

The Role of Scholars of Bali Tribe in Establishing Educational Centers in Andalusia

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Abstract

By reviewing the history of Andalusia, many Arab tribes appear that were present in Andalusia and had an impact on scientific life, but the light was not shed on them. In this research, we tried to shed light on the role of scholars of the Bali tribe in establishing educational centers in Andalusia. We addressed the lineage of the tribe and then the role of the Kuttabs in education and the most famous scholars of the Bali tribe who contributed to the Kuttabs in Andalusia. We also addressed the role of mosques in the issue of education and the most famous scholars of the Bali tribe who studied in the mosque, as well as discipline and the places where scholars sit in order to teach and raise children.

Keywords: *Role Scholars Bali Scholars Educational.*

Introduction

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the last of the prophets and messengers, our master Muhammad (Allah bless him and grant him peace). Then:

Writing about the history of the Arab tribes in Andalusia is one of the most important topics that has received the attention of researchers, through the many contributions made by these Arab tribes that inhabited Andalusia, which had a clear impact on scientific life in Andalusia, whether these contributions were scientific, political, religious, social or economic.

Also, through studying and delving into Andalusian history, it becomes clear that there was an Arab tribe that inhabited Andalusia that had a clear and influential role in all aspects of life, namely the Bali tribe, which had a clear and important impact on scientific life in Andalusia through their scientific contributions in various fields of science. They had a major role in establishing educational centers in Andalusia, and among them were famous scholars who sat to teach in the Kuttabs. They also had a role in education that took place in the mosques, as they had a clear imprint, as the mosques in Andalusia were considered the best places for teaching all sciences. They had a role in discipline and its places, and the teacher of boys or the teacher of the Kuttabs was called “the educator”

Among the most prominent people who worked in this profession were the jurists, who were given the title of “Mu’addib- educator -”

First: - The lineage of the Bali tribe

The Arabs cared a lot about lineage, as lineage is for them the basis of acquaintance and connection among themselves, and the Holy Quran confirmed this in the Almighty’s saying (mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted) ()

The Bali tribe () is one of the most important clans of the large Qahtaini tribe of Quda’ah in Yemen. This tribe is one of the tribes of Yemen, and the greatest grandfather of this tribe is Bali bin Amr bin Al-Hafi bin Quda’ah bin Malik bin Himyar, and to him is attributed. ()Bali bin Amr bin Al-Hafi bin Quda’ah is the

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one who gave birth to Faran and Hani, and their mother is Hind bint Aslam bin Al-Hafi bin Quda'ah, and from these the lineage of the Bali tribe branched out. ()

The Bali tribe was mentioned by the Arab poet Al-Nabigha Al-Dhubyani (), saying: “The Bali tribe are people of prestige, lineage, and affluence and a high-class royal upbringing. May God keep them and their families safe.” As for Ibn Khaldun (), he praises the strength and determination of the Bali tribe, and the large number of members of the clan. He mentioned that they traveled to Egypt and Nubia (), and defeated them, which indicates their courage and the strength of their strength.

Second: - The settlement of the Bali tribe in Andalusia and their homeland there: -

After that, they moved to the countries of the far Maghreb and they had a clear spread there, and the Islamic conquests movement that had begun first in the direction of Egypt, Morocco and Andalusia contributed to that. This tribe had a major role because they began fighting with the Islamic armies in order to raise the word of (Allah), and that is because the Bali tribe was distinguished by courage, boldness and love of Islam. These qualities made their star shine in the sky of Islamic history, as they were trusted and respected by the princes and rulers of the Arab Islamic state.()

