

Journey of the Oriental Books and its Scientific Impact in Andalusia

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Abstract-*The attention of Muslims to books was very caring, and therefore they proudly wrote and acquired them. They highlighted a special interest in them in advance as they were one of the main pillars of the Arab Islamic civilization, which regarded books as a supporting ruler and assigned them as particularly important, surpassing all previous civilizations in the quantity and quality of their publication.*

Eastern books, which is coming to Andalusia, received the attention of its residents, because they found in them the necessary knowledge, practical skills, wisdom and literature. At the same time, special focus was paid to these books in the form of a generous reception, storage in special places, distinctive teachings and memorization as sacred. Thus, a new (special) scientific direction was born in Andalusia, and contributed to the development of the educational state program, creativity, and new books.

The inhabitants of Andalusia were interested in copying Oriental books to facilitate their distribution throughout Andalusia, the use and study of their contents. At the same time, Andalusian scholars rewrote some of their profitable books in the form of simplification of their explanation, reduction or study of special parts. On the other hand, it is noted that Eastern scholars also contributed to the scientific renaissance and intellectual movement of Andalusia at its peak (in the third, fourth and fifth BH), as they transferred their knowledge and books to it.

Andalusia has been the best resource for Islamic literature throughout the Abbasid period. Al-Andalus included diverse books, such as interpreted, linguistic and literary, biographical, origin, historical, experimental scientific, etc.

Keywords: *Journey of the Oriental Books, Scientific Impact in Andalusia*

Introduction

Praise be to God, Lord of the worlds, and blessings and peace be upon the Lord of all creation, his good and pure family and companions, and those who call upon him until the Day of Judgment .. and after.

One of the most important characteristics of the Islamic state was that it was a single cultural unit, despite the political fragmentation that it had, and it made it a large number of divided states, and the market of Al-Warraqah was open, and scholars and authors moved from one country to another without natural barriers or political obstacles as well. Books, and their intellectual contents, were transmitted completely freely without hindrance or hindrance, and the journey of books took place in several directions from the East to Andalusia, from Andalusia to the East, and from Andalusia to European countries, so the Umayyad Caliph Al-Hakam Al-Mustansir (350-366 AH / 961- 976 AD), sending men to all Islamic countries to buy books, and bring them to Andalusia, as well as sending money to his agents in countries to buy them.

The book is the true vessel of intellectual and cultural activity, and it is the ideal means for transmitting knowledge and science between generations and nations, and thus it is a means of communication between people, and it may be correct to say: There is no knowledge without a book, and books give a true picture of what the scientific movement was like and cultural life in the era that It was written in it, because books in Andalusia indicate a scientific contact between scholars of peoples, as happened between scholars of the East and scholars of Andalusia on the one hand, and between scholars of Europe and scholars of Andalusia on the other hand, so books in Andalusia played a great role in the process of scientific communication among Andalusian scholars and their peers. On the emergence of intellectual schools, which bring together a group of scholars, linked by one scientific specialty, such as the Ibn Masarah school , and his doctrine, which he spread among his followers through his books, and the book trade appeared in the Islamic world early since the introduction of paper and its use, and the emergence of markets and shops of Al-Warqin, And their shops that sold books as any commodity.

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The caliphs and princes of Andalusia used to send messengers to the markets of Al-Warraq in order to obtain the most valuable books and their rarities, and it was customary for the world's books to be sold after his death, especially if his children were not of the people of knowledge, and the rings were held to sell them, and he used to call for them to bid. As for their prices, they differed. In different eras, times and places, and books were like commodities subject to supply and demand, and their markets may be depressed if the ruler is not interested in them, or if he is fond of them, their trade flourished, and their market rose and their price increased, and the suspension of books on libraries is considered a major source of library supply, and copies are considered One of the most important sources for obtaining books for Arab and Islamic libraries, and most libraries had copyists working in them.

As for the topics of Andalusian literature, Al-Maqrī says: (All sciences have luck and concern for them except philosophy and astrology, for they have great luck with their characteristics, and the fear of the public does not pretend to them, for whenever it is said that so-and-so reads philosophy, or works in astrology, he is called a heretic, and his breath is restricted to him. If he falls under suspicion of stoning him with stones, or burning him before his command reaches the Sultan, or the Sultan kills him to close the hearts of the public, and among the most important subjects that preoccupied the authors: religious sciences and sciences of Arabic language and literature, in addition to applied sciences).

In Andalusia, the book has gained a prominent position in the midst of the scientific activity that she has lived, and the period of the kings of the sects is considered one of the most fertile periods for the growth of the book, and its spread as a result of the prosperity and the multiplicity of cultural centers, and the intensity of competition among them, and among the most important evidence proving the importance of the book, that it stipulates who is in charge The presidency is to have a bookcase in his house.

Andalusians' interest in books is due to their strong desire to teach reading and writing, and the emergence of the Warraq class that spread in the major cities of Andalusia such as Cordoba, Seville, Granada and others, and it is difficult to know the number of books that were available in Andalusia, and the trips from Andalusia to the East increased, and vice versa from the durability The connections, and Andalusia provided waves of the civilization of the East, its spirit, and many journeys, so the people of Andalusia go to the east as pilgrims, or students of knowledge, and the people of the East go to Andalusia in pursuit of goodness and prestige, and this is how al-Andalus spread literature, the innovations of Ziryab, and the celebration of the East with the Sufism of Ibn Arabi, And the books of Ibn Abd Rabbo, Ibn Rushd and Ibn Hazm.

The first topic: The impact of the Levantine books on Andalusia

First: The book's journey from the East to Andalusia:

Andalusia, especially Cordoba, was the main scientific center for the acquisition of oriental books, especially during the era of its prominent princes, such as: Prince Abd al-Rahman al-Awsat (206-238 AH / 821-852 CE), who was known for his abundant knowledge, broad culture, and passion for the arts and the acquisition of rare books. His poet Abbas ibn Nasa al-Jaziri went to the East to search for rare old books, and he brought to him books from them (Sindh Hind) : He is one of the books of engineering astronomy, and he is considered the first to introduce it and know its people about it and he considered it, and it is one of the oldest books that were translated into Arabic from Hindi in Baghdad, and the Arabs learned from him the arithmetic and the well-known Indian numbers, but the literary movement did not reach its peak until the era of the Caliph Al-Hakam Al-Mustansir, who used to bring works from regions and sub-regions, and spent as much money as possible in them, so he sent a request (The Book of Songs (to its author Abi Al-Faraj Al-Isfahani) (with a thousand gold dinars, so he sent him a copy before it was published in Baghdad, as did the Caliph Al-Mustansir with Judge Abu Bakr Muhammad bin Abdullah Al-Abhari (d. And he transferred it to Andalusia, and it was narrated by the people, Isa bin Saadan al-Kalbi al-Qurtubi (d. 390 AH / 999 CE), and also he did with Muhammad ibn Yusuf al-Warraq (d. 362 AH / 973 CE), who compiled a large book for him on "Paths of Africa and its kingdoms", and was interested in books of medicine, drugs and astrology.

