

The Scientific Life of Shurish City Through the Book of Al-Thail and Al-Takmula based on the Two Books of Al-Mausul and Al-Wasela by Abdulmalek Marrakchi (703 H/1303 AD)¹

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ABSTRACT

The book of Al-Thail and Al-Takmula based on the two books of Al-Mausul and Al-Wasela by Abdulmalek Marrakchi (t 703 H/1303 AD) is one of the most important translation books in Islamic Maghreb in the 7th/14th century AD for the qualification and knowledge the author has and the types of translations not found in other sources. This makes the book an essential source indispensable for scholars interested in the history of Andalusia and Islamic Maghreb. The book is good in tracking scientific life in other cities and the city of Shurish was one of those cities from which many jurists and scholars emerged.

INTRODUCTION:

The book is unique in its content, which is attractive in its content, which makes the study of Morocco and Andalusia, especially in the era of the Almohads, obliged to refer to it and adopt its sources.

In this study, we will discuss the book of the tail and the supplement to my book, the link and its contents, and we have divided it into two main topics, we studied in the first topic the life of the author and the most important effects, writings and methodology in writing, while we explained in the second thesis the most important translations contained in the book from the people of The City of Sheresh of jurists, scholars, modernists and others. We have relied on a number of preliminary sources, particularly translation books, which played a major role in enriching this study.

THE FIRST TOPIC: ABDELMALEK MARRAKCHI AND HIS BOOK THE TAIL AND THE SUPPLEMENT TO TWO BOOK CONNECTED AND RELATED:

First: His Biography and His Life:

Muhammad ibn Muhammad bin Abdul Malik bin Saeed al-Ansari al-Ossi, imam al-Alamal al-Wahid, the author of the Mufti al-Faqih al-Faqih, the historian Al-Hafiz al-Hafiz al-Muqadda, was born on 10 Th. Al-Qada in 634/1236, and he heard his father, imam al-Historical, and behaved with him. He read to Abu Osman Saeed bin Abdullah in Arabic and to Abu Abbas Ahmed bin Othman ibn Al-Ta'an al-Ta'a'ati a lot of his sa'ain in the number, grammar, and exquisite, and heard from Abu Ali bin Al-Zahra al-Salawi, and on the fiancé Abu Abdullah al-Mustarezi, and the sheikh of literature Malik bin al-Mu'mel.⁽²⁾

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² . Ibn Hajar al-Ashkalani, Shihab al-Din Abi al-Fadl Ahmed Ben Ali (T. 852 Ah/ 1448 A.D.), al-Durr, lurking in the eighth hundred th, realization: Muhammad Abdul Mu'id Dan, T2 (Hyderabad, Ottoman Knowledge Circle Council, 1392 Ah/ 1972) c5, p. 460.

Among his sheikhs are Abu Zakaria ibn Abi Atiq, on which the Qur'an was recited by The Seven, Abu al-Qasim al-Balwi, Judge Abu Muhammad: Al-Hasan ibn al-Hafiz Abu al-Hussein Muhammad bin Ali, and Al-Alama Abu al-Hassan: Ali bin Muhammad bin Ali al-Potter al-Ra'ani al-Seville, writer and others. ⁽¹⁾

Ibn al-Khatib al-Gharnati said: "He was, may God rest his soul, a stranger, a very constricted, with the beauties, the eye of his magnanimity, the strangeness of form, and the apparent monster, in the fold of it, a juicy literature, a free soul, a pleasant talk, a generous fatherhood, one of the patient saline on the effort, sticking to the causes of decency, satisfied with the speciality. ⁽²⁾

Ibn al-Zubair described him as saying: "He was a noble man who knew history and supported her critics of good guidance, and to say that he heard it, a brilliant writer, a glorious poet, who examined some of the greats of his time and was with his criticism of The Sanad with knowledge of Arabic, language, presentations and participation in jurisprudence." ⁽³⁾ .

The guardian of the district of Marrakesh for a period and then another for a viewer, because of what was created in his creation of the intensity of the discussion of motor and found a way to get him and died in The new Tlemcen in the late 1303/1303 ⁽⁴⁾, and has a poetry in which the city of Marrakech and its pillows and pros and cons and virtue and reception and dignity to delegations and strangers. ⁽⁵⁾

1- Tail and supplement:

All of this is particularly evident in the book "The Tail and the Supplement", and this is what Ibn al-Zubair meant when he said about this book, as if he justified the lack of writings of Ibn Abd al-Malik: "On this book he has lived his life, and he did not have his life, until he was followed by his death, because he committed himself to fulfilling what Ibn Beshkal, Al-Hamidi, ibn al-Ansari and his behavior did not commit to fulfilling what Ibn Beshkal, Al-Hamidi, and his behavior did not do. ⁽⁶⁾ 1- Tail and supplement, Let us not forget that the son of Abdul Malik lived in a transitional period that was surrounded by hate and fears, and that he eventually died a stranger away from his country, away from his family and son.

Ibn Abd al-Malik did not mention the fragmentation of his book in what he received from his introduction, and both Al-Sakhawi in the "Declaration of Reprimand" and Al-Suyuti in the introduction of "In order to be aware" that the "tail and supplement" falls into nine volumes, and this may be the fragmentation of the original left by the author, and it seems that some of the late copies contradicted this hash, as evidenced by the parts or travels in our hands, and may understand from the saying of Ibn Zubair. "He did not have a time until he died" that the son of Abdul Malik died and he has not yet finished his book, and perhaps it refers to what he has left in it to revise and complete, as evidenced by the linens that we find in him. ⁽⁷⁾

The scholars have circulated the book "The Tail and the Supplement" immediately after the death of its author, and the evidence attests to the fact that he knew and read marrakesh, Fez, Ceuta, Tlemcen, Tunisia and Granada since the beginning of the eighth century. ⁽⁸⁾ and used in the Orient in the ninth century, and al-Sakhawi pointed out that he stood on it and read the first five parts of it, as al-Suyuti counted from his sources in the introduction "in order to be aware" and quoted a lot about him. ⁽⁹⁾

¹ . Ibn Farhoun, Ibrahim ibn Ali ibn Muhammad (T. 799 Ah/1395 A.D.), preamble doctrine in the knowledge of the dignitaries of the scholars of the doctrine, investigation: Muhammad al-Ahmadi Abu al-Nour, (Cairo, Heritage House of Printing and Publishing, Dt) c2, p. 325.

² . Ibn al-Khatib al-Gharnati, Saneddine Muhammad bin Abdullah al-Salmani (T776H/1374 A.D.), briefing in the news of Granada, i1 (Beirut, House of Scientific Books, 1424 Ah) c2, p. 375.

³ . Ibn al-Zubair al-Grunati, Abu Jaafar Ahmed ibn Ibrahim (T708H/1308), Book of Relevance, Investigation: Sherif Abu Ala al-Adawi, I1 (Cairo, Library of Religious Culture, 1429 Ah/ 2008) p. 22, translation no. 35.

⁴ . Ibn al-Zubair, Al-Zubair, Al-Nabahi, Al-Nabahi, Abu al-Hassan bin Abdullah bin Al-Hasan (he was alive in 793 Ah/1390 A.D.), history of the Judges of Al-Andalus (the supreme neck of who deserves to be judged and the boy), investigation: The Committee for the Revival of Arab Heritage in The New Horizons House, T5 (Beirut, New Horizons House, 1403 Ah/1983) p. 130.

⁵ . aben al-zubayr al-gharnati 'sala al-sala 'se23 ' aben khatib al-gharnati 'allahata 'jo2 ' se376 ' aben hajar al-asqalani 'al-drur al-kamineh ' jo5 'se460.

⁶ . aben al-zubayr al-gharnati 'sala al-sala 'jo5 'p460.

⁷ . Marrakesh, Tail and Supplement, C1, p. 123.

⁸ . Al-Suyuti, Jalaluddin Abd al-Rahman bin Abi Bakr, (t. 911 Ah/1505 A.D.), in order to be a head of linguistics and sculptor, investigation: Muhammad Abu fadl Ibrahim, (Lebanon, Modern Library, D.T.), C1, p. 4.

⁹ . Marrakesh, Tail and Supplement, C1, p. 125.

