

## Shaykh Mashhūr Hasan Āl Salmān

(*hafidhahullāh*)

# ON THE DEFINITION OF AN ‘AJAMI’<sup>1</sup>

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Now we come to the isnad which is after:

Imām Muslim (*rahimahullāh*) said: Muhammad bin Hātim narrated to me: Bahz narrated to us: Hammād bin Salamah narrated to us: from Thābit: from Abī Rāfi’ from Abī Hurayrah (*radi Allāhu ‘anhu*) said: the Messenger of Allāh (*sallallāhu ‘alayhi wasallam*) said: “*The servant will still remain in Salah as long as he remains in a Musalla waiting for the Salah. The Angels say ‘O Allāh forgive him, O Allāh have mercy on him’. This is until he departs or ‘yudith’.*” I (i.e. one of the narrators) said: “what is ‘yudith’ (i.e. that he has committed hadath)?” He (*radi Allāhu ‘anhu*) said: “*yufsū aw yadrit<sup>2</sup> (passes wind).*”<sup>3</sup>

Bahz ibn Asad al-‘Ammī is Abu’l-Aswad al-Basrī<sup>4</sup> and the remainder of the isnad are Basrīs and Abū Rāfi’ is Madanī. From the subtleties of this isnad are that most of its narrators are from Basra,

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<sup>1</sup> From our Shaykh’s Saheeh Muslim class dated Thursday 26 February 2009 CE, refer to: [www.mashhoor.net](http://www.mashhoor.net)

<sup>2</sup> **Translator’s note [‘AbdulHaq al-Ashanti]:** the difference between *Fusā’* and *Durat* is that *Fusā’* is the silent smelly passing of wind while *Durat* is the fart which can be heard. Hence, the other hadeeth which is agreed upon from ‘Abdullāh bin Zayd al-Māzinī (*radi Allāhu ‘anhu*) wherein the Prophet (*sallallāhu ‘alayhi wassallam*) said: “*None of you should depart (from the prayer) until he hears a sound or smells an odour.*” Also the hadeeth in Abū Dāwūd wherein the Prophet (*sallallāhu ‘alayhi wassallam*) said: “*There is no wudū except from (hearing) a sound or (smelling) an odour.*”

<sup>3</sup> **[TN]:** this hadeeth is also to be found in Saheeh Bukhārī in *Kitāb ul-Wudū*, with a slightly different wording. Some of the copies of Saheeh Muslim contain errors wherein it states ‘Bahr’ instead of Bahz and ‘yadith’ instead of ‘yudith’.

<sup>4</sup> **[TN]:** He is mentioned in *Siyar A’lām un-Nubalā* of Imām adh-Dhahabee wherein it is mentioned that Bahz ibn Asad al-‘Ammī was deemed as trustworthy by many. ‘AbdurRahmān bin Bishr stated: “I have not seen a man better than Bahz”, he narrated from Shu’bah, Yazeed bin Ibrāheem at-Tustarī, Abū

with a 'bā' and not a 'meem', Basrīūn. In 'AbdurRazzāq, vol.1, p.580 it is mentioned: "a man from Hadramawt asked: 'What is 'hadath' O Abā Hurayrah?' This brings to your attention that a man came from Yemen and this is a slight indication that Hammām ibn Munabbih al-Yemeni, the companion of Abū Hurayrah (*radi Allāhu 'anhu*), was present and that this man from Hadramawt came as a guest. And if Imām Muslim concludes the routes of transmission for the chapter with the route of Hammām from Abū Hurayrah there is a matter here which we will have a look at soon insha'Allāh. However, in the Saheeh of al-Bukhārī it is mentioned: **"an 'Ajamī man said 'What is 'hadath' O Abā Hurayrah?'"** So is it possible that these are two separate narrators? Is there not a contradiction with what 'AbdurRazzāq said: "a man from Hadramawt said..." and with what al-Bukhārī mentions: "an 'Ajamī man said...?"

**(One of the students says):** the 'Ajamī is from Hadramawt!

**Shaykh Mashhūr:** Tayyib, who is an 'Ajamī?

**(One of the students says):** the non-Arab.

**Shaykh Mashhūr:** The one who cannot speak *fus-ha* (*ghayr fus-hi*) not the one who is a non-Arab! The 'Ajamī can be the Arab, for if he does not speak *fus-ha* then he too is an 'Ajamī! The 'Ajamī is the one who cannot speak *fus-ha* (*ghayr fus-hi*). So he can be an Arab from Hadramawt yet still be an 'Ajamī! The 'Ajamī is the one who cannot speak *fus-ha* (*ghayr fus-hi*)! It is not to be said that the non-Arab is an 'Ajamī. This also certifies that this Hadramī is the 'Ajamī.

