



ELECTRONIC ARCHIVING AND THE METHODS OF RECORDING IN “AL-MUDZIL”

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Abstract

It is extremely important for the participants to acquire the modern skills in the field of the main offices business, in addition to applying the latest behavioral and administrative skills, which must be available in the history of the VIPs and their writings. And in order to practice the process of knowledge and knowledge. The electronic archiving system is a system for storing important documents within an electronic system that saves time and effort in reviewing or requesting a document by searching for it via the document number or its history or anything that indicates it, whether the date it was preserved or the values that were preserved with it or anything that indicates to it such as The author, therefore the electronic archiving system is considered an advanced and very useful system not only for history but also for companies, institutions or government departments dispensaries or any entity that has documents and wants to convert them into electronic documents and deal with them within a program that archives paper documents and documents and disposal of papers and preservation traditional. by Abu Shamah a study and criticism.” This study aims to explore the method followed by Abu Shamah in his book “Al-Mudzil” ‘ala al-Raudhatain”, and to discuss the following features: History arranged based on yearly basis, scheduling historical events, and timely arrangements on a monthly basis in a year, connecting the past with the future of the historical events,

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proclamation of the mistakes of other people and corrections of these mistakes, considerations of figures, presentation on peculiar and miraculous events that he recorded, and explain the most important flaws on the recording method used by Abu Shamah. The most important result of this research is the explanation on the features of the method used by Abu Shamah in al-Mudzila'la al-Raudhatain together with evidences, and with that, readers are presented with an important historical article which demonstrate current social, economy, defence in accurate period of time in our Islamic history from 590-665 hijrah / 1194-1267 ce. The researcher recommends the study of Abu Syamah's writings in history, Fiqh, Tafseer and language which its study and engagement shall give us many benefits and advantages that will contribute to knowledge and scholars and will uncover treasures and heritage of the original Arabs.

Keywords : Electronic Archiving, Information systems, File Management, Recording Methods, Al-Mudzil

I. Introduction

In the general sense, the archive is considered the memory of days The past, the present and the future, and this concept is not different for people than for ministries, authorities, companies, institutions, etc., and the archive in this sense grows and grows cumulatively in a manner that requires a number of measures to organize it and facilitate its management and circulation.

The electronic archiving system is the conversion of old and historical documents and documents of all kinds (documents, plans, instruments, pictures, microfilm, microfiche) into digital formats (TIFF, PDF, JPG, ..) that are stored on any of the standard storage media to different destinations (Governmental and private) to automate its business and advance its services level in line with the recommendations of the various oversight bodies such as the National Centre for Documentation and Archives or the Monetary Agency. Hence the need to innovate document management systems (electronic archiving) or document management systems, which is simply the process of copying and indexing documents and making them easy to handle and retrieve material, which saves time, effort and money [V].

About the research case his name was Abdul Rahman b. Ismail b. Ibrahim Al-Muqaddis Al-Dimashqi Al-Shafie. He was born in 599, on a Friday night, 23 Rabiul Akhir as the son of the head of poetry makers in Dimashqi. He was named as Abu Shamah because of a birthmark on his eyebrow on the left side. It is said that his ancestor was among many that died during the French attack of the Al-Qud in 492, and he was among the ones who were supposed to be visited at the Mamila cemetery in Al-Quds [XXIV].

He finished Al-Quran when he was not yet ten years old. And he learned the arts of Al-Qiraah under Alam Al-din Al-Sakhawi 643h - 1245h, and he was 16 years old. He learned Fiqh from Fakhr Al-din ibn 'Asakir 620 h -1223 M and Saif Al-Amidi 631h – 1234, Mowaffaq Al-din Ibn Qudamah 620h – 1223, and he listened a lot until he was worthy of the title of huffaz. He also learned from Syeikh 'Izz Al-Din Al- Salam 660h

– 1262, and he learned in Alexandria from Abu Al-Qasim Isa Ibn ‘Abd Al-Aziz 629h – 1232, and others. And he learned from Abd Al-Jalil Ibn Mandubah 610h - 1213.

He also read and learned Fiqh by himself. He taught, and delivers advisory opinion and excellent Arabic, and he was the follower of the Syeikh dom on Qiraat and the Syeikh dom of Hadith.

He was a man of virtues with self-contentment and his virtues are described in the following poem [XXIX]: (Whoever blames my wealth except the modest house - I saw honor in it and I shall make use of it, My bed, blanket, trims and jubbah - For my barefoot and nourishment does not block nor fulfill, My carrier, the donkey’s offspring - Shall carries the akhlak of the people of knowledge and religion, Allah has made it easier with His favor - Giving self-contentment to live with and I mask it, As long as I’m content by the ease, I am - The prosperity I saw for others is a horror in which I abandoned).

People learned Qiraat from him and among them was Shihab al-Din Hussain al-Kifari, and Shihab Ahmad Al-Labban, and Zayn Al-Din Abu Bakr ibn Yusuf Al-Mizzi; like when he learned from al-Sharf al-Fizari and he recited from him the al-Shatibiya. It was said that he had grey hair when he was 25 years old, and he had a mole on the top of his left eyebrow.

Ibn Kathir Said; Hafiz ‘Alam Al-Din Al-Barzali, from Syeikh Taj Al-Din Al-Fizari said that: Syeikh Shihab Al-Din delivered that Abu Shamah is at the level of Ijtihad. Syeikh Al-Syatibiyah, Ikhtisar Tarikh Dimashqi li Ibn ‘Asakir, that he summarised twice: the first time in 15 volumes, and the second time in 5 volumes; and Syarh Al-Qasaid Al-Nabawi li Al-Sakhawi in one volume; and Kitab Al-Raudhatain fi Akhbar Al-Baulatain Al-Nauriyah ala Salahiyah and a book at the end of both. Syarh Al-Hadith Al-Muqtafa fi Mab’ath Al-Mustafa, Dhau’ Al-Qamar al-Sari Ma’rifat Ru’yah al-Bari, and books that were proofread from the science Al-Usul that had connections with the Prophet Muhammad’s Peace be upon Him actions and Kitab Al-Basmallah Al-Akbar in one volume and Kitab Al-Basmallah Al-Asghar and Kitab on Inkar Al-Badi’ wa Al-Hawadith, and Kitab Al-Siwak, and Kitab Kasyfi Hal Bani Ubaid, and Mufradat Al-Qurra’, and an Introduction to Al-Nahw. He was also called a literary poet because of his abundance in literature and the vast number of poems he produced. I was astonished by how the people who wrote about him fail to mention about his nickname as the literary poet.