A- Its historical value:

"The Tail and the Supplement" is the most beautiful dictionary of the ancient andalusians and Moroccans, and the determination of its historical value as a matter of achievement is clearly visible both in terms of private history and in general history. ⁽¹⁾

Its value relative to the special history, i.e., the translations of men, can be summarized as follows:

1. Absorption:

This characteristic refers to the title of the book and is indicated by its methodology and content, the son of Abdul Malik was not limited to the appendix to one book, as did ibn al-Abar, Ibn Al-Farton and Ibn al-Zubair in their completion, appendix, and their connection to the Book of Ibn Bashwal, but he addressed the appendix to Ibn Beshwal and the supplement ation of ibn Al-Qaskhwal's son at the same time, and made that in the title of his book, making himself a match for Ibn Beshkwal. ⁽²⁾

Ibn Abd al-Malik turned around ibn al-Qassi and some of the flags of the first centuries, but most of the translations of his book are from the sixth and seventh centuries, which is when he rewrites the translations that exist in his predecessors, but to increase the usefulness and add something new or to correct some mistakes and alert to their illusions, and this seems when opposing his translations with the translations of the "supplement" of the son of wells or "link" Ibn al-Zubair. ⁽³⁾

2- Length of translations:

The translations were initially made by the modernists , such as Bukhari and the authors of the translations and men, based on the abbreviation, but the translations of Ibn Abd al-Malik are "long-lived compared to Ibn zubair and other authors of the former translations of Andalusian scholars", and Ibn Abd al-Malik in this direction is similar to some of the flags of the Levantine school in writing translations such as Ibn Khalkan, Gold and Safadi, and Ibn Abd al-Malik is not limited in translation to the translator's name and some of his narrative, but when he has the historical material, he is not limited to translating the name of the translator and some of his narratives, but when he has the historical material, he is not limited to translation to the translator's name and some of his narratives. In writing translation, he raises the ratios of the translator to the highest grandfather and separates the saying in his proportion and percentage and investigates the count of his elders, pupils and writings, and markets examples of his effects, poetry and prose, and may summarize the program of the translator if he has a program. ⁽⁴⁾

3- The abundance of literary choices and the abundance of poetic and prose texts:

If ibn al-Qasari's translations and others are dry and devoid of the literary element, the "tail and the supplement" contains a literary repertoire that sometimes makes it "more like the book of ammunition for Ibn Bassam than in ibn al-Qassi and Ibn Al-Qaskal.

4- Criticism:

"The Tail and The Supplement" is characterized by its prolific material in criticism, which in the book is types, including historical supporting criticism, including scientific criticism dealing with some scientific implications of criticism and trial, including literary criticism represented by literary critical dangers embedded in the book. ⁽⁵⁾

5. Genealogy:

One of the characteristics of "tail and supplement" is the raising of the genealogy of the translators and the diligence of the author in adjusting them, and criticizing "the heart of genealogy in which many historians have fallen." A large number of translators were raised to their great ancestors who entered Andalusia, moving from their lines or relying on some Andalusian weavers such as Ibn Hazm, Al-Hakim, and others. We find it also concerned with raising the genealogy of some of the mentioned in his book such as: Abu Da'id al-Hadli, Ibn Dred and Abu Al-

¹ . Marrakesh, Tail and Supplement, C1, p. 126.

² . Marrakesh, Tail and Supplement, C1, p. 127.

³ . Marrakesh, Tail and Supplement, C1, p. 128.

⁴ . Marrakesh, Tail and Supplement, C1, p. 129.

⁵ . Marrakesh, Tail and Supplement, C1, p. 130.

Atahia, as well as presenting to discuss some genealogy as affiliated with Khaled bin Alwaleed, and in bulk, the book confirms what ibn Abd described it. The King is a "son of a prophet" ⁽¹⁾.

6- Lexical arrangement:

The "tail and the supplement" is characterized by its careful lexical organization based on the oriental arrangement of the letters of the dictionary, and ibn Abd al-Malik explained how this arrangement in the introduction to the book, and it takes into account the order in the names of the translators and their canabes and the column of their proportions, elders and pupils in a strange format that undoubtedly cost him a lot of his effort and time, as evidenced by the strength of his energy and his high probability and his superior ability to arrange and his keen passion for organization. ⁽²⁾

As for the value of the "tail and the supplement" in relation to the general history, particularly the history of Morocco and Andalusia, is reflected in the various historical digressions received during a number of translations of the book, and the "tail and supplement" for this is counted among the sources of some historical annals such as The "Statement of Morocco" by Ibn Adhari and others, which is manifested on the other hand in the various partial materials and elements transmitted during translations, and it is useful for the historian to compose the scientific or social image of an era, and it is noticeable that some of those involved in history may not They pay attention to the value of translation books as essential historical sources, and do not benefit from the material they contain that add much to what historical annals offer. ⁽³⁾

(b) Combining the books of Ibn al-Qattan and Ibn al-Muwaq on the book "Al-Qa'amour" by Abdul Haq Ibn al-Kharat:

The author spoke about this book and the circumstances of his writing, and said in the translation of Ibn al-Muwaq: "And he has a trace on the book of sheikh Abu al-Qatan, tagged with "the illusion and illusion shaping in the Book of Judgments", the collection of Abu Muhammad Abdul Haq ibn al-Kharat, who is on the name of "The Great Judgments", in which he appeared to be aware of the His knowledge of the modern industry and his independence with his science and supervision of his illness and limbs and his vigilance and the ingenuity of his criticism and catch-up, I was concerned with combining these two books in addition to the other speeches of the judgments and their order and complementing what is lacking, so this book became of The most useful and useful works, even if I say that he did not write in his door like him, i did not go far, and God is good with the intention to do so" . ⁽⁴⁾

C- The mosque in the presentations:

This is how Ibn Abd al-Malik called this book in the translation of Muhammad ibn Shaddad, in the wake of a show-off issue, he said: "I have said in this and i have shown the work of the Arabs in his place in my book: The Mosque in The Offerings. ⁽⁵⁾ . If this book is one of his lost books, "The Tail and the Sequel" includes a presentation altogether indicating his knowledge and interest in presentations. ⁽⁶⁾

D. Article in setting the title "Summary":

Abu al-Hassan Ali, known as Al-Qabasi, wrote a book in hadith in which he collected what he called malik ibn Anas's hadith in "Al-Muta'a", ibn al-Qasim's novel, and called his book "The Summary". People differed in reading and controlling this title, some of whom say it by breaking the void and some of them speaking it by opening it, and Marrakchi has simplified the words in an article that included great benefits. ⁽⁷⁾

E. Article on the recent Book of Forty Navigators:

Ibn Abdul Malik mentioned it in the translation of the modernist historian Abu al-Qasim Muhammad al-Malahi, in the description of the book "Forty Hadiths" for the latter: "Including: Forty hadiths, and translation (i.e.: title): The Book of Forty Modern Sa'ad on forty sheikhs of forty tribes in forty tribes of the flag among forty of the 40-member

¹ . Marrakesh, Tail and Supplement, C1, p. 130.

² . Marrakesh, Tail and Supplement, C1, p. 131.

³ . Marrakesh, Tail and Supplement, C1, p. 131.

⁴ . Marrakesh, Tail and Supplement, C1, p. 151.

⁵ . Marrakesh, Tail and Supplement, C4, p. 250, translation no. 666.

⁶ . Marrakesh, Tail and Supplement, C1, p. 137.

⁷ . Marrakesh, Tail and Supplement, C1, p. 140.

al-Mu's most important by God, with forty names of forty of the sahaba, god bless them with forty names, god bless them with 40 names from the 40 tribes, god bless them with 40 names from the 40 th salukhia. "It is based on forty men among my companions and followers with forty names from forty Arab tribes" and the other translation agreed in the words, meaning or meaning of what is in the book. He said: "This is a hidden miracle, blocked by Allaah, and no one has fallen in my knowledge of it, so he is thankful and thankful that he guided me and approved me for it".⁽¹⁾

F - its follow-up:

Al-Abdari, speaking about his definition of ibn Abd al-Malik, whom he dictated to ibn al-Mu'min al-Eid, referred to ibn Abd al-Malik's example: "I knew him, and i was brought to him by his sweetenance, and I remember his example".⁽²⁾

G. His poetry, prose and criticism:

In talking about ibn Abd al-Malik's culture, we referred to his care for literature and his tools, and it seems that he is behind a literary wealth that has been lost, and only limited examples remain, and ibn al-Zubair described him as a "brilliant writer, a glorious poet who praised some of the greats of his time and glory".⁽³⁾

Marrakesh tail is two houses for each other in praise of Málaga⁽⁴⁾. He has verses on a smooth thing, such as saying in praise of his country, Marrakech and its people. His son carried many of the written inscriptions issued by his father, Judge Abu Abdullah, between The Order and Manthor.⁽⁵⁾

Third: Ibn Abd al-Malik's approach and resources in his book:

The author's most beautiful purpose is this: "After i meant in this book to the appendix of the narrator Abu al-Qasim ibn Beshkal the history of Hafiz Abu al-Walid, son of al-Ansari, in the scholars of Andalusia and those who are in need of them from others, by mentioning those who came after them, and complementing them with those who had the right to remember him and to omitted him." His book, therefore, is a continuation of the one who came after Ibn Beshwal from the imams, and he drew up for what he missed and the son of al-Qisari missed.⁽⁶⁾

