AL-TAHRÎR FÎ SHARH ALFÃZ AL-TANBÎH

BY

AL-NAWAWÎ

EDITED BY

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Key to Transliteration

The following system is used for transliterating Arabic in this thesis.

Transliteration	Arabic letter
’	ء
b	ب
t	ت
th	ث
j	ج
h	ح
kh	خ
d	د
dh	ذ
r	ر
z	ز
s	س
sh	ش
s	ص
d	ض
t	ط
z	ظ
‘	ع
gh	غ
f	ف
q	ق
k	ك
l	ل
m	م
n	ن
h	ه
wa	و
ya	ي
ã	آ
I	.
î	ي
û	و
aw	و
ay	ي

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-Imãm al-Nawawî which was amongst many others also belonging to him. This manuscript was entitled *al-Taḥrîr fî Sharḥ al-Fãẓ al-Tanbîh,* which provides detailed explanations of the terms found in *al-Tanbîh* by al-Shîrãzî that required further interpretation, mainly from a linguistic and occasionally from a religious side. Qãḍî Ṣafad, an eminent scholar, stated that " the book of *al-Taḥrîr* is of great benefit and of widespread use for every knowledge seeker" (DIQ, p. 91). The status of *al-Taḥrîr,* 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-Taḥrîr explains the uncommon terms that were present in *al-Tanbîh* by al-Shîrãzî. *Al-Tanbîh* is considered to be one of the main and most important works ever to be compiled in the Shãfi'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-Taḥrîr* is amongst one of these. As scholars in the early centuries compiled books in Gharîb al-Lughah, Gharîb al-Ḥadîth and Gharîb al-Qurān, they also compiled books in Gharîb al-Fiqh, one of which is the book that I have edited. Al-Nawawî, an accomplished scholar and author, attained a high status in the oriental libraries and studies. *Al-Taḥrîr* was amongst many of his distinguished works, which were a site of attraction for many researchers.

Al-Nawawî in *al-Taḥrîr* referred to many linguistics books, which were well-known and available at his time, such as *Kitāb al-ʿAyn* by al-Khalîl, *al-Tahdhîb* and *al-Zāhir* by al-Azharî, *al-Muhkam* by Ibn Sîdah and many others. In the editing of *al-Taḥrîr*, 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 (١). The differences in the manuscripts are noted at the bottom of each page (foot note). In authenticating and documenting al-Nawawî's explanations, I referred to the notable dictionaries and sources that al-Nawawî himself also referred to. I also made reference to the books of *al-Gharîb* (uncommon words); *Gharîb al-Lughah, Gharîb al-Qurān, Gharîb al-Ḥadîth, Mā Talḥanu Fîhi al-ʿĀmmah,* 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

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chapter entitled 'al-Takhrîjât wa al-Ta'lîqât 'alã al-Nas.' Following this is a list

of indexes; terms, names, places, measurements, Qurãnic and Hadîth 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-Nawawî's

era followed by a chapter on the life of al-Nawawî, 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-Nawawî in *al-Tahrîr* and of al-Azharî in *al-Zãhir*. I shed light on the

educational background of both authors, their subject topic, al-Azharî's impact

on al-Nawawî, 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-Tahrîr* 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.

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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

ALS: Āl-Yāsîn, *al-Dirāsāt al-Lughawiyyah.*

AN: Al-Sam'ānî, *al-Ansāb.*

AS: Al-Nawawî, *Tahdhîb al-Asmā' wa al-Lughāt.*

ATT: Ibn al-'Attār, *Tuhfatu al-Tālibîn.*

BN: Ibn Kathîr, *al-Bidāyah wa al-Nihāyah.*

BUG: Al-Suyûtî, *Bughyatu al-Wu'āh.*

DIQ: Al-Diqr 'Abd al-Ghanî, al-Imām al-Nawawî

EIF: *Encyclopedia of Islam, 1st Edition.*

EIN: *Encyclopedia of Islam, New Edition.*

HAM: A. Hammādah, *al-Wathā'iq al-Siyāsiyyah lil-'Usûr al-Ayyûbiyyah.*

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

IKH: Ibn Khaldûn, *Tārîkh Ibn Khaldûn.*

INB: Ibn Al-Qiftî, *Inbāh al-Ruwāh.*

ISA: Ibn Hajar al-'Asqalānî, *al-'Isābah.*

JAR: Al-Rāzî, *al-Jarh wa al-Ta'dîl.*

JB: J. B Glubb,. *The Lost Centuries.*

JJJ: J.J Saunders, *A History of Medieval Islam..*

KA: Ibn al-Athîr, *al-Kāmil fî al-Tārikh.*

KASH: Hājjî Khalîfah, *Kashf al-Zunûn.*

KK: Wāilî, *al-Masjid fî al-Islām*

LISA: Ibn Ḥajar, *Lisān al-Mîzān.*

LUB: Ibn al-Athîr, *al-Lubāb*

MA: Al-Ḥamawî, *Muʿjam al-ʾUdabāʾ.*

MF: ʿĀdil Nuwayhid, *Muʿjam al-Muffassirîn.*

MIZ: Al-Dhahabî, *Mîzān al-Iʿtidāl.*

MR: Al-Masʿûdî, *Murûj al-Dhahab.*

MU: Al-Azharî, *Muqqaddimat al-Tahdhîb.*

MUA: Kahhālah, *Muʿjam al-Muaʾllifîn.*

MUQ: Al-Dhahabî, *al-Muqtanā.*

QR: Makkî b. Abî Tālib, *al-Tabṣirah fî al-Qirāʾāt al-ʿAsharah.*

RIJ: Al-Rāfiʿî, *ʾIʿjāz al-Qurān.*

SG: Al-Albānî, *Ṣahîh al-Jāmiʿ al-Ṣaghîr.*

SH: M. Shākir, *al-Tārîkh al-ʾIslāmî.*

SI: Al-Dhahabî, *Siyar Aʿlām al-Nubalāʾ.*

SK: Ibn Kathîr, *al-Sîrah.*

SS: Ibn Shaddād, *al-Aʿlāq al-Khaṭîrah*

SUY: AL-Ṣuyûṭî, *al-Minhāj al-Sawiyy.*

TAJ: Al-Qannûjî, *al-Tāj al-Mukallal.*

TAR: Al-Khaṭîb al-Baghdādî, *Tārîkh Baghdad.*

TH: Ibn Hidãyah, *Tabaqãt al-Shãfi'iyyah.*

TS: Al-Subkî, *Tabaqãt al-Shãfi'iyyah.*

TQ: Al-Asnawî, *Tabaqãt al-Shãfi'iyyah.*

UM: Al-Ṭabarî, *Tãrîkh al-'Umam wa al-Mulûk.*

WAF: Wãfî, 'Alî 'Abd al-Wãḥid, *Fiqh al-Lughah.*

WF: Ibn Khallikãn, *Wafayãt al-A'yãn.*

YAF: AL-Yãfi'î, As'ad b. 'Alî, Mirãt al-Jinãn.

YAQ: Al-Ḥamawî Yãqût, *Mu'jam al-Buldãn.*

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 (Sharî'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 Qurãn and some of the Prophet's Hadîths. If such a phenomenon spread widely, it could affect the Arabic language, by means of which people could understand the Qurãn. 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 'Alî b. Abî Tãlib who asked Abû al-Aswad al-Du'alî 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 Qurãn.** A great number of detailed books which dealt with the language of the Qurãn were written. Most of these books focused on the uncommon words which exist in the Qurãn such as *Gharîb al-Qurãn* by Ibn 'Abbãss, *Gharîb al-Qurãn* and *Ta'wîl Mushkil al-Qurãn*, Ibn Qutaybah and *Lughãt al-Qurãn* by Ibn 'Abãss. Ãl-Yãsîn (7) points out that the latter book was the first to be written concerning the language of the Qurãn, which soon after opened doors for scholars to produce many books in the same field. Scholars such as Muqãtil b. Sulaymãn (d.150), Hishãm b. Muhammad al-Kalbî (d.204), Haytham b. 'Adiyy (d.206), al-Farrã' (d.207), al-Asma'î (d.213) and Abû Zayd al-Ansãrî (d.215) wrote many books in this field, but unfortunately all were lost.

2)- **The language of Ḥadîth**.   A large number of books were written in this

field under titles such as *Gharîb al-Hadîth*, by Abû 'Ubaydah Ma'mar b. al-

Muthannā (d.210), al-Naḍr b. Shumayl (d.203), Abû 'Amr al-Shaybānî (d.206),

Quṭrub (d.206), al-Farrā' (d.207), al-Aṣma'i (d.213), Abû Zayd al-Anṣārî

(d.215), Abû 'Ubayd al-Qāsim b. Sallām (d.224), Ibn al-A'rābî (d.231), 'Amr

b. Abî 'Amr al-Shaybānî (d.231) and Shimr b. Ḥamdawayh al-Harawî (d.255).

Ibn Qutaybah wrote a book similar to that of Abî 'Ubayd al-Qāsim b. Sallām

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 Qurān and Sunnah. Moreover, the linguistic

studies of Fiqh benefited from those studies on Qurān and Sunnah.

iii- Fiqh was not utilized to support linguistic argumentation as was the case

with the Qurān, 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 (Ḥanafî, Mãlikî, Shãfi'î and Ḥanbalî) played a major role in the rise and flourishment of this field. Examples of the production of some eminent scholars of these schools are as follows:

Ḥanafî School

1. *Bayãn Kashf al-Alfãz*, by Abû al-Maḥãmid Badr al-Dîn Maḥmûd b. Zayd al-Lãmishî (n.d.). The book explains 128 terms arranged according to Ḥanafî Fiqh headings.

These terms were commonly used by Jurists. The book was published in the first issue of *Majallãt al-Baḥth al-'Ilmî* at 'Um al-Qurã University, Makkah 1978. The editor was Muḥammad Muṣtafã Shalabî

2. *Ṭilbatu al-Ṭalabah*, by Najmu al-Dîn b. Ḥafs al-Nasafî (d.537). The book contains the terms used by Ḥanafî jurists arranged according to Ḥanafî Fiqh headings. The book was written in response to the difficulties expressed by many junior Ḥanafî scholars, concerning some controversial terms in Fiqh. The book which contains about 350 pages was published in Beirut by Dãr al-Qalam, 1986.

3. *Al-Mughrib fi Tartib al-Mu'rib*, by Abû al-Fath Nâsir b.'Abd al-Sayyid al-

Mutarrizî (d. 616). In this linguistical and jurisprudential dictionary, al-

Mutarrizî explains the uncommon words, غريب, which occasionally occur in

Hanafî 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 Hanafîs. The

entries were alphabetically ordered. The initial letters of words were

considered in chapters 'أبواب'; therefore, the book contains one chapter for each

letter. In each chapter, the other letters of words were given separate

sections, 'فصول'. For instance, 'الأبن' is found under the section for Hamzah

and Bâ'. Al-Mutarrizî refers to the works of other philologists, making use of

their views and arguments. For example, he quotes al-Azharî in the entry for

جلز, al-Shâfi'î 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. *Anis al-Fuqaha' fi Ta'rifât al-Alfâz al-Mutadâwalah Bayn al-*

Fuqahâ', by Qâsim al-Qunawî (d. 978). The book is classified according to

the Fiqh classification method. The subjects are arranged according to Hanafî

methodology. Thus, Matrimony النكاح was introduced after Worship العبادات,

unlike the practice of the Shâfi'î's and Hanbali's who introduce Dealings المعاملات

terminology after that of Worship. Mālikî's, however, usually introduce Jihād terminology after that of Worship. Al-Qunawî 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-Ṣiḥāḥ. 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 Aḥmad b. 'Abd al-Razzāq al-Kubaysî and published in Jeddah by Dār Al-Wafā' containing approximatly 350 pages.

5. *Al-Kulliyāt*, by Abû al-Baqā' Ayyûb b. Mûsā al-Ḥusaynî al-Quraymî al-Ḥanafî (d. 1094/___). The entries in this book are alphabetically ordered (in the same way as in *al-Mughrib fî Tartîb al-Mu'rib*) however the user does not need to search for the words under the entries for the roots. Therefore, looking for ألمبح, the user pays attention only to the first and second letters and does not need to look at it under لمبح, 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 Darwîsh and Muḥammad al-Miṣrî consisting of approximately 1150 pages.

Mālikî School

1. **Sharḥ Gharîb Alfāẓ al-Mudawwanah,** by al-Jibbî (n.d.) The author arranged the entries according to the Fiqh classification method to make it user-friendly. Under the chapter of وضوء (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-Jibbî's methodology is similar to that of al-Nawawî. The book was edited and published in 1982, by Muḥammad Maḥfûz in (Beirut, n.d.) by Dār Al-Gharb al-'Islāmî, containing approximately 141 pages.

2. **Ghurar al-Maqālah fî Gharîb al-Risālah,** by Abû Abdullah Muḥammad b. Mansûr b. Hamāmah al-Mighrāwî. The author explains the uncommon terms and the terms included in al-Risālah by b. Abî Zayd al-Qayrawānî. The entries were arranged according to the Mālikî Fiqh classification method. The book was edited by al-Hādî Hamuʿ and Muḥammad Abû al-ʿAjfān. It was published in Beirut 1984 by Dār al-Gharb al-Islāmî.

3. **Sharḥ Hudûd Ibn ʿArafah,** known as *al-Hidāyah al-Kāfiyah al-Shāfiyah Libayān Ḥaqā'iq al-'Imām Ibn ʿArafah al-Wāfiyah,* by Abû Abdullah Muḥammad al-Ansārî al-Rassā (d. 894/___). The entries are arranged according to the Mālikî Fiqh classification method but the chapter of الطهارة precedes that of الزكاة. The book which consists of two volumes contains 700

pages. This was edited by Muhammad Abū al-'Ajfān and al-Tāhir al-Ma'mūrī and was published in Beirut 1988 by Dār al-Gharb al-Islāmī.

Shāfi'ī School

1. *Al-Zāhir fī Gharīb Alfāz al- Shāfi'ī*, by Abū Mansūr Muhammad b. Ahmad al-Azharī (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 *Mukhtasar al-Muzanī*. Al-Azharī usually highlights most of the linguistic and jurisprudential views about the terms. The book was edited by Muhammad Jabr al-'Ilfī and published in Kuwait by al-Matba'ah al-'Asriyyah in 1979.

2. *Hilyatu al-Fuqahā'*, by Ahmad b. Fāris al-Rāzī (d. 395). This book explains the uncommon words mentioned in *Mukhtasar al-Muzanī*. The entries are arranged according to the Shāfi'ī Fiqh classification method. The edited book was published in Beirut by al-Sharikah al-Muttahidah in 1983.

3. *Al-Nazm al-Musta'thab fī Tafsīr Gharīb Alfāz al-Muhadhdhab*, by Battāl b. Ahmad b. Sulaymān al-Rukabī (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

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particularly many terms were in need of further clarification from sources like the Qurãn, Sunnah and other linguistic books and dictionaries. The book was edited by Muṣṭafã ʿAbd al-Ḥafîẓ Sãlim in 1988.

4. *Tahdhîb al-Asmã' wa al-Lughãt*, by al-Nawawî (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-Nawawî quotes, in most of the terms discussed from a large number of relevant sources.

5.*Al-Misbãḥ al-Munîr fî Gharîb al-Sharḥ al-Kabîr*, by Aḥmad b. Muḥammad b. ʿAlî al-Fayyûmî (d. 770). The author explains the uncommon words mentioned in al-Sharḥ al-Kabîr by al-Rãfiʿî. 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-Fayûmî refers to the works of other scholars such as Ibn Durayd, al-Azharî, al-Zamakhsharî and others, quoting from Qurãn and Sunnah (see pp. 518-19). This book contains approximately 1000 pages and was published in (Beirut, ___/1980).

Ḥanbalî School

1. *Al-Muṭli‘ ‘Alā Abwāb al-Muqni‘*, by Abû ‘Abdullah Shams al-Dîn Muḥammad b. Abî al-Fatḥ al-Ba‘lî (d. 709). The author explains the uncommon words, terms and linguistic issues in al-Mughnî, 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-Jawharî 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 Ḥanbalî 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 Bashîr al-’Idlibî and was published in Beirut by al-Maktab al-Islāmî, containing 500 pages.

2. *Al-Durr al-Naqî fî Sharḥ Alfāẓ al-Khiraqî*, by Abû al-Maḥāsin Yûsuf b. Ḥasan b. ‘Abd al-Hādî (known as Ibn al-Mabarad), (d. 909). The author explains many of the uncommon words in al-Khiraqî's book; he also explained some of the terms discussed in this book. The entries were classified according to Ḥanbalî Fiqh classification method. This book is very similar to

that of al-Nawawî'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 Qurãn, dictionaries and jurisprudencial references. The book was edited by Radwãn b. Mukhtãr b. Gharbiyyah and published by Dãr al-Mujtama' Lil Nashr wa al-Tawzî'. 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-Nawawî's era

Al-Nawawî lived in an era where many changes and major events took place at both international and local level, in Shãm '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 Khãn, crossed the Jayhûn (جيحون) River and at the same time a savage war was taking place between the Tatars and the Muslims of Khawãrizm Shãh, (خوارزم شاه) later invaded by the Tatars.(1) They then invaded Bukhãrã (بخارى), Samarqand (سرقند) and Azerbaijãn (أذربيجان). In the following year, the Tatars expanded from the most remote part of China to Iraq and its suburbs and reached Arbîl (أربيل). 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 Khawãrizm (خوارزم). (2) Ibn Kathîr 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 'Abbāsî Caliphate, (4) and killed most of its inhabitants and brought about the end of the 'Abbāsî Caliphate in 656/1258. (5)

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

One could say that the Ayyûbî 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-Dîn himself, took over the Caliphate in Egypt (564/1169) (7). He was then able to end the Fātimî rule and the Fātimî Shî'at Islamic Jurisprudence (8). He removed the Fātimî judges and replaced them by Shāfi'î judges and scholars, as Ṣalāḥ al-Dîn himself was a Sunnî Shāfi'î.

