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 <https://doi.org/10.55463/hkjss.issn.1021-3619.63.10>

### Al-Mubarak bin Kamil bin Abi Ghaleb Al-Khaffāf (490-543 AH/1097-1148 CE) and His Mu‘jam Al-Shyūwkh

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Received: April 13, 2024 ▪ Reviewed: May 18, 2024

▪ Accepted: May 26, 2024 ▪ Published: June 30, 2024

#### Abstract:

Al-Mubarak bin Kamil Abi Ghaleb Al-Khaffāf 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-Shyūwkh," 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-Shyūwkh 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-Shyūwkh, 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

#### 摘要:

穆巴拉克·本·卡米爾·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生活和工作。本研究旨在研究他失傳的作品《穆賈姆·阿爾·舒烏克》，其中包含僅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的引用來批評早期

的研究。最重要的發現表明，穆巴拉克·哈法夫的穆賈姆·阿爾·舒烏克是巴格達精英和學者在其生前和生後的主要資料來源。當代和後來的資料廣泛引用了他的作品，使其成為理解伊斯蘭歷史和彌合現代學術空白的重要來源。這項研究透過提供其他來源中忽視的學者姓名，擴展了對六世紀伊斯蘭曆法巴格達遺產的了解。這項研究首先收集了後續來源中引用的本書的分散部分。

**关键词：**浮石有福了，穆賈姆·舒夫赫，巴格達。

## 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-Bukharī's history completed in 256 AH/870 CE and focused on the narrators of the Prophet's hadiths. Similarly, Ṣālim bin Sahl, known as Buḥshāl, completed *Tārīkh Wasit* (History of Wasit) in 292 AH/905 CE, compiled narrators of hadiths from the people of the West. Al-Khaṭīb Al-Baghdādī's *Madīnat 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 ṣākīr's *Tārīkh Dimashq* (History of Damascus), completed in 571 AH/1171 CE, and Ibn Al-'Adīm's *Bughyat al-ṭalab fī 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-Shyūwkh 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-Shyūwkh by Abu Bakr Al-Mubarak bin Kamil Al-Khaffaf. 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

His name was Abu Bakr Al-Mubārak bin Kamil bin Abi Ghīleb Muhammad bin Abi Tahir Al-Hussein bin Muḥammad Al-Baghdādī Al-Zafri Al-Khaffaf Al-Mufeed (Al-Dhahabī, 1985, 2003; Ibn al-Athīr, 1997; Ibn al-Djawzī, 1992; Ibn Nuqṭah, 1989; Ibn Rajab al-Ḥanbalī, 2005).

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 (Yāqūt Al-Ḥamawī, 1995).

The Khaffaf 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 Nuqṭah, the term harran was applied to khaffafs, who were known for embroidering the footwear of women (Ibn Nasser al-Din Al-Dimashqī, 1993; Ibn Nuqṭah, 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-Sam'anī, 1962). Ibn Al-Najjar, a respected historian from Iraq, acknowledged that Abu Bakr Al-Khaffaf 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-Khaffaf, 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 Hajar Al-Asqalani, in *Lisan Al-Mizan*, quoted Abu Bakr Al-Khaffaf as saying that he was born in 490 (Ibn Hajar al-ṣkalānī, 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 al-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'īn Al-Dīn Ibn Nuqṭah remarked that he was "abundant in seeking knowledge" (Ibn Nuqṭah, 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 Hajar 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 Khaffaf and a Kharraz, 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 uprightness, 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 Rabī' 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-Shyūwkh, are referenced in hundreds of historical documents. As noted by Ibn al-Najjar, one of the author's works, "Salwat al-Aḥzan", contains over

300 volumes (Ibn Rajab al-Ḥanbalī, 2005). This extensive volume demonstrates the authors' extensive knowledge. The sections of the manuscript comprise 20 sheets and 40 pages. For instance, *Madīnat al-Salām* by Al-Khaṭīb Al-Baghdādī, who died in 366-AH, comprises 106 parts (Al-Khaṭīb al-Baghdādī, 2002). Another work, "Tahdhīb 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-Ḳasim Al-Baghdādī Al-ḍīb*, as noted by Sheikh Abu Bakr Al-Mubarak bin Kamil bin Abu Ghaleb Al-Khaffaf in his work "Salwat al-Ahzan" (Ibn al-Fūṭī, 1995). Additionally, Haji Khalifa mentions the book in "Kashf al-Zhunun" (Haji Khalifa, 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-Ḥanbalī, 2005).