He had one of two ways: to follow the order of the letters as mentioned in the letter, as did Ibn al-Qassari and Ibn Beshwal, or to follow the Moroccan order as did ibn al-Abar, Ibn Al-Farton and Ibn Zubair, because the pattern of the letters at the two teams corresponds to even the letter "Z" and then comes to the people of Morocco and Al-Andalus as follows: i-z-k-l-m-n-y-y-z-z-g-p-s-s-e-e-w-y, and has chosen to follow the Eastern order; Whois is named "Ahmad", and in the letter "Meme", whose name is "Muhammad", tabarka in the name of the Prophet - peace be upon him - and presented in Bab al-Ain from his name Abdullah and Abdul Rahman and the middle between them from the name of Obaid allah, for the honor of adding, and brought the name Abdul Rahim after From his name Abdul Rahman, to be associated with them in the "name of Allah the Most Merciful", and then to arbitrate the alphabetical order in the seconds of the names, Adam came - because he starts with two jokes - then Aban, Ibrahim, Abu Bakr and Abu al-Afia (without regard to the definition tool), Here are the mention of nicknames that are names. When he finished the names of B, he found only the names of the second ones, such as: Abat al-Ahab and Achilles, and then followed them with dal's dahab, such as: Idris, Zai such as: Azhar, Sin such as: Osama, Asbat, Isaac and Assad (also taking into account the third letter) until he finished the letter "Al Hamza", and moved to what was first and then T, and so on. If two people agree on their names and the name of the Father, it is the Two Of the People who are likely to present He said: "In each translation, the longest is the longest, even the shortest, even the last of them to be mentioned only by his name, and when Asman agrees on the other in proportions or others, i have sought to present one of those mentioned or mentioned a face that must be presented to others either by the tribe or country or by a title known to them or otherwise, although some of them are attributed to the tribe attributed to the country,

¹ . Marrakesh, Tail and Supplement, C1, p. 456-45..

² . Al-Abdari, Abi Abdullah Mohammed bin Mohammed bin Ali (T 700 Ah/1300 AD), Al-Abdari's journey, investigation: Ali Ibrahim Kurdi, T2 (Damascus, Dar Saad al-Din printing, publishing and distribution, 2005), p. 302.

³ . Ibn Zubair, Link Link, p. 22.

⁴ . Al-Magari, Abu Abbas Ahmed bin Mohammed bin Ahmed Tlemceni (T.1041 Ah/1631 A.D.), Nafeh al-Tayeb in The Branch of Al-Andalus Al-Ritaib, Investigation: Ihsan Abbas, II (Beirut, Dar Sader, 1968), C1, 151.

⁵ . Al-Nabahi, Upper Neck, p. 131.

⁶ . Marrakesh, Tail and Supplement, C1, p. 174.

and submitted to the country on a trade attributed to the country attributed to the country. And i'm making the machine unthinkable". (1)

Ibn Abd al-Malik states that he chose this approach in writing because he found flaws in the ways of the authors of the layers and translations before him; "Therefore, they remember the man between the two men, who is the oldest of the said dead, next to him or ahead of him with one or two men onwards, or his death is delayed at that rate". (2)

Moreover, these authors introduced the Andalusians and came after them in each door in the names of strangers, and made the names in each door according to the most and most, and singled out the ones of each alphabet of the alphabet of papa separately. However, in distinguishing strangers from the knowledge of the modernists, who moves from one country to another is attributed to the country to which it has become stable, and some letters do not contain strangers. (3)

Fourth: Description of the book:

The book of the tail and the supplement is one of the most important books of translations in the Islamic West and the highest of shana, due to its distinguished approach and its survey and the availability of its author of qualifications and knowledge as well as many translations in it do not exist in others, which makes it an indispensable source of scholars interested in the history of Arab thought in general and the history of the Western Wing of the Islamic world and its own idea and media. The print edited so far (4306) includes translations. His author Ibn Abd al-Malik al-Marrakchi (T703 Ah/1303 A.D.) wanted to be a tail on Ibn Beshkal's book (The Link), which was followed by the history of the Andalusian scholars and the emergency on it by Hafiz Abu al-Walid ibn al-Qadhi. Ibn al-Zubair said in his book (The Link) after this Marrakesh book mentioned: "On this book, his life has been long. His manuscript, as the author put it, is located in nine huge volumes, some of which are still in the rule of the lost, part (2, 3, 7, 9 and section 4). Dr. Ihsan Abbas and Dr. Mohammed bin Sharifa achieved what we got from him, and the first travel was issued by the investigation of Ibn Sharifa in Beirut (no date) and includes (871) translations of the Ahmads. What we got from the fourth part was issued by Ihsan Abbas: Beirut 1964 and includes (407) translations and begins with the letters: X, Y, Z, I, Z and a section of p. The fifth was issued in two sections: Beirut 1965 and includes (1299) translations and includes the rest of the letters P and then the letters come: P.S.L., then issued the sixth: Beirut 1973, which is specific to the Muhammads, and includes (1292) translations and (23) translations that were drawn by al-Tjibi on this part. Ibn Sharifa then issued part 8: Rabat 1984, adopting his unique version of the world, which includes (292) translations and provided the book with a thorough translation of the author located in (133) pages, and added to him (115) translations of strangers and women, transferred from the book (link) of Ibn al-Zubair, and included in this part). (4)

THE SECOND TOPIC: THE CITY OF SHRISH AND ITS FLAGS CONTAINED IN THE BOOK THE TAIL AND SUPPLEMENT:

First: The city of Shrish:

First, like the last, by opening the first, breaking a second and then j-bladdered from under: a big city of Kora Shaauna, which is the base of this ball and today they call it a church. (5) And a well-fortified medium, well-preserved, has been covered by the many vines, olive trees and figs, and wheat is possible. (6)

From Schreige to The Island of Cadiz twelve miles from Schreige to the canals six miles, from the archways to the island of Cadiz, six miles to the city of Kermona, from The City of Shersh from Kora Shazuna, three stages, as well as from The City of Seville to Schreesh, two very large stages. (7)

¹ . Marrakesh, Tail and Supplement, C1, p. 174-175.

² . Marrakesh, Tail and Supplement, C1, p. 175.

³ . Marrakesh, Tail and Supplement, C1, p. 176.

⁴ . Ghazwi, Ali: «Tail and supplement to Ibn Abd al-Malik Marrakchi», Magazine world of books, Riyadh, volume VII, issue II, 1986, p. 185-186.

⁵ . Al-Hamwi, Shihab al-Din Abu Abdullah bin Abdullah (T: 626 Ah / 1229), Dictionary of Countries (Beirut, Dar Sader, 1995), C3, p. 340; Al-Baghdadi, Safi al-Din Abd al-Mu'min bin Abdul Haq (T: 739 Ah, /1338 AD), Observatories for Access to Places and Bekaa (Beirut, Dar al-Jil, 1412H), C2, p. 75.

⁶ . Al-Hamri, Abu Abdullah Mohammed bin Abdullah bin Abdul Moneim (T750Ah/1310 A.D.), Al-Rawd al-Ma'tarin in The News of the Countries, Investigation: Ihsan Abbas, T2 (Beirut, Nasser Foundation for Culture, 1980), p. 340.

⁷ . Adriusi, Abu Abdullah Mohammed bin Abdullah bin Idris (T560H/1164 A.D.), Nouzha Al-Mushta'a in Penetrating Horizons (Beirut, World of Books, 1409H), C2, p. 572-573.

Between them and qashana twenty-five miles, which is close to the sea, it is well cultivated, and its rents are high. Between Morocco and The Qibla of The Fort Routa, on the seashore, between them is six miles, which is the place of bond, and the seat of The Two Favors, intended from the countries. ⁽¹⁾

In its part, the decisive battle took place between Tarek ibn Ziad and the last kings of the Goth, in which the Goth Army tore apart and killed their last king, Roderick (The Reek) in the year (92 Ah/711 A.D.), and then the Muslims were opened to Andalusia, provided a few evils from the defeated army to the north, and disappeared beyond those northern mountains, where the Islamic conquest movement stood, and was in the days of the Arabs in Andalusia an important city and a famous cultural center. ⁽²⁾

Second: Inform the people of The City of Shrish:

1. Ahmed Bin Bashral, Shrish, Abu Al-Abbas. ⁽³⁾

He was narrated by Abu al-Khattab muhammad bin Ahmed bin Khalil, and he was a good-off office after the 90th and 500th.

