



# Social life through the book *Al-Rawd Al-Maatar* in the news of the countries of Al-Humairi

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Muhammad ibn Abd al-Moneim al-Sinhaji al-Humairi, nicknamed Abu Abd Allah ibn Abd al-Mun'im al-Saba` (1)

## Origin and lineage

Al-Himyari: With the breaking of h, the mim was silent, and the ya was opened from under it, and at the end of it was Ra (2) which is Himyar bin Saba bin Ashjab. Bin Yarub Bin Qahtan (3) Himyar: It is a Yemeni tribe known since the days of the Sabaeans, and it had a great influence in the late days of the state of Sheba, then a state was formed for it in the center of Yemen with its capital in Dhofar, and that was before Christianity. It continued until the advent of Islam. The Himyarites (although there were many of them many centuries before the appearance of donkeys, and they still live in Yemen, a tribe called by this name until now, as the Arabs gave a name to some people) (4)

## Attributes and morals

Al-Himyari was a man of good looks, of a good tone, of a sound chest, of complete manliness, of a pious slave of closeness, of children in his last state, of an honest tongue, of a great read, and of more than twenty-seven years of age. Al-Gawhari and others: A verse recitation and an example quoted from Sibawayh's book (5) narrated by silver. The two interlocutors tested him in this more than once, as he participated in the fundamentals, diligently took rational sciences in the Sunnah, and always expressed and balanced his sayings. (6)

## Knowledge request

Granada (7) came with the delegation of his countrymen when the mandate of the kings from Bani Nasr came to him (8) when they reached the pledge of allegiance (9)

## His knowledge and knowledge

The perfumed garden in the news of the country of Sheikh Umrah Abi Abdullah Muhammad bin Muhammad bin Abdullah bin Abdul Moneim Al-Hamiri, who died in the year 727 AH. He intended to mention the famous places and the places to which the story is attached, or in mentioning them

## I. INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon the best of his creation and the best of his creation, the Noble Messenger of God Muhammad bin Abdullah, the God of pure goodness, and those whom he guided. He guided them from the first and the last until the Day of Resurrection in peace as long as the sky has towers and the earth has valleys. Delving into the subject of social life, especially through geography books, is not an easy task, but it is an important topic that contains important scientific material, so the title (*Social Life through the Perfumed Kindergarten Book*). In the news of the countries of Al-Himyari). The research sheds light on a lot of information included in the book, which reflected the nature of social life, and we hope that this study will be a door to studying this topic as a master's thesis in the future. Divided into an introduction, three chapters, a conclusion and a list of sources and references. The first topic is entitled (*Al-Humairi and his social life*). As for the second topic, it dealt with (*social life in the cities of the Iraq region*), while the third topic was entitled (*the social life of the Euphrates Island*). On a number of primary sources that had a major role in providing the research with the necessary scientific materials, one of these sources is the book "*Al-Rawd Al-Muattar fi Akhbar Al-Dawwal*" by Al-Humairi, which is the subject of the study that carries valuable information about social life in most of the cities mentioned in the book, especially the famous ones as well as from Other sources and the one who had a great role in the research is *Kitab al-Durar*. The Latin in the eyes of the eye from the eighty-one by Ibn Hajar al-Asqalani, which was important in the first topic of the chapter, as well as from the geographical books, the book "*Mu'jam al-Buldan*" by Yaqut. Hamwi and other sources.

## Al-Humairi and his social life

### His name and surname



(18) and what supports this is what Ibn Hajar mentioned in *Al-Durar Al-Qutaynah* that the death of Ibn Abd al-Moneim was in the year 727 AH, and there is no need to reject this. Date.

#### **The scented garden book**

His name was mentioned in the two manuscripts approved in the investigation of the book under the name "Al-Rawd Al-Muattaar fi Khabar Qatar" and was mentioned by the author of *Kashf Al-Dunun* once as "Al-Rawd Al-Mu`atir". "In the news of Qatar" and again as "The perfumed garden in the news of Qatar". In mentioning the countries (19) it seems that the name found in the two manuscripts is the most likely.