The motive behind the writing of Al-Mudzil ‘ala al-Raudhatain, Abu Syamah mentioned the reasons for him to write al-Mudzil ‘ala-Raudhatain, which are:

- a) The study of history books should be taken in consideration as its mention of worldly deception was discourage, especially when it mentions some who died each year, be it scholars, relatives, friends and neighbours; rich people, kings. This is what people are witnessing in this world, and be prepared for what may come to them and departure from the few who departs from them. [XX]
- b) The death of many scholars, and so he wanted to preserve their knowledge through their writings; to save it from any alterations of the world to come [I].

- c) A preacher from Morocco came by and gives advice and he said which carried the meaning of: Dear people, how are you if a king exclaims that he decided to kill you every day in group; and you have nowhere to run to, and wondering that tomorrow you might be killed? Won't you be worried? The death that you witness happens every day, get you still in negligence, haven't you think of it? Most people cried. Based on the above information, we can conclude that the motive behind the writing of al-Mudzil 'ala-Raudhatain by Abu Shamah are the lessons and examples that can be taken from history, aside from the many death of scholars and preach given by the preacher from Morocco.

His composition on the sevens that will get the protection from Allah: (A leader that was loved, A Charitable young man - A crying worshipper who is afraid of Allah's authority, Allah shall protect them in his shadow - On the day of judgement in which none shall be protected., I have referred to the words that described them - They were remembered through the composition by some people.).

He was struck with a big trial at the end of his life, which he was staying at was entered by two ignorant men, they hit him severely. He reports this matter and said: A misfortune struck me at my house by two saltwort Millers, Allah reveal patience and kindness and I was told to have a meeting with the rulers in which I said: I leave all my affairs in the hand of Allah and I said so in: (I said to those which said "do not complain" - On thing that happened, for he is the most Exalted and the most majestic, Allah shall pay for us - Those who embrace the truth and cure the resentment., It's enough to put ourselves in the hands of Allah - For Allah is the only one we can put our hope for.).

Finally, He died on a Tuesday night, on the 19th of Ramadhan, and was buried in Bab Kisan in 665 Hijrah.

II. Archiving Documents Electronically

It is the process of keeping a set of records, and the place where these records are kept is also called the archive, and the archives or records are the fruit of a person's work or institution during his life, and in general the records to be archived are chosen for permanent storage, and the records are usually not published in any means Publishing such as magazines and others, and archives are unique content and there is no second copy of it, unlike libraries that contain a number of copies for one book, for example, and archiving was old keeping paper records or clay numbers, and in the current era with the great development of information technology, the concept of archiving appeared Online, and this article will talk about information systems, archiving processing, definition of electronic archiving and some information about it [XVI].

The archiving process is also known as the first process to build an archive where all records, information, and archives are collected, collected, and preserved. The person based on this work is called an archive processor. The process begins with receiving information and data periodically and then it arranges and organizes data on a unified basis and most archives and archives. They are arranged and organized for ease of handling and describing them well, but the standard for archiving backs out from one

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facility to another where there are some established international standards for maintaining and arranging the archive and other national standards that are of a political and confidential nature and other criteria depending on the importance of archives and information that is saved and the process of arranging and archiving Carefully and securely paper and heritage in order not to destroy and destroy them.

Before defining electronic archiving, it is necessary to understand what information systems are, as they are a wide range of physical components for storing, collecting and processing data, and providing this information and digital products when needed quickly and with high reliability, and at the present time most of the developed companies and institutions rely on information systems to store and manage information and operations Interacting with customers and promoting their products, some companies have become fully built on information systems to provide goods and goods via the Internet, and for this purpose large search engines and many sites that provide information services have emerged, which has become a fundamental thing in human life. Because of this great development of information systems and ease Their use and circulation, they were used to save information and documents to provide them to customers, as well as to save history in the form of data processed by information systems consisting of computers, hard drives, servers, and databases in which information is stored and kept in the form of archiving data, where every library and site has become Historical and civilization of its own data warehouse, preserving cultures and history Especially for these sites in it, and it remains important to know the definition of electronic archiving as the modern image [XXI].

Electronic archiving can be defined as the process of transferring ancient history and cultures and monuments and transferring them to the database, and keeping them in the platforms for the database, and from the definition of electronic archiving it turns out that it differs from old paper archiving in many matters, not only in the actual medium, but a large number of Legal and technological obstacles to public accountability, and there was great criticism of this qualitative process, which provided a lot of efforts and safety to preserve information, after the creation of databases in the sixties of the twentieth century, and the idea of keeping the archive was presented on paper forms but this idea was not accepted, and during the two decades In the last two decades of the twentieth century, governments, private agencies, and courts have come to view electronic archiving as a challenge to business effectiveness and accountability. By the twenty-first century, electronic archiving began to prove correct, reliable, safe from damage, change and ease of use for many in the process of data conservation, and the electronic archiving journey began to evolve, to become safer and more widespread, and a lot of databases and servers were allocated to interact with electronic archiving, and a large number of Platforms and websites to provide records and archives to users, to make them easily accessible, and all historical monuments, civilizations and cultures have been documented on an electronic archive today.

The advantages and disadvantages of electronic archiving In order to complete the definition of electronic archiving, it is necessary to know its advantages and disadvantages, which make it a substitute for the previous archiving methods, and this

in order to compare it with its previous methods, and evaluate them to determine whether it is a move towards the better or not, and here are some of the advantages and disadvantages of electronic archiving: features Electronic archiving After the great technical development in the field of information systems and electronic devices that process data, store and display it to users with great ease, and with the launch of the electronic archiving process, many scientists encouraged its use due to many different features, and some of these features can be mentioned in the following: Preserving history and antiques And the effects are in the form of archives and electronic pictures, because most of the artifacts and the monuments are in a state of erosion and destruction. Easy access to it and fast ways and provide all archives and records via the network and the database. Provide a view of this archive and explain its importance and the importance of preserving it well. Publishing civilizations, cultural documents and exchanging cultures through the electronic archive. The disadvantages of electronic archiving after learning about the concept of archiving and its treatment and after defining electronic archiving, and despite its great features, it has flaws that must be mentioned, especially since many applications that involve technology make it have some of the negative and flaws and one of these disadvantages: waste of time and money in the form of Great during the electronic archive documentation and writing process. The possibility of destruction and damage to artifacts becomes more serious during the process of archiving. Frequent use and amendment of the database exposed to damage. Permanent accountability and obstacles faced by historians in archiving historical areas and heritage pieces.

