

Intellectuals when the Aghlabids during the days of the Abbasids (Asad bin Furat and Sahnoun bin Saeed as a model)

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ABSTRACT- *The era of the Aghlabids era in Africa is considered one of the most prosperous times of this country in the scientific and cultural field, as it gave birth to a group of scholars, jurists, and poets whose reputation became famous, and their impact spread; and for this it seems that the Aghlabids were likened to the Abbasids, especially with regard to creating public institutions in the cultural state of them, and scientific. Including the library (House of Wisdom), which is similar to what was prevalent in Baghdad during the reign of the Abbasid caliph al-Mamun.*

The study concluded that Asad Ibn Al Furat, one of the most famous scholars in that country, worked hard to seek knowledge and travel to the provinces in his time to receive the knowledge and take it from the jurists, so he stayed in Medina, Mecca, Baghdad, Kufa, and Egypt. The Battle of Sicily.

Imam Sahnoun bin Said Al-Tnoukhi is considered one of the North African scholars, and he appeared in the sciences of jurisprudence, hadith, fatwa and the judiciary.

Keywords- *Aghlabids, Abbasids, Baghdad*

I INTRODUCTION

Praise be to God, we seek help and repent to Him, and prayers and peace be upon our master Muhammad, the Seal of the Prophets and Messengers.

The era of the Aghlabids era in Africa is considered one of the most prosperous times of this country in the scientific and cultural field, as it gave birth to a group of scholars, jurists, and poets whose reputation became famous, and their impact spread; and for this it seems that the Aghlabids were likened to the Abbasids,

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especially with regard to creating public institutions in the cultural state of them, And scientific. Including the library (House of Wisdom), which is similar to what was prevalent in Baghdad during the reign of the Abbasid caliph al-Mamun. I chose a topic about the scholars of thought when the Aghlabids during the days of the Abbasids (Asad Ibn Al Furat and Sahnoun bin Saeed as a model) The research consists of three topics:

I dealt with first: the Aghlabid state, and its founder. Its genesis, and its civilized role.

The conquest of Sicily, and its cultural and scientific implications. With mentioning the exploits of the Aghlabids in the history of Arab civilization and Islamic thought.

As for the second topic: the role of scholars in the era of the Aghlabids state. In it, Asad Ibn Al Furat Bin Sinan mentioned his life and knowledge. And his elders, and his knowledge of the hadith and men, and his disciples. And its scientific impact on Kairouan. Sahnoun bin Saeed bin Habib Al-Tannoukhi Abu Saeed al-Imam also dealt with his life, his exploits and his request for knowledge, his journey and his elders and his scientific impact on Kairouan, his disciples and his ordeal.

Then the study concluded the most important thing you reached, praise be to God, Lord of the world's researcher

II The first topic

The Aghlabid state and its founder

Its origin and civilization role

When the matter settled for Muhammad ibn Muqatil in an African country and he completely obeyed the hatred of the people of that country, and they carried Ibrahim ibn al-Aghlab ibn Salem ibn Aqal ibn Fadja al-Tamimi. And the father of the majority, who was one of the soldiers of Egypt, originally from the people of Merow al-Roud, meaning that he was from the concrete soldier who came with the Abbasid forces to Egypt, and he became one of their soldiers to the Rashid asking for the mandate of Africa (1), so he wrote to him in that, and he was on the homes of Egypt all A year one hundred thousand dinars carried to African aid, so Ibrahim came down from that, and made that he carry each year forty thousand dinars, so Al-Rashid brought his trusts and consulted them in July of an African, and he mentioned to them the hatred of its people the mandate of Muhammad bin Muqatil. Of his intellect, religion and sufficiency, and that he saved an African woman on the son of a fighter, who would be his son in Muharram at the end of his age AH (148 AH / 765 CE), so the evil will be suppressed, the command will be set, and the path will be completely cleared and everyone who bounces on the rulers to the Rashid(2)

Ibrahim had spent his youth studying and attending Al-Fustat, and he was attending the councils of the jurist of the month of Egypt, Leith bin Saad. Like his father, he entered into the soldiers of Egypt and strengthened his journey to Africa, leaving the people of Egypt, and his past determination was strong-willed, correct opinion and brave scientist and orator.(3)

The Aghlabid state lasted for more than a century, considered one of the most prosperous times of this country in the scientific field, and in the field of civilization, urbanism, security, and stability, as it got rid of the temptation of the Kharijites.

