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CONTRIBUTIONS OF IBN AL-KAFANI IN MEDICINE

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ABSTRACT

This topic deals with the scientific aspect of one of the Mamluk figures, this is Muhammad Ibn Ibrahim, known as Ibn Al-Akfani (died: 749 AH / 1248 AD), who contributed to the development of medical science. Because of his medical experience and practice, he was also an encyclopedic who experienced more than one science. He is a doctor and researcher, a scientist of wisdom, a mathematician, these sciences are the closest to mankind and have a weight among the sciences of Muslims. This scientist lived in a period of stagnation on the earth's sciences in general and medicine, especially after the Arab and Muslim scholars illuminated the dark period, which was clouded by the Mongols (656 AH / 1258 AD), the heritage of Arabs in this science moved to Europe.

Introduction

The Mamluk period (648-923 AH) witnessed an unprecedented flourishing of the scientific movement and the emergence of many personalities such as Ibn Al-Nafis, Ibn Abi Isba'ah, and Ibn Al-Kafani. and other personalities that have left an important impact, especially in the field of human medicine, as Ibn Al-Akfani mastered the medical profession until he became incomparable to anyone in his knowledge, and had experience in making drugs, for the literature is unique in which he understands its truth without ambiguity and evokes the news, facts and deaths of all people, and was to know the varieties of gems and machines and cloth and animals.

In order to uncover the ambiguity about this personality, which enriched the Islamic history with regard to the scientific aspect, we must highlight in order to show us the full truth, As a result, the nature of the research required to be divided into two subjects, the first topic was dealing with about medicine in the Mamluk era, which witnessed specialization in medicine especially in ophthalmology, orthopedics and internal medicine,

and the creation of the chief physician post, whose task was to supervise doctors, while the second section included the personality of Ibn Al-Kafani and his upbringing, scientific, death, and some of his works in addition to his achievements in the field of medicine, deferred to scientific precursors that coincided in the Mamluk era.

The first topic: The Medicine in the Mamluk era:

The medicine occupied a prominent place in the Egyptian society where doctors in the Mamluk era gave due respect to its importance, as well as the need of sultans and princes to service of doctors whereas doctors granted during the Mamluk era a prominent place in the Mamluk court and Egyptian society ⁽¹⁾.

The doctors have been given special attention by the Mamluk, sultans and the princes where they consulted doctors in their own health matters and their family members ⁽²⁾.

The Mamluk sultans had their own doctors consulted in every case that happened to them but Al-Dhahir Baybars took medicine without consulting his doctors when he was exposed to a healthy illness that led to his death, although doctors did not abandon him, but to no avail the fever doubled and worsened the disease until he vomited blood and died in (676 H.D.), which made the sultans keen to consult doctors about their health ⁽³⁾. They even made the doctor's place close to the Sultan's palace when the sick people of the palace enter to address and write the medicine until spent from the treasury of medicine in the palace ⁽⁴⁾.

Doctors in the Mamluk era received special attention and reflected on their living conditions, where they lived a luxurious life because of the sultans' money and the best evidence of that doctor Mowaffaq Al-Din bin Asibah ⁽⁵⁾ during the reign of Sultan Baybars because of the great services they received special care by Sultan ⁽⁶⁾.

In the reign of Sultan al-Mansur Qalawun lived Ibn Al-Nafis, who was unparalleled in medicine and treatment was Ibn al-Nafis of geniuses of medicine so that he explained the law to Ibn Sina and classified summary and the status of Ibn Al-Nafis scientific and high would appreciate and Mamluk him so that the Mamluk sultans were attending scientific council with A group of scientists and intellectuals ⁽⁷⁾.

As for Abu Al-Farah Ibn Al-Saghir from the doctors of Sultan Al-Nasir Muhammad Ibn Qalawin, he was studied medicine by his father and by Ibn al-Nafis. His prowess in medicine and his care for patients became apparent until he became famous for medicine recognized his excellence in medicine ⁽⁸⁾.

