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### Indexing Abu Muhammad Ibn Khazraj

*Indexación de Abu Muhammad Ibn Khazraj*

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#### ABSTRACT

The literature on the Sheikhs' biographies section is one of the most important categories in the writings about the science of narrators. Historical writing in Andalusia is known for considering this category since its early history to such an extent that it is almost true to say that every scholar wrote a dictionary on his sheikhs and audiences, but unfortunately, most of these indexes were lost and given little attention by modern scholars. Two themes structure the research topic, the first aims to introduce the author, his birth, life and works, while the second introduces the book, its subject matter, its methodology and its limits.

**Keywords:** Andalusia, historical writing, indexing Abu Muhammad bin Khazraj, Sevilla, sheikhdoms, Taifas.

#### RESUMEN

La literatura sobre la sección de biografías de los jeques es una de las categorías más importantes en los escritos sobre la ciencia de los narradores. La escritura histórica en Andalucía es conocida por considerar esta categoría desde su historia temprana hasta tal punto que es casi cierto decir que cada estudioso escribía un diccionario sobre sus jeques y audiencias, pero desafortunadamente, la mayoría de estos índices se perdieron y se les prestó poca atención por estudiosos modernos. Dos temas estructuran el tema de investigación, el primero tiene como objetivo presentar al autor, su nacimiento, vida y obras, mientras que el segundo presenta el libro, su tema, su metodología y sus límites.

**Palabras clave:** Andalucía, escritura histórica, indexación Abu Muhammad bin Khazraj, Sevilla, jeques. Taifas

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## INTRODUCTION

### Birth and Upbringing

He is Abdullah bin Ismail bin Muhammad bin Khazraj (Al-Dhahabi: 1996; Ibn Bashkwal: 1989) bin Salamah bin Al-Harith bin Muhammad bin Ismail bin Al-Harith bin Omar Al-Lakhmi, born in Jumada Al-Awal in 407 AH / October 1016 AD (El-Kettani: 1982; Al-Dhahabi: 1996; Ibn Bashkwal: 1989; Al-Ishbili: 2009) in the city of Seville, which was settled by the Lakhm tribe (Mu'nis: 2008). Ibn Khazraj grew up in a family known for its attention to science. His grandfather Muhammad bin Khazraj was a Maliki jurist who had strong ties with the intellectuals of his time, especially Abu Bakr al-Zubaidi (379 AH / 989 AD), the author of the book "The Linguists and Grammarians". His father, Ismail, was one of those who narrated from the scholars of Seville and the sheikhs of Cordoba (Ibn Bashkwal: 1989). For more information, he headed towards the East on a scientific journey where he reached the Hijaz, wrote about its scholars and performed the Hajj (Rhama: 2020, pp.1-17). He returned to Andalusia at the end of the year 412 AH / 1020 AD after learning the Hadith and the names of Hadith people. In mentioning his sheikhs, he wrote a book called (The Election) but he did not live long and he died in Muharram 421 AH / 1030 AD (Ibn Bashkwal: 1989).

This family provided the circumstances for our historian to follow the approach of his father and grandfather in the pursuit of knowledge, especially that he lived within the confinement of his grandfather the first years of his life, and began to receive the sciences of his time from them in the fields of jurisprudence and hadith sciences. From his father, he heard Muwatta al-Imam Malik, narrated by Yahya bin Yahya al-Laithi and the work of Imam al-Nasa'i (Al-Ishbili, 2009).

### Educational and Cultural Background

Ibn Khazraj pursued the knowledge at an early age. He obtained scientific licenses despite his young age, based on the principle of the health of bearing young children. He obtained a scientific license in 413 AH / 1022 AD from the scholar Nasr bin Ali al-Ansari in the year 416 AH / 1025 AD. He also obtained a scientific license with his father from the jurist Siraj bin Siraj al-Qurtubi, who resided in Zaragoza in the year 417 AH / 1026 AD, and he heard from the old Sheikhs with his father. He heard from Abdul Malik bin Ahmed al-Absi (died in 413 AH / 1022 AD) the book "The Linguists and Grammarians" by Abu Saeed al-Serafi (Al-Ishbili: 2009) and from Ismail bin Badr al-Ansari shortly before his death (418 AH / 1027 AD).

