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Toponym-Based Genealogical Writing in al-Andalus: al-Rushāṭī's Iqtibās al-Anwār

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Abstract

This study re-evaluates the work Iqtibās al-Anwār by the Andalusian genealogist Abū Muḥammad al-Rushāṭī through the structure shaped around toponyms, from the perspectives of historiography, biography, linguistics, and geography. It also aims to clarify the position of Iqtibās al-Anwār within historical writing and to demonstrate how the work structured the production and circulation of knowledge in al-Andalus. The study shows how al-Rushāṭī constructed historical knowledge as a meaningful whole through the connections he established between cities, scholarly milieus, and chains of transmission. In this framework, Iqtibās al-Anwār is evaluated as an important source within the transmission chain extending to Aḥmad al-Rāzī's Tārīkh and as offering a methodological basis for understanding Andalusian historiography. Conducted through content analysis and intertextual comparison, this study is based on the edition published by Bosch Vilá and Molina López. By examining both al-Rushāṭī's personal biography and the scholarly and political context of his time, the intellectual background of the work's formation is clarified. The political conditions, scholarly networks, and intellectual orientations of the Almoravid period are considered as factors that directly shaped al-Rushāṭī's historical perspective and the scope of his work. The study demonstrates that the descriptions of the cities of Almería, Córdoba, Mérida, and Lorca reflect the economic, cultural, and administrative structures of the period. In al-Rushāṭī's narrative, these cities appear as functional centers of trade, learning, and governance. Moreover, the information he provides regarding the nisba al-Muntajīlī offers important linguistic data on the adaptation of Hispano-Roman words into Arabic, enabling the tracing of linguistic interaction and cultural continuity in al-Andalus. The work's chains of transmission and its structure of historical reporting form a reliable link for accessing Aḥmad al-Rāzī's lost Tārīkh. In conclusion, this article demonstrates that the city descriptions contained in the work provide concrete data on the economic and social structures of the period, while toponyms and nisbas make visible the traces of linguistic and cultural interaction in al-Andalus. It also situates the work within Andalusian historiography through the chain of transmission extending from Aḥmad al-Rāzī to al-Rushāṭī and later authors.

Keywords: Hadīth, al-Andalus, Geneaology, Rushātī, Iqtibās al-anwār, Toponyms.

Endülüs'te Toponim Temelli Soybilim Yazımı: Ruşâtî'nin İktibâsü'l-envâr'ı

Öz

Bu çalışma, Endülüslü nesep âlimi Ebû Muhammed er-Ruşâtî'nin İḳtibâsü'l-envâr adlı eserini, toponimler etrafında şekillenen yapısı aracılığıyla tarih yazımı, biyografi, dilbilim ve coğrafya perspektiflerinden yeniden değerlendirmektedir. Ayrıca İḳtibâsü'l-envâr'ın tarih yazımındaki konumunu açıklamayı ve eserin Endülüs'te bilginin üretimi ile dolaşımına nasıl bir yapı kazandırdığını ortaya koymayı hedeflemektedir. Ruşâtî'nin, şehirler, ilmî çevreler ve rivayet zincirleri arasında kurduğu bağlar üzerinden tarihsel bilgiyi nasıl anlamlı bir bütün hâline getirdiği gösterilmektedir. Bu çerçevede İḳtibâsü'l-envâr'ın, Aḥmed el-Râzî'nin Târîḫ'ine uzanan aktarım zincirinde önemli bir kaynak olarak değerlendirildiği ve Endülüs historiografisinin

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kavranmasına imkân sağlayan metodolojik bir zemin sunduğu ortaya konulmaktadır. İçerik analizi ve metinler arası karşılaştırma yöntemleriyle yürütülen elinizdeki çalışmada, Bosch Vilá ve Molina López tarafından neşredilen metin esas alınmıştır. Araştırmada Ruşâtî'nin hem şahsi biyografisi hem de yaşadığı dönemin ilmî ve siyasi yapısı ele alınarak eserin oluşumundaki entelektüel zemin açıklığa kavuşturulmuştur. Murâbıtlar döneminin siyasi şartları, ilmî ağları ve fikrî yönelimleri, Ruşâtî'nin tarih anlayışını ve eserinin kapsamını doğrudan etkileyen unsurlar olarak değerlendirilmiştir. Çalışma Almería, Kurtuba, Mérida ve Lorca şehirlerine dair tasvirlerin, dönemin ekonomik, kültürel ve idari yapısını yansıttığını ortaya koymaktadır. Bu şehirler, Ruşâtî'nin anlatısında ticaret, ilim ve yönetim merkezleri olarak işlevsel rolleriyle yer almaktadır. Ayrıca Ruşâtî'nin Müntecîlî nisbesine ilişkin verdiği bilgiler, Hispano-Romen kökenli kelimelerin Arapçaya uyarlanış biçimleri bakımından önemli dilsel veriler sunmakta; Endülüs'te dilsel etkileşim ve kültürel sürekliliğin izlerini takip etmeye imkân sağlamaktadır. Eserin rivayet zincirleri ve tarihsel aktarım yapısı, Aḥmed el-Râzî'nin kayıp Târîḫ'ine ulaşmak açısından güvenilir bir halka oluşturmaktadır. Sonuç olarak bu makale, eserde yer alan şehir tasvirlerinin dönemin ekonomik ve toplumsal yapısına dair somut veriler sunduğunu, toponim ve nisbelerin Endülüs'te dilsel ve kültürel etkileşimin izlerini görünür kıldığını ortaya koymaktadır. Ayrıca Ahmed er-Râzî'den Ruşâtî'ye ve sonraki müelliflere uzanan aktarım zinciri üzerinden eserin, Endülüs tarih yazımı içerisindeki yeri ortaya koymaktadır.

Türkçe Geniş Öz makalenin sonunda yer almaktadır.

Anahtar Kelimeler: Hadis, Endülüs, Soybilim, Ruşâtî, İktibâsü'l-envâr, Toponimler.



Introduction

In his study,[1] Évariste Lévi-Provençal aimed to reconstruct *Tārīkh Aḥmad al-Rāzī*[2] a chronicle attributed to Aḥmad al-Rāzī (d. 343-344ah/955ad), which has survived only in fragmentary form by drawing on various sources. In this context, he gave special attention to two significant authors who claimed to have directly benefited from al-Rāzī's chronicle: Abū Muḥammad al-Rushāṭī (d. 542ah/1147ad) and al-Ḥimyarī (d. 727ah/1327ad). Both authors, in their respective works *Kitāb Iqtibās al-anwār wa'l-timās al-azhār fī ansāb al-ṣaḥāba wa-ruwāt al-āthār* as well as *Kitāb al-Rawḍ al-miʿṭār* convey remarkably similar statements concerning the city of Mérida. Taking this parallelism into account, Lévi-Provençal regarded *Iqtibās* as an indirect yet reliable link in the transmission chain of al-Rāzī's chronicle.[3]

Within the tradition of Andalusi historiography and biographical literature, *Iqtibās* stands out as a multifaceted source containing historical, geographical, and literary content attributed to Abū Muḥammad al-Rushāṭī, who lived in the first half of the 6th/12th century. Although only manuscript fragments from three volumes of the work have survived to the present day, its textual continuity and circulation can be traced through references made by various authors across different regions. This has positioned *Iqtibās* as a significant source in terms of both textual transmission and the historical chain of knowledge.

A significant portion of our current knowledge regarding Rushāṭī's work is based on the joint critical edition conducted by Professor Jacinto Bosch Vilá and Emilio Molina López.[4] Both scholars

[1] Évariste Lévi-Provençal, "La 'Description de l'Espagne' d'Aḥmad al-Rāzī," 51-108.

[2] For other studies aiming to reconstruct Aḥmad al-Rāzī's *Tārīkh*, see: Aḥmad ibn Muḥammad al-Rāzī vd., *Crónica del moro Rasis: Versión del Ajbār mulūk al-Andalus* (Madrid: Editorial Gredos, 1974); Aḥmad ibn Muḥammad al-Rāzī - Ana María Romera Manzanares, *Crónica del moro Rasis* (Madrid: Iberoamericana Editorial Vervuert, S.L., 2024).

[3] Lévi-Provençal, "La 'Description de l'Espagne' d'Aḥmad al-Rāzī," 84. See also: Katjia Torres Calzada, "El Emeritense: Noticia de la ciudad de Mérida recogida en el Iqtibās al-anwār de Abū Muḥammad al-Rušāṭī (466/1074-542/1147)," 233.