Prince Abd al-Rahman al-Awsat was sent to the East to request the missing part of the book (The Offerings) by al-Khalil Ibn Ahmad al-Farahidi. Al-Khashni mentioned that Thabit ibn Hazm al-Awfi al-Sarqasti (d. 313 AH / 925 CE) was the first to enter al-Andalus in the book (al-Ain) For Khalil bin Ahmed Al-Farahidi, and at the request of the Caliph Al-Hakam Al-Mustansir, the linguist Abu Bakr Muhammad bin Al-Hassan Al-Zubaidi (d. This is due to the presence of narrations related to some grammatical issues narrated by some scholars later than Hebron, and to the presence of grammatical issues on the doctrine of the Kufians, and Hebron from the Basri scholars, and this indicates the capacity, academic degree and intellectual maturity that the people of Andalusia reached, and their knowledge of the linguistic schools in Iraq, and the difference Between the kufic and the visual schools, after they looked at everything coming from the East with respect and admiration, during this period everything was subject to criticism, analysis and investigation of its source, and this is the beginning of the saturation and independence of Andalusian culture from the eastern culture. To acquire the knowledge of others, they must form an independent personality.

Abu Muhammed Abdullah bin Muhammad bin al-Qasim bin Hazm bin Khalaf al-Thaghri (d. 383 AH / 993 CE) traveled to the East, and entered Iraq and heard in Basra, and heard in Baghdad, and entered with him the book (the meanings of the Qur'an) for glass, and the book (the causes) by Ibn Hanbal and (Musnad of Ahmad bin Hanbal), Abu Muhammad Abdullah bin Ibrahim al-Asili (392 AH / 1200 CE) traveled to the East, entered Baghdad, and

carried with him to Andalusia the book (al-Bukhari) , the narration of Abu Zaid al-Marwazi , and from the books that entered Al-Andalus Al-Khwarizmi's book (Arithmetic and Interview), in which he explains how to use numbers, and in it also explains the methods of addition, division, multiplication, and calculation of fractions .

Among the Iraqi scholars who emerged in mathematics, and whose books were known in Andalusia, the book of the Children of Musa Ibn Shakir in the area of flat and spherical surfaces , and in the field of medicine, perhaps the most famous medical book that arrived in Andalusia from Iraq, is the book known as (Al-Mansouri) and (Al-Hawi (by the Iraqi scholar Abu Bakr Al-Razi), and Ali ibn Al-Abbas's book (d. 994 AH / 1585 CE) marked (The Royal Book) . As for chemistry, it had a share in the interest of the people of Andalusia, and among the books that Andalusians have read are books (Jabir bin Hayyan As for the technical aspect, Baghdad was famous for its music and singing. In the early era of Emir Abdul Rahman II, the Iraqi singer (Abu Al-Hassan Ali bin Nafi - {d.230 AH / 845 AD}) arrived in Cordoba, nicknamed (Ziryab) who was transferred to Andalusia The Iraqi musical fundamentals, and due to the artistic importance of Ziryab, (Abu al-Hassan Aslam bin Ahmed bin Saeed) composed an important book in the songs of Ziryab, and it also had an impact on social life, as he transmitted with him the method of organizing clothes and food and arranging them ,

In summary, Andalusians relied on the oriental literature, especially those issued in the cities of Iraq, which they were keen on obtaining copies of them, and the scientific progress that Baghdad had made attracted many of the people of Andalusia to see the treasuries of knowledge, meet scholars and plunder their abundant knowledge, and that had effects on Andalusian production, where it is noted that Ibn Abd Rabbo was influenced in his book (Al-Aqd Al-Fareed) by Ibn Qutayba's book (Uyun Al-Akhbar), and after the art of (Al-Maqamah) appeared , it quickly spread in the brightness of the Islamic world, and its Maghreb, and perhaps Zarqusti (d.538 AH / 1143 AD) is one of the most famous Andalusians influenced by him and has (Fifty Maqamas) .

The Abbasid era witnessed a wide movement in the transfer of authored and copied books from Baghdad to Andalusia and vice versa as well, and this phenomenon was encouraged by princes, scholars and sages alike, and they paid for obtaining them and providing them with huge sums in their possession, especially in the era of its prominent princes such as: Caliph Abd Al-Rahman Al-Nasser (300-350 A.H. / 912-961 A.D.). That in the era of the Nasser state, medical books entered from the East, and all the sciences, and the Caliph Al-Hakam Al-Mustansir became famous for his love of science, honoring his family, and his collection of books of all kinds and arts, so he gathered from them unless one of the princes met before him until his library in Cordoba reached (400) four hundred thousand volumes Included in (44) forty-four indexes in each indexing twenty papers, in which only the names of the bureaus were mentioned, and it was said that he brought from Baghdad a number of copyists, binders and decorators who were working under the supervision of a talented employee from his retinue , which prompted Ibn Hazm To say that he filled Andalusia with all the books of science , especially since the movement of books from the East to Andalusia reached its climax in the fourth century AH / tenth century CE, so that the rulers of Andalusia were able to recruit for them writers in the East to work for them .

Andalusia was, throughout the Abbasid era, the best resource for the books of the East, as the acquisition of Eastern books was not limited to the efforts of princes and senior statesmen, but also included the rest of society, such as scholars who seek scientific interest, and the rich out of pride in owning valuable books, and decorating their own libraries. Therefore, they paid the huge sums in buying it and transferring it to them, as it was mentioned that Abu Al-Qasim Al-Baghdadi (d. That Abu Yasser Al-Faraj bin Ibrahim Al-Baghdadi presented his book on (Al-Tayyib and Al-Tayyib) to Al-Muqtadir Billah Abu Jaafar Bin Hood (d.475 AH / 1182 AD), the owner of Zaragoza, who named it by his name .

Second: The reasons for the arrival of books to Andalusia:

After the conquerors settled in Andalusia, the people of Andalusia accepted to seek knowledge from interpretation, hadith and jurisprudence, and the fundamentals and sciences of the Arabic language, and several reasons were prepared for them, including:

1- The journey in seeking knowledge: The people of Andalusia took care of the journey to the East to acquire knowledge and knowledge and to study books and writings, because the East is ahead of them in civilization, and so is the purpose of pilgrimage to the Sacred House, and visiting the Mosque of the Messenger of God (may God bless him and grant him peace), and to this he indicated Ibn Khaldun in his introduction was that the reason for the spread of the Maliki school of thought in Andalusia, because their journey was mostly to the Hijaz, and it was the end of their travel, and the city at that time was the abode of knowledge. .

2- Permission of scholars who have related evidence: The people of Andalusia who have interest in knowledge and work in it are accustomed to requesting permission from scholars in the East, and the permission was by writing, or by speaking, according to what is customary in the methods of tolerance considered by the people of this matter .

3- The desire to copy books and take care to improve their handwriting and paper: The people of Andalusia have shown great care in copying books that came to them from the East, to facilitate their spread throughout Andalusia, so that people accept them to benefit from their content and study their content, and it was common among scholars in Andalusia, improving handwriting When writing and intonation of Al-Wararaqah from copying, and among those who distinguished in that: Abu Suleiman Abd al-Salam bin al-Samh bin Nayel bin Abdullah al-Hawari,

and his origin is from Morur (d. 307 AH / 919 AD). Ibn al-Fardi said about him: And he was good calligraphy Badeea , and Ali bin Ateeq bin Isa al-Ansari al-Qurtubi (d.598 AH / 1201 CE), Ibn al-Zubayr said about him: that he was skilled in calligraphy well-restricted , and from the scholars in Andalusia who wrote personal copies of books Eastern Province, Andalusia entered among them: Suleiman bin Abi Al-Qasim (d. 490 AH / 1096 AD) who wrote the two Sahihs together, and who had already written what he wrote was an example .

