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THE ROLE OF SCHOLARS IN MEDIATING BETWEEN SALAH AL-DIN AL-AYYUBI AND OTHER ISLAMIC FORCES

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Abstract

The research dealt with the study of the role of scholars in the mediation between Salah al-Din al-Ayyubi and other Islamic forces located specifically in the Levant and the Euphrates Island. Through it, we touched on the most prominent mediations that brought together Salah al-Din with the Zangids and Artuqids, and the most prominent scholars participating in them, such as Kamal al-Din al-Shahrazuri, Baha al-Din Ibn Shaddad and others. Accordingly, the research was divided into two axes. The first dealt with mediation between Salah al-Din al-Ayyubi and the Zangids, and the second was devoted to the mediation between Salah al-Din al-Ayyubi and the Artuqids. We concluded the research by reviewing the most important results the researcher reached.

Introduction

The study of the category of scholars is one of the important topics in Arab-Islamic history, and one of the important studies to complete the picture of the Arab-Islamic civilization, especially if the group has important political achievements, and it played a very important role in the Islamic political fabric in the Ayyubid era. That is why the researcher turned to addressing this topic, as we did not find an independent academic study for this aspect, especially within this title (the role of scholars in mediation between Salah al-Din al-Ayyubi and other Islamic forces). Rather, it gained the attention of contemporary historians, or those who came after them, by mentioning

them in the historical writing on the Ayyubid state. The importance of the research came to shed light on the role of these scholars in the mediation between Salah al-Din al-Ayyubi and his contemporary Islamic forces in the regions of Levant and the Euphrates Island.

Mediation was one of the most important diplomatic means of the Ayyubid state since the era of Salah al-Din al-Ayyubi, which was considered a covenant for the establishment and expansion of this state, the strengthening of its pillars, the consolidation of its legitimacy from the Abbasid Caliphate, and its recognition by the neighboring Islamic forces as a strong state. Most of the mediations of the Ayyubid state during the reign of Salah al-Din were associated with the neighboring Islamic forces, specifically in the Levant and the Euphrates Island, from the Zangids and the Artuqids. Accordingly, the research was divided into two axes, the first: the mediation between Salah al-Din al-Ayyubi and the Zangids, and the second: the mediation between Salah al-Din al-Ayyubi and the Artuqids.

First: Mediation between Salah al-Din al-Ayyubi and the Zangids:

Mediation between Salah al-Din al-Ayyubi and the Zangids gained the largest share among the other Islamic forces. Eight mediations took place between the two parties, the first of which was two mediations in the year (570 AH / 1174 AD), one of which was headed by Kamal al-Din al-Shahrazuri in order to hand over the Citadel of Damascus, and the second was headed by Abu Salih al-Ajmi over the reconciliation between the good king. Ismail and Salah al-Din al-Ayyubi. As for the third mediation in the year (571 AH / 1177 AD) headed by Imad al-Isfahani and Khatib Shams al-Din al-Baalbaki around the city of Aleppo, and the fourth mediation in the same year mentioned, headed by Imad al-Din al-Shahrazuri to take the oath from Salah al-Din al-Ayyubi to Saif al-Din Ghazi II, the owner of Mosul, and the fifth from Fakhr al-Din Ibn al-Dahan in the year (576 AH / 1180 AD) to take the oath from Salah al-Din al-Ayyubi to the owner of Mosul Izz al-Din Masoud (576-589 AH / 1180-1192 AD), and the sixth headed by Sheikh Al-Sheikh Al-Nisaburi in the year (578 AH / 1182 AD) about the first siege of the city of Mosul and the seventh, headed by Sheikh Al-Nisaburi also With the participation of Muhyi al-Din al-Shahrazouri and Bahaa al-Din ibn Shaddad around the city of Mosul. As for the eighth mediation, it was headed by Judge Bahaa al-Din Ibn Shaddad in the year (581 AH / 1185 AD) regarding the problem of Mosul and the conciliation between Izz al-Din Masoud and Salah al-Din al-Ayyubi. The details of these mediations are as follows:

1- Kamal Al-Din Al-Shahrazouri Mediation:

Kamal al-Din al-Shahrazouri had one political mediation during the reign of Salah al-Din al-Ayyubi assigned by the latter to hand over the Damascus Citadel (570 AH/1174), whose deputy, Jamal al-Din ibn Rayhan ⁽¹⁾ refused to hand it over despite Salah al-Din's control of Damascus on (29 Rabi` al-Awwal, 29 A.D.). 570 AH / October 27, 1174 AD) without any resistance. He was received by its notables and people with respect, despite Salah al-Din al-Ayyubi's

¹ Jamal al-Din bin Rayhan: He is the Tawashi Jamal al-Din Khawaja Rayhan bin Abdullah, one of the chief servants of Nur al-Din Mahmud Zangi, who was appointed by the latter in the Citadel of Damascus in the year 549 AH / 1154 AD. Jamal al-Din founded the Rehana school in Damascus in the year 565 AH / 1169 AD. The sources did not mention the date of his birth or death. See: Al Nuaimi, Al Daris, Part 1, p. 401; Kurd Ali, Plans of the Levant, Part 6, p. 90.

announcement that he was in Damascus a representative of the righteous king Ismael, and he kept the sermon and the inscription of coins for the righteous king and took some measures to win the favor of the people of the city, including the removal of taxes ⁽²⁾. However, Jamal al-Din bin Rayhan refused to surrender the castle, so Salah al-Din resorted to the house of Judge Kamal al-Din al-Shahrazuri to ask him to be a mediator between him and Jamal al-Din ibn Rayhan to convince him to hand over the castle of Damascus in a peaceful manner due to the respect and reverence that Kamal al-Din al-Shahrazuri enjoys among the Damascenes ⁽³⁾. Kamal al-Din al-Shahrazouri responded and entered the castle of Damascus and spoke with Jamal al-Din Rayhan and convinced the latter that Salah al-Din's goal was to preserve Damascus, and that he was here on behalf of the good King Ismail. Jamal al-Din ibn Rayhan then responded, and handed over the castle to Salah al-Din ⁽⁴⁾. The sources did not provide us with the date of Kamal al-Din's entry into the Damascus Citadel and the duration of the mediation. It is possible that the mediation took place at the beginning of the month (Rabi' al-Akhir of the year 570 AH/October 1174 AD). Thus, the mediation achieved its success when Jamal al-Din handed over Damascus to Salah al-Din.