**(One of the students interjects):** 'Afwan Shaykh, the hadeeth "there is no virtue of an Arab over an 'Ajamī except with taqwā", so is not the 'Ajamī the non-Arab?

**Shaykh Mashhūr:** Why did you go the hadeeth when there is the *ayah*,

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ﴾

**"And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?""**

{*al-Fussillat* (41): 44}

The 'Ajamī is the one who has 'Ujma (hybridity and unintelligibility) in his tongue and has not grasped (*fus-ha*) Arabic. Who is the Arab? In the language of the *Sbar*' the 'Arab', and according to

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Bakr an-Nahshalī and others. Those who narrated from him include: Ahmad bin Hanbal, Muhammad bin Bashhār, Ahmad bin Sinān al-Qattān, 'AbdurRahmān bin Bishr and a number of others. He died in 197 AH.

the acknowledgement of Shaykh ul-Islām (Ibn Taymiyyah) in his book *Iqtidā’ Sirāt ul-Mustaqeem*, is the one who is praised, yet who is he? Does the *Shar’* praise according to qualities and actions, or race?

**Students:** qualities and actions.

**Shaykh Mashhūr:** al-Ustādh, as the Indians say, ‘AbdulHameed al-Farāhī<sup>5</sup> stated, and he has a tafseer which was printed in India and I sought it out for twenty years and I have not found it up to today. Hopefully Allāh will let me come across it, his *tafseer* of the Qur’ān is entitled *Nidhām ul-Qur’ān*. He also has a book entitled *Mafātih Tadabbur ul-Qur’ān*. ‘AbdulHameed al-Farāhī states:

**Inform me! What was the secret behind Allāh choosing the Arabs? I contemplated on this matter greatly and so I searched and found that Allāh selected the Arabs for the message for two reasons:**

1. Sidq (truthfulness).
2. Karam (nobility).

The *Shar’* is based upon *ibādāt* and *mu’āmalāt* and the pivot of *ibādāt* is *sidq* and *ikhlas*, while the pivot of *mu’āmalāt* is *karam*. So when the Arabs had distinguished themselves from others from among the nations with *sidq* and *karam*, Allāh specified them [for the message].

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<sup>5</sup> [TN]: ‘AbdulHameed al-Farāhī (1280-1349 AH/1863-1930 CE), he also authored *ar-Ra’y as-Saheeh fi man huwa adh-Dhabih* (Damascus: Dār ul-Qalam, 1999); *Dalā’il un-Nidhām* (Azamgarh, India: ad-Dā’ira al-Hameediyyah wa Maktabatuha, 1968); *Am’ān fi Aqsamil-Qur’ān* (Damascus: Dar al-Qalam, 1415 AH/1994 CE) and *at-Takmeel fi Usūl it-Ta’weel* (Azamgarh, India: ad-Dā’ira al-Hameediyyah wa Maktabatuha, 1968). Amin Ahsan Islahi translated al-Farāhī’s commentary of the Qur’ān into Urdu entitled *Majmū’a-yi Tafāsir-I Farāhī* (Lahore, Pakistan: Anjuman-I Khuddāmu’l-Qur’ān, 1973).

Shaykh ul-Islām Ibn Taymiyyah said in *Iqtidā’ Sirāt ul-Mustaqeem*, as was abridged and emphasised by Shaykh Mar’ī al-Karamī<sup>6</sup> in his book *Dhahab ul-Masbūk*,<sup>7</sup> that the praiseworthy Arabs are those

<sup>6</sup> [TN]: Shaykh Mar’ī bin Yūsuf bin Abī Bakr bin Ahmad bin Abī Bakr bin Yūsuf bin Ahmad al-Karamī al-Maqdisī al-Hanbalī (*rahimahullāh*). He was from Tūr ul-Karam/Tulkaram (Tulkarm) in Palestine (currently located in the northwest of the West Bank), then he moved to al-Quds and then to Cairo where he died in 1033 AH (1624 CE). He was praised as being a *faqeeh* by Ibn Badrān, Ibn Humayd and ‘Uthmān bin Bishr. He authored a number of works some of which have been edited and published while the overwhelming majority of his works (over sixty titles) remain in manuscript form:

- ✓ *al-Kawākib ad-Durriyyah fī Manāqib al-Mujtahid Ibn Taymiyyah* (Cairo: Dār ul-Gharb al-Islami, 1349 AH).
- ✓ *Masbūk adh-Dhahab fī Fadl il-‘Arab wa Sharaf ul-‘Ilm ‘ala Sharaf in-Nasab* [Molten Gold in the Virtue of the Arabs and the Nobility of Knowledge Over the Nobility of Lineage].
- ✓ *Aqāweel uth-Thiqāt fī Ta’weel il-Asmā’ wa’s-Sifāt* (Mu’assasat Risālah, 1406 AH, ed. Shu’ayb Arna’ūt) – this book however appears to contain confusion in regards to the issues of *tafweedh* of the *kayfiyyah* and *tafweedh* of the meaning of Allāh’s Attributes. Not to mention that Shu’ayb Arna’ūt edited the book as he too also has confusion in regards to Allāh’s Attributes! In this book also Shaykh Mar’ī al-Karamī also transmitted from some of the Ash’arīs such as Ibn Fawrak and others without commenting on their words (pp.141, 151, 155). He also deems Allāh’s Attributes as being from the Mutashābih (pp.149, 173, 182). He also transmits from ar-Rāzī, as-Suyuti and an-Nawawī wherein they erred vis-a-vis Allāh’s Attributes and held that the *dhāhir* of the text was not intended and thus *tafweedh* had to be performed. Shaykh as-Safārīnī in *Ghidhā ul-Albāb* also criticised Shaykh Mar’ī al-Karamī for holding the views of the Khalaf in ‘aqeedah. Dr Jameel al-Qarārī’ah conducted a thesis on *Aqāweel uth-Thiqāt* of Shaykh Mar’ī al-Karamī and made these observations about the work as has Shaykh Sulaymān al-Kharāshī. As for Shu’ayb Arna’ūt, who currently resides in Jordan, then his muddled methods in approaching the Sifāt was critiqued by Shaykh Khālīd ash-Shāyī’ in his book *Istidrāk wa Ta’qeeb ‘ala’sh-Shaykh Shu’ayb Arna’ūt*. Another useful work critiquing the approach of making tafweedh of the meaning can be found in the work Dr Ahmad al-Qādī, *Madhhab Ahl ut-Tafweedh fī’n-Nusūs is-Sifāt: ‘Ard wa Naqd*.
- ✓ *Ghāyat ul-Muntahā fī’l-Jam’ Bayna’l-Iqnā’ wa’l-Muntahā* (Damascus: Mu’assasat Dār us-Salām, 1378 AH (1958 CE), eds. Muhammad Jameel ash-Shattī and Muhammad Zuhayr Shāweesh). This book by Shaykh Mar’ī al-Karamī was itself explained by Shaykh Mustafā bin Sa’d bin ‘Abdu as-Suyūti (1160-1243 AH/1747-1827 CE) and Hasan bin ‘Umar bin Ma’rūf al-Hanbali ash-Shattī (1205-1274 AH/1790-1857 CE) as *Matālib Awla an-Nahā fī Sharh Ghāyat ul-Muntahā*.
- ✓ *Qalā’id ul-Murjān fī’n-Nāsikh wa’l-Mansūkh min al-Qur’ān* – this is still in manuscript form and consists of 27 folios at al-Azhar University Library.
- ✓ *Ikhilās ul-Wadād fī Sdiq il-Mi’ād* (Beirut: Dār ul-Bashā’ir al-Islāmiyyah, 2000).
- ✓ *Muharrrik Sawākin ul-Gharām*.

