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## THE METHODOLOGICAL BASIS IN THE BOOK, "THE COMPLETE COMPLETENESS OF THE COMPLETION", BY THE HISTORIAN IBN AL- SABOUNI, 680 AH

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## ABSTRACT

The science translations of men's is one of the most important sciences that deals with the conduct of media from people through different ages, who left their historical mark in heritage. It is a science in itself derived from the science of historiography, but in a detailed manner about the different classes of society, including prophets, caliphs, kings, princes, leaders and scholars with all their branches, whether jurists, scholars, writers, poets, philosophers and others. This science mentions their personal lives, and their impact on life in all its aspects, whether it is from a political, economic or social point of view. They found that the activity of the scientific movement in the era of Ibn Al-Sabouni was a remarkable activity, in which he built a large number of schools and the role of the Noble Qur'an and the Noble Hadith. This in turn led to the emergence of a large number of scholars, including our historian Ibn Al-Sabouni. Which was due to his upbringing in a religious family, and his request for knowledge since his childhood. So he was interested in studying and teaching, so he attended the councils of scholars and began to listen, and many scholars were required. This was a reason for the abundance of his knowledge and scientific production, and this is clear through the praise of him from his sheikhs and students, and everyone who knew him or met him, thus his book (The Complete Accomplishment of Completion) was one of the most important the sources for the knowledge of men and those who dated this period.

**Keywords:** *Ibn Al-Sabouni, Complement of the completion, the knowledge of men.*

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## INTRODUCTION

The science translations of men's is one of the most important sciences that deals with the conduct of media from people through different ages, who left their historical mark in heritage. It is a science in itself derived from the science of historiography, but in a detailed manner about the different classes of society, including prophets, caliphs, kings, princes, leaders and scholars with all their branches, whether jurists, scholars, writers, poets, philosophers and others. Historians have praised the importance of this science as it is a documentation of the men of countries and nations, "in which the first and the last of its scholars are revived, so if mentioning it is a new life. Whoever revives it is as if he revived all peoples"<sup>1</sup>.

The research aims to study the methodological foundations of the book "The Complete Accomplishment of Completion" by Imam Al-Hafez Al-Musnad Muhammad Bin Ali Bin Mahmoud (Ibn Al-Sabouni). By highlighting the life of the historian as one of the Arab Muslim scholars who influenced the intellectual and cultural aspect in that historical era, and who

excelled in several scientific fields such as hadith, jurisprudence, history and others. Also, the book the Complete Accomplishment of Completion is one of his most famous works on translations, which is defined as that type of book that deals with the definition of the life of one or more men, a definition that lengthens or shortens according to the state of the era in which the translation was written and according to the culture of its writer<sup>2</sup>.

This book is distinguished by many advantages, as it is an encyclopedic book because it contains a large number of different translations from countries, tribes, ancestors, sciences, professions and others. It is a comprehensive author of accidents and translations. Rosenthal cited in this regard (the translations proved the forms of historical expression, and the translations preceded the principles of the pictures of history)<sup>3</sup>. Thus, it can be concluded that research in this field of historical studies still needs a lot of efforts by researchers to shed light through their studies on Arab and Islamic scientific personalities who had an interest in

<sup>1</sup> Al-Sakhawi, Shams Al-Din bin Abd Al-Rahman (d. 902 AH / 1409 AD), the announcement of reprimand for those who slander the people of history, ed: Rosenthal, translation of the investigation: Saleh Ahmed Al-Ali, Foundation of the Resala, i. 1, (Beirut 1407 AH / 1986 AD), pp. 41-42.

<sup>2</sup> Hassan, Muhammad Abd al-Ghani, translations and biographies, (Cairo, Dar al-Maarif, 1955 AD, pg. 9.

<sup>3</sup> Rosenthal: Franz, Historiography of Muslims, translated by Dr. Salih Ahmed Al-Ali and revised by Muhammad Tawfiq Hussein, (Baghdad, Al-Muthanna Library, 1963 AD), p. 141.

historical codification in various periods of Arab and Islamic civilization<sup>4</sup>.

## IBN AL-SABOUNI BIOGRAPHY AND SCIENTIFIC STATUS

### The First Topic: His Life and Culture

His name and nickname: Muhammad bin Ali bin Mahmoud bin Ahmed, Sheikh Al-Imam Al-Muhaddith Al-Hafez Al-Musnad Jamal Al-Din Abu Hamid, Ibn Al-Sheikh Alam Al-Din Al-Mahmoudi, Ibn Al-Sabouni<sup>5</sup>. Ibn Al-Sabouni was born in Ramadan in the year (604 AH / 1208 AD)<sup>6</sup>. However, most of those who dated Ibn Al-Sabouni's birth did not indicate the place of his birth, only the year of his birth.

<sup>4</sup> Fatima: Zubar Onaizan, Al-Sakhawi and his book *Al-Dur Al-Lam'i*, its resources and method, first edition 2011-1432 CE, Safaa Publishing and Distribution House, p. 19.

<sup>5</sup> Al-Dhahabi: Shams Al-Din Muhammad bin Ahmed Muhammad bin Ahmad (, 748/1347), *Tadhkirat al-Hafiz* (Beirut, Dar al-Kutub al-Ilmiyya) part 4, pg. Al-Tawfiqiyah, Vol. 17, p. 366, Al-Dhahabi, *The Specialized Lexicon (modernists)*, Taht Muhammad Al-Habib Al-Hayla, first edition 1408 AH - 1981, p. Mustafa, 1st Edition (Beirut, House of Reviving the Arab Scientific Heritage 1420 AH-2000AD), vol. 4, p. 134, Ibn Taghri Bardi: Jamal al-Din Abi al-Mahasin Yusef al-Atabki (d. 874 AH / 1469 AD), *The Healing Evidence for the Pure Manhal*, Tah Fahim Muhammad Shaltout, Umm Al-Qura University, Al-Khanji Library, p. 658, Al-Zarkali: Khair Al-Din, Al-Alam, *Dar Al-Ilm for Millions*, Beirut, 2002, 282, Al-Safadi: Salah Al-Din bin Aybak (d. 764 AH), *Al-Wafi with the deaths*, seen by Yahya bin Hajar Al-Shafi'i Ibn Aybak Al-Safadi, achieved by Ahmed Al-Arnaout and recommending Mustafa, Dar. *The Revival of the Arab Heritage*, Beirut, Lebanon, first edition 1420 AH, part 4, 134, Aladdin: Ali Rida, *the end of the rapture of the narrators who accused the narrators of mixing*, Imam Burhan Al-Din Ibn Abi Ishaq Ibrahim bin Muhammad bin Khalil bin Sibti Ibn Al-Ajmi, the updated version of the Eastern School in Aleppo (753). -841 AH, Cairo, Dar Al-Hadith (p. 331).

<sup>6</sup> Al-Dhahabi: *Dictionary of Sheikhs of Al-Dhahabi*, previous source, p.543.

### His Fame and Nickname

Historians have bestowed upon him many nicknames, but it is necessary to refer to his name, as it was mentioned by the title Ibn al-Sabouni, with which he was distinguished. It was mentioned by al-Dhahabi (*Al-Masry al-Modaqid*)<sup>7</sup>, (Sheikh of Dar al-Hadith al-Nuriya)<sup>8</sup>, (*Al-Mufid al-Musnad*)<sup>9</sup>, (Sheikh al-Talaba)<sup>10</sup>.

### His family

History brought us information about the family of Ibn Al-Sabouni, and what he dealt with is in mentioning his father's translation. He also mentioned his father's biography in his book. As for his father, he mentioned him ((My father, Alam al-Din Abu al-Hasan Ali bin Abi al-Fath Mahmoud bin Ahmed al-Mahudi, known as Ibn al-Sabouni - (may Allah sanctify his soul) In the year five hundred and fifty-six). Where he went to Baghdad and grew up there, and then moved to Egypt and heard about it from his father and from his older brother, the conciliator Abi Abdullah Muhammad and Abi Saeed Muhammad bin Abdul Rahman bin Hamad Al-Arathi, and he moved to Alexandria and heard about it from Al-Hafiz Abu Taher Al-Salafi wore a rag of Sufism, then returned

<sup>7</sup> Al-Dhahabi: *The Dictionary of the Modernists*, p. 249.

<sup>8</sup> Al-Dhahabi, *Mu'jam Al-Shuyoukh*, pg. 543, Al-Safadi: *Al-Wafi*, 134, Ibn Taghri Bardi, p. 658.

<sup>9</sup> Al-Dhahabi: *The Lives of the Nobles' Flags*, 366

<sup>10</sup> Al-Dhahabi: *Dictionary of Sheikhs Al-Dhahabi*, p. 543

to Egypt and lived there until his father's death, then moved to Damascus and lived there for a while. He frequented Egypt to Egypt until his last foot brought him and settled in it until he died there on the thirteenth Sunday of Shawwal in the year "six hundred forty" and he was buried the next day in a mast next to his father (may Allah have mercy on them) at the foot of Mokattam, a lot happened in Damascus, Aleppo and Egypt. He had permission from a group of Baghdadis and Isfahanis, and the righteous Sheikh Abu Al-Hasan Ali bin Ibrahim bin Al-Muslim Al-Ansari, known as Ibn Bint Abi Saad, gave him permission<sup>11</sup>.

The scientific position that distinguished his father had a great impact on the formation of the scientific personality of the historian Ibn Al-Sabouni through his acquisition of various sciences and knowledge that children acquire from their fathers. This is from the point of view of Ibn al-Sabouni's translation of his father in his book. As for the book's investigator, Dr. Mustafa Jawad, he had a great credit for giving a detailed picture of the life of the historian Ibn al-Sabouni and his family based on the historical sources that document his life. The author is of Iraqi origin from the outskirts of Basra, and from (Al-Juwaith) a town in the outskirts

of Basra, including Abu al-Qasim Nasr bin Bishr bin Ali al-Iraqi al-Juwathi, and he was a Shafi'i jurist. Aba al-Qasim Abd al-Malik Ibn Muhammad Ibn Bisran heard, narrated from him by Abu al-Barakat Habbib Ibn al-Mubarak al-Saqati<sup>12</sup>.

The reason for calling him Ibn Al-Sabouni was because Ahmad ibn Ali was one of the author's ascending ancestors. Abu Othman Ismail ibn Abd al-Rahman ibn Ahmad Al-Sabouni was his maternal grandfather, and their grandfather Ali ibn Ahmad ibn Ali was known as al-Mahmudi because he accompanied Sultan Mahmud with the name of Malikshah al-Saljuqi<sup>13</sup>.

Inquisitor Mustafa Jawad mentioned many historical facts and texts describing the relationship of this family with the Seljuks. In that historical era, there was a political conflict between the Abbasid state and the Seljuk state. It was natural for those connected to the Seljuk state to have hatred for the Abbasid state, so his family left Iraq for the Levant, and his son was the historian Ibn Al-Sabouni in the year 604 AH / 1207 AD, during the reign of the just king Abi Bakr bin Ayyub, brother of Salah al-Din Yusuf bin Ayyub, who was then the king of Egypt and the Levant. Ibn Al-Sabouni's lesson on Abi Al-Baqa',

<sup>11</sup> Ibn Al-Sabouni, "The complete completion of the completion", p. 98

<sup>12</sup> The completion of the completion of the completion, (31-AD)

<sup>13</sup> The completion of the completion of completion (33-AD)

Ya'ish Bin Ali Ibn Ya'ish Al-Nahwi Al-Halabi, the explanation of the detailed by Al-Zamakhshari, and his printed explanation indicates the breadth of grammar<sup>14</sup>.

Most of the historical sources agreed that the death of Ibn Al-Sabouni was in the middle of Dhul-Qa'dah 680 AH, and he was buried at the foot of Qasioun<sup>15</sup>. Historians have indicated that a year or two before his death he changed and then became confused, meaning his mind and opinion may have become mixed<sup>16</sup>.

### **His scientific culture**

Ibn al-Sabouni played a major role in enriching the scientific and cultural aspect of that era. As a result of his extensive knowledge of the mothers of the books of the Noble Prophetic Hadith, the arts of hadith, and the books written in them, especially the dates, the combinations and the different in names, genealogies, and titles, and then the result was the writing of his book (The Complete Accomplishment of Completion)<sup>17</sup>.

When looking in general to the authored book, he found that these are the dominant

works of the general curriculum for students of science and knowledge prevailing in that century. Which in turn reflects the scientific qualities and scientific formation of the historian, which was one of the main reasons for his brilliance and reaching this scientific rank.

