

A Study and Edition of
Imām ‘Abd al-‘Azīz b. ‘Alī b. al-‘Izz al-Baghdādī
al-Bakrī al-Ḥanbalī al-Maqdisī

*Junnat al-Ṣābirīn al-Abrār Wa Jannat al-Mutawakkilīn
al-Akhyār*

Adnan al-Hamwi al-Olabi

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(Abstract)

(Junnat al-Ṣābirīn al-Abrār, Wa Jannat al-Mutawakkilīn al-Akhyār)

A valuable manuscript written on 266 pages by Imām ‘Abd al-‘Azīz b. ‘Alī b. al-‘Izz al-Baghdādī al-Bakrī al-Ḥanbalī al-Maqdisī (770-846 AH / 1369-1443 CE) Chief Justice of Holy Jerusalem. The original manuscript is available at the Arab Academy of Knowledge, Damascus and a copy at Jum‘ah Al-Mājid Centre for Culture and Heritage, Dubai.

The author gathered all verses of patience and trust in Allāh and explained them. He derived evidence from the Prophet’s tradition, companions, and successors. He cited incidents of the Prophet’s biography underlining the value of patience and trust in Allāh as an ethical tenet which all heavenly doctrines preach and which the magnanimous Islamic doctrine has adopted as a basic principle of its mission. The book could be classified as an objective exegesis and represents a comprehensive and unprecedented study.

This research is divided into two sections: Study and Revision. The study contains an introduction, two chapters, and a conclusion. In the introduction I discuss the subject’s importance, selection motive, objectives, former studies, and difficulties encountered. The first chapter is specified for the author’s biography: His time and life. The second chapter contains the description, study, and manuscript criticism; divided into two topics: Study of the book and my work in the revision. The conclusion sums up the results, proposals, and recommendations. Selected samples of manuscript sheets are appended.

The revision section was accurately completed using an objective scholarly method to regulate the text, supply punctuation marks, number pages, rewrite text in accordance with modern rules of dictation, locate suras and verses, refer Ḥadīths to their sources, explain vague utterances, conform Qur’anic texts to Uthmani scripture, define idioms, verify jurisprudence issues, correct grammatical mistakes, and describe eminent persons and places. The revision is concluded with general technical indexes.

Acknowledgements

Praise be to Allāh, by whose blessing righteous deeds are accomplished. May the blessings and peace of Allāh be upon Prophet Muḥammad, the leader of those who show patient perseverance and of those who place their trust in Allāh. May the blessings of Allāh also be upon his kinsfolk and companions who, because of their faith, patience and trust, have been elevated to the highest and noblest of positions.

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Contents

	Page No.
<i>Abstract</i>	2
<i>Declarations & Statements</i>	3
<i>Acknowledgements</i>	4
<i>Contents</i>	5
<i>Dedication</i>	9
<i>Transliteration Methods</i>	10
Part One: <i>A Study of the Author and his Work</i>	13
Introduction:	14
I. Research Objectives/Methodology	14
II. The Importance of the Subject	14
III. Reasons for the present Study	18
IV. Research Objectives	20
V. Previous Studies	21
VI. Difficulties Encountered	27
Chapter One: <i>The Life and Times of Imām al-Maqdisī</i>	28
A: Historical Background	28
I. The Political Environment	28
II. The Social Environment	31
III. Trade & the Economy	33
IV. Education & Culture	35
B: The Author's Life	42
I. Personal Details	42
II. Birth Date, Home Town & Family	43

III.	Tutors & Students	46
IV.	Academic Status & Career History	49
V.	Personal Characteristics	52
VI.	Academic Legacy	61
VII.	The Author's Death	63
VIII.	Biographical Sources	63
 Chapter Two: <i>Literary & Manuscript Analysis</i>		 70
A: Literary & Textual Analysis		70
I.	The Author's Approach	70
II.	The Sources of <i>Junnat al-Şābirīn</i>	74
III.	Academic & Scientific Value	76
IV.	Literary & Textual Criticism	87
 B: Manuscript Analysis		 90
I.	Title Verification	90
II.	Authentication of Authorship	90
III.	Physical Description of the Manuscript	92
IV.	Revision Methods	96
 Conclusion:		 100
I.	Results of the Study	100
II.	Suggestions & Recommendations	102
 Appendices:		 104
I.	Manuscript Specimens	105
II.	Biographical Information	110
III.	Glossary of key terms	125
IV.	Rulings on Issues of Jurisprudence & Doctrine	131

Indices:	139
I. Index of Qur'anic Surahs	140
II. Index of Proverbs	142
III. Biographies of Prominent Figures	143
IV. The Author's Sources	146
V. Terms & Definitions	150
VI. Jurisprudence and Legal Verdicts	155
Bibliography	156

Part Two: <i>A Revision of the Manuscript</i>	182
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Text, Revision & Commentary of:

<i>Jannat al-Şābirīn al-Abrār Wa Jannat al-Mutawakkilīn al-Akhyār</i>	182
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In The Name Of Allāh, The Most Compassionate, The Most Merciful

All Praise is due to Allāh, Cherisher and Sustainer of all the Worlds

Allāh, The Most High said:

‘Those who persevere in patience, and repose their trust in their Lord and Cherisher’.¹

Prophet Moḥammad (p.b.u.h) said:

‘The truest persevering patience is that which is shown at the first stroke’.²

He also said:

‘Tether it (i.e., the she-camel) and then repose your trust in Allāh’.³

A poet said:

‘Patience is as bitter as aloes in taste, but its consequences are sweeter than honey’.

Abū Shāmāh said:

‘If we repose our trust in Him, He will defend us against evil; so, let us say:
“Allāh is satisfactory for all we need; He is the Most Dependable to trust in”’.

¹ Al-‘Ankabūt: 59. (The Holy Quran, English translation of the meanings and Commentary), P: 1169.

² Related by al-Shaykhān. Ṣaḥīḥ al-Bukhārī, Hadīth No: 1283. & Ṣaḥīḥ Muslim, Hadīth No: 926.

³ Related by al-Tirmidhī. Sunan al-Tirmidhī, Hadīth No: 2517.

Dedication

To those who call to the path of Allāh and show patient perseverance in communicating a word of righteousness,

To those who have patiently borne the weight of calamity in order to please Allāh,

To those who have placed their trust in Allāh, out of a surrender of their lives to Him and from their firm belief in Him.

To all such people, I dedicate this book.

Transliteration Methods:

All transliterated words (except proper names) are printed in italics.

Consonants:

ا	'	ز	Z/z	ق	Q/q
ب	B/b	س	S/s	ك	K/k
ت	T/t	ش	Sh/sh	ل	L/l
ث	Th/th	ص	Ṣ/ṣ	م	M/m
ج	J/j	ض	Ḍ/ḍ	ن	N/n
ح	Ḥ/h	ط	Ṭ/ṭ	ه	H/h
خ	Kh/kh	ظ	Ẓ/ẓ	و	W/w
د	D/d	ع	'	ي	Y/y
ذ	Dh/dh	غ	Gh/gh	Final form	Ī/ī
ر	R/r	ف	F/f		

Vowels:

Short		Long		Doubled	
Short		Long		Doubled	Iyya
أَ	A/a	آ	Ā/ā	أَيَّ	Ya
أُ	U/u	أُو	Ū/ū	أُوَّ	Aw
إِ	I/ī	إِي	Ī/ī	إِيَّ	Ay

The Rules of Application

Arabic letters, which may be romanised in different ways depending on their context:

1. As indicated in the table. The letters (و) and (ي) may represent:

(a) The consonants Romanised (*W/w*) and (*Y/y*) respectively:

وَضَعُ	Wad‘
عَوَضُ	‘Iwad
دَلْوُ	Dalw
يَدُ	Yad
حَيْلُ	Ḥiyal
طَهْيُ	Ṭahy

(b) The long vowel Romanised (*U*) and (*I*) respectively:

أُولِي	Ūlī
صُورَة	Ṣūrah
دُو	Dhū
إِيْمَان	Īmān
حَيْل	Jīl
فِي	Fī

(c) Diphthongs Romanised (*AW/aw*) and (*AY/ay*) respectively:

أَوْج	Awj
نَوْم	Nawm
خَوْف	Khawf
شَيْخ	Shayh
عَيْنِي	‘Aynay
أَيْسَر	Aysar

2. When used as orthographic sign without phonetic are not represent in romanisation, such as words:

فَعَلُوا Fa‘alū, أَوْلِيكَ ‘Ulā’ik.

3. When a noun or objective ending in (ة) (tā’ marbūta) is Romanised (h) for example: مَكْتَبَةٌ = Maktabah, مِرْآة = Mir’āh, جُنَّة = Junnah.

4. When a noun or objective ending in ت (ta maftūḥah or mabsūṭah) is Romanised (T). for example: جَنَّات = Jannāt, آيَات = Āyāt.

5. Each Arabic word is Romanised based on its phonetic before vocalisation. For example: عَبْدُ اللَّهِ = ‘Abd Allāh (not ‘Abdullāh or ‘Abdallāh or ‘Abdillāh).

6. When used (ال التعريف) (Al) (al-Ta‘rīf) is used for both: (*Lām Shamsiyyāh*) and (*Lām Qamariyyāh*) For example: الشمس - القمر we use both like (*Lām Qamariyyāh*) = al-Shams, and al-Qamar.

7. At stopping on the end of ‘Arabic letters, we use the silent letter (Ḥarf sākin) = (ـ).

For example: (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) = (‘A‘ūdḥ bi Allāh min al-Shayṭān al-Rajīm).

8. The term IBN (meaning son) is used in a number of different ways. When it appears between two pronouns it should be written in the shortened form of ‘b.’; when it appears at the beginning and is separate, it should be written in the complete form of ‘IBN’.

Part One:

A Study of the Author and his Work

Introduction:

I. Research Methodology:

The aim of this thesis is to critically examine and revise the manuscript text of Imām ‘Abd al-‘Azīz b. ‘Alī b. al-‘Izz al-Baghdādī al-Bakrī al- Ḥanbalī al-Maqdisī’s *Junnat Al-Ṣābirīn Al-Abrār, Wa Jannat Al-Mutawakkilīn Al-Akhyār* (‘The Shield of the Piously Patient and the Garden of the Trustful Elite’). An objective, scientific approach is absolutely essential. It is vital that we establish a critical, systematic and accurate text.

In order to properly understand Imām al-Maqdisī and his work, this thesis has been divided into two major sections:

1. Historical and Literary Background

This first part aims to place Imām al-Maqdisī in his proper historical context. We will, therefore, examine the history of the Egypt and Syria lands (The Middle East now) prior to his birth, as well as his early life and studies. We will then turn to examine the textual and manuscript history of the document itself. This is vital if we are to arrive at a complete and accurate modern edition.

2. Manuscript Examination and Revision

This second part will attempt a thorough edition of the manuscript itself. This will involve a systematic analysis of the text. Such an examination is necessary for a full understanding of the book and its author. An in-depth commentary accompanies this edition, as well as critical notes and discussions where appropriate.

II. The Importance of the Subject:

Patience and trust in Allāh are two of the most central tenets of Islam. No Muslim can afford to forego these qualities in his life, which is replete with trials and afflictions. A Muslim’s life is subject to both ease and hardship; he is constantly

exposed to the decisions of Allāh, who alone knows the mysteries of Heaven and Earth. Humanity is powerless before the deeds of Allāh, which range between blessing and wrath.

At any rate, patience is an essential measure of a person's faith; patience in adversity is an indication of true faith. Trust in Allāh is another hallmark of a believer's faith; it is practical evidence of his utter dependence on Allāh, the All-High, and a means by which he can gauge the level of his connection with the Divine.

A consideration of the following points draws out the significance of our topic still further.

The Ethical Value of Patience and Trust in Allāh:

An ethical outlook enables a person to positively affect his own life. By viewing all of a life challenges in an ethical manner, a person can become more beneficial to himself, his peers and his wider society. The more a person is ready to endure hardship, the more he will be able to contribute to the development of his own nation.

The soul is a person's true mirror, reflecting his inner desires. It is the seat of all words and deeds, whether good or bad. Accordingly, if man's soul is tranquil and if man reposes all his hopes in Allāh, then nothing will cause him to stray from righteous action. On the other hand, nothing will prevent him from seeking after his good, since he is quite aware of the natural law of cause and effect (i.e. that nothing will happen in the world without a reason) and of the fact that law is creation of Allāh made at the service of man and that man is instructed to make use of it; but whenever that law does not realise what man aspires to, that will be owing to predestination of Allāh.

The believer steadfastly directs himself towards Allāh, looking upward towards Heaven, the fountainhead of revelation. The Qurān affirms that this world is a place of test and trial. Islam therefore enjoins its followers to patiently persevere in the face of adversity. The Qurān gives encouragement in this regard:

‘And give glad tidings to those who show persevering patience and who say, when afflicted with calamity: To Allāh we belong, and to him is our return. They are those on whom (Desend) blessings from their Lord, And Mercy. And they are the ones that receive guidance’.⁴

Role of nurturers in upholding that ethical value:

Humanity’s path through life is beset with pain and weariness from its very beginning. As soon as he is detached from the umbilical cord, man greets his new world with loud cries; it is as if he is instinctively announcing the commencement of his journey through hardship and fatigue. So it is, that food never comes without effort and success never comes without work. Life’s numerous tests cannot be faced and overcome without patience and trust in Allāh. In this regard, we should recall the translation of the words of Luqmān the Wise, stated in the Qurān:

‘And bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs’.⁵

It is important to note that development cannot be obtained without patience, since the more one shows patience, the more one will achieve his true ambitious. The Qurān, in describing the meeting of Moses (Musā) and al-Khidr, clearly illustrates this notion. Al-Khidr remarks:

‘And how canst thou have patience about things which are beyond your knowledge?’ Moses said, ‘Thou wilt find me, if Allāh so wills, (Truly) patient: nor shall I disobey thee in aught’.⁶

Moses thus linked his promise firmly with Allāh’s will, understanding the cardinal point that all people fall short of the mark on occasions. Therefore, anyone wanting to develop himself should remove despair from his heart and make patience his

⁴ Al-Baqarah: 155-157. (The Holy Quran, English translation of the meanings and Commentary), P: 63

⁵ Luqmān: 17. (The Holy Quran, English translation of the meanings and Commentary), P: 1215.

⁶ Al-Kahf: 68-69. (The Holy Quran, English translation of the meanings and Commentary), P: 840.

central characteristic. Without such qualities, any attempt towards spiritual growth is doomed to failure. The Qurān states: ‘And for this let those aspire, who have aspirations’.⁷

Patience and Trust in Allāh as a Practical Guide:

According to Islam, the Qurān is the inimitable word of Allāh, revealed to Prophet Muḥammad. It contains a complete code of ethics and behaviour, with the aim of ensuring true happiness in this world and the next through obedience to Allāh. Muslims therefore believe that every instruction in the Qurān, whether clear or not, contains benefit. The Qurān states this clearly: ‘Should He not know, he that created? And he is The Subtle The Aware’.⁸

Thus all Islamic ideals should emanate directly from Qur’anic teachings. In order to follow its guidance, we have to comply with and apply its provisions. It is important to realise that any shortcomings stem, in reality, from lack of faith. The Qurān states: ‘Nothing have we omitted from the Book. And they (all) shall be gathered to their Lord in the end’.⁹

Thus, nothing has been omitted from the Qurān, whether in guidance, direction, legislation, teaching, or any other matter that helps rectify human conduct. The Qurān should be the true criterion in Islamic spirituality and self-growth; all of our ideas should be compared against these benchmarks and concepts alien to it should be discarded. Our second source should also be the authentic traditions of Prophet Muḥammad. In this way, we can comply strictly with Islamic principles, as well as benefiting from other ideologies where appropriate.

⁷ Al-Muṭaffifīn: 26. (The Holy Quran, English translation of the meanings and Commentary), P: 1919.

⁸ Al-Mulk: 14. (The Holy Quran, English translation of the meanings and Commentary), P: 1785.

⁹ Al-An‘ām: 38. (The Holy Quran, English translation of the meanings and Commentary), P: 348.

The Transmission of Cultural Heritage:

A society's cultural heritage is one of its most precious possessions; it constitutes the major source from which its key concepts and ideas flow. Indeed, any community detached from its roots experiences a profound loss of identity.

Cultural heritage has two major components; a tangible material structure and an intangible rational and spiritual force. In other words, values in the soul and science in the mind. A comparison of these two aspects reveals that the latter should precede the former. A thorough understanding of science, coupled with a living spiritual connection, is a necessary element in real material advancement.

Accordingly, honesty requires that we extol our past, taking full advantage of the lessons offered by History's most influential figures. Their lives provide examples for us to follow; their humanely balanced scientific and spiritual quests for knowledge and wisdom, rooted in the Qurān and authentic traditions, have left us with a firmly established tradition to emulate.

Every nation has the right to pride itself upon the great figures of its past. The number of educational institutes named after famous people throughout the world is but one example of such regard. Given this, it is important that we examine the lives and achievements of Islam's leading figures. It is hoped that this humble effort will help illuminate the life, thought and work of Imām 'Abd al-'Azīz b.'Alī b. al-'Izz al-Baghdādī al-Bakrī al-Ḥanbalī al-Maqdisī. It is also hoped that the present author will also receive a small portion of the dignity these luminaries have received from Allāh.

III. Reasons for the Present Study:

This study has been inspired by two key considerations. First, there is a need to conduct research into Islamic manuscripts. Despite the efforts of many dedicated researchers, there remain vast numbers of unedited texts. Indeed, it has been estimated that this unexplored corpus contains several million documents. This work becomes all the more urgent when it is realised that, due to the ravages of time, many of these

manuscripts are in danger of being lost. These texts and the teaching they contain, are a vital part of Islamic and world heritage.

The second factor is closely connected to this particular work. During the initial stages of research, methodological considerations came to the fore. In particular, it was difficult to establish an acceptable balance between pure research and revision. After examining many manuscripts dealing with Qur'anic exegesis, it soon became clear that, despite the worthiness of the topic, there were already many works on the subject. Moreover, many of these works had either been studied exhaustively already or else were of very limited appeal, being very specialised works of a rather narrow currency. Furthermore, the manuscript of this present work is completely unrevised. To date, there has been no modern study of this important text.

Moreover, *Junnat al-Ṣābirīn* has relevance on many different levels. Not only is it an extremely interesting piece from an academic perspective, it also has a significant practical application; the inter-related areas of patience and trust in Allāh are valuable themes in a Muslim's life. By cultivating such qualities, a Muslim can hope to draw upon the rich cultural heritage of Islam and hence draw closer to Allāh. IM¹⁰ himself highlights the importance of patience and trust in Allāh in his introduction. He remarks that he was inspired to write his book by a series of personal crises.

The idea that one should patiently turn to Allāh during times of crisis has also struck a chord with the present author. In this modern age, where disaster has grown whilst faith has diminished, the need to trust in Allāh is all the greater. Moreover, the temptations of materialism have generally prevailed; spiritual notions have become detached from the reality of most Muslims. IM's work, written in response to personal hardship, has thus held this author's attention; his focus on the Qurān's exhortations to patience and reliance on Allāh, as well as on its descriptions of the delights of paradise, have made *Junnat al-Ṣābirīn* a work of immense value.

¹⁰ IM: is shortcut for Imām and is used in all thesis.

The book's approach and presentation have filled the present author with admiration and has convinced him that a new edition of this book will add a distinguished scientific achievement to the Islamic library.

IV. Research Objectives:

There are several key objectives in this present research project. They are summarised below:

1. The first major aim is to help share Imām 'Abd al-'Azīz b.'Alī b. al-'Izz al-Baghdādī al-Bakrī al-Ḥanbalī al-Maqdisī's¹¹ important work with the wider world. Today, my objective is to give to this six century old manuscript a new form to be available to academic and scholars all over the world as we have, however, in order for IM's work to have its full impact, a new edition, subjected to modern scientific techniques, is necessary. Thus the first objective in this thesis is to analyse, edit and to revise the text of the original manuscript itself
2. The second objective of this research is to analyse the text of *Junnat al-Ṣābirīn* in a scientific manner. An orderly review, aiming at the removal of any ambiguities, will therefore be attempted. This will be in accordance with modern textual critical analysis. It is regrettable that many contemporary attempts at manuscript revision suffer from lack of professionalism. It is the avowed aim of this project to correct this failing by presenting a clear, systematically organised text for the future use of the wider academic community.
3. Our third main aim is to explore the ethical values of patience and trust in Allāh. This has two different dimensions. The first is academic. By examining the text of IM's work we can gain a clearer understanding of Muslim devotional thought and practice. The second aspect is of a more

¹¹ Henceforth referred to as IM.

concrete nature. By looking at *Junnat al-Ṣābirīn* a practical awareness of Islamic spiritual teaching can be acquired.

4. This present work aims to help both Muslims and non-Muslims to benefit from Islamic teachings by making the histories of prophets, messengers and the early Muslim generations more widely available. By looking at *Junnat al-Ṣābirīn*'s use of these stories, from the Qurān and prophetic traditions, it is hoped that the ideas of patience and trust in Allāh can be more widely publicised. It is hoped that a new edition of this valuable text will assist those seeking to develop these virtues in their own lives.

V. Previous Studies:

Patience and trust in Allāh are key virtues in Islam. In order to overcome the tests of life, Islam teaches that a Muslim must patiently persevere in good deeds and must place all his trust in Allāh. Given the centrality of these ideas, it is perhaps not surprising that there have been many works dealing with patience and trust in Allāh. The works of such leading Islamic thinkers as Ibn Qayyim al-Jawziyyah, Ibn Abī al-Dunyā, Imām Abī Ḥāmid al-Ghazālī and Imām Abī al-Qāsim ‘Abd al-Karīm al-Qushayrī al-Naysābūrī are all notable examples.

Despite this, however, during the initial stages of research, it quickly became clear that there had been little work dealing jointly with these inter-connected themes; Ibn al-‘Izz al-Baghdādī's is an exception to this, although he limits himself to citing and discussing the relevant verses of the Qurān. By contrast, *Junnat al-Ṣābirīn* seems to be the only work offering a full discussion of patience and reliance on Allāh. It is clear, therefore, that this subject provides an excellent opportunity for original research. The fact that there has been no previous revision makes the manuscript of *Junnat al-Ṣābirīn* doubly important.

A survey of manuscripts dealing separately with patience and trust in Allāh reveals the originality of our current topic. Whilst this review has been performed as comprehensively as possible, it seems likely, given the vast size of the unedited Islamic corpus, that there are other works still undiscovered.

Manuscripts on Patience

1. *Al-'Izz wa al-Ṣabr*, By Ibn Abī al-Dunyā, (Al-Zāhiriyyah).
2. *Al-Faḍl al-Mubīn fī al-Ṣabr 'ind Faqd al-banāt wa al-Banīn*, the author is unknown.¹²
3. *Al-Ṣabr wa al-Thawāb*, the author is unknown.
4. *Al-Ṣafā' fī Rumūz al-Ṣabr wa al-wafā'* (Dār al-Kutub al-Miṣriyyah), the author is unknown.
5. *Al-Sayf al-Bātir fī yamīn al-Ṣābir al-Shākir*, By Muḥammad B. Ismā'il al-Amīr.
6. *Al-Tawāṣī bi al-Ṣabr wa al-Ḥaqq*, By Muṣṭafā al-Bakrī, (Dār al-Kutub Al-Miṣriyyah).
7. *Al-Zuhd wa al-Ṣabr*, the author is unknown.
8. *Man Ṣabar Zafar*, By al-Muṭawwa'ī, (an abridged version of al-Zāhiriyyah).
9. *Tidhkār al-ni'am wa al-'atāyā fī al-shukr 'alā al-ni'mah wa al-ṣabr 'alā al-faqr wa al-balāyā*, By Ḥusām al-Dīn 'Alī B. Qādī Khān al-Muttaqī, (Al-Zāhiriyyāh, Damascus).
10. *Tidhkār al-ni'am wa al-'atāyā fī al-shukr 'alā al-ni'mah wa al-ṣabr 'alā al-faqr wa al-balāyā*, By Muḥammad B. Ṣalāḥ al-Damanhūrī, (Dār al-Kutub al-Miṣriyyah).

¹² The manuscripts no.s 2, 3, 5, & 7 are among the manuscripts of the Jum'ah al-Mājid Centre for Culture and Heritage, Dubai, UAE.

Printed Scripts on Patience:

1. *Al-Balāyā wa al-maṣā'ib wa faḍl al-Ṣabr 'alayhā*, Afflictions and Calamities and the Virtue of Showing Persevering Patience Under Them, By the Composition Committee, Dār al-Tawḥīd Publishing, Kuwait.
2. *Buṭūlāt wa mawāqif fī al-Ṣabr wa al-Taḥammul*, Heroic Deeds in Patience and Tolerance, By Muḥammad Ḥātim al-Ṭabshī.
3. *Faḍā'il al-Ṣabr*, Virtues of Patience. The author is unknown.¹³
4. *'Iddah al-Ṣābirīn wa dhakhīrah al-shākirīn*, By Ibn Qayyim al-Jawziyyah.
5. *Iṣbir wa Iḥtasib*, By 'Abd al-Malik B. Muḥammad.
6. *Al-Kalām fī al-Ḥubb wa al-Ṣabr*, Talk about Love and Patience, By Ibrāhīm 'Abd al-Fattāḥ Nāfi'.
7. *Kitāb al-Ṣabr*, A Book in Patience, By Ibn Qayyim al-Jawziyyah.
8. *Ma'ālim al-Ṣabr fī al-Qurān*, Indications of Patience in the Holy Qurān, By Ṭanṭāwī Muḥammad Darrāz.
9. *Rawḍah al-Ṣabr*, By Ibrāhīm 'Abd al-Laṭīf.
10. *Ṣabr al-awliyā' fī manāzil al-ibtilā'*, By 'Āi'd B. 'Abd Allāh al-Quranī.
11. *Al-Ṣabr fī ḍaw' al-Kitāb wa al-Sunnah*, Patience in the Light of the Book (Qurān) and of the Tradition (of the Prophet), By Asmā' 'Umar Ḥasan.

¹³ *Kashf al-Zunūn*, 2/1276.

12. *Al-Ṣabr fī al-Qurān al-Karīm*, Patience in the Holy Qurān, By Yoūsuf al-Qaradāwī.
13. *Al-Ṣabr fī Ṣilāl al-Qurān*, Patience under the Shades of al-Qurān, By ‘Ukāshah ‘Abd al-Mannān al-Ṭībī.
14. *Al-Ṣabr al-Jamāl fī daw’ al-Kitāb wa al-Sunnah*, Nice Patience in the Light of the Book (Qurān) and of the Tradition (of the Prophet), By Abū Usāmah Salīm B. ‘Abd al-Hilālī.¹⁴
15. *Al-Ṣabr al-Jamīl sayed al-akhlāq*, Nice Patience is the Master of Ethics, By Basīm al-Ḥuṣnī.
16. *Al-Ṣabr maṭiyyah al-najāh*, Patience is the Means to Success, By Māzin ‘Abd al-Qādir al-Mubārak.
17. *Al-Ṣabr wa al-Iqdām ‘ind al-‘Arab*, Patience and Intrepidity among Arabs, By Ḥāzim ‘Abd al-Qahhār al-Rāwī.
18. *Al-Ṣabr yanfadh*, Patience Runs Out, By ‘Abd al-‘Azīz B. ‘Abd al-Rahmān al-Thānyān.
19. *Ṣafaḥāt min ṣabr al-‘Ulamā’*, Incidents of Savants’ Patience, By ‘Abd al-Fattāḥ Abū Ghuddah.
20. *Al-Tasallī wa al-Ṣabr ‘alā mā Qaḍāh Allāh min aḥkām ahl al-tajabbur wa al-takabbur*, by ‘Alī B. ‘Abd Allāh al-Maghribī.¹⁵

¹⁴ These publications are available from the UAE University, the Central Library, al-Ain, UAE, and at the Jum‘ah al-Mājid Centre for Culture and Heritage, Dubai, UAE.

¹⁵ *Kashf al-Zunūn*, 1/404.

Manuscripts on Trust in Allāh:¹⁶

1. *Al-Ḥath 'alā al-tijārah wa al-ṣinā'ah wa al-'amal, wa al-inkār 'alā man yadda'ī al-tawakkul fī tark al-'amal, wa al-ḥujjah 'alayhim fī dhālik*, By Aḥmad B. Muḥammad B. Hārūn al-Khallāl. (Died: 311 CE.)
2. *Risālah fī al-tawakkul wa su'āl Allāh 'azza wa jall*, By 'Abd al-Ghanī B. 'Abd al-Wāḥid al-Jamā'ilī. (Died: 600 AH.)

Printed Scripts on Trust in Allāh:

1. *Al-'Ilm wa al-tawakkul*, Science and Trust in Allāh, By Basīm al-Ḥuṣnī.
2. *Al-Insān bayn al-tawakkul wa al-Mas'aūliyyah*, Man Between reposing trust in Allāh and responsibility, By the Writing committee. Dār al-Tawḥīd, Kuwait.
3. *Kitāb al-tawakkul*, By Abī 'Abd Allāh Muḥammad B. Yaḥyā al-Dhuhālī al-Naysābūrī.¹⁷
4. *Kitāb al-tawakkul*, By Abī Ya'lā Muḥammad b. al Ḥusayn b. Muḥammad.¹⁸
5. *Kitāb al-tawakkul*, By Ibn Abī al-Dunyā.¹⁹
6. *Kitāb al-tawakkul*, By Yoūsuf al-Qaradāwī.

¹⁶ These two manuscripts are available from the Jum'ah al-Mājid Centre for Culture and Heritage, Dubai, UAE.

¹⁷ *Hadiyyah al-'ārifīn*, 2/16.

¹⁸ *Ṣilat al-khalaf li mauṣūl al-Salaf*, by al-Raudānī, pr. (Beirut, 1988).

¹⁹ This manuscript has been reprinted several times, with various revisions, among the writings of Ibn Abī al-Dunyā.

7. *Kitāb al-tawakkul ‘alā Allāh wa al-akhdh bi al-asbāb*, By Sheikh al-Islām Ibn Taymiyyah.
8. *Kitāb al-thiqah bi Allāh wa al-tawakkul ‘alā Allāh*, By Ibn Abī Zaid.²⁰
9. *Kitāb al-thiqah bi Allāh wa al-tawakkul ‘alā Allāh*, By Ibn Ḥibbān al-Bustī.²¹
10. *Mafāhīm yajib taṣhīhuhā fī al-tawakkul wa al-rizq*, Conception to be corrected about Trust In Alāh and about provision, By ‘Abd al-Fattāḥ Abū Ghuddah.
11. *Al-Makāsib wa al-rizq al-ḥalāl, wa ḥaqīqah al-tawakkul ‘alā Allāh*, By Al-Ḥārith b. Asad al-Muḥāsibī.
12. *Qā‘idah fī al-radd ‘alā al-Ghazālī fī al-tawakkul*, A Rule in Rebutting Al-Ghazali’s View Regarding trust in Allāh, By Sheikh al-Islām IM Ibn Taymiyyah.²²
13. *Taṣhīḥ mafāhīm ḥaul al-tawakkul wa al-Jihād*, Correction of conceptions about Trust in Allāh and Jihad, By ‘Abd al-Raḥmān Ḥasan Ḥabannakah al-Mīdānī.

²⁰ *Biography of Tunisian Authors* by Muḥammad Maḥfoūz, pr. (Dār al-Gharb, Beirut, 1404 AH).

²¹ *History of Arabic Literature*, by Carl Brockleman, pr. (Dār al-Ma‘ārif, 1974).

²² These publications are available at the library of UAE University’s central library, al-Ain, and at the Jum‘ah al-Mājid Centre for Culture and Heritage, Dubai. UAE.

VI. Difficulties Encountered

The most significant difficulty in this project has been the unique nature of IM's manuscript. After a thorough search, it seems that this is the only manuscript of *Junnat al-Ṣābirīn* in existence.

Nevertheless, this manuscript was written by the author's himself. It is, moreover, complete, clearly legible and free from boreholes, tears and gaps. A large number of scholars and specialists hold it permissible to revise a unique manuscript, provided it was written by the author himself. Chief among such authorities is Dr. Ḥātem al-Dāmen, Head of the Manuscript Section at the Jum'ah al-Mājid Centre in Dubai, and an internationally renowned expert in the field of manuscript revision. Dr. al-Dāmen confirmed that if a unique manuscript was written by the author himself, a revision is justifiable without reservation, since there is little danger of unexpected complications, loss or interpolation. Since this is also the original document, there is nothing to prevent verification and authentication of difficult elements.

The advice of Dr. al-Shāhid al-Boūshīkhī, of the Sīdī Muḥammad b. 'Abd Allāh The University in Fez, Morocco, was also sought. After attending Dr. al-Boushīkhī's lecture on 'Manuscript Documentation and Revision' at the Zayed Heritage Centre in April 2002, the present author had the opportunity to ask him about the permissibility of revising single manuscript copies. His reply was emphatic, 'Make haste! Make haste! Make haste!' He subsequently asserted that there should be no delay after finding the author's own copy, except where there are serious textual faults that require cross-referencing. Fortunately, however, in this case the original manuscript is both clear and plain, although the substantiation of this claim is given in Chapter Two.

There have been a number of difficulties in clarifying uncertain phrases, although these have been largely overcome through recourse to specialists in textual research and criticism. It was also a difficult task to locate some of IM's own sources. This has been due to the lack of revision of Islamic texts cited previously. However, these problems have been largely resolved.

Chapter One: *The Life & Times of Imām al-Maqdisī*

A. Historical Background:

I. The Political Environment:

IM was born in Baghdad, most probably in 770 AH / 1366 CE, but much of his life was in Syria and Egypt. It is therefore important to discuss the political environment in which he lived and wrote.²³

The Mamālīk sultanate (648 – 923 AH) was the most important state in the Egypt and Syria lands (The Middle East now) during this period. According to Arabic lexicographers, the term Mamālīk means ‘captive slaves’. However, in the Qurān, the term is used in a more restricted sense, being used to refer to a slave born to slave parents. The Mamālīk are therefore liable to be bought and sold.²⁴

The term has, however, acquired particular significance in Islamic history. During the reigns of al-Ma’mun and al-Mu‘taṣim, it was confined to the Caucasian military slaves who were used to bolster the Caliph’s authority, as either general soldiers or as bodyguards. The major sources of such slaves were wars and purchases; the ruler’s of the period also gave them as gifts.

