

PROMINENT TEACHERS OF THE WATTASID STATE (869–961 AH / 1464–1553 CE)

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Abstract

This research aims to identify the prominent teachers and scholars who contributed to the educational movement in the Far Maghrib during the Wattasid era (869–961 AH / 1464–1553 CE), and to examine their role in consolidating the status of educational institutions. It seeks to highlight the key scholarly figures of this period, outlining their contributions to teaching and authorship, as well as their role in cultivating a generation of scholars and religious intellectual elites. The study concludes that teachers during the Wattasid era were a fundamental component in building a scholarly and cultural society; their efforts and intellectual output played a significant role in sustaining the scholarly movement, despite the political challenges characterizing that era.

Introduction

The Wattasid era (869–961 AH / 1464–1553 CE) witnessed profound social, economic, and political transformations that directly impacted the education sector, particularly the status of teachers within Moroccan society. This period was distinguished by a state of political instability resulting from the decline of the state's central authority, compounded by increasing external threats arising from the expansion of Christian kingdoms into coastal regions. Despite these challenges, education retained its identity, and educational institutions continued to fulfill their scholarly mission. This enabled the emergence of a cadre of teachers possessed of the capacity for adaptation and scholarly mastery in the face of change, who played a crucial role in consolidating Islamic legal education in the region. They relied on curricula based on memorization and oral transmission (*talaqqin*). Paradoxically, the political situation contributed to maintaining educational continuity and the transmission of knowledge despite the adverse circumstances surrounding the Far Maghrib.

Numerous scholarly figures emerged during this era, contributing to the stability of education at all levels in Fez and its subordinate regions through endowments (*awqāf*) as well as donations from the affluent in both urban centers and rural areas.

Teachers during this period did not confine themselves to a single profession; rather, they served simultaneously as judges (*quḍāt*), jurists (*fuqahā'*), mosque imams, and scholars in various disciplines that flourished during this era. Teachers may be categorized by their scholarly specializations into: (1) jurists specializing in Mālikī jurisprudence; (2) grammarians and linguists who taught Arabic language and its sub-disciplines; (3) traditionists (*muḥaddithūn*) who taught Hadith; and (4) Qur'anic reciters (*qurrā'*) specializing in Qur'anic readings.

Educational institutions in the Far Maghrib during this period were diverse, including elementary schools (*katātīb*), formal schools (*madāris*), mosques, and Sufi lodges (*zāwiyas*). Among the educators were natives of the Maghrib as well as travelers who journeyed to the Islamic East to acquire knowledge and transmit Eastern scholarly traditions to the Maghrib. The following presentation of teachers will be organized according to the institutions in which they worked.

Teachers of the Schools and the Qarawiyyin Mosque

The institutional schools of this period received notable attention, as endowments were allocated to ensure their continued operation in providing educational services to students. Numerous teachers emerged as the beating heart of these educational institutions, undertaking the transmission of linguistic, rational, and legal sciences. They contributed significantly to maintaining educational continuity despite the political and economic challenges facing the Wattasid state. The teachers

contributed through their intellectual productions, which aided in educating students and guiding them religiously, morally, and pedagogically. Below is a selection of these teachers:

1. Al-Ḥabbāk (d. 870 AH / 1465 CE)

Full Name: Aḥmad ibn Saʿīd, kunya Abū al-ʿAbbās al-Warzīghī, known as al-Ḥabbāk al-Miknāsī al-Fāsī. He was a teacher and jurist, born in Meknes in 804 AH (1401 CE). His brother, Muḥammad ibn Saʿīd, was renowned for his piety. He resided between Meknes and Fez.[¹]

He was among the Sufi ascetics who renounced worldly life. He taught in numerous schools of Fez, particularly the Mutawakkiliya School, and composed various poetic works. He versified the legal questions of Ibn Jamāʿah al-Tūnisi[²] concerning sales, and produced scholarly classifications of them. His scholarly standing elevated him to the position of khaṭīb (preacher) at the Qarawiyyin Mosque, and he composed many poems on Sufism.[³]

Among his students were Shaykh Aḥmad Zarruq, Shaykh Muḥammad ibn Aḥmad ibn ʿAbd al-Raḥmān al-Yasīnī, and ʿUthmān ibn ʿAbd al-Wāḥid al-Miknāsī al-Lamaṭī, whose biographies will be addressed later in this chapter.

