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**THE SCHOLARS OF EGYPT AND SHAM THAT THEIR
MENTIONING STATED IN THE BOOK OF (NABAHAT
AL-BALLAD AL-KHAMIL WITH THOSE WHO
VISITED IT OF AL-'AMATHIL) FOR THE HISTORIAN
AL-ARBALI (DIED 637 H.)**

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Asst. Prof. Dr. Abeer Enayat Saeed Dosaki, The Scholars of Egypt and Sham That Their Mentioning Stated in the Book of (Nabahat AL-Ballad AL-Khamil With Those Who Visited it of AL-'Amathil) for the Historian AL-Arbali (died 637 H.)- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(6), ISSN 1567-214x

Abstract:

Al-Arbali is a prominent historical and literary character that left its knowledge stamps through several books amongst what he allocated to highlight the aspects of comprehensive development and care for all facilities that the historical City of Arbal had witnessed (his city and home town) at the era of its most prominent Muslim rulers and the civilized and scientific place it reached and their role in transforming the country into an eminent destination of knowledge in the field of learning and teaching and a stations for his senior scholars.

Introduction:

The Book of Al-Arbali Sharf Eldeen Al-Mubarak Bin Ahmed Bin Mohoub Al-Lakhmei (637 H. / 1239 A.D.)(1), well-known briefly by (History of Arbal) to define the famous scholars from Al-Arabelah and those who visited or resided in it requesting for learning (and by this they deserved to be referred to)(2), and this part(3) confined on interpretations for the most prominent characters in the field of the religious sciences and with the ascetics

that (marked with justice and well-known for narration), in addition to the other prominent in Linguistics for the period (572-631) since he contemporized its events and witnessed them (4), so it came full with defining information for the owner of the interpretation, and we selected a certain category to be the material of our study which consisted of one section and two parts, the first included a historical presentation for the city and its ruler as well as his role in transforming it to a place to attract people in addition to a statement for selective models of the visited characters and the reference to the cause of the visit, whereas the second part include a review of interpretations of the scholars stated in the book and their science in addition to an introduction, Conclusion and references.

First Section

First: The place of Arbil

1. Historical Preface

Yaqoot Al-Hamoui (died 626 H.), who contemporized the period of the compilation of the book depicted it (Arbil is a fortified castle and a large town, similar to the castle of Aleppo but it is larger and wider than towns of Mousl.. most of his people turned into Arab and all of its farms, villages and peasants are Kurds) (4), Arbil is distinguished with (4) its importance across historical ages (2300 B.C), it was an influential civilized and cultural center in Iraq for more than five thousand years succeeded on it seven historical cities and many civilizations as Sumarian and Assyrian till the Islamic conquest by U'tbah Bin Farqad (22 H. /642 A.D.) to enter in wider civilized ages till our present age, since Arbil was among the most ancient lively cities at the archeologists (2,4).

Al-Arbali tried to document what Arbil had reached of cultural and knowledge development at his Age and listed what he enabled of interpretations for the comers who were prominent in requesting knowledge by the voyage (7), particularly the reign period of Mudhafer Eldeen Kokibri (9), the owner of the high hand in goodness and projects of public interest which turned in his Age into a secure service station that people visit it to benefit and enjoy with the gifts of his ruler who was himself attending the lessons in the centers and schools he built (22), welcoming by the visitors and comers which there were places allocated to receive and make hospitality for them (7).

