



THE EFFORTS OF MUSLIM AUTHORS IN CODIFYING GENERAL CULTURE BOOKS

PROF. DR. ABDULNASER ABDULRAHMAN ISMAIL, PROF. DR. ZAINAB SHAKIR MAHDI, PROF. DR. MOHAMMED HASSAN SUHAIL

Al-Mustansiriya University - College of Basic Education - Department of History

Abstract

And its one of the reasons for pride and pleasure to include public libraries a large number of general culture books .Which alerts generations of their important role and great responsibility towards their community.

And I have taken it upon myself to go into this field so I write a research about the efforts of first authors in writing general culture books , perhaps it will help to achieve the desired goal .it will help to achieve the desired goal.

Keywords: Muslim authors, Arab authors, blogging, general culture books

THE INTRODUCTION

Culture is the effort that a person seeks to enrich his information in order to reach what he aims for in terms of dexterity and scientific progress.

Therefore, we see that historians and researchers in a specialization have intensified their efforts in the authoring process, enriched public and private libraries, and presented everything that their minds and culture explored to reach everyone interested in this field. Many intellectuals and writers have moved around the world to transfer the juices of their efforts and gain information about the culture of those countries.

The caliphs and princes were interested in general culture, and for this they established libraries and translation houses to be accessible to researchers, students of science, and those interested in it.

Early and late historians neglected to address the importance of general culture books in particular, especially since most of them considered them entertainment books, or books for spending leisure time, and they did not notice that they contain historical material that cannot be dispensed with when studying and researching a social, economic, or political era. administrative, or judicial.

The books of culture have highlighted those aspects that were lacking in the books of the annals and general histories, and for this reason our research (the efforts of Muslim authors in codifying the books of general culture) was chosen to shed light on these efforts.

The research was divided into an introduction and two sections:

The first topic: we dealt with the definition of (culture).

As for the second topic: we dealt with the efforts of Muslim authors in codifying the books of general culture, as we chose the most prominent books in this field, including Al-Jahiz (T:255 AH), Ibn Qutayba (d.: 276 AH), Ibn Abd Rabbo Al-Andalusi (d.: 328 AH), Al-Tartushi (d.: 530 AH), Ibn Al-Jawzi (d.: 597 AH), and Al-Abshihi (d.: 852 AH).

THE FIRST TOPIC: THE DEFINITION OF CULTURE

Culture in the language: a noun that originates from the triple verb “cultivate,” and it is mentioned in two meanings, including: shrewdness, shrewdness, “Educate the thing, which is the speed of learning.”¹⁾

It also comes with the meaning: “Educate, educate, educate: discernment and shrewdness, and educate knowledge in the quickest period of time, i.e. the quickest to take it.”²⁾

And it comes with the meaning of realizing and encountering, and among them is the Almighty’s saying (Kill them wherever you overtake them) ⁽³⁾. And it also comes with the meaning

of making his people fair from it and straightening its crookedness, whether it was a spear or a stick.⁴⁾

As for the terminology, it is: “It is an aspect of civilization and knowledge, heritage and reality, and it includes in its broad sense all fields of knowledge: philosophy, science, arts, and laws, as well as values, customs, and human behavior.”⁵⁾

THE SECOND TOPIC: THE EFFORTS OF MUSLIM AUTHORS IN CODIFYING GENERAL CULTURE BOOKS

The efforts of the first authors who established the first building block for this type of books had a great impact in establishing the rules and principles of this type of literature, although those principles and rules were not adhered to by those who came and composed after them, but rather left the door open in arranging the information included in those books. And if we review the efforts of the authors in this field, we find that there are great efforts made by these authors, the most prominent of which are:

1- Al-Jahiz (d.: 255 AH - 868 AD):

Amrou⁶⁾Bin Bahr Bin Mahboub Al-Kinani with loyalty, Al-Laithi, Abu Othman, famous for Al-Jahiz: the chief imam of literature, and the head of the pre-Islamic sect of the Mu'tazila. He was born and died in Basra, and he had an ugly character. He wrote several books, including: “The Animal,” “The Clarification and Discernment,” “The Magic of the Clarity,” “The Crown,” “The Miser,” “The Good and the Opposites,” “Insight in Trade,” and “Tahbeeh al-Muluk.” And “the leper, the lame, the blind, and the squint.” born in(163 AH - 779 CE), he died with the book on his chest; Volumes of books killed him and signed him in the year (255 AH).

Al-Jahiz is considered one of the ancients who wrote down this art in the folds of books after it had an oral nature that was dealt with by tongues, except for some blogs. Al-Jahiz's books had their cognitive, literary and historical weight, as they included news and biographies of the caliphs, anecdotes and parties.

Al-Masoudi says in Al-Jahiz and his efforts in this art: “The rustiness of the minds is evident and the clear proof is revealed because its arrangement is the best system and its paving is the best paving.... And if the reader was afraid of boredom and the listener's boredom, he would go from serious to funny, and from eloquent wisdom to nice rareness”⁽⁷⁾.