## 8. His Death

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

It is noted in Ibn Nuḳṭah's "Ikmal al-Ikmal" printed edition that his death occurred in the nineteenth century of Jumada Al-Awwal (Ibn Nuḳṭah, 1989). Ibn Rajab, in the footnotes of "Ṭabaḳāt al-Ḥanābila," stated that he died on the ninth of Jumada Al-Awwal in the year 349 (Ibn Rajab al-Ḥanbalī, 2005), which is inaccurate, as the ninth of Jumada Al-Awwal that year was a Monday. However, Al-Sam'ani'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" (ي) later omitted, making it "nineteen." He was buried in Shuniziya Cemetery, located in the western part of Baghdad (Yāḳūt Al-Ḥamawī, 1995).

## 9. Mu‘jam Al-Shyūwkh

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-Shyūwkh. 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-Shyūwkh" 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-Shyūwkh." Ibn al-Dubaythī is not only who quoted the "Mu‘jam al-Shyūwkh" 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-Khatib, such as Abu Saad Al-Sam'ani, Jamal al-Din Ibn al-Dubaythī in the footnotes of the *Madīnat al-Salām*, and Muhib al-Din Ibn al-Najjar in the revised *Madīnat al-Salām* "These historians gathered information about scholars in Baghdad and regions of the Islamic world. Al-Mubarak's "Mu‘jam al-Shyūwkh" is a particular source that uniquely documents many female scholars, as noted by Ibn Nuḳṭah in his work "Al-Farq bayn al-Farq" (Ibn Nuḳṭah, 1989).

The importance of Abu Bakr Al-Mubarak bin Kamal's Mu‘jam al-Shyūwkh 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'ani, who wrote annotations on Al-Khatib'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'ani's book has not yet been published. Some individuals mentioned by Ibn al-Dubaythī, especially Al-Khaffaf, are as follows (Table 1).

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

No.	Translation	Reference
1.	"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-Shyūwkh, which he meticulously compiled, and I have read that in his own handwriting."	Ibn al-Dubaythī, 2006, 1/164
2.	"Abu Bakr and Muhammad bin Al-Hasan bin Ali Al-Barujardi said: Abu Bakr bin Kamal mentioned him in his Mu‘jam al-Shyūwkh, 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".	Ibn al-Dubaythī, 2006, 1/207
3.	"Abu Muhammad Muhammad bin Abdullah bin Ghaneem Al-Amidi from the renowned city of Amd, famous in the Diyar Bakr region"	Ibn al-Dubaythī, 2006, 1/362
4.	"Abu Bakr Muhammad bin Abdullah bin Muhammad Al-Qayar."	Ibn al-Dubaythī, 2006, 1/424
5.	"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".	Ibn al-Dubaythī, 2006, 1/424
6.	"Abu Mansour Muhammad bin Abdul Baqi bin Ahmed bin Bishr	Ibn al-Dubaythī, 2006, 1/436