2. The reasons of their coming to Arbil

As they varied in their knowledge and origins, they varied in the reasons of their directing to it where some of them entered it officially as a messenger to its ruler such as the judge of Al-Sowaid'aAss'ad Al-Kinani Al-Masri(died after 628 H.), Ibn Al-Mukhaili Al-Masri(643 H.), who came to it as a messenger in (615 H.) and the Nobel president Ibn Al-Massery(643 H.) a minister of the king Al-Adel Al-Ayyubid then Al-Kamel who sent him as an official envoy to the ruler Kokibri in (615 H.) and visited again as an envoy from Al-Ashraf Mousa Al-A'youbi in (625 H.) and he was welcomed in two visits(21), and in (615 H.) Abo Al-Ezz Al-Askandari (died 643) visited it as a messenger from Atabik Arsalan Shah Zanki, and like him Abo Naser Al-Sahrawradi (died 632 H.) as a messenger from the Courtyard for more than once and he was in every time talks about Arbil(12), and Al-Arbali himself was an official messenger delegate from her messenger for some stated scholars (22), and there who visited it as a place for protection as the judge Ibn Othman(died 616 H.) who left his post fear of the oppression of the Egyptian minister as he reached to Arbil and branched to the religious sciences(17).

As a result to what the city was famous of safety and generosity in the era of Kokibri it had become a station for a new kind of the visits as some directed to it for delegation and ties such as Ibn Taimaya Al-Harani(622 H.), the owner of high place at its ruler who was generous with him when he directed to the pilgrimage in (604 H.) as he presented him good food(16), and Ibn Abi Al-Mo'amer, the historian,(died 636 H.) who had a permanent gifts from its ruler received them in its certain date, and Al-Sanhouri Al-Ghassani(620 H.)the modernized, which his fame was followed by its ruler with precious gifts and the year(543 H.) which was the date of the visit of Ibn Al-Mustanser Bin Al-Mahdi to the vice of the owner of Arbil by the evidence of the line by which he documented on the wall of one of its silos, and there was who visited it in order to take the signatures of the sheikhs for people by licenses i.e., certificates of science marched on his hand to benefit as Ibn Al-Mukaber Al-Maqdesi(died 640 H.)(21), and attained Ibn Abi Al-Najeeb(610 H.) the attention of Kokibri who ensured his treatment when he fell ill, and like him Abo Al-Abbass Al-Khudair Bin Al-Saraj(died 608 H.), who had prizes and annual financial awards from the ruler of Arbil(15).

Second: The most famous scientific scholars that visited Arbil

1.Scholars of Sham who came to Arbil

1.AL-Waidh Al-Masri (508-599 H.)

Abo Al-Hassan Ali Bin Ibrahim Al-Ansari, born and brought up in Damasscus who resided in Cairo and had a high place and prestige at the rulers particularly Salah Eldeen Al-A'youby who attended his council to hear with his princes, and requested to study the Prophetic Hadeeth by voyage to Baghdad and to hear from its senior scholars repeatedly, as well as he accompanied the modernized jurist Saad Al-Khair Al-Ansari (24), and heard from him and from others which was the first time in (540 H.) the he returned to Baghdad as an envoy from Noor Al-DeenZanki to the dear Diwan even he narrated the Prophetic Hadeeth in this visit in (564 H.), and visited Arbil and narrated the Prophetic Hadeeth there after that he returned to Egypt and narrated the Hadeeth there quoted from father of his wife Saad Al-Khair, who was eloquent preacher that died in Cairo in (599 H.)(30) .

2.Abo Mohammed Al-Astath(before 6 H.):

Abdullah Bin Mohammed Younis Al-Hameedi, from noble Halabi family with many celebrities among them Abo Mohammed Abdullah Bin Alwan, a Kurdish jurist who heard the Prophetic Hadeeth and narrated it(23).

3.Abo Al-M'ali Mohammed Bin Wahab (533-606 H.):

Bin Salman Bin Ahmed Al-Demashqi who known by Ibn Al-Zanaf, a confident good jurist, born and brought up in Damasscus who heard the Hadeeth and learned the jurisprudence under his fatherthe narrator, and Naserallah Al-Massesi Al-Demashqi(died 542 H.) and others, who visited Arbil as a pilgrim in (605 H.) and narrated the Prophetic Hadeeth and the Sultan Kokibri attended his lesson in the house he erected and offered to the companions of the Hadeeth, and honored and gave him awards then returned to Damasscus and died there in (606 H.)(25).

4.AL-Hafidh Abdulqader Al-Rahway(536-612 H.)

