

# PalArch's Journal of Archaeology of Egypt / Egyptology

## THE WISE OF ANDALUSIA AND ITS POLITICAL AND RELIGIOUS IMPACT ON ANDALUSIAN SOCIETY

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**Nasur Abid Albaker Mahmoud, Ghalib Mahmoud Hamza. The Wise Of Andalusia And Its Political And Religious Impact On Andalusian Society-- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(3), 2142-2156. ISSN 1567-214x**

**Keywords: wise of Andalusia, Maliki school, Yahya bin Yahya, Cordoba.**

### ABSTRACT

This research dealt with the life of one of the jurists of Andalusia, Yahya bin Yahya bin Katheer, and its impact on spreading the Maliki school of thought in Andalusia after he traveled to the Hijaz and studied at the hands of Malik bin Anas when he was 28 years old. The most famous and best of al-Muwatta's novels is the one of Yahya in Andalusia, and he was with his imamate and his religion ,respectful to the princes and refused to take any position in the state. The researcher reached a number of results, including: The wise of Andalusia is a title that Malik bin Anas gave to the jurist Yahya bin Yahya, who was a jurist of good opinion and was the front of his country and the one who was followed by them and the perspective and relied upon and heard from him by the sheikhs of Andalus in his time. The fatwa of Andalus became dependent on Yahya's opinion and saying And adopted in his novel the Book of Muwatta. The narrators followed him and published Malik's doctrine in Andalusia, and people began to hear the Muwatta from Yahya and admired his tradition. They imitated him and followed him, and to live with his imamate and his religion became a great position among the Umayyad princes of Andalusia, especially after he refused to accept his appointment as a judge in the states or in Cordoba. He had a greater position than judges among the princes there for his asceticism in the judiciary and his reluctance to accept it. The research is divided into an introduction, two papers and a conclusion. The first topic dealt with its name, lineage, origin, and the reason for naming it as the sake of Andalusia and its sheikhs. The second study dealt with its scientific standing in Andalusia and its impact on the dissemination and confirmation of the Maliki school of thought in Andalusia and its participation in the Arabith revolution.

**Keywords: wise of Andalusia, Maliki school, Yahya bin Yahya, Cordoba.**

### INTRODUCTION

Yahya bin Yahya was one of Malik bin Anas's students, after he travelled to the East when he was 28 years old and transferred his knowledge to Andalusia, and he was the one who called him "the wise man of Andalusia." When Yahya returned to Andalusia, he published Malik's doctrine in Andalusia. He was with his imamate, religion and he was respectful by the princes as well. He was virtuous and preacher and did not want to receive any position in the Andalusian state, so he was the highest number of judges among the princes there, due to his asceticism in the judiciary and his refusal to take over the judiciary in Andalusia. He refers only to his companions and those who follow his doctrine, and he would have had a great impact in the Arabath revolution.

He was at the head of the people of Cordoba and from among the righteous jurists who revolted against the Emir Al-Hakam bin Hisham in the year (187 AH / 802 AD) and decided to depose him for not adhering to the legal rulings and trying to tyranny with the ruling and drinking alcohol and dispensing with the advice of jurists and freezing their role. Yahya fled to Toledula and then he was trusted, so the Emir wrote the ruling to him. He was given safety, and his belongings and money were returned to him, so he returned to Cordoba, the last days of the rule, and he gained a prominent position and his participation in the administration of the country. No one of the scholars of Andalusia since its entry into Islam has been given the privilege, the greatness of fate and the majesty of the remembrance of what was given to Yahya bin Yahya and this is what we will discuss in this research.

### *His name and lineage*

He is Yahya bin Yahya bin Katheer bin Wasslas, and it was said and Silasan<sup>1</sup> bin Shamlal or Shamal bin Mangaya<sup>2</sup> named Abu Muhammad, his origin is from the Berbers from a disadvantaged tribe from the Masmouda tribe<sup>3</sup> Tanga Bani Laith took over and was attributed to them<sup>4</sup> because Silas their grandfather became Muslim at my hand Yazid bin Abi Amer Al-Laithi (Laith Kinana)<sup>5</sup> It seems that this is the reason that made them belong to Bani Layth, and his father Yahya was called Abu Issa. Abu Issa all of them according to most of the sources, and this is what Ayyad<sup>6</sup> confirmed when he said (and they were known as Abu Issa) he entered with his nephew Nasr bin Isa in Tariq bin Ziyad's army<sup>7</sup>. And when many

<sup>1</sup> The meaning of Slasen in barbarism (hears them). Ibn Khallikan, The Deaths of the Notables, Part 6, p. 146

<sup>2</sup> They have the meaning of mangaya (murderer). Ibn Khallikan, The Deaths of the Notables, Part 6, p. 146.

