

The Historical Method of Al-Kazrouni: An Analytical Study of Mukhtasar al-Tarikh

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Abstract

This study seeks to analyze the historical methodology of the historian Ibn al-Kazrouni as presented in his work Mukhtasar al-Tarikh, emphasizing his approach to documenting historical events during the late second Abbasid period and assessing the impact of the prevailing political, social, and cultural contexts on his methodology. This study is significant due to the lack of research on Ibn al-Kazrouni and his methods, making it an important addition to historical literature. Using primary sources and earlier academic editions—especially the one by Dr. Mustafa Jawad—the study employs the analytical historical technique. The unique characteristics of al-Kazrouni's historical narrative, the accuracy of his documentation, his selectiveness in selecting events, and the influence of his cultural and theological background on the development of his historical material are all highlighted in the study's conclusion.

Keywords: Iben al-A Kazroni, Historical approach, Political life, Social life.

Introduction:

Ibn al-Kazrouni is regarded as one of the most famous historians who enhanced the Islamic intellectual tradition's historical research methods by fusing careful verification with insightful analysis, making him a singular historical writing role model. In order to highlight his works' scholarly significance and their influence on historical views, it is necessary to revisit them in the context of contemporary scientific research standards. This leads to an investigation of his research methods. Given the changes taking place in the area of historical studies, it is more essential than ever to study the methods of early historians in order to learn how they approached criticism and investigation and find out how much they related or differed from modern procedures. In light of this, the purpose of this study is to evaluate Ibn al-Kazrouni's historical approach, identify the fundamentals on which his academic writing was based, and investigate the strategies he used to portray and understand events using a critical comparative reading.

Previous Studies:

Ibn al-Kazrouni has very little research. The most important work in this area is Dr. Mustafa Jawad's critical edition of Mukhtasar al-Tarikh (Baghdad, 1970), which offers critical commentary on the text together with a brief analysis of the author's life, works, and methods. Ibn al-Kazrouni has been mentioned in passing in a few general works of Abbasid history, but no separate research has been done specifically on him. The significance of this study therefore rests in its earnest effort to close this gap by offering a thorough evaluation of the author's methods in light of the revised text and by contrasting it with more recent sources.

His lineage, birth, upbringing, and social composition:

Ibn al-Kazrouni, Dahir al-Din Abu al-Hasan Ali bin Muhammad bin Mahmoud bin Abi al-Izz bin Ahmed bin Ishaq bin Ibrahim al-Baghdadi, was named after Kazrun, a city in Persia between Bahrain and Shiraz, and it was stated that it is Damietta to the (Al-Maqdisi, 1962, p. 433; Ibn Hajar al-Asqalani, n.d., p. 119; Al-Subqi, 1964, p. 242; Ibn Taghri Bardi, 1984, p. 2071). He grew up with his

father's knowledge and mysticism, and he is a writer and historian marked by credibility in the eyes of many, and he has knowledge and knowledge of other sciences such as language and its literature, and he has a characteristic and privacy in writing history and poetry (Ibn Qadi Shahba, 1980, p. 2102). He lived through two competing states: the Abbasid at its end, living in its shadows and seizing authority, and the Mongol occupier of the first's land and the judge of its influence and prestige, challenging its existence, and its current occupant at its start¹.

Ibn Al-Kazerouni was born in the year 611 AH / 1214 AD, however he did not specify where he was born. Other than what was described, Kazeroun is the largest of Jund Nishapur's cities, with more palaces, lush soil, and pure air, and it was a fortified city with many fruits. He was called Jalal al-Din, and he laboured with knowledge, wrote calligraphy, and studied mysticism, just like his father, Zahir al-Din (Ibn Hajar Al-Asqalani, n.d., p. 119).

Ibn Al-Kazerouni was a traveller, who travelled extensively while adhering to his Shafi'i faith, until some of the Shafi'i notables and jurists mentioned him, and perhaps this legislative and jurisprudential mention came with the dominance of the Shafi'i school of thought in the late Abbasid state and its final days before its downfall in the contemporaneity of Ibn Al-Kazerouni, as His grandpa was a Sufi, and Sufism was more derived from the Shafi'is, especially after his grandfather's arrival in Baghdad from Kazroun, his family's home (Ibn Hajar Al-Asqalani., Part 2, p. 279).

On the other hand, through his study of his extensive reading, expertise, and knowledge of other nations in their systems, state formation, and politics in earlier states such as the Greeks, Romans, Copts, Magi, and others (Ibn Hajar Al-Asqalani, n.d., p. 279), and the sources and studies mentioned to him sheikhs he heard from and received the sciences from, so he heard the hadith from Prince Abū Muḥammad al-Ḥasan ibn 'Alī ibn al-Murtaḍā – A historical figure known for his role in scholarly and political activities, and from my father 'Abdullāh Muḥammad ibn Sa'īd al-Wāsiṭī – A scholar and notable figure from Wāsiṭ., and he mentioned that one of his teachers Ibn al-Dubaithī, Jamāl al-Dīn Abū 'Abdullāh Muḥammad ibn Sa'īd al-Wāsiṭī – A historian and biographer from Wāsiṭ. (Ibn Al-Jazari, 1971, p. 145). Amīr Abī Muḥammad al-Ḥasan ibn 'Alī ibn al-Murtaḍā al-'Alawī al-Ḥanafī – An emir of noble lineage affiliated with the Ḥanafī school - informed him of this, and Abī al-Ḥasan Muḥammad ibn 'Abd al-Raḥmān ibn Shaykh Abī al-Faraj – A scholar and notable figure. - 'Abd al-Raḥmān ibn 'Alī ibn Ṭālib 'Abd al-Qādir ibn Abī Bakr ibn Yūsuf al-Baghdādī al-Yūsufī – A historical figure from Baghdad known for his scholarly work, who died in the year 640 AH / 1242 AD (Al-Dhahabi, 1985, p. 119).

