

Chain of Authorisation

Annotations on Alahazrat's Sanad in Ĥanafī Fīah

ABU HASAN



RIDAWI



PRESS

Alahazrat's
CHAIN OF AUTHORISATION



RIDAWI ~ PAPERS

Chain of Authorisation

Annotations on Alahazrat's Sanad in H̄anafī Fiqh

ABU HASAN

RIDAWI
رضا
PRESS



Chain of Authorisation

Annotations on Alahazrat's Sanad in Hānafī Fiqh

Annotations
Abu Ḥasan



Acknowledgements

**Abu Nibras, Aqdas, Noori, Ūbaydullāh, Abu Haneefah
Sayyid Ālī** and all others who contributed to this book

Copyright © Ridawi Press
Ṣafar 1440 / November 2018
Version 1.0

First Version: Ṣafar 1440 / November 2018

feedback@ridawipress.org
copyright@ridawipress.org
complaints@ridawipress.org
admin@ridawipress.org

The translator can be contacted at:
abu.hasan@ridawipress.org

Please include the name of the book in the subject of your mail for specific queries or comments. Permission is hereby granted to reproduce or utilise this material in any form or by any means, electronic or otherwise, as long as the content remains unchanged. This book is also made freely available by Ridawi Press and can be downloaded from: www.ridawipress.org. Permission is granted to anyone to print this book for free distribution or for sale. Ridawi Press acknowledges that it costs money to print and distribute books, and it may therefore be necessary for publishers to recover this cost by selling it at a reasonable price. Ridawi Press does not benefit financially from the sale of these books, nor solicits any royalties. Permission is also granted to publishers to reprint in their own name provided the following notice is included in the colophon: **"Reprinted with royalty-free permission from Ridawi Press"**.

CONTENTS

Introduction
Chain of Authorisation
<i>Appendix A: Sanad Via a Different Route</i>
<i>Appendix B: Commentaries of Al-Hidāyah</i>
<i>Appendix C: Arabic Text of the Sanad</i>
Transliteration Key
Bibliography
About the Author

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

INTRODUCTION

All praise to Allāh ﷻ, the Lord and Creator of all the worlds. Blessings and peace upon our master Muḥammad ﷺ, the most beloved of Allāh in His entire creation, the chief of all prophets and messengers who was sent with guidance and as a guide to the world. O Allāh! We ask Thee to guide us towards truth and upon the right path.



This short work is the translation of the chain of authorisation of Alahazrat with brief biographies of the scholars mentioned in that *sanad*. Names of some scholars mentioned incorrectly in the sanad have been rectified. Also, biographies of some scholars could not be found by the translator, even after attempting to look them up in various works (listed in the bibliography); in some cases, the dates of birth/demise could not be ascertained from histories and biographical compendiums at hand. This does not mean that information about them does not exist; it is only that the translator was unable to locate those scholars or has overlooked it in the various books examined. We ask Allāh tāālā to forgive us and guide us on the right path.

wa billāhi't tawfiq.

Abu Hasan

25th Şafar 1440

4th November 2018

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين وعلى آله الطاهرين وصحبه الطيبين

ALHAZRAT'S SANAD IN HĀNAFĪ FIQH

Alahazrat Imām Aḥmad Riḍā Khān al-Baraylawī [1272-1340 / 1856-1921] is a famous Ḥanafī jurist and ḥadīth master from India, who was hailed as the Reviver of Islām, or the Mujaddid, of the 14th century of the Islamic era. Senior scholars of his time – both at home and abroad – were astounded by his extensive knowledge of Ḥanafī fiqh, its minutiae, fiqh principles and his expertise in other branches of Islamic knowledge. In addition to this, he had an elevated sanad in Ḥanafī fiqh, as he obtained it at a very young age from the chief Mufti of Makkah, Shaykh Ābd al-Raḥmān al-Sirāj, during his first Ḥajj in the company of his father, Mawlānā Naqī Ālī Khān. In his Ijāzātu'l Matīnah, he mentions that he was granted authorisation by the following esteemed personalities:

- 1) *Shaykh Sayyid Shāh Aāl Rasūl al-Aḥmadī narrating from Mawlānā Shāh Ābd al-Āzīz al-Dihlawī narrating from his father, Shāh Walī'ullāh al-Dihlawī;*
- 2) *From his father, Mawlānā Naqī Ālī Khān al-Baraylawī who narrates from his father, Mawlānā Riḍā Ālī Khān al-Baraylawī;*
- 3) *Shaykh Sayyid Aḥmad ibn Zaynī Daḥlān al-Makkī;*
- 4) *Shaykh Ābd al-Raḥmān al-Sirāj al-Makkī from Shaykh Jamāl ibn Ābdullāh al-Makkī;*
- 5) *Mawlānā Sayyid Salīh Ḥusayn Salīh Jamal al-Layl narrating from Shaykh Āābid al-Sindī.*

Given below is his sanad in Ḥanafī fiqh, that he has mentioned in the preface of his magnum opus, Al-Fatāwā al-Ridawīyah; the original Arabic is also

appended in the end. Note: There are errors in the names, patronymic and paedonymic titles mentioned in the sanad. These could be copyists mistakes – as the sanad from Ábdu'l Ghani al-Nablūsī onward is well-known and can thus be verified. I have cross-checked these names and titles from a number of books on history and biographies mentioned in the bibliography.



This is the authorisation of this supplicant, by a continuous chain of noble Ĥanafī scholars – muftīs and authors, and knowledgeable elders¹ among them. Praise be to Allāh that I have authorisations from many routes, and the most magnificent and pre-eminent amongst them is the one I narrate from:²

¹ *Mashāyikh al-Aálām.*

² **Alahazrat's footnote:** My Lord Almighty accept this degree of mine in the radiant subject of fiqh which is handed down by the respectable Ĥanafī scholars, and famous muftis, imāms and authors. Allāh be praised, there are many routes of transmission, but this one is the most prominent among them. Here I narrate fiqh from the Light of the Sanctuary, the Mufti of Makkah, Mawlānā Ábd ar-Raĥmān as-Sirāj, the son of the outstanding mufti, Mawlānā Ábdullāh as-Sirāj al-Makki who narrates from Imām al-Aázam in 27 links and he, from our master, the lightsome King of all Messengers ﷺ in four links.

1. The light of the two sanctuaries, the [chief] Muftī of Ḥanafīs in Makkah, **Mawlānā Ābdu'l Raḥmān al-Sirāj**,³ the son of the esteemed muftī, Shaykh Ābdullāh al-Sirāj,⁴ *who narrates from:*

³ Muftī of Ḥanafīs in Makkah; Shaykh Ābd al-Raḥmān al-Sirāj, son of Muftī Shaykh Ābdullāh al-Sirāj was born in Makkah in 1249 AH. He is the prominent preacher and Qur'ān exegete in Makkah of his time. He memorised the Qur'ān at an early age along with many core texts [*mutūn*] and strived diligently until he surpassed all his contemporaries and became peerless in his time. Among his teachers are: Muftī Jamāl al-Ḥanafī, Sayyid Aḥmad Daḥlān [1232-1304 AH], Raḥmatullāh al-Hindī [al-Kīrānwī]. He also narrates from Shaykh Ṣāliḥ al-Fullānī, the author of the well-known thabat, *Qaṭf al-Thamar*. He had exceptional powers of memory and recall; he was an expert in fiqh, principles of fiqh and had extensive knowledge of source material. Among his books are: *Ḍaw al-Sirāj ālā Jawāb al-Muḥtāj*. He passed away in Egypt in 1314 AH. [*Mukhtaṣar Nashr al-Nūr wa'l Zahr*, p243; *Mújam al-Mu'allifīn*, 5/149; *Hadiyyatu'l Āarifīn*, 1/558; *Aálām al-Ĥijāz*, 2/339; *Siyar wa Tarājim*, p. 274]. Nanotvi's statements about 'Seal of Prophethood' as discussed in his controversial *Taḥdhīr al-Nās*, were sent to Shaykh Ābdu'l Raḥmān al-Sirāj, who refuted it and ruled them kufr – long before Alahazrat. This fatwā was published in Egypt by Matbá Maṣṣūri, in 1291 AH in 36 pages along with attestations of other scholars from Ḥaramayn, as mentioned by Shaykh Ghulam Dastagīr Qasaurī [*Taqdīs al-Wakīl*, pp. 30-31]. Sir Syed Ahmed Khān of Aligarh, who is an unrelated party in this affair, has mentioned this fatwā in his *Taḥdhīb*

2. Muftī of Makkah, our master, Shaykh **Jamāl**⁵ ibn ʿAbdullāh ibn ʿUmar, *who narrates from:*
-

al-Akhlāq, p. 365 where he says, “..this printed fatwā is present right in front of my eyes.” Shaykh Muḥammad Thānawī has also mentioned this fatwā in his *Al-Qistās*.

⁴ ʿAbdullāh ibn ʿAbdu’l Raḥmān Sirāj al-Ḥanafī al-Makkī; was born in Makkah in 1200 AH [date of passing could not be ascertained]; he passed away in Makkah. He took knowledge from Shaykh ʿAbdu’l Mālik al-Qalī, Shaykh ʿAbd al-Ḥafīz al-ʿUjaimī, Shaykh ʿUmar ʿAbd al-Rasūl, and ʿAbdullāh Sarrāj. He was a master in tafsīr, ḥadīth and fiqh. He was the first to be appointed to the newly created position of Chief of Makkan scholars by the Sharīf of Makkah Muḥammad ibn ʿAwn. [*Aālām al-Makkiyyīn*, 1/499; *Mukhtaṣar Nashr al-Nūr*, p. 297].

⁵ The Chief Muftī of Makkah in his time; Shaykh Jamāl ibn ʿAbdullāh ibn ʿUmar; he was an outstanding scholar of Qurʾānic exegesis, ḥadīth and fiqh; he was a pious man and it is said that, in fiqh, he was the most knowledgeable scholar of his time. He studied under Shaykh Ṣiddīq Kamāl, Shaykh ʿUmar ʿAbd al-Rasūl, ʿĀllamah Sayyid Yaḥyā al-Muaʾdhdhin and Shaykh ʿAbdullāh Sirāj, with whom he studied most subjects. After Shaykh ʿAbdullāh’s passing, Shaykh Jamāl was appointed to the position of the Chief of Makkan Scholars. He is the author of *Fatāwā Jamāliyyah*; monographs on *Fadāyil Niṣf Shābān*, *Manāqib Badriyyīn*, *Manāqib Abū Bakr Ṣiddīq*, *Manāqib Khālīd ibn Walīd*. He passed away in Makkah in Shawwāl of the year 1284 AH and is buried there. [*Mukhtaṣar Nashr al-Nūr*, p. 161].

3. The illustrious scholar, Muḥammad **Áābid al-Anṣārī al-Madanī**,⁶ *who narrates from:*
4. Shaykh **Yūsuf** ibn Muḥammad ibn Álá'uddīn al-Mizjāji,⁷ *who narrates from:*
5. Shaykh **Ábd al-Qādir ibn Khalīl**,⁸ *who narrates from:*

⁶ Shaykh Muḥammad Áābid ibn Áḥmad ibn Áli ibn Yáqūb al-Anṣārī al-Sindi al-Madanī; he was born in 1190 and passed away in Madīnah in 1257 AH. He is a prolific author and well-known imām; Shaykh Ábdullāh Sīrāj has said: “The doyen of scholars, the Ḥāfiẓ, the pious, scrupulous and diligent master, the authority in sciences, the muḥaddith of the Abode of Emigration [*Dār al-Hijrah*], the imām of Muslims, the crown of the jurists and ḥadīth masters, a versatile scholar, and accomplished master...” Among his works are: *Ṭawāliyy al-Anwar*, *Mawāhib al-Laṭīfah*, *Taysīr al-Wuṣūl*. [His biography can be found in various compendiums; see Dr. Sā'id Bakdash's *Tarjamah Áābid Sindī*].

⁷ Shaykh Yūsuf ibn Muḥammad ibn Álá'uddīn al-Mizjāji al-Zabīdī; he was born in 1140 AH and passed away in Zabīd, Yemen in 1213 AH. [*Badr al-Ṭāliyy*, 2/356].

⁸ Shaykh Ábdu'l Qādir ibn Khalīl al-Madanī al-Ḥanafī [1140-1187 AH]; prominent scholar and famous preacher; travelled widely; passed away in Nablūs in 1187 AH. Authored the books: *Al-Muṭrib al-Múrib*; *Kayd al-Ṣarūf*. [*Hadiyyatu'l Áārifīn*, 1/306; Jabartī's *Ájā'ib al-Aāthār*, 1/381]. Also known as Kadak-zadah.

6. Shaykh **Ismāyīl ibn ʿAbdullāh**,⁹ known as ʿAlī Zādah al-Bukhārī, *who narrates from:*
7. The gnostic¹⁰ Shaykh **ʿAbd al-Ghanīy**¹¹ ibn Ismāyīl ibn ʿAbd al-Ghanī al-Nablūsī (the author of *Al-Ĥadiqatu'n Nadiyyah*,¹² *Al-Maṭālib al-Wafīyyah*,¹³ and other radiant, pellucid and distinguished works), *who narrates from his father:*

⁹ Most likely, this is Ismāyīl ibn ʿAbdullāh al-Rūmī al-Ĥanafī al-Madani Abu'l Fidā' a ʿImāduddīn; he obtained *ijazah* from Shaykh ʿAbdu'l Ghanī al-Nablūsī when he visited Damascus. Shaykh Tājuddīn ibn Jalāluddīn known as Ibn Ilyās al-Madani is his prominent student. He passed away around 1160 AH and is buried in Baqiy. [*Silk al-Durar*, 1/245].

¹⁰ *Āārif billāh* ʿAbd al-Ghanīy al-Nablūsī [1050-1153 AH].

¹¹ The gnostic, famous Ĥanafī jurist, litterateur, traveller, prolific author of more than 100 books on ʿaqīdah, fiqh, ṭasawwuf etc; his best known work is *Al-Ĥadiqah al-Nadiyyah*. A lengthy list of his books is mentioned by Murādī [*Silk al-Durar*, 3/32], wherein he mentions that a complete list can be found in Kamāluddīn Muḥammad al-Ghazzī al-Āamirī's biography of the shaykh, titled: *Al-Wird al-Qudsī wa'l Wārid al-Unsī fī Tarjamati al-Āārif ʿAbdu'l Ghanī al-Nablūsī*. [*Mújam al-Mu'allifin*, 2/176; *Al-Aálām*,].