Al-Mu‘taṣim made heavy use of such troops, recruited from Turkish tribes. This was because he trusted in their fighting abilities. Although al-Mu‘taṣim’s policy of employing such slaves proved beneficial, but after his death these soldiers began to realise their own power. This became especially serious under al-Mutawakkil, when mutinies among the Mamālīk troops became increasingly common. Consequently, rather than being a cohesive force in the Caliph’s hand, these soldiers became a divisive influence. The military strength of these slave-soldiers was used to destabilise

²³ al-Ḍau’ al-Lāme‘ , 4/223; 3/133; al-Suḥub al-Wābilah, p. 221; al-Tibr al-Masbūk, p. 54; al-A’lām, 4/32.

²⁴ *Emergence of the First Mameluki State in Egypt and al-Sham*. p. 11.

the Islamic realm. Eventually, due to their administrative mismanagement, effective power was taken from the Caliph.²⁵

Nevertheless, subsequent rulers followed the policy of employing Mamālīk soldiers. This made the political life even less stable and also led ambitious Mamālīk leaders to try for power themselves. Many sultāns failed to address this problem properly, being mainly preoccupied with the pursuit of pleasure.

From this point onwards, Mamālīk soldiers were not recruited from Turkish tribes only. Slaves from the Caucasus, Persia and Central Asia, especially the cities of Samarqand, Ferghana, Ashrusnah, al-Shash and Khawārizm, were also increasingly recruited. Soldiers of Turkish, Cossack, Byzantine and Kurdish extraction found their way into Muslim armies.²⁶

It should be noted, however, that despite their servile origins, Mamālīk warriors were proud of themselves. It was considered a high honour; indeed, they would accept no other title. Within Mamālīk society, martial prowess was highly regarded; in fact, they gave their loyalty to the Emir al-Mu'ayyid solely because of his reputed courage.²⁷ When it was discovered that this was not the case, he was swiftly overthrown.²⁸

Historians have generally divided Mamālīk history into two main periods:

(i) The Bahri Dynasty (648 – 784 AH.)

Al-Şāliḥ Najm al-Dīn Ayyūb was the first to bring a large group of Mamālīk troops into his service. As a result, the majority of his military leaders were Mamālīk. A

²⁵ Kitāb al-Buldān, p. 23.

²⁶ History of the Mamluks in Egypt and Syria, p. 16.

²⁷ Sultān al-Mu'ayyid Sheikh was known as al-Maḥmudī, after the merchant Maḥmud Shāh, who sold him at the age of twenty-two to Sultān Barqūq. He was thus not brought up in the same manner as other Mamluks were. As a result, his ascent to the throne also carried with it the seed of revolt. History of Mamluks in Egypt and al-Sham, p. 16.

²⁸ Egypt in the time of Circassian Mamluks, p. 31.

fort was built for them to settle in, on al-Raouḍah Island in Cairo.²⁹ However, he was not a Mamluk king, but an Ayyubid.

(ii) The Burji (or Circassian) Dynasty (784 – 923 AH.)

Unlike the previous dynasty, the Burji Mamelukes, who were not introduced by the Ayyubids, were all from the same ethnic group. The Burji dynasty were originally Circassians, purchased by Sulṭān Qalawun as a means of off-setting the balance of political power, thereby establishing sovereignty within his own family.³⁰

The title ‘Burji’ originates from the group’s first settlement; they were originally divided into small contingents and billeted in towers (Abrāj). Estimates put their number at 3,700.³¹

Young Mamālīk slaves were reared in several stages. Newly arrived slaves would undergo a selection test in front of the Sulṭāns; those with the best physical stature, native intelligence and correct breeding would be bought and settled in appropriate military towers.

Newly recruited Mamālīk were given an intensive education in the fundamentals of Islamic faith and practice. When they became young men, they were assigned to military trainers who would instruct them in military life and fighting techniques. From here, the newly trained Mamālīk soldiers were transferred to the service of their new master. A Mamluk would then serve as a private bodyguard, a registration officer or as a common soldier. Those with a special talent or natural ability were often able to reach exalted positions of state.³² Despite this intensive training,

²⁹ *Islamic History Encyclopaedia*, by Dr. Shalabī, 5/200 & *The Islamic History*, by Maḥmoūd Shākir, p. 36.

³⁰ They were called Circassians after their original homeland in the rugged Caucasus region. In particular, they originated from a region known as Circass, which stretched along the eastern coast of the Black Sea. They were famous for their courage, horsemanship and physical beauty. In addition, the slave trade was prevalent among them. *Al-Mamālīk*, by al-‘Arīnī, p. 36, and also *The Islamic History*, by Maḥmoūd Shākir, p. 70.

³¹ *Khuṭaṭ al Maqrīzī* 2/214.

³² *Islamic History Encyclopaedia*, 5/198: *Mamluk Era in Egypt and al-Sham*, p. 134-135.

Mamaālik troops were characterised by disloyalty. Mamaālik soldiers were deeply proud of their training, which led to a certain degree of arrogance. Promotion and demotion were thus both subject to political manipulation, creating a climate of suspicion.³³

The Baḥrī Mamaālik, by contrast, largely kept themselves free of such in-fighting. However, the death of Sulṭān al-Nāṣer resulted in a period of disorder, as a number of small children acceded to the Mamālik throne. This led to rebellions in Syria, and amongst various Bedouin groups, resulting in battles. A strong Mamluk leader called Barquq assumed guardianship over Hājī B. Sha‘bān, the grandson of al-Nāṣer, who was then only nine years old. Through political pressure, Barquq succeeded in having the Abbasid Caliph depose the child ruler and in being appointed in his place, with the task of restoring order. Accordingly, authority transferred from the Baḥrī Mamelukes to the Burji Mamelukes in 784 AH / 1382 CE.³⁴

II. Social Environment:

Mamālik society was divided into a number of unequal classes. At the bottom, stood a large peasant class. Above them stood a wealthy class of traders and craftsmen, who generally lived in towns and cities. This gave them a degree of freedom from the rural feudal system. Many merchants acquired considerable wealth.³⁵ The Mamālik warrior-class and their leaders, stood at the top of society. They constituted a distinct and separate group. As such, the Mamālik elite kept themselves apart from the rest of the populations; intermarriage was extremely rare.

This difference was highlighted by the Mamluk' foreign origin; the army was almost entirely drawn from amongst these slave-soldiers. The Emirs' sons did not join the ranks of the military. The majority were given administrative training, forming a state

³³ *Egypt in the Time of Chrcassi Mamluks*, p. 31.

³⁴ *Islamic History Encyclopaedia*, 5/198; and also *History of Syria*, p. 268.

³⁵ *Islamic History Encyclopaedia*: 5/214.

bureaucracy. Furthermore, native people with particular aptitude were given posts in accounting, in education and in the judiciary.³⁶

At the outset of Mamālīk rule, Tartar tribesmen fleeing persecution arrived in Egypt. Seeking refuge amongst the Mamālīk, the Tartars were settled in the al-Husayniyah quarter of Cairo by Sulṭān Bribers, who hoped to use their abilities. This area of the city was later known as al-Jamāliyyah; so named because of the Tartars' physical beauty.

Elite Mamālike society was characterised by the military and army life. As such, great emphasis was placed upon martial arts. Horse riding was a particularly important pursuit; riding games and racing were extremely common. The Mamālīk were also keen to celebrate the major Islamic, Christian and national festivals.

Architecture witnessed a period of major development under Mamālīks rule. A number of large institutions were founded, leading to the construction of many monumental buildings. Magnificently ornate mosques, schools and hospitals were built, adorning the cities of Cairo and Alexandria in particular, as well as other cities of Syria and the Ḥijāz. These buildings, which all have a refined architectural quality and are all beautifully decorated, are an eloquent testimony to the cultural sophistication of the Mamālīk period.³⁷

Slaves also formed an important social group in Muslim Spain. Greek and Venetian merchants brought slaves to the markets of al-Andalusia. They were mainly taken as prisoners of war. Many, however, were kidnapped from the coasts of Europe and the Western Mediterranean by pirates and then sold. As in Egypt, these young slaves, who numbered approximately five thousand, were given an Islamic upbringing. They were referred to as 'al-Khurs' ('the Mutes') on account of their inability to speak Arabic. They were also called 'al-Ḥasham' ('the Servants'). In many ways, their

³⁶ *Councils of Sulṭān al-Ghorī*, by Dr. Azzām, p. 23.

³⁷ *Antique Mosques*: 1/121–122.

effect on the society of Muslim Spain was similar to that of the Mamelukes under al-Mu'taṣim.

In his discussion of slave origins, al-Maqdisī stated that the Caucasian came from two different races. One race came originally from the region beyond Khawārizm. Many were castrated upon their arrival in Spain and were then sent on to other parts of the Muslim world, Egypt in particular. Greeks made up the other Caucasians group. They generally came through the ports of Syria, although the deterioration of Syrian ports gradually lessened the volume of this trade.

Slaves also constituted a significant portion of the Spanish army. The majority of them were based in Cordova. Al-Ḥakam I (180 – 206 AH) employed them as private bodyguards, which eventually led to their direct involvement in Spanish politics.³⁸

III. Trade and the Economy:

1. Trade

The wealth of Mamālīk Egypt was based squarely upon trade. Egypt's unique geographical position, as well as its easy access to the Red Sea and India, had long made it a rich trading centre. The ports of Egypt's northern coast had long been amongst the biggest marketplaces in the world; merchants from Europe, India, South-East Asia and China all brought their goods to the Chief Mamluk port of Alexandria, as well as to other Arab emporia. This meant that the Mamālīk government acquired vast resources from tariffs and custom duties.

The discovery of an alternative sea-route to India by the Portuguese in 1498, dramatically altered Mamālīk fortunes. As western trade began to bypass Egypt Mamālīk revenue declined sharply. Other trading states in Southern Europe, most notably Venice, were also affected. Sulṭān al-Ghorī therefore formed an anti-Portuguese alliance with the Venetians. A large fleet was constructed, with Venice

³⁸ *Political, Religious, Cultural and Social History of Islam*: 2/402.

providing timber and supplies. The subsequent sea battle resulted in a victory for the Mamaluke fleet off the coast of Bombay.

Not before long, however, a second Portuguese fleet arrived. On this occasion, the Mamālīk fleet was heavily defeated, securing the Indian trade for Portugal and thereby ending Mamālīk dominance in the region.³⁹

Sultān Salim, perceiving the seriousness of this loss, attempted to re-establish Mamaluke economic fortunes through peaceful means by giving incentives to merchants using the old route. A trade agreement was reached with Venice, containing the following clause:

‘Granting their Consuls in Alexandria and in other ports the right to judge the cases of their subjects, ensuring easy arrival of their ships to Egyptian ports, and facilitating the dealing with their representatives in general’.

French and English merchants obtained similar privileges. Nevertheless, all such measures proved fruitless. Such concessions proved extremely difficult to reverse. Moreover, by weakening Mamālīk economic strength, the granting of these dispensations laid the foundations of the Ottoman dominance.

2. Agriculture

The majority of Mamālīk Sultāns paid great attention to irrigation, constructing a large number of water canals and bridges. In this secure atmosphere, agriculture greatly flourished, although it did suffer from periodic disorder and the growing greed of wealthy landowners.

Mamālīk society was largely feudal; land was held in return for specific rents and services. Under the Mamālīk, property revenue was divided into twenty-four shares. Of this, four went directly to the Sultān, ten went to the Emirs, or were otherwise earmarked for gifts. The remaining ten shares were allocated to the troops. The qualitative division of revenue followed a similar pattern; the Sultān received the best

³⁹ *Encyclopaedia of Islamic History*: 5/231 – 234.

land, whilst the Emirs and soldiers received somewhat less productive plots.⁴⁰ The peasant class, by contrast, received only a very meagre income from the land. This was undoubtedly due to their lack of status and political strength.⁴¹

3. Industry

Industries such as textiles, metal, ware, glassware and leather thrived during this period. In addition, the Arab world in general and Egypt in particular, had a strong reputation for the manufacture of arms and ships, as well as in precision engineering and ornamentation. Other important products included copper tools, vases, jugs, dishes, censers and bindings for the Qurān; all such work was embellished with ornamental decoration.⁴²

IV. Education and Culture:

Despite frequent periods of disorder, Mamālīk culture remained vigorous. Many Sultāns took special care to patronise the Sciences, as well as Religious and Legal learning. Sultān al-Zāhir Bibbers is a prime example.⁴³ Judges from the four main schools of Islamic jurisprudence were appointed to decide litigation cases.

Mamālīk rulers were also keen patrons of Architecture. They established a large number of mosques and schools, all sharing a distinctive architectural style. Many of these buildings survive today, which is a sufficient testimony to the period's intellectual and cultural sophistication.

⁴⁰ *Ṣubḥ al-Ā'shā*: 6/450.

⁴¹ *Ṣubḥ al-Ā'shā*: 6/450.

⁴² *History of Syria*, p. 287-288; *Egypt in the Time of Circassian Mamluks*, p. 287-288.

⁴³ His full name was al-Malik al-Zāhir Rukn al-Dīn Baibars al-'Alā'ī al-Bunduqdarī al-Ṣāliḥī, who was famous for his conquests and military deeds. He was born in Qabjaq in 625 AH. He was captured and sold in Siwās. Following this, he was deported to Aleppo, and was then moved to Cairo. Later on, Najm al-Dīn Ayyub made him one of his private attendants and gave him his freedom. He fought Tartars together with Qutuz, and eventually he became the sultān of Egypt and Syria. He was nicknamed "al-Qāhir", then "al-Zāhir" due to his bravery, and active participation in war. He achieved great conquests in his time and moved the 'Abbasid Caliphate to Egypt. He died in Damascus in 659 AH. The al-Zāhiriyah Library was established around his tomb. *Fawat al-Wafayāt*, 1/85; *al-Nujūm al Zāhirah*, 7/94; *al-A'alām*, 2/79.

A brief survey of a few of the period's major cultural achievements draws out this point fully.

(i) Mosques:

Masjid al-Khalaq, Jāme' al-Mu'yyid, with its large library, and Masjid al-Ghuri near al-Azhar were all constructed during the Mamālīk era. Sulṭān al-Ghuri was also responsible for another mosque behind the fort at Cairo; he also built the double-minaret towers of al-Azhar.⁴⁴

(ii) Schools:

The most famous schools of the period was al-Jamaliyyah, which was built by Jamāl al-dīn al-Astadar during the reign of Sulṭān Faraj, and the al-Ashrafiyyah school, one of three schools built by al-Ashraf Barsābaī.⁴⁵

(iii) Scholars:

Mamaluke patronage led to the growth of an outstanding class of Muslim scholars. These learned figures made great strides in their respective fields. A brief examination of some of the thinkers brings this point out more fully.⁴⁶

Intellectual Figures of the Mamaluke era:

1. Imām Yaḥyā B. Sharaf al-Nawawī.⁴⁷

⁴⁴ *Councils of the al Sulṭān al-Ghuri*, by Dr. 'Abd al-Wahhāb Azzām, p. 23.

⁴⁵ *History of Antique Mosques*, by Ḥasan 'Abd al-Wahhāb: 1/12 –122.

⁴⁶ *Encyclopaedia of Islamic History*, 5/245–246; and *Islamic History*, by Maḥmoūd Shākir: p.16–18.

⁴⁷ His full name was Imām Muḥyī al Dīn Abū Zakaryyā Yaḥyā B. Sharaf B. Maryy B. Ḥasan al-Ḥizāmī al-Nawawī, or simply al-Nawāwī. This last name came from the village of Nawā, in the Ḥawrān province of Syria, just south of Damascus, where he was born in 631 AH. He was an eminent authority of the Shāfi'ī School of Islamic law, as well as ḥadīth and philology. He was educated and lived in Damascus, but died in his hometown, in 676 AH. Some of his writings include; *al Majmoū' Explanation, sharḥ al-Muhadhab, Raudat al-Ṭālibīn*, and *al-Minhāj Explanation of sharḥ Ṣaḥīḥ Muslim B. al Ḥajjāj. Ṭabaqāt al-Shāfi'yyah*, by al-Subkī, 5/165; *al-Nujūm al-Zāhirah*, 7/278; *al-A'lām*, 9/185.

2. Sheikh al-Islām Ibn Taymiyyah al-Ḥarrānī.⁴⁸
3. Shams al-Dīn Ibn Qayyim al-Jawziyyah.⁴⁹
4. Abū al-Fidā' Ibn Kathīr, the eminent historian and exegete.⁵⁰
5. Al-Maqrīzī al-Miṣrī, the author of 'al-Khitat wa al-Sulūk'.⁵¹

⁴⁸ Ibn Taymiyyah's full name is Sheikh al-Islam Taqī al-Dīn Abū al-Abbās Aḥmad B. 'Abd al-Ḥalīm B. Abd al-Salām B. Taymiyyah al-Numayrī al-Ḥarrānī al-Dimashqī. He was born in Ḥarrān in 661 AH. Later on, his father brought him to Damascus where he showed strong intellectual gifts and so became famous. Not only did he fight the Mongols, he was also summoned to Cairo, where he was imprisoned for his religious opinions. After being moved to Alexandria, he was freed from captivity in 712 AH. Ibn Taymiyyah then returned to Damascus where he was again imprisoned, until 720 AH. However in 728 AH he died within the prison of Damascus. Upon his death, at his funeral it is said that every one in Damascus walked behind his coffin. Ibn Taymiyyah was famous for his call for reformation in religion. He was an authority on exegesis, theology and Islamic doctrine and was an eloquent and extremely productive author. It is believed that his writings amounted to 300 volumes, some of these books include, *al-Siyāsah al-Shar'yyah*, *Minhāj al-Sunnah* and *al-Fatāwā*. *Al-Durar al-Kāminah*, 1/144; *al-Bidāyah Wa al-Nihāyah*, 14/135; *al-A'lām*, 1/140.

⁴⁹ Ibn Qayyim al-Jawziyyah's full name is Shams al-Dīn Abū 'Abd Allāh Muḥammad B. Abī Bakr B. Sa'd al-Zar'ī al-Dimashqī. He was born in Damascus in 691 AH. He studied under Ibn Taymiyyah and publicised his teacher's thoughts, defended his opinions, adapted his views without any deviation and even went to prison with him. However, after the death of Ibn Taimiyah he was freed from captivity. He died in 751 AH and wrote a large number of books, including *al-Ṭuruq al-Ḥakimah*, *Miftāḥ Dār al-Sa'ādah*, *al-Furūsiyyah* and *Madārij al-Sālikīn*. *Al-Durar al-Kāminah*, 3/400; *Jalā' al-'Ainayn*, p. 20; *al-A'lām*, 6/281.

⁵⁰ Ibn Kathīr's full name is Imād al-Dīn Abū al-Fidā' Ismā'il B. 'Umar B. Kathīr B. Ḍau' B. Kathīr al-Baṣrawī, he was also known as al-Dimashqī al-Shāfi'ī. He was born in 701 AH in a village affiliated to Buṣrā al-Shām. He travelled to Damascus in 706 AH and, thereafter to various other places in his search for knowledge. He was skilled at memorisation and was a commentator, an authority on tradition, a historian and a scholar of Islamic doctrine. He became an authority in history, exegesis and tradition. He died in Damascus in 774 AH. Some of his writings are *Al-Bidāyah wa al-Nihāyah*, *Tafsīr al-Qurān al-'Azīm*, *al-Bā'ith al-Ḥathīth Ilā Ma'rifat 'Ulūm al-Ḥadīth* and *Jāme' al-Masānīd*. *Shadharāt al-Dhahab*, 6/231; *al-Nujūm al-Zāhirah*, 11/123; *Mu'jam al-Mu'allifīn*, 2/283.

⁵¹ Al-Maqrīzī's full name was Taqyy al-Dīn Abū Al-'Abbās Aḥmad B. 'Alī B. Abd al-Qādir al-Ḥusaynī al-'Ubaydī al-Maqrīzī. He originated from Ba'albak in the al-Maqrīzah quarter. Despite this, however, he was actually born and raised in Cairo. He was placed in charge of public affairs and public speaking. In addition he also served as an imām. He then went to Damascus, accompanied by his son al-Nāṣir, where he was offered the position of Chief Justice, which he refused. He returned to Cairo and died there in 845 AH. According to al-Sakhāwī, his writings exceeded 200 large volumes, some of which include, *Al-Mawā'iz wa al-ītibār Bi dhikr al-Khuṭaṭ wa al-Āthār*, also known as *Khiṭaṭ al-Maqrīzī*, *al-Sulūk fī Ma'rifat Dual al-Mulūk* and *Shāre' al-Najāt fī uṣūl al-Diyānāt wakhtilāf al-Bashar Fīhā*. *Al-Tibr al-Masbūk*, p. 21; *al-Badr al-Ṭāle'*, 1/79; *al-A'lām*, 1/177.

6. Ibn Khallikān, the most famous Muslim biographer.⁵²
7. Muḥammad B. Shākir al-Kutubī.⁵³
8. Al-Şafadī, who wrote *al-Wāfi Bi al-Wafayāt*.⁵⁴
9. Ibn Abī 'Uşaybi'ah, the eminent doctor and biographer.⁵⁵
10. Ibn Iyās, one of the period's most prominent historians.⁵⁶

⁵² Ibn Khallikān's full name was Abū al-'Abbās Aḥmad B. Muḥammad B. Ibrāhīm B. Abī Bakr B. Khallikān al-Barmakī al-Irbīlī. He was an eminent historian and a skilled man of letters. He was born in Irbīl near al-Mauşil in 608 AH. He travelled between Cairo and Damascus on a number of occasions. He held the post of Chief Justice in both cities as well as being a teacher in Damascus. Ibn Khallikān died in Damascus in 681 AH. He is the author of *Wafayāt al-A'yān wa Anbā' Abnā' al-Zamān*, which contains 865 biographies and is considered highly accurate. *Fawāt al-Wafayāt*, 1/55; *al-Nujūm al-Zāhirah*, 7/353; *al-A'lām*, 1/220.

⁵³ Şalāḥ al-Dīn Muḥammad b. Shākir B. Aḥmad B. 'Abd al-Raḥmān al-Kutubī al-Dārānī al-Dimashqī was born in Dārāyā, a town within the suburbs of Damascus in approximately 686 AH. He was from a very poor background and he worked within the book trade. Despite this, he eventually became wealthy, but died in Damascus in 764 AH. He is the author of *Fawāt al-Wafayāt*, a collection of 572 biographies which complemented Ibn Khallikān's *Wafayāt al-A'yān*. However he wrote this after the death of Ibn Khallikān. *Shadharāt al-Dhahab*, 6/203; *al-Durar al-Kāminah*, 3/451; *al-A'lām*, 6/156.

⁵⁴ Şalāḥ al-Dīn Khalīl b. Aybak B. 'Abd Allāh al-Şafadī, was born in Şafad in 696 AH. He was a man of many talents: a historian, an author as well as an artist. He later became interested in literature and biographies of outstanding figures. He was appointed director of Diwān al-Inshā', that is the messenger service in Şafad, Egypt and Aleppo, as well as a director in Damascus. He died at Damascus in 764 AH. He wrote about 200 books, the most famous of which are *al-Wafī Bi al-Wafayāt*, which included some 14,000 biographies, *Nukat al-Hamyān*, *Dīwān al-Fuṣaḥā* and *Al-Ghaith al-Musajam fī Sharḥ Lamiyyāt al-'Ajam*. *Al-Durar al-Kāminah*, 2/87; *Ṭabaqāt al-Shafiyyāh*, 6/94; *al-A'lām*, 2/316.

⁵⁵ Muwaffaq al-Dīn Abū al-'Abbās b. Abī 'Uşaybi'ah Aḥmad B. al-Qāsim B. Khalifah B. Yūnus al-Khazrajī, was a medical doctor and a historian. He was born in Damascus in 596 AH, where he later studied. He wrote and compiled biographies of medical doctors in his book '*Uyūn al-Anbā' fī Ṭabaqāt al-Atibbā*'. Later on, he lived in Egypt, working as a medical doctor, for one year. He was also known for his poetry and some of his other works include, *al-Tajārīb wal-Fawā'id* and *Ḥikāyāt al-Ṭibbiyya' fī 'Ilājāt al-Adwā'*. He died in Şarkhad in Ḥaurān in 668 A.H. *Al-Nujoūm al-Zāhirah*, 7/239; *al-Bidāyah wa al-Nihāyah*, 13/257; *al-A'lām*, 1/197.

⁵⁶ Abū al-Barakāt Muḥammad B. Aḥmad B. Iyās al-Ḥanafī, was an Egyptian historian and researcher. He was born in 852 AH and was of Mamluk origin. Abū al-Barakāt was a student of Jalāl al-Dīn al-Şuyūṭī. In addition, his father had connections with various members of the elite, and his grandfather was Emir Iyās al-Fakhrī al-Zāhirī. Abū al-Barakāt died in 930 AH. Some of his books are *Badā'i' al-Zuhūr fī Waqā'i' al-Duhūr*, which is also known as, *The History of Ibn Iyās*, *Nashq al-Azhār fī 'Ajā'ib al-Aqtār* and *Uqūd al-Jumān fī Waqā'ī' al-Azmān*. *Badā'i' al-Zuhūr*, 4/47; *Ādāb al-Lughah*, 3/298; *al-A'lām*, 6/5.

11. Al-Qalqashandī, the author of the encyclopaedia entitled ‘*Ṣubḥ al-Ā’shā fī Ṣinā’at al-Inshā*’.⁵⁷
12. Shams al-Dīn al-Dimashqī, author of ‘*Nukhbat al-Dahr fī ‘Ajā’ib al-Barr Wa al-Baḥr*’.⁵⁸
13. Ibn Faḍl Allāh al-‘Umarī, who wrote ‘*Masālik al-Abṣār fī Mamālik al-Amṣār*’.⁵⁹
14. Ibn Khaldūn, author of the ‘*Muqaddimah*’ and the father of modern sociology.⁶⁰
15. Al-‘Izz B. ‘Abd al-Salām, the venerable scholar and master of learned men.⁶¹

⁵⁷Al-Qalqashandī’s real name is Aḥmad B. ‘Alī b. Aḥmad al-Fazārī al-Qalqashandī al-Qāhirī. He was born in 756 AH in the village of Qalqashandah, near al-Qaylyūbiyyah, not far from Cairo. He was a man of letters, a historian and a researcher. His ancestors were also learned men, and he occupied some formal offices. He died in Cairo in 821 AH. Al-Qalqashandī wrote on many different subjects, but his most successful works were *Subḥ al-A’shā fī Ṣinā’at al-Inshā* which is regarded as an encyclopaedia, *Nihāyat al-‘Arab fī Ma’rifat Ansāb al-‘Arab* and *Qalā’id al-Jumān fī al-Ta’rīf Biqabā’il ‘Arāb al-Zamān*. al-Ḍau’ al-Lāme’, 2/8; Ādāb al-Lughah, 3/133; al-A’lām, 1/177.

⁵⁸Shams al-Dīn Muḥammad B. Ṭālib al-Anṣārī al-Ṣūfī al-Dimashqī Sheikh al-Rabwah, was born in Damascus in 654 AH and was appointed as sheikh of al-Rabwah, a district of the city. He died in Ṣafad in 727 AH. He was a shrewd, tolerant and ambitious man and an eloquent public speaker. He wrote poetry and was well versed in every branch of knowledge. Some of his books include, *Nukhbat al-Dahr fī ‘Ajā’ib al-Barr Wa al-Baḥr*, *al-Firāsah* and *al-Durr al-Multaqat min ‘ilm Filāḥatyi al-Roum wa al-Nabaṭ*. *al-Durar al-Kāminah*, 3/458; *al-Wāfi Bi al-Wafayāt*, 3/163; *al-A’lām*, 6/170.

⁵⁹Shihāb al-Dīn Aḥmad B. Faḍl Allāh al-Qurashī al-‘Adawī al-‘Umarī, was an authority on geography, letter writing and a historian. Shihāb al-Dīn was well acquainted with the biographies of various leading figures, specializing in Mongol kings. He was born in Damascus in 700 AH and died there in 749 AH. Some of his books include *Masālik al-‘Abṣār fī Mamālik al-Amṣār*, *al-Shatawyyāt*, and *al-Dā’irah bayn Makkata wa al-Bilād*. *al-Durar al-Kāminah*, 1/331; *al-Nujūm al-Zāhirah*, 10/234; *al-A’lām*, 1/269.

⁶⁰Abū Zaid ‘Abd al-Raḥmān Muḥammad B. Muḥammad B. al-Ḥasan al-Ḥaḍramī al-Ishbilī al-Tūnisī, al-Qāhirī al-Mālikī, also known as “Ibn Khaldūn”. He was born in 732 AH. He was a man of letters, a historian and accounted a very wise man. He was appointed a judge of the Mālikī school. He studied Islamic doctrine under Qāḍī al-Jamā’ah Ibn ‘Abd al-Salām as well as other specialists. Some of his writings include *al-‘Ibar wa Dīwān al-Mubtada’ wa al-Khabar fī Ayyām al-‘Arab wa al-‘Ajam wa al-Barbar*, *A History of Ibn Khaldūn*, and *Sharḥ al-Burdah*. *Shadharāt al-Dhahab*, 7/76; *al-Ḍau’ al-Lāme’*, 2/145; *al-A’lām*, 4/106.

⁶¹Al-‘Izz ‘Abd al-‘Azīz B. ‘Abd al-Salām B. ‘Abī al-Qāsim B. al-Ḥasan al-Salamī al-Dimashqī, or simply ‘Izzudīn. He was a Shāfi’ī authority on Islamic doctrine and was well known for giving discretionary opinions in relation to religious matters. He visited Baghdād in 599 AH and returned

16. Ibn Nabātah al-Miṣrī, the well-known poet.⁶²
17. Al-Kamāl b. al-Humām, the author of ‘Fath al-Qadīr’, one of the most important reference books for the Ḥanafī school of Islamic jurisprudence.⁶³
18. Al-Ḥāfiz Ibn Ḥajar al-‘Asqalānī.⁶⁴
19. Al-Ḥāfiz Shāms al-Dīn al-Dhahabī.⁶⁵
20. Ibn al-Shahnah al-Ḥalabī, the erudite scholar.⁶⁶

to Damascus after one month. He was responsible for giving sermons and teaching at the Umayyad Mosque. He condemned al-Ṣāliḥ Ismā‘īl B. al-‘Ādil for conceding Ṣafad to the crusades. Al-Ṣāliḥ became angry and sent ‘Izzudīn to prison. After being set free by al-Ṣāliḥ himself, he travelled to Egypt, where he was a judge and preacher. He died in Cairo in 660 AH. Some of his writings include *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām*, *al-Fatāwā* and *al-Tafsīr al-Kabīr*. *Ṭabaqāt al-Sibkī*, 5/80; *al-A'lām*, 4/145.

⁶² Jamāl al-Dīn ‘Abū Bakr Muḥammad B. Muḥammad B. Muḥammad B. al-Ḥasan al-Judhāmī al-Fāriqī al-Miṣrī, also known as Ibn Nabātah. He was born in Cairo in 686 AH. Ibn Nabātah was a highly educated man and was famous for his poetry. He lived in Damascus and was appointed an administrator of Jerusalem’s cleaning service. Then, he returned to Cairo and died there in 768 AH. His writings include a collection of poems entitled *Dīwān Ibn Nabātah*, *Saj' al-Mutawwaq* and *Maṭla' al-Fawā'id*. *Al-Bidāyah wa al-Nihāyah*, 14/322; *al-Nujūm al-Zāhriah*, 11/95; *al-A'lām*, 7/38.

⁶³ Kamāl al-Dīn Muḥammad ‘Abd al-Wahid B. ‘Abd al-Ḥamīd, also known as, Ibn al-Humām. He was an imām, as well as a Ḥanafī jurist and on authority an exegesis, ḥadīth and theology. His father was a judge in Siwās (Turkey). Ibn al-Humām held the Office of Justice in Alexandria, where his son Muḥammad was born in 790 AH. Ibn Humām grew up in Alexandria; but, later on, he lived in Cairo where he became an esteemed statesman. His works included a commentary on al Marghīnānī’s book *Kitāb al-Hidāyah* and *al-Taḥrīr fī ‘Uṣūl al-Fiḥ*. *Al-Jawāhir al-Muḍyyah*, 2/86; *al-Fawā'id al-Bahyyah*, p. 180; *al-A'lām*, 7/135.

⁶⁴ Shihāb al-Dīn Abū al-Faḍl Aḥmad B. ‘Alī B. Muḥammad al-Kinānī al-‘Asqalānī. He was born in Cairo in 773 AH; he was also brought up there and died there in 852 AH. He was a leading authority of Shāfi‘ī thought, ḥadīth and Islamic doctrine as well as being a historian. He paid special attention to the science of ḥadīth. Shihāb al-Dīn travelled to Syria, Yemen and al-Ḥijāz in order to learn from particular teachers. He became very well known and many came to study under him. Consequently, he was unanimously considered the authority of his time on ḥadīth and became a judge. His work amounted to over 150 books, including the following: *Fath al-Bārī sharḥ Ṣaḥīḥ al-Bukhārī*, *al-Dirāyah fī Muntakhab Takhrīj Aḥādīth al-Hidāyah*, and *Talkhīṣ al-Ḥabīr fī Takhrīj Aḥādīth al-Rafī'i al-Kabīr*. *Al-Ḍau' al-Lāme'*, 2/36; *Shadharāt al-Dhahab*, 7/27; *Mu'jam al-Mu'allifīn*, 2/20.

⁶⁵ Shams al-Dīn Abū ‘Abd Allāh Muḥammad B. Aḥmad ‘Uthmān B. Qaimāz al-Dhahabī, was born in Damascus in 673 AH and was of Turkmān origin. He was an imām, an authority on ḥadīth, a historian and an eminent Shāfi‘ī editor. He related ḥadīth from many people, in places such as Damascus, Ba'albek, Mecca, and Tripoli. He even travelled to Cairo in the pursuit of learning. He became blind in around 741 AH and he died in Damascus in 748 AH. He wrote many books including, *al-Kabā'ir*, *History of Islam* and *Tajrīd al-‘Uṣūl fī Aḥādīth al-Rasūl*. *Ṭabaqāt al-Shafi'yyah al-Kubrā*, 5/216; *al-Nujūm al-Zāhirah*, 10/183; *Mu'jam al-Buldān*, 8/289.

