



THE SCHOLARS CONTRIBUTIONS OF THE LOCALITY AL-HARBIYA OF THE INTELLECTUAL LIFE IN THE THIRD ABBASID ERA

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Article history:		Abstract:
Received:	October 6 th 2021	This research was devoted to the study of the contributions of the scholars of the Baghdadi Al-Harbiya locality in the intellectual life of the Third Abbasid era (334-447 AH/945-1055AD), and the intellectual products that contributed to the prosperity of the intellectual movement in the city of Baghdad at that time, which made it a shining city in the sky of Arab-Islamic civilization, intended by students of science and lovers of knowledge from all parts of the world to obtain science and knowledge, therefore the research came as required by the nature of the study it is divided into two axes, the first axis is concerned with studying the nature of Al-Harbiya locality and the second axis specialized in studying the scientific contributions of the scientists of Al-Harbiya locality, and we concluded through this research that the scientists of Al-Harbiya locality had many scientific contributions in the intellectual life of the Abbasid era, Especially in the field of their development of many sciences and their contribution to the scientific activities of that era by providing them to the Arab Library with many scientific and cultural literature.
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1. INTRODUCTION: -

The younger generation today in most countries, especially non-Arab countries, do not know much about the scholars of Baghdad in the past times, especially in the third Abbasid era (334-447AH/945-1055AD), who were truly shining examples and motivated to instill the will and determination of future generations because they gave their lives and made their money to worship God by asking for knowledge and education to others, and contributed to the building of the Arab-Islamic civilization, which reached great heights of science in the various fields of Baghdad, and they made Baghdad a scientific city for students of knowledge from all over the world. We have tended to study the contributions of the scholars of the locality of Al-Harbiya in the intellectual life of the Third Abbasid era because they are an important part of the scholars of the city of Baghdad in that era, and to facilitate the study of this subject, we tended to divide it according to the nature of the study and the information provided to me in two axes, the first axis specialized in the study of the nature of Al-Harbiya, and the second axis specialized in the study of the scientific contributions of the scientists of the Al-Harbiya locality, and to achieve our goal of research, we have relied on a group of sources, which varied in providing the required facts and information, and these sources are the most

important in terms of importance, the book The History of Baghdad or the City of Peace by Ahmed bin Ali bin Thabit bin Ahmed, known as Al-Khatib Al-Baghdadi, his book specialized in the study of the biographies of scholars in general and prophetic hadith scholars in particular who lived in or visited Baghdad, which provided important information on the conduct of Baghdadi scholars and their scientific contributions to the Third Abbasid era.

2. The first axis: what is the locality of Al-Harbiya

Al-Harbiya is a large Baghdad locality (Yaqut al-Hamwi, 2010, vol.2, p.237), located on the western side of Baghdad (Al-Hamiri, 1980, p.193), at Bab Harb near the cemetery of Bashar Al-Hafi and Ahmad bin Hanbal (Ibn Abd al-Haq, 1991, vol.1, p.390), which was named after its founder Harb bin Abdullah al-Balkhi al-Rawandi (Al-Zubaidi, no date, vol.2, p.257), who was one of the commanders of the Abbasid army and the Baghdad police commander in the days of Caliph Abu Jaafar Al-Mansour (Al-Azdi, 1967, vol.2, p.194), who sent him to Mosul in (145 AH / 762 AD), when he gave his mandate to his eldest son Jaafar bin Abi Jaafar Al-Mansour (Ibn Al-Atheer, 1997, vol.5, p.144), he remained a resident of Mosul with two thousands fighters to repel the movements of the Kharijites until the caliph Abu Jaafar Al-Mansour asked him to go to Armenia to repel the movements of the Turkish army there against Muslims,



and he clashed with them and killed a year (147 AH / 764 AD) (Al-Tabari, 2008, vol.8, p.78). This place originated in its early beginnings from a land dating back to the Al-Harbiya of Ibn Abdullah (Yaqut al-Hamwi, 2010, vol.3, p.25), which was given to him by caliph Abu Jaafar Al-Mansour when he built the city of Baghdad on the western side, and ordered the distribution of the land that surrounded him, his followers and his loyal people (Al-Astakhri, 2004, p.83), which soon began to expand, as Yakut Al-Hamawi (2010, vol.2, p.237) described it as **"like the single town in the middle of the desert, and its people worked on it..."**. The military has also been characterized by its rivers, including the Batatiya River, which is branching into several rivers that water the Al-Harbiya land and its environs (Yaqut al-Hamwi, 2010, vol.5, p.318), and it was said about its rivers, **"all rivers are exposed, except for those in Al Harbiya, for they are underground channels, and the first ones are exposed"** (Al-Khatib Al-Baghdadi, 2011, vol.1, p.127). This locality contained several markets and a mosque, where prayer supplication and sermons were held (Yaqut Al-Hamwi, 2010, vol.2, p.237), he received the attention of the Abbasid caliphs, as it is mentioned that the caliph al-Qadir Billah al-Abbasi ordered the year (383 AH / 993 AD) **"in the building of the Mosque of Harbi and its clothing"** (Ibn Kuthir, 1988, vol.11, p.356). Since its inception, the locality has played an important role in the political events of The City of Baghdad, since it is reported that in the year (196 AH / 811 AD) the commander Hussein bin Ali bin Isa bin Mahan returned to Baghdad after he was on a combat mission and was received by the pimp and senior statesmen, which he was on the second day, he arrested the trustworthy caliph and attempted to transfer the caliphate to al-Mamun, so the people of Al-Harbiya responded to this action and clashed with the leader, Hussein bin Ali bin Isa and his soldiers, and released the faithful caliph and returned him to the Caliphate House (Al-Tabari, 2008, vol.8, p.372-373). In (201AH / 816 AD), a man from the locality of Al-Harbiya called on people to do good and to prevent evil and to work with the Holy Quran and the Prophet's Sunnah, and formed a team of volunteers to fight the bandits, axes, violators of the Qur'an and the Prophet's Sunnah, and to establish truth and justice among all people (Al-Tabari, 2008, vol.9, p.81). This locality was characterized by its scientific activity, as it is mentioned that the Mosque of Harbi a scientific center to gather scholars and spread their sciences between people and students of science (Al-Bayhaqi, 2003, vol.3, p.83), This locality was inhabited by many scholars and scholars of the Hadith of the Prophet (Al-Sa'amani, 1962, vol.4, p.111), who attributed it to it (Ibn al-Atheer, no date, vol.1, p.355), and left many scientific

