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Among the lesser-known figures of Tiaret: Ibn al-Rabib, the judge and writer

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Abstract: Ibn al-Rabib al-Qayrawani, later known as al-Taherti, is considered one of the prominent figures of the central Maghreb, though he has been largely forgotten by history. Comprehensive biographies of him are scarce, and most chroniclers provide only scattered information, which makes it difficult to form a clear understanding of his life, early beginnings, and later mastery of various sciences. Ibn al-Rabib was a significant figure from the 4th century AH/10th century CE. He was a Tamimi from Qayrawan, known as Ibn al-Rabib, and was called al-Qadi al-Taherti due to his role as a judge in Tahert for a period. He began his pursuit of knowledge in Qayrawan, where he was mentored by the esteemed grammarian and linguist Muhammad ibn Ja'far al-Qazzaz, who took a special interest in his development. This mentorship allowed Ibn al-Rabib to achieve mastery in language and grammar. He was also recognized as one of the leading scholars of his time in literature, linguistics, grammar, and mathematics. Renowned as a linguist, grammarian, literary figure, poet, genealogist, and mathematician, he attained a high rank among poets, and he was told stories that were not shared with any other poet of his era.

Keywords: Ibn al-Rabib; Tahert; Kairouan; Central Maghreb; Judiciary; Poetry

His name and lineage[1]:

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[1] - For further information on his biography, see: Hassan ibn Rashiq al-Qayrawani, Anmudhaj al-Zaman fi Shu'ara' al-Qayrawan, compiled and edited by Muhammad al-Arusi al-Matwi and Bashir al-Bakoush, Tunis: Tunisian Publishing House, Algeria: National Book Foundation, 1986, pp. 111-116. Shu'ara' al-Qayrawan min Anmudhaj al-Zaman, compiled and annotated by Zayn al-'Abidin al-Sanusi, Tunis: Dar al-Maghrib al-'Arabi, 1971, p. 71. Yaqut al-Hamawi al-Rumi, Mu'jam al-

Among the lesser-known figures of Tiaret: Ibn al-Rabib, the judge and writer

Ibn al-Rabib was a poet, man of letters, grammarian, genealogist, and mathematician. His kunya was Abu Ali, and his name was al-Hasan ibn Ahmad ibn Muhammad ibn Ahmad al-

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Udaba' Irshad al-Arib ila Ma'rifat al-Adib, vol. 3, edited by Ihsan Abbas, Beirut: Dar al-Gharb al-Islami, 1st ed., 1993, p. 998, entry: 349. Ibn Hazm, Ibn Sa'id, and al-Shuqandi, Rasa'il fi Fada'il al-Andalus wa Ahlha, edited by Salah al-Din al-Munajjid, Dar al-Kitab al-Jadid, 1st ed., 1968, p. 1. Ibn Bassam al-Shantarini Abu al-Hasan Ali (d. 542 AH), Al-Dhakhira fi Mahasin Ahl al-Jazira, Part 1, Vol. 1, edited by: Ihsan Abbas, Beirut: Dar al-Thaqafa, 1997, p. 133. Al-Qifti, the minister Jamal al-Din Abu al-Hasan Ali ibn Yusuf (d. 624 AH), Inbah al-Ruwat ala Anbah al-Nuhat, Vol. 1, edited by: Muhammad Abu al-Fadl Ibrahim, Cairo: Dar al-Fikr al-Arabi, Beirut: Mu'assasat al-Kutub al-Thaqafiyya, 1st edition, 1986, p. 353. Al-Safadi, Salah al-Din Khalil ibn Aybak (d. 764 AH), Al-Wafi bi'l-Wafayat, vol. 12, edited and annotated by Ahmad al-Arna'ut and Tazki Mustafa, Beirut, Lebanon: Dar Ihya' al-Turath al-'Arabi, 1st ed., 2000, pp. 148-149, translation: 3464. Al-Suyuti, Jalal al-Din 'Abd al-Rahman (d. 911 AH), Bughyat al-Wu'at fi Tabaqat al-Lughawiyyin wa'l-Nuhat, vol. 1, edited by Muhammad Abu al-Fadl Ibrahim, Isa al-Babi Press and Partners, 1st ed., n.d., p. 525, translation: 1087. Al-Maqqari al-Tilimsani, Ahmad ibn Muhammad, Nafh al-Tayyib min Ghusn al-Andalus al-Ratib, vol. 2, edited by Ihsan 'Abbas, Beirut: Dar Sader, 1st ed., 1997, p. 301. 'Umar Farrukh, Tarikh al-Adab al-'Arabi, vol. 4, Beirut: Dar al-'Ilm lil-Malayin, 2nd ed., 1984, pp. 465-468. Ihsan Abbas, History of Andalusian Literature, The Era of Cordoba's Dominance, Beirut: Dar al-Thaqafa, 2nd ed., 1969, p. 348. Omar Rida Kahhala, Dictionary of Authors, Vol. 3, Beirut: Al-Muthanna Library - Dar Ihya al-Turath al-Arabi, p. 277. Adel Nuwayhid, Dictionary of Algerian Figures, Beirut: Nuwayhid Cultural Foundation, 2nd ed., 1980, p. 158, and he mentioned him under the name "Ibn al-Zubayb" quoting al-Suyuti. Fayez Abdul Nabi Fallah Al-Qaisi, The Literature of Epistles in Andalusia in the Fifth Century AH, Master's Thesis, University of Jordan, Supervised by: Abdul Karim Khalifa, 1986, p. 137, footnote: 2. Al-Hadi Rouji Idris, The Zirid State, translated by: Hammad Al-Sahli, vol. 2, Beirut: Dar Al-Gharb Al-Islami, 1st ed., 1992, p. 399, footnote: 31. Jaafar Majid: "Literary Relations between Cordoba and Kairouan in the Fourth and Fifth Centuries AH," Annals of the Tunisian University, published by the Faculty of Arts and Humanities, vol. 13, 1976, Official Printing Office of the Republic of Tunisia, pp. 111-114. Muhammad Mahfouz, Biographies of Tunisian Authors, Beirut: Dar Al-Gharb Al-Islami, vol. 2, pp. 340-341, translation: 197. Mustafa Jawad, The Lost from the Dictionary of Writers, Dar Al-Mada for Culture and Publishing, special edition, 2001, p. 16.

