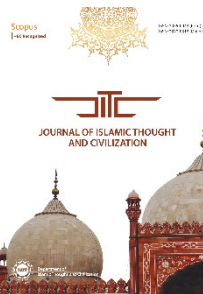



Journal of Islamic Thought and Civilization (JITC)

Volume 16 Issue 1, Spring 2026

ISSN(P): 2075-0943 ISSN(E): 2520-0313

Homepage: <https://journals.umt.edu.pk/index.php/JITC>



- Title:** **The Book ‘Uyūn al-Tawārīkh (Choice Accounts of History) by Ibn al-Sābī: Valuable Insights into the Early Seljuq Period**
- Author (s):** Issam Okleh^{1,3}, Nagwa Zouair^{1,4}, Mahran Alzoubi¹, and Ahmed Ameen^{2,4}
- Affiliation (s):** ¹University of Khorfakkan, Sharjah, UAE
²University of Sharjah, Sharjah, UAE
³University of Jordan, Jordan
⁴Fayoum University, Fayoum, Egypt
- DOI:** <https://doi.org/10.32350/jitc.161.03>
- History:** Received: June 01, 2025, Revised: January 05, 2026, Accepted: January 16, 2026,
Published: May 11, 2026
- Citation:** Okleh, Issam., Nagwa Zouair, Mhran Alzoubi, & Ahmed Ameen. “The Book ‘Uyūn al-Tawārīkh (Choice Accounts of History) by Ibn al-Sābī: Valuable Insights into the Early Seljuq Period.” *Journal of Islamic Thought and Civilization* 16, no. 1 (2026): 37–52. <https://doi.org/10.32350/jitc.161.03>
- Copyright:** © The Authors
- Licensing:**  This article is open access and is distributed under the terms of [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)
- Conflict of Interest:** Author(s) declared no conflict of interest




A publication of
Department of Islamic Thought and Civilization, School of Social Science and Humanities
University of Management and Technology, Lahore, Pakistan

The Book 'Uyūn al-Tawārīkh (Choice Accounts of History) by Ibn al-Sābī': Valuable Insights into the Early Seljuq Period

Issam Okleh 

College of Arts, Humanities and Social Sciences,
University of Khorfakkan,
UAE

College of Arts,
University of Jordan,
Jordan

Nagwa Zouair 

College of Arts, Humanities and Social Sciences,
University of Khorfakkan,
UAE

Faculty of Tourism and Hotels,
Fayoum University,
Egypt

Mahran Al Zoubi 

College of Arts, Humanities and Social Sciences,
University of Khorfakkan,
Sharjah, UAE

Ahmed Ameen 

College of Arts, Humanities and Social Sciences,
University of Sharjah,
UAE

Faculty of Archaeology,
Fayoum University,
Egypt

Abstract

Muhammad ibn Hīlāl Ibn al-Sābī was a prominent historian and administrative figure of the Abbasid Period. He authored several works chronicling major events of that era, with his most notable book being *'Uyūn al-Tawārīkh*, which is recognised as a vital historical source in Islamic history. Despite the loss of much of its original content, this work provides invaluable insights into key events of the Abbasid Caliphate that are not documented elsewhere. Although considerable portions of the text are missing, its contents have survived through citations in the writings of later historians, particularly from the 7th and 8th centuries Hijri. This study seeks to shed light on the remnants of *'Uyūn al-Tawārīkh* by examining later works that referenced it. The investigation encompassed all known sources that specifically cited this work to collect pertinent data. It highlights the books spatial and temporal context, the sources the author used for data collection, and the key events emphasised in the text. A primary finding of this study is the identification of 42 references to this book in later works, each of which mentions specific events that contribute to our understanding of the early Seljuq Period and the relationship between the Seljuq and Abbasid Caliphates. This analysis represents the first comprehensive census of the remnants of *'Uyūn al-Tawārīkh*.

*Correspondence concerning this manuscript should be addressed to Nagwa Zouair, Associate Professor at College of Arts, Humanities and Social Sciences, University of Khorfakkan, Sharjah, UAE at nagwa.zouair@ukf.ac.ae

Keywords: Abbasid Caliphate, historical sources, 'Uyūn al-Tawārīkh, Muhammad Ibn al-Sabī', Seljuq Period

Introduction

Examining primary sources, particularly those from contemporary times, is essential for understanding any historical period.¹ The early Islamic era, especially during the first five centuries of the Hijri calendar (7th–11th centuries CE), poses notable challenges for comprehensive study due to the significant loss of documents.² Consequently, research regarding these periods primarily relies on the writings of contemporary or later historians. However, several factors complicate the reliance on these sources, including the authors personal biases and inclinations, as well as the sources they referenced.³

A historical period notably lacking in contemporary sources is the early Seljuq era.⁴ Much of the documentation concerning the founding sultans has been lost over time, particularly the histories authored by Ibn al-Sabī' (d. 480 AH / 1087 CE) and al-Hamadhanī (d. 561 AH / 1127 CE). The only extant records from this era are the Letters of Al-Mawsūlī, a corpus of correspondence exchanged between the Abbasid Caliphate and the early Seljuq sultans.⁵ Given the loss of the original archival record, historical understanding of this era is largely mediated through later chronicles and compilations that reference, interpret, or quote from these otherwise missing documents.

'Uyūn al-Tawārīkh, (Choice Accounts of History) authored by Muhammad Ibn al-Sabī', stands as a significant historical source from the first five centuries, though it survives only in fragments preserved within later works. The importance of this text lies not only in the fact that Ibn al-Sabī' was a respected historian, lauded by subsequent scholars for his accuracy and meticulous

¹Moder Telfah, "The Abbasid Historian Isaac Ibn Sulaiman Al-Hashemi (Alive 210 A.H/ 825 A.D) and his book "History and Biography," *Dirasat: Human and Social Sciences* 49, no. 1 (2022): 1–20, <https://doi.org/10.35516/hum.v49i1.1642>; Samee-Ullah Bhat, "Towards Understanding the Muslim Historiography and Muslim Historians," *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62–74, <https://doi.org/10.32350/jitc.41.04>.

²Mhran Alzoubi et al., "Al-Mubarak bin Kamil bin Abi Ghaleb Al-Khaffaf (490–543 AH/1097–1148 CE) and His Mu'jam Al-Shuyūkh," *Hong Kong Journal of Social Sciences* 63 (2022): 110, <https://doi.org/10.55463/hkjss.issn.1021-3619.63.10>

³Issam Okleh, and Khireddine Youssef Chatra. "Abdal-Wahhāb ibn Ja'far ibn al-Maydānī (Died 418 AH/1027 AD) and His Book on History", *Jordan Journal for History and Archaeology* 16, no. 2 (2022): 64–82, <https://doi.org/10.54134/16.2.3>; Issam Okleh and Saleh M. Z. Al-Lehabi, "The History of States and Kings by Ibn al-Furāt (died 807 AH / 1405 AD), A Study of the Manuscript of the Second Volume, its Sources and Importance," *Jordan Journal for History and Archaeology* 14, no. 3 (2020): 91–109, <https://doi.org/10.35516/jjha.v18i2.1307>.