#### **Author's plan**

In the introduction to his book, the author put the limits of the plan he needed to write, as he wanted to compile a geographical dictionary arranged on the letters of the dictionary to make it easier for the reader to discover the topic he wanted. It contains a story, wisdom, funny news, or strange salty meanings, and for this he avoids mentioning strange places that have nothing to do with benefit or news that improve his intention. and facts related to those countries (20) Al-Humairi made brevity the basis of his plan in *The Perfumed Rawd Book*, and Al-Humairi was faithful to this plan. He avoided mentioning a very large number of countries and mostly tried to make what he mentions famous and related to a strange and salty incident, story or meaning, but besides that he mentioned places that are not famous for them, and mentioning them has nothing to do with funny or strange news, and its definition may not exceed one or two lines. Al-Humairi tried to impose a new concept, which is the concept of "fun and lessons", and this was probably mostly outside the concept of the authors who preceded him in this aspect. (21)

#### **Al-Humairi's curriculum and resources**

##### **First: Al-Hamiri's approach in the book Al-Rawd Al-Maatar**

We have studied in the foregoing about his life and his scientific biography. As for the study of the social aspect of Al-Hamiri, it becomes clear to us that Al-Rawd Al-Maattar's book on the news of the countries is a geographical-historical dictionary describing the countries and the geographical or regional characteristics of those countries. It mentions the news and facts related to those countries. The choice was made to study its social aspects and its methodology and resources.

##### **Presentation of the historical material**

there is a benefit, or words that contain wisdom, or have good news. (10)

#### **His scientific biography**

First: His sheikhs: Muhammad bin Abd al-Moneim al-Hamiri received a variety of sciences from many sheikhs that had a clear impact on the formation of his scientific, cultural and social personality. Among his most prominent scholars are:

##### **Abu Ishaq**

Ibrahim bin Ahmed bin Issa Al-Ghafiqi Al-Ashbeli heard the interpretation of Ibn Huwayr by hearing it from Abu Hamza, and searched Sibawayh's book on the authority of Ibn Abi Al-Rabee' and read it with the seven. . (11)

##### **Qasim bin Abdullah bin Muhammad Al-Shatt Al-Ansari**

Download Ceuta from Valencia ([12]) Al-Qasim was nicknamed Al-Qasim. He said: Shatt is the name of my grandfather, and it was long, so he called it by this name. A good partnership in the Arabic language, a writer, a dispatcher, a witty, a literature, he had a sense of the arts and a look at mentalities, accuracy, he did not marry, he was pure and chaste, and in his acquaintances he was chaste. Lively, honest, generous and reverent (13) He recited in Ceuta to Abu Al-Hassan bin Abi Al-Rabei, along with a tutor, Ali Abu Bakr, Hafez Abu Yaquob Al-Muhasabi, and Al-Salih Abu Abdullah Muhammad bin Ali bin Abi Khaled Al-Abdari. . - Abdi [14]), Al-Qasim was famous for his authorship of books, including (*Anwar Al-Barq fi Tabat Masa'eel Al-Qaed wa Al-Farq*) and (*Ghaniya Al-Ra'id fi Al-Ilm*). Religious duties), (editing the answer in pay), and comprehensive indexing. (15)

##### **Muhammad bin Ali**

He is Muhammad bin Ali bin Hani Al-Lakhmi Al-Sabti from Seville. (16) He recited to Abu Ishaq Al-Ghafiqi, Abu Abdullah bin Harith and others, and a dowry and an explanation of the easement by Ibn Malik. It is the precious interpretation and the appearance of Omar Al-Ghurra in the seven hundred poets and Al-Arjoza in the obligatory prayers. In Jabal al-Fath he was hit by a catapult and killed him in Dhul-Qa'dah in the year (733 AH / 1332 AD) (17)

##### **His death**

Historical sources differed in mentioning the death of al-Humairi. It was mentioned in the book *Kashf al-Thunun* that his death was in the year 900 AH, and this date is doubtful, so how about his death on this date. From his geographical sources, and there is a book entitled (*The Generation of Flowers from the Perfumed Garden*) which indicates that it is a summary from the Book of Al-Rawd attributed to al-Maqrizi who died in 845. Ah. The eighth century



book. (28) And listening is one of the parts of the chain of narrators, as it had a clear presence in the narrations of Al-Humairi, and an example of this is what he transmitted in this series in his book Al-Rawd al-Ma'atir said: "In Babylon in Iraq, Babylon was one of its greatness and greed. The Almighty said: (And what was revealed to the two angels in Babylon) (Al-Baqarah: 102). It is narrated on the authority of Mujahid, the author of the interpretation (29)

b- Watching: It is a large number of news, provided that the number of narrators is not less than four, and their complicity is indicated by lying. (30)