The Aghlabid princes managed to pave the country, and took care of the external invasion, and they conquered Sicily (212 AH), Malta, Sardinia, and Syracuse (264 AH) until they reached Rome, as they took care of the urban corner, establishing several cities such as the Abbasids (185 AH) leaders (263 AH), and they built Gardens, fortresses, palaces of Rabat and water boilers.(4)

Aghlabite exploits in the history of Arab civilization and Islamic thought

The liberation of Sicily, led by the jurist Asad bin Al Furat (5), which is called (the classification of the stamens) in jurisprudence on the doctrine of Imam Malik. She gave birth to scholars, jurists and poets whose reputation was lost and their impact spread.

The era of the Aghlabids allowed intellectual and cultural freedom, impersonation of research in doctrines, and the conduct of debates, debates and debates in science, jurisprudence and literature between Islamic groups. Ibn Abi Dinar indicates that Abu Saeed Kanoun, known as (Siraj Al-Qayrawan), has a high status in jurisprudence and knowledge, and that he sought to borrow from the city of Kairouan, and he was a scholar of the fundamentals of religion and jurisprudence (including the people of passions from the mosque of the mosque) and before that they met and demonstrated in their doctrines, such as: Ibadi, and Safariya And Mu'tazilites, preventing them from meeting)6)

It appears that they were forming a scientific and intellectual demonstration in the debate, the presentation and the arguments in the controversial issues related to beliefs, laws, religious and mental sciences.

This competition and the struggle for opinions with wide freedom led to the emergence of political positions for these communities and communities. This made the judge of Kairouan to decide to prevent them from meeting and disperse their circles, as well as prevent them from continuing to teach and discipline the boys (7)

III The second topic

Examples of the Aghlabids

The Aghlabids became very similar to the Abbasids, especially with regard to creating public institutions in the cultural and scientific state, including the establishment and establishment of libraries, and from them alongside the library (the House of Wisdom that was supervised by its establishment and preparation by Prince Ziyadallah bin Ibrahim bin Al-Aghlab) in the year (290 AH) and included various books, works and letters. Brought to the east and Andalusia.

It is similar to what was prevalent in Baghdad during the reign of the Abbasid Caliph al-Ma`mun (8) and other similar libraries were found, as in most of the cities of the Islamic world, and the Kairouan Mosque, which was founded in the year 50 AH and the Mosque of Olives in the year 114 AH in Tunis, became two scientific

universities to which students of science differed throughout. The era of the Aghlabids and after them, in addition to the Sousa Mosque and its liner, which have become schools for the origins of the Maliki school of thought (9). We will discuss in detail in the third chapter of this research about the scholars who contributed and had a fundamental role in building the intellectual and cultural movement in the era of the Aghlabids state.

First: Asad bin Al Furat bin Sinan: his life and knowledge (10)

Asad Bahran was born from Diyarbakir in the year (142 AH), and his father brought him to -- Kairouan in the year (144 AH). The Quran was preserved at an early age and less than 18 years old.

Asad took knowledge in Africa on the authority of Ali bin Ziyad (Tel: 183 AH), where he heard the Muwatta 'and received the fundamentals of Malik's school of thought, then he left for the East in the year (172 AH) and he is thirty years old. By entering it with the Egyptians - the illusion of the second regiment - after he entered with the rest of the people in the third regiment, as for the first regiment they were the people of the city, and then Asad as if he boarded the footstep, then he gained more money from hearing, so he said to him: I count you to what people are, and he was afraid that the matter will be long and miss What he wanted from the men and the narration about them was more than throwing the issues on your money until he got fed up with him and said to him: If you want this then you have to in Iraq, then Resolved to Iraq, during which the disciples of Abu Hanifa God's mercy Vtvghah them and learn the assets of their doctrine, as he wrote to talk about there Hushaym, and Yahya ibn Abi redundant and others, as will come in the elderly.