**His culture:** Our friend's cultural interests varied according to the diversity of his sheikhs from whom he learned; He was interested in the sciences of grammar, Arabic, literature, mathematics, the law of inheritance and documents, as well as the sciences and readings of the Qur'an. He heard from a lot from their sheikhs, whether from Andalusia or elsewhere Bashkwal, and he paid great interest to Maliki jurisprudence, until he became famous in the circle of consultative jurists in Seville during the reign of Bani Abbad (Ibn Bashkwal: 1989; Al-Dhahabi: 1996) and they are the elite of jurists who solicited by the Authority to advise it on judicial, political and religious matters (Mu'nis: 1997).

**His books:** Ibn Khair Al-Ishbili (died in 575 AH / 1144 AD) mentioned that Ibn Khazraj had two books:

- The indexing of Al-Sheikh the Jurist Abi Muhammad Abdullah bin Muhammad bin Khazraj Al-Lakhmi (Al-Eshbili: 2009) and this was confirmed by Ibn Bashkwal, without an explicit text from him on the name of the book, which is the subject of this research (Lhoumeau: 2020, pp.1562-1568).
- The book "the Grammarians and Linguists" selected from the book of Abu Saeed Al-Serafi, and Abu Bakr Al-Zubaidi (Al-Eshbili: 2009). This book was mentioned by Ibn Khair only who narrated and heard it from the student of Ibn Khazraj, Shurayh Bin Muhammad (Toktamysov et al.: 2019, pp.1-13).

Then Ismail Pasha al-Baghdadi (died in 1920 AD) wrote his book "The Gift of the Knowers" and Omar Rida Kahleh wrote his book "The Authors' Dictionary," where they mentioned two of his new books (Al-Baghdadi, without date; RidāKahjāla & al-Mu'allifin: 1957):

- Two explanations on the blog in the branches of Maliki jurisprudence.
- An abstract of Ibn Abi Zaid al-Qayrawani thesis.

None of those who translated for him mentioned these two books, and this correct as this illusion in saying that Al-Baghdadi combined the translation of our historian Abu Muhammad Abdullah bin Ismail (died in 478 AH / 1085 AD) with the translation of another person, Abu Muhammad Abdullah bin Ismail Al-Ishbili (died in 497 AH / 1103 AD), for whom Ibn Bashkwal translated shortly after the translation of our historian (Wong & Zhao: 2016, pp.824–844). He mentioned that he lived long period of his life in Morocco, and he was the ruler of the city of Agmat near Marrakesh. He also mentioned that he had "The Explanation of the Moudawana, and the summary of Ibn Abi Zayd al-Qayrawani (died in 386 AH / 996 AD) filled with science (Nguyen: 2018, pp.117-127).

## **METHODOLOGY**

This study adopted historical method, Ancient Arab history, based on collecting information from it's secondary source via analysis and study of Ibn Khazraj's book. The method of this study may be closer to the method of "Verification of the Book".

## **RESULTS**

### **1. Introduction to the Book**

The Andalusians' attention has exceeded the books of the indexes of the East (Al-Shanti: 2013), and Ibn Khazraj imitated his father in the book "The Selection", in his sheikhs (Ibn Bashkwal: 1989; Al-Baghdadi, without date) who transmitted knowledge to successive generations (Al-Amad et al.: 1993). So our friend wrote his book Indexing (Al-Ishbili: 2009). The word Fahrast (Indexing) refers came from the Persian language (Al-Shanti: 2013; EL-Kettani: 1982; Al-Ahwani: 1955, pp.25-36), and it means the book in which the names of books are grouped in a specific order ("The Concise Dictionary"). It was used to refer to Mujam al-Shiokh "Sheiks Dictionary" (El-Kettani: 1982; Al-Shanti: 2013), and it has other names such as: the sheikhdom, the lexicon, the index, the program, and the proof (Al-Shanti: 2013). They blogs containing the Sheiks and authors and what the students took from them (Al-Amad et al.: 1993). It also provides us with the scientific movement of the era in which it was written, and shows the ways students receive knowledge with knowledge of the used books, as well as the bibliographic data related to books (Matajer: 2013) and flourished in Andalusia, under the title that is almost constant for most of them, which is indexing. There are many examples such as (Ibn Bashkwal: 1989; Al-Ishbili: 2009).

