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Chapter One

The Manuscript, Its Printed Editions, and Its Copyist

1.1. The Manuscript

The present edition of the *Mu'jam Ash-Shaykhah Maryam* is based on the unique manuscript available at Dār al-Kutub al-Miṣriyyah (Reference number: 1421 Ḥadīth). Two microfilms of the manuscript are available also at Dār al-Kutub al-Miṣriyyah; one of them, which has the same number as the original manuscript, is clear and the other, which is given the number 1885, is not. A third microfilm is available at the Manuscript Institute of the Arab League (Reference number: 483 Muṣṭalaḥ al-Ḥadīth). A fourth microfilm is available at Ma'had al-Buḥūth at Umm al-Qurā University (Reference number: 2186 *Tārīkh wa Tarājim*). Also the Library of the Islamic University at Medina has a microfilm of the manuscript (Reference number: 3/8047). The Library of King Sa'ūd University in Riyadh has a sixth microfilm of the manuscript (Reference number: 4/388). Finally, King Faysal's Center for Islamic Research and Studies in Riyadh has a seventh microfilm (Reference number: 2158-1-F).

After consulting the original copy of the manuscript, the following remarks can be made. The *Mu'jam Ash-Shaykhah Maryam* preserved in Dār al-Kutub al-Miṣriyyah consists of 78 folios each of a different number of lines (ranging from 3 to 28 lines). It measures 18×13 cm. There are many blanks, which suggest that our MS may have been copied from the author's draft version.

The title page on fol. 1a bears the following title:

الأول من معجم الشیخة مریم تخريج حافظ الإسلام أبي الفضل أحمد بن علي العسقلاني لها عن شیوخ
الإجازة i.e. "The first part of the *Mu'jam* of Ash-Shaykhah Maryam extrapolated for her by Ḥāfiẓ al-Islām Abū al-Faḍl Aḥmad ibn 'Alī al-'Asqalānī from her shaykhs of *samā'* and *ijāzah*". The same page contains one ex libris seal and a note that reads "حديث 1421 خصوصية 36768 عمومية"; i.e. under the specific category of Ḥadīth collections preserved at Dār al-Kutub, it is given the Reference Number: 1421, and under the general category of all collections, it is given the Reference Number: 36768. There is another note that reads "في نوبة محمد مرتضى الزبيدي". This means that the famous scholar Muḥammad Murtaḍā al-Ḥusaynī al-Zabīdī (d. 1205/1790)¹ once possessed the manuscript. In fact, he added some marginal notes to it. The manuscript is a complete codex. It begins with *Bism Allāh al-Raḥmān al-Raḥīm Allāh A'een Waisir Ya Karīm, al-ḥamd Allāh waṣṣalāṭu waṣṣalām alay Sīdina* رسول الله، الشيخ الأول and ends with *آخر المعجم والحمد لله كثيرا* and a colophon containing the copyist's *laqab*, the date on which he completed the copying, as well as a copy of the original colophon of the author, Ibn Ḥajar, stating when he had started and finished the compilation of the *Mu'jam*. Ibn Ḥajar had started the compilation in the month of Ramaḍān in 803/1400 and had finished the work in the same month of the same year. Our manuscript of the *Mu'jam* was copied, as the colophon indicates, in the month of Rabī'

¹ For his biography, see al-Ziriklī, *al-A'lām*, 7:70; 'Abd al-Ḥayy 'Abd al-Kabīr al-Kattānī, *Fihris al-Fahāris wal-Athbāt wa Mu'jam al-Ma'ājim wal-Mashyakhāt wal-Musalsalāt*, ed. Iḥsān 'Abbās, 2nd ed. (Beirut: Dār al-Gharb al-Islāmī, 1982), 1:526-36

al-Awwal in 872/1467, sixty-seven years after Ash-Shaykhah Maryam's death and twenty years after Ibn Ḥajar's death.

The colophon reads:

قال مخرجه رحمه الله تعالى فرغ من تسويده مخرجه في شهر رمضان سنة 803، وابتداء في الشهر المذكور، وبيض سبطه هذه النسخة في شهر ربيع الأول سنة 872. الحمد لله أولا وأخرا وظاهرا وباطنا وسرا وعلانية، اللهم صلى وسلم على خير خلقك محمد وآله وصحبه والتابعين. هـ

There is a marginal note at the bottom of the last page in which a certain Muḥammad Abū Bakr ibn 'Umar an-Naṣībī al-Ḥalabī ash-Shāfi'ī (d. 916/1510)² wrote that he made use of the *Mu'jam*. Unfortunately, none of the biographical dictionaries that mentioned his biography provides a clue for the way and purpose of his use of the *Mu'jam*.

The MS contains corrections and marginal notes both by the copyist, Yūsuf ibn Shāhīn, and its later owner, the famous scholar Muḥammad Murtaḍā al-Ḥusaynī al-Zabīdī.