Since the year 649 AH / 1251 AD during the era of the last Abbasid caliphs in Baghdad, Ibn Al-Kazrouni Dahir Al-Din served in the Court of the Abbasid Caliphate in Baghdad, particularly in the Dīwān al-Abniyah (Office of Buildings). And he told me, "You have seen a miracle, and you should see it," so I got up with him and he showed me a split-open rock (Al-Mandhari, 1985, p. 302; Ibn al-Futi, 1932, p. 497). As previously stated, Ibn Al-Kazerouni was a poet, historian, and mathematician (Ibn al-Futi, 1932, p. 258). He worked in mathematics and wrote a book about exams, namely star exams (Ibn Hajar Al-Asqalani, n.d., p. 119). He wrote about history, law, hadith, and agriculture, and he referred to the imam as the literary historian (Haji Khalifa, 1941, p. 1626). As previously said, Ibn

¹ The Mongols: A tribe in the midst of a group of numerous tribes, all of which were called the Mongols when one of the sons of this tribe appeared, Genghis Khan (558-624 AH / 1162-1226 AD): His name was (Temujin) and he was able, with his cunning and intelligence, to unite all the people of the region of East Asia And the north of China was under his banner, so they chose him as their emperor in the year (603 AH / 1206 AD), and he called himself Genghis Khan, meaning (the greatest of rulers or the emperor of mankind), and he made the city of Fara Corm a present for his kingdom, and began to expand south at the expense of China and west at the expense of the Arab Islamic state, and he imposed his influence The whole community and that this group of tribes are all Turkic and live in the country of Mongolia in central southern Siberia, northern Tibet, western Manchuria and eastern Turkestan, and the Mongols practiced grazing and hunting.. See: Ibn Katheer,(1975 CE) Vol 13. pg 117-121, and Al-Sayad, (1960 AD), p. 10; Al-Jumaili 2015 AD, p. 143; Al-Samarrai (1988 AD), p. 352.

Al-Kazrouni was known for his justice, and according to his biography, this justice maintained for him throughout his life (Ibn al-Sa'i, 1934, p. 93). He has magnificent poetry and literature, as well as other arts, publications, and works (Ibn Taghri Bardi, 1984, p. 207).

His handwriting was excellent, owing to the necessity of composition, which Ibn Al-Kazrouni followed, "thus he mentioned his calligraphy exams (Ibn Hajar Al-Asqalani, n.d., p. 119). " He was a scholar and a worker, and he was known as Baghdad's sign and its imam, the recite (Ibn Al-Futi, 1932, p. 258). During the Mongol invasion and occupation of Baghdad in 656 AH / 1258 AD, Ibn Al-Kazrouni lived in Baghdad. He suffered the most severe tragedies and witnessed with his own eyes the calamities and disasters that befell Iraq, and he documented all of these happenings in numerous historical volumes, some of which may have been lost to us. Ghazan bin Arghun bin Abaqa bin Hulagu bin Timur bin Genghis Khan, and this was known as the Ilkhanid state, and he was in Baghdad and lived there for forty-one years, and the sources did not agree on where he was buried, just as they did not agree on where he was born (Al-Azzawi, 1962, p. 34) In the year 697 AH / 1297 CE, Ibn Al-Kazrouni died in Baghdad (Ibn al-Futi, 1932, p. 497; Ibn Hajar Al-Asqalani, n.d., p. 119). He died when he was past the age of eighty (Al-Azzawi, 1425 AH, p. 68).

Many works of Ibn Al-Kazrouni were referenced in the sources, even if we were unable to get and access them. It appears that Mustafa Hawad investigated and commented on his brief book, which we relied on in this systematic study of him, and it was printed by the General Establishment for Press and Printing at the Government Press in Baghdad in the year 1390 AH / 1970 AD, and the sources indicated that he wrote many books on various sciences, including the bright light in jurisprudence. The first benefit in this systematic study of Ibn al-Kazrouni *Mukhtasar al-Tarikh* from the beginning of time to the end of the state of Ibn al-Abbas, and he initiated it with the biography of the Messenger, may God bless him and grant him peace, and he has a book appendix on the history of urbanisation in the Abbasid state from its beginning to the Days of Al-Mustajid Billah (Al-Azzawi, 1957, p. 128).

Ibn Al- Kazrouni's political and social life:

Ibn Al-Kazrouni was a nomad, travelling, adhering to his Shafi'i faith and was mentioned among the notables of the Shafi'i political and jurisprudence, and perhaps this mention came with the dominance of the Shafi'i school of thought in the later Abbasid state, where his grandfather, as we mentioned, was a Sufi, and Sufism was more associated first with the Shafi'is when this family came to Baghdad from Kazroun (Ibn al-Futi, 1932, p. 258) Ibn Al-Kazrouni witnessed enormous events and developments of considerable difficulty and significance that surrounded the establishment and administration of the state. Kazrouni was a resident of Baghdad during the Mongol invasion and occupation of the city in 656 AH / 1258 AD. He suffered the most terrible tragedies and witnessed the calamities and disasters that befell Iraq, and he documented all of these happenings in several of his own historical works. The Abbasid Caliph Al-Mu'tasim Billah (r. 833–842) made it more harmonious and effective to build prestige and a political position in his person, as well as a literary orientation in his knowledge, particularly in the *Dīwān al-Abniyah* (Office of Buildings), which was one of the most important offices in the administration of the state at the time and was described as politically just, as well as more in harmony with the groups of Baghdadi society contemporary to his mandate (Ibn Hajar Al-Asqalani, n.d., p. 119).

That is why he has "a finger in the administration and his relationship with the state, and he benefits from the precision of his transfer of his knowledge into its operations (Ibn al-Futi, 1932, p. 258)." In his discussion about the biography of the Abbasid caliph, the last of the Abbasid caliphs, in Baghdad, he mentioned in his summary that he worked in this office (Al-Azzawi, 1957, pp. 128–129). It appears that Ibn Al-Kazrouni Dahir Al-Din had a similar and similar political culture, as well as a wide comparison in his knowledge and readings, as he noted in his study of his reading and information about other nations' systems and policies, such as the Greeks, Romans, Copts, and Magi (Ibn al-Kazrouni, 1997, p. 94).

