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First Edition: 2006

Supervised by:
ABDUL MALIK MUJAHID

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King Fahd National Library Cataloging-in-Publication Data

Abdulmawjood, Salaahud-deen

The Biography of Imam Shawkani. / Salaahud-deen

Abdulmawjood. - Riyadh, 2006

432p; 14x21cm

ISBN: 9960-9849-0-7

1- Shawkani, Muhammad bin Ali, Died 1250 H

I-Title

922.1 dc

1427/6903

L.D. no. 1427/6903

ISBN: 9960-9849-0-7

The Biography of Imām Shawkānī

[May Allāh have mercy upon him]

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GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh, Jeddah, Sharjah, Lahore
London, Houston, New York

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E-mail: darussalm@streamyx.com

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Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most
Beneficent, the Most Merciful.

Indeed, all praise is due to Allāh. We praise Him, we seek His Aid, and we seek forgiveness of Him. And we seek refuge in Allāh from the evil of our selves and from the evil of our deeds. Whomsoever Allāh guides, there is none that can misguide him, and whomsoever Allāh misguides, there is none that can guide him.

And I bear witness that there is no deity worthy of worship except for Allāh – alone and without partners. And I bear witness that Muḥammad is His Slave and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَآسَمِ
مُسْلِمُونَ﴾

“O you who believe, fear Allāh as He should be feared and do not die except while you are Muslims in submission to Allāh.”

[Āl 'Imrān (3):102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

وَبَتَّ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O mankind, fear your Lord who created you from a single soul. And from it He created its mate and dispersed from them both many men and women. And fear Allāh through whom [i.e. in His Name] you ask one another [i.e. request favors and demand rights] and the wombs [i.e. fear Allāh in regards to the relations of kinship]. Indeed, Allāh is Ever-Watchful over you.”

[an-Nisā’ (4):1]

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ قَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe, fear Allāh and speak the truth, He will amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great success.”

[al-Aḥzāb (33):70-71]

As to what follows:

Indeed, the most truthful of speech is the Book of Allāh, and the best of guidance is the guidance of Muḥammad, and the worst of affairs are the newly created matters. And every newly created matter is an innovation. And every innovation is misguidance.

This is a series of biographies of some the scholars and *Muḥaddithīn* of this *Ummah* which Allāh has granted glory and honor until the Hour. We will focus on certain aspects of the lives of these scholars such as

their attributes, their manners, their knowledge, their worship, and their religion, and how great is our need in this era to know about these matters! There can be no return to the glory and honor that this *Ummah* possessed except by assuming the noble attributes that the first generations possessed.

The biographies of these scholars have been unknown to many of the Muslims for quite some time, and so the torch to guide those in confusion was extinguished. It has been waiting for the one who will set it alight again to illuminate the path. People have grown tired of hearing empty talk; everyone wants to see this religion become a practical reality just as it was in the lives of these scholars and in the lives of the Muslims who followed them. The religion was well-established in their time and it filled their hearts and minds, and it was part of their very flesh and blood. One senses that their every breath, every movement was for Allāh’s sake. If they spoke, it was for Allāh’s sake that they spoke, and when they remained silent, that too was for Allāh’s sake.

They illuminated the world with their piety, their knowledge, their worship, and their righteous deeds. If you look towards their character and their morals, you would say, “Such was the character and morals of the Prophets.” If you were to look at their dealings with people, you would see a living translation of Allāh’s Book, and a practical application of the *Sunnah* of Allāh’s Messenger (ﷺ). The very mention of these scholars’ names soften the hearts, and it rejuvenates decrepit limbs in order to rush towards Allāh. Whenever one of the characteristics of the righteous would be mentioned in the presence of Makhlad ibn

al-Husayn,^[1] he would say:

« لا تَعْرِضَنَّ بِذِكْرِنَا فِي ذِكْرِهِمْ لَيْسَ الصَّحِيحُ إِذَا مَشَى كَالْمُقْعِدِ »

“Do not think of mentioning us along with them for the healthy person who walks is not like the infirm one who must sit.”^[2]

It is from Allāh’s Blessing and Grace that *Dar-us-Salam* in Riyadh has resolved to publicize the biographies of these scholars and circulate them for all of the Muslims throughout the world. This way, the Muslims may have full knowledge concerning them, and the Muslim youth may take them as role models, in order to make the *Ummah’s* present with its past.

