

ALL RIGHTS RESERVED ©

جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by information storage and retrieval system, without the permission of the publisher.

First Edition: 2006

Supervised by:

ABDUL MALIK MUJAHID

The Biography of Imām Shawkānī

[May Allāh have mercy upon him]

By:

Salahuddin Ali Abdul Mawjood

Translated by

Abu Bakr ibn Nasir

© **Maktaba Dar-us-Salam, 2006**

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

L.D. no. 1427/6903

ISBN: 9960-9849-0-7



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

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

Contents

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 0096 -1-4033962/4043432 Fax: 402.1659
E-mail: darussalam@awainet.net.sa, riyadh@dar-us-salam.com Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

- Riyadh**
Claya branch: Tel: 00966-1-4614483 Fax: 4644945
Maijaz branch: Tel: 00966-1-4735220 Fax: 4735221
Suwailam branch: Tel & Fax: 1-2860422
- **Jeddah**
Tel: 00966-2-6879254 Fax: 6336270
 - **Madinah**
Tel: 00966-503417155 Fax: 04-8151121
 - **Al-Khobar**
Tel: 00966-3-8692900 Fax: 8691651
 - **Khamis Mushayt**
Tel & Fax: 00966-072207055
 - **Yanbu Al-Bahr** Tel: 0500887341 Fax: 04-3908027
 - **Al-Buraida** Tel: 0503417156 Fax: 063898124

U.A.E

- **Darussalam, Sharjah U.A.E**
Tel: 00971-6-5632623 Fax: 5632624
Sharjah@dar-us-salam.com.

PAKISTAN

- **Darussalam, 36 B Lower Mall, Lahore**
Tel: 0092-42-724 0024 Fax: 7354072
- **Rahman Market, Ghazni Street, Urdu Bazar Lahore**
Tel: 0092-42-7120054 Fax: 7320703
- **Karachi, Tel: 0092-21-4393936 Fax: 4393937**
- **Islamabad, Tel: 0092-51-2500237 Fax: 5122281513**

U.S.A

- **Darussalam, Houston**
P.O Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: houston@dar-us-salam.com
- **Darussalam, New York** 486 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
E-mail: darussalamny@hotmail.com

UK

- **Darussalam International Publications Ltd.**
Leyton Business Centre
Unit-17, Eiloe Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
E-mail: info@darussalam.com
- **Darussalam International Publications Limited**
Regents Park Mosque, 146 Park Road
London NW8 7RG Tel: 0044-207 725 2246
Fax: 0044 20 8539 4889

Preface	9
His Life and His Family	15
His Name and Lineage	17
His Birth	19
His Father	19
His Praise of His Father	21
His Upbringing	23
His Children	25
His Brothers	25
His Uncle	26
The Era in Which He Lived	29
One of ash-Shawkānī's Most Interesting Experiences	42
His Quest for Knowledge	47
Striving for Fairness	54
Accustoming Oneself to Research and <i>Ijtihād</i>	55
The Beginnings of His Quest for Knowledge	57
His Travels in Search for Knowledge	63
His Dissemination of Knowledge	65
His Teachers	67
His Students	69
His Life as a Scholar	79
His Love For Knowledge and the Scholars	81
His Criticism of Great Scholars for <i>Taqīd</i>	83
It is Impermissible for the One Capable of <i>Ijtihād</i> to Rigidly Follow a Particular Scholar	84
His Works	93
Levels of Seeking Knowledge	113
The Levels of the Students of Knowledge	113
The Student Attaining the High Ranks	114
Noble Aspirations and Attainment of the Means	119
Desires are Chains	125
After Hardship Comes Ease	126
Sins Extinguish the Light of Knowledge	127
Great Sorrow Over Lost Time	128
His Fairness and His Distance From <i>Taqīd</i>	129
Ash-Shawkānī and the Fundamental Principles	133

AUSTRALIA

- **Darussalam**, 153, Haldon St, Lakemba (Sydney)
NSW 2195, Australia
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Res: 0061-2-97580190
Email: abumuaaz@hotmail.com

CANADA

- **Islamic Books Service**
2200 South Sheridan way Mississauga,
Ontario Canada L5K 2C8
Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

HONG KONG

- **Peacetech**
A2, 4/F Tsim Sha Mansion
83-87 Nathan Road, Tsimbatsui
Kowloon, Hong Kong
Tel: 00852-2369 2722 Fax: 00852-23692944
Mobile: 00852 97123624

MALAYSIA

- **Darussalam International Publication Ltd.**
No. 109A, Jalan SS 21/1A, Damansara Utama
47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia
Tel: 00603 7710 9750 Fax: 7710 0749
E-mail: darussalam@streamyx.com

FRANCE

- **Editions & Librairie Essalam**
135, Bd de Ménilmontant- 75011 Paris
Tel: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01-43 57 44 31
E-mail: essalam@essalam.com.