Tamimi al-Taherti, later residing in Kairouan[2]. He was originally from Tahert, but grew up in Kairouan, and was known as al-Qadi al-Taherti (the Judge of Tahert) for his tenure as judge of Tahert.

Several historians and chroniclers have confirmed his Taherti origins, including Ibn Rashiq al-Qayrawani (d. 456 AH/1063 CE) in his work "Anmudhaj al-Zaman" (A Model of Time), a primary source for his biography due to its proximity to his era[3]; Yaqut al-Rumi in "Mu'jam al-Udaba" (Dictionary of Writers)[4]; al-Safadi in "al-Wafi bi'l-Wafayat" (The Complete Book of Deaths)[5]; al-Qifti in "Inbah al-Ruwat"[6] (The Narrators' Reports); and al-Suyuti in "Bughyat al-Wu'at"[7] (The Desire of the Scholars). The latter deviated from the other sources, calling him Ibn al-Zabib[8], a name favored and adopted by Adel Nuwayhid in his Dictionary of Algerian Figures[9], while the author of al-Tadhkira al-Hamduniya called him "al-Qadi Ibn al-Rabib al-Maghribi"[10] (Judge Ibn al-Rabib the Moroccan).

In contrast, the opinions of a group of later researchers and historians, such as Omar Farroukh, Reda Kahala, and Yahya Murad, were divided. They asserted that his origins were from Tahert[11], a view supported by Ihsan Abbas in his edition of Ibn Bassam's al-

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[2] - Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 398, entry: 349. Al-Safadi, Al-Wafi bi'l-Wafayat, vol. 12, p. 148, entry: 3464. Omar Farrukh, Tarikh al-Adab al-Arabi, vol. 4, p. 465. Kahhala, Mu'jam al-Mu'allifin, vol. 3, p. 277.

[3] - Ibn Rashiq, Anmudhaj al-Zaman, p. 111. Shu'ara' al-Qayrawan, p. 71.

[4] - Mustafa Jawad considered the entry for Ibn al-Rabib to be among the lost entries in Yaqut al-Rumi al-Hamawi's Mu'jam al-Udaba'. See: Mustafa Jawad, Al-Da'i' min Mu'jam al-Udaba', p. 16.

[5] - Al-Safadi, Al-Wafi bi'l-Wafayat, vol. 12, pp. 148-149, entry: 3464. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349.