2- The Mediation of Shihab Al-Din bin Al-Ajmi:

Shihab al-Din had one political mediation commissioned by the good king Ismail to Salah al-Din in the month of Ramadan of the year (570 AH / 1174 AD) on the issue of a peace treaty and an end to the state of conflict between the two parties. Shihab al-Din bin al-Ajmi was accompanied in this mediation with his deputy, Saad al-Din Kamushtekin. The negotiations of this mediation revolved around Saladin's handing over the city of Homs and Hama to the good King Ismail, and the retention of the city of Damascus and to be a representative of the good king Ismail in it, and to establish the sermon and the railway for him. However, Shihab al-Din asked Salah al-Din to hand over Baalbek, and he returned what he had taken from the treasury of the Citadel of Damascus. It belongs to my cousin Nasir al-Din Muhammad bin Asad al-Din Sherkuh, and there is no way to harm him ⁽⁵⁾. The purpose of their request to surrender Rahba was a cunning attempt to sow the seeds of discord and disagreement between Salah al-Din al-Ayyubi and his cousin until they weakened his power. However, Salah al-Din al-Ayyubi rectified the situation and refused to accept their condition. Thus, this mediation ended on the same day without concluding a conciliation due to Saladin's refusal of their last condition, and one of its results was the Battle of Qarun Hama ⁽⁶⁾ on (19 Ramadan 570 AH / 12 April 1175 CE) ⁽⁷⁾.

² Sibṭ Ibn al-Jawzī, *Mirat al-Zaman*, Volume 21, p. 228-;229; Ibn Wasel, *Mufarrej Al-Karub*, Volume 2, pp. 19-20; Excise: a tax imposed on the goods brought by the Crusaders for trade, the amount of which is one tenth. See: Dahman, *Dictionary of Historical Terms*, p. 154.

³ Sibṭ Ibn al-Jawzī, *Mirror of Time*, vol 21, p. 22.

⁴ Ibn Wasel, *Mufarrej Al-Karub*, Volume 2, p. 32; Al-Tikriti: Yassin Ahmed, *the Ayyubids in the North of Levant and the Jazira*, (Dar Al-Rashid, Baghdad, 1981), p. 98.

⁵ Al-Tikriti, *the Ayyubids*, p. 98.

⁶ Battle of Qarun Hama: It is the battle that took place between the Ayyubid army led by Sultan Salah al-Din al-Ayyubi and the Zangi army led by Izz al-Din Masoud on the 19th of Ramadan of the year 570 AH / April 12, 1175

3- The Mediation of Imad al-Isfahani and Shams al-Din Baalbaki

The Isfahani general Shams al-Din al-Baalbaki, with one political mediation, was entrusted with him by Salah al-Din al-Ayyubi as his representatives to the good king Ismael, around him in Aleppo to reach a formula of an agreement between the two parties to lift the siege imposed by Salah al-Din al-Ayyubi on it on the 15th of Dhu al-Hijjah 571 AH / June 24 1176 AD) one month after the failure of his assassination attempt on (11 Dhu al-Qadah 571 AH / 21 May 1176 AD) at the hands of the Hashishiyya ⁽⁸⁾, which was instigated by the Aleppo people. Accordingly, he imposed a siege on Aleppo and set up his camp on Al-Yarouqiah, on Al-Jushan mountain ⁽⁹⁾. In the face of that siege, Saad al-Din sent as a complainant, the viceroy of the good king Ismael, who was in Harem, outside Aleppo during the siege, to Salah al-Din al-Ayyubi, offering him resort to peaceful means, and asked him to allow him to enter Aleppo and promised him that he would fix the situation with the good king Ismael and open the way for peace. It is from Salah al-Din al-Ayyubi to send with him representatives to Aleppo to start negotiations. Salah al-Din al-Ayyubi responded on the condition that hostages be placed between the two parties to prevent treachery, so the good king Nasrat al-Din Zangi ⁽¹⁰⁾ sent a hostage before him. In return, Imad al-Isfahani and Shams al-Din al-Baalbaki entered Aleppo ⁽¹¹⁾. There is no specific date for their entry into it, but it is certain that it is in the last ten days of the month (Dhu al-Hijjah/ June). This mediation continued for one day and ended without result for several reasons, including: Imad Al-Isfahani and Shams Al-Din Al-Baalbaki were insulted by Minister Shihab Al-Din Ibn Al-Ajmi, who prevented them from food and service, and they were also insulted in the Council of Al-Saleh King ⁽¹²⁾.

The negotiations were also unequal between the two sides. General Al-Isfahani forced him to accept the terms of the peace treaty without seeing the copy of the agreement and deciding on its details. Al-Isfahani justified his acceptance of that, saying: "So we swore to them as they wanted, and we remained silent about what they decreased and increased, and we went out to our boys

AD) in the area of Qarun Hama and ended with the victory of the Ayyubid army. See: Abu Shama, Al-Rawdatain, Volume 2, pp. 378-379; Al-Tikriti, the Ayyubids, p. 98.

⁷ Ibn al-Atheer, al-Kamil, vol. 9, p. 410; Ibn Shaddad, Royal Anecdotes, p. 94.

