Al-Tibyān Fīma Yāḥil Wa Yaḥrūm Min Al-Ḥaywān

(A CRITICAL AND ANALYTICAL EDITION WITH ANNOTATIONS)

of

Ibn Al-ʿImād al-ʿAṣfahānī

by

MUHAMMAD IBRAHIM AL-ROBIE

PART ONE

This thesis is submitted to the University of Wales in fulfilment of the requirement of the degree of Doctor of Philosophy
1996
DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Date .........................................................

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This thesis is the result of my own investigations, except where otherwise stated.

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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Supervisor

Supervisor
# RESEARCH OUTLINE

**AL-TIBYAN FIMA YAHILL WA YAHRRUM MIN AL-HAYWAN**

by

**IBN AL-IMAD AL-AQFAHSI**

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## PART TWO

The Text of the Manuscript (in Arabic) with explanatory notes, editing and verification.
DEDICATION

To my most respectful mother,
my late Father and
my late Aunt
who
have been a source of inspiration to me.
ACKNOWLEDGEMENTS

All praises be to Allah the Almighty who in His grace granted me an opportunity to embark upon this research - a task which could not have been accomplished without His help! My first and foremost thanks are for Him.

I am most grateful to my Supervisor Dr. Mawil Izzi Dien, who has carefully supervised my work by his invaluable suggestions and generous support. His readiness to guide me, as indeed he did, at all levels and at all times was extremely helpful during the crucial stages of my research work. His ideas were of great importance and had a great influence on what I have written.

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My thanks are also due to Mr. Abdullah al-Qubaisy for his help and to all others who kindly helped in a variety of ways to complete this research.

Finally, I must express my utmost gratitude to my dear wife who never ceased to give me her sympathetic encouragement and spared her time from the busy household chores to help me, in particular, with the reproductions of photographic material. My children also deserve my thanks for their patience and without whom none of it would have been worthwhile.
ABSTRACT

This thesis, which is an analytical study and annotation of the book entitled Al-Tibyan fima Yahill wa-Yahrum min al-Haywan by Ibn al-'Imad al-Aqfahsi, is divided into two parts. The first part contains a study of the book and its author, while the second part contains the Arabic edition of the book. They are divided into two volumes. The first volume consists of an introduction, four chapters and two appendices. The introduction of the thesis highlights the reasons for the selection of this particular research, indicating that this kind of research has not been undertaken before, as far as the researcher knows. Moreover, the importance of this research for Muslims is highlighted since it gives the relevant injunctions on various kinds of meat that they can eat. The research offers a summary of what some Muslim scholars have written on the science of zoology as they understand it. It also examines the reasons for their writing on the subject and the main features of their treatises and studies.

Following that, the researcher tries to ascertain the correct name of the book Al-Tibyan and the authenticity of its reference to the author. It is ascertained that the actual name of the book is Al-Tibyan fima Yahill wa-Yahrum min al-Haywan. Then the date for the composition of the book is discussed.

The methodology of this edition follows. In the second chapter the researcher studies the author, trying to ascertain his name, date of birth, upbringing, attributes and ethics. The views of other people on the author and his writings are also presented.

The third chapter deals with the political, social, and intellectual ethos. The fourth chapter comprises a study of the biographies of people mentioned in the manuscript. There are two appendices at the end of the thesis: the first is a glossary of ambiguous words used in the manuscript and the second is a verification of the places mentioned in the manuscript and study.

In order to facilitate the reader for cross reference to the Arabic manuscript, the researcher has indicated the relevant page / line number, where necessary, (e.g. 000 / 00) in chapters four and appendice only. Finally the bibliography and indexes conclude the thesis.
# ABBREVIATIONS

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All transliterated words (except the names of people) are in italics.

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The article is written as al-even when used before sun letters and after vowels e.g. Abū al-Shīṣ (not Abū Sh-Shiṣ or Abū 'l-Shiṣ). However, wa-al-is written as wa-l.

**Vowels**

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Bibliography
INTRODUCTION

In the name of God and may peace and blessings be upon the Messenger of God

The book Al-Tihyan fima Yahill wa-Yahrum min al-Hayawan by Imam Shihab al-Din Ahmad b. al-'Imad al-Aqfashi, who died in 808 A.H./1405 A.D., is regarded as one of the most important books written on zoology, because it covers numerous species of animals, giving their names, characteristics, and innate qualities. It was chosen as the subject of this research for the following reasons:

Firstly: The book has not been investigated before, as far as can be ascertained, despite its importance. Its author remained in oblivion despite his numerous books, and his book was kept prisoner on the shelves, never seeing the light of day.

Secondly: Since humans cannot survive without food and drink, it is imperative for a Muslim to know what food and drink is allowed to him by the Lawgiver and what is forbidden.

It was therefore considered that attention should be paid to what the Muslims eat every day, because by avoiding harmful foods, according to Islam, they purify their bodies and souls.

The holy Qur'an pays considerable attention to this aspect of the believer's life. Many of its verses address the question of lawful and unlawful food, drink, sacrifices and so on, like the following verse in Surat al-Ma'idah (chapter 5 of the Qur'an): "O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume for Hajj or 'Umrah. Verily, Allah commands that which He will."

According to the Qur'an a Muslim can eat from everything that comes under the term "an'arn" (beasts of cattle), such as camels, cows, sheep and even wild animals such as wild cows, zebras and gazelles, except what is unlawful due to other reasons such as the nature of life of the animal.

---


2 Qur'an, 5:1.
A concern with the aforementioned reasons made it imperative to examine what is lawful and unlawful with regard to animals. The book *Al-Tibyan* attempts to provide extensive answers to the questions relevant to this concern. This makes it a valuable contribution to Islamic scholarship and justifies its edition and reproduction in the proper format.

The methodology adopted in editing the text was based on locating and collecting all the available copies, which were six in number. One of these copies was selected as the model against which the other five were compared to produce the final text. This model copy was chosen due to its age, being the oldest copy, due to its bearing the signature of the author, and due to it representing the most complete copy of the manuscript. The edition also includes reference documentation for all the Qur'anic and Tradition texts, as well as poets cited by the author. The views of the scholars were traced to their original sources and biographies of all people and definitions of places and animals are provided.
## CHAPTER ONE

### A STUDY OF THE BOOK

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SECTION ONE
BACKGROUND ON ZOOLOGY AUTHORS

Before starting the investigation of this valuable book, it may be useful to examine briefly some authors who produced similar work on zoology and try as far as possible to give a summary of their books and what distinguishes them from others.

The following authors are only examples rather than an exhaustive list: al-ʿAṣmaʿ, al-Jāhiz, Ibn Sīnā, Ibn al-Bayṭār, al-Qazwīnī, al-Rāfiʿī, al-ʿAQfahṣī, and al-Dāmīrī.

The reason for selecting these scholars is that they are well-known in this field, with the exception of our sheikh Ibn al-ʿImād al-ʿAQfahṣī, and because they each studied animals in a different way.

It may be observed, for example, that al-ʿAṣmaʿ focused in his study of animals on the times of animal production, whereas al-Jāhiz dealt primarily with the psychological, instinctive and innate aspects of animals. Ibn Sīnā, on the other hand, concentrated on what is termed today 'comparative anatomy', while Ibn al-Bayṭār examined the use of animals as remedies for human diseases. Al-Qazwīnī was concerned with the formation of the embryo in the womb and developed the theory of symbiosis. As for our sheikh, he devoted his efforts to describing animals and the Islamic injunctions concerning their consumption. Al-Rāfiʿī is mentioned because our sheikh borrowed from him and al-Dāmīrī is mentioned because he followed the same methodology as Ibn al-ʿImād.

Nevertheless, an attempt has been made to focus on this book of our sheikh and on the book entitled Ḥavāʾ al-Ḥawāwīn al-Kubrā by Shaikh al-Dāmīrī. The reason for this is that the two books have many common features. The authors follow the same methodology, they lived in the same place, at the same time, they died in the same year, and they had the same title of 'sheikh', the same pupils and the same associates. The question that naturally arises is: Which of the two sheikhs wrote his book first?

This question was like a confusing riddle that could not be immediately unravelled. The confusion only increased when it was discovered, from reading the two books, that one of them had benefitted from the other. Even the mistakes made in one book had been copied literally into the other, as demonstrated in the course of the dissertation.

However, after a close examination of the texts, it became clear, thanks be to God, that our sheikh Ibn al-ʿImād had completed his book first and that he was the pioneer in this field. Unfortunately for him, his book remained in obscurity, whereas the book Ḥavāʾ al-Ḥawāwīn al-Kubrā received fame and honour. There is no doubt that the latter covers many more

3 See page 9.
species, but one is drawn to believe that our sheikh Ibn al-`Imad wrote his book entitled *Al-Tihyan fi na Yahill wa-Yahrum min al-Hayawan* before Shaikh al-Damiri for the following reasons:

**Firstly:** Our sheikh mentions in his introduction that the reasons for his writing the book were the considerable gaps he found in the books that he consulted, namely, *Al-At`imah* and *Al-Hajj* by Imam al-Rafi`i, and that he wanted to plug these gaps by writing his own book and by adding other animals. This indicates the strength of his academic integrity, since he could have written his book and claimed credit for the idea without giving credit to others. In my opinion this is his methodology, so if he had quoted from al-Damiri he would have credited the latter in his book, too.

**Secondly:** He refers specifically to the animals that are covered by Islamic law, which is not a pure coincidence. Rather he wrote his book with this intention, as is demonstrated by the title *Al-Tihyan fi na Yahill wa-Yahrum min al-Hayawan*.

**Thirdly:** From the internal evidence found in Shaikh al-Damiri's book. He wrote in *Hayat al-Hayawan al-Kubra*: "It states in the book *Al-Tihyan fi na Yahill wa-Yahrum min al-Hayawan* by Shaikh 'Imad al-Din al-Aqfahsi, who quoted from Shaikh 'Izz al-Din b. 'Abd al-Salam, that he used to give a judicial ruling that lizards were unlawful . . ." A copy of Shaikh al-Damiri's words is appended.

This is a proof that our sheikh Ibn al-`Imad completed his book before Shaikh al-Damiri, for otherwise how would the latter have been able to quote from it.

Let us now move on to consider the authors on zoology, who were mentioned earlier, in chronological order according to their dates of birth.

1. **AL-`ASMA`I (122-216 A.H./740-831 A.D.)**

His name was 'Abd al-Malik b. Qarib b. 'Abd al-Malik al-`Asma`i. He completed many books on zoology, such as *Kitab al-Khayl* (The Book of Horses), *Kitab al-'Ibil* (The Book of Camels), *Kitab al-Sha`* (The Book of Sheep) and *Kitab al-Wuhush* (The Book of Wild Animals). He was a leading zoologist amongst the Arabs and Muslims, although he was also known to historians as an outstanding Arabic philologist.

Al-`Asma`i studied animals from the linguistic angle with dedication and skill. He collected and classified a large number of terms relating to animals in general in a way that demonstrated his capability in this vital field. Moreover, he pays attention to definitions and clarifies them for the researcher. What helped him in these endeavours was the fact that the Arabic language derives

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its lexography from roots. His writings are characterised by a sound presentation, an easy style, and clear examples, while relating their scientific accuracy. It is well known that al-'Ašmaʿi is one of the giants of the Arabic language, so his species classifications contain many Arabic literary gems. However, he focused mainly on the times of animal production because that was the need that Arab and Muslim scholars concentrated their efforts on most.5

2. AL-JĀḤIẒ (150-255 A.H./780-869 A.D.)

His name was Abū ʿUthmān ʿUmar b. ʿUmar b. Bahr al-Kinānī, nicknamed al-Jāḥiẓ. His book Kitāb al-Ḥayawān played an important role in Arab-Islamic civilisation. Arab and Muslim scholars relied on it in their studies in that field and it is considered to be the first comprehensive Arabic book on zoology. It is a big book reflecting the extensive knowledge and education of the author and it defines his school of scientific experimentation that he had learnt from the famous founders of the school in Europe and he divided it into seven sections. He grouped animals into those that walk, those that swim and those that fly and he described many types of birds, mammals, reptiles and fish.6

Kitāb al-Ḥayawān by al-Jāḥiẓ is the most comprehensive classification that deals with the psychological, instinctive and characteristic aspects of animals. He does not merely list the superficial characteristics of animals, but described how they live and how they differ from other animals. He even goes on to analyse their psychology, their disposition, their wild and domestic tendencies, their behaviour with their offspring and their young and the hostility between one animal and another. He also examines all kinds of animals and ranks them precisely. In particular he made accurate observations of animal behaviour and was the first to subject animals to experiments. He used to place them in glass containers so he could observe their behaviour, he used to dissect them, and he devoted considerable effort to differentiating animal species and recording their sounds in his book.7

The book is notable for al-Jāḥiẓ’s reliance on well-known references so as not to give slanderers or spiteful critics any pretext. His sources include Aristotle’s Book of Animals, the holy Qur’ān and the traditions of Prophet Muḥammad (peace be upon him). He was also enraptured by Arabic poetry as a valuable source of information on domestic and wild animals.

Perhaps one of the reasons that prompted al-Jāḥiẓ to write his book was his rejection of the delusions, superstitions and magic tricks, unsupported by definite proof, that were accepted by many of his contemporaries. In fact he used to ridicule those that believed in them despite their shortcomings.

5 Ishām ‘Ulama’ al-‘Arab wa al-Muslimin fi ‘ilm al-Ḥayawān, 323-328.
7 Ibid.
The research of al-Jahiz relied on scientific experimentation in the belief that only by doubting can one attain certain knowledge. As he prepared the material for his book on animals he used to scrutinise every comment until he arrived at indisputable facts and he paid considerable attention to dissection as a means of identifying the internal parts of animals.

It may be that al-Jahiz sought in this way to glorify and venerate the Almighty Creator by revealing the marvels of His creations. He did not only describe the nature of animals, he went on to tell the reader Almighty God's purpose in creating them. He cited animals as irrefutable proof of the existence of God (may His names be exalted).

However, what is lacking in *Kitāb al-Hayawan* is order and classification. Another observation is that the title implies the book is devoted to animals and related topics, but the author addresses many other subjects in the same book, such as historical, geographical and philosophical matters. He also delves into the politics of nations, the division between the people of rhetoric and other religious factions, and other matters that are totally unrelated to animals.

3. IBN SINA' (371-428A.H./980-1036A.D.)

His name was Abu 'Ali al-Husayn b. 4Abdu6h b. Sina' and he wrote *Kitāb al-Shifa’*, which is a massive book. What concerns us is the first part that Ibn Sina' devoted to zoology.

The great shaikh reviewed in this section outstanding studies on zoology and anatomy, different kinds of birds and animals that demonstrates his extensive knowledge in this field and his sound reasoning faculties. The section devoted to animals in one of the largest parts of *Kitāb al-Shifa’* which indicates the great shaikh's passion for zoology, otherwise he would not have written at such extraordinary length on the subject. Ibn Sina' studied animals extensively, focusing on their nature, characteristics and habits. His study contains a detailed examination of the origins of animals in general, their similarities and differences, in relation to riding animals, domestic livestock, birds, reptiles, insects, fish and beasts of prey.

Thereafter he embarks on a comparative descriptive study in which he mentions some characteristics that differentiate some species from others.

What makes this book stand out from others is its use of what we term today comparative anatomy, which compares the various systems in the section of zoology, the systems that we call today the muscular system, the digestive system, the reproductive system, the respiratory system and so on.

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4. IBN AL-BAYTÂR (593-646A.H./1197-1249A.D.)

His full name was Diya‘ al-Din Abu Muḥammad ʿAbdullāh b. Aḥmad al-Malīqi al-Nabāṭī. Known as Ibn al-Bayṭār, he was nicknamed “al-ʿAshshab” (the herbalist). He wrote a book entitled Al-ʿJami‘ fi al-ʿAdwiyah al-Mufridah, in which he dealt with some animals.

This book is considered the most important book of remedies written in Arabic in the Middle Ages. Ibn al-Bayṭār paid considerable attention to studying animals because their meat, fat, and some body parts were considered to be remedies for treating diseases.10

It is not surprising that Ibn al-Bayṭār should be one of the foremost zoologists, despite his being a pioneer in pharmacology and botany. His book is rich in information on zoology. The methodology used in the book differs from those of earlier writers on zoology because it tends to follow the applied fields of zoology. He mentions a substantial number of them, particularly those from which he takes medicaments or which he recommends using as a treatment in some form or other.

The reason for his writing this great book was an order issued by King al-Ṣāliḥ Najm al-Dīn Ayyūbī, who was eager for such a valuable book on medicaments and remedies to be written so that people might benefit from this great scholar and his experience in the field of medicine and pharmacology.11

5. AL-RAFI‘I (...-623A.H./1226A.D.)

His name was ʿAbd al-Karīm b. Muḥammad al-Rafi‘ī. He compiled his book Fath al-Aṯīr Sharḥ al-Wajīz as a book of Islamic “fiqh” (jurisprudence), encompassing all aspects of fiqh. One of its sections devoted to “hajj” (pilgrimage) is printed and appears in the seventh part in the margin of the book Al-Majmu‘ by al-Nawawi. The book on foods is still a manuscript and can be found under no: 3233/F-168 L/4 in the Chester Beatty Library in Dublin, Ireland.

In both these books animals are mentioned, which is not surprising because all books on Islamic jurisprudence mention animals under these two chapter headings.

His methodology is to name a group of similar animals, give the Islamic legal ruling on them, just as al-Nawawi did in Al-Majmu‘ and in Rawḍat al-Ṭalibīn and as Ibn Qudāma did in Al-Muṣḥarīn and others. However, al-Rafi‘ī sometimes gives incomplete descriptions of certain animals. This prompted Shaikh Ibn al-ʿImād al-ʿAqfāshi to conduct research into zoology as he tried to fill the gaps in the book Fath al-Aṯīr Sharḥ al-Wajīz, as he noted in the introduction to his book.

11 Ibid.
His name was Abū `Abdullāh Zakariyyā b. Muḥammad al-Qazwīnī. His book ‘Ajāʾīb al-Makhlūqāt wa-Ghara’īb al-Mawjudāt is considered to be one of the books that has circulated widely in all parts of the Islamic East. Indeed scholars in the East and West for a long time relied entirely on this author as a highly respected reference in their research into plants and animals because of the comprehensive and useful information it contains for the researcher and student alike. The book also contains extensive knowledge on cosmology and a general description of the earth, in addition to earth sciences, astronomy and geography.12

The information contained in this book is notable for being based on observation and scrutiny. In most of what he writes al-Qazwīnī strives for scholarly honesty. He spent considerable effort collecting scientific data from various sources and analyzing them in a scientific method that has amazed modern day scientists. The study is also imbued with a religious overtone and the author often refers to verses from the Qurʾān and traditions from Prophet Muhammad - a far cry from the superstitions and delusions that prevailed in those days. Al-Qazwīnī spoke about animals in general in his book, but he devoted particular attention to the formation of the embryo in the womb and human anatomy. Moreover, he developed the theory of symbiosis and sharing as occurs between the scorpion and the lizard, the wolf and the hyena, and the tiger and the viper. There is a strong affinity between these creatures and he was the first to discover it. Through his study of zoology al-Qazwīnī wanted to highlight the wisdom of Almighty God in His creation.13

Perhaps one of the reasons that led Shaikh al-Qazwīnī to compile this book is his separation from his country, homeland, family and home, which prompted him to read books, as he states in the introduction to his book, "When Almighty God sentenced me to be far from my country and homeland, and to leave my people and home, I started reading books, bearing in mind the proverb that says, 'The best companion ever is a book.' I was absorbed in looking at the marvels that Almighty God had created in His creatures and the extraordinary inventiveness in His inventions." He went on to say, "Something strange happened to me as I listened, saw, thought and looked; some peculiar feelings overcame me. I wanted to hold on to them so that they would stay. I hated to be distracted from them in case they might escape." He called that Kitāb ‘Ajāʾīb al-Makhlūqāt wa-Ghara’īb al-Mawjudāt.14

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13 Ibid.
14 Ibid.
The book's shortcomings lie in its lack of specialisation in any particular branch of knowledge: The author talks about the cosmos, astronomy, botany, zoology and earth sciences. Moreover, his descriptions of animals take a more literary style. He narrates many stories and mentions only a limited number of animals.15

7. AL’AQFAHSI (750-808A.H./1349-1405A.D.)

His name was Ahmad b. al-‘Imad b. Muhammad al-Aqfahsi. His book Al-Tibyan fima Yahlil wa-Yahrum min al-Hayawan is one of the most important books written on zoology in its time. Its author packs in many species of animals, giving their names, characteristics and nature, in addition to relevant traditions of Prophet Muhammad, poetic and literary quotations, contemporary stories and anecdotes and proverbs. Ibn al-‘Imad starts each topic with a definition of the animal's name, a lexicographical explanation of the name, and a list of the names by which the animal is known, relying on the most famous philologists such as Ibn Sida, al-Azharī, al-Jahiz, Ibn Qutayba, Ibn al-Adjabī, al-Nawawi and many others. This is followed by a description of the animal, some mention of its nature, a list of its types and categories and finally the views of the scholars on the lawfulness of eating its meat.

The book is notable for the style of scientific accuracy adopted by its author. He conforms rigidly to the principle of specialisation, concentrating heavily on scientific documentation and attributing views to their originators. This scientific methodology makes his work stand out from others, for he has a high degree of academic integrity.

Furthermore, the author excelled in the way he organised his book. He chose to arrange it in alphabetical order so as to facilitate the reader's task of finding the information packed in it. It is an encyclopaedia of zoology in the true sense. No author had previously adopted this methodology and so Ibn al-‘Imad was a pioneer in that respect. Moreover, he was the only writer to mention the Islamic ruling on every animal that he dealt with. It can truly be considered the most significant Arabic book on zoology, particularly of those written in the fourteenth century A.D.

What distinguishes our shaikh from other writers on zoology is that he drew up the rules of a fundamental school for judging between the lawful and unlawful. The advantage of these rules for the reader is that he can use them to distinguish between the lawful and unlawful. All he needs to do is link the fundamental rule to the animal to know whether it is lawful or unlawful.

Our shaikh is also unusual for devoting his whole book to animals and not going off at a tangent like other writers.

15 Ibid.
The reason for his writing the book is that he had read the books entitled Al-Å‘īmah and Al-Ḥaīj by Imām al-Raḥīm and found that the shaikh had mentioned a number of animals but had failed to record them accurately or describe their distinguishing characteristics. Ibn al-‘Imād wrote at length on the animals that al-Raḥīm had mentioned and added other animals not mentioned by him.

In the introduction of the book our shaikh Ibn al-‘Imād explained his methodology and reasons for writing as follows: "In this book I mention edible and inedible animals all together. I do not wish to delve into non-animal foods. My intention is to mention the characteristics and qualities of animals whose names do not benefit the onlooker without a description of their characteristics. The person who knows a name but is ignorant of the named thing cannot differentiate between what is unlawful and what God has made a source of power for him. Almighty God has created characteristics apparent for us to see and leading us towards knowledge..." He went on to say, "Whosoever recognises characteristics and qualities comprehends the facts of named things. Al-Raḥīm, may God have mercy on him, mentioned in his books Al-Å‘īmah and Al-Ḥaīj a collection of animals, edible and inedible, but he failed to give details about most of them or describe them in such a way as to distinguish them from other animals. If anyone should be in doubt, let him read this book. I have not omitted anything that he included, but I have given distinguishing characteristics that he did not give."

It might be held against our shaikh that he omitted some animals that were included by other authors, such as al-būl (whale), al-badhj, and al-jassāsah (lioness), but our shaikh may be excused for concentrating on the animals familiar to his environment. He is also criticised for arranging the animals in alphabetical order by the first letter without considering subsequent letters, so al-‘ayl comes before al-‘ībl and al-‘arnab, and ‘umm jībin comes before ibn ‘awa. He only considers the first letter.

Criticism is also laid at his door for ignoring, on very few occasions, even the first letter. So we find ibn ‘urs and abu barākīsh under the letter ba’ with barāh al-nāqah and al-ba‘ād. This occurs only seldom and is hardly worth mentioning. It is mentioned here only for the sake of academic honesty.

8. AL-DAMĪRĪ (742-808 A.H./1341-1405 A.D.)

His name was Kamāl al-Dīn b. Muḥammad b. Muṣā b. ‘Alī al-Damīrī. Undoubtedly his book Iḥayā‘ al-Iḥayawan al-Kubrā is one of the most important Arabic books written on zoology. It is an extremely valuable book, composed of two parts, arranged in alphabetical order, combining scientific matter relating to the description of animals, their behaviour and habitat, interspersed with poetic quotations and anecdotes.
In the first part the author talks about animals at the beginning of the Arabic alphabet, such as lions and camels. Then he moves on to talk about Prophet Muhammad (peace be upon him), the rightly guided caliphs, the Umayyad caliphs, and finally the Abbasid caliphate of al-Mustakfi Billah, before returning to the topic of animals.

In the second part he completes the alphabetical list of animals ending with yā’ (the last letter). The book is outstanding for being one of the major references on zoology. It circulated among Arabic language students in European universities and elsewhere a long time ago and the book became famous for its value and importance. There is no disputing that it made a significant contribution to Western culture, since many Western scholars quoted from it and were impressed by its abundant wisdom, its grammatical and Islamic rulings, and its comprehensive coverage of over nine hundred types of animals. Moreover, the book is written in an easy, straightforward style.\(^{16}\)

The main reason behind Shaikh al-Damiri writing this book was, as he says himself, his wish to correct the misconceptions prevalent about animals at that time, not only among the ordinary people, but even among the most specialised classes of scholars. He says in the introduction, "Nobody asked me to classify it nor did I instruct my mental faculties to write it; what prompted me to write it was that in some studies there is no hiding place for perfume after marriage, the heron and the ill-fated wolf, so what happened was comparable to the Basūs War: the fit and the weak came out together, and there was no differentiation between the eagle and the male ostrich . . ." He went on to say, "So I asked for guidance from Almighty God, the Most Gracious, so that I might write a book on this subject, and I called it Ḥayāt al-Ḫayawān."\(^{17}\)

However, the criticism that can be made against al-Damiri's Ḥayāt al-Ḫayawān al-Kubrā is that it covers many subjects that are unrelated to zoology, such as the rightly guided caliphs, the Umayyad caliphs, the Abbasids, and so on.

Moreover, Shaikh al-Damiri confuses scientific facts with astrology, superstitions, and magic as noted in 1:229-230.\(^{18}\)

Finally, the mistake committed by Ibn al-ʿImād was also committed by al-Damiri. This was a tendency to overlook the second and subsequent letters in the animal's names when placing them in alphabetical order so 'asad appears before 'ibl, for example.\(^{19}\)

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\(^{17}\) Ibid.


SECTION TWO

THE BOOK'S TITLE AND AUTHORSHIP

All the references consulted show the veracity of the book's name and its relationship to the author, Ibn al-'Imād al-'Aqfahṣī. Although a number of different titles and names were used by historians and copiers of the book, the variation does not constitute any doubt about the attribution of the book to the author, nor do they indicate that the titles might refer to any other book, for the following reasons:

Firstly: The only difference is a slight disparity in expression such as Fī'āl Yaḥill wa-Yaḥrum min al-Ḥayawān or Līmā Yaḥill wa-Yaḥrum min al-Ḥayawān or Ma Yaḥill min al-Ḥayawān or Ma Yaḥill min Ma'kūl al-Ḥayawān or Mukhtaṣīr al-Tibyān limā Yaḥill min al-Ḥayawān.

Secondly: Everyone who recorded the book and all the manuscript copies agree on one meaning, which is that the book is a clarification of what is lawful and unlawful of animals, and on the author being Ibn al-'Imād al-'Aqfahṣī, as is stated in the manuscript copies, in Al-Ḍaw’ al-Lami⁴, Ḥadiyyat al-‘Arifin, Shadharat al-Dhahab, Inba’ al-Ghamr, Al-Badr al-Ṭali⁴, Al-‘Ālam, Mu’jam al-Mu’allifin and Ḥayāt al-Ḥayawān al-Kubrā by al-Damiri⁵.

It is most likely that the correct name is Al-Tibyān fiṣma Yaḥill wa-Yaḥrum min al-Ḥayawān as indicated, because most of the manuscript copies used refer to the name as being Al-Tibyān fiṣma Yaḥill wa-Yaḥrum min al-Ḥayawān. The copier confirms this in manuscripts A, D, E and F. The case is particularly strong in Manuscript A, which was written during the lifetime of the author and contains his signature.

Furthermore, some of the references used indicate that this is the actual name of the book, for example, Al-Ḍaw’ al-Lami⁴ and Ḥadiyyat al-‘Arifin. In Ḥayāt al-Ḥayawān al-Kubrā by al-Damiri the name is referred to as Al-Tibyān fiṣma Yaḥill wa-Yaḥrum min al-Ḥayawān and the author as Ibn al-‘Imād al-'Aqfahṣī. The importance of Shaikh al-Damiri lies in his living at the same time and in the same place as our shaikh Ibn al-‘Imād al-'Aqfahṣī. As mentioned earlier, they shared the same teachers or shaikhs, pupils and associates and they died in the same year in the same place. Therefore, al-Damiri’s statement that this is the name of the book confirms the veracity of what is stated here, because the two venerable authors were closely associated and al-Damiri would only quote the correct name of the book.²¹

²¹ Ḥayāt al-Ḥayawān al-Kubrā, 1:339.
SECTION THREE
TIME OF COMPOSITION

It was not possible to locate the copy written by the author so that the date of the book's composition might be ascertained accordingly. However, it can be stated categorically that the author had completed the work not later than 777A.H./1376A.D., because this is the date written on the last page of Manuscript B. The text of the inscription is as follows: "It is copied from a copy on which the handwriting of the author is recorded. This copy was finished on the blessed Friday, the seventh of Rabī‘ al-Ākhira in the year 777, seven hundred and seventy-seven of the Hijra [1374A.D.] and God knows what is true..."22

SECTION FOUR
IBN AL-'IMÄD'S METHODOLOGY IN COMPILING AL-TIHYÂN

The book Al-Tihyân written by Ibn al-'Imäd is one of the most comprehensive books written in a classified, scientific style about the animal kingdom. The effort exerted by Ibn Al-Imäd in compiling the book is demonstrated by the information that it contains, the sources from which he extracted the scientific material and the references he used. The book combines Islamic jurisprudence, philology and natural sciences. He has crammed into it the names, characteristics, nature and habitat of many species of animals, in addition to relevant prophetic traditions, poetic quotations, literary excerpts and the accepted stories and anecdotes of his day. Nevertheless, he pursues a scientific methodology in his material and does not use a superstition to prove what he is saying. If he mentions any superstition, it is in a weakened form or contradicted by other evidence. He might say, for example, "According to their claims," or, "This is what they claim."

He includes many proverbs about animals, he quotes from many philosophers, and he refers constantly to psychology and popular medicine, which was an advanced science in his day.

He gives details about the legality of eating most of the animals he mentions, whether they are allowed, forbidden or disliked and about their qualities, whether they are harmful or useful, wild or tame, of pure or mixed breed. He also notes the hostility and affinity between some animals.

For some species he simply quotes the description of some scholar or philosopher without comment, either because he is not interested or because he lacks knowledge of the relevant legal ruling, or because it is such a famous species that there is no need to write at length on its description or ruling. When he gives the legal ruling on a species, he begins with the Shāfi‘i scholars' opinion, the disagreement within that school, and refers to the relevant statements on the matter.

When talking about animals that have a direct relationship to people's practical lives or are particularly important, he may mention the opinion of the Shāfi‘i school and any divergent scholar's opinions, before concluding with the Shāfi‘i school's opinion. Occasionally he presents his own opinion and discusses the opinion of his Shāfi‘i friends. Ibn al-'Imäd has arranged Al-Tihyân in alphabetical order to help the reader find what he is looking for.

No previous writer on animals, such as Aristotle, al-Jahiz, or al-Qazwînî, had compiled a specialised alphabetical encyclopaedia such as this. From an historical point of view it was the first Arabic attempt to categorise the subject matter in a co-ordinated fashion, combining the various sciences related to animals, whether it be quoting from them or reporting the memories
that the Arabs carried with them from their life in the desert into the distant lands that they conquered.

The author uses various styles of writing depending on the species. He writes at length about well-known animals such as the lion, the horse, the elephant, the wolf, and fish, owing to the frequent dealings of people with them. On other animals, such as the finch, the grasshopper and the wild cow, he suffices with only a line or two.

Ibn al-'Imād concludes his book with the general and specific rules that can be applied to animals whose legality is not mentioned in the Qur'ān or the Sunnah and which are not covered by previous scholars, either because they did not exist in their countries or because they were not well-known in their days.
The Researcher's Method of Investigation

1. Work was begun by locating available manuscript copies of the book. Six manuscripts were found.

2. All the manuscripts were copied and the copies are now in the researcher's private library.

3. The book was copied according to Manuscript A for the following reasons:
   (a) It is the oldest manuscript that was found.
   (b) It was written during the lifetime of the author, it contains his signature, and it is recognised that a manuscript made in the lifetime of the author ensures that it is free of adulteration or amendment in the author's text, particularly in this case, since the author's comment on the last page confirms that he had read it, although that does not rule out some oversight or slip of the pen from which humans lower than prophets are not exempt.
   (c) This manuscript contains few spelling and grammatical mistakes.

4. All the manuscripts were compared with Manuscript A, which was considered the basis of the investigation. However, Manuscript A was not used exclusively in the body of the text, because sometimes preference was given to other manuscripts when they were closer to the truth as regards Islamic rulings, philology, or grammar. The determining factor was to present the most complete text that the author intended, or as near to it as possible. This is explained in the footnote.

5. A list was compiled of the opinions and texts quoted by Ibn al-'Imād in Al-Tibyān from scholars and earlier books on jurisprudence and philology. They were attributed to the original sources as far as possible, some of which were handwritten and others printed. In some places criticism may have made of Ibn Al-Imād for attributing quotations to the wrong people or books, and sometimes mistakes in the quotation have been corrected where possible. A study was also made of Hayāt al-Hayawān al-Kubrā by al-Dāmirī and some quotations are cited that took place between our shaikh and al-Dāmirī, particularly literal quotations. Some mistakes that sometimes accompanied the plagiarism are noted and an attempt is made to prove that it was al-Dāmirī who plagiarised Ibn al-'Imād, citing some examples mentioned in the comparison between the two books.

6. Qur'ānic verses were extracted from the manuscript and their number and sūrah (chapter) were recorded.
7. The source of the prophetic traditions quoted in the manuscript were traced, using the most reliable books of hadith (tradition), not only the two sahihs (collections of Muslim and Bukhari). The source, volume, page and chapter number in which the hadith appears are recorded, in addition to its number and its authenticity, wherever possible. More than one source was used for each hadith for corroboration.

8. Regarding the poetic traditions quoted, the name of the poet is noted where possible, and the preceding and following verses where possible, sometimes only one or the other, an analysis is made of the verse's metre, sometimes its overall meaning or the meaning of unusual words in it is mentioned, and the reason for Ibn al-`Imad using that particular verse is demonstrated. References for the poetry and for the proverbs are given as far as possible.

9. The names of animals are extracted from the manuscript and each animal is defined by attaching a picture of it, where possible, from the best known books on zoology. At the end of each animal the legal ruling relating to it is given.

10. Biographies are given of the authorities named in the manuscript or study, whether they be scholars of jurisprudence, philologists, or poets. Background information is also provided on certain tribes derived from biographies, literature and documented history.

11. All the countries mentioned in the study or manuscript are listed and the best known books were used to provide definitions for them.

12. The ambiguous words mentioned in the study or manuscript are extracted and defined according to the most famous lexicons.

13. The legal ruling is given on every species on which this author had not given a ruling in Al-Tihyan. The opinions of scholars are expounded, the evidence for and against their opinions, and the most likely ruling according to the strength or weakness of the evidence. If no opinion could be found among the jurists, or some of them, on a particular matter, reference was made to the rules followed by that school and an opinion was derived for the school, which is referred to as follows: "The requirement of the Hanafi school on that is such and such . . .", or, "The Malikites do not object to its lawfulness . . ." This was the best that could be done.

