

Cover Page



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Chapter Two

Authorship, Composition, and Contents

2.1. Authorship

The biographical dictionaries do not disclose any details about the circumstances in which the *Muʿjam* was written. All the works that deal with the biography of Ibn Ḥajar and his works mention the *Muʿjam* as one of his works. Other sources attribute the compilation of the *Muʿjam* to Ibn Ḥajar. For example, al-Kattānī in his *Fihris al-Fahāris* mentions the *Muʿjam* and attributes its compilation to Ibn Ḥajar.¹ The text also appears in a list of Ibn Ḥajar's works in several biographies, which leads to the conclusion that it is indeed his compilation. Also, Brockelmann classes the *Muʿjam Ash-Shaykhah Maryam* among Ibn Ḥajar's writings.² While covering works on *Muʿjams* and *Mashyakhahs*, as-Sakhāwī, Ibn Ḥajar's student, in his *Al-Iʿlān* has a list of such works, among which he mentions Ibn Ḥajar as having compiled his own *Muʿjam* and those of at-Tanūkhī, al-Qibābī, Maryam al-Adhraʿiyyah, and others.³ In addition, as-Suyūfī in his *Naẓm Al-ʿIqyān* mentions the *Muʿjam* among the books written by Ibn Ḥajar.⁴ Some sources refer to this *Muʿjam* as *al-Muʿjam lil-Ḥurrah Maryam*.⁵ In most of the biographical dictionaries which deal with the life of Ash-Shaykhah Maryam there is a reference to a *Muʿjam* compiled by Ibn Ḥajar for her in one volume. Indirect internal evidence can be found in the dates which are recorded in the text. The latest of these falls within the first ten years of the ninth Muslim century, which coincides with the period when Ibn Ḥajar was in his thirties, and so allows for Ibn Ḥajar's authorship. Some sources confuse the *Muʿjam of Shaykhah Maryam* with the so-called *Musnad Amat Allāh Maryam*.⁶ As the manuscript appears in a list of Ibn Ḥajar's works in several biographies, it is safe to conclude that it is indeed his compilation. This is in addition to the evidence of the manuscript we discussed in the previous chapter.

¹ Al-Kattānī, *Fihris*, 1: 321.

² Brockelmann, *Geschichte der Arabischen Litteratur*, Sup II, 76.

³ Franz Rosenthal, *A History of Muslim Historiography* (Leiden: E. J. Brill, 1968), 452, see the Arabic translation: Franz Rosenthal, *Al-Iʿlān bi at-Tawbīkh liman dhamma at-Tārikh*, trans. Sālīḥ Aḥmad al-ʿAlī (Beirut: Muʿassasat ar-Risālah, 1986), 224.

⁴ Jalāl ad-Dīn as-Suyūfī, *Naẓm Al-ʿIqyān fī Aʿyān al-Aʿyān*, ed. Philip Hitti (Beirut: al-Maktabah al-ʿIlmiyyah, 1927), 1:76.

⁵ See Shams ad-Dīn Muḥammad ibn ʿAbd ar-Raḥmān ibn Muḥammad as-Sakhāwī, *Al-Jawāhir wad-Durar fī Tarjamat Shaykh al-Islām Ibn Ḥajar*, ed. Ibrāhīm Bājīs ʿAbd al-Majīd, vol. 2 (Beirut: Dār Ibn Ḥazm, 1999), 670; as-Suyūfī, *Naẓm Al-ʿIqyān fī Aʿyān al-Aʿyān*, 76, Shākir Maḥmūd ʿAbd al-Munʿim, *Ibn Ḥajar Al-ʿAsqalānī wa dirasāt Muṣannafātih wa manhajihī wa mawāridihī fī kitāb al-Iṣābah* (Baghdad: Dār ar-Risālah liṭ-Ṭibāʿah, 1978), 494.

⁶ *Musnad Amat Allāh Maryam*, ed. Majdī as-Sayyid Ibrāhīm (Cairo: Maktabat al-Qurʿān, n.d.) Within the edition, the editor defines Amatullāh Maryam as Maryam bint ʿAbd ar-Raḥmān ibn Aḥmad ibn ʿAbd ar-Raḥmān. While the MS bears this title (*Juzʿ min Riwayāt Amatullāh bint Abī al-Qāsim ibn ʿAbd ar-Raḥmān ibn ʿAbd Allāh ibn ʿAlī al-Qurashī*). So, the text is not a *Musnad* and does not belong to Maryam whose biography is provided in the edition. For more on this see [Qirāʿah Muʿlimah fī Musnad Amat Allāh Maryam \(Accessed January 15, 2011\)](#).

2.2. Composition

The term *Takhrīj* found on the title page of *Muʿjam Ash-Shaykhah Maryam* has to be understood in the sense that Ash-Shaykhah Maryam made available to Ibn Ḥajar the *samāʿāt* (the protocols of reading sessions which were added to a text), and the *ijāzahs* (the certificates which she possessed and cherished and which conferred upon her the right to transmit a text and teach it). Ibn Ḥajar, in his turn, collected these materials, read them and studied them well. From the raw materials he sorted out the names of Ash-Shaykhah Maryam's teachers, and extracted one ḥadīth or more that she heard from each teacher which he listed after the teacher's biography. Not all entries are followed by a Ḥadīth from the biography. He then traced the other *isnāds* of the same Ḥadīth in the sources.

As Frenkel noted, the information gathered from the *samāʿāt* sheds additional light on the data preserved in historical sources from Egypt and Syria and the picture emerging from biographical dictionaries and legal records. These *samāʿāt* reveal a civil culture where the public exhibition of devoutness to the Islamic way of life and behavior was the norm.⁷ Ash-Shaykhah Maryam's *samāʿāt* and *ijāzahs* are very important for reconstructing the learning tradition and for evaluating her position in Ḥadīth transmission, as they give a better insight in her community than other accounts.

With regard to the details of each biography, it seems that these were provided by Ibn Ḥajar himself and he reproduced them in the first person, i.e. as if Ash-Shaykhah Maryam had written the text. In Ibn Ḥajar's introduction to his *ad-Durar*, he enumerated his sources and mentioned the *Muʿjams* of his teachers among them. As Ash-Shaykhah Maryam was one of his teachers, this explains the fact that introduced many entries mentioned in her *Muʿjam*, though there is no direct reference to it. Perhaps we are even allowed to suppose that Ibn Ḥajar compiled the various *Muʿjams* of his teachers, including the *Muʿjam Ash-Shaykhah Maryam*, in order to use them afterwards as a source for his *Durar*. This may also be the reason why he, as far as we know, never cared for the preparation of a fair copy (*mubayyadah*). It was only Ibn Ḥajar's grandson Yūsuf ibn Shāhīn, who made a fair copy of the draft of the *Muʿjam* which may have been the only manuscript of the text that ever existed. As the colophon indicates, he did this in the month of Rabīʿ al-Awwal in 872/1467, sixty-seven years after Ash-Shaykhah Maryam's death and twenty years after Ibn Ḥajar's death.

At the end of the manuscript, there is a colophon that contains, as said earlier, 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 *Muʿjam*. Ibn Ḥajar started the compilation in the month of Ramaḍān in 803/1400 and finished the work in the same month of the same year, i.e. two years before Ash-Shaykhah Maryam's death. As-Sakhāwī confirmed this date of compilation in his *al-Jawāhir*,⁸ which means that he must have been acquainted with the *Muʿjam*, which is another clear confirmation of Ibn Ḥajar's authorship.

⁷ Yehoshua Frenkel, "Women in Late Mamluk Damascus", 420.

⁸ As-Sakhāwī, *al-Jawāhir*, 670.

2.3. Ibn Ḥajar's Sources

It is unlikely that Ibn Ḥajar could have gathered data on almost 319 persons solely from his teacher's knowledge, without consulting other persons or sources with information on the people included in the *Mu'jam* or from other biographical sources. Ibn Ḥajar did indeed use certain sources. Of these, four are mentioned by name:

1. Muḥammad ibn Aḥmad ibn 'Uthman adh-Dhahābī (d. 748/1347), a well-known teacher of Ash-Shaykhah Maryam, is cited many times as having mentioned some persons in his own *Mu'jam*⁹. In almost all instances in which Ibn Ḥajar quotes adh-Dhahābī, he uses the phrase "*wa kataba 'anhū ('anhā)*"¹⁰ or "*wa dhakarahu*"¹¹, which indicates that he consulted the written material. In three biographies, he quotes adh-Dhahābī as commenting on the biographee.¹² In one case, Ibn Ḥajar quotes adh-Dhahābī's judgment on a certain Ḥadīth.¹³ It is clear that all references are made to adh-Dhahābī's own *Mu'jam*; there is, for instance, no reference to *Siyar A'lām an-Nubalā'*.

2. Quṭb ad-Dīn 'Abd al-Karīm al-Ḥalabī (d. 735/1335), who is known to be the author of "a copious history of Egypt which, if it were complete would fill twenty volumes; the final draft of the section on the Muḥammads filled four volumes ..."¹⁴ Quṭb ad-Dīn al-Ḥalabī is cited twice by name for the biographies of Ibrahim ibn Zāfir ibn Muḥammad ibn Ḥammād al-Qabbānī (d. 724/1324)¹⁵ and Muḥammad ibn Zakariyyah ibn Yaḥyā ibn Mas'ūd ibn Ghunaymah ibn 'Umar as-Suwaydā'ī al-Qurashī (d. 726/1326).¹⁶ Ibn Ḥajar says that al-Ḥalabī composed a *Mu'jam* of his own teachers which included 1300 biographies. He also compiled a collection of forty Ḥadīths, each of which had nine persons in its chain of transmission.