⁸ Al-Hashishiyya: It is one of the Ismaili sects that emerged after the death of the Fatimid Caliph Al-Mustansir Billah Abu Tamim Ma'ad bin Al-Zahir La'az Allah (420-487 AH/1029-1094 AD) in the year 487 AH/1029 AD. Al-Sabah, who moved between Egypt, the Levant, Persia, and Iraq to gather followers, and called it by several names, including the Nizari Ismailis and the New Ismailism, and this group ended at the hands of the Tatar Mongols in the year (656 AH / 1258 AD), that is, after one hundred and sixty-nine years from the date of its founding. See: Zaheer: Ihsan Elahi, Ismailia History and Beliefs, (Dr. T, Department of Tarjuman Al-Sunnah, Lahore, 1985 AD), pp. 735-737; Hussein: Muhammad Kamel, The Ismaili Sect, (1st Edition, Al-Nahda Library, Cairo, 1959 AD), p. 86.

⁹ Ibn Shaddad, An-Nadir Al-Sultaniyah, p. 96; Abu Shama, Al-Rawdatain, Volume 2, pg. 409, 413; Al-Yarouqiah: a locality outside Aleppo that belongs to one of the Turkmen princes and the princes of Nur al-Din Mahmoud. See: Yaqout Al-Hamawi, Dictionary of Countries, Part 5, pg. 425.

¹⁰ Nasr al-Din Zangi: We did not find a translation of him in the biographies and translations.

¹¹ Al-Bandari, Sana Al-Barq Al-Shami, p. 43; Abu Shama, Al-Rawdatain, Volume 2, p. 413.

¹² Al-Bandari, Sana Al-Barq Al-Shami, p. 43; Abu Shama, Al-Rawdatain, Volume 2, p. 413-414.

and our animals while they were at the last breath, and we went out as if we had been energized from a chain, and we presented the copy and we said to him: Whoever swears by this oath is an oath, and neither Aleppo nor as Kamushtakin" ⁽¹³⁾. General Al-Isfahani and the rest of the delegation left Aleppo, and when they left and informed Salah Al-Din Al-Ayyubi of what had happened to them in Aleppo, Salah Al-Din Al-Ayyubi learned that he had fallen into a plot by Saad Al-Din as complainants whose only intention was to enter Aleppo to be within the peace agreement in the event that the good king Ismael was inclined to make peace with Salah Al-Din Al-Ayyubi Thus, Saladin tightened the siege of Aleppo ⁽¹⁴⁾.

Until the good king Ismael sent one of the daughters of Nur al-Din Zangi ⁽¹⁵⁾ to the camp of Salah al-Din to request peace on (20 Muharram 572 AH / 9 August 1175 AD), specifically after fifteen days of the siege ⁽¹⁶⁾, and it seems to us that the reason for sending it as a kind of pressure on Salah al-Din to ensure His acceptance of reconciliation and not her response, because she was one of the daughters of Nur al-Din Zangi.

4- Imad Al-Din Al-Shahrazouri Mediation:

Imad al-Din al-Shahrazouri had one mediation year (572 AH / 1176 AD), and he was assigned to it by Seif al-Din Ghazi II, the owner of Mosul, to Salah al-Din al-Ayyubi ⁽¹⁷⁾. This mediation was part of the peace that was concluded between Salah al-Din and the Zangids and the Artuqids in the Levant and the Euphrates Island during the siege of Aleppo at the beginning of the year (572 AH / 1176 AD) ⁽¹⁸⁾. The arrival of Imad al-Din al-Shahrazouri was accompanied by the hajib Diaa Abu Bakr al-Baghdadi ⁽¹⁹⁾ bringing gifts and antiques with them. Their arrival in Damascus while Salah al-Din was in Egypt, so he went out to receive them King Turan Shah ibn Ayyub (569-576 AH / 1173-1180 AD) at the head of the majestic procession as a representative of Salah al-Din in Damascus ⁽²⁰⁾.

It seems that the reason for this solemn reception is not only because he is a messenger from the Zangids, but also because he is the son of Judge Kamal al-Din al-Shahrazuri, and for this reason also Imad al-Din al-Shahrazuri was chosen for this mission by Seif al-Din Ghazi. Turan Shah swore to them on the same terms of peace that Salah al-Din swore to the good king Ismael. The arrival of Imad al-Din al-Shahrazuri coincided with the arrival of the messengers of Nur al-Din

¹³ Al-Bandari, Sana Al-Barq Al-Shami, p. 43.

¹⁴ Al-Bandari, Sana Al-Barq Al-Shami, p. 43; Abu Shama, Al-Rawdatain, Volume 2, p. 414.

¹⁵ The sources did not provide us with information about the daughter of Nur al-Din Zangi.

¹⁶ Abu Shama, Al-Rawdatain, Volume 2, pg. 422; For details of the peace treaty, see: Ibn Wasel, Mufarrej Al-Kurub, Volume 2, pg. 46, quoting from Ibn Abi Tai; Ibn Wasel, Mufarrej Al-Karub, Volume 2, pg. 57.

¹⁷ Abu Shama, Al-Rawdatain, Volume 2, p. 451; Ibn Wasel, Mufarrej Al-Karub, Volume 2, pg. 57.

¹⁸ Ibn Shaddad, An-Nawadir, p. 96; Abu Shama, Al-Rawdatain, Volume 2, p. 422; Al-Tikriti, the Ayyubids, p. 108.

¹⁹ Dia Al-Din Al-Baghdadi: We did not find a translation of him in the biographies and biographies.

²⁰ Abu Shama, Al-Rawdatain, Volume 2, pg. 451. Quoted from Ibn Abi Tai; Ibn Wasel, Mufarrej Al-Karub, Volume 2, pg. 57.

Kara Arslan ⁽²¹⁾, the owner of Fort Kiva, and the messenger of the owner of Mardin Qutb al-Din Artuqids ⁽²²⁾ to Damascus on the same issue, but these messengers did not. They were satisfied with meeting King Turan Shah, but they decided to walk to Egypt to meet Salah al-Din, accompanied by the hajib Dīa al-Din al-Baghdadi, while Imad al-Din al-Shahrazuri made the way to Egypt difficult and satisfied with the oath that he took from King Turan Shah as a representative of his brother Salah al-Din and returned to Mosul after the success of the goal of his mediation ⁽²³⁾.