[6] - Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353.

[7] - Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087.

[8] - Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340.

[9] - Adel Nuwayhid, Mu'jam A'lam al-Jaza'ir, p. 158.

[10] - Ibn Hamdun, Muhammad ibn al-Hasan ibn Muhammad ibn Ali, Al-Tadhkira al-Hamduniyya, vol. 2, edited by Ihsan Abbas and Bakr Abbas, Beirut: Dar Sader, 1st ed., 1996, p. 470, entry no. 1179.

[11] - Omar Farrukh, Tarikh al-Adab al-Arabi, vol. 4, p. 465. Kahhala, Mu'jam al-Mu'allifin, vol. 3, pp. 277-278. Yahya Murad, Mu'jam Tarajim al-Shu'ara' al-Kabir, Cairo: Dar al-Hadith, 2006, p. 106.

Dhakhira and Nafh al-Maqqari[12]. However, Muhammad Mahfouz, Hassan Hosni Abdel Wahab, and others denied his Tahert origins, considering him a true Kairouan native[13].

His Birth:

The exact date of his birth is difficult to ascertain because the sources documenting the events of his era, his life, and his works do not provide a specific date. However, most historical accounts indicate that he died in Kairouan in 420 AH (1029-1030 CE), and at that time, he was over fifty years old[14]. This allows us to estimate his birth year as 370 AH (980 CE). This estimate contradicts the claims made by Nuwayhid and Kahala, who stated that he was born in 340 AH (951 CE), and Omar Farrukh[15], who incorrectly cited Nuwayhid in his Dictionary of Algerian Figures, placing the year at 380 AH (990 CE). Neither of these claims is supported by strong historical evidence.

His Education, Teachers, and Positions:

The limited sources that mention Ibn al-Rabib do not provide detailed information about his education, teachers, or a comprehensive list of his prominent students; only one or two are mentioned, primarily by Ibn Rashiq al-Qayrawani in his work, 'Anmudhaj al-Zaman'. Ibn al-Rabib lived during the reign of the Zirid dynasty, which spanned the 4th to 6th centuries AH (10th to 12th centuries CE) [16], and he was under their protection for a significant time.

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[12] - Ibn Bassam Al-Shantarini Abu Al-Hassan Ali (d. 542 AH), Al-Dhakhira fi Mahasin Ahl Al-Jazira, Part 1, Vol. 1, edited by: Ihsan Abbas, Beirut: Dar Al-Thaqafa, 1997, p. 133, footnote: 03. Al-Maqqari, Nafh Al-Tayyib, Vol. 2, p. 301, footnote: 04.

[13] - Muhammad Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, Vol. 2, pp. 340-341, biography 197. Omar Farroukh, Tarikh al-Adab al-Arabi, Vol. 4, p. 465. Fayez Abdul-Nabi Fallah al-Qaysi, Adab al-Rasa'il fi al-Andalus, p. 137, footnote 2.

[14] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087. Al-Safadi, Kitab al-Wafi bi'l-Wafayat, vol. 12, pp. 148-149, entry: 3464.

[15] - Adel Nuwayhid, Mu'jam A'lam al-Jaza'ir, p. 158. Kahhala, Mu'jam al-Mu'allifin, vol. 3, p. 277. Omar Farrukh, Tarikh al-Adab al-'Arabi, vol. 4, p. 465.

[16] - For comprehensive details about this era, see: Roger Idris, Al-Dawla al-Sanhajiyya.

Among his teachers in Qayrawan was the esteemed grammarian and linguist of his era, Abu Abdullah Muhammad ibn Ja'far al-Qazzaz. Al-Qazzaz took great care of him, fostering a close mentor-mentee relationship. Under his guidance, Ibn al-Rabib mastered language, grammar, and genealogy[17]—a fact confirmed by Ibn Rashiq, who noted that Ibn al-Rabib reached the pinnacle of proficiency in literature, history, and genealogy[18].

Abu Abdullah Muhammad ibn Ja'far al-Qazzaz (345-412 AH / 956-1021 CE) was one of the most renowned literary figures of the Maghreb during the Zirid dynasty. Born in Kairouan, he traveled east in search of knowledge, studying under several eminent scholars, including al-Amidi[19].

During his time in the East, al-Qazzaz spent a significant period in Egypt, where he served the Fatimids. He likely returned to Kairouan around the time of the death of Fatimid Caliph al-Aziz in 386 AH (996 CE) [20].

