

## AL-MAQRIZI, READING IN HIS SOCIAL AND SCIENTIFIC BIOGRAPHY

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### Abstract:

Al-Maqrizi (d. 845 AH / 1442 BC) is considered one of the most prominent Muslim historians in general and Egyptian historians in particular, due to the important effects he left in the field of history. His book AL-MAWA'IZ WAL-I'TIBAR FI DHIKR AL-KHITAT WAL-ATHAR, known as al-Khatat al-Maqriziyya, is one of these valuable works. Al-Maqrizi represents a true embodiment of the encyclopedic historian who recorded Islamic history in all its aspects. As his broad knowledge culture enabled him to write historically far from the generally accepted stereotype. He is a historian, interpreter, updater, economist and socialite. This influence appears evident in his writings, which show his social and economic views in a critical and analytical spirit. Therefore, we find that the researchers found in it a wide scope for many studies in various scientific aspects. And the second matter: related to the content of his book "Al-Khitat", which absorbed the history of Egypt in all its era until his era. Presenting this date in a clear, sequential way that makes it easier for the recipient to comprehend, despite the length of time. This study attempts to monitor Al-Maqrizi reading in his social and scientific biography due to the impact of his scientific life on the history of Egypt and the historians of his time.

### FIRST: HIS SOCIAL BIOGRAPHY

Despite the wide fame that al-Maqrizi reached, the researcher finds it very difficult to draw a clear picture of his private and public social life due to the scarcity of information provided by the sources about him in this aspect, or in what he wrote about himself. He was recognized by those who translated for him as Abu al-Abbas Taqi al-Din Ahmad bin Ali bin Abdul Qadir bin Mohammad bin Ibrahim bin Tamim bin Abdul Samad bin Abi al-Hasan bin Abdul Samad (<sup>1</sup>). He was called al-Maqrizi, in relation to the al-Maqriza neighborhood in Baalbek (<sup>2</sup>). There was a difference in his lineage between being Fatimid, Ansari, or Tamimi. And based on his being a Fatimi, he entered with his father the mosque of Al-Hakim (<sup>3</sup>) and said to him: ((O my son, this is the mosque of your grandfather)) (<sup>4</sup>). His student Ibn Taghri Bardi (d. 874 AH / 1470 CE) also attributed his lineage to Imam Ali ibn Abi Talib through the Fatimid caliphs (<sup>5</sup>). As for what was mentioned about him being an Ansar, this is due to what was mentioned by Mohammad bin Rafea' (<sup>6</sup>), who translated the grandfather of Al-Maqrizi. Al-Maqrizi denied it, according to what some sources mentioned, and he replied to him, saying: ((From where did he get that)) (<sup>7</sup>).

Al-Maqrizi recorded the date of his birth that it was after the year 760 AH / 1356 AD in the introduction to his book by saying: ((... I was born in Cairo, Al-Mu'izziyyah, from the lands of Egypt, after the year seven hundred and sixty...)) (<sup>8</sup>). Ibn Hajar Al-Asqalani specified that it was in the year 766 AH / 1364 AD, and that he saw that in the handwriting of Al-Maqrizi (<sup>9</sup>). While Al-Suyuti mentioned that Al-Maqrizi was born in the year 769 AH / 1367 AD (<sup>10</sup>). Here we suggest that the year mentioned by Ibn Hajar al-Asqalani is the year of al-Maqrizi's birth due to the evidence he mentioned.

With regard to Al-Maqrizi's first upbringing, the sources did not shed sufficient light on it except for what he said about it in general by saying: (((Egypt was my birthplace, the playground of my people, the gathering of my people, the singer of my clan and protector, and the home of my own and my common people...)) (<sup>11</sup>).



As for his family, his father Ali was born in Damascus, where he grew up and learned, and he was on the Hanbali school of thought, and he died in the year 779 AH / 1377 AD <sup>(12)</sup>. The sources did not specify the date of his transfer to Cairo, but one of the researchers mentioned that Cairo was at that time an active center for students of knowledge and work <sup>(13)</sup>. Al-Maqrizi mentioned that his father's culture was dominated by writing composition and arithmetic among the sciences of his time <sup>(14)</sup>. It is clear that his culture benefited him a lot when he moved to Egypt, where he took some jobs related to the judiciary and wrote signatures in Cairo in the Diwan al-Insha' <sup>(15)</sup>. This is on the authority of his father. As for his paternal grandfather, Abd al-Qadir (d. 732 AH / 1332 CE), he was also a student of knowledge and had a journey in the search for the noble hadith of the Prophet in Homs, Aleppo, Damascus, Cairo and Alexandria <sup>(16)</sup>.

And his mother is Asma bint Shams al-Din ibn al-Sayegh (d. 776 AH / 1374 CE), whom his father married in the year 765 AH / 1363 CE, and who was described as a sane, virtuous and religious woman <sup>(17)</sup>. And his grandfather, Shams al-Din, was one of the notables and scholars of the city of Cairo <sup>(18)</sup>, and he appointed Dar al-Ifta al-Adl <sup>(19)</sup> on Thursday. He was the first Hanafi to assume this position <sup>(20)</sup>. Then the guardian of the military judiciary <sup>(21)</sup>. He also studied Hanafi jurisprudence at the Tuluni Mosque in the year 733 AH / 1333 AD <sup>(22)</sup>. He is the author of many books, including the book "Sharh Al-Alfiyyah" and the book "Sharh Al-Mashareq" and others <sup>(23)</sup>.