3. Abū 'Abd Allāh Muḥammad ibn Yūsuf ibn Muḥammad ibn Abī Yadās al-Birzālī (d. 739/1338) is cited as Ibn Ḥajar's source for the biographies of six teachers.¹⁷ In almost all instances, Ibn Ḥajar uses the phrase, "*wa dhakarahu al-Birzālī fī mu'jamih.*" The word *dhakara* indicates that Ibn Ḥajar consulted the written materials of al-Birzālī.

4. Ibn Rāfi' as-Sallāmī (d. 774/1372), known as the author of *al-Wafayāt*,¹⁸ is cited as Ibn Ḥajar's source in thirteen biographies.¹⁹ In one occasion, Ibn Ḥajar cites the *khatt* of Ibn Rāfi', which may indicate that he had seen his notes.²⁰

It is possible that Ash-Shaykhah Maryam was familiar with the personal notes of some of her teachers and that she provided Ibn Ḥajar with these notes in one way or

⁹ *Mu'jam ash-Shuyūkh*, ed. Muḥammad al-Ḥabīb al-Hīlah (Tā'if: Maktabat aṣ-Ṣiddīq, 1988).

¹⁰ See biography no. 83.

¹¹ See biography 119.

¹² See biographies no. 14, 104, and 282.

¹³ See biography no. 45. The Ḥadīth reads: "*Iqra' al-Qur'āna fī sab' wa lā tazid 'alā dhālik*", (Read the Qur'ān in seven days and do not increase on this). Adh-Dhahābī says "This Ḥadīth has a good chain of transmission." Adh-Dhahābī, *Mu'jam ash-Shūyūkh*, 1:129

¹⁴ Ibn Ḥajar, *ad-Durar al-Kāminah*, 2:398, quoted from Donald P. Little, "Aṣ-Ṣafadī as Biographer of his Contemporaries," in *Essays on Islamic Civilization Presented to Niyazi Berkes*, ed. Donald P. Little (Leiden: Brill 1976), 200.

¹⁵ See biography no. 47.

¹⁶ See biography no. 237.

¹⁷ See biographies no. 8, 11, 106, 119, 132, and 144.

¹⁸ The *Wafayāt* has been edited by Salāḥ Mahdī 'Abbās and published by Mu'assast ar-Risālah, Beirut, 1982.

¹⁹ See biographies no. 86, 87, 88, 90, 105, 108, 109, 110, 111, 113, 114, 117, and 119.

²⁰ See biography no. 218.

another. In more than one occasion, a *samā'* or an *ijāzah* of hers is quoted as having contained the expression: “*kamā kataba bi-khaṭṭihī*”. In these occasions, the *khaṭṭ* refers to the signature of the Shaykh at the end of the certificate. These teachers include: al-Wānī,²¹ Quṭb ad-Dīn al-Ḥalabī,²² Aḥmad ibn Abī Ja‘far ibn Muḥammad al-Ḥalabī,²³ Balbān ibn ‘Abd Allāh as-Su‘ūdī,²⁴ al-Ḥasan ibn ‘Alī ibn Muḥammad ibn al-‘Imād,²⁵ ‘Abd Allāh ibn ‘Alī ibn ‘Umar ibn Shibl aṣ-Ṣanhājī,²⁶ ‘Abd al-Malik ibn ‘Alī ibn ‘Abd al-Malik,²⁷ ‘Alī ibn al-Faḍl ibn Rawāḥah,²⁸ ‘Umar ibn Muḥammad ibn Yaḥyā,²⁹ Muḥammad ibn Ibrāhīm ibn Ḥaydarah al-Qammāh,³⁰ Muḥammad ibn Aḥmad ibn Abī al-Ḥusayn as-Siyūrī,³¹ Muḥammad ibn Baktūt al-Qurashī,³² Muḥammad ibn Zakariyyah ibn Yaḥyā,³³ Muḥammad ibn Shāh ibn Rifā‘ah,³⁴ Muḥammad ibn ‘Abd al-Wahhāb ibn Murtaḍā,³⁵ and Ya‘qūb ibn Ishāq ibn Ibrāhīm al-Kuṭī.³⁶

In only two occasions, Ash-Shaykhah Maryam cites an *ijāzah* by *murāsala* (correspondence) that she provided to Ibn Ḥajar who used it in the *Mu‘jam*.³⁷ In one biography, Ibn Ḥajar quotes a commentary made by Kamāl ad-Dīn al-Zamalkānī on Ḥamzah ibn As‘ad ibn al-Muẓaffar.³⁸ Abū Muḥammad al-Ḥalabī is quoted once as a reference for the biography of Aḥmad ibn Abī Ja‘far ibn Muḥammad al-Ḥalabī.³⁹ Ibn Ḥajar cites Ibn as-Sam‘ānī (probably his *Kitāb al-Ansāb*) once to give the exact spelling of al-Qimmanī, a *nisbah* of Muḥammad ibn Ḥasan ibn Ibrāhīm ibn al-Ḥasan al-Anṣārī al-Qimmanī.⁴⁰ This variety of sources explains to a great extent the variety of Ibn Ḥajar's subject matter and his ability to record detailed information on more than three hundred persons.

2.4. Structure and Contents

The *Mu‘jam* includes a total of three hundred and twenty-four biographies with a few repetitions; to be exact, three hundred and nineteen without repetitions.⁴¹ The

²¹ Biography no. 2.

²² Biography no. 4.

²³ Biography no. 9.

²⁴ Biography no. 72.

²⁵ Biography no. 85.

²⁶ Biography no. 128.

²⁷ Biography no. 155.

²⁸ Biography no. 177.

²⁹ Biography no. 190.

³⁰ Biography no. 204.

³¹ Biography no. 218.

³² Biography no. 229.

³³ Biography no. 237.

³⁴ Biography no. 241.

³⁵ Biography no. 254.

³⁶ Biography no. 314.

³⁷ See the written permission sent to Maryam by her teachers Muḥammad ibn ‘Umar ibn Aḥmad ibn ‘Umar al-Munbajī (biography no. 262), and Muḥammad ibn Yūsuf ibn ‘Alī ibn Yūsuf ibn Ḥayyan al-Andalusī (biography no. 297).

³⁸ Biography no. 90.

³⁹ Biography no. 9.

⁴⁰ See biography no. 231.

⁴¹ The repeated biographies are 152, 153, 174, 273, and 323.

biographies vary in length from the mere mention of names,⁴² to very detailed biographical records. The total number of those who are mentioned by name only is forty. Some of them are well-known scholars such as adh-Dhahabī⁴³ and al-Mizzī,⁴⁴ but many others are not of the same fame.

The *Muʿjam* includes the biographies of two hundred and ninety male teachers and twenty-eight female teachers. The women biographies are not in a separate volume, but they are placed with those of men, a point to which I will come back later.

The format of the first four biographies is different from the rest of the biographies. The *Muʿjam* provides each of these biographies with a title, for example, with the title *ash-Shaykh al-ʿAwwal* (the first teacher). Then it starts each of them with a sample of the Ḥadīths which Ash-Shaykhah Maryam heard from the teacher concerned. The number of Ḥadīths quoted ranges from one to eight Ḥadīths. In some cases, another, shorter *isnād* of the same Ḥadīth is provided. The first four biographies belong to Ash-Shaykhah Maryam's main teachers with whom she studied most. They are Abū al-Faḥ Muḥammad ibn Muḥammad ibn Ibrāhīm al-Maydūmī (d. 754/1353), Abū al-Ḥasan ʿAlī ibn ʿUmar al-Wānī (d. 727/1326), Abū An-Nūn Yūnus ibn Ibrāhīm ad-Dabbūsī (d. 729/1328), and Abū Muḥammad ʿAbd al-Karīm ibn Munīr al-Ḥalabī (d. 735/1335).

The *Muʿjam* of Ash-Shaykhah Maryam misses a very important element that was common in previous *Muʿjams*. Ibn Ḥajar did not list the books or the *ajzāʾ* that she heard from her teachers or read in their presence. As-Samʿānī, for instance, says in the introduction to his own *Muʿjam*: "And I mention the books and the *ajzāʾ* that I heard from them (i.e. his teachers). I also mention the names of those from whom I heard a certain book or *juzʾ* with a chain of transmission that reaches the original author."⁴⁵ Ibn Ḥajar, however, deviated from this practice in his *Muʿjam Ash-Shaykhah Maryam*. It is possible that his main purpose in compiling this *Muʿjam* was that he wanted to use these data yielded by it for his *ad-Durar al-Kamināh*, and that he was less interested in the intellectual life of Ash-Shaykhah Maryam.

After the first four biographies, the biographies are arranged alphabetically. The letter *alif* covers the first 23 folios beginning with the name Aḥmad and ending with the name Ayyūb. The *Muʿjam* provides section titles for the names of each letter of the alphabet. Thus, at the beginning of the names beginning with the letter *ḥāʾ*, the *Muʿjam* uses *al-ḥāʾ* or *ḥarf al-ḥāʾ*. The *Muʿjam* compiles those who have the same first name in one group and gives it the title *man ismuhu* "those named..." for male teachers and *man ismuhā* for female teachers. If there are no teachers to be included under a certain letter, the *Muʿjam* indicates that there are no records of names starting with that letter, for instance: *ar-Rāʾu khālīn* (the letter *rāʾ* is blank).⁴⁶ Under the letter *mīm*, the *Muʿjam* begins with those named Muḥammad to draw the Prophet's blessings. Of all *kunyaḥs* the *Muʿjam* has a section on those nicknamed Abū Bakr.