- ✓ *Daleel ut-Tālib li'n-Nayl il-Matālib 'ala Madhhab Imām Ahmad bin Hanbal* – the book was edited in 1985 CE (1406 AH) by 'Abdullāh bin 'Umar al-Bārūdī (Beirut: Mu'assasat ul-Kutub ath-Thaqāfiyyah) and also by Shaykh Sultān bin 'AbdurRahmān al-'Īid. First printed by and edited by al-Maktab al-Islamī of Damascus in 1961 with the edit of Shaykh Muhammad bin Māni'.
- ✓ *Ithāf Dhuwi'l-Albāb* – a manuscript copy of which is present in the Hāj Husayn School in Mawsil and also in the Asad Effendi Collection at Sulaymāniyyah Library in Istanbul.
- ✓ *Irshād Dhuwi'l-Afhām li'n-Nuzūl 'Isā Alayhi-Salām* – edited by Dr 'Atiyyah az-Zahrānī.
- ✓ *Irshād Dhuwi'l-'Urfān lima fi'l-'Amr min az-Ziyādah wa'n-Nuqsān* – a manuscript of it is in Princeton University and also at al-Hajj Husayn School in Mawsil. It was edited and published by Bassām 'AbdulWahhāb al-Jābī (Dār Ibn Hazm) and also by Shaykh Mashhūr in 1408 AH/1988 CE.
- ✓ *Bahjat un-Nādhireen fi Āyāt ul-Mustadleen* – a copy of this was in the Vatican Library under manuscript no.903. It was edited and printed by Khaleel Ibrāheem Ahmad for a doctoral thesis at Madeenah Islamic University. The book was also edited by Dr Ahmad bin 'AbdulKareem Najeeb.
- ✓ *Tahqeeq ul-Burhān fi Ithbāt Haqeeqat ul-Mizān* – edited and printed by Dr Sulaymān al-Khizzī (Matba'ah al-Madani, 1409 AH). Also edited and printed by Shaykh Mashhūr in 1410/1990.
- ✓ *Tahqeeq ul-Khilāf fi As-hāb ul-'A'rāf* – edited and printed by Shaykh Mashhūr (Dār us-Sahābah, 1408/1988).
- ✓ *Tahqeeq ul-Burhān fi Sha'n id-Dukhān alladhi yashribu an-Nās al-Ān* – edited and printed by Shaykh Mashhūr (Riyadh: Dār us-Salaf, 1414/1994).
- ✓ *Tahqeeq ur-Rujhān bi's-Sawm Yawm ush-Shakk fi Ramadān* – edited by Dr 'AbdulKareem al-'Umarī (Cairo: Matābi' Ibn Taymiyyah).
- ✓ *Tanweer Basā'ir ul-Muqallideen fi Manāqib A'immatul-Mujtahideen* – manuscript copies of this are present in adh-Dhāhiriyyah Library in Damascus, al-Maktabah al-Khāliidiyyah in al-Quds and Dār ul-Kutub al-Misriyyah.
- ✓ *Daleel ul-Hukkām fi'l-Wusūl ila Dār ul-Islām* - a manuscript copy of this is present in Dār ul-Kutub al-Misriyyah.
- ✓ *Risālah fima waqa'a' fi Kalām is-Sūfiyyah min Alfādh Muwihmah li't-Takfeer* – a manuscript copy of this is extant in Dār ul-Kutub Misriyyah.
- ✓ *Rawd ul-'Ārifeen wa Tasliyyat ul-Mureedeen.*
- ✓ *Riyādh ul-Azhār fi Hukm is-Samā' wa'l-Awtār.*
- ✓ *Nuzhat un-Nādhireen fi Fadā'il il-Ghazā wa'l-Mujāhideen.*
- ✓ *Maniyyat ul-Muhibbeen wa Bughyat ul-'Āshiqeen* - a manuscript copy of this is extant in the Maktabah Ādāb al-Iskandariyyah.
- ✓ *Shahādat uz-Zakiyyah fi Thanā' al-A'immah 'ala Ibn Taymiyyah* – edited and printed by Najm 'AbdurRahmān Khalaf (Beirut: Dār ul-Furqān/Mu'assasat ar-Risālah, 1404 AH).

who have the characteristics of the Arabs; speak Arabic and understand Arabic.<sup>8</sup> So whoever neither has the characteristics of the Arabs nor speaks Arabic properly, thus not understanding the Book and the Sunnah, then this is not praiseworthy even if the person is a Qurashī. So if a person has nothing else in his account yet has the characteristics of the Arabs and speaks Arabic [eloquently and correctly] then such a person is within the praise of the Arabs. Therefore, the intent of “Arab” is not a race, the intent is the language and the intent of “‘Ajamī” is the one who is unintelligible and inarticulate (*ghayr fas-hī*). The ‘Ajamī is the one who is unintelligible and inarticulate (*ghayr fas-hī*) and al-Hāfidh Ibn Hajar (*rahimahullāh*) highlighted this in his explanation of this hadeeth.