Historians mentioned a different version of this narration, to the effect that Imad al-Din al-Shahrazuri marched with the messengers of the owner of Mardin and fortified Kiva to Egypt to complete the agreement with Salah al-Din, and the messenger of Fort Kiva was captured by the Crusaders, and the rest succeeded in reaching Egypt ⁽²⁴⁾.

The most correct is the first narration, and the reason is that it was quoted from Imad al-Din al-Isfahani, who was residing with Salah al-Din in Egypt during the period of the arrival of the messengers to Egypt, as an eyewitness to this incident.

5- Fakhruddin Ibn Al-Dahan Mediation:

Fakhr al-Din Ibn al-Dahan al-Baghdadi had one political mediation commissioned by Mujahid al-Din Qaymaz, the deputy of Izz al-Din Masoud over Mosul to Salah al-Din, and it was in the year (576 AH/1180 AD) regarding two demands:

The first is: To maintain the relationship with Izz al-Din Masoud, who took over the rule of Mosul after the death of his brother Saif al-Din Ghazi al-Thani on (3 Safar 576 AH / June 28, 1180 AD) as it was with Saif al-Din Ghazi.

The second is: renewing the covenant with him on each of Suruj ⁽²⁵⁾, Al-Raha, Al-Raqqa, Harran, Nusaybin and Al-Khabur ⁽²⁶⁾ according to the peace agreement concluded with Seif Al-Din Ghazi in the year (572 AH / 1176 AD) ⁽²⁷⁾.

²¹ Nur al-Din Qara Arslan: He is Nur al-Din Muhammad ibn Kara Arslan ibn Fakhr al-Din Dawood. The sources did not provide us with the date of his birth. He took over the rule of Amid in the year (562 AH / 1166 AD) and was cut off by Sultan Salah al-Din Fort Kefa after eighteen years = specification of the year (579 AH / 1183 AD) He died On (14 Rabi' al-Awwal in the year 581 AH / June 14, 1186 AD). See: Al-Dhahabi, History of Islam, Volume 12, Pg. 743-744; Zambauer, Dictionary of Genealogy and Ruling Families, p. 344.

²² Qutb al-Din al-Atqi: He is Qutb al-Din ibn Najm al-Din al-Bi ibn Husam al-Din Tamrtas ibn Ilghazi ibn Artuq. He took over the rule of Mardin in (the month of Muharram in the year 575 AH / June 1179 AD) and his rule lasted for five years, ending with his death on (the month of Jumada al-Akhira in the year 580 AH / September 1184 AD). Sources provide us with complete information about his life. See: Ibn Wasel, Mufarrej Al-Karub, Volume 2, p. 165; Al-Dhahabi, History of Islam, Vol. 12, pg. 637; Zambauer, Dictionary of Genealogy and Ruling Families, p. 345.

²³ Al-Bandari, Sana Al-Barq Al-Shami, p. 50.

²⁴ Abu Shama, Al-Rawdatain, Volume 2, pg. 541; Quoted from Ibn Abi Tai.

²⁵ Suruj: A town near Harran, from Diyar Mudar. See: Yaqoot Al-Hamawi, Mujaam Al-Buldan, Volume 3, pp. 216-217.

²⁶ Sibṭ Ibn al-Jawzi, Mirat al-Zaman, Volume 21, p. 276; Abu Shama, Al-Rawdatain, vol. 3, p. 4.

Fakhr al-Din Ibn Dahan arrived at Salah al-Din al-Ayyubi, who was camped on the borders of the Seljuks of Rome. The sources did not provide us with any details about this mediation except for Saladin's approval of the first demand that Fakhr al-Din Ibn al-Dahan held. It is to keep the relationship with Izz al-Din Masoud as it was with his brother and renew his oath to him over Mosul and reject the second demand of mediation to renew the covenant with Izz al-Din Masoud over the Euphrates Island, justifying his refusal that it was in the hands of Saif al-Din with the intercession of the Caliph Al-Mustadi, on the condition that his military and economic capabilities are put in service. Jihad against the Crusaders and that, in the current situation, it belongs to the Ayyubid state after obtaining a legitimate mandate from the Caliph Al-Nasir Li-Din Allah for the right to possess it. "...As for what he mentioned from the island countries, he had the caliph's intercession in his hand on the condition that he strengthen the Muslims' frontiers with money and soldiers, but now the caliph has delegated her affair to me to do in it what I see of the interest" ⁽²⁸⁾. This mediation ended without result and it seems that the reason was rejected Salah al-Din for one of the items of mediation.

6- Al-Hakim al-Nishapuri Mediation

Al-Hakim al-Nishapuri played an important role in the conflict between Salah al-Din and the Atabekiya of Mosul and participated in two political mediations commissioned by the first Caliph al-Nasir Li-Din Allah in the year (578 AH / 1182 AD) to mediate between Salah al-Din al-Ayyubi and Izz al-Din Masoud to lift the siege on the city of Mosul, and in the second year (579 AH / 1183 AD) to mediate a peace treaty between Salah al-Din al-Ayyubi and Izz al-Din Masoud.

The first mediation was during the first siege imposed by Salah al-Din al-Ayyubi on the city of Mosul on (11 Rajab 578 AH / 9 November 1182 AD). It came at the request of Mujahid al-Din Qaymaz, the deputy of Izz al-Din Masoud, the owner of Mosul, for the intervention of the Abbasid Caliphate to mediate between them and Salah al-Din al-Ayyubi. So, the Caliph Al-Nasir responded to the religion of God by sending to Al-Hakim al-Nishapuri and his companion Shihab al-Din Bashir al-Khadim ⁽²⁹⁾ and they were at that time with Salah al-Din al-Ayyubi before he went to Mosul ⁽³⁰⁾. That is, he was in a second mediation that preceded this mediation, and the sources did not provide us with its details, and he was asked to mend the relationship between them ⁽³¹⁾.

