



Social life in the book *The Deaths of Notables and the News of the Sons of Time* by Ibn Khalkan (d. 681 AH)

Assist Prof.Dr. Warood Nori Hussein Al-Moussawi
Department of History, College of Education, University of Al-Qadisiyah, Iraq

Date of Submission: 10-02-2022

Date of Acceptance: 27-02-2022

Ibn Khalkan and his scientific upbringing

First :His name and birth

Ahmed bin Muhammad bin Ibrahim bin Abi Bakr bin Khalkan, the judge of judges Shams Al-Din Abu Al-Abbas Al-Barmaki Al-Arabali Al-Shafi'i. (1) (He was born in the city of Erbil) (2) in the year six hundred and eight of the Hijrah. (3) and he was known by the name of his grandfather Ibn Khalkan, but Al-Asnawi and Ibn Shahba mentioned in the Shafi'i classes that this name belongs to one of the villages of Erbil in which he was born (4)

Second: His scientific upbringing

Ibn Khalkan grew up in a prestigious family that was famous for its sciences, jurisprudence, and administrative functions. His father, Shihab al-Din Muhammad Faqih, was a Shafi'i scholar and a well-known scholar in Mosul. Ibn Khallikan received his education from him, then his father moved to Baghdad, where he obtained a teaching license and was appointed as a teacher in the regular school. (5) But he did not stay long in Baghdad until he returned to Mosul and began studying there and holding seminars in Shafi'i jurisprudence and its branches, and during his scientific career he met many Shafi'i scholars such as Dia. Al-Din Al-Marani (6) and Baha Al-Din (7) (known as Ibn Shaddad and others) (8) Ibn Khallikan's father also took care of his children's upbringing, a scientific upbringing, and after he attained a prestigious position from the owner of Erbil, Prince Muzaffar al-Din al-Kukbouri. (9) Shihab al-Din works in the Muzaffari School. (10) Until his death, and after the death of his father, Ibn Khallikan occupied a prominent position, as it was permissible for him in the field of hadith after he excelled in it, the muhaddith Zainab bint al-Shi'i. (11) Then he obtained a license from a group of Shafi'i jurists such as Abu al-Hasan al-Mu'ayyad ibn Muhammad Radhi al-Din al-Nasaburi (d.

I. INTRODUCTION

The Arab Islamic state inherited the knowledge and morals of the Arabs before Islam, and this nation chose from the heritage what suits the origins of the Islamic religion and its teachings. The outdated customs and traditions of another society where security and safety prevail, and that raises this person to the lofty morals for which God created him. Many researchers have been interested in studying Arab history in various Islamic eras, because of this history of great importance in revealing aspects of the bright Islamic civilization. In our research, we study the social aspect of the history of the Islamic nation through one of the giants of Arab Islamic history, which is (Ahmed bin Muhammad bin Ibrahim bin Abi Bakr bin Khalkan) and through his book (Deaths of notables and their news). Ibn Khallikan gave in his book (The Deaths of Eminent Persons and Akhbar Ibn al-Zaman) a clear picture of the social life in the Islamic East, so that no one can reject it or leave it. Without reading it or knowing it in one way or another, because he was interested in historical accounts in a moderate and neutral manner during which he does not affect anyone who has a creed or creed. From the customs and traditions, in the folds of the book very significantly, as I mentioned everything that is fun and rich in what it is. He chose from all his knowledge and knowledge in his book. The Book of Deaths of the Sheikhs and the News of the Sons of Time is one of the comprehensive and important books in the writing of history, as it contains many novels related to politics, literature, sociology and economics in the Islamic era, so it was and still is a reference for many researchers in Islamic history and they benefit from its novels and texts.



his character, and said: "The best of his time was a dream, the Shafi'i of his time in knowledge, and the immeasurable Hatim of his age, Hatim, and the seal of his life. He sealed the generosity with which the seal was not broken..." (21) As for Al-Subki, he said in his poetry: And his hair is thinner... and sweeter in gaps than sips than beating, and it is above what you say" (22) while Al-Asawi said that he "was, may God have mercy on him, be good, kind, generous and reverent." (23) and Ibn Kathir mentioned him by saying: "One of the virtuous imams, scholars of scholars, and scholars of leaders." (24)

As for the hadiths of Ibn Taghri Bardi al-Atbaki, who is one of the men of the second half of the ninth century AH, that Ibn Khalkan was an imam, a scholar, a jurist, and an expert poet. Literature and history.(25) and he praised Ibn Khallikan, one of the authors of recent studies, including Omar Farroukh. , about whom he said that Ibn Khallikan was "a strong man in jurisprudence...then he was a brilliant writer." He honored morals and religion, and was confident in his transmission. (27) If these are the virtues of Ibn Khalkan in the fields of science and knowledge, then his work *The Death of Notables* reflects the evidence it contains and which reinforce these sayings that were received from scholars in his biography and the value of his book. Or by reproducing it, or by making it the center of a large circle of the literature that was appended to it or appended to it, or even by quoting from it, adopting the information contained therein, or abbreviating it, and extracting individual translations from it.

Fifth: Ibn Khalkan's approach to the death of notables

Ibn Khallikan's approach in the book "The Deaths of Eminent Persons in Akhbar Children of Time", which is one of the most famous translations that included translations of Muslim and Arab personalities, men and women. This book, which includes seven parts, covers the time period from the first century AH until the end of the seventh century AH, and he was keen to investigate the year of death, so the translator arranged it according to the spelling wars. Rely on the first name only, not the second. Ibn Khalkan was not satisfied with presenting the person and translating it, but also mentioned the most important historical events that occurred in the life of that translator, as one of the historians described the book "The Deaths of Notables" by Ibn Khalkan when it was in it. He refers to history by saying: I was one of those who wrote many books for reading, and I thought about

11)(12) during the era of the Ayyubids and the Mamluk state in Egypt and the Levant, Erbil enjoyed an active literary and intellectual movement because it was A city belonging to Mosul, especially Cockbury has carried out a lot of urban and global works. Administrative reforms in it, which made it a destination for the attention of the Kurds and Turkmen, and was able, with the efforts of Kokpuri, to raise its cultural level. Making the city of Erbil enjoy an active literary and intellectual movement. The Shafi'i and Hanafi madhhabs, when they came to Erbil, created many jurists, Sufis, preachers, readers and poets. It is noted that Ibn Khalkan was interested in these occasions because they provided him with a great opportunity to interact with these sheikhs and expatriates, and to know the effects of these social strata on Muslim issues. (13) The special attention that Ibn Khalkan received from the owner of Erbil himself was Kokpuri, which he referred to in his translation. And whatever we do, thanking the benefactor is obligatory, God rewards him with the best reward, how many hands are on us and on our forefathers over our ancestors of livestock, and man is the creation of benevolence. (14) It seems that Ibn Khalkan did not deny what the owner of Erbil gave him during his scientific career.

Third: The administrative positions of Ibn Khalkan

Ibn Khallikan is considered in a scholarly position among the Shafi'i sheikhs and among those who became famous among the Adrian princes in Egypt and the Levant. (15) And after the victory of the Mamluks over the Mongols in the battle of Ain Jalut (16) Ibn Khalkan was appointed by al-Zahir Baybars) (17) as a judge in the Levant for ten years after he was expelled from the judiciary, Izz al-Din Ibn al-Sabbagh, then dismissed Izz al-Din, and lived in Egypt for seven years, then returned to the Levant district, and dismissed Ibn al-Sabbagh) (18) In addition to Ibn Khallikan's work in the judiciary, he worked in the field of teaching. (19)

Fourth: The sayings of scholars about it

Many scholars of the sect commended Ibn Khallikan and his educational and judicial career, led, of course, by the Shafi'i jurists and hadith scholars, including non-Shafi'i historians, and from what al-Shafi'i Shams al-Din said. Al-Dhahabi Al-Zuhri said that Ibn Khallikan "was a virtuous, brilliant imam, well-versed in jurisprudence. Good fatwas, kindness, insight in the Arabic language, a mark in literature, poetry and people's days, a lot of knowledge, sweet study, abundance in holiness, one of the joys of people. (20) - Al-Omari mentioned in



famous writings (The Death of Notables). (35) And he was buried the next day at the foot of Mount Qasioun (36)

Categories of the Islamic Society in the Book of Faithfulness to the Eyes by Ibn Khalkan

First, the groups of society

The groups that inhabit the House of Islam in terms of social importance are divided into four distinct social classes. The first layer is the upper class which consists of the ruling Islamic forces headed by the Caliph, the court and its subjects from the conquering Arabs, and the second layer of the loyalists. It is as a group of the forces of society subject to the sovereignty of the first category and its social ties, and we can say here that when the Arabs defeated the Persians and the Romans, their spirits rose a lot and they had a feeling of sovereignty, and they believed that the Arabs alone are the masters of the noble society, and that the others are not according to what is attributed to them even after their acceptance their submission to Islam, or this was done while they joined. Some Arab tribes through the affiliation of loyalists to those tribes allied with them by lineage (38)

As for the third class in society, in the light of Ibn Khallikan's narrations, it was one of the sons of the heavenly religions known as dhimmis, namely the Jews, Christians and Sabians. For them, civil protection was one of the greatest political events that took place in society ([39]), during the days of the Arab administration of the country. The dhimmis tended to occupy positions of particular importance in the economic activities of the Abbasid administration. At the higher levels, Jews and Christians held important positions and positions in the palaces of some caliphs or in their administrations. In Fatimid, Ayyubid, and Mamluk Egypt, Copts and Jews occupy important positions in the country's financial and administrative services. Medicine is a profession in which these people are distinguished from other groups of society, in the manner of the famous physician Ishaq bin Hunayn Al-Abadi (d. 298 AH / 910 AD) (40) and others) (41)

During the long Islamic centuries, there were some stages of persecution of non-Muslims at the hands of Muslim rulers, such as the period of the rule of the Fatimid Caliph Al-Hakim Bi-Amr Allah (d. 411 AH / 1020 AD). In Egypt (42) including that the ruler in the year 402 AH / 1011 AD) "ordered Christians and Jews ... to wear black turbans, and that Christians carry crosses on their necks ... and that Jews carry rams on their necks. Their necks are on the weight of Christian crosses until They should

reading and reviewing its benefits, when I came across the book The Deaths of Notables by Judge Ibn Khalkan, may God have mercy on him. God sanctified his soul, and I found it to be one of the best in terms of its abundant benefits and many advantages, but it did not mention any of the caliphs, and I saw him disturbing the translations of some. The virtuous people of his time, and a group of those who came before his time, and I did not know that to his astonishment (28)

One of the historians mentioned the approach of Ibn Khalilkan in his writings in his saying: The book of death of the notable represents a new type of comprehensive and general dictionaries in translations, because it adopted the lexical system, and this was in fact an important matter. A paragraph adopted by Ibn Khalkan towards the encyclopedia and organization. (29)

We find Ibn Khallikan in translating the people he wrote about, so he is accurate in the years of their death, as he mentions the events that occurred with the translator. Everyone who is famous among the people and asks questions about him, I mentioned him and came from his conditions with what I agreed on briefly so that the book does not take a long time to prove his death and birth. If you are able to him, and raise his proportions to what you have won, the shortest words which you do not believe in true, and say the merits of each person, they are worthy of him of noble or rare, or poetry, or message. He who contemplates it and does not see it confined to one method and imposes it. (30)

Sixth: Ibn Khallikan's sources

With regard to his sources, Ibn Khallikan relied on several types of sources, the most important of which are: written books, which constitute a large percentage of works, as stated in the general indexes of the book (31) He watches and observes especially with the translations that he lived and witnessed the events that went through, and this is clear in many examples (32) Oral narrations, and Ibn Khallikan mentioned many of them, whether from his sheikhs or his companions. , or those who attended some events (33) and groups of students and sheikhs, when the students obtain permission from their sheikhs or through these groups, the students collect what they benefit from their sheikhs, and he usually refers to this by saying "I quoted the line of so-and-so ..." (34)

Seventh: The death of Ibn Khalkan

The judge of the judges, Ibn Khallikan, left this world with a huge legacy in the departure of the



that this sultan "with such a vast kingdom and great sultanate, was very humble and kind, close to people. Merciful in heart, a lot of tolerance and literature" (55) And in another place he says that the Sultan "entered Damascus on Wednesday the sixteenth of Shawwal - the year five hundred and eighty-eight-he sat for the people and set out to spread his justice wing, withdraw his livestock and fall of his bounty, and expose the grievances of the subjects" (55)(56) in this parable he tries to depict the policy of justice that his son followed after him.

These may be individual examples, but in reality the Sultan reinforced them with strict measures because they were applied to the citizens of the state, especially since Islam gave social justice a special importance. The Almighty said in his Noble Book: (O you who believe, that you are not just, be just, for it is closer to piety, and fear God, for God knows best what you do) (57) What Ibn Khalkan mentioned that the minister Abu Omar Ahmed (58) was sitting in the hands of Abdo al-Mansur bin Abi Amer (d. 393 AH / 1200 AD) in some of his public gatherings, and a painting. Out of sympathy he was offered to the mother of a prisoner arrested by Al-Mansur, angry about a crime he honors, and when he read it, his anger intensified and he wanted to write: He was crucified, so he wrote a divorce, and threw the paper at his mentioned minister, and the minister began writing the signature to the owner of the police, so Al-Mansour said to the minister: I was about to be crucified. Then he wrote on the signature and wanted to write "crucifixion," so he wrote "release" and repeated it three times, and when he saw Al-Mansur he said: "Yes, he is expelled against my will for whom is God." Almighty wants release; I am powerless to prevent him. (59)

As for the policy of the judiciary in the caliphate state and its branching, the judiciary had a significant impact in achieving social justice among individuals, and Ibn Khalilkan included some texts that clarify the justice of judges (60) in this content. The Abbasid judge Ahmed bin Abi Dawood (d. 240 AH / 854 AD) when he saw the Caliph al-Mu'tasim angry at Muhammad bin al-Jahm al-Barmaki - the governor of al-Ma'mun in Ahwaz - and ordered him neck. Ibn Abi Dawood said to al-Mu'tasim: How do you take his money? If you killed him? He said: Who is between me and him? Ibn Abi Dawud said: God rejects that, and the Messenger of God, peace and blessings of God are upon him and his family rejects that, and the justice of the Commander of the Faithful rejects that. Then Al-Mu'tasim imprisoned him until he argued, but his order was delayed

not ride any of the sailing boats, and their knees should be made of wood in order to distinguish them from the Muslims(43)

As for the fourth layer in society, it is the slave class, and most of the slaves at the dawn of Islam were prisoners of war, and of course among them were women and juveniles (44) and these slaves were of all kinds. Including the blacks, such as the Metwally of Egypt Kafur Al-Akhshidi (d. 356 AH / 966 AD) "and he was very black" (45) including the whites.

