AL-TA'HİR FÎ SHARḤ ALFĀż AL-TANBĪH

BY

AL-NAWAWĪ

EDITED BY

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ABSTRACT

One of my greatest hopes, after I had finished my M.A was to visit the British Library in London, in particular the section on oriental manuscripts. I soon fulfilled this desire and following the examination of the index of the manuscripts, I hoped to find one on the Language of al-Fiqh [Language of Jurisprudence] in particular.

I found a manuscript by al-Imâm al-Nawawî which was amongst many others also belonging to him. This manuscript was entitled al-Tahrîr fi Sharh al-Fâz al-Tanbih, which provides detailed explanations of the terms found in al-Tanbih by al-Shîrâzî that required further interpretation, mainly from a linguistic and occasionally from a religious side. Qâdi Šafad, an eminent scholar, stated that “the book of al-Tahrîr is of great benefit and of widespread use for every knowledge seeker” (DIQ, p. 91). The status of al-Tahrîr, was due to its focus on the language of al-Fiqh, taking into account the various linguistical aspects too. Occasionally, religious meanings are also provided.

Al-Tahrîr explains the uncommon terms that were present in al-Tanbih by al-Shîrâzî. Al-Tanbih is considered to be one of the main and most important works ever to be compiled in the Shâfî‘î Jurisprudence School in the fourth century AH. Therefore, many scholars, including al-Nawawî went on to
compile books regarding it, explaining, commenting, criticising and summarizing it. *Al-Tahrîr* is amongst one of these. As scholars in the early centuries compiled books in *Gharîb al-Lughah*, *Gharîb al-Hadîth* and *Gharîb al-Qurûn*, they also compiled books in *Gharîb al-Fiqh*, one of which is the book that I have edited. Al-Nawâwî, an accomplished scholar and author, attained a high status in the oriental libraries and studies. *Al-Tahrîr* was amongst many of his distinguished works, which were a site of attraction for many researchers.

Al-Nawâwî in *al-Tahrîr* referred to many linguistics books, which were well-known and available at his time, such as *Kitâb al-‘Ayn* by al-Khalîl, *al-Tahdhib* and *al-Zâhir* by al-Azhârî, *al-Muhkam* by Ibn Sidâh and many others.

In the editing of *al-Tahrîr*, I compared nine different manuscripts, all from different places and made the Berlin manuscript the main one, comparing the remaining eight with it. The Berlin manuscript is symbolized by (I). The differences in the manuscripts are noted at the bottom of each page (foot note).

In authenticating and documenting al-Nawâwî’s explanations, I referred to the notable dictionaries and sources that al-Nawâwî himself also referred to. I also made reference to the books of *al-Gharîb* (uncommon words); *Gharîb al-Lughah*, *Gharîb al-Qurûn*, *Gharîb al-Hadîth*, *Mâ Tâlâamu Fîhi al-‘Ammah*, history, biographies and others. Where necessary, I have commented on these explanations and these can be found following the text, in volume two in the
chapter entitled ‘al-Takhrījat wa al-Ta’liqat ‘alā al-Nas.’ Following this is a list of indexes; terms, names, places, measurements, Qur'ānic and Hadīth verses.

I have dedicated a chapter to the language of al-Fiqh, its origin, how it has emerged, its chronological history and books compiled in this field. I also dedicated a chapter to the political and educational situation in al-Nawawī’s era followed by a chapter on the life of al-Nawawī, his milieu and his works. I have given the editorial method followed by the description of the nine manuscripts. I have provided a summarized comparison between the works of al-Nawawī in *al-Tahrīr* and of al-Azharī in *al-Zāhir*. I shed light on the educational background of both authors, their subject topic, al-Azharī’s impact on al-Nawawī, the methodology of the works of both scholars, similarities and differences, conclusion and an evaluation. I have assigned a chapter for the biography of the names mentioned in *al-Tahrīr* followed by a bibliography.
DECLARATION

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this nor any other university or other institute of learning.
ACKNOWLEDGMENTS

I would like to express my deep gratitude and sincere appreciation to my supervisor Professor John .N. Mattock, not only for his guidance, encouragement and scholarly assistance but also for the kindness he has shown to me. Without his help this work would not have been accomplished. I would also like to thank him for his valuable guidance on the methodology practiced in this thesis and for helping me obtain the manuscripts.

Grateful thanks go to my friends who gave me their time for valuable discussions on comparing the manuscripts and for providing me with material from overseas libraries. Finally, my deepest gratitude and appreciation goes to my wife and children, who have, despite a road accident in which they sustained severe injuries during my study, supported me morally throughout and waited patiently until I finished this thesis.
LIST OF ABBREVIATIONS


AN: Al-Sam‘ānî, al-Ansâb.


BN: Ibn Kathîr, al-Bidâyah wa al-Nihâyah.

BUG: Al-Ṣuyûṭî, Bughayatu al-Wu‘âh.

DIQ: Al-Diqr ‘Abd al-Ghani, al-Imâm al-Nawawî


HAR: H.A.R Gibb and Harold Bowen, Islamic Society and the West.

IKH: Ibn Khaldûn, Tārîkh Ibn Khaldûn.

INB: Ibn Al-Qiftî, Inbâh al-Ruwâh.

ISA: Ibn Hajar al-‘Asqalâñî, al-‘Isâbah.

JAR: Al-Râzî, al-Jarh wa al-Ta’dîl.

JB: J. B Glubb, The Lost Centuries.


KASH: Hâjjî Khalîfah, Kashf al-Zumûn.
KK: Wālī, al-Masjid fi al-Islām


LUB: Ibn al-Athīr, al-Lubāb

MA: Al-Hamawī, Mu‘jam al-‘Udabā’.


MIZ: Al-Dhahabī, Mīzān al-‘īdāl.

MR: Al-Mas‘ūdī, Murūj al-Dhahab.

MU: Al-Azharī, Muqqaddimat al-Tahdhib.

MUA: Kahlālah, Mu‘jam al-Mu‘llifīn.

MUQ: Al-Dhahabī, al-Muqtabās.


SH: M. Shākir, al-Tārīkh al-‘Islāmī.

SI: Al-Dhahabī, Siyar A‘lām al-Nubalā’.


SS: Ibn Shaddād, al-A‘lāq al-Khatīrah


TAJ: Al-Qannūjī, al-Ṭāj al-Mukallal.

TAR: Al-Khaṭīb al-Baghdādī, Tārīkh Baghdad.


TQ: Al-Asnawī, *Tabaqāt al-Shāfi‘īyyah*.

UM: Al-Tabarī, *Tārīkh al-‘Umm wa al-Mulūk*.


b.: Ibn

(---/---): AH/AD

d.: Died

n.d.: No date
LITERATURE REVIEW

The various fields of Arabic linguistic studies are very much related to the Qurān and Sunnah (the tradition of the Prophet Muhammad). These studies flourished during the first four centuries of the rise of Islam which spread all over Arabia, Greater Syria, Persia, and Andalusia. Five possible reasons which might have led to this vast spread of Arabic studies, are as follows: (1)

First, the position of the Holy Qurān amongst Muslims. The Qurān, being the book that contains the Islamic Law (Sharī'ah), forms part of every Muslim's life and makes it his or her duty to understand well including the verses and terms of the Qurān in order to comply with the instructions of the Islamic Law. This has made the Qurān the main reference for all Islamic Sciences where all scholars benefited, in one way or another, from the Qurān in everything they produced. (2)

Second, the language of the Qurān created curiosity amongst whoever happened to read it, this in itself supported the challenge of the Qurān to produce something similar to that revealed in it. This challenge sparked off researchers' and scholars' desires to research the language and find out what lay behind its style. (3)
Third, the worldwide spread of Islam where a large number of people, i.e. non-Arabs, embraced Islam. This led to the occurrence of mistakes, syntactic and semantic, in the use of Arabic by the non-Arab Muslims. Consequently, this affected their learning of Arabic and resulted in misinterpreting some of the verses of the Qurān and some of the Prophet's Hadiths. If such a phenomenon spread widely, it could affect the Arabic language, by means of which people could understand the Qurān. Therefore, there was an apparent need to solve this phenomenon. (4)

Fourth, the great role played by Caliphs to protect the Arabic language from being changed or replaced by colloquial Arabic. This was partly achieved by encouraging poets to compete with each other and to produce the finest types of poetry in return for prizes.

The greatest step taken was by ‘Alī b. Abī Tālib who asked Abū al-Aswad al-Du’ālī to lay down the basic rules of Arabic grammar. (5)

Fifth, the role played by some statesmen in Arabizing the language of Government offices. This took place in newly-conquered regions like Iraq, Syria and Egypt where people were using Persian, Greek and Coptic respectively. This procedure encouraged many non-Arab Muslims to learn Arabic and master it to the degree of becoming authorities in this language (6). However, the factors mentioned above were amongst many others, which
could have contributed to the promotion of the Arabic language and triggered the appearance of linguistic studies in Arabic. However, we cannot discuss these points in detail here because this is beyond the scope of this thesis. In general, the linguistic studies seemed to fall into two fields. The first, was that concerned with the compilation of dictionaries and poetry volumes and all other related syntactic, morphologic and rhetorical issues. The second field was concerned with the study of the language of religion, the topic of the present study. The language of religion seemed to be concerned with three fields. These are as follows:

1)- **The language of the Qurān.** A great number of detailed books which dealt with the language of the Qurān were written. Most of these books focused on the uncommon words which exist in the Qurān such as *Gharīb al-Qurān* by Ibn ‘Abbās, *Gharīb al-Qurān* and *Ta’wil Mushkil al-Qurān*. Ibn Qutaybah and *Lughāt al-Qurān* by Ibn ‘Abās. Āl-Yāsīn (7) points out that the latter book was the first to be written concerning the language of the Qurān, which soon after opened doors for scholars to produce many books in the same field. Scholars such as Muqāṭīl b. Sulaymān (d.150), Hīshām b. Muḥammad al-Kalbī (d.204), Haytham b. ‘Adiyy (d.206), al-Farrā’ (d.207), al-ʿAṣmaʿī (d.213) and Abû Zayd al-Ansārī (d.215) wrote many books in this field, but unfortunately all were lost.
2)- The language of Hadîth. A large number of books were written in this field under titles such as Gharîb al-Hadîth, by Abû ‘Ubaydah Ma‘mar b. al-Muthannâ (d.210), al-Nadr b. Shumayl (d.203), Abû ‘Amr al-Shaybânî (d.206), Qutrub (d.206), al-Farrâ’ (d.207), al-Asma‘i (d.213), Abû Zayd al-Ansârî (d.215), Abû ‘Ubayd al-Qâsim b. Sallâm (d.224), Ibn al-A‘râbî (d.231), ‘Amr b. Abî ‘Amr al-Shaybânî (d.231) and Shimr b. Hamdawayh al-Harawi (d.255). Ibn Qutaybah wrote a book similar to that of Abî ‘Ubayd al-Qâsim b. Sallâm and completed what was missing in Abî ‘Ubayd's book by introducing the Fiqh terms which were common at that time. However, they were not placed in a separate book.

3)- Gharîb al-Fiqh or the rare terms of Language of al-Fiqh. Unlike the previous two fields, the language of al-Fiqh did not receive great attention from scholars and researchers. This might be attributed to three possible factors:

i- Amongst the other fields, Fiqh came last in the order of importance.

ii- Fiqh was mainly based on Qurân and Sunnah. Moreover, the linguistic studies of Fiqh benefited from those studies on Qurân and Sunnah.

iii- Fiqh was not utilized to support linguistic argumentation as was the case with the Qurân, poetry, prose and Sunnah. The use of Sunnah, however, was a matter of disagreement amongst linguists. In spite of all these factors, many studies of the language of al-Fiqh appeared throughout the past ages, due to the
continuous need for this type of science and the development of the linguistic denotation of some words. That is to say, some words acquired meanings that were not known before. The four schools of Fiqh (Hanafi, Māliki, Shafi‘i and Hanbalī) played a major role in the rise and flourishing of this field. Examples of the production of some eminent scholars of these schools are as follows:

**Hanafi School**


2. *Tilbatu al-Talabah*, by Najmu al-Dīn b. Ḥafs al-Nasāfī (d.537). The book contains the terms used by Hanafi jurists arranged according to Hanafi Fiqh headings. The book was written in response to the difficulties expressed by many junior Hanafi scholars, concerning some controversial terms in Fiqh. The book which contains about 350 pages was published in Beirut by Dār al-Qalam, 1986.
3. *Al-Mughrib fī Tartīb al-Muʿrib*, by Abū al-Fath Nasir b. ‘Abd al-Sayyid al-Muṭarrizi (d. 616). In this linguistical and jurisprudential dictionary, al-Muṭarrizi explains the uncommon words, غريب, which occasionally occur in Hanafi jurisprudence books. In addition to explaining some uncommon linguistic phenomena, the author speaks about some scholars and places. This book is considered to be one of the most authoritative books for Hanafis. The entries were alphabetically ordered. The initial letters of words were considered in chapters ‘ابواب’; therefore, the book contains one chapter for each letter. In each chapter, the other letters of words were given separate sections, ‘فصلون’. For instance, ‘الأبان’ is found under the section for Hamzah and ب. Al-Muṭarrizi refers to the works of other philologists, making use of their views and arguments. For example, he quotes al-Azhari in the entry for جار, al-Shafi‘i in the entry for زكاة الفطر, and some other philologists. The book contains a large number of entries and consists of approximately 500 pages.

4. *Anīs al-Fuqaḥā’ fī Ta‘rīfāt al-Alfāz al-Mutadāwalah Bayn al-Fuqahā’,* by Qāsim al-Qunawī (d. 978). The book is classified according to the Fiqh classification method. The subjects are arranged according to Hanafi methodology. Thus, Matrimony النكاح was introduced after Worship العبادات, unlike the practice of the Shafi‘i’s and Hanbali’s who introduce Dealings العاملات.
tennology after that of Worship. Mālikī's, however, usually introduce Jihād
tennology after that of Worship. Al-Qunawī begins with a linguistic
definition of each term providing quotations from the Qurān and Sunnah and
then provides the religious meaning. However at times he reverses this order.
In each chapter, he starts with a definition of the title and goes on to define all
the relevant terms. The author gives references concerning most of the matters
he covers. One of these references was al-Ṣīhāh. In the case of some of the
controversial terms, the author quotes the opinions of the four Fiqh schools
without showing favor to any of them. This book was edited by Ahmad b.
‘Abd al-Razzāq al-Kubaysī and published in Jeddah by Dār Al-Wafā’
containing approximately 350 pages.

5. Al-Kulliyāt, by Abū al-Baqā’ Ayyūb b. Mūsā al-Husaynī al-Quraymī al-
Hanafī (d. 1094/__). The entries in this book are alphabetically ordered (in
the same way as in al-Mughrib fi Tartīb al-Mu‘rib) however the user does not
need to search for the words under the entries for the roots. Therefore, looking
for لَّحَب, the user pays attention only to the first and second letters and does not
need to look at it under لَحَب, which is its root.

The author often provides quotations from the Qurān, Sunnah, poetry, exegesis
books and various dictionaries. This book was edited by ‘Adnān Darwīsh and
Muḥammad al-Misrī consisting of approximately 1150 pages.
Mālikī School

1. *Sharḥ Gharīb Alfsāz al-Mudawwanah*, by al-Jibbi (n.d.) The author arranged the entries according to the Fiqh classification method to make it user-friendly. Under the chapter of ṭawaddud (ablution) the author pointed out that he explained certain terms, which he felt were controversial and in need of further clarification in al-Mudawwanah. To a large extent, al-Jibbi's methodology is similar to that of al-Nawawī. The book was edited and published in 1982, by Muḥammad Mahfūz in (Beirut, n.d.) by Dār Al-Gharb al-İslāmî, containing approximately 141 pages.


3. *Sharḥ Hudūd Ibn ʿArafah*, known as *al-Hidāyah al-Kāfiyyah al-Shāfiyyah Libayān Ḥaqāʾiq al-ʿImām Ibn ʿArafah al-Wāfiyyah*, by Abū Abdullah Muḥammad al-Anṣārī al-Rassā (d. 894/1489). The entries are arranged according to the Mālikī Fiqh classification method but the chapter of ṭawaddud precedes that of ṭawāfik. The book which consists of two volumes contains 700
This was edited by Muḥammad Abū al-‘Ajfān and al-Tāḥir al-Ma‘mūrī and was published in Beirut 1988 by Dār al-Gharb al-Islāmī.

**Shāfi‘ī School**

1. *Al-Zāhir fi Gharīb Alfaż al-Shāfi‘ī*, by Abū Mansūr Muḥammad b. Ahmad al-Azhārī (d. 370). This book is considered to be the most authoritative book in Shāfi‘ī Fiqh terminology, since most of the works which followed benefited from it. The entries in this book were arranged according to the Shāfi‘ī Fiqh classification method. It contained an explanation of the Fiqh terminology in *Mukhtaṣar al-Muzanî*. Al-Azhārī usually highlights most of the linguistic and jurisprudential views about the terms. The book was edited by Muḥammad Jabr al-‘Ilfī and published in Kuwait by al-Maṭba‘ah al-‘Asriyyah in 1979.


3. *Al-Nāṣm al-Musta‘thab fi Tafsīr Gharīb Alfaż al-Muhadhdhab*, by Battāl b. Abīlād b. Sulaymān al-Rukābī (d. 633). This book explains the uncommon words mentioned in al-Muhadhdhab by al-Shīrāzī according to the Shāfi‘ī Fiqh classification method. The author believed that al-Muhadhdhab needed further illustration because a large number of scholars were referring to it and
particularly many terms were in need of further clarification from sources like the Qurān, Sunnah and other linguistic books and dictionaries. The book was edited by Mustafā ‘Abd al-Haﬁz Sālim in 1988.

4. *Tahdhib al-Asmā’ wa al-Lughāt*, by al-Nawawī (d. 676). This book was published in two volumes. The volumes deal with linguistic issues, uncommon words, names of people, places and books. At the end of each chapter, the author introduces the place names whose initials belong to the letter covered in this chapter. As stated in the introduction, al-Nawawī quotes, in most of the terms discussed from a large number of relevant sources.

5. *Al-Misbah al-Munir fi Gharib al-Sharh al-Kabīr*, by Ahmad b. Muhammad b. ‘Alī al-Fayyūmī (d. 770). The author explains the uncommon words mentioned in al-Sharh al-Kabīr by al-Rāfi‘ī. The entries are alphabetically ordered. This book is considered to be an important book because it is related more to the Arabic lexicography than to Fiqh books. This is true in the case of the materials covered and in the case of its methodology. In order to support his argument, al-Fayyūmī refers to the works of other scholars such as Ibn Durayd, al-Azhari, al-Zamakhshari and others, quoting from Qurān and Sunnah (see pp. 518-19). This book contains approximately 1000 pages and was published in (Beirut, ____/1980).
1. *Al-Muțli‘ Ālā Abwāb al-Muqni‘*, by Abū ‘Abdullāh Shams al-Dīn Muḥammad b. Abī al-Fāṭḥ al-Ba‘lī (d. 709). The author explains the uncommon words, terms and linguistic issues in al-Mughni, by Ibn Qudāmah. This book contains many interesting and useful points which are supported by references from the Qurān, poetry and views of great scholars like al-Zajjāj, al-Farrā‘, al-Jawharī and others. Usually, the author mentions the linguistic meaning of the term and then gives the religious meaning. He then goes on to discuss the different points of view concerning the controversial terms. The entries are ordered according to the Hanbalī Fiqh classification method. The author does not delay the explanation of a certain entry unless it is related to another chapter. The book begins with the introduction, then moves onto Purification, Worship, Prayer, Funerals, etc. The book was edited by Muḥammad Bashīr al-‘Idlibī and was published in Beirut by al-Maktab al-Islāmī, containing 500 pages.

2. *Al-Durr al-Naqī fi Sharḥ Alṣāf al-Khiraqī*, by Abū al-Mahāsīn Yūsuf b. Hasan b. ‘Abd al-Hādī (known as Ibn al-Mabarad), (d. 909). The author explains many of the uncommon words in al-Khiraqī’s book; he also explained some of the terms discussed in this book. The entries were classified according to Hanbalī Fiqh classification method. This book is very similar to
that of al-Nawawi’s in the sense that it provides the linguistic meaning first, followed by the religious meaning. It also gives attention to linguistic issues such as derivation. In addition, it refers to the Qurān, dictionaries and jurisprudencial references. The book was edited by Radwān b. Mukhtar b. Gharbiyyah and published by Dār al-Mujtama’ Lil Nashr wa al-Tawzi’. The books mentioned above are the main sources in the field of the Language of al-Fiqh.
NOTES ON CHAPTER ONE

1- RIJ, 16; WAF, 133; ALS, 40-49.

2- RIJ, 122.

3- RIJ, 169-180; WAF, 118.

4- IKH, 1, 633-635; ALS, 57.

5- IKH, 1, 634; ALS, 40.

6- IKH, 1, 634; ALS, 40-41.

7- ALS, 169.
CHAPTER TWO
The Political Situation during al-Nawawi’s era

Al-Nawawi lived in an era where many changes and major events took place at both international and local level, in Shām ‘Syria’.

The Mongols and Tatars emerged then as great powers in the heart of Asia and started expanding in various directions in Asia in the year (616/1219).

The Tatars, led by their king Gengis Khān, crossed the Jayhūn (جیحون) River and at the same time a savage war was taking place between the Tatars and the Muslims of Khawārizm Shāh (خوارزم شاه) later invaded by the Tatars. (1) They then invaded Bukhārā (بخاریه), Samarqand (سرقند) and Azerbaijan (آذربایجان). In the following year, the Tatars expanded from the most remote part of China to Iraq and its suburbs and reached Arbīl (آربیل). They occupied in that year all the provinces up to Iraq, the Arabian Peninsula, Syria and Egypt. They defeated all the factions in the regions of Khawārizm (خوارزم). (2) Ibn Kathīr said: “In general, if they invaded a country, they would kill all the fighters, men, many women and children. They would also loot everything in that country they needed and would burn everything they did not need ... All the areas which they did not reach became fearful for their own safety and remained anxious, in expectation of their arrival. Despite this, they worshipped the sun at sunrise.” (3)
The Tatars continued their advance until they invaded Baghdad, the capital of the ‘Abbāsī Caliphate, (4) and killed most of its inhabitants and brought about the end of the ‘Abbāsī Caliphate in 656/1258. (5)

The Ayyūbīs came after that, i.e. at the end of the 6th/12th century. They remained until the end of the first half of the 7th century (648/1250). (6)

The Ayyūbī Kingdom came to power in Egypt following the end of the Fātimī state which ruled in Egypt for more than two centuries. Ṣalāḥ al-Dīn al-Ayyūbī (532-589/1137-1193) was considered to be the founder of the Ayyūbī Kingdom whose headquarters were in Egypt. Their rule expanded and covered Syria, Yemen and the Hijaz after a long conflict between Ṣalāḥ al-Dīn and the crusaders in Palestine and some cities in Syria.

One could say that the Ayyūbī Kingdom which lasted less than a century, went through a period of power and expansion and then decline.

The period of power came about when Ṣalāḥ al-Dīn himself, took over the Caliphate in Egypt (564/1169) (7). He was then able to end the Fātimī rule and the Fātimī Shi‘at Islamic Jurisprudence (8). He removed the Fātimī judges and replaced them by Shāfi‘ī judges and scholars, as Ṣalāḥ al-Dīn himself was a Sunnī Shāfi‘ī.

It seems that the period of power was due to several factors:
The strong personality of Șalâh al-Dîn and the strength of his faith in what he had to do. He wanted to place Egypt once again under the rule of the ʿAbbâsî Caliphate after it had seceded during the Fāṭimî rule. Carl Brockelmann said: “With unshakable energy and unusual diplomatic talent, Șalâh al-Dîn succeeded in clambering out of this still rather critical situation into such a powerful position as had not for a long time been granted any prince of Islam.’(9).

Șalâh al-Dîn relied on the army to a large extent. He gave it priority over other issues in state matters and later took over the command of the army himself. Șalâh al-Dîn did not occupy himself with the luxuries of palace life. Șalâh al-Dîn won the hearts of many people because of his frugal way of living. He also relied on his brothers and relatives who supported him. One could say that most of the expansion achieved by the Ayyûbî Kingdom took place during the leadership of Șalâh al-Dîn which lasted for a quarter of a century.

The second phase was that where Șalâh al-Dîn divided the territory between his sons; Egypt was allocated to al-ʿAzîz ʿImâd al-Dîn. Syria was composed of provinces divided between many of his sons, for instance Damascus was allocated to his son Nûr al-Dîn ʿAlî. Buṣrâ and its districts, which is al-Nawawi’s province, was given to al-Dhâfîr b. Nâṣîr. Yemen was allocated to Sayf al-ʿIslâm. (10)
The characteristics of this phase were disturbances and differences in most provinces and al-Mālik al-ʿĀdil tried to carry out reform so as to reunite the kingdom.

The third phase was that where the Ayyūbī kingdom started weakening and declining after the fierce conflict between the Sultans. Soldiers began rebelling against the Sultans and even killing them as was the case of Tawrān Shāh who was killed by his own soldiers.

The Ayyūbī Kingdom ended from the ruling point of view with al-Malik al-Ṣālih (646/1248). (11)

This period was characterized by the fact that the sons of Sultans took power regardless of their qualifications, competence or age, and despite their inability to manage affairs. Undoubtedly, if the reins of power fall into the hands of children, rarely do things head in the correct direction, and therefore the Ayyūbī dynasty and its fate was sealed in (647/1249). Nevertheless, the Ayyūbīs left their fingerprints in matters of Sunni belief in Egypt, Syria, Hijāz and Yemen. They also encouraged the Shāfiʿī doctrine and Shāfiʿī jurisprudence. The Ayyūbīs gave their allegiance nominally to the 'Abbāsī Caliphate, although he had no real power behind him. (12)

As far as the inheritance of power was concerned, it left a negative impact when decision-making was left to young people from the family itself. These
youngsters did not possess the qualities of rulers. This paved the way for the Mamlûks at a time when the region was witnessing great changes.