²⁷ Ibn al-Atheer, al-Kamil, vol. 9, p. 446-447; Abu Shama, Al-Rawdatain, Volume 3, pg. 60; Al-Huwayri, Building the Islamic Front, p. 187; Al-Tikriti, the Ayyubids, pp. 108-109.

²⁸ Sibṭ Ibn al-Jawzi, Mirror of Time, Volume 21, pg. 276.

²⁹ Shihab Al-Din Bashir Al-Khadem: He is one of the characteristics of the Caliph Al-Nasir Li-Din Allah. He died while returning with the Sheikh of Al-Sheikh Al-Nisaburi from Damascus in the year (580 AH / 1184 AD) and the sources did not provide us with details of his life.

³⁰ Al-Jumard and Muhammad: Jazeel Abdul-Jabbar and Nizar Qadir, "The Role of the Abbasid Caliphate in Political Relations between Islamic Forces", Journal of Studies and Human Sciences, University of Mosul, Vol. 5, Vol. 21, (1994 AD), p. 409.

³¹ Ibn Shaddad, An-Nawadir, p. 102; Ibn Wasel, Mufarrej Al-Karub, Volume 2, pp. 119-122.

The sheikh of the sheikhs began to persuade Salah al-Din to resort to negotiations to stave off differences and stop the fighting to prevent it from being exploited by the Crusader side. This is evidenced by what Al-Hakim al-Nishapuri said: "I have come [i.e., Al-Hakim al-Nishapuri] To you [i.e., Salah al-Din al-Ayyubi] seeking intercession in the matter of these people, so turn away from what you are upon, until he was sent to the people and see what they are upon." Salah al-Din answered him "with hearing and obedience" ⁽³²⁾. Al-Hakim al-Nishapuri sent a request to Mosul to specify the delegation representing it in the negotiations, and the choice fell on Jamal al-Din Mahasin bin Ajam al-Mawsili ⁽³³⁾ and Majd al-Din al-Sharif, the brother of the Captain of the Talibs ⁽³⁴⁾.

Whereas, the delegation representing Salah al-Din al-Ayyubi in these negotiations consisted of the honorable judge and Diaa al-Din al-Hakari, the headquarters of the negotiations of the Al-Hakim al-Nishapuri tent ⁽³⁵⁾, and the selection of the al-Nishapuri tent as a headquarters for the negotiations between the two parties because it is located in a neutral land outside the borders of the two parties ⁽³⁶⁾. The focus of the negotiations, which lasted for several days, was about the request of the Mosul delegation to return the lands controlled by Salah al-Din al-Ayyubi in the Levant and the Euphrates Island. Izz al-Din also justified his refusal, saying: "He is my brother [i.e., Imad al-Din Zangi the second] ⁽³⁷⁾ and he has covenants and covenants, and I cannot break them" ⁽³⁸⁾ and the mediation ended without reconciliation ⁽³⁹⁾.

As for the second mediation, it took place one year after the first mediation, specifically in the year (579 AH / 1184 AD), and it was about the issue of a reconciliation between Salah al-Din and Izz al-Din Masoud, the owner of Mosul, and it was at the request of the latter who sent Baha al-Din Ibn Shaddad to Baghdad in (Shawwal, 579 AH). / February 1184 AD) in a request for the mediation of the Abbasid Caliphate between him and Salah al-Din. Caliph Al-Nasir's response to

³² Ibn Shahanshah: Muhammad Ibn Omar Al-Mudhaffar, *The Field of Realities and the Secret of Creation*, investigation: Hassan Habashi, (1st Edition, Alam Al-Kutub, Cairo, 1968 AD), p. 108.

³³ Jamal al-Din Mahasin bin Ajam al-Mawsili: The sources did not mention anything about him, whether it was narrated that he entered the service of the minister of the better king, Dia al-Din Ibn al-Atheer, and helped the latter escape from Damascus in a wooden box so that he would not fall into the hands of the just king Abu Bakr when he took control of Damascus in the year (592 AH). / 1195 AD). See: Ibn Duqman, *Nuzha Al-Anam*, p. 124.

³⁴ Majd al-Din al-Sharif: We did not find a translation of him in the biographies and translations.

³⁵ Al-Imad Al-Isfahani: Imad Al-Din Abu Hamid Muhammad bin Muhammad, *Al-Barq Al-Shami*, investigative: Faleh Hussein, (Dr. I, Abdul Hameed Shoman Foundation, Amman, 1987 AD), part 5, pp. 37-38.

³⁶ Al-Jumard and Muhammad, "The Role of the Abbasid Caliphate...", pg. 410.

³⁷ Imad al-Din Zangi II: He is Imad al-Din bin Qutb al-Din Mawdud bin Imad al-Din Zangi bin Aqsqar who took over the rule of Aleppo after the death of the good king Ismail in the year (577 AH / 1181 AD) after which Sultan Salah al-Din al-Ayyubi took it from him in the year (579 AH / 1184 AD) and replaced him with Sinjar instead. If he entered the service of Sultan Salah al-Din and died on (Muharram 594 AH / November 1194 AD). See: Al-Dhahabi, *History of Islam*, vol. 13, p. 1016-1017.

³⁸ Ibn Wasel, *Mufarrej Al-Karub*, Volume 2, p. 122.

