

*Al-Tibyān Fī mā Yahil Wa  
Yahrum Min Al-Ḥaywān*

(A CRITICAL AND ANALYTICAL EDITION WITH ANNOTATIONS)

of  
Ibn Al-Imād al-Aqfahsi

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

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

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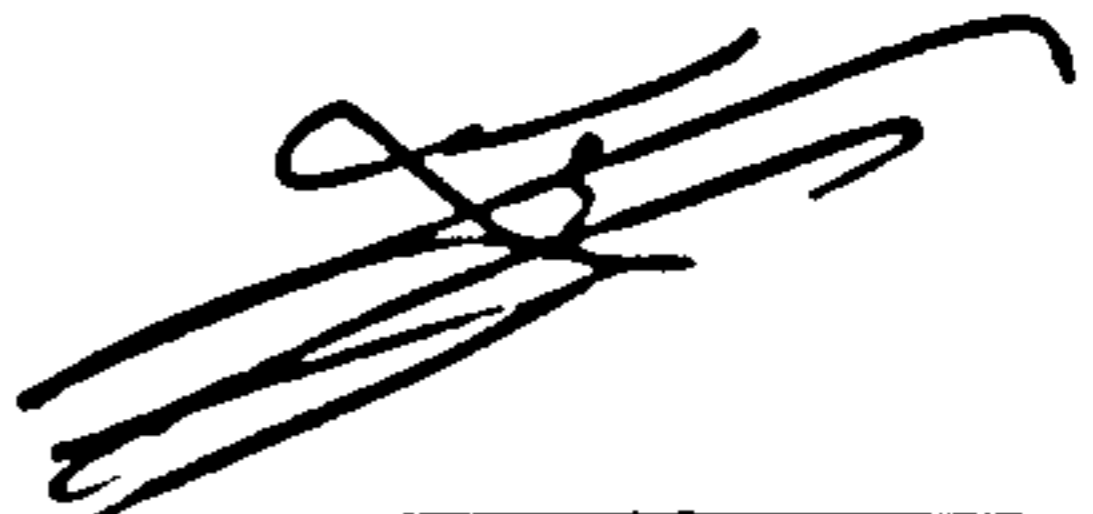
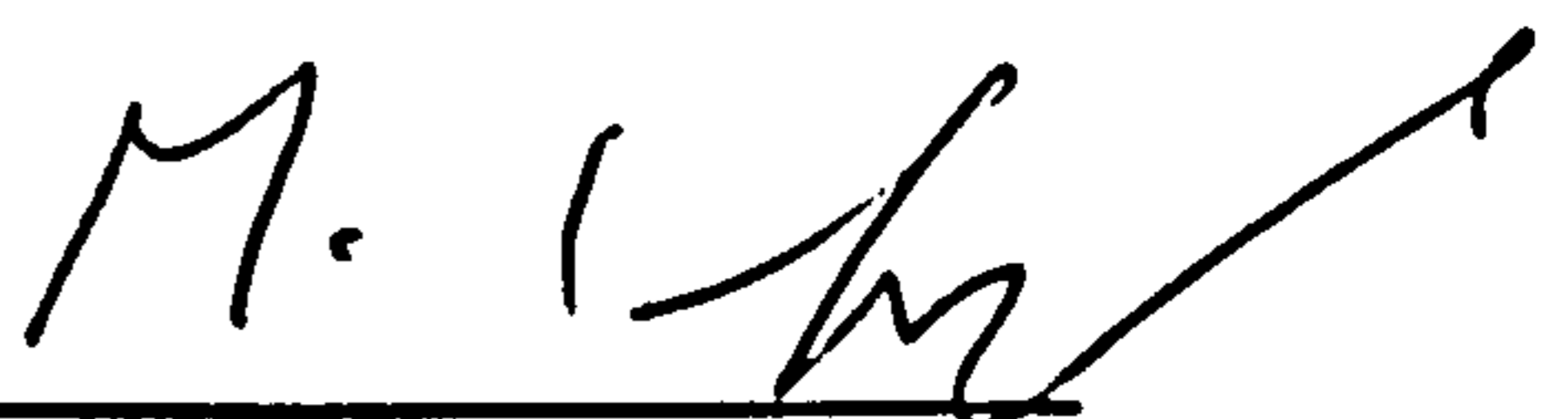
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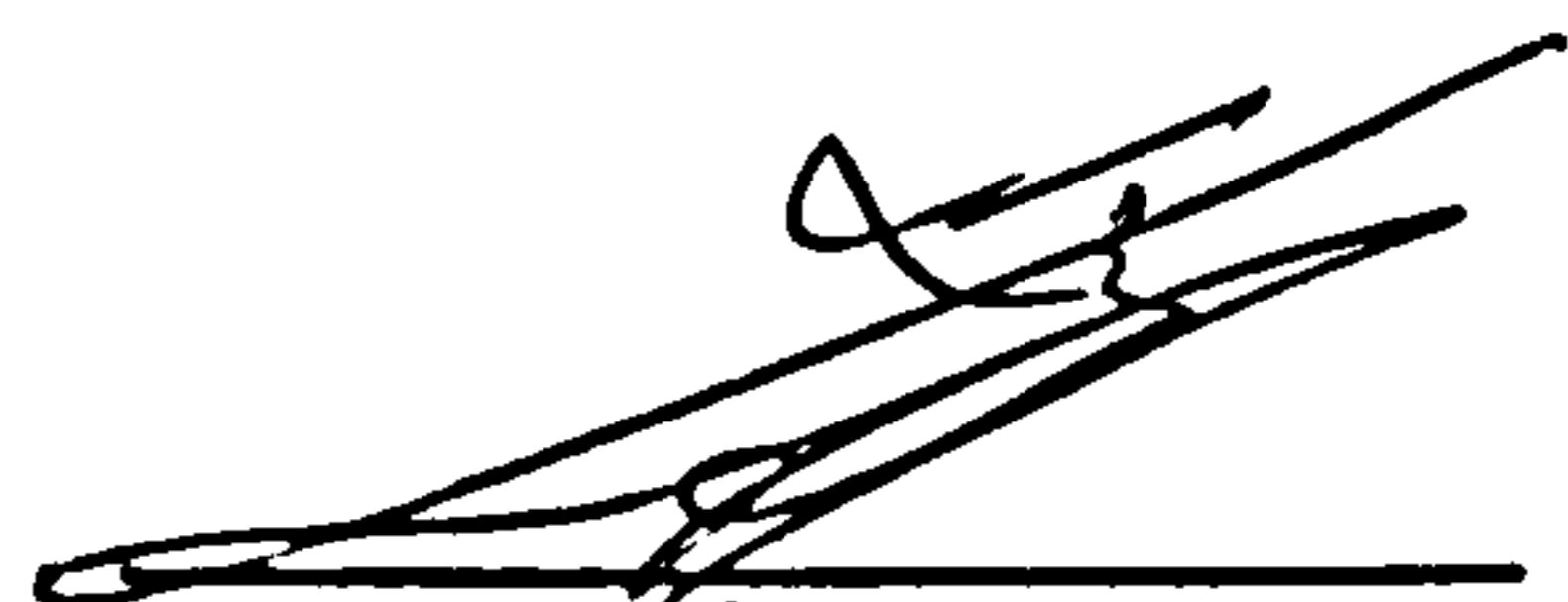

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RESEARCH OUTLINE

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

by

**IBN AL-IMAD AL-AQFAHSI**

**PART ONE**

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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.

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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.

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## **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

1.	<i>Al-'A'lam</i>	A.M
2.	<i>Adb al-Karib</i>	A.K.
3.	<i>'Aja'ib al-Makhlūqat</i>	'A.MT.
4.	<i>Arabic English Lexicon</i>	A.E.L.
5.	<i>Al-Badru al-Tali'</i>	B.T.
6.	<i>Al-Bidayah wa al-Nihayah</i>	B.N.
7.	<i>Bughyt al-Wu'at</i>	B.W.
8.	<i>Compton's Interactive Encyclopaedia 95</i>	C.I.E. 95
9.	<i>Dā'irat Ma'arif al-Bustāni</i>	D.M.B.
10.	<i>Al-Durar al-Kāminah</i>	D.K.
11.	<i>The Concise Encyclopaedia of Islam by Cyril Glasse</i>	E.I.
12.	<i>Al-Fihrist Li Ibn al-Nadim</i>	F.N.
13.	<i>Grolier Multimedia Encyclopaedia 94</i>	G.M.E.94
14.	<i>Hadiyyat al-'Arifin</i>	H. A.
15.	<i>Ḥayāt al-Ḥayawān al-Kubrā</i>	H.H.K.
16.	<i>Al-Ḥayawān</i>	H.N.
17.	<i>Ḥusn al-Muḥadarah</i>	H.M.
18.	<i>The Hutchinson Popular Encyclopaedia</i>	H.P.E.
19.	<i>Idāḥ al-Maknūn</i>	I.M.N.
20.	<i>Inbā' al-Ghumur bi 'Abnā' al-'Umur</i>	I.G.
21.	<i>Al-'Isābah fī Tamyiz al-Ṣaḥābah</i>	I.T.S.
22.	<i>Iṣlāḥ al-Manṭiq</i>	I.M.
23.	<i>Al-'Isṭi'āb fī Ma'rifat al-'Aṣḥāb</i>	I.M.A.
24.	<i>Kashf al-Zunūn</i>	K.Z.
25.	<i>Al-Khitat al-Maqriziyyah</i>	K.M.
26.	<i>Kifayat al-Mutahaffiz fī al-Lughah</i>	K.M.L.
27.	<i>Lisān al-'Arab</i>	L. 'A.
28.	<i>Microsoft Bookshelf 95</i>	MS.B 95
29.	<i>Microsoft Encarta 95</i>	MS.E 95
30.	<i>Maṣir fī al-'Uṣūr al-Wasī'ah</i>	M.'U.W.
31.	<i>Al-Mawsū'ah al-'Arabiyyah al-Muyassarah</i>	M. 'A.M.
32.	<i>Mu'jam al-Buldān</i>	M.B.



- |     |  |           |
|-----|--|-----------|
| 33. | <i>Mu'jam al-Ḥayawān</i>   | M.Ḥ.      |
| 34. | <i>Al-Mu'jam al-Jughrāfi li al-Bilād al-Sa'ūdiyyah</i>   | M.J.B.S.  |
| 35. | <i>Al-Mu'jam al-Jughrāfi li al-Bilād al-Sa'ūdiyyah</i><br>( <i>Al-Manṭiqah al-Sharqiyyah</i> ) | M.J.B.S.M |
| 36. | <i>Al-Mu'jam al-Jughrāfi li Dūal al-‘Ālam</i>  | M.J.D.    |
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| 38. | <i>Mu'jam al-'Udabā'</i>   | M.U.      |
| 39. | <i>Al-Mu'jam al-Wasiṭ</i>  | M.W.      |
| 40. | <i>Mukhtār al-Ṣiḥāḥ</i>  | M.Ṣ.      |
| 41. | <i>Al-Munjid</i>   | M.N.      |
| 42. | <i>Al-Miṣbāḥ al-Munir</i>  | M.Ṣ.M.    |
| 43. | <i>Mawsū'at al-Ghad 'Alim al-Ḥayawān</i>   | M.'A.Ḥ.   |
| 44. | <i>Nayl al-Awṭār</i>   | N.A.      |
| 45. | <i>Al-Qāmus al-Muḥit</i>   | Q.M.      |
| 46. | <i>Shadharāt al-Dhahab</i>   | S.D.      |
| 47. | <i>Siyar 'A'lam al-Nubalā'</i>   | S.A.N.    |
| 48. | <i>Ṣubḥ al-'A'shā</i>  | Ṣ.A.      |
| 49. | <i>Al-Sulūk li Ma'rifat Dwal al-Mulūk</i>  | S.M.D.M.  |
| 50. | <i>Ṭabaqāt al-Fuqahā'</i>  | Ṭ.F.      |
| 51. | <i>Al-Ṭabaqāt al-Kubrā</i>   | Ṭ.K.      |
| 52. | <i>Ṭabaqāt al-Shāfi'iyyah al-Kubrā</i>   | Ṭ.S.K.    |
| 53. | <i>Ṭabaqāt al-Shāfi'iyyah li al-Muṣannif</i>   | Ṭ.S.M.    |
| 54. | <i>Tadhkirat al-Ḥuffāz</i>   | T.Ḥ.      |
| 55. | <i>Tafsir al-Kashshāf</i>  | T.K.F.    |
| 56. | <i>Tafsir Ibn Kathir</i>   | T.KR.     |
| 57. | <i>Taj al-'Arūs</i>  | T. 'A.    |
| 58. | <i>Tārikh al-Mamālik al-Baḥriyyah</i>  | T.M.B.    |
| 59. | <i>Usd al-Ghabah</i>   | U.G.      |
| 60. | <i>Wafiyyat al-'A'ian</i>  | W.A.      |

## METHOD OF TRANSLITERATION

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

### Consonants:

ا	ا		ط	ṭ
ب	b		ظ	ẓ
ت	t		ع	‘
ث	th		غ	gh
ج	j		ف	f
ح	ḥ		ق	q
خ	kh		ك	k
د	d		ل	l
ذ	dh		م	m
ر	r		ن	n
ز	z		ه	h
س	s		و	w
ش	sh		ي	y
ص	ṣ		هـ	ah
ض	ḍ			

(in construct state - at)

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

### Vowels

<u>Long</u>	<u>Short</u>	<u>Doubled</u>	<u>Diphthongs</u>
أ or إ ي a	ا a	ي iyyah	و aw
و u	ـِ u	final form: I	ي ay
ي i	ـِ I		

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## INTRODUCTION

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

The book *Al-Tibyān fīmā Yahill wa-Yahrum min al-Ḥayawān* by Imām Shihāb al-Dīn Aḥmad b. al-‘Imād al-Aqfahsī, who died in 808A.H/1405A.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’ān* 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 *Sūrat al-Mā’idah* (chapter 5 of the *Qur’ān*): "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 *Ḥajj* or *‘Umrah*. Verily, Allah commands that which He will."<sup>1</sup> The *sūrah* goes on to give details of the obligations or contracts, starting with the obligation of belief in God, on which all the other obligations and regulations of life are based. The believers are therefore bound by their belief to rely for knowledge of the lawful and unlawful on the Almighty, His Book and the "*Sunnah*" (Tradition) of His prophet (peace be upon him).

According to the *Qur’ān*<sup>2</sup> a Muslim can eat from everything that comes under the term "*an‘ām*" (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.

<sup>1</sup> Muḥammad Taqī-ud Dīn al-Hilālī and Muḥammad Muḥsin Khān, *Interpretation of the Meanings of the Noble Qur’ān in the English Language*. Riyadh: Maktaba Dār-us-Salām, 1993.

<sup>2</sup> *Qur’ān*, 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

- Section 1:** Background on zoology authors: al-'Aṣma'ī, al-Jāhīz, Ibn Sīnā', Ibn al-Bayṭār, al-Rāfi'ī, al-Qazwīnī, al-'Aqfahsī and al-Damīrī.
- Section 2:** The book's title and authorship
- Section 3:** Time of Composition
- Section 4:** Ibn al-'Imād's methodology in compiling *Al-Tibyān*
- Section 5:** The researcher's method of investigation and the copies used

## 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-'Aṣma'ī, al-Jāhīz, Ibn Sīnā', Ibn al-Bayṭār, al-Qazwīnī, al-Rāfi'ī, al-'Aqfahsī, and al-Damīrī.

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

It may be observed, for example, that al-'Aṣma'ī focused in his study of animals on the times of animal production, whereas al-Jāhīz 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.<sup>3</sup> As for our shaikh, he devoted his efforts to describing animals and the Islamic injunctions concerning their consumption. Al-Rāfi'ī is mentioned because our shaikh borrowed from him and al-Damīrī is mentioned because he followed the same methodology as Ibn al-'Imād.

Nevertheless, an attempt has been made to focus on this book of our shaikh and on the book entitled *Ḥayā' al-Ḥayawān al-Kubrā* by Shaikh al-Damīrī. 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 'shaikh', the same pupils and the same associates. The question that naturally arises is: Which of the two shaikhs 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 shaikh Ibn al-'Imād 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 *Ḥayā' al-Ḥayawān al-Kubrā* received fame and honour. There is no doubt that the latter covers many more

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<sup>3</sup> See page 9.



species, but one is drawn to believe that our shaikh Ibn al-‘Imād wrote his book entitled *Al-Tibyān fīmā Yahill wa-Yahrum min al-Ḥayawān* before Shaikh al-Damirī for the following reasons:

**Firstly:** Our shaikh 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-A‘imāh* and *Al-Ḥajj* by Imām al-Rāfi‘ī, 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-Damirī 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-Tibyān fīmā Yahill wa-Yahrum min al-Ḥayawān*.

**Thirdly:** From the internal evidence found in Shaikh al-Damirī’s book. He wrote in *Ḥayāt al-Ḥayawān al-Kubrā*: “It states in the book *Al-Tibyān fīmā Yahill wa-Yahrum min al-Ḥayawān* by Shaikh ‘Imād al-Dīn al-Aqfahsī, who quoted from Shaikh ‘Izz al-Dīn b. ‘Abd al-Salām, that he used to give a judicial ruling that lizards were unlawful . . .”<sup>4</sup> A copy of Shaikh al-Damirī’s words is appended.

This is a proof that our shaikh Ibn al-‘Imād completed his book before Shaikh al-Damirī, 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.

### L. AL-‘AṢMA‘Ī (122-216A.H./740-831A.D.)

His name was ‘Abd al-Malik b. Qarīb b. ‘Abd al-Malik al-‘Aṣma‘ī. He completed many books on zoology, such as *Kitāb al-Khayl* (The Book of Horses), *Kitāb al-‘Ibil* (The Book of Camels), *Kitāb al-Shā’* (The Book of Sheep) and *Kitāb al-Wuḥūsh* (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-‘Aṣma‘ī 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

<sup>4</sup> *Ḥayāt al-Ḥayawān al-Kubrā*, 1:339-340.

its lexicography 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-'Aṣma'ī 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.<sup>5</sup>

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

His name was Abū 'Uthmān 'Umar b. 'Umar b. Baḥr al-Kinānī, nicknamed al-Jāhiz. 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.<sup>6</sup>

*Kitāb al-Ḥayawān* by al-Jāhiz 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.<sup>7</sup>

The book is notable for al-Jāhiz'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-Jāhiz 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.

<sup>5</sup> *Ishām 'Ulamā' al-'Arab wa al-Muslimīn fī 'Ilm al-Ḥayawān*, 323-328.

<sup>6</sup> *Dirāsāt fī 'Ilm al-Ḥayawān wa-Rawād al-Tārikh al-Ṭabī'ī*, 414-426; *Ishām 'Ulamā' al-'Arab wa al-Muslimīn fī 'Ilm al-Ḥayawān*, 78-99.

<sup>7</sup> *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-Jāhīz 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-Ḥayawān* 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.<sup>8</sup>

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

His name was Abū 'Alī al-Ḥusayn b. 'Abdullāh b. Sīnā' and he wrote *Kitāb al-Shifā'*, which is a massive book. What concerns us is the first part that Ibn Sīnā' 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-Shifā'* which indicates the great shaikh's passion for zoology, otherwise he would not have written at such extraordinary length on the subject. Ibn Sīnā' 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.<sup>9</sup>

<sup>8</sup> Ibid.

<sup>9</sup> *Ishām 'Ulamā' al-'Arab wa al-Muslimīn fī 'Ilm al-Ḥayawān*, 260-268.

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

His full name was Diyā' al-Dīn Abū Muḥammad 'Abdullāh b. Aḥmad al-Māliqī al-Nabātī. Known as Ibn al-Bayṭār, he was nicknamed "al-'Ashshāb" (the herbalist). He wrote a book entitled *Al-Jāmi' fi al-'Adwiyah 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.<sup>10</sup>

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.<sup>11</sup>

#### 5. AL-RĀFI'Ī (.....-623A.H./1226A.D.)

His name was 'Abd al-Karīm b. Muḥammad al-Rāfi'ī. He compiled his book *Faḥ al-'Azīz 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-Majmū'* by al-Nawawī. 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-Nawawī did in *Al-Majmū'* and in *Rawḍat al-Talibīn* and as Ibn Qudāma did in *Al-Mughnī* and others. However, al-Rāfi'ī sometimes gives incomplete descriptions of certain animals. This prompted Shaikh Ibn al-'Imād al-'Aqfahsī to conduct research into zoology as he tried to fill the gaps in the book *Faḥ al-'Azīz Sharḥ al-Wajīz*, as he noted in the introduction to his book.

<sup>10</sup> *Ishām 'Ulamā' al-'Arab wa al-Muslimīn fi 'Ilm al-Ḥayawān*, 339-342.

<sup>11</sup> *Ibid.*

6. AL-QAZWĪNĪ (605-682A.H./1208-1283A.D.)

His name was Abū ‘Abdullāh Zakariyyā b. Muḥammad al-Qazwīnī. His book *‘Ajā’ib al-Makhlūqāt wa-Gharā’ib al-Mawjūdāt* 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.<sup>12</sup>

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 Qur’ān and traditions from Prophet Muḥammad - 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.<sup>13</sup>

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 ‘Ajā’ib al-Makhlūqāt wa-Gharā’ib al-Mawjūdāt*.<sup>14</sup>

<sup>12</sup> *Ishām ‘Ulama’ al-‘Arab wa al-Muslimin fi ‘Ilm al-Ḥayawān*, 151-220; *‘Ajā’ib al-Makhlūqāt wa-Gharā’ib al-Mawjūdāt*, 1:3-8.

<sup>13</sup> *Ibid.*

<sup>14</sup> *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.<sup>15</sup>

### Z. AL-'AOFĀHSĪ (750-808A.H./1349-1405A.D.)

His name was Aḥmad b. al-'Imād b. Muḥammad al-'Aqfahsī. His book *Al-Tibyān fīmā Yaḥill wa-Yaḥrum min al-Ḥayawān* 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 Muḥammad, poetic and literary quotations, contemporary stories and anecdotes and proverbs. Ibn al-'Imād 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 Sīda, al-'Azharī, al-Jāḥiẓ, Ibn Qutayba, Ibn al-Adjābī, al-Nawawī 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-'Imād 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.

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<sup>15</sup> Ibid.

The reason for his writing the book is that he had read the books entitled *Al-Aḥ'imah* and *Al-Ḥajj* by Imām al-Rāfi'ī 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-ʿImād wrote at length on the animals that al-Rāfi'ī had mentioned and added other animals not mentioned by him.

In the introduction of the book our shaikh Ibn al-ʿImād 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-Rāfi'ī, may God have mercy on him, mentioned in his books *Al-Aḥ'imah* and *Al-Ḥajj* 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-bāl* (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-ʿayl* comes before *al-ʿihl* and *al-ʿarnab*, and *'umm jibin* 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 ʿurs* and *abu barākish* under the letter *ba'* with *banāt al-nāqah* and *al-baʿūd*. This occurs only seldom and is hardly worth mentioning. It is mentioned here only for the sake of academic honesty.

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

His name was Kamāl al-Dīn b. Muḥammad b. Mūsā b. ʿAlī al-Damirī. Undoubtedly his book *Ḥayāt al-Ḥayawān 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 Muḥammad (peace be upon him), the rightly guided caliphs, the Umayyad caliphs, and finally the Abbasid caliphate of al-Mustakfī Billāh, 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.<sup>16</sup>

The main reason behind Shaikh al-Damīrī 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-Ḥayawān*."<sup>17</sup>

However, the criticism that can be made against al-Damīrī's *Ḥayāt al-Ḥayawān 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-Damīrī confuses scientific facts with astrology, superstitions, and magic as noted in 1:229-230.<sup>18</sup>

Finally, the mistake committed by Ibn al-'Imād was also committed by al-Damīrī. 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.<sup>19</sup>

<sup>16</sup> *Ḥayāt al-Ḥayawān al-Kubrā*, 1:2-3; *Dirāsāt fi 'ilm al-Ḥayawān*, 350-375; *Ishām 'Ulamā' al-'Arab wa-l-Muslimīn fi 'ilm al-Ḥayawān*, 101-122.

<sup>17</sup> Ibid.

<sup>18</sup> *Ḥayāt al-Ḥayawān al-Kubrā*, 1:229-230.

<sup>19</sup> *Ḥayāt al-Ḥayawān al-Kubrā*, 1:2-3; *Dirāsāt fi 'ilm al-Ḥayawān*, 350-375; *Ishām 'Ulamā' al-'Arab wa-l-Muslimīn fi 'ilm al-Ḥayawān*, 101-122.



**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-'Aqfahsī. 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 *Fimā Yaḥill wa-Yaḥrum min al-Ḥayawān* or *Limā Yaḥill wa-Yaḥrum min al-Ḥayawān* or *Mā Yaḥill min al-Ḥayawān* or *Mā Yaḥill min Ma'kul al-Ḥayawān* or *Mukhtaṣir 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-'Aqfahsī, as is stated in the manuscript copies, in *Al-Daw' al-Lāmi'*, *Hadiyyat al-'Arifīn*, *Shadharāt al-Dhahab*, *Inbā' al-Ghamr*, *Al-Badr al-Ṭālī'*, *Al-A'lām*, *Mu'jam al-Mu'allifīn* and *Ḥayāt al-Ḥayawān al-Kubrā* by al-Damirī.<sup>20</sup>

It is most likely that the correct name is *Al-Tibyān fimā Yaḥill wa-Yaḥrum min al-Ḥayawān* as indicated, because most of the manuscript copies used refer to the name as being *Al-Tibyān fimā 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-Daw' al-Lāmi'* and *Hadiyyat al-'Arifīn*. In *Ḥayāt al-Ḥayawān al-Kubrā* by al-Damirī the name is referred to as *Al-Tibyān fimā Yaḥill wa-Yaḥrum min al-Ḥayawān* and the author as Ibn al-'Imād al-'Aqfahsī. The importance of Shaikh al-Damirī lies in his living at the same time and in the same place as our shaikh Ibn al-'Imād al-'Aqfahsī. 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-Damirī'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-Damirī would only quote the correct name of the book.<sup>21</sup>

<sup>20</sup> *Al-Daw' al-Lāmi'*, 2:49; *Hadiyyat al-'Arifīn*, 1:118; *Shadharāt al-Dhahab*, 7:73; *Inbā' al-Ghamr bi-Abnā' al-'Umr*, 5:313; *Al-Badr al-Ṭālī'*, 1:93; *Al-A'lām*, 1:184; *Mu'jam al-Mu'allifīn*, 2:26; *Ḥayāt al-Ḥayawān al-Kubrā*, 1:339,340.

<sup>21</sup> *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

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22 Manuscript B, Al-Azhariyya Library, under no. 1002:53262, General Jurisprudence.

## SECTION FOUR

### IBN AL-‘IMĀD’S METHODOLOGY IN COMPILING *AL-TIBYĀN*

The book *Al-Tibyān* written by Ibn al-‘Imād is one of the most comprehensive books written in a classified, scientific style about the animal kingdom. The effort exerted by Ibn Al-‘Imād 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 animal, 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‘ī 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‘ī school and any divergent scholar's opinions, before concluding with the Shāfi‘ī school's opinion. Occasionally he presents his own opinion and discusses the opinion of his Shāfi‘ī friends. Ibn al-‘Imād has arranged *Al-Tibyān* in alphabetical order to help the reader find what he is looking for.

No previous writer on animals, such as Aristotle, al-Jāhiz, or al-Qazwīnī, 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.

**SECTION FIVE**  
**THE RESEARCHER'S METHOD OF INVESTIGATION**  
**AND THE COPIES USED**

**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 *Ḥayāt al-Ḥayawān al-Kubrā* by al-Damīrī and some quotations are cited that took place between our shaikh and al-Damīrī, particularly literal quotations. Some mistakes that sometimes accompanied the plagiarism are noted and an attempt is made to prove that it was al-Damīrī 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 *ḥadīth* (tradition), not only the two *sahīhs* (collections of Muslim and Bukhārī). The source, volume, page and chapter number in which the *ḥadīth* appears are recorded, in addition to its number and its authenticity, wherever possible. More than one source was used for each *ḥadīth* 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-ʿImād 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-Tihyān*. 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 Ḥanafī 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-Tibyān fīmā Yahill wa-Yahrum min al-Hayawān* by Ibn al-‘Imād al-‘Aqfahsī 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 . DĀR AL-KUTUB AL-MIṢRIYYAH, CAIRO.

MS No: 103 (*Ṭabiyyāt Taymūr*).

Date : Sha'bān 792 A.H. 1390 A. D.

Length: 118 Folios - 236 pages, size 19x28 centimeters

Lines per page : 17.

Words per line : 17.

Author: Aḥmad b. Al-'Imād al-'Aqfahsī

Copyist: Khalīl Muḥammad al-'Aqfahsī.

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

{ هذا الكتاب بخط الشيخ الحافظ الفقيه صلاح الدين خليل الاقفهسي تلميذ المصنف  
رحمه الله }

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

{تم الكتاب المبارك المسمى « بالتبيان فيما يحل ويحرم من الحيوان »  
تأليف : شيخنا الإمام العلامة مفتي المسلمين ، ومبغض الظالمين أبي العباس شهاب الدين  
أحمد عماد الاقفهسي }

### 2. B. AL-AZHARIYYAH LIBRARY , CAIRO.

MS No : 1002 - 53262 (*Fiqh 'Ām*)

Date : Saturday , 17th Jumadā 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: Aḥmad b. Al-'Imād al-'Aqfahsī

Copyist : Aḥmad b. Al-Ḥaj 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.

{كتاب مختصر التبيان لما يحل من الحيوان والله أعلم ، تصنيف الشيخ الإمام العالم  
العامل الزاهد الورع المحقق شهاب الدين أحمد ابن الشيخ الإمام العالم العامل عماد الدين  
الاقفهسي لطف الله به و نفع المسلمين بعلمه أمين أمين أمين }



### 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 : Aḥmad b. al-‘Imād al-‘Aqfahsī.

Copyist: unknown.

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

{كتاب التبيان في ما يحل من مأكول الحيوان ، تأليف الشيخ الإمام العالم الفاضل القدوة المحقق شهاب الدين أحمد بن الشيخ عماد الدين عماد الشافعي الأقفهسي نفع الله به .}

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

{تم الكتاب المسمى بالتبيان لما يحل و يحرم من الحيوان ، تأليف الشيخ الإمام العلامة القدوة المحقق شهاب الدين أبو العباس أحمد بن الشيخ عماد الدين عماد الشافعي الأقفهسي}.

### 4. D . DĀR AL-KUTUB AL-MIṢRIYYAH, CAIRO.

MS No: 118 (*Ṭabi‘yyāt Taymūr* )

Date : 11-1-900 A.H.1494 A.D.

Length: 113 Folios - 226 pages

Lines : per page : 19.

Words per line : 10.

Author: Aḥmad b. Al-‘Imād al-‘Aqfahsī

Copyist : ‘Abdullāh b. Yūsuf b. Abū ‘Abdullāh al-Shāfi‘ī

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

{التبيان فيما يحل و يحرم من الحيوان ، تأليف الشيخ الإمام العالم العلامة الورع الزاهد المحقق المدقق المتقن أبي العباس أحمد بن العماد الأقفهسي المصري الشافعي ، تقدمه الله برحمته ورضوانه}.

### 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: Aḥmad b. Al-ʿImād al-ʿAqfaḥsī

Copyist : Unknown

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

{كتاب التبيان فيما يحل و يحرم من الحيوان ، لابن العماد الاقفهي الشافعي رحمه الله  
تعالى}.

### 6.F DĀR AL-KUTUB AL-MIṢRIYYAH, CAIRO.

MS No: 119 (*Fiqh Shāfi'i Tal'at*)

Date: Tuesday , 8-9-1107 A.H. 1695 A.D.

Length: 71 Folios , 142 pages.

Lines per page : 23.

Words per line: 12.

Author : Aḥmad b. al-ʿImād al-ʿAqfaḥsī.

Copyist: Shaʿban b. Uthman al-Fahdi.

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

{كتاب التبيان فيما يحل و يحرم من الحيوان ، تأليف الشيخ الإمام والحبر الهمام العالم  
العامل الورع الزاهد المدقق المحقق أبي العباس أحمد بن العماد الاقفهي الشافعي تفضله  
الله برحمته أمين}.

# **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**

Aḥmad b. al-‘Imad b. Muḥammad b. Yūsuf b. ‘Abd al-Nabī Abū al-‘Abbās Shihāb al-Dīn al-‘Aqfahsī,<sup>23</sup> a place in Egypt, then al-Qāhirī al-Miṣrī al-Shāfi‘ī, known commonly as Ibn al-‘Imād, one of the scholars of the Shāfi‘ī school.<sup>24</sup>

His surname was Shihāb al-Dīn,<sup>25</sup> 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 ḥadīth, and Arabic proverbs, literature, rhetoric, and grammar, to name but a few. His nickname was Abū al-‘Abbās.<sup>26</sup>

**Genealogy**

Aḥmad b. al-‘Imad al-‘Aqfahsī is related firstly to the town of Aqfahas in the district of al-Bahnsā in Egypt.<sup>27</sup> Yāqūt al-Ḥamawī mentioned it in his book *Mu‘jam al-Buldān* as being al-‘Aqfaṣ. The attribution to this is al-‘Aqfāṣī, but the correct version is Aqfahṣ, which is the name of a town in Upper Egypt, in the district of al-Bahnsā. Al-Zarkalī said:<sup>28</sup> “He is related to the town of Aqfahsī in the district of al-Bahnsā in Egypt.”<sup>29</sup>

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.<sup>30</sup>

<sup>23</sup> *Shadharat al-Dhahab*, 7:73; *Bahjat al-Nazīn*, 61; and in many biographies he is referred to as Aḥmad b. ‘Imād b. Yūsuf.

<sup>24</sup> *Al-Daw’ al-Lāmi‘*, 2:47; *Shadharat al-Dhahab*, 7:73; *Ḥusn al-Muḥāḍarah*, 1:249; *‘Inba’ al-Ghumur bi-‘Abnā’ al-‘Umur*, 5:313; *Hadiyyat al-‘Arifin*, 1:118; *Al-Badr al-Ṭali‘*, 1:93; *Kashf al-Zunūn*, 1:63, 135, 262, 407, 508; *Idāh al-Maknūn*, 1:3-35, 115, 119; *Muḥjam al-Mu‘allifin*, 2:26; *Al-‘A‘lām*, 1:84; *Bahjat al-Nazīn*, 61.

<sup>25</sup> *Ibid.*

<sup>26</sup> *Ibid.*

<sup>27</sup> *Al-‘A‘lām*, 1:184; *Muḥjam al-Buldān*, 1:281, 612.

<sup>28</sup> *Muḥjam al-Buldān*, 1:281; *Al-‘A‘lām*, 1:184.

<sup>29</sup> *Al-‘A‘lām*, 1:184.

<sup>30</sup> *Hadiyyat al-‘Arifin*, 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.<sup>31</sup> Those that do only state that he was born before the year 750 A.H./1349 A.D.<sup>32</sup>

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.<sup>33</sup>

#### 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,<sup>34</sup> whom he admired and from whom he gleaned considerable knowledge. He also used to attend the assemblies of al-Siraj al-Balqini<sup>35</sup> and many others.<sup>36</sup>

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<sup>31</sup> *Al-Daw' al-Lami'*, 2:47; *Al-Badr al-Tali'*, 1:93; *Husn al-Muhadarah*, 1:249; *'Inba' al-Ghumur bi-'Abna' al-'Umur*, 5:313; *Hadiyyat al-'Arfin*, 1:118-119; *Kashf al-Zunun*, 1:63; *Idah al-Maknun*, 1:3.

<sup>32</sup> *Shadharat al-Dhahab*, 7:73; *Mu'jam al-Mu'allifin*, 2:26; *Al-'A'lam*, 1:184.

<sup>33</sup> *Ibid.*

<sup>34</sup> *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-Aqfahsi.

<sup>35</sup> *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-Aqfahsi.

<sup>36</sup> *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-Ḥalabī 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.”<sup>37</sup>

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

Ibn Ḥajar wrote on him thus in his *‘Inbā’*: “One of the leaders of al-Shāfi‘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.”<sup>40</sup>

Ibn al-‘Imād al-Ḥanbalī wrote of Ibn al-‘Imād: “He is one of the leaders of al-Shāfi‘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.”<sup>41</sup>

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

‘Umar Kaḥāla said of him: “A scholar who contributed to several sciences and compiled books in verse and prose.”<sup>43</sup>

Al-Zarkalī said of him: “A Shāfi‘ī scholar, well-read, with a slight speech impediment.”<sup>44</sup>

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<sup>37</sup> *Al-Ḍaw’ al-Lāmi’*, 2:49.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Ibid.*

<sup>40</sup> *‘Inbā’ al-Ghumur bi-‘Abnā’ al-‘Umur*, 5:313-315; *Al-Ḍaw’ al-Lāmi’*, 2:49.

<sup>41</sup> *Shadharāt al-Dhahab*, 7:73.

<sup>42</sup> *Ḥusn al-Muḥāḍarah*, 1:249.

<sup>43</sup> *Mu’jam al-Mu’allifin*, 2:26.

<sup>44</sup> *Al-‘Ālām*, 1:184.

## SECTION FOUR HIS BOOKS AND HIS DEATH

### His Books

Ibn al-'Imād al-'Aqfahsī 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 ḥadīth, 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 fīmā Yaḥill wa-Yaḥrum min al-Ḥayawān*,<sup>45</sup> which is the book under discussion. It will be expounded further in Chapter One.
2. *Al-Qawl al-Tāmm fī Aḥkām al-Mā'mūm wa-l-Imām* on prayer (jurisprudence),<sup>46</sup> which is printed in Cairo, but it is out of print. It consists of one hundred and twenty-five leaves and is in Dar al-Kutub al-Miṣriyyah under no. 1775 (*Fiqh Shāfi'i*), and in al-Zāhiriyya Library in Damascus under no. 5255. Another copy, consisting of twenty-five leaves, exists in the Library of Imām Muḥammad b. Sa'ūd Islamic University under no. 5867:kḥā' and under no. 1279:qāf.
3. He has another book entitled *Fī Mawqif al-Imām wa-l-Mā'mūm* on the position of the imam and the congregation (*Fiqh*).<sup>47</sup>
4. *Tashīl al-Maqāṣid li-Zuwwār al-Masājid* (manners),<sup>48</sup> 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-Miṣriyyah under no. 1:1-26, Ṭal'at Collection. It is also to be found in the library of the Islamic University of Imām Muḥammad b. Sa'ūd under no. 1996:fā', consisting of thirty-five leaves, and under no.5602:fā' in 35 leaves, and under no. 7641:fā' in eighty-four leaves.

<sup>45</sup> 'Inba' al-Ghumur bi-'Abna' al-'Umur, 5:313; Muṣam al-Mu'allifin, 2:26; Al-Ḍaw' al-Lāmi', 2:49; Al-Badr al-Ṭālī', 1:93; Shadharāt al-Dhahab, 7:73; Al-'A'lam, 1:184.

<sup>46</sup> Al-Ḍaw' al-Lāmi', 2:48; Shadharāt al-Dhahab, 7:73; Al-Badr al-Ṭālī', 1:93; Al-'A'lam, 1:184; Hadiyyat al-'Arifin, 1:119; Kashf al-Zunūn, 2:1363.