In Kairouan, al-Qazzaz taught language and literature, connecting with a group of notable scholars from Andalusia, who also learned from him. Among these were Ibn Rashiq[21],

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[17] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Hamawi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340.

[18] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71.

[19] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353. Ibn Bassam, Al-Dhakhira, part 1, vol. 1, p. 133, footnote 3. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry 349. Al-Maqqari, Nafh al-Tayyib, vol. 2, p. 301, footnote 4. Roger Idris, Al-Dawla al-Sanhajiyya, vol. 2, p. 395. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340.

[20] - Roger Idris, Al-Dawla al-Sanhajiyya, vol. 2, p. 395. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340.

[21] Ibn Rashiq (born 390 AH/1000 CE): Al-Hasan ibn Rashiq al-Qayrawani, Abu Ali, was a literary critic. He was born in Msila in central Morocco, learned goldsmithing, then turned to literature and poetry. He traveled to Kairouan in 406 AH/1015 CE, where he praised its ruler and became famous. After the civil strife that occurred there, he moved to Sicily and settled in Mazara, one of its cities, until his death. His works include: *Anmudhaj al-Zaman fi Shu'ara' al-Qayrawan* (A

Ibn Sharaf[22], Ya'la al-Irsi, Abd al-Rahman al-Mutarriz, Ibn Abi Talib, and Ibn al-Rabib al-Taharti, the focus of this account[23]. He passed away at the age of ninety[24].

Ibn al-Rabib was well-known among his contemporaries for his mastery of literature, linguistics, grammar, and mathematics[25]. He was celebrated as a linguist, grammarian, literary figure, poet, genealogist, and mathematician. His deep understanding of literature and poetry was matched by a distinctive, somewhat affected style of

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Model of the Age in the Poets of Kairouan), and others. See: Ibn Khallikan, Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr (d. 681 AH), Wafayat al-A'yan wa Anba' Abna' al-Zaman, vol. 2, edited by Ihsan Abbas, Beirut: Dar Sader, p. 85, biography: 165. Al-Dhahabi, Shams al-Din Muhammad ibn Ahmad ibn Uthman (d. 748 AH), Siyar A'lam al-Nubala', vol. 18, edited, hadiths authenticated, and annotated by Shu'ayb al-Arna'ut and Muhammad Na'im al-'Arqsusi, Beirut: Mu'assasat al-Risalah, 11th ed., 1996, pp. 324-325, biography: 148. Al-Zarkali, Khayr al-Din, Al-A'lam, vol. 2, Beirut: Dar al-'Ilm lil-Malayin, 15th ed., 2002, p. 191.

[22] - Ibn Sharaf al-Qayrawani (390-460 AH/1000-1068 CE): Muhammad ibn Sa'id ibn Ahmad ibn Sharaf al-Judhami al-Qayrawani, Abu Abdullah, a writer, prose writer, and poet. He was born in Kairouan. He connected with al-Mu'izz ibn Badis, the ruler of Ifriqiya, who appointed him to his court and later made him one of his close companions. This continued until the Hilalians invaded and conquered Ifriqiya in 449 AH (1050 CE). Al-Mu'izz then traveled to Mahdia, taking Ibn Sharaf with him. Ibn Sharaf then journeyed to Sicily and from there to Andalusia, where he died in Seville. His works include: *Abkar al-Afkar* (The First Fruits of Thought) and others. See: al-Kutubi, Muhammad ibn Shakir, *Fawat al-Wafayat wa al-Dhayl 'alayha* (The Missing of Deaths and the Supplement to It), vol. 3, edited by Ihsan Abbas, Beirut: Dar Sader, 1st ed., 1974, pp. 359-361, entry: 455. Al-Zarkali, *Al-A'lam* (The Biographies), vol. 6, p. 138.

[23] - Roger Idris, *The Sanhaja State*, vol. 2, p. 395. Mahfouz, *Tarajim al-Mu'allifin al-Tunisiyyin* (Biographies of Tunisian Authors), vol. 2, p. 340.