Abo Mohammed Bin Abdullah Bin Abdulrahman, from Mamaleek Bani Abi Al-FehimBahran(19), then he set free and requested knowledge by voyage to Sham and Egypt, Baghdad, Asbahan, and Nesabour and heard the Hadeeth and wrote it and mastered what he quoted, and returned to Arbil and narrated the Prophetic Hadeeth

without recording it and he was close to the Sultan Kokibri who continued in visiting and honoring him when he was in Haran, he assumed the Hadeeth in the house of Al-Mudhafria Hadeeth in Mousl then returned to Haran and died there in (612 H.), he was confident and heard by the students of the Hadeeth and among them was Al-Arbili (he was a good man...heard from him and licensed to me)(11).

5.Ibn A'saker Al-Demashqi(581-616 H.):

Abo Al-Qassem Ali Bin Hebatallah, a grandson of the famous historian Ibn A'saker (died 571 H.) from the house of the knowledge and Hadeeth and responsible of the house of the Hadeeth Al-Noriyah for her founder Noor EldeenZanki(569 H.) in Damasscus(28), he visited Arbil and narrated there in (614 H.) then left it travelling to Khurassan to hear Hadeeth accompanied by his son and died in Baghdad and buried in the western side in (616 H.)(29).

6.Abo Abdullah Mohammed Bin Omar Al-Maqdesi(died 616 H.):

Ibn Abi BakerAbdullah, known by Al-Qadhi from population of Al-Qudus who migrated to request Hadeeth and took it from his senior scholars where he resided in Baghdad working in Hadeeth and he wrote in Waset as well as Asbahan, and heard in Arbil from Al-Mubarak Al-Khuzai, who had a book of (Al-Majed Al-Mudhafri), assumed management and presidency of the House of Al-Hadeeth for Kokibri in Mousl then left it and migrated to Damasscus and died in Sarouj(31) in (616 H.)(31).

7.Abo TalebBarstaghan(died 616 H.)

Ibn Mahmood Bin Abi Al-Foutooh Bin Abdulazeez Al-Ghezi Al-Shafe'I, departed to Baghdad and Asfhan then to Egypt requested for Prophetic Hadeeth and wrote by his hand script and copied more and he had many books, he took lessons orally by hearing in Elexandaryah, Cairo and Damasscus and he resided there, he assumed the judiciary of Elexandaryah then the judiciary of Gaza and visited Arbil as a resident and died there in Al-Marestan,(12) and buried in the symmetries of Al-Marestan in(616 H.) and he was applauded by the people of the Hadeeth(15) .

8.Al-Rashee Al-Demashqi(537-616 H.):

Abo Abdullah Mohammed Bin Abi Al-Qasem Bin Ahmed Al-Amadi who known by Al-Rasheed Al-Demashqi, a scholar in the

grammar, read the controversy and Jurisprudence and travelled to Khurassan and others to request the Hadeeth who heard in his childhood and attained the way of Sufi people, and visited Arbil more than once and many praised his science, he was met by Al-Arbili and wrote about him by his own dictation(10).

9. Abo Baker Bin Omar Al-Haran (died 617 H.):

The good merchant with much keeping by heart, he heard the Hadeeth in Elexandaryah under its senior scholar, and visited Arbil and met by Al-Arbali and wrote to him by his own script and narrated to him and dictated to him his kinship (his origin), since he was Abo Al-Hassan Ali Bin Abi Baker Bin Omar Bin Salem known by Ibn Mersal Al-Harrani, died I Khalat (7) in Central Armenia in (617 H.), then his body moved to Harran and buried there(2).

10. Othman Bin Omar Al-Harani (560- after 618 H.):

Abo Saeed Bin Omar Bin Thrwan Al-Harani, the birth and bringing up, he visited Arbil more than once to request the Hadeeth, and he was described by Al-Arbili that he was of good morals with better company had a politeness and a thing of grammar (known by Ibn Al-Shayah)(14).

