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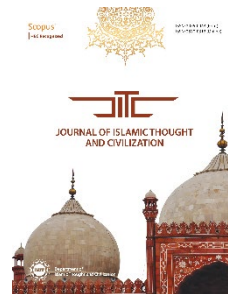
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The Role of Scientific Family Traditions in Societal Advancement in the Levant and Egypt: A Focus on Ibn Saghīr's Family (478-759 AH / 1085-1357 AD)

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Abstract

The current study aims to emphasize the importance of the ethical and scientific standards in child-rearing, encouraging parents to raise their children with a mindset that reflects the goals of modern society for holistic individual and societal growth. Additionally, it encourages the need to urge the ruling authority in the country to adopt a vision that reinforces and supports the family unit's role in society. The findings show that the *Ibn Saghīr* family maintained its esteemed reputation in Islamic history for over 280 years, due to their commitment to a well-rounded and morally-grounded education. This approach led to the emergence of around eighteen scholars, including a Hadīth scholar, jurist, poet, historian, engineer, and astronomer. They all spent their lives in significantly contributing to various fields within the Islamic community, such as science, administration, economics, and others. The government of that era recognized their contributions by appointing them on prominent positions like judge, minister, teacher, financial supervisor and royal envoy, honoring their academic achievements, administrative skill, and integrity.

Keywords: community service, Egypt, religious education, scientific education, scientific families, the Levant

Introduction

In contemporary research, family influence on religious and moral education is seen as a vital area of study, as weak family structures can endanger¹ social unity and leaves a negative impact on the family reputation. As societal norms evolve, the issues of religious and moral decline have begun to threaten the integrity of young Muslims.² Therefore, parents hold a vital religious duty and social responsibility to prepare their children to be valuable individuals in society, which is increasingly diverse in beliefs and cultures.³ The focus of this research is on educating young people to face current challenges by drawing on examples or models from the experiences of Muslim ancestors in earlier Islamic eras. Parents in those times were diligent in raising their children with a sound Islamic education that emphasized scientific knowledge and noble moral values.

As a result, of this rich educational tradition, the emergence of the names of famous Islamic families mentioned in Islamic books of history over several centuries was celebrated. Some families

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¹Safinah Ismail, Abur Hamdi Usman, Mariam Abd. Majid, Abdul Wahab Md. Ali, Rosmawati Mohamad Rasit, Zulkefli Aini and Siti Khaulah Mohd Hamzah Murghayah, "Muslim Parents' Communication Approach to Adolescents according to Al-Tarbiyyah Al-Rashidahby 'Abd al-Karīm Bakkār (B. 1951)," *Journal of Islamic Thought and Civilization* 14, no. 1 (2024): 283–302, <https://doi.org/10.32350/jitc.141.17>

²Ildus Rafikov, Elmira Akhmetova, and Osman Erdem Yapar, "Prospects of Morality-based Education in the 21st Century," *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 01–21, <https://doi.org/10.32350/jitc.111.01>.

³Zahoor H. Baber, "Determinism and the Possibility of Morality," *Journal of Islamic Thought and Civilization* 2, no. 2 (2012): 87 – 96, <https://doi.org/10.32350/jitc.22.05>.

gained distinction for their knowledge of the holy *Qur'an*, the science of the Noble Hadīth, and jurisprudence. While other families excelled in administrative fields such as the judiciary, the ministry, and others.⁴ This study highlights one such family as a model, calling on Muslim researchers to explore the contributions of those former Islamic families.

During the study period, many ancient scientific families emerged in the Levant and significantly contributed to society in the Levant, Egypt, and beyond.⁵ One such family is the *Ibn Saghīr Al-Makhzoumiyya*, which according to history books produced eighteen scholars during the centuries (5-8 AH/ 11-14 AD). Then, the parents were keen to raise their children with a strong Islamic and scientific education enabled them to become great scholars. They are specialized in many sciences, as Hadīth scholars, jurists, linguists, writers, historians, engineers, astronomers, and specialists in Mathematics who emerged from this family. Ibn Saghīr family members wrote extensively and taught in educational hubs, notably the Umayyad Mosque, impacting intellectual traditions from the Umayyad of the Mamluk era, which contributed to receiving members of the Ibn Saghīr family as students and teachers.⁶

The fathers in this family prioritized teaching values such as honesty, integrity, desire to help others in society, and other good morals. In this way, they provided great services to Levantine and Egyptian society for more than two and a half centuries. The family members earned respect and appreciation from the society in both countries due to their high moral standards and scholarly achievements. Their close relationship with the kings and princes led to their appointment in key administrative positions in Levant and Egypt, including the judge, minister, scribe, secretary, with these esteemed positions often passing down from fathers and grandfathers to their sons.⁷

The current study emphasizes the role of ethical and scientific standards in guiding parental strategies that align with contemporary visions and trends of our present era which aimed for the holistic advancement of society and its individuals. It is also essential to encourage the ruling authorities to adopt a vision that reinforces the role of the family in society. This vision would ideally include providing suitable job opportunities for family members, fostering a scientific and social environment that promotes skill development. As a result, families can help building an advanced society rooted in strong religious and ethical values.