¹² *Al-Ĥadiqatu'n Nadiyyah* is a commentary on the work *Al-Ṭariqah al-Muḥammadiyyah*, by Mawlānā Muḥammad ibn Pir ʿAlī al-Birgivi [also written as Birkivi or Birkili; d. 980 AH].

¹³ *Al-Maṭālib al-Wafīyyah sharḥ al-Farā'id al-Saniyyah*.

8. Shaykh **Ismāyīl**,¹⁴ the author of a commentary on *Al-Durar wa'l Ghurar*,¹⁵ who narrates from:
9. The two prominent shaykhs:

¹⁴ Shaykh Ismāyīl ibn ʿAbdu'l Ghanīy al-Nablūsī [1017-1062 AH] was previously a Shāfiyī; thereafter, he became a Ḥanafī. He is a prolific author and is famous for the works: *Sharḥ Durar al-Ḥukkām* and a marginalia on *Tuḥfatu'l Muḥtāj* of al-Haytamī [*Khulāṣah al-Athar*, 1/408;].

Note: He should not be confused with his grandfather, Shaykh al-Islām Ismāyīl ibn Aḥmad ibn Ibrāhīm al-Nablūsī al-Shāfiyī [937-993 AH] or with his grandson, Shaykh Ismāyīl ibn ʿAbdu'l Ghanīy [1085-1163 AH]. The Nablūsīs are a famous family of scholars, whose repeating names can be confusing to a casual reader:

1. Shaykh al-Islām **Ismāyīl ibn Aḥmad** ibn Ḥājj Ibrāhīm al-Nablūsī al-Dimashqī [937-993 AH; see *Kawākib*, 3/117; *Shadharāt*, 10/630], is the *father of*:
2. Shaykh Zaynuddīn **ʿAbdu'l Ghani ibn Ismāyīl** al-Nablūsī [d. 1032 AH; see *Lutf al-Samar*, 2/513; *Khulāṣah* 2/433], is the *father of*:
3. Shaykh **Ismāyīl ibn ʿAbdu'l Ghanīy** al-Nablūsī [1017-1062 AH, *Khulāṣah* 1/408], is the *father of*:
4. Shaykh **ʿAbdu'l Ghanīy ibn Ismāyīl** al-Nablūsī [1050-1143; see *Silk al-Durar*, 3/30], the author of *Ḥadiqah al-Nadiyyah*, is the *father of*:
5. Shaykh **Ismāyīl ibn ʿAbdu'l Ghanīy ibn Ismāyīl ibn ʿAbdu'l Ghanīy ibn Ismāyīl** al-Nablūsī [1085-1163 AH, See *Silk al-Durar*, 1/256].

a. **Aḥmad al-Shawbarī**¹⁶

and

b. **Ḥasan Shurunbulālī**,¹⁷ the author of a gloss on *Al-Durar wa'l Ghurar*, *Nūr al-Īdāh*¹⁸ and its commentary: *Marāqī'l Falāh wa Imdād al-Fattāh* among other glorious works;¹⁹

both narrate from

¹⁵ *Al-Durar al-Ĥukkām fī Sharḥi Ghurar al-Aḥkām* is written by Mullā Khusraw al-Ĥanafī.

¹⁶ Shaykh Aḥmad ibn Aḥmad al-Khaṭīb al-Shūbarī [or Shawbarī] al-Miṣrī, Ḥanafī jurist. Imām of fiqh, ḥadīth, taṣawwuf, Arabic grammar. Narrates from Ālī ibn Ghanīm al-Maqḍisī, Ābdullāh al-Nāḥrīrī, Ūmar ibn Nujaym, Shams Muḥammad al-Ramli, the exegete of *Al-Minhāj*; known as Junior Abū Ḥanīfah. Shilbī has mentioned in *Īqd al-Jawāhir wa'l Durar*, that he passed away in 1066 AH. He was a very pious man and avoided meeting people and preferred solitude. Shūbar is a town in Egypt, hence the demonym.

¹⁷ Shaykh Ḥasan ibn Āmmār ibn Ālī al-Shurunbulālī, Abu'l Ikhlās al-Miṣrī (994-1069 AH). Ḥanafī jurist and author of *Nūr al-Īydāh*, *Marāqī'l Falāh*, *Sharḥ Manzūmah ibn Wahbān*, *Rasā'il al-Shurunbulāliyah*, *Īqd al-Farīd*, *Ghunyatu Dhawi'l Aḥkām sharḥ Durar al-Ĥukkām*.

¹⁸ It is the most well known and widely used introductory texts of Ḥanafī fiqh in the past 200 years, covering topics related to worship [*ibādāt*].

¹⁹ See *Hadiyyatu'l Āārifīn*, 1/293-294, for a lengthier list of his works.

10. The First Chain:

- a. Shaykh **Ūmar ibn Nujaym**,²⁰ the author of *Al-Nahr al-Fā'iq*²¹
- b. **Shams al-Ĥānūtī**,²² author of *Fatāwā*

²⁰ Ūmar ibn Ibrāhīm ibn Muḥammad Sirājuddīn Ibn Nujaym [d.1005 AH]. Scholar, expert in multiple disciplines, jurist, researcher, author of *Nahr al-Fā'iq*, a gloss on *Kanz al-Daqā'iq*. Younger brother of Zaynuddīn Ibn Nujaym [926-969 AH], the author of *Ashbāh wa'n Naẓā'ir* and *Baḥr ar-Rā'iq* among other works.

²¹ *Al-Nahr al-Fā'iq* is a commentary on Nasafi's *Kanz al-Daqā'iq*.

²² Shaykh al-Islām Shamsuddīn Muḥammad ibn Ūmar al-Ĥānūtī; author of *Fatāwā*. 928–1010 AH. Ghazzī mentions him as Khātūnī in his *Lutf*. He was born on Friday, 19th Ṣafar 928 AH; he took from Shaykh al-Islām al-Futūḥī, Qādī al-Qudāt Shamsuddīn al-Shāmī al-Mālikī, Qādī al-Qudāt Nūriddīn al-Ṭarābulusi al-Miṣrī al-Ĥanafī, Shaykh Shihābuddīn Aḥmad ibn Yūnus ibn al-Shilbī, Shaykh Nāṣiruddīn ibn Ḥasan al-Laqqānī al-Mālikī [d. 958 AH], Shaykh Shihābuddīn al-Ramlī al-Shāfiyī, Shaykh Shihāb Aḥmad ibn Aḥmad ibn Ābd al-Ĥāqq al-Shāfiyī [d. 998 AH], Ustādh Abu'l Ḥasan al-Bakrī, Shaykh Shams Muḥammad ibn Muḥammad al-Duljā [d.947 AH] – the commentator of *Shifā*, Shaykh Muḥammad ibn Yūsuf al-Shāmī al-Ṣalīhī [d.942 AH] – the author of *Sīrah al-Shāmiyyah*, a biography of the Prophet [full name: *Subul al-Hudā wa'l Rashād fī Sīrati Khayr al-Ībād*], Shaykh

- c. Shaykh **Áli al-Maqdisi**,²³ the author of *Sharh Naẓm al-Kanz*²⁴

The Second Chain

- e. Shaykh **Ábdullāh al-Nāhrīri**²⁵
f. Shaykh **Muhammad** ibn Ábd ar-Rahmān al-Masīri²⁶

Muḥammad al-Dāwūdī – the student of Jalāluddīn Suyūṭī and Muẓaffarī. He passed away in Cairo. [*Lutf al-Samar*, 2/141, #46].

²³ Áli ibn Muḥammad ibn Áli ibn Khalīl ibn Muḥammad al-Khazrajī al-Anṣārī al-Maqdisī [920-1004 AH], famously known as Ibn Ghānim al-Ħanafī. Among his teachers are Qāḏī al-Qudāt Muḥibuddīn Abu'l Jūd Muḥammad ibn Ibrāhīm al-Samdīsī al-Ħanafī [d. 922 AH], Shaykh Ibn al-Shilbī, and many others. [*Khulāṣah al-Athar*, 3/180; *Lutf al-Samar*, 2/561, #222, *Kawākib al-Sā'irah*, 1/112].

²⁴ *Awdāḥu Ramz ālā Naẓm al-Kanz*; I am not aware of a printed edition, but PDFs of manuscripts are available online.

²⁵ Muḥibbī mentions Shaykh Ábdullāh ibn Muḥammad ibn Muḥiyuddīn Ábd al-Qadir ibn Zaynuddīn ibn Naṣīruddīn al-Nāhrāwī al-Ħanafī, and describes him as one of the most prominent Ħanafī scholars of his time; he passed away in Egypt in 1026 AH [*Khulāṣah*, 3/66]. Apparently, Nāhrāwī and Nāhrīri are interchangeable.

²⁶ The translator could not locate the biography of the shaykh.

g. Shaykh **Muhammad** ibn Aḥmad al-Ḥamawī²⁷

h. **Aḥmad al-Muḥibbi**,²⁸

²⁷ A number of “Muḥammad ibn Aḥmad” are mentioned in *Khulāṣatu’l Athar*, but I could not find any of them with the demonym *al-Ḥamawī*, except one: Shaykh Muḥammad ibn Ḥusayn al-Mullā ibn Nāṣir ibn Ḥasan ibn Muḥammad ibn Nāṣir ibn al-Shaykh Shihābuddīn al-Ashqar al-Úqaylī al-Ḥamawī al-Ḥanafī. He was a versatile scholar, and a master of many disciplines. He had migrated to Damascus with his father and stayed there for many years; thereafter, he travelled to Egypt and studied under Shaykh Áāmir al-Shabrāwī, Shaykh Sulṭān al-Mizāhī, Shams al-Babili; and Ḥasan al-Shurunbulālī. He travelled to Ḥaramayn and Yemen; he is the maternal uncle of the well known litterateur Muṣṭafā ibn Faṭḥullāh. He was born in 1024 AH and passed away in Egypt on Friday, the 9th of Jumāda al-Úlā, 1094 AH. [*Khulāṣah*, 3/459]. This Ḥamawī is a student of Shurunbulālī and not his teacher, as confirmed by the dates of their birth/demise.

²⁸ In the thabat of Ibn Áābidīn [vide *Radd al-Muḥṭār*] and thabat of Ṭaḥṭāwī, the name is mentioned as **Muḥammad al-Muḥibbī** narrating from Al-Shilbī. In *Khulāṣatu’l Athar*, it is mentioned that Shurunbulālī and Shawbarī have narrated from **Muḥammad al-Muḥibbī, d. 1041 AH**. [4/301]; others with the surname mentioned are the author’s own father, Faḍlullāh al-Muḥibbī [1031-1082 AH; see *Khulāṣah*, 3/277] and his grandfather, Muḥammad al-Muḥibbī [949-1016; see *Khulāṣah*, 3/322] who are Syrian/Damascenes and the Muḥibbī mentioned in the thabat is an Egyptian.

and all the seven²⁹ narrate from

11. Shaykh **Aḥmad ibn Yūnus ash-Shilbī**,³⁰ author of *Fatāwā*; who narrates from:

12. Sari'uddīn **Ābd al-Barr ibn Shiḥnah**,³¹

²⁹ From both chains – 3 from the first and 4 from the second chain.

³⁰ Shaykh Shihābuddīn Abu'l Ābbās Aḥmad ibn Yūnus ibn Muḥammad al-Miṣrī al-Ĥanafī ibn al-Shilbī (d. 947 AH). The great scholar and researcher is known as Ibn al-Shilbī. He was an outstanding scholar and a very noble soul; he would give plenty in charity to the poor and needy and no one among his contemporaries was more generous than him in giving charity. He respected pious people; he was a modest, kind and forgiving man. He was a companion of the Muftī of Damascus Qāḍī al-Qudāt Sari'yuddīn Ibn Shiḥnah and Shaykh Burhānuddīn al-Ṭarābulṣī. He also accompanied Shaykh Khālid ibn Ābdullāh al-Az'harī. He passed away in 947 AH and his funeral was attended by a big congregation that included scholars, princes, aristocrats and businessmen; he was above 60 when he passed away. [*Kawākib al-Sā'irah*, 2/116, #890, *Shadharāt al-Dhahab* 10/382].

³¹ Qāḍī al-Qudāt Abu'l Barakāt Ābd al-Barr ibn Muḥammad ibn Shiḥnah al-Ĥalabī Sari'yuddīn al-Ĥanafī (851-921 AH). He was born in Aleppo in the year 851 AH and moved to Cairo, where he studied under many scholars whom Sakhāwī has mentioned in his *Ḍaw al-Lāmiy*. His father and grandfather were also prominent scholars. His father was also Qāḍī al-Qudāt Muḥibbuddīn Abu'l Faḍl Muḥammad ibn Shiḥnah;

the author of *Sharĥ al-Wahbāniyyah*,³² who narrates from:

and his grandfather was also Qādī al-Qudāt Muĥibbuddīn Abu'l Walīd Muĥammad ibn Shīĥnah. He was the judge at Aleppo; thereafter, he became a judge in Cairo and was regarded well by Sulṭān al-Ghori. He has written many books among which are: *Sharĥ Manzūmah Ibn Wahbān*, *Dhakhā'ir al-Ashrafiyyah fi'l Alghāz al-Ĥanafīyyah*, *Tafṣīl Īqd al-Fawā'id bi Takmīli Qayd al-Sharā'id*, *Tashnīf al-Masmaá bi Sharĥi al-Kanz wa'l Wiqāyati wa'l Majmaá*, *Zahr al-Riyāḏ*, etc. He passed away on Thursday, the 15th of Shābān in the year 921 AH in Aleppo. [*Kawākib al-Sā'irah*, 1/220, #449, *Shadharāt al-Dhahab* 10/141].