Al-Jahiz's literature represented by his many books and numerous messages alone is one of those civilizational experiences and an important source of thought and human knowledge.⁸⁾When he said: “Al-Jahiz's books teach the mind first and literature second.” Al-Jahiz is a scholar of the Arabic eloquence, a thinker of his realistic thinkers, and an imam of his words.⁹⁾

His personal experience had an effective role in revealing many philosophical, linguistic, grammatical, historical, and literary matters.¹⁰⁾

Al-Jahiz was able, by shedding light on many of the facts and events of his time, and embodying the private and public life of the Arabs with its subtleties, particles, customs, and opinions.¹¹⁾

Abd al-Salam Harun singles out Al-Jahiz's efforts by saying: “Al-Jahiz made all these books, and his concern was not that of other authors in collecting, narrating, and memorizing. With that, the hearts of the readers to him, and by that he took over their various inclinations to what he writes, so they poured into him and fell in love with him, and Al-Jahiz knocked on wondrous doors in his writings and approached the public and was keen on the greatest care to appease them.”¹²⁾

As for the most important of his books in this type of arts, it is “Al-Bayan wa-Tabin”, one of the foundations and pillars of literature, as it included topics in different Arabic. The book is devoid of the introduction that the authors used to put at the beginning of their books to talk about their method of writing.

Al-Jahiz divided his books into many topics and titles that exceeded a hundred titles. He also mentioned some of these topics in the form of a separate chapter, and some left them without the word (chapter). Al-Jahiz started his book by talking about rhetoric, where he mentioned the news

of mistakes in ignorance and Islam. He also mentioned the qualities of a successful preacher and mentioned the position of the preacher among his people. After that, he talked about rhetoric and eloquence, as he mentioned this in many pages of the book. He also talked about melody and exits of letters, citing examples and many models of poetry and eloquent sayings. He also talked about letters, commandments, and dialogues, as Al-Jahiz singled out chapters to talk about hermits, storytellers, wisdom, and wise men. Therefore, Al-Jahiz's book included various news of a brilliant and honest author, as these news were inconsistent and not interconnected with each other. 1961 AD).

2- Ibn Qutayba (d.: 276 AH - 889 AD):

Abdullah ⁽¹³⁾Ibn Muslim Ibn Qutaybah Abu Muhammad al-Dinuri, was born most likely in Kufa in the year two hundred and thirteen of the Prophet's migration (may God bless him and grant him peace). He spent most of his life in Baghdad, so he learned from its scholars the sciences of hadith, jurisprudence, language, interpretation, grammar, literature, and information. The syntax of readings, strange hadith, evidence of prophecy, knowledge, poetry and poets, eyes of news, and leadership and politics, and it is said to be attributed to him. died a year (276 AH - 889 AD), as for the book, it is "Uyun al-Akhbar", which is considered one of the most famous books of Ibn Qutayba. It provides the reader with good material that refines his mind, disciplines himself and increases his knowledge. Its author put it in order to benefit from it, private and public alike, and the third century AH was marked by the emergence of scholars They firmly seized the reins of this art after its importance became clear to the caliphs, princes, the general public, and the people, and the most prominent of these is Ibn Qutayba, the author of the book The Eyes of the News, who says in his book: "I did not see it right for my book to be based on the seeker of this world without the seeker of the Hereafter, nor on the elite of people without the common people, nor on Their kings without their market, and I fulfilled each of them their oath, and provided him with his share, and entrusted him with a part of the virtues of the speech of asceticism in this world, and he mentioned its hardships... And in it are exhortations, asceticism, patience, piety, and certainty... I did not leave him with that of a rare and pleasant weaning, a kind word, an admiring word, and another funny, lest he depart from The book is a doctrine followed by the walkers and offers in which its saying was taken; and to relieve the reader of the toil of effort and the fees of the truth...⁽¹⁴⁾.

Ibn Qutayba focused somewhat in his book on matters of the hereafter, as previously, but he did not overlook that this will tire the reader, so he used some nice pauses by mentioning the funny news.⁽¹⁵⁾.

And from the kindness of what he described in his book this is that he counted: "Like a table in which the tastes of food differ according to the desires of the eaters" ⁽¹⁶⁾.

Ibn Qutaybah collected the news of this book by claiming that he "picked up these hadiths in youth and old age from those who are above age and knowledge and from those who sat with him and from the books of the non-Arabs and their biographies and rhetoric of the book in chapters of their books" ⁽¹⁷⁾.

He divided his book into several books, the most prominent of which are the book of Sultan, the book of war, the book of rulers, the book of natures, the book of knowledge and the statement, the book of asceticism, the book of brothers, the book of needs, the book of food, and the book of women. Books printed Cairo edition (1144 AH - 1925 AD).

3- Ibn Abd Rabbo (died: 328 AH - 939 AD):

Ahmed ⁽¹⁸⁾Bin Muhammad Bin Abd Rabbo Bin Habib Bin Habib Bin Hudayr Bin Salim, Abu Omar: the writer, the imam, the owner of the "unique contract." From the people of Cordoba. His great-grandfather (Salem) was a freed slave of Hisham bin Abd al-Rahman bin Muawiyah. And Ibn Abd Rabbo was a poet mentioned, so he was preoccupied with preoccupation with the news of literature and its collection. He has a lot of poetry, including what he called "The Toasters", which are poems and clips on sermons and asceticism, with which he contradicted everything he said in his youth of flirtation and lineage. In his era, he was well known. He is one of those who made their country after poverty. As for his book "The Unique Contract", it is one of the most famous books of

literature. He called it "The Contract", and the later scribes added the word "The Unique", and it has a historical urjuzah in which he mentioned the caliphs and the events up to his time that occurred in about five hundred verses. died a year (328 AH).