14. A comparison was made of some books on zoology in an attempt to highlight the characteristics of each. Some criticism of them is given together with the reason for their compilation according to specialised books.
The Copies Used

After careful inspection of references and bibliographies in public libraries and manuscript houses and asking specialists, it was found that the book *Al-Tibyan fima Yahill wa-Yahrum min al-Ḥayawan* by Ibn al-‘Imad al-Aqfahsi had not previously been printed. Requests for information were sent to several universities and academic institutions and several replies were received stating that the book had not been edited. Guidance was sought from Almighty God and the task was embarked upon. At first three manuscripts were found and work was begun on them, but no sooner had an initial comparison been completed than it was discovered that there were three other manuscripts in diverse places. With the help of God copies were collected and work began once again on six manuscripts, which compounded the difficulty of the task. A copy was made of the oldest one, which was written by one of the author’s pupils and on which the author’s authorisation appears. This is referred to as ‘A’ and is considered to be the original. Then the other manuscripts were compared with the original and marked ‘B, C, D, E and F’ so as to differentiate them when referring to any omission or amendment in one of them. There follows a full description of the manuscripts.
Copies of the Tibyān used in Editing the Text

1. A. DAR AL-KUTUB AL-MISRIYYAH, CAIRO.

MS No: 103 (Tabīyāt Taymūr).
Date: Sha'ban 792 A.H. 1390 A.D.
Length: 118 Folios - 236 pages, size 19x28 centimeters
Lines per page: 17.
Words per line: 17.
Author: Ahmad b. Al-Mad al-'Aqfahsī
Copyist: Khalil Muhammad al-'Aqfahsī.

At the beginning of the manuscript the following Arabic note can be found:

هذا الكتاب بخط الشيخ الحافظ الفقيه صلاح الدين خليل الألفهسي تلميذ المصنف
رحمه الله

Also at the end of the manuscript the following writing can be found:

[Arabic Script]

2. B. AL-AZHARIYYAH LIBRARY, CAIRO.

MS No: 1002 - 53262 (Fiqh ʻĀm).
Date: Saturday, 17th Jumādā al-‘Awwal 794 A.H 1392 A.D.
Length: 95 Folios - 190 pages, size 10x16 centimeters
Lines per page: 21.
Words per line: 10.
Author: ʻĀhmad b. Al-Imād al-ʻAqfahsī
Copyist: ʻĀhmad b. Al-Ḥāj Sa’d al-Dīn As‘ad.
He is known as Jaddah.

At the beginning of the manuscript the following Arabic note can be found introducing the book.

[Arabic Script]
3. C. PRINCETON UNIVERSITY LIBRARY, GARRETT.

MS No: 1702.
Date: Tuesday, 17th of Rajab 852 A. H. 1448 A.D.
Length: 62 Folios, 123 pages.
Lines per page: 22 to 30.
Words per line: 11.
Author: Ahmad b. al-`Imād al-Aqfahsi.
Copyist: unknown.

At the beginning of the manuscript the following Arabic note can be found:

At the end of the manuscript the following writing can be found:

4. D. DĀR AL-KUTUB AL-MIŠRIYYAH, CAIRO.

MS No: 118 (Tabī'yyat Taymūr)
Date: 11-1-900 A.H. 1494 A.D.
Length: 113 Folios - 226 pages
Lines: per page: 19.
Words per line: 10.
Author: Ahmad b. Al-`Imād al-Aqfahsi
Copyist: `Abdullāh b. Yusuf b. Abū `Abdullāh al-Shāfi`i

At the beginning of the manuscript the following Arabic note can be found:

At the end of the manuscript the following writing can be found:
5.E DĀR AL-KUTUB AL-MIṢRIYYAH, CAIRO.

MS No: 23114B
Date: unknown.
Length: 93 Folios - 186 pages
Lines per page: 21.
Words per line: 12.
Author: ʿAbd al-ʿImād al-ʿAqfāshī
Copyist: Unknown

At the beginning of the manuscript the following Arabic note can be found:

(كتاب التبيان فيما يحل و يحرم من الحيوان، ابن المماد الAdministration الشافعي رحمه الله)

6.F DĀR AL-KUTUB AL-MIṢRIYYAH, CAIRO.

MS No: 119 (Fiqh Shāfiʿī Ṭalʿat)
Date: Tuesday, 8-9-1107 A.H. 1695 A.D.
Length: 71 Folios, 142 pages.
Lines per page: 23.
Words per line: 12.
Author: ʿAbd al-ʿImād al-ʿAqfāshī.

At the beginning of the manuscript the following Arabic note can be found:

(كتاب التبيان فيما يحل و يحرم من الحيوان، تأليف الشيخ الإمام و الحب الهمام العالم
العامل الورع الزاهد المدقق الحق أبي العباس أحمد بن المماد الAdministration الشافعي رحمه الله
الله برحمته امين).
CHAPTER TWO

THE AUTHOR'S PERSONAL LIFE

Section 1: His Name and Genealogy

Section 2: His Birth and Upbringing

Section 3: His Personality, Character and Popularity.

Section 4: His Books and His Death

Section 5: His Shaikhs, Pupils and Associates
SECTION ONE
HIS NAME AND GENEALOGY

Name

Ahmad b. al-'Imad b. Muhammad b. Yusuf b. 'Abd al-Nabi Abu al-'Abbâs Shihâb al-Dîn al-
'Agfahsi,23 a place in Egypt, then al-Qâhirî al-Misrî al-Shafi'î, known commonly as Ibn al-
'Imad, one of the scholars of the Shafi'î school.24

His surname was Shihâb al-Dîn,25 so called because of his excellent knowledge and his
brilliance in his studies. He was known for his extensive knowledge and reading on diverse
subjects such as medicine, Islamic jurisprudence, sciences, the science of hadith, and Arabic
proverbs, literature, rhetoric, and grammar, to name but a few. His nickname was Abu al-
'Abbâs.26

Genealogy

Ahmad b. al-'Imad al-'Agfahsi is related firstly to the town of Aqfahas in the district of al-
Bahnsâ in Egypt.27 Yaqût al-Ḥamawî mentioned it in his book Muŷam al-Buldân as being al-
'Aqfâs. The attribution to this is al-'Aqfâsî, but the correct version is Aqfahsî, which is the name
of a town in Upper Egypt, in the district of al-Bahnsa. Al-Zarkâlî said:28 “He is related to the
town of Aqfahsi in the district of al-Bahnsâ in Egypt.”29

Secondly, he is related to Cairo, the capital of Egypt, because it was his place of residence and
study. And thirdly, he is related to Egypt.30

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23 Shadharat al-Dhahab, 7:73; Bahjat al-Nazîrin, 61; and in many biographies he is referred to as
Ahmad b. 'Imad b. Yusuf.
24 Al-Daw' al-Lami', 2:47; Shadharat al-Dhahab, 7:73; Ḥusn al-Muḥâdarah, 1:249; 'Inbâ' al-Ghumur bi-
'Abna' al-'Umur, 5:313; Hadiyyat al-'Arîfîn, 1:118; Al-Badr al-Ṭali', 1:93; Kashf al-Zunûn, 1:63, 135,
262, 407, 508, ' ḫîj al-Maknûn, 1:3-35, 115, 119; Muŷam al-Mu'allîrin, 2:26; Al-'Aţâm, 1:84; Bahjat al-
Nâzîrin, 61.
25 Ibid.
26 Ibid.
27 Al-'Aţâm, 1:184; Muŷam al-Buldân, 1:281, 612.
28 Muŷam al-Buldân, 1:281; Al-'Aţâm, 1:184.
29 Al-'Aţâm, 1:184.
30 Hadiyyat al-'Arîfîn, 1:118.
SECTION TWO
HIS BIRTH AND UPBRINGING

Birth

Most of the books that touch on the biography of Ibn al-`Imad do not mention his date of birth. Those that do only state that he was born before the year 750 A.H./1349 A.D. Moreover, the place of his birth is not specifically mentioned by the biographers. In the opinion of the researcher this can be ascribed to the fact that those who recorded his biography recorded him while he was at the peak of his academic career and no record was found establishing exactly where he was born. However, it is likely that he was born in the same town to which his nishah or surname links him, because it was the practice of biographers to link people to the place of their birth. Ibn al-`Imad's fame led researchers and historians to record his works and write about him. In this way the reputation of our author Ibn al-`Imad spread through his thirst for knowledge, and his scholarly pre-eminence amazed those around him to such an extent that he was considered to be one of the imams of al-Shafi`i school.

Upbringing

Ahmad b. al-`Imad had an academic upbringing in the city of Cairo. Following the destruction of Baghdad by the Mongols, Cairo had become an oasis for scholars and students, many of whom had moved from Baghdad. It began to glow with the light of knowledge and many schools and academic institutions were established there. Ibn al-`Imad would move between the schools, absorbing every science and art available to him. He started his academic career with Islamic jurisprudence and Arabic language, and then gradually learnt the other branches of science from contemporary scholars. He read from the works of al-Jamal al-Asnawi, whom he admired and from whom he gleaned considerable knowledge. He also used to attend the assemblies of al-Siraj al-Balgini and many others.

32 Shadharat al-Dhahab, 7:73; Mu'jam al-Mu'aliin, 2:26; Al-'A1am, 1:184.
33 Ibid.
34 Al-Daw' al-Lami', 2:47; Al-Badr al-Tali', 1:93; Shadharat al-Dhahab, 7:73; Husn al-Muhadarah, 1:249; a biographical note on him may be found in the section on the shaikhs of Ibn al-`Imad al-Afqahsi.
35 Al-Daw' al-Lami', 2:47; Al-Badr al-Tali', 1:93; a biographical note on him may be found in the section on the shaikhs of Ibn al-`Imad al-Afqahsi.
36 Ibid.
SECTION THREE
His Personality, Character, and Popularity

Ibn al-'Imād was a devout worshipper and had a great fear of God. He loved doing good and was sympathetic to the poor and needy. Often he would cry in his humility towards God, since he had grown up in an atmosphere of obedience to Him. His academic leanings took him towards Islamic jurisprudence and the Arabic language, and he enjoyed reading and writing about rules of good grammar and jurisprudence. His student al-Burhān al-Ḥalābī wrote of him:

A loving, young, charitable imam
Worshipping, humble, fearful of God's power
The All-Merciful shades them in the shade of His throne
On the Day of Judgment when the people have no shade. 37

He also said of him, “He is bountiful, gallant, with a slight speech impediment.” 38 He said furthermore: “He is one of the eminent scholars of al-Shaf‘ī sect, well-read, an author on many subjects, the best of shaikhs, many God have mercy on him.” 39

Ibn Ḥajar wrote on him thus in his 'Inba': One of the leaders of al-Shaf‘ī scholars in our time, he worked a long time ago compiling useful books that were well organised and explained. I heard about his verse and expression.” 40

Ibn al-‘Imād al-Iṣānbālī wrote of Ibn al-'Imād: “He is one of the leaders of al-Shaf‘ī scholars, he worked in the field of jurisprudence, Arabic language, and other fields, and he compiled his useful works in verse, in prose, with both text and explanation.” 41

Al-Suyūṭī said of him: “He worked a long time ago and learnt from al-‘Asnawi and others. He wrote many works.” 42

‘Umar Kaḥala said of him: “A scholar who contributed to several sciences and compiled books in verse and prose.” 43

Al-Zarkālī said of him: “A Shaf‘ī scholar, well-read, with a slight speech impediment.” 44

37 Al-Qaw’al-Lanni` 2: 49.
38 Ibid.
39 Ibid.
41 Shadharat al-Dhahab, 7:73.
42 Husn al-Muḥādarah, 1:249.
44 Al-‘A‘lam, 1:184.
SECTION FOUR
HIS BOOKS AND HIS DEATH

His Books

Ibn al-'Imād al-Aqṣāsī is famous for his numerous books on various sciences. He compiled useful books in verse and prose, with text and explanation. He wrote on jurisprudence and its sciences, on the sciences of hadith, on the oneness of God and beliefs, on the life of Prophet Muḥammad (pbuh), morals, forms of worship, manners, zoology, the rules of marriage, and other matters. It can be observed from his books that he was familiar with good grammar and rules of jurisprudence. His books include:

1. Al-Tihyān fīma Yaḥill wa-Yahrum min al-Ḥayawān,45 which is the book under discussion. It will be expounded further in Chapter One.

2. Al-Qawl al-Tamm fī Aḥkām al-Ma'mūm wa-l-Imām on prayer (jurisprudence),46 which is printed in Cairo, but it is out of print. It consists of one hundred and twenty-five leaves and is in Dār al-Kutub al-Miṣriyyah under no. 1775 (Fiqh Shafi`ī), and in al-Zahiriyya Library in Damascus under no. 5255. Another copy, consisting of twenty-five leaves, exists in the Library of Imam Muḥammad b. Sa`ūd Islamic University under no. 5867: kha’ and under no. 1279: qa‘f.

3. He has another book entitled Fi Alawgijal-limam wa-l-Talīmūn on the position of the imam and the congregation (Fiqh).47

4. Tashil al-Maqṣīd li-Zuwwār al-Masajīd (manners),48 which examines the manners of visiting mosques and relevant rules and conventions, what is recommended in mosques and what is disliked. It is divided into chapters and sections, the first begins: ‘All praise belongs to God, the Only, the Eternal, He has no son nor father...’, which covers fifty-five leaves and is stored in the Dar al-Kutub al-Misriyyah under no. 1:26, Talimat Collection. It is also to be found in the library of the Islamic University of Imam Muḥammad b. Sa`ūd under no. 1996: fa‘, consisting of thirty-five leaves, and under no. 5602: fa‘ in 35 leaves, and under no. 7641: fa‘ in eighty-four leaves.

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47 Al-Badr al-Ṭālīf, 1:93.
5. *Tawqīf al-Ḥukkām 'ala Ghawānīd al-'Aḥkām (Fiqh)*, on the rules of marriage. It can be found in the Dār al-Kutub al-Miṣrīyah under no. 906 (Fiqh Shafi‘ī), where it is ninety-two leaves long. Another copy, of one hundred and forty-nine leaves long, is stored in al-Ẓāhirīyyah Library in Damascus under no. 372:2309 (Fiqh Shafi‘ī). A further copy of fifty-three to fifty-nine leaves exists in the library of the Islamic University of Muhammad bin Sa‘ūd under no. 1240; it is ninety-two leaves long. An investigation of this book has already been initiated and good progress made. It is hoped to complete the investigation after submission of this doctoral thesis. The researcher has three copies of the book in his possession.

6. *Dū‘ā‘il al-Ḥukkām ilā Ma‘rifat Jumal Ghawānīd al-‘Aḥkām (Fiqh)* (jurisprudence), on the rules of marriage and bearing witness. A copy of fifty-nine leaves is kept in al-Ẓāhirīyyah Library in Damascus under no. 5255 and another copy of ninety-eight leaves is in the Dār al-Kutub al-Miṣrīyah under no. 969.

7. *Shahr Marqūmat al-Ankika al-Sharī‘yya,* on the rules of marriage. A copy of thirty-six leaves may be found in the Dār al-Kutub al-Miṣrīyah under no. 25315; it begins: “Praise be to God, the Purifier, the Conqueror, and One Who is knowledgeable about all hidden things...”

8. *Raf‘ al-Albās ‘an Wahm al-Waswās (Fiqh in one volume),* one copy of which may be found under Fiqh Shafi‘ī no. 343 (one hundred and forty-nine leaves), while another of one hundred and ninety-five leaves may be found under the same category no. 1419. It begins: “Praise be to God, the Purifier, the Conqueror, and One Who is knowledgeable about all hidden things...”

9. *Al-Ta‘aggubār ‘ala al-Muhimmnu:* This is one of the books by his shaykh, Imam al-‘Asnawi, on jurisprudence. Ibn al-‘Imād excelled at jurisprudence since he wrote a criticism of Al-Muhimmnu. He was described by Imam al-Sakhawī in al-Ḍaw‘ al-Lāmi‘ as follows: “Ibn al-‘Imād became skilled and advanced in jurisprudence as he broadened his outlook by writing about Al-Muhimmnu by his shaykh al-Asnawi, a book full of valuable criticisms, which he entitled Al-Ta‘aggubār ‘ala al-Muhimmnu. In it he pointed out many errors of his shaykh and he may have maligned him, although he says that he had read the original from its author.” Al-Sakhawī goes on to say, “However, I have heard some notables confirming his good intention, since he draws the attention of people to the faults of others, because if he had simply presented the text without pointing out the mistakes, nobody would have taken any notice of it, because al-Asnawi was more noble...”

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51 Manuscripts Index in Dār al-Kutub al-Miṣrīyah, Section Two (šī‘ī-lām), p. 79.
and learned in their eyes.”

He continues, “Our shaikh said:54 In that lies clear proof of the blessing of the two shaikhs. May their reward be equal to their work.” Al-Ta’aqquba’ ‘ala al-Muhimmāt fills three volumes, of which four manuscripts copies are kept at Dar al-Kutub al-Miṣriyyah under nos. 66, 490, 1451, and 114.


11. Al-Tawdīḥ fi Sharḥ al-Minhāj (two volumes - fiqh).56 This is Al-Sharḥ al-Ṣaghīr ‘ala Minhāj al-Tālibīn by al-Nawawī. It covers two hundred and ninety-nine leaves. The third part of it, with sections missing from the beginning and end, may be found in Dar al-Kutub al-Miṣriyyah under no. 26263:

12. Ṣalā al-Jämā’ah Sharḥ al-Minhāj (three volumes - fiqh).57 It is rather long-winded and contains many borrowings from Sharḥ al-Muhadhdhab.

13. Raṣ al-‘Ilṭībās ‘an Waḥy al-Waswas.58 A treatise on those impurities which are forgiven.

14. Manẓūnati al-Najāsāt al-Maṣ‘ūd anhā (two hundred and seventy verses).59 Two copies of it may be found at al-Zahiriyyah Library in Damascus under nos. 8148 and 405:1342 (Fiqh Shaṭī‘ī), and others may be found in Dar al-Kutub al-Miṣriyyah under nos. 107, 1419, and 127 (Fiqh Shaṭī‘ī). It is also called Al-Durr al-Nafisah fi 1-Najasat al-Maṣ‘ūd anhā, and in the Library of the Islamic University of Imam Muḥammad b. Sa‘ūd it is called Al-Maṣ‘ūd anhā and bears the no. 687:

15. Tanwīr al-Dmajir fr Jtfa rijat Ahkām al-Mafūz (Fiqh).60

16. Al-Ibriz fi mu’amaddatu ‘alā Afa’ünat al-Tajht (Fiqh).61


54 His shaikh was Ibn Ḥajar al-Ṣaqqālīn.
56 Ibid.
57 Ibid.
58 Shadharat al-Dhahab, 6:73; Hadiyyat al-‘Arifin, 1:118.
59 Kashf al-Ẓunūn, 1:63; Hadiyyat al-‘Arifin, 1:118; Manuscripts Index in al-Zahiriyyah Library.
60 Hadiyyat al-‘Arifin, 1:118; ‘Iqṭā al-Maknūn, 1:333.
18. *Sharḥ al-Burda* (one volume in praise of the Prophet, peace be upon him).

19. *Al-Tibyan fi 'Adāh Ḥamlat al-Qur'ān*, or *Tuhfat al-Ikhwan fi Nuṣūm al-Tibyān* by al-Nawawī, or *Tuhfat al-Ikhwan fi Nuṣūm al-Tibyān fi 'Adāh Ḥamlat al-Qur'ān* by al-Nawawī. It extends to more than six hundred verses, follows the *nūn* pattern, and examines the role of the Islamic educator.

20. *Aḥkām al-Ḥayawān*, which he subsequently abridged and called *Al-Tibyan fi hā Yāhīl wa-Yahrum min al-Ḥayawān*, which he wrote in four hundred verses.

21. *Al-Sirr al-Mustabān mimnū Awdā'ahu Allāh min al-Khawāṣṣ fi Ajzā' al-Ḥayawān*. It is contained in one volume that begins, “All praise be to God, the Possessor of honour and perfection...”

22. *Al-Dimū' al-Majbūrah* (sixty verses - *fiqh*). Thirty-six opinions have been made about it.


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64 Al-Daw' al-Lāmi', 2:48; Al-Badr al-Ṭālī', 1:93; Hadīyyat al-'Arrīn, 1:118; Al-'A'lab, 1:184.
66 Hadīyyat al-'Arrīn, 1:118; Al-'A'lab, 1:184; 'Īdāh al-Maknūn, 2:11.
67 Al-Daw' al-Lāmi', 2:49.
68 Ibid.
69 Ibid.
71 Al-Daw' al-Lāmi', 2:49.
27. *Manṣūmat Ibn al-‘Imād*, with an explanation called *Fath al-Jawād* (poetic treatise on jurisprudence). It was explained by Shihab al-Dīn Aḥmad Ḥamza al-Ramlī, who died in 957 A.H./1550 A.D. It can be found in al-Zahiriyah Library in Damascus under no. 1342 (405 *Fiqh Shafi‘i*).72


30. He composed a poem on the events of the Hijrah entitled: *Naẓm al-Durar min Hijrat Khayr al-Bashar* and explained it (*Sirāh Nabawiyyah*).75 It also appeared under the title: *Al-Durrah al-Ḍaw‘iyyah fī al-Hijrah al-Nabawiyyah* (poetic treatise).76

31. *‘Adāb al-Ṭa‘ām*. This is printed by Dar al-Kutub al-‘Ilmiyya, Beirut, first edition 1406 A.H./1986 A.D.77


Explanation of Ibn al-‘Imād on his poetic treatise on the manners of eating and drinking (morals).78 It covers forty-nine leaves and may be found in Dar al-Kutub al-Miṣriyyah under no. 20121:ḥa‘, the treatise begins: “All praise to God, my Lord, the Giver of Bounties.” The explanation begins: “All praise: commendation of those who deserve it by mentioning their virtues. . .” It may be found in thirty-three leaves in the Islamic University of Imam Muḥammad b. Sa‘ūd under no. 6737:khā‘.

72 Manuscripts Index of al-Zahiriyah Library in Damascus; Rayḥanat al-Adab, 1:165.
74 Ḳāyān al-Maknūn, 1:35.
76 Ḥadiyyat al-‘Antīn, 1:118; Kashf al-Zunūn, 1:740.
78 Manuscripts Index, Dar al-Kutub al-Miṣriyyah, Section Two (ṣin-lam), 7.
It may also be found under the title: *Sharh Manzumat 'Adab al-'Akl*,79 in Dar al-Kutub al-Miṣriyyah under no. 23185:bd, consisting of sixty-nine leaves. The treatise begins: “All praise from me to my Lord, Giver of Bounties.” The explanation begins: “All praise: Commendation on those who deserve it by mentioning their virtues and good deeds...” It may be found in the University of Imām under no. 847:bd', 94-95:bd' (Sufism).

33. *Sharh al-'Umduh*.80


35. *Al-Qawl al-Tamm fi 'Adab Dukhīl al-Ḥamīm (etiquette)*.82

36. *Kitab al-Ṣalah*.83

37. *Kashf al-Asrār‘ummā Khafiya ‘an Fath al-'Afsār*.84 A manuscript in Eskorial. It may also be found in Dar al-Kutub al-Miṣriyyah under the title *Kashf al-Asrār‘ummā Khafiya min al-Afsār*, extending to ninety-two leaves, under no. 23814:bd'. After the basmalah, it begins: “All praise to God, Lord of the worlds, the Creator of the things...” Another copy of it may be found in the library of the Islamic University of Imam Muhammad b. Sa‘ūd under no. 2244:khā', comprising eighty-one leaves, and under no. 2968:khā', consisting of one hundred and twenty-two leaves, and also under no. 4430:khā', in twenty-eight leaves.

38. *Kashf al-Asrār ‘inā Tasallu‘a bihi al-Dawāda’ al-‘As’ilah al-Kathīrah min al-Fuqahā*.85

39. *Raf‘ al-Janāh‘ummā huwa min al-Ma‘rāh Muhāl (fiqh)*.86 It examines the relationship between a man and a woman and the relevant rules, such as the punishment for having intercourse with a menstruating woman, the times when intercourse is prohibited, the rules about sodomy in the opinion of the scholars, the rules about hermaphrodites, the

79 Manuscripts Index, Dar al-Kutub al-Miṣriyyah, Section Two (shin-lām), 77.
83 Hadīyyat al-Ārīfīn, 1:118.
84 Hadīyyat al-Ārīfīn, 1:119; Al-‘A‘lām, 1:184; Manuscripts Index, Dar al-Kutub al-Miṣriyyah, Section Two (shin-lām), 254; Muṣāma al-Mu‘allīfīn, 2:26; Kashf al-Zunūn, 2:1485.
86 Hadīyyat al-Ārīfīn, 1:119; Catalogue of Aya Sofia Library, 120 (books on ṭaṣawwuf).
ruling about looking at the private parts, the ruling on a woman who claims to have completed her waiting period (ʿiddah) so that she can remarry, and other matters. It consists of eight leaves, and may be found in Dar al-Kutub al-Misriyyah under Fiqh Shaftī no. 127. It is also on microfilm in the same library under no. 41671. It has been researched by Majdi al-Sayyid Ibrahim and printed.

40. Ahkām al-ʿAwāni wa-l-Zurūf wa-mā fīha min al-Mazrūf. It may be found in Dar al-Kutub al-Misriyyah under no. 422 (Collections) and in al-Zahiriyyah Library in Damascus under no. 5896. It begins: “All praise be to God alone and His blessings . . .

41. Urjūzah ḥimā Yaḥillum wa-Yahrum min al-Maʾkulā (fiqh). This manuscript may be found in Dar al-Kutub al-Misriyyah under no. 1080.

42. ἄκram man Yaʾish bi-Tahrīm al-Khamr wa-l-Ḥashīsh (fiqh). This manuscript may be found in Dar al-Kutub al-Misriyyah under no. 114 (Collections). It begins: “All praise be to God, such praise as befits his bounties . . .

43. Al-Farq bayn al-Ilayāh al-Mustamirrah wa-l-Mustaqirrah. This manuscript of seventeen leaves may be found in al-Zahiriyyah Library under no. 5896. Another copy of ten leaves entitled Risalah fī al-Farq bayn al-Ilayāh al-Mustamirrah wa-l-Ilayāh al-Mustaqirrah may be found in Dar al-Kutub al-Misriyyah under no. 26214:bk1. A third copy entitled Muqaddimah fī al-Farq bayn al-Ilayāh al-Mustaqirrah wa-l-Ilayāh al-Mustamirrah wa-Ilayat Aysh al-Madhbūḥ. It lies within a collection of leaves numbered six to fourteen, which are in Dar al-Kutub al-Misriyyah under no. 21346:bd1 and in the King Faisal Centre under no. 3002.

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87 Kashf al-Zunnūn, 1:849; Hadiyyat al-ʿArlīn, 1:118; Catalogue of Aya Sofia Library, 120 (books on tashawwuj).
89 Hadiyyat al-ʿArlīn, 1:118; Ḥadāh al-Maknūn, 1:119.
90 Al-ʿArlīn, 1:184.
92 Index of Dar al-Kutub al-Misriyyah, Section Three (mīm-ya), p. 97, King Faisal Islamic Research and Study Centre in Riyadh.

47. Al-Dhari'ah fi A'dad al-Shari'ah. It may be found in the Loranza Library in Florence under no. 91 (Oriental). Another copy, entitled Al-Dhari'ah fi Ma'rifat al-A'dad al-Waridah fi al-Shari'ah and consisting of one hundred and twenty-seven leaves, is kept in the library of the Islamic University of Muhammad b. Sa'ud under no. 2992:fa'.

48. Qasidat Lamiyah, about five hundred verses on the manners of reprimanding. It also contains some sections of prose and a poetic treatise on Al-'Adad al-Kathir.

49. Nil Miṣr. A manuscript on the Haram Mosque at Mecca.

50. Manṣumah Ta'iyah wa-Shar'huha.

51. Al-Wajīl firma Yuqaddam ala Ma'in al-Tajhiz.

52. Urjūzah fi Tabaqaq al-Anbiya'.

53. Risalah fi al-Nil wa-l-Ahramat.

54. Risalah fi Manbasal-Nil.

55. Majmu' fi Ahkām al-Najāsah wa-Anwā'iha (Fiqh Shaf'i).


57. Urjūzah fi Ahkām al-Jinn.

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93 Hadīyyat al-'Arīm, 1:118; Al-Qaw' al-Lāmī, 2:49; Kasf al-Zunun, 1:262.
94 Al-'Arīm, 1:184.
95 Al-Qaw' al-Lāmī, 2:49.
96 Al-'Arīm, 1:184; Catalogue of the Aya Sofia Library, 120 (books of taṣawwuf).
97 Al-'Arīm, 1:184.
98 Catalogue of the Aya Sofia Library, 120 (books of taṣawwuf).
100 Catalogue of the Aya Sofia Library, 120 (books of taṣawwuf).
101 Catalogue of the Aya Sofia Library, 120 (books of taṣawwuf).
102 Catalogue of the Aya Sofia Library, 120 (books of taṣawwuf).
103 Catalogue of the Aya Sofia Library, 120 (books of taṣawwuf).

59. *Al'Anwar al-Faihah fi Sharh al-Fatiha*.  

60. *Manzumah fi al-'Aqaid*.  


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107 *Al-'A'lam*, 1:164.
His Death

After a lifetime full of teaching and writing, the scholar Ahmad b. al-'Imad al-'Aqfahsī died. The biographies and history books that are written about him or mention his death concur that he died in the year 808 A.H./1405 A.D. However, they differ about the month in which he died, some saying it was Jumādā al-'Ula and others saying it was Jumādā al-'akhirah. Others still, such as Al-Ḍawʾ al-Lāmi and Muḥjam al-Muʿāllifīn state that he died in one of the two Jumādās. Meanwhile, Al-Badr al-Tali states that he died in Jumādā, without specifying which one. However, most biographies do not mention the month, but state that he died in 808 A.H./1405 A.D.

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110 Al-Badr al-Tali, 1:93.
SECTION FIVE
HIS SHAIKHS, PUPILS AND ASSOCIATES

His Shaihkhs

Ibn al-Imād al-Aqfahî lived most of his life in Cairo. None of the biographies mention that he left Cairo at all. In the age in which he lived, knowledge flourished and spread and Cairo was vibrant with scholars and learned men in all branches of knowledge.

Ibn al-Imād undoubtedly had access to these institutions and acquired his knowledge from many shaiikhs in that congenial and fertile atmosphere although we do not know the names of the scholars or his encounters with them except some fragments of information in certain books, some of which may not be correct. However, what is certain is that he received some knowledge from the Shāfi‘i shaiikh in Egypt al-Imām al-'Asnawi.

Moreover, the shaiikh Imam al-Balgīnī, the most learned and knowledgeable scholar of his time, benefitted Ibn al-Imād. It may be that the biographies only mention these two imams as being shaiikhs of Ibn al-Imād because they were so glorious and well-known. There follows a brief sketch of these two shaiikhs:

1. Jamal al-Dīn al-'Asnawi

His full name is ʿAbd al-Rahīm b. al-Ḥasan b. ʿAlī b. ʿUmar b. ʿAlī b. Ibrahim al-Qurashi al-Umawī al-Asnawī al-Miṣrī al-Shāfi‘ī, commonly known as Shaikh Jamāl al-Dīn Abū Muḥammad.112

He is known as the learned imam, the reviser of expressions, the investigator of meanings, the Shāfi‘ī scholar, the fundamentalist, the grammarian, the prosodic, the historian, the writer of exegesis, who was finally made leader of the Shāfi‘ī school, and was referred to as being Egyptian.113


Shaikh al-Asnawi was born in the last ten days of Dhū al-Wijjah 704 A.H./1304 A.D. and it is also reported that he was born in Rajab of the same year, in the town of Asnā, and that he went to Cairo in 721 A.H./1321 A.D.

He was assiduous in his pursuit of knowledge and memorised many books. He listened to Prophetic traditions (hadith) from al-Dabbūsī, al-Šabūnī, and others. He spoke seldom, busying himself with various sciences. He learned jurisprudence from al-Jalāl al-Qazwīnī and al-Šubkī and rational sciences from al-Qawmāwī. He excelled in jurisprudence, Qur‘ān and Sunnah, and the Arabic language.

He was a proficient scholar, a dedicated teacher, and a good adviser. He was sincere in providing tuition, combining piety with belief, humility with affection. He would draw near to the humiliated indigent and offer a helping hand to the dull-witted, the beginner would repeat in his presence the oft-repeated lesson he had learnt and the shaikh would listen politely. He was eloquent in his expression, graceful in his delivery, and chivalrous in his behaviour.

Shaikh al-Asnawi held several political and teaching posts. He started teaching at a young age and held posts at schools such as al-Madrasa al-Malikiyya, the Aqbaghawiyya School, which was founded by Prince ʿAlāʾ al-Dīn al-Aqbaghā in 740 A.H./1339 A.D., and the Fāḍilīyyah School, which was founded by the good judge ʿAbd al-Rahīm b. ʿAlī al-Bisānī in 580 A.H./1184 A.D. He also taught exegesis at the Tūlūn Mosque founded by ʿĀḥmad b. Tūlūn in 263 A.H./876 A.D.

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115 Shadharāt al-Dhahab, 6:223.
117 Muṣjām al-Muʿāllīfīn, 7:37; Al-ʿAṭām, 4:264; Al-Durar al-Kāmīnah, 3:24-25; Bughyat al-Wuṣūf, 2:149-150.
121 Shadharāt al-Dhahab, 6:223; Al-Durar al-Kāmīnah, 2:355.
Moreover, he was chief auditor and head of the treasury, but he resigned from the former post in 762 A.H./1360 A.D. owing to a dispute with the minister, Ibn Quzaynah. Later, in 766 A.H./1364 A.D., he also resigned from the treasury.\(^{123}\) Many people had benefitted from him in those posts. Thereafter he devoted himself to teaching and writing. He wrote many useful works,\(^{124}\) including a work on jurisprudence that he completed in 735 A.H./1334 A.D. entitled Jawāhir al-Bahrāyn fi al-Furū'\(^*\), and another that he completed in 760 A.H./1358 A.D. entitled Al-Muhimmāt \(\text{\textit{al-\text{\text{}}} al-Rawdah fi al-Furū'\(^*\).}\) The latter is in manuscript form, with additions by al-Shafi'i 'Izz al-Dīn Ḥamzah b. Ahmad al-Dimashqī. Some comments were written on it by our shaikh, Ibn al-Imād al-Aqfahsi, entitled Al-Ta'ālūq \(\text{\textit{al-\text{\text{}}} al-Muhimmāt.}\) \(\text{\textit{Abd al-Rahim al-Iraqi}}\) made some revisions to al-Aqfahsi's book and called them Muhimmāt al-Muhimmāt.\(^{125}\)

Other works by Al-Asnawi include Aḥkām al-Khunṭā, Al-Asbāb wa-l-Naṣṣā'ir fi al-Furū', a small book in about five fascicles divided into chapters that was never finalised, and Al-Hidaya 'ilā Awhām al-Kifāyah.\(^{126}\) Among those who studied under Shaikh al-Asnawi was our shaikh, Ibn al-Imād al-Aqfahsi, who thereby acquired considerable honour and extensive knowledge. He studied with him Al-Muhimmāt, which is one of al-Asnawi's most important works, working through from the beginning of the book until the section entitled "Al-Jinnayāt." Moreover, he read the book Aḥkām al-Khunṭā, and he listened to the books Al-Tamhid fi Tansūl al-Furū'\(^*\) al-Uṣūl, and Al-Kawkāb al-Durrā fī al-Nahw wa al-Fīqh.\(^{127}\)

Ibn al-Imād's studies under this venerable shaikh were reflected in his love of poetry, his eloquent language, his broad outlook, his vast knowledge of the rules of Islamic Shafi'i and legal opinion, his courage to say the truth, and his refusal to accept all that he heard. May God have mercy on him, he was forthright in his speech and did not swerve from pointing out a mistake, whoever it might come from. He even wrote a book entitled Ta'āqqubat \(\text{\textit{\text{\text{}}} al-Muhimmāt, in which he included many criticisms of what his shaikh al-Asnawi had written in Al-Muhimmāt.}\)

\(^{123}\) Al-Durar al-Kamīnah, 2:355; Shadharāt al-Dhahab, 6:224; Bughyat al-Wuṣūl, 2:92; Al-Badr al-Ṭālī', 1:353; Al-ʾAṭām, 3:344.