Asad was not satisfied with his journey, as it happened at Al-Muwatta, Abu Youssef heard it, and Muhammad bin Al-Hassan, companions of Abu Hanifa, and Asad Muhammad was required to listen to him during the day, and he made the night for a lion alone until he had what he wanted to hear from him.(11)

He was also associated with him on the pilgrimage, during which he made great use of it (12) Asad wrote on the authority of Muhammad bin Al-Hassan several issues after he looked at them on the measure of Malik's doctrine, as mentioned in Al-Hallal and others, and Asad continued this journey to Iraq, combining the request for hadith and jurisprudence and its performance until the year (179 AH) when the news of Malik arrived in Baghdad And Asad saw the people turning to everyone who spoke about Malik, and he asked about it, and Muhammad Bin Al-Hassan said to him: God was the Commander of the Faithful in Antiquities, Ayyad, Al-Shirazi and others said: Asad came up with what he missed by taking away from Malik and collecting his order to move to his sect. He came to Egypt and said: If I missed the necessity of your money, do not miss it for the necessity of his companions .(13)

He moved to Egypt and met the largest owners of a king there, such as: Abdullah bin Wahhab, Ashhab, and Abdullah bin Al-Hakam, except that he was concerned with Abd al-Rahman bin Al-Qasim, who responded to him, and he returned to him the issues he wrote on the authority of Muhammad bin Al-Hassan, to answer him with the words of Malik, so he waved about most of them who preserved him It was not confirmed in the answer to some of them, it reached sixty books and it is known as the Asadiyya, then Asad returned to Kairouan in the year (181 AH).

His scientific journey lasted ten years, during which he moved between Medina, Makkah, Baghdad, Kufa, and Fustat to seek knowledge. He has the right to say: We hit the armpits of camels, and we were alienated in the countries, and we met scholars, and others. Rather, seeking knowledge created people who were behind the fabric of a nation and wanted to join us, as he said Maliki and others (14)

His elders, and his knowledge of the hadith and men, and his disciples

Asad was eager to seek knowledge, eager to find the men and the novel about them and their most famous:

- Abu Bakr bin Ayyash (Tel: 194 AH) is a modern, trusted, worshiper.
- Ashhab bin Abdul Aziz (Tel: 204 AH), updated, from Al-Thiqa.
- Abd al-Rahman bin al-Qasim al-Atqi (Tel .: 191 AH), jurist, updated, trusted, and safe from the great owners of Malik.
- Abdullah bin Wahb (Tel: 190H), updated, Hafiz, Fakih, from the servants.
- Ali bin Ziyad Al-Tounsi (T .: 183 AH), a brilliant jurist, trustworthy, the first to enter Al-Muwatta, and the revolutionary mosque to Africa and Morocco.
- Malik bin Anas (Tel: 179 AH), Imam, the Commander of the Faithful in Hadith.
- Muhammad ibn al-Hasan al-Shaybani, one of the jurists, and he was from Bahr al-Alam in Fiqh and Hadith (Haitham ibn Bashir) (d .: 183 AH), a proven Hadith)15).
- Ya`qub bin Ibrahim al-Qadi (Tel .: 183 AH), the author of Abu Hanifa, one of the followers of the scholars, for the hadith)16)

Asad's scientific life began by hearing al-Muwatta from Ali bin Ziyad (d .: 183 AH) at an early age, then he heard it directly from Imam Malik, and when he left for Iraq, he was qualified to teach hadith, so I hear about it. The hadith was written on the authority of Asad Ibn Amr and Jarir bin Abd al-Hamid al-Dabi, and he heard from Hashem twelve thousand hadiths, and Yahya bin Zakaria bin Abi trailing twenty thousand hadiths, and these are evident proofs. His hearing from Muhammad bin Al-Hassan was not limited to jurisprudence and opinion, as Muhammad is one of the great people of the hadith as it appears through his elders and through my book Archeology, and the argument in response to the people of the city in addition to what he described in the sources as a lot of requesting the hadith and the renown of his narration of the footsteps even Today)17) The workbook of Al-Asadiyya included thirty thousand issues (18), and Al-Dhahabi branded him by saying: (Imam al-Allama al-Qadi al-Amir .(19)