Ibn Ghāzī said of him: "*He was, God knows best, in a state of spiritual contraction (qabḍ), which was his prevailing condition.*"[⁴]

His student al-Yasīnī said of him: "*I read Tafsīr Ibn ʿAṭīyyah under him, and I have never seen anyone more scrupulously pious than him.*"[⁵]

He served as khaṭīb of the Qarawiyyin Mosque following Shaykh al-ʿAbdūsī.[⁶] He was subsequently dismissed from the khaṭīb-ship of the Qarawiyyin and then invited to lead prayers at the Andalusian Mosque in the eastern quarter (ʿadwa) of Fez, but he refused to join the Andalusian Mosque, saying: "*If my dismissal was due to a defect, then it is not permissible for me to put myself forward; and if it was without cause, then my acceptance would be a sign of weak resolve.*"[⁷]

From the above text, it appears that both options regarding his dismissal were difficult. The text clarifies that if his dismissal was wrongful or reflected on his character, he considered it impermissible for him to come forward to lead the mosque; and if the dismissal was without cause, accepting the new position would indicate weak resolve and complacency in accepting an unjust situation.

This text reflects a fundamental value in the culture of this scholar as an exemplary model for the office entrusted to him. It also suggests that the dismissal was not based on objective grounds, leaving an impression of his rejection of injustice and his refusal to benefit from an unjust situation.

He lived through the final years of the Marīnid dynasty and the beginning of Muḥammad al-Shaykh's assumption of power. According to historical sources, his death occurred in 870 AH (1465 CE) during the reign of Sultan Muḥammad al-Shaykh al-Waṭṭāsī, the founder of the dynasty (r. 876–910 AH / 1472–1504 CE). Al-Tinbukī states: "*He was born in 804 AH and died around 870 AH, making him approximately sixty-nine years old.*"[⁸]

Some references mention that he died in 867 AH (1462 CE).[⁹]

2. Al-Jazūlī (d. 870 AH / 1465 CE)

Full Name: Muḥammad ibn Sulaymān ibn Dāwūd ibn Bashār ibn ʿImrān al-Jamāl, kunya Abū ʿAbd Allāh al-Jazūlī, a Moroccan who later resided in Mecca, a Mālikī jurist and Sufi. He was born in 806 AH (1403 CE) in the region of Jazūla.[¹⁰]

He was orphaned at the age of eight when his father died. He completed memorization of the Qur'an in a study circle (maḥḍara) in the city of Marrakesh, to which he traveled with his brother ʿIsā, and resided there for sixteen years. He studied jurisprudence, Arabic language, and arithmetic in its schools. He then moved with his brother to Fez, where he taught at the **Ḥalfāwiyyīn School** and resided in his house built within the school, which was located to the left of the prayer hall.[¹¹]

He studied under his teacher Aḥmad Zarruq, learning jurisprudence, Hadith, and Qur'anic recitation, until he became a leading scholar of Islam (Shaykh al-Islām). He memorized under him the two works of Ibn al-Ḥājjib[¹²] and learned from the imams of both exoteric (ẓāhir) and esoteric (bāṭin) sciences, benefiting greatly from them.[¹³]

In this house, he composed the book **Dalā'il al-Khayrāt** (Guide to Good Deeds), which discusses Sufism and devotional acts. The book is organized in a manner that encourages regular remembrance (*dhikr*) and contains various prayers upon the Prophet (peace be upon him and his family), as well as daily litanies and prayers (*aḥzāb wa awrād*) divided across the days of the week. It also includes supplications and intercessions (*tawassulāt*) of a spiritual nature that magnify the Prophet Muḥammad (peace be upon him and his family). The book aims to strengthen spiritual connection through abundant remembrance and prayer, and it spread widely throughout the Maghrib and many other countries.^[^14]

He was a traveler who moved between Tlemcen, Medina, and the Far Maghrib, and taught in Mecca. He excelled in issuing legal opinions (*iftā'*), was proficient in jurisprudence, and advanced in Arabic language.^[^15]

He died in 870 AH (1465 CE), and his shrine is located in the Riyāḍ al-ʿArūs quarter in Marrakesh. He lived through the last sultans of the Banū Marīn and the first of the Waṭṭāsīd sultans, the founder Muḥammad al-Shaykh al-Waṭṭāsī.^[^16]

