



Imām Jalāluddin Suyūṭī
Biography and Works



Imām Jalāluddīn Suyūṭī رضي الله عنه (849-911 AH / 1445-1505 AD)

Biography and Works

by abu Hasan

Sources:

1. Suyūṭī's autobiography in *Ĥusn al-Muḥāḍarah* (vol.1/p.335)
2. Suyūṭī's semi-autobiography : *At-Taḥadduth bi Niṣṣamati'llāh*
3. The biographical notes from Suyūṭī's own works:
 - a) *Al-Itqān* (Dar al-Fikr edition) [derived from Sakhawī's *Aḍ-Ḍaw al-Lāmiy*]
 - b) *Al-Ḥāwī li'l Fatāwā* (Dār al-Kutub al-Īlimiyyah)) [also derived from Sakhawī's *Aḍ-Ḍaw al-Lāmiy*]
 - c) *Ĥusn al-Muḥāḍarah*
 - d) *Shadharāt adh-Dhahab*
 - e) *Al-Kawākib as-Sāyirah*
 - f) *Āydarūsī's An-Nūr as-Sāfir*.
4. Biographical note on Suyūṭī in *Kashf ad-Dhunūn*, (vol.5/p.434)

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Bismillāhi'r Raḥmāni'r Raḥīm

Imām Jalāluddīn Suyūṭi

His Birth:

Imām Ḥafīẓ Jalāluddīn Ábd ar-Raḥmān Abū Bakr as-Suyūṭi was born in the month of Rajab, 849 AH [1445 AD]. His father took him to Shaykh Muḥammad al-Majdhūb, a saint living close to the tomb of Sayyidah Nafīisah¹. He prayed for this child to be blessed.

Imām Suyūṭi on himself:

Imām Jalāluddīn Suyūṭi writes about himself thus:

“[I am] Ábd ar-Raḥmān ibn al-Kamāl Abū Bakr ibn Muḥammad ibn Sābiquddīn ibn al-Fakhr Úthmān ibn Nāẓiruddīn Muḥammad ibn Sayfuddīn Khiḍr ibn Najmuddīn Abi’s Ṣalāḥ Ayyūb ibn Nāsiruddīn Muḥammad ibn Shaykh Humāmuddīn al-Khuḍayrī al-Asyūṭi.

“My great grandfather [shaykh] Humāmuddīn was a Sufi shaykh and among the folk of the Reality², Others held positions in government; one was an officer in the city [Asyūt], another in Hisbah, another was a businessman alongside the Emir Shaykhūn and built a school in Asyūt and gave it as an endowment³. Among my forebears were rich men but none (among them) I know who served Islamic sciences as my father did.

“Concerning our surname ‘al-Khuḍayri’, I don’t know what it means other than a relation to *al-Khuḍayriyyah* – an area in Baghdād. Someone, whose word I trust, told me that he heard my father say – raḥimahullāh – that his great grandfather was an *ájamī*⁴ or that he came from the east⁵ affirming the above.

¹ Sayyidah Nafīisah radiyallāhu ánhā, a saintly lady from the Ahl al-Bayt; contemporary of Imām Shāfiyī.

² Ḥaqīqah

³ In Asuyūt, Egypt. “Asyūt is one of the governorates of Egypt. It is in the south of the country, and covers a stretch of the Nile. Its capital goes by the same name.” [Wikipedia]

⁴ Non-Arab; It also means ‘mute’; it is said that the ancient Arabs were so proud of their language that anyone who didn’t speak it, would as well be ‘mute’.

⁵ Iraq falls to the east of Egypt.

“I was orphaned at a very young age. I memorized the Qur’ān when I was a little older than eight. I also memorized the books: *Al-Ūmdah, Minhāj al-Fiqh, Usūl and Alfīyah of Ibn Malik*.⁶

Āydarūsi says: “Suyūṭī's father died on Monday, the 5th of Safar, 855 AH. He made Kamāluddīn ibn Humām⁷ as the guardian of his son; Ibn Humām took good care of Suyūṭī.”⁸

Āydarūsi and Sakhāwī have both written that his mother was a Turkish lady.

Suyūṭī says: “I traveled widely and visited the cities in Shām⁹, Hijāz¹⁰, Yemen, India, Morocco and Takrūr¹¹. He also visited the major cities of Egypt at that time: Fayyūm¹², Dumyāṭ¹³ and Maḥalla¹⁴ among others.

“When I went to *ḥajj*, I drank from the well of *Zamzam* and prayed for many things¹⁵. Among them: I prayed to attain the rank of Sirājuddīn Bulqīni in fiqh and Ḥāfiẓ ibn Ḥajar al-Āsḳalāni in Ḥadīth.”