His book "The Unique Contract" is considered one of the most prominent books that explored this art, with an emphasis on arranging his book into twenty-five precious gems, twelve on one side, and twelve others on the other. And the second is in food and drink, and the rest of the chapters such as the preacher, the pilgrims, the seekers, the Barmakah and their news, and in the melodies and the differences of people in them, and in women and their qualities, and in the established and labeled, and the misers, and the parasites, and in explaining the natures of man and all animals. Hadith, grammar, performances, history, and literature since he grew up in Cordoba. Ibn Abd Rabbo was characterized by the characteristics of regret, such as love for music and a love for a good voice and a beautiful face. The impact of all of that appeared in his book "The Unique Contract", in which the religious culture and literary culture are clear and his tendency to sing and music Praising them, wine, and a good face is clear and evident ⁽¹⁹⁾.

It was Ibn Abd Rabbo (T.:328 AH - 939 CE)²⁰Ibn Khaqan: "He is the proof of good manners, and that he has poetry that has reached its end, and has transcended the thickness of charity and its inattention."²¹.

They reproached the "unique contract" for referring to the literature of the East, and it was more appropriate for it to mean the literature of Andalusia, its origin and destination, and it was narrated on the authority of the companion ⁽²²⁾Ibn Abbad that the unique contract reached him and read it, he said: "This is our goods returned to us ⁽²³⁾. The book has been printed in several editions, including the Cairo edition, with investigations by: Ahmed Amin, Ahmed Al-Zein, and Ibrahim Al-Ibari.1359 AH - 1940 AD).

4- Abu Hayyan al-Tawhidi (d.: 400 AH - 1009 CE):

on me⁽²⁴⁾Ibn Muhammad Ibn al-Abbas al-Tawhidi Abu Hayyan: philosopher, Mu'tazili mystic, philosopher of writers. He was born in Nishapur and resided for a while in Baghdad, and he accompanied Ibn al-Ameed ⁽²⁵⁾and Sahib bin Abbad ⁽²⁶⁾They were not loyal. He told him to the vizier al-Muhalabi.²⁷So he asked for it, so he concealed it from him and died in his concealment. Al-Suyuti, who died a year ago, says:911 AH - 1505 AD): "When the days turned around, he saw that his books were of no use to him, and he thought that they should be sent to someone who does not know their value, so he collected them and burned them, and nothing was left of them other than what was transferred before burning."²⁸.

His books include: "Al-Maqabasat", "Al-Sadaqa wa'l-Siddiq", "Al-Basa'ir wa'l-Dhakhayr", "Enjoyment and Sociability", "Divine Signals", "Lectures and Debates" and Disadvantages of the Two Ministers Ibn al-Amid and Ibn Abbad.400 AH.

The life of misery and misery that al-Tawhidi lived had a great impact on his books, part of which he himself burned, and which are considered to be among the first books on this art, despite their absurdity that transcends the limits of literature at times. Perhaps the best, most useful, and most enjoyable of his books is the book "Enjoyment and Sociability" .. which is a book of conciliation with one of his friends.²⁹.

The deceased Al-Qifti said (646 AH - 1248 CE) in the description of this book: "It is an interesting book, in fact, for those who have participation in the arts of science, for it waded through every sea and dived into every depth, and what a beautiful island of Sicily, and it is: Abu Hayyan began his book as a Sufi, mediated it as a narrator, and concluded it as a questioner and a pressing one."³⁰.

5- Al-Tartushi (d.: 530 AH - 1135 AD):

Mohammed⁽³¹⁾Ibn Muhammad Ibn al-Walid Abu Bakr al-Fihri al-Maliki, known as Ibn Abi Randaqa al-Tartushi, born in the year (450 AH in the city of Alexandria³²).

He grew up in Andalusia and read the statutes and arithmetic in his homeland and the literature on Abu Muhammad ibn Hazm ⁽³³⁾Al-Andalusi, then he traveled to the East and entered Baghdad and Basra, so he learned it with Abu Bakr Al-Shashi ⁽³⁴⁾. Died (705 AH - 1305 AD).

He lived in Sham for a period of time and studied there, and after his reputation, people there took a lot of knowledge from him, then he came to Alexandria and settled there. Among his authors: "A brief author of al-Tha'alabi," "The Great Book" on issues of disagreement, and the book "Bidas and Innovative Things," and others. He had beautiful poetry, which he mentioned a lot in his book Siraj al-Muluk. died a year (530 AH).

Al-Tartushi is considered the most prominent person who represents the school of the sixth century AH in this field of art, as he says about his book "Siraj al-Muluk," describing the material contained in this book by saying: "I collected in my book Siraj al-Muluk the virtues of what their biographies contain, especially from the kings of sects and rulers of states, and I found that in Six of the nations are Arabs, Persians, Romans, India, Sindh, Sindh, and India. As for the kings of China and their rulers, nothing much of their policy reached the land of the Arabs due to the distance and the length of the distance. wisdom⁽³⁵⁾.

And when we read this book of al-Tartushi, we find in addition to the foregoing that he does not neglect the nice news, the familiar funny anecdotes, the noble trace of the prophets' lives, the traces of the saints, and the ingenuity of the scholars. Long, brilliant words and miraculous verses.⁽³⁶⁾

He arranged his book "Siraj al-Muluk" on sixty-four chapters containing brilliant chapters of preaching, advice, and literature that the Sultan and his aides possess, and what the king completes with his spices, and what he must do for him and him, and how he pays his steps and guides his subjects. It is for the world a reminder, for the wise a treat, for the writer a kindergarten, for the preacher a subject, for the philosopher an argument, for the speaker a power, for the judge an example, for the ruler a plan, for the layman a guidance, for the learner a purpose, for the merchant a merchandise, for the traveler a companionship, for the soldier a kit, and for the ignorant his sense.⁽³⁷⁾

Where he made the first chapter in the exhortations of kings, the second in the stations of scholars and the righteous among the princes and sultans, the third in what came about governors and judges, the fourth in explaining the knowledge of the king of Solomon (peace be upon him), the fifth in the virtue of governors and judges if they are just, and the sixth in that the sultan with his subjects is unfairly wronged The Gainer and the Loser is Not a Winner, the seventh discusses wisdom, the eighth discusses the benefits and disadvantages of the Sultan, the ninth deals with the status of the Sultan with respect to the subjects, and the tenth deals with the knowledge of the characteristics of the king's system, until it ends with Chapter Sixty-Four, where it contains scattered rulings. The book is printed (Egypt Edition)1354 AH - 1935 AD).