2. Ahmed bin Abdul Rahman bin Mohammed bin Saeed bin Harith bin Assem bin Mu'ta'aqal bin Muhannad bin Amir al-Khamei. ⁽⁴⁾

My original carte Gianni is old, then evil. ⁽⁵⁾ Abu Jaafar, Abu al-Abbas, Abu al-Qasim, abu al-Qasim, and the latter are few, more than abu al-Hassan: Amer, his cousin and Shahereh, read the two of them, abu Bakr: Ibn Abdullah ibn al-Arabi, ibn Muhammad ibn al-Marji, Abu Jaafar bin Abdul Rahman al-Batrouji, and Abu Jaafar al-Batrouji, and Abu Jaafar al-Batrouji. Taher Muhammad bin Yusuf al-Ashtardouni, His Servant, and Abdullah's fathers: Jafar, grandson of Makki, son of Muhammad ibn al-Manasif, Son of Massoud ibn Abi al-Khasal, Abu Omar Ahmed bin Saleh, Abu al-Qasim Abdul Rahman bin Ahmed bin Rida, read out seven. He heard Abu Bakr Abdul Aziz bin Masdar, Abba Abdullah bin Musa bin Wadah, and the fathers of Muhammad: The son of Ali al-Rashati, son of Morsi, Abdul Haq bin Attia, abu Marwan: Abd al-Rahman bin Mohammed bin Qajman and Ibn Masra, and Sahab Abu Abdullah bin Ahmed ibn al-Hamzi, and he was found in Ceuta, Abba al-Fadl Ayaya, all of whom were authorized. ⁽⁶⁾

Narrated by Bakr's fathers: Ghaleb ibn al-Sharat, Muhammadoun: Ibn Abdullah al-Qartabi, son of Abdul Nour, son of Muhammad bin Mahrez, Abu Jaafar, Abu Jaafar: Ibn Hussein ibn Ibn Omar, Ibn Abdul Samad, ibn Al-Hasan, Ibn Abdullah ibn Al-Hussein, ibn Abdullah bin Qataral, Ibn Abd al-Samad, Ibn Al-Muhammadan, Ibn Al-Muhammad, Ibn Al-Mu'ada, Ibn Al-Quraat, Ibn Al-Ja'an, Ibn Al-Muhammad, Ibn Al-Ja'an, Ibn Al-Muhamman, Ibn Al-Muqar, Ibn Al-Quraat, Ibn Al-Quratab, Ibn Al-Quraat, Ibn Abd al-Quhalf, Ibn Abd al-Samad, Ibn Abd al-Samad, Ibn Al-Muhammadan, Ibn Al-Muhammadan, Ibn Al-Muhammadoun, Ibn Al-Muhammadiyah, Ibn Al-Muhammadiyah, Ibn Al-Muhammad, Ibn Al-Muhammadiyah, Ibn Al-Muhammadan, Ibn Abd al-Rahman, Ibn Al-Muhammadan, Ibn Al-Muhammadan, Ibn Al-Muhammadan, Abu Muhammadal The two leaders are the first to visit the area. Al-Hasan ibn Hajjaj, Omar ibn Al-Shloubin, Al-Qasim' fathers: Al-Ahmadan: Ibn Ahmad al-Balwi, Ibn Yazid, Ibn Yazid bin Baqi, Muhammadan: Ibn Abdul Wahid ibn al-Mulah, Ibn Muhammad ibn al-Hajj, Abdul Rahim ibn Al-Hajj, Abdul Rahim ibn Ibrahim ibn al-Faris, Abu Muhammad bin al-Hassan al-Qartabi, Abu al-Walid Mohammed bin Ahmed ibn al-Hajj and others. ⁽⁷⁾

He was a good reading, an old-fashioned speaker, and heard the novel loudly, an officer of what is happening with him, confidence in what is happening, he grew up cut off to the request of science, and i was more careful to meet the elders and take them away from them, he was one of the ones who sealed them the sixth hundreds of the members of the scholars and their elders, reminding of the issues of jurisprudence, knowing his origins advanced in the science of speech skills in many early sciences such as medicine, arith, engineering, insightful intelligence, and otherwise Metin al-Din, taher al-Adwa, kept the languages in sight in the way chosen in it, and he worked hard in

¹ . Al-Hamri, Abu Abdullah Mohammed bin Abdullah bin Abd al-Moneim (T750Ah/1310 A.D.), Al-Andalus Island (elected from the Book of Al-Rawd al-Ma'tar), Investigation: Levi Provencal, i2 (Beirut, Dar al-Jil, 1408/1988), p. 102.

² . Ibn Khaldun Abdul Rahman bin Mohammed (T808H/1405 A.D.), Diwan al-Mubarada and Al-Khojar in the history of the Arabs and Berbers and their contemporaries of the greatest interests, investigation: Khalil Shehadeh, i2 (Beirut, Dar al-Fikr, 1408 E-1988), c4, p. 150.

³ . Marrakesh, Tail and Supplement, C1, p. 265, translation no. 80.

⁴ . Marrakesh, Tail and Supplement, C1, p. 291, translation no. 80.

⁵ . Sharrania: A village of Shriesh (Ibn Said al-Mughrabi, Abul Hassan Ali Ben Moussa (T685H/1286 AD), Morocco in The Ornament of Morocco, investigation: Dr. Shawky Dhaif, I3, (Cairo, Dar al-Ma'ad, 1955), c1, p. 307.

⁶ . Marrakesh, Tail and Supplement, C1, p. 396-397.

⁷ . Marrakesh, Tail and Supplement, C1, p. 398-399.

the rulings of the Arabic alone with opinions and doctrines that he disliked from the familiar of its people, and classified what he thought of his book "Mashreq" mentioned and "distancing the Qur'an from what is not appropriate for the statement." He was adept at the art of drainage from Arabic, an eloquent writer, a glorious poet, and a reasonable and movable one. He was kind, generous, kind of good-meet, beautiful ten, never involved a Muslim, chaste, honest, honest, full-bodied. ⁽¹⁾

He moved from his homeland Of Cordoba until he followed The Mountain of Tin bored one of the majestic mountains of the west of Marrakesh, and settled in it teachers of science spreading his knowledge, in the tenth forty and five hundred and the state of Abd al-Momen and his community at that time in its popularity and elegance and its grandmother, and took about him there the people of that place and others, and read the sons of Abd al-Momen for a while and benefited him until he became famous and learned his destiny and virtue and his reputation, and know his place of knowledge and His Majesty Abu Yaacoub bin Abd al-Momen, and decide to have what he has in the Knowledge and good participation in science on its dissonance, so he called him and praised him and noted him what he wanted and he gave him and went with Abu Al-Hassan from them to Fez, writing about him, then went to Cordoba in the year sixty-three and five hundred, and then he spent with Bejaia. ⁽²⁾

He settled down as a judge until Abu Ya'qub ibn Abd al-Momen died in the last ten months of the first spring in the year eighty and five hundred, and then became the order to his son Abu Yusuf Yaacoub al-Mansour, and he approved him to spend the group and then went to Al-Andalus to meet mansour and settled in Seville to hear the talk and take away the types of science he had. Until he died in Seville shortly before the afternoon prayers on Thursday for eight remaining from May 22, 92 and 500, he prayed at the Mosque of Seville after Friday prayers on the second day of his death, and was buried after praying for him in the tombs of the gentlemen outside the door of The Gate of The Gate of Seville. ⁽³⁾

3- Ahmed ibn Abd al-Momen bin Musa bin Isa bin Abd al-Mu'min al-Qaisi, and Abu al-Hassan ibn Labal was proving their lineage in Bani Umayyad, Shrish, abu al-Abbas. ⁽⁴⁾

Abu al-Abbas narrated in his country about the fathers of Bakr: Ibn Obeid, Ibn Malik, Yahya bin Isa bin Azhar, Abu al-Hassan bin Ahmed bin Labal, Abu Abbas bin Abdul Wahid al-Qalad, and Seville about Abu Bakr: Ibn Abdul Aziz al-Salaqi and His Zama Hula Ibn Ali ibn al-Marjhi, Abu al-Hassan Najabba, Abu al-Hussein Muhammad bin Zaroun, his father Abu Abdullah bin Saeed, Abu Abbas bin Muhammad bin Muqdam, and then Fez about Abu Zar Musab bin Mohammed, and Ba'fez for Abu Al-Hassan : Ibn Atiq ibn Momen, Son of Moses, Son of Al-Husayn, Ibn al-Hussein, Ibn Muhammad, Abu Abdullah, Ibn Abdul Karim, Ibn Ali ibn al-Saqat, And Ceuta for Abu Al-Hassan, son of Muhammadin: Son of Alamb, Son of Abdullah al-Hadrami, and Abu Al-Hussein Muhammad Bin Ahmed bin Jubeir, Abu Sabra Ayoub, Abu Abbas bin Mohammed bin Ahmed al-Azfi, and with a record before it about Abu Abbas bin Muhammad bin Ali bin Jawhar al-Laithi al-Laithi al-Fassi siege, and wrote about him the days of his arrest in Ceuta and his introduction in the plan of the manath It has a lot of needs, and in Al-Jazeera al-Akhdar about the fiancé abu al-Hassan Hasan Hasar, and in Cordoba about Abu Jaafar bin Muhammad bin Yahya. ⁽⁵⁾

Abu al-Qasim, Abd al-Rahim ibn Isa, the son of al-Mallah, gave him a permit and saw him in his native Fez and In Seville, and did not see him. The son of Ahmed ibn Abdullah al-Hammadani of Al-Jazeera al-Akhdar, the son of Ibrahim, the son of al-Potter, the son of Abdelhak Al-Tlemsini, and the son of Qasim bin Abdul Karim. Among the people of the Levant: Abu Abdullah Mohammed bin Mohammed bin Al-Hasan al-Rubai al-Karaki al-Karaki al-Karaki.