He had a masterful skill in narration. In his narration about the hadith of action to the entrance to heaven: (The two imams Abu Abdullah Muhammad bin Ismail Al-Bukhari and Abu Al-Hussain Muslim bin Al-Hajjaj Al-Naysaburi - may God have mercy on them - included them in their books, and Abu Abd Al-Rahman Al-Nasa'i included it in his Sunan. In his chain of transmission, a father and his son narrate on the authority of one sheikh, one narrator narrates from them, and it was also narrated by al-Bukhari and Muslim on the authority of one sheikh, and one narrator narrates from them)<sup>18</sup>.

His scientific position in that era had a prominent and effective impact in enriching the scientific and cultural aspects of translation for the workmen and their impact on the intellectual reality in society.

### **The diversity of his sciences**

The historian Ibn Al-Sabouni was distinguished from his early childhood until his death with diligence and diligence

<sup>14</sup> The completion of the completion of the completion (38-AD)

<sup>15</sup> Al-Dhahabi: The Life of the Flags of the Nobles, p. 366

<sup>16</sup> Al-Zamakhshari: Abu al-Qasim Mahmoud bin Amr bin Ahmad (d. 538 AH), the basis of rhetoric, tah. Muhammad Basil Oyoun al-Soud, 1st edition (Beirut - Dar al-Kutub al-Ilmiyya) 1419 AH/1998, vol. 1, p. 188

<sup>17</sup> Complete the completion of the completion p. 41 - pm

<sup>18</sup> The complement of completing the completion, pg. 79

in order to seek knowledge. Knowing all kinds of sciences, he studied the Holy Qur'an and the sciences related to it. He studied jurisprudence, hadith and literature, through which he attained the highest ranks. The Holy Qur'an was one of the first sciences on which the modernist relied at the beginning of his scientific path and the solid foundation upon which the scientific structure rested, and then the study of other Islamic sciences, and this is what the historian Ibn al-Sabouni produced.

He recited the Noble Qur'an to the ascetic Sheikh Abu Al-Fadl Ismail bin Omar bin Ibrahim bin Suleiman bin Muhammad bin Khalaf Al-Murstani (d. 633 AH) says Ibn Al-Sabouni (He was a righteous man who taught people the Glorious Qur'an in the mosque of Damascus for a while, and many people benefited from him and he is the first sheikh who taught me the book Al-Aziz, and he did not take a fee for it, rather he used to recite in anticipation)<sup>19</sup>.

Where the translation of the jurist Abu Al-Fath Raziq bin Omar bin Ibrahim bin Maali Al-Sa'di Al-Maqdisi Al-Hanbali Al-Muqiri (Sheikh Saleh was teaching people the glorious Qur'an in the mosque of Damascus, and deputizing for prayers in

the Hanbali circle, he met him and heard from him)<sup>20</sup>.

Sheikh Abu Al-Mafakher Abdullah bin Muhammad bin Ahmed Al-Wasiti, the reciter, the grammarian (He recited the Noble Qur'an with the narrations on Sheikh Abi Bakr Abdullah bin Mansour bin Imran Al-Baqlani, the owner of Sheikh Abi Al-Izz Muhammad bin Al-Hussein bin Bandar Al-Qalani, the reciter...)<sup>21</sup>.

As for the science of hadith, Ibn al-Sabouni studied in Damascus at the hands of the jurist Abu al-Bayan, Naba'a bin Saad bin Raheb bin Nahshak al-Bahrani (d. 665 AH) (I saw him in Damascus and read hadiths narrated by him on the authority of Sharif Abi Muhammad Ja'far bin Muhammad bin Ja'far al-Abbasid...)<sup>22</sup>.

In Egypt, he studied hadith at the hands of Sheikh Abi Muhammad Khalikhan bin Abdul Wahhab bin Mahmoud bin Mufarrej Al-Omari Al-Khattabi Al-Muqiri (... he happened in Egypt, he was a Shafi'i school of thought, low in the world, generous in soul, I saw him and heard from him...)<sup>23</sup>.

As for literary grammar, it was studied by the virtuous Sheikh Abu Abdullah Al-

<sup>19</sup> See his translation: Complete the completion of the completion, translation 97

<sup>20</sup> See its translation: Complete the completion of the completion, translation 123

<sup>21</sup> See his translation: Complete the completion of the completion, translation 165

<sup>22</sup> See his translation: Complete the completion, translation 48

<sup>23</sup> See his translation: The completion of the completion, translation 131

Khidr bin Abdul Rahman bin Al-Hassan Al-Salami, known as Ibn Al-Dawati Al-Modil (d. 637 AH) (... He wrote in his handwriting many books of hadith and literature, and his inclination to literature was more, and he is one of the A house famous for its justice and progress)<sup>24</sup>. Likewise, Abu al-Khair Fakhr Ur bin Othman bin Muhammad al-Duwaini (D. 652 AH) (He saw him and read about him)<sup>25</sup>. Also the translation of Abu Al-Ghanayem Al-Muslim Bin Abdul Wahhab Bin Manaqib Bin Ahmed Al-Hanafî Al-Torthi, Modified (635 AH) (He heard from him and he was honorable and virtuous with knowledge of the conditions)<sup>26</sup>.

### **Ibn Al-Sabouni permission**

As for the permission, what is meant is that the sheikh gives permission to others to narrate his stories and writings from him as if they include his news with what he is authorized to narrate from him, and that taking this narration takes certain forms, for example the permission of a specific person for a specific one to say “I authorized you to narrate this book on my behalf” or these books. It is the communion or permission for a specific person in an unspecified one, such as

saying “I permit you to narrate what I narrate on my behalf” or “What is true to you from my audio and my books”, and the third is the permission for an unspecified one, such as saying “I permit for Muslims” or “For those present or for those who said there is no Allah but Allah)) It is called public leave. It was considered by a group of memorizers and scholars, and among those who approved it was Al-Khatib Al-Baghdadi and transmitted it on the authority of his sheikh, Al-Qadi Abi Al-Tayyib Al-Tabari<sup>27</sup>.

As for the fourth, it is permission for the unknown with the unknown, so it is corrupt, and it does not include summoning a group of people who are not known by the one who permits them, or whose lineage or their number is not known, just as the listener does not bring up the lineage of those who attend their meeting or their number, such as if he said ((I paid the narration of this book for those who liked his narration from me)) or he said ((I will reward you and your son and your offspring, and I will reward you with the narration of this book))<sup>28</sup>.

<sup>24</sup> See his translation: The completion of the completion, translation of 138

<sup>25</sup> See his translation: The completion of completion, translation of 102

<sup>26</sup> See his translation: The completion of the completion, translation of 297

<sup>27</sup> Ibn Katheer: Imad al-Din Ismail bin Omar al-Quraishi al-Dimashqi (d. 774 AH / 1376 AD), the motivating incentive to explain the abbreviation of the sciences of hadith, Tah Ahmad Muhammad Shakir, 1st edition (Beirut - Dar al-Kutub al-Ilmiyya), p. 114

<sup>28</sup> Ibn Kathir: The Inquisitive Motivator, p. 115



Ibn al-Salah said: (The one on whom the work has been established and said by the masses of scholars from the people of hadith and others to say that it is permissible and the narration is permissible with it and in the protest for that is ambiguity and tends to say: if he permitted him to narrate his stories and he told him it in a sentence, it is as if he told him In detail, and his telling her does not depend on verbally declaring the recitation to the sheikh as previously, but the purpose is to gain understanding and understanding for that, it takes place with the important permission, and Allah knows best)<sup>29</sup>.

Most of the licenses that Ibn al-Sabouni obtained are absolute licenses, and we see this clearly in many translations, including: ((In the translation of Abi Al-Fath Nasr Allah Ibn Al-Atheer (D. 637 AH / 1240 )<sup>30</sup>, Ibn Al-Sabouni said ((... he permitted I have all audio, scattered and organized). Also the translation of Abi Al-Qasim Abdul Karim bin Al-Qadi Abi Al-Hassan Ali bin Al-Hassan bin Al-Faraj bin Ahmed Al-Lakhmi Al-Baysani (D. 621 AH / 1224 AD)<sup>31</sup>, Ibn Al-Sabouni said (... he allowed me all his audio and metaphors, and his narration is permissible for

<sup>29</sup> Ibn al-Salah: Abu Omar Othman bin Abd al-Rahman (d. 643 AH / 1245 AD), *Hadith Sciences*, i 1, (Aleppo 1387 AH / 1966 AD), p. 153

<sup>30</sup> See his translation: Ibn Al-Sabouni: The completion of the completion of the completion, translation of 2.

<sup>31</sup> M.N: p. 10

him...)<sup>32</sup>. Likewise, the translation of the virtuous writer Abu Muhammad Abd al-Azim ibn Abd al-Wahed ibn Dhafer ibn Abdullah al-Maarouf ibn Abi al-Asba' (d. 654 AH / 1256 AD)<sup>33</sup>. Ibn al-Sabouni said (... he permitted what he heard and said, and his narration is not permissible for him)<sup>34</sup>, also translated by Musa bin Yusuf bin Rayes bin Sukran Al-Attar Al-Shari'i (d. 636 AH / 1239 AD)<sup>35</sup>.

Ibn al-Sabouni said (and he permitted me all that is permissible for him to narrate by invoking al-Hafiz Abi Muhammad Abd al-Azeem al-Mundhiri - may Allah have mercy on him and reward him with good...)<sup>36</sup>. Women had a prominent role in granting Ibn Al-Sabouni the license, as he used to ask the sheikh or the sheikha several times to have the right to narrate the largest number of the novels of the Sheikh al-Majiz<sup>37</sup>.

Ibn al-Sabouni said (... I spoke on the authority of a group, and it permitted me more than once)<sup>38</sup>, where the translation of Steak is called Ruqayyah bint Al-Hafiz Muammar bin Abdul Wahed Ibn Al-Fakher Al-Qurashi Al-Asbahani<sup>39</sup>. Ibn al-Sabawi also said (... and she permitted me

<sup>32</sup> M.N translation 7

<sup>33</sup> M.N: p. 14

<sup>34</sup> M.N, translation 132

<sup>35</sup> M.N, p. 168

<sup>36</sup> M.N translation 33

<sup>37</sup> M.N, p. 50

<sup>38</sup> M.N translation 186

<sup>39</sup> M.N, p. 219

all that it is permissible to narrate by summoning the hafiz Abi Ali ibn al-Bakri...)<sup>40</sup>. Abu Bakr bin Ali Al-Harawi (died 611 AH / 1214 AD)<sup>41</sup>. Ibn al-Sabouni also said (...and we have a leave of absence from him that he wrote to us from Aleppo in Jumada al-Awwal in the year six hundred eight...)<sup>42</sup>.

### **THE SECOND TOPIC: THE GENERAL CURRICULUM OF THE BOOK**

Ibn al-Sabouni pointed out in the introduction to his book (The Complete Completion of Completion) to some observations about the methodological foundations that he followed in writing this book according to his methodological conception of this subject. Fond that, it sometimes providing the translation in detail and sometimes in brief, and this book has included a lot of the shift, including: modernists, historians, poets, writers, mystics, teachers, judges, kings, ministers, princes, and everyone who was from ancient houses of knowledge, in addition, they were from different parts of Islam without distinction. Ibn al-Sabouni wrote the deaths of the majority of translators by day, month and year, and

carefully examined it. Where he was keen to pay attention to this because it is the basis of his book, and the material in each translation was different from the other according to the nature of the person translating him and his scientific status. In addition, most of the translations have one methodology and in general, the book in general, as we see it, proceeded according to the approach that he drew in this author within the historical era that he documented in his book, which includes:

#### **Authoring motives**

There were many factors represented in Ibn Al-Sabouni's personal and scientific motive for the purpose of writing a book, as a result of his contact with the notables of this century in order to seek knowledge, through which his scientific and intellectual trends crystallized through which he seeks to provide comprehensive information to scholars of his time in jurisprudence, hadith, history and literature this is from side.