The scholars in Andalusia took care to control the books and perfect the methods of their reproduction until it became a description of control and restriction that was presented in the exhibition of amendment and documentation, for example Muhammad bin Abd al-Rahman al-Qurtubi, who was clean books well-controlled is called , and many evidencing scholars are reluctant to narrate the narration of some sheikhs Those who had not been bound and set their narration at the time of endurance in a book such as: Abdullah bin Muhammad bin Abd al-Rahman al-Juhani al-Talatili (d. 395 AH / 1004 CE), and Ibn al-Shoe's said about him , I have not seen his books and his narration from him, and I have no reservations about it .

4- Desire to control books and correct them so that what they were copied from is reliable: Some scholars have required the control and correction of books for a long time and a long life. Abu Uthman Saeed bin Salamah bin Abbas bin al-Samh al-Qurtubi (d. 413 AH / 1022 CE), Abi Muhammed Abdullah bin Muhammad bin Othman when he narrated, and I have not the most correct books from him, I heard him say: Today I have had sixty years since these books were oldest and recovered ... , and most of the people of control and restriction in Andalusia resorted to what happened to the people of hadith in Documenting the written, and protecting it from being misrepresented or deformed, so the corresponding to the written and the opposition to the transcript spread among them, and among the people of control and mastery of books, Abu Marwan Abd al-Malik bin Saraj bin Abdullah al-Qurtubi (d. Al-Walid Ahmad bin Abdullah bin Tarif (d.520 AH / 1126 CE): (And he revived many of the famous and dangerous collections that were referred by narrators who did not complete the tool for them, and they did not collect with them these knowledge and machines, and they compiled in them the things of their authors who fell, and the illusion of their authors is like the book (Al-Brilliant) by Abu Ali al-Qali al-Baghdadi , and (Gharib al-Hadith's explanation) to al-Khattabi and he went God has gone with great goodness, and with his death he extinguished a bright light.

Third: The status of the Eastern books and the care of the people of Andalusia:

The foreign books received the attention of the people of Andalusia, because they found in them the knowledge, knowledge, wisdom and literature they needed. Therefore, the oriental books received a generous reception, and one of the manifestations of their interest in the oriental books is the following:

1- Hearing the oriental books and sitting on that to their narrators in Andalusia: and among them remained Ibn Mukhled al-Qurtubi who showed great care in this regard, and introduced Andalusia a great knowledge, and Ibn al-Fardi mentioned about him: that he filled Al-Andalus with a hadith and a narration , and among them was Imam Al-Hafiz who spoke Al-Andalus Muhammad ibn Waddah al-Qurtubi , he spoke to people in Andalusia after his return from his second eastern voyage, and a great knowledge spread from him, and he was known for his sitting with people, and listening to books patiently in spreading knowledge Almtafv .

2- The desire to memorize some oriental books and improve and perfect it: It was known about the people of Andalusia that the minds sparkled, the slides flowed and the understanding, so their archives overflowed, and their storage in science increased, and their awareness of what they transmitted of books and writings strengthened, and their memorization of them was not a normal preservation, rather it was an elaborate memorization. Like memorizing the Noble Qur'an, and the books preserved by them varied, from books of hadith and jurisprudence to books of literature and poetry, to biographies and history books, and those who were distinguished by the phenomenon of memorizing books due to the quality of their slides, their minds and the strength of their preservation, we mention among them: Abu Zakaria Yahya bin Ibrahim bin Muzain al-Qurtubi (d.259 AH / 872AD), it was mentioned about Al-Khashni: that he is a little narrator who is well-versed in memorizing what he narrated, and in Andalusia he did not memorize Muwatta Malik from it , and Abu Marwan Abd al-Malik bin Boonah bin Saeed bin Essam al-Abdari, known as Ibn al-Bitar al-Gharnati (d.549 AH / 1154 CE), it is said about him If he memorized Sahih al-Bukhari as he memorized it , and Abdullah bin al-Hasan bin Abdullah al-Saadi bin al-Adeeb (d. 557 AH / 1161 CE), he memorized Sebway's book as memorizing the Holy Qur'an , and Abu Amer Nazir bin Wahb al-Fihri al-Balansi (d.636 AH / 1238 CE) was one of his archives Most (al-Kamil) by al-Marbad , and Ibn al-Wells said about him: Hope for the cooler, I often heard him citing his poems, and he recounts his news from those who memorized him (, and Abu Al-Hassan Ali bin Ibrahim bin Ali bin Abdul Rahman bin Hassan Al-Amyi (d.642 AH / 1244 AD) and is known as Ibn Al-Fakhar Andalusi .

3- Collection of Eastern books: The people of Andalusia decided to collect and acquire Eastern books, and to establish public and private libraries. This was considered a form of glory and praise. Books and the great interest in collecting assets, and Al-Maqri mentions on the authority of Ibn Saeed in explaining the care of the people of Cordoba with books: His house is a bookcase, and the so-and-so book is not with anyone else, and the book that is in the handwriting of so-and-so has obtained it and won it. (On the authority of one of the scholars of Cordoba that he had to market his books for a period in which he awaited, the occurrence of a book that he had taken care of until it was signed, and it was an eloquent handwriting, and a good interpretation, so he was happy with it, and he made the price increase. : Oh, show me someone who adds to this The book, until it reached him to something that was not

equal, he said: He saw a person wearing a robe of ruler, so he approached him, and said to him: May God bestow our master the jurist, if you had a purpose in this book, I left him for you, so he said to him: I am not a jurist, and I do not know what is in it, but I have resided. A bookcase remained in it, and there was still a place for this book, so when I saw it in good handwriting, well-bound, I approved it, and I did not care what I add to it. (

4- Lending books and being very keen on them: Some scholars mention strange customs in lending books in order to be keen on them, so Hisham bin Ahmed Al-Talati, known as Al-Waqshi (d. And he says: This is the purpose if you took it for study and reading, then no one will be likely to memorize a piece of paper every day, and if you want it to copy, so if it is neither this nor this, then I am more cautious about my book, and it is better to raise it than you.

5- The authorship was placed on the oriental books: the scholars of Andalusia put the authorship on the oriental books coming to their countries, by explaining the ambiguous or the lengthy abbreviation, or a specific partial study from a specific book and so on, and among these authors:

- Commentary on Sahih Al-Bukhari by Saraj bin Siraj Al-Qurtubi (d. 422 AH / 1030 AD) .
- Explanation of the problem of what happened in Al-Bukhari and Al-Muwatta by Muhammad bin Khalaf bin Musa Al-Ansari, known as Al-Albairi (d.537 AH / 1142 CE) .

- Gharib al-Bukhari's explanation to (Muhammad bin Ahmad bin Muhammad al-Qaisi al-Jiani) (d. 540 AH / 1145 CE) .

- Correction by Babish bin Muhammad al-Abdri al-Shatibi (d.582 AH / 1186 CE), which is an abbreviation of Sahih al-Bukhari.

- The combination of the two Sahih by Abd al-Haq ibn Abd al-Rahman al-Azdi al-Ishbili, known as Ibn al-Kharrat (d.581 AH / 1185 CE) .

Summarizing the hadiths of the Muwatta (its chain of transmission, its messenger, its endowment and its interrupted) at the chapters of the Muwatta 'by Muhammad bin Ismail bin Muhammad bin Khalafun al-Azdi al-Andalusi (d.636 AH / 1238 CE) .

- The flags in the abbreviation of Sir by Ibn Hisham: by Abu Al-Qasim Abdul Rahman bin Muhammad Al-Qaisi, the Qurtubian doctor known as Al-Qatti

- Al-Rawd al-Anf in Explanation of the Seerah by Ibn Ishaq: by Abu Zayd Abd al-Rahman bin Abdullah al-Suhaili from the people of Malaga (d.581 AH / 1185 CE) .