Ibn Hazm Al-Andalusi, one of the most famous scholars of the fifth century AH (384-456 AH), stated that the Bali tribe settled in the place known by their name, which is located in the north of the city of Cordoba. ()He confirms this by saying, “The homes of the Bali in Andalusia are in the place known by their name, which is located in the north of Cordoba, and they are there to this day according to their lineage, and they do not speak Latin fluently, only the role of the Bali in the opposition speaks Arabic, and they used to honor the guest and they had other homes in the region of Mozur.” ()The Bali tribe in Andalusia had their own lands since the Islamic conquest of Andalusia. The area they lived in was called Fahs Al-Balout. ()It is the region of the Bali tribe in Andalusia and the branch that was known as Bani Al-Aflaj. ()Some of them also lived in the city of Seville () and the city of Cordoba. This was confirmed by Ibn al-Khatib () when he said, “Most of the inhabitants of Granada are Arabs and there are many Arab lineages among them, especially the Bali tribe.” They also lived in the city of Wadi Ash () in Andalusia, and they also lived in Al-Bira (). Despite their mixing with other nations in Andalusia, they remained attached to their original language, which is the Arabic language, and they also remained conservative in their customs and traditions. ()Their most prominent characteristics are generosity, courage, and good morals. It is mentioned that when they entered the country of Andalusia, they were not amazed by what they saw in the country of the greatness of the buildings, beauty, and Western decorations. Rather, they remained preserving their cultural monuments.()

Third: - Kuttabs

Kuttabs in the language: are the place of teaching the book; the plural is kuttabs and "makatab"; and the "Maktab" is the place of learning(). The use of the word kuttab or Maktab refers to the place where boys are educated, while the teacher is the person who carries out the education process and is called a Mukteb(). Technically: The Kuttab or Maktab is the place designated for teaching boys, where they learn to read, write, and recite the Qur'an (). The education of children in Andalusia was known from an early time, and the reference that was made suggests that the word “educator” and “teacher” were used to refer to those who were responsible for disciplining children().The Kuttabs were not assigned a specific location, but rather the teachers would give lessons in different places, perhaps in the mosque or in a house. The education of boys in Andalusia began early. Some sources mention that it began before the era of the emirate, since the year (138 AH/757 AD), meaning before Prince Abd al-Rahman bin Muawiyah (138/172 AH) took over the emirate in Andalusia, according to what Ibn Qutiyya said. ()Education in Andalusia took several stages, the first of which was the Kuttabs, which were considered the oldest type of scientific institutes in the Islamic world. After that, the name Kuttab became given to the place where boys learned to read and write, and education in this place represented the first stage of the stages of seeking knowledge. (); As children go to learn from their young age, at the age of five and six years; and it is not only their age that determines whether they go to the Kuttab at this age, but also their mental abilities, as Abu Bakr Al-Arabi pointed out.() In summary, he said, “The people have a wonderful way of life, which is that when a

young one among them becomes wise, they send him to the school, and when he crosses the school, he is taught handwriting, arithmetic, and Arabic.” As for the places of education and the places where teachers sit, they are usually in the mosque. They used to sit in a certain corner, despite the prohibition of the jurists against teaching young boys in the mosque, in accordance with the saying of the Messenger Muhammad, may God bless him and grant him peace, “Keep your mosques away from your children, your insane, your evildoers, your selling, your disputes, raising your voices, implementing your limits, and unsheathing your swords. Place ablution places at their doors and fumigate them on Fridays.” (). As for the educational curricula in the Kuttabs, the boys begin by learning spelling and gradually progress over time while they are in the Kuttab, learning reading and writing. Then the teachers take them and begin to have them memorize the Holy Qur’an, as well as study some poetry and literature. The student may also study some (). Ibn Khaldun () emphasized that Ibn al-Arabi had another opinion: “He always gave priority to teaching the Arabic language and poetry over all other sciences, as is the doctrine of the people of Andalusia, and because poetry is the Arabs’ diwan and calls for its presentation. Then he moves on to arithmetic, studying the laws, then moving on to studying the Holy Qur’an, so this task becomes easy for you.” Then he said: (The people of our country are in a state of heedlessness, as the boy is taken by the Book of God, the Qur’an, in its commands, reading what he does not understand and is assigned to the matter of another, the most important of which is his. Then he said: He looks into the principles of religion, then the principles of jurisprudence, then debate, then the prophetic hadith and its sciences, and he forbade, with that, mixing two sciences in education unless the learner is capable of that with good understanding and activity.)