He was narrated by Abu Abdullah bin Abdullah, son of al-Abar, Abu al-Abbas bin Yusuf ibn Yusuf, son of Verton, and Sheikhana: Abu al-Hassan bin Muhammad al-Ra'ani, Abu Ali al-Hassan bin Ali al-Magari and Qalah in Marrakesh. A group of them, Abu Bakr ibn Ahmed, the son of the writer,, and Abu al-Hasan ibn Yahya, son of Amrell al-Kettani, son of pottery, were on leave. ⁽⁶⁾

He was a brilliant writer who was confident in his influence, old-fashioned, about the journey in the quest for science, highlighted in knowledge of grammar, preserving the languages of the memory of literature, a month of

¹ . Marrakesh, Tail and Supplement, C1, p. 399-400.

² . Marrakesh, Tail and Supplement, C1, p. 401-402.

³ . Marrakesh, Tail and Supplement, C1, p. 402-403.

⁴ . Marrakchi, Tail and Supplement, C1, p. 446, translation no. 349.

⁵ . Marrakchi, Tail and Supplement, C1, p. 446-447..

⁶ . Marrakchi, Tail and Supplement, C1, p. 447..

preserving linguistic and literary descriptions, a collection of ignorant and Islamic poems, many of the hadith's short books, and the "branching" of Abu al-Qasim Obaidallah ibn al-Hassan [...]

It is issued to read the language, literature, Arabic and presentations in balad and Beswah, and classified in the "Explanation of the Shrines of Hariri" three descriptions: simple enjoyed by mentioning his literary purposes, and a mediator elected him from this simple, and briefly in which he limited to explaining the languages contained, and for him in the explanation "the "Clarification" is a busy book, and in the explanation of "camels" as well, and a thousand in the presentations, and the collection of famous Arab poems, and shortened "Amali Abi Ali al-Qaly" and all of this witnessed by his progress and awareness and the capacity of his preservation and the quality of his selection, and died bashsh in ten years of nineteen and six years 100. ⁽¹⁾

4. Ahmed bin Mohammed bin Ahmed al-Bakri, Shrishi, Esteban Salé, Abu Al-Abbas. ⁽²⁾

He narrated about Abu Ishaq ibn Yusuf bin Garquq. He spent 11,600 and died in the early 1960s. He was mentioned by Abu Abdullah ibn al-Abar and Abu al-Abbas, son of Verton in the Andalusians, and I should not mention them, because we did not realize his birth in Bashmash, but he knew for her and his predecessor Salé came down and with it he was found by Abu Ishaq ibn Qurqoul, the father of Abu Yahya Zakaria al-Mustaqbal in Marrakesh by the Al-Murtaza of the Abd al-Momen family in the late year and sixty-six hundred. ⁽³⁾

5. Ahmed bin Mohammed bin Ibrahim bin Isa al-Lakhmi, Shrishi. ⁽⁴⁾

Narrated by Abu Hassan Sherih.

6- Ahmed bin Mohammed bin Mohammed bin Stim, by opening the shin dictionary and breaking the ta-maalwa, Ya Med and Mem, Shrishi In as i think, Abu Al Abbas. ⁽⁵⁾

He narrated about Abu Bakr bin Malik.

7. Ali bin Ahmed bin Abi al-Qasim al-Ansari, a native of Shrishi, descended some of his predecessor Al-Jazeera al-Akhdar, Abu al-Hassan al-Sasmi and Al-Shirishi. ⁽⁶⁾

Ibn al-Abar said: "He is known for his attributes or graphics, and he is correct about what I have mentioned: Ansaria, and his proportion: Satya and Shrichia, and some of the followers of al-Ghele have found a sheikh described in goodness and goodness performed in the Mosque of Al-Rummana, one of which is known as Shrichi.

Ali read out the translated by The Seven on Muhammad's parents: Ha'areem and Ayash ibn Azima al-Akbar, some of them on Abu Ishaq bin Muhammad bin Faraj and Abu Abdullah bin Sahl, and narrated about Abu Amr al-Randal, and Abu al-Hassan ibn Labal was authorized by him.

8. Ali bin Ahmed bin Hussein bin Isa al-Qaisi, Shrishi, Abu al-Hassan.

He narrated about Abu Bakr bin Khair. ⁽⁷⁾

9. Ali bin Ahmed bin Ali bin Fath bin Lapal bin Laibal bin Ishaq bin Amaya bin Abdallah bin Abdulrahman bin Maaouiya bin Hisham bin Abdul Malik bin Al-Hakam bin Abi al-As bin Amiya bin Abd Shams bin Abd Abd al-Manaf al-Umayyad, Shrishi, Abu al-Hassan, son of Labal).

He read seven on Abu Al-Hassan Sherih, and heard the talk on him, and narrated about Abu Bakr: Ibn Tahir, Ibn al-Arabi, Abu al-Hassan bin Muhammad ibn Muslim al-Adib, Abu Al-Taher al-Tamimi, and Abu Al-Fadl Ibn ⁽⁸⁾ Abu Bakr bin Vandela and Abu al-Hajjaj al-Qa'i'ai allowed him to leave. ⁽⁹⁾

¹ . Marrakchi, Tail and Supplement, C1, p. 448.

² . Marrakesh, Tail and Supplement, C1, p. 561, translation no. 543.

³ . Marrakesh, Tail and Supplement, C1, p. 562.

⁴ . Marrakesh, Tail and Supplement, C1, p. 562.

⁵ . Marrakesh, Tail and Supplement, C1, p. 647.

⁶ . Marrakchi, Tail and Supplement, C3, p. 128, translation no. 312.

⁷ . Marrakchi, Tail and Supplement, C3, p. 131, translation no. 316.

⁸ . Marrakchi, Tail and Supplement, C3, p. 141, translation no. 335.

⁹ . Marrakchi, Tail and Supplement, C3, p. 141.

He was narrated by Abu Bakr: Ibn al-Ghazal, Ibn Khalifa, Abu al-Hasan, Ibn al-Potter, Ibn Hatallah, Abu al-Abbas bin Abd al-Momen, Abu Ali ibn al-Shaloubin and Abu Amr bin Muhammad bin Ghaiith. He was interested in readings, and was very fortunate of manners, keeping history and descent, ahead of the Arab science, and he was determined to do the same. In God, he blamed him, then abandoned him and stripped him of his teaching and spreading knowledge, and he was motivated to ask him by road by his requests, mostly to him and his family, to give them advice in his education, modest in his condition, and to wear it, more in his dress. Wool without a logo, he serves himself, buys what he needs, carries his bread to the oven, and marketites it with prejudice and self-conquering. (1)

He has a useful "commentary" on the "Hariri shrines" and a noble article he called: "The kindergarten of literature in preference between the prophet and Habib" and "introduction in the presentations" useful; And who organized it to say when he imitated the judiciary he concluded from him

I've been since I've been still ... Hate the justice plan.

I didn't want it, but ... Her leg is towards me.

He was born at the age of eight and five hundred, and he died on Tuesday of three khaloun from The Qada, and it was said: Who has two arguments, and the son of the wells said: eighty-three and five hundred. He was buried that day, and the ceremony at his funeral was great and his praise was beautiful, and his grave was still forged, god willing. (2)

10. Ali ibn Ibrahim bin Hakam bin Ahmed bin Ahmed al-Samani, Shrishi Karnani of origin, Abu al-Hassan al-Karnani. (3)

He narrated about Abu al-Hassan ibn Ibrahim, son of pottery, and Abu al-Qasim bin Omran.

11. Ali ibn Ibrahim bin Ali bin Abdul Rahman, son of al-Hassan al-Umayyad, Shrishi Arkshi, Abu al-Hasan, son of pottery. (4)

He narrated about The Fathers of Bakr: Ibn Obeid, Ibn al-Ghazal, Ibn Malik, Abu Al-Hassan: Ibn Labal, Ibn Hisham, Abu al-Hussein, Abu Al-Hussein, Abu Zaroun, Ibn Al-Qadeer, Abu Muhammad al-Hajari, Abu al-Hajjaj ibn Luqman, Abu al-Hajjah ibn Luqman, Abu al-Hasan, Abu al-Khattab bin Khalil, Abu Muhammad bin Musa al-Rakibi, and Abu al-Qasim bin Omran. (5)

Abu Abdullah, the son of the wells, heard some of his words in prose, organized and rewarded him, and allowed him to pronounce it. Our Sheikh Abu al-Hassan al-Ra'rani told us about him.