Another objective of this research is to explore the historical legacy of *Ibn Saghīr* family, highlighting its scholars with reference to the sciences and their specialized areas. It examines the fields they are specialized in and the roles they held within the administrative frameworks. This family exemplifies an ideal Islamic household that succeeded in raising its children who contributed to support the scientific and administrative life in various Islamic regions, including Levant and Egypt.

⁴Riad Salim Awad, "The scientific houses of Damascus and their Jurisprudential Contributions from the Sixth to the Tenth Centuries of Migration," *Journal of University of Anbar for Humanities* 20, no. 4 (2023): 2771–2807.

⁵Adal Ibrahim Hussain, "The Asakir Family and Their Scientific Role in the Levant in the Sixth and Seventh Centuries AH/ Second and Thirteenth Centuries AD," *Journal of Kirkuk University Humanity Studies* 9, no. 1 (2014): 203–225.

⁶Hashim Saeb Jandeel and Riad Salim Awad, "Al-Nu'imi and His Book: Al-Daris fi Tarikh Al-Madaris (Student in the history of schools)," *Journal of Kirkuk University Humanity Studies* 8, no. 2 (2013): 193–219, <https://www.iasj.net/iasj/article/77365>.

⁷Riad Salim Awad, "The Impact Of Inheritance Of Professionalism On Damascus: El Impacto De La Herencia Del Profesionalismo En Damasco," *Opcion* 34, no. 17 (Special Issue) (2018): 926–940.

In this study, the researcher applied descriptive and analytical methods to detail the biographies of scholars from the Ibn Saghīr's family. The current study is divided into two primary sections. The first section addresses the lineage of *Ibn Saghīr's* family, while the second section focuses on the biographies of each family member. It explains their contributions to the scientific field through teaching and writing. It also discusses their administrative roles in Levant and Egypt by mentioning the positions they held in both countries.

2. The Lineage and origin of *Ibn Saghīr's* family

Ibn Saghīr's family belongs to the Makhzum tribe,⁸ a well-known Arab tribe that descended from the *Kinaniyya Adnaniyah* branch of *Quraysh*,⁹ The origin of *Ibn Saghīr's* family is from the Palestinian city of Acre (*Akka*),¹⁰ the oldest historical city, situated on the eastern coast of the Mediterranean Sea, roughly 181 km away from Jerusalem (*Al-Quds*), and it covers an area of 18.09 km² square kilometers. It was established in the third millennium BC, by the *Can'anites*, it emerged as an essential commercial center. Throughout history, Acre has been ruled by many countries, including the Greeks, Romans, Persians, and Franks,¹¹ before it came under Muslim control in (15 AH/ 635AD).

In (20AH/ 640AD) *Muawiyah ibn Abi Sufyan* established a shipbuilding facility in Acre, This marked the beginning of the first Islamic naval force, which set sail for the island of Cyprus in (28 AH/ 648 AD).¹² Throughout history, Acre has been played an important role in building Islamic civilization. It produced many scholars, including members of the Ibn Saghīr family. These scholars made substantial contributions to science and administration in various Islamic regions, notably in the Levant and Egypt.

This family was known as the *Ibn Saghīr family* due to its most famous scholar, *Muhammad ibn Nasr ibn Saghīr* (d. 548 AH/ 1153 AD). He was commonly known as *Ibn Saghīr*, which honors his grandfather, *Saghīr* (Figure 1, No. 1). Additionally, this family is known as the "*Ibn Al-Qaysarani Family*" because the aforementioned Sheikh *Muhammad ibn Nasr* was also recognized as *Ibn al-Qaysarani* referencing the city of *Qaysariyya* in the Levant, where he was raised.¹³

⁸Omar ibn Ahmad ibn Al-Adim, *Bughyat Al-Talab fi Tarikh Halab (In order to request the history of Aleppo)* (Beirut: n.d.), 7/3096; Shams Addin Abu Al-Abbas Ahmad ibn Muhammad Al-Arbali ibn Khallikan, *Wafiyat Al-'a'ayan (Deaths of Notables)*, ed. Ihsan Abbas (Beirut: Dar Sader, 1994), 4/458.

⁹Abdul Karim ibn Muhammad Al-Sam'ani, *Al-Ansāb (Genealogy)*, ed. Abdullah Omar Al-Baroudi (Dar aljinan, 1988), 1/13, 12/136.

¹⁰Abd alkarim ibn Muhammad Al-Sam'ani, *Al-Tahbir fi Al-Mu'jam Al-Kabir (Inking in the Great Dictionary)*, ed. Munira Naji Salem (Baghdad, Presidency of the Diwan of Endowments, 1975), 2/242; Yusuf ibn Taghri Bardi, *Al-Njum Al-Zaahira fi Muluk misr wal Qahira (Shining Stars in the Kings of Egypt and Cairo)* (Cairo: Dar Al-Kutub, 1963), 5/302.

¹¹Marwan Al-Madi, *Akka Through History* (Beirut: Arab Foundation for Studies and Publishing, 2014), 20–30.

¹²Shihab Al-Din Yaqut ibn Abdullah Al-Hamawi, *Mu'jam Al-Buldan (Glossary of Countries)* (Beirut: Dar Sader, 1995), 4/143–144.