Imām Ahmad said, and these are words for our brothers who are not Arabs who are listening and are with us in the lesson, **“if you want to know the quality of the deen of an ‘Ajamī then look at his acceptance of Arabic.”** The person who does not speak Arabic [originally] and you want to check his *deen* look at his acceptance of the Arabic language! If his *deen* is good then he must have some efforts in understanding the speech of Allāh and His Prophet (*sallallāhu ‘alayhi*

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<sup>7</sup> **Translator’s note:** I found that the full title of the book is *Masbūk adh-Dhahab fī Fadl il-‘Arab wa Sharaf ul-‘Ilm ‘ala Sharaf in-Nasab* [Molten Gold in the Virtue of the Arabs and the Nobility of Knowledge Over the Nobility of Lineage] as relayed by Shaykh Sultān bin ‘AbdurRahmān al-‘Īd in his edit of *Daleel ut-Tālib li’n-Nayl il-Matālib*. Shaykh Mar’ī states in the book:

**There were non-Arabs who were better than thousands of Arabs. Suhaib the Rumi, Bilāl the Abyssinian, and others were each better than thousands of Arabs. In fact, they were better than thousands from Quraysh, Bani al-‘Abbās and the family of the Prophet (sallallāhu ‘alayhi wassallam).**

**...The virtue of the trait does not mean the virtue of the individual in religion, which is the main objective. This is an area where feet slip (i.e. people err).**

**...The honour which should be relied on is the earned honour, such as knowledge and Taqwa. This is true virtue. Not the inherent virtue which is the virtue due to lineage. The Quran, Sunnah and intelligent people have attested to this.**

**...It is clear ignorance, and an embarrassing stupidity for an Arab to feel proud over a non-Arab because of lineage. Whoever does this is ignorant, arrogant and wrong.**

The book can be downloaded here: [http://www.daraleman.org/forum/uploads/2005-12-07\\_124454\\_0\\_2.rar](http://www.daraleman.org/forum/uploads/2005-12-07_124454_0_2.rar)

The book was also printed and edited by Shaykh ‘Ali Hasan al-Halabī al-Atharī (Ammān, Jordan: Dār ul-‘Amār, 1408 AH/1988 CE) and also by Najm ‘AbdurRahmān Khalaf.

<sup>8</sup> **[TN]:** Refer to the words of Shaykh ul-Islām Ibn Taymiyyah on this topic from *Iqtidā’ Sirāt ul-Mustaqeem* here: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_TheDefinitionofanArab.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_TheDefinitionofanArab.pdf)



*wassallam*) and this is not possible except with his tongue becoming upright with Arabic. A sign of the quality of the deen of a non-Arab person is that he learns Arabic.

Today we are Arabs however if we were to talk in Arabic we unfortunately would not understand each other! This is because the tongues have been used to colloquial expressions and some of them are classical colloquialisms in reality and classical colloquialism needs a great effort (in understanding). Ahmad Taymur Pasha<sup>9</sup> compiled four volumes assessing the dialect of the

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<sup>9</sup> [TN]: Ahmad Taymur Pasha bin Ismā’īl bin Muhammad was born in 1288 AH/1871 CE in Cairo and was of Kurdish origin. He was an Arabic linguist and was a close associate of Muhammad Abdu. He spoke fluent French and though his published works are not that many he wrote much in the Review of the Arabic Academy in Damascus. He had additions to *Lisān ul-’Arab* and the history of the Ottomans. He had a large library of classical manuscripts, rare treatises and books at his home in Cairo which was later donated to the National Egyptian library and is now under the ‘Ahmad Taymur Pasha collection’. He also, along with Muhibbuddeen al-Khateeb and Muhammad al-Khidr Husayn (1876-1958, he was originally from Tunisia and then later went to Egypt wherein he became the first non-Egyptian to assume the head of al-Azhar, he was also the nephew of Shaykh Muhammad al-Makki Ibn ‘Azzūz) and ‘Abdul’Azeez Shaweesh and others established the *Jam’iyyat ush-Shubbān il-Muslimeen* [The Young Muslim Men’s Association] in 1927 in order to challenge Christian missionary activity and secular trends in the form of modernism. See Sayyid Muhammad Rizvi stated in his MA thesis submitted to the Department of History at the Simon Fraser University entitled *Muhibb al-Din al-Khatib: a Portrait of Salafi-Arabist, 1886-1969* (Canada: Simon Fraser University, December 1991, Unpublished MA thesis), p.74.