3. Al-Waryāghilī (d. 880 AH / 1475 CE)

Full Name: ʿAbd al-ʿAzīz ibn Mūsā, of Waryāghilī origin (also rendered al-Waryākilī or al-Waryājilī depending on regional dialects of the Far Maghrib), kunya Abū Fāris and Abū Muḥammad. He was given the epithet *al-Waryā ʿAlī* by the author of *Al-Ḍawʿ al-Lāmiʿ*.^[^17]

He was distinguished by his sharpness and boldness. He taught at the **Miṣbāḥiyya School** but was dismissed from it due to the annual salary after a dispute arose between the scholars of Fez and those of Tlemcen.^[^18]

He served as khaṭīb of the Qarawiyyin Mosque and imam for prayers therein, earning the epithet "the Thunderbolt of the Age" (*ṣāʿiqat al-zamān*) or simply "the Thunderbolt" (*al-Ṣāʿiq*), signifying his righteousness. Shaykh Zarruq described him in his *Kannāsh* as: "The eloquent, powerful-voiced, authoritative jurist and khaṭīb. He was resolute in the cause of God, steadfast in the religion of God Almighty, casting himself into great matters without concern."^[^19]

He assumed the position of khaṭīb and leader of the five daily prayers at the Qarawiyyin Mosque in 879 AH (1474 CE) and continued in this role until his death. He wielded considerable influence in Moroccan society. The author of *Al-Salwa* says of him: "It was through him that the common people of Fez rose up against Sultan Abū Muḥammad Muḥammad ʿAbd al-Ḥaqq al-Marīnī; they deposed him and pledged allegiance to al-Mazwār."^[^20] Al-Silāwī states: "Then al-Waryākilī led them to New Fez,"^[^21] indicating that he was the leader of this revolt.

While al-Waryāghilī had supporters, there were also among the jurist-teachers those who opposed his opinions and legal rulings. Among them was the author of *Al-Kannāsh*, Shaykh Zarruq, who said: "I do not trust al-Ghundūr for my prayer," as he ceased praying behind him due to his issuing a fatwa that resulted in a change of governance in the Far Maghrib in favor of the sharīf Idrīsīd Muḥammad ibn ʿImrān al-Jawṭī.^[^22]

He lived during the reign of Sultan Muḥammad al-Shaykh the Founder (r. 876–910 AH / 1472–1504 CE). Regarding his death, the author of *Al-Miʿyār* states: "In this year died the thunderbolt of the earth, the khaṭīb of the Qarawiyyin Mosque in Fez, Abū Fāris ʿAbd al-ʿAzīz ibn Mūsā al-Waryāghilī," referring to the year 880 AH (1475 CE).^[^23] Al-Wansharīsī mentions: "He died on Saturday, the first of Ramaḍān al-Muʿazzam in the year eighty [i.e., 880 AH]."^[^24]

4. Al-Karāmī (d. 882 AH / 1477 CE)

Full Name: Saʿīd ibn Sulaymān, kunya Abū ʿUthmān, whose lineage traces to the city of Sūs from the Karāmiyya family—nobles (*shurafāʾ*) of the Samlāla tribe, residing in the Sūs region of the Far Maghrib.^[^25]

He was born into a scholarly family that had emigrated from Andalusia after 897 AH (1491 CE). These families were renowned for their dedication to acquiring and disseminating knowledge among members of society. His lineage traces back to the judge (*qāḍī*) Shaykh **Abū Bakr Muḥammad al-ʿArabī**

al-Mālīkī al-Mu‘āfirī, buried in Fez, whose family is called in the Maghribi dialect **Āyt Āwkramū**, meaning in Arabic "the son of the righteous one" or "the son of the sharīf."[^26]

He received his education within his family in **Sūs**, which shaped and refined his scholarly personality. This scholarly figure was prepared to teach at the **Tāzmūt al-Samlāliyya School**, becoming a jurist and possessing knowledge of literature and Qur’anic readings. It is said that he possessed miraculous gifts (*karāmāt*).[^27]

Historical sources and references have not provided any information regarding his **teachers**, whether in Sūs or Fez.[^28]

Regarding his **students**, the author of *Al-Ma’sūl* uniquely mentions his sons: his son **Yahyā ibn Sa’īd al-Karāmī** (d. 900 AH / 1494 CE), author of *Tahṣīl al-Manāfi’ fī Sharḥ al-Mīdād al-Lawāmi’*, *Kitāb Akhbār al-Zamān*, and *Kitāb Salwat al-Wā’iz*; and **Ibrāhīm ibn Sa’īd ibn Sulaymān al-Karāmī** (d. 927 AH / 1520 CE), who followed his father's path in knowledge and piety and died of the plague.[^29]