The Mamlûks who emerged after the collapse of the Ayyûbîs (648-923/1250-1517), were divided into two groups (13). The Bahri Mamlûks, who are of our interest, ruled between (648-792/1250-1390) and al-Jarâkisah Mamlûks, who ruled between (792-923). With the end of al-Jarâkisah Mamlûks came the end of the Mamlûk reign as a whole.

The Bahri state was represented by two families only; the family of al-Zâhir Baybars al-Bunduqdârî and the family of Mansûr Qalawûn himself. The family of Baybars ruled for over twenty years (658-678/1260-1279). Baybars himself ruled for eighteen years and then his son took over for two years. (14)

The family of al Mansûr Qalawûn lasted for a hundred and fourteen years with the reigns of fifteen Sultan. Among these Sultans, four died natural deaths, seven were dethroned and the remaining five were killed. (15)

The majority of these Sultans came to power when they were young. Therefore, they seemed like toys in the hands of senior Amîrs or princes, who either dethroned them or killed them. An apparent reason for their long-lasting rule was the popularity of some of them who were loved by the people. Such Sultans were like Qalawûn, who ruled for twenty one years and his son al-Nâşir Muhammad, who ruled for forty three years, i.e. half the ruling period of
the whole family. They were amongst the four Sultans who died of natural causes.

Al-Nawawī’s region witnessed the collapse of the Ayyūbis and the advent of the Mamlûk’s rule in Syria, Egypt and Hijaz. Christians were still present in the regions of Palestine. It seems, however, that the major event was the Tatar’s occupation of Baghdad and their advance in Syria. After fierce fighting, they invaded Damascus in (658/1260).

The Mamlûks in Egypt prepared themselves to fight the Tatars after they felt the Tatar danger. They prepared a military campaign under the command of Qūţuz and faced the Tatars in ‘Ayn Jālūt. The Qūţuz army defeated the Tatars, and with their defeat came the end of the Tatar rule in Syria.

The victory of the Mamlûks over the Tatars allowed the area to enjoy a longer, more stable reign. It also raised the status of the Mamlûks and strengthened their authority. Qūţuz and Baybars were among the most famous of their leaders (16). Baybars ruled between (658-676/1260-1277). This period represents the major part of the lifetime of al-Nawawī who died in the same year as al-Zâhir Baybars in 676/1277. (17)
THE STATE OF EDUCATION DURING AL-NAWAWÎ’S ERA

The Educational field enjoyed revival and progress during the lifetime of al-Nawawî, despite the political changes and the major events in the region. The 7th/13th Century, in which al-Nawawî lived was an era that witnessed an increase in the number of scholars and publications in the various fields of knowledge. Damascus had a multitude of various schools and the four schools of Jurisprudence; The Ḥanafî, Mālikî, Shāfi‘î and Ḥanbalî, had their own schools. Most of the latter were affiliated to the Shāfi‘î school for the reason that after the advent of Ayyûbîs, the Shāfi‘î school became very active and expanded widely in Egypt, Iraq and Syria (Ṣalāh al-Dîn al- Ayyûbî, himself was from the Shāfi‘î school). Ibn Khaldûn said: “The Shāfi‘î rite was at its best and had a large appeal. At that time, scholars such as Muḥyî al-Dîn al-Nawawî became famous under the aegis of the Ayyûbî state in Syria. Among the scholars who emerged at that time were: ‘Izz al-Dîn bin ‘Abd al-Salâm, Ibn al-Rif‘ah in Egypt, Taqiyy al-Dîn bin Daqîq al-‘îd and Taqiyy al-Dîn al-Subkî and others”. (18)

The Mamlûks devoted a lot of care to education, scholars and schools. An eminent figure during the Mamlûk period was al-Zâhir Baybars and some schools were even named after him and were subsequently known as al-
Zāhiriyyah schools. These schools had libraries which were famous worldwide and still exist today.

Ibn Kathīr said: “He had a good impact and left behind places which were not built even at the time of the Caliphs and the kings of Banī Ayyūb. Al-Zāhir also established the appointment of a judge from each one of the four main schools of Jurisprudence”. (19)

The following points reflect the progress of education:

- The improvement of the Educational centres and the care devoted to them.
- The increase in the number of scholars in various educational fields.
- Educational production and the increase of recognized publications.

Educational centres were represented by mosques, schools, al Dūr (home schools), churches and al-Adyirah, convents. The Caliphs devoted a great amount of effort to the construction, the reconstruction and the refurbishment of mosques. Ibn Kathīr said: “Al-Zāhir built many mosques and reconstructed the building of the Prophet’s Mosque.” (20)

Mosques had great importance and were a symbol of Islam. These were institutions for the learning and teaching of the Quran and understanding of its verses and concepts. They were also institutions for the teaching of the Prophet’s Tradition, Islamic jurisprudence and the Arabic language. The rationale behind this is that the principals of Islam encouraged the above.
However, this does not mean that one can only study the above in the mosque, but anything that adds to the knowledge of the learners (provided that the preservation of the mosque is maintained).

With regards to the teaching body, the columns of mosques served as back rests for the emergence of scholars around which gathered students who benefited from their teaching (21). The Umawî Mosque in Damascus was one of the largest and most famous mosques.

All the four main Jurisprudence rites, the Mālikî, Ḥanafî, Shāfi‘î and Ḥanbali, had teaching groups inside the mosque where the scholars from various rites were teaching different subjects. Students used to write what they heard scholars say. At times, everything was written then read aloud, simply to check and if necessary correct that what they had written was what they heard. Auditors were at liberty to question or argue with the teacher, and it was in fact, very largely by their success in such arguments that young teachers became more well known and made their reputation (22). This is a method similar to the one used by the predecessors (al-Mutaqadimîn).

Schools developed and their numbers increased in al-Nawawi’s era. Schools were named after the caliph, the sultan or the ruler and would thus receive a great deal of care and attention. Schools were administered according to systems specific to each of them. The highest official in the school was called
the Shaykh and only those who were great at the time and awarded scholars certificates with distinction would reach this status. Some schools which specialized in the teaching of a particular subject such as Hadîth for instance, would be called ‘The Hadîth House’. Al-Ashrafiyyah Hadîth House was a school where al-Nawawi was put in charge.

Unlike mosques, schools had various subjects, specialized courses and a greater number of teachers and students. Schools were distinguished by the availability of accommodation facilities for a number of students and scholars. In addition to this, many wealthy people gave hospices as religious endowments for poor students so as to facilitate their studies. In the villages, the mosque itself served when required as a school. These schools were often situated at the upper story of the public fountain attached to the mosque. These buildings which existed for this specific purpose, were due to the munificence of the rich, who founded them and assigned endowments for their upkeep, in some cases sufficient to feed and clothe a number of poor scholars. (23)

Most schools specialized in the teaching of a particular Jurisprudence, such as Hanafi or Shafi‘i subject, and would later be known as the Hanafi or the Shafi‘i school. There were more than twenty Hanafi schools in Damascus, including al-‘Aziziyyah, al-Rukniyyah, al-Muqaddamiyyah and other schools. (24)
There were more than thirty-four Shafi‘ī schools in Damascus of which were al-Amīniyyah, al-Mujāhidīyyah, al-Rawāhiyyah school (where al-Nawawi lived), al-Shāmiyyah al-Juwwāniyyah school, al-Fathiyyah, al-Sālihiyyah, al-Ashrafīyyah and other schools.

Outside Damascus, only six Shafi‘ī schools existed. Among these were: al-Shāmiyyah al-Barāniyyah School, al-Atābīkiyyah and al-Āhmadiyyah schools.

(25)

There were four Ḥanbali schools inside Damascus and six outside it. Among these were: al-Sharīfah Ḥanbal School, al-Mismāriyyah School, al-Jawziyyah, al-Ṣadriyyah Schools (26) and al-Ṣāhibah, al-Diyā’īyyah al-Muḥammadīyyah, al-‘Umariyyah al-Shaykhīyyah and other schools respectively. (27)

There were fewer Mālikī schools, because of the small number of followers of the Mālikī religious rite in Syria and the few Mālikī scholars. In contrast, the Mālikī religious rite is the predominant one if not the only one in the Islamic west (North Africa).

The reason for this is that the link between the Maghrebans (the Islamic west) and the Islamic east was mostly through major pilgrimage and minor pilgrimage as they used to meet Imām Mālik when they came to the Ḥijaz. On many occasions they used to meet Imām Mālik’s students in Medina. These
pilgrims used to learn his teachings and return afterwards to their countries, where generally they would not meet scholars from the other religious rites.

In Syria, sultans such as the Ayyūbīs' and others encouraged the Shāfi‘ī and other religious rites more than the Mālikī rite. Sultans such as Šalāh al-Dīn al Ayyūbī adopted the Shāfi‘ī rite.

This is not to say, however, that Mālikī schools disappeared altogether, as there were some schools such as: al-Šalāhiyyah and al-Sharabishiyyah schools. There were some specialized educational schools for the teaching of medicine and other subjects in and around Damascus. Among these were: al-Dukhwāriyyah, al-Labbūdiyyah al-Najmiyyah school. These also contained halls (Dūr) for the accommodation of students.

The educational revival was not confined to Islamic areas but also to a number of churches and convents ‘adyirah’ in which people practiced their worship and their religious education.

Many churches existed in Damascus of which were: al-Ya’qūbiyun (Jacobite) Church, Miryam (Mary’s) Church, the Jewish synagogue, Paul’s Church, al-Qalānisiyyīn Church and St John’s Church.

There were also a number of monasteries in and around Damascus such as: al-Šalībah, Butrus monasteries, Our Father’s monastery and others.
Numerous scholars emerged in al-Nawawi’s era and cannot be all listed here. Abū ‘Amr b. al-Ṣalāḥ emerged as a prominent figure as far as the religious sciences and particularly Hadith are concerned.

Ibn Khaldūn said: ....

“Among the most eminent scholars was al-Rāfiʿī a leading Shāfiʿī jurisprudent in Qazwīn and al-Nawawī who was the most famous Shāfiʿī jurisprudent and Imam in Syria”. (28)

Among the non-Shāfiʿī figures was Ibn al-Muʿallim Ismāʿīl b. ‘Abd al-Karīm, the most eminent Ḥanafī scholar of his time, ‘Abd al-Karīm al-Ḥarastānī the orator of Damascus, and al-Fīrḵāh, (the teacher of al-Nawawī). The most eminent scholars as far as the Arabic language sciences are concerned were: Ibn Mālik al-Andalūsī author of the ‘Alfiyyah’ and Ibn al-Qiftī.

Among the historians who emerged were Ibn al-Nadīm, Ibn Khallikān and Yāqūt al-Ḥamawī.

All of the mentioned scholars had produced great publications and encyclopedias. The multitude of publications in the various fields of knowledge were amongst the most important characteristics of that era. However, one should not forget that those who laid down the foundations and the rules of the Islamic and linguistic sciences were in fact the predecessors. The sciences include: the explanation of the Qurān, Islamic jurisprudence, the
Hadith and its sciences and the Arabic language and its sciences too. This does not mean that the scholars of this century only carried out research, checked works, corrected them and made individual efforts and judgments. There is documented evidence of their work which was crowned by compiling, scrutinizing, editing and revising the subjects which were scattered in the books of their predecessors.

Among those who reached the degree of making an independent judgment on juridical questions were scholars such as al-Rāfiʿī, al-Nawawī, Ibn Taymiyyah and others.
NOTES ON CHAPTER TWO

1- HAM, p. 473-476; BN, 13, 76-87.

2- KA, 9, 333; BN, 13, 86-87.

3- BN, 13, 87-88.

4- SH, 7, 28.

5- JJJ, PP. 170-184.

6- KA, 9, 101; BN, 13, 173.

7- KA, 9, 101; BN, 12, 255.

8- JJJ, p. 164.

9- EIN, pp. 225, 797.

10- JB, 154.

11- SH, 7, 22-23.

12- JJJ, p. 164.

13- JB, 305.

14- BN, 13, 218.

15- SH, 7, 37.

16- JB, 269.

17- BN, 13, 274-79; SH, 7, 51.

18- IKH, 1, 805.

19- BN, 13, 276.
20- BN, 13, 276.

21- KK, p. 50.

22- HAR, P.158.

23- HAR, p. 140.

24- SS, pp. 199-228.


26- SS, pp. 249-252.


28- IKH, 1, 793.
CHAPTER THREE
The Life of al-Nawawi, His Milieu and Compositions

1.1 The Life of al-Nawawi.

He is Yahya b. Sharaf b. Murri b. Hasan b. Husayn b. Muhammad b. Jum'ah b. Ḥizām. His kunyah (agnomen) was Abū Zakariyyā and his nisbah connection by which he became well known was al-Nawawī. This nisbah could be said in two other forms; al-Nawāwī and al-Nawā‘ī. (1)

Al-Nawawī was from the province of Hawrān, which lies between Damascus and Amman, and extends from the Bādiyatu al-Shām in the east to the River Jordan in the west. (2)

There have been many eminent scholars from this area, such as Ibn Kathīr and Ibn al-Qayyim, to name but a few.

Al-Nawawī was born in the village of Nawā (3) in the mid days of Muhārram, in the year 631/1233 (4). His development and growth into manhood was cultivated by his father, which naturally reflected his religious and agrarian perception of life. Al-Nawawī was such a renewed Islamic scholar, that as a result he became as famous and as well known in Islamic Jurisprudence.
Abū Hafs Ibn al-Wardī praises Nawā by saying:

آلَّمِئَتَ خِيْرًا يَا نوْى
وَ وقِيْتَ مِنَ الْنَّوى

May you receive all the good O’ Nawā
and may you be preserved from the pain of parting.

فلَقد نَشَا بِك عَالِم
يِنْعَمَ الْعَلَمَ أَخْلَصَ مَا نُوْى

A certain abstinent person has grown up in your precincts
in his knowledge was true to his intention.

وعَلَى عَدَاهُ فَضْلَه
فَضْلُ الْحُبُوب عَلَى النُوْى

And his superiority over his enemies
was such as the superiority of grain over the date stone.

During his childhood, he worked in his father’s shop and avoided playing with other children. By the age of ten he was attending Qurānic classes. He remained in Nawā until he had memorized the Qurān by heart, which was just before he reached the age of puberty. Ibn al-ʿAttār said: “The Shaykh said: “In the year 649A.H, when I was nineteen-years old, my father took me to Damascus, to attend the Rawāḥiyyah School. For the following two years I hardly laid-down. My only intake was that which the school provided, nothing else.”
It was very difficult for al-Nawawī to find his objective and to finish his education in a village which had no schools, materials, educational resources and no facilities. It was also deprived of scholars, despite his high intelligence and his high profile. As a result, he traveled to Damascus, the epi-centre of Islamic education in his time. Consequently, this was reason enough for his father to leave al-Nawawī there. (7)

Their first destination in Damascus was the Great Mosque, named The 'Umawī Mosque, built in the year 86/705 (8). Al-Nawawī spent most of his life in Damascus, studying, teaching, compiling and giving fatāwā (religious opinions). Towards the end of his life he returned to Nawā, then visited Jerusalem and Hebron, he then returned to Nawā where illness overtook him resulting in his death at the early age of forty-five (d. 676). Despite this, his time on earth had been fruitful; his works and his knowledge surpassed that of his contemporaries. His great patience, durability, love of knowledge and research are some of the reasons why he was far ahead of the others of his day and age. Also, tendencies created by his personality, frugality and lack of ceremony molded him into a great scholar. He did not indulge in the usual excesses of mind, spirit, body and purse. Al-Nawawī abstained from eating the Damascus fruits because their source was suspicious and out of a Godly fear that their purpose was for charity, endowment. Therefore, he avoided them, in
case they were put there ‘in trust’ as taking them would be a betrayal of that ‘trust’ (9). He used to partake of the food sent by his parents, which was humble fare. He went on a pilgrimage with his father and upon his return immersed himself in his studies as if scooping from a deep well.

There is not much recorded about al-Nawawi’s antecedents as they were an ordinary family which did not have any sort of reputation that would give rise to public comment, except that al-Nawawi’s father was known as a righteous and abstinent person and to earn his living, he worked as a shopkeeper. (10)

1.2 His Pursuance of Knowledge

As soon as al-Nawawi reached his destination in Damascus, his main priority was to search for learned scholars who would facilitate his search and his thirst for knowledge.

The first of the deep-rooted scholars that he met was the preacher (Imam) of the Umawī Mosque, Jamāl al-Dīn ‘Abdul Kāfi al-Rab’ī (11). As soon as they got together, he conveyed his eagerness to study and absorbed as much knowledge as he could. The Shaykh conducted him to the circle of the Muftī al-Shām, ‘Abd al-Rahmān Ibn Ibrāhīm al-Firkāh (12). He took from him many
lessons and remained with him for some time, then al-Firkāh introduced him to Shaykh Ishāq al-Maghribi, who used to teach in the Rawāḥīyya School. (13)

Al-Dhahabi said: “He was quoted as an example for his deep immersion in the pursuance of knowledge, by day and by night, and for his desertion of sleep, except at odd moments when sleep overwhelmed him. He confined his daily hours to pursuing knowledge by attending the circles of knowledge, or in writing his scholarly observations, or researching his books, or visiting his Shaykhs.” (14)

Ibn al-'Attār said: “The Shaykh said: “I used to take twelve lessons a day from the shaykhs, explanatory, revisory and editing. Two lessons concerned the book entitled al-Wasīt and a lesson in al-Muhadhdhab. I also took lessons from the book Al-Jam‘ Bayn al-Sahīhayn. The next lesson involved a study from Sahīh Muslim and a lesson in al-Luma‘ by Ibn Jinnī, a lesson in Islāh al-Mantiq, by Ibn al-Sikkīt and a lesson on the subject of Derivations by Ahmad b. Sālim al-Miṣrī (d. 664). I also pursued lessons in 'Uṣūl al-Fiqh (The Roots of Islamic Jurisprudence) and Asmā‘ al-Rijāl, (Biography). The last lesson of the day’s studies was 'Uṣūl al-Dīn, (Sources of Islamic Religion).” (15)

Al-Nawawī had a strong memory, which helped him to absorb what he read and learnt. He quotes of his ability to absorb: “I memorised al-Tanbih in four and a
half months and memorized a quarter of *al-Muhadhdhab* in the remaining months of the same year.”(16)

In another quotation, he says: “I used to comment on everything which appertained to the subject, including complicated explanatory texts, explaining expressions and correcting words from a linguistic angle. Allah made my work and my hours fruitful and helped me to fulfill my objectives.”

Al-Nawawi did not work at subjects appertaining to Astrology (al-Falak), Medicine (al-Ṭibb), Engineering (al-Handasah) or Philosophy (al-Falsafa).

Many scholars had been adversely affected by the study of these latter subjects, even in a marginal way. He, himself, refused to study these extracurricular subjects because as he said: “I thought of studying medicine, so I purchased *al-Qanûn* by Ibn Sīnā (The laws of Medicine) and decided to study it. My heart became dark and for days I became unable to work at anything. I pondered my plight and wondered from whence came this gloomy intrusion of dark incompetence. Then Allah inspired me to recall that I had ventured into the world of medicine. So I immediately sold the book in question and threw out everything I possessed relating to medicine. Then my heart became illuminated again, and my disposition returned to normal and I returned to my earlier engagements.” (17)
It is no exaggeration to say that al-Nawawi had literally dedicated himself and his energies to knowledge; in research, authorship and editing with the accompanying frugality of livelihood and life-style. With regard to his short life-span and the fruits of his knowledge, al-Nawawi is portrayed in the vast number of indispensable volumes, all of which contributed immensely to Islamic Literature and to the stature of al-Nawawi himself. It is worth mentioning that al-Nawawi never did get married and we have no evidence why this was so, either from himself or from his contemporaries; but it could be said that his whole-hearted absorption with knowledge could have filled his being, to the exclusion of marriage and all matters unconnected with knowledge.

Despite this apparent lack of the Islamic tradition, on his part, he was aware that marriage was an intrinsic part of the regular ‘Sunnah’.

1.3 His Shaykhs (Teachers)

Al-Nawawi received his knowledge from several scholars who were teachers in various fields and he obtained his knowledge from specialists in their particular fields.
**His Shaykhs in Jurisprudence (Fiqh)** were:

Abû al-Fath 'Umar Ibn Bundâr al-Taflisi (d 672) (18). He studied under this shaykh from a book named *al-Muntakhab*, by Muḥammad b. ‘Umar b. al-Hasan al-Rāzī (d. 606) and studied under him a part of *al-Mustasfâ*. His first teacher in Jurisprudence (Fiqh) was Abû Ibrâhîm Ishâq b. Ahmed b. Uthmân al-Maghribî (19). He also studied under many others, such as al-Kamâl Sallâr Ibn al-Hasan al-Irbîî, Abû Muḥammad Abî al-Rahmân b. Nûh al-Maqdisî and Abû Ḥafs ‘Umar b. As‘ad b. Abî Ghâlib al-Irbîî. (20)

**His Shaykhs in Ḥadîth:**

Some Shaykhs amongst many under whom al-Nawawî studied were:

1-Abû Ishaq Ishâq b. ‘Isâ al-Murâdî. He studied under him *Ṣahîh Muslim* explanatory. He also read under him the greater part of *Ṣahîh al-Bukhârî* and *al-Jam‘ Bayn al-Sahîhayn* by al-Humaydi. (21)


3-Ismâ‘îl b. Ishâq b. Abî Yusr al-Tanâkhî. (23)


6-Al-Hāfiz Abī al-Fadl al-Bakrī. (26)

7-Abū al-Fadl ‘Abd al-Karīm b. ‘Abd al-Ṣamad, the orator of Damascus. (27)

8-'Abd al-Rahmān b. Sālim b. ‘Īsā al-Anbārī. (28)

9-Ibrāhīm b. Abī al-Wāṣītī. (29)

1.4 His Students

No doubt someone as rich in knowledge and a teacher as capable as al-Nawawī, would have widespread acclaim and appeal for would-be students. People who acquired knowledge at first-hand from al-Nawawī were Fuqahā', Muhaddithūn, Huffāz and Lughawīyyūn.

Amongst them were:

1- One of his most popular students was Ibn al-‘Aṭṭār ‘Alā’ al-Dīn ‘Alī b. Ibrāhīm Abū al-Ḥasan al-Dimishqī who had adhered to the teachings of al-Nawawī. He knew him better than most other students, having confined himself to al-Nawawī as a teacher who would suffice him. Al-‘Aṭṭār revealed that he copied a large portion of al-Nawawī’s work, as he said about himself: “I read in his presence quite a lot of his written works, correcting and perfecting them. He permitted me to correct the work he allotted me and showed me his approval”. (30)


4- Ibn Jamâ‘ah, Qâdí al-Qudât Abû ‘Abdullâh Bâdr al-Dîn Muḥammad Ibn Ibrâhîm. (33)


7- Al-Khallâl, al-Faqîh al-Muqrî Abû al-‘Abbâs Ahmad al-Dharîr al-Wâṣî. (36)

2.1 His Works

Al-Nawawî was distinguished by his numerous compositions, in which he excelled. Although his life was short, it proved to be extremely fruitful and so without delay, as soon as he had mastered the subjects and became qualified, al-Nawawî hastened to garner his knowledge and to cram it into books. These were later leather-bound volumes in order, so that future students would reap the benefits of his untiring efforts. Contrary to this, other authors refrained from writing until they had gathered a wealth of knowledge and researched the sources thoroughly, over a lengthy period of time.
Most of his works appeared in three fields of knowledge; Fiqh, Hadīth and Lughah. Rather than to list his works in great detail, I wish to mention those works which made him an outstanding author.

Firstly in Fiqh:

1- Minhāj al-Tālibīn. This book is a bridged from the book of al- Muharrar by al-Rāfi‘ī with added observations and commentaries. It is constantly consulted by scholars and students alike. Ibn Mālik said: “If I had the amount of life in front of me that I have behind me, I would have memorised it.” (37)

2- Al-Majmū‘ Sharḥ al-Muhadhdhab. Despite the fact that this particular work was unfinished, al-Nawawī completed nine volumes and is still regarded by many scholars as one of the greatest books in Shāfi‘ī School. (38)

3- Al-Rawdah/Rawdatu al-Tālibīn. It is an abridged version of al-Sharḥ al-Kabīr by al-Rāfi‘ī. It is considered one of the authoritative books in the Shāfi‘ī School. This book represents four volumes of al-Nawawī’s writings and an extensive work which has been published in twelve volumes. Rawdatu al-Tālibīn is one of the larger books in the School of Shāfi‘ī. Al-Suyūtī says: “This book represents four volumes of al-Nawawī’s writing.”(39)
Secondly in Hadith:

1- *Al-Minhāj Sharḥ Sahih Muslim Ibn al-Hajjāj*. This book was regarded as the finest explanatory version of *Sahih Muslim*, the third book where the holy Qurān is the first and *Sahih al-Bukhārī* is the second. This is one of the main reasons for al-Nawawī’s unique high standing among the Muslims, in general. (40).

2- *Riyāḍ al-Ṣāliḥīn min Kālām Sayyid al-Mursalīn*, a book used by both the scholars and the general public. (41)

3- *Al-Taqrīb fi ‘Ilm al-Hadīth*. (42)

4- *Mukhtasar al-Tirmidhī*. (43)

5- *Sharḥ Sahih al-Bukhārī*. He wrote only one volume of this work. (44)

6- *Sharḥ Sunan Abī Dāwūd*. This was an unfinished piece of work. Al-Nawawī named it *al-‘Ijāz*. (45)

Thirdly, in Lughah (Language):

1- *Tahdhib al-Asmāʾ wa al-Lughāt*. This book consisted of two great volumes, where al-Nawawī commented, investigated and edited the names of people, places and languages. (46)

2- *Al-Tahrīr fi Sharḥ Alfāẓ al-Tanbih*, the subject book of this thesis. (47)
2.2 His Offices

When al-Nawawi became accomplished, qualified and reached the standard of Shaykh, his reputation grew abroad. He was renowned for his strength of knowledge, his principles and he also occupied the position of Shaykh al-Madrasah in several schools. He took over the supervision of ‘al-’Iqbal‘iyyah’ as deputy head in place of Ibn Khallikān Shams al-Dīn. The school was well known with a sound reputation. It was a place where many of the scholars and pupils had gone to acquire the Shāfī‘ī Fiqh - for which it catered.