The Kuttabs were of two types: the first type was the Kuttabs established by the government of Andalusia. This type was called free education because the state was the one that sponsored this type and took upon itself the task of educating the children of the poor and needy ().

The second type is private education. This type of education was widespread in Andalusia, especially in the palaces of princes, ministers, and the rich, not just this class. As we mentioned, it was present in all of Andalusia, where parents paid teachers’ wages in order to educate their children and took a fee for that. In return for the parents obtaining a high level of education for their children, they were keen to bring the best teachers, the most knowledgeable, educated, and moral ().

The righteous Sheikh Abu Ishaq Al-Jabnani taught the children of orphans and the poor for the sake of God Almighty, as he said: (Do not teach your children except with a man of good religion, because the religion of a child is based on the religion of his teacher.) ().

Therefore, parents were keen to bring the best teachers in terms of morals and knowledge. As for the educational methods, some mentioned that “teaching Arabic and poetry is more important than all other sciences, as is the doctrine of the people of Andalusia, because poetry is the Arabs’ diwan. After that, they learn arithmetic, and then move on to studying the Holy Qur’an.” However, in Andalusia, the educational method was different from the East, as Ibn Sahnun mentioned, “The people of the East teach the children the Holy Qur’an first, and then they teach them Arabic. As for Andalusia, they teach the children Arabic, and then they move on to teaching the Holy Qur’an and understanding its meanings and rulings.” () Some scholars also held some scientific circles and gave lessons in other places. Some of them were very wealthy and had a comfortable life, which led to their participation in the scientific movement by allocating scientific councils in their homes. An example of this is the scholar Ahmad bin Saeed bin Kawthar (died: 403 AH / 1012 AD), as students would go to his house in the winter and he would put them in a council that had been furnished with wool rugs, and the walls had wool pillows placed on them to provide warmth, as well as the presence of a fireplace in the middle of the council. When he finished teaching, he would serve them tables rich with lamb meat or milk curds with ghee or butter. () There were some scientific circles held in prisons; this is because some scholars were exposed to circumstances that led them to prison, and some students went to prison in order to meet their teachers and learn from them. Among these scholars was Ahmad ibn Mufrij (died: 366 AH/976 AD), as his students used to meet him in prison and learn from him. (). Some scholars worked in trade and buying and selling, despite that, their work did not prevent them from performing their duties towards their students and teaching and educating. An example of that is Ibrahim bin Mubashar (died: 395 AH/1004 AD). () In addition to the fact that the kuttab teacher is considered the second influential figure in the student’s life, he is considered a role model for boys because

they are influenced by this figure in their youth. An example of this is what Ibn al-Abbar (died: 658 AH/1259 AD) mentioned when he mentioned this by saying about his teacher “Muhammad bin Muhammad bin Abdullah bin Muhammad bin Abi Zahir” “He was my teacher and from him I took the reading of Nafi’ and from him I benefited in my youth and I heard from him and he gave me permission” () As for girls, they had a share in education. Girls were taught at home, where they memorized the Holy Qur’an, as well as memorized poetry collections () and also mastered writing. Al-Marrakushi mentioned that Ibn Fayyad had mentioned that “there were one hundred and seventy women in the eastern suburb of Cordoba, all of whom wrote the Qur’an in Kufic script. This was not in one of its regions, so how about all of its regions?” ().