These slaves represented the distinct elements in the social stratum of workers, and the fact is that the slave is counted in commercial custom as money like goods, so whoever enslaved in war was considered spoils like war machines, money and horses (46) for example, when Salah al-Din al-Ayyubi (d. 589 AH / 1193 AD) his brother the great king Shams Al-Dawla Turan Shah (d. 576 AH / 1180 AD) AD) to Nubia (47) to conquer and the sheep, according to Ibn Khallikan, many slaves (48)

As for maids, they had an important role in the history of Islamic civilization, no less than that of their male and female counterparts. Omar Ibn Al-Khattab was among them three daughters of Yazdegerd, the last king of the Persians, so they sold the captives, and Omar ordered the daughters of Yazdegerd to be sold. Treating other market girls, he said: How is the way to work with them? (50) (Ben Omar and another for his son Al-Hussein) (51) and another for Muhammad Bin (52) Abu Bakr. Buddy, he was his stepson. (53)

And the people of Medina hated taking the mothers of the sons, and it is said that Prince Issa swore not to sell or give them, but the Hanafi judge found a reasonable solution by saying to him: He gives you half. Al-Rasheed said to him: I accepted the gift and bought half of it for one hundred thousand dinars. Then he said: She owns and she must be freed... So I said: O Commander of the Faithful set her free and marry her... He said: You freed her, who would marry her? I said: I... (54)

Second : social justice between groups of society

Achieving social justice in Islamic law among the members of society and its components is a requirement of Islam and the traditions of society in the various affairs of daily life. This social justice in treatment is shown in the deaths of notables through some texts written in translations of how kings, princes, and even judges dealt with the subjects and components of society. For example, when Ibn Khalkan spoke of Sultan Salah al-Din al-Ayyubi (d. 589 AH / 1193 AD), he stated



Social Aspects in the Book of Faithful Al-Ayan

First:living systems

Clothes

The Muslim Arabs in the early days of Islam sought cruelty in their lives and abstinence in food and clothing, and when money increased in their hands and mixed with the luxury of non-Arabs, the nature of civilization forced them to do so. Simplifying their lives and enjoying their clothes (69) and this development can be observed in the palaces of the Umayyad Caliphs, as Hammad (70) says, the narrator: I came down at Bab Hisham (105 AH - 125 AH /). 723AD-742AD) and I asked for permission, and it was granted to me... Sitting on a red robe, Hisham was dressed in a cherry blossom red robe stained with musk and amber. (71) And when the caliphate passed to the Abbasids, they turned to luxury, so they followed the traditions of the previous states, they hung embroidered and woven curtains, and spread carpets and woven mats with gold crowned with pearls and sapphires) (72) and the Caliph Al-Ma'mun (198 AH - 218 AH / 813 AD - 833 AD) When he married Boran, and provided him with brushes woven with gold (73) and even on feast days, he gifted to caliphs fine silk clothes, the treasurer was given a dress and a scarf in Nowruz. Silk, clothes, mattresses, machinery, books, and many anecdotes. Sultan of Khorasan Sanjar al-Saljuqi (d. 552 AH / 1157 AD), Ibn Khallikan says: Some of the eminence of Andalusia told me that he saw some of these clothes there, and he wanted to describe them to me. , but he could not express it. Then he said: But it is thinner and softer than a spider's web. (78)The textile industry will have a huge boom in the manufacture of clothes, so they have mastered their making and their embroidery. And there are Adenite clothes, and there are krabis, which are heavy clothes, and its origin is an Arabized Persian word. (79)

Class differentiation in the Abbasid society had the greatest impact on the multiplicity and diversity of costumes, and each category specialized in a garment that distinguished it from the others. (80)

The clothes differed in terms of details and shape according to the profession, so the clothes of judges or writers were very different from the clothes of the military (81) for example, Ibn Khalkan is attributed to Judge Al-Rashid Abu Yusuf (d. 182 AH / 798 AD), that "the first without clothes Scholars are what they are at this time, and before that people were wearing something unless there was no one to distinguish it from others." Disguised as (82) judges and jurists in that era wore

because of the money he was carrying. Muhammad completed. (61)

There is a striking text that shows the extent of the commitment of judges to achieving justice among people in the early Abbasid era, because the goal of the judiciary is to preserve rights, money, lives and honor, protect public rights, and apply judgments. Islamic Law. And its etiquette, and to prevent aggression, injustice and injustice in its various forms and types. I treated him and he asked him for a known amount and when he recovered he said to him: "By God, we have nothing to give you, but we pray for so-and-so... He claimed this amount, but the Jew denied it... So Abu Dalama and his son were presented before the judge and gave his testimony." The judge said to him: He heard your words and your testimony is acceptable. And they witnessed fear on his tongue, so he combined the two interests and incurred a fine from his money. An order to protect from the evil of Abu Dalamah's tongue.

Since the position of judges affects all people and is not restricted to a limited group or a specific group, it remains for all people to resort to judges whenever they want, despite the differences that arise between them, for example, that Prince Abu Muhammad Abdul Wahed bin Abi Hafs Omar (d. 619 AH) / 1222 AD) (an African owner who was married to the sister of Prince Jacob (65) then a feud broke out between them and she entered the house. From her brother, Prince Yaqoub, Prince Abdul Wahed requested her request, but she refused, so Prince Abdul Wahed complained about this to the community judge in Marrakesh (66) and the judge met Prince Yaqoub and asked him to return a sister to her family for the second and third time, but he said the third time to the Prince Yaqoub: "Oh Mawlana, Sheikh Abdul Wahed asked his family repeatedly, either his family goes to him, or he expels me. From the judge, O Amir Yaqoub was silent. Then he called Ada a maid and she said to him. I carried Sheikh Abdul Wahed's family to him, so I brought to him on that day and he did not change the judge, and he did not say anything to him that he hates (67) and Ibn Khalikan comments on this story by saying: "Follow the rule of Sharia and carry out its orders, and this is a righteous deed prepared for him. Prince Yaqoub - and to the judge as well...because he exaggerated in setting up a beacon of justice. (68)



Among the most prominent names of the headscarf worn by men, which were

Those mentioned by Ibn Khallikan, are the names of the turban and the hat (95) as for the women, they wear the khimar (96) or the niqab that is sometimes called the ajar or the mask (97) As for the rest of the clothes on the body, it was mentioned: the musk or the robe, the shield, the cloak, the shirt, the cloak, the cloak, the apron, the cloak, the screaming, and the robe. The clothes of the feet were stockings, slippers and slippers.

It is noted that statesmen and rulers care a lot about clothing and the desire to acquire it. For example, we have a reference in the translation of Yusuf bin Omar Al-Thaqafi (d. 127 AH / 744 AD) mentioned by Ibn Khalkan in the work of sewing, where he says: "If the tailor wants to separate his clothes, if he says that he needs to add another dress, honor him, and love him, and if he excels in something he insults and excludes him, because he warned him of his shortness and his command." (99)

Foods

The life of the Badia and the Bedouins was dry and did not know the luxury and smoothness of life, and the types of food that the Arabs were familiar with were few and limited, and one of the basic elements of their food was bread and fish. Ghee (100) (Ben Sirin Ali Ubaidah) (101) Al-Salmani "prayed for lunch, and he brought bread, yogurt and ghee" (102) and in them he praises bread and represents an essential item in their lives. On the authority of food (103) and on the authority of al-Haytham (104) Ibn Uday said that he came to a Bedouin tent, and the goddess of al-Khaba' said: Who are you? So I said: "Guest... Then I got up to a tavern and crushed it, then kneaded it and baked it... Bread I watered with butter and milk" (105)

And when the Arabs prepared for the reasons for civilization by learning about the civilization of the Romans and the Persians, and they found different types of foods that they did not know, it is said that Yahya bin Khalid Al Barmaki desired that. He spent it in Al-Sabajah prison, so he was not allowed to take it except with hardship ([106]), and the Arabs mastered cooking meat with milk, vegetables and spices in various ways (107) and Imam Abu Hanifa was one of them during the day with his companions on the way to Mecca, "and he made for them a cavalry weapon." Fatty, so they wanted to eat it with vinegar, so they ate roast with vinegar. "[108]) And Al-Qadi Shrek Al-Nakh'i (d. 177 AH / 793 AD)" One day, the Caliph al-Mahdi (158 AH - 169 AH / 774 AD - 785 AD) and said: to him: Eat I have food....so he sat down and presented

incantations, just as Judge Ibn Abi Dawad (d. 240 AH / 854 AD) wore incantations (83)

As for the clothes of the military, soldiers and police, they have their own uniform, and this is clear from the texts available to us. (84) Al-Sinhaji "his joy was his good army, and he was pleased with their uniforms and what they were on" (85) And people in the Abbasid era used the prince, which is every garment to which his head was attached, whether it was a dress or a dress. (86) The prince was one of the clothes of the Jews, when the war took place between Prince Izz al-Dawla al-Buwaihi (d. 367 AH / 977 AD) and his cousin Adoud al-Dawla (d. 372 AH / 982 AD) and the Minister of Izz al-Dawla Ibn Baqiah (d. 367 AH / 977 AD) m) was arrested on the head. Then the emir ordered that he be rounded at the elephants and killed (87)

It seems that the dhimmis in Islam had their own dress, and despite the freedom that individuals of different groups had to wear the dress and the dress they wished to wear, the state sometimes issued strict instructions regarding the type and forms of dress, especially with regard to clothing. The Dhimmis category: The monk named Abu Shuja' bin Qasah (d. 523 AH / 1128 AD) contacted the Fatimid Caliph, Emir Bahkam Allah al-Fatimid (d. 524 AH / 1129 AD) and stood with him until he wore his own clothes. White wool marked with gold, and he wore them with masks and brocades on them. (88)

The nobility also has its own clothes, and the veil is unique (89) (died in the third century AH / ninth century AD) by describing the colors specific to each class, as is the case in every occasion such as the sarees and manama became a special type or a special dress, and it was called the dress of These councils are dressed in "Manama dress", which was copied from Ibrahim bin Al-Mahdi (d. 224 AH) He said: "One day Jaafar bin Yahya was alone in his house, and his mourning was present and I was among them)

The difference in clothing is not limited to classes and professions only, but all the people of the country had their own uniforms, and in Morocco we have Yahya bin Tamim Al-Sinhaji (d. (92) and Judge Baha Al-Din Ibn Shaddad. (d. 632 AH / 1234 AD) "was walking on the road to Baghdad in its arrangement and conditions, but was wearing their clothes" (93) and Abu al-Mahasin al-Shawa (d. 635 AH / 1237 AD). m) "His dress was similar to that of the early Aleppines, with a uniform and a turban with split ends" (94)



Imran

The plans had great importance in Islamic history and the educational movement, to the extent that Muslim historians traced the writing and description of cities, institutes, monuments, and Islamic societies (121) Sultan Salah al-Din. And the Ayyubids were forced for defensive motives to sabotage its walls and monuments, because that was in the interests of Muslims, as described by Ibn Khallikan. His homes were set on fire. (122)

As for the palaces, they express their grandeur and strength in the splendor of gardens, running water, and secluded orchards. These buildings were repeated throughout the Islamic world and its expansion, and among the palaces that prove artistic development, and indicate the high standard of living among Muslim Arabs, Hamad Al-Rawia (d. 125 AH / 723 AD - 742 AD). He described what he saw by saying: "So I entered him in the marble-furnished al-Qur'a house, and between each two balls was a reed of gold. (123) When Jaafar al-Barmaki built his palace, he fined him twenty thousand dirhams, and other palaces built by caliphs and statesmen. (124)

As for mosques and mosques, they were very luxurious and innovative buildings, with the beauty of their engineering design, the grandeur of their vastness, and their meticulous decoration, and each of the city's neighborhoods had its own mosque (125) One of the most famous who built mosques was Sultan Tughrulbek Seljuk (d. 455 AH / 1063 AD), where he said: "I am ashamed of God Almighty to build a house and not build a mosque after it." to her. The most famous of them is the Ahmed bin Tulun Mosque (d. 240 AH / 854 AD). They spent one hundred and twenty thousand dinars on its construction, according to Ibn Khalilkan's estimates. (126)

Among the urban buildings that symbolize the civilized development of Arab Muslims at that time, is the Bimaristan building. The bimaristan al-Adiyy, attributed to al-Dawla al-Buwayhi (d. 372 AH / 982 AD) is considered to be the construction work in the Buyah during his reign. And he has tools whose explanation does not live up to his description (127) and one of the exploits of Salah al-Din al-Ayyubi is that he lived in two Bimartines in Cairo and Jerusalem (128)

Another urban institution that takes care of guests and expatriates in the country is the guest house, which we find echoes in the translations of Ibn Khallikan, at the Messenger of Qutayba (129) bin Muslim al-Bahili on the Caliph Suleiman bin Abd-Malik (96 AH - 99 AH / 714 AD - 717 AD).) residing in the guest house (130) as well as Prince

it to the cook to determine for him the colors of a brain knotted with sugar. Tabaraz, honey, and the like (109) This is in addition to the foods that were mentioned in various places, including the manager and the forgery, which is a kind of soup that is made for the patient (110) And Al-Layth (111) Ibn Saad: "People are fed mashed potatoes in the winter with honey and beef ghee, and in the summer they are fried almonds with sugar. (112) and we note through this text that the habit of serving food to the brothers has great merit, so some of them got used to it because of the reward and reward, and at the same time it helps to strengthen the bonds of social relations between people. Almonds are broken every day, from the beginning of the day Until the end, by drawing sweets that he makes for the people of Egypt... Some people would send him sweets every day, some every Friday and some every month" (113)

As for the order of eating, some of them said: Sweetness after eating is better than many flavors of different types according to Ibn Khallikan, except that the most famous of them are Faluzaj (114) and Ma'inat.) (115) It is stuffed with almonds and sugar, to the extent that the Rashidun Caliph and Zubaydah disagreed over which one is better. Zubaydah was leaning towards Fallujah, and al-Rashid was leaning towards rhombus. (116)

The quality and types of foods varied across countries, regions, and even religions. This is Abu Ubaidah Muammar bin Al-Muthanna, the owner of the famous flaws. One day he went to Persia, he went to one of his companions. Abu Ubaidah ... Your broth does not harm anything that contains fat" (117) and it is called in Baghdad Maris, which is the soft bread seasoned with ghee and dates, as the people of Egypt make it with honey instead of dates .

In food etiquette, it is intended for the preservation of health and not only for the pleasure of eating and tasting. When Salem bin Abdullah bin Omar bin Al-Khattab (d. 106 AH / 724 AD) entered Al-Waleed bin Abd al-Malik (86 AH - 96 AH / 705 AD - 714 AD), he said to him: What better. Your body. ? What is your food? I said: cakes and oil, and he used to say: Beware of eating meat, for it is as fierce as drinking. Every day he gets off the flight, he goes into the bathroom...drinks a glass of beer and eats a cake..then gets up, steams, and offers him his fat food. The chicken that was eaten ". Cooking..and loaf weighing two hundred dirhams, so he tastes the broth, eats chicken and bread, and sleeps.. When he wakes up, he drinks four pounds of the old drink, and if he craves its fruit, he eats a Shami apple or quince." (120)



AD), and among the non-Arab origins we have the second son of Imad al-Din al-Zanki (d. 541 AH) / 1146 AD). Atabek Aleppo writes Nur al-Din Mahmoud to his eldest nephew Seif al-Din in order to conclude his marriage to his daughter (145) and in another text, Sultan Salah al-Din (d. 589 AH / 1193 AD).) His son al-Malik al-Zahir Ghazi (d. 613 AH / 1216 AD) married his niece Sultan al-Malik al-Adel (d. (146) (d. 615 AH / 1218 AD), and so on in many similar examples.