contributions, particularly in the Third Abbasid period (Al-Sa'amani, 1962, vol.4, p.111).

It seems from the above that the locality of Al-Harbiya originated from a small piece of land but soon expanded into a large locality inhabited by many scholars who contributed to the prosperity of intellectual life in Baghdad, especially in the third Abbasid era.

3. The Second Axis: Scientific contributions to the scientists of the Al-Harbiya locality.

The scholars of the Baghdadi Al-Harbiya locality, particularly in the Third Abbasid period (334-447 AH/945-1055 AD), had many scientific contributions to intellectual life and to facilitate their study, which must be identified in two aspects:

3.1. Science side:

Scholars of the Baghdadi Al-Harbiya locality left many scientific contributions, especially in the Third Abbasid era, which led to the development of many sciences, including:

3.1.1. The science of reading the Qur'an:

Scholars who specialize in reading the Qur'an in the Baghdadi Al-Harbiya area contributed to the development of the reading of the Qur'an because it is an important science for Muslims, as they contributed to the preservation and development of the methods of reading the Qur'an, as it is mentioned that Abba al-Qasim Driss bin Ali bin Ishaq bin Ya'qub bin Abdullah bin Zanjoueh (Al-Khatib al-Baghdadi, 2011, vol.7, p.17), Al-Baghdadi (Al-Yahsabi, 1981, vol.7, p.79), Al-Muallem (Al-Khatib al-Baghdadi, 2011, vol.7, p.17), Al-Maqra, (died 393 AH / 1002 AD) (Ibn Al-Jazari, 2006, vol.1, p.141), he lived in the baghdadi Al-Harbiya area (Al-Khatib al-Baghdadi, 2011, vol.7, p.17), and was Al-Harbiya of the reading of the Holy Quran, as he narrated the ways of reading the Qur'an about Abu al-Hassan ibn Shaniuth, narrated by Hassan ibn Ghaleb, and was described by readers as having been confident and known in reading the Holy Quran in his time (Ibn Al-Jazari, 2006, vol.1, p.141), Abu Bakr Ahmed ibn Mohammed ibn Ahmed ibn Ismail al-Harbi, known as muezzin and mu'ta'im (died 415 AH / 1024 AD), was very much recited to the Holy Quran (Al-Dhahabi, 2003, vol.9, p.249), and Abu al-Hassan Ali bin Omar bin Mohammed bin Al-Hassan al-Harbi, known as al-Qazwini (Al-Khatib al-Baghdadi, 2011, vol.12, p.42) (died 442 AH / 1050 AD), was reading the Holy Quran, learning the ways of reading the Holy Quran from Abu Hafs Omar Bin Ibrahim El Kettani (Ibn Asaker, 1995, vol.43, p.107), he became a scholar of Qur'an reading (Ibn Qazi Shahiba, 1986, vol.1, p.230) and died in Baghdad and was buried in his home in the Baghdad Al-Harbiya area, attended burial ceremonies and prayers for many people and closed the shops and



doors on that day (Al-Khatib al-Baghdadi, 2011, vol.12, p.42).

It seems from the foregoing that the scholars of the Baghdadi Al-Harbiya locality were readers of the Holy Quran, especially in the Third Abbasid era, an important role in preserving the ways of reading the Qur'an through its account of their teachers and passing them on to later generations.

3.1.2. The science of interpretation:

The science of the interpretation of the Qur'an received the attention of scholars of the Baghdadi Al-Harbiya locality, as it is mentioned that Abba Jaafar Abdullah bin Ismail bin Ibrahim bin Isa bin Abi Jaafar al-Mansour, known as Ibn Barrea al-Hashimi (died 350 AH / 961 AD) (Al-Khatib al-Baghdadi, 2011, vol.12, p.42), he was in front of the Mosque of Al-Harbiya (Ibn Nasser al-Din, 1993, vol.1, p.481), and one of the interpreters of the verses of the Qur'an, as he narrated many of the nariths in the interpretation of the verses of the Qur'an, which were narrated by many authors in their writings, which specialized in the interpretation of the Qur'an, including Al-Baghawi (Al-Baghuy, 1999, vol.1, p.427), Ibn Kathir (1999, vol.3, p.273), and other authors.

It seems from the foregoing that the scholars of the Baghdadi Al-Harbiya locality, particularly the interpreters of the Holy Quran, play an important role in the development of the science of interpretation in the third Abbasid era through their account of many narratives in the interpretation of the verses of the Holy Quran.

