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Scholars of the Cora of Jaén in Ibn Bashkuwāl's Kitāb al-Şila: A Quantitative-Analytical Study

أعلام كورة جيان من خلال كتاب الصلة لابن بشكوال: دراسة إحصائية تحليلية

Dr. Rezzioui Zineb

Lecturer A, University of Saida, Algeria

د. رزيوي زينب

أستاذة محاضرة "أ"، قسم العلوم الإنسانية، جامعة سعيدة. د- مولاي الطاهر.

zineb.rezzioui@univ-saida.dz

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Abstract:

This research aims to present an analytical statistical study of the notable figures of the Andalusian Cora of Jaén (the city and its surrounding districts) through Kitāb al-Ṣila by Ibn Bashkuwāl (d. 578 AH/1182 CE), in order to reveal their scientific, geographical, and professional characteristics during the fifth and sixth Islamic centuries. Its significance lies in employing the quantitative method to transform biographical data into precise indicators that highlight patterns of geographical distribution, scientific specializations, and professional trajectories. The study included thirty-five biographies, and their analysis showed a close distribution between the scholars of the capital city (17 scholars) and the scholars of the surrounding districts (18 scholars), reflecting the spread of scholarly activity beyond the urban center. It revealed the predominance of the jurisprudential and judicial specializations. The results further demonstrated the breadth of scholarly travel toward Córdoba, Kairouan, and the Islamic East, and its role in enhancing the circulation of knowledge.

Keywords: Cora of Jaén; Ibn Bashkuwāl; Kitāb al-Ṣila; al-Andalus.

المخلص:

يهدف هذا البحث إلى تقديم دراسة إحصائية تحليلية لأعلام كورة جيان الأندلسية (مدينة وأحوازاً) من خلال كتاب الصلة لابن بشكوال (ت 578هـ/1182م)، للكشف عن خصائصهم العلمية والجغرافية والوظيفية خلال القرنين الخامس والسادس الهجريين. وتكمن أهميته في توظيف المنهج الكمي لتحويل المعطيات التراجمية إلى مؤشرات دقيقة تبرز أنماط التوزيع الجغرافي والتخصصات العلمية والمسارات المهنية، وقد شملت الدراسة خمساً وثلاثين ترجمة، وأظهر تحليلها تقارباً في التوزيع بين علماء الحاضرة (17 عالماً) وعلماء الأحواز (18 عالماً)، بما يعكس انتشار النشاط العلمي خارج المركز الحضري. كما برزت هيمنة التخصصين الفقهي والقضائي، إلى جانب حضور علوم الحديث والقراءات والآداب، وكشفت النتائج عن اتساع حركة الرحلة العلمية نحو قرطبة والقيروان والمشرق الإسلامي، ودورها في تعزيز تداول المعرفة، كما اضطلع هؤلاء الأعلام بوظائف دينية وإدارية مهمة، مما يؤكد مكانة كورة جيان بوصفها أحد المراكز الفاعلة في الحياة العلمية والثقافية بالأندلس.

الكلمات المفتاحية: كورة جيان؛ ابن بشكوال؛ كتاب الصلة؛ الأندلس؛ الحركة العلمية.

1. INTRODUCTION

Biographical and *ṭabaqāt* works in the Islamic West are among the most important sources for understanding the social and intellectual structure of Andalusian civilization. Their function was not limited to recording the names of scholars and the dates of their lives; however, they documented the manifestations and trajectories of scholarly activity based on audition, authorization, and travel. Collectively, they reflected an integrated intellectual system that was manifested in the activities of both individuals and

scholarly communities alike.

On this matter, Cora of Jaén emerges as one of the Andalusian districts of strategic importance. It functioned as a frontier region that integrated a defensive role with a significant scholarly and cultural presence, as evidenced by the emergence of abundant scholars, jurists, and litterateurs who contributed to shaping the intellectual landscape of al-Andalus. With regard to this, Kitāb al-Ṣila by the ḥadīth scholar Ibn Bashkuwāl (d. 578 AH/1182 CE) occupies a distinguished position as a scholarly supplement to Ibn al-Faraḍī's *Tārīkh*

‘Ulamā’ al-Andalus. In it, Ibn Bashkuwāl traced the biographies of scholars during the periods of the Taifa kingdoms and the Almoravids, making it a central source for studying scholarly activity and monitoring its development in al-Andalus during the fifth and sixth Islamic centuries (11th–12th centuries CE).

Drawing upon the rich material provided by this work, the present study, entitled “The Notable Figures of Cora of Jaén through Ibn Bashkuwāl’s Kitāb al-Šila: An Analytical Statistical Study,” seeks to analyze and classify the data contained in this source according to geographical, functional, and chronological approaches. The objective is to identify the characteristics of the district’s notable figures and to assess the extent of their contribution to shaping the cultural and scholarly movement in al-Andalus during the fifth and sixth Islamic centuries.

The selection of this topic is motivated by a number of objective and methodological considerations. From an objective perspective, despite its strategic and scholarly significance, Cora of Jaén has remained relatively neglected in academic research. It has not been the subject of an independent analytical statistical study focusing on its notable figures through Andalusian biographical sources, whereas other districts such as Córdoba, Seville, and Granada have received considerable scholarly attention. From a methodological perspective, the absence of quantitative approaches in the study of the notable figures of this district has created a need to fill this gap, especially since statistical methods have become an established analytical tool in contemporary historical and heritage studies. Furthermore, Kitāb al-Šila is distinguished by the richness of its biographical material and its comprehensive coverage of the period under study, making it a fertile primary source worthy of systematic methodological investigation.

Nonetheless, studies devoted to the notable figures of Andalusian districts have generally remained confined to traditional

descriptive approaches that merely narrate biographies without subjecting them to quantitative analysis or systematic classification capable of uncovering hidden patterns within the structure of scholarly activity. Resultantly, the central research problem of this study revolves around the following fundamental question: To what extent can the analytical statistical method be employed to reveal the structural characteristics of the notable figures of Cora of Jaén through Kitāb al-Šila by Ibn Bashkuwāl and what do these characteristics reveal about the geographical distribution, intellectual, specialization and social mobility of a specific Andalusian scholarly elite?

From this central problem stem several subsidiary questions, most notably:

- What was the extent of the scholarly presence of the notable figures of Cora of Jaén in Kitāb al-Šila?
- How was the geographical distribution of these figures divided between the district’s capital and its surrounding areas?
- What were the dominant scholarly specializations within the intellectual production of the region’s scholars?
- To what extent was this elite mobile, as reflected in the trajectories of their travels within and beyond al-Andalus?
- What was the nature of the religious and administrative positions held by the scholars of Jaén within Andalusian society?

To answer these questions, the study adopts the analytical statistical method by identifying all biographies attributed to Jaén and its surrounding districts in the source, organizing them into numerical tables and graphical representations, and subsequently subjecting them to historical analysis that links quantitative data with their civilizational significance. Further, the study is structured into three integrated sections. The first section is devoted to the historical geography and civilizational development of Cora of Jaén; the second examines the life of Ibn Bashkuwāl and his methodology in

Kitāb al-Šila; while the third presents an analytical statistical reading that reveals the demographic composition of the district's scholars and the characteristics of their scholarly activity. The study concludes with a summary of its principal findings.

It should be noted that this study is limited, in terms of its sources, exclusively to the material presented by Ibn Bashkuwāl in Kitāb al-Šila, to the exclusion of other Andalusian biographical works.