- Explanation of the book of Sibawayh by Abu Muhammad Abdullah bin Hamoud Al-Zubaidi Al-Ashbeli (d. 372 AH / 982 AD) .

- Al-Nahij in explaining what is formed of the camel by Al-Zajaji: by Abu Al-Qasim Khalaf bin Fath bin Judi Al-Yabri, known as Ibn Abi Al-Muta (d. 433 AH / 1041 AD) .

Abbreviation of (History of al-Tabari) by Arib bin Saeed al-Qurtubi .

Fourth: The East, accompanied by its scholars, wrote to Andalusia:

Some scholars of the East intended Andalusia, for reasons we mention, including:

A- The political turmoil in their country, where some scholars immigrated to Andalusia after political and sectarian harassment, especially during the days of the ordeal that the people of hadith were subjected to the issue of (the creation of the Qur'an), so they received care and welcome in Andalusia.

B- Poverty and hardship, as they went to Andalusia to improve the living situation. Dr. Ahmed Amin said: Scholars in the East are narrowed out of poverty, so they depart to Morocco, and scholars from Morocco lack knowledge and then they depart to the East .

C- To get acquainted with the jungles of Andalusia and its places, and to gather news about its conditions, events and societies, and what Al-Andalus possesses of the elements that attract them, and on top of that is their knowledge of the extent of the desire of the people of Andalusia to teach, learn and acquire knowledge, and the extent to which the princes of Andalusia encourage expatriates to it

Among the scholars who carried the Eastern books to Andalusia were:

1- Abdul Aziz bin Al-Hussein bin Suleiman bin Al-Haytham bin Habib Al-Zajaj, who came to Al-Andalus with his father Al-Hussein in about (320 AH / 932 AD), and he had books on asceticism including (Deliverance to the Road) by Muhammad bin Al-Mubarak Al-Suri and so on .

2- Ibrahim bin Bakr al-Mawsili, who came to Andalusia and entered Seville, and spoke about it on the authority of Abi Al-Fath Muhammad Al-Hussein Al-Azdi Al-Mawsili in his book (On the Weak and Al-Matroomkin) .

3- Abu Ali Ismail bin al-Qasim bin Abdoun bin Harun al-Qali (d. 356 AH / 966 CE), he left Baghdad in the year (328 AH / 939 CE) to Andalusia, and entered Cordoba, and the people heard from him and read about him the books (Language), (Al-Akhbar) and (Al-Amali) Ibn Khair drew attention to what Abu Ali Al-Baghdadi Al-Qali brought from the news, we mention it :

- Entrance to the coolant, (one part).
- (Al-Muhadhdhab) , (two parts).
- The book (Al-Ahbas) by Abu Nasr (two parts).
- (Presentations) by Ibn Darstawayh, (seven parts).
- The book (Saddle and Bridle) by Ibn Duraid, Al-Qali said (Tamm, I read it).

4- Abu Bakr Ahmad bin al-Fadl ibn al-Abbas al-Bahrani al-Dinuri al-Khafaf (d. 349 AH / 960 CE), Abu Jaafar Muhammad bin Jarir al-Tabari heard his book on the history known as (Thail Al-Mudhail) and (Frank Al-Sunnah) and (Virtues of Jihad) and his message (Al-Tabseer) to the people Tabaristan, and he heard from Abu Bakr Muhammad bin Ahmed Al-Baghdadi his book on (Al-Hawl), he entered Andalusia and updated these books

5- Abu Jaafar Ahmad bin Muhammad bin Harun al-Baghdadi, who entered Andalusia, some of the books of Abu Muhammad Abdullah bin Muslim bin Qutaybah, a narration on the authority of his son Abu Jaafar, and some of the books of Amr bin Bahr al-Jahiz a novel .

6- Ishaq bin Imran; Known as "Sa'ah" (d. 294 AH / 906 CE), the Baghdadi doctor skilled in the profession of medicine, expert in the sayings of Greek philosophers, and the scientist with the origins of the first, and what mental sciences reached in the Abbasid era in terms of advancement and progress in Baghdad, and the author of the works in the field of medicine and nature that he classified Ibn Jaljal praised him by saying: (By this medicine appeared in Morocco, and I knew philosophy, and he was a skilled and distinguished physician who composed compound medicines) .

7- Abu Bakr Muhammad bin Abd al-Malik bin Muhammad bin al-Sarraj al-Shamantari (d.549 AH / 1154 CE) entered Andalusia, carrying his book (Attention to the Kernels on the Virtue of Expression)

8- Abu Bakr Ahmad ibn al-Fadl ibn al-Abbas al-Bahrani al-Dinuri al-Khafaf (d. 349 AH / 960 CE), one of the students of al-Tabari, moved to Andalusia, and entered Cordoba (341 AH / 925 CE) with him (Kitab al-Tabari's interpretation) which is one of the most important interpretations that entered Andalusia .

9- Ali bin Ibrahim bin Ali, known as Ibn al-Khazen , he traveled to Andalusia and carried with him the book (Healing the Chests in the Tafsir of the Qur'an) by Abu Bakr al-Naqqak al-Baghdadi (d. 351 AH / 962 CE) and spoke about it in Toledo in (422 AH / 1030 CE) .

The second topic: the oriental books that entered Andalusia

First: Books of the Sciences of the Noble Qur'an and Books of the Prophet's Biography: The books of the sciences of the Qur'an and the Prophet's biography have received great attention by Muslims in Andalusia, and great interest from scholars in writing, recording and explanation, and it was one of the first topics that gained the attention of Andalusians during their presence in the East, so they entered it in early time:

A- Books of Sciences of the Noble Qur'an:

1- The book (Rulings of the Noble Qur'an): by Judge Ismail bin Ishaq , transmitted by Abu Omar Ahmad bin Dahim al-Qurtubi (d.338 AH / 949 CE) .

2- Book (The Meanings of the Qur'an) for glass; Among those who transmitted it: Abu Muhammad Abdullah bin Muhammad bin al-Qasim bin Hazm al-Thaghri (383 AH / 993 CE) , and Abu Abdullah Muhammad bin Mufarj bin Abdullah al-Maafari al-Qurtubi (d. 371 AH / 981 CE) .

3- The book (The Virtues of the Qur'an) by Abu Ubayd Al-Qasim bin Salam : It was transmitted by Abu Uthman Saeed bin Marwan bin Malik Al-Hadari, Al-Tatili (d.335 AH / 946 AD) .

4- The book (Interpretation of the Qur'an) by Yahya bin Salam al-Basri al-Qayrawani , and it was transmitted by Abu Luay Yassin bin Muhammad bin Abd al-Rahim al-Ansari from the people of Bejaia (320 AH / 932 CE) .

5- The book (Interpretation of the Qur'an) by Al-Basri Judge Abi Al-Hassan Ali bin Muhammad Al-Mawardi (d. 450 AH / 1029 AD), transmitted by Ali bin Abi Al-Qasim bin Abdullah Al-Sarqasti (d.420 AH / 1029 AD) .

6- The book "Gharib al-Qur'an" by Ibn Qutaybah al-Dinuri al-Baghdadi (d. 276 AH / 889 CE), transmitted by Abu Muhammad Qasim bin Asbagh al-Bayani .

7- The book (The Metaphor of the Qur'an) by Abu Ubaidah Muammar ibn al-Muthanna al-Basri al-Baghdadi (d.208 AH / 823 CE), and it was included by Abu Muhammad Qasim bin Asbagh al-Thani .