He was familiar with the words of his men and their conditions, preserving jurisprudence and manners, the marvel of his time in the presence of the male for all that, with the luck of systems and prose, was not good strong, and spent Bernda and the Green Island and others, and was known for his virtue and justice.

He was born after a third of the night of The 14th of The First Spring in the year sixty-five hundred, and he died of god's forgiveness after prayers on Wednesday noon for twelve nights before zero forty-two and six hundred. (6)

12. Ali bin Ridaallah bin Abdul Rahman, Shrishi. (7)

Her jurisprudence was determined by the conditions, her good driving, the beautiful line, the year 17 and six hundred.

13. Ali bin Zakaria bin Muhammad bin Zakaria, Shrichi. (8)

He was one of his own jurists and had the conditions set by them.

¹ . Marrakchi, Tail and Supplement, C3, p. 141-142.

² . Marrakchi, Tail and Supplement, C3, p.142.

³ . Marrakchi, Tail and Supplement, C3, p. 153, translation no. 367.

⁴ . Marrakchi, Tail and Supplement, C3, p. 155, translation no. 369.

⁵ . Marrakchi, Tail and Supplement, C3, p. 155.

⁶ . Marrakchi, Tail and Supplement, C3, p. 155.

⁷ . Marrakchi, Tail and Supplement, C3, p. 179, translation no. 426.

⁸ . Marrakchi, Tail and Supplement, C3, p. 180, translation no. 428.

14. Ali bin Muhammad bin Ali bin Abdul Malik al-Ansari, Shrishhi Abu al-Hassan, son of Al-Balinsi. ⁽¹⁾

Narrated by Abdul Rahman bin Omar bin Hafs.

15. Ali bin Muhammad bin Ali bin Isa al-Hajari, Shrishhi. ⁽²⁾

He was a scholar, alive in the year of seventeen and six hundred.

17. Ali ibn Hisham bin Hajjaj bin Al-Wasser al-Lakhimi, Shrichi Seville, origin of the salaf, Abu al-Hasan. ⁽³⁾

He narrated in Andalusia on Abu Bakr bin Tahir al-Qasmi, and he left bright in the year sixty-eight and five hundred Hajj, and was honored in Mecca by God Ziauddin Abba Ahmed Abdul Wahab bin Ali bin Ali al-Baghdadi Sufi ibn Sakina, preacher Abba Ali Omar ibn Ibrahim and Father Mohammed Abdul Rahman bin Ismail bin Abu Saad al-Nisaburi Sufi, and after his chest from hajj in Egypt: its guest Abba Yahya al-Sa'ad al-Ayali al-Taher, and Alexandria Abyal al-Tahir Ibn Ouf and the Salafist and his need from 70 and 500 until he died. ⁽⁴⁾

He attended his funeral, and more about them, and his two sons Abba Abdullah bin Habassa and Abba Ali Hassan bin Mohammed bin Al-Hasan bin Al-Rael, and Bejaia Abba Mohammed Abdul Haq ibn al-Kharat, and disagreed with him for about five months and wanted to meet him and It is taken from him, and in Ceuta, Abu Muhammad bin Obaidullah, and more about him, and in his country Abu Bakr bin Malik, and all those who mentioned him have been allowed to do so at all; And more about him and his need for about five years, and the al-Zahid Abba al-Mansour Muzaffar bin Swar bin Hiba bin Ali al-Lakmi and his long time in which he read the seven, and read otherwise, and Abba al-Fawaris naja ibn Al-Taqqi al-Maqi al-Maqdi He was followed by a reading of him and read otherwise, and they gave him what was taken from them; Abu Al-Tahir Ismail, Abu Muhammad Abdullah al-Dibajian, Abu al-Haram Makki bin Abi al-Tahir bin Auf and Abu Abdullah al-Karakanti, Followed by Al-Saba, Abu al-Qasim bin Makhloof bin Ali bin Jara and Abd al-Rahman bin Salama bin Yusuf bin Ali; After his arrest from the Orient, he was sanctioned by Abba abbas al-Andris, and Abba al-Qasim ibn Bashkwal, and they allowed him to. ⁽⁵⁾

Narrated by Abu Ishaq al-Bonsi, Bakr's fathers: Ibn Jaber, his son Al-Suqarian, Atiq ibn Muhammad al-Saddfi, son of Isa al-Hajari, son of Fahlon, Mohammed ibn Abi Amr Osman al-Tabari, Abu Zakaria bin Khalaf al-Attar, Abu Abdullah bin Ali al-Shaqouri, and Abu Ali Ali : Al-Omran: Ibn Khalaf al-Mu'amr, Ibn Yusuf al-Tamimi, Abu al-Abbas bin Yahya al-Jarawi, Abu al-Qasim bin Farkad, Abu Muhammad: Al-Harar, Ibn Omar bin Khalaf, Abdullah bin Abi al-Hussein, Ibn al-Mu'ath, Abdul-Made bin Abdul Razzaq al-Hamri, and Mohammed bin Ahmed Ibn Abi Talib al-Lakhimi and Muhammad bin Ahmed bin Wahab were on leave, and a group of them, Our Sheikh Abu al-Hassan al-Ra'ani, had a holiday. ⁽⁶⁾

He was a good reader, just confident, imam in the recitation of the Qur'an, highlighted in preserving the difference between readers, and the readings were his goods, which no one advances in their knowledge and does not condemn him, issued in his country after coming from the Orient to read and hear the hadith and others, so he took about it. The people of his country and others who died to him and the many benefits of it, and the guardian of prayer in the mosque of his country, and his life was from a trade he manages in soap, and he is still taken from him and benefited from it until he died for ten remaining spring of the other year sixteen and six hundred, said Ibn Al-Wells He died at the age of 17 and six hundred. ⁽⁷⁾

18. Omar Ibn Khattab bin Yusuf bin Hilal, Ptolemy, Abu Hafs, Son of Mardi). ⁽⁸⁾

He narrated about his father, Abu Bakr bin al-Hassan al-Muradi, Abu al-Hassan al-Absi, Abu Abdullah: Ibn Faraj, Ibn Qassim bin Ahmed, Abu Amr al-Safaqsi, Abu Al-Qasim: Abd al-Dayem bin Marzouk, Najah Mawla Yusuf bin Abdullah, Abu Mohammed al-Shantjali and others, and has a "program" among them.

¹ . Marrakchi, Tail and Supplement, C3, p. 268, translation no. 632.

² . Marrakchi, Tail and Supplement, C3, p. 268, translation no. 633.

³ . Marrakchi, Tail and Supplement, C3, p. 351, translation no. 708.

⁴ . Marrakchi, Tail and Supplement, C3, p. 351.

⁵ . Marrakchi, Tail and Supplement, C3, p. 352.

⁶ . Marrakchi, Tail and Supplement, C3, p. 352-353.

⁷ . Marrakchi, Tail and Supplement, C3, p.353.

⁸ . Marrakchi, Tail and Supplement, C3, p. 370, translation no. 764.

19. Omar ibn Abad bin Ayoub bin Abdullah al-Yawasabi, Shrishi, Abu Hafis. ⁽¹⁾

He left, hajj, and narrated in Mecca, honored by God, about Abu al-Hassan Razin bin Maaouiya, and in Egypt about Abu Abdullah al-Razi, son of al-Hattab, and in Alexandria about Abu al-Hajjaj, son of Abdul Aziz, and Abu al-Taher al-Salafi.

He was narrated by Abu Bakr ibn Khair, and was narrated by Abu Abdullah bin Hamid, and Abu Muhammad Abdul Haq ibn al-Kharat. ⁽²⁾

20. Isa bin Abdullah al-Lakhimi, Shrishi, Abu Musa al-Daji. ⁽³⁾

He narrated about Abu Ishaq al-Disappearari. It was narrated by Abu al-Qasim Abdul Karim bin Omran, and by Our Sheikh Abu al-Hassan al-Ra'ani.

I sang to our Sheikh Abu al-Hassan al-Ra'ani, and i quoted him from his plan, he said: He sang for himself that some Arab leaders are alienated from a Jewish book:

Which is the son of the most generous and who is above him... Its high branch agrees to assets

I accept to be a crescent boy... Qais and your cousin the Prophet

His religion is protected by the sword as a victory... And your writer is lying what he says?

And you criticize it for you The Arabs happened... As for Muslims, there is an alternative?

When did you ever advise Arab Jews... I despise them.

Saad is judging them by virtue of ... And enough Jews for you Khalil?! ⁽⁴⁾

21. Isa bin Abdul Rahman bin Azhar al-Hajari, Shrishi, Abu al-Asham. ⁽⁵⁾

He narrated about al-Qasim's parents: Ibn Jahour and ibn Masry. His son Abu Bakr Yahya narrated about al-Qasim's parents: The son of Jahor and the son of a manager. His son Abu Bakr Yahya narrated it.

