

Intellectual Life for the Qaysian Scholars in Andalusia for the Period (138-897 AH 755-1492 AD)

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Abstract

The study of intellectual life in Islamic countries, especially in Andalusia, represents a very fertile field at the level of consideration, and practice in various fields of knowledge in the novel and the know-how, making its intellectual image, especially in the field of mental sciences, almost becomes the center of the map of the cultural scene.

In the various eras of the Andalusian Islamic state, the intellectual life deserved the adventure in shedding light on it and unveiling it because it occupied a large space. It was for the great Qaysian scholars, who during it played a distinguished role in enriching the intellectual life, which was the real starting point for it until the end of the Islamic rule of Andalusia

Andalusian studies were generally confined to the political aspect, without the historical studies studying the cultural aspect and the scientific role of the Arab tribes in Andalusia through the scholars affiliated with them. They presented a clear and glorious picture of the scientific life in Andalusia over the study period.

Keywords: Qaysian , Andalusia, translations, intellectual life, tribes, impact.

Problem of the Study

The problem of the study is represented in the main topic related to the impact of the Qaysian on the intellectual life of Andalusia during the period under study.

Aim of the Study

The aim of the study is an attempt to identify the creativity of the Qaysian scholars in various sciences and their extrapolation, as in fact they had an impact on them, and the good restriction and composition of them. Until their fame became clear, their fame became clear, and the scientific life flourished at their hands, they became an integral part of the Andalusian society, whose members, with their tribes, segments and classes, had an impact in advancing the wheel of progress in various sciences and their qualities.

Importance of the Study

Qaysian scholars appeared on the stage of scientific life in Andalusia in the various transportation and mental sciences, and they presented a clear and glorious picture of the scientific life in Andalusia over the course of the study.

The Role of The Qaysian Tribes During The Islamic Conquest of Andalusia

The first Muslim conquistadors consisted of two groups, the Berbers and the Arabs. The army that crossed with Tariq bin Ziyad was mostly Berbers, while the army that crossed with Musa bin Nasir, most of the Arabs, the Qaysian tribes groups were among the first to enter with the first conquests in the armies of the North African governor, Musa. Bin Naseer, who reached eighteen thousand, and this was the first rise that was formed from Al-Qaysiyah and Al-Yamaniyya (Al-Maqri, 1986).

This has been entered in numbers after the conquest from North Africa, including a group with Al-Hur bin Abdul Rahman Al-Thaqafi, the governor of Andalusia (Dhul-Hijjah 97 AH - Ramadan 100 AH / 716 - 719 AD) (Ibn Abd Al-Hakam, 1974). Then more than five hundred men from the Yemeni tribes accompanied by the governor Al-Samh bin Malik Al-Khawlani (100 - 102 AH / 718 - 720 AD) (Ibn Al-Qoutiah, 1989).

- Then thirty men accompanied by the governor, Abu Al-Khattar Al-Kalbi (125-127 AH / 742-744 AD) (Ibn Al-Qoutiah, 1989).

- As other groups entered with Jund al-Sham under the leadership of Belj bin Bishr Al-Qushayri, which is the third most numerous ascendant after Musa bin Nusair, which consisted of "about ten thousand Arabs of the Levant and is called (Tala'a Al-Baljia): those who entered with Moses and Tariq are called Andalusia in fees, fortunes and fiefs as Baladiyeen. Those who entered with Bilj bin Bishr are called the Levantines, and he singled out the district of El-Bireh, which they signed the name "Damascus", the soldiers of Damascus, and the first-born of Jian Jund Qinsrin and Seville, Jund Hummus, and other districts in this ratio. A number of tribes: among them are houses from Qais Ailan, from Abs bin Bagheed, from Ashja' bin Reith, from Bahla, from Salim bin Mansour, and from Jadila (Lisan Al-Din Ibn Al-Khatib, 1980).