Al-Nawawi went on further to become the deputy head of both al-Falakiyyah and al-Rukniyyah Shāfī‘ī Schools. He pursued the task of Mashyakhah, which is the most renowned title in the vicinity of al-Shām.

The Dār al-Hadīth had been built by al-Ashraf Mūsā Ibn Muhammad al-’Ādil, one of the Ayyūbī rulers in Syria. One of the criteria placed by the school which needed to be fulfilled by the mashyakhah was based upon the condition that the individual undertaking the post (ميشيحة) should be more knowledgeable in relating the Hadīth rather than criticising the text. It was known in that time that no individual was given this high status except the most erudite scholars of his time, in particular in the field of Hadīth. Whoever was endowed by the title of شيخ دار الحديث had attained in that particular field of
knowledge, the most coveted title. Al-Nawawi remained in this post until he died.

There has been no reference indicating that al-Nawawi had undertaken any political or post of judge on governmental appointment, except the undertaking of what is concerned with knowledge. (48)

2.3 His relations with the Sultan Baybars

Al-Nawawi's environment and his austere way of living, for example his food which he received by way of Nawâ from his father and also his condescension and his insistence on everything being halâl, showed him to be a cautious individual. He was also very frugal in his lifestyle and did not compete with others in worldly pursuits. Al-Nawawi devoted his life to learning and achieved the best possible titles in the field of knowledge, these including Faqih, Muḥaddith, Philologist and Editor of the Shâfi`î School.

The above qualities formed essential elements in al-Nawawi's forceful personality, which enabled him to stand and direct others in righteousness and with confidence. So he took no account of those who might blame him and was not at all afraid of slander or death.

The biographers of al-Nawawi's life comment on his relations with Sultan Baybars. This in addition to his forceful personality and his literary endeavors.
However, the incident in relation to the Sultan has had an impact in history, just as knowledge has effects and consequences which are sometimes long-ranging in their effect.

Al-Nawawi believed that the word of truth, especially to a despotic ruler should be addressed regardless of the consequences. Therefore, al-Nawawi's standing with regard to Sultan Baybars was that, since the he had asked the scholars for a fatwa in order to raise money for the defence of the country, al-Nawawi’s answer was a resounding ‘No’. He wrote a letter to Baybars, telling him that he should spend the wealth from the coffers which existed and from the palaces before imposing a duty on the people, because it was he who was responsible to the Almighty for his deeds. When Baybars received the letter, he was angry and sent a vengeful reply, threatening al-Nawawi and his followers with all kinds of reprisals. Al-Nawawi wrote a further letter in reply, outlining the requirements of religion with regard to this matter. He requested the Sultan to adhere to the tenets of religion and explained his position of ‘non-compromise’. Al-Nawawi’s position was supported by the requirements of Sharî‘ah. As far as the Sultan’s threat was concerned, al-Nawawi chose to ignore it saying that no threat could harm him.

Al-Nawawi wrote to the Sultan a number of other letters on different subjects concerning the nation, which elevated the stance taken by al-Nawawi over the
political aspect, despite the fact that al-Nawawi had no political aspirations. (49)

2.4 His Travellings

It was common amongst scholars that in order to acquire knowledge it was important to travel. Travelling occurred at two levels; firstly, travel involved journeying to institutions of excellence within one's own country at the nearest largest city. Secondly, scholars would extend their journeys to institutions in other countries, e.g. from Baghdad to Damascus and Makkah or Madina. As for al-Nawawi, there is no information suggesting he undertook any of the second type, except on two occasions, where he performed the Hajj with his father and spent one month and a half in Madina, Rajab 651H (50). There is no evidence suggesting he received any form of tuition. The only other long distance journey undertaken by al-Nawawi was two months before his death. On this occasion, he travelled from Damascus to his village, then on to Jerusalem, achieving a lifelong ambition and from Jerusalem to Hebron (Al-Khalil) (51). Again, there is no information to suggest he acquired any further knowledge from scholars present in both cities. After visiting both cities al-Nawawi returned to his home village where he died.
Al-Nawawi gained the respect of many of his scholars, colleagues and students. This was highlighted after his death through the writings of various laments by scholars and literatures.

I have selected one of these poems for its simple, rhythmic verses and for the beauty of its meaning. The poem, written by al-Irbili Abu 'Abdullah Muhammad b. Ahmad al-Hanafi is given below.

(The poem is of Bahr al-Basît).

\[
\begin{align*}
\text{وَخَابَ بَالْمُوْتَ فِي تَعْمِيرَكَ الْأَمْل} & \\
\text{لغَرَ العَزَا وَعَمَّ الحَادِثَةِ الْجَلْل} & \\
\text{Lamentation has become great, and [news of] the dreadful event has become general, and hope that you might enjoy a long life has been thwarted by death.} & \\
\text{وَاسْتُوْحِشَتْ بَعْدَا كَتَّ الأَنْمِسَ لَهَا} & \\
\text{And the mornings and evenings have become desolate, after your having been a companion of theirs and their having been grieved by your loss.} & \\
\text{مُسْتَنَدَّ لِلْدِينِ نُورًا يُضِعَضَاءُ بِهِ} & \\
\text{You were a light to religion by which it was illuminated; you provided assistance in which there were both words and deeds.}
\end{align*}
\]
You would recite the Book of Allāh, taking counsel from it, and never tiring of it through repetition.

You laboured in the Sunnah of the Chosen One, occupied auspiciously and successfully.

You were an ornament to people of knowledge, with your shabby, old robe glorying over their new garments.

You had the longest shadow among them, when the noon-day heat of ignorance was blazing and the shade was moving away.

Your Lord clothed you with handsome qualities, which cannot be encompassed either in detail or a whale.

Your perfection provided a substitute for a mass of people who had gone, but there is no compensation and no substitute for your perfection.

Minds are frightened by the like of your loss, and of one like you is a wound that will not heal.
You were ascetic as regards this world and its allurements, with such resolution and determination that you became proverbial.

You remained awake for learning, with an eye that never tasted sleep, but that you were engaged with learning in your dreams.

What a tragedy for a great throng whose joy and ornament you were, and who, after you, have left unadorned!

And seekers of learning from near and far obtained, under your auspices, more than they had hoped for.

They have been set at a loss by the absence of their guide, and, because of their immoderate grief, they have despaired [of travelling] both the plains and the hills.

Do you think that the earth of his grave knew whom they buried in it, or that his bier knew whom they bore on its planks?
In how many stances [that he adopted, stating his position as decisively] as the sweep of a sword, were both stubbornness and argument unable to prevail over his terrible authority!

In which he delivered Allâh’s commands, drawing a sword of resolution in which no defects were forged.

How much did you shrink, in humility, from any preferment, or any ambitious aspiration that treads of Gemini!

You showed proper respect to your kinfolk on both sides in both your dwellings [this world and the next], being content to do so; thus grief for you and joy in you have become equal.
NOTES ON CHAPTER THREE

1- ATT, 37-39; IH, 225-227; AS, 2, 476-77; YAF, 4, 182-86.

2- YAQ, 2, 317.

3- YAQ, 5, 307.

4- ATT, 41.

5- DIQ, 17.

6- ATT, 44-45.

7- ATT, 44-45.

8- SS, 41; BN, 9, 70.

9- ATT, 72-73.

10- DIQ, 19.

11- DIQ, 24.

12- DIQ, 25.

13- SUY, 37.

14- DIQ, 28.

15- ATT, 50.

16- ATT, 51.

17- ATT, 51.

18- SUY, 37.
19- SUY, 39.
20- SUY, 39-40.
22- SUY, 39.
23- SUY, 40.
24- SUY, 40.
25- SUY, 40-41.
26- SUY, 40.
27- SUY, 40.
28- SUY, 40.
29- SUY, 40.
30- ATT, 29.
31- SUY, 52.
32- SUY, 52.
33- SUY, 52.
34- DIQ, 107.
35- DIQ, 107.
36- DIQ, 106.
37- ATT, 96.
38- ATT, 81.
39- ATT, 80; SUY, 54.
40- ATT, 75; SUY, 55.
41- ATT, 75; SUY, 61.
42- ATT, 76; SUY, 64.
43- SUY, 64.
44- ATT, 83; SUY, 63.
45- ATT, 83; SUY, 64.
46- ATT, 84; SUY, 60.
47- ATT, 77; SUY, 63.
48- ATT, 45; SUY, 48-49.
49- ATT, 101-118; SUY, 65-76.
50- ATT, 47; SUY, 33.
51- SUY, 78.
52- ATT, 119-123; SUY, 82-84.
CHAPTER FOUR
A PARTICULAR COMPARISON MADE BETWEEN AL-ZĀHIR AND AL-TAHRĪR

From what has been discussed in the Literature Review, it seems that Lughat al-Fiqh ranked third both in place and time after Gharīb al-Qurān and Gharīb al-Hadīth. It also appears that the first work, or at least the first to reach us to be compiled in the field of the Language of al-Fiqh was al-Azharī’s al-Zāhir. For this reason I decided to carry out a particular comparison between the first work to reach us on Lughat al-Fiqh (al-Zāhir) and the work of al-Nawawī which followed by three centuries (al-Taḥrīr).

The importance of al-Zāhir came about by being a product of a great lexicographer at the time of flourishing publications of educational books, particularly on Arabic literature in the third/fourth century. Al-Nawawī’s work al-Taḥrīr, however, was a product of a great renowned jurist in an era which was rich in educational institutions, scholars, students and books. This increase was aided by the downfall of Baghdad which led to the loss of many books and hence the fleeing of numerous scholars and students to Syria.

In order to determine the effect of al-Zāhir on al-Taḥrīr, I will look at whether al-Nawawī used to copy the text or the meaning and whether he disagreed with al-Azharī and if so to what extent. I will also look at the references relied upon
by both scholars, the contents of their books and the similarities and differences.

The above aspects will be discussed within the following points:

1- The educational backgrounds and characteristics of the two authors.

2- The subject of study chosen by each author.

3- The methodology of *al-Tanbih* and *al-Mukhtasar*.

4- The methodology in the exposition and arrangement of both books *al-Zahir* and *al-Tahrir*.

5- The documentation of both books in relation to the Qurān, Hadīth and the language.

6- The importance of Lexicons in al-Nawawi’s work.

7- The impact of al-Azhari’s work on al-Nawawi’s work.

8- Similarities and differences between their work.

9- The evaluation of both works.

10- Arabised Terms.

The researcher in this section will discuss briefly the above aspects and concentrate mainly on point 7, ‘The impact of al-Azhari’s work on al-Nawawi’s’ this does not mean that the others are inferior but are beyond the scope of this study.
1- The Educational Backgrounds and Characteristics of al-Azharî and al-Nawawî

Al-Azharî was known as a refined linguist of the first degree and a lexicographer. He was also a Shâfi‘î commentator and theologian. The wealth of his scientific legacy is proof of his scientific personality which combined linguistic knowledge with the knowledge of the canonical laws of the Islamic Sharî‘ah. It was not uncommon to find scholars (‘Ulamâ’) who combined linguistics and the Sharî‘ah, since this was characteristic of many scholars especially in the first five centuries of the Hijrah. The main feature that distinguished al-Azharî in the linguistic field was the compiling of his two great books, Tahdhib al-Lughah and al-Zâhir. The first book, Tahdhib al-Lughah (expurgation of the language) was considered as an authority in the Arabic language, because it was one of the rare, very old dictionaries that has survived. It consists of fifteen volumes and was arranged according to the order of the vocalization of the letters. Therefore, the majority of linguists who succeeded al-Azharî benefited from his book to a great extent.

The linguistic distinction of al-Azharî was strengthened and made unique by the fact that his linguistic works and his material did not only emanate from learned circles and linguists, but he also learned directly from the language of
the pure Arabs, the Bedouins and tribal people where Hawāzin was the dominant tribe. This was when he became a prisoner in the district of al-Ṭaif after apposing the Qarāmiṭah sect in 320 AH. This is an important aspect of linguistic documentation which has no parallel in learning from scholars. Al-Azhari says “I fell prisoner the year I opposed the Qarāmiṭah .... The people to whom I fell prisoner were Arabs mostly from Hawāzin with a marriage and mixture from Tamīm and Asad. They grew up in the countryside. They follow the rain when seeking pasture and go back to the water sources in their homes, during the hot weather. They breed grazing livestock and live on its milk. They speak with their natural Bedouin manner and rarely show excessive errors or grammatical mistakes in their speech. I stayed as their captive for a long time. We used to spend the winter in the desert, the spring and the summer. From talking to them and listening to their conversations I learned numerous words and many rare terms.” (AT, 1,7)

Ibn Manzūr (d. 711) made al-Tahdhib the first of his main five references. He says: “I did not find in the books of Arabic language a better book than Tahdhib al-Lughah of Muḥammad Ibn Ḥāmid al-Azhari, nor a more comprehensive book than al-Muhkam of Ibn Sidah Thunayyat. Both truly belong to the foundation books of language ....”
However, al-Azhari’s attention and distinction was not limited to language only; he was also a scholar in exegesis and commentary on the Qur’ān, the Hadith and in Fiqh (Jurisprudence) with a special inclination towards exegesis of the Hadith. This is particularly evident in his books and works in those sciences such as *al-Taghrīb fī al-Tafsīr, ‘Ilal al-Qirā’āt, al-Rūh* with what it includes from the Qur’ān and the Hadith, *Tafsīr Asmā’ Allah* and *Tafsīr Alfuż al-Muzānī*, known as *al-Zāhir*.

As for al-Nawawī, it appears from his biography in the section dedicated to himself that he was a Shāfī‘ī jurist; an authoritative source in the Shāfī‘ī School as an innovator first and as a moderniser. This is obviously apparent through his work and writings in the fields of Jurisprudence and Hadith. Concerning the field of language, al-Nawawī became distinguished through his book *Tahdhib al-Asmā’ wa al-Lughāt*, even though this book was not purely dedicated to language and commentary. It is his second book which is the subject of this study. This book brought to prominence the linguistic aspect of al-Nawawī and has shown his capabilities in the field of the language of jurisprudence. It was not a purely linguistic book, like *al-Tahdhib* by al-Azhari, but it is a book specialised in the language of jurisprudence as was *al-Zāhir*. Therefore, the linguistic tendency has prevailed in al-Azhari as the jurisprudence aspects prevailed in al-Nawawī’s book.
2- The Subject of Study chosen by each author

Al-Azhari and al-Nawawi have in common the fact of belonging to the Shafi'i school, and therefore it is not surprising that both of them have also chosen as the subject matter of their studies the language of al-Fiqh. Hence, al-Azhari and al-Nawawi had intentionally chosen the study material of the most famous writers in the Shafi'i school and of their most authoritative and distinguished books with which the Shafi'i scholars have enriched the Shafi'i library by setting out to comment on them extensively and in detail from various angles. Al-Azhari chose as a subject of study Mukhtasar al-Muzani by Abū Ibrahim Ismā'īl bin Yahyā al-Muzani, a famous companion of al-Shafi'i, born in 175 H. Mukhtasar al-Muzani, is the main reference of the books classified under the Shafi'i School. Al-Muzani's book was a precise collection of terms and concepts found in the writings of the Imam al-Shafi'i such as al-'Umm, al-Risalah, al-Musnad and others, or from what was specific to al-Muzani himself. (AZ, 16)

Al-Mukhtasar is a work compiling the most important jurisprudence sources. These constitute the subject of the jurisprudence school and its main fields. Thus it was the scholars' method to explain, elaborate and comment on epitomes. Al-Mukhtasar by al-Muzani was the main source for jurists in

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referring to jurisprudence issues, as was *al-Zahir* the main source for jurists in referring to the explanation of uncommon words of jurisprudence.

*Al-Mukhtasar* was distinguished by its inclusion of most of al-Shafi’i’s works and its writer was one of the most revered companions of al-Shafi’i and also respected by him. Al-Shafi’i said: “Al-Muzani is the supporter of my school”. (SI, 12, 493)

Al-Dhahabi said: “The fame of his jurisprudence book *al-Mukhtasar* has spread far and wide and it has been commented on by numerous famous scholars. It was said that the virgin used to have a copy of *al-Mukhtasar* by al-Muzani in her trousseau, because of its great value”. (SI, 12, 493) Therefore, it can be said that *al-Mukhtasar*, which was chosen by al-Azhari as a subject-matter of his study, was considered to be one of the original comprehensive books in the jurisprudence of the early Shafi’i school. As for the methodology of the book, the material was laid down on the same arrangement adopted in the jurisprudence fields and their subjects; such as the chapter of purification (al-Tahārah), prayer (al-Salāt) and alms-giving (al-Zakāt) and not in accordance with the arrangement adopted in lexicons.

Al-Nawawi, the moderniser of the Shafi’i school in the 7th century of Hijrah, came some three centuries after al-Azhari. This period of time is enough by itself to bear out the need for renewed studies and research in the development
of life and events, particularly as jurisprudence needs to renew itself to keep pace with change. It does so through scholars who fulfil the requirements of logical deduction on judicial matters, as they believe al-'Ijtihād and the door for exercising al-'Ijtihād is still open for the occurring matters in the future. As a result, al-Nawawī chose the subject matter for his study, one of the great Shāfi'î scholars of his time, namely al-Shirāzī Abū Ishaq Ibrahīm ʿAlī Ibn Yūsuf al-Fāyrûzābādī (d. 476H).

Al-Samʿānî said: "He was the Imām of the Shāfiʿî school and amongst the teachers of al-Nizāmiyyah school, he was the scholar and shaykh of his time in Iraq".

His famous book, which al-Nawawī chose as a subject for his study, was entitled *al-Tanbih*. Hajjī Khalīfah said: "It is one of the five most famous books in circulation amongst the Shāfiʿî school references, and is more in circulation than any of them" (Kashf al-Zunūn 1, 489). Given the status of this book amongst scholars and students of Shāfiʿî jurisprudence, many great and distinguished scholars studied the book *al-Tanbih* either to explain it, summarize it or comment on it until there were seventy such studies. Amongst them is the Commentary (Sharḥ) by Abū al-Karkhā al-Shāfiʿî in four volumes, and the Commentary by al-'Imām Abū al-Ḥasan Muḥammad Ibn al-Mubārak, also known as Ibn al-Khill al-Shāfiʿî (d. 552H) which he entitled *Tawjih al-*
Tanbih. We also have the Commentary by ‘Abd al-Rahīm Ibn Ibrāhīm known as al-Firkāh (d. 690H) entitled Al-'Iqlīd li Durar al-Taqlīd (Kashf al-Zunūn 1,489).

A poet said praising the book al-Tanbih:

 يا كوكباً ملأ البصائر نوره من ذا الذي لك في الأفام شبيه

Oh you star whose light has filled our insight!

Who amongst mankind can resemble you?

كانت خواطرنا نيااماً برهة فرُزقت من تبكيه تبيها

Our minds had been asleep for a while

Then they were blessed with an awakening by his al-Tanbih.

(Kashf al-Zunūn 1,489).

3- The Methodology of al-Tanbih and al-Mukhtasar

Al-Shīrāzī arranged his book al-Tanbih in chapters and sections according to the jurisprudence method followed by the Shāfi‘ī scholars, (i.e. the book of ritual purification, prayer, alms-giving etc.) until the end of the jurisprudence chapters.
Al-Shīrāzī, in his book of *al-Tanbīh*, shies away from the deductive style, commentary and elucidation. He often confines himself to stating the Shāfi‘ī point of view regarding all issues.

I believe that by often confining himself to this method he has attracted many scholars wanting to elucidate and comment on his work. In this context came al-Nawawī, who explained most of al-Shīrāzī’s terms not only from the linguistic point of view but also from the jurisprudence aspect too.

Al-Nawawī indicated in the introduction of his book *al-Tahrīr* that he had treated the jurisprudence aspects, polemical issues and judgments with which he disagreed or were resolved by al-Shīrāzī, by placing them in a separate book. This means that al-Nawawī generally dealt with this book from two sides: the jurisprudence, rules and what relates to the School on the one side while on the other side he concentrated on linguistics and the explanation of jurisprudence terms.

Al-Nawawī’s approach to this book gave it great importance because he believed that *al-Tanbīh* was one of the most famous, valuable and useful books and that its author was a revered and commendable Imām. Al-Nawawī urged the study of this book from many aspects. *Al-Mukhtaṣar* was arranged in the same way, regarding the setting of chapters as in *al-Tanbīh*. 

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4. Methodology in the Exposition and arrangement of both books *al-Zāhir* and *al-Tahrīr*

Al-Azhari arranged his book in accordance with the method followed in the jurisprudence books of the Shāfi‘ī school. First come the sections of purification, instead of ‘chapter’ which consists of fourteen sections. It starts with the section on the purity of vessels (al-Āniyah), teeth cleaning (al-Siwāk), Intention (al-Niyyah), ablution rites (Sunan al-Wudū’), abstersion (‘Istībāh), what negates ablution (Mā Yanqudu al-Wudū’), what necessitates washing (Mā Yūjib al-Ghusl) until the section of menstruation, (al-Hayd) (AZ, 35-70).

Secondly, come the prayer sections, as appose to ‘chapter’ Kitāb al-Salāh in which he includes eighteen sections. It begins with the section on prayer times (Mawāqīt) then the call to prayer (al-Adhān), the direction of the prayer (Qiblah) then the call to prayer (al-Adhān), the direction to turn to (Qiblah), the rites of prayer (Ṣifatu al-Salāh), prostration of inadvertence (Sujūd al-Sahwu), prayer of the traveler (Salāt al-Musāfir) to the section of funeral rites, (al-Janā‘īz) (AZ, 71-125).
Thirdly, the section on alms-giving, again instead of ‘chapter’ al-Zakât. In this section he includes a further fifteen sections, beginning with the duty on camels kept out at pasture (al-‘Ibil al-Sâ’imah), cattle kept out at pasture (al-Baqar al-Sâ’imah), plants and seeds (al-Zar‘ wa al-Hubûb), silver and gold (al-Wariq wa al-Dhahab) to the section of alms on metals (AZ, 137-158).

The fourth part is on fasting, in which he includes two sections only, Voluntary fast (Ṣaum al-Tatawwu‘) and seclusion (al-‘I‘tikâf) (AZ, 163-168). Concerning pilgrimage, al-Hajj, he called the part - The rites, al-Manâsik. It consists of seven sections. First, the state of ritual consecration and compliance, al-I‘trâm wa al-Talbiyah which is the first ritual subject any pilgrim should know. Then comes the circumambulation of the Ka‘bah and the ceremony of running seven times between al-Ṣafâ and al-Marwâ (al-Tawâf wa al-Sa‘y), ending with the chapter of Sacrifice (al-Hady).

These four chapters (parts) relate to the fundamentals of Islam and always come first in any jurisprudence study because of their importance in legal shari‘ah issues.
Then comes the chapter relating to social transactions, (al-Muʿāmalāt المعاملات). It includes the first section concerning sales, al-Buyūʿ in which he included thirteen sections beginning with the options of the buyer and the seller (Khiyar al-Mutabāyiʿayn خيار المتسابعين), Usury (al-Ribā الربا), the sale of fruits (Bayʿ al-Thimār النصر) to the final section dealing with Interdiction (al-Hajr).

The following chapter is on Reconciliation, al-Sulh الصلح, which al-Azhari al-Azhari named a section and comprises three further sections; Assignment (Hawālah حواله), Guarantee (Kafālah كفالة) and Partnership (Sharikah شركة). In the Agency (al-Wakālah) chapter he included seven sections and started with Acknowledgment (al-ʿIqrār الإقرار), the Loan for use of anything for which Qarḍ cannot be made (al-ʿĀriyah العارية), Usurpation (al-Ghasb الغصب) and Pre-emption (Shufʿah الشروحة), to the section on Hire (al-ʾIljārah الإيجارة). Following this comes the chapter on Sharecropping (al-Muzāraʿah المزارة) in which he included two chapters Barren land (al- Mawāt الموت) and Inalienable Property, the yield of which is devoted to charities (al-Hubūs الخمس).

He classified Lost Property (al-Luqātah القطعة) under a separate section (AZ, 264-267). He also classified Inheritance (al-Mawārīn الموارنة) under a separate section (as apposed to ‘chapter’) including the following sections: Bequests (al-Waṣiyyah الوصية), Deposits (al-Wādiʿah الوديعة), Plunder (al-Ghanīmah الغنيمة),

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Booty (al-Fay') and a Division of charities (Qasm al-Ṣadaqāt) (AZ, 268-300). Then comes the chapter on Marriage and Divorce (al-Nikāh wa al-Ṭalāq) in which he included twenty six sections starting with the chapter that women cannot take charge for marriage without the consent of the parents or guardian (وليٌة) to the section of Maintenance (Nafaqat) (AZ, pp. 301-351).

Then follows the chapter dealing with Homicide (al-Qatl) which has seven sections starting with the Pecuniary compensation (Diyatu al-Qatl) and ending with the Punishments (al-Hudūd) section (AZ, 357-90).

Following that comes the Holy War (al-Jihād) chapter which has no sections. He dealt with many issues without any classification. He quoted some verses from the Qurān such as: و إما تخافون من قوم خيانة فإنذ إنهم على سواء، كتب عليكم القتل وهو كره لكم and Hadīth such as: "ما لم إن قُلْت صادًرًا مختصًا قال: الحنة " related to al-Jihād then proceeded to explain the meaning of their words. This chapter needs to be classified into sections (AZ, 190-99).

He did the same in the chapter dealing with Hunting and the Slaying of Animals (al-Ṣayd wa al-Dhabā'ih) which he did not classify into sections but scattered the subject matter throughout. For example he quoted verses from the Qurān such as: "ألا ما ذكَّكم إلا ما ذكَّكم unless you are able to slaughter it in
due form” then proceeds to explain it, or quotes a Hadith such as “ entonces el derrame de sangre con lo que quieras” then proceeds to explain it without any classification (AZ, 399-404).