### **2. Title of the Book**

Ibn Khair (died in 575 AH / 1179 AD) called it "Indexing of the Jurist Sheikh Abu Muhammad Abdullah bin Muhammad bin Khazraj al-Lakhmi" (Al-Ishbili: 2009). Al-Ketani (died in 1962 AD) added: "I narrate it with its chain of narrators to Ibn Khair" (El-Kettani: 1982) but Ibn Bashkwal ignored that. "We quoted from him the names of his Sheikhs in this collection much of what we attributed to him." The number of translations of the

book according to Ibn Bashkwal reached two hundred sixty five men and two women in Andalusia, except for those who wrote to him from the people of the East (Ibn Bashkwal: 1989; Al-Dhahabi: 1996). Only 194 translations were found in later sources all of which were mentioned in Ibn Bashkwal (Ibn Bashkwal: 1989; Al-Abbar: 1995), which is a large number compared to others, as shown in the following table:

**Table 1.** Names of books and authors and their number

Book	Ismail bin Khazraj (died in 421 AH / 1030 AD) (Ibn Ibn Bashkwal: 1989)	Abdullah bin Khazraj (died in 479 AH / 1085 AD)	Index of Ibn Atiyah (died in 541 AH / 1147 AD)	Al-Qadi Ayyad (died in 544 AH / 1150 AD)	Al-Raini (died in 666 AH / 1267 AD)
Number	170	267	30	98	112

Ibn Khazraj gave the word of his sheikhs to the scholars whom he met and heard from, and they are the most in his book. It refers to those who authorized him and did not meet them. Ibn Bashkwal excluded "the People of the East" (Al-Dhahabi: 1996), although Ibn Khazraj probably mentioned them in it, Ibn Khair kept some of the books narrated by the author on the sheikhs of Masharqa, as he narrated about:

1. Muhammad ibn Sufyan al-Qayrawani (died in 415 AH / 1024 AD) his book "The Guide in the Seven Recitations" and "The Difference of Reciters in the Number of Qur'anic Verses" (Al-Ishbili: 2009).
2. Abu Al-Hasan Al-Hufi, Ali bin Ibrahim Al-Masry and his book "Evidence in the Sciences of the Qur'an," and "The Explanation of Grammer" (Al-Ishbili: 2009).

### 3. Arrangement of the book translations

The scientific material in the books of indexes is organized as follow: the objective classification, or classification per the names of the sheikhs (Al-Ahwani: 1995, pp.25-36), and Ibn Khazraj chose the second (Al-Ishbili: 2009). We believe that it came according to the order of the people of the East for the letters, which is the way of Ibn al-Fardi and Ibn Bashkwal; It begins with the letter (A) and ends with the (Y).

### 4. Ibn Khazraj's approach in his book

Ibn Bashkwal's book "Kitab Al-Selah" is considered the dictionary of translations of Scholars and Jurists of the Fifth Century Hijri" according to the methodology of the books of translations, whereby each book was about a specific period of time. Ibn al-Faradi (died in 403 AH / 1013 AD) began his book (Al-Fardi: 1989) by dating the history of scholars of Andalusia even shortly before his death, followed by Ibn Bashkwal (died in 578 AH / 1183 AD) with the book "Al-Selah" (Ibn Bashkwal: 1989), and others such as: (Al-Abbar: 1995). In light of this, it is necessary to ask how to be assured that the style of the remaining narrations is that of Ibn Khazraj, and it is necessary to emphasize a number of observations that make us reassured about the results (Usaybi'ah: 2020).