¹³Khalil ibn Aibak Al-Safadi, *Al-Wafi bil Wafiyat (The Adequate of deaths)*, ed. Ahmed Al-Arnaout and Turki Mustafa (Beirut: Dar Ihya' Al-Turath, 2000), 5/76; Ibn Taghri Bardi, *Al-Njum Al-Zaahira fi Muluk Misr Wal Qahira (Shining stars in the kings of Egypt and Cairo)*, 5/302.

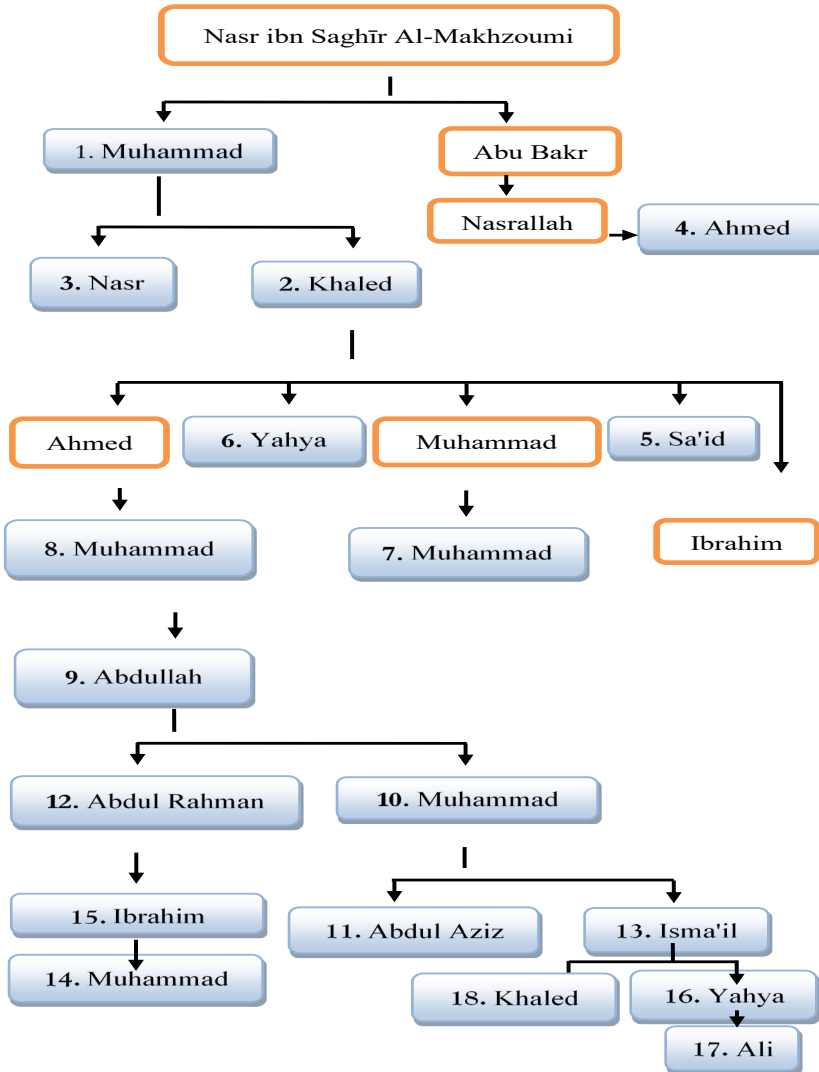


Figure1. The Genealogical Tree of *Ibn Saghīr's* Family¹⁴

3. Ibn Saghīr's Family Members

3.1. Muhammad ibn Nasr ibn Saghīr Al-Makhzoumi (d. 548AH/ 1153AD)

The oldest scholar of this family who considered as their great grandfather (Fig. 1, No. 1). He was born in Akka, then moved to Qaysariyya, where he acquired his education until he became proficient in many sciences. Over time, he mastered multiple fields, including Hadīth, geometry,

¹⁴The names that are not numbered, the historical sources do not mention anything about the biography of their owners.

mathematics, astronomy, astrology, and history. He also became an acclaimed poet. He wrote dozens of poems in which he praised kings, princes, and scholars. He compiled his poems in a poetry collection of his own. He also taught the science of the Prophet's Hadīth.

He eventually traveled with his family to Aleppo, where he received the patronage of its ruler, Sultan Nour al-Din Mahmoud Zengi (1118–1174).¹⁵ The Sultan appointed him as a librarian. Later, he relocated to Damascus and was given the job of supervising the clocks installed at the door of the Umayyad Mosque.¹⁶ His biography shows how committed his parents were to his education, which helped him develop into a scholar who possessed many sciences. Throughout his life, he aimed to benefit society. He taught, passing down his knowledge to his children and students. He received the patronage of the ruling authority in Levant, so he was determined to share his knowledge and expertise.

3.2. Khaled ibn Muhammad (d. 588 AH/ 1192 AD)

Khaled was the son of the poet *Muhammad ibn Nasr* (Fig. 1, No. 1), who is considered the founder of this family. His father was dedicated to his education, personally teaching him the science of the Prophet's Hadīth himself. Later, he sent Khaled to Egypt to study there. When he grew up, he became like his father, a teacher of the sciences of the Prophet's Hadīth, and a well-known poet. However, he tried to exploit his other talents in order to serve society. He was distinguished by his beautiful calligraphy and his professional style in the art of construction.