The noble brothers responsible for this publishing house requested that I write some books to familiarize the Muslims with their scholars, so I performed *Istikhārah* to Allāh, and I resolved to take up this project – and from Allāh is all help sought.

It had been my intention that the series be a comprehensive reference concerning the biography of these scholars and their narrations of *Ḥadīths*, with mention of all the references, however the brothers responsible for the publishing house desired that each book be basic in order to benefit the common Muslims, especially the youth, so I have attempted to be concise – and from Allāh is all help sought.

I would like to note that I strove to keep the book to a suitable length, neither neglecting important points nor going into excessive detail. I avoided making the

[1] *At-Taqrīb* (no. 6530).

[2] Abū Nu’aym, *al-Ḥilyah* (8/266).

book extremely lengthy or writing lengthy footnotes so as to make it easy for the reader. I mentioned those stories which have been relied upon by the scholars, without rigorously applying the principles used in narration of *Ḥadīths*. Whatever the trustworthy scholars like adh-Dhahabī mention, I have mentioned, and whatever seemed questionable or was rejected the precise scholars, I have avoided. And from Allāh is all help sought. I ask Allāh to make this book beneficial and to guide the Muslim youth to every good and success. *Āmīn*.

Written By

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His Life and His Family

All praise is due to Allāh who made love a way to reach the Beloved and who made obedience and submission to Him a proof of the truthfulness of one's love. Through that love, He moves the souls to reach all manners of perfection. So glorified is He who, in His Power, turns the hearts to love of Him when He wishes as He wishes. So He gave every lover a share in his beloved, whether his beloved be worthy of love or unworthy, and He made every being blessed or cursed dependent upon his love, and He divided them into the lovers of *ar-Raḥmān* and the lovers of *Awthān* (idols), *Nīrān* (fires), *Ṣulbān* (crosses), or *an-Niswān* (women). He greatly favored those who love Him, His Book, His Messenger, over all the lovers of other things. It is through love that the Heavens, the Earth and all in them were brought into existence. In fact, it is for the purpose of love that they were all brought into existence.

I bear witness that Muḥammad is His Slave and His Messenger, the Best of His Creation, His Trustee over His Revelation, His Emissary between Him and His slaves, the nearest of the creation to Him, the greatest of them in rank with Him, the most beloved of them to Him, and the most honored of them in His sight. He

sent him as a caller to faith, a caller to Paradise, a guide to the Straight Path, a striver for His Pleasure, a commander of every good, and a prohibiter of every evil. He raised for him his mention, He expanded for him his chest, He relieved him of his burden, He placed humiliation on those who oppose his command, He swore by his life in the Qur'ān, and He joined his name with His Own, so never is Allāh mentioned except that he is mentioned with him in the sermons, the testimonies of faith, and the calls to prayer. No sermon, no testimony of faith, no call to prayer is valid until one bears testimony with absolute certainty that he is Allāh's Messenger and slave.

He had upon him a seal of prophethood

From Allāh, blessed, apparent, and bearing witness (*Yashhadu*).

The True God joined the Prophet's name to His Own Name,

Whenever the Crier at the five prayers says "I bear witness" (*Ashhadu*).

He derived for him a name from His Own Name to Honor Him

For the Owner of the Throne is *Mahmūd* (Praised) and this is Muḥammad (ﷺ).

He sent him after a pause in the sending of Messengers so to guide through him to the most upright of paths. He obligated on the slaves that they love him, obey him, honor him, and keep his rights. He shut all ways to Paradise except so it shall not be opened except to those who take his path. There is no hope for attaining

salvation and grand reward from awful punishment except for those who followed him. None truly believes until he loves him more than himself, his children, his parents, and all mankind. So may Allāh send *Ṣalāh* upon him, and upon his Pure Family and Righteous Companions, and may He grant them peace.

To proceed:

This is the biography of Imām ash-Shawkānī, the 'Allāmah of Yemen, the great *Uṣūlī*, *Faqīh*, and *Mufasssīr*, may Allāh have mercy on him.