III. Record Method that Abu Shamah used in Al-Mudzil, Consisting of the Following Features

History Arranged by Year's Consecutively

He recorded history of events on yearly basis, leaving no year went unrecorded of its important events. He follows the method of famous historians before him such as: Ibn Khayyat (240 hijrah), al-Tabari (310 hijrah), and Ibn Jauzi (599 hijrah) and many more. He started recording starting from year (590 hijrah) and many more. He started recording starting from year 590 hijrah until 665, the year he died.

Many of its mentioned the day which begins the year; and it goes: It begins on Wednesday, or the beginning of it was Sunday or Monday; then it went: on this day... And it goes on until the end of the year and a beginning of a new year. For example, historical events that occurred in the year 590 that goes: and in this year Jamadil Akhir, a religious scholar, the arranger of the poems of al-Qiraat al-Sab'ah Al-Sheikh al-Syatib, [XV] may Allah bless him, died in Qaherah. He was buried in the cemetery in the nearby blessed land. And I visited his grave and Xativa, the city that contributed to his name al-Syatibi, in Morocco, The East of Andalusia. Then he said: our teacher, Abu al-Hassan Ali ibn Muhammad – May Allah blesses him – that the reason he got his migration from his country to the places around Egypt because he wished to conduct speech to claim that Allah command him to perform Haji and he decided so. And then he left his country and he haven't come back, abstaining himself from doing so, as the preachers often mentioned him on platforms which I was not

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present from the perspective of Ayas'. He was patient despite living in poverty. He learned from al-Hafiz Abu al-Tahir al-Silfi of Alexandria. Then he advanced and he was requested by al-Qa'dhi al-Fadil [XXV] to learn his teachings and accepted it after his condition regarding his poverty have been fulfilled. Then he visited Bait al – Maqdis 3 years before his death in which he performed Ramadhan fasting and seclude himself at the cave [XIX].

From his records on Al-Imam al-Syatibi, it's possible to conclude that:

- I. Al-Imam al-Syatibi hated deceptions and flattery towards the rulers.
- II. He was proud by his characteristics, he rejects blackmail, he was an opportunist and he always has enough despite his poverty.
- III. Al-Syatibi, after his settlement in Egypt, went back to al-Quds, to visit and to meditate.

Abu al-Syarah recorded the stories of historical events with details and clarity. For example, when he recorded about the grave of al-Syatibi in the cemetery, he wrote: and I have visited his grave, and in the records of the place connected to him, he said, "Xativa was the name he takes on, was a city in Morocco, East of Andalusia, and so on. Then he continues recording historical events of the year 590 hijrah until the end of the year, and begins a new year after that goes like this: Then the year 591 hijrah begins, and in this year.... and in this year; and then he said: and in this year in Morocco, the battle of Zalaca [IV] took place. It was a big battle between Ya'aqub ibn Yusuf Ibn al-mu'min and Alfonso, the King of Toledo. Alfonso had captured Andalusia and conquered its provinces. Ya'aqub and his enmity devotion, busy with their victory against foreign forces, between him and Andalusia Ceuta road and upon it was 3 leagues. They need to cross it in order to the big crisis. Alfonso was enticed by the Muslimin because of this reason and he wrote to Ya'aqub- upon entering it and so they went to the Ceuta road, they went down the road. He summoned ships and vessels and presented his soldiers, there were about 200,000 fighters, 100,000 based on records, and 100,000 volunteered, and through the path they reached the place of the Muslims. Alfonso breaks away from the troop that was heading towards Toledo and captures the Muslims that were in his troops. 146000 was killed by the European, and the number of prisoner was 30000, 150000 tents, 80000 horses, 100000 mules, 40000 donkeys carrying their weights, because they have no camels, and countless of wealth, clothing and gems, slaves were sold for 1 Dirham, swords for half Dirham, horses for 5 Dirham and donkeys 1 Dirham, and Yaaqub divided the sheeps among the muslims in according to Syariah and they survive for a long time [XXVIII]. Alfonso reached Toledo in the worst condition in which his hair and beard was shaved off. He masked his cross and solemnly promises to never stop sleep on a bed, never approach women, never to ride a horse or any other animal until he was punished [XXXV].

From what Abu Syamah wrote in the news concerning the Zalaca events, we can conclude the following:

- I. Abu Syamah was disillusioned by what Sibt ibn Jauzi in the mirror of time concerning the history of the battle of Zallaca and the correct one was the battle

of Alarcos, whereas the battle of Alarcos, whereas battle of Zalaca was another battle in the year 479h and the protagonist of this battle was Youssef ibn Tashfin and Al-Mu'tamid Ibn Abbad [XXII] and the two battles were similar to one another as both were followed by debacle and misfortune of the Christian soldiers in Andalusia [XVII].

- II. He was very particular with the number of soldiers and also the accurate number of losses, and the profits from the battles and wars.

The Scheduling of Historical Events

Abu Shamah was persistent in definite accuracy in his schedule for historical events especially events that personally connected to him or important and peculiar, for example, in his history of events that happened in 643 h, he said: on Sunday night of 12 Jamadil akhir, our great teacher Ilm al-Din Abu al-Hassan Ali ibn Muhammad al-Sakhawi passed away... and we performed the Jenazah prayer on him after Zuhr in the Damascus Mosque. Then his funeral was held in mount Qasioun [X]. He was buried near the land of Bani Sasra behind Dar-Ibn al-Hadi, I was present during the Janazah prayer twice: once in the mosque and the second time at al-Faraj gate, and I accompanied him to Suq al-Ghanam then I went back due to weakness from illness at that time, it was raining and the earth was muddy, and on his body was dignity, respect, tenderness and humble, and his death was the final death of the elders of Syam that day. People suffered his loss in term of knowledge and in which they've benefitted a lot in Qiraat, Tafseer and the arts of Arabic language [XXVI].

