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The Mongol Siege of the City of Mosul in (1262-1261/660-659/) in the Book of Ibn Al-Ghouthi' Al-Hawadith Al-Jama'I wa A'l-Tajarib Al-Nifa'a fi Al- Ma'a Al- Sabea (1332AD/723 AH)

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Abstract

The Mongols set out from their place in Karakorum to implement their global plan by establishing a Mongol empire for them. At the beginning of their campaign, they headed towards the neighboring cities and were able to subjugate China in 606 AH / 1210 AD, which was an indomitable force at that time. After that, they headed to the country beyond the river and were able to occupy it in 617 AH / 1221 AD, after which they headed to the country of Khorasan and conquered it in 617 AH / 1221 AD. The Mongols continued to implement their plan until they reached the capital of the caliphate, Baghdad, and succeeded in occupying it in 656 AH / 1258 CE, ending a rule that lasted for more than five centuries. The cities of the Euphrates and the Levant were among the areas that remained under their control, and no one could face this invasion except Al-Mamluks. Al- Mamluks succeeded in defeating the Mongols in the battle of Ain Jalut 658 AH / 1260 AD, and this was not a reason for their retreat, but they continued until they reached the city of Mosul and declared a siege on it in 659 AH / 1261 AD.

Keywords: *Mongol siege, Mosul, Ibn Al-Futi.*

Introduction

The attack of the Mongols on the city of Mosul and their siege have a year 659E/ 1261M was not the first of its kind, It was preceded by the establishment of relations with its owner Badreddine Pearl^(U) Who helped them in their attack on the possessions of the Abbasid caliphate, including the city of Baghdad, Then followed by Relations ranging from warlike to peaceful, as Pearl was succeeded by his righteous son Ismail, who rebelled against the Mongols and declared his disobedience to them, As a result, the Mongols decided to lay siege to the city, which, according to Ibn al-Futi, lasted a whole year, They even tightened their siege on her and forced them to eat dead and dog meat, and the siege ended with them entering the city and the death of its owner, The Good King Ismail.

As for the scope of the study, its nature necessitated dividing it into two topics, the first of which concerns the life of Ibn al-Futi, his birth, his lineage, his political era, his name, his functions and his methodology in writing about the Mongols. The second one was titled: The Mongols headed

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towards the city of Mosul in 659- 660E/ 1261- 1262M, It included their siege of the city and the position of the people of the Levant from that siege, Then the surrender of the city in general 660E/ 1262M, Then the most important consequences of the surrender of the city.

As for the most important sources relied on by the study, the book of University accidents and beneficial experiences came in the seventh cent of Ibn Al-Futtaim^{723E/ 1323}, And the book of the collector of dates by the mufuli historian Rashid Al-Din Fadlallah ^{t718E/ 1318M}, The book of the history of Islam by Shams al-Din al-dhahabi ^{t748E/ 1347M}, The lexicon of the countries of the rubies of El Hamoui ^{t626E/ 1228M}. And other sources.

First of all. Ibn al-fauti⁽²⁾ (642- 723E/ 1244- 1323M))

1. His name and lineage:

He is Abu al-Fadl Kamal al-Din Abdul Razzaq Ibn Ahmad ibn Muhammad ibn Abu al-Baghdadi al-Hanbali⁽³⁾ Shaybani⁽⁴⁾⁽⁵⁾ As for his lineage, he has an Arabic lineage that goes back to Ma'an Ibn Zayda Al-Shaybani⁽⁶⁾⁽⁷⁾.

2. His surname and surname:

There are many names and surnames in the sources, including Ibn al-Sabuni⁽⁸⁾, Also nicknamed Ibn Al-Futtaim⁽⁹⁾ Historians have differed on the latter percentage, some of them stated that it came from his maternal grandfather⁽¹⁰⁾ Others stated that it belonged to his paternal grandfather, to his mother⁽¹¹⁾ And the latter opinion is more likely due to his father's uncles who knew about the sale of pads⁽¹²⁾ He was even known by this surname in most historical sources.

3. His birth:

Ibn al-fauti was born in the city of Baghdad in 642E/ 1244M⁽¹³⁾, In one of the Houses of Hanbali notables in the avenue of arches in the locality of khatuniya⁽¹⁴⁾ Two years after the Abbasid caliph Al-mustasim swore allegiance to Allah (640-656E/ 1242-1258M)⁽¹⁵⁾⁽¹⁶⁾.

Political life in the era of Ibn al-Futi.

Ibn al-fauti is one of the men of that era and is widely aware of his political events, as his novel is an eyewitness account, Describing the political situation during the reign of the last Abbasid Caliph, he said:: "His caliphate was for a while an imbalance in the affairs of the state, a disorder in the government and the Sultan, and a diminution in the body of the Abbasid state, which led to its transformation and decay"⁽¹⁷⁾.

Ibn al-Futi lived sixty-seven years under ilkhanid rule⁽¹⁸⁾, And the contemporary of their rulers from the founder of the ilkhanate, Hulagu Ibn Tuli (656-663E/ 1258- 1265M) And his son, Elkhan abaqā (663-680E/ 1265- 1282M)⁽¹⁹⁾, And ilkhan tekodar (680-683/ 1282- 1285M), Who converted to the Islamic religion and improved his Islam⁽²⁰⁾ The Greek historian Qutb al-Din

reported this by saying: "The news came to al-Sham that his books and orders arrived in Baghdad, including the demonstration of Islam, the establishment of a lighthouse and the exaltation of the word of religion, the construction of mosques, mosques and endowments and the implementation of the legal provisions and standing with them"⁽²¹⁾.

The era of the ilkhan Argun (683-690E/ 1285- 1292M)⁽²²⁾, During whose reign the pagan religion was active⁽²³⁾ The age of Elkhan kikhato (690-694E/ 1292- 1294M)⁽²⁴⁾ Who was inclined to Islam, recalling that the golden one by saying: "Kikhatu had a penchant for Muslims and charity to the poor"⁽²⁵⁾.

He witnessed a number of political events in the ilkhanate era, including the fighting between kikhato and Baidu (694E/ 1296M)⁽²⁶⁾ Baidu was inclined to the Christians, and the golden one mentioned this by saying: "However, he was inclined to the Christians and was told: It's a victory"⁽²⁷⁾.

Ibn al-Futi also contemporized the conflict between Baidu⁽²⁸⁾ And Kazan (694-703E/ 1294-1304M)⁽²⁹⁾ Kazan came to power and worked to spread Islam among the Mongols⁽³⁰⁾, The contemporary of the ilkhan Abu SaBahadur's hand (716-736E/ 1316- 1336M)⁽³¹⁾ Seven years, Abu Sa'id was the last ilkhan of the Genghis Khan dynasty at the time of Ibn al-Futi's death⁽³²⁾ Ibn taghri Bardi mentions, saying: "He is the last Tatar King of the Sons of Genghis Khan and did not leave for the Tatars after his death "⁽³³⁾.

Functions

Ibn al-futi worked as a bookkeeper in the monitoring cabinet with a desire⁽³⁴⁾ After being rescued from captivity and continued his work in the Treasury for more than ten years, he looked at the treasures of books and excelled in history, people's days, literature and poetry⁽³⁵⁾ The golden one mentions this, saying: "So he was on the monitoring bookcase with a twist"⁽³⁶⁾ As stated by Ibn Shaker Al-Kitabi By saying: "He has been monitoring the Treasury for more than ten years with an interest in history, and has looked at precious books"⁽³⁷⁾.

Among his other jobs, he worked as a treasurer and supervisor of the library of the Mustansiriya school after returning to Baghdad, where he remained working until his death⁽³⁸⁾ Recalling that gold, he said: "The Guardian stored the books of Mustansiriya, so the Guardian kept them until he died"⁽³⁹⁾ Ibn Rajab Al-Hanbali mentioned him, saying: "He returned to Baghdad and The Guardian stored the books of Al-mustansiriyah, so he stayed on them until he died"⁽⁴⁰⁾.

3. His methodology of writing about the Mongols and its resources

Ibn al-Futi's writings about the Mongols were distinctive and he was accurate by transferring the timing of incidents by day, month and year, This was mentioned in the news of the siege of Arbil in general 634E/ 1236M said: "On the seventeenth of Shawwal, the news arrived from Erbil on

the wing of a bird that the Mongol soldiers landed on Erbil"⁽⁴¹⁾ Then he further documents it, mentioning the time of its occurrence day or night⁽⁴²⁾.