When Asad returned to Kairouan with abundant knowledge of hadith, jurisprudence, etc., and he sat to teach at the Mosque of Uqba, the students came to him and the people took the Asadiyya from him, and her narration became popular before the blog appeared. Among the books that he incorporated in Kairouan were the hearing of Ibn al-Qasim bin Malik, and the book of al-Mabsut by Muhammad bin al-Hassan, and most of the people of Morocco carried his narrations and they were narrated in Andalusia and many of his companions until they counted in dozens and the world of Kairouan became undisputed .(20)

He spread the knowledge of the two schools of thought for the breadth of his knowledge in them, as many of his students are of the Malikis and Hanafis alike, and the most famous of them are Imam Sahnoun bin Saeed, Abu Sinan Zaid bin Sinan, Muammar bin Mansour, Muhammad bin Qadim, and Suleiman bin Imran from Hanaf.

Its doctrine and its scientific impact on Kairouan

Classifiers differed on this issue, some of them considered the blogger the Malik school of thought and its influence in Morocco, and some of them considered it in front of the Hanafis in Kairouan, and it seems that he was at first a Maliki, then he moved to the Hanafis method in the long period that he stayed in Iraq and then returned to the Maliki school after the death Malik, and reformulated his issues to Muhammad bin Hassan on the jurisprudence of Malik with a question to Ibn al-Qasim, as we mentioned earlier .(21)

(And it was necessary from the sayings of the people of Medina and the people of Iraq what the right agreed with him and he has the right to research it in the sciences, and search for it and many of the scholars and modernists met .(22)

(And Asad recounting the sayings of the Iraqis says sheikhs who were sitting with him who goes the doctrine of the people of the city: Kindle the second lamp, O Abu Abdullah). He was involved in their doctrine like him, and so he accepted the Hanafis in his councils and took disciples on him and his enemy after the prevalence of the blog. Several texts were received in Riyadh, the landmarks and the perceptions stating that a lion was referring to those who advised him to follow the doctrine of Malik .(23)

As for the ideological aspect, as Malik and others said: (His religion is the doctrine of the Sunnah, the Qur'an says the word of God is not a creature, and he used to invent someone who says otherwise, and he used to say: God on the throne was level without how, and he sees in the hereafter how he wills, not as he wills the servants, and atonement Who prevents this).

Among his books: The Book of Asadiyyah, and parts of it are found in the library of the Great Mosque of Kairouan, Sahnoun heard it again on Ibn al-Qasim and deleted what I think and Ikhkal and the like, and arranged it and its tail with antiquities and was called the code so people leaned towards it and abandoned the Asadiyya (24).

From his hadith, Asad, on the authority of Malik, on the authority of Suhail, on the authority of Abu Salih, on the authority of Abu Harir, (May Allah be pleased with him)) The Messenger of God(Peace be upon him) (said: (The gates of Heaven will be opened on Monday and Thursday, so every servant who does not share in God will be forgiven except a man who was between him and his brother until they reconciled).(25)

Second: Sahnoun bin Saeed bin Habib Al-Tanoukhi Abu Saeed Al-Imam (160-240 AH)

His name: Abdel Salam, and the nickname Sahnoun (26), which is the name of a bird in Morocco because of his sharp mind and intelligence. Originating from the Arabs of the Levant, his father presented him with the soldiers of Homs, an undisputed imam of the people of Africa and Morocco, an updated jurist, judge, mufti, resisted innovation, and without the doctrine of Malik and published it with asceticism and moderation and the large number of charity and known as the ones, and the Imam Sahnoun dominated the name of the jurist, He clung to

it and said about him al-Maliki (27): (Ibn Sahnoun became famous for jurisprudence and hadith, and he was involved in all other arts, especially the science of history and men, which is more important than the transmission and attribution of it), and he mentioned (Ibn Al-Jazzar and Judge Ayad that he has seven parts in this art).