⁴Issam Okleh et al., "A Bibliographic Survey of the Primary Sources for Writing the History of Jordan," *Jordan Journal for History and Archaeology* 16, no. 3 (2022): 1–65, <https://doi.org/10.54134/jjha.v16i3.654>; Almahdi Alrawadieh and Issam Okleh, "Shi'ites in Aleppo during the Seljuq, Zangid and Ayyūbid Periods (479 – 658 AH / 1086 – 1260 CE)," *Journal of Shia Islamic Studies* 13, no. 3 (2021): 159–185, <https://doi.org/10.1353/isl.2021.a921418>; Deborah G. Tor, "Injustice, Corruption, and Partisanship in the Eastern Seljuq Lands of the Early Twelfth Century: Al-Ghazālī's Persian Letters to Viziers as a Historical Source," *Der Islam* 101, no. 1 (2024): 193–225, <https://doi.org/10.1515/islam-2024-0007>; Deborah G. Tor, "Purity of Faith, Madhhab Partisanship, and Legitimising Ideology in the Great Seljuq Sultanate," *Islamic Law and Society* 32, no. 2 (2024): 1–22, <https://doi.org/10.1163/15685195-bja10061>.

⁵Al-'Alā' ibn al-Ḥasan ibn Wahb Ibn al-Mawṣilāyā, *Rasā' l Ibn al-Mawṣilāyā [The Epistles of Ibn al-Mawṣilāyā]*, ed. I. Okleh, (Zaid Centre for Studies and Research, 2003).

methodology, but also in his access to political authorities and firsthand exposure to official correspondence and documents from that period. The book was extensively cited in the historical works of 7th and 8th centuries AH, particularly by historians such as Ibn al-Dubaythī (d. 637 AH / 1239 CE), Ibn al-Najjār (d. 643 AH / 1245 CE), Ibn al-Fūfī (d. 723 AH / 1323 CE), and al-Ṣafādī (d. 764 AH / 1363 CE), among others.

Notwithstanding its importance, the book remains underexamined in recent academic studies. Cahan is one of the few who briefly acknowledged its importance and sources.⁶ De Belois refers to this work as *Dhāyḥ Ta'wārīkh Hilāl al-Ṣābī*, (*Continuation to the History of Hilāl al-Ṣābī*) highlighting it as a chronicle of his father.⁷ He emphasises its value as a source for contemporary historians, such as al-Khaṭīb al-Baghdādī (d. 463 AH / 1070 CE), as well as later historians, such as al-Jawzī (d. 597 AH / 1200 CE), and particularly Sibṭ ibn al-Jawzī (d. 654 AH / 1256 CE). The two scholars focus solely on the authors of the book and mention only the book's title. Therefore, this research aims to trace all sources cited from 'Uyūn al-Tawārīkh, covering the period from 448 to 479 AH (1056 to 1086 CE), while clarifying the materials utilised by Ibn al-al-Ṣābī and the methodology he employed. The significance of this topic lies in illuminating a historical period for which most sources have been lost.

2. Research Methodology

This study adopts a historical approach to collect the surviving fragments of 'Uyūn al-Tawārīkh from various sources, particularly from the 7th and 8th Hijri centuries (13th and 14th centuries CE). It focuses solely on quotations that explicitly reference the book. Number of citations, especially those reported by Sibṭ ibn al-Jawzī, have been omitted from this study owing to ambiguities concerning their provenance. The collected materials are organized in Table 1, where events are presented chronologically in accordance with the methodology used by Ibn al-Ṣābī, along with the historians who cited them. To ensure internal consistency and facilitate cross-referencing, each event has been assigned a unique number. Thus, (docs. 1, 2, and 3) denotes the events indexed as 1, 2, and 3 in Table 1.

3. Literature Review

3.1. The Author of 'Uyūn al-Tawārīkh

Families play a significant role in writing biographies in Islamic History.⁸ One of the families is al-Ṣābī. The book 'Uyūn al-Tawārīkh is attributed to Muḥammad ibn Hīlāl (or Hilleel) ibn al-Muḥsin ibn Ibrāhīm, also known as Gharas al-Ni'mah Abu al-Ḥasan al-Ṣābī. Historians have disagreed regarding the year of his birth. According to Al-Ṣafādī, quoting Ibn al-Dubaythī, Muḥammad al-Ṣābī was born in 416 AH (1025 CE).⁹ In contrast, Ibn al-Fūfī, citing Ibn al-Najjār, reported that his birth year was 417 AH (1026 CE).¹⁰

He was born into a prominent administrative family that had served within the bureaucracy of

⁶Claude Cahen, "The Historiography of the Seljuqid Period," in *Historians of the Middle East*, ed. Bernard Lewis and P. M. Holt (London and New York: Oxford University Press, 1964), 37–63.

⁷François Clément de Blois, "Ṣābī," in *Encyclopaedia of Islam*, 2nd ed., ed. P. Bearman et al., vol. 8 (Leiden: Brill, 1995), 672–675.

⁸Salem Riad Awad, "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)," *Journal of Islamic Thought and Civilisation*, 14, no 2 (2024): 29–41, <https://doi.org/10.32350/jitc.142.03>.

⁹Khalīl ibn Aybak al-Ṣafādī, *al-Wāfī bi-al-Wafayāt [The Complete Book of Obituaries]* (Beirut: Dār Iḥyā' al-Turāth, 2000), 5/111.

¹⁰Abd al-Razzāq ibn Aḥmad Ibn al-Fūfī, *Majma' al-ādāb fī mu'jam al-alqāb [A Compendium of Belles-Lettres on a Dictionary of Titles]*, ed. M. al-Kazim (Tehran: Wizārat al-Thaqāfah, 1996).

the Abbasid state for several generations, particularly in the *Dīwān al-Insha'* (the Chancery).¹¹ This longstanding tradition of public service profoundly shaped his upbringing, as his father, Hīlāl ibn al-Muhsin, placed a strong emphasis on his education, especially in the administrative sciences about the Abbasid government. Additionally, his father ensured that he participated in scholarly circles in Baghdad. Although Muḥammad al-Sābī' studied under numerous scholars,¹² only two of his teachers are specifically named: his father, Hīlāl ibn al-Muhsin (d. 448 AH / 1056 CE), and Abu 'Ali Ḥasan ibn Muḥammad ibn Shadhan (d. 325 AH / 1034 CE), who was a prominent hadith scholar of his time.¹³

His father, Hīlāl, was a notable administrator and writer at the Abbasid court, recognised for his authorship of several significant works, including "Rules of the Caliphal Court," and "A Gift to Princes: A History of Ministers," along with a continuation of the history of Thabit ibn Sinān.¹⁴ Hīlāl played a crucial role in shaping his sons development and career. Muḥammad al-Sābī' noted that he undertook the composition of his historical work at his fathers encouragement and direction.¹⁵

Numerous sources have praised Muḥammad al-Sābī' for his exemplary character, upbringing, and the wealth he inherited from his father, which he further augmented through his own achievements. He served as the head of the Diwan al-Insha' during the reign of Caliph al-Qā'im bi' amr Allah (422–467 AH / 1030–1074 CE) and later led the *Dīwān al-Zimam*.¹⁶ Historians have lauded his intelligence and extensive knowledge and they have referred to him as a master historian.¹⁷ He was especially recognised for his generosity, frequent charitable contributions, and his passion for knowledge, having established a library in Baghdad that contained 1,000 books spanning various sciences.¹⁸

¹¹De Blois, "Sābī'," 674.