11. Mohammed Bin Omar Al-Othmani (570-618 H.):

Abo Abdullah Al-Demashqi from household of Lahya (one of the Damascus's villages), a good and gracious sheikh who requested the Hadeeth by voyage to Iraq, Hejaz, Khurassan, Sham and Egypt, he was heard by Al-Arbili in Harran and Damasscus, he was died as a pilgrim in (618 H.)(17).

12. Abo Al-Mahasen Al-Demashqi (537-620 H.):

Bin Abi Al-Fawars Al-Othmani, came to Arbil accompanied to the judge Mohammed Bin Al-Farash who came to it as a ruler to Shahrzour(22), by the Sultan Abo Al-Mudhafer Yousif Bin Ayoub, the he came to it once again in (620 H.) and he followed the path of the Sufism(31)

13. Abo Baker Mohammed Bin Hamad (died after 620 H.):

He arrived Arbil accompanied to Abdulrahman Al-Hanbeli and departed in request for the knowledge in (609 H.) then he resided in Baghdad for a period for hearing and jurisprudence(11).

14. Abdulhameed Al-Maqdesi(570-620 H):

Abo Mohammed(30), Bin Meri Bin Madhi, Maqdesi of birth and origin, came to Arbil more than once and heard the Hadeeth and wrote it by his hand script to Al-Arbili in (610 H.) he resided in Dar Al-Hadeeth in Mousl and departed to Baghdad to hear the Hadeeth in it and in Damasscus, he was of good morals, died in Baghdad in (620 H.)(34).

15. Judge of Al-Sowaid'a(died after 628 H.):

Abo Al-Majed, Ass'ad Bin Abi Al-Fehim Bin Ahmed Al-Kinani Al-Harani the ruler in Al-Sowaid'a(33), he was interested in Poetry, came to Arbil as an envoy to the Sultan Kokibri in (628 H.)(22).

16. Abo Mohammed Abo Al-Wahab Al-Harani(died 628 H.):

The jurist Ibn Zaki Bin Jamee Bin Zak of Harani birth and origin, resided in Damasscus, he had a knowledge of Arabic Language in addition to the jurisprudence, departed to Baghdad and read to him a book for Ibn Al-Meni, came to Arbil in (623 H.), and he died in Damasscus in (628 H.) and buried in Qasyon(25,26)

17. Abo Mohammed Al-Demashqi(600- after 630 H.):

Mansour Bin Mohammed Ali Al-Nabulsi Al-Demashqi birth and origin, one of the Sufis and he had poetry kept by him, came to Arbil in (630 H.)(21).

18. Abo Al-Foutooh Al-Demashqi(28)(593-630 H.):

Ibn Al-Hajeb, Omar Bin Mohammed Bin Mansour Al-Ameni Al-Demashqi, the keeper and the scholar, heard in Damascus from its senior scholars and in Baghdad, Egypt, Elexandaryah, Al-Haramain, Aleppo, and Arbil, he was praised by people of the Hadeeth and described him with religion and piety and he also heard by celebrities, embarked to classify Damascus's history for Ibn A'saker, as well as a lexicography for places(27) that he heard the Prophetic Hadeeth and studied it.

19. Ibn Al-Harani(died 638 H.):

Abo Ali Bin Mohammed Bin Al-Mu'z Al-Sufi of Harani origin, his father from the moderate characters of a confident justice witness in the courts and he heard the Prophetic Hadeeth under Abo Al-Murhaf Al-Numeri, he heard and was heard by the others, he was copying by wage till his sight got weak, died in (628 H.)(26).

20. Ibn Abdraheem A'saker (565-636 H.):

Ibn Osama Bin Jam'a Bin Abdullah Al-Adoui Al-Nusaibi, from a house of sheikh, religion and Hadeeth who had followers and companions, departed to request the Prophetic Hadeeth and to hear it, came to Arbil more than once and met by Al-Arbali((22), he had good groups and a license to exercise and teach the Prophetic Hadeeth from Ibn Al-Maqdesi Al-Baghdadi and a great number of the oral lessons, died in (636 H.)(29).