As for the private life of al-Maqrizi, we did not find with him or with other sources sufficient information about it to draw a clear picture to talk about its nature. Except that he married a woman named Safra bint Omar bin Abdul Aziz bin Abdul Samad in the year 782 AH / 1380 AD, and she was twelve years old. He described her as a sober, chaste, religious woman. And he had two sons from her, namely, Abu al-Mahasin Muhammad in the year 786 AH / 1384 AD, and Abu Hashim Ali, who was born in the year 789 AH / 1387 AD. She died in the year 790 AH / 1388 AD as a result of an illness she had <sup>(24)</sup>. And he had a daughter called Fatima, about whom he mentioned that she died in the events of the year 826 AH / 1424 CE, by saying: ((And my daughter Fatima died on Wednesday, the twenty-third of Rabi' al-Awwal, and she is the last of my children who remained at the age of twenty-seven years and six months)) <sup>(25)</sup>. And it appears from the text that death has absent his other children as well.

After a life that extended for eighty years, Al-Maqrizi died on Thursday, corresponding to the sixteenth of the month of Ramadan in the year 845 AH / 1442 AD in Cairo. He was buried the next day in the Sufi cemetery outside Bab al-Nasr <sup>(26)</sup>.

## SECONDLY: HIS SCIENTIFIC BIOGRAPHY

### 1- THE SOURCES OF HIS CULTURE

#### A- HIS ELDERS

Al-Maqrizi's upbringing in a scientific family on the father and mother's side had a great impact on building his scientific personality and intellectual formation. Where he began his education by memorizing the Qur'an and some abbreviations of Hanafi jurisprudence on his maternal grandfather, Ibn al-Sayegh <sup>(27)</sup>. Then he moved after that to become a student at the hands of other scholars, from whom he learned jurisprudence, hadith, readings, language, grammar, literature and history. Their number reached six hundred sheikhs, according to his counting <sup>(28)</sup>. Among them, for example, are not limited to:

#### 1- Abu Muhammad Jamal al-Din Abd al-Rahim bin al-Hasan bin Ali al-Asnawi (d. 772 AH / 1371 AD)

He was born in Egypt. He is a historian, interpreter, jurist, and scholar of Arabic propositions. He heard many of the sheikhs of his time <sup>(29)</sup>. He has several publications, including ((The Preface

to Downloading the Branches on the Fundamentals, Explanation of Al-Ghayba Ibn Malik in Grammar, Layers of Jurisprudence, and Guidance on Delusions of Sufficiency, Explanation of Al-Minhaj by Al-Baydawi))<sup>(30)</sup>. Al-Asnawi was praised by many of the sheikhs of his time, including those who said about him: ((He worked in the sciences until he became the only one of the people of his time and the sheikh of the Shafi'is in his time, and he compiled the useful books that the students of the Egyptian lands graduated with)<sup>(31)</sup>, and he authorized the reading of Al-Maqrizi<sup>(32)</sup>.

## **2- Abu Hamid Bahaa al-Din Ahmad bin Ali al-Subki (d. 773 AH / 1372 CE)**

Al-Subki was known for attending the hadith councils and listening to him from the sheikhs of his time, to the extent that they authorized him to teach when he was twenty years old. He left many works in different scientific fields, including Ibn al-Hajib's brief explanation of the principles of jurisprudence, and the explanation of the summary of the key in meanings, and he wrote a large explanation of al-Hawi on jurisprudence that he did not complete, and he has a book of sermons<sup>(33)</sup>.

## **3 - Mohammad bin Ali bin Youssef bin Ali bin Idris Al-Harawi (d. 781 AH / 1379 AD)**

He is the grandson of Al-Imad Al-Damiati<sup>(34)</sup> who studied at his hands and heard from him his book Al-Khalil. He also heard the book of knowledge of Ath-Thahabi. Ibn Hajar Al-Asqalani mentioned that he was the only one to narrate from him<sup>(35)</sup>.

## **4- Ahmed bin Hamdan bin Abdul Qadir Al-Athro'ee (d. 783 AH / 1381 AD)**

He has many books, including The Curriculum Book. And he collected a book on Al-Rawdah called AtTawassit Wal-Fateh Bayeen ArRawdha Wa-AlSharh. It contains many useful quotes. He has held some administrative positions in Aleppo<sup>(36)</sup>. Some historians indicated that al-Maqrizi was a student at his hands<sup>(37)</sup>.

## **5- Jamal al-Din Ibrahim bin Mohammad bin Abd al-Rahim al-Amyuti (d. 790 AH / 1388 AD)**

Learned at the hands of many of the elders of his time. He excelled in several scientific knowledge such as jurisprudence, Arabic, origins and hadith. He worked as a teacher. It was known about him that he was a good memorizer and eloquent tongue<sup>(38)</sup>.

## **6- Omar bin Raslan bin Naseer bin Saleh Al-Balqini (d. 805 AH / 1402 AD)**

He memorized the Noble Qur'an from a young age, and heard the hadith from the sheikhs of his time, and they approved it in his narration. He has some books on Al-Bukhari's commentary and Al-Rawdah book<sup>(39)</sup>. He assumed a number of administrative positions in Damascus, including the Fatwa House of Justice and the Damascus Judiciary<sup>(40)</sup>.

