

**A Critical Edition of (a section of)
Kitāb Sharḥ Musnad Abī Dāwūd by
Al-Imām Badr Al-Dīn Al-^cAynī Al-Ḥanafī**

by

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Volume I

The candidate confirms that the work submitted is her own and that the appropriate credit has been given where reference has been made to the work of others

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SCHEME OF TRANSLITERATION

The following transliteration system is adopted in the thesis.

Arabic	English
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f

Arabic

English

ق

q

ك

k

ل

L

م

m

ن

n

هـ

h

و

w

ي

y

ء

.

The vowels are written in the following way:

Long Vowels

Short Vowels

ا	→	ā	-	fatha	a
و	→	ū	,	ḍamma	u
ي	→	ī	/	Kasra	i

ABSTRACT

The attention of scholars towards the protection of the *Sunna*, as a second primary source in Islamic law, started from the early centuries. Among those scholars was *Abū Dāwūd*, who was concerned in collecting the *Ḥadīths* that discussed the Prophet's *Sunan*, in a book which he named *Sunan Abī Dāwūd*. The value of this book among *Ḥadīth* books led scholars such as *Al-ʿAynī* to write commentaries on it, to create a body of in-depth organised discussions of *Fiqh* rules.

This thesis discusses part of *Al-ʿAynī's Sharḥ* on *Sunan Abī Dāwūd* regarding the rules on specific kinds of voluntary prayers, namely, voluntary prayers after obligatory prayer, *Duḥā* prayer, *Tasbīḥ* prayer, and night prayer. A detailed discussion of the different opinions of the scholars, especially the four main Islamic schools of law, is presented, with each school's evidences, and the scholars' attempts to reconcile conflicting *Ḥadīths* are also considered.

Explanatory notes are given on the scholars and places mentioned in the manuscript, as well as difficult vocabulary. A full account is given of the documentation of each *Ḥadīth* in the manuscript. *Al-ʿAynī's* manuscript is set in its historical and cultural context in an introductory section on the author's life and the era in which he lives, the *Mamlūkī* epoch.

Al-ʿAynī lived at the time of the *Mamlūkī* rule over Egypt, in which scholars were respected and honoured. The *Mamlūkī* facilitated scholarship by offering endowments, and building institutes of learning, so that cultural life flourished. Set against this,

however, was a political background of widespread corruption, in which bribery was commonplace. *Al-ʿAynī*'s life and the effect of the characteristics of his epoch on his writings are discussed with an analysis of the style he adopted in writing his commentary, and the academic value of his manuscript.

Devotion to a single school of law was common in the *Mamlūkī* epoch. *Al-ʿAynī* followed the *Ḥanafī* school of law and in his *Sharḥ*, his fanatical adherence to the opinions of his school are evident. Nevertheless, his thorough, systematic approach to his commentary, and comprehensive coverage of historical, biographical, linguistic and juristic matters, make this work an important contribution to the *Fiqh* literature, which had a profound effect on subsequent scholarship.

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INTRODUCTION

Prayer is one of the most fundamental pillars of Islam. Therefore, scholars from the early years of Islam attempted to collect the narrations that discussed all its dimensions, to follow the Prophet's approach in his practice of this form of worship. Voluntary prayer is one kind of prayer that worshippers are called upon to perform to compensate for any shortcoming in their obligatory prayer and as a means of earning more reward from Allah.

Owing to the importance of this kind of prayer, the scholars of *Ḥadīth* and *Fiqh* branches of knowledge devoted sections in their books to discussing all the relevant rules. One of the important manuscripts, in which these rules are discussed is *Sharh Sunan Abī Dāwūd* by *Badr Al-Dīn Al-ʿAynī*

His book is a commentary on *Sunan Abī Dāwūd*, which is regarded as one of the most important and essential references on *Ḥadīth* and *Fiqh*. This book is characterised by comprehensive coverage of various juristic issues. It is considered to be the first book that collected only the *Ḥadīths* discussing the *Sunan*. It is also notable for its good organisation, classification and division of sections. These qualities have led scholars to attach great importance to the book, as evidenced by the numerous commentaries on it.

1. Aims of the Study

This work is an attempt to produce a critical edition of *Al-ʿAynī's Sharh Sunan Abī Dāwūd*, which examines the impact of the author's life and times on his work, and explores in detail his interpretation of the rules related to voluntary prayer. *Al-ʿAynī's* commentary on the *Sunan* reveals *Al-ʿAynī's* expertise in *Ḥadīth*, Arabic language, and *Fiqh* knowledge. However, in terms of juristic rules, it seems that his fanatical adherence to the opinions of the *Ḥanafī* school are reflected in his commentary, and that he concentrated on proving the truth of these opinions and defending them against any accusation.

This thesis attempts to expand on the research conducted by the author, by viewing the rules discussed in this part of the manuscript from all dimensions, concentrating on the opinions of the four main *Fiqh* schools: the *Ḥanafī*, *Mālikī*, *Shāfiʿī*, and *Ḥanbalī*. Their different opinions, and the evidences they cite, are explored, to allow a better understanding of the issues discussed, from an objective perspective. Reference to the opinions of *Ḥadīth* scholars such as *Ibn Ḥajar* and *Al-Nawawī* is also made for their valuable comments on these narrations and their continual attempts to reconcile conflicting narrations. This deep discussion will present a more clear image to the reader of the rules on voluntary prayer.

2. Description of the Manuscript

This study focuses on a manuscript in *Ḥadīth* called *Sharh Sunan Abū Dāwūd Li Badr Al-Dīn Al-ʿAynī*. It is a unique manuscript in the author's handwriting, which exists in

Dār Al-Kutub Al-Miṣriyya under the number (286). This *Sharh* is in two volumes. The first volume is in 280 pages, but it is incomplete,; the beginning is missing, the manuscript starting with *Kitāb Al-Ṭahāra*. *Al-ʿAynī* completed this volume on the third of *Rabiʿ Al-Āwwal* 805 A.H. and it took him two months to write it. The second volume is in 269 pages. This volume starts with *Kitāb Al-Ṣalāt* and ends with *Kitāb Al-Zakāt*, but it is also incomplete at the end.¹

The width of the original manuscript is 18cm and the length is 20cm with thirty-one lines on each page and seventeen words or fewer on each line. It is written in a small, clear hand, in a script similar to Persian. The paper is normal kattan. The manuscript has been photocopied onto microfilm. This copy was considered to be copy A.

There are many missing words and sentences. Many marginal comments in *Al-ʿAynī*'s handwriting were observed in the margin of the copy. Some corrections are observed in the margins of the folios in the manuscript.

There is a copy in six volumes duplicated or transcribed from the original in the handwriting of *Al-Shaykh Maḥmūd ʿAbd al-Laṭīf* who was a scribe in *Dār Al-Kutub Al-Miṣriyya*. This copy was written on the fourth of *Ṣafar* 1356 A.H. The number of the lines on each page is twenty one. The width of the paper is 18cm and the length is 25cm.² All the marginal comments of the original copy were inserted in the text.

¹ Salih Maʿtūq, *Badr Al-Dīn Al-ʿAynī*, p. 184.

² *Al-Fihras Al-Shāmil, Li Al-Turāth, Al-Majmaʿ Al-Malakī*, vol. 2, p. 42.

However, there are some errors in transcription in some words which could be a result of speed. If there are any missing paragraphs, the scribe indicates it in the margins. After each volume, he provides an index which consists of titles of sections and numbers of pages in the same copy.

The researcher has chosen part of the second volume of *Kitāb Al-Ṣalāt* which starts with *Tafrīc Abwāb Al-Taṭawwu' wa Raka'āt Al-Sunna* and ends at *Bāb Al-Ḥath 'Alā Qiyām Al-Layl*, a total of 161 pages. This *Kitāb* consists of the following sections:

1. *Bāb Raka'at Al-Sunna.*
2. *Abwāb Qiyām Al-Layl.*
3. *Bāb Tafrīc Abwāb Shahar Ramaḍān.*
4. *Abwāb Qirā't Al-Qurān.*
5. *Tafrīc Abwāb Al-Witr.*

The researcher has chosen to edit the first two sections. The reason for choosing these sections is that they, and the rules they offer, especially the first section, are widely used in practice in Muslim life, in their daily prayers. Furthermore, the sections form a related group as they are all concerned with voluntary prayers and the discussions in these sections are very useful and deserve to be known and understood by all Muslims.

3. Research Methodology

The thesis is divided into two parts. The first part comprises an Introduction and six chapters. The first chapter describes the socio-cultural context of the work. Chapter Two highlights different aspects of *Al-ʿAynī*'s life, and presents background information

on the lives of *Abū Ḥanīfa* and *Abū Dāwūd*. *Al-ʿAynī*'s approach in writing his book is explained and the shortcomings of *Sharḥ Al-Sunan*, and the academic value of the manuscript are evaluated. The third chapter is a commentary, which discusses the sections of the manuscript in more detail. The different opinions of the scholars and their evidences are clarified in this chapter. Chapter Four contains notes dealing with difficult words in the text and identifications of places and people mentioned in it. Chapter Five provides documentation of the *ḥadīths* in the six main *ḥadīth* books and the place of the *ḥadīth* in the *Sunna*, either *Ṣaḥīḥ* or *Ḍaʿīf*. Chapter Six is the conclusion.

In the second part, concerned with the editing of the Arabic text, the researcher has adopted the following methodology.

1. Two copies of the manuscript were obtained from *Dār Al-Kutub Al-Miṣriyya* in Egypt.
2. For editing the manuscript, the original copy which was written by *Al-ʿAynī* himself, was treated as the base. This is denoted with the letter 'A' (أ) and the second copy with the letter 'B' (ب). The text is presented by adopting approved methods of presentation in modern literary Arabic.
3. The first and second copy were compared in order to establish the main differences between them. Any words or phrases added from B to A are placed between square brackets [].
4. Any unclear words in copy A were clarified from copy B.

5. The original text of *Sunan Abū Dāwūd* was compared with another copy of the *Sunan*. Any differences found are clarified in the notes. Any additions in copy A in the original text from the other copy of the *Sunan* are placed in square brackets [], and any unclear words or sentences in copy A from the original text of the *Sunan* are clarified from the other copy of the *Sunan*.
6. The biographies of the narrators were checked in trusted biography books and any differences in genealogy or date of death recorded in the notes.
7. The main text of *Sunan Abī Dāwūd* is presented in bold characters in order to distinguish the commentary from the main text.
8. The sections and the ḥadīths are numbered according to their order in *Sunan Abī Dāwūd*.
9. Up-to-date punctuation marks have been added to clarify the meaning and remove ambiguity and confusion in the text.
10. Missing parts are pointed out in the notes.
11. Both the *Sūras* of the verses and the numbers of the verses are mentioned.
12. Some linguistic errors that appeared in copy A have been corrected.
13. Some phrases or words have been inserted to clarify the sentences. These are placed in square brackets []. Also, words or sentences that were in the margins were recorded in their places in copy A according to their order in copy B and are also placed in square brackets.
14. The names of places and books are placed between parentheses ().

CHAPTER ONE

SOCIO-CULTURAL CONTEXT

1.1. Introduction

In order to have a full appreciation of *Al-ʿAynī*'s writings, it is helpful to have some background knowledge of the political and cultural setting in which he lived, and which influenced his work. Accordingly, in this chapter, a descriptive and analytical survey is presented of the context of *Al-ʿAynī*'s writing.

1. *Al-ʿAynī* lived during the epoch of the *Mamlūkī* (648 A.H./1250 A.D. – 922 A.H./1516 A.D.) *Sulṭāns* in Egypt, and what is now the Fertile Crescent. Basically, the *Mamlūkī* were of mixed Turkish, Circassian, Rumanian, Russian and Kurdish³ origins. They were slaves⁴ who were deeply engaged in the slave trade which thrived at that

³ Kurd ʿAlī, *Khitat Al-Shām*, vol. 2, p. 203.

⁴ The origin of the term *Mawlā* goes back to pre-Islamic Arabia. Shaban argued that the term *Mawlā* had different connotations at different times and that at the time of the Abbāsids, especially Al-Manṣūr, it did not refer to a freed slave, a client or a non Arab member of the army related to a certain individual, or an Arab clan. When Al-Manṣūr wanted to establish new relations between himself and the members of his administration, he named them *Mawlā*, which meant confidant of the ruler. Shaban, *Islamic History*, vol. 2, pp. 10-11. This opinion is built on the assumption that the expressions *Mawlā* and *Mamlūks* had the same meaning, a view which is supported by the fact that the most common name for the Mamluks from the time of the reign of Al-Muʿtaṣim was *Mawālī*. David Ayalon, *Islam and the Abode of War*, p. 2.

However, Irwin indicated that the word *Mamlūk* was normally used to refer to a military slave, as its meaning, which denoted a free client or devoted follower, was extended throughout the medieval period. Robert Irwin, *The Middle East in the Middle Ages*, p. 3. The name of the Mamlūks, *Al-Mawālī*, seems to be a reference to their deep loyalty and strong adherence to their masters.

time to organize military troops in peace time and use them in the army in war time.⁵ The outbreak of hostility and sedition throughout Middle and East Asia contributed to the slave trade, as it created a large number of orphan children, who were sold in the markets.⁶ It is commonly believed that the ‘*Abbasid Caliph, Al-Mu‘taṣim* (d. 228 A.H./842 A.D.) was the first who organized military troops composed mainly of *Mamlūk* Turks⁷ but their influence remained unfelt or practically marginal until their emergence during the reign of *Al-Ṣāliḥ Najm Al-Dīn Ayyūb* (d. 647 A.H./1249 A.D.) who is considered to have conferred power on the *Mamlūkis*’ to win their support for his reign.⁸ It is also reported that *Ayyūb* rounded up *Mamlūk* Turks in an unprecedented way, and that they made up most of the *Amīrs* of his army.⁹ He also inculcated in them military values and they showed loyalty to him, defending his Kingdom against foreign invasions. They had a reputation as tough warriors.¹⁰ The *Mamlūks* rose to power in Egypt in the aftermath of *Al-Ṣāliḥ’s* death when his wife *Shajarat Al-Dur* married the army leader *Aybak Al-Turkumānī* (one of the *Mamlūk* leaders)¹¹. *Shajarat Al-Durr* abdicated her throne to *Aybak*, who took over as Egypt’s ruler under the pressure of

⁵ Ḥusayn ‘Aṣī Al-Maqrīzī, p.17. Karl R. Schaefer, Jerusalem in the Ayyūbid and Mamlūk Eras, p. 258.

⁶ Muḥammad Rizq, ‘Asr Sālātin Al-Mamālīk, vol., p. 181.

⁷ David Ayalon, Islam and the Abode of War, p. 22. Karl R. Schaefer, Jerusalem in the Ayyūbid and Mamlūk Eras, p. 259.

⁸ Al-Maqrīzī, Al-Sulūk, vol. 7, part 2, p. 340. Muḥammad Kamāl Al-Dīn, Al-Maqrīzī, pp. 13-14. Carl F. Petry, Protectors or Praetorians, p. 72. John Glubb, Soldiers of Fortune, p. 37.

⁹ Al-Jabartī, ‘Ajā’ib Al-Āthār, vol. 1, pp. 22-23. Aḥmad b. Ibrāhīm, Shifā’ Al-Qulub Fī Manāqib Banī Ayyūb, p. 340. Ibn Diqmāq, Al-Nafha Al-Miskiyya, p. 37. Muḥammad Kurd, Khitat Al-Shām, p. 101.

¹⁰ Al-Maqrīzī, Al-Sulūk, vol. 7, part 2, p. 341. Maḥmūd Rizq, ‘Asr Sālātin Al-Mamālīk, vol. 7, p. 177.

¹¹ William Muir, The Mamlukes, p. 8. Ibn Kathīr, Al-Bidāya Wa’l Nihāya, vol. 13, pp. 177-180. Al-Maqrīzī, Al-Sulūk, pp. 368-369.

circumstances.¹² The reason was that the rule of a woman was without precedent in the Muslim near east, and *Shajar Al-Durr's* Sultanate was not acceptable to the *Abbasid* Caliph at *Baghdād Al-Muʿtaṣim*.¹³ The *Mamlūks*¹⁴ statehood extended beyond the Egyptian borders, spilling over to Syrian territory and the *Hijāz*, and they had great influence in Yemen and Nubia.¹⁵ Their hegemony over the Syrian region coincided with the laxity of its rulers, the *Ayyūbīds*, in defending its boundaries in the face of the Mongol invasion; indeed, some of the *Ayyūbīd* rulers even supported the Mongols in their aggression against the Muslims. The *Mamlūk* leaders, on the other hand, courageously and honourably sought to repel Mongol aggression¹⁶ in the Battle of *ʿAyn Jalūt* in 659 A.H./1260 A.D. when they defeated the Mongols,¹⁷ under the

¹² Ibn Taghrī Bardī *Al-Nujūm Al-Zāhira*, vol. 6, p. 368. Al-Maqrīzī, *Al-Sulūk*, vol. 7, p. 384. Ibn Diqmāq, *Al-Nafha Al-Miskiyya*, pp. 39-42. Al-Jabartī *ʿAjāʿib Al-Āthār*, vol. 1, p. 23. Al-ʿAynī *ʿAqd Al-Jumān*, vol. 1, p. 29, 34, 53. ʿAlī Ibrāhīm, *Miṣr Fī Al-ʿUṣūr Alwustā*, pp. 305-308. Stanley Lane-Poole, *A History of Egypt*, pp. 255-257.

¹³ Robert Irwin, *The Middle East in the Middle Ages*, p. 26.

¹⁴ Those Mamlūks were called “The Baḥrī Mamlūks” as they were stationed on garrisons prepared for them on Al-Rawḍa Island on the Nile river, they rallied together forming the first generation of these Mamluks. They are from the Turkish Mamlūks who ruled 784 A.H. Al-Maqrīzī, *Al-Sulūk*, vol. 1, part 2, p. 384. Kurd ʿAlī, *Khitat Al-Shām*, vol. 2, p.101. Ṣāliḥ Yūsif, *Badr Al-Dīn Al-ʿAynī*, p. 11. William Muir, *The Mameluk*, p. 5. John Glubb, *Soldiers of Fortune*, p. 39.

¹⁵ Ibn Kathīr, *Al-Bidaya Waʾl Nihāya*, vol. 13, pp. 220-223. Muḥammad Mahir, *Dirāsa Wathāʿiqiyya Li Al-Tārīkh Al-Islāmī*, p. 385.

¹⁶ Carl F. Petry, *Protectors or Praetorians*, p. 30. Stanley Lane-Poole, *A History of Egypt*, p. 262.

¹⁷ Al-Maqrīzī, *Al-Sulūk*, vol. 1, part 2, pp. 430-431. Ibn Diqmāq, *Al-Nafha Al-Miskiyya*, p. 50. Ibn Kathīr, *Al-Bidaya Waʾl Nihāya*, vol. 13, pp. 220-223. Ibn Taghrī Bardī, *Al-Nujūm Al-Zāhira*, vol. 7, pp. 78-79. Al-ʿAynī *ʿAqd Al-Jumān*, vol. 1, pp. 243-245. Saʿīd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, p. 195. C.E. Bosworth and others, *Encyclopaedia of Islām*, Miṣr, vol. VII, pp. 166-167. Ibn Diqmāq, *Al-Ilmām*, vol. 2, p. 280. Karl R. Schaefer, *Jerusalem in the Ayyūbid and Mamlūk Eras*, p. 260.

leadership of *Al-Zāhir Baybars*,¹⁸ with troops under the command of *Quṭuz*. The defeat of the Mongols signalled the safety of Egypt and Syria again.

The above chronicle depicts the first era of *Mamlūkī* rule, showing their ascent to power. The second era started at the time of *Sulṭān Qalāwūn* who is considered the most powerful among the *Baḥrī Mamlūks* – *Qalāwūn*, having usurped the throne from *Al-Zāhir Baybar*'s son in 678 A.H./1279 A.D, made up his mind to build a new division of *Mamlūk* troops with strict loyalty to him.¹⁹ Members of the new force were selected from the Armenians and Circassians,²⁰ and this group of *Mamlūks* were called the *Burjī Mamlūks*.²¹ On the other hand, in the Encyclopaedia of Islam *Sulṭān Barqūq* is considered as the founding father of the Circassian *Sulṭāns*.²² To reconcile these two opinions, it seems that the first person to organise the Circassians as a new, separate division was *Sulṭān Qalāwūn* and the first *Sulṭān* from among them was *Barqūq*.

¹⁸ *Al-Zāhir Baybars* is considered as one of the most prominent rulers of the *Baḥrī Mamlūks* and the actual founder of *Mamlūks* as he wiped out challenges to his authority, reviving the ʿAbbasid Caliphate in Cairo after having been removed from Baghdād. He also stood up to the crusade campaigns and managed to recover Qīsarīyya, Yāfa, Arsūf and Şafad provinces from their hold. Thanks to him, Egypt and Syria were reunited under the *Mamlūks*' banner, with no limit to the *Mamlūk*'s rule. Shāfiʿ b. ʿAlī, Husn Al-Manāqib Al-Sariyya, pp. 88-90. Ḥusayn ʿĀṣī, Al-Maqrīzī, pp. 48-49. Ibn Taghrī Bardī, Al-Nujūm, vol. 7, pp. 186-180.

¹⁹ *Al-Maqrīzī*, Al-Sulūk, vol. 1, part 2, p. 658. Ibn Taghrī Bardī, Al-Nujūm, vol. 7, pp. 286-288. Al-ʿAynī, ʿAqd Al-Jumān, vol. 3, p. 16.

²⁰ The Cirassians were famous for bravery, horse-riding and beauty, and the slave trade thrived among them as they sold their sons. Ibrāhīm ʿAlī, Miṣr Ft ʿAsr Al-Mamālīk Al-Jarākisa, p. 109.

²¹ Ibn Diqmāq, Al-Nafha Al-Miskiyya, p. 79. *Al-Maqrīzī*, Al-Khitat Al-Maqrīziyya, vol. 2, p. 214. ʿAlī Ibrāhīm, Miṣr Ft Al-ʿUṣūr Al-Wustā, pp. 227-228.

²² Ibn Iyās, Badāʿiʿ Al-Zuhūr, vol. 1, p. 312. C.E. Bosworth and others. Encyclopaedia of Islām, Miṣr, C.E. Bosworth, vol. VII, p. 172. Al-Jabart, ʿAjāʾib Al-Āthār, vol. 1, *Al-Maqrīzī*, Khitat, vol. 2, p. 241.

The predominance of the Circassian *Mamlūks* did not mean they were the only race; there were ethnic Kurds, Turks and Greek. In total, there were twenty-five Circassian *Mamlūk Sulṭāns*, whose rule spanned one hundred and thirty-four years. The most prominent among them were: *Barqūq*, *Shaykh Barsabāy*, *Jaḡmaq*, *Ināl*, *Khashqadam*, and *Ṭūmānbay*.²³ This group were also called the *Burjī Mamlūks* as they took the citadel towers as their residence.²⁴ From the aforementioned information it seems that the motivation for bringing the *Mamlūks* to Egypt was that the Caliphs' mistrust of the people surrounding them, and the belief that the *Mamlūks* had sufficient military power to protect them.

The author *Al-ʿAynī* lived in Egypt during the second *Mamlūk* era, which was that of the Circassian *Mamlūks*. Therefore, particular attention will be focused on that period.

1.2. General political situation during the *Mamlūk* reign

The Circassian *Mamlūk* state was characterised by the weakness of its rulers, many of whom were overthrown or even killed by mutineers.²⁵ The overthrow of kings was routine practice, thus making reigns relatively short.²⁶ This chaos and disorder which

²³ Ibrāhīm ʿAlī, *Miṣr Ft ʿAsr Al-Mamālīk Al-Jarākisa*, p. 10.

²⁴ William Muir, *The Mameluk*, p. 5. Ibn Taghrī Bardī, *Al-Nujūm*, vol. 7, p. 330. Al-Maqrīzī, *Al-Khitat Al-Maqrīziyya*, vol. 2, p. 214.

²⁵ Amalia Levanoni, *A Turning Point in Mamlūk History*, pp. 114-115.

²⁶ Muḡammad Kurd, *Khitat Al-Shām*, vol. 2, p. 153. ʿAbd al-Bāsiṭ Khalīl, *Nuzhat Al-Asātīn*, pp. 130-134. Stanley Lane-Poole, *A History of Egypt*, p. 244.

marked this epoch, as a result of the prevalence of sedition and insurgencies, can be blamed on the *Mamlūks*' temperament and political machinations as, although they were tough and courageous, they embraced a divide and conquer policy, which encouraged conspiracy, treachery and bribery as means of attaining power.²⁷ Nor, indeed, were conniving and plotting confined to the throne, but they also characterized the relationship between the King and the regents. Internal conflict was rife and the victors would wage campaigns of persecution and terror, to avenge the losses incurred in the struggle for power. *Al-Maqrzī* confirmed that the practice of bribery to control the important positions was one of the reasons for the country's decline.²⁸

However, this internal division did not affect the image of the *Mamlūks* as a distinct faction in the eyes of world.²⁹ There was a constant quest to curb the violence and quell the revolts, in order to give no foreign power an excuse to interfere under the pretext of restoring calm. Thus, such disturbances were not allowed to detract from the sovereignty of state.³⁰

1.3. The Caliphate

Al-ʿAynī witnessed the ʿ*Abbasid* Caliphate in Cairo after removal of their rule from *Baghdād* by the *Mongols*. The ʿ*Abbasids* were virtually in decline during *Al-Muʿtaṣim*'s

²⁷ Al-Jabartī, *ʿAjāʾib Al-Āthār*, vol. 1, p. 31. Maḥmūd Rizq, *ʿAsr Salāṭīn Al-Mamālīk*, pp. 208-209. Ḥusayn ʿĀṣī, *Al-Maqrzī*, p. 51. Al-Sakhāwī, *Al-Dhayl Al-Tām*, p. 67.

²⁸ Al-Maqrzī, *Ighāthat Al-Umma*, p. 43.

²⁹ ʿAlī Ibrāhīm, *Miṣr Fī Al-ʿUṣūr Al-Wustā*, pp. 203, 388.

³⁰ Saʿīd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, pp. 154, 225. William Muir, *The Mamluke*, p. 221.

rule, as a result of terrible divisions over sectarian issues and factional fighting which seemed to grip the state. As a result, their rule crumbled in the face of the Mongolian invasion of *Baghdād* in 656 A.H./1257 A.D.,³¹ at a time when all efforts by *Al-Mu'taṣim* to unite the *Ayyūbīds* in Syria and *Mamlūks* in Egypt to fight off the *Mongols*, were in ruin. The *Mongols*, therefore, seized the opportunity to capture *Baghdād* after committing numerous atrocities and massacres. For a period of forty days they overran the city, killing eight hundred thousand of the *Baghdād* population, and setting the entire city ablaze, thus devastating an invaluable Islamic heritage.³²

The *ʿAbbasid* Caliphate then witnessed a new era that moved to Egypt, and the *Mamlūks* had the upper hand in restoring it. In particular it was *Al-Zāhir Baybars* who wanted to play the role of guardian angel of the Caliphate to justify his leadership over Egypt, and earn legitimacy.³³ The transfer of the Caliphate to Egypt took place when *Al-Zāhir* sent for *Aḥmad b. Al-Imām*, one of the *ʿAbbasid* statesmen, to visit Cairo and asked him to endorse him as the Caliph, and took the pledge from the people to him.³⁴ Therefore,

³¹ Ibn Dimāq, *Nuzhat Al-Anām*, pp. 234-239. David Ayalon, *Outsiders in the Lands of Islam*, p. 33.

³² Al-Maqrīzī, *Al-Sulūk*, vol. 1, part 2, pp. 409-410. Al-Jabartī, *ʿAjā'ib Al-Āthār*, vol. 1, p. 23. Al-ʿAynī, *ʿAqd Al-Jumān*, vol. 1, pp. 167-178.

³³ Robert Irwin, *The Middle East in the Middle Ages*, p. 43. Stanley Lane-Poole, *A History of Egypt*, p. 246. Karl R. Schaefer, *Jerusalem in the Ayyūbid and Mamlūk Eras*, p. 267.

³⁴ Ibn Taghrī Bardī, *Al-Nujūm*, vol. 7, pp. 109-111. Al-Yūnīnī, *Dhayl Mir'āt Al-Zamān*, vol. 2, pp. 96-98. Ibn Diqmaq, *Nuzhat Al-Anām*, pp. 276-277.

Aḥmad was the first *ʿAbbasid Caliph* in Cairo, and he gave *Baybars* in return the covenant of the *Salṭana* as a legal ruler by virtue of this covenant.³⁵

Nevertheless, the *Caliph's* power was purely nominal as the *Mamlūks* were the real controllers.³⁶ The *Caliphs* were subject to the *Sulṭān*, who could decide to remove the *Caliph* anytime he wished to, so the *Caliph* was simply a figurehead.³⁷ For example, *Al-Mutawakkil* was removed and restored to office by the *Sulṭān* on no less than three occasions.³⁸

The nomination of the *Caliph* usually took place during a council meeting with the *Sulṭān*, Jurors and *Amīrs*, and the money they received from the *Sulṭān* was not stable and was dependent on their relations with the *Sulṭān*.³⁹ The *Sulṭān* might ask the *Caliph* to accompany him on a trip or journey, or the *Caliph* might be called to listen to pronouncements on tributes imposed or war decisions. The summons, however, was only to attend and listen to opinions, not to participate in making decisions.⁴⁰ There were some *Caliphs* who managed to make their sons their successors, as did *Caliph Al-Muʿtaḍid*, who named his son *Al-Mutawakkil* in 763 A.H./1361 A.D. Far from signalling the strength of the *Caliph*, however, this rather indicated the unimportance of

³⁵ Ibn Kathīr, *Al-Bidāya Wa'l Nihāya*, vol. 13, pp. 231-232. Al-ʿAynī, *ʿAqd Al-Jumān*, vol. 1, pp. 293-296. Al-Jabartī, *ʿAjā'ib Al-Āthār*, vol. 1, p. 24.

³⁶ Ibn Kathīr, *Al-Bidāya Wa'l Nihāya*, vol. 14, p. 293.

³⁷ Muḥammad Māhir, *Dirāsa Wathā'iqiyya*. p. 371. Donald P. Little, *History and Histrography*, pp. 172-173.

³⁸ Ibn Iyās, *Badā'i' Al-Zuhūr*, vol. 1, p. 399.

³⁹ Ibrāhīm ʿAlī, *Miṣr Fī ʿAsr Al-Jarākisa*, pp. 54-55

⁴⁰ William Muir, *The Mamluke*, p. 34. Maḥmūd Rizq, *ʿAsr Salātīn Al-Mamālīk*, vol. 7, p. 302. Ḥayāt Nasser, *The Internal Affairs in Egypt*, p. 34.

this position, as it was a matter of indifference to the *Sulṭān* who would be the *Caliph*.⁴¹

This is an indication of the weakness of the *Abbasid Caliphate*. The *Caliphs* were no more than figureheads and they did not play any important role in the country's affairs, which were controlled by the *Mamlūks*.

1.4. Key Events

The *Mamlūk* era may be classified into two main phases:

1. The period of power, progress and civilization

The era began with the *Mamlūks* in a position of power and was characterised by numerous military victories. This was a period of wide-ranging war activities against Mongols and Crusaders in Syria, in addition to the transfer of *Abbasid* reign to Cairo.⁴²

The *Mamlūks* in this age acted in the public interest.⁴³ Thus, domestic and foreign trade thrived, which led to the emergence of a scientific renaissance, and scholars travelled from various places to Egypt.⁴⁴

The most prominent events marking this age were the *Mamlūks'* combat of *Islām's* enemies and their defence of Egypt and Syria. In other words, the *Mamlūks* were keen

⁴¹ Muḥammad Māhir, *Dirāsa Wathā'iqiyya*, p. 371.

⁴² Shāfi' b. 'Alī *Husn Al-Manāqib Al-Sariyya*, pp. 37-38. Abū Al-Fidā', *Al-Mukhtasar FI Akhbār Al-Bashar*, vol. 2, pp. 332-360.

⁴³ Examples of Sulṭāns who cared for people's interests are Al-Ashraf Barsbay, Al-Mu'ayyad Shaykh Al-Maḥmūdī and Muḥammad b. Qalāwūn. Al Sakhāwī *Al-Dhayl Al-Tām*, p. 55, 87, 152. Ibn Taghrī, *Bardī Al-Nujūm*, vol. 16, p. 249, vol. 14, pp. 39-42. Al-Jabartī, *'Ajā'ib Al-Āthār*, vol. 1, p. 27.

⁴⁴ *Ibid.* pp. 360-361.

to preserve Egypt's independence, as they considered it as their country. Moreover, they considered Aleppo and Syria inseparable and integral to their statehood. As a result, *Al-Zāhir Baybars* organized a campaign to annex Syria and wipe out rebels. His troops fought the Mongols and invaded Tripoli and Ḥims, achieving a convincing victory over the Mongols at ʿAyn Jālūt, 658 A.H./1259 A.D.⁴⁵ They also fought the Crusaders and the fall of Acre and the coastal area into the hands of the *Mamlūk Sulṭāns* in 690 A.H./1290 A.D. marked the end of the Crusaders' war during the rule of *Al-Ashraf Khalīl b. Al-Mansūr Qalāwūn*.⁴⁶ The *Mamlūks* also engaged in battle with the Ottomans who ruled the Armenian territory and north of Euphrates and even scored important victories over them, but the Ottomans managed to defeat the *Mamlūks* in the battle of *Marj Dābiq* 922 A.H./1516 A.D. and captured Syria and Egypt.⁴⁷

2. The period of weakness and decline

This age began after *Tīmūr-i Lang*⁴⁸ invaded Syria. Most kings of this period are described in the history books as being weak. They were careless about peoples' needs, and neglected trade and industry. The Army was allowed to repress the populus, while illiteracy prevailed and economic, political and military conditions were never worse.

⁴⁵ Donald P. Little, History and Historiography, p. 165. William Muir, The Mameluke, pp. 10-11. Ibn Diqmāq, Nuzhat Al-Anām, pp. 263-264.

⁴⁶ Ibn Taghrī Bardī, Al-Nujūm, vol. 8, pp. 5-10. Al-ʿAynī, ʿAqd Al-Jumān, vol. 3, pp. 54-55. Ibn Diqmāq, Nuzhat Al-Anām, pp. 137-138.

⁴⁷ Al-Jabartī, ʿAjā'ib Al-Āthār, vol. 1, p. 29. Maḥmūd Rizq, ʿAsr Salātīn Al-Mamālīk, vol. 7, pp. 178-179, 199-200.

⁴⁸ Tīmūr-i Lang was the son of Targhāy b. Abghay, founder of the second Mongol Kingdom. He was born in Khawāja Aylaghār village, one of the cities of Transoxania in 787 A.H./1336 A.D., and died in 807 A.H./1405 A.D. Maḥmūd Kurd, Khitat Al-Shām.

The country plunged into chaos and disorder.⁴⁹ An example of the *Sulṭāns*' lack of concern for the people is *Sulṭān Barqūq*'s distribution of endowments among his soldiers in defiance of the judges' refusal. *Ibn Iyās* indicated that this was only the first of many abuses of his power.⁵⁰

Among the notable events at that time, was the attack launched by *Tīmūr-i Lang* on Aleppo, killing innocent civilians, setting mosques and houses ablaze, capturing men and raping women. The death toll came to twenty thousand. In Damascus, *Timur-i Lang* stayed for nineteen days committing terrible atrocities and massacres, raping all the women and shackling men and children. Damascus remained on fire for three consecutive nights. This invasion had a devastating effect on Islamic civilisation as the Mongols destroyed the libraries. Also, people's confidence in the *Mamlūks* was weakened, since they had been unable to defeat the Mongols as they had done previously.⁵¹

Another event which disturbed the *Mamlūks* was the revolt by Bedouins on the eastern and western outskirts and in Syria desert. The Bedouins used harassment tactics, and their constant raids and attacks led to heavy casualties among the *Mamlūks*. However, the *Mamlūks* managed to restore order and quell the rebels.⁵²

⁴⁹ Muḥammad Māhir, *Dirāsa Wathā'iqiyya*, pp. 363-364. William Muir, *The Mameluke*, p. 220. Shai Har-El, *Struggle for Domination*, pp.54-55.

⁵⁰ Al-Jabartī, *‘Ajā’ib Al-Āthār*, vol. 1, p. 23.

⁵¹ Ibn Iyās, *Badā’i‘ Al-Zuhūr*, vol. 1, pp. 236-237.

⁵² Maḥmūd Rizq, *‘Aṣr Salātīn Al-Mamālīk*, vol. 7, p. 180. Al-‘Aynī, *‘Aqd Al-Jumān*, vol. 4, pp. 139-140. Karl R. Schaefer, *Jerusalem in the Ayyūbid and Mamlūk Eras*, p. 262.

The cause of the Bedouin's revolt was the racial discrimination exercised by the *Mamlūks*, as the Bedouins perceived themselves to be a more distinguished lineage and thought they should have ruled the province.⁵³

Al-ʿAynī referred in his book *Aqd Al-Jumān*, to certain battles that erupted between the Bedouins and *Mamlūks* such as the confrontation in 828 A.H./1424 A.D., leading to the defeat of the Egyptian and Aleppan soldiers, while looting was carried out extensively by the Bedouins.⁵⁴ *Al-Maqrīzī* also described the conquest of Cyprus by *Al-Ashraf Barsbay*, recounting how the Cypriot people used to conduct blanket raids on ships lying at harbour after voyaging from the countries of the Roman Empire to *Dimyāṭ* and Alexandria. The Cypriot inhabitants declared immunity; thus, the *Sulṭān* ordered his men to fight them and invaded the city in 829 A.H./1425 A.D.⁵⁵

Another of the major events afflicting the country and recorded by *Al-ʿAynī* was the great plague in Aleppo and Syria in 833 A.H./1429 A.D., in which countless numbers of children were killed. The death toll on one day came to five hundred persons. *Al-ʿAynī* remained several months then passed over to Damascus until *Ramaḍān*, when the plague broke out and the death toll rose to over five hundred persons a day. According to *Al-ʿAynī*, he lost seventeen members of his household, including four of his sons,

⁵³ Ibrahim ʿAlī, *Misr FI ʿAsr Al-Jarākisa* p. 267. Hayat Nasser, *The Internal Affairs in Egypt*, pp. 152-155.

⁵⁴ *Al-ʿAynī*, *ʿAqd Al-Jumān*, p. 378. Ibn Taghrī Bardī, *Al-Nujūm*, vol. 15, p. 828.

⁵⁵ *Al-Maqrīzī*, *Al-Sulūk*, vol. 4, part 2, pp. 721-723.

who died in the same week, two on the same night; the rest of the casualties were some of his slaves.⁵⁶

1.5. The Political Regime

The *Mamlūks* were not the original people of Egypt, but they were not invaders as the rulers of Egypt brought them into the country. The *Mamlūk* era can be classified into two main layers.

1. The first refers to the *Mamlūks* who settled in the country and dominated the elite positions in the Army and land ownership, the key posts throughout the state.
2. The other class of society was composed of the traders, sellers, farmers, workmen, students. This class took care of the land and when the harvest came, landlords appeared to gather tributes. This feudalism continued unabated as farmers were not allowed to own the land, but only to work and cultivate for the *Sulṭān* or his followers.

Returning to the first class, the *Sulṭān* was named either by the exercise of force on behalf of a favoured candidate or by inheritance.⁵⁷ In practice, however, power was normally the deciding factor, as when one of the *Sulṭāns* named one of his sons as his successor, another more powerful *Amīr* could take the position from him. No account

⁵⁶ Al-ʿAynī, *ʿAqd Al-Jumān*, p. 380. Ibn Taghrī Bardī, *Al-Nujūm*, vol. 15, pp. 337-339.

⁵⁷ Maḥmūd Rizq, *ʿAsr Salātīn Al-Mamālīk*, vol. 7, pp. 174-185.

was taken of popular opinion when selecting the *Sulṭān*.⁵⁸ The *Sulṭān* was the head of the cabinet, with the supreme authority over the entire country. He was the *Amīr* who had the greatest following and the strongest personality. The ruler then distributed power and wealth. Although there existed a *Shūra* council comprised of the head of the army, the *ʿAbbasid Caliph*, the minister, the four Muslim religious sects, along with twenty four *Amīrs*, in practice the *Shūra* council's decisions were purely advisory, as final authority rested with the *Sulṭān*, who maintained a despotic rule. He and his household were resident at the citadel called *Qalʿat Al-Khayl*, with members of the family, and the *Amīrs* close by. A Ministry, numerous houses and the army *Dīwān* were also located in the Citadel.⁵⁹

The second post was that of the *Sulṭān's* deputy whose presence was important as he ruled in the *Sulṭān's* absence, for example when he went into battle at the head of his army,⁶⁰ Next to him in the chain of power was the army chief, called *Al-Atābik*, who had huge influence due to his control over the army. Next came the minister, but he had only slight influence, as he was overshadowed by the continuing presence of the deputy. Finally came the rulers or governors, *Al-Wulāt*, whose task was to protect the cities against thieves and corrupt officials.⁶¹

⁵⁸ Ḥusayn ʿĀṣī, *Al-Maqrīzī*, p. 53. Ibrahīm ʿAlī, *Miṣr Ft ʿAsr Al-Jarākisa*, p. 13. Amalia Levanoni, *A Turning Point in Mamluk History*, p. 109.

⁵⁹ Saʿd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, pp. 351-353.

⁶⁰ Al-Maqrīzī, *Al-Khitat Al-Maqrīzīyya*, vol. 2, pp. 214-215. Muḥammad Māhir, *Dirāsa Wathāʾiqiyya*, p. 380. Ibn Al-Furāt, *Tārīkh Ibn Al-Furāt*, vol. 7, pp. 196-200.

⁶¹ Saʿd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, pp. 354-356.

Egypt was practically a fiefdom of the *Sulṭān*, along with his *Amīrs* and soldiers. The *Sulṭān* and *Amīrs* took the finest lands, while the lower quality lands were seized by the soldiers. The *Sulṭān* distributed the land, but retained permanent ownership of it himself.⁶²

There were several *Dīwāns* for running state affairs:

1. The Army *Dīwān* was where important documents of the *Amīrs* and army soldiers were kept, along with the register of fiefdoms granted by the *Sulṭān*. The *Dīwān* superintendent was also the army administrator, who kept track of salaries paid to soldiers.⁶³
2. The *Dīwān of Al-Inshā'*: Its assignment was to keep track of the formal correspondence to and from the *Sulṭān* and prepare answers to such letters, addressed to different countries. The individual responsible was called the “honorable construction superintendent”.⁶⁴
3. *Dīwān* of endowment (*Waqfs*): The administrator was responsible for supervising religious institutions like mosques and schools, as well as monitoring real estate endowments.

⁶² Ibid. p. 349 Maḥmūd Rizq, *‘Aṣr Salāṭīn Al-Mamālik*, vol. 7, p. 308. John Glubb, *Soldiers of Fortune*, p. 140.

⁶³ Al-Maqrīzī, *Al-Khitat Al-Maqrīziyya*, vol. 2, p. 215.

⁶⁴ Ibid., pp. 225-227.

4. Comptroller *Dīwān*: This examined state accounts and revenues along with expenses and payroll checking. The superintendent here was very influential, as he conducted all the financial affairs of the state. Another *Dīwān* was derived from this *Dīwān*, called the *Dīwān Al-Khāṣṣ*, which kept an eye on the *Sulṭān*'s treasury and the *Sulṭān*'s financial affairs. There were other *Dīwāns* but they were less important.⁶⁵

These *Dīwāns* show that the country's affairs were well organised at the time of the *Mamlūks*. During the period of decline of *Mamlūk* rule, prestigious jobs were sold for soaring prices, thus permitting incompetent officials to assume important positions. Moreover, bribery and corruption were widespread, and incompetent officials sought to compensate themselves for the huge sums they paid to secure highly placed positions by imposing new taxes on traders and craftsmen. They, in turn raised prices in a vicious circle that led to starvation and impoverishment.⁶⁶

As for the judicial system, it was totally different from that which existed during the *Ayyūbid* reign (prior to the *Mamlūks*), as at that time the judges were only of the *Shāfi'ī* school, but at the time of *Al-Zāhir Baybars*, the judges were distributed among the four

⁶⁵ Sa'īd 'Abd al-Fattāḥ, *Al-'Asr Al-Mamālīkī*, pp. 359-365.

⁶⁶ Al-'Aynī, *'Aqd Al-Jumān*, vol. 4, pp. 38-39. Ḥayāt Al-Ḥajjī, *Ahwāl Al-'Āmma FT Hukm Al-Mamālīk*, p. 346, Ḥusayn 'Āṣī, *Al-Maqrīzī*, pp. 55-57.

Muslim schools of law⁶⁷ to ensure fairness.⁶⁸ However two different opinions have been expressed on this point. The first one, expressed in the Encyclopaedia of Islam, is that the *Hanafī* school was more supported than the others by the *Mamlūks*.⁶⁹ The other opinion argues that the *Shāfi'ī* school maintained a higher position than the other three factions.⁷⁰ This could be because the *Shāfi'ī* faction controlled the judiciary in Egypt for a long time, and the people were accustomed to its rules, and it seems that this school was the most followed in Egypt as *Ibn Khaldūn* indicated in his introduction.⁷¹ Therefore, it would be difficult for the followers and the scholars of this school if their privileges were withdrawn from them.

There was also a supreme court during the *Mamlūk* era that convened under the presidency of the *Sulṭān* on Mondays and Thursdays to look into complaints by the public.⁷² The judicial system during the *Mamlūks* was effective, with judges seeking to administer justice and refrain from bribes or gifts.⁷³

⁶⁷ Amalia Levanoni, A Turning Point in Mamlūk History, p. 6. Al-°Aynī, °Aqd Al-Jumān, vol. 2, p. 176.

⁶⁸ Ibn Kathīr, Al-Bidaya Wa'l Nihāya, vol. 13, p. 245. Al-Maqrīzī, Al-Sulūk, vol. 1, part 1, pp. 538-539. Ibn Diqmāq, Al-Nafha Al-Miskiyya, p. 56. °Alī Ibrāhīm, Miṣr Fi Al-°Uṣūr Al-Wustā, p. 403. Little tried to explain the reasons for this situation. He gives two reasons: the first one was to accommodate the increasingly large and cosmopolitan population of Cairo, the second was to benefit from the gratitude and loyalty of an expanded judiciary, both in rendering legal decisions that favoured state interests, and in reconciling the Muslim public to being ruled by foreign slave soldiers. However, another opinion is that Sulṭān Baybars expanded the judiciary because he wanted to destroy the power of the judicial system by playing off the four judges against each other, leaving the Sulṭān as the only person with power to control the country. Donald P. Little, History and Histography, p. 174. Fawzī Amīn, Adab Al-°Asr Al-Mamlūkī, pp. 48-51. John Glubb, Soldiers of Fortune, p. 93.

⁶⁹ C.F. Bosworth, and others, The Encyclopaedia of Islām, *Miṣr*, C.E. Bosworth, vol. VII, p. 171.

⁷⁰ Saīd °Abd al-Fattāḥ, Al-°Asr Al-Mamālīkī, pp. 367-368. Al-Maqrīzī, Al-Khitat, vol. 4, p. 161.

⁷¹ Ibn Khaldūn, Al-Muqaddima, p. 430.

⁷² Ibid. Stanley Lane-Poole, A History of Egypt, p. 246.

⁷³ °Alī Ibrāhīm, Miṣr Fi Al-°Uṣūr Al-Wusta, p. 404.

1.6. Social Conditions

The population of the Egyptian territories during the *Mamlūk* reign comprised mainly Egyptians, in addition to other elements such as Mongols, who came during the rule of *Al-Zāhir Baybars* and converted to *Islām*, along with the *Kurds* who were mainly traders. None of these elements, however, enjoyed special status or influence in society, except for the *Mamlūks*, who dominated the army and took care to consolidate their hold on the throne.⁷⁴ They prohibited others from carrying arms or riding on horseback. They also avoided intermarriage with Egyptians, in order to sustain their identity.⁷⁵ It was *Al-Muʿtaṣim* who first started to keep the *Mamlūks* apart from the rest of the people and even prevented their marrying members of other population groups.⁷⁶

A strict social hierarchy prevailed, with the features of a caste system. *Al-Maqrzī* divided Egyptian Society into seven classes:

1. The elite class (*Sulṭān*, *Amīrs*, and senior army commander).
2. Traders and the well off.
3. Sellers and middle class merchants.
4. Peasants or farmers and villagers.
5. The poor, including jurors and scholars.
6. Craftsmen and labourers.
7. The needy, and beggars.⁷⁷

⁷⁴ Nelly Hanna, *Cultural Life in Mamluk Households*, Chapter 13, p. 174, *Mamluks in Egyptian Politics*, in Thomas Phillip and Ulrich Haarman, *The Mamluks in Egyptian Politics*. Ibn Taghrī Bardī, *Al-Nujūm*, vol. 15, p. 418.

⁷⁵ *Ibid*, pp. 537-538. William Muir, *The Mamlukes*, pp. 216-217.

⁷⁶ David Ayalon, *Islam and the Abode of War*, p. 29.

⁷⁷ *Al-Maqrīzī*, *Ighāthat Al-Umma*, pp. 73-76.

From this division it is noteworthy that army commanders were classified in the first class, which reflects the military basis of the *Mamlūk's* power, by which they maintained their rule. Farmers are ranked quite low in the hierarchy, even though Egypt had fertile arable land. This is because the farmers did not have the right to own the land; this right was reserved for the *Sulṭāns*.

Scholars are classified among the fifth class, being poor in material terms; however, scholars were accorded great respect by the *Sulṭāns*, and some of them were close to them, as was *Al-ʿAynī* to more than one of them. The *Sulṭāns* also assigned them to important positions in the country. The identification of a needy class reflects the difficult conditions the country was suffering, and the inequity that prevailed.

The elite class of *Sulṭān* and *Amīrs* enjoyed a life of great luxury. They would saturate their clothes with perfume, equip their homes with expensive furniture, and use tableware made of gold. Some of their tableware and utensils were astounding.⁷⁸

Manifestations of the vast wealth amassed by the *Mamlūks* can be found in museums throughout the world.⁷⁹ As for the traders, they were close to the *Sulṭāns*, and received money from them when they needed it. Scholars, on the other hand, were approached by the *Mamlūks*, who saw in them a means to win the support of the public. The peasants, however, were held in great contempt by the *Mamlūks*, who neglected them.⁸⁰

Those peasants suffered from the burden of taxes imposed on them, and farmers also

⁷⁸ Al-Maqrīzī, *Al-Khitat Al-Maqrīziyya*, vol. 2, p. 21. ʿAlī Ibrāhīm, *Miṣr Fī Al-ʿUṣūr Al-Wustā*, p. 552. Stanley Lane-Poole, *A History of Egypt*, pp. 249-251.

⁷⁹ Donald P. Little, *History and Historiography of the Mamluks*.

⁸⁰ Ulrich Haarmann, *The Late Triumph of the Persian Bow*, Chapter 11, p. 167-187, in Thomas Philipp and Ulrich Haarmann, *The Mamluks in Egyptian Politics*.

were in constant danger of raids by Bedouins who looted their crops. The commoners lived in abject conditions. They could not afford even basic necessities and thus lived on the street as paupers.⁸¹

Not surprisingly, these conditions bred hatred and resentment toward the ruling elite, and periodic revolts took place. Nevertheless, in general, the people remained docile and taxes grew larger, though they were collected in a haphazard fashion. Some Muslim Scholars such as *Al-Imām Al-Nawawī* and *Al-Imām ʿIz Al-Dīn ʿAbd Al-Salām* urged the *Sulṭāns* to lower taxes. People used to hold rallies demanding tax reductions and pleading for mercy from the Amīrs.⁸² Among the reasons that led to revolution was the soaring prices, but other causes of people's anger, were totally natural, such as the drought caused by the low level of the river Nile.⁸³ Plagues also afflicted the citizens, but rulers were indifferent to the suffering of the public.⁸⁴ Other actions that increased the tensions between the *Mamlūks* and the public were the closure of the markets, roads and the gates between the city areas, at the time of the conflicts between the *Mamlūks* themselves, so people suffered from panic, chaos, and hunger.⁸⁵ The

⁸¹ Al-Maqrīzī, *Al-Sulūk*, vol. 4, p. 2, pp. 705-707. Saʿīd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, pp. 312-313. Carl F. Petry, *Protectors or Praetorians*, p. 74.

⁸² Maḥmūd Rizq, *ʿAsr Salāṭīn Al-Mamālīk*, vol. 7, pp. 216-220

⁸³ Al-Sakhāwī, *Al-Dhayl Al-Tām*, pp. 40, 54-55, 95. Ibn Diqmāq, *Al-Ilmām*, vol. 3, pp. 253-254. Inability to control the water levels of the river Nile brought a lot of trouble causing famine, as it was mentioned that in 852 A.H./1448 A.D. prices of wheat and barley rose remarkably and cattle died, to the point that people went into the streets on a rampage, killing abundant rulers and senior officials. Saʿīd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, p. 326. Maḥmūd Rizq, *ʿAsr Salāṭīn Al-Mamālīk*, vol. 7, p. 320. Ḥayāt Nāṣṣer, *The Internal Affairs in Egypt*, pp. 186-187.

⁸⁴ Ibrāhīm ʿAlī, *Misr Ft ʿAsr Al-Mamālīk Al-Jarākisa*, pp. 254-256.

⁸⁵ Saʿīd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamālīkī*, p. 325. Stanley Lane-Poole, *History of Egypt*, p. 245. Ibn Taghrī Bardī, *Al-Nujūm*, vol. 16, pp. 130-137.

people stood apart from such conflicts, as they had no interest in the triumph of one party over the other. Another opinion mentioned that these conflicts were an opportunity for the public to benefit from the winner, they also robbed the loser,⁸⁶ but this was only if the *Mamlūks* allowed them to participate. Bedouin revolts,⁸⁷ though from within, drew the wrath of the citizens, who perceived those Bedouins as thieves, from whose constant raids they incurred heavy casualties.⁸⁸

1.6.1. Traits of Social Life

Private ceremonies and celebrations were abundant during the *Mamlūk* era, such as wedding ceremonies, circumcision, rituals for special occasions such as the birth of Prophet *Muḥammad*, and the new *Hijra* year where food and alms were distributed to the needy.⁸⁹ Other ceremonies such as receptions, endorsements and support rallies were held upon arrival of the *Sulṭān* from Cairo or to see him off. These parties were famous for singing and extravagant amusement. In the holy month of *Ramaḍān*, the *Sulṭān* would order the release of prisoners and have food distributed to the needy. As for *‘Īd Al-Fiṭr* people used to make sweets while during *‘Īd Al-Aḍḥā* they used to slaughter sheep, and go out to the cemetery or graveyards. During the *Ḥajj* season,⁹⁰ people would take to the street with gifts for distribution to the needy and houses were

⁸⁶ Amalia Levanoni, A Turning Point in Mamluk History, pp. 109-114.

⁸⁷ The reason for these revolts that the Bedouins did not accept to be ruled by slaves. Robert Irwin, The Middle East in the Middle Ages, p. 27

⁸⁸ Ibrāhīm ‘Alī, Misr Fī ‘Asr Al-Jarākisa, pp. 260-261. Maḥmūd Rizq, ‘Asr Salātīn Al-Mamālīk, vol. 1, pp. 213-214.

⁸⁹ Sa‘īd ‘Abd al-Fattāḥ, Al-‘Asr Al-Mamālīkī, p. 321.

⁹⁰ Al-Maqrīzī, Al-Sulūk, vol. 4, pp. 2, 705, 707.

decorated and famous songs played.⁹¹ However, it was noted that there was also a gloomy side to the *Hajj* season, in that people suffered a great deal when the *Sulṭān* decided to perform *Hajj*, for the money for the trip was taken from the people.⁹² In regard to funerals, special ceremonies were held. Women would bewail the dead, a *Qurān* recitor was asked to preach, and attendants, all in black, served food to well wishers.⁹³ Generally, it seems that the people suffered from internal struggles, the Bedouins' revolts, taxes, and high prices. Bribery was rife and positions were given in an unfair way.

1.7. Scientific and Intellectual Conditions

Egypt became the legitimate heir of *Irāq* in terms of religious and political leadership.⁹⁴ The standing of Egypt became more prominent when the *ʿAbbasid Caliphs* moved to Cairo from *Baghdād*. Thus,⁹⁵ the *Sulṭāns* in Egypt tried to protect *Islām* through the establishment of religious institutions and schools, and by encouraging scholars.⁹⁶ Many of the *Mamlūk Sulṭāns*, such as *Barqūq*, *Shaykh Jaqmaq* and *Qait Bay* used to hold meetings with the scholars in Egypt.⁹⁷ The *Mamlūks* also wanted to win the

⁹¹ Maḥmūd Rizq, *ʿAsr Salātīn Al-Mamālīk*, vol. 7, p. 234.

⁹² Ḥayāt Al-Ḥajjī, *Ahwāl Al-ʿĀmma*, p. 253.

⁹³ Maḥmūd Rizq, *ʿAsr Salātīn Al-Mamālīk*, vol. 7, p. 234.

⁹⁴ Ibn Khaldūn, *Muqaddima*, p. 417.