21. Ibn Al-Mukaber (died 640 H.):

Abo Al-Hassan Ali Bin Al-Nafees Bin Al-Magdesi Al-Baghdadi, heard in Baghdad, Damasscus, Aleppo and Egypt and narrated there, travelled to Elexandarya to take the methods of the senior scholars for the people in the signing and sealing the certificates or licenses of exercising learning Hadeeth to benefit and he was taking methods of the senior sheikhs and companions of the Hadeeth for any country he visited, he came to Arbil more than once and the last time was in (630 H.), he stayed in Cairo and died there in (640 H.)(15).

22. Ibn A'yan Al-Dawalah Al-Demashqi (died 644 H.):

Al-Sheikh Abo Al-Fateh Naserallah Bin Essa the scholar who requested by the voyage the Hadeeth and heard the senior scholars, heard in Damasscus then departed to Baghdad and heard from a group as well as in Aleppo and heard in Mardeen(20), under Ahmed Al-Qezouni in (616 H.)(22).

23. Khalid Al-Nabulsi (585-663 H.):

Abo Al-Baq'a, Yousif Bin Saad Bin Al-Mufraj the keeper narrator, his surname Zain Eldeen(2) born in Nablus and brought up in Damasscus and in it he heard from its senior scholars and got precious origins, he assumed the Mashyakhat Al-Hadeeth in several places and was praised by many of the people of the Hadeeth, came to Arbil in (619 H.), and resided in one of the khans, he had licenses from its senior scholars as well as scholars of Baghdad who departed to it to hear and read in it, he was keeping many of the men names and their nicknames, he worked in selling and buying books, died in Damasscus and was prayed by Abo Shamah the historian in (663 H.)(10).

24. Naserallah Al-Demashqi(606-674 H.):

Abdulmin'm Bin Ahmed Bin Hawari Al-Tanoukhi Al-Demashqi, a good writer and a fellow to the historian Ibn Khalkan(died 681), came to Arbil with his father when he was younger, then visited it once again to hear Hadeeth in(627 H.), and from it he departed to Baghdad then returned to Damasscus and died in it in (674 H.)(19), he had a classified book I the favor of Damasscus(32).

25. Zaid Bin Zeyad Al-Harani(before 6-7 H.):

Abo Al-Fadhal, Bin Hamran, this is what the author Al-Arbili wrote and recorded who met him during his visit to Arbil and wrote to him by his own hand script, worked on Hadeeth for a long time then in the grammar and jurisprudence and was creative in it as well as he was of good script and worked in preaching(18).

26. Ibn Al-Mukabren:

Abo Abdullah Mohammed Bin Amar Bin Salamah Al-Harani, came to Arbil and resided in the Dar Al-Hadeeth a period to hear Hadeeth and then departed to Haran(9).

27. Ibn Rawaha Al-Sqeli(560-646 H.):

Abo Al-Qasem Abdullah Bin Abi Ali Al-Hussein Al-Ansari Al-Hamoui and his origin extends to his first grandfather Ibn Rawaha the poet of the Messenger(peace and prayer be upon him), from a house of knowledge and literature in Hamah(3), his birth in the coast of the sea in Seqelya (8), then departed to Elexandaryah when he was a boy for hearing and left it to Arbil and stayed in a small mosque and he was honored by the Sultan Kokibri in(625 H.), and he had a license from Ibn A'saker, died 646 H.)(18).

28. Ibn Shahata Al-Harani(589-643 H.):

Abo Mohammed, Abdulrahman Bin Omar Bin Barakat, he had attention in Hadeeth and hearing it and he wrote by his own hand script many of it and he had the wide voyage to request it, he was keeper of the Prophetic Hadeeth, a historian worked for Harana history with forty volumes, he was met by Al-Arbili when he visited Arbil in(619 H.), and he was under confidence, died in Meyafaeqeen(7)in (643 H.)(25).