The historical approach and supporting knowledge of Ibn Al-Kazerouni:

According to Dahir al-Din ibn al- Kazerouni's approach, "he was a hypothetical chaplain, a historian, a poet...he wrote as he wanted and did not write as he wanted (Ibn al-Kazrouni, 1997, p. 67)."Then Ibn Al-Kazerouni arrived with a fresh, unprecedented style, possibly influenced by other sciences and their approaches, as well as the scientific method and alteration in writing, and breaking free from the boring followed manner. And the greatest freedom in dealing with the topics they write, and as we mentioned in his biography, he was of Persian origin and familiarity with other cultures, so he was certainly closer to understanding the many Persian expressions contained in their Arabic language in his summary, such as Al-Ruzjari, for example, that is, the daily worker, and other influential terms affected by the renewed Arab-Islamic civilizational heritage, and similar to (Al-Azzawi, 1957, p. 129), Ibn Al-Kazerouni follows the annals system in his author and summary, as well as the approach of recording his occurrences, particularly in describing the invasions and marches following the prophetic mission (Ibn al-Kazrouni, 1997, p. 27).

Perhaps the methods of historical writing of Ibn Al-Kazerouni went to many doctrines in light of the availability of historical material, especially the books of biographies, so the spirit of criticism, analysis and written organisation of history with its objectivity and annals and thus its historical encyclopaedia began. To the interesting and fertility of giving, accuracy and detail in writing, which led to the development of blogging and the renewal of historical thought with its characteristics and specificity, and indicates in its summary the methodology of writing inherited history, such as the days of the Arabs, the reality of the prophetic migration, the great events, the descent of Adam, the flood, the fire of Abraham, the death of Jacob, the exodus of Egypt, the construction of the pyramids, the construction of the pyramids (Ibn al-Kazrouni, 1997, p. 41).

Ibn Al-Kazerouni may contradict the objective context and historical consensus of the narration in other events, such as saying fifty-five without mentioning the two hundred for this historical event, and Ibn Al-Kazerouni may contradict the objective context and historical consensus of the narration in other events, such as saying fifty-five without mentioning the two hundred for this historical event (Ibn al-Kazrouni, 1997, pp. 66–67). Ibn Al-Kazerouni may favour one hadeeth over another by writing it down and stating, "The first is more right (Ibn al-Kazrouni, 1997, p. 147, 156)."Ibn Al-Kazrouni is uninterested in the historical chain of transmission, therefore he reminds him of it with fragments, amputations, and uncertainty, for example, but not exclusively, by saying: "Safina narrated."

Ibn Al-Kazerouni may have overlooked some of the names of historical persons mentioned in his account since he was not required to do so due to the usefulness, care, and purpose of his writing (Ibn al-Kazrouni, 1997, pp. 68, 80).Perhaps there are inaccuracies among Ibn Al-Kazrouni in the verified text, if they are not in the hands of the investigation's transmission, such as the mention by Muhdhab al-Dawla Abī al-Ḥasan ‘Alī ibn Naṣr al-Ṭā’ī al-‘Abbāsī – An Abbasid-era notable figure - who deposed himself from it and his emirs were martyred for it (Ibn al-Kazrouni, 1997, pp. 128, 137, 145).Despite his proximity to and deep understanding of the nature of the incident reported, Ibn Al-Kazerouni may contradict others who came before him by mentioning his information on a separate approach, either intentionally or accidentally (Ibn al-Kazrouni, 1997, p. 195).

In his summation, Ibn Al-Kazrouni frequently discusses the founding figures of the Abbasid state, and he has anecdotes and additions to this (Ibn al-Kazrouni, 1997, p. 162).Notwithstanding the disadvantages we stated previously, he is particularly interested in the geography of the historical event and its time (Ibn al-Kazrouni, 1997, p. 28) Ibn Al-Kazerouni may be hesitant to mention some of the events concerning the Levantine-Iraqi dispute, and we do not call it a doctrinal dispute as Sunni and Shiite in this historical era after the sedition between the Rashidun Caliph Ali bin Abi Talib (r. 656–661) and The Umayyad Caliph Muawiyah bin Abi Sufyan (r. 661–680), and he narrated and read them in the writings of others (Ibn al-Kazrouni, 1997, pp. 41, 42, 45),

And if Ibn Al-Kazerouni came, not like others, by drawing the attention of the reader in his material, so that he ends with the hadith of the Umayyad caliphate by mentioning the Umayyad Caliph Marwan bin Muhammad (r. 744–750), for example, then he comes to mention a rejection of the

narrations of the Umayyads, so that he summarises what he went to previously with an intellectual summary that is closer to understanding and may instill in the mind an understanding of the events that he sees. It is more worthy of reading, following up on, investigating, mimicking, and meeting points of view, especially with an annual succession of these events, particularly during the age of the Umayyad caliphs (Ibn al-Kazrouni, 1997, p. 72). Ibn Al-Kazrouni was more aware about historical sources whose occurrences he did not consider, particularly in his address to the first Abbasid caliphs, their rulers, deaths, endings, disputed stories, council discussions, giving, and achievements (Ibn al-Kazrouni, 1997, pp. 105, 107). As previously said, Ibn Al-Kazrouni frequently goes on and on about his occurrences without acknowledging his source or its narrators, which is likely a common characteristic of his brief author (Ibn al-Kazrouni, 1997, p. 112).

And he mentions the caller with the words of some caliphs but not others, with the ambiguity of this caller to them and without specifying the name, and he may provide us with this approach, significance, and diligence by occasionally filling a void in the historical text, even if he neglects to mention its source (Ibn al-Kazrouni, 1997, p. 168). Ibn Al-Kazrouni clearly had Alawi-Shi'ite tendencies, therefore if he was fair and unbiased when discussing the events of his book, *Al-Jami' Al-Mughni*, he achieved a comparison and contrast for us (Ibn al-Kazrouni, 1997, p. 192). For example, he introduced the phrases "Alawi and Hashemi," as well as their meaning in specialised historical reading, and Ibn Al-Kazrouni contrasts a particular wording for Muawiyah bin Abi Sufyan and other Umayyad caliphs, saying: "He mentioned the Umayyad caliphate." As a result, his death, burial, and then his offspring, judges, princes, and writers And his hijab, and then he mentioned The Umayyad Caliph Yazid bin Muawiyah (r. 680–683) (Ibn al-Kazrouni, 1997, p. 122). He responds to him by citing the phrase "mentioning the Umayyad Caliph Abd al-Malik bin Marwan (r. 685–705)," which, of course, is in the context of his speech, in regard to what he has and what he has of a prior posture towards the Umayyad caliphs in particular. Several of Ibn Al-Kazrouni's statements are credited to Ali bin Abi Talib and his sons. Perhaps this is due to the nature of the event and his transitory attachment to a right that he or others in his guardians view in relation to this family.

