



The Prophetic Hadith School in Andalusia in the Third Century AH: A Study in the Scientific Formation and Intellectual Impact of Imam Baqi ibn Makhlad (D. 276 AH/889 CE)

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Submission: 16.02.2026. Accepted: 25.05.2026. Publication: 01.07.2026

Abstract:

This Article Examines the Role of Imam Baqi ibn Makhlad (D. 276 AH) in Establishing the School of Hadith Studies in Andalusia. It does so by Studying His Scholarly Development and His Voyage to the Orient, highlighting His Contributions to Serving the Prophetic Sunnah and Disseminating Hadith Sciences in the Islamic West. The Central Issue of this Study is to Determine the Extent of Baqi ibn Makhlad's Contribution to Laying the Foundations of the Prophetic Hadith School in Andalusia and His Influence on the Intellectual Movement there.

We have Concluded that His Scholarly Voyage had A Profound Impact on His Intellectual Development and the Transmission of the Prophetic Hadith Heritage to Andalusia. His Writings and Efforts in Disseminating Prophetic Hadith and Organizing Scholarly Gatherings Contributed to Establishing a Robust School of Prophetic Hadith Studies, making Andalusia One of the Formidable Centers of Learning for Scholars of Prophetic Hadith.

Keywords: Baqi ibn Makhlad, the School of Prophetic Hadith, Andalusia, the Scientific Voyage.

Introduction:

The Prophetic Sunnah has received Meticulous Attention from Muslim Scholars Since the Earliest Days of Islam, as it represents the Second Source of the Islamic Legislation after the Holy Quran. This Prompted Scholars to Exert Great Efforts in Collecting, Transmitting, Scrutinizing, and Classifying It. Andalusia had A Significant Share of these Scholarly Endeavors, witnessing A Renaissance in Prophetic Hadith Studies from the Third Century AH onwards, which Contributed to Consolidating and Disseminating the Sciences of the Prophetic Sunnah. Among Its Most Prominent Pioneers was Imam Baqi ibn Makhlad (D. 276 AH/889 CE), who is Considered One of the Leading Figures in Prophetic Hadith Studies in the Islamic West and One of the Most Prominent Scholars who Contributed to Establishing the School of Prophetic Hadith in Andalusia.



The Importance of Studying this Scholarly Figure Lies in Understanding His Role in Transmitting the Eastern Heritage of Prophetic Hadith to Andalusia, and His Contribution to Establishing and Developing the Foundations of the Prophetic Hadith Studies, especially given the Dominance of the Maliki Doctrine of Jurisprudence at the time. Baqi ibn Makhlad's Voyage to the Orient marked A Significant Turning Point in His Scholarly Career, enabling Him to Connect with and Learn from Leading Prophetic Hadith Scholars. He then transmitted His Acquired Knowledge and Writings to Andalusia, where It had A Profound Impact on the Flourishing of Prophetic Hadith Studies and the Formation of a Generation of Scholars Dedicated to the Prophetic Sunnah, both in Its Transmission and Understanding (Knowledge and Narration).

Accordingly; this Article Seeks to Address the Following Central Question: **To What Extent did Imam Baqi ibn Makhlad Contribute to the Establishment of the Prophetic Hadith School in Andalusia and the Consolidation of Its Scholarly Foundations?** Several Sub-Questions Stem from this Central Question, the Most Important of which are: **What are the Most Prominent Features of Imam Baqi ibn Makhlad's Scientific Formation? What are His Most Important Works and Scholarly Contributions? And How did His Efforts and Narrations Influence the Emergence and Development of the Prophetic Hadith Movement in Andalusia?**

To Answer this Central Question; This Study Employs **the Historical Methodology** Based on Tracing, Analyzing, and Connecting Events and Facts to their Scholarly and Intellectual Contexts, in order to Highlight the Role Played by Imam Baqi ibn Makhlad in Serving the Prophetic Sunnah and Establishing the Prophetic Hadith School in Andalusia.

The Nature of the Subject necessitated Its Division into **Three Topics**. **The First Topic** addressed Imam Baqi ibn Makhlad and His Scientific Formation, while **the Second Topic** was Dedicated to Outlining His Scholarly Output and Writings. **The Third Topic** highlighted His Role in Establishing the Prophetic Hadith School in Andalusia and His Influence on the Andalusian Scholarly Community. The Study Concluded with the Most Important Findings.

1st Topic: Imam Baqi ibn Makhlad and His Scientific Formation

▪ Firstly: His Name and Birth:

He is Baqi ibn Makhlad ibn Yazid; This is How Several Scholars have traced His Lineage, including Abu Al-Qasim ibn Bashkuwal Al-Qurtubi in His Work “Al-Silah”¹ and Abu Bakr ibn

1 - Abu Al-Qasim Khalaf ibn Abdul Malik ibn Bashkuwal, **Al-Silah**, investigation by: Ibrahim Al-Ibyari, Lebanese Book House, 1st Ed., Beirut, 1410 AH/1989 CE, p. 92.



Khayr Al-Ishbili in His Work “Al-Fihrist”.¹ Most Biographers of Him trace His Lineage back to No More than Ibn Makhlad.²

Al-Khushani mentioned that Baqi ibn Makhlad's Lineage traces back to (A Woman from Jaén) when He wrote about His Son, Ahmad ibn Baqi ibn Makhlad.³ It appears that this Woman from Jaén was An Umayyad,⁴ as Abu Abdullah Ibn Al-Abbar mentioned Al-Hafiz (the Memorizer) Abu Al-Qasim Ibn Baqi -One of the Descendants of Baqi Ibn Mukhallad- and attributed Him to the Umayyads.⁵

The Orientalist Brockelmann believed that Baqi ibn Makhlad was An Andalusian of Spanish Descent, as were His Christian Ancestors.⁶ Baqi ibn Makhlad was Known by the Kunya (Nickname) Abu Abdul Rahman Al-Qurtubi⁷ and was titled “the Ascetic”. Al-Khushani mentioned that when Baqi would Pass by the Mosque; He would Cover His Cloak, and the Children would Come out and Look at Him, saying, “Baqi the Ascetic”.⁸ During His Studies in the Orient; Ibn Al-Faradi mentioned that He was Called “the Broom”⁹ because of His Extensive Gatherings of Scholars and His Listening to their Teachings.¹⁰

1 - Abu Bakr Muhammad ibn Khayr ibn Umar ibn Khalifa Al-Ishbili, **Fihrist Ibn Khayr Al-Ishbili (Ibn Khayr Al-Ishbili's Index)**, Investigation by: Muhammad Fuad Mansour, Scientific Book House, 1st Ed., Beirut, 1419 AH/1998 CE, p. 258.

2 - Abu Bakr Abdullah bin Muhammad bin Hamid Al-Dadsi, **Naming the Sheikhs of Abu Abdul Rahman Baqi ibn Makhlad Al-Qurtubi**, Dar Al-Karama, Dar Al-Karama, Unnumbered/Unrefined Ed., Rabat, 1437 AH/2016 CE, p. 06.

3 - Abu Abdullah Muhammad ibn Al-Harith Al-Khushani, **Akhbar Al-Fuqaha' wa Al-Muhaddithin (News of Jurists and Hadith Scholars)**, Investigation by: Salem Mustafa Al-Badri, Scientific Book House, 1st Ed., Beirut, 1999 CE, p. 13.

4 - Abu Bakr Abdullah bin Muhammad bin Hamid Al-Dadsi, **Naming the Sheikhs of Abu Abdul Rahman Baqi ibn Makhlad Al-Qurtubi**, Dar Al-Karama, Dar Al-Karama, Unnumbered/Unrefined Ed., Rabat, 1437 AH/2016 CE, p. 06.

5 - Muhammad bin Abdullah bin Abi Bakr Al-Quda'i Ibn Al-Abbar, **Al-Takmila Li-Kitab Al-Silah (The Supplement to the Book “Al-Silah”)**, Investigation and annotated by: Bashar Awad Ma'ruf, House of Islamic West, 1st Ed., Tunisia, 2001 CE, Vol. 01, p. 220.

6 - Carl Brockelmann, **History of Arabic Literature**, translated by: Abdel Halim Al-Najjar, Dar Al-Maaref, 3rd Ed., Egypt, Unnumbered/Unrefined Ed., Vol. 03, p. 201.

7 - Abu Al-Walid Abdullah ibn Muhammad ibn Yusuf ibn Nasr Al-Azdi Ibn Al-Faradi, **Tarikh Ulama' Al-Andalus (History of Andalusian Scholars)**, Investigation by: Izzat Al-Attar Al-Husseini, Al-Madani Printing Press, 2nd Ed., Cairo, 1988 CE, Vol. 01, p. 107. See Also: Al-Khashni, **Ibid.**, p. 37.

8 - Al-Khushani, **Op. Cit.**, p. 46.

9 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 108.

10 - Reda Bouchama, **Glimpses from the Life of Baqi ibn Makhlad Al-Andalusi, Al-Islah Magazine**, Dar Al-Fadila for Publishing and Distribution, Issue: 38, Algeria, Dhu Al-Qa'dah-Dhu Al-Hijjah 1434 AH/September-October 2013 CE, p. 44.