He composed several works, including works on Qur’anic readings and commentaries. Among them are: *Shamma Rā’ihat al-Tuḥfa*, a commentary on the didactic poem of Maymūn al-Fakhkhār (d. 816 AH / 1413 CE)[^30], which he titled *Tuḥfat al-Manāfi’ fī Maqra’ al-Imām Nāfi’*; *Taqrīb al-Falāḥ min Ikhtisār al-Shurrāḥ ‘alā Ibn al-Hājib*; *Murshid al-Mubtadi’ in ilā Ma’rifat Ma’ānī Alfāz al-Risāla*; *I’ānat al-Mubtadi’ ‘alā Ma’ānī Alfāz Mawrid al-Zamān*, in which he commented on the didactic poem of Shaykh al-Kharrāz (d. 718 AH / 1318 CE); a commentary on the *Urjūzat al-Wildān fī al-Farḍ wa al-Masnūn*; *Ta’rīf Ma’ānī al-Ḍabṭ fī Sharḥ Rasm al-Khaṭṭ*, a versification completing al-Kharrāz's work; and a commentary on *Al-Burda*.[^31]

He lived during the reign of Sultan Muḥammad al-Shaykh al-Mahdī al-Waṭṭāsī, the founder of the Wattasid state (r. 876–910 AH / 1472–1504 CE). He died in his school on the sixteenth night of Sha‘bān in 882 AH (1477 CE) and was buried near the Samlāla Mosque in a renowned shrine designated for seeking blessings.[^32]

5. Ibn Ḥamāma (d. 887 AH / 1482 CE)

Full Name: Muḥammad ibn al-Ḥusayn ibn Muḥammad al-Awrabī, kunya Abū ‘Abd Allāh, known as **al-Ṣaghīr** (the Younger). He was born in the city of **al-Ḥamar** in **Awraba** in 803 AH (1400 CE).[^33]

Regarding his teachers, al-Tinbukī uniquely mentions them, citing Ibn Ghāzī as saying: "I took from him many books of Qur’anic readings and Hadith, both in understanding and transmission. I accompanied him for years in *Tafsīr*; he transmitted the words of Ibn ‘Aṭīyyah[^34] and al-Ṣafāqūsī[^35] and added to them the words of al-Zamakhsharī[^36] ... and others."[^37]

He also studied under Shaykh **Muḥammad ibn Abī Sa’īd al-Silwī**[^38] and the ḥāfiẓ and authority **Abū Muḥammad al-‘Abdūsī**—Abū Muḥammad ‘Abd Allāh ibn Mūsā—whom Ibn Ghāzī described as a spiritual pole (*quṭb*) and ascetic who died in Dhū al-Qa‘da (849 AH / 1445 CE).[^39]

His students included **Abū al-Faraj al-Ṭanjī** (d. 893 AH / 1487 CE)—Muḥammad ibn Muḥammad ibn Mūsā al-Umawī al-Fāsī, known as al-Ṭanjī—who studied under al-‘Abdūsī and al-Ṣaghīr al-Nijī. Among his students was also **Ibn Ghāzī**, who accompanied him for seven years.[^40]

Al-Ṣaghīr Ibn Ḥamāma was deeply versed in Qur’anic readings and their rulings and proficient in grammar. Ibn Ghāzī said of him: "The unique one of his age and the peerless one of his era. My eyes have never seen anyone like him in character, morals, fairness, passion for knowledge, eagerness to disseminate it, and diligence in seeking it... I accompanied him extensively and completed the seven readings under him, and he transmitted them to me from his teacher."[^41]

He taught in the terrestrial study circles (*al-majālis al-arḍiyya*) in Fez at the Andalusian Mosque. He completed the recitation of the Noble Qur’an in his assembly at the mosque with the seven readings for three hundred students.[^42]

He lived during the reign of the founder Sultan Muḥammad al-Shaykh (r. 876–910 AH / 1472–1504 CE). His death occurred in 887 AH (1482 CE).[^43]

6. Al-Yaznāsni (d. 891 AH / 1485 CE)

Full Name: Sulaymān ibn ‘Abd Allāh, kunya **Bū Bughrībīn**, originally from the Banū Yazanātin tribe, pronounced in Amazigh as Yazanāsan. He left neither a wife nor children.[^44]