On the other hand, the social motive had an important role in that. As the need of the imams and the community dictated to him to write a comprehensive and comprehensive book that includes nations of scholars and jurists, whether Egyptian, Levantine or Yemeni. Nevertheless, the reason behind Ibn Al-Sabouni's authorship of this author lies in his mentioning in his

<sup>40</sup> M.N translation 166

<sup>41</sup> M.N, p. 206

<sup>42</sup> Al-Dhahabi: Shams Al-Din Muhammad bin Ahmed bin Othman Al-Turkmani (748 AH / 1357 AD) 22/348, Ibn Kathir: Imad al-Din Ismail bin Omar al-Dimashqi (d. 774 AH / 1373 AD), The Beginning and the End, Dar Al-Fikr, (Beirut - 1978 AD), vol. 13 , p. 133

sermon the reason that led him to compose it. That is because he found that Abu Bakr Muhammad ibn Abd al-Ghani ibn Abi Bakr ibn Shuja' ibn Abi Nasr ibn Abdullah al-Hafiz ibn Nuqat, al-Baghdadi, al-Hanbali, One of the hadith imams in Baghdad<sup>43</sup>. He died in the year 629 AH / 1231 AD, when al-Dhahabi referred to Ibn Nuttah who died on the twenty-second of Safar in Baghdad at an early age in the year 629 AH<sup>44</sup>. According to Ibn Khallikan, the place of his death occurred in Baghdad<sup>45</sup>.

A group has neglected a section of the translations in his book, so Ibn Aal-Sabouni liked to warn them in this book, imitating the sect of authors in (Al-Mutafa'il and Al-Mukhtalaf). He justified the reason why Ibn Nuqat neglected these translators, because they were not important in the days of Ibn Nuqat writing his book. The judge Abu Hafs Omar bin Abdullah bin Saleh Al-Subki Al-Maliki was born in a village known as Al-Salihiya, from Al-Aamal Al-Qalibawiya in the province of the Egyptian home. He died on the night leading up to Sunday the

twenty-fifth of Dhul-Qa'dah in the year six hundred and sixty-nine, and was buried the next day in the outskirts of Bab al-Nasr<sup>46</sup>.

His death was forty years after Ibn Nuqat, meaning that he became famous after the death of Ibn Nuqat, and many others whom Ibn al-Sabouni translated for him in his book.

Talking about the motives of Ibn al-Sabouni's authorship should not neglect the scientific aspect, especially since Ibn al-Sabouni was aware of the deficiency that prevailed in Ibn Nuqat's work, so he made his work a complement to it, making it a redemption of his book in missing one of the notables as mentioned.

### **General plan of the book**

The subject of translations and its study is one of the most important topics dealt with by Ibn al-Sabouni in his book, which aims through it to highlight the foundations of media translation from scholars, jurists and modernists who enriched intellectual, civilized, scientific, political and other life. Therefore, Ibn al-Sabouni immortalized his work for hundreds of scholars, jurists, and politicians, and he was not limited to translating it only to the media of men only, it was translated for the media of women who played an important role in intellectual life.

<sup>43</sup> Al-Dhahabi, referring to the deaths of notables selected from the history of Islam, investigated by Ibrahim Salih, 1st edition, Dar Ibn Al-Atheer, (Beirut, 1411 AH / 1991 AD) p. 331

<sup>44</sup> Ibn Khallikan: Shams al-Din Abu al-Abbas Ahmad ibn Muhammad (d. 681 AH / 1287 AD), the deaths of notables and the news of the sons of time, achieved by: Ihsan Abbas, Dar Sader Press, (Beirut - 1414 AH / 1994 AD) (C4, p. 393).

<sup>45</sup> Ibn Al-Sabouni, Complete the completion of the completion, p. 235

<sup>46</sup> M.N, p. 1

## 1. PREAMBLE

Ibn al-Sabouni began in his book “The Complete Completing the Completeness” as he did with those who preceded him from among the Arab and Muslim historians with the Basmalah, praise be to Allah, praise be to Him, and prayers be upon His Prophet and Master Muhammad, may Allah prayers and peace be upon him<sup>47</sup>. His approach consisted of presenting a general introduction to the book, and then entering into documenting the historical information about the translator for them, deriving his scientific material from reliable sources, according to his saying, and being composed of one part, starting with the alphabet, towards what was mentioned above, beginning with (Abu Bakr bin Dot<sup>48</sup>), ending with (Abdullah bin Muhammad Al-Nouqani)<sup>49</sup>.

## 2. STRATEGY

As for the strategy of the book “The Complete Complete Completeness”, through reading this author, we find that Ibn Al-Sabouni arranged it on the letters of the dictionary to arrange the names, fathers, lineages and grandfathers of men by names, then nicknames, then genealogies and titles, towards his saying (Sheikh Abu Ishaqi Ibrahim bin Omar bin

Nasr bin Faris Al-Barazi Known as Ibn Burhan the Merchant...)<sup>50</sup>. This is in addition to the rest of the translations that were mentioned in the book, and it seems through that arrangement to facilitate the way for the researcher to benefit without hardship and trouble, and this type of writing was followed by most of the historians of the translations who preceded him.

## 3. ADJUST THE PROPORTION LINGUISTICALLY

Ibn Al-Sabouni attached great importance to controlling the ratio linguistically, and restricting the letters of each word, whether this utterance was in the translator’s name, in its ratio, or in the name of the tribe, country, village, ancestor or craft, like what he said in the translation of Abu Al-Khair Dalaf bin Abdullah bin Muhammad bin Abdullah al-Azji, the Hanbali jurist, known as Ibn al-Tabban (in the ta’ al-Mujamma, with two parts of jurisprudence, and then a lexicon with two under it...)<sup>51</sup>. As well as the translation of Abu Al-Fadl Jaafar bin Hassan bin Abi Al-Fotouh bin Ali bin Hussein bin Dawas (Baliya Al-Thanaa from under it...)<sup>52</sup>.

<sup>47</sup> M.N, p. 2

<sup>48</sup> M.N, pg. 471

<sup>49</sup> M.N, p. 39

<sup>50</sup> M.N, p. 53

<sup>51</sup> M.N, pg. 77

<sup>52</sup> M.N, p. 263

### THE THIRD TOPIC: ANALYSIS OF THE ELEMENTS OF A SINGLE TRANSLATION

By reading the book, we notice that all these elements may be available in one translation. Sometimes we find that only one or two elements of the translations referred to in the book are available, depending on the nature of the translator and the amount of information available about him. Perhaps the goal that Ibn al-Sabouni sought in translating these media to highlight their scientific status and participation in Arab-Islamic culture first, and secondly in public life. Because it was translated for the various segments of the Islamic society at the time, as it was not limited to a certain number of famous people, or to notables of a particular country, but rather included the flags of most Islamic countries. On the other hand, we note that sometimes his translation is limited to mentioning the name, as he said in the translation (Abu Abdullah bin Aqeel bin Salem bin Aqeel Al-Tabani is known as Ibn Al-Imam)<sup>53</sup>.

Sometimes the name is mentioned only without reference to birth or death, as he said in the translation of (Al-Miqdad Ibn Al-Aswad)<sup>54</sup>. At other times, he elaborates on the translation, reaching three pages or

more, about what he said in the translation of the jurist, the mufti, the chief companion of the companions of Imam Abu Hanifa - may Allah have mercy on him - Abu al-Mahamid Mahmoud<sup>55</sup>. However, most of his translations are brevity. It seems that the main objective of this is to shed light on the important aspects of the translator without detail, which are related to providing scientific information that aims to support the cultural and intellectual aspect of that era.

These elements will be dealt with according to the nature of the approach that Ibn Al-Sabouni followed in translating the book:

***Mention the name of the translator and mention the names of his forefathers after the nickname:***

Ibn al-Sabouni begins by mentioning the one for whom the name of his father and the name of his grandfathers were translated, in order, according to the same approach that was followed by most of the book of translations, as in the translation of Abd al-Aziz ibn Muhammad ibn Ali al-Salihi<sup>56</sup>. At other times, he indicates that there is a difference in the name, whether it is on the translator for him, or in the name of his father or in his grandfathers, as Abu al-Qasim bin Ahmed bin Abi Saad

<sup>53</sup> M.N, pg. 320

<sup>54</sup> M.N, p. 127

<sup>55</sup> M.N., p. 3, and see also, 41, 51, 105, 148, 338

<sup>56</sup> M.N, p. 85,

bin Hamwih al-Juwayni al-Sufi is called Ubayd Allah - some students named him Abd al-Rahman, and some of them: Ali<sup>57</sup>.

It may sometimes appear in pairs that include only the name of the translator and his father only, as in the translation of Abi Al-Mubarak bin Faris<sup>58</sup>. On rare occasions, he refers to the reason why the author of the translation acquired his name, as he said, the long-term chief Abu al-Qasim Abd al-Majid ibn Sa'id ibn Salama al-Nasari, who is cursed with the sun<sup>59</sup>.

As for the attribution, it often comes after the name, and Ibn al-Sabouni, like those who preceded him among historians, was very keen on the lineage of his translator. Al-Lakhmi Al-Bisani, Al-Andalusian Al-Abdhi<sup>60</sup>, Al-Kinani Al-Masry<sup>61</sup>, Al-Firdawsi Al-Mawsili<sup>62</sup>, Al-Saadi<sup>63</sup>, Al-Iskandarani<sup>64</sup>, Al-Rikabi Al-Yahsabi<sup>65</sup>, Al-Nahli Al-Damascus<sup>66</sup>. In his translation of the translator for them, he referred to his lineage to the tribe to which the translator belongs, relying on his general knowledge

of Arabic genealogy towards his saying (Abu Ghaleb Abi Taher bin Hani with the broken, neglected, broken ha' and the last letter from the Tahrir Harem)<sup>67</sup>. Likewise, al-Juwayri in al-Jim, which is opened after it, is waw and ya, the last of the letters in relation to Juweir, a village from Ghouta of Damascus<sup>68</sup>, (... Al-Jedama Al-Mansouri Al-Nasri Al-Safti (with the opening of the Seine and the silence of the F, after which Taa neglected, a village in Giza, Egypt known as Saft)<sup>69</sup> and the jurist Abu Ishaq Ibrahim bin Khaldoun Mansour Al-Ghassani Al-Sanhouri from Sanhour Al-Madina from the work of the Gharbia of the Egyptian provinces<sup>70</sup>.

Perhaps the translator attributes it to the tribe and the homeland (Andalusian Balenci)<sup>71</sup>, and in other references to the tribe and the Sufi school of Hamadhani<sup>72</sup>, Al-Mawsili Al-Shafi'i<sup>73</sup>, Al-Masry Al-Shafi'i<sup>74</sup>, Al-Dimashqi, the Al-Shafi'i jurist<sup>75</sup>, Al-Tabrizi Al-Shafi'i<sup>76</sup>, al-Tabrizi al-Sufi<sup>77</sup>, al-Rasani al-Hanbali<sup>78</sup>.

<sup>57</sup> M.N.: p. 52 and see also 320, 340, 356, 338

<sup>58</sup> M.N.: p. 63 and see also 72, 77, 94, 97, 116, 224, 229

<sup>59</sup> M.N.: p. 12, Al-Kinani Al-Masry (61)

<sup>60</sup> M.N.: p. 19

<sup>61</sup> M.N.: p. 66

<sup>62</sup> M.N.: p. 10

<sup>63</sup> M.N., p. 121

<sup>64</sup> M.N., p. 185

<sup>65</sup> M.N., p. 186 and also see 195,198,200,224,231,233,237,263,265,272,278,289,298, 374

<sup>66</sup> M.N., p. 95

<sup>67</sup> M.N.: p. 117

<sup>68</sup> M.N., p. 213

<sup>69</sup> M.N. p. 236

<sup>70</sup> M.N., p. 87

<sup>71</sup> M.N., p. 6

<sup>72</sup> M.N., p. 14

<sup>73</sup> M.N., p. 16

<sup>74</sup> M.N., p. 42

<sup>75</sup> M.N., p. 53

<sup>76</sup> M.N., p. 55

<sup>77</sup> M.N., p. 154

<sup>78</sup> M.N., p. 207

He sometimes warns if some of them are related to more than one place, like what he said, Sheikh Abu Bakr Abdul Aziz bin Abi Al-Fath Ahmed bin Omar bin Salem bin Muhammad bin Baqa Al-Balani Al-Baghdadi, the merchant of justice, the Egyptian house and death<sup>79</sup>, and Sheikh Abi Al-Hassan Ali bin Mukhtar bin Nasr bin Taghan Al-Amiri, the local by birth, Al-Iskandarani, the house<sup>80</sup>, and the jurist Abu Muhammad Abdul-Qawi bin Abi Al-Izz Azzun bin Dawood. Al-Ansari Al-Ghazi is of Egyptian origin, by birth and the house...)<sup>81</sup>.