<sup>3</sup> Masmouda: It is a tribe of the Berber prince from the people of Morocco. Al-Samani, Al-Nasab, vol. 12, p. 296; Al-Qalqashandi, The End of Arb, p. 422.

<sup>4</sup> Tangier: An ancient city standing on the face of the sea, inhabited by old people, it is a good city with markets and craftsmen, and it has the construction of boats. Ibn Hawqal, Image of the Earth, p. 79; Al-(5)Idrisi, Nuzhat Al-Mushtaq, Part 2, p.529.

<sup>5</sup> Idrisi, Nuzhat Al-Mushtaq, Part 2, p.529.

<sup>6</sup> Ibn Hayyan, Al-Muqtasab, p. 218; Al-Hamidi, Ego, p. 382; Al-Samani, Al-Ansab, pp. 296-297; Ibn Said, Morocco, vol. 2, p. 163; Al-Dhahabi, History of Islam, vol.5, p. 972; Al-Omari, Paths of Sight, Part 5, p. 572; Al-Asqalani, Tahdheeb Al-Tahdheeb, vol. 11, p. 300; Al-Maqri, Nafah al-Tayyib, part 2, p.9.

<sup>7</sup> Ayyad, The Perceptual Arrangement, Part 2, p. 379; Ibn Al-Khatib, The Briefing, Part 4, p. 319; Ibn Farhoun, Al-Dabaj, part 2, p. 357; Ibn Khaldun, Al-Abr, vol. 6, p. 299.

entered Andalusia, his son Yahya Al-Jazirah<sup>1</sup> and Shazona<sup>2</sup> entered the city, and Yahya was interested in science and learning<sup>3</sup>.

### ***His inception***

Yahya was born in the year (152 AH / 769 CE)<sup>4</sup> and after he grew up he asked his father to learn<sup>5</sup> and it seems that the reason for his request to learn is due to the encouragement of Ziad bin Abdul Rahman bin Ziyad, known as Bashtoun<sup>6</sup> for him

When he was attending with him while teaching his students and sitting with him, Ziad liked that and brought him close to him and said to him: (Oh son, if you are determined to learn, take some of your hair, and fix your attire). So he did that quickly. (The men about whom we carried knowledge are buried and you are unable to tell about those without them). <sup>7</sup>Muwatta 'Malik ibn Anas<sup>8</sup> heard from him and heard from Yahya bin Mudar al-Qaisi al-Andalusi<sup>9</sup> in Cordoba<sup>10</sup> and when he reached the twenty-eight years of age he left for the East<sup>11</sup> after Ziad borrowed money for him because he did not want to take from his father's money He traveled to Makkah and after performing the Hajj ceremonies<sup>12</sup>. He went to Medina and met Malik bin Anas and heard from him the Muwatta<sup>13</sup>, and his meeting was in the year in which Malik died, so he took the Muwatta' from him and changed the chapters of i'tikaaf. From the scholars and understood him there, then he traveled to Egypt and heard from its scholars<sup>14</sup> including Al-Layth bin Saad<sup>15</sup> and heard from Ibn Wahb.<sup>16</sup> And he heard from Abd al-Rahman ibn al-Qasim<sup>17</sup> his issues and took ten books from him and wrote what he heard from Ibn al-Qasim, who in turn heard it from Malik, then went to Medina to hear it from Malik himself and asked him about him and found him ill, so he stayed in Medina until Malik died and attended his funeral and heard also from Lance Bin

<sup>1</sup> Ibn Al-Fardi, History of the Scholars of Andalusia, Part 2, p. 176; Al-Dhahabi, Biography of the Nobles flags, vol. 8, p. 517; Ibn Khallikan, The Death of Notables, Part 6, p. 143; Al-Dhahabi, History of Islam, vol.5, p. 972.

<sup>2</sup> Perceptual arrangement, C3, p. 380.

<sup>3</sup> Al-Jazeera / a civilized city with a wall of stones and three gates and a house of industry inside the city and divided by a river called the River Honey, which is sweet and tasty and from which the people of the city drink and they have groves on this river. Al-Idrisi, Nuzhat Al-Mushtaq, vol. 2, p. 539.

<sup>4</sup> Shazona: a city in Andalusia, located to the west of Mozor, and it is one of the cities of Seville. Al-Hamwi, Mujam al-Buldan, vol. 3, p. 329.

<sup>5</sup> Ibn Al-Khatib, Al-Ihat, vol. 4, p. 319; Ibn Farhoun, Al-Dabaj, part 2, p. 357. Al-Dhahabi, History of Islam, vol. 17, p. 414.

<sup>6</sup> Ayyad, The Arrangement of Perceptions, Part 3, p. 379.

<sup>7</sup> Ayyad, Arrangement of Perceptions, Part 3, p. 380.