⁹⁵ Ibid. p. 220, Muḥammad Zaghlūl, *Al-Adab Fī Al-ʿAsr Al-Mamlūkī*, p. 153. Al-Suyūṭī, *Tārīkh Al-Khulafa*, pp. 477-478.

⁹⁶ Johnathan P. Berkery, *The Mamluks as Muslims*, Chapter 10, pp. 163-164. Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*, Ibn Khaldūn, *Muqaddima*, p. 417.

⁹⁷ Nelly Hanna, *Cultural Life in Mamlūk Households*, Chapter 13, p. 197, in Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*. Muḥammad Kamāl, *Al-Maqrīzī*, pp. 19-20. Saʿīd ʿAbd al-Fattāh, *Al-ʿAsr Al-Mamālīkī*, p. 153.

support of the public by constructing religious institutions, because they wanted to be seen as the custodians of the faith.⁹⁸ They established several schools such as *Al-Zāhir Baybars'* school, "*Al-Zāhiriyya*" in 660 A.H./1261 A.D, *Al-Sulṭān Naṣir's* school "*Al-Nāṣiriyya*" in 703 A.H./1303 A.D, and *Sulṭān Barqūq's* school. After the opening of the schools, the *Sulṭān*, *Amīrs*, and scientists used to celebrate. The *Sulṭān* himself hired the teachers,⁹⁹ and a monthly allowance was granted to the schools from endowment resources.¹⁰⁰

Regarding libraries, the *Mamlūks* took great interest in building public libraries as extensions to schools and mosques.¹⁰¹ Book curators usually supervised such libraries. These libraries continued to purchase further acquisitions, or received new issues as gifts. In some libraries, books could not be borrowed, but reading within the premises was permitted during certain periods. The *Mamlūks* were also interested in owning private libraries.¹⁰²

Another place of education was the offices "*Al-Makātib*" which targeted orphans of *Muslims* to educate and instruct them. The educational curriculum of education centred on subjects including *Qurānic* recitation, *Ḥadīth*, basics of *Islām*, mathematical

⁹⁸ Amalia Levanoni, *A Turning Point in Mamluk History*, p. 5.

⁹⁹ Al-Maqrīzī, *Khīṭat*, vol. 2, pp. 378-382. Ibn Taghrī Bardī, *Al-Nujūm*, vol. 14, pp. 90-91.

¹⁰⁰ Donald P. Little, *History and Historiography*, pp. 169-170.

¹⁰¹ Al-Sayyid Al-Nashshār, *Tārīkh Al-Maktabāt*, pp. 87-94.

¹⁰² Nelly Hanna, *Cultural Life in Mamluk Households*, Chapter 13, p. 197, in Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*. Al-Sayyid Al-Nashshār, *Tārīkh Al-Maktabāt*, pp. 72-80.

principles, Arabic and some poetry.¹⁰³ People's interest in knowledge was not just confined to schools and mosques, but book-selling thrived and there was a book market, *Sūq Al-Katabiyyīn*, very close to *Al-Azhar*,¹⁰⁴ which dealt in works on religion, literature, physics and astronomy.¹⁰⁵

In the *Mamlūk* period, *ḥadīth* scholarship developed in all its branches, as there existed a great number of memorisers of *ḥadīth* who memorised them to the same extent as the *Qurān*. The scholars at that time stipulated that before anyone could be a *ḥadīth* narrator, he should have a licence, called *Ijāza*, from a famous scholar, gained after a long period of study with him, and the *Shaykh* must confirm his memorisation. *Ḥadīth* scholarship included the different knowledge of different narrations, chain of authorities and their status, *Al-Jarḥ Wa 'l-Ta'dīl*. However, attention was not only focused on memorising the *ḥadīths* but also on writing them, and in this period scholars wrote great books on *ḥadīth*, for example, *Al-Ilmām* by *Ibn Daqīq Al-ʿĪd*, d. 720 A.D./1320 A.H. *Kashf Al-Mughattā Fī Sharḥ Al-Muwattā'* by *Al-Suyūṭī*, *Mukhtasar Sunan Al-Bayhaqī* by *Burhān Al-Dīn b. ʿAlī*, *Sharḥ Ḥadīth Al-Nuzūl* by *Ibn Taymiyya*, *Takhrīj Ahādīth Al-Ihyā'* by *Al-Ḥāfiẓ Al-ʿIrāqī*, d. 806 A.H./1403 A.D. and many others.¹⁰⁶

¹⁰³ Saʿd ʿAbd al-Fattāḥ, *Al-ʿAsr Al-Mamlūkī*, pp. 332-336.

¹⁰⁴ Nelly Hanna, *Cultural Life in Mamlūk Households*, Chapter 13, p. 197, in Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*. *Al-Maqrīzī, Al-Khitat Al-Maqrīziyya*, vol. 2, p. 102.

¹⁰⁵ Muḥammad Zaghlūl, *Al-Adab Fī Al-ʿAsr Al-Mamlūkī*.

¹⁰⁶ Maḥmūd Rizq, *ʿAsr Salatīn Al-Mamlūk*, vol. 3, pp. 142-144.

1.7.1. Important Sciences during the *Mamlūk* era

Foremost among the sciences during this epoch were: religious sciences, Jurisprudence, *Hadīth*, *Qurānic* interpretation, literature, and Arabic grammar. After that came medicine, astronomy, and there was a special interest in history which included the history of Egypt, and the biography of prominent thinkers and others.¹⁰⁷ *Ḥusayn ʿĀṣī* describes the rapid growth of historical study at that time, saying that “History during the *Mamlūks* reached high levels that matched the highest ever attained in Arab Islamic development.”¹⁰⁸ However, the historical work at that time was not as prolific as it had been in the fourteenth or fifteenth centuries.¹⁰⁹ The reason for such attention is attributed to attempts to recover the *Muslim* history books destroyed by the *Mongols* in *Baghdād*, as history books include the nation’s history which is the main pillar of its identity.¹¹⁰

The attention of scholars centered on Arabic Language as a prerequisite to understanding the Prophet *Muḥammad’s* teachings and *Qurānic* interpretation. However, creativity in this area was scarce as scholars who desired to publish religious science works used to obtain encouragement from the *Sulṭāns*, who appreciated them more than poets or thinkers, and because the key positions in the state were held by

¹⁰⁷ Ibrāhīm ʿAlī, *Misr Fī ʿAsr Al-Jarākisa*, p. 363. Nelly Hanna, *Cultural Life in Mamluk Households*, Chapter 13, pp. 199-201, in Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*.

¹⁰⁸ *Ibid*, pp. 155, 157. *Ḥusayn ʿĀṣī*, *Al-Maqrīzī*, pp. 3-4.

¹⁰⁹ Nelly Hanna, *Cultural Life in Mamluk Households*, Chapter 13, pp. 199-201, in Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*.

¹¹⁰ Maḥmūd Rizq, *ʿAsr Salātīn, Al-Mamālīk*, vol. 7, p. 256.

religious scientists.¹¹¹ On the other hand, the wide variety of books and different branches of knowledge at that time contradicts the view that the only kind of knowledge available to society was religious knowledge.¹¹²

One of the branches of Arabic language was grammar, on which many valuable books were written, but as was mentioned before regarding religious knowledge, the scholars did not produce original books, but focused on explaining or abridging previous books. However, this does not reduce the high status of some language scholars at that time, such as *Ibn Hishām Al-Miṣrī* (d. 761 A.H./1359 A.D.) the author of *Mughnī Al-Labīb* and *Qatr Al-Nadā*, *Muḥammad b Mālik* (d. 672 A.H./1273 A.D.), the writer of *Al-Tashīl* and *Al-Alfiyya*, and *Abū Ḥayyān Al-Andalusī* (d. 745 A.H./1344 A.D.). Among the scholars that wrote in this field was *Jalāl Al-Dīn Al-Suyūṭī* (d. 911A.H./1505 A.D.), the author of *Al-Ashbāh Wa'l Nazā'ir* and *Al-Bahja Al-Mudīyya Fī Sharh Al-Alfiyya*.¹¹³ In regard to rhetoric, another of the branches of Arabic language, scholars followed the same approach of explaining or abridging previous books, as the basic rules of the discipline had been established by scholars such as *ʿAbd al-Qāhir Al-Jurjānī* (d. 471 or 474 A.H./1078 A.D.), in *Asrār Al-Balāgha* and *Dalā'il Al-ʿJaz*, and *Al-Sikākī* (d. 626 A.H./1228 A.D.) in *Miftāh Al-ʿUlūm*. In the *Mamlūk* era, *Jalāl Al-Dīn Al-Qazwīnī* (d. 739 A.H./1338 A.D.) abridged the latter book

¹¹¹ Muḥammad Zaghlūl, *Al-Adab Fī Al-ʿAsr Al-Mamlūkī*, pp. 148-149, Maḥmūd Rizq, *ʿAsr Salātīn Al-Mamālīk*, vol. 7, p. 259.

¹¹² Nelly Hanna, *Cultural Life in Mamluk Households*, Chapter 13, p. 201, in Thomas Philipp and Ulrich Haarmann, *The Mamluks in the Egyptian Politics*.

¹¹³ *Ibid*, pp. 152-154.

under the title *Talkhīs Al-Miftāh*. Most of the books written subsequently, such as *Al-Iḥṣāh* by *Al-Suyūṭī*, *Mulakḥḥas Talkhīs Al-Miftāh* by *Zayn Al-Dīn Zakariyyā Al-Anṣārī* were commentaries or abridgements of this book.

There was a moderate attention paid to medical science, as *Sulṭān Qalāwūn* built a great hospital and spent enormous sums of money on it. It had various sections, including a pharmacy section. There was also a study room for lectures on medicine, and a valuable library.¹¹⁴

A notable point is that the student of religious sciences had to choose one of the four main schools of jurisprudence, and that the student of any other branch of learning had first to study religious sciences, then specialize in his chosen subject.¹¹⁵

A criticism has been levied at the academics of that era that they only explained the books of the scholars before them, but there was no scholar like *Al-Shafīʿī* (d. 204 A.H./819 A.D.). Also, in history, there were great historians like *Al-Maqrīzī* (d. 845 A.H./1441 A.D.) and *Ibn Taghrī Bardī* (d. 879 A.H./1469 A.D.), but they were following the style of *Al-Ṭabarī* and *Ibn Al-Athīr*.¹¹⁶ However, as a response to this criticism, it can be said that it is natural for a period of wide scholarship and expansion of knowledge to be followed by a period of consolidation of that knowledge, in which learning is summarised in forms that can easily be memorised, and commentaries are written to clarify misunderstandings. Examples of such books in *Ḥadīth* are: *Nukḥbat*

¹¹⁴ Ibn Taghrī Bardī, *Al-Nujūm*, vol. 7, pp. 326-327. Ibn Diqmaq, *Al-Nafha Al-Miskiyya*, p. 97. Al-Maqrīzī, *Al-Khitat Al-Maqrīziyya*, vol. 2, pp. 406-407.

¹¹⁵ Zaghul, *Al-Adab*, pp. 155, 157.

¹¹⁶ Muḥammad Māhir, *Dirāsa Wathā'iqiyya*, Nelly Hanna, *Cultural Life in Mamluk Households*, Chapter 3, p. 204. Thomas Philipp and Ulrich Haarman, *The Mamluks in Egyptian Politics*.

Al-Fikr by Ibn Ḥajar Al-ʿAsqalānī, and *Fath Al-Bārī* by the same author, *ʿUmdat Al-Qārī* by Al-ʿAynī, and *Irshād Al-Sārī* by Al-Qasṭalānī.¹¹⁷

1.7.2. The reasons for the intellectual boom during this epoch

Several factors contributed to the flourishing of scholarship in the *Mamlūk* era:

1. The *Mongol* occupation of *Irāq* having wiped out scholars and destroyed the scientific legacy or heritage besides exterminating ʿ*Abbasid* civilization,¹¹⁸ scholars believed that Egypt should participate in rebuilding the Islamic heritage in that region.¹¹⁹
2. The crusades and occupation of Syria coasts prompted *Muslim* scientists to record Islamic sciences and history, for fear of similar destruction by the crusaders.
3. The *Sulṭāns* and *Amīrs* encouraged religious thinking and supported scientists.
4. *Muslim* scientists were accorded prestige and held key positions; their complaints met with positive responses.
5. Religious institutions and endowments were built to support them financially, as these institutions served as memorials to remind the public of the *Sulṭān's* achievements. Therefore, *Sulṭāns* and *Amīrs* competed to establish mosques or religious schools and to make donations and endowments for spending on them.

¹¹⁷ Maḥmūd Rizq, *ʿAsr Salātīn Al-Mamālīk*, p. 263.

¹¹⁸ Al-Suyūṭī, *Tārīkh Al-Khulafāʾ*, pp. 467-472.

¹¹⁹ Ibn Khaldūn, *Muqaddima*, p. 417.

6. Education at schools was free, no age limits were set for students to attend schools, and students were not required to attend certain classes with designated teachers but could choose whichever *Shaikh* or *'Imām* they preferred.
7. Mutual love and respect prevailed among *Shaikhs* and students. Thus, the torch of scholarship continued to be passed down from one generation to another.
8. Arab delegates were warmly welcomed no matter where they came from, as Egypt was hospitable to guests.
9. Attention was centered on the Arabic language, as it is the language of the *Qurān*, and the Turkish or Circassian languages were unfamiliar and unacceptable to Egyptians, whereas the Arabic language is the chief religious language of the whole Islamic world.
10. Scholars were selected carefully from among experts, to become teachers.¹²⁰
11. The people of Egypt and Syria had no chance of pursuing political ambitions, so it was natural that they focused on learning and spreading it to the public.¹²¹

In spite of the corruption and injustice of the *Mamlūks*, which caused much suffering, they focused great attention on Islamic scholarship and respected scholars. They endowed many schools and mosques, which contributed in developing knowledge during the *Mamlūk* era.

¹²⁰ Maḥmūd Rizq, *ʿAsr Ṣalātin Al-Mamālik*, vol. 7, pp. 229-239, vol. 2, pp. 63-70.

¹²¹ Ṣāliḥ Maʿtūq, *Badr Al-Dīn Al-ʿAynī*, p. 14. Al-Sayyid Al-Nashshār, *Tārīkh Al-Maktabāt*, p. 56.

1.8. Conclusion

In regard to the era in which *Al-ʿAynī* lived, which was the *Mamlūkī* era, it seems that because of their military power, as they were among the most powerful rulers in the Islamic world at that time, the *Mamlūks* were able to restore the countries around them. Their defence of the Islamic countries, and extermination of their enemies induced the people to accept them as their rulers, even though they were not of Arabic origin and had been slaves. There were various holders of official positions who had power in the country, but because military power was the most important force in the country, the leader of the army had more influence than others. From the places where the *Mamlūks* lived in Egypt, the *Baḥrī Mamlūks* in *Al-Rawḍa* Island, and *Burjī* in the towers of the citadel, it seems that they were isolated from the rest of the people. This may have been a deliberate policy in order to maintain their identity.

The main bond that connected the *Sulṭān* with his *Mamlūks* was allegiance. The *Mamlūks'* loyalty to the *Sulṭāns* was more important to him in his rule than the kinship of his family. Indeed, the reason for the rise of the *Baḥrī Mamlūks* was because they were more loyal to *Al-Ṣāliḥ* than his family, and he depended on military power to maintain his position; while for the *Burjī Mamlūks*, it was because *Sulṭān Qalāwūn* was looking for those among the *Mamlūks* who were especially loyal to him.

In the *Mamlūk* epoch, the corruption, treachery and bribery were widespread among people, reflecting the strategies by which the *Mamlūks* ruled over Egypt and these attitudes continued until the end of their epoch. However, in the first part of the *Mamlūk*

epoch the situation was more settled. The rulers were interested in people's needs. Military victories were the most prominent features of that period. In the second period, the *Mamlūk's* power started to weaken and their abuses increased. Their decline was reflected in their inability to defeat the Mongols' invasion under the leadership of *Tīmūr-i Lang*.

The *Mamlūks* established the Caliphate in Egypt and this gave them the legitimacy they needed in the people's eyes. However, after the rise of the *Mamlūk* dynasty and the Mongol invasion of *Baghdād*, the Caliphate in Egypt did not have a significant political role, and the Caliphs were mere figureheads to confer legitimacy, because only one authority could rule and the *Mamlūk* was the more powerful.

The *Mamlūks* controlled all the sources of wealth in the country. All the Egyptian land was reserved for the *Sulṭān* and his soldiers, and the people did not have any rights of ownership. Furthermore, the expenses of the army, and the *Sulṭān's Hajj* expenses, were paid by the people. These costs, and the taxes imposed, were a heavy burden on the people. This harsh treatment of the people could have been a result of the *Mamlūks'* origins as slaves commanded by their masters. They were used to this treatment, therefore they treated the people in the same way that they used to be treated.

As regards the judicial system, the *Mamlūks* tried to satisfy all the groups of people by appointing judges from the four *Muslim* factions. In regard to Egyptian society, the powerful class was the *Mamlūks* and the rest of the people were only workmen for this class. However, scholars provided a link between the *Mamlūks* and the people. They

were close to the *Mamlūks* and the latter respected them. Therefore, if the people wanted taxes and prices to be lowered, they would ask the scholars to appeal to the *Sulṭān*, and convey the people's needs to him. This place for the scholars in the rule of the *Mamlūks* gives the impression that the latter were interested in Islamic knowledge. This interest was also shown in their concern for building schools and owning private libraries. They made endowments to schools and architecture also developed during that period.

In terms of education, religious education was a basic requirement for all students but there was also a boom in other branches of knowledge. The general conditions of scholarship in Egypt prove that the people at that time were interested in knowledge and culture in its different branches. It seems that the *Mamlūks* exploited this interest as a source of legitimacy for their rule, and it is notable that their decline coincided with their misappropriation of endowments.

This, then, is the social and cultural background against which *Al-ʿAynī*'s work was produced. In the next chapter, biographical information on *Al-ʿAynī* will be presented, and his career as a scholar outlined, with special reference to the *Sharḥ* with which this work is concerned.

CHAPTER TWO

THE AUTHOR'S LIFE AND WORK

2.1. Introduction

The present chapter deals with the life of the author *Badr Al-Dīn Al-ʿAynī*, including his early years, teachers, disciples, and his contemporaries. A brief biography of *Abū Hanīfa*, whose school of law *Al-ʿAynī* followed, and whose opinions are clearly expressed in the manuscript, is presented. This is followed by a section on *Abū Dāwūd* and the characteristics of his *Sunan*. The usage of the *Sharḥ* genre, *Al-ʿAynī*'s approach in producing his *Sharḥ Sunan Abī Dāwūd* and the academic value of *Al-ʿAynī*'s *Sharḥ* are discussed.

2.2. The Author

2.2.1. His name

His principal first names were *Maḥmūd b. Aḥmad b. Mūsā b. Aḥmad b. Ḥusayn b. Yūsuf b. Maḥmūd*.¹²² His nickname was *Abu Muḥammad*¹²³ and *Abū Al-Thanā'*, and his surname was *Badr Al-Dīn*.¹²⁴ He was the son of the judge *Shihāb Al-Dīn*, and he

¹²² Jalāl Al-Dīn Al-Suyūṭī, *Bughyat Al-Wuʿāt*, vol. 2, p. 375.

¹²³ In another source it was mentioned his nickname was *Abū Maḥmūd*, see *Muḥammad Al-Ṭabbākh, Iʿlām Al-Nubalā'*, vol 5, p. 243.

¹²⁴ Jamāl Al-Dīn b. Taghrī Bardī, *Al-Dalīl Al-Shāfi*, vol. 2, pp. 722.

became known as *Al-ʿAynī*. One of the possibilities is that it is an abbreviation of *ʿAyntābī*, derived from the name of the village in which he was born, *ʿAyntāb*,¹²⁵ though he lived most of his life and died in Egypt. He was born on the seventeenth of *Ramaḍān*, in the year 762 A.H./1360 A.D.¹²⁶ (or according to some sources, the twenty seventh or twenty-sixth of *Ramaḍān*)¹²⁷ in an area called *Darb Kaykan*.¹²⁸ He died on the night of Tuesday, the fourth of *Dhū Al-Ḥijja* 855 A.H./1460 A.D. in Cairo, and was buried in the school that he built.¹²⁹

2.2.2. His family and places of residence

His father was the judge, *Shihāb Al-Dīn Abū Al-ʿAbbas*, the son of the judge *Sharaf Al-Dīn Abī Al-Barakāt*, the son of *Shaykh Shiḥāb Al-Dīn Al-ʿAyntābī Al-Ḥanafī*. *Al-ʿAynī* recorded that his father died on Monday the twenty-sixth of *Rajab* in 784 A.H./1382 A.D. and was buried in *ʿAyntāb*.¹³⁰ He was a jurist, and was a judge for thirty years, after which he was elected as a ruler in *ʿAyntāb*, but by the time of his death he had retired from his position.¹³¹ Of *Al-ʿAynī's* wife, named *Umm Al-Khayr*, nothing is

¹²⁵ Jalāl Al-Dīn Al-Suyūṭī, *Nazm Al-ʿUqyān*, p. 174.

¹²⁶ Muḥammad b. ʿAlī Al-Shawkānī, *Al-Badr Al-Tālī*, vol. 2, p. 294.

¹²⁷ ʿAbd al-Raḥmān, Al-Sakhāwī, *Al-Dawʿ Al-Lāmi*, vol. 9, p. 131.

¹²⁸ ʿAbd al-Ḥay b. Al-Imād *Shadharāt Al-Dhahab*, vol. 7, p. 287.

¹²⁹ ʿAbd al-Raḥmān, Al-Sakhāwī, *Al-Dhayl ʿAlā Rafʿ Al-Isr*, p. 435.

¹³⁰ Yūsuf b. Taghrī Bardī, *Al-Manhal Al-Sāfi*, vol. 2, p. 231.

¹³¹ *Ibid.*

known except that she died in *Rabīʿ Al-Awwal* in 819 A.H./1416 A.D. and was buried in her husband's school.¹³²

Al-ʿAynī had several sons, six of whom are reported to have died in the plague in 828 A.H./1424 A.D., although their names are not given. However, *Al-Sakhāwī* mentioned three of *Al-ʿAynī*'s sons: *ʿAbd al-Raḥmān* who died of the plague in *Rabīʿ Al-Ākhir* in 822 A.H./1419 A.D., *ʿAbd al-ʿAzīz* who died in *Muḥarram* in 818 A.H./1415 A.D.¹³³ and *ʿAbd al-Riḥīm*, who is mentioned in the biography of his son, *Aḥmad*, though he does not appear to be the subject of a biography in his own right. This grandson of *Al-ʿAynī* was a famous *Amīr* in Egypt and was well known for his good manners. He died in 908 A.H./1502 A.D.¹³⁴

Al-Sakhāwī also refers to the death in 864 A.H./1459 A.D. of *Aḥmad*, the son of *Al-ʿAynī*, of the plague, at the age of nine years.¹³⁵

2.2.3. His travels in search of knowledge¹³⁶

Al-ʿAynī's thirst for knowledge was such that he did not confine himself to studying only with the *Shaykhs* of his own town, but he also travelled widely with the aim of

¹³² Shams Al-Dīn Al-Sakhāwī, *Al-Dawʿ Al-Lāmiʿ*, vol. 12, p. 146.

¹³³ Ibid., p. 234.

¹³⁴ Ibid., vol. 1, p. 345.

¹³⁵ Shāms Al-Dīn Al-Sakhāwī, *Al-Dhayl ʿAlā Duwal Al-Islām*, p. 141.

¹³⁶ Ibn Khaldūn, in his introduction, indicates that travelling to seek knowledge and meeting scholars leads to a higher quality of education, because the student learns directly from his teacher, which confirms the knowledge in his mind. Ibn Khaldūn, *Muqaddima*, p. 559.

learning more from the scholars of other cities.¹³⁷ During his father's lifetime, in 783 A.H./1381 A.D. he travelled to Aleppo, where he met *Shaykh Al-Jamāl Yūsuf b. Mūsā Al-Malṭī* (d. 803 A.H./1401 A.D.) and *Ḥaydar Al-Rūmī* (d. 830 A.H./1428A.D.), with whom he studied for a time, then returned home. Later, his father died and he travelled to *Bahasna* to study with *Al-Walī Al-Bahasnī*, to *Kakhta* to study with *‘Alā’ Al-Dīm*, and to *Malṭiyya* to study with *Badr Al-Dīm Al-Kashshāfī*, then he returned back to *‘Aynṭāb*.¹³⁸ After that he went to perform the pilgrimage in 788 A.H./1386 A.D. He also visited Jerusalem, where he met the famous *Shaykh ‘Alā’ Al-Dīm Al-Sīramī* (d. 790 A.H./1388 A.D.), who was also visiting the city at that time. *Al-‘Aynī* and *Al-Sīramī* shared a residence there, then when *Barqūq* (d. 748 A.H./1382 A.D.) the Sultan of Egypt, sent for *Al-Sīramī* to hire him as a teacher in his school, *Al-‘Aynī* accompanied him to Egypt and worked alongside him in the same school, as *Al-Sīramī's* assistant.¹³⁹ His last recorded journey was 794 A.H./1391 A.D., to Damascus, in order to meet *Shaykh Aḥmad b. Kushk* in *Al-Nūriyya* school.¹⁴⁰ After that he settled down in Egypt.

2.2.4. His writings

Al-‘Aynī was famous for his various writings on a range of subjects. *Al-Imām Al-Sakhāwī* mentioned in his biography of *Al-‘Aynī* that

¹³⁷ Badr Al-Dīm Al-‘Aynī, *Al-Sayf Al-Muhannad*, the introduction.

¹³⁸ ‘Abd al-Raḥmān Al-Sakhāwī, *Al-Dhayl ‘Ala Raf‘ Al-Isr*, p. 430.

¹³⁹ Badr Al-Dīm Al-‘Aynī, *‘Umdat Al-Qārī*, p. 2.

¹⁴⁰ ‘Abd al-Raḥmān Al-Sakhāwī, *Al-Dhayl ‘Ala’ Raf‘ Al-Isr*, p. 432.

“he was a leading scholar very well known for Arabic language and history, never bored of reading or writing, and that he did not know anyone who had written more than him, after Ibn Hajar.”

He also mentioned that Al-Ayni was a prolific writer, and commented on the benefit of his learning to intellectuals from all disciplines.¹⁴¹

This opinion is supported by that of *Al-ʿAynī’s* student, *Ibn Taghrībardī*, who said,

*“Al-ʿAynī was skilfull in jurisprudence, grammar and language, a miracle in history, and his writings are very useful.”*¹⁴²

Nevertheless, some criticisms have been made of him, such as that he omitted some names as a result of his hurried writing, but in his defence it has been said that this was a minor fault, in comparison with the extent of his output, and one which any scholar could commit.¹⁴³

It is noticeable that despite the huge number of *Al-ʿAynī’s* writings, there are similarities between them in the content of their introductions. In some, he complains about the times he is living in, and the problems he is facing; in others, he explains the reason for writing the books, which is usually that one of his students asked him to explain or summarise a book for him.¹⁴⁴ In most of these introductions he asks the reader to correct any error in the book. *Al-ʿAynī* took great care with the organisation of his books and the provision of illustration, so that the reader does not need to refer to

¹⁴¹ Ibid., p. 434.

¹⁴² Badr Al-Dīn Al-ʿAynī, *ʿAqd Al-Jumān*, p. 9 from Ibn Taghrī Bardī, *Al-Manhal Al-Sāfi*.

¹⁴³ Badr Al-Dīn Al-ʿAynī, *Al-Sayf Al-Muhannad*, Introduction.

¹⁴⁴ Ṣāliḥ Maʿtūq, *Al-ʿAynī FI ʿIlm Al-Hadīth*, p. 88.

any other book in the field. His strong adherence to *Ḥanafī* opinions is evident in his writings, when he discusses *Fiqh* rules.¹⁴⁵ From *Al-ʿAynī*'s various books on different topics, some of his writings have been selected to be discussed in detail.

1. ʿAqd Al-Jumān Fī Tārīkh Ahl Al-Zamān; this is a book about history, which established *Al-ʿAynī*'s reputation as a famous Islamic historian. The book is divided into nineteen volumes discussing the events in the period from the beginning of the creation until the end of 850 A.H./1446 A.D. From the first year of *Hijra*, *Al-ʿAynī* started to organise the events according to the *Hijrī* calendar. Another feature introduced into the work from the same date was the incorporation of biographies of famous people, presented according to the year of their death. His most important writing, however, concerned his own era, which he discussed from social and economic perspectives, as well as analysing the political situation. In this regard, he drew attention to the corruption and injustice of the *Mamlūks*, and the use of bribery as a means of securing high office,¹⁴⁶ a topic to which he referred to in his exegesis of *Sunan Abū Dāwūd*.
2. ʿUmdat Al-Qārī, Sharh Sahīh Al-Bukhārī - a book on *ḥadīth* in 25 volumes. He began writing it in 820 A.H./1417 A.D. and completed it in 847 A.H./1443 A.D. The book is a commentary on *Ṣaḥīḥ Al-Bukhārī*, which is considered the most important book in *ḥadīth*.

¹⁴⁵ Ibid., p. 89.

¹⁴⁶ Al-ʿAynī, ʿAqd Al-Jumān, Introduction, pp. 42-49.

Al-ʿAynī, in his introduction to this book, explained that among his reasons for writing it, were the frequent requests made by his friends and students that he write a *tafsīr* of this particular work. He was also impelled to demonstrate his knowledge in this field, he said, as an act of gratitude to God for this blessing. *Al-ʿAynī* in this book adopted an accurate, comprehensive scientific style. For each *ḥadīth*, he first gives a general idea of the *ḥadīth*, and its relationship to the previous one, and to the section in which it appears. Then he starts to explain the *ḥadīth* in a systematic manner, indicating its documentation, noting different narrations, explaining the grammar, and the meaning of any difficult words, and highlighting the lessons and rules derived from it. He also explains the places and people mentioned in the *ḥadīth*.¹⁴⁷

3. *Mabānī Al-Akḥbār Fī Sharḥ Maʿānī Al-Āthār*, in eleven volumes: *Maʿānī Al-Āthār* was a book written by *Al-Ṭaḥāwī* (d. 321 A.H./933 A.D.), which discussed the controversial *ḥadīths* and the reasons behind the conflict of opinions among scholars as to the Islamic rules. It is organised according to *Fiqh* sections. *Al-ʿAynī* 's approach in this book was to translate the narrations, indicate the documentation of the *ḥadīth* in other *ḥadīth* books, mention other *ḥadīths* that

¹⁴⁷ *Al-ʿAynī*, *ʿUmdat Al-Qārī*, Introduction, pp. 3-4, 21.

discuss the same issue, and explain the opinions of the scholars of the four *Fiqh* schools on the *ḥadīth* rules, focusing especially on *Abū Ḥanīfa*'s opinion.¹⁴⁸

4. *Al-Sayf Al-Muhannad Fī Sīrat Al-Mālik Al-Mu'ayyad*: a biography of one of the *Mamlūk Sulṭans, Al-Mu'ayyad*, (d. 801 A.H./1399 A.D.). From reading about the life of *Al-ʿAynī*, it is obvious that he enjoyed high status in Egypt at the time of *Al-Mu'ayyad*, and that he was very close to him. *Al-ʿAynī*, in the introduction to this book, claimed that his motivation in writing it was to entertain the *Sulṭān* and to eliminate sadness and distress. The book discussed the Sultan's origins, name and age, and then elaborated on his virtues, such as power, courage, and horsemanship, as well as describing all the events of the Sultan's life.¹⁴⁹
5. *Al-Bināya Fī Sharḥ Al-Hidāya*. A book on *Fiqh*. The name of the original book was *Al-Hidāya Sharḥ Bidāyat Al-Mubtadā* and it was written by *ʿAlī b. Abī Bakr Al-Marghānī* (d. 593 A.H./1196 A.D.). *Al-ʿAynī* in his introduction to this book explained his reason for writing his *Sharḥ* of this book. He noted that it was a valuable book, on which many other scholars had written commentaries, but none of these commentaries covered all its dimensions, and those scholars seemed not to refer to the evidence from the *Qurān* or the *Sunna*, as much as to their own opinions. Therefore, his friends had asked him to contribute his own commentary

¹⁴⁸ Ṣaliḥ Maʿtūq, *Badr Al-Dīn Al-ʿAynī*, pp. 194-195.

¹⁴⁹ *Al-ʿAynī, Al-Sayf Al-Muhannad*, p. 6.

on this book, and he had done so, basing his opinions on evidence from the *Qurān* and the authentic *ḥadīths*.¹⁵⁰

It is notable from the aforementioned information that most of *Al-ʿAynī's* writings are explanations of other authors' works or abridgements of them; there is little original writing in his work. However, this fact does not detract from the importance and value of these writings.

2.2.5. His teachers

Al-ʿAynī, throughout his life, studied various branches of knowledge and so studied under many teachers. His teachers were foremost scholars in their fields at that time, whether they were scholars of *Tafsir*, *Hadith*, language, *Fiqh* or literature.¹⁵¹

It is noted that *Al-ʿAynī* first studied under the scholars of his town, *ʿAyntāb*, then after he travelled to Egypt, he started to learn from the scholars there. *Al-ʿAynī* stayed with one of his teachers, *Al-ʿAlāʾ Al-Sīramī*, until he died; such loyalty and determination to learn as much as possible from a revered teacher is a common theme in the lives of many of the great scholars of Islam.

Although *Al-ʿAynī* was from the *Ḥanafī* school, and he is known for his fanatical devotion to it, he studied under scholars from the *Shāfiʿī* school, such as *Al-ʿIrāqī*, *Al-Haythamī*, and *Al-Bulqīnī*. He learned various disciplines from those teachers such as

¹⁵⁰ *Al-ʿAynī*, *Al-Bināya FT Sharh Al-Hidāya*, vol. 1, pp. 3-11.

¹⁵¹ Ṣāliḥ Maʿtūq, *Badr Al-Dīn Al-ʿAynī*, p. 125.

ḥadīth, Fiqh and the different branches of Arabic language. A short account of some of his teachers is given here.

1. *‘Abd al-Raḥīm b. Al-Ḥusayn Al-‘Irāqī*. He was born in 725 A.H./1324 A.D. in Egypt. He was a great memoriser of *Ḥadīth* and it is said that in a single day he could memorise four hundred lines. He also studied *Fiqh* and *Qurān*. He travelled to various countries to seek Islamic knowledge, visiting Jerusalem, Mecca and Syria. He started to teach *Ḥadīth* during his own teachers’ lifetime, and acquired great renown in Egypt. His students included *Ibn Ḥajar* and *Al-‘Aynī*, who studied ḥadīth under him. He died in 806 A.H./1403 A.D.¹⁵²

2. *‘Umar b. Raslān Al-Sirāj Al-Bulqāmī*. He was born in 724 A.H./1323 A.D. in *Bulqāma*. He came to Cairo, settled there and started to learn from the scholars, earning the respect of his teachers. He worked as a judge, as well as a teacher of *Shāfi‘ī Fiqh*, whose lessons attracted scholars from all four main *Fiqh* schools. He died in Cairo in 805¹⁵³ A.H./1402 A.D. or 855.¹⁵⁴

3. *Muḥammad b. ‘Abd al-Raḥmān Al-Dajawī*. He was born in 737 A.H./1336 A.D. He studied various disciplines: Arabic language, history, *Fiqh* and others. He was an adherent of the *Shāfi‘ī* school. *Al-‘Aynī* learned ḥadīth from him, and *Ibn Ḥajar* also was one of his students. He was highly respected by the scholars of his time,

¹⁵² Al- Shawkānī, *Al-Badr Al-Tālī*, vol. 1, pp. 354-356.

¹⁵³ Al-Sakhāwī, *Al-Daw‘ Al-Lāmi‘*, vol. 5, pp. 85-89.

¹⁵⁴ Al-Suyūṭī, *Nazm Al-‘Iqyān*, p. 150.

and he earned a reputation for his outstanding memory. He died in 780 A.H./1406 A.D.¹⁵⁵

4. *‘Alī b. Abī Bakr b. Sulaymān Al-Haythamī*. He was born in 735 A.H./1334 A.D. He started to study the *Qurān* from his youth and attached himself to *Al-‘Irāqī*, with whom he travelled on all his journeys until the latter’s death. He also transcribed many of the *‘Irāqī* books and studied *ḥadīth* from him. He was the author of many important works; his most famous work on *ḥadīth* is *Majma‘ Al-Zawā’id*. He died in 807 A.H./1404 A.D. in Cairo.¹⁵⁶

5. *Aḥmad b. Ismā‘īl b. Ṣāliḥ b. Abī Al-‘iz* became known as *Ibn Al-Kushk*. He was born in 720 A.H./1320 A.D. He followed the *Ḥanafī* school, and worked as a judge of this school in Egypt and Syria. He was a famous jurist of his time. In the latter years of his life he stayed confined to his house and was killed in Syria at the age of 80 in 799 A.H./1396 A.D.¹⁵⁷

6. *Yūsuf b. Mūsā b. Muḥammad*, known as *Al-Jamāl Al-Malṭī*. He was born in 725 A.H./1325 A.D. in *Malṭiyya*. In his youth, he travelled to Aleppo, where he memorised the *Qurān*. Then he travelled to Egypt and studied with the scholars there, before returning to Aleppo. He became one of the leading scholars of the

¹⁵⁵ Al-Sakhāwī, *Al-Daw’ Al-Lāmi‘*, vol. 9, p. 91.

¹⁵⁶ *Ibid.*, vol. 5, pp. 200-202.

¹⁵⁷ Ibn Ḥajar, *Al-Durar Al-Kāmina*, p. 107. Ibn Taghrī Bardī, *Al-Nujūm Al-Zāhira*, vol. 11, pp. 160-161.

Ḥanafī school, of which he worked as a judge. *Al-ʿAynī* named him as one of his teachers. He died in 803 A.H./1400 A.D.¹⁵⁸

7. *Aḥmad b. Muḥammad ʿAlāʾ Al-Dīn Al-Sīrāmī*. One of the great scholars of his time, in *ʿIlm Al-Bayān Waʾl Maʿānī, Fiqh* and *Uṣūl Al-Fiqh*. He travelled to Aleppo, where he taught, until he was invited to teach in the new school built by *Al-Zāhir Barqūq*, one of the *Mamlūk Sulṭāns*. He followed the *Ḥanafī* school. His death, due to illness, took place in 790 A.H./1388 A.D.¹⁵⁹

2.2.6. His disciples

Al-ʿAynī's knowledge covered several disciplines; he taught *Ḥadīth* in *Al-Muʿayyadiyya* school, and *Fiqh* in *Al-Maḥmūdiyya*. He also was the *Qāḍī al-Quḍāt* of the *Ḥanafīyya* in Egypt,¹⁶⁰ a leading historian and an expert in language. His reputation attracted many students to study various disciplines under him. It is notable that even though *Ibn Ḥajar* is considered as a contemporary with *Al-ʿAynī* and there was a rivalry between them, he referred to *Al-ʿAynī* as one of his *Shaykhs* from whom he had learned some *Ḥadīths*.¹⁶¹ *Al-Sakhāwī* also stated that he learned from him and was one of his students.¹⁶² *Ibn Taghrī Bardī* also indicated in his transmission of *Al-ʿAynī*'s work that

¹⁵⁸ Al-Sakhāwī, *Al-Dawʾ Al-Lāmiʿ*, vol. 9, pp. 335-336.

¹⁵⁹ Ibn Ḥajar, *Al-Durar Al-Kāmina*, vol. 1, pp. 307-308. Ibn Al-ʿImād, *Shadharāt Al-Dhahab*, vol. 5, p. 313-314.

¹⁶⁰ Al-Sakhāwī, *Al-Dawʾ Al-Lāmiʿ*, vol. 9, p. 132.

¹⁶¹ Al-Sakhāwī, *Al-Dhayl ʿAla Rafʿ Al-Isr*, p. 434.

¹⁶² *Ibid.*, p. 435.

he learned knowledge and benefitted from him.¹⁶³ There follows a short account of some of his students.

1. *Yūsuf b. Al-Amr Sayf Al-Dīn Taghrī Bardī Abū Al-Maḥāsīn*. He was born in 812 A.H./1409 A.D. He was raised by his sister's husband, the famous scholar, *Jalāl Al-Dīn Al-Bulqīnī*, who taught him the *Qurān*, and when he grew older he started to study *Ḥanafī* doctrine from *Ḥanafī* scholars such as *Al-ʿAynī* and *Muḥammad Al-Rūmī*. He also studied grammar and Arabic Language, then he became interested in history. He started to follow the historians of his time, such as *Al-Maqrzī* and *Al-ʿAynī*, until he himself became an acknowledged expert in this field. His famous books on history include *Al-Manhal*, *Al-Sāfī Wa'l Mustawfā Ba'd Al-Wāfī* in six volumes, and *Al-Nujūm Al-Zāhira Fī Mulūk Misr Wa'l Qāhira*. He died in 879 A.H./1469 A.D.¹⁶⁴

2. *Muḥammad b. ʿAbd al-Raḥmān Al-Sakhāwī*. He was born in 831 A.H./1427 A.D. He studied *ḥadīth* with *Ibn Al-Hammām* and *Ibn Ḥajar* and he remained close to the latter. He travelled to various countries, such as Mecca, Medina, Alexandria, Jerusalem, and Syria, to study with the scholars of those regions. Among his books are *Al-Daw' Al-Lāmi' Li Ahl Al-Qarn Al-Tāsī'* in four volumes, *Al-Dhayl ʿAlā' Tārīkh Ibn Hajar* in one volume, and others. The first of these is highly regarded for its detailed biographies of all the individuals featured. He also had a

¹⁶³ Muḥammad Al-Ṭabbākh, *I'lām Al-Nubalā'*, vol. 5, p. 246.

¹⁶⁴ Ibn Al-ʿImād, *Shadharāt Al-Dhahab*, vol. 7, pp. 317-318.

deep knowledge of the ḥadīth narrators and their reputations (*Al-Jarḥ Wa'l-Ta'dīl*). He died in 902 A.H./1496 A.D.¹⁶⁵ In his book *Al-Dhayl 'Alā' Duwal Al-Islām* he acknowledged the academic supervision of Al-*ʿAynī*, whom he described as a great scholar whom no-one had surpassed.¹⁶⁶

3. *Aḥmad b. Ibrāhīm Al-ʿAsqalānī Abū Al-Barakāt*. His father and grandfather worked as judges. He was born in 819 A.H./1416A.D. He studied under famous scholars such as *Al-ʿIrāqī*, and became one of the main scholars of the *Ḥanbalī* school. He taught in famous schools including *Al-Jāmiʿ Al-Ṭūlūnī* and worked as a judge. He was the author of several books on grammar, Arabic Language and poetry. He died in 876 A.H./1471 A.D.¹⁶⁷

4. *ʿAlī b. Abī Bakr Al-Balbāsī*. His family originated in *Balbāsa*, which was one of the villages of Aleppo, but he was born and lived in Cairo. He was born in 782 A.H./1380 A.D. He learned the *Qurān* and studied under numerous scholars and learned various branches of knowledge such as grammar, *ḥadīth*, *Fiqh* and he also studied history. He stayed with *Al-ʿIrāqī* for ten years and earned a reputation as one whose scholarship could be trusted. He died in 859 A.H./1454 A.D.¹⁶⁸

¹⁶⁵ Al-Shawkānī, *Al-Badr Al-Tālī*, vol. 2, pp. 184-187.

¹⁶⁶ Al-Sakhāwī, *Al-Dhayl 'Alā' Duwal Al-Islām*, vol. 2, p. 70.

¹⁶⁷ Al-Suyūṭī, *Nazm Al-ʿIqyān*, pp. 31-33.

¹⁶⁸ Al-Sakhāwī, *Al-Daw' Al-Lāmiʿ*, vol. 5, p. 204.

5. *Muḥammad b. ʿAbdullah b. ʿAbd al-Raḥmān Ibn Qāḍī ʿAjlūn*. He was known by this name because one of his grandfathers was a judge in this area in Syria. He was born in 831 A.H./1437 A.D. in Syria and grew up there. He memorised various books on different branches of scholarship. He began his studies under his father, then he travelled to Cairo and studied under *Ibn Ḥajar*, *Al-ʿAynī* and others. Among the disciplines he studied were Arabic Language and grammar. He taught *Fiqh* in *Jāmiʿ Ibn Ṭūlūn* in Cairo and in various schools in Syria. Among his valuable books was *Al-Mughnī Fī Tashīh Al-Minhāj*, *Al-Tahrīr Fī Zawāʿid Al-Rawḍa*. He died in 876 A.H./1471 A.D.¹⁶⁹

2.2.7. His contemporaries

The most famous contemporary of *Al-Imām Al-ʿAynī* was *Al-Ḥāfiẓ Ibn Ḥajar Al-ʿAsqalānī*. His full name was *Aḥmad b. ʿAlī b. Muḥammad Shiḥāb Al-Dīn Ibn Ḥajar Al-ʿAsqalānī*. He was born in 773 A.H./1371 A.D. He began by studying poetry and literature, then turned his attention to *ḥadīth*, becoming proficient in all its divisions, and acquiring a reputation as the leading scholar in this field in his time. He followed the *Shāfiʿī* school, and was the author of many valuable books, which have become essential references for all students of *ḥadīths*. These books include *Fath Al-Bārī*

¹⁶⁹ Al-Shawkānī, *Al-Badr Al-Tālī*, vol. 2, p. 197, Al-Suyūṭī *Nazm Al-ʿIqyān*, p. 150, Al-Sakhāwī, *Al-Dawʿ Al-Lāmiʿ*, vol. 7, pp. 96-97.

Sharh Sahīh Al-Bukhārī, Tahdhīb Al-Tahdhīb, and Al-Is āba Fī Tamyīz Al-Sahāba.

He died in 852 A.H./1448 A.D.¹⁷⁰

The two men were keen rivals, and critics of each others' works. Despite that, they travelled together with the company of the *Sultān Baybars* to Aleppo and from there to *°Aynṭāb*, *Al-°Aynī's* home town.¹⁷¹ In addition, each benefited from the other's *Ḥadīth* knowledge. The main points of contention between them were:

1. Each of them criticised the other's poetry.
2. *Al-°Aynī* in his illustration of *Al-Bukhārī* tried to clarify *Ibn Ḥajar's* mistakes and weaknesses, which prompted *Ibn Ḥajar* to compose two books as retorts to *Al-°Aynī's* criticisms: *Al-Istinsār °Alā Al-Tā°in Al-Mī°thār* and *Intiqād Al-°tirād Fī Al-Rad °Alā Al-°Aynī Fī Sharh Al-Bukhārī.*¹⁷² In the latter, *Ibn Ḥajar* stated that he started writing *Fath Al-Bārī* in 813 A.H. and completed it in 842 A.H. He also pointed out that *Al-°Aynī* did not start his *Sharḥ* until 820 A.H. and the latter gave as his reason that he could not find an acceptable explanation for it. *Ibn Ḥajar* also accused *Al-°Aynī* of borrowing copies of *Fath Al-Bārī* from *Ibn Ḥajar's* students and incorporating material from it into his own explanation without mentioning the source.¹⁷³

¹⁷⁰ Al-Suyūṭī, *Husn Al-Muhādara*, vol. 1, pp. 363-364.

¹⁷¹ Badr Al-Dīn Al-°Aynī, *°Aqd Al-Jumān*, pp. 430-431.

¹⁷² Muḥammad Kamāl Al-Dīn, *Ibn Ḥajar Al-°Asqalānī*, pp. 95-96.

¹⁷³ Ibn Ḥajar Al-°Asqalānī, *Intiqād Al-°tirād*, vol. 1, pp. 23-24.

3. As a result, *Ibn Ḥajar* followed *Al-ʿAynī's* mistakes in his book on *Sulṭān Muʿayyad* and wrote a book called *Qadhā Al-ʿAyn ʿAn Nazm Ghurāb Al-Bayn* containing these mistakes.¹⁷⁴
4. *Al-ʿAynī*, in his book of history, stated that in the case of *Al-Amīr Yakhshibāy*, *Ibn Ḥajar* changed his judgement to satisfy the Sultan.¹⁷⁵ A similar situation is that *Al-ʿAynī*, in his transmission of *Al-Amīr Muḥammad*, pointed out that *Ibn Ḥajar* and *Saʿd Al-Dīn Al-Dayrī* used to visit the *Amir* in order to gain rewards from him. However, *Al-Shakhāwī* defended his *Shaykh*, *Ibn Ḥajar*, against this accusation, claiming that *Al-ʿAynī* himself used to seek the Sultan *Al-Ashraf's* favour.¹⁷⁶
5. *Ibn Ḥajar* also met with criticism when he stopped the preaching in a mosque at which *Al-ʿAynī* used to preach when the latter was removed from his judicial post.¹⁷⁷ Furthermore, *Al-ʿAynī* himself mentioned that the Sultan removed both himself and *Ibn Ḥajar* from office because of their endless disagreement.¹⁷⁸ Nevertheless, *Al-ʿAynī* visited *Ibn Ḥajar* during his fatal illness and asked him about *Al-Zayn Al-ʿIrāqī's Ḥadīths*.¹⁷⁹

¹⁷⁴ Shākir Maḥmūd, *Ibn Ḥajar Al-ʿAsqalānī*, p. 177.

¹⁷⁵ Badr Al-Dīn Al-ʿAynī, *ʿAqd Al-Jumān*, p. 534.

¹⁷⁶ Badr Al-Dīn Al-ʿAynī, *ʿUmdat Al-Qārī*, p. 6.

¹⁷⁷ Ibid.

¹⁷⁸ Al-ʿAynī, *ʿAqd Al-Jumān*, p. 372.

¹⁷⁹ Shākir Maḥmūd, *Ibn Ḥajar*, p. 178.

Another person who was contemporary with *Al-ʿAynī* and with whom he had some disputes, was the famous historian *Al-Maqrzī* *Aḥmad b. ʿAlī b. ʿAbd al-Qādir b. Al-Maqrzī* derived his name from a district in *Baʿalbak* called *Al-Maqāriza*. His father travelled to Egypt and worked there, and *Al-Maqrzī* was born and lived there. He was born in 766 A.H./1369 A.D.¹⁸⁰ He studied under famous scholars such as *Al-Bulqīnī*, *Al-Haythamī*, and *Al-ʿIrāqī* who were also teachers of *Al-ʿAynī*. He first followed the *Ḥanafī* school, then changed to the *Shāfiʿī* school. He held a number of different posts. In Egypt he worked as a *Muḥtasib* and a teacher in several schools. Then he became interested in history, and he wrote famous books on this subject, such as *Al-Khitat Al-Maqrzīyya*, *Al-Sulūk Bi Marʿifat Duwal Al-Mulūk* and many other books. He died in 845 A.H./1441 A.D. after a long illness.¹⁸¹

However, the reason for their rivalry was not academic, as it was with *Ibn Ḥajar*, but functional. *Ibn Tagharī Bardī* confirmed this when he indicated that “since *Al-ʿAynī* was hired as *Muḥtasib* instead of *Al-Maqrzī* in 801 A.H., hostility grew up between them which lasted until they died”.¹⁸²

¹⁸⁰ Al-Suyūṭī, *Husn Al-Muhadara*, vol. 1, pp. 363-364. Al-Sakhāwī, *Al-Dhayl ʿAlāʾ Tārīkh Al-Islām*, vol. 1, p. 633.

¹⁸¹ Al-Sakhāwī, *Al-Dawʾ Al-Lāmiʿ*, vol. 1, pp. 21-25.

¹⁸² Ibn Taghrī Bardī, *Al-Nujūm Al-Zāhira*, vol. 16, p. 9.

This hostility appeared in *Al-Maqrzī's* history when he described an incident that happened to *Al-ʿAynī* when he was *Muhtasib* of Cairo. There was a shortage of bread in the markets, so the people followed him and complained to the *Amīr*. Fearing them, he reported them to the *Sulṭān*, who subsequently ordered the soldiers to arrest the people concerned and punish them.¹⁸³ This event seems to be a normal one and does not indicate any hostility to *Al-ʿAynī*, as *Maqrzī* was stating facts, but *Ibn Taghrī Bardī's* comment on this event sheds more light on it. He reports, “*Al-Maqrzī* here neglected to mention that the people stoned *Al-ʿAynī*, which increased the horror of his situation”.¹⁸⁴ *Ibn Taghrī Bardī* mentioned in his biography of *Al-Maqrzī* that he was fanatically opposed to the *Ḥanafī* scholars. *Al-ʿAynī* also criticised *Al-Maqrzī* in his book *ʿAqd Al-Jumān* when he referred to his biography, and this illustrates the general hostility between them.¹⁸⁵

From accounts of *Al-ʿAynī's* life, it can be concluded that he was raised in a religious academic environment. He had a long life filled with study, teaching and writing. The subjects he studied and taught covered various disciplines. He also had a high place in Egypt because of his good relations with the Sultans. However, as a result of his intellectual reputation, he had some disputes with other intellectuals, though that did not undermine his academic status.

¹⁸³ *Al-Maqrzī*, *Al-Sulūk*, vol. 4, p. 698.

¹⁸⁴ *Ibn Taghrī Bardī*, *Al-Nujūm Al-Zāhira*, vol. 13, p. 282.

¹⁸⁵ *Al-ʿAynī*, *ʿAqd Al-Jumān*, p. 574.

Al-ʿAynī followed the *Ḥanafī* school of Law, and is known for his fanatical loyalty to this school, whose opinions are reflected in this manuscript. It therefore seems necessary to give a short introduction to *Abū Ḥanīfa*'s life, his *Fiqh* sources and the most famous students who participated in spreading this opinion, as it seems that his opinions affected *Al-ʿAynī*'s *Fiqh* style.

2.3. Biography of *Abū Ḥanīfa*

2.3.1. General background

His main name was *Al-Nʿumān b. Thābit Al-Fārisī* which means that his origin can be traced to Persia. His grandfather was captured by the Arabs when they invaded that country and he was a slave of the *Taym b. Thʿalaba* tribe.¹⁸⁶ He was born in *Al-Kūfā* in 80 A.H., 699 A.D. and spent most of his life there. It appears that his father was a wealthy man. At the beginning of his life, *Abū Ḥanīfa* was interested in trade until one of the famous scholars at that time, *Al-Shiʿbī*, advised him to attend scholars' circles as he noticed the intelligence in his face.¹⁸⁷ *Abū Ḥanīfa* studied *Fiqh* and the scholar by whom he was most influenced was *Ḥammād b. Salama*, who was one of the most

¹⁸⁶ This narration is indicated by ʿUmar, the grandson of *Abū Ḥanīfa*. Another narration indicated by *Ismāʿīl* the brother of ʿUmar, says that they were never under slavery. See Muḥammad *Abū Zahra*, *Abū Ḥanīfa*, p. 15. *Shilbi Nuʿmānī*, *Imām Abū Ḥanīfa*, pp. 1-2. *Ibn Iqbāl*, *Qalāʿid ʿUqūd Al-Durar Waʿl ʿIqyān*, p. 7. Manuscript, Muḥammad b. Yūsuf, *ʿUqūd Al-Jumān*, pp. 11-12, manuscript.

¹⁸⁷ *Ibid*, p. 41. *Ibn Ḥajar*, *Al Khayrāt Al-Hisān*, p. 16, manuscript.

famous scholars in *Al-Kūfā*.¹⁸⁸ He continued studying *Fiqh* with *Ḥammād* for 18 years until the latter died, then he made his own circle, and started teaching,¹⁸⁹ but he also met other jurists as he travelled to Mecca and Al-Madina and learned from them. It is notable that *Abū Ḥanīfa*'s teachers were from different branches of scholarship; some specialised in *Ḥadīth* and some in *Fiqh*, others in the *Fiqh* of the *Qurān*. He also concentrated on learning the *Fatāwā* of the *Ṣaḥāba*.¹⁹⁰ In regard to his meetings with the Prophet's companions, *Ibn Ḥajar* indicated that *Abū Ḥanīfa* met *Anas b. Mālik* and other authors that he met other companions. Most scholars agreed on that, but they differ as to the reliability of his narrations from them.¹⁹¹ He also learned from the "followers" (*Al-Tābi'īn*) such as *Al-Shī'bī*, *ʿIkrima*, *Nāfiʿ* and *ʿAṭāʾ b. Abī Rabāh*.¹⁹²

In regard to the writings of *Abū Ḥanīfa*, in his epoch, writing books was not common practice among scholars, and he himself spent all his time in teaching and discussing *Fiqh* questions with his students, but the latter wrote down his opinions, and sometimes

¹⁸⁸ There were other Shayks of Abu Ḥanīfa, for example:

- a) Ibrāhīm b. Muḥammad b. Al-Muntashir. A trusted scholar from the fifth century.
- b) Ibrāhīm b. Yazīd Al-Nikhʿī. A trusted scholar, known for his piety.
- c) Ismāʿīl b. Ḥammād b. Abī Sulaymān. A famous follower.
- d) Ayyub Al-Sikhtyānī, one of the greatest scholars of jurisprudence in the fifth century.
- e) Sālim b. Abdullah b. ʿUmar. One of the famous jurists. See Wahbī Sulaymān, *Abū Hanīfa*, pp. 48, 50. Some old books numbered his Shayks as four thousand. Muḥammad b. Yūsuf, *ʿUqūd Al-Jumān*, p. 19, manuscript.

¹⁸⁹ Al-Khaṭīb Al-Baghdādī, *Tarīkh Baghdād*, vol. 13, p. 333. Muḥammad b. Yūsuf, *ʿUqūd Al-Jumān*, p. 44, manuscript.