The honorable Sheikh Abu Al-Qasim Omar bin Ali bin Murshid bin Ali Al-Hamawi, the origin, the Egyptian by birth and the house)<sup>82</sup>, and if he was from the famous houses such as the Umayyads, Abbasids, Alawites and others, as in the translation of Abdul Aziz bin Ali bin Al-Hussein Al-Qurashi Al-Qurashi Al-Umayyad<sup>83</sup>, it was also received The affiliation to the doctrinal and doctrinal affiliations of the translator to them, which they were known and famous for, such as

the sayings of Al-Shafi'i<sup>84</sup>, Hanbali<sup>85</sup>, Hanafi<sup>86</sup>, Al-Maliki<sup>87</sup>.

As for nicknames and nicknames, he mentioned various forms of titles, including political ones, such as the minister<sup>88</sup>, the chief of justice and presidents<sup>89</sup>, the Turkish prince<sup>90</sup>, the scholarly emir, the supporter of the state, Abu al-Mudhaffar Osama<sup>91</sup>, and scholarly titles such as the writer<sup>92</sup>, the imam<sup>93</sup>, And the reciter<sup>94</sup>, the grammarian<sup>95</sup>, the writer<sup>96</sup>, and religious titles such as the mystic<sup>97</sup>, the preacher<sup>98</sup>, the sheikh<sup>99</sup>, the translator was mentioned to him in mentioning a deformity like a blind man<sup>100</sup>.

### Scientific fame

This element is one of the most important elements in translation, not in the book of the complement, but in the various translation books. However, it was

<sup>79</sup> M.N., p. 251

<sup>80</sup> M.N, p. 258

<sup>81</sup> M.N, p. 270

<sup>82</sup> M.N, p. 250

<sup>83</sup> M.N, p. 24

<sup>84</sup>M.N, pg. 53

<sup>85</sup>M.N, p. 70

<sup>86</sup> M.N., p. 89 and see

161,182,226,228,258,288,289,294,242,374

<sup>87</sup>M.N, pg. 4 and see 59

<sup>88</sup> M.N, p. 298

<sup>89</sup>M.N., p. 556, and see 139

<sup>90</sup> M.N, p. 292

<sup>91</sup> M.N., p., 13, and see 19, 26, 47, 57, 64, 72, 92, 133, 159, 174, 210, 240, 241, 285, 311

<sup>92</sup>M.N, p. 17 and see 241, 127, 351

<sup>93</sup> MN, pg. 18, 21, 67, 113, 131, 134, 159, 225, 258,296

<sup>94</sup> MN, p. 57

<sup>95</sup>p. 188 and see 206, p. 31, 55, 80, 286, 291

<sup>96</sup> MN, p. 31, 55 133, 80, 286, 291

<sup>97</sup> M.N. p. 316 and see 337, 359

<sup>98</sup>M.N., p. 31, and see 37, 39, 66, 70, 72, 73, 77, 89

<sup>99</sup> M.N., p. 26, and see 190,249,365,285

<sup>100</sup> M.N, p. 57

distinguished by its overlap with other elements, as the Arab Muslim scholars were characterized in that era as encyclopedic in their documentation of historical information. Ibn al-Sabouni often referred to the fame of his translator in a particular field and indicated his specialization, as he considered them among the important elements of the translator's fame, such as his saying (the writer Abu al-Hasan Ali bin Bakmash bin Abdullah al-Turki al-Azzi al-Nahwi, nicknamed al-Fakhr)<sup>101</sup>.

The translation of (Imam, the chief of the companions, Abi Al-Mahasin, Yusuf bin Abdullah bin Bandar Al-Dimashqi, the Shafi'i jurist, the teacher of the regularities, and his fame is beyond redundancy, and his merit is undoubtedly unquestionable...)<sup>102</sup>. Translated by (the jurist Abu Amr Othman bin Makki bin Othman bin Ibrahim bin Shabib bin Ghaneem bin Muhammad bin Khaqan Al-Saadi Al-Shafi'i Al-Shari'i, the interpreter and the preacher)<sup>103</sup>. It is noticeable that Ibn al-Sabouni, when mentioning the translator's biography of him, sometimes mentions his opinion of the translator from his contemporaries or those he met with and heard from and wrote about them, like

his saying: He has understanding and knowledge...)<sup>104</sup>.

### Science trips

The journey in seeking knowledge is one of the things that are familiar to students of knowledge in this, as they were not convinced to take knowledge from the people of their country, or to take it from the city alone, whether it was far from their Egypt or close to it. Knowledge by word of mouth and they began to move from one country to another seeking knowledge<sup>105</sup>. The journey in seeking knowledge became a main objective in the souls of the previous scholars, for the increase, refinement and diversification of knowledge, so they made the journey a source of the world's confidence. As this appears clear through the chain of transmission and the study of the history of the novel, we often find that they come from more than one home, so the journey in seeking knowledge has been combined and brought closer together<sup>106</sup>.

As a result of the importance of the journey in acquiring the sciences of isnad, the introduction of listening, and the meeting of memorization and benefit from

<sup>101</sup> M.N, p. 24

<sup>102</sup> M.N, p. 226

<sup>103</sup> M. N P. 286

<sup>104</sup> Al-Salih: Subhi, Science of Hadith and its Terminology, (Damascus, Damascus University, 1383 AH - 1963 AD) pp. 53-54

<sup>105</sup> Al-Khatib Al-Baghdadi, Imam Al-Hafiz Abu Bakr Ahmed bin Ali bin Thalib (393-463 A.H.), The Journey in Seeking Hadith, Tah Nur Al-Din Atr, first edition 1395-1975AD, p. 17

<sup>106</sup> M.N, p. 65 and see 90



them, Ibn al-Sabouni referred in his book to the reference to the name of the country to which the translator traveled for him and the science he studied towards his saying in the translation of (the virtuous writer Abu al-Hasan Ali bin Tharwan bin Zaid al-Kindi. ... He was born in Baghdad and we grew up in it near literature and excelled in it... He wrote in his handwriting many literary books and collections of pre-Islamic poetry.... He traveled to the Levant and lived in Damascus until his death...)<sup>107</sup>.

He also mentions in his translation the times in which the trips of some of his translators were repeated about his saying (the Sheikh al-Faqih, the chief companion of the Companions, Abi Muhammad Abdullah bin Abi al-Wafa... ....)<sup>108</sup>. He also refers to the migration of people in some of his translations of his scientific fame and the migration of people to him towards his saying in the translation (Sheikh Al-Salih Abu Al-Fath Muhammad bin Omar Al-Baroudi Al-Sufi....a group of students residing in Aleppo and those coming to it....) heard from him<sup>109</sup>. There, he also referred to him because the translator remained for him and did not travel towards his saying in translating (Sheikh Abu Ishaqi Ibrahim bin Omar bin

Nasr... It was narrated in Sahih Muslim on the authority of Abu Al-Fath Mansour bin Abdel Moneim...)<sup>110</sup>.

### Elders and disciples

Ibn al-Sabouni had great care and interest by proving the translator's study of his sheikhs and students, which almost forms the basis of the translation. He has always mentioned the elders and students in a detailed and sometimes succinct manner, as he said in the translation of Al-Atheer Abi Al-Mahasin (... Narrated by Sheikh Al-Salih Abu Ali Al-Hassan Bin Ahmed Bin Yusuf Al-Awqi Al-Sufi in the Holy House and Sheikh Abu Al-Hasan Ali Bin Abdul Rahman Bin Faris Bin Barakat Al-Saadi...)<sup>111</sup>.

Abu Mansour Muhammad bin Ali bin Abdul Samad bin Al-Hani bin Ahmed bin Abi Al-Qasim Al-Baghdadi (... narrated to us on the authority of Al-Hafiz Abi Muhammad bin Al-Akhdar, Abi Muhammad bin Menina and Judge Abi Mansour Abdul-Malik bin Al-Mubarak, the judge of the harem and others...)<sup>112</sup>. (... Narrated by Abu Taher Al-Hussein bin Ali bin Salamah Al-Hamadhani, Aisha bint Al-Hassan bin Ibrahim Al-Warkani, the preacher, and others...)<sup>113</sup>. And the translation of the virtuous writer Abi Al-

<sup>107</sup> M.N., p. 28, and see 112

<sup>108</sup> M.N., p. 31

<sup>109</sup> M.N., p. 39

<sup>110</sup> M.N., p. 7

<sup>111</sup> M.N., p. 117

<sup>112</sup> M.N., p. 120

<sup>113</sup> M.N., p. 65

Hasan Ali bin Tharwan bin Zaid Al-Kindi (... Al-Hafiz Abu Al-Mawahib bin Sari narrated from him in the dictionary of his sheikhs...)<sup>114</sup>.

The translation of Sheikh Abu Al-Qasim Mahasin bin Abi Al-Qasim bin Muhammad bin Abi Al-Qasim bin Muhammad Al-Jubri (...heard from Al-Hafiz Abi Al-Qasim Ali bin Al-Hassan bin Asaker Al-Dimashqi and narrated from him...)<sup>115</sup>. (... Narrated by Abu Al-Abbas Ahmed bin Abdul Ghaffar bin Ahmed bin Ali bin Ashta, the writer Al-Asbahani...)<sup>116</sup>.

In addition, he had an interest in the places where the translator heard him, and he often arranged the sheikhs according to these places, such as what he said in the translation of Al-Atheer Abi Al-Mahasin Al-Mushrif bin Al-Muayyad bin Ali Al-Hamadhani Al-Sufi (he heard this from Abu Bakr Hebat Allah bin Al-Faraj bin Al-Faraj. .. and in Damascus from the vizier Abi Al-Muzaffar Saeed bin Sahel bin Muhammad Al-Falaki, and in Egypt from the righteous Sheikh Ali bin Ibrahim bin Al-Muslim Al-Ansari known as Ibn Bint Abi Saad and others, and in Alexandria from Al-Hafiz Abi Taher...)<sup>117</sup>.

The translation of Sheikh Al-Faqih, Chief of the Companions, Abi Muhammad Abdullah bin Abi Al-Wafa Muhammad (...heard in Baghdad from a group of sheikhs, including Abu Muhammad Abdul Aziz bin Maali bin Minina, Abu Al-Hasan Ali bin Muhammad bin Ali Al-Mawsili and others, and it happened in Baghdad, Aleppo, Damascus, Egypt, and in the country to which it came. And the one who crossed it...)<sup>118</sup>.

The translation of the jurist, the hafiz, the traveler Abu Al-Muzaffar Mansour bin Salim bin Mansour bin Fattouh Al-Hamdani Al-Iskanrani Al-Shafi'i (he heard from a group in his country and traveled to the lands of Egypt and heard about it, then traveled to the Levant and heard about it from his group, I saw him in Damascus and heard my reading and traveled to Iraq and heard on his way to Aleppo and Mosul and entered Baghdad Baghdad, so he stayed there for a while, listening to hadiths and working with jurisprudence, then he returned to his country to benefit the people...)<sup>119</sup>. There is a reference to Ibn al-Sabouni in which the most prominent sheikhs appear without counting them, as it was mentioned in one of the translations (...and a group of them was heard from

<sup>114</sup> M.N, p. 117

<sup>115</sup> M.N., p. 125, and see 195

<sup>116</sup> M.N, p. 6

<sup>117</sup> M.N, p. 28

<sup>118</sup> p. 198, and see 221, 245, 272

<sup>119</sup> M.N, p. 205

him...)<sup>120</sup>. (So he heard about it from a group of our sheikhs...)<sup>121</sup>.

Ibn al-Sabouni reported tracing the translator's academic achievement to his saying in his translation of the honorable Sheikh Abi Abdullah Ahmed bin Ali bin Masoud (... He read the Qur'an with narrations to a group, and he read literature on Abu Muhammad bin al-Khashab and others, and he heard hadiths from Abu al-Waqat al-Sijzi and Abu al-Qasim Saeed Bin Ahmed Al-Banna, Abi Al-Fath Bin Al-Bati and others...)<sup>122</sup>. Mercy of the jurist Sheikh Abu Muhammad Abdul Qawi bin Abi Al-Izz Azzun (... he read the Holy Qur'an with the readings on Sheikh Abi Al-Joud Ghiath bin Faris Al-Lakhmi, and he understood the doctrine of Imam Al-Shafi'i...)<sup>123</sup>. The translation of the virtuous Sheikh Al-Salih Al-Maqri Abi Al-Qasim (... He was one of the distinguished reciters, the famous scholars, and the pious and pious, he recited the Great Qur'an with narrations on Abi Abdullah Muhammad bin Ali Al-Nafzi Al-Nafzi the reciter...)<sup>124</sup>.

