

The Change of Andalusian Historiography

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Abstract

Islamic Historiography of Andalusia has had an important political position during the past Islamic Era to recognize the nature of presence of the Muslims in southern areas of Europe. Andalusia Historiography was inspired by other Islamic Historiography styles and by making some changes, they presented their special Historiography. Although the amount and manner of the impact is not recognized clearly and requires historical researches and separate evaluation of each of civil, Kufi, Iranian Historiography. One of the important points is the effect of the manner and attitude of Razi dynasty on Andalusia Historiography. The main question is what are the most important features of Andalusia Historiography based on the attitude of Iranian historians including Razi dynasty since the establishment of Umayyad government to the establishment of feudal governments. Despite the importance of the impact of this dynasty in centuries 3,5, there is no independent research in this regard. This study applies a library method with the emphasis on an analytic view and answers the basic question: What is the role of Razi dynasty based on the formation of Andalusia Historiography? The great assumption indicates that based on the historical evidences, the opinion of Iranian historians had direct and indirect effect on Andalusia Historiography. The great example of this impact is observed in historiography of centuries 4,5 in Andalusia. We should evaluate the reasons and method of growth of historiography in Andalusia, the impact of Razi dynasty and their historiography attitude.

Key words: Islam world, Historiography, Andalusia, Impact, Ale-Razi dynasty, Ahmad Razi

INTRODUCTION

Historiography and history research are of great importance as the source of culture and civilization dimensions as the recognition of different aspects of any civilization is not possible without any access to history. The formation of schools historiography is of great importance in the type and manner of historical narration. Historiography was formed in the second century with the awareness of Muslim rulers regarding the surrounding world. Some historians and history schools were emerged to register the cultural, political and religious attitude of Islamic civilization. One of the important regions in Islamic historiography is Andalusia and no comprehensive investigation on its historiography has been conducted in the first Islamic centuries. Andalusia is located in new European civilization and the orientalist are careful regarding the investigation

of the direct and indirect effects of Islamic civilization in this country. There are many researches on the effect of Iranian historiography on Andalusia historiography, but the extension of this effect requires more researches.

Some researches on the west and Andalusia including “Andalusia or the history of Muslim government in Europe” by Ebrahim Ayati investigated the role of historians in presenting the reports of Muslims civilization and there is no comprehensive research on the role of Razi dynasty in historiography. Also, in “research on the advent of Islam into Andalusia from the beginning to Umayyad dynasty” by Sajad Dadfar” Umayyad caliphate in Andalusia” by Abdolmajid Nanai and evaluated the Islam return to Andalusia and the most important changes of this era, from the beginning of Islamic century to the end of Umayyad caliphate and dealt with the political and social changes. The book “The role of Muslims in transfer of Islamic civilization to Europe” by Mohammad Jan Rezvani evaluated the significance of Islamic civilization and the culture transferred to Europe including medicine, philosophy, math, astrology and chemistry.

Non-Iranian researchers namely the researchers of north of Africa considered historiography and Andalusia

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historians less. A study has been conducted on Aundelesia historiography in the 4th century “Fanoltarikh va Al-Movarekhun Al-Andulesia Fi Sade Rabe Al-Hejrie” in Riyadh University and only three famous historians of this period and their historiography were investigated. The book “Al-Andoles Al-Eslamie Siasia va Hezaria” by Abdollatif Abdolhadi Al-Seyed, “Alalaghat Bein Al-Andelos Al-Eslamie va Esbania Al-Nasranie Fi Asr Baniomaye and Molukoltavayef” by Rajab Mohammad Abdolhalim referred to the general discussions. The book “Andalusia diplomatic relations with Western Europe during the Umayyad period¹” evaluated the foreign relations of Umayyad and “History of the Dominion of the Arabs in Spain” by John Foster² and “Early Islamic Spain: the History of Ibn al-Qutiya....”³ Specifically evaluated Aundelesia in the discussed period namely historiography of Ibn al-Qutiya and the relevant features of the author. The book “History of the Mohammedan Dynasties in Spain”⁴ by Ahmed ibn Mohammed examined the Islamic dynasties in Andalusia and the political, economic and social changes of this period with the emphasis on political and civilization fields of Muslims. Regarding Andalusia, we can refer to the references and writings. The mentioned papers refer to Andalusia history in different periods and instead of considering historiography in Andalusia refer to political and social issues based on military events, conquests and changes of governments. There are some works on historiography, one of them is regarding Ibn Qutieh in French and another one is in 50 pages but no study has been conducted on the characters and listing the works regarding Andalusia historiography. The lack of historical resources and researches and review of literature have created some concerns to evaluate Andalusia historiography and specifically the effect of Iranian historiography and Razi dynasty. It is required to identify the Andalusia historiography and the most important works and researches and the major and special features of the most important works of Razi dynasty and the characters of this dynasty are evaluated in details.