As for His Birth; Ibn Al-Faradi Stated that He was Born in Ramadan of the Year (201 AH/817 CE),¹ which is the Correct and Well-Known Date according to Al-Dadsi.² It has also been Said that He was Born around the Year (200 AH/816 CE) or Slightly Before.³ Al-Khushani; However, believed that He was Born in the Year (202 AH/818 CE).⁴

▪ **Secondly: The Praise of Scholars for Him and His Scientific Standing:**

Those Who wrote about Baqi bin Makhlad Unanimously Described Him as Al-Hafiz (the Memorizer) and Imam; As Al-Humaidi Said about Him: “Baqi bin Makhlad Abu Abdul Rahman is One of the Memorizers of the Prophetic Hadith, Imams of Religion, and Righteous Ascetics. He traveled to the Orient and Narrated from the Imams and Scholars of the Prophetic Sunnah”.⁵

Ibn Bashkuwal Said of Him in Al-Silah: “He was One of the Memorizers of Prophetic Hadith, An Imam of the Religion, and A Righteous Ascetic”.⁶ Al-Dhahabi Said of Him: “The Imam, the Exemplar, the Sheikh of Islam, Abu Abdul Rahman Al-Andalusi Al-Qurtubi, the Memorizer, the Author of (the Tafsir and the Musnad-Interpretation and Chain of Transmission), which have No Equal...He was A Righteous, Diligent Imam, A Sincere and Devoted Scholar, A Leader in Knowledge and Practice, Unparalleled, Without Peer, Issuing Fatwas Based on the Narrations, and Not Following Anyone”.⁷

Ibn Al-Faradi Said of Him: “Baqi was Pious, Virtuous, and Ascetic. It is Said that His Prayers were Answered, and He received Answers in Many Matters”.⁸ Al-Dabbi Said of Him: “Baqi ibn Makhlad, Abu Abdul Rahman, was One of the Memorizers of Prophetic Hadith, and One of the Imams of Religion, Ascetics, and Righteous Men”.⁹ Ibn Hazm Said of him: “He Possessed a Vast Body of Knowledge, Unmatched in Any of these Areas. The Writings of this Virtuous Imam became Unparalleled Foundations of Islam. He was Independent in His Beliefs and Did Not

1 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 109.

2 - Al-Dadsi, **Ibid.**, p. 07.

3 - Shams Al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman Al-Dhahabi, **Siyar A'lam Al-Nubala' (Biographies of Noble Figures)**, Supervised by: Shu'ayb Al-Arna'ut, Investigation by: Ali Abu Zaid, Al-Risalah Foundation, 1st Ed., Beirut, 1403 AH/1983 CE, Vol. 13, p. 285.

4 - Al-Khushani, **Op. Cit.**, p. 49.

5 - Al-Hamidi, **Op. Cit.**, p. 251.

6 - Ibn Bashkuwal, **Op. Cit.**, p. 195.

7 - Al-Dhahabi, **Siyar A'lam Al-Nubala' (Biographies of Noble Figures)**, Vol. 13, pp. 285-286.

8 - Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 109.

9 - Ahmad ibn Yahya ibn Ahmad Abu Ja'far Al-Dabbi, **Al-Multamis fi Tarikh Rijal Ahl Al-Andalus (The Seeker in the History of the Men of Andalusia)**, Investigation by: Ibrahim Al-Ibyari, Egyptian Book House, 1st Ed., Cairo, 1410 AH/1989 CE, p. 301.



Blindly Follow Anyone. He was A Close Companion of Ahmad ibn Hanbal,¹ May Allah Be Pleased with Him”²

▪ **Thirdly: His Scientific Expedition:**

1. Seeking Knowledge in Andalusia:

We Know almost nothing of His Early Life Except that He Grew Up in the Land of Knowledge and Flourishing Civilization. It appears that He did not Live in Luxury, and that He Suffered Hardship and Poverty while Seeking Knowledge; It was reported that He Used to Say: “I Know a man who, during His Studies, would go Days without Eating Anything but Cabbage Leaves”, as If He were Referring to Himself, and He Sufficed with the Implication rather than the Explicit Statement.³

Baqi ibn Makhlad's Pursuit of Knowledge began in His Early Youth. He Dedicated Himself to Acquiring Religious Sciences and began His Studies in His Native Andalusia, specifically in Cordoba, which was the Center of His Initial Learning;⁴ So, He Studied Under the Scholars Yahya ibn Yahya Al-Laythi⁵ and Muhammad ibn Issa Al-A'sha,⁶ with the Latter's Primary Focus being on Prophetic Hadith and the Transmission of Traditions.

1 **Ahmad ibn Hanbal:** He is Sheikh Al-Islam Abu Abdullah Ahmad ibn Muhammad ibn Hanbal ibn Hilal ibn Asad ibn Idris Al-Shaybani, One of the Most Prominent Imams. He was Born in (164 AH) in Baghdad. He was the Sheikh Al-Islam and the Commander of the Faithful in Prophetic Hadith. He Died in (241 AH/856 CE). See: Abu Al-Husayn Muhammad ibn Abi Ya'la Al-Farra' Al-Baghdadi Al-Hanbali, **Tabaqat Al-Hanabila (Hanbalis Layers)**, Investigation by: Muhammad Hamid Al-Fiqi, Al-Sunnah Al-Muhammadiyah Printing Press, Cairo, Unnumbered/Unrefined Ed., Vol. 01, p. 04. See Also: Al-Dhahabi, **Siyar A'lam Al-Nubala' (Biographies of Noble Figures)**, Vol. 11, p. 177.

2 - Abu Muhammad Ali bin Ahmad bin Saeed bin Hazm Al-Andalusi, **Rasa'il Ibn Hazm Al-Andalusi (Letters of Ibn Hazm Al-Andalusi)**, Investigation by: Ihsan Abbas, Arab Institute for Studies and Publishing, 2nd Ed., Beirut, 1987 CE, Vol. 02, p. 178.

3 - Muhammad ibn Muhammad Abu Shahba, **The Prominent Hadith Scholars**, Arab Book House, Unnumbered/Unrefined Ed., Egypt, p. 103.

4 - Wissam Khalil Ibrahim Al-Waili, **Baqi ibn Mukhallad Al-Andalusi: A Study of His Personal and Scientific Biography, Journal of Historical Studies**, College of Education for Girls, University of Basra, Supplement to Issue: 29, Iraq, December 2020 CE, p. 203.

5 - **Yahya ibn Yahya Al-Laythi:** He is Yahya ibn Yahya ibn Kathir ibn Waslas ibn Shamlal ibn Manqaya, from Cordoba. His Origins are Berber, from the Masmouda Tribe. He was Known as Abu Muhammad, and He was the Most Learned Scholar of Cordoba, through whom the Maliki School of Thought Spread there. He traveled to the Orient and Heard the Muwatta from Malik ibn Anas. He Died in (234 AH/849 CE). See: Ibn Al-Faradi, **Op. Cit.**, Vol. 02, p. 176. Al-Hamidi, **Ibid.**, p. 566. See Also: Qadi Iyad, **Tartib Al-Madarik wa Taqrib Al-Masalik (Organizing the Concepts and Facilitating the Paths)**, Investigation by: Abdul Qadir Al-Sahrawi et al., Fadala Press, 2nd Ed., Morocco, 1403 AH/1983 CE, Vol. 03, p. 379.

6 - **Muhammad ibn Issa Al-A'sha:** He is Muhammad ibn Isa Abdul Wahid ibn Nujaih Al-Ma'afiri, Known as Al-A'sha, from Cordoba. He was Known by the Kunya Abu Abdullah. He was A Wise, Generous, and Noble Man who traveled to the Orient. He Died in Andalusia in the Year (221 AH/836 CE). See: Ibn Al-Faradi, **Op. Cit.**, Vol. 02, p. 07. See Also: Al-Hamidi, **Op. Cit.**, p. 114.



This Demonstrates the Significant Influence Al-A'sha had on Baqi ibn Makhlad's Inclination towards Prophetic Hadith, especially Since Al-A'sha was A Wise, Discreet, and Generous Man, whose Influence on His Students was Profound. Baqi Likely remained with Him Until His Death.¹

After this Period of Study; Baqi ibn Makhlad became Capable of Acquiring More and Broader Knowledge. From there; He Set out towards the Orient, Seeking to Acquire Knowledge from Its Original Sources, namely Mecca and Medina, and other Cities such as Baghdad, Basra, Damascus, Egypt, and Other Islamic Cities.²

2. The Scientific Expedition to the Orient:

The Historical Sources Did Not Mention the Start Date of Baqi ibn Makhlad's Voyage to the Orient; However, it is Likely that it was around His Thirties, and it is Probable that He began His Voyage in the Year (224 AH/838 CE).³

Yaqut Al-Hamawi mentioned that Baqi ibn Makhlad Undertook Two Voyages, Staying for about Twenty Years on One and about Fourteen Years on the Other. He traveled to Various Cities to Meet with Scholars of Prophetic Hadith, and when the time for Hajj Pilgrimage arrived; He would go to Mecca and Perform the Hajj Pilgrimage. This was His Practice Every Year during Both of His Voyages.⁴

Abu Abdullah Al-Dhahabi Said, quoting from the Book “Akhbar Ulama’ Qurtuba-The News of Cordoba Scholars” by Ibn Abdul Barr Al-Qurtubi: “He was A Virtuous, Pure, Fasting, and Devout Man, A Reliable Scholar, Unparalleled in His Time, and Unique in His Field of Study. He First Sought Knowledge from Muhammad ibn Issa Al-A'sha, then He traveled and narrated from the People of the Two Holy Mosques, Egypt, the Levant, the Arabian Peninsula, Hulwan, Basra, Kufa, Wasit, Baghdad, and Khorasan”.⁵

Throughout His Voyage; He Never Rode an Animal, Enduring Hardships that Only the Most Resolute Could Bear. It is reported that He Said: “I traveled to Everyone I Visited on Foot”.⁶ In this Regard; Al-Dhahabi quoted Al-Qurtubi in His History as Saying: “He was

1 - Akram Diya' Al-Umari, **Baqi ibn Makhlad and the Introduction to His Musnad**, 1st Ed., Beirut, Unnumbered/Unrefined Ed., 1404 AH/1984 CE, p. 35.