The *Mu'jam* is without introduction. The 78 folios are distributed over 13 gatherings (Arabic: *juz'*, *daftar*) as follows:

fol. 7b	end of gathering 1
fol. 13b	end of gathering 2
fol. 20b	end of gathering 3
fol. 27b	end of gathering 4
fol. 34b	end of gathering 5
fol. 42b	end of gathering 6
fol. 48b	end of gathering 7
fol. 54b	end of gathering 8
fol. 65b	end of gathering 10
fol. 69b	end of gathering 11
fol. 74b	end of gathering 12
fol. 78b	end of gathering 13

This division reflects the original gatherings (*ajzā'*) in which Ibn Ḥajar had compiled his work. It apparently does not reflect any partition in the content of the work, which is basically an alphabetically arranged biographical dictionary. The gatherings are numbered in figures on the upper margin of the first folio. Each *juz'* in this MS has its own "title-page" containing the number of the *juz'* as well as the general title of the *Mu'jam*. The first and second *juz'*s have the name of the compiler of the *Mu'jam*. Usually the rest of the first folio of each *juz'* is blank. The average size of each *juz'* is between 4-6 folios. The text of each *juz'* itself starts on the verso-side of its first folio, with the traditional opening formula: "In the name of God, the Merciful, the Compassionate".

The *Mu'jam* consists of eight gatherings (*kurrāsāt*), as follows:

fol. 1a	beginning of gathering 1
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² For his biography, see as-Sakhāwī, *ad-Ḍaw'*, 8:259; al-Ziriklī, *al-A'lām*, 6:315, Najm ad-Dīn Muḥammad ibn Muḥammad al-Ghazī, *Al-Kawākib as-Sā'irah bi A'yān al-Mi'ah al-Āshirah* (Beirut: Dār al-Kutub al-Ilmiyyah, 1997), 1:44.

fol. 10a	beginning of gathering 2
fol. 20a	beginning of gathering 3
fol. 30a	beginning of gathering 4
fol. 40a	beginning of gathering 5
fol. 50a	beginning of gathering 6
fol. 60a	beginning of gathering 7
fol. 70a	beginning of gathering 8

The *Muʿjam* contains some blank pages as follows: fol. 20b, fol. 27b, fol. 34b, fol. 42b, fol. 54b, fol. 65a, and fol. 65b.

A clear copy of the [text] was written by Ibn Ḥajar's grandson, Yūsuf ibn Shāhīn, as the colophon reads: *وبيض سبطه هذه النسخة في شهر ربيع الأول سنة ٨٧٢*. All biographical dictionaries mention Yūsuf ibn Shāhīn as the grandson of Ibn Ḥajar, who had much interest in copying his grandfather's manuscripts.³ The copyist rubricated the beginning of each biography with a red-inked line. He stopped this habit after fol. 19/a. The manuscript remains in excellent condition. Unfortunately, many inside edges have been reinforced by a plastic tape. The ink used in the *Muʿjam* is black. Catchwords are constantly marked at the left bottom on the verso-side of each folio. The *Muʿjam* is written in a cursive scholarly script and on a slightly yellowish paper (for a specimen, see our reproduction of fol. 2a, reproduction No. 2). It is written in one hand which rules out the possibility that some parts were added later. The *Muʿjam* is bound in a thick blue board cover made by Dār al-Kutub.

The most important orthographic peculiarities are as follows:

1. Generally, diacritical dots are never indicated. To this rule, I counted only a few exceptions, for instance: f. 1b, *محمش*.

2. Generally, the *hamzah* is not written, but only its carriers, viz. the *alif*, *wāw* and *yāʾ*, for instance we have *تتكافأ* for *تتكافأ*.

3. When the *hamzah* is written without a carrier, we observe the following in our manuscript:

- The initial *hamzah* after the vocative interjection *yāʾ* is omitted; thus we have *يا أيها* for *يا أيها*.

- When the *hamzah* comes after a long vowel, whether in the middle or at the end, it disappears; thus we have *قراء* for *قراءة*, *الأربعا* for *الأربعاء*.

- When the *hamzah* comes after or before the *yāʾ*, it is omitted; thus we have *النسائي* for *النسائي*, *يجى* for *يجى*, *شيء* for *شيء*.

- The initial *hamzah* is not written; thus we have *أبو* for *أبو*, *أول* for *أول*.

4. The *alif* as a vowel-letter is omitted in the middle of a word, thus we have *سفين* for *سفينة*, *عثمان* for *عثمان*, *القيامة* for *القيامة*.

5. The *tāʾ marbūṭah* is never dotted.

6. To distinguish the *ḥurūf al-muḥmalah*, the copyist used to write the intended letter under or above it, thus he writes *ح* under the letter concerned to indicate that this is the letter intended.

³ As-Sakhāwī, *ad-Ḍawʿ*, 10:315. (Enumeration in vol. 10 is according to ash-Shamela library).

7. All Ḥadīth terminology used by Ash-Shaykhah Maryam to indicate how she heard the Ḥadīths are abbreviated unless they occur at the beginning of a sentence. So, we have *أخبرنا* for *أنا* and *حدثنا* for *نا*.

1.2. Printed Editions

While surfing the Internet, I found out that parts of the *Mu'jam* are included in the database of the Islamweb site. I traced the available data and I found some bibliographical information about the edition of the *Mu'jam* on the website of neelwafurat.com. The *Mu'jam* has been edited by Muḥammad 'Uthmān and was published in Cairo by Maktabat ath-Thaqāfah ad-Dīniyyah in February 2010. The book contains 226 pages. The actual edition of the text covers the pages 41-216. The number of entries is 283 while in the MS the number of entries is 324. In April 2010, the forum of the website shamela.ws posted the *Mu'jam* in Shamela format. The bibliographical data indicate that the *Mu'jam* had been edited by the Manuscripts Department at Ufuq Software Company and published as a book by the same company in 2004. The data also indicate that the *Mu'jam* consists of only eleven *ajzā'* which is not the case, as we have seen earlier.

