



Article

The Scientific and Political Contributions of the Bani Rushd Family

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Abstract: The Bani Rushd family is considered one of the most prominent families that enriched scientific life during their era. Their knowledge was diverse, including judges, jurists, hadith scholars, physicians, astronomers, and philosophers. They played an active role throughout the Almoravid and Almohad periods in advancing intellectual and administrative life in Andalusia across various fields. This study aims to shed light on the lineage, biography, and civilizational and intellectual contributions of the Bani Rushd family, as well as their political role during the Almoravid and Almohad eras, given their esteemed status with the ruling authorities. The family's influence extended beyond intellectual realms, impacting the political and social environments of the time. By examining their contributions, this research highlights the central role the Bani Rushd family played in shaping the intellectual, cultural, and political landscapes of Andalusia. Their legacy in the fields of philosophy, law, and science remains a lasting inspiration. Furthermore, the family's integration into the decision-making processes of the era, combined with their high standing within the society, provides a comprehensive understanding of their multi-faceted influence during this critical period in Islamic history

Keywords: Scientific contributions, Banu Rushd, Andalusia

1. Introduction

Al-Andalus witnessed a golden age of scientific and intellectual flourishing during the fifth and sixth centuries AH, driven by numerous scholarly families whose members inherited both scientific legacy and social status with the authorities and public opinion. This enabled them to exert significant influence on intellectual and political life. Among the most prominent of these families was the Banu Rushd family, whose members enriched the scientific landscape of their time. Their expertise spanned various fields, including jurisprudence, law, hadith, medicine, astronomy, and philosophy [1]. They played an active role throughout the Almoravid and Almohad periods in advancing the intellectual and administrative renaissance of Al-Andalus in the domains where they excelled.

This study aims to shed light on the Banu Rushd family—their lineage, biography, and civilizational and intellectual contributions—as well as their political role during the Almoravid and Almohad eras, given their esteemed status with the ruling authorities [2].

Due to the importance and stature of this family, several studies—both specialized and general—have explored their legacy. One such study is the master's thesis titled *The Banu Rushd Family During the Almoravid and Almohad Periods in Al-Andalus: A Historical Study* by researcher Amin Nasr al-Din Muhammad Sin, supervised by Dr. Nahla Shihab Ahmad [3].

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The study is divided into three sections. The first examines the origins, lineage, and members of the Banu Rushd family. The second explores their civilizational role through their scientific standing and the appointment of family members to judicial positions.[4] The third section clarifies the political role of the Banu Rushd family, highlighting their involvement and contributions to major political events in Al-Andalus during the Almoravid and Almohad periods [5].

The study relies on a collection of contemporary sources related to the events and history of Al-Andalus, as well as references that specifically and generally address the Banu Rushd family. Ultimately, we hope to have succeeded in presenting a comprehensive picture of this family's contributions across the various fields in which they excelled and influenced life in Al-Andalus [6].

2. Materials and Methods

The first topic

Their origins, lineage, and individuals I have listed

1. Family Origin:

The origin of the Bani Rushd family goes back to the city of Zaragoza in the Upper Andalusian Gap, from which it moved to the city of Cordoba and settled there and it was the seat of the Umayyad Caliphate and the scientific city in Andalusia so it was a hokey for family members to settle there in search of knowledge and the history of the family's settlement in Cordoba goes back to the father of Bani Rushd, the grandfather who was alive in 482 AH / 1089 AD, who was nicknamed Al-Qurtubi This indicates the stability of the family in Córdoba as they had a private cemetery east of Córdoba

2. Family lineage:

The Bani Rushd family traces its origins to the Arabized tribes that entered Islam after the conquest of Andalusia, as the family has no lineage known to belong to one of the Arab tribes, and because there is no recorded lineage of the family, some attributed it to a Jew, indebted to several reasons, including that Ibn Rushd, the grandson of the Almohad, Ya'qub al-Mansur, was exiled to the village of Al-Yasata, whose inhabitants were Jews, in addition to the fact that Ibn Rushd had a distinguished position among the Jews, as they transferred his works in medicine and philosophy to Hebrew. In addition, Ibn Rashid sought to settle his image with the Caliph Ya'qub, who looked at them with suspicion and a protégé and this accusation was made by the envious of Ibn Rushd after his ordeal, because this was not attributed to his family before, in addition to the fact that this accusation was not accepted by the general people of Córdoba, especially since Ibn Rushd was in charge of the judiciary, and if Ibn Rushd had been attributed to the Jews, it would have been easy for him to fabricate an Arab lineage, as was the custom of some people His exile to al-Yasana does not imply his affiliation with the Jews, as much as it is an attempt to humiliate him, humiliate him and equate him with the Jews, who were forced to dress up and were forbidden from mixing with Muslims.