His request for information, his journey, and his elders

He came to the knowledge of an early age, and the hadith and jurisprudence were heard and heard from the elders of his time in Kairouan, such as Muawiyah Al-Samadhi Al-Mohdith (T.: 199 AH), Al-Bahlul Bin Rashid (T: 183 AH), and others. He went to Tunisia several times, so he heard the footsteps from Ali bin Ziyad and learned about the origins of the Malik school of thought (28) The second, and it was five years between the year (186-191 AH), went to Egypt,(29) so he heard about it from the great modernists, jurists, and the owners of Malik, and he heard the footsteps of Ibn al-Qasim and Ibn Wahb, and the latter heard all his books of the mosque and others, except Al-Maghazi, he took them for a vacation, and then he said: (almost I miss the books of Ibn Wahb)30), and by God, what you buy is a book, including the world and what is in it.

He heard a lot of recent loudspeaker, who brought it to the blog when its foot was unearthed, as it was taken from it by pilgrimage books and other fiqh.

When he achieved his purpose from the people of Egypt, he left for the Hijaz, accompanied by Ashhab, Ibn Wahb, and Ibn Al-Qasim, and it was a wonderful scientific trip. Sahnoun said about this trip: We used to walk during the day, throwing the issues while we were pedestrians, and if the night came and the companions went down, each one rose to his party from the prayer (31), and he heard from Medina from the hadiths and jurists among them Anas bin Ayadh Al-Laithi and Al-Mugheera bin Abdul-Rahman ... and others, and in Mecca is Sufyan ibn Uyaynah, wakeeh ... and he heard from Al-Sham from Al-Walid bin Muslim, and from the congregation of the people of Kufa and Basra, such as Abu Dawud al-Tilesani, the owner of the Musnad, Hafis bin Ghayath al-Qadi and others .(32)

There were many Sheikhs of Sahnoun, and he knew from his African sheikhs, twelve men, nine of whom were from the people of Kairouan, and three from the people of Tunisia, and the villagers, including Asad bin Al Furat (T: 213 AH), and Al-Bahloul bin Rashid (T: 183 AH), and Abd Ibn Abi Hassan (T: 226 AH), and he is a Hadith, a jurist, a linguist from the narrators on the authority of Malik, Shaqran bin Ali (T: 186 AH), Anabsa bin Kharga (T: 210 AH), who is a student of Malik, and Muawiyah bin Al Fadl Al Samahi (T: 190 E) One of the interlocutors of Kairouan Abdullah bin Omar bin Ghanem (Tel: 199H).

Ibrahim bin Zaraa Al-Aini (Tel.: 213 AH), who is Andalusian, and Habib's brother Sahnoun, who is one of the trustworthy. As for the people of Tunisia, including Ali bin Ziyad (T.: 183 AH), the first to enter Al-Muwatta and the Shura Mosque to Ifriqiya, and Abu Masoud bin Ashras and Abdullah bin Abi Karima (T: 210 AH) (33).

As for his elders from the people of the East, 23 of them are men. 10 They are:

- 1- Ashhab bin Abdul Aziz Al-Qaisi (Tel: 204 AH) narrated the blog.
- 2- Khalaf bin Ayyash.

- 3- Abdul Rahman bin Al-Qasim (Tel: 191 AH).
- 4- Suleiman bin Dawood Al-Tialsi (Tel: 204 AH).
- 5- Anas bin Ayyad Al-Laithy (Tel: 200 AH).
- 6- Abdullah bin Al-Hakam (Tel: 214 AH).
- 7- Abdullah bin Wahab Al-Qurashi (Tel: 179 AH).
- 8- Al-Mugheera bin Abdul-Rahman Al-Makhzoumi (Tel .: 186 AH), the city's jurist, and its Mufti after Malik.
- 9- Wakee bin Al-Jarrah (Tel: 196 AH).
- 10- Youssef bin Omar Al-Farsi (Tel .: 205 AH)