He also wrote a criticism of al-Damiri entitled *Al-Bayan al-Taqriri fi Takhřî'at al-Kamal al-Damiri*, for which he was commended by many scholars.

As for the book *Al-Tamhid fi Tanzīl al-Furūʿ ala al-'Usūl*, which he studied by listening, al-Asnawi demonstrates in it how to extract jurisprudence on fundamental issues. He starts by mentioning the pure fundamental issue and then examines all the matters branching from it. He completed the book in 768A.H./1366A.D. and it has been printed twice, once in Mecca in 1353A.H./1934A.D. and another time in 1378A.H./1958A.D. It was investigated in 1398A.H./1978A.D. by Mr ṢAbd al-Latif Kassāb for his doctoral thesis on the fundamentals of jurisprudence at the Faculty of Sharī`ah in al-Azhar University.

Al-Asnawi’s book entitled *Al-Kawkab al-Durri fi al-Nahw wa-l-Fiqh* combines the arts of jurisprudence and grammar. In it he demonstrates how jurisprudence may be extracted on points of grammar. It is arranged under four chapters: Nouns, Verbs, Particles, and Miscellaneous Constructions. It was investigated by Mr ṢAbd al-Razzāq ṢAbd al-Rahmān in 1399A.H./1979A.D. for his masters’ dissertation on the adherents of philologica at the Faculty of Arabic Language in al-Azhar University.

**His Death**

Shaikh Jāmāl al-Dīn al-Asnawi died suddenly on the eve of Sunday, 18 Jumādā al-‘Ula 772A.H./1370A.D. in Egypt at the age of sixty-seven and a half years. He was buried in a cemetery near the Ṣūfī graves and his funeral was attended by many who professed their allegiance to him.

**2. AL-SIRAJ AL-BALQINI**

His proper name is ṢUmar b. Raslān b. Nusayr b. Ṣaliḥ b. Shīḥāb b. ṢAbd al-Khāliq b. ṢAbd al-Ḥaqq al-Kinānī, al-Balgūnī, of Ṣa`qālānī origin, al-Qāhirī, al-Shāfi`ī, Shaikh al-Islām Sirāj al-Dīn Abū Ḥafṣ. He was an orator, he knew the Qur`ān by heart, he was a scholar, an expert on the basic sources, a formulator of independent decisions, an illustrator, a grammarian, a commentator on the Qur`ān, an eloquent speaker, and a poet.
His Birth and Upbringing

He was born on the eve of Friday, 12 Sha'bān 724 A.H./1322 A.D., in Balqīnah in western Egypt. The first of his ancestors to inhabit that region was his great grandfather, Ṣāliḥ. He memorised the Holy Qurʾān at the age of seven, and he went on to memorise Al-Muharrar on jurisprudence, Al-Kūminah by Ibn Mālik on grammar, Ibn al-Ḥājib’s Mukhtāṣir on the basic sources, and Al-Shāṭiḥiyah on the variant readings.

He went to Cairo with his father when he was twelve years old and demonstrated his memorisation to a group that included al-Taqī al-Sabkī and al-Jalāl al-Qazwīnī and amazed them with his intelligence, his retentive memory, and his quick understanding. Then he returned home with his father and returned to Cairo in 738 A.H./1337 A.D. when he had reached puberty. He settled there, attended lessons, sought knowledge, and studied under the scholars of that time. He was granted permission to issue fatwas, or opinions, at the age of fifteen.

His Pupils

Generation upon generation enriched their knowledge from Shaikh al-Balgīnī, and many people reached the level of scholar at his hands, including al-ʾIzz bin Jamāʿah and our shaikh Ibn al-ʿImād al-Aḫfashi, who used to attend his sessions and benefit from his knowledge. Many acquaintances benefitted from this outstanding knowledge. It was fortunate for Ibn al-ʾImād that he lived at a time when such exemplary scholars were alive. His studies under Imām al-Balgīnī, the most retentive of shaikhs in those days, were reflected in his own retention that shone clearly through his diverse use of sources and his accuracy in quoting, despite the complexity and branching of his subject matter. Others who drank from his cup of knowledge were al-Burḥān al-Ḥalabī, Ibn Ḥajar al-ʾAsqalānī, his own son ʿAbd al-Raḥmān al-Balgīnī, and his brother Muhammad.

His Works

Al-Balgīnī wrote many works, which are listed by his son Jalāl al-Dīn in his biography. He remained matchless in all branches of knowledge in terms of his precise retention and rendition of them. His works include the following:

1. Al-Tadrīb fī Fiqh al-Šāfiʿīyyah, which he never completed. It is in manuscript form.

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133 Ibid.
135 Ibid.
5. *Hawāshi 'alā al-Rawdah*, two volumes.
6. *Hāshiyah 'alā al-Kashshāf li al-Zamakhshārī*, in three volumes. There are several others.\(^{137}\)

**His Death**

Shaikh al-Balgīnī died just before ʿuṣr prayer on Friday 11 Dhū al-Qi`dah 805A.H./1402A.D. in Cairo. His son Jalāl al-Dīn prayed over his body the following morning at the mosque of al-Ḥākim. He was buried at the school he had founded near his house in the Bahā’ al-Dīn district at the house of his son Al-Badr Muḥammad. A group elegised him and the best elegy was that of Ibn Ḥajar, which starts:

\[Ya `aynu jūdi li fagdu al-bahru bi al-marar \]

\[Wa-adhri al-dumuʿ wa-la tubqi wa-la tadhari\]

It is more than a hundred verses long and well-known. The people were greatly saddened by his passing away.\(^{138}\)


His Pupils

Ibn al-`Imād acquired his knowledge from the famous scholars of his time, some of whom have been mentioned above. Several brilliant scholars of the age also acquired knowledge from him, including Al-Burhān al-Ḥalābī, Ibn Ḥajar al-`Aṣqalānī, Khalīl al-Aqfahī, Muḥammad b. al-`Imād, our shaikh’s son, and many more. This earned him eminence and fame and he rose to a high rank among the scholars and rulers, who took to praising his ability and talent. Some of his students are described below.

1. AL-BURHĀN AL-ḤALĀBĪ

His Name and Surname

He was Ibrāhīm b. Muḥammad Khalīl, originally from Tripoli (al-Shām), born and domiciled in Aleppo, belonging to the Shafi‘i sect, Abu al-Waфа’ (Burhān al-Dīn, Abu ‘Ishaq). He is nicknamed Al-Muḥaddith (the narrator) and was widely acclaimed for his handwriting.139

His Birth and Upbringing

He was born on 12 Rajab 753A.H/1352A.D. at al-Jallum near Muzin ʻAmirah, both of which lie in the Balban locality of Aleppo in Syria. His father died when he was an infant, so he was brought up by his mother. She moved with him to Damascus, where he memorised part of the Qur’ān. Then she took him back to Aleppo, where he grew up. She admitted him to the orphans’ school in al-Nassāb Market, where he completed his memorisation of the Qur’ān. He would usually lead the ṭarawīh prayers in Ramadan and recited the whole Qur’ān according to the rules of recitation to several shaikhs.140

His Shaikhs

Al-Burhān al-Ḥalābī studied jurisprudence and ḥadīth at the hands of several scholars including al-Balqīnī and Ibn al-Mulaqqin, while he acquired his knowledge of language from Majd al-Dīn al-Fayruzabādī. He also studied under our shaikh Ibn al-`Imād al-Aqfahī. Of the latter’s works al-Buchān al-Ḥalābī read Aḥkām al-Masajīd 141 and he listened to Al-Tibyān.142, 143

It is narrated that he said, “My shaikhs on hadīth number about two hundred, I have quoted

140 Ibid.
141 Aḥkām al-Masajīd, one of the works written by Ibn al-`Imād, which are described under the section on his works.
142 Al-Tibyān fima Yāḥiil wa-Yaḥrūm min al-Ḥayawān, which is the book under examination.
143 Al-Ḍaw’ al-Lāmī, 2:49.
poetry without ḥadīth from some thirty-odd poets, and from some thirty scholars on subjects other than ḥadīth."  

His Works

Al-Burhan al-Ḥalabi wrote many works, including the following:

1. Al-Muqtaḍa fi Ḍabt Alfaż al-Shifa', one volume (Ms).
2. He wrote a charming commentary on the ḥadīth books of Ibn Majah and a brief explanation of al-Bukhari's work. He named it Al-Talqih li-Fahm Qari' al-Ṣahih, four volumes.
5. Al-Kashf al-Ḥathith 'amman Rumiyah bi-Wadi al-Ḥadīth, one concise volume.
6. Al-Tabyīn li-Asma' al-Mudallisin, two pamphlets (t), a treatise.  

His Death

He died of the plague in Aleppo on the morning of Monday, 16 Shawwal 841A.H./1437A.D., while he was reciting Qur'ān, since he had not lost his memory. The funeral prayer was held for him in the Umayyad Mosque after the noon prayer and he was buried at Jubayl near his relatives. Many people attended his funeral.  

2. IBN HAJJAR AL-ʿASQALANI

His Name and Surname

He was ʿAḥmad b. ʿAli b. Muḥammad b. Muḥammad b. ʿAli b. Aḥmad al-Kinānī, of ʿAsqalānī origin. He was born, brought up, domiciled, and buried in Egypt. He belonged to the Shafiʿī school and was also known as Shihāb al-Dīn and Abū al-Faḍl. He is commonly known as Ibn Ḥajar because some of his forefathers were related to ʿAl Ḥajar, a people who lived in the far south of Bilād al-Jarīd (a region of Tunisia) in a place called Qabis, but he was originally from ʿAsqalān in Palestine.  

146 Ibid.
He was a leading scholar and historian, a famous reciter of Qur’an from memory, who had an unequalled knowledge of hadith and its faults in later times.147

His Birth and Upbringing

He was born on 22 Sha‘bān 773 A.H./1371 A.D. in Old Cairo, where he grew up as an orphan. His father died when he was a tender age and he was cared for by one of his father's executors. He memorised the Qur’an at the age of nine, then he memorised Al-'Umdah and 'Alfiyyat al-Hadīth by al-'Iraqī, Al-Ḥāwī al-Ṣaghīr, and Mukhtasīr al-'Usūl by Ibn al-Ḥājib.148

His Travels and Shāikhs

He listened and gleaned knowledge from al-Siraj al-Balqī and the two traditionalists Ibn al-Mulaqqīn and al-'Iraqī. He also attended audiences of Ibn al-'Imād al-Aqfahsī, of whom he said, "One of the Shāfi'ī scholars of this age whose verses and utterances I have heard."149

Al-Sakhāwī said in Al-Daw’ al-Lāmi, "Our shaikh Ibn Hajar said in his book Inbā' al-Ghumur: ‘One of the Shāfi'ī scholars of this age whose verses and utterances I have heard.’ He said in his Mu’jam: ‘I have heard from his lips a poem in which he praised our shaikh al-Balqī.”150

Ibn al-'Imād al-Ḥanbālī said of Ibn al-'Imād al-Aqfahsī in his book Shadharāt al-Dhahab, “Ibn Ḥajar listened to him.”151 The fact that Ibn Ḥajar had studied under Ibn al-'Imād may be based on the former's statement which says, “I have heard ‘his’ verses and utterances.” However, the books that deal with the biography of Ibn al-'Imād or Ibn Ḥajar do not mention what subjects or books the former taught the latter.

Ibn Ḥajar stuck close to al-Izz b. Jamā‘ah, from whom he acquired more of his knowledge, such as Al-Minhāj, Jam‘ al-Jawāmi‘, and Sharḥ al-Mukhtaṣir wa-l-Muṭawwīl. Then God drew him to the study of hadith from 793 A.H./1390 A.D. onwards. He excelled in it and made good progress in all his branches. He ended up being the champion of hadith in the whole world. He accumulated considerable knowledge from listening to hadith and shāikhs, he listened to the high and the low, and benefitted from shāikhs, associates and lesser folk. He brought together from the shāikhs what no-one had brought together before in his time, because each of them was erudite in his specialisation and an eminent scholar in the branch for which he was famed.

148 Ibid.
149 Inbā' al-Ghumur bi-Abnā’ al-Umūr, 5:315.
151 Shadharāt al-Dhahab, 7:73.
He used to say, "I read on fifteen branches of knowledge whose names are unknown to the scholars of my time."

Then he devoted himself to publicising ḥadīth, by avidly reading and writing until he was called ‘Al-Hāfīz’ (reciter) by one and sundry. Students travelled from far and wide to listen to him, his books became famous in his lifetime, and kings competed for his attention.152

His Works

Ibn Ḥajar’s works are numerous and brilliant. Al-Sakhāwī said, “His works exceeded one hundred and fifty in number, mostly on the sciences of ḥadīth, but also on literature, jurisprudence, the Qurān and Sunnah, and other subjects.”

He also said. “His works were widely circulated in his lifetime; kings would exchange them as gifts and notables would copy them.”

They include the following:

1. Ta’liq al-Ta’liq, in which he took al-Bukhārī’s comments a step further. It is the first of his books and a precious one.
3. Inbā’ al-Ghumur bi-‘Abnā’ al-‘Umur, printed in seven volumes.
4. Fath al-Bāqū fi Sharh Sahih al-Bukhārī, printed in fifteen volumes. He began writing it in 817A.H./1414A.D. and completed it on the first of Rajab 842A.H./1438A.D.
5. Lisān al-Mīzān, printed in six volumes, biographies.153

His Death

Ibn Ḥajar died on the eve of Saturday 18 Dhu al-Ḥijjah 852A.H./1448A.D. His funeral was attended by an unprecedented number of shaikhs, not to mention the ordinary people. It was attended by the Commander of the Faithful, the Sultan, and people of lesser rank. The Caliph led the funeral prayer and he was buried in front of al-Daylamī cemetery in al-Qurāfah. The princes and notables competed with one another to carry his bier.154

154 Ibid.
3. KHALIL AL-'AQFAHSI

His Name and Surname

His name is Khalil b. Muhammad b. Muhammad b. 'Abd al-Rahim b. 'Abd al-Rahman al-Hafiz Ghars al-Din wa-Salah al-Din, Abû al-Šafa, and Abû al-Ḥaram, and Abû Sa'id al-'Aqfahsi, al-Misri, al-Shat'i, al-Muhaddith, al-Mufid. He is nicknamed Salah al-Din and Ghars al-Din. He is also known as Abû al-Šafa, al-Ashqar, and al-'Aqfahsi.\(^\text{155}\)

His Birth and Upbringing

He was born in about 763A.H./1361A.D. and grew up memorising the Qur'ān. He worked a little with jurisprudence and the obligatory duties of Muslims, accounting and literature. Then he became enamoured by the science of Prophetic tradition (ḥadīth) shortly before 790A.H./1388A.D. and he devoted himself to studying it. He listened to many books and parts of books from his own reading and the reading of others in Cairo and Egypt.\(^\text{156}\)

His Travels and Shaikhs

Khalil al-'Aqfahsi travelled widely. He listened to several Egyptian shaikhs including Ibn al-'Imād al-'Aqfahsi, at whose hands became a pupil. He wrote the manuscript A of Al-Tibyān fīmā Yaḥṣil wa-Yaḥrum min al-Ḥayawān, as is stated on the back of the first leaf in the handwriting of the historian al-Sakhāwī.\(^\text{157}\)

He performed the pilgrimage in 795A.H./1392A.D., staying nearby and listening to the shaikhs of Mecca. Then he went to Damascus at the beginning of 797A.H./1394A.D. so that he might listen to its shaikhs and be granted permission to relate ḥadīth.\(^\text{157}\)

He proceeded to Cairo in 798A.H./1395A.D. where he became attached to Ibn Ḥajar. He accompanied him to Mecca by sea and stayed there a while, then he went to Damascus again and lived there. He accompanied Ibn Ḥajar and listened to him in 802A.H./1399A.D. in Damascus and later returned with him to Cairo.\(^\text{158}\)

\(^{155}\) Inbā' al-Ghumur bi-'Abnā' al-'Umur, 7:332; Al-Daw' al-Lāmi, 3:202; Shadharat al-Dhahab, 7:150; Hadyyyat al-'Ahdīn, 1:353; Al-'Aīm, 2:322; Muḥjam al-Mu'allifin, 4:127.

\(^{156}\) Ibid.

\(^{157}\) Inbā' al-Ghumur bi-'Abnā' al-'Umur, 7:202-203; Al-'Aīm, 2:322; Al-Daw' al-Lāmi, 3:202-203; Shadharat al-Dhahab, 7:150.

\(^{158}\) Inbā' al-Ghumur bi-'Abnā' al-'Umur, 7:332-333; Al-Daw' al-Lāmi, 3:202-203; Al-'Aīm, 2:322; Shadharat al-Dhahab, 7:150.
His Works

Khalil al-Aqfahsi compiled a lexicon of about one hundred ḥadīths called Al-Mutabāyincū and another book entitled Aḥādīth Fuqahā’ al-Shafī‘iyya. He also composed poetry and wrote several commentaries and useful books.159

His Death

There is a difference of opinion about when he died. Most say it was at the end of 820A.H./1417A.D. in Yazid in Persia in Maslakhat al-Ḥammām just after he left the bath. It was a sudden death.160

Ibn Ḥajar said, “News of his death reached us in Mecca at the beginning of the year eight hundred and twenty-one.”161 Ibn al-‘Imād al-Ḥanbali said in his book Shadhārāt, “He died in the year eight hundred and twenty-one.”162

It is most probable that he died in Dhū al-Ḥijjah 820A.H./1417A.D. and the news of his death arrived at the beginning of 821A.H./1418A.D. God knows best.163

4. MUḤAMMAD AL-AQFAHSĪ

His Name

He is Muḥammad b. Aḥmad b. ‘Imād b. Yūsuf b. ‘Abd al-Nāfis Abī a1-Futūḥ, Shams al-Dīn al-‘Aqfahsī, al-Qāhirī, al-Shafī‘ī, who was also known as Ibn al-‘Imād al-Aqfahsī, the son of our sheikh Aḥmad b. al-‘Imād al-Aqfahsī.164

His Birth and Search for Knowledge

The author Ibn ‘Imād al-Aqfahsī, may God have mercy on him, was born on the eve of Ramaḍān 780A.H./1378A.D. in Cairo, where he grew up, reading the Qur’ān, Al-‘Umdah, Al-Ṣāḥibiyah, Al-Isfahān, Al-Minhāj (both the original and secondary), Ibn Ḥanbal’s ‘Alfiyya, and was

162 Shadhārāt al-Dhahab, 7:150.
164 Al-Ḍaw‘ al-Lāmi‘, 7:24; Muḥjam al-Mu‘allīfīn, 8:301; Al-ʿAīmām, 5:333.
exposed to al-Balqī and others. There is no doubt that growing up in a house filled with knowledge gave Muḥammad bin al-‘Imād a thirst for knowledge and opened up many horizons for him. He took his first lessons from his father Ibn al-‘Imād al-Aqfahṣī, who taught him the basic sources of Islamic knowledge (‘uṣūl) and Arabic.

He adopted many methods from al-‘Irāqī, whose lessons he attended, he excelled in jurisprudence, and also dabbled in Arabic and other subjects. He read about jurisprudence and other subjects in Cairo and Mecca when he was there. He took over teaching from his father, he performed the pilgrimage twice, once with his father in 800A.H./1397A.D. and again in 854A.H./1450A.D.165

His Works

Muḥammad al-Aqfahṣī wrote many books, including the following:
1. Al-ʿAʿlām bimā Yataʿallaq bi Ṭiqāq al-Khitnayn min al-Aḥkām.
2. Ṭanwīr al-Daqāqīn.

His Death

He died suddenly on Saturday 5 Rabī' al-Awwal 867A.H./1462A.D.166
His Associates

Ibn al-Imād al-Aqsahṣi had many associates and contemporaries because there were many scholars at that time seeking knowledge and many students. Cairo was radiant with knowledge and everyone wanting to study or teach was drawn there until it became a centre of scholarly brilliance following the sacking of Baghdad during the lifetime of Ibn al-Imād, as mentioned earlier. The researcher will examine here some of the colleagues who studied with Ibn al-Imād under Shaikh al-Asnawī and Shaikh al-Balqīnī and were greatly influenced by them as was Ibn al-Imād. There was sharp competition between Ibn al-Imād and his colleagues to acquire knowledge and exchange information and ideas. Indeed their works contain similar ideas and subject-matter, as they sought to benefit from one another. This may be observed in the two books by Ibn al-Imād and al-Damirī entitled respectively Al-Tibyūn fīma Yaha'll wa-Yaḥrum min Al-Ḥayawān and Ḥayā' al-Ḥayawān al-Kubrā. Another example occurs between our shaikh and Shaikh al-Ḥāfiz al-ʿIraqī in their books Nuzūm al-Durrah al-Daw'iyyah fī al-Ḥijrah al-Nabawiyyah and Nuzūm al-Durar al-Sunnīyyah fī al-Sīrah al-Zakiyyah, respectively.

Indeed sometimes we see some response, discussion and correction of errors on certain points, as occurred between Shaikh Ibn al-Imād al-Aqsahṣi in his book Al-Tibyūn al-Taqrīrī fī Takhtī'at al-Kindāl al-Damirī and in Shaikh al-Damirī’s finding fault with Ibn al-Imād’s ruling on the eating of “Al-Dina'līs” (lizard)167 and other animals.

It was a result of their studying under these two venerable shaikhs and others that Ibn al-Imād and his associates learnt to be bold in saying the truth wherever they saw mistakes and to cooperate with one another in the service of Islam and the Muslims.

Four of Ibn al-Imād’s associates have been selected for further examination, namely, al-ʿIraqī, al-Bayjūnī, al-Damirī, and al-Balqīnī.

1. AL-ḤĀFIZ AL-ʿIRAQĪ

His Name and Surname

He was ʿAbd al-Raḥīm b. al-Ḥusayn b. ʿAbd al-Raḥmān b. Abū Bakr b. Ibrāhīm al-Kawrī, of Rāzinānī origin, al-Māhrānī, al-Miṣrī, al-Ṣaḥḥī, known as al-ʿIraqī (Zayn al-Dīn, Abū al-Faḍl). He was a narrator of Prophetic tradition (ḥadīth), a reciter of Qurʾān, a scholar of jurisprudence, an expert on the basic sources of Islam, a literary figure, a linguist, and a contributor to several sciences.

His Birth

He was born on 21 Jumādā al-‘Ullā 725 A.H./1325 A.D. in Egypt after his father moved there. He memorised the Qur’ān at the age of eight. 168

His Works

Al-‘Irāqi’s numerous works include:

2. *Al-Ba‘ith ‘alā al-Ikhlāş min Ḥawādith al-Qiṣāṣ*.
4. ‘Alīyyah fi ‘Ulūm al-‘Ḥadīth.

His Death

Al-‘Irāqi died in Cairo on 2 Sha‘bān 806 A.H./1403 A.D. after coming out of the bath, at the age of eighty-one years and three months. He was buried in Cairo. 170

2. AL-BURHĀN AL-BAYJŪRĪ

His Name and Surname

He was Ibrāhīm b. Ahmad b. ‘Alī b. Sulaymān b. Salīm al-Maṣūrī, al-Qāhirī, al-Shāfi‘ī (Abū ‘Iṣhāq, Burhān al-Dīn), commonly known as al-Bayjūrī, in attribution to a village in al-Manūfiyyah in Egypt. He was a scholar specialised in the basic sources of Islam. 171

His Birth and Upbringing

He was born in about 750 A.H./1349 A.D. or just before and went to Cairo where he memorised Qur’ān and studied under Jamāl al-‘Asnawī. He also adhered to al-Balqinī. After al-‘Asnawī he went to Aleppo in 777 A.H./1376 A.D. where he listened to some of its shaikhs and excelled in jurisprudence to such an extent that he would amaze his audience with his quick

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170 Ibid.
memory, particularly of the speeches of the later scholars, of which he had specialist knowledge. He also contributed to grammar and the basic sources of Islamic knowledge.\textsuperscript{172}

It was even said that he was the most knowledgeable of Shafi‘i scholars on jurisprudence in his age. He could recite \textit{Al-Raw\dah} by heart, the students benefited from him, and there was no one in his time who could summon the branches of \textit{fiqh} like him. Nor did anyone succeed him who even approached his ability.\textsuperscript{173} He wrote a commentary on al-Nawaw\text{"}i's \textit{Al-Raw\dah} on the branches of jurisprudence.\textsuperscript{174}

His Death

He died on Saturday 14 Rajab 825A.H./1421A.D. There was great sorrow at his passing away.\textsuperscript{175}

\begin{center}
3. AL-KAM\text{\text"{a}}L AL-DAMIR\text{\text"{i}}
\end{center}

His Name and Surname

He is Kam\text{"}al al-Din Abu al-Baq\text{"}a Mu\text{"}ammad b. Musa b. 'Isa b. 'Ali al-Damiri, in attribution to the village of Damirah in Egypt, al-Qah\text{"}i, al-Shafi‘i. He was a researcher, a writer, a Shafi‘i scholar, a commentator on Qur\text{"}an, a narrator, a grammarian, and a contributor to many branches of knowledge. He used to be just called Kam\text{"}al, which is how he writes it in his books in his own writing, but later he was known as Mu\text{"}ammad.

His Birth and Upbringing

He was born in Cairo in about 742A.H./1341A.D. and grew up there. He earned his living as a tailor and later started to study under Jam\text{"}al al-Din al-Asnawi, al-Sir\text{"}a al-Balqini, and many others.

He excelled in exegesis, Prophetic Tradition, jurisprudence and its sources, Arabic, literature, and other subjects. He was granted permission to issue religious rulings (\textit{fatwas}) and to teach, so that is what he did. He had a special circle that used to meet in al-Azhar, which at that time was considered a centre that only the greatest scholars of Islamic sciences could enter. He performed the pilgrimage and stayed a while in Mecca and Medina.\textsuperscript{176}

\textsuperscript{172} Ibid.

\textsuperscript{173} \textit{Al-Daw' al-Lami}, 1:20; \textit{Shadharat al-Dhahab}, 7:169; \textit{Husn al-Mu\text{"}adarah}, 1:439.

\textsuperscript{174} \textit{Mu\text{"}jam al-Mu\text{"}allifin}, 1:7.

\textsuperscript{175} \textit{Shadharat al-Dhahab}, 7:169; \textit{Husn al-Mu\text{"}adarah}, 1:439; \textit{Al-Daw' al-Lami}, 1:20; \textit{Mu\text{"}jam al-Mu\text{"}allifin}, 1:7.

\textsuperscript{176} \textit{Shadharat al-Dhahab}, 7:79; \textit{Husn al-Mu\text{"}adarah}, 1:439; \textit{Al-Afham}, 7:118; \textit{Al-Daw' al-Lami}, 10:59; \textit{Mu\text{"}jam al-Mu\text{"}allifin}, 12:65.
His Works

His many works include the following:

1. Ḥayāt al-Ḥayawān al-Kubrā, two volumes.
3. An explanation of Ibn Majah’s traditions, about five volumes that he entitled Al-Dībajah.
4. Mukhtāṣir Sharḥ Lāmiyyat al-ʾĀjam li al-Ṣafādī. 177

His Death

He died in Cairo on 3 Jumada al-ʾUla 808A.H./1405A.D. 178

4. ʿABD AL-RAHMAN AL-BALQINĪ

His Name and Surname

He was ʿAbd al-Rahmān b. ʿUmar b. Rasūl b. Nusayr b. Ṣāliḥ b. ʿAbd al-Khaliq al-Qahīrī al-Shafiʿī, al-Kīnānī, al-Balqīnī (Jaʿāl al-Dīn, Abu al-Faḍl). He was a commentator on Qurʾān, a narrator, a grammarian, a scholar, an expert on the basic sources, a preacher, a writer, and a contributor to several branches of knowledge. 179

His Birth and Upbringing

He was born on 15 Ramaḍān 763A.H./1361A.D., although some reports say it was in Jumada al-ʾUla. He grew up in Cairo and memorised the Qurʾān and the texts of several sciences. He studied under his father and under Shaikh Jamal al-Dīn al-ʿAṣnawī and others. He excelled in jurisprudence, the basic sources, Arabic, exegesis, and rhetoric. He issued religious rulings and taught during the life of his father. He was intelligent with a keen memory and his name became known far and wide, particularly after the death of his father. He ended up as head of the jurists; he was fair in giving verdicts, virtuous, upright, and a suppressor of innovation. 180

His Works

Al-Balqīnī wrote many books on jurisprudence, exegesis, councils of preachers, and other subjects. They include:

1. Al-Iṣḥām himā Waqa‘a fi Ṣahīh al-Bukhārī min al-İb̄ām (Ms).
2. Risalah fi Bayān al-Kabīr wa-l-Ṣaghīr (Ms).
3. Nahr al-Ḥayāh (Ms).
5. Badhl al-Naṣīḥah fi Dar al-Faqīḥah.\(^{181}\)

His Death

An illness afflicted him while he was in Damascus and it persisted on his way back. He had a fit, which was concealed, and when he entered Cairo on the eve of Wednesday 3 Shawwāl he was unable to ride his mount. He stayed several days with his family, and then he had another fit on Sunday 7 Shawwāl. The fits kept recurring until he died at the time of the ‘āṣr call to prayer on Wednesday 10 Shawwāl 824A.H./1421A.D. The funeral prayer was held for him at al-Ḥakīm’s Mosque on the Thursday morning after sunrise and he was buried near his father.\(^{182}\)

Other reports state that he died after the ‘ishā‘ prayer on the eve of Thursday 11 Shawwāl 824A.H./1421A.D.\(^{183}\)

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\(^{183}\) Shadharāt al-Dhahāb, 7:167.
CHAPTER THREE

THE AUTHOR'S POLITICAL, CULTURAL AND SOCIAL LIFE

Section 1: The Political Situation
Section 2: The Political System of the Mamluks
Section 3: The Judiciary System of the Mamluks
Section 4: The Military System of the Mamluk State
Section 5: The Social Situation during the Mamluk's Reign
Section 6: The Cultural Situation
Section 7: Famous Mosques and Schools in Egypt
THE POLITICAL SITUATION:

Ahmad b. al-Imad al-Aqfahsi lived in the eighth and the beginning of the ninth Hijri/fifteenth A.D. centuries. He was born around the year 750 A.H./1349 A.D. and he died in 808 A.H./1405 A.D. This period witnessed the rule of the Bahri Mamluks1 and the Burji Mamluks2. The Bahri Mamluks rule began in 648 A.H./1250 A.D. and lasted until 784 A.H./1382 A.D., and the Burji Mamluks rule was from 784 A.H./1382 A.D. to 923 A.H./1517 A.D.

The appearance of the Mamluks in the Islamic world began long before their rule. The Islamic governors of Egypt from the Tulunids3 to the Ikhshidids4, then to the Fatimids5, started using the Mamluks. When the Ayyubids6 Sultanate took power in

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1 The Bahri Mamluks: The name referred to most of the Mamluks Sultans whom the Ayyubies bought and put in a castle in al-Rawdah Island in al-Manayl in the Nile, named also the sea or the sea Nile. The first to do this was the Sultan al-Salih Najm al-Din Ayyubids in 638 A.H./1240 A.D. He constructed this castle in al-Rawdah Island and equipped it with weapons, military machines and barracks. He also built on it a mosque and sixty towers. When the construction was completed, he moved to it together with his family and his Bahri Mamluks and made it his headquarters. See Tarikh al-Mamalik al-Bahriyyah 24, Mişr Fl al-Uṣūr al-Wusṭā 159, al-Khitāt by al-Maqrīzī 2/236, al-Suluk Li Maarifat Duwal al-Muluk 1/301, Nuzum Dawlat Salaţīn al-Mamālik Wa Rusumahum Fi Mişr 10, Qiyām Dawlat al-Mamālik al-Ulā Fi Mişr Wa al-Shām 94.

2 The Burji Mamluks: They were called by this name because most of their Sultans were from those who lived in the castle towers on al-Muqattam mountain in the period of the Bahri Mamluks rule. The Sultan Qalāwun created this battalion from the Armanis and the Jarkis and named it the Burjiya because of the castle towers and to distinguish it from the Bahri Mamluks who lived in al-Rawdah Island. See Nuzum Dawlat Salaţīn al-Mamālik Wa Rusumahum Fi Mişr 11, Tarīkh al-Mamālik al-Baḥriyyah 31, Mişr Fl al-Uṣūr al-Wusṭā 180.

3 The Tolonis: An Islamic state that ruled over Egypt and Syria. Its founder was Ahmad b. T6,1011 who was appointed governor in Egypt by the Abbaside Caliph in 868 A.D. He controlled it and declared its independence in 877 A.D. and his sons inherited it - he annexed Syria to it. The last of the Tolonis was in 904 A.D. in the period of the Abbaside al-Muktāfī. See al-Mawsu‘ah al-‘Arabīyyah al-Muyassarah p.1167.

4 The Ikhshidids: The Ikhshidids state is related to al-Ikhshid which was the nick-name given by the Abbaside caliph al-Ra‘īs Billāh to Muḥammad b. Taghaj. They said that it means, by the language of Farghana, the king of kings. The first Ikhshidi kings was Muḥammad b. Tafaj (935 - 946 A.D.). The last of the Ikhshidi state was when the Fatimites conquered Egypt in 968 A.D. See al-Mawsu‘ah al-‘Arabīyyah al-Muyassarah, p.65.

5 The Fatimites: A family that conquered north Africa, which owed its appearance to Abī’Ubaid allāh al-Shīb at the beginning of the 10th century. He left one of his leaders in al-Qairawan to preach for the coming of the awaited al-Mahdi. Soon’Ubajd allāh killed him and established a capital for al-Mahdiyyah, 107 kilometres south of al-Qairawan, and called himself the Caliph. Then he conquered algiers, Tunis, Tripoli and Barqa. At the period of al-Mu‘iz Li Din allāh Egypt was conquered in 969 A.D. by Jūhar al-īgilli, and he established Cairo and made it the capital of the Fatimite state. See al-Mawsu‘ah al-‘Arabīyyah al-Muyassarah, p.1267.

6 The Ayyubis: A kurdish family and one of the most powerful Islamic families in the Arab East during the middle age (1199 - 1250 A.D.). It ruled Egypt, al-Shām and Yemen. Its founder was
567 A.H./ 1171 A.D., they continued the same rule and went on buying the Mamluks who were groups of people bought with money. They used to buy the Mamluks, raise them, educate them religiously, then train them for fighting. They took their private guards from them to support their rule, till the time of king al-Šālih Najm al-Dīn Ayyūb who increased buying the Turkish Mamluks till most of his army became from them after the free kūrds were the main element of the Ayyūbids state since its foundation. The reason for this was the rebellion of the Ayyūbids army against the state: The 'Ashrafiyīah battalion rebelled, so he dispersed it and imprisoned its leaders and killed most of them. Then he put the Khawārizmiyīah battalion, which Jankīz Khān the Moghul emperor fired, to his side and it was able to give him great help in the beginning of his rule. But soon it rebelled against him. So al-Šālih Ayyūb found that the best remedy for this situation was to establish a new army. So he bought many of the Turks and made them his entourage, and he killed most of his Amirs and appointed the Turks in their places. Those Mamluks had respected the king al-Šālih Ayyūb very much, and they loved him and he loved and depended upon them to the extent that he

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= Šalāh al-Dīn al-Ayyūbī who was a minister of the Fatimite Caliph al-Adīd. He took power and united the Islamic front to fight the crusaders whom he conquered and put an end to their rule. The last of his family was in 1250 A.D.