³² *Manzūmah al-Wahbāniyyah fi'l Fiqh al-Ĥanafīyyah*, is the common name of the didactic poem on Ĥanafī fiqh titled *Qayd al-Sharā'id wa Naẓm al-Farā'id*, by Qādī al-Qudāt Abū Muĥammad Ábd al-Wahhāb ibn Aĥmad al-Ĥārithī al-Mizzī al-Dimashqī al-Ĥanafī [d. 768 AH], famously known as Ibn Wahbān. He has written a two-volume commentary on his own work named: *Īqd al-Qalā'id fi Ĥallī Qayd al-Sharā'id*. Other works are: *Aĥāsīn al-Akĥbār fi Mahāsīn al-Sab'āh al-Akĥyār*, the biographies of the seven reciters of the Qur'ān; a commentary on *Durar al-Biĥār* of Al-Qawnawī; an abridgement of Shāṭibī's poem on recitations in less than 500 verses titled: *Durr al-Jalā'a fi Qirā'ati al-Sab'á al-Malā*. The original *Manzūmah Ibn Wahbān* is in 1021 couplets, on Ĥanafī fiqh topics, which he had gleaned from 36 books arranged in the order of *Al-Hidāyah*. Brockelman and Haji Khalīfah erroneously mention 400 lines; there have been nearly 250 additions to it by various authors and commentators, [See *Manzūmah* published by Shaykh Ábd al-Jalīl Áṭā al-Bakri in 1421 AH, *Dār al-Máālī*; also see: *Kashf al-Žunūn*, 2/1865].

13. **Kamāl ibn Humām**,³³ the researcher par excellence and author of *Fatḥ al-Qadīr*,³⁴ who narrates from:

³³ Kamāluddīn ibn al-Humām: Shaykh Muḥammad ibn ʿAbd al-Wāḥid ibn ʿAbd al-Ḥamīd ibn Masūūd al-Sīwāsī al-Sakandarī al-Ḥanafī (790-861AH). He was the student of Sirāj Qārī al-Hidāyah and Muḥibbuddīn Abu'l Fadl ibn Shīḥnah and accompanied him to Aleppo and stayed with him until his death. He towered over his contemporaries and was a master in Fiqh, Uṣūl, Grammar, Morphology, Rhetoric, Taṣawwuf, etc. He is famously known for his masterpiece *Fatḥ al-Qadīr*, a commentary on *Al-Hidāyah*; Alahazrat calls him the Absolute Virtuosoic [*muḥaqqiq ālā'l-iṭlāq*]. He would say that he did not follow anyone in the rational sciences. He was an ascetic and was deeply influenced by the scholars of taṣawwuf; in his early days, he chose solitude and remained aloof; thereafter he returned after being advised by fellow-sufis to return to public life as people needed him and his knowledge. He was appointed as a Fiqh teacher in Manṣūriyyah, Ashrafiyyah and Shaykhūniyyah; he discharged his duty well and took care to keep his distance from the rich and powerful; and after he returned from his visit to the Harmayn, where he had stayed for a while, he withdrew from people completely. He was extremely modest, dignified, affable, genial and a man of many noble characteristics. Among his works other than his commentary are: *Al-Taḥrīr fī Uṣūl al-Fiqh*, *Al-Musāyarah*, *Zād al-Faqīr* [*Shadharāt al-Dhahab* 9/437-439, *Ḥusn al-Muḥāḍarah*, 1/475] .

³⁴ *Fatḥ al-Qadīr li'l Ājiz al-Faqīr*, a research-commentary on *Al-Hidāyah* of Al-Mirghīnānī.

14. Shaykh **al-Siraj Qārī al-Hidāyah**,³⁵ *who narrates from:*

³⁵ Shaykh Sirājuddīn Abū Ḥafṣ Ūmar ibn Āli ibn Faris al-Kanānī al-Ḥanafī, famously known as Qārī al-Hidāyah [d.829 AH]. In the beginning, he was a tailor in Ḥusayniyyah; then he began studying; he memorised the Qurʾān, studied fiqh and became a master in fiqh until he became an authority in the Ḥanafī madhʿhab in his time and was appointed the head-teacher at Shaykhūniyyah. He was a master and imām of his time in Fiqh, Uṣūl, Grammar, Tafsīr among other sciences. Among his teachers are Ālāʾuddīn Sīyramī; he studied under Zaynuddīn al-Īrāqī and particularly his *Alfiyyah* and its commentary. He was awe-inspiring and dignified; and was highly respected by scholars and rulers alike. He would remain aloof from people of wealth and authority. Yet, he wore ordinary clothes and was a very modest man, such that he would himself go to the market for his needs; he would ride a donkey to go to the school [*madrasah*] and avoid mounting a horse out of humility.

Sometimes, he would be in the market and someone would ask him a fatwā; the shaykh would take out an inkpot from his pocket and write it then and there. Jalāluddīn Bulqīnī would say that he was the Abū Ḥanīfah of his time. Maqrīzī has said that that he did not leave anyone like himself in his proficiency in Ḥanafī fiqh and his ability to recall the masāʾil, along with his piety and his abstemiousness. He was in his eighties when he passed away. [*Ḥusn al-Muḥāḍarah*, 1/473, *Shadharāt al-Dhahab* 9/276-277, *Ḍaw al-Lāmiʿ*, 6/109].

15. Shaykh **Ālā'uddīn**³⁶ **Sīyrāfi**,³⁷ *who narrates from:*

³⁶ Shaykh Ālā'uddīn Aḥmad ibn Muḥammad ibn Ahmad al-Sīyrāmī (or Sayrafi) al-Ĥalabī [d.790]. In *Inbā'a al-Ghumur*, it is said that he was an outstanding scholar of the rational sciences. He arrived from eastern provinces after studying there; he stayed in Mārdīn for a long time and then left to visit Jerusalem; from there he went to Aleppo and settled there. News about his brilliance reached the king Mālik al-Žāhir who summoned him to Cairo and appointed him the headmaster of his school. He was a kind and gentle man, and was easily accessible by one and all. He would patiently answer everyone; he was a very pious man and would pray a lot. He was above seventy when he passed away.

Ibn Ḥajar says: “Our shaykh Ízzuddīn ibn Jamāáh would praise him immensely for his intelligence, his comprehension, and his research abilities. He was a very religious man, very pious and righteous, very modest and humble, and would be very penitent, he was extremely mindful of his duty to his Lord Almighty and deemed himself falling woefully short in his duty. [*Shadharāt al-Dhahab* 8/537, *Durar al-Kāminah*, 1/307-308].

³⁷ **Alahazrat's Footnote:** Thus it is in my chain of transmission by the letter *faa* [as-Sīyrāfi] and this is the well-known spelling. It is also spelt with meem as Al-Sayrāmī as mentioned in *Fatḥ al-Qadīr*, *Ṭaḥṭāwī* and *Radd al-Muḥtār*. Sīyrāf is pronounced like ‘Shīrāz’, a coastal city in Persia close to Kirmān; the famous grammarian Abū Saʿyīd was also from this city. Sayrām with a *mīm* is a city in Turkey [erstwhile Roman Empire, and hence *Rūm*]; the grammarian Nizāmuddīn ibn Yūsuf ibn Fahd, a student of Taftāzāni was from this city.

16. Sayyid **Jalāluddīn al-Khabbāzi**,³⁸ the exegete of *Al-Hidāyah*, who narrates from:

³⁸ **Alahazrat's Footnote:** "Thus it is in this chain of transmission; but in my other chain, it is from the route of as-Sirāj al-Ĥānūti narrating from Ibrāhīm al-Karkī, the author of *al-Fayḍ* narrating from Shaykh Muḥibbuddīn al-Aqṣār alias Qāri al-Hidayah who narrates from as-Siyrāfi in these words: 'Narrating from Sayyid Jalāluddīn ibn Shamsuddīn al-Kurlānī from Ābd al-Azīz bin Muhammad ibn Aḥmed al-Bukhārī'. Sayyid Jalāluddīn is the author of *Al-Kifāyah*, an exegesis of *Al-Hidāyah*, and is the student of Ḥusāmuddīn al-Saghnāqī, the author of *Al-Nihāyah*, which is among the earliest explanations of *Al-Hidayah*. Al-Khabbāzi is the author of *Mughnī fi'l Usūl*. Ūmar ibn Muhammad ibn Āmr is also an exegete of *Hidāyah* and both are students of Ābd al-Āzīz al-Bukhārī, the author of *Al-Kashf* and *Al-Taḥqīq*. Allāh tāala knows best.

Abu Hasan: Ibrāhīm al-Karkī is Qāḍī al-Qudāt Burhānuddīn Ibrahim ibn al-Karkī [d. 922 AH]. He was a very intelligent man; he was affable, genial, noble and kind-hearted. He discharged his duty as a judge with responsibility and honesty. He was fluent in Arabic and Turkish, and was highly respected by Turkish royals. He passed away on Tuesday, the 5th of Shābān, 922 AH in an accident; he stumbled and fell in a deep pool of water near his house and drowned; his turban was found floating in water and his sandal was hanging on a step of the pool. This indicated that he might have fallen in the pool; thereafter, upon searching, his body was found at the bottom of the pool. He died a martyr, in-shā' Allāh. [*Kawākib al-Sā'irah*, 1/112-113, #217].

Abu Hasan: Jalāluddīn al-Khabbāzī: Ūmar ibn Muḥammad ibn Ūmar Jalāluddīn al-Khabbāzī al-Ĥanafī is a contemporary of Dhahabī, who says that he has seen him teaching in the Khātuniyyah school in Damascus. He passed away in 691 AH. He has written marginalia on *Hidāyah*. Ālā’uddīn al-Bukhārī says: “Shaykh Jalāluddīn was a brilliant jurist, a pious ascetic, diligent worshipper and had immense knowledge of the madh’hab of Abū Ĥanīfah and his companions. When he died, he was the teacher at Al-Khātuniyyah [school], and being proficient in Ĥanafī fiqh was one of the prime conditions of being a teacher in this school.” [*Jawāhir al-Muḍīyyah*, 2/668]. Abu’l Ḥasanāt Ābdu’l Ḥayy al-Lucknawī mentions that Jalāluddīn al-Khabbāzī was the student of Ābdu’l Āzīz al-Bukhārī [*Fawā’id al-Bahiyyah* p. 94].

After poring over a dozen books of history, the earliest mention of Jalāluddīn Khabbāzī narrating from Ābdu’l Āzīz al-Bukhārī is in Ṭāsh-Kubrīzādah’s *Ṭabaqāt al-Fuqahā’a*, p. 122; and later historians seem to have copied from him. Perhaps, Alahazrat has also taken this information from this work. Yet, it seems unlikely, that Khabbāzī could have narrated from Ālā’uddīn Ābd al-Āzīz al-Bukhārī, as the former passed away in 691 AH, at the age of 60 plus, and according to Qurashi in *Jawāhir*, he was 62; which means Khabbāzī was born around 629 AH and was a contemporary of the teachers of Ābd al-Āzīz Bukhārī such as Hafizuddin al-Nasafi. This is only to point out a probable anachronism, though it is not impossible – howsoever unlikely – that Khabbāzī could have narrated from Ābdu’l Āzīz Bukhārī, who passed away in 730 AH. Allāh tāālā knows best.

17. **Ábd al-Azīz al-Bukhārī**,³⁹ author of *Al-Kashf*⁴⁰ and *Al-Taḥqīq*,⁴¹

18. **Jalāluddīn Kabīr**,⁴² who narrates from:

³⁹ Imām Álá'uddīn Ábd al-Ázīz ibn Aḥmad ibn Muḥammad al-Bukhārī [d. 730 AH], the author of *Al-Kashf* and *Ghāyatu't Taḥqīq*; his teacher and paternal uncle is Imām Fakhruddīn Muḥammad ibn Muḥammad ibn Ilyās al-Maymarghī [d.642 AH]. [*Jawāhir al-Muḍīyyah*, 2/428; *Ṭabaqāt* of Qunālī Zādah, 3/8; #206, *Taj al-Tarājim*, #141]. Al-Māymarghī is a student of Shams al-A'immah al-Kardarī and the teacher of Ḥusāmuddīn Ḥusayn ibn Áli ibn Ḥajjāj al-Saghnāqī [d. after 710 AH]. See [*Ṭabaqāt* of Qunālī Zadah, 2/206, #188].

⁴⁰ *Kashf al-Asrār Sharḥ Uṣūl al-Pazdawī*; a commentary on *Uṣūl* of Fakhr al-Islām Pazdawi.

⁴¹ *Ghāyat al-Taḥqīq Sharḥ Muntakhab al-Husamī* of Ḥusāmuddīn al-Saghnāqī. *Ḥusāmī* is the short name of *Al-Muntakhab fī Uṣūl al-Madh'hab* by Ḥusāmuddīn Muḥammad ibn Muḥammad ibn Úmar al-Akhsīkathī [d. 644 AH].

⁴² In the *thabat* of Ibn Humām, Ṭāhtāwī and Ibn Áābidīn this is Ḥāfīzuddīn al-Nasafī, the author of *Kanz [al-Daqā'iq]*. He is Ábdullāh ibn Aḥmad ibn Maḥmūd Abu'l Barakāt Ḥāfīzuddīn al-Nasafī [620-710 AH]. However, in the *thabat* of Ábdu'l Rāḥmān al-Kuzbarī ibn Imām Muḥammad al-Kuzbarī, it is mentioned as **Jalāluddīn al-Kabīr** from Abū Ábdu'l Sattār Muḥammad al-Kardarī.

19. Imām Muḥammad ibn **Ábd as-Sattār**⁴³ al-Kardari, *who narrates from:*

If it is Nasafi, then it is: Ḥāfiẓuddīn Abu'l Barakāt Ábdu'llāh ibn Aḥmad ibn Maḥmūd al-Nasafī [620-710 AH]; the author of many important works such as, *Kanz al-Daqā'iq*, *Al-Mustaṣfā (fi'l Uṣūl)*, *Al-Manār*, *Al-Úmdah fi Uṣūl al-Dīn [Jawāhir al-Muḍiyyah, 2/294]*.

If it is Ḥāfiẓuddīn al-Kabīr, then it is Imām Abu'l Faḍl Ḥāfiẓuddīn Muḥammad ibn Muḥammad ibn Naṣr al-Bukhārī [615-693 AH]; he is buried in Kalābādh [*Jawāhir al-Muḍiyyah, 3/337*]. Both the above have narrated from Shams al-A'imma Muḥammad ibn Ábd al-Sattār al-Kardarī and both are teachers of Shaykh Álá'uddīn Ábd al-Ázīz al-Bukhārī and he mentions both as his teachers in his *Mújam al-Shuyūkh*.

