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RESEARCH ARTICLE

Section: *History and Anthropology*

The role of the Al-Abdari family in the flourishing of the scientific movement in Al-Andalus

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ABSTRACT

This study presents an in-depth analysis of the role of the Abdari family as a distinguished model of the “scholarly families” that formed the foundation of Islamic civilization in Andalusia. The importance of this family is not limited to the individual contributions of its members; rather, it is evident in its institutional nature, which ensured the continuity of scientific production and the transmission of knowledge across successive generations. This contributed significantly to preserving the cultural and scientific fabric during periods of political turmoil. The family’s contributions were distinguished by their rare diversity and encompassed three main scientific fields: first, religious sciences, where its members excelled in Quranic recitations, exegesis, Prophetic hadith, and Maliki jurisprudence, and held positions of judge and fatwa issuer. second, the humanities, where they enriched the Arabic library with pioneering contributions in grammar, morphology, literature, poetry, and history, reflecting a profound awareness of the importance of language and the nation’s identity. Third, rational sciences, whose contributions extended to the fields of medicine, pharmacology, and arithmetic (mathematics), embodying the integration between traditional and rational sciences that characterized Islamic civilization at its peak. The study relied on the historical-analytical approach, tracing the biographies of family members in various historical and literary sources, enabling the development of a comprehensive picture of their collective role. It also analyzed the factors that ensured the continuity of this phenomenon, most notably: the early scientific education system within the family, the organic connection to educational institutions such as mosques and schools, the extensive network of relationships with scholars from the East and West, and the inheritance of academic and administrative positions. The study concludes that the Abdari family was not merely a nucleus of isolated scholars, but rather represented a comprehensive, micro-scientific institution that served as a fundamental cell in the body of Islamic civilization in Andalusia. This study not only provides a qualitative addition to the history of science in Andalusia, but also presents a rich historical model that can be used to understand the mechanisms of knowledge production, transmission, and sustainability in Islamic societies.

KEYWORDS: cognitive integration, cultural stability, family institution, scientific heritage, scientific inheritance

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Introduction

Over its prosperous centuries, Islamic civilization has shaped a complex fabric of intellectual and scientific contributions, the effects of which are still evident today. One of the most prominent features that distinguished this civilization, and contributed to its continuity and richness, was the phenomenon of “scholarly families,” which emerged throughout the Islamic world, from the Levant to the Maghreb. These families were not merely the nucleus of learning within a single family; they served as micro-institutions that passed on knowledge, professions, and administrative and educational positions from one generation to the next, ensuring the continuity of scientific production and the accumulation and development of knowledge. This phenomenon represented one of the pillars of the educational and social system in Islamic civilization, with some family names becoming synonymous with scientific, religious, and literary specializations.

In the lands of the Islamic East, particularly in cities like Bukhara, scholarly and political families emerged whose members combined leadership and scholarship, contributing to both political and scholarly life. As historical studies indicate, the emirs of Bukhara, until the fourth century AH, were not only rulers but also patrons of scholarship and scholars, and were often themselves members of scholars and literary circles (Suhail & Saleh, 2023). This intermingling of political and scholarly elites contributed to the creation of a nurturing environment for scholarship, where rulers encouraged intellectual activity and funded educational institutions. In the Levant, specifically in Damascus, during the Ayyubid and Mamluk eras, the phenomenon of scholarly families took on a more pronounced institutional dimension. With the spread of the Nizamiyya schools, a dire need arose for figures to manage these institutions and oversee their educational, administrative, and financial affairs. Here, the position of “nazir” or supervisor emerged, often becoming the exclusive preserve of certain families, inherited in the same way as endowments and real estate. These families were concerned with raising their children on scientific and religious values from an early age, preparing them to manage the affairs of schools and mosques, or to teach and write. This created successive generations of scholars and administrators who maintained the stability of the city’s educational and religious system (Awad, 2025). This inheritance was not only professional; it was also social and cultural, as these families preserved the cohesion of Damascene society and its Islamic identity during periods of political turmoil (Awad, 2018). This scholarly interest was even reflected in Islamic architecture, as schools and mosques in Damascus were designed to suit the educational and social function they served, demonstrating the depth of scientific structures within the city’s urban and social fabric (Awad, 2025).

Equally important, Egypt witnessed a similar flourishing of scholarly families during the Ayyubid and Mamluk eras. These families assumed administrative and scholarly positions, contributing to the development of intellectual life and the management of state offices. These families were keen to train their sons in Islamic law, linguistics, and arithmetic, in addition to administration, qualifying them to assume high-ranking positions in the state, such as judgeships, ministerial positions, and supervision of endowments (Awad, 2024).

Within this general framework of the phenomenon of scholarly families in the Levant, the Levant, and Egypt, this study sheds light on one of the most prominent scholarly families in Andalusia: the Abdari family, which represented a unique model of multi-disciplinary and sustained scientific specialization across successive generations. The contributions of this family were not limited to a single scientific field, but extended to include religious sciences such as Qur’anic readings, exegesis, hadith, and jurisprudence; the humanities such as grammar, literature, poetry, and history; and rational sciences such as medicine, pharmacology, and arithmetic. This diversity and depth of contributions make the Abdari family a living laboratory for studying the phenomenon of scholarly families in the far Islamic West, and a driving force behind the flourishing scientific movement in Andalusia.

The Abdari family produced dozens of scholars who enriched the Islamic library with their works. They taught in mosques and schools in cities such as Granada, Valencia, Seville, and Málaga, and contributed to the management of religious and scholarly affairs. Their adherence to knowledge and its transmission across generations had a profound impact on preserving cultural and scholarly continuity in Andalusia, especially during periods of political turmoil that the region witnessed. This study aims to highlight the role of the Abdari family as a model for scholarly families in Andalusia. It documents the diverse contributions of family members in various scientific fields, and analyzes the factors that contributed to the continuity and productivity of this scholarly family across multiple generations.

Methods

This study adopted the historical-analytical approach, tracing the biographies and historical and literary sources that mentioned members of the Abdari family and their contributions, and analyzing this data to form a comprehensive picture of the family's collective role in the Andalusian scientific movement. The study was divided into three main sections: The first section examined the role of the Abdari family in religious sciences (Qur'anic readings, exegesis, Hadith, and jurisprudence). The second section focused on the role of the Abdari family in the humanities (Arabic language, literature and poetry, and history). The third section highlighted the family's contributions to the rational sciences (medicine, pharmacology, and arithmetic).