¹²Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-al-a'lām [History of Islam and the Deaths of Eminent and Notable Figures]*, ed. B. M. Ma'arouf (Beirut: Dār al-Gharb al-Islāmī, 2003), 10/458.

¹³Ibid., 9/406; 'Abd al-Rahmān ibn 'Alī Ibn al-Jawzī, *Al-Muntaẓam fī Tārīkh al-Mulūk wa-al-Umam [The Well-Ordered History of Kings and Nations]* (Beirut: Dār al-Kutub al-'Ilmiyah, 1992), 16/275.

¹⁴Aḥmad ibn 'Alī ibn Thābit al-Khaṭīb al-Baghdādī (d. 463/1071). *Tārīkh Madīnat al-Salām [The History of the City of Peace]*, ed. B. A. Ma'arouf (Beirut: Dār al-Gharb al-Islāmī, 2002), 16/117.

¹⁵Yūsuf ibn Qizughlu Sibā' Ibn al-Jawzī, *Mir'āt al-Zamān fī Tārīkh al-A'yān [The Mirror of Time in the History of Notable Persons]*, ed. M. al-Hassan et K. al-Kharat (Damsqus: Dār al-Risālah al-'Ālamīyah, 2013), 18/516; Ibn al-Jawzī, *al-Muntaẓam fī Tārīkh al-Mulūk wa-al-Umam [The Well-Ordered History of Kings and Nations]*, 16/117.

¹⁶Muḥammad ibn Sa'īd Ibn al-Dubaythī, *Dhayl Tārīkh Madīnat al-Salām [Supplement to the History of the City of Peace]*, ed. B. A., Ma'arouf (Beirut: Dār al-Gharb al-Islāmī, 2006), 2/522; 'Alī ibn Anjab Ibn al-Sā'ī, *al-Durr al-thamīn fī Asmā' al-Muṣannifīn [The Precious Pearl on the Names of Authors]*, ed. A. S. Binbin and M. S. Hanshi (Beirut: Dār al-Gharb al-Islāmī, 2009), 144.

¹⁷Aḥmad ibn Muḥammad Ibn Khallikān, *Wafayāt al-A'yān wa-Anbā' abnā' al-Zamān [Obituaries of Notable Persons and Reports on the People of the Age]*, ed. I. Abbas (Beirut: Dār Ṣādir, 1994), 6/101; 'Alī ibn Muḥammad Ibn al-Athīr, *al-Kāmil fī al-Tārīkh [The Complete History]*, ed. Omar Tadmuri (Beirut: Dār al-Kitāb al-'Arabī, 2012), 8/368

¹⁸Ibn al-Jawzī, *Al-Muntaẓam fī Tārīkh al-Mulūk wa-al-Umam [The Well-Ordered History of Kings and Nations]*, 16/276; Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-al-a'lām (History of Islam and the Deaths of Eminent and Notable Figures)*, ed. B. A. Ma'arouf (Beirut: Dār al-Gharb al-Islāmī, 2003), 10/458.

3.2. The Book of 'Uyūn al-Tawārīkh

Although Muḥammad ibn al-Ṣābi' authored several noteworthy works, including al-*Hafawāt al-Nādira* (Rare Lapses) and *Kitāb al-Rabī'* (The Book of Spring), it is 'Uyūn al-Tawārīkh that distinguishes itself as his most significant contribution. This book represents the culmination of a series of historical continuations that began with Thābit ibn Sinān al-Ṣābi' (d. 365 AH / 975 CE), who expanded on al-Ṭabarī's History. His work was later elaborated by his nephew, Hilāl ibn al-Muḥsin, and subsequently continued by Muḥammad ibn Hilāl, who upheld his father's historical legacy.¹⁹

Subsequent historians have expressed diverse opinions regarding the credibility of this book. Some have highlighted its importance; for example, al-Dhahabī commended the authors' intellect²⁰, while Ibn al-Dubaythī referred to it as a "noteworthy history."²¹ In contrast, Ibn al-Saqqī (d. 509 AH / 1115 CE), who was a student of Muḥammad ibn al-Ṣābi', critiqued his teacher for exaggeration and for recording inaccurate information.²² However, it is suggested that Ibn al-Saqqī's criticism was primarily motivated by jealousy and his inability to access the official documents that Ibn al-Ṣābi' had at his disposal.

Although historians hold varying perspectives, the work 'Uyūn al-Tawārīkh remains an invaluable source from that era, containing accounts of numerous events not recorded elsewhere. It provides valuable accounts of events that occurred from 448 to 479 AH. Ibn al-Ṣābi' leveraged his positions in the *Dīwān al-Inshā'* (Chancellery) and the *Dīwān al-Zamām* (Treasury Department) to access a broad range of official documents. A significant piece of evidence is a letter from Caliph al-Qā'im bi-Amr Allāh, which instructs an official to provide details regarding the marriage of his daughter to the Seljuq Sultan Ṭughril Bek. This allowed Ibn al-Ṣābi' to document the event in his historical account.²³

3.3. Reasons for Composing the Book

In the introduction to his significant work, 'Uyūn al-Tawārīkh, Muḥammad ibn al-Ṣābi' reflects on the circumstances that inspired its creation, as noted by Ṣibt ibn al-Jawzī.²⁴ He recounts that his father, Hilāl al-Ṣābi', during his final days, aware of his impending death, made a heartfelt request that his son continue his historical narrative. This request arose from Hilāl's deep commitment to preserving the legacy and historical contributions of the Ṣābi' family for future generations. In response to this paternal instruction, Muḥammad undertook the task of writing the continuation, resuming the narrative precisely where Hilāl had left off. Additionally, it is reasonable to assume that Muḥammad was motivated by personal aspirations to solidify his own legacy within the historical discourse and to showcase his proficiency in historical writing, which he honed under his fathers

¹⁹Alī ibn Yūsuf al-Qifī, *Tārīkh al-ḥukamā'* [History of the Sages] (Leipzig, 1903), 110/111).

²⁰Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-al-A'lām* (History of Islam and the Deaths of Eminent and Notable Figures), ed. B. A. Ma'rouf (Beirut: Dār al-Gharb al-Islāmī, 2003), 10/458.

²¹Ibn al-Dubaythī, *Dhayl Tārīkh Madīnat al-Salām* [Supplement to the History of the City of Peace], 2/522.

²²Yūsuf ibn Qizughlu Sibaṭ Ibn al-Jawzī, *Mir'āt al-Zamān fī Tārīkh al-A'yān* [The Mirror of Time in the History of Notable Persons], ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-Ālamīyah, 2013), 19/419; Ibn al-Jawzī, *al-Muntaẓam fī Tārīkh al-Mulūk wa-al-Umam* [The Well-Ordered History of Kings and Nations], 16/276.

²³Yūsuf ibn Qizughlu Sibaṭ Ibn al-Jawzī, *Mir'āt al-Zamān fī Tārīkh al-A'yān* [The Mirror of Time in the History of Notable Persons], ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-Ālamīyah, 2013).