¹⁹⁰ Muḥammad Abū Zahara, *Hayāt Abū Hanīfa*, pp. 58-60.

¹⁹¹ Ibn Ḥajar, *Tahdhīb Al-Tahdhīb*, vol. 10, p. 449. See also Muwaffaq Al-Makkī, *Manāqib Al-Imām*, vol. 1, p. 24. Ibn Ḥajar, *Al-Khayrāt Al-Hisān*, p. 17, manuscript.

¹⁹² Muḥammad b. Yūsuf, *ʿUqūd Al-Jumān*, pp. 15-19, manuscript.

he would ask them to do so.¹⁹³ There is a book called *Musnad Abū Hanīfa* in *ḥadīth* and *Āthār*, organised according to *Fiqh* sections, which is attributed to him. However, Ibn Hajar believes that *Abū Hanīfa* did not write this book, and that the *ḥadīths* narrated by *Abū Hanīfa* were collected by his student *Muḥammad b. Al-Ḥasan* in a book called *Al-Āthār*,¹⁹⁴ which clarifies the fact that *Abū Hanīfa* did not collect or organise these *ḥadīths*, but his students did. The most reliable ones are said to be the narrations of *Abū Yūsuf* and *Muḥammad b. Al-Ḥasan*, the most famous students of *Abū Hanīfa*.¹⁹⁵ *Abū Hanīfa* also was the first of the scholars to classify the *Fiqh* into different sections, starting with purity, then prayer, then the other forms of worship,¹⁹⁶ and this is clearly evident in his students' books.

2.3.2. Abū Hanīfa's Disciples

1. One of the most famous students of *Abū Hanīfa* was *Abū Yūsuf* (113 A.H., 731A.D., 182 A.H., 798 A.D.), whose full name was *Ya'qūb Ibn Ibrāhīm*. He was a poor man who needed to work for a living, so *Abū Hanīfa* supplied him with money to enable him to attend the scholars' circles. He was a judge in the succession of *Al-Mahdī*, *Al-Ḥādī* and *Al-Rashīd*, and this occupation was useful to the *Hanafī* school in that *Abū Yūsuf* mixed with the people and knew their

¹⁹³ Wahbī Sulaymān, *Abū Hanīfa*, pp. 281-284.

¹⁹⁴ Ibn Hajar, *Ta'jīl al-Manfa'a*, p. 2

¹⁹⁵ Muḥammad Abū Zahra, *Abū Hanīfa*, p. 170.

¹⁹⁶ Muwaffaq Al-Makkī *Manāqib Al-Imām*, vol. 2, pp. 131-133.

problems, so his opinions were derived not just from theoretical hypotheses, but from practical life. He also supported his opinions with *ḥadīth* evidence and is considered the foremost of *Abū Ḥanīfa*'s students in memorising the *ḥadīths*.¹⁹⁷ *Abū Yūsuf* wrote many books in which he explained his and *Abū Ḥanīfa*'s opinions. One of the most valuable ones is *Kitāb Al-Kharāj* which is a letter to *Al-Rashīd* explaining the financial resources of Muslims' country.¹⁹⁸

2. Another notable student was *Muḥammad b. Al-Ḥasan Al-Shaybānī* (132 A.H., 799 A.D., 189 A.H., 804 A.D.). He was eighteen years old when *Abū Ḥanīfa* died, so he did not accompany *Abū Ḥanīfa* for a long time, but he continued to study and learn the style of *Abū Ḥanīfa* in *Fiqh* from *Abū Yūsuf*. He also travelled to *Imām Mālik* and studied *ḥadīth* from him. *Muḥammad* favoured writing down the knowledge he learned, so he is considered the transmitter of *Irāqī Fiqh* to the following generations. His books are considered the first reference in the *Ḥanafī* school. Some of these books were named *Al-Uṣūl*. These are *Al-Mabsūt*, *Al-Ziyādā*, *Al-Jāmi' Al-Saghīr*, *Al-Jāmi' Al-Kabīr*, *Al-Siyar Al-Saghīr*, and *Al-Siyar Al-Kabīr*. These four books were collected by *Muḥammad b. Aḥmad Al-Mirwizī* into a single book called *Al-Kāfī* with all the repeated matters excised. *Al-Kāfī*

¹⁹⁷ Muḥammad Abū Zahra, *Abū Ḥanīfa*, pp. 173-174. Shibli Nu'mani's, *Imām Abū Ḥanīfa*, pp. 210-214.

¹⁹⁸ *Ibid.*

then was explained by *Al-Sarākhisī* (483 A.H., 1090 A.D.) in a book called *Al-Mabsūt*.¹⁹⁹

3. *Zufar b. Hudhayl* was another student of *Abū Ḥanīfa*. His association with the latter was longer than that of *Abū Yūsuf* and *Muḥammad* as he died in 158 A.H., 774 A.D. He had a strong reputation for argument, but no books written by him have been found, perhaps because he did not live long after *Abū Ḥanīfa* – only eight years – whereas *Abū Yūsuf* and *Muḥammad* lived more than thirty years after their *Shaykh*. *Zufar* also was the successor of *Abū Ḥanīfa* in his circle and after *Zufar* came *Abū Yūsuf*.²⁰⁰

2.3.3. *Abū Ḥanīfa's Fiqh Sources*

Abū Ḥanīfa specified his *Fiqh* sources. He said that he first referred to the *Qurān* and if he could not find any evidence on it in a specific matter, then he would refer to the Prophet's *Sunna*. If he could not find evidence there, he would look in the companions' sayings. After that, if he still could not find evidence, he would formulate his own independent decision.²⁰¹ The students of *Abū Ḥanīfa* agreed that in making such decisions he considered *Al-Ijmā'*²⁰² (consensus) as one of the sources he depended on in

¹⁹⁹ Ibid., pp. 182-191. Abd al-Raḥmān, *Doi Sharfah the Islamic Law*, pp. 92-93.

²⁰⁰ Ibid, pp. 192-193. Shibli Nu'ma's and Hādī Husain, *Imām Abū Ḥanīfa*, pp. 218-219.

²⁰¹ Al-Khaṭīb Al-Baghdādī, *Tarīkh Baghdād*, vol. 3, p. 368. Ibn Iqbāl, *Qa lā'id 'Uqūd Al-'Iqyān*, p. 33, manuscript.

²⁰² *Al-Ijmā'* is the scholars' agreement on a matter, i.e. consensus among scholars. See Bassam Abughosh, *Glossary of Islamic Terminology*, p. 67.

answering *Fiqh* questions or deriving evidences. He also used *Al-Qiyās*,²⁰³ as fewer *ḥadīth* were available in Iraq, so *Abū Ḥanīfa* concluded general reasons (*ʿIlal*) for the rules from the Quran and the *ḥadīth*, and then he would consider these reasons as bases, and whenever a matter came to him he would look at these bases and give his judgement accordingly. However, if there was a *ḥadīth* against the rule he was considering, relating to the specific matter in question, he would leave the base and stick to the *ḥadīth*. *Abū Ḥanīfa* also referred to *Al-Istiḥsān*²⁰⁴ as another source when he believed that *Al-Qiyās* was not appropriate in a particular matter. The last source of *Abū Ḥanīfa*'s jurisprudence was *Al-ʿUrf* customary law. In other words, if there was no evidence from the *Qurān*, the *Sunna* or any of his other sources, he would refer to what people customarily did in such a situation.²⁰⁵

One of the criticisms raised at *Abū Ḥanīfa* is that he used *Al-Ḥiyal* to help people be released from juristic rules. However, there are different types of *Al-Ḥiyal*²⁰⁶ and the one *Abū Ḥanīfa* used was legal and resulted in legitimate outcomes, but he used reasoning which was not obvious or was not commonly used in the matter in question. Therefore it is clear that the reason for using such an approach was not to undermine the

²⁰³ *Al-Qiyās* is a type of judgement reached by making analogy when a judgement cannot be found in the *Qurān* or the *Sunna* or from the *Ijmāʿ*. The scholars compared the matter being considered to a similar case judged by the Prophet, thereby arriving at a similar decision. *Ibid.*, p. 140.

²⁰⁴ *Al-Istiḥsān* is: the situation where a jurisprudent gives a different judgement in one case, from those he has given in other, similar cases, because of some special feature in the case which makes the previous ruling inappropriate. Muḥammad Abū Zahra, *Abū Ḥanīfa*, p. 302.

²⁰⁵ *Ibid.*, pp. 271-308.

²⁰⁶ *Ibid.*, pp. 364-377.

authority of the *Fiqh* rules or condone laxity, but to facilitate the search for an appropriate solution, should a difficulty arise.

2.3.4. Abū Hanīfa's death

At the last days of *Abū Hanīfa's* life, he faced tribulation with the *Khalīfa Al-Manṣūr* when the latter asked *Abū Hanīfa* to be a judge and he refused, then again *Al-Manṣūr* asked that the judges refer to him when they faced a difficulty, but he refused that request also; therefore *Al-Manṣūr* ordered that he should be placed in jail. *Abū Hanīfa* remained imprisoned for a while, then some people close to *Al-Manṣūr* interceded with him for *Abū Hanīfa's* release. He was released from prison, but he was not allowed to leave the house, or to sit and answer people's questions. *Abū Hanīfa* remained in this situation until he died²⁰⁷ in 150 A.H., 767 A.D. in Baghdād, where he was buried.²⁰⁸

Al-ʿAynī followed the *Hanafī* school of law, and was fanatically loyal to the opinions of *Abū Hanīfa*, who was the founder of this school. *Abū Hanīfa* had studied under the first "followers" (*Kibar Al-Tābiʿīn*). He did not start teaching in his own circle until his *Shaykh Hammād b. Salama* died, which is an indication of *Abū Hanīfa's* great respect for him. His students were faithful to his knowledge in that they registered his opinions in their books and disseminated them widely. A key role in this respect was played by

²⁰⁷ Ibn Al-Bazzāzī, *Al-Manāqib*, vol. 2, p. 15. Abdur Raḥmān, *Sharḥah the Islamic Law*, p. 92.

²⁰⁸ Muḥammad Abū Zahra, *Abū Hanīfa*, pp. 48-49. Ibn Iqbāl, *Qa Lā'id ʿUqūd Al-ʿIqyān*, pp. 105-107, manuscript.

Muḥammad b. Al-Ḥasan who wrote the main books in the *Ḥanafī* school. *Abū Yūsuf* was a close student of *Abū Ḥanīfa*, although he disagreed with some of his opinions.

Abū Ḥanīfa's classification of *Fiqh* into sections made it easier for the students to refer to *Fiqh* issues, and was one of his notable achievements.

Al-Manṣūr's request that *Abū Ḥanīfa* become a judge and the fact that judges referred to him indicate the high status he enjoyed. His school of law spread among Muslims all over the world and he had followers everywhere.

2.4. *Abū Dāwūd* and the *Sunan*

2.4.1. Brief biography

Abū Dāwūd's name has been variously given as *Sulymān b. Ash'ath b. Shaddād b. 'Amr b. 'Āmir*, or *'Umrān* and *Sulayman b. Al-Ash'ath b. Ishāq b. Bashīr b. Shaddād*. He was born in 202 A.H., 817A.D.²⁰⁹ in the third *Hijrī* century which is regarded as the golden age of learning because at that time there were famous scholars in various branches in parts of knowledge, for example, *Imām Al-Bukhārī*, *Imām Muslim*, *Aḥmad b. Ḥanbal* in *Ḥadīth*, *Dāwūd Al-Zāhirī* and *Al-Muznī* in *Fiqh*, *Al-Buḥturī* and *Ibn Al-Rūmī* in poetry, and *al-Jāhiz* in literature.²¹⁰

²⁰⁹ Ibn Ḥajar, Tahdhīb Al-Tahdhīb.

²¹⁰ Muḥammad Al-Ṣabbāgh, Majallat Al-Buḥūth, 1394 A.H./1973 A.D., pp. 264-265.

Abū Dāwūd originated from a tribe called *Al-Azd* which is a famous tribe in Yemen,²¹¹ although his nickname was *Al-Sijistānī*, which refers to *Sijistān*, which is now part of Afghanistan.²¹²

Abū Dāwūd travelled to various countries to search for knowledge and to hear *ḥadīth* from their authorities, as was common practice among scholars at that time. He travelled to *Egypt*, *Mecca*, *Irāq*, and *Khurāsān*.²¹³

Abū Dāwūd was considered as one of the great Muslim scholars, and he had a wide and deep knowledge of the different aspects of *ḥadīth* science. Moreover, he was considered one of the companions of *Imām Aḥmad b. Ḥanbal* (d. 241 A.H., 855 A.D.)²¹⁴ His status can be inferred from scholars' sayings about him. *Abū Bakr Al-Khallāl* pointed out that,

*"Abū Dāwūd was a leader in knowledge at his time, and no-one before him had this depth of knowledge, and this was the opinion of Al-Ḥākim also."*²¹⁵

Another opinion is that of *Al-Harawī*, that,

*"Abū Dāwūd was one of the Ḥuffāz of Islām in ḥadīth knowledge, and he exhibited a high degree of piety and devotion."*²¹⁶

²¹¹ Kurd 'Alī, *Umarā' Al-Bayān*, p. 503.

²¹² Al-Haythamī, *Mawārid Al-Zam'ān*, p. 18.

²¹³ Al-Baghdādī, *Tārīkh Madīnat al-Salām*, vol. 9, pp. 55.

²¹⁴ See Al-Ṣabbāgh, *Majallat Al-Buhūth*, 1394 A.H./1973 A.D., p. 269, and Abū Ya'la, *Tabaqāt Al-Hanābila*, vol. 1, p. 162.

²¹⁵ Al-Baghdādī, *Tārīkh Madīnat Al-Salām*, vol. 10, p. 79.

²¹⁶ *Ibid.*, p. 80.

Moreover, as it is widely known in the history of the scholars' lives, the more virtuous a scholar was, the more the ruler respected and appreciated him. *Abū Dāwūd* received such respect from his ruler Prince *Abū Aḥmad Al-Muwaffiq*, as demonstrated when he came to him when he was in *Baghdād* and asked him to move to *Al-Baṣra* so that students would travel to see him and the city would come alive again (which shows the great reputation *Abū Dāwūd* had in his time), and to teach his sons the book of *Al-Sunan*.²¹⁷

2.4.2. His teachers and disciples

Since *Abū Dāwūd* had such a high reputation in different branches of knowledge, he must have received such knowledge from various professional scholars. Among his *Shaykhs* was *Imām Aḥmad b. Ḥanbal* for whom *Abū Dāwūd* had great respect. He presented his book *Al-Sunan* to him for his opinion. He also repeatedly asked him about ḥadīth matters, and he even wrote a book called *Masā'il Aḥmad* dealing with the questions that *Imām Aḥmad* was asked and his answers to them.²¹⁸ Other teachers of *Abū Dāwūd* were numerous and difficult to count; *Ibn Ḥajar* indicated that there were around three hundred²¹⁹ of them. In regard to his students, among the most notable ones were *Muḥammad b. 'Īsā Al-Tirmidhī*, and *Aḥmad b. Shu'ayb Al-Nisā'i*.²²⁰

²¹⁷ Al-Khaṭṭābī, *Ma'ālim Al-Sunan*, vol. 1, p. 10.

²¹⁸ Muḥammad Al-Ṣabbāgh, *Majallat Al-Buhūth*, 1394 A.H./1973 A.D., p. 273.

²¹⁹ Ibn Ḥajar, *Tahdhīb Al-Tahdhīb*, vol. 4, p. 172. From his other teachers Sulaymān b. Ḥarb, Abī Al-Walīd Al-Ṭayālīsī, Ishāq b. Rāhawayh, and Yahyā b. Ma'īn.

²²⁰ Muḥammad Al-Khāldī, *Sunan Abī Dāwūd*, vol. 1, p. 4.

It was also mentioned that *Imām Aḥmad* narrated one *ḥadīth* from *Abū Dāwūd*, and the latter was very proud of the fact.²²¹ Among his students were the narrators of his *Sunan*, of whom there were seven:

1. *Muḥammad b. Aḥmad Al-Lu'lu'ī*
2. *Muḥammad b. Bakr b. Dāsa.*
3. *Aḥmad b. Ziyād Al-A'rabī*
4. *°Alī b. Al-Ḥasan Al-Anṣārī*
5. *Muḥammad b. °Abd Al-Malik Al-Ru'āsī*
6. *Muḥammad b. Sa'īd Al-Jalūdī*
7. *Aḥmad b. °Ali b. Al-Ḥasan Al-Baṣrī*²²²

His death was on the fourteenth of *Shawwal*, two hundred and fifty seven, 257 A.H./870 A.D.²²³

2.4.3. His writings

The most well known of *Abū Dāwūd's* works is his book *Al-Sunan*. He also wrote other books about *ḥadīth*:

1. *Al-Marāsīl.*
2. *Tasmiyat Al-Ikhwa* (he indicated in this book the names of the sources from whom he narrated the *ḥadīths*).

²²¹ Al-Dhahabī, *Siyar A'lam Al-Nubalā*, vol. 13, p. 60.

²²² Al-Subkī, *Tabaqāt Al-Shāfi'iyya*, vol. 2, p. 293.

²²³ Ibn Hajar, *Tahdhīb Al-Tahdhīb*, vol. 4, p. 172.

On the subject of *Fiqh*, he wrote *Masā'il Al-Imām Aḥmad*, which discusses the questions presented to *Imām Aḥmad* and his answers.

Other books he wrote covered various aspects of religion:

1. *Al-Nāsikh wa 'l-Mansūkh*.
2. *Al-Zuhd*.
3. *Al-Qadar*.²²⁴

2.4.4. An overview of Abū Dāwūd's book *Al-Sunan*

Sunan Abī Dāwūd is a very valuable book, according to the scholars. *Al-Ḥāfiẓ Abū Bakr*

Al-Khaṭṭābī (d. 388 A.H., 998 A.D.) described the *Sunan* saying,

“Sunan Abī Dāwūd is an honourable book, such that none like it has been written before in the field of religious knowledge, and it was accepted by the whole people and jurists from different sects.”

After that, *Al-Khaṭṭābī* explains the reason, saying,

*“the work in ḥadīth before Sunan Abī Dāwūd was in the form of Musnad or Jāmi' which consists of stories, literature and sermons, besides the rules and Sunan, but never before had the Sunan been collected on its own as Abū Dāwūd did in his Sunan.”*²²⁵

²²⁴ Muḥammad Al-Khāldī, *Sunan Abī Dāwūd*, vol. 1, pp. 13-14.

²²⁵ Al-Khaṭṭābī, *Ma'ālim Al-Sunan*, vol. 1, pp. 10-11.

Abū Dāwūd wrote his book the *Sunan* in the early period of his life.²²⁶

According to *Ibn Kathīr* (d. 774 A.H./1354 A.D.), there are numerous narrations in *Sunan Abū Dāwūd* and some *ḥadīths* are in one but not in others.²²⁷

In regard to the classification of *Al-Sunan*, *Abū Dāwūd* did not write an introduction for it, but he wrote a separate letter describing the *Sunan*. The *Sunan* is divided into thirty-six sections and the sections are divided into sub-sections, most of which contain only a few *ḥadīth*, as *Abū Dāwūd* explained that by saying that it would be more useful,²²⁸ as it would be much easier to search for the *ḥadīth* in the *Sunan*.

In regard to the types of *ḥadīths* of the *Sunan*, they can be divided into five types.

1. Authentic, *Ṣaḥīḥ Li Dhātih*.
2. Similar to authentic, *Ṣaḥīḥ Li Ghayrihī*
3. Close to authentic, *Al-Ḥasan Li Dhātih*.
4. The *ḥadīth* that is weak but not extremely so, and if it is supported by other narrations then it is *Ḥasan Li Ghayrihī*.²²⁹
5. The *ḥadīth* that has extreme weakness (which *Abū Dāwūd* pointed out in the *Sunan*).

²²⁶ The books of *Al-Sunan* in *ḥadīth* literature are the books organised according to *Fiqh* classification, such as *Ṣalāt*, *Zakāt* etc. See Azami, *Studies in ḥadīth methodology*, p. 100.

²²⁷ *Ibn Kathīr*, *Al-Bāʿith Al-Hathīth*, p. 41.

²²⁸ *Abū Dāwūd*, *Risālat Abū Dāwūd*, pp. 1-2, manuscript.

²²⁹ *Ḥājī Khalīfa*, *Kashf Al-Zunūn*, vol. 2, p. 1005.

It is clear from this classification that there are weak *ḥadīths* in the *Sunan*. In the case of some of these *ḥadīths*, *Abū Dāwūd* pointed out their weakness, but in others he did not, either because the weakness was not great or because he had explained the weakness in his other books.²³⁰ However, *Al-Mundhirī* explained that *Abū Dāwūd* did not write any *ḥadīth* that people had agreed to disregard.²³¹ Some scholars have tried to analyse the reasons for *Abū Dāwūd* including weak *ḥadīths* in the *Sunan*. One of the best explanations is that *Abū Dāwūd* believed that a *ḥadīth*, if it is not very weak, should be given more weight than scholars' opinions on any matter, and so should be included if no authentic *ḥadīth* on the topic can be found.²³² Another possibility is that it was his style to collect all the *ḥadīths* that discussed jurisprudence rules, or that in the case of the very weak *ḥadīth* he would mention it, explaining its weakness to make clear that he did not agree with it and that it could not be used as evidence on any matter.²³³

2.4.4.1. *Abū Dāwūd's* methodology in writing the *Sunan*

Abū Dāwūd adopted a special style of writing in the *Sunan*. He used to point out the different narrations of the *ḥadīth*, for some narrations might have a new addition that

²³⁰ Ibn Al-Salāh, *Al-Bā'ith Al-Hathīth*, p. 29.

²³¹ *Al-Mundhirī*, *Mukhtasar Sunan Abī Dāwūd*, vol. 1, p. 8.

²³² *Al-Suyūṭī*, *Tadrīb Al-Rāwī*, p. 97.

²³³ Muḥammad Al-Ṣabbāgh, *Majallat Al-Buhūth*, 1394 A.H./1973 A.D., p. 299.

was missing from the others.²³⁴ He also repeated the same *ḥadīth* in different sections, for some *ḥadīths* contained more than one rule.²³⁵

Accuracy was also one of the characteristics in the *Sunan*, in that if *Abū Dāwūd* referred to the narrators of different versions of the *ḥadīth*, he would point out the difference in their pronunciation. Also, if he indicated that there was a number of versions by different narrators but he wrote only one, he would clearly specify which narrator's version he was using, which shows *Abū Dāwūd's* honesty and reliability.²³⁶

Abū Dāwūd used the abbreviation approach and it seems that it was to enable him to collect as many *ḥadīths* as he could in the *Sunan*. He abbreviated his material in various ways. Sometimes he shortened a long *ḥadīth* so that the phrase from which the rule was taken would stand out more clearly.²³⁷ Another way was that if he mentioned one *ḥadīth* and there was another narration of it, he would not repeat it, but he would only indicate the chain of authorities and point out that the narration carried the same meaning as the first. Also, if there was an addition in the second narration, he would only mention the chain of authorities and the addition.²³⁸

In regard to *Abū Dāwūd's* headings of the sections, it is notable that each one of them refers to a rule of jurisprudence and most of them are shortened. Some of these headings were surrounded with mystery to encourage the researcher to read the section,

²³⁴ *Abū Dāwūd, Risālat Abū Dāwūd*, pp. 1-2, manuscript.

²³⁵ *Muḥammad Al-Ṣabbāgh, Majallat Al-Buhūth*, 1394 A.D./1973 A.H., p. 301.

²³⁶ *Ibid.*, pp. 302-303.

²³⁷ *Abū Dāwūd, Risālat Abū Dāwūd*, pp. 1-2, manuscript.

²³⁸ *Muḥammad Al-Ṣabbāgh, Majallat Al-Buhūth*, 1394 A.D./1973 A.H., p. 303.

but there was no sequence in the headings as some sections had no heading or several sections might come under one heading, as in the case of the work studied here. Sometimes the headings were in the form of questions, and sometimes the *ḥadīth* is negative and its heading is positive. Also, in the sections covered by this research, some headings were not appropriate to the *ḥadīths* but matched the previous or the following one, which was explained by as an error from the narrators of the *Sunan*.²³⁹

Abū Dāwūd made some comments on the *ḥadīths* he indicated in the *Sunan*. Some of these comments were given in the place where the information was needed, or after the *ḥadīth*. These comments were of various kinds. Some concerned the chain of authority. He sometimes gives identifications of those narrators or corrects some of their names or comments on the different opinions on the name of one of the narrators. Furthermore, he would make some judgements explaining that a certain person was a weak authority, or unknown.²⁴⁰ He also gave attention to the identification of some places, and he would indicate the occasion of the *ḥadīth*, if it conflicted with other *ḥadīths*. *Abū Dāwūd* was also interested in clarifying some difficult words in the *ḥadīth* and mentioning some opinions of famous scholars with regard to some rules.²⁴¹

Abū Dāwūd's book was one of the first books to specialise in jurisprudence. He also helped the reader to understand the rules of jurisprudence in the *ḥadīths* with his

²³⁹ Ibid., pp. 306-307.

²⁴⁰ Ibid., pp. 310-312.

²⁴¹ Ibid., pp. 312, 322.

accurate classification and his valuable comments. Although the Sunan contained weak *ḥadīths*, *Abū Dāwūd* did not refer to very weak ones. Because it was such a valuable work, many scholars over the years have been interested in writing on it, explaining and abridging it,²⁴² and it was indeed one of the books that made a significant contribution to development of the Sunna.

Abū Dāwūd lived at the time of the famous scholars in different branches of knowledge. He had numerous teachers and his students included great scholars in *Ḥadīth* such as *Al-Nisā'ī* and *Al-Tirmidhī*. His book *Al-Sunan* has been considered one of the most valuable books in *Ḥadīth*, ever since the time of *Abū Dāwūd*; *Al-Khalīfa Al-Muwaffaq* asked him to teach it to his sons. The *Sunan Abī Dāwūd* derives its importance from its being the first book to collect the *Sunan* in one book. Also the large number of narrations of *Al-Sunan* shows its interest to students. *Abū Dāwūd's* work had a number

²⁴² Several books were written explaining *Sunan Abū Dāwūd*, clarified by Muḥammad Al-Khāldī, *Sunan Abī Dāwūd*, vol. 1, pp. 15-16. These books are as follows.

1. *Abū Bakr Al-Khaṭṭābī* (d. 388 A.H., 998 A.D.), *Ma'ālim Al-Sunan*.
2. 'Abd Al-'Azīm Al-Mundhirī (d. 656 A.H., 1258 A.D.), *Al-'Ad Al-Mawrūd Fī Hawāshī Abī Dāwūd*.
3. Maḥmūd Al-'Aynī (d. 855 A.H., 1451 A.D.), *Sharḥ Al-'Aynī*.
4. 'Umar Al-Bulqīnī (d. 805 A.H., 1402 A.D.), *Sharḥ Zawā'id Al-Sunan 'Alā Al-Ṣaḥīḥayn*.
5. Aḥmad Al-Ramlī (d. 844 A.H., 1440 A.D.), *Sharḥ*.
6. *Abī Zar'a* (d. 826 A.H., 1422 A.D.), *Sharḥ*.
7. *Al-Suyūṭī* (d. 911 A.H., 1505 A.D.), *Mirqāt Al-Su'ūd 'Ilā Sunan Abī Dāwūd*.
8. 'Alā' Al-Dīn Maghlaṭāy (d. 762 A.H., 1360 A.D.), *Sharḥ*, but he did not complete it.
9. *Al-Sindī* (d. 1138 A.H., 1736 A.D.), *Fath Al-Wadūd 'Alā Sunan, Abī Dāwūd*.
10. Muḥammad Al-Hazrāwī, *Hāshiyat 'Awn Al-Wadūd*.
11. Fakhr Al-Kanjūhī, *Ta'liqāt Al-Maḥmūd*.
12. Muḥammad 'Ābādī, *'Awn Al-Ma'būd*, and *Ghāyat Al-Maqṣūd*.
13. *Al-Mundhirī*, *Mukhtasar Sunan Abī Dāwūd*.
14. Muḥammad Al-Balkhī, *Mukhtasar*.
15. Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*.

of characteristic features which distinguished it, including organisation, accuracy, conciseness, the harmony between the headings and the *Ḥadīths*, and his useful comments on some *Ḥadīths*, and these seem to be among the reasons that led *Al-ʿAynī* to write a *Sharḥ* on it.

2.5. *Al-ʿAynī’s Sharḥ of Sunan Abī Dāwūd*

In this section, general points about the *Sharḥ* genre are followed by a discussion of *Al-ʿAynī’s* commentary and its academic value.

2.5.1. The usage of the *Sharḥ* genre

At the time of *Al-ʿAynī* the *Sharḥ* genre was widespread among scholars in all the branches of Islamic and Arabic Language knowledge. The view among scholars was that the essential knowledge in these disciplines had been fully developed by previous generations, and all that was needed was further clarification to facilitate understanding or abridgement to aid memorisation.

In Arabic language, most scholars wrote *shurūḥ* on *Alfiyyat Ibn Mālik*. In *Ḥadīth*, the most common books for which scholars were interested in writing *shurūḥ* were the six main hadith books: *Saḥīḥ Al-Bukhārī*, *Saḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan Al-Tirmidhī*, *Sunan Al-Nisā’ī*, *Sunan Ibn Māja*. Each of these books contains a section of *Ṣalāt* in which all the related issues are discussed. Among the *shurūḥ* on *Ṣaḥīḥ Al-Bukhārī* is *Fath Al-Bārī* written by *Ibn Ḥajar*. In his *Sharḥ* on this part of *Ṣalāt Al-*

Tatawuf, Ibn Hajar first refers to all the *Hadiths* in the section, then gives *Sharh* for them all together. He explains the meaning of the difficult words. He points out the opinions of other scholars regarding the rule discussed in the *Hadith*, then if there is a conflict, he attempts to reconcile the opinions. He also cites other narrations that discussed the same issue. If there are lessons to be learned from the *Hadith*, he indicates them. He also expresses his own opinion and supports it with other scholars' sayings. He devotes more attention to some *Hadiths* than others, according to the amount of clarification required. Al-*Ayni* also wrote a *Sharh* on *Sahih Al-Bukhari*, titled *Umdat Al-Qari*. His style is similar to that adopted in his *Sharh* of *Sunan Abi Dawud* but with more illustration. However, *Fath Al-Bari* has certain advantages over *Umdat Al-Qari* as follows:

1. *Ibn Hajar* adopts a consistent style in all the section, whereas Al-*Ayni*'s style changes from one section to another.
2. *Ibn Hajar*'s book is notable for its faithfulness in transcription, accuracy in expression, concise summary of opinions, and strong declaration of the author's own opinion.²⁴³

On the other hand, there are features in which *Umdat Al-Qari* outshines *Fath Al-Bari*:

1. It contains ample illustration and analysis.

²⁴³ Şalih Ma'tuq, *Badr Al-Din Al-Ayni*, p. 238.

2. *Al-ʿAynī* mentions each *Ḥadīth* with its *Sharḥ*, whereas *Ibn Ḥajar* mentions all the *Ḥadīths* in the section and then their *Sharḥ*.
3. *Al-ʿAynī* indicates the documentation of the *Ḥadīth* under a separate title which makes it easy to find, while in *Fath Al-Bārī* the documentation is mentioned throughout the *Sharḥ* of the *Ḥadīth*.²⁴⁴

Another example of a *Sharḥ* that *Al-ʿAynī* referred to frequently in *Sharḥ Sunan Abī Dāwūd* is *Sharḥ Sahīh Muslim*, written by *Al-Nawawī*. In his section on voluntary prayers, he first draws attention to other narrations in the same issue. He reconciles conflicting narrations. He explains the ambiguous or less-known terms and refers to the Arabic language to identify the meanings of difficult words. He derives rules from the *Ḥadīth* terms. He reviews the opinion of his school (*Shāfiʿī*) first, then he surveys the opinions of other scholars. He strongly expresses his own opinion, even if it is contrary to that of renowned scholars.

These three *Shurūḥ* of *Ḥadīth* are very valuable and useful for students of *Ḥadīth* and for Muslims in general. However, the *Sharḥ* of *Al-Nawawī* seems to be more simple and easy to understand than the others.

²⁴⁴ Ibid., pp. 225-228.

2.5.2. Al-ʿAynī’s approach in writing his Sharh

A careful study of Sharh Sunan Abī Dāwūd by *Imām Al-ʿAynī* reveals the methodology he used in his book. He did not, however, apply exactly the same approach to all the *ḥadīths*, as some points are not needed, depending on the nature of the *ḥadīth*.

The following observations are made on the style adopted in his commentary.

1. He starts by explaining the title of each section, and if there are differences in the way the sections are headed in the various copies of *Sunan Abū Dāwūd*, he points them out. For example, in section two on *Fajr* voluntary prayer on page 5, he indicates that the word *bāb* is not mentioned in most of the copies of the *Sunan*. Also, he sometimes refers to the general meaning of some words in the name of the section, such as in section twelve, page 51, where he explains the meaning of *Ḍuhā* in the Arabic language.
2. He uses the letter **ص** to refer to the original text and **س** to refer to his commentary.
3. He continues his commentary by giving a brief (or in some cases extended) bibliography of the chain of authorities, and the opinions of the *ḥadīth* scholars in them, and he also expresses his opinion on them, as on page 17, in the last line, when he points out that *Abū Al-Faḍl* is not a famous man, and on page 145 when he points out that *Zurāra* could not have heard the *ḥadīth* from *ʿĀ’isha*, which indicates his expertise in this aspect of the *ḥadīth* scholarship. If one of the sources has been mentioned before he confines himself to referring to the previous comment. He also

sometimes refers to sources by their title, without the name of the author, where the work is especially well-known. Also, if the narrator has a well-known nickname, he explains the reason for his being called by that name. For example, on page 57, he explains that *Al-Ḥamrāwī* refers to a place in Egypt. This sort of note appears frequently in his commentary. He also expresses his opinion as to the correct pronunciation of the name.

4. If there is an inconsistency or unusual feature in the chain of authorities, he indicates it, for example on page 102, he points out that *Al-Sā'aib b. Yazīd* is *Ṣaḥābī* narrated from *ʿAbd al-Raḥmān b. ʿAbd* who is considered *Tābīʿī*, whereas more usually *Tābīʿī* narrates from the *Ṣaḥābī*.
5. He explains any difficult words in the *ḥadīth*, both the general sense and terminological meaning. An example is found on page 52 when he explains the meaning of *Sulāma*. Also, he gives more details about the origins of tribes mentioned in the *ḥadīth*. For example, on page 34, he gives more details about *Banū Ḥarām*. He quotes famous language scholars' opinions on the meaning of the word he is explaining, such as on page 121, he cites *Ibn ʿArafa's* and *Al-Mufaḍḍal's* opinions on the meaning of the word *Al-Sina*. However, sometimes he indicates an opinion without mentioning the name of the scholar, as on page 151, when he explains the meaning of *Al-Khaṭīṭ*.
6. Then he deals with juristic issues. He refers to the opinions of jurists from different schools, concentrating on the opinions of the four main jurisprudence schools, and sometimes mentioning the book in which these opinions are set out. He often only

refers to either the book or the author, perhaps because they were famous in his time. For example, on page 1, he cites the book *Al-Hidāya* without referring to its author, and on page 10 he refers to *Ibn Al-Qaṭṭān*'s book, without mentioning the name of the book. He clearly expresses his opinions which are similar to those of *Abū Ḥanīfa*, especially in the last section, 27, when he defends the opinion of *Abū Ḥanīfa* that the *Witr* prayer is three connected *rak'as*, and rejects all other opinions, trying to interpret the *ḥadīth* contrary to their obvious meaning, in a way that suits his opinion, and he sometimes uses the term *Aṣḥābunā* meaning the *Ḥanafī* school, as on pages 9 and 26. He also considers the critiques of other scholars, showing his juristic experience, as on page 5, when he discusses the opinion of *Al-Jumhūr* on *Al-Ḥasan Al-Baṣrī*'s opinion. He supports and clarifies his comments by citing poetry, such as on page 71, or verses of the *Qurān* on p. 70, *ḥadīths* such as on p. 20, proverbs as on page 36, and linguistic usage as on page 134 in relation to the meaning of *Kāna* in Arabic language usage. Sometimes he combines contradictory narrations as on page 63, when he reconciles *ʿĀ'isha*'s different narrations on the *Duhā* prayer. *Al-ʿAynī*, in expressing his opinion, often refers to *Al-Taḥḥāwī*'s opinion or narrations for support, as they were from the same school. He also often notes *Al-Khaṭṭābī*'s beliefs, and this could be because the latter had discussed the same issue in his book *Maʿālim Al-Sunan*. Also, *Al-ʿAynī* frequently points to the opinions of *Al-Nawawī*'s whom he sometimes refers to as *Muḥyī Al-Dīn*.

Regarding the last two scholars, sometimes he agrees with them and sometimes he disagrees.

7. After *Al-ʿAynī* has completed the juristic discussion, he draws conclusions as to the lessons to be learned from the *ḥadīth*, and it is an indication of his accuracy and elaboration in that from each part of the *ḥadīth* he derives a lesson, although he does not often explicitly use the term in his commentary.
8. Finally, *Al-ʿAynī* notes the documentation of the *ḥadīth*. Generally, he refers to the five main *ḥadīth* books (*Sahīh Al-Bukhārī*, *Sahīh Muslim*, *Sunan Al-Tirmidhī*, *Sunan Al-Nisāʾī*, and *Sunan Ibn Māja*), but in relation to a few *ḥadīths*, he refers to other *ḥadīth* books. For example, in his commentary on the first *ḥadīth*, page 2, *ḥadīth* 27, page 44, and *ḥadīth* 40 page 62. If the *ḥadīth* is not in the main *ḥadīth* books he leaves out the documentation. Sometimes he indicates the judgement of *Al-Tirmidhī* on the *ḥadīth*, as in the case of *ḥadīth* 20, when he indicates that *Al-Tirmidhī* mentioned that this *ḥadīth* is *Ḥasan Gharīb*. If the narration of the *ḥadīth* in these books has been abridged or only part of it is mentioned, or there is a similar narration with the same meaning, he points it out. For example, in *ḥadīth* 26 he states that the narration is abridged in *Sunan Al-Tirmidhī* and in *Sahīh Muslim* only part of it is mentioned. He also uses the term *Al-Jamāʿa* if the *ḥadīth* is documented in all the five main *ḥadīth* books mentioned previously, as in *ḥadīth* 87 on page 132.

From the aforementioned information, it can be seen that *Al-ʿAynī*'s general methodology in his commentary on *Abū Dāwūd Sunan*, reflects a thorough, systematic approach and his own deep knowledge of *ḥadīth* and *Fiqh* literature. Moreover, other observations can be made on his commentary.

1. It is noticeable that *Al-ʿAynī* is concerned with explaining aspects of rhetoric mentioned in the narration of the *ḥadīths*. For example, on page 126, he explains the likening of the reader of the *Qurān* in a loud voice and the alms giving in public. Also, on page 59, he clarifies the metaphor in the phrase *Lā tuʿjiznī*.
2. *Al-ʿAynī* pays attention to grammatical issues. This interest can be seen in the large number of grammar books on which he commented. An example of this concern is found on page 42, where he parses the sentence *Jawf al-Layl Al-Ākhir* and the syntactic style is commonly used throughout his commentary.
3. If there are differences in the copies of *Sunan Abī Dāwūd* regarding the inclusion or omission of some paragraphs, he indicates it as he does on page 149 when he states that some paragraphs are not found in some copies of the *Sunan*. This demonstrates that he referred to more than one copy of the *Sunan*.
4. An important point is that when *Al-ʿAynī* comments on a certain issue, whether grammatical, linguistic, or juristic, he quotes the views of different scholars and refers to various famous books which strengthen his commentary and increase its depth.

For example, on page 90 he refers to language and *Tafsīr* scholars such as *Al-Zajjāj* and *Al-Kalbī*, in explaining the meaning of the verse (*Illā Qalīlan Nisfahu*).

2.5.2.1. The shortcomings of *Sharh Sunan Abī Dāwūd*

Some of the shortcomings of *Al-ʿAynī*'s *Sharh Sunan Abī Dāwūd* may be outlined as follows:

1. When *Al-ʿAynī* indicates that he has mentioned the biography of one of the narrators, he does not state the exact place, which makes it difficult to find.
2. Some of the information about the narrators is incorrect as on page 6, when he states that *Muḥammad b. ʿAbd al-Raḥmān* was the brother of *ʿUmra*, whereas the correct relationship was the nephew of *ʿUmra*.
3. At times when *Al-ʿAynī* refers to the views of scholars regarding various issues, he mentions certain opinions without ascribing them to their appropriate sources and simply states “a group said”, as on page 45.
4. Sometimes he points out that he has discussed some juristic issues previously, without indicating their place in his commentary.
5. It is interesting to note from *Al-ʿAynī*'s commentary his strong bias towards *Ḥanafī* opinions, so that he disagrees with all other opinions, and defends *Abū Ḥanīfa*'s belief. This is a common feature throughout his commentary.

2.5.3. The academic value of the manuscript

The importance of *Al-ʿAynī*’s commentary is highlighted through several principal characteristics which distinguish his work from other commentaries and which also give it a high academic value, making it worthy of study and editing.

1. It is a commentary on the most important and comprehensive book that collected only the *ḥadīths* related to the juristic rules and organised them in a systematic juristic sequence. This is supported by *Al-Khaṭṭābī*’s opinion that *Abū Dāwūd* collected the main juristic rules *ḥadīth* in a way that had never been done before,²⁴⁵ which made his work a prime source of juristic rules. Undoubtedly, *Al-ʿAynī*’s commentary derives much of its merit and significance from *Sunan Abī Dāwūd*.
2. *Al-ʿAynī* occupies a pre-eminent position as an important and famous scholar in *ḥadīth*, and his commentary on *Ṣaḥīḥ Al-Bukhārī* proves his expertise in this field, as an approved trusted commentary.
3. The commentary is detailed, accurate and well-organised. *Al-ʿAynī* discusses all the details of the *ḥadīths* starting from their narrators and ending with the lessons derived from the *ḥadīths*, and in his discussion of different issues, whether linguistic, juristic or in literature, reveals his deep and wide knowledge.

²⁴⁵Al-Khaṭṭābī, *Maʿālim Al-Sunan*, vol. 1, p. 11.

4. The commentary is rich in terms of information and important issues relating to the science of *Fiqh*. These issues are discussed by *Al-°Aynī* with reference to famous *Fiqh* scholars. He explains their opinions and discusses their proofs. He also offers his own independent opinions, which clearly explains and defends. It thus becomes clear that *Sharh Sunan Abī Dāwūd* is written by *Al-°Aynī*. The following evidences can be provided to substantiate this claim.

Sharh Sunan Abī Dāwūd was indicated as one of the books written by *Al-°Aynī* in the historical biographical sources. For example, in his biography of *Al-°Aynī* in *Al-Badr Al-Tāīf*, *Al-Shawkānī* points out that *Al-°Aynī* wrote a commentary on part of *Sunan Abī Dāwūd*.²⁴⁶ In his biography of *Al-°Aynī*, *Al-Sakhāwī* also confirms that *Al-°Aynī* explained part of *Sunan Abī Dāwūd*²⁴⁷ in two volumes. The attribution of *Sharh Sunan Abī Dāwūd* to *Al-°Aynī* is indicated by *Ibn Taghrī Bardī*, and *Ibn Al-°Imād*.²⁴⁸

In editing *Sharh Sunan Abī Dāwūd* by *Al-°Aynī*, owing to the extensive text and limitation of this research, the text is edited from *Bāb Tafrīf Abwāb Al-Taṭawwūf Warak°āt Al-Sunna* up to *Bāb Fī Ṣalāt Al-Layl*, since these sections and the rules they offer, especially the first sections, are widely used in practice in Muslim life. They refer to a related group of prayers, all of which are voluntary prayers, and the discussion in these sections are very useful.

²⁴⁶ *Al-Shawkānī*, *Al-Badr Al-Tāīf*, vol. 2, p. 295.

²⁴⁷ *Al-Sakhāwī*, *Al-Daw° Al-Lāmi°*, vol. 9, p. 134, *Idem. Al-Dhayl °Alā° Raf° Al-Isr*, p. 436.

²⁴⁸ *Ibn Al-°Imād*, *Shadharāt Al-Dhahab*, vol. 7, p. 287, *Al-°Aynī*, *°Aqd Al-Jumān*, introduction, p. 10.

2.6. Conclusion

From accounts of *Al-ʿAynī*'s life it can be concluded that he was raised in a religious academic environment, as his father and grandfather were judges, and his father was also a ruler of his town, therefore he followed in his father's footsteps and was a judge in the *Ḥanafī* school, who attained high office.

He suffered from the problems and calamities that faced the Egyptian society in his time such as the plague, in which he lost six of his sons, and the practice of bribery to secure key positions. Consequently, he was removed from his office several times. As a historian, in his book *ʿAqd Al-Jumān*, he gave an accurate description of the characteristics of life in his society.

Typically, the greatest scholars start their quest for knowledge from an early age, and *Al-ʿAynī* was no exception. He started to travel to seek knowledge when he was twenty-one years old and settled in Egypt, which shows his desire for knowledge, because at that time Egypt was the centre of learning in the Islamic world.

Al-ʿAynī had a long life, dying at the age of 93. His life was filled with study, teaching and writing. Among his great books were *ʿUmdat Al-Qārī Sharḥ Sahīḥ Al-Bukhārī*, in which his style seems to be similar to that in *Sharḥ Sunan Abī Dāwūd*, although the first is more detailed. These two books reflect *Al-ʿAynī*'s personality as a great *Ḥadīth* scholar. His book *Al-Sayf Al-Mahannad* shows that *Al-ʿAynī* was on good terms with the *Sultāns*, *Al-Muʿayyad* in particular, and that good relations prevailed between scholars and the *Sultāns* in general. In *Al-Bināya Fī Sharḥ Al-Hidāya* *Al-ʿAynī* cites

evidence from the *Qurān* and *Sunna* to refute the accusation that *Ḥanafī* scholars referred more to their own opinions than to these sources.

Al-ʿAynī desired to learn from the most knowledgeable scholars of his time and they were often the same as those who taught *Ibn Ḥajar*, as he and *Al-ʿAynī* worked in the same field. As a result of the great learning *Al-ʿAynī* obtained, his students in turn became great scholars in different branches of knowledge such as *Al-Sakhāwī* in *Ḥadīth* and *Ibn Taghrī Bardī* in history. Although *Al-Sakhāwī* was from the *Shāfiʿī* school and he was close to *Ibn Ḥajar*, who had disputes with *Al-ʿAynī*, he praised *Al-ʿAynī*, treated him fairly, expressed the view that *Al-ʿAynī*'s standing as a scholar was unsurpassed, which emphasises the high status of *Al-ʿAynī* among scholars. It is notable also that *Al-ʿAynī* and *Ibn Ḥajar* shared many students, who tried to benefit from them both, despite their disagreement.

Al-ʿAynī lived in an era in which scholars were encouraged and respected. He was close to some *Sulṭāns* and was appointed to high positions in the country. He followed in his father's and grandfather's footsteps as a judge. He studied under great scholars and his students were famous scholars of their time, who in their own books referred to him as an honoured scholar. He spent his life in learning, teaching and writing valuable books on different branches of knowledge.

A comparison between *Al-ʿAynī*'s life with that of *Ibn Ḥajar* reveals that, although their childhoods differed, they had several features in common. As for *Ibn Ḥajar*, he was

raised as an orphan, because his father died when he was four, whereas *Al-ʿAynī* was raised by his father who encouraged him to study religious knowledge.

Ibn Ḥajar's family were traders, which could explain his own interest in trade and involvement in it from an early age. *Al-ʿAynī*'s family, by contrast, were judges and the family milieu was characterised by the pursuit of knowledge. In these respects, then, the two scholars came from very different backgrounds. In regard to their similarities, they both lost some of their sons in the plague, they shared some teachers and students, they both travelled to acquire learning in various countries, and they wrote *Sharḥ* of the same book, *Sahīh Al-Bukhārī*. However, *Ibn Ḥajar*'s book, *Fath Al-Bārī*, is considered more popular and more valuable, and the best *Sharḥ* on *Sahīh Al-Bukhārī*. Also, his other books were definitive texts on *Ḥadīth*.

Al-ʿAynī and *Ibn Ḥajar* adopted different approaches in their *Shurūḥ* of *Sahīh Al-Bukhārī* in that the former focused on linguistic interpretation, while the latter gave particular attention to explanation and reconciliation of conflicting *Ḥadīths*. The intense rivalry between these two scholars was a source of tension, even aggression, between them, but it also enriched Islamic culture with the most detailed, lucid and valuable *Shurūḥ* of *Sahīh Al-Bukhārī*.

Al-ʿAynī followed the *Ḥanafī* school of law and *Ibn Ḥajar* followed the *Shāfiʿī* school and this could be the reason for their dispute. *Al-ʿAynī* himself recorded that the *Sulṭān* removed both of them from their positions as judges because of their continuous

disagreement.²⁴⁹ However, this does not detract from their leading place among the scholars of Islam.

Al-ʿAynī was an adherent of the *Ḥanafī* school of Islamic law, and was intensely loyal to the opinions of its founder, *Abū Ḥanīfa*, who had studied under the first “followers”.

Abū Ḥanīfa’s notable contribution to *Fiqh* scholarship in his classification of *Fiqh* into sections is reflected in subsequent scholarly works, including those of *Abū Dāwūd* and *Al-ʿAynī*.

The manuscript with which this work is concerned is a commentary on a text by *Abū Dāwūd*, one of the great *Ḥadīth* scholars, whose *Sunan* is noted for its clear organisation, accuracy, and the author’s objectivity in acknowledging conflicting interpretations.

Al-ʿAynī’s manuscript is an example of the *Sharḥ* genre, which was popular among Islamic scholars of his day. Its purpose was to consolidate and clarify existing knowledge. In his *Sharḥ Sunan Abī Dāwūd*, *Al-ʿAynī* adopts a consistent and systematic approach to his explication, which covers bibliographical, linguistic and juristic issues, and demonstrates a deep knowledge of *Ḥadīth* and *Fiqh*. There are some shortcomings, notably his bias towards the *Ḥanafī* interpretations. Nevertheless, the importance of *Abū Dāwūd*’s work, and the comprehensiveness of *Al-ʿAynī*’s commentary make the manuscript an important and influential to the *Fiqh* literature. A detailed commentary on the manuscript follows.

²⁴⁹ *Al-ʿAynī*, *ʿAqd Al-Jumān*, p. 372.

CHAPTER THREE

COMMENTARY ON THE CONTENT OF THE MANUSCRIPT

3.1. Section One : Detailed injunctions about supererogatory prayer (*Tatawwu*) and the *rak'as* of the *Sunan* prayers

3.1.1. Introduction

Al-Taṭawwu', *Al-Sunna*, *Al-Nafl*, and *Al-Mandūb* are terms almost similar in meaning, which refer to what God desired to be done. The acts for which there is most support in the *ḥadīth* are widely termed *Sunna*; other terms are used for unconfirmed acts, and *Al-Taṭawwu'* (voluntary) is a general term for all of them. Therefore, in the title of the section, the specific term "*Sunna*" is given after the general one²⁵⁰ "*Tatawwu'*". Furthermore, *Al-Nafl* in the Arabic language means "addition", and here it means additional to what is *Fard* (obligatory). In jurisprudence, it means something the Prophet Muḥammad did, but not continuously.²⁵¹

The term *Sunna* in Arabic means "method", and in jurisprudence it means those actions which the Prophet performed publicly and habitually, though there is no evidence that they are obligatory. Those actions which are attested in the *Sunna* bring more reward for their performance.²⁵² Therefore, *Al-Nawāfil* is more general than *Sunna* and the

²⁵⁰ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 133.

²⁵¹ Muḥammad Al-Khurashī, *Al-Khurashī*, vol. 2, pp. 2-3.

²⁵² *Ibid.*

rules of the *Sunna* have stronger support in the *ḥadīth*. This interpretation is based on the view that *Nafl* and *Tatawwuʿ* have the same meaning.²⁵³

In this section, here the *Sunna* refers to a voluntary prayer which may be performed together with an obligatory one. The confirmed actions among the *Sunna* are called *Al-Rawātib*, derived from a root having connotations of continuation, steadiness and stability.²⁵⁴

Each kind of *Al-Farīda* (obligatory) worship has its *Tatawwuʿ* (voluntary counterpart).

There are obligatory and voluntary prayers. *Zakāt* has a *Tatawwuʿ* dimension, which is alms. Fasting and *Ḥajj* are other examples. The reason for performing these *Tatawwuʿ* is to gain a greater reward from Allah, and compensate for any shortcoming in performance of the obligatory observances.²⁵⁵

To understand the importance of the *Nafl* prayer in *Islām*, the *Ḥanbalī* School believes that *Al-Nafl* prayer is the most valuable kind of voluntary worship in *Islām* because the form of obligatory worship to which it relates, prayer, is the one which is most important in *Islām* and includes various other kinds of worship, such as bowing, prostration, and glorification of Allah. Another opinion in the same school is that *Jihād* has higher status, then comes *Al-ʿIlm* knowledge and after that, prayer.²⁵⁶ The *Shāfiʿī*

²⁵³ Maḥmūd Al-ʿAynī, *Al-Bināya Fī Sharḥ Al-Hidāya*, vol. 2, pp. 604-605.

²⁵⁴ ʿUbayd Allah Al-Mubārakfūrī, *Mishkāt Al-Maṣābīḥ*, vol. 2, p. 140.

²⁵⁵ Muḥammad Al-ʿUthaymīn, *Fiqh Al-ʿIbādāt*, p. 178.

²⁵⁶ Ibrāhīm b. Mufliḥ, *Al-Mubdīʿ Fī Sharḥ Al-Muqniʿ*, vol. 2, p. 1.

School is similarly divided on what is the best kind of voluntary worship in Islām, but one of their scholars has explained that this matter cannot be specified, for it depends on the circumstances and the person performing the worship. He said, by way of example, that almsgiving by a rich miser is better than his praying all night, because in this case he is giving up what he loves most for the sake of God.²⁵⁷

There are some differences between the rules for obligatory and voluntary prayer:

1. Someone who starts an obligatory prayer is not allowed to cut it short except for an exceptionally urgent need, but a voluntary prayer may be cut short for a reasonable cause and, even if there is no reason, the individual will not be punished, although his act is considered hateful (*Makrūh*).
2. The obligatory prayer is performed in public with the congregation of Muslims, but only certain kinds of *Nafl* prayer, such as the *‘Īd* prayer, are performed in public.
3. A person is punished for not performing an obligatory prayer but there is no punishment for not performing a *Nafl*²⁵⁸ prayer.

The *Shāfi‘ī* School classifies the *Nafl* prayers into two categories:

1. Those performed in public with the congregation of Muslims; this category is considered better than the second;
2. Those not performed in public, because the Prophet used to perform them in private.²⁵⁹

²⁵⁷ Zakariyya Al-Anṣārī, *Asnā Al-Matālib*, vol. 1, p. 200.

²⁵⁸ Muḥammad Al-‘Uthaymīn, *Fiqh Al-‘Ībādāt*, pp. 178-180.

²⁵⁹ Zakariyya Al-Anṣārī, *Asnā Al-Matālib*, vol. 1, p. 201.

3.1.2. The wisdom underlying the exhortation to voluntary prayer

Al-Subkī (d. 1352 A.H./1933 A.D.) explains in general terms the wisdom underlying the institution of the *Nafl* prayer, as being to raise people's place in heaven, to expiate sins, and to make up for any shortcoming in performing the *Farḍ* prayer.²⁶⁰

Ibn Daqīq Al-ʿĪd has a more detailed elaboration of the reason for performing some voluntary prayers before and after the obligatory ones. With regard to *Nafl* before the prayer, he explains when someone is busy with his life and thinks about his own affairs, his heart is distracted from worship. Therefore, these *Nafl* will prepare him for the *Farḍ*. The *Nafl* after prayer, on the other hand, will make up for any shortcoming in performing the *Farḍ*.²⁶¹

The *Mālikī* School's view of this matter is that a person should not pray with the intention that the *Nafl* prayer will make up for the shortcoming of his *Farḍ*, because a *Nafl* performed with this intention will be detested.²⁶² A related point made in jurisprudence is that even if the obligatory prayers were not complete, this does not affect the rightness and acceptability to God of the voluntary prayer,²⁶³ which seems sensible because each prayer is separate from the other. Moreover, Allah's mercy towards His followers is demonstrated by His acceptance of the voluntary prayer, even if there was a shortcoming in the obligatory prayer.

²⁶⁰ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 133.

²⁶¹ Ibn Daqīq Al-ʿĪd, *Sharḥ Al-ʿUmda*, vol. 1, p. 20, from ʿUbayd Allah Al-Mubārakfūrī, *Mishkāt Al-Masābīḥ*, vol. 2, pp. 142-199.

²⁶² ʿAlī Al-ʿAdawī, *Al-Khurashī*, vol. 2, pp. 21-22.

²⁶³ Muḥyyī Al-Dīn Al-Nawawī, *Al-Majmūʿ*, vol. 3, p. 550.

3.1.3. The legitimacy of *Al-Sunan Al-Rawātib* and their timing

Jurisprudents had different opinions on the legitimacy of such voluntary prayer.