⁶ *Al-Ūmdah al-Aḥkām* : Ibn Daqīq al-Ād, d.702 AH

Minhāj at-Talībīn : An-Nawawī, d.676 AH

Minhāj al-Wuṣūl fi Ḥilm al-Uṣūl : Al-Bayḏāwī, d.685 AH

Alfīyah fī'n Naḥw wa's Sharf : Ibn Mālik al-Andalusī, d.672 AH

⁷ The peerless Ḥanafī jurist and the author of *Al-Fatḥ al-Qadīr li'l Ājīz al-Faqīr*, a masterpiece of Ḥanafī fiqh.

⁸ *Ad-Ḍaw al-Lāmiy* 4/45

⁹ The Levant: The area comprising Syria, Lebanon, Jordan, Palestine (including what is called Israel nowadays) and parts of present day Iraq. The Levant is an approximate historical geographical term referring to a large area in Southwest Asia south of the Taurus Mountains, bounded by the Mediterranean Sea in the west, and in the east, the north Arabian Desert and Mesopotamia. The Levant does not include Anatolia (although at times Cilicia may be included), the Caucasus Mountains, or any part of the Arabian Peninsula proper. The Sinai Peninsula is sometimes included, though more considered an intermediate, peripheral or marginal area forming a land bridge between the Levant and northern Egypt. [Wikipedia]

¹⁰ Al-Ḥijāz: the western part of today's Saudi Arabia – Jeddah, Makkah, Tāyif and Madinah

¹¹ Takrūr was one of the minor Iron Age states of West Africa, which flourished roughly parallel to the Kingdom of Ghana. Located in the Senegal Valley, along the border of present-day Senegal and Mauretania, it was a trading center, where gold from the Bambuk region, salt from the Awlil, Sahel grain, and slaves from the south all passed. Takrūr apparently adopted Islam in the eleventh century, before Ghana, and sided with the Berber Almoravids in their war with that kingdom. As early adherents of Islam, Takrūr played an important role in the introduction of that religion into West Africa. [fact-index.org]

¹² Al Fayyūm is one of the governorates of Egypt located in the centre of the country. Its capital is a city also called Al Fayyum. Having an area of 490 mile² (1,270 km²), Al Fayyum is an oasis and a distinctive region in character between the main Nile Valley and other desert oases: its fields are watered by a channel of the Nile, the Bahr Yussef, as it drains into a desert depression to the west of the Nile Valley.[Wikipedia]

¹³ Damietta: Damietta is a port in Egypt on the Mediterranean Sea at the Nile delta, about 200 kilometres north of Cairo. In ancient Egypt the city was known as Tamiat, but it became less important in the Hellenic period after the construction of Alexandria. Damietta was important in the 12th and 13th centuries during the time of the crusades. In 1169 a fleet from the Kingdom of Jerusalem, with support from the Byzantine Empire, attacked the port, but it was defeated by Saladin. During preparations for the Fifth Crusade in 1217, it was decided that Damietta should be the focus of attack. Control of Damietta meant control of the Nile, and from there the crusaders believed they would be able to conquer Egypt. From Egypt they could then attack Palestine and recapture Jerusalem. The port was besieged and occupied in 1219, but by 1221 the crusaders had been defeated outside Cairo and driven out of Egypt. Damietta was also the object of the Seventh Crusade, led by Louis IX of France. His fleet arrived there in 1249 and quickly captured the fort, though he refused to hand it over to the nominal king of Jerusalem, to whom it had been promised during the Fifth Crusade. However, Louis too was eventually defeated in Egypt and was forced to give up the city. Because of its importance to the Crusaders, the Mameluk sultan Baibars destroyed the city and rebuilt it with stronger fortifications a few kilometres from the river. Today there is a canal connecting it to the Nile, which has made it an important port once again. The modern city has a population of about 1 million.[fact-index.com]

¹⁴ El-Mahalla El-Kubra is one of the most important cities in Egypt, famous for its textile industry and located in the middle of a delta. [Wikipedia]

Suyūṭī studied under many scholars; he has compiled a directory of 150 of them and among those who gave him authorizations¹⁶. He studied under Bulqīnī extensively and he granted him authorization to teach and issue *fatāwā* in the year 876 AH. He then completed readings of Shāfiyī fiqh under Sharafuddīn Munāwī. He studied Arabic and ḥadīth under Taqīyuddīn Shibli al-Hanafī for four years and Muḥiyuddīn al-Kāfiy-jiy for fourteen years.

Suyūṭī says: “Shaykh Shibli wrote recommendations to my books: ‘*Sharḥ Alfiyatu Ibn Mālik*’ and ‘*Jamū-l Jawāmiy fi’l Arabiyyah*.’ He would [always] consider my opinion in matters related to ḥadīth. In his marginalia of [Qāḍi iyāḍ’s] *Shifā* he attributed the ḥadīth of Abū Hamrā about the Divine Journey [*Al-Isrā’a*] to Ibn Mājah. I checked *Ibn Mājah* completely and couldn’t find it. I thought it must have been my oversight and checked it thoroughly the second and thereafter a third time. But I found that ḥadīth in ‘*Mújam as-Ṣahābah*’ of Ibn al-Qāniy. I went to the shaykh and informed him. Just on my word he picked up his pen and scored the word ‘*Ibn Mājah*’ from the marginalia and wrote ‘*Ibn al-Qāniy*’ instead. It increased my respect of the shaykh immensely and made me feel very small. I suggested that perhaps he should verify it before he made the change. He replied, ‘I had simply copied Burhān al-Ḥalabī when I said *Ibn Mājah*’ I never left the shaykh as long as he lived.”