Geographically, it is confined to Cora of Jaén, including both the city and its surrounding districts. Chronologically, it is limited to the period covered by the source, namely the fifth and sixth Islamic centuries (11th–12th centuries CE). Besides, this methodological delimitation should not be viewed as a limitation but rather as a deliberate choice that opens the way for future comparative studies utilizing other sources and neighboring Andalusian districts.

2. The Historical Geography and Civilizational Development of Cora of Jaén

Jaén (Arabic: Jayyān)¹, was one of the most renowned districts (kūras) of al-Andalus and among its most prosperous and fertile regions. It was located in central al-Andalus, bordered by Murcia to the east, Córdoba to the west, and Granada to the south. Vast olive groves separated it from the regions of the Guadalquivir Valley². Furthermore, Cora of Jaén occupied a prominent place in the works of Muslim geographers and historians due to its extensive urban development, abundant resources, and strategic location. Yāqūt al-Ḥamawī described it as “a city possessing a vast district in al-Andalus,” connected to the districts of Tudmīr and Toledo encompassing numerous villages, and situated east of Córdoba at a distance of seventeen farsakhs from it³.

Al-Maqqarī also referred to Jaén's status among the major administrative centers of al-Andalus considering it one of the independent cities with extensive dependencies and territories, he described it

as “the fortress of the lands of al-Andalus, for it is the most abundant in cultivation, the bravest in warriors, and the strongest in fortification.” It was also renowned by the epithet “Jaén of Silk” due to the widespread cultivation of silkworms and the flourishing silk industry in the region⁴. Equally important, the district was distinguished by the fertility of its lands, the abundance of its springs, and its extensive olive groves. Besides, its prosperity became so well known that a popular Andalusian saying emerged: “Praise the lands, but dwell in Jaén.”⁵

As for Abū al-Fidā', he asserted in Taqwīm al-Buldān that Jaén was among the greatest cities of al-Andalus in terms of fortification and fertility, combining rich agricultural land with an abundance of fruits and silk production. He also noted that the Christians were unable to capture it except after a prolonged siege⁶. Likewise, al-Ḥimyarī described it as one of the most distinguished districts of al-Andalus, characterized by its numerous markets and abundant resources, noting that it was “among the noblest districts ... distinguished by the excellence of its land, the abundance of its produce, the high yield of its crops, and the richness of its resources.” He further remarked that its silk surpassed that of Kūrat Elvira in quality⁷. Meanwhile, Ibn Ghālib, in Farḥat al-Anfus, observed that its surrounding territories “combined the utmost excellence of the land, an abundance of fruits, and a continual flow of springs.”⁸ These characteristics made Cora of Jaén one of the most prosperous, densely populated, and flourishing regions of al-Andalus.

As for the city of Jaén, the capital of the district, it was among the most renowned cities of al-Andalus for its fertility and urban development; it was located at a distance of twenty miles from Baeza. It was known for the large number of its villages, which surpassed three thousand, and was famous for the cultivation of silkworms, the abundance of its orchards, gardens, and agricultural produce, including wheat,

barley, and other grains. Additionally, it was distinguished by low prices and the plentiful availability of meat and honey. Near the city flowed the River Balūn, a great river upon which numerous watermills were established. In addition, Jaén was further noted for the strength of its citadel, built on the slope of a high mountain, and for its many springs and flowing water sources that irrigated its gardens and supplied its well-known bathhouses, such as Hammām al-Thawr and Hammām Husayn. Its Great Mosque was among its most prominent architectural landmarks; it was constructed during the reign of ‘Abd al-Rahmān ibn al-Ḥakam and was distinguished by the spaciousness of its courtyard and the beauty of its marble columns, making the city a destination for scholars⁹.

Ibn Saïd al-Maghribī describes it in his book (*al-Mughrib fī Ḥulā al-Maghrib*) as follows: “The city of Jaén is among the greatest cities of al-Andalus in strength and fortification, unattainable by force of arms, and among the most fertile and least expensive in terms of meat and grain. It is known as Jaén of Silk because of the abundance of silk produced there ... It combines the utmost excellence of the land, an abundance of fruits, plentiful irrigation, continuously flowing springs, and a great quantity of silk.”¹⁰

3. The District’s Dependencies and Affiliated Cities (A Study of Selected Examples)

Cora of Jaén comprised numerous districts, thriving villages, and extensive settlements. It was a large administrative district encompassing many villages, more than three thousand in number and among its most prominent dependencies were the following:

Baza: The city of Baza (Baṣṭah) was among the most renowned cities of Cora of Jaén in al-Andalus. It was located near Wādī Āsh (Guadix) and was described by geographers and historians, most notably al-Ḥimyarī, as a moderately sized city, well situated, densely populated, and distinguished by its strong fortifications and flourishing urban

development. It also enjoyed considerable economic importance due to its active commercial life and the engagement of its inhabitants in various crafts and industries. Moreover, it was famous for the fertility of its land and the abundance of its produce, with mulberry trees, olive groves, and various fruit-bearing trees widely cultivated throughout the region, which contributed to the prosperity of silk production and the abundance of agricultural yields. Al-Ḥimyarī also noted its plentiful water resources and luxuriant gardens, which made it one of the Andalusian cities renowned for its natural beauty and abundant resources¹¹.

Ibn Ghālib further noted that Baza was “abundant in blessings and distinguished by the profusion of its fruits, and it contains the noble tīrāz workshops,” reflecting its economic and civilizational prosperity. Likewise, al-Idrīsī described it as a well-built city with clean markets and an attractive appearance, surrounded by strong walls and situated three light stages’ journey from the city of Jaén. Among its most notable nearby landmarks was the fortress of Tishkar, regarded as one of the strongest and most prestigious fortresses in al-Andalus due to the fertility of its lands, the pleasantness of its climate, and the abundance of its waters and agricultural produce¹².

The territory of Baza contained numerous fortresses and rivers. Among the most famous were the fortresses of Barshānah, and Tājilah, situated on the River al-Manṣūrah and renowned for its fine estates, gardens, and fortifications, as well as the fortress of Qūliyyah. These features demonstrate the military and urban significance that the region enjoyed within Cora of Jaén¹³.

Ubeda: The city of Ubeda is known as “Ubbadhah al-‘Arab” (Ubeda of the Arabs). It is a historical city located near Baeza and included among the dependencies of Jaén. It was originally founded by the Umayyad prince ‘Abd al-Rahmān ibn al-Ḥakam in the 3rd century AH (9th century CE), and later expanded by his son Muḥammad ibn ‘Abd

al-Raḥmān. The city is distinguished by its highly fertile land and its elevated position above the river¹⁴. Ubeda was famous for the presence of a great water spring that irrigated its agricultural lands, especially saffron cultivation. Its governors would travel to it from Jaén. It remained under Islamic rule until it fell into the hands of the Christians during the rule of Ibn Hūd¹⁵.