The great and dangerous role that the Qais tribe played in the history of Andalusia under the leadership of Al-Samil bin Hatim during the tribal conflicts at the end of the era of the rule of the rulers (95-138 AH / 711-755 AD) (Ibn Al-Abar, 2008). Those who concentrated in Jund Qansreen and Damascus in Al-Bireh and Jiyan, knowing that the two legions of Musa and Belj bin Bishr Al-Qushayri are the ones known in Andalusia as the two soldiers (Ibn Al-Abar, 2008) and the two soldiers are next to each other in Andalusia (unknown author, 1989, :65). And the situation continued like this until Abd al-Rahman bin Muawiyah, known inside, came to power in 138 AH / 755 AD, announcing the beginning of the era of the Emirate 138-316 AH (Ibn Hazm, 1962).

The Areas of Settlement of The Qaysian Tribes After The Conquest Phase:

The Shamans were distributed and settled in Andalusia similar to their previous gatherings in the Levant, that is, the army system that the stability of each group in a place that bears some similarity to the original soldiers to which it belonged in the Levant, and the organizations of Abu Al-Khattar included that the Levantines have two-thirds of the land and the farms on which they settle The original inhabitants retained the remaining third of the land, and

continued to farm and work on the prosperity of their villages (Lisan Al-Din Ibn Al-Khatib, 1980).

The first settlers of the Qaysian : They are the conquerors who overcame the Visigothic state and settled directly in the conquered lands, and in particular, along the path taken by Tariq ibn Ziyad and Musa ibn Nusayr during their comprehensive conquests (Ibn Adhari : 11 , 12, 15, 23) and from these clans: Fahm, Salim, Abs, and Dhubyān.

The Qaysian clans settled in Korat Al-Bireh (Jund of Damascus): The Qaysian tribes settled in Korat Al-Bireh (Al-Khalidi, 1991) and they are the Shami army of Damascus who return to Qais. This tribe settled in three of these provinces Al-Kora, one of them is the region of Barjila Qais, in which is the Mint Luzna and the fortress of Losha, and the other is in the province of Arsh Qais, which has Marshana and Mandusher, and the fortress of Balduz, and the third is the province of Qanab Qais (Lisan Al-Din Ibn Al-Khatib, 1980). The canton of Arash Qais, following the regulations set by the governor, Abu al-Khattar, Husam bin Dirar al-Kalbi and that tribe included many clans representing the Qaysians in Kourat Al-Bireh and its regions and its surroundings: Muharib, Hawazin, Thaqif, Ghatafan, Ka'b bin Amer, Qashayr, Namir, Murra, Fazara and Sulaim.

The Qaysian clans settled in the cities of Seville and Bella (Jund Homs) (Al-Khalidi, 1991) The Qaysian tribes had settled in the cities of Seville and Bella, but it was not at the level of other Andalusian cities. East west of Seville (Ibn Al-Abar, 1955), and the rest belonged to Murra, Ghatafan, Salul, and Thaqif.

- The Qaysian clans that settled in the city of Jian (Jund Qansreen) (Al-Khalidi, 1991): the city of Jian, like Al-Bireh, was a major home for these tribes, among them were the clans of Kalab, Muharib, Salim, Hawazin, Banu Ka'b bin Amer, Aqil, Qashir, Al Harish, Bahla and Ghatafan (unknown author, 1989 : 65-66) As for those who settled in the city of Jian (Jund Homs), they are Kalab, Aqil, Qushayr and Bahla.

The Qaysians who spread in the regions of Andalusia in general: We note the stability of the Qaysians in all the cities of Andalusia, and there was nothing to prevent them from moving among them. Perhaps the political events were the most prominent factor in that movement and the obstacles taking place in it in order not to lose the factors of thought and culture that It requires caution and caution in penetrating them at a time when the desires differed from one ruler to another and from one city to another.

The Origin of The Qaysian Tribes:

The lineage of the Qaysian tribes goes back to (Qais Ailan), and it is also said that Qais bin Ailan bin Mudhar, and that the name of Qais is (Al-Nas), and he is the brother of Elias bin Mudar, And it was said that Qais Ailan was named after a horse he had.

The lineage of the Qaysian tribes goes back to the Arabs of the north, from the descendants of Ismail bin Ibrahim, who were called the Tararis or the Ma'adis, and from their place of residence in Mecca and the neighboring land of the Hijaz, meaning its outskirts, Tihama and Najd (Al-Ali : 87).