2 - Wissam Khalil Ibrahim Al-Waili, **Baqi ibn Mukhallad Al-Andalusi: A Study of His Personal and Scientific Biography**, **Journal of Historical Studies**, College of Education for Girls, University of Basra, Supplement to Issue: 29, Iraq, December 2020 CE, p. 504.

3 - Al-Umari, **Ibid.**, p. 36.

4 - Abu Abdullah Shihab Al-Din Yaqut ibn Abdullah Al-Rumi Al-Hamawi, **Dictionary of Authors: Guiding the Intelligent to the Knowledge of the Author**, investigation by: Ihsan Abbas, House of Islamic West, 1st Ed., Beirut, 1414 AH/1993 CE, Vol. 02, p. 747.

5 - Al-Dhahabi, **Siyar A'lam Al-Nubala' (Biographies of Noble Figures)**, Vol. 13, p. 289.

6 - Abu Shahba, **Ibid.**, p. 103.



Never Seen Riding an Animal, and He was always Present at Funerals, and He was Humble Man”.¹

We Lack Detailed Information about His Voyages, as the Prophetic Hadith Scholars who were Voyagers did not Describe their Voyages and Observations in Various Countries. Their Focus was not on that, unlike Geographers and Historians; rather, their Concern was Seeking the Prophetic Hadith. However; The Account of His Voyage to Baghdad in the Year (227 AH/841 CE), or Shortly Before,² is Found in Al-Khushani's Collection, where Baqi ibn Makhlad Recounts: (I Came to Baghdad, and My Arrival was Only due to Ahmad ibn Hanbal. I went to the Mosque Intending to Sit with the People, and I was Led to A Distinguished Gathering. There I Saw A Man Speaking about Men's Science, and I was told, 'This is Yahya ibn Ma'in.'³ I Sat Until He was Alone, then I approached Him and Said: 'May Allah Grant You Success; What Do You Say about Abu Al-Walid Hisham ibn 'Ammar Al-Dimashqi?'⁴ He replied: 'Abu Al-Walid Hisham ibn 'Ammar is Trustworthy, Even More than Trustworthy. Even if He were Arrogant or Harbored Pride, it would not Harm Him in the Slightest because of His Goodness and Virtue'. I then asked Him: “May Allah Have Mercy on You; What Do You Say about Abu 'Abd Allah Ahmad ibn Hanbal?”. He responded: “And Should Someone Like Us Presume to Speak about Ahmad? He is the Imam of the Muslims, their Best and Most Virtuous”.⁵ Then I left His Presence and Inquired about... I went to Ahmad ibn Hanbal's Residence and was Directed to it. I Knocked on His Door, and He Came out to Me at the Pillar. I Said to Him: “Abu Abdullah; I am a Stranger from the Far Reaches of the Maghreb. My Voyage to this City was Solely for Your Sake, and I Came So that You might narrate to Me and I Could Write down what You Say”. He

1 - Shams Al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman Al-Dhahabi, **History of Islam and Deaths of Famous People and Notables**, investigation by: Bashar Awad Maarouf, House of Islamic West, 1st Ed., Beirut, 1424 AH/2003 CE, Vol. 06, p. 525.

2 - Al-Umari, **Op. Cit.**, p. 37.

3 - **Yahya ibn Ma'in**: He is Yahya ibn Ma'in ibn 'Awn ibn Ziyad Al-Merri Al-Ghatfani Al-Baghdadi, One of the Leading Scholars of Prophetic Hadith and Historians of Its Narrators. He Died in (233 AH/847 CE). See: Abu Al-Hajjaj Yusuf ibn 'Abdul Rahman ibn Yusuf Al-Mizzi, **Refinement of Perfection in the Names of Scholarly Men**, investigation by: Bashar 'Awad Ma'ruf, Al-Risalah Foundation, 1st Ed., Beirut, 1400 AH/1980 CE, Vol. 31, p. 543. See Also: Al-Dhahabi, **History of Islam**, Vol. 05, p. 965. See Also: Khayr Al-Din ibn Mahmud ibn Muhammad ibn 'Ali ibn Faris Al-Zarkali, **Al-A'lam (The Prominents)**, The House of Knowledge for Millions, 15th Ed., Beirut, 2020 CE, Vol. 08, p. 172.

4 - **Hisham ibn 'Ammar**: He is Hisham ibn 'Ammar ibn Nusayr ibn Maysarah ibn Aban Al-Sulami, also Known as Al-Zafari. He was from Damascus, the Preacher, Mufti, Reciter, and Hadith Scholar of Its Grand Mosque. He was Known by the Kunya Abu Al-Walid. He Died in (245 AH/859 CE). See: Al-Mizzi, **Op. Cit.**, Vol. 30, p. 242. See Also: Al-Dhahabi, **History of Islam**, Vol. 05, p. 1272. See Also: Al-Zarkali, **Ibid.**, Vol. 08, p. 87.

5 - Al-Dhahabi, **History of Islam**, Vol. 06, p. 526.



replied: “O Man; Nothing would have been Dearer to Me than the Help of Someone Like You, but You Found Me afflicted with the Hardship You See”.¹ This was Something that Prevented Him. He Said, then; I was Speechless. I Said to Him: “O My Master; Then Grant Me A Solution”. He Said to me: “And What is Your Solution?”. I Said to Him: “I am An Unknown Man in this City, so I will Come to You Every Day disguised as A Beggar and Call out at the Door. If You Hear Me; Please Come out to Me, and I will Prepare my Paper and Inkwell so that You may Dictate to Me as much as You Can Each Day”. He Said to me: “You Will Do So”. So; I would Come to Him Every Day with A Reed in My Hand and A Rag on My Head, and I would Call out at the Door: “The Reward; May Allah Have Mercy on You”. And So; The Question would arise among them; So, He would Come out to Me and Dictate Two or Three Prophetic Hadiths to Me, then I would Leave. This was my Practice with Him for A While; So, I wrote down about Three Hundred Prophetic Hadiths from Him in this Manner;² And I adhered to this Until the One who had tested Him Died. After Him; Someone Who Followed the Sunni Doctrine took over, and Ahmad ibn Hanbal Emerged, and His Reputation Grew, and He became Great in the Eyes of the People, and His Leadership became Prominent, and People would travel from afar to Him. He Knew the Value of My Patience, so when I Came to His Scientific Circle; He would make Room for Me and Draw Me Close to Himself, and He would Say to the Prophetic Hadith Scholars: “This One Truly Deserves the Name of Seeking Knowledge”, then He would tell them My Story with Him. He would Hand Me the Prophetic Hadiths, and He would Read them to Me and I would Read them to Him. Then I Fell ill with An Ailment from which I recovered, and He noticed My Absence from His Gathering, So He Inquired about Me, and was Informed of My illness. So; He Immediately got up and Came to Me, returning with those who were with Him,³ while I was Lying down in the House that I had rented, with My Mattress Under Me, my Cloak on Me, and My Books by My Head. Then I Heard the Hotel Shake with Its Inhabitants, and I Heard them Saying: “There He is! Look at Him! This is the Imam of the Muslims Coming!”. So; He Rushed to the Hotel Owner and Said to Me: “Abu Abdul Rahman; This is Abu Abdullah Ahmad ibn Hanbal, the Imam of the Muslims,

1 - The Ordeal of Imam Ahmad ibn Hanbal is One of the Most Significant Events in Islamic History, Historically Known as the “The Fitna; Controversy Surrounding of the Creation of the Qur'an”. Its Details began during the Reign of the Abbasid Caliph Al-Ma'mun, who was Influenced by the Views of the Mu'tazilites and Issued a Decree Obligating Scholars and Judges to Declare that “The Qur'an is Created”. See: Al-Dhahabi, **History of Islam**, Vol. 18, p. 97 Et Seq. See Also: Mujir Al-Din Abu Al-Yumn Abdul Rahman ibn Muhammad ibn Abdul Rahman Al-Ulaymi, **The Ahmad Method in the Biographies of the Companions of Imam Ahmad**, investigation by: Abdul Qadir Al-Arna'ut, Dar Sader, 1st Ed., Beirut, 1997, Vol. 01, p. 100 Et Seq.

2 - Al-Khushani, **Op. Cit.**, p. 37.

3 - Al-Dhahabi, **History of Islam**, Vol. 06, p. 527.