⁶⁶ There were two outstanding figures during this period:

21. Ibn Taghrī Bardī.⁶⁷

22. Al-Imām al-Muaffaq b. Qudāmah al-Maqdisī.⁶⁸

23. Ibn Jamā‘ah.⁶⁹

First, Saryy al-Dīn Abū al-Barakāt ‘Abd al-Barr B. Muḥammad B. Muḥammad B. Maḥmūd B. al-Shaḥnah. He was born in 851 AH. Later on in his life he travelled to Cairo. He was a judge and a primary Ḥanafī jurist. In addition he had interests in many areas of learning. He held the Office of Justice in Aleppo and in Cairo. He then became the companion of Sulṭān al-Ghoūrī. He died in 921 AH and some of his works include *al-Dhakhā’ir al-Ashrafyyah fī Alghāz al-Ḥanafyyah*, *Zahrāt al-Riyyaḍ*, *Gharīb al-Qurān and Tafṣīl ‘Aqd al-Farā’id*. *Shadharāt al-Dhahab*, 8/98; *al-Fawā’id al-Bahyyah*, p. 133; *al-A’lām*, 4/47.

The second person is Lisān al-Dīn Abū al-Walīd Aḥmad B. Muḥammad B. Muḥammad B. al-Shaḥnah al-Thaqafī al-Ḥanbalī, who was born in Aleppo in 844 AH. In Cairo he held the position of judge and deputised for his grandfather as secretary. He then held the office of Ḥanbalī Justice in his hometown, but died of plague in Aleppo in 882 AH. One of his books is *Lisān al-Ḥukkām fī Ma’rifat al-Aḥkām*. *Al-Ḍau’ al-Lāme’*, 2/194; *Kashf al-Zunoūn*, p. 1/549; *al-A’lām*, 1/230.

⁶⁷ Abū al-Maḥāsīn Jamāl al-Dīn Yoūsuf b. Taghrī Bardī B. ‘Abd Allāh al-Zāhirī al-Ḥananfī (Taghri Bardī means ‘the gift of Allāh’). He was a historian and researcher. He was born in Cairo, and his father was one of the Mamluks of Sulṭān al-Zāhir Barqūq and was one of the most outstanding military leaders. His father died in Damascus in 815 AH. So Yoūsuf grew up under the guardianship of al-Qāḍī Jalāl al-Dīn al-Balqīnī who died in 824 AH. Yoūsuf acquired education and learnt the sciences of ḥadīth. He was also fond of history and was a skilled horseman. He died in Cairo in 874 AH. He wrote many books, some of which are *Al-Nujūm al-Zāhirah fī Mulūk Miṣr wa al-Qāhirah*, *al-Baḥr al-Zākhīr fī ‘Uloūm al-Awā’il wa al-Awākhir* and *Nuzhāt al-Rā’i*. *Al-Ḍau’ al-Lāme’*, 10/305; *Shadharāt al-Dhahab*, 7/317; *al-A’lām* 8/222.

⁶⁸ Muaffaq al-Dīn Abū Muḥammad ‘Abd Allāh Aḥmad B. Muḥammad B. Qudāmah B. Miqdām B. Naṣr al-Maqdisī al-Dimashqī al-Ṣālihī. He was born in 541 AH and moved to Damascus with his family. He memorised the Qurān, as well as *Mukhtaṣar al-Khuraqī*. Muaffaq al-Dīn commuted between Baghdad and Damascus in pursuit of knowledge, he then became a prominent Ḥanbalī jurist. He was well known for his piety and the fact that he had many students. Muaffaq al-Dīn died in 620 AH. He wrote more than 100 books, including, *al-Mughnī*, *al-Muqū’*, *al-kāfī*, *‘Umdah al-Burhān fī Mas’alat al-Qurān*, *Kitāb al-Qadar* and *Rauḍat al-Nadhīr*. *Al-Dhail ‘alā Ṭabaqāt al-Ḥanābilah*, 2/133; *al-Maqṣad al-Arshad*, 2/15; *al-A’lām*, 1/191.

⁶⁹ There is more than one eminent person by the name of Ibn Jamā‘ah. The two most famous are the following men:

The first is Burhān al-Dīn Abū Ishāq Ibrāhīm B. ‘Abd al-Raḥīm B. Muḥammad B. Sa’d Allāh B. Jamā‘ah, was born in Egypt in 725 AH. A judge and an authority on jurisprudence and exegesis, he was appointed preacher of Jerusalem. Burhān al-Dīn also held the position of judge in Egypt. In fact, it can be argued that he was one of the best judges to have ever existed. He died in Egypt in 790 AH. Amongst Burhān al-Dīn’s most famous works is a ten volume exegesis and *al-Fawā’id al-Qudsyyah wa al-Farā’id al-‘Iṭryyah*. *Al-Durar al-Kāminah*, 1/40; *Mu’jam al-Buldān*, 1/47.

Secondly, ‘Izz al-Dīn Abū ‘Umar ‘Abd al-‘Aziz B. Muḥammad B. Ibrāhīm B. Sa’d Allāh B. Jamā‘ah. He was born in Damascus in 694 AH. He was a prominent imām, muftī, and an authority on ḥadīth and jurisprudence. He also participated in other subjects. He studied under Ibn Asākir and Ibn ‘Aṣrūn, who gave ‘Izz al-Dīn his license. He held the Office of Justice in Egypt for a long time. After which al-Nāṣir gave him the authority to appoint the judges of Syria. He died in Mecca in 767 AH. Some of his works include, *Hidāyat al-Sālik ‘Ilā Madhāhib al-arba‘ah fī al-Manāsik*, *al-manāsik al-Sughrā* and *Nuzhat al-albāb fī mā lā yūjad fī al-kitāb*. *Shadharāt al-Dhahab*, 6/208; *Al-Durar al-Kāminah*, (2/378); *al-A’lām*, 4/151.

Apart from the eminent scholars already referred to, there were many others whom we were unable to include.⁷⁰

B. The Author's Life & Work.

I. Name, Ancestry, Origin, Aliases & Nicknames:

Name & Lineage:

The full name of IM is Imām 'Izz al-Dīn 'Abd al-'Azīz. He was the son of the noted scholar, 'Alā' al-Dīn Abī al-Ḥasan 'Alī B. al-'Izz B. 'Abd al-'Azīz B. 'Abd al-Maḥmoūd al-Bakrī al-Taimī (although some authorities give 'al-Tamīmī')⁷¹ al-Qurashī al-Baghdādī al-Maqdisī al-Ḥanbalī.⁷² Ibn Ḥajar however, gives his lineage in this fashion: 'Abd al-'Azīz B. 'Alī b. 'Abd al-Maḥmoūd'.⁷³

Place of Birth:

The author was born in Baghdād⁷⁴ and spent his early life in Damascus.⁷⁵ Some authors state⁷⁶ that he spent his formative years in Jerusalem.⁷⁷

⁷⁰ *Encyclopaedia of Islamic History*, 5/245-246; *The Islamic History*, p. 16-18.

⁷¹ There are three reasons for this difference:

a) The expression, 'some say' is weak, and thus portrays the weakness of the claim.

b) He was called "al-Bakrī," which is derived from Abū Bakr al-Ṣiddīq, whose actual name is 'Atīq and whose appellation was Abū Bakr B. Abī Quḥāfah 'Uthmān B. 'Amīr B. kā'b B. Sā'd B. Taim B. Murrah B. Kā'b B. Lu'ai B. Ghālib B. Fihir.

c) The author was Qurashī. In other words, he was connected with the tribe of Quraish, which proves that his name was in fact Taimī and not Tamīmī.

⁷² This is consistently shown by the biographical sources. Al-Sakhāwī named him 'Abd al-'Azīz b. 'Alī b. 'Abī al-'Izz B. 'Abd al-'Azīz B. 'Abd al-Maḥmoūd al-'Izz al-Bakrī. *Al-Ḍau' al-Lāme'*, 4/222; *al-Suḥub al-Wābilah*, p. 223; *al-Tibr al-Masbūk*, p. 54; *Raf' al-Iṣr 'an Qudāt Miṣr*, p. 241.

⁷³ *Inbā' al-Ghumr*, 9/194.

⁷⁴ *Al-Maqṣad al-Arshad*, 2/173; *Shadharāt al-Dhahab*, 7/253; *al-Jauhar al-Munaḍḍaḍ*, p. 68.

⁷⁵ *Al-Dārīs fī Tārīkh al-Madārīs*, 2/53.

⁷⁶ *Quḍāt Dimashq*, p. 294; *al-Maqṣad al-Arshad*, 2/172; *Mu'jam al-Mu'llifin*, 5/254.

⁷⁷ *Īdāḥ al-Maknūn*, 2/1292; Ahlwardt; *verzeichniss der arabischen handschriften*, 11:24,25.

Aliases:

IM was also known by a number of aliases. He was known to some as ‘Abū al-Barakāt’. Judge Mujīr al-Dīn al-Ḥanbalī referred to him as Abū al-Yumn, ‘Qāḍī al-Quḍāt’, the learned scholar, ‘Izz al-Dīn Abū al-Barakāt’.⁷⁸

Nickname:

The author was given several nicknames, the most famous of which was ‘Qāḍī al-Aqālīm’. This was because he held the office of Chief Justice in Baghdad, Jerusalem, Egypt and Syria.⁷⁹ He was also known as Qāḍī al-Quḍāt,⁸⁰ al-‘Izz al-Baghdādī⁸¹ and al-‘Izz al-Maqdisī.⁸²

Furthermore, Ibn Ṭolown, in his book *Quḍāt Dimashq (The Judges of Damascus)*, said that: ‘He was the first one who deputed my great grandfather, Qāḍī al-Quḍāt Burhān al-Dīn B. al-Akmal B. Mufliḥ, as al-Asadī stated in his history’.⁸³

II. Birth Date, Hometown & Family:

Date of Birth:

There is unanimous agreement amongst historians that IM was born during the 8th century AH / the 14th century CE. Most authorities place his birth in 768 AH.⁸⁴

⁷⁸ *Al-Uns al-Jalīl Bitārīkh al-Quds Wa al-Khalīl*, by Qāḍī al-Quḍāt Abī al-Yumn Mujīr al-Dīn al-Ḥanbalī, 2/261; *Shadharāt al-Dhahab*, 7/259; *Mu‘jam al-Mu‘allifīn*, 5/254; *Iḍāḥ al-Maknūn* 2/1292; 5/582.

⁷⁹ *Al-Maqṣad al-Arshad fī dhikr Aṣḥāb al-Imām Aḥmad*, 2/173; *al-Suḥub al-Wābilah*, p. 223; *Shadharāt al-Dhahab*, 7/259; *al-Jauhar al-Munaḍḍād*, p. 67; *al-Uns al-Jalīl*, 2/261; *al-A‘lām*, 4/23.

⁸⁰ *Quḍāt Dimashq*, p. 294; *al-Uns al-Jalīl*, 2/261; *al-Maqṣad al-Arshad*, 2/173; *Iḍāḥ al-Maknūn*, 2/1292; *al-Dāris fī Tārīkh al-Madāris*, 2/53; *al-Maqṣad al-Arshad*, 2/173; *al-A‘lām*, 4/23.

⁸¹ *Al-Ḍau’ al-Lāme’*, 4/222; *al-Suḥub al-Wābilah*, p. 223.

⁸² *Al-Ḍau’ al-Lāme’*, 4/222; *al-Suḥub al-Wābilah*, p. 223; *al-Dāris fī Tārīkh al-Madāris*, 2/53; *al-A‘lām*, 2/32.

⁸³ *Quḍāt Dimashq*, p. 294.

⁸⁴ Corresponding to 1366 AH, according to al-Zarklī in his book *al-A‘lām*, 4/32.

Some historians, by contrast, state that he was born before 770 AH,⁸⁵ whilst others argue that he was born in 770 AH.⁸⁶

Hometown:

There is disagreement about IM's home city. Some authors state that he was born in Jerusalem,⁸⁷ whilst others argue that he was born in Baghdād.⁸⁸ Others suggest that IM's early life was spent in Damascus. Ahlwardt remarks that: 'His birth place was Baghdād and both his early life, and domicile were in Jerusalem'.⁸⁹ This is stressed in another quote: 'his origin was Baghdād, his early life was spent in Jerusalem'.⁹⁰

In fact, IM's homes were many, as he lived in several different cities during the course of his life. Thus, all of these cities can justifiably be considered his place of origin. IM returned to the same town more than once; therefore, he cannot be definitively linked with any one place; they are all his home cities.

Family:

Very little is known about IM's family. All that is known is that he was married and that he traveled with his family to Baghdād, Damascus and Jerusalem, before eventually taking them to Cairo. After being discharged from the Office of Justice of Egypt, he traveled to Damascus, where he held a very similar post. According to some authorities, however, he left this post before his death. He apparently left seven small children, but left nothing as a bequest.⁹¹

⁸⁵ Some biographers state that he was born before 770 AH and do not give the exact year. *Al-Ḍau' al-Lāme'* 4/223; *al-Tibr al-Masbūk*, p. 54; *al-Suḥub al-Wābilah*, p. 221.

⁸⁶ *Mu'jam al-Mu'llifin*, 5/254; *al-Jauhar al-Munaḍḍāḍ*, p. 68; *al-Dāris fī Tārīkh al-Madāris*, p. 53; *Shadharāt al-Dhahab*, 7/259; *Raf' al-Isr*, p. 242; *al-Uns al-Jalīl Bitārīkh al-Quds Wa al-Khalīl*, 2/261; *al-Maqṣād al-Arshad fī Dzīkr Aṣḥāb al-Imām Aḥmad*, 2/173; *al-Jauhar al-Munaḍḍāḍ*, p. 68.

⁸⁷ *Al-Uns al-Jalīl*, 2/261.

⁸⁸ *Al-Maqṣād al-Arshad*, 2/173.

⁸⁹ Ahlwardt: *verzeichniss der arabischen handschriften* 11: 24, 25.

⁹⁰ *Al-Maqṣād al-Arshad*, 2/173; *al-Uns al-Jalīl*, 2/261.

⁹¹ *Al-Dāris fī Tārīkh al-Madāris*, 2/58.

Early Life:

As we have seen, IM spent his early life in Baghdād. He memorised the Qurān, in its seven traditional readings, at an early age. He studied Islamic jurisprudence under teachers in Baghdād. From 790 AH onwards, he studied Ḥadīth under al-‘Imād Muḥammad b. ‘Abd al-Raḥmān B. ‘Abd al-Maḥōūd al-Sahrawardī, the Sheikh of Iraq. Several years later, he also studied Ḥadīth under the sheikh’s son, Aḥmad, both of whom (among others) relating Ḥadīth from al-Sirāj al-Qazwīnī. In those times, he was reluctant to make⁹² appointments⁹³ with people, since that was tiresome to him.

In 795 AH, IM settled in Damascus. Whilst there, he studied jurisprudence under Sheikh ‘Alā’ al-Dīn B. al-Laḥḥām, the leading figure of the Ḥanbalī school of Islamic law at that time, successfully reciting⁹⁴ *al-Khiraqī* in front of him.⁹⁵ He also showed an interest in preaching and in the study of Ḥadīth. Moreover, he held the Office of Justice, taught Ḥanbalī jurisprudence at al-Fakhriyyah School in Damascus and gave religious advice there.

After this, IM moved to Jerusalem. In 804 AH, shortly after the invasion of Timurlane, he became the Ḥanbalī judge of the city.⁹⁶ He was the first member of the Ḥanbalī school to be appointed to such a post in Jerusalem. He spent many eventful years at this post.⁹⁷ In particular, IM had a dispute with al-Shihāb al-Bā‘ūnī, the sermon-giver of al-Aqṣā Mosque. When al-Bā‘ūnī became the Chief Justice of Syria, IM fled to Baghdād with the Irāqī hajj caravan. He was then made Justice of Baghdād

⁹² This appears in *Raf’ al-Iṣr*. The expression, as it appears, creates some perplexity. However, the most sensible meaning seems to be that he suffered embarrassment, hardship and fatigue from making appointments and from being obliged to keep them. He did not therefore, bind himself to making or keeping them. *Lisān al-‘Arab*: [Ta‘nnā al-‘anā’=Tajashshamah]. The above-mentioned expression appears also in *al-Tibr al-Masbūk* as ‘Wata‘ālā ‘Amal al-Mawā‘id’.

⁹³ *Raf’ al-Iṣr ‘an Quḍāt Miṣr*, p. 242.

⁹⁴ Al-‘Arḍ is the recitation in front of the Sheikh, either from memory or from a book, and is one of the ways of hearing and checking a ḥadīth. It is also known as ‘the recitation of reading’. The student would read in front of the Sheikh, either reciting from his memory or from a revised book already crosschecked. The sheikh would then listen, and correct, depending on his own memory or on a revised copy. There might be more than one listener in the presence of the sheikh. However, al-‘Arḍ is regarded as less important than listening, and it is unanimously agreed by scholars that listening is more important than reading. *Al-Bā‘ith al-Ḥathīth*, p. 110; *Ūṣūl al-Ḥadīth*, p. 234.

⁹⁵ *Al-Khiraqī* is an accredited Ḥanbalī textbook.

⁹⁶ *Al-Jauhar al-Munaddād*, p. 68; *Shadharāt al-Dhahab*, 7/259; *Mu‘jam al-Mu‘allifīn*, 5/254; *al-Dāris fī Tārīkh al-Madāris*, 2/53; *al-Uns al-Jalīl*, 2/261.

⁹⁷ Due to these incidents he was discharged and dismissed from the Office of Justice he occupied.

for three years, before finally being discharged. IM then returned to Damascus and from there, to Jerusalem once more. When al-Harawī entered Jerusalem, a dispute again forced IM to move, this time to Cairo.

Settling in Cairo, he was chosen by al-Mu'ayyaad to teach Ḥanbalī jurisprudence at al-Mu'ayyadiyyah School, although some authorities record that he taught at al-Mu'ayyad's mosque after its completion. From here, IM again returned to Damascus, becoming Chief Justice of Damascus for a while. After the death of al-Mu'ayyad, IM returned to Cairo, where the Sulṭān, who was impressed with his humility, appointed him Chief Justice; it is said, for example, that he used to carry his own bread to the bakery.

Despite this, however, IM was dismissed from his post in 831 AH, through the agency of al-Muḥib al-Baghdādī. He then returned to Damascus once more, again holding the post of Chief Justice, this time until his death.⁹⁸

III. Tutors and Students:

In order to place IM in his proper context, it is important to discuss his intellectual background. With this aim in mind, we shall now turn to examine IM's known tutors and students.

Tutors:

- a) Sheikh 'Alā al-Dīn Abū al-Ḥasan 'Alī B. al-'Izz B. 'Abd al-'Azīz B. 'Abd al-Maḥmoūd al-Baghdādī.⁹⁹

IM's first tutor was his own father, an eminent scholar in his own right.

- b) Sheikh 'Alā' al-Dīn B. al-Laḥḥām.

⁹⁸ *Al-Suḥub al-Wābilah*, p. 221; *al-Tibr al-Masbūk*, p. 54; *al-Ḍau' al-Lāme'*, 4/222; *Shadharāt al-Dhahab*, 7/259; *Inbā' al-Ghumr*, 9/195; *al-Dārīs fī Tārīkh al-Madāris*, 2/53; *al-Uns al-Jalīl*, 2/261.

⁹⁹ This was recorded by Ibn al-'Imād in *Shadharāt al-Dhahab*, 7/259, and by the author of *al-Uns al-Jalīl*, 2/261. Despite this, there is a marked lack of biographical information on this man.

The full name of this Sheikh is, Aqḍā al-Qudāt, ‘Alā’ al-Dīn, Barakāt al-Muslimīn, Abū al-Ḥasan ‘Alī B. Muḥammad B. ‘Abbas B. Fityān al-Ba‘lī al-Ḥanbalī. He was known as ‘Ibn al-Laḥḥām’ (‘the son of the butcher’) because his father was involved in the meat trade. He was born shortly after 750 AH in Ba’albek, under the guardianship of his maternal uncle. He traveled to Damascus and studied under Ibn Rajab, who eventually allowed him a license (*Ijāzah*) to provide religious counseling. In fact, most of Ibn Rajab’s books, such as *Sharḥ al-Bukhārī*, *al-Qawā‘id* and others, were written by Ibn al-Laḥḥām himself.

He studied al-Usūl under al-Shihāb al-Zuhrī and Sheikh Zain al-Dīn al-Qurashī, amongst others. He, in turn, taught many of his own students; he was also a keen public debater and wrote a number of books on Islamic Doctrine and Jurisprudence. Sheikh Ibn al-Laḥḥām gave also regular sermons at the Umayyad mosque in Damascus. This brought him a wide circle of students. Along with Ibn Mufliḥ, he became the Chief Authority on the Ḥanbalī school of Islamic Jurisprudence in Syria. After resigning from this post, he traveled to Cairo, where he was offered the Office of Judge; he refused to accept this offer however. He taught at al-Manṣūryyah until his death on ‘Īd al-Aḍḥā (‘The Feast of Sacrifice’) in 803 AH.

Ibn al-Laḥḥām was the author of a number of books on Islamic Law and Doctrine. Some of his works include: *Tajrīd al-‘Ināyah fī Tahṛīr Aḥkām al-Nihāyah*, *Iḥkām al-Aḥkam al-Far‘yyah* and *al-Qawā‘id al-Uṣūliyyah wa al-Akhbār al-‘Ilmyyah fī Ikhtiyārāt al-Sheikh Taqyy al-Dīn B. Taimiyyah*.¹⁰⁰

- c) Al- ‘Imād b. ‘Abd al-Raḥmān B. ‘Abd al-Maḥmoūd al-Sahrawardī
 IM studied Ḥadīth under al-‘Imād b. ‘Abd al-Raḥmān B. ‘Abd al-Maḥmoūd al-Sahrawardī, the eminent student of Sirāj al-Dīn al-Qazwīnī and Sheikh of Irāq in 790 AH.

¹⁰⁰ *Shadharāt al-Dhahab*, 7/31; *al-Jauhar al-Munaddāq*, p. 81; *al-Ḍau’ al-Lāme’*, 5/320; *Qudāt Dimashq*, p. 288; *al-Maqṣād al-Arshad*, p. 104; *Inbā’ al-Ghumr*, 2/174; *al-Manhaj al-Aḥmad*, 2/135; *al-Suḥub al-Wābilah*, p. 194.

d) Aḥmad B. Muḥammad B. ‘Abd al-Raḥmān al-Sahrawadī

Some years after this, IM continued his study on Ḥadīth under al-Sahrawadī’s son, Aḥmad.¹⁰¹ It is worth noting that both father and son were students and followers of Sirāj al-Dīn al-Qazwīnī.

Students:

It is important in assessing IM’s intellectual impact, to briefly survey his known students.

Very little is known of IM’s own students; despite the depth of his learning and his eminent social standing, our sources do not explicitly mention any of his students by name, nor do they record any subsequent scholar transmitting information from him. However, this has been the case for many of Islam’s leading figures. There are four main reasons for this:

a) Frequent Travel

As our brief survey makes it clear, That IM traveled frequently, spent times in Baghdad, Damascus, Jerusalem and Cairo. Such constant movement often prevents a teacher from building a strong relationship with his students; it is especially difficult in this situation for the teacher to give his students adequate long-term instruction and guidance. By contrast, teachers who remained firmly settled in one place were able to build up a continuous educational relationship with their students.

b) Official Positions

Another important consideration is that IM was engaged in official positions of state for most of his working life; he held the Office of Justice for many years and was widely renowned as a devoted and learned judge. This undoubtedly severely restricted IM’s freedom to teach. This is particularly true at a higher level, where long, dedicated study is required. Since IM was

¹⁰¹ Most biographies record that he listened to the relation of ḥadīth given by followers of Sirāj al-Dīn al-Qazwīnī, and particularly from Muḥammad B. ‘Abd al-Raḥmān al-Qazwīnī (sic) and his son, Aḥmad. However, there seems to be little or no biographical information about these people. It seems possible that this is due to the copying of information by our sources from an early biographical work who misnamed the original scholar.

unable to devote much time to such scientific and scholarly education, it is unlikely that he had a large group of students.

c) Preaching and Educational Commitments

IM's deep interest in preaching, coupled with the teaching posts he occupied at al-Fakhriyyah school in Damascus and al-Mu'ayyadiyyah school in Cairo, meant that he had little time available to devote to highly specialised training in the various Islamic disciplines.

d) Research Commitments

IM seems to have spent what little spare time he had in research. He wrote a large number of scholarly works on various aspects of Islamic studies. It seems probable that this devotion to writing gave him no time in which to teach.

It should be remembered that this lack of students does not in any way undermine his scholarly reputation or his contribution to Islamic studies. This point can be illustrated in the following manner. One of the main reasons for the strength of the Ḥanafī school of Islamic law was the large group of students who studied under Imām Abī Ḥanīfah. This large body of some thirty students, who were all eminent scholars in their own right, was responsible for wealth of religious literature and therefore for the wide dissemination of Ḥanafī thought. This fortunate situation should not, however, make us unaware that many of Islam's leading scholars died without passing on their knowledge; Sufyān B. 'Uyainah, Sufyān al-Thaurī and al-Imām al-Auzā'ī are all good examples of this. The loss of such luminaries springs directly from a lack of students to keep the scholarly heritage of their teachers alive.

IV. Academic Status & Career History

Scientific Status

The sources unanimously agree upon the high level of IM's intellect. He was an imām, scholar, exegete and preacher. He memorised most of al-Baghawī's extensive

exegesis of the Qurān. He memorised the entire Qurān and had an extensive knowledge of the circumstances regarding the revelation of individual verses. He was interested in the discipline of Ḥadīth, was an Arabic grammarian, Ḥanbalī legal scholar and jurist. He is considered to be one of the most famous scholars in the entire Ḥanbalī school.

IM's main interests however, were in Jurisprudence and Islamic doctrine. He summarised al-Mughnī in two volumes and wrote a two volume explanation of al-Kharqī.¹⁰² He worked, taught and expressed his opinions in many different ways.¹⁰³

IM authored many books on various aspects of Shariā'h and Arabic language and wrote several explanatory works and summaries.

Career History

IM was appointed judge of the Ḥanbalī school of Islamic Jurisprudence in many parts of the Muslim world. In recognition of this, he was called the ' Qāḍī al-Aqālīm ' .¹⁰⁴

He settled in Damascus in 795 AH and after wards moved to Jerusalem, where he became the senior Ḥanbalī judge in the aftermath of Timurlane's invasion in 804 AH. He seems to have been the first and longest serving Ḥanbalī judge in Jerusalem.¹⁰⁵

He held the same judicial post in Baghdad from 812 – 814 AH. In 815 AH, IM returned to Damascus and was appointed as the city's Ḥanbalī judge. He subsequently moved to Jerusalem once again; taking up an appointment as a Ḥanbalī judge again. Although the exact length of service in either of these posts is not given by our sources, from 821 – 823 AH, IM was serving as the Ḥanbalī Chief Justice of Cairo.¹⁰⁶

¹⁰² Ibn al-Mubārīd, the author of *al-Jauhar al-Munaddad*, argued that he bought these two books, *al-Mukhtaṣar* and *al-Sharḥ*, from his teacher Taqī al-Dīn. *Al-Jauhar al-Munaddad* p. 68.

¹⁰³ *Quḍāt Dimashq* p. 294, *al-Dārīs fī Tārīkh al-Madārīs*, 2/53; *al-Suḥub al-Wābilah*, (261/2); *al-Maqṣid al-Arshad*, 2/173; *al-'Alām*, 4/23; *al-Jauhar al-Munaddad*, p. 68, *Mu'jam al-Mu'allifīn*, 5/254; *Shadharāt al-Dhahab*, 7/259; *Raf' al-Īṣr*, p. 242; *al-Ḍau' al-Lāme'*, 4/222; *al-Suḥub al-Wābilah*, p. 221; *al-Tibr al-Masbūk*, p. 55.

¹⁰⁴ *Al-Maqṣid al-Arshad*, 173/2.

¹⁰⁵ *Al-Ḍau' al-Lāme'*, p. 222.

¹⁰⁶ *Al-Dārīs fī Tārīkh al-Madārīs*, 52/2.

After this point, IM was made the Chief Justice of Syria, serving in that capacity from 823 – 829 AH. The years 829 – 831 AH saw a return to Cairo and a resumption of his previous post there. In 831 AH, IM was dismissed from service; he returned to Damascus, where he subsequently died.

IM thus held the office of judge (*qāḍī*) some eight times. He served in the four major cities of Damascus, Jerusalem, Cairo and Baghdād. He held the office of *qāḍī* at Jerusalem for twenty years.¹⁰⁷

In addition, he taught Ḥanbalī thinking and sermonic practice in Damascus and assumed the task of teaching Ḥanbalī discipline at al-Mu'ayyadiyyah school in Cairo.¹⁰⁸

In “Rafe‘ al-Iṣr ‘an Quḍāt Miṣr” it has been stated that ‘He moved to Jerusalem wherein he settled down for some time and held the office of Ḥanbalī Justice. Whilst in Jerusalem, some dispute took place between him and al-Bā‘ūnī, who was then the sermon-giver of al-Aqṣā Mosque; so, he fled to Baghdād where he settled down for a while and held the Office of Chief Justice, as he himself claimed. Thereafter, he returned to Jerusalem wherein some dispute happened between him and al-Harawī; therefore, he moved to Cairo, taking his family with him, and entered it in the reign of al-Mu’ayyad. And when al-Mu’ayyadiyyah school opened in 821 AH, he was appointed teacher. Then he was removed to Syria where he held the Office of Chief Justice for some time.

‘After the death of al Mu’ayyad, he returned to Cairo and found that ‘Alā’ al-Dīn b. al-Mughlī had died and had been replaced by Muḥib al-Dīn al-Baghdādī. However, some dispute took place between Muḥib al-Dīn and Ibn Mazhar; so, the latter dismissed Muḥib al-Dīn al-Baghdādī and appointed ‘Izz al-Dīn in his stead in 829

¹⁰⁷ *Al-Dārīs fī Tārīkh al-Madārīs*, 52/2, *al-Uns al-Jalīl*, 261/2; *al-Tibr al-Masbūk*, p. 55; *al-Maqṣid al-Arshad*, 174/2, *Raf‘ al-Iṣr*, p. 242; *Quḍāt Dimashq*, p.294; *al-Jauhar al-Munadḍad*, p. 68; *al-Suḥub al-Wābilah*, p. 222; *al-Ḍau’ al-Lāme’*, 223/4; *Shadḥarāt al-Dḥahab*, 259/7; *Inbā’ al-Ghumr*, 196/9, *al-‘Alām*, 23/4.

¹⁰⁸ *Al-Dārīs fī Tārīkh al-Madārīs*, 430/1, 52/2.

AH. As a matter of fact, the Sulṭān and some of his entourage had previously known him in Damascus as an extremely ascetic man who even used to carry his tray of bread to the bakery.

Al-Nua‘ymī and Ibn Ṭolon said:

“At the beginning of al-Zāhir’s reign IM was dismissed from office. In fact, his dismissal was the fruit of his plotting to retain office. And all efforts he exerted for restoration to his old office were useless. Instead, he was reinstated as the Chief Justice of Syria. Later on he was dismissed from his office by al-Nizām b. Muflih; so he went to Cairo but was unable to stay there and was deported from there and sent to Jerusalem wherein he stayed for a while; then he went to Damascus wherein he settled down for some time. Afterwards, he returned back to Cairo, three years after departing it, and requested to be reinstated as the Judge of Damascus. His request was accepted, and he held office till he died shortly after his dismissal from there”.¹⁰⁹

In “Al-Dāris fī Tārīkh al-Madāris” and in “Quḍāt Dimashq”, both al-Nua‘ymī and Ibn Ṭolon respectively stated that “on the first Saturday of Ṣafar, 823 AH,¹¹⁰ al-Qādī ‘Izz al-Dīn al-Ḥanbalī arrived [in Damascus] bearing with him recommendations from the Egyptians [i.e., Egyptian rulers] to the effect that he should be treated with respect, that he had made a request for the Office of Justice [of Damascus] and that his salary should be paid to him from the Treasury. On Monday, the 2nd of Rabī‘ al-Awwal, in the same year, al-Qādī ‘Izz al-Dīn al-Ḥanbalī put on the robe of honour, and the decree of his promotion which was dated on the last ten days of al-Muḥarram was cited in the presence of judges at the Omayyad Mosque”.¹¹¹

V. Personal Characteristics:

As we have seen, IM was an eminent, though humble, jurist, scholar and ascetic. This humility was clearly demonstrated in his clothing and means of transportation. He is

¹⁰⁹ *Al-Tibr al-Masbūk*, p. 55, *Raf‘ al-‘Iṣr*, p. 242.

¹¹⁰ Meaning ‘passed from it’.

¹¹¹ *Al-Dārīs fī Tārīkh al-Madāris*, 52/2; *Quḍāt Dimashq*, p.293.

described as a modest man of medium figure, with a full white beard. He is said to have spoken in a very low voice and it is recorded that he took his time to carefully formulate his replies, speaking in a slow, measured manner. Furthermore, it is recorded that he took his bread tray to the bakery. He is also reputed to have made his slave ride, whilst he walked through the marketplaces.

Moreover, he does not seem to have sought appointment to judicial posts.¹¹² Though he was not rich, he built a school – May Allāh reward him – with the fees he was charging for his Judgments.¹¹³

Although our sources generally credit IM with such positive qualities, some works have included much less favourable material in their narratives. It seems likely that such negative criticism originates from envious contemporaries. In any case, such remarks contradict prophetic teaching regarding fairness. A ḥadīth relates that Prophet Muḥammad said: ‘A person tells lies if he discloses everything he hears’.¹¹⁴

Al-Sakhāwī, in his book *al-Tibr al-Masbūk*, relates the following information:

‘Many funny things were told about him. All this was for his cleverness, slyness and his tricks. Perhaps, he would proudly say, ‘I have held the Office of Judge in al-Shām, Irāq and Miṣr (Egypt) and this hasn’t happened to any one of my relatives’.

He also relates a statement of al-‘Aynī:

‘He didn’t have profound knowledge but he was so ascetic and amusing that people used to laugh at him. Maybe people were not safe from his criticism.