**First:** The narrations that Ibn Bashkwal stated that he transmitted them verbally, and they are divided into two types:

**The first type:** Verbatim translation: the verbatim translation prevailed in Ibn Bashkwal's narrations with the form "mentioned and said by Ibn Khazraj"; (99) translations, or the phrase "narrated and said by Ibn

Khazraj"; (25) translations, or "Ibn Khazraj said."; (20) translations, or "mentioned by Abu Muhammad al-Khazraj" or "I read in the handwriting of Abu Muhammad bin Khazraj."; (148) in total out of (194), which is a large number that make us reassured.

**The second type:** non-verbatim translation: Ibn Bashkwal used indicative phrases such as "mentioned by Ibn Khazraj" and "narrated by Ibn Khazraj"; (46) translations only (Ibn Bashkwal: 1989).

**Second:** The translation from Ibn Khazraj's indexing: Ibn Khazraj was the only source for Ibn Bashkwal in a large number of translations, confirming that he translated them from him alone, and their number reached (148) translations, out of which (46) remained (Ibn Bashkwal: 1989). Ibn Bashkwal depended on the indexing of Ibn Khazraj with other sources, so we can be very reassured that the narrations in our hands reflect to a large degree the style and method of Ibn Khazraj in his book (Sonbol: 2020, pp.12-54).

The ways how Ibn Khazraj learned the science from his Sheikhs: The diversity of these methods reflected the nature of the relationship between the student and the Sheikhs, and they were as follows:

#### 5. Hearing and authorization

It is hearing from the Sheikh's pronouncement or from the book, coupled with the authorization, "I heard it" and "He authorized me all his narrations, or some of them." I heard from him some of his narrations and he authorized the rest" or his saying "He authorized me by his handwriting after I read to him and

heard a lot of his narrations." He specifies its time and place, such as: "We heard from him and he authorized us in Safar in the year 4024" or "He authorized by his handwriting in Sha'aban in the year 4025 in Seville" so he said about them: "they told us", or "He told us" or "He mentioned to us" or "He told us" (Ibn Bashkwal: 1989).

#### 6. Writing coupled with the authorization

The Sheikh writes something of his speech to the student, with permission to narrate it, with no meeting between them. He mentioned that "He authorized him and his father in the year 4017, and he was residing in Zaragoza" (Ibn Bashkwal: 1989).

## DISCUSSION

### Contents of the Book

The author's plan for such books is based on evaluating the translations of his Sheikhs. The basic units from which the book is formed is the translation. Each Sheikh has long or short translation according to the scholarly importance of the Sheikh on the one hand, and according to his proximity or influence on the author on the other hand. Therefore, the book in general is a collection of translations of his Sheikhs, and he usually issues it with an introduction in which he defines its purpose and method of authorship. From this introduction, we only found an explanation of arranging the book and the number of those he translated for. By studying the translation and its main elements, the author's writing style becomes clear to us (Tran & Phan: 2019, pp.146-150).

The translation main elements in Ibn Khazraj's book: It is based on a number of basic issues, namely:

### **First: Mentioning the name of the Sheikh and his lineage:**

The translation begins with mentioning the name of the Sheikh, not less than three names, for fear of confusion, such as Suleiman bin Ibrahim bin Suleiman, and Suleiman bin Ibrahim bin Hamzah, and sometimes goes on to the grandfather who entered Andalusia with mentioning his lineage to one of his famous grandfathers "from Al-Akhtal Al-Shaer tribe" (Ibn Bashkwal: 1989).

### **Second: Mentioning the lineage of the Sheikh:**

Ibn Khazraj was keen to mention the lineage of the Sheikh at the end of the lineage, and it came in several ways:

- Lineage to the tribe: like al-Qaysi, or Umayyad, and the branch of the clan is sometimes defined as al-Qarshi al-Taymi (Ibn Bashkwal: 1989).
- Lineage to the city: Like Qurtubi (from Cordoba) or the Malaccan (from Malacca), and gives its reason sometimes, Tacoronian "from Tacorona" (Ibn Bashkwal: 1989).
- Kineage to the country, it is specific to the non-Andalusian Sheikhs who came to it: like Al-Masry (from Egypt) and Al-Qayrawani (from Al Qayrawan) (Ibn Bashkwal: 1989).
- Lineage to the specialization of the Sheikh: grammarian, writer, or linguist (Ibn Bashkwal: 1989).
- Lineage to the profession of the Sheikh: such as accountant, judge, and notary (Ibn Bashkwal: 1989).
- Lineage to the religious doctrine of the Sheikh: Ash-Shafi'y, Al-Ashari, and Al-Zahiri (Ibn Bashkwal: 1989).
- Lineage to some of the Sheikh characteristics: such as the ascetic, the blind, and the Perennial person (Ibn Bashkwal: 1989).