3.1.3. The science of the Prophet's Hadith:

The science of hadith was one of the most prominent sciences that attracted the attention of the scholars of the Baghdadi Al-Harbiya locality through their study of its various aspects and the authorship of the works in it and their account of many prophetic hadiths, as it is mentioned that Abu Jaafar Abdallah bin Ismail bin Ibrahim bin Isa bin Abi Jaafar al-Mansour Known as Ibn Barrea Al-Hashimi (deceased 350AH / 961 AD) (Al-Khatib al-Baghdadi, 2011, vol.9, p.417) one of the narators of hadith was the Prophet's hadith about Mohammed ibn Yusuf ibn al-Tabtab, Ahmad bin Abdul-Jabbar al-Attardi, and others (Al-Khatib al-Baghdadi, 2011, vol.9, p.417), he was narrated by Ahmed ibn Ali al-Badi, Abu al-Hasan bin Rizkweh and others (Al-Dhahabi, 2003, vol.7, p.890-891), and historians described him as a trust (Al-Khatib al-Baghdadi, 2011, vol.9, p.417) and that Abu Bakr Mohammed bin Saeed al-Harbi al-Zahid, known as ibn al-Dair, (died in 351 AH / 962 AD) (Ibn al-Jawzi, 2000, vol.1, p.548), Abed Salih (Ibn Kuthir, 1988, vol.11, p.276) was a resident of the locality of Al-Harbiya, and one of the novelists of the Hadith of the Prophet, narrating the hadith about Ibrahim ibn Nasr al-Mansouri and others, narrated by Abu al-Hasan ibn Rizkweh and others, and historians described him as having been confident in the narration

of the Hadith of the Prophet (Al-Khatib al-Baghdadi, 2011, vol.2, p.381-382), Abba al-Qasim abdullah ibn Ibrahim ibn Yusuf al-Ibndoni al-Jarjani (died in 368 AH / 978 AD) (Al-Khatib al-Baghdadi, 2011, vol.9, p.413-415) was a well-known spartan and preserved prophet (Al-Rasheed Al-Attar, 2000, p.83), one of the travellers in seeking knowledge and prophetic hadith to countries (Ibn Al-Jawzi, 1992, vol.14, p.265). He had a long journey in the quest for the Prophet's hadith (Al-Rasheed Al-Attar, 2000, p.83) to Mecca, Khorasan, The Levant, Egypt and Iraq, where he was reportedly deported to Baghdad in the year (350 AH / 961 AD) (Al-Khatib al-Baghdadi, 2011, vol.9, p.413-414), he lived there in the military district (Al-Sahmiu, 1987, p.271), He did not leave Baghdad until his death (Al-Khatib al-Baghdadi, 2011, vol.9, p.414), he described that he was a keeper of the prophetic hadith and a lot of people for his novel (Al-Sa'amani, 1962, vol.1, p.65), he narrated about Omar ibn Abdul Rahman al-Salami, Omar ibn Ahmed ibn Sinan al-Manbijji and others (Al-Khatib al-Baghdadi, 2011, vol.9, p.413-414), and narrated about him the prophetic hadith of Abu Alaa al-Wasiti, Abu Bakr al-Barqani and others (Al-Dhahabi, 1998, vol.3, p.103), and many authors, including Ibn Manzoor (1984, vol.12, p.28), narrated many prophetic hadiths in his author and were described by historians as having been confident in the novel of the Prophetic Hadiths (Ibn Al-Jawzi, 1992, vol.14, p.265) Abu al-Hasan Ali bin Mohammed bin Ahmed ibn Kisan al-Harbi (Al-Khatib al-Baghdadi, 2011, vol.12, p.85) (died in 373 AH / 983 AD) (Al-Dhahabi, no date, vol.2, p.142), he was a resident of the Baghdadi Al-Harbiya district (Al-Jaafari, 1996, p.37), one of the narcs of the Prophet's Hadith is the prophet's talk about Yusuf ibn Ya'qub al-Qadi (Al-Khatib al-Baghdadi, 2011, vol.12, p.85) Narrated by Ali bin al-Mohsen al-Tankhi and Hussein bin Jaafar al-Salamassi (Al-Dhahabi, 2003, vol.8, p.392), he was also narrated by several authors, including Judge al-Marstan (2001, vol.2, p.383-385), many prophetic hadiths, and that Abba al-Hassan bin Omar bin Mohammed ibn Al-Hasan bin Al-Hasan bin Shathan bin Ibrahim bin Ishaq bin Ali ibn Ishaq bin Ishaq al-Hamri, known as the Bank, Al-Kiyal, Al-Sukkari, and Al-Harbi (Al-Khatib al-Baghdadi, 2011, vol.12, p.39-40), and Al-Baghdadi (died in 386 AH / 996 AD) (Al-Rasheed Al-Attar, 2002, p.105), was a prophetic hadith scholar in the Baghdadi Al-Harbiya hall (Al-Sa'amani, 1962, vol.4, p.111), narrating the talk of Ahmed bin Al-Hassan bin Abdul-Jabbar al-Suwfiu, Mohammed bin Saleh bin Draih and others (Al-Khatib al-Baghdadi, 2011, vol.12, p.39), narrated by Abu al-Hussein Mohammed bin Ali bin al-Gruniq, Abu Al-Ghora, Mohammed bin Ali bin al-Henji and others, historians described him as the support of Iraq and was confident in the novel hadith of the Prophet (Al-Dhahabi, 2006, vol.12, p.470), many of the authors, including Ibn al-Dhaheri, narrated about him (Ibn al-