Due to his extensive knowledge of jurisprudence, Qur’anic readings, and various sciences, he became the judge of the community (*qāḍī al-jamā‘a*) in Fez, in addition to his work as a Qur’anic reciter and teacher, and a jurist. Fez was distinguished from other cities by the abundance of scholarly assemblies (*majālis*) during this period, whether in the Qarawiyyin or other mosques, as they provided a vast space for interactive education directly between the scholar and his students. Al-Yaznāsī was one of the most prominent scholars of the Qarawiyyin in his scholarly assemblies, in addition to teaching jurisprudence at the Qarawiyyin Mosque.[^45]

His teachers: Al-Yaznāsī studied under Abū ‘Abd Allāh al-Ṣaghīr and Shaykh al-Ḥabbāk.[^46]

His works: Historical sources do not mention any of his works. It appears that either he remained committed to the teaching profession and dedicated his life to it, or that historians neglected to search for them—perhaps because they were not published or remain as manuscripts stored in manuscript repositories in Morocco.

He lived through several years of the reign of Sultan Muḥammad al-Shaykh al-Waṭṭāsī the Founder (r. 876–910 AH / 1472–1504 CE) and resided in Fez until his death in 891 AH (1485 CE).[^47]

7. Shaykh Zarruq (d. 899 AH / 1493 CE)

Full Name: Shihāb al-Dīn Abū al-‘Abbās Aḥmad ibn Aḥmad ibn Muḥammad al-Khaḍḍār, kunya Abū al-Faḍl. He was born in the city of Tāza[^48] near Fez in 846 AH (1442 CE). His father died when he was a young child, and his grandfather raised him. Zarruq was the nickname of his grandfather. He is known as Ibn Zarruq al-Barnūsī.[^49]

He was one of the most prominent Mālikī jurists in the Far Maghrib. He studied and taught the *Risāla* of Ibn Abī Zayd al-Qayrawānī[^50] with research and verification. He loved Sufism and took the path (*ṭarīqa*) under his teacher ‘Abd Allāh al-Makkī[^51] and studied under **al-Imām al-Qawrī**[^52], **al-Raṣṣā**’[^53], and others. He took spiritual wayfaring (*sulūk*) from **Abū al-‘Abbās al-Ḥaḍramī**[^54] and studied terminology (*iṣṭilāḥ*) under al-Sakhāwī. He traveled to teach at the Azhar Mosque in Egypt.

He established his *zāwiya* in 884 AH (1479 CE). He traveled throughout the Far Maghrib and opposed the policies of some Mālikī jurists. Sufism predominated in his character.[^55]

His scholarly standing had a significant impact on spreading his fame, as he was widely accepted among Mālikī jurists due to his integration of Sufism with jurisprudence. His legal opinions constituted a substantial portion of Mālikī jurisprudence related to Sufism. The author of *Al-Dībāj al-Mudhahhab* said of him: "The ascetic, the spiritual pole, the ghawth, the knower of God, the pilgrim, the traveler famous in East and West, possessing numerous works, praiseworthy virtues, and valuable benefits."[^56]

He also described him as: "He is the last of the verifying Sufi imams, the gatherer of the sciences of reality and law."[^57]

Al-Munawī said of him: "He excelled in knowledge of jurisprudence, Sufism, legal theory, and disputation. The world sought him, but he sought otherwise; positions were offered to him, but he rejected and refused them."[^58]

The author of *Al-Bustān* said: "The pilgrim, the resident in Mecca, famous in East and West, possessing numerous works, praiseworthy virtues, and valuable benefits."[^59]

Six thousand students attended his lessons. His *zāwiya* was among the most important lodges of his Sufi order—the Zarruqiyya order—which was one of the most famous Sufi paths in the Far Maghrib during this era, serving as a refuge for the common people, disciples (*murīdīn*), and students. Among the most famous Maghribī Sufi orders in the Wattasid period was the Zarruqiyya order.[^60]

Among his students were **Shams al-Dīn al-Laḡānī**[^61], **al-Khurūbī al-Ṣaghīr** (who will be discussed in this chapter), and **Ibrāhīm al-Zarhūnī**[^62].