He says: “I have been granted a mastery of these seven sciences: Qur’ānic exegesis, tradition, jurisprudence, grammar, literary sciences¹⁷ in the fashion of the eloquent Arabs; not in the manner of non-Arabs or the philosophers.

Apart from these seven, are: principles of jurisprudence, debate, morphology, composition, inheritance, recitations - though I didn’t learn that from any teacher - and medicine.¹⁸ However, mathematics for me, has been a very tough subject. It is the farthest from my understanding. Whenever I try to solve a mathematical problem, it seems like moving a mountain.

In my early days, I used to dabble with logic. Allāh made me detest it and I heard that ibn Ṣalāh ruled that it was forbidden, hence I abandoned it. Allāh granted me the mastery of ḥadīth instead, which is the noblest of all subjects.”

Suyūṭī also claimed that he had reached the grade of *ijtihād*.¹⁹

Najmuddin Ghazzi says: “When Suyūṭī was forty years of age, he chose solitude and retreated to worship Allāh without any distraction. It was in these days that he wrote most of his books. Even though, by then, he had already renounced his occupation as a teacher and a mufti. He has written a book *At-Tanfīs* wherein he describes the reasons and the excuse for his becoming a recluse.

¹⁵ Praying at zamzam is considered sure to be answered as mentioned in the tradition.

¹⁶ Ijāzah

¹⁷ Tafsīr, Ḥadīth, Fiqh, Naḥw, Māānī and Bayān

¹⁸ Usūl al-Fiqh, Jadal, Taṣrīf, Inshā’a, Tarassul, Farāyid, and the Qirā’āt

¹⁹ The second grade also known as Mujtahid fil-Madhhab as reported by Ibn Áābidīn al-Hanafī. Imām Shaārani writes in Meezan: “Suyūṭī classified Mujtahid Muṭlaq in two categories: Mujtahid Muṭlaq Chayr Muntasib, and Mujtahid Muṭlaq Muntasib. The former is an absolute mujtahid without any restriction or orientation; and the latter is a mujtahid who is restricted by the rules of the former.” Suyūṭī’s claim was contested and eventually he wrote a book on the necessity of ijtihād: ‘*Ar-Radd Liman Akhlada fi’l Ard wa Jahila anna’l Ijtihāda fi Kulli Áşrin Farḍ*.’ He clarifies that he never claimed the same grade as the four Imāms, but rather the second.

It is reported from Suyūṭī: "I saw a dream in which I was in the presence of RasūlAllāh ṣallAllāhu álayhi wa sallam. I mentioned my book *Jamú'l Jawamiy* and asked him whether I could read out from it. RasūlAllāh ṣallAllāhu álayhi wa sallam said, "Bring it here, O master of the Ḥadīth" [*Shaykh al-Ḥadīth*]. This dream is a glad tiding which I treasure more than anything in this world."

Imām Suyūṭī commenting on his autobiography [Ḥusn al-Muḥāḍarah]:

"I have written my autobiography in the manner of earlier ḥadīth scholars; rarely has anyone compiled a book of history without including their own history. Among those who have done so are: Imām Ábd al-Ghaffār al-Farsī in 'Tārīkh Nishāpur'; Yāqūt al-Hamawī in 'Mújam al-Buldān'; Lisānuddīn ibn al-Khaṭīb in 'Tārīkh Gharnāṭa'²⁰; Ḥāfiẓ Taqīyuddīn al-Fāsī in 'Tārīkh Makkah'; Ḥāfiẓ Abu'l Faḍl ibn Ḥajar in 'Quḍātu'l Miṣr' and Abū Shāmah²¹ in 'Ar-Rawḍatayn' inspite of him being the most Godfearing and austere amongst them all."

His Demise:

Áydarūsī while mentioning the events of the year 911 AH (1505 AD): "Suyūṭī suffered a brief illness and after the third day, at the time of evening prayer [*Áṣr*], on the 19th of Jamādiy al-Ūlā, 911 AH, the great scholar [and erudite imām] passed away. His funeral was held in the African mosque, below the citadel and buried near the eastern gate of the Qurāfah cemetery. He was sixty three."²²

Najmuddīn Ghazzī writes: 'He passed away in the wee hours of the morning of Friday, the 19th of Jamādiy al-Ūlā, 911 AH in his place in Rawḍah al-Miqyās after being unwell for seven days due to a swelling in his left arm; he was about two months short of being sixty two. A prominent mausoleum was built on his grave near the Qurāfah door. A funeral (in absentia) was held in the Umawi mosque in Damascus.'