3. Results and Discussion

Third: The Status of the Family:

The Bani Rushd family enjoyed a scientific and social status at the official and popular levels under the Almoravids and Almohads state, as its members held prestigious positions in jurisprudence, the judiciary and politics, in addition to their contributions in the fields of medicine, philosophy and theology [7]. The family members were distinguished by their uniqueness in various fields of science, and did not seek positions, but preferred to devote themselves to the pursuit of knowledge [8].

Family Members:

The family consists of several people who are descended from the same grandfather, and they are:

Ahmad bin Ahmed bin Muhammad bin Abdullah bin Rushd who is the dean of the family, was described as knowledgeable and just and the sources do not mention the year of his birth and death, but it is mentioned that he was alive in the year 482 AH / 1089 AD [9][10].

Abu al-Walid ibn Rushd (450 – 520 AH / 1058 – 1166 AD), Muhammad ibn Ahmad ibn Muhammad ibn Ahmad ibn Abdullah ibn Rushd who is the grandfather of the family or the eldest in distinction from Ibn Rushd, the grandson or the youngest was born in Cordoba in 450 AH he grew up in the pursuit of knowledge by his father and then by the flags of Andalusia, so he excelled in language and hadith, and took over the judiciary, and he died in 520 AH / 1166 AD [11][12].

Abu al-Qasim ibn Abi al-Walid ibn Rushd 487 – 5563 / 1094 – 1168 AD is Ahmad ibn Muhammad ibn Ahmad ibn Abdullah ibn Rushd, born in Cordoba, whose father entrusted him with education, and his first genius was studied by the great scholars of his time, and he took from them the reading of the Qur'an, Hadith and Arabic sciences [13][14].

Abu al-Waleed ibn Rushd al-Hafid (530 – 595 AH / 1126 – 1198 AD) is Muhammad ibn Ahmad ibn Ahmed ibn Muhammad ibn Abdullah ibn Rushd born in Cordoba, called Abu al-Walid al-Hafid or al-Qadi He grew up in his family known for the science of reading the Holy Qur'an, Arabic language, hadith and jurisprudence and studied medicine and philosophy and was the most complete and learned of the people of Andalusia He attained a high status with the Caliph Ya'qub al-Mansur who was exposed to ordeal and exiled from Córdoba, and died in 595 AH / 1198 AD [15][16].

Abu al-Qasim ibn Abi al-Waleed ibn Rushd al-Hafid, who grew up in a house of knowledge and love in his country was described as intelligent, secretive, generous, good-natured, and well-mannered and died in 622 AH / 1225 AD [17].

Abu Muhammad Abdullah bin Abi Al-Waleed bin Rushd is Abdullah bin Muhammad bin Ahmed bin Abdullah bin Rushd he did not mention his birth or death, he learned from his father, especially the medicine that he specialized in without his brothers it is likely that his death was after the year 610 AH / 1213 AD [18][19].

Abu al-Hasit Muhammad bin Abu al-Walid bin Rushd is Muhammad bin Muhammad bin Ahmed bin Muhammad bin Ahmed bin Abdullah bin Rushd who learned from his family members and died in the year 624 AH / 1227 AD [20].

Abu al-Qasim Abd al-Rahman ibn Muhammad ibn Abd al-Rahman ibn Muhammad ibn Abd al-Rahman ibn Muhammad ibn Ahmad ibn Rushd was born in Sijilmasa and was a pioneer in language, hadith and jurisprudence and worked as a judge in the city of Assila [21].

Second Topic

The Civilizational Role of the Bani Rushd Family

First: The Scientific Status of the Family:

The Bani Rushd family enjoys a prominent scientific position in various scientific fields and had a reflection on various scientific, religious and political aspects of their time, so Ibn Rushd the grandfather was one of the most famous scholars of his time and the greatest Maliki jurist, so he was a jurist and a scholar who preserved jurisprudence, knowing the fatwa on the doctrine of Malik and his companions, with insight into their sayings, agreement and differing in the science of the obligatory and the principles so he was considered the only of his time in the method of jurisprudence in addition to being one of the narrators of the hadith Because of his scientific status, students of science from different countries of Morocco and Andalusia came to him , and he was entrusted with the Almoravid authority and appointed the judge of the community in and the leader of the prayers in its mosque [22][23]. (The Shortening of the Problem of Athar) by Al-Tahawi, which is also in Maliki jurisprudence and (Fatwas of Ibn Rushd), which is a collection of answers to the questions that were answered to him [24].