1. The majority of scholars agreed on their legitimacy, that there are specific times for them, and that they deserve to be performed continually.
2. *Al-Imām Mālik's* opinion was that there was no specific time for these prayers.²⁶⁴

His reason for that was to avoid their impinging on the time of the *Farḍ* prayers; therefore he argued that only those who have fulfilled their obligation in this respect should pray the *Nafl*.²⁶⁵

Scholars of the *Mālikī* School also have two different opinions in regard to the *Al-Nawāfil Al-Qabliyya* (a voluntary prayer performed before the obligatory one):

1. That this kind of *Nafl* is only required when the person is waiting for the *Jamā'a* prayer, and there is plenty of time before the *Farḍ* prayer; if that is not the case, then it is not allowed.²⁶⁶
2. That it should be performed by every Muslim, whether he is waiting for the *Jamā'a* prayer or not, when there is plenty of time, and it is better that this prayer be performed at the beginning of the time of the *Farḍ* prayer.²⁶⁷

²⁶⁴ Mālik b. Anas, *Al-Mudawwana Al-Kubrā*, vol. 1, p. 97.

²⁶⁵ Muḥammad 'Abd Al-Salām Al-Mubārakfūrī, *Mishkāt Al-Masābīh*, vol. 2, pp. 142-149.

²⁶⁶ 'Alī Al-'Adawī, *Al-Khurashī*, vol. 2, pp. 2-3.

²⁶⁷ Muḥammad Al-Dusūqī, *Hāshiyat Al-Dusūqī*, vol. 1, p. 313.

On the issue of setting a specific time for these prayers, the *Ḥanbalī* opinion is that the time of each *Nafl* before the *Farḍ*, starts from the starting time of the *Farḍ* until the latter is performed, and the time of every *Nafl* performed after the *Farḍ* starts from the time the latter is performed until its designated period finishes.²⁶⁸

Al-ʿIrāqī (d. 806 A.H./1403 A.D.) from the *Shāfiʿī* School rejects this opinion, saying that in ʿĀʾisha’s narration of the Prophet’s *Ḥadīth*, it is said that when he missed the four *Nafl rakʿa* before the *Zuhur* prayer he performed them after the two *Nafl rakʿas* after *Zuhur*, which means that the *Nafl* before prayer could be performed any time until the end of the *Farḍ* time.²⁶⁹ This opinion was shared by another scholar in the same school, who said that the after-*Farḍ Nafl* cannot be prayed before the *Farḍ*, because it belongs specifically to the time after the *Farḍ* is performed, but the preceding *Nafl* can be prayed after the *Farḍ*, because the time during which it is applicable lasts until the *Farḍ* time is finished.²⁷⁰

3.1.4. The number of *Al-Sunan Al-Rawātib*

Because of the different narrations that indicated different numbers of *Al-Sunan Al-Rawātib*, scholars have expressed different opinions as to their number.

²⁶⁸ ʿAbd al-Raḥmān b. Qāsim, *Hāshiyat Al-Rawd Al-Murbiʿ*, vol. 2, pp. 211-212.

²⁶⁹ *Ibid.*

²⁷⁰ Zakariyya Al-Anṣārī, *Asnā Al-Matālib*, vol. 1, p. 202.

1. The *Ḥanafī* School:

Al-Subkī in his explanation of *Sunan Abī Dāwūd* concluded that the number of *Al-Sunan Al-Rawātib* is twelve *rakʿas*, and that in the *Ḥadīths* there is clear evidence against *Al-Ḥasan Al-Baṣrī's* (d. 110 A.D./728 A.D.) view that the two *rakʿas* before *Fajr* prayer are obligatory (as they were mentioned in *Al-Tirmidhī's* version as one of *Al-Sunan Al-Rawātib*).²⁷¹ He also agreed with *Al-ʿAynī* (d. 855, A.H./1451 A.D.) as they are from the same *Ḥanafī* School that, since the different narrations indicate different numbers of these *Sunan*, which in total amount to fourteen *rakʿas*, they should all be considered, even if the reward in the *Ḥadīth* was given for twelve of them.²⁷² Therefore, according to the *Ḥanafī* School there are twelve *Al-Sunan Al-Rawātib*: in two *rakʿas* before *Fajr*, four before *Zuhur* and two after it, two after *Maghrib*, and two after *ʿIshāʾ*.

On the other hand, they consider some *Sunan* as favourable, such as four *rakʿas* before *ʿAṣr*, four before *ʿIshāʾ*, two after the two *Rātibā* of *Zuhur*, two after the *Rātibā* of *ʿIshāʾ*, and six after the *Maghrib* prayer.²⁷³

²⁷¹ *Al-Tirmidhī*, *Sunan*, Kitāb Al-Ṣalāt. Section on who prays twelve *rakʿas*, no. 415.

²⁷² Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 134. *Al-ʿAynī*, *Minḥat Al-Sulūk*, manuscript, pp. 52-53.

²⁷³ *Ibid.* Zayn Al ʿĀbidīn, *Al-Ashbāh wa'l Nazā'ir*, p. 33.

2. The *Hanbalī* School:

In the opinion of the *Hanbalī* School there are ten *Al-Sunan Al-Rawātib*: two *rakʿas* before *Zuhur* and two after it, two after *Maghrib*, two after ‘*Ishā*’, and two after *Fajr*.

They took this number from *Ibn ʿUmar’s Ḥadīth* that the Prophet prayed two *rakʿas* before *Zuhur* and two after it, two after *Maghrib*, two after ‘*Ishā*’, and two before *Fajr*.

However, there is another opinion in the school which is *Ibn Taymiyya’s* (d. 728 A.H./1372 A.D.) opinion that *Al-Sunan Al-Rawātib* are twelve *rakʿas*. This opinion was based on *Al-Tirmidhī’s* narration of this *Ḥadīth* and ‘*Ā’isha’s Ḥadīth* that the Prophet never omitted to pray four *rakʿas* before *Zuhur*.²⁷⁴

In regard to the favourable *Sunan* after *Al-Rawātib*, there are also two different opinions, as is a characteristic of this school. The first is that there are twenty: four before *Zuhur* and four after, four before ‘*Aṣr*’, four after *Maghrib* and four after ‘*Ishā*’.²⁷⁵

The other opinion adds two more *rakʿas* after the *Maghrib* prayer, bringing the number to six.²⁷⁶ *Ibn Qudāma* (d. 620 A.H./1223 A.D.) criticised that view, on the ground that the *Ḥadīth* that mentions the four *rakʿas* after the *Maghrib* prayer is very weak.²⁷⁷

3. The *Shāfiʿī* School:

The *Shāfiʿīs* have five different opinions in regard to *Al-Sunan Al-Rawātib*:

²⁷⁴ Muḥammad Al-ʿUthaymīn, *Al-Sharh Al-Mumtaniʿ*, vol. 4, pp. 94-96.

²⁷⁵ ʿAbd al-Raḥmān b. Qāsim, *Hāshiyat Al-Rawḍ Al-Murbiʿ*, vol. 2, pp. 216-218.

²⁷⁶ ʿAbdullah b. Qudāma, *Al-Kāfi Fī Fiqh Ahmad*, vol. 1, pp. 192-193.

²⁷⁷ ʿAbdullah b. Qudāma, *Al-Mughnī*, vol. 1, pp. 765, 766.

1. that there are ten *rak'as*, as in *Ibn 'Umar's Ḥadīth*; this is the majority view;
2. that there are eight *rak'as*, two after '*Ishā'*' being left out;
3. that there are twelve; this view is reached by adding two more *rak'as* before the *Zuhur* prayer, to bring the number to four;
4. that there are fourteen; this view adds two more *rak'as* after *Zuhur*, which makes four;
5. that there are eighteen; this is based on the addition of four *rak'as* before the '*Aṣr*' prayer.²⁷⁸

Some *Shāfi'ī* scholars tried to reconcile these opinions, pointing out that the minimum number of *Al-Sunan Al-Rawātib rak'as* is ten and the maximum is eighteen.²⁷⁹

Al-Subkī (756 A.H./1355 A.D.) explained that every authentic *Ḥadīth* indicating a number for these *Nawāfil* should be accepted and followed; the degree to which they are desirable depends on how often the Prophet continued to pray them, or whether there are other *Ḥadīth* supporting the same *Nafl*.²⁸⁰ Furthermore, *Al-Nawawī* (d. 261 A.H./1277 A.D.) indicated that the same applies to the different numbers of the *rak'as* in the forenoon and *Witr* prayer, i.e. that praying the lesser number achieves the lowest level of the *Sunna* and the greatest number achieves the more perfect *Sunna*.²⁸¹ However, the *Witr* is a single prayer and the variation is in the number of the *rak'as*,

²⁷⁸ 'Abd al-Raḥīm Al-'Irāqī, *Tarḥ Al-Tathrīb*, vol. 3, p. 33.

²⁷⁹ *Ibid.*

²⁸⁰ *Ibid.*, p. 34.

²⁸¹ Al-Nawawī, *Sharḥ Saḥīḥ Muslim*, vol. 6, p 9.

whereas the position in regard to *Al-Sunan Al-Rawātib* seems to be more complicated, because opinions vary on how many *rak'as* there are for each prayer of *Al-Rawātib*.

4. The *Mālikī* School

The *Mālikī* School has a totally different opinion concerning the number of these *Rawātib*. They take the view that there is no set limit to their number, and argue that the numbers indicated in the *Ḥadīths* are not intended for limitation (which seems to be a strange opinion); therefore, whether a Muslim adds more *rak'as* or confines himself to the number indicated, he will still have the same reward, but if he reduces them, then it will incur God's displeasure.²⁸²

Regarding the *Ḥadīth* evidence for the sequence of the importance of *Al-Sunan Al-Rawātib*, in spite of the conflicting opinions on the numbers of *Al-Rawātib* in the four main schools, they seem generally to agree that the *rak'as* before *Fajr* are the most confirmed. An exception is the *Mālikī* School, who believe that the *Nafl* is favourable at any time, but it is confirmed after *Maghrib*, before and after *Zuhur*, and before *‘Aṣr* prayer.²⁸³ For the *Ḥanafī* School, after the *Sunna* of *Fajr* comes the *Sunna* of *Maghrib*, the *Sunna* after *‘Ishā*,²⁸⁴ the *Sunna* before *Zuhur*, after *Zuhur*, before *‘Aṣr* and then before *‘Ishā*. Another opinion in the school is that the *Sunna* before and after *Zuhur*

²⁸² ‘Alī Al-‘Adawī, *Al-Khurashī*, vol. 2, pp. 2-3.

²⁸³ Ibid.

²⁸⁴ Maḥmūd Al-‘Aynī, *Al-Bināya Ft Sharh Al-Hidāya*, vol. 2, pp. 604-605.

and after *Maghrib* are of the same level, and others say that the *Sunna* before *Zuhur* is more confirmed.²⁸⁵

The *Hanbalī* School agrees with the first opinion of the *Hanafīs*.²⁸⁶ No discussion of the sequence of *Al-Sunan Al-Rawatib* could be found in the *Shāfi'ī* books, but they have two opinions on which is more favourable, the *Rawātib* before or after the *Farḍ* prayer.

The first opinion is that the after-*Farḍ* prayer is more favourable because the preceding ones are just an introduction to the prayer, but the prayer after *Farḍ* has the honour of following it. The other opinion is that they are equally worthy.²⁸⁷ This view appears to be more reliable for there is no evidence from the *Sunna* that one is preferred over the other. This section consists of four *ḥadīths*. In the first *ḥadīth* (1250-1), the meaning of the phrase (who prayed in a day) means every day and night; it is a general condition derived from *Al-Nisā'ī*²⁸⁸ and *Ibn Māja's*²⁸⁹ narration reported from 'Ā'isha (who continued performing twelve *rak'as*).

“A house in heaven will be built for him” refers to the situation where the worshipper's obligatory prayers were perfect and complete, but if they were incomplete then the shortfall will be made up from his voluntary prayer.²⁹⁰

²⁸⁵ 'Uthmān Al-Zayla'ī, *Tabyyīn Al-Haqā'iq*, vol. 1, pp. 171-172.

²⁸⁶ Ibrāhīm b. Muḥammad, *Manār Al-Sabīl*, vol. 1, pp. 109-110.

²⁸⁷ Muḥammad Al-Mubārakfūrī, *Mishkāt Al-Masābīh*, vol. 2, pp. 140-144. See also Zakariyya Al-Anṣārī, *Asnā Al-Matālib*, vol. 1, pp. 200-202.

²⁸⁸ In *Kitāb Al-Qiyām*, the Section on the reward for those who pray twelve *rak'as*, *ḥadīth* number (1799), page (2206).

²⁸⁹ In *Kitāb Iqāmat Al-Ṣalāt*, the Section on the twelve *rak'a*, *ḥadīth* number (1141), page (2543).

²⁹⁰ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 134. See also Muḥammad 'Abd al-Salām, Al-Mubārakfūrī, *Mishkāt Al-Masābīh*, vol. 2, p. 141.

In *Sahīh Muslim*²⁹¹ *Umm Ḥabība* said,

“I never left them,”

referring to the twelve *rakʿa* and the same point is made by *ʿAmr b. Aws*, and *Al-Nuʿmān b. Sālim*, which means that the reward is for who continues praying them. Scholars concluded from this that it is better for scholars to do likewise, with the purpose of encouraging people to continue performing these *rakʿas*.²⁹²

In *Ḥadīth* (1251-2) there is no mention of the *ʿAṣr* prayer, which confirms that there is no *Rātibā* for it.

In regard to the first lesson from this *ḥadīth* (praying *Al-Sunan Al-Rawātib* at home):

Some scholars disapproved of the performance of these prayers in the mosque, in the light of this *ḥadīth*, but the majority agree that these prayers can be performed in the mosque, although it is better that they are prayed at home. They supported their opinion with the following *ḥadīth*:

“The best of man’s prayer is the one in his house, unless it is an obligatory prayer”²⁹³

²⁹¹ In *Kitāb Ṣalāt Al-Musāfirīn*, under the Section on *Al-Sunan Al-Rawātib*, *ḥadīth* number (728), page (792).

²⁹² *Al-Nawawī, Sharḥ Muslim*, vol. 6, p. 9.

²⁹³ *Muslim, Sahīh*, *Kitāb Ṣalāt Al-Musāfirīn*: the Section on the favourable voluntary prayer being the prayer in the house, *ḥadīth* number (1825), page (801).

Moreover, they argue, the Prophet used to perform his voluntary prayers in his house, even if he sometimes performed them in the mosque. The reason for the second opinion mentioned by *Al-ʿAynī*, that praying these prayers in public is better, is so that people know them, and do not think that they represent an innovation in Islām. *Al-Mubārakfūrī* (d. 1353 A.H./1943 A.D.) agrees with this opinion, and argues that these prayers should be prayed in the mosque, especially by scholars, because people follow their example, so if scholars stopped praying them in the mosques, then other people would do the same and even stop performing them in their homes.²⁹⁴ However, it seems that these *rakʿas* are widely known among the Muslims. According to *Ibn Ḥajar* (d. 852 A.H./1448 A.D.), *Mālik* (d. 179 A.H./795 A.D.) and *Al-Thawrī* (D. 161 A.H./777 A.D.), based their opinion (that the daytime *Rawātib* should be performed in the mosque and night-time ones should be prayed at home), on the *Ḥadīth* which indicated that the Prophet prayed two *rakʿas* before *Zuhur*, two after it, and two after *Jumʿa* in the mosque, and that the two *rakʿas* after *Maghrib* and *ʿIshāʾ* were in his house,²⁹⁵ but *Ibn Ḥajar* (852 A.H./1448 A.D.) rejected this opinion, arguing that this was not a deliberate decision by the Prophet, but a matter of circumstance because he was usually busy with people during the day and he was usually at home at night.²⁹⁶

²⁹⁴ Muḥammad Al-Mubārakfūrī, *Mishkāt Al-Masābīh*, vol. 2, pp. 143-144.

²⁹⁵ Al-Bukharī, *Sahīh*, *Kitāb Al-Tahajjud*, the Section on the voluntary prayer after the obligatory one, ḥadīth number (1172), page (91).

²⁹⁶ Ibn Ḥajar, *Fath Al-Bārī*, vol. 3, p. 50.

Another *Ḥadīth*, which supports the view of the majority of scholars that *Al-Sunan Al-Rawātib* should be performed at home, is narrated by *Ibn ‘Umar*:²⁹⁷

“perform some of your prayers in your houses, and don’t make them as graves”²⁹⁸

As for the *Ḥanafī* School, they prefer that these prayers should be performed in people’s houses, but they believe that the most important matter is the faithful intention with which the prayers are performed, in the hope of God’s reward.²⁹⁹

On the opinion of *Mālik* and *Al-Thawrī* indicated before, *Al-Nawawī*, (d. 676 A.D./1277A.H.) who is from the *Shāfi‘ī* School, contradicts them by pointing out that the Prophet prayed the *Rātibā* of the dawn and Friday prayers, which are daytime prayers, at home.³⁰⁰ *Al-‘Irāqī* mentioned that the wisdom of praying *Al-Rawātib* at home is that it is done in private, so in performing the prayers, the worshipper will be seeking to please God, not to impress other people. Another reason is that the house will be blessed by these prayers and Satan kept away from it.³⁰¹ According to *Ibn ‘Umar*’s narration, mentioned before, the *Ḥanbalī* School concluded that *Al-Rātibā* of *Al-Maghrib*, *Fajr* and *‘Ishā’* should be performed at home and the rest in the mosque.

²⁹⁷ Ibid., p. 62.

²⁹⁸ Al-Bukharī, *Ṣaḥīḥ*, Kitāb Al-Tahajjud, Section on the voluntary prayer in the house, ḥadīth number (1187), page (92).

²⁹⁹ Fakhr Al-Dīn Al-Zayla‘ī, *Tabyyīn Al-Haqā’iq*, vol. 1, p. 172.

³⁰⁰ Zayn Al-Dīn Al-‘Irāqī, *Tarḥ Al-Tathrīb*, vol. 3, p. 36.

³⁰¹ Ibid., p. 37. See also ‘Abd al-Raḥmān Al-Najdī, *Ḥashiyat Al-Rawd Al-Murbi‘*, vol. 2, p. 212.

Another opinion in the school is that it makes no difference whether they are prayed at home or in the mosque.³⁰²

The *Mālikī* School had different opinions from the other main schools regarding *Al-Rawātib*. They believed that it was better for strangers who visit the Prophet's mosque to pray *Al-Rawātib* in it, but the people of *Al-Madīna* should perform these prayers at home. Moreover, as mentioned earlier, some believed that *Al-Rawātib* in the daytime should be performed in the mosque. *Ibn Rushd* (d. 595 A.H./1198 A.D.), one of the famous scholars of the school, explained that if a person did not perform them in the mosque, he might become busy with his family at home and forget to perform them.³⁰³

The fifth lesson that *Al-ʿAynī* concluded from the second *ḥadīth* was not narrated as one of the observances the Prophet used to perform, but it is one of the possible ways in which a person may pray.³⁰⁴ *Al-ʿAynī* also pointed out that this state in praying is allowed by *Abū Ḥanīfa*. *Al-Subkī*, however, mentioned that although it is allowed by *Abū Ḥanīfa*, he considers it undesirable.³⁰⁵ For the other three main schools, this condition is allowed.³⁰⁶

³⁰² Burhān Al-Dīn b. Mufliḥ, *Al-Mubdiʿ*, vol. 2, p. 15.

³⁰³ ʿAlī Al-ʿAdawī, *Al-Khurashī*, vol. 1, p. 6. See Also Muḥammad Al-Dustūqī, *Hāshiyat Al-Dustūqī*, vol. 1, p. 314.

³⁰⁴ Muḥammad Al-Mubārakpūrī, *Mishkāt Al-Masābīh*, vol. 2, p. 145.

³⁰⁵ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 136.

³⁰⁶ Khalīl Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 6, p. 373.

The scholars who allow this condition take the view that the Prophet referred in the *Ḥadīth* to voluntary prayer, and the people who prohibit it consider the prayer referred to in the *Ḥadīth* to be obligatory.

Al-Nawawī believed that this *ḥadīth* refers to voluntary prayer and whoever sits during the prayer, if he has the valid excuse of not being able to stand, has the same reward as one who stands for the prayer, but anyone who sits without an excuse has only half of the reward. He also explained that this *ḥadīth* cannot be considered as referring to obligatory prayer, for whoever sits during it without an excuse is not accepted, but one who has an excuse still earns a full reward.³⁰⁷ This is because standing during the prayer is one of the conditions that must be fulfilled for it to be considered to be performed correctly.

The *Sunna* of the *Jum'ā* prayer is mentioned in *Ḥadīth* (1252-3), which states that the Prophet performed two *rak'as* after the *Jum'ā* prayer. Other *Ḥadīths* indicate that the Prophet performed four *rak'as* after it. Therefore, jurists varied in their opinions regarding the *Sunna* after *Jum'ā*. *Imām Aḥmad* favoured the two *rak'as*, while *Abū Hanīfa* favoured the four. *Abū Yūsuf*, who was from the *Abū Hanīfa* School, suggested six *rak'as*, in an attempt to combine the two narrations.³⁰⁸ This is not for the *Sunna* after *Jum'ā*, but for the *Sunna* before it. The *Ḥanbālī* do not favour any *Sunna* before

³⁰⁷ *Al-Nawawī*, *Sharḥ Ṣaḥīḥ Muslim*, vol. 3, pp. 14-15.

³⁰⁸ *Khalīl Al-Sahārnafūrī*, *Badhl Al-Majhūd*, vol. 6, p. 374. *Al-ʿAynī*, *Minḥat Al-Sulūk*, manuscript, p. 52.

Jum'ā,³⁰⁹ but *Al-Shāfi'ī* considered the *Sunna* of the *Jum'ā* prayer to be the same as the *Sunna* of the *Zuhur* prayer.³¹⁰

In regard to the *Sunna* before the *Zuhur* prayer in *Ḥadīth* (1253-4), the *Sunna* before the *Zuhur* prayer is four *rak'as*, whereas the previous *Ḥadīth* indicated that it is two *rak'as*. Jurisprudents have discussed this conflict and tried to reconcile the two narrations. *Al-Dāwudī* (d. 945 A.H./538 A.D.) explained that *Ibn 'Umar* and *'Ā'isha* (the narrators of the two *Ḥadīths*) had each described what they had seen, or that *Ibn 'Umar* had forgotten the other two *rak'as* and mentioned only³¹¹ two. *Ibn Ḥajar* believed that this was unlikely and his interpretation was that the Prophet sometimes performed two and other times four. Another possibility is that he performed two when he was in the mosque, and four when he was at home, or that he prayed two *rak'as* at his house, then a further two when he reached the mosque, he prayed another two. Therefore, *Ibn 'Umar* saw only the two in the mosque, and *'Ā'isha* knew about the four.³¹² *Al-Ṭabarī* (d. 310 A.H./922 A.D.) pointed out that the Prophet was accustomed to praying four *rak'as* before the *Zuhur* prayer in most situations, and that most of the Prophet's companions also did so.³¹³ *Ibn Qayyim Al-Jawziyya* (d. 751 A.H./1350 A.D.) had a

³⁰⁹ Sharaf Al-Dīn Al-Ḥajawī, *Al-Iqnā' Fī Fiqh Ahmad*, vol. 1, p. 146.

³¹⁰ Zakariyya Al-Anṣārī, *Asnā Al-Matālib*, vol. 1, p. 202.

³¹¹ Ibid.

³¹² Ibid.

³¹³ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, pp. 136-137. See also Muḥammad Al-Banūrī, *Ma'ārif Al-Sunan*, vol. 4, pp. 56-57.

different opinion, that these four *rak'as* are separate prayers that the Prophet performed in the middle of the day, and not the *Sunna* of the *Zuhur* prayer.³¹⁴

3.2. Section Two: On performance of two *rak'as* before the dawn prayer

Abū Dāwūd first started with general *ḥadīths* referring to *Al-Sunan Al-Rawātib*, then he documented the *ḥadīths* related to each kind in turn, starting with *Ḥadīth* (1254-4).

In this *Ḥadīth Al-Subkī* considers *Al-Ḥasan's* opinion that the *Sunna* of *Al-Fajr* is compulsory as an odd one, and explains that the Prophet's continuing to practise this *Sunna* does not mean that it is compulsory, unless there is other evidence (*Qarīna*).³¹⁵

This opinion that these *rak'as* are compulsory, was ascribed to *Abū Ḥanīfa*.³¹⁶

Muḥammad Ābādī (d. 1329 A.H./1919 A.D.) explains the reason for the scholars' belief that these *rak'as* are compulsory. He argues that, since they were confirmed in more than one *ḥadīth*, they are valued more than the ordinary voluntary prayer, but they are not obligatory (*Fard*), so they must be compulsory (*Wājib*). Others, who consider them voluntary, base their opinion on the fact that they were mentioned in the *ḥadīth* as such, though they acknowledge that the fact that they are confirmed makes them more favourable than any other voluntary prayer.³¹⁷

³¹⁴ °Abd al-Raḥmān Al-Najdī, *Al-Rawd Al-Murbi*, vol. 2, p. 217.

³¹⁵ Maḥmūd Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 140.

³¹⁶ Maḥmūd Al-°Aynī, *Al-Bināya Sharh Al-Hidāya*, vol. 2, p. 605.

³¹⁷ Muḥammad Ābādī, *I'lām Ahl Al-'sr bi Ahkām Rak'atay Al-Fajr*, pp. 21-22.

In contrast, it seems that this *ḥadīth* indicates that *Al-Fajr Rā'iba* is not obligatory, in the phrase:

“from the voluntary prayer.”³¹⁸

It also points out the importance of these *rak'as* and that the Prophet was accustomed to performing them more than any other voluntary prayer.³¹⁹ Another *ḥadīth* which confirms the high status of this prayer is found in *Ṣaḥīḥ Muslim*:

“The *rak'as* of *Al-Fajr* is better than the whole universe with all that is in it” (*Khayrun min Al-Dunyā wa mā Fīhā*³²⁰).

For this reason, a Muslim who does not perform these *rak'as* is losing a great reward from Allah and his omission reflects a weak faith.³²¹

3.3. Section Three: On observing the *Sunan* prayer of dawn shortly

The main point discussed in this section is that the Prophet used to pray the *Fajr* prayer in a short form, and that there were specific verses he used to recite which were also short. However, *Ḥadīth* (1258-8) is concerned with the importance of praying the *Fajr* prayer, and thus differs in emphasis from the rest of this section.

From the first *Ḥadīth* (1255-5) various rules have been derived by the main schools of jurisprudence. *Imām Mālik's* opinion was that only *Sūrat Al-Fā'iḥa* should be recited in

³¹⁸ Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, vol. 3, p. 5.

³¹⁹ Muḥammad Al-Mubārakpūrī, *Mishkāt Al-Maṣābīḥ*, vol. 2, p. 1345.

³²⁰ Muslim, *Ṣaḥīḥ*, Kitāb Ṣalāt Al-Musāfirīn, section on the Sunna of Fajr prayer, no. 725, p. 792.

³²¹ Abdullah Al-Bassām, *Taysīr Al-ʿAllām*, vol. 1, p. 195.

these *rak'as*.³²² The other schools interpreted them as indicating another *Sūra* after *Al-Fātiḥa*. However, *Imām Abū Ḥanīfa* believed that a long *Sūra* could be recited after the *Fātiḥa*, whereas the other schools argue that the *Sūra* should be short, as this was the way the Prophet performed it, as indicated in this *ḥadīth* and the following one.³²³ *Abū Ḥanīfa* based his opinion on other general *ḥadīths* which indicate that long prayers are preferable.³²⁴ *Zayn Al-ʿĀbidīn* (d. 94 A.H./712 A.D.) mentioned another opinion of *Imām Abū Ḥanīfa*, that it is better for the recitation in these *rak'as* to be short.³²⁵ The opinion of the majority of the scholars is that it is better that these *rak'as* be short, because that is what is specified in this *ḥadīth* and in others.³²⁶ *Ibn Ḥajar* pointed to the wisdom of this prayer being short, so the dawn prayer can be performed at the beginning of its allotted time, or to start the day's prayer with a short *rak'a*.³²⁷

In regard to the second *Ḥadīth* (1256-6), another *ḥadīth* which refers to these two *Sūras* was mentioned in *Ṣaḥīḥ Muslim*, narrated by *Ibn ʿUmar*,

I saw the Prophet for a month reciting in the two *rak'as* before *Fajr* (*Qul Yā Ayyuha Al-Kāfirūn* and *Qul Huwa 'Allūhu 'Aḥad.*)³²⁸
(Say: O ye that reject faith, and say: He is Allah The One).

³²² Mālik b. Anas, *Al-Mudawwana Al-Kubrā*, vol. 1, p. 118, see also Muḥammad b. Rushd, *Bidāyat Al-Mujtahid*, vol. 1, p. 463.

³²³ ʿAbd al-Raḥīm Al-ʿIrāqī, *Tarḥ Al-Tathrīb*, vol. 3, p. 46. See also Ibrāhīm b. Mufliḥ, *Al-Mubdiʿ Fī Sharḥ Al-Muqniʿ*, vol. 2, p. 14.

³²⁴ Muḥammad Al-Shawkānī, *Nayl Al-Awtār*, vol. 3, p. 21.

³²⁵ Zayn Al-ʿĀbidīn, *Al-Ashbāh wa'l Nazā'ir*, p. 169.

³²⁶ Muḥammad Ābādī, *Iʿlām Ahl Al-ʿAsr*, p. 32.

³²⁷ Ibn Ḥajar, *Fath Al-Bārī*, vol. 3, p. 46.

³²⁸ Muslim, *Ṣaḥīḥ*, Kitāb Ṣalāt Al-Musāfirīn, section on the Sunna of Fajr prayer, no. 726, p. 792.

These *Sūras* are recited after *Al-Fātiḥa*, but this is not stated explicitly, because it is very well known *Al-Fātiḥa* that it should be recited in every prayer, and there is no evidence in this *ḥadīth* that *Al-Fātiḥa* should not be recited in these *rakʿas*.³²⁹

This *ḥadīth* disproves *Imām Mālik's* opinion that *Al-Fātiḥa* should only be recited in these *rakʿas*. Another lesson from this *ḥadīth* is that reciting these *Sūras*, in particular in these *rakʿas*, is favourable.³³⁰

In *Ḥadīth* (1257-7), *Al-Subkī* offers an interesting explanation of the last word in the *ḥadīth*, which clarifies the relationship between the *ḥadīth* and the title of the section. He said that this word, *Ajmaltuhumā*, means that the Prophet performed the two *rakʿas* very briefly,³³¹ and this meaning is different from that indicated by *Al-ʿAynī* which is consistent with the title of the section.

Ḥadīth (1258-8) does not fit in with the title of the section,³³² because the *ḥadīths* in this section are concerned with the recitation in these *rakʿas*, while this *ḥadīth* discusses its importance.

This *ḥadīth* is considered as *Daʿīf*. On the other hand, *Al-ʿAynī's* commentary on the chain of authority implies that it is not, and it seems that his commentary on *ʿAbd Al-*

³²⁹ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 140.

³³⁰ Muḥammad Al-Banūrī, *Maʿārif Al-Sunan*, vol. 4, p. 60.

³³¹ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 140.

³³² *Ibid*, p. 141.

Raḥmān b. Ishāq is the same one mentioned by *Al-Mundhirī* in his explanation of this *Ḥadīth*.³³³

There are two explanations for the meaning of the *ḥadīth*. The first one is that even if the enemy is chasing you on horseback and you are trying to escape, you should not neglect to perform these *rakʿas*, but should try to perform them, even on horseback. The second explanation is that if your army are leaving their place, even in this limited time, if you are afraid that you will miss them, you should not omit to perform them.³³⁴

Al-Subkī pointed out that this *ḥadīth* is clear evidence in support of the view that these *rakʿas* are compulsory, but the majority of scholars hold that this *ḥadīth* is weak and even if it is not, they suggest that it exaggerates their importance, because these *rakʿas* are mentioned in other *ḥadīths* as voluntary prayers.

Al-Ṣanʿānī (d. 1182 A.D. 1672 A.H.) indicated that from *ḥadīth* (1259-9) it can be concluded that it is permitted to recite a verse from the middle of a *Sūra*.³³⁵

The lesson that *Al-ʿAynī* derived from *ḥadīth* (1260-10), that it is permissible to recite the *Qurʾān* aloud during the night prayer, was based on the opinion that the Prophet recited the *Qurʾān* aloud in these *rakʿas* and the companions heard these exact

³³³ Al-Ḥāfīz Al-Mundhirī, *Mukhtasar Sunan Abī Dāwūd*, vol. 2, p. 75.

³³⁴ Muḥammad Ābādī, *Iʿlām Ahl Al-ʿAsr*, p. 9.

³³⁵ Muḥammad Al-Ṣanʿānī, *Subul Al-Salām*, vol. 1, p. 384.

Sūras. Other *ḥadīths* support the opinion, but other scholars believed that the Prophet was not reading aloud, and that the *Sūras* were known from the fact that the companions heard some words of the verse and knew them.³³⁶ There are also other *ḥadīths* which indicate that the Prophet was not reading aloud, and it is believed that to say the Prophet was reciting aloud is more correct, according to the proofs from the *ḥadīths*.³³⁷

3.4. Section Four: On lying down after praying the two *rakʿas* before the dawn prayer

The three *ḥadīths* in this section (1261-11, 1262-12, 1264-13) are related, in that they discuss lying down after the *Fajr Sunna*. The first *ḥadīth* suggests that one should lie down after the *Fajr Sunna*, the second one explains that the lying down should be before the *Sunna*, and the third one indicates that the Prophet woke the worshippers in the mosque to pray the *Fajr* prayer, which means that they were lying down before it and after the *Fajr Sunna*.³³⁸ In other copies of the *Sunan Abī Dāwūd*, there is another *ḥadīth* between *ḥadīth* (1262-12 and 1264-13), which should be (1263), which confirms that it is correct to lie down after the *Fajr Sunna*.³³⁹ As *Al-ʿAynī* indicated, there are different opinions as to whether such action is permissible and whether it takes place before or after the *Fajr Sunna*.

³³⁶ Muḥammad Ābādī, *Iʿlām Ahl Al-ʿAsr*, p. 42.

³³⁷ Ibid.

³³⁸ Maḥmūd Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 150.

³³⁹ The *ḥadīth* is ʿĀʾisha's narration that the Prophet, after he had prayed *Fajr Sunna*, if she was asleep lay down, and if she was awake, talked to her. Abū Dāwūd, *Sunan Abī Dāwūd*, vol. 2, p. 21.

On the first point, *Al-Şanʿānī* points out that *ḥadīth* (1260-11) clearly commands lying down after the *Fajr Sunna*, but because other *ḥadīths* make no mention of it after the *Sunna*, it is considered favourable.³⁴⁰

There is a conflict between the first and the second *ḥadīth* in this section, regarding whether one should lie down before or after the *Fajr Sunna*. (*Ibn Ḥajar* reconciles the two opinions, and explains that “lying down before *Fajr Sunna*” in the *ḥadīth*, refers to the Prophet’s sleep between his prayer in the night and the *Fajr* prayer, and there is no mention of lying down after the *Fajr Sunna* in this *ḥadīth*, which means that it is not obligatory.³⁴¹) He suggested that the reason *Ibn Masʿūd* rejected lying down (as mentioned by *Al-ʿAynī*) was that he was not aware of the *ḥadīth* that ordered it. He also said that *Ibn ʿUmar*’s calling it an innovation is odd.³⁴² Some scholars are of the opinion that the Prophet lay down between the *Fajr Sunna* and *Fajr* prayer to separate them so that they would not appear to be one prayer. Those scholars who hold this opinion believe that any action may be performed between the *Fajr Sunna* and the *Fajr* prayer, to separate them.³⁴³ *Al-Subkī*’s comment on the first *ḥadīth* (when *Marwān b. Al-Ḥakam* asked *Abū Hurayra* if walking to the mosque was sufficient action to separate the *Fajr* prayer from its *Sunna*) is that the walking to the mosque is an act of

³⁴⁰ Muḥammad Al-Şanʿānī, *Subul Al-Salām*, vol. 1, p. 386.

³⁴¹ Ibn Ḥajar, *Fath Al-Bārī*, vol. 3, pp. 43-44. Ibn Baṭṭal, *Sharh Sahīh al-Bukhārī*, manuscript, vol. 1, chapter on praying at night, section on who talks after and not lay down (no page numbers).

³⁴² Ibid.

³⁴³ Muḥammad Ābādī, *Iʿlām Ahl Al-ʿAsr*, p. 72.

worship and lying down after *Fajr Sunna* is another act of worship, because the Prophet ordered it, and neither of them could replace the other.³⁴⁴

3.5. Section Five: On praying the two rak'as of the Sunan prayer while the Imām is leading the people in the obligatory dawn prayer

This section (1265-14 – 1266-15) is related to the case of a worshipper who enters the mosque and finds that the *Imām* has started the *Fajr* prayer, though the worshipper has not performed the *Fajr Sunna*. The question is, whether he should pray with the *Imām* or whether he should perform the *Fajr Sunna* first, and then continue the *Fajr* prayer with the *Imām*.

Al-ʿAynī believed that the *Fajr Sunna* should be performed in this situation. He argued that in *ḥadīth* (1265-14) the Prophet rebuked the worshipper, not for the performance of the *Sunna*, but because he did not separate the *Fajr* prayer from its *Sunna* by any action or speech. However, *Al-Subkī* indicated that Muslim's narration explains that the worshipper prayed the *Fajr Sunna* in the corner of the mosque then came forward to perform the *Fajr* prayer with the Prophet, which invalidates *Al-ʿAynī's* explanation.³⁴⁵

As evidence for his view, *Al-ʿAynī* cited another narration of the *ḥadīth* (1266-15) including the words, "except for the *Fajr Sunna*", but this addition is not authenticated, according to *Ibn Qayyim Al-Jawziyya*,³⁴⁶ (in the biography of *ʿAbbad's*, one of the

³⁴⁴ Maḥmūd Al-Subkī, *Al-Manḥal Al-Maurūd*, vol. 7, pp. 145-146.

³⁴⁵ *Ibid.*, vol. 7, p. 153.

³⁴⁶ Ibn Qayyim Al-Jawziyya, *Aʿlām Al-Muwaqqiʿīn*, vol. 2, pp. 339-340.

ḥadīth narrators, it is indicated that most scholars criticised him).³⁴⁷ *Ibn Qayyim Al-Jawziyya* also pointed out that the reward of the *Fajr Sunna* can be achieved by praying it after the *Fajr* prayer, and that there were situations in the companions lives when they prohibited the *Fajr Sunna* from being performed after the *Imām* had started the *Fajr* prayer.³⁴⁸ As a summary of scholars' opinions on this matter, *Abū Ḥanīfa* and *Mālik* agreed that this *Sunna* can be prayed after the *Imām* has started the *Fajr* prayer. *Al-Shafi'ī* and *Aḥmad* (d. 241 A.H. 855 A.D.) agreed that it was *Makrūh*.³⁴⁹

Al-Nawawī tried to explain the wisdom of not performing any prayer other than the one that the *Imām* was performing, arguing that it was in order that the worshipper might concentrate on the obligatory prayer, which is more important than the voluntary one.³⁵⁰ Another explanation, offered by *Al-Qāḍī 'Iyāḍ* (d. 533 A.H./1134 A.D.) was that it is in order to prevent the *Sunna* being mistaken for the obligatory prayer.³⁵¹

Ibn Ḥajar suggested that the reason for the *Ḥanafī* opinion was that there was a conflict in their point of view, between *ḥadīths* that ordered these voluntary prayers to be prayed and *ḥadīths* that prohibited them from being prayed after the *Imām* started praying the

³⁴⁷ Al-Dhahabī, *Mīzān Al-Itidāl*, vol. 2, p. 372.

³⁴⁸ Ibn Qayyim Al-Jawziyya, *A'lam Al-Muwaqqi'in*, vol. 2, p. 341.

³⁴⁹ Muḥammad Al-Banūri, *Ma'ārif Al-Sunan*, vol. 4, pp. 73-74.

³⁵⁰ Al-Nawawī, *Sharḥ Muslim*, vol. 3, p. 223.

³⁵¹ *Ibid.*

obligatory prayer. Therefore, they tried to reconcile these *ḥadīths* in their interpretation.³⁵²

3.6. Section Six: When should a person offer the two *rakʿas* of the dawn prayer (*Sunan* prayer) if he has missed it?

From *Ḥadīths* (1267-16) (1268-17) it is clear from *Al-ʿAynī's* commentary on this *ḥadīth* that he does not agree with *Al-Khaṭṭābī's* (d. 388 A.H. – 998 A.D.) opinion that the *Fajr Sunna* can be prayed after the *Fajr* prayer. His position is based, first, on the *ḥadīth* that there should not be any prayer after the *Fajr* prayer, until the sunrise. *Muḥammad ʿĀbādī* tried to reconcile these two views by saying that there are other special *ḥadīths* referring to prayers which are not included in the general prohibition, and that prayers prohibited the ones which Muslims pray voluntarily, not the voluntary ones that the Prophet specified. Another opinion, from *Ibn ʿUmar* and *ʿĀi'sha's* narrations, is that the meaning of prohibition in the *ḥadīth* is to avoid prayers being performed at the time of sunrise or sunset, and not for the whole of the period between them.³⁵³

Al-ʿAynī's second argument, that the chain of authorities is not connected because *Muḥammad b. Ibrāhīm* did not hear any narrations from *Qyas*, was rejected by *Al-Shawkānī* who asserts that there is another narration of the *ḥadīth*, which is connected,

³⁵² Ibn Ḥajar, *Fath Al-Bārī*, vol. 2, p. 150.

³⁵³ *Ibid.*, pp. 163-164, 167.

and is mentioned in *Sahīh Ibn Hibbān* and *Ibn Khuzayma*; the chain of authorities is *Yahyā b. Saʿīd* from his father, on the authority of his grandfather.³⁵⁴

Al-ʿAynī's correction of *Al-Khaṭṭābī*'s citation of the *Ḥanafī* opinion is correct, as can be clearly understood from their books, and evidenced by the narration which indicates that the Prophet prayed the *Fajr* prayer and its *Sunna* after sunrise.³⁵⁵

3.7. Section Seven: Four *rakʿas* before and four after the noon prayer

A previous *ḥadīth* (1253-4) referred to the same point, namely the four *rakʿas* before *Zuhur*, and a discussion as to whether there should be four or two was presented there on page 100.

In *ḥadīth* (1269-18), *Al-ʿAynī* pointed out another narration in *Sunan Al-Tirmidhī*, narrated by *Al-Qāsim b. ʿAbd al-Raḥmān*. Among those who supported his narration is *Ibn Maʿīn*, though *Imām Aḥmad* has classified this *ḥadīth* as *ḍaʿīf*.³⁵⁶

In the same *ḥadīth* the phrase “the fire shall not burn him” *Ḥaruma ʿAlā Al-Nār* means that if one continues to pray these *rakʿas*, Allah will guide him to the right way and

³⁵⁴ Muḥammad Al-Shawkānī, *Nayl Al-Awtār*, vol. 3, p. 25.

³⁵⁵ ʿUthmān Al-Zaylaʿī, *Tabyīn Al-Haqāʾiq*, vol. 1, p. 183. *Al-ʿAynī*, *Minhat Al-Sulūk*, manuscript, p. 53.

³⁵⁶ Ibn Ḥajar, *Tahdhīb Al-Tahdhīb*, vol. 8, pp. 323-324.

forgive his sins.³⁵⁷ This reward, however, is only given to those who perform them regularly and not those who do so only once.³⁵⁸

In *ḥadīth* (1269-18) *Al-ʿAynī* discussed the question of whether the four *rakʿas* are separated into two pairs or whether they are all performed together at once. However, the *ḥadīth* after it (1270-19) indicates that they should all be prayed together, without separation. These two *ḥadīth* discuss the same topic, which is the four *rakʿas* before *Zuhur* and four after it. The opinion of *Al-ʿAynī* on this question is also expressed in his book, *Al-Bināya*.³⁵⁹ The evidence of the *Shāfiʿī* School is *Ibn ʿUmar's ḥadīth* (1252-3), mentioned previously. The basis of this difference between the *Shāfiʿī* and *Ḥanafī* Schools is that the *Shāfiʿī*s believe that voluntary prayers, day and night, should be divided into pairs of *rakʿas*, but the *Ḥanafī* School believe that in the daytime, they should be in groups of four *rakʿas*.³⁶⁰ In *Sahīh Al-Bukharī*, there are various narrations that support the *Shāfiʿī* opinion.³⁶¹ *Ibn Ḥajar* pointed to *Yaḥyā b. Saʿīd Al-Anṣārī's* narration: "The jurists of our land pray *rakʿas* in the daytime in pairs."³⁶²

³⁵⁷ Al-Mubārakfūrī, *Mishkāt Al-Maṣābīh*, vol. 3, p. 149.

³⁵⁸ Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 7, p. 4.

³⁵⁹ Al-ʿAynī, *Al-Bināya Ft Sharh Al-Hidāya*, vol. 2, p. 612.

³⁶⁰ ʿAbd Al-Riḥīm Al-ʿIrāqī, *Tarḥ Al-Tathrīb*, vol. 3, pp. 48-49, and for more information on the evidence of each School see Al-Sarkasī, *Al-Mabsūt*, vol. 1, pp. 158-159. Al-ʿAynī, *Minhat Al-Sulūk*, manuscript, p. 53

³⁶¹ Ibn Ḥajar, *Fath Al-Bārī*, vol. 3, pp. 48-49.

³⁶² Al-Bukhārī, *Sahīh*, Kitāb Al-Tahajjud, section on praying voluntary prayer in two *rakʿas*, p. 91.

There is another opinion, mentioned by *Ābādī* in his book *‘Awn Al-Ma‘būd*, that the four *rak‘as* in *ḥadīth* (1270-19) are not the *Sunna* before *Zuhur* but another voluntary prayer called *Sunnat Al-Zawāl*, the midday prayer, and that *Ibn Qayyim Al-Jawziyya* was also of this opinion.³⁶³ *Al-Mubārakfūrī* believes there is no authentic *ḥadīth* that requires either the two *rak‘as* or the four; therefore either is acceptable.³⁶⁴

3.8. Section Eight: The *Sunan* prayer before the afternoon prayer

These two *ḥadīths* (1271-20 – 1272-21) seem to conflict, because one mentions four *rak‘as* and the other mentions two, but some scholars have suggested that the number is optional and believers can choose between them, although four *rak‘as* are better.³⁶⁵

3.9. Supererogatory prayer after the afternoon prayer

Regarding *ḥadīth* (1273-22), *Al-Nawawī’s* opinion, mentioned by *Al-‘Aynī*, is in his book *Sharh Sahīh Muslim*, as are the lessons from the *ḥadīths* that *Al-‘Aynī* indicated, except for one that is contrary to his belief, namely, that the daytime prayers performed in pairs.³⁶⁶ *Al-Nawawī* explained his opinion saying that Muslims can follow the

³⁶³ Muḥammad Ābādī, *‘Awn Al-Ma‘bud*, vol. 4, p. 148.

³⁶⁴ Muḥammad Al-Mubārakfūrī, *Tuhfat Al-Ahwadhī*, vol. 2, p. 498.

³⁶⁵ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 163. See also Muḥammad Ābādī, *‘Awn Al-Ma‘bud*, vol. 4, p. 150.

³⁶⁶ Al-Nawawī, *Sharh Sahīh Muslim*, vol. 5, p. 121.

Prophet's timing of his prayer (which means that they can pray some *nafl* prayers such as *Al-Sunan Al-Rawātib* after their time ends at the prohibited times), but the practice of praying two *rak'as* after the *‘Aṣr* prayer is applicable to the Prophet only.³⁶⁷ It would be reasonable to agree with *Al-Nawawī's* opinion, for it could be understood from *‘Ā'isha's* narration, “If the Prophet started to pray a prayer he would continue praying it at the same time.”³⁶⁸ *Al-Shāfi‘ī's* book, *Al-Umm*, clearly expresses his opinion that the confirmed *nafl* can be prayed after their time ends, at the prohibited times.³⁶⁹

In regard to the addition to the *ḥadīth* that *Al-‘Aynī* cited as evidence that the voluntary prayers should not be prayed after their time ends, *Al-Ḥāfiz Al-Haythamī's* (d. 807 A.H./1404 A.D.) comment on this *ḥadīth* is that it was narrated by *Imām Aḥmad* and *Aḥmad's* chain of authority were the men of the *Ṣaḥīḥ*.³⁷⁰ However, *Abādī* has a different opinion. He says that *Ḥammād b. Salama* (one of the *ḥadīth* authorities) was trusted, but in later life his memory weakened, according to *Ibn Ḥajar's* description of him.³⁷¹ *Ḥammād* also is the only scholar who mentions this addition, and although it should be accepted, because *Ḥammād* is a trusted authority, his narration conflicts with that of *‘Amrū b. Al-Ḥārith*, who is considered even more trustworthy than *Ḥammād*,³⁷²

³⁶⁷ Ibid.

³⁶⁸ Muslim, *Ṣaḥīḥ Muslim*, Kitāb Ṣalāt Al-Musāfirīn, the Section on the two *rak'as* after *‘Aṣr*, ḥadīth number (298), pp. 8-9.

³⁶⁹ Al-Shāfi‘ī, *Al-Umm*, vol. 1, p. 149.

³⁷⁰ Nūr Al-Dīn, Al-Haythamī, *Majma‘ Al-Zawā‘id* vol. 2, p. 224.

³⁷¹ Ibn Ḥajar referred this opinion to Al-Bayhaqī. See Ibn Ḥajar, *Tahdhīb Al-Tahdhīb*, vol. 3, p. 14.

³⁷² Muḥammad Ābādī, *I‘lām Ahl Al-‘Asr*, pp. 202-208.

which means that the evidence of *Ḥanafī* School (that the voluntary prayer before ‘*Aṣr*’ prayer could not be prayed after it) is doubtful.

3.10 Section Ten: The permissibility of praying the two *rak‘as* after the afternoon prayer, when the sun is at its height

In *ḥadīth* (1274-23), *Al-Aynī* pointed out *ḥadīth* (1276-25) to support his opinion, because the two *ḥadīths* are *Ṣaḥīḥ* and conflict. He indicated some scholars’ explanations to reconcile them. However, that *ḥadīth* (1275-24) is not documented in the six main *ḥadīth* books, and *al-Albānī* considered it as *Da‘īf*.³⁷³ It seems that *Abū Dāwūd* mentioned this *ḥadīth*, despite its being *Da‘īf*, to support the meaning of the previous *ḥadīth* (that it is permissible to pray after the *Aṣr* prayer, as long as the sun is bright).

Maḥmūd al-Subkī (d. 1352 A.H./1933 A.D.) argues that this *ḥadīth* and the following *ḥadīths* in the section are not appropriate to be classified under this section and should be classified under the title, “Undesirability of praying after the *Fajr* and *Aṣr* prayers”.³⁷⁴

³⁷³ *Al-Albānī*, *Dhā‘īf Sunan Abī Dāwūd*, p. 99.

³⁷⁴ *Maḥmūd Al-Subkī*, *al-Manḥal al-Mawrūd*, vol. 7, p. 169.

Ibn Ḥajar does not agree with *al-Nawawī's* opinion on *ḥadīth* (1276-25) that there was an agreement among scholars that general voluntary prayer performed without a specific reason in the two periods of time mentioned in the *ḥadīth* is undesirable. He claims that there are other scholars who are of the opinion that it is permissible to perform any prayer at these times, while others prohibited all prayer in them.³⁷⁵ He also opposed *Al-Tirmidhī's* opinion on *ḥadīth* (1278-27). However, *ḥadīth* (1279-28) indicates that the Prophet used to pray after the *ʿAṣr* prayer. *Al-Aynī* referred to *Al-Kirmānī's* (d. 786 A.H./1384 A.D.) opinion in *ʿUmdat al-Qārī* in rejecting the opinion that the Prophet prayed after the *Aṣr* prayer to clarify that it is not prohibited, but unfavourable. *Al-Kirmānī* believed that if the Prophet had prayed after the *Aṣr* prayer for that reason, then he need have done so only once and there would be no need to continue praying afterwards, as indicated in this *ḥadīth*.³⁷⁶ However, the next *ḥadīth* (1280-29) clarifies that to do so was one of the Prophet's privileges.

3.11. Section Eleven: Prayer before the sunset prayer

Ḥadīth (1281-30) seems to prove that praying two *rakʿas* before the *Maghrib* prayer is not merely permissible, as *Al-ʿAynī* indicated, but is favourable. This is also the opinion of *Al-Ṭabarī*, who cites this *ḥadīth* as one of the strongest evidences of these *rakʿas* being favourable, and some scholars believe the worshipper should perform ablution in

³⁷⁵ Ibn Ḥajar, *Fath al-Bārī*, vol. 2, p. 59. *Al-Nawawī's* opinion is in his book *Sharh Ṣaḥīḥ Muslim*, vol. 6, p. 350.

³⁷⁶ *Al-ʿAynī*, *ʿUmdat Al-Qārī*, vol. 5, p. 86.

advance, so that he does not delay the *Farḍ* prayer from the time (the *Maghrib* prayer).³⁷⁷

In spite of the fact that *ḥadīth* (1282-31) is general and did not mention the two *rakʿas* before the *Maghrib* prayer in particular, *Abū Dāwūd* might have drawn attention to it in this place to prove that these *rakʿas* are permissible.

Al-ʿAynī indicated that some scholars considered the *ḥadīths* about these *rakʿas* to have been abrogated. Among these scholars was *Abū Jaʿfar Al-Ṭaḥāwī* (d. 321 A.H./933 A.D.) (one of the famous scholars of the *Ḥanafī* School) who believed that these *ḥadīths* were abrogated by *Burayda*'s narration that there are two *rakʿas* of voluntary prayer for each obligatory prayer except for the *Maghrib* prayer)³⁷⁸ and that the narrations about the companions performing these *rakʿas* arose because they did not know about the abrogation. He also explained that in *ḥadīth* (1282-31) *Adhānān* means the real *Adhān*, not as *Al-Aynī* said, *Al-Adhān* and *Al-Iqāma*. Based on this argument, *Al-Ṭaḥāwī* gave the narrations that prohibited these *rakʿas* precedence over others that allowed them.³⁷⁹ On the other hand, *Al-Imām Al-Nawawī* believes that the *ḥadīths* ordering these *rakʿas* to be prayed cannot be considered abrogated, because an

³⁷⁷ Ibn Ḥajar, *Fath Al-Bārī*, vol. 3, p. 60.

³⁷⁸ This *ḥadīth* is *Daʿīf* because one of the narrators Ḥayyān b. ʿUbayd Allah is *Daʿīf*. *Al-Ṭaḥāwī*, *Mushkal Al-Āthār*, vol. 14, p. 116.

³⁷⁹ *Ibid.*, pp. 113-123.

abrogation should not be deduced unless it is impossible to reconcile apparently conflicting *ḥadīths*; moreover, the dates of the narrations need to be known, which is not the case in this situation.³⁸⁰ He also believed that there is little time before the *Maghrib* prayer and the two *rakʿas* will not delay the *Maghrib* prayer beyond its due time.³⁸¹

In *ḥadīth* (1283-32) as *Al-ʿAynī* concluded from the phrase *Fa lam Yaʿmurnā* (did not order us), that this prayer is not favourable. On the other hand, *Al-Subkī* concluded from the same phrase³⁸² that it is not hateful, which means that this phrase is neutral.

Ibn Qayyim Al-Jawziyya believes that the Prophet did not pray these *rakʿas* before the *Maghrib* prayer nor did he prohibit this prayer when he saw his companions praying it, which means that he allowed them to pray. Therefore, these *rakʿas* are favourable, but not part of the twelve *rakʿas* that were named *Al-Rawātib*.³⁸³

However, *ḥadīth* (1284-33) conflicts with the previous *ḥadīths* which are considered *Ṣaḥīḥ* and for that reason have greater authority. Some scholars suggested that the reason it might be unfavourable for Muslims to pray the two *rakʿas* before the *Maghrib* prayer is that they do not all do so at the same time. If the *Imām* has to wait for them to

³⁸⁰ Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, vol. 6, p. 124.

³⁸¹ Ibid.

³⁸² Al-Subkī, *Al-Manḥal Al-Mawrūd*, vol. 7, p. 184.

³⁸³ Ibn Qayyim Al-Jawziyya, *Zād Al-Maʿād*, vol. 1, p. 80.

finish, this will delay the *Maghrib* prayer, while, if he does not wait for them, some would still be praying when it was time for the *Iqāma*, which is equally hateful.³⁸⁴

3.12. Section Twelve: Prayer before midday (*Duḥā* prayer)

In *ḥadīth* (1285-34), *Al-Qādī ‘Iyāḍ* mentioned, regarding the meaning of (*Yuṣbiḥ Alā Kulli Sulāma*) that each bone of a human body which remains safe from disease has to give thanks to God who protected it.³⁸⁵

Al-Subkī believes that the reason the *Duḥā* prayer is to replace all alms is because it occurs at a time when people are normally busy at their work and are not thinking about worship,³⁸⁶ so they have to take time off work to pray this prayer.