He was also accurate in conveying the events of the Mongol battles and their details, including the preparation of armies, where the battle took place and how it began, And for whom the victory was initially and in favor of whom it was decided, He gave some details of the incidents, including the events of the two suffocating areas⁽⁴³⁾ General 635E/ 1237 Saying: "The soldiers of the people of Baghdad were seven thousand and the soldiers of the Mongols five thousand and they met and fought hard and the starboard of the Mongols was broken and only the heart remained, but the appearance of ambushes decided the battle in favor of the Mongols"⁽⁴⁴⁾ While some historians have stated that the Mongol armies were ten thousand⁽⁴⁵⁾. Most likely, what Ibn al-fauti mentioned was that he was close to the events, time and place.

He was very accurate in conveying the results of events, including the events of the Mongol occupation of Baghdad in general 656E/ 1258The resulting human losses and the general devastation that has befallen the city in all its political, economic, social, administrative and scientific conditions⁽⁴⁶⁾.

He also detailed the events of the arrival of the ilkhanid Sultans to power and their struggle over the rule, which reached the point of murder⁽⁴⁷⁾ It was mentioned at a public event 683E/ 1285The Aragonese ruler and his assassination of Sultan Ahmet tekodar⁽⁴⁸⁾.

Among them, he also mentioned the events of the arrival of office holders in the ilkhanid era and the plots being hatched to get rid of their competitors⁽⁴⁹⁾, Including mentions of public events 658E/ 1260What Ali Bahadur Khorasani did⁽⁵⁰⁾ Imad al-Din al-Qazwini⁽⁵¹⁾ To get rid of Aladdin Al-juwayni⁽⁵²⁾ Who ordered hulaku to kill him and then changed his killing and just shaved his beard⁽⁵³⁾.

During his presentation of historical events, he recalled the administrative, architectural and scientific works carried out by the ilkhanid Sultans, their household and office holders⁽⁵⁴⁾ Among them, he mentioned the administrative and architectural works carried out by Alaa al-Din al-juwayni and his brother Shams al-Din al-juwayni⁽⁵⁵⁾ During their rule of Iraq⁽⁵⁶⁾, He also mentioned the works performed by the Kazan Sultan during his reign⁽⁵⁷⁾.

After he finishes narrating historical events, he begins with deaths and translates for some characters or just mentions the year of their death, which took a large part of his writings, Among those to whom he translated and mentioned their deaths are the ilkhanid Sultans, holders of administrative and military positions, scientists and many personalities who are mentioned for a long time⁽⁵⁸⁾.

He would sometimes start by mentioning deaths before accidents⁽⁵⁹⁾, For example, the death of hulaku in general 663E/ 1265M. He said: In the XIX other spring was the death of Sultan hulaku and he was fifty years old⁽⁶⁰⁾.

His death.

Sources reported that Ibn al-fauti was infected with Falaj disease at the end of his life⁽⁶¹⁾ Which has seven months left, He died on the third of the year Muharram 723E/ 1323M. in the city of Baghdad and was buried in shunizeh⁽⁶²⁾⁽⁶³⁾.

Second: The Mongols headed towards the city of Mosul in 659-660E/1261-1262M

The Mongols headed to occupy Mosul after they learned that the inclinations of the Sons of Badr al-Din Pearl turned to the Mamluks, They are known to be fickle in loyalty since their father was in power, and when the Mongols went to Mosul, its owner, the righteous Ismail, went⁽⁶⁴⁾ To Damascus to seek help from Sultan Al-Zahir Baybars⁽⁶⁵⁾ Who was present in the Levant, Ibn al-fauti mentioned this in the events of 659E/1260M., He said: "When the righteous king Ismail Ibn Badr al-Din reached the Pearl of Misir Ilka Nawin⁽⁶⁶⁾ He left Mosul, and the apparent King went to Damascus and asked him for an army with which the Mongols intentionally prevented Mosul, so he promised"⁽⁶⁷⁾.

Rashid Al-Din Fadl Allah mentioned that Badr al-Din's son Pearl changed his allegiance from the Mongols to the Mamluks after the death of his father and took over the rule of Mosul, saying: "Hulagu Khan delegated his kingship and authority to his son The Good King, but he left Mosul after a while and marched to the homeland of the Levant and Egypt, until he fell from the height of success and success to the nadir of humiliation and humiliation, and Rukn al-Din and Baibars took pity on him and brought him back with a thousand Knights to take the old and New safes and"⁽⁶⁸⁾.

After the news came that the Mongols were going to Mosul, there were disturbances in the city, The Christians were fickle in loyalty, which led a group of princes to kill them and plunder their money, When information was received about the Mongols heading to Mosul via Al-Jazira, the people of the city came out to fight them, led by Alamuddin Sinjar⁽⁶⁹⁾ They met at two⁽⁷⁰⁾ Ibn al-Futi mentioned this in the events of 659E/1261M., He said: "When Ilka nawayn returned, he appointed a group of military men for him, so he fled with them to Mosul and executed a singer owned by his father on his front, and when he reached Mosul, he was prevented from entering it for days, so Muhyiddin Ibn zillaq⁽⁷¹⁾ He was informed that the Mongol army had reached him, and he went out with a thousand horsemen towards nasibeen, so the Mongol army met him, and they killed him and killed more than one with him"⁽⁷²⁾.

Al-dhahabi mentioned that the Mongols met in nasibin with the owner of Mosul upon his return from the Levant and managed to defeat the Mongols and kill Ilka Navin, he said: "Al-Dhaher intended to supply him with an army, so he supplied him, and he returned and entered Mosul, so he accepted the Tatars, so he met them at nasibeen and defeated them, and killed al-nuwayn ailka"⁽⁷³⁾.

1. **The Mongol siege of Mosul in (659-660E/1261-1262M).**

After the confrontation between the people of Mosul and the Mongols in Nusaybin and the murder of Ilka Navin, Hulagu decided to send a campaign to subjugate the city led by sandago Navin, Ibn al-Futi mentioned this in the events of 659E/1261M., He said: "When Sultan Hulagu Khan reached this, Prince sindago walked to Mosul, and the righteous king Badr al-Din reached Mosul and entered it, and when he settled there, Prince sindago Nawin arrived and besieged it and erected catapults on the wall of Mosul and a trench on it"⁽⁷⁴⁾, Rashid-ud-Din Fazlullah recalled this, saying: "Fear and panic seized the people of Mosul so that the Righteous King went to the city and closed its doors, and there was a dense army of Kurds, Turkmen and shuls, so he distributed dirhams and dinars to them and incited them to fight, he said: The Venice Biennale]Notable bibers[He will send us the army from Egypt when he learns about it, then the Mongol soldiers descended around the city, erected barricades and set up catapults on the sides"⁽⁷⁵⁾. The Mongols erected twenty-four catapults on the city of Mosul⁽⁷⁶⁾.

Regarding the preparations of the owner of Mosul and the people of the city to resist the Mongols, Ibn al-Futi mentioned this in the events of 660E/1262M., He said: "Prince sindago descended on Mosul and besieged it, and its people had done well in the jihad, and the righteous king Ismail Yin Badreddin turned the Pearl in that completely and erected the ropes of the Mongol catapults at the gate of the Square and The Plasterers thirty catapults thrown day and night, when the siege lasted long and sindago saw that fighting and crawling are useless, he held on to that until Forces on them"⁽⁷⁷⁾.

Rashid Al-Din Fazlullah also mentioned the courage and valor shown by the people of Mosul in resisting the Mongols, saying: "Eighty brave Mongols climbed the walls, and the people of Mosul destroyed them all, and threw their heads to the Mongol army from the top of the towers, and they were encouraged by this victory"⁽⁷⁸⁾.

2. **The position of the people of al-Sham from Mosul**

After the Mongols besieged the city and the siege intensified, the owner of Mosul sent for help from the apparent Baibars, Ibn al-Futi mentioned this in the events of 660E/1261M., He said: "The Good King was when the siege of Mosul intensified, the writer Sultan Al-Sham asked him for his help, so he sent a prince named ilberlak to his victory"⁽⁷⁹⁾ In the community of Sinjar⁽⁸⁰⁾ It was agreed that some Mongols threw that bird with an arrow, so he found the line and carried it

to sindago, so he sent a group of his army towards ilberlak, and they marched to him and fought him with the appearance of Sinjar, killing him and killing most of his companions, and the rest were defeated"⁽⁸¹⁾.