The city was also well-known for the abundance of vineyards, to the extent that grapes were produced in great quantities due to their widespread cultivation. Additionally, it was known for the presence of entertainment and musical arts. Notable female performers gained fame there for their artistic skill and mastery of performance, including proficiency in sword dances, tambourines, and various forms of artistic display and entertainment. On this, al-Maqqarī states: "In Ubeda there were various forms of entertainment and famous female dancers distinguished by natural talent and refined skill. They were among the most skilled of God's creation in playing with swords and drums, and in performing dances, ribāṭ displays, and other artistic performances."¹⁶

Shaqūrah: Was among the strongest and most impregnable fortresses of the region. Its walls were so massive and extensive that, as Ibn Sa'īd described in his work, the eye would tire in attempting to comprehend their thickness and would return exhausted from surveying their horizons¹⁷. Accordingly, anyone who sought refuge within its fortifications feared no military assault and concerned himself only with the decrees of fate. The city's mountainous landscape was distinguished by unique natural features, its mountains produced fragrant roses and the sweet-smelling Roman spikenard (sunbul al-rūmī), they were also home to ṭakhsh trees, from which strong bows were manufactured, despite the fact that the sap of their leaves was a potent and deadly poison. The region further contained a remarkable natural curiosity: a small spring of water emerging from within a rock, precisely sized so that an animal could insert its head and drink from

it¹⁸.

Calatrava: It was one of the strategic Andalusian fortresses belonging to Cora of Jaén. Its historical significance stemmed from its geographical position overlooking the River Guadiana and controlling the route linking Córdoba and Toledo. The fortress was established during the Umayyad period in 241 AH/855 CE by order of the emir Muḥammad ibn 'Abd al-Raḥmān, who undertook its reconstruction and fortification and transferred the local population to it following the destruction of the nearby city of Oretum. The fortress subsequently witnessed a series of political and military changes. It remained under Christian control for an extended period before the Almohads succeeded in recapturing it and restoring it once again to Muslim rule¹⁹.

Quesada: The city of Quesada was located southeast of Jaén, northeast of Baza, and southeast of Ubeda, within a region renowned for its numerous interconnected fortresses. The city's name appears in Andalusian sources in several forms, including Qayshāṭah, Qīshāṭah, Qabḥāṭah, Qījīṭah, and Banjīṭah. This variation is most likely attributable either to differences in the transmission of the name from Spanish into Arabic or to scribal corruption. Although the city later disappeared, its name remained associated with a mountain range known today as Sierra Quesada²⁰. In addition, Qayshāṭah was celebrated for the beauty of its natural surroundings and the fertility of its lands, to the extent that it was regarded as one of the regions' most distinguished recreational and leisure destinations. Governors from Jaén frequently visited the city. Nevertheless, it was eventually seized by the Christians through armed conquest, resulting in the death of many of its inhabitants and the devastation of the city²¹.

Castillo de Darraj: Qasṭalla Darraj was one of the cities belonging to Cora of Jaén. It acquired its name from the Banū Darraj, who successively held its leadership and governance, causing the city to become closely associated with their lineage²². The city was known for producing a number of

distinguished scholars and men of letters. Among the most prominent was Abū 'Umar Aḥmad ibn Muḥammad ibn Darraj al-Qastallī (d. 421 AH/1030 CE), who was celebrated for his eloquence and literary excellence, he served as a secretary of state under Ibn Abī 'Āmir, renowned for his mastery of prose composition and rhetoric²³.

Historical development and population diversity in Cora: Despite the strategic importance of Cora of Jaén, Andalusian history did not grant it sufficient coverage or documentation in the major historical sources, since a clear scarcity can be observed in the available historical and documentary material about it compared to other major Andalusian urban centers. Due to this noticeable lack, the writings that addresses the city remains limited and concise, which weakens a detailed understanding of its political history and civilizational development? Its historical trajectory in the Islamic period began when the commander Ṭāriq ibn Ziyād advanced with most of his troops toward Cora of Jaén in the early year 93 AH/711 CE, after conquering the city of Écija, continuing his route toward Toledo without encountering significant resistance. Besides, historical sources indicate that he followed the old Roman road known as the Hannibal Road, which passed directly through the city of Jaén²⁴.

Perhaps the most persuasive evidence of the exceptional strategic importance of Jaén in the military geography of al-Andalus is what was reported about 'Alī ibn Yūsuf ibn Tāshfīn al-Lamtūnī, the fifth ruler of the Almoravid state (476–537 AH / 1083–1143 CE), upon his entry into al-Andalus and his contemplation of its geography and condition. He likened its geography to the form of an eagle, making Jaén its head. Al-Maqqarī reports: "When the Commander of the Muslims 'Alī ibn the Commander of the Muslims Yūsuf ibn Tāshfīn al-Lamtūnī, ruler of the Maghreb and al-Andalus, entered al-Andalus and carefully observed it and reflected on its description and condition, he said: It resembles an eagle

whose talons are Toledo, its chest Calatrava its head Jaén, its beak Granada, its right wing extending toward the Maghreb, and its left wing extending toward the East."²⁵ This analogy clearly highlights the position of Jaén as a first line of defense and a central military stronghold, forming a forward fortress in confronting the Christian kingdoms.

After the fall of Almoravid rule in al-Andalus, Jaén came under Almohad control, before later coming under the authority of Muḥammad ibn Yūsuf ibn Naṣr in the early period of the Nasrid state; he initially made it his residence in the beginning of his rule. The city maintained its status as one of the greatest urban centers of central al-Andalus and one of its most impregnable and prosperous regions, owing to its strong fortifications and strategic location. Notwithstanding, this importance made it a primary target for the Castilian king Ferdinand III, who imposed a severe siege on it in 643 AH/1246 CE. Despite the resistance of its inhabitants and their endurance in the face of hunger and the depletion of provisions, Ibn al-Aḥmar was forced to conclude a treaty with the Castilians, which resulted in the surrender of Jaén in exchange for the confirmation of his rule in Granada. Resultantly, the city fell into Christian hands, its main mosque was converted into a church, and most of its Muslim inhabitants departed, thus closing the chapter on one of the most important political and scholarly centers of al-Andalus²⁶.

It appears that this demographic composition of Cora of Jaén dominated by an Arab majority was reflected in its political scene²⁷, turning it into a center of tribal conflict between the Qaysites and the Yemenites. With the support of the Qinnasrīn troops settled there, the Qaysite leader in Jaén, al-Ṣumayl ibn Ḥātim, succeeded in defeating the Yemenites near Córdoba in 124 AH/741 CE²⁸. With the emergence of the role of the mawālī of the Umayyads in paving the way for the arrival of 'Abd al-Raḥmān al-Dākhil (I), the

balance of power shifted. After al-Ṣumayl was defeated in Córdoba following this new development, he retreated to Jaén, seeking support from its Qaysite factions²⁹.

General features of cultural and intellectual life in Cora: The study of intellectual life in al-Andalus, particularly in the city of Jaén, is considered a difficult subject due to the scarcity of sources and the loss of a large part of its cultural and scientific heritage following the burning and destruction that affected Andalusian cities during the Christian advance, especially after the fall of Granada, when thousands of Arabic-Islamic manuscripts were burned. Nonetheless, al-Andalus witnessed a flourishing scholarly activity in which various urban centers contributed. Further, the fragmentation into the Taifa kingdoms also had an impact in encouraging science and literature through competition among courts and the patronage of scholars. The early intellectual movement was primarily based on religious sciences and Arabic linguistic studies, before expanding to include other fields of knowledge. Scholarly journeys to the Islamic East also played an important role in its development. Additionally, among the most prominent manifestations of this renaissance was the emphasis on books, the establishment of libraries, and the proliferation of authorship. Despite the cultural importance of Jaén, it did not receive sufficient attention in historical studies, and what has been written about it remains limited³⁰.

