

4- Ibn al-Ameed and his history: an analytical study



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ملخص:

يعد جرجس بن العميد واحدا من أشهر علماء الكنيسة القبطية في القرن الثالث عشر؛ اسمه بالكامل جرجس بن أبي الياسر بن أبي الطيب الشهير بالشيخ المكين بن العميد؛ ينحدر من أصول عراقية حيث كان جده تاجرا من تكريت؛ وجاء إلى مصر ففي أيام الأمر بالله الخليفة الفاطمي (1101-1131) فقدم له مجموعة هدايا قيمة؛ ففرح بها الخليفة جدا؛ وطلب منه الإقامة الدائمة في مصر؛ وأعطاه إحدى قرى مركز منية سنموطية مقرا له ولعائلته من بعده. أما والده فقد عمل في ديوان الحربية لمدة 45 سنة؛ ومن هذه العائلة العريقة ولد جرجس بن العميد في حوالي عام 1207م؛ وتعلم وتبحر في مختلف العلوم ما بين تاريخ وجغرافيا وملك ومنطق وبيان؛ كما نبغ في اللغات العربية والقبطية واليونانية؛ ثم خلف والده في عمله بديوان الحربية؛ ثم انتقل في أواخر أيام حياته إلى دمشق حتى توفي هناك عام 1274 م (وفي مراجع أخرى 1280 م). وقد عاصر في حياته خمسة من الآباء البطارقة كان آخرهم البابا يوانس السابع (1271-1293).

ولقد أثرى المكتبة العربية بالعديد من المؤلفات القيمة؛ لكن كتابه العمدة هو «المجموع المبارك» حيث قام بكتابة تاريخ العالم في جزأين؛ الجزء الأول منه قسمه المكين 166 حقبة زمنية غطت الفترة ما بين آدم والسنة الحادية عشرة من حكم الإمبراطور هرقل؛ أي حوالي سنة 621م؛ أما الجزء الثاني فيبدأ من تاريخ الرسول حتى عام 1260م وسماه «تاريخ المسلمين»، أما المصادر التي اعتمد عليها ابن المكين في كتابة موسوعته هذه فكتاب الطبري (838 - 923م) «تاريخ الأمم والملوك»، كما اعتمد أيضا على يوميات سعيد بن بطريق (876 - 960 م) ولقد عرف في كتب التاريخ باسم «أوتيكوس»؛ المؤرخ الخاص بكتابة تاريخ الملكيين (الروم الأرثوذكس)؛ واسم كتابه «التاريخ المجموع على التحقيق»

والتصديق».

ويذكر أن الفلقشندي قد اعتمد اعتمادا كبيرا على كتاب ابن المكين في كتابة الجزء الخاص بالأقباط في موسوعته الشهيرة «صبح الأعشى»، كما اعتمد العلامة المقرئزي (1346 - 1442م) في كتابة موسوعته الكبرى «المواعظ والاعتبار بذكر الخطط والآثار» في الجزء الخاص بالأقباط على كتاب ابن المكين هذا.

ولقد خلط العديد من المؤرخين بين جرجس بن العميد وشخص آخر تسمى بنفس الاسم عاش بعده بحوالي قرن ونصف قرن، عمل طبيبا وقسا وترهب بأحد الأديرة بجبل طره؛ وله كتاب مهم وشهير عنوانه «مختصر البيان في تحقيق الإيمان» أو «الحاوي المستفاد» وتميزا له عن ابن العميد الكبير عرف في كتب التاريخ باسم «المكين بن جرجس العميد الصغير»؛ بينما عرف الأول باسم «المكين الكبير».

Introduction

The seventh century AH (thirteenth century AD) is considered one of the important centuries in the field of Christian authorship. A number of Christian historians in Egypt appeared in this century who were interested in writing history.

These historians of the Middle Ages were distinguished by the amplitude of knowledge and the abundance of knowledge. A number of thinkers and scholars from Christians in Egypt who were interested in writing down history, whose works had a great role in studying the history of Egypt through its ages in addition to being accurate in mentioning news and events, were accredited in many of The accounts of witnessing in-kind some events or hearing from reliable contemporary narrators of the events or the contents of the monasteries of biographies and translations, which often included references to the news of Egypt and the events taking place in it. A book of importance as a source of the history of Egypt under Islamic rule.

The research included four requirements, dealing with the first requirement: its name, descent and birth. As for the second requirement, we studied its culture and the most important features of his personality and writings. As for the third requirement, the book of the history of Ibn Al-Ameed addressed an analytical study, whereas the fourth demand focused on the importance of the history of Ibn Al-Ameed as a source of Islamic history.

The first demand: the life of Makin Gerges bin Al-Ameed(1)

First: 1- His lineage and title

He is Al-Maqin Gerges bin Al-Ameed Abi Al-Yasir bin Abi Al-Makarim bin Abi Al-Tayyib bin Qarawinah bin Tayyib bin Yusef (2), but he is very

famous for the abbreviated name "Al-Makeen Gerges bin Al-Ameed". And McCain his nickname, and its meaning: (the owner of high standing), or (with authority and ability), or (fixed). And in the tongue of the Arabs: "McCain: When so-and-so shows the status, meaning the place, and the position the position of the king(3).

He was also famous for the son of the dean, and the dean is the title of his father, meaning: the master relied upon in matters or baptized to him, and the crowd are deans, and he is derived from the word (baptism- aleimad), which is the tree on which the tent is based(4).

Second: his family

Ibn al-Ameed's lineage is attributed to an ancient family in Iraq, where his grandfather was a Syriac Christian man who traded from Tikrit, the foot of Egypt during the days of the Fatimid caliph, commanding Ahkam Allah (495–524 AH / 1101–1130 CE) And the name of the merchant was Tayyib bin Yusuf, so he presented the caliph with something much of his merchandise, such as clothes, silk coolers, and so on. So the caliph took off on him and made good for him and compensated him for his progress and then ordered him to reside in Egypt(5). The Caliph Al-Imer died, then moved and dwelt as a stooge(sunamutia) (6), married his family and had a son who he called his villagers

Sheikh Tayyib died and was buried in a seminary church, and his son grew up as a villager, worked in the writing industry, worked in Diwaniya services, and had a son named Abu Al-Tayyib in the name of his grandfather, and he was a skilled Libyan writer, and he went to Cairo and met with the elders and served them and frequented them, then worked in the Western Diwan and resided there seven For years, he wanted to cultivate and raise livestock, and enriched him until he reached 20,000 dinars. He had five children, including four bishops.

