Al-Mubarak bin Kamil bin Abi Ghaleb Al-Khaffāf (490-543 AH/1097-1148 CE) and His Muʿjam Al-Shyūwk

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Abstract:
Al-Mubarak bin Kamil Abu Ghaleb Al-Khaffaf was a distinguished historian whose contributions to Islamic history are significant. The study delved into his life and work. This study aims to study his lost work titled "Mu'jam al-Shyūwk," which contains unique biographies found only in this source. This study adopted a historical methodology that involved collecting, synthesizing, and analyzing data from primary sources, including previous, contemporary, and later historians. It criticized the earlier research by highlighting his works in other sources that overlooked his citations. The most significant findings reveal that Al-Mubarak Al-Khaffaf's Mu'jam Al-Shyūwk is a primary source for Baghdad elites and scholars during and after his lifetime. Contemporary and subsequent sources extensively cite his work, making it a crucial source for comprehending Islamic history and bridging the gap in modern scholarship. This study extends knowledge of Baghdad's heritage during the VI century Islamic calendar by providing the names of scholars overlooked in other sources. This study first gathered the dispersed parts of this book referenced in subsequent sources.

Keywords: Al-Mubarak Al-Khaffaf, Mu'jam Al-Shyūwk, Baghdad.

穆巴拉克·本·卡米爾·本·阿比·加勒卜·卡法夫（伊斯蘭歷 490-543 年/公元 1097–1148 年）和他的穆賈姆·舒夫赫

穆巴拉克·本·卡米爾·本·阿比·加勒卜·哈法夫是一位傑出的歷史學家，他對伊斯蘭歷史做出了重大貢獻。這項研究深入研究了他的人生和工作。本研究旨在研究他失傳的作品《穆賈姆·阿爾·舒夫赫》，其中包含在該來源中發現的獨特傳記。這項研究採用了歷史方法論，包括收集、綜合和分析來自主要來源的數據，包括以前、當代和後來的歷史學家。它透過在其他來源中強調他的作品而忽略了他引用來批評早期...
1. Introduction

As widely recognized, the domain of history embraces a multitude of disciplines, including political, ideological, economic, administrative, and intellectual dimensions, all interconnected with human endeavors and accomplishments, culminating in the development of civilization. Among these, the intelligence movement initiated by scholars and their concepts, opinions, and writings is particularly noteworthy because it has proven to be the most impactful historical element in shaping civilization.

The practice of documenting the biographies of scholars in the Arab world can be observed in the compilation of histories, such as al-Bukhari’s history completed in 256 AH/870 CE and focused on the narrators of the Prophet’s hadiths. Similarly, slam bin Sahl, known as Buṣḥāl, completed Tārīkh Wasit (History of Wasit) in 292 AH/905 CE, compiled narrators of hadiths from the people of the West. Al-Khaḍīf Al-Baghḍādī’s Maḏḥat al-Salām (The History of the City of Peace) completed in 463 AH/1071 CE, collected the biographies of scholars in Baghdad and their distinctions in various fields of knowledge, including influential figures. Ibn sahi’s Tārīkh Dimashq (History of Damascus), completed in 571 AH/1171 CE, and Ibn Al-Aḍīm’s Bughyat al-ṭalab fi Tārīkh Ḥalab (Everything desirable about the history of Aleppo), completed in 660 AH/1262 CE, are among the many other examples of histories that focused on the biographies of scholars. Eventually, the term “history” came to encompass those who focused on political and historical events and were referred to as “historians”.

Scholars specializing in the biographies of historians have demonstrated exceptional proficiency in both presentation style and content. They systematically arranged the biographies alphabetically and categorized them based on various criteria, including class, country, lineage, and date of death. Some scholars have concentrated on specific groups, such as Hadith scholars, jurists, grammarians, linguists, physicians, and pharmacists, while others have compiled biographies across all categories.