Jaén witnessed a notable scholarly activity across the religious, linguistic, and literary sciences, and jurisprudence held a special place in its intellectual life, as the people of al-Andalus initially adhered to the school of Imām al-Awzā'ī, before later adopting the Mālikī School following the journeys of their scholars to the Islamic East and their exposure to Imām Mālik. Hence, Jaén became known for its prominence in jurisprudence and judiciary affairs, producing a number of judges and jurists who contributed to the consolidation of Islamic legal sciences³¹.

Alongside the religious sciences, the people of Jaén paid great attention to the Arabic language and its disciplines, due to its close connection with the Qur'ān and religious knowledge. For, Scholars in grammar, linguistics, and literature flourished there, and many of them traveled to the Islamic East in pursuit of knowledge before returning to spread learning and teaching. Literary arts and poetry also flourished in the region, influenced by Eastern literary traditions. Considering that Andalusian literature was characterized by softness and elegance inspired by the beauty of the Andalusian landscape and its well-known charm and splendor, this contributed to the development and flourishing of literary production³².

On that account, the image of Cora of Jaén becomes complete in its three dimensions: the geographical dimension, which provided fertility and fortification; the historical dimension, which shaped its identity and demographic structure; and the civilizational dimension, which produced a distinguished intellectual environment that generated a generation of notable figures who left their mark on the intellectual history of al-Andalus. It is precisely this legacy that will be examined through Ibn Bashkuwāl's Kitāb al-Ṣila.

Ibn Bashkuwal and his book Al-Sila: He is Abū al-Qāsim Khalaf ibn 'Abd al-Malik ibn Mas'ūd ibn Mūsā ibn Bashkuwāl ibn Yūsuf ibn Dāḥa ibn Dāka ibn Naṣr ibn 'Abd al-Karīm ibn Wāqid al-Anṣārī, his origins trace back to Sharīyūn in eastern al-Andalus, he was born in Córdoba on the 3rd of Dhū al-Hijjah in 494 AH / 1100 CE³³, where he received his early education under the supervision of his father³⁴, who was a Mālikī imam and jurist. He later attended the scholarly gatherings of the leading scholars of his time³⁵, actively participating in their intellectual and scholarly activities³⁶.

Kitāb al-Ṣila: Ibn Bashkuwāl was born and raised under the Almoravid state in al-Andalus, a historical period that followed the end of the era of the Taifa kingdoms. Despite the political transformation, the

movement of sciences and literature continued to flourish, influenced by the intellectual richness of the preceding period. This provided abundant historical material, a significant portion of which was incorporated into *Kitāb al-Ṣila*, which collected important biographies of its notable figures³⁷, his book is considered one of his finest and most famous works, and it became a key reference for all those who wrote about Andalusian biographies during the period it covers³⁸. Ibn al-Abbār said about it: "The most eminent of them is the book *al-Ṣila*. His peers acknowledged its superiority, and the scholars of his craft did not contest his uniqueness in it, nor did they deny his precedence. Rather, they sought to consult it, and they fairly acknowledged its benefit. Abū al-Abbās Ibn al-ʿArīf al-Zāhid transmitted it from him, counting him among his teachers, and Abū al-Qāsim Ibn Ḥabīsh is one of his close companions, summarized what he wrote of it. Abū al-Faḍl Ibn ʿIyāḍ and Abū Muḥammad al-Rushāfī both eminent scholars corresponded with him sending him what they found regarding men and narrators from both East and West. This greatly expanded its benefit and increased its value. Besides, it is a highly important and indispensable work in its field; scholars of jurisprudence cannot dispense with consulting it and deriving evidence from it, and its errors are few."³⁹

It is a work concerned with the scientific, cultural, and civilizational history of al-Andalus, and in some of its biographies it provides information on political history while recording the lives of its most distinguished figures and notable personalities, following the method characteristic of biographical dictionaries⁴⁰. He composed it at the request of scholars, drawing upon his memory and the sources available to him, so that it might serve as a supplement and correction to *Tārīkh ʿUlamāʾ al-Andalus* by Ibn al-Faraḍī. In it, he compiled the biographies of scholars who came after Ibn al-Faraḍī⁴¹, while also adding biographies and information that the latter had omitted. Ibn Bashkuwāl followed the

methodology of his predecessor in arranging the work; he also adopted an alphabetical order for names and then organized the biographies according to the dates of death. He entitled the book: (The Supplement on the History of the Imams, Scholars, Traditionists, Jurists, and Men of Letters of al-Andalus)⁴².

The importance of the book lies in its being a scholarly and civilizational record that documented the intellectual life of al-Andalus during a tumultuous period extending from the late fourth to the middle of the sixth Islamic century (10th–12th centuries CE). It presents the biographies of scholars and those who came to al-Andalus from elsewhere, mentioning their teachers, students, and their scholarly and social standing⁴³. Although some researchers suggest that Ibn Bashkuwāl completed the composition of his book in 534 AH, the text contains references to later years reaching 564 AH, a fact that has raised questions as to whether these additions were made by the author himself or were later insertions by his students and manuscript copyists after his death⁴⁴.

4. An Analytical Statistical Study of the Scholars of the District through *Kitāb al-Ṣila*

Given the large number of biographies contained in Ibn Bashkuwāl's *Kitāb al-Ṣila* approximately 1,544 biographies, the notable figures of Cora of Jaén (the city and its surrounding districts) were selected as the sample for this study. In this section, this sample will be subjected to an analytical statistical examination in order to investigate its scholarly and social characteristics and to reveal the features of the intellectual life that prevailed within the district.

Following a careful reading of both volumes of *Kitāb al-Ṣila*, total of (35) biographies from Cora of Jaén were collected. To facilitate consultation of these biographies, they were organized into three tables: the first⁴⁵ and second⁴⁶ tables are devoted to the scholars of the city of Jaén found in the first and second volumes of *Kitāb al-Ṣila*, while the third⁴⁷ table contains

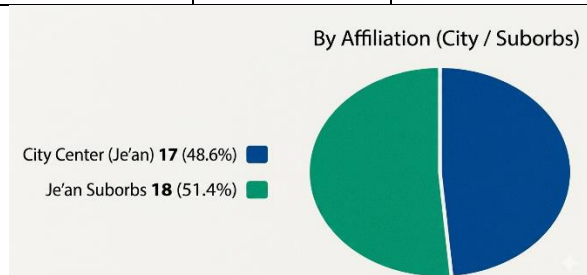
the scholars of the surrounding districts, classified according to their respective places of origin.

Geographical Distribution of the Notables of Jaèn and its Surroundings:

General Distribution between the City and Surroundings: Based on the tables provided in the appendices, the number of notables translated in the Jaèn region reached 35, distributed between the center of the region and its surroundings as follows:

Figure 1: General table of flag distribution in Cora of Jaèn

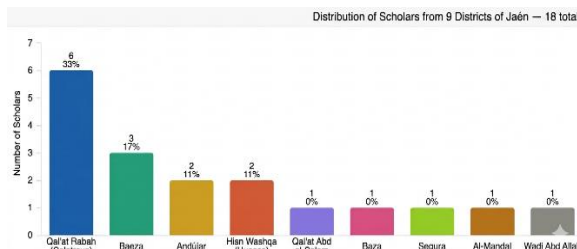
Category	Number	Percentage
City of Jaèn	17	48.6%
Surrounding districts (al-Aḥwāz)	18	51.4%
Total	35	100%



Source: Prepared by the researcher, adapted from *Kitab al-Silah*

The geographical distribution shows a striking balance between the urban center and the surrounding districts, a ratio that indicates that scholarly activity was not confined to the capital alone. Rather, it prolonged beyond it to include the surrounding areas, reflecting an intellectual vitality spread across a broader geographical expanse than might be expected for a frontier district.