The basic question of this study is: What are the most important features of historiography school of Andalusia historians based on the attitude of Iranian historians since the establishment of Umayyad government to the establishment of feudal governments?

- 1 Abdurrahman Ali el-Hajji, *Andalusian diplomatic relations with Western Europe during the Umayyad period (A.H. 138-366/A.D. 755-976)*, an historical survey
- 2 MrsJone Foster, *History of the Dominion of the Arabs in Spain*
- 3 *Early Islamic Spain: the History of Ibn al-Qutiya: a study of the unique Arabic manuscript in the Bibliotheque Nationale de France, Paris, with a translation, notes, and comments*
- 4 Ahmed ibn Mohammed al – Makhari ,*History Of The Mohammedan Dynasties In Spain* by

At first, we should evaluate the relevant geographical aspects and social, political aspects. The formation of history in Islamic Andalusia and the role of Razi dynasty and the features on historical period are evaluated locally or inspired by other geographical fields (Iran). Besides the evaluation of scientific and historical ability of each special work, the historian refers to the historical information of each work and other works and the important point is the writing style of each work based on the historiography features of each period. The famous historians of this period and their writing style, method and applied resources are examined.

ANDALUSIA HISTORIOGRAPHY BEFORE THE ARRIVAL OF RAZI FAMILY

The Islamic historiography in Andalusia has been affected by various factors. In a study of three centuries of historiography in Andalusia, the changes of this country are taken into consideration (Palentia, 1955: 195-197). Islam world as a unified part and with different geographical fields is interrelated and these relations are effective on the attitude of historians and historiography styles are created interrelated and independent (Britannica, 1968: 123). During the second and third century in Andalusia, some historians were emerged but before the presence of Razi family, the historiographers considered history with mythological and hero view (Dozy, 1913: 67; Cohen, 2000:86-89). As the conquests in Africa were performed late by the local people ignoring the Islamic culture of the east, until 4th century, no valid historical work was found in Morocco, Al-Jazzier and Sahra and historiography had traditional-local approach. For the first time, the Egyptians presented the historical information on Andalusia (Cohen, 2000:135).

At the end of 2th century and the early 3th centuries, Iranian-Arabic historiographers emerged in Andalusia. At the beginning of formation of Andalusia historiography, the attitude of historians was religious, descriptive and narrative and the reason of the events was not important. In the second half of 3th century, with the migration of characters, relevant traditional science was emerged based on Islamic concept in Andalusia. This trend was emerged in historiography with the arrival of Razi family. Andalusia historiography was a historical masterpiece and it was much inspiring in comparison to the interrelated Egyptian, Greek and Iranian style but Iranian historiography is much manifested in which and it mostly focuses on Islam not Christianity (Dozy, 1913:66-67). The important point is the trend in which by the migration of many clergymen and eastern tradesmen to this region by the integration of land and marine routes between the East of Andalusia

provided thought exchange on historiography and tradition in the relevant fields of study (Cohen, 2000:135-138). In the third century, Razi family entered Andalusia, but their importance was much manifested in the fourth century (AH).