Likewise, Ibn al-Sabouni was accurate in his use of download formulas such as (inform us)<sup>125</sup>, (permissible to me)<sup>126</sup>, (I

wrote about him)<sup>127</sup>, (heard from him)<sup>128</sup>, (he narrated to us)<sup>129</sup>, ( I met him)<sup>130</sup>, (I read to him)<sup>131</sup>, (Tell us)<sup>132</sup>, (I saw him)<sup>133</sup>, (He sang to me)<sup>134</sup>, (Prophet)<sup>135</sup>, (Tell me)<sup>136</sup>, ( I met him), (I took from him)<sup>137</sup>, (He wrote to me)<sup>138</sup>, (He mentioned to me)<sup>139</sup>.

Ibn al-Sabouni spared no effort in tracing the translator's educational attainment, and he often mentioned the beginnings of his interest in seeking knowledge and listening to what he said in the translation of the jurist Abu Muhammad Abd al-Qawi ibn Abi al-Izz (...he recited the Qur'an with the readings on Sheikh Abi al-Joud Ghiath bin Faris al-Lakhmi and taught him understanding). On the doctrine of Imam al-Shafi'i - may God be pleased with him - and he heard in Egypt from Abu al-Tahir Ismail bin Saleh bin Yassin and Abu al-Qasim Labbosiri and Abu Abdullah Muhammad bin Hamad al-Arathi....)<sup>140</sup>.  
Translated by the jurist Abu Talib Mudrik

<sup>120</sup> M.N, p. 240

<sup>121</sup> M.n. p. 131

<sup>122</sup> M.N, p. 258

<sup>123</sup> M.N, p. 258

<sup>124</sup> M.N, p. 272

<sup>125</sup> M.N., p. 3, and see 65

<sup>126</sup>M.N, p. 5 and see 10, 168

<sup>127</sup> M.N, p. 13 and see 48, 133, 224, 285

<sup>128</sup> M.N., p. 16 See also 55, 106, 116, 120, 122, 127, 138, 139, 140, 144, 147, 156, 159,186,189, 191, 192, 193, 195, 219, 223 , 225, 230, 238, 239, 246, 252, 257, 261, 265, 271, 279, 284, 297, 303, 305, 356

<sup>129</sup> p. 17 and see 38, 70, 74, 78, 81, 112, 136, 263, 298, 303

<sup>130</sup> M.N, p. 43 and see 59, 72, 92, 113, 127, 140,159

<sup>131</sup> M.N., p. 43, and see also 71, 77, 106, 112, 117, 139

<sup>132</sup> M.N, p. 46

<sup>133</sup> M.n. p. 71 and see 71, 86, 122, 139, 144, 285

<sup>134</sup> M.N., p. 91, and see 211

<sup>135</sup> M.N, p. 107, see also 125, 114

<sup>136</sup> M.N, p. 107

<sup>137</sup> M.N, p. 112. See also 235, 333

<sup>138</sup> M.N, p. 116

<sup>139</sup> M.N., p. 147

<sup>140</sup> MN, p. 251

bin Abi Bakr bin Abi Talib (he understood the hadith in Baghdad and heard it, and he had excessive intelligence, and he taught at the school known as the Azkiyah in Damascus and the marriage contracts therein, he heard from the judge Abu Al-Mahasin Yusuf bin Rafi' bin Tamim, the judge of Aleppo and others)<sup>141</sup>.

The translation of the jurist Abu al-Hasan Ali ibn Abi al-Fadael Heba Allah ibn Salama ibn al-Muslim al-Lakhmi al-Masri al-Shafi'i (the chief Shafi'i jurists in the Egyptian lands and the leader in the fatwa. Abi Al-Taher bin Auf and in Egypt from the Imam Abi Muhammad bin Berri and the Imam Abi Saeed Muhammad bin Abdul Rahman Al-Masoudi and the honorable family member Abi Ali Muhammad bin As'ad Al-Husseini Al-Jawani and others...)<sup>142</sup>.

Just as Ibn Al-Sabouni was interested in mentioning the beginnings of seeking knowledge for his translator on my own, he also mentioned some of the translator's listening to him about what he said in the translation of the honorable minister Abi al-Fath Nasrallah (...he mentioned that Hafiz Abu Abdullah Muhammad ibn al-Najjar al-Baghdadi in his history and permitted me all his audio, its text and its

system)<sup>143</sup>. Also, the translation of Abu Muhammad Abd al-Malik ibn al-Hassan ibn Batna al-Ansari (... The Hafiz Abu Taher al-Salafi heard from him in Mecca and he mentioned it in (The Lexicon of Travel)...)<sup>144</sup>. In addition to that, the translation of Abu al-Saadat al-Mubarak ibn Baqa al-Maqri (... mentioned by al-Haafizan Abu Abdullah Muhammad ibn Sa'id ibn al-Dabithi, and Muhammad ibn Mahmoud ibn al-Najjar in their two books<sup>145</sup>.

In addition to that, the translation of Abu Ishaq Ibrahim bin Mahoub bin Ali bin Hamza Al-Salami, known as Ibn Al-Muqass (... He was a righteous sheikh, Al-Hafiz Abu Al-Qasim bin Asaker Al-Dimashqi heard from him and mentioned him in his history and his son Al-Hafiz Abu Muhammad Al-Qasim and Al-Hafiz Abu Al-Mawahib Al-Hassan bin Sari and he left it In his dictionary...)<sup>146</sup>.

***Mention the words denoting scientific status, and religious or worldly position:***

As for the scholarly position of his translator, Ibn al-Sabouni cited precise expressions that reflect the translator's scientific position and rank through documenting the opinions of his comrades or his students who heard from him, as in

<sup>141</sup> M.N, pp. 258-259

<sup>142</sup> M. N. P. 294

<sup>143</sup> M.N. p. 299 and see 365

<sup>144</sup> M.N, p. 6

<sup>145</sup> M.N, p. 18

<sup>146</sup>M. N p. 21

the translation of the Imam, the chief companions Abi al-Mahasin Yusuf (his fame is beyond redundancy, and his virtue is undoubtedly unquestionable and unquestioned ...) <sup>147</sup>. The literary jurist, Abu al-Qasim Abd al-Ghani ibn Abi Muhammad Abd al-Karim (... he had good systems, he spoke, he was virtuous, he lectured, and a group benefited from him...) <sup>148</sup>. Translated by Sheikh, the literary jurist Abu Al-Rabi bin Suleiman (a virtuous imam, and a complete writer...) <sup>149</sup>.

Translated by the writer Sheikh Abu Al-Tammam Asaad bin Abdul Rahman bin Al-Khidr (from the people of Damascus and one of its justices has knowledge of writing the legal conditions, has literature and virtue, and has good systems...) <sup>150</sup>. Translated by the jurist judge Abu Hafsa Omar bin Abdullah bin Saleh bin Issa Al-Subki (He was of good conduct, Mahmoud Al-Tariqa...) <sup>151</sup>.

However, most of the information that Ibn al-Sabouni praised about the translator for them, especially his sheikhs and companions whom he saw, contacted, heard about, and wrote about them, formed a crystallized idea of their scientific and cultural standing, so he described them

with certain characteristics as he said in the translation of the jurist Abu Al-Barakat Al-Khidr bin Shibl bin Al-Hussein bin Ali (the preacher of the mosque of Damascus and its mufti, a virtuous jurist, abundantly preserved, artful, does not depend on the will of the acquainted among people, but rather comes from every art that he touches, and he was investigated in his fatwas and in his testimonies...) <sup>152</sup>.

The translation of the Sharif, Captain Abu Al-Hassan bin Zahra bin Al-Hassan (and he has virtue and literature and has mastered in various sciences, and he has knowledge of readings, jurisprudence, hadith, dates, and news of people, and he has good Arabic and language, good systems, and wonderful transmission..) <sup>153</sup>. Ibn al-Sabouni often referred to his translator for memorizing and reciting the Qur'an, as in the translation of Abu al-Hasan Ali ibn Abi al-Azhar (he was a memorizer of the Glorious Qur'an, a good recitation of it, fast reciting...) <sup>154</sup>.

Translated by Abu al-Hasan Ali bin Abi al-Azhar, the reciter is known as Ibn al-Batti (... he was a memorizer of the Noble Qur'an...) <sup>155</sup>. As well as the translation of Abu Omar Ghalib bin Muhammad bin Ghalib bin Habeesh Al-Lakhmi Al-

<sup>147</sup> AD. N, p. 317-318

<sup>148</sup> M.N, p. 24

<sup>149</sup> M.N, p. 72

<sup>150</sup> M.N, p. 92

<sup>151</sup> M.N, p. 112

<sup>152</sup> M.N, p. 235

<sup>153</sup> M.N, p. 255

<sup>154</sup> M.N, p. 189

<sup>155</sup> AD. n, p. 61

Andalusi, the reciter (...he used to recite the Noble Qur'an in the mosque of Damascus, leading with it...)<sup>156</sup>. In addition to that, the translation of the virtuous Sheikh Abi Abdullah Ahmed bin Ali bin Masoud bin Abdullah (He read the Noble Qur'an with the narrations to a group, and he read literature on Abi Muhammad bin Al-Khashab and others, and he heard the hadith from Abu Al-Waqat Al-Sijzi and Abu Al-Qasim Saeed bin Ahmed bin Al-Banna and others)<sup>157</sup>. As the translation of the jurist Abu al-Namaa Ziada bin Imran (He read the Holy Qur'an with the readings on Sheikh Abi Al-Joud Ghiath Ibn Faris, the Makki reciter...)<sup>158</sup>.

Translated by Sheikh Abu Al-Mafakher Abdullah bin Muhammad (He read the Noble Qur'an with the narrations on Sheikh Abu Bakr Abdullah bin Mansour bin Imran Al-Baqlani...)<sup>159</sup>. As for the translation of the jurist Abu al-Qasim Muhammad ibn Abd al-Rahman ibn Isma'il ibn Ibrahim ... he read the Qur'an with the narrations on the imam, the scholar Abu al-Hasan Ali ibn Muhammad al-Samawi and his companions for a while until his death, and he recited Arabic on it and benefited from it..."<sup>160</sup>. As well as the

translation of the jurist Abu Muhammad Abdul Qawi bin Abi Al-Izz Azzun bin Dawood (... he read the Noble Qur'an with the readings on Sheikh Abi Al-Joud Ghiath bin Faris Al-Lakhmi, and he understood the Shafi'i school...)<sup>161</sup>. He also worked on its translation by the virtuous Sheikh, the good, the reciter, Abu al-Qasim (He was one of the good reciters, the famous scholars, and the pious and the pious. He recited the Great Qur'an with the narrations on Abi Abdullah Muhammad bin Ali Al-Nafzi the reciter and Abu Al-Hasan Ali bin Muhammad bin Hudhayl Al-Andalusi...)<sup>162</sup>.

On the other hand, Ibn al-Sabouni had a clear interest in mentioning the translator's handwriting and its quality, so he referred to him whenever he found it necessary, as he said in translating the virtuous writer Abi al-Hasan Ali bin Tharwan bin Zaid al-Kindi (... He wrote in his handwriting many literary books, and compiled pre-Islamic poets, and was He writes a fine handwriting, and makes a fine and correct control...)<sup>163</sup>.

Translated by the Sheriff, Captain Abi Ali Al-Hassan bin Zahra (... and he wrote a good handwriting...)<sup>164</sup>. Also translated by Bishara bin Abdullah Al-Armani Al-Shibli

<sup>156</sup> M.N., p. 72

<sup>157</sup> M.N., p. 114

<sup>158</sup> M.N., pp. 130-131

<sup>159</sup> M.N., pg. 190

<sup>160</sup> M.N. p. 203-204

<sup>161</sup> M.N., p. 216

<sup>162</sup> M.N., p. 258

<sup>163</sup> M.N., p. 272

<sup>164</sup> M.N., p. 64

(... and he used to write a good handwriting...)<sup>165</sup>. As well as the translation of Abi Al-Baqa' Khalid Al-Man'ut Al-Muwaffaq (He was a glorious writer in the writing of many editing of his handwriting, following the method of Ali bin Hilal, the writer known as Ibn Al-Bawab, a good follower...)<sup>166</sup>. Where the translation of the honorable Abi Mansour Al-Muzaffar bin Muhammad bin Al-Muzaffar bin Al-Hussein Al-Munbaji (Adeeb Kamel, writes a good handwriting...)<sup>167</sup>.