³⁹ Ibn al-Atheer, *al-Kamil*, vol. 9, pg. 465.

the religion of God came by sending Al-Hakim al-Nishapuri to Damascus, accompanied by Shihab al-Din Bashir al-Khadim, Judge Baha al-Din Ibn Shaddad and Muhyi al-Din al-Shahrazuri, representatives of Izz al-Din Masoud ⁽⁴⁰⁾ and their arrival in Damascus was on (11 Dhu al-Qadah, 579 AH). (February 24, 1184 AD) and enjoyed a solemn reception, and Salah al-Din arranged their places of residence for the purpose of providing them with relief from the troubles of travel. So, he made the shrine of Al-Hakim al-Nishapuri in Al-Manbi ⁽⁴¹⁾ and he made the shrine of Muhyi Al-Din Al-Shahrazuri in Jawsaq ⁽⁴²⁾ in the Al-Khalkhal orchard ⁽⁴³⁾. As for the shrine of Shihab al-Din Bashir al-Khadim, it is in Jawsaq, the owner of Bosra, in preparation for the beginning of negotiations ⁽⁴⁴⁾.

After that, negotiations began between the two sides that the Euphrates Island and what crosses the Euphrates from the east should be for Izz al-Din Masoud, so Salah al-Din accepted on the condition that each owner of Arbil Zain al-Din Yusuf ⁽⁴⁵⁾ and the owner of the island of Ibn Omar Mu'izz al-Din Sanjar ⁽⁴⁶⁾ should be excluded from that and that they would be given the option to do so. Belonging to him or to Izz al-Din, but Muhyi al-Din al-Shahrazuri rejected the condition, saying that they must be mentioned in the copy "i.e., the Book of Peace ⁽⁴⁷⁾ and as a result the negotiations between the two parties faltered, and Muhyi al-Din al-Shahrazuri and Baha al-Din Ibn Shaddad accompanied him from Damascus, Al-Hakim al-Nishapuri, who was angry. He blamed Salah al-Din for the failure of the negotiations for sticking to his condition, which prompted the latter to review himself and catch up with the delegation in the Al-Qusayr area ⁽⁴⁸⁾ to complete the peace contract after he gave up his condition in honor of Al-Hakim al-

⁴⁰ Ibn Shaddad, An-Nadir Al-Sultaniyah, p. 111.

⁴¹ Al-Maniba: A locality in the city of Damascus, through which the Qanat and Baniyas rivers pass. See: Badran: Abdul Qadir bin Ahmed bin Mustafa bin Abdul Rahim, Manadamat al-Atlal and Masamarat al-Khayal, investigation: Zuhair al-Shawish, (3rd Edition, The Islamic Bureau, Beirut, 1985 AD), p. 401; Al-Shehabi, Damascus Dictionary, Volume 2, pg. 322.

⁴² Jawsaq: It is a small palace built in the orchards. See: Al-Shihabi, Damascus Historical Dictionary, Volume 1, p. 147.

⁴³ Al-Khalkhal orchard: or Al-Khalikhan orchard is located in the Qaraawneh locality outside the eastern gate and Bab Kisan. See Al-Shihabi, Damascus Dictionary, vol. 1, p. 37.

⁴⁴ Al-Imad Al-Isfahani, Al-Barq Al-Shami, Volume 5, pg. 163; Ibn Shah Nashah, the course of facts, pp. 162-163.

⁴⁵ Zain al-Din Yusuf: Abu Yaqub Yusuf bin Ali Kujak bin Baktkin took over the rule in Erbil after the death of his father and the expulsion of his brother Muzaffar al-Din Kawkbari in the year (563 AH / 1168 AD) and remained in power until he died while stationed on Acre with Sultan Salah al-Din in the year (586 AH / 1190 AD). See: Al-Safadi, Al-Wafi in Deaths, Volume 29, p. 115.

⁴⁶ Mu'izz al-Din Sanjar: He is the son of Sayf al-Din Ghazi bin Mawdud bin Imad al-Din Zangi bin Aqsanqar who took over the rule of the island of Ibn Omar after the death of his father in the year (576 AH / 1181 AD). See: Al-Dhahabi, Biography of the Nobles, Volume 21, pg. 507; Al-Dhahabi, History of Islam, vol. 13, pp. 111-112.

⁴⁷ Ibn Shaddad, An-Nadir Al-Sultaniyah, p. 112; Sibte Ibn al-Jawzi, Mirror of Time, Volume 21, pg. 296.

⁴⁸ Al-Qusayr: a part of the Damascus business district on the Homs road. See: Yaqoot Al-Hamawi, Mujaam Al-Buldan, Part 4, pg. 367.

Nishapuri and his great position with Salah al-Din and to maintain his good relationship with the Abbasid caliphate, despite this The concession made by Salah al-Din, but Muhyiddin al-Shahrazuri refused to complete the peace and threatened to resort to the owner of Azerbaijan al-Bahlawan. By sending, and perhaps you thought that we do not have appearances, nor conquests, nor support, but rather we have someone who asks about us, includes us, disobeys us, and tends to us, and we write to him and seek advice with him, and we do not seek to contradict his doctrine, and he referred to the Sultan of the Persians Al-Bahlawan”⁽⁴⁹⁾. Thus, the mediation ended after it lasted for about a month, specifically on (7 Dhu al-Hijjah of the year 579 AH / March 21, 1184 AD) without completing the conciliation due to the misbehavior of Muhyiddin al-Shahrazouri⁽⁵⁰⁾.

7- The Mediation of Baha al-Din ibn Shaddad

Judge Bahaa al-Din Ibn Shaddad presided over one political mediation in the year (581 AH / 1186 AD) entrusted by the owner of Mosul, Izz al-Din Masoud to Salah al-Din on the issue of Mosul and the conclusion of peace between the Zangids and Salah al-Din; It is worth noting that this mediation was not the first for Baha al-Din Ibn Shaddad, as he participated in a previous mediation as an escort of Judge Muhyi al-Din al-Shahrazuri, who headed the mediation to Salah al-Din in the year (579 AH / 1185 AD). It was about the issue of Mosul as well, and it ended without result. It was the first meeting between Baha al-Din Ibn Shaddad with Salah al-Din, who admired Ibn Shaddad's personality, eloquence and knowledge⁽⁵¹⁾. Apparently, this is the same reason that prompted Izz al-Din Masoud to choose Baha al-Din Ibn Shaddad to head this mediation in the year (581 AH / 1186 AD). Also, Ibn Shaddad accompanied him in this mediation, Baha al-Din al-Rabib⁽⁵²⁾. And their arrival to Salah al-Din was in (the month of Dhu al-Hijjah of the year 581 AH/February 1186 AD). Specifically on the day of Arafah, he greeted them with respect. The seat of their meeting was in his tent in Harran. On the same day, they agreed on the conditions set by Salah al-Din⁽⁵³⁾.