One of the doctors of Sultan Al-Nasir Muhammad, Doctor Ahmed bin Al-Mughrabi, who came to Egypt and lived in and has served the Sultan and was a prominent physician until he was surpassed the doctors in his era, his good treatment and served his sons the Sultan Nasser Mohammed bin Qalawin, where he accompanied his son Jamal Al-Din Sultan during his stay in Karak upon his departure from Egypt after his second term ⁽⁹⁾.

As a result of the work of the doctors, their dedication and dedication to the service of the sultans, princes and Mamluks, they were able to reach high ranks ⁽¹⁰⁾, including Muhammad ibn Daniel ibn Yusuf al-Musli ⁽¹¹⁾. He reached a great degree of closeness to the sultans in the era of Ashraf

Khalil bin Qalawun, as he surpassed all the doctors of his time until he died in 710 AH⁽¹²⁾.

In the reign of Sultan Faraj bin Barquq (801 - 815 AH) Dr. Alamuddin Ibn Narang, the chief physician of the period, gained the trust of the sultan until he became the harem doctor in Dar al-Sultan. This is evidence of the Sultan's confidence in him, so Nerang was on the harem medicine regardless of the incest, and the Secretary on the houses even on the one with Sultan Faraj⁽¹³⁾.

The doctors used to make efforts to treat sultans even consulted more than one doctor and engaged doctors from outside Egypt⁽¹⁴⁾ to treat sultans and provide them with the medical services they needed.⁽¹⁵⁾

In this period, specialization in medicine has emerged to be the most accurate doctor in diagnosing the disease and determining its treatment, which helped to reach medicine to an advanced stage in the Mamluk era⁽¹⁶⁾.

As some doctors specialize in the field of surgery and surgery is a science looking for the conditions of accidental surgeries of the human body and how to treat and types and know how ointments and bandages and types and how to cut that I need him⁽¹⁷⁾.

He emerged in the Mamluk era specialization in medicine, especially internal medicine, which are doctors who specialize in internal medicine and their task to diagnose the disease and what works for this disease of medicine or injections and their work in the Bimarstanat and then asked the doctor about the location of pain in order to allocate the appropriate treatment for them⁽¹⁸⁾.

The specialization in ophthalmology also emerged as many doctors excelled in the Mamluk era, especially ophthalmology. The climatic conditions and high temperature have led to frequent eye diseases in Egypt and the Levant in the Mamluk period, which led them to pay attention to ophthalmology and turn to study in that period where they excelled in ophthalmology and Kahala⁽¹⁹⁾. Perhaps one of the most famous doctors of the Mamluk era in Egypt and the Levant who excelled in ophthalmology is the family of the famous doctor Ibn Abi Isiba, who became famous during the Mamluk era and played an important role in ophthalmology until his family became one of the most famous families in ophthalmology in that period⁽²⁰⁾.

The bone diseases and fractures spread in the Mamluk period due to the large number of wars and the occurrence of some of horseback led to the presence of a number of doctors specialized in orthopedics so that could return the broken bone to what it was before the fracture and had a competent place where they live known as forced and silk⁽²¹⁾.

he chief physician, who was an expert in the field of medicine, examines doctors if there is a doctor who is not qualified to perform the medical function tells the chief officials⁽²²⁾ this indicates a strong relationship between the chief officials and the chief physician and the physician cannot practice the further medical profession only after licensed by the chief physician⁽²³⁾. The study of medicine was carried out by competent doctors who excelled in the field of medicine the student took them theoretical and then the practical side that occurs in the Bimarstanat so as to benefit from the discussions that take place among doctors in the treatment of pervasive diseases and how to treat⁽²⁴⁾.

The Mamluk sultans were keen to provide medical services for their animals and horses because they were dependent on them in the conquests has been concerned with the health of animals as they participate people living in houses, so it must be paid attention to them as they affect the health of people ⁽²⁵⁾ .

I. THE SECOND TOPIC

A. His life: his name

He is Abu Abdullah Shams Al-Din Muhammad Ibn Ibrahim Ibn Sa'ad Al-Ansari, known as Ibn Al-Kafani ⁽²⁶⁾, attributed to the shrouds . Perhaps his father or one of his grandparents was trading, he was born and raised in the district of Sinjar ⁽²⁷⁾ north of Mosul city , to which he was known Sinjari, Although Ibn Hajar recalls that he is an Egyptian of origin ⁽²⁸⁾ doctor, researcher, scientist with wisdom and mathematics, and Hanafi fundamentalist jurisprudence ⁽²⁹⁾, the references did not mention the year his birth but it stated that he was born as we mentioned in Sinjar, was one of the best scholars of the eighth century AH.