8- The book (Rulings of the Qur'an) by Ismail bin Ishaq al-Azdi, judge of Baghdad (d. 282 AH / 895 CE), and its importance increased because it focuses on Maliki jurisprudence in the interpretation of verses of rulings, and it was included by Abu Omar Ahmad bin Dahim bin Khalil al-Qurtubi (d.338 AH / 949 CE) .

9- The book (Interpretation) attributed to Ibn Abbas, the narration of Muhammad bin al-Sa'ib bin Bishr al-Kalbi al-Kufi (d. 146 AH / 763 CE), and it was transmitted by Abu Zaid Abd al-Rahman bin Saeed al-Tamimi al-Jaziri al-Qurtubi (d.265 AH / 878 CE) .

10- The book (Interpretation of the Qur'an) by Luquia bin al-Jarrah : It was transmitted by Muhammad bin Isa bin Abdul Wahid al-Ma'afari al-Qurtubi, known as al-Asha (d.222 AH / 836 CE) .

11- The book (Minhaj al-Qudah), which was transmitted by Muhammad bin Yusuf bin Matrouh bin Abd al-Malik al-Qurtubi (d.271 AH / 884 CE) .

12- The book (Risalah al-Shafi'i): It was transmitted by Abu Abd al-Rahman Baqi bin Mukhalled al-Qurtubi (d.276 AH / 889 CE), and Abu Zakaria Yahya bin Abdul Aziz al-Kharaz (d.295 AH / 907 CE) .

13- The book (Al-Shafi'i Al-Kabir), which was written by Abu Omar Yusuf bin Muhammad (d. 383 AH / 993 CE) in its one hundred and twenty volumes , transmitted by the scholar Abu Abd al-Rahman Baqi bin Mukhalid .

14- The book (The Laws of Prayer) by Ayoub bin Suleiman, transmitted by Abu Abd al-Rahman Ahmad bin Ibrahim bin Farwa al-Lakhmi al-Qurtubi (d. 290 AH / 902 CE), who entered Iraq .

15- The book (Al-Amwal) by Abu Ubayd, which was transmitted by Abu Omar Yusef bin Muhammad Al-Hamdani to Andalusia .

16- The book (Ibn Al-Mawaz) : It was introduced by the scholar Abu Abdullah Muhammad bin Battal bin Wahb bin Abdul-Ala al-Tamimi from the paper (d. 366 AH / 976 CE) .

17- (Issues of Al-Layth) Jurisprudence: The first to introduce it is Abu Abdullah Muhammad bin Ismail bin Muhammad al-Ansari from Rayyah (d. 394 AH / 1003 AD) .

18- The book "Al-Gharibeen" by Abu Ubayd Ahmad bin Muhammad Al-Harawi (d. 401 AH / 1011 CE) : It is concerned with the strange of the Qur'an and hadith, and was introduced by Al-Andalus Abu Imran Musa bin Saada from Murcia (d. 514 AH / 1120 CE) .

19- The book (Al-Moudawana): It is for the sake of books in the doctrine of Imam Malik and one of its branches that collected all the chapters of jurisprudence, by Abu Abdullah Abd al-Rahman bin al-Qasim al-Maliki (d. 191 AH / 806 CE) , transmitted by Abu al-Fadl Amira bin Abd al-Rahman bin Marwan al-Atiqi From the destruction of (d.238 AH / 852 CE) .

20- The book "Al-Naskh and Al-Masukh" and "Arabization of the Qur'an" by Abu Ja'far Ahmad bin Muhammad bin al-Nahhas , transmitted by Abu Abdullah Muhammad bin Mufarj bin Abdullah al-Maafari al-Qurtubi (d. 371 AH / 981 CE) and is known as the boy, and he is the first to introduce them to Andalusia with a narration () .

21- The book (Verification of the Answer to Whoever Was Permissible for what he missed from the Book) by Abu Al-Hassan Ali bin Al-Mofid Al-Maqdisi , transmitted by Abu Abdullah Muhammad bin Ibrahim bin Abdullah Al-Maliki, who left for the East

22- The book (Endowment and Initiation) by Abu Bakr Muhammad bin Al-Qasim Al-Anbari (d. 328 AH / 939 AD) In the science of readings, it was introduced by Al-Andalus Abu Ali Al-Hassan bin Khalaf bin Yahya Al-Umayyad, and is known as Ibn Prinjal .

23- Recitation of Nafi' : The first person to enter it was Abu Muhammad al-Ghazi bin Qais al-Qurtubi (d.199 AH / 814 CE), he traveled to the East, and he recited the Qur'an on (Nafi' bin Abi Naim), the reader of the people of Medina, and went to Andalusia .

24- (Workshop reading) introduced by Abu Abdullah Muhammad bin Waddah bin Bazih al-Qurtubi (d. 286 AH and it was said 287 AH / 899 CE or 900 CE). He had two trips to the East. He narrated the reading on the authority of Abd al-Samad bin Abd al-Rahman on the authority of Warsh, he had a copy from him, and heard from him .

25- The book (Al-Shatibiya) , transmitted by Abu Bakr Muhammad bin Muhammad bin Waddah Al-Lakhmi Al-Andalusi Al-Thaghri (d.634 AH / 1236 AD) to Andalusia and the Maghreb and narrated it to them. He went to the East as a pilgrim, so he read (Al-Shatibiyyah) according to its presenter Abi Al-Qasim .

26- The book (Al-Hadi fi Al-Qira'at) by Abu Abdullah Muhammad bin Sufyan Al-Qayrawani (d. 415 AH / 1024 CE), entered by Muheb bin Al-Hussein from the people of Al-Thaghr Al-Sharqi, he left as a pilgrim and heard in Kairouan from Abu Sufyan his book .

27- The book (Al-Irshad and Completing the Interest in the Recitations) by Abu Al-Tayyib Abd Al-Moneim bin Ubayd Allah bin Ghalboun Al-Muqira, entered by Abu Abdullah Muhammad bin Shureh Al-Muqri (d.539 AH / 1144 CE), he was transferred to the East, and he transferred to Andalusia more than forty books, most of which were narrated on the authority of their authors In the sciences of the Qur'an, literature, hadith and jurisprudence .

28- The book (Introduction to the Readings) by Abu Ali Al-Hassan Al-Baghdadi, which he heard from his author in Fustat, Egypt .

B- Books of Hadith: The first to enter hadith narrations are:

- The modern jurist Abu Amr Muawiya bin Saleh al-Hadrami al-Homsi (d.125 AH / 742 CE), he moved to Andalusia, and when Abd al-Rahman ibn Mu'awiyah entered the district of Cordoba and disagreed with the year of his death .

Abu Saasa bin Salim al-Shami, a jurist and modernist from the companions of al-Awza'i, and he was the first to enter Andalusia

- Al-Awza'i school of thought, he died in the year (d. 192 AH / 807 AD), and in a second narration it was said: (180 AH / 796 AD) .

- Abu Abdullah Isa bin Dinar bin Waqid al-Ghafiqi from Toledo, and he lived in Cordoba (d. 212 AH / 827 CE), and he moved to the East and entered Baghdad, and he transferred the doctrine of Imam Malik to Andalusia, carrying with him the book (sales) .

Among the books of hadith that entered Andalusia:

1- Sahih Al-Bukhari: It was transmitted by a number of scholars and hadiths to Andalusia, the most prominent of whom are:

- Abu Omar Ahmad bin Ishaq bin Marawan al-Ghafiqi al-Qurtubi (d. 372 AH / 982 CE) .

Abu al-Qasim Asbagh bin Qasim bin Asbagh from Astija (d. 363 AH / 973 CE) .