THE ARRIVAL OF RAZI FAMILY TO ANDALUSIA AND THE FIRST HISTORIAN OF THIS FAMILY

Historiography in Andalusia was performed by Ahmad Ibn Mohammad Ibn Musa Razi in 4th century. He was living in the east and he lived and died in Andalusia. His life was dedicated to the history and geography of Andalusia (Munes, 1959:28-30). His father, Mohammad Ibn Musa Ibn Bashir Ibn Jannad Ibn Laghit Razi (died 277) was an Iranian merchant and he was the first one who went to Andalusia in 3th century (AH). In 275, Mohammad Razi wanted to return to Ray but he died in Albire and his son Ahmad Ibn Mohammad Ibn Musa Razi, aged 3 years lived in that country and he is the great Andalusia historian (Syr, 1996: 12/106). Mohammad Ibn Musa was the first Andalusia historian not only in his family but also among his family and all Andalusia historians as the first historian of Andalusia. He wrote the book with a special text and it was mostly about the flag history. The book "Al-Rayah" by Mohammad Ibn Musa mentioned the residency of tribes in different areas of Andalusia. Ahmad Ibn Musa Razi applied this book (Ibn Shaba, 1971:162) showed that each flag indicated the governance of a cultural sign and its arrival to a special region showed the mastery of culture and civilization of the relevant flag.

By this book, Razi referred to the deep political and cultural concepts for Andalusia society (Rosental, 1963:124-1).

Ahmad Ibn Mohammad Ibn Musa Razi, he was one of the most important historians among Razi family but the fame of this family among the historians is mostly due to the narration of this family about Ahmad Ibn Mohammad Ibn Musa Razi (Ibn Farzi, 1954:42). Ibn Farzi complimented Ahmad Razi and considered him as one of the most important characters in Andalusia historiography (Ibid, 33-36). Some of historians after him considered him as a complete historian and gave him the title "Al-Tarikhi" (Zabi, 1410, 152-154).

Ahmad ibn Musa was born on Tenth of Zihaje 274 AH, we know that he narrated news and history rapidly. He was student to some of Ghortabe narrators including Ghasem Ibn Asbagh (340). Due to the importance of his father, he was trained before some theorists on that time and Umayyad dynasty of Andalusia attempted to educate

him. His considerable legacy was helpful in the costs of education and living (Palentia, 1955: 195-197).

THE IMPORTANCE AND VALIDITY OF AHMAD RAZI IN AMNESIA HISTORIOGRAPHY

Ahmad Razi was historically famous for his historiography and his attention to scientific documentation of history. We can not ignore the role of his attention to history and the attempt to promote this knowledge. He had great writings as mentioned in Elmolansab. Ahmad presented much information in Elmolansab. Some of his works include: a. Akhbar Molek Al-Andoles as called Ibn Hazm (Ibn Hazm, 1408:2/184). B.: Sefe Ghortabe as mentioned by Ibn Hazm (Ibn). C: Al-Estiah Fi Ansab Mashahir Ahl Al-Andoles as five great books. D: Masalekolandoles va Marasiha va Omehat Ayan Madanaha va Ajnadeha Al-Setah, a book regarding Andalusia road, main cities, military centers and features of each city (Ibid, 172/2-173). H. Ayan Al-Mavali. It is said that Ahmad Ibn Mohammad Razi applied his Arabic translations in his writing in Arabic language and he also used other resources and provided the geographical section of the book of Andalusia history. This rule was observed later and Andalusia historians at first brought Andalusia geography and then brought history (Ibn Shabat, 1971:162, Palentia, 1955:197-198).

Ahmad Ibn Mohammad Razi was called "Historical" and it was due to his great works. The book "Al-Istiah Fi Ansab Mashahir Ahle Al-Andoles is a lost work of Ahmad and some of the texts are mentioned in the next works including the history of Andalusia clergymen and Al-Moghtabes book by Ibn Hayan and Al-Takmale by Ibn Abar va El-Ehate Fi Akhbar Gharnate by Ibn Al-Khatib. The most important feature of historiography of Ahmad Razi emphasized on the logical design for writing history and presented a systematic correct framework in this regard. His efforts caused that he was one of the prominent theorists in history and its writing. His logical and realistic design inspired other historians of Andalusia and the next historians to the end of Islamic government were inspired by him (Maghari, 1913:111/3, 160, 173, Zonun Taha, 1988:99). In most fields as the history theorists, he couldn't make a close relationship between theoretical and empirical field of history and include their theories in history but in his historical work, some aspects of this new school were shown. In his important historical book as " Akhbar Moluk Al-Andalesia va Al-Istiah Fi Ansab Mashahir Ahle Andalusia presented some aspects of this historical realism to Iranian historians or the east of Islam world. His book was written in five volumes investigating the most important political and administrative characters of Andalusia and effective characters in this period, namely

the Muslim theorists were evaluated in this country (Yaghut Hamavi, 1993:4/234-236).