Coming to You, Returning and Visiting to You”. He Entered and Sat by My Head, and the Room was So Full of His Companions that there was No Room for them All, so much so that Some of them Stood Outside with their Pens in their Hands. He Said Nothing More to Me than these Words, then He Said: “O Abu Abdul Rahman; Rejoice in the Reward of Allah. Days of Health are Free from illness, and Days of illness are Free from Health. May Allah Elevate You to Wellness and Heal You with His Healing Hand”. I Saw the Pens Writing His Words, then He Left Me. The Hotel People Came to Me, Showing Me Kindness and Serving Me out of Religious Devotion and A Sense of Duty. One brought A Mattress, another A Blanket, and Others Some Light Food. They Cared for Me More than They would have Cared for My Own Family had I been with them, for They were Visiting this Righteous Man for Me).¹

Baqi ibn Makhlad's Connection with Ahmad ibn Hanbal began during the Latter's Severe Persecution by the Abbasid Authorities, when He was Prevented from Pursuing Knowledge. After A Few Days in Baghdad; Baqi Learned of His Home and began Visiting Him, Disguised as A Stranger Unfamiliar to the City, to Hear Prophetic Hadith. This Continued Until the Persecution was Lifted, after which He regularly attended His Gatherings.² Following His Studies in Iraq and the Hijaz; He traveled to the Levant, Home to Many Prominent Scholars, to Benefit from their Knowledge. He then journeyed to Egypt, where He Met with A Number of Scholars.³

Imam Baqi bin Makhlad (may Allah Have Mercy on Him) Died on Tuesday Night between the Two Evening Prayers, Two Nights Remaining in Jumada Al-Akhirah in the Year (276 AH/889 CE), at the Age of Seventy-Four, May Allah Have Mercy on Him and on All Muslims.⁴

3. His Most Prominent Sheikhs:

After Baqi ibn Makhlad's Voyage to the Orient; He Met with A Number of Scholars in Various Places, such as the Hijaz, Iraq, the Levant, Egypt,⁵ and the Maghreb. He made More than One Voyage to Each of these Countries. This travel between Different Cities Facilitated His Scholarly Exchanges, as His Choice of these Cities Indicates that Scholars Find Large Cities to be Centers of Attraction, Benefiting from the Dissemination and Wider

1 - Al-Ulaymi, **Op. Cit.**, Vol. 01, pp. 280-281.

2 - Al-Waili, **Ibid.**, p. 504.

3 - **Op. Cit.**, p. 505.

4 - Al-Khushani, **Ibid.**, p. 49.

5 - Abu Al-Mahasin Jamal Al-Din Yusuf ibn Taghri Bardi ibn Abdullah, **The Shining Stars in the Kings of Egypt and Cairo**, Published by: Ministry of Culture and National Guidance, Unnumbered Ed., Egypt, 1383 AH/1963 CE, Vol. 03, p. 75.



Application of their Knowledge, or from Its Development through Interaction with Other Scholars.¹

Ibn Al-Faradi Stated that the Number of Scholars whom Baqi ibn Makhlad Met and from whom He Heard the Prophetic Hadith was (284).² He mentioned Muhammad ibn Al-Harith Al-Khushani as One of (215) of them.³ Al-Dadsi arranged Baqi ibn Makhlad's Scholars according to their Regions of Origin.⁴

Below; We mention **A Selection of the Prominent Scholars whom Imam Baqi ibn Makhlad Met and from whom He Heard Prophetic Hadith during His Travels:**

- **In Andalusia;** He Heard from Muhammad ibn Issa Al-A'sha and from Yahya ibn Yahya, as Ibn Al-Faradi reported, saying: “He Heard from Muhammad ibn Issa Al-A'sha and from Yahya ibn Yahya, and He traveled to **the Orient** and Met a Group of Leading Hadith Scholars and Senior Transmitters of Prophetic Hadith”,⁵ (and their Biographies have already been mentioned).⁶
- **In Kairouan;** He Heard the Prophetic Hadith from Sahnun ibn Sa'id⁷ and 'Awn ibn Yusuf.⁸
- **In Tripoli;** He Heard the Prophetic Hadith from Only One Man, Muhammad ibn Rabi'ah Al-Hadrami.⁹
- **In Alexandria;** He Heard Hadith from Only One Man, Thawr ibn 'Amr Al-Judhami.¹⁰
- When He Moved to **the Orient;** He Met a Group of Senior Scholars and the Prophetic Hadith Narrators. The Author of Nafh Al-Tayyib (The Fragrant Breeze) Says: “He traveled to the Orient; Met the Senior Scholars, and Heard **in the Hijaz** from Mus'ab Al-Zuhri, Ibrahim Ibn Al-Mundhir, and their Peers. **In Egypt;** He

1 - Al-Waili, **Ibid.**, p. 504.

2 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 108.

3 - Al-Khushani, **Ibid.**, pp. 38-42.

4 - Al-Dadsi, **Ibid.**, pp. 244-252, See Appendix: 01, p. 66.

5 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 107.

6 - See: p. 23.

7 - **Sahnun ibn Sa'id:** He is 'Abd Al-Salam ibn Sa'id ibn Habib ibn Hassan ibn Hilal ibn Bakkar ibn Rabi'ah Al-Tanukhi, from Kairouan, Abu Sa'id, Known as Sahnun. He was the Imam of the Maghreb and the Author of the Mudawwana (The Blog). He Died in Rajab (240 AH/854 CE). See: Muhammad ibn Ahmad ibn Tamim Al-Tamimi Al-Maghribi Al-Ifriqi Abu Al-'Arab, **Tabaqat 'Ulama' Ifriqiya wa Kitab Tabaqat 'Ulama' Tunis (The Layers of Africa Scholars and the Book of the Layers of Tunisian Scholars)**, Lebanese Book House, Unnumbered Ed., Beirut, p. 101. See Also: Qadi 'Iyad, **Op. Cit.**, Vol. 04, p. 45. See Also: Al-Dadsi, **Ibid.**, p. 131.

8 - Al-Khushani, **Op. Cit.**, p. 42.

9 - **Ibid.**

10 - Al-Khushani, **Ibid.**, p. 42.



Heard from Yahya Ibn Bukayr, Zuhair Ibn Abbad, and a Group of Others. **In Damascus**; He Heard from Ibrahim Al-Ghassani, Safwan Ibn Salih, Hisham Ibn Ammar, and a Group of Others. **In Baghdad**; He Heard from Ahmad Ibn Hanbal and His Peers”.¹

- Among those who heard from them **in Kufa** were many, exceeding Fifty Men, including Yahya ibn Abdul Hamid Al-Hamani, Muhammad ibn Abdullah ibn Numayr, Abu Bakr ibn Abi Shaybah, and Many Others.²
- And among those who heard from them **in Basra** were Many Scholars, Exceeding Thirty Men, including Abu Bakr Muhammad ibn Bashir Al-Abadi and Abu Amr Khalifah ibn Khayyat.³

2nd Topic: The Scientific Production of Imam Baqi ibn Makhlad

The Religious Sciences received Considerable Attention in Andalusia through Various Stages of Development. Their Foundation was Laid by the Companions of the Messenger of Allah, their Followers, and the Conquerors who Spread Knowledge and Learning. A Second Generation Followed; Enriching the Intellectual Landscape by Transmitting the Knowledge of Scholars from the Orient. A Third Generation advanced the Sciences Further in terms of Organization and Composition, Leading to Subsequent Generations that brought about A Qualitative Leap. Among the Most Prominent Figures of this Last Generation was “Baqi ibn Makhlad”, Distinguished by His Extensive Knowledge. He Combined the Sciences of the Prophetic Hadith and Jurisprudence (Islamic Fiqh) in His Works, Arranging the Prophetic Hadiths according to the Chapters of Fiqh and Explaining the Derivation of Rulings from them.⁴

Baqi ibn Makhlad represents A Turning Point in the History of the Intellectual Movement in Andalusia; Through His Efforts and the Efforts of His Contemporary Muhammad ibn Waddah,⁵

1 - Al-Maqqari, Shihab Al-Din Ahmad ibn Muhammad Al-Tilimsani, **Nafh Al-Tayyib min Ghushn Al-Andalus Al-Ratib wa-Dhikr Waziriha Lisan Al-Din ibn Al-Khatib (The Fragrant Scent from the Moist Branch of Andalusia and the Mention of its Minister, Lisan Al-Din ibn Al-Khatib)**, Investigation by: Ihsan Abbas, Dar Sader, 1st Ed., Beirut, 1997 CE, Vol. 02, p. 518.

2 - Al-Khushani, **Op. Cit.**, pp. 40-41.

3 - **Ibid.**, p. 39.

4 - Ahmed Amin, **The Rise of Islam**, Hindawi Foundation for Education and Culture, Unnumbered/Unrefined Ed., Egypt, pp. 505-507.

5 - **Muhammad ibn Waddah**: He was Muhammad ibn Waddah ibn Bazigh, A Freed Slave of Imam Abdul Rahman ibn Mu'awiyah (May Allah Be Pleased with him). He was from Cordoba and was Known as Abu Abdullah. He narrated the Prophetic Hadith in Andalusia from Muhammad ibn Issa Al-A'sha, Muhammad ibn Khalid Al-Ashajj, Yahya ibn Yahya, and Sa'id ibn Hassan. He traveled to the Orient; Studied Under Many Scholars, and returned to Andalusia where He taught the Prophetic Hadith for a Long Period. He Died in (287 AH/900 CE). See: Ibn Al-Faradi, **Ibid.**, Vol. 02, p. 17. See Also: Al-Zarkali, **Ibid.**, Vol. 07, p. 133.