- Al-Attar. Abu Bakr bin Kamel mentioned him in his Mu'jam al-Shyūwkh, and he recited verses of poetry narrated from him."
7. "Abu Abdullah Muhammad bin Attaf Al-Harrani." Ibn al-Dubaythī, 2006, 1/541
8. "Abu Yasar Muhammad bin Muhammad bin Bishr from the folks of Awana, one of the areas near Diyala. Abu Bakr went to Awana and learned from him." Ibn al-Dubaythī, 2006, 2/10
9. "Abu Al-Khatib Muhammad bin Muhammad bin Ahmed Al-Masri. His poetry was heard and mentioned by Abu Bakr in his Mu'jam al-Shyūwkh." Ibn al-Dubaythī, 2006, 2/11
10. "Abu Bakr Muhammad bin Al-Mubarak bin Ahmed bin Ali Al-Bay'i." Ibn al-Dubaythī, 2006, 2/90
11. "Abu Bakr Muhammad bin Mansour bin Al-Qasim Al-Muqri'." Ibn al-Dubaythī, 2006, 2/108
12. "Abu Bakr Muhammad bin Abu Mansour bin Abdul Rahman Al-Dinawari, originally from Denure." Ibn al-Dubaythī, 2006, 2/176
13. "Abu Umar Muhammad bin Abu Al-Fatuh Al-Maghribi. Abu Bakr said, 'My father recited verses by Ghanem Al-Malqi, and I documented them from him in the Mu'jam.'" Ibn al-Dubaythī, 2006, 2/176
14. "Abu Al-Qasim Ahmed bin Ahmed bin Abdul Salam bin Al-Mazara Al-Qassar, known as Ibn Sabukha, from the residents of Al-Zafra, one of the neighbourhoods on the east side. Ibn al-Dubaythī said: Abu Bakr Al-Mubarak bin Kamel bin Abu Ghaleb Al-Khaffaf heard from him and mentioned him in his Mu'jam al-Shyūwkh. Taj Al-Islam Abu Saad Al-Sam'ani Ahmed bin Abu Al-Karam bin Abdul Salam Al-Qassar also mentioned him in his book, namely the continuation of the history of the Madīnat al-Salām), in the section on the nicknames of the fathers of who named Ahmed." Ibn al-Dubaythī, 2006, 2/199
15. "Abu Al-Sa'adat Ahmed bin Ahmed bin Al-Hasan, known as Ibn Al-Alimah." Ibn al-Dubaythī, 2006, 2/199
16. "Abu Al-Ma'ali Ahmed bin Al-Hasan bin Ali bin Abi Isa." Ibn al-Dubaythī, 2006, 2/227
17. "Ahmed bin Hussein Al-Rahdari, known as Abu Al-Abbas Al-Nassaj, used to reside in the neighbourhood of the bakers." Ibn al-Dubaythī, 2006, 2/236
18. "Abu Al-Abbas Ahmed bin Hussein Al-Mallah." Ibn al-Dubaythī, 2006, 2/238
19. "Abu Ghanim Ahmed bin Hamza bin Ahmed Al-Qazwini from the people of Isfahan." Ibn al-Dubaythī, 2006, 2/238
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-Zafra. 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-Shyūwkh." Ibn al-Dubaythī, 2006, 2/300
21. "Abu Tahir Ahmed bin Ali Al-Khazaz." 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-Shyūwkh." Ibn al-Dubaythī, 2006, 2/300
23. "Ahmed bin Al-Faraj, Abu Al-Abbas the Sufi from the people of Khuy, arrived in Baghdad. Abu Bakr bin Kamal mentioned him in his Mu'jam al-Shyūwkh and cited verses of his poetry." Ibn al-Dubaythī, 2006, 2/335
24. "Abu Nasr Ahmed bin Muhammad bin Bakri, from the people of Harim al-Tahiri." Ibn al-Dubaythī, 2006, 2/342
25. "Ahmed bin Muhammad bin Warqa Al-Samri." Ibn al-Dubaythī, 2006, 2/343