²⁴Ibid., 18/516.

guidance. This endeavour ultimately served to reflect both his family's heritage and his individual scholarly contributions.

3.4. The Title of the Book

Most scholars who reference the work of Muḥammad ibn al-Ṣābi' commonly refer to it simply as *al-Tārīkh*, meaning “*The History*.” This title has been utilised by various historians and researchers, including Ibn al-Athīr in his comprehensive chronicles²⁵ Ibn al-Dubaythī,²⁶ Yāqūt in his geographical dictionaries²⁷ and Ibn Khallikān in his biographical compendium.²⁸ Additionally, Ibn al-Fūfī also mentions it in this category.²⁹

Alternatively, several authors have labelled the work as “The Continuation of His Fathers History,” effectively capturing the essence of the content as a continuation of the historical narrative established by an earlier scholar. Notable scholars who adopted this designation include Ibn al-Jawzī, Ibn al-Fūfī, Ibn al-Sā'ī, al-Qifṭī, and al-Dhahabī.³⁰

It is essential to understand that these titles primarily reflect the nature and methodology of the book rather than serve as conventional formal titles. The first designation, *al-Tārīkh*, distinctly emphasises the book's historical significance, aligning with a prevalent trend in Islamic historiography. In contrast, the second title effectively communicates the work's systematic approach and chronological scope.

The title '*Uyūn al-Tawārīkh*, translated as “Choice Accounts of History,” is thought to have been formally attributed to the historian Ṣibt ibn al-Jawzī for the first time. He references it twice in his own writings, initially after his excerpt from Muḥammad ibn al-Ṣābi'’s work, stating, “This is the end of the history by Hilāl al-Ṣābi', called '*Uyūn al-Tawārīkh*.” In this context, he also introduces Muḥammad ibn al-Ṣābi' as the author of this notable historical treatise (Ṣibt ibn al-Jawzī, 2013: 9/408, 419). Subsequently, the historian Ibn Taghrī Birdī reaffirms this title in his own works, indicating that he may have been inspired by Ṣibt ibn al-Jawzī's mention.³¹ Consequently, there is a consensus among scholars that the most accurate title for this historical book is '*Uyūn al-Tawārīkh*.

²⁵Alī ibn Muḥammad Ibn al-Athīr, *al-Kāmil fī al-Tārīkh [The Complete History]*, ed. Omar Tadmuri (Beirut: Dār al-Kitāb al-‘Arabī, 2012), 8/318.

²⁶Ibn al-Dubaythī, *Dhayl Tārīkh Madīnat al-Salām [Supplement to the History of the City of Peace]*, 2/522.

²⁷Yāqūt al-Ḥamawī, *Mu'jam al-Udabā' [A Biographical Dictionary of Men of Letters]*, ed. I. Abbas (Beirut: Dār al-Gharb al-Islāmī, 1993), 1/339.

²⁸Ibn Khallikān, *Wafayāt al-A'yān wa-Anbā' Abnā' al-Zamān [Obituaries of Notable Persons and Reports on the People of the Age]*, 3/108 and 6/101.

²⁹Ibn al-Fūfī, *Majma' al-ādāb fī Mu'jam al-Alqāb [A Compendium of Belles-Lettres on a Dictionary of Titles]*, 2/222.

³⁰Yūsuf ibn Qizughlu Sibaṭ Ibn al-Jawzī, *Mir'āt al-Zamān fī Tārīkh al-A'yān [The Mirror of Time in the History of Notable Persons]*, ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-‘Ālamīyah, 2013), 16/275; Ibn al-Fūfī, *Majma' al-ādāb fī Mu'jam al-Alqāb [A Compendium of Belles-Lettres on a Dictionary of Titles]*, 2/416; Ibn al-Sā'ī, *al-Durr al-Thamīn fī Asmā' al-Muṣannifīn [The Precious Pearl on the Names of Authors]*, 143; Alī ibn Yūsuf al-Qifṭī, *Tārīkh al-ḥukamā' [History of the Sages]* (Leipzig, 1903), 110–111; Muḥammad ibn Aḥmad al-Dhahabī, *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-al-A'lām (History of Islam and the Deaths of Eminent and Notable Figures)*, ed. B. A. Ma'rūf (Beirut: Dār al-Gharb al-Islāmī, 2003), 10/458.

³¹Yūsuf ibn Qizughlu Sibaṭ Ibn al-Jawzī, *Mir'āt al-Zamān fī Tārīkh al-A'yān [The Mirror of Time in the History of Notable Persons]*, ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-‘Ālamīyah, 2013), 5/126.

The alternate descriptions serve merely as functional labels that highlight aspects of the work.³²

4. Findings

Historical evidence suggests that *'Uyūn al-Tawārīkh* remained in circulation until the 9th century AH, which corresponds to the 15th century CE. Regrettably, this significant historical work has been lost to time, as no complete copies are known to exist in any archives or collections. Instead, we possess only fragmented references and excerpts cited by later historians who sought to delve into its insights and themes. These fragments offer a limited glimpse into the knowledge and historical narratives that *'Uyūn al-Tawārīkh* may have contained, leaving us longing for a more comprehensive understanding of the work itself.

This study has traced six historical works that explicitly mention quoting from *'Uyūn al-Tawārīkh*, with varying amounts of content, ranging from single narratives to multiple pages, culminating in Sibṭ ibn al-Jawzī, who preserved large sections of the book. The accompanying table (not reproduced here) organizes the excerpts based on the original chronological structure of Ibn al-Ṣābi's narrative, listed from the earliest to the most recent events. It only includes passages explicitly attributed to *'Uyūn al-Tawārīkh*, excluding narratives in *Mir'āt al-Zamān* (The Mirror of the Age) by Sibṭ ibn al-Jawzī that are not clearly sourced from Ibn al-Ṣābi's work. It's worth noting that whenever Sibṭ ibn al-Jawzī quoted from a source other than Ibn al-Ṣābi, he usually identified it.

Table 1. Subjects Transferred from *'Uyūn al-Tawārīkh*

N.	Year (AH)	Subject	Source
1.	448	The starting of Ibn al-Ṣābi'.	Ṣibṭ ibn al-Jawzī, 2013: 18/516
2.	448	The introduction of Ibn al-Ṣābi' s book.	Ṣibṭ ibn al-Jawzī, 2013: 18/516
3.	448	Biography of 'Abū al-'Alā' al-Ma'arrī (Account of the Deceased of the year).	ibn al-Jawzī, 1995: 16/27; Yāqūt, 1993: 1/335-344; Ibn al-'Adīm, 2016: 2/334-362; Ṣibṭ ibn al-Jawzī, 2013: 19/516
4.	448	Biography Batikīn Al Sharābī (Account of the Deceased of the year).	Ibn al-Fūfī, 1996: 2/474
5.	448	Biography of Al- Mubāriz Dāwd b. Ḳarin Al-Dīlmī (Account of the Deceased of the year).	Ibn al-Fūfī, 1996: 4/323
6.	448	Biography Batikīn b. 'Abd'allah al-Turkī (Account of the Deceased of the year).	Ibn al-Fūfī, 1996: 5/323
7.	448	Biography of Al-Mu'taman Al-Kwsānī (Account of the Deceased of the Year).	Ibn al-Fūfī, 1996: 5/567
8.	448	The mission of 'Abd'allah Al-Ḥabashī to return Ṭughuril bk.	Ibn al-Fūfī, 1996: 5/501
9.	448	Joining of Lu'lu' b. 'Abd'allah Al-athīrī to Ṭughurilbk.	Ibn al-Fūfī, 1996: 5/233
10.	448	Biography of Muḥammad b. Al-Mukkaram al-Dīlīmī.	Ibn al-Fūfī, 1996: 5/201
11.	449	Al-Mikdām Abu Ḥarab 'Abd'allah b. Malik al-Dīlīmī and his death (Account of the Deceased of the year).	Ibn al-Fūfī, 1996: 5/454
12.	449	His personal account of the famine in Baghdad.	Ṣibṭ ibn al-Jawzī, 2013: 19/5