[24] - Al-Mazari, Abu Abdullah Muhammad ibn Ali ibn Umar (d. 536 AH/1141 CE), Al-Mu'allim bi-Fawa'id Muslim, vol. 1, edited and introduced by Muhammad al-Shadhili al-Nifar, Tunis: Tunisian Publishing House, Algeria: National

[25] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Ibn Bassam, al-Dhakhira, part 1, vol. 1, p. 133, footnote: 3. al-Maqqari, Nafh al-Tayyib, vol. 2, p. 301, footnote: 4. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340. Mustafa Jawad, al-Da'i' min Mu'jam al-Udaba', p. 16. Omar Farroukh, Tarikh al-Adab al-'Arabi, vol. 4, p. 465.

expression[26], which earned him high acclaim among the poets of his time. Notably, Abd al-Karim al-Nahshali[27] would recite poetry attributed to Ibn al-Rabib, a practice he avoided with other poets of his era. When asked who the most eloquent poet in the land was, al-Nahshali first mentioned himself, followed by Ibn al-Rabib[28]. Furthermore, Ibn al-Rabib had extensive knowledge of genealogy, which led al-Qifti to refer to him as "the African genealogist[29]." He even authored a work on the subject[30].

Positions He occupied:

In addition to teaching Arabic and grammar, Ibn al-Rabib served as a judge in Tahert, earning the title of the Judge of Tahert[31]. However, the sources available provide limited details about his

[26] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Ibn Bassam, al-Dhakhira, part 1, vol. 1, p. 133, footnote: 3. Al-Maqqari, Nafh al-Tayyib, vol. 2, p. 301, footnote: 4. Mustafa Jawad, al-Da'i' min Mu'jam al-Udaba', p. 16.

[27] - Al-Nahshali (d. 405 AH/1014-1015 CE): Abd al-Karim ibn Ibrahim al-Tamimi al-Qayrawani, the literary figure, poet, and critic, knowledgeable in the Arabic language, the history of the Arabs, and their poetry. He was born in al-Muhammadiyya (present-day M'sila in Algeria), lived in Qayrawan, and spent the rest of his life in Mahdia. After returning from al-Muhammadiyya, he continued his studies in Qayrawan at a time when the city was teeming with prominent scholars and great poets. He adhered to the classical style to such an extent that he was likened to the pre-Islamic poets. He was the teacher of Ibn Rashiq and served as a clerk in the Diwan al-Kharaj (Land Tax Bureau), then transferred to the Diwan al-Insha' (Chancery Bureau) during the reign of al-Mu'izz ibn Badis. Among his works is: Al-Mumti' fi 'Ilm al-Shi'r wa 'Amalah (The Enjoyable in the Science and Practice of Poetry). See: Al-Safadi, Al-Wafi bi'l-Wafayat, vol. 19, p. 51, entry: 7191. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin (Biographies of Tunisian Authors), vol. 5, p. 74. Al-Hadi Idris, Al-Dawlah al-Sanhajiyyah (The Sanhaja State), vol. 2, pp. 393-394.

[28] - Ibn Rashiq, Anmudhaj al-Zaman, p. 112. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 398, entry: 349. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340.

[29] - Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353.

[30] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087.

[31] - Omar Farrukh, Tarikh al-Adab al-'Arabi, vol. 4, p. 465.

appointment to the judiciary; they simply state that he held the position of judge and occasionally refer to him with this title[32].

Companionship:

Ibn al-Rabib was connected to the Banu Abi al-Arab through Abd al-Majid ibn Muhadhdhab and al-Buhlul ibn Surayj, which helped him gain prestige and advance his status considerably[33]. One indication of this esteemed association is his praise of Muhammad ibn Abi al-Arab in a magnificent poem that employs the M-rhyme scheme and includes lines from a long meter[34].

When the two armies met, and sorrow poured down,
۞ tears from us rained down, tears and blood.
A lament for separation appeared, sung by love,
۞ with sorrow, and longing yearned within it and roared[35].
She turned away, causing grief, then turned away again, surrendering,
۞ your conscience, O noble one, has surrendered to affliction[36].

Ibn Rashiq commented on these verses, saying: "This poetry is sufficient as evidence of skill, due to its strength and dynamism, the eloquence of its words, and the harmony between 'tasaddat' and 'saddat', and between 'aslamat' and 'aslama'[37]."

He also composed a poem lamenting Al-Mansur ibn Muhammad ibn Abi al-Arab, saying (in the Kamil meter).[38]

O grave, do not wrong him, for how often,

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[32] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087.

[33] - Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353.