This was also repeated in the section dealing with Blood Sacrifices (al-Daḥāyā al-taḥrayn) which he did not divide into sections, but only explained some Hadiths which dealt with blood sacrifice. He did not expand on this subject (AZ, 404-406).

He followed the same method in relation to the issues of (al-Aqīqah al-muḥtaqaf) and the section of “What is forbidden from the aspect of what the Arabs don’t eat” (Mā Yahrum min jihat mā lā ta‘kul al-ʿArab) which al-Nawawi did not mention, Oaths and Vows (al-Ayman wa al-Nudhūr) where he did not list any sections.

He ended his book with the chapter of Installments (al-Mukātab) where he confined himself to commentating on some issues without any classification.

Al-Nawawi agrees with al-Azhārī in his book al-Tahrīr, since he classified it according to the Shāfīʿī Jurisprudence chapters rather than the lexical ones. He followed in his choice of the words to be explained the jurisprudence classification.

The intention was to make it easy for the researchers and students when coming across a jurisprudence term to understand its meaning through the
jurisprudence issues. Therefore, there are no differences between al-Azharî and al-Nawawî on the presentation of the issues.

5- The Documentation of both books in relation to the Qur’ān, Hadîth and the Language

Both al-Azharî and al-Nawawî agree on their objective which is to explain uncommon jurisprudence terms used by jurists, so that other people with varying degrees of knowledge can benefit. Therefore both books dealt with uncommon terms used by jurists.

When using the deductive method and discussing the issues, al-Azharî followed a method which puts the subject matter first then proceeds to explain it. He starts by explaining the term linguistically and gives details on its morphology, for example the word ‘Ṭahûr’ which has many meanings in Arabic. The word form ‘Fa‘ūl’ in Arabic means “that which is the object of the action”. For example ‘Wadhû’ means: “that which is used to perform ablution”. The form ‘Fa‘ūl’ also means ‘Fā‘il’ for example ‘Ghafîr’ means Ghâfir, forgiving and is used for both masculine and feminine, and ‘Ṣabûr’ very patient, steadfast and ‘Shakûr’ meaning ‘very thankful’.

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The form Fa‘ûl means also the object of the verb for example ‘Ba‘îr rakûb’ (riding camel). It could also denote a noun such as ‘Dhanûb’ (share of suffering) as in the Qurān “for the wrongdoers, their share of suffering is like the share of their fellows (of earlier generations)”. (AZ, 37)

The form Fa‘ûl could also denote a verbal noun, for example ‘Qabiltuhu Qabûlan’. He quotes Ahmad b. Yûnus b. Ḥabîb, a grammarian and one of Sibawayh’s teachers. At the same time he brings in jurisprudence opinions by citing al-Shâfî‘î on ‘Fa‘ûl’, who said that water from camels bellies is not ‘tâhûr’ (could not be used for ablution) (AZ, 36-37). He argues that extracting belly water is ‘Iftizâz, and that ‘fazzz’ water means rough water. Then he explains the meaning of roughness by quoting the following from the Qurān: “wet you rough or harsh hearted they would have broken away from about thee” Āl-‘Umran, 159 (AZ, 38).

To explain certain issues al-Azharî draws conclusions based on his own scientific experience in life for example when explaining “the fruits of palm trees” he says: “I only explained this matter in this way because those who never lived amongst palm trees and do not know them from first hand cannot understand their differences and are unable to define them” (AZ, 150). While arguing to explain the meaning of a term, al-Azharî quotes from the Qurān, such as in his explanation of the word ‘Ālihi’ (people/kinsfolk) where he has a
different opinion from al-Shafi‘i. Ālihi أَلِيْهَّ for al-Azhari means religious community as in the Qur’ān “On the day that judgment will be established, cast ye the people of Pharaoh (Āli فِرْوع) into the severest penalty” (Ghāfir 47). As for al-Shafi‘i, Ālihi means the children of Ḥāshim and al-Muṭṭalib. (Ghāfir 47) (AZ, 92).

Sometimes when he wants to explain the meaning of a term he starts by giving the general meaning then moves to the specific, arguing his case by citing examples. He follows that by deducing the linguistic meaning of the term from the Ḥadīth and its religious use. Then he quotes from the Qur’ān and Ḥadīth and from some linguists such as Ibn Shamīl (d. 203H). At the end of his illustration he gives the etymology of the word and its derivations. As an example of this refer to his explanation of the term ‘Wastama‘a wa lam yalghu وَ اسْمَعْ وَ لَا يَلْغُ’ (he listened without speaking) (AZ, 66-67). This dominates the methodology of al-Azhari in al-Zāhir. Sometimes he cites the word then proceeds to conjugate it and gives some of its forms such as: ‘mathābah مَثَابَة’ (place to which one returns), the ‘maf‘alāh مَعْلَة form from the verb ‘thāba ثَابَ’ (he returned) ‘yathūbu يَثُوب’ (he returns). Then he gives its meaning by citing from poetry. As when he said: al-Shafi‘i recited:

مَثَابَةً لَأَفَّنِاء الْقُبُولِ بَعْدَ مَا
“Mathāban” A returning place for the group of tribes after the fast camels speed towards it

and Janūb al-Hudhayliyah said in eulogy of her brother:

و كلّ حي و إن طالت سلامته

Every living soul how long his health lasts

One day death will make him return (AZ, 79-80).

Sometimes al-Azhari elaborates his explanation of some subjects from the linguistic and jurisprudence angle backing up his explanation with Arab poetry, the Qurān, the Ḥadīth, adages and the opinions of linguists such as al-Zajjāj, Abū ʿUbaydah, Abū Zayd and others. It appears that this elaboration in explaining some issues by al-Azhari is not consistent and this could be attributed to two factors: first, his belief that the meaning of some terms are only known to scholars. Second, the importance of those issues from the canonical legal point of view and their effect on people, such as the property of prayer. He says; “The rituals of prayer include many terms which are almost only known to scholars. Therefore, we should concern ourselves with them and explain their meaning so that worshippers know about them.

“Once they have understood them it would be more adequate for the worshippers to be humble when citing them and dedicate their intentions to
what is desired from those terms. That would be greater for their divine recompense and more abounding to their merit (arising from a pious deed) and more rewarding for them, God willing” (AZ, 83).

I feel that the first view is slightly excessive, since prayer is the second basic principle of Islam and is performed five times a day, therefore most people know at least the general meaning of most terms.

He argues that the word ‘Akbar’ (greater/greatest) has the form ‘Af‘al’ and as such the linguists have two views regarding its meaning. The first meaning is ‘Kabir’ (big/great). It also used as an adjective such as ‘Ahwanu’ (easy, comfortable) and ‘Awjalu’ (fearful, apprehensive). To support this opinion he quotes the following verse by Ma‘n Ibn Aws:

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لعمرك ما أدرى و إنني لأوجل

Upon your life! I do not know and I am fearful (awjalu)
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Who is the first of us to be struck by death

and the following from al-Farazdaq:

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إن الذي جعل السماه بني لنا

He who raised the heavens built for us
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A home whose pillars are strong (A‘azzu) and high (Awjalu)

(AZ, 83-84).
With another term such as ‘Allahumma اللَّهُمَّ’ Al-Azhari says: The linguists have two views regarding its explanation:- al-Farra’ says: “It has been coined from ‘Yā Allāh ‘ummanā bikhayr’ (O God! Bless us with good things). It was in frequent use and got mixed up and became Allāhumma” (O God!).

For al-Khalil ‘Allahumma اللَّهُمَّ’ means ‘Yā Allāh’ (O God!) where the letter ‘mīm م’ is doubled instead of the interjection letter ‘Yā’ (AZ, 87).

Here he started with the linguistic meaning as seen by grammarians and he chose from them al-Farra’ and al-Khalil. In the previous issue he says there are two opinions regarding this amongst the linguists. He makes the difference here between philology and grammar when dealing with the word structure which is the specialty of grammar.

Al-Azhari dealt with some terms like ‘prayer الصلاة’ and he chose his own definition for it without providing any proof from the language, the Qurān or the Ḥadīth. He did not back up his definition by any statement from any linguist, philologist and not even any jurist. Al-Azhari did not explain why he did not follow the same method when dealing with other terms listed under the same chapter of ‘Rituals of Prayer’ (AZ, 86). He says: “Prayer is a noun which encompasses al-Takbīr (the exclamation Allāhu Akbar: God is Great), recitation, bowing, prostration, invocation of God (Du‘ā’) and al-Tashahhud (AZ, 15).
In dealing with the term “that which people are abhor,” he did not treat this term in detail from a linguistic point of view, but he rather elaborated in explaining it from a juristic point of view resorting in that to the Qur'an “God give thee grace why didst thou grant them exemption” (al-Tawbah, 43) and the Hadith “Ask God for forgiveness and health” (AZ, 100).

Some other terms like ‘Murâh al-Ghanam’ (place visited in the evening by sheep) are explained by al-Azhan as follows: “Their night ma’wâhâ مَوْاحَةٌ (refuge) and may be said ma’wâtuhâ مَوْاتِهَا (refuge) and that is what I had often heard from the Arabs, that is to take refuge in it at night. (AZ, 102).

Al-Azharî argues that the term ‘ma’wâtuhâ مَوْاتِهَا may be used because he heard it directly from the Bedouin Arabs, without stating any argument from the transmitters who are considered as a proof in this field. To argue the authenticity of a linguistic term on the basis of hearing it is a controversial matter as to whether the age of al-Azharî was an age where the spoken language of its people could be used as an argument in language definition or not. Al-Azharî may cite from what he heard from linguists before him as he did in the chapter regarding the characteristics of Imams with the term ‘Tamtamah’ (stammering), where he says: “I heard al-Mundharî say I heard al-
Mubarrid say: “al-Tamtamah is hesitation in pronouncing the letter ‘tä’ (AZ, 107). Al-Azharî quoted from what he had heard from the linguists in explaining the term ‘al-Jadha’u min al-da’n’ (young sheep) where he says: “I was informed by al-Mundhirî quoting Ibrâhîm al-Ḥarbî that he had said: I heard Ibn al-A‘râbî say…” (AZ, 142).

Al-Azharî quoted from what he had heard from the scholars of Ḥadîth in his argument explaining the term ‘options of the buyer and the seller’ خيار المبايعين. He says: “We were told by al-Ḥusayn Ibn Idrîs through dictation: we were told by Muḥammad Ibn Rumh quoting al-Layth Ibn Sa‘ad from Nâfî‘ from Ibn ‘Umar that the prophet, may God bless him and grant him salvation, said: the buyer and the seller, each of them is by choice. …”(AZ, 195).


Al-Azharî also quoted from what he personally heard relating to Ḥanafi jurisprudence, in the chapter dealing with Inheritance. He says: “We were told by Muḥammad Ibn Ishâq quoting ‘Alî ibn Khashram that he had heard Muḥammad Ibn Al-Ḥasan say: “The missing person is alive in relation to his property and dead in relation to other people’s property المتوفى حي في ماله، ميت في مال غيره.” (AZ, 268).
Al-Azharī sometimes mentions a term such as ‘Āra al-Farasu’ (the horse has roamed). He mentions the general meaning of the term, then mentions many meanings without referring to their sources or to where they originated from. Then he goes back to corroborate his argument with poetry and statements from linguists. He says: “Tha’lab and al-Mubarrid recited:

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We found in the book of Banî Tamîm

Horses which are worthier of the roaming (mu‘ār) gallop.” (AZ,p. 314).

Al-Azharī in relation to some issues does not use any proof and does not refer to anybody else in his explanation of the term as he did in relation to ‘al-Jidâd’ and ‘al-Jadâd (clippings from palm trees). He mentioned the meanings of the term without referring to a source. (AZ, 149). It was also the case for the following terms ‘al-Ḥubûb (seeds) (AZ, p. 151), ‘al-Shaqq (fissure, crack) (AZ, 411), ‘al-Hadaf (goal, aim) (AZ, 412), ‘al-Dâbir (the arrow which hits the target and comes out of it) (AZ, 412), ‘al-‘Āsid’ (for the arrow if it is twisted during shooting) (AZ, 412) and ‘al-Mudabbar which means the slave freed after death.
In summary the deductive method of al-Azharî as a linguist and early author, is distinguished by its presentation of the meaning of the terms he wants to explain, from many angles: language, philology, morphology, fiqh (jurisprudence) and commentary.

Using the Quràn as proof by al-Azharî comes first, but he also uses Hadîth quite often. He uses poetry frequently. Sometimes he cites a poetic verse or a half line to confirm the meaning he wants.

In order to confirm the wanted meaning, al-Azharî uses statements from linguists and philologists such as Yûnus Ibn Ḥabîb, Ibn al-Aʾrâbî, Abû Zayd, al-Khalîl, Abû ‘Amr Ibn al-ʿAlâ’, Abû ‘Amr al-Shaybânî and Ibn Qutaybah. Sometimes al-Azharî explains the meaning of the term then in support he quotes statements without attributing them to anyone, using the passive form such as “it was said”.

Al-Azharî adhered to a great extent to giving first the general meaning of each term he explained. To prove some meanings, al-Azharî used what he had heard from the Arabs. This is a controversial matter because the century of al-Azharî is not considered as an era that could be used to argue the rules of the Arabic language since the majority of the scholars agreed that it was until 150 AH that linguists, poets and philologists were considered an authority in the Arabic language, and al-Azharî came after this period.
Al-Azharî, in order to prove some legal meanings, used as a proof authoritative narrative based arguments from the Shâfi‘î and Hanafi schools and others, in both linguistic and legal meanings. (AZ, 194).

Al-Azharî did not name any book as a reference. Therefore, al-Azharî may have relied a lot on his memory from what was said or narrated, or he might have read books written by scholars before him. However, as proof to support his argument he did not mention any book, with regard to the linguistic or legal meanings.

No doubt that the era of al-Nawawî had been characterised by abundance of scholars and specialised schools. More important than that was the abundance of classified books in various fields of knowledge and their availability in different towns and cities, especially the large ones which were considered as big centres like Damascus and Baghdad which were the destination of students from everywhere. This era is definitely different from al-Azharî’s era which relied to a great extent on narration, hearing and dictation since it was the closest age to the early period of Islam. Āl Yāsin says: “The travel to the countryside or desert continued until the end of the fourth century; and al-Azharî (370) conversed with the Bedouins he met in the desert and he mentioned that in his book Tahdhib al-Lughah under the entries: ‘Da‘d ددع’, ‘Haja’ حجة and ‘Dha‘a’ دعع’. After the fourth century, however, the number of
visits to the desert reduced and almost stopped”. (al-Dirāsāt al-Lughawiyyah, 67). The era of al-Nawawī was to a great extent an era of collection, verification and explanation more than an era of narration. This in its turn had influenced the deductive methodology of al-Nawawī. In some instances where an uninterrupted chain of authority existed between al-Nawawī and language transmitters who lived in the second and third centuries of Hijrah, nevertheless al-Nawawī used as proof whatever material was available in the fields of philology or Islamic law (Sharī‘ah).

On the top of the list of philology books referred to by al-Nawawī to support his arguments come the books dealing with uncommon words whether in the Qurān such as “Gharīb al-Qurān” by al-Akhfash al-Awsat (d. 211H), the book by Abū ‘Ubaydah Ma‘mar Ibn al-Muthnā (d. 210H), Abū ‘Ubayd al-Qāsim Ibn Sallām (d. 224H) and Ibn Qutaybah (d. 276H). His book studying the uncommon words in the Qurān was the first of its kind to reach researchers. Its edited version was published in 1958, (al-Dirāsāt al-Lughawiyyah, 58-150). Al-Nawawī often referred to this book.

In studying the uncommon words in the Hadīth he referred to Abū ‘Amr al-Shaybānī (d. 206H), al-Farra’ (d. 207H), Abū Zayd al-Anṣārī (d. 215H), Abū ‘Ubayd al-Qāsim Ibn Sallām, Ibn Qutaybah (d. 276H), Abū ‘Ubayd al-Harawī
Ahmad Ibn Muhammad (d. 401H), Abu Sulayman al-Khattabî (d. 388H) and others.

Al-Nawawî relied also on books dealing with 'Solecism by common people تلحن فيه العامة'. These books usually monitor the new words in the language, such as the new words that emerged in the cities of Iraq as result of the intermixing of different languages.

The result of this intermixing was solecism and errors in syntax and vocalisation.

Solecism did not occur all at once, but the colloquial language developed and some aspects of the language were abused. This is apparent in the books which dealt with these aspects. The book of al-Kisä'i Ma' talhanu fihi al-'Ammah تلحن فيه العامة was considered the first to deal with solecism by common people.

This book dealt specifically with sounds in the same way as the book by Ibn al-Sikkît dealt with terms and al-Fâkhir by Mufaddal Ibn Salamah (d.300H) dealt with linguistic styles, that is after solecism had spread from sounds to terms then to the general structure of phrases. (al-Diräsât al-Lughawiyyah, 173).

Al-Nawawî has also referred to Abû Ḥâtim al-Sijistânî (d. 155), Abû Ḥanîfah al-Dînûrî (d. 282) and Tha'lab (d. 291).

The majority of references consulted by al-Nawawî in linguistic matters were lexicons. Lexicons came into existence after two stages of book writing in
linguistics: the mixed writing stage which had no plan or a specialised subject, but were compiled by the transmitter based on what he had heard during his stay in the countryside or the desert. After going to stay in the countryside/desert if he heard for example a word for ‘sword’, ‘plants’, ‘she-camel’, ‘horses’ or for describing women etc., he would write down what he heard without any order or classification, as did Abû ‘Amr Ibn al-‘Alâ’ (d. 157H), al-Khalîl Ibn Aḥmad (d. 175H) and Yûnus Ibn Ḥabîb (d. 182).

The second stage was that of independent writing which included all kinds of books dealing with uncommon words. The last stage was that of collating all available materials into books which they agreed to call lexicons. (al-Nihâyah fi Gharîb al-Hadîth, 1, 3; Muqaddimât al-Sihâh, 38-39).

6- The importance of Lexicons for al-Nawawî’s work

Al-Nawawî relied on language lexicons more than he did on specialised linguistic books or the mixed ones since lexicons had benefited from the mixed and specialised linguistics books. Lexicons came in a mature era and their aim was to compile, count and explain the meaning - and providing supportive evidence- of the words of the language. Therefore, it is not far from the truth to say that lexicons had absorbed to a great extent what was dispersed in the philololgy books. These lexicons included cites, places, famous people,
anything related to life, plants, time and places, states of mind, feelings and thought. It is not surprising that lexicons are the biggest step in linguistic work. Linguists are almost unanimous that the Arabs in the pre al-Khalil era did not know lexicons, but that does not mean they did not need them. Instead they referred to scholars in linguistics the same way people refer to lexicons in the aftermath of the argumentation era.

The seeds of Arabic lexicons were first sown by al-Khalil in his work *al-‘Ayn* which was referred to by al-Nawawi when he says: “I have seen in *al-‘Ayn*, the book attributed to al-Khalil which was collected by al-Layth from what he heard from al-Khalil”. It seems that al-Nawawi doubted the attribution of *al-‘Ayn* to al-Khalil. This could be attributed to the fact that the book *al-‘Ayn* was a subject of controversy amongst distinguished scholars between those who attribute it to al-Khalil and those who deny that, and maybe the dispute that has erupted around the attribution of *al-‘Ayn* to al-Khalil is unique in its scale and depth that has not surrounded any other book before or after it. That could be a measure of its value and the effects it had on the minds of researchers and the surprise it caused among them for since *al-‘Ayn* arrived in al-Basrah scholars have been divided between those who attribute it to al-Khalil and those who deny that. It seems that the late discovery of the book, in
relation to the death of its author was the factor which at the beginning opened the door of doubt about its attribution. (*al-Dirāsāt al-Lughawiyyah*, 335).

It also seems that among the factors which led al-Nawawī to doubt the attribution of *al-‘Ayn* to al-Khālīl - without confirming it or denying it - was the fact that some distinguished scholars denied that, like al-Nāḍr Ibn Shumayl (d. 203), Abū Ḥātim al-Sijistānī (d. 255), Abū ‘Alī al-Qālī (d. 356), Abū Bakr al-Zabīdī (d. 379) and others. Among those who defended its attribution to al-Khālīl were al-Mubarrīd (d. 285), Tha‘lab (d. 291), Ibn Durayd (d. 321), al-Zajjāj (d. 337), Abū al-Tayyīb (d. 351) and others. (*al-Dirāsāt al-Lughawiyyah*, 238)

Al-Nawawī may have been influenced in his position concerning the attribution of *al-‘Ayn* to al-Khālīl by al-Azhārī. But it seems that al-Azhārī’s proposition is a contradictory one. Al-Azhārī says: “Among the earlier scholars is al-Layth Ibn al-Muẓaffar who completely plagiarised the book *al-‘Ayn* by al-Khālīl Ibn Aḥmad and put his own name to it and set about creating interest in the book amongst his contemporaries” (*AT*, 1, 28).

In another place al-Azhārī says: “I have not noticed any dispute amongst linguists as to the fact that the overall foundation at the beginning of *al-‘Ayn* was by ‘Abd al-Rāḥmān al-Khālīl Ibn Aḥmad and that Ibn al-Muẓaffar completed the book from what he heard from al-Khālīl. I know that no one
precedes al-Khalîl in what he founded and formulated” (AT, 1, 41). In another place, supporting the attribution of the book al-Khalîl, al-Azharî says: “Until some pedants imagined that the book of al-Khalîl did not fulfill the conditions since he disregarded from the Arabic language what existed and was used in their language” (AT, 1, 53).

During all this al-Nawawî mentions his reference to al-‘Ayn only once, even though he quoted from al-Khalîl many times without stating the source. This means that al-Nawawî confirms that he read and referred to al-‘Ayn. Al-Azharî did not mention al-‘Ayn at all in his book al-Zâhir. This does not mean that he did not refer to it since he states in his book Tahdhib al-Lughah: “I read in the book “al-‘Ayn” more than once and examined it from time to time, and took interest in studying what was misread and altered in the book...” (AT, 1, 29).

In producing evidence to support his arguments al-Nawawî referred a lot to the lexicon Tahdhib al-Lughah by al-Azharî. Most of what al-Nawawî quoted from other scholars who preceded al-Azharî was taken from Tahdhib al-Lughah. Al-Nawawî considered Tahdhib al-Lughah as his foundation. He did not follow a particular method in his argumentation. He could use the story by a later transmitter before an earlier one, as he did when he quoted from al-Jawharî before al-Azharî despite the fact that al-Azharî preceded al-Jawharî. In the ‘Qasâmah’ and ‘Itq’ chapters he started his argument by quoting Ibn...
Sidah, al-Jawhari then al-Azhari. Some other times he does the opposite by following the chronological order.

7- The Impact of al-Azhari’s work on al-Nawawi’s

Through the analysis of *al-Tahrîr*, it appears that al-Nawawi quoted al-Azhari on approximately ninety matters. This indicated the influence that al-Azhari had on al-Nawawi’s work. However, al-Nawawi does not mention which book of al-Azhari he referred to, whether it was *al-Zâhir* or *al-Tahdhîb* or both. This led me to investigate the ninety matters in both books by al-Azhari, which are given below:

Peace be upon you Al-Nawawi used the same meaning given by al-Azhari, in his book of *al-Zâhir*. Al-Nawawi summarised, adding no comments to the meanings used to define the phrase سلام عليك, which he took from *al-Zâhir*.

Unlike al-Nawawi, al-Azhari provided poetical evidence to support the definition he gave to the phrase (AZ, 92). Al-Azhari presented four different meanings for the same phrase, in *al-Tahdhîb*, two of which he already mentioned in his book of *al-Zâhir*. Two of the definitions which he gave in *al-Tahdhîb* are as follows:

1- The first given meaning to السلام عليك is great trees.
2- The second given meaning to the phrase ٍالسلام ٍis hard stone/rock.

(AT, 12, 446.)

When praying for the dead, priority is given to the father Al-Nawawī uses the whole meaning of that given by al-Azhari in his book of al-Zāhir with some changes to the ordering of the words. Unlike al-Azhari, al-Nawawī gives his own judgement, that the first given meaning to the phrase is more appropriate in its present context. (AZ, 302.)

Al-Nawawi stands in the centre of the row Al-Nawawī refers to the same meaning in al-Zāhir, with a few alternatives to the order of wording and also made changes to two words used which are جزءًا من بعضه instead of جزءًا. He also makes references to definitions given by other scholars. (AZ, 110; AT, 13, 20.)

Gap This phrase is not mentioned in al-Zāhir, therefore al-Nawawī has referred to it in al-Tahdhib. Al-Nawawī explains this phrase, referring to various scholars and uses verses from the Qurān to support the given meaning. (AT, 11, 46.)

Mile Al-Nawawī vocalised the phrase ٍالمل. Unlike al-Azhari, al-Nawawī vocalised the phrase ٍالمل at the same time, referring to the definition given by al-
Azhari in *al-Zahir*. However, al-Nawawi discusses in detail, giving precise measurements for the mile. (AZ, 110; AT, 15, 396.)

**The raging battle** Neither al-Azhari nor al-Nawawi discussed the linguistical aspect when defining the phrase. In defining this phrase, al-Nawawi only refers to parts of the meaning given by al-Azhari, adding no detail or supportive evidence. (AZ, 117.)

**Darkened shadows were seen appearing on the surface of the ground** Al-Nawawi only refers to parts of the meaning given by al-Azhari, without adding any further detail. The parts not taken by al-Nawawi from al-Azhari’s definition, were from a linguistical aspect. (AZ, 118.)

**To go away/To return** Al-Nawawi uses the explanation given in *al-Zahir* to define the above phrase. He quotes the meaning given by al-Azhari which is said to be ‘to leave at any time in the morning or afternoon’.

In al-Azhari’s book of *al-Zahir* (AZ, 64), he explains that there are two meanings to the phrase *الرواح*. The first meaning is ‘To leave at any time, in the morning or afternoon.’

Secondly, if the phrase is used so that it is referring to an animal it would mean ‘To return home, only in the afternoon.’
Al-Nawawi only quotes the first meaning given by al-Azhari, which he very much agrees with. He also compliments Al-Azhari as being the Imam of the Arabic language of his time.