[4] For the critical edition see: Abū Muḥammad al-Rushāṭī - Abdullāh al-Ishbīlī Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār wa fī ikhtiṣār Iqtibās al-anwār*, ed. Emilio Molina López - Jacinto Bosch Vilá (Madrid: al-Majlis al-ʾAʿlā li al-Abḥāth al-ʿIlmiyya, Maʿhad al-Taʿāwun maʿa al-ʿĀlam al-ʿArabī, 1992). The process of preparing the critical edition, see also: Jacinto Bosch Vilá, "Una nueva fuente para la historia de al-Andalus: Kitāb Iqtibās al-anwār de Abū Muḥammad al-Rušaṭī," 83-84; al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 9-15. In his evaluation of the edition, Shākir al-Fahhām pointed out several minor errors and omissions, particularly concerning the biographical data and certain

compiled and published the preserved fragments of *Iqtibās* related to al-Andalus from various manuscript sources.[5] Their critical edition was carried out through a philological approach that prioritized textual coherence across different fragments and analyzed the transmissions within an intertextual framework. The details of this process are explicitly articulated in the foreword written by Molina López. According to Molina López, the publication of the text was the result of a highly challenging process. Multiple stages from the procurement of the fragments, to identifying the text from difficult-to-read photocopies, and finally to the transcription were made possible through personal initiative.[6]

The scholar who first brought scholarly attention to the documentary value of the work was Professor Bosch Vilá, a specialist in Islamic History at the University of Granada. On 26 February 1979, in a lecture delivered at the Center for Islamic Studies of the Egyptian Institute in Madrid, Bosch Vilá, even before accessing the original manuscript, asserted based on limited photocopies and historical references that *Iqtibās* contained geographical and historical information about al-Andalus.[7] His assessment relied on his own observations and also on references found in sources such as *Ṣilat al-simṭ* by Ibn Shabbāṭ (d. 681ah/1282-1283ad), *al-Muṭrib* by Ibn Diḥya (d. 633ah/1235ad), and *Aʿmāl al-aʿlām* by Ibn al-Khaṭīb (d. 776ah/1374-1375ad).[8]

A comprehensive study on the historical evolution of biographical writing in al-Andalus has been conducted by Adıgüzel, who demonstrated that the genre took shape from the 3rd/9th century onward through *ṭabaqāt* and *tarājim* works, reaching a systematic form with Ibn al-Faraḍī's *Tārīkh ʿUlamāʾ al-Andalus*. However, Adıgüzel's analysis does not address the internal textual features, linguistic forms, or philological dimensions of these works.[9] The present research therefore builds upon his historical framework by examining al-Rushāṭī's *Iqtibās al-anwār* through the lens of transmission, language, and geography, with particular attention to the role of toponyms and nisbas in Andalusi historiography.

This study first examines Rushāṭī within the framework of his biography, intellectual upbringing, teachers, scholarly orientations, and the intellectual tradition to which he belonged. It then proceeds to evaluate his work *Iqtibās* in terms of both structure and content, shaped by this biographical and intellectual background. By establishing a connection between the author's historical and intellectual context and the content of his work, the study aims to provide a more solid ground for analytical interpretation. Then I examine Rushātī's use of toponyms and nisbas, showing that he employs them as a framework that brings together geography, economy, military activity, and cultural heritage. Through these terms, I demonstrate how Rushātī interweaves urban space, trade networks, military movements, and cultural accumulation into a coherent narrative. The toponyms included in *Iqtibās* are formally presented in the form of nisbas; however, within each entry, detailed information is provided both on the affiliation expressed through the nisba and on the corresponding settlement itself. For example, Almería appears as al-Mariyyī (المَرِيّ), and Lorca as al-Lūrqī (اللُورْقِي). For this

transcription details. According to him, notable inaccuracies can be observed especially in the spelling of some names and the identification of *nisba* forms. See Shākir al-Fakhkhām, "Al-taʿrīf wa al-naqd. Al-Andalus fī Iqtibās al-anwār wa fī Ikhtiṣār Iqtibās al-anwār," 318-335.

[5] A more recent critical edition of *Iqtibās* was prepared by Muḥammad Sālim Hāshim. See: Abū Muḥammad al-Rushāṭī, *Iqtibās al-anwār wa'l-timās al-azhār fī ansāb al-ṣaḥāba wa'r-ruwāt al-āthār*, ed. Muḥammad Sālim Hāshim (Beirut: Dār al-Kutub al-ʿIlmiyya, 1999).

[6] Emilio Molina López, "Noticias geográficas y biográficas sobre Tudmīr en el 'Iqtibās al-anwār' de al- Rušāṭī," 2/1085-1086; al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 12.

[7] Bosch Vilá, "Una nueva fuente para la historia de al-Andalus: Kitāb Iqtibās al-anwār de Abū Muḥammad al-Rušaṭī," 83.

[8] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 9.

[9] Cumhur Ersin Adıgüzel, "Endülüs'te Biyografi Yazıcılığının Doğuşu ve Gelişimi", *İslam Te'lif Geleneğinde Biyografi Yazıcılığı*, ed. Hidayet Aydar (İstanbul: Ensar Neşriyat, 2018), 167-186.

reason, in the present study these entries are not confined to their formal mode of designation; rather, taking their functional content into account, they are characterized as toponyms. Within this framework, the third section of the study examines, in turn, how the toponyms Almería, Córdoba, Mérida, Lorca, and Muntajīl are introduced and contextualized by Rushātī.

While care has been taken to preserve the historical context in the transcription of toponyms mentioned in the text, modern place names have been preferred for cities currently located within the borders of Spain (e.g., Córdoba instead of *Ḳurṭuba*, Toledo instead of *Ṭulayṭula*). This choice was made to maintain the link with contemporary geography and to avoid terminological confusion.

A. The Intellectual Biography of Rushāṭī: Context, Influences, and Orientations

Abū Muḥammad ʿAbd Allāh ibn ʿAlī ibn ʿAbd Allāh ibn ʿAlī ibn Khalaf ibn Aḥmad ibn ʿUmar al-Lakhmī al-Mariyyī al-Andalusī more widely known by the name Rushāṭī[10] holds a significant place in the rich intellectual and cultural legacy of al-Andalus. The nisba "Rushāṭī" has Roman origins and refers to a distinctive facial mole, known among Christians as *rūsha* [mole]. One of Rushāṭī's ancestors was affectionately nicknamed "Rushatelo" by his Christian caretaker due to this facial mark. This name was later adapted into Arabic as "Rushāṭī," a form that would become his recognizable appellation.[11]

Rushāṭī was born in 466ah/1074ad in Orihuela, just before the end of the ṭā'ifa period. He lived during a time of great cultural, religious, and ideological flourishing in al-Andalus, which also witnessed significant political turmoil. When Rushāṭī was about six years old, his father, ʿAlī ibn ʿAbd Allāh ibn ʿUmar al-Laḥmī, decided to relocate the family to Almería a few years before the Christian conquest of Toledo in 478ah/185ad. This migration was likely motivated by the persistent border conflicts among the Slav-origin principalities in Valencia and Dénia[12], as well as the increasing advance of Christian forces.[13] The Almería-Murcia region experienced a relatively stable political structure under the Banū Ṣumādiḥ[14], a branch of the Arab Tujībī dynasty, from the beginning of the *fitna* period until its dissolution around 429-430ah/1038ad[15] that is, until the time when the Almoravids established control over the area. This period of stability allowed Almería to witness a brief phase of cultural and economic revival; however, with the arrival of the Almoravids, both the region and al-Andalus as a whole entered a new phase of political transformation. During his childhood, Rushāṭī is known to have lived in Almería during the most stable years of this Arab principality,[16] and it is also documented that he resided there again in his old age. According to his biographer al-Bilbīsī, Rushāṭī died in

[10] For his full *kunya*, cf. and see also: Aḥmad ibn ʿUmayra al-Dabbī, *Bughya al-multamis fī tārīkh rijāl al-Andalus*, 6/943; Abū al-Qāsım Ibn Bashkūwāl, *Kitāb al-Ṣila*, 2/658; Aḥmad ibn Abī Bakr Ibn al-Abbār, *Kitāb al-takmila li Kitāb al-Ṣıla*, 2151; Aḥmad ibn Abī Bakr Ibn al-Abbār, *al-Muʿjam fī aṣḥāb al-qāḍī al-Ṣadafī*, 200; Aḥmad ibn Ibrāhīm Ibn al-Zubayr, *Ṣilat al-ṣila*, 159; Abū Muḥammad al-Fatḥ Ibn Khallikān, *Wafayāt al-ʾaʿyān wa anbāʾu abnāʾ al-zamān*, 2/325; Muḥammad ibn Aḥmad al-Dhahabī, *Tadhkira al-ḥuffāẓ*, 4/1084; Ṣalāḥuddīn al-Ṣafadī, *al-Vāfī bi al-vafayāt*, 17/280; Abū al-Khaṭṭāb Ibn Diḥya, *al-Muṭrib min ashʿār ahl al-Maghrib*, 120; Abū al-ʿAbbās al-Maqqarī, *Nafḥ al-ṭīb min ghuṣn al-Andalus al-raṭīb*, 4/462; Maribel Fierro, "al-Rushāṭī;" Bosch Vilá, "Una nueva fuente para la historia de al-Andalus: Kitāb Iqtibās al-anwār de Abū Muḥammad al-Rušaṭī," 84-86.

[11] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 18; Abdullāh al-Ishbīlī Ibn al-Kharrāṭ, *Ikhtiṣār Iqtibās al-anwār*, 63a; Fierro, "al-Rushāṭī".

[12] María Jesús Viguera Molins, "Historia política. Decadencia del poder central. Los reinos de taifas. Al-Andalus en el siglo XI," 31-38.

[13] Katjia Torres Calzada, "El Emeritense," 236.

[14] For detailed information on the Banū Ṣumādiḥ, see: Jorge Lirola Delgado, "Muʿtasım et-Tücîbî", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 2006); Hussein Monès, "Consideraciones sobre la época de los Reyes de Taifas", *Al-Andalus* 31/1/2 (1996), 305-328; Emilio Molina López, "Los Banū Ṣumādiḥ de Almería (s. XI) el 'Bayān' de Ibn 'Iḏārī", *Andalucía Islámica Textos y Estudios*, ed. Jacinto Bosch Vilá - Wilhelm Hoenerbach (Granada: Anejo de Cuadernos de Historia del Islam, 1980), 123-140.