Mu‘jam al-Shuyūkh varies in length, ranging from concise compilations comprising only a few dozen biographies to more extensive works encompassing hundreds or even thousands of lives, depending on the compiler’s breadth of knowledge and level of activity. A prime example of such a Mu‘jam is Mu‘jam al-Shuyūkh by Abu Bakr Al-Mubarak bin Kamil Al-Khaḍīf. In the following discussions, we will delve into this work in detail, exploring the author’s biography and examining the importance of his Mu‘jam in understanding the intellectual movement during the first half of the sixth century of the Hijra.

2. His Name and Lineage


The lineage of the Zafri tribe can be traced back to the eastern outskirts of Baghdad, specifically to a district known as Qarah Zafar, situated close to the renowned Bab Azb. According to legend, the tribe’s founder was a servant of the Caliphate, named Zafar (Yākūt Al-Ḥamawī, 1995).

The Khaḍīf is a type of footwear traditionally crafted by female artisans, a legacy passed down from generation to generation according to the teachings of Tamil, the father of the current practitioners of this art (Ibn Al-Djawzī, 1992; Ibn Rajab al-Ḥanbalī, 2005). According to Ibn Nuṭḥah, the term harran was applied to khaффafs, who were known for embroidering the footwear of women (Ibn Nasser Al-Din Al-Dimashḵī, 1993; Ibn Nuṭḥah, 1989).

“Al-Mufeed” is a term used to describe an individual who disseminates knowledge by heeding the wisdom of scholars, directing students toward knowledgeable elders, and imparting valuable insights (Al-Sām‘ānī, 1962). Ibn Al-Najjar, a respected historian from Iraq, acknowledged that Abu Bakr Al-Khaḍīf extended his generosity to students and travelers, bestowing them with the benefits of his wisdom and hospitality (Ibn Rajab al-Ḥanbalī, 2005).

According to Ibn Rajab’s biography of Abu Bakr Al-Khaḍīf, he was referred to as “Mufeed Al-‘Iraq” (Ibn Rajab al-Ḥanbalī, 2005), suggesting that during that era, no one in Iraq could rival him in terms of scholarly achievement.

3. Birth

Ibn Al-Djawzī stated that he was born in 495 (Ibn Al-Djawzī, 1992). Ibn Ḥajar Al-Asqalānī, in Lisan Al-Mīzān, quoted Abu Bakr Al-Khaḍīf as saying that he was born in 490 (Ibn Ḥajar al-‘ṣaḥḥānī, 2002). Al-Dhahabī, quoting a contemporary, mentioned that he was born in 490 (Al-Dhahabī, 2003). Ibn Rajab was born on the twelfth of Dhu al-Ḥijjah in 495 (Ibn Rajab al-Ḥanbalī, 2005). There was a clear discrepancy between the 490 and 495-AH values. Ibn Rajab...
assumed that the correct year was 490 because the claim of being born in 495 was inconsistent with historical facts. His birth on the twelfth of Dhu Hijjah in the year 490 AH is a more plausible account, as affirmed by Al-Dhahabī in his biographical work (Al-Dhahabī, 1985, 1988).

4. Seeking Knowledge
   In 506 AH/1112 CE, his pursuit of knowledge began at the age of 16 (Ibn Rajab al-Ḥanbalī, 2005). Despite his father’s lack of interest in knowledge and scholarship, he dedicated his life to the relentless pursuit of knowledge. He sought out strangers in Baghdad to acquire knowledge and even accompanied them to various scholars, learning from them and imparting knowledge to others (Al-Dhahabī, 2003). Ibn Al-Djawzī noted that he listened to many scholars and continued to seek knowledge by tracing elders in various places and transmitting what he had heard. It is estimated that he learned from three thousand sheikhs, reflecting his vast and fervent pursuit of knowledge during his era (Ibn al-Djawzī, 1992). Mu’in al-Dīn Ibn Nukṭah remarked that he was "abundant in seeking knowledge" (Ibn Nukṭah, 1989). Ibn Al-Djawzī added that he sat with the scholars, wrote extensively in his work, and amassed knowledge about the scholars, the extent of what he had heard, and the licenses granted due to his extensive training in this field (Ibn Al-Djawzī, 1992).