His Name and Lineage

Ash-Shawkānī stated in his biography of himself that he is: "Muḥammad ibn 'Alī ibn Muḥammad ibn 'Abdillāh ash-Shawkānī, then aṣ-Ṣan'ānī."^[1]

In his biography of his father he states: "He is Muḥammad ibn 'Alī ibn Muḥammad ibn 'Abdillāh ibn al-Ḥasan ibn Muḥammad ibn Ṣalāh ibn Ibrāhīm ibn Muḥammad al-'Afif ibn Muḥammad ibn Rizq. His lineage goes back to Khayshanah ibn Zabbād ibn Qāsim ibn Marhabah al-Akbar ibn Mālik ibn Rabī'ah ibn ad-Dī'ām who used to be mentioned by al-Hādī, peace be upon him, in his sermons, because he was one of his supporters. From those who has a role in his departing ar-Rass for Yemen was ibn Ibrāhīm ibn 'Abdillāh ibn Radī ibn Mālik."^[2]

He is called ash-Shawkānī as an attribution to Hijrah

^[1] Imām ash-Shawkānī, *Al-Badr at-Ṭālī' Bi Maḥāsīn Man Ba'd al-Qarn as-Sābi'*, (2/214).

^[2] *Al-Badr at-Ṭālī'* (1/478).

Shawkān, one of the towns of as-Saḥāmiyah, one of the tribes of Khawlān. It is a day's journey from Ṣan'ā', and it is one of the various places that are called Shawkān.^[1] He is called aṣ-Ṣan'ānī as an attribution to the city of Ṣan'ā'. His father had moved there and took up residence there, but he went back to his ancient home, Hijrah Shawkān, in the days of autumn and his son, Imām ash-Shawkānī was born there and he grew up in Ṣan'ā'.^[2]

There are four places in Yemen all called Shawkān. The attribution of his father, Imām 'Alī ibn Muḥammad ash-Shawkānī, to Shawkān is figurative, because his homeland and that of his forefathers and relatives is actually a place called 'Adanī Shawkān, between it and them is a large mountain called al-Hijrah, and some call it Hijrah Shawkān. It is as a result of this that his family is attributed to Shawkān. This area was populated by people of virtue and piety for ages, there would always be a scholar from amongst them in every era. However, sometimes it would be in one family and at other times in another. They had a high status with the earlier Imāms, and amongst them were major leaders who supported the Imāms, particularly in the wars against the Turks in which they played a tremendous role. Amongst them were virtuous scholars who were known in the rest of the Khawlānī lands as the *Qudāh* (Judges). They used to disperse amongst the different tribes and urge the people to take part in the war against the Turks.^[3]

[1] *Al-Badr at-Ṭālī'* (1/480).

[2] *Al-Badr at-Ṭālī'* (2/215).

[3] *Al-Badr at-Ṭālī'* (1/481).

His Birth

According to what his father had written, he was born in the middle of the day on Monday, the 28th of Dhū al-Qi'dah in the year 1173 H.

He was born in Hijrah Shawkān after his father had shifted to Ṣan'ā', but he came out to his ancient home in the days of autumn, so his son was born there. He then grew up in Ṣan'ā'.^[1]

Al-Qāḍī al-'Allāmah 'Abdur-Raḥmān ibn Aḥmad al-Bahkalī states in his book, *Naḥḥ al-'Ūd Fī Ayyām ash-Sharīf Ḥamūd*, "Our *Shaykh*, ash-Shawkānī, was born on Monday the 28th of the sacred month of Dhū al-Qi'dah in the 1173 H, as he himself informed me, in his town, Hijrah Shawkān."^[2]

Thus there can be no dispute concerning his birthdate.

His Father

Ash-Shawkānī was raised in a family known for piety and knowledge, for his father was: 'Alī ibn Muḥammad ash-Shawkānī.

His son, Imām ash-Shawkānī, mentioned the following in biography of him:

My father, may Allāh have mercy on him, was born in the year 1130 H at that Hijrah—that is: Hijrah Shawkān—and he grew up there. He memorized Qur'ān and then traveled to Ṣan'ā' to seek knowledge. He read to a number of its scholars, amongst them: As-Sayyid al-'Allāmah Muḥammad ibn 'Abdir-Raḥmān

[1] *Al-Badr at-Ṭālī'* (2/214).