[15] Jacinto Bosch Vilá, "El Kitāb Iqtibās al-anwār de Abū Muḥammad al-Rušāṭī: Análisis de la obra de las noticias sobre al-Andalus," 8.

[16] Bosch Vilá, "El Kitāb Iqtibās al-anwār," 7.

542ah/1147ad at the age of 73 during the Christian conquest of Almería.[17]

When Rushāṭī's family settled in Almería, the city was still enjoying the economic prosperity it had attained during the reign of ʿAbd al-Raḥmān III al-Nāṣir (r. 912-961).[18] This prosperity was largely sustained thanks to the long and stable rule of the king and patron of the arts, Abū Yaḥyā Muḥammad ibn Maʿn (d. 483-484ah/1091ad). Unaffected by the pressure of the Christian advance, this ruler succeeded in cultivating a courtly environment distinguished by its emphasis on poetry and the arts.[19]

> "There, magnificent trade and an abundance of craftsmanship can be found. Its fame and prestige are great; for this reason, people travel there from both eastern and western Muslim lands, and travelers from distant and nearby regions converge in Almería. Both Arabs and non-Arabs gather there as if Almería were a meeting place where all kinds of commerce took place."[20]

This description illustrates that Almería had become a major center of trade and interaction, influencing wide regions of the Islamic world. The vibrancy the city acquired through its port, transportation network, and artisanal production was further reinforced by the political stability of the Almoravid period, transforming Almería into one of the most dynamic cities of al-Andalus.

By the final phase of the Caliphate, Almería's basic urban structure had already taken shape. This structure was characterized by a bipolar layout extending from the city center that opened southward to the sea to the fortress situated on the northern hill. During the subsequent Taifas period,[21] when Almería served as a capital, the city expanded with two large, walled suburban quarters. The more developed of this extended westward from al-Ḥawḍ, the original urban nucleus, while the other spread toward the eastern al-Muṣallā quarter. Almería's commercial and economic supremacy reached its peak during the Almoravid period, primarily due to its strategically positioned port.[22] One of the authors who provides information about the city's fortifications in the early 6th/12th century is Rushāṭī, who notes that during this period, "ruined sections were integrated with newly built ones.[23]" This statement points to the continuity of the city's physical development and reflects a culture of restoration. Rushāṭī's father had a close friendship with the renowned qāḍī (judge) and Ashʿarī theologian Abū'l-Walīd ibn Khalaf ibn Saʿd ibn Ayyūb al-Bājī (d. 474ah/1081ad). According to Rushāṭī himself, although he was too young at the time to become his student, he did have the opportunity to meet him personally: "I met him because he was a friend of my father -may God have mercy on him- but since I was very young at the time and not yet concerned with such matters, I could not become his student.[24]" Unlike many scholars of his time, Rushāṭī did not travel outside al-Andalus for educational purposes. As Fierro notes, this was likely due to the political circumstances of the period.[25]

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[17] Bosch Vilá, "Una nueva fuente para la historia de al-Andalus: Kitāb Iqtibās al-anwār" de Abū Muḥammad al-Rušaṭī," 86; al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 18.

[18] Emilio Molina López, "Algunas consideraciones sobre la vida socio-económica de Almería," 181-196.

[19] Monès, "Consideraciones sobre la época de los Reyes de Taifas," 305-328.

[20] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 59-60.

[21] Although this study does not focus specifically on the political dynamics of the Taifa kingdoms, it is worth noting the recent advances in this field, particularly the comprehensive volume edited by Alejandro García Sanjuán, which reassesses the formation, diversity, and regional interactions of the Taifas period. See: Alejandro García Sanjuán (ed.), *The Taifa Kingdoms Reconsidering 11th-Century Iberia* (Leiden - Boston: Brill, 2025). The Taifas period refers to the era following the collapse of the Umayyad Caliphate, during which numerous small emirates emerged across al-Andalus. Despite this political fragmentation, the period was also marked by remarkable cultural and intellectual vitality that fostered the flourishing of local scholarship and artistic production. See: Cumhur Ersin Adıgüzel, "Mülûkü't-Tavâif Dönemi (1031-1090) Tarih Kaynakları ve Tarihyazımı", *İslâm Medeniyeti ve Tarihi Endülüs*, ed. Muhammed Ali Alioğlu (İstanbul: Siyer Yayınları, 2018), 121-182.

[22] Pedro Gurriarán Daza, "Las técnicas constructivas en las murallas medievales de Almería," 62-63.

[23] Jorge Lirola Delgado, *Almería Andalusí y su territorio. Textos geográficos*, 51.

[24] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 26.

[25] Maribel Fierro, "La religión," 440.

The primary ideological pillar that reinforced Almoravid legitimacy was the doctrine of *jihād* (exertion or struggle).[26] It may be assumed that Rushāṭī was influenced by the *jihād* movement, as Abū Bakr ibn al-ʿArabī (d. 543ah/1148ad)[27], known for his support of this movement, was his teacher. Since there is no definitive evidence confirming whether Rushāṭī himself participated in *jihād* campaigns, a conclusive determination cannot be made on this matter. On the other hand, Rushāṭī undertook educational journeys within the territories of al-Andalus, during which he studied under his uncle, Abū'l-Qāsim Khalaf ibn Sulaymān ibn Muḥammad ibn Fatḥūn (d. 505ah/1111ad). He was also a student of Abū ʿAlī Ḥusayn ibn Muḥammad al-Ghassānī (d. 498ah/1104ad) and Abū ʿAbd Allāh al-Khawlānī (d. 508ah/1115ad).[28]

In his youth, Rushāṭī personally witnessed the influence of the Almoravids over al-Andalus. This influence was rooted in the politics of *jihād*, besides the recognition of the ʿAbbāsid Caliphate and the implementation of Mālikī doctrine, especially in its early phase, when it was promoted alongside other intellectual currents such as alternative legal schools, Greco-Latin philosophy, asceticism, and Sufi movements.[29] Rushāṭī's *Iqtibās* clearly reflects the diverse intellectual orientations and areas of interest among the scholars of his time. In the work, he includes biographies of scholars who were trained in a variety of disciplines, such as kalām, philosophy, asceticism, Sufism, and the Ẓāhirī school. He himself received an education in line with the intellectual climate of his era and specialized in the field of *ʿilm al-rijāl* [science of hadith transmitters], which is closely associated with the biographical tradition. *Iqtibās* was composed as a reflection of this scholarly expertise.

Rushāṭī reflects the influence of his familial environment and the interdisciplinary cultural and ideological climate of his time in his work; this influence is conveyed indirectly through the figures whose biographies he documents.[30] In his work, Rushāṭī includes moral biographies that promote an ascetic lifestyle, detachment from worldly affairs, and the renunciation of material pleasures. In this context, three biographies focusing on prominent Andalusi scholars stand out. The first appears under the heading "Córdoba" and concerns the judge of Córdoba, Muḥammad ibn Saʿīd ibn Bashīr ibn Sarāḥīl al-Maʿāfirī (d. 198ah/814ad).[31] Under the heading "Muntajīlī," Rushāṭī features the Córdoban ḥadīth scholar ʿAbd Allāh ibn Abī ʿĪsā al-Muntajīlī (d. 345ah/961ad)[32]. Under the heading "Ballūṭī," he includes the biography of the judge of Córdoba, Munḏir ibn Saʿīd (d. 334ah/950ad)[33]. This inclination in *Iqtibās* is likely attributable to the fact that the work was composed by the author toward the end of his life,[34] as well as to the open-minded and heterogeneous familial environment in which he was raised.[35] This is clear evident in the following words he dedicates to his uncle, Muḥammad ibn Fatḥūn:

> "While I was in Orihuela, I came to know the great jurist and judge Abū'l-Qāsim Khalaf ibn Sulaymān ibn Muḥammad. He had served as a judge in Shāṭiba and Dāniya (Dénia). After resigning from the latter post, he returned to his homeland. He would rarely leave his house

[26] During the Almoravid period, the concept of *jihād* underwent a significant transformation. Initially regarded as a collective duty, it came to be perceived as an individual obligation during the reign of ʿAlī ibn Yūsuf, shaped largely by the influence of Mālikī jurists in al-Andalus. At the same time, the rise of Ashʿarite theology and Sufi tendencies challenged the traditional Mālikī framework, creating an atmosphere of intellectual tension that weakened the Almoravid regime's ideological stability and influenced its response to the Almohad movement [Vincent Lagardère, *Les Almoravides. Le djihâd andalou (1106-1143)* (Paris: L'Harmattan, 1999)].

[27] For information on Abū Bakr ibn al-ʿArabī's support for the *jihād* movement, see: Ahmet Baltacı, "İbnü'l-Arabî, Ebû Bekir," 20/20/488; see also and cf.: Vincent Lagardère, "Abū Bakr Ibn al-ʿArabī, gran cadí de Sevilla," 91-102.

[28] Fierro, "La religión," 441.

[29] For detailed information see: Fierro, "La religión," 437-457.

[30] Concepción de la Torre, "Las fuentes de Abū Muḥammad al-Rušāṭī," 415-443.

[31] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 76-78.

[32] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 64-66.

[33] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 37-44.

[34] Torres Calzada, "El Emeritense," 239.

[35] Torres Calzada, "El Emeritense," 240.