## **7- Zain al-Din Abd al-Rahim bin Abd al-Hussein al-Iraqi (d. 806 AH / 1403 CE)**

He heard from most of the sheikhs of his time, and he had more than one trip. He has many works, including the graduation of the hadiths of the living. Nur al-Din al-Haythami, who was also one of al-Maqrizi's teachers, was trained by him in this science<sup>(41)</sup>.

## **8- Abu al-Hasan Nur al-Din Ali bin Abi Bakr al-Haythami (d. 807 AH / 1404 CE)**

We indicated in the foregoing that he was a student at the hands of Zain al-Din al-Iraqi and accompanied him on all his travels, and as a result of his closeness to him he married his daughter<sup>(42)</sup>.



## 9- Abd al-Rahman bin Mohammad bin Khaldoon (d. 808 AH / 1405 AD)

Ibn Khaldoon is considered one of the most famous teachers of Al-Maqrizi and the one who was most influenced by his views, so that he talked about him and his introduction and his book *Lessons* with a great deal of respect and appreciation by saying: ((It is a strange rare and a wonderful, strange gem, and it is dear that a hardworking person like it obtains, as it is the butter of knowledge and science, and the result of minds Sound and understanding, stop you on what things are and introduce you to the reality of events and things)) <sup>(43)</sup>.

### B- His scientific journey

The scientific journey is an important part of completing the personality of the scientist at that time. In addition to urging the Islamic religion, Muslims to seek knowledge and journey in its path. There are many Quranic verses and noble hadiths that urge them to do so. Therefore, the scientific journey has become one of the most important sources through which Muslim scholars receive their culture and it has a great impact on their knowledge. There is no doubt that Al-Maqrizi was aware of this importance, so we find him traveling to Makkah Al-Mukarramah for Hajj first and for taking knowledge from its sheikhs secondly <sup>(44)</sup>.

### 2- The scientific status of al-Maqrizi

After a long scientific journey in which Al-Maqrizi made great efforts in acquiring knowledge at its various scientific levels, he acquired a broad culture that made him one of the symbols of science and scholars of his time. This is clear from what the scholars said about it. Ibn Hajar Al-Asqalani described it, saying: ((I loved following the hadith, so he persevered in that, and looked into several arts, and was fond of history, so he collected a lot of it, and compiled a book about it... and he was very fond of history and memorized a lot of it, He was good companionship, get along well...)) <sup>(45)</sup>. In what Ibn Taghri Bardi described, saying: ((He was a virtuous, accomplished, masterful imam, believer, disciplined, religious, benevolent... He was get along well, humorous to regret. Especially if a person reminds him of history and the days of the predecessors in the past centuries, and he was most honored in countries, and revered At the oldest to the end...)) <sup>(46)</sup>. And he said about him in *Al-Nujum al-Zahira*: ((The scholar, the innovator, the mesmerized, the mayor of historians and the head of the preachers...)) <sup>(47)</sup>.

As for Al-Sakhawi, although he praised Al-Maqrizi and his work in the field of history, saying about that: ((And he resided in his country devoting himself to working with history until he became famous for his mention and after his reputation and he has a number of works)) <sup>(48)</sup>, he directed a sharp criticism of his weakness of culture and lack of knowledge by saying: ( He had little knowledge of jurisprudence, hadith, grammar, and familiarity with the sayings of the predecessors)) <sup>(49)</sup>. Rather, he went further when he accused him of lack of knowledge and falling into alteration by saying: ((... He had little knowledge of the predecessors, and therefore he frequently encounters distortion and omissions among them, and perhaps revision in books...)) <sup>(50)</sup>. It appears that this criticism was nothing but a prelude that paved the way for Al-Sakhawi to launch a larger accusation against Al-Maqrizi of stealing the efforts of others. He directly accused him of stealing Al-Awadi's draft <sup>(51)</sup>. And that he added simple additions to it and attributed it to himself <sup>(52)</sup>. Al-Shawkani described this accusation against al-Maqrizi as serious, and underestimated its importance because this criticism and defamation by al-Sakhawi was not limited to al-Maqrizi, but affected many scholars of his time, saying: ((And if al-Sakhawi denounced him, that was his practice in most of the notables of his contemporaries)) <sup>(53)</sup>, Evidence that scientific competence was not lacking in Al-Maqrizi by saying in this regard the following: ((And the man is not paid for virtue, especially in history and what is related to it)) <sup>(54)</sup>.

It is worth mentioning here that Mohammad Abdullah Anan discussed this issue at length, rejecting this accusation <sup>(55)</sup>. It was also discussed by one of the researchers, who also responded to Al-

Sakhawi's accusation to Al-Maqrizi, stressing that what weakens this accusation is what Al-Maqrizi mentioned in his book "Durar Al-Aqd Al-Unida fi Tarajim Al-Mufid Al-Aa'in" by stating that he benefited from the aforementioned manuscript of Al-Awadi by saying: ((He was a memorizer of a lot of history Especially the news of Egypt..., I commented on him a number of news and I benefited a lot from him in history, and he helped me with drafts of his handwriting on the plans for Cairo, which I included in my great book called AL-MAWA'IZ WAL-I'TIBAR FI DHIKR AL-KHITAT WAL-ATHAR))<sup>(56)</sup>. He affirmed that what Al-Maqrizi mentioned greatly reduces the severity of the accusation leveled by Al-Sakhawi against Al-Maqrizi. It appears to be a personal opinion that lacks evidence<sup>(57)</sup>.