Andalusia became A Center of the Prophetic Hadith and Isnad (the Chain of Transmission), although the Doctrine of Malik¹ and His Companions was Predominant there.²

▪ **Firstly: His Compositions Works on the Prophetic Hadith and Its Sciences:**

The Prophetic Hadith Scholar Baqi ibn Makhlad Embarked on His Field of Study, Teaching and Writing. He was the First Major Author on the Fundamentals of Islamic Jurisprudence in Andalusia. He returned to Andalusia with Numerous Books Covering Various Branches of Knowledge, such as Jurisprudence Fiqh, Prophetic Hadith, History, Biographies, and Historical Accounts. These Works had A Profound Impact on the Andalusian Intellectual Movement, Opening New Horizons for Scholarly Inquiry. Andalusians Eagerly Studied and Analyzed these Books, benefiting from the Scientific Methodologies Employed in Research and Writing, Methodologies Pioneered by Scholars in the Orient.³ His Books Can be Summarized as Follows:

1. The Great Book on the Interpretation of Quran (Al-Tafsir Al-Kabir):

The Prophetic Hadith Scholar Baqi ibn Makhlad authored A Book titled (Al-Tafsir Al-Kabir—The Great Book on the Interpretation of Quran), the Likes of which No One Else Has Written. Ibn Hazm Said: “Regarding the Interpretation of the Qur'an, there is the Book by Abu Abdul Rahman Baqi ibn Makhlad; It is the Book about which I Can Say with Absolute Certainty, Without Exception, that No Interpretation of Quran Like It Has Been Written in Islam, Not Even the Interpretation of Quran of Muhammad ibn Jarir Al-Tabari or Any Other”.⁴ Ibn Al-Faradi Said of Baqi ibn Makhlad's Book (Al-Tafsir Al-Kabir—The Great Book on the Interpretation of Quran): “Baqi ibn Makhlad Has A Interpretation on the Qur'an that No One Else Has”.⁵ Al-Suyuti Described this Interpretation as: “A Magnificent

1 - **Malik ibn Anas:** He is Abu Abdullah Malik ibn Anas ibn Malik, the Imam of Medina. Malik ibn Anas acquired Knowledge from Nafi', the Freed Slave of Abdullah ibn Umar (May Allah Be Pleased with him), and Others. Malik ibn Anas began Seeking Knowledge when He was A Little Over Ten Years Old. He became Qualified to Issue the Legal Opinions and began Teaching when He was Twenty-One. Al-Shafi'i Said: “Were it not for Malik and Ibn Uyaynah; The Knowledge of the Hijaz would have been lost”. He Died in (179 AH/795 CE). The Maliki School of thought (Malik Doctrine) is attributed to Him. It Originated in Medina, which was A Center of Intellectual Activity, and Spread throughout the Hijaz, Iraq, and Egypt. As for the Maghreb and Andalusia; The Maliki Doctrine was Dominant. See: Qadi Iyad, **Ibid.**, Vol. 01, p. 102 Et Seq. Also See: Al-Dhahabi, **Siyar A'lam Al-Nubala' (Biographies of Noble Figures)**, Vol. 08, pp. 49-57. See Also: Muhammad Abu Zahra, **History of Islamic Schools of Thought**, Arab Thought House, Unnumbered Ed., Cairo, pp. 405-406.

2 - Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 108. See Also: Al-Umari, **Ibid.**, p. 33.

3 - Al-Abdali Nazim Ibrahim Karim, **The Hadith Scholar Baqi ibn Makhlad and His Scholarly Impact in Andalusia**, **Anbar Journal of Humanities**, College of Education for Humanities, University of Anbar, Issue: 01, Iraq, March 2020 CE, p. 318.

4 - Ibn Hazm, **Op. Cit.**, Vol. 02, p. 178.

5 - Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 109.



One, Unmatched by Any Other”.¹ Despite Its Magnificence, this Interpretation Book Did Not Endure, Nor Did It Achieve the Fame and Enduring Legacy of Ibn Jarir's Interpretation Book.²

2. The Great Musnad³ of Prophetic Hadith:

It Comprises Approximately Two Hundred Parts,⁴ and He narrated from Over a Thousand Companions within it. He had A Unique Method of Arrangement, Unprecedented in Its Creation.⁵ Ibn Hazm Said: “Among His Works on the Prophetic Hadith is His Great Compilation, which He arranged according to the Names of the Companions, May Allah Be Pleased with them. He narrated from Over Thirteen Hundred Companions. Then He arranged the Hadith of Each Companion according to the Categories of Jurisprudence Fiqh and the Chapters of Rulings. Thus; It is Both A Comprehensive Work and A Chain of Transmission (Musnad). I Know of No One Before Him Who Achieved this Arrangement, Given His Trustworthiness, Precision, Mastery, Meticulousness in Hadith, and the Excellence of His Teachers. He narrated from Two Hundred and Eighty-Four Men, Not Ten of whom were Weak, and the Rest were Prominent Scholars”.⁶ Ibn Al-Faradi Said about the Book (The Great Musnad—Al-Musnad Al-Kabir): “Baqi ibn Makhlad has A Musnad of the Prophet, Peace and Blessings Be Upon Him, which No One Else has the Like of”.⁷ Ibn Al-Jawzi Said: “He has Many Works, including His Musnad, in which He

1 - Abdul Rahman ibn Abi Bakr Jalal Al-Din Al-Suyuti, **Tabaqat Al-Mufassirin (Layers of the Quranic Interpreters)**, investigation by: Ali Muhammad Umar, Wahba Library, 1st Ed., Cairo, 1396 AH, p. 41.

2 - Abu Shahba, **Op. Cit.**, p. 107.

3 - **Musnad**: The term Musnad refers to Hadith Collections Compiled by their Authors Based on the Chains of Narrators (Isnad) of the Companions of the Prophet (Peace and Blessings Be Upon Him), gathering the Hadiths of Each Companion Separately. The Authors of Musnads employed Various Methods for Arranging the Companions' Names; Some Followed Alphabetical Order, which was the Most Common, while Others arranged them according to their Precedence in Embracing Islam, their Tribes, their Countries of Origin, or Other Criteria. The term Musnad Can also refer to the Book arranged by Chapter, because Its Hadiths are attributed to the Prophet (Peace and Blessings Be Upon Him), such as the Two Sahihs (Bukhari and Muslim). Imam Al-Bukhari named His Book “Al-Jami' Al-Sahih Al-Musnad min Hadith Rasul Allah (Peace and Blessings Be Upon Him) wa Sunanihi wa Ayyamihi” (The Authentic Collection with Attributed Narrations from the Messenger of Allah (Peace and Blessings Be Upon Him), His Sunnah, and His Life). Imam Muslim named His Book “Al-Musnad Al-Sahih Al-Mukhtasar min Al-Sunan bi Naql Al-'Adl 'an Al-'Adl 'an Rasul Allah (Peace and Blessings Be Upon Him)” (The Abridged Authentic Collection of Sunnah Narrated by Trustworthy Narrators from Trustworthy Narrators from the Messenger of Allah (Peace and Blessings Be Upon Him)). See: Mustafa Muhammad Hamidatu, **The School of Hadith in Andalusia**, Dar Ibn Hazm, 1st Ed., Beirut, 1428 AH/2007 CE, p. 138.

4 - Ibn Khayr Al-Ishbili, **Ibid.**, p. 117.

5 - Al-Dadsi, **Ibid.**, p. 32.

6 - Ibn Hazm, **Ibid.**, Vol. 02, p. 178.

7 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 109.



narrated from 1,600 Companions, and the Number May Even Exceed this. His teachers were Prominent Figures”.¹ Al-Hafiz Ibn Hajar² Examined the Musnad of Baqi ibn Makhlad Himself and Quoted Hadiths from It in His Book “Al-Isabah fi Tamyiz Al-Sahabah—The Accuracy of the Target in Distinguishing the Companions of Prophet”,³ Indicating the Source from which They appeared in Baqi’s Musnad.⁴ The Musnad of Baqi ibn Makhlad is Considered among the Lost Works of Our Glorious Heritage, and Most Biographical and Historical Books Mention It among the Lost Books. However; Some Excerpts from It Exist, which Scholars have quoted in their Works.⁵

3. A Classified Book as Collection of Fatwas from the Companions of the Messenger of Allah, the Successors, and those Who Came after them:

Ibn Hazm Said about this Book: “Among His Works is His Treatise on the Virtues of the Companions of the Messenger of Allah, the Successors, and those who Came after them. It Surpasses the Works of Abu Bakr ibn Abi Shaybah and Abdul Razzaq ibn Hammam...and Others. It Contains a Vast Body of Knowledge that is Not Found in Any of these”.⁶ And Also: “It is A Famous and Comprehensive Book, and Most of Its Hadiths

1 - Jamal Al-Din Abu Al-Faraj Abdul Rahman ibn Ali ibn Muhammad Al-Jawzi, **Al-Muntazem Fi Tarikh Al-Umam wa Al-Muluk (The Regular in the History of Nations and Kings)**, Investigation by: Muhammad Abdul Qadir Atta/Mustafa Abdul Qadir Atta, Scientific Book House, 1st Ed., Beirut, 1412 AH/1992 CE, Vol. 12, p. 274.