2- The book (Sahih Muslim): Among the most prominent scholars and hadiths who transmitted it are:

- Abu Abd al-Rahman Musa'id bin Ahmad bin Musa'id al-Asbahi, from the people of Ariola , he traveled to the East, and met in Mecca Abu Abdullah al-Tabari, so he heard from him (Sahih Muslim) .

- Abu Imran Musa bin Saada, from the people of Murcia, he moved to the East and transcribed (Sahih Bukhari and Muslim) .

3- Sunan al-Nasa'i : it was transmitted to Andalusia by the scholar Abu Abdullah Muhammad bin Ismail bin Muhammad al-Ansari from Rayya (d. 394 AH / 1003 CE) .

4- Musnad of Ahmad bin Hanbal: It was transmitted by Abu Muhammad Abdullah bin Muhammad bin al-Qasim bin Hazm al-Thaghri from Qalat Ayyub (d. 383/993 CE) .

5- Musnad bin Abi Shaybah : It was introduced by Al-Andalus, the scholar Abu Muhammad bin Abdullah bin Muhammad bin Salih al-Umayyad al-Hajari

6- Musnad of Abu Dawud al-Sijistani : It was entered by Al-Andalus by Abu Umar Ahmad bin Dahim bin Khalil al-Qurtubi (d. 338 AH / 949 CE) .

7- Sunan al-Tirmidhi : It was entered by Al-Andalus by Abu Muhammad Qasim bin Asbagh bin Muhammad al-Tirmidhi al-Qurtubi (d. 340 AH / 951 CE) .

8- Sunan al-Tartoushi : It was transmitted by the modern scholar Abu Imran Musa bin Saada (d. 514 AH / 1120 CE) from Murcia .

9- The Musnad of Asad bin Musa : It was transmitted by Abu Uthman Saeed bin Othman Al-Tajibi Al-Qurtubi (d. 305 AH / 917 AD) .

10- Sunan al-Bayhaqi : It was reported by Abu Jaafar Ahmad bin Muhammad al-Kanani al-Mursi (d.628 AH / 1230 CE) .

11- Al-Faryani's Musnad : It was reported by Abu Abdullah Muhammad bin Musa bin Hashem al-Qurtubi (d. 307 AH / 919 CE) and is known as (Al-Aqshtin) .

12- The compiler of Abi Saeed Ibn Al-Sakan in Al-Sahih from Al-Sunan, transmitted by Al-Andalus: Abu Al-Qasim Asbagh bin Abdullah bin Masarah Al-Hanat Al-Qurtubi (d.

13- Musannaf Ibn Uyaynah : It was reported by the scholar Al-Andalus, Abu Abdullah Muhammad Ibn Abd al-Salam Al-Khashni (d. 286 AH / 899 AD) .

14- Ibn Wahab Mosque : It was transmitted by Muhammad bin Yusef bin Matrouh bin Abd al-Malik al-Qurtubi (d. 271 AH / 884 CE) .

15- Musannaf Abdul Razzaq : It was transmitted by Al-Andalus Al-Hassan bin Saeed bin Idris Al-Ketami Al-Qurtubi (d. 332 AH / 943 AD) .

16- Mujam al-Tabarani , transmitted by Al-Andalus Abu Al-Khattab Majd al-Din Umar bin Al-Hassan bin Ali Al-Andalusi .

17- The Great Mosque of Sufyan : It was reported by the scholar Abu Zakaria Yahya bin Abdul Aziz and is known as Ibn al-Kharraz (d. 290 AH / 902 CE) .

18- Gharib al-Hadith to al-Khattabi: It was transmitted by Al-Andalus, the scholar and the hadith of Abu Abdullah Muhammad bin Abdullah bin Abi al-Fadl al-Salami al-Mursi (d.655 AH / 1257 CE) .

C-books of fiqh:

1- Explanation of the book (al-Mukhtasar al-Kabeer by Ibn Abd al-Hakam): Explanation of Abu Abdullah Muhammad bin Abdullah al-Abhari (d. 375 AH / 986 CE), one of the sheikhs of the Malikis in Iraq .

2- The book (Explanation of Mukhtasar Ibn Abd al-Hakam al-Sagheer) by Abu Bakr Muhammad ibn al-Jahm al-Samri (d. 277 AH / 891 CE), transmitted by al-Andalus Muhammad bin Uthman al-Azdi al-Zarqasti

3- The book (Al-Illal) by Ibn Hanbal: it was transmitted by the scholar Abu Muhammad Abdullah bin Muhammad al-Thaghri from Qalat Ayyub (d. 383 AH / 993 AD) .

4- The book (Al-Zahi) by Abu Ishaq Muhammad bin Al-Qasim bin Shaaban (d. 355 AH / 966 CE), transmitted by Al-Andalus, Abu Al-Mutrif, Abd Al-Rahman bin Khalaf Al-Tajibi .

5- The book (Al-Iqna ') by Abu Bakr Muhammad bin al-Mundhir al-Nisaburi (d. 318 AH / 930 CE): It was entered by al-Andalus by Abu Uthman Saeed bin Othman al-Jadami, and he had heard it from him

6- The book (Al-Ashraf) by Abu Bakr bin Ayman : It was entered by Abu Al-Hakam Munther bin Saeed bin Abdullah Al-Ballouti Al-Kazni Al-Qurtubi (d. 355 AH / 965 AD) .

7 - The book (Mukhtasar al-Umda) by Ibn Rashiq : It was entered by Al-Andalus by Abu Bakr Muhammad bin Abd al-Malik bin Muhammad bin al-Sarraj al-Shentimri (d.549 AH / 1154 CE) .

8- Al-Atbi extractor : It was entered by Abu Yahya Muhammad ibn Usama al-Hajri al-Zarqasti (d. 287 AH / 900 CE) .

Second: Introducing Arabic language books:

The Arabic language was distinguished as the language of the Noble Qur'an. It is necessary for a non-Arab Muslim to learn the language of the Qur'an, and to master it. With mastery of it, it is easy for him to understand the Noble Qur'an and the noble Prophet's Sunnah. Therefore, it is self-evident that Arabic will spread anywhere Islam reaches, but non-Muslims in Andalusia learn Arabic, and distracting them from their mother tongue, and the most important books of the Arabic language and its sciences that entered Andalusia are:

1- The Book of Sibawayh : It was reported by a number of scholars of Andalusia, the most prominent of whom are:

Abu Abdullah Muhammad ibn Musa al-Qurtubi, known as Al-Aqshtin (d. 307 AH / 919 AD) .

- Muhammad bin Yahya bin Abd al-Salam al-Azdi al-Qurtubi, the grammarian al-Jiani known as al-Rabahi (d. 358 AH / 968 CE) .

2- The book (Al-Kafi) in grammar : It was reported by a number of scholars, including:

Abu Suleiman Abd al-Salam bin al-Samh al-Hawari .

- The book (The Verses) by Sibawayh: Transferred to Andalusia: Abu Bakr Yahya bin Saadoun bin Tamam al-Azdi al-Qurtubi (d. 567 AH / 1171 CE), nicknamed (Dia al-Din) .

3- The book (Al-Kamil) by Al-Mroudar : Among those who entered Al-Andalus:

- Abu Muhammad Qasim bin Asbagh bin Muhammad al-Qurtubi, known as al-Bayani (d. 340 AH / 951 CE)

4- The book (Anecdotes) by Abu Ali Ismail bin al-Qasim al-Baghdadi al-Qali, entered by al-Qali himself al-Andalus .

5- The book Nawader Ali bin Abdul Aziz al-Jarjani, entered by Abu Sulayman Abd al-Salam ibn al-Samh al-Hawari .