Among Al-Humairi's notes, he mentioned the city of Lugau: a city in the country of the Romans on the great mainland. The Sicilian tyrant transferred to it the Muslims who remained from Sicily, where they had soldiers and weapons for his enemies, until he benefited seriously from them, so we moved them to this city as a hedge against them for his need for them. And they succeeded and their position was prolonged until they differed and destroyed their word. And their matter separated in this modern era until the owner of Sicily expelled them now (The era of the author] (31)

Among his observations, he mentioned the city of Ceuta, a large city on the Roman Gulf known as the alley, which is the Levantine Sea, which ends with the city of Tyre in the Levant. On the western side, if its people want to cut it, they cut it. It has two doors, one of which is modern. On the side of the sea are many gates, and at the end of the city in the east is a large mountain in which there are many poets called Jabal al-Mina, and Abd al-Malik bin Abi Amer (32) He ordered the construction of a city on this mountain for the residents of Septa to move to, so he built its wall and died, and the mausoleum was not completed for him. To complete his work on this capacity were it not for a lot of spending. (33)

## II. REFER TO THE SOURCES

It is indicated in Al-Himyari's approach that he does not insist on the name of the book or the source that was quoted from him except from a rare few, and in many cases it begins with the word "They said, they said, he said, and the example of that is the rock. And it is clear to him that he often cites from Surah. - The Book of Nuzha al-Mushtaq by al-Idrisi and a glossary of what al-Bakri used to interpret to the extent that many of the materials do not go beyond what al-Idrisi or al-Bakri said, for example: His saying: The author of Nuzha al-Bakri. - Mushtaq said: They are the people of Andalusia In the owners of the inscription, when they claimed

The chain of narrators: It is the reference to the hadith on the one who said it. (22) Where blogging continued in its early stages with a personal nature for the purpose of using it for blogging, spontaneity, scientific curiosity, religious or social benefit with regard to public motives, and the blogging process began by quoting from lips, and from other records (such as documents and books) very early, some of which are hopeful for the honorable prophetic era. However, it did not expand and became clear only in the Umayyad period, and it took several directions. Some of them are purely for the Prophet's biography, some for the history of Yemen, some for genealogy, and others for the news of the conquests ... etc., as this stage was adopted until the beginning of the second century AH, and the interest in codification was directed specifically and in the light of religious and religious - political protection - the need is limited to the areas of biography The Messenger (23) as he studied the Maghazi of the Messenger (may God bless him and grant him peace). In AD, it seems that Edina is part of the study of hadith, and despite the modernists' continued interest in Maghazi, some of them considered the study of the life of the Messenger (peace and blessings of God be upon him) in a way that goes beyond abbreviation to aspects from the legislation. The doctrine in which scholars looked at the authors of al-Maghazi supports this saying, and this explains the importance of the chain of narrators in assessing the values of al-Maghazi. Investigate all accounts and form a solid foundation for historical study. (24)

We find this methodology that Al-Humairi followed in his book Al-Rawd Al-Muattar in abundance, and an example of it is the Battle of Al-Ta'if when he went to Al-Thaqeef when the Messenger of God, may God bless him and grant him peace, finished Hunayn. So they slammed the gates of their city in their faces and then made crafts to fight. Kaab bin Malik:

We removed every doubt and goodness from Tihama, and then we gathered the swords  
If she had said, she would have said that they trample or steal. (25)

Among his examples in the Battle of Muthah in the eighth year of migration is that the Messenger of God (may God bless him and grant him peace) sent the army to Muthah in Jumada al-Awwal in the eighth year and employed Zaid bin Haritha on them. (26) And he said: If Zaid is injured: Jaafar bin Abi Talib is against the people, and if Jafar is injured: then Abdullah bin Rawahah is against the people.