He developed another talent for binding books to help preserving the Islamic heritage from damage and loss. When Sultan Nour Al-Din Mahmoud Zengi noticed his talents and knowledge, he appointed him as a minister in Aleppo and Damascus. The role was equivalent to a position of prime minister in our current era, and the Sultan entrusted him with overseeing state finances and sent him to Egypt as a representative. When Sultan Nour al-Din Zengi died, Minister Khaled became the guardian of his young son, King Al-Salih Ismail (d.1245).¹⁷

3.3. Nasr ibn Muhammad (d.625 AH/ 1227 AD)

Nasr was the son of the poet Muhammad ibn Nasr (Fig. 1, No. 1), and the brother of the minister Khalid ibn Muhammad (Fig. 1, No. 2). His father prioritized his education, just as he cared for his brother Khaled. This guidance helped Nasr become a famous writer like his father. He received considerable support and encouragement from his father. He accepted the ruling authority at that time because he was distinguished by experience and competence, so he assumed the position of minister in Aleppo after the death of his brother Khaled.¹⁸

¹⁵Nur Al-Din Abu Al-Qasim Muhmud ibn Zangi ibn Aq Sunqur, he assumed the rule of Levant in (541 AH/ 1146 AD), then Egypt, and continued to rule until he died in (569 AH/ 1173 AD), Abd Al-Hay ibn Al-Imad Al-Hanbali, *Shadharat Al-Dhahab fi Akhbār min Dhahab (Gold nuggets in the news of gold)*, ed. Mahmoud al-Arnaout (Damascus: Dar ibn Kathir, 1986), 6/378.

¹⁶Ibn Taghri Bardi, *Al-Njum Al-Zaahira fi Muluk Misr wal Qahira (Shining Stars in the Kings of Egypt and Cairo)*, 5/302; Hamza ibn Asad ibn Al-Qalanisi, *Tarīkh Dimashq (History Of Damascus)*, ed. Suhail Zakkar (Damascus: Dar Hassan for Printing and Publishing, 1983), 1/498.

¹⁷Ibn Al-Adim, *Bughyat Al-Talab fi Tarīkh Halab (In Order to Request the History of Aleppo)*, 7/3096; Ismail ibn Omer ibn Kathir, *Al-Bidayah wal Nihayah (The Beginning and the End)*, (Dar Al-Fikr, 1986), 12/270.

¹⁸Omar ibn Ahmad ibn Al-Adim, *Zubdat Al-Hulab fi Tarīkh Halab (Milk butter in the history of Aleppo)*, ed., Khalil al-Mansur (Beirut: Dar Al-Kutub Al-'Imiyyah, 1996), 386.

3.4. Ahmed ibn Nasrallah ibn Abi Bakr ibn Nasr (d. 650 AH/ 1252 AD)

His grandfather, Abu Bakr, is the brother of the poet Muhammad ibn Nasr (Fig. 1, No. 1). Sheikh Ahmed ibn Nasr contributed to support the scientific movement in Damascus. In addition to managing Qur'an lessons, he was responsible for teaching the sciences of the Prophet's Hadith.¹⁹ In addition to managing Qur'an lessons, he was responsible for teaching the sciences of the Prophet's Hadith.

3.5. Sa'id ibn Khalid (d. 650 AH/ 1252 AD)

Sa'id was the son of Minister Khalid ibn Muhammad (Fig. 1, No. 2). He grew up under the care of his father, who was keen on educating him well. He developed a strong foundation in learning. As an adult, he moved to Damascus and began where he practiced the job of teaching the science of the Prophet's Hadith. Due to his esteemed expertise in Islamic jurisprudence and his integrity, the ruling authority in Damascus appointed him to the judiciary, aiming to benefit from his knowledge and experiences.²⁰

3.6. Yahya ibn Khalid (d. 651 AH/ 1253 AD)

Yahya, son of Minister Khaled ibn Muhammad (Fig. 1, No. 5), was educated thoroughly by his father. His education made him a brilliant teacher of the science of the Prophet's Hadith, and a renowned scholar in grammar and poetry. He was also distinguished by the beauty of his style in writing official correspondences. King Al-Dhahir Ghazi ibn Yusuf (1172-1216),²¹ the ruler of Aleppo and his son, King Al-Aziz Muhammad ibn Ghazi (d.1236),²² as well as King Al-Nasser Yusuf ibn Muhammad (1228-1260),²³ the ruler of Damascus, decided to benefit from his knowledge and experience, so they appointed him to various significant roles. He initially served as a writer in *Diwan Al-Insha'*, whose mission is to manage state communications. Yahya's abilities saw him promoted to director of the Writing Bureau and eventually to the position of minister in Aleppo and Damascus,²⁴ following in his father's footsteps.