Also the structure of biographies differs. After giving the teacher's name with its variants, Ibn Ḥajar lists the masters from whom the information had been transmitted and

⁴² See biographies no. 7, 26, 43, 49, 55, 63, 69, 79, 91, 93, 96, 160, 183, 185, 200, 205, 207, 208, 212, 213, 223, 232, 239, 240, 247, 250, 268, 270, 272, 273, 276, 287, 288, 300, 309, 310, 317, 318, 319, and 321.

⁴³ See biography no. 213.

⁴⁴ See biography no. 317.

⁴⁵ Muwafaq ibn ʿAbd Allāh ibn ʿAbd al-Qādir (ed.), *al-Muntakhab min Muʿjam Shuyūkh as-Samʿānī* (Riyadh: Dār ʿĀlam al-Kutub, 1996), 114.

⁴⁶ Fol. 30/a.

his students who, in turn, transmitted it. Following this list of masters and students, he extracts a Ḥadīth or two from the collections that Ash-Shaykhah Maryam heard or read in the presence of her teacher, so that the chain of *isnād* might not be broken, i.e. the *isnād* goes all the way back to the Prophet. The extracts are not limited to Ḥadīths, as there is a reference in some entries to some verses of poetry as well.⁴⁷ Following the extract, Ibn Ḥajar assesses the Ḥadīth and locates it in the Ḥadīth collections. In addition, Ibn Ḥajar comments on some of them. To distinguish this additional information, he began with the word *qultu* "I said", indicating that the statement that follows to the end of the entry is his own. In many cases, the *Mu'jam* gives the *isnād* through which Ash-Shaykhah Maryam transmitted a certain Ḥadīth, while the Ḥadīth itself is missing.⁴⁸ This may be seen as omissions of the author or of the copyist.

The biographical notices in the *Mu'jam* follow a more or less standard pattern. The following elements are the main focus of each biography: (a) the name of the *muḥaddith/muḥaddithah*, his/her *nisbah*, and his/her *kunyah*; (b) a list of the teachers from whom the biographee heard or read Ḥadīths, and a list of the books he/she studied or heard from them; (c) whether he transmitted Ḥadīth to others or not, as well as the books he wrote; the biographee's social status, the positions he/she held, etcetera; (d) the birth date and death date of the biographee. Most of the data are available in each biography, but one or more may be missing. The above data are usually presented in the same order. Some data may precede others. What I presented is the general methodology adopted in the *Mu'jam*. In many entries, Ibn Ḥajar records the full name based on earlier sources or on what people commonly knew about the biographee.⁴⁹ This shows Ibn Ḥajar's thoroughness because of his access to the sources, or that he had a huge library. In what follows I will give some further details on this methodology.

The *Mu'jam* gives the name of the biographee, and sometimes gives the biographee a title that shows his scholarly position, like *ash-Shaykh* or *al-Imām* before⁵⁰ or after⁵¹ his name. Sometimes, the title is given in the chain of transmitting the Ḥadīth that Ash-Shaykhah Maryam heard from the teacher concerned.⁵² Sometimes the *Mu'jam* gives more than one title, such as *al-Imām al-'Allāmah*,⁵³ *al-'Alam al-Kabīr*⁵⁴, or *al-'Allāmah al-Bārī' al-Mutafannin al-Adīb al-Balīgh*.⁵⁵ Of the frequent titles are *al-Ḥāfiẓ*,⁵⁶ *al-Faqīh*,⁵⁷ *al-Faqīh al-Fāḍil*,⁵⁸ *al-Adīb*,⁵⁹ etcetera. Then follow phrases that indicate the

⁴⁷ See, for example, biographies no. 3 and 48.

⁴⁸ See biographies no. 4, 6, 13, 27, 42, 46, 98, 106, 107, 123, 164, 167, 169, 173, 216, 220, 225, 248, 251, and 289.

⁴⁹ See, for example, biography no. 177.

⁵⁰ See biography no. 4.

⁵¹ See biography no. 80.

⁵² See biographies no. 20, 27, and 48.

⁵³ See biography no. 123.

⁵⁴ See biography no. 297.

⁵⁵ See biography no. 282.

⁵⁶ See biography no. 4.

⁵⁷ See biography no. 163.

⁵⁸ See biography no. 305.

⁵⁹ See biographies no. 37, 40, 162, and 262.

religious or worldly positions which the biographee held, such as *al-Qāḍī*,⁶⁰ *Qāḍī al-Quḍāh*,⁶¹ *al-Muḥṭī*,⁶² *Shaykh ash-Shāfiʿiyyah*,⁶³ *an-Naqīb*,⁶⁴ and so on.

Then may follow the *laqab* of the biographee, such as ʿIzz ad-Dīn,⁶⁵ Sharaf ad-Dīn,⁶⁶ ʿAlam ad-Dīn,⁶⁷ Burhān ad-Dīn,⁶⁸ ʿAfif ad-Dīn,⁶⁹ etcetera. After the *laqab* may follow the *kunyah* of the biographee, such as Abū Muḥammad, Abū Aḥmad, Abū al-Ḥasan, Abū Masʿūd, and so on. Sometimes, the *Muʿjam* gives two *kunyahs* if the biographee is known by both, such as Abū Muḥammad and Abū ʿAwānah,⁷⁰ Abū Muḥammad and Abū al-Faḍl,⁷¹ and Abū Yaʿlā and Abū al-Muẓaffar.⁷² Next in usual order may be a name by which the biographee is known (the *shuhrah*). The name is preceded by phrases like *al-Maʿrūf bi-*,⁷³ *al-Manʿūt bi-*⁷⁴ or *ʿurifa bi-* (best known as).⁷⁵ Then will follow the *nisbah* of the biographee, such as al-Baghdādī,⁷⁶ al-Irbilī,⁷⁷ ad-Dimashqī,⁷⁸ al-Miṣrī,⁷⁹ al-ʿAsqalānī,⁸⁰ al-Maqdisī,⁸¹ etcetera. In two cases, the *Muʿjam* gives further details concerning the *nisbah*. In the biography of Ibrāhīm ibn Aḥmad ibn ʿAbd al-Muḥsin al-Gharrāfi, Ibn Ḥajar says "*wal-Gharrāfi nisbatan ilā al-Gharrāf min aʿmāl Wāsiṭ*."⁸² In the biography of Yūsuf ibn Muḥammad al-Maʿdanī, Ibn Ḥajar says "*wal-Maʿdanī nisbatan ilā al-Maʿdan bayna ʿAbadān wa Asʿard*."⁸³ Next, in the most usual order, comes the *madhhab* of the biographee such as ash-Shāfiʿī,⁸⁴ al-Ḥanbalī,⁸⁵ al-Ḥanafī,⁸⁶ and al-Mālikī.⁸⁷

Ibn Ḥajar also provides the profession of the biographees, such as al-Khayyāṭ,⁸⁸ adh-Dhahabī,⁸⁹ at-Tājir,⁹⁰ ad-Dallāl,⁹¹ al-ʿAtṭār,⁹² al-Muʿadhdhin,⁹³ ad-Dahhān,⁹⁴ at-

⁶⁰ See biographies no. 8 and 142.

⁶¹ See biographies no. 106, 123, 162, 163, and 291.

⁶² See biography no. 10.

⁶³ See biography no. 48.

⁶⁴ See biography no. 228.

⁶⁵ See biographies no. 90, 134, 146, and 189.

⁶⁶ See biographies no. 10, 119, 123, 187, 226, 231, 269, 292, 314, and 315.

⁶⁷ See biography no. 108.

⁶⁸ See biography no. 48.

⁶⁹ See biography no. 56.

⁷⁰ See biography no. 314.

⁷¹ See biography no. 124.

⁷² See biography no. 90.

⁷³ See biographies no. 2, 9, 12, 28, 37, 50, 57, 86, 120, 122, 145, 156, 157, 178, and 227.

⁷⁴ See biographies no. 88, 104, 138, and 161.

⁷⁵ See biographies no. 81, 175, 226, 247, and 256.

⁷⁶ See biography no. 145.

⁷⁷ See biography no. 235.

⁷⁸ See biographies no. 85, 104, 124, 166, 179, 289, 293, 294, 301, 306, 307, and 314.

⁷⁹ See biographies no. 3, 33, 81, 86, 132, 149, 158, 168, 246, 255, 292, 313, and 322.

⁸⁰ See biographies no. 3, 92, 100, and 114.

⁸¹ See biographies no. 13, 15, 20, 27, 32, 36, 37, 66, 73, 76, 83, 99, 122, 123, 133, 134, 135, 173, 178, 189, 196, 211, 224, 258, 260, 302, and 313.

⁸² See biography no. 45.

⁸³ See biography no. 320.

⁸⁴ See biographies no. 20, 58, 87, 149, 163, 168, 169, 204, 220, 259, and 306.

⁸⁵ See biographies no. 123, 142, 209, 233, 258, 261, 285, 291, and 320.

⁸⁶ See biographies no. 9, 56, 120, 132, 234, 276, and 307.

⁸⁷ See biographies no. 10, 158, 218, and 279.

⁸⁸ See biographies no. 62, 144, 170, 187, and 211.

⁸⁹ See biographies no. 213 and 216.