22. Isa bin Abdul aziz bin Abdul wahid bin Sulaiman al-Lakhimi, Shrishi settled in Alexandria, Abu al-Qasim, al-Wajih. ⁽⁶⁾

He narrated about Abu Ishaq ibn Muhammad al-Tatili and claimed to be too much to hear from him, abu al-Taher al-Salafi and more about him. He was narrated by Abu Ishaq bin Gleib bin Gleb al-Qayjati and Abu Ali Omar bin Ahmed bin Hani, ibn al-Abar said: I stood on that from his "program" and I am innocent of his custody, for not being aware of the evils, and for this sheikh of the mixture and mistake in which none of those who practiced this industry the slightest practice, God pardoned him and allowed him. ⁽⁷⁾

23. Isa bin Yahya bin Isa bin Abdul Rahman bin Azhar al-Hajari, Shrishi, Abu al-Qasim. ⁽⁸⁾

He narrated about Abu al-Hassan bin Jamil, Abu Al-Abbas bin Abd al-Momen, and Abu Amr bin Ghaith, narrated by Abu Bakr bin Ahmed ibn Sayyid al-Nas, and died in the year thirty-seven and six hundred.

24. Qassim bin Younis bin Mohammed bin Ahmed bin Al-Nimeir al-Ansari, Shrishi. ⁽⁹⁾

25. Mohammed bin Ahmed bin Abi al-Qasim al-Ansari, Khadrawi Shrishi al-Original, Abu Abdullah al-Sasmi al-Shirashi. ⁽¹⁰⁾

¹ . Marrakchi, Tail and Supplement, C3, p. 379, translation no. 790.

² . Marrakchi, Tail and Supplement, C3, p. 379-380.

³ . Marrakesh, Tail and Supplement, C3, p. 414, translation no. 910.

⁴ . Marrakesh, Tail and Supplement, C3, p. 414.

⁵ . Marrakchi, Tail and Supplement, C3, p. 415, translation no. 912.

⁶ . Marrakchi, Tail and Supplement, C3, p. 417, translation no. 919.

⁷ . Marrakchi, Tail and Supplement, C3, p. 417-418.

⁸ . Marrakesh, Tail and Supplement, C3, p. 429, translation no. 963.

⁹ . Marrakchi, Tail and Supplement, C3, p. 482, translation no. 1110.

¹⁰ . Marrakchi, Tail and Supplement, C3, p. 498, translation no. 1163.

He read seven on his brother Ali and Abu Amr: The son of Ameya, the last of his narrators, and al-Randaali, in which his great brother Abba al-Hassan participated, and narrated about Abu Zaid al-Suhaili and Abu Muhammad bin Houtallah, and he was the father of good good. He was followed by Abu al-Qasim Muhammad bin Abdul Rahim bin Al-Tayeb.

It was the conclusion of the good readers, very shy famous ascetic, long-silent speaking only what he meant, did not lead to read alone by him, but persevered to write and discipline women for a vision he saw after the death of his brother Abu Al-Hassan: he was asked to issue a statement to read and to return to him the position of his brother. Read "If the Sun Is Kurt" [Taquier: 1], he said, "So I made me read it, and they walked me until we finished with an educational place for the boys, and then I reached the saying of Allah Almighty: "Where are you going?" [Taquier: 26] And they said to me, "Where do you go?" There is no way to make this a contradiction, so he contradicted his intention to do so and limited himself to teaching the boys only to do so, because he was allowed to do so. (1)

26. Muhammad bin Ahmed bin Hakam al-Jagame, Shrish. (2)

27. Muhammad bin Ahmad bin Khalaf bin Obaidullah bin Falhlon al-Saski, Saken Shreesh, Abu Bakr. (3)

He was followed by Abu Al-Hassan Sherih, Abu Abbas al-Masili, abu Omar Ahmed bin Saleh, Abu Omar Ahmed bin Saleh, Abu Ishaq bin Habash and Abu Bakr: Ibn Ridan, Abdul Aziz bin Masry, Abu Jaafar bin Namil, Abu Al-Hassan Mufaraj bin Saada, Abu Ghaleb Ayman al-Qadi, Abu Mohammed bin Mugwal, Abu Marwan bin Qadjan and others.

He was narrated by Abu al-Khattab bin Khalil, Abu Suleiman, Abu Muhammad, ibn Houtallah and others, and the last of the ones who took him on leave, Abu Omar bin Abu Muhammad bin Houtallah. He was one of the scholars, the scholars and the scholars, abu al-Khattab bin Khalil was highly praised and witnessed by His Majesty and raised his destiny, and died four days or so later, and the romans were on Wednesday for ten khaloun of two people, ninety-five hundred and nearly eighty (4).

28. Mohammed bin Ahmed bin Sulaiman, Shrish, Abu Abdullah, Al-Ghazal, By-Z. (5)

He narrated in Andalusia about a group of its scholars, and he left for the Orient, and he narrated in Alexandria about Abu al-Barakat, The Gift of God bin Abdullah bin Aus al-Azdi, and Abu Al-Maali bin Abu Muhammad bin Ali al-Mazri.

29. Mohammed bin Ahmad bin Abdul Malik bin Sakher al-Lakhmi, Shrish, Abu Bakr. (6)

He narrated about Abu Ishaq ibn Melkon, Abu Bakr bin Obaid al-Arkshi and others. He was narrated by Abu Bakr ibn Musa ibn Fahalon. He was a good sheikh of scholars, and he had a pilgrimage there.

30. Mohammed bin Ahmed bin Abdullah bin Mohammed bin Yahya bin Mohammed bin Muhammad bin Abi al-Qasim Sayyid al-Nasm). (7)

He was defeated by his nickname until it became the name, and perhaps the son of Muhammad bin Abdullah bin Abdulaziz bin Sayyid al-Nasan bin Abu Alwaleed bin Munther bin Abdul Jabbar bin AbdulAziz bin Abdulaziz bin Harb bin Mohammed bin Hassan bin Saad bin Saad bin Abdul Rahim bin Khalaf bin Malik bin Bahtha bin Harb bin Wahab bin Hala bin Al-Dha'aya bin Al-Dha'ia bin Al-Fars bin Adnan al-Amri, Seville's abmostive, and his predecessor, a carrier of Manbij, Abu Muhammad ibn Obaidullah al-Hakim, mentioned abu al-Walid bin Munther, and raised his lineage to Yamar ibn Malik as we have proven. Sherish lived for a while and another one and settled in the rest of Tunisia, Abu Bakr, the son of Sayyid al-Nas. (8)

He was the keeper of the Great Qur'an, attributed to his wanderings and mastery of his performance, with the luck of interpretation and novel modern and the work of a novel and saturated with the knowledge of the narrators,

¹ . Marrakchi, Tail and Supplement, C3, p. 498.

² . Marrakchi, Tail and Supplement, C3, p. 527, translation no. 1182.

³ . Marrakchi, Tail and Supplement, C3, p. 529, translation no. 1191.

⁴ . Marrakchi, Tail and Supplement, C3, p. 529-530.

⁵ . Marrakchi, Tail and Supplement, C3, p. 545, translation no. 1227.

⁶ . Marrakchi, Tail and Supplement, C3, p. 580, translation no. 1296.

⁷ . Marrakchi, Tail and Supplement, C3, p. 552, translation no. 1245.

⁸ . Marrakchi, Tail and Supplement, C3, p. 553.

and participation in Arabic and the loan of poetry, I write in the fortress of the palace from the eyes of Seville for a while, and in the book I go most of his life in Andalusia Then he separated from it and wrote the Qur'an in an inert village of Shrish called Boninh, with one open knotted, still, two, the first of which is broken, the other open, and between them, J. Salk and E. Scat. One of the most famous villages of Sheres, separated from it to Ceuta and then to Bejaia after forty, he mentioned there with quality, goodness, virtue and religion, and he came to the Imamate and the Sermon in its mosque, and then summoned her in the range of fifty-four and six hundred to Tunisia and presented the sermon with its new mosque and prayer salinwith it. ⁽¹⁾

31. Muhammad bin Ahmed bin Ali bin Isa al-Hajari, Shrish. ⁽²⁾

He was a scholar, alive in the year of seventeen and six hundred.

32. Muhammad bin Ibrahim bin Isa al-Lakhmi, Shrish, Abu Bakr. ⁽³⁾

Narrated by Sherih and Abu Marwan bin Abdul Aziz al-Baji.

33. Muhammad bin Hajar bin Obaidullah bin Abdulaziz bin Rifa'a, Laby or Shrichi. ⁽⁴⁾

34. Muhammad bin Hakam, Shrish, Abu Bakr. ⁽⁵⁾

He narrated about Abu Ishaq ibn Farkad.

35. Mohammed bin Hamad bin Mohammed, originally known as Al-Dhahabi, is known as Al-Dhahabi. ⁽⁶⁾

Narrated by Abu Bakr bin Mahrez al-Zahrai. He was narrated by Abu al-Hassan al-Karnani. He died at the age of fifty-eight and six hundred.