Contrary to his argument, al-Jawhari, al-Zabidi and al-Fayruzabadi all explain that 

is said to mean ‘Returning only in the afternoon, regardless of who is returning, be it an animal or a human.’ (al-Sihah, 1, 368; al-Qamus, 1, 225; Taj al-Ars, 2, 153.)

To make an early start Al-Nawawi refers to this phrase in al-Zahir, and he explains the linguistic forms and derivation of the phrase. He also vocalises all the forms, none of which are from a religious aspect.

Unlike al-Nawawi, al-Azhari gave the religious meaning to . (AZ, 65.)

Fertile Al-Nawawi refers to the definition of in al-Azhari’s book, al-Zahir. He quotes both the meaning given and the linguistic form used to define the phrase. Al-Nawawi, unlike al-Azhari gives his opinion, that the word is of a more classical term than the word ajdabst. He also vocalised the derived terms. (AZ, 122.)

Hills Al-Nawawi quotes the meaning of the term from al-Zahir in addition to vocalising the phrase and the derived terms. (AZ, 123.)
The rain poured in sheets Al-Nawawi transcribes what is said by al-Azhari in relation to this phrase, not adding or subtracting any comments. (AZ, 124.)

The blessings of Heaven and Earth In al-Nawawi’s reference to the above phrase, he transcribes that said by al-Azhari, including no additional comments but leaving out one sentence. Both al-Azhari and al-Nawawi gave no linguistic meaning to the phrase.

A form of wheat Al-Nawawi refers to al-Azhari, in al-Zahir when explaining the meaning of the phrase. The same meaning is also given in al-Tahdhīb. Al-Nawawi vocalised the phrase, bringing in the point of view of al-Jawhari, which was that is eaten by the people of Ṣan‘a in Yemen. Nevertheless, al-Azhari has already mentioned that this form of wheat is also harvested in Yemen. (AZ, 151; AT, 2, 96.)

To water Al-Nawawi quotes al-Azhari in al-Zahir, when explaining the meaning of the phrase. Al-Nawawi gives a detailed account of the phrase which includes the camel, cow and similar animals who can do the same job. However, al-Azhari in his book, al-Tahdhīb (AT, 4, 213) only
includes camels in the above phrase, giving thorough details of the linguistical aspect to the root of the phrase ُنصح. (AZ, 149)

إن غلتها If he purloins from the bounty Al-Nawawî refers to al-Azharî in al-Zâhir, bringing into the argument the views of others mentioned by al-Jawharî. (al-Šihâh, 5, 1783.) Both al-Azharî and al-Nawawî do not provide any form of linguistical or religious evidence. (AZ, 146.)

البدنة Bulky animal Al-Nawawî refers to this phrase in a religious sense, that it defines a camel only, either male or female. He also adds a linguistical aspect that the phrase could mean either a camel and a cow or a camel, cow and a sheep which is defined by al-Azharî. It seems that al-Nawawî misquoted the meaning for the phrase given by al-Azharî, by restricting the meaning for البذلة instead of البذنة. In light of this confusion, there are no differences between al-Azharî’s definition and al-Nawawî’s.

 فأرسل السماء علينا Send the heavens to pour upon us Al-Nawawî transcribes the above meaning given by al-Azharî in al-Zâhir, (AZ, 125) adding another plural form السماء for السماء.

الجواري Buffalo Al-Nawawî considers the buffalo and the cow to be of the same kind. Al-Azharî also gives the same explanation. Al-Nawawî adds that
the phrase is originally persian and became Arabised. He also refers to the definition given by the scholar Ibn Faris. (AZ, 145.)

Another breed of cow Al-Nawawi transcribes the exact meaning given by al-Azhari, adding full vocalisation of the phrase. (AZ, 145.)

Another breed of cow Al-Nawawi transcribes the meaning given by al-Azhari, without adding or subtracting any words. Both al-Nawawi and al-Azhari did not give any linguistical aspects of this phrase. (AZ, 145.)

A term used to refer to a female who has recently given birth Al-Nawawi refers to parts of the meaning given by al-Azhari, which is fifteen days after giving birth. Al-Nawawi brought forward the point of view of another scholar al-Jawhari, that the phrase given means two months after giving birth (al-Sihâh, 1, 131). Al-Nawawi implies that the phrase is used to refer only to a female animal. However, unlike al-Nawawi, al-Azhari explains that the phrase can be used to refer to both humans and animals. (AZ, 143.)

Parturient Al-Nawawi quotes al-Azhari in al-Zâhir, making slight alterations to the wording used to explain the meaning of the phrase. The same meaning is also given in al-Tahdhib. However, al-Nawawi vocalised the derived forms of the phrase. Both al-Azhari and al-Nawawi give the linguistical and
general meaning of the phrase. However, al-Azharî gives his opinion and also provides linguistical proof from the Qur'an. (AZ, 133; AT, 7, 122.)

With consideration to this phrase, al-Nawawî gave more detail from a religious aspect, whereas al-Azhari did not.

**Pigeons** Al-Nawawî quotes the meaning of this phrase given by al-Azharî without adding any comments. Both al-Nawawî and al-Azhari refer to al-Shâfi‘î in this matter. (AZ, 189.)

**The deep inhalation of water by pigeons** Al-Nawawî quotes from al-Zâhir, but as he went into more detail, he referred to al-Tahdhîb. Al-Nawawî and al-Azhari both agreed with al-Shâfi‘î’s point of view.

**Animal sacrifice** Al-Nawawî quotes the meaning of this phrase from al-Zâhir, adding no comments. Instead he summarised the chain of narrators who defined the phrase. (AZ, 174.)

**To set bounds** Al-Nawawî quotes from al-Zâhir and al-Tahdhîb, when defining this phrase, but both he and al-Azhari did not give a religious meaning to this phrase. (AZ, 191; AT, 4, 232.)
Sacrificial offering at the birth of a new baby

Al-Nawawi refers to *al-Tahdhib* and *al-Zāhir* when defining this phrase. Unlike al-Azhari, he gave no supportive evidence to this definition. An example of the supportive evidence which is provided in *al-Zāhir* is as follows:

Zuhayr b. Abī Sulmā said, describing a wild donkey:

أذكر أم ألبطن جاب
عليه من عقيقته عفنة

Is it not he, the large bellied and huge bodied who still has on him the hair with which he was born until it forms a thick fur coat.

Imru‘u al-Qays said:

أيا هند لا تكحلي بوهة
عليه عقیقته أحب

Oh Hind, do not marry the fool.
For he still has on him the blonde hair with which he was born, and remains because of his foolishness.

(AZ, 406; AT, 1, 56.)

Al-Nawawi refers to *al-Zāhir* and only quotes the definition leaving out the discussion and the evidence mentioned by al-Azhari. He also refers to other sources of information such as *al-Sihāh* (3, 1188-1189).

Unlike al-Nawawi, al-Azhari strengthened his arguments by providing evidence from Hadīth and poetry. (AZ, 193; AT, 3, 237-239.)
A heap of food Al-Nawawi referred to al-Zāhir and quoted only part of the meaning, adding no comments. The meaning of this phrase was given in brief in al-Tahdhīb (AT, 12, 173).

Both al-Azhārī and al-Nawawi did not provide the religious meaning or the linguistic evidence. (AZ, 210; AT, 12, 173.)

A measurement of weight Al-Nawawi quoted the meaning of this phrase from al-Zāhir and limited it by including no comments. However, al-Nawawi misquoted al-Azhārī in defining الكوك. Al-Nawawi quotes:

I then referred to al-Zāhir, al-Tahdhīb, al-Sihāh and Lisān al-‘Arab and discovered that الكوك ثلاث كيلوجات is equal to three كيلوجات instead of five. (AZ, 210; AT, 9, 468; al-Sihāh, 4, 1609; Lisān al-‘Arab 10, 491)

A kind of sale permitted in Islam, ‘When a person computes what quantity of fruit there is on a tree and sells it before it is plucked’ Al-Nawawi quotes al-Zāhir for the grammatical aspect only. Unlike al-Nawawi, al-Azhārī explained this phrase in more detail from both the religious and linguistic side. He also did the same in al-Tahdhīb, because without a full explanation this phrase could not be understood. (AZ, 205; AT, 3, 154-156.)
A cluster of dates Al-Nawawi referred to al-Zahir where he gave a summarised meaning to the phrase and limited to it. In contrast, al-Azhari included detailed comments and adequate explanation in al-Tahdhīb. (AZ, 250; AT, 5, 167.)

A contract involving an immediate payment of the price and admitting a day in the delivery of the articles purchased with interest free Al-Nawawi referred to al-Zahir where the meaning of the phrase given was summarised. Al-Nawawi gave more details referring to religious sources. Both al-Azhari and al-Nawawi gave no evidence to support the argument neither from the religious side or the linguistic. Unlike al-Nawawi, al-Azhari gave more detailed comments and explanations from both religious and linguistical terms. (AZ, 217; AT, 12, 431-434.)

Weave and weft Al-Nawawi quotes from al-Zahir the linguistic meaning of leaving out the religious evidence provided by al-Azhari. Although al-Azhari did not mention in al-Zahir, he gave full detail in al-Tahdhīb. (AZ, 427; AT, 10, 105.)

An account order of bankruptcy against someone Al-Nawawi quoted from al-Zahir, with some alteration to the words which are also mentioned in al-Tahdhīb.
Unlike al-Azhari, al-Nawawi gave more explanation to the phrase, distinguishing the difference between bankruptcy and theflis. (AZ, 226; AT, 12, 429.)

The lunatic became sane Al-Nawawi quoted from al-Tahdhib part of the meaning and included more details and explanations from various sources. Also he added the different meanings of العقل (mind) and its position whether in the heart or the head. (AZ, 371; AT, 1, 241.)

If you perceived that the orphans had become mature adults Al-Nawawi quotes from al-Zahir, adding no comments to the definition of the phrase. Neither he or al-Azhari gave the religious meaning or the linguistic evidence to support the definition of the phrase. Al-Azhari discussed the meanings behind this phrase in greater depth in al-Tahdhib. (AZ, 229; AT, 13, 89.)

Emerging partnership Al-Nawawi quotes from al-Zahir adding no comment to the given definition of the above phrase. Both al-Nawawi and al-Azhari provided no linguistical evidence to the definition of the phrase and did not discuss the religious meaning. However, in al-Tahdhib more detail was given from a linguistical and religious aspect, when defining the phrase. Different point of views from jurisprudence schools were brought into concept. (AZ, 234; AT, 1, 109.)
A form of a legal deposit/consignment Al-Nawawi quotes from al-Zāhir, taking out parts of the linguistic definition and leaving out the evidence to support the meaning. Neither he nor al-Azhari gave religious meanings to the definition. (AZ, 279; AT, 3, 140.)

A loan for the use of anything which Qard cannot be made Al-Nawawi quotes from al-Zāhir and from other sources when defining the linguistic aspect to this phrase. Unlike al-Azhari, al-Nawawi gives the religious meaning to the above phrase. However, both did not provide evidence to support their argument. (AZ, 240; AT, 3, 164).

Public property Al-Nawawi quotes from al-Zāhir, taking part of the linguistic meaning but adding no comments. Both he and al-Azhari gave no religious definitions or linguistical evidence to support their case. However, in al-Tahdhib, al-Azhari gave more detail to the definition. (AZ, 244-245; AT, 3, 60.)

Clippings of twigs Al-Nawawi uses the definition given in al-Zāhir, but written in his own words. He also vocalised the words used to define the phrase. Both al-Azhari and al-Nawawi provided no evidence to support the linguistical aspect of the phrase. (AZ, 249-250; AT, 12, 160.)
Basra Al-Nawawi referred to *al-Tahdhib* adding a few comments on the date in which the city Basrah was first established and who established it. He also discussed the different forms of pronunciation of the phrase Basrah. (AT, 12, 175.)

Racing Al-Nawawi refers to *al-Zahir* and quotes only part of the definition given. Al-Azharî discussed in detail, in both books, the linguistic aspect and the derivation of the phrase, providing supportive evidence in the form of poetry. (AZ, 409; AT, 8, 416-417.)

Arrows Al-Nawawi refers to *al-Zahir*, adding no comments to the definition of the above phrase. Both al-Nawawi and al-Azharî did not discuss the linguistic aspects of the phrase. (AZ, 414.)

A bunch of arrows Al-Nawawi referred to *al-Zahir* and *al-Tahdhib*, adding a vocalisation of the phrase. (AZ, 411; AT, 8, 315.)

Derelict land Al-Azharî discussed in detail the definition of particularly from a linguistic aspect, providing supportive evidence. Al-Nawawi quoted parts of the meaning given by al-Azharî, adding no comments. (AZ, 256.)

A lost animal Al-Nawawi refers to *al-Zahir*, quoting parts of the commentary given, leaving out the religious supportive evidence. (AZ, 265.)
Endowment Al-Nawawi quotes from *al-Zāhir* a brief definition of the above phrase. However, he discussed in detail the religious and linguistic meanings behind the phrase and also provided supportive evidence from the views of scholars, whereas al-Azhārī discussed in detail the contents of the above phrase in *al-Tahdhīb*. (AZ, 260; AT, 4, 343.)

A will Al-Nawawi quotes from *al-Zāhir*, adding no comments to the definition of the phrase. Both he and al-Azhārī only provided the linguistic meaning to the above phrase. (AZ, 271.)

Emancipation of slaves Al-Nawawi quotes from *al-Zāhir* the definition of the phrase, which was very brief. However, al-Nawawi also referred to other sources and discussed in detail the linguistic aspect of the above phrase. (AZ, 427.)

I leave your reins dangling from your shoulder Al-Nawawi quoted from *al-Zāhir*, adding that this phrase can be used to refer to a woman or a slave. Both al-Nawawi and al-Azhārī gave no religious meanings to the phrase. (AZ, 327.)

An imbalance of justice regarding the inherancy of wealth Al-Nawawi referred to parts of the definition given in *al-Zāhir* and other sources. In contrast, al-Azhārī discussed in more detail both the linguistic and religious aspect of the phrase, providing supportive evidence. (AZ, 270; AT, 3, 196.)
**Pudendum** Al-Nawawi quotes from *al-Zāhir* the definition of this phrase, adding no comments. (AZ, 302.)

**Temporary marriage** Al-Nawawi refers to the definition given in *al-Zāhir*, quoting only the linguistic aspect of the phrase. In contrast, al-Azhari discussed the meaning of the phrase in both books, covering the linguistic and religious meaning. (AZ, 314; AT, 2, 290-296.)

**Wifely disobedience** Al-Nawawi may have quoted the definition of this phrase from either books of al-Azhari. (AZ, 322; AT, 11, 296, 304.)

**Distraction/Failure to comply** I did not find this phrase in *al-Zāhir* but the definition was given in *al-Tahdhib*. This phrase was given in two forms. Firstly, with a Fathā and the second with a Kasūr. A third form was mentioned by al-Nawawi, to have been discussed by al-Azhari, but I have been unable to find this or supportive evidence. (AT, 8, 344-346.)

**Father-in-law** I was unable to find this phrase in *al-Zāhir*. Al-Nawawi referred to parts of the definition given in *al-Tahdhib*. Unlike al-Nawawi, al-Azhari gave the linguistic and religious meaning of the phrase in full detail. (AT, 5, 272-276.)

**Capital punishment** Al-Nawawi referred to *al-Zāhir*, quoting only parts of the definition given. Both he and al-Azhari did not give the religious
meaning to the definition or any supportive evidence. However, al-Azhari discussed in detail the linguistic aspect of the phrase providing supportive evidence. (AZ, 365; AT, 8, 256.)

The white of the eye is very white and clear and so is the black. Al-Nawawi quotes from al-Zâhir without adding further information. (AZ, 385.)

Uncircumcised Al-Nawawi quotes from al-Zâhir when defining the phrase, making slight alterations to the words used. (AZ, 385.)

Bravery Al-Nawawi quoted from al-Zâhir, adding no extra information to the definition given by al-Azhari. The phrase is also discussed in al-Tahdhib. (AZ, 119; AT, 15, 390.)

Fortress I have not found this phrase in al-Zâhir, therefore, it seems that al-Nawawî had taken parts of the explanation from al-Tahdhib, whereas al-Azhari discussed in detail the different usages for the phrase. (AT, 1, 250.)

Camels prepared to be ridden for the purposes of war or transport

Al-Nawawî refers to parts of the definition given in al-Zâhir, adding an explanation related to the linguistical derivation of the phrase. Unlike al-Nawawî, al-Azhari provided the religious meaning in al-Zâhir. He also discussed in more detail the definition of the phrase in al-Tahdhib. (AZ, 280; AT, 10, 216-221.)
**To dole out** Al-Nawawi referred to parts of the definition given in *al-Zāhir*. Unlike al-Nawawi, al-Azhari gave both linguistic and religious uses of the phrase. (AZ, 283.)

**Judgement** Al-Nawawi quotes the whole definition given in *al-Zāhir*, leaving out the poetic evidence and adding no extra information. (AZ, 419.)

**To listen to** Al-Nawawi quotes only parts of the explanation given in *al-Zāhir*, regarding the grammatical aspect of the phrase. He also left out the definition and the poetical evidence used to support the argument. (AZ, 113-114.)

**Quarrel** Al-Nawawi quotes from *al-Zāhir* parts of the explanation given, adding a religious definition to the phrase. In contrast, al-Azhari did not provide a religious meaning. (AZ, 420.)

**To take an oath** Al-Nawawi referred to *al-Zāhir*, quoting parts of the explanation given, adding different views to the argument. He did not seem to agree with al-Azhari's view regarding the meaning of this phrase. (AZ, 372; AT, 8, 423.)
8- Similarities and Differences between the two works

**Similarities:**

1- Both scholars investigated the language of al-Fiqh and explained the existing language terms of two previous scholars in two books.

2- Both belong to the Shafi‘i school of thought. They worked in the same area of Shafi‘i Fiqh.

3- They did not follow the chronological sequence in presenting their evidence in the discussed issue.

4- They did not follow a methodological pattern in their interpretation of the entries. Sometimes they presented the evidence before the explanation of the term and in other cases presented the religious meaning before the linguistic meaning.

5- Both scholars were on agreement in most of their discussed issues.

6- Both scholars consider the Ḥadīth to be a valid proof in supporting linguistic arguments.

**Differences:**

1- Al-Nawawī was a jurist and a muḥaddith in the first place and a philologist in the second place, while al-Azhārī was a philologist and a lexicographer in the first place and a religious scholar in the second place.
2- There is a time gap (approximately three centuries) between the two scholars.

3- Al-Azharî uses more evidence from the Quran and Arabic poetry than al-Nawawi.

4- Al-Azharî did not mention any references for the literature he used, whereas al-Nawawi reported about forty references.

5- Al-Azharî relies on the narration of much connected literature from previous linguists and jurists.

9- The Evaluation of both works of the two scholars

Through the analysis and comparison of both scholars' work the following comments can be made.

The investigation of the issues where al-Nawawi referred to al-Azharî suggest that al-Nawawi quoted al-Azharî in approximately ninety places. Regardless of these numerous references used by al-Nawawi from al-Azharî, al-Jawhari was quoted by al-Nawawi on about one hundred and twenty terms. This indicated that al-Azharî ranked second in al-Nawawi's work.

In referring to al-Azharî, al-Nawawi did not mention the names of the books that he quoted from, except once where he mentioned *al-Tahdhib*. Nevertheless, there are only two published books written by al-Azharî; *al-
Zāhir and al-Tahdhīb, to my knowledge. Al-Zāhir was not mentioned at all in al-Nawawī’s work.

Al-Nawawī used al-Zāhir more often than al-Tahdhīb regardless of its small contents in comparison with al-Tahdhīb as one of the main Arabic dictionaries. The reason for this is the similarity of knowledge content between al-Zāhir and al-Tahrīr, al-Nawawī’s work.

In most cases, al-Nawawī directly quoted al-Azhāri. However, sometimes he neglected the linguistic and religious evidence and proof used by al-Azhāri in supporting his argument.

Through my investigation of both scholars books al-Zāhir and al-Tahrīr, I found some terms that were mentioned in al-Zāhir but did not exist in al-Tahrīr. Such terms include (AZ, 106).

Some entries quoted by al-Nawawī from al-Azhāri were not found in al-Zāhir, but instead were found in al-Tahdhīb. Examples include  

Occasionally, al-Nawawī elaborated some quoted terms from al-Zāhir, such as  

Moreover in another term such as al-Nawawī in addition explained that it is Arabised Persian. In some of the terms such as al-Nawawī strongly confirmed al-Azhāri’s definition regardless of their differing opinions to what was mentioned by al-Jawhari, al-Fayruzābādī and al-Zabīdī.
Al-Nawawi’s support of the definitions given by al-Azhari arose from two aspects, firstly he saw al-Azhari as an authority in the Arabic language and secondly, al-Azhari took the language directly from speaking to the Arab tribes, which was seen to be a privilege. However, there is no evidence to suggest that al-Azhari would have heard all the Arabic language or heard all the Arabic tribes.

There are certain terms such as البينة where al-Nawawi mis-quoted al-Azhari’s definitions. By البينة, al-Azhari defined it as camels and cows. However, in al-Nawawi’s reference to al-Azhari’s definition البينة, he mis-quoted al-Azhari by defining the term as cows, camels and sheep instead of just cows and camels.

Another example of mis-referring is in the term الموسى, where al-Nawawi mentioned ‘Abdullāh b. Sa‘īd al-‘Umawī instead of Abū ‘Amr b. al-‘Alā’ in explaining this term as stated in al-Sihāh.

A further example of mis-quote by al-Nawawi is الكود. Al-Azhari defined this term as equaling three كيلجات (measure). However, in al-Nawawi’s definition of the term he mis-quoted it by saying it equals five كيلجات. In reference to al-Zāhir, al-Tahdhīb, al-Šīhāh and al-Lisān, I found that the term الكود equals three كيلجات.
There are certain terms where al-Nawawi provided more comments from a linguistic aspect than al-Azharî. For example, ارز (rice) al-Nawawi presented six forms, whereas al-Azharî presented only three forms. Another example - once again al-Nawawi presented six language forms and al-Azharî presented only one.

There are also particular terms where in this case, al-Azharî provided detailed comments from a linguistic aspect more than that provided by al-Nawawi, e.g. العارية.

Al-Azharî does not provide the religious meaning of some terms, whereas al-Nawawi does, e.g. الرشيد.

When defining a phrase such as مولده, al-Nawawi refers to both books of al-Azharî. The general meaning is found in al-Zâhir, while the rest of the quotation referring to Abû ‘Ubayda is found in al-Tahdhib.

In some terms such as شروته, شرفة, عربyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyyy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Another example where their disagreement is apparent is in the definition of the term \( \text{UUI} \). In this case al-Nawawi, Abû Ziyâd, al-Jawhari and Ibn al-Athîr believed that it means \( \text{oaths} \) while on the other hand al-Azharî, Ibn al-`Arabî, Ibn Sîdah and al-Fayrûzâbâdî believed that \( \text{UUI} \) means \( \text{the vowing group} \).

There are numerous terms where al-Nawawi did not refer to al-Azharî. Through my study of these terms in \( \text{al-Zâhir} \) and \( \text{al-Tahrîr} \), it appears that there is no great difference in the approach and the interpretation of such terms given by the two authors. Examples include:

1- \text{Divorce} \. Both scholars closely agreed on the linguistic meaning of this term. (AZ, 325).

2- \text{Dismissal} \. Al-Nawawi vocalised this term and confirmed the concise linguistic meaning. On the other hand al-Azharî explained this term in more detail, linguistically and religiously referring to the Qurâân and other references.

3- \text{Irrevocable Divorce} \. There is no difference in their interpretation of this term except that al-Nawawi allowed the addition of \( \text{al-Hà} \) to the term making it \( \text{الى} \).

By studying the book \( \text{al-Tahrîr} \), al-Nawawi's great efforts and high degree of accuracy is apparent through his references made to more than one manuscript.
of *al-Tanbih*. He clearly indicated that he referred to the author’s copy as well.

In addition to this, al-Nawawî criticised, scrutinized and objected to approximately thirty linguistic explanations given by al-Shîrāzî. Examples are given below.

1-In the phrase ویؤخذ الخفی بالاخف, the word referred to is in the masculine form. al-Nawawî stressed that he should have said ویؤخذ الی单 بالاخف instead of ویؤخذ الی单 بالاخف because the word referred to (eyelid) is in the masculine form.

2-Al-Shîrāzî said . Al-Nawawî criticised this and suggested that al-Shîrāzî should have said . The former implies only five nights, whereas the latter counted the period waiting in days and nights.

3-Al-Shîrāzî said ان يقطع الأوراق كلهما (all the Jugular veins must be cut for the sacrifice of an animal). Al-Nawawî criticised al-Shîrāzî’s definition saying that he should not have given the plural form of ‘Jugular vein’ when there are only two veins. Al-Nawawî in addition suggested the phrase should state ان يقطع , i.e. to cut the two Jugular veins, giving the dual form instead.

4-Al-Shîrāzî said ان يقطع (resident). Al-Nawawî indicated that this term, found in *al-Tanbih* is grammatically incorrect. The correct form is .
10- Arabised Terms

Arabised terms are originally non-Arabic and were used by the non-Arabs to give a particular meaning. The Arabs then utilized these terms also to give the same meaning.

The majority of Arabised terms were brought in from neighbouring nations where there was most contact, such as the Persian country from the east, the Roman Empire from the north and Ethiopia from the south and south-west.

The borrowing of terms between different languages is well known to a great extent due to the inter-relationship between different civilisations and also through trade, education, political, social relations and war.

The Arabic language authorities tried to establish a criteria for identifying the non-Arab words used by the Arabs.

Al-Suyūtī said: “The scholars of the Arabic language said that a non-Arab noun is known by the following facets:

“First, the naql, when one of the Arab scholars, who are an authority in the Arabic language, copies or transfers this.

“Second, when the term is outside the patterns of Arabic nouns, such as lbrisam. This pattern does not exist in the structure of nouns in the Arabic language.
“Third, when the first letter is a nun (ن) followed by a rā’ (راء) such as the word Narjis نرجس, as this does not exist in the Arabic language.