Dhaheri,1998,vol.1, p.165-167, vol.2,p.1197-1198), The father of al-Qasim, Driss bin Ali ibn Ishaq bin Ya'qub bin Abdullah bin Zanjoueh (Al-Khatib al-Baghdadi, 2011, vol.7,p.17) , Al-Baghdadi (Al-Yahsabi,1981,vol.7, p.79), Al-Mu'talem, who (died in 393 AH /1002 AD), was a resident of the Baghdadi Al-Harbiya area, and a prophetic hadith scholars narrated the talk about Mohammed bin Obaidullah bin Al-Ala, Abu Hamed Mohammed bin Haroun al-Hadrami and others, narrated by Hussein bin Ali al-Tanjiri, Ali bin Mohammed bin al-Hasan al-Maliki and others, and was described by scholars as having been confident in the prophet's hadith (Al-Khatib al-Baghdadi, 2011, vol.7,p.17), The authors narrated many prophetic hadiths in their writings (Ibn Asaker, 1995,vol.39,p.126, vol.8, p.54-55) ,Abu Bakr Ahmed ibn Mohammed bin Ahmed ibn Ismail al-Harbi, the muezzin, the polite (died 415 AH / 1024 AD) was a scholar of prophetic hadith, narrating it about Abu Bakr al-Najd (Al-Dhahabi, 2003,vol.9,p.249), and Abu Bakr Ahmed bin Mohammed bin Ahmed bin Ismail bin Abi Durra al- Harbi (Al-Khatib al-Baghdadi, 2011, vol.5,p.137), al- Baghdadi (Al-Dhahabi, 2003,vol.9,p.267) Known as Ibn Al-Sakka (died 416AH/1025AD), he was one of the scholars of the Hadith al-Nabawi, narrated by Abdullah ibn Ishaq al-Bagui, Ahmad ibn Mohammed ibn Ahmed ibn al-Sabah al-Kabshi and others (Al-Khatib al- Baghdadi, 2011, vol.5,p.137).The scholars of the Hadith of the Prophet narrated many prophetic hadiths in their writings, including al-Khatib al-Baghdadi (1997, vol.2,p.938) ,Others, described by prophetic hadith scholars as being sincere in his account of the Prophet's hadith (Al-Khatib al-Baghdadi, 2011, vol.5,p.137), Abba al-Qasim Abdul Rahman bin Obaidullah bin Abdullah bin Mohammed al-Samsar (Al-Khatib al-Baghdadi, 2011, vol.10,p.302) , Al-Harbi al-Baghdadi (Al-Dhahabi, 2003,vol.9,p.389), Known as Ibn al-Harbi (died 423 AH / 1032 AD), he was a native of the Baghdadi Al-Harbiya locality (Al-Khatib al-Baghdadi, 2011, vol.10,p.302-303) ,One of the scholars of the Hadith is the Prophet (Al-Zarkali, 2002, vol.3,p.315),the Prophet's hadith narrated Ali ibn Mohammed ibn al-Zubair al-Kufi, and Othman ibn Mohammed ibn Bishr al-Suqti (Al-Khatib al-Baghdadi, 2011, vol.10,p.302-303), Mohammed bin Abdul Salam al-Ansari and Abu Tahir Mohammed bin Ahmed bin Qandas (Al-Dhahabi, 2003,vol.9,p.389-390), and others described by historians as being honest in the novel of the Prophet's Hadith (Al-Khatib al-Baghdadi, 2011, vol.10,p.303), he has written several books on this science (Al-Zarkali, 2002, vol.3,p.315), many of the authors, including Al-Bihaqi, narrated about him (Al-Bayhaqi,2009, vol.2,p.124), the Judge of Marstan (2001,vol.2,p.1004-1006, vol.3,p.1142-1144, 1225-1226), Many prophetic hadiths in their writings, and that Abba al-Qasim Obaidullah bin Mansour bin Ali bin Habeesh, known as al-Ghazal (died in 430 AH /1038

AD), was a local baghdadi Al-Harbiya and a prophetic hadith scholars, narrated by the Ahmed ibn Jaafar bin Malik al-qatiei, and narrated about him Ahmed bin Ali bin Thabet in his author (Al-Khatib al-Baghdadi, 2011, vol.10,p.382), historians described him as a good sheikh, confident in the novel of the Prophet's hadith (Ibn al-Jawzi,2000, vol.15,p.270), Abba al-Hassan Ali bin Omar ibn Mohammed ibn al-Hasan al-Harbi, known as Ibn al-Qazwini (died 442 AH / 1050 AD), was a native of the Baghdadi Al-Harbiya locality (Al-Khatib al-Baghdadi, 2011, vol.12,p.42), one of the scholars of the Hadith is the Prophet (Ibn Qazi Shahiba, 1986,vol.1,p.230), the Prophet's hadith narrated Mohammed bin Zaid bin Marwan, Abba Bakr bin Shadhan, and others, and narrated by al-Khatib al-Baghdadi (2011, vol.12,p.42) ,Historians described him as one of the righteous men of Zahad, and he was more confident and confident in the narration of the Prophet's hadith (Ibn Asaker, 1995, vol.43, p.108), many of the authors, including the Judge of Marstan, narrated about him (2001,vol.3, p.1408), Al- Kilani (2000, p.19), and other authors of many prophetic hadiths, and that Abu fadl Mohammed bin Abdul Aziz bin Al-Abbas bin Mohammed al-Hashimi al-Abbasi (died 444 AH / 1052 AD), was the preacher of the Mosque of the Baghdad Al-Harbiya locality (Al-Khatib al-Baghdadi, 2011, vol.3,p.157-158), one of the scholars of the Hadith is the Prophe (Ibn Al-Jawzi, 1992,vol.15, p.339), the Prophet's hadith narrated Abu Bakr ibn Abu Musa al-Hashimi, Al-Hassan ibn Mohammed ibn al-Qasim al-Makhzoumi and others (Al-Khatib al-Baghdadi, 2011, vol.3,p.157), his son, Abba Ali Mohammed bin Mohammed bin Abdul Aziz, narrated it (Al-Dhahabi, 2003, vol.9,p.663), Abba Bakr Ahmed ibn Ali Ibn Thabet al-Khatib al-Baghdadi, and historians described him as a good honest and virtuous in the novel hadith of the Prophet (Al-Khatib al-Baghdadi, 2011, vol.3,p.158), Many of the authors narrated it in their works, including Al-Khatib al-Baghdadi (Al-Khatib al-Baghdadi, 2011, vol.3,p.158) , and many other prophetic hadiths.