From the records of Abu Shamah and other historians on al-Sakhawi, it is dear to us that (Ibn al-Sakhawi) was a man with a wide range of knowledge from Fiqh, Tafseer, Qiraat, and the arts of language, Knowledge seekers were devoted to learn from him, and crowding him, Ibn Khallikan said : I saw him in Damascus and people were flocking him in the mosque to learn from him, and their mistakes will be mended after a period of time, and I saw him continuously riding a cattle to ascend mount al-Salihi and around 2 or 3 people and each of them read one at a time, and all of them are in the same batch and he reply to all of them [XVIII].

Abu Syamah noted the coming of Tartar delegates to Damascus in the same year of 658 h and he said: on a Monday night of the 17th of Safar, the Romans came with the safety of the people in Damascus, and the next day on Monday, after Zuhr prayer at the mosque, the Romans came with the safety of the people in Damascus in the hands of their king, and the everything around it and they set about their administrative authority [II].

From what have been presented, it is clear that Abu Shamah pay close attention to the accuracy of the arrangement of historical events; and for that, he mentioned the year, month, and day and he also mentioned the time an event took place in a day, whether it's night time, or midday or evening, evening, when there are many events, if There's only one event , he mentioned the year, month and day, and he did this to most of his notes for historical events in "al-Mudzil"; side for his attention to timely arrangement of event, we can also see that he pays attention to history and accurate description of the people involved in an event, it became clear to us through his description of his

condition during the funeral of al-Sakhawi in which he told that he didn't follow the body to the cemetery because of his illness, and he described that day, which was raining and the earth was muddy, and he mentioned that the body of al-Sakhawi was dignified, respect, tenderness and humble.

Execution of Timely Arrangements for Events on Monthly Basis in One Year

Abu Syamah begins scheduling events and history in Muharram, then Safar, Rabi'ulawal, then Rabbi'ulakhir, then Jamadil Awal and Akhir, then, Rajab, then Sha'ban, then Ramadhan, then Syawal, then Zulqa'eda, then Zuhijjah, and so on until a new year begins, for example, when noting the historical events for the year 643 h, he said: then the year six hundred forty three begins : in the time of al-Musta'sim Ibn al-Mustansir Ibn al-Zahir Ibn al-Nasir, the city of Damascus was sieged, on the 8th of Muharram there was a major constriction where many Egyptian and Khawarizmi and other soldiers were sent there and the two group threw at one another. In this year, on Friday, on 24th of Safar, a friend of ours al-Muhaddith Sharif al-Din Ahmad Ibn al-Jauhari, may Allah bless him- passed away he was excellent, good, modest, virtuos and helpful.

Then he said: then on the 13th of Rabi' al-Awwal al-muntajib al-Hamadzani, the recite of al-Zanjiliyyah doctrine- may Allah bless him- he was a great reciter... I was present during the prayer for him at the Damascus mosque, I escorted him to the inside of the Gate of al-Faraj and I was not able to follow him out due to the blockade of the country. That year on the 17th of Rabi al-akhir, al-sheikh al-Faqih al-sufi Kamal al-Din Abu Al- 'Abbas Ahmad ibn Kishasab al-Dazmari-may Allah bless him and he was a pious sheikh and a famous Faqih among the Shafi'iyyin companion, an expert on the translation of the manners of al-Mazhab and the understanding of its meaning, he is one of the person I've recited towards in regards to al-Mazhab in keenness. In that year, on Wednesday, on the 26th of Rabi' al-akhir a scholar passed away, he was the mufti of Syria, Taqi al-Din, Abu 'Amru Uthman Ibn al-Salah-May Allah bless him -in the area of al-Hadith al-Ashrafiyyah, and I carried him with my hands to the mosque, and I performed prayer for him after Zuhr, and on his body was dignity and calmness, abundance, great tranquil, humbleness an humiliation...people went back because of the siege, less than 10 people rushed him to the al-Sufi tombs and he was buried there-may Allah bless him [IX].

On the 3rd of Jamadil Awal al-Izz Muhammad ibn Taj al-Umana' Ahmad Ibn Muahammad ibn Asakir passed away, he was the chief of his time in regards to history [XXXIII]. On the 3rd of Jamadil Akhir, al-shihab Muhammad Ibn 'Ali Ibn Mansur al-Yamani, mostly known as Ibn al-Hijazi passed away -may Allah bless him- and he was among the praiseworthy youth. On the night of 18th of Sha'ban, al-Fakhr Muhammad Ibn 'Umar Ibn 'Abd al-Kareem al-Humairi, known as Ibn al-Maliki the dweller of the eastern Minaret at the house of Bani AbiJa'far passed away and he was buried the next day at Sufi Cemetery-May Allah bless him. On the Sunday night of 22nd Ramadhan, al-Sahib Mu'in al-Din Hassan ibn Sheikh al-shuyukh Sadr al-Din Ibn Hammuwiiyyah passed away [XIV]. On the 2nd of 8 of

Shawal, al-Amir Najm al-Din al-Qumairi passed away.... And he was buried in the mountains, the cost increase because of the al-Khawarizmiyyah had cut off the roads, so on the 18th of Shawal, I sent a wheat sack of 600 dirham Nacina [XXX]. On the 11thZulqaedah, the sale of black bread was 1 Dirham for two ounces, Barley bread 2 ½ ounces for 1 dirham... and the sale of bread for one three quarter ounces for 1 dirham, and I pound for 7 Dirham of the day of Eid Al-Adha and before. Based on what had been presented on the historical events, it is clear to us that Abu Syamah followed the timely arrangements of events on a monthly basis for one single year, in which he began the history of deaths of figures beginning from Muharram, and ended with Zulhijjah.