¹¹² *Shadharāt al-Dhahāb*, 259/7; *al-‘Uns al-Jalīl*, 262/2; *al-Ḍau’ al-Lāme’*, 223/4; *al-Suḥūb al-Wābilah*, p. 222; *Raf’ al-Īṣr*, p. 242.

¹¹³ *Al-Jauhar al-Munaddād*, p. 68.

¹¹⁴ This was narrated by Abū Hurayrah. *Ṣaḥīḥ Muslim*: Introduction, *Bāb al-Nahī ‘an al-Ḥadīth bi kūl mā sami’*, 1/10, Ḥadīth No. 5.

Others added, ‘He wasn’t praiseworthy and many strange stories were told about him, may Allāh forgive him’.¹¹⁵

Al-Suhb al-Wābelah records other similar stories:

‘There are many funny stories about him, such as when he carried a fish in his sleeve, inside a bag; he took it with him when teaching and forgot everything about it. A cat caught his sleeve, spilling everything onto the floor. All this was owing to his cleverness, slyness and trickery. He was such an oddball! But when he became renowned for such behaviour, he was debased in the eyes of people.’¹¹⁶

In another place, the book also relates that:

‘It is said in the sources that when the notables of Meccā met at al-Abṭah in the 10th year, al-‘Izz and al-Sirāj ‘Abd al-Lateef, who were both Ḥanbalī, were there. Al-Sirāj recited some satirical couplet about al-‘Izz, ‘If I cheat you in my love, may I be resurrected as a Ḥanbalī, with a beard clean shaver and tweezered and with eyes lined with koḥl. Al-‘Izz, who was like that at the time, replied, ‘A student came from the land of Fez and argues by juristic reasoning; but, Fez is not his homeland, though he farts’.¹¹⁷

A further story, reported in *Enbā’ Al-Ghumer Bi Abnā’ Al-‘Omer*, is much the same:

He was an oddball among men – full of tricks, and cunning. And some funny things have been reported about him and his lack of religion. For example, once he said to his assistant in Damascus: “Try to pay me a predetermined sum of money everyday.” And when the latter refused to do so, he didn’t insist on that arrangement. Instead he waited until an old man who was older than

¹¹⁵ *Al-Tibr al-Masbūk fī Dhail al-Mulūk*, p. 55.

¹¹⁶ *Al-Suḥūb al-Wābilah ‘alā Ḍarā’ih al-Ḥanābelah*, p. 222.

¹¹⁷ *Al-Suḥūb al-Wābilah ‘alā Ḍara’ih al-Ḥanābelah*, p. 223; *al-Ḍau’ al-Lāme’*, 224/4.

the IM's assistant came along bringing a charge against somebody. Subsequently, the IM showed his anger against the plaintiff and cried "Bring me a camel in order to beat this fellow and to make him scandalised among people!" many people crowded inside the school while that man was crying "What did I do?" somebody asked "What was his sin?" IM said: "This fellow has defiled my honor; he had spreaded news alleging that he had done such and such to my assistant [implicitly referring to a homosexual act]. The assistant felt uneasy about that; so, he came up to IM and said in secret: O Master! Stop that all, and I will pay you whatever you want!" immediately, IM stopped defaming him. In fact, IM is renowned for doing many strange things of that kind."¹¹⁸

Al-Nua'ymī, in his book *al-Dāris fī Akhbār al-Madāris*, has this to say:

'He held the Office of Justice in Bayt al-Maqdis [Jerusalem] after the riot and he long stayed there, having many incidents.¹¹⁹ After this, he held the Office of Justice in Damascus for a long time, and when he was dismissed, he was appointed teacher at al-Mu'ayyadiyyah.¹²⁰ Then, he was made a Judge in Damascus at different times, eight in total. He was hated and nobody praised him for his judgements. We hope that Allāh, the Generous and the Great, forgives us and forgives him'.¹²¹

In another place, al-Nua'ymī reported the following incident:

"In the beginning of Rajab, al-Qāḍī Nizām al-Dīn b. Muflīḥ entered into the city already appointed judge of Ḥanbalīs. In fact, his advent had been delayed so long that his opponent – i.e., al-Qāḍī 'Izz al-Dīn – and some people thought that his appointment had been cancelled. So, al-Qāḍī Izz al-Dīn said to people

¹¹⁸ *Inbā' al-Ghumr*, 195/ 9.

¹¹⁹ *Quḍāt Dimashq*, p. 295.

¹²⁰ Ibn Ṭolown's text says, 'He was seen'. Cf. *Quḍāt Dimashq*, p. 295.

¹²¹ *Al-Dāris fī Tārīkh al-Madāris*, 53/2; *al-Maqṣid al-Arshad*, 174 / 2; *Quḍāt Dimashq*, p. 295.

at the mosque, “The rumours you have heard are untrue. And I am going to the school in order to judge; so, whoever has a case should come along to me” people felt astonished of that declaration. Al-Qāḍī al-‘Izz had mismanaged his responsibilities and had taken large sums in bribing, without scruple, though he once said to me: ((He who compares me to Ibn Mufliḥ does wrong me. I should be compared to Sarī al-Saqāṭī¹²² and al-Junaid.¹²³)) Al-Qāḍī Ibn Mufliḥ’s decree of appointment which was dated on 15 Jumādā al-Ūlā, was recited in the mosque by Shiekh Shams al-Dīn b. Sa‘īd al-Ḥanbalī.”

Al-Nu‘aymī adds another curious incident:

‘In Muḥarram of the 18th year, the appointment of ‘Izz al-Dīn al-Baghdādī as judge became known to al-Ḥanābelah; as a mark of this he wore al-Khul‘ah (the formal robe of office).¹²⁴ After the prayer, his decree of appointment was announced in the Umayyad mosque. This displeased most of the people, because of his bad manners and stupidity. In fact, it was al-Qāḍī al-Shāfi‘ī Bahā’ who interceded for him.

“In the 42nd year, Qāḍī al-Qudāt ‘Izz al-Dīn B. al-Baghdādī remained as he used to be, without any trace of amelioration. However, in the month of al-Muḥarram, Allāh the Almighty, saved Muslims from him as he was replaced by al-Qāḍī Nizām al-Dīn b. Mufliḥ.

¹²² Abū al-Ḥasan Sarī B. al-Mughles al-Saqāṭī was one of the greatest Sūfī masters. He was born and died in Baghdād and was al-Junaid’s uncle and teacher. He was the first person to discuss theology and the issue of Sufism in Baghdād. He argued that the person who is unable to educate and cultivate himself, will not be able to cultivate others. He lived for ninety-eight years and was famous for being very active; so much so, that the only time he was seen lying down was on his deathbed, and he died in 251 AH. *Tārīkh Baghdād*, 187/9; *Ḥelyat al-Awleyā’*: 116/10; *al-‘Alām*, 82/3.

¹²³ Abū al-Qāsim al-Junaid B. Moḥammad B. al-Junaid al-Baghdādī al-Kharrāz, was born and lived in Baghdād, dying there in 297 AH. Ibn al-Atheer described him as an imām for the whole world. Scholars considered him the leader of sufis because he connected his doctrine with the teachings of the Qurān and of the prophet Muḥammad. In addition he was considered to be a very pure man. Abī al-Qāsim believed that the Qurān and the practices of Muḥammad should serve as a model in a person’s life. He wrote widely on theology, divinity and spiritual medicine. *Tārīkh Baghdād*, 241/7; *Wafiyāt al-A‘yān*, 11/1; *al-‘Alām*, 141/2.

¹²⁴ A Muslim scholar traditionally wears the al-Khula‘ah cloth after being granted permission by his teacher. It takes the form of a long gown alongside a turban. Both are symbols of scholarly authority. This custom is believed to originate from the time of Muḥammad. The Prophet gave such clothing to the poet Ka‘ab B. Zuhayr. Ibn Katheer’s *al-Sīrah al-Nabawiyah*, 701/3 & *Asd al-Ghābah*, 451/4.

“On Wednesday, 13 Jumādā al-Ākhirah, in the 44th year, ‘Izz al-Dīn arrived in Damascus coming from Egypt, and replaced Nizām al-Dīn as master and teacher of Dar al-Ḥadīth and of al-Jawziyyah School as well as taking over some other supervisory posts. And he claimed that the Sulṭān had offered him the office of Ḥanbalī Justice but he refused it.

“On Saturday, the 8th (or 9th) of Rabī‘ al-Ākhir, in the 45th year, a letter arrived from Egypt towards reinstating al-Qāḍī ‘Izz al-Dīn al-Ḥanbalī as a judge and stating that an assistant should deputies him. So, he appointed al-Qāḍī Burhān al-Dīn b. Mufliḥ who was then a sturdy young man, an earnest learner and the best among followers of the Ḥanbalīs school of jurisprudence.”

“ On Monday, the 14th day of the same month, al-Qāḍī ‘Izz al-Dīn al-Ḥanbalī arrived in Damascus and the letter of his appointment was recited in the mosque.”

“ On Monday, the 14th of Jumādā al-Ākhirah of the same year, I heard that several posts had been offered to al-Qāḍī Nizām al-Dīn b. Mufliḥ with nothing but the Office of Justice. So, the former gave up flattering him.”

Then he said:

‘On Monday the 4th of Jumādā al-Ākhirah in the 46th year, the judge Nizām al-Dīn b. Mufliḥ was reinstated. His opponent ‘Izz al-Dīn al-Baghdādī became sick and died during a Sunday night, at the beginning of Dhul Qa‘dah. His knowledge of jurisprudence was rather insignificant and his life history was strange. Many strange and extraordinary stories have been told about him. He built a school. He also bought a house for teaching the Holy Qurān. He used to take fees for his judgements in a horrible way and he spent the money in

building his school. He left seven young children, without bequeathing them anything'.¹²⁵

A commentary on the pre-mentioned incidents:

In an academic study such as this, it is essential that all relevant sources be examined and considered. In order to produce an honest, balanced account we must therefore give due weight to what IM's biographers have to say about him.

As we have seen, an examination of our sources reveals certain surprising and contradictory ideas. Having considered these reports fully, it seems safe to assume that they spring from a reaction to IM's personal success. In other words, IM's successful judicial career brought him criticism and envy, from his opponents who slandered him and blemished his character. The following points adequately demonstrate this viewpoint:

On several occasions, our sources directly contradict themselves. For example, IM is said to have acquired office without having sought it and later, in the same account, he is accused of manipulation in trying to recover his lost position. These contradictions undermine the negative picture offered by the sources.

The sources all agree on IM's asceticism. There are many examples of IM's avoiding to give importance to both clothing and horse mounting. He is also said to have purchased his own substances and to have let his slave ride, whilst he himself went on foot. Furthermore, he is reported to have had a low voice and to have been very cautious in his replies. Given these reports, it is unlikely that such an ascetic, religiously conscious man would commit these negative acts.

¹²⁵ *Al-Dārīs fī Tārīkh al-Madārīs*, 57/2 – 58; *al-Suḥub al-Wābilah*, p. 222–223 & *al-Ḍau' al-Lāme'*, p. 222 – 225.

IM's career, in which he held many important judicial posts, strongly demonstrates that he won the confidence of The Rulers. Although there were many other eminent scholars available, he was the one to be assigned to such high-ranking posts.

In *al-Tibr al-Masbūk fi Dhayl al-Mulūk*, al-Sakhāwī states that, according to al-'Aynī, IM 'was not really well informed.'¹²⁶ Al-Nua'yīmī, in his *al-Dāris fi Tārīkh al-Madāris*, makes a similar point: 'His knowledge of jurisprudence was motley'.¹²⁷

These remarks will give rise to the question, how could a scholar whose knowledge of jurisprudence was motly, be appointed a judge? It is clear that such an important position requires a deep and accurate understanding of many detailed points of law. Moreover, how could IM's learning have been inadequate, when many of his scholarly works, on a wide range of subjects, last out to our times? Most of our sources describe him as an imām, jurist, scholar and exegete; he is also said to have been one of the greatest scholars of the Ḥanbalī school. Furthermore, he is praised by one source as 'al-imām, the scholar, the exegete, the judge of all judges'.¹²⁸ In *al-Jawhar al-Munadḍad* it is said that: 'The judge 'Izz al-Dīn is one of the greatest scholars of the doctrine, his biographies are detailed, his tidings are many and his benefits are numerous'.¹²⁹ Al-Sakhāwī remarks that: 'In his works, there are some things that are too inconsistent to be relied upon'.¹³⁰ Al-Nua'yīmī's history reveals a similar point: 'He takes fees from the Office of Judge in a horrible way, then he spends the money in building his school. Finally he leaves seven little children without bequeathing them anything.

In light of this, it becomes clear that a final, complete judgment is not possible. An intelligent person will therefore use these ideas to judge IM in an even-handed manner. We should therefore avoid unsubstantiated negative accusations. Therefore,

¹²⁶ *Al-Tibr al-Masboūk fi Dhayl al-Muloūk*, p. 55.

¹²⁷ *Al-Dāris fi Tārīkh al-Madāris*, 53/2.

¹²⁸ *Al-Maqṣid al-Arshad*, 173/2.

¹²⁹ *Al-Jauhar al-Munadḍad*, p. 68.

¹³⁰ *Al-Ḍau' al-Lāme'*, 224/4.

attempts to judge the lives of historical figures must be subjected to an assessment of the stability and certainty of our sources.

Such negative information has been recorded about virtually all of history's leading figures. IM is therefore not alone in having had a bad press. Moreover, it should be realised that many important people, who are generally praised, have had many worse things said about them.

We should also realise that historians themselves are not free of bias and in some cases, outright injustice. Such unbalanced reports can drastically affect later opinion. An historian's slander, whether from a position of ignorance or of knowledge, can colour the reader's view. A historian's role is to report the events honestly; a failure to do so represents a terrible injustice to our predecessors.

In addition, the story of the satirical couplets which are alleged to be exchanged between him and al-Sirāj 'Abd al-Lateef b. Abī al-Faḥ al-Fāsī, while both men were Ḥanbalīs should be received with reservation; for historians confirm that he had a long white beard, as is stated in ((al Ḍau' al-Sāṭi')) by al-Sakhāwī. So, how could it be believed that he might exchange such satirical couplets with his fellow, and that the latter might vilify him for being clean shaven?

In the absence of evidence to the contrary, Islam requires its followers to think well of others. Such politeness should be extended to prophets and great scholars even more readily. Although it is important to realise that every person who has some privilege or rank is envied and that scholars are, moreover, envied for their knowledge and understanding, there is a real difference between the educated and the uneducated.¹³¹

Perhaps people of little moral fibre have encouraged each other to make such false accusations, making their victims lose esteem in the eyes of the common people. Imām 'Alī b. Abī Ṭālib made an extremely relevant point in this regard:

¹³¹ This is part of the prophet's Ḥadīth: ((Maintain secrecy in accomplishing your own affairs, so every well – off person is subject to people's envy.)) this Ḥadīth was transmitted by both Ibn Abī al-Dunyā and al-Ṭabarānī, from the narrative of Mu'ādh B. Jabal with a weak chain of authority. Al-Mughnī 'an Ḥaml al-Asfār fī al-Isfār fī Takhrīj mā fī al-Iḥyā' min al-Akḥbār, by al-Ḥāfiẓ al-Iraqī; Fayḍ al-Qadīr, 1/493.

‘Merit is due the people of knowledge and science, as they are on the right path and they can guide people thereto. And man’s importance lies in what he can do and the uneducated people are the enemies of the educated people. So try to acquire knowledge and don’t ask for anything else instead of it as people die but scholars and educated people live on’.¹³²

A Muslim must, therefore, maintain a good opinion of the people of learning and piety. Furthermore, he should actively try to make excuses for their apparent shortcomings. There are two noble qualities which have no equal: a good opinion of Allāh and a good opinion of Allāh’s servants. An Arab poet eloquently expressed this point when he said:

‘Take my knowledge and don’t depend on my work because my knowledge will benefit you, but you’ll not be affected by my sins. Men are like the trees that have fruits, so you should pick the fruits up and leave the wood for the fire’.

VI. Academic Legacy:

IM has left us a great wealth of knowledge, reflecting his deep learning in many different aspects of Islamic law. IM wrote on a great number of subjects, in many different styles, ranging from the production of his own original books, to explanations and summaries of the works of other scholars. IM’s work is still relatively unknown to the modern world; there are no other copies of the manuscript of *Junnat al-Şābirīn* and there has been no previous revision or edition of its text. It is hoped, therefore, that this present thesis will lead to a greater interest in IM and to the publication of his other writings.

According to our sources, the following works have either been written, summarised or edited by IM:

¹³² Majma‘ al-Ĥikam wa al-Amthāl Fī al-Shī‘r al-‘Arabī: p. 342.

1. *'Umdat al-Nāsik fī Ma'rifat al-Manāsik.*
2. *Al Badī' wa al-Ma'ānī.*
3. *Al-Ṣabr wa al-Tawakkul.*
4. *Al-Funoūn al-Jaliyyah fī Ma'rifat Ḥadīth Khayr al-Bariyyah.*
5. *Al-Futūḥāt al-Makiyyah fī al-Isrā' bi Khayr al-Bariyyah.*
6. *Al-Khulāṣah fī Sharḥ Mukhtaṣar al-Kharqī min fiqh al-Ḥanābilah.*
7. *Al-Masā'il al-Muhimmah fī mā Yaḥtāj ilayh al-Nāqid fī al-Khuṭūb al-Mudlahimmah.*
8. *Al-Masālik al-Bararah fī Ma'rifat al-Qirā'āt al-'Asharah.*
9. *Al-Qamar al-Munīr fī aḥādīth al-Bashīr al-Nadhīr.*
10. *Badī' al-Maghānī fī 'lm al-Bayān wa al-Ma'ānī.*
11. *Junnat al-Ṣābirīn al-Abrār wa Jannat al-Mutawakkilīn al-Akhyār.*
12. *Mukhtaṣar al-Ṭūfī fī al-Uṣūl.*
13. *Mukhtaṣar al-Mughnī ma'a Masā'il Min al-Muntaqā li Ibn Taimiyyah.*
14. *Sharḥ Ḥirz al-Amānī li al-Shāṭibī.*
15. *Sharḥ al-Jumal li al-Jurjānī fī al-Naḥu.*

VII. The Author's Death:

IM died at the beginning of Dhul Qa'dah 846 AH, whilst serving as a judge in Damascus.¹³³ By contrast, both Ibn Ḥajar and al-Sakhāwī argue that he died after he had left office.¹³⁴ His funeral was held the next day at the Umayyad mosque and was attended by many eminent public figures, including many of his former judicial colleagues. He was buried near his father's tomb in the Bāb Keesān¹³⁵ cemetery.¹³⁶

VIII. Biographical Sources:

Given the significance of the life and work of IM, a survey of our main historical sources is absolutely essential.

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¹³³ This seems to be the majority opinion of the sources. This was in 1443 AD. Also Ibn Ḥajar mentioned in *Inbā' al-Ghumr* that he died in Damascus in Shawwal after being discharged from his position as judge, 195/9. Whilst al-Sakhāwī said in *al-Ḍaw' al-Lāme'* that he died at the beginning of Dhul Ḥijjah, in 846 AH, 223/4.

¹³⁴ *Raf' al-Īsr 'an Quḍāt Miṣr*, p. 243; *al-Tibr al-Masbūk*, p. 55.

¹³⁵ This is one of the famous gates of Damascus. Others include Bāb al-Ḥadeed, al-Jābiyah, al-Srījah, al-Saghīr, Sharqī, Toūmā and al-Bareed. *Tārīkh Dimashq*, p. 11-14.

¹³⁶ The Biographical sources.

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Chapter Two: *Literary & Manuscript Analysis*

A. Literary & Textual Analysis:

I. *The Author's Approach:*

When discussing *Junnat al-Şabirīn*, it soon becomes clear that IM drew heavily upon the following classic works of *Tafsīr*:

- (i) Imām al-Baghawī's *Ma'ālim al-Tanzeel* (Died. 510 AH)
- (ii) Imām Abī al-Faraj b. al-Jawzī's *Zād al-Maseer* (Died. 597 AH)
- (iii) Imām Abī Moḥammed b. 'Aṭīyyah al-Andalusi's *Al-Muḥarrar al-Wajeez* (Died. 546 AH)

IM is also known to have used Imām 'Izz al-Dīn 'Abd al-Razzāq al-Rasa'ani's work *Romūz Al-Kunoūz Fī Tafseer Al Kitāb Al-'Azeez* (Died. 66 AH). Al-Rasa'ani's important work has yet to be edited and is still in its original manuscript form. IM's use of al-Rasa'ani's *Tafsīr* becomes clear upon a close examination of the text. Despite this, however, almost one quarter of this work is thought to be lost.

Other scholars have demonstrated that IM made extensive use of al-Baghawī's *Tafsīr*. According to Historians and Translators Im memorised and remembered a lot of Al-Baghawī *Tafsīr*'.¹³⁷ However, in contrast to his repeated citation of the opinions of al-Jawzī and Ibn 'Aṭīyyah, IM generally failed to indicate his use of al-Baghawī, except on a number of specific occasions.

However, it is unlikely that he copied from them just for the reason that they had lived in the near past of his time. In fact, they had lived approximately three centuries before his time.

The actual reason of his copying from those three authors would basically be one of the following:

¹³⁷ *Al-Maqṣid al-Arshad*, 173/2; *al-Dārīs fī Tārīkh al-Madārīs*, 53/2; *al-Uns al-Jalīl*, 261/2; *Quḍāt Dimashq*, p. 294.

There are three main reasons why IM used these particular scholar's works most heavily:

(i) Similar Doctrinal Standpoint:

As we have seen, IM followed the Ḥanbalī school of Islamic law. Both Ibn al-Jawzī and al-Ras'anī followed this same influential school.

(ii) Geographical Factors:

IM was born and raised in Iraq, later living and working throughout Syria, Irāq, Palestine and Egypt. He was most famously known as the Chief Justice of these provinces. Ibn al-Jawzī also seems to have come from Irāq; according to Ibn Khallikān, Ibn al-Jawzi's name refers to Fardhat al-Jawz,¹³⁸ whilst Ibn al-Imād argues that it refers to al-Jawz quarter in Baṣrah.¹³⁹ The name al-Baghawī, by contrast, refers to the town of khurāsān located between Maru and Hurāt in Persia (i.e. Irān, in modern time.).

(iii) Scientific and Intellectual Factors:

IM was deeply affected by Ibn 'Aṭiyyah's *Al-Muḥarrar al-Wajeez*. He drew heavily upon Ibn 'Aṭiyyah's opinions, preferences and corrections.

An analysis of *Junnat al-Ṣabirin* reveals that IM generally makes use of these authors clearly; this is especially the case with Ibn 'Aṭiyyah. If we look at his use of *Al-Muḥarrar al-Wajeez* in greater detail, we can see that IM usually follows, and accurately cites, Ibn 'Aṭiyyah's opinions. IM literally copies Ibn 'Aṭiyyah's discussions of entire surahs. In particular, IM's exegesis of surahs (Yāsīn), (al-Ṣāffāt) and (Ṣād) are exact reproductions of Ibn 'Aṭiyyah's *Tafsīr*.

This is also the case with al-Jawzi's *Zād al-Maseer*. Al-Jawzi's discussion and exegesis of surah (al-Zumur), and (al-Mu'min) are copied word-for-word by IM. A

¹³⁸ *Wafayāt al-A'yān*, 321/2; *Tadhkirat al-Ḥuffāz*, 135/4.

¹³⁹ *Shadharāt al-Dhahab*, 329/4.

less literal, though still extensive use was made of al-Baghawī's *Ma'ālim al-Tanzīl*. IM's *Tafsīr* of surah (Maryam), surah (al-Anbiyā') and surah (al-Hajj) are all deeply influenced by al-Baghawī, although without being exact copies.

In his exegesis of surah (al-Balad), surah (al-Qalam) and surah (al-'Aṣr), IM made wide use of al-Rasa'anī's *Romūz al-Kunūz Fī Tafsīr al-Kitāb al-'Azīz*. In this case, however, IM was careful to confess his use of al-Rasa'anī.

Whilst such extensive copying may seem strange to us today, it should be remembered that such techniques were very common during that period. This was especially the case in matters that required little independent research, such as the citation of Ḥadīths and of sayings of the early Muslim generations. Lexicography, including the use of poetry as a means of linguistic analysis, was another such area. These subjects remained largely fixed; subsequent authors used the works of noted scholars as authoritative, paying particular attention to the cultural and intellectual influences of individual imāms. Moreover, it is fair to say that these authors influenced the majority of Muslim authors and not just IM alone.

Imām al-Baghawī was himself deeply affected by and made extensive use of al-Tha'labī. In his *Muqaddimat 'Uṣūl al-Tafsīr fī Majmou' al-Fatāwā*, Ibn Taymiyyah makes the following remark: 'Al-Baghawī's commentary is a summary of al-Tha'labī's commentary, but he has freed it from the fabricated *Aḥādīth* and wrong ideas'.¹⁴⁰

In another place, he remarks that:

'As for the three commentaries for which he is responsible, the soundest and clearest one of them from innovation and weak Ḥadīths is al-Baghawī; however, this commentary is a summary of al-Tha'labī's; and al-Baghawī had omitted falsified Ḥadīths, innovations and other things from there.'¹⁴¹

¹⁴⁰ Ibn Taymiyyah, *Muqaddimat Uṣūl al-Tafsīr fī Majmou' al-Fatāwā*, 354/13.

¹⁴¹ *Muqaddimat Uṣūl al-Tafsīr fī Majmou' al-Fatāwā*, 486/13.

It is remarkable that al-Baghawī relied upon a number of weaker authors, principally Ibn al-Kalbī, though there were others. Furthermore, he makes wide use of *Isrāeeliyyāt* (Jewish historical traditions), especially Wahb b. Munabbih and others, without comment or criticism; many such reports are included, without al-Baghawī indicating their relative strengths and weaknesses.¹⁴² IM also used these reports, again without ascertaining their accuracy. As noted previously, his work was a direct, literal copy of these sources.

By contrast, Ibn ‘Aṭiyyah made extensive use of the *Tafsīr* of Ibn Jareer al-Ṭabarī (Died: 224 AH). However, unlike al-Baghawī, Ibn ‘Aṭiyyah included only clear and widely accepted exegesis, excluding controversial material. This can be clearly demonstrated through examining Ibn Taymiyyah’s comparison of Ibn ‘Aṭiyyah and al-Zamakhsharī. Ibn Taymiyyah remarks the following:

‘The commentaries of Ibn ‘Atiyah and others like him are more faithful to the views of *Ahl al-Sunnah wa al-Jamā’ah*, and free from misconceived innovations (*bid’ah*) as compared to the commentary of al-Zamakhsharī. However, if ibn ‘Aṭiyyah had limited himself to quoting from the comments of the *Salaf* on the Qurān as it has come down from them, it would have been better. But unfortunately, he quotes only a few things from the commentary of Muḥammad b Jareer al-Ṭabarī, which is one of the most outstanding commentaries based upon the traditions of the *Salaf*, and then leaves, without giving any indication, the rest of what Ibn Jareer has transmitted from the *Salaf*, and goes on to present what he claims to be the view of *erudite scholars*, by which term he means the theologians (*Ahl al-kalām*) who have developed their basic ideas in such a way that was very much similar to those of the Mu’tazilah, even though they are very much closer to the *Ahl al-Sunnah* than the latter...’¹⁴³

¹⁴² Compare al-Baghawī’s Explanation and *Junnat al-Ṣābirīn* in explaining verses 83 and 84 of surah *al-Anbiyā’*. This is the story of Prophet Ayyūb, this too was copied in one document: 83/ B, to: 93/B. Also see verses 15 to 45 from surah al-Naml (105/B–120/B). Please note that there are many other examples.

¹⁴³ Ibn Taymiyyah, *Muqqadimat Uṣūl al-Tafsīr fī Majmou‘ al-Fatāwā*, 361/13.

But the main problem is confined to the fact that Ibn al-‘Izz al-Baghdādī depended on one of the scholars in copying exactly or almost exactly a whole soūrah or collection of successive Ayāts, of the Holy Qurān, filling several pages, as I have referred before.

II. The Sources of Junnat al-Şābirīn:

As noted previously, IM’s main sources were the works of the following three Imāms:

1. *Al-Muḥarar al-Wajīz*, By Ibn ‘Aṭīyyah.
2. *Ma’ālim al-tanzīl*, By al-Baghawī.
3. *Zād al-Masīr*, By Ibn al-Jawzī.

In addition, IM also used the following works, to different extent:

4. *‘Amal al-yawum wa al-laylah*, By Ibn al-Sunnī.
5. *Al-Şahīḥ*, By al-Bukhārī.
6. *Al-Şahīḥ*, By Muslim.
7. *Al-Durr al-manthour fī al-tafsīr bi al-ma’thour*, By al-Suyoūtī.
8. *Al-Hidāyah fī Bulouḡh al-nihāyah*, By Makkī b. Abī Ṭālib al-Qaysī.
9. *Al-Jāmi‘ li aḥkām al-Qurān*, By al-Qurṭubī.
10. *Al-Kashshāf*, By al-Zamakhsharī.
11. *Al-Mustadrak li al-Ḥākim*.
12. *Al-Sīrah al-Nabawiyyah*, By Ibn Ishāq and his disciple Ibn Hishām.

13. *Dawaween Al Shi'er Al Munawwa'ah.*
14. *I'rāb al-Qurān*, By al-Naḥḥās.
15. *Jāmi' al-Bayān*, By al-Ṭabarī.
16. *Kitāb al-uhd*, By al-Imām Aḥmad b. Ḥanbal.
17. *Ma'ānī al-Qurān wa I'rābuh*, By al-Zajjāj.
18. *Ma'ānī al-Qurān*, By al-Farrā'.
19. *Musnad al-Dārimī.*
20. *Musnad al-Imām Aḥmad.*
21. *Muwatṭa' Mālik.*
22. *Rumouz al-Kunouz fi tafsīr Kitāb Allāh al-'Azīz*, By al-Ras'anī.
23. *Sībawaih*, By Sībawaih.
24. *Sunan Abū Dawoūd.*
25. *Sunan al-Nasā'ī.*
26. *Sunan al-Tirmidhī.*
27. *Sunan Ibn Mājah.*
28. *Ta'wīl mushkil al-Qurān*, By Ibn Qutaybah.
29. *Tafsīr Ibn al-Jawzī*, By Muḥyī al-Dīn. al-Jawzī.

III. Academic & Scientific Value:

Although there are many different types of Qur'anic exegesis, *Junnat al-Şābirīn* is an example of objective *Tafsīr*. As he states in his introduction, IM has collected, clarified and explained every verse in the Qurān pertaining to patience and trust in Allāh, using only authentic prophetic traditions and sayings of his Companions as evidence. He also cites relevant examples from the Prophet's life, as well as from the stories of other Prophets and Messengers. In this work, IM emphasises the moral and behavioural value of patience and trust in Allāh, arguing that these virtues are an essential part of Islamic spirituality and law.

IM's work also seems to have been particularly influenced by Şufi thought. It is even possible that one of his surnames (al-Bakri) denotes a connection with Şufism. On many occasions throughout the book, he cites the sayings of various Şufi masters; on other occasions he refers to Şufism in a more general manner. A critical examination of IM's early life, career and intellectual influences is therefore essential in order to establish proper understanding of his work and thought.

The Formation of Objective Exegesis:

It might be thought that the term 'objective exegesis' is new. However, virtually all contemporary authors on Qur'anic exegesis use this term in their work. Moreover, al-Azhar Mosque has made objective exegesis a fundamental part of its *Tafsīr* curriculum. Despite its apparent modernity, it should be noted that this method stretches back to the Prophet himself.

So, the term 'objective exegesis' is a contemporary technical one. In its application, however, both specialisation and objectivity should characterise exegetes. In addition, its approach should abide by the rules and considerations of novelty and innovation and the speech should be used in the language of the present time.

If we look at the history of Islamic thought, we find that the origins of this approach to *Tafsīr* stretch to the period of revelation itself. Indeed, one of the Prophet's key roles was to explain and interpret the Qurān. As such, one verse would be used to

clarify the meaning of another verse. In his collection of authentic ḥadīth, al-Bukhārī relates the following tradition from ‘Alqamah from ‘Abd Allāh b. Mas‘ūd:

‘When the following verse was revealed: {It is those who believe and mix not their beliefs with wrong}¹⁴⁴ it was very disconcerting for the Muslims. So they said, ‘O, Messenger of Allāh! Who among us does not wrong himself? He said, ‘It is not like that; it is the false worship of polytheism. Have you not heard what Luqmān said to his son, whilst giving him advice: {O my son! Join not in worship (others) with Allāh: For false worship is indeed the highest wrong-doing}.^{145 - 146}

The Prophet’s Companions also used this method in elucidating the meaning of unclear verses. Al-Bukhārī cites another relevant example, this time from al-Menhāl from Sa‘īd b. Jubayr:

“A man said to Ibn ‘Abbās: “ I find instances of Qurānic verses that are contradictory to each other; for example, Allāh says: ‘There will be no more relationships between them that day, nor will one ask after another’.¹⁴⁷ Whereas He says: ‘And they will turn to one another, and question one another’”.¹⁴⁸

Another example is that Allāh says:

“But never will they hide a single fact from Allāh’.¹⁴⁹ While another verse states that they will say: ‘By Allāh Our Lord we were not those who

¹⁴⁴ Al-An‘ām: 82. (The Holy Quran, English translation of the meanings and Commentary), P: 363.

¹⁴⁵ Luqmān: 13. (The Holy Quran, English translation of the meanings and Commentary), P: 1213.

¹⁴⁶ *Ṣaḥīḥ al-Bukhārī, Aḥādith al-Anbiyā’*, where Allāh states, ‘We bestowed Wisdom on Luqmān’, 490/4, ḥadīth no. 3429.

¹⁴⁷ Al-Mu’minoūn: 101. (The Holy Quran, English translation of the meanings and Commentary), P: 997

¹⁴⁸ Al-Ṣaffāt: 27. (The Holy Quran, English translation of the meanings and Commentary), P: 1345.

¹⁴⁹ Al-Nisā’: 42. (The Holy Quran, English translation of the meanings and Commentary), P:223.

associated gods with Allāh'.¹⁵⁰ In this last verse you see that they will hide their reality.