See al-Ma'ūsūrah al-'Arabiyyah al-Mu`assarah p. 292, 293.


alty al-Mamlāk al-Bahriyyah 33.

The Turks: A term used to indicate the people who speak the Turkish language in Central Asia, Chinese Turkistan and East Iran. The population of these places who speak Turkish was 25 million scattered from Siberia to al-Dardanil. They were linked strongly by Islam and language.

See al-Ma'ūsūrah al-'Arabiyyah al-Mu`assarah, p. 505.

The Mamluks: Originally they were slaves bought to Egypt by the Fatimite in the 10th century. Then the late Ayyūbids Sultans also bought them to be trained as soldiers to serve the Sultan. Most of them got their freedom and were given high posts in the state. Ilbāk formed the Mamluk state in Egypt in 1250 A.D. after killing Turān Shāh, the last of the Ayyūbids Sultans. The Mamluks who ruled Egypt, for 250 years, established two states: The Bahri Mamluk state (1250-1382 A.D.) and the Burjī Mamluk state (1382-1517 A.D.).

See al-Ma'ūsūrah al-'Arabiyyah al-Mu`assarah, p. 1743.


The Moghul: An Asian people (3 million) scattered mainly in Mongolia, east and west Manchuria, south and middle Siberia and in the Soviet Union where they were known as the Boryat Moghul. They appeared in history under the leadership of Jankīz Khān, and his ancestors. They founded the Yowan family that ruled China. Then Taymur Lank, who conquered a new empire in the 14th century, said he was from the ancestors of Jankīz Khān, and that is what Baber also said - he founded the Moghul empire in India in the 16th century said also.

See al-Ma'ūsūrah al-'Arabiyyah al-Mu`assarah, p. 1727.

married Shajarat al-Durr from the Bahri Mamluks and he constructed al-Rawdah castle south of al-Rawdah Island, on the bank of the river Nile. Then he moved to it together with his Bahri Mamluks.

The Mamluks continued to serve the king al-Salih Ayyub and to fight, under his leadership, the most fierce Islamic battles till the year 647 A.H./1249 A.D. when the king became very ill while he was fighting the crusaders in al-Manṣūrah. The king died during the fight, but Shajarat al-Durr didn’t spread the news. Instead, she ordered one of his doctors to wash his corpse and put it in a coffin, transfer it in the middle of the night to al-Rawdah castle where it was buried near al-Ṣaliḥiyah School. She continued organising the military plans and supervising their execution, supervising the fight, supplying the leaders with her ideas, pushing the Bahri Mamluks, under the leadership of Bibars, in the fight and with the support of the nationals they defeated the enemies. Before anybody knew about the death of the sultan, she called his son Tūrān Shah who was away from Egypt in Kaifa castle, and ordered the prominent figures of the state to give him the pledge to rule.

After the Arrival of Tūrān Shah to Egypt and assuming power, he didn’t thank Shajarat al-Durr for what she did, instead he threatened her and suppressed her allies, and he asked about his fathers wealth. She then sought help from the leaders of the Bahri Mamluks who agreed to kill him, and that is what they did in the Sultans camp in Farskur. He didn’t rule more than two months.

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16 The Pope Urban delivered a speech in 1095 to prepare the Christians for fighting to free the sacred tomb from the Muslims, promising the fighters that their journey to the East would be as a total forgiveness for all their sins and also to defend their homes while they were away. The Crusaders took their name from the crosses given to them during that meeting. although the religious motive was very strong, there were many other motives: the princes wanted to establish their counties.
After his death, the prominent figures called upon Shajarat al-Durr to be the Sultan of Egypt. But things went wrong after that because the Abbasid caliph refused to accept a woman as the head of state in Egypt, to the extent that the amirs of the Mamluks couldn’t get his approval, on the contrary, he replied to them: “If you haven’t any men left in your country tell us to send you one.” So the Egyptian people objected and refused to make her their Sultan. But Shajarat al-Durr kept the throne in her house by marrying the Amir ‘Izz al-Din Aybak, and delivered the power to him after she ruled for eighty days, during which she proved to be a well qualified leader. When ‘Izz al-Din Aybak ascended the throne, the Bahri Mamluks state began.

THE POLITICAL SYSTEM OF THE MAMLUKS

After the Mamluks took power in Egypt, they took the high ranks in the state, the army and the ruling elite’s. But it was surprising that the Mamluks, during their rule in Egypt, lived as a secluded group. They kept their character and didn’t allow the Egyptian people or any people under their rule to marry from them except rarely, and they kept all the army that nobody could join the army unless he was a Mamluk even if he was newly bought. As for the Egyptian people, they were to do the office work or the administrative jobs, Imams and in the industry.

THE JUDICIARY SYSTEM OF THE MAMLUKS

The judiciary system during the Mamluks period stayed as it was during the Ayyubid period, which was: one man should be the chief judge and he should be a Shafi, a Hanafi, a Maliki and a Hanbali. The power of these four judges was limited to the

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21 Misr Fi al-U sher al-Wusta 479 - 480, Tarikh al-Mamalik al-Bahriyyah 27.
As for the Mamluks army, it has three other military judges, every one was known as "Qadi al-Askar". These were to study and rule the military cases or the cases between the military and the civilians. Then on the second rank came the Muftis who were four, to represent the four schools of fiqh. These were to clarify the Shari`ah rules in every aspect of life, they were asked about, everyone according to his school of fiqh. Their work was different from that of a judge because they were not to rule the cases of the civilians and the military. The court sessions in the Mamluk state were held in public for anybody to attend. Sometimes they were held in masques or in the court houses. When the judge sits in the court, he will arrange the cases according to the presence of the disputants so as not to prefer one for another because of his rank or wealth. Men will sit on one side and the women on the other side. If the judge wants to consult one of the court members, all the audience will go out. Mostly, the judges in the Bahri Mamluk state conflicted with the executive and administrative authorities, or they would find themselves conflicting with the Sultans desires, but they usually took powerful stances and insisted on doing the right thing.

One of the examples for those judges was the chief judge 'Izz al-Din b. 'Abd al-Salam who objected when the Sultan al-Salih 'Isma'il asked for support from the Europeans and gave them the city of Safad and the Thagif castle, and he abstained from the Dua'a for him in his speeches.

Other examples were, judge al-Taqyy Din 'Abd al-Rahman al-Shafi'i, Ibn bint al-Aazz also judge Taqyy Din Muhammad b. Daqiq al-'Id who was the most prominent judge in Egypt in the Bahri Mamluk state.
Together with the judiciary authority, there was al-Muhtar authority who was to judge in cases concerning the public order, and the cases which needed quick judgements. Sometimes, one man was to be appointed for the two posts despite the difference between them, because the judge worked according to investigations, while the Muhtar’s work needed toughness and quick action.

THE MILITARY SYSTEM OF THE MAMLUK STATE

The Mamluk state came as a response to the situation of the Islamic world in the seventh Hijri century when Muslims were subjects for the attack of the Latin west, and the Mogul east in the same time. When the army of Louis IX (king of France) was sailing in the Mediterranean towards Dumyat, the Tatar army under the leadership of Hulaku was conquering the Islamic East and approaching the capital of the Abbaside Caliphate - Baghdad.

The attack of the crusaders under the leadership of Louis IX (king of France) on Egypt in 647 A.H. / 1249 A.D. was a chance to show the importance of the Mamluk cavaliers in defending the Islamic world. The plan that Eibars al-Bunduqdari drew and the Mamluk cavaliers executed in the streets of al-Mansūrah had a vital effect in defeating the crusaders. Then they were able to destroy the crusaders army with the help of the Egyptian volunteers and to capture Louis the IX himself.

As for the Tatars, when the victorious king Qutuz heard what they did to the Muslims in al-Sham and Iraq, and their killing of the Abbaside Caliph in Baghdad, destruction of the Islamic capital, killing children, taking women as slave, opening stomachs, burning libraries and using the books as bridges for crossing the Euphrates, all that together with the direct threat from the Tatar king Hulaku through his messages which he sent...
that bore heard words degrading king Qutuz and ordering him to surrender immediately or he would kill him with all his entourage.

As a result, the victorious king Qutuz killed Hulaku’s messengers and declared a state of emergency to defend Islam and defeat the non-believers. He led the army to encounter the Tatar and appointed Zahir IIbars as head of it. The two armies arrived in `Ain Jalut where the battle started on Friday morning, the 25th of Ramaḍān. It was the most fierce battle known in history and the Islamic army achieved victory. The Moghul leader Katubghā Nowin and most of his family were killed and the Muslims went on killing the Tatar. This was the first battle in which the Tatar were defeated. The rest of them fled but the Muslims followed them, killing whom they could reach and liberating most of the land from their power an releasing many prisoners.

THE SOCIAL SITUATION DURING THE MAMLUK’S REIGN

The Islamic society during the Mamluks reign was a class society in its relationship and attributes. The differences between its strata were very clear. The ruling class was completely separated from the people, and they never married from them except rarely. The Mamluks refused to get mixed with others so as to preserve their race. So an Egyptian commoner could not marry a Mamluks daughter and the Mamluk would not marry an Egyptian girl except very rarely. This in addition to the full authority of the Mamluks in the country. They constituted the ruling category, most of the army and the highest ranks in the state. As a result, there was a system of tax farming, and it was specially for the Mamluks. The ruler would distribute the land to the princes and would give them all the privileges and rights and naturally the Mamluks should get the highest rank in the state and to have all the privileges because they bared the burden of defending the country against foreign dangers and of protecting the Sultan.


\[36\] Ṣiqd al-Jumān al-Mamālik 2/274, al-Mamālik 166.
internally. That was why the Sultans and primes of the Mamluks constituted the highest social class, while the peasants and the workers, who were the majority of the people, constituted the poorest class. As for the ‘Ulamas and the merchants, they lived in the middle class, and the ‘Ulamas were the first because of their scientific status and their widely heard opinion37.

The Egyptian society consisted of three major categories:

The ruling category, the ‘Ulama category and the public category. The ruling category enjoyed everything. They had large palaces, agricultural lands and many privileges and they enjoyed a comfortable life and owned huge sum of money. The Mamluk princes were not in the same rank, but they were divided into many ranks and everyone got his share according to his rank. This category included those who lived by its side like the great merchants38.

The ‘Ulamas category included those who lead the nation intellectually with their righteous opinions. They constituted the intermediary between the ruling category and the public. They were highly respected by the ruling category which considered their opinions and feared them because of the publics love for them and because of their courage in speaking the truth. also the Sultan depended on them to encourage the soldiers in war by explaining the reward allah promised for those who fight for His cause. This resulted in achieving many victories. From those ‘Ulamas was Ibn al-‘Imad al-Aqfahsi39 whom people highly respected and loved.

The public category consisted of the small traders, professionals, artizans and peasants. Their rule was limited to production and paying taxes. It has no right to participate in ruling or administration40.

Al-Maqrizi divided the Egyptian society during the Mamluks period into seven starata:

37 Ibid
38 al-‘Adab Fi al-‘Asr al-Mamluki 1/50, al-Mama’ilik 220.
40 al-‘Adab Fi al-‘Asr al-Mamluki 1/47.
1. The state people.
2. The rich merchants who lived in luxury.
3. The sellers who were from the middle class traders and market owners.
4. The urban people who were the peasants living in villages.
5. The poor people who were most of the scholars and the students and many of the soldiers.
6. The professionals, artisans and labourers.
7. The needy who lived on what they could get from other people.

THE CULTURAL SITUATION

When the Tatär captured the Islamic capital Baghdad, killing most of its inhabitants together with the ‘Ulamas and destroying the heritage books, most of the ‘Ulamas who survived the massacre fled to Egypt, carrying with them their knowledge and their books to preserve the remains of the heritage. They were encouraged to do so by what they had felt from the kindness of the Sultans towards knowledge and ‘Ulamas, because most of them were still respecting the religion and the religious men. The ‘Ulamas in Egypt and al-Sham found themselves shouldering a great scientific and religious responsibility, so they worked together to serve science and religion and they became pre-occupied by making the Arabic language and literature respected. This made them very active and they worked very hard, sacrificing everything in keeping on writing and gathering the scientific knowledge. Thus the bookstores were full with their fruitful thinking and with their knowledge.

Egypt inherited from Iraq religious and political leadership of the Islamic and Arabic world. It also took the intellectual and cultural leadership. From the middle of the seventh century and during long centuries Cairo took Baghdad’s place.

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43 Ibid.
The Mamluks continued with their policy in serving science and 'Ulamas and they became the sponsors of Islam and the protectors of the Caliphate. The previous catastrophes reminded them of the results of indifference and neglecting religion and they were sure that by respecting the religion and the Ulamas they would gain the respect of the people, hence they could continue their rule.

Accordingly, they built schools and grand Mosques, and Cairo became filled with schools, Ulamas, houses and libraries, crowded with scientific gatherings and literature collections. The interest of the people towards books was amazing. Cairo was full with book markets and the paper sellers, and so was Damascus. In 1282 A.D. the book market in Damascus caught fire and one of the writers, Shams al-Din Ibrahim al-Jazari lost about 15,000 books and many more writing pads.

Schools were built all over the country and they became populated with students from all over the world. Scholarships were made to encourage students, and the state prepared houses for them to make all their time only for studying and research and it supplied them with the Ulamas. So many graduated and took the job of teaching, fatwa, preaching and writing. The Sultans and the rulers were paying the cost of all these schools and their teachers and also paying the salaries of the Faqihs and 'Ulamas.

The syllabus of these schools was capable of developing the talents of the students. They were free to choose the book they were to study and the teacher who was to teach them. Most of the Orientalists admitted that the modern European universities took their systems from this one. The rulers did not stop at building these schools, universities and Mosques in Egypt, but extended this job to build them in many other countries under their rule. They did so in al-Sham and in al-Hijaz and they unified the education plans and the syllabus.

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45 Ibid.
FAMOUS MOSQUES AND SCHOOLS IN EGYPT

Cairo was the intellectual centre because of its great schools and Sheikhs. The most famous populated schools in Cairo were tested by the strength of intellectual movement of the period of Aqfahsi. The following are the names of some of the institutions of learning:

1. The Mosque of `Amr b. al-`As: It is called the crown of mosques, and the matured mosque. `Amr b. al-`As, the conqueror of Egypt had built it in 21 A.H. and it still stands till now. Teaching sessions were held for the four religious drives in this mosque which carried the message of education and literature throughout the years. The most famous linguists, Ulamas and authors graduated from this mosque.

2. The Tuluny Mosque: It was built by Ahmad b. Tulun in 259 A.H./872 A.D. and it was a light house. During the Mamluks period, lessons of Fiqh for the four religious drives were arranged in it and also lessons of Tafsir, Hadith, Medicine and Reading.

3. Al-Azhar Mosque: It was built by the leader Jawhar the Sicilian by the order of al-Mu`iz on Saturday 24 Jamad al-Awal 359 A.H./969 A.D. it was called by this name after the daughter of the prophet, peace be upon him, al-Zahra. Since that time it was an Islamic university for students from all over the Islamic world, where they nourish their hearts and brains, while they enjoyed their scholarships to study without any hardship.
From the famous schools in Cairo:

1. **Al-Šalāḥiyyah School**: It was built by Šalāh al-Dīn al-‘Ayyūbī in 572 A.H./1176 A.D. near the dome of Imām al-Shafi‘ī and he bequeathed it upon the Shafi‘īyyah. This school survived for a long period during the Mamluks reign.

2. **Al-Qamḥiyyah School**: It was also built by Šalāh al-Dīn al-‘Ayyūbī in Muharram 566 A.H./1170 A.D. near the mosque of ʿAmr b. al-ʿĀṣ. It was called al-Qamḥiyyah because the teachers and students used to get their salaries in wheat. It was designated for the Malakā Faqihs and was the best of their schools. It became great and famous during the Mamluks period.

3. **Al-Kamiliyyah School**: It was built by king al-Kāmil Muḥammad b. al-ʿĀdil al-‘Ayyūbī in 622 A.H./1225 A.D. and it was known as Dar al-Ḥadīth al-Kamiliyyah. It was the second Dar to be built for al-Ḥadīth after the one built by Nūr al-Dīn Maḥmūd Zinkhā in Damascus. When the king built this Dar, he bequeathed it for those interested in al-Ḥadīth, then after them to the Shafi‘īyyah.

4. **Al-Ṣaliḥiyyah School**: It was built by king al-Salīḥ Najm al-Dīn al-‘Ayyūbī in 639 A.H./1241 A.D. it was divided into four schools: one for each religious drive.

5. **Al-Muʿizzīyyah School**: It was built by ʿĪzz al-Dīn Aybak al-Turkūmānī, the first Mamluk king in 654 A.H./1256 A.D., facing the Nile in old Egypt.

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6. **Al-Zahiriyah School**: It was built by the Sultan al-Zahir Bibars in 662 A.H. / 1263 A.D. where Shari'a sciences were taught together with Fiqh from the four religious drives. Also, Hadith and the seven ways of reciting the Holy Qur'an were taught. A large book store was built in it together with an office for teaching Muslim orphans the Holy Qur'an.  

7. **Al-Manṣūriyyah School**: It was built by the king al-Manṣūr Qalawun in 683 A.H. / 1284 A.D. lessons of medicine were taught in this school together with the religious sciences. The students used to learn theoretically in the school and practically in the hospital. In the dome near the school there were lessons of Hadith and Tafsir.

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CHAPTER FOUR

THE AUTHORITIES MENTIONED
IN THE MANUSCRIPT
1) *A‘SHA BĀHILAH*

A poet of pre-Islamic period. His name was 'Āmir b. al-Ḥārith b. Riyyāh al-Bāhili from Hamadān. His nickname was Abā Guĥfān. His most famous poem was on the death of his brother, al-Muntashir b. Wahb. ¹ [42/7]

2) *A‘SHA BAKR*

He was one of the poets before Islam who wrote one of *al-Mu‘allagat*. His name was Maymūn b. Qays b. Ʌandal b. Shurāhbil, from Banī Qays b. Tha‘labah al-Wā’ili, also known as A‘sha Qays, also called A‘sha Bakr b. Wā‘il. He was born in Manfūḥah village in al-Yamāmah near Riyadh. He became blind in his last days and died in Manfūḥah in 7 A.H. - 629 A.D.² [17/7]

3) *AL-‘ABBĀDI*

He was a jurist (Fāqih) of Shāfi‘iyyah. His name was Muḥammad b. Aḥmad b. Muḥammad b. ʿAbdullāh b. ‘Abbād al-‘Abbādi, al-Harawi, al-Shāfī‘ī known as abū ʿĀsim. He was born in Harāṭ in 375 A.H./ 985 A.D. and studied in Harāṭ and in Nisābūr. He travelled to many countries. He wrote many books, some of which are “Tabagāt al-Shāfī‘īyyin” and “Adab al-Qaḍā‘ī”. He died in 458 A.H./ 1066 A.D.³ [169/6]

4) *‘ABD AL-‘AZĪZ AL-DAMĪRĪ*

He was the jurist of Shāfī‘iyyah. His name was ‘Ābd al-‘Azīz b. Aḥmad b. Sa‘īd b. ʿAbdullāh al-Damīrī, al-Miṣrī, also known as al-Dīrīnī. He was born in 612 A.H./ 1215 A.D. He learnt from Shaykh ʿIzz al-Dīn b. ‘Ābd al-Salām and others. From some of his books are “al-Taysir Fi ‘Ilm al-Tafsīr” and “Irshād al-Ḥayārā”. He died in 694 A.H./ 1295 A.D. in Dayrīn, an Egyptian village.⁴ [412/5]

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¹ A.M. 3/250.
5) **`ABD AL-QĀHIR AL-BAGHDĀDĪ**

A jurist and scholar of literature. His name was `Abd al-Qāhir b. Ṭāhir b. Muḥammad b. ʿAbdullāh al-Tamīmī, al-Baghdādi, al-Asfārāʿīnī, Abū Maṣūr. He was born and lived in Baghdad then Nīshābūr. He learnt Fiqh from Abū Ishāq al-Asfārāʿīnī. From some of his books are “al-Mīlal wa al-Nihāl” and “al-Tafsīr”. He died in Asfārāʿīn in 429 A.H./1037 A.H.⁵ [206/1]

6) **ʿABD AL-RAḤMĀN B. ʿAWF**

One of the great companions of the Prophet and one of the ten to whom the Prophet explicitly promised paradise. His name was Abū Ṭabū Ṭabī b. Ṭāfū b. Ṭabī b. Ṭabī b. Ṭāfū b. Ṭabī. Abū Ṭabū Ṭabī Abū Muḥammad, al-Zuhn, al-Qurashi. He was born in 44 before A.H./580 A.D. He died in 32 A.H./652 A.D. ⁶ [209/8]

7) **ABU ṢĀSIM AL-ABBĀDI**

A jurist and traditionalist from Harah. His name was Muḥammad b. Aḥmad b. Muḥammad b. ʿAbdullāh b. ʿAbdād al-ʿAbbādī, al-Harawi, al-Sherī. He was born in Harah in 375 A.H./985 A.D. He wrote many books such as “Ṭabaqāt al-Fuqahāʾ” and “Adab al-Qudāʾ”. He died in 456 A.H./1064 A.D., when he was 83 years old.⁷ [48/7]

8) **ABU `ABBAD AL-NUMAYRI**

His name was Abū ʿAbbād al-Kātib. He was a writer for Aḥmad b. Abī Khalīd.⁸ [158/2]

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⁸ H.N. 2/193.
9) ABU AL-'ABBAS
He was the Shaykh (religious leader & teacher) of Shafi'iyyah of his time who spread the Shafi'iyyah thoughts and principles. He was judge (Qadi) Abu al-Abbas, Ahmad b. 'Umar b. Surayj al-Baghdadi. He was known as the "al-Bas al-Ashhab". He was born in Baghdad in 249 A.H./ 863 A.D. He was the chief judge of Shiraz (Iran). He wrote about 400 books and articles. He died in Baghdad in 306 A.H./ 918 A.D.9 [456/8]

10) ABU ABDULLAH AL-MUHALLABI
A linguist and the scholar of Hadith. His name was Ibrahim b. Muhammad b. 'Arafah al-'Azdi, al-'Atki known as Abu Abdullah. He was born in Wasit in 224 A.H./ 858 and he lived in Baghdad. From some of his books are "Gharib al-Qur'an" and "al-Masa'idir". He died in Baghdad in the year 323 A.H./ 935 A.D.10 [333/3]

11) ABU BALI AL-BAGHDADI
His name was Hasan b. Husayn b. Abi Hurayrah al-Baghdadi, called as Abu 'Ali. He was jurist of Shafi'iyyah in Iraq. He studied with Abu 'Abbas b. Surayj and others. Some of his famous books are "Sharh Mukhtasar al-Muzani" and "Mas'al al-Fi al-Furū". He died in Baghdad in 345 A.H./ 956 A.D.11 [380/3]

12) ABU BALI AL-HUFII
A linguist, poet and Mufassir from al-Nişr in Egypt. His name was Ibrahim b. Sa'id b. al-Hufi, al-Misri Abu Hasan. He wrote many books, some of which are "al-Muwadih Fi al-Nahw, al-Burhān Fi Tafsir, al-Qur'an and 'Irāb al-Qur'an". He died in 430 A.H./ 1039 A.D.12 [85/9]

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9 T.F. 118, T.S.M. 197.
13) **Abū 'Ali al-Ṭabarī**

He was the Shāfi'i Shaykh in Baghdad. His name was al-Ḥasan b. al-Qāsim al-Ṭabarī, al-Shāfi'i known as Abū 'Alī. He studied Fiqh from Ibn Abī Hurayrah. He was born in 263 A.H. / 876 A.D. His origin was from Tabaristan and he lived in Baghdad. From some of his books are “al-Ifsāh Fi Furū' al-figh” and “al-Iddah”. He died in Baghdad in 350 A.H. / 961 A.D. [243/4]

14) **Abū Bakr al-Ṣiddīq**

The first Caliph, who held together the Muslim community after the death of Prophet (PBUH) and consolidated Islam's victories in Arabian peninsula. Originally a rich merchant of Makkah he was the second, after Khadijah to believe in the mission of the Prophet (PBUH). His name was ‘Abdullāh b. Abī Quḥāfah ‘Uthmān b. ‘Amīr b. Ka'b al-Timī, al-Qurashi, Abū Bakr. He was born in Makkah in 51 before A.H./ 554 A.D. and died in al-Madinah al-Munawarah in 13 A.H./ 632 A.D. when he was 63 years of age. He was the greatest companion and closest friend of the Prophet (PBUH). [125/3]

15) **Abū Dawūd**

A jurist, traditionalist and a memorizer (Haftz) of the Holy Qur'ān. His name was Sulaymān b. al-Ashrāf b. Ishaq b. Bashir b. Shaddād al-Azdī, al-Sajistānī, also known as Abū Dāwūd. He was born in 202 A.H./ 817 A.D. His origin was from Sajistān. One of his famous books is “al-Sunan” in which he gathered 4800 Ḥadīth and another of his book is “al-Zuhd”. He died in Basrah in 275 A.H./ 889 A.D. [174/2]

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16) **ABU `AMR B. AL-`ALÄ’**

His name was Zabban b. Ammar, al-Tamimi, al-Mazini, al-Baṣrī known as Abū `Amr. The nick name of his father was al-`Alä who was among the *Imams* of language and literature. He was among the seven well-known recital (*Qurra*) of the Holy Qur’ān. He was born in Makkah in 70 A.H./689 A.D., he lived in Basrah and died in Al-Kūfah in 154 A.H./770 A.D.16 [87/4]

17) **ABU HANİFAH**

The founder of the *Hanafī* School of law, which today has the largest followers among the Muslim community. Abū Ḥanīfah, a Persian, was one of the great jurist of Islam and one of the historic *Sunni* *Mujtahids*. His name was al-Nu`män b. Thabit, al-Kūfī, al-Tamimi, famous by the name of Abū Ḥanīfah. He was a jurist and he is one of the four *Imams* of Sunnah. He was born in al-Kūfah in 81 A.H./700 and he lived there. He wrote many books one of which is “al-*Fiqh al-Ākbar Fi al-Kālām*”. He died in Baghdad in the year 150 A.H./767 A.D.17 [105/3]

18) **ABU HATIM**

One of the great linguists and poets. His name was Sahal b. Muḥammad b. Uthmān al-Jushmī al-Sajistānī, al-Baṣrī, also known as Abū Ḥatim. He was born in 172 A.H./788 A.D. He wrote many books, some of which are “al-*Addād, al-Ṭayr and al-Wuḥūsh*”. He died in 255 A.H./862 A.D.18 [56/1]

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16 A.M. 3/41.  
19) ABU ḤATIM AL-RĀZĪ
A traditionalist and preserver of Ḥadīth. His name was Muḥammad b. Idrīs b. al-Mundhir b. Dāwūd b. Mihrān al-Ḥanjālī, al-Ghaṭafānī, al-Rāzī. He was born in al-Rayy in 195 A.H./ 810 A.D., and lived in the same period as al-Bukhari and Muslim. He wrote many books, such as “Tafsīr al-Qur’ān” and “Ṭabaqāt al-Tābīnī”. He died in Baghdād in 277 A.H./ 890 A.D. 19 [95/5]

20) ABU ḤUYYAḤ AL-NUMAYRĪ
A very famous poet from Baṣrah. His name was Abū Ḥuyyāḥ al-Numayrī al-Haytham b. al-Rabī‘ b. Zurārah. He lived during the Umayadis and Abbasid periods. He died in 183 A.H./ 800 A.D. 20 [33/3]

21) ABU HURAYRAH
One of the best companions of the Prophet (PBUH), and very fond of cats. His name was Abūd a-Raḥmān b. Ṣakhr al-Daʿūsī, nick-named Abū Hurayrah. He is the source of more Ḥadīth than any other individual. He was born in 21 before A.H./ 584 A.D. and lived orphaned. He converted to Islam in 7 A.H./ 628 A.D. He narrated 5374 Ḥadīth. He died in Madīnah in 59 A.H./ 678 A.D. 21 [125/4]

22) ABU ISḤAQ AL-MARWAẒĪ
He was a jurist from Baghdād. His name was Ibrahim b. Aḥmad b. Ishaq al-Marwazi al-Shafi‘i. He wrote many books, such as “al- Khusūṣ Wa al-‘Umūm” and “al-Fusūl Fi Marifat al-‘Uṣūl”. Darb al-Marwazi in Baghdād is related to him. He was born in Marw al-Shāhjah (Qasabat Khurasan). He lived in Baghdād for most of his life and died in Egypt in 340 A.H./ 951 A.D. 22 [99/7]

23) ABU JA'FAR AL-NAHHAS
He was a linguist and a Mufassir. His name was Ahmad b. Muhammad b. Isma'il b. Yünus al-Muradi, al-Misri, also known as al-Nahhas and Abu Ja'far. From the books he wrote are "Ma'ani al-Qur'an, al-Kafi Fi al-Nahvo" and "al-Nasikh Wa al-Mansukh". He was born in Egypt where he died by drowning in the river Nile in 338 A.H. / 796 A.D. 23
[123/11]

24) ABU MUHAMMAD AL-JUWAYNI
One of the scholars (Ulmas) of Tafsir of the Holy Qur'an, language and jurisprudence. His name was 'Abdullah b. Yusuf b. Hayüyyah b. 'Abdulläh al-Juwayni, al-Shafi'i. He was born in Juwayn near Nisabur and studied in Nisabur. From the books he wrote are "al-Tafsir al-Kabir" and "al-Talkhis Fi Usul al-Figh". He died in Nisabur in 438 A.H. / 1047 A.D. 24 [18/3]

25) ABU NU'AYM
A narrator of Hadith, Sufi, and historian. His name was Ahmad b. 'Abdulläh b. Ahmad b. Ishäq al-Asbahani, al-Shafi'i, Abu Nu'aym. He was born in Asbahan in 336 A.H. / 948 A.D. From some of his books are "Hisyaat al-'Awliyā'în" and "Tarikh Asbahan". He died in Asbahan in 430 A.H. / 1038 A.D. 25 [117/3]

26) ABU NAHILAH
His name was Abu Nahilah al-Rajiz, al-Sadi. He was one of the famous poets of his time. In the beginning he appreciated Ammawis in his poetry and after sometime discontinued it and wrote appreciation for Hashmis and dislikeness of Ammawis. He was assassinated. 26 [265/14]

26 H.N. 2/100.
27) ABU UBAYD

One of the great Ullamas of Hadith, Fiqh and literature. His name was al-Qasim b. Salam, al-Harawi, al-Azdi, al-Khuza‘i, al-Khurasani, al-Baghdadi. He was born in Harat in 157 A.H. / 774 A.D. He studied from Abi ‘Ubaydah, al-‘Aasma‘i, al-Kisai and al-Fara‘i. He wrote many books, some of which are “al-Nasikh wa al-Mansukh” and “Gharib al-Musannaf”. He died in Makkah in 224 A.H. / 838 A.D. 27 [41/1]

28) ABU AL-UMAYTHIL

His name was ‘Abdullah b. Khulayd b. Sa‘d. He was a Grammarian and poet. His father was a slave of Bani al-‘Abbas. It is said that his origin was from al-Ra‘y; he was raised in desert and he visited the Prince Tahir b. al-Husayn of Khurasan who appointed him the teacher of his son. From some of his books are “al-Abyat al-Sa‘irah” and “al-Tashabuh”. He died in 240 A.H. / 854 A.D. 28 [395/3]

29) ABU QATADAH

A companion of the Prophet (PBUH) and a famous governor. His name was al-Harith b. Ruba‘i, al-Ansari, al-Khazraj, al-Sulami. He was famous by his nick-name. He was born 18 before A.H. / 603 A.D. He was called the cavalier of the Prophet (PBUH). He died in al-Madinah in 54 A.H. / 673 A.D. 29 [129/1]

30) ABU Saida AL-KHUDRI

One of the close companions of the Prophet (PBUH), narrated many Hadith. His name was Sa‘d b. Malik b. Sinan al-Khudri, al-Ansari al-Khazraj. He was born in 10 before A.H./ 613 A.D. and he fought twelve battles. He narrated 117 Hadith, he died in al-Madinah in 74 A.H./ 639 A.D. 30 [107/15]

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31) **ABU AL-SHIŠ**

A famous poet, a soft spoken man with a very sharp memory. His name was Muhammad b. 'Abdullah b. Razīn b. Sulaymān b. Tamīm, al-Khuza‘ī, also known as Abū al-Shiš and Abū Ja‘far. From one of his books is “Diwan al-Sha‘īr” collected by Abū Bakr al-Ṣūlī. He died in 196 A.H./811 A.D. [428/3]

32) **ABU TAHIR AL-ZAYYADI**


33) **ABU TALHAH**

One of the best companions of the Prophet (PBUH). His name was Zayd b. Sahal b. al-‘Aswād, al-Bukhārī, al-Anṣārī. He attended the pledge of al-‘Aqabah and the battle of Badr. He was born in al-Madīnah al-Munawwarah in 36 before A.H./585 A.D. and died when he was seventy years old in 34 A.H./654 A.D. [20/2]

34) **ABU THAWR**

His name was Ibrahim b. Khalīd b. Abī al-Yāmān, al-Kalbi, al-Baghdādī, also known as Abū Thawr. He was a jurist and follower of Imam al-Shāfī‘ī. He was born in 170 A.H./784 A.D. From one of his books is “al-‘Tahārah and al-‘Siyām”. He died in Baghdad in 240 A.H./854 A.D., when he was 70 years of age. [173/8]

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35) **ABU YUSUF**

His name was Ya'qüb b. Ibrāhīm b. Ḥabīb al-Anṣārī, al-Kūfī, al-Baghdādī, also known as Abu Yusuf. He was a jurist and was born in al-Kūfah in 113 A.H./729 A.D. He was a student of Imam Abu Ḥanīfah and the first one who preached his ideas. From some of his books are "al-Kharāṣ" and "al-ṣāḥīh". He died during al-Rashīd’s Caliphate in Baghdad in 182 A.H./797 A.D. [179/7]

36) **ABU ZAYD AL-ANṢĀRĪ**

His name was Sād b. 'Ās b. Thabit al-Anṣārī, one of the scholars of literature and language. He was born in Basrah in 119 A.H./737 A.D. He gained knowledge from Abī ‘Amr b. al-‘Alā’ and taught Abū ‘Ubaydah and others. He wrote many books such as "Kitab al-Nawādir Fi al-Lughah", "al-Wūḥush" and "Gharīb al-‘Asmā‘". He died in Basrah in 215 A.H./830 A.D. [277/9]

37) **ABU ZAYD AL-MARWĀZĪ**

His name was Muḥammad b. ʿAbdullāh b. Muḥammad al-Marwāzī al-Shāfī, al-Fashānī, Abū Zayd. He was the jurist of Shafi‘īyah. He was born in 301 A.H./913 A.D. He studied fiqh from Abī Ishāq al-Marwāzī. Some of his books are "al-‘Iqna‘ Fi al-Hadīth" and "Tafsīr al-Mas‘ūdī". He died in Marw in 371 A.H./981 A.D. [264/7]

38) **ABU ZAYD AL-NAḤAWĪ**

One of the great linguists. His name was Sād b. Aws b. Thabit b. al-Nu‘mān al-Anṣārī, al-BAṣrī, also know as Abū Zayd. He was born in 119 A.H./737 A.D. He wrote many books such as: "al-Nawādir" and "al-Wūḥush". He died in Basrah in 215 A.H./830 A.D. [281/7]

