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## **The Interpreter Shamus Al- Deen Ibn Al – Labban Biography And His Cultures**

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### **Abstract**

This research tackles one of this nations scholar , was not studied by other researchers . Many of us know nothing about his life , books , arguments in a manner Like other scholars of this nation . Therefore , it is the task of this study , in a response to the favour of Ibn al – Labban on us , to reveal his works .This study deals with him through four sections . section one investigate his biography , including six sub divisions regarding his name date of birth , Life , his father life , death , and finally , this section concludes with the embarrassment which might a reader face in differentiation between Ibn al – labban and the other respectful scholars , because of the great similarity between them in more than one aspect. Section two concentrates on his teachers , students and his descendants , so that efforts have been made to list names of his teachers , names of his student and his descendants who were stated by their researcher as descendants of Ibn al – labban to give a clear picture about his family , in the mind of the reader. The other section three section three devotes on his works , books concerning the printed ones , the manuscripts , or the missing ones which we have nothing about them just the title or the subject , in addition to his argument in interpretation , and some of poems and laments which are ascribed to him. As regarding to the latter research , it is allocated for names mentioned similar to his name with relation of a quarter , mosque or religious scientist . this is achieved in order to avoid confusion between him and others .

## **El Intérprete Shamus Al- Deen Ibn Al - Labban Biography Y Sus Culturas**

### Resumen

Esta investigación aborda uno de los estudiosos de esta nación, no fue estudiada por otros investigadores. Muchos de nosotros no sabemos nada de su vida, libros, argumentos de una manera como otros estudiosos de esta nación. Por lo tanto, es la tarea de este estudio, en respuesta al favor de Ibn al - Labban sobre nosotros, revelar sus obras. Este estudio trata con él a través de cuatro secciones. la primera sección investiga su biografía, incluidas seis subdivisiones con respecto a su nombre, fecha de nacimiento, Vida, vida de su padre, muerte, y finalmente, esta sección concluye con la vergüenza que podría enfrentar un lector en la diferenciación entre Ibn al - labban y el otro respetuoso estudiosos, debido a la gran similitud entre ellos en más de un aspecto. La sección dos se concentra en sus maestros, estudiantes y sus descendientes, por lo que se han hecho esfuerzos para enumerar los nombres de sus maestros, los nombres de sus estudiantes y sus descendientes que fueron declarados por su investigador como descendientes de Ibn al - labban para dar una imagen clara. sobre su familia, en la mente del lector. La otra sección tres, sección tres, se dedica a sus obras, libros sobre los impresos, los manuscritos o los que faltan, de los cuales no tenemos nada más que el título o el tema, además de su argumento en la interpretación, y algunos poemas y Lamentos que se le atribuyen. En cuanto a la última investigación, se asigna a nombres mencionados de manera similar a su nombre con relación a un cuarto, mezquita o científico religioso. Esto se logra para evitar la confusión entre él y los demás.

### First topic (biography)

First: His name and lineage:

Is Mohammed bin Ahmed bin Abdul Moamen . bin Abi Nasr al-Esardi . Damascene Shafi'i Egyptian, Shams al-Din Abu Abdullah known as the son of Frankincense ..

Second: Birth:

Ibn al-Labban was born in Damascus ., and the translators differed in the year of his birth. Some of them mentioned that he was born in the year of seventy-eight and six hundred (678 AH). Some of them mentioned that he was born in the year seventy-nine and six hundred (679 AH) corresponding to the year (1281 AD). It is reported that most of the sources mentioned

that he was born in the year eighty-five hundred and six hundred of the migration (685 AH) corresponding to the year (1286 AD), and that some of these sources did not say so or so . and the other said almost or within ., ie no These sources are not sure about this, and it is likely that the right thing in all of this is to say that the year of his birth was the year (679 AH) and that it was in the first six months specifically depending on the year of his death. According to the sources and their agreement on them - as will come - the year (749 AH) indicates that, and Al-Yafei said that he lived seventy years . explained almost in the sense and also that the owner of the same flags, which stated that most of the sources mentioned that he was born in (685 AH) contrary to this and said this To say.