Another example is that Allāh says:

'Or the Heaven (above)? Allāh hath constructed it...[until He says'] Hath He extended'.¹⁵¹ In these verses Allāh states that He has created the Heavens before the Earth.

Nevertheless, He says:

'Is it that you deny Him Who created the Earth in two days'.... [Untill He says,] 'in willing obedience'.¹⁵² In these verses Allāh states that He has created the Earth before the Heavens.

Another example is that Allāh says:

'for Allāh was Oft-Forgiving, Most Merciful'.¹⁵³ ' and 'Exalted in power, Full of Wisdom'.¹⁵⁴ And

'He Had the gifts of Hearing and Sight'¹⁵⁵, as if He had been characterised by having such attributes only in the past:

Ibn 'Abbās replied:

At the first blow of the trumpet, there will be no more relationships between them; but at the second one, they will turn to one another and ask one another.

¹⁵⁰ Al-An'ām: 23. (The Holy Quran, English translation of the meanings and Commentary), P: 343.

¹⁵¹ Al-Nāzi'āt: 27-30. (The Holy Quran, English translation of the meanings and Commentary), P: 1892.

¹⁵² Fuṣṣilat: 9-11. (The Holy Quran, English translation of the meanings and Commentary), P: 1455.

¹⁵³ Al-Aḥzāb: 73. (The Holy Quran, English translation of the meanings and Commentary), P: 1270.

¹⁵⁴ Al-Fath: 7. (The Holy Quran, English translation of the meanings and Commentary), P: 1576.

¹⁵⁵ Al-Insān: 2. (The Holy Quran, English translation of the meanings and Commentary), P: 1863.

As for the verse which read ‘By Allāh Our Lord we were not those who associated gods with Allāh’ and the verse which read ‘But never will they hide a single fact from Allāh’, we should understand that Allāh will forgive sincere people their sins. So, the polytheists will say to each other ‘let us say: ‘we were not those who associated gods with Allāh’.

Accordingly, Allāh will seal their mouths and make their hands talk, hence His saying, ‘never will they hide a single fact from Allāh’.

Moreover, Allāh has created the Earth in two days, then he created Heavens. Thereafter, He turned to Heavens and completed them in two other days, then He re-shaped the Earth, making its water and pasture spring up from there in two days.

Thus, the whole process of creating and preparing the Earth has taken four days in addition to the two days of creating the heavens.

As for His saying, ‘for Allāh was Most Forgiving, Most Merciful’, it is His Self-description; so, he was and he is characterised by having such attributes. In fact, Allāh never omits anything nor fails to fulfill it. Therefore, you should not regard anything self – contradictory in the Qurān, since it is entirely coming from Allāh.¹⁵⁶

Muslim scholars have established a number of rules upon which to base the principles of Qur’anic exegesis. The most influential author on the subject has been Ibn Taymiyyah, in his work entitled *An Introduction to the Principles of Tafsīr*. Ibn Taymiyyah remarks that:

‘If you ask what is the best method of *Tafsīr*, the answer is that the best way is to explain the Qurān through the Qurān. For, what the Qurān mention at one place is explained at another, and what it says in brief on one occasion is elaborated upon at the other’.¹⁵⁷

¹⁵⁶ *Ṣaḥīḥ al-Bukhārī*, Tafsīr al-Qurān, Bāb Hā-Mīm- al--Sajdah: 336/6; comes after ḥadīth no. 4815.

¹⁵⁷ Ibn Taymiyyah (1993, M.A. Anṣārī trans.), *An Introduction to the Principles of Tafsīr*, Birmingham: Al-Hidāyah, p. 53.

The ability to objectively examine and explain the Qurān by these means was a key ingredient in the development of Islamic law. By comparing and explaining individual verses within their wider context, jurists were able to define and arrange jurisprudence as a separate discipline.

Arabic linguists also contributed to the development of this method of exegesis. By utilising the cross-referencing technique of objective exegesis, linguists began to define the meanings of key Arabic words and terms; the semantic and inflection study of the Arabic language was thus greatly enhanced.

Subsequently, linguists began to make detailed linguistic analyses of the Qurān itself. These studies concentrated upon highly specialised and complex subjects. Examples include manners in the Qurān, the Jewish people in the Qurān, and patience in the Qurān.

In the contemporary world, objective exegesis has become one of the main methodologies in understanding the Qurān. This method is thus well suited to the scientific expectations of the modern world. This approach reacts well with the ideals and needs of today; it answers contemporary questions in an applicable and yet ageless manner. The Qurān itself refers to this timeless quality: {We have, without doubt, sent down the Message, And we will certainly Guard it (from corruption).¹⁵⁸ Indeed, its very applicability is one of the main evidences of such Divine protection.

The Definition of Objective Exegesis:

According to some contemporary scholars, objective exegesis seeks to explain the Qurān within its own framework; that is, it aims to let Qurān explain itself. In other words, it can be defined as a discipline aiming to track Qur'anic meaning throughout the entire revelation.¹⁵⁹

Others have defined it as the examination of verses of similar meanings and purpose. In other words, objective exegesis is the study of particular aspects of Qur'anic ideas

¹⁵⁸ Al-Hijr: NO .9. (The Holy Quran, English translation of the meanings and Commentary), P: 712.

¹⁵⁹ *Mabāhith Fī al-Tafsīr al-Mawḍū'ī*, by Dr. Muṣṭafā Muslim, p. 16.

and how these relate to each other and to the wider whole; it aims to clarify the sense of individual subjects, elicit the main ideas behind them and connect them within a comprehensive framework.¹⁶⁰

Yet other authors define objective *Tafsīr* as the clarification of a particular topic from a Qur'anic point of view, with reference to the revelatory text itself. Some have seen it as the collection of the Qur'anic verses dealing with a particular theme, either literally or legally, and their explanation in accordance with Qur'anic aims.¹⁶¹ One author has said that: 'It is the clarification of a subject through the verses of the Holy Qurān, in one surah, or in a number of seraphs'.¹⁶²

My Chosen Definition:

In conclusion, it should be clearly recognised that the first definition is the most comprehensive explanation. It is also the most objective in marking out the essential nature of objective exegesis; all other definitions relate only to the most general topics of *Tafsīr* methodology. So, in this present work, objective exegesis of the Qurān has been defined as a discipline that studies the meaning of individual Qur'anic verses in one surah, or more, according to the Qurān's general purposes.

Scholarly Methodology in Objective Exegesis:

In researching Qur'anic *Tafsīr*, eight steps have been determined:

1. The selection of a topic and clear definition of the scope of the proposed study.
2. The collection of all Qur'anic verses of direct relevance, as well as those that deal either partially or totally with the theme.
3. The organisation of the relevant verses in their chronological order of revelation.
4. An examination of the exegesis of these verses in other works of *Tafsīr*.

¹⁶⁰ *Dirāsāt Fī al-Tafsīr al-Mawḍū'ī*. by Dr. Zāher Awaad, p. 7.

¹⁶¹ *Al-Madkhal Ilā al-Tafsīr al-Mawḍū'ī*. by Dr. 'Abd al-Sattār Faḥ Allāh Sa'īd p. 20.

¹⁶² *Al-Tafsīr al-Mawḍū'ī Bayn al-Nazariyyah Wa al-Taṭbīq* for Dr. Salāḥ 'Abd al-Fattāḥ al-Khāldī, p. 30.

5. An analysis of the main ideas of each verse.
6. A general explanation of meanings, accompanied by detailed reference to all relevant *Aḥādīth*, sayings of the Companions and their followers.
7. The construction of a methodologically sound scheme of research.
8. A statement of the research objectives, with special reference to the details and directions of the Qurān itself. This should be written in a clear and concise manner.

The methodology for an objective exegesis of individual surahs has four main aspects:

1. The production of an introduction and preface to the surah; this should take into account the time of its revelation (whether in Meccā or Medīnah) and the historical reasons behind it.
2. Recognition of the surah's core aims and objectives.
3. A division of longer surahs into smaller, more manageable sections.
4. A relation of the individual verses to the wider objectives of the surah itself.

Important Works on *Tafsīr*:

1. *Al-Bidāyah fī al-Tafsīr al-Mawḍū'ī*, By 'Abd al-Ḥay al-Faramāwī.
2. *Al-Tafsīr al-Mawḍū'ī bayn al-naẓariyyah wa al-taṭbīq*, By Ṣalāḥ 'Abd al-Fattāḥ al-Khāldī.
3. *Al-Tafsīr al-mawḍū'ī li al-Qurān al-Karīm*, By Samīḥ Āṭīf al-Zayn.
4. *Al-Tafsīr al-mawḍū'ī li al-Qurān al-Karīm*, By Aḥmad al-Sayid al-Kūmī.
5. *Al-Tafsīr al-mawḍū'ī li al-Qurān al-Karīm fī Kaffatay al-mīzān*, By 'Abd al-Jalīl 'Abd al-Raḥīm.

6. *Al-Tafsīr al-mawḍū‘ī*, By Sheikh al-Islām Aḥmad b. Taymiyyah, taḥqīq ‘Abd al-Raḥmān ‘Umayrah.
7. *Al-Ḥijāb Bayn al-Ifrāṭ wa al-Tafrīṭ. Project in Tafsīr al-mawḍū‘ī on Āyāt al-Ḥijāb Fī al-Qurān al-Karīm*, By Ṣabrī al-Mutawallī.
8. *Dirāsāt fī al-Tafsīr al-mawḍū‘ī li al-Qurān al-Karīm*, By Zāhir ‘Awād al-Alma‘ī.
9. *Dirāsāt fī al-Tafsīr al-mawḍū‘ī li al-Qaṣaṣ al-Qurānī*, By Aḥmad Jamāl al-‘Umārī.
10. *Dirāsāt fī al-Qurān al-Karīm min al-Tafsīr al-mawḍū‘ī*, By Muḥammad ‘Abd al-Salām Muḥammad.
11. *Shadharāt min al-Tafsīr al-mawḍū‘ī*, By ‘Abd al-Fattāḥ ‘Āshūr.
12. *Al-Sheikh Muḥammad al-Ghazālī Raed al-Tafsīr al-mawḍū‘ī fī al-‘Aṣr al-Ḥadīth*, By Mas‘oūd Flousī.
13. *Al-Futūḥāt al-rabbāniyyah fī al-Tafsīr al-mawḍū‘ī*, By al-Ḥusaynī Abū Farḥah.
14. *Mabāḥith al-Tafsīr al-mawḍū‘ī*, By Muṣṭafā Muslim.
15. *Al-Madkhal ilā al-Tafsīr al-mawḍū‘ī*, By ‘Abd al-Sattār Faṭḥ Allāh al-Sa‘īd.
16. *Al-Madrasah al-Qurāniyyah*, By Muḥammad Bāqir al-Ṣadr.
17. *Al-Manhaj al-Jadīd fī al-Tafsīr al-mawḍū‘ī*, By Aḥmad Zaghlūl Ṣādiq.

The Relation of Objective Exegesis to Wider *Tafsīr* Methodology:

An examination of previous scholars' approaches to *Tafsīr* reveals four distinct methodological techniques. These techniques are a fundamental part of elucidating the meaning of the Qurān; they have also been central to the formation of the four major schools of Islamic legal thought. Any serious study of the Qurān must make full use of these research methods.

1. Analytical Exegesis.
2. Comprehensive Exegesis.
3. Comparative Exegesis.
4. Objective Exegesis.

The first three methods have all one thing in common; they discuss surahs and individual verses in order, sequentially examining the text and its meaning. Objective Exegesis, by contrast, examines verses in light of a common theme.

The Importance of Objective Exegesis:

There is, at present, a great demand for this kind of exegesis. This is due to a number of reasons:

1. Qur'anic Inimitability and Modern Era:

The miraculous nature and style of the Qurān has been a challenge to humanity ever since its first appearance. The Qurān continues to confront mankind on many different levels. Its inimitability makes it uniquely distinct from all other books, whether purely human works or previously revealed Scripture. Al-Rāgheb al-Aṣfahānī illustrated this point clearly when he said that:

‘The wondrous nature of this book is that, although it is not too large, it contains numerous meanings and facts, that human beings are unable to count and which earthly machines can neither imitate nor understand. As Allāh indicated by His saying that: {And if all the trees on Earth were pens and the

Sea, with seven Seas behind it teared into ink, Yet would not the Words of Allāh be exhausted (in writing): for Allāh is exalted in power, Full of Wisdom}',¹⁶³

The Qurān's gradual formation, over a period of twenty-three years, is also an important factor. Every subject in the Qurān has a harmonic unity, in both its creation and its explanation. This unanimity of purpose strengthens its inimitability, as confirmed in the following verse:

{This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion}.¹⁶⁴

2. Meeting the Religious Demands of the Modern World:

The demands of this current age are many and varied. Some of these needs are of a general nature; mankind stands in a desperate need of spiritual guidance, after years of gross materialism. Some of these demands are specific to Muslims; the Islamic community worldwide stands in need of a deeper and stronger relationship with Allāh. This can only come through an understanding of the content and purpose of the Qurān. Islam requires all Muslims to follow and apply these ideals in their own lives.

3. Establishing the correct methodological practice in Qur'anic Studies:

The work of numerous scholars and researchers has brought many facets of the Qurān to light, thereby performing a valuable service for Muslims. The Islamic community has also benefited greatly from the study of very specialised topics. Linguistic, doctrinal, social, moral, educational and cosmological information has been gleaned from the revelatory text. Scientific, economic and political methodologies have also been derived. These studies have clarified many aspects of the Qurān and have also demonstrated its wondrous, inexhaustible nature.

¹⁶³ Luqmān: 27. (The Holy Quran, English translation of the meanings and Commentary), P: 1219.

¹⁶⁴ Al-Mā'idah: 3. (The Holy Quran, English translation of the meanings and Commentary), P: 279.

4. Rectifying the approach of current studies.

This can be achieved by:

- A. Rectifying the looking into the Holy Qurān looking, thus treating it as a whole objective unity and a source that can be divided into section, rules, and verdicts. This sound perspective will nullify the whimsical tendencies and claims of advocates of different sects who have fixed the rules of their fundamental beliefs and formulated their ideological principles philosophically; then they have endeavoured to support their beliefs by some Qurānic verse or another, (or part of it,) without searching into all the Qurānic verses dealing with the subject in question.
- B. Improving and maturing the methods of exegesis by unifying and focusing all efforts exerted in the critical explanation and interpretation of the Qurān. This can only be realised by the objective exegesis which gathers all capacities together and focuses all efforts to the unity of the subject, omitting irrelevant issues.
- C. Regulating all such scientific principles and laws as well as the general rulings applied by specialists in the citation of the Qurān, in lexicography or in exegesis. This aim can only be realised by the objective exegesis with its objective, comprehensive outlook regarding such issues.

IV. Literary & Textual Criticism:

As we have seen, IM's work is a worthy addition to the Islamic library. In order to understand this important book in greater detail, an analysis of its principal strengths and weaknesses has been offered. It is hoped that such a study will also greatly facilitate the production of an accurate and clear modern edition.

1. Strengths:

- (i) The avowed aim of this work is to collect and discuss all of the Qur'anic verses dealing with patience and trust in Allāh. It has certainly fulfilled this task; IM has succeeded in analysing, clarifying and explaining these important verses. The analysis is methodologically objective and offers a detailed and encyclopaedic examination of the topic.
- (ii) The book is characterised by a lucidity of expression and smoothness of style. It is simple to read and has wide application; it is written in such an enjoyable, easy manner that it makes it easy for compelling reading.
- (iii) IM's work is literally overflowing with information. Its exploration of relevant incidents is particularly good, as is its handling of a mass of raw data. IM's treatment clearly demonstrates his wide knowledge and keen intellect. In fact, such scholarly competence is one of the outstanding features of the Islamic heritage.
- (iv) *Junnat al-Ṣābirīn* generally depends on authentic *Aḥādīth*, either those mentioned in the works of al-Bukhārī and Muslim or in other notable Ḥadīth collections and *Musnads*.¹⁶⁵ When citing Ḥadīth, IM sometimes indicates cases of weak transmission, as in the case of the Ḥadīth transmitted by 'Umer al-Dunya regarding Surah (al-Jum'ah).

¹⁶⁵ A *Musnad Ḥaīith* is a prophetic tradition with a complete chain of authorities from the narrator back to the Prophet Muḥammad himself.

- (v) On several occasions, IM gives a full chain of authors (*Isnād*) for his Ḥadīth, with the statement that: ‘We relate with the chain of transmission, according to so and so...’. It is well known, amongst scholars of Ḥadīth, that relation of Ḥadīth is not allowable without such a chain and the permission (*Ijāzah*) it entails.
- (vi) IM expresses a number of remarkable legal decisions in this book. These juristic deductions were included in his discussion of several narrations. A verification of the legal matters and opinions contained in *Junnat al-Ṣābirīn* has been made in this thesis; a special index has been included, listing all of the relevant material.

2. Weaknesses:

- (i) In my tracing of the relations, especially when ascribing the statements to their makers, I found some instances of Fanqalah (fanqalah is an idiomatic term in Arabic derived from the conditional sentence “ fa in qulta kazā - i.e. “ if you pose the claim that..., I will say...), provided that the speaker is the second person and the replier is the author himself. But it appeared to me after several investigations that the author is no more than that transmitter of the reply, and that the reply was not his own but was devised by another person. However, I have referred to that matter in the footnotes. (E.g., see sheet No. 101/A in the manuscript for his transmission from al-Baghawī; sheet No. 169/B for his transmission from al-Kashshāf, by al-Zamakhsharī; and sheet No. 261/B for his transmission from Ibn al-Jawzī).
- (ii) The book contains a large number of Isrā’iliyyāt. Recently converted Jews introduced these traditions into Islamic thought. They contain much legendary and otherwise incongruous material and are of distinctly uncertain veracity. IM relates many of these traditions without any distinction or criticism, except some general comments on Sheets 83/B – 93/B of the manuscript.
- (iii) IM often quotes the statements of other exegetes without properly ascribing them. In order to correct this oversight, and thus

make the text clearer, in this thesis, the majority of such statements have been traced to their original author and referenced fully.

- (iv) In some parts, IM records the numbers of verses in a particular surah at the beginning of his explanation. He also provides an analysis of its period of revelation, although he depends on only one statement as evidence in each case. However, this practice is not sustained throughout the entire work. This thesis has attempted to correct this by distinguishing between Macca's and Medīna's surahs and, in all cases, by citing two pieces of evidence in support.
- (v) The book was not entirely free of weak Ḥadīths transmitted without an accurate record of their sources, although occasional reference to their weakness was made. Accordingly, it was therefore necessary, in line with the rules of Ḥadīth criticism, to assess the sources of these reports and to judge their degree of authenticity.
- (vi) IM did not always quote texts verbatim. In fact, he frequently omitted the explicit text itself, offering its general purport instead. This practice is defensible however, unless there is significant deviation from the broad meaning. This present study has attempted to correct this shortcoming by citing the text and reference of quotes where necessary.
- (vii) The last sheet of the manuscript states that the author wrote it himself. It seems therefore, that he transmitted Qur'anic verses and prophetic Ḥadīth from memory. This has led to frequent mistakes. Accordingly, these have been checked and corrected where necessary.

B. Manuscript Analysis:

I. Title Verification:

The title unanimously agreed upon by all sources is *JUNNAT AL-ṢĀBIRĪN AL-ABRĀR, WA JANNAT AL-MUTAWAKKILĪN AL-AKHYĀR*. It is noteworthy that some record the book under the title ‘Patience and Trust in Allāh, as seen in the book: “Al-A‘lām” – i.e., ‘Prominent Figures’. It appears however, that al-Zirkī, when indexing the book categorised it by theme rather than title. Thus the more widely known title is the more accurate. In further support of this, copies of letters from a number of international libraries and manuscript centres have been incorporated into this thesis.

II. Authentication of Authorship:

The authorship of the book is clearly obvious. The author was Ibn al-‘Izz al-Baghdādī al-Maqdisī. This is proven unequivocally in the work’s introduction, on page 61/B:

‘From this point onwards, I will begin the discussion alluded to in the introduction. I trust in Allāh and work with good will. I entitle it: ‘The Shield of the Pious Patient and the Paradise of the Elite Trustful’.

A number of prominent figures, contemporary with the author himself, testify to his authorship. In their description of the book, biographers have stated that IM gathered together, in one volume, all of the Qur’anic verses relating to patience and trust in Allāh, also offering an in-depth explanation and commentary. By contrast, the editor of Ibn Mufliḥ’s *al-Maqṣad al-Arshad*, stated that IM’s work consisted of two volumes.¹⁶⁶

There does, however, remain some slight confusion regarding the work’s title. Several writers give the book’s title as *Junnat al-Sā’irīn (i.e. the travellers) al-Abrār*

¹⁶⁶ *Al-Maqṣad al-Arshad fī Dhikr Aṣḥāb al-Imām Aḥmad* by Burhān al-Dīn Ibrāhīm b. Mufliḥ (revised by Dr. ‘Abd al-Raḥmān B. Suleimān Al-‘Uthaymīn), 2/174, note 2.

wa Jannat al-Mutawakkilīn al-Akhyār. These include Shams al-Dīn al-Sakhāwī (in *al-Dau' al-Lāme'*), the editor of Ibn al-Mubarrid's *al-Jauhar al-Munaddad*, Ḥājī Khalīfah (in *Iḍāḥ al-Maknūn*), Ibn Mufliḥ (in *al-Maqṣad al-Arshad*) and Ibn Ḥamīd (in *al-Suḥub al-Wābilah*).¹⁶⁷

If it were accurate, this title would have no relevance to the subject matter; there is no correlation between (i.e., travellers) and Qur'anic verses pertaining to patience. Therefore, the correct word is al-Ṣābirīn.

This misunderstanding can be clarified in two ways. First, most of these biographies are merely direct copies of other works. For example, Ibn Ḥamīd declared in *al-Suḥub al-Wābilah* that he had copied this information from two works of his own sheikh, Ibn Ḥajar al-Asqalānī (*Inbā' al-Ghumr* and *Raf' al-Iṣr*), and also from al-Maqrīzī's *Durar al-Uqūd*.¹⁶⁸ Moreover, in his bibliographical book, *Iḍḍāḥ al-Maknūn*, Ḥājī Khalīfah gave mention of the name of that book though Ḥājī's book was only an index of books.¹⁶⁹

The editor of both *al-Maqṣad al-Arshad* and *al-Jauhar al-Munaddad* was Dr. 'Abd al-Raḥmān B. Sulaymān al-'Uthaymīn. Although he describes IM's work differently in two places, he clearly states that he has transmitted the book from its contemporaries; in other words, he is a mere copyist. Consequently, it becomes clear that 'al-Sā'irīn' was recorded by one author and then copied verbatim by the others.

Moreover, because of its relative ambiguity, the letter /Ṣ/ in the word 'al-Ṣābirīn' should have been pronounced /Ṣād/. Nevertheless, the key point is that the description and title of the author survive in the manuscript itself. The fact that the original title is written on the manuscript cover, as well as the introduction, should be sufficient to settle any remaining controversy.

¹⁶⁷ *Al-Dau' al-Lāme'*, 4/223; *al-Jauhar al-Munaddad*, p. 68; *Iḍāḥ al-Maknūn*, 5/583.

¹⁶⁸ *Al-Suḥub al-Wābilah*, p. 222.

¹⁶⁹ *Iḍāḥ al-Maknūn*, 5/583.

Finally, it should be noted that al-Zirkli in his book *al-A'lām*, correctly ascribed the work to IM. However, his citation refers to the content rather than the actual title: 'one of his books is *al-Ṣabr Wa al-Tawakkul*'.¹⁷⁰

III. Physical Description of the Manuscript:

Our analysis of the physical layout of *Junnat al-Ṣābirīn* is based upon a single unique manuscript, housed in the library of the Arab Scientific Assembly in Damascus (No: 77). It is thus an extremely valuable document. Previously, it belonged to 'Uthmān B. Aḥmed al-Madanī al-Maqdisī. Aḥmed B. al-Shihāb Aḥmed, of Damascus, is also recorded as an owner, in 884 AH.

A clear facsimile of the original was kindly donated by the Arab Scientific Assembly. Prior to this, access to a microfilm photocopy was gained at the Jum'ah al-Mājid Centre for Culture and Heritage in Dubai, The United Arab Emirates.

Upon receiving a copy, it was discovered that the manuscript contained 266 sheets of medium size. There were two pages on each sheet, each page containing an average of nineteen lines. Each line contained approximately ten words. The text is characterised by clarity and lucidity; some of the text has been given diacritical vowel marks. There are, however, some mistakes in the use of the signs. There are also some grammatical errors. In the following section, these mistakes will be noted and rectified, in order to establish the correct usage.

The manuscript opens in the following manner:

'2/B In the name of Allāh, Most Gracious, Most Merciful. All praise is due to Allāh, who grants the patient His anticipated mercy and who gives those who trust in Him what they could never gain through their own efforts. I thank Him for His great favours and enormous grace. This gratitude stems from someone who believes in Allāh and hopes to be rewarded beautifully. There is none worthy of worship except Allāh, who has no partner, a testimony from one of the faithful who has been granted complete virtue. I testify that

¹⁷⁰ *Al-A'lām*, 4/23.

Mohammed is His Slave and Messenger, and that his Kinsfolk, Companions, Wives, Ancestors, and Relatives are the best Companions and the most honourable tribe. O Allāh! Free our tongues from muteness; make our ambitions true, in triumph; give us a sign of Your relief, a warranty of Your providence and a light from Your guidance. Fill our hearts with a desire to meet You well; bless us and make us assemble in love in your home of dignity with those Prophets, believers, martyrs, and virtuous blessed by you’.

It concluded this way:

‘We relate from Abū Bakr al-Sunnī, on the authority of ‘Āishah, Allāh bless her, that the Prophet, when going to bed every night, used to close his palms and cite surat al-Ikhlāṣ al-Falaq and al-Nās.

Qul houa Allāhu Aḥad.

(Say: He is Allāh, the One).¹⁷¹

And

Qul A‘ūdhu birabbi al-Falaq.

(Say: I seek refuge with the Lord of the Dawn).¹⁷²

And

Qul A‘ūdhu birabbi al-Nās.

(Say: I seek refuge with the Lord and Cherisher of Mankind).¹⁷³

He would then pass his hands along his body, including his head, face and front. He used to do that three times. We transmitted from Ibn al-Sunnī who said that ‘Abū ‘Abd al-Raḥmān (al-Nasā’ī) relates that ‘Umar b. ‘Alī relates that Abū ‘Āṣem relates that Ibn Abī Zayd relates that ‘Usaid B. Abū ‘Usaid relates, from Mu‘ādh B. ‘Abd Allāh B. Ḥabīb, that his father said: ‘we were stricken with thirst and darkness and waited the Prophet to pray. He then mentioned some words. He came out saying: ‘recite!’. I said, ‘what should I

¹⁷¹ Al-Ikhlāṣ: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 2028.

¹⁷² Al-Falaq: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 2030.

¹⁷³ Al-Nās: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 2033.

recite!?’ ‘ recite al-Ikhlāṣ, al-Falaq, and al-Nās when you go to bed at night and when you wake up in the morning; and this will guard you against every thing.

Qul houa Allāhu Aḥad.

(Say: He is Allāh, the One).¹⁷⁴

266 / A and both:

(Say: I seek refuge with the Lord of the Dawn).¹⁷⁵

And

Qul A‘ūdhu birabbi al-Falaq.

(Say: I seek refuge with the Lord and Cherisher of Mankind).¹⁷⁶

Qul A‘ūdhu birabbi al-Nās.

Say this when you go to bed and when you get up. This will guarantee everything’.

The last page of the manuscript reads: The book is finished.

(Al-Ḥamdu li llāhī rabbī alālamīn ḥamdan kathīran ṭayyban kamā yuḥibbu rabbunā wayarḍā, wakamā yanbaghī likarami wajhihī, wa ‘izzi jalālihī, wa alḥamdu li llāhī waḥdah, waṣallā Allāhu ‘alā sayyidinā Muḥammad wa Ālihī waṣaḥbihī wa sallam).

‘This is the first copy written from the original by the author in Al-Jawziyyah School in East-Baghdād, on Saturday Jumādā al-Ākhir 6th, 814 Hijrah, by the hand of its weak author who trusts in Allāh (the Subtle, the Aware) Abd al-‘Azīz B. al-‘Izz, the Judge of the Holy Jerusalem, may Allāh reward him greatly. He is able to do what He wishes’.

After a detailed investigation, in several leading research centres (such as the King Fayṣal Centre for Islamic Research and Study in Riyadh and the Sulaimaniyah Library in Istanbul) and on the Internet, it was discovered that there were no other

¹⁷⁴ Al-Ikhlāṣ: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 2028.

¹⁷⁵ Al-Falaq: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 2030.

¹⁷⁶ Al-Nās: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 2033.

copies of *Junnat al-Şābirīn* in existence. The manuscript found in the Arabic language Academy, in Damascus, is therefore unique. Despite this, it is characterised by its excellent shape, clear print and accuracy.

To compensate for the lack of other available copies, information from historical sources has been relied upon in verifying the text. Divergences have been noted in the margins.

Upon examining the manuscript, it became obvious that it was a clear copy, written in a good calligraphic style. Titles, Qur'anic chapters and verses, as well as subject headings, have all been written in darker ink.

There are some records of previous owners on the second sheet of the manuscript. The document seems to have been purchased at some point by a certain Yoūsuf B. al-Nāşirī Moḥammad B. al-Sayfī Ḥātem al-Ḥalabī. Another record names 'Uthmān B. Aḥmad B. Ibrāhīm al-Madanī al-Maqdisī as owner, stating further that he purchased it from Sheikh Moḥammad al-'Umarī.

A certain Aḥmad B. al-Shihāb Aḥmad Amīr (Aḥaq Ṭabaryas) al-Maḥrusah, sponsor of the Protectorate of Tripoli, who died in Damascus on Jumādā al-Ākhir 6th 848 AH, is also recorded as a previous owner of the manuscript. His ownership was re-stated at the end of the document, below the last line.

At the beginning and end of the manuscript, as well as in other places, there is a seal. The text of this seal reads:

‘To carry out the will of Mr. Moḥammad Badr al-Dīn al-Ḥasanī, this book was returned to the Waqf by his grandson, Mr. Moḥammad Fakhr al-Dīn B. Moḥammad Işām, may Allāh forgive them, in 1395 Hijrah’.

The word Waqf was clearly legible at the top of the first paper, before the Basmallah. A further three records of ownership can be seen on the manuscript's first sheet; these are illegible, however.

It was discovered that, some sheets appears to be missing from the introduction before the pagination starts.

The rest of the pagination is complete and follows a clear sequential order. Missing papers can be compensated for. The missing papers include an index of the book's content and of relevant Qur'anic verses, from Surat (al-Fātiḥah) to Surat (Yoūnus). IM's original index, given at the beginning of *Junnat al-Ṣābirīn*, has been recorded in a number of bibliographical catalogues. It has therefore been possible to overcome this problem and to rectify errors and establish the correct and accurate text.

In addition, I have discovered that there were a number of pages lost from the beginning of the book before the pagination starts (for the pagination was complete and serially – arranged). But, the loss of those pages can be retrieved. In fact, those pages were an index of the contents of the Qur'anic verses of patience and of trust in Allāh. The lost Qur'anic chapters are from the beginning of surat (al-Fātiḥah) to the end of Surat (Yoūnus). The author made an index of the content of the book in the front of the book, as was the custom of some old compilers. I have been able to define and specify that loss by recognising the succession of topics in the book. So, I have overcome this obstacle without any hindrance.

IV. Revision Methods:

1. I have re-paginated the sheets of the manuscript. For some sheets were already paged while others were not. I have paginated them from the first sheet till sheet No. 266/A. So, I have discovered that their total number is 266, which differs from that of the Academy of Arabic Language in Damascus.
2. I have marked the right-hand side of sheets with Arabic letter (أ) (A) and the left-hand side with the letter (ب) (B); and I have put down a slash pointing to the beginning and the end of the sheet on the margin (e.g., 3/A; 5/B). When a Qur'anic verse is not completed at the end of a

page, I preferred to inscribe the slash at the end of the Qur'anic text in order to maintain its general form.

3. The sequence of pages was controlled through linking comments. There were gaps in some pages.
4. I have paginated the edition section of the manuscript, starting with the number 1, at the mid-bottom of each page, whereas I have paginated the study section separately starting with the number 1, at the mid-top of each page.
5. The manuscript was copied according to the rules of modern Arabic.
6. Punctuation marks, authorised by commentators, are given special attention.
7. The surahs of the Qurān are each identified through special titles on separate pages and are numbered sequentially for ease of reference. There are 114 surahs in total.
8. To avoid mispronunciation, some words were completely vowelised, whilst others were only partially vowelised. In the manuscript itself, there is only partial word vowelisation.
9. Unusual words are interpreted through reference to specialist works and to Arabic dictionaries.
10. Gaps in the text have generally been resolved by reference to the author's own sources. Where this was not possible, a suitable word has been inserted between two marks '[...]' and a marker pointing to the margin has been added. Where it was not possible to insert a suitable word, two dots between brackets have been inserted '(.. ..)'.
11. Additions to the manuscript are indicated by the following marks '{ ... }'.
12. Qur'anic verses are written in the original Uthmani script of the 'Source Qurān', which copes well with the reading by 'Āṣem according Ḥafṣ. These have been extracted from the Ḥarf company's CD (see bibliography for details). Variant readings are documented. Qur'anic verses are given between brackets '(...)', showing the name of the surah, and the number of the verse '[...]'. Verses that have not been given by the author himself have been inserted into the margins.