> only for Friday prayers or certain essential matters. He fasted continuously. He was a pious ascetic, of noble character, gentle in his dealings, generous, and a loyal companion whose fidelity endured until his deathbed. He was a close friend of Abū'l-Walīd Sulaymān ibn Khalaf al-Bājī, with whom he studied *Ṣaḥīḥ al-Bukhārī*. He possessed deep knowledge in judicial matters and was regarded as an authority in notarial practice (testimony and legal documentation). He authored a work entitled *Kitāb al-Tamhīd* and was also a skilled poet. He passed away in Orihuela on Tuesday, the second of Dhū'l-Qaʿda in the year 505ah, corresponding to 1 May 1111, in the Gregorian calendar."[36]

In addition to *Iqtibās*, two other works by Rushāṭī are known, though neither has survived to the present day: *Kitāb al-Iʿlām bimā fī Kitāb al-Mukhtalif wa'l-muʾtalif li'l-Dāraquṭnī mina'l-ʾawhām*[37] and *Iẓhār fasād al-iʿtiqād bi-bayān sūʾ al-intiqād.* The latter, *Iẓhār*, is a rebuttal written in response to the criticisms directed at *Iqtibās* by the Granadan exegete ʿAbd al-Ḥaqq ibn Ghālib ibn ʿAṭiyya (d. 542ah/1148ad).[38]

B. Iqtibās al-Anwār: Structure, Content, and Sphere of Influence

The biographical genre in al-Andalus began to emerge toward the end of the 3rd/9th century; however, it was during the 4th/10th century that the tradition became firmly established. In its early stages, biographies were typically classified according to individuals' professional affiliations or geographical origins. Over time, authors moved away from relying directly on earlier works and instead favored more recent continuations or alternative versions deemed more up to date.[39] A turning point in the formation of a systematic historiographical tradition came with the composition of *Kitāb fī rijāl al-Andalus* by Khālid ibn Saʿd, which aimed to document prominent Andalusi figures across all fields of knowledge and culture. As demonstrated by Ávila's detailed study, this now-lost work represents the earliest known attempt to establish a coherent biographical corpus in al-Andalus. Drawing on earlier transmitters and his own scholarly network, Khālid compiled concise yet methodical entries covering scholars from diverse cities – etc. Córdoba, Toledo, Guadalajara, and Zaragoza – active between the mid-third and early fourth/ninth-tenth centuries.[40] His work served as a foundational model for later compilers such as Muḥammad ibn al-Ḥārith al-Khushanī (d. 361ah/971ad)[41] and Ibn al-Faraḍī (d. 403ah/1013ad) marking the point at which Andalusi historiography acquired a systematic, region-wide biographical framework.[42] *Iqtibās* is part of this very tradition. In the extant critical edition, a total of 46 toponyms is presented under 45 different nisbas, and the work closely follows the classical genealogical structure established by Ibn al-Faraḍī (d. 403ah/1013ad).[43] The toponyms are generally concise, and each is preceded by brief geographical notes concerning the city or locality corresponding to the subject's nisba. While these notes may not constitute a major independent contribution to the field, they are nonetheless valuable for corroborating or supplementing information about cities found in earlier Arabic sources.

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[36] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 20.
[37] Muḥammah ibn Aḥmad Ibn ʿAbd al-Hādī, *Ṭabaqāt ʿulamāʾ al-ḥadīth*, 4/83.
[38] Ibn al-Abbār, *al-Muʿjam fī aṣḥāb al-qāḍī al-Ṣadafī*, 200.
[39] Manuela Marín, "Biographical Dictionaries and Social History of al-Andalus: Trade and Scholarship", *Scripta Mediterranea* 19-20 (1998-1999), 241; María Luisa Ávila, "The search for knowledge: Andalusi scholars and their travels to the Islamic East", *Medieval Prosopography* 23 (2002), 125; Cumhur Ersin Adıgüzel, "Endülüs'te Biyografi Yazıcılığının Doğuşu ve Gelişimi", 167.
[40] María Luisa Avila, "La obra biográfica de Jālid b. Saʿd", *Estudios Onomástico-Biográficos de al-Andalus: Política, Religión y Violencia en al-Andalus*, ed. María Luisa Avila (Granada: Escuela de Estudios Árabes-CSIC, 1989), 2/194-197.
[41] For Muḥammad ibn al-Ḥārith al-Khushanī's work, see: Muḥammad ibn al-Ḥārith al-Khushanī, *Historia de los jueces de Córdoba por Aljoxaní*, ed. Julián Ribera (Madrid: Imprenta Ibérica, 1914).
[42] Avila, "La obra biográfica de Jālid b. Saʿd", 2/187. Cf. Torres Calzada, "El Emeritense," 242.
[43] For Ibn al-Faraḍī's work, see: Muḥammad ibn Yūsuf Ibn al-Faraḍī, *Tārīkh ʿulamāʾ al-Andalus*, ed. Ibrāhīm al-Abyārī (Cairo, 1989).

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The known manuscript copies of *Iqtibās* today are preserved in libraries across North Africa. Although the work is believed to have originally consisted of five volumes, only the first, third, and fifth volumes have survived. The first volume, housed in the al-Qarawiyyīn Library, is cataloged in the Rabat National Library under microfilm number 538. It contains 192 pages and begins with entries under the letter *bāʾ*. The third volume, part of the Zaytūna manuscript collection at the Tunis National Library (no. 1665, catalog no. 1725), comprises 129 folios and includes entries under the letters *kāf*, *lām*, *mīm*, and *nūn*. The fifth volume, also held by the al-Qarawiyyīn Library and cataloged in the Rabat National Library under microfilm number 535, consists of 99 pages and covers the letters *qāf*, *ṣād*, *shīn*, *hāʾ*, *wāw*, and *yāʾ*. The work is thought to have been conceived as a five-volume whole, but the extant portions limited to these three volumes are incomplete and in rather poor condition.[44]

Although *Iqtibās* is a biographical work focused on scholars who lived in al-Andalus between the late 3rd/9th and the first half of the 6th/12th century organized according to their respective nisbas its scope was not confined to al-Andalus alone. The work also became known throughout the eastern Islamic world and achieved wide circulation. One of the most significant outcomes of this widespread influence is the existence of several abridgments based on *Iqtibās*. Of the surviving abridged versions, one was authored by the Andalusi scholar Ibn al-Kharrāṭ (d. 582ah/1186ad),[45] while the other was written by al-Bilbīsī (d. 802ah/1399ad)[46], a scholar from the eastern Islamic lands. Ibn al-Kharrāṭ's abridgment gained significant recognition both in al-Andalus and North Africa; in fact, some biographical scholars regarded it as superior in quality to the original work itself.[47] Al-Bilbīsī's work follows the methodological approach of Rushāṭī, al-Samʿānī, and Ibn al-Athīr by organizing nisbas according to geographic locations, tribes, and sub-tribes. However, its scope is more limited and its content significantly less extensive.[48] Rushāṭī began composing his work in the month of Shawwāl in the year 527ah [August 1133] and completed it on the 1 Muḥarram 528 [1 November 1133].[49]

The historical data contained in *Iqtibās* serve to clarify and contextualize information found in the works of authors such as al-ʿUdhrī, al-Ḥimyarī, al-Idrīsī, and al-Qazwīnī;[50] in addition, *Iqtibās* contributes to the clarification of certain misinterpretations and ambiguities found in specific sections of al-Rāzī's *Tārīkh*. The historical information it provides can be summarized chronologically as follows: the founding of the city of Beja by the Roman Emperor Julius Caesar; the participation of a king named "Bazyān" [Vespasian] in the destruction of Jerusalem; the establishment of the city of Badajoz by al-Jillīqī; the settlement of the Ghassān and Ruʿayn tribes in the Pechina region in 271ah/884ad; the *Siyar al-Khandaq* [Expedition of the Trench] in 327ah/938ad; the reception of the Byzantine Emperor Constantine VII Porphyrogennetos's (r. 913-959) envoy by Caliph ʿAbd al-Raḥmān III al-Nāṣir in 338ah/949ad; the construction of a naval arsenal in Pechina in 344ah/955-956ad by order of al-Nāṣir in response to the advance of the Fāṭimid fleet toward Almería; the transfer of Pechina's capital status to Almería in 402ah/1011ad; the destruction of Pechina in 402ah/1011-1012ad; and finally, the conquest

[44] Molina López, "Noticias geográficas y biográficas sobre Tudmīr," 2/2/1086.
[45] For Ibn al-Kharrāṭ's *Mukhtaṣar* see: Ibn al-Kharrāṭ, *Ikhtiṣār Iqtibās al-anwār* [Maktaba al-Azhar, Manuscripts Section, record no. 133, register no. 9015, letter fāʾ section, folio 145, inventory no. 786(3)].
[46] For Bilbīsī's *Mukhtaṣar* see: Majīduddīn Ismāʿīl al-Bilbīsī, *al-Qibs (or al-Qabas)* [Rabat: Arab League Institute of Manuscripts Microfilm Archive, Record no. 133-9015, letter fāʾ section, folio 140, inventory no. 786(4)]. Al-Bilbīsī recompiled his abridgment -referred to as *Kibs* or *Kabes*- by integrating it with Ibn al-Athīr's *Lubāb*. For the manuscript, see: Majīduddīn Ismāʿīl al-Bilbīsī, *Mukhtaṣar Kitāb al-Rushāṭī wa Kitāb al-Lubāb* (İstanbul: Süleymaniye Manuscript Library, Reisülküttâb Mustafa Efendi Collection, Record no. 594, microfilm archive no: 394).
[47] Emilio Molina López, "El autor y la obra," 543. In the section of "Introduction" to critical edition of *Iqtibās*, Molina López incorrectly lists the page range of this article as 476-497.
[48] Molina López, "El autor y la obra," 542.
[49] Bosch Vilá, "El Kitāb Iqtibās al-anwār," 8.
[50] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 52, 100, 285, 286.