It is considered a branch of the Adnan tribe, and this means that it is from the Banu Mudar bin Nizar bin Maad bin Adnan, who prevailed over the Hijaz, as they had the presidency in Makkah (Al-Dabbagh, 1979). , so that their bellies separated from Nizar bin Maad, including Iyad, Rabi'a and Mudar, and from Rabi'a Abdul Qais bin Qusay, including Bakr, and Taghlib, the sons of Wael, and from Bakr Hanifa and Ajl (Ibn Al-Kalbi, 1986) and

after the conquests in the Rashidi era. In the early days of Islam, the Qaysiyyah tribes inhabited Basra and Kufa, and the Qaisi tribes were considered the dominant element in the Jazirah region (Al-Khar'an, 1409 AH) and some of their bellies lived in Isfahan from Persia. And Egypt and its role there is the house of Al-Zubayr.

There are many tribes and clans from Qais, and its men have spread in more than one place in Andalusia. Such as Fahm, Selim, Abs, and Zbyan.

Factors of Growth and Prosperity of Intellectual Life in Andalusia:

The foundations of intellectual life would not have grown and flourished without the availability of factors and causes that qualify it to reach an advanced degree that serves the societies referred to as stubbornness. It is no wonder that Islam's call for science, economic and financial prosperity, the encouragement of caliphs, princes and rulers for science and scholars, the translation movement, religious tolerance, and papermaking. And the establishment of libraries, Islamic universities and schools, was one of the most important factors that helped the growth and development of science and its prosperity throughout the Islamic world in the Middle Ages (Al-Suhail, 2006). The Muslims in Andalusia were concerned with science, literature and the arts, and they were not satisfied with the progress that the Islamic East had reached, but they added to it what they had invented from the daughters of their ideas. Therefore, a sophisticated Arab Islamic civilization appeared in Andalusia, shining in various centers such as Toledo, Cordoba, Granada, and Seville. These centers provided Europe with an important scientific resource from the late fifth century AH / eleventh century AD, until the ninth century AH / fifteenth century AD, in which Andalusia, individuals, families and tribes, contributed to building the civilization of Europe in general, and to the West in particular due to the proximity of the distance. And the civilizational prosperity witnessed by Andalusia.

The beginnings of intellectual life were during the conquest era (92-95 AH / 711-714 AD) and the governors (95-138 AH / 714-755 AD). A military and war effort par excellence.

As for the intellectual life in the Umayyad era (modern emirates "138-316 AH / 755-928 AD" and the caliphate (Miloud, 2017) "316 - 422 AH / 928 - 1031 AD" there was a slight development, and the current sciences were limited to the sciences of Sharia and language, while the places of education were limited to simple educational institutes and centers, but the internal era was characterized by great flexibility, as it allowed Al-Mashareqah to enter Andalusia and all that they carry of science, literature and art, and turned to honoring the scholars and writers of his country. This field and thus signs of growth appeared noticeably during his reign, so scientific trips became active in Andalusia to the East, so he established mosques, and places of worship to spread Islamic culture and to teach various sciences such as religious sciences, language and others.

We note the consolidation of intellectual life in the era of sects (422-484 AH / 1031-1091 AD), and despite the political sect that struck the country of Andalusia during this era, it was accompanied by the activity of the scientific and literary movement (Al-Amiri, 1999), in order to take care of the kings of the sects. Scientists and writers, and because most of them were men of literature, and thus their palaces became literary forums and academies of his right to science and arts (Al-Maqri, 1986).

The Flourishing and Progressing of Intellectual Life in The Almoravid Era (484-541 AH/1091-1146AD)

During the Almoravid era, the Andalusian cultures moved to Morocco, and the people of Morocco moved from leaders and parishes to draw from the sciences of Andalusia and to supply its knowledge (Al-Samarrai, 2004) despite the fact that The intellectual movement lost it from the factors of care and encouragement that it received in the days of the sects, which is nothing but an extension of this era. It has preserved much of what it had in the days of the sects in terms of activity and progress, and the evidence for this is the large number of men of science and literature, including some prominent poles, whom the first half witnessed. From the sixth century AH, and at their fore comes the writers and writers who appeared at the end of the era of sects, and the Almoravid state summoned them to serve it after the star of sects declined.