In many times, he combines two lineages, such as combining the lineage of the tribe and the place, or between three lineages for further distinctions such as tribe, city and profession (Ibn Bashkwal: 1989) in more than one pattern in their arrangement, although the beginning is often for the tribe.

### **Third: Mentioning the city to which the Sheikh belongs:**

Ibn Khazraj was keen to mention the cities of his Sheikhs using the word "from the people of", then mentioning the name of the city specifying it, and distinguishing between his mother city and the city in which he was famous, while mentioning the city where he lived "of the people of Cordoba, resided in Seville", and sometimes putting an indicative geographical sign such as "of the people of Évora from the West" and sometimes using it as a lineage "Al-Qurtubi" (Ibn Bashkwal: 1989).

### **Fourth: Mentioning the nickname, the surname or the byname:**

Ibn Khazraj used to mention the nickname of the Sheikh, which starts with the word "Abu", "he is called Abu Al-Qasim", with mentioning the name of the surname, "he is known as Ibn Al-Merathi", or "known as Ibn Al-Hajal with the reason for that, and its change with time, "he was known as Ibn Al-Muhtaseb in the past, then he was known as Ibn Issa" (Ibn Bashkwal: 1989).

### **Fifth: Mentioning the Sheikh's doctrine and belief:**

Ibn Khazraj was interested in mentioning the doctrine of the Sheikh. Since the Maliki Doctrine was predominant in Andalusia, references to it are few, but he was keen on that with the people of other doctrines, such as "Al-Shafi'i," or "of Abu Hanifa doctrine" (Ibn Bashkwal: 1989).

**Six: Job and Social Status:**

Ibn Khazraj referred to the official position of his Sheikhs, especially those of a religious nature, which were represented by:

**The Judiciary:** Whether he was a judge who "sued in Valencia districts", or was a "successor to the judges" (Ibn Bashkwal: 1989).

**Al-Shura (Consultation):** It is the position of Fatwa in Andalusia, and "he was among the counselors," and he was Mufti (Ibn Bashkwal: 1989).

**The ruler:** It is called to the one who follows the police plan, "who assumed power on the Western side of Cordoba (Ibn Bashkwal: 1989).

Imamate (leadership) in the mosque and discipline: "He is from Seville and the one who prays in its mosque," "and he committed himself to disciplining it" (Ibn Bashkwal: 1989).

**As for the social status:** Ibn Khazraj bestowed expressions of praise indicating the high social status of his Sheikhs, such as: "He was of the people of virtue," and "he was a sincere person who heard a lot of people and meet them", "he was of the best Muslims, virtues, intellects and famous people" (Ibn Bashkwal: 1989).

**Seven: Academic status:** The fields in which Ibn Khazraj expressed the scientific standing of his Sheikhs varied:

**Mentioning his distinction in a specific discipline:** Ibn Khazraj highlighted the Sheikh's specialty, and used the phrase "he was famous in several sciences, the literature was atop them", "he was excellent in the science of medicine", "He know most about the Hadith and the Hadith people", "he was famous in Arabic and language", and "he was excellent in the science of medicine."

**Mentioning the Sheikhs and students:** He was keen to mention the Sheikhs of his Sheikh, commenting by "and the group of others", or "and many others," and specifies the cities in which the Sheikh heard, whether in Andalusia or in the East, with mentioning their students, and the kinship between their translator (Ibn Bashkwal: 1989).