He married al-Mu'tadid Billah (279 AH - 289 AH / 893 AD - 901 AD) Qatr al-Nada, daughter of Khammarwayh al-Tuluni (147) Khamarawih asked the polytheist to marry his son al-Muktafi (289 AH - 295 AH / 901 AD - 907 AD) to his daughter, Qatr al-Nada . Her father fitted her with a machine that did not work like it until it was said that she had a thousand gold mortars. (148) Caliph al-Ta'i (363 AH - 393 AH / 973 AD - 1002 AD) married the daughter of Izz al-Dawla al-Buwayhi, the second emir of the Buyid in Baghdad, with a dowry of one hundred thousand dinars. , in the year three hundred and sixty-four.(149)

Another example of these mixed marriages is the marriage of the Caliph Al-Muqtafi Amr Allah (530 AH - 555 AH / 1135 AD - 1160 AD) to Fatima, the daughter of Sultan Muhammad (150) (bin Malaksha, in the year five hundred and thirty-four)) (151) and he married the Sultan Mahmoud bin Maliksha (died 525 AH / 1130 AD) and his cousin to Sultan Sanjar (152) (bin Malaksha) (153) and Atabek married from Aleppo to Nur al-Din Mahmud, the daughter of Mu'in al-Din (154) and then Anwar married her from After him at the hands of Sultan Salah al-Din al-Ayyubi. (155) He married the dear Ayyubid king. (156) From the daughter of the Ayyubid king. The Ayyubid Sultan al-Malik al-Kamil Muhammad (d. 635 AH / 1237 AD) in the year six hundred and twenty-eight) (157)

And let us not forget that the minister, the mayor of the state (d. 492 AH / 1089 AD) married the daughter of the minister Nizam al-Malik, nicknamed Zubaydah, and was dismissed from the ministry, then returned to her because of this mixed marriage (158) Among the Fatimids, Caliph al-Eid (d. 567 AH / 1171 AD) married the daughter of Minister Salih (d. (159) _ (160)

As for divorce, there are many texts of Ibn Khalikan regarding the hatred of custom, such as the divorce of the poet Al-Farazdaq ([161]) from his wife Al-Nawaar, his cousin (162) and in another text in which a man came to Abu Hanifa al-Nu'man (d. 150 AH / 767 AD). To ask him about a drunken divorce (163) and in another place he talks about mentioning the three. Divorced women and pregnant

Kokpuri (d. 630 AH / 1232 AD), the owner of Erbil, he had a guest house "which every coming to the country enters, whether he is a jurist, poor or otherwise, and in general what prevented him from intending Its entry" (131) and it was pointed out. To the notables of Bani Khanaqat of the Sufis (132)

Public baths increased and were repeated, and we have texts (133) indicating that Imam al-Awza'i (134) "entered the bathroom in Beirut and the owner of the bathroom had a job, so he closed it and went away, then came and opened the door and found him dead.." (135)

Ibn Khallikan states that the Fatimid ruler (d. 411 AH / 1020 AD) "his biography was one of the most wonderful biographies, as he was inventing rules all the time to urge people to work with them, including ... Jews and Christians from the bathrooms of Muslims ..." (136)

Among the buildings are the arches and the pyramids, which are architectural monuments that indicate the height of determination (137) as Ibn Khalkan says about the pyramids: "It is one of the wonders of the buildings, and some claimed that it is one of the wonders of the buildings." The pyramids are tombs of great kings who preferred to distinguish them from other kings after their death. (138)

Second: Customs, traditions, holidays and occasions

Marriage and Divorce

Marriage is a social bond and a contract between two parties that results in a difference between peoples in this matter. [139]). Ibn Khalkan had many marriages, the most famous of which was the marriage of Harun al-Rashid (170 AH / 193 AH / 786 AD - 808 AD) to his cousin Zubaydah)

(140)d. 216 AH / 831 AD), whose news was covered by Ibn Khalikan in the translation of Zubaydah, and here we must remember that consanguineous marriage was a very common custom among the Arabs because of its relationship to the prevailing thing. Arab traditions. According to Ibn Khallikan, there are several texts that refer to this type of inbreeding, for example, the Abbasid prince Abd al-Malik (141) ibn Salih ibn Ali for the leader Baramkeh Jaafar (d. 187 AH / 802 AD) to Khatib bint al-Rashid, nicknamed Aliyah On his son Ibrahim, as Abd al-Malik says to Jaafar al-Baramaki, and Ibrahim is my son, I would like to raise his rank with his daughter-in-law from the son of the caliphate" (142) In exchange for the marriage of Prince Al-Ikhshidi Al-Hassan (143) bin Ubaid Allah to his cousin, the Emir of the Ikhshidis Muhammad bin Taghaj) (144) (d. 334 AH / 945



desirable, and I have nothing of this world's offer to offer you. (175)

With the passage of time, Muslims made sure to make Eid an opportunity to provide money and aid to the needy parishioners. Ibn Khallikan said: I had two friends, one of whom was Hashemi, and we were like one soul, so I was in great distress, and Eid came. In misery and misery, and as for these children, they cut my heart out of mercy for them, because they see the children of the neighbors who decorated themselves on their feast and fixed their clothes while they were wearing clothes in this dilapidated state. If you occupy something to get rid of in their clothes, he said: So I wrote to a friend of mine who is Al-Hashemi asking him to expand on what came to me, he gave me a closed bag, explaining that it contained a thousand dirhams. (176) And in another narration that some of the group, including the poet Abu Al-Hussein bin Lancak (d. 360 AH / 970 AD) walked until they reached the poet Nasr (177) bin Ahmed Al-Bakhz. From Rose.... So the group sat with him, congratulating him on the feast and getting to know his story... Nasr bin Ahmed said to Abu Al Hussein bin Lancak: When I see you, Abu Al Hussein. ? Abu Al-Hussein said to him: If my clothes become dirty on that day, and my clothes become new on that day, as pure as they might be white, to beautify them on Eid. (178)

There were seasons other than holidays that people celebrated, including Nowruz and Eid (179) and people used to sympathize with them, as Ibn Khalkan says: Al-Numan bin Al-Marzban, the grandfather of the imam. Abu Hanifa (d. 150 AH / 767 AD) gave Fallujah (180) on the day of Nowruz, Imam Ali bin Abi Talib (35 AH - 40 AH / 655 AD - 660 AD): every day "(181).

Celebrations and banquets

Ibn Khallikan described his celebration of the Prophet's birthday by saying: "The description does not include it, but we mention part of it, which is that the people of the country heard of his belief in him every year, so it happens every year. He came to him from countries close to Erbil.. He created many jurists. Sufis and preachers. And reciters and poets..... He used to do this a year on the eighth of the month and a year on the twelfth because of the difference in it... If it was two days before his birth, he would bring out many things beyond description, camels, cows and sheep, and he would play them with all his drums and songs And the amusement parks until he brought them to the arena, then they began to slaughter them, and set up pots and cook in different colors. If it was the night

women and the duties of their maintenance (164) and there is also a text narrated by Ibn Khalkan on the authority of Ash`ab Al-Ame'e' (d. 154 AH / 770 AD) as the Umayyad Caliph al-Walid. Ibn Yazid sent him to his divorcee, Saada, and he said to him: O people, you have ten thousand dirhams, provided that my letter reaches Saada. .. He said: So his companions came and he entered the house and called Al-Walid to him.. So Al-Waleed was with Ash`ab, so he decided to punish him. Ash`ab said to him: You did not do any of that to me ... Because you would not have tortured two eyes that looked at Saada. (165) There are other references received from Ibn Khallikan regarding divorce. (166)

Holidays

The caliphs used to celebrate these holidays as a religious celebration, for example Ibrahim ibn al-Mahdi when he assumed the caliphate during the conflict between Al-Amin (193 AH - 808 AD) and al-Ma'mun (198 AH - 218 AH/). 813 AD - 833 AD) "He prayed Eid al-Adha from the year 203 AH / 818 AD, then returned from the prayer, go to the Rusafa Palace and feed the people the Eid food." (167) It was said about the Caliph Al-Wathiq

227)AH - 232 AH / 841 AD - 846 AD) ordered his minister, Ahmed bin Abi Dawad, to lead the people on the day of Eid because of his illness) (168) and in the translation of Yahya bin Tamim al-Sanhaji (d. 509 AH / 1115 AD), author of the book Ifriqiya, "When it was on Wednesday, which is the Eid of Sacrifice in the year five hundred and nine, ... his sons and the men of his state went out to the prayer hall, and at the end of the prayer the men of state came to what was known as peace, and recited Qur'an reciters and poets sang, and they went to the fathers and ate the people (169) There is an opportunity during the holidays for people to reduce work, for example, what Qadi Abu Abdullah (170) Al-Mahamali said by the way, I prayed Eid on that day. Eid al-Fitr in the Medina mosque, and when I left, I said to myself: "Go to David" (171) Bin Ali, the mawla of the Caliph al-Mahdi - so congratulate him.... (172) The Head of the Construction Diwan Ibn Zabdah (d. 594 AH / 1197 CE) wrote) to the Caliph al-Mustanjid (555 AH - 566 AH / 1160 AD - 1170 AD) congratulating him on Eid (173) and in another narration that Bishr (174) Ibn al-Harith left the prayer hall on the day of Eid al-Adha, and he met Khalid bin Khadash al-Muhaddith (d. 223 AH / 837 AD) and saluted him, so people fell short in saluting. Khaled said: "I and you have had affection for more than sixty years, so what has changed for you, so what is this change?" Bishr said. There is no change or shortening here, but this is a day of gifts



circumcised, he used to feed people in al-Hirah, and his successor fed people in Kufa.(188)

Singing

When the Muslims prepared after the conquests, and lived in peace and comfort, their society turned to the causes of prosperity and meekness, and one of their interests was singing. (189) Right in the voice of Ibn al-Mahdi said: O Ibrahim, your voice sings to me in it Momo. He said: I don't know that voice. (190) And in another saying: "When Ibrahim became heavy... he said: O boy, pray for a blessing and on an umbrella of sticks, and a blessing was singing and the umbrella was struck." (191)

The education and upbringing of the maidservant was one of the broad paths of earning in the Abbasid era, and Ibn Khallikan states that when the caliphate led to al-Mutawakkil on God, "I came to him a maidservant from Khorasan, called Mahbouba. She overcame him and did not leave his seat...(192) and often What did sultans, kings and princes do as slaves to take care of the king, especially singers. Al-Din Al-Ayyubi (d. 595 AH / 1198 AD) "was fond of his interests, and this reached his father, so he ordered him to leave her and prevent her from accompanying him ..." (193)

And from the intensity of interest in singing gatherings, he was accompanied by manifestations of extravagance and wearing special clothes, for example, about the presence of Ibrahim bin al-Mahdi: "Jafar bin Yahya left one day in his house and his blacksmith attended, and I was among them - i.e. Ibrahim - so he wore silk and became imbued with qualities and did his work to us" (194)

Hospitality and invitations

The generosity of individuals and invitations was often established by senior government officials, their princes, and their guardians, for example Al-Hajjaj bin Yusuf Al-Thaqafi (d. 95 AH / 713 AD), the famous ruler of Iraq. Every day, at a thousand tables, according to Ibn Khalilkan's claim, he says: On each table there is porridge and a grilled side of soft fish, and he adds that pilgrims have two legs for drinking, one of which is water and honey. And the other watered milk for the guests (195) and this is what the workers of pilgrims used to do in other cities, according to Ibn Khalkan. (196) (died 84 AH / 703 AD) that when the spring of dates came ([197]) on it, the worker of al-Hajjaj bin Yusuf al-Thaqafi. He noticed that the worker used to eat lunch and dinner every day, and until he stopped the matter, the son of the village stood at the worker's door, and he saw

of the Mawlid, he would play the headphones after he prayed Maghrib in the castle, then he went down and in front of him were many burning candles... Then he presented the lantern... This is how he works. Every year... at the end of this season, every person is ready to return to his country, and pay each person some alimony" (182) and as a result of the king's concern about the work of the Prophet's birthday, who was passing through the castle at that period, note that Al-Hafiz Abu Al-Khattab (183) Al-Kalbi, when he arrived and saw the interest of her authority in the work. For the birth of the Prophet, may God's prayers and peace be upon him and his family, he wrote a book for him entitled "Enlightening in the Birth of the Prophet, the Lighting Light" (184)

There are other occasions in which celebrations are held, such as weddings and circumcision, and they are many in Ibn Khalilkan and his tail, the most famous of which is the wedding of Zubaydah (d. 216 AH / 831 AD) to her cousin Harun. Al-Rashid (170 AH - 193 AH / 786 - 808 AD) in Dhul-Hijjah 165 AH / 781 AD in his palace known as Al-Khild. Ibn Khalkan said on this occasion: The Caliphate Palace mobilized people from the horizons and divided the money among them, and he did not see anything like him in Islam, to the extent that maintenance in this wedding reached the private treasury outside what Harun spent. From his money fifty thousand dirhams.(185)

In this context, Ibn Khallikan reminds us of the marriage of his son Al-Ma'mun to Buran, the daughter of his vizier Al-Hasan bin Sahl (d. 270 AH / 883 AD) as another example of the wonders of occasions. Ibn Khallikan says: "And his matter ended until the Hashemites, pimps, scribes and faces were scattered with rifles in which were inscribed the names of villages, the names of the neighborhoods, the descriptions of animals, and so on.... Then he distributed among the rest of the people a dinar and dirhams... The amount of the expenditure on them was fifty thousand dirhams. ...and a rug woven in gold for al-Ma'mun, and when he stood on it, he scattered many pearls on his feet(186)

As for the ceremonies of infant circumcision, which is called purification and purification, it is an important social occasion for families to celebrate. Ibn Khallikan presented an example of a narration that says that the Caliph Khalid al-Qasri (d. 126 AH / 743 AD) on the kharaj circumcised his son, so he gave him a thousand sons, a thousand summers, and a thousand maidservants. Except for money and clothes. And others ([187]) as he was when his sons were



371 AH / 981 AD) for a group of his poet peers (212)

Funerals

Among the social duties that Muslims are accustomed to performing in their societies are holding funerals in times of grief and separation from loved ones, burying the dead, and offering condolences to the families of the dead. They all followed it and got busy with it, and the afternoon prayer was not offered in the mosque, because because there is no one left in the mosque to pray the afternoon prayer. In the year 385 AH / 995 AD, people gathered at the door of his palace in Rayy, waiting for his funeral, and "the rest of the pimps changed their clothes, and when his coffin came out from the door, the people all cried with one. She cries and kisses the ground ..." (214) and the text practices that there are other ceremonies accompanying the funeral ceremonies, including changing the dress, to suit the occasion of marriage.