5. Documentation
   Ibn Al-Najjār mentioned that he was truthful despite having limited understanding and knowledge (Al-Dhahabī, 1985; Ibn Rajab al-Ḥanbalī, 2005). This likely reflects his reliability in the field of hadith. Ibn Al-Djawzī, after praising him, noted that he was somewhat negligent in verifying what he had transmitted from the narrators, taking risks because he had earned a fee for it, and being financially needy. Ibn Ḥajar quoted Ibn Al-Djawzī, emphasizing that he took payment for the transmission of hadith, a practice that was frowned upon, especially among scholars of hadith, because of his impoverished circumstances and large family. Ibn Al-Djawzī mentioned that he had many children (Ibn al-Djawzī, 1992). It was natural for him to seek payment for the work he had done, considering his financial struggles, especially because he had devoted himself entirely to seeking knowledge and scholarly endeavors.

6. His Scholarly Status
   Abu Bakr Al-Mubarak was not born into a family of scholars. As previously mentioned, his father was a Ḥaffaf and a Ḥarraz, and Al-Mubarak was the oldest of his siblings. He embarked on a journey of self-education and developed a deep appreciation for knowledge, demonstrating a high level of respect for intellectual pursuits. He later took on the responsibility of managing his family, which became well known for its pursuit of knowledge. He plays a crucial role in guiding and nurturing individuals. In particular, he devoted attention to his younger brother Saleh, who worked as a grocer and facilitated his educational and intellectual development (Al-Mundhirī, 2003).

   Saleh, who died in the year 543 AH/1148 CE, was under the care of Abu Bakr, who also provided for his offspring, including Dhiya bin Saleh. According to the account of Ibn al-Dubaythī, Dhiya received assistance from his uncle Al-Mubarak, who procured authorizations from a group of scholars on his nephew’s behalf (Ibn al-Dubaythī, 2006). Al-Mundhirī mentioned that Dhiya, Al-Mubarak’s nephew, was granted authorization through his uncle. Dhiya left Baghdad in his youth and relocated to Damascus, where he died in 601 AH/1204 CE (Al-Dhahabī, 2003, 13/36). His sister Durrat bint Saleh died in 607 AH/1210 CE (Al-Dhahabī, 2003; Al-Mundhirī, 2003). Another sister, Aisha Bint Saleh, died in 615 AH/1215 CE (Ibn al-Dubaythī, 2006).

   It has been reported that another brother of Abu Bakr Al-Mubarak, Zakir bin Kamil, died in 591 AH/1195. According to Ibn al-Dubaythī, Zakir was the younger brother of Abu Bakr Al-Mubarak, and despite being less well known, he had the privilege of listening to many narrations directly from his brother. He was known for his few words and upright, and he remained in good health for many years, transmitting a significant amount of knowledge (Ibn al-Dubaythī, 2006). In addition, Al-Mundhirī stated that Zakir was born in the year 595 AH, and he also benefited greatly from his brother’s transmissions (Al-Mundhirī, 2003).

   Muḥammad bin Zakir, one of the sons of Zakir, passed away in the year 595 AH/1199 CE (Al-Dhahabī, 1985; Al-Mundhirī, 2003). Al-Dhahabī (2003) also records the death of Muhammad bin Zakir. Another son of Zakir, Abd al-Kādir, died 640 AH/1242 CE, as mentioned Al-Dhahabī (2003). Abd al-Kādir’s son, Yusuf, died in 601 AH/1204 CE. Al-Mundhirī (2003) notes that he received knowledge from his father and was granted a license in Baghdad in the month of Rabi’ al-wal in 599 AH/1202 CE.

   It has been reported that Abu Bakr Al-Mubarak’s daughter, Duḥā Al-Sabāḥ Lamea, died in 613 AH/1216 CE. According to Al-Mundhirī (2003), she was born on the night of the ninth Ramadan in 635 AH/1238 CE. It is further stated that she heard her father narrate traditions and that Al-Mundhirī received a license from her, which was written in Baghdad in Shawwal in 598 AH/1202 CE (Al-Mundhirī, 2003). Al-Dhahabī, also mentions that she narrated from her uncle Al-Dubaythī and Ibn Khalil, among others (Al-Dhahabī, 2003). Thus, it can be concluded that Abu Bakr Al-Mubarak’s efforts to nurture his family created a group of scholars and learned women.