<sup>47</sup> Al-Badr al-Ṭālī', 1:93.

<sup>48</sup> Al-Ḍaw' al-Lāmi', 2:48; Shadharāt al-Dhahab, 7:73; Hadiyyat al-'Arifin, 1:119; Kashf al-Zunūn, 1:407; Al-Sulūk li-Ma'rifat Duwal al-Mulūk, 4:25; 'Inba' al-Ghumur bi-'Abna' al-'Umur, 5:313.

5. *Tawqīf al-Ḥukkām ‘alā Ghawāmiḍ al-’Aḥkām (Fiqh)*,<sup>49</sup> on the rules of marriage. It can be found in the Dār al-Kutub al-Miṣriyyah under no. 906 (*Fiqh Shāfi’ī*), where it is ninety-two leaves long. Another copy, of one hundred and forty-nine leaves long, is stored in al-Zāhiriyyah Library in Damascus under no. 372:2309 (*Fiqh Shāfi’ī*). A further copy of fifty-three to fifty-nine leaves exists in the library of the Islamic University of Muḥammad bin Sa‘ūd under no. 1240:ḡā’. 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. *Dulā’il al-Ḥukkām ilā Ma’rifat Jumal Ghawāmiḍ al-’Aḥkām (Fiqh)* (jurisprudence),<sup>50</sup> on the rules of marriage and bearing witness. A copy of fifty-nine leaves is kept in al-Zāhiriyyah Library in Damascus under no. 5255 and another copy of ninety-eight leaves is in the Dār al-Kutub al-Miṣriyyah under no. 969.
7. *Sharḥ Manzūmat al-’Ankiḥa al-Shar’iyya*,<sup>51</sup> on the rules of marriage. A copy of thirty-six leaves may be found in the Dār al-Kutub al-Miṣriyyah under no. 25315:bū’.
8. *Raf‘ al-Albās ‘an Wahm al-Waswās (Fiqh in one volume)*,<sup>52</sup> one copy of which may be found under *Fiqh Shāfi’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‘aqqubāi ‘alā al-Muhimmāi*:<sup>53</sup> This is one of the books by his shaikh, Imām al-’Asnawī, on jurisprudence. Ibn al-’Imād excelled at jurisprudence since he wrote a criticism of *Al-Muhimmāi*. He was described by Imām al-Sakhāwī 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-Muhimmāi* by his shaikh al-’Asnawī, a book full of valuable criticisms, which he entitled *Al-Ta‘aqqubāi ‘alā al-Muhimmāi*. In it he pointed out many errors of his shaikh and he may have maligned him, although he says that he had read the original from its author.” Al-Sakhāwī 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-’Asnawī was more noble

<sup>49</sup> *Muḡjam al-Mu’allifīn*, 2:26; *Al-Ḍaw’ al-Lāmi’*, 2:48; *Hadiyyat al-’Arīfīn*, 1:118; *Kashf al-Ḍunūn*, 1:508.

<sup>50</sup> *Al-Ḍaw’ al-Lāmi’*, 2:48; *Hadiyyat al-’Arīfīn*, 1:119; *Al-Sulūk li-Ma’rifat Duwal al-Mulūk*, 4:25.

<sup>51</sup> Manuscripts index in Dār al-Kutub al-Miṣriyyah, Section Two (*shīn-lām*), p. 79.

<sup>52</sup> *Shadharāt al-Dhahab*, 7:73; *Hadiyyat al-’Arīfīn*, 1:119; *’Idāḥ al-Maknūn*, 1:577.

<sup>53</sup> *Al-Ḍaw’ al-Lāmi’*, 2:48; *Al-Badr al-Ṭalīf*, 1:93; *Al-’A’lām*, 1:184; *Hadiyyat al-’Arīfīn*, 1:118; *Ḥusn al-Muḥāḍarah*, 1:439; *Kashf al-Ḍunūn*, 2:1915.



and learned in their eyes.”

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

10. *Al-Baḥr al-Ujāj fī Sharḥ al-Minhāj* (of al-Imām al-Nawawī) (*Fiqh*).<sup>55</sup>
11. *Al-Tawḍīḥ fī Sharḥ al-Minhāj* (two volumes - *fiqh*).<sup>56</sup> This is *Al-Sharḥ al-Ṣaghīr ‘alā Minhāj al-Ṭalībīn* 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 Dār al-Kutub al-Miṣriyyah under no. 26263:ba’.
12. *Ṣalāt al-Jamā‘ah Sharḥ al-Minhāj* (three volumes - *fiqh*).<sup>57</sup> It is rather long-winded and contains many borrowings from *Sharḥ al-Muhadhdhah*.
13. *Raf‘ al-‘Iltibās ‘an Waḥy al-Waswās*.<sup>58</sup> A treatise on those impurities which are forgiven.
14. *Manẓūmat al-Najāsāt al-Ma‘fū‘anhā* (two hundred and seventy verses).<sup>59</sup> Two copies of it may be found at al-Zāhiriyyah Library in Damascus under nos. 8148 and 405:1342 (*Fiqh Shāfi‘ī*), and others may be found in Dār al-Kutub al-Miṣriyyah under nos. 107, 1419, and 127 (*Fiqh Shāfi‘ī*). It is also called *Al-Durr al-Nafīs: Urjūzah fī l-Najāsāt al-Ma‘fū‘anhā*, and in the Library of the Islamic University of Imām Muḥammad b. Sa‘ūd it is called *Al-Ma‘fūwāt* and bears the no. 687:khā’.
15. *Tanwīr al-Dayājir fī Ma‘rifat Aḥkām al-Maḥājir* (*Fiqh*).<sup>60</sup>
16. *Al-Ibriz fīmā Yuqaddamu ‘alā Ma‘ūnat al-Tajhiz* (*Fiqh*).<sup>61</sup>
17. *Sharḥ al-‘Arba‘īn al-Nawawīyyah* (*ḥadīth* sciences).<sup>62</sup>

<sup>54</sup> His shaikh was Ibn Ḥajar al-‘Asqalānī.

<sup>55</sup> *Ḥusn al-Muḥāḍarah*, 1:439; *Muṣam al-Mu‘allifīn*, 2:26; *Al-Ḍaw‘ al-Lāmi‘*, 2:48; *Kashf al-Zunūn*, 2:1874; *‘Iḍāḥ al-Maknūn*, 1:163; *Al-Badr al-Ṭalī‘*, 1:93; *Hadiyyat al-‘Arifīn*, 1:118; *Al-‘A‘lām*, 1:184; Manuscripts Index at Dār al-Kutub al-Miṣriyyah, Section One (‘alif to sin), 192.

<sup>56</sup> Ibid.

<sup>57</sup> Ibid.

<sup>58</sup> *Shadharāt al-Dhahab*, 6:73; *Hadiyyat al-‘Arifīn*, 1:118.

<sup>59</sup> *Kashf al-Zunūn*, 1:63; *Hadiyyat al-‘Arifīn*, 1:118; Manuscripts Index in al-Zāhiriyyah Library.

<sup>60</sup> *Hadiyyat al-‘Arifīn*, 1:118; *‘Iḍāḥ al-Maknūn*, 1:333.

<sup>61</sup> *Hadiyyat al-‘Arifīn*, 1:118; *Al-Ḍaw‘ al-Lāmi‘*, 2:48; *Kashf al-Zunūn*, 1:3.

<sup>62</sup> *Al-Ḍaw‘ al-Lāmi‘*, 2:48.

18. *Sharḥ al-Burda* (one volume in praise of the Prophet, peace be upon him).<sup>63</sup>
19. *Al-Tibḥān fī 'Ādāb Ḥamlai al-Qur'ān*, or *Tuḥfat al-Ikhwān fī Nuḥum al-Tibḥān* by al-Nawawī, or *Tuḥfat al-Ikhwān fī Nuḥum al-Tibḥān fī 'Ādāb Ḥamlai 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.<sup>64</sup>
20. *Aḥkāim al-Ḥayawān*, which he subsequently abridged and called *Al-Tibḥān fīmā Yaḥill wa-Yaḥrum min al-Ḥayawān*, which he wrote in four hundred verses.<sup>65</sup>
21. *Al-Sirr al-Mustahān mim mā Awda'ahu Allāh min al-Khawāṣ fī Ajzā' al-Ḥayawān*.<sup>66</sup> 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*).<sup>67</sup> Thirty-six opinions have been made about it.
23. *Al-'Amākin allatī Tū'akhkhar fihā al-Ṣalāt 'an 'Awwal Waqtiḥā (fiqh)*.<sup>68</sup> Forty verses with explanation.
24. *Manḏūmah fī al-'Amākin allatī Tubāḥ fihā al-Ghaybah (fiqh)*.<sup>69</sup> Also entitled *Manḏūmah fī al-Mawūḥin allatī Tubāḥ fihā al-Ghaybah*. It consists of ten verses, which he extended to nearly twenty.
25. *Nuḥum al-Tadhkirah li-Ibn al-Mulaqqin fī 'Ulūm al-Ḥadīth wa-Sharḥihā*.<sup>70</sup>
26. *Al-'Iqtisād fī Kifāyat al-'Iqād (Tawḥīd - monotheism)*.<sup>71</sup> A poem of over five hundred verses, with a brief explanation.

<sup>63</sup> *Ḥadiyyat al-'Arifīn*, 1:119; *Al-Daw' al-Lāmī'*, 2:48; *'Idāḥ al-Maknūn*, 1:229.

<sup>64</sup> *Al-Daw' al-Lāmī'*, 2:48; *Al-Badr al-Tālī'*, 1:93; *Ḥadiyyat al-'Arifīn*, 1:118; *Al-'A'lām*, 1:184.

<sup>65</sup> *Al-Daw' al-Lāmī'*, 2:48; *Al-Badr al-Tālī'*, 1:93; *Ḥadiyyat al-'Arifīn*, 1:118; *'Idāḥ al-Maknūn*, 1:35.

<sup>66</sup> *Ḥadiyyat al-'Arifīn*, 1:119; *Al-'A'lām*, 1:184; *'Idāḥ al-Maknūn*, 2:11.

<sup>67</sup> *Al-Daw' al-Lāmī'*, 2:49.

<sup>68</sup> *Ibid.*

<sup>69</sup> *Ibid.*

<sup>70</sup> *Al-Daw' al-Lāmī'*, 2:48.

<sup>71</sup> *Al-Daw' al-Lāmī'*, 2:49.

27. *Manzūmat Ibn al-‘Imād*, with an explanation called *Fath al-Jawād* (poetic treatise on jurisprudence). It was explained by Shihāb al-Dīn Aḥmad Ḥamza al-Ramlī, who died in 957A.H./1550A.D. It can be found in al-Zāhiriyyah Library in Damascus under no. 1342 (405 *Fiqh Shāfi‘ī*).<sup>72</sup>
28. *Fath al-Rahīm al-Rahmān* with an explanation of the verses of *Al-Tibyān fīmā Yaḥill wa-Yaḥrum min al-Ḥayawān*, by Shaikh Aḥmad b. Muḥammad al-Ṭablāwī al-Bulaqī. It may be found in Dār al-Kutub al-Miṣriyyah under no. 50:mīm.
29. *Aḥkām al-Ḥukm fī Sharḥ al-‘Aṭā’iyyah*.<sup>73</sup> It also bears the title *Aḥkām al-Ḥukm fī Sharḥ al-Ḥukm al-‘Aṭā’iyyah*.<sup>74</sup>
30. He composed a poem on the events of the *Hijrah* entitled: *Naẓm al-Durar min Hijrat Khayr al-Bashar* and explained it (*Sīrah Nabawiyyah*).<sup>75</sup> It also appeared under the title: *Al-Durrah al-Ḍaw’iyyah fī al-Hijrah al-Nabawiyyah* (poetic treatise).<sup>76</sup>
31. *‘Ādāb al-Ta‘ām*. This is printed by Dar al-Kutub al-‘Ilmiyya, Beirut, first edition 1406A.H./1986A.D.<sup>77</sup>
32. *Sharḥ Manzūmat Ibn al-‘Imād fī ‘Ādāb al-Ta‘ām* (etiquette). A manuscript copy of sixty-six leaves may be found under no. 2765:hā’ and another of forty-five leaves under 2798:hā’ in the library of the Islamic University of Imām Muḥammad b. Sa‘ūd.

Explanation of Ibn al-‘Imād on his poetic treatise on the manners of eating and drinking (morals).<sup>78</sup> It covers forty-nine leaves and may be found in Dār al-Kutub al-Miṣriyyah under no. 20121:bā’, 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 Imām Muḥammad b. Sa‘ūd under no. 6737:khā’.

<sup>72</sup> Manuscripts Index of al-Zāhiriyyah Library in Damascus; *Rayḥanat al-Adab*, 1:165.

<sup>73</sup> *Muṣjam al-Mu‘allifīn*, 2:26.

<sup>74</sup> *‘Iqdāḥ al-Maknūn*, 1:35.

<sup>75</sup> *Muṣjam al-Mu‘allifīn*, 2:26; *Al-Ḍaw’ al-Lāmi‘*, 2:48; *Shadharāt al-Dhahab*, 7:73; *Al-Sulūk*, 4:25.

<sup>76</sup> *Hadiyyat al-‘Ārifīn*, 1:118; *Kashf al-Zunūn*, 1:740.

<sup>77</sup> *‘Iqdāḥ al-Maknūn*, 1:3; *Hadiyyat al-‘Ārifīn*, 1:118; *Muṣjam al-Mu‘allifīn*, 2:26; *Al-Ḍaw’ al-Lāmi‘*, 2:48; *Al-Badr al-Ṭālī‘*, 1:93.

<sup>78</sup> Manuscripts Index, Dār al-Kutub al-Miṣriyyah, Section Two (*shin-lām*), 7.

It may also be found under the title: *Sharḥ Manẓūmat 'Adāb al-'Akl*,<sup>79</sup> in Dār al-Kutub al-Miṣriyyah under no. 23185: *bā*, 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: *hā*, 94-95: *bā*' (Sufism).

33. *Sharḥ al-'Umdah*.<sup>80</sup>

34. *Al-Durrah al-Fākhīrah*, which covers matters relating to forms of worship and the Hereafter and a discussion of the Almighty's words, "*Wa-nada'u al-mawāzīn al-qist li-yawm al-qiyāmah*." (Qur'an, 21 : 47)<sup>81</sup>

35. *Al-Qawl al-Tāmm fī 'Adāb Dukhūl al-Ḥammām* (etiquette).<sup>82</sup>

36. *Kitāb al-Ṣalāḥ*.<sup>83</sup>

37. *Kashf al-'Asrār 'ammā Khafiya 'an Fahm al-'Afkār*.<sup>84</sup> A manuscript in Eskorial. It may also be found in Dār al-Kutub al-Miṣriyyah under the title *Kashf al-'Asrār 'ammā Khafiya min al-'Afkār*, extending to ninety-two leaves, under no. 23814: *bā*'. 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 Imām Muḥammad 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 fīmā Tasallata bihi al-Dawādār 'alā al-'As'ilah al-Kathīrah min al-Fuqahā*.<sup>85</sup>

39. *Raf' al-Janāḥ 'ammā huwa min al-Mar'ah Mubāḥ (fiqh)*.<sup>86</sup> 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

<sup>79</sup> Manuscripts Index, Dār al-Kutub al-Miṣriyyah, Section Two (*shīn-lām*), 77.

<sup>80</sup> *Al-Ḍaw' al-Lāmī*, 2:48.

<sup>81</sup> *Hadiyyat al-'Arifīn*, 1:118; *Kashf al-Zunūn*, 1:742; *Al-Ḍaw' al-Lāmī*, 2:48.

<sup>82</sup> *Al-Ḍaw' al-Lāmī*, 2:48; *Hadiyyat al-'Arifīn*, 1:119.

<sup>83</sup> *Hadiyyat al-'Arifīn*, 1:118.

<sup>84</sup> *Hadiyyat al-'Arifīn*, 1:119; *Al-'A'lām*, 1:184; Manuscripts Index, Dār al-Kutub al-Miṣriyyah, Section Two (*shīn-lām*), 254; *Muṣam al-Mu'allifīn*, 2:26; *Kashf al-Zunūn*, 2:1485.

<sup>85</sup> *Kashf al-Zunūn*, 2:1486; *Al-Ḍaw' al-Lāmī*, 2:48; *Hadiyyat al-'Arifīn*, 1:119.

<sup>86</sup> *Hadiyyat al-'Arifīn*, 1:119; Catalogue of Aya Sofia Library, 120 (books on *taṣawwuf*).

ruling about looking at the private parts, the ruling on a woman who claims to have completed her waiting period (*'iddah*) so that she can remarry, and other matters. It consists of eight leaves, and may be found in *Dār al-Kutub al-Miṣriyyah* under *Fiqh Shāfi'i* no. 127. It is also on microfilm in the same library under no. 41671. It has been researched by Majdī al-Sayyid Ibrāhīm and printed.

40. *Aḥkām al-'Awānī wa-l-Zurūf wa-mā fihā min al-Mazrūf*.<sup>87</sup> It may be found in *Dār al-Kutub al-Miṣriyyah* under no. 422 (Collections) and in al-*Zāhiriyyah* Library in Damascus under no. 5896. It begins: "All praise be to God alone and His blessings . . ."
41. *Urjūzah fīmā Yaḥill wa-Yaḥrum min al-Ma'kulāt (fiqh)*. This manuscript may be found in *Dār al-Kutub al-Miṣriyyah* under no. 1080.
42. *Ikrām man Ya'ish bi-Taḥrīm al-Khamr wa-l-Ḥashish (fiqh)*.<sup>88</sup> This manuscript may be found in *Dār al-Kutub al-Miṣriyyah* under no. 114 (Collections). It begins: "All praise be to God, such praise as befits his bounties. . ."
43. *Alfaḥ al-Quturāt fī Sharḥ Jāmi' al-Mukhtaṣirāt fī Furū' al-Shāfi'iyyah*.<sup>89</sup>
44. *Al-Ma'fuwāt fī al-Fiqh*.<sup>90</sup> An edition printed in Egypt in 1286A.H./1869A.D. has been lost. The original is in *Dār al-Kutub al-Miṣriyyah* under no. 35 and a copy may be found in the library of the Islamic University of Imān Muḥammad b. Sa'ūd under no. 687:khā'.
45. *Al-Farq bayn al-Ḥayāh al-Mustamirrah wa-l-Mustaqirrah*. This manuscript of seventeen leaves may be found in al-*Zāhiriyyah* Library under no. 5896. Another copy of ten leaves entitled *Risālah fī al-Farq bayn al-Ḥayāh al-Mustamirrah wa-l-Ḥayāh al-Mustaqirrah* may be found in *Dār al-Kutub al-Miṣriyyah* under no. 26214:bā'.<sup>91</sup> A third copy entitled *Muqaddimah fī al-Farq bayn al-Ḥayāh al-Mustaqirrah wa-l-Ḥayāt al-Mustamirrah wa-Ḥayāt 'Aysh al-Madhbūh*.<sup>92</sup> It lies within a collection of leaves numbered six to fourteen, which are in *Dār al-Kutub al-Miṣriyyah* under no. 21346:bā' and in the King Faiṣal Centre under no. 3002.

<sup>87</sup> *Kashf al-Zunūn*, 1:849; *Hadiyyat al-'Arifīn*, 1:118; Catalogue of Aya Sofia Library, 120 (books on *taṣawwuf*).

<sup>88</sup> *Hadiyyat al-'Arifīn*, 1:118; *Idāḥ al-Maknūn*, 1:115.

<sup>89</sup> *Hadiyyat al-'Arifīn*, 1:118; *Idāḥ al-Maknūn*, 1:119.

<sup>90</sup> *Al-'A'ām*, 1:184.

<sup>91</sup> Index of *Dār al-Kutub al-Miṣriyyah*, Section One (*alif-sīn*), p. 409.

<sup>92</sup> Index of *Dār al-Kutub al-Miṣriyyah*, Section Three (*mīm-yā*), p. 97, King Faiṣal Islamic Research and Study Centre in Riyadh.

46. *Al-Bayān al-Taqriri fī Takhtī'at al-Kamāl al-Damiri*.<sup>93</sup>
47. *Al-Dhari'ah fī A'dād al-Shari'ah*.<sup>94</sup> It may be found in the Loranza Library in Florence under no. 91 (Oriental). Another copy, entitled *Al-Dhari'ah fī Ma'rifat al-'A'dād al-Waridah fī al-Shari'ah* and consisting of one hundred and twenty-seven leaves, is kept in the library of the Islamic University of Muḥammad b. Sa'ūd under no. 2992:fa'.
48. *Qaṣīdat Lamīyah*, 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*.<sup>95</sup>
49. *Nīl Miṣr*. A manuscript on the Ḥaram Mosque at Mecca.<sup>96</sup>
50. *Manzūmah Tā'iyyah wa-Sharḥuhā*.<sup>97</sup>
51. *Al-Wajiz fīmā Yuqaddam 'alā Ma'in al-Tajhiz*.<sup>98</sup>
52. *Urjūzah fī Ṭabaqāt al-'Anbiyā'*.<sup>99</sup>
53. *Risalah fī al-Nīl wa-l-Ahrāmāt*.<sup>100</sup>
54. *Risalah fī Manba' al-Nīl*.<sup>101</sup>
55. *Majmū' fī Ahkām al-Najāsāt wa-Anwā'ihā (Fiqh Shāfi'i)*.<sup>102</sup>
56. *Al-Durrah al-Daw'iyyah fī al-Ahkām al-Sunniyyah*.<sup>103</sup>
57. *Urjūzah fī Ahkām al-Jinn*.<sup>104</sup>

<sup>93</sup> *Hadiyyat al-'Arifin*, 1:118; *Al-Daw' al-Lāmi'*, 2:49; *Kashf al-Zunūn*, 1:262.

<sup>94</sup> *Al-'A'lam*, 1:184.

<sup>95</sup> *Al-Daw' al-Lāmi'*, 2:49.

<sup>96</sup> *Al-'A'lam*, 1:184; Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>97</sup> *Al-'A'lam*, 1:184.

<sup>98</sup> Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>99</sup> Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>100</sup> Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>101</sup> Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>102</sup> Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>103</sup> Catalogue of the Aya Sofia Library, 120 (books of *taṣawwuf*).

<sup>104</sup> Brockelmann, vol. 2, biography no. 93-94, pp. 114-116.

58. *Manhal al-Qāsidīn* (a poem).<sup>105</sup>
59. *Al-'Anwār al-Fā'iḥah fi Sharh al-Fatihah*.<sup>106</sup>
60. *Manzūmah fi al-'Aqā'id*.<sup>107</sup>
61. *Al-Sharḥ al-Nabīl al-Ḥawī li-Kalām Ibn al-Muṣannif wa-Ibn 'Aqīl - min Sharḥ al-'Alfiyya li-Ibn Mālik*.<sup>108</sup>

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<sup>105</sup> Brockelmann, vol, 2, biography no. 93-94, pp. 114-116.

<sup>106</sup> Brockelmann, vol, 2, biography no. 93-94, pp. 114-116.

<sup>107</sup> *Al-'Aḥām*, 1:184.

<sup>108</sup> *'Idāḥ al-Maknūn*, 2:46.

### His Death

After a lifetime full of teaching and writing, the scholar Aḥmad b. al-‘Imād al-‘Aqfahsī died. The biographies and history books that are written about him or mention his death concur that he died in the year 808A.H./1405A.D. However, they differ about the month in which he died, some saying it was Jumādā al-‘Ulā and others saying it was Jumādā al-‘Ākhirah. Others still, such as *Al-Ḍaw’ al-Lāmi*<sup>109</sup> and *Mu‘jam al-Mu’allifīn* state that he died in one of the two Jumādas.<sup>109</sup> Meanwhile, *Al-Badr al-Ṭālī*<sup>110</sup> states that he died in Jumādā, without specifying which one.<sup>110</sup> However, most biographies do not mention the month, but state that he died in 808A.H./1405A.D.<sup>111</sup>

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<sup>109</sup> *Al-Ḍaw’ al-Lāmi*, 2:49; *Mu‘jam al-Mu’allifīn*, 2:26.

<sup>110</sup> *Al-Badr al-Ṭālī*, 1:93.

<sup>111</sup> *Ḥusn al-Muḥāḍarah*, 1:439; *‘Idāḥ al-Maknūn*, 1:115; *Hadiyyat al-‘Ārifīn*, 1:118; *Shadharāt al-Dhahab*, 7:73; *Kashf al-Zunūn*, 1:135; *Inbā’ al-Ghumur bi-‘Abnā’ al-‘Umur*, 5:313; *Al-‘Ā‘ām*, 1:184; *Al-Sulūk li-Ma‘rifat Duwal al-Mulūk*, 4:25.



**SECTION FIVE**  
**HIS SHAIKHS, PUPILS AND ASSOCIATES**

**His Shaikhs**

Ibn al-‘Imād al-‘Aqfahsī 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 shaikhs 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‘ī shaikh in Egypt al-Imām al-‘Asnawī.

Moreover, the shaikh Imām al-Balqīnī, 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 shaikhs of Ibn al-‘Imād because they were so glorious and well-known. There follows a brief sketch of these two shaikhs:

**I. JAMAL AL-DIN AL-ASNAWI**

His full name is ‘Abd al-Rahīm b. al-Hasan b. ‘Alī b. ‘Umar b. ‘Alī b. Ibrāhīm al-Qurashī al-Umawī al-‘Asnawī al-Miṣrī al-Shāfi‘ī, commonly known as Shaikh Jamāl al-Dīn Abū Muḥammad.<sup>112</sup>

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.<sup>113</sup>

<sup>112</sup> *Shadharāt al-Dhahab*, 6:223; *Al-Durar al-Kāminah*, 2:354; *Al-Badr al-Ṭalī‘*, 1:352; *Bughyat al-Wu‘at*, 2:92; *Al-‘A‘ām*, 3:344; *Hadiyyat al-‘Arifin*, 1:561; *Kashf al-Zunūn*, 1:18; *Muḥjam al-Mu‘allifin*, 5:203.

<sup>113</sup> *Shadharāt al-Dhahab*, 6:223; *Al-Durar al-Kāminah*, 2:354; *Al-Badr al-Ṭalī‘*, 1:352; *Bughyat al-Wu‘at*, 2:92; *Al-‘A‘ām*, 3:344; *Hadiyyat al-‘Arifin*, 1:561; *Kashf al-Zunūn*, 1:18; *Muḥjam al-Mu‘allifin*, 5:203.

### His Birth and Upbringing

Shaikh al-'Asnawī was born in the last ten days<sup>114</sup> of Dhū al-Ḥijjah 704A.H./1304A.D. and it is also reported that he was born in Rajab of the same year,<sup>115</sup> in the town of Asnā, and that he went to Cairo in 721A.H./1321A.D.<sup>116</sup>

He was assiduous in his pursuit of knowledge and memorised many books. He listened to Prophetic traditions (*ḥadīth*) from al-Dabbūsī, al-Ṣābūnī, and others. He spoke seldom, busying himself with various sciences. He learned jurisprudence from al-Jalāl al-Qazwīnī and al-Subkī and rational sciences from al-Qawnawī. He excelled in jurisprudence, Qur'ān and Sunnah, and the Arabic language.<sup>117</sup>

He was a proficient scholar, a dedicated teacher, and a good adviser.<sup>118</sup> He was sincere in providing tuition,<sup>119</sup> 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.<sup>120</sup>

### His Works and Posts

Shaikh al-'Asnawī held several political and teaching posts. He started teaching at a young age<sup>121</sup> and held posts at schools such as al-Madrasa al-Malikiyya, the Aqbaghawīyya School, which was founded by Prince 'Alā' al-Dīn al-Aqbaghā in 740A.H./1339A.D., and the Faḍiliyyah School, which was founded by the good judge 'Abd al-Rahīm b. 'Alī al-Bisānī in 580A.H./1184A.D. He also taught exegesis at the Ṭulūnī Mosque founded by Aḥmad b. Ṭulūn in 263A.H./876A.D.<sup>122</sup>

114 *Al-Durar al-Kāminah*, 2:354; *Al-Badr al-Ṭalī'*, 1:352; *Bughyat al-Wu'āt*, 2:92; *Muḥjam al-Mu'allifīn*, 5:203.

115 *Shadharāt al-Dhahab*, 6:223.

116 *Muḥjam al-Buldān*, 1:224; *Kashf al-Ẓunūn*, 1:18; *Muḥjam al-Mu'allifīn*, 5:203; *Al-Durar al-Kāminah*, 2:354.

117 *Muḥjam al-Mu'allifīn*, 7:37; *Al-'A'ām*, 4:264; *Al-Durar al-Kāminah*, 3:24-25; *Bughyat al-Wu'āt*, 2:149-150.

118 *Al-Durar al-Kāminah*, 2:355; *Al-Badr al-Ṭalī'*, 1:353; *Hadiyyat al-'Arifīn*, 1:561; *Muḥjam al-Mu'allifīn*, 5:203; *Al-'A'ām*, 3:344; *Bughyat al-Wu'āt*, 2:92.

119 *Shadharāt al-Dhahab*, 6:224; *Bughyat al-Wu'āt*, 2:92; *Al-Durar al-Kāminah*, 2:355; *Al-Badr al-Ṭalī'*, 1:353.

120 *Al-Durar al-Kāminah*, 2:355; *Al-Badr al-Ṭalī'*, 1:353; *Shadharāt al-Dhahab*, 6:224; *Bughyat al-Wu'āt*, 2:92.

121 *Shadharāt al-Dhahab*, 6:223; *Al-Durar al-Kāminah*, 2:355.

122 *Al-Durar al-Kāminah*, 2:354; *Shadharāt al-Dhahab*, 6:224; *Bughyat al-Wu'āt*, 2:92; *Al-'Adab al-'Arabi fi al-'Asr al-Mamlūki*, pp. 40-41, 44; *Al-'Adab fi al-'Asr al-Mamlūki*, pp. 110-111.

Moreover, he was chief auditor and head of the treasury, but he resigned from the former post in 762A.H./1360A.D. owing to a dispute with the minister, Ibn Quzaynah. Later, in 766A.H./1364A.D., he also resigned from the treasury.<sup>123</sup> Many people had benefitted from him in those posts. Thereafter he devoted himself to teaching and writing. He wrote many useful works,<sup>124</sup> including a work on jurisprudence that he completed in 735A.H./1334A.D. entitled *Jawāhir al-Bahrayn fī al-Furū'*, and another that he completed in 760A.H./1358A.D. entitled *Al-Muhimmāt 'alā al-Rawḍah fī al-Furū'*. The latter is in manuscript form, with additions by al-Sharīf 'Izz al-Dīn Ḥamzah b. Aḥmad al-Dimashqī. Some comments were written on it by our shaikh, Ibn al-'Imād al-'Aqfahsī, entitled *Al-Ta'liq 'alā al-Muhimmāt*. 'Abd al-Rahīm al-'Irāqī made some revisions to al-'Aqfahsī's book and called them *Muhimmāt al-Muhimmāt*.<sup>125</sup>

Other works by Al-'Asnawī include *Aḥkām al-Khunthā*, *Al-Ashbāh wa-l-Nazā'ir fī al-Furū'*, a small book in about five fascicles divided into chapters that was never finalised, and *Al-Hidāyah 'ilā Awhām al-Kifāyah*.<sup>126</sup> Among those who studied under Shaikh al-'Asnawī was our shaikh, Ibn al-'Imād al-'Aqfahsī, who thereby acquired considerable honour and extensive knowledge. He studied with him *Al-Muhimmāt*, which is one of al-'Asnawī's most important works, working through from the beginning of the book until the section entitled "*Al-Jināyāt*." Moreover, he read the book *Aḥkām al-Khunthā*, and he listened to the books *Al-Tamhīd fī Tanzīl al-Furū' 'alā al-Uṣūl*, and *Al-Kawkab al-Durrī fī al-Naḥw wa al-Fiqh*.<sup>127</sup>

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 Sharī'a 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'aqqubāt 'alā al-Muhimmāt*, in which he included many criticisms of what his shaikh al-'Asnawī had written in *Al-Muhimmāt*.

<sup>123</sup> *Al-Durar al-Kāminah*, 2:355; *Shadharāt al-Dhahab*, 6:224; *Bughyat al-Wu'at*, 2:92; *Al-Badr al-Ṭālī'*, 1:353; *Al-'A'ām*, 3:344.

<sup>124</sup> *Al-Durar al-Kāminah*, 2:354-355; *Al-Badr al-Ṭālī'*, 1:352-353; *Shadharāt al-Dhahab*, 6:224; *Bughyat al-Wu'at*, 2:92.

<sup>125</sup> *Kashf al-Zunūn*, 1:613, 2:1914-1915; *Al-Durar al-Kāminah*, 2:355-356; *Al-Badr al-Ṭālī'*, 1:352-353; *Hadiyyat al-'Arifīn*, 1:561; *Bughyat al-Wu'at*, 2:92; *Al-'A'ām*, 3:344; *Shadharāt al-Dhahab*, 6:224; *Muḥjam al-Mu'allifīn*, 5:203.

<sup>126</sup> *Kashf al-Zunūn*, 1:613, 2:1914; *Al-Durar al-Kāminah*, 2:355; *Al-Badr al-Ṭālī'*, 1:352; *Hadiyyat al-'Arifīn*, 1:561; *Bughyat al-Wu'at*, 2:92; *Al-'A'ām*, 3:344; *Shadharāt al-Dhahab*, 6:224; *Muḥjam al-Mu'allifīn*, 5:203.

<sup>127</sup> *Al-Daw' al-Lāmī'*, 2:47; *Husn al-Muḥāḍarah*, 1:249; *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 5:313; *Shadharāt al-Dhahab*, 7:73; *Al-'A'ām*, 1:184; *Al-Badr al-Ṭālī'*, 1:93.

He also wrote a criticism of al-Damiri entitled *Al-Bayān al-Taqrīrī fī Takhṭi'at al-Kamāl al-Damiri*, for which he was commended by many scholars.

As for the book *Al-Tamhīd fī Tanzīl al-Furū' 'alā al-'Uṣūl*, which he studied by listening, al-'Asnawī 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.<sup>128</sup> 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 'Abd al-Laṭīf Kassāb for his doctoral thesis on the fundamentals of jurisprudence at the Faculty of Shari'ah in al-'Azhar University.

Al-'Asnawī's book entitled *Al-Kawkab al-Durri fī 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.<sup>129</sup> It was investigated by Mr 'Abd al-Razzāq 'Abd al-Raḥmān 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 Jamāl al-Dīn al-'Asnawī died suddenly on the eve of Sunday, 18 Jumādā al-'Ulā 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.<sup>130</sup>

## 2. AL-SIRAJ AL-BALOINI

His proper name is 'Umar b. Raslān b. Nusayr b. Ṣāliḥ b. Shihāb b. 'Abd al-Khāliq b. 'Abd al-Ḥaqq al-Kinānī, al-Balqīnī, of 'Asqalānī origin, al-Qāhiri, al-Shāfi'i, Shaikh al-Islām Sirāj al-Dīn Abū Ḥafṣ.<sup>131</sup> He was an orator, he knew the Qur'an 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'an, an eloquent speaker, and a poet.<sup>132</sup>

<sup>128</sup> *Kashf al-Zunūn*, 1:484; *Al-Durar al-Kāminah*, 2:356; *Hadiyyat al-'Arifin*, 1:561; *Al-'A'lam*, 3:344; *Bughyat al-Wu'at*, 2:93; *Al-Daw' al-Lāmi'*, 2:47.

<sup>129</sup> *Shadharāt al-Dhahab*, 6:224; *Al-Durar al-Kāminah*, 2:356; *Al-Badr al-Ṭālī'*, 1:353.

<sup>130</sup> *Shadharāt al-Dhahab*, 6:224; *Al-Durar al-Kāminah*, 2:356; *Al-Badr al-Ṭālī'*, 1:353; *Hadiyyat al-'Arifin*, 1:561; *Bughyat al-Wu'at*, 2:93; *Al-'A'lam*, 3:344; *Muḥjam al-Mu'allifin*, 5:203.

<sup>131</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 5:107;

<sup>132</sup> *Ibid.*

### His Birth and Upbringing

He was born on the eve of Friday, 12 Sha'ban 724A.H./1322A.D.<sup>133</sup> in Balqīnah in western Egypt. The first of his ancestors to inhabit that region was his great grandfather, Ṣāliḥ. He memorised the Holy Qur'ān at the age of seven, and he went on to memorise *Al-Muḥarrar* on jurisprudence, *Al-Kāminah* by Ibn Mālik on grammar, Ibn al-Ḥāḥib's *Mukhtaṣir* on the basic sources, and *Al-Shā'ibiyah* on the variant readings.<sup>134</sup>

He went to Cairo with his father when was twelve years old and demonstrated his memorisation to a group that included al-Taḥī 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 738A.H./1337A.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 *farwas*, or opinions, at the age of fifteen.<sup>135</sup>

### His Pupils

Generation upon generation enriched their knowledge from Shaikh al-Balqīnī, and many people reached the level of scholar at his hands, including al-'Izz bin Jamā'ah and our shaikh Ibn al-'Imād al-'Aqfahsi, who used to attend his sessions and benefit from his knowledge. Many acquaintances benefitted from this outstanding knowledge. It was fortunate for Ibn al-'Imād that he lived at a time when such exemplary scholars were alive. His studies under Imām al-Balqīnī, 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-Burhān al-Ḥalabī, Ibn Ḥajar al-'Asqalānī, his own son 'Abd al-Raḥmān al-Balqīnī, and his brother Muḥammad.<sup>136</sup>

### His Works

Al-Balqīnī 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-Shāfi'iyyah*, which he never completed. It is in manuscript form.

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<sup>133</sup> Ibid.

<sup>134</sup> *Al-Daw' al-Lāmi'*, 6:85; *Al-Badr al-Tāli'*, 1:506; *Shadharāt al-Dhahab*, 7:51; *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 5:107.

<sup>135</sup> Ibid.

<sup>136</sup> *Al-Daw' al-Lāmi'*, 6:89 and 2:47; *Ḥusn al-Muḥāḍarah*, 1:438; *Al-Badr al-Tāli'*, 1:93.

2. *Taṣḥīḥ al-Minhāj*, on jurisprudence, six volumes.
3. *Al-Mulimmāt bi-Radd al-Muhimmāt*, on jurisprudence.
4. *Maḥāsin al-Iṣṭilāḥ*, on ḥadīth.
5. *Ḥawāshi 'alā al-Rawḍah*, two volumes.
6. *Ḥashiyah 'alā al-Kashshāf li al-Zamakhsharī*, in three volumes. There are several others.<sup>137</sup>

### His Death

Shaikh al-Balqīnī died just before 'aṣr prayer on Friday 11 Dhū al-Qi'dah 805A.H./1402A.D. in Cairo. His soon 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:

*Yā 'aynu jūdī li-faḡdu al-baḥru hi al-maṣar*

\* *Wa-adhri al-dumu' 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.<sup>138</sup>

<sup>137</sup> *Al-'A'ām*, 5:46; *Hadiyyat al-'Arīfīn*, 1:792; *Mu'jam al-Mu'allifīn*, 7:284; *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 5:108; *Shadharāt al-Dhahab*, 7:51; *Al-Ḍaw' al-Lāmi'*, 6:88; *Al-Badr al-Tāli'*, 1:507.