It seems that the period of power was due to several factors:

The strong personality of Ṣalāḥ 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 'Abbāsî Caliphate after it had seceded during the Fāṭimî rule. Carl Brockelmann said: "With unshakable energy and unusual diplomatic talent, Ṣalāḥ 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).

Ṣalāḥ 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. Ṣalāḥ al-Dîn did not occupy himself with the luxuries of palace life. Ṣalāḥ 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 Ṣalāḥ al-Dîn which lasted for a quarter of a century.

The second phase was that where Ṣalāḥ al-Dîn divided the territory between his sons; Egypt was allocated to al-'Azîz 'Imād al-Dîn. Syria was composed of provinces divided between many of his sons, for instance Damascus was allocated to his son Nûr al-Dîn 'Alî. Buṣrā and its districts, which is al-Nawawî's province, was given to al-Dhāfir b. Nāṣir. Yemen was allocated to Sayf al-'Islām. (10)

The characteristics of this phase were disturbances and differences in most provinces and al-Mālik al-'Ādil tried to carry out reform so as to reunite the kingdom.

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

The Ayyūbî 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 Sulṭans 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 Ayyūbî dynasty and its fate was sealed in (647/1249). Nevertheless, the Ayyūbîs left their fingerprints in matters of Sunnî belief in Egypt, Syria, Ḥijāz and Yemen. They also encouraged the Shāfi'î doctrine and Shāfi'î jurisprudence. The Ayyūbîs gave their allegiance nominally to the 'Abbāsî 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 Baḥrî 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 Mamlûkî reign as a whole.

The Baḥrî state was represented by two families only; the family of al-Ẓâhir Baybars al-Bunduqdârî and the family of Manṣûr 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 Manṣûr Qalawûn lasted for a hundred and fourteen years with the reigns of fifteen Sulṭans. Among these Sultans, four died natural deaths, seven were dethroned and the remaining five were killed. (15)

The majority of these Sulṭans 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-Nâṣir Muḥammad, 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-Nawawî's region witnessed the collapse of the Ayyûbis 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 Qutuz and faced the Tatars in 'Ayn Jâlût. The Qutuz 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. Qutuz 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-Nawawî 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, Mãlikî, Shãfiʿî and Ḥanbalî, had their own schools. Most of the latter were affiliated to the Shãfiʿî school for the reason that after the advent of Ayyûbîs, the Shãfiʿî school became very active and expanded widely in Egypt, Iraq and Syria (Ṣalãḥ al-Dîn al- Ayyûbî, himself was from the Shãfiʿî school). Ibn Khaldûn said: "The Shãfiʿî 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: ʿIzz al-Dîn bin ʿAbd al-Salãm, Ibn al-Rifʿah in Egypt, Taqiyy al-Dîn bin Daqîq al-ʿÎd 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-Ẓãhir 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 Kathîr 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 Banî Ayyûb. 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 Dûr (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 Kathîr 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 Mãlikî, Hanafî, Shãfi'î and Hanbalî, 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-Nawawî'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 Ḥadîth for instance, would be called 'The Ḥadîth House'. Al-Ashrafiyyah Ḥadîth House was a school where al-Nawawî 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 endownments 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 Ḥanafî or Shâfi'î subject, and would later be known as the Ḥanafî or the Shâfi'î school. There were more than twenty Ḥanafî schools in Damascus, including al-'Azîziyyah, al-Rukniyyah, al-Muqaddamiyyah and other schools. (24)

There were more than thirty-four Shāfi'ī schools in Damascus of which were al-Amīniyyah, al-Mujāhidiyyah, al-Rawāhiyyah school (where al-Nawawi lived), al-Shāmiyyah al-Juwwāniyyah school, al-Fathiyyah, al-Sālihiyyah, al-Ashrafiyyah and other schools.

Outside Damascus, only six Shāfi'ī schools existed. Among these were: al-Shāmiyyah al-Barāniyyah School, al-Atābikiyyah and al-Ahmadiyyah schools. (25)

There were four Ḥanbalī 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-Ṣāḥibah, al-Diyā'iyyah al-Muḥammadiyyah, al-'Umariyyah al- Shaykhiyyah 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, sulṭans such as the Ayyûbîs' and others encouraged the Shâfi'î and other religious rites more than the Mâlikî rite. Sulṭans such as Salâḥ al-Dîn al Ayyûbî adopted the Shâfi'î rite.

This is not to say, however, that Mâlikî schools disappeared altogethor, as there were some schools such as: al-Salâhiyyah 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-Dukhwâriyyah, al-Labbûdiyyah al-Najmiyyah school. These also contained halls (Dûr) 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'qûbiyun (Jacobite) Church, Miryam (Mary's) Church, the Jewish synagoge, Paul's Church, al-Qalânisiyyîn Church and St John's Church.

There were also a number of monasteries in and around Damascus such as: al- Salîbah, Butrus monasteries, Our Father's monastery and others.

Numerous scholars emerged in al-Nawawi's era and cannot be all listed here. Abû 'Amr b. al-Salâh emerged as a prominent figure as far as the religious sciences and particularly Hadith are concerned.

Ibn Khaldûn said: ....

"Among the most eminent scholars was al-Rāfi'î a leading Shāf'î jurisprudent in Qazwîn and al-Nawawî who was the most famous Shafi'î jurisprudent and Imam in Syria". (28)

Among the non-Shāfi'î figures was Ibn al-Mu'allim Ismā'îl b. 'Abd al-Karîm, the most eminent Hanafî scholar of his time, 'Abd al-Karîm al-Harastānî the orator of Damascus, and al-Firkâh, (the teacher of al-Nawawî). The most eminent scholars as far as the Arabic language sciences are concerned were: Ibn Mālik al-Andalusî author of the 'Alfiyyah' and Ibn al-Qiftî.

Among the historians who emerged were Ibn al-Nadîm, Ibn Khallikān and Yāqût al-Hamawî.

All of the mentioned scholars had prduced 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 Qurăn, Islamic jurisprudence, the

Ḥadîth 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-Rāfi'î, al-Nawawî, 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.

25- SS, *pp.* 229-248.

26- SS, *pp.* 249-252.

27- SS, *pp.* 255-259.

28- IKH, 1, 793.

CHAPTER THREE

The Life of al-Nawawî, His Milieu and Compositions

1.1 The Life of al-Nawawî.

He is Yaḥya b. Sharaf b. Murrî b. Ḥasan b. Ḥusayn b. Muḥammad b. Jum'ah b. Ḥizām. His *kunyah* (agnomen) was Abû Zakariyyā and his *nisbah* connection by which he became well known was al-Nawawî. This *nisbah* could be said in two other forms; al-Nawāwî and al-Nawā'î. (1)

Al-Nawawî was from the province of Ḥawrān, 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 Kathîr and Ibn al-Qayyim, to name but a few.

Al-Nawawî was born in the village of Nawā (3) in the mid days of Muḥarram, 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-Nawawî was such a renewed Islamic scholar, that as a result he became as famous and as well known in Islamic Jurisprudence.

Abû Ḥafs Ibn al-Wardî praises Nawâ by saying :

و وقيتِ من ألِم النوى   لَقيتِ خيراً يا نوى

May you receive all the good O' Nawâ

and may you be preserved from the pain of parting.

في العلم أخلص ما نوى   فلقد نشا بك عالم

A certain abstinent person has grown up in your precincts

in his knowledge was true to his intention.

فضل الحبوب على النوى   وعلى عداه فضله

And his superiority over his enemies

was such as the superiority of grain over the date stone. (5)

During his childhood, he worked in his father's shop and avoided playing with other children. By the age of ten he was attending Qurãnic classes. He remained in Nawâ until he had memorized the Qurãn by heart, which was just before he reached the age of puberty. Ibn al-'Aṭṭâr said: "The Shaykh said: "In the year 649A.H, when I was nineteen-years old, my father took me to Damascus, to attend the Rawâḥiyyah School. For the following two years I hardly laid-down. My only intake was that which the school provided, nothing else."(6)

It was very difficult for al-Nawawî 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-Nawawî there. (7)

Their first destination in Damascus was the Great Mosque, named The 'Umawî Mosque, built in the year 86/705 (8). Al-Nawawî spent most of his life in Damascus, studying, teaching, compiling and giving fatãwã (religious opinions). Towards the end of his life he returned to Nawã, then visited Jerusalem and Hebron, he then returned to Nawã 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-Nawawî 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-Nawawî'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-Nawawî'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-Nawawî 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 Umawî Mosque, Jamâl al-Dîn 'Abdul Kâfî al-Rab'î (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 Muftî al-Shâm, 'Abd al-Rahmân Ibn Ibrâhîm al-Firkâh (12). He took from him many

lessons and remained with him for some time, then al-Firkāḥ introduced him to

Shaykh Isḥāq al-Maghribî, who used to teach in the Rawāḥiyya School. (13)

Al-Dhahabî 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-'Aṭṭār 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-Wasît* and a lesson in *al-Muhadhdhab*. I also took lessons

from the book *Al-Jam' Bayn al-Ṣaḥîḥayn*. The next lesson involved a study

from *Ṣaḥîḥ Muslim* and a lesson in *al-Luma'* by Ibn Jinnî, a lesson in *Iṣlāḥ al-*

Manṭiq, by Ibn al-Sikkît and a lesson on the subject of Derivations by Aḥmad

b. Sālim al-Miṣrî (d. 664). I also pursued lessons in 'Uṣûl al-Fiqh (The Roots

of Islamic Jurisprudence) and Asmā' al-Rijāl, (Biography). The last lesson of

the day's studies was 'Uṣûl al-Dîn, (Sources of Islamic Religion)." (15) Al-

Nawawî had a strong memory, which helped him to absorb what he read and

learnt. He quotes of his ability to absorb: "I memorised al-Tanbîh 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-Nawawî 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 extra-curricular subjects because as he said: "I thought of studying medicine, so I purchased al-Qānûn by Ibn Sînā (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-Nawawî 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-Nawawî is portrayed in the vast number of indispensable volumes, all of which contributed immensely to Islamic Literature and to the stature of al-Nawawî himself. It is worth mentioning that al-Nawawî 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-Nawawî 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-Taflîsî (d 672) (18). He studied under this shaykh from a book named *al-Muntakhab*, by Muhammad b. 'Umar b. al-Hasan al-Râzî (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-Irbilî, Abû Muhammad Abd al-Rahmân b. Nûh al-Maqdisî and Abû Hafs 'Umar b. As'ad b. Abî Ghâlib al-Irbilî. (20)

His Shaykhs in Hadîth:

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

1-Abû Ishâq Ibrâhîm b. 'Îsâ al-Murâdî. He studied under him *Sahîh Muslim* explanatory. He also read under him the greater part of *Sahîh al-Bukhârî* and *al-Jam' Bayn al-Sahîhayn* by al-Humaydî. (21)

2-Abû al-Baqâ' Khâlid b. Yûsuf al-Nâbulsî. He studied under him *Asmâ' al-Rijâl* by al-Hâfiz 'Abd al-Ghanî al-Maqdisî. He heard of the Hadîth from Abû al-Faraq 'Abd al-Rahmân b. Abî 'Umar b. Qudâmah al-Maqdisî. (22)

3-Ismâ'îl b. Ibrâhîm b. Abî al-Yusr al-Tanûkhî. (23)

4-Zayn al-Dîn Abû al-'Abbâs b. Abd al-Dâ'im al-Maqdisî. (24)

5-Abd al-'Azîz b. Aḥmad b. Abd al-Muḥsin al-Ansârî. (25)

6-Al-Ḥâfiz Abî al-Fadl al-Bakrî. (26)

7-Abû al-Fadl 'Abd al-Karîm b. 'Abd al-Ṣamad, the orator of Damascus. (27)

8-'Abd al-Raḥmân b. Sâlim b. 'Îsâ al-Anbârî. (28)

9-Ibrâhîm b. Abî al-Wâṣitî. (29)

1.4 His Students

No doubt someone as rich in knowledge and a teacher as capable as al-Nawawî, would have widespread acclaim and appeal for would-be students.

People who acquired knowledge at first-hand from al-Nawawî were *Fuqahâ'*, *Muḥaddithûn*, *Ḥuffâz* and *Lughawiyyûn*.

Amongst them were:

1- One of his most popular students was Ibn al-'Aṭṭâr 'Alâ' al-Dîn 'Alî b. Ibrâhîm Abû al-Ḥasan al-Dimishqî who had adhered to the teachings of al-Nawawî. He knew him better than most other students, having confined himself to al-Nawawî as a teacher who would suffice him. Al-'Aṭṭâr revealed that he copied a large portion of al-Nawawî'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)

2- Ibn al-Naqîb, Shams al-Dîn Muhammad Ibn Abî Bakr Ibn Ibrāhîm. (31)

3- Al-Mizzî, al-Hāfiz Jamāl Abû al-Hajjāj Yûsuf b. 'Abd al-Rahmān, author of the book *Tahdhîb al-Kamāl fî Asmā' al-Rijāl.* (32)

4- Ibn Jamā'ah, Qādî al-Qudāt Abû 'Abdullah Badr al-Dîn Muhammad Ibn Ibrāhîm. (33)

5- Al-Zar'î, al-Qādî Jamāl al-Dîn Sulaymān Ibn 'Umar Ibn Sālim. (34)

6- Abû al-Faraj 'Abd al-Rahmān Ibn Muhammad Ibn 'Abd al-Hamîd al-Maqdisî.(35)

7- Al-Khallāl, al-Faqîh al-Muqrî Abû al-'Abbās Ahmad al-Dharîr al-Wāsitî. (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, Ḥadīth 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-Ṭālibīn*. This book is a bridged from the book of *al- Muḥarrar* 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-Rawḍah/Rawḍatu al-Ṭālibīn*. 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. *Rawḍatu al-Ṭālibīn* is one of the larger books in the School of Shāfi'ī. Al-Suyūṭī says: "This book represents four volumes of al-Nawawī's writing."(39)

Secondly in Ḥadîth:

1- *Al-Minhāj Sharḥ Ṣaḥîḥ Muslim Ibn al-Ḥajjāj*. This book was regarded as the finest explanatory version of *Ṣaḥîh Muslim*, the third book where the holy Qurãn is the first and *Ṣaḥîh al-Bukhãrî* is the second. This is one of the main reasons for al-Nawawî's unique high standing among the Muslims, in general. (40).

2- *Riyãḍ al-Ṣãliḥîn min Kalãm Sayyid al-Mursalîn*, a book used by both the scholars and the general public. (41)

3- *Al-Taqrîb fî 'Ilm al-Ḥadîth*. (42)

4- *Mukhtaṣar al-Tirmidhî*. (43)

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

6- *Sharḥ Sunan Abî Dãwûd*. This was an unfinished piece of work. Al-Nawawî named it *al-'Îjãz*. (45)

Thirdly, in Lughah (Language):

1-*Tahdhîb al-Asmã' wa al-Lughãt*. This book consisted of two great volumes, where al-Nawawî commented, investigated and edited the names of people, places and languages. (46)

2- *Al-Taḥrîr fî Sharḥ Alfãz al-Tanbîh*, the subject book of this thesis. (47)

2.2 His Offices

When al-Nawawî 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-'Iqbãliyyah' as deputy head in place of Ibn Khallikãn Shams al-Dîn. 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 Shãfi'î Fiqh - for which it catered.

Al-Nawawî went on further to become the deputy head of both al-Falakiyyah and al-Rukniyyah Shãfi'î' Schools. He pursued the task of Mashyakhah, which is the most renowned title in the vicinity of al-Shãm.

The Dãr al-Hadîth had been built by al-Ashraf Mûsã Ibn Muḥammad al-'Ãdil, one of the Ayyûbî 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 (مشـيخة) should be more knowledgeable in relating the Hadîth rather than criticising the text. It was known in that time that no individual was given this high status مشـيخة دار الحديـث,except the most erudite scholars of his time, in particular in the field of Hadîth. Whoever was endowed by the title of شـيخ دار الحديـث had attained in that particual field of

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knowledge, the most coveted title. Al-Nawawî remained in this post until he died.

There has been no reference indicating that al-Nawawî 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 Sultân Baybars

Al-Nawawî's environment and his austere way of living, for example his food which he received by way of Nawã from his father and also his condescension and his insistence on everything being halãl, 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-Nawawî devoted his life to learning and achieved the best possible titles in the field of knowledge, these including Faqîh, Muḥaddith, Philologist and Editor of the Shãfi'î School.

The above qualities formed essential elements in al-Nawawî'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-Nawawî's life comment on his relations with Sultân Baybars. This in addition to his forceful personality and his literary endeavors.

However, the incident in relation to the Sulṭān has had an impact in history, just as knowledge has effects and consequences which are sometimes long-ranging in their effect.

Al-Nawawî believed that the word of truth, especially to a despotic ruler should be addressed regardless of the consequences. Therefore, al-Nawawî's standing with regard to Sulṭān Baybars was that, since the he had asked the scholars for a fatwā in order to raise money for the defence of the country, al-Nawawî'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-Nawawî and his followers with all kinds of reprisals. Al-Nawawî wrote a further letter in reply, outlining the requirements of religion with regard to this matter. He requested the Sulṭān to adhere to the tenets of religion and explained his position of 'non-compromise'. Al-Nawawî's position was supported by the requirements of Sharî'ah. As far as the Sulṭān's threat was concerned, al-Nawawî chose to ignore it saying that no threat could harm him.

Al-Nawawî wrote to the Sulṭān a number of other letters on different subjects concerning the nation, which elevated the stance taken by al-Nawawî over the

political aspect, despite the fact that al-Nawawî 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-Nawawî, 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-Nawawî was two months before his death.

On this occasion, he travelled from Damascus to his village, then on to Jerusalem, achieving a life long ambition and from Jerusalem to Hebron (Al-Khalîl) (51). Again, there is no information to suggest he acquired any further knowledge from scholars present in both cities. After visiting both cities al-Nawawî returned to his home village where he died.

3.1

A LAMENT

Al-Nawawî 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-Irbilî Abû 'Abdullah Muḥammad b. Aḥmad al-Ḥanafî is given below.

(The poem is of Bahr al-Basît).

عَزَّ العَزاءُ و عَمَّ الحَادثُ الجَللُ   وخَاب بالموت في تعميرك الأملُ

> 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.