As for the fifth named Aba Al-Makarim, his father succeeded in his wealth of cattle, crops, and beehives in excess of a thousand cells, and the sister of Al-Makeen Simon married Ben Kalil bin Makara, and the aforementioned Abu Makarim succeeded Ibn Abi Al-Tayeb with three children

Najeeb Aba Al-Fadl, Brigadier Aba Al-Yasir, father of the historian, and Savior Aba Al-Zahr. The wife of Abu Al-Makarim died and he was terrorized. He died in the year six hundred and six hundred AH (1209 AD). The monks and saints, and distinguished by the just Sultan Saif al-Din Abi Bakr bin Ayoub (596–615 AH / 1199–1218 AD), by the righteousness and hon-

esty

Even when the witness of the treasury (7), the son of the Sunnis of the state, fell ill and interrupted, the just king made the dean to replace him until he recovered(8)

Third: The birth of Ibn Al-Ameed

At the beginning of his talk about the ordinary Ayyubid king (596–615 AH / 1199–1218 AD) Ibn al-Ameed mentions the year of his birth, and he says: In the year two hundred and sixty (1205 AD) the birth of the historian was the most despicable of the human beings, Gerges bin al-Ameed Abi al-Yasir bin Abi al-Makarim bin Abi al-Tayyib al-Nasrani The writer, known as Ibn Al-Ameed, in the second hour of the day on the eighth Saturday of Rajab corresponding to the twenty-fourth of Amshir (9), this clear statement denies that the historian was born in the year 600 AH / 1203 AD as some write(10)

Fourth: His upbringing and the positions he held

We hardly know anything about Al-Makin s life or his early upbringing except that he was born in Cairo in the year 602 AH / 1205 AD, and he grew up in Egypt where he worked like his father in the Diwan of the Ayyubid Army and then the Mamluk under the Emirate of Aladdin Tabars (11) Deputy Sultan Al-Zahir Baybars (658–676AH / 1260) –1277 AD) over Damascus, when Sultan al-Zahir appeared to be angry at his deputy Tabibars, he also included Makin’s anger, as he was sent to Egypt and imprisoned in it with the rest of the Diwan’s staff for a period of time, then he was released, and without him the army of Egypt, then added the Army of the Levant(12)

Al-Maqain states that he was in Damascus during the Tatar conquest of her in the year 658 AH / 1260 AD, and that he had to flee to the city of Tire, where he stayed for five months and days and then returned again to Damascus, as Ibn Al-Ameed tells us in the first part of his history that he visited the country of the Franks a year 657 AH / 1259AD: “The historian said: I asked about this when I went to the land of the Franks ...” (13), and the historian does not specify which country the Frankish country went to, perhaps to Cyprus, Greece or Rome, and perhaps in an official mission from the Tatar side.

Historians are unanimously agreed that Ibn Al-Ameed was imprisoned again, but they differed on the reasons that led to his imprisonment, and the time spent in prison, writer Ghazi bin Al-Wasiti(14) He provides information on the son of the brigadier and his nephew, Abi Al-Fadail, stating that they

were in Damascus during the Tatars occupation of the city and that they cooperated with the occupier, and Ghazi directs the son of the brigadier of treason, and states that for this reason he was imprisoned eleven years where he says: When the abandoned Tatars possessed the guarded Levant, the scholar Abu al-Fadayil, the son of the sister of Ibn al-Ameed, known as the writer of the army in Damascus, went to Hulagu, the king of the Tatars, and took his uncle the dean of the aforementioned, and some loyal to the Tatars from the Christians in Damascus ... and when God Almighty determined as soon as he broke Sultan Al-Mudhaffar Saif Al-Din Qutz Al-Tatar Fucks Muslims caught that cursed Aba al-Fadayl ibn sister of Al-Makin ... Then it is in the days of the apparent that his mentors from Muslims from the Tatar countries told him that Al-Makin bin Al-Ameed, the writer of the army is a writer of Hulagu with several Egyptian army rings (15) and princes, and the king arrested him Al-āhir, and he wanted to kill him, and some princes interceded for him J, he was arrested eleven years and fractures, and then referred in his release dinars(16)

Al-Saqai (17) offers a completely different interpretation of Ibn Al-Dean's imprisonment and makes him fifteen years, as he states that the apparent Sultan after the release of Ibn Al-Dean and his army chief in Egypt then added to him the Army of the Levant. The Levant Army attributed it to the McCain, and it was revealed to take revenge on him and take his place. Ibn al-Ameed was arrested, and he was quoted as saying what he said. Seventy two six hundred(18)

And it seems that the story of Ghazi Bin Al-Wasiti is closest to the truth This is due to several reasons, including:

A- That the period mentioned by both historians – whether it is eleven years or fifteen years – clearly indicates that he committed a sin or a great crime that the Sultan must imprison him for such a long period, as it is unreasonable that the mere beasts of some of the Diwan's deputies and their envy of empowerment make The Sultan arrests him for this period, just as Sultan al-Zahir Baybars is not so na ve until he is convinced of such tips, and the differences between the officials of his office

B- This opinion can also be supported by the statement of Ibn Al-Ameed himself that he visited the country of the Franks in the year 657/1259 AD, and also supports what we suggested previously that this visit may have been on an official mission from the Tatars side.

Fifth: The date of his death

672 AH / 1273AD is the year of the death of Ibn al-Ameed reported by al-Saqai (19), which was accepted by most of those who were subjected to the life of the son of the Brigadier, except for Michel Braidı who rejected it and suggested that the death be after the year 679 AH / 1280 AD (20), and after reviewing "the history of Ibn al-Ameed" we accept this Al-Rai, as there are several reasons for not accepting the year 672 AH / 1273 CE as the date of the death of Ibn Al-Ameed, which are:

1. Graf and Corvati Kanawati – despite their acceptance in 1273 AD as the date of the death of Ibn al-Ameed, place the authorship of history between 1262 CE and 1286 CE (21).