A- Hearing: hearing the Sheikh's pronunciation dictated by his memorization or updating of his



God, may God bless him and grant him peace, when he came to Medina. (41)

### Criticism

It is necessary for the historian to have the ability to criticize, he is not allowed to accept every statement or believe every document or source without study, stories and extrapolation. He tells him that it is a real fact and not that he studies or writes history (42) Al-Humairi did not criticize the narrations he mentioned, except in important matters, as he notes his weakness in his ability to criticize in general. In the novel, the Christians of Rome revere Sunday because they claim that Christ (may God bless him and grant him peace) rose in the grave on Sunday night and ascended to heaven on Sunday night after meeting with the disciples and they break their fast on Sunday. From every Friday: Saturday and Sunday, and they do not feed the whole day or the whole night, and whoever was among the Muslims is taken for breakfast out of shyness from them while they lose their minds. And during the days of the seven sacrifices, even if he was absent from them all, he did not object to that, nor was slander and insults absent, and it does not include the Qur'an of the Christians, which is the Qur'an. The book of their jurisprudence and the treasure of their work. The necessity of limiting them to it is an old matter that does not happen in the past, and their Sunnah is not taken from a revelation or a narration from a prophet, but rather from their kings and their belief beyond. In God, who desires other than Him, and there is none but Him (43) Here, al-Himyari tries to refute the narration by saying: Otherwise, he would renounce Christianity, absolve himself from the world, and place the Jewish menstruation on the altar. Camel and eating on Monday is the entrance to fasting. Otherwise, God accepted the work of Isaac Softa the Jew (44)

### Second / Al-Himyari Resources

#### Al-Bukhari (died: 256 AH)

He is Muhammad bin Ismail bin Ibrahim bin Al-Mughirah bin Bazzaba Al-Jaafi, and Abu Abdullah Al-Bukhari Al-Hafiz. As for the hadith people of his time and his followers in his time, al-Bukhari was born on the thirteenth night of Shawwal in the ninety-fourth year, and his father died when he was young and grew up in his mother's lap. God inspired him to memorize hadith and read famous books, and when he was sixteen years old, he performed the obligatory Hajj at the age of eighteen, so he settled in Mecca seeking hadith, then traveled after that to the rest of the sheikhs. From the hadith in the

that the owners of the inscription are the martyrs of the city of Lutha (35) and his saying: Al-Bakri: The female collector is two. In the case, Ayyub hit the ground with his foot, so I pushed two eyes, so he washed one of them and drank from the other. (36)

### Brief

Al-Himyari tried to make brevity the basis for mentioning the narrations, so that in many cases we find him referring to the hadith or referring to it by following the geographical sources from which it was transmitted with its tendency to be very short in the chain from sending. Al-Humairi was trying to reduce control as much as possible for the sake of brevity, for example: He said in the city of Khanaqin: It is a mountainous city that operates near Shahrzur. Curses for saying Asha:

He has redeemed for you what his Lord saved from death by the sword until he died while he was on fire (37)

### Citation

What is noticed in Al-Hamiri's approach is that he often tries to cite the narration or news he mentions, and his martyrdom is often through the noble Qur'anic verses or the honorable hadiths of the Prophet:

1. The frequent citation of honorable verses in the places of interpretation and the reasons for their revelation, and one of the places in which he cites the noble Qur'anic verses is his saying that Pharaoh was in the Antioch of the Pharaohs, so God Almighty sent him to him. From them were messengers, and among them was the verse revealed [And they set an example for them the inhabitants of the city. (38) Sadiq, Sodok and Thalith Shalom, and it is said: They are among the messengers, and they were not from the prophets, and a man named Habib bin Marei came running and making silk, and said: to them (39) (And from the farthest corners of the city a man came running and said, "O my people, follow the messengers." . (40) And he worked on that in many places.