Third: His Life and Culture .:

He is the Imam of the Lord, the scholar, the scholar of jurisprudence updated from Arabic scholars, and one of the scholars who combine between science and work, was famous with good classifications useful and with compositions and reminders councils was versed in the arts master and a world in which he was familiar with jurisprudence and assets and Arabic, especially in the sciences of religion and verses of the Koran and its meanings He was an interpreter, grammarist and morphologist, a smart poet, a fluent poet with vigor, rigor and consensus . from the people, a majestic hammam, and worked in the perfect being Ja'far al-Adfawi . erected on it, he grew up in Damascus and heard the talk and then came and drifted - that is, faster - . Ibn Rifa'ah sent him down and honored him with a lot of honor and heard them and agreed upon many by him and others. He studied Sufism and also narrated the hadeeth. The sweetness of his novel was ascribed to a witness, and the students heard of it. And at an angle and the school adjacent to the shrine of Imam Shafi'i (may Allah be pleased with him) . and others, and the fatwa and took the occupancy and proceeded with science did not leave the son of Frankincense to others in the jurisprudence butter, and preaching people and holding councils preaching and reminding Egypt to people at a time, including the public and private, famous and not famous Al-Jawzi was in Baghdad, but he spoke Sufi words radiating The union, and began to utter words of illusion apparent what there is no doubt in his innocence of him - as Sobki said -, Vahjha jurisprudence and agreed to him a strong object and tried him before the magistrate and then Astnqh Ibn Fadlallah . and towards God - as will come to talk about his stories - spoke to people He walked on the road to Shazliya ., so he became a great reputation and his reputation flew as if he was the son of Mr. Simon ., and he remained the same until he was transferred to the

cemetery - the chapel in the desert or the cemetery - ., and he started his poverty to the rich Almighty.

It was said: It was among the book stairs . door of the Sultan and he was sitting with him and Ibn al-Zain Khadr . in the House of Justice behind my Constitution . on the usually drawer of the Ministry ..

Fourth: Characteristics:

Abu Muhammad Badr al-Din al-Moradi, the Egyptian al-Maliki, said: Ibn al-Labban was not a soft-spoken man with vigor, strength, rigor and firmness. He tended to be serious and did not try to integrate into people. He wished to stay away from them, yet he was respected and appreciated by creation.

Fifth: Stories:

Some of his translators cited many stories as follows:

The Ottoman judge Safed . said: I saw him in Mecca at the time of Friday prayers and the prince of pilgrimage hits the Taifin and says sit down to pray and he grabbed him and he grabbed his shoulder and said: Your prophet said do not prevent anyone who went around this house any hour of the day or night, and the stick fell from the hand of the prince That when Khatib came out, people sat at once .

He narrated that: He signed against Sheikh Ahmad - in a sense that diminished his right - to take away the Qur'an, science, and faith. He still cries for the saints and says no this is done by the commoners. No one can enter into his order - I mean, no one entered him and the Bedouin to save him from him. Sapphire throne, he walked from Alexandria and asked him to take good care of him and to respond to his situation and answered him and proceeded in his intercession to Sheikh Ahmed al-Badawi and spoke to him in the grave, which is like a palace and answered him, and said to the Bedouin: You are the father of boys responded to this poor son of Frankincense his capital said Bedouin: provided repentance Denial on the book of frankincense son of falling into the Bedouin responded to his capital, a Quran and science and faith, and this was the reason for believing son chewing gum in Sheikh Ruby, and Sapphire Sheikh pair son frankincense his daughter, and when he died recommended to be buried under her feet Iazama her father Sheikh Sapphire Balaqrahv Almighty God's mercy . It was narrated that: He testified to testify to him about the things that happened in his speech, as he seized the words on the path of federalism. And prevented from talking to people - as we have mentioned in talking about his life and fanaticism of some Hanbalis and graduated by a group of vir-

tues, and in his order and won by Judge Shihab al-Din bin Fadlallah, and Nasser al-Din Khazindar Prince Seif al-Din Tnkz . and other companions That Kamal al-Din Adfoy established until he was saved from the hands of the judge Owners Issa Sharaf al-Din al-Zawawi . after the prevention of speech ..