26. "Abu Ishaq Ibrahim bin Abdullah Al-Sufi." Ibn al-Dubaythī, 2006, 2/457
27. "Abu Ishaq Ibrahim bin Al-Qasim Al-Khazzaz." Ibn al-Dubaythī, 2006, 2/471
28. "Abu Ishaq Ibrahim, son of Ma'ali Al-Muqri." Ibn al-Dubaythī, 2006, 2/481
29. "Abu Ibrahim Ishaq, son of Muhammad, son of Ahmed Al-Janazi, the Sufi. Ibn Dabiti mentioned: He arrived in Baghdad in the year 939, and Abu Bakr Al-Khaffaf heard from him." Ibn al-Dubaythī, 2006, 2/519
30. "Abu Muhammad Baraka, son of Makarem, son of Ahmed Al-Hashemi." Ibn al-Dubaythī, 2006, 3/5
31. "Abu Saud Baraka, son of Muhammad, son of Al-Hasan Al-Tamimi." Ibn al-Dubaythī, 2006, 3/5
32. "Baraka, son of Abu Ya'la Al-Anbari." Ibn al-Dubaythī, 2006, 3/5
33. "Abu Muhammad Baka, son of Abu Al-Hasan Al-Sufi." Ibn al-Dubaythī, 2006, 3/103
34. "Abu Ali Hassan, son of Ali Al-Akaff." Ibn al-Dubaythī, 2006, 3/103
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-Shyūwkh. 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."
36. "Abu Al-Qasim Al-Hussein, son of Ahmed, son of Abdulwarith, son of Mahdi." Ibn al-Dubaythī, 2006, 3/157
37. "Abu Abdullah Al-Hussein, son of Al-Hasan, son of Al-Khasib, the Abbasid." Ibn al-Dubaythī, 2006, 3/165
38. "Thaw Al-Kafil ibn Muhammad Al-Abdari, and Abu Muhammad Al-Andalusi Al-Khayyat. Ibn al-Dubaythī 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." Ibn al-Dubaythī, 2006, 3/272
39. "Abu Saad Rashid bin Ali Al-Kayli, then Al-Baghdadi" Ibn al-Dubaythī, 2006, 3/272
40. "Rashid bin Shadhi 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." Ibn al-Dubaythī, 2006, 3/274
41. "Abu al-Dulf Saadullah bin Abdul Malik bin al-Sudun from the neighbourhood of Harim Al-Tahiri in Baghdad" Ibn al-Dubaythī, 2006, 3/302
42. "Shuja' bin Abdullah the Sufi." Ibn al-Dubaythī, 2006, 3/375
43. "Abdullah bin Muhammad bin Ahmed, known as Ibn al-Mu'allim, from the people of Bab al-Maratib in Baghdad. Ibn al-Dubaythī 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 Dhū al-Hijjah in the year six hundred and sixteen." Ibn al-Dubaythī, 2006, 3/484
44. "Abu al-Ghareeb Abdullah bin Mahmoud al-Jeeli." Ibn al-Dubaythī, 2006, 3/516
45. "Abu al-Qasim Abdul Rahman bin Ahmed bin Muhammad bin Bannan al-Za'farani almu'edb, passed away in the year eighteen and five hundred." Ibn al-Dubaythī, 2006, 4/5
46. "Abu Muhammad Abdul Rahman bin Iqbal bin Ahmed, from the people of Wast, used to reside in a village known as Abdullah's village near Wast. Ibn al-Dubaythī 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." Ibn al-Dubaythī, 2006, 4/36
47. "Abdul Rahman bin Abdul Wahid Al-Khatib." Ibn al-Dubaythī, 2006, 4/36
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 Rbyb Aldwlh Abu Mansur Al-Hussein." Ibn al-Dubaythī, 2006, 4/94
49. "Abu Muhammad Abdul Rahman bin Marwan bin Salim Al-Ma'arri." Ibn al-Dubaythī, 2006, 4/179