In regard to *ḥadīth* (1288-37), this *ḥadīth* is an abbreviated version of a longer one in which the *Duḥā* prayer was mentioned.³⁸⁷ But in *Abū Dāwūd’s* narration there is no clear connection to the *Duḥā* prayer and it seems to be general. Nevertheless, *Al-Subkī* indicated that the prayer mentioned in the *ḥadīth* is the *Duḥā* prayer, and that it is prayed after the *Fajr* prayer when the sun rises.³⁸⁸

³⁸⁴ *Al-Sahānafūrī, Badhl Al-Majhūd*, vol. 7, p. 22

³⁸⁵ *Ibid.*, p. 28.

³⁸⁶ *Al-Subkī, Al-Manhal Al-Mawrūd*, vol. 7, p. 189.

³⁸⁷ The full narration of this *ḥadīth* is in *Musnad Aḥmad b. Ḥanbal, Al-Sahānafūrī, Badhl Al-Majhūd*, vol. 7, p. 32.

³⁸⁸ *Al-Subkī, Al-Manhal Al-Mawrūd*, vol. 7, p. 191.

However, in *ḥadīth* (1289-38), *Ibn Taymiyya's* (d. 728 A.H./1327 A.D.) opinion is that the four *rak'as* in the *ḥadīth* refer to the *Fajr* prayer and its *Sunna*, not the *Duḥā* prayer.³⁸⁹

In respect of *ḥadīth* (1290-39), with regard to the meaning of the word *Subḥa*, *Ibn Ḥajar* explained that it means the voluntary prayer (*Nāfila*) and it is derived from *Al-Tasbīḥ*.

An example of this usage in the *Quran* is

(Falawlā Annahu Kāna Mina Al-Musabbihīn).
(Had it not been that he (repented and) glorified Allah
(37:143)).

Another is

(Fa Subḥāna Allāhi Ḥīna Tumsūna wa Ḥīna Tuṣbiḥūn).
(So glory be unto Allah, when ye reach eventide and when
ye rise in the morning (30:17)).

In regard to the different opinions of the number of the *Duḥā* prayer *rak'as*, *Al-Nawawī* believes that the minimum is two and the maximum is eight, but four or six *rak'as* are also acceptable.³⁹⁰

On the other hand, other opinions suggest that it can be as many as twelve *rak'as*. All these opinions can be supported from the *ḥadīths*.³⁹¹ *Ibn Qayyim Al-Jawziyya* believes that each narrator described the number he knew or saw and there is no set number.³⁹²

³⁸⁹ Ibn Qayyim Al-Jawziyya, *Zād Al-Ma'ād*, vol. 1, p. 95.

³⁹⁰ Al-Nawawī, *Sharh Muslim*, vol. 5, p. 230.

³⁹¹ 'Iyāḍ b. Mūsā, *Ikmāl Al-Mu'lim*, vol. 3, p. 53. See also Ibn Najīm, *Al-Bahr Al-Rā'iq*, vol. 2, p. 55.

³⁹² Ibn Qayyim Al-Jawziyya, *Zād Al-Ma'ād*, vol. 1, p. 98.

In general, the opinion of the main schools, the *Shāfi'ī*, *Mālikī* and *Hānbalī* Schools, is that the least is two *rak'as* and the most is eight, while in the *Ḥanafī* School the most is twelve.³⁹³

In *ḥadīth* (1291-40), regarding the phrase, “no-one saw him praying them after”, *Al-Subkī*'s opinion is that this is considered *‘Ā’isha*'s knowledge, but it does not mean that the Prophet did not pray them afterwards.³⁹⁴

From this *ḥadīth* and the previous one, the scholars concluded that eight *rak'as* is more favourable than the other numbers, as this was the number most often performed by the Prophet.³⁹⁵

Another opinion that tries to reconcile between the *ḥadīths* is that of *Al-Qādī ‘Iyād*, who argued that *‘Ā’isha* rejected performance of eight *rak'as* of *Ḍuḥā* prayer, because the Prophet at first used to pray four, then he increased the number, which is why she denied that the Prophet always prayed eight *rak'as*.³⁹⁶ He agrees with *Al-‘Aynī* and *Al-Nawawī* that this prayer is favourable but that the Prophet did not perform it habitually because he did not want people to take it as obligatory, as this would be hard on them.³⁹⁷

³⁹³ *Al-Mubārakfūrī*, *Mishkāt Al-Masābīh*, vol. 2, pp. 229-230.

³⁹⁴ *Al-Subkī*, *Al-Manhal Al-Mawrūd*, vol. 7, p. 195.

³⁹⁵ *Al-Mubārakfūrī*, *Mishkāt Al-Masābīh*, vol. 2, p. 231.

³⁹⁶ *‘Iyād b. Mūsā*, *Ikmāl Al-Mu‘lim*, vol. 3, p. 53.

³⁹⁷ *Ibid.*, p. 54. See also *Al-Nawawī*, *Sharḥ Muslim*, vol. 5, p. 230.

Also, with regard to *Ibn ʿUmar*'s narration that he does not think that the Prophet prayed the *Ḍuḥā* prayer, *Ibn Ḥajar* believes that *Ibn ʿUmar*'s denial could be explained by the fact that he did not see the Prophet performing this prayer.³⁹⁸ *Ibn Ḥajar* quoted *Ibn Al-Munīr* (d. 683 A.H./1284 A.D.) as saying that when *Al-Bukhārī* found conflict between the *ḥadīths* he classified *ḥadīth* (1292-41) under the Prophet's prayer while travelling.

In spite of *ʿAynī*'s belief that the *Ḍuḥā* prayer is favourable, some scholars in his School (*Ḥanafī*) did not consider it among the favourable prayers and did not mention it in their books of prayer, because of the conflict between narrations, but *Ibn Najīm*'s (d. 970 A.H./1562 A.D.) opinion is that it is favourable, for the same reasons given previously.³⁹⁹

Another *ḥadīth* in which the Prophet's *Ḍuḥā* prayer is not supported is *ḥadīth* (1293-42). *Al-Qādī ʿIyād* explained that the word *Qaṭ* means that the Prophet was not seen to pray it, not that he did not pray it.⁴⁰⁰

Al-Nawawī indicated that this *ḥadīth* shows the Prophet's compassion for the Muslims, and that if there was any conflict between the rules concluded from the hadiths, priority should be given to the most important.⁴⁰¹

³⁹⁸ Ibn Hajar, *Fath Al-Bārī*, vol. 3, pp. 52-53.

³⁹⁹ Ibn Najīm, *Al-Bahr Al-Rāʾiq*, vol. 2, p. 55.

⁴⁰⁰ ʿIyād b. Mūsā, *Ikmāl Al-Muʿlim*, vol. 3, p. 53.

⁴⁰¹ Al-Nawawī, *Sharh Muslim*, vol. 5, p. 230.

From all foregoing *ḥadīths* that explained the Prophet's order to perform this prayer and 'Ā'isha's narration that he never prayed it, scholars' opinions about this prayer differed. Six opinions can be identified according to *Ibn Qayyim Al-Jawziyya*: the first is that it is favourable (and this is the opinion of the four Schools);⁴⁰² second, that it is not prayed unless there is a reason for it; third, that it is not favourable to pray it; fourth, that it is appropriate to pray it sometimes but not always; fifth, that it is appropriate to pray it at home but not in the mosque; sixth, that it is an innovation. *Ibn Qayyim al-Jawziyya* agrees with the second opinion.⁴⁰³

In *ḥadīth* (1294-43), *Al-ʿAynī* pointed out that there is no relationship between the *ḥadīth* and the section on *Ḍuḥā* prayer, but it could be that *Abū Dāwūd* believed that this *ḥadīth* shows that the Prophet did not pray the *Ḍuḥā* prayer, especially as this *ḥadīth* came after the narration confirming that he did not pray it. Alternatively it may mean that the Prophet did not pray the *Ḍuḥā* prayer in the mosque. This seems likely, since the *ḥadīth* refers to the sunrise, which is the time when the *Ḍuḥā* prayer starts, ending a while before *Zuhur* prayer.

3.13. Section Thirteen: Prayer by day

To reconcile the narrations in *ḥadīths* (1295-44) and (1296-45) that mentioned praying in pairs and others that indicate four *rakʿas* are prayed together, the majority of scholars believe that performing the prayers in pairs (two *rakʿas* together) is preferable because

⁴⁰² Al-Mubārakfūrī, *Mishkāt Al-Maṣābīh*, vol. 2, p. 230.

⁴⁰³ Ibn Qayyim Al-Jawziyya, *Zād Al-Maʿād*, vol. 1, pp. 89-95.

the Prophet prayed in two *rak'as*, or it could be that he wanted to indicate the easiest way because praying in pairs is easier than in four *rak'as*.⁴⁰⁴

3.14. Section Fourteen: Prayer glorifying Allah

In *ḥadīth* (1297-46), the phrase (*Yā 'Abbās Yā 'Ammāh*) was repeated by the Prophet to draw more attention to it, and he also used similar words (*Alā U'fik Alā Amnaḥuk*) for the same reason and to make his uncle more keen to know about this prayer. He also detailed the kinds of sins that will be forgiven, to encourage people to pray this prayer.⁴⁰⁵

The same approach is reflected in *ḥadīth* (1298-47), in which the Prophet is said to have ordered 'Abdullah to come to him the next day, to make him more anxious for an answer.⁴⁰⁶ *Abū Dāwūd* mentioned *Al-Mustamir's* and *Rawḥ's* narrations to strengthen the *ḥadīth* with these different narrations.⁴⁰⁷

There are differences of opinion related to the *Tasbīḥ* prayer. Some scholars trusted the relevant narrations, while others thought they are weak, so that the *Tasbīḥ* prayer is not required. For example, in the *Hānbalī* School there is more than one opinion. *Imām Aḥmad* did not favour this prayer, because he did not believe that the *ḥadīth* mentioning it was authentic. Other scholars in the school believe that even if the *ḥadīth* is weak, the

⁴⁰⁴ Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 7, p. 39.

⁴⁰⁵ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, pp. 207-208.

⁴⁰⁶ Ābādī, *'Awn Al-Ma'būd*, vol. 7, p. 47.

⁴⁰⁷ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 212.

prayer could be used in voluntary worship.⁴⁰⁸ In the *Shāfiʿī* School, some scholars favoured this prayer but *Al-Imām Al-Nawawī* disagreed with them, believing that the way it is prayed differs from the usual form of prayer and the *ḥadīth* is certainly not authentic.⁴⁰⁹ However, in his book *Tahdhīb Al-Asmāʾ* he characterised it as favourable.⁴¹⁰ *Al-Shirbīnī*, in his commentary on *Al-Nawawī's* book *Al-Minhāj*, indicated that *Al-Nawawī* did not mention this prayer among the voluntary prayers, although and *Al-Shirbīnī* himself considered it to belong in that category.⁴¹¹ *Ibn Ḥajar* also believed that all the narrations of the *ḥadīth* are weak and even if *Ibn ʿAbbās's* narration is *Ḥasan*, the prayer is exceptional and differs from the usual form of prayer.⁴¹² However, in his book, *Al-Khisāl Al-Mukaffira* he corrected this *ḥadīth*.⁴¹³

Among the scholars that favoured this prayer are *Abū Dāwūd*, *Muslim*, *Al-Subkī*, *Ibn Al-Ṣalāḥ*, *Al-Mundhirī* and others, and among the scholars that did not are *Ibn Al-ʿArabī*, *Ibn Taymiyya*, *Al-Mizzī* and even *Ibn Al-Jawzī* mentioned its *ḥadīth* in his book *Al-Mawduʿāt* (fabricated *ḥadīths*) which was criticised by several scholars, including *Ibn Ḥajar*.⁴¹⁴

⁴⁰⁸ Ibrāhīm b. Muflīh, *Al-Mubdiʿ Sharh Al-Muqniʿ*, vol. 2, p. 27. See also Ibn Qudāma, *Al-Mughnī*, vol. 1, p. 769.

⁴⁰⁹ Al-Nawawī, *Al-Majmūʿ Sharh Al-Muhadhdhab*, vol. 3, p. 546-547.

⁴¹⁰ Al-Shirbīnī, *Mughnī Al-Muhtāj ʿIlā Maʿrifat Alfāz Maʿānī Al-Minhāj*, vol. 1, p. 458.

⁴¹¹ Ibn Ḥajar, *Talkīs Al-Habīr*, vol. 1, p. 8.

⁴¹² Ibid., p. 7.

⁴¹³ Al-Mubārakfūrī, *Mishkāt Al-Maṣābīh*, vol. 1, p. 253.

⁴¹⁴ Ibid.

From the aforementioned information it seems that no clear conclusion has been drawn by scholars regarding whether this prayer should be performed or left out, and this gives the worshipper the choice to select from those opinions what is appropriate for him.

3.15. Section Fifteen: Where the *Sunan* of the sunset prayer should be offered

This section discusses the *Sunna* of the *Maghrib* prayer which is considered one of the *Rawātib Sunan* (more confirmed than other voluntary prayers), specifically, whether it was to be prayed at home or in the mosque. The section includes two *ḥadīths* which are conflicting. The first one (1300-49) confirms that this prayer should be performed at home, while the other reports that the Prophet performed it in the mosque. However, the first *ḥadīth* is considered *Ḥasan* and the other *ḥadīth* is *Daʿīf*, which means the first *ḥadīth* is given more credence than the second one.

The opinions of the scholars regarding this matter vary. In the *Ḥanafī* School, if the worshipper is afraid that, if he leaves this prayer until he gets home after praying the *Maghrib* prayer in the mosque because he will be busy with other things, then it is better to pray it in the mosque, but if he has no such worry, then he should pray it at home.⁴¹⁵ On the other hand, *Ibn Qayyim Al-Jawziyya* indicated that no authentic narration pointed out that the Prophet ever prayed this *Sunna* in the mosque; on the other hand,

⁴¹⁵ Ibn Najīm, *Al-Bahr Al-Rāʾiq*, vol. 2, p. 53.

his praying them in his house⁴¹⁶ is indicated in ‘Ā’isha’s narration mentioned previously (1251-2) and *Al-‘Aynī* recounted this in a discussion whether it is better to pray voluntary prayers in the house or in the mosque.⁴¹⁷ Another point that is useful to add is the wisdom behind praying voluntary prayers in general at home. Some reasons were given, including that this prayer will bring blessing to the house.⁴¹⁸ This reason was inferred from the narration:

*“If one of you finished praying his obligatory prayer in the mosque, he should pray voluntary prayer in his house so that it will be a reason to bless it”.*⁴¹⁹

Another reason is that if people saw these prayers performed in the mosque, then they might believe they are obligatory, and become confused.⁴²⁰

3.16. Section Sixteen: On the prayer after ‘Ishā’

Previous *ḥadīths* (1251-2) (1252-3) pointed to different numbers of *rak‘as* after the ‘Ishā’ prayer, and scholars reconciled the *ḥadīths* by saying that the first two *rak‘as* which were mentioned in the two previous *ḥadīths* are the confirmed ones and the Prophet always prayed them, whereas the second and third pairs of *rak‘as* mentioned in this *ḥadīth* or previously in *ḥadīth* (1253-4) are favourable.⁴²¹ In *ḥadīth* (1303-52)

⁴¹⁶ Ibn Qayyim, *Al-Jawziyya, Zād Al-Ma‘ād*, vol. 1, p. 80.

⁴¹⁷ For more details see p. 3.

⁴¹⁸ Ābādī, *‘Awn Al-Ma‘būd*, vol. 4, p. 184.

⁴¹⁹ Muslim, *Ṣaḥīḥ*, Kitāb Ṣalāt Al-Musāfirīn, Section on praying voluntary prayer at home, no. 778, p. 801.

⁴²⁰ ‘Iyāḍ b. Mūsā, *Ikmāl Al-Mu‘lim*, vol. 3, p. 70.

⁴²¹ Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 7, p. 57.

‘Ā’isha mentioned four or six *rak‘as*. This does not mean that there was doubt, but that the Prophet sometimes prayed four and sometimes six.⁴²²

Night prayer

This section is a very long one which continues until the end of the portion of the *Sharḥ* edited in this thesis. It is divided into sub-sections, each of which discusses a rule or several rules related to *Qiyām Al-Layl* (*Ibn Qayyim Al-Jawziyya* summarised the rules or dimensions related to this issue). These rules are derived from the large number of *ḥadīths* that considered *Qiyām Al-Layl*. The first concerned whether or not *Qiyām Al-Layl* was obligatory for the Prophet; the different opinions of scholars on this matter reflect their interpretations of *Sūrat Al-Muzzamil*. The second point is that the Prophet habitually performed the night prayer, even when he was on a journey, which indicates the great importance attached to this prayer and the high reward for performing it. Even if he could not perform it at night, he would pray twelve *rak‘as* in the daytime. Another issue is the number of *rak‘as* that should be performed. This was an important matter discussed by scholars, and the most widespread opinion is that their number was eleven or thirteen, as mentioned in several *ḥadīths*. Some of the Prophet’s habits with regard to the night prayer were indicated by scholars. One of them was the use of a *Siwāk* after he woke up to pray. Other issues include the time at which this prayer should be performed, i.e. after midnight or before it, and the claim that the Prophet used to start

⁴²² Ābādī, ‘Awn Al-Ma‘būd, vol. 4, p. 186.

this prayer with two short *rak'as*. The manner in which this prayer should be performed, whether sitting or standing, is considered, as is the position in which the Prophet used to sit during this prayer. The last matter discussed by the scholars, was how the Prophet read or recited the *Qurān* in this prayer. It is said that he sometimes recited it silently and sometimes aloud, and that he used to pray this prayer when mounted.⁴²³ Another important point that has been emphasised by scholars is the place of this prayer among other voluntary prayers, based on the large number of *ḥadīths* explaining it. In this respect, scholars differ in opinion as to whether this prayer is *Sunna* (voluntary) or *Wājiba* (obligatory). All these issues and the different opinions of scholars will be discussed in detail in the following sub-sections.

3.17 Section Seventeen: Abrogation of the nighttime prayer, and convenience in it

The section consists of two *ḥadīths*, *ḥadīth* (1305-53), and *ḥadīth* (1305-54). This section discusses two important issues. The first one is the rule of compulsory order of *Qiyām Al-Layl* and the second is the time when the compulsory character of *Qiyām Al-Layl* was abrogated.

In regard to the first point, scholars hold different opinions as to whether the *Witr*⁴²⁴ prayer is obligatory or confirmed *Sunna*. The majority of scholars believe it is

⁴²³ Ibn Qayyim Al-Jawziyya, *Zād Al-Ma'ād*, vol. 1, pp. 84-89.

⁴²⁴ It is common among *ḥadīth* scholars to call the night prayer the *Witr* prayer, although the latter is only part of it, because 'Ā'isha used to name it by this name. See Muḥammad Zakariyyā, *Awjāz Al-Masālik*, vol. 2, p. 325.

Sunna,⁴²⁵ while the *Ḥanafī* School believe it is *Wājib*.⁴²⁶ *Al-ʿAynī*, in his books, supported the opinion of *Abū Ḥanīfa* and, moreover, defended it, rejecting all the objections of other scholars and offering explanations to counter them.⁴²⁷ He indicated that in fact *Abū Ḥanīfa* had put forward three opinions on this matter. The view that the *Witr* prayer is *Wājib* (obligatory) is the best known opinion and the one mentioned in most *Ḥanafī* books.⁴²⁸ *Al-ʿAynī* supported this opinion, as mentioned previously. The second view is that it is *Fard* (compulsory), and the third is that it is confirmed *Sunna*.⁴²⁹

On the other hand, a view among some scholars that this prayer is not obligatory was pointed out in *Awyaz Al-Masālik*⁴³⁰ (*Mālikī's* book) and *Ibn ʿAbd al-Barr* indicated that the Prophet prayed the *Witr* while riding, whereas he never performed obligatory prayers while riding, which means that *Witr* is not obligatory.⁴³¹ *Imām Shāfiʿī* believed that the *Witr* prayer is not obligatory, basing his opinion on the verse

“*Fa-Iqra’ū Mā Tayassara Min al-Qur’an*” (so recite as much of the Qurān as may be easy for you) 73:20

⁴²⁵ ʿIyāḍ b. Mūsā, *Ikmāl Al-Muʿlim*, vol. 3, p. 81.

⁴²⁶ The meaning of *Al-Wājib* differs between the *Ḥanafī* School and other scholars. In the *Ḥanafī* School, *Wājib* is what has been ordained with doubtful evidence (*Shubha*), and it is judged in the same way as *Al-Fard* in regard to action, but not belief (*ʿItiqād*) so that the unbeliever will not be considered as a rejector of faith. However, in other scholars’ definitions, *Wājib* and *Fard* receive the same judgement. See Qāsim Al-Qūnawī, *Anīs Al-Fuqahāʾ*, pp. 101-102.

⁴²⁷ *Al-ʿAynī*, *ʿUmdat Al-Qārī*, vol 5, pp. 427, 429. *Al-ʿAynī*, *Minhat Al-Sulūk*, manuscript, p. 55

⁴²⁸ *Ibn Najīm*, *Al-Bahr Al-Rāʾiq*, vol. 2, p. 40.

⁴²⁹ *Al-ʿAynī*, *Al-Bināya*, vol. 2, pp. 565, 567.

⁴³⁰ Muḥammad Zakariyyā, *Awjaz Al-Masālik*, vol. 2, p. 311.

⁴³¹ *Ibn ʿAbd al-Bar*, *Al-Kāfi*, p. 261.

which means to pray as much as the worshipper is able to pray. He said this abrogation was confirmed by the *Sunna* that ordered only five obligatory prayers for Muslims to pray each day; the *Witr* prayer was not among them.⁴³² *Imām Aḥmad's* opinion as expressed in the books of his school was clearly that the *Witr* prayer is confirmed *Sunna*.⁴³³

From the aforementioned information, it can be seen that there was strong agreement between *Al-ʿAynī* and *Abū Ḥanīfa's* opinions, even though the latter's famous students, *Abū Yūsuf* and *Muḥammad b. Al-Ḥasan Al-Shaybānī*, disagreed with him as they believed that the *Witr* prayer is confirmed *Sunna* and not obligatory. This agreement of *Al-ʿAynī* with *Abū Ḥanīfa* supports the criticism levelled at him, that he held fanatically to *Abū Ḥanīfa's* opinions.⁴³⁴

The second issue that was discussed in this section is the period between the time of the *Witr* prayer being obligatory, and the abrogation of this rule. *Al-Subkī* pointed out the opinion of *Ibn ʿAbbās* and *Ibn Al-Jawzī* that the order contained in the verse “*Fa-Iqra’ū Mā Tayassara Mina Al-Qurān*” (recite you of the *Qurān* as much as may be easy for you) 73:20

imposed an obligation to perform this prayer during part of the night but not all the night, which reduced the obligation, then after the obligation to perform prayers five times a day was imposed, the obligation to perform this prayer was completely

⁴³² Al- Shāfiʿī, *Al-Risāla*, p. 115.

⁴³³ Ibn Qudāma, *Al-Kāfi*, vol. 1, p. 149.

⁴³⁴ This criticism was indicated by Ābādī in his book *Iʿlām Ahl Al-ʿAsr*, p. 130.

abrogated; the period between the obligation and the abrogation was two years. However, *Al-Subkī* believes that the *Witr* requirement was abrogated by the imposition of the five prayers, because in the narration of *Ḍimām b. Thaʿlaba*, when he asked the Prophet about obligatory prayers, the Prophet mentioned only the five daily prayers.⁴³⁵

In general, there are different opinions regarding the time between the obligation and the abrogation. Some believe it was a year, others that it was sixteen months, and others that it was ten years.⁴³⁶ Those who advocate ten years explain that *Sūrat Al-Muzzammil* was revealed in *Mecca* from the beginning of the revelation, except for the last two verses, containing the abrogation, which was revealed in *Madīna*,⁴³⁷ which means that the period must have been ten years.

3.18. Section Eighteen: Prayer and vigil at night

This section deals with the importance of *Qiyām Al-Layl*. It consists of four *ḥadīths*. The first *ḥadīth* (1306-55) criticises those who omit this worship and continue their sleep, and highlights the benefit of this prayer. Another *ḥadīth* in *Sahīh Muslim* conveys the same message, condemning the man who sleeps throughout the night until morning. The Holy Prophet remarked that such a man is one in whose ears the devil urinated.⁴³⁸ *Al-ʿAynī* in *ʿUmdat Al-Qārī* explained that the criticism is not general, but

⁴³⁵ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, pp. 223-224. Ibn Baṭṭal, *Sharh Sahīh Al-Bukhārī*, manuscript, vol. 1, chapter on praying at night, section on the Prophet's night prayer (no page numbers).

⁴³⁶ Ābādī, *ʿAwn Al-Maʿbūd*, vol. 2, p. 132.

⁴³⁷ ʿIyāḍ b. Mūsā, *Ikmāl Al-Muʿlim*, vol. 3, p. 95.

⁴³⁸ Muslim, *Sahīh*, (translated), *Kitāb Al-Ṣalāt*, Section on what has been related about one who sleeps the whole night until morning, vol. 1, p. 375.

only applies to one who goes to sleep with no intention of performing the night prayer, whereas one who intends to pray but does not wake up is not criticised.⁴³⁹ Moreover, he will still be rewarded for the prayer, even though he did not perform it, because of his intention.⁴⁴⁰

The second *ḥadīth* (1307-56) stresses the importance of continuing to perform the night prayer, in that the Prophet never missed it, even when he was ill. Scholars discussed the question of the reward of one who prays in a seated position. A person who performs a voluntary or obligatory prayer while seated because of illness or disability, will have the same reward as one who prays standing,⁴⁴¹ but one who performs a voluntary prayer while seated, though he has the ability to stand, will have only half the reward, as it is indicated in the *ḥadīth* in *Sahīh Al-Bukhārī* and *Muslim* that to pray while standing is preferable and one who prays while sitting has half of the reward of one who stands.⁴⁴²

It is said that the Prophet was exempted from this rule; whether he performed a voluntary prayer standing or sitting with no excuse, he would still have the complete reward, but this applies only to the Prophet.⁴⁴³

The third *ḥadīth* (1308-57) and *ḥadīth* (1309-58) discuss the reward of the man who wakes his wife or whose wife wakes him, to perform the night prayer. Scholars regard these *ḥadīths* as having the same meaning as the verse⁴⁴⁴

⁴³⁹ Al-ʿAynī, *ʿUmdat Al-Qārī*, vol.6, p. 204.

⁴⁴⁰ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 224.

⁴⁴¹ ʿĀbādī, *ʿAwn Al-Maʿbūd*, vol. 2, p. 135.

⁴⁴² Muslim *Ṣahīh*, Kitāb Al-Ṣalāt, Section on permissibility of observing *Nafl* standing or sitting, no. 735, p. 793. Al-Bukhārī, *Ṣahīh*, Kitāb Al-Ṣalāt, Section on the sitter praying, no. 1115, p. 87.

⁴⁴³ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 231.

⁴⁴⁴ ʿĀbādī, *ʿAwn al Maʿbūd*, vol. 2, p. 135.

“*Wa Ta‘āwanu ‘Alā Al-Birri Wa’l-taqwā*” (Help you one another in Al-Birr and Al-Taqwa) (4 : 5)

and argue that one who calls someone else to do a good thing should first do it himself.⁴⁴⁵

3.19. Section Nineteen: On dozing during prayer

This section consists of three *ḥadīths*. The first two *ḥadīths* (1310-59), and (1311-60) have almost the same meaning except that in the second *ḥadīth*, the meaning is that if the worshipper reads the *Qurān* while drowsy, he might change it or alter its meaning and this is more critical than the mistake in the recitation referred to in the first *ḥadīth*.⁴⁴⁶

Scholars have discussed, in relation to those *ḥadīths*, the issue of whether a Muslim can be punished for something he did not do on purpose, as it is indicated in the *Quran* and the *Sunna* that a person is not punished for errors he or she makes by mistake. The scholars explained that, whilst this is true, what was meant in the *ḥadīths* is that the time the worshipper makes a mistake in the recitation could be the very time at which Allah responds to worshippers’ callings (*Sā‘at Al-Istijāba*) at the last third of the night.⁴⁴⁷

From this explanation, *Ibn Ḥajar* concluded that one of the lessons derived from the

⁴⁴⁵ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 231.

⁴⁴⁶ ‘Iyāḍ b. Mūsā, *Ikmāl Al-Mu‘lim*, vol. 3, p. 152.

⁴⁴⁷ Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 7, p. 67.

ḥadīth, is that a Muslim should avoid doing certain things to the point of weariness, because the Prophet ordered the dozing man to go to sleep, for this reason.⁴⁴⁸

The third *ḥadīth* (1312-61) is more detailed and explains the general lesson derived from the three *ḥadīths*, that a Muslim should maintain continuity in worship, and this may require shortening it and not being too strict with himself; the reason why the Prophet hated the behaviour of *Zaynab*, referred to in the *ḥadīth*, was because he knew that she would not be able to continue to worship in this manner. Related to this issue, another matter was raised, which was mentioned by *Al-ʿAynī* that of whether it is desirable or hateful to pray all through the night. *Al-ʿAynī* pointed out that there was widespread agreement among scholars that it is hateful to pray all night. However, some scholars disagree with him, explaining that not only did *Imām Mālik* favour praying the whole night, but also *Al-Shāfiʿī* agreed with him, and that it was the practice of the Prophet's companions such as *ʿUthmān b. ʿAffān* and *ʿAbdullah b. ʿUmar* to pray all night. The most important thing is that the worshipper does not miss the *Fajr* prayer or get bored.⁴⁴⁹ Nevertheless, some scholars of the *Shāfiʿī* School believe that praying the whole night is hateful because it harms the body, given that the Muslim cannot make up lost sleep in the daytime, since it would prevent him from meeting his commitments.⁴⁵⁰

⁴⁴⁸ Ibn Ḥajar, *Fath Al-Bārī*, p. 314.

⁴⁴⁹ Muḥammad Zakariyyā, *Awjaz Al-Masālik*, vol. 2, pp. 317-319.

⁴⁵⁰ Al-Nawawī, *Rawdat Al-Tālibīn*, vol. 1, p. 338, Muḥammad Al-Shirbīnī, *Mughnī Al-Muhtāj*, vol. 1, p. 463.

Imām Aḥmad's opinion, expressed in *Hānbalī* books, was that the Muslim should have fixed times for prayer, both in the day and at night, and if he feels energetic he can make the prayers longer and if he feels tired he can make them shorter.⁴⁵¹

The essential point made in the above *ḥadīth*, i.e. that if the worshipper feels tired then he should go to sleep, is considered as one of the principles related to the night prayer,⁴⁵² for it is better to take up a less strenuous form of worship and go on performing it, than to start a more strenuous form of worship then give it up because it is too difficult. This is because, by praying more regularly, albeit in shorter spells, the worshipper will maintain his mindfulness of Allah and his faithfulness to Him, and so his relationship with *Allah* will grow.⁴⁵³

3.20 Section Twenty: On a person who misses his daily round of recital - see following section

3.21 Section Twenty-one: On a person who intends to get up and pray at night but remains asleep

Each of these sections contains one *ḥadīth*. Section 20, *ḥadīth* (1213-62) discusses the possibility of praying the night prayer in the daytime if the worshipper missed it at night because of sleeping, and says that for this action, the worshipper will receive the same complete reward as he would have if he prayed at night. *Qādī 'Iyād* concluded from

⁴⁵¹ 'Abd al-Raḥmān Al-Najdī, *Hāshiyat Al-Rawd Al-Murbi'*, vol. 1, p. 222.

⁴⁵² Muḥammad Sa'īd, *Adab Al-Muslim*, p. 78.

⁴⁵³ Al-Nawawī, *Sharh Muslim*, vol. 6, p. 71. Ibn Baṭṭal, *Sharh Sahīh Al-Bukhārī*, manuscript, vol. 1, chapter on night prayer, section on the undesirable and being strict in worship (no page numbers).

this *ḥadīth* that praying at night is better than doing so in the day; however, the worshipper would still have the same reward if he missed the prayer because of sleeping.⁴⁵⁴ However, in section 21, *ḥadīth* (1314-63) explains that the reward is given to the worshipper, even if he does not make up in the daytime for a night prayer he missed because of sleeping.

Different explanations have been presented regarding these *ḥadīths*. One is that *ḥadīth* (1314-63) came after *ḥadīth* (1313-62).⁴⁵⁵ However, other opinions tried to reconcile between these *ḥadīths*. One of these opinions is that of *Ibn Raslān*, who indicated that if the worshipper misses a night prayer that he was accustomed to pray and he does not perform it again in the daytime before the *Zuhur* prayer then he will get the reward as in *ḥadīth* (1314-63) but not doubled ten times, but if he prays it at the time indicated in *ḥadīth* (1313-62) then the reward will be double, and in both cases, the reward is a grace from God.⁴⁵⁶ On the other hand, other scholars believed that the reward will be doubled if the worshipper had the right intention, even if he did not perform the prayer in the daytime.⁴⁵⁷ It is also pointed out that the reward is not a reason for praying at other times, and that worshippers should continue in the habit of praying this prayer.⁴⁵⁸

⁴⁵⁴ ʿIyāḍ b. Mūsā, *Ikmāl Al-Muʿlim*, vol. 3, p. 98. Ibn Baṭṭal, *Sharḥ Sahīḥ Al-Bukhārī*, manuscript, vol. 1, chapter on praying at night, section on who omits to pray the night prayer because of sickness (no page numbers).

⁴⁵⁵ Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 7, p. 36.

⁴⁵⁶ Ibn Raslān, *Sharḥ Sunan Abī Dāwūd*, manuscript, vol. 3, p. 94.

⁴⁵⁷ Al-Sindī, *Sharḥ Sunan Ibn Māja*, vol. 1, p. 404, and ʿIyāḍ b. Mūsā, *Ikmāl Al-Muʿlim*, vol. 3, p. 98

⁴⁵⁸ ʿAbādī, *ʿAwn Al-Maʿbūd*, vol. 2, p. 149.

3.22 Section Twenty-two: On the preferred time of night (for prayer)

This section consists of only one *ḥadīth* (1315-64) and the most important issue in it is *Al-ʿAynī*'s discussion of the matter of (*Nuzūl Al-Rab Ilā Al-Samā Al-Dunyā*), God's descent to the lowest heaven. *Al-ʿAynī* in *ʿUmdat Al-Qārī* gave a more detailed discussion of this issue, in which he indicated the opinions of the different denominations, referring to the opinion of the majority of the scholars (*Al-Jumhūr*) the companions and the leaders of the four main *Fiqh* Schools, stressed in other trusted books. He said that they believed that God descended to the lowest heaven, and accepted literally other verses and *ḥadīths* that explain God's position, without trying to interpret them.⁴⁵⁹ *Al-ʿAynī* noted that *Abū Ḥanīfa* accepted such verses without explaining the matter. However, *Al-ʿAynī*'s opinion was that God's descent could be explained based on other meanings of the word descend (*Nazala*) in the language.⁴⁶⁰

3.23. Section Twenty-three: The time of night at which the Prophet used to get up to pray

Abū Dāwūd, after mentioning the *ḥadīth* that explained the preferred time for prayer, in the previous section, followed it by reporting the time the Prophet used to pray during the night, which was the same time. *Ḥadīth* (1316-65), (1317-66) and (1318-67) are all

⁴⁵⁹ Ibid., vol. 2, p. 140, *Al-Mubārakfūrī*, *Tuhfat Al-Ahwadhī*, vol. 2, pp. 524-525.

⁴⁶⁰ *Al-ʿAynī*, *ʿUmdat Al-Qārī*, vol. 6, p. 212.

connected and agree in indicating that the time the Prophet performed the night prayer was during the last third of the night, and before dawn.

However, there is another *ḥadīth* in *Sahīh Al-Bukhārī*⁴⁶¹ narrated by *‘Ā’isha* which indicates that the Prophet used to pray at different times of the night. *Ibn Ḥajar* indicated that this does not conflict with *ḥadīth* (1317-66) because *‘Ā’isha* narrated what she saw in her house and the other *ḥadīth* relates to other places.⁴⁶²

From these *ḥadīths*, the scholars concluded that it is better for a Muslim not to be hard on himself in worship, but to hold the middle way in everything, so that he can continue practising it.⁴⁶³ Also, one of the advantages of sleeping before dawn is that it relieves the body, leaving it refreshed ready to perform the dawn prayer.⁴⁶⁴

Another issue raised was the time of night prayer. The scholars divided the night into two periods, the time when prayer is optional, which is from after the *‘Ishā’* prayer until dawn, and the time when it is favourable, which is the last part of the night. This applies to the person who is sure that he can wake up in the last part of the night; but if someone has reason to believe that he may be unable to do so, it is better for him to pray earlier. This is the opinion of the *Mālikī*, *Ḥānbalī* and *Ḥanafī* Schools, but in the

⁴⁶¹ The *ḥadīth* narration is that sometimes Allah’s messenger would not fast for as many days, as he had been expected to fast that month and he sometimes used to fast for so many days that it was thought he would not stop fasting throughout the month, and if you wanted to see him praying at night you could see him praying and if you wanted to see him sleeping, you could see him sleeping. *Al-Bukhārī*, *Sahīh*, *Kitāb Al-Tahajjud*, Section on the waking up of the Prophet from his sleep for the night prayer, no. 242, p. 134 (translation).

⁴⁶² *Ibn Ḥajar*, *Fath Al-Bārī*, vol. 3, p. 23. See Sayyied b. Ḥusayn, *Ruhbān Al-Layl*, p. 209.

⁴⁶³ *Al-Nawawī*, *Sharh Muslim*, vol. 3, p. 23, *‘Iyāḍ* b. *Mūsā*, *Ikmāl Al-Mu’lim*, vol. 3, p. 87.

⁴⁶⁴ *Ibn Ḥajar*, *Fath Al-Bārī*, vol. 3, pp. 16-17.

*Shāfiʿī*⁴⁶⁵ School, praying before midnight is favourable and praying during the rest of the night is permissible.⁴⁶⁶

Hadīth (1319-68) is not connected with the previous *hadīths*, except that it might be said that if someone is concerned or worried about something, he should pray during the last part of the night.⁴⁶⁷ From this *hadīth* it was concluded that prayer helps in dispelling worries and makes the person more patient,⁴⁶⁸ as indicated in the *Qurʾān*.⁴⁶⁹

In the next *hadīth* (1320-69) the relation is also general, in that night prayer is a kind of prayer. Among the lessons of this *hadīth* are that a leader should consider his subordinates and ask them what they need, and that there is a strong focus on prayer in *Islam*, and increasing it increases one's chance of being with the Prophet in heaven.⁴⁷⁰

Hadīth (1321-70) and (1322-71) explain two verses from the *Qurʾān* referred to the night prayer. Various explanations have been given by scholars regarding these verses. The first is that it means waiting for the '*Ishā*' prayer, the second, that it is the prayer between the *Maghrib* and '*Ishā*' prayers, the third, that it refers to the performance of the '*Ishā*' and the *Fajr* prayer among the Muslim congregation, and the fourth, that it is

⁴⁶⁵ Muḥammad b. ʿAbdullah, *Al-Khurashī*, (Mālikī), vol. 1, p. 10, Muḥammad b. Muflih, *Al-Mubdʿi* (Ḥanbalī), vol. 2, p. 4. Al-Zaylaʿī, *Tabiyyīn Al-Haqāʾiq*, (Ḥanafī), vol. 1, p. 178.

⁴⁶⁶ Muḥammad al Shīrīnī, *Mughnī Al-Muhtāj*, vol. 1, p. 453.

⁴⁶⁷ ʿĀbādī, *ʿAwn Al-Maʿbūd*, vol. 2, p. 142.

⁴⁶⁸ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 248.

⁴⁶⁹ The verse from the *Qurʾān* is "And seek help in patience in prayer" (45-2).

⁴⁷⁰ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 249.

night prayer.⁴⁷¹ The fourth opinion attracts more consensus among scholars, because rising from sleep is most likely to take place at night-time, since this is when most people sleep.⁴⁷² *Al-Ṭabarī* tried to reconcile these opinions, pointing out that the verse meant prayer during the night in general, whether it was between *Maghrib* and ‘*Ishā*’ or while waiting for the ‘*Ishā*’ prayer or night prayer. However, he believed that night prayer is closer to the meaning.⁴⁷³

3.24. Section Twenty-four: Beginning night prayer with two *rakʿas*

This section consists of two *ḥadīths*. The first *ḥadīth* (1323-72) explains that the Prophet started the night prayer with two short *rakʿas*, the wisdom behind that being that it would conserve his energy for the rest of the *rakʿas*.⁴⁷⁴ One of the lessons of this *ḥadīth* is that if a person wants to achieve something, he should start gradually.⁴⁷⁵

Al-ʿAynī indicated that the action referred to in the *ḥadīth* is desirable, but not obligatory. *Al-Mirwazī* agreed with him, because other *ḥadīths* indicate that the Prophet started the night prayer with two long *rakʿas*.⁴⁷⁶ This was mentioned as the reason why this *ḥadīth* is followed by the next one (1325-74) which explains that extending the period spent standing in prayer is one of the best actions in worship; therefore, it is

⁴⁷¹ Ibn Kathīr, *Tafsīr*, vol. 3, p. 606.

⁴⁷² Al-Sahārnafūrī, *Badhl Al-Majūd*, vol. 7, p. 77, Sayyid b. Ḥusayn, *Ruhbān Al-Layl*, vol. 1, p. 5

⁴⁷³ *Ibid.*, pp. 66-67.

⁴⁷⁴ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 252.

⁴⁷⁵ ʿAbādī, *ʿAwn Al-Maʿbūd*, vol. 2, p. 144.

⁴⁷⁶ Al-Mirwizī, *Mukhtaṣar Qiyām Al-Layl*, p. 89.

permissible to pray long *rak'as*.⁴⁷⁷ *Al-‘Aynī* explained the meaning of “best actions” in the *ḥadīth*, and *Al-Subkī* discussed which action is better, standing for a long time or frequent prostration in prayer, his explanation being derived from the Prophet’s answer.⁴⁷⁸ However, if his explanation was correct, then there should not be any argument among scholars on which is better. *Ibn Qayyim Al-Jawziyya* discussed this issue in detail and classified the scholars’ opinions into four categories. The first view is that long standing in prayer is better, because the *Qurān* is recited while standing. The second is frequent prostration is better, because of a *ḥadīth* which says that a person is closest to his Lord when he is prostrated. The third is that long standing is better during the night prayer and prostration is better during the daytime, as it was mentioned in the *ḥadīths* that the Prophet was more inclined to pray long *rak'as* in the night prayer than during the day. The fourth opinion is that of *Ibn Taymiyya*, that the two actions are the same and both have advantages; standing because the *Qurān* is recited in this position, and prostration because of its form.⁴⁷⁹ *Al-Shawkānī*, after presenting the different opinions of the scholars, agreed with the *Shāfi‘ī* and *Ḥanafī* Schools that remaining standing is better and explained that the *ḥadīths* that pointed to the merit of prostration do not conflict with the others that indicate that remaining standing is

⁴⁷⁷ *Al-Subkī*, *Al-Manhal Al-Mawrūd*, vol. 7, p. 255. For more details on this issue, see Ibn Bāṭṭal, *Sharḥ Sahīḥ Al-Bukhārī*, manuscript, vol. 1, chapter on praying at night, section on prolonged standing during night prayer (no page numbers).

⁴⁷⁸ *Ibid.*, p. 253.

⁴⁷⁹ *Ibn Qayyim Al-Jawziyya*, *Zād Al-Ma‘ād*, vol. 1, pp. 235-237.

better.⁴⁸⁰ *Imām Aḥmad* remained silent on this issue and did not give an opinion, and *Imām Mālik* had two opinions on this issue.⁴⁸¹

3.25. Section Twenty-five: Performance of the night prayer in pairs of rakʿas

Ḥadīth (1326-75) discusses two basic issues related to the night prayer, each of which provided scope for great disagreement among scholars. The first issue concerns the nature of the prayer, whether the rakʿas should be in pairs, more or less. The different opinions of scholars on this matter were discussed earlier in relation to *ḥadīth* (1295-44), in the section on daytime prayer. However, there is a connection between the scholars' understanding of this issue and the next issue, which is the legality of praying the *Witr* prayer in one rakʿa.

1. *Imām Aḥmad* and *Shāfiʿī* agree that a voluntary prayer may be performed in one rakʿa. This includes the *Witr* prayer. In their view, there is no limit to the increase on this number, but it is better to pray in pairs of rakʿas.
2. *Imām Mālik*, from his understanding of the *ḥadīth*, believed that it is generally not allowed to pray the night prayer other than in pairs, but the *Witr* prayer is an exception.⁴⁸²

⁴⁸⁰ Al-Shawkānī, *Nayl Al-Awtār*, vol. 3, pp. 74-76.

⁴⁸¹ Al-Sahārnafūrī, *Badhl Al-Majhūd*, vol. 7, pp. 83-84.

⁴⁸² Muḥammad Zakariyyā, *Awjaz Al-Masālik*, vol. 2, p. 324.

3. *Abū Ḥanīfā* believed that it is not allowed to pray the *Witr* prayer in one *rakʿa* and if it is done in this way, it is not considered a prayer.⁴⁸³
4. *Al-ʿAynī*, in his explanation of this *ḥadīth* in *Sahīh Al-Bukhārī* defended the *Ḥanafī* opinion and refuted *Al-Nawawī*'s statement that the only scholar indicating that it is not allowed to pray the *Witr* prayer in one *rakʿa*, was *Abū Ḥanīfā*, *Al-Thawrī* and their followers. He indicated that a group of the companions and the followers,⁴⁸⁴ among them *ʿUmar*, *ʿAlī*, *Ibn ʿAbbās*, and *ʿUmar b. ʿAbd al-ʿAzī*, had held the same opinion. Another piece of evidence he mentioned to support his opinion is *Al-Ḥasan Al-Baṣrī*'s assertion that there is agreement among scholars that the *Witr* prayer consists of three connected *rakʿas*. In addition, other *ḥadīths* refer to the *Witr* prayer as three connected *rakʿas*.⁴⁸⁵

Ibn Ḥajar explained that there are *ḥadīths* that prohibit the *Witr* being prayed in three connected *rakʿas*, since that would make it similar to the *Maghrib* prayer, and this challenges the view that it is permissible.⁴⁸⁶

Al-Mirwizī was among the scholars who chose to pray the *Witr* prayer in one *rakʿa*, although he believed that praying three connected *rakʿas* is allowed because the Prophet

⁴⁸³ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 256.

⁴⁸⁴ Al-ʿAynī, *ʿUmdat Al-Qārī*, vol. 5, p. 419.

⁴⁸⁵ Al-ʿAynī, *Al-Bināya Fī Sharh Al-Hidāya*, vol. 2, pp. 575-579.

⁴⁸⁶ Ibn Ḥajar, *Fath Al-Bārī*, vol. 2, pp. 479, 486.

did so, but when asked, the Prophet indicated that it was his choice, and so the narrations allowing it are more correct.⁴⁸⁷

In regard to the Prophet's answer that the night prayer should be performed in pairs, *Al-Aynī* indicated that this is indicated as the preferred option, but it is permissible to pray four connected *rak'as*. Another explanation is that the Prophet did not want to impose too severe an obligation, so he ordered two *rak'as*, but some scholars assumed from this *ḥadīth*, that the night prayer must not be prayed in more than two *rak'as*, except in the case of the *Witr* prayer; this is the opinion of the *Mālikī* School.⁴⁸⁸

Al-Tirmidhī also confirmed that it was the opinion of *Imām Mālik Al-Shāfi'ī* and *Aḥmad* that the *Witr* prayer could be performed in one *rak'a*.⁴⁸⁹

3.26 Section Twenty-six: On loud recitation of the *Qur'ān* during nighttime prayer

This section consists of seven *ḥadīths* (1327-76), (1328-77), (1329-78), (1330-79), (1331-80), (1332-81) and (1333-82).

All these *ḥadīths* discuss the manner in which the *Qurān* should be recited during the night prayer. Some of these *ḥadīths*, such as *ḥadīth* (1329-78) seem to conflict with *ḥadīth* (1330-79) because in the first *ḥadīth* the Prophet corrected the practice of *Abū*

⁴⁸⁷ Al-Mirwizī, *Mukhtasar Qiyām Al-Layl*, p. 205.

⁴⁸⁸ Ibn Ḥajar, *Fath Al-Bārī*, vol. 2, pp. 479, 480.

⁴⁸⁹ Al-Tirmidhī, *Sunan*, p. 1689.

Bakr and *‘Umar* but in the latter, the Prophet accepted their action. However, some explanations were given to clarify that there was no conflict; the Prophet’s order in *ḥadīth* (1329-78) was to advise on a better or the best way of recitation, but that does not mean that any other way was unacceptable.⁴⁹⁰ All the previous *ḥadīths* suggest that the best style of recitation is in a moderate tone. This was the Prophet’s style. Moreover, the *Qurān* choice in the verse

*Wa La Tajhar Bi Ṣalātika Wala Takhāfit Bihā Wabtagh
Bayna Dhālika Sabīla*

“. . . And offer your prayer neither aloud nor in a low voice, but follow a way between” 17:110.⁴⁹¹

Another explanation is that reciting in a low voice is better when the worshipper is afraid of duplicity, meaning that he may be tempted to try to impress other people, rather than reciting sincerely and solely to please Allah, so his loyalty in the worship of Allah will be affected. Reciting loudly is better when he does not have this fear because it has the advantage for him that it wakes the mind and banishes drowsiness, and it also enables others to learn and hear the *Qurān*.⁴⁹²

3.27 Section Twenty-seven: On the number of *rak‘as* of the nighttime prayer

This section is the largest one in this part of the manuscript, as it consists of sixteen *ḥadīths*, excluding the duplicated ones. These *ḥadīths* focus on one major issue with

⁴⁹⁰ Al-Sahārafūrī, *Badhl Al-Majhūd*, vol. 7, p. 91.

⁴⁹¹ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 257.

⁴⁹² *Ibid.*, p. 363.

regard to nighttime prayer, which is the number of *rak'as* the Prophet used to pray at night. Then, the discussion moves to the number of *Witr* prayers in particular. Scholars had different opinions regarding these two issues, because of the many narrations that mentioned different numbers of *rak'as* and appeared contradictory. It is in this that the importance of this section lies. In addition, reference is made to sub-issues, some of which have been discussed earlier, such as praying the *rak'as* in pairs, and performing voluntary prayer while seated. Other issues, such as the two *rak'as* after the *Witr* prayer, were also presented in these narrations. An important point that can be noted from *Al-'Aynī's* explanation is his attempt to affirm that the *Witr* prayer should be offered in three connected *rak'as*, without separation, which is the opinion of the *Hanafī* School. Therefore, if a *ḥadīth* appears to lead to a different conclusion, he tries to interpret it in a way that supports his opinion.

The different opinions of the scholars regarding these narrations and their attempts to reconcile them will be discussed in this section.

One of the important issues in this part, which is considered fundamental in almost each *ḥadīth*, is the number of *rak'as* in the night prayer. Different numbers and conditions have been mentioned by scholars. *Ibn Ḥazm* enumerated 13 in the Prophet's practice:

- 1) Twelve *rak'as*, in pairs, followed by one *rak'a*.
- 2) Eight *rak'as*, in pairs, followed by a sequence of five *rak'as*.
- 3) Ten *rak'as*, in pairs, then one separate *rak'a*.
- 4) Eight *rak'as*, in pairs, then one separate *rak'a*.
- 5) Also eight *rak'as*, but all in a connected sequence. The Prophet sat down after the eighth *rak'a*, then he prayed one *rak'a* as *Witr*.

- 6) Six *rak'as*, in pairs, then a separate one, as *Witr*.
- 7) Seven connected *rak'as*. The Prophet sat down in the sixth then continued with one *rak'a*.
- 8) Four *rak'as*, in pairs, followed by one *rak'a*.
- 9) Five *rak'as*, all connected. The Prophet did not sit down until he had completed them all.
- 10) Seven *rak'as*, all connected. He did not sit down until the end.
- 11) Three *rak'as*. The Prophet sat down after the second one, then prayed one *rak'a* separately.
- 12) Three *rak'as*. He sat at the end of the second one, then continued with the third one in the same way as the *Maghrib* prayer.
- 13) One *rak'a*.⁴⁹³

Al-Albānī classified the night prayers into six kinds:

- 1) Thirteen *rak'as*, starting with two short *rak'as*.
- 2) Also 13, but eight of them in pairs and then five connected ones.
- 3) Eleven *rak'as*; 10 in pairs, then one separately.
- 4) Eleven *rak'as*; two groups of four, then three.
- 5) Also 11; eight together then the Prophet sat down and prayed one *rak'a*, then two *rak'as* separately, while he was seated.

⁴⁹³ Ibn Ḥazm, *Al-Muhalla*, vol. 3, pp. 42-48.

6) Nine *rak'as*; six together, then He sat down and prayed one *rak'a*, then he ended the prayer and prayed two *rak'as* while seated.⁴⁹⁴

These commentaries concern the forms of the prayer, but another point that arises from these different forms is the number of *rak'as* in the night prayer in general, and whether there is an upper or lower limit for it. The *Imām Al-Shāfi'ī* believed that the prayer should not contain more than 11 *rak'as*, based on *ḥadīth* (1341-90), and that any greater number would not be correct⁴⁹⁵ and that the lowest number is one *rak'a*.⁴⁹⁶ Not all his students agreed with him, however. The *Qāḍī 'Iyāḍ*, a famous scholar in the School, believed that this prayer is a kind of worship in which the greater the number of *rak'as* performed, the greater the reward, and no limit is imposed on it.⁴⁹⁷ The *Imām Al-Nawawī* from the same school, explained more clearly that the number should be no more than 11 and no less than one *rak'a*, but any number between them is permissible; moreover, it is allowable to pray several connected *rak'as*, but it is better to pray them in pairs.⁴⁹⁸ *Ibn Ḥajar*, on the other hand, considered that the number should fall within certain limits, the highest being 13 and the lowest seven.⁴⁹⁹ Each of these opinions was based on selected narrations.

In regard to the *Ḥānbalī* School, some scholars argue that the preferred number of *rak'as* to be prayed is 11, and others say 13; preferably, the number should not be less

⁴⁹⁴ Al-Albānī, *Salāt Al-Tarāwīh*, pp. 99-112.

⁴⁹⁵ Ābādī, *ʿAwn Al-Maʿbūd*, vol. 2, p. 150

⁴⁹⁶ Al-Shirbīnī, *Mughnī Al-Muhtāj*, vol. 1, pp. 451-452.

⁴⁹⁷ Al-Subkī, *Al-Manhal*, vol. 7, p. 295.

⁴⁹⁸ Al-Nawawī, *Sharh Muslim*, vol. 3, p. 20. *Rawadat Al-Talībīn*, vol. 1, p. 328.

⁴⁹⁹ Al-Kandahlawī, *Awjaz Al-Masālik*, vol. 2, p. 325.

than three, two as a pair and one separate *rakʿa*, but it is acceptable to pray just one *rakʿa*.⁵⁰⁰ However, *Ibn Qayyim Al-Jawziyya* explained that the number 11 is the one agreed on and the two additional *rakʿas* are a matter of disagreement.⁵⁰¹ *Ibn Khuzayma* believed that these different narrations indicating various numbers gave more flexibility in this matter, meaning that the worshipper could pray any of the numbers of *rakʿas* mentioned in the narrations,⁵⁰² though this was understood by *Al-Albānī* to mean that the number should not exceed those reported in the *ḥadīths*.⁵⁰³

All these opinions were based on the understanding that the numbers of *rakʿas* are specified in the *ḥadīths* under the names of nighttime and *Witr* prayer, since, as was mentioned at the beginning of this section, *ʿĀ'isha* used the same name for both prayers. On the other hand, the *Ḥanafī* School distinguished between the night and *Witr* prayers. They believed that the night prayer could be prayed in two, four, six or eight *rakʿas*, but the *Witr* prayer, they specified, should be three connected *rakʿas*,⁵⁰⁴ and they did not accept that it could be prayed in one *rakʿa*. This last issue will be the next point of discussion, as most scholars disagreed with the *Ḥanafī* opinion, and *Al-ʿAynī's* main focus in this section was on demonstrating that the *Witr* prayer is three connected *rakʿas*, as generally held in his school. Among his evidence was *ḥadīth* (1362-111) which stated that the *Witr* prayer is three *rakʿas* and the other *rakʿas* are the

⁵⁰⁰ Ibrāhīm b. Muflīh, *Al-Mubdiʿ FI Sharh Al-Muqnʿi*, vol. 2, Bahā' Al-Maqdisī, *Al-ʿIdda Sharh Al-ʿUmda*, p. 88.

⁵⁰¹ Ibn Qayyim Al-Jawziyya, *Zād Al-Maʿād*, vol. 1, p. 85.

⁵⁰² Ibn Bāṭṭal, *Sharh Ṣaḥīḥ Al-Bukhārī*, manuscript, vol. 1, chapter on praying at night, section on the numbers of *rakʿas* of night prayer and the forms the Prophet used to pray (no page numbers).

⁵⁰³ Sayyid b. Ḥussain, *Ruhbān Al-Layl*, vol. 1, p. 113.