In conclusion, the study of the Abdari family not only reveals the individual contributions of distinguished scholars, but also demonstrates the strength of the social and scientific fabric of Islamic civilization, which revolved around the family as the fundamental unit for the production, preservation, and transmission of knowledge. This phenomenon embodies the spirit of integration between the individual and society, between science and practice, and between the past and the present, making it a fertile subject for study and inspiration.

1-The Role of the Abdari Family in Religious Sciences

1-1- The Science of Qira'at

The science of Qira'at is the science of mastering the recitation of the Book of God Almighty (the Holy Qur'an), and their differences in deletion, affirmation, vowelization, sukoon, connection, pronunciation, and substitution based on listening (Al- Banna, 2006, 1/6). Interest in the science of Qira'at began in Andalusia when scholars returned there after their journeys from the countries of the Islamic East. Upon their return to Andalusia, they were well aware that there were no works comparable to those written in the Islamic East, and that the time had come to write in this field. Thus, Andalusian scholars began writing on the science of Qira'at. Ahmad ibn Abd al-Qadir al-Umawi al-Andalusi (d. 420 AH/1029 AD) is considered one of the first to compile a book on the seven Qira'at, entitled "The Investigation of the Seven Qira'at" (Ibn Bashkuwal, 1955, 1/44). The science of readings flourished greatly in Andalusia, as is evident from the desire of Andalusian scholars to highlight their personalities and not abandon this science. They began to compose many books in this field, to the point that these books became an important reference for students and researchers, and books prescribed for students wherever they were in the Islamic lands. Then, writing in the science of readings continued with Imam Makki bin Abi Talib Al-Qaysi (Yaqut Al-Hamawi, 1993, 6/2712-2713), when he settled in Andalusia and sat to teach and recite. Although Al-Qaysi began writing his books in the Islamic East, most of his works on readings were written in Andalusia, and students would come to him from various countries (Ibn Bashkuwal, 1955, 1/38). Among the most important scholars of readings from the Al-Abdari family are:

1-1-1- Abu Ishaq Ibrahim ibn Khalaf ibn Muawiyah al-Abdari (d. 463 AH/1070 AD)

Known as al-Shalluni (Yaqut al-Hamawi, 1979, 3/360), he was one of Abu Amr al-Muqri's companions. He had good handwriting and a distinguished standing. He died in the city of Malaga in the year 463 AH/1070 AD (Ibn Bashkuwal, 1955, 1/99). 1-1-2- Abu Muhammad Abdullah ibn Ahmad ibn Sa'id ibn 'Abd al-Rahman al-'Abdari (d. 566 AH / 1170 AD)

From the city of Valencia, known as Ibn Mujwal, he learned the Qur'anic readings from Ibn Basa and narrated from Abu Ali al-Sadfi and Abu Muhammad al-Batalyusi. He heard a lot from him and stayed with him for a long time. He also studied under Abu al-Hasan ibn Wajib and Abu Abdullah ibn Abi al-Khair al-Mawzuri (Ibn al-Abar, 1995, 2/268). He traveled to Seville and settled there ('Anan, 1997, 4/651). He studied under Judge Abu Marwan al-Baji, Abu al-Hasan Shuraih ibn Muhammad, and Abu Bakr ibn al-'Arabi. Ibn al-'Arabi praised him greatly. He also narrated from Abu Muhammad ibn al-Wahidi (al-Dhahabi, 1993, 37/109), Abu al-Fadl ibn 'Iyad, Abu Tahir al-Salfi, and others. In Seville, he met Abu Muhammad Abdullah ibn Muhammad ibn Ayyub and studied under him. His brother Abu Abdullah Muhammad in the year (528 AH / 1133 AD), was a memorizer of jurisprudence, and compiled a book on the Prophetic Hadith, but he died before completing it. He has a commentary on the letter of Ibn Abi Zayd. Al-Hafiz Abu Bakr bin Al-Jadd narrated the Prophetic Hadiths from him, and he read the Qur'an in Seville. Abu Zakariya Yahya bin Ahmad bin Marzouq Al-Judhami and Abu Al-Qasim Ahmad bin Abi Harun Al-Maqri also narrated from him (Al-Suyuti, n. d., p. 359).

1-1-2- Abu Muhammad Abdullah ibn Ahmad ibn Sa'id ibn `Abd al-Rahman al-`Abdari (d. 566 AH / 1170 AD)

From the city of Valencia, known as Ibn Mujwal, he learned the Qur'anic readings from Ibn Basa and narrated from Abu Ali al-Sadfi and Abu Muhammad al-Batalyusi. He heard a lot from him and stayed with him for a long time. He also studied under Abu al-Hasan ibn Wajib and Abu Abdullah ibn Abi al-Khair al-Mawzuri (Ibn al-Abar, 1995, 2/268). He traveled to Seville and settled there (`Anan, 1997, 4/651). He studied under Judge Abu Marwan al-Baji, Abu al-Hasan Shuraih ibn Muhammad, and Abu Bakr ibn al-`Arabi. Ibn al-`Arabi praised him greatly. He also narrated from Abu Muhammad ibn al-Wahidi (al-Dhahabi, 1993, 37/109), Abu al-Fadl ibn `Iyad, Abu Tahir al-Salfi, and others. In Seville, he met Abu Muhammad Abdullah ibn Muhammad ibn Ayyub and studied under him. His brother, Abu Abdullah Muhammad, died in 528 AH/1133 AD. He was a memorizer of jurisprudence and compiled a book on the Prophetic hadith, but he died before completing it. He also provided a commentary on Ibn Abi Zayd's treatise. Hafiz Abu Bakr ibn al-Jadd narrated prophetic hadiths from him. He recited the Qur'an in Seville. Abu Zakariya Yahya ibn Ahmad ibn Marzuq al-Judhami and Abu al-Qasim Ahmad ibn Abi Harun al-Maqri also narrated from him (al-Suyuti, n. d., p. 359).