6- Ibn Al-Jawzi (d.: 597 AH - 1200 AD): Abd al-Rahman ⁽³⁸⁾Ibn Abi al-Hasan Ali Ibn Muhammad Ibn Ali Ibn Ubaid Abu al-Faraj al-Qurashi al-Taymi al-Bakri al-Siddiqi, known as Ibn al-Jawzi: the Hanbali al-Baghdadi jurist. He was born in the year eleven and five hundred. He was born in Baghdad. Ibn al-Jawzi grew up an orphan on chastity and reform because his father died when he was young. He cared about reading the Qur'an, memorizing it, and teaching it as a child. He also cared about attending preaching councils. He heard from the great scholars of his time and their sheikhs since childhood, so he studied, read, spoke and preached while he was still young.

He is the author of several books, including: "The Intelligent People", "The History of Omar Bin Al-Khattab", "The Dressing of the Devil", "The Biography of Omar Bin Abdul Aziz", "Sayd Al-Khater", "The Book of the Weak and the Forsaken" and "The Bright Lamp in the Caliphate of the Bright". He died in Baghdad a year 597 AH).

As for the book, it is "Al-Misbah Al-Mudi' fi Khilafah Al-Mustadi'," a book of exhortation and reminder. Its importance lies in the fact that it is a call for the sultan or ruler to be enlightened by the religious and worldly lives of his past ancestors, and to awaken and beware of heedlessness. Ibn Al-Jawzi is considered one of the most prominent authors of the sixteenth century AH in this field of art, and the multiplicity of his works. Ibn Al-Jawzi wrote in his handwriting a lot.⁽³⁹⁾ And it was narrated from him that he said, at the end of his life, I wrote with these two thousand volumes of it with my finger.⁽⁴⁰⁾

It is clear from the foregoing that the abundance of intellectual production and creativity in any era is a true phenomenon linked to the nature of Arab society, the foundations of its formation, and its political, social and intellectual conditions. This is why we see Ibn al-Jawzi's style of preaching, and he was so rhetorical that he combines many meanings in the easy word.⁴¹⁾

Ibn al-Jawzi says about his book *al-Misbah al-Muda'i fi Khilafah al-Mustadi'*: "Then the servant did not convince himself of the sincerity of his loyalty and the continuity of his supplication until he scattered some of his goods on the way of gratitude, and gave some of his artifacts to the one who bestowed gifts, because the supplication ceases when the next supplicant is destroyed. To remember the honors remains the survival of the nights, so the servant wrote this book, as a tribute to these bright and prosperous days, and urged to continue to be thankful for the splendid blessings⁽⁴²⁾.

Through this text, we see that the value and importance of his book "*Al-Misbah al-Muda'i fi Khilafah al-Mustadi'*" is due to the fact that the sermons in it were presented to the well-known caliph, *al-Mustadi'*, and that these sermons had already been preached by his predecessors from the caliphs, in addition to the fact that its author was one of the prominent preachers and famous speakers.

The ranks of the deceased Ibn al-Jawzi (597 AH) His book has seventeen chapters, in which he mentions the first chapter on explaining the honor of the caliphate and congratulating the Sultan for it, and in the second chapter on the command to be reminded, and in the third on explaining the need to be reminded, in mentioning those who used to attend memorial gatherings from among the dignitaries, and in the fifth on reminding the Sultan And his preaching, and in the sixth, in mentioning the chapter on justice, and in the seventh, in mentioning injustice, and in the eighth, in mentioning what the ruler should have, and in the ninth, in mentioning the policy of the subjects and their orbits, and in the tenth, in mentioning the acquisition of money and its expenditure... until he reaches the seventh chapter, in which he mentions those He abstains from kings, sultans, and princes, and the book is printed in the Baghdad edition, with the investigation: Najih Ibrahim Sunna (1396 AH - 1976 AD). Perhaps many of his books fall under this section, "*Sayd al-Khater,*" "*Al-Hadayek,*" "*Al-Tabsrah,*" and others.

7- Al-Abshihi (d.: 852 AH - 1448 AD):

Mohammed⁽⁴³⁾Bin Ahmed Bin Mansour Al-Abshihi Al-Mahalli, Bahaa Al-Din, Abu Al-Fath: the author of "*Al-Mustaradi'*".

In every extravagant art" in literature and news, attributed to (Ibshwayh) from the villages of Gharbia in Egypt, he was born there in the year (790 AH) and his residence was in (Al-Mahalla Al-Kubra) and he traveled to Cairo several times, and he wrote a book on "*Sanaat Al-Tursul*" that he did not orphan, and "*Collections of Flowers*" in preaching and "*Tadkirat al-Arifin wa Tatasbat al-Musabirun.*" As for the ninth century AH, Al-Abshihi appeared in this art and his likes through his book "*The Extreme in Every Extravagant Art.*" Through the title of this book, evidence of his ingenuity in choosing cute stories and nice stories is evident from what he was extravagant. When we read this book, we find ingenuity Al-Abshihi is clear in narrating these funny and extravagant stories and tales. Al-Abshihi explains the reason for the lightness of this book by saying:⁴⁴⁾

It appears to us that Al-Bashihi has benefited from the writings of those who preceded him in this field and selected from them what he saw as excite the reader and entice him to read his book.