While the Greek mentioned the Sinjar incident between the Mongols and Shams al-Din burli Who escaped in the Tigris and survived the incident, he said: "He went to Sinjar with nine hundred invading Horsemen, four hundred Turkmens and a hundred Arabs, and he went out to them after hesitating at their meeting on Sunday, the fourteenth of the dead of the hereafter, so the ball was on him, and he was defeated wounded in his leg and those with him were killed... And they fought a great battle that day, and they did well, and they had great anecdotes about the enemy, and then the Tartars multiplied against them, and they were martyred to the mercy of Allah Almighty, and one of the first visionaries was martyred with him, a group that will be remembered for a long time"⁽⁸²⁾.

Most likely, what the Greek said was that he was not killed because he returned to Egypt and Sultan Al-Zahir Baybars honored him for his disobedience, this was confirmed by Wasel's son⁽⁸³⁾.

Rashid Al-Din Fadlallah attributed the reasons that led to the loss of Shams al-Din al-burli and his battles in the Sinjar incident to the Mongols ' obtaining the message sent by the owner of Mosul and the poor climatic conditions, saying: "When the Venetians learned of the King's good attitude, he sent agush azberlu (Shams al-Din al-burli) At the head of an army to supply it, and when Sinjar swallowed, agush wrote a letter to the good king with the news of his arrival, and tied it in the wing of a pigeon, then the pigeon set off, but it was agreed that it came and landed on the Mongol catapult, so the catapult caught it, and carried the letter to sandago Noyan, when he read it Three of them were horses, and near Sinjar they divided into three teams, prepared an ambush and chased the shamans, but they held firm and resisted the Mongols, and suddenly a stormy wind blew, which was throwing sand and gravel in the eyes of the shamans, so they were unable to continue fighting"⁽⁸⁴⁾.

3. The surrender of the city of Mosul in general (660E/1261M).

After the Mongol commander saw that the fighting was not working, he besieged the city until he ran out of food and supplies, as the siege lasted for a long time, Ibn al-Futi reported that it lasted one year between a fight and a siege, when he said: "He continued to crawl and fight for twelve months until he captured sixty years]Six hundred["⁽⁸⁵⁾.

While Rashid Al-Din Fadlallah stated that the siege of Mosul lasted six months, he said: "And after they had been fighting for six months"⁽⁸⁶⁾.

As for Baybars Al-Mansouri, he mentioned that his term is nine months, saying: "And they descended upon the city, and The Good King fortified it, and closed its doors, and besieged it for nine months"⁽⁸⁷⁾.

Most likely, as mentioned by Ibn al-Futi, because of the long duration of the siege, the city suffered from running out of food, a shortage of beer and expensive prices, and this was confirmed by the Greek, as he said: "And they harassed her the most, and she had no weapon with which to fight, and no strength to catch a rag from her, and the price was too high"⁽⁸⁸⁾.

The surrender of the owner of Mosul and the people of the city came because of the siege and the running out of food and food, and the people of the city were patient with adversity until they ate the dead and the meat of dogs, and Ibn al-futti mentioned this, saying: "Fighting and crawling are useless, he held on to that until Mira lost her people and the forces excused them and the matter intensified until they ate dead and dog meat, so then the Good King asked sindago for safety for him, his children and the people of the country... The messengers hesitated between them and he replied to that"⁽⁸⁹⁾.

Rashid Al-Din Fadlallah stated that the surrender of Mosul was caused by the drought and the epidemic that befell the city and he wanted to surrender conditionally, saying: There was a drought and an epidemic in the city, so the people went to the desert because of hunger, so they became food for the Swords of the Mongols and finally the righteous king sent to sindago Noyan saying: "I regret what I have done, I will come out to you to avoid what is too late, but on two conditions: One of them only reproaches me for my previous mistakes, and the second: To send me to Hulagu Khan, and intercede for me with him so that he would not waste my blood"⁽⁹⁰⁾.

The results of the Mongol siege of the city of Mosul

After the surrender of the people of Mosul and the Mongols entered the city and captured the owner of Mosul and his son and brother and his followers and committed murder, looting, looting and sabotage, Ibn al-Futi mentioned this, saying: "When he came out to him, he was arrested, along with his son and his followers, and the military entered the country, killed, looted, robbed and captured, and then ordered the murder of his son, nicknamed Alaa al-Mulk⁽⁹¹⁾ And he was killed, and hung his head on the door of the bridge, and the good sir of the king, and his full brother⁽⁹²⁾ Then he killed and killed his brother, who was a child, and killed their companions and followers"⁽⁹³⁾.

Al-maqrizi stated that after entering the city, the Mongols continued to kill, plunder and sabotage for nine days, he said: "The vandalism took place in the city wall, and the people were reassured, then they broke into it and put a sword in the people for nine days and]Executed by cutting his body into two parts[Alauddin, the son of the righteous king, plundered the city, killed the men,

captured the women and offspring, demolished the buildings, left them spotless and left the righteous king Ismail, and then killed him on the way to Hulagu"⁽²⁴⁾.

Most likely, what was mentioned by Ibn al-Futi, who was close to the events, The fact that Al-maqrizi is almost two centuries away from events.

Rashid Al-Din Fazlullah stated that the Mongols killed many of the people of the city and captured the owners of crafts and crafts, he said: "The Mongols have conquered the city of Mosul in Ramadan year 660E/1262They killed the rest of the inhabitants of the city by the sword, and captured some of the Masters of crafts and crafts so that no one remained in Mosul, and when the Mongols left the city, about a thousand people came out from among the mountains and caves"⁽²⁵⁾.

As for the administrative organization, after the murder of the righteous owner of Mosul Ismail and the control of the Mongols over the city, they appointed a governor over the city, Ibn al-fauti mentioned this in the events of 660E/1262M., He said: "Then Ibn Yunus al-baashiqi arranged⁽²⁶⁾ Governor of Mosul"⁽²⁷⁾.

Conclusion

Through the research, we have shown several results, the most important of which are:

1. The Mongol siege of Mosul was not the first of its kind, as it was preceded by a number of invasions of the city and relations ranged from Tidal to Tidal.
2. The ruler of Mosul, Badr al-Din, turned out to be a pearl, fluctuating between both the Mongols and the Mamluks, depending on the power and influence of the stronger of them, however, his son, the righteous king Ismail, rebelled against them, which caused the Mongols to besiege and destroy it.
3. Ibn al-Futi is one of the most prominent Iraqi historians who wrote about the Mongol invasion of Iraq and his account comes as an eyewitness to the events.
4. Ibn al-Futi's writings turned out to be accurate and distinctive, in particular regarding the events of the Mongol invasion of Iraq.
5. It showed the weakness of the Islamic world and its inability to confront the Mongols, because despite the long duration of the siege, there was no serious assistance to their victory.
6. One of the results of the siege imposed by the Mongols on the city was the surrender of the city and the entry of the Mongols into it and the death of the governor of Mosul, his son, brother and senior leaders of the city.