His Works:

He was one of the most prolific writers, and is perhaps the most well-known author of the latter times. He has left behind atleast a book in every branch of Islamic science that include both short monographs of few pages and tomes spanning volumes. Some of his books are also first of their kind – and standards for those that were written after.

Many of his books are published; they are easily and widely available. This in itself is a testimony of his acceptance among the people and a lofty rank with Allāh.

Ibn Ímād writes: "Most of his works become world famous right in his lifetime. His ability to write was phenomenonal. His student Dāwādi says: "I was with the shaykh [Suyūṭī] once, and he wrote three volumes on that day. He used to dictate annotations on ḥadīth, and answer my objections at the same time. He was the most knowledgeable scholar in his time of the ḥadīth

²⁰ Granada

²¹ Abū Shāmah is the teacher of Imām Nawāwī.

²² An-Nūr as-Sāfir, p.51

and associated sciences, knowledge of the narrators including the uncommon ones [*shādh*], the text of the ḥadīth [*matn*], its chain of narrators [*asānīd*], the derivation of ruling from ḥadīth [*istinbāṭ*]. He has himself told me, that he had memorized a hundred thousand ḥadīth.”²³

Imām Suyūṭī's books as he mentions them in *Ḥusn al-Muḥadārah*²⁴

❁ Tafsir, Qirā'āt and Related Sciences ❁

1. Al-Itqān fī Ūlūmi'l Qur'ān
2. Ad-Durr al-Manthūr fī Tafsīri'l Ma'thūr
3. Tarjumān al-Qur'ān fi't Tafsīri'l Musnad
4. Asrār at-Tanzīl (Quṭufu'l Az'hār fī Kashfi'l Asrār)
5. Lubābu'n Nuqūl fī Asbābi'n Nuzūl
6. Mufhamāt al-Aqrān fī Mubhamāt al-Qur'ān
7. Al-Muḥadh-dhab fīmā Waqaá fi'l Qur'āni mina'l Muárrab
8. Al-Iklīl fī Istinbāṭi't Tanzīl
9. Takmalatu Tafsīri Shaykh Jalāluddīn al-Māḥallī (the other part of Al-Jalālayn)
10. At-Taḥbīr fī Ūlūmi't Tafsīr
11. Ḥāshiyatu ālā Tafsīr al-Bayḏāwi
12. Tanāsuq ad-Durar fī Tanāsubi's Suwar
13. Marāshid al-Maṭāliyy fī Tanāsubi'l Maqāṭiyy wa'l Maṭāliyy
14. Majmaú'l Bahrayn wa Maṭlaú'l Badrayn fi't Tafsīr
15. Mafātiḥ al-Ghayb fi't Tafsīr
16. Al-Az'hār al-Fāyihah ālā al-Fātiḥah
17. Sharḥ Al-Istiādhah wa'l Basmalah
18. Al-Kalām ālā Awwali'l Fatḥ
19. Sharḥ ash-Shāṭibiyyah [*Ḥirz al-Amānī wa Waj'hu't Tihānī*]
20. Al-Alfiyyah ālā Qirā'āt al-Áshar
21. Khamāyil az-Zahr fī Faḏāyil as-Suwar
22. Fatḥ al-Jalīl li'l Ábdi'dh Dhalīl fi'l Anwāyi'l Badīyyah al-mustakhrijati min qawlihi táālā: “Allāhu walliyyu'l ladhīna āmanu..” [about 120 different facets of the superlative eloquence in the verse]
23. Al-Qawl al-Faṣīḥ fī Taáyyun ad-Dhabīḥ
24. Al-Yad al-Buṣṭā fi's Ṣalāti'l Wuṣṭā
25. Muútariki'l Aqrān fī Mushtariki'l Qur'ān

²³ Al-Kawākib as-Sāyirah 1/228

²⁴ Biographers note that his works doubled in number after he compiled this list and are hence not included here.