6- The book (Anecdotes) by Ibn Abi Zaid: It was entered by Abu Abdullah Muhammad bin Omar bin Yusuf bin al-Fakhar al-Qurtubi (d.419 AH / 1028 CE) .

9- The book (Diwan Abi Tammam) : It was included in Al-Andalus by Abu Abd Al-Malik Othman bin Al-Muthanna Al-Qurtubi (d. 273 AH / 886 AD) .

10 - Maqamat al-Hariri : The most prominent of those who entered it: Abu Ali al-Hassan bin Ali bin Omar al-Ansari al-Battalusi .

11- The book (Al-Bayan and Al-Tabeen) by Al-Jahiz: Among the most prominent of those who were introduced by Andalusia: Abu Bakr Faraj bin Salam Al-Qurtubi .

12- The compiler of Abi Saeed Ibn Al-Sakan in Al-Sahih from Al-Sunan, transmitted by Al-Andalus: Abu Al-Qasim Asbagh bin Abdullah bin Masarah Al-Hanat Al-Qurtubi (d.

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5- The book Nawader Ali bin Abdul Aziz al-Jarjani, entered by Abu Sulayman Abd al-Salam ibn al-Samh al-Hawari .

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2- Maqamat al-Hariri : The most prominent of those who entered it: Abu Ali al-Hasan bin Ali bin Omar al-Ansari al-Battaliusi .

3- The book (Al-Bayan and Al-Tabeen) by Al-Jaheer: Abu Bakr Faraj bin Salam Al-Qurtubi is among the most prominent of those who were introduced by Andalusia

4- The book (Clear) by Ibn Habib: It was entered by the scholar Abu Salamah Fadl bin Salamah bin Jarir al-Juhaini (d.319 AH / 930 CE) .

5- The book (Al-Faseeh) by the Fox of Al-Kufi : It was entered by Abu Muhammad Qasim bin Asbagh Al-Tabti (d.324 AH / 935 AD) .

6- The book (Adab al-Kateb) by Ibn Qutaybah: it was transmitted by Abu Imran Musa bin Saada from Murcia (d.

7- The book (Al-Kasaei) : It was transmitted by the scholar Judi bin Othman al-Nahawi al-Absi from Morur (d. 198 AH / 813 CE). He met Alexei, Fara, Abu Jaafar al-Ra'asi and others.

8- The book (Al-Fusos for Saed Al-Baghdadi) in literature: It was transmitted by Al-Andalus, the scholar Abu Muhammad Abdul-Aziz bin Ahmed bin Al-Sayyid Al-Andalusi Al-Balansi (d.427 AH / 1035AD) .

9- The book (Al-Nahij fi Sharh What Shakal Al-Jamal by Al-Zajaji): It was entered by Mikhlif bin Fath bin Judi Al-Qaisi Al-Babri, known as Ibn Abi al-Muta (d.

Third: Biography books, history and genealogy:

Biography books were among the first topics that caught the attention of Andalusians, while they were in the East, so they introduced it at an early date, and most notably:

1. The book (The Biography of the Prophet) by Muhammad bin Ishaq al-Muttalbi (d. 151 AH / 768 CE), as it was introduced by a large group of scholars.

2. The book (The Biography of the Prophet) by Ibn Ishaq al-Muttalibi Tahdheeb Abd al-Malik bin Hisham, entered by Muhammad bin Abd al-Salam al-Khashni (d. 286 AH / 899 CE) .

3. The biography of Abu Ishaq al-Fazawi (d. 186 AH / 802 AD), which was entered by Muhammad bin Waddah bin Bazih al-Qurtubi (d. 287 AH / 900 CE)

4. The book (Maghazi, the Messenger of God, may God bless him and grant him peace) by Musa bin Uqba (d. 141 AH / 758 CE), entered by Qasim bin Asbagh al-Thani .

5. The book (Biography of Omar bin Abdul Aziz) by Al-Durqi , entered by Baqi bin Mukhled.

7- The book (The Caliphs) by Abu al-Hasan Ali bin Muhammad bin Abdullah al-Madani (d.224 AH / 838 CE), entered by Yahya bin Asbagh bin Khalil al-Qurtubi (d. 305 AH / 917 CE) .

8- The book (Al-absorption) by Abu Umar bin Abdul-Barr, transmitted by the scholar Abu Ali Hassan bin Ibrahim bin Muhammad al-Jadhmi from Malaga .

9- The Book of Al-Mashhad , by Muhammad bin Abd al-Rahim al-Barqi, entered by Abu Abdullah Muhammad bin Abd al-Salam al-Khashni (d.286 AH / 899 CE) .

As for the history books, which successively entered Andalusia at the hands of its students and scholars who left for the East, among the most prominent are:

A. The book (History) by Caliph bin Khayat al-Asfari (d.240 AH / 854 CE) in ten parts, and his book in (At-Tabaq), included by the scholar Baqi bin Mukhled .

- B. The book (History) by Abu Hafis Amr bin Ali bin Bahr al-Bahli al-Basri al-Falas (d. 249 AH / 863 CE), which is three volumes, entered by Muhammad bin Abd al-Salam al-Khashni .
- C. The book (History) by Abu Bakr Muhammad bin Ali bin Marawan al-Baghdadi, which is in six parts, was entered by Ahmad bin Saeed bin Hazm al-Muntijili (d.350 AH / 961 CE) .
- D. The book (History) by Abu Zar'ah Abd al-Rahman bin Safwan al-Dimashqi (d. 281 AH / 894 CE) in five parts, entered by: Khalaf bin Qasim, known as Ibn al-Dabbagh (d. 393 AH / 1002 CE) .
- E. The book (History) of Ahmad bin Zuhair bin Abi Khaithama (d. 279 AH / 892 CE), its parts amounted to a hundred volumes , and Qasim bin Asbagh Albayani (d. 340 AH / 951 CE) is one of the most famous Andalusians who brought him to Andalusia .
- F. H- The books of Ibn Qutaybah al-Dinuri (d. 276 AH / 889 CE) (Uyun al-Akhbar), (Tabaqat al-Shuaraa), and (Knowledge) and others, entered by the scholar Abu Muhammad Qasim bin Asbagh al-Bhatti and shared with him , and Muhammad bin Zakaria al-Lakhmi (d.322 AH / 933 CE) .
- G. G- The book (History) at al-Tabari Muhammad bin Jarir (d. 310 AH / 922 CE) entitled (History of the Apostles and Kings), transmitted by the students of Andalusia who went to the East, including: Suleiman bin Muhammad bin Suleiman (d. 371 AH / 981 AD) .
- H. The Book of Al-Tarikh Al-Mouxil on the History of Al-Tabari by Abdullah bin Ahmed Al-Farghani (d. 362 AH / 972 CE) : It was transmitted by Yusuf bin Muhammad bin Suleiman Al-Hamdhani (d. Messengers and Kings, and some (Tahdheeb Al-Athar) and (Difference of Scholars) .
- I. The books of men: The first book of the East that entered Andalusia is the book (Khalifa bin Khayaf al-Asfari) in the classes in eight parts by the scholar Baqi ibn Mukhled .
- J. R- The Book of History by Ibn Khaithamah : It was transmitted by Abu Abdullah Muhammad ibn Ubayd, known as al-Dabaj al-Qurtubi (317 AH / 929 CE) .
- K. The book (History) by Ibn al-Barqi: It was transmitted by Abu Omar Ahmad bin Walid al-Ansari from the people of Bejaia (d. 376 AH / 986 CE) .
- L. Q- Book (History of Egypt) : It was introduced by the scholar Abu Abdullah Muhammad bin Ahmed bin Yahya al-Qurtubi, whose father is known as al-Qantouri (d. 348 AH / 959 CE) .
- M. U- The book (The History of Abi al-Bashr al-Dulabi in birth and death): the one who transferred it to Andalusia is the scholar Mawhib bin Abdul Qadir bin Mawhib from the people of Baja. On his journey .