<sup>8</sup> He is Malik bin Anas bin Malik bin Abi Aamer bin Amr bin al-Harith, whose nickname is Abu Abd Allah, from the people of Medina. Saad, Ibn Aynia and others was the owner of the jurist of the people of Madinah, their mufti and their modernist.

<sup>9</sup> He has a translation within his Sheikhs, p.9

<sup>10</sup> Ibn Abd al-Barr, Al-Entikaa, vol. 1, p. 58; Ibn Khallikan, The Death of Notables, Part 6, p. 143; Al-Asqalani, Tahdheeb Al-Tahdheeb, vol.11, p. 301.

<sup>11</sup> Ibn Al-Fardi, History of the Scholars of Andalusia, Part 2, p. 176; Ibn Hayyan, Al-Muqtasah, p. 218.

<sup>12</sup> Ayyad, The Arrangement of Perceptions, Part 2, p. 379.

<sup>13</sup> Al-Maqri, Nafah al-Tayyib, part 2, p

<sup>14</sup> Ibn Khaldun, Al-Abr, vol.7, p. 681.

<sup>15</sup> Translated within his Sheikhs, p.9

<sup>16</sup> Translated within the Sheikhs, p.9

<sup>17</sup> Translated within the Sheikhs, p.8

Ayyad<sup>1</sup> then returned to Andalusia after gaining a lot of knowledge<sup>2</sup> and after he settled in Andalus for a little while his father died on the island, so he took his father's money, then he returned to Hajj, met the owners of his father and returned to Andalusia. The narrators have taken to spread the doctrine of Malik in Andalusia and took people

They hear the Muwatta 'from Yahya and they admired his tradition, so they imitated him and followed him, and he was the last to tell about his son Ubaid Allah<sup>3</sup>. And Yahya, along with his imamate and his religion, became a great position among the Umayyad princes of Andalusia when he refused to accept his appointment as a judge in the states, a state in Cordoba. He had a greater status than the judges among the princes there, due to his asceticism in the judiciary and his reluctance to accept it<sup>4</sup> and this was confirmed by the sources that mentioned him<sup>5</sup> and said": (No one of the people of knowledge in Andalusia has been given the privilege and greatness of fate and majesty of remembrance since I entered Islam what Yahya bin Yahya gave) and Prince Abd al-Rahman bin al-Hakam (206-238 AH / 821-852 CE)<sup>6</sup>. He respects him like respect for the father and he does not refute his saying and consult him in all his affairs and whoever entrusts him and isolates him. Therefore, the judges increased in his period and he preferred with his intelligence to his knowledge, and Prince Abdul Rahman urged him in his jurisdiction over the judiciary. Yahya told him that the place in which I am more beneficial and better for you than what you want. If people grieve from a judge, they sit with me, and I look at his judgments for you. 848 A.D.), aged 82 years,<sup>7</sup> and was buried in the tomb of Ibn Abbas, in which it was watered by the apparent place of Cordoba<sup>8</sup> outside the eastern part of Cordoba<sup>9</sup>.

### ***The reason for his name the wise of Andalusia***

When Yahya bin Yahya<sup>10</sup> arrived in the east, and in particular to Medina, he met Malik bin Anas<sup>11</sup> and Malik showed his admiration for Yahya's way and his intelligence<sup>12</sup> and one day Malik was in his council and Yahya was sitting among his companions, and they heard a noise outside because an elephant was outside, so all of Malik's friends went out to see The elephant while Yahya remained seated, so Malik said to him: (Malik did not go out to look at the elephant because it is not in Andalusia). Yahya said to him, I came from Andalusia to look at you

<sup>1</sup> Translated within his Sheikhs, p. 11.

<sup>2</sup> Al-Dhahabi, History of Islam, vol. 17, p. 415; Al-Omari, Paths of Sight, Part 2, pp. 572-574.

<sup>3</sup> Ibn Abd al-Barr, Al-Entekaa, p. 59; Al-Asqalani, Tahdheeb Al-Tahdheeb, vol.11, p. 301.

<sup>4</sup> Al-Hamidi, Etzah, p. 383; Al-Dhaby, The view of the petitioner, p. 511.

<sup>5</sup> Iyad, Arranging Perceptions, Part 7, p. 382; Saad, Trajum Group, vol. 3, p. 1372.

<sup>6</sup> He is Abd al-Rahman ibn al-Hakam bin Hisham bin Abd al-Rahman bin Mu'awiyah, born in Toledo in the year 176 AH / 792 CE. Al-Hamidi, Egoha, p. 10; Al-Dhahabi, The History of Islam, Part 5, p. 862.

<sup>7</sup> Ayyad, The Perceptual Arrangement, Part 3, p. 382.

<sup>8</sup> Ibn Hayyan, Al-Muqtasab, p. 218 Al-Samani, Al-Anab, c 12, p. 297.