2. That the historian was imprisoned for eleven or fifteen years in the days of al-Zahir Baybars (that is, until the year 1272AD or 1276AD) according to the narration of al-Saq'i and Ghazi ibn al-Wasiti (22) and it was not developed after its date.

3. Reading Bin Al-Ameed's history provides other proofs:

A– In the introduction to history, the historian announces that he stops at the rule of Al-Zahir Baybars and asks for mercy (23). Baybars died in 676 AH / 1277AD, and thus the Deans son has written after this date.

B– In connection with an atmosphere about an atmospheric phenomenon, the historian writes: "It happened like that in the matter of the planet that appeared in Rabi' al-Awal in the year of seventy-five and six hundred" (24) and this date corresponds to the year 1276 AD, and therefore the historian has written after this date.

g– In the first part of "History", and in connection with the discussion of Alexander the Great, Ibn Al-Ameed recalls the year 677 AH (25), which corresponds to the year 1278 AD.

It is possible to solve a problem that contradicts the death date presented by Al-Saqai, which is seventy two and six hundred and the date of the book "History" by thinking about an error in reading the number "ninety" so he read "seventy" and if this assumption is accepted then the deans son would have died in the year 692 AH / 1292 AD, meaning that he lived 87 years old, and thats not out of the question.

The second requirement: definition of the history of Ibn al-Ameed

First: the name of the book

The history of Ibn al-Dean bears his name as it titled "The Blessed Majes-

ty" and "The combined history of world news from the beginning of creation to the reign of King al-Zahir Baybars in the year 658 AH / 1260 CE", it is a universal general history, made by Ibn al-Dean in two parts:

A: From the beginning of creation to the emergence of Islam, in which he summarized the dates and mentioned what happened to the nations nation after nation, and mentioned the stories of the prophets, especially Moses and Christ, and mentioned the kings of the Romans to the emergence of Islam (26).

B: From the rise of Islam to the year 658 AH / 1260 CE, he called it "History of Muslims". In this second section, he quotes a lot of the history of al-Tabari, and he cites the translations of prominent figures in each period and each translation has its number.

Second: The timing of its appearance:

Many historians place the authorship of Ibn al-Ameed's history between the year 661 AH / 1262 CE and the year 685 AH / 1286 CE (27), without specifying a specific year, and it is most likely that Ibn al-Ameed wrote his history after the year 676 AH / 1277 CE, with evidence that he said in the introduction to his book that he will stop at the rule of al-Zahir Baybars (28), Baybars died in the year 676 AH / 1277 CE and thus the deans son has written after this date.

Third: The orientalist position towards publishing efforts:

Ibn al-Ameed's history has gained a very early reputation among orientalist due to the publication of his history in Arabic and Latin in Leiden since the year 1625AD. It was published by Thomas Arpinus under the title "History of Muslims from the owner of Islamic law, Abu al-Qasim Muhammad to the Atabic state Written by Sheikh Al-Makeen Gerges bin Al-Ameed, with his translation into Latin, where Arbenius divided the books page into two parts: one for Arabic origin, and the second for Latin translation."

Then the book was soon translated into English in the following year (1626 AD) and printed in Oxford with the attention of S. Puchas, then returned to French in 1657 AD in Paris carefully p, vattier (29).

And after that, a period of more than three centuries passed, in which the history of Ibn al-Ameed became one of the main Orientalist sources, and when the first reference (i.e. Erpenius) had stopped at the year 512 AH / 1117 CE of the book, it was settled in the minds that this date stands at this year, and no one cared By publishing his remaining section extending be-

tween the year 512 AH and the year 658 AH / 1260 CE until Claude Cahen, the French orientalist and published the last section of this date (between the year 602 AH and the year 658 AH) entitled "News of the Ayyubids" with an introduction about it in the French language, in a prospectus Oriental Studies (Bulletin d'Etudes Orientales) BEO No. XV of 1955–1957, published by the French Institute in Damascus, Umm Part of which is located between the year 512 AH and the year 602 AH he is missing.

Fourth: Tails

History of the son of Brigadier Dailan:

A– A tail, entitled "The Right Approach and the Unique Abortation after the History of Ibn al–Ameed" by al–Mufadd ibn Abi al–Fadila (30) the Coptic Egyptian, which includes the history of the Mamluk Sultans from King Zahir Baybars (658 AH / 1260 CE) to King Nasser bin Qalawun who died in the year (741 AH / 1340 AD) And some individual events up to the year 749 AH / 1348 AD, as it includes the history of the Patriarchs of Alexandria, the history of Muslims in Yemen and India, and the history of the Tatars, and was published by the Orientalist Baluchi (E.Bloch) in Paris between the years 1919 and 1920 AD with the French translation under the title: The Mamluk Sultans, and that In the "Histoire des sultans Mamlouks" magazine. *Patro orient.* XII (1919), XIV (1920).

B – Another tail written by Fadlallah bin Abi Al–Fakhr Al–Saqai 'al–Nasrani al–Katib (d. 726 AH / 1326 CE), where al–Saqaa'i wrote the history of Ibn al–Ameed in his plan and then his tail, adding events to it until the year 720 AH / 1320 CE (32), and this tail has been lost (31).

Fifthly: Topics:

Ibn Al–Ameed dealt with several issues in his history that can be summarized as follows:

A– The Biography of the Prophet, the history of the call, migration, and the conquests of the Messenger (may God bless him and grant him peace) until his death.

B– The history, biographies, works, and conquests of the adult caliphs.

C– The history of the kings and princes of the Umayyad dynasty, their attributes and works.

D– History of the Abbasid caliphs until the caliphate of al–Mustasim Bellah ibn al–Mustansir Billah al–Zahir ibn al–Nasir to the religion of God (639–656

AH / 1241–1258 AD), and while dealing with these Abbasid caliphs he dealt with the establishment of independent states in Egypt and Morocco, such as the establishment of the Tulunid state and the Ikhshidid state in Egypt And the Fatimid state in Morocco and Egypt, then the establishment of the Ayyubid state in Egypt and the Levant, as well as mentioning the important and major events in the history of the Islamic state such as: the Crusades and the conquest of the Tatars of the Levant, as well as the conditions of the Byzantine Empire and the news of the Christian world during each of these periods.