***His approach to mentioning the works and works of the translator and his sheikhs:***

Ibn al-Sabouni mentioned the works that were written by the translators in scholars and others with great care, through which a great wealth of literature was formed in various branches of science and knowledge, following certain steps in determining the type of author. He did not name it as he said in the translation of the virtuous minister Abi Al-Fath Nasrallah (... and he has the wonderful classifications, and the crafty letters....)<sup>168</sup>.

The translation of the jurist, the mufti, the chief companion of Imam Abu Hanifa, may God have mercy on him, Abu al-

Mahammud ibn Ahmad ibn Abd al-Sayed ibn Uthman (...and compiled, studied, and gave fatwas...)<sup>169</sup>. Sometimes he refers to the wealth of knowledge the translator has about his saying in the translation of the hafiz jurist, the traveler Abu Al-Mudhaffar Mansour bin Salim bin Mansour bin Fattouh Al-Hamadhani (...the guardian of the teaching of the Al-Hafizah Salafi school, the Al-Hisbah and he came out and classified...)<sup>170</sup>.

The translation of the scholarly prince, the supporter of the state, Abu Al-Muzaffar Osama bin Murshid (from a famous house of courage, progress and virtue, and he has useful classifications, many virtues, and the upper hand in language, writing and systems...)<sup>171</sup>. In some cases, he refers to the type of classification as he said in the translation of the literary Sheikh Abu Al-Tamm Asaad bin Abdul Rahman (... and he took from him his book Conditions...)<sup>172</sup>. The virtuous writer Abu Al-Thanna Mahmoud bin Omar bin Ibrahim bin Shuja Al-Shaibani (has works on medicine and good poetry...)<sup>173</sup>.

Sometimes he gives a brief picture of the contents of the translator's products, as he said in the translation of the jurist Abu al-

<sup>165</sup> M.N, 189

<sup>166</sup> M.N., 232

<sup>167</sup> M.N, p. 244-245

<sup>168</sup> M, N p. 333

<sup>169</sup> M.N, p. 4

<sup>170</sup> M.N., p. 127

<sup>171</sup> M.N, p. 198

<sup>172</sup> M.N, p. 292

<sup>173</sup> M.N, p. 112

Qasim Muhammad ibn Abd al-Rahman ibn Isma`il ibn Ibrahim (.. and he summarized the history of Damascus by al-Hafiz Abu al-Qasim ibn Asaker in a good acronym)<sup>174</sup>. Where the translation of the jurist Abu Amr Othman (he met the jurist Abu Al-Ma`ali Majali bin Jama', the author of the book Al-Dhakira and worked on it and on others...)<sup>175</sup>. As well as the translation of Ali Hassan bin Ismail bin Hassan Al-Iskandri (... and compiled a book on the chips...)<sup>176</sup>.

In addition to that, Ibn al-Sabouni reported that some of those who translated for them supported the endowment of his work, according to what he said in the translation of al-Sheikh al-Salih al-Muhaddith Abu al-Fath Muhammad ibn Muhammad ibn Abi Bakr al-Aipurdi al-Kufi (... and endowing his books and on the condition that it be based in the place where God ordains his death). ..)<sup>177</sup>.

***His approach to mentioning the tasks and profession of his translator***

With regard to the tasks that the translator occupied for them, which is one of the main matters in the translations, it was a reference to him by specifying and mentioning the location of the schools in which the translator studied for them.

<sup>174</sup> AD. N, p. 175

<sup>175</sup> M.N, p. 216

<sup>176</sup> M.N., p. 228

<sup>177</sup> M.N, p. 285

Muhammad Abdullah bin Abi Al-Wafa (... the guardian of teaching at the regular school, and in which he spread religious sciences, he came to Damascus as a messenger from the Aziz Diwan several times, then the Egyptian homes in the interests of religion, and collected the word of Muslim kings...)<sup>178</sup>. Where it was translated by the virtuous jurist Abu Al-Khair Muzaffar bin Abi Al-Khair bin Ismail Al-Tabrizi Al-Shafi'i (... he took the repetition at the regular school for a period, then left Baghdad traveling to the Egyptian lands and lived there for a period and taught there at the Nasiriyah school in Egypt adjacent to its ancient mosque...)<sup>179</sup>.

Translated by the jurist Abu Al-Yaban Nabaa Bin Saad Allah Bin Raheb Bin Marwan Al-Bahrani (..he moved to the Egyptian lands and took over the repetition in the school adjacent to the shrine of Imam Al-Shafi'i - may Allah have mercy on him - among the repeaters...)<sup>180</sup>. As well as the translation of our virtuous Sheikh, the jurist Abu Muhammad Abdullah bin Abi Al-Ma`ali Ma`ad bin Abdul Aziz bin Abdul Karim Al-Shafi'i Al-Damiati (... he studied at the school of Al-Hafiz Abi Taher Al-Salafi, in Alexandria until his death...)<sup>181</sup>. Also the translation of Abu Shuja' Abdullah bin Ali

<sup>178</sup> M.N, p. 286

<sup>179</sup> M.N, p. 28

<sup>180</sup> M.N, p. 54

<sup>181</sup> M.N, p. 71



bin Ibrahim bin Musa Al Jokhani (... he lived in Damascus and studied there at the Al-Nouri school until his death...) <sup>182</sup>.

Translated by the jurist Abu Al-Barakat Asaad bin Ahmed bin Muhammad Al-Baladi Al-Hattabi (...the teacher of the regularities..) <sup>183</sup>. Also, the translation of the jurist, Abi Al-Mufaddal, Abdul Majeed bin Muhammad bin Yahya bin Rahal (...traveled to Iraq and learned it, then returned to the land of Egypt, lived in Cairo and spoke there, and studied at the Qutbiyya School on behalf of the judge of the judges, Abi Saad bin Abi Asroun, and a group of people benefited from him...) <sup>184</sup>. As well as the translation of the jurist Abu al-Namaa Ziada bin Imran bin Ziada al-Maqri (... and issued in the ancient mosque in Egypt and at the Fadhiliya school in Cairo...) <sup>185</sup>. Where the translation of the jurist Abu Talib Madrak bin Abi Bakr bin Abi Talib bin Murir Al-Hamawi Al-Shafi'i (... he taught at the school known as the Akziya in Damascus, and the marriage contracts there...) <sup>186</sup>. As well as the translation of the jurist Abu Al-Hasan Ali bin Abi Al-Fadael Hebat Allah bin Salama bin Al-Muslim Al-Lakhmi (... He was a teacher in the Imam Shafi'i corner in the

Mosque of Egypt, and a preacher in the Cairo Mosque...) <sup>187</sup>.

He also explains to us the military functions of the translator, as he said in the translation of the long-term president Abu al-Qasim Abdul Majid bin Sa'id bin Salama al-Ansari, known as Ibn al-Tabbi (the sultan, the just king, Saif al-Din Abu Bakr bin Ayyub, accompanied by him to Baghdad, and other countries, and he had great sanctity with him. ...) <sup>188</sup>. The translation saluted the virtuous writer Abi al-Hasan Ali bin Tharwan bin Zaid al-Kindi (... he traveled to Damascus, lived in Damascus until his death, and contacted its just king, Nur al-Din Mahmoud Zangi, and he became one of his eunuchs...) <sup>189</sup>. As well as the translation of the literary Sheikh, the jurist Abu Al-Rabee' Suleiman bin Muhammad Al-Madhaji (... a virtuous imam, and a complete writer, who lived in Egypt for a while and accompanied its full king and advanced with him...) <sup>190</sup>.

Ibn Al-Sabouni refers to the places where the author of the translation assumed his job, as he said in the translation of Abi Muhammad Abdullah bin Omar bin Ali bin Muhammad (... and he took over the Sufi sheikhdom in Damascus after his brother, and he had virtue and

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<sup>182</sup> M.N., 72

<sup>183</sup> M.N, pg. 127

<sup>184</sup> M.N, p. 132

<sup>185</sup> M.N, p. 150

<sup>186</sup> M.N, p. 190

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<sup>187</sup> M.N, p. 294

<sup>188</sup> M.N, p. 299

<sup>189</sup> M.N, p. 63

<sup>190</sup> M.N, p. 65

knowledge...)<sup>191</sup>. Ibn Al-Sabouni identifies the place of the job in a locality or city in which the translator rises and grading it in the al-Manasi, towards his saying by the jurist, the scholar Abu al-Abbas Ahmed bin Al-Khalil bin Saadeh<sup>192</sup>.

He also refers to some aspects of the administrative situation in a number of Arab and Islamic cities, about what he said in the translation of Abu Abdullah Muhammad bin Abi Talib bin Salem bin Aqeel known as Ibn al-Imam (... he took over the Zakat Bureau in Damascus for a period of time and fluctuated in the diwaniya services...)<sup>193</sup>. The writer Abu al-Tamam Asaad bin Abd al-Rahman al-Tortuti (from the people of Damascus and one of its just, has knowledge of writing legal conditions, and has literature and virtue...)<sup>194</sup>.

Where the translation of Sheikh Al-Faqih Al-Amin Abu Muhammad Abdul Rahman bin Ali bin Al-Muslim Al-Lakhmi (... He was among the list of justice in Damascus...)<sup>195</sup>. As well as the translation of the jurist Abu Abdullah Muhammad bin Ibrahim bin Muhammad Al-Muradi Al-Sabti (...I worked with the origins in the

city of Fas...)<sup>196</sup>. And also worked on its translation by Sheikh Prince Abu al-Thana Mahmoud bin Abd al-Latif bin Muhammad (...he took over the account in Damascus, improved his mandate and praised his method...)<sup>197</sup>.

And also the translation of the jurist judge Abu Hafs Omar bin Abdullah bin Saleh bin Issa Al-Subki (...the guardian of the hisbah in the Kamili days in Cairo and the marriage contracts for a period, and he was a good conductor, Mahmoud Al-Tariqa. According to the four schools of thought, he studied at the Salihisa school in Cairo and gave fatwas and a group of people benefited from him...)<sup>198</sup>. As well as the translation of the virtuous Sheikh Abu Abdul Muhammad bin Ali bin Ahmed Al-Shaqani (... the guardian of the judiciary in the city of Shorter in the country of the Romans...)<sup>199</sup>. It was also translated by the trustworthy judge Abu Muhammad Antar bin Ali bin Antar al-Shaibani al-Baghdadi (... he lived in Damascus, performs the marriage contract and bears witness until his death...)<sup>200</sup>.

Translated by Sheikh Abu Nasr Abdul Samad bin Zafar bin Abi Muhammad Saeed bin Malaeb (he was calculated in

<sup>191</sup> M.N, p. 92

<sup>192</sup> M.N, p. 84

<sup>193</sup> M.N, p. 106

<sup>194</sup> M.N, p. 63

<sup>195</sup> M.N, p. 193

<sup>196</sup> M.N, p. 117

<sup>197</sup> M.N, pp. 140,159,258,366

<sup>198</sup> M.N, p. 193

<sup>199</sup> M.N, p. 261

<sup>200</sup> M.N, p. 284

Aleppo during the days of the just king Nur al-Din Mahmoud bin Zangi...)<sup>201</sup>. And he was keen to mention the civil servant's work, whether it was a servant or a servant, or standing at schools, as he said in the translation of Abu Muhammad Omar bin Muhammad bin Abi Al-Hubaish Al-Hamadhani (... and he was a lot of pilgrims and he had a bond in his country that serves the poor and the destitute...)<sup>202</sup>.

### *His approach to mentioning poetic evidence*

Poetry has become one of the basic elements that concern all aspects of life. This is due to the cultural and intellectual renaissance that occurred in that historical era, thus poetry became a reflection of the cultural reality of society in general. For this reason, we find that Ibn al-Sabouni has also paid attention to poetry by proving the poetic evidence of the translator for them, as an example of Arabic values, to his saying in the translation of Sheikh Abu Ibrahim Ismail bin Muhammad bin Yusuf bin Abd al-Ansari al-Abdhi al-Andalus (a virtuous, righteous man... and I wrote some of his systems... He sang me for himself..<sup>203</sup>. In other translations, he used to describe the translator with descriptions indicating his approval of his saying in Rajmah (the

<sup>201</sup> M.N, p. 287

<sup>202</sup> M.N, p. 331

<sup>203</sup> M.N, p. 340

virtuous writer Abu Muhammad Abd al-Azim ibn Abd al-Wahed (a well-known flawed poet, who has useful works...)<sup>204</sup>.