2. In the noble hadith, when he spoke about the conquests of the Messenger of God, may God's prayers and peace be upon him, and the conquests of Tabuk: The Prophet Muhammad, may God's prayers and peace be upon him, said: None of you goes out this night unless he has a companion with him. As for the one who went to his need, he was cut off according to his doctrine. As for him who went in search of his camel, he was carried away by the wind until it was thrown into Mount Tai. He informed the Messenger of God, may God's prayers and peace be upon him, and he said to them, and he said to them: That one of you should go out except with his companion. I gave it to the Messenger of





(History in the News of Nations from Arabs and Arabs). Other than the Arabs), the book (Al-Tanbah and Al-Ashraf), the book (Qazat Al-Mulk and the Secret of the Worlds) [53]) and other books. Among what Al-Humairi quoted from Al-Masoudi from the book (The Meadows of Gold and Minerals in the Heart) is what concerns the city of Hanfu, a great city in China on a river larger than the Tigris, or so that flows into the China Sea. And from what he said on the authority of Al-Masoudi from the book (Al-Tanba and Al-Ashraf) in the country of the Roman inscription, which is Al-Kharmi between Amoriyah and Nicaea in the country of the Romans: (56)

**Abu al-Faraj al-Isfahani (died: 356 AH / 966 AD)**

He is Ali Bin Al Hussein Bin Muhammad Bin Ahmed Bin Al Haitham Bin Abdul Rahman Bin Marwan Bin Abdullah Bin Marwan Bin Muhammad Bin Marwan Bin Al Hakam, and his uncle Al Hassan Bin Muhammad was one of the greatest writers in Samarra who realized their days. Al-Mutawakkil and his uncle Abdul Aziz bin Ahmed bin Al-Haytham were among the greatest book of the days of Al-Mutawakkil (57) and he narrated on the authority of Matin and after him, and he was an author, and genealogy. A prominent poet who wrote many books. (58)

**Abu Al-Ala Al-Ma'arri (died: 449 AH / 1057 AD)**

Ibn Dawood Ibn al-Mutahhar Ibn Ziyad Ibn Rabi'ah (59) is Ahmed Ibn Abdullah Ibn Suleiman. He had good poetry, good speech, eloquent, prolific literature, knowledgeable in the language, and memorized it. He was born on Friday in the last three days of the month of Rabi' al-Awwal in the year three hundred and sixty-three. Blind and blind in his youth, Abu Al-Ala' returned from Baghdad to the town of Maarat al-Nu'man, where he resided until his death. He was an ascetic, did not eat meat, and wore coarse clothes. He wrote a book in the Arabic language, opposed a chapter of the Qur'an, and narrated different accounts about his faith, until some accused him of atheism (60) It has many famous classifications, wise messages, it has a number of systems (necessary what is not necessary), it is large and divided into five parts or something close to it, as well as the requirements of Abu al-Ali. - Ala'a called "Al-Zoumiyat" with this name because he stuck to the rhymes of her poetry (61) in addition to other books and the article that Al-Humairi quoted from him to Abu Al-Ala:

Residents are keen to stand in front of a spokesperson for the Silent Brigade  
People were lying, only in front of the mind, and they were referring to morning and evening

countries he was able to travel to, and he wrote about more than a thousand sheikhs and narrated creatures and nations from him (45) Among his sayings on the authority of Al-Bukhari: In the Battle of Siffin and the acceptance of Imam Ali (peace be upon him) domination. (46)

**Al-Tabari (310 AH)**

Abu Jaafar bin Muhammad bin Jarir bin Yazid bin Khalid al-Tabari: It was said that Yazid bin Kathir bin Ghalib, the author of the great exegesis and the famous history, was an imam in many parts of interpretation, hadith, jurisprudence and history. In Tabaristan (47) he sought knowledge after two hundred and forty and traveled a lot and met with nobles, and heard from Muhammad ibn Abd al-Malik ibn Abi al-Shawareb, Ismail ibn Musa al-Suddi and Ishaq ibn Abi. Israel, Muhammad ibn Abi Mash'ar and others (48) Among the articles that Al-Humairi quoted on the authority of Al-Tabari, including what he said, the Caliph Omar divided Azerbaijan between Bakr bin Abdullah and Utbah bin Farqad and ordered each of them to take a path other than the path. from his mate. (49) And from what al-Humairi said on the authority of al-Tabari: Armenia was conquered during the reign of Caliph Othman bin Affan, and Salman bin Rabia al-Bahili conquered it in twenty-four years (50) And from his saying: that Khalid bin Al-Walid, when he finished falling (Alice), got up, and she lost consciousness, so they rushed from what was in her and dispersed in the blackness, so Khalid ordered her to be demolished and demolished. All that was in its space (51) and from what he said about al-Tabari: The conquest of the city of Astakher: The twenty-eighth year was in the middle of the Emirates at the hands of Othman. To rule bin Abi Al-Aas. The venerable and venerable Muslims were oppressors and tyrants, so Othman called them to pay the tribute, and they obeyed, and Othman collected what God had revealed to him, so he paid the fifth, and sent the fifth to Caliph Omar, and he divided. The rest is between people. So if they go to extremes, they see what they hate. (52) Al-Himyari transmitted many other things from al-Tabari.