واستوحشت بعدما كُنتَ الأنيسَ لها   وساءها فقدُكَ الأسحارُ والأُصُلُ

> And the mornings and evenings have become
> desolate, after your having been a companion of
> theirs and their having been grieved by your loss.

قد كُنتَ للدين نورا يستضاء به   مُسدداً منك فيه القولُ والعملُ

> You were a light to religion by which it was illuminated;
> you provided assistance in which there were both
> words and deeds.

وكُنتَ تتلو كتاب ا لله مُعتبراً   لا يعتريك على تكراره مللُ

You would recite the Book of Allãh, taking counsel
from it, and never tiring of it through repetition.

وكُنتَ في سُنة المختار مجتهداً   أنت باليمن والتوفيق مشتملُ

You laboured in the <u>Sunnah</u> of the Chosen One, occupied
auspiciously and successfully.

وكنتَ زينا لأهل العلم مفتخرا   على جديد كساهم ثوبك السمل

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

وكنت أسبغهم ظلاً إذا استعرت   هواجر الجهل والإظلال ينتقل

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

كساك ربك أوصافاً مجملة   يضيق عن حصرها التفصيل والجمل

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

أسلى كمالك عن قوم مضوا بدلاً   وعن كمالك لا مُسل ولا بدلُ

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

فمثلُ فقدك ترتاع العقول له   وفقد مثلك جرح ليس يندملُ

Minds are frightened by the like of your loss,
and of one like you is a wound that will not heal.

زهدتَ في هذه الدنيا وزخرفها عزما وحزما فمضروب بك المثلُ

You were ascetic as regards this world and its allurements,
with such resolution and determination that you became
proverbial.

أسهرتَ في العلم عينا لم تذق سنةً إلا وأنت به في الحلم مشتغلُ

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

يا لهف حفل عظيم كنتَ بهجته وحليه فعراه بعدك العطلُ

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

وطالبوا العلم من دان ومغترب نالوا بيمنك منه فوق ما أملوا

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

حاروا لغيبة هاديهم وضاق بهم لفرط حزن عليه السهل والجبلُ

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.

تُرى دَرى تُربه من غيبوه به أو نعشُه مَن على أعواده حملوا

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?

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وكم مقام كحد السيف لا جلد   يقوى على هوله فيه ولا جَدِلُ

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!

أمرتَ فيه بأمر ا لله منتضيا   سيفا من العزم لم يُصنع له خللُ

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

وكم تواضعت عن فضل وعن شرف   وهمة هامة الجوزاء تنتعلُ

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

بررتَ أصليكَ في داريك محتسبا   فقد تكافأ فيك الحزن والجذل

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.

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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.

21- SUY, 38-39.

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 Gharîb al-Qurân and Gharîb al-Hadîth. 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-Azharîs' *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-Nawawî which followed by three centuries (*al-Tahrîr*).

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-Nawawî's work *al-Tahrîr*, 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-Tahrîr*, I will look at whether al-Nawawî used to copy the text or the meaning and whether he disagreed with al-Azharî 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-Tanbîh* and *al-Mukhtasar*.

4- The methodology in the exposition and arrangement of both books *al-Zãhir* and *al-Tahrîr*.

5- The documentation of both books in relation to the Qurãn, Hadîth and the language.

6- The importance of Lexicons in al-Nawawî's work.

7- The impact of al-Azharî's work on al-Nawawî'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-Azharî's work on al-Nawawî'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 Shãfi'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 ('Ulamã') 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, *Tahdhîb al-Lughah* and *al-Zãhir*. The first book, *Tahdhîb 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 Hawãzin was the dominant tribe. This was when he became a prisoner in the district of al-Ṭãif after apposing the Qarãmiṭah sect in 320 AH. This is an important aspect of linguistic documentation which has no parallel in learning from scholars. Al-Azharî says "I fell prisoner the year I opposed the Qarãmiṭah ... ... The people to whom I fell prisoner were Arabs mostly from Hawãzin with a marriage and mixture from Tamîm 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, محاضرهم 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 Manẓûr (d. 711) made *al-Tahdhîb* the first of his main five references. He says: "I did not find in the books of Arabic language a better book than *Tahdhîb al-Lughah* of Muḥammad Ibn Aḥmad al-Azharî, nor a more comprehensive book than al-Muḥkam of Ibn Sîdah Thunayyat. Both truly belong to the foundation books of language ... ..."

However, al-Azharî's attention and distinction was not limited to language only; he was also a scholar in exegesis and commentary on the Qurân , the Ḥadîth and in Fiqh (Jurisprudence) with a special inclination towards exegesis of the Ḥadîth. This is particularly evident in his books and works in those sciences such as *al-Taghrîb fî al-Tafsîr, 'Ilal al-Qirā'āt, al-Rûḥ* with what it includes from the Qurân and the Ḥadîth, *Tafsîr Asmā' Allah* and *Tafsîr Alfāz al-Muzanî*, known as *al-Zāhir*.

As for al-Nawawî, it appears from his biography in the section dedicated to himself that he was a Shāfi'î jurist; an authoritative source in the Shāfi'î School as an innovator first and as a moderniser. This is obviously apparent through his work and writings in the fields of Jurisprudence and Ḥadîth. Concerning the field of language, al-Nawawî became distinguished through his book *Tahdhîb 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-Nawawî and has shown his capabilities in the field of the language of jurisprudence. It was not a purely linguistic book, like *al-Tahdhîb* by al-Azharî, but it is a book specialised in the language of jurisprudence as was *al-Zāhir*. Therefore, the linguistic tendency has prevailed in al-Azharî as the jurisprudence aspects prevailed in al-Nawawî's book.

2- The Subject of Study chosen by each author

Al-Azharî and al-Nawawî have in common the fact of belonging to the Shâfi'î 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-Azharî and al-Nawawî had intentionally chosen the study material of the most famous writers in the Shâfi'î school and of their most authoritative and distinguished books with which the Shâfi'î scholars have enriched the Shâfi'î library by setting out to comment on them extensively and in detail from various angles. Al-Azharî chose as a subject of study *Mukhtasar al- Muzanî* by Abû Ibrahîm Ismâ'îl bin Yahyâ al-Muzanî, a famous companion of al-Shâfi'î, born in 175 H. *Mukhtasar al- Muzanî*, is the main reference of the books classified under the Shâfi'î School. Al-Muzanî's book was a precise collection of terms and concepts found in the writings of the Imâm al-Shâfi'î such as *al-'Umm, al-Risâlah, al-Musnad* and others, or from what was specific to al-Muzanî 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-Muzanî was the main source for jurists in

referring to jurisprudence issues, as was *al-Zāhir* 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-Shāfiʿī works and its writer was one of the most revered companions of al-Shāfiʿī and also respected by him. Al-Shāfiʿī said: "Al-Muzanī is the supporter of my school". (SI, 12, 493)

Al-Dhahabī 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-Muzanī in her trousseau, because of its great value". (SI, 12, 493) Therefore, it can be said that *al-Mukhtasar*, which was chosen by al-Azharī as a subject-matter of his study, was considered to be one of the original comprehensive books in the jurisprudence of the early Shāfiʿī 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-Nawawī, the moderniser of the Shāfiʿī school in the 7th century of Hijrah, came some three centuries after al-Azharī. 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 judical matters, as they believe al-'Ijtihãd and the door for exercising al-'Ijtihãd is still open for the occurring matters in the future. As a result, al-Nawawî chose the subject matter for his study, one of the great Shãfi'î scholars of his time, namely al-Shirãzî Abû Ishãq Ibrahîm Ibn 'Alî Ibn Yûsuf al-Fayrûzãbãdî (d.476H).

Al-Sam'ãnî said: "He was the Imãm of the Shãfi'î school and amongst the teachers of al-Nizãmiyyah school, he was the scholar and shaykh of his time in Iraq".

His famous book, which al-Nawawî chose as a subject for his study, was entitled *al-Tanbîh*. Ḥajjî Khalîfah said: "It is one of the five most famous books in circulation amongst the Shãfi'î school references, and is more in circulation than any of them" (Kashf al-Zunûn 1, 489). Given the status of this book amongst scholars and students of Shãfi'î jurisprudence, many great and distinguished scholars studied the book *al-Tanbîh* either to explain it, summarize it or comment on it until there were seventy such studies. Amongst them is the Commentary (Sharḥ) by Abû al-Karkhî al-Shãfi'î in four volumes, and the Commentary by al-'Imãm Abû al-Ḥasan Muḥammad Ibn al-Mubãrak, also known as Ibn al-Khill al-Shãfi'î (d. 552H) which he entitled *Tawjîh al-*

Tanbîh. We also have the Commentary by 'Abd al-Raḥîm Ibn Ibrâhîm known as al-Firkâh (d. 690H) entitled *Al-'Iqlîd li Durar al-Taqlîd* (Kashf al-Ẓunûn 1,489).

A poet said praising the book *al-Tanbîh*:

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

Oh you star whose light has filled our insight!

Who amongst mankind can resemble you?

فرزقن من تنبيهه تنبيهاً   كانت خواطرنا نياماً برهة

Our minds had been asleep for a while

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

(Kashf al-Ẓunûn 1,489*)*.

3- The Methodology of *al-Tanbîh* and *al-Mukhtasar*

Al-Shîrâzî arranged his book *al-Tanbîh* in chapters and sections according to the jurisprudence method followed by the Shâfi'î scholars, (i.e. the book of ritual purification, prayer, alms-giving etc.) until the end of the jurisprudence chapters.

Al-Shîrâzî, in his book of *al-Tanbîh*, shies away from the deductive style, commentary and elucidation. He often confines himself to stating the Shâfi'î 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-Nawawî, who explained most of al-Shîrâzî's terms not only from the linguistic point of view but also from the jurisprudence aspect too.

Al-Nawawî indicated in the introduction of his book *al-Taḥrîr* that he had treated the jurisprudence aspects, polemical issues and judgments with which he disagreed or were resolved by al-Shîrâzî, by placing them in a separate book. This means that al-Nawawî 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-Nawawî's approach to this book gave it great importance because he believed that *al-Tanbîh* was one of the most famous, valuable and useful books and that its author was a revered and commendable Imâm. Al-Nawawî 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-Tanbîh*.

4- **Methodology in the Exposition and arrangement of both books** *al-Ẓāhir* **and** *al-Taḥrîr*

Al-Azharî arranged his book in accordance with the method followed in the jurisprudence books of the Shāfiʿî 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 الآنية), teeth cleaning (al-Siwāk السواك), Intention (al-Niyyah النية), ablution rites (Sunan al-Wudû' سنن الوضوء), abstersion ('Istitābah الإستطابة), what negates ablution (Mā Yanquḍu al-Wudû' ما ينقضُ الوضوئ), what necessitates washing (Mā Yûjib al-Ghusl ما يوجب الغسل)... ... ... until the section of menstruation, (al-Ḥayd الحيض) (AZ, 35-70).

Secondly, come the prayer sections, as appose to 'chapter' Kitāb al-Ṣalāh in which he includes eighteen sections. It begins with the section on prayer times (Mawāqît al-Ṣalāh مواقيت الصلاة) then the call to prayer (al-Adhān الاذان), the direction of the prayer (Qiblah الصلاة) then the call to prayer (al-Adhān الاذان), the direction to turn to (Qiblah القبلة), the rites of prayer (Ṣifatu al-Ṣalāh صفة الصلاة), prostration of inadvertence (Sujûd al-Sahwu سجود السهو), prayer of the traveler (Ṣalāt al-Musāfir) to the section of funeral rites, (al-Janā'iz الجنائز) (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-Sã'îmah الأبل السائمة), cattle kept out at pasture (al-Baqar al-Sã'îmah البقر السائمة), plants and seeds (al-Zarʿ wa al-Hubûb الزرع والحبوب), silver and gold (al-Wariq wa al-Dhahab الورق والذهب) 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-Tatawwuʿ صوم التطوع) and seclusion (al-'Iʿtikâf الإعتكاف) (AZ, 163168). Concerning pilgrimage, al-Ḥajj, he called the part - *The rites*, al-Manãsik المناسك. It consists of seven sections. First, the state of ritual consecration and compliance, al-Iḥrãm wa al-Talbiah which is the first ritual subject any pilgrim should know. Then comes the circumambulation of the Kaʿbah and the ceremony of running seven times between al-Ṣafã and al-Marwã (al-Ṭawãf wa al-Saʿy الطواف والسعي), ending with the chapter of Sacrifice (al-Hady الهدي).

These four chapters (parts) relate to the fundamentals of Islam and always come first in any jurisprudence study because of their importance in legal sharîʿah 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 (Khiyār al-Mutabāyiʿayn خيار المتبايعين), Usury (al-Ribā الربا), the sale of fruits (Bayʿ al-Thimār الثمار) to the final section dealing with Interdiction (al-Ḥajr).

The following chapter is on Reconciliation, al-Ṣulh الصلح, which al-Azharī named a section and comprises three further sections; Assignment (Hawālah الحوالة), Guarantee (Kafālah الكفالة) and Partnership (Sharikah شركة). In the Agency (al-Wakālah) chapter he included seven sections and started with Acknowledgment (al-ʾIqrār الإقرار), the Loan for use of anything for which Qarḍ cannot be made (al-ʿĀriyah العارية), Usurpation (al-Ghasb الغصب) and Pre-emption (Shufʿah الشفعة), to the section on Hire (al-ʾIjārah الإجارة). Following this comes the chapter on Sharecropping (al-Muzāraʿh المزارعة) in which he included two chapters Barren land (al- Mawāt الموات) and Inalienable Property, the yield of which is devoted to charities (al-Ḥubus الحُبُس).

He classified Lost Property (al-Luqaṭah اللقطة) under a separate section (AZ, 264-267). He also classified Inheritance (al-Mawarith الوارث) under a separate section (as apposed to 'chapter') including the following sections: Bequests (al-Waṣiyyah الوصية), Deposits (al-Wadīʿah الوديعة), Plunder (al-Ghanīmah الغنيمة),

Booty (al-Fay' الفيء) and a Division of charities (Qasm al-Ṣadaqāt قسم الصدقات)

(AZ, 268-300). Then comes the chapter on Marriage and Divorce (al-Nikāḥ wa al-Ṭalāq النكاح والطلاق) 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 (ولي)....... to the section of Maintenance (Nafaqāt نفقات)

(AZ, pp, 301-351).

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

Following that comes the Holy War (al-Jihād الجهاد) chapter which has no sections. He dealt with many issues without any classification. He quoted some verses from the Qurān such as: و إما تخافن من قوم خيانة فانبذ إليهم على سواء ، كتب عليكم القتال related to al-Jihād then and Hadîth such as: " مالي إن قُلت صابراً محتسباً قال: الجنة " وهو كره لكم 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 الصيد والذبائح) which he did not classify into sections but scattered the subject matter throughout. For example he quoted verses from the Qurān such as " إلا ما ذكيتم unless you are able to slaughter it in

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due form" then proceeds to explain it, or quotes a Ḥadîth such as " انهروا الدم بما شئتم"

drain the blood with whatever you want" then proceeds to explain it without

any classification (AZ, 399-404).

This was also repeated in the section dealing with Blood Sacrifices (al-Daḥāyā

الضحايا) which he did not divide into sections, but only explained some Ḥadîths

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-Aqîqah العقيقة) and

the section of "What is forbidden from the aspect of what the Arabs don't eat"

(Mã Yaḥrum min jihat mã lã ta'kul al-'Arab من جهة ما لا تأكلُ العرب) 'which al-

Nawawi did not meñion', Oaths and Vows (al-Aymãn wa al-Nudhûr الأيمان والنذور)

Sentencing, Testimonies and Manumission" where he did not list any sections.

He ended his book with the chapter of Installments (al-Mukãtab) where he

confined himself to commentating on some issues without any classification.

Al-Nawawî agrees with al-Azharî in his book *al-Taḥrîr*, since he classified it

according to the Shãfi'î 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 Qurãn, 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 طهور' which has many meanings in Arabic. The word form 'Faʿûl فعول' in Arabic means "that which is the object of the action". For example 'Wadhû' وضوء' means: "that which is used to perform ablution". The form 'Faʿûl فعول' also means 'Fãʿil فاعل' for example 'Ghafûr غفور' much-forgiving' means Ghãfir غافر, forgiving and is used for both masculine and feminine, and 'Ṣabûr صبور' very patient, steadfast and 'Shakûr شكور' meaning 'very thankful'.

The form Fa'ûl فعول means also the object of the verb for example 'Ba'îr rakûb'

(riding camel). It could also denote a noun such as 'Dhanûb ذنوب' (share of

suffering) as in the Qurãn " for the wrongdoers, their share of suffering is like

the share of their fellows (of earlier generations)". (AZ, 37)

The form Fa'ûl فعول could also denote a verbal noun, for example 'Qãbiltuhu

Qabûlan' قبلته قبولاً. He quotes Ahmad b. Yûnus b. Habîb, a grammarian and one

of Sîbawayh's teachers.   At the same time he brings in jurisprudence opinions

by citing al-Shãfi'î on 'Fa'ûl فعول', who said that water from camels bellies is

not 'tahûr' (could not be used for ablution) (AZ, 36-37). He argues that

extracting belly water is 'Iftizãz افتظاظ, and that 'fazz فظ' water means rough

water. Then he explains the meaning of roughness by quoting the following

from the Qurãn: "wert you rough or harsh hearted they would have broken

away from about thee" Ãl-'Umrãn, 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 Qurãn,

such as in his explanation of the word 'Ãlihi' (people/kinsfolk) where he has a

different opinion from al-Shāfi'ī. 'Ālihi آله ' for al-Azharī means religious

community as in the Qurān "On the day that judgment will be established, cast

ye the people of Pharaoh (Āli آل Fir'awn) into the severest penalty" (Ghāfir

47). As for al-Shāfi'ī, Ālihi means the children of Hāshim 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 Ḥadîth and its religious use. Then he quotes from the Qurān and Ḥadîth and

from some linguists such as Ibn Shamîl (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 و استمع ولم يلغ ' (he

listened without speaking) (AZ, 66-67). This dominates the methodology of al-

Azharî in *al-Zāhir*. Sometimes he cites the word then proceeds to conjugate it

and gives some of its forms such as: 'mathābah مثابة ' (place to which one

returns), the 'maf'alah مفعلة ' form from the verb 'thāba ثاب ' (he returned)

'yathûbu يثوب ' (he returns). Then he gives its meaning by citing from poetry. As

when he said: al-Shāfi'ī recited:

<div dir="rtl">

تخبُّ إليه اليعملاتُ الذوابلُ   مثاباً لأفناء القبائل بعد ما

</div>

"Mathããban" A returning place for the group of tribes

after the fast camels speed towards it

and Janûb al-Hudhayliah said in eulogy of her brother:

و كلُّ حي و إن طالت سلامته   يوماً له من دواعي الموت تثويبُ

Every living soul how long his health lasts

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

Sometimes al-Azharî elaborates his explanation of some subjects from the linguistic and jurisprudence angle backing up his explanation with Arab poetry, the Qurãn, the Hadîth, adages and the opinions of linguists such as al-Zajjãj, Abû 'Ubaydah, Abû Zayd and others. It appears that this elaboration in explaining some issues by al-Azharî 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 أكبر,' (greater/greatest) has the form 'Af'al أفعل' and as such the linguists have two views regarding its meaning. The first meaning is 'Kabîr' (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:

<div dir="rtl">

على أينا تأتي المنية أولُ   لعمرك ما أدري و إني لأوجلُ

</div>

Upon your life! I do not know and I am fearful (awjalu)

Who is the first of us to be struck by death

and the following from al-Farazdaq:

<div dir="rtl">

بيتاً دعائمه أعزُ و أطولُ   إن الذي سمك السماء بنى لنا

</div>

He who raised the heavens built for us

A home whose pillars are strong (A'azzu) and high (Atwalu)

(AZ, 83-84).