This book introduced encyclopedia style by the Iranian style to Europeans and presented a comprehensive work for the first time in special fields of history. The importance of this work caused that the next historians applied it and referred to him. The great Islamic historians including Yaghut Hamavi owe the great part of their historical and geographical in Andalusia to this text (Ibn Abar, 1961:2/366, Maghari, 1913:3/173-174).

According to the next historians, his work was the most important resource in history and geography of Andalusia but the original book is destroyed. All of his works are destroyed and only a part of Spanish translation of Akhbar Moluk Andalusia exists. Some of his important works were destroyed in religious and ethnical conflicts based on the invasion and conquests of re-conquest era (Zonun Taha, 1988:105; Palentia, 1955:197, Munes, 1959:71-73). The next historians were aided by using the style of Mohamad Ibn Musa Razi in historiography and history writing. Based on the studies, his style in historiography was based on dynasty but sometimes the year of events is also mentioned. In *Almoghtabes Fi Tarikh Rejal Al-Andolesia*, Ibn Hayan narrated him with the same style and acquired a part of his method from Razi (Zonun Taha, 1988:104) and it shows that the historiography style of Razi is consistent with what was defined. Razi is exact in his history and writes the year, month and day exactly. His news is not only historical and the civilization news was considered by him. Also, he didn't only refer to the news narration and expressed the reasons of conflicts and their consequences (Andalusia conquest, 66-77). A part of the book "Masalke Andalusia" is remained but its Arabic text is not available. There is only one Spanish translation and it is also based on a Portugal translation as translated by the king of Portugal in the second half of 13th century by a priest and a Muslim. Ahmad Ibn Musa Razi was died on 12th Rajab 344(AH) (Zabi, 1410, 150). Ibn Farzi, another Andalusia historian refers to the writing style of Ahmad Ibn Mohammad Ibn Musa Razi and shows that the historiography style of Ahmad Razi is consistent with the views of Ibn Hayan (Ibn Farzi, Ghesm, 1:42). At the same time with Ahmad Ibn Razi, another historian inspired by Ahmad Ibn Mohammad Ibn Musa Razi is Abdollah Ibn Obeidollah Azodi. He is one of the important characters who migrated to Andalusia and he is one of the famous classes. His history is an imitation of Ahmad Razi in method and content. He was called Abdollah Azodi "Hokim" (died 341) by the famous book "Ansab Al-Dakhelin Ela Al-Andolesia Men Al-Arab va Gheyrehom (Arab people and those who arrived Andalusia) and it defines the skills of Razi family in the third and fourth centuries (AH) and attempts to respect the services

of Arab and Iranian migrates writing and presenting services in different scientific, cultural and military fields in Andalusia. He gave this work in 330 AH to the Umayyad caliphate, Abdolrahman III (Hak, 300-350). Abdolrahman loved knowledge and as he had writing taste, he transferred Islamic culture and art to Andalusia. He supported these books and gave many prizes to the author (Zobeidi, 327). Like other historical works in 4th century, the book is not available and we can not achieve exact information about the text and writing method but based on a few sections narrated by historians, by being inspired by Ahmad Ibn Mohammad Ibn Musa Razi and other historians, we can say the book style is close to the historiography method of Razi. As mentioned by others, Ahmad Ibn Mohammad Razi was effective on all contemporary historical works and the entire Andalusia historiography and the same period with Hokayem and Ahmad Razi is the most important criterion in evaluation of his works (Ibn Abbar, 1961:, 245-1).