29. Ibn Abi Al-Hajaj(574-647 H.):

Abo Al-Hussein Mohammed Bin Ismaeel Bin Abduljabbar Bin Yousif Bin Shebel Bin Ali Al-Maqdesi Al-Maseri in birth and

origin, among the companions of the Hadeeth and those who departed in request it, came to Arbil and was met by Al-Arbili, then left to Damasscus and to Baghdad and heard from its narrators senior scholars and teachers of the Prophetic Hadeeth, and collected and benefited then departed to hear in Waset and from it returned to Egypt, and assumed teaching in Al-Adelyah school in Damasscus in (644 H.), then Diwan of the Army after that management of some Sham country(29), a gracious writer and had a knowledge in dates and news of the writers, martyred as a soldier against the foreigners in Al-Mansoura in Egypt in(647 H.)(22).

30. Ibn Al-Sadeeq Al-Harani(553-634 H.):

Abo Abdullah Hamad(12) Bin Ahmed Bin Mohammed Bin Barakah Bin Sarouf, the jurist MowafqEldeen, departed to Baghdad and took jurisprudence from Abo Al-Fateh Bin Al-Mani(8),(among the famous jurists), heard the Hadeeth, then came to Arbil and assumed the judicature of Shahrazour then returned to Haran and heard by many there, died in Damasscus in(634 H.)(9).

31. Al-Rasheed Al-Demashqi(537-617 H.):

Abo Abdullah Mohammed Bin Ibn Abi Al-Qasem Bin Mohammed Al-Amadi, and this is by his own dictation on Al-Arbili who met him in Arbil when he visited it to hear more than once, then he followed the Sufi method, he was a grammarian a scholar in grammar and praised by many people for his knowledge, he read the controversy and jurisprudence and travelled to Kharasan and others(10).

32. Abo Al-Qasem Mohammed Bin Taimayah(542-622 H.):

Abo Abdullah, Al-Khdir Bin Mohammed Al-Harani in birth and death, the orator the narrator the reader, had a full acceptance at the private and public, he had jurisprudence in his youth in Baghdad on the doctrine of Imam Ibn Hanbal and Abo Al-Fateh Bin Al-Meni and others, and Bahran on Hamid Bin Mahmoud Bin Abi Al-Hajer(9), and others, and he heard the Hadeeth in Baghdad from the famous senior scholars, and in Najran of Al-Sahrawardi, and took from him the path of Sufism, and had from talks of Baghdadis many things, and he had a volume (Tuhfat Al-Khutab'a from the Wildness in the Munbaryah orations), read by Al-Arbili and mentioned that it included orations made by Ibn Taimayah imitated Ibn Nabatah in it, and mastered in explaining Holly Qur'an and read the literature under the sheikh Abo Mohammed Al-Khashab, and returned to Arbil as a pilgrim in (604 H.) and sat in

the Diwan in the castle and his council of knowledge attended by the Sultan Kokibri and sent him to Makah and honored him and had a great place at him, he was strong in views, and classified abbreviations in jurisprudence on the doctrine of Ahmed and was studying the explanation daily and to him the presidency of Bahran ended who died in in (622 H.)(17).

33. Yaqoot Al-Hamoui(died 626 H.):

Abo Abdullah Bin Abdullah Al-Roomy, the origin and Al-Baghdadi, bringing up and Al-Hamoui, the birth, brought up in the patronage of A'saker Bin Naser Al-Hamoui and took him and his son and made him love knowledge then he set free, he took from the copying a profession for living and then travelled to Kharasan, Egypt and Sham and met its scholars and sat with its literary men and took from them more, he followed the books of the dates, he had many classifications from them (Ershad Al-Aba'a to the Knowledge of the Literary Men) and (Lexicography of the Countries), (Al-Muqtadhab in Al-Nassab) and so on, he was resided in Aleppo and died there in (626 H.)(9).

2.Scholars of Egypt and those who came to Arbil:

1.Ja'fer Bin Nazar died after (543 H.):

Ibn Al-Mustanser Bin Al-Hakam Bin Al-A'zz Bin Al-Mu'iz Bin Al-Azez Bin Al-Mota'z Bin Al-Motwakl Bin Al-Mahdi, and this kinship was written on the wall of Qebalah in one of the fields of Arbil which he visited it mentioning that the purpose is to visit Serfatkeen(8), vice of the Arbile charge of in the mid of Jamadi Al-Olla in (543 H.)(29).