³²Cahen, "The Historiography of the Seljuqid Period," 37–63; De Blois, "Ṣābi'," 672.

N.	Year (AH)	Subject	Source
13.	449	Documents about the situation in Baghdad	Şibṭ ibn al-Jawzī, 2013: 19/5
14.	449	His personal account of the fire in Baghdad.	Şibṭ ibn al-Jawzī, 2013: 19/14
15.	449	Arrestation of the vizier of Egypt. Hints about Kaūām al-Mulḡ Aḡmad b. Ṭahir al- Ḥasnābāthī, the vizier of	Şibṭ ibn al-Jawzī, 2013: 19/22
16.	450	Ibrāhīm Īnāl (through his speech about the rebellion of Ibrāhīm Īnāl)	Ibn al-Fūfī, 1996: 3/474
17.	450	Biography of al-Māwardī (Account of the Deceased of the year)	Şibṭ ibn al-Jawzī, 2013: 19/78
18.	451	Ibrāhīm Īnāl assassination after his battles against Ṭughurilbk	Şibṭ ibn al-Jawzī, 2013: 19/82
19.	452	Ibn al-Şābī's endowment of a public library	Ibn al-Jawzī, 1995: 16/461
20.	453	The dowry of the Caliph's daughter from Ṭughurilbk	Şibṭ ibn al-Jawzī, 2013: 19/118
21.	453	Weird tale about the Iraqi General	Şibṭ ibn al-Jawzī, 2013: 19/121-122
22.	454	Ṭughurilbk negotiations to marry Caliph's daughter	Şibṭ ibn al-Jawzī, 2013: 19/134-136
23.	454	The Battle of Mafr al-Dawalah Thamāl Al-Mirwāsī against Byzantines in Antakya (Antioch)	Ibn al-Fūfī, 1996: 5/335
24.	456	The economic situation in Egypt	Şibṭ ibn al-Jawzī, 2013: 19/167
25.	457	'Amīd al-Mulḡ al-Kundūrī murder	Şibṭ ibn al-Jawzī, 2013: 19/167
26.	457	The Niẓāmīyya school's establishment in Baghdad	Ibn Khallikān, 1969: 3/218
27.	458	The appearance of a planet	Şibṭ ibn al-Jawzī, 2013: 19/186
28.	485	Qarmatians news in Bahrain	Şibṭ ibn al-Jawzī, 2013: 19-187 189
29.	459	The inauguration of Niẓāmīyya school in Baghdad	Ibn Khallikān, 1969: 3/218
30.	460	The situation in Damascus and the earthquakes in the Levant	Şibṭ ibn al-Jawzī, 2013: 19/200
31.	460	The death of al-'Amir Manāşih al-Khaşah	Ibn al-Fūfī, 1996: 5/501
32.	462	The death of Damascus chef, al-Sharif Ḥaydra b. Ibrahīm	Şibṭ ibn al-Jawzī, 2013: 19/225
33.	463	The death of Hazārsab, the ruler of Khuzestan	Şibṭ ibn al-Jawzī, 2013: 19/231
34.	465	The death of Seljuḡ Kārūt al-Mulḡ	Şibṭ ibn al-Jawzī, 2013: 19/268
35.	465	The death of 'Alp 'Arsālān	Şibṭ ibn al-Jawzī, 2013: 19/272-273
36.	466	The speech of Malkashāh and the reformed works of his princess	Şibṭ ibn al-Jawzī, 2013: 19/280
37.	466	The death of Al-Mawardīyya al-'ābudh	Ibn al-Jawzī, 1995: 16/159
38.	466	The earth quick of Baghdad	al-Dhahabī 2003: 10/147
39.	473	The nomination of al-Samarkandī as the General of Iraq	Ibn al-Fūfī, 1996: 2/222

N.	Year (AH)	Subject	Source
40.	474	The death of b. Munkdh and some hints about his domination over Shizar	Şibt ibn al-Jawzī, 2013: 19/358
41.	476	Muslim's siege of Damascus and his failure to take control of it	Şibt ibn al-Jawzī, 2013: 19/373-374
42.	477	The news of Tukush and his works in Marw	Şibt ibn al-Jawzī, 2013: 19/385
43.	479	The end of Ibn al-Şābi's book	Şibt ibn al-Jawzī, 2013: 19/408
44.	479	The death of Khanlīkh ibn Kuntakī and hostile account of his life	Şibt ibn al-Jawzī, 2013: 19/409

The table illustrates the significant recognition of *'Uyūn al-Tawārīkh* among later historians, including Ibn al-Jawzī, Yāqūt al-Ĥamawī, Şibt ibn al-Jawzī, Ibn Khallikān, and Ibn al-'Adīm. This suggests that the complete work was lost sometime after the 8th century AH (15th century CE). Forty-two citations were found in the historians' works, covering crucial events that occurred during the writing of the book.

The findings indicate that the chronological coverage of *'Uyūn al-Tawārīkh* commences in 448 AH / 1056 CE, where his father's historical account concludes, and continues through to 479 AH / 1086 CE, one year before the death of Muḥammad ibn al-Şābi'. This challenges al-Qifṭīs assertion (1903) that Ibn al-Şābi' significantly reduced his historical writing after 470 AH / 1077 CE, as a review of Mir'āt al-Zamān, which heavily draws from *'Uyūn al-Tawārīkh*, reveals no such truncation.

The books geographic scope extends beyond Baghdad, encompassing much of the Islamic world, particularly the eastern regions neighbouring Iraq. This includes areas such as Fars and its provinces, Khurāsān, Transoxiana, Afghanistan, Azerbaijan, Georgia, Armenia, the Byzantines, *Bilād al-Shām* (Greater Syria), Egypt, the Arabian Peninsula, and beyond. Cahen highlighted this extensive coverage, noting that the work spans the Islamic world from Egypt to Iran. This expansive vision encapsulates Ibn al-Şābi' 's understanding of history, which he inherited from his father, presenting it as a general Islamic world history with a particular emphasis on Iraq. It also highlighted his role as an administrator within the Abbasid Caliphate, which, despite its political vulnerabilities and rivalry with the Fatimid Caliphate, presented itself as the legitimate authority over all Islamic territories. Consequently, his historical writing reveals a consistent geographic and political perspective.