B. His Origin

The origin of Mohammed bin Ibrahim in Sinjar and then moved to Cairo, where he settled and won wide fame, and worked in the Bimaristan Mansouri, and became the most important doctors in Cairo, where he supervised the treasury of drugs in Bimaristan Mansouri, He had originated in a scientific family and he asked for knowledge and he surpassed his peers in several arts and mastered Mathematics , wisdom and classified in these fields many classifications he was solved Euclid's questions without too much efforts easily and to know the medicine was inflicted even admire him and called him wiz in the art of him until he became a doctor researcher of the world of wisdom and mathematics and practiced medicine and excelled in it became one of the best doctors of his time in that period ⁽³⁰⁾. He brings medicine to the patient as soon as he takes it the patient recovered and was knowledgeable in history invoking the news of people and was a poet preserved know the arts of literature ⁽³¹⁾. He was much beautified in his clothing.

Taking jurisprudence and its origins from Aladdin Abdul Aziz Al-Bukhari, and Hossam Al-Din Sanaghi, Ibn Al-Akfani emigrated from Iraq with the total of displaced scientists to Egypt and the Levant and settled in Cairo, he stayed at the Mardin Mosque, and became a mufti and study it benefit by creating a lot, and then turned to authorship Several books.

Ibn Hajar describes Ibn Al-Akfani saying, "I have not seen anyone who expresses what is in his conscience. He outlined Ibn al-Akfani in his words and did not see the most enjoyable of him and do not remove from his lectures and was preserved from sophistication and determination not shared by one and has excelled in spirituality " ⁽³²⁾.

Al-Shawkani also mentioned Ibn Said Al-Nass that he said: "I have not seen anyone who expresses what in inside him briefly of his words and excellence in spirituality and knowledge of gems and drugs" ⁽³³⁾.

He was an important place for the Mamluk sultans, as it reached a distinguished scientific position known by the strong mind , was stoked intelligence and known with his strength of memory that has been

characterized by Ibn Alakfani beside his science , beautified in his house , clothing and vehicle was wearing luxurious suit and had lived the lives of kings and the reason is due to his ingenuity in medicine ⁽³⁴⁾ .

C. His death

Ibn al-Akfani died after suffering from the plague, which was fatal in the end of his life until he died in the year (1248A.D./749AH) (35). While Haji Khalifa ⁽³⁶⁾ pointed out that his death in 794A.H. although this year was not mentioned by any of his contemporaries, and all references confirmed that his death in (1248 AD/749 A.H.) Perhaps this is a mistake of copying or typographical error. He said before his death:

I wondered for a reflector of chemistry In his reign has brought ugliness

Cast on the eye transmitting copper At a glance as a silver white ⁽³⁷⁾.

II. THE SCIENTISM OF IBN ALAKFANI

It is known about Ibn al-Akfani that he was one of the famous doctors of Egypt, as He mastered the medical profession so that no one could match anyone in his knowledge, and has knowledge in gems and drugs even arranged in Marestan and obliged the beholder not to buy anything until he offered it , what is the leave spent or not ⁽³⁸⁾. This is indicative of something, it shows what was enjoyed by Ibn al-Akfani full experience because the Bimaristan wants everything in existence, which enters in medicine, kohl, wound and other needs .

He was praised by Al-Safadi said: " Ibn Alakfani of the best doctors of modern times until he became in front of medicine and took to know his vocabulary and come to the patient and what one knows because it changes how and its image does not even know and has strange inventions in his treatment but in literature he was unique in which he understood its function without ambiguities and evokes it from the news, facts and deaths of all people " ⁽³⁹⁾ .