It was found in the translation of Abu Muhammad Abd al-Karim ibn Mansur ibn Abi Bakr ibn Ali al-Mawsili al-Shafi'i (... and it has a good system. Some of it was sung in praise of the three imams: Abu Abdullah Malik ibn Anas al-Asbahi, Muhammad ibn Idris al-Muttalib and Ahmed ibn Muhammad ibn Ahmad al-Shaibani, have mercy on them Allah...)<sup>205</sup>.

As well as the translation of Abu Muhammad Abd al-Qadir ibn Ali ibn al-Fadl ibn Saad ibn Numa al-Wasiti ((...he said poetry and praised Imam al-Muqtafi and those after him from the caliphs, and he was well-versed...)<sup>206</sup>.

In the translation of Abu Musa Issa bin Salama bin Salim al-Siqali (...I wrote about him a poem composed by Sheikh Abu al-Hussein Muhammad bin Ahmed bin Jubayr al-Kinani praising King Nasser Salah al-Din Yusuf bin Ayyub on the rhyme of Ra...)<sup>207</sup>. He also made comments about poetic verses in general by using some expressions, whether praise or slander, towards his saying (..and he has good systems..<sup>208</sup>, (...and he has good

<sup>204</sup> M.N, p. 7

<sup>205</sup> M.N, p. 15

<sup>206</sup> M.N, p. 22

<sup>207</sup> M.N, pg. 200

<sup>208</sup> M.N, p. 40

systems..) <sup>209</sup>, (... I also wrote about him who composed it as easy as possible to write, and the benefit was widespread...) <sup>210</sup>, (and he organizes good poetry) <sup>211</sup>.

And Ibn al-Sabouni narrated to us it was said on occasions about his saying in the translation of the writer Abu al-Faraj Ghawth bin Osama al-Hamawi al-Qaisi (... Abu al-Faraj Ghawth bin Osama al-Qaisi al-Hamwi sang for himself, at the Ministry House in Cairo, from a poem praising the better king Ali bin Abdul-Malik al-Nasir Salah al-Din Yusuf ibn Ayyub...) <sup>212</sup>. Also in the translation of Abu Muhammad Ishaq bin Ali Al-Muslim bin Muhammad bin Abi Al-Faraj Al-Kindi Al-Hamawi (from a famous house in Hama, a virtuous writer. He was also keen to mention long poems for some of his translations, but he tended to choose what he liked about him saying (... The jurist Abu al-Faraj Abdullah bin Asaad, known as Ibn al-Dahan al-Mawsili in Homs, sang to me a poem praising al-Salih, the father of raids, Tala'i bin Razik al-Wazir) <sup>213</sup>.

<sup>209</sup>M.N, p. 211

<sup>210</sup>M.N., p. 240

<sup>211</sup>M.N, p. 333

<sup>212</sup> M.N, p. 268

<sup>213</sup> M.N, p. 303

### *His method of mentioning the date of his translator's birth*

The birth of the author of the translation is given after the name and its appendices, such as the surname, nickname and lineage. Ibn al-Sabouni was keen to mention the birth in most of the translations, with the exception of some of them. He mentioned the date of birth later than the date of death. As for the death, he usually puts it at the end of the translation. On the translator's meeting with his sheikhs and hearing or permitting them, and from here we find the great care of Ibn Al-Sabouni in determining the ages of the translators towards his saying in the translation of the jurist Abi Taqwa Salih bin Abi Bakr bin Abi Al-Shibl (... his birth in Dhul-Qa'dah in the year five hundred and seventy in Egypt...) <sup>214</sup>.

Sometimes the translator's place of birth is mentioned implicitly as he said in the translation of Abd al-Aziz ibn Muhammad al-Salihi (... of Damascene by birth...) <sup>215</sup>, (... of al-Asqalani by birth...) <sup>216</sup>. As well as the translation of Miqdad bin Abi Al-Qasim Hebat Allah bin Miqdad bin Ali Al-Qaisi (... Al-Dimashqi, by birth and home...) <sup>217</sup>. Also the translation of Abu Bakr bin Abi Talib bin Muhanna (Al-

<sup>214</sup> M.N., pg. 360

<sup>215</sup> M.N, p. 43

<sup>216</sup> M.N, p. 3

<sup>217</sup> M.N, p. 10

Iskandariyah by birth...)<sup>218</sup>, and the translation by Abu Al-Yaman Zaid bin Anim (..Al-Mazi, by birth...)<sup>219</sup>, (... by Al-Nouqani by birth...)<sup>220</sup>.

In some cases, he uses the expressions that were used by his predecessors, such as the beginning of a month in the months, and more than what he said in the translation of the Sharif, the captain, the scholar, Abi Ali Muhammad bin Sharif Abi Al-Barakat (... His birth is on Wednesday night, the month of Jumada al-Ula...)<sup>221</sup>. And if his mention of the date of his birth also depends on the translator himself knowing the date of his birth, he is mentioned according to what the translator mentions and refers to what he said in the translation of the virtuous writer Abu Muhammad Abdul Azim bin Abdul Wahed, known as Ibn al-Asba'<sup>222</sup>, (...He said he was born in Meru in the year four hundred and eighty-five...)<sup>223</sup>.

He also mentions the city in which the translator was born, along with the Sunnah, as he said in the translation of Abu Muhammad Abdul Mohsin bin Abi Al-Ala (...he was born in Giza in the year five hundred and sixty-two...)<sup>224</sup>. Where

the translation of the Sheriff, Captain Abi Ali Al-Hassan bin Zahra (... His birth in Aleppo, the year four hundred and sixty-five...)<sup>225</sup>.

Therefore, it is noted that when he mentions the date of birth, he takes a number of methods in that. For once he mentions the date of birth in conjunction with the month and year, like what he said in the translation of the virtuous writer Umm Ali Taqiah bint Abi Al-Faraj (.... her birth in Damascus in Muharram in the year five hundred and...)<sup>226</sup>. It was also translated by the virtuous Sheikh Abi Jaafar Ahmed bin Muhammad Al-Salami (...he was born in Granada in the month of Ramadan in the year five hundred and fifty-three...)<sup>227</sup>, also translated by the jurist judge, the scholar Abu Al-Abbas Ahmed bin Al-Khalil bin Saadeh Al-Shafi'i (... his birth In Shawwal of the year five hundred and eighty-three...)<sup>228</sup>.

And sometimes he mentions the day, month and year like what he said in the translation of the genealogy Abu Hafs Omar bin Abi Al-Ma'ali As'ad bin Ammar (... His birth is on the sixth of Jumada al-

<sup>218</sup> M.N, pg. 320

<sup>219</sup> M.N, pg. 329

<sup>220</sup> M.N, p. 335

<sup>221</sup> M.N, p. 355

<sup>222</sup> M.N., p. 100

<sup>223</sup> M.N, p. 14

<sup>224</sup> M.N, p. 34

<sup>225</sup> M.N, p. 16

<sup>226</sup> M.N, p. 189,193 and see, 292,297,

<sup>227</sup> M.N, p. 48

<sup>228</sup> AD, n, p. 90

Akhirah in the year five hundred and eighty-seven...)<sup>229</sup>.

It was also translated by Al-Hafiz Abu Muhammad Abdullah bin Khalaf bin Rafi' (.. his birth on the seventeenth of Dhul-Hijjah, year five hundred and fifty two...)<sup>230</sup>. Sometimes he mentions only the year of his translator's birth without indicating the place of birth or the month, like what he said in the translation of the jurist Abu Al-Barakat Al-Khidr bin Shibl bin Al-Hussein bin Ali (... his birth in the year four hundred and eighty-six...)<sup>231</sup>, and the translation of the jurist Abu Abdullah Muhammad ibn Abd al-Mawla al-Maliki (.. his birth in the year five hundred nine...)<sup>232</sup>.

And his mention of the date of his birth also depends on the translator himself for the date of his birth, and this indicates in significant terms such as what he said in the translation of Sheikh Al-Salih Abu Al-Hussein Yahya bin Abdullah bin Muhammad Al-Hibri (... and he was asked about his birth and said: After fifty and five hundred...)<sup>233</sup>. (...I asked him about his birth, and he mentioned to me that it was on the third of Safar in the year five

hundred and sixty-five...)<sup>234</sup>, (...I asked him about his birth, and he said in the year five hundred and sixty-seven...)<sup>235</sup>, (... He wrote to me in his handwriting...)<sup>236</sup>, (...asked about his birth and said in some months of the year five hundred and eighty-one...)<sup>237</sup>, (... I heard from him his birth on Thursday, the tenth of Rajab in the year eighty-three Or two and five hundred...)<sup>238</sup>.

While he sometimes mentions expressions that indicate doubt or suspicion, like his saying in the translation of Abi Mansour Muhammad bin Ali bin Abdul Samad bin Al-Hani (.... I asked him about his birth, and he mentioned that it was part of it in some months of the year five hundred and eighty-three, and he said again in the year eighty-two. ...)<sup>239</sup>. As the translation of Abu Al-Fadl Zakir bin Abdul Wahhab Al-Ansari (... I did not verify his birth...)<sup>240</sup>, also the translation of Abu Ishaq Ibrahim bin Abi Al-Taher Abdel Moneim (... I heard from him his birth on Thursday, the tenth of Rajab in the year eighty-three or two and five hundred...)<sup>241</sup>. Also, the translation of Abu Hafs Omar bin Abi

<sup>229</sup> M.N., 264, p. 106,265,279

<sup>230</sup> M.N, p. 18

<sup>231</sup> M.N, p. 166, and see: 262, 305, 308, 357, 363,

<sup>232</sup> M.N, p. 256

<sup>233</sup> M.N, 290 and see, 323,

<sup>234</sup> M.N., p. 114

<sup>235</sup> M.N, p. 121, see 133,189,261

<sup>236</sup> M.n. p. 122 and see 126, 138, 156, 265, 265, 301, 316, 339, 374

<sup>237</sup> M.N, p. 127

<sup>238</sup> M.N, p. 187

<sup>239</sup> M.N, p. 193

<sup>240</sup> M.N, p. 117

<sup>241</sup> M.N, pp. 140,159,258,366

Nasr bin Abi Al-Fath (... His birth is in some months of the year eighty-three and five hundred and so I found it in his handwriting...)<sup>242</sup>.

The translation of Umm Al-Fadl, the daughter of the trusted Sheikh Abi Muhammad Abdul-Wahhab (... Her birth is estimated in the year five or forty-six five hundred...)<sup>243</sup>, in addition to this, the translation of the righteous Sheikh, the updated Abu Al-Fath Muhammad bin Muhammad bin Abi Bakr Al-Abyordi (... his birth in the year six hundred or six hundred...)<sup>244</sup>, and the translation of Sheikh Al-Salih Aba Muhammad Abdullah bin Ibrahim bin Isa (he did not mention his birth and death, I said his birth at the end of the year one or the beginning of the year two hundred and fifty-five...)<sup>245</sup>. As translated by Abu Al-Fadl Nima bin Abdul Aziz bin Heba Allah Al-Asqalani (born in the year five hundred and thirty-eight years...)<sup>246</sup>.

#### *Date of death of the author of the translation*

Ibn al-Sabouni followed in most of his translations to put the death of his translator almost at the end of the talk about the translator, and he identifies some

of them in the day, month and year towards his saying in the translation of Al-Atheer Abi Al-Mahasin Al-Mashref bin Al-Mu'ayyad bin Ali Al-Hamadhani (...died on the eighth Sunday of Jumada Al-Ula in the year five Eighty five hundred...)<sup>247</sup>. Where the translation of Abu Abdullah Muhammad bin Suleiman bin Daoud Al-Harrani (...died on Friday, the third month of Rabi' Al-Akhir in the year five hundred and seventy...)<sup>248</sup>, as well as the translation of Sheikh Abu Ishaqi Ibrahim bin Omar bin Nasr bin Faris Al-Barazi (...died Monday, the eleventh of Rajab, in the year six hundred and sixty-four...)<sup>249</sup>.