13. I have verified the genline pronunciation of the generally-authorized recitations, together with the different relations regarding them, from the generally approved books of recitation (using three different, approved sources). As for anomalous relations, I have verified them from anomaly books or from the principal books of exegesis.
14. Prophetic traditions are taken from Ḥadīth collections. The book title, volume, chapter, page and number of each Ḥadīth are given. The whole Ḥadīth text, or parts of it, are recorded when the author refers to the theme of the Ḥadīth between the marks "...".
15. Significant terms employed in the book are defined by reference to Ḥadīth, Islamic jurisprudence and other authorities where necessary.
16. The proverbs used in the book have been authenticated through reference to proverb collections.
17. Poetry and iambuses have been verified by referring to relevant sources, including works on poetry and its interpretation, lexicons and dictionaries. The names of the poet, the poem itself and the collection have been given. Missing hemistich has been filled in where necessary.
18. The original full forms of idioms relating to transmission, such as 'Thanā and Nā', have been changed to 'Ḥaddathanā' and 'Akhbaranā'.
19. Grammatical errors have been corrected; the correct form has been given in the footnotes.
20. Biographical sketches of most of the prominent figures referred to in the text have been included. Names, birth, tutor and students, important works and time and place of death have been recorded in each case.
21. Since this investigation has depended upon a single manuscript, details of the author's copying from other works have been included in the margin, with references; paraphrases are also given with major references.
22. Information regarding relevant denominations and sects referred to in the text has been given. Countries, places, rivers and other such scenes mentioned by the author are thoroughly defined. Comments are given where necessary, with full references.

23. Points of jurisprudence and the comments of relevant specialists have been recorded. For the ease of future research, a special index recording all such matters has been included.
24. I have retained the additions and rectifications, made on the margins of the manuscript by the transcriber, by writing the statement ‘ Incribed on the margin of original text in different handwriting ’, together with referring in the notes to the place of such an addition on the relevant sheet of the original text of the manuscript.
25. Cases of incorrect spelling (one letter in place of another) or distortion (a word in place of another) are made clear. The correct form is given, with a full reference. Correctible errors have been replaced and noted.
26. Minor mistakes, such as the missing of a dot (ت for ث) are not recorded.
27. Whenever the author wrote ‘ It has been mentioned above... ’, or ‘ It has been stated before... ’ and the like, I referred in the notes to the right place of the point in question.
28. Technical indices have been formulated in the following order:
- (i) Qur’anic Verses
 - (ii) Prophetic Ḥadīth
 - (iii) Poetry
 - (iv) Proverbs
 - (v) Biographies of Prominent Figures
 - (vi) Author’s Sources
 - (vii) Terms and Definitions
 - (viii) Jurisprudence and Legal Rules
 - (ix) Sources and References
 - (x) General Contents
29. Sources and references are ordered alphabetically, beginning with the author, book title, publisher, edition number, date, and places.

Conclusion:

In concluding our study, there are two different aspects that need to be addressed. The first is an examination of our most important results. The second consists of a number of important suggestions and recommendations.

I. Results of the Study:

- 1- It is of paramount importance to consider the objective exegesis a systematic specialisation among other Qurānic disciplines and exegeses, since specialisation in all realms and branches of learning and research is prevalent in our present times. In fact, all-inclusive knowledge is a divine attribute unavailable to any mortal. And though learned men among our ancestors used to have comprehensive knowledge, such attribute has become one attribute of the past centuries. Our present world call for specialization and for acquiring deep knowledge in one branch of learning in order to a chieve progress and creativity.
- 2- Another significant result of this research project has been an increased awareness of and hopefully an increased benefit from, the cultural heritage of Islam. In particular, it has led to a greater understanding of the lives and histories of the Muslim scholars of the past. Spreading awareness of the learning of such great figures has helped establish a very strong connection with them. A genuine link with the source material has also been made during the course of this thesis. Moreover, this thesis has highlighted and emphasised the strength of the Islamic heritage.
- 3- This thesis has also provided the Islamic library with an updated version of IM's valuable work. It seems certain that all members of society will benefit from IM's manuscript, both practically and spiritually. The subject of his book is both old and new simultaneously; it deals with an important aspect of reality and shows transparently the true inspiration behind life.

The work's reference to the Prophet's life and conduct is also significant; it provides a practical model and example to follow.

- 4- This project has added an edited and revised manuscript to the list of those already published. It is also the first book written by IM to be published in modern times, and according to modern standards. The work is one of many discussions on IM's life and thoughts. It is to be hoped that this effort will be the first of many, so that IM's scientific and scholarly heritage will become available to future generations.

II. Suggestions and Recommendations

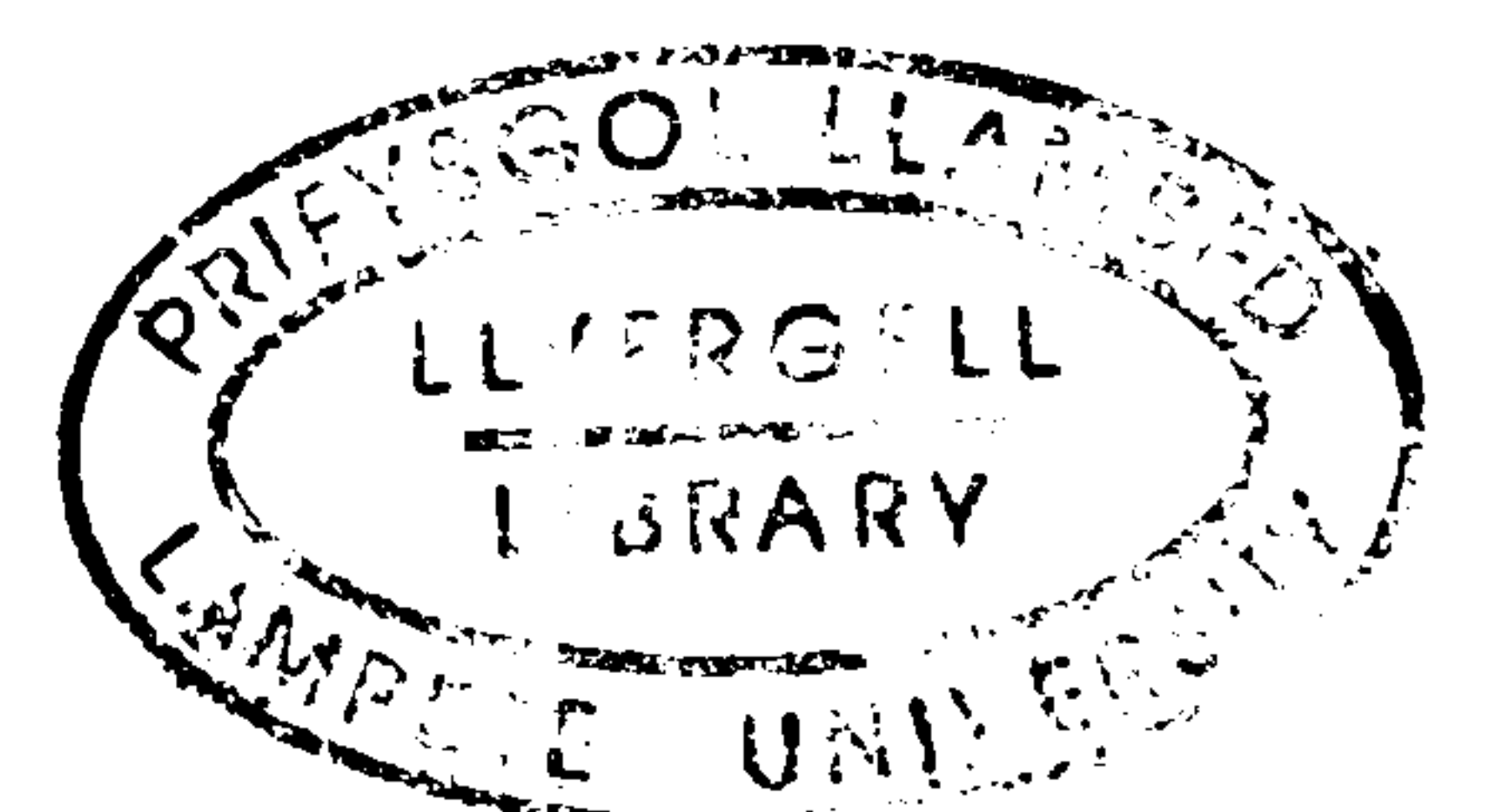
- 1- Modern technology should be used more effectively to further scientific research, especially in the various religious disciplines. We can not deny the amazing growth of technology. It is hoped that the use of such technology will enable future researchers to reach their full academic potential. Little benefit will be derived from technology if it is not used for the general good of humanity; indeed, the failure to use technology responsibly has led mankind to the brink of destruction. This fact should make future generations fully aware of their duty in taking up and overcoming this challenge.
- 2- Manuscript centres, devoted to the research and revision of Arabic and Islamic texts, need to be established. They need to be professional in outlook and scientific in approach. Much work remains to be done in caring for these priceless documents, as well as in indexing the entire manuscript corpus. In order to facilitate greater and easier research, an international database network should be established on the Internet. This would help make the world into a small, well-connected village. The difficulties faced by researchers in this field, especially in locating manuscripts and in obtaining information about them, is clearly obvious. The duplication of research is a major example of such problems; researchers are often surprised to find that their subject has already been discussed by some one else many years ago.
- 3- Universities should conduct publishing of scientific researches and Academic theses submitted by Higer-Education students; the difficulties that the students will incounter are well-known to all. And we are all aware just how much important these researches are, scientifically, ideologically and educationally. Unfortunately, many important works remain hidden away in University libraries; in a few fortunate cases, however, such works have been published through individual finance and effort.

- 4- Another recommendation is that universities should encourage research by removing key obstacles. In particular, provision of incentives as well as an increased number of research scholarships, would go a long way in addressing these issues. Awards for technical excellence would also draw much needed talent into the academic field. Higher education in the Arab and Muslim worlds is still facing many difficulties. If we compare these centres with Western institutions, we find that Western universities have long-term plans for supporting and developing research and researchers. There is room for improvement in the Arab and Muslim worlds. If our universities can move forward in this area, they will become a source of practical benefit to their communities.

Finally, I hope that I have succeeded in completing this study in an accurate, and analytical manner. And it is Allāh Himself who guides us to the right path. So, I ask him to prosper me, and I put my trust in Him, my creator, to whom I turn my face.

Researcher:

'Adnān B. 'Abd al-Razzāq al-Ḥamwī al-'Olabī



Appendices

I. Manuscript Specimens

- (i) A copy of the front page of the manuscript.
- (ii) A copy of the second page, giving details of previous ownership.
- (iii) A copy of the ninth sheet of the manuscript, confirming the book's title.
- (iv) A copy of the last sheet of the manuscript.

A copy of the front page of the manuscript

بسم الله الرحمن الرحيم
هذا الكتاب في الوقف حفيده السيد محمد قنبر الدين
محمد عمام غفر الله لهم سنة ١٢٩٥ هـ

ملا

ملا

كتاب جنات الصابرين

الأثر ارجو حبه الموقنين
الأخبار

تأليف
العبد الاذعن عبد العزير

ابن العزير البغدادي قاضي
القدس الشريف

نعمنا لله تعالى بركاته وبركاته

علوم في الدنيا والآخرة
والمراتب

وهذا الكتاب الوارد في
الوقف حفيده السيد محمد قنبر الدين
محمد عمام غفر الله لهم سنة ١٢٩٥ هـ

هذا الكتاب في الوقف حفيده السيد محمد قنبر الدين
محمد عمام غفر الله لهم سنة ١٢٩٥ هـ

وهو هذا الكتاب الوارد في
الوقف حفيده السيد محمد قنبر الدين
محمد عمام غفر الله لهم سنة ١٢٩٥ هـ

A copy of the second page:

The beginning of the manuscript, giving details of previous ownership

ملكه بفصل الله تعالى
 العسولي لسه فغالي نوسوف
 ابن الباصري محمد ابن البيهقي
 حاتم الحلبي عمي لله عشرين
 بربنا وارتقى
 ملكه سطر الله ولرسول
 عمان من احوالهم لرسول الله صلى
 الله عليه وسلم
 عليه اوراوم طررك وركي رب العالمين
 الحمد لله
 ملكه من احوالهم لرسول الله صلى الله عليه وسلم
 افلا الملك الشريفة طررك له وسر كان تغلي الله بالبحر والبر من ان لم يدربند دستور
 يست...
 وصل الله على سيدنا محمد وآله وصحبه

بسم الله الرحمن الرحيم
 الحمد لله شامل الصابرين برحمته المأمولة
 ومعطي المتوكلين مالا يهتدي اليه
 خلقه احمد علي وسيد الجبريله ونعمه
 الخليله حمد من امن به تعطف عليه بعباده
 الجليله واشهد ان لا اله الا الله وحده
 لا شريك له شهد من نطق بها خلصنا
 من كل فضيله واشهد ان سيدنا
 محمد صلى الله عليه وسلم رسوله صاحب
 اللواء المعقود والحوض المورود والوسيلة
 صلى الله عليه وسلم وعلى آله واصحابه وازواجه
 وذريته وخسبته افضل صحب واشرف
 قبيله اللهم واطلق السنن من ضيق الحصر
 وحقق يقين اطماننا بالظفر والنصر
 وارزقنا دليلا من اغاثتك وكفيا من عاثلك
 ونورا من هدانا منك وعلق قلوبنا بحسان
 معاذك وغمزنا بمن رككك يا حرمنا
 علو حنك في دار كرامتك

A copy of the ninth sheet of the manuscript, confirming the book's title

ومعني عوذ الودك بل وللجاء اليك وهذا
 اوان تشهروني في طلب ما اشترت اليه في هذه
 المقدمه وعلى الله العتد في اخلاص النيه وهو
 حبي نعم الوكيل
 وسميت
 جنة الصابرين الاجرار
 وجنة المتوكلين للاخيه
 حبي الله الرحمن الرحيم
 سور الفاتحه تكلم عليها من وجوه الاول في فضل
 القران الثاني في الاعتصام به الثالث في فضل
 نفسيه الرابع في الادب فيه ورثت منسوخه
 الحمايه في قوله عليه السلام ان هذا القران
 انزل على سبعه اروف فاقرأوا ما ينشرون منه
 السادس في الكلام على الاستعاذه السابع
 في الكلام على البسط اما فضله فقد تواترت
 بحمايه وتعالى بركه فقال تعالى انه نزل احسن
 الحديث وقوله تعالى حسن نقص عليك احسن القصص
 الى غير ذلك من الآيات وقال عليه السلام من استكمل
 فتن كقطع الليل الظلم قبل فنها النجاه منها
 يارسول الله قال كتاب الله فيه بناء من قبله

جمل يهنا البلد وضوء الشمس ونور القمر من نور الله
 ولين لكل انفسهم بها فقال والشمس وضحاها والقرا اذا
 تلاها واقسم الله باللبل وانها لرغبتهم ما نفعنا
 والليل هو الغيث والنهار اذا تحلج والضحى
 صدر النهار وشرح صدره فصلاه تحمده وبيان
 والتبين دمشق والزيتون بيت المقدس وسور
 الفجر اول ما نزل من القران والقام مطية الفطه وسميت
 ليله القدر لعظمتها وفيه ركن الخبر لانه ان الذين امنوا وعملوا الصالحات
 اولهم هم خير البريه والزلزله تكون من شدة صوت
 اسرافيل والعاديات الخيل وصل الابل
 والقارعه القيمه والراد بقوله الحكيم التكاثر يعنى
 بالمال والعصا الدهر ونزلت سور الفجر
 في الاخصس بن شهر بن
 وفيها ذكر صند وسور ابراهيم في بيته من بيته بما فيها
 وسوى ارايت هل عرفت والكون تهر في الجنة حافناه
 قباب اللؤلؤ مجوف وسور الكافرين برأه من الشك
 وسميت سور النضر لسبب ان الله عز وجل على اعدائه
 والنكت للفران ومن فتر قافل هو احد عشر ترادف
 يشا الله بها فخر في الجنة والفقر الجبه والقاسم القرا اذا دخل الجنة

A copy of the last sheet of the manuscript

P. 1566

والمعوذتين حين تسي وجين تُصبح ثلاثاً يكفل كل
 شيء لحز الكاب والحمد لله رب العالمين حمد الثناء
 طيبا كما تحب ربنا ويرضى وكان يبغي كرم وجهه وعز جلاله
 والحمد لله وحده وصل على سيدنا محمد والوصحبه وسلم وهذه اول نسخة
 ببيت من الاصل بخط مؤلفه بالمدرسة الجوزية ببغداد المحروسة
 بالجانبة الشرقية منها نهار السبت سادس جادي لآخر سنة اربع عشرة
 وثمانماية علي يد مؤلفه الضعيف الواثق بلخير اللطيف عبدالعزيم القاضي
 القدس الشريف رة . ان لله اليم رة أجمل اعلي احسن وجسوا الكلم
 مشرو وكومه ائنه علي ما يشاء في رور وبالاجل جدير

الحمد لله وحده

تسلي من الله والحمد لله العبد الفقير الخاسر عبد الرحمن بن محمد
 الخاسر بن عبد الرحمن بن محمد بن عبد الرحمن بن عبد الرحمن بن عبد الرحمن

II. Biographical Information:

Khaulah Bint Tha'labah b. Asram¹⁷⁷ was the wife of Aws b. al-Şāmit, brother of 'Ubādah. It is due to her divorce, from her husband in pre-islamic times, known al-Zihār that the first verses of Sūrah al-Mujādilah are believed to have been revealed: "Allāh has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allāh: and Allāh (always) hears the arguments between both sides among you: for Allāh hears and sees (all things)".¹⁷⁸ The marriage ended with Aws b. al-Şāmit's declaring to his wife; "You art to me as the back of my mother".¹⁷⁹

Hātib b. Abī Balta'ah b. 'Amr b. 'Umair b. Salāmah al-Lakhmī, from Yemen. He was an ally of Banī Asad, and was commonly known as "Abū 'Abd Allāh". Some say that he became an ally of al-Zubayr. This was apparent from his dealing with the inhabitants of Meccā. In addition, he sent a letter to the Meccans informing them of Muḥammad's plans to invade. Furthermore, verses relating to this episode were revealed in Sūrah al-Mumataḥinah. In fact Ḥātib b. Abī Balta'ah defended himself and claimed that it was not true that his family had the protection of a Meccan clan, consequently Muḥammad forgave him.

In the year 6 AH. The Prophet sent Ḥātib him as an envoy to the king of Egypt. In return, the king sent him back with three slave girls and Maria the copt, as a gift for Muḥammad, who in turn handed the women to the care of his companions. The king acted in such a manner after hearing Ḥātib relate four traditions, some of which are in the Şaḥiḥ of Muslim. He died in 30 AH. at the age of 65, and it is said that the caliph 'Uthmān led his funeral prayer.¹⁸⁰

¹⁷⁷ This woman is also referred to as Khaulah Bint Mālik b. Tha'labah or as Khaulah Bint Ḥakīm Bint Walīj, or simply as Khauwaylah.

¹⁷⁸ Al-Mujādilah: 1. (The Holy Quran, English translation of the meanings and Commentary), P: 1703.

¹⁷⁹ *Al-Işābah*, (comment No.361); *Asd al-Ghābah*, 6/194, (comment No.6879); *Al-Istī'āb*, 4/1830. Thesis: p. 11.

¹⁸⁰ *Asd al-Ghābah*, 1/491, (comment No.1011). Thesis: p. 12.

Muhammad b. Maslamah b. Salāmah b. Khālid Abū ‘Abd al-Raḥmān al-Anṣārī al-Madanī, was an ally to Banī ‘Abd al-Ashhal. He was born twenty-two years before the advent of prophethood. He had named Muḥammad in the pre-Islamic era. He had related some traditions from the prophet and took part in the Battle of Badr and in other succeeding battles, except Tabūk as he had a leave of absence. Both his children and him were companions of the prophet. He was one of those who went to kill Ka‘b b. al-Ashraf. Moreover, the prophet made him the temporary governor of al-Medīnah during some raids. Later on, he did not take part in the Insurrection and did not participate in the Battles of al-Jamal and of Ṣuffīn. He settled in Medīnah and al-Rabadhah. He died in Medīnah after the murder of ‘Uthmān in 46 AH, at the age of seventy-seven.¹⁸¹

Sultān b. Salāmah b. Waqsh b. Zughbah al-Awsī al-Anṣārī, brother of Salamah b. Salāmah, known as Abī Nā’ilah. According to a *Ṣaḥīḥ* report, he was involved in the murder of Ka‘b b. al-Ashraf. He took part in the Battle of Uḥud. He was a poet and an archer.¹⁸²

‘Abbād b. Bishr b. Waqsh b. Zughbah. He took part in the Battle of Badr and died a martyr in the Battle of Yamāmah, at the age of forty-five. He took part in the killing of Ka‘b b. al-Ashraf. Abū Dāwoūd related some traditions from him in *al-Faḍā’il*. Moreover, he was mentioned in *al-Ṣaḥīḥ*, in the report transmitted by Anas, who said that “ ‘Usaid b. Ḥuḍair and him left the place of the prophet during a dark night. Then, the stick of one of them emitted light. But when they separated, the sticks of both of them emitted light”.¹⁸³

Al-Hārith b. Aws b. Mu‘ādh b. al-Nu‘mān al-Awsī al-Anṣārī, nephew of Sa‘d b. Mu‘ādh (the Chief of al-Aws). He took part in the Battle of Badr, and died a martyr at the Battle of Uḥud, at the age of twenty-eight. He also participated in the killing of

¹⁸¹ *Al-Iṣābah*, 3/364, (comment No. 7808). Thesis: p. 56.

¹⁸² *Al-Iṣābah*, (comment No.1146). Thesis: p. 56.

¹⁸³ *Al-Iṣābah*, 2/254, (comment No. 4455). Thesis: p. 56.

Ka'b b. al-Ashraf. His name was mentioned in *Ṣaḥīḥ al-Bukhārī*, in the report of Jābir, who said that 'Muḥammad b. Salamah has brought two men with him: Abī Aqyas b. Jābir and al-Ḥārith b. Aws.¹⁸⁴

Al-Arqam b. Abī al-Arqam. His full name is 'Abd Munāf b. 'Abd Allāh b. 'Umar b. Makhzūm, and he was also called "Abū 'Abd Allāh". His mother was Tamāḍur al-Sahmiyyah. Some said that he was the eleventh person to embrace Islam, but al-Ḥākim said that he was the seventh. Al-Bukhārī stated that he was a companion of the Prophet. His house was on Mount Ṣafā, and the Prophet used to stay there the beginning of revelation. After 'Umar's confession of Islam, when the number of Muslims amounted to forty men, they left his house. Aḥmad, al-Ḥākim and others related traditions from him. He died in 55 AH. He took part in all of the battles, including Badr and Uḥud. The Prophet gave him a house in Medīnah.¹⁸⁵

'Abd Allāh b. Shabramah b. al-Ṭufail b. Ḥassān, Abū Shabramah al-Ḍabbī (related to Ḍabbah). He was an inhabitant of al-Kūfah, and was born in 73 AH. He was a trustworthy and ascetic character and later became a prominent Islamic jurist. He was appointed to the Justice of al-Sawād (the green plains of Southern Irāq). He related traditions from Anas and the Tabi'īn (the Companions' Successors). 'Abd al-Malik, Sa'īd, Ibn al-Mubāarak and others related traditions from him. He died in 144 AH.¹⁸⁶

Al-Barā' b. 'Āzib b. al-Ḥārith b. 'Adī b. Aws al-Anṣārī. He was called "Abū 'Amārah", though some said "Abū 'Amr". Both his father and him were Companions. Aḥmad related from him that at the Battle of Badr, the Prophet regarded him and Ibn 'Umar as too young to take part in the fighting. He was then sent home. Nevertheless, he witnessed the Battle of Uḥud, as well as fourteen others. He died during the rule of Muṣ'ab b. al-Zubayr in 72 AH. He fought beside 'Alī in the Battles of al-Jamal and Ṣuffīn. He related a number of traditions.¹⁸⁷

¹⁸⁴ *Al-Iṣābah*, 1/273, (comment No.1371). Thesis: p. 56.

¹⁸⁵ *Al-Iṣābah*, 1/43, (comment No. 73); *Asd al-Ghābah*, 1/85, (comment No.70). Thesis: p. 65.

¹⁸⁶ *Tahdhīb al-Tahdhīb*, 5/250; *Al-'Ibar fī khabar man ghabar*, 1/197; *Al-Ansāb*, 8/384. Thesis: p. 74.

¹⁸⁷ *Al-Iṣābah*, 1/147, (comment No.618). Thesis: p. 75.

Sufyān b. ‘Uyainah b. Abī ‘Imrān Abū Muḥammed al-Hilālī al-Kūfī. He settled in Meccā, and was one of the most renowned narrators of traditions. In fact, all scholars give him unanimous credit and cite him as an authority. He had a strong memory. He related from ‘Abd al-Malik b. ‘Umair, Ḥamīd al-Ṭawīl, Ḥamīd b. Qays and others. Al-A‘mash, Ibn Jurayj, Shu‘bah, al-Thaurī, al-Shafi‘ī, and others related from him. He died in 198 AH.¹⁸⁸

Abū Sufyān b. al-Hārith b. Qais Yazīd b. Ḍubay‘ah al-Anṣārī al-Awsī. He was called “Abū al-Banāt” (i.e., father of the daughters). He took part in the Battles of Badr and Uḥud. In the latter he said, “I will fight and then return to my daughters”. But when Muslims were defeated, he said: “O Allāh! I don’t want to return to my daughters. I want to die in support of Your cause”. And he fought till he was killed. Consequently, the Prophet praised him for his behaviour. However, some state that he was killed in the Battle of Khaybar.¹⁸⁹

As‘ad b. Zurārah b. ‘Udas b. ‘Ubayd b. Mālik b. al-Najjār al-Khazrajī. He was called “As‘ad al-Khayr” and also “Abū ‘Umāmah”. He was one of the first men of al-Anṣār to embrace Islām, and he attended the three meetings of al-‘Aqabah, hence his nickname “‘Aqīb”. In fact, as the Chief of Banī al-Najjār, he was the first man to declare fealty to the prophet on the night of al ‘Aqabah. Moreover, he was the first man to perform the Friday-noon prayer in Medīnah. He died in the month of Shawwāl, during the first year before the Battle of Badr, and he was the first person to be buried in the cemetery of al-Baqī‘.¹⁹⁰

Sa‘d b. ‘Ubādah b. Dulaym b. Ḥārithah al-Khazrajī. He was called “Abū Thābit”. At the second pledge of fealty, he was the Chief of Banī Sā‘idah, and was the holder of al-Anṣār’s flag in all battles. He was masterful, dignified, generous and zealous.

¹⁸⁸ *Shadharāt al-Dhahab*, 1/354; *Tahdhīb al-Tahdhīb*, 4/117; *Mizān al-I’tidāl*, 2/170. Thesis: p. 77

¹⁸⁹ *Al-Iṣābah*, 4/91, (comment No.543); *Asd al-Ghābah*, 5/149, (comment No.5960). Thesis: p. 79.

¹⁹⁰ *Asd al-Ghābah*, 1/205; *al-Ṭabaqāt al-Kubrā*, 3/608. Thesis: p. 82.

After the death of the Messenger of Allāh, he showed an interest in the Office of Caliph and demanded fealty from the people, at the house of Banī Sā'idah. However, when the peoples' loyalty was given to al-Ṣiddīq (Abū Bakr) he did not declare fealty to him, or to 'Umar. Subsequently, he went to Syria and settled down in Ḥawrān till he died in 15 AH. He was buried in the countryside of Damascus.¹⁹¹

Abū Ayyūb Khālīd b. Zaid b. Tha'labah b. 'Abd Allāh 'Awf al-Khazrajī al-Anṣārī. He was known as "Abū Ayyūb." His mother was Hind bint Sa'id b. 'Amr. He witnessed al-'Aqabah, Badr, Uḥud and all of the other battles. The Prophet lodged in his house when he first came to Medīnah as a Muhajir.¹⁹²

'Abd Allāh b. Rawāhah b. Tha'labah b. Imri' al-Qays al-Khazrajī al-Anṣārī. He was also called "Abū Muḥammad", and his mother was Kabshah bint Wāqid. He witnessed al-'Aqabah, Badr, Uḥud, al-Khandaq ('the Battle of the Trench') and all of the other battles, except the conquest of Meccā and other succeeding incidents. This is because he died a martyr at the Battle of Mu'tah; where he was the leader of the army at that Battle. He left no legacy behind him. He was a poet and used his poetry to defend the Prophet; he recited some eloquent verses before he was killed.¹⁹³

Mālik b. Sa'sa'ah b. Wahb b. 'Adī b. Mālik al-Anṣārī al-Khazrajī. He was one of Banī Māzin b. al-Najjār. Anas b. Mālik related the Ḥadīth of al-Isrā' from him.¹⁹⁴

Ubay b. Ka'b b. Qays b. 'Ubayd b. Zayd b. Mālik b. al-Najjār al-Anṣārī, "Abū Mundhir". He was one of the participants in the second meeting of al-'Aqabah, and he witnessed all battles, including Badr. The Prophet said: "Congratulations for knowledge, Abā al-Mundhir". He also said to him: "Allāh has enjoined me to read to you!" Moreover, the scholars of Ḥadīth recorded many of his narrations in their

¹⁹¹ *Asd al-Ghābah*, 2/443; *Al-Ṭabaqāt al-Kubrā*, 3/613. Thesis: p. 83.

¹⁹² *Asd al-Ghābah*, 1/651, (comment No. 1361); & 5/25, (comment No. 5707). Thesis: p. 92.

¹⁹³ *Asd al-Ghābah*, 3/129, (comment No. 2941). Thesis: p. 95.

¹⁹⁴ *Asd al-Ghābah*, 5/27, (comment No. 4597); *Al-Iṣābah*, 5/728, (comment No. 7645). Thesis: p. 158.

volumes of ṣaḥīḥ traditions. Besides this, he was regarded as one of the six authorities of religious advice (fiqh). He died in 22 AH.¹⁹⁵

Sufyān b. ‘Uyaynah b. Abī ‘Imrān, Abū Muḥammad al-Hilālī al-Kūfī. He was one of the outstanding and trustworthy narrators. The community of scholars have unanimously agreed on accepting his narrations. Moreover, his memory was strong. Al-Shāfi‘ī said: “I have never seen anybody whose knowledge is as large as that of Ibn ‘Uyaynah and I have never seen anybody who is as adept at giving religious counsel, and at the same time reluctant to give it”. He related from ‘Abd al-Malik b. ‘Umayr, from Ḥamīd al-Ṭawīl, from Ḥamīd b. Qays and from others. Al-‘Amash, b. Jurayj, Shu‘bah, al-Thawrī, al-Shafi‘ī and others, related traditions from him.¹⁹⁶

‘Urwah b. al-Zubair b. al-‘Awwām b. Khuwaylid b. Asad al-Qurashī, Abū ‘Abd Allāh al-Madanī. Ibn Sa‘d said about him: “He was trustworthy; a copious narrator of traditions, a jurist, scholar, trustworthy and strict”. Al-‘Ijlī confirmed his trustworthiness and mentioned him among the Successors, he was also one of the four main jurists of Medīnah. He was born in 23 AH and died in 92 AH.¹⁹⁷

‘Amr b. ‘Abd Wud al-‘Āmirī, one of the Banī Lu‘ai branch of Quraysh. He was the Chief warrior and the most valiant man of Quraysh in the pre-Islamic era. He witnessed the advent of Islam, but did not embrace it. He survived until the battle of al-Khandaq, by which time he was more than eighty years old. In fact, ‘Amr was not as famous as were other knights of the pre-Islamic era, like ‘Amr b. al-Ṭufayl Baṣṭāmī and Ibn al-Ḥārith. This was because they were bedouins who often engaged in raids for plunder. By contrast, ‘Amr was a member of the settled Quraysh tribe, which was not generally inclined to raiding. His name was mentioned in the Sīrah (‘biography’) of the prophet as ‘Amr b. ‘Abd Wud.¹⁹⁸

¹⁹⁵ *Al-Iṣābah*, 1/27, (comment No. 32). Thesis; p. 175.

¹⁹⁶ *Tahdhīb al-Tahdhīb*, 4/117; *Mizān al-I‘tidāl*, 2/170; *Shadharat al-Dhahab*, 1/354. Thesis: p. 204.

¹⁹⁷ *Tahdhīb al-Kamāl*, 20/11, (comment No. 3905). Thesis: p. 209.

¹⁹⁸ *Sīrah Ibn Hishām*, 3/151; *Al-Rawḍ al-unuf*, 2/191; *Al-A‘lām*, 5/81. Thesis: p. 301.

'Atā' b. Abī Rabāh, (his father's name was Aslam al-Qurashī al-Fihri,) Abū Muḥammed al-Makkī. He was a freed slave and an ally of the family of Abī Khaytham, governor of Meccā under Caliph 'Umar b. al-Khattāb (some reports mention him as the freed slave of Banī Jumah). He was born in 27 AH and was one of the half-breed soldiers. He grew up in Meccā. He was trustworthy, knowledgeable and virtuous, although he related many *Mursal Ḥadīths*. However, some have said that his habit changed in the last years of his life, during which time he related few such traditions. He died in 114 AH.¹⁹⁹

Muhammad b. Ziyād, known as Ibn 'Arābī (Abū 'Abd Allāh). He was a narrator of traditions, a linguist and an authority on the genealogy of famous men. He was born in 150 AH, and was one of the inhabitants of al-Kūfah. He was, moreover, a copious poet. Furthermore, he was fostered by al-Faḍl b. Muḥammad, the author of al-Mufaḍḍaliyyāt. Tha'lab was a student of his. He died in 231 AH. He wrote many books, like *al-Nawādir wa Tafsīr al-Amthāl* and *al-Bi'r*.²⁰⁰

Ismā'īl b. Muhammad b. Yazīd b. Mufzi' al-Ḥumyārī, Abū Hāshim. He was an Imāmī Shiite and an adept poet. In fact, Bashshār and him were the best of the succeeding poets. Nevertheless, because he crossed the acceptable line in defaming certain of the Prophet's Companions and spouses, he became obscure and people rarely recited his poetry. He was born in Nu'mān, near the River Euphrates in Syria, in 105 AH and grew up in al-Baṣrah, and died in Baghdād in 173 AH.²⁰¹

'Alī b. 'Isā b. 'Alī Abū al-Ḥasan al-Rummānī. Al-Rummānī was a member of the Mu'tazilī School of Thought, a commentator and one of the greatest Arabic grammarians. His original home was in Sāmīrrā'. He was born in Baghdād in 296 AH and died there in 384 AH. He wrote approximately one hundred books, although most of them have subsequently been lost. Some of his existing works are *al-Nukat fī*

¹⁹⁹ *Tahdhīb al-Kamāl*, 20/69, (comment No. 3933); *Taqrīb al-Tahdhīb*, p.677, (comment No. 4623). Thesis: p. 316.