Al-Abshihi arranged his book on eighty-four chapters, one of the best arts, crowned with words as if they were the hidden gems.

Al-Abshihi, who died a year ago, says (852 A.H. - 1448 A.D.) about the content of his book by saying: "I included it in every gentle way and organized it with every cuteness, and I linked the fundamentals in it with the chapters. Every meaning is in its door, God willing."⁴⁵⁾

Al-Abshihi made the first chapter on the foundations of Islam and it contains five chapters, and in the second on reason, intelligence, foolishness, slander, and so on, and in the third on the Great Qur'an and its virtue and sanctity, and in the fourth on knowledge, literature, and the virtue of the scholar and the learner, and in the fifth on etiquette and wisdom, and in the sixth on the following proverbs, and in The seventh is in the statement, eloquence, eloquence, and the mention

of the eloquent men and women, and in the eighth, in silent and approving answers, and the splendor of the tongue, and what happened in the course of that, and in the ninth, in mentioning speeches, orators, and poets, and their thefts, and failures of horses, and the failures of glories, and in the tenth, in trust in God Almighty, contentment with what He divided, contentment, and disparagement of eagerness. greed and the like. Until it ends with Chapter Eighty-Four

CONCLUSION

The nature of the study of this type of codification came in presenting the efforts of the authors in codifying the books of general culture, and we find it necessary to record the fruits of what we have reached in the conclusion of this research and to present them as follows:

- 1- One of our findings is that the efforts of the authors in this regard were wide-ranging, i.e. with multiple sections and not a specific scope.
- 2- These authors contributed by shedding light on many of the facts and events of their era and the embodiment of the private and public life of the Arabs with its subtleties, particles, customs and opinions.
- 3- Ibn Qutayba focused somewhat in his book on matters of the Hereafter, as previously, but he did not overlook that this will tire the reader, so he used some nice pauses by mentioning the funny news.
- 4- Ibn Abd Rabbo, in his book "The Unique Contract", reflected the culture of his era in terms of jurisprudence, interpretation, hadith, grammar, performances, history, and literature, since he grew up in Cordoba. The impact of all this appeared in his book "The Unique Contract", in which religious culture and literary culture are clear, and his tendency to sing and music, praising them, wine and a good face is clear and evident.
- 5- The life of misery and misery that Al-Tawhidi lived had a great impact on his writings, part of which he himself burned, and which are considered among the first books in this art, despite their foolishness that transcends the limits of literature at times. He wanted to take revenge on the people who disbelieved in his work and denied his knowledge and literature Perhaps the best, most useful, and most enjoyable of his books is the book "Enjoyment and Sociability." It is a book of companionship with one of his friends.
- 6- When we look at these authors in their writings, we find al-Tartushi in his book "Siraj al-Muluk" that he does not neglect the pleasant news, the familiar anecdotes, the noble traces of the prophets' lives, the traces of the saints, and the ingenuity of the scholars, and he also does not neglect the use of the verses of the Holy Qur'an, which he describes by saying: "It is the sea of sciences that It was shortened with a hint of significance and a light signal, and if it was long, then the words were clever and the verses miraculous.
- 8- It is clear from the foregoing that the abundance of intellectual production and creativity in any era is a valid phenomenon linked to the nature of Arab society, the foundations of its formation, and its political, social and intellectual conditions. This is why we see Ibn al-Jawzi's style of preaching, and he was so eloquent that he combines many meanings in the easy word.
- 9- It appears to us that Al-Abshih has benefited from the writings of those who preceded him in this field and selected from them what he saw as excites the reader and induced him to read his book.
- 10- And the most wonderful thing that these authors wrote down in the folds of their books is the mention of the costumes that were worn by members of society at that time .
- 11- The efforts of the compilers in this field were to mention the economic and living condition of the members of the society at the time, mention the news of the markets and merchants, and display the currencies in circulation at the time, as well as mention the cases of poverty and miserliness, and their opposite cases of luxury and extravagance.

LIST OF SOURCES AND REFERENCES

The Holy Quran

First: Sources:

- Al-Abshih, Shihab al-Din Muhammad ibn Ahmad (T.:852) e
- 1- The extreme in every extravagant art (Dr. I), Al-Babi Al-Halabi Press, Egypt 1361 AH - 1942 AD).
- Ibn Taghri Bardi, Youssef Al-Atabaki (T:874) e
 - 2- The Brilliant Stars in the Kings of Egypt and Cairo ((D.T), an illustrated copy of the edition of Dar Al-Kutub, the Egyptian Institution for Authoring and Publishing, Cairo, (D.T)).
- Ibn al-Jawzi, Abd al-Rahman bin Ali (T.:597) e
 - 3- Al-Misbah al-Muday'i fi Khilafah al-Mustadi', investigation: Naji Ibrahim ((Dr., Al-Awqaf Press, Baghdad 1396 AH - 1976 AD).
- Ibn Khalkan, Ahmed bin Muhammad (T:681) e
 - 4 - Deaths of Notables and News of the Sons of Time, investigation: Muhammad Mohiuddin Abd al-Hamid ((D.T), Al-Nahda Library, Egypt, (D.T)).
- Ibn Shaker Al Ketbi, Muhammad (T:764) e
 - 5- Missing deaths, investigation: d. Ihsan Abbas ((Dr., Dar Sader, Beirut, (Dr. T))
- Ibn Abd Rabbo, Ahmed bin Muhammad (T.:322) e
 - 6- The Unique Contract, investigation: Ahmed Mohamed Amin and Jamaa (Dr. I), Authorship and Publishing Committee Press, Cairo, 1940) Introduction by Ahmed Amin, Ahmed Al-Zein, and Ibrahim Al-Ibri.
- Ibn Qutayba, Abdullah bin Muslim (T:276) e
 - 7- Oyoum Al-Akhbar (Dr. I), Dar Al-Kutub Al-Arabiya, Cairo, 1343 A.H. - 1925 A.D.)
- Ibn Kathir, Ismail bin Omar (T:774) e
 - 8- The Beginning and the End, investigation: Ahmed Abu Melhem, Ali Najeeb Ali, and others (vol.
- Ibn Manzoor, Muhammad bin Makram (T.:711 AH)
 - 9- Lisan Al-Arab (Dr. I), an illustrated copy of the edition of Bulaq and the Arab Institution for Authoring and Publishing, Egypt, (Dr. T).
- Ibn al-Nadim, Muhammad ibn Ishaq (T:385) e
 - 10- Al-Fihrist ((D.T), Dar Al-Maarifa, Beirut, Dr.T)
- Abu Naim Al-Asbahani, Ahmed bin Abdullah (T.:430) e
 - 11 - Hilyat al-Awliya wa Tabaqat al-Asfia (vol. / 1, Al-Khanji Library and Al-Saada Press, Egypt 1352 AH - 1933 AD)
- Abu Hayyan Al-Tawhidi, Ali bin Muhammad (T:400) e
 - 12- Enjoyment and sociability, investigation: Ahmed Amin and Ahmed Al-Zein (Dr. I), Authorship and Publishing Committee Press, Cairo 1939 AD)
Al-Jahiz, Amr bin Bahr (T.255 AH)
 - 13- Statement and Discernment / investigation: Abd al-Salam Haroun (vol. / 2, Al-Khanji Library and the Press of the Authoring and Publishing Committee, Egypt 1380 AH - 1961 AD)
 - 14- Animal, investigation: Dr. Yahya Al-Shami (vol. / 1, Al-Hilal Library House, Beirut, 1986 AD).
Al-Khatib Al-Baghdadi, Ahmed bin Ali (T.463) e
 - 15- The History of Baghdad or the City of Peace (Dr. I), The Salafi Library, Al-Madinah Al-Munawwarah, (Dr. T))
Al-Dhahabi, Muhammad bin Ahmed (T.:748) e
 - 16- Biography of the Flags of the Nobles, investigation: Saleh Al-Samar (2nd edition, Beirut 1403 AH - 1983 AD)
 - 17 - The Balance of Moderation in the Criticism of Men, investigation: Ali Al-Bajawi ((Dr. I), Cairo 1963 AD)
- Al-Razi, Muhammad bin Abi Bakr (T.:606 AH)
 - 18- Mukhtar Al-Sahah (Dr. I), Dar Al-Kitab Al-Arabi, Beirut, (1401 AH - 1981 AD)
- Al-Raghib Al-Asbahani, Abi Al-Qasim Hussein bin Muhammad (T:502) e
 - 19- The Brilliant Light of the People of the Ninth Century ((D.T), Dar Al-Hayat Library, Beirut, (D.T))
Al-Suyuti, Abd al-Rahman bin Abi Bakr (T.:911) e

- 20- The Pursuit of Consciousness in the Layers of Linguists and Grammarians, investigation: Muhammad Abi al-Fadl Ibrahim (I / 1, Isa al-Babi al-Halabi and his partners press, Egypt, 1384 AH - 1964 AD)
- 21- Hassan Lecture, ((D.T), Eastern Press, Cairo, (D.T))
- Al-Qifti, Ali bin Youssef (T:646) e
- 22- Akhbar al-Ulama wa Akhbar al-Hukam, investigation: Julius Lippert (Leipzig 1903 AD)
- Al-Masoudi, Ali bin Al-Hussein (T.:346) e
- 23- Promoter of Gold and Minerals of Essence, edited by: Youssef Asaad Dagher (3rd Edition, Dar Al-Andalus, Beirut, 1978 AD)
- Yaqut Al-Hamawi, Yaqut bin Abdullah Al-Roumi (T:626) e
- 24- Lexicon of Writers or Guidance of the Arib to Knowledge of the Writer ((D.T), Dar Al-Mustaqrish, Beirut, (D.T))
- 25- Mu'jam al-Buldan, ((Dr. I), Dar Sader, Beirut, 1374 A.H. - 1955 A.D.)

Second: references

- Ibrahim, Najia Abdullah
- 26- A new reading in the writings of Ibn al-Jawzi (1/1 edition, Al-Diwani Press, Baghdad 1987 AD)
Al-Harthi, Mercy
- 27- Globalization and Identity (Publications of the University of Philadelphia, Amman 1999)
- Rabie, Arwa Mohamed Ahmed
- 28- Arab cultural identity in the face of globalization, (article published in Education Journal, Jerash University, Jordan, first issue of 2001)
Al-Zarkali, Khairuddin
- 29- Al-Alam (vol. / 4, Dar Al-Ilm for Millions, Beirut 1979 AD)
Ghazwan, Enad, and others
- 30 - Selections from the works of Al-Jahiz ((Dr. I), Al-Jahiz Publishing House, Ministry of Culture and Information, Baghdad 1401 AH - 1980 AD)
- Wajdi, Fred
- 31- The Encyclopedia of the Twentieth Century: (vol. 3, Dar al-Ma'rifah, Beirut, 1971).