<sup>9</sup> Ibn Bashkual, Al-Silah, p. 311; Ibn Khallikan, The Deaths of the Notables, Part 6, p. 146.

<sup>10</sup> Ibn Al-Abbar, Dictionary of Ashab Al-Qadi, p. 27.

<sup>11</sup> Al-Dabaj, Part 2, p. 353.

<sup>12</sup> A village from the bottom of the land of Egypt. Al-Hamwi, Mujam al-Buldan, vol. 4, p. 327

and learn from your guidance and knowledge. And understand him on his hands and memorize the book Al-Muwatta from it<sup>1</sup> and this is what he confirmed

Ibn Farhoun<sup>2</sup> when he said: (And to him the leadership in knowledge ended in Andalusia, and Malik liked Yahya's nobility and reason and called him the wise and he was trustworthy, rational, good-guided).

### *His teachers*

#### 1) Al-Layth bin Saad (d.175 AH / 791 AD)

Abu al-Harith al-Layth bin Saad bin Abd al-Rahman, slave of Khalid bin Thabit al-Fahmi al-Masri, was born in the year (94 AH / 712 CE) in the village of Qarqishnda<sup>3</sup> originally from Isfahan in Iran<sup>4</sup> he traveled to Medina and Makkah in the year (113 AH / 731 CE) and narrated on the authority of Ataa bin Abi Rabah and Muhammad Bin Muslim Al-Zuhri, Nafeh, and others, and his jurist was a worthy, trustworthy Jawad who memorized the Qur'an and knew hadith, Arabic language and poetry<sup>5</sup> narrated from him by Abdullah bin Al-Mubarak and Hashem bin Bashir Muhammad bin Ajlan, one of his sheikhs, Hisham bin Saad and others<sup>6</sup>.

#### 2) Abd al-Rahman bin al-Qasim (d. 191 AH / 806 CE)

He is Abd al-Rahman bin al-Qasim bin Khalid bin Janada, born in the year (128 AH / 745 CE)<sup>7</sup> his origin is from the city of Ramla<sup>8</sup> in Palestine and lived in Egypt. Asbagh, Isa bin Dinar and others.

Ibn Abd al-Barr said: "The opinion had overcome him, and he was a righteous man, a patient and patient, and his narration in Al-Muwatta was authentic and with little error And what he narrated on the authority of Malik was elaborate and well-controlled) and he combined asceticism and knowledge and his understanding of Malik's doctrine and his counterparts and accompanied Malik for twenty years<sup>9</sup>.

#### 3) Yahya bin Mudar (d. 189 AH / 804 CE)

<sup>1</sup> Al-Dinouri, Al Maaref, p.505; Al-Sadfi, Tarikh Ibn Yunus, vol. 1, p. 419

<sup>2</sup> Al-Dabaj, part 2, p. 353.

<sup>3</sup> A village from the bottom of the land of Egypt. Al-Hamwi, Mujam al-Buldan, vol. 4, p. 327

<sup>4</sup> Al-Dinouri, Knowledge, p. 505; Al-Sadfi, Tarikh Ibn Yunus, vol.1, p. 419

<sup>5</sup> Ibn Al-Jawzi, Al-Muntazim, part 9, p. 12.

<sup>6</sup> Al-Khatib Al-Baghdadi, Al-Mutawaqif and Separated Part 3, p. 804 Ibn Asaker, History of Damascus, vol. 50, p. 341

<sup>7</sup> Ibn Faron, Al-Dabaj, vol. 1, p. 468; Al-Asqalani, Al-Tahdheeb, vol.6, p. 253

<sup>8</sup> Ramla: a great city in Palestine and it was a bond for Muslims. It is a good city full of markets and trade. Al-Idrisi, Nuzhat Al-Mushtaq, vol.1, p. 356; Al-Hamwi, Mujam al-Buldan, vol. 3, p. 69.

<sup>9</sup> Al-Khatib Al-Baghdadi, Al-Mutawaqif and Al-Mafraqad, Part 3, p. 1499; Ayyad, The Arrangement of Perceptions, Part 3, pp. 244-245; Ibn Khallikan, The Death of the Notables, Part 3, p. 130 Selection, p. 50 Al-Shirazi, Tabaqat al-Faqih, p.150.

Yahya bin Mudhar, nicknamed Abu Zakaria, his origin is from the Al sham, he lived in Cordoba. Hegira 189 / AD 804)<sup>1</sup> was a scholar and had an audible speech.

#### 4) Ziyad bin Abdul Rahman (d. 193 AH / 808 AD)

Abu Abdullah Ziyad bin Abd al-Rahman bin Ziyad bin Abd al-Rahman, the jurist of the people of Andalusia according to the doctrine of Malik bin Anas, and he was the first to introduce Malik's doctrine to Andalusia<sup>2</sup>. Al-Qadi and Al-Layth Bin Saad) Narrated on the authority of Al-Layth bin Saad and Ibn Ayyinah, refusing to take over the judiciary<sup>3</sup>.