It is known that people wore white clothes during the funeral (215) but it is likely that the black color would still prevail among them, and that the black clothes were a sign of sadness for the slave girls, and in general black is like blackness. Likewise, white was worn when a dear person was lost (216) and it is mentioned in this regard that Habiba al-Mutawakkil (232 AH - 247 AH / 846 AD - 861 AD) after the death of the Caliph. Al-Mutawakkil was wearing black and wool and still weeping and mourning until she died (217) and when the Atabek of Mosul, Saif al-Din Ghazi bin Imad al-Din Zangi, died in 544 AH / 1149 AD, Al-Qadi Kamal Al. - Hadar Al-Din ([218]) Al-Shahrazouri and his brother wear mourning clothes without veils) (219) and when the Imam of Al-Haramayn Al-Juwayni died in 478 AH / 1085 AD, "the markets were closed after him. Death broke his pulpit in the mosque and people sat on their mourning, and their mourning increased (220)

It is clear from these texts on funerals that crying over the dead is not forbidden in Islamic teachings. Islam admits grief over death, although it put some legal controls on these cases, and we have early texts that allow Arab Muslim families to such practices, so Hajjaj al-Thaqafi (d. 95 AH / 713 AD) when he heard of Noah in the one who demolished, "when his son and brother died He grieved for Haddad, and he loved to hear it(221) Al-Hasan Al-Basri (died 110 AH / 728 AD) walked at a funeral in which there was a mourner and a man was with him. If you see something ugly, leave it to him what is good, so hurry to your debt. (222)

people entering and asked: Where do these people enter? They said to the prince's food, so he went in and fed, and they said: He ate on the day the prince did what I saw? It was said: Yes, he used to come to his door every day for lunch and dinner. (198) There is no doubt that these invitations were carried by the state treasury, and Ibn Khalkan speaks in the same context about the generosity of Yusuf (199) Ibn Omar al-Thaqafi despite his reprehensible bad behavior in his administrative work, because he says: "He was on a horse and he used to feed five hundred Horses. 200 _ _ _ (201) which is difficult to believe in light of the multiplicity and diversity of those schedules, of course. As for the governor, Yazid (202) Ibn Umar bin Hubayrah used to "look at people's affairs until midday, then enter and invite a group of his elite." And his notables and supplicate for lunch and lunch.. If he prays the afternoon prayer, a bed and chairs for the people are set up for him, and if the people take their seats, they bring a chair (203) with milk, honey, and colors of syrup..Then the table. Food is placed for the crowd, and he and his companions are placed in a high café" (204)

Another example is what Ibn Khalilkan included in the biography of Ahmad ibn Tulun (d. 270 AH / 883 AD), the owner of the Egyptian and Levantine lands, and he had a table that he attended every private and public day (205)

Sometimes hospitality is special in the palace, for example, carried out by the emir, and this is a natural thing that happens among those in charge of state affairs, especially when receiving delegations or guests, as it is clear that Yusuf (206) _ _ _ (207) and Ibn Abbad (d. 461 AH / 1068) came out AD) to meet him as hospitality and accommodation" ([208]), and Salah al-Din. The Ayyubid had prepared for Atabek Imad al-Din (d. 594 AH / 1197 AD), the owner of Aleppo as a guest in the camp after the peace treaty (209) and many other events for the princes and notables and streams which they scatter to meet the needs of society and to compensate for their abusive policy, or the principles of compulsory hospitality require such matters.

Hospitality may take place on the basis of an invitation on the occasion of the host's invitation to his guests, as did the Emir of the approved Caliph, Prince Ali bin Isa bin Mahan (d. 194 AH / 809 AD), who "arranged a banquet when Abu Dalaf (d. 226 AH / 840 AD) came from Karaj And he invited him to it, and he used to celebrate it with the most extreme feasts" (210) and among the banquets of ministers, so what? Abu Othman Al-Khalidi (d.



Fun and jokes

Fun and banter in society in its general sense is intended to simplify for others in the aspect of kindness and sympathy without harm, and Ibn Khalilkan mentions in translations evidence of the meaning of banter between families and societies, for example, Habiba Buthaina. The owner of the poet Jamil entered the Caliph Abdul Malik bin Marwan (65 AH - 86 AH). (684AD-705AD) He said to her: Are you Buthaina Jameel? She said: Yes. He said: What is the reason for you to be so beautiful that he mentioned you from among the women of the worlds? It is black and has never been seen before. (242) This is for the sake of Abd al-Malik's joke, on the other hand, Ibn Khalilkan mentions in the translation of al-Nadim known as Abu Dalamah (d. 161 AH / 777 AD) that upon the death of Hamada bint Issa, he was the cousin of Caliph al-Mansur (136 AH - 158). H / 753 AD / 774 AD), who is his wife, attended her funeral and sat down to bury her in pain for her loss. At that time Abu Dalamah came and sat near him. Al-Mansur said to him: Who did you prepare for this place? People(243) Perhaps Abu Dalamah intended by this saying to comfort the Caliph al-Mansur and relieve him of some sadness and boredom, so he flirted with al-Mansur with such a rare and achieved his goal.

Among the etiquette of joking according to the scholars is: "Maintaining one's neighborliness and loyalty A funny person will not be funny until he combines the qualities of eloquence, eloquence, chastity and integrity" (244) And in this content there is a text narrated by Ibn Khalkan on the authority of the Minister Al-Sahib bin Abbad (d. 385 AH / 995 AD) that when one of his colleagues saw a change in appearance, he said to him: What is wrong with you? Ah, and the companion agreed to him and cursed him. (245) _ (246) Ibn Khalikan cited many texts (247) that refer to humor and circumstances of wit in a way that does not raise issues of enmity and hatred as much as it is intended to courtship. And stay away from brothers from boredom that breeds hatred and resentment. And "It spread among the people that the poor dramatist... I loved those who wore the black veil, as there was no one left in the city who was nice without asking for a black veil" (248)

Having fun and having fun

Leisure, entertainment and innocent sports are all necessary things for a person, as they activate the body and mind, and keep it away from boredom and boredom. Every nation has games that fit its customs and traditions, and some of these games are known. Since ancient times, such as hunting, racing,

We understand from Ibn Khalilkan that after the funeral, those close to the dead come to the family of the dead, and pray for their family's patience and reward, and from this the Minister al-Fadl ibn Sahl when he was killed in the year 202 AH. / 817 AD The Caliph al-Ma'mun (198 AH - 218 AH / 813 AD - 833 AD) personally went to his mother to console her (223)

Patient visits and clinic

It is said that intimate relationship is one of the fruits of good manners that requires love, harmony and harmony. Abu Al-Atahiya visited Bashar (226) (Ben Burd) (227) and this Sibawayh (228) came to Hebron, and said to him: Welcome to the visitor who never tires. (229) Sahl (230) Ibn Abdullah al-Tastari, the author of the interpretation of the Qur'an, came to visit Abi Dawood (231) (Al-Sijistani) (232) and the historian al-Masbahi (d. 420 AH / 1029 AD) asked the writer Al-Warraq Abu Muhammad Obaidullah Ibn Abi Al-Jaw' (d. 395 AH / 1004 AD) (233) and the Sheikh of Sufi in Abu Abdullah al-Mughrabi (d. 299 AH / 911 AD) was taking his companions to visit Al-Hallaj (d. 309 AH / 921 AD) (234) , and Hatim (235) (the deaf visits Ahmed bin Hanbal) (236) which indicates that the owners of the same profession used to visit each other according to their professions and work rules that require that their meetings be continuous without interruption, and this does not mean that visits are limited to Those compliments alone, because there are texts in Ibn Khalilkan that show that there were visits that were intended to strengthen the bonds of social relations between them from socio-religious motives.

Another social duty, a social practice known since antiquity, to which people have always adhered, is to visit the sick. Through the communication that occurs between individuals, and this means the preservation and continuity of relations, which are necessary for the survival and continuity of interaction between people in society, and there are many texts (237) and we will refer to some of them regarding visiting the patient among the authors of translations on the death of notables, including Muawiyah ibn Abu Sufyan al-Umayyad when he fell ill Some of the sons of Ali bin Abi Talib entered him to visit him(238) and the poet al-Buhturi (239) passed through Mosul and fell ill there, and some of the country's presidents had come to visit him (240) as well as Al-Asaad bin Mamati (d. 606 AH / 1209 AD) some of his companions fell ill, (241)



creator and made him an example in the world and his people. Therefore, the Persians were proud of putting the dice, and he was the King of India at that time Happy, so he put the aforementioned chess piece for him, so the sages of that era decided to prefer it to the dice for matters that will be explained for a long time(261)

Among the famous chess playing is the poet Abdul Aziz (262) Ibn Umayyah Abi Salt, because "he had a white hand in chess.(263) and these practices sometimes lead to the acceptance and approval of the kings and princes of some workers, for example, he says Ibn Khalkan that Prince Jamal al-Dawla (264) Behrouz played with the Seljuk Sultan Ghias. Al-Din Muhammad Maliksha (died 511 AH / 1117 AD) chess and dice, and he got lucky) (265)

Among the sports that the Arab princes knew, the ball and stick game, which is a game of Persian origin, is a ball made of a light and flexible material such as cork and the like. And their horses, and he mentioned that Al-Rashid said to him:

Prince Yazid ([266] bin Mazyad Al-Shaibani playing the stick "Be with Jesus" (267) bin Jaafar, but Yazid refused, so Al-Rasheed got angry and said: Do you refuse to be with him? He said: I swore to the Commander of the Faithful that I would not be against him in sincerity or humour. (268)

In these games there was no objection to Nadim if he was equal to his master in playing. Ibn Khallikan narrated that he saw both Sultan al-Kamil al-Ayyubi (d. 635 AH / 1237 AD) and his brother Al-Ashraf Musa (d. 635 AH/ 1237 AD) riding together and playing ball in the Great. The green square in Damascus every day, and it was the month of Ramadan, and by this they meant the expression of the day for the sake of fasting (269) that is, they were enjoying the day in order to pass. time, and there is nothing to prevent that as long as this entertainment does not go beyond the limits of obedience to God, and at the same time it is a sport, and one has the right to relax with it.

II. CONCLUSIONS

The study of social life in Ibn Khalkan's book Wafat al-A'yan resulted in a number of conclusions through our study of the book and what it deals with:

Ahmed bin Muhammad bin Ibrahim bin Abi Bakr bin Khalkan, the judge of judges Shams Al-Din Abu Al-Abbas Al-Barmaki Al-Arbli Al-Shafi'i, was born in the city of Erbil in the year six hundred and eighteen AH . To one of the villages in Erbil, in which he was born . Ibn Khallikan is

and others have been borrowed from foreigners, such as playing ball, stick, chess, and so on. (249)among the physical sports approved by the rulings of Islam is the practice of hunting, and it is one of the cases of beneficial recreation because of its many benefits, and it is also considered a sport that helps in maintaining health. (250) At first, hunting was limited to hunting deer or birds, and when the Arabs came after Islam and mixed with the Persians and the Romans, they expanded their hunting methods and perfected the breeding of predatory animals, dogs and tigers and spent money on acquiring and raising them, and the caliphs and kings were in this way (251) and it was said that Malikshah, the Seljuk Sultan (d. 485 AH/ 1092 AD) "was practicing hunting, until it was said that he caught what he had caught with his hand, and it was ten thousand and he went out of Kufa to bid farewell to the pilgrim. He chased after a large beast on his way, so he built there a beacon. From the hooves of donkeys and the horns of antelopes that he hunted on this road (252)

Another means of entertainment is playing chess, and Ibn Khalkan mentions that Saeed bin Jubayr (d. 95 AH / 713 AD) used to play chess (253) and also that "the king and his entourage in a period in which they consider the king a necessity that the king does not lack, and it does not mean that the king ... playing chess (254) and when three days had passed since the killing of Jaafar al-Barmaki, he said: Rashid (170 AH -193 AH / 786-808 AD) asked what Ja'far was doing when he ordered his arrest, and he was told: He used to play chess" (255) and it is said that al-Maqam (256) Ibn Ubayd Allah, the vizier of the Caliph al-Muttaddad (279 AH - 289 AH / 892-901 AD) one day entered the caliph and found him playing chess. 329 AH / 933 AD - 940 AD) "He brought to some of his gardens a beautiful orchard and luscious flowers, and he said to those who attended him out of remorse: Have you seen a better spectacle than this? He described its merits Radi said: Play

Sully (258) Chess is better than this, and from everything you describe. (259) where he is considered the only one of his time playing chess, and in his time there was no one like him in his way, and people so far put with him the proverb: "So-and-so" plays chess like the soli" (260) Ibn Khalkan continues, I saw many who believed that the aforementioned chess player was the one who created chess, and this is wrong, because what was created by Ibn Daher Al- An Indian. Ardashir ibn Babak was the first king of the Persians. He put dice for him and for this it was said that he had the dice because they attributed him to the aforementioned



- [5]. Ibn Taghri Bardi and Abu al-Mahasin Jamal al-Din Yusuf bin Abdullah al-Hanafi (died: 874 AH)
- [6]. The Bright Stars in the Kings of Egypt and Cairo (Cairo: Dar Al-Kutub, 1963 AD)
- [7]. Ibn Hajar al-Asqalani, Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad (died: 852 AH / 1448 AD)
- [8]. Tahdheeb Al-Tahdheeb Editing: Muhammad Awamah Dar Al-Rasheed (Syria 1306 AH / 1986 AD).
- [9]. Ibn Hazm and Ali bin Ahmed bin Hazm (died: 456 AH / 1063 AD)
- [10]. Arab Population in Genealogy, Reviewed by: Abdel Moneim Khalil Ibrahim, Fifth Edition, Dar al-Kutub al-Ilmiyya (Beirut 1431 AH / 2009 CE)
- [11]. Ibn Khalkan and Abu al-Abbas Shams al-Din Ahmed bin Muhammad bin Ibrahim al-Arbeli (died: 681 AH)
- [12]. Deaths of Notables and Akhbar Sons of Time, Edited by: Ihsan Abbas (Beirut: Dar Sader, 1994)
- [13]. Ibn Shahba: Abu Bakr bin Ahmed bin Muhammad bin Omar al-Dimashqi (died: 851 AH)
- [14]. Al-Shafi'i class Editing: Al-Hafiz Abdul Alim Khan (Beirut: Alam Al-Kutub 1986 AD)
- [15]. Ibn Asaker and Abu al-Qasim Ali ibn al-Hasan ibn Hebat Allah (d. 571 AH / 1175 AD)
- [16]. The History of Damascus, edited by: Amr Gharamah Al-Amrawi, Dar Al-Fikr (Beirut - 1415 AH / 1995 AD)
- [17]. Ibn Imad al-Hanbali and Abd al-Hay bin Ahmed bin Muhammad (died: 1089 AH)
- [18]. Fragments of gold in news from Dahab, compiled by: Mahmoud Al-Arnaout (Beirut: Dar Ibn Kathir, 1986 AD)
- [19]. Ibn Qutayba and Abu Muhammad Abdullah bin Muslim al-Dinuri (died: 276 AH / 889 AD)
- [20]. Knowledge, Edited by: Tharwat Okasha, Egyptian General Book Organization, second edition (Cairo 1413 AH / 1992 AD)
- [21]. Poetry and Poets T: Mufid Qumaiha, Fourth Edition, Dar al-Kutub al-Ilmiyya (Beirut - 1421 AH / 2009 AD)
- [22]. Ibn Kathir and Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri (died: 774 AH)
- [23]. Shafi'i layers, achieved by: Ahmed Omar Hashem and Muhammad Zeinhom

considered to have scientific standing among the Shafi'i sheikhs and among those who became famous among the Adrian princes in Egypt and the Levant, as Ibn Khalkan worked after he entered Egypt in the field of justice. The book The Deaths of Notables and the News of the Sons of Time is one of the comprehensive and important books in the writing of history. It contains many novels related to politics, literature, sociology and economics in Islamic eras, meaning that it is a collector of all ages and Ibn Khalkan's approach in the book "The Deaths of Notable Persons" in the News of the Sons of Time, which is one of the most famous biographies that includes translations of Muslim and Arab figures, men and women. Achieving social justice in Islamic law between the subjects of society and its components is a matter required by Islam and the traditions of society in the various affairs of daily life. This social justice in treatment appears in the deaths of notables through some texts written in translations of how kings, princes and even judges deal with the subjects of society and its components. He touched on social aspects, including living systems such as food, clothing, and urban aspects, and customs and traditions, the most important of which are marriage and divorce, and other customs and traditions in a very large way, as I mentioned everything that is interesting and rich from what he chose from all his knowledge and knowledge in his book. We dealt with other social phenomena, including occasions, including the happy occasions of feasts and other occasions that contribute to making people happy, such as joy in victories, joy in the newborn and its circumcision.