¹⁾Ibn Manzoor, Muhammad bin Makram (T.:711 AH): Lisan Al-Arab (Dr. I), an illustrated copy of the edition of Bulaq and the Arab Foundation for Authorship and Publishing, Egypt, (Dr. T) 10/362 culture material.

²⁾Wajdi, Farid: Circle of Encyclopedias of the Twentieth Century: (I/3, Dar al-Ma'rifah, Beirut 1971) 2/757.

³⁾Surah Al-Baqarah: part of the verse/191.

⁴⁾Wajdi: Encyclopedia of the Twentieth Century:2/757.

⁵⁾Rabie, Arwa Muhammad Ahmed: Arab Cultural Identity in the Face of Globalization, (article published in Education Journal, Jerash University, Jordan, first issue of 2001) 150.

⁶⁾See: Ibn al-Nadim, Muhammad ibn Ishaq (T:385) AH: Al-Fihrist ((D.T), Dar Al-Ma'rifah, Beirut, D.T.) 57, 169, 220, 321; and al-Khatib al-Baghdadi, Ahmad bin Ali (d.: 463 AH): The History of Baghdad or the City of Peace ((Dr. I), The Salafi Library, Madinah al-Munawwarah, (Dr. T)) 12/212; And Yaqut Al-Hamawi, Yaqut bin Abdullah Al-Roumi (T: 626) AH: Lexicon of Writers or Irshad Al-Arib to Knowledge of the Writer ((D.T), Dar Al-Mustaqrish, Beirut, (D.T)) 6/56-80; Al-Zarkali, Khair Al-Din : Al-Alam (vol. / 4, Dar Al-Ilm for Millions, Beirut 1979 AD) 5/74.

⁷⁾Al-Masoudi, Ali bin Al-Hussein (T.:346 AH: Promoter of Gold and Minerals of Essence, edited by: Youssef Asaad Dagher (3/3, Dar Al-Andalus, Beirut, 1978 AD) 4/47.

⁸⁾Ibn al-Amid: He is Ali bin Muhammad bin al-Hussein Abu al-Fath Ibn al-Amid: A minister, one of the writers of intelligent poets. 360 AH. He died in 366 AH.

See: Abu Hayyan al-Tawhidi: enjoyment and sociability:1/66; Yaqut Al-Hamawi: Lexicon of Writers: 5/347; And Al-Zarkali: Al-Alam: 4/325.