Among the most prominent the Balawis teachers of the Kuttab:

The teacher: Abu Abdullah Muhammad bin Abdullah bin Saeed Al-Balawi (370 AH / 980 AD)

He was a virtuous teacher, from the people of the city of Cordoba. He heard and took hadith from the scholar Qasim bin Asbagh (), and he also took knowledge from Muhammad bin Abdullah bin Abi Dalim, and Wahb bin Masarra (), He was a prolific writer of hadiths and a memorizer of the news of the sheikhs. The common people and the religious scholars would gather in his council and listen to him. He was famous for his strong memory and intelligence. Students of knowledge would also flock to him from all over the place to listen to hadiths and news and take knowledge from him. He died on Tuesday in the month of Rabi` al-Awwal in the year 370 AH, and was buried on Wednesday after the afternoon prayer in the cemetery of Mut`ah. Judge Muhammad ibn Yabqa prayed over him().

The teacher: Abu Abdullah Muhammad bin Khalifa bin Abdul Jabbar bin Abdullah bin Khalifa Muhammad bin Khalil bin Muslim Al-Balawi (392 AH / 1001 AD)

From the people of the city of Cordoba, he heard and took knowledge from the scholars of the city, and he was a righteous and ascetic sheikh, but he did not stay long before he traveled to the city of Cordoba, Mecca, and took knowledge from "Muhammad Al-Ajri" (), and he also heard from "Abi Al-Hasan Al-Khuza'i" (), then he returned to his country, Andalusia, and began to work on teaching children and disciplining them with the Holy Quran, and he was also known for the task of copying the book in which he spoke and took from it ().

Teacher Abu al-Qasim al-Balawi

He is one of the famous scholars in the countries of the Maghreb and Andalusia. He read the Qur’an with a group of professors, especially Abu al-Hasan al-Qayjati al-Balawi, Abu Ishaq al-Hariri, Abu al-Hasan bin Salman, Abu Abdullah bin Ajrum, and Judge Abu al-Hasan al-Balawi. He was at the forefront of scholars in his country, Andalusia. He was a brilliant, intelligent professor, a man of insight, diligence, and investigation. He had a keen mind, was a genuine researcher, and was well-versed in problems. He was a teacher and a jurist ().

Fourth: Mosques

Mosques in Andalusia are considered the best places to teach all sciences, and receiving education in the mosque is the second or intermediate stage of the study periods, as the student moves to the mosque after completing the first stage of education in the Kuttabs ().

Because the mosque has a major role in spreading culture and guidance; because the mosque, in addition to being a place of worship, was of great value in guiding, directing, and teaching children the right path ().

The Andalusians initially relied on the mosque for education. The mosque is considered one of the most important scientific institutions in Andalusia and the first building block in the prosperity of the scientific movement in Andalusia and the graduation of scholars. Most of the cities of Andalusia have mosques from

which the light of knowledge shines. Al-Maqri said in his book *Nafh al-Tayyib*, “The mosques of Cordoba reached four hundred and ninety mosques during the reign of Abd al-Rahman al-Dakhil, and then increased greatly after that.” (). The study system in the mosque is the system of scientific circles, as this system is a traditional system that has been passed down through the generations since the Prophet Muhammad (may God bless him and grant him peace) began teaching in the mosque. () As for how the teacher sits and begins the lesson, he would sit in one of the corners of the meeting room, or he would sit in a high place and the students would sit around him, so their meeting room would be in the form of a circle or a semi-circle. As for him sitting in a high place, this was so that the students could see him and hear his voice clearly, and so that the student could direct questions to the teacher. The teacher usually begins his lesson with the Basmalah and prayers upon the Messenger of God (may God bless him and grant him peace), and he would also recite verses from the Holy Qur’an – which urge seeking knowledge and striving to learn it. () The start times for lessons begin after the dawn prayer in the early morning hours, in accordance with the saying of the Prophet Muhammad (may God bless him and grant him peace): “O God, bless my nation in its early hours” (). The lesson also extends to what the teacher sees as appropriate for his work and occupations, and the lessons are daily, and there is no break between them, as for the break times, they are only on Fridays and holidays, and also when there is heavy rain, the students get a day off on that day, in addition to the fact that scientific debates were held in the mosque, where some jurisprudential issues or any issue were presented, and they discussed that matter in the mosque (), and the teaching methods in the mosques were based on readings, dictation, dialogue, and debate (). Mosques spread in Andalusia and were very diverse. The Andalusian princes encouraged the construction, erection and restoration of mosques based on the Almighty’s saying (The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance) ()