Intellectual Life Continued to Flourish in The Era of The Almohads (541-635 AH / 1146-1237 AD)

As this showed, This era is considered one of the most important eras in Andalusian history with intellectual movements, as the progress of literature and science did not stop during it, and the wheel of educational education did not stop due to the literary and scientific impetus and the freedoms granted by the Almohad caliphs and princes. The era and many names emerged that were an extension of the Almoravid era and witnessed the crossing phase of the Andalusian Almohads.

The decline of intellectual life in the era of the Sultanate of Granada (635-897 AH / 1237-1492 AD)

The sultans of Bani al-Ahmar encouraged science and scholars for the renaissance of the intellectual movement, as it was from the sultans themselves that among the writers and scholars, Granada reached a great deal during their reign.

The impact of the Qaysian scholars on the science of jurisprudence:

The Qaysian scholars went through the development of the intellectual movement, just like others, like the rest of the tribal and clan components and with the various other nationalities that formed the segments of the Andalusian society so that scientists emerged from them in the various fields of their creativity between the linguistic and human sciences or the so-called transfer sciences, and between pure or applied sciences or what They are called mental sciences, and many of them were not satisfied with one field or specialization, but rather mixed many of them with more than one field or specialization. From its detailed evidence (Al-Hajwi, 1340AH).

The Impact of The Qaysian Scholars on The Sciences of Hadith and The Qur'an:

First - The Hadith:

There are many and varied means of controlling the Prophet's Sunnah, including its codification, classification of works and ways of presenting Hadiths, from mosques to musnads, dictionaries, hopes, compilations, extracts and rectifications, and so on, most of which were well-known and widespread in the regions of the Islamic world from the lowest to the most extreme, especially the six books.

The people of Andalusia, including the Qaysians, excelled in the field of hadith, its narration, and its knowledge, then they sat to read it to their disciples, and so it was, generation after generation, and the books of translations overflowed with mentioning and referring to them.

The Qaysian in this field had great tours in the efforts exerted and books that they had left for generations after them, which provided them with great services, narration and knowledge of the hadith, this is Yahya bin Mudar Al-Qaysian Al-Qurtubi (d. It was narrated on the authority of Sufyan al-Thawri, and Yahya bin Yahya al-Laithi narrated from him in Andalusia before his journey, and he was a well-versed scholar, with an opinion (Ibn Al-Fardi, 2006).

1- The Science of Readings:

Verifying the recitation of the text of the Qur'an was the first concern of the Muslims of Andalusia. From the beginning, there were several readings of the Qur'anic text that did not affect its essence, but related to the control of some of its words and the sound performance of them, or the ambiguity of some words and directing their meanings. The most important of these readings are seven agreed on their frequency, and since the Andalusians From the beginning, they turned to the Malik madhhab, the imam of the people of Medina, in order to derive from it their jurisprudential culture. So they did with regard to Qur'anic readings, as they chose to read Nafi' bin Abi Naim (Ibn Al-Jazari, 2006) (d. 169 AH / 785 AD), and Al-Ghazi bin Qais (d. 199 AH / 814 AD) was the first to introduce his reading to Andalusia, as he was the first to enter the Muwatta of Malik, and this reading has taken root since that time (Ibn Al-Qoutiah, 1989).

2- The Science of Interpretation:

Andalusians benefited from the well-known schools of interpretation in the East, such as the school of Ibn Abbas, Ibn Masoud and Ubay Ibn Ka'b, and they also benefited from the well-known exegesis books in the East, such as the exegesis of Al-Tabari, Al-Mawardi and Al-Zamakhshari, that is why the Andalusian interpretations had a great place, and accordingly, the origin of the interpretation in Andalusia is different from its origin in the East, as his upbringing in the Orient is that of birth and formation, but in Andalusia it is receiving and adding.