5. Discussion

5.1. The Writing Methodology of *Uyūn al-Tawārīkh*

The book *Uyūn al-Tawārīkh* (The Sources of Histories) is regarded as the culminating work in a series that continued the narrative of al-Ṭabarī's *History of the Prophets and Kings*. In this context, Ibn al-Şābi' adhered to the methodologies established by the earlier texts, both in structure and content. In *Uyūn al-Tawārīkh*, Ibn al-Şābi' utilised an annalistic approach, systematically organising events year by year, beginning in 448 AH / 1056 AD and concluding in 479 AH / 1086 AD, in accordance with the sources consulted for the book, as detailed in Table 1.

Each year in the book begins with the month followed by the day, creating a structure reminiscent of a daily chronicle. It commences in 448 AH / 1056 AD during the month of *Muḥarram* (the first month of the Islamic lunar calendar), chronicling events day by day until the months conclusion, and continues in this manner for each subsequent month, culminating in the final month, *Dhū al-Ḥijjah*. Following this, Ibn al-Şābi' included a special section dedicated to obituaries for that year, listing the deceased in alphabetical order. This approach is highlighted in the observations of Şibt ibn al-Jawzī, which describe the commencement of events in 448 AH (1056 AD). "Abū al-Ḥasan Muḥammad ibn Hilāl began his chronicle by saying: 'In the beginning of the year 448 AH, on

Thursday, the Vizier 'Amīd al-Mulk³³.”

Similarly, Šibt ibn al-Jawzī recorded the conclusion of *Dhū al-Hijjah* in 479 AH / 1086 AD with the remark, “This marks the end of Muḥammad ibn Hilāl al-Šābī’s history,” referencing the establishment of the Nizāmiyya School in Baghdad. The construction of this institution commenced in Dhū al-Hijjah 457 AH and it was inaugurated on the 10th of Dhū al-Qa’dah 459 AH.³⁴ He also mentions, “On Tuesday, the 5th of Rabī‘ al-‘Akhir, Muslimah ibn Quraish captured the Citadel of Aleppo.”³⁵

Moreover, Ibn al-Šābī’ placed considerable emphasis on specifying the location of each event, not mentioning any occurrence without attaching its geographical context, whether a city, a suburb, or even a street within a town. For instance, he reports from ‘Amīd al-‘Irāq Khayr wa-Layl, saying: “I attended while on the balcony (rōshan) of his house in the Palace of ‘Isā, overlooking the Tigris.”³⁶

In the obituaries, Ibn al-Šābī’ followed a biographical convention, systematically noting the individual’s name, lifespan, and key achievements, reflecting an interest in both chronology and personal legacy. One of the most notable examples is his biography of Abū al-‘Alā’ al-Ma‘arrī, (doc 3) where he recorded his name, lineage, nickname, birth, examples of his poetry, his writings, and the major accusations made against him. Similarly, he recorded the biography of the Vizier al-Kundurī, vizier to the Seljuq Sultan Tuḡhril Beg.³⁷

Ibn al-Šābī’ placed significant emphasis on recording administrative positions within the Abbasid Caliphate and the Seljuq Sultanate, particularly in Baghdad. The surviving parts of Ibn al-Šābī’’s work provide valuable information about the Seljuq administration and its responsibilities, including the positions of ‘Amīd al-‘Irāq and Shihnah of Baghdad.³⁸

5.2.Sources of Data Collection

Muḥammad ibn Hilāl al-Šābī’ was a descendant of a prominent bureaucratic family within the Abbasid administration. He held leadership roles in various state offices, which positioned him uniquely to gather information. He had strong connections with Abbasid caliphs, their viziers, and Seljuq officials. Additionally, he maintained close ties with the upper social classes of Baghdad, including scholars, religious figures, and major merchants.

Due to his extensive relationships, Ibn al-Šābī’ was granted access to sensitive information and documents that were unavailable to others. The caliphs recognised the significance of his work, allowing him to review numerous confidential state records, such as the account detailing the

³³Yūsuf ibn Qizughlu Sibāṭ Ibn al-Jawzī, *Mir’āt al-Zamān fī Tārīkh al-A’yān* [*The Mirror of Time in the History of Notable Persons*], ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-‘Ālamīyah, 2013), 18/497.

³⁴Ibn Khallikān, *Wafayāt al-A’yān wa-anbā’ Abnā’ al-Zamān* [*Obituaries of Notable Persons and Reports on the People of the Age*], 3/217.

³⁵Yūsuf ibn Qizughlu Sibāṭ Ibn al-Jawzī, *Mir’āt al-Zamān fī Tārīkh al-A’yān* [*The Mirror of Time in the History of Notable Persons*], ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-‘Ālamīyah, 2013), 19/351.

³⁶Ibid., 19/121.

³⁷Yāqūṭal-Ḥamawī, *Mu’jam al-Udabā’* [*A Biographical Dictionary of Men of Letters*], ed. I. Abbas (Beirut: Dār al-Gharb al-Islāmī, 1993), 1/335–339; ‘Umar ibn Aḥmad Ibn al-‘Adīm, *Bughyat al-ṭalab fī tārīkh Ḥalab* [*The Seeker’s Desire in the History of Aleppo*], ed. A. Alrawadih (London: Mu’assasat al-Furqān li-al-Turāth al-Islāmī, 2016), 2/334–340; Yūsuf ibn Qizughlu Sibāṭ Ibn al-Jawzī, *Mir’āt al-zamān fī tārīkh al-a’yān* [*The Mirror of Time in the History of Notable Persons*], ed. M. al-Hassan et K. al-Kharat (Damascus: Dār al-Risālah al-‘Ālamīyah, 2013), 19/179

³⁸Ibid., 19/120–122

marriage of the caliph's daughter to Tughril Beg (doc. 20 and 22). Ibn al-Šābī' appears to have adopted his father's methodology. Al-Qiftī (1903) noted that Hilāl's historical accounts were crucial because, as an administrator from a bureaucratic family, he relied on official documents to chronicle events. His position afforded him exceptional access to state secrets, rendering his writings distinct from other historical sources. This unique status is also applicable to Ibn al-Šābī'. This importance was also emphasised by the value of Ibn al-Šābī' 's book, which lies in the credibility of its sources, based on the author's own experience and access to authentic documents. Some of the tools for data collection used by Ibn al-Šābī' are summarized below:

5.2.1. Personal Observations

Ibn al-Šābī' began his historical writing at the age of 31, providing firsthand accounts that serve as a foundation for various events he recorded, particularly those related to Baghdad, where he resided until his death. He frequently expressed his personal observations using phrases like, "I witnessed" or "I crossed to the western side."³⁹ However, his personal notes primarily addressed significant events such as famines, fires, military matters, and administrative changes, resembling diary entries. For example, he was probably among those who welcomed Tughril Beg's arrival in Baghdad but chose not to document it.⁴⁰

5.2.2. Official Documents

Due to his roles within the government and his established connections, Ibn al-Šābī' was granted access to official documents, from which he quoted or transcribed excerpts. Among these documents are correspondences between 'Amīd al-'Irāq, the highest Seljuq official in Baghdad, and the vizier of the Abbasid caliph regarding the arrest of a senior servant named Šandal. He also accessed letters from Bukhara that detailed the devastating impact of a plague, including significant human and economic losses, as well as a follow-up letter from Samarqand.