1-1-3- Abd al-Ghani ibn Ali ibn Uthman al-Abdari (d. 580 AH/1184 AD)

Abu Muhammad, known as Ibn al-Thaghri, from the city of Granada, narrated from his cousin Abu al-Hajjaj Yusuf ibn Ibrahim ibn Uthman and was close to him. He used to write down the licenses of the seven reciters on his authority. He was a man of intelligence, understanding, and wisdom (Ibn al-Abar, 1995, 2/137).

1-1-4- Abu Amr Ayyash ibn Muhammad ibn Abd al-Rahman al-Abdari (d. 585 AH/1189 AD)

Abu Amr al-Ishbili studied the science of Qur'anic recitations under his father, Imam Abu al-Hasan Muhammad al-Abdari, and under his teacher, Abu al-Hasan Shuraih. He taught his students the science of Qur'anic recitations, including his son Abu al-Hasan Muhammad ibn Azima, Abu Ali al-Shalubin, and Ali ibn Ahmad al-Sharishi. He was skilled at reciting the Qur'an, trustworthy, and had a beautiful voice. He explained his father's book (al-Ifadah). No one in his time could match him in his mastery of Qur'anic recitation. Ibn al-Abar said of him: "He was one of the greatest Qur'an reciters. He learned Qur'anic recitation from his father and took the lead in Qur'anic recitation after him and succeeded him in teaching this science. Whenever he said the takbir during prayer, I could not control myself and started crying." (Al-Zubaidi, n. d., 3/252).

1-1-5- Umm al-'Izz bint Muhammad ibn Ali ibn Abi Ghalib al-'Abdari (d. 616 AH/1219 AD)

From the city of Denia, she was proficient in the seven readings. She heard Sahih al-Bukhari from her father twice. She narrated the noble hadith from Abu Abdullah ibn Bakr, Abu al-Tayyib ibn Barinjal, her husband Abu al-Hasan ibn al-Zubayr al-Andalusi, Abu Umar ibn Aat, and Abu Abdullah Ayyub ibn Nuh. She had memorized the Book of God and recited it according to the seven readings (Ibn Abd al-Malik al-Marrakushi, 2012, 5/412).

1-1-6- Umm al-Ala' Sayyida bint Abd al-Ghani ibn Ali ibn Uthman al-Abdari (d. 647 AH / 1249 AD)

From the city of Granada, her father, originally from the port of Lleida, lived in Murcia. Her father, Abu Muhammad, was a judge in Orihuela. He died, leaving her as a young orphan. She grew up in Murcia and learned the Qur'an, excelling in it and improving her handwriting. She studied in the courts of kings for her entire life until she was struck by an illness that confined her to her home for about three years. She had met Abu Zakariya al-Dimashqi in Granada, from whom she learned the Qur'an. She then moved to the city of Fez, then returned to Granada. She wrote in her own handwriting the book (Ihya' Ulum al-Din) by Abu Hamid al-Ghazali. She continued to recite the Qur'an, memorize the supplications and remembrances, and strive for good deeds until her death on Tuesday, the fifth of Muharram. She was buried in a cemetery outside Tunis (Ibn al-Abar, 1995, 4/265).

1-1-7- Abdullah ibn Ibrahim ibn Ismail ibn Abdullah ibn al-Fath ibn Umar al-Abdari

He was a reciter and grammarian who narrated from Abu Ali al-Sadfi (al-Suyuti, n. d., 2/28).

1-1-8- Abu Abdullah Muhammad ibn Ahmad ibn Sa'id ibn Abd al-Rahman al-Abdari

From the city of Valencia, known as Ibn Mujwal, he learned the readings from Abu al-Hasan ibn Hudhayl and

Abu Muhammad al-Batalyusi. He heard from Abu Ali al-Sadfi a few days before his death. He and his brother Abu Muhammad Abdullah settled in Seville (Ibn al-Abar, 2000, 1/166), where he heard the Noble Hadith from Abu Muhammad ibn Ayyub. He read the seven readings from Abu al-Hasan ibn Hudhayl and studied under Abu Muhammad ibn al-Sayyid. He narrated from Abu Bakr ibn al-Arabi, Abu al-Hasan Shurayh, and Muhammad ibn Umar ibn Wajib. He also mastered the Arabic language (Ibn Farhun, n. d., p. 226).

1-1-9- Ibn Awf Ibn Al-Ahwas Ibn Ja'far Ibn Al-Harith Al-Abdari

From the city of Seville and one of the leading scholars in the sciences of Qur'anic recitation. Ibn Abd Al-Malik Al-Marrakushi mentioned him and described him as one of the leading scholars in the sciences of Qur'anic recitation.

1-1-10- Abu Marwan Ubaid Allah Ibn Hashim Ibn Khalaf Ibn Ahmad Ibn Hashim Al-Abdari

From the city of Zaragoza, he studied under Abu Al-Walid Al-Baji and read Sahih Al-Bukhari with him in Zaragoza in Rajab of the year 463 AH/1070 AD. He narrated from Abu Harun Musa Ibn Abi Dirham, Abu Muhammad Al-Rikli, Abu Zahir Sa'id Ibn Muhammad, and others (Ibn Al-Abar, 2000, p. 202).

1-2- The Science of Interpretation of the Holy Qur'an

It is a science that explores the pronunciation of the words of the Qur'an, their connotations, rulings, and meanings (Ibn Atiyyah, 2003, 1/3). The science of interpretation arose in Andalusia with the conversion of its people to Islam as a prominent science. It then grew and flourished, attaining its greatness at the hands of the Sheikh of Interpretation in Andalusia, Ibn Atiyyah, who derived his rules, principles, regulations, and sciences from the Holy Qur'an. People were in dire need of understanding its verses and grasping its meanings. The mosque was the school from which this science emerged, along with other Islamic sciences (Al-Mashini, 1986, p. 81). Among the most important scholars of interpretation from the Abdari family are:

1-2-1 - Abu Bakr Muhammad ibn Abdullah ibn Maimun al-Abdari (d. 567 AH/1171 AD)

From the city of Cordoba, he was described as knowledgeable in many arts, a memorizer, a poet, a man of letters, a scholar of interpretation, of good character, humble, and cheerful in his lessons. He authored many useful works. He died in the year 567 AH/1171 CE (Lisan al-Din ibn al-Khatib, 2009, 3/60).