He appeared in this field from the Qaysians during the era of the Emirate Yahya bin Mudar Al-Qaysian Al-Qurtubi (d. 189 AH / 804 AD), he was an expert scholar, with an opinion, he narrated from Sufyan al-Thawri that the crushed acacia is bananas (Ayyad, 1967-1968).

The Impact of the Qaysian Scholars on the Literary and Human Sciences:

Andalusians have proven their ability in the fields of culture, as their scientific activity extended to the field of linguistics, and its scholars occupied a lofty position in the Caliphate court, because the Caliphs relied on them to discipline their children and teach them grammar, and human sciences such as history and geography witnessed abundant activity, according to the patterns in which they were authored. In imitation of the East, especially history, it focused on writing biographies and classes, including the category of jurists and modernists, and in general history, cities, houses, doctrines and biographies of specific personalities, as well as medicine and other sciences that also witnessed interest. Other sciences, such as astronomy, chemistry, mathematics and philosophy, were rare for scientists to participate in them because of the hatred and resentment of some jurists for some of the ancient sciences, yet some emerged and excelled in these fields.

First - Literary Sciences:

Andalusians were interested in the Arabic language and related to it since they set foot in Andalusia, as they tried to study this language and everything related to it in order to understand it and understand the book that was revealed in it. Writing (Yahyaoui, 2011).

1- Linguistics and Literature:

Abu Bakr Muhammad bin Al-Hassan Al-Zubaidi Al-Ashbili (d. 379 AH / 989 AD) is considered the author of the compilation of the general melody, the clear, the summary of the eye, the news of grammarians and others. In the language books there is better and no benefit from it, and the book Al-Makhas and Al-Aneeq book in explaining the enthusiasm in large volumes (Al-Dabbagh, 1979).

The pinnacle of the development of this art among the Andalusians, whom Ibn Khaldun sees as the masters of Arabic craftsmanship and its teachers, and closer to the acquisition and education of this queen than others, for their presence in it the evidence of Arabs and their ilk and their understanding of many structures in their education councils (Introduction : 614).

In this aspect, many Andalusians excelled, including the Qaysians, especially after the interest that the scientific movement received in the era of the emirate during the era of Prince Abd al-Rahman al-Awsat (Ibn al-Qoutiah, 198 :75). A lot of Qaysians emerged in this field, including Othman bin Al-Muthanna Al-Qaisi Al-Qurtubi Abu Abdul Malik (d. 273 AH / 886 AD), born in the early days of the state of Hisham bin Abdul Rahman bin Muawiyah Al-Dakhil, and he realized four of them, the last of whom was Muhammad bin Abdul Rahman bin Al-Hakam (238). - 273 AH / 852 - 886 AD), and he was described as having a knowledge of the language, and one of the imams of grammarians, and he was brave and frequented the conquests in the frontiers, and he educated the children of Abd al-Rahman ibn Al-Hakam Al-Awsat.

2-Poetry:

The Qaysian n had a tour in the field of poetry revealed by the biographies and biographies, but the maturity in this field began in the era of the emirate and the following eras.

In the era of the emirate, he appeared from the Qaysians Othman bin Al-Muthanna Al-Qaysian Al-Qurtubi Abu Abd Al-Malik (d. 273 AH / 886 AD). In addition to his proficiency in language and grammar, as mentioned above, but he had a recitation in poetry, he left and met a group of people who took poetry from them, and he was brave and a lot of conquest In Al-Thaghour, and the literature giving for the children of Abdul Rahman bin Al-Hakam.

Second - Humanities:

Andalusia was affected by the Oriental influences, especially the Egyptian ones, in the writing of history as a result of the travels of some of its scholars, which were characterized by the tyranny of the legendary spirit over it, then came the renewal and focus on topics related to the reality of Andalusian life, so the interest in translations and classes began, and they created a history worthy of their society, such as a reflection of the intellectual, cultural and social life.