50. "Abu Al-Fadl Abdul Wahhab bin Abi Nasr bin Abi Al-Fadl Al-Faqih. Ibn al-Dubaythī mentioned him among his *shiekhs*, and I haven't seen him mention elsewhere." Ibn al-Dubaythī, 2006, 4/199
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." Ibn al-Dubaythī, 2006, 4/286
52. "Abu Muhammad Abdul Baqi bin Umar bin Al-Habbal, the reciter." Ibn al-Dubaythī, 2006, 4/286
53. Abu Muhammad Abdul Baqi, son of Hilal, son of Al-Saq'a Ibn al-Dubaythī, 2006, 4/286
54. "Abu Muhammad Abdul Baqi bin Abdullah Al-Dareer." Ibn al-Dubaythī, 2006, 4/411
55. "Abu al-Hasan Ali bin Isma'il Al-Dailami Al-Muayyid Ibn al-Dubaythī, 2006, 4/422
56. "Abu al-Hasan Ali bin al-Hasan bin Ali bin Al-Akram." Ibn al-Dubaythī, 2006, 484
57. "Abu al-Hasan Ali bin Barka bin Abi al-Hamra al-Dimashqi." Ibn al-Dubaythī, 2006, 4/423
58. "Abu al-Hasan Ali bin al-Hasan bin Ali al-Musharraf." Ibn al-Dubaythī, 2006, 4/423
59. "Abu al-Hasan Ali, son of Yazid, son of Bakyat Alsa'egh." Ibn al-Dubaythī, 2006, 4/448
60. "Ali, son of Salama, son of Suyid, from Mosel, known as Abu al-Hasan." Ibn al-Dubaythī, 2006, 4/448
61. "Ali ibn Surur, known as Abu al-Hasan Al-Farqi." Ibn al-Dubaythī, 2006, 4/460
62. "Ali ibn Abdul Baqi, also known as Abu al-Hasan Al-Khayyat." Ibn al-Dubaythī, 2006, 4/482
63. "Ali ibn Ghanim Al-Sarari, also known as Abu al-Hasan." Ibn al-Dubaythī, 2006, 4/487
64. "Ali ibn Muhammad ibn Mansour Al-Asadi, commonly known as Abu al-Hasan Ibn Al-Umran." Ibn al-Dubaythī, 2006, 4/488
65. "Ali ibn Muhammad ibn Al-Qasim, commonly known as Abu al-Thana' Al-Kalwadhani." Ibn al-Dubaythī, 2006, 4/488
66. "Ali ibn Muhammad ibn Muhammad ibn Ali ibn Ahmed ibn Amer, commonly known as Abu al-Hasan, also known as Ibn al-Wakil. He served as the Hajib of Hijab during the days of the caliph Al-Mustarshid Billah." Ibn al-Dubaythī, 2006, 4/489
67. "Ali ibn Muhammad Abdullah al-Bazzaz, also known as Abu al-Hasan, and Ibn al-Qayar, son of Abu Bakr." Ibn al-Dubaythī, 2006, 4/520
68. "Ali ibn al-Mubarak ibn Bahr al-Qattan, also known as Abu al-Hasan." Ibn al-Dubaythī, 2006, 4/546
69. "Ali ibn al-Mukhtar ibn al-Ashraf, son of Fakhr al-Mulk Abu Ghaleb Muhammad ibn Ali ibn Khalef, also known as Alwazir Abu al-Hasan." Ibn al-Dubaythī, 2006, 4/546
70. "Ali ibn Maki, also known as Abu al-Hasan al-Halawi." Ibn al-Dubaythī, 2006, 4/570
71. "Ali ibn Abi Yasar ibn Talha al-Khayyat, also known as Abu al-Hasan." Ibn al-Dubaythī, 2006, 5/6
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-Khaffaf. These biographies encompass individuals originally from Baghdad and those who migrated from different areas and settled in Baghdad. According to Ibn al-Dubaythī, al-Khaffaf'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-Khaffaf 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-Khaffaf, 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-Khaṭīb al-Baghdādī, 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)