of Valencia in 488ah/1095ad.[51]

In a similar context, Molina provides a striking example regarding text transmission and chains of translation based on al-Rāzī:

> "In al-Rāzī's work, there is an account of the conquest of Jerusalem by Isbān ibn Ṭīṭūs. We possess four Arabic versions of this paragraph: those transmitted by al-Bakrī, al-ʿUdhrī, al-Ḥimyarī, and Ibn Shabbāṭ. A likely chain of textual transmission can be observed among the first three authors: al-ʿUdhrī → al-Bakrī → al-Ḥimyarī. However, the version transmitted by Ibn Shabbāṭ is directly taken from Ibn al-Kharrāṭ, who in turn received it from Rushāṭī, and Rushāṭī himself cites it directly from al-Rāzī's *Tārīkh*. What is remarkable is that the versions transmitted by al-ʿUdhrī and Rushāṭī appear to have been composed independently of one another, yet they are nearly identical. This strongly suggests that both versions are directly based on al-Rāzī and that the passage in question has been preserved with a high degree of fidelity to the original."[52]

This example is significant for tracing chains of textual transmission, along with evaluating the reliability of the transmitted material. Since al-Rāzī's *Tārīkh* has not survived in its original form, the testimonies of authors who directly utilized his work are of value. Rushāṭī's citation of this information directly from al-Rāzī reflects a careful practice of historical transmission. The fact that the same report is conveyed independently by al-ʿUdhrī in a different context further demonstrates the textual continuity of al-Rāzī's narrative. This reinforces Rushāṭī's reliability as a transmitter and highlights his role as a preserver of historical memory.

In this regard, Évariste Lévi-Provençal, in his article[53] in which he attempts to reconstruct al-Rāzī's now-lost chronicle on al-Andalus, draws upon the texts of Arab authors who explicitly reference al-Rāzī. Among these are al-Ḥimyarī and Rushāṭī. According to Lévi-Provençal's analysis, both authors transmit the same account concerning the city of Mérida as found in al-Rāzī's chronicle. He concludes that these two independently written texts, though produced in different periods, are based on a common source namely, al-Rāzī's lost chronicle. This leads Lévi-Provençal to consider *Iqtibās* as a possible intermediary link in the transmission chain of al-Rāzī's historical legacy.[54]

Considering the above assessments, it can be concluded that the section of Rushāṭī's *Iqtibās* pertaining to al-Andalus constitutes a valid and reliable source for the reconstruction of al-Rāzī's lost chronicle. Owing to the richness of its content, the work lends itself to multidisciplinary academic inquiry, serving simultaneously as a source for historiography, biographical literature, sociology, and anthropology. Thanks to one of Rushāṭī's most prominent biographers, Ibn Khallikān, we also know that the renowned genealogist al-Samʿānī was directly influenced by Rushāṭī's methodological approach when composing his own work based on *nisba*-oriented classification.[55] This further demonstrates that *Iqtibās* is neither an isolated nor marginal work; on the contrary, it represents a valued and continuously evolving genre of its time. According to Ibn Khallikān, *Iqtibās* was widely appreciated by its readers, regarded as a successful and meticulously compiled work, notable for its completeness. Its style, he notes, closely resembles the methodological approach employed in the book of Abū Saʿīd al-Samʿānī.[56] Thus, *Iqtibās* should be understood as a product of the methodological transformations that took place in the genres of biography and geography during the 5ah/11ad and 6th/12th centuries. While some of the geographical, historical, biographical, and literary reports

[51] For this observation, see: Torres Calzada, "El Emeritense," 243.
[52] Luis Molina, "Sobre la procedencia de la historia preislámica inserta en la Crónica del moro Rasis," 137.
[53] Lévi-Provençal, "La 'Description de l'Espagne' d'Aḥmad al-Rāzī," 51-108.
[54] Torres Calzada, "El Emeritense," 233-235.
[55] Bosch Vilá, "El Kitāb Iqtibās al-anwār," 8; Torres, "La transmisión del gentilicio," 111.
[56] Ibn Khallikān, *Wafayāt al-ʾaʿyān wa anbāʾu abnāʾ al-zamān*, 2/291.

concerning al-Andalus found in Rushāṭī's work also appear in the writings of other authors, a significant portion of the content is based on direct and personal knowledge in other words, on the author's own eyewitness experience or, perhaps, on another now-lost source. All of this contributes a measure of originality to Islamic historiography on al-Andalus and enriches the legacy of Andalusi historical memory.

C. Toponyms and Nisbas in Rushatī's Narratives: The Integrated Construction of Geography, Economy, Military Strategy, and Cultural Heritage

The work contains a variety of content, including entries typically found in geographical details, historical data characteristic of chronicle literature, military elements, accounts of the wonders of creation, and, at times, literary narratives and anecdotal material.[57]

The section that al-Rushāṭī dedicates to Almería in *Iqtibās* presents a content ranging from geographical details to chronicles, and from military elements to literary and anecdotal narratives. Molina López states that the truly remarkable aspect of this text is its portrayal perhaps with a global perspective and in a meticulous, at times difficult-to-grasp and opaque style unmatched by any other work of two fundamental realities of life in Almería under Islamic rule: Its economic dimension "puerta de oriente" (gateway to the east) and its strategic-maritime dimension (military target).[58] In this context, al-Rushāṭī describes the city referred to as "bāb al-sharq" (gateway to the east) and "miftāḥ al-tijāra" (key to trade)[59] as follows:

> "Almería, situated on the seashore, is the most beautiful, most prestigious, and most important of the cities of al-Andalus. It possesses large trading houses and numerous industries. Its fame is widespread, it's legendary renown. Its people are joined by merchants and travelers from both the Islamic lands and from regions beyond Islam, from both the East and the West, from both the Maghrib and the Arab lands. Here, judges, religious scholars, Arabs, and Persians come together. The city's capacity is such that it can accommodate fifteen people for each merchant. Indeed, in this very year, a man arrived here from Baghdād, reaching the city in ninety-one days. From here, ships laden with goods to meet the needs of al-Andalus set sail, only to embark once again on the return voyage."[60]

In his depiction of Almería, al-Rushāṭī presents a panorama that brings together the city's geographical location as well as its economic, social, cultural, and logistical dimensions. Distinguished by its major trade centers and advanced industries, the city is described as a meeting point for the movement of goods and people between the Islamic world and non-Muslim regions. The presence of merchants and travelers from diverse geographies reflects the city's central role in international trade networks and its cosmopolitan character. Quantitative details regarding accommodation capacity highlight the scale of the city's logistical capabilities. The descriptions, combining both praise and concrete data, give the work a distinctive character that merges encyclopedic information with a literary style. In this respect, the work serves as a significant historical testimony, offering a first-hand reflection of urban life, trade networks, and the social fabric of the period.

Among the noteworthy events in the work is the account of a traveler who arrived at the port of Almería after a 91 – day journey from Baghdād. This traveler was preparing to travel to Mecca together with those who had come from North Africa for the pilgrimage, and his journey illustrates Almería's role as a stopover port on the pilgrimage route as well as its capacity to bring together people from

[57] Torres Calzada, "El Emeritense," 242; Bosch Vilá, "El Kitāb Iqtibās al-anwār," 7, 13.
[58] Emilio Molina López, "Almería Islámica," 559.
[59] For detailed information see, Molina López, "Algunas consideraciones sobre la vida socio-económica de Almería," 181-196.
[60] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 59.

distant lands. Molina López emphasizes that, although it is known that the ports of al-Andalus served as stopovers for the pilgrimage, al-Rushāṭī was among the first authors to mention Almería in this context.[61] He further notes that al-Rushāṭī provides us with an additional but valuable piece of information namely, that the pilgrimage journey along the stated route took 91 days.

In addition to trade – as Molina López points out – Almería developed an intense maritime activity for military purposes, becoming the official base of the caliphal fleet.[62] In the year 344ah/955ad, the Fāṭimid fleet set out from al-Mahdiyya, reached Almería via Cabo de Gata (al-Qabṭa) [Cape Gata], and burned all the ships in the harbor, along with the provisions and a large merchant vessel newly arrived from Alexandria, before returning to Sicily. Al-Rushāṭī records details of this raid such as the route, dates, and duration of the expedition that are not found in other sources and identifies it as one of the reasons that led to the construction of the shipyards. He describes the shipyards there as "the most prestigious and best equipped in existence" and emphasizes that they possessed military equipment unavailable anywhere else.[63]

Molina López notes again that these structures may have been the first shipyards established in Almería; however, as he himself admits, the records of al-ʿUdhrī (d 478ah/1085ad)[64] and Qāḍī al-Nuʿmān (d. 363ah/974ad)[65] suggest that a developed port facility and shipyard already existed in Almería prior to this date. The shipyards consisted of a section dedicated to the construction of warships and military equipment, alongside a commercial section. Therefore, according to Molina López, al-Rushāṭī's statement here can be interpreted as referring to the expansion of the existing shipyards or their reconstruction on a larger scale.[66]