²⁰⁰ *Tārīkh Baghdād*, 5/282; *Al-Fahrast*, 69; *Al-A'lām*, 6/131. Thesis: p. 331.

²⁰¹ *Al-A'lām*, 1/322; *Kitāb al-Aghānī*, 7/2; *Al-Bidāyah*, 10/173. Thesis: p. 343.

I'jāz al-Qurān, Ma'ānī al-Qurān, and Kitāb al-Tafsīr. However, this term was not found in any of his surviving works.²⁰²

'Ubaid b. 'Umair b. Qatādah al-Laithī, Abū 'Āṣim al-Makkī. According to Muslim, he was born during the lifetime of the Prophet. Another authority regarded him as one of the most eminent successors. He was a narrator of the people of Meccā, and scholars have unanimously adjudged him trustworthy. He died before Ibn 'Umar.²⁰³

Yahyā b. Abī Kathīr al-Tā'ī. His master was Abū Naṣr al-Yamāmī. The full name of his father was Abī Kathīr is Ṣāliḥ b. al-Mutawakkil, though some said Yasār. Al-'Ijlī regarded him as trustworthy and Aḥmad b. Ḥanbal deemed him equal to al-Zuhrī, even preferring his opinions when different. Moreover, Abū Ḥātim testified that he was a master and that he did not transmit anything except from trustworthy people. He recorded his transmission of Mursals from Anas. In addition, Ibn Ḥibbān recorded him as a trustworthy authority. Moreover, Yahyā b. Sa'id said: "The Mursals of Yahyā b. Abī Kathīr are as plentiful as the wind." They are all the same, collections of tradition transmitted from him. He died in 129 AH.²⁰⁴

Sufyān b. 'Abd Allāh b. Rabī'a b. al-Ḥārith al-Thaqafī al-Ṭā'ifī. He embraced Islam together with the Delegation. Muslim, al-Nasā'ī, and al-Tirmidhī transmitted traditions from him. In addition, 'Umar employed him as an alms-collector at al-Ṭā'if, and there is a Musnad relation by Ibn Abī Shaybah, stating that the Prophet employed him as the governor of that city. He witnessed the Battle of Ḥunayn, and his sons transmitted traditions from him.²⁰⁵

Thawbān, a protégé and leading Companion of the Messenger of Allāh. Some said that he was a Ḥakamī (related to Ḥakam b. sa'd b. Ḥimyar) 'Arab, and some said that he was one of the Sūrāt. The Messenger of Allāh purchased and freed him. He

²⁰² *Inbā' al-Ruwāh*, 2/294; *Wafayāt al-A'yān*, 1/331; *Al-A'lām*, 4/317. Thesis: p. 346.

²⁰³ *Taqrīb al-Tahdhīb*, p. 377, (comment No: 4385). Thesis: p. 354.

²⁰⁴ *Tahdhīb al-Kamāl*, 31/510. Thesis: p. 359.

²⁰⁵ *Al-Iṣābah*, 3/124, (comment No. 3317). Thesis: p. 396.

therefore served the Prophet until his death. Thereafter, he headed for al-Ramlah and then Ḥoms, where he died in 54 AH. It is related that the Prophet said: “Who will assure me that he will never beg anything from people, so that I will assure him (of entering) the paradise?” Thawbān said “Me!” So, he completely refrained from begging.²⁰⁶

Zur b. Hubaysh b. Ḥubāshah b. Bilāl b. Khuzaimah al-Asadī, Abū Maryam. He lived in both the pre-Islamic and Islamic eras. Yaḥyā b. Mu‘īn deemed him trustworthy, and Ibn Sa‘d regarded him as one of the Successors of al-Kūfah, and as a reliable and copious transmitter of traditions. Moreover, all collectors of tradition have transmitted from him. He died during the time of al-Ḥajjāj, before the Battle of al-Jamājim in 127 AH.²⁰⁷

‘Abd al-Rahmān b. Abī Laylā Abū ‘Isā al-Kūfī, (his son was Muḥammad b. ‘Abd al-Rahmān b. Abī Laylā al-Qādī; and his name was Yasār). He was born on the 6th day before the death of Caliph ‘Umar. He was a trustworthy Successor from al-Kūfah. He died by drowning in 83 AH.²⁰⁸

Al-Fudayl b. ‘Iyād b. Mas‘ūd b. Bishr al-Tamīmī al-Yarbū‘ī, Abū ‘Alī al-Zāhid. He was an extremely pious individual and a most persevering worshipper. He was born in Samarqand, grew up in Abyord, and wrote down Tradition in al-Kūfah. Then, he headed for Meccā and settled down therein until he died in 186 AH. He was deemed trustworthy by al-‘Ijlī, al-Nasā’ī, al-Dāraqūṭnī, Ibn ‘Uyainah and Ibn Sa‘d. All scholars of tradition transmitted from him, except Ibn Mājah.²⁰⁹

Sahl b. Hunayf b. Wāhib b. al-‘Ukaym b. Tha‘labah al-Anṣārī al-Awsī. He was also known as Abū Sa‘d and Abū ‘Abd Allāh. He was an early convert to Islam; he witnessed Badr and stood firm at the Battle of Uḥud when others retreated (declaring

²⁰⁶ *Al-Iṣābah*, 1/413, (comment No. 968). Thesis: p. 411.

²⁰⁷ *Tahdhīb al-Kamāl*, 9/338. Thesis: p. 419.

²⁰⁸ *Tahdhīb al-Kamāl*, 17/372. Thesis: p. 420.

²⁰⁹ *Tahdhīb al-Kamāl*, 23/281, (Comment No.4763). Thesis: p. 427.

an oath of victory or death). He took part in the Battle of al-Khandaq, as well as all other incidents. After the Battle of al-Jamal, ‘Alī appointed him as governor of al-Baṣrah, and he fought beside ‘Alī at the Battle of Ṣuffīn. The Messenger of Allāh encouraged this fraternal relationship. He died in al-Kūfah in 38 AH, and ‘Alī performed his funeral prayer. During this prayer he reiterated al-Takbīr (saying ‘Allāhu Akbar!’) Six times, though some have said five, saying, “He is Badrī (i.e., one of those who fought in Badr)”.²¹⁰

Abū Sinān b. Wahb. His first name was ‘Abd Allāh, though some have made it Wahb b. ‘Ubaid Allāh al-Asadī. He was the first man to swear al-Riḍwān oath at Ḥudaybiyah. He said, “O Messenger of Allāh! Open your hand so that I may swear fealty to you!” The Messenger said, “To do what?” He said, “To do what is in your mind and what is in mine!” The messenger said, “Conquest and martyrdom?” He said, “Yes!” So, he swore fealty to him and his action led many others to do the same.²¹¹

‘Abd Allāh b. Salām b. al-Ḥārith Abū Yoūsuf. One of the posterity of prophet Yoūsuf and an ally of al-Khazraj. In other words, he was an Israelite and then an Anṣārī. He was one of Banī Qaynuqā‘ and an ally of Khazraj. His name was al-Ḥuṣayn, but the Prophet changed it to ‘Abd Allāh. He embraced Islam soon after the Prophet arrived in al-Medīnah, some have given the year as 8 AH. The story of his conversion is recorded by al-Bukhārī. He is said to have asked about three things which only a Prophet could know; when the Prophet answered these questions, Abd Allāh embraced Islam. The Messenger gave him the glad tidings of paradise. He died in al-Medīnah in 43 AH.²¹²

Sinān b. Wabrah (or Wabr) al-Juhanī, an ally of Banī al-Ḥārith b. al-Khazraj. He is said to have taken part in a raid against the Banī al-Muṣṭaliq with the Prophet at which the battle cry was “ Yā Manṣūr Amit! ” Abū ‘Umar b. ‘Abd al-Barr said, “ He is

²¹⁰ *Al-Iṣābah*, 3/198, (comment No.3529). Thesis: p. 432.

²¹¹ *Al-Iṣābah*, 7/191. Thesis: p. 437.

²¹² *Al Iṣābah*, 4/118, (comment No. 4728). Thesis: p. 491.

Sinān b. Tamīm ”. Some said that he was Ibn Wabrah and that it was him who fought for water with Jahjāh al-Ghifārī. As a matter of fact, however, the story as it appears in the authentic traditions does not mention either of them by name.²¹³

‘Awf b. Mālik b. Abī Awf al-Ashja’ī. Some give his name as Abū ‘Abd al-Rahmān, and others as Abū Muḥammad. He embraced Islam in the same year as the Battle of Khaybar. He settled in Ḥoms, and witnessed its conquest while holding the banner of Ashja’. He then moved to Damascus. The Messenger of Allāh encouraged his friendship with Abū al-Dardā’. He died in 73 AH.²¹⁴

‘Abd Allāh b. Qays b. Salīm b. Ḥaḍḍār b. Ḥarb, abū Mūsā al-Ash‘arī. His mother was Zabiah Bint Wahb b. ‘Ak. He allied himself with Sa‘īd b. al-‘Āṣ, then embraced Islam and settled down in Ethiopia. After the conquest of Khaybar, the Prophet appointed him governor of parts of Yemen. He was also appointed governor of al-Baṣrah by ‘Umar and of al-Kūfah by ‘Uthmān. He acted as one of the two arbitrators at Ṣuffīn. Subsequently he deserted both parties. He had a pleasant style of Qur’anic recitation. He died in 42 AH.²¹⁵

Ibn al-Haytham, Dawūd b. al-Haytham b. Ishāq, Abū Sa‘d al-Tanūkhī al-Anbārī. He was a virtuous man from al-Anbār and was a linguist and grammarian. He was born in 228 AH, and died in 316 AH. He wrote a grammar book concordant with al-Kūfah grammarians and another book on the creation of Man and he composed some poetry.²¹⁶

‘Abū al-Hasan ‘Alī b. al-‘Abbās b. Jurajj al-Rūmī. He was an eminent poet, on the same level as Bashshār and al-Mutanabbī. He was of Byzantine origin. He was born in Baghdād in 221 AH, where he grew up. He died, also in Baghdād, in 283 AH. Some reports state that he never praised anyone without later defaming him.

²¹³ *Al-Iṣābah*, 3/190, (comment No. 3514). Thesis: p. 493.

²¹⁴ *Al-Iṣābah*, 4/6105. Thesis: p. 498.

²¹⁵ *Al-Iṣābah*, 4/211, (comment No. 4901). Thesis: p. 501.

²¹⁶ *Al-A‘lām*, 2/336; *Bughyat al-Wa’ut*, 246; *Al-Jawāhir al-Muḍī’ah*, 1/240. Thesis: p. 561.

Therefore, his poetry was little used and it ultimately caused his death. He wrote and published a book of poetry, calling it by his own name.²¹⁷

Abū Tammām Habīb b. Aws b. al-Ḥārith al-Ṭā'ī. He was a poet, a man of letters and one of the masters of eloquence. He was born in Jāsīm (one of the villages of Ḥawrān in Syria) in 188 AH. He travelled to Egypt and was summoned by al-Mu'taṣim to Baghdād, where he settled. Therefore, he was put in charge of the Postal service of al-Mūṣil for two years. He died in 231 AH. He memorised some 14,000 couplets, in addition to long poems and stanzas. His poetry was characterised by a powerful eloquence. He was the author of *Dīwān al-Ḥamāsah*, and of *Mukhtār Ash'ār al-'Arab*.²¹⁸

Mundhir b. 'Amr b. Khunays b. Ḥārithah b. Ka'b b. al-Khazrajī al-Anṣārī al-Sā'idī. He witnessed the meetings at al-'Aqabah, as well as the Battle of Badr. He was a tribal chief and died a martyr at the Battle of Bi'r Ma'ūnah. He was nicknamed 'al-Mu'niq Liyamūt'.²¹⁹

Marthad b. Abī Marthad al-Ghanawī. He was a Companion, as was his father Kināz. They both fought at Badr. He died a martyr during the raid of al-Rajī' in 3 AH.²²⁰

Al-'Āṣ b. Wā'il b. Hāshim al-Sahmī al-Qurashī. He was one of the main arbitrators of pre-Islamic era. He is thought to have been one of the revilers of Islam, dying as such. He led Banī Sahm at the Battle of al-Fujjār. However, he protected 'Umar from the harm of Quraysh after his conversion. He died from a poisonous animal bite.²²¹

²¹⁷ *Tārīkh Baghdād*, 11/436, *Al-A'lām*, 4/297. Thesis: p. 561.

²¹⁸ *Tārīkh Baghdād*, 8/248; *Al-A'lām*, 2/165. Thesis: p. 562.

²¹⁹ *Al-Iṣābah*, 6/217, (comment No. 8230). Thesis: p. 569.

²²⁰ *Al-Iṣābah*, 6/70. Thesis: p. 570.

²²¹ *Ansāb Quraish*, p. 408; *Al-Muḥabbir*, p. 133; *Al-A'lām*, 3/247. Thesis: p. 578.

Umayyah b. Khalaf b. Wahb, of Banī Lu'ay. He was one of the leading members of Quraysh during the pre-Islamic era and was one of the fiercest opponents of Islam. He witnessed the advent of Islam, but did not embrace it. He was responsible for torturing Bilāl al-Ḥabashī at the beginning of the Islamic era. In the Battle of Badr, he was captured by 'Abd al-Raḥmān b. 'Awf. Bilāl saw him and incited the other fighters to murder Umayyah, which they did.²²²

Al-Walīd b. al-Mughīrah b. 'Abd Allāh b. 'Amr b. Makhzūm, Abū 'Abdī Shams. He was one of the Chief Judges of the Arabs during the pre-Islamic era. He was also a leading member of Quraysh. He was called al-'Adl because he was equal in prestige to the whole of Quraysh. The whole Qurayshī tribe used to ceremoniously cover the Ka'bah with a cloth; he had sufficient prestige to do this by himself. He held wine drinking unlawful, even before Islam and flogged his own son Hishām for doing so. He was an old man at the advent of Islam, though he resisted its teachings and opposed it. He died three months after the Hijrā and was buried at al-Ḥujoūn. He was the father of Sayf-Allāh Khālīd b. al-Walīd.²²³

'Abd Allāh b. al-Zaba'rī b. Qays al-Shamī al-Qurashī, Abū Sa'd. He died in 15 AH/636 CE. He was the Chief poet of the Quraysh tribe during the pre-Islamic era. He was a major opponent of Islam and his opposition was very harmful. He fled to Najrān after the conquest of Meccā. Ḥassān -The profet poet- recited some satirical verses about him. When he heard them, he returned to Meccā, embraced Islam, apologised for his past behaviour and praised the Prophet. The Prophet gave him a fine garment as a reward. During his travels he wrote about the story of the elephant.²²⁴

Abū 'Abd Allāh Muhammad b. Sallām b. 'Abd Allāh al-Jumaḥī (due to alliance). He was a master of literature and an inhabitant of al-Baṣrah. He was born in 150 AH and died in Baghdād in 232 AH. He was a Qadariyyah (fatalist). Scholars of Ḥadīth

²²² *Sīrah Ibn Hishām*, 2/52; *Al-Kāmil*, 2/48; *Al-A'lām*, 2/22. Thesis: p. 578.

²²³ *Al-Kāmil*, by Ibn al-Athīr, 2/26; *Al-Muḥabbir*, p. 161; *Al-A'lām*, 8/122. Thesis: p. 578.

²²⁴ *Al-Aghānī*, 4/14; *Al-A'lām*, 4/87. Thesis: p. 586.

therefore stated that whilst his poetry could be transmitted, his traditions could not. He wrote a number of books, including *Ṭabaqāt al-Shu‘arā’ al-Islāmiyyīn Wa al-Jāhiliyyīn*, *Buyūtāt al-‘Arab* and *Gharīb al-Qurān*.²²⁵

Farwah b. Nawfal al-Ashja‘ī al-Kūfī. He was a Successor. Ibn Ḥibbān placed him among the trustworthy transmitters of Ḥadīth. All scholars of Ḥadīth therefore related traditions from him, although al-Bukhārī did not. Al-Dhahabī stated in *al-Mizān* that he was controversial and that his transmission was not adequately strong. By contrast, in *al-Taqrīb* Ibn Hajar described him as acceptable. Although his father was an actual Companion, there is some dispute among scholars about his own status.²²⁶

Sahl b. Mu‘ādh b. Anas al-Juhanī. He was a Syrian, but settled in Egypt. He transmitted Ḥadīth from his father, who was a Companion. Ibn Shāhīn held him to be a Companion too, although this is inaccurate. ‘Abd Allāh b. Luhay‘ah said that he was a Syrian. Yaḥyā b. Mu‘īn described him as a weak transmitter. Ibn Ḥibbān, on the other hand, saw him as reliable; however, he also peculiarly listed him amongst the faulty. In *al-Taqrīb* Ibn Hajar stated that he was acceptable, except where he relates Ḥadīth from Zibān.²²⁷

Daughters of Labid al-‘Asim, the Jew. They were sorceresses who bewitched the Prophet, tying eleven knots as a part of their spell. In reaction to this, Allāh revealed eleven verses (al-Mu‘awwadhatān) by which the Prophet was healed. Al-Bukhārī related in his *Ṣaḥīḥ*, that ‘Āishah said, “The Messenger of Allāh had been bewitched, so that he imagined that he was lying with a woman, which was not true...”. However, this Ḥadīth is too long to quote in full here. It is sufficient to note that at

²²⁵ *Tārīkh Baghdād*, 5/327; *Al-‘Alām*, 6/146. Thesis: p. 587.

²²⁶ *Tahdhīb al-Kamāl*, 23/179, (comment No. 4722). Thesis: p. 592.

²²⁷ *Tahdhīb al-Kamāl*, 12/208. Thesis: p. 599.

the end of it comes the statement of the Prophet, “By the grace of Allāh it has cured me”.²²⁸

‘Uqbah b. ‘Āmir b. ‘Abs b. ‘Amr b. Adī b. Qays b. Juhaynah al-Juhanī. He was a prominent Companion. He transmitted many Ḥādīths from the Prophet and was very knowledgeable on matters of jurisprudence and religious duties. He was an eloquent speaker, a poet and a author. He also participated in the collection of the Qurān into one book. Moreover, he witnessed and participated in many battles and conveyed the conquest of Damascus to the Caliph ‘Umar. He fought at Ṣuffīn on the side of Mu‘āwiyah, who later made him the governor of Egypt. According to some reports, he died during Mu‘awiyah’s reign.²²⁹

²²⁸ *Ṣaḥīḥ al-Bukhārī*, Chapter of Medicine, Section of “Can Sorcery be expelled?” 4/1719, (Ḥadīth No. 5765); *Ṣaḥīḥ Muslim*, Chapter of al-Salām, section of Sorcery, 4/1719, (Ḥadīth No. 43/2189). Thesis: p. 603.

²²⁹ *Al-Iṣābah*, 4/521, (comment No. 5605). Thesis: p. 604.

III. Glossary of Key Terms

Habā, Habwan: he gave something expecting nothing in return and without making any mention of the gift.²³⁰

Al-Iftidād: (from faḍlḍ which means ‘breaking and separation’). The Ḥadīth of Dhī al-Kifl states, inter alia: “It is unlawful that you break the seal...” (a euphemism for sexual intercourse).²³¹

Kuwwirat (the sun): its light has been wrapped and folded like a turban and it has faded away and disappeared.²³²

Al-Walah: becoming insane with love. The expression ‘Wallahah al-Ḥub’ means that ‘he was beset by love’. Al-Walah: Sadness or insanity through extreme sadness, bewilderment and fear.²³³

Al-Hīm: a thirsty camel that insatiably gulps water; a sick camel whose unquenchable thirst is the result of disease. Hence the Qur’anic verse: “Indeed you shall drink like diseased camels, raging with thirst”.^{234 - 235}

Ka’ (al-Ka’ and al-Kā’): weak, unable, a coward, one who has neither determination nor firmness, one who always recoils. A Ḥadīth states that: “Quraysh had remained Kā’-‘ah till Abū Ṭālib died. But when he died they dared to attack him openly (i.e., the prophet)”.²³⁶

²³⁰ *Al-Qāmūs al-Muḥīṭ*, p. 1642, (root word: Ḥabā). Thesis: p. 3.

²³¹ *Lisān al-‘Arab*, 7/207, (root word: Faḍāḍ). Thesis: p. 8.

²³² *Lisān al-‘Arab*, 5/156, (root word: Kawar). Thesis: p. 16.

²³³ *Al-Kulliyāt*, p. 947; *al-Qāmūs al-Muḥīṭ*, p. 162. Thesis: p. 27.

²³⁴ Al-Wāqi‘ah: 55. (The Holy Quran, English translation of the meanings and Commentary), P: 1679.

²³⁵ *Lisān al-‘Arab*, 12/627, (headword: Hayam). Thesis: p. 42.

²³⁶ *Lisān al-‘Arab*, 8/312. Thesis: p. 43.

Dhubāb al-Sayf: the point of a sword. Al-Thalm ('in the sword'), a small cut in the sharp edge of the sword.²³⁷

Al-la'meh: arms and armour. It said: 'Istal'am' ('he put on his accoutrements – spear, helmet, cuirass, sword, arrows').²³⁸

Al-Tawashshuh bi Thawb: Throwing a piece of cloth over one's shoulder, *Tawashshah bi saifih aw bi thawbih*, 'Taqallad': 'he put on his sword', or 'he girded himself with his cloth', the latter use of *taqallid* for clothes may be figurative.²³⁹

Ghabaqq: he drank. Al-Ghabūq: something drunk in the evening. Taghabbaqa: he milked an animal in the evening.²⁴⁰

Al-Khirrīt: the skilful guide who finds his way through unseen roads and narrow desert passages.²⁴¹

Al-Ishmām: (denoting a voiceless vowel); pursing one's lips as when trying to pronounce the letter "O" (which indicates that the vowel is omitted) after uttering the last consonant (but without emitting any sound). This can only be recognised by sighted people and not by the blind.²⁴²

Al-Rawm: pronouncing the vowels 'O', 'U' or 'I' with a low, almost inaudible voice. Both al-Ishmām and al-Rawm can only be learnt orally from trained reciters.²⁴³

²³⁷ *Lisān al-'Arab*, 1/383; 12/87. Thesis: p. 46.

²³⁸ *Lisān al-'Arab*, 12/532, (root word: La'm). Thesis: p. 46.

²³⁹ *Al-Qāmūs al-Muḥīṭ*, p, 315, (root word: Wishāḥ). Thesis: p. 88.

²⁴⁰ *Al-Qāmūs al-Muḥīṭ*, p, 1180. Thesis: p. 89.

²⁴¹ *Al-Qāmūs al-Muḥīṭ*, p, 193. (root word: Khart). Thesis: p. 90.

²⁴² (The Holy Quran, English translation of the meanings and Commentary), P: D, Theses: p. 117.

²⁴³ *Al-Kanz fī al-Qirā'āt al-'Ashr*, p, 99; *Al-Nashr*, 2/90. Thesis: p. 117.

Al-Rat': eating and drinking abundantly in rural areas.²⁴⁴

Adrajah: he folded it and put it in its wrapping.²⁴⁵

Al-Ghīlah: a decoy and assassination. Qatalah ghilatan: to trick some one into coming to some place and kill him or her.²⁴⁶

Al-Akhmas: the arch of the foot.²⁴⁷

Rawj: rapidly mingling waters.²⁴⁸

Al-Baqr: piercing, boring, and expanding. Hence Umm Salamah's remark, 'If anyone of the polytheists comes close to me, I will pierce (baqartu) his belly (baṭnah)'.²⁴⁹

'Ilm al-Hisāb: arithmetic.²⁵⁰

Al-Judhādh: a fragment. Jadhdhah: to break something.²⁵¹

Nafashat al-Ibil: Camels that have dispersed during the nighttime only and have grazed alone without their herd.²⁵²

Al-Rukhā': breeze, light, and gentle wind. Al-Rakhā': being wealthy.²⁵³

²⁴⁴ *Lisān al-'Arab*, 8/112, (headword: Rat'). Thesis: p. 117.

²⁴⁵ *Lisān al-'Arab*, 2/269, (headword: Darj). Thesis: p. 119.

²⁴⁶ *Al-Qāmūs al-Muḥīt*, p. 1344. Thesis: p.122.

²⁴⁷ *Lisān al-'Arab*, 7/30, (headword: Khamṣ). Thesis: p. 131.

²⁴⁸ *Lisān al-'Arab*, 2/285, (headword: Rawj). Thesis: p. 141.

²⁴⁹ *Lisān al-'Arab*, 4/74. Thesis: p. 158.

²⁵⁰ *Kashf al-Zunūn*, 1/662. Thesis: p. 158.

²⁵¹ *Lisān al-'Arab*, 5/11, (headword: Jadhah). Thesis: p. 169.

²⁵² *Lisān al-'Arab*, 6/357. Thesis: p. 179.

²⁵³ *Al-Qāmūs al-Muḥīt*, p. 1661. Thesis: p. 184.

Al-Jandal: a rock that can be lifted by a man. Some have said that it refers to all kinds of stone.²⁵⁴

Bakkata: to have the last word in an argument. Bakatah: to hit someone with a sword or a stick; to receive bad news, or to be treated with bad manners.²⁵⁵

Azrā bih : detracted from the value of something or somebody.²⁵⁶

Al-Aknāf: sides. Kanaf Allāh: the amulet of Allāh, the protective screen of Allāh.²⁵⁷

Al-Dhawā'ib: (singular, Dhu'ābah), locks (of hair) hanging down on the forehead.²⁵⁸

Tafassakh al-Ruba': one camel can not bear the heavy loads.²⁵⁹

Al-'As: a glass; a large container.²⁶⁰

Al-Aqbiah: (singular, qabā'), an outer-dress or gown.²⁶¹

Al-Jadhbah: a piece of meat.²⁶²

Al-Shanf: (plural: ashnāf; shunūf), ear-ring(s) worn on the upper part of the ear. Al-Qurt: ear-ring(s) worn on the ear lobe, (plural: Aqrāṭ).²⁶³

²⁵⁴ *Lisān al-'Arab*, 11/129. Thesis: p. 193.

²⁵⁵ *Al-Qāmūs al-Muḥīṭ*, p. 189. Thesis: p. 194.

²⁵⁶ *Lisān al-'Arab*, 14/356; *Al-Qāmūs al-Muḥīṭ*, p. 1666. Thesis: p. 195.

²⁵⁷ *Al-Qāmūs al-Muḥīṭ*, p. 1099. Thesis: p. 196.

²⁵⁸ *Al-Qāmūs al-Muḥīṭ*, p. 108. Thesis: p. 204.

²⁵⁹ *Tāj al-'Arūs*, 7/320. Thesis: p. 210.

²⁶⁰ *Al-Qāmūs al-Muḥīṭ*, p. 719. Thesis: p. 227.

²⁶¹ *Lisān al-'Arab*, 15/168. Thesis: p. 248.

²⁶² *Lisān al-'Arab*, 1/258; *Al-Qāmūs al-Muḥīṭ*, p. 84. Thesis: p. 227.

²⁶³ *Lisān al-'Arab*, 7/347 & 9/183. Thesis: p. 248.

Al-Ramakah: a breeding mare.²⁶⁴

Al-Sabakhah: (plural, al-Sibākh), salty and waterlogged land, of little agricultural value.²⁶⁵

Al-Akhal: the subclavian vein, in the middle of the arm. If this vein is cut, blood flow rarely stops.²⁶⁶

Al-Salab: the spoils of war taken by the victor from a dead enemy.²⁶⁷

Al-Hawii: a night watch, a long time.²⁶⁸

Al-Karā': in human beings, the part of the leg between the knee and the ankle. In cattle, the thin part of the leg, which is almost bare of flesh.²⁶⁹

Al-Hajalah: partridge (plural: hijāl).²⁷⁰

Al-Rawaghān: evasion, dodging, practicing mean shifts.²⁷¹

Al-Haj'ah: a light sleep during the early part of the night; reclining in bed.²⁷²

Al-Fanan: a straight bough, a rod, a branch.²⁷³

²⁶⁴ *Lisān al-'Arab*, 10/434. Thesis: p. 248.

²⁶⁵ *Mu'jam al-Buldān*, 3/183; *Lisān al-'Arab*, 3/24. Thesis: p. 302.

²⁶⁶ *Lisān al-'Arab*, 11/586, (headword: Kuḥl). Thesis: p. 304.

²⁶⁷ *Lisān al-'Arab*, 1/471. Thesis: p. 305.

²⁶⁸ *Lisān al-'Arab*, 14/372. Thesis: p. 309.

²⁶⁹ *Lisān al-'Arab*, 8/306. Thesis: p. 310.

²⁷⁰ *Lisān al-'Arab*, 11/144. Thesis: p. 346.

²⁷¹ *Lisān al-'Arab*, 8/430. Thesis: p. 397.

²⁷² *Lisān al-'Arab*, 8/367, (headword, Haja'). Thesis: p. 450.

²⁷³ *Lisān al-'Arab*, 13/327. Thesis: p. 459.

Marmūlah: adorned with gold or other precious stones.²⁷⁴

Al-Za'īnah: a woman riding a camel, inside a howdaj.²⁷⁵

Al-'Aqīсах: tuft of hair, plait.²⁷⁶

IM: is shortcut for Imam and is used in all thesis.²⁷⁷

Istabant: I have entered into the bottom of the valley.²⁷⁸

²⁷⁴ *Lisān al-'Arab*, 11/294. Thesis: p. 470.

²⁷⁵ *Lisān al-'Arab*, 13/271. Thesis: p. 486.

²⁷⁶ *Lisān al-'Arab*, 7/56. Thesis: p. 486.

²⁷⁷ Thesis: p. 19.

²⁷⁸ *Lisān al-'Arab*, 13/55. Thesis: p. 520.

IV. Rulings on Issues of Jurisprudence and Doctrine:

- Al-Isti'ādah

The jurisprudential verdict of al-Isti'ādah (seeking the protection of Allāh from the devil) in prayers is a traditional practice, according to Shāfi'is and Ḥanafis, and it is the established usage of Ḥanbalis. In a statement transmitted from Aḥmed, however, it is considered merely a precept.²⁷⁹ According to Mālki, it is allowable in supererogatory prayers, and disliked in compulsory acts.²⁸⁰

- Al-Tasmiyah

The religious jurists have agreed that al-Tasmiyah (saying “In the name of Allāh”) is prescribed for all significant acts, whether acts of worship or not. It should, therefore, be uttered at the beginning of reciting the Qurān, at *Dhikr* sessions (mentioning of Allāh), when using transport, when entering into a mosque or a house (and also upon departure), when lighting and putting out the lamp, before sleeping, at the beginning of books, on the painful area of the body and before starting all important matters. Saying this phrase is a reward, although there is no blame attached to the person who omits it through forgetfulness. But if one omits it when slaying an animal, a Rule states that he should be held accountable as a trespasser. The Ḥanafī, Mālīkī and Ḥanbalī schools regard this phrase as an obligatory part of slaughtering; the Shāfi'is, by contrast, regard as merely *sunnah* (the prophet's traditional practice).²⁸¹

- Jihād

In general Jihād is considered an obligatory duty on all Muslims. In the Qurān Allāh says, “Fighting is prescribed upon you, and you dislike it”.²⁸² Subsequently, Muslim jurists have held jihād to be *fard kifayah* (an obligatory duty upon the whole Muslim community, which is fulfilled if some Muslims

perform it). They stated that jihād can either be carried out by career soldiers, or
²⁷⁹ *Hāshiyah Ibn 'Ābdīn*, 1/443; *Al-Majmū'*, 3/324-325; *Al-Inṣāf*, 2/119. Thesis: p. 26.

²⁸⁰ *Hāshiyah al-Dasūqī*. 1/251. Thesis: p. 23.

²⁸¹ *Hāshiyah Ibn 'Ābdīn*, 5/190- 192, 5/300; *Sharḥ al-Zarqānī*, 2/73; *Hāshiah al-Dasūqī*, 1/102; *al-Muqhnī*, 8/565; *al-Muqni'*, 3/540; *Nihāyah al-Muḥtāj*, 8/112. Thesis: p. 26.

²⁸² Surah Al-Baqarah: 216. (The Holy Quran, English translation of the meanings and Commentary), P: 91.

stated that jihād can either be carried out by career soldiers, or by a sufficient number of volunteers; in this case, the rest of the community will be absolved from sin. Otherwise, all Muslims will be blameworthy. Allāh Almighty says in the Qurān, “It is not for the believers, To get forth together: If a contingent From every expedition, Go forth, To devote themselves, To studies in religion. And admonish the people, When they return to them, - That thus they (may learn) To guard themselves (against evil). Nor should the believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them- that thus they (may learn) to guard themselves (agaist evil)”.²⁸³ However, in the case of two armies facing each other, jihād is considered an obligation on all Muslims. Allāh the Almighty says, “O you who believe! When you meet a force, be firm, and call Allāh in remembrance much (and often); That you may prosper. And obey Allāh and His Messenger; and fall into no disputes, lest you lose heart And your power depart; and be patient and persevering: for Allāh is with those who patiently persevere”.²⁸⁴ A surprise attack by an aline enemy is another case where jihād is obligatory upon every Muslim. The third case is when a Muslim leader alerts the whole community to be vigilant and ready for sudden action. Allāh Almighty says, “O you who believe! What is the matter with you, that, when you are asked to go forth in the Cause of Allāh, you cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with Hereafter. Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For Allāh hath power over all things”.²⁸⁵ The prophet is reported to have said, “There will be no Hijrah (to Medīnah) after the conquest (of Meccā). It is only jihād and good intentions. And if you are alerted, be on the alert.” This is reported by both al-Bukhārī and Muslim.²⁸⁶

²⁸³ Al-Tawbah: 122. (The Holy Quran, English translation of the meanings and Commentary), P: 541.

²⁸⁴ Al-Anfāl: 45-46. (The Holy Quran, English translation of the meanings and Commentary), P: 483.

²⁸⁵ Al-Tawbah: 38 (The Holy Quran, English translation of the meanings and Commentary), P: 512.

²⁸⁶ *Hāshiyah Ibn ‘Abdīn*, 3/219; *Al-Mughnī*, 8/346; *Mughnī al- Muḥtāj*, 4/219; *Hāshiyah Al-Dasūqī*; 2/174. Thesis: p. 97.