2 - **Al-Hafiz Ibn Hajar Al-Asqalani**: He was the Sheikh of Islam, the Hafiz, the Chief Justice, Shihab Al-Din Abu Al-Fadl Ahmad ibn Ali ibn Muhammad ibn Muhammad ibn Ali ibn Mahmud ibn Ahmad Al-Kinani Al-Asqalani, later Residing in Egypt. He Studied Under His Teacher, the Hafiz Abu Al-Fadl Al-Iraqi, and Excelled in Hadith, becoming A Leading Figure in All Its Branches. He authored (Sharh Al-Bukhari), (Ta'liq Al-Ta'liq), (Tahdhib Al-Tahdhib), (Taqrīb Al-Tahdhib), (Lisan Al-Mizan), (Al-Isabah), and Others. He Died in (852 AH/1448 CE). See: Ibn Imad Al-Hanbali, **Shadharat Al-Dhahab fi Akhbar man Dhahab (The Fragments of Gold in the News of Those Who Have Passed Away)**, Investigation by: Muhammad Al-Arna'ut/Abdul Qadir Al-Arna'ut, Ibn Kathir House, 1st Ed., Damascus, 1406 AH/1986 CE, Vol. 09, pp. 395-396. See Also: Kahala, **Dictionary of Authors**, House for the Revival of Arab Heritage, Unnumbered/Unrefined Ed., Beirut, Vol. 02, pp. 20-21.

3 - Abu Al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar Al-Asqalani, **Al-Isabah fi Tamyiz Al-Sahabah**, investigation by: Adel Ahmad Abdul Mawjoud/Ali Muhammad Muawad, Scientific Book House, 1st Ed., Beirut, 1415 AH, Vol. 01, p. 518, Vol. 06, p. 106.

4 - Al-Umari, **Op. Cit.**, p. 27.

5 - Brockelmann, **Op. Cit.**, Vol. 03, p. 201. See Also: Hamidatu, **Op. Cit.**, p. 138.

Dr. Akram Al-Umari Stated that the Musnad of Baqi ibn Makhlad Al-Qurtubi is Located in the German Library, but No One Knows Anything about this Library. He added that; He Searched the Libraries of Berlin, Gothenburg, and Leipzig but Found No Trace of the Musnad of Baqi ibn Makhlad. However; He Pointed Out the Existence of a Large Collection of Arabic Manuscripts in the Berlin Library that Have Not Yet Been Cataloged. Similarly; The East Berlin Library Has Not Yet Cataloged Its Manuscripts. He Said that there is Still Hope of Finding it in Private Libraries and Some Public Libraries, especially in the West Berlin Library, the Maghreb, and Turkey. See: Akram Al-Umari, **Op. Cit.**, p. 27.

6 - Ibn Hazm, **Ibid.**, Vol. 02, p. 179.



were transmitted by the Two Sheikhs (Al-Bukhari and Muslim) and the Four (Abu Dawud, Al-Tirmidhi, Ibn Majah and Al-Nasa'i).”¹

4. What was Narrated about the Basin and the River of Al-Kawthar in Paradise:

Ibn Al-Khair Al-Ishbili mentioned It in His Index of What He narrated from His Sheikhs;² It is the Only Classification that Could be Found, and It has been Printed in Several Editions. Baqi ibn Makhlad arranged the Hadiths in this Book according to the Musnad method. It Seems that He benefited from His Methodology in His Book (Al-Musnad), where He arranged the Hadiths of Each Companion according to the Chapters of Jurisprudence Fiqh. This Method Enabled Him to Confine the Narrations from the Companions regarding the Chapters on the Basin and the Kawthar River in Paradise and to Organize them Systematically.³

5. The Book of the Number of Hadiths Narrated by the Companions (The Book of Numbers—Kitab Al-A'dad):

Professor Fuat Sezgin referred to this Book in His Work “History of Arab Heritage”, where He mentioned that Ibn Abdul Barr Included it in “The Book of Comprehension”, explaining that Abu Muhammad Abdullah ibn Yunus bin Muhammad Al-Muradi mentioned there is Not the Author of the Book, but rather Its Narrator.⁴ He also Confirmed that Abu Muhammad Abdullah bin Yunus bin Muhammad Al-Muradi (D. 330 AH), One of the Students of Imam Baqi bin Makhlad; Limited His Role to Narrating the Book, Not Classifying It, thus; Correcting the Mistake Brockelmann Made when He attributed Its Authorship to Him.⁵

This Book has been Lost, with Only Scattered Folios Surviving, preserved in the Berlin Library Under Number (9915/10) within Folios (27–29). Another Copy, dating back to the Sixth Century AH is Found in the Zahiriyyah Library within Collection Number (31) in Folios (239A–249B). Brockelmann also noted the Existence of this Book, or Parts of It, in the Hagia Sophia Library Under Number (454).⁶

1 - Abu Abdullah Muhammad ibn Abi Al-Fayd Ja'far ibn Idris Al-Hasani Al-Idrisi Al-Kettani, **Al-Risalah Al-Mustatrafah Li-Bayan Mashhur Kutub Al-Sunnah Al-Musharrafah (The Exquisite Epistle to Explain the Famous Books of the Noble Sunnah)**, Investigation by: Muhammad Al-Muntasir ibn Muhammad Al-Zamzami, House of Islamic Good Tidings, 6th Ed., Beirut, 1421 AH/2000 CE, p. 41.

2 - Ibn Khayr Al-Ishbili, **Op. Cit.**, p. 267.

3 - Al-Dadsi, **Ibid.**, p. 34.

4 - Fuad Sezgin, **History of Arab Heritage**, translated by: Dr. Mahmoud Fahmy Hijazi, Imam Muhammad Ibn Saud Islamic University, Unnumbered/Unrevised Ed., Saudi Arabia, 1441 AH/1991 CE, Vol. 01, p. 297.

5 - Brockelmann, **Op. Cit.**, Vol. 03, p. 202.

6 - Muhammad Belhadj, **Al-Hafiz Baqi bin Makhlad Al-Qurtubi, Journal of the College of Islamic Call**, College of Islamic Call, Issue: 04, Libya, 1397 AH/1987 CE, p. 244.



6. The Book “Al-Muntafi—The Negative” Contains Hadiths from Baqi ibn Mukhallad, Hannad, Al-Farsi, Al-Jawhari, and from the Dictations of Al-Samarqandi:

It is not mentioned in the Old Biographical Works.¹ Professor Fuat Sezgin mentioned It and Indicated the Existence of Fragments of It in the Zahiriyah Library, Collection (129), Folios (225A-236B) from the Seventh Century AH.²

▪ **Secondly: The Eastern Works that Baqi ibn Makhlad Transmitted to Andalusia:**

Ibn Al-Faradi Said: “Among the Works that Baqi ibn Makhlad Uniquely Introduced, and which No One Else Brought into Andalusia; Were:

- 1) **The Complete Work of Abu Bakr ibn Abi Shaybah (May Allah Have Mercy on him).**
- 2) **The Complete Book of Jurisprudence Fiqh by Muhammad ibn Idris Al-Shafi'I,³ the Large Book, (Meaning Al-Umm Book).**
- 3) **The Book of History by Khalifa ibn Khayyat.**
- 4) **The Book of Biographical Dictionaries (the Classes) by Khalifa ibn Khayyat.**
- 5) **The Book of Biographies of Umar ibn Abdul Aziz (May Allah Have Mercy on him) by Al-Dawraqi⁴”.**

These Works were the First to be Introduced to Andalusia by Baqi ibn Makhlad. Undoubtedly; He also acquired Many Other Works through Transmission or by Permission during His Two Long Voyages.⁵

Ibn Hazm; After Discussing the Most Prominent of these Works, said: “He Compiled A Vast Body of Knowledge that was Not Found in Any of these Works, and the Writings of this Eminent Imam became Unparalleled Foundations of Islam”.⁶ Then It Experienced What Islamic Andalusia Experienced, that Lost Paradise, whose Glorious Pages and Bright Eras were Folded Away, and

1 - Hamidatu, *Ibid.*, p. 139. See Also: Belhadj, *Ibid.*, p. 245.

2 - Sezgin, *Op. Cit.*, Vol. 01, p. 297.

3 - **Al-Shafi'i**: He is Muhammad ibn Idris ibn Al-Abbas ibn Uthman ibn Shafi' Al-Hashimi Al-Qurashi Al-Muttalibi, Abu Abdullah. He is One of the Four Imams of the Sunni School of Thought, and the Entire Shafi'i School is Named after Him. Al-Shafi'i remained A Close Student of Imam Malik Until His Death. Imam Ibn Hanbal Said: “There is No One who Holds an Inkwell or Paper who does not owe a Debt to Al-Shafi'I”. He Excelled in Poetry, Language, and the History of the Arabs, then turned His Attention to Jurisprudence Fiqh and Prophetic Hadith. He began Issuing Legal Opinions at the Age of Twenty and was Exceptionally Intelligent. He authored Many Works, the Most Famous of which are; Al-Umm in Jurisprudence, Al-Musnad in Hadith, Ahkam Al-Qur'an wa Al-Sunan, Al-Risalah in Usul Al-Fiqh, and Others. He Died in (204 AH/820 CE). See: Al-Dhahabi, *Siyar A'lam Al-Nubala' (Biographies of Noble Figures)*, Vol. 10, p. 05. See Also: Al-Zarkali, *Ibid.*, Vol. 08, p. 26. See Also: Abu Zahra, *Ibid.*, p. 679.