Al-Rushāṭī highlights Abū ʿAbd Allāh Muḥammad ibn Maymūn as the sole hero representing the maritime power of the Western Islamic world in the 6th/12th century. He describes him as an admiral "sufficient on his own" and employs the titles *al-qāʾid al-aʿlā* (grand admiral) and *ṣāḥib al-ustūl* (commander of the fleet). Providing a detail not found in other Arabic sources, he notes that Ibn Maymūn held the position of "*dhū al-wizāratayn* (holder of the two vizierates)". Al-Rushāṭī explicitly states that Ibn Maymūn enjoyed broad autonomy in military campaigns, being exempt from the oversight of civil governors and granted direct fiscal and administrative authority by the emir. This indicates a governance model based on the separation of civil and military authority, reminiscent of the Umayyad period. The author also confirms the admiral's engagement in piracy, which appears to have aimed at increasing Almería's economic vitality by spreading fear and poverty in enemy territories. He further reports that during Ibn Maymūn's tenure, the city walls originally built by ʿAbd al-Raḥmān III and expanded in the early 5th/11th century were partially renewed and enlarged. Emphasizing that Ibn Maymūn's fame reached from Constantinople to Armenia, al-Rushāṭī notes that, as a result of this geographical reach, all Christian kings, in a posture of submission, sought to mend relations and demonstrate allegiance with the intent of accepting whatever terms were set. Ultimately, he records that Ibn Maymūn played a leading role in diplomatic negotiations and treaties across the Mediterranean.[67]

From a literary perspective, *Iqtibās* combines documentary-level details with exaggerated and emotional depictions, turning the admiral into a symbol of power and prestige beyond being merely

[61] Molina López, "Almería Islámica," 569-570.
[62] Molina López, "Almería Islámica," 570.
[63] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 59.
[64] Aḥmad ibn ʿUmar ibn ʾAnas al-ʿUdhrī, *Nuṣūṣ ʿan al-Andalus - Tarsīʿ al-ʾakhbār wa tanwīʿ al-ʾāthār wa bustān fī gharāʾib al-buldān wa al-masālik ʾilā jamīʿ al-mamalik*, 86.
[65] Nuʿmān ibn Muhammad Qāḍī al-Nuʿmān, *al-Majālis wa al-musāyarāt*, 165.
[66] Molina López, "Almería Islámica," 574.
[67] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 60.

the agent of military victories. In particular, the peace treaty scene moves Ibn Maymūn from the battlefield to the negotiation table, highlighting the ideal statesman type. In sum, al-Rushāṭī's portrayal of Ibn Maymūn evokes not so much a historical biography as the narrative of a legendary hero.

Among the geographical accounts, observations related to agricultural practices and settlement culture are particularly noteworthy. The 5th/11th century geographer al-ʿUdhrī, for instance, describes the district of Dalías in the Almería region as "the communal land of Dilāya." This expression reflects the Andalusi model of farming and animal husbandry characteristic of the early Islamic Middle Ages, which emerged following the decline of Roman villa estates. Both al-Idrīsī and Ibn Ḥayyān mention that Dalías and Berja were administratively part of Almería and that the distance between them was approximately eight miles. In contrast, Yāqūt al-Ḥamawī refers to the area simply as "a town near Almería on the Andalusi coast." Similarly, both al-Ḥimyarī and Rushāṭī record it as a rural locality administratively linked to Almería.[68] Within this framework, Rushāṭī's observations on agriculture and the rural economy of his time are also noteworthy. Some of the earliest known references to olive cultivation in al-Andalus come from al-ʿUdhrī and Rushāṭī, both writing in the 5th/11th century. Both provide information about the region of Lorca. Al-ʿUdhrī notes that in the irrigated lands near a district affiliated with Lorca, olive trees were cultivated alongside other fruit-bearing trees such as apples, pears, figs, and pomegranates.[69] Rushāṭī, in contrast, employs a more general tone, stating that agriculture and livestock farming were widespread in Lorca, that the region abounded in game animals, and that the olives cultivated there were exported to surrounding areas.[70] These observations should be read as biographical or geographical records, as well as valuable testimonies to the economic activities of the period. In addition to rural and economic structures, Rushāṭī's accounts of the social, cultural, and architectural fabric of major cities are notably detailed. His descriptions of Córdoba serve as a striking example of this approach:

> "Córdoba is the capital of the country, its metropolis, the center of the caliphate, and the seat of the emirate. It was the residence of the Umayyad caliphs, whose traces and monuments are clearly visible within and around the city. In Córdoba stands the renowned mosque, one of the largest structures in the world, famous across the globe for its vast size, solid construction, aesthetic craftsmanship, and enduring architecture. The caliphs continuously expanded this mosque, initiating one extension after another. Through meticulously executed construction efforts, the mosque reached the pinnacle of architectural integrity and aesthetic perfection. Its view leaves the observer speechless, and words fall short in capturing its beauty."[71]

Rushāṭī notes that Córdoba is situated along the banks of a major river, which originates in the Segura Mountains and flows through the city before reaching Seville. The Córdoba Bridge, constructed over this river, is portrayed as one of the most magnificent bridges in al-Andalus, notable for its monumental and sturdy architecture. Positioned just south of the Great Mosque, the bridge and the mosque together form an aesthetically harmonious ensemble.

Moreover, Córdoba is depicted as a center of learning and scholarship. Distinguished individuals had settled in the city, which had become a refuge for science and culture. The caliphs are described as patrons of scholars, giving precedence to merit and reputation in the appointment of judges. These judges held significant authority and were selected from among the social elite. As part of this tradition, Rushāṭī mentions Muḥammad ibn Saʿīd ibn Bashīr, who served as a judge and was a prominent figure in scholarly circles. This depiction is particularly significant as it illustrates how Rushāṭī interpreted

[68] María Desamparados Martínez San Pedro, "De Murgi a El Ejido," 2/2/484.
[69] For this observation, see: Antonio Javier Murcia Muñoz, "El cultivo del olivo," 124.
[70] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 52-53.
[71] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 76-78.

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and articulated the meaning of urban structures.[72] This depiction is noteworthy in that it reveals how Rushāṭī conceptualized urban structures. In his narrative, Córdoba is presented as an administrative or physical center as well as it is constructed around key architectural elements such as the river, the bridge, and the mosque that define the city's identity. A strong connection is established between the city's geographical layout and its political and cultural significance. In Rushāṭī's view, architectural elements serve as carriers of both visual grandeur and political authority. Such descriptions suggest that he was a keen observer who sought to reconstruct the collective memory of his society through the lens of urban space.

One of the striking aspects of Rushāṭī's work is his inclusion of narratives that reflect Muslim attitudes toward classical art and ancient architectural heritage. This interest is particularly evident in the information he conveys about the city of Mérida. In this context, a noteworthy quotation he attributes to a local official serving in Mérida is as follows: "I was fascinated by marble, and when I was appointed governor of Mérida, whenever I saw a piece of marble that I considered to be of good quality, I would seek it out and have it brought to me.[73]" In relation to such narratives, González and González draw attention to the Islamic prohibition against figural representation, emphasizing that despite this restriction, Muslims were nonetheless capable of appreciating the aesthetic qualities of ancient works.[74] Their emphasis on this point is particularly noteworthy, as it underscores the fact that the attitude of classical Islamic societies toward cultural heritage cannot be reduced to a one-dimensional understanding of the prohibition of figural representation. Indeed, as the Andalusi example clearly demonstrates, Muslim intellectuals and administrators made considerable efforts to preserve elements of ancient architecture and embraced them as components of aesthetic value. In this context, Rushāṭī's documentation of the governor of Mérida's admiration for marble may be viewed as a concrete example of the broader tendency identified by González and González. It also indicates Rushāṭī's intention to record the aesthetic sensibilities of his time. Thus, it can be argued that the prohibition of figural imagery did not entail a wholesale rejection of art and architecture; on the contrary, within certain boundaries, an appreciation of beauty flourished, and cultural memory was preserved accordingly. Rushāṭī's interest in architectural heritage is not limited to decorative or ornamental elements. He also draws attention to engineering structures inherited from past civilizations. Indeed, his emphasis[75] on the grandeur and uniqueness of the Roman-era aqueduct located in the Albarregas (al-Barīqa) River Valley in Mérida during the first half of the 6th/12th century serves as a clear indication of this sensitivity.

In al-Andalus, advanced hydraulic systems were constructed for water supply, including underground galleries and tunnels known as *qanāts*. During periods of prosperity, rulers either repaired these systems or initiated new projects to supply water to palaces and mosques. The works carried out in Córdoba under ʿAbd al-Raḥmān III (r. 912-929) are notable examples of this practice. Rushāṭī's contemporary, the geographer al-Idrīsī, also expressed a similar admiration for ancient infrastructure, especially praising the Roman remains found in cities such as Mérida, Almuñécar, and Toledo. In the latter, according to some scholars, a Roman-era siphon system was reused as part of a water-lifting mechanism. As Garcia demonstrates, during the period of Christian rule in the Iberian Peninsula, these types of structures were appropriated and placed under the authority of municipal administrations to fulfill water supply needs, preserve the infrastructure, and generate local

[72] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 76-78.
[73] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 54-55.
[74] Juan José Sánchez González - Luis Manuel Sánchez González, "Proyecto de inventario del patrimonio villafranqués expoliado," 6-7.
[75] al-Rushāṭī - Ibn al-Kharrāṭ, *al-Andalus fī Iqtibās al-anwār*, 54.