Based on the next books namely the book of Ibn Hayan, he followed the method of Ahmad Ibn Mohammad Razi (Ibn Abbar, 1961:, 245-1). Others mentioned this work in the next centuries and was published in the next centuries by Christians. Some parts of Razi book are published in European languages and with the name of some Andalusia historians. Some people believe that Ghasem Ibn Asbagh helped Valid Ibn Kheyzaran to translate the historical work of a Spanish person in the centuries 4, 5 from Latin to Arabic. This work was called Ketaboltarikh by Heroshish and the translator translated it for Al-Mostansar Bellah Omavi when he was the successor. Ibn Khaldun used the Arabic version of this book. Of the written works of Razi, there is only one book (Zonun Tah, 1988:18). The narrations of this works in the next books were of great importance. Almost, most of the Razi books were the resources for the works written after him. It seems that his book in Akhbar Moluk Andalusia is the main source of unknown writers who wrote the book "Andalusia conquest regarding the name of Andalusia countries. Two first books were published in 1889, 1867 in Aljazayer and the third book was published 1983 in Madrid. The next historians as Ibn Hayan, Ibn Abar, Ibn Asir, Ibn Azari, Yaghut Hemavi, Ibn Al-Khatib, Hamiri and Maghari (Maghari, 1913:3/111; Munes, 1959:29. Razi historiography in referring is as: Ibn Hares Al-Khashni An Ahmad Ibn Ziad (937), An Mohammad Ibn Vozah (287), An Yahya Al-Lisi (848) (Ibn Saeed, Vol. 1:44). By referring to these narrations, we can achieve the significance of the mentioned texts. Razi used the Islamic east Akhbar. This was narrated by the subordinates and they were published in the east. Razi narrated Mohammad Ibn Omar Vaghedi about Musa Ibn Nasir and he narrated from Musa Ibn Ali Ibn Rabbah. Ali Ibn Rabbah was one of the followers with Musa Ibn Nasir in the attack to Andalusia in 93. The historiography

of Andalusia was with the relationship with Islamic east historiography via the visit of clergymen to Iraq, Iran and Hijaz. Ghasem Ibn Asbagh Bayani I went to the east in 274AH (the birth year of Ahmad Razi) and visited the clergymen and observed their works and transferred it to his students in Andalusia. The majority of narration of Ahmad Ibn Musa Razi belongs to Andalusia and he used great works as written before or at the same time with him. For example, he referred to the book of Mohammad Ibn Hares Khasheni “Ghozah Ghortabeh va Al-Foghaha va Al-Ghozah Beghortabe va Andalusia by Ahmad Ibn Mohammad Ibn Abdolbar (341). This is also mentioned in the book of Al-Moghtabes (Tahghigh Maki, 39). In another narration, he referred to Asbagh Alkateb Eshbili as the protector of news of Banu Umayyad (Ibn Hayan, 1979:277). Razi also referred to the News of this time as the events of Abdolrahman ruling during 300-350 AH. Also, considerable information is achieved of current taxes (Munes, 1959:28-29). The historians who narrated from Ahmad Ibn Razi are divided into various fields. Most of these histories are not available but they are important in historical events of various periods. They are also published in other resources with the narrators’ style. The role of tradition knowledge in Islamic historiography helped the recognition of content and the stability of each work based on its narrators hierarchy. This work was the sourced of many historians and writers as Marakeshi (p. 372), Ibn Asir (286/9), Ibn Abar, 1380AH;216-219/1), Ibn Khalkan (145/6), Ibn Khatib (Ehate, 486/1-487, 380/3, Ibn Shabbat (Ibn Abi Al-Fayaz, 1974:40-44), Ibn Azari (128/2-129), Ibn Abi Zare (1972:94, 115), Nobahi (1948:80-83) and Maghari (11-15/2).

ISA IBN AHMAD IBN MOHAMMAD RAZI AND HIS HISTORIOGRAPHY

After the death of Ahmad Ibn Mohamad Razi, history knowledge was continued in this family. Isa, the son of Ahmad continued and wrote a book in Andalusia history for Umayyad conquest. His fame is due to stabilize the attitude of his ancestors in Andalusia historiography. Two books were written with the titles “Al-Vozara va Al-Vozare Fi Andalusia” and another one “AL-Hejab Lelkholafa Fi Andalusia” for Mohamad Ibn Abi Amer, Hajeb Mansur. He dedicated his life to complete the historiography views of his father in Andalusia and attempted to continue the work of his father in Andalusia history. Except completion and publication of his father works, he wrote a book on Andalusia history as “History” (Islam world text, 283/10). It seems that Issa didn’t only complete the works of his father in the history of kings of Andalusia and wrote the history of that country from the arrival of Arabs. This work was destroyed in the war between Christians in Andalusia