7. His Works
   The author’s renowned works, such as his esteemed Mu’jam al-Shyūkh, are referenced in hundreds of historical documents. As noted by Ibn al-Najjār, one of the author’s works, "Salwat al-ʿAḥzan", contains over
300 volumes (Ibn Rajab al-Ḥanbalée, 2005). This extensive volume demonstrates the authors’ extensive knowledge. The sections of the manuscript comprise 20 sheets and 40 pages. For instance, Madinat al-Salām by Al-Ḵaṭṭīb Al-Baghḍādī, who died in 366 AH, comprises 106 parts (Al-Ḵaṭṭīb al-Baghḍādī, 2002). Another work, "Tahdhib al-Kamal" by Al-Mizzī, who died in 742 AH, comprises 250 parts and is printed in thirty-five volumes (Al-Mizzī, 1980).

Ibn Al-Fūṭī refers to this book in his translation of Labaq Abu Al-Baqaa Muḥammad bin Al-Ḵaṣim Al-Baghḍādī Al-ᵈīb, as noted by Sheikh Abu Bakr Al-Mubarak bin Kamil bin Abu Ghaleb Al-Khaṭṭīf in his work "Salwat al-Aḥzan" (Ibn Al-Fūṭī, 1995). Additionally, Haji Khalīfa mentions the book in "Kashf al-Zhunun" (Haji Khalīfa, 2021). Ibn Al-Najjar is noted for compiling reports, collecting groups, and narrating extensively, and much of what he gathered was widely acknowledged by both elders and contemporaries (Ibn Rajab al-Ḥanbalée, 2005).

8. His Death

Abu Bakr Al-Mubarak, as reported by his associate Abu Saad Al-Sam’ānī, died on the twenty-ninth day of Jumada Al-Awwal in the year 543 AH/1148 CE (Al-Dhahabī, 2003), which corresponds to the fifteenth day of October in the year 1148 CE.

It is noted in Ibn Nuṭṭah’s "Ikmal al-Ikmāl"’ printed edition that his death occurred in the nineteenth century of Jumada Al-Awwal (Ibn Nuṭṭah, 1989). Ibn Rajab, in the footnotes of "Ṭabkāt al-Ḥanābīla," stated that he died on the ninth of Jumada Al-Āwwal in the year 349 (Ibn Rajab al-Ḥanbalée, 2005), which is inaccurate, as the ninth of Jumada Al-Āwwal that year was a Monday. However, Al-Sam’ānī’s information aligns with his death on Fridays. It is possible that there was an error in recording the day, and it may have originally been written as "nineteenth" with the "ya" (ی) later omitted, making it "nineteen." He was buried in Shuniziyah Cemetery, located in the western part of Baghdad (Yākūt Al-Ḥamawī, 1995).

9. Mu’jam Al-Shyūwk

Abu Bakr Al-Mubarak bin Kamal devoted his entire life to documenting the lives and experiences of scholars and learning from them. He eagerly engaged with any stranger who entered Baghdad and diligently documented their biographies, including theirs, in his extensive Mu’jam al-Shyūwk. This compilation, which may have contained as many as 3,000 entries, covered both locals and foreigners in Baghdad.

Al-Mubarak arranged the compilation of "Mu’jam al-Shyūwk" alphabetically. Ibn al-Dubaythī, in his biographical account of Al-Hasan bin Al-Mubarak, known as Ibn al-Khul, stated that Al-Mubarak named Al-Hasan in his "Mu’jam al-Shyūwk." Ibn al-Dubaythī is not only who quoted the "Mu’jam al-Shyūwk" which has not survived to date. However, it has become a primary source for historians who followed Al-Mubarak, particularly those who documented the scholars of Baghdad after Al-Khaṭṭīf, such as Abu Saad Al-Sam’ānī, Jamal al-Din Ibn al-Dubaythī in the footnotes of the Madinat al-Salām, and Mubīl al-Dīn Ibn al-Najjar in the revised Madinat al-Salām "These historians gathered information about scholars in Baghdad and regions of the Islamic world. Al-Mubarak’s "Mu’jam al-Shyūwk" is a particular source that uniquely documents many female scholars, as noted by Ibn Nuṭṭah in his work "Al-Farq bayn al-Faqīr" (Ibn Nuṭṭah, 1989).