The third requirement: General features of the historical approach of Ibn al-Ameed in his book History of Muslims

First: The methodology for applying

Ibn Al-Ameed did not begin to display the topics of his history directly, but rather presented him with an introduction (33), a brief objective methodology that he began with opening (34), then praise be to God and glorification of his qualities and pride, then he explained the reasons for his writing this date and that he stood on the history of al-Tabari and saw in it the lengthening in the annotations and The predications, mentioning the facts, their reasons, and the citations reported on them, then the elected scholar of him, Sheikh Kamal al-Din al-Armuni, then several other abbreviations, so he chose a date in which he outlined the words while preserving the meaning and order, and he did not violate any of the famous facts and incidents mentioned (35).

Then he explained the topics he covered in the book, and that he started it with the news of the owner of Islamic law – he means our master Muhammad (peace and blessings be upon him) – and he mentioned his birth, his lineage and his emigration to Medina then his conquests and conquests until he passed the date of the death of the Messenger of God (may God bless him and grant him peace), then took up He who came after him from the Rightly-Guided Caliphs and after them from the kings in the other provinces (he meant the provinces of the Islamic State) to the king of Sultan Al-Zahir Baybars, and finally between the Deans way and his method in presenting his historical material and that he arranged his history over the Hijri years (36).

Second: its sources

Ibn al-Ameed indicated in a historical introduction that he relied on the historian Abu Ja`far al-Tabari (d. 310 AH / 922 CE), and that he shortened his history because of the large number of corroborations and explanations (37).

The truth is that if we compare the narrations and news reported by Al-Tabari and what was reported by Ibn Al-Dean, we find that Ibn Al-Dean quoted Al-Tabari as a literal transfer, but he exaggerates the shortening of his narratives, which sometimes led to a disturbance and superficiality in the presentation of historical accounts by Ibn Al-Dean, where no The historian suffices to delete the chain of narrations and commentaries from the history of al-Tabari as promised in the introduction, and he even omits mentioning some important events that fall within his historical scope.

If we compare Al-Tabari's accounts with Ibn Al-Ameed, which each of them mentioned in the news of the first Caliph "Abu Bakr Al-Siddiq" (11-13 AH / 632-634 AD), we find Al-Tabari separating the saying on the day, month, and year in which "Abu Bakr" assumed the caliphate (38), as he cares A keen interest in the matter of the shed and the events in which it took place (39), Then he mentions the book of Abu Bakr to the tribes of the apostate Arabs (40), then he mentions the apostasy of the tribes of Hawazin, Salim and Amer (41), then he mentions the news of Bani Tamim and Sahih bint Al-Harith and her claim to the prophecy (42), then he mentions the news of the Muslimah of the liar and his people from the people of Yamamah, then separates the saying in the news The people of Bahrain and the apostasy of the shatter and whoever gathered with him in Bahrain, then mention the news about the apostasy of the people of Oman, Mahra, Yemen, Hadramout, and others (43), all of this in the events of the eleventh year of migration, while in the events of the twelfth year of migration, the news of Khaled's march to Iraq is mentioned, he reconciled the confusion and mentioned the event The Shrine and the Sign of Al-Walajah, and the Sign of Dumat Al-Jandal (44),

And some isolated incidents (45), and in the thirteenth year he mentions the news of the Yarmouk incident and the impact of Ajnadin (46), and finally he mentions the news of Abu Bakr's illness, his death and his characteristics, the names of his judges and his workers on charity, and his replacement Omar bin Al-Khattab (47).

If we come to the accounts of Ibn Al-Ameed, we find that he reduces all these events and suffices to mention the lineage of Abu Bakr Al-Siddiq, then what was the matter of the shed, then he mentions fighting the apostates and those who prevent zakat(48). He recalls the conquests of the caliph in Iraq, the Levant and Palestine (49), and finally he mentions his attributes, the names of his judges, workers and writers, and the duration of his succession (50), all with a very brief description that made his history merely a

recounting of events without going into depth and diving into its details.

Then the historian states that he relied on several abbreviations of the history of al-Tabari, including the summary of Kamal al-Din al-Armuni (51).

The historian also relied on other sources that he did not mention in his introduction, but he mentioned some of them in his history, among which the most important are: the history of Saeed bin Battariq (d. 328 AH / 940 CE), which is quoted from him by the text, but he differs with him in determining some dates, including: he quoted it from Ibn Battariq Al-Khobar, which mentions That in the days of the caliph Hisham bin Abd al-Malik (105-125 AH / 723-742 AD), Lawn (52) was the king of the Romans, and in the third year of his succession also a "division" was appointed as the patriarch of the Melkites, and the Melkites prayed in the church of "Mar Saba" in Alexandria because The Jacobins took over all the churches, and that this "section" passed on to the Caliph Hisham bin Abdul Malik and took with him some gifts and antiques and told him what was Death from the Jacobite seizure of the churches of the Melkites, Hisham wrote to his agent in Egypt, who is Ubayd Allah ibn Al-Habhab (53) (105-116AH / 723-734 AD) to hand over to the Melkites their churches that are in the hand of Jacobites (54).

This was what Ibn Al-Ameed mentioned and he mentioned that he quoted it from Ibn Batriq. If we review the text of Ibn Batriq, we find that there is a slight difference between the two versions. Ibn Al-Ameed stated that the patriarch "a division" was appointed in the third year of the succession of Hisham bin Abd al-Malik (55), but Ibn In a way he mentioned that he was appointed in the seventh year (56).

Ibn al-Ameed also mentioned that the patriarch "swore" when he went to the caliph Hisham bin Abd al-Malik, taking gifts and artifacts with him (57), even though we do not find in the history of Ibn Batriq (58), from here it is clear that Ibn al-Ameed was transferred from Ibn Batriq but he was in some Sometimes he tries to tuck some news and novels, and states that he reported it from Ibn Battariq.

Among the most important sources mentioned by Ibn Al-Ameed and quoted by the text is the "History of the Patriarchs" by Sawiris bin Al-Maqfa and others, such as his martyrdom from this date that the Patriarch John No. 48 (138-182 AH / 775-799 AD) had died on the sixteenth of Tubaa, five hundred and five years A tenth of the martyrs, which is the day he was born and the day when he appointed a patriarch, and that the church in his days was calm and safe and he was a charitable lover of many righteousness (59),

and if the deans son disagreed with the owner of the history of the patriarchs in determining the period that this patriarch spent in the patriarchy, we find a son The dean makes it thirteen years (60), while Sawiris states that it is twenty-four years (62), which is the right thing (61).