It is clear from what was obtained from the scholars of the Hadith of the Prophet in the Baghdadi Al-Harbiya area in the Third Abbasid period that they contributed to the development of prophetic hadith science in that era by writing many works in this science and their account of many prophetic hadiths.

3.1.4. Jurisprudence:

The scholars of the Baghdadi Al-Harbiya locality played an important role in the development of jurisprudence, as it is mentioned that Abba Jaafar bin Ismail bin Ibrahim bin Isa bin Abi Jaafar al-Mansour, known as ibn Barre al-Hashimi (died in 350 AH / 961 AD) (Al-Khatib al-Baghdadi, 2011, vol.9,p.417), has narrated many of the nariths that deal with the things of jurisprudence many of the authors narrated it in their writings, including Ibn Al-baye (1990, vol.2,p.60), narrated about



him about the rulings of donations, and other authors, and that Abba al-Hassan Ali bin Mohammed bin Ahmed ibn Kiisan al-Harbi (Al-Khatib al-Baghdadi, 2011, vol.12,p.85), (died in 373 AH / 983 AD) (Al-Dhahabi, no date, vol.2, p.142), he has narrated many of the narithes that deal with jurisprudence and which have been narrated by many authors in their writings, including Judge al-Marstan (2001, vol.2, p.388) , he narrated his narrations in the virtue of fasting, and other authors, and that Abba al-Hassan Ali bin Omar bin Mohammed ibn al-Hasan al-Sukkari, al-Sarafi, al-Harbi, al-Baghdadi (died in 386 AH / 996 AD) was a scholar of the Hanbali doctrine in Islamic jurisprudence (Al-Rasheed Al-Attar, 2002, p.105), he narrated many of the naridos that deal with jurisprudence and many of the authors narrated in his writings, including Ibn Al-Dhaheri (1998, vol.2,p.905-906), he recounted the rulings on women's divorce, their expenses, and other authors who narrated the jurisprudence, and that Abu Bakr Ahmed bin Mohammed bin Ahmed bin Ismail bin Abi Durra al-Harbi (Al-Khatib al-Baghdadi, 2011, vol.5,p.137), Al-Baghdadi (Al-Dhahabi, 2003, vol.9, p.267) , Known as the Saqah (died 416 AH / 1025 AD) (Al-Khatib al-Baghdadi, 2011, vol.5,p.137) , It was a jurist (Al-Mansouri, 2011, p.226), Abba al-Qasim Abdul Rahman bin Obaidullah bin Abdullah bin Mohammed al-Samar (Al-Khatib al-Baghdadi, 2011, vol.10,p.302) , Al-Harbi al-Baghdadi (Al-Dhahabi, 2003, vol.9, p.389), Known as Ibn al-Harbi (died 423 AH / 1032 AD) (Al-Khatib al-Baghdadi, 2011, vol.10, p.302-303), he has narrated many novels in the field of Islamic jurisprudence, which have been narrated by many authors in their writings, including Al-Bayhaqi (1989, vol.1, p.264), he narrated about the rulings of the Saissal al-Shams prayer and other authors, and that Abu al-Qasim Obaidullah bin Mansour bin Ali bin Habeesh, known as al-Ghazal (died in 430 AH / 1038 AD), narrated the narrations of jurisprudence about the islamic rulings on women's travel (Al-Khatib al-Baghdadi, 2011, vol.10, p.382), Abba al-Hassan ali bin Omar bin Mohammed bin Al-Hasan al-Harbi, known as Ibn al-Qazwini (died 442 AH / 1050 AD) (Al-Khatib al-Baghdadi, 2011, vol.12, p.42), he was one of the scholars of the Shafi'i doctrine in jurisprudence, narrating many of the nariths in the field of Islamic jurisprudence, which were narrated by many authors in their writings, including Ibn Askar (1995, vol.43, p.106-107, 112, vol.38, p.235, vol.41, p.487, vol.49, p.122), he narrated about him in the virtue of the half night of Shaaban month, narrations in urging the avoidance of taboos, narrations in the importance of Arafat's day when performing hajj ceremonies, and narrations in urging repentance and other authors who narrated about it.

It is clear from what has been obtained from the scholars of the Baghdadi Al-Harbiya locality

community that they contributed to the development of jurisprudence, particularly in the Third Abbasid era, through their account of many narratives that deal with doctrinal matters according to the Islamic doctrine to which they belong.