“Fourth, if the noun ends in a zāy (ز) followed by a dāl (ال) such as Muhandiz مهندس، because this does not exist in the Arabic language. When Arabs used this term, they modified it, replacing a sīn (س) instead of the zāy. It became Muhandis مهندس.

“Fifth, when the term contains a sād (س) and a jīm (ج) such as Sawlajan سولجان and Jis جيس.

“Sixth, if the term contains a jīm (ج) and a qāf (ق) such as Manjaniq منجيق.

“Seventh, if the term is a quadruple or quintuple word, free from any voluble letters which are: bā’ (ب), rā’ (راء), fā’ (ف), lām (ل), mīm (م) and nun (ن).

If it were an Arab word it would contain one of these letters such as the term Safarjal سفرجل, Qudha’mal قدعمل, Qurṭa’ab قرطاع and Juhmarish جحمرش.” (al-Muzhir, 1,160)

The existence of Arabised terms in the Quran and Hadith appears to be a controversial matter between those who believe that Arabised terms are present, those who do not and those who are in between. It seems that the Qur'an and Hadith do contain Arabised terms, however, and these terms were
used and became part of the Arabic language long before the Qur\(\text{\'}an\) was actually revealed to the Prophet.

Al-Nawawî, in his book of *al-Ta\(\text{\'}r\)r* included approximately fifty Arabised terms. Most of these terms were of Persian origin and were related to the names of plants, tools and other objects which were uncommon in the Arabic peninsula.

The borrowing of terms between different languages is continuous, until this day, where the Arabic language borrows scientific terms from the west and there are specialist academic centres founded for arabising terms in Damascus, Cairo and other Arab countries.
EDITORIAL METHOD

Once I had obtained the British Library manuscript and decided that this was going to be the topic of my study, I began searching for further manuscripts. My supervisor, John Mattock was of great help and through him I was able to obtain directly three manuscripts from the Chester Beaty Library in Dublin. I obtained two further manuscripts from al-Asad al-Waṭaniyyah Library in Damascus, Syria and another one from the Berlin Library, Germany. After writing to East Berlin libraries for a copy of the manuscript, I was informed by the librarians there that the manuscript had been transferred to West Berlin after the war. (The librarians were very co-operative and sent me a copy of the manuscript immediately). I also contacted the Tunisian Library of al-Maktabah al-Waṭaniyyah. After great effort, many telephone calls, letters and expenses I was then only able to obtain a copy, which took over four months of continuous contact, despite speaking to the cultural attaché at the Tunisian Embassy in London. However, the last manuscript in the Dār al-Kutub al-Miṣriyyah Library in Cairo, Egypt was the most difficult one to obtain. Through continuous correspondence with the library for over a year and numerous telephone calls, I was still unable to obtain a copy. My letters to the library were not acknowledged, until I met an overseas student who was returning to Cairo and through him I was able to obtain the manuscript.

All in all, I was able to obtain nine manuscripts. I began by reading each manuscript to get a general picture with regard to the arrangement of the chapters, to find out if there were any sections missing, whether or not the name of the scribe is given, the different kinds of scripts used and its legibility. I chose the Berlin manuscript to be the main one (for reasons given in the Description of the Manuscript) and where I compared the other eight to it.
I began each chapter with a heading at the top of a new page each time. For missing or words inserted in the margins, I have restored them and placed them in the text. The entries that require explanation, I have placed at the beginning of a new line and they are in bold. I have also provided notes and comments on the text where there is a need for them, which can be found after the text in Volume Two.

In order to find out the differences between the manuscripts, I applied a method of reading aloud and allowing my colleagues to follow and note down differences such as missing words, incomplete sentences, spelling or grammatical mistakes etc. Occasionally, when my colleagues were unavailable, I read aloud myself and recorded it on a tape recorder, replaying it slowly and repeatedly so that I could pick out the differences. These differences are given at the bottom of each page (footnote).

Occasionally, where there is an addition of a letter, a word or a phrase, I have symbolized it with a ' + '. When letters, words or phrases are missing or have been omitted. I have denoted it with a ' - '

In order to ease access to the text material, I have provided indexes for the terms, names, places, Quranic verses, Hadith and units of measurements at the end of Volume Two.

The symbols for the manuscripts are given below.

1-Staatsbibliothek, Berlin, No. 9311902 ( ı )
2-British Library, London, No. ADD, 7253 ( w )
3-Dăr al-Kutub al-Miṣriyyah, Cairo, No.1665 ( ١ )
4-Maktabat al-‘Asad al-Waṭaniyyah, Damascus, No. 2188 ( ٢ )
5-Maktabat al-‘Asad al-Waṭaniyyah, Damascus, No. 2289 ( ٣ )
6-Chester Beaty, Dublin, No. 5209
7-Chester Beaty, Dublin, No. 4829
8-Chester Beaty, Dublin, No. 5348
9-Al-Maktabah al-Wataniyyah, Tunisia, No. 18573
DESCRIPTION OF THE MANUSCRIPTS


The title of the MS is Kitab al-Tahir fi Sharh Alfaz al-Tanbih wa Daftihah wa Tahdhib Lughatihah wa Ishtiqaqihah wa Ta addudihah. The name of its author is given below the title on the first page as Tālīf al-Shaykh al-'Imām al-'Ālim al-‘Āmil al-‘Allāmah al-Awḥad al-Bāri’ Faridu ‘Aṣrihi Afḍalu al-Muta’khkhirin Muḥyī al-Dīn Abī Zakariyyah Yahyā bin Sharaf bin Murrī bin Ḥasan bin Ḥusayn bin Ḥizam al-Nawawī.

The MS begins with ‘Bismillāhi al-Rahmān al-Rahīm’ (the following word is illegible) ‘Rabbi yassir wa Alṭuf and ends with, ‘Qubilat Hādhihi al-Nuskhah min Nuskhah qubilat min Nuskhah bikhat al-Musannīf raḥimahu Allah.’

This is a one volume MS and consists of 180 pages. There are 21 lines to a page and approximately eleven words per line. It ends with two dates:

1- The date of completion of the book by the author, al-Nawawī, (25-12-671/12-7-1273), five years before his death.

2- The date of the script by the scribe, (16-12-708/27-5-1309), thirty one years after the author’s death.

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The MS shows the usual organisation of thirteen chapters (١٣) and the less usual organisation of nine sections (٩). All chapters and sections have been arranged according to the normal headings of *Fiqh*. All titles of chapters and sections are transcribed in bold characters. The chapter titles have not been written carefully and the arrangement of the sections is very haphazard. The MS is written in an ordinary *naskh*, which although not neat, it is still legible. There are some blank spaces amongst some of the pages, such as pages 2, 3 and 163. Dots and vocalisations are not adopted regularly. From pages 1-163 inclusive the script is the same but then changes between pages 163-173 inclusive. From page 173 onwards the script is like the first. Linkage words have mainly been used, which helped to hold the MS together. Words are omitted or missed in almost every page. The scribe has inserted them in the margin, with an indication given at the appropriate point in the text (ـ ) and in the margin (ـ ). The margin also contains collation notes such as: *balagha muqābalatan*, but rarely contains any comments. The scribe shows considerable care with *hamzah* and *shaddah*. The MS contains the name of the scribe which is *ʿAbd al-Qādir bin Yūsuf bin al-Mużaffār bin Sadaqah al-Hażīrī* and the chain of *muqābalah* with the manuscript of the author.
The front cover of the manuscript

Berlin Library, No. 9311902 (1)
The first page of the manuscript.

Behin Library, No. 9311902 (1)
قال المصنف بن قدوم رضي عنه: قرعت نعمه نعم السادة الأئمة، واعترفوا بهم، وأحرروه على الملائكة.

رَبُّ الْأَرْضِ وَالْجَهَّالِ وَمَا بَيْنَهُمَا مَا خَلَقَنَّهُمَا فَأَحْسَنَ مَا خَلَقْنَاهُمَا ثُمَّ نُخْرِجْنَاهُمَا فِي نُقُولٍ حَقِيقَةً، وَأَمْرُنَا فِيهَا مَثَلًا هُدًى لِّلْأُولِينَ.
2- (جو) The British Library No. ADD, 7253, Department of Oriental Manuscripts and Printed Books.

The title of this MS is Kitābūn fī Sharḥ Ḍayf al-Tanbīḥ wa Ḍahāṭihā wa Tahdīḥ Lughātihā wa Ishtiqāqiha wa Ta’d addudihā. The name of its author is given as al-Shaykh al-Imām al-Ālim al-Allāmah al-Ḥāfīẓ al-Ḍābit al-Mutqin al-Mutafannin Muftī al-Shām Abī Zakariyyā Yaḥyā bin Sharaf bin Murri bin Ḥasan bin Ḥusayn bin Ḥizām al-Nawāwī al-Shāfīʿi. The first page begins with ‘Bismillāhī al-Rahmān al-Rahīm, Rabbi ‘Ukhtum bikhayr.’ The last page has a colophon consisting of two dates;

1- The date of completion of the book (25-12-671/12-7-1273).

2- The date of the script (3-5-736/20-12-1335) by Muḥammed bin Ismāʿīl bin ʿUmar al-Shāfīʿī.

The MS consists of 211 pages and fourteen chapters headed with (كاب) and thirty sections headed with (بطاب). All chapters and sections are arranged according to the Fiqh classification, although most of the first chapter is mislaid. All headings are scripted in bold characters and interwoven into the text.

There are 17 lines in each page and approximately 11 words to a line. Pages are paginated consecutively in Arabic and English on the top left hand side, but there is no sign of linkage words.
The last page of the Manuscript.

British Library, No. ADD, #253 (c)
The MS is written in good naskh hand writing. The scribe shows considerable care of vocalisation. Almost all of the margins are full of corrections, in particular of missing and omitted words. There are approximately ten pages missing after page 153. The margins also contain the following collation notes: balagha, balagha muqābalatan, and ( ʿ—ʿ ) on pages 14 and 16 respectively. There is little punctuation in this MS. Page 209 in particular seems to have been divided into three sections and amended. However, this page contains unrelated comments and poorly written handwriting. Page 210 includes some unrelated comments on the top part of the page and contains the names of the Twelve Imams of the Shīʿah sect at the bottom of the page. It is possible be that in the past, this MS was held by a Shīʿah person since the names of the Twelve Imams are written in different handwriting from that in the main text.


The title of this MS is Kitāb al-Tahrīr fi Sharḥ Alfiẓ al-Tanbīh wa Daḥīda wa Tahdhibi Lughātihā wa Ishtiqāqihā wa Taʿaddudihā. It begins with ‘Bismillahi al-Rahmān al-Rahīm, wa Mā Tawfiqī ʿillā Billahī, ‘Alayhi Tawakkaltu.’
The last page of the manuscript:

No. 1665 (B), Shafitī, Ethn. 36

Dar al-Kutub al-Misriyyah, Cairo
The MS consists of 193 pages, each page being 18 × 12 cms. It is a one volume MS. There are 19 lines on each page and approximately 11 words to a line. The last page of the MS has a colophon including the following two dates:
1- The date of completion of the book by the author (25-12-671).
2- The date of completion of the script by the scribe (11-10-697/). The scribe of this MS is unnamed.

The MS consists of fourteen chapters (کتب) and thirteen sections (اػواب). The first chapter (کتاب الطهارة) and its sections have been scripted without headings.

All headings of chapters and sections are not scripted in separate lines, but are distinguished from the rest of the text by bold writing. The pages are consecutively paginated in Arabic numerals on the top left side of the page, written in dotted, reasonably vocalized, neat naskh.

(س ۴-۴) Maktabat al-Asad al-Wataniyyah, Damascus No. 2188, Shafi‘i

Jurisprudence.

The title of this MS is Kitāb Tahrīr Alfasāz al-Tanbīh wa Ḍabīti Alfasāzhi wa Bayān Lughatīhi wa al-Afsah Minhā wa Islāhi Mā 'Unkira Minhā wa Ghayri Dhālik. The name of the author is al-Imām al-Ālim al-Allāmah al-Wari‘ al-Zāhid Muḥyī al-Dīn Yaḥyā al-Nawawī.
This is a one-volume MS and consists of 190 pages. There are 23 lines in a page and approximately 11 words per line.

It starts with ‘Bismillahi al-Rahmān al-Rahīm wa Bihi Nasta‘īn’ and ends with the date of completion of the book by the author (25-12-671).

The MS contains twelve chapters (~) and six sections, all of which have been arranged according to the normal Fiqh classification method.

Headings of chapters and sections have not been given good care, in particular sections which are not adopted adequately and interwoven into the text.

The orthography is small, clear and scripted in ordinary naskh. The scribe takes care of vocalization except hamzah, which is hardly used. The script is most adequately dotted.

Linkage words have been consecutively adopted at the bottom of the left margin. The MS has no pagination.

Margins have been used in every page for inserting many missing words and for correcting only few words. Indication of missing or corrected words is given at the appropriate position in the text as (~~) (~). The margins also include the sign balagha such as in pages 8, 132 and 181.

The scribe inserts missing sections from pages 153 and 154 in the margins. He uses the sign (~) in the margin for corrected words and the sign (~) in the text.
الباب الأول في مباحث الأقاويل من عقيدتها والفارق بينها

نر. 2188 (١٩٤٠)

مباحث الأقاويل، أردوانة، دمشق

The first two pages of the Manuscript.
The last two pages of the manuscript.

No. 4188 (1)
In this MS, the handwriting of the script is consistent from pages 1-180, while pages 180-190 are written in a much finer font. The margin and space bordering in pages 5 and 6 have the collation note ‘waqf’ stamped on them. The MS has no blanks and has very little damage.

5- (٤٩) Maktabat al-Asad al-Waţaniyyah, Damascus No. 2289, Shâfi’î Jurisprudence.

The title of this MS is Kitâb al-Tahrîr fi Sharh Alfâz al-Tanbîh wa Ḍaḥî Lugh-ātihâ wa Tahdhîbihâ wa Ishtiqâqihâ wa Ta‘ addudihâ. The author’s name is given as al-Shaykh al-‘Imâm al-‘Alîm al-Fâdîl al-Qudwah al-‘Allâmah, Shaykh al-Islâm Muftî wa al-Mujtahîdîn Muḥî al-Dîn Yaḥyâ bin Sharaf.

The MS consists of 254 pages. There are 17 lines per page and approximately 10 words to a line.

The MS starts with ‘Bismillahi al-Rahmân al-Rahîm, Rabbi yassir bilutfîka Yâ Karîm and ends with the following two dates:

1-The date of completion of the book, 25-12-671 A.H.

2-The date of the script by the scribe, 16-9-744 A.H.

The MS has been well preserved and is almost free from blots, erasures and blights. It shows the organization of fifteen chapters. The sections have not been well organized and the headings (ابراب) have not been adequately
adopted. The text is written in naskh script and is plain and quite legible. This MS is devoid of all punctuation and is inadequately vocalized. The marking of the text with dots is rather sparse and irregular. The words or phrases which have been chosen for explanatory purposes have been scripted in bold lettering.

Linkage words have been adopted to show the proceeding pages and are usually situated at the left hand side of the bottom of the page. Words which have been omitted, corrected or erased are placed in the margin with a pointer in the appropriate place to indicate any of the above three.

The margin is clear of explanatory notes and comments, except on certain pages, such as 104 and 105. These pages have portions containing comments which seem to have been glued to the outer-edge of these pages.

The Hamzah has not been used at all. The colophon includes the names of poets who praise the author and various comments. The scribe of the MS is Muhammad bin Muhammad bin Ahmad Ibn ‘Abd al-Wahid bin ‘Abd al-Karim bin Khalaf bin Sultan bin Suhman bin Ahmad bin Khulayd bin Husan bin Sa‘ad bin Suwayd bin Abdullah bin Muhammad bin Yahya Ibn al-Mundhir bin Khalad bin ‘Abdullah bin Khalid bin Abi Dujanah Simak al-Ansari, a companion of the Prophet Muhammad (p.b.u.h).
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الدكتور

بالموافقة

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The title of this MS is *Kitāb al-Tahrīr fī Sharh Alfāz al-Tanbīh wa Daḥtihā wa Tahdhīb Lughātihā wa Ishtiqaqīhā wa Taʿaddudīhā*. The name of its author is given as *al-Shaykh al-ʿImām al-Faqīr ʿlā Rahmatillāhi wa Luṭfihi Muḥyī al-Dīn Yaḥyā bin Sharaf bin Mūrī bin Ḥasan bin Ḥusayn bin Ḥizām al-Nawāwī*. The name is written on the first page.

This is a one volume MS and consists of 307 pages. There are 13 lines to a page and approximately 9 words per line. It is very well organized into 16 chapters and 58 sections. The first chapter includes 13 sections. Headings of chapters and sections are well displayed and are inserted on a separate line.

Chapters are arranged in Shāfiʿī's order of *Fiqh*.

The MS is written in a good *naskh* handwriting (calligraphy). The first page starts with *ʿBismillahi ʿl-Rahmān ʿl-Rahīm, Allāhumma laka al-Ḥamdu ʿAlā Kulli Ḥāl*. The last page ends with the completion of the book by the author and ends with neither the date of the script nor the name of the scribe.

Orthography is neat, clear and rather large. The scribe shows good care in maintaining the *hamzah* throughout the text. Vocalization in the MS has been adequately adopted, unlike the other MS’s.

Handwriting in this MS, from pages 1-55 inclusive is neat, clear and consistent. From pages 55-75 inclusive, the handwriting is different and there is
less vocalization, but the fundamental vocalization is thoroughly maintained. The same applies for pages 198-307 inclusive, at which point the MS ends.

Dots are adequately adopted throughout the text. The phrases which have been chosen for explanatory purposes have been scripted in bold lettering. The only punctuation which has been fairly adopted in this MS is the full stops. Words which are missing, omitted or corrected have been inserted in the margin with a pointer in the appropriate place to indicate any of the above. There are only a few instances where this occurs. The margins also include some comments in reference to the subject concerned in the text, of which examples can be found in pages 12, 22, 29, 31, 53, 95, 96, 120 and 160. It seems that the pages with comments in the margins have been written by a different scribe. For the words or sentences which have been wrongly placed in the text, i.e. placing words or sentences before or after its correct position in reference to another word or sentence, an indication of (لامس) has been adopted in the appropriate place, e.g. page 213.

Linkage words have been adopted to show the proceeding pages and are usually situated at the left hand side of the bottom of the page. Although this MS is one of the most neatest, clearest and vocalized MS's, it has been hindered by the fact that there is a large portion missing, which could be estimated to be 50 pages.
The front cover of the manuscript:

No. 4829 (s)

Chester Beatty Library, Dublin.
Chester Beatty Library, Dublin

No. 4829 (2)

The last page.
7- (٧٥) Chester Beaty Library Dublin, No. 5209.

The title of this MS is Kitāb Lughāt al-Tanbih. The author’s name is given as al-ʿAllāmah Shaykh al-Islām al-ʿImām al-Nawawī. Added below the name of the author is the following: “It came into the possession of al-Ḥājj Muḥammad Ṭālib bin al-Marhum al-Ḥājj Muḥammad Khayr (the following is illegible).


The MS contains no dates; neither for the completion of the book by the author, nor for the script. The scribe of this MS is unnamed.

This MS consists of 147 pages. There are 25 lines in each page and approximately 11 words per line. It consists of fourteen chapters (کب) and 10 sections (אב). It is written in poor naskh, which is plainly distinguishable in the MS, but is not strictly in accordance with the principles of naskh calligraphy.

Linkage words have been adopted throughout the MS and are usually found on the proceeding page. Words or phrases which have been explained have not been set out in the usual manner of italics and bold letters.
There has been some fringe attempt at what one might describe as a form of bold lettering. It would seem to be a frail attempt, even perhaps a hesitant one. The headings of chapters and sections have been interwoven into the text, such that titles are not placed onto a line of their own, but are situated where the text of the subject appears at either side of it. These aberrations are not serious in essence and are due to a lack of intense proportioning.

Virtually no punctuation is used throughout the MS, however, this is a normal feature of ancient MS's. The vocalization is sparse throughout the MS and many dots are unrecorded.

Words that are missing, omitted or which have been corrected appear to a great extent in the margins. Certain comments are also to be found in the margins, such as in page 47. The scribe has inserted some words in the wrong place, such as in page 131 where (قوله في الثلاث سنين) (عذراء المعروف) is written instead of (قوله في الثلاث سنين) (عذراء المعروف).

Other examples can be found in pages 93 and 126.

There are some errors in the MS such as (الفقرة 1 بفتح الراة)، instead of (الفقرة 1 بفتح الراة) and (القائفة) instead of (القائفة).
Chester Beatty Library, Dublin

No. 5209 (2)

The first page of the Manuscript.
The last page.

No. 5209 (?)

Chester Beatty Library, Dublin
The title of this MS is given as follows: Kitābun fihi Taḥrīr Al-Fāz al-Tanbīḥ

The name of the author is given on the first page as al-Shaykh al-‘Imām al-‘Alīm al-Allāmah Muḥyī al-Dīn Abū Zakariyyā Yahyā bin Sharaf bin Murrī al-Nawawī.

This MS consists of 198 pages. The number of lines per page in the MS varies from page to page, but usually lies between 13 and 23 lines per page. The number of words per line also varies. Some lines in some pages have 4-5 words, e.g. page 114-120 inclusive, while others have 11 words per line, e.g. pages 1-14 inclusive.

The MS begins with ‘Bismillahi al-Raḥmān al-Raḥīm wa Šallā Allāhū ‘lā Sayyid al-Mursalīn Muḥammad wa Ālihi wa Sahbihi, Qāla al-Shaykh al-Faqīh al-‘Imām al-‘Alīm al-Zāhid al-Wari‘ Muḥyī al-Dīn Abū Zakariyyā Yahyā bin Sharaf bin Murrī al-Dimishqī Raḥimahu Allāh. It ends with ‘Wa Allāhū Subhā nahu wa Tā‘ālā A‘lām al-Ḥamdū Lillāhi Rabbi al-‘Ālamīn’, which is on the colophon. The colophon has been badly affected and smudged, and has no date of completion; neither by the author nor by the scribe. The name of the scribe is given as ‘Uthmān bin .........., at which point the MS is illegible.

The orthography is big and is neither neat nor clear, but legible. The scribe shows considerable variation in his realization of the dots. The variation of
calligraphy is a pointer to the use of more than one scribe in the composition of this MS, examples of which can be found in pages 112-121 inclusive. Missing words, which are not many, have been added and inserted into the margin, e.g. page 154. The margins are almost clear of comments and explanations. Linkage words have been adopted and inserted on the bottom left hand side of the folio on every other page.

This MS consists of twelve chapters (كتب) and nine sections (أبواب); which are not adequately adopted. Headings of chapters and sections have not been displayed as titles on separate lines, but have been interwoven into the text. The MS has suffered a great disadvantage by the loss of some sections. The areas of the missing sections are as follows:

(a) Page 1 ends with the words (من مهمات تواعد التصريف) and the following page begins with (على ضعف) and ends with (كتاب الفضلات), suggesting that part of the introduction and the section of (باب الطهارة), purification are missing.

(b) Between pages 181, which ends with (العصيدة قال) and the following page 182, which begins (لله والقاضي أو تشديد الوضاءات أي تنقضي), approximately 20 pages are missing. Page 14 of the MS is blurred.

All titles are transcribed in bold characters. The expressions which are explained, have not been transcribed differently, as should be. A circle with a
The first page of the manuscript.

No. 5348 (M)

Chester Beatty Library, Dublin
dot inside is used as a pointer at the end of the sentence, which comes before the expression.


This MS begins with ‘Bismillâhi al-Rahmân al-Rahîm, Allâhumma Yassir Yâ Karîm’. It ends with the completion of the text but has no date of the completion by the author, however, there is a year mentioned on the colophon which is 1080 A.H. And the scribe is unnamed.

The MS consists of fifteen chapters (١٥) and fourteen sections (١٤). The sections are not adequately adopted. The MS consists of 193 pages. The number of lines in each page varies from one page to another, some having 17, 18 and even 19 lines. There are approximately eleven words in a line.

The title of this MS has been given on the front cover of the text as Kitâb Bughyatu al-Nabî fî Tahrîr al-Tambîh. The name of the author, al-Shaykh al-'Imâm al-'Âlim al-'Allâmah al-Awâd Shaykh al-’Islâm Muhyî al-Dîn Abî Zakariyyâ Yaḥyâ bin Sharaf bin Murî bin Ḥasan bin Ḥusayn bin Hizâm al-Hizâmî al-Gawah al-Shâfi‘î, which is given on the front cover together with the title.

Headings of chapters and sections in this MS have not been displayed as
titles on a line of their own, but have been interwoven into the text and transcribed in bold characters according to the normal headings of *Fiqh*. The MS is written in poor naskh handwriting.

The orthography is fairly big and in some pages blurred. Pages 173 to the end of the text are particularly smeared and many words are illegible. Vocalization is rarely used and dots are not adequately adopted.

Linkage words are adopted regularly but often become blanked. Omitted words appear at times in the margin, e.g. page 35, 43 and 162. The expressions that are explained have been interwoven into the text with the same calligraphy. The scribe shows no realization of the punctuation in the text even when full stops are most needed.
The first page of the Manuscript.

No. 18543 (c)

Al-Maktabah al-Wataniyyah, Tunis
The last page.
No. 18573 (2.)
A1. Makhzobh al-Waqarunyah, Tunis
CHAPTER SIX
BIOGRAPHICAL DATA ON NAMES OF PEOPLE MENTIONED IN THE TEXT

The following list covers all the people mentioned by al-Nawawî in the course of his book, most of them were jurists, exegetes, philologists and grammarians. They are arranged alphabetically, using the name by which they are most well known. I have given in brackets, the major sources for the biographies of these people, referring to the sources with abbreviations listed at the beginning of the thesis. The list also includes Companions, Successors and relatives of the Prophet Muḥammad (p.b.u.h).