Abu al-Qasim ibn Abi al-Waleed ibn Rushd, the grandfather, is one of the Maliki jurists who narrated the scientific life in Andalusia as a narration, understanding and memorization, and he had a mosque in the council of Córdoba and the students of knowledge came to him to hear his narrations from him that he narrated from his father [25][26].

As for Abu al-Waleed ibn Rushd al-Hafid, he is one of the few Muslim scholars who excelled in various religious sciences such as hadith, jurisprudence, theology, in addition to medicine, philosophy and astronomy Ibn Rushd explained Aristotle's philosophy in several books, which was the reason for his fame in the West, and his fame reached Europe and his books were translated until his fame exceeded Aristotle's, and his writings amounted to more than sixty works most of which were burned after his ordeal [27][28]. As for Abu al-Qasim Ahmad bin Abi al-Walid, he inherited the status of scientific families, he was from the house of knowledge and knowledge, and he was a jurist, a keeper of the rulings which made him a destination for students of knowledge and to be at the forefront of the position of judge in the Almohad state [29].

Abu Muhammad Abdullah bin Rushd was famous for his medicine, and he was a famous scientist in the medical industry, and this is what he presented to be the physician of the Almohad Caliph Muhammad bin Ya'qub and he has books in this field, including an article on the trick of al-Bara'[30][31].

As for Abu al-Hasan ibn Muhammad ibn al-Waleed ibn Rushd, he was a scholar of jurisprudence who assumed the position of judge and Abu al-Qasim Abd al-Rahman ibn Muhammad was known to have collected various sciences such as jurisprudence, hadith, and history as well as the Arabic language, its eloquence, and poetry [32][33].

Second: The Bani Rushd family assumes the position of judge:

The Almoravids and Almohads were keen to pay attention to the judicial system because of its importance and danger, as it is one of the greatest plans and it is dangerous, especially if it is combined to pray and the ranks of the judiciary fall within a small city or include its authority over large cities and their dependencies such as Cordoba, Granada and Seville The judges are supervised by the judge of the community in Córdoba, and Morocco is divided into the same division, where the judges are supervised by the judge of the community in Marrakech and the judge of Hadra is called the capital [34].

Ibn Rushd, the grandfather, was the first to assume the position of judge in Córdoba, as he was entrusted with this position by the Almoravid prince Ali bin Yusuf, and thus supervised all the judges of Andalusia and Ibn Shakwal described him as a judge in Córdoba and followed it in the best and oldest way of esthering in the judiciary until the year 515 AH / 1121 AD, when he asked the Almoravid prince to relieve him to devote himself to writing, so he agreed to his request and remained ahead of the great prince during his lifetime In the year 532 AH / 1138 AD, Abu al-Qasim bin Abi al-Walid bin Rushd, the grandfather, took over the district of Cordoba because of his scientific and personal ability, and he remained in his position for two years, so he asked for his exemption, and he was relieved, and it is mentioned that he dispensed with his inability to manage affairs, which called for the public to revolt against him and replace him [35][36].

During the era of the Almohad state, Abu al-Walid ibn Rushd al-Hafid took over the district of Seville by the order of the Caliph Abu Yusuf Ya'qub in the year 564/1178 AD, and continued in this position until the date of his Nakba in 593 AH / 1196 AD [37][38].

Abu al-Qasim Ahmad ibn Rushd assumed the position of judge during the reign of the Almohad state in some countries of Andalusia and Abu al-Hasan ibn Rushd and Abu al-Qasim Muhammad ibn Abd al-Rahman assumed the position of judge in Andalusia and this indicates the status of the scientific family and its political and social status, so that it monopolized the most important position in the state [39][40].

Third Topic

The Political Role of the Bani Rushd Family

Due to the religious and scientific status of the Bani Rushd family, it had a step with the rulers of Morocco and Andalusia, as they were close to the source of the decision, and even participated in it through their consultation in the political events that took place in Andalusia during the era of the Almoravids and Almohads, so their political role was represented in several directions and incidents, including [41][42].