By comparing the two published texts, the following remarks are in place: 'Uthmān did not mention the edition made by Ufuq, though both editions are identical. Whenever Ufuq's editors could not read a word and omitted it, 'Uthmān also could not read it and omitted it, as well. Even where there is a lacuna in the text of the Ufuq's editors, indicated by dots, which does not correspond to a similar lacuna in the manuscript, we will find the same lacuna in 'Uthmān's edition. Examples are to be found on folios no. 1b line no. 5 (though I filled out the lacuna from other biographical dictionaries), 2a line 1, On folio 1b line 17 there is a lacuna which should be omitted as the text is complete. Thus, 'Uthmān's text is fully identical, with the exception that he sometimes completed the biographies from other sources without making any distinction between the original text and those other sources. In some biographies, for instance, 'Uthmān quotes Ibn Ḥajar's *ad-Durar* without acknowledging this fact.⁴ One full biography is taken from *ad-Durar*.⁵ Both editions do not mention the marginal notes by the scribe, Yūsuf ibn Shāhīn, and by the later owner, al-Zabīdī. Therefore, we can conclude that 'Uthmān plagiarized Ufuq's edition. This is an example of the additions made to the text which is not available in the original text:

(Our reproduction) محمد بن الحسن بن أبي الحسين بن عبد الله الغزي إمام جامع الأقرم
 محمد بن الحسن بن أبي الحسين بن عبد الله القدسي الغزي الشافعي الضرير بدر الدين ابن شمس الدين، إمام
 جامع الأقرم، أسمع على النجيب، وابن علاق، وعبد الملك بن أبي حامد بن العجمي، حدثنا عنه شيخنا برهان الدين
 الشامي بالسماع منه. ولد سنة خمس وخمسين وست مائة، ومات سنة... (Uthmān's edition)
 This whole biography is taken from Ibn Ḥajar's *ad-Durar*.⁶

⁴ Muḥammad 'Uthmān, *Mu'jam ash-Shaykhah Maryam* (Cairo: Maktabat ath-Thaqāfah ad-Dīniyyah, 2010), 21.

⁵ *Ibid.*, 188, biography no. 222.

⁶ Ibn Ḥajar, *Ad-Durar al-Kāminah fī A'yān al-Mī'ah ath-Thāminah* (Beirut: Dār Iḥyā' at-Turāth al-'Arabī, n.d.), 3:425 (1132).

On folio 2b the following text is missing in both editions:

البصري مات سنة تسع وسبعين ومائة بيننا وبينه سبعة أنفس بالسماع المتصل. وبه إلى السلفي، أخبرنا مكي بن منصور بن محمد بن علان، أخبرنا أبو بكر أحمد بن الحسن، حدثنا أبو العباس محمد بن يعقوب الأصم، حدثنا زكريا بن يحيى المولي حدثنا.

In the entry which contains the biography of ad-Dabbūsī, 'Uthmān took the biography from Ibn Ḥajar's *ad-Durar* and other sources though this data is missing in the *Mu'jam*.⁷

On folio 3a 'Uthmān read this as أخبرنا أبو الحسن علي بن الحسين بن علي المعروف بابن المؤيّر. الحسن بن علي بن الحسين بن علي المقرئ. Here 'Uthmān did not figure out the *kunyah* and made al-Ḥasan the son of 'Alī though his name is 'Alī and Abū al-Ḥasan is his *kunyah*.

هذا حديثٌ At the bottom of folio 3b, the following text is missing in both editions: On folio 4a 'Uthmān and Ufuq's editors read On folio 4a 'Uthmān and Ufuq's editors read ولا يثبت له لنا ... as ولا يثبت له لقاء عبادة. In the fourth biography 'Uthmān and Ufuq's editors left out the following part of the chain of transmission:

أخبرنا الحافظ أبو محمد عبد الكريم بن عبد النور بن منير الحلبي قراءة عليه وأنا أسمع، أخبرنا أبو العز يوسف بن عبد المحسن بن يوسف الحمزي، أخبرنا عبد العزيز بن باقا.

In the original manuscript, the fourth biography belongs to Qutb ad-Dīn 'Abd al-Karīm al-Ḥalabī (d. 735/1335), one of Ash-Shaykhah Maryam's main teachers, but 'Uthmān attributed it to Aḥmad ibn Abī Ṭālib al-Baghdādī and to confirm his reading he started the chain of the transmission with أبي طالب البغدادي then he left out some names in the report extracted in the *Mu'jam*.