⁵⁰⁴ Ibn Najīm, *Al-Bahr Al-Rā'iq*, vol. 2, p. 57, Al-Dahlawī, *Al-Miswā Sharh Al-Muwattā*, vol. 1, p. 214.

night prayer,⁵⁰⁵ and *Al-ʿAynī* concluded from this *ḥadīth*, that in all other *ḥadīths* when ʿĀʾisha mentioned one *rakʿa* as *Witr*, she meant with two other *rakʿas* before it.⁵⁰⁶ There is also another *ḥadīth* which explains that the *Witr* prayer consists of three *rakʿas*, the same as the *Maghrib* prayer.⁵⁰⁷ In addition, according to the narrations of the companions, such as ʿUmar b. Al-Khaṭṭāb, Anas b. Mālik, Ibn ʿAbbās and others,⁵⁰⁸ *Al-Ḥasan Al-Baṣrī* also indicated that there was agreement among scholars on the *Witr* prayer being prayed in three *rakʿas*. Moreover, other *ḥadīths* suggest that the Prophet prayed the *Witr* prayer in three connected *rakʿas*. There is also a *ḥadīth* that prohibits *Al-Butayrāʾ*, which *Ḥanafī* scholars interpret as meaning the one *rakʿa*.⁵⁰⁹ These are the main sources of evidence relied on by *Ḥanafī* scholars to support their opinion. The other schools, however, have different opinions, also supported by evidence, as follows:

Imām Aḥmad believes that the *Witr* prayer can be prayed in one *rakʿa* with additional *rakʿas* before it, or can be prayed in three *rakʿas*,⁵¹⁰ but not in particular disagreeing with *Ḥanafī* opinion, and that these three *rakʿas* should preferably be prayed as two together, because of a narration of the Prophet which orders this, then one separately,

⁵⁰⁵ Al-Sahārnaphūrī, *Badhl Al-Majhūd*, vol. 7, p. 137.

⁵⁰⁶ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 294.

⁵⁰⁷ Al-ʿAynī, *ʿUmdat Al-Qārī*, vol. 6, p. 420. *Sharh Al-Kanz*, manuscript, vol. 1, p. 54.

⁵⁰⁸ Al-Kandahlawī, *Awjaz Al-Masālik*, vol. 2, p. 353.

⁵⁰⁹ Al-Zaylaʿī, *Tabyyīn Al-Haqāʾiq*, vol. 1, p. 170.

⁵¹⁰ Ibrāhīm b. Muḥammad, *Manār Al-Sabīl*, vol. 1, p. 107.

but if they are prayed in a connected sequence, it will be permissible,⁵¹¹ because there is another narration that indicates that the Prophet prayed in this form.⁵¹²

Ibn Qayyim Al-Jawziyya classified the forms of the night prayer into seven kinds, almost similar to the ones previously mentioned, but when he reached the last kind, which was praying the night prayer in pairs then praying the *Witr* prayer as in three connected *rak'as*, he indicated that this version is doubtful, because of the other *hadīths* that forbid this form of prayer. This leads us to the opinion of his school, the *Ḥanbalī*, that praying the *Witr* prayer as two *rak'as* followed by one separate *rak'a* is better, because the narrations referring to this form are more numerous and more authoritative. He also permitted the *Witr* prayer to be prayed in five or seven connected *rak'as* but, in his view, the narrations referring to one *rak'a* are stronger.⁵¹³

Imām Malik took an intermediate position between those of the *Ḥanbalī* and *Ḥanafī* Schools. He believed that the *Witr* prayer should be three *rak'as*, as the *Ḥanafīs* argue, but as two *rak'as* together then one separate one, as in the *Ḥānbalī* School, though he did not accept that the prayer can to be prayed in one *rak'a*.⁵¹⁴ Thus, the point on which he disagreed with the *Ḥānbalī* School was his insistence that there must be at least two *rak'as* before the separate *rak'a*. He based that opinion on the consideration that there is no narration which indicated that the Prophet prayed one separate *rak'a*

⁵¹¹ Ibrāhīm b. Muflīh, *Al-Mubdi' FI Sharh Al-Muqni'*, vol. 2, p. 6.

⁵¹² Ibrāhīm b. Muḥammad, *Manār Al-Sabīl*, vol. 1, p. 107.

⁵¹³ Ibn Qayyim Al-Jawziyya, *Zād Al-Ma'ād*, vol. 1, p. 86.

⁵¹⁴ Al-Kāndahlawī, *Awjaz Al-Masālik*, vol. 2, p. 369. Muḥammad b. 'Abdullah Al-Khurashī, vol. 1, pp. 10-11.

without preceding prayers.⁵¹⁵ However, there is a difference between the *Ḥanafī* and *Mālikī* opinions in regard to praying the *Witr* prayer in one *rakʿa*, in that *Imām Abī Hanīfa* considered it prohibited but *Imām Mālik* considered it hateful.⁵¹⁶

On the other hand, *Imām Shāfiʿī* believed that praying the *Witr* prayer in one *rakʿa* is permissible and criticised the *Mālikī* opinion, which held that the lowest permissible limit is three *rakʿas*, a pair and one separate *rakʿa*.⁵¹⁷ *Al-Shāfiʿī* also believed that the *Witr* prayer is prayed in three *rakʿas*, it could be divided; this is in opposition to the *Ḥanafī*s who prohibit such division.⁵¹⁸ The *Imām Al-Nawawī* from the same school also criticised the *Ḥanafī* prohibition against performing the *Witr* prayer in one *rakʿa*, saying that the practice is permissible, and it is also permissible to pray several connected *rakʿas*, but it is better to pray them in pairs, and that there are authentic *ḥadīths* that contradict the *Ḥanafī* opinion.⁵¹⁹ These *ḥadīth* include (1359-108) which states that the *Witr* prayer could consist of five *rakʿas*, and *ḥadīth* (1336-85) which explains that the Prophet prayed in pairs and that the *Witr* prayer was one *rakʿa*.⁵²⁰ There is also another *ḥadīth* indicating that the number of *rakʿas* in the *Witr* prayer could be seven, five, three or one.⁵²¹ These are some of the *ḥadīths* that support the

⁵¹⁵ Ibn ʿAbd al-Bar, *Al-Kāfi Fī Fiqh Ahl Al-Madīna*, pp. 257, 259.

⁵¹⁶ Al-Dahlawī, *Al-Miswā Fī Sharh Al-Muwattā*, vol. 1, pp. 210-211.

⁵¹⁷ Al-Shāfiʿī, *Al-Umm*, vol. 1, p. 140.

⁵¹⁸ Al-Dahlawī, *Al-Miswā Sharh Al-Muwattā*, vol. 1, pp. 210, 211.

⁵¹⁹ Al-Nawawī, *Sharh Muslim*, vol. 3, pp. 19-20. *Rawdat Al-Tālibīn*, vol. 1, p. 328.

⁵²⁰ ʿAbādī, *ʿAwn Al-Maʿbud*, vol. 2, p. 152.

⁵²¹ Sayyid b. Ḥusayn, *Ruhbān Al-Layl*, vol. 1, p. 112.

opinion of the majority of scholars, against the *Ḥanafī* opinion, in addition to other narrations mentioned in the discussion. In regard to the narration of *Al-Butairā'*, *Al-Shawkānī* indicated that it is a weak *ḥadīth*,⁵²² and other scholars interpreted it as a prayer which was intended to be prayed in pairs but was down to one *rakʿa*.⁵²³ *Al-Shawkānī* also stated that permitting the *Witr* prayer to be prayed only in three connected *rakʿas* is too restrictive. With regard to the consensus of the scholars on the *Witr* being prayed in three *rakʿas*, mentioned by *Al-Ḥasan Al-Basrī*, if he meant that this is one of the forms of the *Witr* prayer, then it is acceptable, but if he meant that this is the only way the *Witr* can be prayed, then it is invalid.⁵²⁴ *Ibn Ḥajar* discussed the opinion of *Abū Ḥanīfa* and said that one of their considerations underlying this view was that the companions agreed on praying *Witr* in three connected *rakʿas*, but they had different opinions on other forms, therefore the *Ḥanafīs* accepted the form on which they agreed and rejected those on which there was disagreement. On the other hand, opinions of some companions, such as *ʿĀ'isha* and *Ibn ʿAbbās*, did not favour the *Witr* being performed as three *rakʿas*. The narration of one of the companions, *Sulaymān b. Yasār*, forbade voluntary prayer being made similar to obligatory prayer (the *Maghrib* prayer), and another narration of the Prophet prohibited the *Witr* prayer being performed in a manner that rendered it similar to the *Maghrib* prayer. These narrations, in *Ibn Ḥajar's* view, render the consensus of the scholars invalid. On the other hand, he

⁵²² *Al-Shawkānī*, *Al-Darārī Al-Muḍiyya*, vol. 1, p. 156.

⁵²³ *Al-Sindī*, *Sharh Sunan Ibn Māja*, vol. 1, p. 358.

⁵²⁴ *Al-Shawkānī*, *Al-Darārī Al-Muḍiyya*, vol. 1, p. 157.

stated that it was proved that the Prophet prayed *Witr* in three *rak'as*, and to reconcile this evidence with the narration prohibiting the *Witr* prayer being similar to the *Maghrib*, he explained that the prohibition referred to praying the three *rak'as* with two *Tashahhud*, in the same way as for the *Maghrib*. But then he returned to state that some of the companions prayed the *Witr* in this form, and he explained that they might not have heard of the prohibition. As a final result, *Ibn Hajar* explained that three *rak'as* are permissible, there is no disagreement on that, but the disagreement is on the specification, and that the authentic *hadiths* are against it.⁵²⁵ However, the *Hanafīs* did not stop at this point, but they tried to give other explanations for narrations which did not support their opinion.

It can be seen in *Al-ʿAynī's* notes on the *hadiths* that he followed this approach. For example, regarding *hadith* (1338-87), the *Hanafīs* did not accept the narration because they considered it confused, as there are three narrations narrating ʿUrwa from ʿĀ'isha and these narrations point to different numbers of *rak'as* in *Witr*, five and one; therefore the *Hanafīs* took account of other narrations such as that of *Zurāra b. Awfā*, which indicate that the Prophet prayed *Witr* in three connected *rak'as*.⁵²⁶ In *hadith* (1357-106) *Al-ʿAynī* also emphasised that the *Witr* prayer was three *rak'as* out of the five mentioned in the *hadith*, which is contrary to the obvious meaning. He also did not

⁵²⁵ Ibn Hajar, *Fath Al-Bārī*, vol. 2, p. 386.

⁵²⁶ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 267.

accept the criticism of *Al-Nawawī* that the sound *ḥadīths* are against the *Ḥanafī*'s opinion, saying that there are sound *ḥadīths* that support their opinion. In regard to the narrations that point to the *Witr* being five *rakʿas*, he explained that this was before the form of the *Witr* prayer had been fixed.⁵²⁷ Also, in *ḥadīth* (1362-111) *Al-ʿAynī* explained that *ʿĀ'isha* mentioned that the *Witr* prayer could be prayed in different forms, but that a single *rakʿa* was not one of them.⁵²⁸

All these arguments refer to the different narrations that indicated various numbers of *rakʿas* and the scholars tried to explain some of these numbers and reconcile the narrations. Most scholars agreed on the night prayer being prayed as 11 *rakʿas*, and that the two additional *rakʿas* referred to other narrations could be the *Fajr* prayer, or the two *rakʿas* that the Prophet sometimes prayed after the *Witr*, and which *ʿĀ'isha* counted as part of the night prayer.⁵²⁹ Another explanation is that the different numbers refer to different times and situations, and that all these forms are permissible.⁵³⁰ In one of the narrations, when *ʿĀ'isha* stated that the Prophet did not pray more than 11 *rakʿas* in the night prayer, she might have meant that this was his usual practice.⁵³¹ The reason why *ʿĀ'isha* could have counted the *Fajr* prayer with the night prayer is that the Prophet kept awake until dawn and the time between them was short.⁵³² The scholars

⁵²⁷ *Al-ʿAynī*, *ʿUmdat Al-Qārī*, vol. 5, p. 320.

⁵²⁸ *Al-ʿAynī*, *Al-Bināya FI Sharh Al-Hidāya*, vol. 2, p. 578.

⁵²⁹ *Al-Sahānafūrī*, *Badhl Al-Majhūd*, vol. 7, p. 103.

⁵³⁰ *Ibid.*

⁵³¹ *Ibid.*

⁵³² *Al-Subkī*, *Al-Manhal Al-Mawrūd*, vol. 7, p. 152.

also suggested that confusion exists in ‘*Ā’isha*’s narrations of the night prayer, *Ḥajj*, on-journey prayer and fosterage narrations, and that this confusion comes not from the narrators, who were great memorisers, but from her.⁵³³ However, this opinion cannot be accepted, because as *Al-Bāḥī* explained, ‘*Ā’isha*’ was the best memoriser among the companions, and all the scholars agree on that. He went on to suggest that in the narration when she indicated that the Prophet always prayed 11 *rak‘as* she meant his usual prayer, and in her narrations, the additional number was due to special circumstances, or she counted the two *rak‘as* the Prophet used to start with as part of his night prayer.⁵³⁴

In regard to *Ibn ‘Abbās*’ narrations, *Ibn Ḥajar* presented some explanations for the discrepancies between them. In *ḥadīth* (1364-113) it was explained, the first two *rak‘as* were the voluntary prayer after ‘*Ishā*’, which the Prophet prayed late, before the night prayer, and regarding *ḥadīth* (1356-106) which indicated that the Prophet prayed four *rak‘as* then five, it was detailed in other narrations in *Sunan Al-Nisā’i* that the Prophet prayed pairs of *rak‘as* until he had prayed eight *rak‘as*, then he prayed the *Witr* prayer in five *rak‘as*.⁵³⁵ *Ibn Ḥajar* also explained that the most reliable view is that the Prophet prayed 11 *rak‘as* in the night and the narrations that mentioned 13 seem to be pointing to the voluntary prayer of ‘*Ishā*’, because the *ḥadīths* seem to repeat the same story of *Ibn ‘Abbās* which happened on one night only, and trying to reconcile between

⁵³³ Al-‘Aynī, *‘Umdat Al-Qārī*, vol. 6, p. 196.

⁵³⁴ Al-Suyūṭī, *Tanwīr Al-Hawālik*, vol. 1, p. 142.

⁵³⁵ *Ibn Ḥajar*, *Fath Al-Bārī*, vol. 2, p. 388.

the narrations is better.⁵³⁶ From the aforementioned information, it seems that, as *Ibn Kuzayma* believes, these different numbers gave more flexibility to the worshipper to pray according to his abilities, in that he could choose the number and form with which he felt most comfortable.⁵³⁷ On the other hand, it also meant that he should stick to the highest limit and not exceed it, though he could pray fewer prayers.

The wisdom behind choosing the number 11 for the night prayer was to harmonise with the voluntary day prayer, which is four *rak'as* for *Zuhur*, four for *'Asr*, and three for *Maghrib*, making 11; when two *rak'as* of the *Fajr* prayer are added, it comes to 13, which is the second number mentioned for the night prayer.⁵³⁸

Another issue that was discussed in this section was the legitimacy of the two *rak'as* after the *Witr* prayer, as it is commonly noted in the Prophet's *hadiths* that the end of his prayer was *Witr*, then he waited for the dawn prayer. However, some *hadiths* such as *hadith* (1340-89) mentioned that the Prophet prayed two *rak'as* after *Witr*. Scholars, however, had different opinions regarding its legitimacy, because it conflicts with another *hadith* which indicates that the end of the Prophet's night prayer was *Witr*.

In regard to the opinions of the four main *Fiqh* Schools, *Imām Mālik* believes that this practice was one of the Prophet's distinctive characteristics and that it is disliked for the same form of prayer to be used by the worshippers.⁵³⁹ *Imām Aḥmad* shares the opinion of *Mālik* that it is not desirable, although permissible, to pray in the

⁵³⁶ Ibid.

⁵³⁷ Sayyid b. Ḥusayn, *Ruhbān Al-Layl*, vol. 1, p. 113.

⁵³⁸ Ibn Ḥajar, *Fath Al-Bārī*, vol. 3, p. 20.

⁵³⁹ Al-Subkī, *Al-Manhal Al-Mawrūd*, vol. 7, p. 269. Al-Sahānafūrī, *Badhl Al-Majhūd*, vol. 7, p. 103.

same manner as the Prophet, while seated.⁵⁴⁰ *Imām Shāfiʿī* and *Abū Hanīfa* believe that this narration could be abrogated, but there is another opinion of *Al-Shāfiʿī* that it is permissible.⁵⁴¹ *Al-Nawawī* explained that the Prophet did not make a regular practice of praying these two *rakʿas*, but prayed them only to demonstrate that it is permissible to pray after *Witr*, and the word used to pray two *rakʿas* after *Witr* (*Kāna*) in the *ḥadīth*, does not mean that he repeated the action,⁵⁴² and this opinion was mentioned by *Al-ʿAynī* in the relevant section of his commentary on *ḥadīth* (1340-89) and he criticised *Al-Nawawī*, but he did not mention his evidence that *ʿĀʾisha* in another *ḥadīth* used the same phrase (*Kāna*) to happen, when she meant that the action happened only once.⁵⁴³ This is *Al-Nawawī's* attempt to reconcile the conflicting *ḥadīths*, but it seems that *Ibn Ḥajar* disagrees with his view that the Prophet prayed these *rakʿas* to show that it is permissible, on the ground that the Prophet usually prayed the *Witr* prayer at home, during the night, so how could the permissibility be shown? Moreover, other of the Prophet's sayings and actions contradict it. There is also the possibility of its being a private action, reserved to the Prophet, or it could be the voluntary prayer before *Fajr*,⁵⁴⁴ which gives the impression that *Ibn Ḥajar* agrees with that opinion. *Ibn Qayyim Al-Jawziyya* and *Ibn Taymiyya* indicate that the wisdom behind these *rakʿas* is

⁵⁴⁰ ʿAbdullah b. Qudāma, *Al-Mughnī Wa Al-Sharh Al-Kabīr*, vol. 1, p. 766.

⁵⁴¹ Ibn Ḥajar, *Kashf Al-Sitr*, p. 39.

⁵⁴² Al-Nawawī, *Sharh Muslim*, vol. 1, p. 21.

⁵⁴³ Ibid.

⁵⁴⁴ Ibn Ḥajar, *Kashf Al-Sitr*, pp. 39-44.

that the Prophet prayed them when the number of his *Witr* prayers was nine, seven, or five, which is less than the eleven *rak'as* he used to pray, also they create a link between the *Witr* prayer and the two *rak'as* after the *Maghrib* prayer, which is considered the *Witr* of the day prayers; in the case of the voluntary prayer after the *Maghrib* prayer, the two *rak'as* are to make up for any shortfall in the daytime prayer.⁵⁴⁵

From these discussions on the various issues relating to nighttime prayer, it can be seen that there was disagreement among scholars even in the same school, related to the different narrations of the *hadiths*. As a summary for this section, in regard to the first issue about the number of night prayers, it seems that there is almost an agreement among the scholars on eleven *rak'as*, and that the various alternative descriptions give more flexibility to the worshipper to select the number that suits him.

On the issue of the number of *rak'as* in the *Witr* prayer, the *Hanafi* School disagreed with the majority of scholars that it can only be prayed in three connected *rak'as*. However, the narrations referring to the form, two connected *rak'as* followed by one separate *rak'a*, are more numerous and authoritative. Moreover, to accept only one form for this prayer would be too restrictive.

‘A’isha and *Ibn ‘Abbās* each offered different narrations indicating different numbers of *rak'as*. However, scholars have attempted to reconcile them.

Ibn Hajar attempted to reveal the wisdom behind selecting the number eleven in most of the narrations. In regard to the two *rak'as* after the *Witr* prayer, which was the last

⁵⁴⁵ Ibn Qayyim Al-Jawziyya, *Zād Al-Ma‘ād*, vol. 1, pp. 332-333.

issue of discussion, it was not the Prophet's usual practice, which was the *Witr* prayer, and clarifications were also offered to explain the reasons for its being performed.

3.28 Conclusion

This chapter has attempted to give a clear picture of the issues that were discussed and the rules that were derived from the narrations, by presenting the different opinions of the scholars and the evidence they cited to support them, to aid the reader's understanding of these important issues which the worshipper deals with in his daily prayer. The opinions of the scholars were derived from various *Fiqh* books, and particular emphasis was given to the opinions of the main *Fiqh* School, the *Ḥanafī*, *Mālikī*, *Shāfi'ī*, and *Hanbalī*, as reflected in their own books and the books of their students. From all these different opinions, it is clear that scholars paid great attention to these *ḥadīths*, investigating every detail. Moreover, the great scholars such as *Al-Shāfi'ī* and *Aḥmad* expressed more than one opinion on the same issue, taking account of other *ḥadīth* they had not previously known, which changed their understanding.

Also, special attention was given to the opinions of *ḥadīth* scholars such as *Ibn Ḥajar* and *Al-Nawawī*, because of their prominent contributions to this branch of knowledge and their valuable opinions in their commentaries on *Sahīh Al-Bukhārī* and *Sahīh Muslim*.

It was noted that these two scholars repeatedly tried to reconcile conflicting *ḥadīths*, in the belief that if reconciliation is possible, it is better than preferring one *ḥadīth* over another, especially if they are considered authentic *ḥadīths*, as *Al-Nawawī* stated in his

commentary on *ḥadīth* (1282-31). They also attempted to infer the wisdom behind these rules.

To aid understanding of *Al-ʿAynī*'s opinions, reference was made to his other books such as *Al-Bināya* and *ʿUmdat Al-Qārī* to identify his source of evidence in more detail.

Also, reference was made to the other commentaries on *Sunan Abī Dāwūd*, to explore their views on these issues and to add the lessons they derived from the *Sunan* to *Al-ʿAynī*'s commentary, to give the discussion more depth. One of the most detailed commentaries was that of *Al-Manhal Al-Mawrūd* which discussed the rules and the scholars' evidences, in a very detailed manner. Other narrations in *ḥadīth* books that discussed the same rules were indicated, either to support the points made or, even if they contradicted *Al-ʿAynī*'s arguments, to understand the scholars' reasoning on the matters in question.

Another kind of *Fiqh* books, which focused on a single issue, such as *ʿFlām ahl Al-ʿAsr* which dealt only with the rules of the *Fajr* prayer, and *Ruhbān Al-Layl* which dealt with the rules of night prayer, were very useful in that they collect all the related narrations and the scholars' opinions in one place, for every sub-heading.

It was noted that the issues that were discussed in this manuscript were presented in different ways in *ḥadīth* and *Fiqh* books. In *ḥadīth* books the focus is on the narration of the *ḥadīth* in that they discuss first the *ḥadīth* issues relating to the chain of authority, and the conditions of the narrators, the documentation of the *ḥadīth* in other *ḥadīth*

books, the place of the *ḥadīth* and the weakness, if it exists. Then they consider the content of the *ḥadīth*, if there are any difficult words or phrases, and discuss the rules and point out the lessons derived from the narrations. In contrast, in *Fiqh* books the main issue is the rule itself. Only after presenting the rule does the author express his opinion or the opinion of the school about the rule, and to indicate the narrations that support his view and other scholars' opinions.

Returning to the general subject of this chapter, *Al-Nawāfil* worship in general and *Nafl* prayer in particular, there is more flexibility than in the case of the *Fard* prayer, to leave the door open for worshippers to achieve as much reward as they can, and to compensate for any shortcomings in their observation of obligatory prayers. Moreover, another advantage of these prayers is that they bring a blessing on the house.

The following points are worthy of note, regarding the different issues of this chapter.

1. The *Mālikī* School focus predominantly on the obligatory prayer, therefore they did not specify any particular time for voluntary prayer, so that it will not affect the time of the obligatory one.
2. The Prophet attached particular importance to the two *rak'as* before the *Fajr* prayer, among all the *Rawātib* prayers, in that he always prayed it even when he was travelling, whereas on such occasions he used to leave out voluntary prayers. Also, he specified a great reward for who prays it. This could be because the timing of this prayer is difficult, in that the worshipper needs to wake up from his sleep to pray it; therefore, to do so is a sacrifice that indicates particular devotion.

3. *Ḥadīth* (1258-8) is considered *Ḍaʿīf*, and it could be that *Abū Dāwūd* referred to it in his *Sunan* to confirm the importance of the *Fajr* prayer, and *Al-ʿAynī* attempted to support this *ḥadīth*, because it is strong evidence in support of his opinion that these *rakʿas* are *Wājib*.
4. No clear opinion was given as to the legitimacy of the *Tasbīḥ* prayer. The scholars had two opinions, one supporting it and one opposing it, and this could be referred to its unusual form.
5. *ʿĀʾisha's* narrations on various issues seems to contain many contradictions. The reason for that could be because she narrated a large number of *ḥadīths* and also, since she was closest to the Prophet in many different circumstances, for each circumstance she was narrating a different story.
6. One of the general rules derived from these *ḥadīth* is that in Islam it is more important to continue in worship, rather than to attempt a lengthy act of worship and abandon it due to tiredness.
7. In the section on night prayer, *Abū Dāwūd's* nice organisation of these *ḥadīths* is apparent, as the section flows in a logical style. First he refers to the narration that deals with the rules, then its time and number, in a consistent style.
8. *Al-ʿAynī* strongly supported the opinions of his School, even when the *ḥadīths* provide clear evidence against it. This is consistent with the criticism that has been directed to him.

CHAPTER FOUR

NOTES

Hadīth (1250-1)

p. 1, line 11

Abū Ḥātim al-Rāzī : forenames, *Muḥammad b. Idrīs b. al-Mundhīr*, one of the famous scholars of *Ḥadīth*. Born in 195 A.H./810 A.D. Travelled to various countries to collect *Ḥadīths* enduring much suffering on his journey and even came close to dying of hunger. *Abū Dāwūd* and *al-Nisā'ī* narrated from him and he was considered a trusted transmitter of *Ḥadīth*. Died in 277 A.H./890 A.D. aged 82 years. See *Muḥammad b. 'Abd al-Ḥādī, Tabaqāt 'Ulamā' Al-Ḥadīth*, vol.2, pp. 260-262.

line 17

This *ḥadīth* has four followers (*tābi'īn*) who reported from each other: *Dāwūd*, *al-Nu'mān*, *'Amrū* and *'Unbusa*. See *Al-Nawawī Sharḥ Muslim*, vol. 6, p. 9.

line 22

Al-Ḥidāya is a book on *Ḥanafī Fiqh* written by *Abū al-Ḥasan 'Alī b. Abī Bakr al-Marghānī*. He first wrote the book *Bidāyat al-Mubtadā* which was a combination of *Mukhtaṣar al-Qaddūrī* and *al-Jāmi' al-Ṣaghīr* on *Ḥanafī Fiqh*. Then he explained this book in another one called *Kifāyat al-Muntahā* ; later wrote an

explanation called al-Hidāya Sharh Bidāyat al-Mubtadā See Al-Marghānī, al-Hidāya, Introduction, pp. 4-5.

Al-Muhīt is also a book in Ḥanafī Fiqh, written by Burhān al-Dīn Maḥmūd b. Aḥmad. Died, 616 A.H./1219 A.D. The full name of the book is al-Muhīt al-Burhānī Fī al-Fiqh al-Nuḥmānī.

See, Ismāʿīl al-Bābānī, al-Īdāh Fī Kashf al-Zunūn, vol. 2, p. 1619.

p. 2, line 3

Muslim b. al-Ḥajjāj b. Muslim al-Qushayrī al-Naysābūrī. Born in 204 A.H./819 A.D. and died in 261 A.H./874 A.D. He was a trusted narrator. His book al-Sahīh had such a high reputation among Ḥadīth books, that some scholars even preferred it to Sahīh al-Bukhārī and some Naysābūr scholars tried to imitate him, with less success. His other books included al-Tabaqāt and al-Kunā. See Ibn Ḥajar, Tahdhīb al-Tahdhīb, vol. 10, pp. 126-167.

Al-Tirmidhī Abū ʿĪsā Muḥammad b. ʿĪsā b. Sawra. He was blind and famous for his good memory, knowledge and piety. Among his famous books were al-ʿIlal and al-Jāmiʿ. He pointed out that when he showed the latter to the diacriticals scholar of al-ʿIrāq and Khurāsān, they welcomed it, and said that to have this book in one's house, was just like hearing the Prophet speaking. He

died in 279 A.H./892 A.D. in *Turmudh*. See *Muḥammad b. ʿAbd al-Ḥādī, Tabaqāt*, vol. 2, pp. 338-340.

Al-Nisā'i Abū ʿAbd al-Raḥmān Aḥmad b. Shuʿayb b. ʿAlī al-Khurāsānī the judge. Born in 215 A.H./830 A.D. He studied under *Ishāq b. Rāḥawayh, Muḥammad b. Naṣr al-Mirwizī* and other scholars in *Khurāsān, ʿIrāq, Hijāz* and Egypt, where he lived. He was one of the most knowledgeable scholars of his time on *Fiqh* and *Ḥadīth* and he was meticulous in examining the authority for narrations before he would accept them. He was particularly famous for his book *al-Sunan*, on *Ḥadīth*. He died during a journey to perform the pilgrimage and was buried in *Mecca*, or according to another narration, in Palestine, in 133 A.H./750 A.D. See *ibid*, pp. 418-421.

Ibn Māja Muḥammad b. Yazīd Abū ʿAbdullah al-Qazwīnī Born in 209 A.H./842 A.D. He travelled to various countries such as *ʿIrāq, Khurāsān al-Hijāz, Miṣr* and *al-Shām*, to seek knowledge. He was learned in *Ḥadīth, Tafsīr, and Tarīkh*. His book *al-Sunan* collects a good number of *Ḥadīth* sections, but it contains very weak *Ḥadīth*. He died in 273 A.H./886 A.D. or 275 A.H./888 A.D. See *Ibn Ḥajar, Tahdhīb*, vol. 4, pp. 630-631.

line 7

Ibn Hibbān: his forenames were *Muḥammad b. Hibbān b. Ahmad*. He studied under *al-Nisā'ī* and *Ibn Khuzayma*, and had more than two thousand teachers. He had a knowledge of medicine and Arabic language. He worked as a judge in *Naysābūr* for a while, then travelled to *Bukhārā*, after which he returned to *Naysābūr* where he taught. Finally, he returned to his country, *Sijistān*, and people travelled to him to hear his books, which included *al-Musnad al-Sahīh* to which *al-ʿAynī* referred, *al-Tārīkh* and *al-Duʿafā'*. He died in 354 A.H./965 A.D. See *Muḥammad b. ʿAbd al-Ḥādī, Tabaqāt ʿUlamā al-Ḥadīth*, vol. 3, pp. 113-115.

line 8

Ibn Khuzayma is *Abū Bakr Muḥammad b. Ishāq b. Khuzayma b. al-Mughīra al-Naysābūrī*. Born in 223 A.H./837 A.D. From his youth he showed interest in knowledge. When he was asked about it, he explained that he had asked God for it when he drank *Zamam* water. Among his teachers were *al-Muznī* and *al-Buwayḫī*. *Al-Bukhārī* and *Muslim* narrated from him but not in *al-Sahīh*. He was a leading exponent of *Ḥadīth* knowledge in his time and he stressed that if an authentic *Ḥadīth* conflicted with his opinion, then people should set aside his opinion and agree with the *Ḥadīth*. He wrote more than 140 books. He died in 311

A.H./923 A.D. when he was 88. See *ibid.*, vol. 2, pp. 441-446.

See *Abū Bakr al-Ḥusaynī, Tabaqāt al-Shāfʿiyya* pp. 48-49.

Al-Ḥākim is *Abū ʿAbdullah Muḥammad b. ʿAbdullah al-Naysābūrī*. Born in 321 A.H./933 A.D. in *Naysābūr*. He sought knowledge from his youth. He travelled to *ʿIrāq, Mecca* and *Khurāsān*. His teachers were more than 2,000 in *Naysābūr* alone, and he was a judge there. He was the leading scholar of *Ḥadīth* in his time and wrote many books on history, *Tārīkh Naysābūr*, and in *Ḥadīth, al-Mustadrak ʿAlā al-Sahīhayn* to which *al-ʿAynī* referred. The meaning of *al-Istidrāk* is a scholar who follows another author who had written *Ḥadīths* and omitted some which he missed. The second scholar then writes the omitted *Ḥadīths* in a book called *al-Mustadrak*. *Al-Ḥākim* added a section in his book for some *Ḥadīths* which he believed were authentic but did not follow the conditions of *al-Bukhārī* or *Muslim*. *Al-Ḥākim* died in *Naysābūr* in 405 A.H./1014 A.D. See *Al-Dhahabī, Tadhkirat al-Huffāz*, vol. 3, p. 1039, *Abū Bakr al-Ḥusaynī, Tabaqāt al-Shāfʿiyya*, pp. 123-125. *Ibn Khallikān, Wafayāt al-ʿAʿyān*, vol.1, p. 484, *Kāmil Muḥammad, al-Ḥākim*, pp. 345-56.

line 10

Al-Ṭabarānī Abū al-Qāsim Sulaymān b. Aḥmad b. Ayyūb. Born in 260 A.H./ 878 A.D. in *Ṭabariyya*. He lived in *Isfahan* until he died in 360 A.H./978 A.D. aged 100 years. He was a great *ḥadīth* memoriser of his time. He travelled to collect knowledge, to *‘Irāq*, *Ḥijāz*, Yemen, and Egypt for 33 years, and studied under more than 1000 scholars. Some of his famous books were *al-Mu‘jam al-Kabīr*, *al-Awsat* and *al-Saghīr*. See *Ibn Khallkān*, *Wafayāt al-A‘yān*, vol. 2, p. 407, see *al-Zarkalī al-A‘lām*, vol. 3, p. 121.

Ḥadīth (1251-2)

p. 3, line 6

Imām Mālik b. Anas b. Mālik al-Aṣbaḥī gave his name to the *Mālikī* school; he was the *Imām* of *Ḥadīth* in his time. Born in 93 A.H./291 A.D. during the rule of *Sulaymān b. ‘Abd al-Malik b. Marwān* and died in *al-Madīna* in 179 A.H./795 A.D. He was wise, pious, and famous for his morality, especially with his family. He started to seek knowledge when he was young and his teachers included *Muḥammad b. al-Munkadir*, *al-Zuhrī* and *Nāfi‘i*. He started to teach and answer people’s questions at the same time as his teachers, when he was 17. Nevertheless, he was very careful in answering questions and was not ashamed to admit his ignorance when he could not answer questions. He was

also known for his great adherence to the *Qurān* and *Sunna*. He was respected and loved by the people and the ruler. His book *al-Muwattā'* was the first book on *Ḥadīth* and *Fiqh*, which *Abū Ja'far al-Manṣūr* asked him to write. See 'Iyād b. Mūsā, *Tartīb al-Madārik* vol. 1, pp. 104-190.

Al-Taḥāwī: forenames, *Abū Ja'far Aḥmad b. Muḥammad b. Salama*; his nickname refers to a village in Egypt called *Tahā*. Born in 239 A.H./853 A.D. In his time, he was a leader of the *Hanafī* school in Egypt and was a narrator of *Ḥadīth*. He had extensive knowledge of *Fiqh* and Arabic language. *Al-ʿAynī* referred to him several times in his manuscript, although he disagreed sometimes with *Hanafī* opinions. Among his famous books were *al-ʿAqīda al-Taḥāwiyya*, *Mushkil al-Āthār*, and *Mʿānī al-Āthār* about the rules of *Ḥadīths*, which earned a high reputation and was considered by some scholars such as *Ibn Ḥazm* and *al-ʿAynī* to be next in importance to *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. He died in 321 A.H./933 A.D., aged 82 years. See 'Abdullah Nadhīr, *Abū Ja'far al-Taḥāwī*, pp. 164, 203-205, 229. See *Muḥammad b. ʿAbd al-Ḥādī*, *Tabaqāt ʿUlamā' al-Ḥadīth*, vol. 2, pp. 516-517.

line 17

Al-Bukhārī: Muḥammad b. Ismāʿīl b. Ibrāhīm b. al-Mughīra.

Born in 194 A.H./809 A.D., died in 256 A.H./869 A.D. aged 62 years. He studied under a great number of the Prophet's followers. He travelled to collect *Ḥadīth* and his book *al-Jāmiʿ al-Sahīh* is the most trusted book on *Ḥadīth*, as it contains only authentic *Ḥadīths*. He prayed two *rakʿas* before considering each *Ḥadīth* for inclusion, and he set very precise conditions for accepting a narration. He was forced out of his country of *Khurāsān* because he refused to give special lessons to the ruler's sons. He went to *Samarqand*, to stay with relatives, and died there. See *Ibn Ḥajar, Tahdhīb*, vol. 4, pp. 47-55.

line 20

Abū Yūsuf: Yaʿqūb b. Ibrāhīm al-Kūfī, was one of the closest students of *Abū Ḥanīfa*. He sought learning from an early age and, since his father was poor, *Abū Ḥanīfa* paid for his upkeep in order to give him the chance to study. He was one of the foremost collectors of *Ḥadīths* among *Abū Ḥanīfa*'s students. He died in 182 A.H./798 A.D., aged 69 years. See *Muḥammad b. ʿAbd al-Ḥādī, Tabaqāt*, vol. 1, pp. 421-422.

Muḥammad b. al-Ḥasan al-Shaybānī. Born in 132 A.H./749 A.D.

He was one of the most famous students of *Abū Ḥanīfa*, with

whom he studied for two years, until *Abū Ḥanīfa*'s death. At that time, *Al-Shaybānī* was only 18 years old. Then he studied under *Abū Yūsuf*. He was famous for his numerous writings and he participated in spreading *Abū Ḥanīfa*'s opinions. One of his famous books was *al-Mabsūt* which is considered one of the most important books by the *Ḥanafī* school. He died in 187 A.H./802 A.D. when he was 58 years. See *al-Shīrāzī, Tabaqāt al-Fuqahā'*, pp. 134-135. *Abū Zahra, Abū Ḥanīfa*, pp. 182-183.

Hadīth (1254-4)

p. 5, line 8

Al-Ḥasan al-Baṣrī b. Yasār. He was born in the reign of ⁶*Umar b. al-Khaṭṭāb*, and was one of the jurists at that time of the followers in *al-Baṣra*. Many scholars testified to his learning, and his deep knowledge of the *Qurān* and *Ḥadīth*. Also he was an expert on *Fiqh* rules. He was one of the most assiduous worshippers in *al-Baṣra*. His mother worked as a maid in the house of *Umm Salama* (the Prophet's wife) and this led to his receiving knowledge from the Prophet's house (he met 120 of the Prophet's companions). He died in *al-Baṣra* in 110 A.H./728 A.D. aged 88 years. See *Muḥammad b. Aḥmad, Tabaqāt 'Ulamā' al-Ḥadīth*, vol. 1, pp. 140-142. *Muḥammad al-Dhahabī, al-Tafsīr*

Wa'l Mufassirūn, vol. 1, pp. 127-128, al-Shīrāzī, Tabaqāt al-Fuqahā', p. 87.

Hadīth (1255-5)

p. 6, line 5

This is likely to be *Yahyā b. Sa'īd b. Qays*, who died in 44 A.H./664 A.D. or after, because there was a *Yahyā b. Sa'īd al-Attār* whose *Hadīths* are considered as *ḍa'īf*. See *Ibn Hajar*, Tahdhīb al-Tahdhīb, vol. 11, pp. 221-224.

line 9

Umra b. Abd al-Rahmān was the sister of *Muḥammad b. Abd al-Rahmān* and not his aunt, as *al-Aynī* indicated. See *ibid.*

line 17

Iyād b. Mūsā b. Iyād Abū al-Fadl. Born in *Sabta* in 476 A.H./1083 A.D. He was one of the famous *Shāfi'ī* scholars. He started to teach when he was 28 and became a judge at 35, presiding first in *Sabta*, then in *Cordova*. His books include al-Shifā Fī Sharaf al-Mustafā, Tartīb al-Madārik, and al-Ikmāl Fī Sharh Muslim. He died far from his country in 533 A.H./1134A.D. See *ibid.*, vol. 4, pp. 78-81.

Hadīth (1256-6)

p. 7, line 10

Yaḥyā al-Qaṭṭān; forenames, *Ibn Farrūkh al-Tamīmī*. Born in 120 A.H./737 A.D. in *al-Baṣra*. He narrated from *al-Awzāʿī*, *Sufyān al-Thawrī* and many other scholars. He had such great knowledge of *Ḥadīth* that his teachers cited him as a source of reference. He was also famous for his knowledge of the narrators and scholars accepted his judgements of them. He was one of *Imām Mālik's* companions in *al-Baṣra*. He died in 198 A.H./813 A.D. See *Ibn Ḥajar, Tahdhīb*, vol. 11, pp. 216-220.

Hadīth (1258-8)

p. 9, line 18

ʿAbd al-Ḥaḡ b. ʿAbd al-Raḥmān b. ʿAbdullah b. Ḥusayn. From *Ishbiliya*. Born in 510 A.H./1116 A.D. or 514 A.H./1120 A.D. He was a jurisprudent and a memoriser of *Ḥadīth*. He was known to be ascetic, pious and a keen adherent of the *Sunna*. He also had an interest in literature and poetry. His books included *al-Ahkām al-Kubrā* and *al-Ahkām al-Suḡhrā* which were mentioned by *al-ʿAynī* in the manuscript. He died in *Bijāya* in 581 A.H./1185 A.D. See *Muḥammad b. ʿAbd al-Ḥādī, Tabaqāt*, vol. 4, pp. 125-127.

p. 10, line 7

Aḥmad b. Ḥanbal b. Asad. He was of Arab origins and his lineage was linked to that of the Prophet. When *al-Shāfiʿī* described him, he indicated that he was a scholar of *Ḥadīth*, *Fiqh*, *Qurʾān*, and Arabic language, as he was a great memoriser of *Ḥadīth*, and used to refer to them when answering people's questions. His students included his sons, *Ṣāliḥ*, *ʿAbdullah*, and *Abū Zarʿa*. He was also known for his poverty and piety; he would not accept any reward from the ruler. He had a reputation among scholars for his honesty and they trusted him. One of his famous books was *al-Musnad* in *Ḥadīth*. He died in 241 A.H./855 A.D. aged 77. See *Abī Yaʿlā Tabaqāt al-Hanābila*, vol. 1, pp. 4-16.

line 10

Al-Qadariyya is a doctrine first started in the *Umayyid* period in *ʿIrāq*. The major belief in this doctrine is that individuals have complete free will and that God does not have any knowledge of or effect on their actions. See *Muḥammad Mazrūʿ*, *Tārīkh al-Firaq*, pp. 82-86. John Esposito, *The Oxford Encyclopaedia of the Modern Islamic World*, vol. 3, pp. 375-378.

line 12

Abū Yaʿlā is *Aḥmad b. ʿAlī al-Mawṣilī*. Born in 210 A.H./ 825 A.D. He started to collect *Ḥadīth* when he was young and learned from *Aḥmad b. ʿIsā al-Tusturī*, *Aḥmad b. Mānīʿ Ibrāhīm al-Harawī* and many other scholars. He was widely trusted by scholars. He followed the *Ḥanafī* school. His most famous book, *al-Musnad*, was highly regarded by scholars. Died in 307 A.H./919 A.D. aged 97 years. See *Al-Dhahabī*, *Siyar Aʿlām al-Nubalāʾ*, vol. 14, pp. 174-180.

Ḥadīth (1260-10)

p. 11, line 15

ʿAbd al-ʿAzīz al-Drāwurdī, *Ibn Ḥajar* indicates that he was from a Persian village called *Drāwurd* and he died in 82 or 86 A.H./701 A.D. See *Ibn Ḥajar*, *Tahdhīb al-Tahdhīb*, vol. 6, p. 354.

Ḥadīth (1261-11)

p. 14, line 3

Al-Ghibb generally means an end, and *Ghabba al-Amra* means “it reached its end”. See *Ibrāhīm Mustafā*, *al-Muʿjam al-Wasīt* vol. 2, p. 648. See *Ibn Manzūr*, *Lisān al-ʿArab*, vol. 1, p. 635.

line 6

The judge referred to is *al-Qādī ʿIyād b. Mūsā*. Died 533 A.H./1134 A.D.

line 10

The same citation of *al-Imām Muḥyī al-Dīn al-Nawawī* was found in his book but without the last word, *Sunna*. See *Al-Nawawī, Sharḥ Muslim*, vol. 3, p. 19.

Al-Imām al-Nawawī refers to *Yaḥyā b. Sharaf b. Murrī*, a great scholar from the *Shāfiʿī* school. He was born in 631 A.H./1233A.D. in *Nawā*. When he was nineteen, his father took him to Damascus and he started to acquire learning there. He first wanted to study medicine, then he turned to religious knowledge. He was the author of some important books that are referred to by Muslims to this day, such as *Sharḥ Saḥīḥ Muslim*, *al-Majmūʿ*, *Sharḥ al-Muḥadḍḥab*, *al-Arbaʿm* and others. He was famous for standing up to kings or the successors with the right word and asking for justice. He was also pious, did not eat more than one meal a day and did not marry, as he was always busy with scholarship. He died in 676 A.H./1277 A.D. in his country. See *Al-Suyūṭī, Tadrīb al-Rāwī*, vol. 1, pp. 29-32.

p. 15, line 3

Ḥasan Ṣaḥīḥ Gharīb – this term means that this *Ḥadīth* is *Ḥasan* from one *Isnād* and *Ṣaḥīḥ* from another. *Isnād Gharīb* is authentic, but resting on the authority of only one companion. See Alfred Guillaume, *The Traditions of Islam*, Glossary, p. 181.

- line 6 *Al-Ḥadīth al-Munqaṭīʿ* is an *Isnād* from which a name is missing.
Ibid.
- line 8 *Saʿīd b. al-Musayyib*, one of the great followers, *Ṭabīʿūn*. Born two years after the succession of ʿUmar b. al-Khaṭṭāb. He studied under ʿUthmān b. ʿAffān, Zayd b. Thābit, ʿĀʾisha, and he was the son-in-law of *Abū Hurayra*. He had wide knowledge, such that he was called the master of the followers, *Ṭabīʿūn*. He frequently fasted and he performed the pilgrimage 40 times. He would not accept gifts from the ruler. He died in 94 A.H./712 A.D. See *Aḥmad b. ʿAbd al-Ḥādī, Ṭabaqāt ʿUlamāʾ al-Ḥadīth*, vol. 1, pp. 112-113.
- line 9 *Aḥṣibūh* means throw stones at him, and *al-Ḥaṣab* means stones.
See *Ibn Manzūr, Lisān al-ʿArab*, vol. 1, p. 319.
- line 10 *Ibrāhīm al-Nukhaʿī*: forenames, *Abū ʿImrān Yazīd b. Qays b. al-Aswad al-Kūfī*. Born in 50 A.H./670 A.D. He was named *Faqīh al-ʿIrāq*. He studied under ʿAlqama, *Masrūq* and others. His students included *Ḥammād b. Salama* and *al-Aʿmash*. He died in 95 A.H./713 A.D. four months after the death of *al-Ḥajjāj*, from whom he was hiding. *Muḥammad b. ʿAbd al-Ḥādī, Ṭabaqāt*,

p. 82, *al-Shirāzī, Tabaqāt al-Fuqahā'*, p. 82, *Ibn Ḥajar, Tahdhīb*,
vol. 1, pp. 177-178.

lines 12 and 15 *Abī Mijliz* and *Abī al-Ṣiddīq al-Nājī*. despite extensive searching,
I have been unable to identify these names.

line 18 *Al-Tamarrugh* has the same meaning as *Al-Ma'k*. See *Ibn*
Manzūr, Lisān al-ʿArab, vol. 8, p. 451.

Hadīth (1262-12)

p. 16, line 3 *Bishr b. ʿUmar* died in 207 A.H./822A.D., not in 209 A.H./824
A.D., as *al-ʿAynī* stated. See *al-Mizzī, Tahdhīb al-Kamāl*, vol. 4,
pp. 139-140.

Hadīth (1264-14)

p. 17, line 15 *Yaḥyā b. Maʿīn Abū Zakariyyā* Born in 158 A.H./774 A.D. He
was one of the scholars of the *Ḥānbalī* school and he was among
the closest friends of *Imām Aḥmad*. He was considered one of the
greatest scholars of *Ḥadīth*, especially as regards the reliability of
the narrators, and it was said that he wrote thousands of *Ḥadīths*.
He died in 233 A.H./847 A.D. in *al-Madīna*. See *Muḥammad b.*
ʿAbd al-Ḥādī, Tabaqāt, vol. 2, pp. 79-81.

Hadīth (1265-15)

p. 19, line 18

Sa'īd b. Jubayr. He originated from *al-Ḥabasha*. He was one of oldest followers who had great knowledge of *Ḥadīth*, *Fiqh*, and especially of *Tafsīr*. His closest teachers, *Ibn 'Abbās*, *Ibn Ḥibbān* and *al-Ṭabarī*, described him as a trusted *Imām* and a great worshipper. He was killed by *al-Ḥajjāj* in 95 A.H./713 A.D. when he was 49 years old. See *Muḥammad al-Dhahabī, al-Tafsīr Wa'l Mufasssīrūn*, vol. 1, pp. 108-109.

Ibn Sīrīn: his full name was *Muḥammad b. Sīrīn al-Anṣārī*, the leader of his time. He narrated from *Anas b. Mālik*, *Zayd b. Thābit* and others. He was born in the last two years of 'Uthmān's rule. He was pious and no-one in *al-Baṣra* had such knowledge of *Qaḍā'* as he did. He was also famous for interpreting dreams. He died in 110 A.H./728 A.D. See *Ibn Ḥajar, Tahdhīb*, vol. 9, pp. 214-216.

line 19

'*Aṭā'* b. *Yasār al-Hilālī*. He was a servant of *Maymūna*, the wife of the Prophet. He was born in 19 A.H./637 A.D. He narrated from *Abū Dharr* and *Zayd b. Thābit*. He was trusted by scholars such as *al-Nisā'ī Abū Zar'a* and *Ibn Ma'm*, and he narrated a

large number of *Ḥadīths*. He died in 103 or 104 A.H./721 or 722 A.D. in Alexandria. See *Ibn Ḥajar, Tahdhīb al-Tahdhīb*, vol. 7, pp. 217-218.

Al-Shāfiʿī: full name, *Muḥammad b. Idrīs b. al-ʿAbbās*. Born in 150 A.H./767 A.D., the same year that *Abū Ḥanīfa* died. He started to answer people's questions when he was 15 or 18 years old. Among his teachers was *Imām Mālik*, with whom he stayed until the latter's death, then he travelled to *ʿIrāq* and studied under *Muḥammad b. al-Ḥasan al-Shaybānī, Imām Aḥmad b. Ḥanbal* was one of his students. He was learned in the fields of *Ḥadīth, Fiqh*, language, poetry and history. His book *al-Risāla* which was written in *al-ʿIrāq*, was a letter to *ʿAbd al-Raḥmān b. Mahdī*. He was characterised by generosity. One of the rules or principles he followed was that if an authentic *ḥadīth* was found to contradict his opinion on any issue, then his opinion should be set aside and the *ḥadīth* accepted. He died in Egypt in 204 A.H./819 A.D. See *Ibn ʿAbd al-Bar, al-Intiqāʾ Fī Fadāʾ il al-Aʿimma*, pp. 115-162.

Ishāq b. Ibrāhīm b. Mukhlid, known as *Ibn Rāḥawayh*, meaning that his father was born on the way to Mecca. Born in 161

A.H./777 A.D. or 165 A.H./801 A.D. *Ibn Ḥibbān* indicated that *Ishāq* was among the foremost scholars of his time on *Ḥadīth* and *Fiqh* and he was a great memoriser of *Ḥadīth*, but in the last five months of his life, his memory weakened. He died in 238 A.H./852 A.D. See *Ibn Ḥajar*, *Tahdhīb*, vol. 1, pp. 216-217.

Abū Thawr: his forenames were *Ibrāhīm b. Khālid b. al-Yamān*. He was one of the students of *al-Shāfiʿī*, and he narrated from him, but he disagreed with him on some issues and created his own school of law, which was widely followed by the people of *Azerbaijan* and *Armenia*. He died in 240 A.H./854 A.D. His books included *al-Salāt*, *al-Manāsik*, and *al-Tahāra*. See *Ibn al-Nadīm*, *al-Fihrist*, pp. 445-446.

p. 20, line 5

Al-Zāhiriyya are the followers of *Dāwūd b. ʿAlī b. Khalaf al-Zāhirī* who was the founder of the *Zāhirī* school, which is a school of law. He was born in 200 A.H./815 A.D. His father followed the *Ḥanafī* school of law and he was originally with the *Shāfiʿī* school, then he established the *Zāhirī* school, which mainly accepts only what is stated explicitly in the *Qurān* and *Sunna* and ignores the other means used by scholars to draw out rules. This doctrine was first started in *Baghdād* and *Isfahān* then spread in *al-Andalus*. See ʿ*Ārif Khalīl*, *Al-Imām Dāwūd Al-*

Zāhirī, pp. 47-54. M. TH. Houtsma, A.J. Wensinck, *Encyclopaedia of Islām*, (1st edn.) vol. viii, pp. 1192-1193.

line 6

Al-Jallāb is a book on *Mālikī* jurisprudence, written by *‘Ubaydullah b. al-Ḥasan Abū al-Qāsim b. al-Jallāb* (378 A.H./988 A.D.). See *Ibn Farḥūn, al-Dībāj al-Mudhahab*, vol. 1, p. 237.

line 19

Ibn Bāṭṭal: his name was *Muḥammad b. Aḥmad Sulaymān* from *al-Yaman*. He became proficient in grammar, *Ḥadīth* and *Fiqh* in his own country, then he travelled to Mecca and studied under the scholars there. On his return, he built a school and students started to go to him. He was also noted for his piety. Among his books was *al-Musf’ dhab Fī Sharḥ Gharīb al-Muhadhdhab*. He died in 630 A.H./1232 A.D. See *Al-Suyūṭī, Bughyat al-Wu’ āt*, pp. 17-18.

line 22

Al-Bayhaqī. Abū Bakr Aḥmad b. al-Ḥusayn b. ‘Alī. Born in one of the villages of *Bayhaq*, in *Naysābūr*, in 384 A.H./997 A.D. He started to seek knowledge, travelling to *‘Irāq* and *al-Ḥijāz*. He specialised in *Ḥadīth* and *Fiqh*, and wrote books about them, unlike any written previously, such as *al-Sunan al-Kabīr* and *al-Saghīr*, *Shu‘ab al-Imān*, *Dalā’il al-Nubuwwa* and others. He followed the *Shāfi‘ī* doctrine and defended it. He also wrote a

book, Manāqib al-Shāfiʿī, in *al-Shāfiʿī's* honour. He died in *Naysābūr* in 458 A.H./1065 A.D. See *Al-Ḥusaynī, Tabaqāt al-Shāfiʿiya*, pp. 159-160. *Muḥammad b. ʿAbd al-Ḥādī, Tabaqāt*, vol. 3, pp. 329-331. *Najm Khalaf, al-Imām al-Bayhaqī*, pp. 31-43.

p. 21, line 4

Yaʿqūb b. Shayba b. al-Ṣalt b. ʿUsfūr was the author of *al-Musnad*, a great book on *Ḥadīth*, although he did not complete it. He was a judge in *ʿIrāq*, and he was one of the great scholars of *Ḥadīth*. He died in 262 A.H./875 A.D. See *Muḥammad b. ʿAbd al-Ḥādī Tabaqāt*, vol. 2, pp. 272-274.

Ḥadīth (1266-15)

p. 21, line 14

In the biography of *Warqāʾ*, *al-ʿAynī* indicated that *Ibn Maʿīn* designated him *Ṣāliḥ*, but according to *al-Dhahabī*, *Ibn Maʿīn* described him as *Thiqa*. See *Al-Dhahabī, Mīzān al-ʿItidāl*, vol. 4, p. 332.

Ḥadīth (1267-16)

p. 22, line 11

Muḥammad b. Ibrāhīm al-Ḥārith al-Tamīmī. His grandfather was among the first emigrants. He saw *Saʿd b. Abī Waqqāṣ* and

narrated from *Abī Saʿīd al-Khudrī*. Great scholars such as *al-Nisāī*, *Ibn Maʿīn* and *Abū Ḥātim* testified that he was a trusted scholar. He died in 120 A.H./737 A.D. See *Ibn Ḥajar*, *Tahdhīb* vol. 9, pp. 5-6.

p. 23, line 2

Al-Khaṭṭābī. forenames, *Abū Sulaymān*, *Ḥamad b. Muḥammad b. Ibrāhīm b. Khaṭṭāb*. Born in 317 A.H./929 A.D. He travelled to various countries such as *Mecca*, *Baghdād*, and *al-Baṣra*, to seek knowledge, and he stayed for a period of his life in *Naysābūr*, where he wrote his famous book *Maʿālim al-Sunan*, *Gharīb al-Hadīth* and other books. He had knowledge of *Fiqh*, language and poetry. He died in 388 A.H./998 A.D. See *Muḥammad b. Aḥmad*, *Tabaqāt*, vol. 3, pp. 214-215.

line 6

Ibn Jurayj is ʿAbd al-Malik b. ʿAbd al-ʿAzīz. His origins were Roman, but he lived in *Mecca*. He was born in 80 A.H./699 A.D. He was one of the closest students to ʿAṭāʾ b. Rabāḥ and he heard from some of the latest companions. He was among the first scholars to start writing books. *Ibn Ḥibbān* referred to him in his book, *al-Thiqāt*. He died in 150 A.H./767 A.D. See *Ibn Ḥajar*, *Tahdhīb*, vol. 6, pp. 402-406.

line 9

Ashāb al-Ra'y are the scholars of *al-ʿIrāq*, specifically the followers of *Imām Abī Ḥanīfā*, such as *Abū Yūsuf Muḥammad b. al-Ḥasan*, *Zufar b. al-Hudhayl* and others, and they were called so because they were more interested in deriving the meaning from rules than arriving at judgements by analogy. See *Al-Shahrastānī, al-Milal wa 'l-Nihal*, p. 208.