⁴³ The correct name is **Muḥammad ibn Ábd al-Sattār**; it is mistakenly transposed as 'Ábd al-Sattār ibn Muḥammad'. Shams al-A'imma Muḥammad ibn Ábd al-Sattār ibn Muḥammad al-Ímādī, Abu'l Waḥdah [or Abū Wajd] al-Kardarī [559-642 AH]. He was born on the 12th of Dhu'l Qaádah, 559 AH and passed away in Bukhārā on Friday, the 9th Muḥarram, 642 AH; he studied under Burhānuddīn Nāṣir ibn Ábd al-Sayyid al-Muṭarrizī [author of *Sharḥ al-Maqāmāt*] in Khawārizm, under Shaykh al-Islām Burhānuddīn Marghīnānī in Samarqand; under Badruddīn al-Warsakī, Abu'l Maḥāsīn Ḥāsan ibn Manṣūr Qāḍī Khān in Bukhārā, and al-Áttābī. Among his students are his nephew, Muḥammad ibn Maḥmūd al-Faqīhī, Shaykh Sayfuddīn al-Bākharzī, Állāmah Ḥāfiẓuddīn Muḥammad ibn Muḥammad ibn Naṣr al-Bukhārī and others [*Siyar, 23/112; Tāj al-Tarājim, #244*].

20. Imām **Burhānuddīn**,⁴⁴ the author of *Al-Hidāyah*,⁴⁵ who narrates from:

⁴⁴ Burhānuddīn Abu'l Ḥasan Ālī ibn Abū Bakr ibn Ābd al-Jalīl al-Marghīnānī, al-Farghānī, al-Ḥanafī [d.593 AH], the author of the famous Ḥanafī text: *Al-Hidāyah*. He took from great ūlamā such as Najmuddīn Abū Ḥafṣ Ūmar al-Nasafī [d. 537 AH] and Shaykh al-Islām Ālī al-Isbījābī al-Samarqandī [454-535 AH]. He is the author of many books: *Al-Hidāyah*; *Al-Bidāyah*, *Kifāyatu'l Muntahī* in about 80 volumes, *Al-Tajnis*, *Al-Mazīd*, *Manāsik al-Ḥajj*, etc. [*Tāj al-Tarājim*, #163; *Ṭabaqāt al-Fuqaha*, p. 101; *Athmār al-Janiyyah*, 2/522; *Jawāhir al-Muḍiyyah*, 2/627].

In this sanad, a link or two are skipped, because Al-Marghīnānī did not take directly from Fakhr al-Islām because there is a 111-year gap between their dates of demise. Fakhr al-Islām passed away in 482 AH and Marghinānī would not have been born then, even if he was 110 years old. Alahazrat has pointed out this discrepancy in his *Jadd al-Mumtār*, 1/283 and has said that Marghīnānī was a student of Najmuddīn al-Nasafī, who was a student of Ṣadru'l Islām Muḥammad ibn Muḥammad Abu'l Yusr al-Pazdawī [431-493 AH], the younger brother and student of Fakhr al-Islām al-Pazdawī [Thanks to Saiyed Muḥammad Ālī for the tip about Alahazrat's comment].

⁴⁵ *Al-Hidāyah* is one of the core texts of Ḥanafī fiqh; it is a brief commentary on Marghīnānī's own work *Bidāyatu'l Mubtadī*, and is among the most famous books of Ḥanafī fiqh; numerous commentaries, supercommentaries and glosses have been written on it.

21. Imām **Fakhr al-Islām**⁴⁶ al-Pazdawī, *who narrates from:*

Even the contemporaries and teachers of Marghīnānī have praised this work. Ĥājī Khalīfah lists nearly 80 works on *Hidāyah* [*Kashf al-Ẓunūn*, 2/2031-2039]. See Appendix B.

⁴⁶ Fakhr al-Islām Abu'l Ḥasan Ālī ibn Muḥammad ibn al-Ḥusayn ibn Ābd al-Karīm al-Bazdawī [Pazdawī] al-Nasafī al-Ḥanafī d. 482 AH. The grandmaster of the Ḥanafīs and an authority in the madh'hab; he was the imām of the people of Transoxania and his works are very important sources in the madh'hab. He passed away in Kis [or Kash] in 482 AH and was born around 400 AH. [*Tāj al-Tarājim* #162; *Jawāhir al-Muḏīyyah* 2/594; *Siyar*, 18/602]. He was known as Abu'l Ūsr [Father of Difficulty] because of the complexity of his works; and his younger brother was known as Abu'l Yusr [Father of Ease] due to the easy accessibility of his works. He passed away in 483 AH; Samāānī has said that he was born in the year 421 AH and is buried in Samarqand. His books are *Uṣūl al-Bazdawī*, *Sharḥ Jāmiy al-Kabīr*, *Sharḥ Jāmiy al-Ṣaghīr* and *Kitāb al-Mabsūṭ* in 11 volumes [*Miftāḥ al-Saādah*, 2/165].

Fakhr al-Islām belongs to a family of famous jurists. His father Abu'l Ḥasan Muḥammad ibn al-Ḥusayn al-Bazdawī was an imām; his great grandfather, Imām Ābdul Karīm ibn Mūsā ibn Yīsā Abū Muḥammad al-Bazdawī al-Nasafī [d.390 AH] was among Imām Māturīdī's students; his brother, Ṣadr al-Islām Abu'l Yusr Muḥammad ibn Muḥammad al-Bazdawī [421-493 AH], his son, Ḥasan ibn Ālī al-Bazdawī [476-557 AH] and his nephew, Aḥmad ibn Muḥammad Abu'l Māālī al-Bazdawī [482-542 AH] were all prominent Ḥanafī imams.

22. **Shams al-A'imma⁴⁷ al-Ĥalwānī,**⁴⁸ *who narrates from:*

⁴⁷ Shaykh Ábd al-Áziz ibn Aĥmad ibn Naşr ibn Şalīĥ al-Ĥalwānī al-Bukhārī, Abū Muĥammad Shams al-A'imma al-Ĥanafī d.456 AH [or 452 or 448 AH]. He was a student of Qāđī Abū Áli al-Nasafī; and among his students are: Shams al-A'imma Abū Bakr Muĥammad ibn Aĥmad ibn Abū Sahl al-Sarkhasī, Abū Bakr Muĥammad ibn al-Ĥasan ibn Mañşūr al-Nasafī, Abu'l Fadl Bakr ibn Muĥammad ibn Áli al-Zaranjarīy. He passed away in the year 448 or 449 AH in Kash and was taken to Bukhārā, where he is buried. [*Jawāhir al-Muđiyyah*, 2/429] However, Dhahabī says that he passed away in Bukhārā and was buried there; also, in the notice on Fakhr al-Islām, Dhahabī says that he passed away in Kis in 456 AH; and this is what is relied upon by Alahazrat in his footnote [see below]. He is also known as Shams al-A'imma al-Akbar [Shams al-A'imma Senior]. Among his students are Fakhr al-Islām Pazdawi, his younger brother Şadr al-Islām, Shams al-A'imma Abū Bakr al-Zaranjarī, Qāđī Jamāluddīn Abū Naşr Aĥmad and others. Nakhshabī says: "He was the greatest scholar of his time, a master in many disciplines and held ĥadīth sciences in great esteem; except he was lax in [accepting weak] reports. He passed away in 452 AH." Qārī has mentioned that Shams al-A'imma Ĥalwānī as 'Ĥasani' (I couldn't ascertain whether he is a descendant of the Prophet ﷺ). Ĥalwānī is also known as Ĥalwāyī, a family name indicating the occupation of sweet-makers or *ĥalwā* [*Siyar*, 18/177; *Tāj al-Tarājim*, #142; *Ṭabaqāt al-Fuqahā'a*, p70; *Al-Ansāb* of Samāānī, 2/248; *Al-Athmār al-Janiyyah*, 2/481, #335].

23. Qāḍī **Abū Ālī an-Nasafī**,⁴⁹ *who narrates from:*

⁴⁸ **Alahazrat's Footnote:** 'Thus it is in my chain; whereas in the chains of [both] Sayyid al-Ṭaḥṭāwī and Sayyid al-Shāmī [ibn Áābidīn] it is: '...Fakhr al-Islām narrates from Shams al-A'immah as-Sarakhsī who narrates from Shams al-A'immah al-Ĥalwānī...' I must point out that this is an additional blessing, since this chain is a closer one [than that mentioned by al-Ṭaḥṭāwī and al-Shāmī]. This is because Fakhr al-Islām also narrates from Shams al-A'immah al-Ĥalwānī directly. Imām Dhahabī says in his *Siyar al-Aʿlām an-Nubalā'a* in the biography of Imām al-Ĥalwānī: 'among his students were Shams al-A'immah al-Sarakhsī, Fakhr al-Islām al-Pazdawī and his brother Ṣadr al-Islām..' Imām Al-Ĥalwānī passed away in Bukhārā in 456 AH, and Fakhr al-Islām passed away in Kish in the month of Rajab, 482 AH; he was born around 400 AH. Thus, when Imām Al-Ĥalwānī passed away, Fakhr al-Islām would be about 56 years old.

Abu Hasan: Sarakhsī is pronounced both as **Sarakhsī** with fatḥah on *rā*, with jazm on *khā*; and **Sar'khasī**, with jazm on *rā*, with fatḥah on *khā*. It is said that Sarakhsī is the proper Persian pronunciation and Sar'khasī is the Arabised pronunciation. [Ālī al-Qārī, *Al-Athmār al-Janiyyah*, 2/745].

⁴⁹ Qāḍī Abū Ālī Ḥusayn ibn al-Khaḍīr ibn Muḥammad ibn Yūsuf al-Nasafī al-Ĥanafī, d.424 AH. Qurashī and Dhahabī have mentioned him under the title: Fashīdīzajī, related to Fashīdīzah, an old town in the Bukhārā province. The Qāḍī of Bukhārā and the Nūmān [Abū Ḥanīfah] of his time; he was the greatest jurist of his time [*imām ahl al-r'ay*].

24. **Abū Bakr Muhammad ibn al-Faḍl al-Bukhārī**,⁵⁰ *who*

narrates from:

He is famous for having debated the Shiʿī scholar, Sharīf al-Murtaḍā [355-436 AH] concerning the inheritance of Prophets, and the ḥadīth: “Whatever we leave behind is charity.” [See *Bukhārī*, #3093, #3094, #3712, #4034, #4036, # 5358, #6726, #6727, #7305; and *Muslim*, #1757, #1759, #1761]. Qāḍī Abū Ālī told Murtaḍā: If you consider the particle *mā* as a negator, then the ḥadīth does not mean anything. Because, everyone knows that whatever a dead person leaves is inheritance to his relatives, and it is not automatically charity. However, since Muṣṭafā ﷺ is unlike anyone else in the ummah, he has clarified it and said: “That which we leave behind is charity”. [*Siyar*, 17/424; *Jawāhir al-Muḍīyyah*, 2/109; *Ṭabaqāt al-Fuqahāʾa*, p69].

⁵⁰ Shaykh Imām Abū Bakr Muḥammad ibn al-Faḍl al-Jaʿfar ibn Ḥammād ibn Zurāh al-Kamārī al-Bukhārī al-Ḥanafī, d. 381 AH. He was a very great scholar; Marghīnānī has mentioned his name in *Kitāb al-Karāhiyah*; he studied under The Teacher, Subadhmūnī; and among his students are Qāḍī Abū Ālī al-Nasafī, Imām Ḥākim Ābd al-Raḥmān ibn Muḥammad al-Kātib, Imām Ābdullāh al-Khayzākhazī and Imām Ismāʿīl al-Zāhid. It is said that his father promised him and his brother that he would give them a prize of a thousand gold coins if they memorised the *Mabsūṭ*. When Imām Abū Bakr memorised it, his father said: ‘This memorisation of *Mabsūṭ* will suffice you’ and gave the gold coins to his younger brother instead, at which he became upset and left the city. It is said that during this journey, in a town, he passed by a

kitchen, and asked the cook to give him some food as he was hungry; the cook refused him. [Out of hunger or disappointment] he put some ash in his mouth. Someone recognised him and they rebuked the cook and told him: “This man is the imām of the world”. Another story is told about how he entered Farghānah and saw Qāḍī Khān speaking, whom he faulted. This story is apocryphal because Qāḍī Khān Ḥusayn ibn Manṣūr was born nearly 150 years after the demise of Shaykh Abū Bakr. However, Shaykh Ábdu’l Ḥayy Lucknawī in his *Fawā’id*, while agreeing that it is apocryphal suggests that the person who argued with Qāḍī Khān was another scholar, Shaykh Abū Bakr Muḥammad ibn Muḥammad ibn Ibrāhīm al-Faḍalī al-Khaṭīb, who passed away in 534 or 549 AH. [*Jawāhir al-Muḍīyyah* 3/300 and 313; *Ṭabaqāt al-Fuqahā’a*, p62; *Fawā’id al-Bahīyyah*, p 184].

25. Imām **Abū Ábdullāh**⁵¹ **as-Subadhmūnī**,⁵² *who narrates from:*

26. **Ábdullāh ibn Abū Hafṣ al-Bukhārī**,⁵³ *who narrates from his father:*

⁵¹ Shaykh Ábdullāh ibn Muḥammad ibn Yáqūb ibn al-Ĥārith al-Ĥārithī al-Subadhmūnī al-Kalābādhi al-Bukhārī al-Ĥanafī [258-340 AH]. Known widely as ‘The Teacher’ [*Al-Ustādh*], he is the imām, the great jurist and muḥaddith, the leading scholar of Transoxania of his time. Abū Ábdullāh ibn Mandah has narrated from him and had a good opinion about him. Ibn al-Jawzī cited Abū Saʿyīd al-Rawwās that he accused him of forging ḥadīth, to which Dhahabī retorted: “Ábdullāh ibn Muḥammad [Sabadhmūnī] is far greater and more important than either Ibn al-Jawzī or Abū Saʿyīd al-Rawwās”. He has written a biography of Imām Aázam named: *Kashf al-Aāthār* and has compiled *Musnad Abī Ĥanīfah*. [*Jawāhir al-Muḍīyyah*, 2/344; *Siyar*, 15/424; *Tāj al-Tarājim*, #123].