[34] - The verses are found in: Ibn Rashiq, Anmudhaj al-Zaman, p. 112. Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353. Al-Safadi, Kitab al-Wafi bi'l-Wafayat, vol. 12, pp. 148-149, entry: 3464.

[35] - Arzama: from al-irzam, meaning yearning. See: Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353, footnote: 1.

[36] - Aslam: a branch of Khuza'a. See: Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353, footnote: 2.

[37] - The verses are found in: Ibn Rashiq, Anmudhaj al-Zaman, p. 113. Al-Qifti, Inbah al-Ruwat, vol. 1, p. 353.

[38] - The two verses are found in: Ibn Rashiq, Anmudhaj al-Zaman, p. 114. Al-Safadi, Kitab al-Wafi bi'l-Wafayat, vol. 12, pp. 148-149, entry: 3464.

۞ he dispelled the darkness with his radiant countenance.
How wondrous is a grave, a span in size, that has contained,
۞ a lion, an ocean of generosity, and a full moon!

His death:

Most of the sources that translated Ibn al-Rabib al-Taherti, including al-Suyuti in Bughyat al-Wu'at, Ibn Rashiq al-Qayrawani in Anmudhaj al-Zaman (d. 456 AH/1063 AD), and al-Safadi in al-Wafayat, agreed that his death was in Qayrawan in the year (420 AH/1029-1030 AD), and he was then over fifty years old[39]. Rida Kahala deviated from this and made his death at eighty years[40].

His Scholarly Works:

Ibn al-Rabib left behind some scholarly works, both prose and poetry. Although few in number, they reveal a significant scholarly figure and a literary poet who composed some of his creative works in the meters of al-Khalil. We will attempt to present these works with some analysis, highlighting the scholarly value of each, whether in prose or poetry.

First: His Works in Prose and Writing

1-A letter written to Ibn al-Mughira by Abd al-Wahhab Ibn Hazm[41]:

This letter was the reason for stirring up the dispute between the people of Andalusia and the people of Kairouan. In it, Ibn al-Rabib touched upon the shortcomings of the people of Andalusia in immortalizing the news of their scholars, the achievements of their virtuous people, and the biographies of their kings[42].

Although this letter confirms, in one way or another, the strength and solidity of the relationship between the Andalusians and the Kairouanians, a careful examination reveals the great pride the Kairouanians held in their scholars and writers, and their significant contributions through numerous works in this field. It also expresses

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[39] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087. Al-Safadi, Kitab al-Wafi bi'l-Wafayat, vol. 12, pp. 148-149, entry: 3464.

[40] - Kahhala, Mu'jam al-Mu'allifin, vol. 3, p. 278.

[41] - See the text of the letter in: Al-Maqqari, Nafh al-Tayyib, vol. 3, pp. 156-158.

[42] - Jaafar Majid, Literary Relations between Cordoba and Kairouan, p. 109.

considerable surprise at the Andalusians' conspicuous silence regarding the virtues of their own land, their scholars, and their elite[43].

It is worth noting that Ibn al-Rabib's letter was seen by his cousin, Ibn Hazm Abu Muhammad[44], after Ibn al-Rabib's death, and he wrote a response. Ibn al-Rabib's letter likely inspired him to write a lengthy treatise on the history of Andalusian thought, specifically his work on the virtues of the people of Andalusia[45].

2- A fraternal letter to which Abu al-Hasan Ali ibn Marwan al-Zanati - or al-Rabbati - the writer replied; its text is as follows[46]:

My dear brother, a book is a fine treasure.
۞ Or a friend who cherishes you with deep affection.
If you lend it without collateral,
۞ You will lose it, or you will lose the friendship of a friend.
And perhaps you will lose both.
۞ So listen, may God protect you, to the advice of a compassionate friend.

Ibn al-Rabib replied in prose, saying, "Someone like you can benefit from an experience that has been spent over a lifetime, and whose benefits have been lost to the ignorant and foolish. I have entrusted it to you as a pledge that cannot be released except to you. Please send me the first part, for I know it is as dear to you as your

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[43] - Jaafar Majid, Literary Relations between Cordoba and Kairouan, pp. 109-110.