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15. Ibn Shaker Al-Ketbi, Salah al-Din Muhammad ibn Shaker Ibn Ahmad ibn Abd al-Rahman Ibn Shaker Ibn Harun (T764E/1363M) Missing deaths, investigation: Ihsan Abbas, I1 (Beirut: Sadar House• 1394E/1974M).
16. Ibn Abd al-Haqq, Safi al-Din Abd al-Ma'mun Ibn shamayil Al-qutay'i al-Baghdadi al-Hanbali (T739E/1338M), Observatories access to names, places and spots, I1(Beirut: Generation house, 1412E/1991M).
17. Ibn Abd al-Hayy Al-Kattani, Muhammad Abd al-Hayy ibn Abd al-Kabir ibn Muhammad al-Husni al-Idrisi (T1382E/ 1962M), Index of indexes, Investigation: Ihsan Abbas, I2(Beirut: Dar Al-Gharb al-Islamiyya, 1402E/ 1982M).
18. Ibn Asaker, Abu'l-Qasim Ali ibn Al-Hasan, the gift of Allah (T 571E), History of Damascus, an investigation: Omar bin gharamah Al-amrawi (Damascus: Daralfakr printing and publishing1415E/1995M).
19. Ibn Fadl Allah al-Umari, Ahmad ibn Yahya Ibn Fadl Allah al-Qurashi Al-Adawi (T749E/ 1348M) The paths of sight in the kingdoms of the Empire, I1(Abu Dhabi: The cultural complex• 1423E/ 2002M).
20. Ibn Kathir, Abu al-Fida ' Ismail ibn Umar Ibn Kathir al-Qurashi al-Basri and then Al-damashki (T774E/ 1372M), Beginning and end (Damascus: House of thought, 1407E/ 1986M).
21. Ibn Mufleh, the guiding destination
22. Ibn Nasir al-Din al-damasci, Shams al-Din Muhammad ibn Abdullah ibn Muhammad ibn Ahmad ibn Mujahid al-Qaisi Al-damasci Al-Shafi'i (842E/ 1438M) Clarify the suspected mention of the names of the narrators, their genealogies, surnames and surnames, an investigation: Mohammed Naim al-arqsusi, I1 (Beirut: The message Foundation• 1413E/ 1993M).
23. Ibn Wasil, Muhammad ibn Salim Nasrallah Ibn Salim Jamal al-Din (T 697E/1298M) Reporting by Omar Abdessalam tadmoury; Editing by Andrew Heavens1(Beirut: Modern Library of printing and publishing• 1425E/2004M).
24. Abu al-Fida, Imad al-Din Ismail ibn Ali ibn Mahmud al-Mulk Al-Mu'ayyad Sahib Hama (T732E/ 1331M), The acronym in human News, I1(Cairo: Al-Husayni printing house• 1393E/ 1973M).
25. Abu Shama al-Maqdisi, Shihab al-Din Abu ' Abd al-Rahman Ibn Ismail Ibn Ibrahim (T 665E/ 1267M) Translations of men of the VI-VII centuries, known as(The tail on the two kindergartens), I2 (Beirut: Generation house, 1394E/ 1974M).
26. Al-barzali, scholar of religion Abu Muhammad Al-Qasim ibn Muhammad ibn Yusuf al-ashbili Damascene (T739E/ 1338M), Track listingchartsrelease historyreferences(History of barzali), Investigation: Omar Abdessalam tadmoury, I1(Beirut: The modern library, 1427E/ 2006M).
27. Al-banakti, Abu Suleiman Al-banakti, the first kindergarten in the knowledge of dates and genealogies known as the history of the banakti, I1, Translation: Mahmoud Abdulkarim (Cairo: National Translation Center• 2007).
28. Baybars Al-Mansouri, Rukn al-Din Baybars bin Abdullah Al-duwaidar Al-Khatai (T 725E/ 1324M) The butter of the idea in the history of migration, an investigation: Donald s. Richard, I1 (Beirut, Hasib dergam and sons Foundation press• 1419E/1998M).
29. Ibn al-wardi, Zain al-Din Abu al-fawaris Omar bin Muzaffar Bin Omar bin Mohammed bin Abu al-fawaris Al-Maari Al-Kindi (T749E/ 1348M), A sequel to the acronym in human News known as(The history of pink son), I1 (Beirut: House of scientific books• 1417E/ 1997M).
30. Khatib al-Baghdadi, Abu Bakr ibn Ali ibn Thabit Ibn Ahmad ibn Mahdi al-Baghdadi (T 463E/1072M), History of Baghdad, an investigation: Bashar Awad al-Maarouf, I1(Beirut: House of the Islamic West• 1422E/2002M).
31. Khalifa bin Khayyat, Abu ' Amr Khalifa bin Khayyat Al-Shaybani Al-Asfari al-Basri (T 240E/854M), History of Khalifa bin Khayat, taht: Akram Dia al-Omari, I2 (Damascus: Pen House• 1397E/1977M).

32. Golden, lessons in the news from the Dust, An investigation: Mohamed El Sayed Bassiouni (Beirut: House of scientific books, 1439E/ 2017M).
33. Golden, the lexicon of modernists, an investigation: Mohammed Al-Habib Al-Haila, I1 (Riyadh: Friend's library, 1409E/ 1988M).
34. Al-dhahabi, Shams al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin qaimaz Al-dhahabi (T ٧٤٨ H/1347M), History of Islam and deaths of celebrities and Media, investigation: Bashar Awad Maarouf, I1 (Beirut: Dar Al-Gharb al-Islamiyya, 1424E/ 2003M).
35. Al-dhahabi, Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn qaymaz ibn Abdullah al-Turkmani (T748E/1347M), Conservation ticket (Beirut: House of scientific books, 1408E/ 1998M).
36. Rashid Al-Din Fadlallah, Rashid Al-Din Fadlallah al-Hamadani (T718E/ 1318M), Collector of dates, translation: Muhammad Sadiq Nashat and others, reviewed and presented to him: Yahya al-Khashab (Cairo: Book revival house, Dr.T).
37. Al-zarkali, Khayr taldin Ibn Mahmud ibn Muhammad ibn Ali ibn Fares al-Dimashqi (T1396E/ 1976M), Media, I15 (Beirut: The House of Science for millions, 1422E/ 2002M).
38. Audiology, genealogy, investigation: Abdul Rahman bin Yahya al-Moallem Al-Yamani, I1 (Hyderabad, Council of the Ottoman knowledge circle, 1382E/ 1962M).
39. Safadi, the leaders of the era and the supporters of victory, an investigation: Ali Abu Zeid and others, I1 (Beirut: House of contemporary thought, 1418E/ 1998M).
40. Safadi, Salah al-Din Khalil Ibn Ibek ibn Abdullah (T 764E/1362M) The coroner, an inquest: Ahmed Al-Arnaout and Turki Mustafa (Beirut: Heritage revival house, 1420E/2000M).
41. Abdur Rahim, pioneer, Mughal scholar of Mamluk-era literature and historiographer (An-Najah University Journal of research and humanities), A volume: 2, 1429E/2008M.
42. Al-Asiri, Ahmed Mahmoud, the Islamic summary since the time of Adam (peace be upon him (Pre-Islamic history) To the present day 1417E/ 1996M, I1 (Riyadh, indexing King Fahd National Library, 1417E/ 1996M).
43. Kamal al-Din Abi al-Fadl Abdul Razzaq bin Taj al-Din Ahmad (T723E/ 1323M), Summing up the literature complex in the lexicon of surnames, an investigation: Mustafa Javad (Damascus: Ministry of culture and national guidance, 1385E/ 1965M).
44. Maarouf, Naji, history of Mustansiriya scholars, I1 (Baghdad: ANI press, 1279E/ 1959M).
45. Al-maqrizi, behavior to know the Kings, an investigation: Mohamed Abdelkader Atta, I1 (Beirut: House of scientific books, 1418E/ 1997M).
46. Al-Nuwayri, Ahmed bin Abdulwahab bin Mohammed bin Abdulwadim al-Qurashi Al-Timi Al-Bakri, Shihab al-Din (T ٧٣٣ H), The end of the ARP in the literary arts, I1 (Cairo: House of Arabic books and documents, 1423E/ 2002M).
47. Yaqut al-Hamawi, Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Rumi (T626E/ 1229M), Glossary of countries, I2 (Beirut: Sadar House, 1416E/ 1995M).
48. The Greek, Qutb al-Din Abu al-Fath Musa ibn Muhammad (T726E/ 1326M), The tail of the mirror of time, I2 (Cairo: Islamic Book House, 1413E/ 1992M).

Margins

1) Badr al-Din, the Pearl of the merciful King, the owner of Mosul, was owned by the daughter of Atabek Zinki, he took over Mosul atabka for some zinkis, and then replaced her for himself after the death of MAS'ud Ibn Arslan Shah in (615E/ 1218M) Her sentence is for a period

of (40) He established a school in Mosul known as Al-Badriyah, he died a year ago (656E/ 1258M) It was said (657E/ 1259M). Ibn al-Mustafi, Al-Mubarak Ibn Ahmad ibn al-Mubarak Ibn muhaib Al-Lakhmi (T٦٣٧ H/ 1240M), The history of Erbil, the investigation of Sami bin Sayed Khamas (Baghdad: Ministry of culture and information, Rashid publishing house, 1400E/ 1980M), C2, P171; Son of khalkan, Deaths of notables, C1, P409; Ibn al-fauti, University accidents, P243; Ibn al-Imad al-Hanbali, gold nuggets, C7, P499-500.