To attain a historical judicial narration, Ibn Al-Kazrouni may admit some of his events by saying: "The judge said (Ibn al-Kazrouni, 1997, pp. 80, 89)." And if he was pleased by a caliph, he would not continue talking about his biography and that of his son, as he does in his narration to the Abbasid Caliph Harun Al-Rashid (r. 786–809) (Ibn al-Kazrouni, 1997, p. 76). He may refer to him in his writings at times, and he mentions some of his events and contradicts other historians by their consensus, particularly in the history of clear events that are clear to others with their details and were not originally disputed, such as his mention of Al-entry Ma'mun's into Baghdad in the year 198 AH / 813 AD at a time when others were unanimous and perhaps more correct than him. The year is 204 AH / 820 (Ibn al-Kazrouni, 1997, p. 135).

And as long as Ibn Al-Kazrouni studied the poetry collections from which he got his literary and poetic material to enrich his historical material with its particles and details (Ibn al-Kazrouni, 1997, p. 127), And we see him using phrases to distinguish the Abbasid caliphs from the Umayyad caliphs, for example, by saying "the succession of the faithful Imam" and "the succession of the Imam al-Mu'tasim Billah," and so on for the remainder of the Abbasid caliphs. "He is one of the greats who are described as steadfast, gifted with copious qualities, apparent conquests, great virtues, and high determination," says al-Mu'tasim (Ibn al-Kazrouni, 1997, pp. 131, 134). Nonetheless, he frequently fails to identify his sources in this and that, as he does elsewhere. And he comes to events by saying: He mentioned the allegiance of allegiance during the time of the Umayyads... and continues with the hadith of Al-Hussein bin Ali, then 'Abdullah ibn al-Zubayr – A political and religious leader during the early Islamic period, Muhammad ibn al-Hanafiyyah – Son of 'Alī ibn Abī Tālib and a notable early Islamic figure, al-Dahhak ibn Qays – An early Islamic military and political figure, and others (Ibn al-Kazrouni, 1997, pp. 130, 138).

Ibn Al-Kazrouni includes specifics and tales that others would miss. He made reference to the Prophet Idris and the quantity of prophets. He states that he was "the first to write with a pen" and reminds the prophets of their respective nationalities: the Syrians, the Arabs, and the Children of Israel

(Ibn al-Kazrouni, 1997, p. 120). It contains more information regarding the episodes included in this summary, and Ibn Al-Kazrouni may indicate some of the facts that differ from what other writers claimed to have happened, as he did when discussing Harun Al-Rashid, his son Al-Mu'tasim, and their successors (Ibn al-Kazrouni, 1997, p.19). Possibly Ibn Al-Kazrouni produced unintentional historical exaggerations as a result of the various sources he used to write about the incident and how his eyes were drawn to it in his historical material, especially in the context of self-realization in the time of the Abbasid caliphate.

It appears that Ibn Al-Kazrouni was influenced by Muhammad bin Jarir al-strategy Tabari's in *The History of the Messengers and Kings* because he provides numerous narrations to support the historical occurrence. Finally, after weighing and interviewing (Ibn al-Kazrouni, 1997, pp. 36, 41), however, it appears that he does not follow the same methodology as those who came before him in mentioning the narration, and he differs from some of them in mentioning the chain of transmission of the narration. As a result, he arrived in the manner of those who followed them rather than those who undoubtedly came before them (Ibn al-Kazrouni, 1997, pp. 138, 139). With its year and occasionally its day, it is more particular to the historical occurrence sometimes (Ibn al-Kazrouni, 1997, p. 234).

In an effort to be fair in his writing, Ibn Al-Kazrouni stated that Yazid ibn Muawiyah was not accountable for, for instance, the murder of Al-Hussein bin Ali (Ibn al-Kazrouni, 1997, p. 49). He goes to great lengths to demonstrate how the Companions of the Messenger of God followed the Prophet's biography in accordance with distinct political, religious, and leadership steps. He refrains from expressing an opinion on each and every difference, instead reporting the news as it is learned without always criticizing the Prophet for it (Ibn al-Kazrouni, 1997, p. 161). It appears more frequently than other things in the Messenger's diaries, may God grant him peace and His prayers, as well as in the events of his time and the specifics of his life's years (Ibn al-Kazrouni, 1997, pp. 36, 37). It accurately captures a quality of the Noble Messenger (Ibn al-Kazrouni, 1997, p. 109).

And if he tends to be fair, the reader is unaware of his Shiite preferences, as we already stated, therefore Ibn Al-Kazrouni, may God be pleased with him, appears in his book of phrases that are helpful in creating Shiites for the Ali family. So he mentions the assassination of our master Ali bin Abi Talib and his burial, then his children, a writer, a judge, a prince, and a chamberlain, followed by the succession of Al-Hassan bin Ali, and he mentions the lineage of "Alawi," which may be uncommon for others, differentiating himself from other authors.

Despite being a Shi'ite, he had a tendency to elaborate when describing the occasion, its partner, and its benefits (Ibn al-Kazrouni, 1997, pp. 38, 40, 41). The names and names are justified by Ibn Al-Kazrouni with the statement, "It was just called that (Ibn al-Kazrouni, 1997, p. 53)." In his discussion of the lives of the persons included in his text, he frequently refers to the conflicts and the days of the Arabs (Ibn al-Kazrouni, 1997, p. 76). In his book, he made a clear and precise distinction between the invasions and the Saraya al-Baath (Ibn al-Kazrouni, 1997, p. 55). Ibn Al-Kazrouni appears to have acquired accurate geographic knowledge by disembarking and moving in the context of the knowledge that supports him, even though we previously mentioned that he neglected to mention his sources therein. This knowledge appears to help him determine his locations by mentioning his events and the context of his historical narratives (Ibn al-Kazrouni, 1997, p. 47).