As for the genealogy books: Andalusians have cared about them, including:

A- The book (Al-Nasab) by Abu Ubaid Al-Qasim bin Salam (d.224 AH / 838 CE), narrated by Muhammad bin Abd al-Salam Al-Khashni (d.286 AH / 899 CE) .

B- The book (The Lineage) by Zubair bin Bakkar Al Asadi , transmitted to Andalusia by Abu Yahya Zakaria bin Khattab bin Ismail al-Kalbi from the people of Tatila (d.337 AH / 948 CE) .

Among the history books of the countries that entered Andalusia are:

A- The book (The Virtues of Makkah) by Abu Al-Hassan Muhammad bin Nafi Al-Khuzai, entered by Muhammad bin Khalifa Al-Balawi (d. 392 AH / 1001 AD) .

B- The book (The Virtues of the Kaaba) by Abu Al-Hassan Muhammad bin Nafi Al-Khuzai, which was entered by Saeed bin Muhammad bin Sayyid, his father's Umayyad (d. 397 AH / 1006 AD) .

Fourth: Applied and Experimental Sciences:

The entry of books of applied and experimental sciences to Andalusia was delayed, unlike Islamic and linguistic sciences that moved to Andalusia from an early age due to their need for that. The interest of Andalusian scholars in applied sciences began in earnest in the first half of the third century AH, during the reign of Prince Abdul Rahman bin Al-Hakam Al-Awsat. The period that was keeping pace with the scientific renaissance that Baghdad witnessed at the level of mental and practical sciences, and the Caliph Abdul Rahman Al-Nasser and his son Al-Hakam Al-Mustansir had a great role in encouraging Andalusians to study these sciences, so they brought in the mothers of rare books and comprehensive encyclopedias in ancient and modern sciences, thus achieving scientific openness With the arrival of books of medicine, pharmacology, botany, mathematics, astronomy and chemistry, people began to read them, and began to teach and emulate them, and a lot of people moved to read the books of the early adopters and learn their doctrine , and the result of that was that a large number of scientists appeared in the scientific fields, and due to political stability and economic prosperity, It has a great impact on the revival of the Andalusian civilization, and Andalusia began to compete with the Islamic East in the scientific and civilizational position, and the most important of these is For books:

1- The Epistles of the Brothers of Purity : The first to be introduced by Andalusia is Abu al-Hakam, Amr ibn Abd al-Rahman al-Karmani al-Qurtubi (458 AH / 1065 CE) .

2- The book (The Almagest) by Ptolemy , and it was translated in Baghdad and it was confirmed by the ascendant of Al-Andalus, and Ibn Abi Issa'ah confirmed his entry into Andalusia .

- 3- The book (Al-Kanash / Abridged in Medicine) which was compiled by Aharn bin Ayn , transmitted by Umar bin Abdul Aziz bin Ibrahim bin Isa, known as Ibn al-Qotiyah (d. 367 AH / 977 CE) .
 - 4- The book “The Corresponding Medicines”, “Al Naga” and “The Management of the Healthy People” by Galen, on which the scholar Abu al-Qasim Khalaf bin Abbas al-Zahrawi relied on (d.403 AH / 1012 CE) in writing his book “Al-Tasrif for those unable to compose” .
 - 5- The book (The Insight) by John bin Masawayh .
 - 6- Book (Al-Mansouri), (Royal Medicine), (The Secret of the Medical Industry) book, and (Al-Hawi) book by Abu Bakr Al-Razi (d.320 AH / 932 AD) .
 - 7- The book (Al-Qanun) by Ibn Sina (d. 428 AH / 1037 CE) , Ibn Abi Issa'ah confirms his entry into Andalusia during the time of the Andalusian physician Abi Al-Ola bin Zahr (d.525 AH / 1134 CE) .
 - 8- Ibn Sina's Argouzah in medicine, as the doctors of Andalusia dealt with it as an explanation, and a commentary by the philosopher, the doctor (Ibn Rushd) al-Qurtubi (d.595 AH / 1198 CE), and his student doctor Abu al-Hajjaj Yusuf bin Talmus (d.620 AH / 1223 CE) .
 - 9- The book (Authorizing the Content in the Revision of the Law) transmitted by a merchant from Iraq who brought a copy to Andalusia .
 - 10- The book (Individual Medicines) by Galen and the book (The Hawi) by Al-Razi. Abu Bakr Muhammad bin Yahya bin Al-Sayegh reviewed it, and is known as Ibn Bajah from Al-Andalus .
 - 11- The book (Al-Kamil fi al-Muadin al-ma'adiyya) by Ali bin Abbas al-Majusi (d. 384 AH / 994 CE) .
 - 12- Compilations of Ahmad bin Ibrahim bin Khalid al-Qayrawani, known as Ibn al-Jazzar, was a preservative of medicine, a study of books, a collector of early collections and one of his most important works that entered Andalusia .
- A- A book (On Single Medicines) known as dependence.
B- His book (On Combined Medicines) known as prostitutes.
C- As a cursive in pathology known as the traveler's zad , it was introduced by Umar bin Hafis bin Buraq .

Conclusion

Through research and study, it became clear that no nation of nations cared about the book the care of Arabs and Muslims for it, for they loved the book and were proud of its authorship and acquisition, and the Arab Islamic civilization considered the book a guide and a treasure, so it relied on it and took care to publish it in a way that surpasses all previous civilizations, so it is not close to civilization In the number of books that spread in the world at the time.

Sources, whether Islamic or non-Islamic, emphasized that Muslims in Andalusia had a passion and passion for books to collect and read, and strive to obtain it, spend everything they possessed, and ride the difficult in reaching them, and this passion and fondness was not limited to a specific group, but included All groups of Andalusian society; Caliphs and princes, scholars, students, the rich and the poor, so they received the oriental books that came to them with a generous reception, and they brought them down from themselves a fine house.

The books of Islamic sciences, the books of the Arabic language and its sciences have received great attention and great interest from the scholars in Andalusia, recording, recording and explaining, and then, in succession, books of history, biographies, genealogies, and applied sciences entered the hands of students, and scholars of Andalusia who went to the East, and returned with what The Levantine books were accessible to them, and preserving the oriental books in the books was one of the means of transferring them to Andalusia, dictating them and copying them again, thus achieving the scientific and intellectual openness between the East and Andalusia, and some scholars of the East contributed to the transfer of books themselves when they came to Andalusia, and merchants also contributed to the introduction of Andalusia, the Levantine books, so the markets were set up especially for selling books and auctions, and the people of Andalusia were the oldest in buying and possessing books, and establishing public and private libraries, and this was considered a form of feats and praises. Which entered Andalusia due to its large number, and in various sciences and arts, which lasted for several centuries, so researchers recommended attention representing these topics, which reveal to us our Arab civilization Islamic ancient, which was established on the land of Andalusia.

One of the pillars of Andalusia civilization is the freedom to move ideas and books despite the political disparity, and this communication was reflected in the scientific maturity, and the completion of the growth of the scientific personality of Andalusia. The Arabs and Muslims in Andalusia built a lofty civilization, which is an extension of their civilization in the East. The Arabic language was one of the pillars as it became the language of the country. Especially in transactions and education.

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