No.	Translation	Reference
73.	"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."	Ibn al-Najjar al-Baghdādī, 1997, 1/21
74.	"Abd al-Malik ibn Abdullah al-Maghribi. Ibn al-Najjar mentioned: I read in the book of al-Khaffaf in his handwriting, he said: The jurist Abd al-Malik ibn Abdullah al-Maghribi passed away on a Friday, the seventh of Rabi' al-Akhir, in the year twenty-five hundred and seven."	Ibn al-Najjar al-Baghdādī, 1997, 1/41
75.	"Abd al-Mun'im ibn Ahmad ibn Ibrahim ibn Abd al-Wahid al-Salihani, Abu Tahir. Ibn al-Najjar mentioned: Abu Bakr ibn Kamal heard from him and narrated a hadith from him in his Mu'jam al-Shyūwkh."	Ibn al-Najjar al-Baghdādī, 1997, 1/84
76.	"Abdul Wahid ibn Ahmad ibn Al-Hasan ibn Ahmad ibn Ali al-Luhayani. Ibn al-Najjar mentioned: I read in the book of Abu Bakr ibn Kamal al-Khaffaf, written in his own handwriting, he said: Our esteemed scholar Abdul Wahid ibn al-Luhayani al-Saffar passed away in the year fifteen and five hundred."	Ibn al-Najjar al-Baghdādī, 1997, 1/113
77.	"Abdul Wahid ibn Al-Hasan ibn Muhammad ibn Ishaq al-Baqirhi, Abu al-Fath. Ibn al-Najjar mentioned: Abu Bakr ibn al-Mubarak ibn Kamal al-Khaffaf heard from him and narrated a hadith from him in Mu'jam al-Shyūwkh."	Ibn al-Najjar al-Baghdādī, 1997, 1/130
78.	"Abdul Wahab ibn Al-Qasim ibn Ali al-Sha'rani. Ibn al-Najjar mentioned: I read in the book of Al-Mubarak ibn Kamal in his handwriting, and Yusuf informed me about him."	Ibn al-Najjar al-Baghdādī, 1997, 1/224
79.	"Abdul Wahab ibn Abi Nasser ibn Abi al-Fadl, known as Abu al-Fadl al-Shawwa."	Ibn al-Najjar al-Baghdādī, 1997, 1/241
80.	"Ubaidullah ibn Ahmad ibn Rizqullah ibn Muhammad ibn Abi Umar al-Bazaz, known as Abu al-Faraj al-Wakeel."	Ibn al-Najjar al-Baghdādī, 1997, 2/11
81.	"Abdul Hadi ibn Ali ibn Muhammad ibn Ahmad, known as Abu al-Khair al-Wa'iz. Ibn al-Najjar mentioned that Abu Bakr al-Mubarak ibn Kamel al-Khaffaf heard from him and narrated a hadith from him in Mu'jam al-Shyūwkh."	Ibn al-Najjar al-Baghdādī, 1997, 1/250
82.	"Ubaydullah ibn Hamza ibn Isma'il ibn Hamza al-Alawi al-Musawi. Ibn al-Najjar mentioned that Abu Bakr al-Mubarak ibn Kamel ibn Abu Ghaleb al-Khaffaf narrated a hadith from him in Mu'jam al-Shyūwkh"	Ibn al-Najjar al-Baghdādī, 1997, 2/32
83.	"Ubaydullah ibn Muhammad ibn Ibrahim ibn Sa'dawiyyah, Abu al-Fadl. Ibn al-Najjar mentioned that Abu Bakr al-Mubarak ibn Kamel ibn Abu Ghaleb al-Khaffaf narrated a hadith from him in Mu'jam al-Shyūwkh."	Ibn al-Najjar al-Baghdādī, 1997, 2/75
84.	"Atiq ibn Muhammad ibn Abdullah ibn Ali ibn Ibrahim ibn Ubaidullah ibn al-Hakam al-Tamimi, Abu al-Qasim al-Saqli. Ibn al-Najjar mentioned that Abu Bakr ibn Kamel stated he passed away in Shawwal in the year twenty-three hundred and was buried in al-Wardiya. I have conveyed this from his writings."	Ibn al-Najjar al-Baghdādī, 1997, 2/132-133
85.	"Ali ibn Ahmad, Abu al-Hasan al-Dareer, one of the Shiekh's of Abu Bakr ibn Kamel. He narrated from him in the Mu'jam al-Shyūwkh."	Ibn al-Najjar al-Baghdādī, 1997, 3/133
86.	"Ali ibn Isma'il al-Dailami, Abu al-Hasan al-Atki al-Mu'ayyidi. Ibn al-Najjar mentioned: I read in the book of Ibn Kamel in his handwriting, and Yusuf reported from him. Abu al-Hasan Ali ibn Isma'il al-Mu'ayyidi al-Dailami informed us in the month of Rabi' al-Akhir in the year twenty-five hundred."	Ibn al-Najjar al-Baghdādī, 1997, 3/138
87.	"Ali ibn al-Hasan ibn Ahmad ibn Ali ibn al-Shahrazouri, Abu Muhammad. Ibn al-Najjar mentioned: I read in the book of Abu Bakr ibn Kamel in his handwriting. He said: Abu Muhammad ibn al-Shahrazouri passed away on Sunday, the eighteenth of Rabi' al-Awwal in the year fourteen and five hundred. I have read narrations from him about the Sarifini."	Ibn al-Najjar al-Baghdādī, 1997, 3/173
88.	"Ali ibn al-Hasan ibn Ali, Abu al-Hasan al-Mashraf. Abu Bakr al-Mubarak ibn Kamel al-Khaffaf mentioned him in Mu'jam al-Shyūwkh, and he narrated from him in the form of poetic verses."	Ibn al-Najjar al-Baghdādī, 1997, 3/197
89.	"Ali ibn Muhammad ibn Ali al-Qayyar, Abu al-Hasan al-Bazzaz. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Kamel ibn Abu Ghaleb al-Khaffaf narrated	Ibn al-Najjar al-Baghdādī, 1997, 4/7