Geographical Distribution within the Surrounding Districts (al-Aḥwāz): The scholars of the surrounding districts, numbering 18, were distributed across the regions affiliated with Cora of Jaén as follows, based on Figure No. (03):

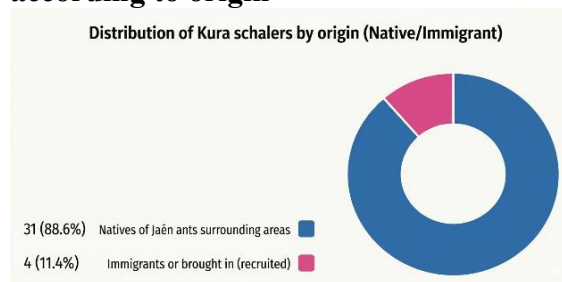


Source: Prepared by the researcher, adapted from *Kitab al-Silah*

Out of a total of 18 scholars representing the surrounding districts (al-Aḥwāz), Qal'at Rabāḥ ranked first with 6 scholars (33% of the Aḥwāz), making it the richest scholarly district by a clear margin. It also showed diversity in specializations, including jurisprudence, ḥadīth, Qur'ānic readings, and genealogy, reflecting its scholarly importance, strategic location, and its connection to major intellectual centers, especially Toledo. It was followed by Baeza with 3 scholars (17%), then Shaqūrah and Castillo de Darraj, with 2 scholars each (11%). The remaining districts had one scholar each. These findings indicate a variation in scholarly activity within the districts of Jaén, depending on differences in political and urban importance, as well as the degree of connection with major cultural centers in al-Andalus.

Human Composition of the District's Notable Figures (Locals and Outsiders)

Figure 4: Pie chart representing the distribution of scholars of the district according to origin



Source: Prepared by the researcher, adapted from *Kitab al-Silah*

The systematic study of the scholars of Cora of Jaén, mentioned in *Kitāb al-Ṣila* based on Figure No. (04), shows that they can be divided into two main categories. The first category consists of local scholars (sons of the district), namely those who were born

and raised in Jaén or its surrounding districts. They represent the majority of the sample, accounting for 88.6% (31 scholars), which is a statistically significant indicator of an active internal scholarly movement within the district.

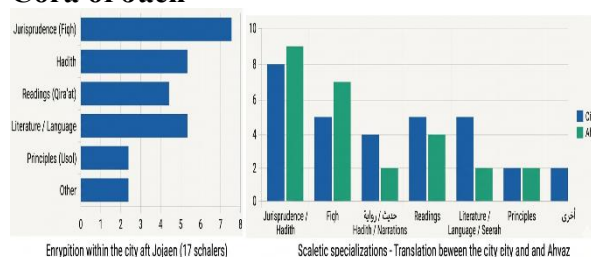
The second category consists of incoming scholars (settlers), namely those whose origins trace back to other Andalusian urban centers most often Córdoba who moved to settle in Jaén, representing 11.4% (4 scholars). The biographies reveal that the primary reason behind the arrival of these prominent scholars was, first and foremost, their appointment to official judicial and administrative positions which are as follows:

Ahmad ibn Walīd (Ibn Baḥr) (d. 486 AH / 1093 CE): He was from Ūshūna, and he was devoted to knowledge and the drafting of legal documents until he was appointed as judge in Jaén⁴⁸. Besides, Al-Ḥusayn ibn Yaḥyā al-Tujībī (Ibn al-Ḥazqah) (d. 401 AH / 1010 CE) he was from Córdoba and was one of its leading jurists and legal scholars, he was known for memorizing legal issues according to the Mālikī school before moving through several judicial posts in Bājah, Akshūniyah, and Madīnat Sālim, eventually ending his career as a judge in Jaén⁴⁹. He is also joined by ‘Abd al-Raḥmān ibn Muḥammad al-Ra‘īnī (Ibn al-Mashshāt) (d. 397 AH / 1006–1007 CE) a native of Córdoba, described by Ibn Bashkuwāl as “a man of knowledge, understanding, insight, alertness, and intelligence.” He held several high-ranking positions, including advisory roles, police administration, and royal documentation, he served as judge in several cities as well such as Istija, Ūshūna, and Qarmūnah, held positions in ḥisbah and the judiciary of Jaén, before later being appointed judge in Valencia⁵⁰. Ultimately, Yūsuf ibn Muḥammad ibn Bakīr al-Kinānī (d. 475 AH / 1082–1083 CE) he was from Toledo, and was described as intelligent and highly proficient in jurisprudence, ḥadīth, and inheritance law. He served as judge of Qal‘at Rabāḥ, one of the districts of Jaén⁵¹.

Distribution of Specializations of the

Scholars of Cora of Jaén:

Figure 5: Bar chart representing the scientific specializations of the scholars of Cora of Jaén



Source: Prepared by the researcher, adapted from *Kitab al-Silah*

This study adopted the methodology of dominant specialization for each scholar in classifying scientific disciplines, in order to avoid repeating the same individual across multiple statistical categories, and taking into account that many Andalusian scholars were encyclopedic figures who combined several fields such as jurisprudence, ḥadīth, literature, and Qur’ānic readings. Hence, the total number of specializations equals the total number of scholars.

From the results presented in Figure No05 it becomes clear that jurisprudence is the most widespread specialization in both the city center and the surrounding districts, followed by ḥadīth and narration, and then Qur’ānic readings. Thence, it confirms the dominance of religious and transmitted sciences in the scholarly production of the district. Notwithstanding, the region was not static or closed within these sciences; rather, it also witnessed a parallel literary and linguistic movement in which prominent scholars of literature and poetry excelled.

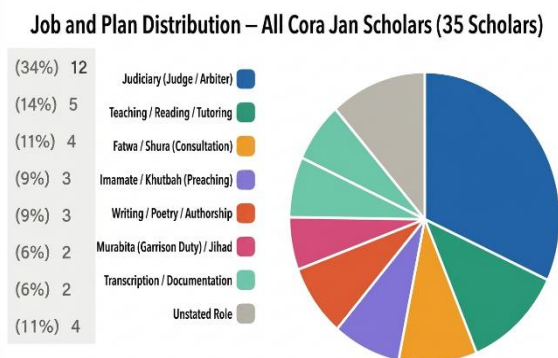
At the forefront of these figures is the linguist and man of letters Aḥmad ibn Muḥammad ibn Faraj (Abū ‘Umar) (d. 366 AH), whose expertise was primarily in language sciences, his experience of imprisonment in Jaén, which lasted seven years or more, did not prevent him from continuing his scholarly mission; students would come to him in prison to study under him, he also authored the book *Al-Ḥadā’iq*, in which he emulated *Al-Zahra* by al-Aṣbahānī, in addition to his widely

circulated letters and poems addressed to Caliph al-Ḥakam al-Mustanṣir⁵².