He was praised by sheik of Islam Ibn Hajar Al-Asklani saying " he was seeking the science and he got it in many fields , he skilled in Mathematics and wisdom , in which he wrote to much and progressed in medicine .. and he was formulating dates and people and keeping prose " ⁽⁴⁰⁾

Then he mastered mathematics well, and he solved the problems of "Euclid" without efforts , as if represented in his eyes, and has words in the line attributed although he was not skillful in writing, has been praised by his student historian Abu Safa Salah Al-Din Khalil Safadi: "excelled in science Wisdom, especially athlete, is an imam in engineering, body and arithmetic.

Moreover, he has the knowledge of slaves from the Mamluks and the odalisques , and the money for that is the case. Most of the craftsmen came to him and reminded him of what happened to them from the imbalance during their work, which guides them to the right and shows them to fix that corruption, and he did not see anything lacking in completing the tools. ⁽⁴¹⁾ It is known that his Arabic language is weak and his calligraphy is weaker than his patients in Marstanah.

His scientific knowledge proved Ahmed Bak Issa when talking about Ibn Al-Akfani saying: Sage spoke in gems and presentation, and knew the

causes of health and disease, He proved the medicine and its subjects, the treatment and its consequences, according to science until it became its postural features. between the difference in the natural force. given the anatomy, and said in the correct, and stated the order of the ascending and descending artery " ⁽⁴²⁾

Al-Safadi also stated that Ibn Al-Akfani was known in drugs, cloth, machinery and what he needs Al Mansouri Bemarestan in Cairo and does not buy and enter the Albemarestan only after presenting to him if he agreed bought it and if he did not reward it not buy bit ⁽⁴³⁾. He was nevertheless prepared for the dates and the news of the people, preserving the notice and manners, Ibn al-Kafani was a contemporary of Ibn Al-Nas Abu Fath Muhammad (died : 734 AH.)(44) and also contemporary to Ibn Al-Akfani Ibn Manzoor author of the tongue of the Arabs (Died . 45 AH.) ⁽⁴⁵⁾.

Al-Safadi mentioned his beauty in his house, his clothes and his bloodstock and the luxury decoration then he confined and left the horses and undertaking himself that he does not treat to anyone except in his house or in the Bimaristan or on the road and what Bimaristan Mansouri needs in Cairo will not buy and enter the Bimaristan only after presented to him If he passes it, the beholder buys it, and if it does not, he does not buy the bit. and full experience, Bimaristan wants everything in the presence of what is included in medicine ,kohl , the surgeon and otherwise, but the knowledge of slaves from the Mamluks and slave-woman to him the money in that and I saw those who are fond of his function come to him and remind him of what happened to them from the imbalance during their work and guide them to the righteous ⁽⁴⁶⁾.

a. The Books of Ibn Alakfani

Ibn Al-Akfani excelled in the field of medicine, mentioned by Ibn Iyas, "the chief of doctors" ⁽⁵³⁾ and excelled in it became even referred to in Lebanon was said was wise talked about the gems and presentation and knew the causes of health and patients and proved the medicine and its topics and treatment and its consequences and excelled in the science of medicine the autopsy said explicitly stated the arrangement of the artery on the homes and the place of the ascending until it surpassed all the doctors of his time. ⁽⁵⁴⁾ Who taught them to study medical drugs, and the most successful in healing people, and the secret in the treatment of patients that the treatment was not the type of medicine but rather psychological and organic treatment, If a patient comes to the cause of the illness and then gives talismans or veils, as well as organic treatment, then have psychological and physical treatment, which helps to heal the patient. Because the son of Alakfani not only creative medicine, but creative spirituality and talismans and the seven sciences of spirituality.

He excelled in many of sciences of his time, and has several compositions , most of them in medicine.

It was a sign in medicine Al-Maamari has said in the lamentation of Ibn Al-kfani two verses of poetry:

Ibn al-Kafani medicine I ask Allah for Islam
And money never sick He rose only for the resurrection

This is evidence of the ingenuity of Ibn al-Kafani in medicine that the patient heals under his hands and did not get sick as Dhar in the poetic house ⁽⁵⁵⁾.