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39) **ABU ZUBAYD AL-ṬĀʼĪ**

He was a poet who lived during pre-Islamic and Islamic periods, because he lived a very long life for about 150 years. His name was Ḥarmalah b. al-Mundhir b. Maʿdi Karib b. Ḥandhalah al-Ṭāʾī, Abū Zubayd. He was related to Yaʿrub b. Qaḥṭān. He did not convert to Islam and he died as a Christian in 62 A.H./682 A.D. [119/4]

40) **ABŪ AL-ʾAL-WAD AL-DUʿÂLĪ**

One of the linguists, jurists, and poets from Basrah. His name was Zālim b. Āmr b. Sufyān b. Jandāl, al-Duʿālī, al-Kinānī, also known as Abū al-ʾAswād. He lived in Basrah during the Umar s Caliphate and he was appointed governor of Basrah during the days of Ibn Abī Ṭālib. He wrote a poetry book, and he died in Basrah in 69 A.H./688 A.D. when he was 85 years of age. [194/5]

41) **ABU AL-BĀQĀʾ**

A scholar of literature and language. His name was ʿAbdullāh b. al-Ḥusayn b. ʿAbdullāh, al-Baghdādī, al-Ḥanbālī also known as al-ʾAkbārī. He was born in Baghdad in 538 A.H./1143 A.D. Some of his books are “al-ʾIṣīʿāb Fi al-Ḥisāb” and “al-Tibyān Fi ʾIrāb al-Qurʾān”. He died in Baghdad in 616 A.H./1219 A.D. [175/3]

42) **ABU AL-ḤYĀL AL-HUDHĀLĪ**

His name was Abū al-Ḥyāl al-Hudhālī, a poet from Hudhayl, lived during pre-Islamic and Islamic periods. He converted with those who converted to Islam from Hudhayl. He lived till the caliphate of Muʿāwiyyah. [413/6]

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42 H.N. 4/323.
43) **ABU AL-FUTUH AL-UJALI**

His name was Muḥammad b. Khalaf b. Aḥmad al-Ujali, al-'Asbahānī, al-Shafi‘ī, Abū al-Futūḥ, Muntakhab al-Dīn. He was a Faqīh, Muftī (One who gives religious decisions), preacher, and was Shāykh of al-Shafi‘īyyah in Aṣbahān. He was born in Aṣbahān in 505 A.H./1121 A.D. From some of his books are “Sharḥ Mushkilat al-Wasīl wa al-Wajīb by al-Ghazālī” and “Āfāl al-Wu‘āz” He died in Aṣbahān in 600 A.H./1203 A.D. ⁴３ [237/9]

44) **ABU AL-HASAN AL-MASARJASI**

His name was Muhammad b. ʿAli b. Sahal al-Masarjasi, Abū al-Hasan. He studied in Nīṣābūr and gained religious knowledge from Abū Ishāq and he travelled to Egypt with him. He taught the religious Scholars and the judge Abū al-Ṭayyab. He died in 383 A.H./993 A.D. ⁴⁴ [454/7]

45) **ABU AL-HINDI**

A poet who lived during the Umayyad and Abbasid states. His name was Ghalib b. ʿAbd al-Quddūs b. Shabath b. Rubāʾī al-Riyahi, al-Yarbūsi, also known as Abū al-Hindi. His poems were meaningful and easy to understand and memorize. He lived in Sajistān and Khurāsān. He died in a village in Marw in 180 A.H./796 A.D. ⁴⁵ [293/1]

46) **ABU AL-QASIM AL-KARKHI**

His name was Abū al-Qāsim Mansūr b. ʿAmr b. ʿAlī al-Karkhi, al-Baghdādi. He was taught by al-Shaykh Abī Ḥamīd al-'Asfārī. He studied in Baghdaḍ and wrote a book named as “Kitāb al-Ghibah”. He died in Baghdaḍ in 447 A.H./1056 A.D. ⁴⁶ [306/2]

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⁴⁴ T. F. 124.
⁴⁶ T. F. 137, T. S. M. 229.
47) ḤAḤMAD AL-ḤAṢNAḤĪ
His name was Ḥāmid b. Mūsā b. Jūshayn b. Zaghānīm b. Ḥāmid, Ḥūb al-ʿAbḥāṣ al-Ḥaṣnahī. He came to Baghdād and studied from Abī Saʿīd al-Mutawahllī. He was born in 450 A.H./1058 A.D. and he died in 515 A.H./1131 A.D. [192/4]

48) ḤAḤMAD B. ḤAṽNĀL
Founder of one of the four schools of law. One of the four Imams of Sunnah. His name was Abū ʿAbdullāḥ Ḥāmid b. Ḥanbal al-Shaybānī al-Wāʿīlī. His origin was from Mārī, and he was born in Baghdād in 164 A.H./780 A.D. He wrote many books like “al-Musnad” and “al-Nasīkh Wa al-Mansūkh”. He died in Baghdād in 241 A.H./855 A.D. [38/1]

49) ḤAḤMAD B. TÜLŪN
The governor of Egypt, for a long time, ultimately became the king and ruled the Egypt for 16 years. His name was Abū al-ʿAbḥāṣ Abū al-Ṭūlūn, born in 214 A.H./829 A.D. and lived a pious and chaste life. He studied the Noble Qurān in detail. He died in Egypt in 270 A.H./883 A.D. after being ill for sometime. [49]

50) Al-ʿAJDĀBĪ
He was a linguist and researcher from Taʿrablus. His name was Abū ʿIḥāq Ibrāhīm b. Iṣmāʿīl b. Ḥāmid b. ʿAbdullāḥ al-Ṭarabulsi, also known as Ibn al-ʿAjdābī. He was born and died there and never left his place of origin. He died in around 470 A.H./1077 A.D. He wrote many books, one of which is “Kifāyat al-Mutahafīz”. [14/4]

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51) Al-’Akhfash
He was a scholar of language and literature and a Grammarians. His name was Sa‘id b. Mas‘adah al-Majasha‘i, al-Balkhi and al-Baqir, Abu al-Hasan known as al-’Akhfash al-’Awsat. He lived in Baṣrah. He wrote many books such as “al-‘Ishtiqāq” and “al-Maqāyis Fi al-Na‘m”. He died in 215 A.H./ 830 A.D. 51 [183/1]

52) Al-’Akhtal
He was among one of the three best poets of his time, viz; Jarir, al-Farazdaq and al-’Akhtal himself. His name was Ghayath b. Ghaith b. al-Šalt b. Ṭariqah b. ‘Amr al-Taghlubi. His nick names were al-’Akhtal and Abu Malik. He was born in 19 A.H./ 640 A.D. One of his famous books is “Diwan Sha‘ir”. He died in 90 A.H./ 708 A.D. 52 [299/4]

53) Anas b. Iyās
A famous Poet and a very clever man. His name was Anas b. Zaynam b. Mahmiyyah b. ʿUday b. al-Dabīl b. Bakr b. Kinānah. Abu ʿIyās was the nick-name of his father, and it is said His name was Ibn Abi ʿUnās, or Anas b. Abi ʿUnays. 53 [110/6]

54) Anas b. Malik
A famous companion and personal servant of the Prophet (PBUH). His name was Anas b. Malik b. al-Nadr b. Ḍamḍam al-Bukhari, al-Khazrajī, al-’Ansārī. He was born ten years before A.H./ 612 A.D. in Madinah. He moved to Damascus then to Baṣrah. He died in Baṣrah in 93 A.H./ 712 A.D. He was the last of the companions of the Prophet (PBUH) who died in Baṣrah. 54 [20/1]

53 H.N. 5/255.
54 I.M.A. 1/109, A.M. 2/24, S.D. 1/100, E.I 42.
55) ARISTOTLE (ARISTATALIS or ARISTO)
A well known Greek physician and philospher, known as the “first teacher”. His name was Aristotle (Aristo), and his name was Ibn Nayqomakhis al-Jaräsuni al-fithaghuri. He was born in 384 B.C. From among some of the books he wrote are “‘Ilm al-Manṭiq, ‘Ilm al-Faṣāḥah” and “Tarikh al-Hayawānāt”. He died in 322 B.C. when he was 62 years old. [19/1]

56) Al-‘ASMA‘ī
One of the language authorities of his time. His name was ʿAbd al-Malik b. Qarīb b. ʿAbd al-Malik b. Aṣmāʾ al-Bahili, al- ‘Aṣma‘ī, al- Başrī, known as Abū Sā’īd. He was born in 122 A.H./ 740 A.D. He wrote many books such as “al-‘Ilīb”, “Khalq al-‘Insān” and “al-Khayf”. He died in 216 A.H./ 831 A.D. in Baṣra. [13/5]

57) ʿAṬĀʾ
He was a jurist (Faqīh) and traditionalist. His name was Abū Muḥammad Ṭāṭāʾ b. Yāsār al-Rabāny al-Madāny. He was a servant of ʿUmm al-Mūminin Maymūnah. He was a judge (Qādi) in al-Madinah al-Munawwarah. He died in 103 A.H./ 721 A.D. [16/5]

58) ATHIR Al-DĪN Al-NĀḤAWĪ
He was a historian, linguist and Mufassir. His name was Muḥammad b. Yusuf b. ʿAlī b. Yusuf b. Ḥayyān al-Ghanāṭī, al- ʿAndalusī, Abū Ḥayyān, Athīr al-Dīn. He was born in 654 A.H./ 1256 A.D., and lived in Cairo where he lost sight. He wrote many books, some of which are “al-Bahr al-Muḥī” and “Ṭabaqāt Nūḥāt al-ʿAndalus”. He died in Cairo in 745 A.H./ 1344 A.D. [180/6]

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57 S.D. 1/125, T.H. 1/90.
59) AWS B. GHALFĀʾ
A great poet of pre-Islamic time. His name was Aws b. Ghalfāʾ, al-Hujaymi, al-Tamimi, from the eight generation (category) of pre-Islamic period. 59 [167/15]

60) AL-ʿAWZĀʾI
He was the Imām of al-Shām. His name was Abū ʿAmr ʿAbd al-Rahmān b. ʿAmr b. Yaḥmad al-ʿAwzāʾī, al-Dīnāshqī. He was born in Baʿlabak in 88 A.H./707 A.D., and he lived in Damascus. He was the Imām of religious scholars of his time. From among some of his books are “Kitāb al-Sunan Fī al-Fiqh” and “al-Maṣāʾil Fī al-Fiqh”. He died in Beirut in 157 A.H./774 A.D. 60 [105/2]

61) AL-ʿAZHARI
His name was Abū Mansūr Muḥammad b. ʿAbdallāh b. al-ʿAzharī, al-Harwi al-Shafiʿī. A famous poet and linguist who was born in 282 A.H./895 A.D. He wrote many books, such as “al-Tahdhib Fī al-Lughah” and “al-Taqrīb Fī al-Tafsīr”. He died in 370 A.H./981 A.D. 61 [16/3]

62) AL-BĀB SHAMI
He was a great jurist of his time like Ibn Surayj and other great Ḥadīth narrators. His name was Abū ʿAbdullāh b. Musā known as Ibn al-Wakīl and also by al-Bāb Shāmī because he was related to Bab al-Shām. He was taught by al-Anmāṭī. He died in Baghdad in 310 A.H./922 A.D. 62 [456/8]

59 A.M. 2/31.
63) Al-BAGHAWI
He was a jurist, traditionalist and a Mufassir. His name was Abu Muḥammad al-Ḥusayn b. Masʿūd b. Muḥammad, also known as Ibn al-Farraʾ al-Baghwī, al-Shafiʿī. He was born in 436 A.H./1044 A.D. He wrote many books, some of which are "Maʿālim al-Tanzīl Fi al-Tafsīr" and "Maṣābīḥ al-Sunnah". He died in Khurāsān in 516 A.H./1117 A.D. 63 [99/8]

64) BASHSHAR B. BURD
A famous and blind poet. His name was Bashshar b. Burd b. Yarjukh al-ʿUqayli, also known as Abū Muʿādh. He was born blind in 95 A.H./714 A.D. He lived during both the periods of the Amawi's and Abbasi's. He left a book of poetry. He was killed in 167 A.H./784 A.D. 64 [198/1]

65) AL-BATLAYÜSI
His name was Abū Muḥammad ʿAbdullah b. Muḥammad b. al-Sayyid al-Batlayūsī. He was born and raised in Baṭlayūs in al-Andalus (Spain) in 444 A.H./1052 A.D. Some of the books he wrote are "al-ʿIqtidāh Fi Sharḥ Adah al-kitāb" and "al-Maṣā'il Wa al-Ajwibah". He died in 521 A.H./1127 A.D. 65 [23/4]

66) BILĀL
The first Muʿadhin (caller to prayer). A black slave from Abyssinia, Bilāl was an early convert to Islam. His name was Bilāl b. Rabāḥ al-Ḥabashi, Abū ʿAbdullah. He was the Muʿadhin of the Prophet (PBUH) and was responsible of the treasury. He served the Prophet and was the chamberlain to the first Caliphs. Bilāl accompanied the armies to Syria and some accounts say he is buried there. He died in 20 A.H./641 A.D. 66 [22/3]

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66 A.M. 2/73, E.I. 74.
67) BALQIS
The queen of Sheba (Sāb‘ā), a pre-Islamic kingdom in South Arabia. She became a consort of King Solomon (Ṣulaymān) and entered his religion. Her name was Balqis Bint al-Hid-hād b. Sharahbīl from Banī Ya‘fur. She is mentioned in the Holy Qur’ān together with Prophet Solomon (Ṣulaymān). She became queen after the death of her father for M‘arib region only, but afterwards she became the queen of whole south Arabia. She married the Prophet Sulaymān. 67 [189/5]

68) BISHR B. AL-MU'TAMIR
He was a jurist, debator and poet from al-Kufah. His name was Bishr b. Muṭamir, al-Hilali, al-Baghdādi called as Abū Sahal. From among his works and books are “Ḥudūth al-‘Ashya” and “al-Radd ʿAlā al-Phalāṣifah”. He died in Baghdad in 210 A.H./825 A.D. 68 [47/20]

69) AL-BUŠANJĪ
One of the scholar of Islam, his name was Abū Sa‘īd Ismā‘īl b. ‘Abd al-Wāhid b. Ismā‘īl b. Muḥammad al-Buṣanjī. He was born in 461 A.H./1069 A.D. From among his books are “al-Mustadrak Fi Furū‘ al-Fiqh al-Shaf‘ī” and “al-Jahr Bi al-Basmalah”. He died in Harāt in 535 A.H./1140 A.D. 69 [49/4]

70) AL-DABBUSĪ
His name was Fath al-Dīn Yunus b. Ibrāhīm b. ‘Abd al-Qawī Qasim b. Dāwūd, al-Kīnānī, al-‘Aṣqalānī, al-Miṣrī, al-Dababis or al-Dabbusī. He was born in 635 A.H./1238 A.D., and he died in Cairo in 729 A.H./1329 A.D. 70

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67 A.M. 2/73, E.I 74.
71) **DAMDAM B. QATADAH**  
His name was Damdám b. Qatadah. An interesting story was narrated by Quṭbat Bint Ḍū Amr through Madluk that the wife of Damdám delivered a black baby. He became suspicious and complained to the Prophet (PBUH). The Prophet asked him “Do you have camels”. He replied “Yes”. The Prophet asked him again “What is the colour of the camels”. He said “They are red, black and others”. The Prophet once again asked “Why it is so”. He said “It is inhereted”. The Prophet told him “It is inhereted too”.  

[37/1]

72) **DHUAL RIMMAH**  
A famous poet, and one of the best in his time. His name was Ghaylān b. ʿUqbah b. Nuḥays b. Maṣʿūd b. Ḥarīthah al-Muḍārī, Abū al-Ḥarith, nick-named Dhūal Rimmah. His poetry was characterized by perfection of “comparison and resemblence” (*Tashbih*). He was born in 77 A.H. / 696 A.D., he left a book of poetry. He died in ʿAsbahān in 117 A.H. / 735 A.D.  

[211/5]

73) **IMRAʿŪ AL-QAYS**  
One of the most famous poets of the Arabs of Yemeni origin who had a al-Muʿallaqāt. His name was Imraʿū al-Qays b. Ḥajar b. al-Ḥarith al-Kindī, from Bānī Ḍū kil al-Marār. He was born in Najd or Mikhlaf al-Sakāsik in Yemen in 130 before A.H. / 497 A.D. He died in Ankara in 80 before A.H. / 545 A.D.  

[27/1]

74) **AI-FARAZDAQ**  
He was the great and eminent poet of his time from Baṣrah. His name was Hāmmām b. Ghālib b. Ṣaʿṣah al-Tamīmī, al-Ḍārāmī nick-named Abū firās, but he was famous by the name al-Farazdaq. One of his famous books of poetry is “Diwan”. He died in Baṣrah in 110 A.H. / 728 A.D.  

[151/1]

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74 M.M. 13/152, A.M. 8/93.
75) **AL-FURANI**

A jurist and a traditionalist. His name was 'Abd al-Rahmān b. Muḥammad b. Aḥmad b. Fūrān al-Fūrānī, al-Marwāzī, al-Shāfi‘ī, Abū al-Qāsim. He studied jurisprudence from al-Qaffāl and he taught 'Abd al-Rahmān al-Mutwallī and others. He was born in Marw in 388 A.H./ 998 A.D. He wrote many books, such as “al-‘Ibānah” and “al-‘Umdah”. He died in Marw in 461 A.H./ 1069 A.D. <sup>75</sup> [200/8]

76) **AL-GHAZALI**

A jurist from Khurasan. His name was Abū Hamīd Muḥammad b. Muḥammad b. Aḥmad al-Ṭūsī, al-Shāfi‘ī, also known as al-Ghazālī. He was born in 450 A.H./ 1058 A.D. From the many books he wrote are “Iḥyā‘ Ulūm al-Dīn” and “Tahāfat al-Falāsīfah”. He died in 505 A.H./ 1111 A.D. <sup>76</sup> [29/2]

77) **GHĀWI B. ẒĀLIM**

He was the keeper of the idols for one of the tribe, Banī Sulaym. His name was Ghāwī b. Ẓālim al-Sulāmī, nick-named Abū 'Uṯaylāh. One day when he was with the idol, two foxes urinated on the it, so he said “O God those foxes urinated on you, any thing like this can’t be a god”. He broke that idol by saying “Oh Banī Sulaym for god sake it has no benefit or harm, and it never gives or retains”. He joined the Phrat (PBUH) in the year of al-Fath, and the Prophet (PBUH) asked him “what is your name?” He said “Ghāwī b. Ẓālim”. Prophet (PBUH) said “No you are Rashīd b. ‘Abd Rabbūh or Rashīd b. ‘Abdullāh.” <sup>77</sup> [95/7]

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<sup>75</sup> M.M. 5/169, A.M. 3/326.
78) AL-ḤAFIZ AL-DIMYĀṬĪ
He was of the greatest Shafi`i jurists and traditionalists. His name was ʿAbd al-Mūmin b. Khalaf b. Abī al-Ḥasan al-Dimyāṭī, Abu al-Muḥammad, Sharaf al-Dīn. He was born in Dimyāṭ in 613 A.H./1217 A.D. He wrote many books such as “Faḍl al-Khayl” and “Qaba’il al-Khazraj”. He had a sudden death in Cairo in 705 A.H./1306 A.D. [173/9]

79) AL-ḤAMAWĪ
A jurist and traditionalist. His name was Zayd b. Naṣr b. Tamīm al-Ḥamawī, the governor of Egypt and Damascus. He died in Damascus in 574 A.H./1178 A.D. [120/6]

80) ḤAMĪD B. THAWR
A poet of pre-Islamic time. His name was Ḥamīd b. Thawr b. Ḥazan al-Hilālī, al-ʿĀmirī, Abū al-Muthannā. He fought in Hunayn together with the non-believers, then he converted to Islam and came to the Prophet (PBUH). He died in 30 A.H./650 A.D. [149/5]

81) HAMĪDAH BINT AL-NUʿMĀN
A poet and daughter of a poet from al-Madīnah. Her name was Ḥamīdah Bint al-Nuʿmān b. Bashir al-ʿAnsārī. Her father was governor of Ḥims (Syria). She was married to al-Muhajir b. ʿAbdullāh b. Khālid b. al-Walīd in Damascus. When he divorced her she said a poem cursing him and then she married al-Ḥarīth b. Khālid al-Makhzūmī. She died in 85 A.H./704 A.D. [177/1]

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80 A.M. 2/283.
82) HANIMAM

His name was Hammain b. Murrah b. Dhahal b. Shayban from the dignitaries of Bani Shayban. He was brother of Jassas b. Murrah who killed Kulayb. That killing was the reason for a war between two tribes which was continued for forty years. From the offsprings of Hammain is Banu Murrah b. al-Harith who lived in Khurasan after Islam.82 [391/5]

83) AL-HANAFI

One of the greatest Hanafi jurists. His name was Ibn Abi Bakr b. Abd al-Jalil al-Farghani, also known as Burhan al-Din Abi al-Hasan, al-Hanafi. He was born in 530 A.H./ 1135 A.D. From some of his books are “al-Hidayah Fi Sharh al-Bidayah” and “Bidayat al-Mubtadi”. He died in 593 A.H./ 1197 A.D.83 [174/6]

84) AL-HARITH B. AL-SIMMAH

One of the companions of the Prophet (PBUH). His name was al-Harith b. al-Simmah b. Amr b. Atik b. Amr b. Amir. The Prophet (PBUH) made the Brotherhood between him and Suhayb b. Sinan. He joined the Prophet (PBUH) in the war of Badr and Uhud, and in the battle of Bihir of Mau’nah where he was killed and became a martyr.84 [219/6]

85) AL-HARITH B. HILLIZAH

A pre-Islamic poet from the country side of Iraq, who had one of al-Mu’allaqat. His name was al-Harith b. Hillizah b. Makruh b. Yazid al-Yashkuri, al-Waili. He mentioned in his al-Mu’allaqat much about the Arabs. He died 50 years before A.H. / 570 A.D.85 [235/7]

84 I.M.A. 1/292.
86) AL-ḤĀRĪTH B. KHĀLID AL-MAKHZŪMĪ

A famous poet for “Love” from Makkah. His name was al-Ḥārīth b. Khalid b. al-ʻĀṣ b. Hishām, al-Makhzūmī, from Quraysh. He was appointed governor of Makkah by Yazīd b. Muʿāwiyyah. When ʿAbdullāh b. al-Zubayr declared his rule, al-Ḥārīth disappeared being afraid of him. He died in Makkah in 80 A.H. / 700 A.D. [177/3]

87) ḤASSĀN B. THĀBIT

A poet of Madīnah who accepted Islam. His name was Ḥassān b. Thabit b. al-Mundhir al-Khazrajī, al-Anṣārī, also known as Abū al-Walīd. He was a companion of the Prophet Muḥammad (PBUH). Thabit composed poetry which extolled the Prophet, the faith, and such deeds of the Muslims as the victory of Badr. He recited his poetry at meetings in which Bedouins came to Madīnah to hear of Islam. He lived 60 years before Islam and about the same after Islam. One of his famous poetry books is “Diwān”. He died in Madīnah in 54 A.H. / 674 A.D. [219/15]

88) ḤASIL B. ʻARFĀTAH

His name was Ḥasil b. ʻArfāṭah, a poet from pre-Islamic period. [46/7]

89) AL-ḤASAN B. ʻALĪ

One of the grandsons of the Prophet Muḥammad (PBUH). His name was Abū Muḥammad al-Ḥasan b. ʻAlī b. Abī ʻAlī b. Ṭalib al-Hashimī al-Qurashi. He was born in al-Madīnah al-Munawwarah in 3 A.H. / 624 A.D., his mother was Fākimah al-Zahrā', the daughter of the Prophet (PBUH). He was her oldest son and was said to be the master of the youths in Paradise. He died in al-Madīnah al-Munawwarah in 50 A.H. / 670 A.D. when he was 46 years old. [41/10]

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86 A.M. 2/154.
88 H.N. 1/383.
90) HIND BINT AL-NUʿMĀN

Her name was Hind bint al-Nuʿmān b. Bashir al-Anṣārī. She was married to Rawḥ Ibn Zunbāʿ al-Judhamī, one of the ʿAbd al-Malik b. Marwān entourage. She hated her husband. ⁹⁰ [176/5]

91) HISHĀM B. ʿURWAH

One of the Imams (leader) of Ḥadīth and from the theologians (ʿUlamā') in Madīnah. His name was Hishām b. Urwah b. al-Zubayr b. al-Awwām, al-Qurashi, al-ʿAsadi known as Abū al-Mundhir. He was born in 61 A.H./680 A.D. He visited al-Kūfah and Baghdad. He narrated about 400 Ḥadīth of the Prophet (PBUH). He died in Baghdad in the year 146 A.H./763 A.D. ⁹¹ [323/6]

92) HULĀKŪ

One of the kings of the Tatar’s. His name was Hulaku Khan b. Tūl Khan b. Jankīz Khan. He was tough, powerful, very clever, very brave and very experienced in wars. He died in 664 A.H./1266 A.D. ⁹²

93) AL-ḤUSAYN B. ʿALĪ

One of the grandsons of the Prophet Muḥammad (PBUH), son of Fāṭimah al-Zahrāʾ, the daughter of Prophet (PBUH). His name was al-Ḥusayn b. Abī Ṭālib al-Ḥashimi, al-Qurashi known as Abū ʿAbdullāh. He was born in al-Madīnah al-Munawwarah in 4 A.H./625 A.D. and was raised in the Prophet s (PBUH) house. He was murdered on Friday, 10th of Muharram 61 A.H./680 A.D. ⁹³ [41/10]

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⁹⁰ W.A. 3/95.
⁹¹ A.M. 8/87.
⁹² B.N. 13/277, S.D. 5/316.
94) IBN AL-'ARABI
His name was Abū 'Abdullāh Muḥammad b. Ziyād, Known as Ibn al-'Arabī. One of the Famous linguists. He was born in Kūfah in 150 A.H. / 767 A.D. He wrote many books such as "al-Navādir", and "Tarīkh al-Qabā'il". He died in Samīrā' in 231 A.H. / 845 A.D. 94 [30/9]

95) IBN 'ABBĀS
His name was 'Abdullāh b. 'Abbas b. ʻAbd a-Muṭṭalib al-Qurashi, al-Hashimi, Abū al-'Abbās. A jurist And a companion of the Prophet (PBUH). He was born in Makkah 3 years before A.H. / 618 A.D. and lived there close to the Prophet (PBUH) and narrated many Ḥadīth from him. He died in al-Ja'īf in 68 A.H. / 687 A.D. when he was 71 years of age. 95 [125/4]

96) IBN ABI AWFA
His name was 'Abdullāh b. ʻAlqamah b. Khālid al-Khuzaī, al-ʻAslami, also known as Ibn Abī Awfā. He was the last of the Prophet's Companions who died in al-Kufah in 87 A.H. / 706 A.D. 96 [117/3]

97) IBN ABI HURAYRAH
A jurist who became the Shāfi‘ī Imam in Iraq. His name was ʻAlasīn b. al-Husayn al-Baghdādi, al-Shāfi‘ī, also known as Ibn Abī Hurayrah, al-Qādī Abū ʻAlī. He learnt jurisprudence from Ibn Surayj and Abī ʻIshaq al-Marwazi, and he taught to many people such as Abī ʻAlī al-Tabārī and al-Dāra Qutnī. Some of his Books are "Sharḥ Mukhtaṣar al-Muzani Fi' Furū’al-Fiqh al-Shāfi‘ī". He died in Baghdaḍ in 345 A.H. / 956 A.D. 97 [242/8]

96 A.M. 4/104.
98) IBN ʿAḤMAR
A poet of pre-Islamic time. His name was Ḥunayn b. ʿAḥmar from Bani al-Ḥarith. He was very famous for his poetry. 98 [391/1]

99) IBN ʿAQĪL AL-BAGHDĀDĪ
A scholar from Baghdaḏ and Shaykh of the Ḥanbali School of law in his time. His name was ʿAlī b. ʿAqīl b. Muḥammad b. ʿAqīl, al-Baghdādī, Abū al-Wafā and famous by Ibn ʿAqīl. He was born in 431 A.H./ 1039 A.D. in Baghdaḏ. Some of his books are, “Kifayat al-Mufīf” and “al-Wadīh Fi al-ʿUsūl”. He died in 513 A.H./ 1111 A.D. 99 [342/5]

100) IBN ʿĀṬIYYAH
A scholar of Tafsīr al-Qurʿān (Interpreting and explaining the Holy Qurʿān) from Damascus. His name was ʿAbdullāh b. ʿĀṭiyyah b. ʿAbdullāh b. Ḥabīb Abī Muḥammad. One of his famous books is “Tafsīr al-Qurʿān.” He died in 383 A.H./ 993 A.D. 100 [216/19]

101) IBN AL-DAHHĀN
A scholar of literature and language from Baghdaḏ. His name was ʿAḥmad b. al-Mubārak b.ʾAlī anṣārī, Abū Muḥammad known as Ibn al-Dahhān. He was born in 494 A.H./ 1100 A.D. in Baghdaḏ and was raised there, then he migrated to Mowṣil. He wrote many books such as “Tafsīr al-Qurʿān al-Karīm” and “Sharḥ al-ʿIḏāḥ Li Abī ʿAlī al-Farīsī”. He died in al-Mowṣil in 569 A.H./ 1174 A.D. 101 [399/6]

98 A.M. 8/100.
101 A.M. 3/100,M.M. 4/229, B.W. 1/587
102) IBN DAQIQ AL-ID

His name was Muḥammad b. Wahab b. Muṭḥ b. Abī al-Ṭaḥah al-Manfalūṭi. He was raised in Egypt. He lived in Cairo and was famous as Ibn Daqiq al-Id. He was born in 625 A.H./1228 A.D. in al-Ḥijāz. He studied jurisprudence (Fiqh) from his father, then he studied with Shaykh ʿIzz Al-Dīn b. ʿAbd al-Salām and others. He was appointed chief judge in Egypt in 695 A.H./1296 A.D. He wrote many books, some of which are "Iḥkām al-ʾAḥkām" in two volumes and "Iḥqīqāt al-Bayān al-ʾIṣṭīḥāb". He died in 705 A.H./1306 A.D. 102

103) IBN DURAYD

He was linguist, poet, grammarian and among the leaders (Imams) of literature and language. His name Muḥammad b. Ḥasan b. Durayd b. ʿAtāhiah al-ʿAUE, Abu Bakr. He was born in 223 A.H./838 A.D. and studied with the religious scholar of Baṣrah. He wrote many books such as "al-Jamharah Fi al-Lughah" and "Dhakhāʾir al-Ḥikmah". He died in Baṣrah in 321 A.H./933 A.D. 103

104) IBN AL-FAQIĦ

A scholar of literature and a geographian. His name was Aḥmad b. Muḥammad b. Ishāq b. Ibrāhīm, al-Hamdānī known as Ibn al-Faqih and Abū Ābdullāh. From some of his books are "Kitāb Dhikr al-Shuʿarāʾ" and "Kitāb al-Buldaṇ". He died in 365 A.H./976 A.D. 104

104 M.M. 2/80-81, I.M.N. 1/543.
105) IBN FARIS
A scholar of language and literature from Qazwin. His name was Ahmad b. Faris b. Zakariyya b. Muhammad b. Habib, al-Qazwini, al-Razi, also known as Abu al-Husayn. He was born in 329 A.H./941 A.D. From some of his books are "Maqayis al-Lughah" and "al-Mujmal Fi al-Lughah". He died in al-Rayy in 395 A.H./1004 A.D. 105 [59/2]

106) IBN HIJJI
His name was Muhammad b. Hijji al-Husaini al-Shafi`i, Bahá`al-Din Abú al-Baqá. He was born in 763 A.H./1362 A.D., and he died in 800 A.H./1368 A.D. 106

107) IBN HISHAM
He was a historian and he wrote the biography (Sirah) of the Prophet (PBUH). His name was `Abd al-Malik b. Hisham b. `Ayyub al-`Imrani, al-Ma`arr, Abu Muhammad. He was born and raised in al-Basrah. He wrote many books, some of which are "al-Sirah al-Nabawiyyah" and "al-Qasid al-`Imraniyyah". He died in Egypt in 218 A.H./833 A.D. 107 [133/8]

108) IBN JAMI
An Egyptian physician who was born in Cairo and lived there. His name was Hibat-Allah b. Zayd b. Hasan b. Afra`him b. Ya`qub b. Jam`i, Abú al-`Ashá`ir al-Isra`i`, also known as Shams al-Riyasah. He saved the life of King Salah al-Din al-Ayyubi. From some of his books are "al-Irshad Li Masalih al-Anfus wa al-Jisád" (medicine), and "al-Ta`rir Bi al-Maknun Fi Tanqih al-Qanun". He died in 594 A.H./1198 A.D. 108 [114/8]

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109) IBN JARIR AL-ṬABARĪ

He was a historian, *Mufassir* and jurist. His name was Muḥammad b. Jarir b. Yazīd al-Ṭabari, Abū Jaʿfar. He was born in Ṭablīstān in the late of 224 A.H./839 A.D. and lived in Baghdād. From some of his books are "Jāmiʿ al-Bayān Fī Taʿawīl al-Qurʾān" and "Ikhtilāf al-Fuqahā". He died in Baghdād in 319 A.H./923 A.D. 109

110) IBN AL-JAWZĪ

One of the greatest scholars of history, *Hadīth, Tafsīr* and jurisprudence from Baghdād. His name was ʿAbd al-Rahmān b. ʿAlī b. Muḥammad, al-Qurashi, al-Tamīmī, al-Bakrī, al-Baghdādī, al-Ḥanbālī, also known as Ibn al-Jawzī. He was also famous by Jamāl al-Dīn Abū al-Faraj. He was born in Baghdād in 508 A.H./1114 A.D. He wrote many books, such as "Īqāz al-Wasānān" and "al-Mughnī Fī Ulūm al-Qurʾān". He died in 597 A.H./1201 A.D. 110

111) IBN JINNI

A poet and leading authority of his time in literature and language in Iraq. His name was ʿUthmān b. Jinnī al-Musli, Abu al-Fath. He was born in 330 A.H./942 A.D. He wrote many books such as "Asrār al-Balaghah", "Sir al-Ṣanāʾīh" and "al-Tanbih Fī Sharḥ Diwan al-Ḥamāsah". He died in Baghdād in 392 A.H./1002 A.D. 111

112) IBN KHĀLAWAYH

One of the great linguists from Hamadhan (Iran). His name was al-Ḥusayn b. Ḡaymād b. Khalawayh b. Ḥamdān, al-Hamadhānī, Abū ʿAbdullāh. From the books he wrote are "al-Iṣḥiqāq" and "al-Jumal Fī al-Naḥw". He died in Ḥalab in 370 A.H./980 A.D. 112

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113) IBN KHUZAYMAH

A jurist, traditionalist and narrator of Hadith from Nisabur. His name was Muḥammad b. Khuzaymah b. al-Mughirah, al-Sulami, al-Nisaburi, al-Shafi’i, also known as Abū Bakr. He was born in 223 A.H./ 838 A.D. From some of his books are “al-Mukhtasar al-Ṣaḥīḥ”, “al-Tawhid” and “Ithbat Ṣifat al-Rabb”. He died in Nisābūr in 311 A.H./ 924 A.D. 113 [192/11]

114) IBN MAJAH

One of the leading authorities (Imām) in Hadith from Qazwīn. His name was Muḥammad b. Yazīd al-Ruba’ī al-Qazwīnī, Abū ‘Abdullāh. He was born in 209 A.H./ 824 A.D. From the books he wrote are “Sunan Ibn Majah” and “Tafsīr al-Qu’ān”. He died in 273 A.H./ 887 A.D. 114 [174/3]

115) IBN MAKKI

A narrator of Hadith, chief judge and traditionalist from Andalus. His name was ʿUmar b. Khalf b. Makki, al-Šiqilli, al-Andalusi, also known as Abū Ḥafṣ. One of his famous books is “Tathqīf al-Lisan”. He died in 501 A.H./ 1107 A.D. 115 [378/1]