Putting down the revolt of the people of Cordoba in 514 AH / 1121 AD:

The strife occurred between the people of Cordoba at the end of the year 514 AH / 1121 AD when Ibn al-'Ali and 'Ubaydah fell out on the one hand and the common people on the other because they harassed a woman who called for help from the people, so they revolted and attacked the palace of the governor Abu Bakr bin Yahya bin Ramad [43].

Ibn Rushd and a group of jurists advised the governor to hold the perpetrator accountable in order to calm the strife but he refused and ordered his soldiers to fight, so he was forced to flee the city and looted his palace [44].

Ibn Rushd, as the judge of the community in Córdoba, was able to fill the void left by the governor by taking over the administration of the city, and he derived his religious and scientific status among the public by convincing them to end their protest.[45][46]. Thus, Ibn Rushd, with his wealth of status with the authority and the public, was able to play the role of mediator and advisor in the same event to prevent a clash between the Almoravid authority and the people of Córdoba [47].

Ruling on the truce between the Almoravids and the Christians of Fatah:

The Christians of Qathala, who had taken Toledo as their capital, raided the country of Andalusia and captured a number of merchants and seized their money at a time when there was a truce between them between the Almoravids in the year 517 AH-518 AH / 1124-1125 AD in the province of Abu al-Tahir ibn Numim over Córdoba. Ibn Rushd replied that if the merchants of the people of Toledo leave after fleeing against the Muslims, they have no covenant, and it is obligatory for them to pledge their money until it is exchanged with the Muslim captives and their money [48].

Fatwa on the matter of the Christians who made treaties in Andalusia:

The Christians who made treaties in Andalusia contacted the governor of the Kingdom of Granada and sought to invade Granada (519 AH / 1125 AD) , and when he approached, the Christians of Granada joined him and became his guides but he was defeated by the Almoravids on the outskirts of Granada, and this incident had an effect on Ibn Rushd to betray them and that they represent a danger to its security, so Ibn Rushd left for Marrakesh to meet the Almoravid prince Ali ibn Yusuf ibn Fashfin and persuaded him to evacuate them from Andalusia to Andalusia. The enemy of Morocco, so he agreed to his advice and revered them [49][50].

Removing Abu Tahir Tamim from the province of Andalusia:

In Ibn Rushd's interview with the Almoravid Emir Ali bin Yusuf in 520 AH / 1126 AD about the matter of the covenanted Christians, Ali pointed out the dismissal of his brother, the governor of Andalusia, Tamim bin Yusuf because of his incompetence and military ability in the face of events, so he agreed to his request and dismissed him from the guardianship and appointed his son Fashfin bin Ali in his place, which confirms Ibn Rushd's position in the Almoravid authority and his role in decision-making [51][52].

Building the wall of the city of Marrakech:

During this visit, the Almoravid Emir Ibn Rushd consulted about the danger of Muhammad ibn Tumart in Morocco to the city of Marrakech, and he advised him to build a wall around the city to protect it, so he took his opinion and began to build a wall around the city in 520 AH / 1126 AD [53].

The political role of Ibn Rushd the grandson:

Ibn Rushd's qualifications as a judge, philosopher and jurist, in addition to being a private physician to the Caliph Abu Ya'qub ibn Abd al-Mu'min al-Muwahedi, helped him to have a political role in the events of this period, as he was close to the source of the decision [54].

Entering into the call of the monotheists:

Ibn Rushd, the grandson, was contemporaneous with the rise of the Almohads on the political scene, so he hastened to contact this state, as he visited Marrakesh in 548 AH / 1153 AD and declared his loyalty to it out of conviction in its principles and call, or in his desire to have a status and favor with its leaders [55].

His political influence through his philosophical positions and explanations:

During his visit to Marrakech, Abu Bakr bin Tufail was introduced to him, and he became acquainted with his extensive knowledge of philosophy, so he asked him to explain the writings of Aristotle Thales, and he undertook this task, and his philosophical commentaries and writings were familiar to the Caliph himself, and he had an impact on the culture and culture of the Almohads [56].

His support for Prince Abi Yahya bin Yusuf to assume the governorship of Córdoba:

Ibn Rushd, the grandson, became a private physician to the Caliph Abu Ya'qub al-Mansur, who was close to him, and he suggested to him that his son Abu Yahya should take over Cordoba in 579 AH / 1183 AD, and he accepted his request [57].

His role in judicial reform:

Ibn Rushd, the grandson, served as the judge of the community in Cordoba for almost twelve years, and he supervised all the judges of Andalusia, and this authority helped him to bring about a change in the judicial system by looking at jurisprudential issues and deriving rulings according to his vision, which included writing the beginning of the mujtahid and the end of the thrifty [58].