- ^{9(?)}See: Ghazwan, Inad, and others: Selections from Al-Jahiz's works ((D.T), Al-Jahiz Publishing House, Ministry of Culture and Information, Baghdad 1401 AH - 1980 CE) 5.
- ¹⁰⁾See: same source:5. See: the same source: 6.
- ^{11(?)}See: same source:6.
- ^{12(?)}Al-Jahiz: the animal:1/7, 8 Introduction Professor Abdel Salam Haroun.
- ^{13(?)}See: Al-Jahiz: The Explanation and the Explanation:2/56; And Abu Naim Al-Asbahani, Ahmed bin Abdullah (T.: 430) AH: Hilyat Al-Awliya wa Tabaqat Al-Asfia (I / 1, Al-Khanji Library and Al-Saada Press, Egypt 1352 AH - 1933 AD) 1/124; And Ibn Khalkan, Ahmed bin Muhammad (T: 681) AH: Deaths of Notables and News of the Sons of Time, investigation: Muhammad Mohiuddin Abd al-Hamid ((D.T), Al-Nahda Library, Egypt, (D.T)) 2/246; And Al-Zarkali: Al-Alam: 4/137.
- ¹⁴⁾Ibn Qutayba: The Eyes of the News:1/page l.
- ^{15(?)}Ibn Qutayba: The Eyes of the News:1/ p.l.
- ^{16(?)}Same source:1/page l.
- ^{17(?)}Same source:1/page S.
- ^{18(?)}See: Ibn Khalkan: Deaths of Notables:1/32; Ibn Katheer, Ismail bin Omar (T: 774) AH: The Beginning and the End, investigation: Ahmed Abu Melhem, Ali Najeeb Ali and others (I / 1, Dar Al-Kutub Al-Ilmiya, Beirut, 1405 AH - 1985 AD) 11/193; Al-Zarkali: Al-Alam: 1/270.
- ^{19(?)}See: Ibn Abd Rabbo: The Unique Contract: Introduction by Ahmed Amin, Ahmed Al-Zein, and Ibrahim Al-Ibari.
- ²⁰⁾Al-Fath bin Khaqan: He is Al-Fath bin Khaqan bin Ahmed bin Ghartoj, Abu Muhammad: a writer, a poet, and an eloquent person who was at the end of acumen and intelligence. died a year (247) e. See: Ibn al-Nadim: al-Fihrist:169; And Ibn Shakir al-Ketbi, Muhammad (d.: 764 AH): Fatalities of deaths, investigation: d. Ihsan Abbas ((D.T), Dar Sader, Beirut, (D.T)) 3/389; Al-Dhahabi, Muhammad bin Ahmad (d.: 748 AH): Biography of the Nobles, investigation: Saleh Al-Samar (2nd edition, Beirut 1403 AH - 1983 AD) 12/82; And Al-Zarkali: Al-Alam: 5/133.
- ^{21(?)}Ibn Abd Rabbo: The Unique Contract:1/ pg.
- ²²⁾Al-Sahib bin Abbad: Ismael bin Al-Abbad bin Al-Abbas, Abu Al-Qasim Al-Talqani: a minister who was dominated by literature. He has books, including: "The Ocean," "The Ministers," and others. died a year (385) e. See: Yaqut Al-Hamawi: Lexicon of Writers:2/273-343; Ibn Khaqan: Deaths of Notables: 1/75; And Al-Zarkali: Al-Alam: 1/316.
- ^{23(?)}Ibn Abd Rabbo: The Unique Contract: Introduction by Ahmed Amin, Ahmed Al-Zein, and Ibrahim Al-Ibari:1/page (f, g).
- ²⁴⁾See: Abu Hayyan Al-Tawhidi: Enjoyment and Sociability: Introduction by Ahmed Amin and Ahmed Al-Zein; And Al-Dhahabi, Muhammad bin Ahmed (T.:748) AH: Balance of Moderation, investigation, investigation: Ali Al-Bajawi ((Dr.), Cairo 1963 AD) 3/355; Al-Suyuti, Abd al-Rahman bin Abi Bakr (d.: 911) AH: The Purpose of the Consciousness in the Layers of Linguists and Grammarians, investigation: Muhammad Abi al-Fadl Ibrahim (I / 1, Isa al-Babi al-Halabi Press and Partners, Egypt, 1384 AH - 1964 AD) 348; And Al-Zarkali: Al-Alam: 4,326.
- ^{25(?)}I made his translation.
- ^{26(?)}I made his translation.
- ^{27(?)}Minister Al-Muhlabi: He is Al-Hassan bin Muhammad bin Abdullah bin Harun Al-Azdi, from the son of Al-Muhallab bin Abi Sufra, the great minister. He visited Moez al-Dawla, and he was secretive, dignified, full of authority and close to the scholars. died a year (352 AH in Baghdad. See: Ibn al-Nadim: al-Fihrist:194; Al-Dhahabi: Sir A'lam al-Nubala: 16/197-198.
- ^{28(?)}For the sake of enlightenment:348.
- ^{29(?)}See: Abu Hayyan al-Tawhidi: enjoyment and sociability:1/page c.
- ³⁰⁾Al-Qifti, Ali bin Yusuf (T.:646 A.H.: Akhbar al-Ulama wa Akhbar al-Hukama, investigation: Julius Lippert (Leipzig 1903 A.D.) 283.
- ^{31(?)}See: Ibn Taghri Bardi, Youssef Al-Atabki (T:874) AH: The Bright Stars in the Kings of Egypt and Cairo ((D.T), an illustrated copy of the edition of Dar Al-Kutub, the Egyptian Institution for



Authoring and Publishing, Cairo, (D.T)) 5/231; Al-Suyuti, Abd al-Rahman ibn Abi Bakr (T: 911) AH: Good lecture, ((Dr. I), Eastern Press, Cairo, (Dr. T)) 1/213.

^{32(?)}Alexandria: It is the great Alexandria in Egypt. See: Yaqut Al-Hamwi, Ibn Abdullah Al-Roumi (T:626 A.H.: Mu`jam Al-Buldan, ((Dr. I), Dar Sader, Beirut, 1374 A.H. - 1955 A.D.) 1/183.

³³⁾Ibn Hazm Al-Andalusi: He is Ali bin Ahmed bin Saeed bin Hazm Al-Zahiri Abu Muhammad: the scholar of Andalusia in his time, and one of the imams of Islam. He was born in Cordoba, among his most famous books: "Al-Fasl fi Al-Milal wa'l-Ahwaa wa'l-Nihl," "Al-Muhalla," and "Jumharat al-Ansab." died a year (456) e.

See: Al-Dhahabi: Biographies of the Flags of the Nobles:18/184 (99); And Al-Zarkali: Al-Alam: 4/254,255.

^{34(?)}Al-Shashi: He is Muhammad bin Ahmed Al-Shashi Al-Qaffal, his translation will come later.

^{35(?)}Tartushi: The Light of Kings:4.

^{36(?)}Tartushi: The Light of Kings:4 .

^{37(?)}Same source: pg/b of the publisher's introduction.

^{38(?)}See: Ibn Khalkan: Deaths of Notables:2/321-322; Ibn Katheer: The Beginning and the End: 13/28-30; Ibn Taghri Bardi: Al-Nujoom Al-Zahira: 6/174-176; And Ibrahim, Najih Abdullah: A New Reading in the Works of Ibn Al-Jawzi (I / 1, Al-Diwani Press, Baghdad 1987 AD) 21 and beyond.

^{39(?)}See: Ibn Katheer: The Beginning and the End:13/28.

⁴⁰⁾See: Ibn Al-Jawzi: Al-Misbah Al-Mudi':1/26 Study on the author.

^{41(?)}See: Ibn Katheer: previous source:13/28.

⁴²⁾Ibn al-Jawzi: The Luminous Lamp:1/88.

^{43(?)}See: Al-Sakhawi, Muhammad bin Abdul Rahman (T:902): The Bright Light of the People of the Ninth Century ((D.T), Dar Al-Hayat Library, Beirut, (D.T)) 7/109; Al-Zarkali: Al-Alam: 5/332.

^{44(?)}extreme:1/2.

⁴⁵⁾extreme:1/2-3.