3.1.5. Arabic language:

Some scholars of the Baghdadi Al-Harbiya locality left many scientific contributions to the science of the Arabic language, as it is mentioned that Abba Jaafar Abdullah bin Ismail bin Ibrahim bin Isa bin Abi Jaafar al-Mansour, known as Ibn Barre al-Hashimi (died in 350 AH / 961 AD) (Al-Khatib al-Baghdadi, 2011, vol.9, p.417) , He was creative in the field of public speaking, as he was the orator of the Jama at Al-Harbiya (Ibn Nasser al-Din, 1993, vol.1, p.481), he is interested in the novel of Arabic poetry, as he narrated many of the poems narrated by many authors in their writings, including Ibn Mardoyeh (1990, p.150,190), Al-Khatib al-Baghdad (2011, vol.11, p.209) , and other authors who narrated about him, and that Abba al-Hassan Ali bin Omar bin Mohammed bin Al-Hassan al-Harbi known as ibn al-Qazwini (died 442 AH / 1050 AD) (Al-Khatib al-Baghdadi, 2011, vol.12, p.42), he was interested in Arabic language science, particularly in the field of grammar (Al-Dhahabi, 2003, vol.9, p.637) , The Arabic poetry novel (Ibn Asaker, 1995, vol.56, p.221) , Abba al-Fadl Mohammed bin Abdul Aziz bin Al-Abbas bin Mohammed al-Hashimi al-Abbasi (died 444 AH / 1052 AD), was interested in Arabic language science, particularly in the field of public speaking, as he was the preacher of the Harba Mosque (Al-Khatib al-Baghdadi, 2011, vol.3, p.157-158) , he contributed to the arabic poetry novel, narrating many of the poems narrated by the authors in their works (Al-Khatib al-Baghdadi, 2011, vol.11, p.270-271) .

It seems from the above that the scholars of the Baghdadi Al-Harbiya community have made clear contributions that led to the development of Arabic language science, especially in the third Abbasid era.

3.1.6. History:

Many scholars of the Baghdadi Al-Harbiya locality contributed to the development and prosperity of history, including Abu Jaafar Abdullah bin Ismail bin Ibrahim bin Isa bin Abi Jaafar al-Mansour, known as The Son of Barre Al-Hashimi (died in 350 AH / 961 AD) (Al-Khatib al-Baghdadi, 2011, vol.9, p.417), he narrated many historical stories, including biographies of the Prophet Mohammed, news about the reconciliation of Hadibia, and narrations about the biography of caliph Othman ibn Afan (Ibn Al-baye, 1990, vol.2, p.60), and narratives about the qualities of the Prophet Adam (Ibn Asaker, 1995, vol.7, p.442) , and other news and nariyat, and that Abu al-Hassan Ali bin Mohammed bin Ahmed bin Kisan al-Harbi (Al-Khatib al-Baghdadi, 2011, vol.12, p.85) (died in 373 AH / 983 AD) (Al-Dhahabi no date, vol.2, p.142), he was one of the historians who



narrated many historical stories and narratives narrated by the authors in their historical writings, including Al-Khatib al-Baghdadi(2011, vol.11,p.274) , he narrated about him about the biography of the Prophet Mohammed and Ibn al-Atheer(1994, vol.2,p.346) , naritas on the biography of The Sahabi Zaid bin Thabet al-Ansari and other authors who narrated about him and that Abba al-Hassan Ali bin Omar bin Mohammed bin Al-Hasan al-Sukkari al-Sarafi, al-Harbi, al-Baghdadi (died 386 AH /996 AD) (Al-Rasheed Al-Attar, 2002, p.105) , he was one of the historians who narrated many historical news and narithes narrated by many authors in their works, including Ibn Askar(1995, vol.3, p.462, vol.13, p.210, vol.16, p.187, vol.24, p.224, vol.29,p.59, vol.60, p.237-238) ,he narrated about the biography of the Prophet Mohammed and the biography of Imam Hassan bin Ali bin Abi Talib, and Abu Tahir al-Salafi(no date, p.224) , he was told about the birth of the Prophet Mohammed and other authors who narrated it, and Abu Al-Qasim Abdul Rahman bin Obaidallah bin Abdullah bin Mohammed Al-Samasa(Al-Khatib al-Baghdadi, 2011, vol.10,p.302) , Al-Harbi al-Baghdadi(Al-Dhahabi, 2003, vol.9,p.389) , Known as Ibn al-Harbi (died 423 AH / 1032AD(Al-Khatib al-Baghdadi, 2011, vol.10,p.302-303), he has contributed to the novel of many historical news and narrations narrated by many historians in their writings, including Al-Bayhaqi(1984, vol.1,p.335) , he narrated about him about the biography of the Prophet Mohammed and Al-Khatib Al-Baghdadi(2000,vol.1, p.182-183) , narrated by Imam Ali ibn Abi Talib and other historians who narrated about him, and that Abba al-Hassan Ali bin Omar bin Mohammed ibn al-Hassan al-Harbi, known as Ibn al-Qazwini, (died 442 AH / 1050 AD) (Al-Khatib al-Baghdadi, 2011, vol.12,p.42) , he was one of the historians who narrated many historical news and narithes narrated by many authors in their works, including Ibn Al-Eadim(no date, vol.6, p.2635), he narrated about the biography of Imam Hussein bin Ali bin Abi Talib and other authors who narrated about him, and that Abu Al-Fadl Mohammed bin Abdul Aziz bin Al-Abbas bin Mohammed Al-Hashimi al-Abbasi (died 444 AH / 1052 AD) (Al-Khatib al-Baghdadi, 2011, vol.3,p.157-158), he was a historian who contributed to the novel of many historical news and narrations narrated by many historians in their historical writings, including Al-Khatib al-Baghdadi (2011, vol.4,p.240, vol.7,p.436, vol.10, p.56, vol.11, p.270-271, vol.14, p.398, vol.18, p.71), he narrated about the biographies of some of those who mentioned their biographies in his book, Ibn Askar (1995, vol.32, p.312-313) , naritas on the biography of Caliph Abu Jaafar al-Mansour.