1- AL-‘ABBĀS b. ‘Abd al- Muttalib (32/653). He was born in Makkah three years before the Prophet. Al-‘Abbās was a companion and one of the Prophet Muḥammad’s uncles and the caretaker of the Ka‘bah before Islam. He became a muslim in the Makkan period. His musnad includes 40 Hadîths. He was buried in al-Baqî’. (ISA, 3, 631-32: SI, 2, 78-103; JAR, 6, 210.) E.g. p, 138.

2- ‘ABD MANĀF al-Mughirah b. Quṣayy b. Kilāb. He was the great grand father of the Prophet Muḥammad and had eleven children amongst them Hāshim the great grandfather of the Prophet. (BN, 1, 210; UM, 2, 81.) E.g. p, 138.
3-'ABD AL- MUṬTALIB Shaybah b. Hāshim b. ‘Abdi Manāf (N.d). He was the grandfather of the Prophet Muḥammed (p.b.u.h) and was the leader of the Makkans in his time. He took care of the Prophet during the Prophet’s childhood. (BN, 1, 210-11; Um, 2, 176-79.) E. g. p, 138.

4-Al-ABHARĪ Ja‘far b. Muḥammad Abū Muḥammad (428/1037). He was known as Shaykh al-Zuhḥād. He studied under al-Mufīd, al-Jurjānī and Ibn al-Muẓaffar. He travelled in pursuit of knowledge and was a great scholar in many fields of knowledge. (SI, 17, 576-77.) E. g. p, 84.

5-ABŪ ‘ALĪ AL-FĀRISĪ al-Hasan b. Ahmad Abū ‘Alī (377/987) or (380/990). He was a grammarian of the Baghdad school and studied under al-Zajjāj, Ibn al-Sarrāj and others. Ibn Jinnī was one of his students. He wrote more than twenty five remarkable books, amongst them al-‘Uddāh fi al-Nahwu, al-Maqṣūr wa al-Mamdūd, al-Takmilah fi al-Taṣríf and al-Hujjah. He died in Baghdad. (SI, 16, 379; MA, 7, 232-61; BUG, 1, 496-98; TAR, 7, 275-6). E.g. p, 239.
6-ABŪ 'AMR IBN AL-‘ALA’ Zabbān b. al-‘Alā’ Abū Amr (154/771) or (157/774). He was a successor. He was born in Makkah and narrated from Anas b. Mālik. He was considered to be the top of the list of the first grammarian class and was a great philologist. Abū ‘Amr was a great scholar and an authority in the field of al-Qirāʿāt and ‘Ulūm al-Qurān. It was said that his books filled up his house. Most of the great scholars at both al-Baṣrah and al-Kūfah schools studied under him, amongst them being al-‘Asma’ī and Abū ‘Ubaydah. He died in Kūfah. (SI, 6, 407-12; MA, 11-156-60; EIN, i,105-06; WF, 3, 466; BUG, 367.) E.g. p, 180.

7-ABŪ ‘AMR AL-SHAYBĀNĪ ʿIshaq b. Mirār Abū ‘Amr (205/820) or (206/821). A Kūfan school follower. He was a philologist and a great scholar in poetry and was distinguished for his reliability and for narrating from over eighty tribes. He went to Baghdad and studied under al-Mufaddal al-Dabbi where he became Narrator of Baghdad. Many scholars heared from him, Ahmad Ibn Hanbal was among them. Al-Shaybānī wrote several books which became the main references among other works such as al-Nawādir, al-Khayl, al-Lughāt and al-Gharīb. (TAR, 6, 328-32; AM, 6, 77-85; WF, 1, 65; MU, 21-22; INB, 1, 221-30; BN, 10, 265-67.) E.g. p, 142.
8-ABŪ ḤANĪFAH AL-DĪNŪRĪ  Abū al-Dawūd Abū Ḥanīfah (282/895).

A grammarian, philologist and a scholar in engineering. He was a Ḥanaffī and studied under Ibn al-Sikkīt and Kūfān’s and Baṣrān’s. He compiled several books, such as *al-Nabāt, al-Anwā’* and *Nasīm al-Qurān*. (SI, 13, 422; MA, 3, 26; BUG, 1, 306; EIF, II, 977-78; INB, 1, 41-44; BN, 11, 72.) E.g.p. 162.

9-ABŪ ḤANĪFAH AL-NU’MĀN  b. Thābit Abū Ḥanīfah (150/767). The Imam of the Ḥanafīyyah school of thought. He was the jurist of Iraq. He was born in (80/699) and therefore he saw some of the youngest of the companions. Abū Ḥanīfah studied under ‘Atā’ and al-Sha‘bī. Although he studied Hadīth, Abū Ḥanīfah was an outstanding scholar in the field of Jurisprudence. Abū Ḥanīfah was buried in Baghdad. (SI, 6, 390-404; EIN, 1, 123-24; JAR, 13, 323-454; WF, 5, 415-23; BN,10, 107.) E. g. p, 240.

10-ABŪ ḤĀTIM AL-SIJISTĀNĪ  Sahl b. Muḥammad b. ‘Uthmān (255/869). He was a great scholar in Gharīb of Qurān, language and poetry. He was a Baṣrān follower and studied under Abū Zayd, al-‘Āṣma‘ī and others. He was the teacher of al-Mubarrid, Ibn Durayd, Abū Dāwūd, al-Nasā‘ī and Ibn Qutaybah.
He wrote several books such as, *I‘rāb al-Qurān* and *Mā Taḥlanu fihi al-‘Ammah*. (MU, 35; SI, 12, 268-70; BUG, 1, 606; MA, 11, 263-65; INB, 2, 58-64; JAR, 4, 4, 204; MF, 1, 218-19.) E.g. p, 34.

11-ABŪ HURAYRAH  ‘Abd al-Rahmān b. Sakhr al-Dawsī (57/677) or (58/678). He was a companion, a great jurist and ḥāfīz. Abū Hurayrah was the greatest memorizer for Ḥadith amongst the companions. His *musnad* includes 5374 Ḥadiths. He was appointed Amīr of al-Bahrayn by ‘Umar b. al-Khattāb. He died in Madinah and was buried in the Baqi‘ graveyard. (ISA, 4, 202-11; SI, 2, 578-632; BN, 8, 103-115.) E.g. p, 297.


13-ABŪ MŪṢĀ AL-ASH‘ARĪ ‘Abdullah b. Qays (42/662) or (44/664). He was a companion, one of the greatest Qurra‘ and was also a Qādī. He was appointed as a wāli (a governor) of ‘Adan in Yemen and later he became Amīr of Kūfah and Baṣrah. (ISA, 2, 359-60; SI, 2, 380-82; JAR, 5, 138.) E.g. p, 63.
14-ABŪ AL-SAMMĀL AL-‘ADAWI Mu‘attib b. Hilāl (n.d.). He was a Qārī’. According to al-Dhahabi, Abū al-Sammāl “cannot be relied upon as a transmitter”. (MUQ, 1, 293; MIZ, 6, 208; LISA, 7, 58) E. g. p, 161.

15-ABŪ ‘ŪBAYD Al-Qāsim b. Sallām Abū ‘Ubayd (224/839). A great scholar in al-Gharīb and was from the Third class of the Başran school. He studied under Abū Zayd, al-Asma‘ī, al-Kisā‘ī and others. Abū ‘Ubayd wrote more than twenty books such as, al-Gharīb al-Musannaf, Gharīb al-Qurān, and Ma‘ānī al-Qurān. He died in Makkah. (MU, 30; SI, 10, 290; MA, 16, 254-61, BUG, 2, 253-4; EIN, I, 157; AS, 2, 275-58.) E. g. p, 40

16-ABŪ ‘UBAYDAH Ma‘mar b. al-Muthannā (209/824) or (211/826). It has been said that he was the first scholar to write in the field of Gharīb al-Ḥadīth. At the same time poetry and Akhbār al-‘Arab were his favourite subjects rather than Nahwu. He was from second class of the Başran school. He studied under Yūnus b. Ḥabīb and Abū ‘Amr b. al-‘Alā’. He wrote eighty books which include al-Majāz fī Gharīb al-Qurān and Ma Tālḥanu fihī al-‘Āmmah. (MU, 22-3; MA, 19, 154-63; BUG, 2, 294-96; INB, 3, 276-88; EIN, I, 158) E. g. p, 7.
17-ABŪ 'UMAR AL-ZĀHID  Muḥammad b. ʿAbdul Wāḥid (345/956). A great philologist and a jurist of the Shafiʿi school. He studied under Thaʿlab and stayed with him for a long period of time, such that he became known as Ghulām Thaʿlab (The boy of Thaʿlab). He wrote several books, amongst them, al-Yawāqīt, Sharḥ al-Faṣīḥ and al-Marjān. He died in Baghdād. (MA, 18, 226-34; BUG, 1, 164-6; TS, 2, 7; TAR, 2, 356-59; INB, 3, 171-73; WF, 4, 329-33; BN, 11, 230-31.) E.g. p. 81.

18-ABŪ ZAYD  Saʿīd b. Aws al-Anṣārī (214/829) or (215/830). He was a great grammarian but was mostly interested in philology and Gharīb. His father was one of the companions who put the Qurān together. He studied and narrated from Abū ʿAmr b. al-ʿAlāʾ, Ruʿbah, al-Sijistani and others. He was from the second class of Baṣrans. Some of the books he wrote were Lughāt al-Qurān, al-Lāmāt and al-Nawādir. He died in Baṣra. (SI, 9, 494-6; MU, 20; MA, 11, 212-17; BUG, 1, 582-3; EIF, 1, 167.) E.g. p. 24.

19-ĀISHAH  bt. ʿAbdullah b. ʿUthmān Abu Bakr al-Ṣiddīq (57/677) or (58/678). She was ʿUmm al-Muʿminin and the wife of the Prophet Muḥammad.
She was the greatest jurist of the Prophet’s wives. ‘Aishah narrated 1210 Hadiths, and was also a source in Islamic law, and noted for knowledge on poetry. ‘Aishah was born in Makkah and was buried in al-Baqi’. (SI, 2, 135-201; BN, 8, 91-94; ISA, 8, 16.) E.g. p, 109.

20-AL-AKHFASH Sa’id b. Mas’adah Abû al-Hasan (211/826). A grammarian, philologist and a follower of the Basrah School. He was known as al-Akhfash al-Awsat. He studied under Sibawayh, al-Khalil and others, and wrote several books, amongst them being Tafsîr Ma’ânî al-Qurân, al-’Ishtiqâq and al-’Arûd. (SI, 10, 206-08; BUG, 1, 590-91; BN, 10, 293; WF, 2, 380; INB, 2, 36-44: MA, 11, 224-30; MF, 1, 210; EIF, i, 321.) E.g. p, 21.

21-AL-A’MASH Sulaymân b. Mahrân Abû Muḥammad (147/764). He was a successor. He saw Anas b. Mâlik and narrated from him, Abû ‘Amr al-Shaybânî, al-Nakha’î and others. Al-Imâm Abû Ḥanîfah heard from him amongst others. He was a Qâri’ and Muḥaddith. He left Rayy-where he was born- to Kûfah in pursuit of knowledge. (SI, 6, 226-48; TAR, 9, 3-13; WF, 2, 400-403; JAR, 4, 146.) E.g. p, 169.
22-AL-ASMA’Ī  ‘Abdul Malik b. Qurayb Abū Sa’īd (216/831). He was a great philologist, narrator, literary and he was an authority in the Arabic language. He was a follower of the Basrah school were he heared from Shu‘bah Ibn al-Hajjāj and others. Many studied under him such as Abū ‘Ubayd Ibn Sallām and Abū Ḥātim al-Sijistānī. Al-Asma’ī was known for collecting information directly from Bedouins and wrote several valuable books such as *K. al-Khayl*. (SI, 10, 175; TAR, 10, 410-420; JAR, 5, 363--; mu, 23-5; AS, 2, 273; INB, 2, 197-206.) E.g. p, 80.

23-‘ATĀ’  b. Abī Rabāḥ Abū Muḥammad al-Qurashi Mawlahum (slave to Quraysh ), (114/732) or (115/733). He was born in Janad in Yemen and brought up in Makkah. He was a great successor and studied under many companions, such as ‘Āishah, Abū Hurayrah, and saw two hundred further companions. ‘Atā was a muḥaffir (exegete) and muftī of Makkah. (SI, 5, 78-88; WF, 3, 261: JAR, 6, 330; BN, 9, 306.) E. g. p, 123.

24-AL-AZHARĪ  Muḥammad b. Ahmād Abū Mansūr (370/980). He was a great lexicographer and philologist. He lived with Arab tribes and learned the language directly from them and he also became a great scholar of the Shāfi‘ī school. He studied under al-Rabī‘, Naftawayh, Ibn al-Sarrāj and others. Al-
Azhar'ī wrote several books such as *Tahdhib al-Lughah*, which is regarded as one of the best Arabic lexicons and *al-Zāhir*. He died in Harāt. (SI, 16, 315-17; MA, 17, 164-70; BUG, 1, 19; WF, 4, 334-35; EIN, I, 822.) E. g. p, 5.

25-AL-AZRAQĪ Muhammad b. 'Abdullah Abū al-Walīd (244/858). A historian, studied under his grandfather Āhmad and most of the information contained in his book *'Akhbār Makkah* narrated through his grandfather. (FIH, 70; LUB, 1,37; MUA, 3,429; KASH, 306) E. g. p, 138.

26-AL-BAGHAWI Al-Husayn b. Mas'ūd Abū Muhammad (516/1122). A Shāfi'ī jurist and mufassir. He was called Muḥyī al-Sunnah and Rukn al-Dīn. He studied under al-Qādi Ḥusayn and others, and wrote several books mostly in Hadith and Fiqh such as *Sharḥ al-Sunnah, Ma‘ālim al-Tanzīl and al-Jam‘ Bayn al-Sahīhayn*. He died in Marw al-Rūdh. (SI, 19, 439-43; WF, 2, 136-37; BN, 12, 193; TS, 7, 75-80.) E. g. p, 127.

27-AL-BĀQIR Muḥammed b. 'Alī b. al-Ḥusayn Abū Ja‘far. He was a successor. Many eminent scholars narrated from him, amongst them ‘Atā’, al-A‘raj, al-Zuhrī and many others. Al-Bāqir was a mujtahid Imām, muḥaddith and
jurist. The Ja’farī madhab was named after him. (SI, 17, 401-09; JAR, 4, 26; AS, 1, 87; BN, 9, 309.) E. g. p, 78.

28-BANÛ HĀSHIM b. ‘Abdi Manāf (n.d.). They were four men who were ‘Abdul Muttalib, Asad, Abū Sayfī and Naḍlāh and five women who were al-Shifā’, Khālidah, Daʾifah, Ruqayyah and Hayyah. (SK, 1, 102.) E.g. p, 5.

29-AL-BAYHAQĪ  ʿAlīmad b. al-Ḥusayn Abû Bakr (458/1066). He was a Shāfī’ī jurist, muḥaddith and a great scholar in ‘Usūl al-Ḥadīth. He played an important role in supporting the Shāfī’ī school by his valuable works in Khurāsān. He studied under Abû al-Ḥasan al-ʿAlawī and others. He wrote several books, amongst them were al-Sunan al-Kabīr and al-Sunan wal Aṭhār. Al-Bayhaqī died in his village Bayhaq in the Khurāsān province. (SI, 18, 163-70; AN, 2, 381; WF,1, 75-6; TS, 4, 8-16; TQ, 1, 198-200; BN, 12, 94.) E.g. p, 81.

30-AL-DAQQĀQ Abû ʿAlī ʿAlīmed b. Muḥammad b. Bunān (n.d). He studied under Mūsā al-Qattān. One of his many students was Abû Ḥafs al-Zayyāt. (TAR, 4, 400.) E. g. p, 49.

32-AL-GHAZĂLĪ Muḥammad b. Muḥammad Abū Ḥāmid (505/1112). A Shāfi‘ī jurist, philosopher and mystic. He was an outstanding scholar. He began studying in his village and later travelled to Nisābūr where he studied under Imam al-Ḥaramayn, and later traveled to Baghdad and joined the Nizāmiyyah school. He wrote several books such as ʻIḥyā‘ Ulūm al-Dīn, al-Mustasfā, and Tahāfut al-Falāsifah, although some of his books faced some dissatisfaction from his own Shāfi‘ī school of thought. (SI, 19, 322-46; WF, 4, 216-19; BN, 12, 173-4; TQ, 2, 242-45.) E.g. p, 165.

33-AL-HAMADANĪ Abū al-Faṭḥ Muḥammad b. Ja‘far b. Muḥammad. A literary figure, grammarian and a philologist. He stayed in Baghdad where he received education under Alḥmad b. Qutaybah. Several Shāfi‘ī scholars studied
under him. He wrote a book titled *al-Bahjah* in the same style as *al-Kāmil* by al-Mubarrīd. (TAR; 2, 152-3; MA, 18, 101-03.) E.g. p, 135.

34-HAMZAH b. Habīb Abū ‘Umārah (156/773). Shaykh al-Qurrā’ of Kūfans, Muḥaddith and one of the seven authorities in Qirā’āt. He studied and read under al-A‘māsh, Abū Laylā and others. He was the teacher of al-Kisā. (QR, 184-86; SI, 7, 90-92; MA, 10, 289-93; JAR, 3, 209-10; WF, 2, 216.) E.g. p, 161.


36-AL-HARĪRĪ al-Qāsim b. ‘Alī Abū Muḥammad (516/1122). A great writer and literary figure. He studied under al-Fadl al-Qaṣabānī and others. He was a Bāṣran follower. Al-Harīrī wrote *al-Maqāmāt* which became highly
popular amongst literatis and governors alike. He wrote several books such as *Durratu al-Ghawwās fi Awhām al-Khawās* and *Mulḥatu al-‘Irāb*, in grammar. He died in Baṣrah. (MA, 16, 261-93; BUG, 2, 257-59; EIF, III, 268; AN, 4, 95-121; INB, 3, 23-7; WF, 4, 63-8.) E.g. p, 124.

37-HĀSHIM b. ‘Abdi Manāf b. Quṣāy (n.d.). He was the leader of The Makkans. His son ‘Abdul Muṭṭalib was the grandfather of the Prophet Muḥammad (p.b.u.h). Ḥāshim was responsible in Makkah for al-Siqāyah and al-Rifādah which he inherited from his father.(SK, 1, 102.) E.g. p, 5.

38-AL-HUSAYN b. al-Faḍl b. ‘Umār Abū ‘Alī (282/895). He was a great mufassir and philologist. Al-Ḥusayn was a follower of the Kūfan school and studied under Yazīd b. Hārūn, ‘Abdullāh b. Bakr al-Sahmī and others. Abū al-Tayyib b. al-Mubārak was one of his students. (SI, 13, 414-416.) E.g. p, 42

39-IBN ‘ABBĀS ‘Abdulla b. al-‘Abbās Abū Al-‘Abbās (68/688). A companion and a cousin of the Prophet Muḥammad (p.b.u.h). He was born in Makkah, three years before the Hijrāh. Ibn ‘Abbās was one of the seven most emīnīt scholars who all had the first name of Abdulla. He was known as Ḥabr al-‘Ummah and Tarjumān al-Qurān. He was appointed as Amīr of al-Baṣrah.
province. More than two hundred people studied under him and transmitted of him. His *musnad* includes (1660) Ḥadīth. (ISA, 2, 330-34; SI, 3, 331-59; MF, 1, 310-11.) E.g. p, 138.

40- IBN AL-'ABBĀS. ‘Alī b. Abdullah Abū Muḥammad (118/736). He was the youngest son of ‘Abdullah b. al-ʿAbbās. ‘Alī studied under his father, Abū Hurayrah and others. He also transmitted Fiqh and Tafsīr. He was the ancestor of the ‘Abbāsi Caliphs and died at the age of 78. (SI, 5, 252-53; JAR, 6, 193.) E.g. p, 138.

41- IBN AL-ANBĀRĪ Muḥammad b. al-Qāsim b. Bashshār Abū Bakr (328/940). A great Qāri’, grammarian and a Kūfan school follower. He studied under his father, also Tha’lab and others. He compiled numerous volumes in the field of Qur’ānic science, Gharīb and Arabic Philology. Amongst his exceptional works were *al-Waqf wa al-ʾIbtidāʾ, al-Mushkil, Gharīb al-Gharīb al-Nabawi, Sharḥ al-Mufaddaliyyāt, al-Kāfī, al-Addād* and *al-Mudhakkar wa al-Muʾannath.* (SI, 15, 274-79; TAR, 3, 181-6; AN, 1, 355; MA, 18, 306-13; BN, 11, 210; WF, 4, 341-43.) E.g. p, 87.
42-IBN AL-'ARĀBĪ  Muḥammad b. Ziyād Abu ‘Abdullah (231/846). He was a philologist, grammarian and was a scholar in Gharīb and Nawādir. He was a follower of the Kūfan school. Ibn al-'Arabī studied under al-Mufaḍdal al-Ḍabbī, al-Kīsā 'ī and others. Many people studied under him, such as Tha‘lab and Ibn al-Sikkit. He wrote several books amongst them were al-Nawādir, Ma‘ānī al-Shīr and Ṣīfāt al-Nakhl. He died in Surra Man Ra‘ā ‘Sāmirrā’ in Iraq. (MU, 32-33; SI, 10, 687-9; MA, 18, 189-96; BUG, 1, 105-6; EIN, III, 706.) E.g. p, 23.

43-IBN BARRĪ  ‘Abdullah b. Barrī Abū Muḥammad (582/940). He was a grammarian, philologist, and a Shafi‘i jurist. He studied under Abū Bakr Muhammad b. ‘Abdul Malik and Muhammad b. Ahmad al-Rāzī. One of his students was Abū ‘Umar al-Zāhid. He wrote several books, amongst which al-Lubāb fi al-Rād‘alā b. al-Khashshāb. (SI, 21, 136-37; MA, 12, 56-57; BUG, 2, 34; ENF, III, 367.) E.g. p, 80.

44-IBN DURAYD  Muḥammad b. al-Ḥasan Abū Bakr (321/933). A philologist, narrator and a Basran school follower. Ibn Durayd was born in Baṣraḥ and studied under Abū Ḥātim al-Sijistānī, al-Riyāshī and others. He
wrote several books, such as *al-Jamharah, al-Ishtiqāq and al-Malāḥim*. Ibn Durayd died in Baghdad. (MU, 47; MA, 18, 127-43; EIF, iii, 374-75; SI, 15, 96-8; AN, 5, 305-6; INB, 3, 92-100; WF, 4, 323-9; BN, 11, 176-7.) E.g. p, 198.

45-IBN FĀRIS  Aḥmad b. Fāris b. Zakariyyā Abū al-Ḥusayn (369/980). A lexicographer, philologist and a Shāfi’ī jurist. Later he became Mālikī and studied under the narrator of Tha’lab-Aḥmad b. al-Ḥusayn- according to Kūfan methodology. He wrote more than forty books, amongst them *Maqāyīs al-Lughah, Kifāyat al-Mutadallumin fi Ikhtilāf al-Nahwiyīn* and other remarkable pieces of work. He died in Rayy. (MA, 4, 80-98; BUG, 1, 352-53; EIF, III, 377.) E.g. p, 12.

46-IBN JINNĪ  ‘Uthmān b. Jinnī Abū ‘Uthmān (392/1002). A great etymologist and philologist. He studied under Abū ‘Alī al-Fārisī and others. He wrote several valuable books which are considered even up to present times references amongst scholars and students, such as *al-Khaṣṣās, al-luma’, al-Maqṣūr wal-Mamdūd*. Ibn Jinnī gained recognition by the vast amount of books and commentaries he made. (SI, 17, 17-19; MA, 12, 81-115; BUG, 2, 132; TAR, 11, 311-12; WF, 3, 246-48; BN, 11, 331.)
47-IBN KAJJ  Yûsuf b. Āhmad Abū al-Qāsim (405/1014). A Shafiijurist and scholar. He studied under Ibn al-Qattân and wrote some books such as *al-Tajrî d*. He was assassinated in Dînûr. (SI, 17, 183-84; TQ, 2, 340; TH, 126.) E.g. p, 330.

48-IBN MAS'ÜD  'Abdullah b. Masiond Abū 'Abdul Rahman (32/653). A companion and one of the first six to embrace Islam. He also was the first companion to read the Qurān publicly. His *musnad* includes 960 Ḥadîths. Ibn Mas'ûd died in Madînah. (ISA, 2, 368-70; SI, 1, 461-500; SG, 2, 337; BN, 7, 162-63; EIN III, 873.) E.g. p, 32.

49-IBN AL-MUBÂRAK  Yahyā b. al-Mubârak b. al-Mughīrah Abū Muḥammad (202). A great grammarian, Qârî and Başran school follower. He recited the Qurān under Abû ‘Alî al-Māzini and studied Arabic Philology under Abu ‘Amr and al-Khalîl. He studied Ḥadîth under Ibn Jurayj and, also taught al-Ma’mûn (one of the ‘Abbâsî caliph). Ibn al-Mubârak compiled several remarkable books, such as *al-Nawādir, al-Maqsûr wa al-Mamdûd, al-Shakl, Nawādir al-Lughah* and *al-Nahwu*. (TAR, 14, 146; MA, 20, 30-2; WF, 6, 183-91; BUG, 2, 340; SI, 9, 562-63.) E.g. p, 87.
50-IBN QUTAYBAH  ‘Abdullah b. Muslim Abu Muhammad al-Dinûrî (267/881). He was a great literary figure and philologist. He was appointed as a Qâdí in Dinûr. He studied under Ibn Râhawayh and Abu Ḥâtim al-Sajistânî. Ibn Qutaybah was very well known in the field of literature and al-Gharîb. He left behind him more than twenty eight books, and every scholar is in debt to the pieces of work he produced, such as Adab al-Kâtib, Gharîb al-Qurân, Gharîb al-Hadîth, Taʻwil Mushkil al-Qurân and al-Ma’rifah. (MU, 46; BUG, 2, 63-4; SI, 13, 296-302; EIF, III, 371-72; TAR, 10, 170-71; INB, 2, 143-47; WF, 3, 42-44; BN, 11, 48.) E. g. p, 230.