26. Kashf al-Mughatṭā fī Sharḥi'l Muwaṭṭā
27. Isāaf al-Mubaṭṭā bi Rijāli'l Muwaṭṭā
28. At-Tawshīh ālā Jāmiyi's Ṣaḥīh
29. Ad-Dībāj āla's Ṣaḥīhi Muslim ibn al-Ĥajjāj
30. Mirqāt as-Súūd ilā Sunani Abī Dawūd
31. Sharḥ ibn Mājah
32. Tadrīb ar-Rāwī fī Sharḥ Taqrīb an-Nawāwī
33. Sharḥ Alfiyyatu'l Írāqi (Qaṭar ad-Durar, the Sharḥ of Naẓm ad-Durar fī Ílmi'l Athar)
34. At-Tahdhīb fī'z Zawāyid āla't Taqrīb
35. Áyn al-Iṣābah fī Maárifati's Ṣaḥābah
36. Kashf at-Talbīs án Qalbi Ahli't Tadrīs
37. Tawḏīh al-Mudrik fī Taṣ-ḥīhi'l Mustadrik
38. Al-La'āli al-Maṣnūáh fī'l Aḥādīthi'l Mawḏūáh
39. An-Nukat al-Badīyāt āla'l Mawḏūáat
40. Adh-Dhayl ālā Qawli'l Musaddad (Fi'dh Dhabb ālā Musnad Imām AḤmed by Ibn Ĥajar al-Ásqalānī)
41. Al-Qawl al-Ĥasan fī'dh Dhabbi āla's Sunan
42. Lubb al-Lubāb fī Tahíriri'l Ansāb
43. Taqrīb al-Gharīb
44. Al-Mudraj ilā'l Mudrij
45. Tadhkiratu'l Mu'tasī bi man Ĥaddatha wa Nasī
46. Tuḥfatu'n Nābih bi Talkḥīši'l Mutashābih
47. Ar-Rawḏ al-Mukallal wa'l Ward al-Muállal fī'l Muṣṭaliḥ
48. Muntaha'l Ámāl fī Sharḥi Hadīth Innama'l Aámāl
49. Al Mújizāt wa'l Khaṣāyiṣ an-Nabawiyyah
50. Sharḥ as-Ṣudūr bi Sharḥi Ĥāli'l Mawtā wa'l Qubūr
51. Al-Budūr as-Sāfirah án Umūri'l Ākhirah
52. Mā Rawāhu'l Wāúún fī Akhbāri't Ṭāúún
53. Faḏl Mawti'l Awlād
54. Khaṣāyiṣ Yawmu'l Jumuáh
55. Minhāju's Sunnah wa Miftāhu'l Jannah
56. Tamhīd al-Farsh fī'l Khiṣāli'l Mújibāti li Žilli'l Ársh
57. Buzūgh al-Hilāl fī'l Khiṣāli'l Mújibāti li'z Žilāl
58. Miftāhu'l Jannah fī'l Íytiṣāmi bi's Sunnah
59. Maṭlaá al-Badrayn fī man Yuúṭā Ajrayn
60. Sihām al-Iṣābah fī'd Daáwāti'l Mujābah
61. Al-Kalim at-Ṭayyib
62. Al-Qawl al-Mukhtār fī'l Ma'thūri mina'd Daáwāti wa'l Adhkār
63. Adhkār al-Adhkār
64. At-Ṭibb an-Nabawī
65. Kashfu's Ṣaṣalah án Waṣfi'z Zalzalah
66. Al-Fawāyid al-Kāminah fī Īmāni Sayyidah Āminah (also named as: At-Taázim wa'l Minnah fī Anna Abawayy an-Nabiyyi ṣallAllāhu álayhi wa sallam fī'l Jannah)
67. Al-Musalsalāt al-Kubrā
68. Jiyād al-Musalsalāt

69. Abwāb as-Sāadah fī Asbābi'sh Shahādah
70. Akhbār al-Malāyikah
71. Ath-Thughūr al-Bāsimah fī Manāqibi Sayyidah Āminah
72. Manāhij aṣ-Ṣafā fī Takhrīji Aḥādīthi'sh Shifā (Kitābu'sh Shifa of Qaḍi Íyād)
73. Al-Asās fī Manāqibi Banī al-Ābbās
74. Durr as-Sīhābah fī man Dakhala Misra Min as-Ṣāhābah
75. Zawāyid Ash-Shuāb al-Īmān li Bayhaqiy
76. Lumm al-Aṭrāf wa Ḍamm al-Aṭrāf
77. Iṭrāf al-Ashrāf bi Ishrāfi āla'l Aṭrāf
78. Jāmiy al-Masānīd
79. Al-Fawāyid al-Mutakāthirah fī'l Akhbāri'l Mutawātirah
80. Al-Az'hār al-Mutanāthirah fī'l Akhbāri'l Mutawātirah
81. Takhrīj Aḥādīthi ad-Durratu'l Fākhirah
82. Takhrīj Aḥādīthi Al-Kifāyah : Tajrubati'l Īnāyah
83. Al-Ĥāṣr wa'l Ishāah li Ashrāṭi's Sāah
84. Ad-Durar al-Muntathirah fī'l Aḥādīthi'l Mushtahirah
85. Zawāyid ar-Rijāl ālā Tahdhīb al-Kamāl
86. Ad-Durr al-Munaẓẓam fī'l Ismi'l Muāẓẓam
87. Juz'u fī's Ṣalāt āla'n Nabiy ṣallAllāhu ālayhi wa sallam.
88. Man Āasha mina's Ṣāhābati Mi'ah wa Íshrīn
89. Juz'u fī Asmā'a al-Mudallisīn
90. Al-Lamá fī Asmāyi man Waḍāá
91. Al-Arbaúūn al-Matābīnah
92. Durar al-Bihār fī Aḥādīthi'l Qiṣār
93. Ar-Riyāḍ al-Anīqah fī Sharḥi Asmāyi Khayri'l Khalīqah
94. Al-Mirqāt al-Āliyyah fī Sharḥi'l Asmā'a an-Nabawīyyah
95. Al-Āyatu'l Kubrā fī Qiṣṣati'l Isrā'a
96. Arbaúūn Ḥadīth min Riwayati Mālik án Nāfiy án ibn Úmar
97. Fahrist al-Marwiyyāt
98. Bighyatu'r Rāyid fī'dh Dhayli ālā Majmaá az-Zawāyid
99. Az'hār al-Ākām fī Akhbāri'l Aḥkām
100. Al-Hibatu's Saniyyah fī'l Hay-atu's Sunniyyah
101. Takhrīj Aḥādīth Sharḥ al-Āqāyid
102. Faḍl al-Jalad
103. Al-Kalām ālā Ḥadīth ibn Ābbās "iḥfaẓillah yaḥfaẓk"
104. Arbaúūn Ḥadīthan fī Faḍl al-Jihād
105. Arbaúūn Ḥadīthan fī Rafá al-Yadayn fī'd Duāā
106. At-Tārīf bi Ādābi't Ta'līf
107. Al-Úshāriyyāt
108. Al-Qawl al-Ashbah fī Ḥadīth "man árafa nafsahu fa qad árafa rabbah"
109. Kashf an-Niqāb áni'l Alqāb
110. Nashr al-Ābīr fī Takhrīji Aḥādīthi'sh Sharḥi'l Kabīr
111. Man Wāfaqat Kunyatuhu Kunyata Zawjuhu Mina's Ṣāhābah
112. Dhammi Ziyārat al-Umarā'a
113. Zawāyid Nawādir al-Uṣūl li'l Ḥakīm at-Tirmidhi
114. Falaq as-Ṣabāh fī Takhrīji Aḥādīthi's Ṣīhāh
115. Dhammi'l Muks
116. Ādāb al-Mulūk