Sixth: His father:

Shaykh al-Faqih al-Shafi'i Shahib al-Din . Ahmad ibn Mu' min al-Demashqi, took readings from Abu Shama ., and read the mosque of the illiterate Bani illiteracy and issued to read and was a good knowledge of art and died suddenly in Jumada I (7 06 e) Back then, almost twenty-seven years.

Seventh:

He died - God's mercy - in the plague of Egypt . martyr . on the twenty-fourth of the month . in

Shawwal . forty-nine years and seven hundred (749 AH) . (corresponding to (1348 AD)), in Cairo . apparent . Egypt . and buried Qarafa . for sixty-nine years ., and add a few months - between a month and six months - As we explained earlier in his talk about his birth.

The second topic (his elders, disciples and tribes)

It includes three demands:

First requirement:

Ibn al-Labban studied many elders in Damascus, Cairo and Alexandria. The following are the names of those we were able to find among the sources:

1. Omar bin Abdul Moneim bin Omar, Sheikh Muammar, Nas al-Din, Abu Hafs ibn al-Qawas, Damascene (d. 698 e), and was a good religion, loving to talk and his family ., heard from Damascus .. Safadi said - in his translation of Ibn al-Qawas - read by Sheikh Shams al-Din delighted in the readings, and the book of seven of the son of Mujahid and adequacy in the readings ., and most probably he wants the son of Frankincense.
2. Ibn Ghadir: Mohammed bin Ahmed bin Ali bin Ghadir (739 e), Sheikh reciter ., heard from him in Damascus ..
3. Izz al-Din al-Gharafi: Ibrahim bin Ahmed bin Abdul Mohsen, Sheikh al-Faqih Imam Salih al-Khair al-Muammar Alexandrian Shafei (d. 728 AH) He has something for himself ., and most probably he also wants the son of Frankincense.
4. Sheikh Yaqut Al-Arashi Sufi resident in Alexandria . Ibn Katheer - speaking of him and that he reached eighty -: He had followers and owners of them Shamsuddin son frankincense jurist Shafi'i was praised and praised and attributed to exaggerations God knows the correctness and ly-

ing . accompanied by the frankincense son ., Which interceded him when he denied to Sheikh Ahmed Badawi - as passed his statement - .

5. Abdul Rahman bin Abdul Qawi bin Abdul Karim Al-Khathami Bturmos of the Gezia .

6. Sheikh Hafiz Sharaf al-Din Domiati, heard from him in Egypt in Cairo ..

7. The tribe of the increase of age: Hassan bin Abdul Karim bin Abdul Salam Moroccan, and then the Egyptian, Sheikh Imam reciter Majoud Saleh al-Muammar (712 e) ., heard from Egypt ..

8. Faqih Najm al-Din Ahmed bin Mohammed bin Rifaa (d. 710 e), Shaykh Shafi'i in his time in Egypt, was a valuable imam Shafi'i doctrine ., has agreed on his hands ..

Second demand: His disciples:

He was a disciple at the hands of Ibn al-Labban and heard from him and took from his knowledge and needed him and hailed from Nahlh, but did not mention the books of translations, which mentioned the translation of any of them, we tried to find them, and the fact that we found some problems when we wanted to refer to the student by Sheikh Ibn frankincense This is because we mentioned earlier that there are many who have the title of this name, we were afraid that it is said that he was a disciple at the hands of the son of Frankincense or studied at it wants to do another son of Frankincense who we mentioned earlier, especially that some of those - as we pointed out - was in his time so we relied on the year of birth And the death of those said to be disciple.

1. Ahmed bin Mohammed bin Mohammed bin Mohammed bin Mohammed Al-Jalal Abu al-Taher bin al-Shams bin al-Jalal bin beauty, born in Jumada I year nineteen seven hundred (719 e) ..

2. Hassan bin Qasim bin Abdullah bin Ali Moradi Marrakesh Imam Al-hirr Badr al-Din al-Maliki famous son of Umm Qasim for a adopted woman named Umm Qasim was from the house of the Sultan, said taking

Assets it up ..