Some of them are defined by the month and the year, like what he said in the translation of the virtuous writer Umm Ali Taqiyeh, daughter of Abi Al-Faraj (... she died in the early Shawwal of the year five hundred and seventy-nine...)<sup>250</sup>, and others are in the year only, as he said in the translation of the jurist Abi Muhammad Abd Al-Khaliq. Ibn Taqi Ibn Ibrahim (...died in the year six hundred twenty-three)<sup>251</sup>. Where the translation of Abu Ishaq Ibrahim bin Ali Al-Damiati (... he

<sup>242</sup> M.N, p. 193

<sup>243</sup> M.N, p. 261

<sup>244</sup> M.N, p. 284

<sup>245</sup> M.N, p. 287

<sup>246</sup> M.N, p. 331

<sup>247</sup> M.N, p. 340

<sup>248</sup> M.N, p. 7

<sup>249</sup> M.N, p. 21

<sup>250</sup> M.N, pg. 39 and see

52,55,92,133,136,139,143,152,161,168,174,181,217,219, 261,262,265,293,323,322,323,335

<sup>251</sup> m. n, p. 40

died in the year six hundred forty-eight...)<sup>252</sup>.

He replaces the mention of the date of the day in the month by mentioning expressions that take its place, and they are expressions used by historians before him, such as his saying: "Ghara, Slakh, the beginning of a month, and the beginning of what he said in the translation of the writer Abi Al-Hasan Ali bin Bakmash bin Abdullah Al-Turki (... and Abu Al-Hassan died in Damascus on the day of the month). The two are the skins of Sha'ban...)<sup>253</sup>, as well as the translation of Abi Muhammad Khalikhan bin Abd al-Wahhab bin Mahmoud bin Mufarrej (... and he died in Rabee' al-Akher's death...)<sup>254</sup>. Also the translation of the jurist Abu al-Namaa Ziada bin Imran bin Ziada al-Maqri (...he died at the beginning of Sha'ban in the year six hundred and twenty-nine in Cairo...)<sup>255</sup>, (... he died on Sunday at the beginning of Ramadan in the year six hundred and twenty nine...)<sup>256</sup>, (...and he died in Salakh Rajab in the year six hundred and thirteenth year in Egypt...)<sup>257</sup>.

In most cases, his death is recorded on a day of the week, as he said in the

<sup>252</sup> M.N, p. 45

<sup>253</sup> MN, p. 59

<sup>254</sup> M.N., p. 131

<sup>255</sup> M.N, p. 190

<sup>256</sup> M.N, p. 265

<sup>257</sup> M.N, p. 348

translation of Abu Saeed Abdul Rahman bin Ibrahim, known as Ibn Al-Jarmi (...he died on the night of Ashura in the year five hundred and fifty-nine and was buried on the day of Ashura...)<sup>258</sup>. At other times, the death of his translator is recorded in parts of the day, like what he said in the translation of Abu Al-Bayan Nabaa bin Abi Al-Makarim bin Hejam bin Abdullah (... He died, may God have mercy on him, on Thursday, before the sixteenth afternoon of Jumada al-Akhirah in the year six hundred and forty-three in Cairo...)<sup>259</sup>. As well as the translation of Abu Al-Fadl Ismail bin Omar bin Ibrahim (... he died on the night of Sunday the eleventh of Ramadan in the year six hundred and thirty-three and was buried on Sunday...)<sup>260</sup>, and the translation of our sheikh ascetic Zain Al-Amna Abu Al-Barakat Al-Hassan (...died It is on the morning of Friday the seventeenth of Safar...)<sup>261</sup>. Also translated by the virtuous writer Abu Al-Abbas Ahmed bin Ali (...he died in Damascus on Thursday night...and was buried on Thursday morning after the noon prayer at the foot of Qasioun...)<sup>262</sup>.

He mentions expressions of doubt in case he is not sure of the date of the translator's death for him, like what he said in the

<sup>258</sup> M.N, p. 94

<sup>259</sup> M.N, p. 70

<sup>260</sup> M.N, p. 135

<sup>261</sup> M.N, p. 219

<sup>262</sup> M.N, p. 316



translation of Sheikh Abu Al-Hajjaj Yusuf bin Abdul Rahman bin Ali Al-Qaisi (...died about the year eight or ninety-nine and five hundred in Egypt...)<sup>263</sup>. Where the translation of Abu Al-Fotouh Nasser bin Abdul Aziz bin Nasser bin Abdullah bin Yahya bin Ismail Al-Agmani (... he died in it on the fifth of Shawwal, and it was said on the fourth of Dhul-Qa'dah in the year six hundred thirty-one...)<sup>264</sup>. Also the translation of Abu al-Hasan Abd al-Rahman... We have not verified his birth or death...)<sup>265</sup>, (...he died at the end of the year five hundred and seventy-six or early seventy seven...)<sup>266</sup>.

As for the place of death, it was determined in the city or the country, as he said in the translation of the literary jurist Abu al-Qasim Abd al-Ghani al-Mudab (...he died in Egypt on the night of the seventh of Dhul-Qa'dah in the year six hundred and twenty-nine...)<sup>267</sup>. Where the translation of Sheikh Al-Salih Abdul Wahed bin Ali (...died in Al-Ray in the year five hundred and eighty-eight...)<sup>268</sup>. Then he mentions the name of the cemetery, as he said in the translation of Abu al-Hasan Ali bin Abi al-Azhar, the reciter (...and he was buried on Thursday

the ninth, on the western side, in the shrine of Imam Musa bin Jaafar (peace be upon him)...)<sup>269</sup>, and the translation of Abu al-Qasim Abd Al-Majid bin Sa'id bin Salama Al-Ansari (... and was buried tomorrow at the foot of Mokattam...)<sup>270</sup>, translated by Abu Al-Bayan Nabaa bin Saad Allah bin Rahib bin Marwan Al-Hamwi Al-Shafi'i (...died in Al-Qarafa next to the school next to the honorable Al-Turbah Al-Shafa'wi.. )<sup>271</sup>, and the translation of Abi al-Qasim bin Ahmed bin Abi Saad yen Hamwayh al-Juwayni (... He died in the shrine of al-Hussain (peace be upon him) on the tenth of Sha'ban...)<sup>272</sup>, and the translation of Abu Muhammad bin Omar bin Ali bin Hamwayh (. he was buried on Thursday the sixth in the Sufi cemetery...)<sup>273</sup>, and the translation of the jurist judge, the scholar Abu Al-Abbas Ahmed bin Al-Khalil (... and he was buried at the foot of Qasioun...)<sup>274</sup>.

The translation of Abi Abdullah Ahmed bin Ali Masoud bin Abdullah (... and was buried in Bab Harb...)<sup>275</sup>, (... and was buried in the Bab Al-Saghir cemetery...)<sup>276</sup>, (...he died by scavenging

<sup>263</sup> M.N, p. 185

<sup>264</sup> M.N, p. 213

<sup>265</sup> M.N., p. 220

<sup>266</sup> M.N, p. 342

<sup>267</sup> M.N, p. 72

<sup>268</sup> M.N., p. 81. See 123,128,311

<sup>269</sup> M.N, p. 62

<sup>270</sup> M.N, p. 63, see, 84, 131, 98, 140, 143, 190, 191, 193, 228, 229, 361, 373, 287, 303, 365, 374

<sup>271</sup> MN, p. 71, see 78

<sup>272</sup> M.N, p. 85

<sup>273</sup> M.N, p. 85

<sup>274</sup> M.N., p. 106 and see 116, 232, 233, 284

<sup>275</sup> M.N., p. 131, see 281

<sup>276</sup> M.N, p. 297

on the fifth The twenty-first of Ramadan in the year six hundred and sixty-eight, and he was buried on that day in it <sup>277</sup>, (... and he was buried the next day with giraffe...) <sup>278</sup>, (... and he was buried on Monday the nineteenth in Bab al-Faradis cemetery...) <sup>279</sup>.

He defines for us the manner of death and its causes, according to his translation of Abu Al-Barakat Muhammad bin Ali bin Abdul-Wahhab Al-Iskandari (...he died on the night of Monday, the twenty-ninth of Jumada Al-Akhirah, of the year six hundred thirty-eight, as a martyr, some wall fell on him and killed him...) <sup>280</sup>. Then he mentions the mosque or the place where the prayer was performed on the translator, as he said in the translation of Abu Al-Barakat Muhammad bin Ali bin Khalif bin Abdul Qawi (... and prayed for him on Monday after the noon prayer outside the sea gate, and was buried on the island...) <sup>281</sup>, and the translation Abi al-Hasan Ali bin Mukhtar bin Nasr bin Taghan (... He was prayed for him on Monday after the noon prayer, in the ancient mosque, and he was buried at the foot of Muqattam...) <sup>282</sup>, translated by Abu Al-Ghayath Faraj bin Abdullah al-Habashi

<sup>277</sup> M.N, p. 332

<sup>278</sup> M.N, p. 354

<sup>279</sup> M.N, p. 362

<sup>280</sup> M.N, p. 121

<sup>281</sup> M.N, p. 121

<sup>282</sup> M.N, p. 252

(... He died the night Tuesday the fourth of Shawwal in the year six hundred and fifty-two, and he was prayed over it on Tuesday after the noon prayer in the mosque of Damascus...) <sup>283</sup>.

### *His method in mentioning the scientific bios of his translator*

It is noticeable when reading the book “The Complete Ikmal Al-Akmal” by Ibn Al-Sabouni and the methodology that I follow in documenting the information about the translator for him in the previous information we have provided, whether it was through the organization that Ibn Al-Sabouni followed. A well-known position in the state or elsewhere, as he said in the translation of Taqiah Bint Ibrahim Bin Sufyan Bin Ibrahim (...She is from the House of Knowledge and Narration...) <sup>284</sup>, (...He is from the House of Hadith and Jurisprudence...) <sup>285</sup>, (...his house is famous in Alexandria for leadership and progress...) <sup>286</sup>, (...and he is from a house famous for justice and progress...) <sup>287</sup>, (...and he is from a famous house...) <sup>288</sup>, (...their house is famous for its knowledge and righteousness...) <sup>289</sup>, (...from a house that is famous for its leadership and

<sup>283</sup> M.N, p. 272

<sup>284</sup> M.N, p. 50

<sup>285</sup> M.N., p. 81

<sup>286</sup> M.N, p. 121

<sup>287</sup> M.N, p. 138

<sup>288</sup> M.N, p. 140

<sup>289</sup> M.N, p. 161

progress, and who has merit and knowledge of genealogy and dates...)<sup>290</sup>, (...from a house of majesty and narration.. .)<sup>291</sup>, (...and their house is famous for leadership and narration...)<sup>292</sup>, (...a house famous for justice and leadership...)<sup>293</sup>, (...from a famous house...)<sup>294</sup>, (...He is from a house famous for leadership and progress...)<sup>295</sup>, (...from a house of leadership and progress...)<sup>296</sup>, (...from a house of leadership and majesty, trust and justice...)<sup>297</sup>, (...from a house famous for its courage, progress, virtue, useful classifications, and numerous virtues ...)<sup>298</sup>, (...from a house famous for justice, known for leadership...)<sup>299</sup>, (...from a house of leadership and knowledge...)<sup>300</sup>.

## CONCLUSION

The most important results that were reached through this study were:

The activity of the scientific movement in the era of Ibn al-Sabouni had a remarkable activity, in which he built a large number of schools and the role of the Noble Qur'an and the Noble Hadith, which led to

the emergence of a large number of scholars, among whom was our historian Ibn al-Sabouni, who was brought up in a religious family, and he sought knowledge since his childhood. In his pursuit of knowledge, he combined the science of hadith, history and jurisprudence until he became a scholar, an imam, a mark of a hafiz and a seeker of knowledge. From his sheikhs and disciples, and everyone who knew him or met him, thus his book (The Complete Accomplishment of Completion) was one of the most important sources for the science of men and those who chronicled this period. From multiple sources, whether they were oral through his speakers, vacations, or his meeting with scholars, sometimes, or from written sources, some of them were mentioned. Those were the most important scientific results that the current study reached.

<sup>290</sup> M.N, p. 181

<sup>291</sup> M.N, p. 196

<sup>292</sup> M.N, p. 197

<sup>293</sup> M.N, p. 224

<sup>294</sup> M.N, p. 250

<sup>295</sup> M.N, p. 262

<sup>296</sup> M.N, p. 262

<sup>297</sup> M.N, p. 265

<sup>298</sup> M.N, p. 292

<sup>299</sup> M.N, p. 304

<sup>300</sup> M.N, p. 327

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