**Discrediting and accrediting:** Ibn Khazraj emphasized in the body of the translation what the Sheikh modifies and shows his scholarly position, using indicative expressions, such as "he was trustworthy", "he was proven truthful", "no slip was preserved for him in his youth", "he was one of the people of truthfulness and investigation of what he translated" and this did not prevent him from mentioning what was offensive to the Sheikh's justice, "and he was a man of humor" (Ibn Bashkwal: 1989).

**Scientific books:** He used to count the books of his Sheikhs, "and he had a good composition in the Islamic Inheritance Jurisprudence according to the words of Zaid bin Thabit, and the doctrine of Malik bin Anas, may God be pleased with them, as well as his second book on the Islamic Inheritance Jurisprudence in History" (Ibn Bashkwal: 1989), and so he did in most of the biographies of his Sheikhs.

**Academic trips:** Ibn Khazraj was keen to mention the trips of his Sheikhs because of their importance in raising their status, "and he traveled to the East," and he identified the cities that he visited, "he entered Baghdad," "Egypt," and the Levant, indicating their time, and "he traveled to the East in 3095", while showing their cultural activities especially listening to books (Ibn Bashkwal: 1989).

**Eight: Explaining the nature of death and birth:** Ibn Khazraj was distinguished in his indexing with great interest in mentioning dates in general, and he paid much attention to the dates of death and birth, as follows:

**Mentioning the date of death:** It came in many forms, most of which the year: "he died in the year 4027" and he puts it in the event of uncertainty between two possibilities, "He died in the year 4016 or 4017" or approximates it using the word within limits (Ibn Bashkwal: 1989), he increases the limitation by mentioning the month with the year, "He died in Rajab in the year 4028" or "He died at the beginning of Jumada al-Awwal" and he completes the limitation by mentioning the death by day, month and year

"He died on Monday, the first of Rabee' Awal 4013" indicating its place (Ibn Bashkwal: 1989). In the event that the date of death is not known, Ibn Khazraj refers to a specific date in the Sheikh's life for guidance, "He authorized his narration and composition in the year 4054" and he sometimes refers to his health condition prior to his death (Ibn Bashkwal: 1989).

### **Mentioning the date of birth**

He often mentions it by the year, and rounds it using a word "About" and adds the month. He increases the accuracy by mentioning the day, month and year: "He was born in the tenth of Safar in the year 3077". He refers to the age of the Sheikh at the time of his death: "He was seventy-six years old" and defining it by months "he was eighty-two years and months old". In case of uncertainty, he says: "He was about ninety years old" (Ibn Bashkwal: 1989). He refers to the nature of death, "Badalius was murdered treacherously", "and he unjustly killed by Abbad bin Muhammad who killed him and buried him with his clothes and hood, and poured the dirt on him inside the palace without washing or prayer, may God have mercy on him. He concludes with mercy on the Sheikh after his death: "May God have mercy on him" (Ibn Bashkwal: 1989).

## **CONCLUSION**

After this detailed study of the historian Abdullah bin Muhammad bin Khazraj, and its indexing, it became clear that:

- Ibn Khazraj is considered a descendant of a family that took an interest in science in Seville, which became the pilgrimage of scholars after the fall of the Umayyad Caliphate in Cordoba and the attention shifted from it to Seville, the capital of the state of Bani Abbad.
- It shows the importance of sheikhdoms books in monitoring cultural life in the Taifas era, especially the popular disciplines at that time, and showing the movement of books and works in Andalusia.
- Ibn Khazraj indexing is an important example of the flourishing of historical writing in the field of male science and the writing of sheikhdoms that flourished in Andalusia in the fifth century AH.
- Ibn Khazraj excelled the scholars of his time in caring for his Sheikhs, as the number of Sheikhs for whom he translated reached (267) Sheikhs and two women.
- It shows the importance of Ibn Khazraj indexing and the extent of its care in providing an integrated translation for each of his Sheikhs, starting from the name until the birth and death, addressing the nitty-gritty details of the life of the Sheikh with an interest in time and place in the translation.

- It shows the importance of conducting in-depth studies on the rest of the sheikhdoms, which unfortunately most of them were lost if these books don't receive the necessary attention.

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## **BIODATA**

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