Ṭabīb,⁹⁵ and al-Qaṭṭān.⁹⁶ Sometimes, two professions are given, such as al-Khayyāṭ al-‘Allāf.⁹⁷ Ibn Ḥajar may also give the profession in a phrase, like *wa kāna tājiran*,⁹⁸ *yataqawwatu min naskhi yadih*,⁹⁹ *kāna yatasabbabu fī ḥānūt*,¹⁰⁰ *kāna khaṭīban*,¹⁰¹ *kāna wakīlan*,¹⁰² or *kāna lahu ḥānūt yabī‘u fīhi al-ḥadīd*.¹⁰³

Until this point, we were covering the first part of the biography. The second part is concerned with the educational background of the biographee. Ibn Ḥajar pays much attention to this part, and considers it the core of the biography. He usually starts with listing the teachers from whom the biographee heard Ḥadīths. Ibn Ḥajar lists the names of these teachers in different ways. Sometimes, a name is given along with the *kunyah*, the *laqab* and the *nisbah*, such as al-Qāḍi Ḍiyā‘ ad-Dīn Danyāl,¹⁰⁴ ‘Umar ibn Muḥammad aṭ-Ṭūmānī,¹⁰⁵ Zakī ibn al-Ḥasan al-Baylaqānī,¹⁰⁶ al-Majd Muḥammad ibn Ismā‘īl ibn ‘Asākir,¹⁰⁷ ‘Umar ibn Manṣūr ibn Muḥammad ibn Ishāq al-Arsūfī,¹⁰⁸ Abū al-Ma‘ālī Aḥmad ibn Ishāq al-Abraquhī,¹⁰⁹ and so on. However, in many cases, Ibn Ḥajar only gives the *laqab* and the *nisbah* of the teacher such as al-‘Izz al-Ḥarrānī,¹¹⁰ An-Najīb al-Ḥarrānī,¹¹¹ ar-Rashīd al-‘Aṭṭār,¹¹² and al-Miqdād al-Qaysī.¹¹³ In some cases, he gives the name only such as Aḥmad ibn ‘Abd ad-Dā‘im,¹¹⁴ Ibrāhīm ibn Khalīl,¹¹⁵ and Muḥammad ibn ‘Abd al-Hādī.¹¹⁶ In a few cases, only the *nisbah* is provided such as al-Burūjirdī,¹¹⁷ al-Mursī,¹¹⁸ al-Yaldānī,¹¹⁹ and al-Karmānī.¹²⁰ Frequently mentioned teachers may be referred to either without their *laqab*, or without their *kunyah*, or even without their first

⁹⁰ See biographies no. 38 and 131.

⁹¹ See biographies no. 114, 194, and 267.

⁹² See biographies no. 28, 42, 135, and 205.

⁹³ See biographies no. 118, 182, 236, 246, and 296.

⁹⁴ See biography no. 61.

⁹⁵ See biographies no. 58, 206, and 255.

⁹⁶ See biographies no. 76 and 299.

⁹⁷ See biography no. 248.

⁹⁸ See biographies no. 104 and 176.

⁹⁹ See biography no. 45.

¹⁰⁰ See biography no. 110.

¹⁰¹ See biography no. 171.

¹⁰² See biography no. 172.

¹⁰³ See biography no. 256.

¹⁰⁴ See biography no. 108.

¹⁰⁵ See biography no. 61.

¹⁰⁶ See biography no. 38.

¹⁰⁷ See biography no. 87.

¹⁰⁸ See biography no. 111.

¹⁰⁹ See biography no. 117.

¹¹⁰ See, for example, biographies no. 4, 25, 53, 84, 127, 137, 140, and 142.

¹¹¹ See, for example, biographies no. 21, 23, 25, 29, 30, 33, 47, and 51.

¹¹² See, for example, biographies no. 16, 35, 50, 68, 123, 165, 176, 204, 249, 256, 275, and 292.

¹¹³ See, for example, biographies no. 8, 90, 106, and 106.

¹¹⁴ See, for example, biographies no. 99, 104, 106, 107, 119, 144, 176, 199, 258, 299, and 311.

¹¹⁵ See, for example, biographies no. 36, 76, 77, 85, 87, 99, 102, 103, 115, 123, 124, 135, 151, 195, 215, 217, 225, and 258.

¹¹⁶ See, for example, biographies no. 99, 115, 151, 195, and 217.

¹¹⁷ See biographies no. 21, 51, and 154.

¹¹⁸ See biographies no. 68 and 215.

¹¹⁹ See biographies no. 15, 102, 123, 135, 215, 217, and 266.

¹²⁰ See biographies no. 12, 105, 139, 166, 178, 198, 296, 302, and 305.

name or *nisbah*, such as An-Najīb,¹²¹ Ibn al-Bukhārī,¹²² Ibn al-Ḥatmī,¹²³ and Ibn ‘Allāq.¹²⁴

For reasons of abbreviation, Ibn Ḥajar tends to use the dual form when a certain teacher has something in common with another. For example, Muwaffaq ad-Dīn Muḥammad ibn ‘Umar ibn ‘Abd Allāh heard Ḥadīths from his two uncles Yūsuf and Muḥammad. Ibn Ḥajar expresses this in the following manner, *sami‘a min ‘ammay wālidiḥ* (he heard from his father's two uncles). Because the list of teachers from whom Ash-Shaykhah Maryam's teachers heard Ḥadīths is sometimes very long, Ibn Ḥajar, for reasons of abbreviation as well, uses some phrases to indicate that the list goes on to include other teachers such as *wa ghayrihim* (and others),¹²⁵ *wa gharyrihimā*,¹²⁶ *wa ajāza lahu jama‘ah* (a group of scholars granted him an *ijāzah*),¹²⁷ *wa sami‘a min jamā‘atin ākharīn* (and he heard from other scholars)¹²⁸ *wa min jamā‘atin siwāḥ* (and from another group other than this scholar),¹²⁹ *wa jama‘ah* (and a group),¹³⁰ *fī ākharīn* (among others),¹³¹ *fī jama‘ah*,¹³² *wa khalq*,¹³³ *min khalqin yaṭūlu dkikruhum*,¹³⁴ and *sami‘at min ākharīn*.¹³⁵

The place where a certain *muḥaddith* heard Ḥadīths from his teachers is given in some biographies, such as *sami‘a bi Baghdad*,¹³⁶ *sami‘a bil-Qāhirah*,¹³⁷ *sami‘a bi Ḥalab*,¹³⁸ *sami‘a bil-Iskandariyyah*,¹³⁹ *sami‘a bi Dimashq*,¹⁴⁰ *sami‘a bi ash-Shām*,¹⁴¹ *sami‘a bi Thaghri ‘Adan*,¹⁴² and *sami‘a bi Makkah*.¹⁴³ Sometimes the *Mu‘jam* uses sentences such as *qadima Dimashq ... fa sami‘a bihā min*,¹⁴⁴ *wa raḥala ilā Dimashq fa sami‘a bihā min*,¹⁴⁵ and *qadima al-Qāhira ... fa sami‘a bihā min*.¹⁴⁶ In one case, the *Mu‘jam* gives all the places where Abū al-Faṭḥ al-Ya‘murī heard Ḥadīths from his

¹²¹ See biographies no. 9, 24, 35, 41, 42, 46, 62, 66, 71, 72, 80, 89, 94, 95, 97, 116, 121, 128, 149, 155, 158, 182, 192, 193, 199, 204, 210, 220, 226, 231, 236, 237, 242, 244, 249, 252, 254, 255, 262, 263, 271, 274, 280, 281, 283, 290, 291, 292, 298, 307, 311, 315, 316, 320, 324.

¹²² See biographies no. 44, 82, 122, 148.

¹²³ See, for example, biographies no. 53, 142, and 149.

¹²⁴ See, for example, biographies no. 35, 41, 46, 51, and 54.

¹²⁵ See, for example, biographies no. 15, 39, 41, 53, 56, 57, 59, and 62.

¹²⁶ See, for example, biographies no. 13, 17, 21, 24, 27, 31, and 42.

¹²⁷ See, for example, biographies no. 27, 86, 115, and 142.

¹²⁸ See biographies no. 25 and 184.

¹²⁹ See biography no. 34.

¹³⁰ See biographies no. 45, 76, 83, 90, 99, 102, 110, 123, 129, 143, 149, 167, 181, and 224.

¹³¹ See biographies no. 8, 10, 14, 29, 37, 44, 51, 59, 180, 222, 252, 255, 257, 258, 285, 306, and 311.

¹³² See biography no. 99.

¹³³ See biography no. 149.

¹³⁴ See biography no. 282.

¹³⁵ See biographies no. 98 and 197.

¹³⁶ See biography no. 145.

¹³⁷ See biographies no. 57 and 282.

¹³⁸ See biography no. 56.

¹³⁹ See biography no. 128.

¹⁴⁰ See biographies no. 132, 140, 154, 245, 154, and 311.

¹⁴¹ See biography no. 142.

¹⁴² See biography no. 168.

¹⁴³ See biography no. 180.

¹⁴⁴ See biography no. 163.

¹⁴⁵ See biography no. 128.

¹⁴⁶ See biography no. 168.

teachers in one sentence without mentioning their names. We read in his biography, *wa sami'a bil-Qāhirah wa Dimashq wa Nāblis, wa Makkah wal-Iskandariyyah wa Bayt al-Maqdis*.¹⁴⁷ After mentioning the place, the *Mu'jam* gives the names of the teachers from whom the biographee heard Ḥadīths.