② Ibn al-fauti: This is the ratio to the pads, which is the collection of a pad, which is a kind of garment. Al-Samaani, Abu Saad Abdul Karim ibn Muhammad ibn Mansur al-Tamimi al-maruzi (T562E/ 1166M), Audiology, genealogy, investigation: Abdul Rahman bin Yahya al-Moallem Al-Yamani, I1 (Hyderabad: Council of the Ottoman knowledge circle, 1382E/ 1962M), C10, Y261; The son of ether, Abu al-Hassan Ezz al-Din Ali ibn Abi Al-Karam Muhammad ibn Muhammad ibn Abd al-Karim Al-Shaybani Al-Jaziri (T630E/ 1233M), The core of genealogical refinement (Beirut: Sadar House, 1400E/ 1980M), C2, Y446.

③ Hanbali: This percentage is for a large group of scholars who plagiarize the doctrine of the imam of the modernists, Abu Abdullah Ahmad ibn Hanbal Ibn Hilal Ibn Asad Al-Shaybani Al-maruzi (T:290E/ 903M), Al-Samaani, genealogy, C4, Y280; The son of ether, Pulp, Y395.

④ Shaybani: This is attributed to shayban, which is a well-known tribe in Bakr Ibn WA'il, namely shayban Ibn dhahl Ibn Tha'alba Ibn Aqaba Ibn Saab ibn Ali ibn Bakr Ibn WA'il, and is due to Nizar Ibn Ma'ad Ibn Adnan. Al-Samaani, genealogy, C8, Y198; The son of ether, Pulp, C2, Y219.

⑤ Al-dhahabi, Shams al-Din Abu Abdullah Muhammad ibn Ahmad ibn Uthman ibn qaymaz ibn Abdullah al-Turkmani (T748E/1347M), Conservation ticket, I1 (Beirut: House of scientific books, 1408E/ 1998M), C4, C190; The lexicon of modernists, an investigation: Mohammed Al-Habib Al-Haila, I1 (Riyadh: Friend's library, 1409E/ 1988M) C1, P144; Son of Shaker Al-Ketbi, Salah al-Din Muhammad ibn Shaker Ibn Ahmad ibn Abd al-Rahman Ibn Shaker Ibn Harun (T764E/1363M) Missing deaths, investigation: Ihsan Abbas, I1 (Beirut: Sadar House, 1394E/1974M), C2, Y319-320; Safadi, Salah al-Din Khalil Ibn Ibek ibn Abdullah (T 764E/1362M) The coroner, an inquest: Ahmed Al-Arnaout and Turki Mustafa (Beirut: Heritage revival house, 1420E/2000M), C18, Y250-251.

⑥ Abu al-Walid Ma'an bin Zaida bin Abdullah bin Matar bin Shayk bin Al-steel bin Qais bin Sharhabil bin Murrâh bin dhahal Al-Shaybani was a horse, he was one of the men of al-Mansur, who was loyal to Yemen and was killed by the Kharijites in sijistan Ghaila year 151E/ 768M. Khalifa bin Khayyat, Abu ' Amr Khalifa bin Khayyat Al-Shaybani Al-Asfari al-Basri (T 240E/854M), History of Khalifa bin Khayat, taht: Akram Dia al-Omari, I2 (Damascus: Pen House, 1397E/ 1977M), C1, P245; Al-Khatib al-Baghdadi, Abu Bakr ibn Ali ibn Thabit Ibn Ahmad ibn Mahdi al-Baghdadi (T 463E/1072M), History of Baghdad, an

investigation: Bashar Awad al-Maarouf, I1(Beirut: House of the Islamic West• 1422E/2002M), C15, P316; Ibn Asaker, Abu'l-Qasim Ali ibn Al-Hasan, the gift of Allah (T 571E), History of Damascus, an investigation: Omar bin gharamah al-Omari (Damascus: Dar Al-Fikr for printing and publishing 1415E/1995M), C7, P74.

[7](#) Golden, Conservation ticket, C4, Y160; Son of Shaker Al-Ketbi, late deaths, C2, Y316; Son of Rajab Al-Hanbali, Zayn al-Din Abdul Rahman bin Ahmed bin Rajab bin Al-Hassan al-Baghdadi Damascene Al-Hanbali (T795E/ 1393M), The tail of the larval layers, an investigation: Abdurrahman Suleiman (Riyadh: Obeikan library• 1426E/ 2005M), C4, Y448- 449; Mustafa Jawad, introduction to the investigation of the book summing up the complex of Arts, C4, P10.

[8](#) Son of a soap: There are many families that are famous for this ratio, including the Al-Sabouni family in Nishapur as well as the Ibn al-futti family. Al-Samaani, genealogy, C8, Y247.

[9](#) Golden, conservation ticket, C4, Y190.

[10](#) Ibn Kathir, Abu al-Fida ' Ismail ibn Umar Ibn Kathir al-Qurashi al-Basri and then Al-damashki (T774E/ 1372M), Beginning and end• (Damascus: House of thought, 1407E/ 1986M), C14, Y106; Ibn Hajar al-Asqalani, Abu'l-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad (T:852E/1448M) The hidden lessons of the eighth hundred, an investigation: Mohammad Abdul Moeed Khan, I2 (Hyderabad: Council of the Ottoman knowledge circle• 1392E/ 1972M), C3, Y159.

[11](#) Golden, conservation ticket, C4, P190; Son of Rajab Al-Hanbali, The tail of the larval layers, C4, Y449; Son of Nasir al-Din al-damasci, Shams al-Din Muhammad bin Abdullah bin Muhammad Bin Ahmad Bin Mujahid al-Qaisi Al-damasci Al-Shafi'i (842E/ 1438M) Clarify the suspected mention of the names of the narrators, their genealogies, surnames and surnames, an investigation: Mohammed Naim al-arqsusi, I1(Beirut: The message Foundation• 1413E/ 1993M), C7, Y128; Mustafa Jawad, introduction to the investigation of the book of the complex of Arts, C4, Y10.

[12](#) Look: Golden, conservation ticket, C4, Y190; Ibn Rajab Al-Hanbali, the tail of the layers of the Hanbali, C4, Y449; Ibn Hajar al-Asqalani, Al-Durr al-Kamin, C3, Y159; The son of many, Beginning and end, C4, Y106; Mustafa Jawad, introduction to the investigation of the book of the complex of Arts, C4, S1, Y10.

[13](#) The Golden Dictionary of speakers, C1, P144; Ibn Shaker Al-Ketbi, fatwat Al-fatwat, C2, P319; Al-Safadi, the fatalist, C18, P25; Ibn Rajab Al-Hanbali, the tail of the layers of the Hanbali, C4, P449.

[14](#) Ibn al-Futi, summarizing the complex of literature in the dictionary of surnames,, C4, S1, Y10.

[15](#) The infallible god (640- 656E/ 1242M/ 1258M) Abdullah Abu Ahmad ibn al-Mustansir by Allah ibn al-Zahir Ibn Al-Nasir Ibn al-mustansid Ibn al-muqtafi Ibn al-mustansijh Ibn al-muqtadi Ibn Prince Muhammad ibn al-Qaim al-Qadir Ibn Prince Ishaq Ibn al-Muqtadir Ibn Al-Muktafi Ibn Al-Mu'tadid Ahmad ibn al-Muwaffaq Ibn Talha, Ibn al-Mutawakkil Ibn Al-Mu'tasim Ibn Harun Ibn al-Mahdi Ibn al-Mansur ibn Muhammad ibn Ali ibn Abd Allah ibn al-Abbas ibn Abd al-Muttalib Ibn Hashim. The heir to the succession after the death of his father Al-Mustansir in (640E/ 1242M) The duration of his succession was (15 Years and 8 Months and days) He was killed by the Mongols at the age of (47) Years. The Greek, Qutb al-Din Abu al-Fath Musa ibn Muhammad (1726E/ 1326M), The tail of the mirror of time, I2 (Cairo: Islamic Book House, 1413E/ 1992M), C1, P255; Father of redemption, Imad al-Din Ismail ibn Ali ibn Mahmud al-Mulk Al-Mu'ayyad, the owner of Hama (1732E/ 1331M), The acronym in human News, I1 (Cairo: Al-Husayni printing house, 1393E/ 1973M), C3, P194; Son of Fazlullah Al-Umari, Ahmad ibn Yahya Ibn Fadl Allah al-Qurashi Al-Adawi (1749E/ 1348M) The paths of sight in the kingdoms of the Empire, I1 (Abu Dhabi: The cultural complex, 1423E/ 2002M), C27, P367.