REFERENCES

- [1]. Ibn al-Jawzi Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad (died: 597 AH / 1200 AD)
- [2]. Description of the elite, edited by: Ibrahim Ramadan and others, fourth edition, Dar al-Kutub al-Ilmiyya (Beirut - 1427 AH / 2006 AD)
- [3]. Al-Douri in the History of Kings and Nations, Edited by: Muhammad Abdul Qadir Atta, Dar Al-Kutub Al-Ilmiyya (Beirut - 1412 AH / 1992 AD)
- [4]. Ibn al-Nadim, Abu al-Faraj Muhammad ibn Abi Yaqoub Ishaq, known as al-Warraq (died: 385 AH / 995 AD) 3- Al-Fihrist, edited by: Youssef Ali Al-Taweel, Dar Al-Maarifa Al-Ilmiyya (Beirut - 1978 AD)



- [44]. The History of Baghdad and Its Tails, Edited by: Mustafa Abdel Qader Atta, Dar al-Kutub al-Ilmiyya (Beirut - 1417 AH / 1996 AD).
- [45]. Al-Dhahabi, Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (T.: 748 هـ)
- [46]. The History of Islam and the Deaths of Celebrities and the Media, Investigation: Muhammad Abd al-Salam al-Tadmouri, 2nd Edition (Beirut: Dar al-Kitab al-Arabi, 1992 CE).
- [47]. Biography of the Flags of the Nobles, investigated by: Bashar Awad (Beirut: 1986). Investigation lessons: Muhammad Abd al-Salam al-Tadmouri, 2nd ed. (Beirut - Dar al-Kitab al-Arabi 1985).
- [48]. Memory of Preservation, investigation: Zeinhom Muhammad Azab (Cairo: Library of Culture, 1993).
- [49]. Al-Ragheb Al-Isfahani, Abu Al-Qasim Hussein bin Muhammad (d. 502 AH / 1108 AD).
- [50]. Writers' lectures, poets' dialogues and rhetoric (Beirut: Dar Al-Hayat Library, 1961).
- [51]. The tribe of Ibn al-Jawzi Shams al-Din Abi al-Muzaffar Yusuf (d. 654 AH / 1256 AD).
- [52]. The Mirror of Time in the History of Notables, check this part and comment on it: Muhammad Anas and Kamal Muhammad, Dar Al-Resala Al-Alameya (Damascus - 1435 AH / 2013 AD).
- [53]. Al-Subki, Abd al-Wahhab bin Ali (died 771 AH)
- [54]. The Great Shafi'i Layers, completed by: Abdel Fattah Al-Helou and Mahmoud Muhammad, (Cairo: Hajar for Printing, Publishing and Distribution, 1976 AD).
- [55]. Al-Safadi, Salah al-Din Khalil bin Ibek (died: 764 AH).
- [56]. Al-Wafi in Mortality, Investigation and Care: Ahmed Al-Arnot and Turki Mustafa (Beirut: Heritage Revival House, 2000 AD).
- [57]. Tuhfat Al-Aql, investigated by: Ahmad Al-Arnaout (Beirut - Heritage Revival House, 1984 AD).
- [58]. Al-Tabari, Abu Jaafar Muhammad bin Jarir (died: 310 AH / 922 AD).
- [59]. History of the Messengers and Kings, edited by: Muhammad Abu Al-Fadl Ibrahim, second edition, Dar Al-Kutub Al-Ilmiyya (Beirut - 1424 AH / 2003 AD).
- [60]. Al-Alami, Abdul Basit bin Musa (d. 981 AH / 1573 AD).
- Muhammad Azab (Cairo: Library of Religious Culture, 1993 AD)
- [24]. The Beginning and the End, achieved by: Ahmad Al-Arnaout (Beirut: Revival of Dar Al-Turath, 2006)
- [25]. Abu Al-Faraj Al-Isfahani and Ali bin Al-Hussein bin Ahmed bin Haitham Al-Qurashi (d. 356 AH / 970 AD)
- [26]. Songs Editing: Samir Jaber, House of Revival of Arab Heritage (Beirut - 01415 AH / 1994 AD).
- [27]. Abu Shama, Shihab al-Din Abi Muhammad Abd al-Rahman ibn Ismail ibn Ibrahim al-Maqdisi (died: 665 AH / 1266 AD)
- [28]. Tail Al-Rawdatain (Translations of Men of the Sixth and Seventh Centuries) Edited by: Muhammad Zahid bin Al-Hassan Al-Kawthari, Dar Al-Jeel (Beirut - Al-Lat)
- [29]. Al-Asnawi: Abd al-Rahim bin al-Hassan (died 772 AH).
- [30]. Tabaqat al-Shafi'i, investigation: Abdullah al-Jubouri (Beirut: Dar al-Kutub al-Ilmiyya, 2002)
- [31]. Al-Tanukhi Abu Ali Al-Muhsin bin Ali (d. 384 AH / 994 AD)
- [32]. Faraj after hardship (Cairo: Muhammadiyah Press, 1955 AD)
- [33]. Al-Thalbi Abu Zaid Abdul Rahman bin Muhammad bin Makhlof (died: 875 AH)
- [34]. Metonymy and Statement, Investigation: Aisha Hussein Farid, (Cairo: Dar Qubaa for Printing and Publishing, 1980)
- [35]. The great Abu Othman Amr bin Bahr bin Mahboub (died: 255 AH / 669 AD)
- [36]. The Crown in the Ethics of Kings, investigation: Kamel Salman (Beirut: Dar Al-Kutub Al-Ilmiyya, 2010)
- [37]. Al-Jamhi Muhammad bin Salam (died 231 AH / 845 AD)
- [38]. Layers of Stallions of Poets, investigation: Mahmoud Shaker (Cairo 1974)
- [39]. Al-Hadrami, Abu Muhammad Al-Tayyib bin Abdullah bin Ahmed (died: 947 AH)
- [40]. The contract of sacrifice in the death of notables of time, on the subject: Boudjemaa Makri and Khaled Al-Zawari (Jeddah: Dar Al-Minhaj, 2008)
- [41]. Al-Hamawi, Shihab Al-Din Abu Abdullah Yaqut bin Abdullah Al-Roumi (died: 626 AH).
- [42]. Dictionary of Countries, second edition (Beirut Dar Sader 1995 AD).
- [43]. Al-Khatib Al-Baghdadi, Abu Bakr Ahmed bin Ali bin Thabit (died: 463 AH / 1072 AD).



- [81]. Al-Zarkali, Khair Al-Din Bin Mahmoud Bin Ali, The World, 15th Edition, (Beirut: Dar Al-Ilm for Millions, 2002).
- [82]. Shalaby, Ahmed, Social Life in Islamic Thought, Fifth Edition, The Egyptian Renaissance Library, 1986.
- [83]. Farroukh, Amr, The History of Arab Thought to the Days of Ibn Khaldun, fourth edition (Beirut: Dar Al-Ilm for Millions, 1983).
- [84]. Philip Hitti, A Brief History of the Arabs, Sixth Edition (Beirut: House of Science for Millions, 1991).
- [85]. Muhammad Kurd Ali, Maps of the Levant (Damascus: Al-Mufid Press, 1928).
- [86]. Muhammad, Abdullah Annan, Islamic Egypt and the History of Egyptian Charts, (Cairo: The Egyptian General Book Authority, Platt).
- [87]. Mustafa: Shakir, The History of the Arabs and Its Historians: A Study in the Development of History and the Knowledge of Its Men in Islam, third edition (Beirut: Dar Al-Ilm for Millions, 1987).
- [88]. Theses and messages:
- [89]. Ahmed Aliwi Sahib, Imam Hussein's Journey to Karbala (analytical study), unpublished master's thesis, (University of Baghdad: College of Arts, 1428 AH / 2007 AD).
- [61]. Summary of Warning and Guiding the Student, Investigated by: Salah Al-Din Al-Munajjid (Damascus 1947).
- [62]. Al-Omari, Ahmed bin Yahya bin Fadlallah (T: 749 AH).
- [63]. Vision Paths in the Kingdoms of the Regions, Investigation: Kamel Salman Al-Jubouri (Beirut: Dar Al-Kutub Al-Ilmiyya, 2010).
- [64]. Al Ketbi Muhammad bin Shaker bin Ahmed bin Abdul Rahman bin Shaker bin Harun (T.: 764 AH).
- [65]. Missing Persons, Investigation: Ihsan Abbas (Beirut: Dar Sader, 1973).
- [66]. Al-Maqrizi, Ahmed bin Ali bin Abdul Qadir Abu Al-Abbas Taqi Al-Din (T: 845 AH).
- [67]. Guidance and consideration by mentioning the plans and effects, put in the margins by Khalil Al-Mansour (Beirut: Dar Al-Kutub Al-Ilmiyya, 1998 AD).
- [68]. Al-Hamdani, Abu Bakr Muhammad bin Musa bin Othman (died: 584 AH).
- [69]. Places or what the word corresponds to and whose name differs from the places investigated by: Hamad bin Muhammad Al-Jasser (Dr: Dar Al-Yamamah for Research, Translation and Publishing, 1994 AD).
- [70]. Al-Washa, Abu Al-Tayyib Muhammad bin Ishaq bin Yahya (died 3 AH / 9 AD).
- [71]. Circumstances and Conditions (Cairo: Al-Takadum Press, 1324 A.H.).
- [72]. Al-Yunini, Qutb Al-Din Abu Al-Fath Musa bin Muhammad (died: 726 AH).
- [73]. The Tail of the Mirror of Time, second edition, (Cairo: Dar al-Kitab al-Islami, 1992 AD).
- [74]. Ismail, Zubair Bilal, Ibn Khalkan, his life and effects, (Baghdad: Ummah Press, t.
- [75]. Amin and Ahmad Duha Al-Islam, 1st Edition (Beirut, 1995).
- [76]. Al-Hamidi, Ibrahim Al-Ibiari, Dar Al-Kutub Al-Masry - 1988 AD.
- [77]. Al-Hourani, Albert, History of the Arab Peoples, transferred to the Arabian Peninsula by Kamal Khouli, Editing Margins: Antoine Bin Nofal, Nofal Library, Beirut, 1992.
- [78]. Al-Douri, Abdul Aziz, the first Abbasid era, second floor (Baghdad 1994 AD).
- [79]. Rosenthal, Franz, History of Muslims, translated by: Salih Ahmad Al-Ali, (Beirut: Al-Risala Foundation, 1983).
- [80]. Al-Zuhaili, Muhammad, History of the Judiciary in Islam, Dar Al-Fikr Contemporary, Beirut - 1992.

Margins

[1] -Al-Dhahabi, Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz (T.: 748 AH), (The History of Islam and the Deaths of Celebrities and the Media, investigation: Muhammad Abd al-Salam Tadmuri, 2nd Edition, (Beirut: Dar al-Kitab al-Arabi, 1992 AD), vol. 15, p. 444; Al-Safadi, Salah Al-Din Khalil bin Ibek (T.: 764 AH), (Al-Wafi in Deaths, Investigated by: Ahmed Al-Arnaout and Turki Mustafa, (Beirut: Heritage Revival House, 2000 AD), vol. 1, p. 164 .

[2] It is a large and spacious city, with a fortified castle with a deep moat with a wall in it. It is located on a great high hill of dirt. It has markets and homes for the parish. It is similar to the Citadel of Aleppo, except that it is larger and wider than it is located in Mosul. For more see: Al-Hamdani, Abu Bakr Muhammad bin Musa bin Othman (T.: 584 AH), the places or what the word coincides with and its name differs from the places, achieved by: Hamad bin Muhammad Al-Jasser (d. M.: Dar Al-Yamamah for Research, Translation and Publishing, 1994 AD), p. 68 ;Al-Hamawi, Shihab Al-Din Abu Abdullah Yaqut bin Abdullah Al-Roumi (T.: 626 AH), Mu'jam Al-Buldan, 2nd Edition, (Beirut: Dar Sader, 1995 AD), vol. 1, p. 137.



Arnaout (Beirut: Dar Ibn Katheer, 1986 AD), vol. 1, p. 57 ;Ismail Zubair Bilal, Ibn Khalkan, his life and effects, (Baghdad: Al-Ummah Press, D.T), p. 26 .

[9] -Muzaffar al-Din ibn Amir Zain al-Din Kawkaburi Abi al-Hasan Ali ibn Baktikin al-Turkmani, the owner of Erbil, and had a job in hadith, and he died in Erbil in the year 630 AH .Al-Zarkali, Media, Part 5, p. 237.

[10] The Muzaffari School which was built by Prince Muzaffar al-Din Kawkaburi, Governor of Erbil, and it was attributed to him ,and that its construction was completed before the year 604 AH .For more see: Muhammad Kurd Ali, Plans of the Levant, (Damascus: Al-Mufid Press, 1928), vol. 6, p. 127

[11] - The mother of Al-Moayad Zainab bint Abi Al-Qasim Abdul-Rahman bin Al-Hassan bin Al-Shaari. She is from Gorgan, a great sheikh and scholar, and she recognized a group of notable scholars. She was authorized by Ibn Khalkan Al-Hadith, who died in 615 AH .For more, see: Al-Dhahabi, Sir Flags of the Nobles, vol 22, p. 85 ;Ibn Imad al-Hanbali, Fragments of Gold in Akhbar Min Dahab, Volume 1, pg. 57 .

[12] - Al -Safadi, Al-Wafi in Deaths, Part 1, p. 165 ;Ibn Taghri Bardi, Abu al-Mahasin Jamal al-Din Yusuf bin Abdullah al-Dhahiri al-Hanafi, (died: 874 AH ,(the shining stars in the kings of Egypt and Cairo, (Cairo:, Dar al-Kutub, 1963 AD), vol. 7, p. 354; Ibn Imad al-Hanbali, nuggets of gold in news Min Dahab, Volume 1, p. 57 .

[13] - Ibn Khalkan ,Abu al-Abbas Shams al-Din Ahmed bin Muhammad bin Ibrahim al-Erbili (T.: 681 AH), the deaths of notables and the news of the sons of time, investigation: Ihsan Abbas (Beirut: Dar Sader, 1994 AD), vol. 4, p. 117 .

[14] - Ibn Khallikan, Wayat al-A'yan, vol. 4, p. 120.

[15] - Badr Al-Din Al-Sinjari: He is Yusuf bin Al-Hassan bin Ali Badr Al-Din Abu Al-Mahasin Al-Sinjari Al-Shafi'i, the judge of the judges. He was a modest chest, a praising horse. He advanced in his youth at Al-Ashraf while he was in Sinjar. For more, see: Al-Dhahabi, History of Islam, Vol. 14, pg. 775 ;Al -Safadi, Al -Wafi in Deaths, Volume 29, pg. 80 .

[16] Ain Jalut: It is one of the famous battles in which the Muslims, led by the Malik, defeated the Mongols led by Hulagu. The battle took place in the year 658 AH and was named after a spring of water in the village of Jalut .For more see: Al-Yunani ,Qutb Al-Din Abu Al-Fath Musa bin Muhammad) T.: 726 AH), the tail of the mirror of time, 2nd floor, (Cairo: Dar Al-Kitab Al-Islami 1992 ,AD), vol. 1, p. 366; Hajar, 1988 AD), vol. 13, p. 256 .

[3] - Ibn Katheer, Abu Al-Fida Ismail Bin Omar Bin Katheer Al-Qurashi Al-Basri (T.: 774 AH), Tabaqat Al-Shafi'i, investigation :Ahmed Omar Hashem and Muhammad Zainhom Muhammad Azab, (Cairo: Library of Religious Culture 1993 ,AD), pg. 917 ;Al-Hadhrami, Abu Muhammad Al-Tayyib bin Abdullah bin Ahmed (died: 947 AH), The Necklace of Sacrifice in the Deaths of Notables of Eternity, meant by: Bu Juma Makri and Khaled Zouari, (Jeddah: Dar Al-Minhaj, 2008 AD), vol. 5, p. 393 .