Ibn Ḥajar was very accurate in mentioning the exact method of Ḥadīth transmission. Several expressions are used in the *Mu'jam*, such as *sami'a(t)* (he/she heard Ḥadīths from...),¹⁴⁸ *ḥaḍara(t)* (he/she attended the assemblies of...),¹⁴⁹ *ajāza lahu(hā)* (so and so granted him/her an *ijāzah*), *sami'a al-kathīr bi-ifādat 'ammih*,¹⁵⁰ *sami'a bi-ifādat akhīh*,¹⁵¹ *sami'a bi-ifādat khālih*,¹⁵² *wa qara'a bi-nafsih* (he (himself) read such and such before so and so),¹⁵³ and *wa sami'at bi-qirā'at mawlāhā*.¹⁵⁴ Then follows a list of the books (*ajzā'*, *arba'īnāt*, *sudāsiyyāt*, *mashyakhāt*, etcetera) which the biographee heard or read before his/her teachers. The list of books helps researchers to reconstruct the cultural and intellectual movement during Ash-Shaykhah Maryam's life.

The third part of the biography is concerned with the question whether the teacher concerned used to transmit Ḥadīth to others or not. The frequent term used throughout the *Mu'jam* is *wa ḥaddatha(t)* (he/she transmitted). Some other formulas are used, such as *wa ḥaddatha bil-kathīr* (he transmitted a lot of Ḥadīths),¹⁵⁵ *ḥaddatha qadīman*,¹⁵⁶ *wa ḥaddatha bi ghālibi marwiyātih*,¹⁵⁷ *wa ḥaddatha bi kathīr min masmū'ātih*.¹⁵⁸ Ibn Ḥajar, sometimes, gives the name of a certain Ḥadīth collection which a certain teacher transmitted along with the place where it was narrated. For example, we read in the biography of Aḥmad ibn Abī Tālbi al-Ḥajjār "*Wa ḥaddatha bi aṣ-Ṣaḥīḥ akthara min sittīna marratan bi Dimashq wal-Qāhirah wa Miṣr wa Ḥimṣ wa Ba'labakk wa Ḥamāh* (he transmitted the *Ṣaḥīḥ* more than sixty times in Damascus, Cairo, Miṣr, Ḥimṣ, Ba'labakk, and Ḥamāh).¹⁵⁹

Sometimes, only the place associated with the transmission of a certain teacher is mentioned in the *Mu'jam*. For example, we read *wa ḥaddatha bi Dimashq wal-Qāhirah*,¹⁶⁰ *wa ḥaddatha bil-Qāhirah*,¹⁶¹ or *wa ḥaddatha bi Makkah*.¹⁶²

Some of Ash-Shaykhah Maryam's teachers were famous for transmitting certain books. For example, 'Abd al-Qādir ibn 'Abd al-'Azīz ibn al-'Ādil (d. 737/1337) transmitted the book of *as-Sīrah An-Nabawiyyah* of Ibn Hishām. He was the last to

¹⁴⁷ See biography no. 281.

¹⁴⁸ This formula is frequently repeated throughout the *Mu'jam*.

¹⁴⁹ This formula is frequently repeated throughout the *Mu'jam*.

¹⁵⁰ See biography no. 48.

¹⁵¹ See biography no. 130.

¹⁵² See biography no. 175.

¹⁵³ See biographies no. 11, 158, and 168.

¹⁵⁴ See biography no. 203.

¹⁵⁵ See biographies no. 29, 51, 215, and 285. For the term *wa ḥaddathat bi al-kathīr*, See biography no. 99

¹⁵⁶ See biography no. 115.

¹⁵⁷ See biography no. 124.

¹⁵⁸ See biography no. 128.

¹⁵⁹ See biography no. 14.

¹⁶⁰ See biographies no. 27, 88, 106, 146, 162, 163, and 258.

¹⁶¹ See biographies no. 70 and 279. For female teachers who narrated Ḥadīth in Cairo, See biography no. 308.

¹⁶² See biography no. 246.

transmit it from Khaṭīb Mardā (d. 656/1258).¹⁶³ ‘Abd Allāh ibn Khalaf ibn ‘Abd al-Wahhāb aṣ-Ṣawwāf (d. 724/1324) heard the book of *at-Tawakkul* by Ibn Abī ad-Dunyā from As-Silafī's grandson.¹⁶⁴ He was the only one to transmit it from him.¹⁶⁵ Sunjur ibn ‘Abd Allāh al-Jāwīlī (d. 745/1345) heard the *Musnad* of ash-Shāfi‘ī from Diyā‘ ad-Dīn Danyāl¹⁶⁶ and transmitted it several times.¹⁶⁷ ‘Abd al-‘Aziz ibn ‘Abd al-Qādir al-Baghdādī transmitted his three-volume *Mashyashah* which had been compiled by ash-Shāri‘ī Ismā‘īl.¹⁶⁸ Muḥammad ibn ‘Abd ar-Raḥmān al-Qazwīnī transmitted his *Mashyakhah* which had been compiled by al-Birzālī.¹⁶⁹ Muḥammad ibn ‘Abd al-Mu‘min ibn Khalaf ad-Dimyāfi transmitted his *Mashyakhah* which had been compiled by his father.¹⁷⁰

Also, the *Mu‘jam* features some personal collections of Ḥadīth. ‘Alī ibn Muḥammad ibn ‘Alī al-Hamadhānī compiled for himself forty Ḥadīths and transmitted them.¹⁷¹ Some other teachers were known for transmitting their *Mashyakhahs* which had been compiled by their students. Ibrāhīm ibn ‘Abd ar-Raḥmān al-Fazārī (d. 729/1329) transmitted his *Mashyakhah* which had been compiled by Abū Sa‘īd al-‘Alā‘ī.¹⁷² Abū ar-Rabī‘ Sulaymān ibn ‘Umar al-Zar‘ī (d. 734/1333) transmitted his *Mashyakhah* which had been compiled by ‘Alam ad-Dīn al-Birzālī.¹⁷³ ‘Abd ar-Raḥmān ibn Ibrāhīm ibn ‘Abd Allāh al-Farḍī (d. 732/1332) transmitted his *Mashyakhah* which had been compiled by Abū ‘Abd Allāh ibn Sa‘d.¹⁷⁴ On the other hand, some of Ash-Shaykhah Maryam's teachers transmitted the *Mashaykhahs* of their masters. Aḥmad ibn ‘Abd ar-Raḥmān ibn Abī Bakr al-Wānī (d. 730/1330) heard from Aḥmad ibn ‘Abd ad-Dā‘im (d. 649/1251) his *Mashyakhah* and transmitted it in Damascus and Cairo.¹⁷⁵

After mentioning the activities of the biographee, Ibn Ḥajar gives a list of the biographee's well-known students who heard Ḥadīths from him. Ibn Ḥajar uses the formula *sami‘a minhu* (so and so heard Ḥadīth from him) to signify this activity. In some cases, Ibn Ḥajar mentions the names of the scholars who heard Ḥadīths from the biographee.¹⁷⁶ In other cases, Ibn Ḥajar says *sami‘a minhu jamā‘ah* (a group of students

¹⁶³ See biography no. 151. Ibn Khaṭīb Mardā is Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl al-Maqdisī. For his biography see Adh-Dhahabī, *Siyar*, 23:325.

¹⁶⁴ Abū al-Qāsim ‘Abd ar-Raḥmān ibn Makkī ibn ‘Abd ar-Raḥmān (d. 651/1253). For his biography, see Jalāl ad-Dīn ‘Abd ar-Raḥmān as-Suyūfī, *Husn al-Muḥāḍarah fī Tārīkh Miṣr wal-Qāhirah*, ed. Muḥammad Abū al-Faḍl Ibrāhīm (Cairo: ‘Īsā al-Bābī al-Ḥalabī, 1967) 1:379; adh-Dhahabī, *Siyar*, 23:278-9.

¹⁶⁵ See biography no. 125.

¹⁶⁶ Danyāl ibn Mankalī al-Karkī (d. 696/1296). For his biography, see Ṣalāḥ ad-Dīn Khalīl ibn Aybak aṣ-Ṣafadī, *A yān al-‘Aṣr wa A wān an-Naṣr*, ed. ‘Alī Abū Zayd *et al.*, (Damascus: Dār al-Fikr, 1997) 2:340-1.

¹⁶⁷ See biography no. 108.

¹⁶⁸ See biography no. 145. For the biography of Ismā‘īl ash-Shāri‘ī, see Ibn Ḥajar, *ad-Durar*, 1:364 (914).

¹⁶⁹ See biography no. 245. For the biography of Abū Muḥammad al-Qāsim ibn Muḥammad al-Birzālī see, ‘Abd al-Ḥayy ibn Aḥmad ibn al-‘Imād, *Shadharāt adh-Dhahab fī akhbār man dhahab*, eds. ‘Abd al-Qādir al-‘Arna‘ūt and Maḥmūd al-‘Arna‘ūt (Beirut: Dār Ibn Kathīr, 1993), 7:214-216.

¹⁷⁰ See biography no. 252.

¹⁷¹ See biography no. 180.

¹⁷² See biography no. 48.

¹⁷³ See biography no. 106.

¹⁷⁴ See biography no. 134.

¹⁷⁵ See biography no. 18.

¹⁷⁶ See, for example, biographies no. 6, 8, 15, 39, 47, 57, 60, 64, 87, 88, 115, 118, 119, 124, 132, 141, 146, 158, 162, and 163.

heard Ḥadīth from him)¹⁷⁷ or *sami'a minhu al-a'imma* (leading scholars heard Ḥadīth from him)¹⁷⁸ without mentioning the names.