❦ Fiqh and Related Sciences ❦

117. Al-Az'hār al-Ghuḍḍah fi Ḥawāshī ar-Rawḍah
118. Al-Ḥawāshī aṣ-Ṣughrā
119. Mukhtaṣar ar-Rawḍah (Al-Qunyah)
120. Mukhtaṣar at-Tanbīh (Al-Wāfī)
121. Sharḥ at-Tanbīh
122. Al-Ashbāh wa'n Nažayir
123. Al-Lawāmiy wa'l Bawāriq fi'l Jawāmiy wa'l Fawāriq
124. Nažm ar-Rawḍah (Al-Khulāṣah)
125. Sharḥ of the above named: Raf'á al-Khaṣāṣah
126. Al-Waraqāt al-Muqaddamah
127. Sharḥ ar-Rawḍ
128. Ḥāshiyatu ála'l Qiṭāt li'l Isnawī
129. Al-Ádhab as-Salsal fi Taṣ-ḥīḥi'l Khilāfi'l Mursal
130. Jamú'l Jawāmiy
131. Al-Yanbūú fīmā Zāda ála'r Rawḍati mina'l Furūú
132. Mukhtaṣar al-Khādim (Taḥṣīn al-Khādim)
133. Tashnīf al-Asmāá bi Masāyili'l Ijmāá
134. Sharḥ at-Tadrīb
135. Al-Kāfi Zawāyid al-Muhadhdhab ála'l Wāfī
136. Al-Jāmiy fi'l Farāyid
137. Sharḥ ar-Ruḥabiyyah fi'l Farāyid
138. Mukhtaṣar al-Aḥkāmu's Sulṭāniyyah (of Al-Māwardī)

❦ Miscellaneous Sciences ❦

139. Az-Žafar bi Qalmi'z Žufar
140. Al-Iqtināṣ fi Mas'alati't Tamāṣ
141. Al-Mustaṭrifah fi Aḥkāmi Dukhūli'l Ḥāshfah
142. As-Sulālah fi Taḥqīqi'l Muqirri wa'l Istihālah
143. Ar-Rawḍ al-Árīḍ fi Ṭahri'l Maḥīḍ
144. Badhl al-Áṣjid li Suāli'l Masjid
145. Al-Jawāb al-Ḥāzm án Ḥādīthi't Takbīri Jazm
146. Al-Qidhādhah fi Taḥqīqi Maḥalli'l Istiāādhah
147. Mīzān al-Mādalāh fi Sha-ani'l Basmalah
148. A booklet on Ṣalātu'd Duḥā
149. Al-Maṣābīḥ fi Ṣalāti't Tarāwīḥ
150. Baṣṭ al-Kaff fi Itmām as-Şaff
151. Al-Lumáh fi Taḥqīqi'r Rakāti li Idrāki'l Jumuáh
152. Wuṣūl al-Amāni bi Uṣūli't Tahāni
153. Bulghatu'l Muḥtāj fi Manāsik al-Ḥājj
154. As-Sulāf fi't Tafṣīl bayna's Ṣalāt wa't Ṭawāf
155. Shadd al-Athwāb fi Sadd al-Abwāb fi Masjid an-Nabawiy
156. Qaṭāá al-Mujādalāh índa Taghyīr al-Muāāmalāh
157. Izālatu'l Wahn án Mas'alati'r Rahn
158. Badhlu'l Himmah fi Ṭalabi Barā'atu'dh Dhimmah