- Loss or Damage to Property caused by Animals

The cost of loss and damage caused by domestic animals should not be borne by the animal's owner if the damage occurred during the day. This is because the owners of property should usually guard it during the day. However, the owner of the animal should bear the cost if the damage was caused at night. This is because animals should be tethered or kept indoors at night. The following incident provides the necessary evidence. It has been related that "a she-camel of al Barā' b. 'Āzib entered into a field and caused loss and damage to plants. Consequently, the Messenger of Allāh decided that the owners of fields should keep them in daytime, and that any loss and damage caused by domestic animals in the night time should be borne by their owner".^{287 - 288}

- The Doctrines of the people who preceded us

A basic rule of Islam is that the beliefs and doctrines of previous nations should also be the doctrines of Muslims, unless there is specific proof of abrogation. However, scholars are divided into three main opinions regarding this matter.²⁸⁹

- Looking at the Fiancée

Scholars have unanimously agreed that a fiancé is allowed to look at his fiancée prior to marriage. There is, however, disagreement upon its status. The majority of them regard it as recommended, because it is enjoined in a sound Ḥadīth transmitted by Mughīrah b. Shu'bah. The idea behind it is that it helps encourage affinity and affection between the betrothed. According to the Ḥanbalī school, however, looking is allowable for a man who wants to marry a woman, but only where he believes there is a fair chance of a successful proposal. It is stipulated that he intends to marry her.

However, her awareness or permission has not been stipulated, since the permission of the Legislator is sufficient. Some of them even said that her unawareness is better, because she may adorn herself with something that would

²⁸⁷ This tradition is related by the Imām Aḥmad in al-Musnad, 17/80, (Ḥadīth No. 23581) with a sound chain of authority, and by the Imām Mālik in al-Muwaṭṭa'

²⁸⁸ *Al-Mughnī*, 10/356-357, Al-Muwaṭṭa', 3/615, (Ḥadīth No.1326). Thesis: p. 180.

²⁸⁹ *'Uṣūl al-Sarakhsī*, 2/99; *Zād al-Masīr*, 5/274. Thesis: p. 181.

deceive him. They agreed that it is allowable to look at her face and hands. As regards other parts of the body which a woman usually uncovers, (expecting her face, her hands and her feet,) Ḥanbalis had two opinions.²⁹⁰

- The Prostration of Sūrah Ṣād

Both Ḥanafīs and Shāfi'īs, as well as some Ḥanbalī scholars, were of the opinion that the prostration during recitation of (Sūrah Ṣād) is legitimate, though they differed regarding its actual place. According to the Ḥanafīs, it is to be performed at Allāh's utterance "Ḥusnu Ma'āb", whereas it is "Wa'anāb", according to Mālikīs. Scholars, however, depended upon the Ḥadīth related by al-Bukhārī, on the authority of Ibn 'Abbās, that the prophet himself prostrated in (Sūrah Ṣād), and also on other evidences. However, the majority of Shāfi'ī and Ḥanbalī scholars were of the opinion that the recitation prostrated is not strictly confirmed in (Sūrah Ṣād), according to their famous view. They believed that this prostration is one of gratitude rather than one for the recitation itself. They hold it as a desired act outside the prayer and as an unlawful act within it, going so far as to invalidate the prayer when performed intentionally. They inferred this view from a Ḥadīth related by al-Bukhārī, on the authority of Ibn 'Abbās, who said that the prostration of (Surah Ṣād) is not strictly confirmed. They also used a Ḥadīth related by al-Nasā'ī, who said that the prophet himself prostrated when he was reciting (Ṣād) and said, 'Dāwūd performed it as an act of penitence, and we perform it as an act of gratitude'.²⁹¹

- Perjury.

According to Aḥmad and Mālik, if one swears to give someone one hundred lashes with a whip and then ties one hundred whips together and uses them once, his oath would not have been fulfilled.²⁹² According to Abī Ḥanīfah and al-Shāfi'ī, however, one would have been true to one's oath, if each whip of the

²⁹⁰ *Radd al-Muḥtār*, 5/237; *Mawāhib al-Jalīl*, 3/405; *Nihāyah al-Muḥtāj*, 6/183; *Kashshāf al-Qinā'*, 5/10; *Rawḍah al-Ṭālibīn*, 7/20; *Jawāhir al-Iklīl*, 1/275. Thesis: p. 259.

²⁹¹ *Radd al-Muḥtār*, 1/513; *Ḥāshiyah Al-Dasūqī*, 1/308; *Al-Majmū'*, 4/60, *Al-Mughnī*, 1/618. Thesis: p. 365.

²⁹² *Al-Qawānīn al-Fiqhiyyah*, p. 164; *Al-Mughnī*, 8/819; *Al-Sharh al-Kabīr*, 2/143. Thesis: p. 380.

bundle hits him in the single lash. In fact, they made mention of the story of Ayyūb and argued that his behaviour could be generalised.²⁹³

- Recovery of Lost/Stolen Property

The Shafi‘īs said that the lawful owner can recover his right by any means whatsoever, whether of the same kind of property or not. Allāh Almighty said: “And if you punish them punish them with the same thing they have done to you”.²⁹⁴ However, this sameness should only be in matters of property and not in everything else. The Prophet said, “Whoever finds his property with somebody, he has the better right to recover it”. However, Ḥanafīs agreed with the Shafi‘īs that the thing recovered should be of the same kind, not of another kind. The current opinion is that it may be of the same kind or otherwise. This is because of the widespread degeneration of morals and procrastination in repaying debts. On the other hand, it is well-known that Mālikīs and Ḥanbalīs are of the opinion that the lawful owner may only recover his right through law courts. In support of this they quote the Prophet, who said, “Return the property in your keeping to him who has entrusted it to you with it, and do not betray the one who has betrayed you”. He is also reported to have given Hind, the wife of Abū Sufyān, the right to take from her husband, even without his knowledge. He said, “Take whatever will suffice you and your children, as agreed upon”. This indicates that it is inevitable to resort to judicial authorities to take or recover the right thing itself or something of its kind.²⁹⁵

- The Ultimate Fate of the Jinn

Ibn Ḥazm and others transmitted Abū Ḥanīfah’s statement that the Jinn will never be rewarded, except by being saved from Hell. This is based upon the verse in the Qurān regarding them, “He will forgive you your sin”.²⁹⁶ But forgiveness signifies covering. Moreover, it was transmitted from Laith b. Abī Salīm that the Prophet said: “The reward of Jinns is that they will be saved from Hell. Then it

²⁹³ *Radd al-Muḥtār*, 3/131; *Mughnī al-Muḥtāj*, 4/330. Thesis: p. 380.

²⁹⁴ Al-Naḥl: 126. (The Holy Quran, English translation of the meanings and Commentary), P: 770.

²⁹⁵ *Mughnī al-Muḥtāj*, 4/162; *Radd al-Muḥtār*, 3/219, 265; *Al-Sharḥ al-Kabīr*, by Al-Dardīr, 4/335; *Al-Mughnī*, 8/254. Thesis: p. 406.

²⁹⁶ Al-Ṣaff: 12. (The Holy Quran, English translation of the meanings and Commentary), P: 1741.

will be said to them, ‘be dust!’ ”. Furthermore, it was related that Abū al-Zinād said: “When those predestined to Paradise enter it, and those predestined to Hell enter it, Allāh Almighty will say to the believers of jinns and of all nations, ‘be dust!’ And, the unbeliever will say, “would that I were (mere) dust!’.”²⁹⁷ The other opinion is that they will be rewarded for obedience and punished for disobedience. This is also the opinion of Ibn Abī Laylā, of Mālik, of al-Awzā‘ī, of Abī Yoūsuf and of Muḥammad, as well as of al-Shāfi‘ī and Ibn Ḥanbal. Moreover, it is the opinion of their followers and of the followers of Mālik. In addition, Ibn ‘Abbās was asked whether they would be rewarded or punished. He answered: “yes, they will be rewarded and punished”. This is however, a detailed issue, with many evidences to be considered on all sides.²⁹⁸ Scholars have disagreed regarding the ultimate fate of faithful jinn. In fact, there are four opinions on this matter. The majority of scholars were of the opinion that they will enter into Paradise. Ibn Ḥazm ascribed this opinion in his book *al-Niḥal* to Ibn Abī Laylā and Abī Yoūsuf. The second is that they will never enter Paradise, but will stay nearby its edges. Here they will be visible to humans, but humans will be invisible to them. This is the well-known opinion of Mālik, al-Shāfi‘ī, Aḥmad, Abū Yoūsuf, Muḥammad and Ibn Taymiyyah (in contradiction to what Ibn Ḥazm ascribed to Abī Yoūsuf). The third opinion is that they will occupy the Heights (i.e. Al-A‘rāf). There is a Musnad Ḥadīth to this effect. The fourth opinion is that their case will be suspended endlessly.²⁹⁹

- Al-Zihār (from *Al-Zahr*, ‘the back’)

This term was originally used in pre-Islamic times in the situation where a man said to his wife, ‘you are like the back of my mother to me’. In other words, this term was used as a form of divorce. Idiomatically speaking, this signifies a man’s identification of his wife, or a prominent part of her body, with another woman

²⁹⁷ Al-Naba’: 40. (The Holy Quran, English translation of the meanings and Commentary), P: 1886.

²⁹⁸ *Ākām al-Murjān fī Aḥkām al-Jānn*, p. 54. Thesis: p. 419.

²⁹⁹ *Ākām al-Murjān fī Aḥkām al-Jānn*, p. 57. Thesis: p. 461.

who is eternally forbidden to him in marriage, or to some parts of her body which are prohibited to him to look at, such as the back, belly and thighs.³⁰⁰

- The Friday Noon Prayer

It is desirable to come early to the Friday noon prayer. This is because Abū Hurayrah relates that the Messenger of Allāh said, “whoever performs the major ablution on Friday and comes first (to the mosque) is like the one who offers a she-camel (in charity), and he who comes second is like the one who offers a cow, and he who comes third is like the one who offers a horned ram, and he who comes forth is like the one who offers a hen, and he comes fifth is like the one who offers an egg. And when the Imām (of prayer) stands up (to give the sermon) the angels themselves attend to hear the sermon”. Scholars agree upon this relation.³⁰¹

- Abrogation of the Verses of Patience by the Verse of Fighting.

The Qurānic verse, “And have patience with what they say” is reputed to have been abrogated by the Āyah of the sword. This Āyah, however, refers to the Quraysh. Moreover, some scholars have felt that the Almighty’s saying, “and leave them with noble dignity” has been abrogated; having patience thus refers to other kinds of issues. Kinds of issues: it involves the dignified dispute and desertion which may take place among Muslims. Hence the statement of Abū al-Dardā’ “We fake a smile in front of some people, while our hearts are cursing them”. But the first opinion is stronger, because the Āyah in question is speaking about the unbelievers of Quraysh, their refusal of the Prophet’s Message and their promulgation of that position. So, this verdict regarding this situation cannot be sustainable. According to Abū Ja‘far al-Naḥḥās, this verdict came before the injunction of fighting, after which Allāh enjoined fighting against Quraysh. Accordingly, the Āyah of fight has abrogated the previous toleration. In addition, Ibn al-‘Arabī said, “Patience and toleration have been abrogated by the Āyāt of the Sword, and desertion and refraining have been put an end to. Instead, fighting

³⁰⁰ *Mughnī al-Muḥtāj*, 3/353; *Fath al-Qadīr ‘alā al-Hidāyah*, 3/225; *Hāshiyah al-Dasūqī*, 2/439; *Kashf al-Qinā’*, 5/367. Thesis: p. 478.

³⁰¹ Thesis: p. 492.

and killing have been enjoined. On the other hand, the noble desertion as enjoined in the above-mentioned *Āyah* is mere refraining from contacting with or speaking to the concerned people, without doing them any harm.³⁰²

- Al-Zakāh

Jurists have agreed that the intention and handing over of property are two obligatory conditions for the fulfilment of al-Zakāh. This relates to all forms of such alms giving, whether money, food or clothing. However, intention has its place in the heart. Handing over the property, on the other hand, is a practical condition; so that only by such giving can the outward conditions of al-Zakāh be fulfilled. Moreover, in order to support the dignity of the poor and to avoid hurting their feelings, it is unnecessary that they be informed. Instead, one should hand it over unwittingly.³⁰³

- The ‘White Nights’

The white nights are the nights of the thirteenth, fourteenth and fifteenth day of every lunar month (i.e., when the moon is in its fullest). The Messenger of Allāh recommended fasting during these days. Abū Dawūd related in his *Sunan*, on the authority of Ibn Miḥān al-Qaysī, who related that his father said, “The Messenger of Allāh used to enjoin us to fast during the white days, the thirteenth, the fourteenth, and the fifteenth days and he said: ‘they are like fasting for ever’ ”.³⁰⁴

- Laylah al-Qadr

There are many Ḥadīths about the merits of the Night of the Decree (Laylah al-Qadr) and about seeking for it during the last ten days of Ramaḍān.³⁰⁵

³⁰² *Al-Nāsikh wa al-Mansūkh*, by al-Naḥḥās, P755; *Al-Nāsikh wa al-Mansūkh*, by Ibn al-‘Arabī, 2/403; *Al-Muḥarrar al-Wajīz*, 15/161. Thesis: p. 519.

³⁰³ *Radd al-Muḥtār ‘Alā al-Durr al-Mukhtār*, 2/85; *Aḥkām al-Qurān*, by Ibn al-‘Arabī, 2/947; *Al-Muḥadhdhab*, 1/171, *Al-Mughnī*, 2/665. Thesis: p. 526.

³⁰⁴ *Sunan Abī Dawūd*, Chapter of Fasting, section of fasting three days of every month, 1/744, Ḥadīth No: 2449. Thesis: p. 552.

³⁰⁵ Thesis: p. 566.

Indices

I. Index of Qur'anic Surahs

Name of Sūrah	Page	Name of Sūrah	Page
Introduction	2	Al-Qamar	457
Al-Fātiḥah	19	Al-Raḥmān	458
Al-Fātiḥah	28	Al-Wāqi'ah	467
Al-Baqarah	33	Al-Ḥadīd	476
Āl-'Imrān	44	Al-Mujādilah	477
Al-Nisāa	59	Al-Ḥashr	479
Al-Māidah	61	Al-Mumtaḥinah	485
Al-An'ām	65	Al-Ṣaff	490
Al-A'rāf	67	Al-Jum'ah	491
Al-Anfāl	69	Al-Munāfiqūn	493
Barā'ah	75	Al-Taghābun	496
Chapter	82	Al-Ṭalāq	498
Chapter	87	Al-Taḥrīm	500
Yoūnus	102	Al-Mulk	502
Hoūd	107	Al-Qalam	504
Yoūsuf	109	Al-Ḥāqqah	506
Al-Ra'd	126	Al-Ma'ārij	508
Ibrāhīm	128	Noūḥ	511
Al-Ḥijr	129	Al-Jinn	513
Chapter	131	Al-Muzzammil	514
Al-Naḥl	133	Al-Muddaththir	519
Banī Isrā'īl	137	Al-Qiyāmah	522
Al-Kahf	139	Al-Insān	523
Maryam	155	Al-Mursalāt	526
Ṭāhā	161	Al-Naba'	527
Al-Anbiyāa	167	Al-Nazi'āt	528
Al-Ḥajj	212	'Abasa	530
Al-Mu'minoūn	216	Al-Takwīr	531
Al-Noūr	218	Al-Infiṭār	532
Al-Furqān	223	Al-Muṭaffifīn	533

Al-Shu‘arāa	226	Al-Inshiqāq	537
Al-Naml	231	Al-Buroūj	538
Al-Qaṣaṣ	262	Al-Ṭāriq	540
Al-‘Ankabūt	274	Al-A‘lā	541
Al-Roūm	276	Al-Ghāshiyah	542
Luqmān	281	Al-Fajr	544
Al-Sajdah	285	Al-Balad	550
Al-Aḥzāb	287	Al-Shams	552
Story of al-Aḥzāb	292	Al-layll	553
Saba’	320	Al-Ḍuḥā	554
Story of Saba’	329	Al-Sharḥ	556
Al-Malā’kah	336	Al-Tīn	558
Yāsīn	347	Al-‘Alaq	560
Al-Ṣāffāt	347	Al-Qadr	564
Ṣād	356	Al-Bayyinah	567
Pation Ayyoūb	378	Al-Zalزالah	568
Al-Zumar	384	Al-‘Ādiyāt	569
Al-Mu‘min	391	Al-Qāri‘ah	573
Ḥāmīm Al-Sajdah	395	Al-Takāthur	574
Al-Shūrā	401	Al-‘Aṣr	576
Al-Zukhruf	408	Al-Humazah	578
Al-Dukhān	412	Al-fīl	580
Al-Jāthiyah	415	Quraysh	585
Al-Aḥqāf	416	Al-Mā‘oūn	588
Muḥammad	424	Al-Kauthar	589
Al-Fath	428	Al-Kāfiroūn	592
Al-Ḥujurāt	442	Al-Naṣr	594
Qāf	445	Al-Masad	595
Al-Dhāriyāt	450	Al-Ikhlāṣ	598
Al-Ṭoūr	455	Al-Falaq	601
Al-Najm	456	Al-Nās	605

II. Index of Proverbs

- More iniquitous than the judge of Sadūm: p. 178.
- The toughest imprisonment is one's being associated with one's antagonists: p. 240.
- If you want to perform mediation, then let it be before combat is begun: p. 93.
- They have scattered like the people of Saba' (i.e., separated widely): p. 245 & 334.
- Like a mountain (i.e., outstanding): p. 404.
- Things have gone from bad to worse: p. 93.
- To pour in one's dish from another woman's (i.e., when a woman entices a man away from his wife): p. 309.
- If an honourable man makes a promise, he should keep it as something even more obligatory upon him than merely repaying what is owed: p. 31.
- If he is hungry, fix him some food. (i.e., no problem! Nothing to worry about!): p. 39.

III. Biographies of Prominent Figures:

‘Aṭā’ b. Abī Rabāḥ*	316	Al-Mundhir b. Sa‘īd	345
‘Aṭā’ b. Yassār	174	Al-Naḍr b. al-Ḥārith	509
‘Aba b. ‘Abd al-Jadalī	515	Al-Zubraqān b. Badr	442
‘Abbād b. Bishr*	56	As‘ad b. zurārah*	82
‘Abd Allāh b. ‘Abd Allah b. Ubāī	14	Asmā’ bint Abī Bakr	90
‘Abd Allāh b. ‘Āmir	318	Aws b. al-Ṣāmit	12
‘Abd Allāh b. ‘Amr b. al-Āṣ	176	Aws b. Qayzī	311
‘Abd Allāh b. Ḥabīb	607	Bakr b. ‘Abd Allāh	401
‘Abd Allāh b. Aḥmad	453	Dāwud b. al-Haytham*	561
‘Abd Allāh b. Abī Awfā	70	Farwa b. Nawfal*	592
‘Abd Allāh b. al-Shakhīr	575	Farwah b. Musayk	329
‘Abd Allāh b. al-Zubayr*	90	Hāroūn al-Rashīd	454
‘Abd Allāh b. Anīs	565	Hibah llāh b. Salāmah	533
‘Abd Allāh b. Qays*	501	Ismā‘īl b. Muḥammad	343
‘Abd Allāh b. Rawāḥah*	95	Ja‘far b. Sulaymān	326
‘Abd Allāh b. Salām*	13	Jalāh b. Sa‘īd	493
‘Abd Allāh b. Salām*	491	Jamīlah wif Aws b. Ṣāmit	12
‘Abd Allāh b. Shibrimah*	74	Ka‘b b. ‘Ajrah	317
‘Abd al-Malik b. Qūrayb	453	Ka‘b b. Mālik	83
‘Abd al-Raḥmān b. Abī laylā*	317	Ka‘b b. Māni‘	348
‘Abd al-Raḥmān b. Abī laylā*	420	Khālid b. Zaīd*	92
‘Abd al-Raḥmān b. Sābiṭ	410	Khawlah bint Ḥakīm	478
‘Abd al-Razzāq ‘Izz al-Dīn	430	Khawlah bint Mālik	477
‘Alī b. ‘Isā*	346	Khawlah bint Tha‘labah*	11
‘Alī b. al-‘Abbās*	561	Mālik b. Ṣa‘ṣa‘ah*	158
‘Alī b. Rifā‘ah	577	Mālik b. al-Tayhān	84
‘Āmir b. Fuhayrah	87	Masroūq b. al-Ajda‘	336
‘Āmir b. Rabī‘ah	318	Mirthad b. Abī Mirthad*	570
‘Āmir b. Shuraḥbīl	237	Muḥammad b. ‘Abd al-Raḥmān	433
‘Ammār b. Yāsir	601	Muḥammad b. Maslamah*	56
‘Amr b. ‘Abd wud*	301	Muḥammad b. Maslamah	479

'Amr b. al-Ahtam	442	Muḥammad b. Muslim	120
'Amr b. Ghuzayyah	104	Muḥammad b. Sallām*	587
'Amr b. Um Maktoūm	530	Muḥammad b. Ziyād*	331
'Awf b. Mālik*	498	Mu'attib b. Qushayr	299
'Awn b. 'Abd Allāh	260	Muṣ'ab b. 'Umayr	82
'Ikrimah b. Abī Jahl	301	Mundhir b. 'Amr*	569
'Ubayd b. Umayr*	354	Naṣr al-Dīn b. Muḥammad	563
'Uqbah b. 'Āmir*	604	Nu'aym b. Mas'oūd	306
'Uqbah b. Ṣahbān	339	Qatham b. al-'Abbās	33
'Urwah b. al-Zubayr*	209	Qubāth b. Ushaym	584
'Uthmān b. Maz'oūn	65	Sārah Mawlāh 'Amr	12
'Uyaynah b. ḤIṣn	294	Sārah Mawlāh 'Umar	485
Ḥāṭib b. Abī Balta'ah	12	Sa'id b. Jubayr	73
Ḥāṭib b. Abī Balta'ah*	485	Sa'd b. 'Ubādah*	83
Ḥabīb b. Aws*	562	Sa'd b. Mu'ādh	83
Ḥafṣah bint 'Umar	500	Saba' b. Yashjab	330
Ḥuṣayn b. Jundub	497	Sahl b. Ḥanīf*	432
Ḥuthayfah b. al-Yamān	308	Sahl b. Mu'ādh*	599
Ḍirār b. al-Khaṭṭāb	302	Salīm b. Aswad	483
Ṭalq b. Ḥabīb	461	Shaddād b. 'Ād	545
Aḥmad b. al-Ḥusayn	562	Shahr b. Ḥawshab	263
Abū Mirthad al-Khulānī	486	Sinān b. Wabrah*	493
Abū Sinān b. Wahb*	437	Sufyān b. 'Ūyaynah*	77
Abū Sufiyān b. al-Ḥārith*	79	Sufyān b. 'Ūyaynah*	204
Al- Arqam b. Abī al-Arqam*	66	Sufyān b. 'Abd Allāh*	396
Al-'Āṣ b. Wā'il*	578	Sufyān b. Sa'id	74
Al-'Abbās b. al-Faraj	453	Suhayl b. 'Amr	458
Al-Ḥārith b. Awf	300	Sulṭān b. Salāmah*	56
Al-Ḥārith b. Aws*	56	Sulaymān b. Ṭarkhān	409
Al-Ḥasan b. al-Ḥakam	329	Tammām b. al-'Abbās	434
Al-Ḥasan b. Yasār	170	Thābit b. Aslam	326
Al-Ḥurr b. Qays	436	Thābit b. Qays	443
Al-Aṣbugh b. Nabātah	385	Thawbān Mawlā prophet*	411

Al-Akhnas b. Shurayq	578	Ubay b. ka‘b*	175
Al-Aqra‘ b, Ḥābis	442	Um Sharīk al-Qurashiyyah	173
Al-Barā‘ b. Āzib*	75	Umayyah b. Khalaf*	578
Al-Barā‘ b. Ma‘roūr	83	Yaḥyā b. Abī Kathīr*	343
Al-Fuḍayl b. ‘Iyād*	398	Yoūsuf b. ‘Abd al-Raḥmān	352
Al-Minhāl b. ‘Amr	174	Zaīd b. ‘Amr	386
Al-Miqdād b. ‘Amr	486	Zaīd b. Ḥārithah	288
Al-Miqdād b. al-Aswad		Zaīd b. Arqam	314
Al-Miqdād b. al-Aswad	570	Zaynab bint Jaḥsh	500
Al-Mu‘tamir b. Sulaymān	408	Zur b. Ḥābīsh*	419

* = These names have been selected for translation into English.

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V. Terms and Definitions

Word	Page	Word	Page
'Ilm al-ḥisāb*	158	Al-Khanūs	605
'Ilm al-nujūm	158	Al-Kharrīt*	88
Ṣarīf al-qalam	157	Al-Khullah	159
Al-'Ūthkāl	380	Al-Kunāsah	194
Al-'Ajam	558	Al-Kurā'	310
Al-'Akkah	500	Al-Laḥn	299
Al-'Alam	303	Al-La'mah*	46
Al-'Alūfah	250	Al-Labūs	181
Al-'Aqīṣah*	486	Al-Liḥā'	574
Al-'Aqd	162	Al-Lābah	295
Al-'Aqr	186	Al-Maḥīṣ	404
Al-'Araḍ	196	Al-Maṭbūb	601
Al-'Araṣāt	387	Al-Maghāfir	501
Al-'Arūb	475	Al-Maghafir	51
Al-'Arim	331	Al-Mahā	324
Al-'Ass	227	Al-Manāṭiq	248
Al-'Azm	54	Al-Maradah	191
Al-'Ī	195	Al-Mash	369
Al-'Īn	413	Al-Masad	597
Al-'Ibrīsīm	186	Al-Mathānī	10
Al-'Ihn	50	Al-Mayl	88
Al-'Iqāl	310	Al-Miḥāl	582
Al-'Iḥtijāz	305	Al-Mi'ūn	10
Al-'Iṣḥār	119	Al-Minjanīq	172
Al-'Iṣṭilā'	310	Al-Miktāl	141
Al-'Iddihām	462	Al-Milwān	155
Al-'Idlā'	119	Al-Miqlā'	42
Al-'Iftidād*	8	Al-Mirṭ	515
Al-'Ijifāk	177	Al-Mizāj	524
Al-'Ikhtināth	249	Al-Muḥājazah	93

Al-'Injā'	67	Al-Mudāwalah	52
Al-'Irjā'	119	Al-Mufaṣṣal	10
Al-'Ishmām*	117	Al-Mughrith	39
Al-'Istabraq	110	Al-Mujāladah	133
Al-'Istibtān*	520	Al-Mukālabah	301
Al-'Itikā'	459	Al-Mulaḥ	25
Al-Za'īnah*	486	Al-Mumarrad	259
Al-Zarīf	145	Al-Muraysī'	493
Al-Ḥaṣān	39	Al-Musāfirah	209
Al-Ḥabū*	2	Al-Mutārah	414
Al-Ḥabash	538	Al-Muthlah	193
Al-Ḥadūj	475	Al-Naḍrah	526
Al-Ḥajalah*	346	Al-Naṣab	196
Al-Ḥalaqah	480	Al-Nabaq	333
Al-Ḥamīm	400	Al-Naghal	194
Al-Ḥamdalah	24	Al-Namāriq	543
Al-Ḥashraj	471	Al-Naqab	447
Al-Ḥawāfil	562	Al-Narjis	174
Al-Ḥimām	309	Al-Naw'	263
Al-Ḥujrah	443	Al-Nawl	144
Al-Ḥullah	201	Al-Nawrah	261
Al-Ḍab'	173	Al-Naws	606
Al-Ḍaghth	203	Al-Nazīf	471
Al-Ḍar'	139	Al-Nizāl	303
Al-Ṣaḥfah	308	Al-Nubl	131
Al-Ṣabr	3,43	Al-Qāṣṣ	110
Al-Ṣadm	36	Al-Qār	150
Al-Ṣahīl	569	Al-Qaṣr	382
Al-Ṣahīl Al-Ṣawāmi'	215	Al-Qaūd	191
Al-Ṣalawāt	215	Al-Qadd	132
Al-Ṣifāḥ	188	Al-Qaddūm	362
Al-Ṭamī	42	Al-Qalā'is	277
Al-Ṭamth	460	Al-Qalaṣ	15

Al-Ṭinfisah	143	Al-Qalānis*	51
Al-Ṭinfisah	174	Al-Qarḥ	51
Al-Adam	163	Al-Qarḥah	199
Al-Adwā'	510	Al-Qarr	311
Al-Akḥal*	304	Al-Qarsh	586
Al-Akhmaṣ	131	Al-Qawārīr	259
Al-Aklab	46	Al-Qayloūlah	187
Al-Aknāf*	197	Al-Qiṭr	322
Al-Anafah	209	Al-Qibṭ	165
Al-Aqbiyah*	248	Al-Qirā	301
Al-Aqnā	163	Al-Rīḥ	184
Al-Araḍah	251	Al-Raḥal	582
Al-Arsāl	84	Al-Ra'ī	395
Al-Asāṭīn	324	Al-Raḍakh	145
Al-Asbāṭ	208	Al-Rabaḍ	323
Al-Asnān	194	Al-Rahaj	253
Al-Athl	333	Al-Rakāyā	244
Al-Bā'	88	Al-Rakhā'*	184
Al-Baṭar	264	Al-Ramkah*	248
Al-Bakam	195	Al-Rata'*	117
Al-Balaq	50	Al-Rawāq	93
Al-Barāḥ	269	Al-Rawāshin	535
Al-Barīd	88	Al-Rawj*	141
Al-Bardhūn	249	Al-Rawm*	117
Al-Batūl	518	Al-Ribāṭ	58
Al-Bayḍah	481	Al-Ruā'	191
Al-Biya'	215	Al-Ruba'*	210
Al-Bulghah	190	Al-Rwaghān*	397
Al-Dībāj	460	Al-Sabḥ	517
Al-Da'	588	Al-Sab' al-ṭiwal	10
Al-Dhawā'ib*	205	Al-Sabakhah*	302
Al-Dhikr	135	Al-Sajsaj	345
Al-Dhimām	194	Al-Sakr	197

Al-Dhirā‘	88	Al-Salab*	306
Al-Dhubaylah	132	Al-Salaf	211
Al-Dwayrāt	151	Al-Sarab	142
Al-Faddān	190	Al-Shazīyah	131
Al-Falaq	18	Al-Shaṭaṭ	361
Al-Faras Al-Muḍammar	70	Al-Shadkh	193
Al-Farsakh	116	Al-Shanaf*	248
Al-Farsakh	88	Al-Shi‘b	47
Al-Fataq	197	Al-Shimrākh	380
Al-Fawr	50,90	Al-Shukhoūş	188
Al-Fayrūzaj	324	Al-Sufrah	88
Al-fiqh	162	Al-Sundus	460
Al-Gāsiq	18	Al-Taḥarruz	581
Al-Gīlah*	122	Al-Tabb	595
Al-Gaşaş	9	Al-Tabkīt*	194
Al-Gaaboūq*	88	Al-Takhoūm	211
Al-Gadwah	142	Al-Tamarrugh	106
Al-Gill	484	Al-Tasha‘uth	389
Al-Guraf	275	Al-Tasjiyah	143
Al-Gurfah	42	Al-Tawakkul	54,3
Al-Hīm*	42	Al-Tawashshuḥ bi al-thawb*	88
Al-Haj‘ah*	450	Al-Thaālīl	194
Al-Hamal	179	Al-Thurayyā	603
Al-Hawīī*	309	Al-Turb	528
Al-Jāniḥah	39	Al-Urjwān	266
Al-Jīd	597	Al-Uswah	315
Al-Jahāfil	562	Al-Waşā’- Al-Waşā’if	249
Al-Ja‘d	163	Al-Waṭīs	80
Al-Jadb	39	Al-Wabaq	403
Al-Jadhbah*	227	Al-Walah*	27
Al-Jafnah	325	Al-Wasīm	163
Al-Jandal*	193	Al-Wazagh	172

Al-Jarāthīm	387	Al-Yāqoūt	225
Al-Jarīrah	374	Al-Yamm	164
Al-Jazmā'	26	Al-Zabrjad	225
Al-Jirān	92	Al-Zalزالah	41
Al-Jism	600	Al-Zamnā	149
Al-Jubb	115	Al-Zulfah	105
Al-Judhādh*	169	Dhubāb al-Sayf*	46
Al-Juff	601	Jull al-dabbah	249
Al-Ka'***	42	Lujjah al-mā'	259
Al-Kazm	505	Ma'arrāh al-jaysh	582
Al-Kalm	192	Madhhab al-taşawwuf	153
Al-Kardoūs	251	Majādīḥ al-samā'	512
Al-Kawr*	531	Mishkāh	110
Al-Khaṭāṭīf	582	Rā'ūfah al-Bi'r	601
Al-Khabā'	244	Rayb al-manōūn	85
Al-Khadd	255	Sijāl	52
Al-Khafārah	88	Sijjīl	110
Al-Khamṭ*	333	Tabqīr al-buṭūn*	135
Al-Khamoūsh	587	Tajādub ahdāb al-ra'ī	85

* = This name has been chosen for translation into English.

VI. Jurisprudence and Legal Verdicts

- Opening Terms of Prayer: p. 455.
- Al-Jinn: p. 419.
- Laylah al-Qadr: p. 566.
- Discretion and its verdicts: p. 181.
- Particulars of having a look: p. 259.
- The Friday Noon Prayer: p. 492.
- Verdict of deeming those who willfully omit it rebellious: p. 26.
- Jihād: p. 97.
- Perjury: p. 380.
- *Al-Zihār*: p. 478.
- *Al-Isti'ādhah*: p. 23.
- *Al-Zakāt*: p. 526.
- The Ultimate fate of the Jinn: p. 461.
- The 'White Days': p. 552.
- The Doctrines of Former Peoples: p. 181.
- *Al-Tasmiyah*: p. 26.
- Abrogation of the Verse of Patience by the Verse of the Sword: p. 519.
- Loss & Damage to Propert caused by Animals: p. 180.
- Recovery of Lost/Stolen Property: p. 406.
- The Prostration of Sūrah Şād: p. 365.

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Part Two:

An Edition of the Manuscript

Text, Revision & Commentary of:

*Junnat al-Ṣābirīn al-Abrār Wa Jannat al-
Mutawakkilīn al-Akhyār*