[44] - Ibn Hazm (384-456 AH/994-1064 CE): Ali ibn Ahmad ibn Saeed ibn Hazm al-Zahiri, Abu Muhammad. A leading scholar of Andalusia in his time and one of the imams of Islam. Many in Andalusia adhered to his school of thought, known as the "Hazmiyya" (born in Cordoba). It is reported that his son, al-Fadl, collected approximately 400 volumes of his father's writings in his own handwriting, comprising nearly 80,000 pages. It was said: "The tongue of Ibn Hazm and the sword of al-Hajjaj are twins." Among his works are: "Al-Fasl fi al-Milal wa al-Ahwa' wa al-Nihal" (The Decisive Word on Religions, Sects, and Schools of Thought), "Jamharat Ansab al-Arab" (A Compendium of Arab Genealogies), and others. See: al-Zarkali, "Al-A'lam" (The Biographies), vol. 4, p. 254. There are many other sources for his biography.

[45] - - Ibn Hazm al-Andalusi (d. 456 AH), *Rasa'il Ibn Hazm*, vol. 2, edited by Ihsan Abbas, Beirut: Arab Foundation for Studies and Publishing, 2nd ed., 1987, p. 36. Al-Maqqari, *Nafh al-Tayyib*, vol. 3, p. 156.

[46] - Al-Maqqari, *Nafh al-Tayyib*, vol. 2, p. 301. Abdullah Kannun, *Al-Nubugh al-Maghribi fi al-Adab al-Arabi*, 2nd ed., 1960, p. 461.

own son. So send it along with a small note that reads: 'My brother, if you have treated my son in this way, then treat my father in the same way. We have inherited disobedience from generation to generation, so be grateful, for I am patient.[47]'

3- The letter of Abu al-Hasan Ali ibn Marwan al-Zanati (or al-Rabbati), mentioned above, to al-Rabib and the latter's reply:

Ibn al-Rabib had asked him to borrow the book "The History of Arib ibn Sa'id al-Qurtubi,[48]" in which he summarized al-Tabari's history, adding what was required by it and appending what happened afterward. Abu al-Hasan had informed Ibn al-Rabib that he had a valuable copy of it, so he wrote to him asking to borrow it. He was a frequent borrower of books, but when asked for them, it was as if they had never existed. He replied, saying[49]: "My brother, may God guide your opinions and make your mind lead you, not lead you astray. I don't need to be like you, since you are a waster. The copy you intended to lend is my companion when people make me feel lonely and my confidant when they betray me. I will only lend it with something I know you would be hurt by losing if part of the copy were lost. And I am the one who says:

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[47] - Al-Maqqari, *Nafh al-Tayyib*, vol. 2, pp. 301-302.

[48] - Arib ibn Sa'id al-Qurtubi (d. 369 AH/979 CE): A physician and historian from Cordoba, of Christian origin. His ancestors converted to Islam, became Arabized, and were known as Banu al-Turki. He was employed by al-Nasir in 331 AH, and al-Hakam al-Mustansir appointed him as his scribe. His status rose with al-Hajib al-Mansur ibn Abi Amir, who named him treasurer of arms. He abridged al-Tabari's history and added to it accounts of Africa and Andalusia, thus creating a work called "Sila Tarikh al-Tabari" (The Continuation of al-Tabari's History). See: Ibn al-Abbar Muhammad ibn Abdullah al-Quda'i al-Balansi (d. 658 AH), Al-Takmila li-Kitab al-Sila, vol. 4, edited by Abd al-Salam al-Harras, Beirut: Dar al-Fikr for Printing, 1995, p. 3, entry: 102. Ibn Abd al-Malik al-Marrakushi Abu Abdullah Muhammad ibn Muhammad (d. 703 AH), Al-Dhayl wa al-Takmila li-Kitab al-Mawsul wa al-Sila, vol. 3, book five, edited and annotated by Ihsan Abbas, Muhammad ibn Sharifa, and Bashar Awad Ma'ruf, Tunis: Dar al-Gharb al-Islami, 1st edition, 2012, pp. 118-119, entry: 291. Boyka, K., Al-Masadir al-Tarikhiya al-Arabiya fi al-Andalus al-Qarn al-Sabi' wa-l-Thulth al-Awwal min al-Qarn al-Hadi Ashar, translated into Arabic by Nayef Abu Karam, Damascus: Ala' al-Din Publications, 1st edition, 1999, p. 126. Al-Zarkali, Al-A'lam, vol. 4, p. 227.