The Connection between the Past and the Present for the Historical Events

Through the research of al-Mudzil by Abu Shamah, we can see that he connected most of the events between the present and the past, occasionally he noted an event and mentioned a similar event from the past then he connects between the two events, and he mentioned this – for example –as follows:

- I. In his entry for the details that occurred in 607 hijrah, he mentioned al-Sheikh of Dura-Europos and the sacred [XXXIV]. He begins his interpretation by saying: he was highly respected and he was abundant with excellence, among them, I performed Jum'ah prayer at the mountain mosque in the early year of 606 h.
- II. Al-Khawarizmiyyah were the ones who scattered and separated in Sham and Algeria caused by the fall on their nation, al-Khawarizmi in the battle of Al-Maghuli in the year 628 hijrah, King al-SalihNajm al-Din Ayub used them with the al-Ayyubiyyin and in his Jihad against the Christians, their ambitions were revived by their connections with King al-Salih Najm al-Din Ayub, they aimed for big houses but he forbid them to go to Egypt fearing that their freedom from the authority of Egypt and Sham because they were not ambitious and he did not give the possession they wanted, so they tried to strike a deal , so he joined them in the battle of HomsandQurb and annihilate them.

Al-sheikh 'Abdullah al-Yunani (the lion of Sham, died 617 hijrah) to my side, and when the Khutbah by Abu 'Umar reached the end al-Sheikh 'Abdullah quickly rise up, and ascended to the cave of Al-Thaubah, and when he came down, I thought he needed to perform wudhu' or because of any distress, and when we performed Jum'ah prayer, I ascended behind him, and I said to him: right, what came upon you? And he said: This Abu Umar is not lawful to pray behind him, I said: why? He said: because is what he said on the Minbar was not appropriate, I said: and what did he say? he said: The King is just, he was a tyrant, and so it was not true, and Abu Umar said at the end of Khutbah: o God please make better a t your worshipper, the just king Saif Al-Din Abu BakrIbnAyub then I said to him: If the prayer behind Abi Umar was wrong, the whose back was right? It crossed my mind the words of Abd al-Rahman Ibn 'Auf when he saw 'Umar Ibn a-Khattab-may Allah bless both of them. Walking the alley of Madinah, and he followed him, he reaches the house of an old woman, then he entered, he said: I said: I notice what was he ddoing, and I hid myself, and he came out from the house and I went in after him, and I ask the old woman: what did he do to you? And she said: he brought me food and removes pain

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from me, ‘Abd al-Rahman said: I thought to myself: come on Abd al-Rahman, what did you found from following him? [III].

Abu Shamah connected the situation of Abdullah al-Yunani that refused to perform prayer behind Abu ‘Umar al-Muqaddasi with his piety, devoutness and his fear for Allah, with the situation of ‘Abd al-Rahman Ibn ‘Auf that tried to follow the delinquency of ‘Umar al-Khattab, the leader of mu’minin, he was a pious, devout, and righteous person, and he regretted this ‘Abdullah al-Yunani also regretted what he said about Abu ‘Umar and the evidence for that was when he said : he is nothing but a pious man [XXXI].

In his entry on death that took place in 658 hijrah, he said: on Monday, 27th of JamadilAwwal, an apparition appeared in Damascus with its head cut off and raised on a short spear suspended from its hair above fragments of trap. They claimed that the head belonged to al-Kamil Muhammad Ibn Shihab al-Din Ghazi Ibn al-‘Adil, the owner of Silvan that endured the siege of Tatars for more than one and a half year, and they still have to face the fact the citizens were annihilated together with the increase of destruction, and I was told that the country was entered by the friends of the deceased and sick, they cut off his head and then it was brought to the country, it was exhibited in Damascus then hanged at Bab al-Faradis and I commented on this: (Ibn Ghaz captured and fought on behalf of people - That weakened Iraq where sunrise., Often obvious and he died as a martyr - After being patient for two years., They wage an exhibit with his head - And it was similar to the head of al-Hussain., Al-Sibt agreed in this statement and attribution - They acquire their rewards 2 times., Allah pile up the Excellence of these two martyrs - On the unsightliness of these actions., Then narrate the scene of the head - And they were amazed by the two situations., And they trembled when it arrived - By the associates of the best two.).

Then Abu Shamah said then it was agreed that the head will be buried at the head mosque, inside Bab al-Faradis, eastern from the Mihrab in the original walls, and the west Mihrab contain, as told: the head of al-Hussain –may Allah bless him – was buried there [XIII]. Abu Shamah connected what happened to Ibn Ghaz, the king of Silvan, and what happened to al-Hussain Ibn ‘Ali – may Allah bless both of them -, both of their heads were cut off, and were exhibited, and was buried in one place, just like what Abu Shamah said. In his entry of events that happened 658 hijrah, Qutuz won over Tartar, and his killing after he forced them out, he compares this event with the event that took place in 648 hijrah, the killing of al-Muazzam Turanshah Ghayath al-Din after he forced out the Europeans, [XXIII] then he said: and it was agreed that his defeating the soldiers of Tartar and his death is similar with the killing of al-Muazzam Ibn al-Salih Ibn al-Kamil and the defeat of European that were staying at Damietta that was mentioned in the record from the year 648 and between these two similar miracles that was 10 years from one another except that the previous one occurred later in the year 658 hijrah and Allah adorned the aftermath. Abu Shamah connected the events from 658 hijrah, the victors of Turanshah over European and his killing as well. And so, from what had been presented, it is dear to us that Abu Shamah connects current historical events with the past as a lesson and example, and to strengthen the famous saying of “History repeats itself”.