With another term such as 'Allahumma اللهم' Al-Azharî says: The linguists have two views regarding its explanation:- al-Farrâ' says: "It has been coined from 'Yâ Allâh 'ummanâ bikhayr' (O God! Bless us with good things). It was in frequent use and got mixed up and became Allâhumma" (O God !).

For al-Khalîl 'Allahumma اللهم' means 'Yâ Allâh' (O God!) where the letter 'mîm م ' is doubled instead of the interjection letter 'Yâ' (AZ, 87).

Here he started with the linguistic meaning as seen by grammarians and he chose from them al-Farrâ' and al-Khalîl. 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-Azharî dealt with some terms like 'prayer الصلاة' and he chose his own definition for it without providing any proof from the language, the Qurãn or the Hadîth. He did not back up his definition by any statement from any linguist, philologist and not even any jurist. Al-Azharî 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-Takbîr (the exclamation Allãhu Akbar: God is Great), recitation, bowing, prostration, invocation of God (Du'ã') and al-Tashahhud

(AZ, 15). الصلاة : اسم جامع للتكبير والقراءة والركوع والسجود والدعاء والتشهد والثناء على ا لله عز و جل

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In dealing with the term "that which people are abhor ما يتعافاه الناس", 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 Qurān "God give thee grace why didst thou grant them exemption عفا ا لله عنك لم أذنت لهم" (al-Tawbah, 43) and the Ḥadîth "Ask God for forgiveness and health و سلوا الله العفو العافية" (AZ, 100).

Some other terms like 'Murāḥ al-Ghanam مراح الغنم' (place visited in the evening by sheep) are explained by al-Azharî as follows: "Their night ma'wāhā مأواها" (refuge) and may be said 'ma'wātuhā مأواتها' (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'wātuhā مأواتها' 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 التمتمة' (stammering), where he says: "I heard al-Mundharî say I heard al-

Mubarrid say: "al-Tamtamah is hesitation in pronouncing the letter 'tā' تاء' (AZ, 107). Al-Azharî quoted from what he had heard from the linguists in explaining the term 'al-Jadha'u min al-da'n الجذع من الضان' (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 المتبايعين'. He says: "We were told by al-Ḥusayn Ibn Idrîs through dictation: we were told by Muḥammad Ibn Rumḥ quoting al-Layth Ibn Sa'ad from Nâfi' 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 quoted what he himself heard relating to Shâfi'î jurisprudence. He says: "I heard Abû al-Ḥasan al-Sanjânî say: "I heard Abû al-'Abbâs Ibn Surayj say......in the book of fasting." (AZ, 164).

Al-Azharî also quoted from what he personally heard relating to Ḥanafî 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 المفقود حي في ماله، ميت في مال غيره".(AZ, 268).

Al-Azharî sometimes mentions a term such as 'Âra al-Farasu عَارَ الفرس' (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:

<div dir="rtl">

وجدنا في كتاب بني تميم   أحق الخيل بالركض المعارُ

</div>

We found in the book of Banî Tamîm

Horses which are worthier of the roaming (mu'âr) gallop." (AZ,p. 314).

Al-Azharî 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 الجِـداد و الجَـداد' (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 الحُبوب' (seeds) (AZ, p. 151), 'al-Shaqq الشقّ' (fissure, crack) (AZ, 411), 'al-Hadaf الهدف' (goal, aim) (AZ, 412), 'al-Dâbir الدابر' (the arrow which hits the target and comes out of it) (AZ, 412), 'al-'Âsid' (for the arrow if it is twisted during shooting) (AZ, 412) and 'al-Mudabbar المُدَبَّر' 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 Qurãn 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 philolgists such as Yûnus Ibn Habîb, Ibn al-A'rãbî, Abû Zayd, al-Khalîl, Abû 'Amr Ibn al-'Alã', Abû 'Amr al-Shaybãnî 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 Shāfiʿî and Ḥanafî 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 Yāsîn says: "The travel to the countryside or desert continued until the end of the fourth century; and al-Azharî (370) conversed with the Bedoiuns he met in the desert and he mentioned that in his book *Tahdhîb al-Lughah* under the entries: 'Daʿd دعد', 'Hajaʿ هجع' and 'Dhaʿa ذعع'. 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-Nawawî was to a great extent an era of collection, verfication and explanation more than an era of narration. This in its turn had influenced the deductive methodolgy of al-Nawawî. In some instances where an uninterrupted chain of authority existed between al-Nawawî and language transmitters who lived in the second and third centuries of Hijrah, nevertheless al-Nawawî used as proof whatever material was available in the fields of philology or Islamic law (Sharî'ah).

On the top of the list of philology books referred to by al-Nawawî to support his arguments come the books dealing with uncommon words 'كتب الغريب' whether in the Qurãn such as "*Gharîb al-Qurãn*" by al-Akhfash al-Awsat (d. 211H), the book by Abû 'Ubaydah Ma'mar Ibn al-Muthnnã (d. 210H), Abû 'Ubayd al-Qãsim Ibn Sallãm (d. 224H) and Ibn Qutaybah (d. 276H). His book studying the uncommon words in the Qurãn was the first of its kind to reach researchers. Its edited version was published in 1958, (al-Dirãsãt al-Lughawiyyah, 58-150). Al-Nawawî often referred to this book.

In studying the uncommon words in the Ḥadîth he referred to Abû 'Amr al-Shaybãnî (d. 206H), al-Farra' (d. 207H), Abû Zayd al-Anṣãrî (d. 215H), Abû 'Ubayd al-Qãsim Ibn Sallãm, Ibn Qutaybah (d. 276H), Abû 'Ubayd al-Harawî

Aḥmad Ibn Muḥammad (d. 401H), Abû Sulaymân al-Khaṭṭâbî (d. 388H) and others.

Al-Nawawî relied also on books dealing with 'Solecism by common people ما تلحنُ فيـه العامـة'. 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-Kisâ'î *Mâ talḥanu fîhi al-'Ãmmah* ما تلحن فيـه العامـة 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-Fãkhir* by Mufaḍḍal 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-Dirãsât 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 witout any order or classification, as did Abû 'Amr Ibn al-'Alã' (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-Nihãyah fî Gharîb al-Ḥadîth*, 1, 3; *Muqaddimat al-Ṣiḥãḥ*, 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-Khalîl 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 poeple refer to lexicons in the aftermath of the argumentation era.

The seeds of Arabic lexicons were first sown by al-Khalîl in his work *al-'Ayn* which was referred to by al-Nawawî when he says: "I have seen in *al-'Ayn*, the book attributed to al-Khalîl which was collected by al-Layth from what he heard from al-Khalîl". It seems that al-Nawawî doubted the attribution of *al-'Ayn* to al-Khalîl. 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-Khalîl and those who deny that, and maybe the dispute that has erupted around the attribution of *al-'Ayn* to al-Khalîl 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-Baṣrah scholars have been divided between those who attribute it to al-Khalîl 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-Nawawî to doubt the attribution of *al-'Ayn* to al-Khalîl - without confirming it or denying it - was the fact that some distinguished scholars denied that, like al-Naḍr Ibn Shumayl (d. 203), Abû Ḥātim al-Sijistānî (d. 255), Abû 'Alî al-Qālî (d. 356), Abû Bakr al-Zabîdî (d. 379) and others. Among those who defended its attribution to al-Khalîl were al-Mubarrid (d. 285), Tha'lab (d. 291), Ibn Durayd (d. 321), al-Zajjāj (d. 337), Abû al-Ṭayyib (d. 351) and others. *(al-Dirāsāt al-Lughawiyyah*, 238)

Al-Nawawî may have been influenced in his position concerning the attribution of *al-'Ayn* to al-Khalîl by al-Azharî. But it seems that al-Azharî's proposition is a contradictory one. Al-Azharî says: "Among the earlier scholars is al-Layth Ibn al-Muẓaffar who completely plagiarised the book *al-'Ayn* by al-Khalîl 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-Azharî 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-Raḥmān al-Khalîl Ibn Aḥmad and that Ibn al-Muẓaffar completed the book from what he heard from al-Khalîl. 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-Nawawi 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 *Tahdhîb 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 *Tahdhîb al-Lughah* by al-Azharî. Most of what al-Nawawî quoted from other scholars who preceded al-Azharî was taken from *Tahdhîb al-Lughah*. Al-Nawawi considerd *Tahdhîb 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 قسامة' and 'Itq عتق' chapters he started his argument by quoting Ibn

Sîdah, al-Jawharî then al-Azharî. Some other times he does the opposite by following the chronological order.

7- The Impact of al-Azharî's work on al-Nawawî's

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

<u>سلامٌ عليك</u> **Peace be upon you** Al-Nawawî used the same meaning given by al-Azharî, in his book of *al-Zãhir*. Al-Nawawî summarised, adding no comments to the meanings used to define the phrase سلامٌ عليك, which he took from *al-Zãhir*.

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

1- The first given meaning to السلام is great trees.

2- The second given meaning to السلام is hard stone/rock.

(AT, 12, 446.)

احـق الناس بـالصلاة علـى المـيـت When praying for the dead, priority is given to the

father Al-Nawawî uses the whole meaning of that given by al-Azharî in his book of *al-Zâhir* with some changes to the ordering of the words. Unlike al-Azharî, al-Nawawî gives his own judgement, that the first given meaning to the phrase is more appropriate in its present context. (AZ, 302.)

وقف الإمـام وسْـطهم The Imam stood in the centre of the row Al-Nawawî refers to the same meaning in *al-Zâhir*, with a few alternatives to the order of wording and also made changes to two words used which are بعضه من بعض instead of جزءأ من جزءً. He also makes references to definitions given by other scholars. (AZ, 110; AT, 13, 20.)

الفُرجـه Gap This phrase is not mentioned in *al-Zâhir*, therefore al-Nawawî has referred to it in *al-Tahdhîb*. Al-Nawawî explains this phrase, referring to various scholars and uses verses from the Qurãn to support the given meaning. (AT, 11, 46.)

الميل Mile Al-Nawawî vocalised the phrase الميل. Unlike al-Azharî, al-Nawawî vocalised the phrase الميل at the same time, referring to the definition given by al-

Azharî in *al-Zãhir*. However, al-Nawawî discusses in detail, giving precise measurements for the mile. (AZ, 110; AT, 15, 396.)

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

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

الرواح **To go away/To return** Al-Nawawî uses the explanation given in *al-Zãhir* to define the above phrase. He quotes the meaning given by al-Azharî which is said to be 'to leave at any time in the morning or afternoon'.

In al-Azharî's book of *al-Zãhir* (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-Nawawî only quotes the first meaning given by al-Azharî, which he very much agrees with. He also compliments al-Azharî as being the Imam of the Arabic language of his time.

Contrary to his argument, al-Jawharî, al-Zabîdî and al-Fayrûzâbâdî all explain that الرواح is said to mean 'Returning only in the afternoon, regardless of who is returning, be it an animal or a human.' (*al-Ṣiḥāḥ*, 1, 368; *al-Qāmûs*, 1, 225; Tāj al-'Arûs, 2, 153.)

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

Unlike al-Nawawî, al-Azharî gave the religious meaning to يكر. (AZ, 65.)

الخصب Fertile Al-Nawawî refers to the definition of الخصب in al-Azharî's book, *al-Zāhir*. He quotes both the meaning given and the linguistical form used to define the phrase. Al-Nawawî, unlike al-Azharî gives his opinion, that the word اجدبت is of a more classical term than the word جدبت. He also vocalised the derived terms. (AZ, 122.)

الظراب Hills Al-Nawawî quotes the meaning of الظراب from *al-Zāhir* in addition to vocalising the phrase and the derived terms. (AZ, 123.)

سَحَّا **The rain poured in sheets** Al-Nawawî transcribes what is said by al-Azharî in relation to this phrase, not adding or subtracting any comments. (AZ, 124.)

بركات السماء وبركات الأرض **The blessings of Heaven and Earth** In al-Nawawî's reference to the above phrase, he transcribes that said by al-Azharî, including no additional comments but leaving out one sentence. Both al-Azharî and al-Nawawî gave no linguistical meaning to the phrase.

الغلس **A form of wheat** Al-Nawawî refers to al-Azharî, in *al-Zãhir* when explaining the meaning of the phrase الغلس. The same meaning is also given in *al-Tahdhîb*. Al-Nawawî vocalised the phrase, bringing in the point of view of al-Jawharî, which was that الغلس is eaten by the people of Ṣanʿa in Yemen. Nevertheless, al-Azharî has already mentioned that this form of wheat is also harvested in Yemen. (AZ, 151; AT, 2, 96.)

النواضح **To water** Al-Nawawî quotes al-Azharî in *al-Zãhir*, when explaining the meaning of the phrase النواضح. Al-Nawawî gives a detailed account of the phrase which includes the camel, cow and similar animals who can do the same job. However, al-Azharî in his book, *al-Tahdhîb* (AT, 4, 213) only

includes camels in the above phrase, giving thorough details of the linguistical

aspect to the root of the phrase نضح . (AZ, 149)

وإن غلها **If he purloins from the bounty** Al-Nawawî refers to al-Azharî in *al-*

Zãhir, bringing into the argument the views of others mentioned by al-Jawharî.

(al-Ṣiḥãḥ, 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 الهدي

instead of البدنة. 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-Zãhir,* (AZ, 125) adding another plural

form اسمية, for السماء.

الجواميس **Buffallo** Al-Nawawî considers the buffallo and the cow to be of the

same kind. Al-Azharî also gives the same explanation. Al-Nawawî adds that

the phrase الجواميس is originally persian and became Arabised. He also refers to the definition given by the scholar Ibn Fāris. (AZ, 145.)

الدربانية **Another breed of cow** Al-Nawawî transcribes the exact meaning given by al-Azharî, adding full vocalisation of the phrase. (AZ, 145.)

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

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

الماخض **Parturient** Al-Nawawî quotes al-Azharî in *al-Zāhir*, making slight alterations to the wording used to explain the meaning of the phrase الماخض. The same meaning is also given in *al-Tahdhîb*. However, al-Nawawî vocalised the derived forms of الماخض. Both al-Azharî and al-Nawawî give the linguistical and

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general meaning of the phrase الماخض . However, al-Azharî gives his opinion and also provides linguistical proof from the Qurãn. (AZ, 133; AT, 7, 122.)

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

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

عب وهدر **The deep inhalation of water by pigeons** Al-Nawawî quotes from *al-Zãhir*, but as he went into more detail, he referred to *al-Tahdhîb*. Al-Nawawî and al-Azharî both agreed with al-Shãfi'î's point of view.

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

الهدي **Animal sacrifice** Al-Nawawî quotes the meaning of this phrase from *al-Zãhir*, adding the conditions of sacrifice from a religious aspect. (AZ, 187; AT, 6, 384.)

الإحصار **To set bounds** Al-Nawawî quotes from *al-Zãhir* and *al-Tahdhîb*, when defining this phrase, but both he and al-Azharî did not give a religious meaning to this phrase. (AZ, 191; AT, 4, 232.)

العقيقة Sacrificial offering at the birth of a new baby Al-Nawawî refers to *al-Tahdhîb* and *al-Zãhir* when defining this phrase. Unlike al-Azharî, he gave no supportive evidence to this definition. An example of the supportive evidence which is provided in *al-Zãhir* is as follows:

Zuhayr b. Abî Sulmã said, describing a wild donkey:

<div dir="rtl">

عليه من عقيقته عفاءُ   أذلك أم أقب البطن جأبٌ

</div>

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:

<div dir="rtl">

عليه عقيقته أحسبا   أيا هند لا تنكحي بوهةً

</div>

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.)

البيوع Sales Al-Nawawî refers to *al-Zãhir* and only quotes the definition leaving out the discussion and the evidence mentioned by al-Azharî. He also refers to other sources of information such as *al-Ṣiḥãḥ*, (3, 1188-1189).

Unlike al-Nawawî, al-Azharî strengthened his arguments by providing evidence from Ḥadîth and poetry. (AZ, 193; AT, 3, 237-239.)

الصــرة **A heap of food** Al-Nawawî referred to *al-Zãhir* and quoted only part of

the meaning, adding no comments. The meaning of this phrase was given in

brief in *al-Tahdhîb* (AT, 12, 173).

Both al-Azharî and al-Nawawî did not   provide the religious meaning or the

linguistical evidence. (AZ, 210; AT, 12, 173.)