He is familiar with the planets and constellations thanks to his knowledge of numerous sciences (Ibn al-Kazrouni, 1997, p. 38). He replies that the genealogists had different views, indicating that he was aware of and conversant with what they had written in their books and narrations. And he might add the hadeeth at the start and the conclusion because of what he thinks will help and give it priority over another advantage of interesting historical accounts (Ibn al-Kazrouni, 1997, pp. 47, 49). Ibn Al-Kazrouni was a poet, historian, and mathematician, thus it is safe to assume that the numerous sciences he studied and wrote about resulted in a cohesive system (Ibn al-Kazrouni, 1997, pp. 37–38). He worked there as a mathematician and produced a book about exams called *Star Exams*. His poems and writing are of the highest caliber and beauty (Ibn al-Kazrouni, 1997, pp. 35–36). As indicated above, he is a prolific artist and author of books and other works (Ibn al-Futi, 1932, pp. 263, 368, 453; Ibn Hajar Al-Asqalani, n.d., p. 119; Al-Azzawi, 1962, p. 129).

Topics and fields of his writing in brief:

There are many descriptions of the "abridged" history of Dahir al-Din Ibn al-Kazerouni that give the reader an idea of what the book contains in terms of an integrated picture of the history of Iraq in particular and the history of other Islamic regions in general (Haji Khalifa, 1941, p. 1626), enhancing his reading and travels from the content of his available historical material (Ibn Hajar Al-Asqalani, n.d., p. 119). Beginning with Muhammad's life story, may God bless him and give him peace, Ibn Al-Kazerouni continues his summary till the conclusion of the Abbasid era. "Bin Al-Nadr, whose name is Amer, and he is the father of all the Quraish," until it comes to Ismail, peace be upon him, is the country of the Bani Athrah (Ibn Hajar Al-Asqalani, n.d., p. 128; Ibn Qadi Shahba, 1980, p. 80)

Ibn Al-Kazerouni talks about several Prophets who got married before mentioning their spouses, may God have mercy and grant him peace (Al-Azzawi, 1957, p. 129). The children of the Messenger are then brought up by Ibn Al-Kazerouni, may God bless him and give him peace (Ibn al-Kazrouni, 1997, pp. 35–36). The fourteen slaves of the Messenger are then mentioned by him. And Ibn Al-Kazerouni mentions the life of the Prophet, may God grant him peace and prosperity, as well as his lineage, biography, the specifics of his life, his emigration, the imposition of his divine religious laws on all Muslims, as well as his conquests. He also makes note of the Companions' supportive roles in this biography and its diaries.

We chose to focus on Ibn Al-Kazrouni's unique contributions and his occasionally overpowering impact on others. As a result, he cites civilizational history even during the Prophethood and makes reference to scribes of transactions, debts, and other things (Ibn al-Kazrouni, 1997, pp. 49, 53–54). He refers to the Messenger's judges before moving on to his messengers, muezzins, servants, and even his animals (Ibn al-Kazrouni, 1997, p. 34). He makes mention of the Prophet's poets, particularly his uncles Al-Abbas and Aba Talib, as well as Hassan, Ka'b bin Zuhair, Al-Asha, and Al-Nabigha Al-Jaadi.

He also has a lengthy hadith regarding Abu Bakr, his offspring, his judge, and his bailiff; if the succession of Abu Bakr prevents the hadith from being reported in its entirety, He opened it after squeezing it (Ibn al-Kazrouni, 1997, p. 56). Thus, even though many historians have excluded other than him from mentioning a hijab by Umar al-Faruq, who said about him a Persian delegation and they found him sleeping next to the mosque without guards and a hijab: "I acted justly, so I believed, so I slept," he is mentioned and noted in detail in the biography of Umar ibn al-Khattab. The Shura people are mentioned by Ibn Al-Kazerouni. Detailing the incident and the testimonies of individuals Umar bin Al-Khattab chose before his demise,

As a result, we can observe the Rashidun Caliph Uthman bin Affan (r. 644–656) and his role in it through his spoken and inferred statements. He highlighted things that others did not, therefore he mentions his life by saying: "He gritting his teeth with gold (Ibn al-Kazrouni, 1997, pp. 63–64)." In addition, Ibn Al-Kazrouni mentions Ali ibn Abi Talib's caliphate and uses clear, everyday language, as we have already indicated in relation to his biography and place of birth (Ibn al-Kazrouni, 1997, p. 69). Thus, Ibn Al-Kazrouni mentions the killing of our master Ali bin Abi Talib and his burial, then his children, his writer, judge, prince and chamberlain, then the succession of Al-Hassan bin Ali, and reminds him of the common expressions of his lineage "Alawi" to distinguish, and this is perhaps rare from others, as if he was a caliph in charge of the matter, distinguishing from other authors. believes his authority comes from an existent caliphate and that he is a caliph (Ibn al-Kazrouni, 1997, p. 71).

Following the biography of the Messenger, may God bless him and grant him peace, Dahir al-Din ibn al-Kazaroni lists the Umayyad caliphs, in order of their successors, as it came in the Rightly Guided Caliphate, successively with its successors, and the most significant accomplishments of their state. He stands out because he particularly mentions Abd al-Malik ibn Marwan's caliphate's contributions to civilization (Ibn al-Kazrouni, 1997, pp. 75–76). Ibn Al-Kazerouni was more knowledgeable and knowledgeable about his Diwanayah service in historical sources, of which he did not contemplate the events, but rather he read and heard, particularly in his speech to the Abbasid

caliphs, their governors, their deaths at the end, their contentious stories, the debates of their councils, their giving, and their accomplishments (Ibn al-Kazrouni, 1997, p. 81).