Hadīth (1268-17)

p. 24, line 6

In the other *Ḥadīth* books that explained *Sunan*, *Abū Dāwūd* explained that the correct narration omits the name *Zaydan* from *Jaddahum Zaydan* or reads *Jaddahum Qaysan*, because *Yaḥyā b. Saʿīd* did not have a grandfather of the name *Zayd*, except for one who died in *Jahiliyya*. See *Al-Subkī, al-Manhal al-Mawrūd*, vol. 7, p. 159. *Ābādī, ʿAwn al-Maʿbūd* vol. 4, p. 146.

Hadīth (1269-18)

p. 26, line 15

Abū Zarʿa al-Rāzī is *ʿUbaidullah b. ʿAbd al-Hakīm b. Yazīd b. Farrūkh*. Born in 200 A.H./815 A.D.; died in 26 A.H./877 A.D. He was one of the students of *Imām Aḥmad*, and he himself was an *Imām* in *Ḥadīth*. He memorised more than six hundred thousand *Ḥadīth* and scholars of his time used to refer to him to

check the *Ḥadīth*'s authenticity. See *Abī Yaʿlā, Ṭabaqāt al-Hanābila*, vol. 1, pp. 199-203.

line 16

Ḥishām b. ʿAmmār Abū al-Walīd, a *Ḥadīth* narrator and preacher from *Damascus*. Born in 153 A.H./770 A.D. He was a student of *Imām Mālik*, and travelled in search of knowledge. Some of his teachers, *Imām Mālik*, *al-Bukhārī*, *Abū Dāwūd* and *al-Nisāʿī* narrated from him. Scholars trusted him and he had a high reputation for his *Ḥadīth* knowledge. He died in 245 A.H./845 A.D. See *Muḥammad b. ʿAbd al-Ḥādī, Ṭabaqāt*, vol. 2, pp. 108-109.

p. 27, line 3

The name of *Sulaymān b. Mūsā* was presented in different ways in the copies of the manuscript; the correct name is *Sulaymān b. Mūsā Al-Ashdaq* as in (A) and not *Al-Ashʿarī* as in (B) and his narration is in *Sunan al-Nisāʿī*. See *Ibn Ḥajar, Tahdhīb*, vol. 8, pp. 323-324, *Al-Nisāʿī, Sunan, Kitāb Qiyām allayl*, no. 815, p. 2207.

Hadīth (1270-19)

p. 27, line 5 Although this *Ḥadīth* is in *Sunan Ibn Māja*, *al-ʿAynī* did not indicate that as his usual practice, if the *Ḥadīth* is in the six main *Ḥadīth* books.

Hadīth (1271-20)

p. 30, line 11 *Ṣāhib al-Mabsūṭ* refers to *Shams al-Dīn al-Sarākhṣī*, a famous *Ḥanafī* scholar, whose opinion is expressed in his book, *al-Mabsūṭ*, vol. 1, p. 156. His forenames were *Muḥammad b. Aḥmad b. Abī Sahl*, and the name *al-Sarākhṣī* is derived from *Sakhas* which is an old town in *Khurrāsān*. He dictated his 14-volume book, *al-Mabsūṭ*, to his students when he was in jail, without any sources of reference, but relying solely on his memory, and he was a great scholar of *Fiqh*. Among his other books were *Sharḥ al-Siyar al-Kabīr* and *Sharḥ al-Kasb*. He died in 483 A.H./1046 A.D. See *Ibn Qaṭṭubūghā*, *Tāj al-Tarājim*, pp. 234-235.

Hadīth (1272-21)

p. 31, line 11

Al-ʿAynī cited the same opinion as *Ishāq b. Ibrāhīm* in his book, *al-Bināya*, but gave the narrator as *Ibn ʿUmar*, not *Ishāq*. See *al-ʿAynī, al-Bināya Fī Sharh al-Hidāya*, vol. 2, p. 612.

Hadīth (1273-22)

p. 33, line 2

Kurayb died in *al-Madīna* 98 A.H./716 A.D. in the succession of *Sulaymān b. ʿAbd al-Malik*. See *Ibn Ḥajar, Tahdhīb al-Tahdhīb*, vol. 8, p. 433.

line 6

Al-Numarī is *Yūsuf b. ʿAbdullah b. Muḥammad b. ʿAbd al-Bar al-Qurṭubī* Of Arabic origin, and was a famous scholar of the *Mālikī* school. Born in 368 A.H./978 A.D. in *Cordora*, which was a centre of learning at that time. He had knowledge of *Fiqh* and *Hadīth* and he was called *Ḥāfiz*. He first followed the *Zāhirī* school, then the *Mālikī*, but he took a lot from the *Shāfiʿī* school. His famous books included *al-Tamhīd Li Mā fī al-Muwattā' Min al-Asānīd*, and *al-Istidhkār*, but he wrote many others. He died in 463 A.H./1044 A.D. See *Ibn ʿAdb al-Bar, al-Tamhīd*, vol. 1, introduction.

line 8

The author of *Kitāb al-Kamāl* was *Abū Muḥammad ʿAbd al-Ghanī b. ʿAbd al-Wāḥid b. ʿAlī b. Surūr al-Maqdisī*. Born in *Nāblus* in 544 A.H./1149 A.D. In his youth he travelled in search of knowledge to various countries such as Damascus, Egypt, *Aṣbahān*, *Hamadān* and others and from the outset, he was most interested in *Ḥadīth*, which he preferred to other religious subjects. This could be the reason why he was so famous for his knowledge in that field, that he was called the prince of *Ḥadīth*, and he was a great memoriser of *Ḥadīths*. He was called *al-Ḥāfiẓ*. He was also known for his worship, his adherence to *Sunna*, and constant practice of the night prayer. He spent a long period of his life in Damascus, teaching, and gained respect and admiration. However, because of some spiteful people who fabricated a plot against him, he left for Egypt and spent the rest of his life there until he died in 600 A.H./1203 A.D. His books included *Tuhfat al-Tālibīn*, *al-Tahajjud*, and *al-Kamāl Fī Tahdhīb al-Rijāl* which discuss the conditions of the narrators of *Ṣaḥīḥ al-Bukhārī*, *Muslim*, *Abū Dāwūd*, *al-Tirmidhī*, *al-Nisāʾī* and *Ibn Māja*. See *Ibn Rajab*, *Tabaqāt al-Hanābila*, vol. 2, pp. 5-29.

line 10

Al-Ḥarra means land covered with black stones, as if it was burned by fire, and *Zamān al-Ḥarra* is meant to be the time of the

battle of *al-Ḥarra* which is called *Ḥarrat Wāqim* in *al-Madīna*. It took place in 63 A.H./682 A.D. at the time of *Yazīd b. Mu'āwiya*.

The army leader, *Yazīd b. Muslim b. 'Uqba* fought the people of *Madīna* in this area and killed huge numbers of them. He then entered *al-Madīna*, stole money, and forced the Muslims to give a pledge of allegiance to *Yazīd*. Those who refused were killed.

See *al-Ḥamawī*, *Mu'jam al-Buldān*, vol. 2, pp. 283-288.

p. 34, line 1

Al-Ḥajūn is a mountain in Mecca, near which the people of Mecca used to bury their dead. *Al-Ḥamawī*, *Mu'jam al-Buldān*, vol. 2, p. 260.

line 2

Al-Manjanīq is a machine used to throw stones. It was originally a Persian word. *Ibn Manzūr*, *Lisān al-'Arab*, vol. 10. p. 338.

Ibn Ḥajar pointed out that the second narration of *al-Miswar's* death is more correct because he was killed in the blockade with *'Abdullah b. al-Zubair* in a rebellion against *Yazīd b. Mu'āwiya*.

See *Ibn Ḥajar*, *Tahdhīb*, vol. 8, p. 433.

line 9

The same information about *Banū Ḥarām* is mentioned by *Yāqūt al-Ḥamawī*, *Mu'jam al-Buldān*, vol. 2, p. 271.

line 12 *Khuzā'a* is a tribe from *Azd* from *Banū Qaḥṭān*. Their lands were around Mecca, and they were given guardianship of *al-Ka'ba* before the *Quraysh*. See 'Umar Kaḥḥālla, *Mu'jam Qabā'il al-ʿArab*, vol. 1, pp. 338-339.

Baliy b. ʿAmr is a great tribe from *Qudāma* from *Banū Qaḥṭān*. Their lands are between *al-Madīna* and *Wādī al-Qurā*. See *Ibid*, pp. 104-105.

line 14 *Al-Qāsim b. ʿAlī al-Ḥarīrī* was one of the scholars of *al-Baṣra*, and the name *al-Ḥarīrī* is derived from *al-Ḥarīr* silk, which it seems one of his grandfathers used to sell. See *Al-Samʿānī, al-Ansāb*, vol. 2, pp. 208-209.

line 15 *Al-Khuṭṭa* means all that a person has marked and put his sign on. See *Ābādī, al-Qāmūs al-Muhīt*, vol. 1, p. 136.

p. 35, line 1 Those people were called *Zād al-Rākib*, because whoever travelled with them did not need to supply himself with anything, they would give him all that he needed. See *Ibn Manzūr, Lisān al-ʿArab*, vol. 6, p. 110.

line 4 *Al-Zubayr b. Bakkār b. Aḥmad*. He lived in *al-Madīna* with his family *Banī al-Zubayr*, then he returned to his country,

and was a judge there, but he used to return to *al-Madīna* to teach. He died after falling from the roof of his house, in 256 A.H./870 A.D. See Brockelmann, *Tārīkh al-Adab al-‘Arabī*, vol. 3, p. 41.

p. 36, line 14

Al-Zalīm is the male of the ostrich. *Ābādī*, *al-Qāmūs al-Muhīt*, vol. 4, p. 206.

Istajmal means to be moderate in request, asking not too much and not too little. See *Ibid.*, vol. 3, p. 515.

Hadīth (1276-25)

p 39, line 13

Al-Zajjāj is *Abū Ishāq Ibrāhīm b. al-Surrī b. Sahl*. He was one of the students of *al-Mubarrad*, and he began his career as a maker of glass. He died in 311 A.H./923 A.D. or 310 A.H./ 922 A.D. or 316 A.H./928 A.D., having reached over 80 years of age. See Brockelmann, *Tārīkh al-Adab al-‘Arabī* p. 171.

line 17

Ibn Hazm is *Abū Muḥammad Alī b. Aḥmad b. Sa‘īd*, of Persian origin. Born in *Cordova* in 384 A.H./994 A.D. He was intelligent and a great memoriser of *Ḥadīth*. He first belonged to the *Shāfi‘i* school, then changed to the *Zāhirī* school. Among his books is *Al-Mujallā* in *Fiqh*, which he explained in another book called *Al-Muhallā* (in 8 volumes). He also had knowledge of history and

literature, as reflected in his book Tawq al-Hamāma. He died in 463 A.H./1070 A.D. aged 95 years. See *Muḥammad b. Aḥmad*, Tabaqāt ‘Ulamā’ Al-Hadīth, vol. 3. pp 327-328.

p 40, line 14

Al-Māwardī : the judge ‘*Alī b. Muḥammad b. Ḥabīb Abū al-Ḥasan*. He was a student of *Abī Ḥāmid al-Asfarāyīnī* and others. He studied in *Baghdād* and wrote on various branches of knowledge. He was from the *Shāfi‘ī* school. He died in *Baghdād* in 450 A.H./1058 A.D. See *al-Shīrāzī*, Tabaqāt al-Fuqahā’, p. 131.

Hadīth (1278-27)

p. 43, line 19

Qudāma b. Mūsā’s grandfather is ‘*Amr*, not ‘*Amrū* as was written in the manuscript. See *Ibn Ḥajar*, Tahdhīb, vol. 8, p. 365.

line 20

Ḥafṣ was the son of *Ghiyāth* not ‘*Uthmān*. Ibid., vol. 2, p. 415.

p. 44, line 12

Abū ‘Isā is *al-Tirmidhī* and his opinion is expressed in his Sunan, *Kitāb Al-Ṣalāt*, section on no prayer after *Fajr* prayer except for two *rak‘as*, no. 419, p. 1684.

line 16

The book *al-Tārīkh al-Kabīr* was one of the first books to collect the narrators' names and comment on their faithfulness. *Al-Bukhārī* wrote this book in *al-Madīna* near the Prophet's grave. See *Al-Bukhārī, al-Tārīkh al-Kabīr* (Introduction), vol. 1, pp. 6-7.

Hadīth (1281-30)

p. 47, line 4

In the narration of *al-Bukhārī*, it was indicated that this phrase (pray before the *Maghrib* prayer, two *rak'as*) was repeated three times, which means that there is an abbreviation in *Abū Dāwūd's* narration. See *al-Bukhārī, Sahīh, Kitāb Al-Tahajjud*, section on the prayer before *Maghrib* prayer, no. 1183, p. 92.

Hadīth (1282-31)

p. 48, line 4

Al-Khaṭṭābī explained that *al-ʿUmarān* referred to *Abū Bakr* and *ʿUmar* and that they were gathered under one name as it would be easier than naming them separately. See *al-Khaṭṭābī, Maʿālim al-Sunan*, vol. 2, p. 83.

Hadīth (1283-32)

p.49, line 1

In the biography of *Saʿīd b. Sulaymān*, *Ibn Ḥajar* indicated that *Ibn ʿAsākir* named his grandfather *Nashīṭ* (as *al-ʿAynī* named

him) but he was wrong and *Ibn Ḥibbān* named him *Kināna*. See *Ibn Ḥajar, Tahdhīb*, vol. 4, p. 43.

line 5

Muḥammad b. ʿAbd al-Raḥīm al-Bazzāz, known as *Ṣāʿiqā al-Ḥāfīz*, died in 255 A.H./868 A.D., is different from *Muḥammad b. ʿAbdullah b. ʿAbd al-Raḥīm al-Barqī al-Miṣrī*, who died in 249 A.H./863 A.D. though *al-ʿAynī* named them as one person in the biography of *Saʿīd*. See *Ibid.*, for *Ṣāʿiqā*, vol. 9, p. 312 and for *al-Miṣrī*, p. 263.

In other copies of *Sunan Abī Dāwūd*, *ḥadīth* (1282-31) comes after *ḥadīth* (1283-32). See *Abū Dāwūd, Sunan*, vol. 2, pp. 26.

Hadith (1285-34)

p. 51, line 17

Merv means the white stones used to light a fire. There are two cities called *Merv*. One is *Marw al-Rūdhī*, which is a city near *Marw al-Shāhijān*. See *al-Ḥamawī, Maʿjam al-Buldān*, vol. 10, p. 132.

p. 52, line 12

Al-Unmulah means the upper part of the finger. See *Ābādī, al-Qāmūs al-Muhīt*, vol. 4, p. 82.

p. 54, line 2

Al-Barṭīl is a bribe. Ibid., vol. 3, p. 49. When *al-ʿAynī* was explaining the meaning of the phrase, *Imāṭat al-Adhā*, he referred to corrupt rulers who gained their positions through bribery, and this could be because this was an issue in his day, when such practices were widespread and people were burdened with taxes.

Hadīth (1286-35)

p. 56, line 4

In the biography of *Abū al-Aswad al-Duʿalī*, *Ibn Ḥajar* indicated that his name is *ʿAmr b. ʿUthmān* or *ʿUthmān b. ʿAmr*. See *Ibn Ḥajar, Tahdhīb*, vol. 12, pp. 10-11.

Hadith (1287-36)

p.57, line 2

Maḥilla is a place that consists of one or two houses. See *Ābādī, al-Qāmūs al-Muhīt*, vol. 3, p. 527.

Fuṣṭāṭ is the name of an old state established by *ʿAmr b. al-ʿĀṣ* in what is now known as Egypt. Ibid., vol. 2, p. 556.

line 8

Sahl b. Muʿādh, *Ibn Ḥibbān* mentioned him in his book *Al-Thiqāt* but he said that his *Hadīth* is not to be relied on, since it is from *Zibān b. Fāʿid*'s narration, which is in this *ḥadīth*. See *Ibn Ḥajar, Tahdhīb*, vol. 4, p. 258.

Hadīth (1288-37)

p. 58, line 6 *Zabarjada* is a famous precious stone. See *Ābādī, al-Qāmūs al-Muhīt*, vol. 1, p. 575.

Hadīth (1290-39)

p. 60, line 14 The *Banū Wāliba* are the tribe of *Al-Ḥārith b. Thaʿlaba b. Dūdān b. Asd*, and *Wāliba* is a place in *Adhrabjān*. See *al-Qalqashandī, Nihāyat al-Arb*, p. 394, also *al-Ḥamawī, Muʿjam al-Buldān*, vol. 5, p. 408.

p. 61, line 2 *Al-Ḥarūriyya* is one of the names of the *Khawārij* who led *Imām Alī's* army in the *Ṣiffīn* battle and gathered in one of the villages of *Al-Kūfa* called *Ḥarūrā'*. Among their leaders were *ʿAbdullah b. Al-Akwaʿ, ʿAbdullah b. Wahb al-Rāsibī* and others. See *Al-Shahrastānī, Al-Milal Wa'l Nihal*, pp. 114-117, see also *Ābādī, al-Qāmūs al-Muhīt*, vol. 2, p. 13, also *al-Ḥamawī, Muʿjam al-Buldān*, vol. 2, p. 283. Bosworth, *The Encyclopaedia of Islam*, vol. iii, pp. 235-236.

p. 61, line 2 *Qadīd* is the name of a site near *Mecca* and it is mentioned in other *Ḥadīth* also. See *Al-Ḥamawī, Muʿjam Al-Buldān*, vol. 4, p. 356.

Ḥadīth (1293-42)

p. 64, line 22 The word *Qaṭ* is related to the past, and means that the events referred to happened in the past. See *Ābādī, Al-Qāmūs al-Muhīt*, vol. 2, p. 560.

Ḥadīth (1295-44)

p. 67, line 6 *Bāriq* is a mountain in *Tihāma in al-Yaman* or, according to another theory, a place of water, and the *Banū Bāriq* are a clan of the *Khuzāʿa*, part of the *BanīʿAmr* who are a sub-tribe of *al-Azd* tribe. See *Al-Ḥamawī, Muʿjam Al-Buldān*, vol. 4, p. 356, also *Al-Qalqashandī, Nihāyāt Al-Arb*, p. 162.

line 16 ʿĀʾishaʾs narration is mentioned under number (1341-90).

p. 68, line 4 The opinion of *al-Tirmidhī* is in his *Sunan, Kitāb Al-Jumʿa*, section on the prayer of the day and night, no. 597, p. 1704.

line 9 The opinion of *al-Nisā'i* is in his *Sunan*, *Kitāb Qiyām Al-Layl*
Watatawuf Al-Nahār, section on the night prayer, no. 1667,
p. 2199.

line 10 The opinion of *al-Khaṭṭābī* is expressed in his book *Ma'ālim*
Al-Sunan, vol. 2, p. 86.

Hadīth (1296-45)

p. 69, line 8 [°]*Abdulla b. Na'ī*: in his biography *Ibn Al-Madīnī* indicated that
he is unknown and *Al-Bukhārī* said that his narration is not
correct. See *Ibn Ḥajar*, *Tahdhīb Al-Tahdhīb*, vol. 6, pp. 50-51.

p. 70, line 13 *Al-Fāqa* means poor and needy. See *Ābādī*, *Al-Qāmūs Al-Muhīt*
vol. 3, pp. 401-402.

p. 71, line 6 *Al-Aynī* quoted the last part of a line of poetry which begins
(*Tarta'u Mā Ghafalat Ḥattā Idhā Iddakarat*). See *Ibn Manzūr*,
Lisān Al-[°]Arab, vol. 11, pp. 19-20.

In other copies of the *Sunan* there is a note added after the *hadīth*
saying that *Abū Dāwūd* was asked about the night prayer being
prayed in pairs and he answered that it could be prayed in pairs or
in four *rak'as*, either was permissible. See *Abū Dāwūd*, *Sunan*,
vol. 2, p. 29.

Hadīth (1297-46)

p. 72, line 8 *Al-Khaṣla* in the *ḥadīth* means a characteristic, whether bad or good, but it is usually used in a favourable sense. See *Ābādī, Al-Qāmūs Al-Muhīt*, vol. 3, p. 539.

p. 73, line 12 Regarding the meaning of *Qinbār*, *Ibn Ḥajar* indicates that *Ibn Ḥibbān* mentioned that it is a place in *Yaman*, but *Ibn Ḥajar* thought that this opinion might be wrong and the first opinion which *Al-ʿAynī* indicated might be more correct. *Ibn Ḥajar* also pointed out that he saw *Al-Qinbār* in *Al-Yaman*. See *Ibn Ḥajar, Tahdhīb Al-Tahdhīb*, vol. 10, p. 56.

Hadīth (1298-47)

p. 76, line 7 *Ubullā* refers to a mountain near the *Ṭay'* mountain. See *Ābādī, Al-Qāmūs Al-Muhīt*, vol. 3, p. 479.

line 8 In the biography of *Mahdī b. Maymūn*, *Al-Aynī* mentioned that he died in 192 A.H./807 A.D. However, *Ibn Ḥajar* indicated that he died in 171 or 172 A.H./787 or 788 A.D. See *Ibn Ḥajar, Tahdhīb Al-Tahdhīb*, vol. 10, p. 327.

p. 77, line 14

Hilāl Al-Ra'y is *Hilāl b. Yaḥyā Al-Baṣrī Al-Ḥanafī Al-Faqīh*.

He narrated from *Abī 'Awāna* and *Ibn Maḥdī*. Narrations were also passed on from *Hilāl* to *Abdullah b. Qaḥṭaba* and *Al-Ḥusayn b. Aḥmad b. Bisṭām*. *Ibn Ḥibbān* mentioned him in his book *Al-Du'afā'* and pointed out that he cites few narrations but makes many mistakes in them. He died in 245 A.H./859 A.D. In some narrations he was called *Hilāl Al-Rā'y* or *Al-Rāzī*. See *Al-Dhahabī*, *Mizān Al-'Itidāl*, vol. 4, p. 317. See Brockelmann, *Tarīkh Al-Adab Al-'Arabī*, vol. 3, p. 258.

line 16

Al-Ḥadīth Al-Mawqūf is a *Ḥadīth* that was narrated to a companion, but stopping short of the Prophet, whether it is a saying, action or agreement. See Alfred Guillaume, *The Traditions of Islām*, p. 181.

p. 78, line 17

Rawḥ b. Al-Musayyib is *Al-Kalbī Al-Baṣrī*. *Ibn 'Adiy* said that his *Ḥadīths* are remembered inaccurately. *Ibn Ḥibbān* said that none of his narrations should be accepted. See *Al-Dhahabī*, *Mizān Al-'Itidāl*, vol. 2, p. 61.

Hadīth (1299-48)

- p. 79, line 4 *Al-Qanṭara* is a bridge or ford across water. See *Ābādī, Qāmūs*, vol. 3, p. 172.
- line 15 There are different opinions regarding *‘Urwa b. Ruwaym’s* date of death (125-131,135-144-145A.H./307, 748-752-761-762 A.D.) and *Ibn Ḥajar* did not choose any of them. See *Ibn Ḥajar, Tahdhīb Al-Tahdhīb*, vol. 7, p. 180.
- Dhī Khushub* is a valley a stage away from *Al-Madīna* on the Syria road. See *Al-Bakrī, Mu‘jam ma Ista‘jam*, vol. 2, p. 499.
- p. 79, line 17 In regard to the word *al-Anṣārī* in the *Ḥadīth*, *Ibn Ḥajar* indicated that it could be *Abū Kabsha al-Ansārī*. See *Ābādī, ‘Awn al-Ma‘bud*, vol. 7, p. 52.
- p. 80, line 9 *Abū Jafar* is *Muḥammad b. ‘Umar Al-‘Uqaylī*, the author of *Al-Du‘afā’*. He lived in *Mecca* and *Madīna*. He was a trusted *ḥadīth* scholar. He died in 322 A.H./933 A.D. See *Muḥammad b. ‘Abd al-Hādī, Tabaqāt ‘Ulamā Al-Ḥadīth*, vol. 3, pp. 22-23.

Hadīth 1300-49

p. 81, line 10

Hamdān was a city in Persia, named after *Hamdān b. Sām b. Nūḥ*, who built it. It was established by the Muslims in 24 A.H./644 A.D. under the leadership of *Al-Mughīra b. Shuʿba*. See *Al-Ḥamawī, Muʿjam Al-Buldān*, vol. 5, p. 478.

p. 82, line 7

ʿAbd al-Ashal are *Banū Jusham b. ʿAmrū b. Mālik* from *Al-Aws* tribe. Among the famous companions of this tribe is *Saʿd b. Muʿādh*, d. 5 A.H./626 A.D. See *Ibn Ḥazm, Jamharat Ansāb Al-ʿArab*, vol. 2, p. 722.

Hadīth 1301-50

p. 83, line 8

Qumm is one of the Persian cities that was established by the Muslims under the leadership of *Ṭalḥa b. Al-Aḥwas*. It had so many wells that no place had more abundant water supplies. Several scholars, such as *Yaʿqūb b. ʿAbdullāh* (one of the narrators of this *ḥadīth*), and *ʿAlī b. Mūsā b. Dāwūd al-Qummī* were given the designation, “from *Qum*”. See *Al-Ḥamawī, Muʿjam Al-Buldān*, vol. 4, pp. 451-452.

line 9

Isfahān was a great and famous city. Its name is derived from two phrases: *Aṣb*, meaning the country, and *Hān*, meaning

horseman. Many scholars were named after it, among them, *Abū Naʿīm Al-Isfahānī*. It was the scene of contention between *Shāfiʿī* and *Ḥanafī* scholars. See *Ibid*, vol. 1, p. 249.

Sāwa was a city between *Al-Ray* and *Hamadhān*. Its people followed the *Shāfiʿī* school. It had a great library, but the *Tatars* burned it and destroyed the city. See *Al-Ḥamawī*, *Muʿjam Al-Buldān*, vol. 3, p. 201.

line 15

Al-Dārquṭnī ʿAlī b. ʿUmar b. Aḥmad b. Maḥdī b. Masʿūd was a great and famous scholar. He was born in 306 A.H./918 A.D. He learned from *Al-Bahgawī* and *Badr Al-Dīn Al-Haythamī Al-Qādī*. His students included *Abū Ḥāmid Al-Asfaraynī* and *Al-Ṭabarī*. He was knowledgeable in various fields: *Ḥadīth*, grammar, poetry, literature and jurisprudence. His nickname was derived from a house of cotton in *Baghdād*. He died in 385 A.H./995 A.D. See *Muḥammad b. Aḥmad*, *Tabaqāt*, vol. 3, pp. 185-187.

Ibn Al-Jawzī was the great scholar and preacher in ʿIrāq. His name was ʿAbd al-Raḥmān b. ʿAlī b. Muḥammad and he was descended from *Abū Bakr Al-Ṣiddīq*. He was born in 510 A.H./1116 A.D. and followed the *Ḥanbalī* school. His father died

when he was three years old and his aunt raised him. Among his teachers were *Muḥammad b. Al-Ḥasan Al-Māwardī*. His famous students included *‘Abd al-Ghanī Al-Maqdisī*. He wrote more than two hundred and fifty books. He died in 597 A.H./1200 A.D., when aged nearly ninety. See *Muḥammad b. Ahmad, Ṭabaqāt*, vol. 7, pp. 119-122.

p. 84, line 8

Mu‘allaq means that in the *Isnād* (chain of authorities) of the *Ḥadīth*, one or more authorities from the beginning is omitted. See *Azamī, Ḥadīth Methodology*, p. 44.

Musnad means that the *Isnād* of the *ḥadīth* is uninterrupted and goes back to the Prophet. See *Ibid*.

Ḥadīth 1302-51

p. 84, line 14

Mursal means transmission of a successor from the Prophet directly, dropping the companion from the *Isnād*. See *Ibid*.

Ḥadīth 1304-53

p. 89, line 15

Shaybān b. ‘Abd al-Raḥmān Abū Mu‘āwiya. It was said that his nickname *Al-Naḥawī*, refers to a tribe called *Naḥw b. Shams*, part of *Al-Azd* tribe, but others believe that he was so called because he was an expert on grammar. He was known among scholars for

his knowledge. He died in 164 A.H./790 A.D., when he was in his eighties. See *Muḥammad b. Aḥmad, Tabaqāt ʿUlamā Al-Hadīth*, vol 1, pp. 334-335.

Hārūn b. Mūsā b. ʿAbdullah. He was a Jew, then he became a Muslim. He studied the *Qurān* and grammar, and he taught. He also studied *ḥadīth* and *Al-Bukhārī* and *Muslim* accepted his narrations as he was trusted by scholars. He died in about 170 A.H./786 A.D. See *Al-Suyūṭī, Bughyat Al-Wuʿāt* vol. 2, p. 321.

line 16

Abū Zayd Saʿīd b. Aws Al-Anṣārī. He was a famous scholar specialising in grammar and language. He taught *Al-Aṣmaʿī* and *Sībawayh*. His grandfather was one of the companions who participated in the battle of *Uḥud*. His books include *Al-Lughāt*, *Al-Nawādir*, *Al-Amthāl*, and *Buyūtāt Al-ʿArab*. He was from *Baṣra* and he died there in 214 or 215 A.H./830 A.D., aged almost a hundred. See *Ibid*, pp. 125-129. Brockelmann, *Tarīkh Al-Adab Al-ʿArābī*, vol. 2, pp. 145-146.

p. 92, line 2

Ibn Qutayba. His name was *ʿAbdullah b. Muslim b. Qutayba*. He lived in *Baghdād* and learned from *Ishāq b. Rāhuwayh* and *Abu Ḥātim Al-Sijistānī*. He wrote books on *ḥadīth* and the *Qurān*, including *Mushkil Al-Hadīth*, *Mushkil Al-Qurān* and others. He

died in 276 or 270 A.H./889 or 883 A.D. See *Al-Samʿānī, Al-Ansāb*, vol. 4, p. 452.

line 3

Ibn Masʿūd is ʿAbdullah and sometimes he was called by his mother's name as *Ibn Um ʿAbd*. He was one of the first companions to embrace *Islām*, and among them he was one of the foremost memorisers of the *Qurʾān*. The Prophet also loved to hear him recite it. He had great knowledge of the *Qurʾān* and he was considered one of the greatest exponents of its interpretation. He died in *Al-Madīna* in 32 A.H./652 A.D. when he was in his sixties. See *Muḥammad Al-Dhahabī, Al-Tafsīr Wa'l Mufasssīrūn*, vol. 1, pp. 86-90.

line 4

Zayn Al-ʿĀbidīn is ʿAlī b. Al-Ḥusayn b. ʿAlī b. Abī Ṭālib. He was called *Zayn Al-ʿĀbidīn* because of his worship. He was born in 38 A.H./658 A.D. He was with his father on the day of *Karbalāʾ*, at which time he was aged 23 years, but he did not fight because he was ill. He was pious, trusted and knowledgeable about *Fiqh*, but he rarely narrated *Ḥadīths*. He died in 94 A.H./712 A.D. and was buried in *Al-Baqīʿ* at the age of 58. See *Al-Dhahabī, Siyar Aʿlām Al-Nubalāʾ*, vol. 4, pp. 386-401.

line 6 *Mujāhid b. Jabr* the great commentator of the *Qurān*. He was born in 21 A.H./641 A.D. during the rule of *ʿUmar b. Al-Khaṭṭāb*. He was the most trusted student of *Ibn ʿAbbās in Tafsīr*. *Al-Dhahabī* indicated there was agreement among scholars that he was a great scholar and they trusted him. He died when he was taken ill in Mecca in 104 A.H./722 A.D., aged 83 years. See *Ibid*, pp. 109-112.

line 8 *Al-Aʿmash*. His name was *Sulaymān b. Mahrān* and he came from *Al-Kūfa*. He was one of the *Sighār al-Tābiʿīn* (“latest followers”) and he was considered a trusted narrator, but sometimes he would make mistakes in the narration of the *ḥadīth*. He died in 148 A.H./765 A.D. See *Al-Dhahabī, Mizān Al-ʿItidāl*, vol. 2, p. 224.

line 11 *Al-Suddī is Muḥammad b. Marwān b. ʿAbdullah b. Ismāʿīl*. He was from *Al-Kūfa* and he was called *Al-Suddī Al-Ṣaghīr*. He was accused of telling lies, and scholars did not accept his narrations as they did not trust him. See *Al-Dhahabī, Mizān Al-ʿItidāl*, vol. 4, pp. 32-33, also *Al-Dāwūdī, Tabaqāt Al-Mufasssīrīn*, vol. 2, pp. 255-256.

line 14 *Yaḥyā b. Yaʿmur Abū Sulaymān*. He was the judge of *Merv*, and was a specialist in the Arabic language, which he had learned

from *Abī Al-Aswad*. Scholars agree on accepting his narrations.

See *Muḥammad b. Aḥmad, Tabaqāt ‘Ulamā’ Al-Hadīth*, vol. 1, pp. 148, 149.

lines 16 and 17

The *ḥadīth* of *Al-Ḥumma* is found in *Al-Bukhārī, Sahīh, Kitāb Ba‘th Al-Khalq*, in the Section on the description of hell fire, *Ḥadīth* no. 3263, p. 264. *Muslim, Sahīh, Kitāb Al-Salām*, in the Section, “for each disease there is a cure”, *ḥadīth* no. 2209, p. 1069. *Al-Tirmidhī, Sunan Kitāb Al-Tib*, the Section on cooling the fever with water, *ḥadīth* no. 2874, p. 1859. *Ibn Māja, Sunan Kitāb Al-Tib*, in the Section on fever, *ḥadīth* no. 3471-3472, p. 2686

Hadīth 1307-56

p. 96, line 14

In the biography of *‘Abdullah b. Abī Qays*, *Ibn Ḥajar* pointed out that he was variously known as *‘Abdullah Abū Qays*, or *Ibn Qays*, or *Ibn Abī Mūsā*, and he indicated that the first name, *Abī Qays*, was more correct, while *Al-‘Aynī* thought *Ibn Qays* was correct. See *Ibn Ḥajar, Tahdhīb*, vol. 5, p. 365.

Hadīth 1308-57

p. 97, line 4

The word *Naḍaḥa* meant *rashsha* (spraying) and the noun *Al-Naḍḥ* means *Al-Rashsh*. See *Muḥammad Al-Rāzī, Mukhtār Al-Sihāh*, p. 664.

Hadīth 1313-62

p. 102, line 2

Riwāyat Al-Akābir^{ʿan} Al-Aṣāghir means that the narrator has transmitted the *ḥadīth* from a person who is younger or less knowledgeable than himself. See *Maḥmūd Al-Ṭahhān, Taysīr Mustalah Al-Hadīth*, p. 189.

line 4

Al-Qārra is a tribe consisting of *ʿAḍal* and *Al-Dish*. They were called by this name because they gathered together and refused to be separated when *Ibn Al-Shaddākh* wanted to split them into *Banī Kināna* and *Quraysh*. See *ʿUmar Kaḥḥāla, Muḥam Qabā'il Al-ʿArab*, vol. 3, p. 935.

ʿAbd al-Raḥmān Al-Qārrī, Ibn Ḥajar reported that he died in 85 A.H./704 A.D. or 88 A.H./706 A.D. when he was 78. See *Ibn Ḥajar, Tahdhīb Al-Tahdhīb*, vol. 6, p. 223.

Hadīth 1318-67

p. 109, line 15 *Al-Saḥar* is the time before dawn. See *Al-Rāzī*, *Mukhtār Al-Sihāh*, p. 288.

Hadīth 1320-69

p. 111, line 20 *Al-Ṣuffa* is a place at the end of the Prophet's mosque in *Al-Madīna* on the north side. Poor people who did not have homes or families to live with used to stay there, the number fluctuating from time to time. It was believed that their number was four hundred or more. See *Ibn Taymiyya*, *Ahl Al-Suffa*, pp. 18-20.

p. 112, line 15 *Rabīʿa b. Kaʿb*, *Al-ʿAynī* indicated that he has only this narration in *ḥadīth* books. By this, he meant the six main *ḥadīth* books, because other *ḥadīths* are attributed to him in other *ḥadīth* books. See *Al-Sahārnafūrī*, *Badhl Al-Majhūd*, vol. 7, p. 77.

Hadīth 1321-70

p. 113, line 6 *Qatāda b. Dīʿāma b. Qatāda b. ʿAziz Al-Sadūsī*. He lived in *Al-Baṣra*. He was blind, but he had great knowledge of *Tafsīr*, language, poetry, and *Fiqh*. He also had a great memory; it was said that once he had heard something, he never forgot it. He

died in 117 or 118 A.H./736 A.D., aged fifty-seven. See *Shams Al-Dīn Al-Dāwūdī, Tabaqāt Al-Mufasssirūn*, vol. 2, pp. 47-48.

line 12

Al-Tustariuu, Muḥammad b. ʿAbd al-Malik b. Sulaymān b. Abī Al-Jaʿd Al-Ḥanbalī. Born in *Tustar* in 355 A.H./965 A.D.; came to *Al-Andalus* in 430 A.H.. He followed the *Ḥanbalī* school and narrated from great scholars of *ʿIrāq* and *Khurāsān*. He was a scholar of *Quranic* knowledge such as *Tafsīr*, *Frāb* and *Qirāʾāt*. See *Ibid*, pp. 189-190.

Hadīth 1322-71

p. 114, line 6

Muṭarrif b. ʿAbdullah b. Al-Shikhhār. He was renowned for his knowledge and piety. He narrated from *ʿĀisha* and *Ubay b. Kaʿb*. He was a trusted, pious, cultured and intelligent man, much given to private worship. He was also a rich man. He died in 95 A.H./ 712 A.D. See *Al-Dhahabī, Siyar Aʿlām Al-Nubalāʾ*, vol. 4, pp. 187-195.

Hadīth 1325-74

p. 117, line 16

This *ḥadīth* is in *Ṣaḥīḥ Muslim, Kitāb Salāt Al-Musāfirīn*, the section on the best prayer, no. 756, p. 796.

Hadīth 1329-78

p. 121, line 8 *Saylahm* is a village between *Al-Kūfa* and *Al-Qādisiyya* near *Al-Ḥira*. It was called by this name because people with weapons (*silāh*) who worked for *Kisrā* stayed there. See *Yāqūt Al-Ḥamawī*, *Muʿjam Al-Buldān*, vol. 3, p. 339.

line 19 *Al-Mufaḍḍal b. Muḥammad b. Yaʿlā* He was one of the greatest scholars of *Kūfā*, in the fields of grammar, literature and language. He also had knowledge of poetry. His books include *Al-Amthāl*, *Al-Alfāz*, *Al-ʿArūd*. Among his students were *Abū Zayd Al-Ansārī*. See *Yāqūt Al-Ḥamawī*, *Muʿjam Al-Udabāʾ*, vol. 19, p. 164.

Hadīth 1333-82

p. 126, line 11 *Al-Saḥūl* is a tribe from *Ḥimyar*. Their name is derived from a place name. *Aman* was named after this place, and was mentioned by *Al-ʿAynī*, and then the name of this man came to be used to refer to any member of that tribe. See *ʿUmar Kaḥḥāla*, *Muʿjam Qabāʾil Al-ʿArab*, vol. 2, p. 504.

Hadīth 1338-87)

p. 132, line 15 *Al-Ḥadīth Al-Muṭṭarib* exists in a number of different narrations but all are equally reliable and accepted, in that none of them can be preferred over the others or reconciliation made between them. See *Ibn Kathīr*, *Al-Bāʿith Al-Hathīh*, pp. 78-79, *Al-Ṭaḥḥān*, *Taysīr Mustalah Al-Hadīth*, p. 181.

line 18 The expression *Akhrajahu Al-Jamāʿa*, means that the *ḥadīth* was documented by *Al-Bukhārī*, *Muslim*, *Abū Dāwūd Al-Tirmidhī*, *Al-Nisāʾī* and *Ibn Māja*.

Hadīth (1340-89)

p. 134, line 3 *Al-Awzāʿī*: his name was *Abū ʿAmr ʿAbd al-Raḥmān b. ʿAmr* was one of the jurists in Syria. He was born in 88 A.H./706 A.D., and died in 157 A.H./772 A.D. aged 60. He had been brought as a slave from *Al-Yamān* but became one of the greatest scholars of *Sunna* in Syria. It is said that he answered 70,000 questions on *Fiqh*. From his students, *Sufyān Al-Thawrī* and *ʿAbdullah b. Al-Mubārak*. See *Al-Shīrāzī*, *Tabaqāt Al-Fuqahā*, p. 76.

line 6

Al-ʿAynī used the phrase, “I said”, (*Qult*) twice on this page, first on this line and again in line 13, and they are confusing. The first one refers to *Al-Nawawī* and his opinion, the second refers to *Al-ʿAynī* and his opinion.

Hadīth (1341-90)

p. 135, line 15

Hadīth Al-Wādī, to which *Al-ʿAynī* referred, explained that when the Prophet was travelling with his companions, they slept during the night, and neither the Prophet nor any of the companions woke up to pray the *Fajr* prayer until its usual time had passed, then they prayed it after the sun rose. This *hadīth* is documented in *Al-Bukhārī, Ṣaḥīḥ Kitāb Al-Tayammum*, in the Section on Muslims using *Tayammum* for ablution, no. 344, p. 29, and in *Abū Dāwūd, Sunan, Kitāb Al-Ṣalāt*, in the Section on those who miss the prayer time because of sleep or forgetfulness, *hadīth* (435), p. 1255.

Hadīth (1342-91)

p. 140, line 6

Al-Isnād Al-ʿĀlī is the chain of authorities that contains fewer narrations compared with others. See *Al-Ṭaḥḥān, Ṭaysīr Mustalah Al-Hadīth*, p. 181.

Hadīth (1352-101)

p. 147, line 2 *Ibn Al-Sikkān* is *Abū Yūsuf Yaʿqūb b. Ishāq* whose father was nicknamed *Al-Sikkān*, because he was always silent. He was one of the great scholars of language. His teachers included *Al-Farrāʿ* and *Al-Kisāʿī* from *Al-Kūfā* and *Al-Aṣmaʿī*, *Abī ʿUbayda*, from *Al-Baṣra*. Among his books were *Al-Amthāl* and *Sharḥ Dīwān Turfa*. He taught *Al-Mutawakkil*'s son, but *Al-Mutawakkil* noticed his loyalty to *ʿAlī b. Abī Ṭālib*, and he ordered that he should be beaten, and he died as a result in 243A.H./857 A.D. or 246. *Al-Anbārī*, *Nuzhat Al-Alibbāʿ*, pp. 178-180. See Brockelmann, *Tarīkh Al-Adab Al-ʿArābī*, vol. 2, p. 205.

Hadīth (1354-103)

p. 148, line 20 There is an omission in manuscripts A and B of the name of *Abū Khālid*. His name is *Yazīd b. ʿAbd al-Raḥmān*. See *Al-Subkī* *Al-Manhal Al-Mawrūd*, vol. 7, p. 286.

Hadīth (1357-106)

p. 152, line 3 *Al-Ḥabbāb* was named *Ibn Abī Al-Ḥabbāb Al-Andalusī* °*Abd al-°Azē b. Aḥmad b. Abī Al-Ḥabbāb*. His date of death was 411 A.H./1020 A.D.; no further information is given about him. See *Ya°qūb Imīl Badī*, *Al-Mu°jam Al-Muffassal Fī Al-Laghawiyīm Al-°Arab*, vol. 1, p. 163.

Hadīth (1358-107)

p. 153, line 1 *Kitāb Al-Adab* was written by *Muḥammad b. Ismā°l Al-Bukhārī*. It comprised ḥadīths that are related to morals, and it is one of the best books that was written in this field. See *Al-Bukhārī*, *Al-Adab Al-Mufrad*, Introduction.

Hadīth (1365-114)

p. 157, line 18 *Qūmis* was a big place between *Al-Ray* and *Naysābūr* which was comprised of villages, farms and cities. See *Ābādī*, *Mu°jam Al-Buldān*, vol. 4, p. 470.

Hadīth (1366-115)

p. 159, line 8 *Uskuffa* means the doorstep. See *Ibn Manzūr, Lisān Al-ʿArab*,
vol. 9, p. 156.

line 10 *Al-Zamakhsharī* is *Abū Al-Qāsim Maḥmūd b. ʿUmar b. Muḥammad*. He was born in 467 A.H./1074 A.D. in *Zamakhshar*, one of the villages of *Khawārazm*. He followed the *Ḥanafī* school and he adhered to the *Muʿtazilī* trend or belief. He was famous for various branches of sholarship, such as *Tafsīr*, Arabic language, grammer and literature, and one of his best books was his *Qurānic* commentary *Al-Kashshāf ʿAn Haqāʾiq Al-Tanzīl*. He died in *Khawārazm* in 538 A.H./1143 A.D. See *Muḥammad Al-Dhaḥabī, Al-Tafsīr Waʾl Mufasssirūn*, vol. 1, p. 429.
Al-Ṭabṭabāʾī, Al-Tafsīr, p. 152.

CHAPTER FIVE

DOCUMENTATION OF THE HADĪTH

1. (1250-1)

Considered *Ḥasan*, *Al-Albānī*, *Sahīh Sunan Abī Dāwūd*, vol. 1, p. 343, *Muslim*, *Sahīh Kitāb Ṣalāt Al-Musāfirīn*, Section on *Al-Sunan Al-Rātibā*, no. 728, p. 792, *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on who prays twelve *rakʿas*, no. 415, p. 1684. *Al-Nisāʿī*, *Sunan*, *Kitāb Al-Qiyām*, Section on reward for those who pray twelve *rakʿas*, no. 1799, p. 2206. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalāt*, Section on the twelve *rakʿas* from the *Sunna*, no. 1141, p. 2543.

2. (1251-2)

Considered *Ṣahīh*, *Al-Albānī*, *Ibid*, p. 344, *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the two *rakʿas* after the ‘*Ishā*’ prayer, no. 436, p. 1686. *Al-Nisāʿī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on when he starts the prayer standing, no. 1648, p. 2197. *Muslim*, *Sahīh*, *Kitāb Al-Ṣalāt*, Section on praying the voluntary prayer, standing or sitting, no. 730, p. 792.

3. (1252-3)

Considered *Ṣahīh*, *Al-Albānī*, *Ibid*. *Al-Bukhārī*, *Sahīh*, *Kitāb Al-Ṣalāt*, Section on the prayer after the obligatory prayer, no. 2, p. 72. *Muslim*, *Sahīh*, *Kitāb Al-Ṣalāt*, Section on *Al-Sunan Al-Rātibā*, no. 2, p. 162. *Al-Nisāʿī*, *Sunan*, *Kitāb Al-Imāma*, Section on the prayer after *Zuhur*, no. 874, p. 2143.

4. (1253-4)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on the two *rakʿas* before *Zuhur*, no. 3, p. 58. *Al-Nisāʾī*, *Kitāb Qiyām Al-Layl*, Section on the two *rakʿas* before *Fajr* prayer, no. 1758, p. 2204. This *ḥadīth* could not be found in *Ṣaḥīḥ Muslim* as *Al-ʿAynī* indicated.

5. (1254-4)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on *Fajr* prayer, no. 724, p. 791. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on *Fajr* prayer, no. 1169, p. 90.

6. (1255-5)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on what is recited in the dawn prayer, no. 1171, p. 90. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on what is favourable to recite in the dawn prayer, no. 724, p. 791. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Iftitāḥ*, Section on reciting in the dawn prayer, no. 947, p. 2149.

7. (1256-6)

Considered *Ṣaḥīḥ* *Al-Albānī*, Ibid, p. 345. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on *Fajr* prayer, no. 726, p. 792. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Iftitāḥ*, Section on recitation of the *Fajr* prayer, no. 946, p. 2149. *Ibn Māja*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on what is recited in the *Fajr* prayer, no. 1148, p. 2549.

8. (1257-7)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. This ḥadīth is not found in the five main ḥadīth books and this could be the reason why *Al-ʿAynī* did not give any documentation for it.

9. (1258-8)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 98. This ḥadīth is not found in the five main ḥadīth books.

10. (1259-9)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 346. *Muslim*, *Ṣaḥīḥ Kitāb Al-Ṣalāt*, Section on voluntary prayer, no. 722, p. 792. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Iftitāḥ*, Section on the recitation of the *Fajr* prayer, no. 945, p. 2148.

11. (1260-10)

Considered *Ḥasan*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, vol. 1, p. 346. This ḥadīth is not found in the five main ḥadīth books.

12. (1261-11)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on lying down after the *Fajr* prayer, no. 420, p. 1684.

13. (1262-12)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, but the narration on lying down before the *Fajr* Sunna is odd; it is widely known that lying down comes after it. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Ṣalāt*, Section on talking after the *Fajr* prayer, no. 1161 p. 90. *Muslim*, *Ṣaḥīḥ*

Kitāb Ṣalāt Al-Musāfirīn, Section on the night prayer, no. 133, p. 704. *Al-Tirmidhī Sunan*, *Kitāb Al-Ṣalāt*, Section on lying down after the *Fajr Sunna*, no. 420, p. 1684.

14. (1264-13)

Considered *Daʿīf*, *Al-Albānī*, *Daʿīf Sunan Abī Dāwūd*, p. 98. The *ḥadīth* could not be found in the five main *ḥadīth* books.

15. (1265-14)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 347, *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the inappropriateness of starting a voluntary prayer after the *Imām* has started an obligatory one, no. 67, p. 89. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Imāma*, Section on people who pray *Fajr Sunna* while the *Imām* is performing another prayer, no. 869, p. 2143, *Ibn Māja*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on when the prayer starts, no other prayer should be performed, no. 1152, p. 2544.

16. (1266-15)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid*. The rest of the explanation of this *ḥadīth* is missing and that is why there is no documentation of it in *Al-ʿAynī*'s commentary. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on when the time of the obligatory prayer starts, no voluntary prayer should be performed, no. 710, p. 789. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, under the same Section, no. 421, p. 1684. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Ṣalāt*, under the same Section, no. 866, p. 2143. *Ibn Māja*, *Kitāb Al-Ṣalāt* under the same Section, no. 1151, p. 2544.

17. (1267-16)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 348. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on who misses the *Fajr Sunna*, no. 422, p. 1684. *Ibn Māja*, *Sunan*, *Kitāb Al-Ṣalāt*, under the same Section, no. 1154, p. 2544.

18. (1268-17)

Considered *Ṣaḥīḥ*, *Al-Albānī*, but the phrase (*Jaddahum Zaydan*) is incorrect; the correct expression is (*Jaddahum Qaysan*), Ibid, p. 348. the documentation is the same as for the previous *ḥadīth*, as it is another narration of it.

19. (1269-18)

Considered *Ḥasan*, *Al-Albānī*, Ibid, p. 348. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the four *rakʿas* before *Zuhur*, no. 424, p. 1685. *Al-Nisāʿī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on the different narrations of *Ismāʿīl b. Abī Khālid*, no. 1815, p. 2207. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalāt*, Section on who prays four *rakʿas* before the *Zuhur* prayer and four after it, no. 1160, p. 2544.

20. (1270-19)

Considered *Ḥasan*, *Al-Albānī*, Ibid, p. 348, although *Abū Dāwūd* indicated that *ʿUbayda* (one of the links in the chain of authorities) is weak (*Ḍaʿīf*). *Al-Subkī* explained that there are other narrations of this *ḥadīth* which support one another. *Al-Subkī*, *Al-Manhal Al-Mawrūd*, vol. 7, p. 162. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on the four *rakʿas* before *Zuhur*, no. 1157, p. 2544.

21. (1271-20)

Considered *Ḥasan*, *Al-Albānī*, Ibid, p. 348. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the four *rakʿas* before the *ʿAṣr* prayer, no. 429, p. 1685.

22. (1272-21)

Considered *Ḥasan*, *Al-Albānī*, except for the narration with the phrase (four *rakʿas*), Ibid, p. 349. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the four *rakʿas* before *ʿAṣr* prayer, no. 430, p. 1685. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Ifitāḥ*, Section on the voluntary prayer before the *ʿAṣr* prayer, no. 775-776, p. 2143. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on the voluntary prayer in the daytime, no. 1181, p. 2545.

23. (1273-22)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 349.

24. (1274-23)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 350. *Al-Nisāʾī*, *Sunan*, *Kitāb Al-Mawāqīt*, Section on the permissibility of prayer after the *ʿAṣr* prayer, no. 574, p. 2124.

25. (1275-24)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 99.

26. (1276-25)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 350. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Mawāqīf Al-Ṣalāt*, Section on the voluntary prayer after the *Fajr* prayer, no. 581, p. 47. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the times during which prayer is prohibited, no. 825, p. 807. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on prayers should be prayed after ‘*Aṣr*’ prayer, no. 183, p. 1653. *Al-Nisā’ī*, *Sunan*, *Kitāb Al-Mawāqīf*, Section on the times when it is prohibited to pray, no. 561, p. 2123. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalāt*, Section on the prohibition against praying after the *Fajr* prayer, no. 1250, p. 2550.

27. (1277-26)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid*, p. 351. *Muslim* *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the ‘*Absa*’ embrace of Islam, no. 832, p. 808. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Da‘awāt*, Section entitled *Nuzūl Al-Rab illā Al-Samā’ Al-Dunyā* (the descent of God to the lowest heaven), no. 3499, p. 311, *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on which of the night hours are better, no. 1363, p. 2558.

28. (1278-27)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid*, p. 351. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the speech after the *Fajr* prayer, no. 419, p. 1684.

29. (1279-28)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 351. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Ṣalāt*, Section on what is prayed after the ‘*Aṣr*’ prayer, no. 593, p. 48. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the two *rak‘as* after the ‘*Aṣr*’ prayer, no. 835, p. 809. *Al-Nisā’ī*, *Sunan*, *Kitāb Al-Mawāqīf*, Section on the permissibility of praying after the ‘*Aṣr*’ prayer, no. 575, p. 2124.

30. (1280-29)

Considered *Da‘īf*, *Al-Albānī*, *Da‘īf Sunan Abī Dāwūd*, p. 99.

31. (1281-30)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abū Dāwūd*, p. 351. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on praying before the *Maghrib* prayer, no. 1183, p. 92.

32. (1282-31)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 352. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Adhān*, Section on the time between *Adhān* and *Iqāma*, no. 624, p. 50. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on a prayer between each two, no. 838, p. 809. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Adhān*, Section on the *Sunna* after the *Maghrib* prayer, no. 185, p. 1654, *Al-Nisā’ī*, *Sunan*, *Kitāb Al-Adhān*, Section on the prayer between *Adhān* and *Iqāma*, no. 682, p. 2130. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on the two *rak‘as* before *Maghrib*, no. 1162, p. 2545.

33. (1283-32)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 352. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*,

Section on voluntary prayer before the *Maghrib* prayer, no. 836, p. 809.

34. (1284-33)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 99.

35. (1285-34)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, pp. 352-353. *Muslim*, *Ṣaḥīḥ*

Kitāb Ṣalāt Al-Musāfirīn, Section on *Ḍuhā* prayer, no. 717, p. 79.

36. (1286-35)

Considered *Ṣaḥīḥ*, the same documentation as the previous *ḥadīth* with different words.

37. (1287-36)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 100.

38. (1288-37)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 353.

39. (1289-38)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 353. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on *Ḍuhā* prayer, no. 475, p. 1690.

40. (1290-39)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 100. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalāt*, Section on *Ḍuhā* prayer, no. 1379, p. 2559.

41. (1291-40)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 353. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on *Ḍuhā* prayer, no. 1176, p. 91, *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on *Ḍuhā* prayer, no. 336, p. 190. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Witr*, Section on *Ḍuhā* prayer, no. 474, p. 1690.

42. (1292-41)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid*, p. 354. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on *Ḍuhā* prayer, no. 717, p. 790.

43. (1293-42)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid*, p. 354. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on one who did not pray the *Ḍuhā* prayer, no. 1179, p. 91. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the *Ḍuhā* prayer, no. 718, p. 790.

44. (1294-43)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid*, p. 354. *Muslim*, *Ṣaḥīḥ Kitāb Al-Masājid*, Section on the reward for sitting in the mosque after the *Fajr* prayer, no. 670, p. 782. *Al-Nisāʿī*, *Sunan*, *Kitāb Al-Sahu*, Section on the *Imām* sitting in the mosque after prayer, no. 1358, p. 2176.

45. (1295-44)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 354. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Jumʿa*, Section on praying two *rakʿas* day and night, no 597, p. 1704. *Al-Nisāʾī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on how to pray at night, no. 1667, p. 2199. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on praying two *rakʿas* day and night, no. 1322, p. 2555.

46. (1296-45)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 101. *Ibn Māja*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on praying day and night prayer in pairs, no. 1325, p. 2555.

47. (1297-46)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 355. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on *Tasābīḥ* prayer, no. 1387, p. 2559.

48. (1298-47)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 356.

49. (1299-48)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 356.

50. (1300-49)

Considered *Ḥasan*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, vol. 1, p. 356. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Jumʿa*, Section on voluntary prayer after the *Maghrib* prayer, no. 604, p. 1709. *Al-Nisāʾī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on praying at home, no. 1601,

p. 2194, *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on the two *rakʿas* after the *Maghrib* prayer, no. 1165, p. 2545 narrated by *Rāfi b. Khudayj*.