⁴⁹ Al-Imad Al-Isfahani, Al-Barq Al-Shami, Volume 5, p. 168.

⁵⁰ Al-Imad Al-Isfahani, Al-Barq Al-Shami, Vol. 5, p. 168; Ibn Shaddad, An-Nadir Al-Sultaniyah, p. 112.

⁵¹ Ibn Shaddad, An-Nadir Al-Sultaniyah, p. 102, 111-112.

⁵² Bahaa al-Din al-Rabeeb: He is the long-standing emir, the protégé of the state, Abu al-Ma'ali Asaad bin Ammar bin Saad bin Ammar bin Ali al-Khalati al-Musili. He was born in the year (530 AH / 1135 AD). He heard the hadith from a group of jurists, including Burhan al-Din Ibrahim, known as Ibn al-Barni, serving the Abbasid Caliph al-Muqtafi for the command of God for two years. And four months later, in the year 554 AH / 1159 AD, he joined the service of Nur al-Din Zangi in Aleppo and remained in the service of the Zangid state until he was arrested by Nur al-Din Arslan Shah, the owner of Mosul on (12 Ramadan 606 AH / March 9, 1209 AD) because of a snitch from his enemies and remained in prison until he died in the same year. Sunnah. See: Ibn al-Adim, In order to request, vol. 4, pp. 1577-1580.

⁵³ Ibn Shaddad, An-Nadir Al-Sultaniyah, pp. 119-120.

It included taking all of “the country of Shahrzor, its castles, fortresses, and villages, as well as what is beyond Al-Zab from the Bawazej” ⁽⁵⁴⁾.

Al-Rustaq, the land of Qarabiliya and Bani Qafjan” ⁽⁵⁵⁾ and sermons for the Abbasid Caliph Al-Nasir Li-Din Allah and for Sultan Salah Al-Din in Mosul, Diyar Bakr and all the elevated countries. the owner of Azerbaijan in Mosul ⁽⁵⁶⁾ interrupted the sermon of the stuntman Shams al-Din bin Ildikes. It is worth noting that Bahaa al-Din Ibn Shaddad was not satisfied with making the oath on Salah al-Din only, but on the just king Abu Bakr as well. This is clear from what Bahaa al-Din Ibn Shaddad mentioned, saying: “And his oath [that is, Ibn Shaddad’s swearing by Salah al-Din] was a full oath and his brother the just king took an oath” ⁽⁵⁷⁾. This suggests that as long as Baha al-Din Ibn Shaddad was able to seize the copy, he made his brother swear on the copy also so that the problem or the possibility of Salah al-Din’s death because he was ill would not recur. The two parties ⁽⁵⁸⁾ and thus the mediation succeeded, and the sources did not mention the date of their return to Mosul or the length of their stay with Salah al-Din in Harran.

Second: Mediation between Salah al-Din al-Ayyubi and Artuqids

The mediation between Salah al-Din al-Ayyubi and Artuqids ranked second in the number of mediations. There were two mediations that brought together Artuqids with Salah al-Din, the first in the year (578 AH / 1182 AD) headed by the judge al-Fadil al-Asqalani, and the second headed by Shams al-Din Ibn al-Frash in the year (581 AH / 1186 AD) and its details are as follows:

1- The Mediation of Qazi Fazel

Qazi Fazel was performing his administrative, scientific, military and political role in addition to his participation in diplomatic mediation, as he carried out one mediation by Masoud bin Nissan ⁽⁵⁹⁾, the deputy governor of Amida (Mesopotamia) to Saladin on the issue of surrendering Amida (Mesopotamia) after Masoud bin Nissan sent women His house to the tent of Qazi Fazel in (late Dhu al-Hijjah of the year 578 AH / April 1183 AD), who was stationed with Salah al-Din outside

⁵⁴ Al-Bawazej: the town of Warstaq, near Tikrit, at the beginning of the Lower Zab of the Tigris, and it is one of the works of Mosul. See: Yaqoot Al-Hamawi, Dictionary of Countries, Volume 1, pg. 503.

⁵⁵ Ibn Wasel, Mufarrej Al-Karub, Volume 2, p. 171.

⁵⁶ Ibn Shaddad, An-Nadir Al-Sultaniyah, p. 119; Ibn Wasel, Mufarrej Al-Karub, Volume 2, pp. 171-172; Al-Jumaili, Atabeg State, p. 124

⁵⁷ Ibn Shaddad, An-Nadir al-Sultaniyya, p. 120.

⁵⁸ Al-Jubouri: Safanah Jassem, Bahaa Al-Din Ibn Shaddad and his book An-Nadir Al-Sultaniya and Al-Mahasin Al-Yusufiyah (539-632 AH / 1144-1234 AD), (Master’s thesis submitted to the College of Education, University of Mosul, unpublished, 2000 AD), p. 28.

⁵⁹ Masoud bin Nissan: Bahaa Al-Din bin Ali bin Al-Hassan bin Ahmed took over the position of Prosecutor of Amed after the death of his father Jamal Al-Dawla Muayyad Al-Din bin Nissan in the year 573 AH / 1178 AD. See: Zambauer, Dictionary of Genealogy and Ruling Families, p. 211; Mr.: Fouad Saleh, Dictionary of Political Titles in Arab and Islamic History, (Hassan Al-Asriyya Library, Beirut, 2011), p. 187.