Among them is the eloquent poet Aḥmad ibn Muḥammad ibn Darraj al-Qaṣṭallī (d. 421 AH / 1030 CE), whom the historian Ibn Bashkuwāl counted among the leading scholars and foremost masters of poetry and eloquence, citing the abundance of his poetry and his distinctive style in rhetoric and epistolography as evidence of the breadth of his knowledge and intellectual strength⁵³. Furthermore, included in this group is the encyclopedic man of letters and writer Ibn Abī al-Khiṣāl al-Ghāfiqī al-Shaqūrī (d. 540 AH / 1146 CE), whom Ibn Bashkuwāl described as “the pride of his time and the beauty of his community,” due to his extensive mastery of literature and languages, his deep understanding of hadith, traditions, and historical reports, as well as his eloquence, clarity of expression, and fine literary compositions that testify to his nobility⁵⁴.

Distribution of Functions and Administrative Roles:

Figure 6: Pie chart representing the distribution of functions held by the scholars of the district



Source: Prepared by the researcher, adapted from *Kitab al-Silah*

The statistical results shown in Figure No (06) reveal a clear dominance of the judiciary, as it ranks first among official functions and duties with 10 judges out of a total of 35 scholars. This reflects the central administrative and legal role of Cora of Jaén within the Andalusian urban system. Additionally, the judicial and legislative influence of Jaén's scholars was not confined to their own city; rather, their

authority extended to other major urban centers such as Córdoba, Granada, and Almería. Among the most prominent figures are: Adham ibn Aḥmad ibn Adham (d. 429 AH / 1037–1038 CE), a freedman of the Marwanids and a native of Jaén who settled in Córdoba, he served as a judge in Almería and was known for his firmness in legal rulings as well as his intellectual strength and literary ability⁵⁵. Also Muḥammad ibn Ibrāhīm ibn Muḥammad ibn Mu'ādh al-Sha'bānī, whom the historian Ibn Bashkuwāl described as: “a man of knowledge and intelligence, sharp-minded and of high standing.” He was appointed judge in Jaén and died shortly after being dismissed from the judiciary in 485 AH / 1092 CE⁵⁶. In addition to Yaḥyā ibn Sa'īd ibn Ḥabīb al-Muḥāribī (d. 500 AH / 1107 CE), who was appointed judge in Jaén and delivered sermons there, he was later removed from the judiciary but continued in his role as a preacher⁵⁷.

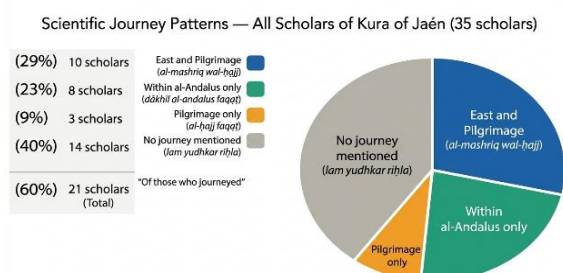
And 'Isā ibn Sahl al-Asadī (d. 486 AH / 1093 CE), whose origins trace back to Wādī 'Abd Allāh in the surrounding districts of Jaén, he progressed through the ranks of the judiciary and the council of consultation in Córdoba, and was later appointed judge in al-'Adwa and Granada, he was regarded as one of the leading jurists, well-versed in legal cases and judicial rulings⁵⁸. Lastly, there's Aḥmad ibn Aḥmad ibn Ḥassān ibn al-Riyawālī al-Bayyāsī (d. 480 AH / 1088 CE) who served as judge of Baeza (one of the districts of Jaén)⁵⁹.

On another level, the study records unique models of scholarly figures distinguished by individuality and originality in fulfilling their intellectual and educational mission, despite severe personal hardship and difficult surrounding conditions. In this context, Aḥmad ibn Muḥammad ibn Faraj (Abū 'Umar) stands out, for whom the harsh experience of imprisonment did not stand between him and his scholarly mission; conversely, he transformed life behind bars into a living school for teaching Arabic linguistics and other fields of knowledge, as well as for

authorship⁶⁰. Within the framework of overcoming physical disabilities, the reciter Abū Sahl ibn Salīm ibn Najdah al-Fihri (d. after 475 AH / 1082–1083 CE) emerges, he was originally from Qal‘at Rabāḥ and later settled in Toledo, his blindness did not prevent him from leading Qur’ānic recitation circles and continuing to benefit others and teach the Book of God with persistence and high determination⁶¹.

Distribution According to Scholarly Journey:

Figure 7: Pie chart representing the distribution of scholarly travel among the scholars of Cora of Jaén



Source: Prepared by the researcher, adapted from *Kitab al-Silah*

The statistical data extracted from Figure No (07) indicate that the majority of the scholars of Cora of Jaén followed the tradition of scholarly travel and mobility, with the proportion of travelers reaching 60%, representing 21 scholars out of the total sample. This percentage confirms that the intellectual and life formation of the region's scholars was not locally closed, but rather based on openness and movement between urban centers that were driven by various reasons, including learning immediately from scholars through transmission and personal attendance, settling and residence, or holding official administrative and judicial positions across the Islamic world. And these scholarly journeys were divided into two main routes:

Internal (Andalusian) journeys: These consisted of movement toward the major Andalusian urban centers, with the city of Córdoba regarded as the primary center of intellectual radiance attracting the largest share of this mobility; it was followed by other centers such as Valencia, Toledo,

Seville, and Almería. Scholars who undertook internal travel accounted for 23% (8 scholars).

External journeys (Eastern and Maghrebi): These journeys took on a dual scientific, functional, and devotional character, closely associated with the obligation of pilgrimage, where many scholars directed their travel toward the Islamic East, including figures such as the jurist Muḥammad ibn ‘Umar al-Khazrajī Ibn Abī al-‘Aṣāfir al-Jayyānī (d. 504 AH / 1110 CE)⁶², Muḥammad ibn Mu‘āfi ibn Ṣumayl (d. 410 AH / 1020 CE), a Qur’ān reciter and teacher of children from Jaén⁶³, and ‘Abd Allāh ibn Muḥammad ibn Ḥazm ibn Ḥarb al-Taymī from Qal‘at Rabāḥ, who settled in Egypt and traveled to the East to perform Hajj⁶⁴. Some even chose to reside in the Holy Cities until their death, such as Ibn al-Farrā’ al-Ma‘āfirī, the Qur’ān reciter who died in Mecca in 469 AH / 1076 CE⁶⁵. The Maghreb also emerged as an important scholarly intermediary center, particularly Kairouan, which received major scholars from the district, such as Aḥmad ibn Aḥmad al-Riyawālī (d. 480 AH / 1087–1088 CE)⁶⁶ and Hishām al-Fazārī (d. after 410 AH / 1020 CE)⁶⁷.

In juxtaposition, the “silent cases” in the source account for 40% of the scholars (14 individuals) whose biographies in *Kitāb al-Ṣila* do not indicate any travel outside the district. This proportion is attributed either to the fact that these scholars were satisfied with learning from local teachers and remained settled within the region, or to gaps and limitations in the historical material available to Ibn Bashkuwāl when compiling the biographies.