3. Shihab al-Din Ahmed bin Aibik Domiati: came out part of his speech ..

4. Abu Bakr bin Hussein bin Omar bin Mohammed bin Younis bin Abi al-Fakhr bin Abdul Rahman bin Najm al-Din Ottoman Maraghi then Egyptian, born in twenty-eight and seven hundred, Ibn Shahba said: that he attended the lesson of Sheikh Shams al-Din ibn al-Labban ., and perhaps he wants our world.

Third requirement: Tribes:

1. Ibrahim bin Omar bin Ali local Burhanuddin big merchant, it was mentioned that Talhi descent ..
2. Mohammed bin Ahmed bin Ali bin Mohammed Aminuddin Egyptian Shafi'i Minhaji, born in the year thirty-seven hundred ..
3. Mohammed bin Abdul Rahim bin Ahmed Minhaji ..
4. Mohammed bin Mohammed bin Ahmed al-Shams bin al-Amin bin al-Shihab Egyptian systematic Shafi'i, born in seventy-seven hundred (770 e) ..

The third topic (written, opinions, poems and products)

It includes four demands:

The first requirement: books and writings:

Ibn al-Labban left several traces and compositions mentioned by the most translated sources and we found some of them from other sources:

1. Removing suspicions about similar verses and hadiths: It is printed in this name ., as well as the rest of the books of translations with this title . except the owner of the Lexicon Publications mentioned the last word as (suspects) instead of (similar) ., and what is printed by the first, The owner of the classes of Shaafa'is: I stood for him on a book similar to the Koran and Hadith, a good brief where he spoke on some verses and hadeeth similar to the words of good Sufi ., and perhaps he wants this book, and the index in the Timorese treasury book genealogy of Ibn al-Labban entitled (showing similar The Book of God and the hadeeth of the Prophet (peace and blessings of Allaah be upon him) To the one and his qualities .. This title, although very different from the first title, but it is perhaps the book itself; because the subject dealt with - as noted from it - is the subject itself.
2. Restoring the meanings of verses similar to the meanings of verses Arbitrators: It is a book in the interpretation printed, in Beirut . and mentioned in the gift of those who know the name: Reply similar to the arbitrator in similarities of the Koran ., and mentioned by Sheikh Subhi Saleh as (Reply similarities to verses arbitrators) ( In another place in the name of (similar verses response) ., and mentioned by the owner of the book fountains of gratitude in the name of (the return of similar verses to verses arbitrators) . and mentioned a summary of a part of the introduction where he said: (We draw your attention here to what we have said in the past judgment and then to What Ibn al-Labban mentioned in the introduction to his book, "Re-verses similar to the verses arbitrators," Ma said There is no actor except God and the acts of slaves attributed to him without a partner nor a certain fact in fact he did and has them argument "do not ask what he does when they ask" . It is known that the acts of slaves must be mediated



prey even though it is attributed to him Almighty and thus knows that the qualities of the Almighty manifestations manifestations of the appearance of devotional attributed to his slaves, which is images and raptures and the real appearance attributed to him has conducted the names of manifestations of worship attributed to his slaves as a matter of approximation to their understanding and desecration of their hearts has been warned in his book Almighty to the two sections and that imparted from the prey in both cases The first PFU This is to say that all that appears at the hands of the servants is attributed to the Almighty and warned the second by saying what his prophet told him in Sahih Muslim “and my servant is still approaching me with naafil so I love him, if I loved him I hear him who hear him and see his sight God has achieved this to his prophet by saying, “Those who pledge allegiance to you, but pledge allegiance to God” and saying, “What I threw but God threw” But the purpose of this approximation of the understanding and desecration of hearts and duty to behave is the response of the dead Similar to the arbitrator on the linguistic rules and the positions of the Arabs and what was understood by the companions and followers of the book and the Sunnah uh what we wanted to transfer) ., and also notes the great similarity between this book and the first book (removing suspicions) in that both in the interpretation, especially clarify the similarity and not I found it while I found the book (removing suspicions) only I almost doubt that they are one book and God knows best.

3. Explanation of the millennium Ibn Malik in (as) mentioned by Zerkali as (millennium) and stated that it is not classified in Arabic like . and his words that he does not explain, but the right that they explain what the rest of the sources

4. Manual kindergarten for nuclear in the branches . It was said: that he suffered complexity of words does not understand . Ibn said General Hanbali: (The kindergarten was abbreviated and was not famous for the gala ((word))).