36. Muhammad bin Abdullah bin Ghaith- Bagin open dictionary, j.a. tight and a thousand triangular tha- al-Jagame, Shreishi, Abu Amr). ⁽⁷⁾

37. Mohammed bin Abdullah bin Abdullah bin Abdullah bin Ahmed bin Muhammad bin Habasa al-Azdi Shrish, Abu Bakr and Abu Abdullah, the most famous of them. ⁽⁸⁾

He narrated about his father, Abu Abdullah bin Khalil. He left for the Levant and Hajj, and narrated in Alexandria about Abu al-Hussein Yahya bin Abu Abdullah al-Razi, Abu Talib al-Tanukhi, Abu Talib al-Taher, Abu Al-Taher: Al-Salafi and Ibn Ouf, Abu Abdullah: Al-Hadrami, Ibn Ali al-Rahbi al-Maqra, abu al-Qasim, Abu al-Qasim: Abd al-Rahman bin Khalaf bin Mohammed bin Attia al-Tamimi, Ibn Nasroun al-Muezzin, perhaps al-Tamimi; Abu Mohammed al-Dibaji;

He was narrated by Abu al-Hasan bin Hisham al-Sharishi, Abu al-Khattab bin al-Gemayel, Abu Muhammad ibn Younis al-Ghafi, Ali ibn Muhammad al-Muradi, And mohammed bin Othman, and Abu Bakr bin Khair opposed the "forty-two modern" salafists, and died as a martyr.

38. Muhammad bin Abdul Rahman al-Lakhmi, Shrish, son of al-Sarraj. ⁽⁹⁾

He narrated about Abu al-Hassan Sherih, who was a keeper of the jurist, and he woke up.

39. Muhammad bin Ali bin Ibrahim bin Hadlam al-Tjibi, Shrish, Abu Bakr. ⁽¹⁰⁾

He was a skilled grammatical, good-looking, jurist.

40. Muhammad bin Ali bin Hakam al-Tjibi, Shrish, Abu Bakr. ⁽¹⁾

¹ . Marrakchi, Tail and Supplement, C4, p. 557..

² . Marrakchi, Tail and Supplement, C4, p. 109, translation no. 252.

³ . Marrakchi, Tail and Supplement, C4, p. 171, translation no. 417.

⁴ . Marrakchi, Tail and Supplement, C4, p. 195, translation no. 482.

⁵ . Marrakchi, Tail and Supplement, C4, p. 195, translation no. 483.

⁶ . Marrakchi, Tail and Supplement, C4, p. 321, translation no. 780.

⁷ . Marrakchi, Tail and Supplement, C4, p. 338, translation no. 802.

⁸ . Marrakchi, Tail and Supplement, C4, p. 338.

⁹ . Marrakchi, Tail and Supplement, C4, p. 403, translation no. 990.

¹⁰ . Marrakchi, Tail and Supplement, C4, p. 477, translation no. 1170.

He was narrated by Abu al-Hasan ibn Ibrahim al-Karnani, who was a well-advised, grammatically and deftly, and issued a prediscus to reading the Qur'an and teaching Arabic for a long time, and he died in the range of forty-eight and six hundred.

41. Muhammad bin Ali bin Sulaiman bin Riffa al-Jagame, Shrish, Abu Bakr. ⁽²⁾

He narrated in his country about the fathers of Bakr: Yahya ibn Isa bin Zahra, Ibn Obeid, Ibn Malik and Ibn Memon al-Azdi, and with him or others about Abu Bakr bin Zahra al-Grandson, Abu Abbas bin Khalil, and Ceuta: about Abu Muhammad bin Obaidullah. He was narrated by Abu al-Hassan ibn Ibrahim al-Karnani, and the pilgrims' parents: Ibn Ali ibn Zakaria and ibn Muhammad ibn Luqman. ⁽³⁾

He was a young jurist, Hassan al-Samat and al-Hadi, highlighting trust and justice, and Ra'a Zahda, a brilliant writer, a skilled doctor who was successful in the rapy, and Sanya Fadhila. In the Qur'an, he wrote a useful book called "The Masterpiece of the Puritans and the Orad al-Cantin", and in medicine he wrote useful books, including: "The Survival of the Doctors", and he gave Mansour the medicines of the combination antidote of fifty medicines, called the gift, and he had a call with the doctors of Marrakech at that time in which he appeared to heal and realize, until I gave him that up to maniere, so He called it and knew his Majesty.

He died on Tuesday and was buried after wednesday afternoon, after 12 nights remaining from the first spring of the year 37 and 600. ⁽⁴⁾

42. Muhammad bin Ali bin Musa al-Ansari, Shrish Adawi of the origins of the salaf, Abu Bakr and Abu Abdullah al-Ghazal. ⁽⁵⁾

Narrated by The Fathers of Bakr: Yahya ibn Isa bin Azhar, son of Ahmed bin Obeid and his twelve-year-old son of Malik; Abu Al-Hassan' abu: Ibn Labal, son of Muhammad bin Nasser, and taken from him by readings; and Abu Muhammad bin Muhammad bin Habassa. He was authorized by Abu Ishaq ibn Farkad, and Abu Bakr, the son of the grandfather. Ibn Zubair mentioned in

His "program" that he has a novel about Abu Bakr ibn al-Arabi al-Qadi, while he is away, except that he is allowed to be a child and I do not know now who mentioned that.

The pilgrims' parents narrated him: his son, Ibn Luqman, Abu Ishaq ibn al-Kamad, Abu al-Hasan ibn Ibrahim al-Potter, al-Ra'ini Sheikhna, and Abu al-Khattab bin Khalil, and he was on leave: Abu Muhammad Talha. It was one of the most revered and well-off jurists who had a wide-ranging discussion of the story, just lying about what was happening to it, issued to read the Qur'an, hear hadith and teach jurisprudence. ⁽⁶⁾

43. Yusuf bin Isa bin Labe, Salwa Shrish al-Asal, Abu Isa al-Sharishi. ⁽⁷⁾

He left for Al-Andalus, where he fled from the father of the pilgrims Yusuf bin Abdullah al-Ghafqi, and to the Orient, and he took in Alexandria from Abu Abdullah al-Karakanti, and in Egypt about Abu Fadl Muhammad bin Yusuf al-Ghaznavi, and he toured a lot there and toured a lot of meetings of sheikhs and the introduction of them, and hajj.

He was narrated by Abu Bakr Atiq ibn al-Hasan ibn Al-Mu's al-Junj, Abu al-Hajjaj, ibn al-Fath al-Baji, Abu al-Hassan al-Shari, and Abu al-Abbas ibn Haroun.

He was a well-known jurist in knowledge of speech and the origins of jurisprudence, and studied all of this, and he was an instigator of the dissemination of science and its broadcast, keen on his request for good encounter, the good of the ten brothers and his companions, leaning to the method of Sufism described by a strong religion, virtue and good participation.

¹ . Marrakchi, Tail and Supplement, C4, p. 485, translation no. 1190.

² . Marrakchi, Tail and Supplement, C4, p. 489, translation no. 1205.

³ . Marrakchi, Tail and Supplement, C4, p. 489.

⁴ . Marrakchi, Tail and Supplement, C4, p. 490.

⁵ . Marrakchi, Tail and Supplement, C4, p. 545, translation no. 1290.

⁶ . Marrakchi, Tail and Supplement, C4, p. 545.

⁷ . Marrakchi, Tail and Supplement, C4, p. 350, translation no. 228.

He died in The Sala at the age of twenty-nine or thirty and six hundred. He had a son named Isa, and he was a kani. ⁽¹⁾

CONCLUSION:

During this study, the book was highlighted in the book of the tail and the supplement to my book connected and related to Abdelmalek Marrakchi, the book is one of the most important books of translations in the Islamic West and raise it in the case of his distinctive approach and survey, as well as the fact that many of the translations in it do not exist in others, which makes it an essential source for scholars specializing in Islamic history in general and the history of Andalusia and Islamic Morocco in particular. The book is an appendix to the book (The Link) of Ibn Beshwal, which is followed by the history of Andalusian scholars and emergency specialists, to Hafiz Ibn al-Qassi, and the book has been defined in nine volumes, but some of its parts are still missing, yet the number of translations In the remaining five (4306) translated, a figure that emphasizes the importance of the book and its encyclopaedia, the scholars and jurists of the city of Shrish had a wealth yafar in which they contributed, as they did, and the rest of the Andalusian cities in the codification of Andalusian heritage in the human, applied and pure sciences.

During the study, we also discussed the biography and life of the author of the book and a profile of his writings and his effects, including the book The Tail and the supplement in question, as we discussed its historical value and its approach to the writing of the book.

I hope that I have succeeded in what I meant by this research, and we ask God to bless and good luck in thought, saying and doing that he is a good yes.

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¹ . Marrakchi, Tail and Supplement, C4, p. 350.

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