1 - History, Biography and Genealogy

Ismael bin Ishaq bin Ibrahim al-Qaysian (d. 384 AH / 959 AD), he spent most of his time in classifying dates, and he came out in different types of works, and he was a scholar of the news of the sheikhs and hadiths, the people of the country benefited from him for his patience to persevere in sitting (Ibn Al-Fardi, 2006).

2 - Geographical

The Arabs contributed to the advancement of geography with a large share, which is evidenced by their many books in it, and the information they contain that were not known before, and the Andalusian geographical output is many and varied throughout its eras, as many Andalusians were taking trips inside and outside Andalusia, and Abu Hamid and Abu Abdullah bin Abi Al-Rabi` Al-Qaysian Al-Gharnati (d. 565 AH / 1169 AD), compiled a book on the wonders he saw in Morocco (Al-Gharnati, 1999).

3- Philosophy and Sufism:

Philosophy was one of these sciences that met their interests, after it was a reprehensible science that was fought by the general public, the authority and the jurists. The story of philosophy in Andalusia went through stages of distress and security. The first time it came somewhat later than the East, then it spent nearly half a century hated and oppressed, then half a century was safe and then received Resistance and abuse (Balghith, 2009).

In this field, Muhammad bin Ahmed bin Othman Al-Qaysian Al-Wadi Al-Wadi was distinguished, as was the origin of the residence of Al-Maria (d. 480 AH / 1087 AD), he was advanced in teachings and philosophy (Al-Marrakchi 2005).

Applied sciences (Medicine and Pharmacy):

Medicine, as well as pharmacy, is at the forefront of sciences that gained the attention of Andalusians after they became familiar with and mastered the human sciences, due to the importance of this science in human life, which Ibn Khaldun defined as: "An industry that looks at the human body in terms of disease and health; Preserving health and curing disease with medicines and food, after the disease is made clear" (The Introduction, p. 520).

Among the Qaysians who contributed to this science in the era of the Caliphate, and medicine in its infancy still did not go beyond the renaissance brought about by Al-Zahrawi, as he was only a perfectionist doctor. Among them was Saeed bin Muhammad bin Abdullah bin Saeed Al-Qaysian Al-Qurtubi (d. 365 AH / 975 AD), besides being able to From the Arabic language, he was most favored by affiliation with medicine (Ibn Al-Fardi, 2006).

Mathematics and Astronomy:

Before the Islamic conquest, Spain was without any activity mentioned in the field of ancient sciences, especially mathematics and astronomy, and the jurists were strict in their work with mathematics, and they only allowed the calculation of inheritance issues.

The first to work in the era of the caliphate in this science was Abu al-Qasim Muslima al-Majrati (d. 398 AH / 1007 AD). He has several books, such as the message of the astrolabe and the fruits of the number. He also translated a book by Badajoz "The Dome of Astronomy" (Ibn Sa'id Al-Andalusi, 1998).

Conclusion

The Qaysian tribes are one of the large tribes with multiple clans that left an impact in various circumstances, whether this impact was material or moral, cultural or civilized. The same effect in these quarters.

It became clear that the Qaysians had a prominent impact on the events that accompanied the Islamic tide after the Islamic conquest of Andalusia, and they obtained, like the others, their places of settlement and the organization of their conditions in order to complete the most prominent motive, which is the spread of Islam and its delivery to every

part of Andalusia, then we find that they inherited these roles like the rest of the tribes and families And the different homes that spread throughout those lands, and one of the advantages of this stability and on the tribal basis was that the Muslims preserved their customs, traditions and languages and that they did not dissolve among the inhabitants of Andalusia.

The point that must be recorded in this aspect is that the contribution of the Qaysians and the impact they left is a product of intellectual cross-fertilization, whether it was internal or external, which left its impact inside Andalusia. Together with them in one crucible.

Results

- The Qaysian tribes are among the large tribes with multiple clans, which left an impact in various circumstances, whether this impact was material or moral, cultural or civilized.

- The Qaysian scholars contributed to the intellectual development of Andalusia and left a great impact, the result of which was an intellectual cross-fertilization, whether it was internal or external.

- The contributions of the Qaysian scholars were characterized by being comprehensive in various scientific and literary fields.

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