1-2-2 - Abu al-Hajjaj Yusuf ibn Ibrahim ibn Uthman al-Abdari (d. 579 AH/1183 AD)

From the city of Granada, known as al-Thaghri because his father was originally from the port of Lerida. He is one of the famous scholars of interpretation. He was born in Granada in Safar (503 AH/1109 AD).

1-2-3- Abu Bakr Bibbish ibn Muhammad ibn Ali ibn Bibbish al-Abdari (d. 582 AH / 1186 AD)

From the city of Shatiba, he was born in 524 AH / 1129 AD. He studied jurisprudence, hadith, interpretation, and grammar. He held the position of Shura Council and Mufti for a long period, becoming proficient in these fields. He died in Shatiba in 582 AH / 1186 AD (Al-Suyuti, 1976, p. 10).

1-3- The Noble Prophetic Hadith

The Noble Prophetic Hadith is considered an important science because its collection and arrangement were known from an early time. The Andalusians paid great attention to it, due to the presence of a large number of hadith scholars, including Yahya ibn Malik ibn A'idh, the most famous hadith scholar in Andalusia. He traveled to the East and heard from more than seven hundred scholars for over twenty years. He then returned to Andalusia, where students competed to attend his sessions at the Great Mosque of Cordoba. Among them was Muhammad ibn Abd al-Malik ibn Ayman, who was described as having complete mastery in the science of hadith (Ibn al-Faradhi, 1988, 2/111). Among the most famous hadith scholars from the Abdari family are:

1-3-1- Abu al-Hasan Khulais ibn Abdullah ibn Ahmad al-Abdari (d. 513 AH/1119 AD)

From the city of Valencia, he was a jurist and hadith scholar who narrated hadith from Abu Umar ibn Abd al-Barr, Abu al-Walid al-Baji, Abu al-Abbas al-Udhri, Abu al-Walid al-Waqshi, and Abu al-Mutraf ibn Juhaf. He also wrote extensively in his own handwriting (al-Dhabi, 1967, 1/291).

1-3-2- Abu Ishaq Ibrahim ibn Ismail ibn Abdullah al-Abdari (d. 514 AH/1120 AD)

From the city of Almería, he heard from Abu Ali and narrated hadith from Abu Dawud al-Muqri', Abu al-Husayn ibn al-Bayaz, Abu Abd al-Qadir ibn al-Khayyat, Abu Bakr Umar ibn al-Fasih, Abu Abdullah ibn Faraj, Abu al-Hasan ibn Shafi', and Abu Ali ibn Sakra. He wrote extensively in his own handwriting and compiled a copy of al-Muhamili's hadith, which he completed in Cartagena, a province of Murcia. He died on Thursday, the middle of Rabi' al-Akhir, in the year 514 AH.

1-3-3- Abu Muhammad Abdullah ibn Muhammad ibn Yahya al-Abdari (d. 540 AH/1145 AD)

Abu Muhammad is considered one of the greatest scholars. He traveled to Abu Dawud al-Muqri' and studied under him in the year (492 AH/1098 AD). He heard from Abu Ali al-Sadfi (Riyadat al-Mu'allimin by Abu Na'im) in the year (495 AH/1101 AD). He met Ibn al-Tarawa and narrated from him during his lifetime (al-Gharib al-Musannaf) by Abu Ubaid. Then he traveled to Morocco and settled in Qalaat Hammad and taught there for about twenty years. Then he moved to Bejaia and taught there as well. Students studied under him. Among those who narrated from him was Abu al-Abbas Ibn Abd al-Jalil al-Tadmuri. He died in the city of Bejaia in the year (540 AH/1145 AD) (Yaqut al-Hamawi, 1979, 4/390).

1-3-4- Abu Ja'far Ahmad ibn Yahya al-'Abdari (d. 564 AH/1168 AD)

From the people of Granada, he studied under Ibn al-Badish, Abu Muhammad Sufyan ibn Ahmad, and Ibn al-Imam al-Basti. He heard from Abu Ja'far al-'Abdari, Abu Ja'far Ahmad ibn Ali ibn Ahmad al-Nahwi, Abu 'Amir Muhammad ibn Ismail, twice, and Abu Bakr ibn Jamahir. Abu Bakr al-Warraaq said, "Whoever satisfies his senses with desires has planted in his heart the tree of regrets." Abu al-Khattab ibn Wajib informed us of this, along with others, on the authority of Abu al-Hasan ibn al-Nimah, on the authority of Abu 'Amir Muhammad ibn Ismail. He died in the year 564 AH/1168 AD (Ibn al-Abar, 1995, 1/67).

1-3-5- Abu Ja'far Ahmad ibn Abd al-Malik al-Abdari (d. 570 AH / 1174 AD)

From the city of Malaga, known as Ibn al-Baytar, he was originally from Granada. He heard from his father, Abu Marwan, Abu Bakr ibn Atiyah, Ibn Atab, Ibn Tarif, Abu Bahr al-Asadi, and others. Abu Ali al-Sadfi granted him a license and took from him. He is from a family of knowledge and hadith. He studied under Ibn Salim Abu Muhammad Abd al-Haqq and Abu Abdullah Muhammad. He was a man of narration and care, and wrote to all of them (Ibn Khaqan, 1866, p. 207).

1-3-6- Abu al-Asbagh Isa ibn Muhammad al-Abdari (d. 576 AH / 1180 AD)

From the city of Almería, known as Ibn al-Wa'iz, born in 507 AH / 1113 AD. He accompanied Abu Bakr Yahya ibn Baqi al-Adib, and left Cordoba during the turmoil and settled in the district of Alsh. He heard from Abu al-Hasan ibn Fayd and Abu Umar ibn Ayyad, from whom al-Ash'ar wrote. He also heard from Abu Abdullah ibn Afyun (Ibn al-Abar, 1995, 4/12).