116) IBN MALIK

One of the greatest Arabic linguists. His name was Muḥammad b. ʿAbdullāh b. Malik al-Taʾi, al-Andalusi, al-Jayyāni, al-Shafiʿi, al-Nahwī. He was born in Jayyān in al-Andalus in 600 A.H./ 1203 A.D. He wrote many books, some of which are “al-ʿAlfiyyah Fi al-Nahw” and “Tashīl al-Fawāʾid”. He died in Damascus 672 A.H./ 1274 A.D. 116 [44/8]

117) IBN AL-MUBĀRAK

A scholar, jurist and traditionalist, and he was also the Shaykh of Islam of his time. His name was Ṣabdullāh b. al-Mubārak b. Wādīḥ al-Ḥānẓali, al-Marwazi, from a Turkish father and a Khawārizmī mother. He was born in 118 A.H./736 A.D. From some of his work and books are “al-Zuhd” and “al-Sunan Fī al-Fiqh”. He died in 181 A.H./797 A.D.¹¹⁷ [173/7]

118) IBN AL-MULAQQIN

His name was Sirāj al-Dīn Abū Ḥafṣū Umar b. Ālī b. Aḥmad b. Muḥammad al-Anṣārī al-Miṣrī al-Shāfiʿī, also known as Ibn al-Mulaqqin. He was born in 723 A.H./1323 A.D. and died in 804 A.H./1372 A.D.¹¹⁸

119) IBN ʿUMAR

One of the Prophet’s companions. His name was ʿAbdullāh b. ʿUmar b. al-Khaṭṭāb al-Adawi. He was from the noblest pre-Islamic Qurashi families. He was born in 10 before A.H./613 A.D., and he was the last of the companions who died in Makkah in 74 A.H./692 A.D.¹¹⁹ [99/6]

120) IBN QUTAYBAH

One of the great linguists from Baghdad. His name was ʿAbdullāh b. Muslim b. Qutaybah al-Daynūrī. He was born in Baghdad in 213 A.H./828 A.D. and lived in al-Kūfah. He was appointed judge in Daynūr so his name is related to it. From many books he wrote are “Adab al-Kāṭīb” and “Gharīb al-Qur’ān”. He died in Baghdad in 276 A.H./889 A.D.¹²⁰ [18/5]

¹¹⁸ H.A. 1/791.
121) IBN AL-RIF'AH

A jurist and scholar from Egypt. His name was Ahmad ibn Muhammad ibn Ali ibn Muratafi al-Ansarî, al-Bukhari, al-Misri, al-Shafi'i, Known as Ibn al-Rifäh, Najm al-Din Abu al-'Abbâs. He was born in Egypt in 645 A.H./1247 A.D., and he learnt jurisprudence from many scholars, such as Ibn DaçiQ al-Id and Ibn Bint al-'Afaz. From some of his books are “al-Kifayah Fî Sharh al-Tanbih by al-Shirazi” and “al-Mâjâl Fî Sharh al-Wasi’”. He died in Cairo in 710 A.H./1310 A.D. 121 [227/9]

122) IBN AL-SALAH

He was a jurist and a traditionalist. His name was Taqi Al-Dîn Uthman ibn Abd al-Rahman ibn Uthman ibn Musa al-Kurdi, al-Shahrazuri, also known as Ibn al-Salah. He was a Shafi'i, born in 577 A.H./1181 A.D. He wrote many books such as “Mushkil al-Wasi’” and “Adab al-Mufî wa al-Mustâftî”. He died in Damascus in 643 A.H./1245 A.D. 122 [17/3]

123) IBN AL-SALTAN

A wise poet who was Quthum b. Khubayyah b. al-Saltan al-`Abdi from Banû Muha'rib. He died in 80 A.H./700 A.D. 123 [297/7]

124) IBN AL-SARRAJ

One of the leading authority (Imam) of literature and Arabic language. His name was Muhammad ibn al-Sirr b. Sahal al-Baghdadi, also known as Ibn al-Sarraj. He gained his knowledge from al-Mubarrid and thoroughly studied Sibaway's book of Arabic grammar. He wrote many books, some of which are “al-'Usûl Fî al-Nahw” and “al-Ishtiqaq”. He died in 316 A.H./929 A.D. 124 [171/2]

123 A.M. 5/190.
125) IBN SAYYADAH
A scholar and leading authority in language from *Andalus* (Spain). His name was ʿAlī b. ʿIsām, famous by the name of Ibn Sayyadah. He was born in 398 A.H./ 1007 A.D., Then he migrated to *Daniyah*. He was blind and so was his father. He wrote many books such as "al-Mukhasṣṣaṣ Fi al-Lughah" and "al-Muḥkam wa Muḥṣil al-ʿĀẓam". He died in 458 A.H./ 1066 A.D. in *Daniyah*. 125 [208/1]

126) IBN AL-SIKKIT
A teacher of Arabic grammar and poetry from *Baghdād*. His name was Yaʿqūb b. ʿIshāq Abū Yūsuf b. al-Sikkit. He was born in 186 A.H./ 802 A.D., and studied from Basaris and Kufis like al-Farrāʾ and Abī ʿAmr al-Shaybānī. He wrote many books some of which are "İşlah al-Mantiq" and "al-ʿAlfāz". He died in 224 A.H./ 858 A.D. 126 [13/5]

127) IBN SURAYJ
A jurist of *Shāfiʿiyah* of his time. His name was ʿAbd b. ʿUmar b. Surayj, al-Baghdādī, al-Shāfī. He was born in *Baghdād* in 249 A.H./ 863 A.D. and became judge in *Şīrāz* in Iran. He wrote many books such as "al-Gāhanīyyah Fi Furūʿ", "al-Shāfiʿiyah" and "al-Wadāʾiʿ Li Naṣūḥ al-Sharāʾīf". He died in Baghdad in 306 A.H./ 918 A.D. 127 [277/6]

128) IBN TAYMIYYAH
One of the most famous scholars in Islam. His name was Shaykh al-Islām Taqyy al-Ḍīn ʿAbd b. ʿAbd al-Ḥalīm b. Taymiyyah, al-Ḥarrānī, al-Dimashqī and al-Ḥanbalī. He was born in *Ḥarrān* in 661 A.H./ 1263 A.D. He wrote a very large number of books, from which most famous are as "Majmuʿat al-Fatawā" and "al-Siyāsah al-Sharīʿiyah Fi ʿİṣlah al-Raʾī Wa al-Raʾīyyah". He died in 728 A.H. / 1328 A.D. 128 [38/6]

125 K.Z. 2/1639, A.M. 4/263.
129) IBN WALLÄD
A linguist from Basrah who moved to Baghdad. His name was Ahmad b. Muhammad b. al-Walid al-Tamimi, al-Misri, also known as Ibn Walläd Abü al-`Abbäs. He studied from al-Zajäj. He wrote many books, some of which are “al-Maqṣūr Wa al-Mamdūd” and “Intisār Sibawayh `Alā al-Mubarrid”. He died in Egypt in 332 A.H./ 944 A.D. 129 [87/10]

130) IBN ZAFAR
A linguist and Mufassir of the Holy Qur'än. His name was Muhammad b. `Abdullah Abi Muhammad b. Muhammad, al-Sigilli, al-Makki, also known as Ibn Zafar. He was born in Sigilliyah in 497 A.H. / 1104 A.D., he lived in Makkah. He wrote many books such as “Yanbū' al-Ḥayāl” and “Silwan al-Muṭa Fi 'Udwan al-Atbā‘”. He died in Ḥamāt (Syria) in 565 A.H./ 1170 A.D. 130 [331/7]

131) IMÄM AL-ḤARAMAYN
The Imam of two Sanctuaries, a title for the theologian al-Juwayni. His name was `Abd al-Malik b. `Abdulläh b. Yusuf b. Muḥammad al-Juwayni. He was born in Juwayn in 419 A.H./ 1028 A.D. He wrote many books such as “al-Irshad Fī `Usūl al-Dīn.” and “Tafsir al-Qur'ān”. He died in Nisābūr in 478 A.H./ 1085 A.D. 131 [342/3]

132) AL-IMÄM TAQYY AL-DIN AL-SUBKĪ
Chief judge of al-Shām (Syria), his name was `Alī b. Abd al-Kāfī b. `Alī b. Tammâm, al-Subkī, al-`Anṣārī, al-Khazrajī, nick-named Abū al-Ḥasan. He was born in Egypt in 683 A.H./ 1284 A.D. He wrote many books such as “al-Ibtihāj Fī Sharḥ al-Minhāj Li al-Nawawi” and “Mukhtaṣar Ṭabaqāt al-Fuqaha”’. He died in Cairo in 756 A.H./ 1355 A.D. 132 [371/10]

133) AL-IMĀM ABū ABDULLĀH MUḤAMMAD B. ABĪ AL-FAḌL

He was one of the scholars of literature, Tafsīr and Ḥadīth. His name was Muḥammad b. ʿAbdullāh b. Muḥammad b. Abī al-Faḍl al-Mursi, al-Andalusi, al-Sulami, Sharaf al-Din, Abū ʿAbdullāh. He was blind and he was from Mursiyah where he was born in 570 A.H./1174 A.D. From the books he wrote are “al-Tafsir al-Kabir” and “al-Kaʾfī Fi al-Nahl”. He died in 655 A.H./1257 A.D.133 [194/9]

134) IYĀS B. MUʿĀWIYAH

A judge from Basrah. His name was Iyās b. Muʿāwiyah b. Qurrah al-Muzani Abū Wathilah. He was famous for his wise decisions, he was known as judge (Qāḍī) Iyās. He was born in 47 A.H./666 A.D. and died in Iraq in 122 A.H./740 A.D.134 [210/2]

135) ʿIZZ AL-DIN AYBAK

The first Sultan of the Bahri Mamluks in Egypt and al-Shām. His name was ʿIzz al-Dīn Aybak al-Jashankir, al-Turkumani, al-Ṣalihī and al-Najmi. He was a Mamluk of al-Ṣalih Najm al-Dīn Aybū who freed him and he became the governor. He married Shajarat al-Durr who abdicated the throne for him in 648 A.H./1250 A.D. He ruled for seven years, then his wife Shajarat al-Durr killed him with the help of her servants in 656 A.H./1258 A.D.135
136) ʿIZZ AL-DĪN B. ʿABD AL-SALĀM

One of the great jurist of his time, he was famous by the name of "The Sulṭān of ʿUlama" which means the head of jurists. His name was ʿAbd al-ʿAzīz b. ʿAbd al-Salām b. Abī al-Qāsim b. al-Ḥasan al-Sulami al-Dimashqī. He was born in 577 A.H./ 1181 A.D. in Damascus where he was raised. He sought knowledge from Fakhr al-Dīn b. ʿAsākir and al-ʿĀmidī and many others. Al-Dimyāṭī and Ibn Daqīq al-Ġd narrated for him. He wrote many books one of which is "al-Tafsir al-Kabīr". He died in 660 A.H./ 1262 A.D. \[261/4\]

137) AL-ʿIZZ B. JAMĀʿAH

His name was Muḥammad b. Abī Bakr b. ʿAbd al-Aʿzīz b. Muḥammad b. Ibrāhim b. Saʿadallah b. Jamāʿah. He was born in 747 A.H./ 1346 A.D. in Yanbu and he died in 819 A.H./ 1417 A.D. \[137\]

138) JĀBIR

Jābir an early convert to Islam, his name was Ḥabīb b. ʿAbbūl-Ḥān b. ʿAbdullāh b. ʿUmar b. Ḥaram al-Anṣārī al-Sulami. He was the last who died from ʿĀhl al-ʿAqabah. He died in al-Madinah al-Munawarah in 78 A.H./ 697 A.D. \[16/5\]

139) AL-JĀḤĪZ

His name was Abū ʿUthmān ʿAmr b. Bahr b. Maḥbūb al-Kinānī, al-Baṣrī, al-Muʿtasīlī, also known as al-Jāḥīz. He was born in Basrah in 150 A.H./ 780 A.D. He wrote many books such as "al-Bayān wa al-Tabyīn" and "al-Ḥayāwān". He died in 255 A.H./ 869 A.D. \[21/6\]

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\[137\] I.G. 7/240, S.D. 7/139.
\[139\] B.W. 2/228, A.M. 5/74, H.A. 1/802, M.M. 8/7, K.Z. 1/263.
140) AL-JALĀL AL-QAZWĪNĪ

His name was Muḥammad b. ʿAbd al-Raḥmān b. ʿUmar b. Ṭāhir b. Muḥammad b. ʿAbd al-Karīm al-Qazwīnī, al-Shāfīʿī known as The traditionalist of Damascus. He was born in 666 A.H./1268 A.D., and he died in 739 A.H./1338 A.D.140

141) JĀLINUS

He was a famous Greek physician, born in Barḥānūs in the year 130 A.D. He completed his studies in Greece and Alexandria, then he lived in Rome where he died in the year 199 A.D.141 [30/10]

142) JANKĪZ KHĀN

He was the greatest Sultan of the Tatar’s and the father of their kings. He drew the policy to which they adhered and ruled over. In the beginign his name was Tamarījī, and when he became victorious he called himself Jankīz Khān. His rule began in 599 A.H./1203 A.D., and he died in 624 A.H./1227 A.D.142

143) AL-JAWHĀRI

His name was ʿĪsā b. Ḥammād al-Jawhārī, al-Fārābī. His origin was from Turkey, and he moved to Iraq. From the books which he wrote are “Tāj al-Lughah” and “al-Ṣīḥah Fi al-Lughah”. He was the first one who tried for aviation and died in trying to fly in 393 A.H./1003 A.D. 143 [17/5]

144) JOHAR AL-ŠIQILLĪ
His name was Abū al-Ḥasan Johar B. ʿAbdullāh al-Rūmī, the leader and builder of Cairo and al-ʿAzhar. He was a slave of al-Muʿizz al-ʿUbaydī who sent him from al-Qīrāwan to conquer Egypt after the death of Kāfūr al-ʿIkhshīdī. He conquered Egypt in 358 A.H./969 A.D., and he built Cairo in the same year. He built al-ʿAzhar in 361 A.H./972 A.D. He died in Cairo in 381 A.H./992 A.D.144

145) AL-JULANDAY B. ʿABD AL-ʿAZĪZ AL-ʿAZDĪ
His name was al-Julanday b. ʿAbd al-ʿAzīz al-ʿAzdī and he was the king of Oman. The Prophet (PBUH) sent to him ʿAmr b. ʿAbd al-ʿĀs to invite him to Islam and he accepted Islam.145 [82/7]

146) KURĀʾ
cA scholar of the Arab’s from al-Kūfah. His name was ʿAlī b. al-Ḥasan al-Hanāʾī, al-ʿAzdī, Abū al-Ḥasan, known as Kurāʾ al-Naml. From some of his books are “al-Mundīd Fī al-Lughah” and “al-Munjīd”. He died in 309 A.H./922 A.D.146 [339/11]

147) AL-KĀSHĪ
His name was Yahyā b. ʿAlīmad al-Kāshī or al-Kāshānī, ʿImād al-Dīn. He had good knowledge of Mathematics, Literature and Ḥadīth. From some of his books are “al-Lubāb Fī al-Ḥisāb” and “Sharḥ Miftāḥ al-ʿUlūm” collected by al-Sakākī. He died in Aṣfahan in 745 A.H./1344 A.D.147 [196/7]

145 H.N. 3/520.
148) KATABGA NWÍN
He was Hulaku’s deputy of al-Sham. Nwin means a leader of ten thousands. He conquered all the lands from Persia to al-Sham for his commander Hulaku. He lived with Jankiz Khan, Hulaku’s grandfather. He was murdered in 658 A.H./1260 A.D. 148

149) AL-KHATTABI
His name was Hamad b. Muḥammad b. Ibrahim b. Khätäb al-Khattäbi, al-Bastä, Abü Sulaymän. A jurist, traditionalist and narrator of Ḥadīth. He was born near Kabul in 319 A.H./931 A.D. He wrote many books, some of which are “Gharib al-Ḥadīth” and “Islah Ghalat al-Muhaddithin”. He died in 388 A.H./998 A.D. 149 [170/7]

150) KING AL-KÂMIL
One of the Ayubis Sultans, he was the King al-Kâmîl Naṣîr al-Dîn Abû al-Ma‘âli Muḥammad b. al-Ādîl Abî Bakr Muḥammad b. Ayûb. He was born in Egypt in 576 A.H./1180 A.D. His Father made him the king of Egypt which he ruled for forty years. He conquered Damascus two months before his death. He took important decisions in Jihad in Dumyah. He died in 635 A.H./1238 A.D. 150

151) KING AL-ṢÂLIḤ NAJM AL-DÎN
One of the greatest Ayûbi kings in Egypt. His name was Abû al-Futûḥ Najm al-Dîn ‘Ayûb son of King al-Kâmîl Muḥammad b. al-Ādîl Abî Bakr b. Ayûb. He was born in 603 A.H./1206 A.D., raised in Cairo, and became king after the abduction of his brother al-Ādîl in 637 A.H./1239 A.D. He was firm and he controlled the country. He died in al-Mansûrah (Egypt) in 647 A.H./1249 A.D., his body was transferred to Cairo. One of his remembrances is al-Rawdah castle in Cairo. 151

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152) KING AL-MANSūR QALĀWŪN
The victorious Sultan, the first Qalāwūn king in Egypt and al-Shām and the seventh Turkish king, his name was Qalāwūn al-ʿAlī, al-ʿAlī b. al-Ṣāliḥī, al-Najmī, Abū al-Maʿālī, Sayf al-Dīn. He was born in 620 A.H. / 1223 A.D. The king Najm al-Dīn Ayūb freed him in 647 A.H. / 1249 A.D. He took power in 678 A.H. / 1279 A.D. He died in 689 A.H. / 1290 A.D. 122

153) KING QUTUZ
The third Turkish Mamlūk kings in Egypt and al-Shām. His name was Qutuz b. ʿAbdullāh al-Maʿazzī, Sayf al-Dīn. He was a brave hero who defeated the Tatar's and restored the power of Islam. He was killed in 658 A.H. / 1260 A.D. 133

154) AL-KIṢĀʾĪ
He was the best linguist in al-Kūfah and one of the seven reciters of the Holy Qur'ān. His name was Abū al-Ḥasan ʿ Ālī b. Ḥamzah b. ʿAbdullāh b. Bahman b. Fayruz, a slave of Bani ʿ Asad. He was born in a village near al-Kūfah. From some of his books are "Maʿānī al-Qurʾān" and "al-Maṣādir" and "al-Ḥurūf". He died in 189 A.H. / 805 A.D. when he was 70 years old. 154 [149/4]

155) AL-KUMAYT AL-ʿASADI
A scholar of literature and language from the time of Ammawis. His name was al-Kumayt b. Zayd b. Khunays, al-ʿAsdi, al-Kūfi. He was born in 60 A.H. / 680 A.D. One of his famous book is "al-Hashimiyyah Fi Madh Bani Ḥāshim wa ʿAhl al-Bayt". He died in 126 A.H. / 744 A.D. 155 [143/15]

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156) LABİD

One of the great companions of the Prophet (PBUH) and a poet, his name was Labid b. Rabî'ah b. ʿAmir b. Malik b. Jaʿfar b. Kilāb b. Rabī’ah. He was a noble person before Islam, and he wrote one of al-Muʿallaqāt. He came to the Prophet (PBUH) and accepted Islam, and he deserted poetry. He lived in al-Kūfah for a very long time and he died in 41 A.H./661 A.D.\(^{156}\) [15/7]

157) MAḤMŪD ZINKĪ

His name was Maḥmūd b. Zinki ʿImād al-Dīn b. ʿAqsanqar, Abū al-Qāsim, Nur al-Dīn, nick-named the king al-ʿĀdil which means the king of justice. He was born in Ḥalab in 511 A.H./1118 A.D. He took power after the death of his father in 541 A.H./1146 A.D. He was King of al-Sham, the Arabian Peninsula and Egypt. He built many schools such as “al-ʿAdiliyyah and Dar al-Hadīth”. He was the first to build a school of Ḥadīth. He also built the Nūrī Mosque in al-Mūsīl. He died in Damascus castle in 569 A.H./1174 A.D.\(^{157}\)

158) MAJD AL-DĪN AL-FAYRŪZĀBĀDI

His name was Muḥammad b. Yaḥyā b. Muḥammad b. ʿUmar al-Shirāzi al-Fayruzābādi. He was born in Karāzīn in Persia (Iran) in 729 A.H./1329 A.D. He wrote many books such as “al-Qamus al-Muḥif” and “Sifr al-Saʿādah”. He died in 816 A.H./1413 A.D.\(^{158}\)

\(^{158}\) S.D. 7/126, B.W. 1/273.
159) MALIK B. ANAS
Founder of the Mālikī school of law. His name was Malik b. Anas b. Malik al-'Aṣbaḥī al-Ḥīmyārī known as Abu 'Abdullāh. He is one of the four Imams of the Sunnah. He was born in Madīnah in 94 A.H. / 716 A.D. He studied with Ja'far al-Ṣadiq, the great scholar and descendant of the Prophet. He wrote many books such as "al-Muṣaffā" and "Tafsir Gharib al-Qur'an". He died in Madīnah in 179 A.H. / 795 A.D. [125/5]

160) AL-MAQDISĪ
His name was Naṣr b. Ibrāhīm b. Naṣr b. Ibrāhīm b. Dāwūd al-Maqdisī al-Nabulsī al-Dimashqī al-Shāfīʿī, Abu al-Faṭḥ. He was the Shāfīʿi Shaykh in al-Shām. He was born in 377 A.H. / 987 A.D. From some of his books are "al-Tahdhib" and "al-Kāfī". He died in Damascus in 490 A.H. / 1096 A.D. [185/1]

161) AL-MASʿUDĪ
A historian, artist and journalist of his time from Baghdad. His name was ʿAlī b. Ḥusayn b. ʿAlī al-Masʿūdī, Abū al-Ḥasan, from the offspring of 'Abdullāh b. Masʿūd. From some of his books are "Muruj al-Dhahab" and "al-Tanbih wa al-Ishrāf". He spent all of his life in Egypt and died there in 346 A.H. / 957 A.D. [422/6]

162) AL-MĀWARDĪ
His name was Abū al-Ḥasan b. Muḥammad b. Ḥabīb al-Baṣrī, also known as al-Māwardī. He was born in 364 A.H. / 974 A.D. He wrote many books, such as "al-Ḥawī al-Kabīr", "Adab al-Dīn wa al-Dunyā" and "al-Aḥkām al-Sulṭāniyyah". He died in Baghdad in 450 A.H. / 1058 A.D. [16/3]

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163) AL-MU‘IZ

His name was al-Mu‘iz Li Din Allah Ma‘ad b. ‘Isma‘il b. al-Qā‘im b. al-Mahdi ‘Ubayd Allah, al-Fātimi, al-‘Ubaydi. He was born in al-Mahdiyyah in Morocco in 319 A.H./931 A.D. He became Caliph after the death of his father in 341 A.H./952 A.D. He moved from Morocco to Egypt after his military commander Juhar al-Šiqilli conquered it. He entered Cairo in 362 A.H./972 A.D., and it became the capital of his kingdom and home land of Fatimis till their last days. He died in 365 A.H./975 A.D. when he was 46 years of age. 163

164) MUHALHAL

A very famous poet of pre-Islamic time from Arabia. His name was ‘Uday b. Rabī‘ah b. Murrah b. Hubayrah from Bani Jashm, Abū Layla, known as al-Muhalhal. He was nick-named Muhalhal because of his delicacy in poetry, he was the first one who made many new styles in poetry. He died in 100 before A.H./525 A.D. 164 [391/4]

165) AL-MU‘AAFAQ B. TĀHIR

A jurist and a hermit from Nisābūr. His name was al-Mu‘affaq b. Tāhir b. Yaḥya. He explained and elaborated one of the famous books “Sharīḥ Mukhtasar al-Shaykh Abū Muḥammad”. He died in 494 A.H./1101 A.D. 165 [318/4]

166) MUḤAMMAD AL-BAQIR

He was the fifth of the twelve Imams of the Shiites. His name was Abū Ja‘far Muḥammad b. Zayn al-‘Abidin b. al-Ḥusayn b. ‘Ali b. Abi Ṭalib al-Hashimi, al-Qurashi, nick-named al-Baqir. He was born in 57 A.H./677 A.D., and died in 114 A.H./732 A.D. in al-Madīnah and was buried in al-Baqi‘. 166 [58/1]

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165 T.S.M. 242.
167) MUHAMMAD B. AL-ḤASAN
A jurist and traditionalist, his name was Muḥammad b. al-Ḥasan b. Farqad al-Shaybānī, al-Ḥanafī, Abū ʿAbdullāh. His origin was from Damascus and he was born in Wāṣīr in 131 A.H./748 A.D., and lived in al-Kūfah. He studied from Abū Ḥanīfah, and after the death of his teacher he continued to learn with Abū Yūsuf. From some of his books are “al-Jāmiʿ al-Kabīr” and “al-Jāmiʿ al-Ṣaghīr”. He died in 189 A.H./804 A.D. when he was 57 years of age.167 [186/8]

168) MUHAMMAD B. ṢAFWĀN
His name was Muḥammad b. Ṣafwān nick-named Abā Marḥab. He was from the time of Prophet Muḥammad. Some Ḥadīths are narrated from him only by al-Ṣaḥīḥī.168 [21/16]

169) AL-MUBARRID
A top Arabic linguist of his time in Baghdād, his name was Abū ʿAbdās Muḥammad b. Yazīd b. ʿAbd al-Akbar b. ʿUmayr b. Ḥasan al-ʿAzdī, Known as al-Mubarrid. He was born in 210 A.H./826 A.D. in Basrah. He wrote many books, some of which are “Maʾāni ʿal-Qurʾān”, “al-Kāmil” and “al-Muqtadab”. He died in Baghdād in 285 A.H./899 A.D.169 [21/6]

170) AL-MUFḍAL
A linguist and one of the scholars of literature and language. His name was al-Mufḍal b. Salamah b. Ṭāṣīm, al-Ḍabī, al-Kūn, Abū Ṭālib. He studied from Ibn al-ʿAʿrābī and other famous scholars, and he taught al-Ṣūfī and others. Some of his books are “al-Isḥīaq wa al-Bāriʿ ʿIlm al-Lughah” and “al-Madkhal ʿIlm al-Nahw”. He died in 290 A.H./913 A.D.170 [288/3]

168 I.M.A. 3/1370.
171) AL-MUḤIB AL-ṬABARI

His name was ʿĀhmäd b. ʿAbdullāh b. Muḥammad b. Abī Bakr al-Ṭabari, al-Makki, al-Shāfiʿī, Muḥib al-Dīn, Abū al-ʿAbbās. He was the Shaykh of al-Ḥaram. He was born in Makkah in 615 A.H./1218 A.D. From some of his books are "Sharḥ al-Tanbih" and "al-ʿAḥkām". He died in Makkah in 694 A.H./1295 A.D.\(^\text{171}\) [270/11]

172) MŪSĀ AL-QURTUBĪ

A physician, his name was Musā b. ʿAbdullāh al-İsraʿīlī, al-Qurtubi. Some of his famous books are "Tadbīr al-Sīḥah", "Risālah Fi Dafʿu al-Sumūm", "Risālah Fī al-Ṭibb" and "Risālah Fī al-Malsūm". He died in 601 A.H./1204 A.D.\(^\text{172}\) [114/1]

173) AL-NĀBIGHAH AL-JAʿDĪ

One of the companions of the Prophet (PBUH) and a very famous poet. His name was Qays b. ʿAbdullāh b. ʿUds b. Rābiʿah, al-Jaʿdī, al-ʾAmrī, Abū Layla, also known as al-Nābighah al-Jaʿdī. He lived a very long life and he died in Ashbahān in 50 A.H./670 A.D.\(^\text{173}\) [354/2]

174) AL-NĀBIGHAH AL-DHUBYĀNĪ

A poet of pre-Islamic time from of al-Hijāz. His name was Ziyād b. Muʿāwiyyah b. Ḍabāb al-Dhubyānī, al-Ghaṭafānī, al-Muḍārī, Abū Umāmah, also known as al-Nābighah al-Dhubyānī. He was nick-named al-Nābighah because he was the best poet and he compiled one of the Muʿallagat. He died 18 years before A.H./604 A.D.\(^\text{174}\) [149/7]

\(^{172}\) M.M. 13/41.  
\(^{173}\) A.M. 5/207.  
175) AL-NADAR B. SHUMAYL
One of well-known scholars of the Arabs. His name was al-Nadar b. Shumayl b. Kharshah b. Yazid, al-Mazini, al-Tamimi, also known as Abü al-Hasan. He was born in Marw city in Khurasan in 122 A.H./ 740 A.D. and migrated to Basrah with his father. From some of his books are, “Kitāb al-Ṭayr” and “Gharib al-Ḥadīth”. He died in Marw in 203 A.H./ 819 A.D. 175 [281/3]

176) NAFI
A jurist, he was the chief of the Azarigah, one of the bravest heros and an Amir (leader or governor) of his people. His name was Nafi b. al-‘Azraq b. Qays, al-Ḥanafi, al-Bakri, al-Wa‘ili, al-Ḥarūrī, Abü Rashid. He was killed near al-‘Ahwāz (Iran) in 65 A.H./ 685 A.D. 176 [429/2]

177) AL-NASA‘I
Shaykh al-Islām, his name was Aḥmad b. ‘Alī b. Shu‘āib b. ‘Alī b. Sinān b. Baḥr b. Dīnār, Abū ‘Abd al-Raḥmān al-Nasa‘ī. His origin was from Nisā‘ in Khurasan. He was born in 215 A.H./ 830 A.D. He wrote many books such as, “al-Sunnan al-Kubra” and “al-Ḍu‘afa‘ wa al-Matrūkūn”. He died in 303 A.H./ 915 A.D., when he was 88 years old. 177 [41/10]

178) NASR B. AL-HAJJAJ AL-SULAMI
A poet from Madīnah, his name was Naṣr b. Ḥajjaj b. ʿIlāṣ al-Sulami, al-Bahzi. He was so handsome and beautiful that one of the women in Madīnah said “Is there any way to drink wine or any way to get Naṣr b. Ḥajjaj”. When ʿUmar b. Khaṭṭāb heard that, he put him to exile in Basrah, then to Persia (Iran). He came back to Madīnah after the assassination of ʿUmar b. al-Khaṭṭāb. 178 [47/8]

177 W.A. 1/77, S.D. 2/239, A.M. 1/171.
178 W.A. 2/31, A.M. 8/22.
179) **AL-NAWAWI**

He was Shaykh Muhyi al-Din Abū Zakariyya Yaḥyā b. Sharaf al-Nawawi. He was born in 631 A.H./1233 A.D. in the village of Nawār in al-Shām. He wrote many books such as “al-Majmu’”, “al-Minhāj” and “al-Rawdah”. He died in 676 A.H./1217 A.D.¹⁷⁹

180) **UMAR B. AL-KHAṬṬĀB**

The second righteous caliph and one of the most notable figures in Islam. His name was Umar b. al-Khaṭṭāb b. Nufayl al-Qurashī al-ʿAdawi, Abū Ḥafṣ. He was famous for his strong will and direct, impetuous and unambiguous character. Under his rule the Islamic Empire expanded with almost miraculous speed, and it is fair to say that it was Umar who after the Prophet (PBUH) was most influential in molding the Islamic state, and determining its nature. He was the first to be called Amir al-Muʾminīn. He was born in 40 before A.H./584 A.D. He was murdered in 23 A.H./644 A.D. by Abū Lūlʿuḥah (a slave of al-Mughirah b. Shuʿbah) with a knife while he was in the morning prayer.¹⁸⁰

181) **UTBAH B. ABĪ SUFYĀN**

Governor of Egypt, appointed by his brother Muʿawiyah after the death of Amr b. al-ʿĀṣ. His name was Utbah b. Abī Sufyān b. Sakhar b. Ḥarb b. Umayyah b. Abd-Shams. He was born during the period of the Prophet (PBUH) and was nick-named Abū al-Walīd. He died in 44 A.H./664 A.D.¹⁸¹

182) AL-QÄDĪ ABŪ AL-ṬAYYIB
A jurist of Ṣafi‘iyyah, his name was Tahir b. `Abdullah b. Tahir b. Umar al-Tabarî, al-Baghdådi, Abû al-Ṭayyib. He was born in 'Āmal Tabaristan in 348 A.H./960 A.D. Some of his books are “Sharh Mukhtaṣar al Muzanîî” and “al-Taf’îqat al-Kubrā Fi Furû‘ al-Ṣafi‘iyyah”. He lived in Baghdåd and died there in 450 A.H./1058 A.D. 182 [242/9]

183) AL-QÄDĪ ḤUSAYN
A jurist who learnt jurisprudence from Abî Bakr al-Qaffal al-Marwazi. His name was al-Ḥusayn b. Muhammad b. Ahmad al-Marwazi, al-Ṣafi, also known as al-Qädi, Abû ʿAlî. From some of his books are, “al-Taf’îq al-Kabîr” and “al-Fatâ”. He died in Mawr 462 A.H./1070 A.D. He was nick-named Ḥabr al-ʿUmmah and Shaykh al-Ṣafi‘iyyah in his time. 183 [202/7]

184) AL-QÄDĪ ʿIYĀḍ
His name was ʿIyāḍ b. Mūsâ b. ʿIyāḍ b. ʿAmrûn, al-Yahṣubî, al-Sabî, Abû al-Faḍal, also known as al-Qädi ʿIyāḍ. He was born in Sibtah city in Morroco in 476 A.H./1083 A.D., he was raised there and became a judge. From some of his books are, “al-Shifa‘ bi Taʿrif Ḥuquq al-Mustafâ” and “Sharh Ṣaḥih Muslim”. He was killed by poison in Morroco in 544 A.H./1149 A.D. 184 [247/4]

185) AL-QAFFAL
A jurist, linguist and a traditionalist, his name was Abû Bakr Muḥammad b. ʿAlî b. Ismâ‘îl al-Qaffal, al-Shâshi, al-Ṣâhibî. He was born in 291 A.H./904 A.D. He wrote many books such as, “Uṣûl al-Fiqh” and “Maḥâsin al-Sharî‘ah”. He died in 365 A.H./976 A.D. 185 [99/7]

186) QAYS

One of the best companions of the Prophet (PBUH), his name was Qays b. Sa'd b. 'Ubādah b. Dalaym al-Anṣārī, al-Khazrajī, al-Madani. He was also one of the best Arab Politicians who had good judgement and strategy, for this reason 'Ali b. Abī Tālib appointed him the governor of Egypt. He lived in Taflis where he died in 60 A.H./680 A.D.166 [257/7]

187) AL-QAZWĪNĪ

A historian, geographer and judge, his name was Abū 'Abdullah Zakariyya b. Muḥammad b. Maḥmūd al-Qazwīnī al-Anṣārī. He was born in Qazwin in 605 A.H./1208 A.D. and migrated to al-Shām and Iraq. He wrote many books some of which are, “Ajā'ib al-Makhlūqāt” and “Athār al-Bilād wa Akhbār al-Ībād”. He died in 682 A.H./1283 A.D.187 [18/6]

188) AL-QŪNAWĪ

A jurist from Damascus, his name was 'Ālī b. 'Ismā'īl b. Yūsuf al-Qūnāwī, 'Alī al-Dīn, al-Shafi'i. He was born in Qūniyāh in the country of Romania in 668 A.H./1270 A.D. He died in Damascus in 729 A.H./1329 A.D.188

189) AL-QURTUBĪ

A jurist of Mālikī school of law. His name was Abū 'Umar b. Ibrāhīm Abī al-'Abbās, al-Anṣārī, al-Qurtubi, also known as Ibn al-Muzayyan. He was born in Qurtubah (Spain) in 578 AH. /1182, lived there and then migrated to Egypt. One of his famous books is “Mukhtasar al-Ṣaḥīḥayn al-Muṣlim Limā Ashkala Min Talkhīṣ Kitāb Muslim”. He died in Alexandria in 656 A.H./1258 A.D.189 [129/7]