4 - Ibn Al-Faradi, *Op. Cit.*, Vol. 01, p. 109.

5 - Al-Umari, *Ibid.*, p. 52.

6 - Ibn Hazm, *Ibid.*, Vol. 02, p. 179.



the Heritage of Imam Baqi ibn Makhlad were Lost, and Perhaps the Days will Reveal Some of those Lost Heritage.¹

3rd Topic: The Role of Imam Baqi ibn Makhlad in Establishing the Hadith School in Andalusia

▪ Firstly: The Reality of the Prophetic Hadith Movement in Andalusia before Baqi ibn Makhlad:

The Status of the Prophetic Hadith Studies² in Andalusia—before the Arrival of Muhammad ibn Waddah and Baqi ibn Makhlad, the Cordobais—was Unsatisfactory. The Prophetic Hadith Science was Not Recognized before them as An Independent Science with Its Own Foundations, Rules, and Methodology Encompassing both Transmission and Understanding (Knowledge and Narration). The Known Body of Hadith was Largely Limited to Malik ibn Anas's Muwatta. This was due to the Fact that the Leading Scholars did not Devote as much Attention to the Hadith Science as They did to Maliki Jurisprudence Fiqh, which Led to their Backwardness in this Field.³ The Andalusian Maliki School of Jurisprudence Quickly abandoned the Study of Hadith and the Practices of the Companions—which had Formed the Basis of the Doctrine and the School of Thought of Medina Imam—and Contented Itself with Studying the Comprehensive Books of Jurisprudence authored by Some Maliki Scholars from the Generations Following Imam Malik. This Reliance on these Works Encouraged a Simplistic and Monotonous Approach that hindered any Scientific Development and Stifled the Search for Appropriate Solutions in Disputed Cases through Direct Reference to Sources Permitted by Islamic Shari'a Law or through Independent Reasoning.⁴

1 - Belhadj, *Ibid.*, p. 245.

2 - **Hadith:** Hadith is What is attributed to the Prophet (Peace and Blessings Be Upon Him) in terms of Words, Actions, Tacit Approvals, or Descriptions. It is Classified as Authentic (Sahih), Weak (Da'if), or Fabricated (Mawdu'). As for **The Terminology of Hadith:** it is A Science that Deals with the Status of the Narrator and the Narrated Material in terms of Acceptance or Rejection. Its Benefit is to Know What is Accepted and What is Rejected from the Narrator and the Narrated Material. See: Muhammad ibn Salih Al-Uthaymin, **Mustalah Al-Hadith (Hadith Terminology)**, Library of Science, 1st Ed., Cairo, 1415 AH/1994 CE, pp. 05-06.

3 - Nouri Muammar, **Muhammad ibn Waddah Al-Qurtubi: The Founder of the Hadith School in Andalusia with Baqi ibn Makhlad**, Al-Maaref Library, 1st Ed., Rabat, 1403 AH/1983 CE, p. 30.

4 - Lévi-Provençal, **Arab Civilization in Spain**, translated by: Al-Taher Ahmed Makki, Dar Al-Maaref, 3rd Ed., Cairo, 1414 AH/1994 CE, p. 155.



Qar'us ibn Al-'Abbas ibn Qar'us;¹ Who Heard from Malik ibn Anas, was A Maliki Jurist, but He had No Knowledge of Hadith.² Yahya ibn Yahya Al-Laythi; Who narrated from Imam Malik, was also A Maliki Jurist, but He Lacked Expertise in Hadith.³ 'Abd Al-Malik ibn Habib Al-Ilbiri;⁴ Despite being the First to Popularize Hadith in Andalusia, could not Distinguish between Authentic and Weak Hadiths.⁵

We also Find Dawud ibn Ja'far;⁶ Who narrated from Malik ibn Anas, even though He was A Hadith Scholar.⁷ And Sa'sa'ah ibn Salam Al-Shami;⁸ Although He was the First to Introduce Hadith to Andalusia,⁹ did not Leave anything Noteworthy in this Field, neither in Creating A Hadith Environment, nor in Forming A School, as is the Case with the Two Sheikhs, Muhammad ibn Waddah and Baqi ibn Makhlad.¹⁰

▪ **Secondly: The Role of Imam Baqi ibn Makhlad in Establishing the School of the Prophetic Hadith in Andalusia:**

The Hadith Scholar Baqi ibn Makhlad Possessed Moral and Intellectual Qualities that qualified Him to be among the Great Sheikhs. His Mastery of His Work was Such that He Established His Own School of Thought, neither Following the Maliki nor the Shafi'i Schools, even though He is Considered among those who Introduced Shafi'i Jurisprudence and Its Books to

1 - **Qar'us ibn Al-'Abbas ibn Qar'us:** He is Qar'us ibn Al-'Abbas ibn Qar'us ibn 'Ubayd ibn Mansour ibn Muhammad ibn Yusuf Al-Thaqafi. He was from Cordoba and was Known by the Kunya Abu Al-Fadl, and it is also said that He was Known by the Kunya Abu Muhammad. He traveled and Heard Hadith from Malik ibn Anas, Sufyan Al-Thawri, and Others. He was A Pious, Virtuous, and Devout Man. See: Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 413.

2 - Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 413. See also: Muammar Nouri, **Ibid.**, p. 30.

3 - Abu Al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar Al-Asqalani, **Tahdhib Al-Tahdhib**, Encyclopedia, 1st Ed., India, 1326 AH, Vol. 11, p. 301.

4 - **Abdul Malik ibn Habib Al-Ilbiri:** He is Abdul Malik ibn Habib ibn Suleiman ibn Haroun ibn Jahma ibn Abbas ibn Mirdas Al-Sulami. He was Known as Abu Marwan. He was from Elvira and Later Lived in Cordoba. He narrated Hadith from Sa'sa'ah ibn Sallam, Al-Ghazi ibn Qays, and Ziyad ibn Abdul Rahman. Among His Works are Al-Wadiha, which is Unparalleled, and Al-Jawami'. He Died in (238 AH/853 CE). See: Ibn Al-Faradi, **Op. Cit.**, Vol. 01, pp. 312-315.

5 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 312. See Also: Muammar Nouri, **Ibid.**, p. 30.

6 - **Dawud ibn Ja'far:** He is Dawud ibn Ja'far ibn Abi Saghira, A Client of Banu Taym, from Cordoba. He Heard Hadith from Malik ibn Anas and Sufyan ibn 'Uyaynah. Those who wrote His Biography did not mention His Birth or Death Dates. See: Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 169. Also See: Nouri Muammar, **Op. Cit.**, p. 304.

7 - Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 169.

8 - Sa'sa'ah ibn Sallam Al-Shami: Sa'sa'ah ibn Sallam Al-Shami, also Known as Abu Abdullah, narrated Hadiths from Al-Awza'i and Sa'id ibn Abdul Aziz. He was A Prominent Figure in Issuing Fatwas in Andalusia during the Reign of Prince Abdul Rahman ibn Mu'awiyah. He Led Prayers in Cordoba and was the First to Introduce Hadith to Andalusia. He Died in Andalusia in (280 AH/893 CE). See: Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 240.

9 - Ibn Al-Faradi, **Ibid.**, Vol. 01, p. 240.

10 - Muammar, **Ibid.**, p. 30.



Andalusia. He Devoted the Prime of His Youth to the Pursuit of Knowledge, Undertaking Two Voyages to the Orient, spending Twenty Years on the First and Fourteen on the Second. During these Voyages; He Studied Under a total of (289) Scholars. He Heard from All of Ibn Waddah's Teachers and Expanded His Knowledge to Include Abu Thawr, the Companion of Al-Shafi'i, and Ibrahim ibn Muhammad Al-Shafi'i, One of His Prominent Students.¹ He returned to Andalusia with A Wealth of Knowledge Unmatched by Anyone before Him. In addition to Hearing the Muwatta' and the Major Musnads from their Leading Compilers; The Hadith Scholar Baqi ibn Makhlad Introduced a Large Collection of Books on Hadith, Jurisprudence, History, Biographical Dictionaries, and the Lives of Prominent Scholars. These Books were All New to the Andalusians. Unlike His Contemporary the Hadith Scholar Muhammad ibn Waddah; Baqi ibn Makhlad was Not a Quiet, Peaceful Man. He did not Merely advocate for the Study of Hadith, as Ibn Waddah did; rather, He went further; Explaining the Virtues of Referring to the Narrations (of the Prophet) instead of Simply Following the Opinion of Imam Malik. He began Reading ibn Abi Shaybah's Musnad to the People, Explaining It to Support His View. He also Read Imam Al-Shafi'i's Al-Umm Book (the Large Book), and People Flocked to His Lessons. The Brightest Students realized They were Encountering a New Level of Knowledge, which was Unbearable for the Jurists.²

The Hadith Scholar Baqi ibn Makhlad was Considered One of the Most Prominent Scholars who were Interested in the Study of Hadith and Its Sciences. He represented A Great School with A Clear Impact on the Scientific Advancement in Andalusia, and through His Efforts; A Center for the Prophetic Hadith Studies was Established.