5. Tab al-Shafi’i (mother) and his order: It came in the Lexicon Publications: which listed the book of the mother of Shafi’i and Bob . His classes Shaafa’i said that: Pope on matters and doors . and said in the book collector scientific introductions to the tasks of books and legitimate works that he arranged a book ( The mother) several scientists and the son of Frankincense them . Ibn al-Hanbali said: that he did not whiten .

6. Book on the tongue of Sufism: mentioned by Ibn Hajar and said: It is one of the signs of the people of Tawheed, which is very sweet and meaningful poison in the sense ., and Ibn al-Hanbali said: (He has a book

similar to the Koran and hadith talked on the way Sufism) ., said His clarification of the purposes: a good owner talked about some of the verses and conversations similar ., and do not know whether this book is another independent or is the book itself, and came to clarify the purposes: that his book in the mysticism ..

7. Repairing the book of Ibn al-Salah ., and said Zarkashi Shafi'i owner (sea ocean) in the fundamentals of jurisprudence (794 e): In the introduction to his book (jokes on Ibn al-Salah): and told me our Sheikh mark Mghaltai - God's mercy - that some students of science from the Moroccans He was reportedly reminded that Shaykh Shams al-Din Ibn al-Labban put him an authorship he called (reforming the book of Ibn al-Salah) and that he requested that his age did not find him ..

8. Manual in the science of modern ., said the son of General Hanbali: (and collect a book in the science of modern) ..

9. Manual in grammar . Ibn al-Hanbali said: that he collected a book in grammar ..

10. Breeding Nations: It was mentioned only by Baghdadi, the owner of the gift of those who know ., and I think it has happened to Baghdadi wear and that the right (the order of the mother), a book that has been mentioned earlier.

11. His explanation did not complete ., and said the flags: manuscript the first part of it ..

12. Independent book of interpretation of qualities ..

13. Similar in rabbinic ..

14. Interpretation of Sur ..

15. Office of speeches ..

16. His systems ..

The second demand: his views in the interpretation:

Indeed, we did not get the books of Ibn al - Labban printed to know his views and sayings, we tried to mention it from

During the sources that quoted some of these statements:

1. Leveling: Ibn al-Frankincense in the interpretation of (leveling) attributed to God Almighty: (leveling attributed to him in a moderate sense: ie: justice as saying Almighty ﷻ . and justice: is equated, and the meaning that he gave his pride everything created Weighed by the wisdom of the extreme) . The premium and justice is equated Almighty . The owner of the sayings of confidence: I said and replied that he encroached on (Ali) comes what he said as soon passed ..

2. Hands: Ibn al-Labban . said: If I said: What is the truth of the hands in

the creation of Adam? I said: God knows what he wanted, but who invested from his book that hands are a metaphor for the light of his ability as a bounty, and its light as a justice, and warned to allocate Adam and honor him to collect him in his creation between his bounty and justice, he said: Her credit is the right mentioned

The transfer of the overflowing Qadeer said Ibn al-Labban said: (alert) Ibn al-Labban said the proportion of hands to the Almighty metaphor for the facts of the Alawite lights shows his behavior and oppression starting and return those lights varying in the spirit of proximity and according to the varying and the capacity of its circles be the rank of allocation for the light of credit thanks Justice by the other hand, Almighty imparted from the prey ..

3. Self: In the words of the Almighty Ibn al-Labban said: The first scientists interpretations: including that the self expressed by the self, he said: This is even in the language but infringing the verb to Useful for the circumstance referred to it, the first of them some unseen: I do not know what is in your absence and your secret, said: This is good to say at the end of the verse that you are aware of the unseen ..

4. Face: Ibn al-Frankincense in saying ء to be faithful intention ..

5. Eye: Ibn al-Frankincense ratio eye to him Almighty name for his sightings that the Almighty seen for believers and look at him, said Almighty

٦. Almighty saying: mentioned Suyooti alert to the son of Frankincense said: Ibn frankincense: It is not the same because he interpreted him after saying, "It is the beginning and restores" warning that his oppression is a behavior in his body and returned and all his actions in his creatures .