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revenue.[76]

Iqtibās also offers significant linguistic data through its use of place names, hydronyms, and *nisba* forms. Some toponyms of Hispano-Roman origin are amenable to analysis at morphological, syntactic, and phonetic levels. Within this scope, the Muntajīl *nisba*, examined by Torres, reflects a form that is linked to the author's regional and social background. According to Torres, this *nisba* gains its meaning within the broader literary tradition produced for ḥadīth transmitters, geographers, and genealogists across the entire *Dār al-Islām* (territory under Islamic rule).[77] On the other hand, although it is not possible to definitively identify the place name in question with the *almunia* (estate or farm) known as Montiel, the etymological, morphological, and phonetic evidence provided by Rushāṭī suggests that the Muntajīlī *nisba* represents a historical phonetic variant of a term of Hispano-Roman origin. The Muntajīlī *nisba* is attested in Arabic sources from the 4th/10th to the 7th/13th century and shows potential semantic correspondence with settlement names recorded in both Andalusi and Eastern Islamic historical and geographical literature.[78] This example demonstrates that *Iqtibās* provides a valuable source for evaluating nisbas in terms of linguistic history and cultural memory. In his treatment of place names and nisbas, Rushāṭī exhibits both philological precision and historical sensitivity. His careful documentation of phonetic variants reveals that the work lends itself to clear linguistic analysis.

D. Discussion

This study offers an original framework for both Andalusi historiography and biographical literature by jointly examining the position of Rushāṭī's *Iqtibās al-anwār* in the chain of historical transmission, the text's multidisciplinary content, and its philological value. The findings show with clarity that the traces of al-Rāzī's lost *Tārīkh* can be followed in the narratives concerning Mérida. In line with Lévi-Provençal's proposal, the fact that *Iqtibās* functions as a reliable, indirectly "disseminated" conduit to al-Rāzī is reinforced by parallel passages in al-Ḥimyarī and al-ʿUdhrī. This indicates that Rushāṭī's transmissions are not coincidental resemblances; rather, they rest on a careful practice of "transmission and verification."

The picture that emerges from the urban descriptions in the text is also significant. The examples of Almería, Lorca, and Córdoba point to an urbanization experience in which elements such as economic activity, water resources, artisanal fabric, transportation, and defensive infrastructure can be observed simultaneously. This trajectory makes it difficult to view *Iqtibās* as only a collection of biographical entries; in Rushāṭī's text, urban topography, commercial networks, and the relationship of public structures with political authority acquire an interpretable coherence. The depiction of Almería as "Bāb al-Sharq (Key to Trade)" opens a discussion of the legal-administrative reflections of a port-centered economic regime. The portrait of Ibn Maymūn makes visible the permeability between military function and diplomatic capacity; this shows that the biographical narrative possesses a symbolic language that constructs collective memory.

On the linguistic plane, the data traced through nisbas, and toponyms provide an opportunity to document the phonetic and morphological transformations that Hispano-Roman names underwent within Arabic. The Muntajīlī example is suitable for testing the relationship of place names with regional memory and social stratification. In this respect, *Iqtibās* assumes the role of a "witness text" for historical linguistics and onomastic research.

Nevertheless, the fragmented nature of the data universe on which the study relies naturally entails limitations. The extant volumes of *Iqtibās* are incomplete; the differences between text and copy

[76] Luis Arciniega Garcia, "Arcos, puentes, acueductos: Palabras, imágenes y memoria," 68.
[77] Katjia Torres, "La transmisión del gentilicio," 108.
[78] Katjia Torres, "La transmisión del gentilicio," 119.

inevitably bring the editors' (Bosch Vilá and Molina López) philological choices to the fore. During the unification of fragmented material, a tendency toward harmonization bias may arise; fusing variants that belong to different traditions into a single flow can blur local reading traces. With respect to dating and toponymic correspondences, the preference for modern place names increases terminological clarity, yet it carries the risk of anachronism. Moreover, in sections such as the claims of primacy concerning the Almería shipyards, when there is silence or contradiction among contemporary sources, a cautious interpretive framework is required.

A strength of the study is that it proposes an interdisciplinary reading strategy. The connection between biographical structure and urban geography makes it possible to consider together the triangle of "persons-places-networks" in historiography. In addition, the transmission chain that can be traced along the line al-Rāzī → Rushāṭī → Ibn al-Kharrāṭ/al-Bilbīsī contributes to making textual circulation measurable. When combined with the assessments of authors such as al-Samʿānī and Ibn Khallikān, this contribution centralizes the generic position of *Iqtibās*.

Several suggestions stand out for future research: First, digital collation and family-tree (stemma) experiments among the variants of *Iqtibās*, al-Ḥimyarī, and al-ʿUdhrī; second, spatial reconstruction of commercial and pilgrimage routes through geographic information systems mapping of toponyms and hydronyms that appear in the text; third, comparative readings with Latin-Christian chronicles and archaeological findings; fourth, intersecting the accounts of water infrastructure, shipyards, and fortifications with the literature on the history of engineering; fifth, processing *nisba* data through social network analysis to visualize scholar-city-patron relationships. Such a research agenda will both provide robust foundations for the reconstruction of al-Rāzī's lost chronicle and reveal, with greater nuance, the dynamics between text, space, and social structure in Andalusi historiography.

Conclusion

As a result of this study, it has been demonstrated that Rushāṭī's *Iqtibās* is a highly reliable and research-worthy text in terms of historical source transmission, geographical description, linguistic originality, and biographical composition. When compared with the works of authors such as al-Ḥimyarī and al-ʿUdhrī, Rushāṭī's transmissions show significant overlap in content, particularly regarding information about the city of Mérida, where the influence of al-Rāzī's chronicle can be clearly traced. These parallels confirm that Rushāṭī had access to credible historical sources and transmitted them systematically. The transmission chain extending from al-Rāzī to Rushāṭī and subsequently to al-Bilbīsī and Ibn al-Kharrāṭ allows for a measurable assessment of the circulation of this text within the historiographical tradition of al-Andalus.

The descriptions of cities in *Iqtibās* incorporate detailed observations related to economic activity, water resources, architectural structures, agricultural production, and social life. Examples such as irrigation systems in Almería, water routes in Lorca, and artisan quarters in Córdoba offer valuable insights into the socio-economic conditions of the time. In this respect, *Iqtibās* offers much more than a historical chronicle it contains content applicable to a range of research fields, including geography, economics, sociology, and urban planning.

The linguistic elements present in the work also enable important findings. Nisbas such as Muntajīlī reveal the influence of Hispano-Roman languages on Arabic and illustrate how indigenous names were transformed. Rushāṭī's use of nisbas provides exemplary material for philologically based historical linguistics, confirming the text's relevance as a source for linguistic research as well.

The three published volumes include a total of 46 biographies, each written in a classical format following the Ibn al-Faraḍī school. These biographies are structured around data such as dates of birth and death, cities of study, teachers, students, and scholarly interests. Preceding each biography, the

presentation of the city toponym offers a distinct feature that differs from traditional *ṭabaqāt* (biographical dictionary) literature, enriching the geographical and historical context. These descriptions of physical and social environments contribute to a better understanding of the cultural climate in which individuals lived, thereby offering a more holistic approach to biographical writing.

The writing process of the work began in Shawwāl 527ah and was completed in Muḥarram 528ah, a span of roughly three months. Considering the depth of urban and biographical descriptions, the completion of such work in such a short time indicates a significant level of prior preparation, systematic planning, and intellectual accumulation. This is reflected in the structural coherence of the text, where a clear writing discipline is evident.

Jacinto Bosch Vilá and Emilio Molina López, the editors of the extant volumes, successfully reconstructed the text into a coherent three-volume structure. Through philological methods, they arranged the fragmented manuscripts and presented them in a form suitable for academic research. Their systematic organization of cities, nisbas, and biographies, along with the clarification of inter-volume connections, has made the text more accessible and open to comparison.

Iqtibās gained recognition within the geographical bounds of al-Andalus and circulated widely among scholars in North Africa and the Maghrib. The abridgment prepared by al-Bilbīsī is a key example attesting to the work's broader impact. Furthermore, the cultural details preserved in the text offer rich insights into the practical aspects of social life. Information regarding markets, water systems, artisan districts, mosques, and cemeteries is particularly valuable for urban historiography. As such, the historical and topographical value of the work is enhanced, and it provides supplementary data for archaeological research.



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7. Sustainable Development Goals:



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Endülüs'te Toponim Temelli Soybilim Yazımı: Ruşâtî'nin İktibâsü'l-envâr'ı