And now that it has been confirmed to us that Ibn Al-Ameed returns to many sources, we may ask: How did he use these sources? Did he have ways to report his sources while listing the events of his history?

The answer: Yes, he had the means to refer to these sources, to document some of the historical texts mentioned in his book, as follows:

A- Sometimes it does not specify a specific source from which its events are drawn, but rather it is sufficient to say: He conveyed this to some historians without mentioning the name of the source or its owner. / 774 AD) "There was no human being left, maker, brick, porter, or grave-digger until he committed them to the abscess and took their money, and the calamity of the people intensified until they ate carrion" (63).

B- Sometimes he mentioned the source from which he was quoted, but he omits mentioning the name of its owner: his example is what he mentioned regarding Patriarch Agathon (41-57AH / 661-677 AD), the length of his stay on the patriarchal seat and the date of his death, and that he found this "within the course of the patriarchs" (64) thus Without the author specifying these bios (65).

A- Sometimes he mentioned the name of the source who was quoted from him, but he omits to mention the name of the source himself, so we find him, for example, that transfers some literary narrations from Al-Asma'i (66) and he misses mentioning the name of the book from which these narrations are drawn.

D- And sometimes he mentioned the information and data of the source from which he was quoted in full, so he says, for example: "Said bin Bariq said in his history: Abdullah bin Mahdi (brother) (sic)(67) [Al-Rashid] was a worker in Egypt, so he gave to Al-Rashid a beautiful female servant to the end, and Al-Rasheed loved her and rose to perfection." It was said to him: The Egyptian doctors improve their treatment, so he wrote to Egypt asking for doctors, so the patriarch of Alexandria walked to him and he was a skilled physician, so he took with him from Egypt's portraits and went to Baghdad, so they treated them with salts, so they were fulfilled (68).

Third: Ibn al-Ameeds approach to presenting his historical material

Before touching on the elements of Ibn Al-Dean's curriculum, it is necessary to first identify his approach in presenting and recounting his news. Ibn Al-Dean followed Al-Tabari's approach in presenting his historical material, which is the annual approach in which the historian adheres to the order of the years. Year after year since the migration until the end of the year 658 AH, he mentioned in each year the events that he saw that deserve to be mentioned, but if the incident was long, then he would divide it according to the years in which it occurred and refer to it in general and then mention it in detail in the appropriate place, so we find it for example in More than one place says: "And these incidents occurred more A later this year but we have mentioned for the context of the modern lest spread and, God willing, we will remember the rest of the news in place "(69).

And if the deans son followed Al-Tabari's method in presenting his historical material, then he distinguished from him in that he not only mentioned the news of Muslims, but also finds some pages devoted to talking about the history of Christians, Persians and Romans, their relationship with Muslims and common events between them. : "We mention here the facts and incidents mentioned in the Christians dates in the days of his life" (70).

He now displays the basic elements that shaped the approach of Ibn al-Ameed in his book History.

A: Abbreviation and focus

The method of abbreviation and focus is one of the most important elements that the curriculum of Ibn Al-Dean specialized in. He did not elaborate on displaying any of the news and events that he dealt with in the study. He mentioned it very briefly, interested in the basics of events without paying attention to the particles that accompanied this or that news. His introduction, after mentioning some of the sources and dates on which he relied, said: He chose from it a date in which he outlined the words and preserved the meaning and order and did not disturb anything from the famous facts and incidents mentioned (71). For events He witnessed it and was an eyewitness to it, so we find it, for example, that it does not mention a single event in the year 620 AH / 1223 CE and in the year 621 AH / 1224 CE (72), and other years.

B: Adjust the dates

Ibn Al-Ameed was keen to control historical events, so he reminded them of the dates of their occurrence in days, months, and years, not only that, but he compared the Hijri months and years to months and years of dictionaries,

so we find him saying for example: “When he has completed forty years (he means the Messenger (may God bless him and grant him peace) called) The revelation came to him) and that on Monday for two nights they were gone from the month of Rabi` al-Awwal in the year twenty-two and nine hundred to Alexander, and it is twenty years [sic] from the king of Kisra Ibn Hormuz Ibn Nushrawan “(73).

It appears that Ibn Al-Ameed has taken Al-Yaqoubis narration that states that the Messenger (may God bless him and grant him peace) was revealed to him on Monday in the month of Rabi` al-Awwal (74), although Al-Yaqoubi in another narration states that the Messenger was revealed to him (Gabriel came to him) in the last ten days of Ramadan (75), And this account is consistent with what most Muslim historians have mentioned (76).

A: Criticism and reasoning

Ibn Al-Ameed did not follow Al-Tabari’s method and his historical presentation only, but he also followed his approach in the way he dealt with historical narratives, so we find that he does not prefer a narration over another, but rather he is satisfied with presenting only narratives so that he stands as a neutral stance, in which we do not find a method of critical historian who has a positive opinion, but rather We find in him the weakness of the queen of criticism in general and his management of public history over individuals, wars and politics in its simplest form, lack of attention to the public affairs of groups, explanations of accidents and access to their secrets (77)

Therefore, we find Ibn Al-Ameed often relying on the transportation of historians without the task of criticizing the news, for example in dealing with some of the battles that took place between Al-Hajjaj bin Yusuf Al-Thaqafi and two of the leaders of the Kharijites and they are Saleh bin Faraj and another man called a youth, and that a young man this He was able to defeat an army of pilgrims with a strength of fifty thousand by a thousand of the soldiers of H, not only that, but this young man was able to take all the weights and belongings of the Hajj’s army. To show the truth of this account of this lie.