1-3-7- Abu Muhammad Abd al-Haqq ibn Abd al-Malik al-Abdari (d. 586 AH / 1190 AD)

Al-Mu'ammarr from the city of Malaga, known as Ibn al-Baytar, lived in the city of Al-Munkab in Andalusia. He was originally from Granada and was born in (504 AH/1110 AD). He narrated from his father, Abu Muhammad ibn Atab, Abu Bahr ibn al-'As, Ghalib ibn Atiyah, Ibn Mughith, and Abu al-Hasan ibn al-Badish. Abu Ali al-Sadfi authorized him, and Hani ibn Hani and his sons Hawtullah, Abu al-Rabi' ibn Salim, Ibn Dihya, and others narrated from him, in addition to hearing from his father when he was young, and he traveled with him to receive the sheikhs, which gave him intelligence and eloquence, and he was described as one of the just and trustworthy in what he narrated. He died on the day of Eid al-Adha (Al-Dhahabi, 1985, 21/275).

1-3-8- Abu Abdullah Muhammad ibn Abd al-Malik al-Abdari (d. 590 AH/1193 AD)

From the city of Malaga and lived in Granada. Known as Ibn al-Baytar, he was born on the sixth of Ramadan in the year (506 AH/1112 AD). Abu Abdullah is considered one of the prominent hadith scholars. He heard from his father and Abu Bakr ibn Atiyah. He traveled with his father to Cordoba, where he heard from Abu Muhammad ibn Atab, Abu Bahr al-Asadi, and Abu al-Walid ibn Tarif. He also took from Abu al-Hasan ibn

Mughis and Abu Muhammad Abdullah ibn Ali Sabt. He narrated from Abu Bakr ibn al-Arabi, who authorized him for what he composed and narrated. Abu Ali al-Sadfi authorized him, and Abu al-Qasim al-Malahi narrated from him. He and his brother Abd al-Haqq were the last to narrate from Abu Ali al-Sadfi. He read in the handwriting of Abu Bakr Muhammad ibn Ahmad ibn Abd al-Majid al-Hajri. He died in the first ten days of Jumada al-Adha in the year (590 AH/1193 AD) (Ibn al-Abar, 1995). 2/68).

1-3-9- Abu Abdullah Muhammad ibn Ahmad ibn al-Abdari (d. 592 AH / 1195 AD)

From the city of Marbatir, originally from Abisha, one of the ports of Valencia. He was born in 519 AH / 1125 AD. He narrated from his father and traveled to Mecca. In Alexandria, he heard from Abu al-Tahir ibn Awf, Abu Abdullah ibn al-Hadrami, Abu al-Tahir al-Salaf, Abu Talib al-Tanukhi, Abu al-Qasim ibn Jarrah, Abu al-Tahir al-Uthmani, Abu al-Dhiya Badr ibn Abdullah al-Habashi, Abu al-Hajjaj Yusuf ibn Muhammad al-Qayrawani, and others. He participated with Abu Umar ibn Aat and Abu Abdullah al-Tujibi in hearing from some of them in 573 AH / 1177 AD. He returned to Andalusia and taught hadith. He was extremely pious, devout, and charitable. He died in Marbatir.

1-3-10- Abu al-Walid Ahmad ibn Muhammad ibn Ahmad ibn Khalaf al-Abdari (d. 619 AH/1222 AD)

From the city of Anda in Valencia, he traveled on a pilgrimage to Mecca, where he heard Sahih al-Bukhari from Abu Muhammad Yunus ibn Yahya al-Hashimi. In Damascus, he learned the book Al-Jalis al-Kafi and Al-Anis al-Shafi by Ibn Tarara from Abu Ja'far al-Qurtubi. He also wrote a number of books on jurisprudence and hadith in his own handwriting. He accompanied Abu al-Husayn ibn Jubayr, then went to Morocco, settled there, and narrated hadiths there. He died there in Sha'ban (Ibn al-Abar, 1995, 1/91).

1-4- Jurisprudence

The study of jurisprudence in Andalusia is an important field of study, as jurists focused on studying the issues of disagreement in understanding religious texts, attempting to limit their various aspects and arrive at what is closest to the truth. They also paid great attention to it. The Maliki school is the official school of jurisprudence followed in Andalusia and the Islamic Maghreb in general, although its spread was limited at first, but it soon became firmly established. Jurisprudence began in Andalusia according to the school of Abd al-Rahman al-Awza'i, and then the Maliki school was introduced by 18 students who met Imam Malik during the Hajj pilgrimage. Upon their return, they spoke to the people of Andalusia about Malik's merit, the breadth of his knowledge, and his great stature, and his fame spread there. His opinion and knowledge spread throughout Andalusia at that time. The most famous of these scholars was Shabtun, who was the first to introduce the Maliki school in its revised form, having been introduced before him by al-Ghazi ibn Qays, who met Malik ibn Anas and studied his original book, al-Muwatta', and then returned to Andalusia, and what is known as the Andalusian Maliki School was formed through the efforts of many jurists (Al-Sarjani, 2021, p. 12). The most important scholars of jurisprudence from the Al-Abdari family are:

1-4-1 - Abu Al-Hasan Ali ibn Salih ibn Abi Al-Layth ibn Al-As'ad Al-Abdari (d. 567 AH / 1171 AD)

Also known as Ibn 'Izz Al-Nas, from the city of Tortosa, where he was born in 508 AH / 1114 AD. He lived in Denia and grew up in Mallorca. He was a memorizer of the principles and branches of jurisprudence, skilled in deduction, and eloquent in expression. He traveled to eastern Andalusia to the city of Badania. He authored works on various branches of knowledge, including a book on isolation and a book explaining meanings. He died in Badania, murdered by order of Sultan Muhammad ibn Sa'ad (Al-Dhahabi, 1993, 12/376).

1-4-2- Abu al-Hajjaj Yusuf ibn Ibrahim ibn Uthman al-Abdari (d. 579 AH / 1183 AD)

From the city of Granada, he is known as al-Thaghri because his father was originally from the port of Lleida. He is one of the most famous scholars of jurisprudence. He was born in Granada in 503 AH / 1109 AD. He was a jurist, hafiz, hadith scholar, and narrator. He died in Shawwal in 579 AH / 1183 AD. He studied with the city's leading jurists, and was described as one of the most prominent scholars of jurisprudence (Kahhala, n. d., 3/85).