[2] *Abjad al-'Ulūm* (3/201).

al-Kabsī, as-Sayyid al-'Allāmah 'Alī ibn Ḥasan al-Kabsī, as-Sayyid al-'Allāmah al-Ḥasan ibn Muḥammad al-Akhfash, al-Qāḍī al-'Allāmah Miḥṣan ibn Aḥmad al-'Ābid, and many others.

He excelled in the sciences of *Fiqh* and *Farā'id* (inheritance). He studied in great detail: *Al-Azhār*, its *Sharḥ* by ibn Miftāḥ and its *Ḥawāshī*, *Bayān ibn Muẓaffar*, *al-Baḥr az-Zakḥkhār*, *Mukhtaṣar al-Farā'id* by al-'Aṣfirī, its *Sharḥ* by an-Nāzirī, *Sharḥ al-Khālīdīn*, and *'Ilm ad-Darb Wa al-Musāḥah*.

In *Ḥadīth*, he read *Ash-Shifā'* by al-Amīr Ḥusayn and *Ash-Shamā'il* of at-Tirmidhī.

In *Tafsīr*, he read *ath-Thamarāt* by al-Faqīh Yūsuf and *Sharḥ al-Āyāt* by an-Najārī.

In *Nahw* (Grammar), he read *al-Mulḥah* along with some of its commentaries and *al-Ḥājibīyyah* along with its commentary by as-Sayyid al-Muṭṭī.

In *Uṣūl*, he read *al-Kāfil* by ibn Bahrān and its commentary by ibn Luqmān.

He heard many other books as well which I do not recall at present. He continuously sought knowledge, being away from his family and home for many days. He taught and issued verdicts in Ṣan'ā' in the last days of his seeking knowledge.

Imām al-Mahdī al-'Abbās ibn al-Ḥusayn appointed him as *Qāḍī* for the Khawlānī regions of Ṣan'ā'. He then resigned from that position so he appointed him *Qāḍī* in Ṣan'ā', and so he settled there along with his family. He did not leave off seeking knowledge in his days as a *Qāḍī*, nor teaching students. He would have

sessions for reading in *Fiqh* in Masjid Ṣalāḥ ad-Dīn and sessions in *Farā'id* in al-Jāmi' al-Kabir in the month of Ramaḍān.^[1]

His Praise of His Father

Ash-Shawkānī, may Allāh have mercy on him, states:

My father, may Allāh have mercy on him, was of a praiseworthy character in public and in private. He was modest, making do with little and avoiding exaggeration. He would avoid people and focus on himself. He was patient with hardships of the era in spite of how many affected him. He would guard the matters of his religion and strictly observe obedience (to Allāh). He would prefer the poor with whatever he had more than his need. He did not take on airs in his speech or his dress. It did not matter to him in which dress he met the people or what his appearance may be. He had a sound chest unaffected by jealousy, hatred, or resentment. He would not mention anyone negatively no matter who they may be. He was kind to his family, exerting himself in taking care of their needs. He was patient with the hardships created for him by some very influential *Qāḍīs* even though he was the one wronged in all the trials and hardships that touched him.

In summary, he was on the way of the Pious Predecessors (*as-Salaf aṣ-Ṣāliḥ*) in all his manners. Allāh showered him with His Mercy, and whoever truly knew him would be certain that he was one of the Friends (*Awliyā'*) of Allāh. With me, he reached a tremendous level of kindness, mercy, assisting me in

[1] *Al-Badr at-Ṭālī'* (1/482-485).

seeking knowledge, and taking care of my needs such that I had no occupation except seeking knowledge. So may Allāh reward him with good, and suffice him (for his actions) with *al-Husnā* (Paradise).

He was an ascetic with respect to the worldly life. He had no desire for gathering wealth, his only objective was to acquire enough to take care of his family and relatives. He remained as a *Qādī* for forty years never owning a house to live in, much less any other property. In fact, he sold off the inheritance he received from some modest wealth his father had left behind. When he died, he only left behind some few things of no value.

As a child, I read to him in *Sharḥ al-Azhār* and *Sharḥ an-Nāziri* along with other students. In the last of his days, he read to me from *Ṣaḥīḥ al-Bukhārī*.