D: Combining accidents and translations

Ibn al-Ameed’s history is not limited to recounting only historical events. Rather, he cites the translations of prominent personalities in every period of his history. Each translation has its number. For example, when it was presented to the Abbasid Caliphate period, it was introduced to the translations of the Abbasid caliphs with the translation number of each caliph,

first: for a sentence Muslim caliphs from the beginning of the Islamic state, secondly: As for the sentence of the Abbasid caliphs, he says, for example, in the translation of "Abdullah Al-Saffah" (132-136 AH / 750-755 AD): "The twenty-second is the first of the caliphs of Bani Al-Abbas Abu Al-Abbas Al-Saffah Abdullah bin Muhammad bin Ali bin Abdullah bin Al Abbas bin Abdul Muttalib bin Hisham, And his mother Rita is the daughter of Abdullah bin Obaid Al-Midan Al-Harti [sic] (79),

After he finishes offering his translation and the events that took place in his life, he begins offering the translation of the second caliph who came after him, and he says: "The twenty-third, and he is the second of the Abbasid caliphs Abu Ja`far al-Mansur bin Muhammad bin Ali bin Abdullah bin al-Abbas and his mother Salama bin Bishr." (80).

As for his method and method of mentioning these translations, Ibn Al-Ameed committed himself to some points when translating his historical figures, namely:

A: Mention the lineage of each successor, his characteristics, the date of his assumption, the duration of his stay in the caliphate, and the date of his death (81).

B: Mentioning the ministers of caliphs, army leaders, jurists and pilgrims in the era of each caliph (82).

Fourth requirement: The importance of the history of Ibn Al-Ameed as a source of Islamic history.

To highlight the historical value of the history of Bin Al-Ameed and the extent of its importance in studying the history of the Islamic state over six centuries AH, it was covered by the study, and we must examine some of the aspects that visited it and the most important elements that he dealt with in the study.

First: the political aspect

News, political events and wars were among the most important elements that Ibn al-Ameed included in his book, and he was distinguished by accuracy and focus, so his style and manner of dealing with them tended to be brief and focus on major events without exposure to marginal events; Which makes it easier for the reader to absorb and understand most of the news that he reported, so he spoke, for example, about the history of the Prophet (Peace be upon him) in all political and religious aspects, as he dealt with the invasions that Muslims made.

Ibn Al-Ameed also flooded the conversation about the Islamic conquests in both the East and West, as he dealt with the internal events of the Islamic state, and spoke about the war between Imam Ali bin Abi Talib (peace be upon him) and the owners of the camel (83), and the war of Imam Ali and Muawiyah bin Abi Sufyan (84) .

Ibn Al-Dean also dealt with the opposition movements that erupted against the Umayyad state. He talked about the movement of Abdullah bin Zubair in Mecca and his brother Musab in Basra (85), as the Kharijites movement and their wars with the Umayyad state on one side and the Shiites on the other side (86) also gave a precise picture of the beginning of the Abbasid da`wa And the political events that accompanied this call (87), as it dealt with the establishment of independent states in Egypt and Morocco, such as the establishment of the Tulunid state (88) and the Ikhshidiyya (89) in Egypt, the Fatimid state in Morocco and Egypt (90), then the Ayyubid state in Egypt and the Levant (91), as presented To mention the major and important events in the Islamic state, such as the Crusades and the invasion of Tartars Islamic state (92).

Second: the civilized side

Although this aspect is not very clear in the history of Ibn al-Ameed, As this element was not one of the basics of his method, only that the Dean referred to him from time to time; He touched on the economic, social, and religious events and news that have benefited a lot in knowledge of many of these matters. Among the economic matters that the Dean's son concerned with minting and hitting money, he says for example in the events of the year 76 AH:

This year, the Arab dinars and dirhams were engraved, and Ali, before that, was written in Roman and on the dirham in Persian, and the pilgrims took the house of the multiplication and inscribed on the dirham, "Oh God, the endurance" and it was not of good quality. When Umar bin Hebra came to Iraq, his caliber was found, and then after him Khaled Al-Qurashi (93), Then Yusuf bin Omar, his quality in his days, Aaron Al-Rashid, Al-Ma'moun his son, and Al-Wathiq, and the weight of the dirham in the days of forced was three strikes, of which he hit (i.e. the weight of the ten) meaning: the ten dirhams (ten pounds) and he hit the ten five and he multiplied the weight of the ten six and multiplied (meaning : Khaled) The weight of ten is seven weights.(94)

Among the social matters that Ibn Al-Ameed was keen to show are in his

history the conditions of the people of Dhimmia in Egypt and other Islamic states under Islamic rule Ibn Al-Ameed was keen to explain these conditions after dealing with the period of the rule of each caliph of the Muslim caliphs. It is not enough to mention an explanation by mentioning Islamic historical events only, but we find it devotes some pages to talk about the history of Christians and their relationship with Muslims and common events between them, we find e often says: "And we mention here what was mentioned in the Christians dates of facts and incidents in the days of his life (meaning Caliph) "(95).

As for the religious aspects, it is the news of Sufism, such as the news of the command of Al-Muqtadr Allah (295 AH / 907 CE) to kill Al-Hallaj. Because scholars have killed his killing because he said some of the verses from which he understands his faith in the idea of solutions and union and proving the divine character of human beings, and after Ibn Dean mentioned some of the poems of Hallaj that he understood from them he says commenting on this Ha: The apparent aspect of this poetry feels solutions and union and prove the divine description of human beings but God Almighty knows With this man, he may have intended other than what appeared from his word "(96)

Footnotes

(1)The first and most important source of Ibn Al-Dean's life is the son of the Dean himself in his book "History of the Muslims" published by Eepenius in 1625 AD. As for the second source of our information about Ibn Al-Dean, he is the contemporary Muslim writer for him, Sheikh Ghazi Bin Al-Wasiti (d. 712 AH / 1312AD) in his book (replied to Dhimmis and those who followed them.

Ibn al-Ameed, History of Muslims, p. 300. (2)

(3)See: Ibn Manzur (Muhammad bin Makram bin Ali. D. 711 AH / 1311 AD), Lisan Al-Arab, Beirut, Dar Sader, "Mukann" section, Bab Al-Noun, chapter M.

(4)Ibn Manzoor, the previous source, the article "mayors", Bab Al-Dal, chapter of the eye.

(5)Bahida: It is from the destroyed ancient villages, and it was mentioned in the "Laws of Diwans" by Ibn Mamati that it is one of the rights of Damas from the works of Sharkia. Al-Makarem al-Asaad ibn al-Muhdheb (d. 606

AH / 1209), *Laws of the Diwans: An Inquiry* by Aziz Surial Attia, Cairo, Royal Agricultural Society Edition, 1943, p. 111; Muhammad Ramzi, *The Geographical Dictionary*, Section Two, 1/254.