51-IBN SĪDAH  ‘Ali b. Ahmâd or ‘Ismā‘îl Abû al-Hasan (458/1066). The most famous lexicographer amongst Andalusî scholars and regarded a reliable authority and transmitter in language. He studied under his father, Abû al-Hasan al-Baghdâdî and others. He wrote several books such as Sharḥ Islâh al-Mantiq, Sharḥ al-Ḥamâsah and al-Muhkam, which is a very popular lexicon through which he widely was known. (BUG, 2, 143; EIF, III, 418-19; SI, 18, 144-46; INB, 2, 225-27; WF, 3, 330-31; MA, 12, 231-35.) E. g. p, 272.
52-IBN AL-SIKKIT Ya'qub b. 'Isḥāq Abū Yūsuf (244/858). He was a great grammarian and philologist of the Kūfī school. He studied under Abū 'Amr al-Shaybānī, al-Farrā’ and al-Asma’ī and others. He wrote more than twenty books, amongst which are Tahdhib al-Alfāz and Islah al-Mantiq. It has been reported that he was killed by al-Mutawakkil, the Caliph of Baghdad. (MU, 35-6; SI, 12, 16-19; MA, 20, 50-2; BUG, 2, 349; INB, 4, 50-7.21) E.g. p, 21.

53-IBN SIRĀJ ‘Abd al-Malik b. Qaḍī al-Jamā‘ah Sirāj b. ‘Abdullāh Abū Marwān (489/1096). A distinguished philologist, grammarian and muḥaddith. He was a minister in Andalus and was considered a reliable scholar. He narrated from his father also Makkī Ibn Abī Ṭālib and others. (SI, 19, 133-34; INB, 207-08; BUG, 2, 110; WF, 1, 51.) E.g. p, 326.

54-IBN ‘UMAR ‘Abdullāh b. ‘Umar b. al-Khaṭṭāb Abū 'Abdul Raḥmān (72/691) or (73/692). He was a young companion. He was born three years before The Hijrah. He was a great jurist and one of the seven companion jurists who all had the same name. His Musnad includes 2630 ḥadiths. (SI, 3, 203-32; ISA, 2, 347-50; EIN, I, 53; MF, 1, 317) E.g. p, 297.
55-IBN YASÄR Ma'qil b. Yasär al-Muzanî al- Başrî A companion of the Prophet who transmitted thirty four Hadîth. AL-Hasan al- Başrî and 'Imrân b. al- Husayn were amongst many who narrated from him. He first established the river of Ma'qil in Başrah and the river was named after him. Ibn Yasär died towards the end of Caliph Mu‘awiyah’s era. (SI, 1, 576; ISA, 3, 447; AS, 2, 106.)

56-IBRÄHÎM The Prophet (p.b.u.h) E. g. p, 40.

57-IMÄM AL-HARAMAYN ‘Abd al-Malik b. ‘Abdulllah Abû al-Ma‘âli (478/1085). A great Shâfi‘i jurist who became an eminent scholar among the Shâfi‘i school. He studied under his father, al-Muzakkî, Ibn Rânish and others. Imam al-Haramayn was twenty years old when he became a teacher after his father’s death. Several remarkable books were written by him, such as Nihâyat al-Maţlab fi Dirâyat al-Madhab, al-Shâmil, al-Burhân, Talkhîs al-Taqrîb and al-‘Irshād.(AS, 2, 274; AN, 3, 386-87; BN, 12, 128-29; LUB, 1, 315; WF, 3, 167-70) p. 186
58-‘IYĀD AL-QĀDĪ b. Mūsā Abū al-Faḍl (544/1149). A great Qādī of al-Andalus. He also was a scholar in Ḥadīth, grammar and language. He left behind him several books, such as Mashāriq al-Anwār, al-Tanbīḥāt and al-‘Ikmal fi Sharḥ Sahīh Muslim. He died in Marrākīsh (SI, 20, 212-19; EIN, IV, 284-91; AS, 2, 43-44; WF, 3, 483-84; INB, 2, 363-64; BN, 12, 225; MF, 1, 406-07.) E.g. p, 43.


60-JĀBIR b. ʿ Abdullāh b. Ḥarām Abū ʿ Abdullāh (78/697). He was a companion and Anṣārīyy. He narrated a great deal of knowledge from ʿ Umar b. al-Khattāb, ʿ Alī and Abū Bakr ʿ Siddīq. Many of the successors studied under him. Jābir was Muftī al-Madīnah in his time. His musnad includes 1540 Hadiths. (ISA, 1, 213; SI, 3, 189-94; JAR, 2, 492; AS, 1, 142.) E.g. p, 123.
61-AL-JAWĀLĪQĪ Mawahūb b. Aḥmad Abū Mansūr (539/1145). A philologist and literate. He studied under Ibn al-Yusrī and al-Khatīb al-Tabrīzi at the Nizāmiyah school in Baghdad. He wrote several books such as Mā Taḥānu fīhi al-Āmmah and al-Mūrāb, the latter book considered the best in the field of ‘Arabāyzd (none Arabic terms taken from other languages).

(MA, 19, 205-6; BUG, 2, 308; EIF, II, 1026; AN, 3, 337; KA, 11, 106-07; INB, 3, 335-37; WF, 5, 342-44; BN, 12, 220.) E. g. p, 7.

62-AL-JAWHARĪ Ismā’īl b. Ḥammād Abū Naṣr al-Fārābī (393/1003). A lexicographer, philologist and literate. He studied under Abū ‘Alī al-Fārisī, al-Sirāfī and others in Baghdad. He travelled to Ḥijāz and listened to the ‘Arabs in different tribes, such as Rabī‘ah and Muḍar and then returned to Khurāsān and Nisābūr to teach and compile. Al-Jawharī wrote several books such as al-Sihāh, which is considered one of the best Arabic lexicon books. He also wrote other books in the field of ‘Arūd and grammar. (MA, 6, 150-65; BUG, 1, 446-7; EIN, II, 1028-9; INB, 1, 194-98; SI, 17, 80-2.) E. g. p, 9.

63-AL-JUWAYNĪ ‘Abdullah b. Yūsuf Abū Muḥammad. The father of Imām al-Ḥaramayn. (438-1047). He was a Shāfī‘ī jurist, critic and an editor. Also, he was an outstanding grammarian and mufussir. Al-Juwaynī studied under Abū
al-Tayyib al-Su‘luki in Naysabûr and under Abû al-Huṣayn b. Bishrân in Baghdad. He wrote several books amongst them al-Tabṣirah in fiqh, al-Tathkirah, al-Tafsîr al-Kabîr and al-Ta‘lîqah. (AN, 3, 385; MA, 2, 193; KA, 9, 535; WF, 3, 47; TQ, 1, 338-40; BN, 12, 55.) E. g. p, 163.

64-AL-KHALÎL b. Aḥmad al-Farâhîdî Abû ‘Abdul Raḥman (170/787) or (175/791). He was the first lexicographer and the founder of ‘Ilm al-‘Arûd. Al-Khalîl was a great philologist and was classified as the first class of Başrans. He studied under Ayyûb al-Sakhtiyânî, ‘Āsim al-Ahwal and others. Some of his students were Sibâwayh and al-Âṣma‘î. He wrote several books such as al-‘Arûd and al-‘Ayn, the latter being the first Arabic lexicon to exist. (Sr, 7, 42931; MA, 11, 72-77; BUG, 1, 557-60; MU, 17; EIF, IV, 887-88.) E. g. p, 34.

65-AL-KHATĪB AL-BAGHDAḌĪ Aḥmad b. ‘Alî Abû Bakr (463/1071). A great Shâfi‘î jurist, historian and muḥaddîth. He was born in (392/1002) and travelled to Başrah, Nîsabûr, Syria, Makkah and many other places. He studied under many scholars such as al-Mahāmalî. Al-Khatîb was known for the quality and quantity of his work. He wrote more than sixty five books, such as

67-AL-KISĀ‘Ī ‘ALĪ b. Ḥamzah Abū al-Ḥasan (182/942) or (183/943). The leader of the Kūfān grammarians at his time and one of seven authoritative Qurrā”. He studied under al-Khalīl, Yūnus and others. He was made a companion by the caliph Hārūn al-Rashīd. He wrote more than fourteen books amongst them, Ma‘ānī al-Qurān, al-Qirā‘āt, al-Nawādir al-Kabīr wa al-Awsat wa al-Asghar and al-‘Adad. (SI, 9, 131-34; MU, 25-26; MA, 13, 167-203; BUG, 2, 162-64; EIF, IV, 1036.) E.g. p, 5.
68-MĀLIK b. Anas, Abū ‘Abdullah (179/795). Imām of the Mālikiyyah madhhab (school of thought). He was known as Imām Dār al-Hijrah (Madinah). Mālik studied under Nāfi‘, al-Zuhrī and others. Imām Abū Ḥanīfah and Imām Shāfi‘i studied under him. His students recorded his opinions in the Muwatta‘. (SI, 8, 48-135; KA, 6, 147; WF, 4, 135-39; BN, 10, 174-75; AS, 2, 75-79.) E.g. p, 112


70-AL-MĀWARDĪ ‘Alī b. Muḥammad Abū al-Ḥasan (450/1058). A Qāḍī and a Shāfi‘ī jurist of the Basran school. He studied under al-Ṣaymari in Basra and Abū Ḥāmid in Baghdad. He wrote in the field of Fiqh such as al-Iqna‘ and Tafsīr such as al-Nukat but he became well known through his book al-Aḥkām al-Sulṭāniyyah, which shed light on Islamic political law and Qāmūn al-Wizārah wa Siyāsat al-Mulk. Al-Mawardī died in Baghdad. (SI, 18, 64-8;
71-AL-MĀZINĪ  Al-Nadr b. Shumayl Abū al-Hasan (203/819) or (204/820). A great grammarian and Basran philologist of the second class. He was born in Marw and brought up and educated in Basrah. Al-Māzinī studied under al-Khalīfī and learnt from eloquent Arabs and wrote more than fourteen books, amongst them *Gharib al-Ḥadīth* and *al-Ṣifāt fī al-Lughah*. (MU, 27; MA, 19, 238-43; BUG, 2, 316-7; WF, 1, 283; EIN, VI, 954-55.) E.g. p, 157.

72-AL-MUBARRID  Muḥammad b. Yazīd Abū al-ʿAbbās (285/898). The Imām of the Basran grammar school in his time. Al-Azharī said that scholars of grammar unanimously considered him, in his time, the most knowlegdable scholar in his field. He studied under al-Māzinī Abū Ḥātim and al-Jarmī. He wrote more than twenty books, such as *al-Kāmil* in literature, *al-Muqtadab* in grammar, *al-Maqsūr wa al-Mamdūd* and *al-Mudhakkar wa al-Muʿannath*. He died in Baghdad. (SI, 13, 576-77; MU, 40-41; MA, 19, 110-22; BUG, 1, 269-71.) E. g. p, 130.
73-AL-MAHAMI LI  Aḥmad b. Muḥammad Abū al-Ḥasan (415/1024). A Shāfiʿī jurist and scholar. He began his studies in Baghdad and completed them in Kūfah. He studied under al-Shaykh Abū Ḥāmid and made commentaries on his books. He wrote several books, amongst them *al-Majmūʿ, al-Muqniʿ* and *al-Lubāb* (TH, 2, 382; BN, 12, 18; AS, 2, 210; WF, 1, 74-75; TS, 4, 48-56; TQ, 2, 381-82; TAR, 4, 372.) E. g. p, 74.

74-MUJĀHID b. Jabr Abū al-Ḥajjāj al-Makkī Mawla al-Saib (102/721) or (103/723). He was a successor and was Shaykh al-Qurraʾ and al-Mufassirīn. He studied under and narrated from several companions, such as Abū Hurayrah, Ibn ʿAbbās and others. He wrote a *tafsīr* entitled *Tafsīr Mujāhid*. (SI, 4, 449-56; BN, 9, 224; TAR, 4, 319; AS, 2, 83.) E. g. p, 64.

75-AL-MUTAWALĪ ʿAbdul Raḥmān b. Maʿmūn Abū Saʿīd (478/1085). A Shāfiʿī jurist. He was a teacher at the Nizāmiyyah school in Baghdād. He studied under al-Qāḍī Ḥusayn, al-Fūrānī and others. He wrote several books, amongst them *al-Tatimmah 'Tatimmatu al-ʿIbānah'*. (SI, 18, 585-86; TQ, 1, 305-6; EIF, IV, 163-64; WF, 3, 133-34, KA, 10, 146; TS, 5, 106-08; Tq, 1, 305-06; BN, 12, 128.) E. g. p, 192.
76-AL-NAHHĀS  Ahmad b. Muhammad Abū Ja‘far (337/949). He was a grammarian from Marw. He travelled to Baghdad where he received his education under al-Mubarrid, al-Akhfash, al-Zajjāj and others. Al-Nahhās, then returned to Egypt where he engaged himself in compiling his works. He wrote more than sixteen books, amongst them ‘Irāb al-Qurān and Sharḥ Abyāt Sībawayh. Al-Nahhās died in Egypt. (MA, 4, 224-30; BUG, 1, 362; EIF, VII, 90; INB, 1, 101-04; WF, 1, 99-100; BN, 11, 222; TAR, 19, 72-3.) E. g. p, 5.

77-AL-NAJĀSHĪ  Ašhāmah “in Arabic ‘Aṭiyah”(gift) . The king of al-Habashah (9/630). It is said he embraced Islam after meeting the first companion emigrants to al-Habashah. He was regarded a companion and a successor accordingly. He was a just and generous person. He died in al-Habashah, and the prophet (p.b.u.h) performed Ṣalāt al-Janāzah ‘Ālā al-Ghā’ib for him (prayer for the unpresent dead). (SI, 1, 428-43; BN, 3, 66-67; ISA, 1, 177; AS, 2, 287.) E. g. p, 73.

78-AL-NAKHA‘Ī  ‘Ibrahim b. Yazīd Abū Imrān (96/715). A successor. He was known as the jurist of ‘Irāq and Muftī of Kūfah. He saw and studied under some of the companions, such as ‘Āishah, Anas and Ibn Mas‘ūd. (SI, 4, 520-
79-AL-QĀDĪ HUSAYN Muhammad b. Ahmad Abū ‘Alī al-Marwadhī or al-Marwarrūdhī (462/1070). A Shāfi‘ī jurist. He studied under al-Qaffāl and al-Marwazi. Also excellent students studied under him such as al-Baghawī and Imām al-Ḥaramayn. He wrote several books, such as al-Talīqah al-Kubrā and al-Fatāwā. He died in Marw al-Rūdh. (SI, 18, 260-62; TH, 163-64; AS, 1, 164; WF, 2, 134-35; TQ, 1, 407-08.) E. g. p, 240.


81-AL-QAFFĀL AL-MARWAZĪ ‘Abdullah b. Ahmad Abū Bakr (417/1026) A great Shafi‘ī jurist and was an eminent and important reference for the scholars in Khurāsān. He studied under Abū Zayd al-Fāshānī and al-Khalīl b. Ahmad al-Sījzī. He died at the age of ninety in Marw. (SI, 17, 405-7; EIN, VI,
82-QUṢAYY IBN KILĀB b.Murrah (n.d). He was the leader of Makkah, and the founder of Dār al-Nadwah, which was established to solve peoples’ problems. He was also responsible for providing food and drink for pilgrims until they departed from Makkah. (SK, 1, 94-103; UM, 2, 181; BN, 2, 205.) E. g. p, 138.

83-AL-QUṢHAYRĪ ‘Abdul Karîm b. Hawāzin Abû al-Qāsim (456/1064). He was a Shāfî jurist, ṣūfî and mufassir. He heard Hadîth from Abû al-Ḥusayn b. al-Khaṭṭāf and Abû al-Ḥasan al-ʿAlawl. Two of his friends were Abû Muhammad al-Juwaynî and al-Bayhaqî. AL-Qushayrī wrote several books such as, al-Tafsîr al-Kabîr and al-Risâlah and wrote some books about Ṣufism, such as Nahw al-Qulûb. (SI, 18, 227-33; EIF, IV, 1160; TS, 2, 313; TAR, 11, 83; AN, 10, 156; KA, 10, 88; INB, 2, 193; WF, 3, 205-08.) E. g. p, 49.

84-QUTRUB Muhammad b. al-Mustanîr Abû ‘Alî (206/821). A grammarian and philologist. He studied under Sîbawayh and ʿĪsâ b. ʿUmar. Ibn al-Sikkît
studied under him. He wrote about twenty books, most of them in \textit{al-Gharīb} such as \textit{Ma\'ānī al-Qurān}, \textit{Gharīb al-Ḥadīth} and \textit{al-\textit{Ilāl} fī al-Nahw}. He was a Başran follower and he died in Baghdad. (MU, 45; MA, 19, 52-4; BUG, 1, 242-43; EIF, IV, 1171.) E.g. p, 147.

\begin{itemize}
\item \textbf{85-AL-RABI' b.} Sulaymān al-Murādī Abū Muḥammad (270/873). He was a companion of al-Shāfī and narrated the most about him amongst al-Shāfī’s companions, to the extent that he was distinguished as the narrator of al-Shāfī’s works. Al-Murādī studied under al-Shāfī, Ibn Wahab and others. Many distinguished scholars studied under him, amongst them Abū Zur‘ah, al-Nasā‘ī, Abū Dāwūd and Abū Ḥātim. (SI, 12, 587-91; BN, 11, 48; JAR, 3, 464; TS, 2, 132-39.) E.g. p, 81.
\item \textbf{86-AL-RĀFI'} ‘Abdul Karīm b. Muḥammad Abū al-Qāsim (623/1226). A great Shāfī jurist who was regarded as a Mujtahid in his time in Qazwīn province. He studied under his father and others. Also wrote several books, amongst them were \textit{al-Sharḥ al-Kabīr} and \textit{Fath al-‘Azīz fī Sharḥ al-Wajīz}. (SI, 22, 252-55; TS, 1, 571-73; AS, 2, 264; WF, 2, 7-8; TS, 8, 281-93.) E.g. p, 204.
\end{itemize}
87-ŠÄHIB AL-BAYĂN was Yaḥyā b. Sālim b. As‘ad Abû al-Khayr. He wrote several books such as al-Bayān which is a commentary on al-Muhadhdhab by al-Shîrāzî and also wrote Gharîb, a commentary on al-Waṣīt by al-Ghazâlî. (AS, 2, 278.) E. g. p, 108.

88-ŠÄHIB AL-SHĂMIL See Imām al-Ḥaramayn.

89-AL-SAM‘ĂNĪ ʿAbdul Karîm b. Muḥammad Abû Sa‘ād al-Khurāsānî al-Marwazî (562/1167). A Shâfi‘i jurist and Muḥaddith of Khurāsān. He was born in Marw and travelled a lot and studied under many scholars in different places Iraq, Syria, Hijāz, Naysābūr and others’. Ibn al-Najjār said: He wrote more than forty seven books in different fields of knowledge such as al-Tahbîr fi Mu‘jamihi al-Kabîr. (SI, 20, 456-65; TQ, 2, 55; BN,12, 175; KA, 11, 333.) E. g. p, 87.

90-AL-SAYMARĪ ʿAbdul Wâḥid b. al-Ḥusayn Abû al-Qāsim (386/996). He was a jurist and scholar of the Shâfi‘i school. Al-Şaymarî lived in Baṣra and studied under Abî Ḥāmid al-Marwazî, Abî al-Fayyād and others. Many scholars studied under him, amongst them al-Mawārdî the eminent judge. He wrote several books, such as al-ʾIdāh fi al-Madhhab, al-Kifāyah and al-Qiyās

91-AL-SHA‘BĪ ‘Amr b. Sharāhīl Abū ‘Umar (107/727). A great successor and a great mufassir. He saw many of the companions and studied under several of them. He was a muftī at the time of the companions after he had become an outstanding skilled mufassir. (SI, 3, 264-300.) E. g. p, 320.

92-AL-SHĀFI‘Ī Muḥammad b. Idrīs Abū ‘Abdullah (204/819). The Shāfi‘ī madhhab school of thought is referred to him. He was born in Ghazzah, in Palestine in (150/767) and was brought up and started his education in Makkah. He continued his education under al-Imām Mālik b. Anas, in Madīnah and he stayed there until Mālik’s death in (179/795) and then he left Madīnah and travelled to Yemen and ‘Irāq (to Baghdād) (188/804; 195/810) where due to him being an outstanding skilled scholar and through his great intellectual ability he established al-Madhhab al-Shāfi‘ī al-Qadīm (the older madhhab in Baghdad and al-Jadīd in Egypt). He was the first to invent the fundamental principles of jurisprudence, upon which he built his school of thought. He wrote al-‘Umm in fiqh and al-Risālah in ‘usūl al-fiqh. (SI,10, 5-99; MA,17, 281-327; AS, 1, 44-66; EIF, VII, 252-54; JAR, 7, 201; TAR, 2, 173
93- AL-SHAYKH ABÛ HĀMID Ahmad b. Muḥammad(406/1015). He was a Shāfi’ī jurist, known in Baghdad as Shaykh al-Shāfi’iyyah. He studied under Abû al-Hasan al-Marzubânî and others and became one of the greatest scholars of the Shāfi’ī school in the fourth century. He wrote several books such as al-Ṭāḥīqah which comprises fifty volumes of commentaries on Mukhtasar al-Muzanî, as al-Nawawī said. Most of the Shāfi’ī's in Khurasân depend on this book. (SI, 17, 193-97; AS, 2, 208-10; TAR, 4, 368-70; WF, 1, 72-4; BN, 12, 2-3; AN, 1, 237-8.) E.g. p, 145.

94-SĪBAWAYH ‘Amr b. ‘Uthman (180/796). He was The ‘Imām and the authority in grammar. He was a Basran scholar from the second class. Sībawayh studied under al-Khalîl, Yûnus and ‘Īsā b. ‘Umar. He was the author of al-Kitāb. (SI, 8, 351-352; MU, 29; MA, 16, 114-27; BUG, 2, 229-30; EIF, VII, 391-392) E.g. p, 101.
95-AL-SUDDĪ    Ismā'īl b. 'Abdul Raḥman Abū Muḥammad (127/745). He was a successor and a great mufassir. He transmitted Ḥadīth of Anas b. Mālik, Ibn 'Abbās and others. (SI, 5, 264-65; JAR, 2, 184-85.) E. g. p, 320.

96-THA‘LAB    Āḥmad b. Yaḥyā Abū al-‘Abbās (291/904). He was the Imām of Kūfān school in his time. He studied under Ibn al-A‘rābī and Ibn Sallām al-Jumāḥī. Many students studied under him, such as al-Akhfash al-Saghīr and Abū ‘Umar al-Zāhid. Tha‘lab was contemporary with eleven Caliphs, the first being al-Ma‘mūn and the last al-Muktafi. He wrote several books, such as Ma‘ānī al-Qurān and Ikhtilāf al-Naḥwiyyīn. (SI, 14, 5-7; MA, 5, 102-146; BUG, 1, 396-8; AS, 2, 275; WF, 1, 102-04; BN, 11, 98.) E. g. p, 161.

97-AL-THA‘LABĪ    Āḥmad b. Muḥammad Abū ‘Isḥāq (427/1036). He was a great Mufassir and Ḥāfiz. He studied under Abū Tāhir b. Khuzaymah and others, and al-Wāḥidī studied Tafsīr under him. He wrote several books amongst which are included al-Tafsīr, al-‘Arās and Qiṣṣa al-Anbiyā. (SI, 17, 435-37; MA, 5, 36-8; BUG, 1, 356; INB, 1, 119-20; TS, 4, 58-9; TQ, 1, 329-30; BN, 12, 40.) E. g. p, 123.
98-AL-TIRMIDHÎ Muḥammad b. ‘Īsā (279/892). He was Imām, Ḥāfiz and one of the six Islamic Traditionists who collected Ḥadīth and Sunnah. His book, al-Jāmi‘ al-Saḥīḥ is one of the six books which comprise the fundamentals of Islam. He studied under al-Bukhārī and in pursuit of knowledge he travelled to Khurāsān, ‘Irāq and al-Ḥaramayn. He wrote other books such as al-‘I’lal. (SI,13,270-7; WF, 4, 278; BN, 11, 66-7.) E.g. p.129.


100-AL-‘UMAWĪ ‘Abdullah b. Sa‘īd b. Abbān b. Sa‘īd b. al-‘Ās (203/818). A Kūfān philologist of the Third class. He travelled to and stayed in Baghdad where he studied and narrated from Ziyād al-Bakκā’ī. Al-‘Umawī was regarded as a reliable scholar in the fields of Philology and Grammar (BUG, 2, 43; MU, 19; TAR, 9, 470-71.) E. g. p, 83.
101-AL-ZAJJĀJ  'Ibrāhīm b. al-Sariyy Abū 'Isḥāq (311/923). He was a grammarian of the Baṣran school, but he lived in Baghdād and stayed with his teacher Abū al-Abbās al-Mubarrid for a great deal of time and learned lots from him. He wrote various and valid books, which include, *Mdānī al-Qurān, al-‘Ishtiqāq, al-‘Arūd* and *Fā'altu wa Af‘altu*. (MU, 41; SI, 14, 360; MA, 1, 130-51; BUG, 1, 410-13.) E.g. p, 39.

102-AL-ZAJJAJĪ  ‘Abdul Raḥman b. 'Isḥaq Abū al-Qasim (340/951). A grammarian of Baghdād. He studied under al-Zajjāj, Naftawayh, Ibn Durayd and others. He travelled to Makkah and later returned to Tabariyyah and died there. He wrote several books, such as *al-Jumal, al-‘Idāh* and *al-Kāfī*. (SI, 15, 475-6; BUG, 2, 77.) E.g. p, 150.

103-AL-ZUBAYDĪ  Muḥammad b. al-Ḥaṣan Abū Bakr (379/989). He was a grammarian and 'Imām of Andalus. He studied under Abū 'Alī al-Qālī and al-Riyāḥī. He wrote several books, which include *Mukhtasar al-‘Aayn, Tabaqāt al-Nuḥāh* and *Mā Yalḥanu Fīhi ‘Awāmmatu al-Andalus*. (SI, 16, 417-18; MA, 18, 179-84; BUG, 1, 84-5; INB, 3, 108-09) E.g. p, 5.
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