On folio 5b 'Uthmān and Ufuq's editors read as وطلب أحمد منه. On folio 14b, the biography of Aḥmad ibn Muḥammad ibn 'Umar ibn Aḥmad ibn Qudamāh al-Maqdisī, 'Uthmān and Ufuq's editors left out this part: ولد سنة اثنتين وخمسين تقريبا، وسمع من ابن عبد الدائم، وإبراهيم بن خليل، والفخر علي. وكان عارفا بالشروط توفي... In the same biography, the location of the narration quoted is left out. This part reads: رواه أبو داود عن أحمد بن حنبل عن إسحاق بن إبراهيم ثلاثتهم عن عبد الرزاق فوقع لنا بدلا والترمذي في الشمائل عن إسحاق بن منصور والنسائي عاليا.

On folio 15a, 'Uthmān and Ufuq's editors read this part:

أحمد بن مظفر بن أبي محمد بن أبي المكارم مظفر بن بدر بن الحسن بن الفرّج بن بكار النابلسي الصحرّوي، سمع من زينب بنت مكي ثلاثيات مسند أحمد، ومن الشرف بن عساكر، وعمر بن القواس، وغيرهم، سمع منه الذهبي. as

أحمد بن جعفر بن أبي محمد بن أبي المكارم جعفر بن سلمة بن الحسن أبي.... بن بكار، قال النابلسي الصحرّوي: سمع من زيد... من شيخه، أحمد بن الحارث بن عساكر، وعمر بن العباس، وغيرهم، سمع من الذهبي.

⁷ See biography no. 3.

In one passage we can notice the number of mistakes made by both editors of the *Mu'jam*. All the above-mentioned examples suggest the need for a more accurate edition of the *Mu'jam*.

‘Uthmān's edition is a pure business edition. Surprisingly enough, he could not identify Ash-Shaykhah Maryam. He confuses Ash-Shaykhah Maryam al-Adhra‘iyyah with another Maryam⁸ who died in 758, i.e. 15 years before the birth of Ibn Ḥajar! In addition, the editor claims that the MS was written by Ibn Ḥajar and is very difficult to read.⁹ Yes, it is true that the text is extremely difficult to read, but it was not written by Ibn Ḥajar, it was drafted by Ibn Ḥajar and copied by his grandson Yūsuf ibn Shāhīn, as we saw earlier. The edition is full of mistakes and there are many missing texts. ‘Uthmān says that the *Mu'jam* consists of 12 *ajzā'* while in fact it consists of 13 gatherings.

‘Uthmān ended his edition with the biography of Yahyā ibn Yūsuf ibn Abī Muḥammad ibn Abī al-Futūḥ al-Miṣrī and marks it as the 283rd entry in the *Mu'jam* while in the original manuscript it is the 313th entry. This means that he missed many entries and did not include them in his edition. The total number of missed entries is 36.¹⁰ The missed entries are a result of confusing one biography with another. For example, ‘Uthmān confused the biography Aḥmad ibn Yahyā ibn Aḥmad ibn Ḥasan ibn ‘Aṭā’ with the biography of Aḥmad ibn Ya‘qūb ibn Aḥmad ibn Ya‘qūb al-Ḥalabī and completed it from other sources without acknowledging any of them. He also confused entries no. 71 and 72 (our reproduction, no. 69 ‘Uthmān's reproduction) and reproduced them in one biography. In one case, ‘Uthmān did not refer to entry no 153 (our reproduction), because it is a repeated entry. He missed the biography of ‘Alī ibn Muḥammad ibn ‘Abd ar-Raḥmān (our reproduction no. 179). He also missed the biography of ‘Alī ibn Yūnus ibn Aḥmad al-Khath‘ami (our reproduction no 185). ‘Uthmān missed the biography of Kāfūr ibn Mansūr al-Jawharī (our reproduction no. 202). ‘Uthmān added some details to biographies no. 200, 205, 207, 208, 209, 212, 213, 218, 227, 232, 239, 246, 252, and 287 which are not included in the original manuscript. ‘Uthmān repeated the biography of Muḥammad ibn ‘Umar ibn Aḥmad ibn ‘Umar al-Munbajī in two biographies (see his reproduction no. 249 and 250). In the biography no. 61 (our reproduction), 59 (‘Uthmān’s edition), ‘Uthmān did not include all details of the biography, he mentioned the death date of the biographer. Under the category of ‘Uthmān, ‘Uthmān added a biography of ‘Uthmān ibn ‘Alī ibn Bishārah which is not found in the original manuscript (see ‘Uthmān’s reproduction no 165).

Apart from the missed or confused entries in ‘Uthmān and Ufuq's edition, the supposedly complete entries still have some flaws. In many entries ‘Uthmān misread some names which would affect the relationship of the biographee and Ash-Shaykhah Maryam. In entry no. 39 of our reproduction, 38 of ‘Uthmān’s reproduction, he read the following name: أحمد بن جعفر بن أحمد بن مظفر بن أبي محمد بن أبي المكارم مظفر بن بدر بن الحسن as

⁸ *Ibid.*, 213, biography no. 280.

⁹ *Ibid.*, 36.

¹⁰ These biographies are no. 179, 200, 205, 261, 266, 267, 268, 269, 270, 271, 272, 274, 275, 276, 277, 279, 281, 282, 283, 292, 300, 309, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, and 324.