conquest. Based on the copies in the works of other historians, we can find the importance of this book in the evaluation of Andalusia historiography. Although the book “history” is destroyed but the items of Ibn Abar book can be useful in recreation of the history of Isa Ibn Ahmad Razi (Ibn Abbar, 1961:138/1). Other historians in the fifth and sixth centuries and even non- Andalusia historians in the north of Africa referred to his works. For example, Ibn Hayan narrated from Isa Ibn Ahmad Razi and mentioned that in the book of Isa Ibn Ahmad Ibn Mohammad Razi, there are some narrations that are not found in other historical texts. Other historians also referred to the book “Isa Razi history”(Ibn Hayan, 1979: 265, 329).

He showed that he knew Andalusia and cities well and in writing the history of cities, was familiar with their old history. He also referred to the narrations of Spanish kings living in the border cities with Arabs and the narrations showed that he was aware of what was occurred in that areas. He also acquired the narrations of Christians visiting this country. In addition, there were many Arabs in Andalusia knowing Romanian language and they could acquire information of these areas. He was also referred in Nafholtayeb by Maghari and Ibn Hayan in Al-Moghtabes. Isa also used the books of his father. He also follower other authors as Mohammad Ibn Musa Ibn Hashem Ghartabi called Aghshatin. The interest of this person to literature and history is clear and he had some works in this regard. One of the most famous works is Tabaghat Al-Ketab Fi Andalusia (Ibn Abdolbar, 1966:124). Faraj Ibn Salam Ghartabi is also famous for poem, literature and news and it is other resources of Isa Ibn Ahmad. He visited Jahez in Iraq and was inspired by him in the book “Al-Bayan va Al-Tabyin) and bring them to Andalusia. Isa Ibn Ahmad mentioned to formal letters of Umayyad court from various locations and showed that he had access to those books. Isa Ibn Ahmad wrote the events chronologically. The great examples can be observed in AL-Moghtabas Ibn Hayan (Ibn Hayan, 1973:320, 329, 346, 393). Ibn Hayan used this book considerably and mentioned it as “AL-Tarikh” but it is also destroyed. He wrote another book for Hajeb Mansur (Mohammad Ibn Abi Amer) and some of its narrations by Ibn Al-Abar (1961:258-259/1).

With the arrival of Razi family, Andalusia historiography observed some changes and the most important ones are seen in the tendency of Andalusia historiography with the style of historiography of east of Islam world regarding method, style and attitude. From content basis, we can not observe the effect of different historiographies namely those with local approach to write historiography reports from a special place and period. With the arrival of Razi family and writing historiography texts in Andalusia, we observed the tendency of the next historians of fourth

and fifth centuries to historiography with the attitude of historians of Razi family. Beside all the direct and indirect effects of Razi family on Andalusia historiography and by writing historical texts, the next books on Andalusia historiography were inspired.

CONCLUSION

The history of Andalusia shows that this country received Islam civilization when some elements of Eastern countries namely Iran and Egypt arrived this country and by the aid of Arab kings, established new civilization. After taking some concepts of Iranian-Islamic method and attitude, Andalusia presented a special style and presented a combined style with the special historical data and by a mythological view, only exaggerated some Arab men and conquers. A new style of historiography was emerged with the arrival of some elements from Iran namely Razi family. In the early 3th and 4th centuries, with the arrival of new historians being inspired by the Iranian historiography style and Islamic historiography basics, Razi family as effective on Andalusia historiography, followed religious basics and created the combined historiography to recognize the characters and Muslim families from the advent of Islam. In 4th century, with the arrival of new historians including Razi family and their followers in that country and the tendency to write general history with Iranian attitude, this perspective were continued to the end of Umayyad period in Andalusia. The significance of the family in Andalusia history is as historiography was changed with their arrival to Andalusia and promotion of their writing style and most of the next historians of Andalusia were inspired by this family.

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