**Al-Masudi (died: 346 AH / 957 AD)**

Ali Bin Al Hassan Bin Ali Abu Al Hassan Al Masoudi, historians are descendants of Abdullah Bin Masoud. Sheikh Shams Al-Din said: His preparation was in Al-Baghdadi, and he lived in Egypt for a while, and it was news and a sign for the owner of oddities and anecdotes. He died in the year three hundred and forty-six. And the book (Treasures of Science and What Was in the Past Ages), the book (The Message and Remembrance of What Happened in Past Ages), and the book



4. The Facilitated Arabic Encyclopedia, Dar Al-Nahda Lebanese Printing and Publishing (Beirut, D\_T), p. 742.
5. Sibawayh: Bishr bin Saeed, and it is said Amr bin Othman, nicknamed Abu Bishr, the freed slave of Al-Harith bin Kaab. See: Al-Maqdisi, Muhammad bin Zahir (T.: 448 AH / 1056 AD), Knowing the Titles, Investigation: Adnan Hammoud, Library of Religious Culture, (d. AD, 1422 AH), p. 170.
6. Al-Humairi, Muhammad bin Abdel-Moneim, (T.: 727 AH / 1326 AD), Al-Rawd Al-Muattar fi Akhbar Al-Bilad, investigation: Ihsan Abbas, Library of Lebanon, (Beirut., 1975 AD), p. 3; Ibn al-Khatib Lisan al-Din (T.: 776 AH / 1374 AD), Granada News Brief, investigation: Muhammad Abdullah Kinan, Al-Khanji Library, (Cairo 1395 AH / 1975 AD). , Vol. 3, p. 134.
7. With the opening of the first and the second sukoon, then Nun, and after the neglected thousand ta'a, and the meaning of Granada Zamana in the language of the Andalusian Persians, the country was named because of his goodness in that. Cordoba thirty-three leagues. See: Yaqout al-Hamawi, Shihab al-Din Abi Abdullah al-Roumi al-Baghdadi (T.: 626 AH / 1228 AD), Mujam al-Buldan, Dar Sader, (Beirut, 1397 AH / 1977 AD), vol. 4, p. 195.
8. Banu Nasr: or Banu Nasr or Banu al-Ahmar, the family that ruled Granada in the late Islamic era in Andalusia until the fall of Granada during the reign of the last king of Banu al-Ahmar Abu Abdullah Muhammad in 1492 AD. It is the last Arab Islamic dynasty to rule Andalusia, and it was in Granada between (1232 AH / 1492 AD). See: Ibn al-Khatib, Precaution in Granada News, Volume Two, p. 92.
9. Ibn Al-Khatib, Precaution in Granada News, Vol. 3, p. 135.
10. Haj Khalifa, Mustafa bin Abdullah, Uncovering Doubts in the Names of Books and Arts, Edited by: Muhammad Sharaf al-Din, Agency for Clear Knowledge, Bahja Press, (d. 1360 AH / 1941 AD). , Vol. 1, p. 920.
11. Ibn Hajar Al-Asqalani, Pearls of the Eight Hundred Notables, Vol. 1, p. 13.
12. Valencia: The Seine is neglected, broken, and a light sweat. Koura and a famous city in Andalusia linked to the possession of Koura Tadmir. It is east of the city of Tadeem and east of Cordoba. It is a marine wilderness with trees and rivers. It is known as Dirt City. Who were the kings of the West before Abd al-Mu'min in

An example of the one who collected the Zanj in Basra and the Qarmatians of Al-Ahsa (62)