Al-Suyuti (d. 911 AH / 1505 CE) praised him when he mentioned that he was the historian of the Egyptian lands<sup>(58)</sup>. Likewise, Al-Malti (d. 920 AH / 1515 CE) praised him when he said about him: ((He was a virtuous scholar, a skilled artisan in hadith and history, he shared virtues and some ancient sciences, and he wrote useful books, especially in history...))<sup>(59)</sup>. Likewise, Ibn al-Imad al-Hanbali (d. 1089 AH / 1681 CE) praised him by saying: "The brilliant scholar is the pillar of historians and a notable speaker"<sup>(60)</sup>.

### 3- His scientific output

Al-Maqrizi lived a long life that spanned from his birth in the year 766 AH / 1364 AD until his death in the year 845 AH / 1442 AD. He is nearly seventy-nine years old. This age was full of scientific giving through those who studied at his hands or the literature he left behind. This output can be monitored as follows:

#### A- his students

The great scientific status that al-Maqrizi reached and the multiple scientific knowledge that he obtained encouraged students of science to learn from him and learn from him. And since their number is so numerous, the researcher finds it difficult to surround them all, and therefore we will mention the most prominent of them:

#### 1- Ibn Taghri Bardi Abu al-Mahasin Jamal al-Din ibn Yusuf (d. 874 AH / 1476 CE)

Memorizing and understanding the Qur'an at the hands of many scholars of his time, perhaps the most prominent of them is Al-Ayni (d. 855 AH / 1451 CE). And Al-Maqrizi who authorized him. He was described as diligent, well-conceived, and distinguished by the quality of his mind. He is the author of many books, including the book "The Ornamentation of Attributes in Names and Industries", the book "The Pure Manhal", the book "The Healer on the Pure Manhal", and the book "The Bright Stars in the Kings of Egypt and Cairo"<sup>(61)</sup>.

#### 2- Zain al-Din Qasim bin Qutlubugha (d. 879 AH / 1476 CE)

He was born and raised in Cairo, and he was a memorizer of the Qur'an, praised by his sheikhs from whom he learned. He was famous for his abundance of knowledge and intelligence, and he worked as a teacher and in issuing fatwas. He read to his sheikh al-Maqrizi hadeeth. He has many books, including "Explanation of the Pearls of the Seas," and the transcription of the Hadiths of Choice in two parts, as well as an explanation of the statutes of the Council<sup>(62)</sup>.

#### 3- Mohammad bin Mohammad bin Abd al-Rahman bin Omar al-Lubqaini (d. 885 AH / 1482 AD)

He was born in Cairo and obtained a license from al-Maqrizi. He also wrote about the elders of his time. And he held many administrative positions in Egypt, and Al-Maqrizi praised him and praised him by saying: ((I authorized our master, the son of our masters, our nation, and our leaders, the leaders of the age and the elite, who said that time would come like it, the adornment of time, its



crown, the appointed time and its lamp, the beginning of science for us stars and its people, and the sender of benefits and impositions upon us Initiating clouds)) (63).

#### **4- Izz al-Din Abu al-Barakat Ahmad bin Ibrahim al-Asqalani (d. 886 AH / 1483 CE)**

He is considered one of the prominent scholars of his time in science and knowledge. He was often associated with the sheikhs of his time and frequented them. In this regard, Al-Sakhawi mentioned that he used to frequent his sheikh Al-Maqrizi and benefited from him in taking knowledge and history, so that Al-Maqrizi translated for him in his book *The Unique Contracts*. Abu Al-Barakat left several books on history and literature, including the book “*Tabaqat Al-Hanbali*” and the book “*Al-Maqamat Al-Mantumah*” in literature (64).

#### **5- Abu Ishaq Burhan al-Din Ibrahim bin Ali bin Dhahira (891 AH / 1486 AD) (65)**

The investigators of the book “*The Brilliant Virtues in the Beauties of Egypt and Cairo*” indicated to Ibn Zahira that there is more than one of the sons of Zahira who differed as to who among them is the author of the book, but after comparison and analysis, it is likely that the aforementioned is the author of the book and he is the one who was a student at the hands of Al-Maqrizi until he used to mention him When he quotes from his book *Al-Khitat* ((Our Sheikh Al-Maqrizi said)) (66). They realized that the book of remarkable virtues was a summary of al-Maqrizi’s *Al-Khitat*, with the exception of the last two chapters, as they were invented by Ibn Dhahira (67).

#### **6- Al-Hafiz Shams al-Din Mohammad ibn Abd al-Rahman al-Sakhawi (d. 902 AH / 1497 CE)**

He took knowledge from the sheikhs of his time, and he traveled for the sake of knowledge and knowledge several times, so he memorized the Qur’an and excelled in scientific fields, including jurisprudence, hadith and history. He is the author of several books, including “*Al-Jawahir Wal-Durar fi Tarjam al-Shaykh Ibn Hajar*,” the book “*Fath al-Mughith bi Sharh al-Ghaybah wa al-Hadith*,” the book “*The Bright Light for the People of the Ninth Century*,” the book “*The Good Purposes of Hadiths on the Tongues*,” and others (68).