The importance of Abu Bakr Al-Mubarak bin Kamal’s Mu’jam al-Shyūwk is underscored by the biographies of Ibn al-Dubaythī and Ibn al-Najjar, which serve as examples of the diverse content transmitted by the historians who followed him. Notably, both historians had access to the version in their handwriting, which is explained later. Ibn al-Dubaythī stated that Abu Saad Al-Sam’ānī, who wrote annotations on Al-Khaṭṭīf’s history, relied on the statements of Ibn Kamal, transmitting from him, and referring to him as ‘Al-Mufid’ (the beneficial) (Ibn al-Dubaythī, 2006). Unfortunately, Al-Sam’ānī’s book has not yet been published. Some individuals mentioned by Ibn al-Dubaythī, especially Al-Khaṭṭīf, are as follows (Table 1).

### Table 1. Sources that mentioned quotations from Al-Sam’ānī’s book according to Ibn al-Dubaythī (The authors)

<table>
<thead>
<tr>
<th>No.</th>
<th>Translation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>&quot;Abu Al-Barakat Muhammad bin Ahmed bin Muhammad bin Muhammad bin Bughraj. Abu Bakr Al-Mubarak bin Kamal Al-Khaffaf heard from him and narrated a hadith from him in his Mu’jam al-Shyūwk, which he meticulously compiled, and I have read that in his own handwriting.&quot;</td>
<td>Ibn al-Dubaythī, 2006, 1/164</td>
</tr>
<tr>
<td>2.</td>
<td>&quot;Abu Bakr and Muhammad bin Al-Hasan bin Ali Al-Baruji said: Abu Bakr bin Kamal mentioned him in his Mu’jam al-Shyūwk, stating that he arrived in Baghdad and narrated from Ghanim bin Muhammad Al-Baraj, from whom he had heard. I say: And the Baraj attributed to this sheikh is a village in the regions of Isfahan&quot;.</td>
<td>Ibn al-Dubaythī, 2006, 1/207</td>
</tr>
<tr>
<td>3.</td>
<td>&quot;Abu Muhammad Muhammad bin Abdullah bin Ghaneem Al-Amidi from the renowned city of Amd, famous in the Diyar Bakr region&quot;</td>
<td>Ibn al-Dubaythī, 2006, 1/362</td>
</tr>
<tr>
<td>5.</td>
<td>&quot;Abu Abdullah Muhammad bin Abdul Wahab bin Hibaullah bin Abdullah, known as Ibn al-Seebi, his father was the tutor of the caliph named ‘Al-Muttaqi Li-amr Allah’.&quot;</td>
<td>Ibn al-Dubaythī, 2006, 1/424</td>
</tr>
</tbody>
</table>
9. "Abu Al-Khatib Muhammad bin Ahmed Al-Masri. His poetry was heard and mentioned by Abu Bakr in his Mu jam al-Shīyūkh." Ibn al-Dubaythī, 2006, 2/11
17. "Ahmed bin Hussein Al-Rahradi, known as Abu Al-Abbas Al-Nassaj, used to reside in the neighbourhood of the bakers." Ibn al-Dubaythī, 2006, 2/236
20. "Ahmed bin Abdul Salam, son of Al-Muzari, known as Abu Al-Karam Al-Muqri, also known as Ibn Sabookha Al-Qasr, from the residents of Al-Zafr. Abu Bakr bin Kamel said: I read a lot about him, heard from him, and narrated a hadith from him in his Mu jam al-Shīyūkh." Ibn al-Dubaythī, 2006, 2/300
22. "Ahmed bin Ali bin Nasser bin Muhammad, Abu Ja'far, son of Abu Al-Fadl Al-Alawi Al-Mahdi, from the descendants of Muhammad bin Ali bin Abi Talib, known as Ibn Al-Hanafiya. Ibn Al-Dubaythī mentioned: Abu Ja'far was the leader of the Alawites in Karkh, and his father was the leader of the Alawites, the Mahdians, in Mashhad Musa bin Ja'far. As mentioned by Abu Bakr bin Kamal in his Mu jam al-Shīyūkh." Ibn al-Dubaythī, 2006, 2/335
35. "Al-Hasan Al-Mubarak Muhammad Abdullah Muhammad, known as Abu Al-Hussein, the poet, also known as Ibn Al-Khul, Ibn al-Dubaythī mentioned him in this manner in Abu Bakr Al-Mubarak bin Kamel’s Mu jam al-Shīyūkh. He recorded him under the name Al-Hasan and narrated some of his poetry. Taj Al-Islam Abu Saad Ibn Al-Samaani mentioned him under the name Ahmad, saying: Ahmad, son of Al-Mubarak, son of Al-Khul, Abu Al-Hussein, the brother of Abu Al-Hasan. Abu Bakr bin Kamel knows him well because he lived in his time and learned from him. Taj Al-Islam relies on the statement of Ibn Kamel, quoting him and naming him as Al-Mufeed. For this reason, we have corrected his statement and relied on what he
said. I read this with the handwriting of Al-Mubarak bin Kamel bin Abi Ghaleb Al-Khaffaf, who said: Abu Al-Hussein Al-Hasan bin Al-Mubarak Ibn Al-Khul composed poetry for himself, and he mentioned a poem."