He has excelled in the field of medicine and treatment of some patients, as Judge Ziauddin Yousif bin Al-Khatib told him that he needed to void what doctors and asked him a treatment that needs five days before using it and began to prescribe a drug that includes many drugs and unpleasant I did not find the ability to what they said I told to Ibn Al-Kafani he said intent may occurred and then brought me a barnacle of acid drink and said whenever I want the seat of ingratitude drink of this lick said he licked him nine licks and raised nine councils and still I complained about him and this is evidence of the strength in the field of medicine and genius in it ⁽⁵⁶⁾.

Ibn Fadlallah al-'Umari said: "I was picking up from his sons dozens of verdict. I quote his conversations on the capacity of his knowledge, and save his material and I saw him in this unless I see him to anyone." and its consequences and scrutinized in science until the clearest features of the situation and the difference in the natural force and money in the eyes of the legislation and said explicitly stated the order of the artery on the houses and the ascending and descending words clearing an evidence . Therefore, he surpassed his people of age returned the victory of the people of Egypt think that if the water touched flame, even touched the dust to refer and this is clear evidence of the strength of Ibn al-Kafani and the preponderance of reason and his superiority over all the people of his time ⁽⁵⁷⁾.

Al-Omari also confirmed that Ibn al-Kafani had an advantage that distinguished him from other doctors by treating patients with food rather than with bad medicine. It is easy to do what is required, so there will be a lot of what they give, which is not, and what I have given is a variety of food, which acts as a medicine " ⁽⁵⁸⁾ .

Ibn al-Akfani innovated in the treatment of several diseases. "Judge Ziauddin Yousif bin Al-Khatib told me that he needed a vacuity. He offered the doctors a prescription and said: This needs five days to go before using a medicine. They started prescribing a medicine that includes unpleasant drugs. I did not find me a capacity for what they said, I said to the son of Alakfani said: The intent, and then came to me with a drink acid and said: Whenever I want the seat of this drink a lick, he said: and licked nine licks, I raised nine councils, and I still complained ⁽⁵⁹⁾.

It is clear from the foregoing that Ibn al-Kafani had a scientific possibility to treat any patient, passing by and revealed important things, including how to treat the patient in a psychological manner in addition to treatment. In addition, he had a strong administrative personality so that he managed Bimaristan Mansouri himself.

III. CONCLUSION

1 - Medicine and its institutions in the Mamluk era has taken its scientific path through its ancient history without paying attention to the political and administrative situations and conflicts over power, was the sixth century AH corresponding (648-923 AH / 12) the peak of intellectual maturity and civilization.

2 - The science of medicine is worthy of study and research because it is a science related to human life and preservation of health and safety,

especially in the Mamluk era as it reached the peak of its prosperity through the attention of the sultans, and supervision of doctors and the emergence of the profession of chief physician, and the emergence of specialization in medicine in the Mamluk era, And attention to the teaching of medicine by the most skilled doctors of that era. The science of medicine and many of its workers have progressed and diversified to become complete in terms of diagnosis and treatment.

3 - Ibn Alakfani created mental sciences, spirituality, talismans and seven sciences of spirituality, and ridiculed in the treatment of the patient, as he did not have treatment with medicine, but diagnosis of illness and then be treated psychological and organic, which helps in the healing of any disease.

4 - contributed to the composition of the short encyclopedias, which included in the science and arts known in his time so that exceeded the number of sciences addressed by Farabi in statistics, and the purpose of authoring his encyclopedia is the purpose of educational and educational.

5 - Ibn Al-Kafani credited with helping the seekers of science, because he mentioned a list of sources on which he relied in his book a particular subject or science of science, followed by "Ibn Al-Nadim", but his approach was different from the approach of Ibn Al-Nadim in the lists.

6 - was characterized by Ibn al-Akfani's own curriculum, as it was not imitator or follower, but relied in writing on his experiences and views of his own, and what appears to him evidence and proof, ending his statement by the results of his findings in a concise scientific manner.

IV. FOOTNOTES AND COMMENTS

1– Al-Qalqshandi, Sobh Al-Ashi in the construction industry, vol. 3, p. 569.

2– Al-Omari, Ahmed bin Yahya bin Fadlallah (died : 749 AH), the paths of vision in the kingdoms of the lands,, Achieved: Kamel Salman al-Jubouri, Scientific Books House, (Beirut - 2010), Vol. 9, p 625.