1-4-3- Abu Ibrahim Ishaq ibn Muhammad ibn Ali al-Abdari (d. 585 AH / 1189 AD)

From the city of Mallorca, originally from Cordoba, known as Ibn Aisha, he studied the legal code and delved deeply into it. He was described as a man of renown and knowledge in the science of jurisprudence, diligent in studying issues and examining their causes. He was known for his prestige, wisdom, and knowledge (Ibn al-Abar, 1995, 1/161).

1-4-4- Abu Bakr Atiq ibn Ali ibn Sa'id al-Abdari (d. 600 AH / 1204 AD)

Atiq ibn Ali was born in the city of Tortosa in the year 533 AH / 1138 AD. He grew up in Mallorca and then moved to Valencia, where he settled. He is known as Ibn al-Afar. He was a virtuous, religious, knowledgeable, memorizing, and perceptive scholar, one of the most proficient and knowledgeable in the true meaning of the Qur'an, along with a thorough knowledge of jurisprudence and memorization of relevant issues. He died on Tuesday, the twenty-sixth of Dhu al-Hijjah, 600 AH / 1204 AD, and was buried in the Bab al-Hanash cemetery (Ibn al-Abar, 1995, 4/424).

1-4-5- Abdullah ibn Muhammad ibn Sahl al-Abdari (d. 635 AH / 1237 AD)

A man of knowledge and expertise in jurisprudence, known for his pleasant company and sweet conversation. He died in Dhu al-Qi'dah (635 AH / 1237 AD) (Ibn Hajar al-Asqalani, 1971, 3/351).

1-4-6- Abu al-Tayyib Sa'id ibn Muhammad ibn Sa'id al-Abdari

Known as Ibn al-Lushi, from the city of Denia. He was a well-known jurist. His son Sulayman, the jurist Abu Bakr ibn al-Hannat Muhammad ibn Ayyad, and others narrated from him (Kahala, n. d., 8/207).

1-4-7- Abu Yunus Abd al-Aziz ibn Abdullah ibn Hudhayl al-Abdari

From the city of Qal'at Ayyub, he heard Sahih al-Bukhari in Zaragoza in Rajab of the year 470 AH/1077 AD. He was described as a jurist and a man of virtue (Ibn al-Abar, 1995, 3/89).

2- The Role of the Abdari Family in the Humanities

2-1- Arabic Language Sciences

Arabic language sciences were considered among the fundamental sciences in Andalusia. Andalusian scholars sought to study grammar and morphology and memorize their rules. Famous grammarians emerged, some of whom focused on educating children and teaching them the rules of the Arabic language. Among the most prominent linguists was Sheikh Abu Bakr Muhammad ibn al-Hasan al-Ishbili, author of famous works, including "Al-Wadih fi al-Nahw" (The Clear Book of Grammar) and "Tabaqat al-Nahwyin wa al-Lughawiyin" (The Classes of Grammarians and Linguists). Among the most important linguists from the Abdari family were:

2-1-1- Abu Amir Muhammad ibn Sa'dun ibn Marji al-Abdari (d. 524 AH / 1129 AD)

from the city of Mallorca. He was an imam, a hafiz, and a master of the science of language. He died in Rabi' al-Akhir in Baghdad in the year 524 AH / 1129 AD (Ibn Makula, 1990, 1/349).

2-1-2- Abu al-Hasan Ali ibn Yusuf ibn Khalaf al-Abdari (563 AH / 1167 AD)

From the city of Denia, he was born on the thirteenth of Safar in the year 482 AH / 1089 AD. He studied languages and literature under Abu Bakr al-Labbati and Abu Abdullah ibn al-Khasal. He excelled in grammar and was interested in poetry and the meanings of the language. He died at the end of the year 563 AH / 1167 AD (Ibn al-Abar, 1995, 3/189).

2-1-3- Abu Bakr Muhammad ibn Abdullah ibn Maimun al-Abdari (d. 567 AH / 1171 AD)

From the city of Cordoba. He was knowledgeable in Arabic language and other sciences. He was of good character and humble, and he authored books on various subjects (Lisan al-Din ibn al-Khatib, 2009, 3/60).

2-1-4- Abu Bakr Bibish ibn Muhammad ibn Ali al-Abdari (d. 582 AH / 1186 AD)

From the city of Xàtiva, he was born in 524 AH / 1129 AD. He was known for his good conduct, never missing a beat, and was an expert in grammar (Ibn Makhlof, 2003, 1/226).

2-1-5- Abu Marwan Abd al-Malik ibn Ibrahim al-Abdari (d. 627 AH / 1229 AD)

From the city of Mallorca, he was a scholar of Arabic sciences, taught by his people, and was martyred in the city of Mallorca on Monday, the fourth of Safar (627 AH / 1229 AD) (Ibn al-Abar, 1995, 3/85).

2-1-6- Abu Abdullah Muhammad ibn Yahya al-Abdari (d. 651/1253 AD)

Known as al-Sadfi al-Fasi, he was an imam of Arabic and a master of memorization. He was an ascetic scholar, a good reciter, and a humble man. He studied Arabic and literature with Ibn Kharouf. He taught Arabic and other languages in the city of Fez and entered Andalusia and Seville. He asked God Almighty for martyrdom, so he entered Murcia and fought until he was martyred (al-Suyuti, n. d., 1/266).

2-2- Literature and its Arts (Poetry)

Literature in Andalusia began with official writings based on prose writings that recorded battle reports. This writing style was largely based on the writings of the Islamic East. The Andalusians contributed to the development of descriptive writing, and comparisons between cities emerged. Some of them focused on the arts of rhetoric and focused on vocabulary. Among the most important writers who were famous in the arts of prose, including rhetoric, maqama, debate, and others, was Ibn Abd Rabbih, author of "Al-Iqd Al-Farid," which became famous in the East and the West. The Andalusians also knew the art of maqamat, as the maqamat of Badi' al-Zaman al-Hamadani and his letters became popular, especially during the reign of the Taifa kings in Andalusia. The writer Abdullah Muhammad ibn Sharaf al-Qayrawani opposed these maqamat and letters, adopting their style in his writing, as did the poet Abu al-Mughira Abd al-Wahhab ibn Hazm (Al-Sarjani, 2021, p. 14). Among the most important writers from the Abdari family are:

2-2-1 - Abu Ali Idris ibn al-Yaman al-Abdari (d. 450 AH/1058 AD)

From the city of Yabisa, known as al-Shabini, he traveled throughout Andalusia. He narrated from Abu al-Ala Sa'id al-Baghdadi, as well as from Abu Uthman Khalaf ibn Harun al-Qutini. He was a scholar of literature and a prominent poet. He died in 450 AH/1058 AD (Ibn al-Abar, 1995, 1/163).