Supporting Historical Events with Poems

Abu Shamah was a poem creator, and he wrote a long poem on agriculture and the benefits of agriculture, like when he wrote a poem for his wife, praising her, and for this, we can see that he supports historical events from reports with his own poem or other people's poem, and we mention –for example-in the following:

- I. In his entry of events that occurred in 658 hijrah, he says when I came back, I was walking around Dar al-Hadith al-Ashrafiyah, when I saw a woman there, she was unkempt and wrecked in appearance and was distressed because of the insufficiency of interest and wrecked aspirations, I remembered the days when I reached my age in year 630 hijrah, her teacher was once our teacher the knowledgeable al-Hafiz Taqi al-Din Uthman Ibn al-Salah, then I recited a poem for her [XI]: (She was not from Dar Hadith - Nor was she from a big and successful house., From after the death of Zantar - I met with Ibn al-Salah., To stay and learn from him - Of knowledge.)
- II. In his entry of events occurred in 654 hijrah, the fire of Masjid al-Nabawi, which he said: A fire at the mosque of Rasulullah – Peace be upon him- was organised [XXXII]: (The al-Nabawi mosque was put on fire by someone - Who was scared of it and he has no shame., But what my hands rejects and do not want to touch - And the side will be cleansed by the fire of hell., And Abu Shamah said: After the six hundred and fifty - Four of the year., The land of Hijaz turned to hell with the fire of the mosque - And with it, the house of al-Salam drowned., Then the Tartar took over Baghdad in the - Early of the year., The people of the city was not appointed for the nonbelievers have their agents - On the Muslims and Islamic properties., And so the nation of al-Khilafah expired - And it turned into a continent but with no protection., O lord! Please preserve and guard, and protect the remaining Give affection over Hijaz and Egypt - Cities, o the most Exalted and the most dignified and safety for Syria.). And from what was present, it became clear to us that Abu Shamah supports and aids historical events with poems be it from him or from someone else.

Dedication to Historical Documents and Letters in the Recording of Historical Hews

Abu Shamah pays attention to historical documents and letters while receiving historical events, it can clearly be seen through the following:

- I. In the entry of report from the year 654 hijrah, regarding the fire that broke out in Hijaz, the camel's neck shines in Busra and this saying was strengthened by evidences : this was the image that was depicted by books received, such as the time was Wednesday night, third of Jamadil Akhir, in the year 654 hijrah, a huge bang and an earthquake arises in Madinah that shakes the city, girth, ceilings, timber, and doors hour after hour until Friday, the fifth of Jamadil Akhir, then a huge fire appeared in the in the stony area near Qurayzah, we saw it from our land inside Madinah as if it's around us, it was a very big fire.....in the name of Allah, we saw a group ascend to a mountain, and the mountain was on fire , the Iraqi pilgrimage route was blocked by burnt rocks, and when they reached the

burning rocks....it reverted back to the east, and it exhume the Jews and mountains in its way with the fire eating the rocks as examples of what Allah had mentioned in His Holy book. It ate away the earth, and I wrote this writing in Rajab, on a Thursday, year 654 hijrah, and the fire increase and modified things, and it another writing of the same event, it was said: in the early Friday of Jamadil Akhir, the year 654 hijrah a big fire arised in eastern Madinah, the distance between the fire and Madinah was half a day, the earth exploded, and fire flowed from the ravine until a mountain was taken over by it... and we don't know what it had done? At that moment, the people of Madinah went to their prophet- peace be upon him-, they asked for forgiveness from Allah and repented, and this is among the sign of the Day of Judgement [XII].

- II. In his entry of events from 659 hijrah, a proposition was received from Egypt to the magistrate of Damascus, magistrate Najm al-Din, briefing him about the reconstruction in matter to rejoice the community and ask for graciousness, it returns to the descendant of Imam at al-ZahirIbn Imam al-Nasir, he said: what was written in the writing sent to the magistrate of Damascus : This letter to magistrate Najm al-Din, as a notification on the reconstruction of matter that rejoices the community and asking for graciousness, and to take revenge upon those who compromise the holiness of Islam, and it came to us from Imam Abu al-Qasim Ahmad ; the descendant of Imam al-Zahir Ibn Imam al-Nasir – May Allah's blessing upon him, he received us with ihsan, giving his decree to everyone, we called together scholars, Imam Faqih, leaders, great people , merchants, and people from the two cities and we negotiated in the presence of al-Imam al-Zahir, it was affirmed by the chief of judge we were delighted by his pledge as it is our convenience, and we followed our leaders And people are satisfied by his pledge, and accepted his ruling, and so is the fourth, on Monday the 13th of Rejab, we improved the things been preached to us, and we crowned the dinar and dirham with his noble name, we placed the topic of Islamic adherence. In his hands, and we gifted him with money and swings, we leaned against the pillar of the Imam from the right descent, of noble bonds, his adjurations' was used in his own country, as his pledge was honest, the news was advertised to the nomadic and the present [VI].

From what had been presented, it is clear to us that Abu Shamah import documents and letters when obtaining his entry of historical events.

The Declaration of Other People's Mistakes, and Correcting the Mistakes. When He takes A Biography from the Person Who Wrote it, He has No Guilt to Mention the Mistakes and to Correct the Mistakes and it can be seen in the Following

- I. In the exposition of his entry regarding Sheikh Muhammad al-Yunin, Sheikh al Hanabilah that died in 658 hijrah, he said: A news came from Baalbek in regards to the death of al-Sheikh Muhammad al-Yumini, Sheikh al Hanabilah, he was a fat Sheikh, his face was large, his beard was big and he wears cowl from black furred mink on his head when going outside without a turban He was the one who wrote articles related to the nocturnal journey of the prophet –please be upon

him- on the night of al-mi'raj, he made an abominable mistake, and so as a refutation against him, I wrote a book entitled: A clear refute of al-Hanbali).

- II. In the exposition of his interpretation of al-Qusi Abi al- 'Arab Ismail ibn Hamid Ibn 'Abd al-Rahman al-Ansari that died in 653 hijrah, he said: He has a dictionary that narrates his life which influence some virtues: (How many lexicon has my eyes seen to know - Of its prosperity of his virtues that was not inadequate., I have never heard nor see in my time - The completion of his virtues in the lexiconof al-qusi.).

Then Abu Shamah said: I said: I have seen it –the lexicon- and I saw many mistranslation, distortion of names and its replacement, and the first one was his own ancestry, which he was affiliated with Sa'idIbn 'Ubadah al-Ansari, it was infact 'Ubadah Ibn Dulaim, whereas Ubadah ibn Somit was the great companion of the prophet and not this one, it was misstated in a Sufism document Habib Abu Muhammad Hussain, I saw everything with his handwriting.