<sup>138</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 5:109; *Al-Ḍaw' al-Lāmi'*, 6:89-90; *Shadharāt al-Dhahab*, 7:52; *Al-Badr al-Tāli'*, 1:507; *Hadiyyat al-'Arīfīn*, 1:792; *Al-'A'ām*, 5:46; *Mu'jam al-Mu'allifīn*, 7:284.

## 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-Ḥalabī, Ibn Ḥajar al-‘Asqalānī, Khalīl al-‘Aqfahsī, 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.

### I. AL-BURHĀN AL-ḤALABĪ

#### His Name and Surname

He was Ibrāhīm b. Muḥammad Khalīl, originally from Tripoli (al-Shām), born and domiciled in Aleppo, belonging to the Shafī‘ī sect, Abū al-Wafā’ (Burhān al-Dīn, Abū ‘Ishāq). He is nicknamed Al-Muḥaddith (the narrator) and was widely acclaimed for his handwriting.<sup>139</sup>

#### His Birth and Upbringing

He was born on 12 Rajab 753A.H./1352A.D. at al-Jallum near Muzin ‘Amirah, 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 *ṭarawīḥ* prayers in Ramaḍān and recited the whole Qur’ān according to the rules of recitation to several shaikhs.<sup>140</sup>

#### His Shaikhs

Al-Burhān al-Ḥalabī 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-Fayrūzabādī. He also studied under our shaikh Ibn al-‘Imād al-‘Aqfahsī. Of the latter’s works al-Burhān al-Ḥalabī read *Aḥkām al-Masājid*<sup>141</sup> and he listened to *Al-Tibyān*.<sup>142, 143</sup>

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

<sup>139</sup> *Al-Daw’ al-Lāmi’*, 1:138; *Shadharāt al-Dhahab*, 7:237; *Hadiyyat al-‘Arīfīn*, 1:19; *Al-A‘lām*, 1:65; *Al-Badr al-Tālī’*, 1:28; *Mu‘jam al-Mu’allifīn*, 1:92-93.

<sup>140</sup> *Ibid.*

<sup>141</sup> *Aḥkām al-Masājid*, one of the works written by Ibn al-‘Imād, which are described under the section on his works.

<sup>142</sup> *Al-Tibyān fīmā Yahīll wa-Yaḥrum min al-Ḥayawān*, which is the book under examination.

<sup>143</sup> *Al-Daw’ al-Lāmi’*, 2:49.

poetry without *ḥadīth* from some thirty-odd poets, and from some thirty scholars on subjects other than *ḥadīth*."<sup>144</sup>

### His Works

Al-Burhān al-Ḥalabī wrote many works, including the following:

1. *Al-Muqtadā fī Dabṭi Alfāz al-Shifā'*, one volume (Ms).
2. He wrote a charming commentary on the *ḥadīth* books of Ibn Mājah and a brief explanation of al-Bukhārī's work. He named it *Al-Talqīh li-Fahm Qāri' al-Ṣaḥīh*, four volumes.
3. *Nūr al-Nibrās 'alā Sirat Ibn Sayyid al-Nās*, two volumes (Ms).
4. *Nihāyat al-Su'al fī Ruwāt al-Sittat al-'Uṣūl*, one large volume.
5. *Al-Kashf al-Ḥathīth 'amman Rumiya bi-Waḍ' al-Ḥadīth*, one concise volume.
6. *Al-Tabyīn li-Asmā' al-Mudallisīn*, two pamphlets (t), a treatise.<sup>145</sup>

### His Death

He died of the plague in Aleppo on the morning of Monday, 16 Shawwāl 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.<sup>146</sup>

## 2. IBN HAJAR AL-'ASQALANI

### His Name and Surname

He was Aḥmad b. 'Alī b. Muḥammad b. Muḥammad b. 'Alī b. Aḥmad al-Kinānī, of 'Asqalānī origin. He was born, brought up, domiciled, and buried in Egypt. He belonged to the Shafī'i 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 Āl Ḥajar, a people who lived in the far south of Bilād al-Jarīd (a region of Tunisia) in a place called Qābis, but he was originally from 'Asqalān in Palestine.

<sup>144</sup> *Al-Ḍaw' al-Lāmi'*, 1:138; *Shadharāt al-Dhahab*, 7:237; *Hadiyyat al-'Arīfīn*, 1:19; *Al-'A'lām*, 1:65; *Al-Badr al-Ṭālī'*, 1:28; *Muḥjam al-Mu'allifīn*, 1:92.

<sup>145</sup> *Hadiyyat al-'Arīfīn*, 1:19-20; *Shadharāt al-Dhahab*, 7:238; *Al-Ḍaw' al-Lāmi'*, 1:143-144; *Al-Badr al-Ṭālī'*, 1:29; *Muḥjam al-Mu'allifīn*, 1:93; *Al-'A'lām*, 1:65.

<sup>146</sup> *Ibid*.



He was a leading scholar and historian, a famous reciter of Qur'an from memory, who had an unequalled knowledge of *ḥadīth* and its faults in later times.<sup>147</sup>

### His Birth and Upbringing

He was born on 22 Sha'ban 773A.H./1371A.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-Ḥadīth* by al-'Irāqī, *Al-Ḥawī al-Ṣaghīr*, and *Mukhtaṣir fī al-'Uṣūl* by Ibn al-Ḥājib.<sup>148</sup>

### His Travels and Shaikhs

He listened and gleaned knowledge from al-Sirāj al-Balqīnī and the two traditionalists Ibn al-Mulaqqīn and al-'Irāqī. He also attended audiences of Ibn al-'Imād al-'Aqfahsī, of whom he said, "One of the Shāfi'i scholars of this age whose verses and utterances I have heard."<sup>149</sup>

Al-Sakhāwī said in *Al-Ḍaw' al-Lāmi'*, "Our shaikh Ibn Ḥajar said in his book *Inbā' al-Ghumur*: 'One of the Shāfi'i 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-Balqīnī.'<sup>150</sup>

Ibn al-'Imād al-Ḥanbalī said of Ibn al-'Imād al-'Aqfahsī in his book *Shadharāt al-Dhahab*, "Ibn Ḥajar listened to him."<sup>151</sup> 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-Muṭawwil*. Then God drew him to the study of *ḥadīth* from 793A.H./1390A.D. onwards. He excelled in it and made good progress in all his branches. He ended up being the champion of *ḥadīth* in the whole world. He accumulated considerable knowledge from listening to *ḥadīth* and shaikhs, he listened to the high and the low, and benefitted from shaikhs, associates and lesser folk. He brought together from the shaikhs 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.

<sup>147</sup> *Shadharāt al-Dhahab*, 7:270; *Al-Ḍaw' al-Lāmi'*, 2:36; *Al-'Aḡām*, 1:178; *Hadiyyat al-'Arīfīn*, 1:128; *Al-Badr al-Tālī'*, 1:87; *Mu'jam al-Mu'allifīn*, 2:20-21.

<sup>148</sup> Ibid.

<sup>149</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 5:315.

<sup>150</sup> *Al-Ḍaw' al-Lāmi'*, 2: 48.

<sup>151</sup> *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-Ḥāfiẓ' (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.<sup>152</sup>

### 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 Qur'ān 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.
2. *Al-Durar al-Kāminah fī A'yān al-Mi'a al-Thāmina*, printed in four volumes.
3. *Inbā' al-Ghumur bi-'Ahnā' al-'Umur*, printed in seven volumes.
4. *Faiḥ al-Bārī fī Sharḥ Ṣaḥīḥ 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-Mizān*, printed in six volumes, biographies.<sup>153</sup>

### His Death

Ibn Ḥajar died on the eve of Saturday 18 Dhū 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.<sup>154</sup>

<sup>152</sup> *Shadharāt al-Dhahab*, 7:271; *Al-Badr al-Ṭālī'*, 1:88; *Al-Ḍaw' al-Lāmi'*, 2:37; *Al-'A'lām*, 1:178; *Mu'jam al-Mu'allifīn*, 2:20.

<sup>153</sup> *Al-Ḍaw' al-Lāmi'*, 2:38; *Al-Badr al-Ṭālī'*, 1:88-89; *Shadharāt al-Dhahab*, 7:271-272; *Hadiyyat al-'Arifīn*, 1:128-130; *Al-'A'lām*, 1:178; *Mu'jam al-Mu'allifīn*, 2:21.

<sup>154</sup> *Ibid.*

### 3. KHALĪL AL-'AQFAHSĪ

#### His Name and Surname

His name is Khalīl b. Muḥammad b. Muḥammad b. 'Abd al-Raḥīm b. 'Abd al-Raḥmān al-Ḥafīz Ghars al-Dīn wa-Ṣalāḥ al-Dīn, Abū al-Ṣafā, and Abū al-Ḥaram, and Abū Sa'īd al-'Aqfahsī, al-Miṣrī, al-Shāfi'ī, al-Muḥaddith, al-Mufīd. He is nicknamed Ṣalāḥ al-Dīn and Ghars al-Dīn. He is also known as Abū al-Ṣafā, al-'Ashqar, and al-'Aqfahsī.<sup>155</sup>

#### 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.<sup>156</sup>

#### His Travels and Shaikhs

Khalīl al-'Aqfahsī travelled widely. He listened to several Egyptian shaikhs including Ibn al-'Imād al-'Aqfahsī, at whose hands became a pupil. He wrote the manuscript A of *Al-Tibyān fīmā Yaḥill wa-Yaḥrum min al-Ḥayawān*, as is stated on the back of the first leaf in the handwriting of the historian al-Sakhāwī.

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*.<sup>157</sup>

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.<sup>158</sup>

<sup>155</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:332; *Al-Ḍaw' al-Lāmi'*, 3:202; *Shadharāt al-Dhahab*, 7:150; *Hadiyyat al-'Arīfīn*, 1:353; *Al-'A'ām*, 2:322; *Muḥjam al-Mu'allifīn*, 4:127.

<sup>156</sup> *Ibid.*

<sup>157</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:202-203; *Al-'A'ām*, 2:322; *Al-Ḍaw' al-Lāmi'*, 3:202-203; *Shadharāt al-Dhahab*, 7:150.

<sup>158</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:332-333; *Al-Ḍaw' al-Lāmi'*, 3:202-203; *Al-'A'ām*, 2:322; *Shadharāt al-Dhahab*, 7:150.

### His Works

Khalīl al-'Aqfahsī compiled a lexicon of about one hundred *ḥadīths* called *Al-Mutabayināt* and another book entitled *Aḥadīth Fuqahā' al-Shāfi'iyya*. He also composed poetry and wrote several commentaries and useful books.<sup>159</sup>

### 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.<sup>160</sup>

Ibn Ḥajar said, "News of his death reached us in Mecca at the beginning of the year eight hundred and twenty-one."<sup>161</sup> Ibn al-'Imād al-Ḥanbalī said in his book *Shadharāt*, "He died in the year eight hundred and twenty-one."<sup>162</sup>

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.<sup>163</sup>

## 4. MUHAMMAD AL-'AQFAHSĪ

### His Name

He is Muḥammad b. Aḥmad b. 'Imād b. Yūsuf b. 'Abd al-Nabī Abū al-Futūḥ, Shams al-Dīn al-'Aqfahsī, al-Qāhiri, al-Shāfi'i, who was also known as Ibn al-'Imād al-'Aqfahsī, the son of our shaikh Aḥmad b. al-'Imād al-'Aqfahsī.<sup>164</sup>

### 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-Shāfi'biyyah*, *Al-Minhāj* (both the original and secondary), Ibn Mālik's *'Alfiyya*, and was

<sup>159</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:333; *Shadharāt al-Dhahab*, 7:150; *Hadiyyat al-'Ārifīn*, 1:353; *Al-Ḍaw' al-Lāmi'*, 3:203; *Al-'A'lam*, 2:322.

<sup>160</sup> *Shadharāt al-Dhahab*, 7:150; *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:333; *Al-Ḍaw' al-Lāmi'*, 3:204; *Hadiyyat al-'Ārifīn*, 1:353; *Muḥjam al-Mu'allifīn*, 4:127; *Al-'A'lam*, 2:322.

<sup>161</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:333; *Al-Ḍaw' al-Lāmi'*, 3:204.

<sup>162</sup> *Shadharāt al-Dhahab*, 7:150.

<sup>163</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:333; *Al-Ḍaw' al-Lāmi'*, 3:204; *Shadharāt al-Dhahab*, 7:150; *Hadiyyat al-'Ārifīn*, 1:353; *Al-'A'lam*, 2:322; *Muḥjam al-Mu'allifīn*, 4:127.

<sup>164</sup> *Al-Ḍaw' al-Lāmi'*, 7:24; *Muḥjam al-Mu'allifīn*, 8:301; *Al-'A'lam*, 5:333.

exposed to al-Balqīnī 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-'Aqfahsī, 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.<sup>165</sup>

### His Works

Muḥammad al-'Aqfahsī wrote many books, including the following:

1. *Al-'A'lām bimā Yata'allaq bi 'Liqā' al-Khitānāyn min al-Aḥkām.*
2. *Tunwīr al-Dayājir.*
3. *'Iqāz al-Wasnān bi al-'Ayāt al-Wāridah fī Dhamm al-Insān.*
4. *Al-'Alfāz al-'Uturāt fī Sharḥ Jāmi' al-Mukhtaṣirāt.*
5. *Al-Dharī'a 'ilā Ma'rifat al-'A'dad al-Wāridah fī al-Sharī'ah.*

### His Death

He died suddenly on Saturday 5 Rabī' al-Awwal 867A.H./1462A.D.<sup>166</sup>

<sup>165</sup> *Al-Daw' al-Lāmi'*, 7:24; *Mu'jam al-Mu'allifīn*, 8:301; *Al-'A'lām*, 5:333.

<sup>166</sup> *Al-Daw' al-Lāmi'*, 7:25; *Mu'jam al-Mu'allifīn*, 8:302; *Al-'A'lām*, 5:334.

## His Associates

Ibn al-'Imād al-'Aqfahsī 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-Damīrī entitled respectively *Al-Tibyān fīmā Yaḥill wa-Yaḥrum min al-Ḥayawān* and *Ḥayāt al-Ḥayawān al-Kubrā*. Another example occurs between our shaikh and Shaikh al-Ḥāfiẓ al-'Irāqī in their books *Nuẓum al-Durrah al-Ḍaw'iyyah fī al-Hijrah al-Nabawiyyah* and *Nuẓum al-Durar al-Sunniyyah 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-'Aqfahsī in his book *Al-Tibyān al-Taqrīrī fī Takḥti'at al-Kamāl al-Damīrī* and in Shaikh al-Damīrī's finding fault with Ibn al-'Imād's ruling on the eating of "Al-Dinālis" (lizard)<sup>167</sup> 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-'Irāqī, al-Bayjūrī, al-Damīrī, and al-Balqīnī.

## 1. AL-ḤĀFIẒ AL-'IRĀQĪ

### His Name and Surname

He was 'Abd al-Raḥīm b. al-Ḥusayn b. 'Abd al-Raḥmān b. Abū Bakr b. Ibrāhīm al-Karwī, of Rāzinānī origin, al-Mahrānī, al-Miṣrī, al-Shāfi'i, known as al-'Irāqī (Zayn al-Dīn, Abū al-Faḍl). He was a narrator of Prophetic tradition (*ḥadīth*), a reciter of Qur'ān, a scholar of jurisprudence, an expert on the basic sources of Islam, a literary figure, a linguist, and a contributor to several sciences.

<sup>167</sup> *Ḥayāt al-Ḥayawān al-Kubrā*, 1:339-340.

### His Birth

He was born on 21 Jumādā al-'Ūlā 725A.H./1325A.D. in Egypt after his father moved there. He memorised the Qur'an at the age of eight.<sup>168</sup>

### His Works

Al-'Irāqī's numerous works include:

1. *Nuzum al-Durar al-Sunniyyah fī al-Sīrah al-Zakiyyah.*
2. *Al-Bā'ith 'alā al-Ikhlāṣ min Ḥawadith al-Qiṣāṣ.*
3. *Manẓūmat Tafsīr Gharīb al-Qur'an.*
4. *'Alfiyyah fī 'Ulūm al-Ḥadīth.*
5. *Wa-l-Mughnī 'an Ḥaml al-Asfār fī Takhrīj mā fī al-Ahyā' min al-'Akhbār.*<sup>169</sup>

### His Death

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

## 2. AL-BURHĀN AL-BAYJŪRĪ

### His Name and Surname

He was Ibrāhīm b. Aḥmad b. 'Alī b. Sulaymān b. Salīm al-Maṣrī, al-Qāhirī, al-Shāfi'ī (Abū 'Ishāq, 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.<sup>171</sup>

### His Birth and Upbringing

He was born in about 750A.H./1349A.D. or just before and went to Cairo where he memorised Qur'an and studied under Jamāl al-'Asnawī. He also adhered to al-Balqīnī. After al-'Asnawī he went to Aleppo in 777A.H./1376A.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

<sup>168</sup> *Shadharāt al-Dhahab*, 7:55; *Al-Daw' al-Lāmi'*, 4:171; *Al-Badr al-Ṭālī'*, 1:354; *Hadiyyat al-'Ārifīn*, 1:562; *Muḥjam al-Mu'allifīn*, 5:204.

<sup>169</sup> *Al-Daw' al-Lāmi'*, 4:173-174; *Shadharāt al-Dhahab*, 7:56; *Al-Badr al-Ṭālī'*, 1:354-355; *Hadiyyat al-'Ārifīn*, 1:562; *Muḥjam al-Mu'allifīn*, 5:204.

<sup>170</sup> *Ibid.*

<sup>171</sup> *Al-Daw' al-Lāmi'*, 1:17; *Shadharāt al-Dhahab*, 7:169; *Ḥusn al-Muḥāḍarah*, 1:439; *Muḥjam al-Mu'allifīn*, 1:7.

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.<sup>172</sup>

It was even said that he was the most knowledgeable of Shāfi'ī scholars on jurisprudence in his age. He could recite *Al-Rawḍah* by heart, the students benefitted from him, and there was no one in his time who could summon the branches of *fiqh* like him. Nor did anyone succeed him who even approached his ability.<sup>173</sup> He wrote a commentary on al-Nawawī's *Al-Rawḍah* on the branches of jurisprudence.<sup>174</sup>

### His Death

He died on Saturday 14 Rajab 825A.H./1421A.D. There was great sorrow at his passing away.<sup>175</sup>

## 3. AL-KAMĀL AL-DAMIRĪ

### His Name and Surname

He is Kamāl al-Dīn Abū al-Baqā' Muḥammad b. Mūsā b. 'Isā b. 'Alī al-Damirī, in attribution to the village of Damirah in Egypt, al-Qāhirī, al-Shāfi'ī. He was a researcher, a writer, a Shāfi'ī scholar, a commentator on Qur'ān, a narrator, a grammarian, and a contributor to many branches of knowledge. He used to be just called Kamāl, which is how he writes it in his books in his own writing, but later he was known as Muḥammad.

### 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 Jamāl al-Dīn al-'Asnawī, al-Sirāj al-Balqīnī, 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 (*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.<sup>176</sup>

<sup>172</sup> Ibid.

<sup>173</sup> *Al-Daw' al-Lāmi'*, 1:20; *Shadharāt al-Dhahab*, 7:169; *Husn al-Muḥāḍarah*, 1:439.

<sup>174</sup> *Muḥjam al-Mu'allifin*, 1:7.

<sup>175</sup> *Shadharāt al-Dhahab*, 7:169; *Husn al-Muḥāḍarah*, 1:439; *Al-Daw' al-Lāmi'*, 1:20; *Muḥjam al-Mu'allifin*, 1:7.

<sup>176</sup> *Shadharāt al-Dhahab*, 7:79; *Husn al-Muḥāḍarah*, 1:439; *Al-'A'lam*, 7:118; *Al-Daw' al-Lāmi'*, 10:59; *Muḥjam al-Mu'allifin*, 12:65.



## His Works

His many works include the following:

1. *Ḥayāt al-Ḥayawān al-Kubrā*, two volumes.
2. *Al-Najm al-Wahhāj fi Sharḥ Minhāj al-Ṭālibīn fi Furū' al-Fiqh al-Shāfi'i*, four volumes.
3. An explanation of Ibn Mājah's traditions, about five volumes that he entitled *Al-Dībājah*.
4. *Mukhtaṣir Sharḥ Lāmiyyat al-'Ajam li al-Ṣafadi*.<sup>177</sup>

## His Death

He died in Cairo on 3 Jumada al-'Ula 808A.H./1405A.D.<sup>178</sup>

### 4. 'ABD AL-RAHMAN AL-BALOINI

## His Name and Surname

He was 'Abd al-Raḥmān b. 'Umar b. Raslān b. Nusayr b. Ṣāliḥ b. 'Abd al-Khāliq al-Qāhirī al-Shāfi'i, al-Kinānī, al-Balqīnī (Jalāl al-Dīn, Abu al-Faḍl). He was a commentator on Qur'ān, a narrator, a grammarian, a scholar, an expert on the basic sources, a preacher, a writer, and a contributor to several branches of knowledge.<sup>179</sup>

## His Birth and Upbringing

He was born on 15 Ramaḍān 763A.H./1361A.D., although some reports say it was in Jumādā al-'Ulā. He grew up in Cairo and memorised the Qur'ān and the texts of several sciences. He studied under his father and under Shaikh Jamāl al-Dīn al-'Asnawī 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.<sup>180</sup>

<sup>177</sup> *Husn al-Muḥāḍarah*; 1:439; *Shadharāt al-Dhahab*, 7:80; *Al-Daw' al-Lāmi'*, 10:60; *Al-'A'lām*, 7:118; *Mufjam al-Mu'allifīn*, 12:66.

<sup>178</sup> Ibid.

<sup>179</sup> *Shadharāt al-Dhahab*, 7:166; *Inba' al-Ghumur bi-'Abnā' al-'Umur*, 7:440; *Al-'A'lām*, 3:320; *Hadiyyat al-'Arīfīn*, 1:529-530; *Husn al-Muḥāḍarahh*, 1:438; *Al-Daw' al-Lāmi'*, 4:106; *Mufjam al-Mu'allifīn*, 5:160.

<sup>180</sup> Ibid.

### His Works

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

1. *Al-Iṣḥām himā W'aqa'a fī Ṣuḥṭh al-Bukhārī min al-'Ibhām* (Ms).
2. *Risālah fī Bayān al-Kabā'ir wa-l-Ṣaghā'ir* (Ms).
3. *Nahr al-Ḥayāh* (Ms).
4. *Tafsīr al-Qur'ān* (unfinished).
5. *Badhl al-Naṣṭḥah fī Daf' al-Faḍḥah*.<sup>181</sup>

### 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 'aṣr call to prayer on Wednesday 10 Shawwāl 824A.H./1421A.D. The funeral prayer was held for him at al-Ḥākim's Mosque on the Thursday morning after sunrise and he was buried near his father.<sup>182</sup>

Other reports state that he died after the 'ishā' prayer on the eve of Thursday 11 Shawwāl 824A.H./1421A.D.<sup>183</sup>

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<sup>181</sup> *Hadiyyat al-'Arifīn*, 1:530; *Al-Daw' al-Lāmi'*, 4:111, 112; *Muḥjam al-Mu'allifīn*, 5:160; *Al-'A'lām*, 3:320.

<sup>182</sup> *Inbā' al-Ghumur bi-'Abnā' al-'Umur*, 7:441; *Al-Daw' al-Lāmi'*, 4:112; *Muḥjam al-Mu'allifīn*, 5:160; *Ḥusn al-Muḥāḍarah*, 1:438-439; *Hadiyyat al-'Arifīn*, 1:530; *Al-'A'lām*, 3:320.

<sup>183</sup> *Shadharāt al-Dhahab*, 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:

Aḥmad b. al-Imād 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 Mamluks<sup>1</sup> and the Burji Mamluks<sup>2</sup>. 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 Tulunids<sup>3</sup> to the Ikhshidids<sup>4</sup>, then to the Fatimids<sup>5</sup>, started using the Mamluks. When the Ayyubids<sup>6</sup> Sultanate took power in

<sup>1</sup> The Bahri Mamluks: The name referred to most of the Mamluks Sultans whom the Ayyubies bought and put in a castle in al-Rawḍah Island in al-Manyal in the Nile, named also the sea or the sea Nile. The first to do this was the Sultan al-Ṣaliḥ Najm al-Dīn Ayyūbids in 638 A.H./1240 A.D. He constructed this castle in al-Rawḍah 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 *Tārīkh al-Mamālik al-Baḥriyyah* 24, *Miṣr Fī al-ʿUṣūr al-Wuṣṭā* 159, *al-Khitāṭ* by al-Maqrīzī 2/236, *al-Sulūk Li Maʿarifat Duwal al-Mulūk* 1/301, *Nuzum Dawlat Salāṭīn al-Mamālik Wa Rusūmahum Fī Miṣr* 10, *Qiyām Dawlat al-Mamālik al-ʿUlā Fī Miṣr Wa al-Shām* 94.

<sup>2</sup> 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 Qalāwūn 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-Rawḍah Island.

See *Nuzum Dawlat Salāṭīn al-Mamālik Wa Rusūmahum Fī Miṣr* 11, *Tārīkh al-Mamālik al-Baḥriyyah* 31, *Miṣr Fī al-ʿUṣūr al-Wuṣṭā* 180.

<sup>3</sup> The Tolonis: An Islamic state that ruled over Egypt and Syria. Its founder was Aḥmad b. Ṭūlūn 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-Muktafi.

See *al-Mawsūʿah al-ʿArabiyyah al-Muyassarāh* p.1167.

<sup>4</sup> The Ikhshidids: The Ikhshidids state is related to al-Ikhshid which was the nick-name given by the Abbaside caliph al-Rāḍī 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-Mawsūʿah al-ʿArabiyyah al-Muyassarāh*, p.65.

<sup>5</sup> The Fatimites: A family that conquered north Africa, which owed its appearance to Abī ʿUbaid allāh al-Shiʿī at the beginning of the 10th century. He left one of his leaders in al-Qairawān to preach for the coming of the awaited al-Mahdi. Soon ʿUbaid allāh killed him and established a capital for al-Mahdiyyah, 107 kilometres south of al-Qairawān, and called himself the Caliph. Then he conquered algiers, Tunis, Trippoli and Barqa. At the period of al-Muʿiz Li Dīn allāh Egypt was conquered in 969 A.D. by Juḥar al-Ṣiqillī, and he established Cairo and made it the capital of the Fatimite state. See *al-Mawsūʿah al-ʿArabiyyah al-Muyassarāh*, p.1267.

<sup>6</sup> 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<sup>7</sup>. They used to buy the Mamluks, raise them, educate them religiously, then train them for fighting<sup>8</sup>. They took their private guards from them to support their rule, till the time of king al-Ṣāliḥ Najm al-Dīn Ayyūb who increased buying the Turkish<sup>9</sup> Mamluks<sup>10</sup> till most of his army became from them after the free kurds were the main element of the Ayyūbids state since its foundation<sup>11</sup>. The reason for this was the rebellion of the Ayyūbids army against the state: The `Ashrafiyah battalion rebelled, so he dispersed it and imprisoned its leaders and killed most of them. Then he put the Khawārizmiyah battalion, which Jankiz Khān the Moghul<sup>12</sup> 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-Ṣāliḥ 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<sup>13</sup>. Those Mamluks had respected the king al-Ṣāliḥ Ayyūb very much, and they loved him and he loved and depended upon them to the extent that he

= Ṣalāḥ al-Dīn al-Ayyūbī who was a minister of the Fatimite Caliph al-ʿAdīd. 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-Maūsūʿah al-ʿArabīyah al-Muyassarāh* p.292, 293.

<sup>7</sup> *Tārīkh al-Mamālik al-Baḥriyyah* 24, *Miṣr Fī al-ʿUṣūr al-Wuṣṭā* 159, *al-Khitāṭ* by al-Maqrīzī 2/236, *al-Sulūk Li Maʿrifat Duwal al-Mulūk* 1/301, *Qiyām Dawlat al-Mamālik al-ʿUlā Fī Miṣr Wa al-Shām* 94.

<sup>8</sup> *Tārīkh al-Mamālik al-Baḥriyyah* 33.

<sup>9</sup> 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-Dardani. They were linked strongly by Islam and language.

See *al-Maūsūʿah al-ʿArabīyah al-Muyassarāh*, p.505.

<sup>10</sup> 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. Iybak formed the Mamluk state in Egypt in 1250 A.D. after killing Turān Shah, 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 Burji Mamluk state 1382 - 1517 A.D.

See *al-Maūsūʿah al-ʿArabīyah al-Muyassarāh*, p.1743.

<sup>11</sup> *Qiyām Dawlat al-Mamālik al-ʿUlā Fī Miṣr Wa al-Shām* 94, *al-Khitāṭ* by al-Maqrīzī 2/236, *Ṣubḥ al-ʿAshā* 3/497.

<sup>12</sup> 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 Jankiz Khān, and his ancestors. They founded the Yowan family that ruled China. Then Taymūr Lānk, who conquered a new empire in the 14th century, said he was from the ancestors of Jankiz Khān, and that is what Baber also said - he founded the Moghul empire in India in the 16th century said also.

See *al-Maūsūʿah al-ʿArabīyah al-Muyassarāh*, p.1727.

<sup>13</sup> *al-Sulūk Fī Maʿrifat Duwal al-Mulūk* 1/300, 339 - 340, *al-Khitāṭ* by al-Maqrīzī 2/236.

married Shajarat al-Durr from the Bahri Mamluks<sup>14</sup> and he constructed al-Rawḍah castle south of al-Rawḍah Island, on the bank of the river Nile. Then he moved to it together with his Bahri Mamluks<sup>15</sup>.

The Mamluks continued to serve the king al-Ṣāliḥ 'Ayyūb 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<sup>16</sup> 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-Rawḍah castle where it was buried near al-Ṣāliḥiyyah School<sup>17</sup>. 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 Bībars, in the fight and with the support of the nationals they defeated the enemies. Before anybody knew about the death of the sultān, she called his son Turān Shāh who was away from Egypt in Kaifā castle, and ordered the prominent figures of the state to give him the pledge to rule.

After the Arrival of Turān Shāh 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 Fārskūr. He didn't rule more than two months<sup>18</sup>.

<sup>14</sup> *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 152 - 153, *Tāriḫ al-Mamālik al-Baḥriyyah* 29 -36-37.

<sup>15</sup> *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 152 - 153, *al-Khiṭaṭ* by *al-Maqrīzī* 2/236, *al-Sulūk* 2/301, *Qiyām Dawlat al-Mamlīk al-Ūlā Fī Miṣr Wa al-Shām* 94, *Tāriḫ al-Mamālik al-Baḥriyyah* 24.

<sup>16</sup> 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.

<sup>17</sup> *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 154, *Tāriḫ al-Mamālik al-Baḥriyyah* 37, *Shadharāt al-Dhahab* 5/268, *al-Bidāyah Wa al-Nihāyah* 13/201.

<sup>18</sup> *al-Khiṭaṭ* by *al-Maqrīzī* 2/37, *al-Sulūk* 1/359 - 360, *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 155, *Tāriḫ al-Mamālik al-Baḥriyyah* 36 - 37, *Ṣubḥ al-'Aṣḥā* 3/497, *Shadharāt al-Dhahab* 5/238, *al-Bidāyah Wa al-Nihāyah* 13/201 - 202.

After his death, the prominent figures called upon Shajarat al-Durr to be the Sultān of Egypt<sup>19</sup>. 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."<sup>20</sup>. So the Egyptian people objected and refused to make her their Sultān. But Shajarat al-Durr kept the throne in her house by marrying the 'Amīr 'Izz al-Dīn 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-Dīn Aybak ascended the throne, the Bahri Mamluks state began<sup>21</sup>.

## 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 Mamlūk 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<sup>22</sup>.

## THE JUDICIARY SYSTEM OF THE MAMLUKS

The judiciary system during the Mamluks period stayed as it was during the Ayyūbid period, which was: one man should be the chief judge and he should be a Shāfi'i, a Ḥanafī, a Malīkī and a Ḥanbalī<sup>23</sup>. The power of these four judges was limited to the

<sup>19</sup> *al-Sulūk* 1/361, *al-Khiṭaṭ* by *al-Maqrīzī* 2/237, *Tārīkh al-Mamālik al-Bahriyyah* 37, *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 156, *Shadharat al-Dhahab* 5/268, *al-Bidayah Wa al-Nihayah* 13/203.

<sup>20</sup> *al-Sulūk* 1/368, *Tārīkh al-Mamālik al-Bahriyyah* 37, *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 156, *al-Khiṭaṭ* by *al-Maqrīzī* 2/237.

<sup>21</sup> *Tārīkh al-Mamālik al-Bahriyyah* 37, *al-Khiṭaṭ* by *al-Maqrīzī* 2/237, *al-Sulūk* 1/369.

<sup>22</sup> *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 479 - 480, *Tārīkh al-Mamālik al-Bahriyyah* 27.

<sup>23</sup> *Miṣr Fī al-'Uṣūr al-Wuṣṭā* 349 - 350, *Tārīkh al-Mamālik al-Bahriyyah* 372 - 373, *Ṣubḥ al-A'shā* 4/36, *Nuzum Dawlat Salāṭin al-Mamālik Wa Rusūmahum Fī Miṣr* 94, *al-Bidayah Wa al-Nihayah* 13/262.

civilians only<sup>24</sup>. 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<sup>25</sup>. 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<sup>26</sup>. The court sessions in the Mamluk state were held in public for anybody to attend. Sometimes they were held in mosques 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<sup>27</sup>. 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<sup>28</sup>.

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 Thaqif castle, and he abstained from the Dua'a' for him in his speeches.

Other examples were, judge al-Taqqy Din 'Abd al-Rahman al-Shafi'i, Ibn bint al-A'azz also judge Taqqy Din Muhammad b. Daqiq al-'Id who was the most prominent judge in Egypt in the Bahri Mamluk state<sup>29</sup>.

<sup>24</sup> *Tarikh al-Mamalik al-Bahriyyah* 379, *Misr Fi al-Ushr al-Wusta* 351, *Subh al-A'sha* 4/37.

<sup>25</sup> *Tarikh al-Mamalik al-Bahriyyah* 379 - 380, *Misr Fi al-Ushr al-Wusta* 351, *Subh al-A'sha* 4/37, *Nuzum Dawlat Salatin al-Mamalik Wa Rusumahum Fi Misr* 97.

<sup>26</sup> *Tarikh al-Mamalik al-Bahriyyah* 381, *Misr Fi al-Ushr al-Wusta* 351, *Subh al-A'sha* 4/37, *Nuzum Dawlat Salatin al-Mamalik Wa Rusumahum Fi Misr* 110.

<sup>27</sup> *Tarikh al-Mamalik al-Bahriyyah* 376 - 377, *Misr Fi al-Ushr al-Wusta* 351, *Nuzum Dawlat Salatin al-Mamalik Wa Rusumahum Fi Misr* 108.

<sup>28</sup> *Misr Fi al-Ushr al-Wusta* 352, *Tarikh al-Mamalik al-Bahriyyah* 383, *Nuzum Dawlat Salatin al-Mamalik Wa Rusumahum Fi Misr* 106.

<sup>29</sup> *Tarikh al-Mamalik al-Bahriyyah* 383, *Misr Fi al-Ushr AL-Wusta* 352, *Subh al-A'sha* 4/38.



Together with the judiciary authority, there was al-Muhtasib 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 Muhtasib's work needed toughness and quick action<sup>30</sup>.

## THE MILITARY SYSTEM OF THE MAMLUK STATE

The Mamlūk 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 Dumiya, the Tatar army under the leadership of Hulaku was conquering the Islamic East and approaching the capital of the Abbaside Caliphate - Baghdad<sup>31</sup>.

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 Mamlūk cavaliers in defending the Islamic world. The plan that Bibars al-Bunduqdari drew and the Mamlūk cavaliers executed in the streets of al-Mansurah 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<sup>32</sup>.

As for the Tatar, 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

<sup>30</sup> *Tarikh AL-Mamalik al-Bahriyyah* 397, *Misr Fi al-Ushur al-Wusta* 352, *Subh al-Asha* 4/38, *Nuzum Dawlat Salatin al-Mamalik Wa Rusumahum Fi Misr* 128.

<sup>31</sup> *Nuzum Dawlat Salatin al-Mamalik Wa Rusumahum Fi Misr* 138, *al-Bidayah Wa al-Nihayah* 13/202-249, *Shadharat al-Dhahab* 5/239-291, *Subh al-Asha* 3/497, *Misr Fi al-Ushur al-Wusta* 162-262, *Tarikh al-Mamalik al-Bahriyyah* 45-179.

<sup>32</sup> *al-Bidayah Wa al-Nihayah* 13/202, *Shadharat al-Dhahab* 5/239, *Subh al-Asha* 3/497, *Misr Fi al-Ushur al-Wusta* 262, *Tarikh al-Mamalik al-Bahriyyah* 179, *al-Khitat* by al-Maqrizi 2/237.

that bore heard words degrading king Qutuz and ordering him to surrender immediately or he would kill him with all his entourage<sup>33</sup>.

As a result, the victorious king Qutuz killed Hūlakū'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 Bībars as head of it. The two armies arrived in 'Ain Jalūt 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 Nowīn 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 and releasing many prisoners<sup>34</sup>.

### 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<sup>35</sup>. 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<sup>36</sup> 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

<sup>33</sup> *al-Bidayah Wa al-Nihayah* 13/202, *Shadharat al-Dhahab* 5/239, *Ṣubḥ al-Aṣḥā* 3/497, *Miṣr Fī al-ʿUṣūr al-Wuṣṭā* 262, *Tārīkh al-Mamālīk al-Baḥriyyah* 179, *al-Khiṭaṭ* by al-Maqrīzī 2/237.

<sup>34</sup> *al-Bidayah Wa al-Nihayah* 13/248-249, *Miṣr Fī al-ʿUṣūr al-Wuṣṭā* 162, *Shadharat al-Dhahab* 5/291, *Tārīkh al-Mamālīk al-Baḥriyyah* 45, *Ṣubḥ al-Aṣḥā* 3/498, *al-Khiṭaṭ* by al-Maqrīzī 2/238, *ʿAqd al-Jumān Fī Tārīkh Ahl al-Zamān* 243.

<sup>35</sup> *Miṣr Fī al-ʿUṣūr al-Wuṣṭā* 479-480, *Tārīkh al-Mamālīk al-Baḥriyyah* 463, *Ighāthat al-Ummah Bikashf al-Ghummah* 70, *al-ʿAdab Fī al-ʿAṣr al-Mamlūkī* 1/47, *ʿAṣr Salāṭīn al-Mamālīk* 1/84 - 2/269.

<sup>36</sup> *ʿAṣr Salāṭīn al-Mamālīk* 2/274, *al-Mamālīk* 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 opinion<sup>37</sup>.

The Egyptian society consisted of three major categories:

The ruling category, the 'Ulamā' 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 Mamlūk 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 merchants<sup>38</sup>.

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 public's love for them and because of their courage in speaking the truth. Also the Sultān depended on them to encourage the soldiers in war by explaining the reward allāh promised for those who fight for His cause. This resulted in achieving many victories. From those 'Ulamas was Ibn al-'Imād al-Aqfahsi<sup>39</sup> whom people highly respected and loved.

The public category consisted of the small traders, professionals, artisans and peasants. Their rule was limited to production and paying taxes. It has no right to participate in ruling or administration<sup>40</sup>.