Ibn Ḥajar shows much interest in adding a unique characteristic to the biographee. This is illustrated, in some cases, when he uses expressions like *wa huwa (hiya) ākhiru man ḥaddatha 'an* (he/she was the last to narrate from so and so). For example, Zaynab bint al-Kamāl (d. 746/1345)¹⁷⁹ was the last to transmit from Sibṭ as-Silafī (d. 651/1253), Yūsuf ibn Khalīl ibn Qaraja ibn 'Abd Allāh ad-Dimashqī (d. 648/1250), 'Abd al-Khāliq ibn Anjab An-Nishtibrī (649/1251) and 'Ajībah bint Abī Bakr Muḥammad ibn Ghālib al-Baqdārī (d. 647/1249).¹⁸⁰ Fāṭimah bint al-'Izz Ibrāhīm ibn Aḥmad ibn Qudāmah (d. 747/1347) was the last to narrate from both Muḥammad ibn 'Abd al-Hādī (d. 658/1259)¹⁸¹ and Khaṭīb Mardā.¹⁸² 'Abd Allāh ibn Khalaf ibn 'Abd al-Wahhāb aṣ-Ṣawwāf was the last in his town to narrate from Sibṭ as-Silafī through hearing his Ḥadīths.

Another unique feature of some biographees is their being the only one to transmit a certain book or Ḥadīth from a certain master. Ibn Ḥajar uses different expressions for that. For example, we read a general term like *wa tafarrad* (he was the only one to transmit from so and so).¹⁸³ In some biographies, the term is accompanied with the method of transmission, such as *wa tafarrada bi ar-Riwāyah 'an shaykhihi bi as-Samā' wa 'an akthari mashāyikhihi bil-ijāzah*.¹⁸⁴ Ibn Ḥajar sometimes mentions that the biographee was the only one to narrate some of the collections which he heard, *wa tafarrada bi ashya' min masmū'ātih*.¹⁸⁵ The biographee is sometimes characterized by being the only one to transmit many of the Ḥadīths which he heard, *wa tafarrada bi kathīr min marwiyyātih*.¹⁸⁶

Another unique characteristic of some biographees is that they are the only ones to narrate certain *ajzā'* (small booklets) of Ḥadīth, *wa tafarrada bi 'iddati ajzā'*.¹⁸⁷ Such data help in distinguishing the unknown transmitters. According to Ḥadīth scholars, an unknown transmitter is one from whom only one student hears Ḥadīths. In Ḥadīth literature, several classical works had been written on sole narrators from a certain teacher. This phenomenon is known as *al-Wahdān*. Imām Muslim wrote a book on this genre and titled it "*Al-Munfaridāt wal-Wahdān*".¹⁸⁸ Abū al-Faṭḥ al-Azdī (d. 374/984) wrote *al-Makhzūn fī 'Ilm al-Ḥadīth*.¹⁸⁹ This book is concerned mainly with the Prophet's Companions from whom only their sons or one of the followers (*tābi'ūn*) transmitted Ḥadīths. In one case, we read that Muḥammad ibn Abī al-Zahr al-Ghasūlī (d. 737/1336)

¹⁷⁷ See biography no. 120.

¹⁷⁸ See biography no. 18, 48, 64, and 296.

¹⁷⁹ For the biography of Zaynab's role as a *muḥaddithah*, see Asma Sayeed, "Women in Ḥadīth Transmission" 71-94.

¹⁸⁰ Biography no. 99.

¹⁸¹ For his biography, see adh-Dhahabī, *Siyar*, 23:342-3

¹⁸² Biography no. 195.

¹⁸³ See biographies no. 215, 238, and 285.

¹⁸⁴ See biography no. 14.

¹⁸⁵ See biography no. 29.

¹⁸⁶ See biographies 76 and 165.

¹⁸⁷ See biography no. 141.

¹⁸⁸ Beirut: Dār al-Kutub al-'Ilmiyyah, 1998.

¹⁸⁹ India: New Delhi, 1988.

was the only one to attend the lectures given by al-‘Izz al-Ḥarrānī (d. 686/1287)¹⁹⁰ in Damascus.¹⁹¹ In another case, we read that Muḥammad ibn Ayyūb ibn ‘Alī ibn Ḥāzim An-Naqīb (d. 737/1337) was the only one to transmit the second portion of the first volume of Ḥadīth collection of Abū al-Ḥusayn ‘Abd al-Bāqī ibn Qānī’ (d. 351/962).¹⁹² In terms of Ḥadīth criticism, this is known as *tafarrud*, which is a controversial issue among the scholars of Ḥadīth.¹⁹³

The *Mu‘jam* is a very valuable source for the educational institutions in the Mamluk period. In many biographies, Ibn Ḥajar gives the name of the school where a certain biographee used to teach, such as *wa darrasa bi ad-Dawla ‘iyyah*, (he taught at the ad-Dawla ‘iyyah school)¹⁹⁴ and *wa darrasah bil-Mankutmiriyyah* (he taught at the al-Mankutmiriyyah school).¹⁹⁵ In some cases, the name of the school is not given but the position of teaching is only indicated, for instance: *wa darrasa bi ‘iddat madāris* (he taught in several schools),¹⁹⁶ *wa darrasa muddatan* (he taught for some time),¹⁹⁷ *wa darrasa al-ḥadīth bi Miṣr* (he taught Ḥadīth in Egypt),¹⁹⁸ *wa darrasa wa-shtahara ṣṭuhu* (he taught and was of a good repute),¹⁹⁹ and *wa darrasa bi Miṣr* (he taught in Egypt).²⁰⁰ If the teaching took place in a mosque or somewhere else, this may also be indicated in the *Mu‘jam*. Thus, we read *wa darrasa bi manāzil al-‘Izz bi Miṣr* (he taught at the house of al-‘Izz in Egypt),²⁰¹ *wa darrasa bi Jāmi‘ aṣ-Ṣāliḥ* (he taught at the mosque of aṣ-Ṣāliḥ),²⁰² and *wa darrasa bi Thaghr al-Iskandariyyah* (he taught at the coastal city of Alexandria).²⁰³

Ibn Ḥajar also gives the position of *mu‘īd* (assistant to a master) held by some biographees in the expression *wa a‘āda*.²⁰⁴ In some cases, the name of the school is given as well: *a‘āda bil-madrasatayn ash-Sharīfiyyah wal-Quṭbiyyah*,²⁰⁵ *wa a‘āda bil-Madrasah as-Sayfiyyah bil-Qāhirah*,²⁰⁶ *wa a‘āda bil-Bādrā‘iyyah*,²⁰⁷ or *wa a‘āda bil-Ashrafiyyah*.²⁰⁸

¹⁹⁰ For his biography, see Ibn al-‘Imād, *Shadharāt adh-Dhahab*, 7:692.

¹⁹¹ See biography no. 238.

¹⁹² See biography no. 228. For the biography of Ibn Qānī’, see adh-Dhahabī, *Siyar*, 15:526-7.

¹⁹³ For details on this issue, see Aḥmad Shākir Maḥmūd “Tafarrud ar-Ruwāh bi al-ḥadīth wa mawqif an-Nuqqād minhu” *Majallat Kulliyat al-Imām Al-A‘zam* (n.d, n.p)

¹⁹⁴ See biography no. 106. For more on the history of this school, see ‘Abd al-Qādir ibn Muḥammad an-Nu‘aymī, *ad-Dāris fī Tārīkh al-Madāris*, ed. Ibrāhīm Shams ad-Dīn (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1990), 1: 182-190.

¹⁹⁵ See biography no. 279.

¹⁹⁶ See biography no. 27.

¹⁹⁷ See biography no. 123.

¹⁹⁸ See biography no. 149.

¹⁹⁹ See biography no. 163.

²⁰⁰ See biography no. 260.

²⁰¹ See biography no. 259.

²⁰² See biography no. 284.

²⁰³ See biography no. 231.

²⁰⁴ See biographies no. 20, 220, 279, and 307.

²⁰⁵ See biographies no. 86. Al-Quṭbiyyah is a school established in Cairo by Quṭb ad-Dīn Khusrū ibn Bulbul ibn Shujā‘ al-Hadabānī in 570/1174. Taqī ad-Dīn Aḥmad ibn ‘Alī al-Maqrīzī, *Al-Mawā‘iz wal-I‘tibār bi-dhikr al-Khiṭaṭ wal-Āthār* (Cairo: Maktabat Madbūlī, 1998), 3:112 (CD edition).

²⁰⁶ See biographies no. 169. For more on this school, see al-Maqrīzī, *Al-Mawā‘iz wal-I‘tibār*, 3:115 (CD edition).

²⁰⁷ See biographies no. 245. For more on this school, see an-Nu‘aymī, *ad-Dāris*, 1:154.

²⁰⁸ See biographies no. 283. For more on Dār al-Ḥadīth al-Ashrafiyyah, see an-Nu‘aymī, *ad-Dāris*, 1:15.