Amida (Mesopotamia) on its siege since (17 Dhu al-Hijjah 578 AH / 12 April 1183 AD) asking for his intercession with Salah al-Din so that Masoud bin Nissan from leaving Amida (Mesopotamia) with his family and money ⁽⁶⁰⁾. It seems that the reason for sending women to sympathize with Qazi Fazel and to accept mediation without hesitation, and it was common for women to be sent in diplomatic matters to ensure that they were not disappointed. The reason for choosing the virtuous judge specifically to mediate was due to the latter's position with Salah al-Din ⁽⁶¹⁾. Qazi Fazel succeeded in persuading Salah al-Din, who in response to Qazi Fazel's request quickly, to allow Masoud bin Nissan to leave Amida (Mesopotamia) with his family, money, and grant him three days to transfer his money and ammunition to Amida (Mesopotamia), after which Amida (Mesopotamia) was received on the 1st of Muharram. The year 579 AH / 25 April 1183 AD) ⁽⁶²⁾.

2- The Mediation of Shams al-Din Ibn al-Farash

Shams al-Din Ibn al-Farash headed one mediation commissioned by Salah al-Din to Qutb al-Din Saqman ⁽⁶³⁾ the owner of Amida (Mesopotamia) to find out the latter's policy towards the Ayyubid state in the year (581 AH / 1186 AD) after news of the death of Nur al-Din Kara Arslan on the 14th of Rabi' The first was in the year 581 AH / June 14, 1186 AD) and his son Qutb al-Din Saqman, who was young, took over the rule and management of the affairs of the country by his minister, Qawam al-Din ibn Samaqa ⁽⁶⁴⁾.

This switch was a reason for Saladin's fear of turning Amida (Mesopotamia) and Kiva fortress from obedience to hostility, thus losing an important ally in the Euphrates Island. Especially after his delay in entering the service of Salah al-Din ⁽⁶⁵⁾. Therefore, Salah al-Din, on his part, sent Shams al-Din Ibn al-Farash at an unknown date of the year (581 AH / 1186 AD). Shams al-Din was one of the personalities who gained Salah al-Din's trust to Amida (Mesopotamia) to ascertain their intentions if they were inclined to truce or to fight. So, he urged them to come to the service of Salah al-Din, and Qutb al-Din bin Saqman entered the service of Salah al-Din at

⁶⁰ Ibn al-Atheer, al-Kamil, vol. 9, pg. 470-471.

⁶¹ Issa, "The Fadil Al-Qadi's Political Efforts...", p. 315.

⁶² Ibn Shahanshah, The course of facts, pp. 136-137; Ibn al-Atheer, al-Kamil, vol. 9, p. 417; Ibn Wasel, Mufarrej Al-Karub, Volume 2, pp. 134-136.

⁶³ Qutb al-Din Saqman: Abu Saeed Saqman bin Nur al-Din Muhammad bin Qara Raslan bin Dawood. The sources did not provide us with the date of his birth. He took over the rule of the country of Amed on (14 Rabi' al-Awwal, 581 AH / June 14, 1186 AD) when he was young and died in the year (597 AH/1200 AD). See: Abu Shama, Al-Rawdatain, Volume 2, p. 233; Zambauer, Dictionary of Genealogy and Ruling Families, p. 344.

⁶⁴ Qawam al-Din bin Samaqah: Abu Nasr Ahmad bin Abdullah al-As'ari, the sources did not provide us with the date of his birth. He was a clerk in Diyarbakir. He took over the ministry for Qutb al-Din Samakan in the year (581 AH / 1186 AD) and was killed on (8 Ramadan, 2 December) of the same year by the Mamluks of Qutb al-Din Saqman because of jealousy for his uniqueness in the rule of Amed and Fort Kiva. See: Ibn al-Fawti, Majma' al-Adab, Volume 3, pg. 475; Al-Dhahabi, History of Islam, Vol. 12, pg. 729

⁶⁵ Ibn Shahanshah, The course of facts, p. 218; Al-Bandari, Sana Al-Barq Al-Shami, p. 122; Abu Shama, Al-Rawdatain, Volume 2, p. 233

his young age on (1 Jumada al-Awwal 581 AH / July 30, 1186 AD), so Salah al-Din al-Ayyubi appointed him to Amida (Mesopotamia) and fortified Kiva and approved his minister in managing affairs. The kingdom ⁽⁶⁶⁾. We conclude from this that the date of mediation and its termination is (the month of Rabi' al-Akhirah of the year 581 AH / July 1186 AD).

Conclusion

- 1- Mediation represented a type of means used by Salah al-Din to unite the Islamic Front in the regions of the Euphrates Island and the Levant to provide military energy for confrontation with the Crusaders and to save Muslim blood. Also, mediation was a means for Saladin to obtain the law of his state from the Abbasid Caliphate.
- 2- The study proved the possibility of mediation failure or the occurrence of negative results, not only because one of the mediation parties adhered to his condition, but rather the method of the mediator (the scholar) and the method of the addressee party or the mediator's tendency to side with the addressee party.
- 3- It turns out that there are famous families who lived in the Ayyubid state, whose sons alternately inherited the jobs and positions of their fathers, such as the ministry, the sheikhdome, the sheikhs, the teaching, and the positions of their fathers, even in the scientific or diplomatic field, including Kamal Al-Din Al-Shahrazouri and his two sons Imad Al-Din Al-Shahrazouri and Muhi Al-Din Al-Shahrazouri.
- 4- The category of judges is sometimes the largest category that Salah al-Din al-Ayyubi and other forces have chosen to preside over mediations, such as Judge Kamal al-Din al-Shahrazuri, Judge Muhi al-Din al-Shahrazuri and Judge Baha al-Din Ibn Shaddad.

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