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

<sup>37</sup> Ibid

<sup>38</sup> *al-'Adab Fī al-'Asr al-Mamlūkī* 1/50, *al-Mamālik* 220.

<sup>39</sup> *al-Dhawa' al-Lāmi'* 2/47, *al-Badr al-Ṭaleia* 1/93, *Shadharāt al-Dhahab* 7/73.

<sup>40</sup> *al-'Adab Fī al-'Asr al-Mamlūkī* 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, artizans and labourers.
7. The needy who lived on what they could get from other people <sup>41</sup>.

## THE CULTURAL SITUATION

When the Tatar 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<sup>42</sup>. The 'Ulamas in Egypt and al-Shām 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<sup>43</sup>.

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<sup>44</sup>.

<sup>41</sup> *Ighāthat al-Ummah Bi Kashf al-Ghumma* by al-Maqrīzī 70-73, *al-'Adab Fī al-'Asr al-Mamlūkī* 1/47.

<sup>42</sup> *al-'Adab Fī al-'Asr al-Mamlūkī* 1/160, *al-'Adab al-'Arabī Fī al-'Asr al-Mamlūkī* 38.

<sup>43</sup> Ibid.

<sup>44</sup> *al-'Adab Fī al-'Asr al-Mamlūkī* 1/160, *al-'Adab al-'Arabī Fī al-'Asr al-Mamlūkī* 38.

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<sup>45</sup>.

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-Dīn Ibrāhīm al-Jazārī lost about 15,000 books and many more writing pads<sup>46</sup>.

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, fatawā, 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<sup>47</sup>.

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-Shām and in al-Hijāz and they unified the education plans and the syllabus<sup>48</sup>.

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<sup>45</sup> Ibid.

<sup>46</sup> *al-'Adab Fi al-'Asr al-Mamluki* 1/108, *al-'Adab al-'Arabi Fi al-'Asr al-Mamluki* 39.

<sup>47</sup> *al-'Adab Fi al-'Asr al-Mamluki* 1/109, *al-'Adab al-'Arabi Fi al-'Asr al-Mamluki* 39.

<sup>48</sup> *al-'Adab al-'Arabi Fi al-'Asr al-Mamluki* 40.

## 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-'Āṣ:** It is called the crown of mosques, and the matured mosque. 'Amr b. al-'Āṣ, 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 through out the years. The most famous linguists, Ulamas and authors graduated from this mosque<sup>49</sup>.
2. **The Ṭulūny Mosque:** It was built by Aḥmad b. Ṭulūn 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 Tafsīr, Ḥadīth, Medicine and Reading<sup>50</sup>.
3. **Al-'Azhar Mosque:** It was built by the leader Jawhar the Sicilian by the order of al-Mu'iz on Saturday 24 Jamād 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-Zāhira. 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<sup>51</sup>.

<sup>49</sup> *Husn al-Muḥādarah* 2/239, *al-Khiṭaṭ* by *al-Maqrīzī* 2/246, *Ṣubḥ al-A'shā* 3/382, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 1/109, *al-'Adab al-'Arabī Fī al-'Aṣr al-Mamlūkī* 43.

<sup>50</sup> *al-Khiṭaṭ* by *al-Maqrīzī* 2/265, *Ṣubḥ al-A'shā* 3/386, *Husn al-Muḥādarah* 2/246, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 110, *al-'Adab al-'Arabī Fī al-'Aṣr al-Mamlūkī* 44.

<sup>51</sup> *al-Khiṭaṭ* by *al-Maqrīzī* 2/273, *Husn al-Muḥādarah* 2/251, *Ṣubḥ al-A'shā* 3/410, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 44, *al-'Adab al-'Arabī Fī al-'Aṣr al-Mamlūkī* 1/110.

From the famous schools in Cairo:

1. *Al-Ṣalahiyyah* School: It was built by Ṣalah al-Dīn al-'Ayyūbī in 572 A.H./ 1176 A.D. near the dome of Imām al-Shāfi'ī and he bequeathed it upon the Shāfi'iyyah. This school survived for a long period during the Mamluks reign<sup>52</sup>.
2. *Al-Qamhiyyah* School: It was also built by Ṣalah al-Dīn al-'Ayyūbī in Muharram 566 A.H./ 1170 A.D. near the mosque of 'Amr b. al-'Aṣ. It was called al-Qamhiyah because the teachers and students used to get their salaries in wheat. It was designated for the Malaky Faqihs and was the best of their schools. It became great and famous during the Mamluks period<sup>53</sup>.
3. *Al-Kāmiliyyah* School: It was built by king al-Kāmil Muḥammad b. al-'Ādil al-'Ayyūbī in 622 A.H./ 1225 A.D. and it was known as Dār al-Ḥadīth al-Kāmiliyah. It was the second Dār to be built for al-Ḥadīth after the one built by Nūr al-Dīn Maḥmūd Zinky in Damascus. When the king built this Dār, he bequeathed it for those interested in al-Ḥadīth, then after them to the Shāfi'iyyah<sup>54</sup>.
4. *Al-Ṣalihiyyah* School: It was built by king al-Ṣaliḥ Najm al-Dīn 'Ayyūb in 639 A.H./ 1241 A.D. it was divided into four schools: one for each religious drive<sup>55</sup>.
5. *Al-Mu'izziyyah* School: It was built by 'Izz al-Dīn Aybak al-Turkumānī, the first Mamluk king in 654 A.H./ 1256 A.D., facing the Nile in old Egypt<sup>56</sup>.

<sup>52</sup> *al-Khiṭaṭ* by al-Maqrīzī 2/374, *Ḥusn al-Muḥāḍarah* 2/257, *Ṣubḥ al-A'shā* 3/391, *al-Bidāyah Wa al-Nihāyah* 12/317, *al-'Adab al-'Arabī Fī al-'Aṣr al-Mamlūkī* 40.

<sup>53</sup> *Ṣubḥ al-A'shā* 3/390, *al-Khiṭaṭ* by al-Maqrīzī 2/364, *al-Bidāyah Wa al-Nihāyah* 12/284, *al-'Adab al-'Arabī Fī al-'Aṣr al-Mamlūkī* 41, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 1/110.

<sup>54</sup> *Ḥusn al-Muḥāḍarah* 2/262, *al-Khiṭaṭ* by al-Maqrīzī 2/375, *Ṣubḥ al-A'shā* 3/414, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 1/111, *al-'Adab al-'Arabiyyah Fī al-'Aṣr al-Mamlūkī* 41, *Shadharāt al-Dhahab* 5/172.

<sup>55</sup> *al-Khiṭaṭ* by al-Maqrīzī 2/374, *Ḥusn al-Muḥāḍarah* 2/263, *Ṣubḥ al-A'shā* 3/415, *al-Bidāyah Wa al-Nihāyah* 13/180, *al-'Adab al-'Arabiyyah Fī al-'Aṣr al-Mamlūkī* 41, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 1/111.

<sup>56</sup> *al-Bidāyah Wa al-Nihāyah* 13/220, *Shadharāt al-Dhahab* 5/268, *Ṣubḥ al-A'shā* 3/391, *al-'Adab Fī al-'Aṣr al-Mamlūkī* 1/112.

6. *Al-Zāhiriyyah* School: It was built by the Sultān al-Zāhir Bībars in 662A.H./ 1263 A.D. where Shari'a sciences were taught together with Fiqh from the four religious drives. also Ḥadeeth 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<sup>57</sup>.
7. *Al-Mansūriyyah* School: It was built by the king al-Mansūr Qalāwūn 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 Ḥadīth and Tafsīr<sup>58</sup>.

<sup>57</sup> *al-Khitāṭ* by al-Maqrizī 2/378, *Ḥusn al-Muḥādarah* 2/264, *al-Bidayah Wa al-Nihāyah* 13/271, *Shadharāt al-Dhahab* 5/308, *Subḥ al-A 'shā* 3/415, *al-'Adab Fī al-'Asr al-Mamlūki* 1/112, *al-'Adab al-'Arabi Fī al-'Asr al-Mamlūki* 42.

<sup>58</sup> *al-Khitāṭ* by al-Maqrizī 2/379, *Ḥusn al-Muḥādarah* 2/264, *Subḥ al-A 'shā* 3/415, *Shadharāt al-Dhahab* 5/410, *al-'Adab al-'Arabi Fī al-'Asr al-Mamlūki* 42, *al-'Adab Fī al-'Asr al-Mamlūki* 1/112, *al-Bidayah Wa al-Nihāyah* 13/353.



# **CHAPTER FOUR**

## **THE AUTHORITIES MENTIONED** **IN THE MANUSCRIPT**

### 1) A'SHĀ BĀHILAH

A poet of pre-Islamic period. His name was 'Āmir b. al-Ḥārith b. Riyāḥ al-Bāhili from *Hamadān*. His nick name was *Abā Guḥfān*. His most famous poem was on the death of his brother, al-Muntashir b. Wahb. <sup>1</sup> [42/7]

### 2) A'SHĀ BAKR

He was one of the poets before Islam who wrote one of *al-Mu'allaqāt*. His name was Maymūn b. Qays b. Jandal b. Shurāḥbīl, from Banī Qays b. Tha'labah al-Wā'ilī, also known as A'shā Qays, also called A'shā Bakr b. Wā'ilī. 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.<sup>2</sup> [17/7]

### 3) AL-'ABBĀDĪ

He was a jurist (*Faqīh*) of *Shāfi'iyyah*. His name was Muḥammad b. Aḥmad b. Muḥammad b. 'Abdullāh b. 'Abbād al-'Abbādī, al-Harawī, al-Shāfi'ī known as abū 'Āsim. He was born in *Harāt* in 375 A.H./ 985 A.D. and studied in *Harāt* and in *Nisābūr*. He travelled to many countries. He wrote many books, some of which are "*Ṭabaqāt al-Shāfi'iyyīn*" and "*Adab al-Qadā'*". He died in 458 A.H./ 1066 A.D.<sup>3</sup> [169/6]

### 4) 'ABD AL-'AZĪZ AL-DAMĪRĪ

He was the jurist of *Shāfi'iyyah*. His name was 'Abd al-'Azīz b. Aḥmad b. Sa'īd b. 'Abdullāh al-Damīrī, al-Miṣrī, also known as al-Dīrīnī. He was born in 612 A.H./ 1215 A.D. He learnt from *Shaykh* 'Izz al-Dīn b. 'Abd al-Salām and others. From some of his books are "*al-Taysīr Fi 'Ilm al-Tafsīr*" and "*Irshād al-Ḥayārā'*". He died in 694 A.H./ 1295 A.D. in *Dayrīn*, an Egyptian village.<sup>4</sup> [412/5]

<sup>1</sup> A.M. 3/250.

<sup>2</sup> M.M. 3/65, K.Z. 1/776, A.M. 7/341.

<sup>3</sup> K.Z.2/1100, A.M. 5/314, M.M. 9/10.

<sup>4</sup> S.D. 5/450, H.A 1/580, M.M. 5/241, A.M. 4/13.

### 5) 'ABD AL-QĀHIR AL-BAGHDĀDĪ

A jurist and scholar of literature. His name was 'Abd al-Qāhir b. Ṭāhir b. Muḥammad b. 'Abdullāh al-Tamīmī, al-Baghdādī, al-Asfarā'ini, Abū Manṣūr. He was born and lived in *Baghdād* then *Nisābūr*. He learnt *Fiqh* from Abū Ishāq al-Asfarā'ini. From some of his books are "*al-Milal wa al-Niḥal*" and "*al-Tafsīr*". He died in *Asfarā'in* 429 A.H./ 1037 A.H.<sup>5</sup> [206/1]

### 6) 'ABD AL-RAḤMĀN B. 'AWF

One of the great companions of the Prophet and one of the ten to whom the Prophet explicitly promised paradise. His name was 'Abd al-Reḥmān b. 'Awf b. 'Abdu 'Awf b. 'Abd al-Ḥārith Abū Muḥammad, al-Zuhri, al-Qurashī. He was born in 44 before A.H./ 580 A.D. He died in 32 A.H./ 652 A.D.<sup>6</sup> [209/8]

### 7) ABŪ 'ĀṢIM AL-'ABBĀDĪ

A jurist and traditionalist from *Harāh*. His name was Muḥammad b. Aḥmad b. Muḥammad b. 'Abdullāh b. 'Abbād al-'Abbādī, al-Harawī, al-Shāfi'i. He was born in *Harāh* in 375 A.H./ 985 A.D. He wrote many books such as "*Ṭabaqāt al-Fuqahā*" and "*Adāb al-Qudāt*". He died in 456 A.H./ 1064 A.D., when he was 83 years old.<sup>7</sup> [48/7]

### 8) ABŪ 'ABBĀD AL-NUMAYRĪ

His name was Abū 'Abbād al-Kātib. He was a writer for Aḥmad b. Abī Khālid.<sup>8</sup> [158/2]

<sup>5</sup> W.A. 3/203, H.A. 1/606, M.M. 5/309, A.M. 4/48.

<sup>6</sup> A.M. 3/321, E.I. 16.

<sup>7</sup> W.A. 3/351, M.M. 9/10, S.D. 3/306.

<sup>8</sup> H.N. 2/193.

### 9) ABŪ AL-‘ABBĀS

He was the *Shaykh* (religious leader & teacher) of *Shāfi‘iyyah* of his time who spread the *Shāfi‘iyyah* thoughts and principles. He was judge (*Qādi*) Abū al-‘Abbās, Aḥmad b.

‘Umar b. Surayj al-Baghdādī. He was known as the “*al-Bāz al-Ashhab*”. He was born in *Baghdād* in 249 A.H./ 863 A.D. He was the chief judge of *Shirāz* (Iran). He wrote about 400 books and articles. He died in *Baghdād* in 306 A.H./ 918 A.D.<sup>9</sup> [456/8]

### 10) ABŪ ‘ABDULLĀH AL-MUHALLABĪ

A linguist and the scholar of *Ḥadīth*. His name was Ibrāhīm b. Muḥammad b. ‘Arafah al-‘Azdi, al-‘Atki known as Abū ‘Abdullāh. He was born in *Wasīṭ* in 224 A.H./ 858 and he lived in *Baghdād*. From some of his books are “*Gharīb al-Qur‘ān*” and “*al-Maṣādir*”. He died in *Baghdād* in the year 323 A.H./ 935 A.D.<sup>10</sup> [333/3]

### 11) ABŪ ‘ALĪ AL-BAGHDĀDĪ

His name was Ḥasan b. Ḥusayn b. Abī Hurayrah al-Baghdādī, called as Abū ‘Alī. He was jurist of *Shāfi‘iyyah* in Iraq. He studied with Abī ‘Abbās b. Surayj and others. Some of his famous books are “*Sharḥ Mukhtaṣar al-Muzanī*” and “*Masā’il Fī al-Furū‘*”. He died in *Baghdād* in 345 A.H./ 956 A.D.<sup>11</sup> [380/3]

### 12) ABŪ ‘ALĪ AL-ḤUFĪ

A linguist, poet and *Mufassir* from *al-Ḥuf* in Egypt. His name was . Ibrāhīm b. sa‘īd b. al-Ḥufī, al-Miṣrī Abū Ḥasan . He wrote many books, some of which are “*al-Muwāḍiḥ Fī al-Naḥw*”, *al-Burhān Fī Tafsīr*, *al-Qur‘ān* and *I‘rāb al-Qur‘ān*”. He died in 430 A.H./ 1039 A.D.<sup>12</sup> [85/9]

<sup>9</sup> T.F. 118, T.S.M. 197.

<sup>10</sup> A.M. 1/161, M.M. 1/102.

<sup>11</sup> S.D. 2/370, T.F. 121, A.M. 2/188, T.S.M. 205.

<sup>12</sup> S.D. 3/247, K.Z. 1/241, H.A 1/687, M.M. 7/5, A.M. 4/250.

### 13) ABŪ 'ALĪ AL-ṬABARĪ

He was the *Shāfi'i Shaykh* in *Baghdād*. 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 *Ṭabaristān* and he lived in *Baghdād*. From some of his books are "*al-Iṣṣāḥ Fī Furū' al-fiqh*" and "*al-'Iddah*". He died in *Baghdād* in 350 A.H./ 961 A.D.<sup>13</sup> [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. 'Āmir b. Ka'b al-Ṭīmī, al-Qurashī, Abū Bakr. He was born in *Makkah* in 51 before A.H./ 554 A.D. and died in *al-Madīnah al-Munawwarah* 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).<sup>14</sup> [125/3]

### 15) ABŪ DĀWŪD

A jurist, traditionalist and a memorizer (*Ḥāfiẓ*) of the Holy *Qur'ān*. His name was Sulaymān b. al-Ash'ath b. Ishāq b. Bashīr b. Shaddād al-'Azdi, 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.<sup>15</sup> [174/2]

<sup>13</sup> S.A.N: 16/62, S.D. 3/3, M.M. 3/270, A.M. 2/210, W.A. 2/76.

<sup>14</sup> I.M.A: 3/963, T.H. 1/2, A.M. 4/102, S.D. 1/24, E.I. 19.

<sup>15</sup> T.H. 2/591, S.A.N: 13/203, M.M. 4/255, A.M. 3/122.

### 16) ABŪ 'AMR B. AL-'ALĀ'

His name was Zabbān b. 'Ammār, al-Tamīmī, al-Māzinī, al-Baṣrī known as Abū 'Amr. The nick name of his father was al-'Alā' who was among the *Imams* of language and literature. He was among the seven well-known recital (*Qurra'*) of the Holy *Qur'an*. He was born in *Makkah* in 70 A.H./ 689 A.D., he lived in *Baṣrah* and died in *Al-Kūfah* in 154 A.H./ 770 A.D.<sup>16</sup> [87/4]

### 17) ABŪ ḤANĪFAH

The founder of the *Ḥanafī* 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 Mujaḥids*. His name was al-Nu'mān b. Thābit, al-Kūfī, al-Tamīmī, 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-'Akbar Fī al-Kalām*". He died in *Baghdād* in the year 150 A.H./ 767 A.D.<sup>17</sup> [105/3]

### 18) ABŪ ḤĀTIM

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 Ḥātim. He was born in 172 A.H./ 788 A.D. He wrote many books, some of which are "*al-'Addād, al-Ṭayr and al-Wuhūsh*". He died in 255 A.H./ 862 A.D.<sup>18</sup> [56/1]

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<sup>16</sup> A.M. 3/41.

<sup>17</sup> M.M. 13/104. A.M. 8/36, E.I. 19.

<sup>18</sup> S.D. 2/121, F.N. 86-87, M.M. 4/285. A.M. 3/143.

### 19) ABŪ ḤĀTĪM AL-RĀZĪ

A traditionalist and preserver of *Ḥadīth*. His name was Muḥammad b. Idrīs b. al-Mundhir b. Dāwūd b. Mihrān al-Ḥanzalī, al-Ghatafānī, al-Rāzī. He was born in *al-Rayy* in 195 A.H./ 810 A.D., and lived in the same period as al-Bukhārī and Muslim. He wrote many books, such as "*Tafsīr al-Qur'ān*" and "*Ṭabaqāt al-Ṭab'īn*". He died in *Baghdād* in 277 A.H./ 890 A.D.<sup>19</sup> [95/5]

### 20) ABŪ ḤUYYAH AL-NUMAYRĪ

A very famous poet from *Baṣrah*. His name was Abū Ḥuyyah al-Numayrī al-Haytham b. al-Rabī' b. Zurārah. He lived during the Umayyad and Abbasid periods. He died in 183 A.H./ 800 A.D.<sup>20</sup> [33/3]

### 21) ABŪ HURAYRAH

One of the best companions of the Prophet (PBUH), and very fond of cats. His name was 'Abd al-Raḥmān b. Ṣakhr al-Dāūsī, nick-named Abū Hurayrah. He is the source of more *Aḥādīth* 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.<sup>21</sup> [125/4]

### 22) ABŪ IṢḤĀQ AL-MARWAZĪ

He was a jurist from *Baghdād*. His name was Ibrāhīm b. Aḥmad b. Iṣḥāq al-Marwazī al-Shāfi'i. He wrote many books, such as "*al-Khuṣūṣ Wa al-'Umūm*" and "*al-Fuṣūl Fi Ma'rifat al-'Uṣūl*". Darb al-Marwazī in *Baghdād* is related to him. He was born in *Marw al-Shāhjan (Qasabat Khurasan)*. He lived in *Baghdād* for most of his life and died in Egypt in 340 A.H / 951 A.D.<sup>22</sup> [99/7]

<sup>19</sup> S.A.N. 13/247, A.M. 6/27, M.M. 9/35.

<sup>20</sup> A.M. 3/103, H.N. 3/562.

<sup>21</sup> A.M. 3/308, U.G. 3/357, E.I.20.

<sup>22</sup> W.A. 1/26-27, T.S.M. 203, M.M. 1/3, A.M. 1/28.

### 23) ABŪ JAʿFAR AL-NAḤḤĀS

He was a linguist and a *Mufassir*. His name was Aḥmad b. Muḥammad b. Ismāʿil b. Yūnus al-Murādī, al-Miṣrī, also known as al-Naḥḥās and Abū Jaʿfar. From the books he wrote are “*Maʿānī al-Qurʿān, al-Kāfī Fī al-Naḥw*” and “*al-Nāsikh Wa al-Mansūkh*”. He was born in Egypt where he died by drowning in the river Nile in 338 A.H./ 796 A.D.<sup>23</sup> [123/11]

### 24) ABŪ MUḤAMMAD AL-JUWAYNĪ

One of the scholars ( *Ulamas*) of *Tafsīr* of the Holy *Qurʿān*, language and jurisprudence. His name was ʿAbdullāh b. Yūsuf b. Hayūyyah b. ʿAbdullāh al-Juwaynī, al-Shāfiʿī. He was born in *Juwayn* near *Nisābūr* and studied in *Nisābūr*. From the books he wrote are “*al-Tafsīr al-Kabīr*” and “*al-Talkhiṣ Fī Uṣūl al-Fiqh*”. He died in *Nisābūr* in 438 A.H./ 1047 A.D.<sup>24</sup> [18/3]

### 25) ABŪ NUʿAYM

A narrator of *Ḥadīth*, *Ṣūfī*, and historian. His name was Aḥmad b. ʿAbdullāh b. Aḥmad b. Iṣḥāq al-Aṣbahānī, al-Shāfiʿī, Abū Nuʿaym. He was born in *Aṣbahān* in 336 A.H./ 948 A.D. From some of his books are “*Ḥilyat al-ʿAwliyāʾ*” and “*Tārīkh Aṣbahān*”. He died in *Aṣbahān* in 430 A.H. / 1038 A.D.<sup>25</sup> [117/3]

### 26) ABŪ NAKHĪLAH

His name was Abū Nakhīlah al-Rājiz, al-Saʿdī. 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.<sup>26</sup> [265/14]

<sup>23</sup> W.A. 1/99, S.A.N. 15/401, B.W. 1/362, M.M. 2/82, A.M. 1/208.

<sup>24</sup> M.M. 6/165, A.M. 4/146, K.Z. 1/339, H.A. 1/451.

<sup>25</sup> S.A.N. 17/453, M.M. 1/282, A.M. 1/157, S.D. 3/254.

<sup>26</sup> H.N. 2/100.



### 27) ABŪ 'UBAYD

One of the great *Ulamas* of *Ḥadīth*, *Fiqh* and literature. His name was al-Qāsim b. Salām, al-Harawī, al-'Azdi, al-Khuẓā'i, al-Khurasāni, al-Baghdādi. He was born in *Harāt* in 157 A.H./ 774 A.D. He studied from Abi 'Ubaydah, al-'Aṣma'i, al-Kisā'i and al-Farā'. He wrote many books, some of which are "*al-Nāsikh wa al-Mansūkh*" and "*Gharīb al-Muṣannaf*". He died in *Makkah* in 224 A.H./ 838 A.D.<sup>27</sup> [41/1]

### 28) ABŪ AL-'UMAYTHIL

His name was 'Abdullāh b. Khulayd b. Sa'd. He was a Grammarian and poet. His father was a slave of Bani al-'Abbās. It is said that his origin was from *al-Raḡy*; he was raised in desert and he visited the Prince Ṭāhir b. al-Ḥusayn of Khurasān who appointed him the teacher of his son. From some of his books are "*al-'Abyāt al-Sā'irah*" and "*al-Tashābuh*". He died in 240 A.H./ 854 A.D.<sup>28</sup> [395/3]

### 29) ABŪ QATĀDAH

A companion of the Prophet (PBUH) and a famous governor. His name was al-Ḥārith b. Rubā'i al-'Anṣārī, al-Khazraji, al-Sulamī. 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-Madīnah* in 54 A.H./ 673 A.D.<sup>29</sup> [129/1]

### 30) ABŪ SA'ĪD AL-KHUDRĪ

One of the close companions of the Prophet (PBUH), narrated many *Ḥadīth*. His name was Sa'd b. Malīk b. Sinān al Khudrī, al-'Anṣārī al-Khazraji. He was born in 10 before A.H./ 613 A.D. and he fought twelve battles. He narrated 117 *Ḥadīth*, he died in *al-Madīnah* in 74 A.H./ 639 A.D.<sup>30</sup> [107/15]

<sup>27</sup> S.D. 2/54, B.W. 2/253, M.M. 8/101, A.M. 5/176.

<sup>28</sup> A.M. 4/85, H.A. 1/440, H.N. 1/155, M.M. 6/52.

<sup>29</sup> S.A.N. 2/49, S.D. 1/7, U.G. 5/250, A.M. 2/154.

<sup>30</sup> S.D. 1/81, S.A.N. 3/168, A.M. 3/87, T.H. 1/44.

### 31) ABŪ AL-SHIṢ

A famous poet, a soft spoken man with a very sharp memory. His name was Muḥammad b. ʿAbdullāh b. Razīn b. Sulaymān b. Tamīm, al-Khuzāʿī, also known as Abū al-Shiṣ and Abū Jaʿfar. From one of his books is “*Dīwān al-Shaʿir*” collected by Abū Bakr al-Ṣūlī. He died in 196 A.H./ 811 A.D. <sup>31</sup> [428/3]

### 32) ABŪ ṬĀHIR AL-ZAYYĀDĪ

A narrator of *Ḥadīth*, jurist and Scholar of *Shāfiʿiyyah*. His name was Muḥammad b. Muḥammad b. Maḥmish b. Dāwūd, Abū Ṭāhir al-Zayyādī. He was born in 317 A.H./ 929 A.D. He studied from Muḥammad b. Ḥusayn al-Qattān, ʿAbdullāh al-Karamānī and others. He taught Abū ʿĀṣim al-ʿAbbādī and others. From his books is “*Kitāb Fi ʿIlm al-Shrūʿ*”. He died in 410 A.H./ 1019 A.D. <sup>32</sup> [318/9]

### 33) ABŪ ṬALḤAH

One of the best companions of the Prophet (PBUH). His name was Zayd b. Sahal b. al-ʿAswad, al-Bukhārī, al-ʿAnṣārī. He attended the pledge of al-ʿAqabah 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. <sup>33</sup> [20/2]

### 34) ABŪ THAWR

His name was Ibrāhīm b. Khalīd b. Abī al-Yamān, al-Kalbī, al-Baghdādī, also known as Abū Thawr. He was a jurist and follower of *Imām al-Shāfiʿī*. He was born in 170 A.H./ 784 A.D. From one of his books is “*al-Ṭahārah and al-Ṣiyām*”. He died in *Baghdād* in 240 A.H./ 854 A.D., when he was 70 years of age. <sup>34</sup> [173/8]

<sup>31</sup> A.M. 6/271, M.M. 11/23.

<sup>32</sup> A.M. 7/21, M.M. 11/298, K.Z. 1/163.

<sup>33</sup> S.D. 1/40, I.M.A. 2/553, A.M. 3/58.

<sup>34</sup> T.S.M. 190, F.N 297. M.M. 1/28, S.A.N. 12/72. A.M. 1/37, T.F. 101.

### 35) ABŪ YŪSUF

His name was Ya'qūb b. Ibrāhīm b. Ḥabīb al-'Anṣarī, al-Kūfī, al-Baghdādī, also known as Abū Yūsuf. He was a jurist and was born in *al-Kūfah* in 113 A.H./ 729 A.D. He was a student of *Imām Abū Ḥanīfah* and the first one who preached his ideas. From some of his books are "*al-Kharāj*" and "*al-'Āthār*". He died during al-Rashīd's Caliphate in *Baghdād* in 182 A.H./ 797 A.D.<sup>35</sup> [179/7]

### 36) ABŪ ZAYD AL-'ANṢARĪ

His name was Sa'īd b. 'Aūs b. Thābit al-'Anṣarī, one of the scholars of literature and language. He was born in *Baṣrah* 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 "*Kitāb al-Nawādir Fī al-Lughah*", "*al-Wūḥūsh*" and "*Gharīb al-'Asmā'*". He died in *Baṣrah* in 215 A.H./ 830 A.D.<sup>36</sup> [277/9]

### 37) ABŪ ZAYD AL-MARWAZĪ

His name was Muḥammad b. Aḥmad b. 'Abdullāh b. Muḥammad al-Marwazī al-Shāfi'ī, al-Fashānī, Abū Zayd. He was the jurist of *Shāfi'iyyah*. He was born in 301 A.H./ 913 A.D. He studied *fiqh* from Abī Ishāq al-Marwazī. Some of his Books are "*al-'Iqnā' Fī al-Ḥadīth*" and "*Tafsīr al-Mas'ūdī*". He died in *Marw* in 371 A.H./ 981 A.D.<sup>37</sup> [264/7]

### 38) ABŪ ZAYD AL-NAḤAWĪ

One of the great linguists. His name was Sa'īd b. Aws b. Thābit b. Zayd b. al-Nu'mān al-'Anṣarī, al-Baṣrī, also known as Abū Zayd. He was born in 119 A.H. / 737 A.D. He wrote many books such as: "*al-Nawādir*" and "*al-Wūḥūsh*". He died in *Baṣrah* in 215 A.H. / 830 A.D.<sup>38</sup>

<sup>35</sup> T.H. 1/292, F.N. 286, T.F. 141, M.M. 13/240, H.A. 2/536, A.M. 2/154.

<sup>36</sup> M.M. 4/220, A.M. 3/92.

<sup>37</sup> H.A. 2/50, W.A. 4/208, S.D. 3/76, S.A.N. 16/313, T.S.M. 211-212, M.M. 8/283.

<sup>38</sup> S.D. 2/34, F.N. 81, B.W. 1/582, A.M. 3/92, M.M. 4/220.

### 39) ABŪ ZUBAYD AL-TĀ'Ī

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 Harmalah b. al-Mundhir b. Ma'dī Karib b. Handhahah al-Tā'ī, Abū Zubayd. He was related to Ya'rub b. Qaḥṭān. He did not convert to Islam and he died as a christian in 62 A.H./ 682 A.D. <sup>39</sup> [119/4]

### 40) ABŪ AL-'ASWAD AL-DU'ALĪ

One of the linguists, jurists and poets from *Basrah*. His name was Zālim b. 'Amr b. Sufyān b. Jandal, al-Du'ālī, al-Kinānī, also known as Abū al-'Aswad. He lived in *Basrah* during 'Umar s Caliphate and he was appointed governor of *Basrah* during the days of Ibn Abī Ṭalīb. He wrote a poetry book, and he died in *Basrah* in 69 A.H./ 688 A.D. when he was 85 years of age. <sup>40</sup> [194/5]

### 41) ABŪ AL-BAQĀ'

A scholar of literature and language. His name was 'Abdullāh b. al-Husayn b. 'Abdullāh, al-Baghdādī, al-Hanbalī also known as al-'Akbarī. He was born in *Baghdād* in 538 A.H./ 1143 A.D. Some of his books are "*al-'Istī'āb Fī al-'Hisāb*" and "*al-Tibyān Fī 'l-'rāb al-Qur'ān*". He died in *Baghdād* in 616 A.H./ 1219 A.D. <sup>41</sup> [175/3]

### 42) ABŪ AL-'IYĀL AL-HUDHALĪ

His name was Abū al-'Iyāl al-Hudhalī, 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 Mu'āwiyah. <sup>42</sup> [413/6]

<sup>39</sup> M.A. 10/191, H.N. 2/274, A.M. 2/174.

<sup>40</sup> W.A. 2/535, S.D. 1/76, M.M. 5/47, A.M. 3/236.

<sup>41</sup> S.A.N. 22/91, H.A. 1/459, M.M. 6/46, A.M. 4/80.

<sup>42</sup> H.N. 4/323.

#### 43) ABŪ AL-FUTŪḤ AL-ʿUJALĪ

His name was Asʿad b. Maḥmūd b. Khalaf b. Aḥmad al-ʿUjalī, al-ʿAṣbahānī, al-Shāfiʿī, Abū al-Futūḥ, Muntakhab al-Dīn. He was a *Faqīh*, *Muftī* (One who gives religious decisions), preacher, and was *Shaykh* of *al-Shāfiʿiyyah* in *Aṣbahān*. He was born in *Aṣbahān* in 505 A.H./ 1121 A.D. From some of his books are “*Sharḥ Mushkilāt al-Wasīʿ wa al-Wajīz* by *al-Ghazālī*” and “*ʿĀfāt al-Wuʿāz*” He died in *Aṣbahān* in 600 A.H./ 1203 A.D. <sup>43</sup> [237/9]

#### 44) ABŪ AL-ḤASAN AL-MĀSARJASĪ

His name was Muḥammad b. ʿAlī b. Saḥal al-Māsarjasī, Abū al-Ḥasan. He studied in *Nisābūr* 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. <sup>44</sup> [454/7]

#### 45) ABŪ AL-HINDĪ

A poet who lived during the Umayyad and Abbasid states. His name was Ghālib b. ʿAbd al-Quddūs b. Shabath b. Rubaʿī al-Riyāḥī, al-Yarbūʿī, also known as Abū al-Hindī. 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. <sup>45</sup> [293/1]

#### 46) ABŪ AL-QĀSIM AL-KARKHĪ

His name was Abū al-Qāsim Mansūr b. ʿAmr b. ʿAlī al-Karkhī, al-Baghdādī. He was taught by *al-Shaykh* Abī Ḥamid al-ʿAsfrāʿīnī. He studied in *Baghdād* and wrote a book named as “*Kitāb al-Ghibah*”. He died in *Baghdād* in 447 A.H./ 1056 A.D. <sup>46</sup> [306/2]

<sup>43</sup> W.A. 1/208, S.A.N. 21/402, M.M. 2/248, A.M. 1/301.

<sup>44</sup> T.F. 124.

<sup>45</sup> H.N. 5/568, A.M. 5/114.

<sup>46</sup> T.F. 137, T.S.M. 229.

#### 47) AḤMAD AL-‘ASHNAḤĪ

His name was Aḥmad b. Mūsā b. Jūshayn b. Zaghānim b. Aḥmad, Abū al-‘Abbās al-‘Ashnahī. He came to *Baghdād* and studied from Abī Sa‘īd al-Mutawallī. He was born in 450 A.H./ 1058 A.D. and he died in 515 A.H./ 1131 A.D.<sup>47</sup> [192/4]

#### 48) AḤMAD B. ḤANBAL

Founder of one of the four schools of law. One of the four *Imams* of *Sunnah*. His name was Abū ‘Abdullāh Aḥmad b. Ḥanbal al-Shaybānī al-Wā‘ilī. His origin was from *Marw*, and he was born in *Baghdād* in 164 A.H./ 780 A.D. He wrote many books like “*al-Musnad*” and “*al-Nāsikh Wa al-Mansūkh*”. He died in *Baghdād* in 241 A.H./ 855 A.D.<sup>48</sup> [38/1]

#### 49) AḤMAD B. TŪLŪN

The governer of Egypt, for a long time, ultimately became the king and ruled the Egypt for 16 years. His name was Abū al-‘Abbās Aḥmad b. Tūlūn, born in 214 A.H./ 829 A.D. and lived a pious and chaste life. He studied the Noble Qur‘ān in detail. He died in Egypt in 270 A.H./ 883 A.D. after being ill for sometime.<sup>49</sup>

#### 50) AL-‘AJDĀBĪ

He was a linguist and researcher from Ṭarāblus. His name was Abū Ishāq Ibrāhīm b. Ismā‘īl b. Aḥmad b. ‘Abdullāh al-Ṭarabulsī, also known as Ibn al-‘Ajdābī. 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-Mutahafiz*”.<sup>50</sup> [14/4]

<sup>47</sup> T.S.K. 6/66-67.

<sup>48</sup> W.A. 1/63, T.H. 2/431, M.M. 2/96, A.M. 1/203.

<sup>49</sup> B.N. 11/49, S.D. 2/157.

<sup>50</sup> B.W. 1/408, M.M. 1/13, A.M. 1/32, K.M.L. 3.

### 51) AI-'AKHFASH

He was a scholar of language and literature and a Grammarian. His name was Sa'īd b. Mas'adah al-Majāshā'i, al-Balkhī and al-Baṣrī, Abū al-Ḥasan known as al-'Akhfash al-'Awṣaṭ. He lived in *Baṣrah*. He wrote many books such as "al-'*Ishtiqaq*" and "al-*Maqāyis Fī al-Nahī*". He died in 215 A.H./ 830 A.D. <sup>51</sup> [183/1]

### 52) AI-'AKHTAL

He was among one of the three best poets of his time, viz; Jarīr, al-Farazdaq and al-'Akhtal himself. His name was Ghayāth b. Ghāuth b. al-Ṣalt b. Ṭāriqah b. 'Amr al-Taghlubi. His nick names were al-'Akhtal and Abū Mālik. He was born in 19 A.H./ 640 A.D. One of his famous books is "*Dīwān Sha'ir*". He died in 90 A.H./ 708 A.D. <sup>52</sup> [299/4]

### 53) ANAS B. IYĀS

A famous Poet and a very clever man. His name was Anas b. Zaynam b. Maḥmiyyah b. 'Uday b. al-Dabil b. Bakr b. Kinānah. Abū 'Iyās was the nick-name of his father, and it is said His name was Ibn Abī 'Unās, or Anas b. Abī 'Unays. <sup>53</sup> [110/6]

### 54) ANAS B. MĀLIK

A famous companion and personal servant of the Prophet (PBUH). His name was Anas b. Mālik b. al-Naḍr b. Ḍamḍam al-Bukhārī, al-Khazrajī, al-'Anṣārī. He was born ten years before A.H./ 612 A.D. in *Madīnah*. 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*.<sup>54</sup> [20/1]

<sup>51</sup> B.W. 1/590, A.M. 3/101-102.

<sup>52</sup> M.M. 8/42, A.M. 5/123, K.Z. 1/774.

<sup>53</sup> H.N. 5/255.

<sup>54</sup> I.M.A. 1/109, A.M. 2/24, S.D. 1/100, E.I 42.