51. (1301-50)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 101.

52. (1302-51)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ibid*, p. 101.

53. (1303-52)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ibid*, p. 101.

54. (1304-53)

Considered *Ḥasan*, *Al-Albānī*, *Sahīh Sunan Abī Dāwūd*, vol. 1, p. 357.

55. (1305-54)

Considered *Ṣahīh*, *Al-Albānī*, *Ibid*, p. 357.

56. (1306-55)

Considered *Ṣahīh*, *Al-Albānī*, *Ibid*, p. 308. *Al-Bukhārī*, *Sahīh* *Kitāb Al-Tahajjud*, Section on satan's tying knots at the back of the head if one does not offer the night prayer, no. 1142, p. 89. *Muslim*, *Sahīh*, *Kitāb Ṣalāt Al-Musāfirīn*, Section on preferring the recitation in night prayer, no. 776, p. 800. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on encouragement to pray the night prayer, no. 1608, p. 2195.

57. (1307-56)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 358.

58. (1308-57)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 358. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on encouragement to pray at night, no. 1161, p. 2195, *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalāt*, Section on one who wakes his family in the night to pray, no. 1335, p. 2556.

59. (1309-58)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 359. *Al-Bukhārī*, *Ṣaḥīḥ*, *Kitāb Al-Wuḍū'*, Section on ablution after sleep, no. 212, p. 20. *Muslim*, *Ṣaḥīḥ*, *Kitāb Ṣalāt Al-Musāfirīn*, Section on the order that those who feel drowsy should sleep, no. 786, p. 801, *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṭahāra*, Section on dozing, no. 162, p. 209. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on praying when drowsy, no. 13780, p. 2558.

60. (1310-59)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 359. *Al-Bukhārī*, *Ṣaḥīḥ*, *Kitāb Al-Wuḍū'*, Section on ablution after sleep, no. 212, p. 20. *Muslim*, *Ṣaḥīḥ*, *Kitāb Ṣalāt Al-Musāfirīn*, Section on the order for those who feel drowsy to sleep, no. 786, p. 801. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṭahāra*, Section on dozing, no. 162, p. 209. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on praying when drowsy, no. 1370, p. 2558.

61. (1311-60)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 359. *Muslim*, *Ṣaḥīḥ*, same Section, no. 787, p.

862. *Al-Tirmidhī*, *Sunan*, Ibid. *Ibn Māja*, *Sunan*, Ibid, no. 1372, p. 2558.

62. (1312-61)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 359. *Al-Bukhārī*, *Ṣaḥīḥ* *Kitāb Al-Tahajjud*,

Section on the dislike of exaggeration in worship, no. 1150, p. 89. *Muslim*, *Ṣaḥīḥ* *Kitāb*

Ṣalāt Al-Musāfirīn, Section on the reward for continuous worship, no. 784, p. 801. *Al-*

Nisā'ī, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on praying at night, no. 1644, p. 2197. *Ibn*

Māja, *Sunan*, *Kitāb Iqāmat Al-Ṣalāt*, Section on praying when drawsy, no. 1371, p.

2558.

63. (1313-62)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 360. *Muslim*, *Ṣaḥīḥ* *Kitāb Al-Ṣalāt*, Section on

the night prayer and those who sleep and miss it, no. 747, p. 795. *Al-Tirmidhī*, *Sunan*,

Kitāb Al-Ṣalāt, Section on those who miss the night prayer and pray it in the daytime,

no. 581, p. 1703. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on those who miss the

night prayer and when to pray it again, no. 1791, p. 2206. *Ibn Māja*, *Sunan*, *Kitāb Al-*

Ṣalāt, Section on those who miss the night prayer, no. 1343, p. 2556.

64. (1314-63)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 360. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*,

Section on those who miss the night prayer because of sleeping, no. 1785, p. 2205.

65. (1315-64)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 360. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on praying and invoking *Allah* in the last hours of the night, no. 1145, p. 89. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on invoking *Allah* in the last part of the night, no. 758, p. 197. *Al-Tirmidhī*, *Sunan, Kitāb Al-Ṣalāt*, Section on *Allah's* descent to the lowest heaven, no. 446, p. 1687. *Ibn Māja*, *Sunan, Kitāb Al-Ṣalāt*, Section on which night hours are better for prayer, no. 1366, p. 2558.

66. (1316-65)

Considered *Ḥasan*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, vol. 1, Ibid, p. 361.

67. (1317-66)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 361, *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on sleeping in the last hours of the night, no. 1132, p. 88. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on night prayer, no. 741, p. 794, *Al-Nisā'ī*, *Sunan, Kitāb Al-Ṣalāt*, Section on night prayer, no. 1617, p. 2196.

68. (1318-67)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 361. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Tahajjud*, Section on sleeping in the last hours of the night, no. 1133, p. 88. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on night prayer, no. 742, p. 794.

69. (1319-68)

Considered *Ḥasan*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, vol. 1, p. 361.

70. (1320-69)

Considered *Ṣaḥīḥ*, *Al-Albānī*, p. 361. *Muslim*, *Ṣaḥīḥ Kitāb Al-Ṣalāt*, Section on the excellence of prostration, no. 489, p. 75. *Al-Nisā'ī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the excellence of prostration, no. 1139, p. 2160.

71. (1321-70)

Considered *Ṣaḥīḥ*, *Al-Albānī*, p. 362.

72. (1322-71)

Considered *Ṣaḥīḥ*, *Al-Albānī*, p. 362.

73. (1323-72)

Considered *Ḍa'īf*, *Al-Albānī*, *Ḍa'īf Sunan Abī Dāwūd*, p. 102.

74. (1324-73)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ṣaḥīḥ Sunan Abī Dāwūd*, p. 362. *Muslim*, *Ṣaḥīḥ Kitāb Al-Ṣalāt*, Section on invocation in the night prayer, no. 768, p. 799.

75. (1325-74)

Considered *Ṣaḥīḥ*, *Al-Albānī*, but with the phrase (which prayer) instead of (which action), p. 362.

76. (1326-75)

Considered *Ṣaḥīḥ*, *Al-Albānī*, p. 363. *Al-Bukhārī*, *Ṣaḥīḥ Kitāb Al-Witr*, Section on the *Witr* prayer, no. 990, p. 78. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on praying the night prayer in pairs, no. 749, p. 795. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-*

Layl, Section on praying the Witr prayer in one rak^ʿa, no. 12695, p. 2200. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on praying the night prayer in pairs, no. 1320, p. 2555.

77. (1327-76)

Considered *Ḥasan*, *Al-Albānī*, Ibid.

78. (1328-77)

Considered *Ḥasan*, *Al-Albānī*, Ibid.

79. (1329-78)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid., p. 364. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on night recitation, no. 447, p. 1687.

80. (1331-80)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid.

81. (1331-80)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Al-Bukhārī*, *Ṣaḥīḥ*, *Kitāb Faḍā'il Al-Qurān*, Section on *Qurān* forgetfulness (*Nisyān Al-Qurān*), no. 5037, p. 436. *Muslim*, *Ṣaḥīḥ*, *Kitāb Faḍā'il Al-Qurān*, Section on the order to memorise the *Qurān* (*Al-Amr bi Ta'ahhud Al-Qurān*) no. 788, p. 802.

82. (1332-81)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid., p. 365.

83. (1333-82)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid., *Al-Tirmidhī*, *Sunan*, *Kitāb Faḍā'il Al-Qurān*, Section on reciting the *Qurān*, no. 2919, p. 1945, *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on reciting quietly is better than loudly, no. 1664, p. 2198.

84. (1334-83)

Considered *Ṣaḥīḥ*, *Al-Albānī*, vol. 1, p. 365. *Al-Bukhārī*, *Saḥīḥ*, *Kitāb Al-Tahajjud*, Section on long standing in night prayer, no. 1140, p. 89. *Muslim*, *Saḥīḥ*, *Kitāb Ṣalāt Al-Musāfirīn*, Section on night prayers, no. 738, p. 794.

85. (1335-84)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Al-Bukhārī*, *Saḥīḥ*, *Kitāb Al-Witr*, Section on *Al-Witr*, no. 994, p. 78. *Muslim*, *Saḥīḥ*, *Kitāb Ṣalāt Al-Musāfirīn*, Section on night prayer, no. 736, p. 793. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on describing the Prophet's prayer, no. 439, p. 1686. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on how many *rak'as* in night prayer, no. 1358, p. 2557.

86. (1336-85)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid., p. 366. The same documentation as the previous *ḥadīth*. In addition it was documented in *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on how to pray the *Witr* prayer in one *rak'a*, no. 1697, p. 200.

87. (1337-86)

Considered *Ṣaḥīḥ*, part of the previous *ḥadīth*.

88. (1338-87)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Al-Nisā' ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on how to pray the *Witr* prayer in five *rak'as*, no. 1718, p. 2201. *Muslim*, the same documentation as (1334-83) *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Witr*, Section on how to pray the *Witr* prayer in five *rak'as*, no. 458, p. 1688. *Ibn Māja*, *Sunan*, *Kitāb Iqāmat Al-Ṣalawāt*, Section on how many *rak'as* are to be prayed in the night prayer, no. 1359, p. 2557.

89. (1339-88)

Considered *Ṣaḥīḥ*, is part of the previous *ḥadīth*.

90. (1340-89)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Muslim*, the same documentation as the previous *ḥadīth*, *Al-Nisā' ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on prayer between the *Witr* and *Fajr* prayers, no. 1757, p. 2204.

91. (1341-90)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, p. 367. *Al-Bukhārī*, *Ṣaḥīḥ*, *Kitāb Al-Tahajjud*, Section on the Prophet's prayer in *Ramaḍān*, no. 1147, p. 89. *Muslim*, the same documentation as the previous *ḥadīth*. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on describing the Prophet's prayer, no. 439, p. 1686.

92. (1342-91)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Muslim, Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on night prayer and those who sleep and omit it, no. 746, p. 794. *Al-Nisā'ī, Sunan, Kitāb Qiyām Al-Layl*, Section on night prayer, no. 1602, p. 2194.

93. (1343-92), (1344-93), (1345-94), (1346-95), (1347-96), (1348-97), (1349-98), (1350-99), (1351-100), (1352-101)

These are all other narrations of *ḥadīth* (1342-91), and all of them are considered *Ṣaḥīḥ* except (1350-99), and (1351-100), which are *Ḥasan Ṣaḥīḥ*, and in (1348-97) which is *Ṣaḥīḥ* except for the word four, whereas two is correct, see *Al-Albānī*, pp. 369-371.

102. (1352-101)

Considered *Ṣaḥīḥ*, *Al-Nisā'ī, Sunan, Kitāb Qiyām Al-Layl*, Section on what to do when starting the night prayer standing, no. 1652, p. 2198.

103. (1353-102)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid., p. 372. *Muslim, Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the Prophet's night prayer, no. 763, p. 709. *Al-Nisā'ī, Sunan, Kitāb Qiyām Al-Layl*, Section on how to pray *Witr* in three *rak'as*, no. 1706, p. 2201.

104. (1354-103)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid, another narration of the previous *ḥadīth*.

105. (1355-104)

Considered *Ḍa'īf*, *Al-Albānī, Ḍa'īf Sunan Abī Dāwūd*, p. 104.

106. (1356-105)

Considered *Ṣaḥīḥ*, *Al-Albānī*, p. 373, the same *ḥadīth* but a different narration.

107. (1357-106)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on the time of the night prayer, no. 1621, p. 2196.

108. (1358-107)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid., another narration of the previous *ḥadīth*.

109. (1359-108)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid.

110. (1360-109)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid. *Muslim*, *Ṣaḥīḥ* *Kitāb Ṣalāt Al-Musāfirīn*, Section on the number of *rak'as* in the night prayer, no. 738, p. 794.

111. (1361-110)

Considered *Ṣaḥīḥ*, except for the phrase (between the two calls to prayer). See *Al-Albānī*, Ibid. *Al-Bukhārī*, *Ṣaḥīḥ* *Kitāb Al-Tahajjud*, Section on continuing to pray the dawn prayer, no. 1159, p. 90.

112. (1362-111)

Considered *Ṣaḥīḥ*, *Al-Albānī*, Ibid.

113. (1363-112)

Considered *Ḍaʿīf*, *Al-Albānī*, *Ḍaʿīf Sunan Abī Dāwūd*, p. 104. *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the number of rakʿas in the Prophet's night prayer, no. 790, p. 794. *Al-Tirmidhī*, *Sunan*, *Kitāb Al-Witr*, Section on praying the *Witr* prayer at the beginning and end of the night, no. 457, p. 1688. *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on how to pray the *Witr* prayer in seven rakʿas, no. 1726, p. 2202.

114. (1364-113)

Considered *Ṣaḥīḥ*, *Al-Albānī*, p. 375. *Al-Bukhārī*, the same documentation as *ḥadīth* (1355-104), *Muslim*, the same as *ḥadīth* (1353-102), *Al-Nisā'ī*, *Sunan*, *Kitāb Qiyām Al-Layl*, Section on what to start night prayer with, no. 1621, p. 2196.

115. (1365-114)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid.*

116. (1366-115)

Considered *Ṣaḥīḥ*, *Al-Albānī*, *Ibid.* *Muslim*, *Ṣaḥīḥ Kitāb Ṣalāt Al-Musāfirīn*, Section on the Prophet's night prayer, no. 765, p. 799. *Ibn Māja*, *Sunan*, *Kitāb Al-Ṣalāt*, Section on the number of rakʿas in the night prayer, no. 1362, p. 2557.

117. (1367-116)

Another narration of the previous *ḥadīth*.

CHAPTER SIX

CONCLUSION

In the epoch in which *Al-ʿAynī* lived, the commitment to a specific school of law, and fanatical adherence to that school, was a common phenomenon. A clear example is found in *Al-ʿAynī's Sharḥ* which reflects his strong devotion to the *Ḥanafī* school of law.

Another feature of the work, characteristic of this epoch, is the focus on abridgement or explanation of previous works in the same field, rather than original production. In the case of historical work, this is manifested in a tendency to follow the style of previous scholars such as *Al-Ṭabarī* and *Ibn Al-Athīr*. This tendency was manifested by *Al-ʿAynī* in his book of history, *ʿAqd Al-Jumān*, in which he followed the practice of previous historians, of arranging the work systematically by year, narrating all the important events in each year. This approach afforded him the opportunity for elaboration on the political, social and economic circumstances of the events narrated. A notable feature of his historical writing, which increases its value as a comprehensive reference on the period in question, is his practice of ending each year's account with a brief biography of notable personages who died in that year. Again, this was common practice among the historians of his time, as well as *Ibn Taghrī Bardī* in *Al-Nujūm Al-Zāhira*, and *Al-Maqrzī* in *Al-Sulūk*. However, the latter was distinctive in having authored a work in which he focused on a specialised field, namely, the history of architecture, which he addressed in *Al-Khitat Al-Maqrzīyya*.

The *Mamlūkī* era was noted for the encouragement of scholarship, reflected in the practice of giving endowments. The importance attached to scholarship in this era promoted a sense of rivalry among the leading scholars of the day, who abridged or commented on the same valuable books, such as *Sahīh Al-Bukhārī* on which *Al-ʿAynī* and *Ibn Hajar* competed to produce the best commentary. On the other hand, the *Sharḥ* of *Ḥadīth* books produced by scholars at that time exhibit similarities of content and structure, such as the focus on biographies of the narrators, explaining difficult words, and noting the documentation. These features seem to be common to all *Shurūḥ* of *Ḥadīth*. Nevertheless, each has its distinctive features, according to the expertise of the author in relation to a particular issue, which may result in some sections being elaborated in more depth. An example of that is *Ibn Hajar's* commentary on voluntary prayer, in which he sought to reconcile the *Ḥadīth*, searching for the reasons for any discrepancy or contradiction, and giving explanations to harmonise them. *Al-Nawawī* in his commentary on this subject, concentrated on revealing the rules and the lessons derived from the *Ḥadīths*. A distinctive feature of *Al-ʿAynī's* work is the attention paid to the linguistic aspect; his interest in this branch of knowledge can be clearly inferred from the huge number of books on grammar and rhetoric that he abridged or wrote commentaries on. This was an interest common to most religious scholars, reflecting the close relationship between Islamic scholarship and that of Arabic language. This may be at least in part attributable to the system of education in the *Mamlūk* era, in which Islamic education constituted the foundation for any branch of scholarship.

The *Mamlūks*' support for Islamic scholarship could to some extent be seen as a deliberate policy to manipulate public opinion and gain legitimacy for their rule. Therefore when they started to seize the endowments, this was a sign of their weakness. Another part of their policy, which is connected with this aspect, is their practice of ruling by military power and isolating the people from positions of political importance. Faced with these constraints, the population turned to religious knowledge as a route to status and position. All these factors together contributed in developing the intellectual environment in the *Mamlūk* era.

In regard to the *Sharh Sunan Abī Dāwūd*, as indicated before, *Al-ʿAynī* followed the normal practice of his time, adopting a comprehensive approach characteristic of all his books, in which he referred to the opinions of the greatest scholars in their fields.

The originality of this thesis lies in the editing of this unique manuscript, which has not been edited before. Further contributions are the elaboration, in a comprehensive commentary, of juristic rules discussed in the manuscripts, clarification of points of content and vocabulary in all the detailed explanatory notes, and full details of the documentation of all the *Ḥadīths* in the main *Ḥadīth* books. The originality also lies in the evaluation of the commentary of *Al-ʿAynī*, analysing the advantages and the shortcomings of this manuscript and checking the validity of the accusation pointed to *Al-ʿAynī*, as to his fanaticism in his loyalty to the *Ḥanafī* school.

In regard to the main topic of the manuscript, which is voluntary prayer, it is considered the most favourable kind of voluntary worship, as the obligatory worship to which it relates, prayer is the most fundamental in Islam. Thus, the main reason for the ordination of voluntary prayer was to make up any shortcoming in obligatory prayer.

The most favourable among these prayers is the *Fajr* prayer. *Al-‘Aynī’s* view of these voluntary prayers, as expressed in this manuscript, is as follows.

1. The *Fajr* prayer is *Sunna*; it is preferable that it be performed briefly, and it is permissible to lie down after it.
2. The voluntary prayer accompanying the *Zuhr* prayer is four *rak‘as* before and after it, all connected.
3. The number of voluntary prayers for the ‘*Aṣr*’ prayer is four *rak‘as* before the obligatory prayer; there is no voluntary prayer after it.
4. The performance of voluntary prayer after the *Maghrib* prayer is considered undesirable, because it will delay the *Maghrib* prayer, preventing it from being prayed at the start of the due time. In regard to the two *rak‘as* after *Maghrib*, it is better that they be prayed at home.
5. The performance of four or six *rak‘as* after the ‘*Isha*’ prayer is favoured.
6. The night prayer was originally obligatory, then the obligation was abrogated. It can be prayed while seated, and the best time for it is during the last third of the night. It is considered preferable for the worshipper to start his night prayer with two short *rak‘as*, although praying four connected *rak‘as* is permissible. In regard to the *Witr* prayer, it cannot be prayed as one *rak‘a*, but should be in three connected *rak‘as*, contrary to the opinion of most scholars, and it is allowed to pray two *rak‘as* after the *Witr* prayer.

This chapter is characterised by the presence of contradiction within many sections, as one *Ḥadīth* supports a given practice and another in the same section refutes it. It is in

this regard that the commentator's expertise in looking for the reason and reconciling the narrations is evident. Furthermore, some narrations mention a number of *rak'as* while others indicate different numbers for the same prayer. This variation could allow scope for the worshipper to select the number that is appropriate to him or her.

The chapter also contains a degree of repetition, as some issues are raised in more than one narration. In some sections the rules are subdivided into other related issues, and with the different opinions and contradictory evidences, especially with regard to the number of *rak'as* of the night prayer, the discussion seems to be complicated and confused.

A notable feature of *Al-ʿAynī's* commentary is the attention given to citing and refuting, with evidence, opinions contrary to his own. In this respect, as noted earlier, he tried to explain the narrations in a manner consistent with the prevailing view in his own school of law. For this reason, the researcher has attempted to explore other scholars' defences against *Al-ʿAynī's* evidences, in the interest of presenting a more balanced and objective point of view.

It was noted also that some *Ḥadīths* do not appear to be consistent with the titles of the sections in which they are located, and this was explained as attributable to error on the part of the narrators of the *Sunan*. Other points worthy of note are that in the rules related to voluntary prayer, the opinion of the *Mālikī* school of law differs from that of other schools, and that most of the narrations of this chapter are from *ʿĀ'isha*. This could be because these prayers are favoured to be prayed in the worshipper's house, as the Prophet's wife, *ʿĀ'isha* was in the best position to observe the Prophet's practice with regard to voluntary prayer.

Sunan Abī Dāwūd is a very valuable book on *Ḥadīth*, distinguished by its accurate organisation and classification of the *Ḥadīths* according to *Fiqh* sections. This may, indeed, be one of the reasons that attracted *Al-ʿAynī* to select it as a focus for his commentary. This combination of the accuracy of the original work and the comprehensive *Sharḥ* of *Al-ʿAynī* creates a particularly valuable resource of *Ḥadīth* scholarship, from which subsequent scholars benefited in their own works.

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APPENDIX 1

Al-^oAynī's Works

1. On Ḥadīth

- 1.1. *Umdat Al-Qārī Fī Sharḥ Al-Jāmi^o Al-Ṣaḥīḥ Al-Bukhārī* in 21 volumes. This is considered to be Al-^oAynī's best writing, one of the broadest in his explanations, and the most comprehensively useful. Published in Beirut in *Dār Al-Fikr* in 1998, and in *Dār Iḥyā' Al-Turāth Al-^oArabī*, n.d. Published also in Cairo in 12 volumes, in *Idārat Al-Ṭibā^oa Al-Munīriyya* Press in 1348 A.H.
- 1.2. *Sharḥ Sunan Abū Dāwūd* in two volumes. One of his best commentaries (a piece of the *Sunan*, not all of it). Two copies of the manuscript in *Dār Al-Kutub Al-Miṣriyya*, one numbered 19697, the other 286.
- 1.3. *Al-^oIlm Al-Hayyib Fī Sharḥ Al-Kalim Al-Ṭayyib Li Ibn Taymiyya*. A book on *Adhkār Wal Da^oawāt*. A manuscript in *Dār Al-Kutub Al-Miṣriyya* under the number 112 *Ḥadīth* m.
- 1.4. *Mabānī Al-Akḥbār Fī Sharḥ Ma^oānī Al-Āthār. Li Al-Ṭaḥḥāwī* in eleven volumes, a book about the conflicting *Ḥadīths* in *Fiqh* rules. There is an imperfect manuscript in *Dār Al-Kutub Al-Miṣriyya* in six volumes under the number 492, and another photocopied copy, in *Istanbūl* under the number 29888 in five volumes, both manuscripts in the author's handwriting.

1.5. *Nakhb Al-Afkār Fī Tanqīḥ Mabānī Al-Akḥbār Fī Sharḥ Maʿānī Al-Āthār* in eight volumes, an abridged version of the previous work and considered as the best explanation of the *Ḥadīth*'s rules. The manuscript exists in two places. First, there are two copies in *Dār Al-Kutub Al-Miṣriyya*, one under the number 526 *Ḥadīth*, and the other under the number 21547 B. The second place is in *Sarāy Ṭūbkābī* museum but the copy is imperfect; in three volumes 2, 3, 4 under the numbers 2/653-4/653-5/653.

1.6. *Maghānī Al-Akhyār Fī Rijāl Maʿānī Al-Āthār*. This is an introduction in Turkey to the previous book, which states the narrators of the *Ḥadīths*. It has the privilege of being the most useful and organised book on this topic, as it contains narrators that were not mentioned in the six main *Ḥadīth* books. There are two copies of the manuscript. One is in *Dār Al-Kutub Al-Miṣriyya* under the number 72 *Muṣṭalaḥ*, in two volumes but the last part is missing. A complete copy exists in *Sarāy Ṭūbkābī* Museum in Turkey, in three volumes under the numbers 484, 485, 477.

2. On Fiqh

2.1. *Al-Bināya Fī Sharḥ Al-Hidāya Li ʿAlī b. Abī Bakr Al-Marghīnānī* in four volumes, concerning the *Ḥanafī Fiqh*. Published in Beirut in *Dār Al-Fikr* in 1990 A.D.

- 2.2. *Ramz Al-Ḥaqā'iq Sharḥ Kanz Al-Daqā'iq Li ʿAbdullah b. Maḥmūd Al-Nasafī* in two volumes, in *Ḥanafī Fiqh*. Published in Cairo in 1285 A.H./1865 A.D.
- 2.3. *Al-Durar Al-Zāhira Fī Sharḥ Al-Biḥār Al-Zākhira Li Ḥusām Al-Dīn Al-Rahāwī*, in two volumes, regarding the *Fiqh* of the four main schools. Manuscript in two copies, one in *Sarāy Ṭūbkābī* museum under the numbers 7036-1037 and the other in *Dar Al-Kutub Al-Miṣriyya* under the numbers 183-184 *Ḥanafī Fiqh*.
- 2.4. *Al-Masā'il Al-Badriyya Al-Muntakhaba Min Al-Fatāwā Al-Zāhiriyya, Li Zāhir Al-Dīn Muḥammad b. Aḥmad* in one volume. Manuscript in two copies, one in *Dār Al-Kutub Al-Miṣriyya* in one volume of 119 pages under the number 428 *Ḥanafī Fiqh*, and the other copy in the British Museum under the number 5579.
- 2.5. *Al-Mustajma' Fī Sharḥ Al-Majma' wa Al-Muntaqā Fī Sharḥ Al-Multaqā* in two volumes. An explanation of *Majma' Al-Baḥrayn wa Multaqā Al-Nahrayn Li Aḥmad b. Al-Sā'ātī. Al-ʿAynī* wrote this book when he was only twenty-one years old. Manuscript in *Dār Al-Kutub Al-Miṣriyya* in two volumes. The first volume in 350 pages under the number 418 *Ḥanafī Fiqh* and the second in 220 pages under the number 790 *Ḥanafī Fiqh*.
- 2.6. *Minḥat Al-Sulūk Fī Sharḥ Tuḥfat Al-Mulūk Li Muḥammad b. Abī Bakr*. A manuscript, of which there are several copies in various places; one in *Khazā'in Al-Kutub Fī Awqāf Baghdād* in 131 pages under number 3729 and five other copies. The second is in *Ḥasan Al Ankarlī* Library under number 13/13829 in

108 pages. The third is in *Tūnis*, in *Dār Al-Kutub Al-Waṭaniyya* under number 855, and the last one in the Central Library in *Umm Al-Qurā* University in Mecca in 146 pages under number 1323.

2.7. *Ghurar Al-Afkār Fī Sharḥ Durar Al-Biḥār Li Shams Al-Dīn Al-Qawnāwī* in the *Fatāwā* of the four main schools. Manuscript mentioned by *Al-Suyūṭī Ḥusn Al-Muḥaḍara* 1/474. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/813. *Al-Laknawī Al-Fawā'id Al-Bahiyya* 207. *Ibn Riyādī Zāda, Asmā' Al-Kutub Al-Mutammim Li Kashf Al-Zunūn* 212. No longer in existence.

2.8. *Al-Waṣīṭ Fī Mukhtaṣar Al-Muḥīṭ Li Muḥammad Al-Sarakhsī*, in two volumes. Manuscript mentioned by *Al-ʿAynī, Kashf Al-Qirāʿ* 112 B. *Ibn Taghrī Bardī, Al-Manhal Al-Sāfi* 118/353 B. *Al-Sakhāwī Al-Ḍaw' Al-Lāmiʿ* 10/134. *Ibn Al-ʿImād, Shadharāt Al-Dhahab* 9/287. *Al-Shawkānī Al-Badr Al-Ṭālf* 2/245. No longer in existence.

3. On Biography

3.1. *Al-Rawḍ Al-Zāhir Fī Sīrat Al-Malik Al-Zāhir Ṭaṭar*. Book published in Cairo in 46 pages in *Dār Al-Anwār* in 1370 A.H., and reprinted in 1962 in Cairo by *Muṣṭafā Al-Bābī Al-Ḥalabī* Press, edited by *Hamsh Arnist*.

3.2. *Al-Sayf Al-Muhannad Fī Sīrat Al-Malik Al-Mu'ayyad*. Book published in Cairo in 1966-1967 in *Dār Al-Kutub Al-ʿArabī*, edited by *Fahīm Shaltūt* and presented by *Muṣṭafā Ziyāda* in one volume of 346 pages.

- 3.3. *Siyar Al-Anbiyā*. Mentioned by *Al-Sakhāwī* in *Al-Ḍaw' Al-Lāmi'*, 10/134, *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya*, 3/819, but could not be found in the libraries.
- 3.4. *Sīrat Al-Ashraf Birsibay*. Mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/134. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/820. *Ḥājjī Khalīfa Kashf Al-Zunūn*, 2/1015. However, it does not exist.
- 3.5. *Kashf Al-Ilithām 'An Sīrat Ibn Hisham*, however, he did not complete this work. Mentioned by *Al-ʿAynī*, *Kashf Al-Qinā'* 112 B. *Ibn Taghrī Bardī Al-Manhal Al-Sāfī* 8/354 A. *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/134. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/819. *Ḥājjī Khalīfa Kashf Al-Zunūn* 2/1012. *Al-Shawkānī Al-Badr Al-Ṭālf* 2/295. *Al-Kittānī Fihras Al-Fahāris* 2/839. No longer in existence.
- 3.6. *Al-Taqrīz 'Ala Al-Sīra Al-Mu'ayyadiyya Li Ibn Nāhiḍ*. Mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/135. No longer in existence.
- 3.7. *Al-Jawhara Al-Saniyya Fī Al-Dawla Al-Mu'ayyadiyya*. Mentioned by *Al-ʿAynī Kashf Al-Qinā'* 113 A. *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/135. *Al-Suyūṭī Bughyat Al-Wu'āt* 2/76. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/820. *Ḥājjī Khalīfa Kashf Al-Zunūn* 2/990. No longer in existence.

4. On History

- 4.1. *'Aqd Al-Jumān Fī Tārīkh Ahl Al-Zamān* in nineteen volumes. The most famous of *Al-ʿAynī*'s books on history and biography. It is a manuscript in several

copies in *Dār Al-Kutub Al-Miṣriyya*, including a copy in 28 volumes under number 8203, another copy number 1584. Another copy in *Khizānat Walī Al-Dīn* in *Bā Yazīd* mosque in Turkey in 24 volumes under number 2374-2396. However, some parts of this manuscript were published in Cairo in four volumes in *Al-Hay'a Al-Miṣriyya Al-Āmma*. Edited by *Muḥammad Amīn* in 1407 A.H., 1987 A.D.

- 4.2. *Al-Tārīkh Al-Badrī Fī Awṣāf Ahl Al-Āsr* in eight volumes. A manuscript of two volumes exists in *Al-Aḥmadiyya* Library in *Tūnis*, and another copy exists in *Jāmiġ Al-Duw'al Al-Ārabiyya* in two volumes, photocopies from the copy in *Aḥmad Al-Thālith* Library in Turkey under number 958F-2911.
- 4.3. *Tārīkh Al-Akāsira* in the Turkish language. Mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmiġ* 10/134. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 2/820. *Ḥājjī Khalīfa Kashf Al-Zunūn* 1/282. *Al-Shawkānī Al-Badr Al-Ṭālf* 2/295. No longer in existence.
- 4.4. *Mukhtaṣar Tārīkh Dimashq Li Ibn Āsākīr*. Mentioned by *Al-Suyūtī Bughyat Al-Wuġāt* 2/275. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/813. *Ḥājjī Khalīfa Kashf Al-Zunūn* 1/284. *Al-Laknawī Al-Fawā'id Al-Bahiyya* 2/295. No longer in existence.
- 4.5. *Mukhtaṣar Wafayāt Al-Āyān Li Ibn Khallikān*. Mentioned by *Al-Āynī Kashf Al-Qināġ* 113 A. *Al-Sakhāwī Al-Ḍaw' Al-Lāmiġ* 10/134. *Al-Tibr Al-Musbūk* 379. *Al-Dhayl Ālā Raf' Al-'Iṣr* 437. *Ibn Al-Īmād Shadharāt Al-Dhahab* 9/288. *Al-*

- Shawkānī Al-Badr Al-Ṭāʾif* 2/295. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/820. No longer in existence.
- 4.6. *Ṭabaqāt Al-Shuʿarāʾ*. *Al-ʿAynī Kashf Al-Qināʿ* 112 B. *Ibn Taghrī Bardī Al-Manhal Al-Sāfi* 8/353 B. *Al-Sakhāwī Al-Ḍawʾ Al-Lāmiʿ* 10/134. *Al-Suyūṭī Bughyat Al-Wuʿāt* 2/275. *Al-Shawkānī Al-Badr Al-Ṭāʾif* 2/295. *Ibn Al-ʿImād Shadharāt Al-Dhahab* 9/288. *Al-Laknawī Al-Fawā'id Al-Bahiyya*. No longer in existence.
- 4.7. *Ṭabaqāt Al-Ḥanafīyya*. Mentioned by *Ibn Taghrī Bardī Al-Manhal Al-Sāfi* 8/354 B. *Al-Sakhāwī Al-Ḍawʾ Al-Lāmiʿ* 10/134. *Al-Suyūṭī Ḥusn Al-Muḥādara* 1/474. *Ḥājjī Kalīfa Kashf Al-Zunūn* 2/1098. *Ibn Al-ʿImād Shadharāt Al-Dhahab* 9/288. *Al-Shawkānī Al-Badr Al-Ṭāʾif* 2/295. *Al-Kittānī Fihras Al-Fahāris* 2/839. No longer in existence.
- 4.8. *Muʿjam Al-Shuyūkh* in one volume. Mentioned by *Al-ʿAynī Kashf Al-Qināʿ* 112 B. *Ibn Taghrī Bardī*. *Al-Manhal Al-Sāfi* 8/353B. *Al-Sakhāwī Al-Ḍawʾ Al-Lāmiʿ* 10/134. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/820. *Ibn Al-ʿImād Shadharāt Al-Dhahab* 9/287. *Al-Shawkānī Al-Badr Al-Ṭāʾif* 2/295. *Al-Kittānī Fihras Al-Fahāris* 2/839. No longer in existence.

5. On Arabic Language

- 5.1. *Maqāsid Al-Naḥawiyya Fī Sharḥ Shawāhid Shurūh Al-Alfiyya* which is *Alfiyyat Ibn Mālik*. It is known as *Al-Shawāhid*. *Al-Kubrā* Most of the scholars at the time

- benefitted from it. Book published as an appendix to *Al-Baghdādī's* book *Khizānat Al-Adab* by *Al-Maṭbaʿa Al-Amīriyya* in *Būlāq* in Cairo in 1299 A.H./1879 A.D.
- 5.2. *Farā'id Al-Qalā'id Fī Mukhtaṣar Sharḥ Al-Shawāhid*. Known as *Al-Shawāhid Al-Ṣughrā*, which is an abridgement of the previous book and better known. Book published in one volume by *Al-Maṭbaʿa Al-Kāstīliyya Al-Zāhira* in Cairo in 1297 A.H./1877 A.D.
- 5.3. *Milāḥ Al-Alwāḥ Fī Sharḥ Mirāḥ Al-Arwāḥ Li Aḥmad b. Muṣʿūd*. An abridgement in *Taṣrīf* science, *Al-ʿAynī* wrote this book when he was only nineteen. Book published in *Majallat Al-Mawrid Al-ʿIrāqiyya* in volume four second volume, 1975 A.D./1395 A.H. up to volume five fourth volume 1976 A.H./1397 A.D., edited by *ʿAbd al-Sattār Jawād*.
- 5.4. *Rasā'il Al-Fi'a Fī Sharḥ Al-ʿAwāmil Al-Mi'a, Li ʿAbd al-Qāhir Al-Jurjānī*. A book on grammar. Manuscript mentioned by *Al-ʿAynī Kashf Al-Qināʿ* 112 B. *Ibn Taghrī Bardī Al-Manhal Al-Sāfi* 8/353 B. *Al-Sakhāwī Al-Ḍaw' Al-Lāmiʿ* 10/134. *Ḥājī Khalīfa Kashf Al-Zunūn* 2/1180. *Ibn Al-ʿImād Shadharāt Al-Dhahab* 9/287. *Brokilmān Tārīkh Al-Adab Al-ʿArabī* 3/204. There is a copy of it in *Dār Al-Kutub Al-Miṣriyya* under number 4633, pages 27-68.

- 5.5. *Wasā'il Al-Ta'rif Fī Masā'il Al-Taṣrif*. A manuscript, a copy in *Dār Al-Kutub Al-Miṣriyya* under number 3633 from 1-27, photocopied from a copy in *Maktabat Baladiyyat Al-Manṣūra*.
- 5.6. *Tadhkira Naḥawiyya*. Mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/134. *Al-Tibr Al-Masbūk* 379. *Al-Dhayl 'Alā Raf' Al-'Iṣr* 437. *Al-Tamīmī Al Ṭabaqāt Al-Saniyya* 3/819. No longer in existence.
- 5.7. *Al-Hawāshī 'Ala Al-Tawdīh*. The original book was *Awḍaḥ Al-Masālik 'ilā Alfiyyat Ibn Mālik Li Ibn Hishām*. Mentioned by *Al-'Aynī Kashf Al-Qinā'* 112 B. *Ibn Taghrī Bardī Al-Manhal Al-Sāfī* 8/353 B. *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/134. *Ḥājjī Khalīfa Kashf Al-Zunūn* 1/155. *Al-Shawkānī Al-Badr Al-Ṭālf* 2/295. No longer in existence.
- 5.8. *Al-Hawāshī 'Ala Sharḥ Al-Shāfiyya Li Al-Jabirtī*, and *Al-Shāfiyya* is a book about *Al-Taṣrif Li Ibn Ḥājib*. *Ibid*. No longer in existence.
- 5.9. *Al-Hawāshī 'Ala Sharḥ Al-Alfiyya Li Ibn Al-Muṣannaḥ*. *Ibn Taghrī Bardī Al-Manhal Al-Sāfī* 8/353. *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'*. *Ḥājjī Khalīfa Kashf Al-Zunūn* 1/152. *Ibn Al-'Imād, Shadharāt Al-Dhahab* 9/288. No longer in existence.
- 5.10. *Al-Hawāshī 'Alā Al-Maqāmāt Li Al-Ḥarīrī*. A book of narrative literature. Manuscript mentioned by *Al-Shakhāwī Al-Ḍaw' Al-Lāmi'* 5/172. No longer in existence.

- 5.11. *Sharḥ Tashīl Ibn Mālik* on grammar. Manuscript mentioned by *Ibn Taghrī Bardī* *Al-Manhal Al-Sāfi* 8/353 B. *Al-Sakhāwī Al-Ḍaw' Al-Lāmi*^c 10/134. *Ibn Al-Imād* *Shadharāt Al-Dhahab* 9/287. No longer in existence.
- 5.12. *Sharḥ Tashīl Ibn Mālik*. An abridged version of the previous book. *Ibid*. No longer in existence.
- 5.13. *Al-Ḥāwī Fī Sharḥ Qaṣīdat Al-Ṣāwī* on *Al-^cArūd*. Manuscript mentioned by *Al-^cAynī*. *Kashf Al-Qinā*^f 112 B. *Ibn Taghrī Bardī* *Al-Manhal Al-Sāfi* 8/354 A. *Al-Sakhāwī*, *Al-Ḍaw' Al-Lāmi*^c 10/134. *Al-Suyūṭī* *Bughyat Al-Wu'āt* 2/255. *Al-Tamīmī* *Al-Ṭabaqāt Al-Saniyya* 3/812. *Ṭāsh Kubrā Ziyāda Miftāḥ Al-Sa'āda* 1/266. No longer in existence.
- 5.14. *Sharḥ Lāmiyyat Ibn Al-Ḥājib* on *Al-^cArūd*. Manuscript mentioned by *Al-^cAynī* *Kashf Al-Qinā*^f 112 B. *Al-Sakhāwī* *Al-Ḍaw' Al-Lāmi*^c 10/134. *Al-Tamīmī* *Al-Ṭabaqāt Al-Saniyya* 3/819. *Ḥājī Khalīfa* *Kashf Al-Zunūn* 2/1134. *Ibn Al-Imād* *Shadharāt Al-Dhahab* 9/288. No longer in existence.
- 5.15. *Al-Fawā'id 'Alā Sharḥ Al-Llibāb Li Al-Sayyid Al-Naqrākār* on grammar. Manuscript mentioned by *Ibn Taghrī Bardī* *Al-Manhal Al-Sāfi* 8/354 A. *Al-Sakhāwī* *Al-Ḍaw' Al-Lāmi*^c 10/134. *Al-Tamīmī*, *Al-Ṭabaqāt Al-Saniyya* 3/819. *Ibn Al-Imād* *Shadharāt Al-Dhahab* 9/288. No longer in existence.

5.16. *Muqaddima Fī Al-Taṣrīf*. manuscript mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'*

10/134. *Al-Tibr Al-Masbūk* 379, *Al-Dhayl 'Alā Raf' Al-'Iṣr* 437. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/819. *Al-Shawkānī Al-Badr Al-Ṭālf* 2/295. No longer in existence.

5.17. *Muqaddima Fī Al-ʿArūd*. Ibid. No longer in existence.

5.18. *Mẓān Al-Nuṣūs Fī 'Ilm Al-ʿArūd*. Manuscript mentioned by *Al-ʿAynī Kashf Al-*

Qinā' 112 B. *Ḥājjī Khalīfa Kashf Al-Zunūn* 2/1918. No longer in existence.

5.19. *Al-Taqrīz 'Alā Zahr Al-Rabf Fī Al-Badf Li Ibn Qarqamās*. Manuscript

mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/135. *Al-Tibr Al-Musbūk* 380. *Al-*

Dhayl 'Alā Raf' Al-'Iṣr 438. No longer in existence.

6. On Tafsīr

6.1. *Al-Ḥawāshī 'Alā Tafsīr Abī Al-Layth*. Manuscript mentioned by *Al-Sakhāwī*

Al-Ḍaw' Al-Lāmi' 10/135. *Al-Tibr Al-Masbūk* 380. *Al-Dhayl 'Alā Raf' Al-'Iṣr*

437. *Al-Tamīmī Al-Ṭabaqāt Al-Saniyya* 3/820. No longer in existence.

6.2. *Al-Ḥawāshī 'Alā Tafsīr Ma'ālim Al-Tanzīl Fī Al-Tafsīr Li Al-Baghawī*. Ibid. No

longer in existence.

6.3. *Al-Ḥawāshī 'Alā Tafsīr Al-Kashshāf Li Maḥmūd Al-Zamakhsharī*. Ibid. No

longer in existence.

7. On Impeachment

7.1. *Tuhfat Al-Mulūk* manuscript. There is a copy of it in Berlin Library 41/4520 and one in Algeria Library 992.

7.2. *Zayn Al-Majālis Wa Shāriḥ Al-Ṣudūr* in eight volumes. Manuscript mentioned by *Al-Sakhāwī Al-Ḍaw' Al-Lāmi'* 10/134. *Al-Tibr Al-Masbūk* 380. *Ḥajjī Khalīfa Kashf Al-Zunūn* 2/972. *Al-Sakhāwī Al-Badr Al-Ṭālf* 2/295. No longer in existence.¹

¹ These details have been drawn from Ṣāliḥ Ma'ṭūq, Badr Al-Dīn Al-ʿAynī.

APPENDIX 2

Teachers and Students

1. His teachers of *Hadīth*

1. His greatest *Shaykh* in *Ḥadīth* was *Al-Ḥāfiz Zayn Al-Dīn Al-ʿIrāqī*, born 725 A.H./1324 A.D. He learned from him *Ṣaḥīḥ Al-Bukhārī*, and *Al-Ilmām Fī Aḥādīth Al-Aḥkām* for *Ibn Daqīq Al-ʿīd*.
2. *Al-Ḥāfiz Sirāj Al-Dīn Al-Bulqīnī*, born 724 A.H./1323 A.D., died 805 A.H./1402 A.D., from whom he learned *Maḥāsīn Al-ʿIṣṭilāḥ* and the introduction of *Ibn Al-Ṣalāḥ*.
3. *Al-Muḥaddith Muḥammad b. Muḥammad Al-Dajawī*, born 737 A.H./1336 A.D., died 809 A.H./1406 A.D. He learned from him *Ṣaḥīḥ Al-Bukhārī*, *Muslim*, *Sunan Abū Dāwūd Al-Tirmidhī*, *Ibn Māja* and *Al-Nisāʿī*; also, *Musnad Al-Dārimī* and the first third of *Musnad Aḥmad*.
4. *Al-ʿAlāʾ ʿAlī b. Muḥammad Al-Fāwī*, died 827 A.H./1423 A.D. He learned from him *Al-Sunan Al-Kubra Li Al-Nisāʿī*, some of *Sunan Al-Dar Quṭnī* and *Al-Tashīl Li Ibn Mālik*.
5. *Al-Ḥāfiz Nūr Al-Dīn Al-Haythamī*, born 735 A.H./1354 A.D., died 807 A.H./1404 A.D., under whom he studied several books.

6. *Quṭb Al-Dīn b. Al-Taqī*, born 736 A.H./1335 A.D., died 809 A.H./1406 A.D. He learned from him the three *Muʿjams* of *Al-Ṭabarānī*
7. *Sharaf Al-Dīn b. Al-Kuwayk*, born 737 A.H./1336 A.D., died 821 A.H./1418 A.D. He learned from him *Al-Shifā Li Al-Qāḍī ʿIyāḍ*, *Musnad Abī Ḥanīfa*, and also he learned from his father *Al-ʿIz b. Al-Kuwayk*.
8. *Najm Al-Dīn b. Al-Kushk*, born 720 A.H./1320 A.D., died 799 A.H./1396 A.D. He learned from him the first part of *Ṣaḥīḥ Al-Bukhārī*

2. His teachers in other disciplines

1. *Abī Al-Faṭḥ Muḥammad Al-ʿAsqalānī*, died 794 A.H./1391 A.D. He learned from him *Al-Shāṭibiyya*.
2. *Al-ʿAlāʾ Al-Sīramī*, died 790 A.H./1388 A.D. He learned from him most of *Al-Hidāya*'s book, the first part of *Al-Kashshāf*, *Al-Talwīḥ ʿAlāʾ Al-Tawḍīḥ*, and *Sharḥ Al-Talkhīs*.
3. *Jamāl Al-Dīn Al-Malṭī*, born 725 A.H./1324 A.D., died 803 A.H./1400A.D. He learned from him *ʿUṣūl Fakhr Al-Islām Li Al-Bazdawī*, *Muntakhab Al-Uṣūl* and *Al-Hidāya*'s book.
4. *Al-Faqīḥ ʿĪsā b. Al-Khās Al-Sīrmārī*, died 788 A.H./1386 A.D. He learned from him most of *Al-Kashshāf*, *Miftāḥ Al-ʿUlūm Li Al-Sakākī*, *Al-Tibyān*, *Fī Al-Maʿānī Waʾl Bayān Li Al-Ṭaybī*

5. *Jibrīl b. Ṣāliḥ Al-Baghdādī*. He learned from him the book *Majma' Al-Baḥrayn*, *Al-Kashshāf*, and *Al-Tanqīh*. He died in 794 A.H./1391 A.D.
6. *Al-Muḥaqqiq Shams Al-Dīn Muḥammad b. Al-Zāhid*. He learned from him *Rumūz Al-Kunūz Fī Al-Ḥikma Li Al-Āmidī Sharḥ Al-Shamsiyya Wa'l Mātālī' Li Al-Quṭb Al-Rāzī*, *Al-Shāfiyya* and *Mirāḥ Al-Arwāḥ*. His biography could not be found.
7. *Al-Shaykh Mikā'il b. Ḥusayn Al-Qaddūrī*, died 798 A.H./1395 A.D. He learned from him *Manzūmat Al-Nasafī Fī Al-Khilāf*, and *Majma' Al-Baḥrayn Li Ibn Al-Sā'ātī*.
8. *Al-Shaykh Maḥmūd b. Muḥammad Al-ʿAyntābī*, died around 795 A.H./1392 A.D. He learned from him *Al-Farā'id Al-Sirājiyya*.
9. *Ḥusayn b. Muḥammad Al-Muʿiz Al-Ḥanafī*, died 792 A.H./1389 A.D. He learned from him the *Qurān* and *Al-Shāfiyya*.
10. *Al-Shaykh Dhī Al-Nūn*, died 777 A.H./1375 A.D. He learned from him *Daw' Al-Miṣbāh*.
11. *Al-Shaykh Khayr Al-Dīn Al-Qaṣīr*, died 795 A.H./1389 A.D. He learned from him *Al-Miṣbāh*.
12. He also learned from *Al-Shaykh Ḥaydar Al-Rūmī*, died 830 A.H./1426 A.D. *Waliyy Al-Dīn Al-Bahnasī*, *ʿAlā' Al-Dīn Al-Kakhtāwī* and *Shiḥāb Al-Dīn Aḥmad b. Al-Khās Al-Turkī*, died 809 A.H./1406 A.D.

3. His Students

Most of the earliest historians who translated *Al-ʿAynī* did not refer to his students.

However, in some modern books, this information is given in detail.

1. *Al-Kamāl* b. *Hammām*, born 788 or 789 A.H./1386 A.D., died 861 A.H./1456 A.D., heard from *Al-ʿAynī* the seven *Dīwān* in Arab poetry.
2. *Abū Al-Faḍl Al-ʿAsqalānī*, born 829 A.H./1425 A.D., died 905 A.H./1473 A.D., learned *Ḥadīth* from him.
3. *ʿĪsā Al-Ṭanūbī*, born 801 A.H./1398 A.D., died 905 A.H./1499 A.D.
4. *Abū Al-Barakāt Al-ʿAsqalānī*, born 800 A.H./1397 A.D., died 863 A.H./1473 A.D., learned history from him.
5. *Nūr Al-Dīn Al-Dakmāwī*, born 814 A.H./1411 A.D., died 890 A.H./1485 A.D., stayed with *Al-ʿAynī* for some time and learned his expositions on *Al-Bukhārī* and other books.
6. *Ibn Qāḍī ʿAjlūn*, born 831 A.H./1427 A.D., died 876 A.H./1471 A.D., learned from him his explanation of *Al-Shawāhīd*.
7. *Muḥammad b. Aḥmad Al-Ḥijāzī*, died 888 A.H./1483 A.D., also learned from him his explanation of *Al-Shawāhīd*.
8. *Muḥammad b. Khalīl Al-Balbīsī*, born 819 A.H./1416 A.D.
9. *Shihāb Al-Dīn Al-Amūṭī*, born 808 A.H./1405 A.D., died 872 A.H./1467 A.D.

10. *Aḥmad b Nukār Al-Shihābī*. His date of death is not mentioned.
11. *Aḥmad b. Yūsif Al-Shihāb Al-Ṭūkhī*, born 817 A.H./1414 A.D., died 898 A.H./1492 A.D.
12. *Aḥmad b Yūnis Al-Himyarī*, born 813 A.H./1410 A.D., died 878 A.H./1473 A.D.
13. *Arghūn Shāh Al-Zāhirī*, died 802 A.H./1399 A.D., who heard *Ṣaḥīḥ Al-Bukhārī* and *Muslim* and *Al-Maṣābīḥ* from him.
14. *Badr Al-Dīn Al-Ḥusaynī Ḥasan b. Qalqāla*, died 802 A.H./1399 A.D. He was the *Imām of Al-ʿAynī's* school.
15. *Abū Al-Wafā' Al-Ṣālihī, Khalīf b. Ibrāhīm*, died 901 A.H./1495 A.D.
16. *Sharaf Al-Dīn Al-Sunbātī ʿAbd al-Ḥaq b Muḥammad*, born 842 A.H./1438 A.D., died 931 A.H./1524 A.D.
17. *ʿAbd al-Raḥmān b. Sulayman Al-Minhalī*, born 829 A.H./1425 A.D., died 885 A.H./1480 A.D.
18. *ʿAbd al-Raḥmān b. Yaḥyā Al-Sīrāmī*, born 813 A.H./1410 A.D., died 880 A.H./1475 A.D.
19. *Zayn Al-Dīn Al-Minshāwī, ʿAbd al-Raḥīm b Ghulām*, born 828 A.H./1424 A.D., died 896 A.H./1490 A.D.
20. *ʿAbd al-Raḥīm b. Al-Awjāqī*, born 825 A.H./1421 A.D. His date of death is not identified.

21. *‘Abd al-‘Az̄ b. Aḥmad Al-Nuwayrī*, born 848 A.H./1444 A.D. His date of death is not identified.
22. *‘Abd al-Ghanī b. ‘Abdullah Al-Zubaydī*, died 886 A.H./1481 A.D.
23. *Abū Al-Barakāt Al-Maṣrī, ‘Abd al-Qādir b. ‘Abd al-Raḥmān*, died 874 A.H./1469 A.D.
24. *‘Abd al-Qādir b. ‘Abd al-Laṭīf Al-Fāsī*, born 842 A.H./1438 A.D., died 895 A.H./1489 A.D.
25. *‘Abd al-Qādir b. ‘Abd al-Wahāb Al-Mardānī*, born 836 A.H./1432 A.D.
26. *Fakhr Al-Dīn Al-Ṭarābulṣī, ‘Uthmān b Ibrāhīm*, born 820 A.H./1417 A.D., died 893 A.H./1487 A.D.
27. *‘Alī b. Al-Baghīl*, born 821 A.H./1418 A.D., died 889 A.H./1484 A.D.
28. *‘Alī b. Aḥmad Nūr Al-Dīn*, born 823 A.H./1420 A.D., died 889 A.H./1484 A.D.
29. *‘Alī b. Dāwūd b. Al-Ṣayrafī*, born 819 A.H./1416 A.D., died 900 A.H./1494 A.D.
He heard history from him.
30. *‘Alī b. ‘Alī‘Alā’ Al-Dīn*, born 808 A.H./1405 A.D.
31. *‘Alī b. Muḥammad Nūr Al-Dīn*. He read *Al-Shawāhīd* on *Al-‘Aynī*, born 815 A.H./1412 A.D., died 882 A.H./1477 A.D.
32. *‘Umar b. Muḥammad Al-Sirājī*, born 850 A.H./1446 A.D., died 887 A.H./1482 A.D.
33. *‘Umar b. Muḥammad Al-Qurashī*, born 812 A.H./1409 A.D., died 885 A.H./1480 A.D.

34. *Muḥammad b. Ḥamad Abū Al-Khayr*, born 837 A.H./1433 A.D. He read the author's explanation of *Majma' Al-Baḥrayn*.
35. *Muḥammad b Abī Bakr*, born 799 A.H./1396 A.D., died 874 A.H./1469 A.D. He learned *Sharḥ Al-Shawāḥīd* from him.
36. *Muḥammad b Taybaghā* died 844 A.H./1440 A.D.
37. *Muḥammad b. 'Abd al-Raḥmān b Yaḥyā*, born 841 A.H./1437 A.D.
38. *Muḥammad b 'Abd al-Riḥīm Abū Al-Khayr*, born 812 A.H./1409 A.D., died 873 A.H./1468 A.D.
39. *Muḥammad b. 'Alī Shams Al-Dīn*, died 867 A.H./1462 A.D.
40. *Muḥammad b 'Umar Shams Al-Dīn*, died after 860 A.H./1455 A.D.
41. *Muḥammad b. Muḥammad Al-Badr Al-'Amrī*, born 829 A.H./1425 A.D.
42. *Muḥammad b Muḥammad Kamāl Al-Dīn*, died 864 A.H./1459 A.D.
43. *Muḥammad b Muḥammad Zayn Al-Dīn*, born 829 A.H./1425 A.D., died 891 A.H./1486 A.D.
44. *Muḥammad b Muḥammad Al-'Uqaylī*, born 846 A.H./1442 A.D., died 873A.H./1468 A.D.
45. *Muḥammad b. Muḥammad Abū Al-Makarīm*, born 824 A.H./1421 A.D., died 891 A.H./1486 A.D.
46. *Muḥammad Al-Najm Abū Al-Ma'ālī*, born 846 A.H./1442 A.D.
47. *Muḥammad Salāḥ Al-Dīn* , born 833 A.H./1429 A.D.

48. *Maḥmūd b. ʿUbayd Allah Badr Al-Dīn*, born 794 A.H./1391 A.D., died 875 A.H./1470 A.D.
49. *Maḥmūd b. ʿAmr Abū Al-Faḍl*, died in 865 A.H./1460 A.D. He was a preacher of *Al-ʿAynī's* school.
50. *Yūsif b. Muḥammad Zayn Al-Dīn*, born 834 A.H./1430 A.D.
51. *Yūnis b. ʿAlī b. Khalīl*, born 821 A.H./1418 A.D.
52. *Abū Bakr b. Ishāq Zayn Al-Dīn*, born 770 A.H./1368 A.D., died 847 A.H./1443 A.D. He learned *Al-Taṣrīf* from him.
53. *Abū Bakr b. ʿAlī Fakhr Al-Dīn*, born 838 A.H./1434 A.D., died 889 A.H./1484 A.D.
54. *Abū Bakr b. Muḥammad Al-Hāshimī*, born 846 A.H./1442 A.D., died 893 A.H./1487 A.D.¹

¹ These details have been drawn from Şalih Ma'tūq, Badr Dīn Al-ʿAynī.