[4] - Al-Asnawi: Abd al-Rahim ibn al-Hassan (d. 772 AH /), Tabaqat al-Shafi'i, investigated by: Abdullah al-Jubouri, (Beirut: Dar al-Kutub al-Ilmiyya, 2002 AD), vol. 1, p. 495 ;Ibn Shahba: Abu Bakr bin Ahmed bin Muhammad bin Omar al-Dimashqi, (died: 851 AH), Tabaqat al-Shafi'i, investigated by :Al-Hafiz Abdul Alim Khan, (Beirut: Alam Al-Kutub, 1986 AD), vol. 2, p. 168 .

[5] - The regular school: It is the school built by the Minister Nizam King Abi Ali Al-Hassan bin Ali bin Ishaq bin Al-Abbas Al-Tusi, the vizier of King Shah bin Alb Arslan in the city of Baghdad, and began building it in the year four hundred and fifty-seven, and it was completed in Dhul-Qa'dah in the year four hundred and fifty-nine because it was the first A school decided by the jurists .For more see: Al-Maqrizi, Ahmed bin Ali bin Abdul Qadir Abu Al-Abbas Taqi Al-Din (T.: 845 AH), Al-Ma`wazat wa Al-Iti`bar by mentioning plans and effects, put in his footnotes by Khalil Al-Mansour, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1998 AD), Part 4, pg. 199 .

[6] - Zia Al-Din: Othman bin Issa bin Derbas Al-Marani, Abu Amr was one of the most knowledgeable Shafi'is in jurisprudence in his time .Attributed to Bani Maran, which is located near Mosul. He grew up in Erbil and moved to Damascus and then to Egypt. He took over the judiciary in Gharbia, and Sultan Salah al-Din delegated to him the judiciary in the Egyptian lands in the year 566 AH, then he worked on teaching until he died in Cairo .From his books (Al-Istiqa'a al-Fiqhiyyah al-Fiqhiyyah .(For more, see: Al-Zarkali, Khair Al-Din Bin Mahmoud Bin Ali, Al-Alam, 15th Edition, (Beirut: House of Science for Millions, 2002 .(

[7]Bahaa al- Din Abu al-Mahasin Yusuf bin Shaddad bin Rafi' bin Tamim, a Shafi'i jurist and judge of judges, established a modern house in Aleppo, served Sultan Salah al-Din al-Ayyubi and then served his son al-Malik al-Zahir, died in 632 AH. and others, (Beirut: Foundation of the Message, 1996 AD), vol. 16, p. 275.

[8] - Ibn Imad al-Hanbali ,Abd al-Hay bin Ahmed bin Muhammad (died: 1089 AH), nuggets of gold in Akhbar Min Dahab, investigation: Mahmoud



- [35] -Al -Dhahabi, History of Islam, vol. 15, pg. 444; Ibn Kathir, Tabaqat al-Shafi'i, pg. 919 ;
- [36] - Ibn Imad al-Hanbali, The Fragments of Gold, Part 7, pg. 641; Al-Zarkali, Al-Alam, p. 220 ;Rosenthal, History of Muslims, p. 764.
- ([37])Philip Hitti, The Arabs A Brief History, 6th Edition (Beirut: Dar Al-Ilm for Millions, 1991), p. 103.
- ([38])Al-Douri, The First Abbasid Era, p. 10 ;Amin, Duha al-Islam, Volume 1, p. 170.
- ([39])Hitti, The Arabs A Brief History, p. 104.
- ([40])Ibn Khallikan, The Deaths of Notables, Part 1, p. 205.
- ([41])Ibn Khalilkan, The Deaths of Notables, Part 1, Pg. 313, Part 2, Pg. 217, Part 6, Pg. 69.
- ([42])Hourani, History of the Arab Peoples, Part 1, p. 164-165.
- ([43])Ibn Khallikan, The Deaths of Notables, vol. 5, pp. 293-294.
- ([44])Hitti, The Arabs A Brief History, p. 105.
- ([45])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 100.
- ([46])Amin, Duha al-Islam, Volume 1, pg. 97.
- ([47])Nubia: A country in Sudan, south of Egypt .See: Yaqoot, Dictionary of Countries, Part 5, pp. 308-309.
- ([48])Mortality of Notables, Part 1, p. 308.
- ([49])Mortality of Notables, Part 3, p. 267.
- ([50])Abu Abd al-Rahman Abdullah Ibn Omar Ibn al-Khattab, embraced Islam with his father when he was young, and immigrated to Medina, and he was one of the people of piety and knowledge. He died in the year 73 AH / 692 AD .See: Ibn Saad, Tabaqat al-Kubra, vol. 4, p. 142 ;Ibn Khallikan, The Deaths of Notables, vol.3, pp. 28-31.
- ([51])Abu Abdullah Al-Hussain bin Ali bin Abi Talib, Al-Hussein, after his brother Al-Hassan handed over the caliphate to Mu`awiyah, obeyed and pledged allegiance, but after the death of Al-Hassan Mu`awiyah worked to transfer the mandate of the covenant to his son Yazid, so Al-Hussein refrained from swearing allegiance, and the people of Kufa were writing To al-Husayn, they invited him to go out to them, so he went out and went down in Karbala, but he and his companions were killed around him, in the painful incident of Tuff in the year 61 AH / 680 AD .See: al-Tabari, History of the Messengers and Kings, vol. 5, pp. 347-381 ;Al-Masoudi, Morouj Al-Zahab, vol.3, p. 248 ;Al-Dhahabi, Sir Flags of the Nobles, Volume 3, p. 280 ;Al-Safadi, Al-Wafi in Deaths, vol. 1, p. 423; and see: Ahmed Aliwi Sahib, Imam Hussein's Journey to Karbala (analytical study), unpublished master's thesis, (University of Baghdad: College of Arts, 1428 AH / 2007 AD), p. 24 and beyond.
- [17] - Al-Zahir Baybars al-Ala'i al-Bundaqari al-Salihi was owned by Prince Alaa al-Din Aydkin al-Bunduqdar, and when the good king Najm al-Din Ayyub arrested him, he made him his servants, then freed him and became the military atabek during the days of King Qutuz. Egypt and the Levant, died in 676 AH .For more see: Ibn Khalilkan, Wayat al-A'yan, vol. 4, pp. 155-156.
- [18] - Al-Dhahabi, History of Islam, Vol. 15, pg. 444 ;Al-Hadhrami, Qa'ilat al-Nahr fi Morat al-'Asr, Volume 5, pg. 393.
- [19] - Al -Dhahabi, History of Islam, Part 48, p. 75.
- [20] - Al-Dhahabi, History of Islam, Part 5, p. 393.
- [21] - Al-Omari, Ahmed bin Yahya bin Fadlallah (T.: 749 AH), Masalak Al-Absar in the Kingdoms of Al-Asar, Investigated by: Kamel Salman Al-Jubouri, (Beirut: Dar Al-Kutub Al-Ilmiyya, 2010 AD), Volume 6, p. 219.
- [22] -Al-Subki, Abdel-Wahhab bin Ali (d. 771 AH), Tabaqat al-Shafi'i al-Kubra, investigated by: Abdel-Fattah Al-Helou and Mahmoud Muhammad, (Cairo :Hajar for Printing, Publishing and Distribution, 1976 AD), vol. 8, p. 32.
- [23] - Tabaqat al-Shafi'i, Volume 1, p. 238
- [24] -The Beginning and the End, Part 13, p. 352.
- [25] - The shining stars in the kings of Egypt and Cairo, vol. 7, p. 354.
- [26] - History of Arab Thought to the Days of Ibn Khaldun, 4th Edition (Beirut: Dar Al-Ilm for Millions, 1983), p. 579.
- [27] - Rosenthal, Franz, History of Muslims, translated by: Saleh Ahmed Al-Ali, (Beirut: Al-Risala Foundation, 1983), p. 764.
- [28] - Al-Kitbi Muhammad bin Shakir bin Ahmed bin Abdul Rahman bin Shaker bin Haroun (T.: 764 AH), Fatwa Al-Wafayat, investigation: Ihsan Abbas, (Beirut: Dar Sader, 1973), vol. 1, p. 1-2 .
- [29] - Mustafa: Shaker, Arab History and Historians, A Study in the Development of History and the Knowledge of Its Men in Islam, 3rd Edition (Beirut: Dar Al-Ilm for Millions, 1987), vol. 1, p. 430.
- [30] - Ibn Khallikan, The Deaths of Notables, Part 1, p. 14.
- [31] - Ibn Khallikan, The Deaths of Notables, Volume 8, Pg. 456-477
- [32] -Ibn Khalkan, The Deaths of Notable Persons, Part 1, Pg. 187, Part 3, Pg. 340, Pg. 501, Part 4, Pg. 154.
- [33] -Ibn Khalkan, Wayat al-A'yan, vol. 1, p. 93, p. 381, vol. 2, p. 17, p. 340, c. 3, p. 110, p. 111, c. 5, p. 44, p. 82, p. 84, p. 136, p. 152, p. 173, p. 315, c6, p. 247, c7, p. 30.
- [34] -Ibn Khalkan, The Deaths of Notables, vol.1, p. 93, p. 249, p. 254, vol. 3, p. 349, vol. 4, p. 147, vol. 6, p. 258, p. 387.



Koomi, the owner of the Maghreb and nicknamed Al-Mansur Al-Muwahidi, was a just king adhering to Sharia .See: Al-Hamidi, Embedded Al-Muqtab, p. 348 ;Ibn Khallikan, The Deaths of Notables, vol. 7, pp. 3-19.

([66])Marrakesh: the greatest city in Morocco, and it was the first to be mapped by Youssef bin Tashfin in the year 470AH/1077 AD .See: Yaqoot, Dictionary of Countries, Part 5, p. 94.

([67])Ibn Khallikan, The Deaths of Notables, vol. 7, pp. 10-11.

([68])Ibn Khallikan, The Deaths of Notables, vol. 7, p. 11.

([69])Zaidan, History of Islamic Civilization, vol. 5, p. 123.

([70])He is Abu al-Qasim Hammad bin Sabor bin al-Mubarak, the first to be called the narrator, and he was one of the most knowledgeable people about the days of the Arabs, their poetry, news and genealogies - according to Ibn Khalkan .- See: Ibn Qutayba, Al-Maaref, p. 541 ;Abu Al-Faraj Al-Isfahani, Al-Aghani, Volume 6, pg. 70 ;Yaqoot, The Literary Dictionary, Volume 10, 258 ;Ibn Khallikan, The Deaths of Notables, Volume 2, pp. 206-210.

([71])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 208.

([72])Zaidan, History of Islamic Civilization, vol. 5, p. 126.

([73])Ibn Khallikan, The Deaths of Notables, Volume 1, pp. 288-289.

([74])Ibn Khallikan, vol. 1, p. 220, vol. 4, p. 315 .The washi from the clothes, he collected it and he wanted, and the dress was worn by us, it was engraved and it was beautiful .See: Ibn Manzur, Lisan Al-Arab, Vol. 15, pg. 392, Article Wasi.

([75])Ibn Khallikan, The Deaths of Notables, Part 1, p. 270.

([76])Abu al-Qasim al-Malik al-Afdal Shahanshah, son of al-Malik, Commander of the Armies, Badr al-Jamali, the Armenian .For his biography, see: Ibn Khalilkan, Wayat al-A'yan, vol. 2, pp. 448-451 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 19, p. 507.

([77])Ibn Khallikan, The Deaths of Notables, Volume 2, pg. 451.

([78])And Fian Al-Ayaan, Volume 2, pg. 427.

([79])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 138.

([80])Ibn Khallikan, The Deaths of Notables, Part 1, p. 235, p. 243, p. 275, vol. 4, p. 122, vol. 7, p. 10.

([81])Ali, The Brief History of the Arabs, p. 190.

([82])Ibn Khallikan, The Deaths of Notables, Volume 6, pg. 379.

([52])Muhammad bin Abi Bakr Al-Siddiq, grew up in Medina in the stone of Ali bin Abi Talib, because he had married his mother Asma bint Umays after the death of his father, and with Ali witnessed the events of the Camel and Siffin, and appointed him the Emirate of Egypt, then Muawiyah sent Amr bin Al-Aas He seized the country of Egypt from him and killed Muhammad bin Abi Bakr Al-Siddiq in the year 37 AH / 657 AD or 38 AH / 658 AD. See: Ibn Saad, Tabaqat al-Kubra, Part 8, p. 282 ;Al-Safadi, Al-Wafi in Deaths, Part 1, p. 256 ;Ibn Kathir, The Beginning and the End, vol. 7, p. 319 ;Ibn Hajar, Tahdheeb al-Tahdheeb, vol. 9, pg. 70.

([53])Ibn Khallikan, Deaths of Notables, vol. 3, p. 267.

([54])Ibn Khallikan, Deaths of Notables, vol.3, pp. 385-386.

([55])Mortality of Notables, vol. 7, pg. 207.

([56])The Deaths of Notables, Part 7, pg. 201.

([57])Surat Al-Ma'idah, verse 8.

([58])Abu Omar Ahmed bin Saeed bin Hazm bin Ghalib bin Saleh bin Khalaf, the mawla of Yazid bin Abi Sufyan Sakhr bin Harb the Umayyad, his grandfather behind the first to enter Andalusia from his forefathers, and Abu Omar Ahmed was the Amiri state minister, and he is one of the people of knowledge Literature and rhetoric, died in 402 AH / 1011 AD .See about his biography: Al-Hamidi, Jadwa Al-Muqtab, pp. 126-127 ;Ibn Khallikan, The Deaths of Notables, vol. 3, p. 328 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 18, p. 185.

([59])The Mortality of Notables, Part 1, pp. 328-329.

([60])Mortality of Notables Part 1, pp. 87-88, pp. 199-200.

([61])Ibn Khallikan, The Deaths of Notables, Part 1, p. 83.

([62])Al-Zuhaili, History of the Judiciary in Islam, pp. 13-14.

([63])Abu Dalamah Zand ibn al-Jun, he was the owner of anecdotes, tales, literature and systems, and he was a black, brutal slave, a slave of Banu Asad, he caught the last of the Umayyads, and he was not smart in their days, and he excelled in the days of Banu al-Abbas, he died in the year 161 AH / 777 AD. It is said that he lived to the beginning of the Rashid state .See: Ibn Qutayba, Poetry and Poets, p. 66 ;Ibn Khallikan, The Deaths of Notables, Volume 2, pp. 320-327 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 7, p. 374.

([64])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 326.