⁵² The demonym is pronounced as **Subadhmūnī** or **Sabadhmūnī** [*Al-Ansāb* of Samāānī, 3/213].

⁵³ It is mentioned here as “Ábdullāh ibn Ĥafṣ”, but it is incorrect. The correct name is Imām Abū Ábdullāh Muḥammad ibn Aḥmad Abū Ĥafṣ al-Kabīr ibn Ĥafṣ al-Bukhārī; Dhahabī says: He is the imām and muftī of Bukhara; the people of Bukhārā followed him; he was an imām of Islām and sunnah and has authored many famous works [*Jawāhir* 3/29, #1161 and 4/62, #1943; *Siyar*, 10/159, #23].

27. Aḥmad Abū Ḥafṣ⁵⁴ (better known as **Abū Ḥafṣ al-Kabīr**),

who narrates from:

⁵⁴ Imām Abū Ḥafṣ al-Kabīr [150-217 AH]: Aḥmad ibn Ḥafṣ ibn al-Zabarqān al-Ījlī al-Bukhārī al-Ḥanafī [150-217 AH]. He is the prominent student of Imām Muḥammad ibn al-Ḥasan [*Jawāhir* 1/166, #104]. He was born in 150 AH and passed away in 217 AH. Dhahabī reports Layth ibn Naṣr that he said: “Indeed, at the head of every hundred years, there shall come a scholar who will be the standard of the time. I would begin with Abū Ḥafṣ al-Bukhārī, who is a standard, the most outstanding scholar of the time in his juridical ability [*fiqh*], his piety, abstemiousness and diligence in observing the shari‘ah; and second to him is Muḥammad ibn Ismā‘īl al-Bukhārī [*Siyar* 10/157, #22]. He was so strict in following the sunnah that he said: “If a man worshipped Allāh tāālā sincerely for 50 years, and then gifted an egg to an idolator on the day of Navrūz, showing reverence to that day, he has committed kufr and his deeds have gone waste”. [*Tāj al-Tarājim*, p. 94]. Those fools of our time, who mindlessly join disbelievers in their celebration and respect of idols and false gods should take heed. We seek Allāh’s refuge.

It is said that Imām Abū Ḥafṣ saw RasūlAllāh ﷺ in his dream and a woman was by his side weeping. He told her: ‘Don’t cry; and when I die, then you can cry’. No one could interpret this dream, until finally Imām Ismā‘īl, the father of Imām Bukhārī said: “It means that the sunnah of RasūlAllāh ﷺ is flourishing and will abide”.

28. Imām Abū ʿAbdullāh **Muhammad ibn al-Ḥasan**⁵⁵ al-Shaybānī, *who narrates from:*

29. Imām al-Aʿẓam **Abū Ḥanīfah**⁵⁶ رضي الله عنه *who narrates from:*

⁵⁵ Imām Muḥammad ibn al-Ḥasan ibn Farqad al-Shaybānī, Abū ʿAbdullāh al-Kūfī [131-189 AH]. He is the companion of Imām Abū Ḥanīfah. His books are the primary sources for the madh'hab. He took fiqh from Imām Abū Ḥanīfah and is the second of his two foremost companions. He has narrated from Imām Mālik, Sufyān al-Thawri, ʿAmr ibn Dīnār and others. He has said: 'I remained in the company of Mālik for three years and took 700 ḥadīth from him'. Imām Shāfiʿī says: 'I took from Muḥammad ibn Ḥasan, knowledge that could fill a camel-load of books'. He was an expert in Arabic grammar and mathematics. [*Jawāhir*, 3/122, #1270; *Siyar*, 9/134].

⁵⁶ Imām Abū Ḥanīfah al-Núman ibn al-Thābit ibn Zawṭi al-Taymī al-Kūfī, the imām of the madh'hab. He was very intelligent, knowledgeable, pious, god-fearing, abstemious, upright, righteous and a man who expended efforts in worship and doing good deeds; he was also a wealthy trader who was generous with his money, spending in philanthropy and charity. In his life of 70 years, he performed the Ḥajj 55 times. He would pray the whole night and would recite the whole Qurʾān in two cycles of prayer in the night. He never accepted gifts from the ruling class and refused positions of authority. He was martyred by the governor for his refusal to accept the post of Chief Justice. He was born in 80 AH and passed away in 150 AH at the age of 70.

30. **Ĥammād**⁵⁷ رَضِيَ اللَّهُ عَنْهُ who narrates from:

31. **Ibrāhīm** [an-Nakha'yī]⁵⁸ رَضِيَ اللَّهُ عَنْهُ who narrates from:

32. [the two imāms]

a. **Ālqamah**⁵⁹ رَضِيَ اللَّهُ عَنْهُ

⁵⁷ Ĥammād ibn Abi Sulaymān; Abū Ismā'yīl ibn Muslim al-Kūfi, originally from Asbahān. He was the brightest and most knowledgeable student of Imām Ibrāhīm al-Nakha'yī. He was very pious and a generous man. He would arrange for the iftar of 500 people every day in Ramaḍān; and would give away 100 silver coins to each of them on the day of Eid. He passed away in 109 AH.

⁵⁸ The Imām, the Ĥāfiẓ, the jurist of Īrāq, Abū Īmrān, Ibrāhīm ibn Yazīd al-Nakha'yī al-Kūfi. His mother Mulaykah was the sister of Aswad. He, along with Āāmir al-Shaābī were the two top muftīs of Kūfā. He was a pious man, very intelligent and knowledgeable; he lived a simple life; He passed away in 96 AH, at the age of 85 or 94.

⁵⁹ The Imām, the Ĥāfiẓ, the proficient reciter of Qur'ān, the Mujtahid scholar, the outstanding jurist of Kūfā in his time: Imām Abū Shibl Ālqamah ibn Qays ibn Ābdullāh ibn Mālik al-Nakha'yī al-Kūfi; the paternal uncle of Aswad ibn Yazīd. He was born in the time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and is among the Mukhaḍramīs. Ālqamah was in the army of Mawlā Āli رَضِيَ اللَّهُ عَنْهُ in Šiffin. He passed away in 62 AH. [*Siyar*, 4/53, #13].

b. **Aswad**⁶⁰ رَضِيَ اللَّهُ عَنْهُ

both narrate from:

33. **Ábdullāh ibn Masúūd**⁶¹ رَضِيَ اللَّهُ عَنْهُ who narrates from:

34. The **Prophet Sayyidunā Muḥammad RasūlAllāh** ”

صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.

⁶⁰ Imām Aswad ibn Yazīd ibn Qays; Abū Ámr al-Nakhaýī al-Kūfī; the maternal uncle of Ibrāhīm al-Nakhaýī. He has narrated from prominent companions such as, Muáadh ibn Jabal, Bilāl, Ibn Masúūd, Sayyidah Áa'ishah and Ĥudhayfah ibn Yamān رَضِيَ اللَّهُ عَنْهُ. He passed away in 75 AH. [*Siyar*, 4/50, #14].

⁶¹ The prominent imām, the greatest jurist in Islām [after the four khulafā'a]; Abū Ábdu'l Raḥmān al-Hudhaliy al-Makkī al-Muhājiri al-Badrī, Ábdullāh ibn Masúūd ibn Ghāfil. He was among the earliest Muslims and migrated to Abyssinia and thereafter to Madīnah. He was a mountain of knowledge. He was one the few geniuses among scholars. He passed away in Madīnah in 33 AH at the age of 63, three years before the martyrdom of Sayyidunā Úthmān ibn Áffān رَضِيَ اللَّهُ عَنْهُ [*Siyar*, 1/461, #87].

APPENDIX A

SANAD VIA A DIFFERENT ROUTE

Alahazrat also narrates from a different route via:⁶²

17. [assuming the link until here is the same as above]

a) **Ízzuddīn Aĥmad ibn Muẓaffar**⁶³

⁶² Only the biographies of those personalities not mentioned earlier are described here. Alahazrat has mentioned this section of a different route in a footnote for his sanad.

⁶³ I could not locate this name per se. There are two possible candidates, but both are one level higher than Ábdu'l Ázīz al-Bukhārī and are contemporaries or seniors of Ĥāfīzuddīn al-Bukhārī. First is, Imām Aĥmad ibn Álī ibn Thálab [or Taghallab] ibn Abī'd Īyā'a Muẓaffaruddīn, famously known as Ibn al-Sáatī al-Ĥanafī al-Bálbakī al-Baghdādī [d. 694 AH]; he is buried next to Shaykh Junayd al-Baghdādī. His father was a clock maker, hence the appellation. He is the author of *Majmaá al-Baĥrayn wa Multaqā al-Nayyarayn*. [*Jawāhir al-Muđiyyah*, 1/209; *Ṭabaqāt al-Saniyyah*, 3/8-9]. In *Ṭabaqāt al-Saniyyah*, he is erroneously placed in the same level/generation [*ṭabaqah*] as Ábdu'l Ázīz al-Bukhārī.

The second is Imām, Ízzuddīn Aĥmad ibn Asád ibn al-Muẓaffar, Abu'l Fadl. Who was born in 580 AH and passed away on the 9th of Rajab, 667 AH in Kashghar. It is unlikely that he would narrate from Ĥāfīzuddīn al-Bukhārī [615-693 AH], who was 35 years younger to him [*Jawāhir*

and

b) **Ábdu'l Áziz al-Bukhārī**

both narrate from:

18. **Ĥāfiẓuddīn al-Bukhārī** *who narrates from:*

19. Shams al-A'imma **al-Kardarī** *who narrates from:*

20. Badr al-A'imma **Úmar al-Warsakī**⁶⁴ *who narrates from:*

21. Imām Ruknuddīn **Ábd al-Raĥmān al-Kirmānī**⁶⁵ *who narrates from:*

al-Muđiyyah, 1/147, #82]. It is also possible that Ábd al-Áziz Bukhārī narrates from both; and Allāh táālā knows best.

⁶⁴ Badruddīn Ruknuddīn Úmar Ibn Ábdu'l Karīm al-Warsakī al-Bukhārī; he passed away in Balkh in 590 AH. He is a student of Abu'l Fadl al-Kirmānī. [*Ṭabaqāt al-Fuqahā'a*, p101; *Jawāhir al-Muđiyyah*, 2/652, #1055].

⁶⁵ Ruknuddīn Abu'l Fadl Ábd al-Raĥmān ibn Muĥammad ibn Amīrwayh ibn Muĥammad ibn Ibrāhīm al-Kirmānī. He studied under his father and Fakhr al-Quđāt Al-Arsābandī. He passed away on the 20th of Dhu'l Qaáda, in the year 543 AH; and he was born in Shawwāl in the year 457 AH. He has written the books: *Sharĥ Jāmiy al-Kabir*, *Kitāb al-Tajrīd* and its commentary named *Al-Iydāĥ*. Samāānī has narrated from him. [*Ṭabaqāt al-Fuqahā'a*, p100, *Jawāhir al-Muđiyyah*, 2/388,

22. Fakhr al-Qudāt **al-Arsābandī**⁶⁶ *who narrates from:*

#781]. His father Muḥammad ibn Amīrwayh was also a major scholar of Marw. [*Jawāhir al-Muḏīyyah*, 3/93, #1234]

⁶⁶ Fakhr al-Qudāt Abū Bakr Muḥammad ibn al-Ḥusayn ibn Muḥammad al-Arsābandī al-Marwadhī [d.512 AH]. Qurashi says that he first studied under Abū Manṣūr al-Samāānī and left his homeland and went to Bukhārā and studied there under Qāḏī al-Marwadhī, a companion of Abū Zayd al-Dabbūsi [*Jawāhir al-Muḏīyyah*, 3/145, #1294]. But this is incorrect, because Samāānī himself says that he narrates from Arsābandī's students Kirmānī, Sirfiqānī al-Azharī and others. Further he says: "I remember the time when he died and I was a small boy, in Rabīy al-Awwal 512 AH." Samāānī was born in 506 AH, therefore he would be six year old at that time; Samāānī is Tāj al-Islām Abū Saād Ābdu'l Karīm ibn Ḥāfiẓ Tāj al-Islām Muḃīnuddīn Abū Bakr Muḥammad ibn Āllāmah Abu'l Muẓaffar Manṣūr ibn Muḥammad ibn Ābdu'l Jabbār ibn Aḥmad al-Tamīmī al-Samāānī al-Marwadhī. [506-562 AH] *Al-Ansāb*,1/1111]. The Samāānīs is a scholarly family of many notables, see *Al-Ansāb*, 3/298-303. Most likely, the teacher of Arsābandī is the grandfather, the great imām and prolific author, Abu'l Muẓaffar Manṣūr ibn Muḥammad al-Samāānī [426-489 AH]. He was previously Ḥanafī and he changed his madh'hab to Shāfiyī; thereafter his children all became Shāfiyī scholars. His eldest son, Abū Bakr Muḥammad ibn Manṣūr al-Samāānī [466-510 AH] was a contemporary of Arsābandī, so neither he nor his younger brothers could be his teachers. Allāh tāālā knows best.

23. Ímād al-Islām **Ábdu'l Raḥīm al-Zawzanī**⁶⁷ who narrates from:

Arsābandī is also mentioned as *Al-Ardastānī* in *Jawāhir al-Muḏīyyah*.

Qāḏī al-Marwadhī: Qāḏī Álá'uddīn al-Marwadhī Shaykh al-Islām al-Ḥanafī [*Jawāhir al-Muḏīyyah*, 4/416, #2091].

⁶⁷ Ímād al-Islām Qāḏī Ábd al-Raḥīm ibn Ábd al-Ázīz ibn Muḥammad ibn Maḥmūd ibn Muḥammad al-Sadīdī al-Zūzanī. He was an imām, an excellent scholar, an abstemious and pious man, had immense knowledge and insight in fiqh; he was an imām of Ḥadīth and valiantly defended attacks on the sunnah; he was also a literary figure and an accomplished poet. [*Jawāhir al-Muḏīyyah*, 2/412, #801; *Tāj al-Tarājim*, #139, p. 187]. His father is the imām Ábdu'l Ázīz al-Zūzanī. [*Jawāhir al-Muḏīyyah*, 2/440; #832]. His paternal grandfather is the famous imām Tājuddīn Muḥammad ibn Maḥmūd ibn Muḥammad Abu'l Mafākhīr al-Zūzanī, the author of *Multaqā al-Ab'ḥur*. He passed away in 575 AH; it is also said that he was alive in the year 699 AH. [*Jawāhir al-Muḏīyyah*, 3/364, #1537]. His maternal grandfather was the great imām Faḏlullāh al-Nūharīstīy. [*Jawāhir al-Muḏīyyah*, 2/693 #1100].