There is No Doubt that the Hadith Scholar remained, thus Enriching the Field of Hadith and Drawing the Attention of the Andalusians to the Field of Hadith and Its Sciences, after They had been Dominated by Memorizing the Opinion of Imam Malik and His Companions. His Influence was Clear, His Work was Evident,³ and He Filled Andalusia with the Hadith Science and the Science of Hadith Narration.⁴

As A Result; The Hadith Scholar Baqi ibn Makhlad became A Pioneer of the Scientific Movement in Andalusia in the Science of Hadith, and His Various Studies resulted in His Writings and Opinions Forming a Solid Foundation for Andalusian Scientific Studies later on.⁵

1 - Hussein Mu'nis, **Sheikhs of the Era in Andalusia**, Dar Al-Rashad, 4th Ed., Cairo, 1418 AH/1997 CE, p. 51.

2 - Mu'nis, **Ibid.**, p. 52. See Also: Al-Abdali Nazim, **Ibid.**, p. 313.

3 - Al-Abdali, **Op. Cit.**, p. 314.

4 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 108.

5 - Al-Abdali, **Ibid.**, p. 314.



▪ **Thirdly: The Impact of His Writings and Narrations on the Andalusian Scientific Community:**

When Baqi ibn Makhlad returned to Andalusia from His First Voyage around (244 AH/858 CE), during the Reign of Muhammad ibn Abdul Rahman Al-Umawi; He brought with Him a Wealth of Knowledge acquired from His Meetings with Scholars in the Orient. He Also brought with Him a Collection of Works He had Consulted during that Voyage, some of which He narrated Directly from their Authors. Despite having Studied Under Sahnun in Africa and Acquiring His Legal Knowledge from Him—Sahnun being One of the Prominent Followers of Imam Malik—Baqi ibn Makhlad Belonged to the School of Hadith Scholars and Issued Legal Opinions Based on Transmitted Reports without Adhering to the Maliki School of Thought. He was An Independent Scholar who did not Follow Any Particular School of Thought. Furthermore; The Books He brought with Him to Andalusia were Unknown to Its Scholars, and Some Contained Differing Opinions among Scholars and Unusual Hadiths. This Provoked the Scholars and Jurists of Andalusia against Baqi ibn Makhlad, and They Denounced Him to the Sultan.¹ This is What Caused Him Problems among A Number of Scholars of His time; As A Result of His Claim to Independent Reasoning and Issuing Fatwas Based on Tradition.²

Al-Khushani Cited the Dispute between Baqi ibn Makhlad and the Jurists of His time, saying: “Baqi ibn Makhlad had A Notable Incident and A Serious Controversy with the Scholars of Cordoba at that time, the News of which Spread Far and Wide, and was Discussed in Various Cities”.³ The Root of the Problem between Baqi ibn Makhlad and the Jurists of Cordoba was His Introduction to Andalusia for the First Time of Sciences Previously Unknown to the Andalusian Jurists, namely the Science of Prophetic Hadith and the Science of Legal Differences.⁴

Baqi ibn Makhlad was Ambitious in His Pursuit of Knowledge of Hadith and Narration; He did not Merely advocate for Its Study, but also Emphasized the Importance of Referring to the Prophetic Traditions. He began to Read and Explain His Teachings to the People, and aspiring Students Flocked to Learn from Him, realizing They were Encountering a New Level of Knowledge. This Posed a Threat to the Interests of the Maliki Scholars, potentially Undermining their Standing with the Authorities.⁵

1 - Al-Umari, **Op. Cit.**, p. 53.

2 - Al-Waili, **Op. Cit.**, pp. 509-510.

3 - Al-Khushani, **Ibid.**, p. 44.

4 - Alia Hashim Dhunoun Muhammad Al-Mashhadani, **Maliki Jurists: A Study of Their Scientific Relations in Andalusia and Maghreb Until the Middle of the Sixth Century AH / Twelfth Century CE**, PhD in Philosophy, Specialization in Islamic History, Supervised by: Assistant Professor/ Muzahim Alawi Al-Shahri, Council of the College of Education at the University of Mosul, Iraq, 1424 AH / 2003 CE, p. 158.

5 - Mu'nis, **Op. Cit.**, p. 53.



The First Stage of Baqi ibn Makhlad's Conflict with the Maliki Scholars began with Attempts to Downplay the Significance of His Work in the Eyes of the Public and Incite them against It. It was at this Point that Asbagh ibn Khalil Emerged, vehemently Opposing Baqi ibn Makhlad's Transmission of ibn Abi Shaybah's Musnad in Andalusia. He Famously Declared: “I would rather have a Pig's Head in my Coffin than Ibn Abi Shaybah's Musnad”,¹ despite the Fact that ibn Abi Shaybah's Musnad Contained Nothing to Warrant Such Aversion, being Merely a Collection of Hadiths arranged according to their Chains of Transmission. This Statement; However, revealed Asbagh ibn Khalil's Fanaticism and His Lack of Knowledge of Hadith Science;² He even Mispronounced the Names of Some of the Companions.³ All of this was Done to Discourage the Public from Listening to It. Indeed; The Scholars themselves attempted to Prevent Baqi ibn Makhlad from Transmitting ibn Abi Shaybah's Musnad altogether.⁴

The Opposition to Imam Baqi ibn Makhlad was not limited to that; It Extended to Attempts to Undermine Him and Incite Violence against Him because of the Hadiths and Narrations He Introduced to Andalusia that Contradicted the Prevailing Opinions of Some of Its Jurists. Among His Most Prominent Opponents were Abdullah ibn Khalid and Muhammad ibn Al-Harith, the Prayer Leader and Police Chief. Furthermore; A Number of Maliki Scholars hastened to Bring the Matter to the Attention of Prince Muhammad, Warning Him of Baqi's Scholarly Activities and the Hadiths He was Disseminating.⁵

The prince Summoned Baqi ibn Mukhallad and Examined the Book of Al-Musannaf (the Classified) by ibn Abi Shaybah that was in His Possession. The prince read It and then returned It to Baqi ibn Mukhallad, and Ordered His Bookkeeper to Make a Copy of It. Then the Prince Said to Baqi ibn Mukhallad: “Spread Your Knowledge and Narrate What You Have”. The prince also Forbade Baqi ibn Mukhallad's Opponents from Interfering with Him, so They obeyed His Order and refrained from Harming Him.⁶

Thus; Allah Almighty Provided Imam Baqi bin Makhlad with the Reasons for Success and Empowerment. He was able to Publish the Prophet's Hadith and Its Narration in Andalusia. Since then; The Prophetic Hadith Movement in Andalusia witnessed A New Launch, as Baqi bin Makhlad devoted Himself to Teaching and Writing, and Contributed with His Scientific Efforts to

1 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 94.

2 - Mu'nis, **Ibid.**, p. 54.

3 - Ibn Al-Faradi, **Op. Cit.**, Vol. 01, p. 94.

4 - Abu Muhammad Abdul Wahid ibn Ali Al-Marrakushi, **Al-Mu'jib fi Talkhis Akhbar Al-Maghrib (The Marvelous on Summary of Maghreb News)**, investigation by: Muhammad Sa'id Al'Aryan, Supreme Council for Islamic Affairs, Committee for the Revival of Islamic Heritage, Unnumbered Ed., Cairo, 1993 CE, p. 49.

5 - Al-Khushani, **Ibid.**, p. 46.

6 - Al-Mashhadani, **Op. Cit.**, p. 164.



Consolidating the Foundations of the Prophetic Hadith School, Until Andalusia became One of the Impregnable Scientific Fortresses of the People of Hadith.

Conclusion:

This Study Concluded that Imam Baqi ibn Makhlad is Considered One of the Most Prominent Scholars of Hadith in Andalusia, Indeed ; He is the True Founder of the Prophetic Hadith School there. His Scholarly Voyage to the Orient Contributed to the Formation of His Scholarly Personality and the Expansion of His Knowledge in Hadith and Its Related Sciences. He brought to Andalusia A Vast Wealth of Books and Narrations, and through His Writings and His Methodology of Combining Transmission and Understanding ; He Contributed to Establishing the Foundations of Hadith Studies and Developing the Scientific Authorship Movement.

His Efforts also had A Profound Impact on Spreading the Sunnah of the Prophet and Establishing Reliance on Evidence, which Contributed to the Flourishing of the Scientific and Intellectual Movement in Andalusia, and Prompted Scholars to Pay Attention to Hadith and Its Jurisprudence, and to Establish Jurisprudential Issues Based on the Legal and Religious Texts. Despite the Strong Opposition He Faced, He was Able, through His Knowledge, Patience, and Good Management, to Overcome those Trials and Gain A Prestigious Position among Princes and Scholars, leaving A Firm Scientific Mark that had A Profound Impact on the Emergence and Development of the Prophetic Hadith School in Andalusia during the Following Centuries.

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