Ibn al-Šābī' referred to communications concerning the conflict between Tughril Beg and Ibrāhīm Ināl, including a letter from Tughril addressed to Quraysh ibn Badrān, requesting kind treatment towards the caliph. He preserved a prayer written by the imprisoned caliph in Hīt, which he requested to be hung on the Ka'ba and documented a detailed inventory of treasures that Tughril sent to the caliph. Furthermore, he recorded a letter from the Byzantine emperor addressed to the Abbasid vizier, seeking mediation for a truce with the Seljuq Sultan Alp Arslan.⁴¹

5.2.3. Merchants Reports

Ibn al-Šābī' effectively utilised merchant correspondence, which encompassed economic, social, health, and military information from various regions. Prominent merchants in Baghdad received these reports and subsequently shared them with Ibn al-Šābī'. For instance, he documented a letter from Egypt that reported a plague, a communication regarding a piracy incident off the coast of Oman involving the capture of 16 ships, and a merchant's report from Damascus that detailed the local economic conditions and an earthquake.⁴² Such documents are significant due to their neutrality, providing insights from eyewitnesses whose primary focus was on business planning.

5.2.4. Oral Reports

Ibn al-Šābī' relied on accounts from individuals who witnessed events he could not personally observe. These narrators included viziers, administrators, agents, and merchants, such as the vizier

³⁹Ibid., 19/20-21.

⁴⁰Ibid., 19/21-22.

⁴¹Ibid., 19/72, 19/88, 19/118, 12/174.

⁴²Ibid., 19/186, 19/200.

Abū Naṣr ibn Jahīr, the Egyptian merchant Abū Yūsuf al-Qazwīnī, the staff of the Seljuq vizier 'Amīd al-Mulk al-Kundurī, 'Amīd al-'Irāq, the jurist Abū Ḥafṣ al-Rīḥānī, and Nāsir ibn al-Ḥusayn al-Aḥbarī al-'Alawī, among others. He made a point of citing multiple versions of events whenever possible, thus ensuring a comprehensive understanding.⁴³ (Şibt ibn al-Jawzī, 2013: 19/10).

5.3. Conclusion

The book '*Uyūn al-Tawārīkh* holds significant historical value as it encompasses a period during which most contemporary sources have been lost. Compared with the limited remaining evidence from other sources, the preservation found in this book is extensive. The importance of '*Uyūn al-Tawārīkh* is further amplified by the esteemed stature of its author, Ibn al-Şābī', who occupied various administrative roles that gave him access to information from the upper echelons of authority in his time. Moreover, Ibn al-Şābī' leveraged an extensive network of connections among senior politicians and administrators within both the Abbasid Caliphate and the Seljuq Sultanate. As a result, his book presents detailed accounts of events not documented elsewhere, including highly precise details.

The book attained considerable recognition during its authors lifetime, and was acknowledged for its significance to the point that the Abbasid Caliph al-Qā'im bi-Amr Allāh personally commissioned the author to document the negotiations and reasoning behind marrying his daughter to the Seljuq ruler Ṭughril Beg. This request underscores the books value and the stature of its author, indicating that the writings came from the highest echelons of the Islamic state at that time. Further validation of its importance is found in the statement by Ibn 'Aqīl al-Ḥanbalī and several esteemed intellectuals from Baghdad, who regarded '*Uyūn al-Tawārīkh* as the definitive historical account of the Abbasid Caliphate and Iraq.

The book serves as a daily chronicle, in which the author meticulously records events he either witnessed or learned about, adhering to a historical methodology that builds on his fathers historical project. He documented the years from 448 AH (1056 CE) to 479 AH (1086 CE), organizing the events chronologically by year, and further breaking them down by month and specific days within each month.

The significance of the work is further amplified by Ibn al-Şābī's lifetime coinciding with the critical period of the Seljuq state's emergence and consolidation. He commenced his documentation in the second year of Seljuq control over Baghdad, following the official recognition of Ṭughril Beg as the legitimate Sultan of Islam and the Muslim community. This book offers invaluable insights into the Seljuq state during the period it covers, particularly regarding political dynamics, relations with both Islamic and non-Islamic entities, military affairs (including significant victories and internal family disputes), and the administrative structures and economic policies of the Seljuq government.

Due to the significant value of his work, '*Uyūn al-Tawārīkh* has become an essential reference for all subsequent historians documenting this era. Some, such as Şibt Ibn al-Jawzī, quoted it extensively; others, like Ibn al-Jawzī himself, referenced it more moderately. Meanwhile, historians such as Ibn Khallikān, Ibn al-'Adīm, Yāqūt al-Ḥamawī, and Ibn al-Fūfī selectively drew upon it, depending on the focus of their own writings.

It is worth noting that this book is largely overlooked in the works of historians specialising in the Levant. This may be attributed to the geographical context and the events it addresses. Levantine historians have primarily concentrated on regional occurrences, such as the Crusades and the Mongol invasions. As a result, the Seljuk era receives limited detailed exploration.

⁴³Ibid., 19/10.

5.4. Implication

This study may be assumed to make a significant contribution to our understanding of a critical yet under-explored period in Islamic history, with a particular focus on the elusive text known as 'Uyūn al-Tawārīkh. This book, currently absent from contemporary collections, is pivotal given the scarcity of primary sources documenting this era. Unlike other historical documents, 'Uyūn al-Tawārīkh encompasses a wide array of information that extends beyond mere events; it provides valuable insights into the social and economic dimensions of life during this period. By integrating 'Uyūn al-Tawārīkh with other historical accounts, scholars can piece together a nuanced picture of the prevailing societal norms, cultural attitudes, and religious practices that characterised both the Abbasid and Seljuq periods. Furthermore, the findings presented in this study could serve as a foundational framework for future research, encouraging deeper exploration of the intricate relationships among social structures, economic conditions, and religious beliefs during this period.

Authors Contribution

Issam Okleh: Conceptualization, writing-original draft, supervision. **Nagwa Zouair:** Data curation, investigation, writing-review and editing. **Mhran Alzoubi:** resources, writing-original draft. **Ahmed Ameen:** resources, writing-original draft.

Conflict of Interest

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

Data Availability Statement

Data supporting the findings of this study will be made available by the corresponding author upon request.

Funding Details

No funding has been received for this research.

Generative AI Disclosure Statement

The authors did not use any type of generative artificial intelligence software for this research.