القفــيـز **A measurement of weight** Al-Nawawî quoted the meaning of this phrase

from   *al-Zãhir* and limited it by including no comments. However, al-Nawawî

misquoted al-Azharî in defining المكوك. Al-Nawawî quotes:

المكوك خمس كيلجـات. I then referred to *al-Zãhir, al-Tahdhîb, al-Sihãh* and *Lisãn al-*

'Arab and discovered that المكوك ثلاث كيلجـات is equal to three كيلجة instead of five.

(AZ, 210; AT, 9, 468; *al-Sihãh*, 4, 1609; *Lisãn al- 'Arab* 10, 491)

العرايا **plural of** العريـة **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-Nawawî quotes *al-Zãhir* for the grammatical aspect only. Unlike

al-Nawawî, al-Azharî explained this phrase in more detail from both the

religious and linguistical side. He also did the same in *al-Tahdhîb*, because

without a full explanation this phrase could not be understood. (AZ, 205; AT,

3, 154-156.)

العجوة **A cluster of dates** Al-Nawawî referred to *al-Zãhir* where he gave a summarised meaning to the phrase and limited to it. In contrast, al-Azharî included detailed comments and adequate explanation in *al-Tahdhîb*. (AZ, 250; AT, 5, 167.)

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

السَدى و اللحمة **Weave and weft** Al-Nawawî quotes from *al-Zãhir* the linguistic meaning of اللحمة, leaving out the religious evidence provided by al-Azharî. Although al-Azharî did not mention السدى in *al-Zãhir*, he gave full detail in *al-Tahdhîb*. (AZ, 427; AT, 10, 105.)

التفليس **An account order of bankruptcy against someone** Al-Nawawî quoted from *al-Zãhir*, with some alteration to the words which are also mentioned in *al-Tahdhîb*.

Unlike al-Azharî, al-Nawawî gave more explanation to the phrase, distinguishing the difference between الافلاس bankruptcy and الفليس. (AZ, 226; AT, 12, 429.)

و عقل المجنون **The lunatic became sane** Al-Nawawî quoted from *al-Tahdhîb* 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.)

و أونس منهما الرشد **If you perceived that the orphans had become mature adults** Al-Nawawî quotes from *al-Zãhir*, adding no comments to the definition of the phrase. Neither he or al-Azharî gave the religious meaning or the linguistic evidence to support the definition of the phrase. Al-Azharî discussed the meanings behind this phrase in greater depth in *al-Tahdhîb*. (AZ, 229; AT, 13, 89.)

شركة العنان **Emerging partnership** Al-Nawawî quotes from *al-Zãhir* adding no comment to the given definition of the above phrase. Both al-Nawawî and al-Azharî provided no linguistical evidence to the definition of the phrase and did not discuss the religious meaning. However, in *al-Tahdhîb* 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.)

الوديعة A form of a legal deposit/consignment Al-Nawawî quotes from *al-Zãhir*, taking out parts of the linguistic definition and leaving out the evidence to support the meaning. Neither he nor al-Azharî gave religious meanings to the definition. (AZ, 279; AT, 3, 140.)

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

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

صرف الجريد Clippings of twigs Al-Nawawî uses the definition given in *al-Zãhir*, but written in his own words. He also vocalised the words used to define the phrase صرف الجريد. Both al-Azharî and al-Nawawî provided no evidence to support the linguistical aspect of the phrase. (AZ, 249-250; AT, 12, 160.)

البصرة **Basrah** Al-Nawawî referred to *al-Tahdhîb* 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.)

المسابقة **Racing** Al-Nawawî refers to *al-Zâhir* 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.)

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

الرشق **A bunch of arrows** Al-Nawawî referred to *al-Zâhir* and *al-Tahdhîb*, adding a vocalisation of the phrase. (AZ, 411; AT, 8, 315.)

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

الضالة **A lost animal** Al-Nawawî refers to *al-Zâhir*, quoting parts of the commentary given, leaving out the religious supportive evidence. (AZ, 265.)

الوقف **Endowment** Al-Nawawî quotes from *al-Zãhir* a brief defintion of the above phrase. However, he discussed in detail the religious and linguistical meanings behind the phrase and also provided supportive evidence from the views of scholars, whereas al-Azharî discussed in detail the contents of the above phrase in *al-Tahdhîb*. (AZ, 260; AT, 4, 343.)

الوصية **A will** Al-Nawawî quotes from *al-Zãhir*, adding no comments to the definition of الوصية. Both he and al-Azharî only provided the linguistical meaning to the above phrase. (AZ, 271.)

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

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

العول **An imbalance of justice regarding the inherancy of wealth** Al-Nawawî referred to parts of the definition given in *al-Zãhir* and other sources. In contrast, al-Azharî discussed in more detail both the linguistical and religious aspect of the phrase, providing supportive evidence. (AZ, 270; AT, 3, 196.)

البُضع **Pudendum** Al-Nawawî quotes from *al-Zãhir* the definition of this phrase, adding no comments. (AZ, 302.)

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

النشوز **Wifely disobedience** Al-Nawawî may have quoted the definition of النشوز from either books of al-Azharî. (AZ, 322; AT, 11, 296, 304.)

النقض **Distraction/Failure to comply** I did not find this phrase in *al-Zãhir* but the definition was given in *al-Tahdhîb*. This phrase was given in two forms. Firstly, النقض with a Fatḥã and the second with a Kasûr. A third form was mentioned by al-Nawawî, to have been discussed by al-Azharî, but I have been unable to find this or supportive evidence. (AT, 8, 344-346.)

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

القصاص **Capital punishment** Al-Nawawî referred to *al-Zãhir*, quoting only parts of the definition given. Both he and al-Azharî did not give the religious

meaning to the definition or any supportive evidence. However, al-Azharî

discussed in detail the linguistic aspect of the phrase القصاص providing supportive

evidence. (AZ, 365; At, 8, 256.)

العين القائمة **The white of the eye is very white and clear and so is the black** Al-

Nawawî quotes from *al-Zāhir* without adding further information. (AZ, 385.)

الأقلف **Uncircumcised** Al-Nawawî quotes from *al-Zāhir* when defining the

phrase الأقلف, making slight alterations to the words used. (AZ, 385.)

و من عرف من نفسه بلاء في الحرب **Bravery** Al-Nawawî quoted from *al-Zāhir*, adding no

extra information to the definition given by al-Azharî. The phrase is also

discussed in *al-Tahdhîb*. (AZ, 119; AT, 15, 390.)

القلعة **Fortress** I have not found this phrase in *al-Zāhir*, therefore, it seems that

al-Nawawî had taken parts of the explanation for القلعة from *al-Tahdhîb*, whereas

al-Azharî discussed in detail the different usages for the phrase. (AT, 1, 250.)

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

Al-Nawawî refers to parts of the definition given in *al-Zāhir*, adding an

explanation related to the linguistical deriviation of the phrase. Unlike al-

Nawawî, al-Azharî provided the religious meaning in *al-Zāhir*. He also

discussed in more detail the definition of the phrase in *al-Tahdhîb*. (AZ, 280;

AT, 10, 216-221.)

الرضخ **To dole out** Al-Nawawî referred to parts of the definition given in *al-Zāhir*. Unlike al-Nawawî, al-Azharî gave both linguistic and religious uses of the phrase. (AZ, 283.)

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

الانصات **To listen to ..** Al-Nawawî 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.)

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

القسامة **To take an oath** Al-Nawawî referred to *al-Zāhir*, quoting parts of the explanation given, adding different views to the argument. He did not seem to agree with al-Azharî'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 Shāfiʿī school of thought. They worked in the same area of Shāfiʿī 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 Ḥadîth to be a valid proof in supporting linguistic arguments.

Differences:

1- Al-Nawawî was a jurist and a muḥaddith in the first place and a philologist in the second place, while al-Azharî 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-Nawawî.

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

5- Al-Azharî relies on the 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-Nawawî referred to al-Azharî suggest that al-Nawawî quoted al-Azharî in approximately ninety places. Regardless of these numerous references used by al-Nawawî from al-Azharî, al-Jawharî was quoted by al-Nawawî on about one hundred and twenty terms. This indicated that al-Azharî ranked second in al-Nawawî's work.

In referring to al-Azharî, al-Nawawî did not mention the names of the books that he quoted from, except once where he mentioned *al-Tahdhîb*. Nevertheless, there are only two published books written by al-Azharî; *al-*

Zãhir and *al-Tahdhîb*, to my knowledge. *Al-Zãhir* was not mentioned at all in al-Nawawî's work.

Al-Nawawî used *al-Zãhir* more often than *al-Tahdhîb* regardless of its small contents in comparison with *al-Tahdhîb* as one of the main Arabic dictionaries. The reason for this is the similarity of knowledge content between *al-Zãhir* and *al-Taḥrîr*, al-Nawawî's work.

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

Through my investigation of both scholars books *al-Zãhir* and *al-Taḥrîr*, I found some terms that were mentioned in *al-Zãhir* but did not exist in *al-Taḥrîr*. Such terms include الرمة، الضنى، العشاء، الضحاء، الغداء (AZ,106).

Some entries quoted by al-Nawawî from al-Azharî were not found in *al-Zãhir*, but instead were found in *al-Tahdhîb*. Examples include النقض، الفرجه.

Occasionally, al-Nawawî elaborated some quoted terms from *al-Zãhir*, such as أسمية، للسماء. al-Nawawî added another form فارسل السماء علينا مزرارا , Moreover in another term such as الجواميس al-Nawawî in addition explained that it is Arabised Persian.

In some of the terms such as الرواح al-Nawawî strongly confirmed al-Azharî's definition regardless of their differing opinions to what was mentioned by al-Jawharî, al-Fayrûzãbãdî and al-Zabîdî.

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Al-Nawawî's support of the definitions given by al-Azharî arose from two aspects, firstly he saw al-Azharî as an authority in the Arabic language and secondly, al-Azharî 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-Azharî would have heard all the Arabic language or heard all the Arabic tribes.

There are certain terms such as البدنة where al-Nawawî mis-quoted al-Azharî's definitions. By البدنة, al-Azharî defined it as camels and cows. However, in al-Nawawî's reference to al-Azharî's definition of البدنة, he mis-quoted al-Azharî 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-Nawawî mentioned 'Abdullâh b. Sa'îd al-'Umawî instead of Abû 'Amr b. al-'Alâ' in explaining this term as stated in al-Sihâh.

A further example of mis-quote by al-Nawawî is الكرّ. Al-Azharî defined this term as equaling three كيلجات (measure). However, in al-Nawawî's definition of the term he mis-quoted it by saying it equals five كيلجات. In reference to *al-Zâhir, al-Tahdhîb, al-Sihâh* and *al-Lisân,* I found that the term الكرّ equals three كيلجات.

There are certain terms where al-Nawawî provided more comments from a linguistic aspect than al-Azharî. For example, الأرز (rice) al-Nawawî presented six forms, whereas al-Azharî presented only three forms. Another example الحيض - once again al-Nawawî 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-Nawawî, e.g المسابقة.

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

When defining a phrase such as الرشق, al-Nawawî 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-Tahdhîb*.

In some terms such as الوديعة، شركة العنان، اونس منها الرشـد، النشـاب , al-Nawawî depended soley on al-Azharî's definitions, without further addition of comments.

Al-Nawawî disagreed with al-Azharî's definition of certain terms such as الصلاة where al-Nawawî believed it derived from صلو whereas al-Azharî believed it derived from صلي.

Another example where their disagreement is apparent is in the definition of the term القسامة. In this case al-Nawawî, Abû Ziyâd, al-Jawharî and Ibn al-Athîr believed that it means الأيمان (oaths) while on the other hand al-Azharî, Ibn al-'Arabî, Ibn Sîdah and al-Fayrûzâbâdî believed that القسامة means الجماعة الذين يحلفون (the vowing group).

There are numerous terms where al-Nawawî did not refer to al-Azharî. Through my study of these terms in *al-Zâhir* and *al-Taḥrîr*, 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-Divorce الطلاق. Both scholars closely agreed on the linguistic meaning of this term. (AZ, 325).

2-Dismissal السراح. Al-Nawawî 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 Qurân and other references.

3-Irrevocable Divorce البائن. There is no difference in their interpretation of this term except that al-Nawawî allowed the addition of *al-Hâ* to the term making it البائنه.

By studying the book *al-Taḥrîr*, al-Nawawî's great efforts and high degree of accuracy is apparent through his references made to more than one manuscript

of *al-Tanbîh*. 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-Shîrâzî. Examples are given below.

1-In the phrase ويؤخذ الجفن بالجف، الاعلى بالاعلى واليمين باليمين given by al-Shîrâzî, al-Nawawî stressed that he should have said الأيمن بالأيمن instead of اليمين باليمين because the word referred to الجفن (eyelid) is in the masculine form.

2-Al-Shîrâzî said اعتدت شهرين وخمس ليال. Al-Nawawî criticised this and suggested that al-Shîrâzî should have said وخمسة ايام بلياليها. The former implies only five nights, whereas the latter counted the period waiting in days and nights.

3-Al-Shîrâzî said ان يقطع الأوداج كلها (all the Jugular veins must be cut for the sacrifice of an animal). Al-Nawawî criticised al-Shîrâzî'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 الودجين, i.e to cut the two Jugular veins, giving the dual form instead.

4-Al-Shîrâzî said الساكن (resident). Al-Nawawî indicated that this term, found in *al-Tanbîh* is grammatically incorrect. The correct form is ثاني.

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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 أئمة اللغة العربية tried to establish a criteria for identifying the non-Arab words used by the Arabs.

Al-Suyûtî 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 tranfers this.

"Second, when the term is outside the patterns وزن of Arabic nouns, such as *Ibrîsam* ابريسم. This pattern does not exist in the structure of nouns in the Arabic language.

"Third, when the first letter is a *nûn* (ن) followed by a *rã'* (ر) such as the word *Narjis* نرجس, as this does not exist in the Arabic language.

"Fourth, if the noun ends in a *zãy* (ز) followed by a *dãl* (د) such as *Muhandiz* مهندز, because this does not exist in the Arabic language. When Arabs used this term, they modified it, replacing a *sîn* (س) instead of the *zãy*. It became *Muhandis* مهندس.

"Fifth, when the term contains a *sãd* (ص) and a *jîm* (ج) such as *Sawlajãn* صولجان and *Jis* جص.

"Sixth, if the term contains a *jîm* (ج) and a *qãf* (ق) such as *Manjanîq* منجنيق.

"Seventh, if the term is a quadruple or quintuple word, free from any voluble letters which are: *bã'* (ب), *rã'* (ر), *fã'* (ف), *lãm* (ل), *mîm* (م) and *nûn* (ن). If it were an Arab word it would contain one of these letters such as the term *Safarjal* سفرجل, *Qudha'mal* قذعمل, *Qurta'ab* قرطعب 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 Quran and Hadîth do contain Arabised terms, however, and these terms were

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used and became part of the Arabic language long before the Qurān was actually revealed to the Prophet.

Al-Nawawî, in his book of *al-Taḥrîr* 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.

CHAPTER FIVE

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 explantion, 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 accesss 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 (أ)

2-British Library, London, No. ADD, 7253 (ب)

3-Dãr al-Kutub al-Miṣriyyah, Cairo, No.1665 (م)

4-Maktabat al-'Asad al-Waṭaniyyah, Damascus, No. 2188 (س١)

5-Maktabat al-'Asad al-Waṭaniyyah, Damascus, No. 2289 (س٢)

6-Chester Beaty, Dublin, No. 5209 (١د)

7-Chester Beaty, Dublin, No. 4829 (٢د)

8-Chester Beaty, Dublin, No. 5348 (٣د)

9-Al-Maktabah al-Waṭaniyyah, Tunisia, No. 18573 (ت)

DESCRIPTION OF THE MANUSCRIPTS

1-(ĭ) The Staatsbibliothek Preuss. Kulturbesitz Orientabteilung. Berlin microfilm No. 9311902.

The title of the MS is *Kitāb al-Taḥrīr fī Sharḥ Alfāẓ al-Tanbīh wa Ḍabṭihā wa Tahdhīb Lughātihā wa Ishtiqāqihā wa Taʻaddudihā*. The name of its author is given below the title on the first page as *Taʼlīf al-Shaykh al-ʼImām al-ʻĀlim al-ʻĀmil al-ʻAllāmah al-Awḥad al-Bāriʻ Faridu ʻAṣrihi Afḍalu al-Mutaʼkhkhirīn Muhyi al-Dīn Abī Zakariyyah Yaḥyā bin Sharaf bin Murrī bin Ḥasan bin Ḥusayn bin Ḥizām al-Nawāwī.*

The MS begins with *'Bismillāhi al-Raḥmān al-Raḥīm '* (the following word is illegible) *'Rabbī yassir wa Alṭuf* and ends with, *'Qūbilat Hādhihi al-Nuskhah min Nuskhah qūbilat min Nuskhah bikhat al-Musannif 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.

The MS shows the usual organisation of thirteen chapters (كتاب) and the less usual organisation of nine sections (أبواب). 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 (ـــ, ـــ) and in the margin (صح). 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 '*Abd al-Qādir bin Yūsuf bin al-Muzaffar bin Sadaqah al-Ḥazīrī* and the chain of *muqābalah* with the manuscript of the author.

المصنف باللّه المرجوع إليه ولا اتسب عليه بأنها لخير صحيح ۞

الحمد لله رب العالمين اللهم صل على محمد عبدك ورسولك النبي الأمي
وعلى آل محمد وأزواجه وذريته كما صليت على ابراهيم وعلى آل ابراهيم
وبارك على محمد وعلى آل محمد وأزواجه وذريته كما باركت على ابراهيم
وعلى آل ابراهيم في العالمين انك حميد مجيد ۞ اخر الكتاب

قال المصنف ادام الله روحه فرغت منه يوم الاربعاء الخامس
والعشرين من ذي الحجة سنة احدى وتسعين وسبعمائة ۞
الهم اغفر لوالده لجميع المسلمين
سمع هذا السفر من لفظ خط المصنف ادام الله روحه عليه

2- (ب) The British Library No. ADD,7253, Department of Oriental Manuscripts and Printed Books.