**Al-Bakri (died: 487 AH / 1094 AD)**

He is Abdullah bin Abdul Aziz (63) the son of Abu Musab Al-Andalusi, Abu Ubaidah Al-Bakri, a well-versed linguist, and the master of the Koura coast at night, and he did not wake up from alcohol. ) (64) It was transmitted on the authority of al-Bakri as saying, and al-Bakri said: I hope from the land of Tiberias, including Imam Muhammad ibn Jarir al-Tabari (65) and those who transmitted it. From Isfahan, Isfahan was called because he spoke it in the Persian language: the country and the weakness of the Persians, which means the country of the knights. (66)

**Al-Idrisi (died: 560 AH / 1164 AD)**

Muhammad bin Muhammad bin Abdullah bin Idris bin Yahya bin Ali Al-Sharif Al-Idrisi, author of the book Nuzha Al-Mushtaq fi piercing the horizons (67) and copied from him from the book Nuzha Al-Mushtaq. In the city of Ulil: It is an island in the first region of the land of Sudan, with other navigation, from which salt is transported to all the countries of Sudan, and from this island to the city of Sola there are sixteen stages. ) (68)Whoever quoted it from the authority of Nuzha Al-Mushtaq said about the city of Ghana: It is two cities on the banks of the fresh sea, and it is the largest, moral, and middle of Sudan. It is a store, and it refers to the easy access to it from all the countries surrounding it from the rest of the countries of the Far Maghreb and its people and its king from the descendants of Saleh bin Abdullah bin Al Hassan bin Ali bin Abi Talib (peace be upon them), and he preaches about himself, but he is in obedience to the Abbasid Caliph (69)

1. Ibn Hajar, Abu al-Fadl Ahmed bin Ali bin Muhammad al-Asqalani (T.: 852 AH / 1448 AD), Hidden Pearls in the Eighth Century Notables, investigated by: Muhammad Abd al-Ma'awi. Ma'rif Khan, Second Edition, The Ottoman Encyclopedia, (Hyderabad, India, 1392). h / 1972 AD) vol. 5, p. 282.
2. Ibn Al-Atheer, Izz Al-Din Al-Jazari, (T.: 630 AH / 1232 AD), Al-Labbab fi Tahdheeb Al-Ansab, achieved by: Ihsan Abbas, Al-Muthanna Library. Baghdad d. , d), c 1, p. 393; Al-Qummi, Abbas, Al-Kanna and Al-Alam, Al-Sadr Library, (Tehran, D-T), Vol. 2, p. 198.
3. Ibn Abd Rabbo, Ahmed bin Muhammad Al-Andalusi, (T.: 328 AH / 939 AD), The Unique Contract, Abd al-Majid al-Narjis, Dar al-Kutub al-Ilmiyya, (Beirut, 1404 AH. / 1983 AD) vol. 3, p. 320.



25. Ibn Hisham, *Abi Muhammad bin Abd al-Malik*, (T.: 218 AH / 833 AD), Biography of the Prophet, second edition, Maarif Foundation, (Beirut, 1428 AH / 2007 AD), p. . . 641; Al-Humairi, *Al-Rawd Al-Muattar*, p. 379.
26. Zaid bin Haritha bin Sharhabeel bin Kaab bin Abdul Aziz bin Amr Al-Qays, the freed slave of the Messenger of God (may God bless him and grant him peace). Omar Youssef (d.: 463 AH / 1070 AD), *Integration in the Science of the Companions*, achieved by: Khalil Mamoun Shiha, Edition 1, Dar al-Maarifa, (Beirut, 1427 AH / 2006 AD), p. 285.
27. Ibn Hisham, *Biography of the Prophet*, p. 583; Al-Humairi, *Al-Rawd Al-Muattar*, p. 565.
28. The barber, the rules of hadith, p. 203.
29. Al-Humairi, *Al-Rawd Al-Attar*, p. 73.
30. Ibn Hajar Al-Asqalani, *Clarifying the Culture Nuzha of Elite Thought in the Era of the People of Athar*, Edited by: Abdullah Bin Dhaif Allah, First Edition, Safir Riyadh Press, (Riyadh, 1422 AH), p. . 37.
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