2-2-2- Abu al-Asba' Isa ibn Muhammad al-Abdari (576 AH / 1180 AD)

From the city of Almería, known as Ibn al-Wa'iz, he was born in 507 AH / 1113 AD. He accompanied Abu Bakr Yahya ibn Baqi al-Adib. He left Cordoba during the turmoil and settled in the city of Alsh. He heard from Abu al-Hasan ibn Fayd, and there, Abu Umar ibn Ayyad met him, who wrote down some of his knowledge and poetry. He was a man of knowledge and literature, writing both poetry and prose. He died in the city of Murcia in 576 AH / 1180 AD.

2-2-3- Abu al-Hajjaj Yusuf ibn Ibrahim al-Abdari (d. 579 AH / 1183 AD)

From the city of Granada, he was known as Al-Thaghri because his father was originally from the city of Lleida. He was a man of letters who died in Shawwal of the year 579 AH/1183 AD (Ibn Nasir al-Din al-Dimashqi, 1993, 1/586).

2-2-4 - Abu al-Abbas Ahmad ibn Yahya al-Abdari (d. 599 AH/1202 AD)

From the city of Cordoba, he was a man of letters, a memorizer, and a sweet-natured writer. He was interested in the arts of poetry and prose. He was one of the most proficient calligraphers, and he acquired numerous notebooks, the value of which reached six thousand dinars. He died in Marrakesh in the year 599 AH/1202 AD (Ibn al-Abar, 1995, 1/84).

2-2-5- Abu Abdullah Muhammad ibn Abd al-Aziz al-Abdari (d. 600 AH/1203 AD)

From the city of Mallorca, known as al-Baniuli, and Banuli is a suburb of Valencia. He narrated from his father and Abu Abdullah ibn Waqqas, and studied jurisprudence under Abu Ibrahim ibn Aisha. Abu Abdullah Abdullah was a jurist, hafiz, literary scholar, and poet of remarkable talent. He died in 600 AH/1203 AD (Al-Dhahabi, 1985, 41/211).

2-2-6- Abdullah ibn Muhammad ibn Sahl al-Abdari (d. 635 AH/1237 AD)

Known as al-Dawraqi, he studied in his hometown and became a man of letters with a pleasant conversation. He died in Dhu al-Qi'dah in 635 AH/1237 AD (Ibn Hajar al-Asqalani, 1971, 3/351).

2-2-7- Abu Abdullah Muhammad ibn Yahya al-Abdari (d. 651/1253 AD)

Known as al-Sadfi al-Fasi, he was a scholar of the Arabic language, extremely pious and humble. He was gifted with a good memory and studied literature under his teachers, including Ibn Kharouf (Ibn Kathir, 1988, 13/53).

2-2-8- Abu al-Hasan Ali ibn Muhammad ibn Ali al-Abdari

From the city of Granada, known as al-Ward. His father's name was known as al-Yarbouni. He was one of the Andalusian literary figures who excelled in the art of humor. Toward the end of his life, he inclined toward religiosity and the company of righteous people. He remained in this state until his death (Lisan al-Din Ibn al-Khatib, 2009, 4/145).

2-2-9- Abu al-Qasim Ahmad ibn Muhammad ibn Ahmad al-Abdari

From the city of Seville, he narrated from his teachers, Abu al-Hasan al-Ra'ini, Abu Zayd al-Fazzari, Abu Bakr ibn Hisham, and Abu Ali ibn al-Shalubin. He was a skilled grammarian and considered a well-known man of letters. Abu al-Hasan al-Ra'ini said about him that he attended a meeting with him in Cordoba one day in the council of Abu al-Ala ibn al-Mansur, who was then the governor of Cordoba. Poetry in Andalusia was one of the most prominent aspects of civilization, as the Andalusians excelled in this art. Among the most important poets from the Abdari family were:

2-2-10- Mus'ab ibn Muhammad ibn Abi al-'Abdari (d. 506 AH / 1112 AD)

From Sicily, the famous poet was born in 423 AH / 1031 AD. He entered Andalusia when the Romans took control of it, and his departure was in 464 AH / 1071 AD. He arrived in Seville, intending to visit al-Mu'tamid ibn Abbad in the month of Rabi' al-Awwal of 465 AH / 1072 AD, and was respected by the kings of Andalusia. He was a scholar of literature, a poet, and a poet. His collection of poetry is in the hands of the people. Abu Bakr ibn al-Barr al-Tamimi and Abu Ali Husayn ibn Muhammad ibn 'Arib al-Tartushi narrated from him. He died in 506 AH / 1112 AD (Ibn al-Abar, 1995, 2/189).

2-3- History

Historical writing in Andalusia began in the tradition of the people of the East, although from the outset it acquired some differences that influenced the Andalusian school of history. History is one of the humanities that received great attention from the Andalusians. However, they did not devote themselves to chronicling annual events, as in the works of al-Tabari. Among the fundamental differences from the writings of the East, we find that, in addition to their interest in general history, the historians of Andalusia were also concerned with the history of the cities of Andalusia. They composed and researched their cultural, political, urban, and other histories, and developed what became known as historical geography. However, what they were most interested in was the poetic history of their country, which they pioneered and preceded their Eastern brothers in this (Yassin, 2002, pp. 11-14). Proficient historians emerged in all eras of Andalusia, the first of whom was Abd al-Malik ibn Habib al-Sulami, who was the first to document Andalusian history, and Ibn al-Qutiya, the author of the book "History of the Conquest of Andalusia," in which he chronicled the history of the conquest of Andalusia until the era of Caliph al-Nasir. The al-Razi family was the most famous of those who followed the path of history, and many emerged from it, such as Ahmad ibn Muhammad ibn Musa al-Razi al-Kattani (al-Dhabi, 1967, 1/151), as well as the scholar and imam Ibn Hazm, who wrote the book "Jamharat Ansab al-Arab." Among the things that Andalusian historians added was the phenomenon of historical writing, which falls under the category of "private memoirs," such as Ibn Hazm's book "The Ring of the Dove," which achieved worldwide fame and attracted the attention of Orientalists in both the East and the West, who considered it an autobiography that combined philosophical ideas with historical reality. There is also the book "Al-Tibyan." Among the most important historians from the Abdari family is the historian Abu al-Walid Sulayman ibn Abd al-Malik ibn Rubil al-Abdari (d. 530 AH/1135 AD) from the city of Valencia, known as Ibn al-Maharbal. He