The title of this MS is *Kitābun fī Sharḥ Alfāẓ al-Tanbîh wa ḍuabṭihā wa Tahdhîb Lughātihā wa Ishtiqāqiha wa Ta'addudihā.* The name of its author is given as *al-Shaykh al-'Imām al-'Ālim al-'Allāmah al-Ḥāfiẓ al-Ḍābit al-Mutqin al-Mutafannin Muftî al-Shām Abî Zakariyyā Yaḥyā bin Sharaf bin Murrî bin Ḥasan bin Ḥusayn bin Ḥizām al-Nawāwî al-Shāfi'î* The first page begins with *'Bismillāhi al-Raḥmān al-Raḥîm, 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 Ismā'îl bin 'Umar al- Shāfi'î.*

The MS consists of 211 pages and fourteen chapters headed with (كتاب) and thirty sections headed with (باب). 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.

British Library, No. ADD. 7253 (ب)

The first page of the Manuscript.

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 (‎صح‎) 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 Shī'ah sect at the bottom of the page. It is possible be that in the past, this MS was held by a Shī'ah person since the names of the Twelve Imams are written in different handwriting from that in the main text.

3-(د) *Dār al-Kutub al-Miṣriyyah,* Cairo No. 1665 Fiqh Shāfi'ī.

The title of this MS is *Kitāb al-Taḥrīr fī Sharḥ Alfāẓ al-Tanbīh wa Ḍabṭihā wa Tahdhībi Lughātihā wa Ishtiqāqihā wa Ta'addudihā.* It begins with *'Bismillahi al-Raḥmān al-Raḥīm, wa Mā Tawfīqī illā Billāhi, 'Alayhi Tawakkaltu.'*

Dār al-Kutub al-Miṣriyyah, Cairo
No. 1665 (3), Shāfiʿī fiqh
The last page of the Manuscript.

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 (كتب) and thirteen sections (أبواب). The

first chapter (كتاب 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.*

4-(س ١) *Maktabat al-Asad al-Wataniyyah,* **Damascus No. 2188, Shāfi'ī**

Jurisprudence.

The title of this MS is *Kitāb Taḥrīr Alfāẓ al-Tanbīh wa Ḍabṭi Alfāẓhi wa*

Bayān Lughātihi wa al-'Afsaḥ Minhā wa Islāḥi 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 'Bismillāhi al-Raḥmān al-Raḥīm wa Bihi Nastaʻīn' and ends with the date of completion of the book by the author (25-12-671).

The MS contains twelve chapters (كتاب) 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 (__ __) (صح صح). 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 (ح) in the margin for corrected words and the sign (__) in the text.

وقف الملا عثمان الكردي

وقف

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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-(٢ س) Maktabat al-Asad al-Waṭaniyyah, Damascus No. 2289, Shāfi'ī Jurisprudence.

The title of this MS is *Kitāb al-Taḥrīr fī Sharḥ Alfāẓ al-Tanbīh wa Ḍabṭi Lughātihā wa Tahdhībihā wa Ishtiqāqihā wa Taʿaddudihā*. The author's name is given as *al-Shaykh al-'Imām al-ʿAlim al-Fāḍil al-Qudwah al-ʿAllāmah, Shaykh al-Islām Muftī wa al-Mujtahidīn Muḥyī al-Dīn Yaḥyā 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-Raḥmān al-Raḥīm, Rabbi yassir biluṭfika Yā Karīm* 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 (أبواب) 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 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 Muḥammad bin Muḥammad bin Aḥmad Ibn ʿAbd al-Wāḥid bin ʿAbd al-Karîm bin Khalaf bin Ṣulṭān bin Suhmān bin Aḥmad bin Khulayd bin Ḥasan bin Saʿad bin Suwayd bin ʿAbdullah bin Muḥammad bin Yaḥyā Ibn al-Mundhir bin Khalad bin ʿAbdullah bin Khālid bin Abî Dujānah Simāk al-Anṣārî, a companion of the Prophet Muḥammad (p.b.u.h).

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6-(٢ د) Chester Beaty Library Dublin, No. 4829.

The title of this MS is *Kitāb al-Taḥrīr fī Sharḥ Alfāz al-Tanbīh wa Ḍabṭihā wa Tahdhīb Lughātihā wa Ishtiqāqihā wa Ta'addudihā*. The name of its author is given as *al-Shaykh al-'Imām al-Faqīr 'lā Rahmatillāhi wa Luṭfihi Muḥyī al-Dīn Yaḥyā bin Sharaf bin Murrī 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 Shāfi'ī's order of *Fiqh*.

The MS is written in a good *naskh* handwriting (calligraphy). The first page starts with *'Bismillahi al-Raḥmān al-Raḥīm, Allāhumma laka al-Ḥamdu 'Alā 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 inclusveî 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 (مؤخر , مقدم) 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.

7- (١ د) Chester Beaty Library Dublin, No. 5209.

The title of this MS is *Kitāb Lughāt al-Tanbīh*. The author's name is given as *al-'Allāmah Shaykh al-Islām al-'Imām al-Nawawî*. Added below the name of the author is the following:"It came into the possession of *al-Ḥājj Muḥammad Ṭālib bin al-Marḥûm al-Ḥājj Muḥammad Khayr* (the following is illegible).

The MS starts with: *'Awwal Kitāb Lughāt al-Tanbīh, Bismillahi al-Raḥmān al-Raḥîm wa Bihi Tawfîqî.'* It ends with: *'Tamma al-Kitāb bi Ḥamdi Allahi wa 'Awnihi wa Ṣalawātuhu wa Salamuhu 'Alā Sayyidinā Muḥammad waĀlihi wa Ṣaḥbihi wa Sallam wa Ḥasbunā Allah wa Nîma al-Wakîl.'*

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 unamed.

This MS consists of 147 pages. There are 25 lines in each page and approximately 11 words per line. It consists of fourteen chapters (كتب) and 10 sections (أبواب). 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 (خلاف المعروف) is written instead of (قوله في الثلاث سنين).

Other examples can be found in pages 93 and 126.

There are some errors in the MS such as (القرْن بفتح الراء), instead of

(باسكان الراء القرْن) and (أنت به) instead of (ألقائف).

8-(٣د) Chester Beaty Library, Dublin No. 5348.

The title of this MS is given as follows: *Kitābun fîhi Taḥrîr Alfāz al-Tanbîh*

The name of the author is given on the first page as *al-Shaykh al-'Imām al-ʿ*

Ālim al-ʿAllāmah Muḥyî al-Dîn Abî Zakariyyā Yaḥyā bin Sharaf bin Murrî al-

Nawawî.

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 *'Bismillāhi al-Raḥmān al-Raḥîm wa Ṣallā Allāhûʿlā*

Sayyid al-Mursalîn Muḥammad wa Ālihi wa Ṣaḥbihi, Qāla al-Shaykh al-Faqîh

al-'Imām al-ʿĀlim al-Zāhid al-Wariʿ Muḥyî al-Dîn Abû Zakariyyā Yaḥyā bin

Sharaf bin Murrî al-Dimishqî Raḥimahu Allah. It ends with *'Wa Allāhû Subḥā*

nahu wa Taʿ ālā Aʿ lam al-Ḥamdû Lillāhi Rabbi al-ʿĀlamîn ', 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 قواعد التصريف) and the following page begins with (على ضعف) and ends with (كتاب الصلاة), 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 (أ لتاء والقاف اوتشديد الضاد اي تقضى), 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

وان شئت قلت فلان قال هذا الكلام
فانا نقول له بحق الله الذي لا اله الا هو
فعندها يقول كذا وكذا ويصدق فيما يقول
من قوله كذا وكذا وكذلك الامر في جميع
ما يجري من ذلك وذلك ان الله تبارك
وتعالى لم يجعل للشيطان سلطانا على من
اخلص له العبادة ولا على من اعتصم به
انما سلطانه على الذين يتولونه والذين
هم به مشركون فاذا كان العبد من الله
بالمكان الذي وصفنا لم يكن للشيطان
عليه سبيل ولا الى شيء من امره

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

9-(ت) *Dār al-Kutub al-Waṭaniyyah*, **Tunisia, Reference No. 18576,** *Shāfi'ī* **Jurisprudence**.

This MS begins with '*Bismillāhi al-Raḥmān al-Raḥīm, Allāhumma Yassir Yā Karīm*'. 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 (كتب) and fourteen sections (أبواب). 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 *Kitāb Bughyatu al-Nabīh fī Taḥrīr al-Tanbīh*. The name of the author, *al-Shaykh al-'Imām al-'Ālim al-'Allāmah al-Awḥad Shaykh al-'Islām Muḥyī al-Dīn Abī Zakariyyā Yaḥyā bin Sharaf bin Murrī bin Ḥasan bin Ḥusayn bin Ḥizām al-Ḥizāmī al-Ghawth al- Shāfi'ī*, which is given on the front cover together with the title.

Headings of chapters and sections in this MS have not been displayed as

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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.

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 Muḥammed (p.b.u.h).

1-AL-'ABBÃS b. 'Abd al- Muṭṭalib (32/653). He was born in Makkah three years before the Prophet. Al-'Abbãs 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 MANÃF al-Mughîrah b. Quṣayy b. Kilãb. He was the great grand father of the Prophet Muḥammad and had eleven children amongst them Hãshim the great grandfather of the Prophet. (BN, 1, 210; UM, 2, 81.) E.g. p, 138.

3-'ABD AL- MUTTALIB 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-ABHARÎ Ja'far b. Muḥammad Abû Muḥammad (428/1037). He was known as Shaykh al-Zuhhād. He studied under al-Mufîd, al-Jurjānî and Ibn al-Muzaffar. 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-ABÛ 'ALÎ AL-FĀRISÎ al-Ḥasan b. Aḥmad Abû 'Alî (377/987) or (380/990). He was a grammarian of the Baghdād school and studied under al-Zajjāj, Ibn al-Sarrāj and others. Ibn Jinnî was one of his students. He wrote more than twenty five remarkable books, amongst them al-'Uddāh fi al-Nahwu, al-Maqsûr wa al-Mamdûd, al-Takmilah fi al-Tasrîf and al-Ḥujjah. He died in Baghdad. (SI, 16, 379; MA, 7, 232-61; BUG, 1, 496-98; TAR, 7, 275-6). E.g. p, 239.

6-ABÛ 'AMR IBN AL-'ALA'   Zabbãn b. al-'Alã' Abû' Amr (154/771) or (157/774). He was a successor. He was born in Makkah and narrated from Anas b. Mãlik. He was considered to be the top of the list of the first grammarian class and was a great philologist. Abû 'Amr was a great scholar and an authority in the field of al-Qirãât and 'Ulûm al-Qurãn. It was said that his books filled up his house. Most of the great scholars at both al-Basrah and al-Kûfah schools studied under him, amongst them being al-Asma'î and Abû ' Ubaydah. He died in Kûfah. (SI, 6, 407-12; MA, 11-156-60; EIN, i,105-06; WF, 3, 466; BUG, 367.) E.g. p, 180.

7-ABÛ 'AMR AL-SHAYBÃNÎ   'Ishãq b. Mirãr Abû 'Amr (205/820) or (206/821). A Kûfan 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 Baghdãd and studied under al-Mufaddal al-Dabbî where   he became Narrator of Baghdad. Many scholars heared from him; Ahmad Ibn Hanbal was among them. Al-Shaybânî wrote several books which became the main references among other works such as *al-Nawâdir, al-Khayl, al-Lughât* and *al-Gharîb*. (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-ABÛ ḤANÎFAH AL-DÎNÛRÎ   Aḥmad b. Dãwûd Abû Ḥanîfah (282/895).

A grammarian, philologist and a scholar in engineering. He was a Ḥanafî and studied under Ibn al-Sikkît and Kûfan's and Baṣran's. He compiled several books, such as *al-Nabãt, al-Anwã'* and *Naẓm al Qurãn.* (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-ABÛ ḤANÎFAH AL-NU'MÃN   b. Thãbit Abû Ḥanîfah (150/767). The Imãm of the Ḥanafiyyah 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 Abû Ḥanîfah studied under 'Aṭã' and al-Sha'bî. Although he studied Ḥadîth, Abû Ḥanîfah was an outstanding scholar in the field of Jurisprudence. Abû Ḥanîfah was buried in Baghdad . (SI, 6 , 390-404 ; EIN , I , 123-24; JAR, 13, 323-454; WF, 5, 415-23; BN,10, 107.) E. g. p, 240.

10-ABÛ ḤÃTIM AL-SIJISTÃNÎ   Sahl b. Muḥammad b. 'Uthmãn (255/869). He was a great scholar in Gharîb of Qurãn, language and poetry. He was a Baṣran follower and studied under Abû Zayd, al-Aṣma'î and others. He was the teacher of al-Mubarrid, Ibn Durayd, Abû Dãwûd, al-Nasã'î and Ibn Qutaybah.

He wrote several books such as, *I'rāb al-Qurān* and *Mā Talhanu fīhi al-'Āmmah* . (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-Dawsî (57/677) or (58/678). He was a companion, a great jurist and hāfiz. Abû Hurayrah was the greatest memorizer for Hadîth amongst the companions. His *musnad* includes 5374 Hadîths. He was appointed Amîr of al-Bahrayn by 'Umar b. al-Khattāb. He died in Madînah and was buried in the Baqî' graveyard . (ISA , 4, 202-11; SI, 2, 578-632; BN, 8, 103-115.) E.g. p, 297.

12-ABU MU'ĀDH AL-NAHWÎ al-Fadl b. Khālid (211/826) A philologist and grammarian of the fourth class. He studied under 'Abdullah b. al-Mubārak, 'Ubayd b. Sulaym and others. Many people narrated from him and al-Azharî quoted him a lot in his book *al-Tahdhîb*. (MA,16, 214; MU,37-38.) E.g. p,42.

13-ABŪ MŪSĀ AL-ASH'ARÎ 'Abdullah b. Qays (42/662) or (44/664). He was a companion, one of the greatest Qurrā' and was also a Qādî. He was appointed as a wāli (a governor) of 'Adan in Yemen and later he became Amîr of Kûfah and Basrah. (ISA, 2, 359-60; SI, 2, 380-82; JAR, 5, 138.) E.g. p, 63.

14-ABŪ AL-SAMMĀL AL-'ADAWĪ Mu'attib b. Hilāl (n.d.). He was a Qāri'. According to al-Dhahabî, Abû al-Sammâl "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 Abû 'Ubayd (224/839). A great scholar in al-Gharîb and was from the Third class of the Basran school. He studied under Abû Zayd , al-Asma'î , al-Kisâ'î and others. Abû 'Ubayd wrote more than twenty books such as, *al-Gharîb al-Musannaf, Gharîb al-Qurân* , and *Ma'ânî al-Qurân* . 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 Gharîb al-Hadîth. At the same time poetry and Akhbâr al-'Arab were his favourite subjects rather than Nahwu. He was from second class of the Basran school. He studied under Yûnus b. Habîb and Abû 'Amr b. al-'Alâ' . He wrote eighty books which include *al-Majâz fî Gharîb al-Qurân* and *Ma Talhanu fîhi al-'Ãmmah*. (MU, 22-3; MA, 19, 154-63; BUG, 2, 294-96; INB, 3, 276-88; EIN,I,158) E. g. p, 7.

17-ABÛ 'UMAR AL-ZÃHID   Muḥammad b. 'Abdul Wāḥid (345/956). A great philologist and a jurist of the Shāfi'î school. He studied under Tha'lab and stayed with him for along period of time, such that he became known as Ghulãm Tha'lab (The boy of Tha'lab). He wrote several books, amongst them, *al-Yawāqît, Sharḥ al-Faṣîḥ* and *al-Marjãn*. He died in Baghdãd. (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-ABÛ ZAYD   Sa'îd b. Aws al-Anṣarî (214/829) or (215/830). He was a great grammarian but was mostly interested in philology and Gharîb. His father was one of the companions who put the Qurãn together.   He studied and narrated from Abû 'Amr b. al-'Alã', Ru'bah, al-Sijistãnî and others. He was from the second class of Baṣrans. Some of the books he wrote were *Lughãt al-Qurãn, al-Lãmãt* and *al-Nawãdir*. He died in Baṣrah. (SI, 9, 494-6; MU, 20; MA, 11, 212-17; BUG, 1, 582-3; EIF, I, 167.) E.g. p, 24.

19-'ÃISHAH   bt. 'Abdullah b. 'Uthmãn Abu Bakr al-Ṣiddîq (57/677) or (58/678). She was 'Umm al-Mu'minîn and the wife of the Prophet Muḥammad.

She was the greatest jurist of the Prophet's wives. 'Āishah narrated 1210 Hadîths, and was also a source in Islamic law, and noted for knowledge on poetry. 'Āishah was born in Makkah and was buried in al-Baqî. (SI, 2, 135-201; BN, 8, 91-94; ISA, 8, 16.) E.g. p, 109.

20-AL-AKHFASH Sa'îd b. Mas'adah Abû al-Ḥasan (211/826). A grammarian,philologist and a follower of the Baṣrah School. He was known as al-Akhfash al-Awsaṭ. He studied under Sîbawayh, al-Khalîl 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 Qârî' 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-AṢMAʿÎ   ʿAbdul Malik b. Qurayb Abû Saʿîd (216/831). He was a great philologist, narrator, literary and he was an authority in the Arabic language. He was a follower of the Baṣrah school were he heared from Shuʿbah Ibn al-Ḥajjâj and others. Many studied under him such as Abû ʿUbayd Ibn Sallâm and Abû Ḥâtim al-Sijistânî. Al-Aṣmaʿî 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-ʿATÃ'   b. Abî Rabâḥ Abû Muḥammad al-Qurashî Mawlâhum (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 ʿÃishah, Abû Hurayrah, and saw two hundred further companions. ʿAṭã was a mufassir (exegete) and muftî of Makkah. (SI, 5, 78-88; WF, 3, 261: JAR, 6, 330; BN, 9, 306.) E. g. p, 123.