159. Al-Inṣāf fi Tamāzi' al-Awqāf
160. Unmūzaj al-Labīb fi Khaṣāyiṣ al-Ĥabīb
161. Az-Zahr al-Bāsim fīmā Yuzawwaju fihī' al-Ĥākīm
162. Al-Qawl al-Muḍī fi' l-Ĥinth fi' l-Maḍī
163. Al-Qawl al-Mushriq fi Tahrimī' al-Ishtighāl bi' l-Manṭiq
164. Faṣl al-Kalām fi Dhammī' al-Kalām
165. Jazīl al-Mawāhib fi Ikhtilāfi' al-Madhāhib
166. Taqrīr al-Isnād fi Taysīr al-Ijtihād
167. Rafū Manāru'd Dīn wa Hadmi Bināyi' al-Mufsidīn
168. Tanzīh al-Anbiyā'a ān Tasfihi' al-Aghbiyā'a
169. Dhammu' al-Qaḍā
170. Faṣlu' al-Kalām fi Ĥukmī's Salām
171. Natījatu' al-Fikr fi' l-Jahri bi'dh Dhikr
172. Ṭayy al-Lisān ān Dhammi at-Ṭaylisān
173. Tanwīr al-Ĥalak fi Imkāni Ru'yati'n Nabīyyi wa' l-Malak
174. Adabu' al-Futayā
175. Ilqāmu' al-Ĥajar liman Zakka Sibābi Abī Bakrin wa Ūmar
176. Al-Jawābu' al-Ĥāṭim ān Suāli' al-Khātīm
177. Al-Ĥujaj al-Mubīnah fi' t Tafḍīli Bayna Makkati wa' l-Madīnah
178. Faṭhu' al-Mughāliq min Anti Ṭāliq
179. Faṣl al-Khiṭāb fi Qatl al-Kilāb
180. Sayfu'n Naẓẓār fi' l-Farqi Bayna'th Thubūti wa't Takrār

❁ Arabic and Related Sciences ❁

181. Sharḥ Alfiyatu ibn Mālik : al-Bahjatu' al-Muḍīyyah fi Sharḥi' al-Alfiyyah
182. Al-Farīdah fi'n Nuḥūri wa't Taṣrīfi wa' l-Khaṭṭ
183. An-Nukat āla' l-Alfiyah wa' l-Kāfiyah wa' sh Shāfiyah wa' sh Shudhūr wa'n Nuz-hah
184. Al-Faṭḥ al-Qarīb ālā Mughniyyi' al-Labīb
185. Sharḥ Shawāhid al-Mughnī
186. Jamú al-Jawāmi'y
187. Sharḥ of the above: Hamú al-Hawāmi'y
188. Sharḥ al-Mulḥah
189. Mukhtaṣar al-Milḥah
190. Mukhtaṣar al-Alfiyyah wa Daqāyiquhā
191. Al-Akḥbār al-Marwiyyah fi Sababi Waḍyi' al-Ārabiyyah
192. Al-Maṣāyid al-Āliyyah fi' l-Qawāyid an-Naḥwiyyah
193. Al-Iqtirāḥ fi Usūli'n Naḥwi wa Jadliḥ
194. Rafū's Sinnah fi Naṣbu'z Zinnah
195. Ash-Shamāh al-Muḍīyyah
196. Sharḥ Kāfiyah ibn Mālik
197. Durr at-Tāj fi Iyrābi Mushkil al-Minhāj
198. Mas'alah: Ġarbī Zaydan Qāyiman
199. As-Salsalatu' al-Mūwashīḥah
200. Ash-Shahd
201. Shadhā al-Ārf fi Ithbāti al-Maānā li' l-Ĥarf
202. At-Tawshīḥ ālā at-Tawḍīḥ

203. As-Sayfu's Şaqīl fī Ḥawāshī ibn Áqīl
204. Ḥāshiyah álá Sharḥ ash-Shudhūr
205. Sharḥ al-Qaṣīdah al-Kāfiyyah fī't Taṣrīf
206. Qaṭru'n Nadā fī Wurūd al-Hamzah lí'n Nidā
207. Sharḥ Taṣrīf al-Ázzā
208. Sharḥ Ḍarūriyyu't Taṣrīf li ibn Mālik
209. Taárīfu'l Aájam bi Ḥurūfi'l Mújam
210. Nukat álá Sharḥ ash-Shawāhid lí'l Áynī
211. Fajru'th Thamd fī Iyrābi Akmalí'l Ḥamd
212. Az-Zandu'l Wariyy fī'l Jawābi Áni's Suālí's Sakandariyy