#### 5) Abdullah bin Wahb (d.195 AH / 810 CE)

Abdullah bin Wahb bin Muslim al-Faqih al-Maliki from the people of Egypt was born in the year (125 AH / 742 CE) and one of the imams of his time traveled to Medina in (148 AH / 765 CE) and met Malik bin Anas and heard from him and stayed with him for twenty years<sup>4</sup> and Malik said in his right: God bin Wahb, an imam, agreed with Malik ... and Malik used to write to him: To Abu Muhammad al-Mufti. On his narration and collected their prediction<sup>5</sup>.

#### 6) Ibn Ayneh (d. 198 AH / 813 CE)

Sufyan bin Ayyinah Abu Muhammad<sup>6</sup>, the slave of Bani Abdullah bin Ruibah<sup>7</sup>, from Bani Hilal bin Amer bin Sa'a'a<sup>8</sup>, was living in Kufa and then left to Baghdad<sup>9</sup> and his father appointed him to be known as Aba Imran. Eighty of the followers, Ibn Shihab al-Zuhri, Amr bin Dinar, Safwan bin Sulayem and others narrated from him al-Amash, Ibn Jureij and Sha'bah - who are among his sheikhs - and al-Shafi'i, Ahmad bin Hanbal and others. Al-Shafi'i said: If it were not for Malik and Sufyan, the knowledge of the Hijaz would have gone away. "Ibn Hanbal said: "I have not seen more knowledgeable about the Sunnah than him and Hajj seventy times for him to interpret the Qur'an<sup>10</sup>.

## SECTION TWO

### *His scientific position in Andalusia.*

<sup>1</sup> Al-Hamidi, Al-Juzuh, p. 378; Al-Dhaby, The Petitioner's View, p. 506; Ibn Al-Wells, Al-Tikmilah, vol.1, p. 12; Al-Dhahabi, History of Islam, vol 4, p. 1003.

<sup>2</sup> Al-Dhbi, In view of the petitioner, p. 294.

<sup>3</sup> Al-Nabahi, Tarikh Al-Andalus Judges, p. 12; Makhlof, Tree of Light, Part 1, p.94.

<sup>4</sup> Ibn Hibban, Al-Thiqaat, Part 8, p. 346; Ibn Abdul-Barr, Al-Entikaa, p. 48; Ayyad, Arrangement of Perceptions, Volume 3, p. 230; Ibn Khallikan, The Death of the Notables, Part 3, p. 36

<sup>5</sup> Al-Shirazi, Tabaqat al-Faqih, p.150

<sup>6</sup> Ibn al-Jazri, Ghayat al-Nihaya, Part 1, p. 463.

<sup>7</sup> Al-Asqalani, Tahdheeb Al-Tahdheeb, part 6, p. 71.

<sup>8</sup> Ibn Uday, Al-Kamil, vol.5, p. 341.

<sup>9</sup> Al-Khatib Al-Baghdadi, The History of Baghdad, Part 9, p. 173; Al-Dhahabi, Tarikh al-Islam, vol. 4, p. 1110, al-Asqalani, Tahdheeb al-Tahdheeb, vol. 4, p. 117.

<sup>10</sup> Al-Khatib Al-Baghdadi, History of Baghdad, Part 9, p. 174; Al-Dhahabi, History of Islam, vol. 4, p. 1110.

Yahya had a privileged position in the Andalusian society, especially among the princes, as sources confirmed<sup>1</sup>; No one of the people of knowledge in Andalusia since its entry into Islam has been given the privilege, greatness, and majesty like what Yahya bin Yahya has been given. He refused all the jobs assigned to him, especially the judiciary, which increased his position among the princes, they listened to him carefully, and they approved the ideas that he presented to them<sup>2</sup>. He was a reasonable man, so he became the one of his time when he returned to Andalusia. Bin Al-Fardhi<sup>3</sup> confirmed that he returned to Andalusia with much knowledge, which revived the Fatwa of Andalusia After Issa bin Dinar..... Then, he was the imam of his time and the one of his country. He was a reasonable man. Ibrahim bin Baz described him by swearing that there is no more reverent than Yahya bin Yahya. He never spits and does not cough while he is sitting. He does not move from his state. He wears the king's uniform and takes his features<sup>4</sup>.