[16](#) Ibn al-taqtaqi, Mohammed bin Ali bin Tabataba (1709E/ 1309M), Emeritus in Islamic literature and Islamic countries, an investigation: Abdelkader Mohamed, I1 (Beirut: Pen House, 1418E/ 1997M), C1, P51; Ibn al-Futi, Kamal al-Din Abu al-Fadl Abdul Razzaq Ibn Ahmad Al-Shaybani al-Baghdadi (1723E/ 1323M), University accidents and beneficial experiences in the seventh percentile, Investigation: Mehdi the star, I1 (Beirut: House of scientific books, 1424E/ 2002M), P129-130, History of Islam and deaths of celebrities and Media, investigation: Bashar Awad Maarouf, I1 (Beirut: Dar Al-Gharb al-Islamiyya, 1424E/ 2003M), C14, Y431.

[17](#) The complex of etiquette in the lexicon of surnames, Investigation: Mohammad Al-Kazim, I1 (Tehran: Printing and publishing establishment Ministry of culture and Islamic Guidance, 1416E/ 1995M), C1, Y14.

[18](#) Ilkhan: Therefore, the Mongol state in Iran was called ilkhanate I Subordinate to their state in China. Al-Asiri, Ahmed Mahmoud, the Islamic summary since the time of Adam (peace be upon him (Pre-Islamic history) To the present day 1417E/ 1996M, I1 (Riyadh, indexing King Fahd National Library, 1417E/ 1996M), Y286; Abdur Rahim, pioneer, Mughal scholar of Mamluk era literature and historian books, (An-Najah University Journal of research and humanities), A volume: 2, 2008M, Y1305.

[19](#) Abaqa or abaqqa, also called ABGA, is the son of Hulagu Ibn Tuli, the king of the Tatars and the owner of Iraq, Jazira, Khorasan and Azerbaijan, He was a brave and high-spirited presenter who was not in his brothers like he was on the Tatar religion he did not enter Islam he died a

year ago (680E/ 1282M), And in two respects these are. Ibn al-fauti, University accidents, P252; Al-dhahabi, the history of Islam, c15, P378; Al-Safadi, the fatalist, C6, P119.

[20](#) He is tekodar Ben hulaku, his seventh son, His mother gotai Khatun sat on the throne of power a year (680E/ 1282M) After the death of his brother abaq, when he sat on the throne, he showed the religion of Islam and was called Sultan Ahmed, and his days did not last, and he died young, killed by his nephew Arghun. Rashid-ud-Din Fazlullah, Collector of dates, C2, MJ2, Y88; Ibn al-fauti, University accidents, P290-301; The Greek, the tail of the mirror of time, C4, P211-212; Abu al-Fadda, human News Brief, C4, P16.

[21](#) The tail of the mirror of time, C4 Y141.

[22](#) Arghun Ibn abaq Ibn hulaku, the eldest son of abaq, sat on the throne after the murder of his uncle Ahmad a year (683E/ 1285M) He was a brave, courageous, bloodthirsty, with prestige and might, he died a year ago (690E/ 1291M) It is said that he died by poison, and the Mongols accused the Jews of killing him, so they killed and robbed the Jews. Rashid Al-Din Fadlallah, Rashid Al-Din Fadlallah al-Hamadani (1718E/ 1318M) Collector of dates, translation: Muhammad Sadiq Nashat and others, reviewed and presented to him: Yahya al-Khashab (Cairo: Book revival house, Dr.T), MJ2, C2 Y124; Ibn al-fauti, University accidents, P318; Al-dhahabi, the history of Islam, c15 Y615; Ibn Fadl Allah al-Umari, the paths of sight, C27 Y459.

[23](#) Ibn al-fauti, University accidents, P318.

[24](#) Kikhato Ibn abaq Ibn hulaku took power after the death of Arghun abaq and stayed in the country of rum for a while and a sect tended to BIDU and killed kikhato in midgan. Ibn al-fauti, University accidents, P372 The father of redemption, a summary of human News, C4 Y31; Al-dhahabi, the history of Islam, c15 Y771; Ibn Fadl Allah al-Umari, the paths of sight, C27, P459.

[25](#) History of Islam, c5 Y771, See: Safadi, the fatalist, C24 Y385.

[26](#) Baidu Ibn targah Ibn Hulagu sat at the helm of the reign after killing his cousin kikhatu and sat on the King's bed after eight months of his reign, his cousin Kazan Ibn Argo managed to kill him close to the two sides. Ibn al-fauti, University accidents, P328 Father of redemption, an acronym in human News, C4 Y32, Pink son, Zain al-Din Abu al-fawaris Omar bin Muzaffar Bin Omar bin Mohammed bin Abu al-fawaris Al-Maari Al-Kindi (1749E/ 1348M), A sequel to the acronym in human News known as(The history of pink son), I1 (Beirut: House of scientific books, 1417E/ 1997M), C2 Y232-233.

[27](#) History of Islam, c15 Y771; Al-Safadi, the fatalist, C24 Y28 In terms of deaths, C24 Y285.

[28](#) Ibn al-fauti, accidents University, p238; Abu al-Fadda, the abbreviation in the human News, C4 Y32.

[29](#) Kazan or Kazan Ibn Argun Ibn ayyaga took power in general (694E/ 1296M) After the murder of Baidu Ibn tughan, he made his deputy niroz and appointed his brother khudabanda Ibn Irgun to Khorasan, Kazan died in the irrigation districts in (703E/ 1304M) The duration of his reign was (8) Years and(10) Months, he had died as a poultice after defeating his military and breaking them in the zero Meadow. Ibn al-fauti, University accidents, P328; Abu al-Fadda, the abbreviation in the human News, C4 Y32; Al-barzali, Alamuddin Abu Muhammad Al-Qasim ibn Muhammad ibn Yusuf al-ashbili Damascene (T1739E/ 1338M), The tracker on the book of the two kindergartens is known as-(History of barzali), Investigation: Omar Abdessalam tadmoury, I1 (Beirut: The modern library, 1427E/ 2006M), C1, S1, P260; Ibn Fadl Allah al-Umari, the paths of sight, C27, P496.

[30](#) Ibn al-fauti, University accidents, P238; Ibn Fadl Allah al-Umari, the paths of sight, C27, P473; Ibn Shaker, fatwat Al-fatwat, C4, P97; Safadi, the leaders of the era and the supporters of victory, an investigation: Ali Abu Zeid and others, I1 (Beirut: House of contemporary thought, 1418E/ 1998M), C4, P8.

[31](#) Abu Sa'id Bahadur Ibn kharaband Ibn Arghun Ibn abaqa, the owner of Iraq, Khorasan and Azerbaijan, sat on the King's yacht in the city of sultaniya and was a generous, Sane King who had a class, wrote The attributed calligraphy and was good at beating the enemy and music, invalidated several excise taxes in his sultanate, and dumped Liquor, his reign lasted (20) The year he died General (736E/ 1336M). Ibn Fadl Allah al-Omari, visual paths, C3, P227; Al-Safadi, the fatalist, C10, P202-203 Ibn taghri Bardi, the rising stars of the Kings of Egypt and Cairo (Cairo: Ministry of culture and national guidance (House of books), C9, P309; Ibn al-Imad al-Hanbali, Abu Al-Falah Abd al-Hay Ibn Ahmad ibn Muhammad al-Akri (T1089E/ 1678M), Gold nuggets in Gold News, Investigation: Mahmoud al-Arnaout, I1 (Damascus: Dar Ibn Kathir, 1406E/ 1986M), C8, P198.

[32](#) Ibn Fadl Allah al-Omari, visual tracts, C3, P237, Al-Safadi, aayyan Al-Asr, C2, P69.

[33](#) Flowering Stars, C9, P309.

[34](#) Muragha: A great famous town of the greatest country of Azerbaijan, with many rivers and fruits, with ancient monuments of the Magi, was called Afraz-Ruz, so Marwan ibn Muhammad ibn Marwan Ibn al-Hakam camped there and rebuilt it. Yakut al-Hamawi, lexicon of countries, C5, Y93; Al-Qazvini, monuments of the country, C1, Y62; Ibn Abd al-Haqq, observatories of knowledge, C3, Y1250.