Zawzanī or **Zūzanī**? In both *Jawāhir al-Muḏīyyah* and *Ṭabaqāt al-Saniyyah*, the diacritic is placed such that it indicates it as Zūzanī. However Samāānī has clarified that it is **Zawzanī**, a demonym related to Zawzan, a city between Herat and Nishapur. [*Al-Ansāb* of Samāānī, 3/175].

24. The Qāḍī Imām **Abū Zayd al-Dabbūsī**⁶⁸ *who narrates from:*

25. The Teacher, **Abū Jaáfar al-Ustrushanī**⁶⁹ *who narrates from:*

⁶⁸ Abū Zayd al-Dabbūsī Úbaydullāh ibn Úmar ibn Ýisā, d.430 AH, author of *Ta'sīs al-Nazar*, *Taqwīm al-Adillah* and is deemed to be the first one to compile a work on comparative fiqh. He was 63 years old when he passed away [*Jawāhir al-Muđiyyah*, 2/499, #901].

⁶⁹ Abū Jaáfar ibn Ábdullāh al-Ustrūshanī, studied under Abū Bakr Muhammad ibn al-Faḍl al-Bukhārī; he also took from Abū Bakr al-Jaššāš al-Rāzī from Abu'l Ḥasan al-Karkhī from Abū Saýid al-Bardaýī from Naşr ibn Mūsā from Imām Muḥammad. Qāḍī Abū Zayd al-Dabbūsī was his student. Ustrushanī is a demonym from Ustrūshanah, a big city near Samarqand; the correct pronunciation is **Ustrūshanī**, without tā; **Ustrūshanī** is the corrupted version, as clarified by Samāānī. [*Fawā'id al-Bahiyyah*, p. 58; *Jawāhir al-Muđiyyah*, 4/32 and 4/134; *Ṭabaqāt al-Fuqahā'a*, p64.].

Al-Jaššāš: Áḥmad ibn Áli Abū Bakr al-Rāzī al-Ĥanafī [305 – 370 AH]. He was the imām of Ĥanafīs in his time; he was famous for his piety, asceticism and abstemiousness. Author of *Aḥkam al-Qur'an*, *Mukhtaşar al-Ṭahāwī* etc. [*Jawāhir al-Muđiyyah*, 1/220].

Al-Karkhī: Úbaydullāh ibn al-Ĥusayn ibn Dallāl ibn Dalahm Abu'l Ḥasan al-Karkhī [260-340 AH]; he was the foremost authority on Ĥanafī fiqh in his time, after Abū Khāzim [Qāḍī Ábd al-Ĥamīd ibn Ábd al-Áziz, d.292 AH] and Abū Saýid al-Bardaýī. Among his students are

Abū Bakr al-Rāzī, Abū ʿAbdullāh al-Dāmighānī, Abū ʿAlī al-Shāshī, Abu'l Qāsim ʿAlī ibn Muḥammad al-Tannūkhī. He used to fast and pray copiously and was very patient and forbearing in the face of abject poverty; in his last days he was paralysed. His companions wrote to Sayf al-Dawlah ibn Ḥamdān for financial assistance; when he came to know of this, he wept and beseeched Allah: 'O Allāh, let not my sustenance be except from where you hast been giving me'. He passed away before the grant arrived. He passed away on the 15th of Shābān, 340 AH [*Jawāhir al-Muḍīyyah*, 2/493, #894 and 2/366, #758].

Al-Bardaʿī: Aḥmad ibn al-Ḥusayn Abū Saʿīd al-Bardaʿī; among the great jurists of all time, d.317 AH. [*Jawāhir al-Muḍīyyah*, 1/163].

Naṣr ibn Mūsā: Actually, he is Imām Abū Sahl Mūsā ibn Naṣr al-Rāzī; among the companions of Imām Muḥammad. [*Jawāhir al-Muḍīyyah*, 3/521, #1717; *Fawā'id al-Bahiyyah*, p. 216]

Ustrūshanī mentioned in the sanad should not be confused with Imām Muḥammad ibn Maḥmūd ibn Ḥusayn Majduddīn al-Ustrūshanī [d. 632 AH]; he was in the same rank as his father, rather even excelled him. He studied under his father, and the shaykh of his father – the author of *Al-Hidāyah* [Marghīnānī], Sayyid Nāṣiruddīn al-Shahīd al-Samarqandī and Ḍāhīruddīn Muḥammad ibn Aḥmad al-Bukhārī. He is the author of *Kitāb al-Fuṣūl* and *Jāmiʿ Aḥkām al-Ṣiḡhār*. [*Fawā'id al-Bahiyyah*, p. 200].

26. Abu'l Ḥasan **Ālī al-Nasafī**⁷⁰ who narrates from:

27. Imām **al-Faḍālī**⁷¹ who narrates from:

28. Imām Abū Muḥammad Ábdullāh ibn Muḥammad ibn Yáqūb **al-Sabadhmūnī** al-Ḥārithī until the end of the sanad.



الفقه زرع ابن مسعود وعلقمة * حصاده ثم إبراهيم دواس
نعمان طاحنه يعقوب عاجنه * حمد خابز والآكل الناس

al-fiqh'u zarú'bnū masúūdin wa álqamah

ḥaṣṣaduhu thumma ibrahīmu dawwāsu

númānu ṭāḥīnuhu yáqūbu áājīnuhu

muḥammadun khābizun wa'l ākilu'n nāsu

Fiqh is the field of Ibn Masúūd and Álqamah

Is the reaper; Ibrāhīm dehulled it and pounded it;

Númān grounded it in fine flour and Yáqūb kneaded it

Muḥammad baked it – and people eat this bread



⁷⁰ Probably Abū Ālī Ḥusayn al-Nasafī, as mentioned earlier; Allāh táālā knows best.

⁷¹ Abū Bakr Muhammad ibn al-Faḍl al-Bukhārī (see #24 in the previous sanad).

APPENDIX B

COMMENTARIES OF AL-HIDĀYAH

I had to refer to **Kashf** for a footnote on Marghīnānī, to count the number of commentaries etc. on **Hidāyah**. After counting a few names, I began listing them [transcribing] to avoid confusion; thereafter, it became a handsome list, and instead of throwing it away, I am including it here, assuming that a student or a researcher may find some use for it. The list in **Kashf** is not ordered and I have tried to rearrange the list by the chronological order of the death of the author.

The following list is made mostly from *Kashf al-Žunūn*:⁷²

1. A summary of Hidāyah, **Khulāṣah** by Qāḍī Ālā'uddīn Maḥmūd ibn Ābdullāh ibn Ṣāyid al-Ĥārithī al-Marwadhī, d. 606 AH.
2. **Rawḍatu'l Akhyār**, a commentary on Hidāyah.
3. **Abridgement of Rawḍatu'l Akhyār**, by Ibrāhīm ibn Aḥmad al-Mūṣalī, d. 652 AH and named it **Sulālatu'l Hidāyah**.
4. It is said that the first commentary was by Ḥamiduddīn Ālī ibn Muḥammad (Ḍarīr) al-Bukhārī, d. 666 AH in two volumes and named **Al-Fawā'id**.
5. Tāj al-Shariāh Ūmar ibn Ṣadr al-Shariāh al-Awwal Ūbaydullāh al-Maḥbūbī al-Ĥanafī, d. 672 AH and named it **Nihāyatu'l Kifāyah fi Dirāyatu'l Hidāyah**. Completed in Shābān 673 AH in Kirmān.

⁷² I had transcribed about 80 names from *Kashf al-Žunūn*. Some more names were found in the preface of *Tanbih ālā Mushkilāt al-Hidāyah*, by Ābdu'l Ḥakīm ibn Muḥammad Shākīr, a contemporary scholar; information gleaned from his list is also added here. See *Kashf al-Žunun* 2/2031 onward.

6. Shaykh Jalāluddīn Ūmar ibn Muḥammad al-Khabbāzī, d. 691 AH wrote an incomplete gloss on it; Muḥammad ibn Muḥammad al-Qonawī completed it and named it *Takmilah al-Fawā'id*.
7. *Zawā'id al-Hidāyah alā al-Qudūrī*, by Nūruddīn Ālī ibn Naṣr ibn Ūmar, known as Ibn al-Sūsī, d. 695 AH. Ābdu'l Qadir al-Qurashī says that he has seen it in the author's own hand.
8. Annotations on *Al-Hidāyah* by Ālī ibn Muḥammad ibn al-Ḥasan al-Qādūsī al-Rikābī, d.708 AH.
9. Commentary by Shaykh al-Imām Abu'l Ābbās Aḥmad ibn Ibrāhīm ibn Ābdu'l Ghanī al-Sarūjī al-Qāḍī al-Ḥanafī, d.710 AH in many volumes and named it *Al-Ghāyah*, but he did not complete it.
10. Commentary on *Hidāyah* by Ālā'uddīn Ālī ibn Muḥammad ibn al-Ḥasan al-Khalāṭī, d. 708 AH.
11. Commentary by Ḥāfiẓuddīn Abu'l Barakāt Ābdullāh ibn Aḥmad al-Nasafī, d. 710 AH. In *Ṭabaqāt* of Taqī'uddīn in the handwriting of Ibn Shīḥnah it is written: "it is not known that Nasafī wrote any sharḥ of *Hidāyah*". In the margins of *Jawāhir*, it is written that Nasafī entered Baghdād in 700 AH.
12. Sharḥ by Imām Ḥusāmuddīn Ḥusayn ibn Ālī al-Saghnāqī al-Ḥanafī, d. 710 AH and it is said that this is the first commentary on *Al-Hidāyah*, named *Al-Nihāyah*, as said by Suyūṭī in his *Ṭabaqāt al-Nuḥāh*.⁷³ He completed it in Rabī'y al-Awwal, 700 AH.

⁷³ Which is an oversight on the part of Imām Suyūṭī, as he probably was not aware of other works, as is obvious here, from other entries.

13. Also by Najmuddīn Abū al-Ṭāhir Isḥāq ibn Āli al-Ḥanafī, d.711 AH, in two volumes.
14. ***Sharḥ al-Hidāyah*** by Ābdu'l Āzīz ibn Aḥmad Ālā'uddīn al-Bukhārī, d. 730 AH. He wrote until *Kitāb al-Nikāḥ*.
15. Commentary by Shamsuddīn Muḥammad ibn Ūthmān ibn al-Ḥarīrī, d. 728 AH.
16. Commentary by Aḥmad ibn Ḥasan, known as Ibn al-Zarkashī, d. 738 AH. Ismā'īl Pasha has mentioned his name as Aḥmad.
17. Commentary on *Hidāyah* by Ibn Ābd al-Ḥaqq Ibrāhīm ibn Āli al-Dimashqī, d. 744 AH.
18. ***Kitāb fīmā Ahmalahu Ṣāḥib al-Hidāyah***, by Aḥmad ibn Ūthmān ibn Ibrāhīm, known as Ibn al-Turkmān, d. 744 AH.
19. Tājuddīn Aḥmad ibn Ūthmān ibn Ibrāhīm al-Mārdīnī al-Turkmānī al-Ḥanafī al-Miṣrī, d. 745 AH.
20. Commentary on *Hidāyah* by Shaykh Abu'l Makārim Aḥmad ibn Ḥasan al-Tabrīzī al-Jārbardī al-Shāfiyī, d. 746 AH. [Īrāqī has mentioned him in *Dhayl al-Ībar*].
21. Commentary on *Hidāyah* by Tājuddīn Abū Muḥammad Aḥmad ibn Ābdu'l Qādir al-Ḥanafī, known as Ibn Maktūm, d. 749 AH; did not complete it.
22. Imām Qiwāmuddīn Muḥammad ibn Muḥammad al-Bukhārī al-Kākī, d. 749 AH wrote a commentary named ***Miyrāj al-Dirāyah ila Sharḥ al-Hidāyah*** and completed it on 21st Muharram 745 AH.

23. *Al-Ghāyah Sharh al-Hidāyah*, Shaykh Imām Qiwāmuddīn Muḥammad ibn Muḥammad al-Bukhārī al-Kākī, d. 749 AH.
24. Ālā'uddīn Āli ibn Ūthmān ibn al-Turkmānī al-Mārdīnī, d. 750 AH has abridged the *Hidāyah*, and named it *Mukhtaṣar al-Hidāyah*.
25. The same Ālā'uddīn has compiled the ḥadīth in *Hidāyah* and named it: *Al-Kifāyah fī Maārifati Aḥādīth al-Hidāyah* in two volumes.
26. Commentary on *Hidāyah* by Ālā'uddīn Āli ibn Ūthmān ibn al-Turkmānī al-Mārdīnī, d. 750 AH, but he did not complete it.
27. Commentary on *Hidāyah* by Najmuddīn Ibrāhīm ibn Āli al-Tarsūsī al-Ḥanafī, d. 758 AH, in five volumes.
28. Shaykh Imām Qiwāmuddīn Amīr Kātīb ibn Amīr Ūmar al-Itqānī al-Ḥanafī, d. 758 AH in 3 volumes and named it: *Ghāyatu'l Bayān wa Nādiratu'l Aqrān*. He has said: I was requested in Egypt in 721 AH that I write a commentary on *Al-Hidāyah*; I started writing it in Cairo, on the 1st of Rabīy al-Aākhir, 711 AH until it was completed in Damascus in Dhu'l Qaádah, 747 AH and the period of compilation was 26 years and 7 months.
29. *Naṣb al-Rāyah li Aḥādīth al-Hidāyah*. Exegesis and ḥadīth cross-referencing by Shaykh Jamaluddīn Ābdullāh ibn Yūsuf al-Zaylayī, d. 762 AH. Ibn Ḥajar comments that his referencing was comprehensive and he is very just in citing the positions of other madh'habs.