During the reign of Prince Abdulrahman bin Al-Hakam (206-238 AH / 821-852AD), Yahya gained a great position. He became the chief consultant jurist. No decision was made in the area of the judiciary beyond his opinion. He had the command and the prohibition on the issue of appointing judges. His opinion was influential. Bin Adhari<sup>5</sup> says that Yahya bin Yahya died, so the judges rested from his concern. It is narrated that Abdulrahman Bin Al-Hakam, Prince of Andalusia, looked in Ramadan at a maid,. He couldn't resist her beauty, so he slept with her. He regretted that and when he asked the jurists about his repentance, Yahya said that he must fast for two consecutive months. So, they were silent and when they left, they said to Yahya that what he made does not categorize with their doctrine on the authority of Malik that he is given the choice between emancipation, fasting, or feeding. He said that if he were given these choices, it would be easy for him to commit a sin everyday and set himself free<sup>6</sup>. This indicates that Yahya was not submissive to the prince (Abadía Alvarado & De la Rica, 2020; Bibi, 2020; Abdi Zarrin et al., 2020; Abulela & Davenport, 2020; Adewumi, 2020; Antoni et al., 2020).

Many people learned from him and narrated the best narrations about him. He behaved in a way that is similar to Malik's<sup>7</sup>. Al-Thahabi<sup>8</sup> indicates that Yahya had a considerable amount of knowledge that made him at the forefront of scholars of his time.

Bin Farhoon<sup>9</sup> said that the leadership in science in Andalusia ended to Yahya. It seems that he became the imam of the steadfast argument and the head of the scholars, jurist, and chief of Andalusia<sup>1</sup>.

<sup>1</sup> Bin Abdulbar, Alentiqa, p. 60; Al-Thahabi, History of Islam, part 17, p. 415; Al-Qanooji, Al-Taj Al-Mukallal, p. 134.

<sup>2</sup> Al-Hameedi, Jathwa, p. 384.

<sup>3</sup> History of scholars of Andalusia, pp. 176- 177.

<sup>4</sup> Ayyadh, Tarteef Almadarik, part 3, p. 383.

<sup>5</sup> Albayan, part 2, p. 89.

<sup>6</sup> Bin Khalkana, Deaths of pioneers, part 6, p. 145.

<sup>7</sup> Ibid, pp. 144- 146.

<sup>8</sup> Biographies of pioneers of Noblemen, part 8, p. 517.

<sup>9</sup> Al-Dibaj, part 2, p. 353.

The influence of Yahya in spreading and confirming the Maliki school of thought in Andalusia.

Since its conquest by Muslims, Andalusia was on the Ouzai school<sup>2</sup> until students from Andalusia studied at the hands of Malik bin Anas and transferred his book Al-Muwatta to Andalusia<sup>3</sup>. The first to take Malik's Muwatta into Andalusia was a perfect one among the students; Ziyad bin Abdulrahman Al-Lakhmi, whose nickname was Bashtun, one of the scholars of Yahya. He advised him to travel to Medina to meet Malik and take from him as long as he is alive<sup>4</sup> providing money to achieve this goal<sup>5</sup>. Al-Muqri<sup>6</sup> confirmed that he is the first person to take the Mawti' of Malik to Andalusia. Ziad indicated to him to leave to meet Malik as long as he was alive, so he left quickly.

Malik bin Anas used to treat him with a special and distinguished treatment, so he sat next to him and called him the sane of Andalusia because of his seriousness and certain desire to learn and transfer those sciences to his country and spread them there<sup>7</sup>. It seems that Yahya was greatly influenced by Malik's personality, dignity, character, and prestige. This was confirmed by the sources<sup>8</sup>, describing Yahya, saying that he was trustworthy, sane, well-guided, and his character is similar to the name of Malik.

Yahya states that he said farewell to Malik and asked him to recommend him. He said to him that he should be faithful to Almighty Allah, his book, imams of Muslims, and people<sup>9</sup>.

Yahya was the first statesman. With the great jurists, he formed an official group called the Group of the Consultative Jurists. The chief of them was known by the name of The Head of al-Fatwa, Chief Mufti, President of the Country, or Sheikh of Muslims. This is evidence that the chief jurist is the head of the people of the country and their sheikh as well, and his satisfaction with the prince, which confirms his position<sup>10</sup>.

Yahya had a great influence in spreading the Maliki school of thought in Andalusia after his return from Medina, where the Maliki doctrine spread on his hands because of his opinion and support for Prince Abdulrahman bin Al-Hakam,

<sup>1</sup> Makhloof, The tree of light, part 1, p. 95.

<sup>2</sup> Al-Awzaee; Abdulrahman bin Amro bin Abi Amro Al-Awzaee. He is from the village of Al-Awzaee, outside Damascus. Bin Habban, Al-Thuqat, part 7, p. 62.

<sup>3</sup> Al-Haroos, Al-Maliki School, p. 37. Bilabd, Reasons of the spread of the Maliki doctrine, p. 918. Al-Jidi, Topics about Maliki doctrine in Morocco, p. 15.