- from him in Mu'jam al-Shyūwkh."
90. "Ali ibn Muhammad ibn Ali ibn Muhammad al-Simnani, Abu al-Fath ibn Abu Ja'far, known as Ibn al-Halwani, from the residents of Qarah Ibn Abi al-Shahm in Baghdad. Ibn al-Najjar stated: Abu Bakr al-Mubarak ibn Kamel ibn Abu Ghaleb al-Khaffaf narrated from him in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 4/12-13
  91. "Ali ibn Muhammad ibn Umar ibn al-Hashf al-Maghazili, the uncle and father of Abu Bakr al-Mubarak ibn Kamel al-Khaffaf. Ibn al-Najjar mentioned: I read in the handwriting of Abu Bakr ibn Kamel, he said: My father's uncle, Ali ibn Abu Taher, passed away in Dhu al-Hijjah in the year five and twenty-five hundred, and we buried him at Bab Harb." Ibn al-Najjar al-Baghdādī, 1997, 4/26
  92. "Ali ibn Muhammad ibn al-Qasim al-Kalwadhani, Ibn al-Najjar mentioned: Abu Bakr ibn Kamel narrated from him in Mu'jam al-Shyūwkh. He noted that Ali heard many hadiths firsthand and was known for his poetic expressions. It was mentioned that Abu Bakr heard from him in Shawwal in the year nineteen and five hundred." Ibn al-Najjar al-Baghdādī, 1997, 4/26
  93. "Ali ibn Muhammad ibn Muhammad ibn al-Naqib al-Shahrestani, Abu al-Hasan, Ibn al-Najjar mentioned: he was appointed as a deputy in the Hisbah in Baghdad by Judge Abu al-Abbas al-Karkhi in the year thirty-seven and five hundred. He was strict with the people and was known as a literary figure who composed poetry. Abu Bakr ibn Kamel recorded some of his poetry in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 4/56
  94. "Ali ibn Muhammad ibn Mansur al-Asadi, Abu al-Hasan al-Umran, from the descendants of Al-Ma'afah ibn Imran. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Kamel narrated from him in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 4/64
  95. "Ali ibn Muhammad, Abu al-Hasan al-Anbari, one of the strangers about whom Abu Bakr al-Mubarak ibn Kamel ibn Abi Ghaleb al-Khaffaf wrote some of his poetry and some of his songs." Ibn al-Najjar al-Baghdādī, 1997, 4/98
  96. "Ali ibn al-Mukhtar ibn Muhammad, Abu al-Hasan al-Harthani, from the people of Harth, a village in Buwaisat. Ibn al-Najjar mentioned that Abu Bakr ibn Kamel narrated from him in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 4/101
  97. "Ali ibn Hubullah ibn Ali ibn Umar al-Dinawari, Abu al-Hasan ibn Abi Muhammad from the people of Bab al-Maratib in Baghdad. Ibn al-Najjar mentioned: I read in the handwriting of Abu Bakr al-Mubarak ibn Kamel ibn Abi Ghaleb al-Khaffaf, who said: Abu al-Hasan Ali ibn Hubullah ibn Umar passed away in Rabi' al-Awwal in the year eighteen and five hundred." Ibn al-Najjar al-Baghdādī, 1997, 4/173
  98. "Ali ibn Hubullah ibn Abdul Razzaq, Abu al-Hasan al-Ansari." Ibn al-Najjar al-Baghdādī, 1997, 4/165
  99. "Ali ibn Yasar ibn Ali ibn Talha ibn Yasar, Abu al-Hasan the Sufi, the tailor. Ibn al-Najjar mentioned: Abu Bakr ibn Kamel ibn Abi Ghaleb narrated from him in his Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 4/190
  100. "Umar ibn As'ad ibn Barstakin, the Turkish jurist from Baghdad, a Shafi'i. Ibn al-Najjar mentioned: Companion of Abu Bakr Muhammad al-Shashi, he narrated from al-Shashi in his belief in monotheism. Abu Bakr al-Mubarak ibn Kamel ibn Abi Ghaleb heard from him in the month of Dhul-Qi'dah in the year seventeen and five hundred." Ibn al-Najjar al-Baghdādī, 1997, 5/30