He continued in his beautiful manners, avoiding hearsay, and treading the path of guidance until Allāh took his soul in *Ṣan'ā'*, the night of Monday after the *Ādhān* for '*Ishā'*'. It was the night of the 4th of Dhū al-Qi'dah in the year 1211 H. Two years before his death, he left off all affairs dealing with *Qadā'* (Judgeship) and devoted himself fully to obedience to Allāh and attending the *Jumu'ah* and congregational prayers. He did not concern himself with anything but the actions of the Hereafter, may Allāh have mercy on him. He left behind two children, the older of them is Muḥammad, the compiler of this book (Imām ash-Shawkānī here is referring to himself), and the other is Yaḥyā who now is busy with reading the sciences necessary for *Ijtihād*. He has excelled in a number of them and he is fully devoted to the Science of *al-*

Furū'.^[1] He possesses good understanding, a strong intellect, and firm religion.^[2]

His Upbringing

Imām ash-Shawkānī, may Allāh have mercy on him, had a modest upbringing upon virtue, good, and righteousness.

He mentioned concerning his father, "With me, he reached a tremendous level of kindness, mercy, assisting me in seeking knowledge, and taking care of my needs such that I had no occupation except seeking knowledge. So may Allāh reward him with good, and suffice him (for his actions) with *al-Husnā* (Paradise)."^[3]

Al-Qādī al-'Allāmah 'Abdur-Raḥmān ibn Aḥmad al-Bahkalī mentioned in *Naḥḥ al-'Ūd Fī Ayyām ash-Sharīf Ḥamūd*, "Our *Shaykh*, ash-Shawkānī, was brought up upon modesty and purity. He was continually nurtured and well treated. He read to his father and he devotedly followed the *Imām* of *Furū'* in his time, Qādī Aḥmad ibn Muḥammad al-Ḥarāzī and he benefited from him in *Fiqh*.

He learned *Naḥw* and *Ṣarf* (Grammar and Morphology) from as-Sayyid al-'Allāmah Ismā'il ibn Ḥasan, al-'Allāmah 'Abdullāh ibn Ismā'il an-Nahmī, and al-'Allāmah al-Qāsim ibn Muḥammad al-Khawlānī.

He learned rhetoric, logic, and the Two Fundamentals

[1] *Al-Furū'* refers to the actual, subsidiary issues of *Fiqh* as opposed to the issues of *Uṣūl*.

[2] *Al-Badr at-Tāli'* (1/482-485).

[3] *Al-Badr at-Tāli'* (1/484).

from al-'Allāmah Ḥasan ibn Muḥammad al-Maghribī, al-'Allāmah 'Alī ibn Hādī 'Arhab, and in many sciences he studied closely with the *Mujaddid* of his era, as-Sayyid 'Abdul-Qādir ibn Aḥmad al-Ḥasanī al-Kawkabānī.

He learned the science of *Ḥadīth* from al-Ḥāfiẓ 'Alī ibn Ibrāhīm ibn 'Āmir. And he studied other fields with many teachers covering all the textual and intellectual sciences until he covered all the sciences. Both his supporters and opponents agreed that he reached a level of verifying scholarship. He became someone who all would point to as a reference in the sciences of *Ijtihād*, and he was one who would clarify the subtleties of the *Sharī'ah*.^[1]

He was brought up in Ṣan'ā' and read the Qur'ān to a number of teachers. He completed its reading to al-Faqīh Ḥasan ibn 'Abdillāh al-Habal. He studied the Qur'ān with *Tajwīd* from a number of teachers in Ṣan'ā'. Then he memorized *al-Azhār* by Imām al-Mahdī, *Mukhtaṣar al-Farā'id* by al-'Aṣfirī, *al-Mulḥah* by al-Ḥarīrī, *al-Kāfiyah ash-Shāfiyah* by ibn al-Ḥājiḅ, *at-Tahdhīb* by at-Tiftāzānī, *at-Talkhīṣ* by al-Qazwīnī, *al-Ghāyah* by ibn al-Imām, some of *Mukhtaṣar al-Muntahā* by ibn al-Ḥājiḅ, *Manzūmah al-Jazarī*, *Manzūmah al-Jazzāz Fī al-'Urūḍ*, *Ādāb al-Baḥṭh* by al-'Aḍud, and *Risālah al-Waḍ'* by him as well. He memorized some of these introductory texts before the beginning of his seeking of knowledge and some after.^[2]

[1] *Abjad al-'Ulūm* (3/201).