SINGAPORE

- **Muslim Converts Association of Singapore**
32 Onan Road The Galaxy
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- **Darul Kitab 6, Nimal Road, Colombo-4**
Tel: 0094 115 358712 Fax: 115-358713

INDIA

- **Islamic Dimensions**
56/58 Tandel Street (North)
Dongri, Mumbai 4000 009, India
Tel: 0091-22-3736675, Fax: 3730689
E-mail: sales@irf.net

SOUTH AFRICA

- **Islamic Daw'ah Movement (IDM)**
48009 Qualbert 4078 Durban, South Africa
Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: idm@on.co.za

He Was a Stranger Even Amongst the Scholars of the Time	215
Students in ash-Shawkānī's Day	221
His Ruling Concerning the Heads of the <i>Rāfiḍah</i> , Not the Followers	226
Qualification to Seek Knowledge	229
Using Wisdom in Calling to Allāh	237
His Stance Concerning the Rulers	243
Ash-Shawkānī Ascends to the Position of <i>Qāḍī</i>	247
His Creed and Methodology	255
The Varying Opinions Concerning the Attributes	257
This party can be divided into two groups	258
The Desire of <i>Ahl al-Kalām</i>	259
The Truth is in the Path of the <i>Salaf</i>	261
The Follower of Desires Will Reject the Truth	265
The <i>Madhhab</i> of Truth Concerning the Attributes	270
Ash-Shawkānī's Experience with ' <i>Ilm al-Kalām</i>	273
The Attribute of <i>al-Istiḥwā'</i> (Ascension)	275
His Clarification of the Methodology of the <i>Salaf</i>	279
1. As for <i>al-Istiḥwāthah</i> :	281
2. As for <i>al-Isti'ānah</i> :	284
3. <i>At-Tashaffi'</i> (Seeking Intercession) From a Created Being:	285
4. As for <i>at-Tawassul</i> (seeking a means of drawing near):	286
5. What is related concerning <i>Tamā'im</i> and <i>At-tiwālah</i>	288
6. The Ruling of One Who Sacrifices for Other than Allāh:	290
7. The Ruling of Swearing by other than Allāh	293
9. The Ruling of <i>al-Iyāfah</i> and <i>at-Ṭiyarah</i> :	297
10. The Ruling of Soothsaying With Regard to Rain:	301
His Firm Adherence to the Truth	307
<i>Ahl al-Ḥadīth</i> are the Best of People	311
The People of <i>Ḥadīth</i> Spent Their Lives in Seeking It	314
Referring to the Specialists in Every Field	317
The Disease of Partisanship and Sectarianism:	321
The Causes that Lead to Abandoning the Truth	326
First: Disputation and Love of Being Victorious	326
Second: Love of Relatives and Partisanship for One's Grandfathers	326
Third: Feeling Ashamed to Return to the Truth	333
Fourthly: Opposing One's Peers	335

<i>Ijmā'</i>	133
The Real Consideration is for Who Is Supported by Evidence	134
Some Devilish <i>Muqallids</i>	136
A Horrible Event	137
<i>Qiyās</i>	139
A Textually Stated <i>'Illah</i>	140
Essential Meaning and Implied Meaning	141
Baseless <i>Qiyās</i>	141
<i>Istihsān</i>	143
<i>Ijtihād</i>	144
His Knowledge of <i>al-Jarḥ Wa at-Ta'dīl</i>	145
The <i>Ḥadīth</i> "I was ordered to fight the people..."	146
<i>Ḥadīth</i> Concerning Prayer on a Straw Mat	147
"Whoever shakes hands with a Jew or Christian..."	148
Concerning the 15 th Night of <i>Shu'bān</i>	149
The <i>Ḥadīth</i> "Fast and You Will Be Healthy"	149
The <i>Ḥadīth</i> that the <i>Zakāh</i> of the Body is Fasting	149
The <i>Ḥadīth</i> Concerning Seeing Off a Pilgrim	150
His <i>Tafsīr</i> of the Qur'ān	151
Most of the <i>Mufasssīrīn</i> Divided into Two Groups and Tread Two Paths	152
<i>Fā'idah</i>	154
His Status in <i>Ḥadīth</i>	163
The First <i>Ḥadīth</i>	166
The Second <i>Ḥadīth</i>	168
His Status in <i>Fiqh</i>	171
His Methodology in Deducing Evidence	173
His Precision in Clarifying <i>Fiqh</i> Rulings	176
1) Acceptance of <i>Islām</i> with an invalid condition	177
Chapter of the Validity of One's <i>Islām</i> Even With an Invalid Condition	177
2) His Opinion Concerning One Who Misses <i>Wiṭr</i> During the Night	178
To What Extent Should the Mustache be Trimmed	180
3) Leaving the <i>Masjid</i> after <i>Adhān</i>	184
4) <i>Tahīyyah al-Masjid</i>	185
His Living Standard and His <i>Zuhd</i> (Asceticism)	193
His <i>Warā'</i>	197
Ash-Shawkānī's Status as an <i>Imām</i>	201
His Love for the Companions	209