  101. "Umar ibn Bakr ibn Muhammad ibn Abi Sahl, Abu Hafs ibn Abi Ali ibn Abi Bakr al-Sabi. Ibn al-Najjar mentioned: I read about him in the handwriting of Abu Bakr ibn Kamel. He said: Umar al-Sabi died in the first ten days of Ramadan in the year seventeen and five hundred." Ibn al-Najjar al-Baghdādī, 1997, 5/32
  102. "Umar ibn Abd al-Baqi ibn Ali ibn al-Mufarrij, Abu Hafs al-Wasiti, the reciter known as Ibn al-Tabban. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Abu Ghaleb al-Khaffaf narrated from him in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 5/62
  103. Omar bin Muhammad bin Omar, also known as Abu Hafs Al-Matruz. Ibn Al-Najjar mentioned that Abu Bakr Al-Mubarak bin Kamel bin Abi Ghaleb Al-Khaffaf narrated from him in the Mu'jam. Ibn al-Najjar al-Baghdādī, 1997, 5/113
  104. "Umar ibn Mahmud ibn Abu Ali ibn Musa al-Farqi, Abu Hafs al-Hamdani. Ibn al-Najjar mentioned: He and his father narrated in Baghdad. Abu Bakr al-Mubarak ibn Abu Ghaleb al-Khaffaf narrated from him, and the date of his hearing from them was in the year thirty-six and five hundred." Ibn al-Najjar al-Baghdādī, 1997, 5/124
  105. "Umar ibn Najm al-Tammar or al-Bazaz, Abu Hafs. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Kamel al-Khaffaf narrated a hadith from him in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 5/128
  106. "Fada'il ibn Abi Fada'il ibn Batta, Abu Muhammad the Sufi. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Kamel ibn Abi Ghaleb al-Khaffaf narrated poetry from him in Mu'jam al-Shyūwkh." Ibn al-Najjar al-Baghdādī, 1997, 5/141
  107. "Al-Fadl ibn Abi al-Hasan ibn Abi al-Qasim ibn Abi Ali, Abu Zaid the merchant. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Kamel ibn Abi Ghaleb al-Khaffaf heard from him and narrated a hadith from him in the compilation of Ibn Kamel in his own handwriting." Ibn al-Najjar al-Baghdādī, 1997, 5/158
  108. "Muhammad ibn Ahmad ibn al-Qasim al-Khashab. Ibn al-Najjar mentioned: Abu Bakr al-Mubarak ibn Kamel ibn Abi Ghaleb al-Khaffaf heard a hadith from him in the compilation of his sheikhs." Ibn al-Najjar al-Baghdādī, 1997, 5/162

Ibn al-Najjar figures al-Shyūwkh 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-Shyūwkh



of al-Khaffaf into his work. Similar to Ibn al-Dubaythī, Ibn Najjar consulted the original book. He highlighted the methodology of al-Khaffaf 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-Shyūkh* by Mubarak ibn Kamil al-Khaffaf (490-543 AH) is missing and is only preserved through quotations by two historians, Ibn al-Dubaythī and Ibn al-Najjar.

Al-Khaffaf, 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-Khaffaf 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-Khaffaf 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-Khaffaf *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 extant knowledge of Baghdad's heritage during the 6th century. This chapter focuses on the collection of the scattered book *Muʿjam al-Shyūkh*, 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-Khaffaf'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-Shyūkh* by Mubarak ibn Kamil al-Khaffaf, 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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