Distribution according to Hijri centuries of death:

The ḥāfiẓ Ibn Bashkuwāl, in his book *Kitāb al-Ṣila*, limited the biographies he recorded to those spanning from the 10th–12th centuries CE. Within this chronological range, the deaths of the scholars of Cora of Jaén were situated, and by tracing their biographies (see appendix tables), it became evident that the death dates of three scholars

were not explicitly stated. For that reason, it should be noted that their chronological classification was based on indirect evidence and the contemporaneity of their teachers and peers, as follows:

Abd Allāh ibn Muḥammad al-Taymī (Qal‘at Rabāḥ)⁶⁸: He was placed within the fifth Hijri century, based on the generation of his teachers and his documented judicial activity in Egypt in service of Andalusians during that period.

Abū Sahl ibn Salīm al-Fihri (Qal‘at Rabāḥ)⁶⁹: He was classified in the fifth Hijri century, due to a reference indicating that he was alive “after 475 AH,” which constitutes the earliest confirmed point of his activity.

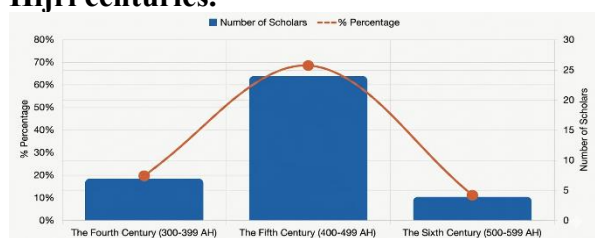
Muḥammad ibn ‘Isā al-Ḥaḍramī (Baeza)⁷⁰: He was placed in the fourth Hijri century, as the source only mentioned his birth year (317 AH). It is therefore most likely that he lived at least into the middle of the fourth century.

Accordingly, the scholars of the district were classified as follows:

Figure 8: Table showing the distribution of the notable figures of the district according to their century of death.

Hijri Century	Corresponding Time Period	Number of Deceased Scholars	Approximate Percentage
4th Hijri Century	(300 AH – 399 AH)	7 scholars	20%
5th Hijri Century	(400 AH – 499 AH)	24 scholars	68.6%
6th Hijri Century	(500 AH – 599 AH)	4 scholars	11.4%
Total		35 Scholars	100%

Figure 9: Bar chart showing the distribution of scholars according to the Hijri centuries.



Source: Prepared by the researcher, adapted from *Kitab al-Silah*

It can be observed from the statistical data presented in Figures (8–9) that the

deaths of the scholars of Cora of Jaén were historically distributed as follows:

Fourth Hijri Century (7 scholars— 20%): This period was characterized by the predominance of ḥadīth and transmission studies, with an almost complete absence of incoming scholars; it also witnessed a relatively balanced distribution between the city (4 scholars) and the surrounding districts (3 scholars).

Fifth Hijri Century (24 scholars— 68.6%): The fifth Hijri century may be regarded as the peak period of scholarly activity in the district, coinciding with the era of the Ṭā’ifa Kingdoms in al-Andalus. During this time, Andalusian cities emerged as independent intellectual centers that attracted scholars and competed with the major capitals, this century was distinguished by the appearance of leading encyclopedic jurists and by the remarkable flourishing of the science of Qur’ānic readings within the city.

Sixth Hijri Century (4 scholars— 11.4%): A sharp decline is noticeable during this period, this decrease is due to the chronological scope at which Ibn Bashkuwāl’s *Kitāb al-Ṣila* ends, as it records deaths only up to approximately 534 AH (or the middle of the sixth Hijri century).

3. CONCLUSION

This study, through tracing the biographies of the notable figures of Cora of Jaén and its surrounding districts in Ibn Bashkuwāl’s *Kitāb al-Ṣila* and subjecting them to an analytical statistical approach, has arrived at a number of conclusions.

The strategic location of Kūrat Jaén as a frontier district did not hinder its scholarly prosperity; rather, it contributed to shaping its dual civilizational identity, combining a defensive function with intellectual influence. Through its precise biographical methodology, *Kitāb al-Ṣila* provided reliable primary material that enabled a statistical analysis reflecting the reality of scholarly activity within the district. The study identified thirty-five biographies, whose distribution revealed that this activity extended into the rural districts,

demonstrating that Jaén constituted an integrated scholarly system rather than an isolated urban center.

The fifth Hijri century represented the district's golden age, coinciding with the era of the Tā'ifa Kingdoms, when the fragmentation of central authority created opportunities for the rise of secondary districts. Jurisprudence and the judiciary dominated the scholarly landscape, alongside the sciences of ḥadīth, Qur'ānic readings, and literature. Simultaneously, scholarly travel expanded toward Córdoba, Kairouan, and the Islamic East, while the district's scholars assumed positions in the judiciary, and Qur'ānic instruction and documentation, thereby, acquiring considerable social prestige.

The study recommends extending this methodological approach to other Andalusian districts and applying similar analyses to parallel sources such as Al-Takmila by Ibn al-Abbār and Bughyat al-Multamis by Al-Ḍabbī. For, such efforts would contribute to the construction of a comprehensive biographical database capable of providing a deeper understanding of Andalusian civilization.

4. APPENDICES:

Appendix 1: Map of the cora of Jaén (the City and Its Surrounding Districts)



Source: Prepared by the researcher based on OpenStreetMap data

Appendix 2: Table of the Scholars of the City of Jaén in Kitāb al-Ṣila, Vol. 1 (9Scholars)

Entry No.	Name	Origin / Place	Specialization	Positions and Plans	Travels	Death Date	P
02	Ahmad ibn Muhammad ibn Faraj	Jaén	Linguist, litterateur, poet	Taught Arabic language in prisons	Not mentioned	c. 366 AH	36–37
81	Ahmad ibn Ahmad ibn Muhammad ibn 'Umar ibn Adham	Jaén (originally from Isbiliya/Seville)	Scholar	Not mentioned	Isbiliya (Seville)	After 425 AH	80
154	Ahmad ibn Husayn ibn Saqr	Jaén	Jurisprudence, Qur'anic studies, literature	Legal consultant (mushāwar) in Jaén	////	490 AH	117
270	Ahmad ibn Ahmad ibn Adham	Jaén (originally from Qurtuba/Córdoba)	Jurisprudence and literature	Judge of Almería	Qurtuba (Córdoba) and Almería	429 AH	173
305	Al-Husayn ibn Muhammad ibn 'Abd Allāh ibn Tawq al-Taḡhlābī	Jaén	Hadith transmission	Ribāt administrator	Tulaytila (Toledo)	390 AH	193
149	Ahmad ibn Walid ibn Baḥr	From Shantūsha, a settlement of Jaén	Documentary science ('Ilm al-Wathā'iq)	Judge of Jaén	//////	486 AH	114
332	Al-Husayn ibn Yahyā al-Tujībī Ibn al-Kharāza	From Qurtuba, settled in Jaén	Jurisprudence and legal theory (uṣūl al-fiqh)	Chief jurist; served as judge in several cities of al-Andalus	East and Pilgrimage (Hajj)	401 AH	200–201
675	Abd al-Rahmān ibn 'Uthmān al-Bishrī	Jaén	Hadith and asceticism	Not mentioned	East and Pilgrimage (Hajj)	396 AH	398
678	'Abd al-Rahmān ibn Muhammad ibn Ahmad ibn 'Abd Allāh ibn al-Namāt	From Qurtuba, settled in Jaén	Qur'anic readings and jurisprudence	Judge in several cities, including Jaén, Almería, Sharīfa, and al-Ḥaṣība	//////	397 AH	400

Source: Prepared by the researcher, based on Ibn Bashkuwal's *Kitab al-Sila*, op. cit., vol. 1.