أبي محمد بن أبي المكارم جعفر بن سلمة بن الحسن. We can figure out three errors in identifying 3 persons in one biography. In entry no 40 of our reproduction, 39 of 'Uthmān's reproduction, 'Uthmān read the following name أحمد بن منصور بن صارم الدميّاطي شهاب الدين as ابن الحباس الأديب. In entry no 41 of our reproduction, 40 of 'Uthmān's reproduction, 'Uthmān read the following name: أحمد بن منصور as أحمد بن منصور بن إبراهيم بن منصور بن رشيد الحلبي الجوهري شهاب الدين أبو العباس. In entry no 42 of our reproduction, 41 of 'Uthmān's reproduction, 'Uthmān read the following name: أحمد بن أحمد بن هبة الله بن يحيى بن علي القدسي as هبة الله بن الحافظ رشيد الدين يحيى بن علي العطار أبو العباس. In entry no. 47 of our reproduction, 45 of 'Uthmān's reproduction, 'Uthmān read the following name: إبراهيم بن طاهر بن as إبراهيم بن ظافر بن محمد بن حماد الكناني برهان الدين الشارعي. In the biography of 'Abd ar-Raḥmān ibn 'Alī ibn Ḥusayn ibn Mannā', 'Uthmān read the following name: عز الدين الناصر as المنعوت بالزين الناصر. In the same biography we can pinpoint a number of errors in the following text:

وشينا من الأربعين لعبد الخالق بن زاهر، وسمع من الفخر بن البخاري نسخة القيسي والقدر لابن وهب، ومنه ومن أبي الفرج بن أبي عمر، وعبد الرحيم بن عبد الملك، وأبي بكر بن محمد الهروي الأول والثاني وحديث المزكي، وسمع من آخرين، وحدث. ولد في رمضان سنة اثنتين وستين وستمائة، وتوفي أول ليلة الأحد الخامس من شعبان سنة خمس وأربعين وسبع مائة بالسفح (Our reproduction)

... ومن الفخر بن أبي عمر وفاطمة بنت المحسن وغيرهم وحدث، ولد سنة ثلاث وستين وستمائة، ومات في شعبان سنة خمس وأربعين. ('Uthmān's reproduction)

The same errors can be traced in the names of the books that some biographees read to or heard from their teachers. For example, 'Abd ar-Raḥmān ibn Aḥmad ibn 'Umar ibn Shukr heard a book entitled مسائل خطاب by Imām Aḥmad.¹¹ 'Uthmān read it as مسائل. While listing the books and the *ajzā* that 'Abd ar-Raḥmān ibn Ibrāhīm ibn 'Abd Allāh al-Faraḍī heard from his teachers, 'Uthmān could not figure out the book of *Al-Mab'ath* of Hishām ibn 'Ammār and left a blank space.¹² In the biography of 'Abd ar-Raḥmān ibn Ismā'īl ibn Aḥmad ibn 'Abd Allāh al-Maqdisī, 'Uthmān reproduced a part of the *isnād* which is attached to the biography and missed the text of the Ḥadīth.¹⁴ In another biography, 'Uthmān could not read this statement and added a

¹¹ Biography no. 133.

¹² 'Uthmān, *Mu'jam ash-Shaykhah Maryam*, p. 133.

¹³ Biography no. 134, 'Uthmān, *Mu'jam ash-Shaykhah Maryam*, p. 134.

¹⁴ Biography no. 135, 'Uthmān, *Mu'jam ash-Shaykhah Maryam*, p. 135.

blank area followed by the word رائدة.¹⁵ In the biography of ‘Abd ar-Raḥmān ibn Muḥammad ibn Maṣṣūr al-Jawharī, ‘Uthmān reproduces the following *isnād*:

أخبرنا عبد الرحمن بن محمد بن منصور إجازة، أخبرنا عبد الرحيم بن يحيى، أخبرنا عمر بن محمد بن معمر،
أخبرنا محمد بن عبد الباقي، وأحمد بن محمد بن ملوك الوراق، قالوا: أخبرنا أبو الطيب طاهر بن عبد الله الطبري،
أخبرنا أبو أحمد محمد بن أحمد بن الغطريف، حدثنا أبو خليفة لفظاً، حدثنا مسلم بن إبراهيم، وشعيب بن محرز، عن
شعبة، عن يعلى بن عطاء، عن عمارة بن حديد، عن صخر الغامدي...¹⁶

as

أخبرنا عبد الرحمن بن محمد بن منصور إجازة، أخبرنا عبد الكريم بن يحيى، أخبرنا بن محمد بن معمر، أخبرنا
محمد... عن شيب، عن يعلى بن عطاء، عن عمارة بن حديد، عن صخر الغامدي...¹⁷

In his reproduction we can notice that ‘Uthmān read the name of ‘Abd ar-Raḥīm ibn Yaḥyā as ‘Abd al-Karīm ibn Yaḥyā. He missed the first name of ‘Umar ibn Muḥammad ibn Ma‘mar. After the first 2 persons in the *isnād* he missed seven persons.

By now it becomes clear that there is a dire need for an authentic edition of the the manuscript as the original author wrote it.

After surveying most of the manuscript catalogues available at Leiden University Library and other online sources, I became sure that there is indeed only copy of the manuscript which is available only at Dār al-Kutub al-Miṣriyyah. Therefore, the task of editing the text is very painstaking work.