7. Ibn al-Labban said: The dear book came to warn that His presence is behind the circles of the heavens and the earth; because kindness requires contrast, indicating that the presence of His presence behind the circles of the heavens and the earth is surrounded by a briefing of our Lord so all her Kambainth there is no god but it is ..

8. Vision in the position: It says in the book classes Shaafa'i Sabki: that what came in his book - any book similar in the Lord - - said: denied Abu Bakr ibn al-Arabi in the book Ahwazi proved the vision in the situation, and said: The bliss of vision is only For believers in Paradise, and that what came in the vision in the situation is a matter of exam and test, which we believe to prove the vision and circulated to the believers in the position on what is true in the hadeeth and that is explicit in the verse. finished. God knows right ..

Shaykh Subhi al-Saleh said in the verse: Ibn al-Frankincense in his book

“Reply verses similarities” understood the wisdom of the receipt of these verses said: (It is known that the acts The servants must mediate the prey even though they are attributed to Him, thus knowing that His attributes in the manifestations of two manifestations: the appearance of devotional attributed to His slaves, which are images and physical prey, and a real appearance attributed to him, has conducted by the names of manifestations of worship attributed to His slaves, as a matter of approximation to their understanding, And the socialization of their hearts, I have alerted in his book on two parts and that impartial from the prey In both cases, he warned the first by saying: (kill them God tortures them in your hands) . This understands that everything that appears at the hands of the worshipers is attributed to him, and warned the second by saying what his Prophet (peace be upon him) told him in Sahih Muslim: My servant is still approaching to Nafawil until I love him. If I loved him, I would hear him who heard him, and his sight, which he would see, “etc. ... Hadith, God has achieved it for His Prophet by saying: I have not gone to me and by saying: <sup>2</sup>, then said (as if the son of Frankincense this senses - high literary taste - in the euphemism of the great religious truths of good and beauty: this symbolic style M in the human imagination sensual image of the abstract idea, and brings to people in all generations

Third requirement: Some of his poems:

Al-Sobki said: It is the benefits, salt and notice, it is his poetry what is mentioned in his book in the Rabbanites:

He preoccupied us with his obsession and was old to us asking  
A lover forgot the covenants of passion and became in others wishes

We see him, dictate to him and calculate that we are absent

We are to the slave of himself and obsessed with his devil  
closer .

His poems also include:

As if the earth is not satisfied with me, I have no homeland in it and no way .

Fourth demand: Munajat:

Al-Sobki said: . It is the mnajat in this book - any book similar in the Rab-bani - which is taken by him: My God went greatness to disobey Ase, or forget you people, but inspired the spirit of your orders in the secrets of the beings reminded the forgotten forgotten, and obeys disobedience to disobedience, and whoever Nothing but swimming in praise if the disobedient of his faith has obeyed the da'i of your sultan, but based on your argument (Does not ask what to do when they ask) ..

Then he said: It is a word in which the hadeeth (that one of you works the work of the people of Paradise) . talk in which a reference to the fear of bad conclusion especially the people of the work of Paradise, but the people of sincerity for the work of Tawheed not fear them bad conclusion and for this he said (he does the work of the people of Paradise even what Between him and her) so understand that the closest close to the work of paradise and close to God by how much it was established in (I thought when my servant and me with him when he reminds me) to say (and even closer to the arms approached him sold) .. And that understands you that the closest to God Almighty can not stay between him and him an arm because that arm is required to approach the slave is not left after the amount of God Almighty approached him and then it requires the successor in the experience, which is promised, but it was promised by God must fulfill his promise and achieved Proximity to the slave does not remain after the entry into the fire, he learned that that particular arm of the people near to the paradise, which does not need those who are close to Vafhmh it Badi finished ..

The fourth topic (living, mosque and scholars known for this nickname)

It includes three demands:

First requirement: Frankincense district:

Ibn al-Labban lived in a neighborhood in Alexandria and he was named after his name. This was mentioned in an article in Al-Sharq al-Awsat newspaper, but it did not explain whether that neighborhood was named after him in his life or after his death. In Alexandria, it is called the frankincense neighborhood which is considered to be a poor neighborhood. It may be indiscriminate in the era of Muhammad Ali Pasha. In general, the region was characterized by the industrial and commercial nature that still sticks to this day. Also something of his life I mentioned that he is one of the mystic elders known N, who was educated in the Levant adopted Shafi'i school and then attended Alexandria, where he lived, and was one of its scientists.