3- Ibn Temri Bardi, bright stars, vol. 7, p. 157.

4– Al-Qalqshandi, Subh al-Aashi, Vol. 3, p. 569.

5- Muwaffaq Al-Din Abu Al-Abbas, born in Damascus in 600 AH, is an ophthalmologist who inherited the workmanship from his father, who was nicknamed Sheikh Al-Kahhalin (chief ophthalmologist).

6 - Ibn Temri papyrus, VOL. 7, p. 377.

7 - Al-Omari, the paths of vision, Vol. 9, p. 618; Safadi, Salah Al-Din Khalil Ibn Ibik (Died : 764 AH.) , adequate mortality, investigation: Ahmed Arnaout, and Turki Mustafa, Dar revival heritage, (Beirut: -2000 m), c 2, p 182 .

8- Al-Dahabi, History of Islam, Celebrity Deaths and Media, Vol. 51, p. 312.

9- Ibn Hajar, Ahmed bin Ali Al-Asqalani (Died . 852 AH), Al-Durar lurking in the objects of the eighth hundred, realization: Hassan Habash, Committee for the revival of Islamic heritage (Egypt, 1969), vol 3, p. 375.

10 – Al-Omari, vision paths, c 9, p 619.

11- Born in Mosul (647 AH / 1249 AD) He studied the Koran in Mosul and received his education in schools Ibn Daniel fled to Egypt (665 AH / 1267 AD) at the age of nineteen years of age during the reign of Al-Zahir Baybars, was a doctor, poet and artist who lived in Egypt in the Mamluk era,

- He excelled in the composition of shadow fantasy representations (died 710 AH / 1311 AD.). Ibn Iyas, Bada'iyat al-Zuhur, Vol. 1, p. 438;
12. Al-Asqalani, Al-Durar Al-latent, Vol. 1, p. 54.
 - 13- Sakhawi, Shams al-Din Mohammed bin Abdul Rahman (died: 902 AH), the bright light of the people of the ninth century, Corrected: Abdul Latif Hassan AbdulRahman, i 1, Dar al-Ketab scientific, (dm-2003), VOL.11, p 236.
 - 14 – Al-Maqrizi, the behavior, VOL. 4, p. 493; Sakhawi bright light, VOL 8, p. 452.
 - 15 – Al-Askalani, Ahmed bin Ali (died : 852 AH.), news of immersion sons of age, investigation: Hassan Habashi, Committee for the revival of Islamic heritage, (Egypt-1969), VOL. 3, p. 194.
 - 16 - Ibn Abi Asiba, Ahmed bin Qasim bin Khalifa (died: 668 AH), the eyes of the news in the layers of doctors, investigation: Nizar Reda Dar Library of Life, (Beirut - dt), p. 586.
 - 17 - Haji Khalifa, Mustafa bin Abdullah (died : 1067 AH), revealed suspicions on the names of books and arts, Muthanna Library, (Beirut - dt), p 581.
 - 18– Al-Nuwairi, Shihab Al-Din Ahmed bin Abdul Wahab (died : 733 AH.), the end of the arts in the arts of literature, the General Authority for the book, (Cairo -1992), Vol. 11, p 219.
 - 19- Hussein, Mohamed Kamel and others, a summary in the history of medicine and pharmacy among the Arabs, Cultural Library of Science, (Cairo -1995), p. 175.
 - 20 - Ibn Abi Asiba, the famous physicians , pp. 736-739.
 - 21-Al-Nuwairi, The End of the Lord, vol. 32, p. 73; Abdul Razzaq Ahmad, Islamic Civilization in the Middle Ages and Mental Sciences, (Cairo - 1991), pp. 161-162.
 - 22 - Ibn Abi Asiba, the famous physicians, p. 121.
 - 23 - Ibn Temri papyrus, the stars , Venus, vol. 11, p. 67.
 - 24 - Ibn Abi Asiba, the famous physicians, p. 743.
 - 25- Al-Aini, Badr al-Din Mahmoud Al-Aini (died: 855 H), Investigation: Mohamed Mohamed Amin, Egyptian Book Organization, (Cairo, 1992), Vol. 4, p. 137.
 26. Haji Khalifa, revealed suspicions, vol. 1, p 66.
 27. Al-Sinjar: a town in Iraq is the old Sinjar, the center of Sinjar district declared by Mark Aurelius 16-180 a Roman colony. The Persians attacked it several times, occupied by Shapur and moved its inhabitants to Persia. Then returned by Emperor Deliance 363 AH. It was famous in the Abbasid era for its progress, inhabited by a majority of Yazidis and a minority of Turkmen and Arabs (Al-Omari, Masal al-Basar, vol. 9, p. 619; Shmeisani, Hassan, Sinjar city from the Arab-Islamic conquest to the Ottoman conquest, p. 22).
 - 28- Ibn Hajar, Durrkamina in the objects of the eighth hundred, vol. 5, p. 3.
 - 29- Al-Zarkali, Al-Media, Vol. 5, p. 299.
 - 30– Al-Shawkani, Mohammed bin Ali bin Mohammed bin Abdullah (died : 125 AH.), full moon horoscope Mahasn after the seventh century, Printing 1, Dar al-Maarifa, (Beirut-dt), vol 2, p. 79.
 - 31-Al-Safadi, adequate mortality, vol. 2, p. 21.
 - 32- Ibn Hajar, Aldrkamna in the objects of the eighth hundred, vol. 5, p. 3.