([65])Abu Yusuf Yaqoub bin Abi Yusuf bin Abi Muhammad Abdul-Mumin bin Ali Al-Qaisi Al-



- ([102])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 182.
- ([103])Al-Azzawi, Food Names and Etiquette in the Arab Heritage, p. 39.
- ([104])Al-Haytham bin Adi bin Abdul Rahman Al-Ta'i Al-Kufi, informative scholar, historian, died in the year 207 AH / 822 AD .See: Al-Khatib Al-Baghdadi, History of Baghdad, Part 4, pg. 50 ;Ibn Khallikan, The Deaths of Notables, vol. 6, pp. 106-114.
- ([105])Ibn Khallikan, The Deaths of Notables, Volume 6, p. 108 .
- ([106])Ibn Khallikan, The Deaths of Notables, Volume 6, p. 228.
- ([107])Zaidan, History of Islamic Civilization, vol. 5, p. 92.
- ([108])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 410.
- ([109])Ibn Khallikan, Wayat al-A'yan, Volume 2, pg. 465.
- ([110])Ibn Khallikan, The Deaths of Notables, vol.3, p. 361.
- ([111])Al-Layth bin Saad bin Abdul Rahman, the imam of the people of Egypt in jurisprudence and hadith, and he was one of the generous people, he died in the year 175 AH / 791 AD .See: Al-Khatib Al-Baghdadi, History of Baghdad, Part 13, p. 3 ;Ibn Khallikan, The Deaths of Notables, vol. 4, p. 27.
- ([112])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 131.
- ([113])Ibn Khallikan, The Deaths of Notables, vol.3, p. 81.
- ([114])Ibn Khallikan, The Deaths of Notables, Volume 2, pg. 71, pg. 473, p. 127, c. 5, p. 405, vol. 6, p. 380.
- ([115])Ibn Khallikan, The Deaths of Notables, vol. 2, p. 316.
- ([116])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 316.
- ([117])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 240.
- ([118])Ibn Khallikan, The Deaths of Notables, Part 1, p. 278.
- ([119])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 349.
- ([120])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 217.
- ([121])Muhammad Abdullah Annan, Islamic Egypt and the History of Egyptian Plans, (Cairo: The Egyptian General Book Authority, Platt), p. 16.
- ([122])Mortality of Notables, Part 7, pg. 198.
- ([123])Ibn Khallikan, Wayat al-A'yan, vol. 2, p. 208. And al-Qura' is al-Daarwa'a al-Jawf. See: Ibn Manzur, Lisan al-Arab, vol. 5, p. 121, Qur'an article.
- ([83])Ibn Khallikan, The Deaths of Notables, Part 1, pg. 448.
- ([84])Abu Munad Badis bin Mansour bin Yusuf bin Belkin bin Ziri Al-Sinhaji, the owner of Morocco and the father of its kings on the side of the Fatimids, took over the African kingdoms to the ruler by the command of God, so he was called Nasir al-Dawla. He died in 406 AH / 1015 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 1, pp. 265-266 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 17, p. 216.
- ([85])Ibn Khallikan, The Deaths of Notables, Part 1, p. 265.
- ([86])Ibn Manzur, Lisan Al-Arab, Part 8, pg. 328.
- ([87])Ibn Khalilkan, The Deaths of Notables, vol. 5, p. 120.
- ([88])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 299.
- ([89])The Adverb and the Adorables, Part 2, p. 124.
- ([90])Ibn Khallikan, The Deaths of Notables, Part 1, p. 330.
- ([91])Ibn Khallikan, The Deaths of Notables, Part 1, p. 342.
- ([92])Ibn Khallikan, The Deaths of Notables, vol. 6, p. 213.
- ([93])Ibn Khallikan, The Deaths of Notables, vol. 7, pg. 99.
- ([94])Ibn Khallikan, Deaths of Notables, vol. 7, p. 231.
- ([95])Ibn Khalilkan, Deaths of Notables, Part 1, Pg. 299, Pg. 476, Part 2, P. 33, P. 302, P. 509, P. 514, Part 3, P. 430, Part 4, Pg. 277, Part 5, Pg. 194.
- ([96])Ibn Khallikan, The Deaths of Notables, Part 1, Pg. 298, Part 2, Pg. 287, Part 4, Pg. 161.
- ([97])Ibn Khallikan, The Deaths of Notables, vol. 1, p. 386, p. 403-404.
- ([98])Ibn Khallikan, Deaths of Notables, Volume 2, p. 44.
- ([99])Ibn Khallikan, The Deaths of Notables, vol. 7, p. 109.
- ([100])Abu Bakr Muhammad ibn Sirin al-Ansari al-Basri, imam, mawla of Anas ibn Malik, servant of the Messenger of God (peace and blessings of God be upon him and his family), died in the year 110 AH / 728 AD .See: Ibn Saad, Tabaqat al-Kubra, vol. 7, p. 193 ;Ibn Khallikan, The Deaths of Notables, vol. 4, pp. 181-183.
- ([101])Ubaidah bin Amr Al-Salmani, Al-Muradi jurist Al-Kufi, embraced Islam in the year of the conquest of Mecca in the land of Yemen, died in the year 72 AH / 691 AD .See: Ibn Saad, Tabaqat al-Kubra, vol. 6, p. 93 ;Al-Shirazi, Tabaqat al-Fuqaha, p. 80 ;Al-Dhahabi, Sir Flags of the Nobles, Part 4, pg. 40.



and set up in Raqqa as an emir to He died in the year 196 AH / 811 AD. See: Al-Zarkali, Al-Alam, vol. 4, p. 159.

([142])Ibn Khallikan, The Deaths of Notables, Part 1, p. 331.

(143)Al-Hassan bin Ubaid Allah bin Tughaj Al-Ikhshidi, the ruler of Damascus in the year 358 AH / 968 AD. 361 AH / 971 AD .See: Ibn Asaker, History of the City of Damascus, vol. 13, p. 130 ;Al-Safadi, Tuhfat those Al-Alb, Volume 10, p. 361 ;Al-Maqrizi, Al-Muqaffa Al-Kabeer, pg. 300-302.

([144])Ibn Khallikan, The Deaths of Notables, vol. 5, pg. 60.

([145])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 5.

([146])Ibn Khallikan, The Deaths of Notables, vol. 7, p. 174.

([147])Khamarwayh bin Ahmed bin Tulun Al-Turki, owner of Egypt and the Levant, was killed by his Mamluks for obscenity in the year 282 AH/895AD .See: al-Tabari, History of the Messengers and Kings, vol. 10, p. 8, p. 18, p. 30, p. 42 ;Ibn Khallikan, The Deaths of Notables, Volume 2, pp. 249-251.

([148])Ibn Khalilkan, The Deaths of Notables, Part 1, pg. 404, Part 2, pg. 249-250 ;And see: Al-Tha'alibi, Al-Nayah and Al-Taridh, achieved by: Aisha Hussein Farid, (Cairo: Dar Qubaa for Printing and Publishing, 1980), p. 15.

([149])Ibn Khalilkan, The Deaths of Notables, Part 1, p. 267.

([150])Sultan Abu Shuja Muhammad bin Malikshah bin Alb Arslan, nicknamed Ghiath al-Din, the owner of Iraq, was considered a man of the Seljuk kings and had beautiful monuments, he died in 511 AH / 1117 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 5, pp. 71-74 ;Ibn al-Imad, nuggets of gold, vol. 4, p. 30.

([151])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 73.

[152] Sanjar bin Sultan Malikshah bin Alb Arslan, owner of Khurasan, Ghazni and some beyond the river, died in the year 552 AH / 1157 AD .See: Al-Bandari, History of the State of the Seljuk Family, pp. 236-259 ;Ibn Khallikan, The Deaths of Notables, Volume 2, pp. 427-428.

([153])Ibn Khallikan, The Deaths of Notables, Part 1, p. 189.

([154])Mu'in al-Din Anar bin Abdullah Atabek Damascus Tughatkini, the king of princes in Damascus, was owned by King Tughatkin and then managed the state of his teacher's children, he died in 544 AH / 1149 AD .See: Ibn al-Atheer, al -Kamil fi al-Tarikh, vol. 11, p. 147 ;Sibt Ibn al-Jawzi, Mirat al-Zaman, Part 8, p. 122 ;Abu Shama Al-Maqdisi,

([124])Ibn Khallikan, Wayat al-A'yan, part 1, p. 342, p. 474, vol. 6, p. 226.

([125])Ibn Khallikan, The Deaths of Notables, Part 1, Pg. 259, Part 2, Pg. 55, Pg. 239, Part 4, Pg. 29.

([126])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 66.

([127])Ibn Khallikan, The Deaths of Notables, vol. 4, pp. 54-55.

([128])Ibn Khallikan, The Deaths of Notables, vol. 7, pg. 200.

([129])Prince Qutayba bin Muslim bin Amr bin Husayn Al-Bahili, who was the one who conquered Khwarezm, Bukhara, Samarkand, Fergana and the Turks, took over Khorasan, and when the death of Al-Waleed reached him, he disobeyed, and his army disagreed about him, then he was killed in the year 96 AH / 714 AD .See: Ibn Qutayba, Al Maaref, p. 406 ;Ibn Khallikan, The Deaths of Notables, vol. 4, pp. 86-91.

([130])Ibn Khallikan, The Deaths of Notables, vol. 6, p. 296.

([131])Ibn Khallikan, Wayat al-A'yan, vol. 4, p. 116.

([132])Ibn Khalilkan, Wafat al-A'yan, Part 1, p. 257, p. 260, p. 261, vol. 4, p. 218, vol. 7, p. 100, p. 206, p. 207.

([133])Ibn Khallikan, The Deaths of Notables, Part 1, Pg. 438, Part 3, Pg. 286, Part 4, Pg. 42, Part 7, Pg. 196.

([134])He is Abu Amr Abd al-Rahman ibn Amr ibn Yahmad al-Awza'i, the imam of the people of al-Sham, and he lived in Beirut. He died in the year 157 AH / 773 AD .See: Ibn Qutayba, Al Maaref, p. 496 ;Ibn al-Nadim, The Fihrist, p. 227 ;Ibn Khallikan, The Deaths of Notables, vol. 3, p. 127-128 ;Al-Dhahabi, Lessons, Part 1, p. 227.

([135])Ibn Khallikan, The Deaths of Notables, vol.3, p. 128.

([136])Ibn Khallikan, Deaths of Notables, vol. 5, p. 293.

([137])Ibn Khallikan, The Deaths of Notables, Part 4, Pg. 91, Part 5, Pg. 284.

([138])Ibn Khallikan, The Deaths of Notables, Volume 2, pp. 293-294.

([139])Hassan, General Islamic History, pg. 509.

([140])Mortality of Notables, Volume 2, pp. 314-315.

(141)Abd al-Malik ibn Salih ibn Ali ibn Abdullah ibn Abbas, a prince from among the Abbasids, and al-Rashid appointed him to Medina and Damascus, then he informed him that he was asking for the caliphate for himself, so al-Rashid imprisoned him, and when the latter died, his trusted son released him and appointed him to the Levant and the island,



AH / 941 AD .See: Ibn Al-Nadim, Al-Fihrist, p. 325 ;Al-Khatib Al-Baghdadi, History of Baghdad ,Part 8, p. 19 ;Al-Dhahabi, Ticket to Preserve, Part 3, p. 343 .

([171])Daoud bin Ali bin Khalaf Al-Baghdadi, known as Al-Asbahani, the freed slave of the Caliph Al-Mahdi, the head of the Al-Zahir school of thought, and he has several works. He died in the year 270 AH / 883 AD .See: Al-Shirazi, Tabaqat al-Fuqaha, p. 92 ;Ibn Khallikan, The Deaths of Notable Persons, Volume 2, pp. 255-257 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 13, p. 97 ;Ibn al-Imad, Nuggets of Gold, Volume 2, p. 958.

([172])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 255.

([173])Ibn Khallikan, The Deaths of Notables, vol. 6, pp. 245-246.

([174])Abu Nasr Bishr bin Abd al-Rahman bin Attar al-Harith al-Marwazi al-Baghdadi, known as al-Hafi, the hadith of Zahid, died in the year 227 AH / 841 AD .See: Ibn Saad, Tabaqat al-Kubra, vol. 7, p. 342 ;Ibn Mu'in, The History, p. 58 ;Al-Salami, Tabaqat al-Sufi, pp. 39-43 ;Ibn al-Jawzi, Sifat al-Safwa, Volume 2, p. 183 ;Ibn Khalkan, The Deaths of Notables, vol. 1, pp. 274-277.

([175])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 232.

([176])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 349.

([177])Abu al-Qasim Nasr bin Ahmad al-Bakhzar Arzi al-Basri, a spinning poet, was illiterate, baked rice bread in the Basra marbad in a shop, and sang his poems in spinning while people crowded on him and marveled at his condition. He died in the year 327 AH / 938 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 5, pp. 376-382 ;Al-Zarkali, Al-Alam, Part 8, p. 21.

([178])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 379.

([179])The origin in Nowruz is that Abrwiz spanned the provinces of Iran for a month, which is the land of Babylon, so his reasons were established for him, and his kingdom was established on the Day of Nowruz ,and it became a year for the non-Arabs. And it was said that it is the day on which God Almighty burned the darkness with light and created the heavens and the earth and created the world and ordered the ark to revolve. As for the festival, when Jurassef became king after Aberwiz, he went to Afridon and captured him in the land of Morocco and imprisoned him on the day half from the river's water, so that day was called a festival and it became a year for them to glorify it .See: Abu al-Qasim Hussein bin Muhammad al-Ragheb al-Isfahani (d. 502 AH/1108 AD), the lectures of

Al-Rawdatain, Part 1, p. 64 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 20, p. 229 ;Abd al-Basit bin Musa al-Alamawi (d. 981 AH / 1573 AD), a summary of the student's warning and the student's guidance, investigation: Salah al-Din al-Munajjid, (Damascus, 1947), p. 107 .

([155])Ibn Khallikan, The Deaths of Notables, Part 1, p. 297.

([156])The Aziz King Ghiath al-Din Muhammad Ibn Sultan al-Malik al-Zahir Ghazi Ibn Sultan Salah al-Din al-Ayyubi, king of Aleppo after his father when he was four years old, died in 634 AH / 1236 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 4, pp. 9-10 ;Al-Dhahabi, Sir Flags of the Nobles, vol 23, p. 203.

([157])Ibn Khallikan, The Deaths of Notables, vol. 7, pg. 99.

([158])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 132.

([159])Al-Salih bin Razik, the Armenian of Egypt, an Egyptian minister, during the era of the Fatimid winner, and when the latter died and Al-Adid took his place, Al-Saleh continued his ministry, he died in 556 AH / 1160 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 2, pp. 526-530.

([160])Ibn Khallikan, The Deaths of Notables, vol. 2, p. 528.

([161])Abu Firas Hammam bin Ghalib bin Sa'sa bin Najia Al-Tamimi Al-Basri, known as Al-Farazdaq, the poet of his time, died in the year 110 AH / 728 AD .See: Muhammad bin Salam al-Jumahi (d. 231 AH / 845 AD), layers of stallions of poets, investigation: Mahmoud Shaker, (Cairo, 1974), vol. 1, p. 299 ;Ibn Khallikan, The Deaths of Notables, vol. 6, pp. 86-100.

([162])Ibn Khallikan, The Deaths of Notables, vol. 6, p. 100.

([163])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 319.

([164])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 291.

([165])Ibn Khallikan, The Deaths of Notables, Volume 2, pg. 474.

([166])Ibn Khalilkan, The Deaths of Notables, Part 3, Pg. 250, Pg. 296, Part 5, Pg. 381, Part 7, Pg. 70.

([167])Ibn Khallikan, The Deaths of Notables, Part 1, p. 385.

([168])Ibn Khallikan, The Deaths of Notables, Part 1, pg. 448.

([169])Ibn Khallikan, The Deaths of Notables, Volume 6, p. 215.