Obtaining Reliable Examples: Abu Al-Muzafar Sibt Ibn Al-Jauzi and Al-Izz Ibn Taj Al-Umana'and it can be Clearly seen in the Following [XXVII]

- I. In the events of 599 hijrah, which was the year he was born, he said : in the end of Muharram, Saturday night, the stars weltered east and west, and was spread like locust spreading right and left, and it was never seen before except during the impetus of prophet Muhammad peace be upon him in year 241 hijrah, and this year was significant, said Abu al-Muzafar Sibt Ibn al-Jauzi, and al-Izz Ibn Taj al-'Umana', during the end of Muharram, the stars were seen in the sky, condensable and volatile, with confused intention.
- II. And in 601 hijrah he said:al-IzzTaj al- 'Umana said: In the final months of this year a group the maritime franks known as venetian won over Constantinople, they chased away the Romans after cornering them, killing and acquiring their belongings, savings, and a large amount of their treasures from tools, and marble of which they carried to the realm of Egypt and Sham, and so they sold the marble in which many of it reached Damascus. He died at a camp in Lake Qadas on Saturday, early Jamadil Awal, and he was brought to Damascus on a palanquin. He was buried at the Adliya cemetery of mount Qasioun, he arrived early Monday, 3rd of Jamadil Awal.

And from this, it is clear that Abu Shamah relied on dependable examples from Sibt Ibn al-Jauzi and Izz ibn Taj al-Umana' in his entry of events.

IV. Peculiar and Miraculous Events Recorded by Abu Shamah: The Information as Follows

First, The Franks Calvary fought each other with sword to death in the Jaffa church: Abu Shamah said: Then, the year 593 hijrah begins, and in this year, King al-Adil open Jaffa with swords in Shawal and he took control of the people in it by killing, stealing and ravishing the people in it, then he ordered it to be demolished, and so I threw the rocks into the sea near its enamel and miracle struck me as at its citadel a cavalry of 40 wester Maritime Franks, when they were certain that the drilled the citadel, they entered its church, and they blocked the door, and they fought

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each other with their swords until every one of them perished, then the muslims broke the door, and they saw the Franks were hopeless, and they discovered that they killed each other, they were surprised by the situation. This was a customary culture that was used by great people, if they found out that their enemy will defeat them, humiliate them, and capture their women, the he will kill himself and his women until there are nothing up for grabs for the enemy to do whatever they pleased, they preferred death over humiliation. The same goes to free woman if she is confident that the enemy will violate and obtain her. In modern time, Adolf committed suicide [VIII].

Second, The return of dates to its owner, 621 hirah: Abu Shamah said : year 621 hijrah begins, and in this year, a miraculous incident occurred in Iraqi ; in Baghdad, there is a village known as 'Uquba, which contains many dates, which were owned by an advocate manager, one of the villager has dates too, but was confiscated by the manager, and he took 2000 dates from him, and so he went on and insulted the manager, the manager received news of this and he calls upon the man , and he ordered for the man to be hit, and the man said: In the name of Allah, you have to be equal to me: he said : speak, the man said : You insulted Abu Bakr, may Allah's blessings be upon him, and you said to take Fadak from Fatimah, as in Fadak the ates are easy to take, you take 2000 dates from me and you expect me to keep quite? ! The manager laughed, and he returned the dates to the man. The strength of allegation from the owner of the dates and his courage, and his knowledge of the past, every one of these are the reasons that lead to the return of the dates to him.

Third, The defeat of Hulgu in the hand of his cousin Barakah, 660 hijrah: Abu Shamah said : Then the year 660 hijrah begins and in this year, on Saturday, the 27th of : Zulqaedah, the soldiers of Tartar reached Damascus –Curse of Allah upn them-around 200 escapees from the cavalry, their men and women and children to the muslims, and it was mentioned that the reasons for it is because the soldiers of Halagu was broken by the soldiers of his cousin Barakah, and so Hulagu's troop runaway, and they were divided in nations, they aimed for one direction and the group moved towards Sham, the muslims were delighted by the news that requires them to move to Egypt ... and he told me who trusted him with he said: The soldiers of Barakah had defeated the Hulagu's troops that was managed by his son, his son was killed, and so Hulagu is calling upon the remaining of the troops, and the remaining swords that can still be used, Hulagu retreated to Tala Castle which was situated in the middle of lake Azerbaijan, he entered in then the road was cut off, and they remained confined inside. Fourth, The Islamization of a Christian man in the hand of Abu Shamah 660 hijrah.

Abu Shamah said: Then Year 660 hijrah begin, and came Tuesday 8th of Zulhijjah, a group of Muslims, I knew some of them, together with a Sheikh, thy claimed he was a Christian famous for selling meat in Damascus, he saw a vision, and became Muslim, he told me that he saw the prophet –peace be upon him – came to him on Friday night while he was lying down due to an illness, the prophet said to him : wake up and get out from going astray and against the guidance, and so he went to Abu Shamah, and became a muslim in his hand Then the prophet – peace be upon him

– to the sky..... And I asked my God on the victory over the disbelievers I paid attention and I remained baffled by my matter, and when Saturday night came, I dreamed of it, the same goes on Sunday, 3 night consecutively, and so I decided to enter Islam, and I asked about a man known as Abu Shamah among the elders, and he directed me to you, I was ordered to enter Islam and so I'm a Muslim, Praise be to God, Lord of the Worlds we seek guidance upon this incident on the sincerity of Abu Shamah to Allah the almighty and his nearness to Him, and the content of Allah towards him just like how we point out the good ending for the man in which he came out of astray and follow the guidance, he saw that and entered Islam.