3.7. Muhammad ibn Muhammad ibn Khalid (d. 656 AH/ 1258AD)

Muhammad, grandson of Minister Khalid ibn Muhammad (Fig. 1, No. 2) developed a deep interest in studying the science of Hadith extensively, becoming a proficient teacher. He also learned

¹⁹Muhammad ibn Ali ibn Al-Sabouni, *Takmilat Ikmal Al-Ikmal fi Al-Ansab wal Alqab (Supplement to the Completion of the Completion in the Lineages, Names and Titles)* (Beirut: Dar Al-Kutub Al-'lmiyyah, no. d.), 87.

²⁰Shams Al-Din Muhammad ibn Ahmad Al-Dhahabi, *Tarikh Al-Islam wa Wafyat Al-Mashahir wal A'lam (The History of Islam and The Deaths of Celebrities and Famous People)*, ed. Bashir Awad Marouf (Beirut, Dar Al-Gharb Al-Islami, 2003), 14/638; Jmal Al-Din Yusuf ibn Taghri Bardi, *Al-Manhal Al-Safi wal Mustaofi ba'd Al-Wafi (Pure and Complete Source After the Full)*, ed. Muhammad Muhammad Amin (Cairo: Egyptian General Book Authority, 1986), 5/396.

²¹He assumed power in Aleppo in (581 AH/ 1158 AD), until he died in the year (613 AH/ 1216 AD), ibn Al-Imad Al-Hanbali, *Shadharat Al-Dhahab fi Akhbar min Dhahab (Gold nuggets in the news of gold)*, 7/ 102.

²²He assumed power after his father in (613 AH/ 1216 AD), and died in the year (634 AH/ 1263 AD), ibn Kathir, *Al-Bidayah wal Nihayah (The Beginning and the End)*, 13/145.

²³The last king of the Ayyubid state, he assumed power after his father in (634 AH/ 1263 AD), and died in the year (659 AH/ 1261 AD), ibn Al-Imad Al-Hanbali, *Shadharat Al-Dhahab fi Akhbār min Dhahab (Gold nuggets in the news of gold)*, 7/518.

²⁴Kamal Al-Din Abu Al-Barakat Al-Mubarak Al-Mawsili ibn Al-Sha'ar, *Qala'id Al-Juman fi Fara'id Shu'ara' Hadha Al-Zaman (Juman Necklaces in the Famous Poets of this Time)* (2005), 7/231–232; Al-Safadi, *Al-Wafi bil Wafiyat (The Adequate of deaths)*, 24/227.

the art of construction, and gained the patronage of King Al-Nasir Yusuf ibn Muhammad, the ruler of Damascus. He was assigned several important jobs in Damascus, starting with editing the state's official correspondence in *Diwan Al-Insha'*. He later became *Nadhir Al Dawawen*, overseeing the financial affairs of administrative institutions in Damascus. Then he was promoted to the position of minister, like his grandfather, *Khaled*, and his uncle, *Yahyaa*. One of the reasons for giving him these important jobs by King *Al-Nasser Youssef* was his high confidence, his honesty, integrity, and great administrative experience.²⁵

3.8. Muhammad ibn Ahmed ibn Khalid (d. 656 AH/ 1258 AD)

Muhammad, grandson of Minister Khaled ibn Muhammad (Fig. 1, No. 2), played a significant role to support the scientific movement in Damascus. He dedicated his life there as a teacher of the Prophet's Hadith.

3.9. Abdullah ibn Muhammad (d. 703 AH/ 1303 AD)

Abdullah is the son of the teacher *Muhammad ibn Ahmed* (Fig. 1, No. 8), received a comprehensive education under his father's guidance. He became a scholar in Hadith, history, and astronomy, and was also celebrated for his talent in poetry and creative writing. He became a scholar in Hadith, history, and astronomy, was also celebrated for his talent in poetry and creative writing. He decided to serve society with his knowledge, so he taught the science of the Prophet's Hadith and authored a historical book on the biographies of the companions of the Prophet Muhammad. Additionally, he compiled a book of Hadiths, and a third book in which he recorded his own poetry. Then he donated these books of his to the *Al-Nasariyya* School in Damascus so that students could get knowledge from it.

He received the patronage of the King Al-Sa'id Muhammad Baraka Khan ibn Al-Zahir Baybars (d.1277),²⁶ who appointed him as a minister in Damascus. Later, he relocated to Egypt, where he took on the role of an editor for the official communications of the state. He then worked in the position of signature (*muaqqi' al-dust*²⁷) in the *Diwan al-Insha'*, responsible for reviewing and signing incoming state documents. He continued these academic and administrative functions until he died.²⁸

3.10. Muhammad ibn Abdullah (d.707AH/1307AD)

Muhammad is the son of Minister *Abdullah ibn Muhammad* (Fig. 1, No. 9), was enrolled by his father in Aleppo schools. There, he graduated knowledge of the Prophet's Hadith and became a famous jurist. In addition to it, he got mastery of Arabic language sciences in the field of Construction, and poetry. He gained the admiration of King *Al-Nasser Muhammad ibn Qalawun* who made him one of his closest associates. He used his scientific and administrative expertise to serve

²⁵Ibn Al-Sabouni, *Takmilat Ikmal Al-Ikmal fi Al-Ansab wal Alqab (Supplement to the Completion of the Completion in the Lineages, Names and Titles)*, 87; Al-Safadi, *Al-Wafi bil Wafiyat (The Adequate of Deaths)*, 1/125.