Appendix 3: Scholars of the City of Jaén in Kitāb al-Ṣila, Volume II (8 Scholars)

Entry No.	Name	Origin / Place	Specialization	Positions and Offices	Travels	Death	P
992	Faraj ibn 'Abd al-Malik ibn Sa'dān	Jaén, settled in Córdoba	Fiqh and Hadith	Not mentioned	Córdoba, Almería	478 AH	83
1095	Muhammad ibn Mu'āfa ibn Ṣumayl	Jaén, settled in Córdoba	Qur'anic Readings	Mufti and teacher of children	The East, Pilgrimage, then Toledo and Zaragoza	410 AH	128
1133	Muhammad ibn Ahmad ibn Muhammad ibn 'Umar ibn Adham	Jaén	Literature (Adab)	Not mentioned	Not mentioned	427 AH	146–147
1199	Muhammad ibn Ahmad ibn Sa'id ibn al-Farrā' al-Ma'āfirī	Jaén	Qur'anic Readings	Teaching Qur'anic recitation (Iqra')	The East	469 AH	178–179
1226	Muhammad ibn Ibrāhīm al-Sha'bānī	Jaén	Fiqh and scholarship	Judge of Jaén	Not mentioned	485 AH	190
1248	Muhammad ibn 'Umar al-Kharājī (Ibn Abī al-'Asāfir)	Jaén	Fiqh, Uṣūl al-Fiqh, and Adab	Not mentioned	Córdoba, the East	504 AH	201
1438	Hishām ibn 'Umar ibn Suwār al-Qurashī	Jaén	Fiqh and Hadith	Mufti and legal authority in eastern al-Andalus	Córdoba, Kairouan	After 410 AH	298
1480	Yahyā ibn Sa'id ibn Ḥabīb al-Ma'āfirī	Jaén	Qur'anic Readings and Fiqh	Judge and Friday preacher of Jaén	Córdoba	500 AH	318–319

Source: Prepared by the researcher, based on Ibn Bashkuwal's *Kitab al-Sila*, op. cit., vol. 2.

Appendix 4: Table of the Notable Scholars of the Districts of Jaén

Region (Hawz)	Bio. No.	Name	Origin & Residence	Specialization	Positions / Occupations	Journey	Death	Vol./ Page
Qal'at Rabah	591	'Abd Allah ibn Sa'id ibn Abi 'Awf al-Rabahi	Qal'at Rabah; settled in Toledo	Hadith	Frontier garrison-fighter (murabit) at the fortress of 'Walash	Hajj	432 AH	1/354
Qal'at Rabah	1499	Yusuf ibn Sulayman al-Ansari al-Rabahi	Qal'at Rabah; resided in Seville	Jurisprudence, genealogy, and poetry; polymath	Jurist (faqih)	Traveled throughout al-Andalus	448 AH	2/325
Qal'at Rabah	619	'Abd Allah ibn Muhammad ibn Hazm ibn Harb al-Taymi	Qal'at Rabah; resided in Egypt	Narration (riwaya) and literature (adab)	Handled the affairs of Andalusians in Egypt	Traveled to the East and performed Hajj	////	1/369-370
Qal'at Rabah	1505	Yusuf ibn Muhammad ibn Bakir al-Kinani	From Toledo; resided in Qal'at Rabah	Jurisprudence, hadith, and inheritance law (fara'id)	Judge (qadi) of Qal'at Rabah	Hajj	475 AH	2/329
Qal'at Rabah	531	Abu Sahl ibn Sulaym ibn Najda al-Fihri	From Qal'at Rabah; resided in Toledo	Qur'anic readings (qira'at)	Qur'an reciter (muqri')	////	After 475 AH	1/316
Qal'at Rabah	1191	Muhammad ibn Wahb ibn Bakir al-Kinani	Qal'at Rabah	Jurisprudence and legal rulings (ahkam)	Judge (qadi) of Qal'at Rabah	Toledo	461 AH	2/173
Region (Hawz)	Bio. No.	Name	Origin & Residence	Specialization	Positions / Occupations	Journey	Death	Vol./ Page
Bayyasa (Baeza)	1220	Ahmad ibn Ahmad ibn Hassan al-Riwali	Bayyasa	Jurisprudence	Judge (qadi) of Bayyasa	Córdoba, Almería, Kairouan, the East	418 AH	2/187
Bayyasa (Baeza)	1331	Musa ibn Muhammad al-Jayyī	Bayyasa	Hadith	Hadith scholar (muḥaddith) and elementary-school teacher (kuttāb)	////	After 390 AH	2/245
Bayyasa (Baeza)	1228	Muhammad ibn 'Abd Allah al-Jayyī	Bayyasa	Hadith and the pursuit of knowledge	Not mentioned	////	487 AH	2/192

Region (Hawz)	Bio. No.	Name	Origin & Residence	Specialization	Positions / Occupations	Journey	Death	Vol./ Page
Shaqura (Segura)	799	'Abd al-'Aziz ibn 'Ali al-Ghaffiqi al-Shaquri, known as Abu al-Asbagh	Shaqura, later Córdoba	Jurisprudence and notarial formularies (shurut)	Notary/scribe (kitāba), jurist (faqih)	////	531 AH	1/471
Shaqura (Segura)	1294	Muhammad ibn Mas'ud ibn Abi al-Khissal al-Ghaffiqi	Shaqura; resided in Córdoba	Polymath; literature, philology, and rhetoric	Secretary (katib), poet, author	////	540 AH	2/225
Qastalat Dajaj	996	al-Fadl ibn Ahmad ibn Muhammad ibn Darraj	Qastali	Literature and poetry; secretary	Not mentioned	Valencia	After 440 AH	2/85
Qastalat Dajaj	77	Ahmad ibn Muhammad ibn Darraj al-Qastali	Qastali	Poetry and rhetoric	Not mentioned	////	421 AH	1/78-79
Qal'at 'Abd al-Salam	191	Ibrahim ibn Sa'id ibn Salim al-Qal'i	From Qal'at 'Abd al-Salam	Narration (riwaya)	Was a frontier fighter (mujahid)	Toledo	390 AH	1/140
Basta (Baza)	1043	Muhammad ibn 'Isa ibn Muhammad al-Hadrami al-Warraqa	From Basta; resided in Córdoba	Hadith and narration	Prayer leader (imam) and copyist of books	////	(born 317 AH)	2/105
Bashkalar	614	'Abd Allah ibn Muhammad ibn Sa'id	From Bashkalar; resided in Córdoba	Hadith and jurisprudence	Imam (prayer leader) of a mosque	////	461 AH	1/367-368
Shamantan	738	'Abd al-Rahman ibn 'Abd al-Rahman al-'Ajri	From Shamantan; resided in Almería	Jurisprudence and judicature	Judge (qadi) of Almería	////	486 AH	1/438
Wadi 'Abd Allah	942	'Isa ibn Sahl al-Asadi	Wadi 'Abd Allah; resided in Córdoba	Jurisprudence and legal cases (nawazil)	Handled judicial affairs of al-'Adwa and Granada	////	486 AH	2/56-57

Source: Prepared by the researcher, based on Ibn Bashkuwal's *Kitab al-Sila*, op. cit., vol.1-2.

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⁴⁶ See Appendix No. 3 (Table of scholars of Jaén, Part 2 of the series (8 scholars)).

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⁶³ Ibid., p128.
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