(6)Sunmootiyya: “The lexicon of the countries” replied to Yaqouta Hamwi: Sinnoot and Sinmoutiyeh, Bled Hasan on the island of Qossaina from the outskirts of Egypt. (626 AH / 1228), *Glossary of Countries*, Dar Al-Fikr Edition, Beirut, (DT), 3/261.

(7)The witness: He is the one who testifies about the belongings of the Diwan, which he used in exile and affirmation, and he is one of the employees that al-Qalqashandi collected under the Book of Funds section. See: Al-Qalqashandi (Abu al-Abbas Ahmad bin Ali, 821 AH / 1418 A.D.), *Subh al-Asha in the construction industry*, edition of the General Authority for Cultural Palaces, 2005, 5/466.

(8)Ibn al-Ameed, *History of Muslims*, pp. 299–300; Louis Shejo, *Scholars of Christianity in Islam*, investigation by Father Camille Hachima El-Jesoui, Police Library Edition, Beirut (DT), p. 83.

(9)Ibn al-Ameed (al-Makin Gerges (d. 692 AH / 1292 CE), *The Ayyubid News*, Library of Religious Culture, Cairo, (DT), p. 5.

Luis Chiejo, Previous Source, p. 84.(10)

(11)The matter Aladdin Tebars Al-Waziri Al-Saheli “He was one of the great princes famous for good and courage, and he was a lieutenant of the company of the apparent king before he possessed ... Easy and transferred to the prosecution, in the year 669 AH, “See: Al-Saqai (Fadlallah bin Abi Al-Fakhr), *The Following Book of Deaths of Seniors: Achievement* by Jacqueline Sobla, The French Institute in Damascus for Arabic Studies, 1974, p. 93.

Al-Saqai, previous source, pp. 110–111.(12)

(13)Ibn al-Ameed: *History of Ibn al-Ameed*, Paris Manuscript 394, folio 26v, citing Wadih Franciscan, son of Brigadier Gerges bin Al-Ameed and his history, research published in the *Journal of the Works of the Seventh Symposium of Arab Christian Heritage*, February 1999, p. 21.

(14)He is Ghazi bin Ahmed Al-Katib, Shihab Al-Din Bin Al-Wasiti. He was born in Aleppo and served in the Office of Compliance with it. Then he went to Egypt and was appointed a clerk at the Construction Bureau, then returned to Aleppo and worked as a fulfillment in the state of Al-Zahir

Baybars. Until the year 702 AH, he was discharged, then the Crown Prince of Al-Dawaween in Damascus, then spent and returned to Aleppo after his vision was very weak, and he died in it in Rabi al-Akhir in 712 AH, see: Ibn Hajar (Ahmad bin Ali Al-Asqalani. Eighth Centenary: The investigation of Mohamed Sayed Gad Al-Haqq, Cairo 1966, 3/290.

(15)The ring, with the tranquility of the lam: the weapon in general, or the shields in particular, see Ibn Manzur, previous source, (Article: Shaving)

(16)Ghazi bin Al-Wasiti, Response to the Dhimmis and Those Who Followed them, Cairo, Dar Al-Maaref, 1921, pp. 410-410.

(17)He is Fadlallah Ibn Abi Al-Fakhr Al-Saq'aa Al-Nasrani, the writer. He was born around the year 626 AH / 1228AD. He lived for nearly a hundred years, was one of the well-known employees of the Mamluk administration in Damascus. Of the tribes and races), it was the custom of the Mamluks to make these bureaus with two hands: a Muslim and a Christian observing one another, and mentioning about him that he combined the four gospels and made them one gospel in a book with hidden tongues (Hebrew – Syriac – Coptic – Romy), and he wrote a book: next book And the guardians of notables (by Ibn Khalkan), for more information about him, see: Ibn Al-Imad (Abdul Hai Bin Al-Imad Al-Hanbali, d. 1089 AH / 1678 CE), Gold Nuggets in Gold News, Dar Al-Kutub Al-Alami, Beirut (D.T.), 3/75.

Al-Saqai, previous source, pp. 110-111.(18)

Al-Saqai, previous source, pp. 111.(19)

(20)Michel Braid: Gerges bin Dean Al-Tikriti, an article published in the magazine between the two rivers No. 67 of 1989, pp. 64-66, mentioned by Wadih Al-Fransiskani in his research "Ibn al-Dean Gerges bin Al-Ameed and his history", p. 10.

(21)Kanawati (George), Christianity and Arab Civilization, second edition, Dar Al-Thaqafa edition, Cairo, 1992, p. 296.

Al-Saqai, previous source, p. 111.(22)

Ibn al-Ameed, Previous Source, p. 2.(23)

Ibn al-Ameed, Previous Source, p. 179.(24)

(25)Ibn al-Ameed, "History", manuscript at the Egyptian Books House under No. (3740), microfilm No. (35538).

(26)This section is still in manuscript, and from it is a copy of the Egyptian

Books House under No. (3740 history) and we will not address this section in the study as it deals with the period before Islam such as: the beginning of creation and the history of the prophets and messengers and the mention of nations, and these topics did not come in Ibn Al-Ameed new, as it was It was addressed by a large number of Muslim and Christian historians, and we studied some of them previously.

George Qanawati, Previous Source, p. 256.(27)

Ibn al-Ameed, Previous Source, p. 2.(28)

(29)Mustafa (Shaker), Arab History and Historians, Dar al-Alam for Millions, Beirut, 1987, 3/109.

(30)He is an Egyptian historian who died after 741 AH / 1341 AD, and only this tail is known to him. For more information about him see: Brockelmann (Carl), History of Arabic Literature; He was transferred to the Arabic Abd al-Halim al-Najjar and others, Dar al-Ma`rif, Cairo, 1991, 2/145; Jerji Zidan, History of the Literatures of the Arabic Language, Dar Al-Hilal Edition, Cairo, 1924 AD, 3/185.

Ibn al-Ameed, Previous Source, p. 3-75.(31)

Shaker Mustafa, previous source, 4 / 38-39.(32)

Ibn al-Ameed, Previous Source, p. 1-2.(33)

(34)Where he said: "In the name of God, the Most Gracious, the Most Merciful, and with it my success." It is the Basmalah that Muslims use at the beginning of their writings.