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189 A.M. 1/186, M.M. 2/27.
190) AL-RABI

A jurist and a student of al-Imām al-Shafi`ī and a narrator of his books. His name was al-Rābi‘ b. Sulaymān b. ʿAbd al-Jabbar b. Kamīl al-Murādi, al-Miṣri, Abū Muḥammad. He was the first who dictated Ḥadīth in Ibn Ṭūlūn mosque. He was a Muʿadhīn also, al-Shafi`ī said about him “al-Rābi‘ is my narrator”. He was born in Egypt in 174 A.H./790 A.D., and died there in 270 A.H./884 A.D.[192/11]

191) AL-RAFI‘

He is the author of “Fath al-Aziz Fi Sharḥ al-Wajīz” the unique book of its kind. He was Shaykh al-Islām ʿAbd al-Karīm b. Muḥammad b. al-Faḍl al-Qazwīnī. He was Shaykh al-Shafi`iyyah of his time. He was grandson of Rāfi‘ b. Khādīj (May Allah be pleased with him), a companion of the Prophet (PBUH). He wrote some very famous books like “al-Sharḥ al-Kabīr wa al-Saghir” and “al-Muharrar”. He died in 623 A.H./1226 A.D.[18/1]

192) AL-RAJIZ

One of the famous poet from the same time as Jarīr and al-Farazdaq. His name was ʿUbayd b. Huṣayn b. Muʿāwiyyah b. Jandal al-Numayrī, Abū Jandal. He was from the country-side of Basra. He died in 90 A.H./600 A.D.[60/8]

193) RAWḤ B. ZUNBA‘

A Scholar of religion and the governor of Palestine. His name was Rawḥ b. Zunba‘ b. Rawḥ b. Salāmah al-Judhāmi known as Abū Zarṣah. He was famous for his wisdom and righteous ideas. ʿAbd al-Malik had a great admiration for him and he appointed him minister. He died in 84 A.H./703 A.D.[176/5]

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194) AL-RAUMMYNĪ

A jurist from Bukhārā, his name was Abū al-Maḥāsin ʿAbd al-Wahīd b. Ismāʿīl b. Aḥmad b. Muḥammad al-Raūyānī, al-Tabarī, al-Shāfiʿī. He was born in Bukhārā at the end of 415 A.H./1025 A.D. Some of his books are, "Bahīr al-Madhhab" and "al-Kāfī". He was murdered in the Mosque of ʿĀmal 502 A.H./1108 A.D.194 [99/9]

195) AL-ŠABUNĪ

His name was ʿAbd al-Muḥsin b. Aḥmad b. Muḥammad b. ʿAlī al-Šabūnī, ʿAmin al-Dīn, Abū al-Faḍl. He was born in 657 A.H./1259 A.D. and he died in 736 A.H./1335 A.D.195

196) SAʿID B. JUBAYR

A great follower of the Prophet (PBUH). His name was Saʿīd b. Jabayr b. Hishām al-ʿAsadi, al-Kūfī, Abū ʿAbdullāḥ. He was born in 45 A.H./665 A.D. He studied from ʿAbdullāḥ b. ʿAbbās and Ibn ʿUmar. He was murdered by al-Ḥajjāj in Ḫāṣif in 95 A.H./714 A.D.196 [173/6]

197) SAʿID B. AL-MUSAYYAB

One of the seven well-known jurists of al-Madinah al-Munawwarah. His name was Saʿīd b. Musayyab b. Abī Wahab al-Makhzūmī, also known as Abū Muḥammad and "Sayyid al-Ṭabīʿīn". He connected Ḥadīth and jurisprudence together. He was born in 13 A.H./634 A.D. and died in 94 A.H./713 A.D.197 [297/11]

197 A.M. 3/102.
198) **ṢALĀḤ AL-DĪN AL-ʿALĀʾĪ**

A jurist and traditionalist, his name was Khalīl b. Kaykaldi b. ʿAbdullāh al-ʿAlāʾī, al-Dimashqī, al-Shāfiʿī, Ṣalāḥ al-Dīn al-ʿAlāʾī, Abū Saʿīd. He was born in Damascus in 694 A.H./1295 A.D. Some of his famous books are, “al-Majālis al-Mubtakarah” and “al-Nafahāt al-Qudsiyyah”. He died in al-Quds in 761 A.H./1359 A.D. [38/3]

199) **ṢALĀḤ AL-DĪN AL-ʿAYYŪＢĪ**

One of the most famous kings in Islam. He conquered and ruled Syria, Palestine and Egypt for a long time. His name was Yūsuf b. Ayūb b. Shādi, Abū al-Muẓaffar, Ṣalāḥ al-Dīn al-ʿAyūbī, nicknamed king al- ʿNāṣar. He was born in Takrīr in 532 A.H./1138 A.D. He ruled in many countries. His greatest victory was the battle of Ḥittīn. He ruled Egypt for 24 years, and Syria for 19 years. He died in Damascus in 589 A.H./1193 A.D. when he was 57 years of age. [199]

200) **ṢALĀMAH B. JANDAL**

A poet of pre-Islamic time from al-Ḥijāz. His name was Ṣalāmah b. Jandal b. ʿAbd-ʿAmr from Bani Kaʿb b. Saʿd, al-Tamimi also known as Abū Mālik. One of his famous books is “Diwan Ṣaghīr Rawḥ al-ʿAsmaʾī”. He died in 23 before A.H./600 A.D. [160/18]

201) **AL-ŠAYDALĀ́ÑĪ**

A jurist and a traditionalist, his name was Abū Bakr Muḥammad b. Dāwūd b. Muḥammad al-Marwazi, known as al-Šaydałā́ñī because he used to sell perfumes. He was also known as al-Dāwūḍī he died in 427 A.H./1035 A.D. [36/2]

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201 M.M. 9/298, T.S.M. 230.
202) AL-ŠAYMĀRĪ
A jurist from Bāṣraḥ, his name was ʿAbd al-Wahīd b. al-Ḥusayn b. Muḥammad al-Šaymārī, al-Ṣaḥīḥ, Abū il-Qāsim. Some of his books are, "al-ʿIdāh Fī Furūʿ al-Fiḥ al-Ṣaḥīḥ" (in seven volumes), "al-Qiyās Wa al-Ila ʿāl al-Ilāh" and "al-Irshād Fī Sharḥ al-Kifāyah". He died in 386 A.H./ 996 A.D. [116/2]

203) AL-SUYUTĪ
He was a religious leader (Imām), a traditionalist, historian and scholar of literature. His name was ʿAbd al-Rahmān b. Abī Bakr b. Muḥammad b. Ṣābiq al-Dīn al-Suyūṭī Jalāl al-Dīn. He was born in 849 A.H./ 1445 A.D., lived in Cairo as an orphan. He wrote about 600 books, some of which are, "Husn al-Muhādarah Fī Akhbār Mīṣr Wa al-Qahirah" and "Tafsīr al-Jalālayn". He died in 911 A.H./ 1505 A.D. [203]

204) AL-ШАḤBI
His name was ʿAмир b. Sharḥil b. Abī Dī-ʿAbbās b. al-Ḥimyārī, Abū l-ʿAmr. He was born in al-Kūfah in 19 A.H./ 640 A.D., and lived there. One of his book is, "al-Kifāyah Fī al-ʿIbādah". He died in 103 A.H./ 721 A.D. [204]

205) AL-ŠAḤĪĪ
Founder of one of the four Schools of law of the Sunnah. His name was Abū ʿAbdullāh Muḥammad b. Idrīs b. al-ʿAbbās al-Šaḥīḥī. He was born in Gaza in Palestine in 150 A.H./ 761 A.D. Some of his famous books are, "al-ʿUmm" and "al-Masnad". He died in Egypt in 204 A.H./ 820 A.D. when he was 54 years old. [205]

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206) SHAJARAT AL-DURR
Queen of Egypt from Turkish or Armenian origin. Her name was Shajarat al-Dur al-Ṣaliḥiyah, 'Umm Khalīl, nick named ʾĪṣmāt al-Dīn. She was slave mistress of the king Najm al-Dīn Ayūb, he bought her during the reign of his father. She gave birth to a son for him named Khalīl, so the king freed and married her. She was the first to rule Egypt from the Turkish Mamluks. She was murdered in 655 A.H./ 1257 A.D. 206

207) AL-SHAMAQMAQ
A poet from Basrah, his name was Marwān b. Muḥammad, nick-named Abī al-Shamaqmaq, his origin was from Khurāsān and he was a slave of Bānī ʾUmayyāh. He met Bāshshār and Abī Nawwās and he visited Baghdad at the beginning of al-Rashīd al-ʿAbbāsī’s caliphate. He died in 200 A.H./ 815 A.D. 207 [69/7]

208) SHAMS AL-DĪN IBRAHĪM AL-JUZARĪ
His name was Shams al-Dīn Ibrāhīm b. Abī Bakr al-Juzari al-Kutubi. He was born in 602 A.H./ 1205 A.D., and was famous for his knowledge of books in different disciplines. He died in 700 A.H./ 1301 A.D. 208

209) AL-SHANFARI
A pre-Islamic Yamani poet, his name was ʾAmr b. Malik al-ʿAzdī, al-Shanfari, from Qaḥṭān. He left a book of poetry called "Lamīyāt al-ʿArab". He was murdered by Banū Salāmān 100 years before Hijrah 525 A.D. 209 [199/9]

210) AL-SHAYKH ABU HAMID
He was a jurist, the Shaykh of Iraq and the Imam of al-Shafi‘iyyah, his name was Abu Hamid Ahmad b. Abi Tahir Muhammad b. Ahmad al-Aṣfārīnī. He was born in 344 A.H./ 955 A.D. He was appointed the Imam of al-Shafi‘iyyah in Baghdad. He died in 406 A.H./ 1015 A.D. when he was 62 years old.210 [28/1]

211) AL-SHAYKH IBRAHĪM AL-SHIRĀZĪ
His name was Ibrāhīm b. ʿAlī b. Yusuf al-Fayrūzābādī, al-Shirāzī, Abū Ishāq, Jamāl al-Dīn. He was born in 393 A.H./ 1003 A.D., he migrated to Basrah then to Baghdad. From some of his books are, “al-Muhadhdhab Fi al-Fiqh” and “al-Tanbih”. He died in Baghdad in 476 A.H./ 1083 A.D.211 [227/5]

212) AL-SHAYKH MUWAffAQ AL-DīN HAMZAH AL-HAMAWI
A jurist of Shafi‘iyyah, his name was Hamzah b. Yusuf b. Saʿīd al-Ḥamawi, al-Tanūkhī, Muwaffaq al-Dīn. He wrote many books some of which are, “Sharḥ al-Tanbih Li al-Shīrāzī” and “Tābaqāt al-Nuḥār”. He died in Damascus in 670 A.H./ 1272.212 [227/8]

213) SHAYKH QUṬB AL-DīN AL-SUNBĀTĪ
A jurist from Egypt, his name was Muḥammad b. ʿĀbd al-Ṣamad b. ʿĀbd al-Qādir b. Ṣaliḥ al-Sunbāṭī, al-Miṣrī, al-Anṣārī, al-Shafi‘ī, Quṭb al-Dīn. He was born in 653 A.H./ 1255 A.D. He wrote many books such as, “Aḥkām al-Muhad’ad” and “Mukhtasār Qīṣah Min al-Rawdah”. He died in Cairo in 722 A.H./ 1326 A.D.213 [73/1]

211 M.M. 1/68, A.M. 1/151.
214) **SHURAYH AL-QADI**

One of the famous jurists and a judge from the beginning of *Islam*, his name was Shurayh b. al-Ḥarīth b. Qays b. al-Jaham al-Kindi, Abū Umayyah. His origin was from Yemen. He was appointed judge in *al-Kūfah* in the reign of *Umar, Uthmān, ʿAlī* and Muʿawiyah. He resigned during the period of al-Ḥajjāj in 77 A.H./696 A.D., he died in *al-Kūfah* in 78 A.H./697 A.D. \[125/4\]

215) **SHU`BAH**

One of the greatest scholars (*Ulamā* of Ḥadīth, his name was Shu`bah b. al-Ḥajjāj b. al-Ward al-ʿAtkī, al-ʿAzdī, al-Baṣrī. He was born in 82 A.H./701 A.D., raised in Wāsit. He lived in *Baṣrah* where he died in 160 A.H./701 A.D. \[165/17\]

216) **SIBAWAYH**

One of the eminent linguists who simplified the science of linguistics. His name was ʿAmr b. Uthmān b. Qanbar al-Ḥarīthi, Abū Bishr, nick-named Sibawayh. He was born in a village in *Shirāz* in 148 A.H./765 A.D., and he migrated to *Baṣrah*. Some of his books are, "*Kitāb Sibawayh Fi al-Nahw*". He died in al-ʿAlwāz in 180 A.H./796 A.D. \[121/2\]

217) **AL-SUBKI**

His name was ʿAlī b. Abd al-Ḵafī b. ʿAlī b. Tamūm al-Subkī al-ʿAnṣārī, al-Khazrajī, Abū al-Ḥasan, Taqī al-Dīn. He was born in Subk al-ʿUbayd, al-Manṣūfiyyah in Egypt in 683 A.H./1284 A.D. He died in Cairo in 756 A.H./1355 A.D. \[217\]

\[215 W.A. 2/469, A.M. 3/164.\]
218) SUFYĀN AL-THAWRĪ
A traditionalist and a Jurist, his name was Abū 'Abdullāh Suṭyān b. Sa’īd b. Masrūq al-Thawrī. He was Amlir ml-Muṣmin in the knowledge of al-Ḥadīth. He was born in Kuftah in 97 A.H./716 A.D., and lived there. He wrote many books some of which are, "al-Jāmī’ al-Kabīr" and "al-Jāmī’ al-Ṣaghīr". He died in Baṣrah in 161 A.H./778 A.D.218 [40/1]

219) AL-SULTĀN AL-ṢALIH ‘ISMA‘IIL
One of the Ayūbi kings. His name was al-Ṣalih Imād al-Dīn Abū al-Khaysh ‘Isma‘īl b. al-‘Ādil b. ‘Ayūb. He became Sultan in Damascus in 635 A.H./1238, after the death of his brother, al-‘Ashraf. The king al-Kāmil took the throne from him after a siege. ‘Isma‘īl escaped to Ba‘labak, and he attacked and conquered Damascus in 637 A.H./1240 A.D. But al-Ṣalih Ayūb re-conquered it from him in 643 A.H./1245 A.D. He was murdered in 648 A.H./1251 A.D.219

220) TAQQYY AL-DĪN B. BINT AL-‘AZZ
Minister and Chief Egyptian Judge in 687 A.H./1288 A.D. His name was Taqyy al-Dīn Abū a1-Qasim Abd al-Rahmān b. ‘Abd al-Wahāb b. Khalīfah al-‘Alāmi, al-Miṣrī, al-Shafi‘ī. He resigned and became a teacher. He died in 695 A.H./1296 A.D. when he was 51 years of age.220

221) TARFAH B. AL-‘ABD
A poet of pre-Islamic time from high class of society. His name was Tarfah b. al-‘Abd b. Sufyān b. Sa’īd, al-Bakrī, al-Wa‘illī, Abū ‘Amr. He was born in Baḥrayn in 86 A.H./538 A.D., then he travelled to Najjd. He is among those who had al-Muṭallaqāt. One of his famous book is “Diwan Sha’ir Ṣaghīr”. He died 60 years before A.H./564 A.D.221 [363/8]

222) AL-ṬARMAḤ

A poet from al-Sham. His name was al-Ṭarmāḥ b. Ḥakīm b. ʿAlī Hakam from the tribes of Ṭayy, nick-named Abū Nafar. He was born and lived in al-Sham. One of his famous book is “Diwan Shaʿir Ṣaghīr”. He died in 125 A.H./743 A.D.\(^{222}\) [146/3]

223) AL-ṬARṬUSHĪ

His name was Abū Bakr b. Muḥammad b. al-Walīd b. Muḥammad b. Khalaf al-Qurashi, al-Fahrī, al-ʿAndalusi, al-Malīkī known as al-Ṭartushī. He was born in 451 A.H./1059 A.D. He lived in Ṭartūsh in al-ʿAndalus. He wrote many books such as “Sirāj al-Mulūk” and “al-Ḥawādith wa al-Bida”. He died in Alexandria in 520 A.H./1126 A.D.\(^{223}\) [74/9]

224) AL-THONALIBĪ

One of the great scholar of language and literature from Nisābūr, his name was ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Thaʿalibī, al-Nisabūrī, Abu Mansūr. He was born in 350 A.H./961 A.D. From some of his books are, “Fiqh al-Lughah” and “Sihr al-Balaghah”. He died in 429 A.H./1038 A.D. when he was 80 years of age.\(^{224}\) [205/1]

225) THAʿLAB

a scholar of literature and language from al-Kūfa. His name was Ahmad b. Yahyā b. Zayd b. Sayyār, Abū al-ʿAbbās, also known as Thaʿlab. He was born in Baghdad in 200 A.H./816 A.D. He wrote some books such as “al-Faṣih” and “Qawāʾid al-Shiʿir”. He died in Baghdad in 291 A.H./914 A.D.\(^{225}\) [333/4]

\(^{225}\) A.M. 1/267.
226) TURAN SHAH
His name was Turan Shah, son of the king Najm al-Din Ayub son of king al-Kamil Muhammad b. al-'Adil Abi Bakr b. Ayub b. Shadi b. Marwan. The Eighth and last Sultan of the Ayubi regime in Egypt. He was murdered in 648 A.H./648 A.D. His reign lasted only two months and his murder ended the Ayubi regime in Egypt.226

227) 'UBAY B. KHALAF
His name was 'Ubay b. Khalaf b. Wahab b. Hudhafah b. Jamh. He was from the time of the Prophet (PBUH). On the day of battle of Uhud he approached the Prophet (PBUH) on the mountain and threatened him by saying “O, Muhammad you will not be saved” One of the companions of Prophet asked the Prophet “O Allah’s messenger, should one of us kill him ?” The Prophet (PBUH) said, “Leave him. When he got closer, the Prophet (PBUH) took the spear from al-Harith b. al-Summah and hit him on his neck, and he rolled over with his horse.”227 [219/3]

228) AL-'UHAYMIR AL-SA'DI
A poet who lived during the periods of Bani 'Umayyah and Bani al-'Abbas. He was from al-Sham (Syria), he went to Iraq and became a thief. After some time he repented, he died in 170 A.H./787 A.D.228 [205/5]

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228 H.N. 1/379, A.M 1/277.
229) UMM KARAZ AL-KA'BBIYYAH
Her name was Umm Karaz al-Khuzā'īyyah, al-Ka'bīyyah, from Makkah she narrated many Ḥadīth from the Prophet (PBUH) such as "Upon naming a new born boy two sheep should be slaughtered, and one upon naming a girl". Ibn ʿAbbās, Ḥabībah bint Maysarah, Muḥāhid and ʿAṭā' b. Abī Rabāḥ narrated Ḥadīth from her. [39/7]

230) AL-'UZAYZI
A linguist and Mufassir of the Holy Qur'ān, his name was Muḥammad b. ʿUza)211', al-Sajastāni, Abū Bakr al-'Uzayzī. He lived in Baghdād. From one of his famous books is "Nushot al-Qulūb Fi Tafsīr Gharīb al-Qur'ān al-ʿAzīm". He died in 330 A.H./941 A.D. [401/11]

231) WAHAB
A historian with great knowledge, his name was Wahab b. Munabih al-'Abnāwī, al-San'ānī, al-Yamānī, Abū ʿAbdullāh. He was born in San'ā in 34 A.H./654. From some of his books are "Qisas al-Anbiyā'" and "Qisas al-Akhyār". He died in San'ā in 114 A.H./732 A.D. [189/12]

232) AL-WĀḤIDI
Scholar of literature and Mufassir of the Holy Qur'ān, His name was ʿAlī b. Aḥmad b. Muḥammad b. ʿAlī al-Wāḥidi, al-Nisābūrī, al-Shāfiʿī, Abū al-Ḥasan. He was born in Nisābūr and died there in 468 A.H./1076 A.D. He wrote many books some of which are "al-Bāṣit Fi al-Nahw" and "al-Wajīz". [175/6]

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233) AL-WAQIDI

One of the early eminent historians, attached to the court of Harun al-Rashid in Baghdad. His name was Muhammad b. Umar b. Waqid, al-Sahmi, al-Aslami. He was from Madinah and known as Abu Abdullah. He was a judge in Baghdad. He was born in 130 A.H./747. Originally he was a merchant of wheat and he lost all of his wealth so he migrated to Baghdad. He wrote many books, some of which are “Tarikh al-Fugaha” and “Sirat Abi Bakr wa Wafatuh”. He is also the author of “Tabaqat” which means generations. He is a source for the early history of Islam and biography of the Prophet (PBUH). He died in Baghdad in 207 A.H./822 A.D.
236) YUNUS B. 'ABD AL-'ALÀ
One of the great jurists from Egypt, his name was Yunus b. 'Abd al-'Alà b. Musa b. Maysarah, Abu Musa al-Sadafi. He was born in 170 A.H./787 A.D. He studied from al-Shafi'i. He died in Egypt in 264 A.H./877 A.D. when he was 93 years old. 236 [40/2]

237) ZAYD B. THÀBIT
One of the best companions of the Prophet (PBUH). His name was Zayd b. Thabit b. al-Dahhak b. Zayd al-Ansari, al-Khazrajî, Abû Kharijah. He was the writer of the Revelations of the Holy Qur'an. He was born in Madinah 11 years before Hijrah 611 A.D. and he died in 45 A.H./665 A.D. When he was 56 years of age. 237 [125/4]

238) AL-ZAMAKHSARÎ
One of the great scholars ('Ulamâ) of religion, Tafsîr, language and art. His name was Abu al-Qasim Mahmud b. Umar b. Muhammad b. Ahmad al-Khawarizmi al-Zamakhshari. He was born in Zamakhshar, a village in Khawarizm in 467 A.H./1075 A.D. He wrote many books some of which are "Tafsir al-Kashshaf" and "Rabi' al-'Abra'. He died in 538 A.H./1144 A.D. 238 [15/2]

239) AL-ZANJÂNÎ
He was a jurist and was from the religious authorities of the Arabs, his name was Ibrahim b. 'Abd al-Wahhab al-Zanjani Izz al-Din. He wrote many books such as "Sharh 'Ala al-Wajiz" and "Mukhtasar Min Sharh al-Ra'fi". He died in Baghdad in 655 A.H./1257 A.D. 239 [140/1]

240) AL-ZARKALI

His name was Khayr al-Din b. Mahmud b. Muhammad b. ʿAli b. Fāris al-Zarkali, al-Dimishqī. He was born in 1310 A.H./ 1893 A.D. in Beirut. He lived in Damascus. He wrote many books such as “Shibh al-Jazīrah Fi Ahd al-Malik ʿAbd al-ʿAzīz” and his most famous book is “al-ʿAṭāʾūm”. He died in 1396 A.H./ 1976 A.D.240

241) ZARQĀʾ AL-YAMAMAH

Her name was al-Zargāʾ from Bani Judays from al-Yamamah, she was famous because of her very sharp and accurate vision. She was called Zarqāʾ which means “Blue” as her eyes were blue.241 [150/1]

242) AL-ZĀHIR BĪBARS

The king of Egypt and al-Sham. His name was Rukn al-Din Abu al-Futūḥ Bībars, al-Turki, al-ʿAlaʾi, al-Bunduqdarī and al-Ṣaliḥī. He was Born in 625 A.H./ 1228 A.D. on Qabjaq land. He became Sultan in 658 A.H./ 1259 A.D. He had great victories, he conquered forty forts from the Europeans by the sword. He fought great battles against the Tatar’s also. He died in 676 A.H./ 1277 A.D.242

243) AL-ZUBAYDI

A poet and scholar of literature and language, his name was Muḥammad b. Ḥasan b. ʿUbaydullāh b. Madḥḥaj al-Zubaydi, al-Andalusi, al-ʿAshbili, Abū Bakr. He was born in Ashbiliyah in 316 A.H./ 928 A.D. From some of his books are, “al-Wadīḥ Fi al-Nahl” and “Lāḥan al-ʿAmmah”. He died in 379 A.H./ 989 A.D.243 [361/10]

240 A.M. 8/267.
241 A.M. 3/44.
243 A.M. 6/82.
244) AL-ZUBAYR B. AL-‘AWWĀM

One of the famous companions of the Prophet (PBUH), one of the ten who were assured of paradise by the Prophet. He was fifth to convert to Islam, having adopted Islam while still a child. His name was al-Zubayr b. al-‘Awwâm b. al-Khuwaylid, al-‘Asadi, al-Qurashi known as Abu ‘Abdullah. He was the first who raised the sword in Islam. He was a cousin of the Prophet Muhammard (PBUH). He was born 28 years before A.H./ 594 A.D. He was killed in 36 A.H./ 656 A.D. near Basrah.244 [209/8]

245) ZUHAYR B. ABI SULMA

A poet from pre-Islamic time. His name was Zuhayr b. Abi Sulma b. Rabī‘ah b. Riaḥ al-Muzānī. He was born in Muzaynah in al-Madīnah, and lived in Najad. He was famous for his wisdom. He wrote many poems and left a great work on poetry. He had a al-Mu‘allaqāt. He died 13 years before A.H./ 609 A.D.245 [86/1]

246) AL-ZAJJĀJ

A jurist, traditionalist and a judge, his name was Abu ‘Ali al-Hasan b. Muhammard b. al-‘Abbās, al-Ṭabarī, al-Shāfi‘ī, also known as al-Zajjāj. Some of his books are, “al-Tahdhib Fi Furū‘ al-Fiqh al-Shāfi‘ī” and “Ṣannafa Fī Ilal al-Ḥadīth”. He died in 400 A.H./ 1009 A.D.246 [200/4]

GLOSSARY OF SELECTED WORDS

"Abba" : To drink water without sipping, i.e. like the pigeon who drinks water like a horse or similar beast because other birds take it sip by sip.¹ [126/6]

"Abtah" : A broad area having many water-courses or channels with a torrent carrying many fine, minute or broken pebbles.² [86/2]

"Adam" : A mixture of bread with seasoning.³ [110/5]

"Adb" : To cut, or to cut off.⁴ [161/11]

"Afaj" : Distance or width or gap between the teeth or the distance between the feet, or the arms.⁵ [122/2]

"Anjudhan" : A certain plant that sends runners along the ground and from the middle of them shoots develop.⁶ [113/6]

"Agara" : To wound.⁷ [30/6]

"Athaab" : A kind of Mulberry tree.⁸ [366/9]

"Athfiåh" : One of the three stones used to place a cooking pot on, e.g. the Arabs use a stone with the shape of the head of a man.⁹ [57/1]

"Awkar" : Any type of birds nest.¹⁰ [186/3]

Awraq : Of light grey colour as relating to a camel.\(^{11}\) [285/3]

Ajamah : A thicket, wood or forest; or a mass of tangled, dense trees or shrubs.\(^{12}\) [302/4]

Akamah : A hill or mound of a single mass of stones; or a mount that is more elevated than the surrounding area and is less rugged than a stone.\(^{13}\) [133/3]

Akdar : Dusky; of a black or dust colour.\(^{14}\) [122/4]

Akīlat al-Sab' : A beast which has been eaten or partly eaten by another beast or bird of prey.\(^{15}\) [1/7]

Ānā : An hour or short period of time; or an indefinite time or season of the night.\(^{16}\) [195/7]

Anāmil : Knuckles of the fingers; also the ungula portion where the nail is fixed.\(^{17}\) [120/10]

Aqfara : Vacant, void, or deserted, devoid of vegetation or water or of people, but sometimes containing a little vegetation.\(^{18}\) [110/5]

'Aqīqah : To slaughter as a sacrifice for the birth of a baby a sheep or goat, on the seventh day after the birth.\(^{19}\) [66/13]

\(^{11}\) A.E.L: 8-3052. M.S: 299.
\(^{17}\) A.E.L: 6-2407. MS.M: 2-626.
**Aqīf** : Dried food made from the milk of sheep or goats, which has been churned, and from which the butter has been taken, cooked, and then left until it becomes hard.  
\[385/4\]

**Aqraf** : Of mixed race; half-caste Arab whose father was a non-Arab.  
\[176/7\]

**'Araṣah** : The courtyard, or open area of a house.  
\[27/2\]

**Arqash** : Variegated; coloured with two or more colours; decorated; embellished.  
\[173/2\]

**Arraganj** : He caused me to become restless or unable to sleep at night.  
\[357/5\]

**Asdaf** : An epithet applied to a dark or black night.  
\[113/4\]

**Asf'ū** : Of a black colour, tinged or mixed with red.  
\[159/10\]

**'Asjadiyyah** : Large weaned camels; or camels on which kings ride; or certain camels which were decked, or adorned, for al-Nu man ibn al-Mundhir.  
\[395/1\]

**Aṣlakh** : Partially or totally deaf.  
\[236/7\]

**Athl** : A kind of tree, a species of the tamarisk.  
\[366/10\]

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Atriq-karā : "Lower thine eyes or be silent, O karawan! (stone curlew)!"; it is said that curlew is a stupid bird: when it is addressed in this way, it remains silent and the hunter can easily catch it.30 [373/1]

ʿAtūd : A yearling goat: a young goat that grazes, and is strong, and has become a year old.31 [393/15]

Awqiyyah : A certain thing with which one weighs or which one uses as a measure of capacity; the ounce of the Arabs which is equal to 40 Dirhams.32 [57/1]

Azab : Flowing water; or someone with much hair.33 [62/3]

Baʿar : The dung of an animal with a hoof called a "khuff" which is possessed by a camel, sheep, goat or of a cloven-hoofed, wild, undomesticated bull or cow.34 [82/9]

Badhj : A lamb; the young ewe in its first year.35 [393/1]

Badiāḥ: A new, admirable or wonderful thing, especially regarding speech or language, poetry and in the ability to answer or reply.36 [231/6]

Baghath : The colour of dust or ashes. It is also a dust coloured bird.37 [56/3]

Bahirah : A she-camel with a slit ear or of which the mother was Al-sa ibah, where the mother had delivered ten females consecutively before giving birth to her, and of which the ear was slit.38 [1/5]
Balaq : Blackness and whiteness together, i.e. high contrast.\(^9\) [70/7]

Bandaga : To make something into bullets, or little balls, or as in post-classical Arabic: to shoot a bullet, or bullets, from a crossbow, or other weapon.\(^{10}\) [399/1]

Baqqila : Beans; or the land that produces beans; the Egyptian bean known as colocasia.\(^{11}\) [221/1]

Baraq : A disease which produces white specks in the skin, or small specks, differing from the rest of the skin colour.\(^{12}\) [38/4]

Basbaşa : For a dog, or a beast of prey, or a gazelle, or a camel, urged on by the driver, to wag or move its tail.\(^{13}\) [369/4]

Bawasir : Haemorrhoids, or piles, which signifies a certain disease that arises in the anus.\(^{14}\) [406/7]

Bijad : A striped garment of the kind called Kisä worn by the Arabs of the desert; or of which the wool has been spun.\(^{15}\) [47/3]

Burd : A kind of garment; a kind of striped garment.\(^{16}\) [313/1]

Butum : The fruit of the terebinth tree, with the botanical name *pictacia terebinthus*.\(^{17}\) [166/3]

Dabba: To creep; crawl, go or walk: leisurely, or gently.\textsuperscript{48} [453/10]

Dabba \textit{wa daraj}: Literally, he crawled and walked. Idiomatically, every moving thing on the land. \textsuperscript{49} [453/10]

\textit{Dahda\digamma}: A small quantity of water lying on the ground which is shallow, not deep.\textsuperscript{50} [211/3]

\textit{Darabat}: The stallion-camel leaped at the she-camel with a dash, and compressed her.\textsuperscript{51} [394/5]

\textit{Daraja}: To go on foot, or walk; or of a child who walked a little when he first began to walk.\textsuperscript{52} [275/2]

\textit{Dhafra}\textsuperscript{\textprime}: Any person or thing with a pungent or strong odour, or smell; or a very pungent or very strong odour or smell.\textsuperscript{53} [346/2]

\textit{Dhakat}: The fire blazed or flamed or burned completely, meaning to the root, or to completeness; or a cloud that has rained time after time.\textsuperscript{54} [119/5]

\textit{Dif\digamma}: A certain tree or plant which is very bitter and poisonous, but green and beautiful in appearance, and the blossom of which is beautifully tinged.\textsuperscript{55} [82/11]

\textit{Diry\digamma}\textsuperscript{\textacute}: Theriac, also called treacle which is an antidote for poisons and is a certain compound medicine comprising of many ingredients; at most 90 or 96 and at least 64.\textsuperscript{56} [138/1]

\textsuperscript{51} A.E.L: 5-1778, Q.M: 138.
\textsuperscript{53} A.E.L: 3-967, Q.M: 507. AS.M: 337.
\textsuperscript{56} A.E.L: 1-304, Q.M: 1124, M.S: 32.
Dumur : To become lean, light of flesh, weak or slender; or to be lean and lank in the belly for reasons of leanness.37 [142/12]

Fakh : A snare, trap, gin, or net, for catching game or any kind of wild animals or birds.38 [429/8]

Fakhkhar : Baked pottery; or baked vessels of clay.39 [311/10]

Farqad : A calf after he has become about two months old, or the calf of a wild cow.40 [440/4]

Fatqah : To slit, rent (asunder), or to open or divide something lengthwise.41 [70/1]

Filqah : The condition in which the wood of a wooden object has been split into two or three pieces.42 [70/4]

Furfir : The young ewe and of the she-goat, and of the cow; or of the wild cow; or the lamb when it is weaned and has obtained plenty of herbage and thus become fat.43 [392/25]

Fustuq : The pastachio-nut.44 [260/6]

Ghabash : The darkness or duskiness of the end of or the last part of the night.45 [70/7]

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Ghalawah: The limiting or utmost extent of a shot or throw, or the measure of a single shot of an arrow or the utmost measure of a bow-shot.\[140/4]\n
Ghamur: Water that became so abundant or deep that it concealed its bottom.\[265/2]\n
Ghar: A cave or cavern in a mountain.\[193/7]\n
Ghawr: Deeply, e.g. he or it entered deeply into a thing.\[241/1]\n
Ghazar: An abundance of milk; or of camels.\[385/6]\n
Ghulmah: Excessive lust, or appentence. Mughitalim: one who becomes excited by lust, or appentence, or overcome thereby.\[337/2]\n
Ghiyad: A thicket, or mass of tangled or dense trees; or of water collecting from a place where trees grow.\[302/6]\n
Hadayij: A certain thing (beast of burden) on which the women of the Arabs of the desert ride.\[328/7]\n
Haffah: Opposite sides of an object.\[86/2]\n
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\[385/6\] A.E.L: 6-2254. M.S.M: 2-446.
Ham : A stallion-camel that has been prohibited from being used for carrying a rider or bearing loads.\(^{75}\) [1/6]

Hamaj : Hunger; or bad management of the means of subsistence.\(^{76}\) [393/2]

Hamim : The creeping, crawling or walking leisurely or gently, without haste of an insect.\(^{77}\) [275/2]

Hamm : Grieving anxiety for the means of subsistence; or for the grief of punishment, or of death.\(^{78}\) [387/8]

Harrat : (Of dogs) growled, whimpered or whined.\(^{79}\) [371/7]

Harrassha : To excite strife, or quarrelling, between or among dogs.\(^{80}\) [451/5]

Hasa : Pebbles or small stones.\(^{81}\) [119/5]

Hatâb : Fire-wood, or dry pecies of wood only used to make fire.\(^{82}\) [47/3]

Hawâ : A man who collects serpents.\(^{83}\) [48/4]

Hayyaja : To make a loud noise in braying, and thus chide the camel.\(^{84}\) [138/8]

Hushush : The plant, foliage or shoot of a palm-tree which has been cut off from the mother tree, or plucked from the ground and planted in a dry state.\(^{85}\) [114/6]