²⁶He assumed power after his father in (676 AH/ 1277 AD), and died in the year (679 AH/ 1280 AD), ibn Kathir, *Al-Bidayah wal Nihayah (The Beginning And the End)*, 13/290.

²⁷*Al-Dust*: in Persian: hand, and in Arabic it means dress, leadership, and what is meant here is the hand, Muhammad ibn Muhammad ibn Abd Al-Razzaq Al-Zubaidi, *Taj Al-Arūs min Jawahir Al-Qamūs (Bride's crown from the dictionary's jewels)* (Dar Al-Hidaya, n.d.) 4/518.

²⁸Shams Al-Din Muhammad ibn Ahmad Al-Dhababi, *Mu'jam Al-Shuyukh (Dictionary of Sheikhs)*, ed. Muhammad Al-Habib Al-Haila (Ta'if: Al-Siddiq Library, 1988), 1/331 – 332; Khalil ibn Aibak Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the Era and Aides of Victory)*, ed. Ali Abu Zaid and other, (Beirut: Dar Al-Fikr Al-Mu'asir, 1998), 2/729–730.

society in many ways. He worked as a Hadīth teacher judge, and editor of state communications in Aleppo. Later, he served as a signatory in the *Diwan Al-Insha'* in Cairo.²⁹

3.11. Abdul Aziz ibn Muhammad (d.709 AH/ 1309 AD)

Abdul Aziz is the son of Judge *Muhammad ibn Abdullah* (Fig. 1, No. 10), who created a scientific environment for him from a young age. This preparation allowed Abdul Aziz to gain knowledgeable of the Prophet's Hadīth and jurisprudence. He was also proficient in the arts of poetry, composition, and public speaking. With these qualifications, he worked in several scientific and administrative institutions in Egypt. He served as a teacher of jurisprudence at *Al-Fakhria* School in Cairo, as well as a teacher of the science of the Prophet's Hadīth. He also worked as a judge like his father, a preacher in the mosque, and an editor of the official communications of the state in Cairo.³⁰

3.12. Abdul Rahman ibn Abdullah (d.720 AH/ 1320AD)

Abdul Rahman is the son of Minister *Abdullah ibn Muhammad* (Fig. 1, No. 9). He attended Aleppo schools and graduated as a scholar of the Noble Hadīth. After moving to Damascus, he chose to pursue a teaching career. He aimed to contribute to the historical documentation movement, following his father, he wrote two books on the biography of kings, which are the book (*Al-noor al-la'ih wa aldur al-sadih fi mawlana al- sultan al-malik al-salih*), and the book (*Al-dur Al-masun fi istifa' al-maqar al-ashraf al-sayfi qausun*), He also worked as a signature at the *Diwan al-Insha'* in Damascus. Upon moving to Egypt, he became close to King Al-Salih Ismail ibn Muhammad ibn Qalawun (1337-1360) and he was tasked with editing the king's official correspondence.³¹

3.13. Isma'il ibn Muhammad (d.736 AH/ 1335 AD)

Isma'il, son of Judge *Muhammad ibn Abdullah* (Fig. 1, No. 10), pursued his education in Cairo, where he worked as a teacher of the Prophet's Hadīth and history. He also excelled in the art of composition and poetry. He received the patronage of the King of Egypt, Al-Nasir Muhammad ibn Qalawun.³² The king appointed him as a signatory in the *Diwan Al-Insha'* and later sent him to Aleppo to oversee its administration. Historical sources also indicate he served as a judge. After moving with his family to Damascus, the Sultan's deputy, Prince Saif al-Din Tankiz,³³ was impressed by Isma'il's expertise, appointing him to manage the (*Diwan al-Insha'*) there.³⁴

3.14. Muhammad ibn Ibrahim ibn Abdul Rahmān (d. 752 AH/ 1351 AD)

Muhammad is the grandson of the historian *Abdul Rahman ibn Abdullah* (Fig. 1, No. 12), who decided to build a school in Cairo in order to provide scientific services to the Egyptian community.

³⁰Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the era and aides of victory)*, 3/103; Ibn Taghri Bardi, *Al-Njūm Al-Zaahira fi Muluk Misr wal Qahira (Shining stars in the Kings of Egypt and Cairo)*, 8/280.

³¹Al-Qasim ibn Muhammad Al-Barzali, *Tarikh Al-Barzali (History of Barzali)*, ed. Omer Abdul Salam Tadmurri (Beirut, Al-Maktabah Al-Asriyah, 2006), 4/447; Khair Al-Din Muhammad Al Zarkali, *Al-A'lam (Notables)* (Dar Al-Im, 2002), 1/46.

³²He assumed power in (693 AH/ 1293 AD), and died in the year (741 AH/ 1340 AD), ibn Al-Imad Al-Hanbali, *Shadharat Al-Dhahab fi Akhbar min Dhahab (Gold nuggets in the news of gold)*, 8/233.

³³He assumed the rule of Damascus in (712 AH/ 1312 AD), until the year (740 AH/ 1339 AD), he died in the year (741 AH/ 1340 AD), Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the era and aides of victory)*, 2/116.