37. "Abu Abdullah Al-Hussein, son of Al-Hasan, son of Al-Khasib, the Abbasid."

38. "Thaw Al-Kafi ibn Muhammad Al-Abdari, and Abu Muhammad Al-Andalus Al-Khayyat. Ibn Al-Dubaythi mentioned that he arrived in Baghdad and was heard by Al-Mubarak ibn Kamel, who also narrated a hadith from him in his Mu’jam Al-Shyūwkh."

39. "Abu Saad Rashid bin Ali Al-Kayili, then Al-Baghdadi."

40. "Rashid bin Shadhbi bin Abdullah, a mawla of Hasan bin Fadl Al-Adami Al-Isbahan spoke about Baghdad, as mentioned by Abu Bakr bin Kamal. He heard from him and narrated a hadith from him in his Mu’jam Al-Shyūwkh."

41. "Abu al-Dulf Saadullah bin Abdul Malik bin Al-Sudun from the neighbourhood of Harim Al-Tahiri in Baghdad."

42. "Shuja’ bin Abdullah the Sufi."

43. "Abdullah bin Muhammad bin Ahmed, known as Ibn Al-Mu’allim, from the people of Bab Al-Maratib in Baghdad. Ibn Al-Dubaythi mentioned: I read in the handwriting of Abu Bakr al-Mubarak bin Kamel Al-Khaffaf, and from it, I narrated. He said: Abu Al-Qasim, the son of Al-Mu’allim from Bab Al-Maratib, passed away in Dhu Al-Hijjah in the year six hundred and sixteen."

44. "Abu al-Ghareeb Abdullah bin Mahmoud Al-Jeeli."

45. "Abu al-Qasim Abdul Rahman bin Ahmed bin Muhammad bin Bannan Al-Za’Tarani al-mu’ed, passed away in the year eighteen and five hundred."

46. "Abu Muhammad Abdul Rahman bin Ijada bin Ahmed, from the people of Wast, used to reside in a village known as Abdullah’s village near Wast. Ibn Al-Dubaythi mentioned: He arrived in Baghdad, and Abu Bakr al-Mubarak bin Kamel Al-Khaffaf wrote about him. He narrated poems from him, and I read that in his own handwriting."

47. "Abdul Rahman bin Abdul Wahid Al-Khatib."