### 55) ARISTOTLE (*ARISTĀṬĀLĪS* or *ARISTO*)

A well known Greek physician and philosopher, known as the "first teacher". His name was Aristotle (Aristo), and his name was Ibn Nayqomakhis al-Jarāsuni al-fithaghūrī. He was born in 384 B.C. From among some of the books he wrote are "*ʿIlm al-Manṭiq*, "*ʿIlm al-Faṣāḥah*" and "*Tārīkh al-Hayawānāt*". He died in 322 B.C. when he was 62 years old.<sup>55</sup> [19/1]

### 56) AL-ʿAṢMAʿĪ

One of the language authorities of his time. His name was ʿAbd al-Malik b. Qarīb b. ʿAbd al-Malik b. Aṣmāʿ al-Bāhili, al-ʿAṣmāʿī, al-Baṣrī, known as Abū Sāʿid. He was born in 122 A.H./ 740 A.D. He wrote many books such as "*al-ʿIbāl*", "*Khalq al-ʿInsān*" and "*al-Khayl*". He died in 216 A.H./ 831 A.D. in *Baṣrah*.<sup>56</sup> [13/5]

### 57) ʿAṬĀʾ

He was a jurist (*Faqīh*) and traditionalist. His name was Abū Muḥammad ʿAṭāʾ b. Yaṣār al-Rabāny al-Madany. He was a servant of ʿUmm al-Mʿūminin Maymūnah. He was a judge (*Qāḍī*) in *al-Madīnah al-Munawwarah*. He died in 103 A.H. / 721 A.D.<sup>57</sup> [16/5]

### 58) ATHĪR AL-DĪN AL-NAḤAWĪ

He was a historian, linguist and *Mufasssir*. His name was Muḥammad b. Yūsuf b. ʿAlī b. Yūsuf b. Ḥayyān al-Ghamāṭī, 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-Baḥr al-Muḥīṭ*" and "*Ṭabaqāt Nuḥāt al-ʿAndalus*". He died in Cairo in 745 A.H./ 1344 A.D.<sup>58</sup> [180/6]

<sup>55</sup> D.M.B. 3/72, M. A.M. 117, F.N. 345.

<sup>56</sup> B.W. 2/112, M.M. 6/187, A.M. 4/162.

<sup>57</sup> S.D. 1/125, T.H. 1/90.

<sup>58</sup> D.K. 4/302-310, S.D. 6/145, M.M. 12/130, A.M. 7/152.



## 59) AWS B. GHALFĀ'

A great poet of pre-Islamic time. His name was Aws b. Ghalfā', al-Hujaymī, al-Tamīmī, from the eight generation (category) of pre-Islamic period. <sup>59</sup> [167/15]

## 60) AL-'AWZĀ'Ī

He was the *Imām* of *al-Shām*. His name was Abū 'Amr 'Abd al-Rahmān b. 'Amr b. Yahmad al-'Awzā'ī, al-Dimashqī. He was born in *Ba'labak* in 88 A.H./ 707 A.D., and he lived in Damsacus. 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-Masā'il Fī al-Fiqh*". He died in Beirut in 157 A.H./ 774 A.D. <sup>60</sup> [105/2]

## 61) AL-'AZHARĪ

His name was Abū Mansūr Muḥammad b. Aḥmad b. al-'Azhar b. Ṭalḥah b. Nuḥ al-'Azharī, al-Harwī al-Shāfi'ī. A famous poet and linguist who was born in 282 A.H./ 895 A.D. He wrote many books, such as "*al-Tahdhīb Fī al-Lughah*" and "*al-Taqrīb Fī al-Tafsīr*". He died in 370 A.H./ 981 A.D. <sup>61</sup> [16/3]

## 62) AL-BĀB SHĀMĪ

He was a great jurist of his time like Ibn Surayj and other great *Ḥadīth* narrators. His name was Abū Ḥafṣ 'Umar b. 'Abdullāh b. Mūsā known as Ibn al-Wakīl and also by al-Bāb Shāmī because he was related to Bāb al-Shām. He was taught by al-'Anmāṭī. He died in *Baghdād* in 310 A.H./ 922 A.D. <sup>62</sup> [456/8]

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<sup>59</sup> A.M. 2/31.

<sup>60</sup> W.A. 3/127, S.A.N. 7/107, S.D. 1/241, M.M. 5/163 A.M. 3/320, T.H. 1/178.

<sup>61</sup> B.W. 1/19, T.S.M. 211, A.M. 5/311, M.M. 8/230.

<sup>62</sup> T.S.M. 200, T.F.119.

### 63) AL-BAGHAWĪ

He was a jurist, traditionalist and a *Mufasssir*. His name was Abū Muḥammad al-Ḥusayn b. Mas'ūd b. Muḥammad, also known as Ibn al-Farrā' al-Baghawī, al-Shāfi'ī. He was born in 436 A.H./ 1044 A.D. He wrote many books, some of which are "*Ma'ālim al-Tanzīl Fī al-Tafsīr*" and "*Maṣābiḥ al-Sunnah*". He died in *Khurāsān* in 516 A.H./ 1117 A.D. <sup>63</sup> [99/8]

### 64) BASHSHĀR B. BURD

A famous and blind poet. His name was Bashshār b. Burd b. Yarjūkh al-'Uqaylī, also known as Abū Mu'adh. 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. <sup>64</sup> [198/1]

### 65) AL-BATLAYŪSĪ

His name was Abū Muḥammad 'Abdullāh b. Muḥammad b. al-Sayyid al-Batlayūsī. He was born and raised in *Batlayūs* in *al-Andalus* (Spain) in 444 A.H./ 1052 A.D. Some of the books he wrote are "*al-'Iqtidāh Fī Sharḥ Adab al-kitāb*" and "*al-Masā'il Wa al-Ajwibah*". He died in 521 A.H./ 1127 A.D. <sup>65</sup> [23/4]

### 66) BILĀL

The first *Mu'adhin* (caller to prayer). A black slave from Abyssinia, Bilāl was an early convert to Islam. His name was Bilāl b. Rabāḥ al-Ḥabashī, Abū 'Abdullāh. He was the *Mu'adhin* 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. <sup>66</sup> [22/3]

<sup>63</sup> S.A.N. 19/439, S.D. 4/48-49, M.M. 4/61, A.M. 2/259, T.S.M. 252, W.A. 2/136-137.

<sup>64</sup> W.A. 1/271, M.M. 3/44, A.M. 2/52.

<sup>65</sup> H.A. 454, B.W. 2/55, M.M. 6/121, A.M. 4/123.

<sup>66</sup> A.M. 2/73, E.I. 74.

## 67) BALQĪS

The queen of Sheba (*Sab'a*), a pre-Islamic kingdom in South Arabia. She became a consort of King Solomon (*Sulaymān*) and entered his religion. Her name was Balqīs Bint al-Hid-hād b. Sharahbīl from Banī Ya'fur. She is mentioned in the Holy Qur'an together with Prophet Solomon (*Sulaymān*). 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*.<sup>67</sup> [189/5]

## 68) BISHR B. AL-MU'TAMIR

He was a jurist, debator and poet from *al-Kūfah*. His name was Bishr b. Mu'tamir, al-Hilālī, al-Baghdādī called as Abū Sahal. From among his works and books are "*Hudūth al-'Ashyā'*" and "*al-Radd 'Alā al-Phalāsifah*". He died in *Baghdād* in 210 A.H./ 825 A.D.<sup>68</sup> [47/20]

## 69) AL-BŪSHANJĪ

One of the scholar of Islam, his name was Abū Sa'id Ismā'il b. 'Abd al-Wāhid b. Ismā'il b. Muḥammad al-Būshanjī. He was born in 461 A.H./ 1069 A.D. From among his books are "*al-Mustadrak Fī Furū' al-fiqh al-Shāfi'i*" and "*al-Jahr Bi al-Basmalah*". He died in *Harāt* in 535 A.H./ 1140 A.D.<sup>69</sup> [49/4]

## 70) AL-DABBŪSĪ

His name was Faṭḥ al-Dīn Yūnus b. Ibrāhīm b. 'Abd al-Qawī Qāsim b. Dāwūd, al-Kinānī, al-'Asqalānī, al-Miṣrī, al-Dabābīsī or al-Dabbūsī. He was born in 635 A.H./ 1238 A.D., and he died in Cairo in 729 A.H./ 1329 A.D.<sup>70</sup>

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<sup>67</sup> A.M. 2/73, E.1 74.

<sup>68</sup> M.M. 3/46, A.M. 2/55.

<sup>69</sup> S.D.4/112, M.M. 2/278, T.S.M. 253.

<sup>70</sup> S.D. 6/92, M.M. 13/345-346, A.M. 8/260.

### 71) DAMDAM B. QATĀDAH

His name was Dāmdam b. Qatādah. An interesting story was narrated by Qutbat Bint ʿAmr through Madlūk that the wife of Dāmdam 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 inherited". The Prophet told him "It is inherited too".<sup>71</sup>  
[37/1]

### 72) DHŪAL RIMMAH

A famous poet, and one of the best in his time. His name was Ghaylān b. ʿUqbah b. Nuḥays b. Masʿūd b. Ḥārithah al-Muḍarī, Abū al-Ḥārith, nick-named Dhūal Rimmah. His poetry was characterized by perfection of "comparison and resemblance" (*Tashbīh*). He was born in 77 A.H./ 696 A.D., he left a book of poetry. He died in *Aṣbahān* in 117 A.H./ 735 A.D.<sup>72</sup> [211/5]

### 73) IMRA'Ū AL-QAYS

One of the most famous poets of the Arabs of Yemeni origin who had a *al-Muʿallaqāt*. His name was Imra'ū al-Qays b. Ḥajar b. al-Ḥārith al-Kindī, from Banī ʿĀkil al-Marār. He was born in *Najd* or *Mikhlaḥ al-Sakāsik* in Yemen in 130 before A.H./ 497 A.D. He died in *Ankara* in 80 before A.H./ 545 A.D.<sup>73</sup> [27/1]

### 74) AL-FARAZDAQ

He was the great and eminent poet of his time from *Baṣrah*. His name was Hammām b. Ghālib b. Ṣaṣaḥ al-Tamīmī, al-Dāramī nick-named Abū firās, but he was famous by the name al-Farazdaq. One of his famous books of poetry is "*Diwān*". He died in *Baṣrah* in 110 A.H./ 728 A.D.<sup>74</sup> [151/1]

<sup>71</sup> U.G. 2/445, I.T.S. 3/493.

<sup>72</sup> W.A. 4/11, S.A.N. 5/267, M.M. 8/44, A.M. 5/124.

<sup>73</sup> M.M. 2/320, A.M. 2/11, K.Z. 1/776.

<sup>74</sup> M.M. 13/152, A.M. 8/93.

### 75) AL-FURĀNĪ

A jurist and a traditionalist. His name was ‘Abd al-Raḥmān b. Muḥammad b. Aḥmad b. Furān al-Furānī, al-Marwazī, al-Shāfi‘ī, Abū al-Qāsim. He studied jurisprudence from al-Qaffāl and he taught ‘Abd al-Raḥmān 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-GHAZĀLĪ

A jurist from *Khurasān*. His name was Abū Ḥamid Muḥammad b. Muḥammad b. Aḥmad al-Tūsi, 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-Falāsifah*”. He died in 505 A.H./ 1111 A.D. <sup>76</sup> [29/2]

### 77) GHĀWĪ B. ZĀLIM

He was the keeper of the idols for one of the tribe, *Banī Sulaym*. His name was Ghāwī b. Zālim al-Sulamī, nick-named Abū ‘Uthaylah. 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 Prophat (PBUH) in the year of al-Fath, and the Prophet (PBUH) asked him “what is your name? ” He said “Ghāwī b. Zālim”. Prophet (PBUH) said “No you are Rāshid b. ‘Abd Rabbuh or Rāshid b. ‘Abdullāh.” <sup>77</sup> [95/7]

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<sup>75</sup> M.M. 5/169, A.M. 3/326.

<sup>76</sup> S.D. 4/10, M.M. 11/266, A.M. 7/22, T.S.M. 248.

<sup>77</sup> H.N. 6/303, I.M.A. 2/504-505, L.A. 2/101, T. A. 2/89-90.

## 78) AL-ḤĀFIZ AL-DIMYĀTĪ

He was of the greatest *Shāfi'i*, jurists and traditionalists. His name was 'Abd al-M'ūmin b. Khalaf b. Abī al-Ḥasan al-Dimyāṭī, Abū 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 "Qabā'il al-Khazraj". He had a sudden death in Cairo in 705 A.H./ 1306 A.D. <sup>78</sup> [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. <sup>79</sup> [120/6]

## 80) ḤAMĪD B. THAWR

A poet of pre-Islamic time. His name was Ḥamīd b. Thawr b. Ḥazan al-Hilālī, al-'Āmirī, Abū al-Muthannā. He fought in *Ḥunayn* 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. <sup>80</sup> [149/5]

## 81) ḤAMĪDAH BINT AL-NU'MĀN

A poet and daughter of a poet from *al-Madīnah*. her name was Ḥamīdah Bint al-Nu'mān b. Bashīr al-'Anṣārī. Her father was governor of *Ḥimṣ* (Syria). She was married to al-Muhajir b. 'Abdullāh b. Khālīd b. al-Walīd in Damascus. When he divorced her she said a poem cursing him and then she married al-Ḥārith b. Khālīd al-Makhzūmī. She died in 85 A.H./ 704 A.D. <sup>81</sup> [177/1]

<sup>78</sup> D.K. 2/417, T.H. 4/1477, S.D. 6/12, H.N. 6/197, A.M. 4/169.

<sup>79</sup> T.K. 7/88.

<sup>80</sup> A.M. 2/283.

<sup>81</sup> M.A. 11/18, A.M. 2/2894, W.A. 3/95.

## 82) HAMMĀM

His name was Hammām b. Murrah b. Dhahal b. Shaybān from the dignitaries of *Banī Shaybān*. He was brother of Jassās 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 *Hammām* is Banū Murrah b. al-Ḥārith who lived in *Khurasān* after Islam.<sup>82</sup> [391/5]

## 83) AL-ḤANAFĪ

One of the greatest *Ḥanafī* jurists. His name was Ibn Abī Bakr b. ‘Abd al-Jalīl al-Farghānī, also known as Burhān al-Dīn Abū al-Ḥasan, al-Ḥanafī. He was born in 530 A.H./ 1135 A.D. From some of his books are “*al-Hidāyah Fī Sharḥ al-Bidāyah*” and “*Bidāyat al-Mubtadī*”. He died in 593 A.H./ 1197 A.D.<sup>83</sup> [174/6]

## 84) AL-ḤĀRITH B. AL-ṢIMMAH

One of the companions of the Prophet (PBUH). His name was al-Ḥārith b. al-Ṣimmah b. ‘Amr b. ‘Atīk b. ‘Amr b. ‘Āmir. The Prophet (PBUH) made the Brotherhood between him and Ṣuhayb b. Sinān. He joined the Prophet (PBUH) in the war of *Badr* and *Uḥud*, and in the battle of *B‘ir* of *Ma‘ūnah* where he was killed and became a martyr.<sup>84</sup> [219/6]

## 85) AL-ḤĀRITH B. ḤILLIZAH

A pre-Islamic poet from the country side of Iraq, who had one of *al-Mu‘allaqāt*. His name was al-Ḥārith b. Ḥillizah b. Makrūh b. Yazīd al-Yashkurī, al-Wa‘ilī. He mentioned in his *al-Mu‘allaqāt* much about the Arabs. He died 50 years before A.H. / 570 A.D.<sup>85</sup> [235/7]

<sup>82</sup> A.M. 8/94, H.N. 5/500.

<sup>83</sup> H.A. 1/702, S.A.N. 21/232, M.M. 7/45, A.M. 4/266.

<sup>84</sup> I.M.A. 1/292.

<sup>85</sup> M.M. 3/175, A.M. 2/154. .

## 86) AL-ḤĀRITH B. KHĀLID AL-MAKHZŪMĪ

A famous poet for "Love" from *Makkah*. His name was al-Ḥārith b. Khalid b. al-ʿĀṣ b. Hishām, al-Makhzūmī, from Quraysh. He was appointed governor of *Makkah* by Yazīd b. Muʿāwiyah. When ʿAbdullāh b. al-Zubayr declared his rule, al-Ḥārith disappeared being afraid of him. He died in *Makkah* in 80 A.H./ 700 A.D.<sup>86</sup> [177/3]

## 87) ḤASSĀN B. THĀBIT

A poet of *Madīnah* who accepted Islam. His name was Ḥassān b. Thābit b. al-Mundhir al-Khazrajī, al-ʿAnṣārī, also known as Abū al-Walīd. He was a companion of the Prophet Muḥammad (PBUH). Thābit 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.<sup>87</sup> [219/15]

## 88) ḤASĪL B. ʿARFAṬAH

His name was Ḥasīl b. ʿArfaṭah, a poet from pre- Islamic period.<sup>88</sup> [46/7]

## 89) AL-ḤASAN B. ʿALĪ

One of the grandsons of the Prophet Muhammad (PBUH). His name was Abū Muḥammad al-Ḥasan b. ʿAlī b. Abī Ṭalīb al-Ḥashimī al-Qurashī. He was born in *al-Madīnah al-Munawwarah* in 3 A.H./ 624 A.D., his mother was Fāṭimah al-Zahrāʾ, 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.<sup>89</sup> [41/10]

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<sup>86</sup> A.M. 2/154.

<sup>87</sup> M.M. 3/191, A.M. 2/175, E.I. 150.

<sup>88</sup> H.N. 1/383.

<sup>89</sup> W.A. 2/65, S.D. 1/55-56, A.M. 2/199.



### 90) HIND BINT AL-NU'MĀN

her name was Hind bint al-Nu'mān b. Bashīr al-'Anṣārī. She was married to Rawḥ Ibn Zunbā' al-Judhāmī, one of the 'Abd al-Malik b. Marwān entourage. She hated her husband.<sup>90</sup> [176/5]

### 91) HISHĀM B. 'URWAH

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

### 92) HŪLĀKŪ

One of the kings of the Tatar's. His name was Hūlakū Khān b. Tūlī Khān b. Jankīz Khān. He was tough, powerful, very clever, very brave and very experienced in wars. He died in 664 A.H./ 1266 A.D.<sup>92</sup>

### 93) AL-ḤUSAYN B. 'ALĪ

One of the grandsons of the Prophet Muḥammad (PBUH), son of Fāṭimah al-Zahrā', the daughter of Prophet (PBUH). His name was al-Ḥusayn b. 'Abī Ṭālib al-Ḥāshimī, al-Qurashī known as Abū 'Abdullāh. 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 *Muḥarram* 61 A.H./ 680 A.D.<sup>93</sup> [41/10]

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<sup>90</sup> W.A. 3/95.

<sup>91</sup> A.M. 8/87.

<sup>92</sup> B.N. 13/277, S.D. 5/316.

<sup>93</sup> S.D. 1/66, I.M.A. 1/392, A.M. 2/243

## 94) IBN AL-'A'RĀBĪ

His name was Abū 'Abdullāh Muḥammad b. Ziyād, Known as Ibn al-'A'rābī. One of the Famous linguists. He was born in *Kūfah* in 150A.H. / 767 A.D. He wrote many books such as "*al-Nawādir*", and "*Tārīkh al-Qabā'il*". He died in *Sāmīrā'* in 231 A.H. / 845 A.D. <sup>94</sup> [30/9]

## 95) IBN 'ABBĀS

His name was 'Abdullāh b. 'Abbās b. 'Abd al-Muṭṭalib al-Qurashī, al-Hāshimī, 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-Ṭā'if* in 68 A.H./ 687 A.D. when he was 71 years of age. <sup>95</sup> [125/4]

## 96) IBN ABĪ AWFA

His name was 'Abdullāh b. 'Alqamah b. Khālid al-Khuzā'ī, al-'Aslamī, also known as Ibn Abī Awfā. He was the last of the Prophet s Companions who died in *al-Kūfah* in 87 A.H. / 706 A.D. <sup>96</sup> [117/3]

## 97) IBN ABĪ HURAYRAH

A jurist who became the *Shāfi'ī Imām* in Iraq. His name was al-Ḥasan b. al-Ḥusayn al-Baghdādī, al-Shāfi'ī, also known as Ibn Abī Hurayrah, al-Qāḍī Abū 'Alī. He learnt jurisprudence from Ibn Surayj and Abī Ishāq al-Marwazī, and he taught to many people such as Abī 'Alī al-Ṭabarī and al-Dāra Qutnī. Some of his Books are "*Sharḥ Mukhtaṣar al-Muzanī Fī Furū' al-Fiqh al-Shāfi'ī*". He died in *Baghdād* in 345 A.H./ 956 A.D. <sup>97</sup> [242/8]

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<sup>94</sup> W.A. 4/306, M.M. 10/11, B.W. 1/105, A.M. 6/131, H.A. 2/12.

<sup>95</sup> S.D. 1/75, S.A.N. 3/331, M.M. 6/66, A.M. 4/95.

<sup>96</sup> A.M. 4/104.

<sup>97</sup> T.S.M. 205, S.D. 2.370, W.A. 2/75, M.M. 3/220, A.M. 2/181, S.A.N. 5/430

## 98) IBN AḤMAR

A poet of pre-Islamic time. His name was Hunay b. Aḥmar from Banī al-Ḥārith. He was very famous for his poetry.<sup>98</sup> [391/1]

## 99) IBN ʿAQĪL AL-BAGHDĀDĪ

A scholar from *Baghdād* and *Shaykh* of the *Ḥanbalī* School of law in his time. His name was ʿAlī b. ʿAqīl b. Muḥammad b. ʿAqīl, al-Baghdādī, Abū al-Wafāʾ and famous by Ibn ʿAqīl. He was born in 431 A.H./ 1039 A.D. in *Baghdād*. Some of his books are, "*Kifāyat al-Mufīī*" and "*al-Wāḍiḥ Fi al-ʿUṣūl*". He died in 513 A.H./ 1111 A.D.<sup>99</sup> [342/5]

## 100) IBN ʿAṬIYYAH

A scholar of *Tafsīr al-Qurʿān* (Interpreting and explaining the Holy *Qurʿān*) from Damascus. His name was ʿAbdullāh b. ʿAṭīyyah b. ʿAbdullāh b. Ḥabīb Abū Muḥammad. One of his famous books is "*Tafsīr al-Qurʿān*." He died in 383 A.H./ 993 A.D.<sup>100</sup> [216/19]

## 101) IBN AL-DAHĤĤĀN

A scholar of literature and language from *Baghdād*. His name was Saʿīd b. al-Mubārka b. ʿAlī al-Anṣārī, Abū Muḥammad known as Ibn al-Dahḥān. He was born in 494 A.H./ 1100 A.D. in *Baghdād* and was raised there, then he migrated to *Mowsil*. He wrote many books such as "*Tafsīr al-Qurʿān al-Karīm*" and "*Sharḥ al-ʿIdāḥ Li Abī ʿAlī al-Fārisī*". He died in *al-Mowsil* in 569 A.H./ 1174 A.D.<sup>101</sup> [399/6]

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<sup>98</sup> A.M. 8/100.

<sup>99</sup> M.M. 7/152, A.M. 4/313.

<sup>100</sup> M.M. 6/83, A.M. 4/103, K.Z. 1/439.

<sup>101</sup> A.M. 3/100, M.M. 4/229, B.W. 1/587

### 102) IBN DAQĪQ AL-ĪD

His name was Muḥammad b. Wahab b. Muṭīb b. Abī al-Ṭā'ah al-Manfalūṭī origin. He was raised in Egypt. He lived in Cairo and was famous as Ibn Daqīq al-Īd. 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* Izz Al-Dīn b. 'Abd 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-'Aḥkām*" in two volumes and "*al-'Iqtirāḥ Fī Bayān al-'Iṣṭilāḥ*". He died in 705 A.H./ 1306 A.D. <sup>102</sup>

### 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. 'Atāhiah al-'Azdi, Abū 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 Fī al-Lughah*" and "*Dhakhā'ir al-Ḥikmah*". He died in *Baṣrah* in 321 A.H./ 933 A.D. <sup>103</sup> [292/5]

### 104) IBN AL-FAQĪH

A scholar of literature and a geographer. His name was Aḥmad b. Muḥammad b. Ishāq b. Ibrāhīm, al-Hamdḥānī known as Ibn al-Faqīh and Abū 'Abdullāh. From some of his books are "*Kitāb Dhikr al-Shu'arā'*" and "*Kitāb al-Buldān*". He died in 365 A.H./ 976 A.D. <sup>104</sup> [18/6]

<sup>102</sup> B.N. 14/30, D.K. 4/91, A.M. 6/283, S.D. 6/5, T.M.B. 386.

<sup>103</sup> A.M. 6/80, M.M. 9/189.

<sup>104</sup> M.M. 2/80-81, I.M.N. 1/543.

## 105) IBN FĀRIS

A scholar of language and literature from *Qazwīn*. His name was Aḥmad b. Fāris b. Zakariyyā b. Muḥammad b. Ḥabīb, al-Qazwīnī, al-Rāzī, also known as Abū al-Ḥusayn. He was born in 329 A.H./ 941 A.D. From some of his books are "*Maqāyis al-Lughah*" and "*al-Mujmal Fi al-Lughah*". He died in *al-Rayy* in 395 A.H./ 1004 A.D.<sup>105</sup> [59/2]

## 106) IBN ḤIJJĪ

His name was Muḥammad b. Ḥijjī al-Ḥusbanī al-Shāfi'i, Bahā' al-Dīn Abū al-Baqā'. He was born in 763 A.H./ 1362 A.D., and he died in 800 A.H./ 1368 A.D.<sup>106</sup>

## 107) IBN HISHĀM

He was a historian and he wrote the biography (*Sīrah*) of the Prophet (PBUH). His name was 'Abd al-Malik b. Hishām b. 'Ayyūb al-Ḥimyārī, al-Ma'afri, Abū Muḥammad. He was born and raised in *al-Baṣrah*. He wrote many books, some of which are "*al-Sīrah al-Nabawiyyah*" and "*al-Qaṣā'id al-Ḥimyariyyah*". He died in Egypt in 218 A.H./ 833 A.D.<sup>107</sup> [133/8]

## 108) IBN JAMĪ'

An Egyptian physician who was born in Cairo and lived there. His name was Hibat-Allah b. Zayd b. Ḥasan b. Afrāthīm b. Ya'qūb b. Jamī', Abū al-ʿAshā'ir al-Isrā'īlī, also known as Shams al-Riyāsah. He saved the life of King Ṣalāḥ al-Dīn al-'Ayyūbī. From some of his books are "*al-Irshād Li Maṣāliḥ al-'Anfus wa al-'Ajsād*" (medicine), and "*al-Taṣriḥ Bi al-Maknūn Fi Tanqīḥ al-Qanūn*". He died in 594 A.H./ 1198 A.D.<sup>108</sup> [114/8]

<sup>105</sup> M.M. 2/40, A.M. 1/193, S.D. 3/132.

<sup>106</sup> I.G. 3/411.

<sup>107</sup> S.A.N. 10/428, A.M. 4/166, S.D. 2/45, W.A. 3/177.

<sup>108</sup> M.M. 13/137, A.M. 8/72.

### 109) IBN JARĪR AL-ṬABARĪ

He was a historian, *Mufassir* and jurist. His name was Muḥammad b. Jarīr b. Yazīd al-Ṭabari, Abū Ja'far. He was born in 'Āmil Ṭabristān in the late of 224 A.H./ 839 A.D. and lived in *Baghdād*. From some of his books are " *Jāmi' al-Bayān Fī Ta'āwīl al-Qur'ān*" and " *Ikhtilāf al-Fuqahā'*". He died in *Baghdād* in 319 A.H./ 923 A.D. <sup>109</sup> [187/11]

### 110) IBN AL-JAWZĪ

One of the greatest scholars of history, *Ḥadīth*, *Tafsīr* and jurisprudence from *Baghdād*. His name was 'Abd al-Raḥmān b. 'Alī b. Muḥammad, al-Qurashī, al-Tamīmī, al-Bakrī, al-Baghdādī, al-Ḥanbalī, 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 " *Iqāz al-Wasnān*" and " *al-Mughnī Fī 'Ulūm al-Qur'ān*". He died in 597 A.H./ 1201 A.D. <sup>110</sup> [188/13]

### 111) IBN JINNĪ

A poet and leading authority of his time in literature and language in Iraq. His name was 'Uthmān b. Jinnī al-Muṣṣli, Abū al-Faḥ. He was born in 330 A.H./ 942 A.D. He wrote many books such as " *Asrār al-Balāghah*" , " *Sir al-Ṣanā'ah*" and " *al-Tanbīh Fī Sharḥ Diwān al-Ḥamāsah*". He died in *Baghdād* in 392 A.H./ 1002 A.D. <sup>111</sup> [326/5]

### 112) IBN KHĀLAWAYH

One of the great linguists from Hamadhān (Iran). His name was al-Ḥusayn b. Aḥmad b. Khālawayh b. Ḥamdān, al-Hamadhānī, Abū 'Abdullāh. From the books he wrote are " *al-'Ishtiqaq*" and " *al-Jumal Fī al-Naḥw*". He died in *Ḥalab* in 370 A.H./ 980 A.D. <sup>112</sup> [113/2]

<sup>109</sup> S.D. 2/260, M.M. 9/147, A.M. 6/69.

<sup>110</sup> H.A. 1/520, S.D. 4/329, M.M. 5/157. A.M. 3/316

<sup>111</sup> M.M. 6/251, A.M. 4/204, H.A. 1/652.

<sup>112</sup> W.A. 2/178-179, M.M. 3/310-311. B.W. 1/529-530.

**113) IBN KHUZAYMAH**

A jurist, traditionalist and narrator of *Ḥadīth* from *Nisābūr*. His name was Muḥammad b. Khuzaymah b. al-Mughīrah, al-Sulamī, al-Nīsaburi, al-Shāfi'ī, also known as Abū Bakr. He was born in 223 A.H./ 838 A.D. From some of his books are "*al-Mukhtaṣar al-Ṣaḥīḥ*", "*al-Tawḥīd*" and "*Ithbāt Ṣifāt al-Rabb*". He died in *Nisābūr* in 311 A.H./ 924 A.D.<sup>113</sup> [192/11]

**114) IBN MĀJAH**

One of the leading authorities (*Imām*) in *Ḥadīth* from *Qazwīn*. His name was Muḥammad b. Yazīd al-Rubā'ī al-Qazwīnī, Abū 'Abdullāh. He was born in 209 A.H./ 824 A.D. From the books he wrote are "*Sunan Ibn Mājah*" and "*Tafsīr al-Qur'ān*". He died in 273 A.H./ 887 A.D.<sup>114</sup> [174/3]

**115) IBN MAKKĪ**

A narrator of *Ḥadīth*, chief judge and traditionalist from Andalus. His name was 'Umar b. Khalf b. Makki, al-Ṣiqillī, al-'Andalusī, also known as Abū Ḥafṣ. One of his famous books is "*Tathqīf al-Lisān*". He died in 501 A.H./ 1107 A.D.<sup>115</sup> [378/1]

**116) IBN MĀLIK**

one of the greatest Arabic linguists. His name was Muḥammad b. 'Abdullāh b. Mālik al-Ṭā'ī, al-'Andalusī, al-Jayyānī, al-Shāfi'ī, al-Naḥwī. He was born in *Jayyān* in *al-'Andalus* in 600 A.H./ 1203 A.D. He wrote many books, some of which are "*al-'Alfiyyah Fī al-Naḥw*" and "*Tashīl al-Fawā'id*". He died in Damascus 672 A.H./ 1274 A.D.<sup>116</sup> [44/8]

<sup>113</sup> S.A.N. 14/365, S.D. 2/262, M.M. 9/39, A.M. 6/29.

<sup>114</sup> S.A.N. 13/277, T.H. 2/636, A.M. 7/144.

<sup>115</sup> M.M. 7/284, A.M. 5/46, B.W. 2/218, H.A. 1/782.

<sup>116</sup> B.W. 1/130, S.D. 5/339, M.M. 10.234, A.M. 6/233.

**117) IBN AL-MUBĀRAK**

A scholar , jurist and traditionalist, and he was also the *Shaykh* of Islam of his time. His name was ʿAbdullāh b. al-Mubārak b. Wāḍiḥ al-Ḥanzālī, al-Marwazī, 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.<sup>117</sup> [173/7]

**118) IBN AL-MULAQQIN**

His name was Sirāj al-Dīn Abū Ḥafṣ ʿUmar b. ʿAlī 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.<sup>118</sup>

**119) IBN ʿUMAR**

One of the Prophet s companions. His name was ʿAbdullāh b. ʿUmar b. al-Khaṭṭāb al-ʿAdawī. He was from the noblest pre-Islamic *Qurashī* 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.<sup>119</sup> [99/6]

**120) IBN QUTAYBAH**

One of the great linguists from *Baghdād*. His name was ʿAbdullāh b. Muslim b. Qutaybah al-Daynūrī. He was born in *Baghdād* 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-Kātib*” and “*Gharīb al-Qurʿān*”. He died in *Baghdād* in 276 A.H./ 889 A.D.<sup>120</sup> [18/5]

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<sup>117</sup> S.A.N. 8/378, T.H. 1/274, S.D. 1/295, M.M. 6/106, A.M. 4/115.

<sup>118</sup> H.A. 1/791.

<sup>119</sup> S.D. 1/81, A.M. 4/108, T.F. 31.

<sup>120</sup> B.W. 1/63, F.N. 115, M.M. 6/150, A.M. 3/137.



### 121) IBN AL-RIF'AH

A jurist and scholar from Egypt. His name was Aḥmad b. Muḥammad b. 'Alī b. Muratafi' al-'Anṣārī, al-Bukhārī, al-Miṣrī, al-Shāfi'ī, Known as Ibn al-Rif'ah, Najm al-Dīn Abū al-'Abbās. He was born in Egypt in 645 A.H./ 1247 A.D., and he learnt jurisprudence from many scholars, such as Ibn Daqīq al-'Id and Ibn Bint al-'A'az. From some of his books are "*al-Kifāyah Fī Sharḥ al-Tanbih by al-Shirāzī*" and "*al-Maṭlab Fī Sharḥ al-Wasīf*". He died in Cairo in 710 A.H./ 1310 A.D.<sup>121</sup> [227/9]

### 122) IBN AL-ṢALĀḤ

He was a jurist and a traditionalist. His name was Taqī Al-Dīn 'Uthmān b. 'Abd al-Raḥmān b. 'Uthmān b. Mūsā al-Kurdi, al-Shahrazūrī, also known as Ibn al-Ṣalāḥ. He was a *Shāfi'ī*, born in 577 A.H./ 1181 A.D. He wrote many books such as "*Mushkil al-Wasīf*" and "*Adab al-Muftī wa al-Mustaftī*". He died in Damascus in 643 A.H./ 1245 A.D.<sup>122</sup> [17/3]

### 123) IBN AL-ṢALTĀN

A wise poet who was Quthum b. Khubayyah b. al-Ṣaltān al-'Abdī from Banī Muḥarib. He died in 80 A.H./ 700 A.D.<sup>123</sup> [297/7]

### 124) IBN AL-SARRĀJ

One of the leading authority (*Imām*) of literature and Arabic language. His name was Muḥammad b. al-Sirrī b. Sahal al-Baghdādī, also known as Ibn al-Sarrāj. 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-'Uṣūl Fī al-Naḥw*" and "*al-'Ishtiqāq*". He died in 316 A.H./ 929 A.D.<sup>124</sup> [171/2]

<sup>121</sup> D.K. 1/284, S.D. 6/22, M.M. 2/135, A.M. 1/222.

<sup>122</sup> S.D. 5/221, M.M. 6/257, T.S.M. 264, A.M. 4/207.

<sup>123</sup> A.M. 5/190.

<sup>124</sup> A.M. 6/1306, M.M. 10/19, B.W. 1/109.

## 125) IBN SAYYADAH

A scholar and leading authority in language from *Andalus* (Spain). His name was ʿAlī b. ʾIsmāʿīl, famous by the name of Ibn Sayyadah. He was born in 398 A.H./ 1007 A.D., Then he migrated to *Dāniyah*. He was blind and so was his father. He wrote many books such as “*al-Mukhaṣṣaṣ Fī al-Lughah*” and “*al-Muḥkam wa Muḥit al-ʿĀḍam*”. He died in 458 A.H./ 1066 A.D. in *Dāniyah*.<sup>125</sup> [208/1]

## 126) IBN AL-SIKKĪT

A teacher of Arabic grammar and poetry from *Baghdād*. His name was Yaʿqūb b. Iṣḥāq Abū Yūsuf b. al-Sikkīt. 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 “*Iṣlāḥ al-Mantiq*” and “*al-ʿĀlfāz*”. He died in 224 A.H./ 858 A.D.<sup>126</sup> [13/5]

## 127) IBN SURAYJ

A jurist of *Shāfiʿiyyah* of his time. His name was Aḥmad b. ʿUmar b. Surayj, al-Baghdādī, al-Shāfiʿī. He was born in *Baghdād* in 249 A.H./ 863 A.D. and became judge in *Shirāz* in Iran. He wrote many books such as “*al-Ghaniyyah Fī Furūʿ*”, “*al-Shāfiʿiyyah*” and “*al-Wadāʿiʿ Li Naṣūṣ al-Sharāʿiʿ*”. He died in *Baghdād* in 306 A.H./ 918 A.D.<sup>127</sup> [277/6]

## 128) IBN TAYMIYYAH

One of the most famous scholars in Islam. His name was *Shaykh al-Islām* Taqyy Al-Dīn Aḥmad 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 “*Majmūʿat al-Fatāwā*” and “*al-Siyāṣah al-Sharʿiyyah Fī Iṣlāḥ al-Rāʿi Wa al-Raʿiyyah*”. He died in 728 A.H. / 1328 A.D.<sup>128</sup> [38/6]

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<sup>125</sup> K.Z. 2/1639. A.M. 4/263.

<sup>126</sup> B.W. 2/349, I.M. 9.

<sup>127</sup> M.M. 2/31, A.M. 1/185, K.Z. 1/1212.

<sup>128</sup> M.M. 1/261, D.K. 1/144, A.M. 1/144, B.T. 1/63.

## 129) IBN WALLĀD

A linguist from *Basrah* who moved to *Baghdād*. His name was Aḥmad b. Muḥammad b. al-Walīd al-Tamīmī, al-Miṣrī, also known as Ibn Wallād Abū al-‘Abbās. He studied from al-Zajāj. He wrote many books, some of which are “*al-Maqṣūr Wa al-Mamdūd*” and “*Intiṣār Sibawayh ‘Alā al-Mubarrid*”. He died in Egypt in 332 A.H./ 944 A.D.<sup>129</sup>

[87/10]

## 130) IBN ZAFAR

A linguist and *Mufassir* of the Holy *Qur‘ān*. His name was Muḥammad b. ‘Abdullāh Abī Muḥammad b. Muḥammad, al-Ṣiqillī, al-Makkī, also known as Ibn Zafar. He was born in *Ṣiqilliyah* in 497 A.H./ 1104 A.D., he lived in *Makkah*. He wrote many books such as “*Yanbū‘ al-Ḥayāt*” and “*Sihwān al-Mutā‘ Fī ‘Udwān al-Atbā‘*”. He died in *Ḥamāt* (Syria) in 565 A.H./ 1170 A.D.<sup>130</sup> [331/7]

## 131) IMĀM AL-ḤARAMAYN

The *Imam* of two Sanctuaries, a title for the theologian al-Juwaynī. His name was ‘Abd al-Malik b. ‘Abdullāh b. Yūsuf b. Muḥammad al-Juwaynī. He was born in *Jirwayn* in 419 A.H./ 1028 A.D. He wrote many books such as “*al-‘Irshād Fī ‘Uṣūl al-Dīn*.” and “*Tafsīr al-Qur‘ān*”. He died in *Nisābūr* in 478 A.H./ 1085 A.D.<sup>131</sup> [342/3]

## 132) AL-‘IMĀM TAQYY AL-DĪN AL-SUBKĪ

Chief judge of *al-Shām* (Syria), his name was ‘Alī b. ‘Abd al-Kāfī b. ‘Alī b. Tammām, 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-Nawawī*” and “*Mukhtaṣar Ṭabaqāt al-Fuqahā’*”. He died in Cairo in 756 A.H./ 1355 A.D.<sup>132</sup> [371/10]

<sup>129</sup> M.A. 4/201-203, H.A. 1/60, S.D. 2/332, M.M. 2/167, B.W. 1/386, A.M. 1/207, K.Z. 1/173.