30. *Al-Kifāyah fī Sharḥ al-Hidāyah*; [the author is Sayyid Jalāluddīn al-Kurlānī; passed away on the 23rd of Jumādah al-Aākhirah, 767 AH]. It is also said that the author is Maḥmūd ibn Ūbaydullāh ibn Maḥmūd Tāj al-Sharīāh, the author of *Al-Wiqāyah*.
31. Mārdīnī's commentary was completed by his son, Jamāluddīn Ābdullāh, d. 769 AH.
32. Saghnaqī's commentary (#12 above) was abridged by Sirājuddīn al-Qonawī, d. 770 AH; he named it *Khulāṣatu'n Nihāyah fī Fawā'id al-Hidāyah*.
33. Two commentaries by Sirājuddīn Ūmar ibn Isḥāq al-Ghaznawī al-Hindī, d.773 AH:
- a. Larger commentary by name: *Al-Tawshīḥ*
 - b. Shorter commentary in 6 volumes.
34. An abridgement by Abu'l Malīḥ Muḥammad ibn Ūthmān, known as Ibn al-Aqrab, d. 774 AH; in which he extracted 774 issues and named it: *Al-Riāyah fī Tajrīdi Masā'il al-Hidāyah*.
35. Shaykh Muḥīyuddīn Ābdu'l Qadir ibn Muḥammad al-Qurashī, d. 775 AH; extracted ḥadīth mentioned in it and named it *Al-Īnāyah bi Maārifati Aḥādīth al-Hidāyah* and completed it in 727 AH.
36. *Tahdhīb al-Asmā'a al-Wāq'iah fi'l Hidāyah*, by Shaykh Ābdu'l Qādir ibn Muḥammad al-Qurashī, d. 775 AH.
37. *Awhām al-Hidāyah*, by Shaykh Ābdu'l Qādir ibn Muḥammad al-Qurashī, d. 775 AH.

38. *Takmilah fi Fawā'id al-Hidāyah*, by Maḥmūd ibn Aḥmad al-Qonawī, d. 777 AH.
39. *Khulāṣah al-Nihāyah fi Mukhtaṣar Sharḥ al-Hidāyah li's Saḡhnāqī*, by Jamāluddīn Maḥmūd ibn Aḥmad ibn Masūūd, known as Ibn al-Sirāj al-Dimashqī al-Qonawī, d. 777 AH.
40. *Khulāṣah al-Nihāyah Hashiyah al-Hidāyah*, by Abū al-Thanā'a Jamaluddin al-Qonawī, Maḥmūd ibn Aḥmad ibn Masūūd, d. 777 AH.
41. Commentary by Akmaluddīn Muḥammad ibn Muḥammad al-Bābartī al-Ḥanafī, d. 786 AH; in two volumes named *Al-Īnāyah*. [It is said that it discusses 3000 problems].
42. Notes on Hidāyah by Shaykh Jalāluddīn Aḥmad ibn Yūsuf al-Tabbānī, d. 793 AH; his work is named *Al-Īnāyah bi Sha'n al-Hidāyah*.
43. Commentary on Hidāyah by Muṣliḥuddīn Muṣṭafā ibn Zakariyyah ibn Aāy-do-Ghamsh al-Qirmānī, d. 809 AH; he named it *Irshād al-Dirāyah*.
44. Commentary by Shaykh Sayyid Sharīf Ālī ibn Muḥammad al-Jurjānī, d. 816 AH.
45. Commentary by Imām Kamāluddīn Muḥammad ibn Ābd al-Wāḥid al-Sīwāsī, Ibn Humam al-Ḥanafī, d.861 AH and named it: *Fatḥ al-Qadīr li'l Āājiz al-Faqīr*. He reached until *Kitāb Wakālah* and could not complete it. He started it in 829 AH after

reading it for 19 years under his shaykh Imām Sirājuddīn Ūmar ibn Ālī al-Kanānī known as Qārī al-Hidāyah, d. 829 AH.

46. Ibn Humām's teacher, Qārī al-Hidāyah [d. 829 AH] has also written annotations on *Al-Hidāyah*.
47. Commentary on Hidāyah by Taqīyuddīn Abū Bakr ibn Muḥammad al-Ḥuṣanī al-Shāfi'ī, d. 829 AH.
48. Annotations by Sharafuddīn Yāqūb ibn Idrīs al-Rūmī, d. 833 AH or 844 AH.
49. ***Naṣb al-Rāyah*** of Zayla'ī was abridged by Shaykh al-Islām Aḥmad ibn Ālī ibn Ḥajar al-Āsḡalānī, d. 852 AH and he named it: ***Al-Dirāyah fī Muntakhabi Takhrīji Aḥādīth al-Hidāyah***.
50. ***Al-Bināyah***,⁷⁴ an extensive multi-volume commentary by Qādī Badruddīn Maḥmūd ibn Ḥamad al-Āynī, d. 855 AH. He completed it in Muharram of 850 AH in Cairo and he was in his nineties! He started writing it in the Ṣafar of 817 AH and took 33 years to complete it.
51. A marginalia on the Sharīf Jurjānī's commentary by Muḥibbuddīn Muḥammad ibn Aḥmad, known as Mawlānā-Zādah al-Aqsarā'yī al-Ḥanafī, d. 859 AH.

⁷⁴ Ḥāji Khalīfah calls it *Al-Nihāyah*.

52. Sarūjī's commentary⁷⁵ was completed by the judge, Al-Qāḍī Saáduddīn Muḥammad al-Dayrī, d. 867 AH from *Kitāb al-Aymān* [Oaths] to *Bāb al-Murtad* [Apostasy] in 6 volumes.
53. Commentary by Shaykh Ālī ibn Muḥammad known as Musannafak al-Harawī al-Rāzī, d. 875 AH.
54. *Munyatul Almu'yī fi mā Fāta min Takhriji Ahādīth al-Hidāyah li'z Zaylayī*, by Āllāmah Zaynuddīn Qāsim ibn Quṭlubughā ibn Ābdullāh al-Ĥanafī, d. 879 AH.
55. A supercommentary on the *Al-Bināyah* was written by Muḥibbuddīn Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn Maḥmūd Ibn Shiḥnah al-Ĥalabī, d.890 AH; and he named it: *Nihāyatu'n Nihāyah*.
56. Annotations on the beginning portions as a monograph by Mawlā Yūsuf Sinān Pāshā ibn Khaḍīr Beyk ibn Jalāluddīn Rūmī, d. 891 AH.
57. Annotations by Sayfuddīn Aḥmad, the grandson of Saáduddīn Taftāzānī, d. 906 AH.
58. Annotations by Mawlā Aḥmad ibn Sulaymān ibn Kamāl Pāshā, d. 940 AH.
59. Mawlā Mufti Saáduddīn ibn Ŷisā, d. 945 AH has written a gloss on Bābartī's *Al- Īnāyah*.

⁷⁵ *Al-Ghāyah*; see #4 above.

60. Annotations on the Ibn Maktūm's commentary by Muḥīyuddīn Mawlā Muḥammad ibn Muṣṭafā Shaykh-Zādah, d. 951 AH.
61. Shaykh Ibrāhīm ibn Muḥammad al-Ĥalabī, d. 956 AH has abridged *Fatḥ al-Qadīr* in two volumes with his critique on it.
62. Commentary by Aḥmad ibn Muṣṭafā, Tāsh-Kubrīzadah, d. 968 AH.
63. Marginalia by Muṣliḥuddīn Muṣṭafā ibn Shābān al-Sarwarī, d. 969 AH.
64. Annotations by Ālī ibn Qāsim al-Zaytūnī al-Marghīnānī, d. 979 AH.
65. Annotations by Mawlā Muḥammad ibn Pir Ālī Birkilī [Birgivi, Birkivī], d. 981 AH.
66. Annotations on it by Mawlā Abu's Sūūd ibn Muḥammad al-Īmādī, d. 982 AH. His annotations are brief on the chapter on trade.
67. Another annotation on *Kitāb al-Jihād*, by the Mawlā Abu's Sūūd ibn Muḥammad al-Īmādī, d. 982 AH named: ***Nihāyatu'l Amjād***.
68. Annotations on Hidāyah by Mawlānā Ābdu'l Raḥmān ibn Sayyidi Ālī al-Amāsī, d. 983 AH.
69. *Fatḥ al-Qadīr* was completed by Qādī Zadah, Mufti Shamsuddīn Aḥmad, d. 988 AH; and named his work: ***Natā'ij al-Afkār fī Kashfī'r Rumūz wa'l Asrār***.
70. Annotations by Mawlā Ṣārī Kurz Zādah, Muḥammad; d. 990 AH.
71. Marginalia on it by Ibn Bālī, d. 992 AH.

72. Annotations by Babā Zadah, Muḥammad al-Qirmānī, d. 994 AH.
73. Annotations by Mawlā Zakariyyah ibn Bayrām al-Anqarawī al-Rūmī, the Mufti, d. 1001 AH. He refuted Qādī Zādah's objections and completed it in the year 994 AH.
74. Annotations by Mawlā Ábdu'l Ḥalīm ibn Muḥammad, Akhī-Zādah, d.1013 AH.
75. A commentary on *Al-Hidāyah* by Mawlānā Áli al-Qārī, d. 1014 AH in two volumes.
76. A commentary on *Al-Wiqāyah fī Masā'il al-Hidāyah*, by Mawlānā Áli al-Qārī, d.1014 AH.
77. Another gloss on Ibn Humām's ***Fat'h al-Qadīr***, is written by Mawlānā Áli al-Qārī, d. 1014 AH.
78. A reorganised compilation of issues from *Hidāyah* by Kamāluddīn Muḥammad ibn Aḥmad Tāsh-Kubrīzadah [Junior] al-Rūmī al-Ḥanafī, d. 1030 AH; and he named it: ***Úddatu Aṣḥāb al-Bidāyah wa'n Nihāyah fī Tajrīdī Masā'il al-Hidāyah***.
79. Commentary by Sinānuddīn Yūsuf al-Rūmī;⁷⁶ who did not complete it. [also see #56 above].
80. Sinānuddīn Yūsuf al-Rūmī's commentary was completed by his nephew (son of his brother) Muḥammad ibn Muṣṭafā, d.1039 AH.

⁷⁶ Thus it is in *Kashf al-Žunūn* with an ellipsis.

81. A gloss on the commentary of Akmaluddīn by Shaykh Sariyuddīn Muḥammad ibn Ibrāhīm al-Darūrī al-Miṣrī al-Ḥanafī, d.1066 AH.
82. Commentary by Khudādād Dihlawī.
83. Annotations on beginning portions by Shaykh Saādī al-Afandī, and he named it *Targhib al-Adab*.
84. Annotations by Mawlā Aṭṭāyillāh.
85. Commentary by Qāḍī ʿAbdu’l Raḥīm ibn ʿAlī al-Aāmidī, named *Zubdatu’d Dirāyah*.
86. *Nukāt Ahqar al-Warā*, an abridgement of *Hidāyah* by Al-Samarqandi al-Ḥumaydī. He abridged this for the use of Sultan Muḥammad al-Fāṭih.
87. Commentary on the *Nukat Ahqar al-Warā*, by Shaykh Imām Abū ʿAbdullāh Muḥammad ibn Mubārak-Shāh ibn Muḥammad, known as Muḥyīn al-Harawī; he named it: *Al-Dirāyah* and has mentioned it in his commentary on *Manār*.
88. *Tawjih al-ʿInāyah li Jam’á Shurūh al-Wiqāyah*, by Shaykh Abu’l Yumn Muḥammad ibn al-Muḥibb, in two volumes.
89. Commentary by Shaykh Ḥamiduddīn Mukhlis ibn ʿAbdullāh al-Hindī al-Dihlawī, but he did not complete it.
90. *Targhib al-Labīb*, annotations on the commentary of *Hidāyah* by Ibn Kamāl; by ʿAbdu’l Raḥmān. In which the author says that he tried to compile a commentary and removed the criticism and refutations of Ibn Kamal (Ibn Humām), who in spite of his high

station in knowledge and level of research, unfortunately wrote an argumentative commentary and reduced the stature of respectable elder scholars to those of blind followers; that, though he was dismissive, he will earn a reward for his good intention of researching accurate solutions for juridical problems.

91. *Sharĥ al-Hidāyah*, by Abu'l Ĥasanāt Ābdu'l Ĥayy al-Lucknawī, d.1305 AH.



APPENDIX C ARABIC TEXT OF THE SANAD

سند الفقير في الفقه المنير مسلسلا بالحنفية الكرام والمفتين والمصنفين والمشائخ الأعلام

له بحمد الله تعالى طرق كثيرة من أجلتها أني أرويه عن سراج البلاد
الحرمية مفتي الحنفية بمكة المحمية مولانا الشيخ عبد الرحمن
السراج ابن المفتي الأجل مولانا عبد الله السراج عن مفتي مكة سيدي
جمال بن عبد الله بن عمر عن الشيخ الجليل محمد عابد الأنصاري
المدني عن الشيخ يوسف بن محمد بن علاء الدين المزدجاني عن الشيخ
عبد القادر بن خليل عن الشيخ إسماعيل بن عبد الله الشهربرلي زاده
البخاري عن العارف بالله تعالى الشيخ عبد الغني بن إسماعيل بن عبد
الغني النابلسي (وهو صاحب الحديقة الندية والمطالب الوفية
والتصانيف الجليلة الزكية) عن والده مؤلف شرح الدرر والغرر عن
شيخين جليلين أحمد الشؤبري وحسن الشرنبلالي محشي الدرر والغرر
(وهو صاحب نور الإيضاح وشرحه مراقي الفلاح وإمداد الفتاح
والتصانيف الملاح) برواية الأول عن الشيخ عمر بن نجيم صاحب التهر
الفائق والشمس الحانوتي صاحب الفتاوي و الشيخ علي المقدسي
شارح نظم الكنز ورواية الثاني عن الشيخ عبد الله النخري والشيخ
محمد بن عبد الرحمن المسيري و الشيخ محمد بن أحمد الحموي
والشيخ أحمد المحيي² سبعتهم عن الشيخ أحمد بن يونس الشلبي²

صاحب الفتاوى عن سري الدين عبد البرين الشَّحْنَة⁷⁷ شارح الوهبانية عن الكمال ابن الهمام (وهو المحقق حيث أطلق صاحب فتح القدير) عن السراج قارئ الهداية عن علاء الدين السيرافي⁷⁷ عن السيد جلال الدين⁷⁸ الخبّازي شارح الهداية عن الشيخ عبد العزيز البخاري صاحب الكشف والتحقيق عن جلال الدين الكبير عن الإمام عبد الستار بن محمد الكردي عن الإمام برهان الدين صاحب الهداية عن الإمام فخر الإسلام البزدوي عن شمس الأئمة⁷⁹ الحلواني عن القاضي أبي علي

⁷⁷ هكذا هو في روايتي بالفاء وهو الأشهر وثقال سرامي بالميم وهو الواقع في الفتح القدير والطحطاوي ورد المحتار وسيراف بالفاء كشيراز بلدة بفارس على ساحل البحر مما يلي كرمان منها أبو سعيد النحوي المشهور وبالميم مدينة بالروم منها النطّام يحيى بن يوسف بن يوسف بن فهد النحوي تلميذ التفتازاني .