[35](#) Ibn al-Futi, Arts Complex, C3, P504; Golden, conservation ticket, C4, P190 Al-Safadi, al-Wafi Al-fatwas, C18, P250; Ibn Hajar al-Asqalani, Al-Durr al-Kamin, C3, P159, Son of Abd al-Hay al-Kattani, Muhammad Abd al-Hay ibn Abd al-Kabir ibn Muhammad al-Husni al-Idrisi (T1382E/ 1962M), Index of indexes, Investigation: Ihsan Abbas, I2 (Beirut: Dar Al-Gharb al-Islamiyya, 1402E/ 1982M), C2, P915-916.

[36](#) The lexicon of speakers, C1, P145.

[37](#) Death toll, C2, P319-320.

[38](#) Ibn al-Futi, Arts Complex, C5, P40; Al-dhahabi, lexicon of Al-muhaddithi Al-dhahabi, C1, P202; Ibn Shaker, fatwat Al-fatwat, C2, P319-320, A son of many, beginning and end, C4, P106; Ibn taghri Bardi, Yusuf ibn taghri Bardi ibn Abdullah Al-Dhahiri Al-Hanafī, Abu al-Mahasen, Jamal al-Din (T ٨٧٤ H), The net and full-after-full, check it out and put footnotes: Dr. Mohamed Mohamed Amin, presentation: Said Abdel Fattah Ashour(Cairo: The Egyptian General Authority for writers, Dr. T), C7, P256; Al-zarkali, Khayr taldin Ibn Mahmud ibn Muhammad ibn Ali ibn Fares al-Dimashqi (T1396E/ 1976M), Media, I15 (Beirut: The House of Science for millions, 1422E/ 2002M), C3, P349; Maarouf, Naji, history of Mustansiriya scholars, I1(Baghdad:ANI press, 1279E/ 1959M), P296-303.

[39](#) Conservation ticket, C4, P190.

[40](#) The tail of the larval layers, C4, P449.

[41](#) University accidents, P89; Look: Al-dhahabi, the history of Islam, c14, P15; The son of many, the beginning and the end, C13, P145.

[42](#) University accidents, P232.

[43](#) Suffocating: A town on the outskirts of the blackness on Hamadan road, between it and the Shirin Palace, six leagues with a great oil eye. Yakut al-Hamawi, lexicon of countries, C2, P340; Ibn Abd al-Haqq, Safi al-Din Abd al-Ma'mun Ibn Shamail Al-qutay'i al-Baghdadi al-Hanbali (T739E/ 1338M), Observatories access to names, places and spots, I1(Beirut: Generation house, 1412E/ 1991M), C1, P447.

[44](#) University accidents, P98.

[45](#) Golden lessons C3, P222; Ibn al-Imad, gold nuggets, C7, P298.

[46](#) Ibn al-fauti, University accidents, P231-232-234-237; Look: Rashid Al-Din ibn Fadl Allah, collector of dates, C1, MJ2, P303-304; The Greek, the tail of the mirror of time, C1, P85; The Golden One, the history of Islam, the root of4, P670; Ibn Shaker, fatwat Al-fatwat, C2, P231; The son of many, the beginning and the end, C13, P201.

[47](#) Ibn al-fauti, University accidents, P253-290-301-327-328.

[48](#) The same source, P301; Look: The Greek, the tail of the mirror of time, C4, P213; Abu al-Fadda, the abbreviation in the human News, C4, P17, Al-Nuwayri, shHabbuddin Ahmed bin Abdul Wahab (T723E/ 1333M), The end of the four in the arts of literature The end of Arp, I1(Cairo: House of Arabic books and documents, 1423E/ 2002M), C27, P103; Ibn Fadl Allah al-Umari, the paths of sight in the kingdoms of the Umayyads, C4•Y205.

[49](#) Ibn al-fauti accidents University, p246-250-251-289.

[50](#) Ali Bahadur Al-Khurasani, who was appointed by Hulagu to take over Baghdad after its occupation, was killed a year ago (661E/ 1263M). Ibn al-fauti, University accidents, P237-251; Al-dhahabi, the history of Islam, c14 Y679.

[51](#) Imad al-Din ' Umar ibn Sadr Al-Din Muhammad Abu'l-az Al-qasawi al-Qazwini, was one of the notables of the people of the Caspian, and he was the religious and a man who came to Iraq and was appointed Deputy Emir of Karaga in the year (657E/ 1259M), He co-ruled Iraq with Alauddin Atta al-Mulk and his brother, Shams al-Din al-juwayni, and was killed in general (659E/ 1261M). Rashid Al-Din Fazlullah al-Hamadani, collector of dates, C1, MJ2, P295; Ibn al-fauti, the complex of Arts, C2, P125-126; University accidents, P243; Al-dhahabi, the history of Islam, c14, P697; Al-Safadi, the fatalist, C24, P85.

[52](#) Alauddin Abu Mansur Atta Al-Malik ibn Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn Ali ibn Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn Ali ibn al-Rabi al-juwayni, was a just scholar and a conservative officer who knew the laws of the king and the state and introduced Baghdad is ruled over in the days of hulaku year 657E/ 1259M, and he got ready and decency in the judgment of Apogato in general (681E/ 1282M). Ibn al-Futi, Arts Complex, C4, P315-316; Al-dhahabi, the history of Islam, c15, P453; Ibn Shaker, fatwat Al-fatwat, P452.

[53](#) The same source, P246; Al-dhahabi, the history of Islam, c14, P679.

[54](#) Ibn al-fauti, University accidents, P265-266• 319-324.

[55](#) Shams al-Din Muhammad Bin Muhammad Bin Muhammad Bin Muhammad Bin Ali bin Muhammad bin al-Rabi al-juwayni Al-Khurasani The brother of Alaeddin Atta, the king of Al-juwayni, who was the solution and the decade in power, was also killed in the last year (681E/ 1283M), Or in general (682E/ 1284M). Ibn al-fauti, University accidents, P243; Al-dhahabi, the history of Islam, c15, P458; Ibn Shaker, fatwat Al-fatwat, C2, P452.

[56](#) Ibn al-fauti, University accidents, P256-260-264-271-287; Look: The Greek, the tail of the mirror of time, C4, P224; Golden, C15, P453, Son of Shaker, death toll, C2, P453; Al-Safadi, the fatalist, C2, P84.

[57](#) Ibn al-fauti, University accidents, P333-334-335.

[58](#) Look: Ibn al-fauti, University accidents, P234-235-240-244-251-253-255-257-259, 261-267-269= 278-279-285-286-290-294-299-300-301-315-317-325-337.

[59](#) Ibn al-fauti, University accidents, P253-261-276.

[60](#) The same source, P253; Look: Al-dhahabi, the history of Islam, c15, P105.

[61](#) The Valge is: Of the diseases that affect people, his movement is difficult, his tongue is heavy, and the left side of his body may malfunction. Ibn al-Jawzi, Jamal al-Din Abu Al-Faraj Abd al-Rahman ibn Ali ibn Muhammad (T597E/ 1201M), Regular in the history of kings and nations, an investigation: Mohamed Abdelkader Atta, Mustafa Abdelkader Atta, I1 (Beirut, House of scientific books, 1412E/ 1992M), C12, P223, The son of ether, Izz al-Din Abu al-Hassan Ali ibn Abi Al-Karam Muhammad ibn Muhammad ibn Abd al-Karim (T630E/ 1233M), Complete history, Investigation: Omar Abdessalam tadmoury, I1 (Beirut: Arab Book House, 1417E/ 1997M), C8, P345.

[62](#) Shunizianism: It is a cemetery in Baghdad, located on the western side, where many good people are buried. Yakut al-Hamawi, lexicon of countries, C3, P374; Ibn Abd al-Haqq, observatories of knowledge, C2, P921.

[63](#) Golden, conservation ticket, C4, P190; The son of many, the beginning and the end, C4, P106; Ibn Rajab, the tail of the hanbalite layers, C4, P453; Ibn Hajar al-Asqalani, Al-Durr al-Kamin, C3, P161, Ibn muflih, Al-Muqaddas Al-Arshad, C2, P120; Ibn al-Imad, gold nuggets, C8, P109; Ibn Abd al-Haqq Al-Kattani, index of indexes, C2, P916.