### **B- His writings**

Al-Maqrizi left a lot of literature in the sciences of hadith, economics, sociology, nature, music and animals. He has books on general Islamic history and Egypt. He is also the author of several small books that dealt with various topics, such as social, economic, religious, and aspects of Islamic history. As well as general brief translations and brief translations for Egypt. According to what Al-Sakhawi mentioned, his writings exceeded two hundred authors (69). These works were the focus of attention by scholars of Al-Maqrizi and his scientific works (70). Therefore, we will deliberately refer to his historical writings that pertain to Egypt, provided that we separate the discussion of his method and resources in his book *Al-Khitat* as the source of the study. His writings are as follows:

#### **1- Iteea’t Al-Hanfa Bi Akhbar Fatimid Imams (71)**

Al-Maqrizi chronicled the Fatimid state from its establishment in Morocco until its fall in Egypt. Translating it for her successors and referring through their translations to the events that occurred in their time (72).

#### **2- Eghathat Al-Omma Bi Kashf Al-Ghomma (73)**

It is a letter written by al-Maqrizi and completed in the month of Muharram of the year 808 AH / 1405 CE, following the famines and economic disasters that occurred in Egypt between the years 796 AH / 1394 CE and the year 808 AH / 1405 CE, during which he explained what befell Egypt in terms of high prices and the consequent famines and disasters (74).





### 3- Asslul Fi Ma'rifat Dowal Al-Melook <sup>(75)</sup>

A lengthy author on the history of Islamic Egypt, al-Maqrizi wanted it to be the conclusion of a great episode in which he was concerned with the history of Egypt since the Islamic conquest of it and until just before his death. It included the history of Egypt under the rule of the Ayyubid and Mamluk sultans between the years 567 AH / 1171 AD and 844 AH / 1441 AD <sup>(76)</sup>.

### 4- Al-Muqafa Fi Tarajim Ahl Misr Wal Warideen Elayha

This book is a huge historical dictionary in which al-Maqrizi translated the famous people of Egypt before and after Islam until its time, regardless of their classes and races, who settled in it or moved away from it to other countries <sup>(77)</sup>.

#### His doctrine and administrative positions

Al-Maqrizi's sectarian life was accompanied by some transformations. Since he first belonged to a family that followed the Hanbali sect, it makes us assume that he was on this sect at the beginning of his scientific upbringing. However, he was influenced by his mother's grandfather, who was the Hanafi school of thought, who ensured his education and memorization of the Holy Qur'an and the principles of the Hanafi school of thought <sup>(78)</sup>, but after he exceeded twenty years of age and after the death of his father in the year (786 AH / 1384 AD) he turned to the Shafi'i school of thought. However, the sources that talked about this did not indicate the reason for this shift <sup>(79)</sup>. Even Ibn Taghri Bardi, who indicated that al-Maqrizi mentioned to him the reason for his conversion to the Shafi'i school of thought, he did not mention the reason <sup>(80)</sup>. Ibn Hajar Al-Asqalani responded to those who accuse Al-Maqrizi of being on the Dhahiri school of thought <sup>(81)</sup> by saying: ((He loved the hadith and persevered with it, and he was accused of the school of Ibn Hazm <sup>(82)</sup>) but he does not know it)) <sup>(83)</sup>.

Due to the wide fame that al-Maqrizi obtained from his extensive culture, he enjoyed an important position with the Mamluk sultans and gained their trust, which made him close to power and to occupy some administrative positions in the state. Among the important administrative jobs that were assigned to Al-Maqrizi was the job of Hisbah in Cairo in the year 801 AH / 1398 AD, which he held more than once <sup>(84)</sup>.

He was offered the position of judiciary to al-Maqrizi during the reign of Sultan al-Zahir Barquq in Damascus more than once, but he refused to take it <sup>(85)</sup>. It seems that this refusal stemmed from realizing the seriousness and importance of the position of the judiciary, which the scholars were evading from assuming it, taking into account the words of the Messenger of Allah (Peace be upon him): ((Whoever assumes the judiciary is slaughtered without a knife)) <sup>(86)</sup>. Or that al-Maqrizi wanted to devote himself entirely to seeking knowledge and teaching it, in addition to his unwillingness to leave Egypt and the city of Cairo.

Al-Maqrizi also worked in the function of the royal signature in the Diwan Al-Insha' <sup>(87)</sup>. The sources that mentioned this did not indicate the date of his work in this position. Al-Maqrizi also worked as an imam at the Fatimid Mosque. And he took charge of the sermon at the mosque of Amr ibn al-Aas <sup>(88)</sup>. He taught the hadith of the Prophet in Al-Muayyadiyah School <sup>(89)</sup>, and other schools, in addition to looking into the Al-Nuri Bimaristan <sup>(90)</sup> in Damascus <sup>(91)</sup>.

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<sup>1</sup> Ibn Hajar Al-Asqalani: Akhbar Al-Ghamr, 4/188; Al-Sakhawi: Ath-Thawa' Al-Lamea', 2/21; Ibn Taghri Bardi: Al-Nujoom Al-Zahira, 15/490, as well as Al-Manhal Al-Safi, 1/415; Al-Shawkani: Al-Badr At-Talea', 1/79.

<sup>2</sup> Al-Sakhawi: Ath-Thawa' Al-Lamea', 2/21; Al-Shawkani: Al-Badr Al-Talea', 1/79.