He authored an article entitled *Nadhrāh Tārikhiyyah fi Hudūth al-Madhahib al-Arba’ah*, published in the magazine *az-Zahra’* at the beginning of its second year and later printed separately in Cairo by Muhibbuddeen al-Khateeb on 15th Rajab 1344 AH. This article discussed the causes of the birth of the four schools of law, the places where they initially emerged, the mode of their growth and spread to other points, and a brief historical account of the extinct schools (such as those of Sufyān ath-Thawrī, ‘AbdurRahmān bin ‘Amr al-Awzā’ī, Layth ibn Sa’d and others, may Allāh have mercy on them) from the time of their emergence, their gradual spread and their role up until their eventual extinction.

He also authored:

- ✓ *al-Amthal al-’Ammiyyah*, [Colloquial Parables] (Cairo: Al-Ahram Center for Translation and Publication, 1986, 4<sup>th</sup> edn.);
- ✓ *al-Hubb ‘inda’l-’Arab* [Love According to the Arabs], (Cairo: Dār ul-Afaq al-’Arabiyyah, 1964 and 2000). In this book he notes that love poetry was directed at women, as is found among Indians, whereas among the Persians and Turks love poetry is directed at beardless boys with little mention of women! This book was later edited by Ahmad at-Tawili as *Kitāb ul-Hubb ‘inda’l-’Arab* (Beirut: Riyād ur-Rayyis li’l-Kutub wa’n-Nashr, 2001).
- ✓ *Khayāl udh-Dhill wa’l-Lu’āb*
- ✓ *Al-Kanayāt ul-’Āmmiyyah* (Cairo: Matba’h al-Ahram at-Tijāriyyah, n.d.)

Egyptians in light of classical Arabic, and this in itself becomes something more difficult to do than knowing (classical) Arabic itself! To assess the dialect and how it came about on the tongues, and there is a book on this by Shaykh Taqiuddeen al-Hilālī (*rahimahullāh*)<sup>10</sup> who wrote some articles in the journal *Da’wat ul-Haqq* and then these were published as a book in Morocco by Maktabah Dār ul-Ma’ārif in Casablanca [Dār ul-Baydā’] as a nice book entitled *Taqweem ul-Lisānayn*, and his intent with ‘lisānayn’ [“two tongues”] is the tongue and the pen. He mentions herein the errors and how they came about and what is amazing in his book (*rahimahullāh*), and he himself spoke eight languages which he could read and write in! He could speak Arabic, English, Spanish, French, German, Syriac and Hebrew and then he became blind and mastered Braille. So he mentioned how a word entered into the Arabic dialect and its French, English, Spanish or Italian linguistic roots and how the common people took to such words. So today if I was someone who could not speak *fus-hā* sat with a Libyan or Moroccan he would not understand me and I would not understand him! So for example, if I was to speak the dialect that we have on our tongues here [in Jordan] which has English words in it due to English influence, while Italian has influenced the dialect of Libyans, and the Moroccan will have French in his dialect due to the French influence of Morocco – then we all would be unable to understand each other except via the language of the Qur’ān.

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- ✓ *Nadhrāh Tārikhiyyah fi Hudooth al-Madhahib al-Arba’ah* (Beirut: Dār ul-Qadiri, 1990)
  - ✓ *Lahajat al-Arab* [Arabic Dialects] (Cairo: al-Hayah al-Misriyah al-Ammah li’l-Kitab, 1973), intro. Ibrahim Madkur.
  - ✓ *Al-Tadhkirah al-Taymuriyyah*
  - ✓ *A’lām ul-Muhindeseen fi’l-Islām*
  - ✓ *Al-Athār un-Nabawiyyah*
  - ✓ *Dabt ul-A’lām*

<sup>10</sup> **Translator’s note:** For more on Shaykh Muhammad Taqiuddeen al-Hilālī refer to: [http://www.salafimanhaj.com/pdf/SalafiManhaj\\_Hilaalee.pdf](http://www.salafimanhaj.com/pdf/SalafiManhaj_Hilaalee.pdf)