Ibn al-Ameed, previous source, p. 1 of the introduction.(35)

Ibn al-Ameed, previous source, p. 2 of the introduction.(36)

Ibn al-Ameed, previous source, p. 1 of the introduction.(37)

(38)Al-Tabari (Abu Ja`far Muhammad ibn Jarir, d. 310 AH / 922 CE), History of Nations and Kings, No Edition, Dar Al-Kutub Al-Alami, Beirut, 1407 AH, 3 / 199-203.

Al-Tabari, previous source, 3 / 203-240.(39)

Al-Tabari, previous source, 3 / 249-261.(40)

Al-Tabari, previous source, 3 / 261-267.(41)

Al-Tabari, previous source, 3 / 267-280.(42)

Al-Tabari, previous source, 3 / 281–342.(43)

Al-Tabari, previous source, 3 / 343–380.(44)

Al-Tabari, previous source, 3 / 380–386.(45)

Al-Tabari, previous source, 3 / 394–419.(46)

Al-Tabari, previous source, 3 / 419–434.(47)

Ibn al-Ameed, Previous Source, p. 15–17.(48)

Ibn al-Ameed, Previous Source, p. 17–18.(49)

Ibn al-Ameed, Previous Source, p. 18–19.(50)

(51)I could not find this historian in the books of biographies, classes, and genealogies, nor was I able to obtain a summary of this, and it seems that it is one of the books of the eternity.

He meant King Liu III (98–121 AH / 717–741 AD).(52)

(53)It was reported by Ibn Al-Ameed – or misrepresented – on the authority of Ibn Battariq, and he mentioned it under the name: “Abdullah Bin Al Jijan Al Sukawi” See: Ibn Battariq (Saeed) (328 AH / 94 AD), The Collected History of Investigation and Authentication, i 1, Beirut, Jesuit Fathers, 2 /

Ibn al-Ameed, Previous Source, p. 83.(54)

Ibn al-Ameed, Previous Source, p83.(55)

abn bitariq, Previous Source, p. 2/45.(56)

Ibn al-Ameed, Previous Source, p. 17–18.(57)

abn bitariq, Previous Source, p. 2/45.(58)

(59)Ibn al-Ameed, previous source, p. 111; Sawiris bin Al-Maqfa (d. 377 AH / 987 CE), History of the Patriarchs, Coptic Antiquities Association Edition, 1919 CE, Vol. 4/402.

Ibn al-Ameed, Previous Source, p. 111.(60)

Ibn al-Ameed, Previous Source, p. 111.(61)

(62)Nakhla (Kamel Saleh), History and Tables of the Coptic Patriarchs of Alexandria, Coptic Orphanage, Cairo 1943, p. 67.

Ibn al-Ameed, Previous Source, p. 105.(63)

Ibn al-Ameed, Previous Source, p. 43.(64)

(65)Perhaps Sawiris bin Al-Maqfa, see: History of the Patriarchs, Volume I, 3/10.

Ibn al-Ameed, Previous Source, p. 120.(66)

And her health: a brother.(67)

Ibn al-Ameed, Previous Source, p. 123.(68)

(69)Ibn al-Ameed, Previous Source, pp. 192,243, and the News of the Ibbians, p. 6.

Ibn al-Ameed, News of the Ayyubids, pp. 11, 40, 43.(70)

Ibn al-Ameed, History of Muslims, pp. 1-2.(71)

Ibn al-Ameed, News of the Ayyubids, pp13.(72)

Ibn al-Ameed, History of Muslims, pp. 1-2, 2-3.(73)

(74)Al-Yaqoubi (Ahmad bin Abi bin Yaqoub, d. 2284 AH / 897AD), History of Al-Yaqoubi, Beirut, Dar Sader, 2 / 22-23.

Previous source, 2/23.(75)

(76)See: Al-Tabari, Previous Source, 1/532 Al-Masoudi, Meadows of Gold and Substance Metals, 2/282.

(77)Ibn Khaldun criticized this method in his introduction, where he said: "Often, historians, commentators, and imams of the fallacy in the stories and facts have fallen for their reliance on mere transportation, sick or fleshy, which they have not presented to their origins, nor have they compared them to their likeness, nor have they explored the criterion of wisdom, standing on the character of wisdom, and judging consideration and insight in The news preferred for the truth and lost their way in the hands of delusion and mistake, especially in counting the numbers of money and soldiers if they were presented in the tales, as they are lying and lying around, and they must be returned to the conditions and presented to the rules." See: Ibn Khaldun (Abdul Rahman bin Muhammad t. 808 AH) 1405 AD), foreground, Alexander Aya, Dar Ibn Khaldoun (d. T.), p. 7.

Ibn al-Ameed, History of Muslims, pp.64.(78)

(79)Ibn al-Ameed, previous source, p. 94, and the correct view: Rabta bint Ubayd Allah bin Abdullah bin Abd al-Madan bin al-Din al-Harithi, see: Al-Yaqoubi, previous source, 2/349.

Ibn al-Ameed, previous source, p. 100.(80)

Ibn al-Ameed, previous source, p. 46.(81)

Ibn al-Ameed, previous source, p. 46-49.(82)

Ibn al-Ameed, previous source, p. 37.(83)

Ibn al-Ameed, previous source, p. 38-40.(84)

Ibn al-Ameed, previous source, p. 61.(85)

Ibn al-Ameed, previous source, p. 62-81.(86)

Ibn al-Ameed, previous source, p. 91-99.(87)

Ibn al-Ameed, previous source, p. 171-183.(88)

Ibn al-Ameed, History of Muslims, p. 199-227.(89)

Ibn al-Ameed, previous source, p. 227-300.(90)

Ibn al-Ameed, News of the Ayyubids, p. 5(91)

Ibn al-Ameed, previous source, p. 10.(92)

(93)Perhaps he meant Khalid bin Abdullah Al-Qusri, the governor of Iraq by Hisham bin Abdul Malik

Ibn al-Ameed, History of Muslims, p. 64-65.(94)

Ibn al-Ameed, previous source, p. 12, 43, 49, 67.(95)

Ibn al-Ameed, previous source, p. 188-189.(96)