2.Farqad Al-Kinani died after(613 H.):

Abo Al-Najem, Bin Abdullah Bin Dhafer Bin Abdulwahed Bin Mehanah Al-Eskandrani, came to Arbil to hear the Hadeeth from its senior scholars, and was met by Al-Arbili and met him as well as visited him in his sickness(9).

3.Abo Taher Al-Anmati (570-616 H.):

TaqiEldeen Ismaeel Bin Abdullah Al-Masri, came to Arbil twice, the first after he returned from the Pilgrimage passed through Baghdad in (601 H.) to hear the Hadeeth, he had attention and keeping, heard and wrote much more and had good and quick hand

script, and returned to Arbil once again for residence and to hear from the celebrities, died in (616 H.) in Damasscus as a resident and was famous that he was the most knowledgeable in his time and he was the creative keeper Mufeed Al-Shami(4).

4. Al-Qadhi Al-Ashraf Ibn Othman Al-Massery (547-616 H.):

Hamza Bin Ali Bin Yousif Al-Qurshi Al-Makhzoomi, the keeper of luck of the Rhetorics, writing and sending, born in Egypt in (547 H.) and heard the Hadeeth from his senior scholars in Elxandaryah and Egypt, interested in collecting Hadeeth and obtaining it and voyage to request it from his senior scholars in Damasscus and Baghdad, and he had heard the Hadeeth and learned it in the Egyptian quarters, many praised him for his dignity and nobility, assumed the Diwan Al-Ahbass in Egypt then left the job directing to Aleppo then to Arbil and hosted by Al-Arbili and met the seniors scholars of Hadeeth, and he was continued in his knowledge till his death in (616 H.)(4).

5. Ibn Al-Qaslatani (died 617 H.):

Abo Al-Khair, Mubsher Bin Mohammed Bin Ali Al-Masseri, and Al-Qastalani attributed to Al-Qastelyah, a city in the terminal of Elexandaryah which saw his birth and origin and then brought up in Egypt and was tending to hear Hadeeth and the voyage to request it and returned to Arbil in the late (616 H.) and resided in it to hear till (617 H.) and was met By Al-Arbili(5).

6. Al-Sanhouri (573-620 H.):

Abo Esshaq Ibrahim bin Khalef Bin Mansour, his birth and origin in Sanhour, near to Elexandaryah and Demyat, among the companions of the voyage to request the Hadeeth, heard in Kharassan and travelled to Morocco and met with its gracious characters and so did in Damasscus, he was famous with his narration, keeping the contents of Hadeeth controlling to what he narrated, confident in quoting it and came to Arbil as a visitor for more than once, and was met by Al-Arbili and heard from him a part of his book (Al-A'jwad for Al-Kharaeeti) in a license when he visited him as an envoy from the Sultan Kokibri with a present, died about (620 H.)(9).

7. Ibn Fateh, Mohammed Bin Khalef Al-Demyati (died 621 H.)

Attributed to the city of Demyat(21), in it his origin and a place of his birth, came to Arbil as a visitor to hear the Hadeeth as well as

narrating it, and gave a license to a group who presented them the permission of the knowledge in (615 H.)(1).

8. Mohammed Bin Ali died in (621 H.):

Abo Abdullah Bin Omar Al-Eskandrani Al-Ansari, came to Arbil to hear the Hadeeth from its senior scholars and met by Al-Arbili and took from him in (621 H.)(17).

9. Abo Esshaq Al-Marani (572-622 bH.):

Ibrahaim Bin Othman Bin Derbass surnamed by Al-Jalal, born in Cairo in (572 H.) and in it he brought up within a prominent family in knowledge among the chief judges of Egypt Ibn Derbass (died 605 H.), was well-known in requesting Hadeeth and hearing it and voyage to study it, he came to Arbil more than once and met by Al-Arbili and heard from him, died when he was in a voyage in the road between Yamen and India in request for the Hadeeth in (622 H.)(9).