[49] - Al-Maqqari, Nafh al-Tayyib, vol. 2, pp. 302-303. Kanun, Al-Nubugh al-Maghribi, pp. 460-461.

The companionship of my brother Al-Fadl is an elegant book,
۞ Or a friend who cares with close affection.
To its end

- A genealogy book: Some historians and biographers have mentioned it. Ibn Rashiq, in his 'Anmudhaj al-Zaman', refers to it, saying: "...and the science of genealogy and lineage, and he has a well-known work on that subject. [50]"

Secondly: His poetic works

As for poetry, Ibn al-Rabib "composed good poetry, [51]" being knowledgeable and skilled in its composition, with powerful language[52], though he sometimes resorted to affectation. He reached a high rank in poetry among the poets of his time, to the point that Abd al-Karim al-Nahshali would recite poems by him that he did not recite by any other poet of his era and considered him the most eloquent poet of his town after himself. When asked, "Who is the most eloquent poet of our town at this time?" he began with himself and then mentioned Ibn al-Rabib[53].

The author of 'al-Tadhkira al-Hamduniyya' included some of his poems, including the following (in the long meter) [54]:

The Thursday of the battle is decisive, its opinion firm.
۞When the opinion of the people is firm, he hesitates and holds back.
When spears clash, he plunges into it.
۞ To death, until death itself leaves him vulnerable.

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[50] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Shu'ara' al-Qayrawan, p. 71. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 998, entry: 349. Ibn Bassam, Al-Dhakhira, part 1, vol. 1, p. 133, footnote: 03. Al-Maqqari, Nafh al-Tayyib, vol. 2, p. 301, footnote: 04. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340. Mustafa Jawad, Al-Da'i' min Mu'jam al-Udaba', p. 16. Omar Farroukh, Tarikh al-Adab al-'Arabi, vol. 4, p. 465.

[51] - Al-Safadi, Kitab al-Wafi bi'l-Wafayat, vol. 12, p. 148, entry: 3464.

[52] - Ibn Rashiq, Anmudhaj al-Zaman, pp. 111-116. Poets of Kairouan, p. 71. Yaqut al-Rumi, Dictionary of Writers, Vol. 3, p. 998, Translation: 349. Mustafa Jawad, The Lost from the Dictionary of Writers, p. 16.

[53] - Ibn Rashiq, Anmudhaj al-Zaman, p. 112. Al-Suyuti, Bughyat al-Wu'at, vol. 1, p. 525, entry: 1087. Yaqut al-Rumi, Mu'jam al-Udaba', vol. 3, p. 398, entry: 349. Mahfouz, Tarajim al-Mu'allifin al-Tunisiyyin, vol. 2, p. 340.

[54] - Ibn Rashiq, Anmudhaj al-Zaman, p. 113. Ibn Hamdun, Al-Tadhkira al-Hamduniyya, vol. 2, p. 470, entry: 1179.

It is narrated that he was infallible

And no matter how much his pens were sharpened, the paint was cut,

۞ And with them, the nail of calamities was clipped.

His statement (from Al-Kamil)[55]:

And a ruler of the kingdom has passed away,

۞ In the dust, between slabs and stones

Calamities have decreed upon you, and how often

۞ They have befallen him against his will

O grave, do not wrong him, for how often

۞ With his radiant countenance, he dispelled the darkness

How wondrous is a grave, a span in size, that has contained

۞ A lion, a sea of generosity, and a full moon

Woe to the hands that delivered you to the earth!

۞ You would not hand her over to be executed.

Conclusion:

At the end of this study, we conclude the following:

Ibn al-Rabib was one of the scholars of Islamic Morocco who enjoyed a distinguished scholarly standing. He was a native of Tahert and later resided in Kairouan.

Despite his significant scholarly contributions, as attested to by his contemporaries, we are unaware of the extent of the neglect he suffered at the hands of biographers and compilers, who were remarkably reluctant to discuss or write about him, except for scattered references in a few sources that can be counted on one hand. These sources provide very brief biographies, insufficient to paint a clear picture of his life and scholarly output.

Nevertheless, we were able to locate some biographies of him, scattered across various sources, through which we attempted to outline some details of his personal and scholarly life in Tahert and Kairouan.

According to those sources, he left behind some prose and poetry works, which, in their entirety, express—though few in number—a strong, distinguished, and multifaceted scholarly personality, as he was a writer, poet, grammarian, mathematician, and genealogist.

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