It seems from the foregoing that the historians of the Baghdadi Al-Harbiya locality, especially in the Third Abbasid period, played an important role in the

novel of many historical news and narratives that led to the development of the science of history at that time.

3.1.7. Genealogy:

Some scholars of the Baghdadi Al-Harbiya locality played an important role in the development of genealogy, particularly in the Third Abbasid period, as It is mentioned that Abba Jaafar Abdullah bin Ismail bin Ibrahim bin Isa bin Abi Jaafar al-Mansour, known as Ibn Barre Al-Hashimi (died 350 AH / 961 A) (Al-Khatib al-Baghdadi, 2011, vol.9,p.417) , he was interested in genealogy(Ibn Al-Imad, 1986, vol.4, p.262) , It is a woman(Al-Qasayi, 1987, p.84) .

It seems from the above that some scholars of the Baghdadi Al-Harbiya locality, especially in the Third Abbasid era, have made clear contributions to genealogy and study.

3.1.8. Medical science:

Medicine, like other sciences, received a share of the scientific contributions of the scholars of the Baghdadi Al-Harbiya locality, as it is mentioned that Abba al-Qasim Driss bin Ali bin Ishaq bin Ya'qub bin Abdullah bin Zanjoueh(Al-Khatib al-Baghdadi, 2011, vol.7,p.17) ,Al-Baghdadi(Al-Yahsabi, 1981,vol.7, p.17) (died in 393 AH /1002 AD) (Al-Khatib al-Baghdadi, 2011, vol.7,p.17), he has contributed to the narrative of some of the novels that specialize in mentioning some therapeutic prescriptions (Abu Naeem Al-Asbahhani , 2006, vol.2, p.538), Abba Al-Qasim Abdul Rahman bin Obaidullah bin Abdullah bin Mohammed al-Samsar(Al-Khatib al-Baghdadi, 2011, vol.10,p.302), Al-Harbi al-Baghdadi(Al-Dhahabi, 2003, vol.9,p.389) , Known as Ibn al-Harbi (died 423 AH/ 1032 AD) (Al-Khatib al-Baghdadi, 2011, vol.10,p.302-303) , he narrated sayings to the Prophet Mohammed in which he urged people to heal from diseases (Al-Bayhaqi, 2003, vol.4, p.73).

It seems from the foregoing that some scholars of the Baghdadi Al-Harbiya locality, especially in the Third Abbasid era, contributed to the development of medicine through their account of many prophetic hadiths in the field of prophetic medicine, which urge people to heal and their version of many therapeutic prescriptions.

3.2. The aspect of scientific activities:

The contributions of the scholars of the Baghdadi Al-Harbiya locality in the third Abbasid period were not limited to the side of science, but also extended to the aspect of scientific activities, as some scholars of the Baghdadi Al-Harbiya locality contributed to the provision of many works by the Arab-Islamic Library, as it is mentioned that Abba al-Qasim Abdullah bin Ibrahim bin Yusuf Al-Jarjani (died 368 AH / 978AD) (Al-Khatib al-Baghdadi, 2011, vol.9,p.413, 415), was a traveler who wrote what they hear during their scientific journeys, and wrote books(Al-Rasheed Al-Attar, 2002, p.83), he has written many classified books and blog oars



(Kahala, no date, vol.6, p.20) ,Abu al-Hasan Ali ibn Mohammed ibn Ahmed bin Kisan al-Harbi(Al-Khatib al-Baghdadi, 2011, vol.12,p.85), (died in 373 H / 983 AD) (Al-Dhahabi, no date, vol.2, p.142), he was one of the authors who wrote a two-part novel (Al-Dhahabi, 1963, vol.3, p.154) ,Abba al-Qasim Abdul Rahman bin Obaidullah bin Abdullah bin Mohammed Al-samsar(Al-Khatib al-Baghdadi, 2011, vol.10,p.302) ,Al-Harbi al-Baghdadi(Al-Dhahabi, 2003, vol.9,p.389), known as Ibn al-Harbi (died 423 AH / 1032 AD) (Al-Khatib al-Baghdadi, 2011, vol.10,p.302-303) , he was interested in writing books (Al-Zarkali, 2002, vol.3, p.315) , he wrote a number of books, including the Interests (Al-Hillil, no date, p.63) , the Book of Amali(Al-Alai, 2004, vol.2, p.606), and other books, The Abba al- Hassan Ali bin Omar bin Mohammed ibn al-Hasan al-Harbi known as Ibn Al-Qazwini (died 442 AH / 1050 AD) (Al-Khatib al-Baghdadi, 2011, vol.12,p.42), he was one of the authors, having written several books, including The Councils of Hadith and The Book of Commentary on Controversy(Kahala, no date, vol.7, p.160),as some scholars of the Baghdadi Al-Harbiya locality contributed to the flourishing of the movement of learning and scientific councils in the third Abbasid era, it is mentioned that Abba Al-Qasim Abdullah bin Ibrahim bin Yusuf Al- Jurjani (died 368 AH / 978 AD) (Al-Khatib al-Baghdadi, 2011, vol.9, p.413), his scientific council was distinct from the rest of the councils held by scholars, as his method of teaching was individual teaching, i.e. teaching one student and at the end of his education allowed the entry of the second student and thus in this way teaches all his students (Al-Sa'amani, 1962, vol.1,p.67) , Abu al-Hasan Ali bin Omar bin Mohammed bin Al-Hasan Al-Sukkari, Al-Sarafi, al-Harbi, al-Baghdadi(died in 386 AH / 996 AD) (Al-Rasheed Al-Attar, 2002, p.105), he was interested in teaching and had students of science taught by the science of prophetic hadith (Ibn Hajar Al-Askalani, 2002, vol.4, p.247), Abba Al-Qasim Abdul Rahman bin Obaidullah bin Abdullah bin Mohammed Al-Samsar(Al-Khatib al-Baghdadi, 2011, vol.10,p.302) , Al-Harbi, Al-Baghdadi(Al-Dhahabi, 2003, vol.9,p.389),Known as Ibn al-Harbi (died 423 AH / 1032 AD) (Al-Khatib al-Baghdadi, 2011, vol.10,p.302-303), a scientific council was held attended by students of science, writing lessons(Al-Alai, 2004, vol.2, p.606), he held his most scientific council at the Harbiya Mosque(Al-Mansouri, 2011,p.576), Abba al-Hasan Ali bin Omar bin Mohammed ibn al-Hasan al-Harbi, known as Ibn Al-Qazwini (died 442 AH / 1050 AD) (Al-Khatib al-Baghdadi, 2011, vol.12,p.42), a scientific council was held in the Al-Harbiya area, attended by students of science and wrote what he was throwing at them (Ibn Asaker, 1995, vol.43, p.107),Some scholars of the Baghdadi Al-Harbiya locality, particularly in the Third Abbasid period, also played an important role in the field