⁷⁸ هكذا هو في روايتي هذه وفي روايتي الأخرى من طريق السراج الحانوتي عن إبراهيم الكركي صاحب الفيض عن الشيخ محب الدين الأقسرائي عن قارئ الهداية عن السيرافي بلفظ عن السيد جلال الدين بن شمس الدين الكرلاني عن عبد العزيز بن محمد بن أحمد البخاري... الخ. والسيد جلال الدين هذا هو صاحب الكفاية شرح الهداية تلميذ حسام الدين السغناقي صاحب النهاية أول شروح الهداية وكلاهما من تلامذة صاحب الكشف والتحقيق. والله تعالى أعلم.

⁷⁹ هكذا هو في روايتي ووقع في أسانيد السيد الطحطاوي والسيد الشامي عن فخر الإسلام عن شمس الأئمة السرخسي عن شمس الأئمة الحلواني ... الخ.

أقول: وهذا من المزيد في متصل الأسانيد فإن الإمام فخر الإسلام قد أخذ عن شمس الأئمة الحلواني بلا واسطة قال الذهبي في سير أعلام النبلاء في ترجمة الإمام الحلواني أخذ عنه شمس الأئمة السرخسي وفخر الإسلام البزدوي وأخوه صدر الإسلام... الخ. وأرخ وفاته ببخارى 456 هـ أربع

النسفي عن أبي بكر محمد بن الفضل البخاري عن الإمام أبي عبد الله⁸⁰ السُّبْدُمُونِي عن عبد الله بن أبي حفص البخاري عن أبيه أحمد بن حفص (وهو الإمام الشهير بأبي حفص الكبير) عن الإمام الحجة أبي عبد الله محمد بن الحسن الشيباني عن الإمام الأعظم أبي حنيفة عن حماد عن إبراهيم عن علقمة والأسود عن عبد الله بن مسعود رضي الله عنه عن النبي صلى الله تعالى عليه وسلم



مائة وست خمسين وفاة فخر الإسلام بكش في رجب 482 هـ أربع مائة واثنين وثمانين قال وولد في حدود 400 هـ أربع مائة فيكون عمره عند وفاة الحلواني نحو ست وخمسين سنة.

⁸⁰ هكذا هو في روايتي هذه وكذا في سند الطحاوي والشامي وثبت شيخ الشامي والمشهور أن كنيته أبو محمد واسمه عبد الله بن محمد وهو الواقع في روايتي الأخرى من طريق عزالدين أحمد بن مظفر وعبد العزيز المذكور البخاري كلمهما عن حافظ الدين البخاري عن شمس الأئمة الكردي عن بدر الأئمة عمر الورسكي عن الإمام ركن الدين عبد الرحمن الكرمانى عن فخر القضاة الأرسابندي عن عماد الإسلام عبد الرحيم الزوزني عن القاضي الإمام أبي زيد الدبوسي عن الأستاذ أبي جعفر الأستروشي عن أبي الحسن النسفي عن الإمام الفضلي قال أخبرنا الإمام أبو محمد عبد الله بن محمد بن يعقوب السبذموني الحارثي ... الخ. فلعل له كنيته أبو محمد وأبو عبد الله. والله تعالى أعلم.

TRANSLITERATION KEY

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
أ ء ا	a	أمير	amīr	amazing
ب	b	باب	bāb	basket
ت ة	t	تاج	tāj	t in French trois
ث	th	ثابت	thābit	thing
ج	j	جسد	jasad	jam
ح	ḥ	حسن	ḥasan	similar to hose no English equivalent voiceless pharyngeal fricative
خ	kh	خبر	khābar	similar to Scottish loch no English equivalent
د	d	دار	dār	d in French dais
ذ	dh	ذكر	dhikr	there
ر	r	راشد	rāshid	trilled r as in rose
ز	z	زكي	zakī	zebra
س	s	سهل	sahl	solid
ش	sh	شاب	shāb	shock
ص	ṣ	صبر	ṣabr	pharyngeal s no English equivalent
ض	ḍ	ضياء	ḍiyā'a	similar to daughter no English equivalent
ط	ṭ	طب	ṭibb	pharyngeal t no English equivalent
ظ	ẓ	ظل	ẓill	pharyngeal z no English equivalent

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
ع	á, í, ú, ý	عرب علم عمر عيد	árab ílm úmar ýid	voiced pharyngeal fricative no English equivalent
غ	gh	غار	ghār	as in French r re ster voiced uvular fricative
ف	f	فجر	fajr	f lower
ق	q	قريب	qarīb	a guttural k voiceless uvular stop no English equivalent
ك	k	كتاب	kitāb	k in
ل	l	لباس	libās	l ate
م	m	مال	māl	m orning
ن	n	نور	nūr	n oon
هـ	h	هدى	hudā	h ouse
و	w	وزير	wazīr	w ord
ي	y	يد	yad	y ellow
إ	i	إدام	idām	i nsight
أ	a	أتم	atam	a dvent
أ	ā	باب	bāb	f ather
سـ	ī	سرير	sarīr	t ree
و	ū	طور	ṭūr	r oot

Arabic Letter	Latin Character	Arabic Example	Transliteration	Similar Sound
عا	āā	عالم	āālim	-
عي	ýī	عيد	ýīd	-
عو	úū	عود	úūd	-
ش	sh'sh sh-sh	الشمس	ash'shams ash-shams	-
أ	a' or a-	مأمور	ma'mūr	-
ب	i'y or i-y	بئس	bi'ysa bi-ysa	-
لؤ	u' or u-	لؤلؤ سؤللك	lu'lu' su-lika	-
	,	أصحاب تكحيل أسهل	aṣḥāb tak'hīl as'hal	separator to distinguish between sounds represented by letter pairs
	-	أصحاب تكحيل أسهل	aṣ-ḥāb tak-ḥīl as-hal	separator to distinguish between sounds represented by letter pairs
	superscript	من	mi ⁿ	to indicate an elision
	-	مأرب	ma-ārib	separator when elongation follows a vowel

In transliteration of Arabic names, the definite article 'al' is not transcribed *always* for readability, though it is incorrect in the original. The following rules are followed:

- The 'al' is retained when used as an auxiliary, as in Abu Bakr **al**-Bayhaqī and Badruddīn **al**-Āynī.
- It is omitted when used alone, as in Bayhaqī or Āynī.
- It is retained when the full name of the book is transcribed, but omitted when the book is known by its popular name like *Durr al-Mukhtār*.

BIBLIOGRAPHY

1. *Thabat of Aḥmad al-Ṭaḥtāwī*, with cross-references.
2. *Siyar Aálām al-Nubalā'a*, Ḥāfīz Shamsuddīn Muḥammad ibn Aḥmad ibn Úthmān ibn Qaymāz al-Dhahabī [d. 748 AH].
3. *Al-Jawāhir al-Muḍiyyah fī Ṭabaqāt al-Ḥanafīyyah*, Abu'l Wafā Muḥiyuddīn Abū Muḥammad Ábdu'l Qādir al-Qurashi [696-775 AH].
4. *Al-Bidāyah wa'n Nihāyah*, Imām Ḥāfīz Abu'l Fidā'a Ismāyīl ibn Kathīr [701-774 AH].
5. *Durar al-Kāminah fī Ayāni al-Mi'ah al-Thāminah*, Shaykh al-Islām Ḥāfīz Shihabuddīn Aḥmad ibn Áli ibn Ḥajar al-Ásqalānī [d. 852 AH].
6. *Tāj al-Tarājim*, Abu'l Fidā'a Zaynuddīn Állāmah Qāsim ibn Quṭlūbughā [d.879 AH].
7. *Qilādatu'd Dahr fī Wafyāti Ayān al-Dahr*, Abū Muḥammad Al-Ṭayyib Ábdullāh ibn Aḥmad ibn Áli Bā-Makhramah al-Hijrānī al-Ḥāḍramī al-Shāfiyī [870-947 AH].
8. *Ṭabaqāt al-Fuqahā'a*, Íṣāmuddīn Abu'l Khayr Aḥmad ibn Muṣliḥuddīn Muṣṭafā ibn Khalīl, alias Tāsh-Kubrīzādah [901-967 AH].
9. *Miftāḥ al-Sáādah*, Íṣāmuddīn Abu'l Khayr Aḥmad ibn Muṣliḥuddīn Muṣṭafā ibn Khalīl, alias Tāsh-Kubrīzādah [901-967 AH].
10. *Ṭabaqāt al-Ḥanafīyyah*, Álá'uddīn Áli ibn Amrullāh al-Humaydī, Ibn Ḥannāyi, Qunāli Zadah, [d. 979 AH].

11. *Al-Ṭabaqāt al-Saniyyah fī Tarājīm al-Hanafiyyah*, Taqīyuddīn ibn ʿAbd al-Qādir al-Tamīmī al-Ghazzī al-Ĥanafī, [d. 1005 AH].
12. *Al-Athmār al-Janiyyah fī Asmāʾa al-Ĥanafiyyah*, Mullā ʿAlī ibn Sulṭān al-Qārī [d. 1014 AH].
13. *Al-Nūr al-Sāfir án Akhbāri al-Qarn al-Āāshir*, ʿAllāmah ʿAbd al-Qadir ibn Shaykh ʿAbdullāh al-ʿAydarūs al-Ĥusaynī al-Ĥāḍramī al-Yamani [978-1038 AH].
14. *Khulaṣatuʾl Athār fī Ayāniʾl Qarn al-Ĥādi ʿAshar*, Muḥammad Amīn ibn Fadlullāh al-Muḥibbī al-Ĥanafī [1111-1061 AH].
15. *Kawākib al-Sāʾirah bi Ayān al-Miah al-Āāshirah*, Najmuddīn Muḥammad ibn Muḥammad al-Ghazzī al-Dimashqī [d. 1061 AH].
16. *Luṭf al-Samar wa Qaṭf al-Thamar min Tarājīm Ayāni al-Ṭabaqah al-ʿUlā minaʾl Qarniʾl Ĥādi ʿAshar*, Najmuddīn Muḥammad ibn Muḥammad al-Ghazzī al-Dimashqī [d. 1061 AH].
17. *Kashf al-Žunūn án Asmāʾa al-Kutubi waʾl Funūn*, Muṣṭafā ibn ʿAbdullāh al-Qusṭanṭīnī al-Ĥanafī, also known as Katib Chalpī and Ĥājī Khalīfah [1017-1067 AH].
18. *Sullam al-Wuṣūl ilā Ṭabaqāt al-Fuḥūl*, Muṣṭafā ibn ʿAbdullāh al-Qusṭanṭīnī al-Ĥanafī; Katib Chalpī and Ĥājī Khalīfah [1017-1067 AH].
19. *Shadharāt al-Dhahab fī Akhbāri man Dhahab*, Shihābuddīn Abuʾl Falāḥ ʿAbduʾl Ḥayy ibn Aḥmad ibn Muḥammad ʿAkariyy al-Ĥanbalī, Ibn al-ʿImād al-Dimashqī [1032-1089 AH].

20. *Silk al-Durar fī Ayāni al-Qarni al-Thānī Áshar*, Abu'l Faḍl Muḥammad Khalīl ibn Ālī al-Murādī [1173-1206 AH].
21. *Ajāyib al-Aāthār fī't Tarājimi wa'l Akhbār*, Ābd al-Raḥmān ibn Ḥasan al-Zaylayī al-Ḥanafī al-Jabartī [1167-1240 AH].
22. *Fawā'id al-Bahiyyah fī Tarājim al-Ḥanafīyyah*, Abu'l Ḥasanāt Ābd al-Ḥayy ibn Ābd al-Ḥalīm al-Lucknawī [d. 1305 AH].
23. *Thabat Ābdu'l Raḥmān ibn Muḥammad al-Kuzbari*, MSS. #1549, King Saud University.
24. *Al-Ijāzāt al-Matīnah*, Alahazrat Imām Aḥmad Riḍā Khān al-Ḥanafī al-Qādirī al-Baraylawī [1272-1340 AH].
25. *Mukhtaṣar min Kitābi Nashr al-Nūr wa'l Zahr fī Tarājim Afāḍil Makkah min al-Qarn al-Āāshir ilā al-Qarn al-Rābiy Áshar*, Shaykh Ābdullāh Mirdād Abu'l Khayr [d. 1343 AH]. This is an abridged version of the original work in two volumes, by contemporary editors who seemed to have omitted large portions [that probably were unpalatable to them] as they have acknowledged in the preface themselves; the editors are Muḥammad Sa'yīd al-Āāmūdī and Aḥmad Ālī.
26. *Hadiyyatu'l Āārīfīn: Asmā'a al-Mu'allifīn wa Aāthār al-Muṣannifīn*, Ismāyīl Pasha al-Baghdādī, First Edition, 1951 CE.
27. *Al-Aālām*, Khayruddīn al-Zirkily, First Edition, 1347 AH.
28. *Mújam al-Mu'allifīn*, Ūmar Riḍā Kaḥḥālah, First Edition, 1372 AH.



ABOUT THE AUTHOR

Abu Hasan is a student of Islamic sciences and Sacred Law. Ĥanafī-Māturīdī and aspirant to the Qādirī path, he is an ardent admirer and follower of Imām Aĥmad Riḍā Khān al-Baraylawī رحمته الله. He translates bits and pieces from classical texts in the course of his learning for his own edification which he shares as helpful notes to beginners like himself. Some of his articles/translations can be found on *tanwir.org* and *ridawi.org*; he also writes on the Islamic forum, *sunniport.com*. His books, translations and infographics can be found on *ridawipress.org*.



RIDAWI
رضا
PRESS