was born in the year 476 AH/1083 AD. He heard from Abu Abdullah ibn Nabit and Abu Muhammad ibn al-Sayyid, and wrote a great deal of knowledge in his own handwriting. He had good handwriting and was a man of knowledge and memorization of history. He died in Seville at the beginning of the month of Sha'ban in the year 530 AH/1135 AD (Al-Abar, 2000, 1/226).

3- The Role of the Abdari Family in the Rational Sciences

3-1- Medicine

Andalusian scholars excelled in the arts of medicine and pharmacology, including Ahmad ibn Yunus al-Harrani, the minister Abu al-Mutraf al-Lakhmi, author of *Tadqīq al-Nazr fī 'Illal Hasa al-Basar* (Seeing the Detailed Insight into the Causes of the Sense of Sight), 'Arib ibn Sa'īd al-Kātib, author of the first Arabic book on pediatrics and obstetrics, and the book on the Creation of the Fetus and the Management of Pregnant Women and Newborns, and Sulayman ibn Jaljal. The Banu Zuhr also excelled, the most famous of whom was Abu Marwan 'Abd al-Malik, known as Ibn Zuhr al-Andalusi, who is considered the greatest teacher of clinical medicine after al-Rāzī and the originator of the first concept of respiratory surgery. He also authored extensive research on foods, medicines, and fractures, and contributed to the description of otitis media and pharyngeal paralysis. He also described the procedures for extracting kidney stones and opening the trachea. Among the most prominent physicians of the Al-Abdari family are:

3-1-1- Abu Abdullah Muhammad ibn Ahmad Al-Abdari (d. 443 AH / 1051 AD)

From the city of Wadi Ash, he was known for his intelligence and beautiful handwriting, and he had a great deal of experience in medicine. He died in Granada (Lisan Al-Din Ibn Al-Khatib, 2009, 3/164).

3-1-2- Abu al-Rabi' Sulayman ibn Abd al-Rahman al-Abdari (d. 550 AH / 1155 AD)

From the city of Brianza, he lived in Valencia and heard from Abu Ali al-Sadfi. He traveled to Mecca to perform the Hajj pilgrimage, where he heard from Abu Abdullah ibn Mansur ibn al-Hadrami. He then returned to Valencia, where he narrated and narrated the Prophetic hadith. He was a trustworthy man of goodness and virtue, knowledgeable in medicine. He left Valencia and lived in Cordoba for a time. He then moved to the city of Alsh, where he led prayers and delivered the sermon. He died there in Safar of the year 550 AH, at the age of seventy (Ibn al-Abar, 1995, 4/95).

3-2- Pharmacology

The Abdari family was famous for producing renowned pharmacists, including the pharmacist Abu Abdullah Muhammad ibn Yabqa ibn Yusuf ibn Armluth al-Abdari, from the city of Bejana. Originally from Toledo, he traveled to the lands of the Islamic East to seek knowledge there, where he heard from Abu Bakr ibn Abi al-Mawt and others. He later settled in the city of Almería, where Abu Bakr ibn Abyad heard from him in 402 AH / 1011 AD (Ibn Bashkuwal, 1955, p. 466).

3-3- Arithmetic (Mathematics)

Among the most prominent arithmeticians (mathematicians) from the Abdari family was Abu Ja'far Ahmad ibn Musa ibn Hudhayl al-Abdari (d. 570 AH / 1174 AD), from the city of Abish, a suburb of Valencia. He traveled to the East and performed Hajj, and there he heard from Abu al-Hasan Sa'd al-Khair ibn Muhammad al-Andalusi, whom he met in Alexandria in 529 AH / 1134 AD. He returned to his homeland and narrated the Prophet's hadith there. He was knowledgeable in arithmetic and taught it for a long time. He memorized the Qur'an, and his son, Abu Abdullah Muhammad, narrated from him. He died in 570 AH / 1174 AD (Ibn al-Abar, 1995, 1/70).

Conclusion

After this in-depth review of the role of the Abdari family in enriching the scientific movement in Andalusia over successive eras, it can be said that this family constituted a unique model for scholarly families that advanced knowledge and contributed to shaping the cultural face of Islamic Andalusia. Their role was evident not only in the diversity of scientific disciplines in which they excelled, but also in the continuity of this legacy across

successive generations, confirming the solid social and scientific structure upon which Islamic civilization was built. The study demonstrated that the Abdari family was not merely a nucleus of isolated scholars, but rather served as an integrated scientific institution that inherited and developed knowledge, contributing to its teaching, documentation, and transmission to subsequent generations. From the science of Qur'anic recitation, exegesis, hadith, and jurisprudence, to language, literature, poetry, and history, all the way to medicine, pharmacology, and arithmetic, the family's contributions covered broad areas of knowledge, reflecting a rare intellectual diversity and a profound awareness of the importance of integrating traditional and rational sciences. The factors that contributed to the continuity of this scholarly family cannot be overlooked, most notably: their commitment to early scientific education, their close ties to educational and religious institutions, and the extensive network of relationships they forged with scholars of their time in Andalusia and the Levant. All of these factors made the Abdari family a fundamental pillar in maintaining scientific and cultural stability during periods of political turmoil that Andalusia experienced. In conclusion, the Abdari family remains a living testament to the role of scholarly families in building and developing Islamic civilization. It is a model worthy of further research and study, not only to understand the past, but also to benefit from its experience in building a future that cherishes science and knowledge and preserves its intellectual and human heritage.

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