V. Criticism Upon Abu Shamah's Historical Records

Among the criticism towards Abu Shamah in his historical records in al-Muzil are as follow [VII]:

- I. Speculation about what happened especially for the scheduled entry of certain are as follow. And this comes as follow:
 - i. Abu Shamah speculated in the scheduled entry of Zalacca in which he mentioned the year it took place was 591 hijrah, he assumed this following Sibt ibn Jauzi in the mirror of time, and the correct one is the battle of Alarcos, whereas Zalacca was another battle in 497 hijrah, championed by Yusuf ibn Tashfin, and these two battles are brothers because both battles were followed by utter failures of the Christian soldier in Andalusia.
 - ii. Abu Shamah speculated when he writes down his entry on the death of Musnid of Sham: BarakatIbn Ibrahim IbnTahir al-Khursyu'I, in which he mentioned the death in 597 hijrah, and the correct year of death was 598 hijrah just like in the source of his interpretation.
 - iii. Just like when Abu Shamah transfer from al-IzzIbnTaj al-U'manain regards to the fall of Constantinople by the Franks, in which he mentioned the fall took place at the final months of 601 hijrah, a group of Franks maritime known as the venetian conquered Constantinople, they chased away Romans after cornering them, killing, and acquiring their belongings and evoking their savings. The correct date of the fall of Constantinople on the hand of Franks was on Monday, 10th of Sha'aban, 600 hijrah, April 1204 ce.
 - iv. Abu Shamah speculated in his entry on the death of the historian Ibn al-Athir, in which he mentioned he died in 631 hijrah, whereas the correct year of his death wa 630 hijrah, like was had been compiled by the sources of his interpretations.
- II. The nullity of certainty in the transmission of the narration of the prophet – peace be upon him –said: I was born during the time of the just king of Khosrow: This narration has not origins: Ibn Kathir mentioned it in the beginning and the end of 607 hijrah in which he said: This narration has no origins to it, and it does not come from any knows books, it was a shocking to know that Abu al-Muzafar and Abu Shamah to accept this, he took it from a Muslim.

- III. The usage of Colloquial and abandoned words: Abu Shamah used colloquial and abandoned words such as:
- IV. The negligence of some important events: Abu Shamah neglected the entry of the battle between the Romans and Bani Ayub in 631 hijrah. He briefly touched the issue which was not even a complete sentence. In his entry of the death that took place 656 hijrah, he mentioned what Baghdad has to face in the hands of Tartar which did not even exceed half a page. It is important that he differentiate the narration into two separate news, as he is a contemporary scholar of events.
- V. He mentioned some of the events without mentioning the reasons it happened: For example: al-Faqih al-Qazwini was murdered, however he did not mention the reason for his murder, and not even his name. The same goes to the case of al-Sharf al-talaki, he did not mention the reasons his servant slaughtered him.
- VI. He did not use a single exact term for the word Tartar.
- VII. Many of his entry of events was not beneficial in the eyes of reader: such as his entry on the birth of of his grandchild Hassan Ibn ‘Abd al- Rahman Ibn Muhammad Ibn ‘Aliy al-Bakn, and his entry on the birth of his son and so on.
- VIII. The interpretation on important figures were too short, in which they deserved more interpretation. Such as al-Izz Ibn ‘Abd al-Salam, the entry on him did not even surpass half a page, in whereas he is worthy of more explanation and so does the deaths in 660 hijrah.
- IX. Offending the deceased and prayer for them not to get any blessing and the usage of repulsive words : when he mentioned magistrat-al-Jili he said : he was imprisoned in the a cave in the area of Beqaa, he was abandoned and people said that he died – may no blessing be upon him – and one person among them said to throw him away from the mountain, and some said to choke him, and so no prayer for him, he did not deserve any blessing, because of what he caused before, and when his companion was mentioned : he said : the support of magistrate al-Rafi’ al-Jili was apprehended due to the ignorance of the evil. The word evil was not suitable to be used for he had risen from it, and they were not described through the word; because they were muslims. The same goes to the death of 641 hijrah.
- X. Although Abu Shamah was interested in linguistic aspect when recording his entries, Abu Shamah was right on this; and it was can clearly be seen in his entry of Abu al-Khair Musaddiq ibn Shahib al-Silhi, these are some of the criticism on the methods of entry of Abu Shamah in his al-Mudzil ‘ala al-Raudhatain, which is one of the most important history book that was written during the duration of 590 hijrah until 665 hijrah which available to every specialist and researcher of Islamic history.

VI. Conclusion and Recommendations

From our journey on Abu Shamah in his book al-Mudzil ‘ala al-Raudhatain, we can conclude the following:

- I. Enabling the participants to document, archive and save files electronically.
- II. Learn about the components and software of the electronic archive system.

- III. Informing the participants of the modern methods and methods in storing documents and files electronically.
- IV. Using proper methods to enter and index documents on the electronic archive.
- V. Retrieve documents when they are needed according to the rules of operation of the system.
- VI. E-mail and the Internet and its importance in electronic archiving and information transfer.
- VII. Using modern technologies to preserve and retrieve information.
- VIII. Introduce the foundations of information security in the contemporary environment of information management systems.
- IX. Developing the skills of participants in the field of office information systems management and electronic archiving.
- X. Documentation, indexing and skills necessary to maintain, secure and retrieve documents and documents electronically.
- XI. To develop participants' skills in dealing with computer applications and their uses in a field.
- XII. Save, retrieve, manage and circulate documents and documents.
- XIII. Developing participants' skills in the field of retrieval techniques and linguistic aids in retrieval.
- XIV. Providing the trainees with the methods used to secure and protect the electronic archive.
- XV. Abu Shamah was born in 599 hijrah and he died in 665 hijrah, he finished the Quran before he was even 10 years old, then he learned the arts of narration from 'Ilm al-Din al-Sakhawi, then he learned Fiqh, and he reach and give legal opinion and he was excellent in arabic language, he was a person of virtues, abundant with knowledge, he became gray haired when he 25 years old. He had many writings in history, language, Fiqh and Tafseer.
- XVI. Abu Shamah in his writing of al-Mudzil followed the methods of recording events, arranging them on a yearly basis, the approach of timing the historical events based on months in a year.
- XVII. Abu Shamah followed the arrangement of events based on month in a year.
- XVIII. Abu Shamah connects the past and the present when recording his entries of events, and he supports the historical events with poems.
- XIX. Abu Shamah takes into consideration of documents and letters in his entries, and he also announced the mistake of others and corrected the mistakes.
- XX. Abu Shamah took great interest in terms of language while recording the historical events.
- XXI. From the input of his recording of history in al-Mudzil, this book is one of the important history book that was written in the era beginning from 590 hijrah until 665 hijrah in which it was filled with information, for specialists and researcher in the Islamic history.
- XXII. We advised the students and specialists in history, Fiqh, Tafseer and language to engage in the study of the writings of Abu Shamah in various fields of Knowledge ; because it is very beneficial that can provide goodness and can be useful to knowledge and scholars.

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