His scientific impact on Kairouan, his students, and his ordeal

Sahnoun had an effect in the scientific aspect of Kairouan, especially in Africa, Morocco and Andalusia in general. The attention of the people in those quarters directed him to the Sunnah and to the knowledge of Malik and the Dabir pieces that were invented from the Ibadis and the Safariyya. He was the first to divide the people of the heresies and the people of the air were displaced from the (mosque) and they had a ring from the Safariya Ibadis and Mu'tazila. They debate it and show their distress and isolation from being the imams of the people or teachers of their boys or muezzins and told them not to meet. When he returned from his journey, he began publishing his narratives in Kairouan. He heard al-Muwatta with his various accounts, which he heard. I read it to Maghazi Ibn Wahb, took care of his blog, published it, and left the people of Asadiyya) 34).

And he was very popular with the antiquities(35), repelling the opinion(36) and his sayings regarding that: Our condolences are in these antiquities. As for the issues, God knows what they really are. Kairouan (37)

He was graduated by Sahnoun, a great group of scholars who exceeded seven hundred men of narrators, and al-Dhahabi mentioned that the number of narrators reached six hundred. (38)

As for his companions from among the servants and others, they are counted in thousands until it was said what was blessed to anyone after the Prophet (Peace be upon him) in his companions what was blessed to Sahnoun in his companions. For they were in every town of imams, and the narrations of the hadith increased, and it is not possible to mention all the names of Sahnoun students only in Andalusia more than ninety narrators, and we are satisfied with mentioning some of them imams, and they are:

Bakr bin Hammad al-Tahrirni: An inmate of Kairouan (T: 296 AH), Muhammad bin Sahnoun (T: 256 AH), and Muhammad Bin Waddah Al-Qurtubi (T: 286 AH) the owner of the Musnad and with him and Ibn Waddah, Al-Andalus became a modern house (39), and God afflicted him in his ordeal The first was when he refused to pray behind the judge of the Mu'tazilah Ibn Abi Al-Jawad because he used to say that the Qur'an was created, and then he enticed the prince's chest and ordered that his head be shaved and beaten by five hundred whip, but that God healed him from that, where he intervened on Hamid the minister and said to the prince: Do not do, for the person who is accused of death is killed in his beating of Bahlul bin Rashid. So, God Almighty peace be upon him, and in the second, when Ahmad Ibn Al-Aghlab (231-232 AH) announced the creation of the Qur'an and the scholars asked to compel them to do so. Ibn Sahnoun fled to Ibn Qasr Ziad then came to the prince when he

was discussed in the matter he said: As for something that I started from myself, it is not, but I heard someone who learned from him and took it from him, they all say the Qur'an is the word of God uncreated. Ibn al-Ajwad said: Kufr, kill him and his blood in my neck. After deliberations, the prince decided to confine him to a house and prevent him from fatwa and listening. He called for that in Kairouan and committed his house, then Muhammad bin Al-Aghlab managed to recover his property from his brother Ahmad, so Sahnoun returned his first career in spreading the knowledge.

IV Conclusion

The Aghlabids era is one of the best eras in North Africa in the scientific, civilizational and urban spheres, and in the field of security, stability and Islamic conquests.

The predominantly African country ruled a hundred and eleven years and three months, and eleven princes assumed the rule. Asad bin Al Furat was one of the most famous scholars in that country who worked hard to seek knowledge and travel to the provinces in his time to receive knowledge and took it from the jurists, so he stayed in Medina, Mecca, Baghdad, Kufa and Egypt, and returned To Kairouan, a teacher, a teacher, an educator, a judge and a mujahideen, died in (223 AH) in the Battle of Sicily.

Imam Sahnoun bin Said Al-Tnoukhi is considered one of the North African scholars, and he emerged in the sciences of jurisprudence, hadith, fatwa and the judiciary, and he was a sword hanging over the innovator and the people of grievances, and he set an example in asceticism, piety, piety and sincerity, he died (240 AH) and the most important works of the Aghlabid state were the conquest of Sicily, the conquest of Malta and the breaking of the thorn of the Kharijites He adopted the approach of the Sunnis and the community, and for this reason the intellectual and cultural movement in the rule of the Aghlabids had an impact and a clear imprint in Morocco.

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