<sup>130</sup> A.M. 6/230, M.M. 10/241.

<sup>131</sup> H.A. 1/626, A.M. 4/160, M.M. 6/184, E.I. 186.

<sup>132</sup> M.M. 7/127, A.M. 4/302, H.A. 1/720.

### 133) AL-IMĀM ABŪ ʿABDULLĀH MUḤAMMAD B. ABĪ AL-FADL

He was one of the scholars of literature, *Tafsīr* and *Ḥadīth*. His name was Muḥammad b. ʿAbdullāh b. Muḥammad b. Abī al-Fadl, al-Mursī, al-ʿAndalusī, al-Sulamī, Sharaf al-Dīn, Abū ʿAbdullāh. He was blind and he was from *Mursiyyah* where he was born in 570 A.H./ 1174 A.D. From the books he wrote are “*al-Tafsīr al-Kabīr*” and “*al Kāfī Fī al-Nahw*”. He died in 655 A.H./ 1257 A.D.<sup>133</sup> [194/9]

### 134) IYĀS B. MUʿĀWIYAH

A judge from *Basrah*. His name was Iyās b. Muʿāwiyah b. Qurrah al-Muzanī 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.<sup>134</sup> [210/2]

### 135) ʿIZZ AL-DĪN AYBAK

The first *Sultān* of the Bahri Mamluks in Egypt and *al-Shām*. His name was ʿIzz al-Dīn Aybak al-Jāshankīr, al-Turkumānī, al-Ṣaliḥī and al-Najmī. He was a Mamlūk of al-Ṣaliḥ Najm al-Dīn Ayūb 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.<sup>135</sup>

<sup>133</sup> M.A. 18/209, B.W. 1/144, M.M. 10/244, A.M. 6/233.

<sup>134</sup> A.M. 2/33.

<sup>135</sup> B.N. 13/225, S.D. 5/268, S.M. 1/368, A.M. 2/33, S.A. 3/497-498, M. U.W. 160-161, T.M.B. 38-43.

## 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 'Ulamā'" which means the head of jurists. His name was ʿAbd al-ʿAzīz b. ʿAbd al-Salām b. Abī al-Qāsim b. al-Ḥasan al-Sulamī 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-ʿĪd narrated for him. He wrote many books one of which is "*al-Tafsīr al-Kabīr*". He died in 660 A.H./ 1262 A.D.<sup>136</sup> [261/4]

## 137) AL-ʿIZZ B. JAMĀʿAH

His name was Muḥammad b. Abī Bakr b. ʿAbd al-ʿAzīz b. Muḥammad b. Ibrāhīm b. Saʿadallah b. Jamāʿah. He was born in 747 A.H./ 1346 A.D. in Yanbuʿ and he died in 819 A.H./ 1417 A.D.<sup>137</sup>

## 138) JĀBIR

Jābir an early convert to Islam, his name was Jābir b. ʿAbdullāh b. ʿUmar b. Ḥaram al-ʿAnṣārī al-Sulamī. He was the last who died from *Ahl al-ʿAqabah*. He died in *al-Madīnah al-Munnawarah* in 78 A.H./ 697 A.D.<sup>138</sup> [16/5]

## 139) AL-JĀḤIẒ

His name was Abū ʿUthmān ʿAmr b. Baḥr b. Maḥbūb al-Kinānī, al-Baṣrī, al-Muʿtazilī, also known as al-JāḥiẒ. He was born in *Baṣrah* in 150 A.H./ 780 A.D. He wrote many books such as "*al-Bayān wa al-Tabayīn*" and "*al-Ḥayawān*". He died in 255 A.H./ 869 A.D.<sup>139</sup> [21/6]

<sup>136</sup> S.D. 5/301-302. A.M. 4/21, B.N. 13/264.

<sup>137</sup> I.G. 7/240. S.D. 7/139.

<sup>138</sup> S.D. 1/84. T.H. 1/43, I.M.A. 1/219.

<sup>139</sup> 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. Aḥmad b. Muḥammad b. ʿAbd al-Karīm al-Qazwīnī, al-Shāfiʿī 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.<sup>140</sup>

## 141) JĀLĪNŪS

He was a famous Greek physician, born in *Barḥāmūs* 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 AD.<sup>141</sup> [30/10]

## 142) JANKĪZ KHĀN

He was the greatest Sultān of the Tatar's and the father of their kings. He drew the policy to which they adhered and ruled over. In the beginnign his name was Tamarjī, 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.<sup>142</sup>

## 143) AL-JAWHARĪ

His name was ʿIsmāʿīl b. Ḥammād al-Jawharī, al-Fārābī. His origin was from Turkey, and he moved to Iraq. From the books which he wrote are "*Tāj al-Lughah*" and "*al-Ṣiḥāḥ Fī al-Lughah*". He was the first one who tried for aviation and died in trying to fly in 393 A.H./ 1003 A.D.<sup>143</sup> [17/5]

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<sup>140</sup> B.T. 2/183, B.W. 1/156, A.M. 6/192, M.M. 10/145-146.

<sup>141</sup> D.M.B. 6/351-352, M.S. 332 (1972).

<sup>142</sup> B.N. 13/137-138, S.D. 5/113.

<sup>143</sup> M.A. 6/151, A.M. 1/313, M.M. 2/267, B.W. 1/446.

#### 144) JOHAR AL-ŞIQILLĪ

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-Qīrawān* 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.<sup>144</sup>

#### 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. al-ʿĀṣ to invite him to *Islam* and he accepted *Islam*.<sup>145</sup> [82/7]

#### 146) KURĀʿ

A scholar of the Arab's from *al-Kūfah*. His name was ʿAlī b. al-Ḥasan al-Hanāʿī, al-ʿAzdī, Abū al-Ḥasan, known as Kurāʿ al-Naml. From some of his books are "*al-Mundīd Fī al-Lughah*" and "*al-Munjid*". He died in 309 A.H./ 922 A.D.<sup>146</sup> [339/11]

#### 147) AL-KĀSHĪ

His name was Yaḥyā b. Aḥmad 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 *Aṣfahān* in 745 A.H./ 1344 A.D.<sup>147</sup> [196/7]

<sup>144</sup> A.M. 2/148, B.N. 11/332, S.D. 3/98.

<sup>145</sup> H.N. 3/520.

<sup>146</sup> A.M. 4/272, H.A. 1/676, M.M. 7/71.

<sup>147</sup> K.Z. 1/39, M.M. 13/184, A.M. 8/135.

## 148) KATABGHĀ NWĪN

He was Hūlakū's deputy of *al-Shām*. *Nwīn* means a leader of ten thousands. He conquered all the lands from Persia to *al-Shām* for his commander Hūlakū. He lived with Jankiz Khān, Hūlakū's grandfather. He was murdered in 658 A.H./ 1260 A.D.<sup>148</sup>

## 149) AL-KHAṬṬĀBĪ

His name was Ḥamad b. Muḥammad b. Ibrāhīm b. Khaṭṭāb al-Khaṭṭābī, al-Bastī, Abū Sulaymān. A jurist, traditionalist and narrator of *Ḥadīth*. He was born near *Kābul* in 319 A.H./ 931 A.D. He wrote many books, some of which are "*Gharīb al-Ḥadīth*" and "*Iṣlāḥ Ghalat al-Muḥaddithīn*". He died in 388 A.H./ 998 A.D.<sup>149</sup> [170/7]

## 150) KING AL-KĀMIL

One of the Ayubis Sultans, he was the King al-Kāmil Naṣir al-Dīn Abū al-Maʿālī Muḥammad b. al-ʿĀdil Abī Bakr Muḥammad b. Ayūb. 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 *Jihād* in *Dumyāṭ*. He died in 635 A.H./ 1238 A.D.<sup>150</sup>

## 151) KING AL-ṢĀLIḤ NAJM AL-DĪN

One of the greatest *Ayūbī* kings in Egypt. His name was Abū al-Futūḥ Najm al-Dīn 'Ayūb son of King al-Kāmil Muḥammad b. al-ʿĀdil Abī Bakr b. Ayūb. He was born in 603 A.H./ 1206 A.D., raised in Cairo, and became king after the abduction of his brother al-ʿĀdil in 637 A.H./ 1239 A.D. He was firm and he controlled the country. He died in *al-Mansūrah* (Egypt) in 647 A.H./ 1249 A.D., his body was transferred to Cairo. One of his remembrances is *al-Rawdah* castle in Cairo.<sup>151</sup>

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<sup>148</sup> B.N. 13/255, S.D. 5/291.

<sup>149</sup> S.D. 3/127, W.A 2/214. S.A.N. 17/23, M.M. 4/74. A.M. 2/273.

<sup>150</sup> S.D. 5/173, A.M. 7/28, B.N. 13/171.

<sup>151</sup> S.A.N. 1/396, A.M. 2/38, S.D. 5/237.



### 152) KING AL-MANŞŪR QALĀWŪN

The victorious *Sultān*, the first Qalāwūnī king in Egypt and *al-Shām* and the seventh Turkish king, his name was Qalāwūn al-'Alfī, al-'Alā'ī, al-Ṣaliḥī, al-Najmī, Abū al-Ma'ālī, 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.<sup>152</sup>

### 153) KING QUTUZ

The third Turkish Mamlūk kings in Egypt and *al-Shām*. His name was Qutuz b. 'Abdullāh al-Ma'azzī, 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.<sup>153</sup>

### 154) AL-KISĀ'Ī

He was the best linguist in *al-Kūfah* and one of the seven reciters of the Holy *Qur'an*. His name was Abū al-Ḥasan 'Alī b. Ḥamzah b. 'Abdullāh b. Bahman b. Fayrūz, a slave of Banī 'Asad. He was born in a village near *al-Kūfah*. From some of his books are "*Ma'ānī al-Qur'an*" and "*al-Maṣādir*" and "*al-Ḥurūf*". He died in 189 A.H./ 805 A.D. when he was 70 years old.<sup>154</sup> [149/4]

### 155) AL-KUMAYT AL-'ASADĪ

A scholar of literature and language from the time of Ammawis. His name was al-Kumayt b. Zayd b. Khunays, al-'Asdī, al-Kūfī. He was born in 60 A.H./ 680 A.D. One of his famous book is "*al-Hāshimiyyah Fī Madḥ Banī Hāshim wa 'Ahl al-Bayt*". He died in 126 A.H./ 744 A.D.<sup>155</sup> [143/15]

<sup>152</sup> A.M. 5/203, B.N. 13/353, S.D. 5/409.

<sup>153</sup> A.M. 5/201, B.N. 13/254, S.D. 5/293, S.A. 3/498.

<sup>154</sup> S.A.N. 9/131, B.W. 2/162, S.D. 1/321, A.M. 4/283.

<sup>155</sup> A.M. 5/233, M.M. 8/147, K.Z. 1/808.

## 156) LABĪD

One of the great companions of the Prophet (PBUH) and a poet, his name was Labid b. Rabi'ah b. 'Amir b. Malik b. Ja'far b. Kilab b. Rabi'ah. He was a noble person before *Islam*, and he wrote one of *al-Mu'allaqat*. He came to the Prophet (PBUH) and accepted *Islam*, and he deserted poetry. He lived in *al-Kufah* for a very long time and he died in 41 A.H./ 661 A.D.<sup>156</sup> [15/7]

## 157) MAHMŪD ZINKĪ

His name was Mahmud b. Zinkī 'Imad al-Din b. 'Aqsanqar, Abū al-Qasim, Nur al-Din, nick-named the king al-'Adil which means the king of justice. He was born in *Halab* 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-'Adiliyyah and Dar al-Hadith*". He was the first to build a school of *Hadith*. He also built the *Nuri* Mosque in *al-Musil*. He died in Damascus castle in 569 A.H./ 1174 A.D.<sup>157</sup>

## 158) MAJD AL-DĪN AL-FAYRŪZĀBĀDĪ

His name was Muhammad b. Ya'qub b. Muhammad b. Ibrahim b. 'Umar al-Shirazi al-Fayruzabadi. He was born in *Karazin* in Persia (Iran) in 729 A.H./ 1329 A.D. He wrote many books such as "*al-Qamus al-Muhit*" and "*Sifr al-Sa'adah*". He died in 816 A.H./ 1413 A.D.<sup>158</sup>

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<sup>156</sup> S.D. 1/52, M.M. 8/152, I.M.A. 3/1335, A.M. 6/104, K.Z. 1/808.

<sup>157</sup> B.N. 12/299, S.D. 4/228, A.M. 7/170.

<sup>158</sup> S.D. 7/126, B.W. 1/273.

## 159) MĀLIK B. 'ANAS

Founder of the *Mālikī* school of law. His name was Mālik b. 'Anas b. Mālik al-'Asbahī al-Ḥimyārī known as Abū '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-Ṣādiq, the great scholar and descendant of the Prophet. He wrote many books such as "*al-Mūaṭṭā'*" and "*Tafsīr Gharīb al-Qur'ān*". He died in *Madīnah* in 179 A.H./ 795 A.D. <sup>159</sup> [125/5]

## 160) AL-MAQDISĪ

His name was Naṣr b. Ibrāhīm b. Naṣr b. Ibrāhīm b. Dāwūd al-Maqdisī al-Nābulṣī al-Dimashqī al-Shāfi'ī, Abū al-Faṭḥ. He was the *Shāfi'ī* *Shaykh* in *al-Shām*. He was born in 377 A.H./ 987 A.D. From some of his books are "*al-Tahdhīb*" and "*al-Kāfī*". He died in Damascus in 490 A.H./ 1096 A.D. <sup>160</sup> [185/1]

## 161) AL-MAS'ŪDĪ

A historian, artist and journalist of his time from *Baghdād*. His name was 'Alī b. Ḥusayn b. 'Alī al-Mas'ūdī, Abū al-Ḥasan, from the offspring of 'Abdullāh b. Mas'ūd. From some of his books are "*Murūj 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. <sup>161</sup> [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-Sultāniyyah*". He died in *Baghdād* in 450 A.H./ 1058 A.D. <sup>162</sup> [16/3]

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<sup>159</sup> M.M. 6/168, A.M. 5/257, E.I. 250.

<sup>160</sup> S.D. 3/395, M.M. 13/87, T.S.M. 240, A.M. 8/20.

<sup>161</sup> M.M. 7/80, A.M. 4/277, H.A. 1/679.

<sup>162</sup> S.D. 3/285, M.M. 7/189, T.S.M. 230, K.Z. 1/19.

## 163) AL-MU'IZ

His name was al-Mufiz Li Dīn Allāh Ma'ad b. 'Ismā'il b. al-Qā'im b. al-Mahadī 'Ubayd Allāh, al-Fātimī, al-'Ubaydī. He was born in *al-Mahdiyyah* in Moracco 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 Moracco to Egypt after his military commander Jūhar al-Ṣiqillī conquered it. He entered Cairo in 362 A.H./ 972 A.D., and it became the capital of his kingdom and home land of *Fatimi's* till their last days. He died in 365 A.H./ 975 A.D. when he was 46 years of age.<sup>163</sup>

## 164) MUHALHAL

A very famous poet of pre-Islamic time from Arabia. His name was 'Uday b. Rabi'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.<sup>164</sup> [391/4]

## 165) AL-MŪAFFAQ B. ṬĀHIR

A jurist and a hermit from *Nisābūr*. His name was al-Mūaffaq b. Ṭahir b. Yaḥyā. He explained and elaborated one of the famous books "*Shariḥ Mukhtaṣar al-Shaykh Abū Muḥammad*". He died in 494 A.H./ 1101 A.D.<sup>165</sup> [318/4]

## 166) MUḤAMMAD AL-BĀQIR

He was the fifth of the twelve *Imams* of the Shiites. His name was Abū Ja'afar Muḥammad b. Zayn al-'Abidīn b. al-Ḥusayn b. 'Alī b. Abī Ṭalib al-Hashimī, al-Qurashī, nick-named al-Bāqir. 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-Baqī'*.<sup>166</sup> [58/1]

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<sup>163</sup> A.M. 7/265, S.D. 3/52, B.N. 11/302.

<sup>164</sup> A.M. 4/220, H.N. 5/499.

<sup>165</sup> T.S.M. 242.

<sup>166</sup> S.A.N. 4/401, W.A. 4/174, A.M. 6/270.

**167) MUḤAMMAD 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 *Wāsiṭ* 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.<sup>167</sup> [186/8]

**168) MUḤAMMAD 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-Shaʿbī.<sup>168</sup> [21/16]

**169) AL-MUBARRID**

A top Arabic linguist of his time in *Baghdād*, his name was Abū al-ʿAbbās Muḥammad b. Yazīd b. ʿAbd al-ʿAkbar b. ʿUmayr b. Ḥasan al-ʿAzdi, Known as al-Mubarrid. He was born in 210 A.H./ 826 A.D. in *Baṣrah*. He wrote many books, some of which are "*Maʿānī al-Qurʾān*", "*al-Kāmil*" and "*al-Muqṭadab*". He died in *Baghdād* in 285 A.H./ 899 A.D.<sup>169</sup> [21/6]

**170) AL-MUFDAL**

A linguist and one of the scholars of literature and language. His name was al-Mufḍal b. Salamah b. ʿĀsim, al-Ḍabbī, al-Kūfī, Abū Ṭalīb. He studied from Ibn al-ʿArabī and other famous scholars, and he taught al-Ṣulī and others. Some of his books are "*al-ʾIshtiḳāq wa al-Bārīʿ Fi al-Lughah*" and "*al-Madkhal ʾIlā ʾIlm al-Naḥw*". He died in 290 A.H./ 913 A.D.<sup>170</sup> [288/3]

<sup>167</sup> S.D. 1/321, M.M. 9/207, A.M. 6/80.

<sup>168</sup> I.M.A. 3/1370.

<sup>169</sup> M.M. 12/114, F.N. 87, B.W. 1/269, A.M. 7/144.

<sup>170</sup> M.M. 12/314, A.M. 7/279, S.A.N. 14/362.

## 171) AL-MUḤIB AL-ṬABARĪ

His name was Aḥmad b. ʿAbdullāh b. Muḥammad b. Abī Bakr al-Ṭabarī, al-Makkī, 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-Aḥkām*”. He died in *Makkah* in 694 A.H./ 1295 A.D.<sup>171</sup> [270/11]

## 172) MŪSĀ AL-QURṬUBĪ

A physician, his name was Mūsā b. ʿAbdullāh al-Isrāʿīlī, al-Qurṭubī. Some of his famous books are “*Tadbīr al-Ṣiḥḥah*”, “*Risālah Fī Dafʿu al-Sumūm*”, “*Risālah Fī al-Ṭibb*” and “*Risālah Fī al-Malsūʿīn*”. He died in 601 A.H./ 1204 A.D.<sup>172</sup> [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. Rabīʿah, al-Jaʿdī, al-ʿĀmrī, Abū Layla, also known as al-Nābigah al-Jaʿdī. He lived a very long life and he died in *Aṣbahān* in 50 A.H./ 670 A.D.<sup>173</sup> [354/2]

## 174) AL-NĀBIGHAH AL-DHUBYĀNĪ

A poet of pre-Islamic time from of *al-Hijāz*. His name was Ziyād b. Muʿawiyah b. Ḍabāb al-Dhubyānī, al-Ghaṭafānī, al-Muḍarī, Abū ʿUmāmah, also known as al-Nābigah al-Dhubyānī. He was nick-named al-Nābigah because he was the best poet and he compiled one of the *Muʿallaqāt*. He died 18 years before A.H./ 604 A.D.<sup>174</sup> [149/7]

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<sup>171</sup> S.D. 5/415. T.H. 4/1474, M.M. 1/298, A.M. 1/159.

<sup>172</sup> M.M. 13/41.

<sup>173</sup> A.M. 5/207.

<sup>174</sup> M.M. 4/128, A.M. 3/54.

## 175) AL-NADAR B. SHUMAYL

One of well-known scholars of the Arabs. His name was al-Nadar b. Shumayl b. Kharshah b. Yazīd, al-Māzinī, al-Tamīmī, also known as Abū al-Ḥasan. He was born in *Marw* city in *Khurasān* in 122 A.H./ 740 A.D. and migrated to *Basrah* with his father. From some of his books are, "*Kitāb al-Ṭayr*" and "*Gharīb al-Ḥadiith*". He died in *Marw* in 203 A.H./ 819 A.D.<sup>175</sup> [281/3]

## 176) NĀFI'

A jurist, he was the chief of the *Azāriqah*, one of the bravest heroes and an *Amīr* (leader or governor) of his people. His name was Nāfi' b. al-'Azraq b. Qays, al-Ḥanafī, al-Bakrī, al-Wā'ilī, al-Ḥarūrī, Abū Rāshid. He was killed near *al-'Aḥwāz* (Iran) in 65 A.H./ 685 A.D.<sup>176</sup> [429/2]

## 177) AL-NASĀ'Ī

*Shaykh al-Islām*, his name was Aḥmad b. 'Alī b. Shu'aib b. 'Alī b. Sinān b. Baḥr b. Dīnār, Abū 'Abd al-Raḥmān al-Nasā'ī. His origin was from *Nis'a* in *Khurasān*. He was born in 215 A.H./ 830 A.D. He wrote many books such as, "*al-Sunnan al-Kubrā*" and "*al-Du'afā' wa al-Matrūkūn*". He died in 303 A.H./ 915 A.D., when he was 88 years old.<sup>177</sup> [41/10]

## 178) NAṢR B. AL-ḤAJJĀJ AL-SULAMĪ

A poet from *Madīnah*, his name was Naṣr b. Ḥajjāj b. 'Ilāṭ al-Sulamī, al-Bahzī. 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. Hajjāj". When 'Umar b. Khaṭṭāb heard that, he put him to exile in *Basrah*, then to Persia (Iran). He came back to *Madīnah* after the assassination of 'Umar b. al-Khaṭṭāb.<sup>178</sup> [47/8]

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<sup>175</sup> A.M. 8/33, M.M. 13/101.

<sup>176</sup> H.N. 3/512, A.M. 7/351.

<sup>177</sup> W.A. 1/77, S.D. 2/239, A.M. 1/171.

<sup>178</sup> W.A. 2/31, A.M. 8/22.

## 179) AL-NAWAWĪ

He was *Shaykh* Muḥyi al-Dīn Abū Zakariyyā Yaḥyā b. Sharaf al-Nawawī. He was born in 631 A.H./ 1233 A.D. in the village of *Nawā* in *al-Shām*. He wrote many books such as "*al-Majmūʿ*", "*al-Minhāj*" and "*al-Rawḍah*". He died in 676 A.H./ 1277 A.D.<sup>179</sup>

[13/1]

## 180) ʿUMAR B. AL-KHAṬṬĀB

The second righteous caliph and one of the most notable figures in Islam. His name was ʿUmar b. al-Khaṭṭāb b. Nufayl al-Qurashī al-ʿAdawī, 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 ʿUmar who after the Prophet (PBUH) was most influential in molding the Islamic state, and determining its nature. He was the first to be called *Amīr al-Mʿūminīn*. He was born in 40 before A.H./ 584 A.D. He was murdered in 23 A.H./ 644 A.D. by Abū L'ul'ūah (a slave of al-Mughīrah b. Shuʿbah) with a knife while he was in the morning prayer.<sup>180</sup>

[125/3]

## 181) ʿUTBAH B. ABĪ SUFYĀN

Governor of Egypt, appointed by his brother Muʿāwiyah after the death of ʿAmr b. al-ʿĀṣ. His name was ʿUtbah b. Abī Sufyān b. Ṣakhar b. Ḥarb b. Umayyah b. ʿAbd-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.<sup>181</sup> [32/1]

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<sup>179</sup> T.S.K. 8/395, T.S.M. 268.

<sup>180</sup> I.M.A. 3/1144, S.D. 1/33, A.M. 5/45, E.I. 40.

<sup>181</sup> U.G. 3/456, A.M. 4/200, I.M.A. 3/1052.



## 182) AL-QĀDĪ ABŪ AL-ṬAYYIB

A jurist of *Shāfi'iyyah*, his name was Ṭahir b. 'Abdullāh b. Ṭahir b. 'Umar al-Ṭabari, al-Baghdādi, Abū al-Ṭayyib. He was born in *'Āmal Ṭabaristān* in 348 A.H./ 960 A.D. Some of his books are "*Sharḥ Mukhtaṣar al Muzanī*" and "*al-Ta'liqat al-Kubrā Fī Furū' al-Shāfi'iyyah*". He lived in *Baghdād* and died there in 450 A.H./ 1058 A.D.<sup>182</sup> [242/9]

## 183) AL-QĀDĪ ḤUSAYN

A jurist who learnt jurisprudence from Abī Bakr al-Qaffāl al-Marwazī. His name was al-Ḥusayn b. Muḥammad b. Aḥmad al-Marwazī, al-Shāfi'i, also known as al-Qādi, Abū 'Alī. From some of his books are, "*al-Ta'liq al-Kabīr*" and "*al-Fatāwā*". He died in *Marw* 462 A.H./ 1070 A.D. He was nick-named *Habr al-'Ummah* and *Shaykh al-Shāfi'iyyah* in his time.<sup>183</sup> [202/7]

## 184) AL-QĀDĪ 'IYĀD

His name was 'Iyād b. Mūsā b. 'Iyād b. 'Amrūn, al-Yaḥṣubī, al-Sabtī, Abū al-Faḍal, also known as al-Qādi 'Iyād. He was born in *Sibtah* city in Morocco in 476 A.H./ 1083 A.D., he was raised there and became a judge. From some of his books are, "*al-Shifā' bi Ta'rīf Ḥuqūq al-Muṣṭafa'*" and "*Sharḥ Ṣaḥīḥ Muslim*". He was killed by poison in Morocco in 544 A.H./ 1149 A.D.<sup>184</sup> [247/4]

## 185) AL-QAFFĀL

A jurist, linguist and a traditionalist, his name was Abū Bakr Muḥammad b. 'Alī b. 'Ismā'il al-Qaffāl, al-Shāshī, al-Shāfi'i. He was born in 291 A.H./ 904 A.D. He wrote many books such as, "*Uṣūl al-Fiqh*" and "*Maḥāsin al-Sharī'ah*". He died in 365 A.H./ 976 A.D.<sup>185</sup> [99/7]

<sup>182</sup> S.D. 3/284, W.A. 2/512, T.S.M. 230 M.M. 5/37, A.M. 3/222.

<sup>183</sup> W.A. 2/134, S.D. 3/310, M.M. 4/45, T.S.M. 234.

<sup>184</sup> A.M. 5/99, M.M. 8/16, H.A. 1/805.

<sup>185</sup> S.A.N. 16/283-284, S.D. 3/51-52, M.M. 10/308, A.M. 6/274, T.S.M. 209-210.

## 186) QAYS

One of the best companions of the Prophet (PBUH), his name was Qays b. Sa'd b. 'Ubadah 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 'Alī b. Abī Ṭalīb appointed him the governor of Egypt. He lived in *Taflīs* where he died in 60 A.H./ 680 A.D.<sup>186</sup> [257/7]

## 187) AL-QAZWĪNĪ

A historian, geographer and judge, his name was Abū 'Abdullāh Zakariyyā b. Muḥammad b. Maḥmūd al-Qazwīnī al-'Anṣārī. He was born in Qazwīn 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-'Ibād*". He died in 682 A.H./ 1283 A.D.<sup>187</sup> [18/6]

## 188) AL-QŪNAWY

A jurist from Damascus, his name was 'Alī b. 'Ismā'īl b. Yūsuf al-Qūnawī, 'Alā' al-Dīn, al-Shāfi'ī. He was born in *Qūniyyah* in the country of Romania in 668 A.H./ 1270 A.D. He died in Damascus in 729 A.H./ 1329 A.D.<sup>188</sup>

## 189) AL-QURṬUBĪ

A jurist of *Mālikī* school of law. His name was Aḥmad b. 'Umar b. Ibrāhīm Abū al-'Abbās, al-'Anṣārī, al-Qurṭubī, also known as Ibn al-Muzayyan. He was born in *Qurṭubah* (Spain) in 578 A.H./ 1182, lived there and then migrated to Egypt. One of his famous books is "*Mukhtaṣar al-Ṣaḥīḥayn al-Muṣḥim Limā Ashkala Min Talkhīṣ Kitāb Muslim*". He died in Alexandria in 656 A.H./ 1258 A.D.<sup>189</sup> [129/7]

<sup>186</sup> S.A.N. 3/102-112. I.M.A. 3/1289-1293, A.MN. 5/206.

<sup>187</sup> M.M. 4/183, K.Z. 1/9. A.M. 3/46, A.MT. 7-15.

<sup>188</sup> D.K. 3/24, B.W. 2/149, M.M. 7/37, A.M. 4/264.

<sup>189</sup> A.M. 1/186, M.M. 2/27.

## 190) AL-RABĪʿ

A jurist and a student of *al-Imām al-Shāfiʿī* and a narrator of his books. His name was al-Rabīʿ b. Sulaymān b. ʿAbd al-Jabbār b. Kāmil al-Murādī, al-Miṣrī, Abū Muḥammad. He was the first who dictated *Ḥadīth* in *Ibn Ṭulūn* mosque. He was a *Muʾadhin* also, al-Shāfiʿī said about him "al-Rabīʿ 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.<sup>190</sup> [192/11]

## 191) AL-RĀFIʿĪ

He is the author of "*Fath al-ʿAzīz Fī 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-Shāfiʿiyyah* of his time. He was grandson of Rāfiʿ b. Khadīj (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-Ṣaghīr*" and "*al-Muḥarrar*". He died in 623 A.H./ 1226 A.D.<sup>191</sup> [18/1]

## 192) AL-RĀJIZ

One of the famous poet from the same time as Jarīr and al-Farazdaq. His name was ʿUbayd b. Ḥusayn b. Muʿāwiyah b. Jandal al-Numayrī, Abū Jandal. He was from the country-side of *Basrah*. He died in 90 A.H./ 600 A.D.<sup>192</sup> [60/8]

## 193) RAWḤ B. ZUNBĀʿ

A Scholar of religion and the governor of Palestine. His name was Rawḥ b. Zunbāʿ b. Rawḥ b. Salāmah al-Judhāmī known as Abū Zarʿah. He was famous for his wisdom and righteous ideas. ʿAbd al-Malīk had a great admiration for him and he appointed him minister. He died in 84 A.H./ 703 A.D.<sup>193</sup> [176/5]

<sup>190</sup> T.F. 109, W.A. 2/291, S.D. 2/159, A.M. 3/14.

<sup>191</sup> T.S.K. 8/281, T.S.M. 264, A.M. 4/55.

<sup>192</sup> A.M. 4/188, H.N. 3/243.

<sup>193</sup> S.A.N. 4/251, S.D. 1/95, U.G. 2/85, A.M. 3/34.

## 194) AL-RAŪYĀNĪ

A jurist from *Bukhārā*, his name was Abū al-Maḥāsin ‘Abd al-Wāḥid b. Ismā‘īl b. Aḥmad b. Muḥammad al-Raūyānī, al-Ṭabarī, al-Shāfi‘ī. He was born in *Bukhārā* at the end of 415 A.H./ 1025 A.D. Some of his books are, “*Baḥr al-Madḥhab*” and “*al-Kāfi*”. He was murdered in the Mosque of *‘Āmal* 502 A.H./ 1108 A.D.<sup>194</sup> [99/9]

## 195) AL-ṢĀBŪNĪ

His name was ‘Abd al-Muḥsin b. Aḥmad b. Muḥammad b. ‘Alī al-Ṣābūnī, ‘Amin 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.<sup>195</sup>

## 196) SA‘ĪD B. JUBAYR

A great follower of the Prophet (PBUH). His name was Sa‘īd b. Jabayr b. Hishām al-‘Asadī, al-Kūfī, Abū ‘Abdullāh. He was born in 45 A.H./ 665 A.D. He studied from ‘Abdullāh b. ‘Abbās and Ibn ‘Umar. He was murdered by al-Ḥajjāj in *Wāsiṭ* in 95 A.H./ 714 A.D.<sup>196</sup> [173/6]

## 197) SA‘ĪD B. AL-MUSAYYAB

One of the seven well-known jurists of *al-Madīnah al-Munawwarah*. His name was Sa‘īd b. Musayyab b. Abī Wahab al-Makhzūmī, also known as Abū Muḥammad and “*Sayyid al-Ṭabi‘īn*”. 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.<sup>197</sup> [297/11]

<sup>194</sup> S.D. 4/4. S.A.N. 19/260, W.A. 3/198-199, M.M. 6/206, A.M. 4/175, T.S.M. 247.

<sup>195</sup> D.K. 2/411.

<sup>196</sup> S.A.N. 4/321, W.A. 2/371, A.M. 3/93.

<sup>197</sup> A.M. 3/102.

## 198) ṢALĀḤ AL-DĪN AL-ʿALĀʾĪ

A jurist and traditionalist, his name was Khalīl b. Kaykaldī 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-Mubtakah*” and “*al-Nafahāt al-Qudsiyyah*”. He died in *al-Quds* in 761 A.H./ 1359 A.D.<sup>198</sup> [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. Shādī, Abū al-Muzaffar, Ṣalāḥ al-Dīn al-Ayyūbī, nicknamed king al-Nāṣar. He was born in *Takrīt* in 532 A.H./ 1138 A.D. He ruled in many countries. His greatest victory was the battle of *Ḥiṭṭīn*. 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.<sup>199</sup>

## 200) SALĀMAH B. JANDAL

A poet of pre-Islamic time from *al-Hijāz*. His name was Salāmah b. Jandal b. ʿAbd-ʿAmr from Banī Kaʿb b. Saʿd, al-Tamīmī also known as Abū Mālik. One of his famous books is “*Diwān Ṣaghīr Rawāḥ al-ʿAṣmaʿī*”. He died in 23 before A.H./ 600 A.D.<sup>200</sup> [160/18]

## 201) AL-ṢAYDALĀNĪ

A jurist and a traditionalist, his name was Abū Bakr Muḥammad b. Dāwūd b. Muḥammad al-Marwazī, known as al-Ṣaydalānī because he used to sell perfumes. He was also known as al-Dāwūdī he died in 427 A.H./ 1035 A.D.<sup>201</sup> [36/2]

<sup>198</sup> D.K. 2/179, M.M. 4/126, A.M. 2/321.

<sup>199</sup> S.D. 4/298, B.N. 3/13, A.M. 8/220, E.I. 344.

<sup>200</sup> A.M. 3/106, M.M. 4/236.

<sup>201</sup> M.M. 9/298, T.S.M. 230.

## 202) AL-ŞAYMARĪ

A jurist from *Baṣrah*, his name was ʿAbd al-Wāḥid b. al-Ḥusayn b. Muḥammad al-Şaymarī, al-Shāfiʿī, Abū al-Qāsim. Some of his books are, “*al-ʿIdāḥ Fī Furūʿ al-Fiqh al-Shāfiʿī*” (in seven volumes), “*al-Qiyās Wa al-ʿIlal*” and “*al-ʿIrshād Fī Sharḥ al-Kifāyah*”. He died in 386 A.H./ 996 A.D.<sup>202</sup> [116/2]

## 203) AL-SUYŪṬĪ

He was a religious leader (*Imām*), a traditionalist, historian and scholar of literature. His name was ʿAbd al-Raḥmān b. Abī Bakr b. Muḥammad b. Sābiq 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, “*Ḥusn al-Muḥāḍarah Fī Akhbār Miṣr Wa al-Qāhirah*” and “*Tafsīr al-Jalālayn*”. He died in 911 A.H./ 1505 A.D.<sup>203</sup>

## 204) AL-SHAʿBĪ

His name was ʿAmir b. Sharāḥil b. ʿAbdu Dhī-Kabbār, al-Shaʿbī, al-Ḥimyarī, Abū 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.<sup>204</sup> [328/2]

## 205) AL-SHĀFIʿĪ

Founder of one of the four Schools of law of the *Sunnah*. His name was Abū ʿAbdullāh Muḥammad b. Idrīs b. al-ʿAbbās al-Shāfiʿī. He was born in Gaza in Palestine in 150 A.H./ 761 A.D. Some of his famous books are, “*al-ʿUmm*” and “*al-Musnad*”. He died in Egypt in 204 A.H./ 820 A.D. when he was 54 years old.<sup>205</sup> [24/6]

<sup>202</sup> H.A. 1/633, K.Z. 1/48, S.A.N. 17/14, M.M. 6/207-208, T.S.M. 223.

<sup>203</sup> A.M. 3/301, M.M. 5/128.

<sup>204</sup> M.M. 5/54, A.M. 3/251, H.A. 1/435.

<sup>205</sup> S.D. 2/9, M.M. 9/32, A.M. 6/26, T.S.M. 87, T.F. 60.

## 206) SHAJARAT AL-DURR

Queen of Egypt from Turkish or Armenian origin. Her name was Shajarat al-Dur al-Ṣālihiyyah, 'Umm Khalīl, nick named 'Iṣmat 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.<sup>206</sup>

## 207) AL-SHAMAQMAQ

A poet from *Baṣrah*, his name was Marwān b. Muḥammad, nick-named Abī al-Shamaqmaq, his origin was from *Khurāsān* and he was a slave of Banī 'Umayyah. He met Bashshār and Abī Nawwās and he visited *Baghdād* at the beginning of al-Rashīd al-'Abbāsī's caliphate. He died in 200 A.H./ 815 A.D.<sup>207</sup> [69/7]

## 208) SHAMS AL-DĪN IBRĀHĪM AL-JUZARĪ

His name was Shams al-Dīn Ibrāhīm b. Abī Bakr al-Juzarī al-Kutubī. 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.<sup>208</sup>

## 209) AL-SHANFARĪ

A pre-Islamic *Yamani* poet, his name was 'Amr b. Mālik al-'Azdi, al-Shanfari, from *Qahṭān*. He left a book of poetry called "*Lamiyat al-'Arab*". He was murdered by *Banū Salāmān* 100 years before *Hijrah* 525 A.D.<sup>209</sup> [199/9]

<sup>206</sup> S.D. 5/268, S.M.D.M. 1/361, A.M. 3/158, B.N. 13/225, S.A. 3/497, M.U.W. 155-156, T.M.B. 37-38.

<sup>207</sup> A.M. 7/209, H.N. 1/225.

<sup>208</sup> S.D. 5/456.

<sup>209</sup> M.M. 8/11, A.M. 5/85.