<sup>4</sup> Al-Hamidi, Jathwa, p. 98. Ayyadh, Tarteeb Almadarik, part 3, p. 117. Al-Haroos, Al-Maliki School, p. 65.

<sup>5</sup> Ayyadh, Tarteeb Almadarik, part 3, p. 380.

<sup>6</sup> Nafhulteab, part 2, p. 246.

<sup>7</sup> Al-Haroos, Al-Maliki School, p. 410.

<sup>8</sup> Bin Abdulbar, Al-Entiqaa, p. 60. Al-Thahabi, History of Islam, part 5, p. 972.

<sup>9</sup> Ayyadh, Tarteeb Al-Madarik, part 3, p. 383. Bin Farhoon, Al-Dibaj, part 2, p. 353.

<sup>10</sup> Al-Jumaili, The position of Scholars, p. 429. Bilabd, Reasons of the spread of the Doctrine, p. 918. Al-Jidi, Topics, p. 15.



who gave Yahya a high position. No judgment was taken without his opinion and advice. He was like a minister of justice<sup>1</sup>.

Bin Hazm<sup>2</sup> states that two doctrines spread at the beginning with the leadership and the authority: the doctrine of Abu Hanifa, who did not assign the judiciary of the country from the far east to the most African states except to his companions and those belonging to his sect. The second is the Malik's doctrine. Yahya bin Yahya only refers to his companions and those who follow his doctrine. Likewise, the matter happened in Africa when Sahnoun bin Saeed was appointed. This text reveals that Yahya has a great influence on spreading the Maliki school of thought in Andalusia .

Ibn Hayyan<sup>3</sup> states that Yahya bin Yahya prevailed... Yahya was preferred with reason over his knowledge. This opinion was confirmed by Malik bin Anas when he named him the wise man of Andalusia after the elephant incident. That is why it is said that the jurist of Andalusia is Issa bin Dinar, its scholar is bin Habeeb, and its sane is Yahya<sup>4</sup>.

He was the first to introduce the book of Al-Mawt'e 'in Andalusia. He was completely educated by listening. Yahya was the Imam of his time, the one of his own country, and a reasonable man<sup>5</sup>. Thus, spread the Maliki doctrine and replaced the Ouzai doctrine. Yahya remains the most famous, both in the west or the Islamic East<sup>6</sup> because he is the last one to narrate on the authority of Malik. He introduced many of the jurisprudential opinions of Malik<sup>7</sup>. Al-Muqri<sup>8</sup> confirmed that the people of the East took a lot through his narrations. Saad<sup>9</sup> states that the Sultan and the common people followed his opinion. He was a jurist of good opinion. He was the Imam of the origin of his country and the one who was followed. Malik's doctrine spread and people ended up hearing the Muwatta from Yahya and they admired him, so they imitated him and followed him. Thus, the Maliki school of thought became the official sect of the state instead of the Ouzai sect. With it, Andalusia achieved its religious unity<sup>10</sup>. Yahya contributed to confirming Malik's doctrine in Andalusia. It seems that he exploited his position as the first advisor of the prince to do that<sup>11</sup>.

### ***Yahya's participation in Alrabadh revolution.***

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<sup>1</sup> Mounis, Shuyookh Al-Asr, p. 29.

<sup>2</sup> Letters of Bin Hazm, part 2, p. 229.

<sup>3</sup> Al-Muqtabas, p. 280.

<sup>4</sup> Bin Farhoon, Al-Dibaj, part 2, p. 353.

<sup>5</sup> Majhool, Mentioning Andalusia, p. 176. Al-Haroos, Al-Maliki school, p. 54.

<sup>6</sup> Al-Haroos, Al-Maliki School, p. 370.

<sup>7</sup> Bin Khaldoon, Al-Ibar, part 7, p. 681. Bin Aashoor, Revealing the hidden, p. 44. Ali, The terminology of doctrine for Malikis, p. 88.

<sup>8</sup> Nafhulteebe, part 2, p. 9.

<sup>9</sup> Profshal, The Arab civilization, p. 49.

<sup>10</sup> Popularization of interpretations of Malikis, part 3, p. 1372.

<sup>11</sup> Ayyadh, Tarteeb Al-Madarik, part 3, p. 382.