The first mosque built in Andalusia is the Mosque of Banners. It was founded by the leader Musa bin Nusayr when he landed in Algeciras in the year (93 AH/711 AD). () The princes continued to build mosques, and Prince Abd al-Rahman I (138-172 AH) founded the Great Mosque of Cordoba in 169 AH/785 AD, which is considered one of the greatest educational institutions in Andalusia. For this reason, many historians say that the first credit goes to Prince Abd al-Rahman I in establishing the first building block that encouraged the cultural, scientific and literary movement, making it one of the most important cultural centers during the period of Arab rule in Andalusia.

Among the most famous Balawi scholars who sat to teach in the mosque:

- The scholar - Abu Al-Abbas Ahmed bin Muhammad Al-Balawi (581 AH / 1186 AD)

Who was a memorizer who mastered the readings as well as a memorizer of the Noble Prophetic Hadith. He is one of the most famous readers in the city of Malaga, where he sat in the Attarin Mosque for a period that was not short, and he also sat to teach in the mosque of the city of Almeria, and people used to listen to him and take from him ().

The scholar - Ahmed bin Abi Matraf Abdul Rahman bin Ahmed bin Saad bin Juzi (583 AH / 1188 AD)

He was proficient in the Arabic language as well as arithmetic. He sat to teach at the mosque of the city of Valencia ().

The scholar Yusuf bin Muhammad bin Abdullah bin Yahya Al-Balawi Al-Maliki (604 AH/1207 AD)

He was also a scholar of the Arabic language and sat to teach in the mosque of the city of Seville; he was responsible for the task of delivering the sermon on Fridays in addition to the task of teaching. He had a role in building mosques (). As for the Great Mosque of Cordoba, great scholars and imams sat to teach, especially among them:

The scholar Ahmad bin Muhammad bin Ibrahim bin Yahya: (610 AH / 1213 AD)

He sat to teach for a period that was not short. He studied the sciences, but he specialized in the Arabic language. He was proficient and excellent, he memorized poetry, then he took over the sermon in the mosque for three years.()

The scholar and reciter Abu al-Qasim Abd al-Rahman ibn Abi Raja al-Balawi (545 AH/1151 AD) was described as being: “an ascetic, a Sufi, whose prayers were answered.” He studied the science of recitation in the city of Granada, under the scholar Abu al-Hasan ibn Karz, as well as the scholar Abu Ali ibn Abi al-Arja. He also heard from Abu Hamid al-Ghazali, who granted him a license().

The scholar Ali bin Ahmed bin Abi Bakr Al-Kinani (569 AH/1174 AD)

who worked as a reciter of the Qur’an, who was very careful with its narrations, and was proficient in them. The imam was committed to his mosque and remained there until he died in the year 569 AH (). The scholar Ahmed Al-Garnati (died: 712 AH/1312 AD) was famous for being “a sincere and persistent teacher” (). He used to sit to teach in the Mosque of Cordoba and he specialized in teaching the Arabic language and jurisprudence, because he was a scholar in them ().