His participation in the Council of the Caliph:

Ibn Rushd had a special position with the Caliph Ya'qub al-Mansur, so much so that he used to address him with my brother, so he would sit with him and participate in the discussions that took place in his council.

His role in supporting Emir Abi Yahya to assume the caliphate:

When Caliph Ya'qub al-Mansur passed away in 58 AH / 1191 AD, his brother Abu Yahya, the governor of Andalusia, and invited the scholars and jurists to pledge allegiance to him, they refused and told the caliph who ordered the killing of his brother and Ibn Rushd was related to Abu Yahya and apparently encouraged him to claim the caliphate because of his brother's illness [59].

His role in mobilizing for the battle of Al-Arak:

In 519 AH / 1195 AD, Caliph Ya'qub al-Mansur led a military campaign to confront Alfonso VIII of Castile and passed through Córdoba and met Ibn Rushd and exaggerated his care with him

The plight of Ibn Rushd:

Ibn Rushd's scientific status and closeness to the Caliph made many of his peers envious of him by accusing him of distorting and distorting religion, so they resigned the arrival of the Khayfa Ya'qub al-Mansur to Cordoba in 593 AH / 1196 AD, and they presented him with distorted evidence and writings that they added to Ibn Rushd's sayings accusing him of transgressing the Islamic Sharia, so they convinced the Caliph and held a council to try him in the Council of Cordoba in the presence of scholars and jurists, and on the knowledge that Ibn Rushd denied everything he was accused of, except that he was convicted and did not The Caliph responds to the medicine of the jurists by killing him and even orders his exile to the village of Al-Bassana and orders the burning of his books on philosophy [60].

Reasons for Ibn Rushd's ordeal:

Historians differ on the reasons that led to Ibn Rushd's ordeal, and they gave many reasons, despite the issuance of an official decree from the Almohad authority that included the charges against him, including the following:[61]

1. Ibn Rushd mentioned in his commentary on the book of the animal to Astolais, and he mentioned the giraffe that he saw it with the king of the Lord, and it was because of their hatred for him and this reason cannot be taken into account because Ibn Rushd finished writing the book fifteen years before Ya'qub al-Mansur took over [62].
2. Some jurists accused him of considering Venus as one of the gods, and when he asked about it, Ibn Rushd denied that it was written in his script
3. He was accused of transgressing his address to the Caliph by calling him "Allow me, my brother", and this is an assumption that the Caliph did not declare [63].
4. Others say that the reason is Ibn Rushd's close relationship with Abu Yahya, the Caliph's brother and the governor of Cordoba, and his governor summarized Plato's book of politics to learn about the forms of government, as he aspired to the caliphate, and the book contained an explicit criticism of the situation in the country [64].
5. The jurists accused him of some philosophical inaccuracies and inaccuracies, such as his denial of the existence of the people of 'Ad, where they accused him of disbelief because he opposes what is mentioned in the Holy Qur'an
6. His accusation of working in philosophy and giving precedence to reason in matters of religion is considered a departure from people's convictions and jurisprudence [65].

From all of this, we can summarize that many reasons and circumstances combined to put an end to the rise of Ibn Rushd's star and get rid of his rivalry, the Almohad authority was forced to punish him, exile him, and burn his books, but what was proved was that it pardoned him and the group in the year 595 AH / 1199 AD.

4. Conclusion

From the above, we have noticed that the Bani Rushd family of all its members inherited science and knowledge and acquired it in them from grandfather to grandchildren, so that they excelled in various intellectual and scientific fields during the Almoravid and Almohad eras, and they played a predominant role in the flourishing of the scientific movement in Andalusia during the fifth and sixth centuries AH, exceeding their radiation to the contemporary world, and even until the present time, this position allowed them to have an effective influence in the social environment, in addition to their participation in taking the authority Many decisions that dealt with the events of their time. Their influence radiated far beyond the borders of Andalusia, with their ideas and works continuing to inspire scholars and thinkers long after the end of the Almoravid and Almohad periods. This widespread impact is evident in the fact that the Bani Rushd family's intellectual legacy continues to resonate with contemporary scholars across various disciplines. Their contributions were not only important in the academic sense but also played a critical role in shaping the political and social landscapes of their time. The family was actively involved in political and social decisions, playing an essential role in shaping the governance and development of their society.

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