In the Arabic text, I have inserted the punctuation for reasons of clarity. I also numbered the biographies in order to facilitate references. I traced all the Ḥadīths quoted in the *Mu‘jam* from famous Ḥadīth collections, and located the biographies of Ash-Shaykhah Maryam’s teachers in famous biographical collections. If dates of death of the teachers are not provided in the *Mu‘jam*, they are completed from other sources in the notes. In the Arabic edition, I made three appendices; the first for Ash-Shaykhah Maryam’s teachers, the second for the Ḥadīths extracted in the *Mu‘jam*, and the third for Ḥadīth collections mentioned in the *Mu‘jam*.

1.3. Biography of the Copyist¹⁸

A clear copy of the *Mu‘jam* was made by Yūsuf ibn Shāhīn. His full name was Yūsuf ibn Aḥmad ibn Abī Bakr ibn Shāhīn al-Karkī al-Maṣrī al-Ḥanbalī. His *laqab* was Jamāl ad-Dīn Abū al-Maḥāsīn. He is known simply as Sibṭ Ibn Ḥajar (Ibn Ḥajar’s grandson) or Yūsuf as-Sibṭ. He was the son of Ibn Ḥajar’s daughter, Zayn Khātūn¹⁹ (d.

¹⁵ Biography no. 137, ‘Uthmān, *Mu‘jam ash-Shaykhah Maryam*, p. 137.

¹⁶ Biography no. 140.

¹⁷ ‘Uthmān, *Mu‘jam ash-Shaykhah Maryam*, p. 138.

¹⁸ This biographical sketch is based on as-Sakhāwī, *al-Jawāhir*, 1213-1218; as-Sakhāwī, *ad-Daw’*, 10:313-7; as-Suyūṭī, *Naẓm al-Aqyān fī A’yān al-‘Ayān*, 1:61; al-Ziriklī, *al-A‘lām*, 8:234; Kaḥḥālāh, *Mu‘jam al-Mu‘allifīn*, 13:304; and al-Kattānī, *Fihris*, 2:1139-1141. Also his biography can be found in Muḥammad ibn ‘Alī ibn Muḥammad ash-Shawkānī, *al-Badr aṭ-Ṭalī‘ bi Maḥāsīn man ba‘dī al-Qarn as-Sābi‘*, ed. Muḥammad Ḥasan Ḥallāq (Beirut: Dār Ibn Kathīr, 2006), 907.

¹⁹ For her biography, see as-Sakhāwī, *al-Jawāhir*, 1208-1209; as-Sakhāwī, *ad-Daw’*, 12:51.

833/1429), and the Mamluk official Shāhīn al-‘Alā’ī (d. 860/1455).²⁰ Yūsuf was born in Cairo in 828/1425. According to as-Sakhāwī, he grew up and lived a luxurious life under his grandparents' care. Yūsuf's father was a Mamluk officer and belonged to the Ḥanafite School of law. Yūsuf was raised in the military tradition, became a soldier, and mastered archery.²¹ Yūsuf grew up as a Ḥanafite; but at the age of twenty he changed to the Shāfi‘ite School of law. A few years later, he gave up the military uniform and wore the clothing of scholars.²² Like many other scholars, he began his education at a very young age. While Yūsuf was receiving his military education, his grandfather simultaneously had him educated in the religious sciences. He obtained several *ijāzahs* of Ḥadīth for him, encouraged him to hear Ḥadīth from many scholars such as Tijār al-Bālisiyyah, and had him attend his own lectures, as well.²³ He was given several religious appointments in some of the religious institutions at Cairo. He was appointed as a Ḥadīth teacher at al-Bībarsiyyah madrasa. He was also appointed as the *khaṭīb* of Walī ad-Dīn Mosque, then as the *Shaykh* of al-Mazhariyyah madrasa when it was first opened. Later he headed *Mashyakhat at-Taṣawwuf* at the Qarāqūsh endowment in Khān as-Sabīl. He performed the pilgrimage during his grandfather's life. After his grandfather's death he embarked on studying the discipline of the laws of inheritance with Abū al-Jūd al-Mālīkī (d. 863/1459).²⁴ He also studied prosody with Aḥmad al-Ubbadī (d. 860/1455).²⁵ He was appointed in the position of *nāẓir* (inspector) of al-Mankūtumūriyyah madrasa. At that time, he read some books with al-Burhān ibn Khiḍr (d. 852/1448)²⁶ and al-Badr ibn al-Qaṭṭān (d. 879/1474).²⁷ He also read *at-Tahdhīb* with his grandfather. In addition, he studied some of the books which he copied with his grandfather. As-Sakhāwī tells us that Ibn Shāhīn used to go with him and his colleagues to the house of al-‘Izz ibn al-Furāt (d. 851/1448)²⁸ and they used to read some books with some of the great Ḥadīth scholars who attended the sessions such as al-Zayn Sha‘bān, ‘Abd ar-Raḥīm al-Munāwī and as-Suwayfī. As-Sakhāwī also tells us that Yūsuf ibn Shāhīn devoted himself to the study of Ḥadīth. According to the same source, he also had the habit of copying some of the texts of which his grandfather had made the first draft.²⁹ From the sources which cover Ibn Hajar's biography, I came across a reference to three books which Ibn Shāhīn copied from his grandfather's works. The titles include *Rad‘ al-Mujrim fī adh-Dhabb ‘an ‘Irḍ al-Muslim* or *Rad‘ al-Mujrim ‘an Sabb al-Muslim*,³⁰ *Al-Arba‘ūn al-‘Āliyyah li Muslim ‘ala al-Bukhārī fī Ṣaḥīḥayhimā* or *‘Awālī al-Imām Muslim*,³¹ and *at-Tatabbu‘ bi- Ṣīfat al-*

²⁰ For her biography, see as-Sakhāwī, *Aḍ-Ḍaw‘*, 2:169.