The scholar and reciter Abu Abdullah Muhammad bin Muhammad bin Maimun al-Balawi: (793 AH / 1931 AD)

He was from the city of Granada. He sat to teach in the mosque of the city of Granada ().

the soul and the lesson”; and it came from the word adab; so he ion

Abdullah ibn Sulayman ibn al-Mundhir (d. 324 AH/935 AD), who was in charge of educating the caliph al-Hakam al-Mustansir (350-366 AH/961-976 AD) (). One of the most prominent qualities that qualify its owner to enter palaces and work in them as an educator with children is high culture. A person who has a great deal of culture is admired and this work helps him inside the palace. One of the educators who has this quality is the poet Hussein bin Al-Walid (d. 390 AH/999 AD). () As for the wages that the educator receives from the student’s father, the wage varies and is according to the financial situation of the student’s father, as well as according to the knowledge, position, and effort of the educator. What the educators receive may exceed what he received in the office from teaching the children, even though the number of children that the educator disciplines at one time is less than their number with the teacher(). The educator was not free to choose the type of study, as the student’s guardian is the one who chooses the subjects he wants his son to learn, after explaining to him the educational method he wants his son to learn, because his father is the one who knows his character and intelligence, and on this basis the educator’s biography is formed. The educator stipulates that his education should be of two types: optional and obligatory. It is his duty to teach the Holy Qur’an, as well as to teach grammar and its spelling, as well as to master the letters of the alphabet, and also to master good reading. As for the optional subjects, they are the choice of subjects that must be taught to boys and are not forced by the educator, such as arithmetic, as well as learning poetry, which is the Arabs’ diwan and the great dictionary of their language, as well as Arab news, their genealogies, literature, and grammar().

Conclusion

Praise be to God, Lord of the Worlds, and prayers and peace be upon the last of the prophets and messengers, Muhammad (may God bless him and grant him peace), and upon his family and all his companions. then:-

The Bali tribe were people of prestige, honor and dignity and they were and still are proud of their Arabism and authenticity and they remained preserving their original Arabic language even after entering Andalusia.

The Bali tribe played a role in all the events that Andalusia went through, as many of them emerged and their star shone in the sky of Islamic history, as many of them emerged as leaders, scholars and writers and their participation was clear in Andalusia.

This tribe had an effective and clear contribution to the scientific movement, which indicates their high culture and vast knowledge. A large number of scholars emerged from them, who had clear