48. "Abdul Rahman bin Aref without a nickname was mentioned by Abu Bakr bin Kamel in his Mu’jam Al-Shyūwkh. He said: He recited poetry for the Alwzyr Ryb

49. "Abu Muhammad Abdul Rahman bin Marwan bin Salim Al-Ma’arri."

50. "Abu Al-Fadl Abdul Wahhab bin Abi Nasr bin Abu Al-Fadl Al-Faqih. Ibn Al-Dubaythi mentioned him among his shiekh, and I haven’t seen him mention elsewhere."

51. "Abdul Jalil bin Nasser bin Muhammad, known as Abu Al-Jalil Al-Naqash from the people of Isfahan, arrived in Baghdad in the year six hundred and six."

52. "Abu Muhammad Abdul Baqi bin Umar bin Al-Habbal, the reciter."

53. Abu Muhammad Abdul Baqi, son of Hilal, son of Al-Saqa’a."

54. "Abu Muhammad Abdul Baqi bin Abdullah Al-Darree."


60. "Ali, son of Salama, son of Suyid, from Mosel, known as Abu al-Hasan."


62. "Ali ibn Abdul Baqi, also known as Abu al-Hasan Al-Khayyat."

63. "Ali ibn Ghanim Al-Sarari, also known as Abu al-Hasan."


65. "Ali ibn Muhammad Al-Qasim, commonly known as Abu Al-Thana’ Al-Kalwadhan."

66. "Ali ibn Muhammad ibn Muhammad ibn Ali ibn Ahmed ibn Amer, commonly known as Abu al-Hasan, also known as Ibn Al-Walik. He served as the Hajib of Hijab during the days of the caliph Al-Mustarshid Billah."


68. "Ali ibn al-Mubarak ibn Bahar al-Qattan, also known as Abu al-Hasan."


70. "Ali ibn Maki, also known as Abu al-Hasan Al-Halawi."

71. "Ali ibn Abi Yasar ibn Talha al-Khayyat, also known as Abu al-Hasan."

72. "Mo’sab bin Muhammad bin Ahmed bin Al-Qasim, known as Al-Khashab, also goes by the name
The previous table lists the biographies of numerous scholars in alphabetical order provided in Mu’jam of Abu Bakr ibn Kamal al-Khaiffaf. These biographies encompass individuals originally from Baghdad and those who migrated from different areas and settled in Baghdad. According to Ibn al-Dubaythi, al-Khaiffaf’s meticulous approach is evident in the detailed information he provided, including birthplace, lineage, and profession. For instance, he references specific poems (6, 9, 23, 35, 46, and 48), and narrators of hadith (38 and 40). Al-Khaiffaf was also meticulous in indicating the sources of his quotation (13).

As for Muhib al-Din ibn al-Najjar, who is a prominent figure in the lineage of Al-Khatib, he reported a vast number of biographies from the biographical Mu’jam of Abu Bakr ibn Kamal al-Khaiffaf, none of which were found elsewhere. Indeed, he included an appendix that Abu Sa’id al-Sam’ani and subsequent scholars had added. We have access to only ten of the original 15 volumes of his work, which was later edited and published (Al-Khatib al-Baghdadi, 2002). Within these volumes, Muhib al-Din has transmitted approximately 100 biographies, and the following (Table 2) are some of the individuals he has specifically featured, as it is not feasible to list them all.

Table 2. The sources that mentioned some quotations from Al-Sam’ani’s book according to Ibn al-Najjar (The authors)

<table>
<thead>
<tr>
<th>No.</th>
<th>Translation</th>
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<tr>
<td>73.</td>
<td>“Abd al-Malik ibn Rafi’ ibn Muhammad al-Harawi al-Shaibani, known as Abu al-Ma’ali the Judge. Ibn al-Najjar mentioned that Ibn Kamal, based on what I have transcribed from his handwriting, stated that he passed away on the night of Friday, the second of Rabi’ al-Awwal, in the year thirteen hundred.”</td>
<td>Ibn al-Najjar al-Baghdadi, 1997, 1/21</td>
</tr>
</tbody>
</table>
Ibn al-Najjar figures al-Shyūwikh from the beginning until his period, but unfortunately only a limited portion of his book has been preserved. In these sections, he incorporated 36 biographies from Mu'jam al-Shyūwikh
of al-Khaṭṭāf into his work. Similar to Ibn al-Dubaythī, Ibn Najjar consulted the original book. He highlighted the methodology of al-Khaṭṭāf in reciting poems (88, 92, 93, and 95) and hadith (75, 77, 81, 83, 107 and 108).