[64](#) Rukn al-Din al-Salih Ismail Ibn Badr al-Din, the Pearl of the Armenian Atabaki Al-Nuwayri, the owner of Mosul, was fair to the soft side for the apparent purpose of Baibars general 659E/1261He was captured in the Mongol siege of Mosul and ordered Hulagu to kill him in general 660E/1262M. Ibn al-fauti, University accidents, P248–249; Al-dhahabi, the history of Islam, c14, P929-930.

[65](#) Al-Zahir Rukn al-Din Abu al-Futuh Al-bandaqdari al-Salhi the Turkish Ayyubi Najmi, originally owned from the qafjaq desert, was sold in Damascus and grew up there, it was owned by the general jeweler who lived in mankaliana, and then Prince Alauddin Al-bandaqdari al-Salhi bought it and saw his courage. After that, he became to Sultan Najm al-Din Ayyub from among the Mamluks who witnessed the incident of Al-Mansura against the Franks and marched with Sultan qutz to confront the Mongols, and achieved victory over them and managed to kill Sultan qutz and sit at the helm of government in the Egyptian homeland, he died of the poison that was planted on him, which led to the aggravation of the disease 676E/ 1268M. Ibn al-fauti, University accidents, P276-277; Al-dhahabi, the history of Islam, c15, P306-307.

[66](#) Ilka Noyan: He is one of the commanders of the Mongol army who marched in the attack on mifarqin and the Levant and was killed during the battles in front of the owner of Mosul Ismail Ibn Badreddin Pearl general 660E/1262M. Rashid Al-Din Fazlullah, collector of dates, C1, MJ2, P319; Al-dhahabi, the history of Islam, c14, P929.

[67](#) University accidents, P247-248; Look: Al-dhahabi, the history of Islam, c14, P929-930; Al-Safadi, the fatalist, C9, P116.

[68](#) Collector of dates, C1, MJ2, P327.

[69](#) Alamuddin Abu Muhammad Sinjar bin Abdullah al-Badri the emir was Mamluk Badr al-Din Pearl a wise prince who loved the people of Science and confronted the Mughals and killed a general 660E/1262M. The Mosul incident. Ibn al-Futi, Arts Complex, C1, P22; University accidents, P248; Al-dhahabi, the history of Islam, c14, P699.

[70](#) Two shares: It is a full-fledged city of the island country on the avenue of convoys from Mosul to the Levant, and between it and Sinjar nine leagues and between it and Mosul six days. Yakut al-Hamawi, lexicon of countries, C5, 288.

[71](#) Muhyiddin Ibn zillaq Abu al-Mahasen ibn Yusuf ibn Salama Ibn Ibrahim ibn Al-Hasan ibn Ibrahim al-Hashimi al-Abbasi Al-Musali, the writer and poet was a glorious virtuous Hassan al-Maani who sets an example in justice and has the highest rank in honor and originality he died in the siege of Mosul 660E/1262M. The Greek, the tail of the mirror of time, C2, P181; Ibn Shaker Al-Ketbi, fatwat Al-fatwat, C4, P384.

[72](#) University accidents, P248; Look: The son of the Hebrew, Gregory, whose birth name was John Ben Ahron or Aaron Ben Thomas the Maltese (T685E/ 1286M), A brief history of states, an investigation: Anton salehani, Jesuit, I1 (Beirut: Dar Al Shorouk, 1413E/ 1992M), P281-284.

[73](#) History of Islam, c14, P930; Look: Safadi, the fatalist, C9, P16.

[74](#) University accidents, P248; Look: Ibn al-Abri, a brief history of the states, P284; The Greek, the tail of the mirror of time, C2, P158-159; Baybars Al-Mansouri, Rukn al-Din Baybars bin Abdullah Al-dawidar Al-Khatai (T 725E/ 1324M) The butter of the idea in the history of migration, an investigation: Donald s. Richard, I1 (Beirut: Hasib dergam & sons Foundation press, 1419E/1998M), P68.

[75](#) Collector of dates, C1, MJ2, P328.

[76](#) Safadi, the fatalist, C9, P116; Look: The Greek, the tail of the mirror of time, C2, P157; The son of many, the beginning and the end, C13, P234.

[77](#) University accidents, P249; Look: Ibn al-Abri, a brief history of the states, Y283-284; Rashid-ud-Din Fazlullah, C1, P328; Al-dhahabi, the history of Islam, c14, P700.

[78](#) Collector of dates, C1, MJ2, P328.

[79](#) It was mentioned in the sources by several names, including berlu, burli and wilberl, namely Shams al-Din akush Al-burli, who after the murder of qutz disobeyed Sultan Zahir Baibars and was inciting the ruler of the Levant against the Sultan and went out and fought the Mongols and injured his foot and returned to Egypt. Abu Shama al-Maqdisi, tail on the two kindergartens, P218, Ibn al-fauti, University accidents, P250; Rashid Al-Din Fazlullah, collector of dates, C1, MJ2, P328.

[80](#) Sinjar: A famous city from the sides of the island, three days between it and Mosul, and it is in the quilt of a high mountain. Yakut al-Hamawi, lexicon of countries, C3, P262; Ibn Abd al-Haqq, observatories of access to names, places and places, C2, P743.

[81](#) University accidents, P249-250; Look: Ibn al-Abri, a brief history of the states, P284.

[82](#) The tail of the mirror of time, C2, P157; Look: Ibn Wasil, Muhammad ibn Salim Nasrallah Ibn Salim Jamal al-Din (T 697E/1298M) Reporting by Omar Abdessalam tadmoury; Editing by Andrew Heavens1 (Beirut: Modern Library of printing and publishing 1425E/2004M), C6, P319-320; Baybars Al-Mansouri, butter of thought, P70.

[83](#) The cherub's Liberator, C6, Y337.

[84](#) Collector of dates, C1, MJ2, P328-329.

[85](#) University accidents, P248.

[86](#) Collector of dates, C1, MJ2, P328; Look: Al-banakti, Abu Suleiman Al-banakti, the first kindergarten in the knowledge of dates and genealogies known as the history of the banakti, I1, Translation: Mahmoud Abdelkarim (Cairo: National Translation Center 1430E, 2007M) Y455.

[87](#) Butter thought, P68.

[88](#) The Greek, the tail of the mirror of time, C2, P157.

[89](#) University accidents, P249; Look: Baybars Al Mansouri, butter of thought, P68; The son of many, the beginning and the end, C13, P234; Al-maqrizi, Behavior to know the Kings, an investigation: Mohamed Abdelkader Atta, I1 (Beirut: House of scientific books 1418E/ 1997M), C2, P245.

[90](#) Collector of dates, C1, MJ2, P329-330.

[91](#) Ala Al-Malik ibn al-Salih Ismail Ibn Badr al-Din Pearl was a small boy and was captured by the Mongols in the siege of Mosul, killed and hung on the door of the bridge in 660E. Ibn al-fauti, University accidents, P246; Al-Safadi, the fatalist, C9, P117.

[92](#) King Al-Kamil Ibn Badr al-Din, the Pearl of the owner of Mosul, who was captured with his righteous brother Ismail in the siege of Mosul, was young and was killed with his righteous brother in 660E/1261M. Ibn al-fauti, University accidents, P249.

[93](#) University accidents, P249; Look: Abu Shama al-Maqdisi, tail on the two kindergartens, P219; Ibn al-Abri, a brief history of the states, P284; Baybars Al-Mansouri, P68; Al-dhahabi, the history of Islam, c14, P700.

[94](#) Behavior, C1, P545; See: The Greek, the tail of the mirror of time, C2, P159; Al-dhahabi, the history of Islam, c14, P70; Al-Safadi, the fatalist, C9, P117.

[95](#) Collector of dates, C1, MJ2, P330.

[96](#) When the Mongols managed to take control of Mosul, they made him its governor and the Mongols killed him a year after he took power in Mosul with a tip-off and instigation from the Zaki al-arbili, who became governor after and killed a general 661E/1263M. Ibn al-Abri, a brief history of the states, P282- 284; Ibn al-fauti, University accidents, P249; The Greek, the tail of the mirror of time, C2, P236.

[97](#) University accidents, P249.