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Geniş Öz

Bu çalışma, Endülüslü âlim Ebû Muhammed er-Ruşatî'nin (466–542[ah]/1074–1147[ad]) *İktibâsü'l-envâr* adlı eserini tarih yazımı, filoloji, coğrafya ve biyografiyi bir araya getiren bir perspektiften yeniden ele almaktadır. Çalışmanın amacı, *İktibâs*'ı Endülüs tarih yazımı geleneği içinde konumlandırmak, eserdeki toponim kullanımını analiz etmek ve Endülüs'ün entelektüel ve kentsel dokusunun anlaşılmasına yaptığı katkıyı değerlendirmektir. Araştırma, Bosch Vilá ve Molina López tarafından yayımlanan neşre dayanarak içerik analizi ve metinler arası karşılaştırma yöntemleri kullanmaktadır. Ruşatî, Endülüs'te siyasi ve kültürel dönüşümlerin yoğun biçimde yaşandığı Murâbıtlar döneminde yaşamıştır. Onun entelektüel birikimi, hocası Ebû Bekir İbnü'l-'Arabî'nin yanı sıra dönemin zühdi, tasavvufi ve Mâlikî çevreleri tarafından şekillenmektedir. Müellifin doğum yeri olan Almería, ticaret ve hac yollarının kesişim noktasında yer alan bir liman şehri olarak onun coğrafya ve şehir hayatına dair algısını etkilemiştir. Yapısal olarak *İktibâsü'l-envâr*, İbnü'l-Faradî tarafından tesis edilen klasik biyografik modeli takip etmektedir. Şahısların nisbelerinden hareketle yazılmış her bir toponim, şehir hakkında kısa bir coğrafi girişle başlamaktadır. Bu yönüyle eser, tarihi ve coğrafyayı bütünleşik bir form içinde bir araya getirmektedir. Eserin toponim merkezli tasnif sistemi, her biyografiyi belirli bir mekânla ilişkilendirerek tarihsel anlatıyı coğrafi bir düzlem üzerinde kurgular. Bu yapı sayesinde Ruşâtî, şahısların ilmî kimliklerini şehirlerin tarihsel konumlarıyla irtibatlandırmakta ve şehirleri tarihsel aktörler hâline getirmektedir. *İktibâs*'ta yer alan kısa coğrafi girişler, biyografik bilgiyi mekânsal bağlamına yerleştirirken eserin tarih, coğrafya ve soybilim arasında kurduğu ilişkiyi görünür kılmaktadır. Bu yönüyle *İktibâs*, Endülüs'te bilginin üretimi ve dolaşımını şehirler üzerinden izlenebilir kılan özgün tarihsel bir model ortaya koymaktadır. Günümüzde birinci, üçüncü ve beşinci ciltler Fas ve Tunus'ta muhafaza edilmekte; ikinci ve dördüncü ciltler ise ya tahrip olmuştur ya da henüz gün yüzüne çıkarılmamıştır. Bu sınırlılıklara rağmen mevcut ciltler, dönemin ekonomik faaliyetleri, mimari yapıları ve ticaret ağlarına dair

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önemli veriler sunmaktadır. Ruşâtî'nin Almería tasviri, onun belgesel üslubunu açık biçimde ortaya koyar. Şehrin tersanelerini, limanlarını ve pazarlarını betimleyerek Almería'yı hem bir ticaret merkezi hem de hac yolunda bir durak olarak sunar. Ruşâtî'nin anlatı yapısı, İbn Meymûn gibi tarihî şahsiyetleri Endülüs'ün gücü ve kimliğinin sembollerine dönüştürür. Almería, Ruşâtî'nin tasvirlerinde Endülüs'ün merkezî şehirlerinden biridir. Şehir, limanı, tersaneleri ve pazarlarıyla Doğu ile Batı arasında işleyen geniş ticaret ağlarının düğüm noktası olarak sunulur. Ruşâtî, Almería'yı hac yolları üzerinde stratejik bir durak ve deniz gücünün dayanağı olan askerî bir üs olarak betimler. Córdoba, Ruşâtî'nin anlatısında siyasi ve ilmî sürekliliğin sembolü olarak öne çıkar. Şehir, Emevî mirasıyla irtibatlandırılarak mimari ihtişamı, büyük camisi, köprüsü ve ilmî çevreleriyle tanıtılır. Ruşâtî, Córdoba'yı ilim, adalet ve idari otoritenin merkezî mekânı olarak konumlandırır. Şehrin fiziksel unsurları – özellikle cami ve köprüler –, siyasi meşruiyet ile ilişkilendirilerek anlatıya dâhil edilir. Mérida, Ruşâtî'nin eserinde klasik dönem mirasının İslâm geleneği içerisinde nasıl algılandığını gösteren önemli bir örnek sunar. Şehir, Roma dönemine ait mimari kalıntıları, köprüler ve su yapılarıyla dikkat çeker. Ruşâtî'nin aktardığı anlatılar, Müslüman yöneticilerin antik mimariye yönelik estetik duyarlılığını ve koruma bilincini yansıtır. Lorca, daha çok tarımsal üretim ve kırsal ekonomi bağlamında ele alınır. Ruşâtî, bölgenin zirai faaliyetlerini, hayvancılığı ve zeytin üretimini vurgulayarak Lorca'yı çevre yerleşimlerle ekonomik ilişki içinde tasvir eder. Bu anlatım, şehirlerin bölgesel üretim ağlarının parçası olarak da değerlendirildiğini gösterir. Müntecîl, doğrudan bir şehir tasvirinden ziyade nisbe-yer ilişkisi üzerinden ele alınır. Ruşâtî'nin bu başlık altında sunduğu bilgiler, yer adlarının Arapça nisbe formuna dönüşümünü ve bu dönüşümün dilsel ve tarihsel boyutlarını görünür kılar. Müntecîlî nisbesi, yerel kimliğin dil aracılığıyla nasıl muhafaza edildiğini ve şehir adlarının kültürel birikimin taşıyıcısı hâline geldiğini gösteren tipik bir örnek teşkil eder. Bu tasvirler birlikte değerlendirildiğinde Ruşâtî'nin şehirleri ekonomik işlevleri, ilmî yönleri, tarihsel süreklilikleri ve kültürel birikimleriyle önemli tarihsel aktörler olarak ele aldığı açık biçimde görülmektedir. *İktibâs*'ın tarih yazımına ilişkin önemi Endülüs'le sınırlı değildir. Lévi-Provençal, Ruşâtî'nin Mérida'ya dair anlatılarını el-Himyerî'nin *Ravḍu'l-mi'ṭâr*'ındaki paralel pasajlarla karşılaştırmış ve her ikisinin de nihayetinde Ahmed er-Râzî'nin kayıp *Târîh*'ine dayandığını göstermiştir. Molina López'in analizleriyle desteklenen bu paralellikler, *İktibâs*'ın er-Râzî'nin kroniğinin aktarım zincirinde ara bir halka işlevi gördüğünü teyit etmektedir. Ruşâtî'nin yöntemi, es-Sem'ânî ve İbn Hallikân gibi sonraki biyografi yazarlarını da etkilemiş; nisbe temelli tasnif sistemleri için bir model sunmuştur. Yöntem olarak bu çalışma, Ruşâtî'nin entelektüel biyografisini yeniden inşa ederek kişisel tecrübeleri ve ilmî ağlarının onun tarih anlayışını nasıl şekillendirdiğini ortaya koymaktadır. Murâbıt ideolojisinin cihâd vurgusu, farklı fıkhi ve tasavvufi ekollerin bir arada varlığı ve Almería'daki saray çevresinin entelektüel atmosferi, Ruşâtî'nin tarih yazımı anlayışına katkıda bulunmuştur. Bu çalışma ayrıca *İktibâs*'ı Endülüs soybilim yazımının gelişimi içinde konumlandırmakta; Hâlid b. Sa'd ve İbnü'l-Faradî'nin erken dönem eserlerinden İbnü'l-Harrât ve el-Bilbîsî'nin sonraki ihtisarlarına uzanan sürekliliği vurgulamaktadır. Öte taraftan sulama sistemleri, tersaneler, ticaret yolları ve mimari anıtlara dair veriler, *İktibâs*'ın, disiplinler arası değerini ortaya koyarak tarih yazımının ötesinde arkeoloji, kent tarihi ve kültürel çalışmalar için de kullanılabileceğini kanıtlar niteliktedir. Eserin mevcut yazmaları eksik olmakla birlikte günümüze ulaşan bölümler kaynak doğrulama ve kronolojik tutarlılık bakımından dikkat çekici bir yöntemi yansıtmaktadır. Bosch Vilá ve Molina López'in editoryal çalışması, başarılı bir şekilde parçalı malzemeyi akademik kullanıma uygun ve tutarlı bir metin hâline getirmiştir. Sonuç olarak *İktibâsü'l-envâr* nesep, coğrafya ve tarihi birleştiren bir eser olarak öne çıkmaktadır. 6./12. Yüzyılda Endülüs entelektüel kültürünün olgun bir aşamasını temsil etmekte; biyografileri, şehirleri, dilsel ve toplumsal yapıları belgeleyen bir araca dönüştürmektedir. Ruşâtî'nin filolojik, topografik ve tarihsel boyutları bütünleştiren yaklaşımı, Orta Çağ İslâm Batısı'nda bilginin nasıl düzenlendiğini ve aktarıldığını anlamak için önemli bir model sunmaktadır.

Anahtar Kelimeler: Hadis, Endülüs, Soybilim, Ruşâtî, İktibâsü'l-envâr, Toponimler.

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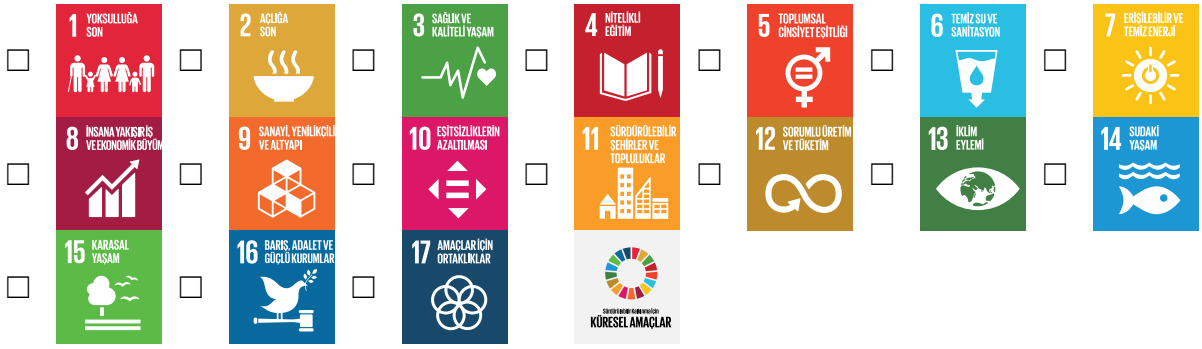
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