- 33- Al-Shawkani, Al-Bader Al-Hali ', Vol. 2, p. 79.
- 34- Al-Hiti, Ahmad Jadoua Reda, translation of Ibn Alakfani Aloka, (2015), p. 25.
- 35 – Ddiscovering the suspicions, vol. 1, p 66.
- 36- Al-Shawkani, Al-Bader Al-Hali ', p.79
37. Al-Askalani, the dormant inherent in the objects of the eighth hundred, vol. 5, p. 3.
- 38 –The adequate mortality, vol. 2, p. 20.
39. Al-Asqalani, Al-Durar Al-Kamina of famous scientists of the eighth hundred, vol. 5, p. 4.
- 40- Ibn al-Akfani, guidance of the intent to Esna al-Makassed, the realization of Abdel Moneim Mohammed, Dar Arab thought, (Cairo-1989), p 37
- 42- Dictionary of doctors, (Egypt-1942), p. 354.
- 43– Al-Safadi, adequate mortality, vol. 2, p. 21.
- 44- Ibn al-Akfani, Muhammad ibn Ibrahim ibn Sa'ad al-Ansari (d. 749).
- 45 - Ibn al-Kafani, Irshad intent, pp. 27-29.
- 46- Safadi, adequate mortality, vol. 2, p. 20.
47. Adequate deaths mortality vol. 2, p 20; Haji Khalifa, revealed suspicions, c 1, p 66.
48. Adequate mortality c 2, p. 20; revealed suspicions, c 1, p. 66; Durar latent in the flags of the eighth hundred, c 1, p. 483.
49. Kahala, Dictionary of Authors, vol. 8, p. 200.
- 50 - Ibn al-Kafani, Muhammad ibn Ibrahim ibn Sa'ad al-Ansari (d: 749), toast ammunition in the conditions of substance, pp. 1-7.
- 51- Alakfani, guidance of the intent in the Sunni purposes, p. 37; Omari paths vision, c 9, p. 291.
52. Ibn al-Akfani, the guidance of the intent to the oldest purposes, the investigation: Abdel Moneim Mohammed Omar, Dar Arab thought, (Cairo-1987), p. 35.
- 53- Ibn Iyas, Muhammad Ibn Ahmad (died .: 930), Bada'at al-Zuhur in the facts of the ages.
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- 55- Ibn Iyas, Bada'at Al-Zuhur in the facts of the ages, vol. 1, p. 531.
- 56 - Ibn al-Kafani, guidance of the intent in the Sunni purposes, p. 38.
- 57 - Omari, vision paths, vol. 9, p. 289.
- 58 - Ibn al-Kafani, Arshad al-Qasid, p. 38.
- 59- Ibid., 39.

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