In regard to the betrayal of Abd al-Malik bin Marwan against Amr bin Saeed al-Umayyad and his statement that "Today the Umayyads sacrificed charity as they sacrificed religion on the day of Karbala," Ibn Al-Kazrouni presents us with some occurrences that run counter to what others have written (Ibn al-Kazrouni, 1997, p. 89). And he concludes with the hadeeth of the Umayyad caliphate by mentioning Marwan bin Muhammad. He then mentions the rejection of the Umayyad narrations, summarizing his previous experience with an intellectual summary that is more understandable and implanting in the mind the Umayyad era events that he believes are more deserving of reading, following up (Ibn al-Kazrouni, 1997, p. 112), examining, and engaging in point-of-view dialogue. There are accomplishments that stand out in particular and may be unique for this era, as they were seen by the Abbasid caliphs as well (Ibn al-Kazrouni, 1997, p. 110). As it is in his discussion of Harun al-Rashid, his son Al-Mu'tasim, and their adherents; this information may have originated from the various sources he used to write about and record the event, including his historical material (Ibn al-Kazrouni, 1997, pp. 105, 107). Moving on to the caliphs of Bani al-Abbas, he continues by stating: The first caliphs of Bani Hashim, and so on in their biographies, their writers, and their princes, as is the hadith of the Rightly Guided Caliphs and the Umayyad caliphs (Ibn al-Kazrouni, 1997, pp. 138–139).

Ibn Al-Kazrouni describes the many administrative structures of the Abbasid caliphate as well as its various officials, including the minister, judge, Ra's al-Ru'asā' (head of presidents), Nā'ib (representative), Wālī (governor), bailiff, and others (Ibn al-Kazrouni, 1997, p. 112). He occasionally even includes foreign poems in addition to foreign words, clarifying the sense of the text and removing any misunderstanding (Ibn al-Kazrouni, 1997, p. 237). In contrast to other sources, such as the caliph Harun al-Rashid, Ibn Al-Kazrouni tended to be generous to the Abbasid caliphs (Ibn al-Kazrouni, 1997, p. 273).

He appears to have used geographic information to support his historical material, and the events he mentions in his summary are uncommon and unique (Ibn al-Kazrouni, 1997, p. 126). When the Mongols invaded Baghdad, he gives us rare information about the stability of the caliphs and their families, as well as about the betrayal of some of the aides and their propensity to plunder continuously. He also brings up the Abbasid minister Ibn Al-Alqami: "Then the minister, Moayed Al-Din Muhammad bin Al-Alqami, went out to the outskirts of the wall to meet with Hul Without a doubt, he was present when these things happened (Ibn al-Kazrouni, 1997, p. 114).

Several of the events mentioned by Ibn Al-Kazrouni may not accord with others' interpretations, such as his claim that the Karkh fire occurred during the reign of Al-Wathiq Billah although others assert that it did place during the reign of his father, Al-Mu'tasim Billah Al-Abbasid (Ibn al-Kazrouni, 1997, p. 272). As a result, according to ancestry and lineage, it is stated in various historical episodes that al-Mu'tadid is al-brother Mutawakkil's and not his nephew (Ibn al-Kazrouni, 1997, p. 143). There are many historical errors, including this one, involving people's names and actual events (Ibn al-Kazrouni, 1997, p. 148). like depicting the fall of the Buyid state in Baghdad in a way that is at odds with the historical record (Ibn al-Kazrouni, 1997, pp. 211–213). Details of Al-accession Musta'sim's to the Abbasid caliphate and the events that followed it, starting with Baghdad's fall to the Mongols, are described by Ibn Al-Kazrouni in the book's conclusion (Ibn al-Kazrouni, 1997, p. 205).

Therefore, when the Mongols conquered Baghdad in 656 A.H. / 1260 A.D., they used the sword to kill its inhabitants, men, boys, women, and children, and many of them died of starvation and fear. Only the homes of the Christians, the minister Mu'ayyad al-Dīn Muḥammad ibn al-'Alqamī – A vizier during the late Abbasid Caliphate, the owner of the court Fakhr al-Dīn Aḥmad ibn 'Alī ibn al-Damghānī – A historical figure from Damghān-, Tāj al-Dīn 'Alī ibn al-Dawāmī al-Shāfi'ī – A Shafi'i scholar of Nubian origin. (Ibn al-Kazrouni, 1997, p. 280). He didn't tell us how he got away, whether it was by tunnels, wells, hiding in one of the houses that survived, or buying his way out of death, as the renowned Safi Al-Din Al-Armoy claims (Ibn al-Futi, 1932, pp. 330–339).

Sources, narratives, and distinctive features:

We can infer from a cursory reading of Alan Al-book, Kazrouni's which is marked with the abbreviated one, that he extensively relied on Ibn Al-writings Futi's on the comprehensive incidents, the abbreviated book "Khalassat Al-Masouk " from the biography of Kings by Abd al-Rahman al-Irbili, the tail of Ib (Ibn Hajjah al-Hamwi, 2005, Vol. 2, p. 24). In his book The History of Baghdad, he therefore depended on al-Khatib al-Baghdadi, and he cited it by stating: "Al-Khatib said in his history, i.e.the history of Baghdad (Ibn al-Kazrouni, 1997, p. 139; Abu al-Fida, 2007, Vol. 3, p. 30; Abu Shama, 2002, Vol. 2, p. 15)."Abu al-Hasan Hilal ibn al-Muhsin ibn al-Sabi was his go-to person (Ibn al-Kazrouni, 1997, p. 150).He used Gothic as well in his history (Ibn al-Kazrouni, 1997, p. 164).

In his historical scientific writings as well as the events of his author and his annals, Ibn Al-Kazerouni frequently omits to cite his sources (Al-Azzawi, 1962, p. 128).Without providing evidence for his narration or identifying the source, he can say something like, "Abdullah bin Muhammad bin Sufyan said" or "Jaafar bin Ali Al-Hashemi said (Ibn al-Kazrouni, 1997, pp. 40–43)."Some of these may not be named in the books or author indexes of the most well-known authors cited in historical events, and their source is occasionally referred to in an abstract manner as "al-Sawli" like this (Ibn al-Kazrouni, 1997, pp. 152, 154).He said that Al-Sawli and Ishaq were the sources for his material (Ibn al-Kazrouni, 1997, p. 181).While writing his book and synopsis, Dahir al-Din ibn al-Kazerouni drew on literary sources without specifically citing them (Ibn al-Kazrouni, 1997, p. 161).