Yahya had a great influence on Alrabadh revolution. He was at the forefront of the righteous and jurists of Cordoba who revolted against Al-Hakam bin Hisham in (187 AH / 802 AD). They wanted to depose him for not adhering to the legal rulings, trying to tyranny, drinking alcohol, dispensing with the advice of jurists, and freezing their role. Bin Al-Atheer<sup>1</sup> states that at the beginning of his mandate, Al-Hakam used to drink alcohol and be consumed with pleasure. Cordoba was the center of knowledge. It has virtues in knowledge and piety (Abdulateef et al., 2020; Akbar et al., 2020). The people of Cordoba revolted and denied his action. Al-Muqri<sup>2</sup> states that the people of knowledge and piety met in Cordoba, like Yahya bin Yahya al-Laithi. They revolted against him and they took him off and pledged allegiance to his cousin, Muhammad bin al-Qassim al-Quraishi al-Marwani, who is known as (Ibn al-Shammas). After they agreed to pledge allegiance to him, he asked the jurists who participated in the revolution to give him time to think about it. Therefore, Bin al-Shammas asked Al-Hakam to send his secretary and his clerk with him to hear what is going on<sup>3</sup> between him and the jurists who participated in the revolution. He asked the jurists who met with him about the names of the other participants in the revolution (Altounjy et al., 2020; Dlalisa & Govender, 2020; Antoni et al., 2020; Berejena et al., 2020; Auriacombe & Sithomola, 2020; Basheka & Auriacombe, 2020). The secretary of Al-Hakam hears and records the names. The majority were arrested and killed. Yahya was among those who fled<sup>4</sup> to Toledo after he went out with his brother in disguise. The prince warned the gatekeepers that They kill everyone who crossed them. Yahya's brother went to those guards at the gate of the Jews in Cordoba for friendship that was between him and them. Yahya forbade him about that. When he approached them, he uncovered his face and asked to speak to them alone. After that, he was arrested and killed. Yahya felt panicked and began to disguise more In order for the guards not to recognize him. He met a group of his people who were stuck in his way. They wanted to kill him and take the money he had, but the daughter of one of them told him about that. When they sat down to have dinner, he rose as if he wanted to relieve himself. He rode their horse that he found in the house and fled on it. They went out and found that he had fled and escaped from them. He went to Toledo. He returned their horse to them<sup>5</sup> (Brichier-colombi, 2020; Grajetzki, 2020; Bai et al., 2020; Chang & Huang, 2020; Aragonés-jericó & Vila-lópez, 2020; Carolina-paludo et al., 2020). After that, Al-Hakam wrote to Yahya asking him to return to his homeland and gave him security and returned his belongings and money to him. That is why he returned to Cordoba, the last days of Al-Hakam, and he gained a prominent position and participated in the administration of the country<sup>6</sup>. Mu'nis<sup>7</sup> confirmed that Al-Hakam returned to the jurists and worked hard to satisfy them and make

<sup>1</sup> The comprehensive in history, part 5, p. 361.

<sup>2</sup> Nafhulteeab, part 1, p. 339.

<sup>3</sup> Bin Athari, Al-Bayan, part 2, p. 71. Al-Nuwairi, The end of desires, part 2, p. 364.

<sup>4</sup> Bin Al-Qootyya, The history of conquest of Andalusia, part 2, p. 68. Bin Al-Fardhi, History of scholars of Andalusia, part 2, p. 177.

<sup>5</sup> Ayyadh, Tarteab Al-Madarik, part 3, p. 392.

<sup>6</sup> Bin Al-Fardhi, History of scholars of Andalusia, part 2, p. 177. Bin Hayyan, Al-Muqtabas, p. 319. Al-Muqri, Nafhulteeab, part 2, p. 11. Al-Haroos, Al-Maliki school, p. 58.

<sup>7</sup> Shuyookh Al-Asr, p. 29.

them pleased. They had a share of the ruling with him. They became among the people of Shura.

### CONCLUSIONS

1. The wise man of Andalusia is a title that Malik bin Anas gave to the jurist Yahya bin Yahya, who was the Imam of his country. He was followed by many people. He was relied upon. The sheikhs of Andalusia listened to him carefully.
2. The fatwa of Andalusia became dependent on Yahya's opinion. He published Malik's doctrine in Andalusia. People imitated him and followed him.
3. Yahya, along with his imamate and his religion, gained a great position among the Umayyad princes of Andalusia, especially after he refused to accept the appointment as a judge in the states or in Cordoba. He had a greater position than judges among the princes there due to his asceticism in the judiciary and his reluctance to accept it.
4. Yahya possessed a great position during the reign of Prince Abdulrahman bin Al-Hakam. He became the chief jurist and consultant. The prince did not make a decision in the field of judiciary except after taking his opinion. He had the command and the prohibition on the issue of appointing judges and his opinion was influential.
5. Yahya had a great influence on spreading the Maliki school of thought in Andalusia after his return from Medina, where the Maliki school of thought spread on his hands.
6. Yahya had a great influence on Al-rabadh revolution. He was at the forefront of the people of Cordoba among the righteous and jurists who revolted against Al-Hakam bin Hisham in (187 AH / 802 AD). They wanted to depose him for not adhering to the legal rulings and trying to dominate the ruling, drinking alcohol, dispensing with the advice of jurists and freezing their role.

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