10. Conclusion

The absence of certain sources of Islamic Arab heritage is regarded as a significant loss, as they would have covered a broad range of subjects across multiple disciplines. Unfortunately, some of these sources have not survived to the present day, while others are preserved in museums and require meticulous study. Fortunately, some of these sources were transmitted through quotations from contemporary or later sources. For instance, the original book Muʿjam al-Shyūḵh by Mubarak ibn Kamil al-Khaṭṭāf (490-543 AH) is missing and is only preserved through quotations by two historians, Ibn al-Dubaythī and Ibn al-Najjar.

Al-Khaṭṭāf, despite his humble origins, was a dedicated seeker of knowledge. He diligently studied under numerous scholars to acquire hadith narration and poetry expertise. In his book Muʿjam, he meticulously cataloged the biographies of both local and foreign scholars residing in Baghdad, making it a valuable resource. This comprehensive work sheds light on the hadith narrators and poets of Baghdad, whose contributions may have been overlooked. The Muʿjam by al-Khaṭṭāf is noteworthy as the first contemporary Muʿjam. He only included the scholars with whom he personally interacted, which makes this source highly reliable and valid.

Referring to Ibn al-Dubaythī and Ibn al-Najjar, it appears that al-Khaṭṭāf followed a strict approach in his Muʿjam. He aimed to provide a comprehensive overview of each scholar, including details such as his or her date and place of birth, area of expertise, and date of death. He also included excerpts from his poems and hadiths. When he obtained information from other sources, he properly cited them.

Ibn al-Dubaythī and Ibn al-Najjar transmitted the Muʿjam, but their transmission did not provide a clear picture of the full extent of its contents. It is worth noting that Mubarak mentioned that the number of his sheikhs reached 3,000, a staggering number that could only be fully comprehended if we had access to this book.

Ibn al-Najjar, who died in 673, is the final historian known to have directly quoted al-Khaṭṭāf Muʿjam. Both Ibn al-Najjar and Ibn al-Dubaythī had a copy of it. They frequently mentioned the term "handwriting", underscoring the significance of this biographical and generational source for the scholars of Baghdad. For unknown reasons, the book disappeared after that period, and subsequent historians have not quoted it.

This study contributes to the extent knowledge of Baghdad’s heritage during the 6th century. This chapter focuses on the collection of the scattered book Muʿjam al-Shyūḵh, shedding light on scholars who are missing in other sources. The findings highlight the value of this book and highlight the need for further research attention. It is important to search for other parts of a book in museums and scientific institutions around the world, where many ancient manuscripts are conserved. Some manuscripts are mistakenly listed in museum catalogs, and meticulous studies could reveal more parts of this book, adding biographies of unknown scholars and shedding light on figures associated with the caliphate’s palaces during that century. Al-Khaṭṭāf’s approach can enrich our understanding of the social and scientific life in Baghdad during the 6th century of the Islamic calendar.

11. Limitations and Further Studies

The results of this study are based on two main sources: Ibn al-Dubaythī and Ibn al-Najjar. To gain a thorough understanding of Muʿjam al-Shyūḵh by Mubarak ibn Kamil al-Khaṭṭāf, exploring unpublished documents preserved in museums and scientific institutions is essential. Delving into these documents could reveal missing parts of the book. It is worth noting that this study specifically focused on listing the scholars in the two sources vertically. As a result, each scholar mentioned in this study could be a subject for further studies by examining their citations in other contemporary or subsequent sources, ultimately leading to a more comprehensive understanding.

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