Certainly, he is referencing literary sources when he talks about poetry's weights and grammatical support (Ibn al-Kazrouni, 1997, pp. 126, 132). Occasionally, he could make a passing reference to it, notably in poetry writings like his reading of Diwan al-Buhturi (Ibn al-Kazrouni, 1997, p. 121).He frequently starts his narrative with a rumor that nobody else knows about save him (Ibn al-Kazrouni, 1997, p. 158).Even if it did not pass down through a line of narrators, the Qur'an and the Prophet's hadiths are without a doubt its basic sources.Possibly Ibn Al-conclusion, Kazerouni's which refers to the Qur'anic evidence or the Prophet's hadith in his evidence and evidence, serves as its justification.According to the context of the chain of narration in this or that narration, he, for example, mentions the narration of Ibn Abbas without specifying its source.

When describing the birth of the Messenger, may God's prayers and peace be upon him, Wahn ibn Munabbih, who is frequently referenced as one of his sources in the History of the Messengers in particular, includes Abu Ma'shar in his sources.By the way he phrased his statement, it is evident that it is specified in the text: And it was transmitted on the authority of Ali bin Salih, who said: For a hadith about the succession of the Abbasid Mahdi (Ibn al-Kazrouni, 1997, pp. 35, 36, 41), or, according to Ibn Al-Kazrouni, he reacts by saying something constantly. Ibn Qutayba claimed, and it appears that he based his account on the author of Ibn Qutayba, who is known for his extensive knowledge and encyclopedic culture (Ibn al-Kazrouni, 1997, p. 122).Muhammad bin Jarir Al-Tabari is also mentioned by Ibn Al-Kazrouni in his sources (Ibn al-Kazrouni, 1997, pp. 54, 68, 69).That is, both al-Tabari and al-Dulabi read and drew from his sources while writing History of the Messengers and Kings (Ibn al-Kazrouni, 1997, p. 38).And he mentioned by saying: "Ahmed bin Al-Hassan Al-Sufi said," which is in his hadith regarding the caliphate of the Abbasid Caliph Al-Ma'mun (r. 813–833). His source may not have been specifically stated from where he recited this and that, but rather by stating an abstract name, even though some of these names are identical (Ibn al-Kazrouni, 1997, pp. 62, 65).

Then the Negus gave her a dowry of four hundred dinars on behalf of the Messenger of God, and she is the first lady in Islam to offer this amount as alms," Ibn Al-Kazerouni writes in the account of the Prophet's marriage to Umm Habiba Ramlabint Abi Sufyan (Ibn al-Kazrouni, 1997, p. 134).He cites a substantial hadeeth about ladies who the Messenger married but did not have a sexual relationship with.It gives us specifics of the Prophet's washing incident at the time of his passing without revealing his or her source (Ibn al-Kazrouni, 1997, pp. 52, 53).After mentioning his own banner and the banner of the Messenger, he inscribed his seal (Ibn al-Kazrouni, 1997, p. 48).Ibn Al-Kazerouni describes the fights when there was no combat, but he doesn't explain or make a distinction between combat in one war and truce and reconciliation in others (Ibn al-Kazrouni, 1997, p. 59).

Either Ibn Al-Kazrouni or the book critic made a mistake unintentionally, and this is an error that was undoubtedly transferred in some of the events he mentions without study and analysis. Lion of Makhzoumi (Ibn al-Kazrouni, 1997, p. 46). Ibn al-Karuni set himself apart from other historians of his era by providing information on the Prophet's migration and arrival in Medina that no one else did. And he traveled down to Qubaa on Kulthum ibn al-Hadam, remaining there until Friday. After praying, he left for Bani Salem and continued walking till his camel sunk at the mosque's door (Ibn al-Kazrouni, 1997, p. 51). Ibn Al-Kazerouni stood out in his era for establishing rules and administering them justly and historically. After the party's battle, the Prophet dealt with the Jews of Banu Qurayza, according to a narration he cites in tales. "Therefore he decided that the males should be murdered, the offspring taken hostage, and the money dispersed," it says. In trenches made for them at the municipal market, their necks were beheaded (Ibn al-Kazrouni, 1997, pp. 40–41).

We observe that, in accordance with the Messenger's instructions, he is mentioned in the Battle of Taif, which is notable for both his distinction and his peculiarity. He used the catapult to shoot them, becoming the first Muslim to do so, as his colleagues crept approached them from underneath the tanks (Ibn al-Kazrouni, 1997, p. 43). When it comes to discussing and describing the hadeeth regarding the many sorts of weapons used by the Prophet, may Allah have mercy and grant him peace, it mentions and describes six swords, shields, covers, shields, spears, sticks, goats, plows, rods, and waistcoats, along with their names (Ibn al-Kazrouni, 1997, p. 45). He also shares some fascinating incidents, such as how the Messenger received seven horses as presents from the kings and men of his time before moving on to mules and ultimately donkeys.

Ibn Al-Kazerouni takes a particular pleasure in discussing the deeds of the early caliphs and the notable individuals of his limited era (Ibn al-Kazrouni, 1997, pp. 56–58). The caliphate of Abu Bakr, may God be pleased with him, as well as his ancestry, history, and name, as well as the events of his time and their specifics, are all mentioned in his chronicles (Ibn al-Kazrouni, 1997, p. 66). He made reference to the apostate movement, its figures, and its activities (Ibn al-Kazrouni, 1997, p. 61). By stating that "the number of those murdered among the owners of the camel is eight thousand, and it was reported seventeen thousand," Ibn Al-Kazrouni may be exaggerating the number of people who perished in the Battle of the Camel between our master Ali and Mrs. Aisha (Ibn al-Kazrouni, 1997, pp. 62–63).