\(^{77}\) A.E.L: 3-841, M.W: 2-996.
\(^{79}\) A.E.L: 8-289, Q.M: 639.
\(^{84}\) A.E.L: 8-2878, Q.M: 270.
Istisqa : For the belly to be or become diseased with dropsy. 86 [383/7]

Jarar : The dry dung of a beast or bird of prey, with claws or talons, or that of a hyena, dog or cat, and metaphorically, that of a rat or mouse. 87 [120/3]

Jafala : To be shy: e.g. a camel to take fright or flee, or run away at random, or run away for no apparent reason. 88 [308/9]

Jahfalal : The lip of a solid-hoofed animal, or a horse, mule or ass: and metaphorically applied to that of a man's upper lip. 89 [140/8]

Jalam : The sheep of Makkah or certain sheep with long and hairless legs; a male Gazzelle. 90 [392/6]

Jammah : An epithet or label for having so many cattle or so much property. 91 [262/6]

Jaras : The ringing sound of birds pecking for food or bees feeding by flowers. 92 [91/7]

Jarab : A skin disease in hairy and woolly animals, caused by a parasitic mite and occasionally communicated to man. 93 [35/1]

Jarū : The welp or pup of a dog, cup of a lion or any beast of prey. 94 [63/5]

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Jifah: A carcass or corpse that had started to rot and was stinking.\textsuperscript{95} [56/5]

Jir: Gypsum and quicklime mixture with ashes, or quicklime alone, used to plaster watering troughs, tanks or baths.\textsuperscript{96} [73/4]

Jirab: A provision bag for travellers, or a bag, receptacle for travelling containing provisions and goods or utensils.\textsuperscript{97} [454/8]

Judham: A type of leprosy, a chronic infectious disease characterised by the formation of painful nodules beneath the skin and disfigurement and wasting of the affected parts.\textsuperscript{98} [35/7]

Juljul: A little bell which consists of a hollow ball made of copper or brass or other metal, or which is perforated and contains a loose solid ball.\textsuperscript{99} [244/2]

kalub: Hooked iron.\textsuperscript{100} [241/6]

Karb: Grief, mourning or lamenting, or sorrowful, sad or unhappy.\textsuperscript{101} [114/9]

Khabal: To be or become corrupted, unsound, vitiated or disordered (in an absolute sense; and particularly) in one's reason or intellect.\textsuperscript{102} [394/10]

Khammara/Khimar: The cover veil with which a woman covers her head and lower part of her face, leaving only the eyes and part or all of the nose exposed.\textsuperscript{103} [114/6]

\textsuperscript{96} A.E.L: 2-493, M.W: 1-150.
\textsuperscript{100} A.E.L: 2-7627, Q.M: 169.
\textsuperscript{101} A.E.L: 2-712, Q.M: 166, M.S.M: 2-529.
Khanasa : To go or withdraw, recede, retreat, retire, retrograde, remain behind, holdback, lag behind.\(^{104}\) [123/6]

Khasis : To be or become low or ignoble, base, mean or sordid, weak or commonly, contemptible, paltry, or inconsiderable; bad, corrupt, abominable, or disapproving.\(^{105}\) [179/1]

Khatara : To raise the tail time after time, and stroke its thighs with it, or move it from side to side, or just move its tail.\(^{106}\) [274/7]

Khathir : Thick or lees, thickening and strong.\(^{107}\) [436/4]

Khidab : A dye such as henna used to dye hair, and the hands of a woman, frequently or infrequently.\(^{108}\) [244/1]

Khidir : A condition of numbness or heaviness affecting the limb of a person.\(^{109}\) [56/4]

Khisa : To castrate, Khasis: one who castrated himself; to become a eunuch.\(^{110}\) [112/4]

Kuz : A kind of vessel well known normally a mug or drinking cup with a handle.\(^{111}\) [115/5]

Kubad : Pain of the Liver or a disease or a complaint of the Liver.\(^{112}\) [383/6]

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\(^{104}\) M.S.M: 1-183, Arabic-English Lexicon: 2-816.
**Kubbah** : It (sand) became contracted into a compact mass, or became moist and in consequence, compact like a ball of spun thread.\(^{113}\) [194/8]

**Kunwah** : A hole in a wall, or in a door, or in a house.\(^{114}\) [213/3]

**Labada** : Jathama : A bird fell to the ground, or fell upon its breast.\(^{115}\) [240/1]

**Lahaja** : To become devoted, addicted or attached to someone or something.\(^{116}\) [262/6]

**Lahmah** : The wool, or the treads that are woven into the wave, of a piece of cloth.\(^{117}\) [348/5]

**Lujjah** : A main sea; or the fathomless deep; or a great expanse of the sea of which the limits could not be seen.\(^{118}\) [240/11]

**Mazat al-'Arḍ** : The object and the ground was or became hard.\(^{119}\) [119/5]

**Mahriyyah** : The camels of Mahreh, certain camels, so called in relation to Mahreh ibn Heydan, a tribe, or a great tribe.\(^{120}\) [394/5]

**Makhūfah** : Part of the belly of a horse, lying behind the girth.\(^{121}\) [158/10]

**Mawqūdah** : A ewe, or she-goat, beaten to death.\(^{122}\) [1/6]
Miṣyān - ʿAʿīn: Smiting with the evil eye.\textsuperscript{123} [33/4]

*Mujāju al-Naḥl*: Honey bees.\textsuperscript{124} [207/9]

*Mukhyylah*: Clouds which give hope of rain.\textsuperscript{125} [354/2]

*Munjaniq*: Ballista.\textsuperscript{126} [115/5]

*Muqtadir*: Medium in anything; a man of medium stature or tallness.\textsuperscript{127} [199/7]

*Muzn*: White clouds, or clouds of any kind.\textsuperscript{128} [354/3]

*Nāʿash*: The bier upon which a dead body is carried.\textsuperscript{129} [334/11]

*Nabaty*: A people who alight and abide in the Batah region, between the two Iraqs.\textsuperscript{130} [82/11]

*Nafijah*: A bag or vessel of musk.\textsuperscript{131} [341/5]

*Nahasa*: To take flesh, or flesh meat with ones foreteeth and pluck it off to eat it.\textsuperscript{132} [169/6]

*Naqiṭ*: A pool of water left by a torrent, or a place in which rain-water stagnates, whether small or large, and which does not remain until summer.\textsuperscript{133} [211/6]

\textsuperscript{123} A.E.L: 5-2218, Q.M: 1572, L. A: 9-505.
\textsuperscript{124} A.E.L: 7-2689, M.S: 257, Q.M: 262.
\textsuperscript{125} A.E.L: 2-834, Q.M: 1287.
\textsuperscript{126} A.E.L: 2-472, 7-2737, L. A: 2-385.
\textsuperscript{127} A.E.L: 7-2496, Q.M: 591.
\textsuperscript{129} A.E.L: 8-2816, M.W: 2-934.
\textsuperscript{131} A.E.L: 8-2820, Q.M: 266.
\textsuperscript{132} A.E.L: 8-2859, Q.M: 747.
Qudhdhah: The sharp edge of an arrow.  

Qadid: Meat that has been cut into strips, or oblong pieces and spread in the sun to dry.  

Qard: To lend or give someone property to be returned.  

Qasab: Reeds; or canes; or the stalks of corn.  

Qashabah: The act of mixing, e.g. he mixed the food with poison.  

Qatafa: To harvest grapes.  

Qawārī: (Sing. Qarwīah) A kind of vessel of glass or a flask bottle.  

Qayd: To shackle by the shins.  

Qidr: A cooking pot, a vessel in which one cooks.  

Qirār: A weight varying in different countries. In Makkah being the 24th part of a Dinar.  

Qubba-Batnuh: For a horses belly to be or become firmly compacted so as to have a round form.
Ra'ath : For a woman to adorn herself with a kind of earing or ear-drop. 145 [91/7]

Rahdana : To be or become, slow, tardy, dilatory, late, or backward. Also a certain bird, in Makkah, like a sparrow. 146 [411/2]

Rajafa : For the earth to quake, or to be or become in a state of comotion, agitation, or the camel beneath the saddle, or the tree when swaying by the wind, or the wobbling tooth etc. 147 [113/4]

Ramad : Ash, charcoal, reduced to particles by being burnt; burnt coals having become mixed with dust. 148 [311/11]

Ramma al-`Azm : His bones became old and decayed. 149 [220/2]

Rifqah : Persons travelling or journeying together. 150 [69/8]

Rishā: A rope or cord. 151 [86/2]

Sáith : Rod or staff or stick e.g. he cut a staff from the tree. 152 [43/2]

Sadid : Ichor, thin water, or watery condition of a wound, mixed or tinged with blood, before the matter becomes thick; or the matter, or puss like water in which there is a red and white mixture. 153 [140/5]

Sadin : al-Khadim: A servant, as applied to a (young) male or female. 154 [95/7]

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149 A.E.L: 3-1150, M.S: 108.
153 A.E.L: 4-1659, Q.M: 373.
**Safāḥ** : To take prickles, or ends of the barley-grass.\(^{155}\) [212/7]

**Ṣafqah** : To shut or close the door.\(^{156}\) [69/9]

**Ṣafūd** : An iron instrument with curved prongs with which meat is roasted.\(^{157}\) [241/5]

**Ṣahab** : Redness, referring to the hair of the head.\(^{158}\) [158/10]

**Sakhlāh** : A male or female lamb or kid in whatever state it may be; or a newly born, male or female lamb or kid.\(^{159}\) [163/1]

**Ṣakhrāh** : A rock, or great masses of stone, or great masses of hard stone.\(^{160}\) [17/8]

**Ṣakkāṭ** : A female who has no ear apparent.\(^{161}\) [158/10]

**Ṣaḷam** : Any money, or property paid in advance, or beforehand, for the price of a commodity, for which the seller has become responsible and which one has bought on description.\(^{162}\) [67/5]

**Ṣalīḥ** : To expel its excrement, or dung.\(^{163}\) [167/1]

**Ṣalmāṯ** : A man having his ears, or ears extirpated by amputation, or a slave whose ear has been cut off; or an ear that is cleaved to its lobe, or lobule.\(^{164}\) [413/8]

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\(^{155}\) A.E.L: 4-1377, H.N: 3-316.
\(^{157}\) A.E.L: 4-1370, M.S: 126.
\(^{159}\) A.E.L: 4-1325, M.S.M: 1-269.
\(^{161}\) A.E.L: 4-1388, H.N: 5-579.
Samur: A certain kind of tree, the gum-acacia-tree, acacia, or *mimosa gummifera*.\(^{165}\) [415/1]

Sanam: An idol, or an idol of a particular kind made of stones and wood that is worshipped.\(^{166}\) [95/7]

Sarra: To make a sound or noise or prolonged sound or noise, e.g. it creeked or made a creaking or grating sound.\(^{167}\) [124/7]

Sawiq: Meal of parched barley; of that species or similar grain.\(^{168}\) [115/1]

Shaghara: For a dog to raise one of its hind legs and pass water.\(^{169}\) [95/8]

Shara'a: For beasts to enter into water, and drink from it.\(^{170}\) [149/8]

Sikbaj: A sort of food composed of meat cut in pieces to which are afterwards added raisins a few figs and some vetches with vinegar and honey or acid syrup.\(^{171}\) [383/7]

Siraj: A lamp or its lighted wick that gives light by night.\(^{172}\) [212/9]

Sitar: One who wears a veil, or conceals much or often, or who does so, well.\(^{173}\) [349/12]

Tahabbala: To take, or catch game with a snare, or set a snare up for game.\(^{174}\) [348/6]
Tannūr: A maker of ovens in which bread is baked. 175 [311/11]

Tanūfah: A desert, or land devoid of vegetation and water; or destitute of human beings, but sometimes containing a little herbage or pasturage. 176 [33/1]

Ţarfa: A tree of the species, of which there are four species, one of these being the Athl. 177 [161/6]

Tarḥah: Grief, sorrow or unhappiness. 178 [149/6]

Tarnīm: To trill, or quaver, or he reiterated his voice in his throat. 179 [149/6]

Thafr: To bind, tie, fasten a horse, an ass, or a camel. 180 [363/3]

Thamd: A small quantity of water, or the little water remaining in a tract of hard, or hard and level, ground. 181 [149/8]

Tharīd: Bread broken into small pieces, with the fingers, and then moistened with broth. 182 [414/5]

Tirmis: The produce (fruit) of a tree or plant which is grain ribbed and notched. 183 [74/2]

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\textit{Tiyarah} : Fortune, whether good or evil, and especially evil fortune, bad-luck, e.g. for the Arabs it was an evil omen to witness the croaking of a crow or birds going to the left.\textsuperscript{184} [33/3]

\textit{Wadaj} : To cut a vein, or to bleed a beast by cutting a vein.\textsuperscript{185} [396/2]

\textit{Wahana} : To be or become weak or infirm from an accident or operation in the body.\textsuperscript{186} [348/7]

\textit{Wahar} : Rancour, malevolence, malice, or spite, concealment of enmity, or violent harted in the heart.\textsuperscript{187} [436/10]

\textit{Walagha} : For a dog to lap.\textsuperscript{188} [371/12]

\textit{Waqara} : For an ear to be or become heavy or dull of hearing, or deaf.\textsuperscript{189} [236/6]

\textit{Waqidh} : A ewe or she-goat, beaten to death after which it is eaten, grilled with pieces of wood.\textsuperscript{190} [397/2]

\textit{Wathaba} : To leap, jump, spring or bound.\textsuperscript{191} [247/4]

\textit{Zaghab} : The down or the small yellow hairs upon the feathers of the young bird.\textsuperscript{192} [168/4]

\textit{Zimikka} : The place of the growth of the tail of a bird.\textsuperscript{193} [173/3]
Z'ir : A camel that is inclined to or affected by a young one who is not her own, and hence suckled it. 194 [392/2]

Zubyah : A hill or an elevated piece of ground in which the water does not overflow. 195 [211/1]

Zulal : The coolness, coldness or sweetness of water. 196 [237/9]
APPENDIX TWO

PLACES MENTIONED IN THE MANUSCRIPT
INDEX OF PLACE NAMES

1) (al-'Ahwāz ) Ahvaz

al-'Ahwāz lies in Iran and is considered to be a large and an important land route between Abadan and the capital, Tehran. It is famous for its date palms. (1)

2) ‘Ain Jalūt

‘Ain Jalūt is a pleasant town located between Bisan and Nablus, in Palestine. It was once occupied by the Romans. In 658H, 1259 C.E. it was liberated by Saladdin (Ṣalāḥ-al-Dīn) and it was from there that the Muslims obtained their victory. (2)

3) (‘Antākiyah ) Antakya or Antioch

Antakya is a city in Southern Turkey, lying close to Ḥalab. It is a very beautiful city with fresh water and plenty of fruit. It was once a part of the Roman Empire and was later an important harbour in al-Shām. (3)

4) ‘Aqabat-al-Ḥājj

‘Aqabat-al-Ḥājj lies on Bahr-al-Qalzam, near al-Qalzam City, within the Arab Republic of Egypt. It is near to the place where Pharaoh (Firāūn) was drowned. (4)

5) ‘Aqfahs

‘Aqfahs is the name of a town in Egypt, in the region of Bah‘asā. It was famous for its scientists, such as Shalikh ‘Ahmad b. Al-‘Imād and his son, Muḥammad and Khalil al-‘Aqfahsi, a student of Ibn al-‘Imād. (5)

6) ‘Askar Mukram

‘Askar Mukram is a large thriving city near al-‘Ahwāz on al-Musriqān River and is a well-known city within the Khūzisān Region. (6)

(1) M.J.D : 99.
(4) Ṣubḥ al-‘A’shā : 3/444.
7) 'Asnā' 
,'Asnā' is a city in Egypt, lying above 'Udfū ‘, Aswān and the land of Nubians. It lies on the west bank of the Nile. It was in ancient times a flourishing city with many date palms and orchards and a trade centre. It was built by the Coptics. Many scientists have come from there, such as Jamāl al-Dīn al-‘Asnawi. (7)

8) 'Asqalān 
,'Asqalān is a city in al-Shām within Palestine, on the sea coast, between Ghazzah and Bayt Jibrīn, near al-Ramlah City. It was called "The Bride of al-Shām" and within it there is a well of Prophet Abraham ('Ibrāhīm) (pbuh). (8)

9) Baghdād 
Baghdād is the capital of Iraq ('Irāq) and is situated by the River Tigris (Dijlah) in the centre of the country. It was Founded during the Sumerian Period and was rebuilt by 'Abū Ja‘far al-Manṣūr when it was considered it to be the capital of the Abbasid caliphate(Khilāfah) and became a cultural centre known as "The Master of Cities". Its civilization flourished greatly and it became a great centre of science, culture and art. It was known as "The City of Peace". West Baghdād was known as Raṣāfah and East Baghdād as al-Karkh. (9)

10) (al-Bahnasā) Bahns 
al-Bahnasā is a city situated in Upper Egypt, west of the Nile, away from its bank. It used to be a flourishing city with a good economy. Within the city there is a shrine which is visited by many people every year because it is believed that Jesus ('Isā) (pbuh) and his mother, Mary (Maryam) dwelt there for seven years. (10)

11) (al-Baṣrah ) Basra 
al-Baṣrah is Iraq's main habour on the Arabian Gulf. It is a tourist and trade centre, abundant in petroleum. It was founded and ruled by 'Umar b. al-Khaṭāb (may Allah be pleased with him) in the 14th year of the Hijrah. It is considered to be the most famous Arab City for date palm agriculture. (11)

12) (Bahr-al-Qalzam) al-Qalzam Sea

al-Qalzam Sea is part of the Indian Ocean. To its south lie the present day Sudan and Ethiopia, and Aden and the Arabia lie to its north, and it extends to al-Qalzam, a small city in Egypt. (12)

13) (Bahr-al-Şin) The South China Sea

The China Sea is a marine exit at the end of eastern and southern China, next to the equator which extends to the northwest coast of southern China, then to the deserts between China and India until it reaches the Guangdong mountains which separate China and Indochina. (13)

14) (al-Quds) Jerusalem

al-Quds is a place of purification where one can purify one's sins. There is a large mosque in the city centre. This ancient city is considered sacred by Muslims, Christians and Jews because of the presence of: the al-'Aqṣa Mosque, the Church of the Ascension and the Wailing Wall. (14)

15) (Bilād al-Jarid) Garid

Garid is a province in Tunisia. It is named after the four oases: Tūzur, Naftah, al-Widān and al-Himah. Garid is a rocky, extensive area of land bordered by the "Gharsah Coast" to the north and al-Jarid Coast to the south. al-Jarid Coast and the rest; it starts at Gabes Gulf and ends with the border of Algeria. (15)

16) (Bilād al-Maghrib) Northwest Africa

Bilād al-Maghrib is a vast region extending from Meliana City at the border with Africa to the end of the Sousse Mountains. The Iberian Peninsula (Spain) was also included within it. The region is now called Arab North Africa and includes Libya, Tunisia, Algeria and Morocco. (16)

17) (Bilād-al-Tibit) Tibet

Tibet was formerly part of the Turkish territory and was a distinguished empire. She lies close to China. Her eastern border is with India and her western border with Turkey. Most of her inhabitants are Himīyar. (17)

(13) Subh Al-'Aṣrāh : 7/403.
(15) Subh Al-'Aṣrāh : 3/250.
18) Bulqinah

Bulqinah is a village in the Nile delta, Egypt, in the region of Banā. It was also called al-Bub. It lies within the region of al-Gharibah. (18)

19) Damirah

Damirah is a large village in Egypt, on the route to Dumyat. It consists of two halves on the banks of the River Nile. (19)

20) (Dimashq ) Damascus

Damascus is the capital of the Syrian Arab Republic and her largest city and where Damascus University is situated, as well as some state institutions, a cultural centre and many industrial centres. Damascus is considered the most important trade city in al-Shām. It lies on the River Barada and is a very ancient and historical oasis town. It was built about a thousand years B.C. It became the capital of the Khilāfah ‘Amawiyyah. It was called Dimashq because of the quickness in building it. (20)

21) (Dumyat ) Damietta

Dumyat is an ancient city lying in the Arab Republic of Egypt on an angle between al-Rūn Sea and the River Nile. (21)

22) Fariskur

Fariskur is a village in Egypt, near to Dumyat. It was here that Turān Shāh b. al-Malik al-Sālih Najm-al-Dīn Ayyūb was killed. (22)

23) (Fransā ) France

The Republic of France is situated in the middle of Western Europe and has a number of territories; islands in the Mediterranean Sea such as Corsica; the Bay of Biscay and the English Channel; as well as a colonies in the Pacific and Indian Oceans. The Area of the republic is about 212 000 square miles and her capital is Paris. (23)

(23) M.J.D : 358.
24) (Ghazzah ) Gaza Strip

Ghazzah is a city in Palestine, near to Egypt. It lies a short distance away from Assqalān. Within it Ḥāshim, the grandfather of the Prophet (pbuh) died and ʿImām al- Ṣaḥīfī was born there. (24)

25) (al-Ḥabashah ) Ethiopia

Ḥabashah lies in east Africa. It is considered as an internal country as it has no sea outlet except through Eritrea or Republic of Djibouti. To her western border lies Sudan, to the north: Eritrea, Djibouti and Somalia lie to the east, and Kenya and Somalia lie to the south. The capital is Addis Ababa. It is now called The Socialist Republic of Ethiopia. (25)

26) (Ḥalab ) Aleppo

Ḥalab is the second most important city in Syria. It lies north of the River Fuwīq. Within it are cultural centres, Ḥalab University, some large libraries and many ancient monuments. It was built about 2000 years B.C. and was the capital of Ḥaythiyyīn. It also has important silk and textile factories. It is also known as Ṣaḥbā or Ḥalab al-Šahbā. It was called Ḥalab because Prophet Abraham (Ibrāhīm), upon whom be peace, used to milk his sheep their on Fridays and donate it to the people, thus the poor people used to cry: Milk! Milk! ("Ḥalab! Ḥalab!"). (26)

27) Hamāh

Hamāh is the forth most important city in Syria and lies on the River Orontes (al-ʿĀṣī), between Ḥalab and Ḥims. It contains well-known historical monuments such as: the Palace of Ibn Wardān of the Byzantine Era as well as Shizar Castle. (27)

28) (al-Ḥijāz ) Hejaz

al-Ḥijāz is the South-Western region of Saudi Arabia and is located between the two mountains of Taʾīr, on the pilgrim route from ʿIra[q to Makkah. It is called Ḥijāz because it divides Tihāmah and Najd. (28)

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(25) M.J.D : 14, World Encyclopaedia, McDonald : The Middle East Page164.
(27) M.J.D : 314.
29) (Hims) Homs

Homs is the third largest city in Syria and lies between Halab and Damascus on the River Orontes (al-`Aṣi), near to Lake Hims. It has important silk and textile factories. (29)

30) (Huṣn Kiṭā) Fort Keva

Fort Keva is also known as Keba. Its city and grand castle lie by the River Tigris (Dijlah), between `Amad and Ibn `Umar Island in Diyar Bakr. Its two sides and grand bridge lie on the Tigris (Dijlah). Its founder was `Amad from the son of Dawūd b. Suqma` b. `Artaq. (30)

31) (Iraq) Iraq

The Republic of Iraq is situated in western Asia, within the Middle-East. In antiquity, it was called, together with Syria, "The Fertile Crescent Region". To the north it borders Turkey and Syria, while Syria and Jordan lie to her west; Saudi Arabia lies to her south-west; Kuwait and Saudi Arabia lie to her south; the Arabian Gulf lies to the south; and Iran to the east. The area of Iraq is about 169 000 sq. miles and Baghdad is her capital. It is called 'Iraq because of the levelness of her land and lack of mountains and valleys, and also because she lies below Najd and at sea level. (31)

32) 'Irbil

'Irbil is a large city lying on a dusty hill. It has been considered as part of al-Muṣil region. Most of its inhabitants are Kurdish. (32)

33) (al-'Iskandariyah) Alexandria

al-'Iskandariyah is the second most populous city in Egypt and an important port on the Mediterranean coast. It is considered to be an important cultural and maritime trade centre. Alexandria University is situated in this city. al-'Iskandariah was founded in 332 B.C.by Alexander the Great, son of Philipos. Previously, it was a village called Rakūdah which was conquered by `Amru b. Al-`Aṣ in 641 C.E., when it was the capital of Egypt. (33)
34) (Junda Yasabur) Jund Yasapur

Jund Yasapur is the most beautiful city in Khuzistan, and is well fortified. It has many date palms, vegetation, much water and many market places. It was built by Sabor b. Ardshir. (34)

35) al-Jubayl

al-Jubayl lies on the coast of the Arabian Gulf, north of Ra's Tanurah. It used to be the most famous port in Saudi Arabia before the discovery of oil. It lies about 90 km north of Dammam. It has many industrial projects, such as a Sea-Water Desalination Plant, Steel factories and an electricity generation station. It is a beautiful city. (35)

36) (Jazirat-al-Ranj) al-Ranj Island

al-Ranj Island lies in a remote region of India, near to the Chinese border. It faces the Zinj land and its people are yellow skinned. (36)

37) (al-Khalil) Hebron

al-Khalil is a city in Palestine, close to Jerusalem. It is famous for the tomb of Prophet Abraham (Ibrahim al-Khalil) (pbuh) by whom it is named. Its original name was Hibrin or Habra. (37)

38) (Khurassan) Khorasan

Khurassan is a vast area of land surrounded by desert: to the west are the mountainous region of Jarjan, to the south, desert separates it from Fars (Fars) and Qom (Qum); to the east are the Sajistan and India; to the north there are rivers and a part of Turkmenistan (Turkistan). (38). It is a northwest province of Iran, bordering Afghanistand and Turkmenistan (Turkistan). The Capital is Mashhad. (Researcher).
(Khuzistan) Khuzestan

Khuzestan lies in Iran within the 'Abadan region, east of the River Tigris, near al-'Ahwāz (Ahvaz), between the region of Fars (Fāris), Baṣrah, Wāsit and Mount Al-lūr, near ʿĀshbāhan. It is a large area, containing much water and its base is at Ahvaz (al-'Ahwāz). Within it are the cities: 'Askar Mukram, Tastar, Jundā Sabūr and Ramhoroz (Rāmhīriz.). (39)

40) al-Kūfah

al-Kūfah is a city in Iraq, built during the caliphate (Khilāfah) of 'Umar b. al-Khaṭṭāb. It was named Kūfah due to its roundness and because its people used to gather there. (40)

41) al-Madinah al-Munawwarah

al-Madinah al-Munawwarah is situated in Saudi Arabia. It is also known as Taybah, and during the pre-Islamic times it was called Yathrib. It was named Al-Madinah after the Hijrah of the Prophet (pbuh). Within it lies the Prophet's Mosque. (41)

42) (Makkah-ul-Mukarrama) Mecca

Makkah is the safe city; Umm Al-Qurā. It is a very ancient city which contains al-Ka'bah al-Musharrafah, the Sacred Mosque and other sites of Hajj, such as Minā, Arafat, and Muzdalifah. Pilgrims come from all over the world each year in the month of Dhul-Hijjah to perform Ḥajj, the fifth pillar of Islam. It is called Makkah because it weakens strong enemies and because it is crowded with people. It was once known as Bakkah. (42)

43) (al-Manṣūrah) Mansura

al-Manṣūrah is a city in Egypt, built by King al-Ṣādiq b. Ayyūb at the crossing of the Nile, between Dumyāt and Cairo where he positioned it to face the crusaders when they occupied Dumyāt in 616H / 1219 C.E. (43)

44) Marr-al-Zahrān

Marr-al-Zahrān is situated near to Makkah, as it is mentioned in a Hadith. ‘Arrām has stated that Marr is the name of a village and Zahrān is a valley. In Marr there are many springs and date palms. Al-Wāqīḍi said: Five miles lie between Marr and Makkah. It is called Marr because of the bitterness of its water. (44)

45) al-Minūfiyah

al-Minūfiyah is an ancient village in Egypt which used to be called “Manūf” and has been mentioned in Egyptian battles. (45)

46) (Mīṣr) Egypt

Egypt (Mīṣr) is a country lying in the north eastern corner of Africa. It is named after its founder: Mīṣr b. Misraim b. Hām b. Nūh. It was conquered by ‘Amr b. al-‘Āṣ during the period of the caliphate (Khilafah) of ‘Umar b. Al-Khaṭāb. It is now known as the Arab Republic of Egypt, with Cairo (al-Qāhirah) as its capital. (46)

47) al-Mushaggar

al-Mushaggar, now called Hajar, was built by Mu‘āwiyah b. Al-Ḥarsh b. Mu‘āwiyah, known as “The Kind King”. It is a grand ancient city, with a castle in its centre called Atalah and a well at its summit. It lies within the Kingdom of Saudi Arabia, in the region of al-‘Ahsā’, east of al-Hufuf City. (47)

48) (al-Furāt) The Euphrates

The River Euphrates (Furāt) is one of the most famous rivers. Its source is from the Armenian Islets. It flows beside the River Tigris (Dijlah) in the middle of Iraq, from north to south. (48)
49) (al-Nil) The Nile

The River Nile is considered to be the longest river in Africa and the only river which flows for such a great distance from south to north in Africa. It is 6695 Km (4160 miles) long. It has many sources as well as tributaries. Its main source is Lake Edward, east of Zaire, it crosses Lake Victoria in the middle of Uganda, then flows through Sudan and Egypt. Its main dam is the High Dam, South of Aswān. (49)

50) (Najd) Nejd

Najd lies between al-Ḥijāz, al-Shām and al-ʿAḍhīb. It is a vast land bordered by Tiḥāmah and Yemen, while Iraq and Al-Shām lie below it. Najd borders DhaṭūʿĪrq from one side and by the mountains of al-Ḥijāz, upto Al-Madinah, on the other. (50)

51) Naṣīḥbayn

Naṣīḥbayn is a city of Diyar Rabīʿah within the region of al-Jaʿīrah, and along the caravan route from Mosul (Mawṣil) to al-Shām, between the Rivers Tigris and Euphrates. It is a centre for the cultivation of roses. There is a large river called “al-Harmās”, with stone bridges along it, flowing through it. (51)

52) (Qabis) Gabes

Gabes is a city in Africa, between Tripoli (Tarabulus), Sfax (Ṣafāgs) and al-Mahdiyyah on the coast west of west Tripoli. It has plenty of palm trees and orchards and has rocky land. It has a harbour 3 km from the sea. (52)

53) (al-Qahirah) Cairo

Cairo is the capital of the Arab Republic of Egypt and is considered to be the most important cultural, commercial, educational and artistic centre in the Middle East and Africa. It is famous for its Islamic, Pharaonic and Coptic monuments and its universities, such as al-Azhar University which is the largest Islamic university in the world and Cairo University. Cairo was founded by Jawhar, commander of al-Muʿiz ʿAbū Tamūm al-ʿAlawi y. (53)
54) (Qal‘at-ul-Rawdah) al-Rawdah Castle

al-Rawdah castle lying south of al-Rawdah Island in the River Nile, in Cairo. It was built by King al-Salih Najm-al-Din Ayyüb in the year 638H / 1241 C.E. (54)

55) (Qal‘at-al-Thaqif) al-Thaqif Castle

al-Thaqif Castle was said to be a fortified castle in a cave of a mountain, near Baniyas in the region of Damascus, lying between it and the coast. It is clear by the researcher's investigation that the castle is known today as: "Qal‘ah al-Shaqif" (al-Shaqif Castle), and that it lies south of Lebanon, west of Palestine and Baniyas, Syria. It is an important military and strategic site. (the researcher). (55)

56) (al-Qarafah) The Cemetery

This is an Egyptian cemetery with some grand buildings situated at the Hills of Mokattam (Muqattam), between al-Mugattam and al-Fusari in Cairo. Many pious people are buried there, e.g. al-Imam al-Shafi'i. (56)

57) al-Ramlah

al-Ramlah is a city in Palestine situated about twelve miles from Jerusalem. It was called al-Ramlah because sands buried most of it. (57)

58) (Safad) Zefat

Safad means "donation" and "tie". It was named from the word "Şafada" which is a handcuff and fastening, because its inhabitants were unable to move about freely due to the mountainous terrain of this place. It is a city in the Ḥamah mountains, overlooking Homs (Ḩims) in al-Shām and in part of Lebanon. (58) Today it is in northern Palestine, near the Syrian border. (Researcher).

59) (Salūq) Saluk

Saluk (Salūq) is a village in Yemen famous for its dogs and shields. It is said, "Saluki shields and dogs are its best features." (59)

60) Sarif

Sarif is located near Al-Tan‘im, about six miles from Makkah, on the route to Makkah. Prophet Muhammad (pbuh) married Maymūnah bint al-Ḥārith at Sarif, which is also the place where she died. (60)

61) (Shahurzūr ) Shahrzur

Shahrzur is a city lying between Mosul (al-Mawzil) and Hamadhan. It was founded by Zawr b. al-Ḍahāk. Shahr in Persian language means "city". Shahrzur is a small city on a mountain. It has fertile land and many shops. All of its inhabitants are Kurdish. (61)

62) (al-Ta‘if ) Taif

Taif is a beautiful ancient and historical city in the mountains of al-Hijāz. Its previous name was Waj, after Waj b. ʿAbd al-Ḥayy of al-ʿAmaliqah. At that time Thaqīf lived there and a wall was built surrounding it and it was renamed al-Ta‘if. It lies within the Makkah region and is about sixty miles from Makkah. It is considered to be one of the Saudi Arabian Government's best resort cities due to its attractive scenes and balanced weather. (62)

63) (Ṭarābulus ) Tripoli, in Lebanon

Tripoli is a city in al-Shām, it is a port and large trade centre. Most of its population are Sunni. It lies 87km from North Beirut and is one of the beautiful cities of the Republic of Lebanon, having a population of about 100,000. (63)

64) (Tihāmah ) Tehama

Tehama borders al-Ḥijāz, at Madraj al-ʿAraj. It begins before Najd, at Dhāṭu ʿIraq. It is said that when one leaves from Makkah one is still within the border until he reaches ʿUsfān. It is called Tihāmah due to its changing air (climate). (64)
65) al-Yamāmah

al-Yamāmah is a port in Saudi Arabia, in the Najd region. To its eastern border lies Bahrain (al-Bahrayn), and Yemen lies to its west; Najd and al-Hijāz lie to its north; Dāhna' and Al-Rub' al-Khāli lie to its south, beneath al-'Aṣlaw. It is called al-ʿArūd because it crosses al-Hijāz with al-Bahrayn. It is also called al-Qarya. The name "Yamāmah" was taken from a woman's name: Yamāmah bint Saham b. Tassim, who was known as Zarqa' al-Yamāmah. (65)

66) (al-Yaman) Yeman

Yemen lies in the southwest of the Arab peninsula. To the west it is bordered by the Red Sea, to the north, north east and south east by Saudi Arabia, and from the east by South Yemen which is now reunited with North Yemen. Sanā is the capital. It is called Yemen because it lies to right of the Ka'bah. (66)

67) (Yazd) Yezd

Yazd is a city centre between Nisapur (Nīsabūr), Shirāz and Esfahan (Esfahān), within the province of Fars (Fāris). Sondes silk is fabricated to a high standard here. It also supported the other cities in Iran. (67)

68) ('Uḥud) Uhud

'Uḥud is the name of the mountain, about a mile from Madīnah, where the battle of 'Uḥud took place. It was named such because of it is a single rock face which is cut-off from the other mountains there. (68)

69) ('Umn) Oman

Oman ('Umn) lies in the southeast of the Arabian Peninsula, with Yemen on her west, Saudi Arabia to her north and northwest, the United Arab Emirates to the North, the Gulf of Oman to the east and the Arabian Sea to the south. Muscat is the capital. Today it is called the Sultanate of Oman. (69)

(69) M.J.D : 344, World Encyclopaedia, McDonald, Middle East, page 133.
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