The *Muʿjam* is also a good source for the literary production of the biographees, as Ibn Ḥajar gives a list of the books or Ḥadīth collections composed by them. Usually, this is expressed in general terms, such as *ṣannaḥa at-Taṣānīf*,²⁰⁹ and *wa ʿallafa tawālīfa muḥḍadah*.²¹⁰ In a few cases, the *Muʿjam* gives a reference to a specific work composed by the biographee, for instance, *sharaḥa al-Hāwī aṣ-Ṣaghīr*,²¹¹ *ṣannaḥa nathran fī sitt mujalladāt wa urjūzatan fil-Qirāʾāt as-Sabʿ*.²¹² Ibn Ḥajar also gives the titles of some writings that have been lost or are still in manuscript form, such as the *Muʿjam* of al-Quṭb al-Ḥalabī, which contained the biographies of 1300 teachers,²¹³ and the *Muʿjam* of ʿAbd al-Ghaffār ibn Muḥammad as-Saʿdī, which contained the biographies of 1000 teachers.²¹⁴

Ibn Ḥajar refers to specific types of collections, either composed by the biographee or someone compiled it for him. Examples include the *Arbaʿīnā*²¹⁵ *Tusāʿiyat al-Isnād* and the *al-Arbaʿīnā al-Musalsalah* of ʿAbd al-Ghaffār ibn Muḥammad as-Saʿdī,²¹⁶ the *Tuḥfat al-ʿIdād bil-Aḥādīth at-Tusāʿiyat al-Isnād* of Aḥmad ibn Yaʿqūb ibn Aḥmad al-Ḥalabī,²¹⁷ the *Arbaʿīnā Tusāʿiyat al-Isnād* of al-Quṭb al-Ḥalabī, and another *Arbaʿīnā* arranged according to their *isnād* and the places where they were narrated.²¹⁸

Among the examples of specific collections are the *Muwāfaqāt*, such as the *Muwāfaqāt* of ʿAlī ibn Ismāʿīl ibn Yūsuf at-Tabrīzī which had been compiled by someone else for him.²¹⁹ In Ḥadīth terminology, *Al-Muwāfaqah* occurs when a student of Ḥadīth transmits from the teacher of, for example, Imām Muslim with a number of masters in the *isnād* less than the number of masters if he would transmit from Imām Muslim directly. There is also a reference to a three-part *Mashyakhah* of ʿAbd Allāh ibn al-Ḥusayn ad-Dimashqī (d. 735/1334), which had been compiled by a certain al-Baʿlī. In one case, Ibn Ḥajar gives a reference to a commentary on al-Bukhārī by al-Quṭb al-Ḥalabī which he did not complete. In this way, the books and collections mentioned in the *Muʿjam* provide an important description of the course of study of Ash-Shaykhah Maryam's teachers during the Mamluk period. Later scholars would cite these collections as the list of what they had been allowed by their teachers to transmit.

Of the qualities of the biographees, Ibn Ḥajar emphasizes different aspects, such as “*wa kāna ḥasana al-khuluqī wa as-Samī mutawaḍʿian muḥabbaban ilā al-ṭalabah*”,²²⁰ “*wa kāna dhā samīn wa waqārīn wa tawaḍuʿ*”,²²¹ “*wa kāna khayyiran mutawāḍīʿan*”,²²² “*wa kāna fādīlan*”,²²³ and so on. Throughout the *Muʿjam* we do not

²⁰⁹ See biographies no. 244.

²¹⁰ See biographies no. 4.

²¹¹ See biography no. 163.

²¹² See biography no. 156.

²¹³ See biography no. 4.

²¹⁴ See biography no. 149.

²¹⁵ The term refers to a collection of forty ḥadīths around themes or topics or narrators. Nadwi, *Al-Muhaddithāt*, p. 132.

²¹⁶ See biography no. 149.

²¹⁷ See biography no. 44.

²¹⁸ See biography no. 4.

²¹⁹ See biography no. 163.

²²⁰ See biography no. 4.

²²¹ See biography no. 6.

²²² See biographies no. 11 and 134.

²²³ See biographies no. 44, 166, 255,

come across any teacher who was of no good reputation, or any teacher who is said to have been discredited by others.

Mujāwarah appears frequently in both men's and women's biographies, referring to the practice of pious travelers, mystics, and pilgrims settling in the proximity of the holy places in Mecca, Medina, and Jerusalem for a period of time to lead a life of prayers, *dhikr*, and pious contemplation.²²⁴ Hence, as Abou-Bakr suggests, we find evidence of interaction among various scholars in this environment, and also between male and female traveling pilgrims or religious scholars.²²⁵ In Ash-Shaykhah Maryam's *Mu'jam*, there is a reference to one example of *mujāwarah*.²²⁶

The performance of pilgrimage is much emphasized throughout the *Mu'jam*. Therefore, we read in some biographies expressions like *wa hajja*,²²⁷ *tuwuffiya rāji'an minal-hajj*,²²⁸ *hajja sanat tis'in wa arba'ina wa sab' mi'ah*,²²⁹ and *dakhala dimashq sanat ithnatayn wa 'ishrīn idh irtahala lil-hajj*.²³⁰ Ibn Hajar also pays attention to memorizing or reciting the Qur'ān by the biographee. Therefore, we read *wa hafīza al-qur'ān wa talāhu li-sab'*,²³¹ *wa kāna min ahl al-Qur'āni wad-Dīn*,²³² *wa kāna kathīra at-Tilāwah*,²³³ and *wa qara'a al-qur'ān bi-ba'di al-riwāyāt*.²³⁴ Ibn Hajar was much interested in the handwriting of the teachers. In two cases, we read comments such as *wa kāna ḥasana al-akhlāq jayyida al-khaṭṭ*,²³⁵ and *wa kataba bi-khaṭṭihi al-maliḥ khathīrā*.²³⁶ He also refers to the health condition of the biographees by mentioning any diseases which afflicted them. In one case, we read about Aḥmad ibn 'Umar al-'Aṭṭār that he was afflicted with a slight deafness at a later stage of his life. This affected the reliability of the transmitter and it was normal to warn people about hearing from him. State official positions held by Ash-Shaykhah Maryam's teachers feature highly in the *Mu'jam*. In some cases, we find a detailed account of the different positions held by the biographee, i.e. what position was occupied, when it was occupied and for how long the biographee occupied it.²³⁷ Examples include sentences like *waliya An-Niyābata bi Humāh yasīran*,²³⁸ *nāba fil-ḥukm*,²³⁹ *nudiba li qaḍā' al-quḍāt bi-Dimashq fa-waliyahu*,²⁴⁰ *waliya naẓar Ba'labbak wa naẓar Zar'* etcetra.²⁴¹ Ibn Hajar pays due attention to the socio-juridical position of the biographees, as to whether they were free or freed-slaves, by using words

²²⁴ Omaira Abou-Bakr, "Articulating Gender: Muslim Women Intellectuals in the pre-Modern Period." *Arab Studies Quarterly* 32:3 (2010): 131.

²²⁵ *Ibid.*

²²⁶ See biography no. 158.

²²⁷ See biographies no. 14, 180, and 189.

²²⁸ See biography no. 178.

²²⁹ See biography no. 180.

²³⁰ See biography no. 230.

²³¹ See biography no. 4.

²³² See biography no. 17.

²³³ See biographies no. 163 and 266.

²³⁴ See biography no. 159.

²³⁵ See biography no. 178.

²³⁶ See biography no. 180.

²³⁷ See biography no. 106.

²³⁸ See biography no. 108.

²³⁹ See biography no. 123.

²⁴⁰ See biography no. 163.

²⁴¹ See biography no. 266.

like *‘atīq*,²⁴² *fatā*,²⁴³ and *fatāt* for female teachers.²⁴⁴ He focuses on profiling some biographees by presenting some of their connections to other prominent family members of their time. This family connection is highlighted through expressions like *akhū Shāhid al-Jaysh Mu‘īn ad-Dīn*,²⁴⁵ *akhū Aḥmad*,²⁴⁶ *akhū Zubayr*,²⁴⁷ *akhū Aḥmad ibn Riḍwān ibn al-Zinhār li ‘ummih*,²⁴⁸ *akhū ‘Atīq*,²⁴⁹ *akhū Abī al-Faḥ*,²⁵⁰ *ukht Aḥmad*,²⁵¹ *ukht Khadījah*, etcetra.²⁵² Classical works on this genre include: ‘Alī ibn al-Madīni’s *Tasmiyat man rawā ‘anhu min awlād al-‘Asharah wa ghayrihim min Aṣḥāb rasūli-llāh* which has a section entitled *al-Ikhwāh wal-Akhawāt mimman lahum riwāyah*, Abū Dāwūd Sulymān as-Sijistānī’s *Tasmiyat al-Ikhwah*, and Abū al-Muṭarrāf al-Andalusī’s *Kitāb al-Ikhwah*. Highlighting the family connection is not limited to brothers and sisters. Other connections include being a grandson, a wife, and a mother of a certain Ḥadīth scholar. We read in some biographies *sibṭ* (grandson) An-Nizām ibn Rashīq,²⁵³ *sibṭ ibn aṣ-Ṣābūnī*,²⁵⁴ *sibṭ ar-Raḍī al-Qusṭanīnī*,²⁵⁵ *sibṭ at-Taḳī ibn Abī al-Yusr*,²⁵⁶ *wālidat ‘Abd Allāh ibn ‘Alī aṣ-Ṣanhājī wa ukhtayh*,²⁵⁷ *wālidat Nāṣir ad-Dīn al-Fāruqī*,²⁵⁸ and *zawjat al-Kamāl Muḥammad ibn As‘ad al-Qāyātī*.²⁵⁹ There is also much interest in mentioning something about the ancestors of the biographees who belong to families which were known for producing knowledge and scholarship. The phrases used in the *Mu‘jam* to distinguish these families tend to have the same ring. For example, we read phrases like *wa kāna min baytin mashhūr biṭ-ṭibb*,²⁶⁰ *wa kāna khayyiran min bayti ‘ilm*,²⁶¹ and *wa kāna ḥasan ash-Shakl min baytin ma‘rūf*.²⁶² The *Mu‘jam* also lists the names of those family members who used to teach Ḥadīth. So, we read phrases like *ḥaddatha huwa wa akhūhu*²⁶³ (he and his brother transmitted Ḥadīth), *ḥaddatha huwa wa abūhu wa jadduhu*²⁶⁴ (he, his father, and his grandfather transmitted Ḥadīth), *wa ḥaddatha huwa wa abūhu wa ‘ammuhu*,²⁶⁵ and *ḥaddatha huwa wa awlāduhu* (he, his father, and his uncle transmitted Ḥadīth).²⁶⁶ The *Mu‘jam* reflects families’ care for educating their children. As

²⁴² See biographies no. 65, 70, 71, 107, and 109.