Even though he shares traits with others, he mentions Abdullah bin Al-Zubayr as though he had succeeded Al-Hassan bin Ali bin Abi Talib as caliph after Muawiyah II and before Marwan bin Al-Hakam took office (Ibn al-Kazrouni, 1997, p. 75). In his summary, Ibn Al-Kazrouni stands out by giving news about Ibn Al-successors, Abbas's such as Abi Al-Abbas Al-Saffah, saying "He named his magnificent progeny (Ibn al-Kazrouni, 1997, p. 86)." He stood out for being peculiar because of the esoteric linguistic and geographic phrases he used in his summary (Ibn al-Kazrouni, 1997, p. 113).

It is of particular importance to Ibn Al-Kazerouni to discuss the deeds of the early caliphs and the notable individuals during his brief reign (Ibn al-Kazrouni, 1997, pp. 122–125). His annals mention the caliphate of Abu Bakr, may God be pleased with him, as well as his ancestry, biography, and name before going on to describe the events that took place during his time period (Ibn al-Kazrouni, 1997, p. 168). The apostate movement, its leaders, and its activities were all mentioned (Ibn al-Kazrouni, 1997, pp. 144, 193).

Maybe Ibn Al-Kazrouni exaggerates when he states that "the number of those murdered among the owners of the camel is eight thousand, and it was said seventeen thousand" in reference to the number of people who perished in the Battle of the Camel between our master Ali and Mrs. Aisha (Ibn al-Kazrouni, 1997, p. 130). And he mentions Abdullah bin Al-Zubayr, as if he were the caliph who succeeded Al-Hassan bin Ali bin Abi Talib after Muawiyah II and before Marwan bin Al-Hakam, which is unusual even though he is imitating others (Ibn al-Kazrouni, 1997, p. 76). Ibn Al-Kazrouni stands out in his summary by bringing up information regarding Ibn Al-successors, Abbas's such as Abi Al-Abbas Al-Saffah, saying, "He described his magnificent progeny (Ibn al-Kazrouni, 1997, p. 210)."

His oddity was distinguished by the esoteric linguistic and geographic concepts he used in his presentation (Ibn al-Kazrouni, 1997, p. 172). In the vocabulary of his day, landfills, which are underground excavations, are one of the uncommon and unclear notions and terms that he mentioned. Similar rules apply to heights as they relate to state imports or pilots as a class of fast ships. Also, he stood out by utilising phrases to describe some of the administrative structures in the Abbasid caliphate, such as when he said: "The servant is in charge of the mail." As a result, I was able to enhance the civilised aspect of his issues and everyday activities (Ibn al-Kazrouni, 1997, pp. 193–195).

And because he was differentiated by facts whose veracity he did not know or suspect, he cited examples like Abd al-Rahman bin Maljim's execution of Ali bin Abi Talib by striking him with a knife. This dagger-like tool was reported by others (Ibn al-Kazrouni, 1997, p. 204). It also includes a historical reference to the peculiarities of the Abbasid state, whose symbol was darkness and whose allies wore white to express their sorrow for the past (Ibn al-Kazrouni, 1997, p. 161). Additionally, he tells us anecdotes in order to describe the background of the oath of allegiance and the occasion for the removal of the state's governors in general and the governors of the Abbasid caliphate in particular. The same holds true for the caliphate's mandate and its dissolution following an oath of allegiance, displacement, murder, or death (Ibn al-Kazrouni, 1997, p. 166).

Conclusion

- Massive events also occurred under Dahir al-Din ibn al-rule, Kazerouni's though it's possible that their shape and content were updated in historical writing.
- Due to the depth of his knowledge and his high status in knowledge and its events as a result of the variety of his experiences and sources that he saw, Ibn Al-Kazerouni neglected his chain of transmission and mentioned his narrators; as a result, his style may prevent discrimination in what he saw and wrote and what he read and chronicled the events of his time.
- Ibn Al-Kazerouni was able to conceal his Shiite tendencies through cognitive formation in the fairness and, possibly, accuracy of his account of the historical event. As a result, it is possible that, contrary to what has been said about him, he wrote what he wanted rather than what he intended in what he mentioned in his historical text.
- Perhaps this summary of his summary will eliminate the need to read modern books and older works that chronicled medieval Islamic history, as Ibn Al-Kazrouni noted in his summary, notwithstanding the drawbacks that we fairly discussed at the time.
- Ibn Al-Kazrouni is known for his tales and distinction in a variety of historical matters, however he occasionally erroneously conflates the yearly approach with the objective approach while discussing historical subjects.
- Ibn Al-Kazerouni was able to create a decent, extensive, and thorough political culture thanks to his Sufi culture, his employment in the Abbasid court, his awareness of other countries' advancement, and his familiarity with their works.

المنهج التاريخي للكايزوني: دراسة تحليلية لمختصر التاريخ

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الملخص

تهدف هذه الدراسة إلى تحليل المنهج التاريخي للمؤرخ ابن الكايزوني كما ورد في عمله مختصر التاريخ، مع التركيز على نهجه في توثيق الأحداث التاريخية في خلال أواخر العصر العباسي الثاني، وتقييم تأثير السياقات السياسية والاجتماعية والثقافية السائدة على منهجيته. وتكتسب هذه الدراسة أهميتها من قلة البحوث المتاحة عن ابن الكايزوني وأساليبه، مما يجعلها إضافة مهمة للأدب التاريخي. ومن خلال استخدام المصادر الأولية والإصدارات الأكاديمية السابقة - وخاصة إصدار الدكتور مصطفى جواد - توظف الدراسة التقنية التحليلية التاريخية. كما تسلط الدراسة في خاتمتها الضوء على الخصائص الفريدة لسرد ابن الكايزوني التاريخي، ودقة توثيقه، وانتقائيته في اختيار الأحداث، وتأثير خلفيته الثقافية والعقائدية على تطوير مادته التاريخية..

الكلمات المفتاحية: ابن الكايزوني، منهج تاريخي، الحياة السياسية، الحياة الاجتماعية.

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