<sup>3</sup> This mosque was built outside Bab al-Futuh, one of the gates of Cairo, and was first established by Al-Aziz Billah. He delivered a sermon in it and led the people in Friday prayers, then his son Al-Hakim completed its construction, which is why it was named after him. For more, see: Al-Maqrizi: Al-Khitat, 4/58.

<sup>4</sup> Ibn Hajar Al-Asqalani: Akhbar Al-Ghamr, 4/188; Al-Sakhawi: Ath-Thawa' Al-Lamea', 2/23.

<sup>5</sup> Al-Nujoom Al-Zahira, 15/490.

<sup>6</sup> Mohammad bin Rafi bin Abi Mohammad Mushafi bin Mohammad bin Salam Al-Salami. Born and raised in Egypt. It has a dictionary in four volumes. He died in 774 AH / 1371 AD. Look, Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 1/47.

<sup>7</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 4/188; And look, Al-Malti: Neil Al-Amal, 5/151.

<sup>8</sup> Al-Kkitat, 1/10.

<sup>9</sup> Anbaa Al-Ghamr, 4/187.

<sup>10</sup> Hassan Al-Muasher, 1/557.

<sup>11</sup> Al-Kkitat, 1/5.

<sup>12</sup> Al-Maqrizi: Al-Suluk, 5/43; Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 1/166.

<sup>13</sup> ) An-Nasru Lellah, Jawad Kazem Munshed: Al-Maqrizi, a study in his biography and his views on economic crises, p. 26.

<sup>14</sup> Al-Suluk, 5/43.

<sup>15</sup> One of the important books in the state of the Mamluks, and he was only handled by the most respected writers of rhetoric, so that he was addressing the distinguished sheikh. For more information, see Al-Maqrizi: Al-Khitat, 2/279.

<sup>16</sup> Al-Dhahabi: Tadhkirt al-Hafiz, 4/488; Ibn Hajar Al-Asqalani: Al-Durar Al-Kamina, 2/391; Ibn al-Imad al-Hanbali: Shatharat Ath-Thahab, 8/178-179.

<sup>17</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 2/33.

<sup>18</sup> Al-Maqrizi: Al-Suluk, 3/57.





<sup>19</sup> ( ) It is one of the jobs of great value. Its owner had a council in the House of Justice, sitting with the judges. Where the sultan used to sit to rule on governments and issue fatwas. Seen, Al-Qalqashandi: Subh Al-Asha fi Sinaat Al-Ansha, 11/207.

<sup>20</sup> Al-Maqrizi: Al-Suluk, 3/92.

<sup>21</sup> In addition to the judges of the four schools, the Mamluk state added a judge called the military judge. He was completely independent from the rest of the judges. In every city of Egypt and the Levant, the majority of whose inhabitants are followers of the Shafi'i school of thought, there was a military judge. It is clear from the information that the military judge was not one person in the same city, but there were four people who assumed this position for each judge's doctrine, as is the case in the civilian judiciary. See, Al-Safadi: Al-Wafi Bal-Wafiyat, 15/254; Ibn Kathir al-Bidaya wa'l-Nihaayah, 14/69, 73, 286-287.

<sup>22</sup> Al-Maqrizi Al-Suluk, 3/326.

<sup>23</sup> Al-Suyuti: Boghyat Al-Weat Fi Tabaqat Alloghween Wa-Anuhat, 1/155-156.

<sup>24</sup> Al-Maqrizi: Durar Al-Aqood Al-Farida fi Tarajim Al-Aa'in Al-Mufidah, 2/99.

<sup>25</sup> Al-Suluk, 7/89.

<sup>26</sup> Ibn Taghri Bardi: Al-Manhal Al-Safi, 1/402; Al-Sakhawi: Ath-Thawa' Al-Lamea', 2/25.

<sup>27</sup> ( ) Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 4/188; Al-Sakhawy: Al-Daw' Al-Lama', 2/21; Ibn Taghri Bardi: Al-Manhal Al-Safi, 1/415, as well as the events of the ages, 1/64; Al-Shawkani: Al-Badr Al-Tale'a, 1/79.

<sup>28</sup> Al-Sakhawy: Al-Daw' Al-Lama', 2/23.

<sup>29</sup> Ibn Hajar Al-Asqalani: Al-Durar Al-Kamina, 2/354; As a case, Omar Reza: The Authors' Dictionary, 5/203.

<sup>30</sup> The same source, 2/354; Ibid., 5/203

<sup>31</sup> Ibn Hajar Al-Asqalani: Al-Durar Al-Kamina, 2/355-356.

<sup>32</sup> Al-Sakhawi: Al-Daw' Al-Lama', 2/21.

<sup>33</sup> ( ) Ibn Taghri Bardi: Al-Manhal Al-Safi, 1/408-410; Al-Shawkani: Al-Badr Al-Tala': 1/82.



<sup>34</sup> He is Abu Bakr Muhammad bin Ali bin Harami bin Makarim, known as Imad Al-Damiati Al-Shafi'i. He was considered an imam, a memorizer of hadeeth, with knowledge of jurisprudence, Arabic and other sciences. He used to travel a lot to Damascus and learn from its scholars. And he had full knowledge of the excesses. He died in 749 AH / 1347 in Cairo. Look, Al-Maqrizi: Al-Muqaffa Al-Kabeer, 6/257-258.