³⁴Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the Era and Aides of Victory)*, 1/516 – 517; ibn Kathir, *Al-Bidayah wal Nihayah (The Beginning and the End)*, 14/176.

This charitable endeavor was the first of its kind within the history of his family. Additionally, he held a prominent position as a signatory at *Diwan al-Insha'* in Egypt, a job for which many of his family members were well known.³⁵

3.15. Ibrahīm ibn Abdul Rahmān (d.753 AH/ 1352 AD)

Ibrahīm, the son of historian Abdul Rahman ibn Abdullah (Fig. 1, No. 12). He was a scholar of Islamic jurisprudence. He was also a poet and skilled in the art of composition. Due to these academic qualifications, he received the patronage of King Al-Nasser Ahmed ibn Muhammad ibn Qalawun.³⁶ The king assigned him the job of the judiciary, and the job of editing official communications for the state in Egypt. Later, he appointed him to the position of signature in the *Diwan Al-Insha'* in Damascus for a period of ten years.³⁷

3.16. Yahya ibn Isma'ī (d.753 AH/ 1352 AD)

Yahya, son of Judge Ismail ibn Muhammad (Fig. 1, No. 13), studied extensively with his grandfather, Judge Muhammad ibn *Abdullah* (Fig. 1, No. 10), and his uncle, Judge Abdul Aziz ibn Muhammad (Fig. 1, No. 11). Through them, he learned the knowledge of the Prophet's Hadīth and jurisprudence, excelling in the arts of poetry and composition as well. He worked with his father at *Diwan al-Ansha'* in Damascus as an editor for the state's official communications. After his father's death, he took over his role as signatory, a position he had trained for under his father's guidance.

This indicates that Yahya's introduced him early to this institution to train him to work there and eventually succeed him. Then he gained the admiration of Prince Seif al-Din Tankaz, who promoted him to the position of supervisor of the *Diwan al-Insha'* due to his expertise in writing and construction. Later, he served as an editor of official state correspondence in Egypt. Historical sources indicate that he held a judicial position.³⁸

3.17. Ali ibn Yahya (d. 753 AH/ 1352 AD)

Ali is the son of Judge Yahya ibn Ismail (Fig. 1, No. 16). His father dedicated significant attention to his education. Ali eventually matched his father's skill in the arts of poetry and composition. He also worked alongside him in Damascus, editing official state correspondence.³⁹

3.18. Khalid ibn Isma'il (d. 759 AH/ 1357 AD)

Khalid is the son of Judge *Ismail ibn Muhammad* (Fig. 1, No. 13), He pursued his studies in Damascus, and became a scholar in Prophetic Hadīth. Khalid also excelled in jurisprudence. He received the patronage of Prince Saif al-Din Tankaz during his reign. Khalid taught Prophetic Hadīth

³⁵Ibn Taghri Bardi, *Al-Njum Al-Zaahira fi Muluk Misr wal Qahira (Shining Stars in the Kings of Egypt and Cairo)*, 10/252.

³⁶He assumed power in (742 AH/ 1341 AD), and he died in the year (745 AH/ 1344 AD), Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the era and aides of victory)*, 1/370.

³⁷Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the Era and Aides of Victory)*, 1/83–84; Ibn Hajar Al-Asqalani, *Al-Durar Al-Kaminah fi A'yan Al-Ma'ah Al-Thaminah (Hidden Pearls in the Eight Hundred Notables)*, 1/39.

³⁸Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the Era and Aides of Victory)*, 5/550; Muhammad ibn Hajras ibn Rafi', *Al-Wafiyat (Deaths)*, ed. Saleh Mahdi Abbas and Bashar Awad Ma'rouf (Beirut, Al-Risala Foundation, 1981), 2/150; Ibn Al-Imad Al-Hanbali, *Shadharat Al-Dhahab fi Akhbar min Dhahab (Gold Nuggets in the News of Gold)*, 8/299.

³⁹Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the Era and Aides of Victory)*, 3/573–574; Ibn Hajar Al-Asqalani, *Al-Durar Al-kaminah fi A'yan Al-Ma'ah Al-Thaminah (Hidden Pearls in the Eight Hundred Notables)*, 4/162.

and edited state communications in Damascus. He was given a good salary and later promoted to supervisor of the *Diwan Al-Insha'*.

After over two and a half centuries of service, the family's contributions to Levantine and Egyptian society came to an end. After that, Khalid took on another job in Damascus: he became the (*wakil bayt Al-mal*) or director of the state treasury. This role, similar to the position of Minister of Finance today, was given to him due to his honesty, integrity, and experience in the field of financial management. Later, he assumed another job, which was signing at *Diwan al-Insha'* in Damascus.⁴⁰ Khalid ibn Ismail was the final scholar from the *Ibn Saghīr al-Makhzoumiyya* family mentioned in historical sources. After over two and a half centuries of services, the family's contributions to Levantine and Egyptian society came to an end.