24-AL-AZHARÎ   Muḥammad b. Aḥmad Abû Mansûr (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 Shâfiʿî school.   He studied under al-Rabîʿ, Nafṭawayh, Ibn al-Sarrâj and others. Al-

Azhar'î wrote several books such as *Tahdhîb 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-AZRAQÎ   Muḥammad b. 'Abdullah Abû al-Walîd (244/858). A historian, studied under his grandfather Aḥmad 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-BAGHAWÎ   Al-Ḥusayn b. Mas'ûd Abû Muḥammad (516/1122). A Shāfi'î jurist and mufassir. He was called Muḥyî al-Sunnah and Rukn al-Dîn. He studied under al-Qaḍî Ḥusayn and others, and wrote several books mostly in. Ḥadîth and Fiqh such as *Sharḥ al-Sunnah, Ma'ālim al-Tanzîl and al-Jam' Bayn al-Ṣaḥîḥayn*. He died in Marw al-Rûdh. (SI, 19, 439-43; WF, 2, 136-37; BN, 12, 193; TS, 7, 75-80.) E.g. p, 127.

27-AL-BĀQIR Muḥammed b. 'Alî b. al-Ḥusayn Abû Ja'far. He was a successor. Many eminent scholars narrated from him, amongst them 'Aṭā', al-A'raj, al-Zuhrî and many others. Al-Bāqir was a mujtahid Imām, muḥaddith and

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jurist. The Jaʿfarî madhab was named after him. (SI, 17, 401-09; JAR, 4, 26; AS, 1, 87; BN, 9, 309.) E. g. p, 78.

28-BANÛ HÃSHIM   b. ʿAbdi Manãf (n.d.). They were four men who were ʿAbdul Muṭṭalib, Asad, Abû Sayfî and Naḍlah and five women who were al-Shifãʾ, Khãlidah, Daʿîfah, Ruqayyah and Hayyah. (SK, 1, 102.) E.g. p, 5.

29-AL-BAYHAQÎ   Aḥmad b. al-Ḥusayn Abû Bakr (458/1066). He was a Shãfiʿî jurist,   muḥaddith and a great scholar in ʾUsûl al-Ḥadîth. He played an important role in supporting the Shãfiʿî school by his valuable works in Khurãsãn. He studied under Abû al-Ḥasan al-ʿAlawî and others. He wrote several books, amongst them were *al-Sunan al-Kabîr and al-Sunan wal Ãthãr*. Al-Bayhaqî died in his village Bayhaq in the Khurãsãn 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-DAQQÃQ Abû ʿAlî Aḥmed b. Muḥammad b. Bunãn (n.d). He studied under Mûsã al-Qaṭṭãn. One of his many students was Abû Ḥafs al-Zayyãt. (TAR, 4, 400.) E. g. p, 49.

31-AL-FARRÃ' Yaḥyã b. Ziyãd Abu Zakariyyã (207/822). The Imãm of the Kûfan school after al-Kisã'î. He studied under Qays b. al-Rabî' and al-Kisã'î. He dictated all al-Kisã'î's books in Baghdad by heart. Al-Farrã' wrote more than seventeen books, amongst them *Ma'ãnî al-Qurãn, al-Bahã fî mã Talḥanu fîhi al-'Ãmmah* and *al-Mudhakar wal Mu'annath*. He died on his way to Makkah. (SI, 10, 118; MU, 28-29; MA, 20, 9-14; BUG, 2, 333.) E.g. p, 42.

32-AL-GHAZÃLÎ Muḥammad b. Muḥammad Abû Ḥãmid (505/1112). A Shãfi'î jurist, philosopher and mystic. He was an outstanding scholar. He began studying in his village and later travelled to Nîsãbûr were he studied under Imam al-Ḥaramayn, and later traveled to Baghdad and joined the Niẓãmiyyah school. He wrote several books such as '*Ihyã' 'Ulûm al-Dîn, al-Muṣtasfã*, and *Tahãfut al-Falãsifah*, although some of his books faced some dissatisfaction from his own Shãfi'î 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-HAMADANÎ Abû al-Fatḥ Muḥammad b.Ja'far b.Muḥammad. A literary figure, grammarian and a philologist. He stayed in Baghdad where he received education under Aḥmad b. Qutaybah. Several Shãfi'î scholars studied

under him. He wrote a book titled *al-Bahjah* in the same style as *al-Kāmil* by al-Mubarrid. (TAR; 2, 152-3; MA, 18, 101-03.) E.g. p,135.

34-ḤAMZAH b. Ḥabîb Abû 'Umârah (156/773). Shaykh al-Qurrā' of Kûfans, Muḥaddith and one of the seven authorities in Qirā'āt. He studied and read under al-A'mash, Abû Laylā and others. He was the teacher of al-Kisāî. (QR, 184-86; SI, 7, 90-92; MA, 10, 289-93; JAR, 3, 209-10; WF, 2, 216.) E.g. p, 161.

35-AL-HARAWÎ Abû 'Ubayd Aḥmad b. Muḥammad b. Muḥammad (401/1011). A Shāfi'î jurist, grammarian and philologist. He studied al-Lughah under al-Azharî Abû Mansûr and al-Ḥadîth under Aḥmad b. Muḥammad b. Yāsîn, Abû Isḥāq al-Bazzāz and others. Al-Harawî was distinguished for the remarkable books he wrote specially *K. al-Jam' bayn Gharîb al-Qurān and al-Ḥadîth* and *K. Wulāt Harāt* and others. (SI, 17, 146-47; WF, 1, 90-01; MA, 4, 260-61; BN, 11, 344-45; BUG, 1, 371.) E.g. p, 37.

36-AL-ḤARÎRÎ al-Qāsim b. 'Alî Abû Muḥammad (516/1122). A great writer and literary figure. He studied under al-Faḍl al-Qaṣabānî and others. He was a Baṣran follower. Al-Ḥarîrî wrote *al-Maqāmāt* which became highly

popular amongst literatis and governors alike. He wrote several books such as *Durratu al-Ghawwāṣ fî Awhām al-Khawāṣ* and *Mulḥatu al-'Î rāb*, 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. Quṣayy (n.d.) . He was the leader of The Makkans. His son 'Abdul Muṭṭalib was the grandfather of the Prophet Muḥammad (p.b.u.h). Hāshim 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-ḤUSAYN b. al-Faḍl b. 'Umayr Abû 'Alî (282/895). He was a great mufassir and philologist. Al-Ḥusayn was a follower of the Kûfan school and studied under Yazîd b. Hārûn, 'Abdullah b. Bakr al-Sahmî and others. Abû 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 Abû Al-'Abbās (68/688). A companion and a cousin of the Prophet Muḥammed (p.b.u.h). He was born in Makkah, three years before the Hijrah. Ibn 'Abbās was one of the seven most eminñt scholars who all had the first name of Abdulla. He was known as Ḥabr al-'Ummah and Tarjumān al-Qurān. He was appointed as Amîr of al-Baṣrah

province. More than two hundred people studied under him and transmitted of him. His *musnad* includes (1660) Ḥadîth. (ISA, 2, 330-34; SI, 3, 331-59; MF,1, 310-11.) E.g. p, 138.

40- IBN AL-'ABBĀS. 'Alî b. Abdullah Abû Muḥammad (118 /736). He was the youngest son of 'Abdullah b. al-'Abbās. 'Alî studied under his father, Abû Hurayrah and others. He also transmitted Fiqh and Tafsîr. 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-ANBĀRÎ Muḥammad b. al-Qāsim b. Bashshār Abû Bakr (328/940). A great Qāri', grammarian and a Kûfan school follower. He studied under his father, also Tha'lab and others. He compiled numerous volumes in the field of Qurānic science, Gharîb and Arabic Philology. Amongst his expetional works were *al-Waqf wa al-'Ibtidā'*, *al-Mushkil*, *Gharîb al-Gharîb al-Nabawî*, *Sharḥ al-Mufaḍḍaliyyāt*, *al-Kāfî*, *al-Addād* and *al-Mudhakkar wa al-Mu'annath*. (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-'ARĀBÎ   Muḥammad b. Ziyād Abu 'Abdullah (231/846). He was a philologist, grammarian and was a scholar in Gharîb and Nawādir. He was a follower of the Kûfan school.   Ibn al-'Arābî studied under al-Mufaḍḍal al-Dabbî, al-Kisā 'î and others. Many people studied under him, such as Tha'lab and Ibn al-Sikkît.   He wrote several books amongst them were *al-Nawâdîr, Ma'ânî al-Shi'r and Ṣifât al-Nakhl.* He died in Surra Man Ra'â '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 BARRÎ   'Abdullah b. Barrî Abû Muḥammad (582/940). He was a grammarian, philologist, and a Shāfi'î jurist. He studied under Abû Bakr Muḥammad b. 'Abdul Malik and Muḥammad b. Ahmad al-Rāzî. One of his students was Abû 'Umar al-Zāhid. He wrote several books, amongst which *al-Lubâb fi al-Rad '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 Abû Bakr (321/933). A philologist, narrator and a Baṣran school follower. Ibn Durayd was born in Baṣrah and studied under Abû Ḥātim al-Sijistānî, al-Riyāshî and others. He

wrote several books, such as *al-Jamharah, al-'Ishtiqãq and al-Malãhim*. Ibn

Durayd died in Baghdãd. (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,

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45-IBN FÃRIS   Ahmad b. Fãris b. Zakariyyã Abû al-Husayn (369/980). A

lexicographer, philologist and a Shãfi'î jurist. Later he became Mãlikî and

studied under the narrator of Tha'lab-Ahmad b. al-Husayn- according to Kûfan

methodology. He wrote more than forty books, amongst them *Maqãyîs al-*

Lughah, Kifãyatu al-Muta'alumîn fi Ikhtilãf al-Nahwiyyîn 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 JINNÎ   'Uthmãn b. Jinnî Abû 'Uthmãn (392/1002). A great

etymologist and philologist. He studied under Abû 'Alî al-Fãrisî and others. He

wrote several valuable books which are considered even up to present times

references amongst scholars and students, such as *al-Khasãis, al-luma', al-*

Maqsûr wal-Mamdûd. Ibn Jinnî 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. Aḥmad Abû al-Qâsim (405/1014). A Shâfiîjurist and scholar. He studied under Ibn al-Qaṭṭân 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'ÛD 'Abdullah b. Mas'ûd Abû 'Abdul Raḥman (32/653). A companion and one of the first six to embrace Islam. He also was the first companion to read the Qurân publicly. His *musnad* includes 960 Hadîths. 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 Yaḥyâ b. al-Mubârak b. al-Mughîrah Abû Muḥammad (202). A great grammarian, Qâri' and Baṣran school follower. He recited the Qurân under Abu'Alî al-Mâzinî and studied Arabic Philology under Abu 'Amr and al-Khalîl. He studied Hadîth under Ibn Jurayj and, also taught al-Ma'mûn (one of the 'Abbâsî caliph). Ibn al-Mubârak compiled several remarkable books , such as *al-Nawâdir, al-Maqsûr wa al-Mamdûd, al-Shakl, Nawâdir al-Lughah* and *al-Naḥwu*. (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 Abû Muḥammad al-Dînûrî(267/881). He was a great literary figure and philologist . He was appointed as a Qāḍî in Dînûr . He studied under Ibn Rāhawayh and Abû Ḥātim al-Sajistānî . 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-Kātib*, *Gharîb al-Qurān*, *Gharîb al- Ḥadîth*, *Ta'wîl Mushkil al- Qurān 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 SÎDAH 'Ali b. Aḥmad or 'Ismā'îl Abû al-Ḥasan (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-Ḥasan al-Baghdādî and others. He wrote several books such as *Sharḥ Islāḥ al-Mantiq*, *Sharḥ al-Ḥamāsah* and *al-Muḥkam*, 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-SIKKÎT   Ya'qûb b. 'Isḥâq Abû Yûsuf (244/858). He was a great grammarian and philologist of the Kûfan school. He studied under Abû 'Amr al-Shaybânî, al-Farrâ' and al-Aṣma'î and others. He wrote more than twenty books, amongst which are *Tahdhîb al-Alfâẓ* and '*Islâḥ al-Mantiq*. It has been reported that he was killed by al-Mutawakkil, the Caliph of Baghdâd. (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 SIRÂJ 'Abd al-Malik b. Qaḍî al-Jamâ'ah Sirâj b. 'Abdullah Abû Marwân (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 Makkî Ibn Abî Ṭâlib and others. (SI, 19, 133-34; INB, 207-08; BUG, 2, 110; WF, 1, 51.) E. g. p, 326.

54-IBN 'UMAR   'Abdullah b. 'Umar b. al-Khaṭṭâb Abû 'Abdul Raḥmân (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' ḥadîths. (SI, 3, 203-32; ISA, 2, 347-50; EIN, I, 53; MF, 1, 317) E. g. p, 297.

55-IBN YASĀR Ma'qil b. Yasār al-Muzanî al-Basrî A companion of the Prophet who transmitted thirty four Hadîth. AL-Ḥasan al-Basri and 'Imrān b. al- Ḥusayn were amongst many who narrated from him. He first established the river of Ma'qil in Basrah and the river was named after him. Ibn Yasār died towards the end of Caliph Mu'āwiyah's era. (SI, 1, 576; ISA, 3, 447; AS, 2, 106.)

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

57-IMĀM AL-ḤARAMAYN 'Abd al-Malik b, 'Abdulllah Abû al-Ma'ālî (478/1085). A great Shāfiî jurist who became an eminent scholar among the Shāfiî school. He studied under his father, al-Muzakkî, Ibn Rāmish and others. Imam al-Ḥaramayn was twenty years old when he became a teacher after his father's death. Several remarkable books were written by him, such as *Nihāyat al-Matlab fî Dirāyat al-Madhab, al-Shāmil, al-Burhān, 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. Mûsā Abû al-Fadl (544/1149). A great Qādî of al-Andalus . He also was a scholar in Hadîth , grammar and language. He left behind him several books, such as *Mashāriq al-Anwār, al-Tanbîhāt* and *al-' Ikmāl fî Sharh Sahîh Muslim.* He died in Marrākish (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.

59-AL-JABBĀN 'Abd al-Wahhāb b. 'Abdullah b. 'Umar b. Ayyûb Abû Nasr (451/1059). A jurist and muhaddith, he narrated from al-Husayn b. Abî al-Zamzām, Abî 'Umar b. Fudālah and others. Many studied under al-Jabbān, amongst them al-Ahwāzî, Abû Qāsim al-Hannā' and Abû Sa'd al-Sammān. (SI, 17, 468-69.) E. g. p, 204.

60-JĀBIR b. 'Abdullah b. Harām Abû 'Abdullah (78/697). He was a companion and Ansārîyy. He narrated a great deal of knowledge from 'Umar b. al-Khattāb, 'Alî and Abû Bakr al-Siddîq. Many of the successors studied under him. Jābir was Muftî al-Madînah in his time. His *musnad* includes 1540 Hadîths. (ISA, 1, 213; SI, 3, 189-94; JAR, 2, 492; AS, 1, 142.) E.g. p, 123.

61-AL-JAWÃLÎQÎ   Mawhûb b. Aḥmad Abû Manṣûr (539/1145). A

philologist and literate. He studied under Ibn al-Yusrî and al-Khatîb al-

Tabrîzîat the Niẓãmiyah school in Baghdad. He wrote several books such as

Mã Talḥanu fîhi al-'Ãmmah and *al-Mu'rrab*, the latter book considered the

best in the field of 'Arabãyzd (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-JAWHARÎ   Ismã'îl b. Ḥammãd Abû Naṣr al-Fãrãbî (393/1003). A

lexicographer, philologist and literate. He studied under Abû 'Alî al-Fãrisî, al-

Sîrãfî and others in Baghdad. He travelled to Ḥijãz and listened to the 'Arabs in

different tribes, such as Rabî'ah and Muḍar and then returned to Khurâsãn and

Nîsãbûr to teach and compile. Al-Jawharî wrote several books such as *al-*

Ṣiḥãḥ, which is considered one of the best Arabic lexicon books. He also wrote

other books in the field of 'Arûḍ 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-JUWAYNÎ   'Abdullah b. Yûsuf Abû Muḥammad. The father of Imãm

al-Ḥaramayn. (438-1o47). He was a Shãfî'î jurist, critic and an editor. Also, he

was an outstanding grammarian and muffasir. Al-Juwaynî studied under Abû

al-Ṭayyib al-Suʻlûkî in Naysâbûr 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-Taʻlîqah*. (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 ʻAbdul Raḥman (170/787) or (175/791). He was the first lexicographer and the founder of ʻIlm al-ʻArûḍ. Al-Khalîl was a great philologist and was classified as the first class of Baṣrans. He studied under Ayyûb al-Sakhtiyânî, ʻÂsim al-Ahwal and others. Some of his students were Sîbâwayh and al-Aṣmaʻî. He wrote several books such as *al-ʻArûḍ* and *al-ʻAyn*, the latter being the first Arabic lexicon to exist. (SI, 7, 42931;   MA, 11, 72-77; BUG, 1, 557-60; MU, 17; EIF, IV, 887-88.) E.g. p, 34.

65-AL-KHATÎB AL-BAGHDÂDÎ   Aḥmad b. ʻAlî Abû Bakr (463/1071). A great Shâfiʻî jurist, historian and muḥaddith. He was born in (392/1002) and travelled to Baṣrah, Nîsâbûr, Syria, Makkah and many other places. He studied under many scholars such as al-Maḥâmalî. Al-Khaṭîb was known for the quality and quantity of his work. He wrote more than sixty five books, such as

Tārîkh Baghdād and al-Kifāyah. (SI ,18 , 270-97; MA , 4,13-45;EIF,IV,929; AN, 5, 151; KA, 10, 68; WF, 1, 92-3TS, 4, 29-39.) E,g, p, 87.

66-AL-KHAṬṬĀBÎ   Ḥamad b. Muḥammad b. 'Ibrāhîm Abû Sulaymān (388/998). A Shāfi'î jurist and philologist. He studied fiqh under al-Qaffāl al-Shāshî and literature under Abû "Umar al-Zāhid. He taught Abû 'Ubayd al-Harawî and many others. Al-Khaṭṭabî wrote several books, such as *Gharîb al-Hadîth, 'Iṣlāḥ Ghalat al-Muhaddithîn, Sharḥ al-Sunan* and *Sharḥ al-Asmā' al-Husnā.* Al-Khaṭṭābî died in the Bust province in Afghanistan. (SI, 17, 23-28; MA, 10, 268-72; BUG,1, 546-47; TAJ, 42; WF, 2, 214-16; TS, 3, 282-90; TQ, 1, 467-68; BN, 11, 236-37.) E,g. p, 120.