[2] *Al-Badr at-Ṭālī* (2/215).

His Children

The home of Imām ash-Shawkānī was a home of knowledge and virtue, and amongst his children well known for knowledge are:

'Alī ibn Muḥammad ash-Shawkānī (1217-1250 H) – his father named him for his grandfather. Al-'Allāmah 'Alī died at ar-Rawḍah, a suburb of Ṣan'ā'.

Al-Qāḍī Aḥmad ibn Muḥammad ash-Shawkānī (1229-1281 H).

His Brothers

Ash-Shawkānī, may Allāh have mercy on him, states concerning his father, "He left behind two children, the older of them is Muḥammad, the compiler of this book (Imām ash-Shawkānī here is referring to himself), and the other is Yaḥyā who now is busy with reading the sciences necessary for *Ijtihād*. He has excelled in a number of them and he is fully devoted to the Science of *al-Furū'*".^[1] He possesses good understanding, a strong intellect, and firm religion."^[2]

His brother, Yaḥyā ibn 'Alī ash-Shawkānī, was born the morning of Wednesday, the 28th of Rajab, in the year 1190 H, in Ṣan'ā'. He read a number of books concerning *Naḥw*, *Ṣarf*, *Manṭiq*, *Fiqh*, and some summarized manuals concerning *Uṣūl*. He paid complete attention to this field with great eagerness. He was devoted to performing righteous deeds and

[1] *Al-Furū'* refers to the actual, subsidiary issues of *Fiqh* as opposed to the issues of *Uṣūl*. [– Translator]

[2] *Al-Badr at-Ṭālī* (1/484).

guarding his tongue from the slips that most people are not free from. He possessed excellent qualities, a sharp mind, keen insight, excellent manners, and modesty. Allāh blessed him with knowledge and made him of the righteous scholars. After all this, he read to a number of senior scholars... He learned the sciences of *Ijtihād* and become one of the scholars of the era. He read to me my writings as well as other writings. Now he holds sessions for students to read in a number of sciences: subsidiary sciences, *Tafsīr*, *Ḥadīth* such as the Mother Books, and others. He heard from me the Mother Books and other *Ḥadīth* Books. He heard from me the *Tafsīr* of *az-Zamakhsharī*, *al-Muṭawwal*, its commentaries, *ar-Raḍī Fī an-Naḥw*, and others... Of my writings, he heard from me *as-Sayl al-Jarrār*, *Nayl al-Awṭār*, *Tuhfah adh-Dhākiri* Bi 'Uddah al-Ḥiṣn al-Ḥaṣīn, my *Tafsīr* entitled *Fath al-Qadīr al-Jāmi'* Bayna Fannay ar-Riwāyah Wa ad-Dirāyah Min 'Ilm at-Tafsīr, and others.^[1]

He died in Ramaḍān of the year 1267.

His Uncle

His uncle was: al-Ḥasan ibn Muḥammad ibn 'Abdillāh. He lived for ninety years, and ash-Shawkānī narrates a number of unique stories from him.

Ash-Shawkānī, may Allāh have mercy on him, said:

My uncle, al-Ḥasan ibn Muḥammad ibn 'Abdillāh informed me of wondrous events. He narrates them from his grandfather 'Abdullāh who was amongst

^[1] *Al-Badr at-Ṭālī'* (2/339).

those who fought against the Turks; he reached the age of one hundred and twenty years. My aforementioned uncle al-Ḥasan lived for more than ninety years, so I am able to narrate the war against the Turks with only a single intermediary between me and the one actually fought against them, even though more than one hundred and seventy years have passed since the Turks were driven from all the Yemeni lands. Very rarely is one able to narrate such events with such a high chain, for there are seven or eight generations between many of the people of our time and their ancestors who witnessed the war against the Turks.^[1]



^[1] *Al-Badr at-Ṭālī'* (1/482).