### 210) AL-SHAYKH ABŪ ḤĀMĪD

He was a jurist, the *Shaykh* of Iraq and the *Imām* of *al-Shāfi'iyyah*, his name was Abū Ḥāmid Aḥmad b. Abī Ṭāhir Muḥammad b. Aḥmad al-'Asfrā'īnī. He was born in 344 A.H./ 955 A.D. He was appointed the *Imām* of *al-Shāfi'iyyah* in *Baghdād*. He died in 406 A.H./ 1015 A.D. when he was 62 years old.<sup>210</sup> [28/1]

### 211) AL-SHAYKH IBRĀHĪM AL-SHĪRĀZĪ

His name was Ibrāhīm b. 'Alī b. Yūsuf al-Fayrūzābādī, al-Shīrāzī, Abū Ishāq, Jamāl al-Dīn. He was born in 393 A.H./ 1003 A.D., he migrated to *Baṣrah* then to *Baghdād*. From some of his books are, "*al-Muhadhdhab Fī al-Fiqh*" and "*al-Tanbīh*". He died in *Baghdād* in 476 A.H./ 1083 A.D.<sup>211</sup> [227/5]

### 212) AL-SHAYKH MUWAFFAQ AL-DĪN ḤAMZAH AL-ḤAMAWĪ

A jurist of *Shāfi'iyyah*, his name was Ḥamzah b. Yūsuf b. Sa'īd al-Ḥamawī, al-Tanūkhī, Muwaffaq al-Dīn. He wrote many books some of which are, "*Sharḥ al-Tanbīh Li al-Shīrāzī*" and "*Ṭabaqāt al-Nuḥāt*". He died in Damascus in 670 A.H./ 1272.<sup>212</sup> [227/8]

### 213) SHAYKH QUṬB AL-DĪN AL-SUNBĀṬĪ

A jurist from Egypt, his name was Muḥammad b. 'Abd al-Ṣamad b. 'Abd al-Qādir b. Ṣāliḥ al-Sunbāṭī, al-Miṣrī, al-'Anṣārī, al-Shāfi'ī, Quṭb al-Dīn. He was born in 653 A.H./ 1255 A.D. He wrote many books such as, "*Aḥkām al-Mub'ad*" and "*Mukhtaṣar Qiṭ'ah Min al-Rawḍah*". He died in Cairo in 722 A.H./ 1326 A.D.<sup>213</sup> [73/1]

<sup>210</sup> S.D. 3/178, T.F. 131.

<sup>211</sup> M.M. 1/68, A.M. 1/151.

<sup>212</sup> M.M. 4/82, A.M. 2/281, I.M.N. 2/80.

<sup>213</sup> D.K. 4/16, S.D. 6/57, M.M. 10/172.



### 214) SHURAYH AL-QĀDĪ

One of the famous jurists and a judge from the beginning of *Islam*, his name was Shurayḥ b. al-Ḥārith b. Qays b. al-Jaham al-Kindī, Abū 'Umayyah. His origin was from Yemen. He was appointed judge in *al-Kūfah* in the reign of 'Umar, 'Uthmān, 'Alī and Mu'awiyah. 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.<sup>214</sup> [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-'Atkī, al-'Azdi, al-Baṣri. He was born in 82 A.H./ 701 A.D., raised in *Wāsiṭ*. He lived in *Baṣrah* where he died in 160 A.H./ 701 A.D.<sup>215</sup> [165/17]

### 216) SĪBWAYH

One of the eminent linguists who simplified the science of linguistics. His name was 'Amr b. 'Uthmān b. Qanbar al-Ḥārithī, Abū Bishr, nick-named Sībawayh. 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 Sībawayh Fī al-Naḥw*". He died in *al-'Aḥwāz* in 180 A.H./ 796 A.D.<sup>216</sup> [121/2]

### 217) AL-SUBKĪ

His name was 'Alī b. 'Abd al-Kāfi b. 'Alī b. Tammām al-Subkī al-'Anṣārī, al-Khazrajī, Abū al-Ḥasan, Taqī al-Dīn. He was born in Subk al-'Ubayd, al-Manūfiyyah in Egypt in 683 A.H./ 1284 A.D. He died in Cairo in 756 A.H./ 1355 A.D.<sup>217</sup>

<sup>214</sup> S.D. 1/85, S.A.N. 4/100, W.A. 2/460, A.M. 3/161.

<sup>215</sup> W.A. 2/469, A.M. 3/164.

<sup>216</sup> S.A.N. 8/351, W.A. 3/463, M.M. 7/10, A.M. 5/81.

<sup>217</sup> M.M. 7/127, A.M. 4/302, B.W. 2/176, D.K.3/63.

### 218) SUFYĀN AL-THAWRĪ

A traditionalist and a Jurist, his name was Abū ʿAbdullāh Sufyān b. Saʿīd b. Masrūq al-Thawrī. He was *ʿAmīr al-Mʿūminīn* in the knowledge of *al-Ḥadīth*. He was born in *Kūfah* in 97 A.H./ 716 A.D., and lived there. He wrote many books some of which are, "*al-Jāmiʿ al-Kabīr*" and "*al-Jāmiʿ al-Ṣaghīr*". He died in *Basrah* in 161 A.H./ 778 A.D.<sup>218</sup> [40/1]

### 219) AL-SULTĀN AL-ṢĀLIḤ ʾISMAʿĪL

One of the *Ayūbī* kings. His name was al-Ṣāliḥ ʿImād al-Dīn Abū al-Khaysh ʾIsmāʿīl b. al-ʿĀdil b. ʾAyūb. He became Sultān in Damascus in 635 A.H./ 1238, after the death of his brother, al-ʾAshraf. The king al-Kāmil took the throne from him after a siege. ʾIsmāʿīl escaped to Baʿlabak, and he attacked and conquered Damascus in 637 A.H./ 1240 A.D. But al-Ṣāliḥ ʾAyūb re-conquered it from him in 643 A.H./ 1245 A.D. He was murdered in 648 A.H./ 1251 A.D.<sup>219</sup>

### 220) TAQYY AL-DĪN B. BINT AL-ʾAʿAZZ

Minister and Chief Egyptian Judge in 687 A.H./ 1288 A.D. His name was Taqyy al-Dīn Abū al-Qāsim ʿAbd al-Raḥmān b. ʿAbd al-Wahāb b. Khalīfah al-ʿAlāmī, al-Miṣrī, al-Shāfiʿī. He resigned and became a teacher. He died in 695 A.H./ 1296 A.D. when he was 51 years of age.<sup>220</sup>

### 221) ṬARFAH B. AL-ʿABD

A poet of pre-Islamic time from high class of society. His name was Ṭarfah b. al-ʿAbd b. Sufyān b. Saʿd, al-Bakrī, al-Wāʾilī, Abū ʿAmr. He was born in *Baḥrayn* in 86 A.H./ 538 A.D., then he travelled to *Najd*. He is among those who had *al-Muʿallaqāt*. One of his famous books is "*Dīwān Shaʿir Ṣaghīr*". He died 60 years before A.H./ 564 A.D.<sup>221</sup>

[363/8]

<sup>218</sup> M.M. 4/234, A.M. 3/104, T.F. 85, F.N. 314.

<sup>219</sup> B.N. 13/204, S.D. 5/241, A.M. 1/423.

<sup>220</sup> B.N. 13/386, S.D. 5/431, A.M. 3/315, T.M.B. 384, M.U.W. 352, S.A. 4/36.

<sup>221</sup> M.M. 5/40, A.M. 3/225, K.Z. 1/ 798.

## 222) AL-ṬARMĀḤ

A poet from *al-Shām*. His name was al-Ṭarmāḥ b. Ḥakīm b. al-Ḥakam from the tribes of *Tayy*, nick-named Abū Nafar. He was born and lived in *al-Shām*. One of his famous book is "*Diwān Shaʿir Ṣaghīr*". He died in 125 A.H./ 743 A.D.<sup>222</sup> [146/3]

## 223) AL-ṬARTŪSHĪ

His name was Abū Bakr b. Muḥammad b. al-Walīd b. Muḥammad b. Khalaf al-Qurashī, al-Fahri, al-ʿAndalusī, al-Mālkī known as al-Ṭartūshī. He was born in 451 A.H./ 1059 A.D. He lived in *Ṭartūshah* in *al-ʿAndalus*. He wrote many books such as "*Sirāj al-Mulūk*" and "*al-Ḥawādith wa al-Bidaʿ*". He died in Alexandria in 520 A.H./ 1126 A.D.<sup>223</sup> [74/9]

## 224) AL-THAʿĀLIBĪ

One of the great scholar of language and literature from *Nisābūr*, his name was ʿAbd al-Malik b. Muḥammad b. Ismāʿīl al-Thaʿālibī, al-Nisābūrī, Abū Manṣūr. He was born in 350 A.H./ 961 A.D. From some of his books are, "*Fiqh al-Lughah*" and "*Siḥr al-Balāghah*". He died in 429 A.H./ 1038 A.D. when he was 80 years of age.<sup>224</sup> [205/1]

## 225) THAʿLAB

a scholar of literature and language from *al-Kūfah*. His name was Aḥmad b. Yaḥyā b. Zayd b. Sayyār, Abū al-ʿAbbās, also known as Thaʿlab. He was born in *Baghdād* in 200 A.H./ 816 A.D. He wrote some books such as "*al-Faṣīḥ*" and "*Qawāʿid al-Shiʿir*". He died in *Baghdād* in 291 A.H./ 914 A.D.<sup>225</sup> [333/4]

<sup>222</sup> A.M. 3/225, M.M. 5/40, K.Z. 1/798.

<sup>223</sup> S.D. 4/62-63, M.M. 12/96, A.M. 7/133.

<sup>224</sup> W.A. 3/178, S.D. 3/246, M.M. 6/189, A.M. 4/163.

<sup>225</sup> A.M. 1/267.

## 226) TŪRĀN SHĀH

His name was Tūrān Shāh, son of the king Najm al-Dīn `Ayūb son of king al-Kāmil Muḥammad b. al-`Adil Abī Bakr b. `Ayūb b. Shādī b. Marwān. The Eighth and last Sulṭān of the *Ayūbī* regime in Egypt. He was murdered in 648 A.H./ 648 A.D. His reign lasted only two months and his murder ended the *Ayūbī* regime in Egypt.<sup>226</sup>

## 227) `UBAY B. KHALAF

His name was `Ubay b. Khalaf b. Wahab b. Ḥudhāfah b. Jamḥ. He was from the time of the Prophet (PBUH). On the day of battle of *Uḥud* he approached the Prophet (PBUH) on the mountain and threatened him by saying "O, Muḥammad you will not be saved" One of the companions of Prophet asked the Prophet "O `Allāh 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-Ḥārith b. al-Ṣummaḥ and hit him on his neck, and he rolled over with his horse."<sup>227</sup> [219/3]

## 228) AL-`UḤAYMIR AL-SA`DĪ

A poet who lived during the periods of *Banī `Umayyah* and *Banī al-`Abbās*. He was from *al-Shām* (Syria), he went to Iraq and became a thief. After some time he repented, he died in 170 A.H./ 787 A.D.<sup>228</sup> [205/5]

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<sup>226</sup> S.D. 5/241, B.N. 13/204, A.M. 2/90, S.M.D.M. 1/351-352, S.A. 3/497, M.U.W. 155, T.M.B. 37, K.M. 2/237.

<sup>227</sup> H.N. 4/161.

<sup>228</sup> H.N. 1/379, A.M 1/277.

### 229) UMM KARAZ AL-KA'BIYYAH

Her name was Umm Karaz al-Khuzā'iyah, al-Ka'biyyah, 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 'Abbās, Ḥabībah bint Maysarah, Mujāhid and 'Atā' b. Abī Rabaḥ narrated *Ḥadīth* from her.<sup>229</sup> [39/7]

### 230) AL-'UZAYZĪ

A linguist and *Mufassir* of the Holy *Qur'ān*, his name was Muḥammad b. 'Uzayzī, al-Sajastānī, Abū Bakr al-'Uzayzī. He lived in *Baghdād*. From one of his famous books is "*Nuzhat al-Qulūb Fī Tafsīr Gharīb al-Qur'ān al-'Azīm*". He died in 330 A.H./ 941 A.D.<sup>230</sup> [401/11]

### 231) WAHAB

A historian with great knowledge, his name was Wahab b. Munabih al-'Abnāwī, al-Ṣan'ānī, al-Yamānī, Abū 'Abdullāh. He was born in *Ṣan'ā'* in 34 A.H./ 654. From some of his books are "*Qīṣaṣ al-'Anbiyā'*" and "*Qīṣaṣ al-Akhyār*". He died in *Ṣan'ā'* in 114 A.H./ 732 A.D.<sup>231</sup> [189/12]

### 232) AL-WAHĪDĪ

Scholar of literature and *Mufassir* of the Holy *Qur'ān*, His name was 'Alī b. Aḥmad b. Muḥammad b. 'Alī al-Wahīdī, al-Nīsābūrī, al-Shāfi'i, Abū al-Ḥasan. He was born in *Nīsābūr* and died there in 468 A.H./ 1076 A.D. He wrote many books some of which are "*al-Basīṭ Fī al-Naḥw*" and "*al-Wajīz*".<sup>232</sup> [175/6]

<sup>229</sup> I.M.A. 4/1951, U.G. 6/382, N.A. 5/224.

<sup>230</sup> M.M. 10/292, A.M. 6/268, K.Z. 2/1140.

<sup>231</sup> S.D. 1/150, S.A.N. 4/544, M.M. 13/174, A.M. 8/125.

<sup>232</sup> S.D. 3/330, W.A. 3/303, T.S.M. 236, A.M. 4/255, M.M. 7/26.

## 233) AL-WĀQIDĪ

One of the early eminent historians, attached to the court of Hārūn al-Rashīd in *Baghdād*. His name was Muḥammad b. ‘Umar b. Wāqid, al-Sahmī, al-‘Aslamī. He was from *Madīnah* and known as Abū ‘Abdullāh. He was a judge in *Baghdād*. He was born in *Madīnah* in 130 A.H./ 747. Originally he was a merchant of wheat and he lost all of his wealth so he migrated to *Baghdād*. He wrote many books, some of which are “*Tārīkh al-Fuqahā’*” and “*Sirat Abī Bakr wa Wafātuh*”. He is also the author of “*Ṭabaqāt*” which means generations. He is a source for the early history of Islam and biography of the Prophet (PBUH). He died in *Baghdād* in 207 A.H./ 822 A.D.<sup>233</sup>  
[370/4]

## 234) WILLIAM MUIR

He was a British orientalist of Scottish origin. He spent his life serving the British government in India. He was born in 1234 A.H./ 1819 A.D. and he held various posts, the last of which was the Director of Edinburgh University in 1885-1902 A.D. He died in 1905 A.D. He wrote many books, some of which are “*Tārīkh al-Khilāfah al-‘Islāmiyyah*” and “*Tārīkh Dawlat al-Mamālik Bi Miṣr*”.<sup>234</sup>

## 235) YĀQŪT AL-ḤAMAWĪ

A historian and leading authority of geography in his time, his name was Yāqūt b. ‘Abdullāh al-Rūmī, al-Ḥamawī, nick-named Abū ‘Abdullāh Shihāb al-Dīn. He was born in Rome in 574 A.H./ 1178 A.D. He was captured when he was young, his master ‘Askar al-Ḥamawī set him free. He wrote many books such as “*Mu‘jam al-Buldān*” and “*Irshād al-‘Arab*”. He died in 626 A.H./ 1229 A.D.<sup>235</sup>

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<sup>233</sup> S.D. 2/18, A.M. 6/311, M.M. 11/95, E.I. 417.

<sup>234</sup> A.M. 8/124.

<sup>235</sup> M.M. 13/178, A.M. 8/131, M.B. 1/7.

## 236) YŪNUS B. ʿABD AL-ʿĀLĀ

One of the great jurists from Egypt, his name was Yūnus b. ʿAbd al-ʿĀlā b. Mūsā b. Maysarah, Abū Mūsā al-Ṣadafī. He was born in 170 A.H./ 787 A.D. He studied from al-Shafīʿī. He died in Egypt in 264 A.H./ 877 A.D. when he was 93 years old.<sup>236</sup> [40/2]

## 237) ZAYD B. THĀBIT

One of the best companions of the Prophet (PBUH). His name was Zayd b. Thābit b. al-Ḍaḥḥāk b. Zayd al-ʿAnṣārī, al-Khazrajī, Abū Khārijah. He was the writer of the Revelations of the Holy *Qurʿān*. He was born in *Madīnah* 11 years before *Hijrah* 611 A.D. and he died in 45 A.H./ 665 A.D. When he was 56 years of age.<sup>237</sup> [125/4]

## 238) AL-ZAMAKHSHARĪ

One of the great scholars (ʿUlamāʾ) of religion, *Tafsīr*, language and art. His name was Abū al-Qāsim Maḥmūd b. ʿUmar b. Muḥammad b. Aḥmad al-Khawārizmī al-Zamakhsharī. He was born in *Zamakhshar*, a village in *Khawārizm* in 467 A.H./ 1075 A.D. He wrote many books some of which are "*Tafsīr al-Kashshāf*" and "*Rabīʿ al-ʿAbrār*". He died in 538 A.H./ 1144 A.D.<sup>238</sup> [15/2]

## 239) AL-ZANJĀNĪ

He was a jurist and was from the religious authorities of the Arabs, his name was Ibrāhīm b. ʿAbd al-Wahhāb al-Zanjānī ʿIzz al-Dīn. He wrote many books such as "*Sharḥ ʿAlā al-Wajīz*" and "*Mukhtaṣar Min Sharḥ al-Rāfiʿī*". He died in *Baghdād* in 655 A.H./ 1257 A.D.<sup>239</sup> [140/1]

<sup>236</sup> W.A. 7/249, S.D. 2/149, A.M. 8/261.

<sup>237</sup> S.D. 1/54, S.A.N. 2/426, A.M. 3/57.

<sup>238</sup> M.M. 12/186, B.W. 2/279, A.M. 7/178.

<sup>239</sup> M.M. 1/57, K.Z. 1/412, A.M. 4/179.

## 240) AL-ZARKALĪ

His name was Khayr al-Dīn b. Maḥmūd b. Muḥammad b. ʿAlī b. Fāris al-Zarkalī, 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 Fī ʿAhd al-Malik ʿAbd al-ʿAzīz*” and his most famous book is “*al-ʿĀlām*”. He died in 1396 A.H./ 1976 A.D.<sup>240</sup>

## 241) ZARQĀʾ AL-YAMĀMAH

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

## 242) AL-ZĀHIR BĪBARS

The king of Egypt and *al-Shām*. His name was Rukn al-Dīn Abū al-Futūḥ Bībars, al-Turkī, al-ʿAlāʾī, al-Bunduqdārī and al-Ṣaliḥī. He was Born in 625 A.H./ 1228 A.D. on *Qabjaq* land. He became *Sultān* 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.<sup>242</sup>

## 243) AL-ZUBAYDĪ

A poet and scholar of literature and language, his name was Muḥammad b. Ḥasan b. ʿUbaydullāh b. Madhḥaj al-Zubaydī, al-ʿAndalusī, al-ʿAshbīlī, Abū Bakr. He was born in *Ashbīliyah* in 316 A.H./ 928 A.D. From some of his books are, “*al-Wāḍiḥ Fī al-Naḥw*” and “*Lahān al-ʿĀmmah*”. He died in 379 A.H./ 989 A.D.<sup>243</sup> [361/10]

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<sup>240</sup> A.M. 8/267.

<sup>241</sup> A.M. 3/44.

<sup>242</sup> S.D. 5/350, A.M. 2/79, B.N. 13/25, S.A. 3/498, M.U.W. 162-167, T.M.B. 45-52.

<sup>243</sup> 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-‘Awwām b. al-Khuwaylid, al-‘Asādī, al-Qurashī known as Abū ‘Abdullāh . He was the first who raised the sword in *Islam*. He was a cousin of the Prophet Muḥammad (PBUH). He was born 28 years before A.H./ 594 A.D. He was killed in 36 A.H./ 656 A.D. near *Basrah*.<sup>244</sup> [209/8]

#### 245) ZUHAYR B. ABĪ SULMĀ

A poet from pre-Islamic time. His name was Zuhayr b. Abī Sulmā b. Rabi‘ah b. Rīaḥ al-Muzanī. 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.<sup>245</sup> [86/1]

#### 246) AL-ZAJJĀJ

A jurist, traditionalist and a judge, his name was Abū ‘Alī al-Ḥasan b. Muḥammad b. al-‘Abbās, al-Ṭabari, al-Shāfi‘ī, also known as al-Zajjāj. Some of his books are, “*al-Tahdhīb Fī Furū‘ al-Fiqh al-Shāfi‘ī*” and “*Ṣannafa Fī ‘Ilal al-Ḥadīth*”. He died in 400 A.H./ 1009 A.D.<sup>246</sup> [200/4]

<sup>244</sup> A.M. 3/43, E.I. 435.

<sup>245</sup> M.M. 4/186, K.Z. 1/791, A.M. 3/52, H.A. 1/375.

<sup>246</sup> M.M. 3/284, T.S.M. 216, K.Z. 1/517.

**APPENDIX ONE**

**GLOSSARY OF WORDS IN THE**  
**MANUSCRIPT**

## GLOSSARY OF SELECTED WORDS

*ʿAbba* : 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.<sup>1</sup> [126/6]

*Abṭah* : A broad area having many water-courses or channels with a torrent carrying many fine, minute or broken pebbles.<sup>2</sup> [86/2]

*Adam* : A mixture of bread with seasoning.<sup>3</sup> [110/5]

*ʿAdb* : To cut, or to cut off.<sup>4</sup> [161/11]

*Aflaj* : Distance or width or gap between the teeth or the distance between the feet, or the arms.<sup>5</sup> [122/2]

*Anjudhān* : A certain plant that sends runners along the ground and from the middle of them shoots develop.<sup>6</sup> [113/6]

*ʿAqara* : To wound.<sup>7</sup> [30/6]

*Ath'āb* : A kind of Mulberry tree.<sup>8</sup> [366/9]

*Athfiāh* : 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.<sup>9</sup> [57/1]

*ʿAwkār* : Any type of birds nest.<sup>10</sup> [186/3]

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<sup>1</sup> A.E.L: 5-1931. M.S: 172. MS.M: 2-389.

<sup>2</sup> A.E.L: 1-216, M/S.M: 1-51. M.W: 1-61.

<sup>3</sup> A.E.L: 1-35, Q.M: 1388. M.S.M: 1-9, M.W: 1-10.

<sup>4</sup> A.E.L: 5-2071, Q.M: 148. MS.M: 2-414. M.S: 184.

<sup>5</sup> A.E.L: 6-2437. Q.M: 258. M.W: 2-699.

<sup>6</sup> A.E.L: 2-625. 626. L. A: 14-50, M.W: 2-902, Q.M: 432.

<sup>7</sup> A.E.L: 5-2107, M.S: 187, Q.M: 569, MS.M 2-421.

<sup>8</sup> A.E.L: 1-321, M.W: 1-5.

<sup>9</sup> A.E.L: 1-20. Q.M: 1022. L.A: 1-72. M.W: 1-6.

<sup>10</sup> A.E.L: 8-2964, MS.M: 2-670.

*Awraq* : Of light grey colour as relating to a camel.<sup>11</sup> [285/3]

*Ajamah* : A thicket, wood or forest; or a mass of tangled, dense trees or shrubs.<sup>12</sup>  
[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.<sup>13</sup> [133/3]

*Akdar* : Dusky; of a black or dust colour.<sup>14</sup> [122/4]

*Akīlat al-Sabʿ*: A beast which has been eaten or partly eaten by another beast or bird of prey.<sup>15</sup> [1/7]

*ʿAnā*: An hour or short period of time; or an indefinite time or season of the night.<sup>16</sup>  
[195/7]

*Anāmil* : Knuckles of the fingers; also the ungula portion where the nail is fixed.<sup>17</sup>  
[120/10]

*Aqfara* : Vacant, void, or deserted; devoid of vegetation or water or of people, but sometimes containing a little vegetation.<sup>18</sup> [110/5]

*ʿAqīqah* : To slaughter as a sacrifice for the birth of a baby a sheep or goat, on the seventh day after the birth.<sup>19</sup> [66/13]

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<sup>11</sup> A.E.L: 8-3052. M.S: 299.

<sup>12</sup> A.E.L : 1-26, M.S.M : 1-6, M.W : 1-7.

<sup>13</sup> A.E.L : 1-73, M.S.M : 1-18.

<sup>14</sup> A.E.L: 7-2597, M.S: 235, MS.M: 2-527.

<sup>15</sup> A.E.L : 1-73, L.A : 1-171, Ms.M : 1-18, M.S : 8, Q.M : 1242.

<sup>16</sup> A.E.L : 1-119, M.S : 13.

<sup>17</sup> A.E.L: 6-2407, MS.M: 2-626.

<sup>18</sup> A.E.L: 1-3199, M.S: 228, M.W: 2-750.

<sup>19</sup> A.E.L: 5-2095, MS.M: 2-422, Q.M: 1175, L. A: 9-324.

*Aqit* : 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.<sup>20</sup>

[385/4]

*Aqraf* : Of mixed race; half-caste Arab whose father was a non-Arab.<sup>21</sup> [176/7]

*‘Araṣah* : The courtyard, or open area of a house.<sup>22</sup> [27/2]

*Arqash* : Variegated; coloured with two or more colours; decorated; embellished.<sup>23</sup>

[173/2]

*Arraqany* : He caused me to become restless or unable to sleep at night.<sup>24</sup> [357/5]

*Asdaf* : An epithet applied to a dark or black night.<sup>25</sup> [113/4]

*Asfū* : Of a black colour, tinged or mixed with red.<sup>26</sup> [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.<sup>27</sup> [395/1]

*Aṣlakh* : Partially or totally deaf.<sup>28</sup> [236/7]

*Athl* : A kind of tree, a species of the tamarisk.<sup>29</sup> [366/10]

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<sup>20</sup> A.E.L: 1-170, M.W: 1-22, MS.M: 1-117, Q.M: 850, H.N: 5-481.

<sup>21</sup> A.E.L: 7-2987, Q.M: 1091, M.S: 222, M.W: 2-729.

<sup>22</sup> A.E.L: 5-2001, M.W: 2-593, MS.M: 2-402, M.S: 178.

<sup>23</sup> A.E.L: 3-1135, M.S: 106, Q.M: 767.

<sup>24</sup> A.E.L: 1-50, M.S: 6, M.W: 1-14.

<sup>25</sup> A.E.L: 4-1333, M.W: 1-423.

<sup>26</sup> A.E.L: 4-1373, L. A: 6-281, MS.M: 1-279, M.S: 127.

<sup>27</sup> A.E.L: 5-2042, H.N: 6-216.

<sup>28</sup> A.E.L: 4/1715, Q.M: 326.

<sup>29</sup> A.E.L: 1-21, M.W: 1-6.

*Aṭriq-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.<sup>30</sup> [373/1]

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

*Awqīyyah* : 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.<sup>32</sup> [57/1]

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

*Baḥar* : 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.<sup>34</sup> [82/9]

*Badhij* : A lamb; the young ewe in its first year.<sup>35</sup> [393/1]

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

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

*Bahīrah* : 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.<sup>38</sup> [1/5]

<sup>30</sup> A.E.L: 5-1847. Q.M: 1167. M.S: 164-237.

<sup>31</sup> A.E.L: 5-1945. M.S.M: 2-391.

<sup>32</sup> A.E.L: 3-1102. L. A: 1-264. M.W: 1-33.

<sup>33</sup> A.E.L: 1-52. L.A: 1-130.

<sup>34</sup> A.E.L: 1-266. Q.M: 449. M.S. M: 1-53. M.W: 1-63.

<sup>35</sup> A.E.L: 2-640. L. A: 1-350. Q.M: 230. H.N: 5-501.

<sup>36</sup> A.E.L: 1-167. M.W: 1-44.

<sup>37</sup> A.E.L: 1-229. L.A: 1-451. T.A: 5-172.

<sup>38</sup> A.E.L: 1-157. M.S.M: 1-36.37 Q.M: 442. M.S: 17. L.A: 1-324.

*Balaq* : Blackness and whiteness together, i.e high contrast.<sup>39</sup> [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.<sup>40</sup> [399/1]

*Bāqillā* : Beans; or the land that produces beans; the Egyptian bean known as colocasia.<sup>41</sup> [221/1]

*Baraṣ* : A disease which produces white specks in the skin, or small specks, differing from the rest of the skin colour.<sup>42</sup> [38/4]

*Baṣbaṣa* : 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.<sup>43</sup> [369/4]

*Bawāsīr* : Haemorrhoids, or piles, which signifies a certain disease that arises in the anus.<sup>44</sup> [406/7]

*Bijād* : A striped garment of the kind called *Kisā'* worn by the Arabs of the desert; or of which the wool has been spun.<sup>45</sup> [47/3]

*Burd* : A kind of garment; a kind of striped garment.<sup>46</sup> [313/1]

*Butum* : The fruit of the terebinth tree, with the botanical name *pictacia terebinthus*.<sup>47</sup> [166/3]

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<sup>39</sup> A.E.L: 1-253. Q.M: 1122. M.S: 26.

<sup>40</sup> A.E.L: 1-250. L. A: 1-502, M.W: 1-71.

<sup>41</sup> A.E.L: 1-236. L.A: 1-465. H.N: 3-355.

<sup>42</sup> A.E.L: 1-188. Q.M: 790. L.A: 1-377, M.S: 20.

<sup>43</sup> A.E.L: 1-210. M.S: 22.

<sup>44</sup> A.E.L: 1-203, M.W: 1-56. M.S.M: 1-48. L. A: 1-406.

<sup>45</sup> A.E.L: 1-152. H.N: 4-239. Q.M: 339. M.W: 1-39.

<sup>46</sup> A.E.L: 1-184. Q.M: 341. M.S: 19.

<sup>47</sup> A.E.L: 1-219. L.A: 1-433, M.W: 1-61. M.S: 23.

*Dabba* : To creep; crawl, go or walk: leisurely, or gently.<sup>48</sup> [453/10]

*Dabba wa daraj* : Literally, he crawled and walked. Idiomatically, every moving thing on the land. <sup>49</sup> [453/10]

*Dahḍāḥ* : A small quantity of water lying on the ground which is shallow, not deep.<sup>50</sup> [211/3]

*Darabat* : The stallion-camel leaped at the she-camel with a dash, and compressed her.<sup>51</sup> [394/5]

*Daraja* : To go on foot, or walk; or of a child who walked a little when he first began to walk.<sup>52</sup> [275/2]

*Dhafrā'* : Any person or thing with a pungent or strong odour, or smell; or a very pungent or very strong odour or smell.<sup>53</sup> [346/2]

*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.<sup>54</sup> [119/5]

*Disly* : 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.<sup>55</sup> [82/11]

*Diryāq* : 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.<sup>56</sup> [138/1]

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<sup>48</sup> A.E.L: 3-841. L. A: 4-275, M.W: 1-268, M.S: 83.

<sup>49</sup> A.E.L: 3-841. L. A: 4-275, M.W: 1-268. M.S: 83.

<sup>50</sup> A.E.L: 5-1772. Q.M: 295. H.N: 5-404, M.S: 158.

<sup>51</sup> A.E.L: 5-1778, Q.M: 138.

<sup>52</sup> A.E.L: 3-867, MS.M: 1-191, Q.M: 240, M.W: 1-278.

<sup>53</sup> A.E.L: 3-967, Q.M: 507. AS.M: 337.

<sup>54</sup> A.E.L: 3-971-972. L. A: 5-51, MS.M: 1-209, M.S: 93.

<sup>55</sup> A.E.L: 3-893. Q.M: 1291, M.S: 87, M.W: 1-290.

<sup>56</sup> A.E.L: 1-304, Q.M: 1124. M.S: 32.



*Dumūr* : To become lean, light of flesh, weak or slender; or to be lean and lank in the belly for reasons of leanness.<sup>57</sup> [142/12]

*Fakh* : A snare, trap, gin, or net, for catching game or any kind of wild animals or birds.<sup>58</sup> [429/8]

*Fakhkhār* : Baked pottery; or baked vessels of clay.<sup>59</sup> [311/10]

*Farqad* : A calf after he has become about two months old, or the calf of a wild cow.<sup>60</sup> [440/4]

*Fatqah* : To slit, rent (asunder), or to open or divide something lengthwise.<sup>61</sup> [70/1]

*Filqah* : The condition in which the wood of a wooden object has been split into two or three pieces.<sup>62</sup> [70/4]

*Furāfir* : 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.<sup>63</sup> [392/25]

*Fustuq* : The pastachio-nut.<sup>64</sup> [260/6]

*Ghabash* : The darkness or duskiness of the end of or the last part of the night.<sup>65</sup> [70/7]

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<sup>57</sup> A.E.L: 5-1803. Q.M: 551. M.S: 161. M.W: 1-543.

<sup>58</sup> A.E.L: 6-2348, M.W: 2-676.

<sup>59</sup> A.E.L: 6-2350. Q.M: 585, M.S: 207. M.W: 2-677.

<sup>60</sup> A.E.L: 6-2387, M.S: 210, M.W: 2-689.

<sup>61</sup> A.E.L: 6-331. Q.M: 1182, M.SM: 2-461.

<sup>62</sup> A.E.L: 6-2411. M.W: 2-701, M.S: 2-481.

<sup>63</sup> A.E.L: 6-2356. M.W: 2-685, Q.M: 585.

<sup>64</sup> A.E.L: 6-2395. M.W: 2-687.

<sup>65</sup> A.E.L: 6-2225. M.S: 196.

*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.<sup>66</sup> [140/4]

*Ghamur* : Water that became so abundant or deep that it concealed its bottom.<sup>67</sup> [265/2]

*Ghār* : A cave or cavern in a mountain.<sup>68</sup> [193/7]

*Ghawr* : Deeply, e.g. he or it entered deeply into a thing.<sup>69</sup> [241/1]

*Ghazār* : An abundance of milk; or of camels.<sup>70</sup> [385/6]

*Ghulmah* : Excessive lust, or appentence. *Mughtalim* : one who becomes excited by lust, or appentence, or overcome thereby.<sup>71</sup> [337/2]

*Ghiyād* : A thicket, or mass of tangled or dense trees; or of water collecting from a place where trees grow.<sup>72</sup> [302/6]

*Ḥadāyij* : A certain thing (beast of burden) on which the women of the Arabs of the desert ride.<sup>73</sup> [328/7]

*Ḥaffah* : Opposite sides of an object.<sup>74</sup> [86/2]

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<sup>66</sup> A.E.L: 6-2288. M.S: 201. M.S.M: 2-452.

<sup>67</sup> A.E.L: 6-2291. Q.M: 581, M.S.M: 2-453, M.S: 201.

<sup>68</sup> A.E.L: 6-2307. M.S: 202.

<sup>69</sup> A.E.L: 6-2306. Q.M: 581, M.S: 202, M.W: 2-666.

<sup>70</sup> A.E.L: 6-2254. MS.M: 2-446.

<sup>71</sup> A.E.L: 6-2286. MS.M: 2-452.

<sup>72</sup> A.E.L: 6-2316. Q.M: 838. M.W: 2-668.

<sup>73</sup> A.E.L: 2-530, Q.M: 234. M.W: 1-160.

<sup>74</sup> A.E.L: 2-598. M.S: 68, M.SM: 1-271.

*Ḥām* : A stallion-camel that has been prohibited from being used for carrying a rider or bearing loads.<sup>75</sup> [1/6]

*Ḥamaj* : Hunger; or bad management of the means of subsistence.<sup>76</sup> [393/2]

*Ḥamīm* : The creeping, crawling or walking leisurely or gently, without haste of an insect.<sup>77</sup> [275/2]

*Ḥamm* : Grieving anxiety for the means of subsistence; or for the grief of punishment, or of death.<sup>78</sup> [387/8]

*Ḥarrat* : (Of dogs) growled, whimpered or whined.<sup>79</sup> [371/7]

*Ḥarrasha* : To excite strife, or quarrelling, between or among dogs.<sup>80</sup> [451/5]

*Ḥaṣā* : Pebbles or small stones.<sup>81</sup> [119/5]

*Ḥaṭab* : Fire-wood, or dry pieces of wood only used to make fire.<sup>82</sup> [47/3]

*Ḥawwā'* : A man who collects serpents.<sup>83</sup> [48/4]

*Ḥayyaja* : To make a loud noise in braying, and thus chide the camel.<sup>84</sup> [138/8]

*Ḥushūsh* : 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.<sup>85</sup> [114/6]

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<sup>75</sup> A.E.L: 2-652, M.S: 66, L.A: 3-350.

<sup>76</sup> A.E.L: 8-2899, H.N: 5-501, Q.M: 269.

<sup>77</sup> A.E.L: 3-841, M.W: 2-996.

<sup>78</sup> A.E.L: 2-562, M.W: 2-994.

<sup>79</sup> A.E.L: 8-2890, Q.M: 639.

<sup>80</sup> A.E.L: 8-2981, Q.M: 787, M.W: 2-981.

<sup>81</sup> A.E.L: 2-587, M.W: 1-180.

<sup>82</sup> A.E.L: 2-593, Q.M: 96, H.N: 4-239, M.W: 1-182.

<sup>83</sup> A.E.L: 2-679, L.A: 3-409, Q.M: 1648, M.W: 1-210.

<sup>84</sup> A.E.L: 8-2878, Q.M: 270.

<sup>85</sup> A.E.L: 2-573, H.N: 4-220, M.S.M: 1-137, M.W: 1-176.

*Istisqā* : For the belly to be or become diseased with dropsy.<sup>86</sup> [383/7]

*Jaʿar* : 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.<sup>87</sup> [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.<sup>88</sup> [308/9]

*Jahfalāh* : The lip of a solid-hoofed animal, or a horses, mule or ass : and metaphorically applied to that of a man's upper lip.<sup>89</sup> [140/8]

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

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

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

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

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

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<sup>86</sup> A.E.L: 4-1381, L. A: 6-301, M.S: 128, M.S.M: 1-281, M.W: 1-437.

<sup>87</sup> A.E.L: 2-429, M.S.M: 1-120, L.A: 2-296, M.W: 2-1062.

<sup>88</sup> A.E.L: 2-433, M.S: 45.

<sup>89</sup> A.E.L: 2-383, M.W: 1-108, M.N: 80.

<sup>90</sup> A.E.L: 2-445, H.N: 5-500.

<sup>91</sup> A.E.L: 2-449, M.S: 47, M.S.M: 1-110.

<sup>92</sup> A.E.L: 2-409, M.S M: 1-97.

<sup>93</sup> A.E.L: 2-402, L.A: 2-227, M.S: 42.

<sup>94</sup> A.E.L: 2-415, M.S.M: 1-98, M.W: 1-119.

*Jifah* : A carcass or corpse that had started to rot and was stinking.<sup>95</sup> [56/5]

*Jir* : Gypsum and quicklime mixture with ashes, or quicklime alone, used to plaster watering troughs, tanks or baths.<sup>96</sup> [73/4]

*Jirāb* : A provision bag for travellers, or a bag, receptacle for travelling containing provisions and goods or utensils.<sup>97</sup> [454/8]

*Judhām* : 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.<sup>98</sup> [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.<sup>99</sup> [244/2]

*kallūb* : Hooked iron.<sup>100</sup> [241/6]

*Karb* : Grief, mourning or lamenting, or sorrowful, sad or unhappy.<sup>101</sup> [114/9]

*Khabal* : To be or become corrupted, unsound, vitiated or disordered (in an absolute sense; and particularly) in ones reason or intellect.<sup>102</sup> [394/10]

*Khammara / Khimār* : 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.<sup>103</sup> [114/6]

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<sup>95</sup> A.E.L: 2-494. L.A: 2-436. M.S.M: 1-116.

<sup>96</sup> A.E.L: 2-493, M.W: 1-150.

<sup>97</sup> A.E.L: 2-403. M.S: 42, M.W: 1-114.