<sup>35</sup> Anbaa Al-Ghamr, 1/208.

<sup>36</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 1/241; Ibn Taghri: Hawadith Ad-Dahr, 1/66; Al-Sakhawi: Al-Dhaw' Al-Lama', 2/21.

<sup>37</sup> Ibn Hajar al-Asqalani: Anbaa al-Ghamr, 1/241; Ibn Taghri Bardi: Hawadith Ad-Dahr, 1/66.

<sup>38</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 1/356; Al-Sakhawi: Al-Daw'a Al-Ma'i, 2/21; Al-Tabr Al-Masbouk, 1/71; Ibn Al-Imad Al-Hanbali: Shatharaat Ath-Thahab, 8/535.

<sup>39</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 2/246-247; Al-Sakhawy: Al-Dhaw' Al-Lama', 2/21.

<sup>40</sup> Ibn Al-Imad Al-Hanbali: Shatharaat Ath-Thahab, 9/80-81.

<sup>41</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 2/276; Al-Sakhawy: Al-Dhaw' Al-Lama', 2/21.

<sup>42</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 2/300-301; Al-Sakhawy: Al-Dhaw' Al-Lama', 2/21.

<sup>43</sup> Al-Maqrizi: Al-Suluk, 6/164-165.

<sup>44</sup> Ibn Taghri Bardi: Al-Manhal Al-Safi, 1/416; Al-Sakhawy: Al-Daw' Al-Lama', 2/21; Al-Shawkani: Al-Badr Al-Tae'a, 1/79.

<sup>45</sup> Anbaa Al Ghamr: 4/187-188.

<sup>46</sup> Hawadith Ad-Dahr, p. 66.

<sup>47</sup> 15/490.

<sup>48</sup> Al-Dhaw' Al-Lama', 2/22.

<sup>49</sup> Al-Dhaw' Al-Lama', 2/23-24.

<sup>50</sup> Al-Dhaw' Al-Lama', 2/23.



<sup>51</sup> Shihab al-Din Ahmad ibn Abdullah ibn al-Hasan ibn Tughan al-Awadi, a historian from the people of Egypt, has a great author entitled “Khatat Misr and Cairo,” and he had a collection of poetry that he gave to al-Maqrizi. Look, Al-Maqrizi: Durar Al-Aqd Al-Fareed, 1/185-189; Al-Sakhawi: Al-Dhaw’ Al-Lama’, 1/358.

<sup>52</sup> Al-Tabr Al-Masbouk, 1/73, and Al-Dhaw’ Al-Lama’, 2/22.

<sup>53</sup> Al-Badr Al-Tali’, 1/81.

<sup>54</sup> The same source, 1/81.

<sup>55</sup> Islamic Egypt and the History of Egyptian Al-Khitat, pp. 51-56.

<sup>56</sup> 1/186.

<sup>57</sup> Habashneh, Khaldoun Khalil: Al-Maqrizi and his approach in his book (Preaching and Consideration by Dhikr al-Khatat wa’l-Athar), pp. 285-286.

<sup>58</sup> Hasan al-Muhadharah, 1/557.

<sup>59</sup> Nael al-Amal, 5/151.

<sup>60</sup> Shatharaat Ath-Thahab, 9/370.

<sup>61</sup> See his translation, Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 2/339-340; Al-Sakhawi: Al-Dhaw’ Al-Ma’i, 4/145-146; Ibn al-Imad al-Hanbali: Shatharaat Ath-Thahab, 9/272; Al-Baghdadi: Gift of the Knowers, 2/560; Sarkis: The Publications Dictionary, 1/51.

<sup>62</sup> Seen from him: Al-Sakhawi: Al-Dha’ Al-Lama’, 2/24; Ibn al-Imad al-Hanbali: Shatharaat Ath-Thahab, 9/487; Al-Zarkali: Al-Alam, 5/180.

<sup>63</sup> Al-Sakhawi: Al-Dhail ala Rafi’ al-Ushr, or The Path of the Scholars and Narrators, 1/332; And see, Ibn al-Imad al-Hanbali: Shatharaat Ath-Thahab, 9/524.

<sup>64</sup> Look into his translation, Al-Sakhawi: The Pursuit of Scholars, 1/30 and beyond; Ibn al-Imad al-Hanbali: Shatharaat Ath-Thahab, 1/23.

<sup>65</sup> Introduction to the two investigators, pp. a-e.

<sup>66</sup> Al-Fadael Al-Bahira, p. 69, p. 120, p. 129.



<sup>67</sup> Introduction to the investigators, pg.

<sup>68</sup> See his translation in, Ibn Taghri Bardi: *Al-Manhal Al-Safi*, 1/416; Al-Shawkani: *Al-Badr Al-Tara'a*, 1/79.

<sup>69</sup> Victory God: Al-Maqrizi, a study in his biography, p. 59; Izz Al-Din, Kamal Al-Din: Al-Maqrizi, the historian, pp. 51-80.

(5) Al-Shawkani: *The rising full moon with virtues after the seventh century*, 1/81.

<sup>70</sup> Al-Shawkani: *The rising full moon with virtues after the seventh century*, 1/81.

<sup>71</sup> Published in Cairo between the years 1967-1973 in three parts, investigated by Dr. Gamal El-Din Shayal and Dr. Muhammad Helmy Abd al-Hadi (The Supreme Council for Islamic Affairs).