10. Abo Mohammed Esshaq died in (623 H.):

The narrator judge Rafee Eldeen, Ibn Moyad Bin Ali Al-Masri, of Hamathani origin, Egyptian bringing up from the population of Cairo and among the companions of the Hadeeth and had many hearings and had a license received by Al-Arbili when he came to Arbil in (620 H.), and attended his council to narrate a book of (The Introduction to the Book of Al-Ekleel)(12), for Abo Abdullah Mohammed Al-Hakim, he was staying in one of the small mosques that received the comers in (620 H.)(11).

11. Al-Qaisi Al-Eskandari died in (624 H.):

Abo Al-Abbass Ahmed Bin Abi Al-Qasem Al-Qaisi, departed for requesting the Hadeeth and jurisprudence on the doctrine of Imam Al-Shafee and heard from more senior scholars and wrote many, he was loving the Hadeeth and hearing it and taking from who recited, died in (624 H.)(21).

12. Ibn Sheet Al-Kateb Al-Masri(22)(563-625 H.):

Abdulraheem Bin Ali Bin Mohammed Al-Kateb Al-Saeedi, from the people of the literature of rhetorics and Diwans and had many messages and good classifications in the origins of the religion and the rulers of the Ayyubid state for his fame, he moved to work among its capitals till he died in Damasscus in (625 H.)(1).

13. Abo Al-Ezz Al-Maseri died in (643 H.):

Al-Mufdhal Bin Ali Bin Abdulwahid Bin Al-Hussein Al-Maseri, in birth and bringing up, of Demashqi origin, he heard the Prophetic Hadeeth and travelled in the country and talked in the matters of controversy, debated and classified books(21).

14. Ibn Al-Mukhalai (568-643 H.):

Abo Al-Ezz Yousif Bin Abdulmo'tei Bin Naja Al-Maseri, came to Arbi as an envoy in (615 H.), and was narrated of the keeper Al-Selfi(6).

15. Ibn Al-Museri (died 643H.):

Falak Eldeen, Abo Al-Qasem Abdulrahman Al-Maseri Al-Wazeer, from the village of Maserah belong to the areas of Al-Gharbia in Egypt(35), a head, gracious, known of news of the kings and their conditions and was a minister to the king Al-Adel Al-A'youbi and the king Al-Kamel, came an envoy to Arbil from the king Al-Kamel All-A'youbi for the Sultan Kokibri who honored him and visited him in (615 H.) the came to it once again in (625 H.) and from it he directed to Baghdad as an envoy from the king Al0Ashraf Mousa Al-A'youbi to the Caliph Al-Mustanserbillah, and honored excessively(31).

Conclusion

-Al-Arbali is a scientific, literary and administrative character and from the family of long term in serving the ruler and managing the country.

-The Book talks about a period of the rule of Kokibri and refers to the extent of the scientific and political development that the city had reached in his era.

-The author was keen to put identification cards full of information on each character as for the date of the birth, death, country, attribution, the kind of the knowledge, the licenses, senior scholars and students in addition to the poetic verses.

-The lines of the interpretations referred to the general status of the city and its services in general and to the stations of the hospitality, comfort, schools, houses of Hadeeth and the care they enjoy with by the ruler and his continuous attendance to the lessons and his hearings as well as his gifts to its people.

-We observed a group of the interpretations for the scholars of Egypt and Sham who came to the city (48 characters) among them (15) Egyptian characters and (33) Shami characters.

-The Book referred to the variety of the scholars who came of their origins and countries as well as the variety of the reasons of the visit, to request the science and knowledge or to seek for safety, to the generosity of its ruler or to perform an official task.

-We observe that the numbers of the comers from the people of Sham exceeded the numbers of the Egyptians and we also see that the geographical position and the nearness of Arbil from Sham was one of the reasons.

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