67-AL-KISĀ'Î 'ALî   b. Ḥamzah Abû al-Ḥasan (182/942) or (183/943). The leader of the Kûfan grammarians at his time and one of seven authoritative Qurrā". He studied under al-Khalîl, Yûnus and others. He was made a companion by the caliph Hārûn al-Rashîd. He wrote more than fourteen books amongst them, *Ma'ānî al-Qurān, al-Qirāāt, al-Nawādir al-Kabîr wa al-Awsaṭ 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 (Madīnah). Mālik studied under Nāfi', al-Zuhrī and others. Imām Abū Hanīfah and Imām Shāfī'ī studied under him. His students recorded his opinions in the *Muwattā*. (SI, 8, 48-135; KA,6, 147; WF, 4, 135-39; BN, 10, 174-75; AS, 2, 75-79.) E.g, p, 112

69-AL-MARZŪKĪ   Ahmad b. Muhammad b. al-Hasan Abū 'Alī al-Asbahānī (421/1030). A philologist and a grammarian. He studied under Abū 'Alī al-Fārisī and al-Sāhib b. 'Abbād. He wrote several books, such as *Sharh al-Hamasah*, *Sharh al-Fasīh* and *Sharh al-Mufaddaliyyāt*. (MA, 5, 34-36;BUG,1 ,365; INB,1 ,106; SI, 17, 475-76.) E.g. p, 169.

70-AL-MĀWARDĪ   'Alī b. Muhammad Abū al-Hasan (450/1058). A Qādī and a Shāfi'ī jurist of the Basran school. He studied under al-Saymarī in Basrah and Abū Hāmid in Baghdad. He wrote in the field of Fiqh such as al-*Iqnā* 'and *Tafsīr* such as *al-Nukat* but he became well known through his book *al-Ahkām al-Sultāniyyah*, which shed light on Islamic political law and *Qānūn al-Wizārah wa Siyāsat al-Mulk*. Al-Mawardī died in Baghdad. (SI, 18, 64-8;

TQ, 2, 387; EIF, V, 416; KA, 9, 651; WF, 3, 282-84; BN, 12, 80; TAR, 12, 102-03.) E.g. p, 50.

71-AL-MĀZINÎ   Al-Naḍr b. Shumayl Abû al-Ḥasan (203/819) or (204/820).

A great grammarian and Baṣran philologist of the second class. He was born in

Marw and brought up and educated in Baṣrah. Al-Māzinî studied under al-

Khalîl and learnt from eloquent Arabs and wrote more than fourteen books,

amongst them *Gharîb al-Ḥadîth* and *al-Ṣifāt fî 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. Yazîd Abû al-'Abbās (285/898). The '

Imām of the Baṣran grammar school in his time . Al-Azharî said that scholars

of grammar unanimously considered him, in his time, the most knowlegdable

scholar in his field. He studied under al-Māzinî Abû Ḥātim and al-Jarmî. He

wrote more than twenty books , such as *al-Kāmil* in literature, *al-Muqtaḍab* in

grammar, *al-Maqṣûr wa al-Mamdûd* and *al-Mudhakkar wa al-Mu'annath*. He

died in Baghdād. (SI,13,576-77; MU,40-41; MA,19,110-22; BUG,1,269-71.)

E. g. p, 130.

73-AL-MAHĀMI LÎ   Ahmad b. Muhammad Abû al-Hasan (415/1024) . A Shāfi'î jurist and scholar. He began his studies in Baghdad and completed them in Kûfah. He studied under al-Shaykh Abû Hāmid and made commentaries on his books. He wrote several books, amongst them *al-Majmû'*, *al-Muqnî* 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 Abû al-Hajjāj al-Makkî Mawlā al-Sāib (102/721) or (103/723). He was a successor and was Shaykh al-Qurrā' and al-Mufassirîn. He studied under and narrated from several companians , such as Abû Hurayrah, Ibn 'Abbās and others. He wrote a *tafsîr* entitled *Tafsîr Mujāhid.* (SI, 4, 449-56; BN, 9, 224; TAR, 4, 319; AS, 2, 83.) E. g. p, 64.

75-AL-MUTAWALÎ   'Abdul Rahmān b. Ma'mûn Abû Sa'îd (478/1085) . A Shāfi'î jurist. He was a teacher at the Nizāmiyyah school in Baghdād. He studied under al-Qādî Husayn, al-Fûrānî and others. He wrote several books, amongst them *al-Tatimmah 'Tatimmatu al-'Ibānah'*. (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-NAḤḤĀS   Aḥmad b. Muḥammad Abū Jaʿfar (337/949). He was a

grammarian from Marw. He travelled to Baghdād where he received his

education under al-Mubarrid, al-Akhfash, al-Zajjāj and others. Al-Naḥḥās, then

returned to Egypt where he engaged himself in compiling his works. He wrote

more than sixteen books, amongst them *ʾI̔rāb al-Qurān* and *Sharḥ Abyāt Sī-

bawayh*. Al-Naḥḥās 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   Aṣḥamah "in Arabic ʿAṭiyyah"(gift) . The king of al-

Ḥabashah (9/630). It is said he embraced Islam after meeting the first

companion emigrants to al-Ḥabashah . He was regarded a companion and a

successor accordingly. He was a just and generous person. He died in al-

Ḥabashah, and the prophet (p.b.u.h) performed Ṣalāt al-Janāzah ʿAlā al-Ghāʾib

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-NAKHAʿĪ   ʾIbrahīm b. Yazīd AbūʿImrān (96/715). A successor . He

was known as the jurist of ʿIrāq and Muftī of Kūfah . He saw and studied under

some of the companions , such as ʿĀishah , Anas and Ibn Masʿūd. (SI, 4, 520-

29 ;   WF,1 , 25; EIN, iii, 921-22; AS, 1,104; TAR, 1, 144; BN, 2, 140.) E.
g. p, 320.

79-AL-QĀDĪ ḤUSAYN   Muḥammad b. Aḥmad Abū 'Alī al-Marwadhī or al-
Marwarrūdhī (462/1070). A Shāfi'ī jurist . He studied under al-Qaffāl and al-
Marwazī. Also excellent students studied under him such as al-Baghawī and
Imām al-Ḥaramayn. He wrote several books, such as *al-Ta'līqah 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.

80-AL-QĀDĪ ABŪ AL-ṬAYYIB Ṭāhir b. 'Abdullah b. Ṭāhir al-Ṭabarī (445).
A remakable Shāf'ī jurist and Qāḍī. He studied under Abī al-Qāsim Ibn Kajj,
al-Shaykh Abū Ḥāmid and others. He compiled books in the fields of al-'Uṣūl,
al-Khilāf and al-Shāf'ī's madhab. (AS, 2, 247-48; SI, 17, 668-71; WF, 2,
512-15; TS, 5, 12-50; TQ, 2, 157-58; BN, 12, 79-80.). E. g. p, 80.

81-AL-QAFFĀL AL-MARWAZÎ 'Abdullah b. Aḥmad Abū Bakr (417/1026)
A great Shāfi'ī jurist and was an eminant and important reference for the
scholars in Khurāsān He studied under Abū Zayd al-Fāshānī and al-Khalīl b.
Aḥmad al-Sijzī. He died at the age of ninety in Marw . (SI,17,405-7:EIN, VI,

626:   WF, 3, 46:   BN, 12, 21,22: TQ, 2, 298-99:TH, 134-35: AN,10, 212; AS, 2, 282-83) E. g. p, 38.

82-QUṢAYY IBN KILÃB b.Murrah (n.d) . He was the leader of Makkah , and the founder of Dãr 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-QUSHAYRÎ   'Abdul Karîm b. Hawãzin Abû al-Qãsim (456/1064). He was a Shãfi'î jurist, ṣûfî and mufassir. He heard Ḥadîth from Abû al-Ḥusayn b. al-Khaffãf and Abû al-Ḥasan al-'Alawî. Two of his friends were Abû Muḥammad al-Juwaynî and al-Bayhaqî. AL-Qushayrî wrote several books such as, *al-Tafsîr al-Kabîr* and *al-Risãlah* and wrote some books about Ṣufism, such as *Naḥwu 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-QUṬRUB   Muḥammad b. al-Mustanîr Abû 'Alî (206/821). A grammarian and philologist. He studied under Sîbawayh and 'Îsã b. 'Umar . Ibn al-Sikkît

studied under him. He wrote about twenty books, most of them in *al-Gharîb* such as *Ma'ânî al-Qurân*, *Gharîb al-Hadîth* and *al-'Ilal fî al-Nahwu*. He was a Basran follower and he died in Baghdâd.(MU, 45; MA,19,52-4; BUG,1, 242-43; EIF, IV, 1171.) E.g. p, 147.

85-AL-RABΠ' b. Sulaymân al-Murâdî Abû Muhammad (270/873). He was a companion of al-Shâf'î and narrated the most about him amongst al-Shâf'î's companions, to the extent that he was distinguished as the narrator of al-Shâfi'î's works. Al-Murâdî studied under al-Shâf'î, Ibn Wahab and others. Many distingished scholars studied under him, amongst them Abû Zur'ah, al-Nasâ'î, Abû Dâwûd and Abû Hâtim. (SI, 12, 587-91; BN, 11, 48; JAR, 3, 464; TS, 2, 132-39.) E.g. p, 81.

86-AL-RÂFI'Î 'Abdul Karîm b. Muhammad Abû al-Qâsim (623/1226). A great Shâfi'î jurist who was regarded as a Mujtahid in his time in Qazwîn province. He studied under his father and others. Also wrote several books, amongst them were *al-Sharh al-Kabîr* and *Fath al-'Azîz fî Sharh al-Wajîz*. (SI, 22, 252-55; TS, 1, 571-73; AS,2, 264; WF, 2, 7-8; TS,8, 281-93.) E.g. p, 204.

87-ṢĀḤIB AL-BAYĀN was Yaḥyā b. Sālim b. Asʻad Abū 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-Waṣît by al-Ghazālî.

(AS, 2, 278.) E. g. p, 108.

88-ṢĀḤIB AL-SHĀMIL See Imām al-Ḥaramayn.

89-AL-SAMʻĀNÎ   ʻAbdul Karîm b. Muḥammad Abū Saʻad al-Khurāsānî al-

Marwazî (562/1167).A Shāfiʻî jurist and Muḥaddith of Khurāsān. He was

born in Marw and travelled a lot and studied under many scholars in different

places Iraq, Syria, Ḥijāz, Naysābûr and others'. Ibn al-Najjār said: He wrote

more than forty seven books in different fields of knowledge such as al-Taḥbîr

fî Muʻjamihi al-Kabîr. (SI, 20, 456-65; TQ, 2, 55; BN,12, 175; KA, 11,

333.) E. g. p, 87.

90-AL-ṢAYMARÎ   ʻAbdul Wāḥid b. al-Ḥusayn Abū al-Qāsim (386/996). He

was a jurist and scholar of the Shāfiʻî school. Al-Ṣaymarî lived in Baṣrah and

studied under Abî Ḥāmid al-Marwazî, Abî al-Fayyāḍ and others. Many

scholars studied under him, amongst them al-Māwardî the eminent judge. He

wrote several books, such as al- 'Idāh fî al-Madhhab, al-Kifāyah and al-Qiyās

wa al-'ilal . (SI,17,14-15; TH,129-30; AS, 2, 265; TQ, 2, 127-28.) E. g. p, 108.

91-AL-SHA'BÎ   'Amr b. Sharãhîl Abû '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 muftî at the time of the companions after he had become an outstanding skilled mufassir. (SI, 3, 264-300.) E. g. p, 320.

92-AL-SHÃFI'Î   Muhammad b. 'Idrîs Abû 'Abdullah (204/819). The Shãfi'î 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-Imãm Mãlik b. Anas, in Madînah and he stayed there until Mãlik's death in (179/795) and then he left Madînah and travelled to Yemen and 'Irãq (to Baghdãd) (188/804; 195/810) where due to him being an outstanding skilled scholar and through his great intellectual ability he established al-Madhhab al-Shãfi'î al-Qadîm (the older madhhab in Baghdad and al-Jadîd 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-Risãlah* in 'usûl al-fiqh. (SI,10, 5-99; MA,17, 281-327; AS, 1, 44-66; EIF, VII, 252-54; JAR, 7, 201; TAR, 2,

56-73; MA, 17, 281-327; WF, 4, 163-69; BN, 10, 251-54; TH, 11-14.) E. g. p, 5.

93- AL-SHAYKH ABŪ ḤĀMID Aḥmad b. Muḥammad(406/1015). He was a Shāfiʿī jurist, known in Baghdad as Shaykh al-Shāfiʿiyyah. He studied under Abū al-Ḥasan al-Marzubānī and others and became one of the greatest scholars of the Shāfiʿī school in the fourth century. He wrote several books such as *al-Taʿlīqah* which comprises fifty volumes of commentaries on *Mukhtaṣar al-Muzanī*, as al-Nawawī said. Most of the Shāfiʿī's in Khurāsān 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 ʿAmr b. ʿUthman (180/796). He was The ʾImām and the authority in grammar. He was a Baṣran scholar from the second class . Sībawayh studied under al-Khalīl, Yūnus and ʿĪsā b. ʿUmar. 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-SUDDÎ   Ismā'îl b. 'Abdul Raḥman Abû Muḥammad (127/745). He

was a successor and a great mufassir. He transmitted Ḥadîth of Anas b. Mālik,

Ibn 'Abbās and others. (SI, 5, 264-65; JAR,2, 184-85.) E. g. p, 320.

96-THA'LAB   Aḥmad b. Yaḥyā Abû al-'Abbās (291/904). He was the Imām

of Kûfan   school in his time. He studied under Ibn al-A'rābî and Ibn Sallām al-

Jumaḥî. Many students studied under him, such as al-Akhfash al-Saghîr and

Abû 'Umar al-Zāhid. Tha'lab was contemporary with eleven Caliphs, the first

being al-Ma'mûn and the last al-Muktafî. He wrote several books, such as *Ma-*

ānî al-Qurān and *Ikhtilāf al-Naḥwiyyîn*. (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'LABÎ   Aḥmad b. Muḥammed Abû 'Isḥāq (427/1036). He was

a great Mufassir and Ḥāfiz. He studied under Abû Tāhir b. Khuzaymah and

others, and   al-Wāḥidî studied Tafsîr under him. He wrote several books

amongst which are included *al-Tafsîr, al-'Arās* and *Qiṣaṣ 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. ʿÎsā (279/892). He was Imām, Ḥāfiẓ and one of the six Islamic Traditionists who collected Ḥadith and Sunnah. His book, *al-Jāmiʿ al-Ṣaḥîḥ* is one of the six books which comprise the fundamentals of Islam. He studied under al-Bukhârî and in pursuit of knowlege he travelled to Khurāsān, ʿIrāq and al-Ḥaramayn. He wrote other books such as *al-ʿIlal* . (SI,13,270-7; WF, 4, 278; BN, 11, 66-7.) E.g p,129.

99-AL-ʿUKBARÎ ABÛ AL-BAQÃʾ ʿAbdullah b. al-Ḥusayn Muḥib al-Dîn (616/1219). He was a Ḥanbalî jurist and grammarian. He studied language under Ibn al-Khashshāb and Fiqh under al-Qāḍî Abû Yaʿlā and others. He wrote about fifteen books in different fields, which included *Tafsîr al-Qurān, Sharḥ al-Faṣîḥ,* ʾIʿrāb al-Qurān, ʾIʿrāb al-Ḥadîth and *Sharḥ al-Maqāmāt*. (SI, 22, 91-3; BUG, 2, 38-40; WF, 3, 100-01; BN, 13,85.) E. g. p, 147.

100-AL-ʾUMAWÎ   ʿAbdullah b. Saʿîd b. Abbān b. Saʿîd b. al-ʿÃs (203/818). A Kûfan philologist of the Third class. He travelled to and stayed in Baghdad where he studied and narrated from Ziyād al-Bakkāʾî. Al-ʾUmawî 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-ZAJJÃJ 'Ibrãhim b. al-Sariyy Abû 'Ishãq (311/923). He was a grammarian of the Basran school, but he lived in Baghdãd and stayed with his teacher Abû al-'Abbãs al-Mubarrid for a great deal of time and learned lots from him. He wrote various and valid books, which include, *Ma'ãnî al-Qurãn, al-'Ishtiqãq , al-'Arûd* and *Fa'altu wa Af 'altu* . (MU, 41; SI, 14, 360; MA, 1, 130-51; BUG, 1, 410-13.) E. g. p, 39.

102-AL-ZAJJAJÎ 'Abdul Rahman b. 'Ishaq Abû al-Qasim (340/951). A grammarian of Baghdãd. He studied under al-Zajjãj, 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-'Îdãh* and *al-Kãfî.* (SI, 15, 475-6; BUG, 2, 77.) E. g. p, 150.

103-AL-ZUBAYDÎ Muhammad b. al-Hasan Abû Bakr (379/989). He was a grammarian and 'Imãm of Andalus. He studied under Abû 'Alî al-Qãlî and al-Riyãhî. He wrote several books, which *include Mukhtasar al-'Aayn, Tabaqãt al-Nuhãh* and *Mã Yalhanu Fîhi 'Awãmmatu al-Andalus.* (SI, 16, 417-18; MA, 18, 179-84; BUG,1,84-5; INB,3, 108-09) E. g. p, 5.

104-AL-WĀḤIDĪ   'Alî b. Aḥmad Abû al-Ḥasan (468/1076). He was a mufassir, grammarian and a Shāfi'î scholar. He studied under Abû al-Ḥasan al-Darîr. He wrote several books, which include *al-Tafsîr al-Basîṭ, al-Wasîṭ, al-Wajîz, Asbāb al-Nuzûl* and *al-'Ighrāb fī 'Ilm al-'Îrāb* . (SI, 18, 339-42; MA, 2, 257-70; BUG, 2, 145.) E. g. p, 33.

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