<sup>72</sup> Izz al-Din, Kamal al-Din: *al-Maqrizi historian*, p. 51.

<sup>73</sup> Published in Cairo (Commission of Authorship and Translation, 1957 AD), investigated by Muhammad Mustafa Ziyadah, and Jamal al-Din al-Shayyal.

<sup>74</sup> Izz al-Din: *al-Maqrizi the historian*, p. 54.

<sup>75</sup> It was published in the Scientific Book House (Beirut - Lebanon), first edition (1418 AH / 1997 AD).

<sup>76</sup> Izz al-Din: *al-Maqrizi the historian*, p. 66.

<sup>77</sup> Izz al-Din: *al-Maqrizi the historian*, p. 61.

<sup>78</sup> Ibn Hajar: *Al-Asqalani: Anbaa Al-Ghamr*, 4/187; Al-Shawkani: *Al-Badr Al-Ra'a*, 1/80.

<sup>79</sup> Ibn Hajar Al-Asqalani: *Anbaa Al-Ghamr*, 4/187; Al-Sakhawy: *Al-Dhaw' Al-Lama'*, 2/22.

<sup>80</sup> *Al-Manhal Al-Safi*, 1/415.

<sup>81</sup> This doctrine is attributed to Abu Suleiman Dawood bin Ali bin Khalaf al-Kufi, then al-Baghdadi al-Isfahani. He was attributed to Kufa because he was born in it, and to Baghdad because he settled there and took it as his home, and he attributed to Isfahan because he is of Isfahani origin. He received knowledge from the great scholars of his time, and he passed away To several cities, including Basra and Nishapur, the foundations of the virtual doctrine based on the text without interpretation, and rejecting analogy and approval. He has many books, but they did not reach us. He died in the year 270 AH / 883 AD. For more details, see: Ibn al-Nadim: *al-Fihrist*, p. 271; Ibn Khalkan: *Deaths of Notables*, 2/255.



<sup>82</sup> Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm, Mawla Yazid bin Abi Sufyan bin Harb bin Umayyah, who took the Dhahiri school of thought in Andalusia, left many works in various fields, including history, beliefs and literature, and among the needles of his writings are the genealogies of the Arabs, and the chapter on religion An-Nahl, Tawq al-Hamamah, and others. He died in 456 AH / 1064 CE. Look, Al-Hamidi: Jathwa Al-Muqtabas, pp. 277-279; Ibn Bashkwal: Al-Salaah, 2/295; Al-Dhabi: Bihiyat al-Mutalamah fi Tarekh Rijal al-Andalus, pp. 364-366; Yaqut al-Hamawi: Lexicon of Writers, 12/235-257; Abd al-Wahed al-Marrakshi: al-Moajib, pp. 93-97; Ibn Khalkan: Wafiat Al-Ayan, 3/325; Al-Dhahabi: Siyar A'lam al-Nubala', 2/2725.

<sup>83</sup> Anbaa Al Ghamr, 4/187; And see, Al-Sakhawi: Al-Dha' Al-Lama', 2/22.

<sup>84</sup> Ibn Hajar Al-Asqalani: Anbaa Al-Ghamr, 4/187; Ibn Taghri Bardi: Al-Manhal Al-Safi, 1/416; Al-Sakhawi: Al-Tabr Al-Masbouk, pg. 21, as well as Al-Dha' Al-Lama', 2/22.

<sup>85</sup> Ibn Taghri Bardi: Al-Manhal Al-Safi, 1/416-417; Al-Sakhawi: Al-Dhaw' Al-Lama', 2/22.

<sup>86</sup> Al-Tirmidhi: Sunan Al-Tirmidhi, 2/393; Abu Ya'la: Musnad Abi Ya'la, 10/361; Al-Bayhaqi: Al-Sunan Al-Kubra, 10/96.

<sup>87</sup> Al-Shawkani: Al-Badr Al-Tali', 1/81.

<sup>88</sup> The same source, 1/81.

<sup>89</sup> It was founded by King Al-Muayyad, Sheikh Al-Mahmoudi, and this school is located on Al-Mu'izz Li Din Allah Street inside Bab Zuweila. He began building it in the year 817 AH / 1414 AD, and finished it in the year 819 AH / 1416 AD. What was spent on its construction amounted to forty thousand dinars, and King Al-Moayad held a big celebration at its opening Gathering in it various statesmen. For more details, see Ibn Hajar al-Asqalani: Abnaa al-Ghamr, 7/170; Al-Ayni: Aqd Al-Juman, 5/107-108; Al-Anaqra, Muhammad: Schools in Egypt during the Mamluk era, pp. 137-138.

<sup>90</sup> It was built by Nur al-Din Zangi in the city of Damascus 549 AH / 1151 CE, which is the year in which he entered the city of Damascus, and it was his first building in it. For more details about him, see Al-Maqrizi Al-Khattab, 4/266-267; Al-Sakhawy: Al-Daw' Al-Lama', 2/22; Al-Safadi: Al-Wafi al-Wafiyat, 17/70; Al-Munajjid: Salah Al-Din: Bamaristan Nur Al-Din, pg. 6 et seq.

<sup>91</sup> Al-Sakhawi: Al-Dhaw' Al-Lama', 2/22; Al-Shawkani: Al-Badr Al-Ra'a, 1/81.

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