(170)Abu Abdullah Al-Hussein bin Ismail bin Muhammad Al-Dhabi Al-Baghdadi, judge and modern imam, and compiler of Sunan, died in 330



- (198)Ibn Khallikan, The Deaths of Notables, Part 1, p. 251.
- ([199])Yusuf bin Omar Al-Thaqafi, Prince of Iraq and Khorasan, killed Khalid Al-Qasri, so Yazid bin Khalid took revenge on him and killed him in the year 127 AH / 744 AD .For his biography, see: al-Tabari, The History of the Messengers and Kings, vol. 7, pp. 148-166 ;Al-Masoudi, Al-Tanbah and Supervision, p. 281 ;Ibn Khallikan, The Deaths of Notable Persons, vol. 7, pp. 101-112 ;Al-Dhahabi ,Sir Flags of the Nobles, Volume 5, pg. 442 ;Al-Yafi'i, Mirror of the Heavens, Volume 1, p. 267 ;Ibn al-Imad, nuggets of gold, vol 1, p. 172 .
- ([200])Khawan: the table on which it is eaten, and the gathering is traitors in the few, and in the many traitors .See: Ibn Manzur, Lisan al-Arab, vol. 13, p. 144, Khon article.
- ([201])Ibn Khallikan, The Deaths of Notables, vol. 7, p. 108.
- ([202])Abu Khaled Yazid bin Omar bin Hubairah Al-Fazari, Prince of Iraq, and the last of the Umayyad caliphs, Marwan Al-Hamar .See: Al-Dhahabi, Sir Flags of the Nobles, Volume 6, pg. 207 ;Al-Zarkali, Al-Alam, Part 8, p. 185.
- ([203])Al-Assas: The huge mug and the combination of Asas and Asas .See: Ibn Manzur, Lisan Al-Arab, Volume 6, pg. 139, Ess article.
- ([204])Ibn Khallikan, The Deaths of Notables, Volume 6, pp. 319-320.
- ([205])Ibn Khallikan, The Deaths of Notables, Part 1, p. 173.
- ([206])Abu Ya`qub Yusuf bin Tashfin al-Lamtouni, the masked barbarian, the emir of the Almoravids and the emir of the Muslims, the owner of Morocco, and he was engaged to the Caliph of Iraq, he died in the year 500 AH / 1106 AD .See: Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 10, pg. 417-418 ;Ibn Khallikan, The Deaths of Notables, vol. 7, pp. 112-130 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 19, p. 252.
- ([207])Seville: A large city in Andalusia, also called Homs, and it is close to the sea .See: Yaqoot, Dictionary of Countries, Part 1, p. 195.
- ([208])Ibn Khallikan, Deaths of Notables, Part 7, pg. 127.
- ([209])Ibn Khallikan, The Deaths of Notables, Part 1, p. 292.
- ([210])Ibn Khallikan, The Deaths of Notables, vol. 4, pp. 76-77.
- ([211])Ibn Khallikan, The Deaths of Notables, Part 1, pg. 416.
- ([212])Ibn Khallikan, The Deaths of Notables, Part 4, pg. 404.
- ([213])Ibn Khallikan, The Deaths of Notables, vol. 2, p. 72.
- writers and the dialogues of poets and rhetoricians, (Beirut: Dar Al-Hayat Library, 1961), vol. 4, p. 567.
- ([180])Al-Faluzaj: Sweet is made from the pulp of wheat, Persian with Arabic expression .See: Ibn Manzur, Lisan Al-Arab, Part 3, pg. 502, steel article.
- ([181])Ibn Khallikan, The Deaths of Notables, vol. 5, pp. 405-406.
- ([182])Ibn Khallikan, The Deaths of Notables, vol. 4, pp. 117-119.
- ([183])Al-Hafiz Abu Al-Khattab Bin Dahyah Majd Al-Din Omar Bin Hassan Al-Jamil Al-Kalbi Al-Dani Al-Sabti, Sheikh and Scholar, Muhaddith Traveler, he took over the district of Daniya twice, died in 633 AH / 1235 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 3, pp. 448-450.
- ([184])Ibn Khallikan, The Deaths of Notables, vol. 1, p. 211-212, vol. 3, p. 449.
- ([185])Ibn Khallikan, The Deaths of Notables, Volume 2, pp. 314-315.
- ([186])Mortality of Notables, Part 1, pp. 287-289.
- ([187])Mortality of Notables, Part 7, p. 103.
- ([188])Ibn Khallikan, The Deaths of Notables, vol. 7, p. 104.
- ([189])Al-Afshin: Khayther bin Kawes, one of the sons of Al-Akasra, owned idols crowned with jewels and books on the virtues of the religion of the Magi and many things he was accused of indicating his unbelief and heresy .See: Ibn Khallikan, Wayat al-A'yan, vol. 5, p. 123 ;Ibn Katheer, The Beginning and the End, vol. 10, p. 293 .
- ([190])Ibn Khallikan, The Deaths of Notables, Part 1, p. 388.
- ([191])Ibn Khallikan, The Deaths of Notables, vol. 1, p. 233.
- ([192])Ibn Khallikan, The Deaths of Notables, Part 1, p. 355.
- ([193])Ibn Khallikan, The Deaths of Notables, vol.3, p. 161.
- ([194])Ibn Khallikan, The Deaths of Notables, Part 1, p. 330.
- ([195])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 44.
- (196)The son of the village: Ayoub bin Zaid bin Qais bin Zarara Al-Hilali, and the village is his mother, one of the rhetoricians and a preacher with which he gives a proverb. Al-Hajjaj sent the son of the village to him as a messenger, so he joined Ibn Al-Ash'ath and witnessed with him the monastery of Al-Jamajim .See: Ibn Khallikan, Wayat al-A'yan, vol. 1, pp. 250-255 ;Al-Zarkali, Al-Alam, Volume 2, p. 37.
- (197)Ain al-Tamr: A town near Anbar, west of Kufa .See: Yaqoot, Dictionary of Countries, Part 4, p. 176.



the year 283 AH / 896 AD .See: Ibn Khallikan, *Wayat al-A'yan*, vol. 2, p. 429 ;Al-Dhahabi, *Sir Flags of the Nobles*, vol. 13, p. 330.

([231])Abu Dawood Suleiman bin Al-Ash'ath Al-Sijistani, one of the memorizers of hadith, and compiler of the book "Al-Sunan." He died in 275 AH/888 AD .See: Al-Khatib Al-Baghdadi, *History of Baghdad*, vol. 9, p. 55 ;Ibn Khallikan, *The Deaths of Notables*, Volume 2, pp. 404-405.

([232])Ibn Khallikan, *The Deaths of Notables*, Volume 2, pg. 404.

([233])Ibn Khallikan, *The Deaths of Notables*, vol. 4, p. 378.

([234])The same source, part 2, p. 141.

([235])Abu Abd al-Rahman Hatim bin Matab al-Asam, from the people of Balkh, ascetic, famous for his piety and austerity, died in the year 237 AH / 851 AD .See: Ibn Khallikan, *Wayat al-A'yan*, vol. 2, pp. 26-29 ;Al-Zarkali, *Al-Alam*, Volume 2, p. 152.

([236])Ibn Khallikan, *The Deaths of Notables*, Volume 2, pg. 27.

([237])Ibn Khallikan, *Deaths of Notables*, Part 1, p. 121, p. 194, p. 204, p. 370, p. 377, p. 388, p. 478, c. 2, p. 275, p. 402, vol. 3, p. 31, p. 122, p. 192, p. 361, p. 495-496, c4. p. 111, p. 136, p. 272, p. 317, p. 332, c. 5, p. 402, p. 408, p. 421, p. 6, p. 383, c7, p. 33, p. 54

([238])Ibn Khallikan, *The Deaths of Notables*, Vol. 6, p. 155.

([239])Abu Ubadah Al-Waleed bin Ubaid bin Yahya Al-Tai Al-Bahtri, poet and author of a famous collection of books, died in the year 283 AH/896AD .See: Al-Khatib Al-Baghdadi, *History of Baghdad*, Part 13, pg. 476 ;Ibn Khallikan, *The Deaths of Notables*, vol. 6, pp. 21-31 ;Al-Dhahabi, *Sir Flags of the Nobles*, vol. 13, pg. 486.

([240])Ibn Khallikan, *The Deaths of Notables*, vol. 6, p. 27.

([241])Ibn Khallikan, *The Deaths of Notables*, Part 1, pg. 412.

([242])Ibn Khallikan, *Deaths of Notables*, Volume 1, pg. 480.

([243])Ibn Khallikan, *The Deaths of Notables*, Volume 2, pp. 320-321.

([244])Abu Al-Tayyib Muhammad bin Ishaq bin Yahya Al-Washa (died in 3 AH / 9 AD), Al-Zarf wa Al-Zarfa, (Cairo: Al-Taqadom Press, 1324 AH), pg. 43.

([245])Ibn Khallikan, *The Deaths of Notables*, Volume 1, pg. 413.

([246])The Mortality of Notables, Part 1, p. 413.

([247])Ibn Khallikan, *Deaths of Notables*, Part 1, pg. 355, p. 390, p. 397, p. 410, p. 425, p. 426, vol. 2, p. 321, p. 401, p. 402, p. 461, vol. 3, p. 15, p. 17.

([214])Ibn Khallikan, *The Deaths of Notables*, Part 1, p. 232.

([215])Abu Ali Al-Mohsen bin Ali Al-Tanoukhi (d. 384 AH / 994 AD), *Faraj after hardship*, (Cairo: Muhammadiyah Press, 1955 AD), vol. 2, p. 393 ;*The Intruder*, Winning Murad, p. 117.

([216])Al-Tanoukhi, *The Faraj after the Hardship*, Part 2, p. 393.

([217])Ibn Khallikan, *The Deaths of Notables*, Part 1, p. 356.

([218])Abu al-Fadl Muhammad ibn Abi Abdullah ibn Ahmad al-Qasim Kamal al-Din al-Shahrazouri, the Shafi'i jurist, took over the judiciary in Mosul and built a school for the Shafi'is, and he frequented letters from Mosul to Baghdad on the authority of Imad al-Din Zangi al-Atabek, he died in 572 AH / 1176 AD .See: Ibn al-Jawzi, *al-Muntazim*, vol.10, p. 268 ;Ibn Khallikan, *The Deaths of Notables*, vol. 4, pp. 241-245.

([219])Ibn Khallikan, *The Deaths of Notables*, vol. 4, p. 242.

([220])Ibn Khallikan, *The Deaths of Notables*, vol.3, p. 169.

([221])Ibn Khallikan, *The Deaths of Notables*, Volume 2, pg. 50.

([222])Ibn Khallikan, *The Deaths of Notables*, Volume 2, pg. 70.

([223])Ibn Khallikan, *The Deaths of Notables*, vol. 4, p. 44.

([224])Al-Ghazali, *Revival of Religious Sciences*, Volume 2, p. 157.

([225])Al-Ragheb Al-Asbahani, *Lectures of Literary Persons*, Volume 2, pg. 32.

([226])Abu Muadh Bashir bin Bard Al-Basri, the blind, poet of the age, born blind, was accused of heresy, so the Mahdi beat him with seventy whips and died of them in the year 167 AH / 783 AD .See: Ibn Qutayba, *Poetry and Poets*, Volume 2, pp. 757-760 ;Ibn Khallikan, *The Deaths of Notables*, vol. 1, pp. 271-274.

([227])Ibn Khallikan, *The Deaths of Notables*, Part 1, p. 223.

([228])Abu Bishr Amr bin Othman bin Qanbar, nicknamed Sibawayh, was one of the most knowledgeable of the early and latecomers in grammar. He differed in the year of his death. It is mentioned that he died in 180 AH / 796 AD or 188 AH / 803 AD, and it was said in 194 AH / 809 AD .See: Al-Khatib Al-Baghdadi, *History of Baghdad*, Vol. 12, p. 195 ;Ibn Khallikan, *The Deaths of Notables*, vol.3, pp. 463-465.

([229])Ibn Khallikan, *The Deaths of Notables*, vol. 3, pg. 463-464.

([230])Abu Muhammad Sahel bin Abdullah al-Tastari, Sufi ascetic, and owner of dignity, died in



- ([259])Ibn Khallikan, The Deaths of Notables, Part 4, pg. 459.
- ([260])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 357, p. 359-360.
- ([261])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 357.
- ([262])Abd al-Aziz ibn Umayyah ibn Abi al-Salt al-Andalusi, poet, died in Bejaia in the year 546 AH / 1151 AD .See :Ibn Khallikan, Wayat al-A'yan, vol. 1, p. 246.
- ([263])Ibn Khallikan, The Deaths of Notables, vol. 1, p. 324
- ([264])Jamal al-Dawla, the Mujahid Behrouz, was a Roman servant who took over the shipment of Iraq from Sultan Masoud bin Ghiyath al-Din Muhammad bin Malikshah al-Saljuqi, he died in the year 540 AH / 1145 AD .See: Ibn Khallikan, Wayat al-A'yan, vol. 7, p. 141.
- ([265])Ibn Khallikan, The Deaths of Notables, Part 1, p. 256.
- ([266])Yazid bin Mazyad bin Zaida Al-Shaibani, the prince of the Arabs, one of the heroes and the best, and he is the nephew of Prince Maan bin Zaida, he died in the year 185 AH/801 AD .See: Ibn Hazm, Jamharat Ansab Al Arab, p. 307 ;Ibn Khallikan, The Deaths of Notables, vol. 6, pp. 327-342.
- ([267])Issa bin Jaafar bin Al-Mansur Al-Abbasi, a leader of the princes of Bani Al-Abbas, the brother of Zubaydah, and the cousin of Harun Al-Rashid, he died in the year 185 AH/801 AD .See: Al-Zarkali, Al-Alam, Volume 5, p. 102.
- ([268])Ibn Khallikan, The Deaths of Notables, vol. 6, p. 337.
- ([269])Ibn Khallikan, The Deaths of Notables, vol. 5, p. 333.
- ([248])Ibn Khallikan, The Deaths of Notables, vol. 4, p. 161.
- ([249])Zaidan, History of Islamic Civilization, Part 5, p. 177.
- ([250])Ibn al-Taqqqaqa, Fakhri fi al-Adab al-Sultaniyya, pg. 54 ;Shalaby, Social Life in Islamic Thought, p. 235.
- ([251])Zaidan, History of Islamic Civilization, vol. 5, pp. 177-178.
- ([252])Ibn Khallikan, The Deaths of Notables, vol. 5, pp. 284-285.
- ([253])Ibn Khallikan, The Deaths of Notables, Volume 2, p. 374.
- ([254])Al-Jahiz, The Crown in the Ethics of Kings, p. 70.
- ([255])Ibn Khalilkan, The Deaths of Notables, Part 1, pg. 474.
- ([256])Abu Al-Hussain Al-Qasim bin Ubaid Allah bin Suleiman bin Wahb Al-Harthy, the vizier, took over the ministry of Al-Mu'tadid after the death of his father, the Minister Ubayd Allah .See: al-Tabari, History of the Messengers and Kings, vol. 10, p. 107 ;Ibn Khallikan, The Deaths of Notables, vol. 3, p. 361 ;Al-Dhahabi, Sir Flags of the Nobles, vol. 14, p. 18.
- ([257])Ibn Khallikan, The Deaths of Notables, vol.3, p. 364.
- ([258])Abu Bakr Muhammad bin Yahya bin Abdullah bin Abbas bin Sol Al-Souli Al-Baghdadi, scholar of literature, author of classifications, remorseful group of caliphs, died in 335 AH / 946 AD .See: Ibn Al-Nadim, Al-Fihrist, p. 215 ;Yaqout, Dictionary of Literary Persons, Part 19, p. 109 ;Ibn Khallikan, The Deaths of Notables, vol. 4, pp. 356-361 ;Al-Dhahabi, The Lessons, Volume 2, p. 241 ;Al-Safadi, Al-Wafi in Deaths, Part 5, p. 190.