²¹ Sabri Khaled Kawash, *Ibn Hajar al-‘Asqalānī, A Study of the Background, Education and Career of an ‘Alīm in Egypt*. Ph.D. diss., Princeton University, 1969, 64. I would like to thank Dr. Abdul Mawgoud Dardery of South Valley University for copying the dissertation from the Princeton University microfilms.

²² *Ibid.*

²³ *Ibid.* 64-65.

²⁴ Dāwūd ibn Sulaymān ibn Ḥasan ibn ‘Abd Allāh. For his biography, see as-Sakhāwī, *aḍ-Ḍaw‘*, 3:211.

²⁵ For his biography, see as-Sakhāwī, *aḍ-Ḍaw‘*, 3:180.

²⁶ For her biography, see as-Sakhāwī, *aḍ-Ḍaw‘*, 1:25, Kaḥḥālah, *Mu‘jam al-Mu‘allifīn*, 1:28-29

²⁷ For her biography, see as-Sakhāwī, *aḍ-Ḍaw‘*, 9:248-251.

²⁸ For his biography, see as-Sakhāwī, *aḍ-Ḍaw‘*, 4:186-88.

²⁹ As-Sakhāwī, *aḍ-Ḍaw‘*, 10:315. (The numbering in vol. 10 is according to ash-Shamela Library).

³⁰ MSS, Fihris al-Khazānah at-Taymūriyyah, No. 429. Brockelmann, *Geschichte, Der Arabischen Literatur*, (Leiden, 1949), Supp. 2, No. 86, 76.

³¹ MSS, Al-Khizānah at-Taymūriyyah, 421, see Shākir Maḥmūd ‘Abd al-Mun‘im, *Ibn Hajar Al-‘Asqalānī*, 239, note 5.

Mutamati.³² To these we are allowed to add Ibn Hajar's *Mu'jam Ash-Shaykhah Maryam* on the basis of the data discussed earlier in this chapter.

As-Sakhāwī said that Yūsuf ibn Shāhīn used to copy for himself and for others and sometimes let himself be paid for this.³³ His handwriting was of a poor quality and brought him criticism from his contemporaries.³⁴ The drafts that Ibn Shāhīn copied included *Dhayl at-Taḡyīd bi-ma'rifat ruwāt as-Sunan wal-Asānīd*³⁵ of Abū aṭ-Ṭayyib Muḥammad ibn Aḥmad al-Makkī al-Fāsī (d. 832/1428); *Huqūq al-Jār*³⁶ of adh-Dhahabī, and *al-Bayṭūtah*, a collection of Prophetic Ḥadīths compiled by Abū al-'Abbās Muḥammad as-Sarrāj in 312/942. The short work of *al-Bayṭūtah*, containing 41 Ḥadīths, was copied by Ibn Shāhīn in Cairo in 850/1446.³⁷ He also copied *al-Adab al-Mufrad* of al-Bukhari,³⁸ the *Juz* of Ibn 'Amshalīq of Abū aṭ-Ṭayyib Aḥmad ibn 'Alī al-Ja'farī,³⁹ and a large portion of *Ithāf al-Maharah* of Ibn Hajar.⁴⁰

Ibn Shāhīn is credited with the authorship of the following works: *Rawnaq al-Alfāz bi-Mu'jam al-Huffāz*, *al-Majmū' an-Nafīs bi Mu'jam Atbā' Ibn Idrīs*, *al-Fawa'id al-Wafīyyah bi-Tartīb Ṭabaqāt aṣ-Ṣūfīyyah*, *an-Nujūm al-Zāhirah bi-Akḥbār Quḍāt Miṣr wal-Qāhirah*, *Rayy al-Zam'ān min Ṣāfi al-Zilālāh bi-Takhrīj Aḥādīth ar-Risālah*, *Bulūgh ar-Rajā' bil-Khuṭab 'alā Hurūf al-Hijā'*, *Minḥat al-Kirām bi Sharḥ Bulūgh al-Marām*, *an-Naf' al-'Amm bi Khuṭab al-'Amm*, and *Ta'rīf al-Qadr bi laylat al-Qadr*.⁴¹ In addition to this list, al-Kattānī adds two more books; *Bayān aṣ-Ṣinā'ah bi 'Ashr min Aṣḥāb Ibn Jamā'ah*, and *Tajrīd Rubā'iyāt Sunan at-Tirmidhī*.⁴² Most of these works have survived, but they are still in MS form.