²⁴³ See biographies no. 110, 111, 116, and 202.

²⁴⁴ See biography no. 203.

²⁴⁵ See biography no. 16.

²⁴⁶ See biography no. 74.

²⁴⁷ See biography no. 86.

²⁴⁸ See biography no. 243.

²⁴⁹ See biography no. 246.

²⁵⁰ See biography no. 284.

²⁵¹ See biography no. 89.

²⁵² See biography no. 197.

²⁵³ See biography no. 16.

²⁵⁴ See biography no. 44.

²⁵⁵ See biography no. 231.

²⁵⁶ See biography no. 319.

²⁵⁷ See biography no. 304.

²⁵⁸ See biography no. 103.

²⁵⁹ See biography no. 97.

²⁶⁰ See biographies no. 157 and 255.

²⁶¹ See biography no. 177.

²⁶² See biography no. 263.

²⁶³ See biography no. 280.

²⁶⁴ See biography no. 84.

²⁶⁵ See biography no. 137.

²⁶⁶ See biography no. 274.

stated above, students heard first from family members. In many entries, we read *sami‘a min abīhi* (heard from his father),²⁶⁷ *sami‘a min jaddih* (heard from his grandfather),²⁶⁸ *sami‘a min jaddihi li-abīh* (heard from his paternal grandfather),²⁶⁹ *sami‘a min jaddihi li-ummih* (heard from his maternal grandfather),²⁷⁰ *sami‘a min ‘ammay wālidih* (heard from his father’s two uncles),²⁷¹ *sami‘a min ‘ammih* (heard from his uncle).²⁷²

In most biographies, birth and death dates are given at the end of the biography. Only in two cases, the birth date is mentioned immediately after the full name of the biographee.²⁷³ In one case, the birth date is given in the middle of the biography.²⁷⁴ Determining the birth date depended, in some cases, on Ash-Shaykhah Maryam’s close contact with the biographee. In this case, she says: *sa‘altuhu ‘an mawlidih fa-qāla...*²⁷⁵ (I asked him about his birth date, and he said...) or *su‘ila an mawlidih...*²⁷⁶ (he was asked about his birth date). In the first two cases, it is certain that Ash-Shaykhah Maryam was the one who asked the teacher about his birth date and not Ibn Ḥajar, because these two teachers died before the birth of Ibn Ḥajar. It is of course also possible that Ash-Shaykhah Maryam had access to some books or collections composed by some biographees in which they mentioned their birth dates, and that she provided Ibn Ḥajar with this data. Ibn Ḥajar says in such cases: *mawliduhu kamā kataba bi-khaṭṭih...*²⁷⁷ (his birth date as he mentioned in his handwriting is...). If Ibn Ḥajar is not sure of the birth date, he uses phrases that indicate possibility or doubt such as *mawliduhu taqrīban...*²⁷⁸ or *wulidat sanata nayyifin wa arba‘īna wa sittimi‘ah*²⁷⁹ and *mawliduhu sanata nayyifin wa khamsīn wa sittimi‘ah*.²⁸⁰ In some cases, Ibn Ḥajar provides the birth place²⁸¹ and death place,²⁸² as well.

The same holds true for all information about the death dates of the biographees. The death dates of sixty entries are not mentioned in the *Mu‘jam*. I checked other available biographical dictionaries and could identify the death dates of twenty-seven of them. The *Mu‘jam* includes the names of twenty-five teachers for whom no biographical information was found in the available sources.²⁸³

The *Mu‘jam* reflects some aspects of the cultural and social life during the Mamluk period. First of all, it contains some references to some good copyists who earned their living by copying materials for others. Ibrāhīm ibn Muḥammad ibn ‘Abd aṣ-

²⁶⁷ See biographies no. 6 and 230.

²⁶⁸ See biography no. 120.

²⁶⁹ See biographies no. 143 and 259.

²⁷⁰ See biography no. 265.

²⁷¹ See biography no. 264.

²⁷² See biography no. 156.

²⁷³ See biographies no. 4 and 14.

²⁷⁴ See biography no. 37.

²⁷⁵ See biographies no. 47 and 132.

²⁷⁶ See biographies no. 8, 14, 54, 115, 140, 154, 155, 168, and 177.

²⁷⁷ See biographies no. 4, 190, 204, 218, 229, and 254.

²⁷⁸ See biographies no. 6, 68, 111, 150, 169, 170, and 172.

²⁷⁹ See biography no. 102.

²⁸⁰ See biography no. 20.

²⁸¹ See biographies no. 38, 113, 147, 164, and 282.

²⁸² See biographies no. 10, 45, 106, 141, 172, 230, and 266.

²⁸³ See biographies no. 26, 35, 49, 55, 59, 61, 79, 91, 92, 94, 96, 112, 140, 167, 170, 171, 185, 202, 229, 247, 250, 261, 288, and 300, and 309.

Şamad at-Tazminī,²⁸⁴ and ‘Alī ibn Abī al-Khayr al-Faḍl ibn ‘Alī ibn Nuşayr ibn ‘Abd Allāh ibn Rawāḥah²⁸⁵ are given the *kunyah* of An-Nāsikh (the copyist). Ibrāhīm ibn Aḥmad ibn ‘Abd al-Muḥsin is said to have earned his living *min naskhi yadih*.²⁸⁶ Quṭb ad-Dīn al-Ḥalabī²⁸⁷ and Aḥmad ibn Ḥammūd ibn ‘Umar ibn Hammūd²⁸⁸ are credited with having written a lot. The *Mu‘jam* describes the handwriting of ‘Alī ibn Ismā‘īl ibn Yūsuf al-Qūnawī²⁸⁹ and ‘Alī ibn Muḥammad ibn ‘Alī ibn Abd al-Qādir al-Hamadhānī²⁹⁰ as *al-khaṭṭ al-malīḥ*, and the handwriting of ‘Alī ibn ‘Īsā ibn al-Muzaffar al-Ansārī²⁹¹ as *al-khaṭṭ al-ḥasan*. In the biography of Muḥammad ibn As‘ad ibn ‘Abd al-Karīm ath-Thaqafī, some details are given about the materials he wrote: *wa kataba al-ajzā’ waṭ-ṭibāq wal-fiqh*,²⁹² also Muḥammad ibn Abī Bakr ibn Muḥammad ibn Ṭarkhān,²⁹³ and Muḥammad ibn Muslim ibn Mālik ibn Mazrū‘ aṭ-Ṭūrī both wrote *al-ṭibāq*.²⁹⁴ The copyists at that time acted, in terms of our modern techniques, as publishing houses, i.e. they copied the drafts of many books and circulated them. The production of many of them was huge, as there was a need for providing religious students with text-books.

Another important knowledge-related profession was selling and buying books. Şāliḥ ibn ‘Abd al-‘Azīm ibn Yūnus al-‘Asqalānī²⁹⁵ and Muḥammad ibn ‘Isā ibn ‘Alī ibn ‘Īsā aṣ-Şanhājī²⁹⁶ are given the profession of *ad-Dallāl fil-Kutub* (book broker). Fāris ibn Abī Firās al-Ja‘barī²⁹⁷ and Yūnus ibn Muḥammad ibn Yūnus al-Qaşār al-Ḥarīrī²⁹⁸ are given the profession of *ad-Dallāl* but it is not clear from other sources whether their profession had to do with books or not.

Throughout the *Mu‘jam* we come across many teachers who belong to different *madhhabs* (schools of Islamic law). From the number of those teachers, it becomes clear that those scholars produced scholarship on Ḥadīth at that time.²⁹⁹

²⁸⁴ See biography no. 52.

²⁸⁵ See biography no. 177.

²⁸⁶ See biography no. 45.

²⁸⁷ See biography no. 4.

²⁸⁸ See biography no. 11.

²⁸⁹ See biography no. 163.

²⁹⁰ See biography no. 180.

²⁹¹ See biography no. 176.

²⁹² See biography no. 219.

²⁹³ See biography no. 225.

²⁹⁴ See biography no. 291.

²⁹⁵ See biography no. 114.

²⁹⁶ See biography no. 267.

²⁹⁷ See biography no. 194.

²⁹⁸ See biography no. 324.

²⁹⁹ For Şāfi‘ī teachers, see biographies no. 20, 58, 87, 149, 163, 168, 169, 204, 220, 259, and 306. For Ḥanafī teachers, see biographies no. 9, 56, 120, 132, 234, 275, and 307. For Ḥanbalī teachers, see biographies no. 123, 142, 209, 233, 258, 261, 285, 291, and 320. For Mālikī teachers, see biographies no. 10, 158, 218, and 279.