4. Conclusion

After thoroughly examining historical sources for the biography of the *Ibn Saghīr* family scholars, the current study presents the following results: The Ibn Saghīr family's true legacy was not material wealth. Instead, it was the moral values instilled in their children and the knowledge they imparted. This legacy helped develop scholars who contributed meaningfully society and supported its development. The current study indicates that it is essential for state authorities to collaborate with scholars. Scholars, especially those with integrity, are well-suited for managing governmental institutions. They are the ideal choice for these tasks, especially those who enjoy honesty, integrity, and experience. Members of this family fostered a strong tradition of learning. The family produced fourteen Prophet's Hadīth reached 14 scholars, 13 teachers, 12 poets, 11 specialists in the art of construction, and 4 historians (Figure 2). Additionally, they held notable administrative positions: their number reached 5 ministers, 9 judges, 10 writers, that is, editors of official communications to the state, and 7 signatories in the Construction Office (Figure 3). Therefore, the current study recommends exploring the histories of other prominent Islamic families. Their experiences can offer in raising their children and employing their skills in serving the Islamic community at that time.

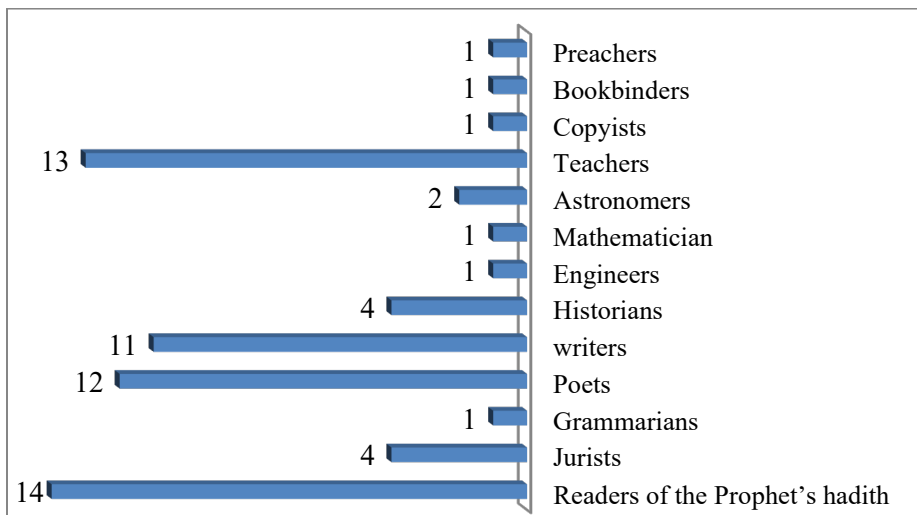


Figure 2. Number of Ibn Saghīr's Family Scholars Contributing to the Scientific Field

⁴⁰Al-Safadi, *A'yan Al-Asr wa A'wan Al-Nasr (Notables of the Era and Aides of Victory)*, 2/308-310; Ibn Rafī', *Al-Wafiyat (Deaths)*, 2/211.

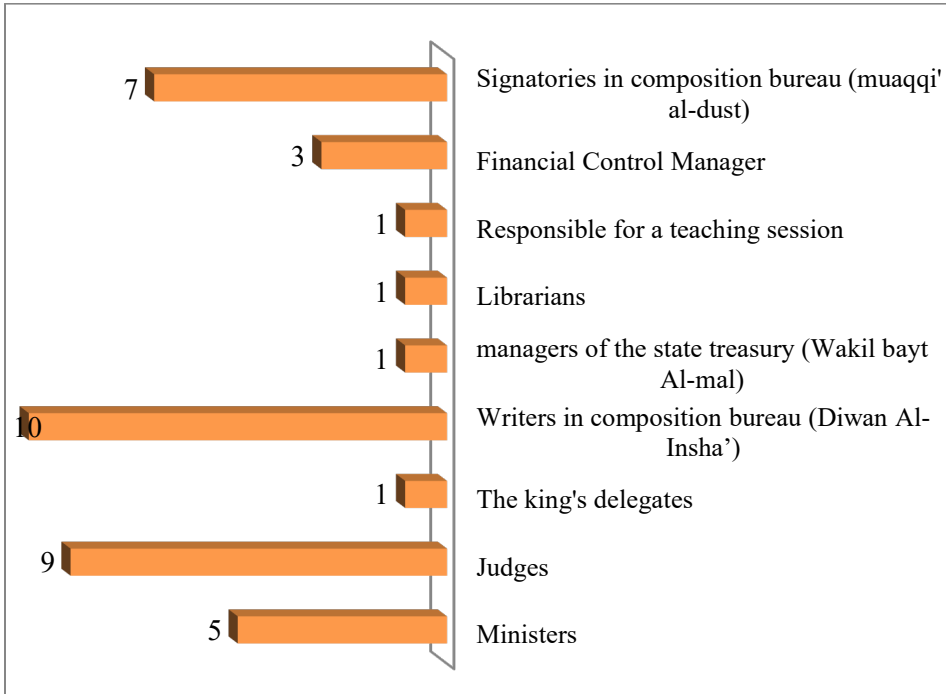


Figure 3. Number of Ibn *Saghūr's* Family Employees Contributing to the Administrative Field

Conflict of Interest

The author of the manuscript has no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

Data Availability Statement

The data associated with this study will be provided by the corresponding author upon request.

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