of preaching, as Abu Al-Qasim Abdul Rahman bin Obaidullah bin Abdullah bin Mohammed Al-Samsar is mentioned(Al-Khatib Al-Baghdadi, 2011, vol.10,p.302),Al-Harbi al-Baghdadi(Al-Dhahabi, 2003, vol.9,p.389),Known as Ibn al-Harbi (died 423 AH / 1032 AD) (Al-Khatib Al-Baghdadi, 2011, vol.10,p.302-303) , he recounted the narrations in preaching people and urging them to work in God's sickness(Ibn Asaker, 1995, vol.35, p.208-209) .

It is clear from the foregoing that some scholars of the Baghdadi Al-Harbiya locality, especially in the Third Abbasid era, played an important role in providing the Arab Library with many works in various forms of knowledge, and their establishment of scientific councils, which were intended by students of science from all over the world to gain knowledge, and their development of teaching methods that suit their students, and their interest in preaching and guidance.

4. CONCLUSION:

With the help of Allah Almighty, I was able to complete my research, which is marked ***"the contributions of the scholars of the Al-Harbiya locality in the third Abbasid era"***, which was specialized in monitoring the contributions of the scholars of the Baghdadi Al-Harbiya locality and what they provided for the intellectual life of the Third Abbasid era (334-447 AH / 945-1055 AD) of scientific achievements worthy of mention and praise, so we can list the most important results that have emerged:

- 1.** At the beginning of its emergence, the Baghdadi Al-Harbiya locality was a very small piece of land granted by the Abbasid caliph Abu Jaafar al-Mansour to the commander Harb bin Abdullah Al-Balkhi, which soon gradually expanded into a large locality.
- 2.** This locality played an important role in the political events that took place in Baghdad, especially during the Abbasid era.
- 3.** A number of scholars were born, raised and died in this locality, who played an important role in the flourishing of the intellectual movement, particularly in the third Abbasid era.
- 4.** The scholars of the Baghdadi Al-Harbiya locality contributed to the development of the science of reading the Qur'an by maintaining the ways of reading the Qur'an and passing it on to later generations.
- 5.** Some scholars of the Baghdadi Al-Harbiya locality worked as interpreters for the Holy Quran, contributing to the narrative of many novels in the interpretation of the verses of the Holy Quran.
- 6.** The scholars of the Baghdadi Al-Harbiya locality played a clear role in the development of prophetic hadith, because the majority of them were scholars of the Prophetic Hadith, who contributed to the novel of many prophetic hadiths and the authorship of works in this science.



7. Some scholars of the Baghdadi Al-Harbiya area worked in the field of Islamic jurisprudence, as they were jurists in their Islamic doctrines, which they represented, and contributed to the narrative of many novels dealing with matters in Islamic jurisprudence.

8. Some scholars of the Baghdadi Al-Harbiya locality contributed to the development of Arabic language science through their interest in grammar, arabic poetry and rhetoric through their work as mosque preachers.

9. The historians of the Baghdadi Al-Harbiya locality played an important role in the story of many historical news and narratives.

10. Some scholars of the Baghdadi Al-Harbiya locality contributed to the development of genealogy through their studies and genealogy.

11. Some scholars of the Baghdadi Al-Harbiya community have contributed to the field of medicine through their account of prophetic hadiths in the field of medicine, known as prophetic medicine, and their version of many therapeutic prescriptions.

12. The contributions of the scholars of the Baghdadi Al-Harbiya locality were not limited to the field of science, but also extended to scientific activities, as some of them enriched the Arab Library with many of the works they had written and some of them also contributed to the establishment of scientific councils, which were really learning centers where they followed various educational methods intended by students of science from all over the world and also contributed to the field of preaching and guidance.

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