Diseases of the Shaykh and the Student	339
The Remedy for Partisanship.....	339
The Evil Results of Partisanship.....	340
Dealing With These Types of People.....	346
Dealing with the People of Innovation and Desires.....	348
The Innovator Seeks after Trials.....	349
Trial of Ahl as-Sunnah	353
The State of People in His Time	357
One of them: the numerous <i>Madhhabs</i>	357
The second of them: is false beliefs concerning some of the dead.....	357
His Sincere Advice to His Brothers and to the Ummah	363
The Causes that Lead to being Away from the Truth.....	363
Growing up in a land that follows a particular <i>Madhhab</i>	363
Blessings in the Appearance of Trials.....	369
Imām Mālik ibn Anas	369
Imām Ahmad ibn Hanbal.....	370
Imām Muḥammad ibn Ismā'ī al-Bukhārī.....	370
Ibn Ḥazm al-Andalusi.....	370
Shaykh al-Islām ibn Taymiyyah.....	371
His Advices to the Scholars of His Era.....	372
The Method of Clarification and Guiding.....	372
With the followers of the <i>Madhhabs</i>	376
His Trial with the Rāfiḍah	381
The Troubles He Faced in His Days as a Student	385
The <i>Rāfiḍah</i> are the Greatest Liars of All Sects.....	388
The Enmity of the <i>Rāfiḍah</i> to Any Who Differs With Them.....	390
A Strange Incident.....	396
Some Images of <i>Ta'assub</i>	401
Ash-Shawkānī and His Opponents	405
His Refutation of Those Who Censure the Companions	409
Blessings in the Guise of Trials	413
Those Who Adhere to the Truth are Very Few	417
His Poetry	419
His Death	429
Conclusion	431

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 آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنتُمْ 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.”

[Al 'Imrān (3):102]

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

وَبَشَّ مِنْهَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَالَّذِي آتَىٰ نَفْسَهُ لَوْ يَدُ ۗ وَالْأَرْحَامُ ۗ إِنَّ
 اللَّهُ كَانَ عَلَيْكُمْ رَقِيبًا ۝

“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]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۗ يُصِغْ لَكُمْ
 أَعْيُنَكُمْ وَيُغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ ۗ قَدْ فَازَ قَوْمًا
 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 Makhḥad ibn

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

« لَا تُعْرَضَنَّ بِذِكْرِنَا فِي ذِكْرِهِمْ لَيْسَ الصَّحِيحُ إِذَا مَسَى كَالْمُقْعَدِ »

“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 *Istiklārah* 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

Salāḥud-Dīn ‘Alī Abdul-Mawjūd
salahmerqasalahmera.com



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-Raḥīmān* and the lovers of *Awthān* (idols), *Nirān* (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'an, 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 Khayshanaḥ 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-Ṭalī' Bi Mahāsīm Man Ba'd al-Qarn as-Sābi'*, (2/214).

[2] *Al-Badr at-Ṭalī'* (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-Tāli'* (1/480).

[2] *Al-Badr at-Tāli'* (2/215).

[3] *Al-Badr at-Tāli'* (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, *Nafḥ al-'Ūd Fi 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-Tāli'* (2/214).

[2] *Abjad al-'Ullām* (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 Miḥṣan and its *Ḥawāshī*, *Bayān ibn Muẓaffar*, *al-Baḥr az-Zakḥkḥār*, *Mukhtaṣar al-Farā'id* by al-'Aṣfūrī, its *Sharḥ* by an-Nāziri, *Sharḥ al-Khālidiin*, 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-Ḥājjibīyyah* along with its commentary by as-Sayyid al-Muḥṭī.

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-Husayn 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-Kabīr 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-Tāli'* (1/482-485).