The second requirement: the mosque, which is famous for the nickname (son of Frankincense):

Through our research we found that al-Maqrizi mentioned that there is a mosque called (Sheikh Mohammed bin Frankincense Al-Shafei Mosque), but we do not know exactly who is meant to do so and who is meant to be - the existence of those named as this will also come as his statement - and did not know what is the name Mosque before this Sheikh resides. Al-Maqrizi described this mosque, when it was built, and why it is so.

He said: It is located in the city of Egypt, and this mosque in the popular bridge known as the Bridge of Ephrem. Ibn al-Moutawj said: The reason for his architecture was that when there were many creations in the sermon of this mosque, Ephrem intended to make a sermon in the mosque known as the Mosque of Galala, which Baraka Al-Shuqaf apparent wall of the new Fustat, and to increase and age as he chooses, and prevented the jurist trustworthy religion Harith bin Poor His purpose, and his companion Taj al-Din Muhammad ibn al-Sahib Fakhr al-Din Muhammad ibn al-Sahib Bahaa al-Din Ali bin Hanna Amara this mosque in this spot, good for his proximity to it He lived in Sha'baan in the year sixty-three hundred and six hundred, but he demolished because of him several mosques. This mosque is known in our time as Shaykh Muhammad ibn al-Laban al-Shaafa'i, for his residence there. And we realized that Amer was cut off in these tribulations to establish Friday and the congregation to ruin his surroundings and after the sea from him.

The third requirement: scientists who are famous for the nickname (son of Frankincense):

Through our study of the translation of Ibn al-Labban and our research in the books of translations, we found that the nickname (Ibn al-Labban) was not a nickname confined to our glorious world, but that a large number of scientists have known the same nickname and famous for this nickname as well, so we saw and we have to mention that in The end of our research and to refer to the names of those scientists - in a special subject - a simple reference; what we found that it is related to him - even if it is far - but we saw it important and complementary to him, and to push what may be confused between our world and them, especially that some of them are similar With him a great similarity in several things such as his name and the name of his father and surname and the century in which he lived and place Live it as you will notice later:

1. Ibn frankincense Ahwal (d 324 e): It is Othman bin Jaafar bin Mohammed bin Hatem, Abu Amr, narrated by Durr cotton, and was confident ..
2. Ibn frankincense hypothesis (402 e): It is Mohammed bin Abdullah bin Hassan, Abu Hussein, the world of his time in the statutes and inheritance of the people of Basra wrote in the statutes ..
3. Ibn Frankincense Asbhani (446 e): Is Abdullah bin Mohammed bin Abdul Rahman al-Bakri, Abu Mohammed, Fakih Shafi'i was one of the vessels of science and the people of religion and credit ..
4. Ibn al-Labban al-Dinuri (468 AH): He is Ali bin Mohammed bin Nasr al-Hafiz ..

5. Ibn Frankincense Abu Makarem (597 e): is Ahmed bin Abi Issa Mohammed bin Mohammed Ibn Imam Abdullah Al-Taymi Asbhani conditions ..
6. Ibn al-Labban reciter (776 e): is Mohammed bin Ahmed bin Ali bin Hussein al-Damascus, Shams al-Din ..
7. Ibn Frankincense Abdullah bin Ahmed ..
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9. Zaki al-Din Ibn frankincense ..
10. Ibn Frankincense Damascene: is Omar bin Abi Maali Mohammed bin Ahmed bin Ali bin Hussein, Abu Maali, Maqri Ibn al-Maqri ..

#### Conclusion and results

After we finished this research and lived with a great scientist and learned something about his life and his knowledge and fingerprints we came out a number of issues and deduced several things, including:

1. Determine the year of birth in which the translators disagreed.
2. A number of scientists who are famous for this nickname.
3. Collect his works and compositions that he wrote.
4. List his views which he said in the interpretation that we found in the folds of the books he mentioned.
5. Statement of a number of scholars who are students at their hands.
6. Statement of a number of scholars who apprenticed on his hands.

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