Ibn Shāhīn is credited also with a *juz* in which he collected the names of the teachers who granted him an *ijāzah*. As-Sakhāwī certainly saw this *juz* as he pointed out some mistakes in some names in it, the repetition of some names, missing *laqabs* of famous figures, and so on.⁴³ As-Sakhāwī also tells us that Ibn Hajar had completed half of adh-Dhahabī's *Ṭabaqāt al-Huffāz* and asked him to complete it. Ibn Shāhīn completed it after his grandfather's death and he entitled it *Rawnaq al-Alfāz bi Mu'jam al-Huffāz*. He asked al-Bulqīnī (d. 868/1463) to write an introduction for the book. According to As-Sakhāwī, al-Bulqīnī discovered that Ibn Shāhīn plagiarized many parts of his grandfather's original work. Ibn Shāhīn also aroused as-Sakhāwī's ire by presuming to

³² There are two versions of the book, one according to the Shāfi'ī *madhhab* and the other is according to the Ḥanafī *madhhab*. The second one was written by Ibn Hajar especially for his grandson when the latter performed pilgrimage. As-Sakhāwī said that he saw this copy with Yūsuf ibn Shāhīn in his handwriting. As-Sakhāwī, *al-Jawāhir*, 692.

³³ As-Sakhāwī, *aḍ-Ḍaw'*, 10:313.

³⁴ Kawash, *Ibn Hajar al-'Asqalānī*, 65, as-Sakhāwī, *aḍ-Ḍaw'*, 10:317.

³⁵ MSS, Dār al-Kutub al-Miṣriyyah (Reference Number: 198). It has been edited by ed. Kamāl Yūsuf al-Hūt (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990).

³⁶ The original manuscript is preserved at Köprülü Library, Istanbul, (Reference Number: 3/1584). There is a copy at Ma'had al-Makḥṭūṭāt (Taṣawwuf 138, Ḥadīth 256).

³⁷ Yehoshua Frenkel, "Women in Late Mamluk Damascus in the Light of Audience Certificates (*samā'āt*)," in *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras*, eds. U. Vermeulen and J. Van Steenbergen (Uitgeverij Peeters: Leuven- Dodey, MA, 2005), 412.

³⁸ MS, Istanbul, Fa'id Efendi, No. 259.

³⁹ MS, Dār al-Kutub al-Miṣriyyah (Reference number: 1558).

⁴⁰ MS, Asifiyyah Library, India.

⁴¹ As-Sakhāwī, *aḍ-Ḍaw'*, 10:317.

⁴² Al-Kattānī, *Fihris*, 2:1139-1140.

⁴³ As-Sakhāwī, *Al-Jawāhir*, 1226.

correct alleged mistakes in his grandfather's *Raf' al-Isr 'an Quḍāt Miṣr*. According to As-Sakhāwī, Ibn Shāhīn abridged the book, claiming that his grandfather did not include all the biographies of the judges concerned. According to As-Sakhāwī, Ibn Shāhīn had also said that the length of some biographies in his grandfather's work was unbalanced and that there were no references to the sources from which his grandfather took the information about certain biographies.⁴⁴ On the basis of the materials available to me, I am unable to assess the truth of the accusations launched by As-Sakhāwī against Ibn Shāhīn. As far as I can see, his work in preparing a clean copy of the *Mu'jam Ash-Shaykhah Maryam* does not reveal any indications of the attitude attributed to him by As-Sakhāwī.

Ibn Shāhīn's first wife was the sister of Walī ad-Dīn ibn Taqī ad-Dīn al-Bulqīnī and she bore him many of his children. Many people blamed him for this marriage because he was not on good terms with her. Therefore, they decided to separate. After the divorce, he traveled to Syria on behalf of his ex-wife and her sister to settle an inheritance issue. During this sojourn, he learned Ḥadīth from famous scholars there.⁴⁵ He set out for his second pilgrimage trip during the life of his grandmother in 861/1456. In 879/1474 he married the daughter of 'Abd al-Barr ibn ash-Shiḥnah.⁴⁶ At the end of his life, Ibn Shāhīn is reported to have mishandled many affairs. He is said to have sold the house of his grandfather, bought another one, and finally sold the new house to himself and demolished it. In the end, he is said to have become overloaded with debts and to have sold many of his properties and many of his precious books.⁴⁷

To sum up, Yūsuf Ibn Shāhīn received instruction in various branches of Islamic learning for a lengthy period of time and from many famous scholars of his day. He made something of a name for himself as a scholar, but he hardly fulfilled his grandfather's hope for a successor.⁴⁸ In spite of this, he was, Kawash argues, the only one of the descendants of Ibn Ḥajar who took an interest in learning. When he died in 899/1493, the scholarly tradition in the family of Ibn Ḥajar came to an end.⁴⁹

⁴⁴ *Ibid.*, 1215-1216.

⁴⁵ *Ibid.*, 1214.

⁴⁶ For his biography, see As-Sakhāwī, *aq-Ḍaw'*, 4:33-35.

⁴⁷ *Ibid.*, 1218.

⁴⁸ F. Rosenthal, "Ibn Ḥajar al-'Asqalānī" *Encyclopaedia of Islam*. Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel and W.P. Heinrichs. Brill, 2007. Brill Online. UNIVERSITEITSBIBLIOTHEEK LEIDEN. 06 March 2007
<http://www.encyislam.brill.nl/subscriber/entry?entry=islam_SIM-3178>

⁴⁹ Kawash, *Ibn Ḥajar al-'Asqalānī*, 65.