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- Al-Maqrizi, *Al-Bayan wa al-I'rab*, 3637.
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- Cordoba: The damma is placed on the first letter in the word and the sukoon is placed on the second letter in the word. It is a great city in Andalusia that has no equal in the number of people and the vastness of its area. It is said that it is like one side of Baghdad. It is fortified with a large wall built of stones and has two gates opening in the same wall to the valley road from Al-Rusafa to Al-Rusafa. The upper dwellings of the people of Cordoba live in it. Many scholars and writers live in it. See: Yaqut Al-Hamawi, *Mu'jam Al-Buldan*, 4/323.
- Mozur: It is one of the districts of Andalusia and is also called Moro. It is connected to the works of Carmona. It is a city with many olives and fruits. It is twenty leagues between it and the city of Cordoba. See: Yaqut al-Hamawi, *Andalusia from the Dictionary of Countries*, 3/281.
- Fahs al-Balut: It is an area in Andalusia between Farsakhan and Cordoba. As for the meaning of Fahs, it means a place inhabited, whether plain or mountainous, on the condition that it is planted. See: Yaqut al-Hamawi, *Al-Andalus from Mu'jam al-Buldan*, 3/202.
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- Wadi Ash: It is one of the regions of Qura Al-Birah and is known as Wadi Ash. It is a beautiful city with many trees and rivers descending from the snow mountains. It is forty miles from Granada and is located between Granada and Bejana. See: Yaqut Al-Hamawi, *Mu'jam Al-Buldan*, 1/98.
- Al-Birah: It is one of the most famous Andalusian cities. It is connected to the lands of the Qura Qabra region, ninety miles between it and Cordoba. It has many rivers and trees. See: Yaqut al-Hamawi, *Mu'jam al-Buldan*, 1/244.
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- Qasim bin Asbagh: Ibn Muhammad bin Yusuf bin Naseh, the great Imam, preserver and scholar in Andalusia, a client of the Umayyads. He heard and took knowledge from Baqi bin Mukhallad, Muhammad bin Wadhah, and Muhammad bin Abdul Salam Al-Khashni. Qasim bin Asbagh was very proficient in the Arabic language and was advanced in issuing fatwas, complete sanctity and majesty. He died in Cordoba in Jumada Al-Ula in the year 340 and was one of the ninety. See: Al-Dhahabi, Abu Abdullah Muhammad bin Ahmad bin Othman bin Qaymaz Al-Dhahabi (died: 748 AH/1348 AD), *Biographies of the Nobles, International House of Ideas (Lebanon, 2004 AD)*, 15/473.
- Wahb bin Masarra bin Mufrij bin Bakr Abu Al-Hazm Al-Tamimi Al-Andalusi, and he heard in Cordoba from Muhammad bin Waddah Al-Hafiz, and from Ubaidullah bin Yahya bin Yahya, and he was from the people of the city of Wadi Al-Hijara in Andalusia and he is considered one of the great jurists and hadith scholars, and he was knowledgeable in hadith and a pious and strong man, and students of knowledge would flock to him from everywhere. He died in the year three hundred and forty-six in the city of Cordoba. See: Al-Dhahabi, Siyar A'lam Al-Nubala, 15/557.
- Ibn al-Fardi, Abdullah bin Muhammad bin Yusuf bin Nasr al-Azdi (died: 403 AH/1013 AD), *History of the Scholars of Andalusia*, Investigation : Ibrahim al-Abyari, Dar al-Kitab al-Masry, (Cairo, 1989 AD), 1/108
- Abu Bakr Muhammad bin Al-Hussein bin Abdullah Al-Ajri Al-Baghdadi, a Shafi'i jurist, a memorizer, and a hadith scholar. He was called Al-Ajri because he was "a brick from the villages of Baghdad." He was born there and narrated in Baghdad, then moved to Mecca. He has many writings, including "News of Omar bin Abdul Aziz," "Ethics of Scholars," and "Tahajjud." He died in Mecca in the year 360 AH/970 AD. For more, see: Al-Khatib Al-Baghdadi, Abu Bakr Ahmad bin Ali bin Thabit (died: 463 AH/1071 AD), *History of the City of Peace*, Investigation: Bashar Awad Marouf, Dar Al-Gharb Al-Islami, (Beirut, 2001 AD), 3/35; Al-Dhahabi, *History of Islam and Deaths of Celebrities and Notables*, Investigation: Omar Abdul Salam, Dar Al-Kitab Al-Arabi, (Cairo, no date), 16/134.
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- Ibn al-Abar, *Al-Takmelah*, 1/79.
- Al-Marrakshi, Al-Dhayl wal-Takmelah to the two books *Al-Mawsul* and *Al-Sila*, Investigation: Ihsan Abbas, Dar Al-Gharb Al-Islami, (Tunisia, 2012), 150
- Ibn al-Abar, *Al-Takmelah*, 1/93.
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- Al-Suyuti, Jalal al-Din Abd al-Rahman al-Suyuti (died: 911 AH / 1506 AD), *Bughyat al-Wu'at fi Tabaqat al-Lughwiyyin wa al-Nuhhat*, Investigation: Muhammad Abu al-Fadl, Dar al-Fikr, (Beirut, 1979 AD), 2/38
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- He is the great grammarian Hussein bin Walid bin Nasr from Cordoba, known as Ibn Al-Arif. He was an advanced scholar of the Arabic language. He learned knowledge in Cordoba from Ibn Al-Qutiya. He traveled to the East and heard in Egypt from Abu Al-Tahir Al-Qadi and Al-Hasan bin Rasheeq. He stayed in Egypt for years, then returned to Andalusia, where Al-Mansur appointed him as a tutor for his sons. He was a poet who was often praised and had a share in the science of theology. He died in the year 390 AH in the city of Toledo. For more, see: Ibn Al-Fardi, *History of the Scholars of Andalusia*, 1/208.
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