❦ **Fann al-Usūl wa'l Bayān wa't Taṣawwuf** ❦

213. Sharḥ Lumātu'l Ishrāq fī'l Ishtiqāq
214. Al-Kawkab as-Sātiy fī Naẓmi Jamú'l Jawāmiy
215. Sharḥ of the above
216. Sharḥ al-Kawkab al-Waqqād fī'l Iytiqād
217. Nukat álá at-Talkhīṣ (Al-Ifṣāḥ)
218. Úqūd al-Jumān fī'l Maānī wa'l Bayān
219. Sharḥ of the above
220. Sharḥ Abyāt Talkhīs al-Miftāḥ
221. An abridgement of the above
222. Nukat álá Ḥāshiyatu'l Muṭawwal li ibn al-Fannariyy raḥimahullāh
223. Ḥāshiyah álá al-Mukhtaṣar
224. Al-Badiyyiyah
225. Sharḥ of the above
226. Ta'yīd al-Ḥāqīqatu'l Áliyyah wa Tashyīdi't Ṭarīqatu'sh Shādhiliyyah
227. Tashyīd al-Arkān fī Laysa fī al-Imkāni Abdayi Mimmā Kān
228. Daraj al-Māali fī Nuṣrati'l Ghazālī ála'l Munkar al-Mutaghālī
229. Al-Khabaru'd Dāl álá Wujūdi'l Quṭubi wa'l Awtādi wa'n Nujabāyi wa'l Abdāl
230. Mukhtaṣar al-Īhyā'a
231. Al-Māānī ad-Daqīqah fī Idrāki'l Ḥāqīqah
232. An-Niqāyah fī Arbaāti Ashara Ílman
233. Sharḥ of the above
234. Shawāridu'l Fawāyid
235. Qalāyidu'l Farāyid
236. Naẓmu't Tadhkirah named as al-Falak al-Mash'ḥūn
237. Al-Jamú wa't Tafriq fī Anwāyi'l Badiyyiyah

❦ **Fann at-Tārikh wa'l Adab** ❦

238. Tārikh as-Şahābah
239. Ṭabaqāt al-Ḥuffaẓ
240. Ṭabaqāt an-Nuḥātu'l Kubrā
241. Ṭabaqāt an-Nuḥātu'l al-Wuṣṭā
242. Ṭabaqāt an-Nuḥātu'l as-Şughrā
243. Ṭabaqāt al-Usūliyyīn

244. Ṭabaqāt al-Mufasssirīn
245. Ṭabaqāt al-Kuttāb
246. Ḥilyatu'l Awliyā'a
247. Ṭabaqāt Shuarā al-Ārab
248. Tāriḫ al-Miṣr (Ḥusn al-Muḥāḍarah fī Akhbārī'l Miṣri wa'l Qāhirah)
249. Tāriḫ al-Khulafā'a
250. Tāriḫ Asyūṭ
251. Full encyclopedia of his teachers: Ḥātibu Layl wa Jārifu Sayl
252. Mini encyclopedia: Al-Muntaqā
253. Tarjamah an-Nawawī
254. Tarjamah al-Bulqayni
255. Al-Multaqīṭ mina'd Durar al-Kāminah
256. Tāriḫ al-Ūmar as an appendix to Inbā'a al-Ghumar
257. Rafū'l Ba'as ān Banīy al-Ābbās
258. An-Nafḥatu'l Miskiyyah wa't Tuḥfatu'l Makkiyyah
259. Durar al-Kalim wa Ghurar al-Ḥikam
260. Dīwān Khuṭab
261. Dīwān Shi'yr
262. Al-Maqāmāt
263. Ar-Riḥlatu'l Fayyūmiyyah
264. Ar-Riḥlatu'l Makkiyyah
265. Ar-Riḥlatu'd Dumyātiyyah
266. Al-Wasāyi'l ilā Maārifati'l Awāyil
267. Mukhtaṣar Mújamu'l Buldān
268. Yāqūt al-Mashāriq fī Īlmi't Tāriḫ
269. Al-Jumānah
270. Maqāṭiyu'l Ḥijāz
271. Nūr al-Ḥadiqah
272. Al-Mujmal fi'r Raddi ala'l Muhmal
273. Al-Manā fi'l Kanā
274. Faḍl ash-Shitā'a
275. Mukhtaṣar Tahdhīb al-Asmā'a li'n Nawāwī
276. Al-Ajwibatu'z Zakiyyah āni'l Alghāzi's Subkiyyah
277. Rafūsh Shān al-Ḥabshah
278. Aḥāsīnu'l Aqbās fī Maḥāsīnu'l Iqtibās
279. Tuḥfatu'l Madhākir fi'l Muntaqā Min Tāriḫ ibn Āsākir
280. Sharḥ Bānat Suāād
281. Tuḥfatuḥ Žurafā'a bi Asmāyi'l Khulafā'a
282. Qaṣīdatu'r Rā'iyah
283. Mukhtaṣar Shifā'a al-Ghalīl fī Dhammī's Ṣāḥibi wa'l Khalīl.