Bibliography

- Alrawadieh, A., and Issam Okleh. "Shi'ites in Aleppo during the Seljuq, Zangid and Ayyūbid Periods (479 – 658 AH / 1086 – 1260 CE)." *Journal of Shia Islamic Studies* 13, no. 3 (2021): 159–185. <https://doi.org/10.1353/isl.2021.a921418>
- Alzoubi, Mhran., Issam Okleh, Mahmoud Al-Obaydi, and Nagwa Zouair. "Al-Mubarak bin Kamil bin Abi Ghaleb Al-Khaffaf (490–543 AH/1097–1148 CE) and His *Mu'jam Al-Shuyūkh*." *Hong Kong Journal of Social Sciences* 63 (2022): 107–116. <https://doi.org/10.55463/hkjs.issn.1021-3619.63.10>.
- Awad, Riad Salim. "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)." *Journal of Islamic Thought and Civilization* 14, no. 2 (2024): 29–41. <https://doi.org/10.32350/jitc.142.03>.
- Bhat, Samee-Ullah. "Towards Understanding the Muslim Historiography and Muslim Historians." *Journal of Islamic Thought and Civilization* 4, no. 1 (2014): 62–74. <https://doi.org/10.32350/jitc.41.04>.
- Cahen, Claude. "The Historiography of the Seljuqid Period." In *Historians of the Middle East*, edited by Bernard Lewis and P. M. Holt, 59–78. London and New York: Oxford University Press, 1964.
- De Blois, François Clément. "Sābi'." In *Encyclopaedia of Islam*, 2nd ed., edited by P. Bearman, Th.

- Bianquis, C. E. Bosworth, E. van Donzel, and W. P. Heinrichs, vol. 8, 675–678. Leiden: Brill, 1995.
- al-Dhahabī, Muḥammad ibn Aḥmad. *Tārīkh al-Islām wa-Wafayāt al-Mashāhīr wa-al-ʿAlām* [History of Islam and the Deaths of Eminent and Notable Figures], edited by B. M. Maʿrūf. Beirut: Dār al-Gharb al-Islāmī, 2003.
- al-Ḥamawī, Yāqūt. *Muʿjam al-Udabāʾ* [A Biographical Dictionary of Men of Letters], edited by I. Abbās. Beirut: Dār al-Gharb al-Islāmī, 1993.
- Ibn al-ʿAdīm, ʿUmar ibn Aḥmad. *Bughyat al-ṭalab fī tārīkh Ḥalab* [The Seeker's Desire in the History of Aleppo], edited by A. Alrawadieh. London: Muʿassasat al-Furqān li-al-Turāth al-Islāmī, 2016.
- Ibn al-Athīr, ʿAlī ibn Muḥammad. *al-Kāmil fī al-Tārīkh* [The Complete History]. edited by O. Tadmuri. Beirut: Dār al-Kitāb al-ʿArabī, 2012.
- Ibn al-Dubaythī, Muḥammad ibn Saʿīd. *Dhayl Tārīkh Madīnat al-Salām* [Supplement to the History of the City of Peace]. edited by B.A. Maʿrūf. Beirut: Dār al-Gharb al-Islāmī, 2006.
- Ibn al-Fūṭī, ʿAbd al-Razzāq ibn Aḥmad. *Majmaʿ al-ʿādāb fī Muʿjam al-Alqāb* [A Compendium of Belles-Lettres on a Dictionary of Titles]. edited by M. al-Kazim. Tehran: Wizārat al-Thaqāfah, 1996.
- Ibn al-Jawzī, ʿAbd al-Raḥmān ibn ʿAlī. *al-Muntaẓam fī Tārīkh al-Mulūk wa-al-Umam* [The Well-Ordered History of Kings and Nations]. edited by M. Atta. Beirut: Dār al-Kutub al-ʿIlmiyah, 1992.
- Ibn Khallikān, Aḥmad ibn Muḥammad. *Wafayāt al-aʿyān wa-anbāʾ Abnāʾ al-Zamān* [Obituaries of Notable Persons and Reports on the People of the Age]. edited by I. Abbas. Beirut: Dār Ṣādir, 1994.
- Ibn al-Mawṣilāyā, al-ʿAlāʾ ibn al-Ḥasan ibn Wahb, *Rasāʾl Ibn al-Mawṣilāyā* (The Epistles of Ibn al-Mawṣilāyā), edited by I. Okleh. Zaid Centre for Studies and Research, 2003.
- Ibn al-Sāʾī, ʿAlī ibn Anjab. *al-Durr al-thamīn fī Asmāʾ al-Muṣannifīn* [The Precious Pearl on the Names of Authors]. edited by A. S. Binbin and M. S. Ḥanshi. Beirut: Dār al-Gharb al-Islāmī, 2009.
- al-Khaṭīb al-Baghādādī, Aḥmad ibn ʿAlī ibn Thābit. *Tārīkh Madīnat al-Salām* [The History of the City of Peace], edited by B. A. Maʿrouf. Beirut Dār al-Gharb al-Islāmī, 2002.
- Okleh, Issam, and Saleh Muhammad Zeki Mahmood Al-Leheabi. “The History of States and Kings by Ibn al-Furāt (d. 807 AH / 1405 CE): A Study of the Manuscript of the Second Volume, Its Sources and Importance.” *Jordan Journal for History and Archaeology* 14, no. 3 (2020): 91–109. <https://doi.org/10.35516/jjha.v18i2.1307>.
- Okleh, Issam., Almahdi Alrawadieh, Hind Abu al-Shaʿr, Suhaila Al-Shibli, and Abdul Majeed Al-Shanaq. “A Bibliographic Survey of the Primary Sources for Writing the History of Jordan.” *Jordan Journal for History and Archaeology* 16, no. 3 (2022): 1–65. <https://doi.org/10.54134/jjha.v16i3.654>
- Okleh, Issam., and Khiredine Youssef Chatra. “ʿAbd al-Wahhāb ibn Jaʿfar ibn al-Maydānī (Died 418 AH/1027 AD) And His Book on History.” *Jordan Journal for History and Archaeology* 16, no. 2 (2022): 64–82. <https://doi.org/10.54134/16.2.3>
- al-Qifṭī, ʿAlī ibn Yūsuf. *Tārīkh al-Hukamāʾ* [History of the Sages]. Leipzig, 1903.
- al-Ṣafādī, Khalīl ibn Aybak. *al-Wāfi bi-al-Wafayāt* [The Complete Book of Obituaries]. Beirut: Dār

Iḥyā' al-Turāth, 2000.

Sibat Ibn al-Jawzī, Yūsuf ibn Qizughlu. *Mir'āt al-Zamān fī tārikh al-A'yān*, [*The Mirror of Time in the History of Notable Persons*]. edited by M. Alhassan and K. Al-Kharrat. Damascus: Dār al-Risālah al-'Ālamīyah, 2013.

Telfah, Modar. “The Abbasid Historian Isaac Ibn Sulaiman Al-Hashemi (Alive 210 A.H/ 825 A.D) and his book “History and Biography, *Dirasat: Human and Social Sciences* 49, no. 1(2022), 1–20. <https://doi.org/10.35516/hum.v49i1.1642>

Tor, Deborah G. “Injustice, Corruption, and Partisanship in the Eastern Seljuq Lands of the Early Twelfth Century: Al-Ghazālī’s Persian Letters to Viziers as a Historical Source.” *Der Islam* 101, no. 1 (2024): 193–225. <https://doi.org/10.1515/islam-2024-0007>

Tor, Deborah G. “Purity of Faith, Madhhab Partisanship, and Legitimising Ideology in the Great Seljuq Sultanate.” *Islamic Law and Society* 32, no. 2 (2024): 1–22. <https://doi.org/10.1163/15685195-bja10061>.