<sup>98</sup> A.E.L: 2-398. L.A: 2-222. M.S.M: 1-94. M.S: 42.

<sup>99</sup> A.E.L: 2-438. Q.M: 1265. M.W: 1-128.

<sup>100</sup> A.E.L: 7-2627. Q.M: 169.

<sup>101</sup> A.E.L: 2-712. Q.M: 166. M.S.M: 2-529.

<sup>102</sup> A.E.L: 2-699, M.S: 71. M.N: 168.

<sup>103</sup> A.E.L: 2-809, H.N: 4-220. M.W: 1-255.

*Khanasa* : To go or withdraw, recede, retreat, retire, retrograde, remain behind, holdback, lag behind.<sup>104</sup> [123/6]

*Khasīs* : To be or become low or ignoble, base, mean or sordid, weak or commonly, contemptible, paltry, or inconsiderable; bad, corrupt, abominable, or disapproving.<sup>105</sup> [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.<sup>106</sup> [274/7]

*Khāthir* : Thick or lees, thickening and strong.<sup>107</sup> [436/4]

*Khidāb* : A dye such as henna used to dye hair, and the hands of a woman, frequently or infrequently.<sup>108</sup> [244/1]

*Khidir* : A condition of numbness or heaviness affecting the limb of a person.<sup>109</sup> [56/4]

*Khiṣā* : To castrate, *Khasiy*: one who castrated himself; to become a eunuch.<sup>110</sup> [112/4]

*Kūz* : A kind of vessel well known normally a mug or drinking cup with a handle.<sup>111</sup> [115/5]

*Kubād* : Pain of the Liver or a disease or a complaint of the Liver.<sup>112</sup> [383/6]

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<sup>104</sup> M.S.M: 1-183, Arabic-English Lexicon: 2-816.

<sup>105</sup> A.E.L: 2-736, M.S: 74.

<sup>106</sup> A.E.L: 2-763, 764, M.S: 76, Q.M: 494, M.W: 1-243.

<sup>107</sup> A.E.L: 2-704, M.S: 72, M.S.M: 1-164.

<sup>108</sup> A.E.L: 2-753, M.S.M: 1-171, M.S: 75.

<sup>109</sup> A.E.L: 2-707, Q.M: 490, M.S.M: 1-165, M.W: 1-220.

<sup>110</sup> A.E.L: 2-752, M.S.M: 1-171, M.W: 1-239.

<sup>111</sup> A.E.L: 7-2638, L. A: 12-186, M.W: 2-804.

<sup>112</sup> A.E.L: 7-2584, M.S: 234, M.W: 2-772.

*Kubbah* : It (sand) became contracted into a compact mass, or became moist and in consequence, compact like a ball of spun thread.<sup>113</sup> [194/8]

*Kuwwah* : A hole in a wall, or in a door, or in a house.<sup>114</sup> [213/3]

*Labada* : *Jathama* : A bird fell to the ground, or fell upon its breast.<sup>115</sup> [240/1]

*Lahaja* : To become devoted, addicted or attached to someone or something.<sup>116</sup>  
[262/6]

*Lahmah* : The wool, or the treads that are woven into the wave, of a piece of cloth.<sup>117</sup> [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.<sup>118</sup> [240/11]

*Ma'zat al-'Ard* : The object and the ground was or became hard.<sup>119</sup> [119/5]

*Mahriyyah* : The camels of Mahreh, certain camels, so called in relation to Mahreh ibn Heydan, a tribe, or a great tribe.<sup>120</sup> [394/5]

*Makhtūfah* : Part of the belly of a horse, lying behind the girth.<sup>121</sup> [158/10]

*Mawqūdhah* : A ewe, or she-goat, beaten to death.<sup>122</sup> [1/6]

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<sup>113</sup> A.E.L: 7-2582. L. A: 12-8. Q.M: 164. M.W: 2-772.

<sup>114</sup> A.E.L: 1-341. M.S: 108.

<sup>115</sup> A.E.L: 2-380. Q.M: 404. M.S.M: 2-548.

<sup>116</sup> A.E.L: 7-2675. M.S: 253. M.S.M: 2-559.

<sup>117</sup> A.E.L: 8-3008. M.S.M: 2-551. M.W: 2-819.

<sup>118</sup> A.E.L: 7-2650. M.S.M: 2-549.

<sup>119</sup> A.E.L: 7-2724. H.N: 5-232.

<sup>120</sup> A.E.L: 7-2740. H.N: 6-216.

<sup>121</sup> A.E.L: 2-766. H.N: 5-579.

<sup>122</sup> A.E.L: 8-2960. L. A: 15-363. Q.M: 433. M.S: 304. M.W: 2-1048.

*Miṣyān - ʿAʿin*: Smiting with the evil eye.<sup>123</sup> [33/4]

*Mujāju al-Nahl*: Honey bees.<sup>124</sup> [207/9]

*Mukhyylah*: Clouds which give hope of rain.<sup>125</sup> [354/2]

*Munjaniq*: Ballista.<sup>126</sup> [115/5]

*Muqtadir*: Medium in anything; a man of medium stature or tallness.<sup>127</sup> [199/7]

*Muzn*: White clouds, or clouds of any kind.<sup>128</sup> [354/3]

*Naʿash*: The bier upon which a dead body is carried.<sup>129</sup> [334/11]

*Nabaṭy*: A people who alight and abide in the Bata h region, between the two Iraqs.<sup>130</sup> [82/11]

*Nāfijah*: A bag or vessel of musk.<sup>131</sup> [341/5]

*Nahasa*: To take flesh, or flesh meat with ones foreteeth and pluck it off to eat it.<sup>132</sup> [169/6]

*Naqil*: 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.<sup>133</sup> [211/6]

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<sup>123</sup> A.E.L: 5-2218. Q.M: 1572, L. A: 9-505.

<sup>124</sup> A.E.L: 7-2689. M.S: 257. Q.M: 262.

<sup>125</sup> A.E.L: 2-834. Q.M: 1287.

<sup>126</sup> A.E.L: 2-472, 7-2737. L. A: 2-385.

<sup>127</sup> A.E.L: 7-2496. Q.M: 591.

<sup>128</sup> A.E.L: 7-3019. K.M 1287. M.S.M: 2-571, M.S: 260.

<sup>129</sup> A.E.L: 8-2816. M.W: 2-934.

<sup>130</sup> A.E.L: 8-2759. M.S: 87. Q.M: 890, M.W: 2-898.

<sup>131</sup> A.E.L: 8-2820. Q.M: 266.

<sup>132</sup> A.E.L: 8-2859. Q.M: 747.

<sup>133</sup> A.E.L: 6-2232. M.S: 282. M.S.M: 2-623. H.N: 5-404.



*Qudhdhah* : The sharp edge of an arrow.<sup>134</sup> [414/4]

*Qadīd* : Meat that has been cut into strips, or oblong pieces and spread in the sun to dry.<sup>135</sup> [293/2]

*Qard* : To lend or give someone property to be returned.<sup>136</sup> [67/5]

*Qasab* : Reeds; or canes; or the stalks of corn.<sup>137</sup> [446/3]

*Qashabah* : The act of mixing, e.g. he mixed the food with poison.<sup>138</sup> [173/2]

*Qatafa* : To harvest grapes.<sup>139</sup> [116/2]

*Qawārīr* : (Sing. *Qarwiah*) A kind of vessel of glass or a flask bottle.<sup>140</sup> [63/3]

*Qayd* : To shackle by the shins.<sup>141</sup> [33/1]

*Qidr* : A cooking pot, a vessel in which one cooks.<sup>142</sup> [57/2]

*Qirāṭ* : A weight varying in different countries. In Makkah being the 24th part of a Dinar.<sup>143</sup> [371/3]

*Qubba-Baṭnuh* : For a horses belly to be or become firmly compacted so as to have a round form.<sup>144</sup> [143/4]

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<sup>134</sup> A.E.L: 7-2497, Q.M: 429.

<sup>135</sup> A.E.L: 7-2492. Q.M: 394, MS.M: 2-492, M.W: 2-718.

<sup>136</sup> A.E.L: 7-2515. M.S: 221, MS.M: 2-498, M.W: 2-727.

<sup>137</sup> A.E.L: 7-2529, Q.M: 160.

<sup>138</sup> A.E.L: 7-2523, Q.M: 160.

<sup>139</sup> A.E.L: 7-2991, MS.M: 2-509, M.W: 2-747.

<sup>140</sup> A.E.L: 7-2501, M.W: 2-725.

<sup>141</sup> A.E.L: 7-2576, M.W: 2-769, MS.M: 2-521, M.S: 233.

<sup>142</sup> A.E.L: 7-2496, MS.M: 2-492.

<sup>143</sup> A.E.L: 7-2517, M.S: 221, MS.M: 2-498.

<sup>144</sup> A.E.L: 7-2477, H.N: 5-217.

*Ra<sup>ṣ</sup>ath* : For a woman to adorn herself with a kind of earring or ear-drop.<sup>145</sup> [91/7]

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

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

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

*Ramma al-<sup>ṣ</sup>Azm* : His bones became old and decayed.<sup>149</sup> [220/2]

*Rifqah* : Persons travelling or journeying together.<sup>150</sup> [69/8]

*Rishā'* : A rope or cord.<sup>151</sup> [86/2]

*S'atih* : Rod or staff or stick e.g. he cut a staff from the tree.<sup>152</sup> [43/2]

*Ṣadīd* : 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.<sup>153</sup> [140/5]

*Sādīn* : *al-Khadīm*: A servant, as applied to a (young) male or female.<sup>154</sup> [95/7]

<sup>145</sup> A.E.L: 3-1104, Q.M: 217, M.W: 1-353.

<sup>146</sup> A.E.L.: 3-1169, M.W: 1-377.

<sup>147</sup> A.E.L: 3-1042, Q.M: 1049, M.W: 1-331.

<sup>148</sup> A.E.L: 3-1154, M.W: 1-372, M.S.M: 1-238.

<sup>149</sup> A.E.L: 3-1150, M.S: 108.

<sup>150</sup> A.E.L: 3-1126, M.S: 105, M.S.M: 1-234.

<sup>151</sup> A.E.L: 2-504, M.S: 103, M.W: 1-348.

<sup>152</sup> A.E.L: 5-2068, T.K.R: 3-530, T.K: 3-573.

<sup>153</sup> A.E.L: 4-1659, Q.M: 373.

<sup>154</sup> A.E.L: 2-712, M.S: 123, M.S.M: 1-271.

*Safāh* : To take prickles, or ends of the barley - grass.<sup>155</sup> [212/7]

*Ṣafqah* : To shut or close the door.<sup>156</sup> [69/9]

*Safūd* : An iron instrument with curved prongs with which meat is roasted.<sup>157</sup> [241/5]

*Ṣahab* : Redness, referring to the hair of the head.<sup>158</sup> [158/10]

*Sakhlah* : A male or female lamb or kid in whatever state it may be; or a newly born, male or female lamb or kid.<sup>159</sup> [163/1]

*Ṣakhrāh* : A rock, or great masses of stone, or great masses of hard stone.<sup>160</sup> [17/8]

*Sakkā'* : A female who has no ear apparent.<sup>161</sup> [158/10]

*Ṣalam* : 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.<sup>162</sup> [67/5]

*Ṣalḥ* : To expel its excrement, or dung.<sup>163</sup> [167/1]

*Ṣalmā'* : 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.<sup>164</sup> [413/8]

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<sup>155</sup> A.E.L: 4-1377. H.N: 3-316.

<sup>156</sup> A.E.L: 4-1700. MS.M: 1-343. M.S: 153.

<sup>157</sup> A.E.L: 4-1370. M.S: 126.

<sup>158</sup> A.E.L: 4-1736. M.W: 1-526. Q.M: 136.

<sup>159</sup> A.E.L: 4-1325. MS.M: 1-269.

<sup>160</sup> A.E.L: 4-1658. L. A: 7-295. M.S: 150. Q.M: 542.

<sup>161</sup> A.E.L: 4-1388. H.N: 5-579.

<sup>162</sup> A.E.L: 4-1414. L. A: 6-346. MS.M: 1-286. M.S: 131. Q.M: 1448.

<sup>163</sup> A.E.L: 4-1402. MS.M: 1-284. M.W: 1-441.

<sup>164</sup> A.E.L: 4-1720. H.N: 4-324. MS.M: 1-346. M.W: 1-521.

*Samur* : A certain kind of tree, the gum-acacia-tree, acacia, or *mimosa gummifera*.<sup>165</sup>

[415/1]

*Sanam* : An idol; or an idol of a particular kind made of stones and wood that is worshipped.<sup>166</sup> [95/7]

*Šarra* : To make a sound or noise or prolonged sound or noise, e.g. it creaked or made a creaking or grating sound.<sup>167</sup> [124/7]

*Sawīq* : Meal of parched barley; of that species or similar grain.<sup>168</sup> [115/1]

*Shaghara* : For a dog to raise one of its hind legs and pass water.<sup>169</sup> [95/8]

*Sharaʿa* : For beasts to enter into water, and drink from it.<sup>170</sup> [149/8]

*Sikbāj* : 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.<sup>171</sup>  
[383/7]

*Sirāj* : A lamp or its lighted wick that gives light by night <sup>172</sup> [212/9]

*Sitār* : One who wears a veil, or conceals much or often, or who does so, well.<sup>173</sup>  
[349/12]

*Taḥabbala* : To take, or catch game with a snare, or set a snare up for game.<sup>174</sup>  
[348/6]

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<sup>165</sup> A.E.L: 4-1425, M.W: 1-448, Q.M: 525.

<sup>166</sup> A.E.L: 4-1735, M.W: 2-526.

<sup>167</sup> A.E.L: 4-1671, M.W: 512, MS.M: 1-338.

<sup>168</sup> A.E.L: 4-1472, M.S: 135, M.W: 1-465.

<sup>169</sup> A.E.L: 4-1565, MS.M: 1-316.

<sup>170</sup> A.E.L: 4-1534, M.W: 1-479.

<sup>171</sup> A.E.L: 4-1389, Q.M: 248, M.W: 1-48, H.N: 2-250.

<sup>172</sup> A.E.L: 4-1344, MS.M: 1-272.

<sup>173</sup> A.E.L: 4-1304, MS.M: 1-266, M.S: 120, M.W: 1-416.

<sup>174</sup> A.E.L: 2-504, Q.M: 1268.

*Tannūr* : A maker of ovens in which bread is baked.<sup>175</sup> [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.<sup>176</sup> [33/1]

*Tarfā'* : A tree of the species, of which there are four species, one of these being the Athl.<sup>177</sup> [161/6]

*Tarḥah* : Grief, sorrow or unhappiness.<sup>178</sup> [149/6]

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

*Thafar* : To bind, tie, fasten a horse, an ass, or a camel.<sup>180</sup> [363/3]

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

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

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

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<sup>175</sup> A.E.L: 1-318. MS.M: 1-77. M.S: 33. Q.M: 456.

<sup>176</sup> A.E.L: 1-319. Q.M: 1027. M.S: 33. L.A: 2-57.

<sup>177</sup> A.E.L: 5-1844. M.S: 164. Q.M: 197.

<sup>178</sup> A.E.L: 1-302. M.S.M: 1-74. M.S: 32.

<sup>179</sup> A.E.L: 3-1166. MS.M: 1-241, M.S: 109. M.W: 1-376.

<sup>180</sup> A.E.L: 1-339. H.N: 5-431.

<sup>181</sup> A.E.L: 1-352. Q.M: 345. M.S: 37.

<sup>182</sup> A.E.L: 1-334. MS.M: 1-81. M.W: 1-95.

<sup>183</sup> A.E.L: 1-306. M.W: 1-84. Q.M: 688.

*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.<sup>184</sup> [33/3]

*Wadaj* : To cut a vein; or to bleed a beast by cutting a vein.<sup>185</sup> [396/2]

*Wahana* : To be or become weak or infirm from an accident or operation in the body.<sup>186</sup> [348/7]

*Wahar* : Rancour, malevolence, malice, or spite, concealment of enmity, or violent hanted in the heart.<sup>187</sup> [436/10]

*Walagha* : For a dog to lap.<sup>188</sup> [371/12]

*Waqara* : For an ear to be or become heavy or dull of hearing, or deaf.<sup>189</sup> [236/6]

*Waqīdh* : A ewe or she-goat, beaten to death after which it is eaten, grilled with pieces of wood.<sup>190</sup> [397/2]

*Wathaba* : To leap, jump, spring or bound.<sup>191</sup> [247/4]

*Zaghab* : The down or the small yellow hairs upon the feathers of the young bird.<sup>192</sup> [168/4]

*Zimikkā'* : The place of the growth of the tail of a bird.<sup>193</sup> [173/3]

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<sup>184</sup> A.E.L: 5-1904, MS.M: 2-382.

<sup>185</sup> A.E.L: 8-2932, Q.M: 267, MS.M: 2-652, M.S: 2-297, M.W: 2-1020.

<sup>186</sup> A.E.L: 8-3061, M.W: 2-1061.

<sup>187</sup> A.E.L: 2- 611, Q.M: 632, M.S: 297, M.W: 2-1017.

<sup>188</sup> A.E.L: 8-3060, Q.M: 1020.

<sup>189</sup> A.E.L: 8-2960, M.S: 304, MS.M: 2-668.

<sup>190</sup> A.E.L: 8-2960, MS.M: 2-668, Q.M: 433.

<sup>191</sup> A.E.L: 8-2919, MS.M: 2-647, M.W: 2-1010.

<sup>192</sup> A.E.L: 3-1234, Q.M: 121, MS.M: 1-253.

<sup>193</sup> A.E.L: 3-1252, L. A: 6-81, M.W: 1-400.

*Z'ir* : A camel that is inclined to or affected by a young one who is not her own, and hence suckled it.<sup>194</sup> [392/2]

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

*Zulāl* : The coolness, coldness or sweetness of water.<sup>196</sup> [237/9]

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<sup>194</sup> A.E.L: 5-1907, Q.M: 555, H.N: 5-500.

<sup>195</sup> A.E.L: 3-1215, L. A: 6-17, M.S: 113, MS.M: 1-251.

<sup>196</sup> A.E.L: 3-1242, M.S: 115, MS.M: 1-255.

**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 *'Abadān* and the capital, Tehran. It is famous for its date palms. (1)

### 2) *'Ain Jālūt*

*'Ain Jālūt* 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 *Baḥr-al-Qalzam*, near *al-Qalzam* City, within the Arab Republic of Egypt. It is near to the place where Pharaoh (*Fir'aun*) was drowned. (4)

### 5) *'Aqfahs*

*'Aqfahs* is the name of a town in Egypt, in the region of *Bah'nasā*. It was famous for its scientists, such as Shaikh *'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 *Khūzistān* Region. (6)

(1) *M.J.D* : 99.

(2) *Mu'jam Al-Buldān* : 4/200, *'Aqd al-Jamān Fī Tārīkh 'Ahl al-Zamān* : 243, *Al-Bidāyah Wa al-Nihāyah* : 13/248, *Tārīkh al-Mamālik al-Baḥriyah* : 45.

(3) *Mu'jam Ma 'Istu'jam* : 1/1200, *Marāsid Al-'Imila'* : 1/124, *Mu'jam Al-Buldān* : 1/316.

(4) *Ṣubḥ Al-'A'shā* : 3/444.

(5) *Mu'jam Al-Buldān* : 1/281, *Al-'A'lam* : 1/184.

(6) *Marāsid Al-'Imila'* : 2/941, *Al-Rawḍ Al-Mi'yar* : 420.

## 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-'Asnawī*. (7)

## 8) 'Asqalān

'Asqalān is a city in *al-Shām* within Palestine, on the sea coast, between *Ghazzah* and *Bayr 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-Bah'nasā* 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 harbour on the Arabian Gulf. It is a tourist and trade centre, abundant in petroleum. It was founded and ruled by 'Umar b. *al-Khaṭṭāb* (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)

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(7) *Mu'jam Al-Buldān* : 1/224, *Kashf Al-Zanūn* : 1/18, *Mu'jam Al-Mu'alifin* : 5/203, *Al-Durar Al-Kāminah* : 2/354.

(8) *Marāsid Al-'Imilā'* : 2/940, *Mu'jam Al-Buldān* : 4/137, *Al-Rawḍ Al-Mi'īār* : 420.

(9) *M.J.D* : 343, *Mu'jam Al-Buldān* : 1/541, *Marāsid Al-'Imilā'* : 1/209.

(10) *Mu'jam Al-Buldān* : 1/612, *Al-Rawḍ Al-Mi'īār* : 114.

(11) *M.J.D* : 343, *Al-Rawḍ Al-Mi'īār* : 105.

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-Sin* ) 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-'Aqṣā* Mosque, the Church of the Ascension and the Wailing Wall. (14)

15) (*Bilād al-Jarīd* ) Garid

Garid is a province in Tunisia. It is named after the four oases: *Tūzur*, *Naftah*, *al-Widiān* and *al-Himah*.. Garid is a rocky, extensive area of land bordered by the "Gharsah Coast" to the north and *al-Jarīd* Coast to the south. *al-Jarīd* 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 *Himiyar*. (17)

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(12) *Marāṣid Al-'Imilā'* : 1/166, *Mu'jam Al-Buldān* : 1/409.

(13) *Ṣubḥ Al-'A'shā* : 7/403.

(14) *Marāṣid Al-'Imilā'* : 3/1296, *Mu'jam Al-Buldān* : 5/193, *M.J.D* : 368.

(15) *Ṣubḥ Al-'A'shā* : 3/250.

(16) *Marāṣid Al-'Imilā'* : 3/1293, *Mu'jam Al-Buldān* : 5/ 188.

(17) *Marāṣid Al-'Imilā'* : 1/251, *Al-Rawḍ Al-Mi'ār* : 130.

18) *Bulqīnah*

*Bulqīnah* is a village in the Nile delta, Egypt, in the region of *Banā*. It was also called *al-Būb*. It lies within the region of *al-Gharibah*. (18)

19) *Damīrah*

*Damīrah* is a large village in Egypt, on the route to *Dumyāt*. 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 'Amawīyah*. It was called *Dimashq* because of the quickness in building it. (20)

21) (*Dumyāt*) Damietta

*Dumyāt* is an ancient city lying in the Arab Republic of Egypt on an angle between *al-Rūr*, Sea and the River Nile. (21)

22) *Fāriskūr*

*Fāriskūr* is a village in Egypt, near to *Dumyāt*. It was here that *Tūrān Shāh b. al-Malik al-Ṣāliḥ 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)

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(18) *Mu'jam Al-Buldān* : 1/580, *Shadharāt al-Dhahab* : 7/51, *Mu'jam Al-Mu'alifīn* 7/284, *Al-'Alām* : 5/46.

(19) *Mu'jam Al-Buldān* : 2/537, *Marāsid Al-'Iṣṭilāḥ* : 2/536.

(20) *M.J.D.*: 314, *Mu'jam Al-Buldān* : 2/527.

(21) *Marāsid Al-'Iṣṭilāḥ* : 2/536, *Mu'jam Al-Buldān* : 2/537.

(22) *Mu'jam Al-Buldān* : 5/245, *Ṣubḥ Al-'A'shā* : 5/389.

(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 *Assqalan*. Within it *Hāshim*, the grandfather of the Prophet (pbuh) died and *Imām al-Shāfi'i* was born there. (24)

## 25) (*al-Habashah* ) Ethiopia

*Habashah* 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) (*Halab* ) Aleppo

*Halab* is the second most important city in Syria. It lies north of the River *Fuwiq*. Within it are cultural centres, *Halab* University, some large libraries and many ancient monuments. It was built about 2000 years B.C. and was the capital of *Haythiyyin*. It also has important silk and textile factories. It is also known as *Shahbā'* or *Halab Al-Shahbā'*. It was called *Halab* because Prophet Abraham (*Ibrāhīm*), upon whom be peace, used to milk his sheep there on Fridays and donate it to the people, thus the poor people used to cry: Milk! Milk! ("*Halab! Halab!*"). (26)

## 27) *Hamāh*

*Hamāh* is the fourth most important city in Syria and lies on the River Orontes (*al-'Āsī*), between *Halab* and *Hims*. It contains well-known historical monuments such as: the Palace of *Ibn Wardān* of the Byzantine Era as well as *Shīzar* Castle. (27)

## 28) (*al-Hijāz* ) Hejaz

*al-Hijāz* is the South-Western region of Saudi Arabia and is located between the two mountains of *Tāi'*, on the pilgrim route from *Iraq* to *Makkah*. It is called *Hijāz* because it divides *Tihāmah* and *Najd*. (28)

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(24) *Marāsid Al-'Imilā'* : 2/994, *M.J.D* : 368.

(25) *M.J.D* : 14, World Encyclopaedia, McDonald : The Middle East Page 164.

(26) *M.J.D* : 314, *Mu'jam Al-Buldān* : 2/527.

(27) *M.J.D* : 314.

(28) *Mu'jam Al-Buldān* : 2/252, *Ṣubḥ Al-'A'shā* : 4/252.

29) (*Hims* ) Homs

Homs is the third largest city in Syria and lies between *Halab* and Damascus on the River Orontes (*al-ʿĀsī*), near to Lake *Hims*. It has important silk and textile factories. (29)

30) (*Huṣn Kifā* ) Fort Keva

Fort Keva is also known as Keba. Its city and grand castle lie by the River Tigris (*Dijlah*), between *ʿĀmad* and *Ibn ʿUmar* Island in *Diyār Bakr*. Its two sides and grand bridge lie on the Tigris (*Dijlah*). Its founder was *ʿĀmad* from the son of *Dāwūd b. Suqmān b. ʿAraq*. (30)

31) (*ʿIrāq* ) 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 *ʿIrāq* 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) *ʿIrbil*

*ʿIrbil* is a large city lying on a dusty hill. It has been considered as part of *al-Mūṣil* region. Most of its inhabitants are Kurdish. (32)

33) (*al-ʿIskandariyah* ) Alexandria

*al-ʿIskandariyah* 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-ʿIskandariyah* was founded in 332 B.C. by Alexander the Great, son of Philipos. Previously, it was a village called *Rākūdah* which was conquered by *ʿAmru b. Al-ʿĀs* in 641 C.E., when it was the capital of Egypt. (33)

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(29) *M.J.D* : 314.

(30) *Muʿjam Al-Buldān* : 2/305, *Marāṣid Al-ʿImlāʿ* : 1/407.

(31) *M.J.D* : 336, *Muʿjam Al-Buldān* : 4/105, *Marāṣid Al-ʿImlāʿ* : 2/926.

(32) *Marāṣid Al-ʿImlāʿ* : 1/151, *Muʿjam Al-Buldān* : 1/167.

(33) *M.J.D* : 460, *Muʿjam Al-Buldān* : 1/217, *Marāṣid Al-ʿImlāʿ* : 1/76.

34) (*Junda Yasābūr* ) Jund Yasapur

Jund Yasapur is the most beautiful city in *Khūzistān*, and is well fortified. It has many date palms, vegetation, much water and many market places. It was built by *Sābur b. Ardshīr*. (34)

35) *al-Jubayl*

*al-Jubayl* lies on the coast of the Arabian Gulf, north of *Rā's Tanūrah*. It used to be the most famous port in Saudi Arabia before the discovery of oil. It lies about 90 km north of *Dammām*. 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) (*Jazīrat-al-Rānj* ) *al-Ranj* Island

*al-Rānj* 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-Khalīl* ) Hebron

*al-Khalīl* is a city in Palestine, close to Jerusalem. It is famous for the tomb of Prophet Abraham (*Ibrāhīm al-Khalīl*) (pbuh) by whom it is named. Its original name was *Hibrūn* or *Habra*. (37)

38) (*Khurāsān* ) Khorasan

*Khurāsān* is a vast area of land surrounded by desert: to the west are the mountainous region of *Jarjān*, to the south, desert separates it from Fars (*Fāris*) and Qom (*Qūms*); to the east are the *Sajistān* and India; to the north there are rivers and a part of Turkmenistan (*Turkistān*). (38). It is a northwest province of Iran, bordering Afganistan and Turkmenistan (*Turkistān*). The Capital is Mashhad. (Researcher).

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(34) *Marāṣid Al-'Imilā'* : 1/351, *Mu'jam ma 'Istu'jam* : 2/397, *Al-Rawḍ Al-Mi'īār* : 173, *Mu'jam Al-Buldān* : 2/198.

(35) *M.J.B.S* : 1/351, *M.J.B.S.M* : 1/368.

(36) *Al-Rawḍ Al-Mi'īār* : 266, *Marāṣid Al-'Imilā'* : 2/653, *Mu'jam Al-Buldān* : 3/139.

(37) *Marāṣid Al-'Imilā'* : 1/480, *Mu'jam Al-Buldān* : 2/443, *Al-Rawḍ Al-Mi'īār* : 2/443.

(38) *Mu'jam Al-Buldān* : 1/135, *Ṣūbḥ Al-'A'shā* : 4/389.

39) (*Khūzistān* ) Khuzestan

Khuzestan lies in Iran within the *ʿAbadān* region, east of the River Tigris, near to *al-Ahwāz* (Ahvaz), between the region of Fars (*Fāris*), *Baṣrah*, *Wāsiṭ* and Mount *Al-lūr*, near *ʿAsbahān*. It is a large area, containing much water and its base is at Ahvaz (*al-Ahwāz*). Whinin it are the cities: *ʿAskar Mukram*, *Tastar*, *Jundā Sābūr* and Ramhoroz (*Rāmhirmiz*). (39)

40) *al-Kūfah*

*al-Kūfah* is a city in Iraq, built during the caliphate (*Khilāfah*) of *ʿUmar b. al-Khaṭṭāb*. It was named *Kūfah* due to its roundness and because its people used to gather there. (40).

41) *al-Madīnah al-Munawwarah*

*al-Madīnah al-Munawwarah* is situated in Saudi Arabia. It is also known as *Ṭaybah*, and during the pre-Islamic times it was called *Yathrib*. It was named *Al-Madīnah* after the *Hijrah* of the Prophet (pbuh). Within it lies the Prophet's Mosque. (41)

42) (*Makkah-ul-Mukarramah* ) Mecca

*Makkah* is the safe city; Umm Al-Qurā. It is a very ancient city which contains *al-Kaʿbah* *al-Musharrafah*, the Sacred Mosque and other sites of *Ḥajj*, such as *Minā*, *ʿArafāt* and *Muzdalifah*. Pilgrims come from all over the world each year in the month of *Dhul-Ḥijjah* 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-ʿĀdil b. Ayyūb* at the crossing of the Nile, between *Dumyāṭ* and Cairo where he positioned it to face the crusaders when they occupied *Dumyāṭ* in 616H / 1219 C.E. (43)

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(39) *Marāṣid Al-ʿImilāʿ* : 1/490, *Al-Rawḍ Al-Miʿjār* : 225, *Muʿjam Al-Buldān* : 2/462.

(40) *Subḥ Al-ʿAshā* : 4/336, *Muʿjam Al-Buldān* : 4/557.

(41) *M.J.D* : 297, *Marāṣid Al-ʿImilāʿ* : 3/1247.

(42) *Al-Rawḍ Al-Miʿjār* : 543, *M.J.D* : 297, *Marāṣid Al-ʿImilāʿ* : 3/1303.

(43) *Muʿjam Al-Buldān* : 5/245, *Subḥ Al-ʿAshā* : 5/389.



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-Wāqdi* 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) (*Miṣr*) Egypt

Egypt (*Miṣr*) is a country lying in the north eastern corner of Africa. It is named after its founder: *Miṣr b. Miṣraim b. Ḥām b. Nūh*. It was conquered by 'Amr b. al-'Āṣ during the period of the caliphate (*Khilāfah*) of 'Umar b. Al-Khaṭṭāb. It is now known as the Arab Republic of Egypt, with Cairo (*al-Qāhirah*) as its capital. (46)

47) *al-Mushaqqar*

*al-Mushaqqar*, now called *Hajar*, was built by *Mu'āwiyah b. Al-Ḥārith 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-Aḥsā'*, 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)

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(44) *Mu'jam Al-Buldān* : 5/123, *Al-Rawḍ Al-Mi'ār* : 531.

(45) *Mu'jam Al-Buldān* : 5/251, *Marāṣid Al-'Imilā'* : 3/1325.

(46) *Marāṣid Al-'Imilā'* : 3/1277, *Mu'jam Al-Buldān* : 5/160.

(47) *Mu'jam Ma 'Istu'jam* : 4/1232, *Mu'jam Al-Buldān* : 5/157, *M.J.B.S* : 4/1832.

(48) *M.J.D*: 336, *Mu'jam Al-Buldān* : 4/274, *Marāṣid Al-'Imilā'* : 3/1021, *Murūj Al-Dhahab* : 1/103, *Al-Rawḍ Al-Mi'ār* : 439.

49) (*al-Nīl* ) 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-Hijāz* , *al-Shām* and *al-ʿAdhīb* . It is a vast land bordered by *Tihāmah* and Yemen, while Iraq and *Al-Shām* lie below it. *Najd* borders *Dhatu'Iraq* from one side and by the mountains of *al-Hijāz* , upto *Al-Madinah* , on the other. (50)

51) *Naṣībayn*

*Nasybain* is a city of *Diyār Rabi'ah* within the region of *al-Jazīrah* , 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) (*Qābis* ) Gabes

Gabes is a city in Africa, between Tripoli (*Tarābulus* ), Sfax (*Ṣafaqs* ) 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-Qāhirah* ) 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-Mu'iz 'Abū Tamīm al-ʿAlawī* y. (53)

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(49) *M.J.D* : 450, *Mu'jam Al-Buldān* : 5/385-390 *Marāsid Al-'Imilā'* : 3/1278, "*Murūj Al-Dhahab* : 1/98-101.

(50) *Marāsid Al-'Imilā'* : 3/1358, *Mu'jam Al-Buldān* : 3/303, *Al-Rawḍ Al-Mi'ār* : 572.

(51) *Subh Al-'Ashā* : 325, *Mu'jam Al-Buldān* : 5/333, *Mu'jam Ma 'Istu'jam* : 4/1310, *Al-Rawḍ Al-Mi'ār* : 577.

(52) *Al-Rawḍ Al-Mi'ār* 450, *Marāsid Al-'Imilā'* : 3/1054, *Mu'jam Al-Buldān* : 4/328.

(53) *M.J.D* : 459, *Marāsid Al-'Imilā'* : 3/1060, *Mu'jam Al-Buldān* : 4/341.

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-Ṣāliḥ Najm-al-Dīn Ayyūb* in the year 638H / 1240 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 *Bāniyās* in the region of Damascus, lying between it and the coast. (i). 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 *Bāniyās*, Syria. It is an important military and strategic site. (the researcher). (55)

56) (*al-Qarāfah* ) The Cemetery

This is an Egyptian cemetery with some grand buildings situated at the Hills of Mokattam (*Muqaṭṭam*), between *al-Muqaṭṭam* and *al-Fuṣāṭ* in Cairo. Many pious people are buried there, eg. *al-Imām al-Shāfi'ī*. (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) (*Ṣafad* ) Zefat

*Ṣafad* means "donation" and "tie". It was named from the word "*Ṣafada*" 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 *ʿĀmilah* mountains, overlooking Homs (*Ḥims*) 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)

(54) *Ṣubḥ Al-'A'shā* : 3/380, *Al-Bidāyah Wa al-Nihāyah* : 13/180.

(55) *Shadharāt Al-Dhahab* : 5/302, *al-'A'lām* : 1/324, *Al-Bidāyah Wa al-Nihāyah* : 13/178-264.

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(56) *Mu'jam Al-Buldān* : 4/360, *Ṣubḥ Al-'A'shā* : 3/429.

(57) *Marāṣid Al-'Inilā'* : 2/633, *M.J.D* : 368, *Al-Rawḍ Al-Mi'ār* : 268.

(58) *Mu'jam Al-Bilād* : 3/468, *Ṣubḥ Al-'A'shā* : 4/155.

(59) *Mu'jam Al-Buldān* : 3/274, *Ṣubḥ Al-'A'shā* : 2/46, *Al-Rawḍ Al-Mi'ār* : 320, *Mu'jam Ma'Isu'jam* : 3/752.

60) *Sarif*

Sarif is located near Al-Tan<sup>im</sup>, about six miles from Makkah, on the route to Makkah. Prophet Muḥammad (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-Mawṣil*) and *Hamadhān*. It was founded by *Zawr b. al-Dahāk*. *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. 'Abd al-Ḥayy* of *al-'Amaliqah*. At that time *Thaqif* lived there and a wall was built surrounding it and it was renamed *al-Ta'if*. It lies within the Makkan 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) (*Tarābulus*) 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-Hijāz*, at *Madraj al-'Araj*. It begins before *Najd*, at *Dhāru 'Irq*. It is said that when one leaves from *Makkah* one is still within the border until he reaches *'Usfan*. It is called *Tihāmah* due to its changing air (climate). (64)

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(60) *Marāṣid Al-'Iṣṣilā'* : 2/708, *Mu'jam Ma 'Istu'jam* : 3/735, *Al-Rawḍ Al-Mi'ār* : 312, *Mu'jam Al-Buldān* : 3/239.  
 (61) *Mu'jam Al-Buldān* : 3/425, *Ṣubḥ Al-'A'shā* : 4/367.  
 (62) *Mu'jam Al-Buldān* : 4/10, *M.J.D* : 298, *Al-Rawḍ Al-Mi'ār* : 379.  
 (63) *Marāṣid Al-'Iṣṣilā'* : 2/882, *Al-Rawḍ Al-Mi'ār* : 390, *M.J.D* : 2/537.  
 (64) *Mu'jam Ma 'Istu'jam* : 1/322, *Marāṣid Al-'Iṣṣilā'* : 1/283, *Al-Rawḍ Al-Mi'ār* : 141, *Mu'jam Al-Buldān* : 2/74.

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; *Dahnā'* and *Al-Rub' al-Khālī* lie to its south, beneath *al-Aflāq*. It is called *al-'Arūd* 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 *Zarqā' al-Yamāmah*. (65)

66) (*al-Yaman*) Yemen

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. *Ṣanā'* is the capital. It is called Yemen because it lies to right of the *Ka'bah*. (66)

67) (*Yazd*) Yazd

*Yazd* is a city centre between Nisapur (*Nisābūr*), *Shirāz* and Esfahan (*'Isfahān*), within the province of Fars (*Fāris*). Soudes silk is fabricated to a high standard here. It also supported the other cities in Iran. (67)

68) (*'Uhud*) Uhud

*'Uhud* is the name of the mountain, about a mile from *Madīnah*, where the battle of *'Uhud* 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) (*'Umān*) Oman

Oman (*'Umān*) 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)

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(65) *Ṣubḥ Al-'A'shā* : 5/55, *Tārīkh al-Yamāmah* : 3/9, *Mu'jam Al-Buldān* : 5/505.

(66) *Al-Rawḍ Al-Mi'ār* : 619, *Marāsid Al-'Imilā'* : 3/1483, *Mu'jam Al-Buldān* : 5/510.

(67) *Ṣubḥ Al-'A'shā* : 4/349, *Mu'jam Al-Buldān* : 5/498, *Marāsid Al-'Imilā'* : 3/1478.

(68) *Mu'jam Al-Buldān* : 1/135, *Al-Rawḍ Al-Mi'ār* : 13.

(69) *M.J.D* : 344, *World Encyclopaedia, McDonald, Middle East*, page 133.

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