He composed numerous works that resulted from his scholarly travels and Sufi fame, which spread throughout East and West. Al-Tinbukṭī described this, saying: "As for his works, they are numerous; he tends toward conciseness with precision, and none of them is devoid of abundant and beneficial insights, especially in Sufism."[^63]

Among his most famous books is *Al-Naṣīḥa al-Kāfiya li-man Khaṣṣahu Allāh bi al-‘Āfiya*, in which he mentions the benefits of sincere advice and the necessity of embodying it. He divided it into five chapters: **the first chapter** devoted to sincere advice for God; **the second** for the Prophet (peace be upon him and his family); **the third** for His Book, exalted be He; **the fourth** for the general body of Muslims; and **the fifth and final** for the general body of Muslims.[⁶⁴]

He composed a didactic poem (*urjūza*) entitled *‘Uyūb al-Nafs wa-Dawā’uhā*, known as *Al-Uns fi ‘Uyūb al-Nafs*, which systematizes the faults of the soul and their remedies. Shaykh Zarruq is thus considered the first to compose a didactic poem addressing the faults of the soul in verse and rhyme. The value of this poem is enhanced by the fact that he composed it during his pilgrimage journey near the Noble Prophetic Mosque.[⁶⁵]

He also wrote *Sharḥ Risālat Abī Zayd al-Qayrawānī* (d. 386 AH / 996 CE), an important work for the beginning student of jurisprudence and its issues, covering comprehensive chapters on all jurisprudential matters. In it, Zarruq relied on transmission without extensive reasoning or clarification. He divided the *Risāla* into two parts: the first contains several chapters beginning with what tongues utter and hearts believe and concluding with the chapter on sacrifice and slaughter; the second contains several chapters beginning with the chapter on jihad and concluding with the chapter on dreams and yawning.[⁶⁶]

He was characterized by detachment and renounced worldly positions. He died as a traveler and was buried in Masrāta in 899 AH (1493 CE) at the age of sixty-three.[⁶⁷]

8. Ibn Zakarī (d. 899 AH / 1493 CE)

Full Name: Aḥmad ibn Zakarī, kunya Abū al-‘Abbās, epithet al-Maghrawī, originally from the Maghrāwa tribe of Zanāta, of Tlemcen origin. He was given the title *Shaykh al-Islām*. [⁶⁸]

He was born in Tlemcen in 827 AH (1423 CE). His father died leaving him a young child, and his mother raised him. She taught him weaving, and he worked in this profession for half a dinar per month. The scholar Aḥmad ibn Zāghū saw him and proposed to his mother that he leave this work in exchange for the same amount, so that he might teach him religion and educate him. This continued until he became famous.[⁶⁹]

He studied under his teachers **Aḥmad ibn Muḥammad al-Maghrawī** (d. 845 AH / 1441 CE)[⁷⁰] of Tlemcen, **Abū al-Faḍl al-Qāsim al-Tujībī** (d. 854 AH / 1450 CE)[⁷¹], judge of the community in Tlemcen, and others.

Among his students was **Shaykh Zarruq** (d. 899 AH / 1493 CE).[⁷²]

He was among the greatest Mālikī jurists, traveling throughout the Far Maghrib and delivering lessons in its schools. In Fez, he taught in the scholarly chairs (*karāsī*) of the Qarawiyyin. He composed numerous works on legal theory (*uṣūl al-fiqh*) and theology (*uṣūl al-dīn*), and he issued legal opinions and corresponded with the scholars of his era. Among his works are *Muḥaṣṣal al-Maqāṣid mim mā bihi Tuṭabar al-‘Aqā’id*, a versification on theology; and a commentary on the *Waraqāt* of Imām al-Ḥaramayn in legal theory, which he titled *Ghāyat al-Marām Sharḥ Muqaddimat al-Imām*. [⁷³]

Ibn Zakarī lived during the reign of Sultan Muḥammad al-Shaykh al-Waṭṭāsī the Founder (r. 876–910 AH / 1472–1504 CE). His death occurred in 899 AH (1493 CE).[⁷⁴]

9. Al-Zaqqāq (d. 912 AH / 1506 CE)

Full Name: ‘Alī ibn Qāsim ibn Muḥammad al-Tujībī, kunya Abū al-Ḥasan, a teacher, jurist, and traveler.[⁷⁵] He acquired his epithet al-Zaqqāq from his grandfather, who was wealthy but had no surviving children. It is said that he was advised to earn a *zaqq* (a measure) of oil to increase his progeny, which he did and then gave in charity, and thereafter he had children.[⁷⁶]

He taught in various schools of Fez and traveled to the Hejaz for pilgrimage, where he met numerous scholars and learned from them. Upon his return, he studied under the most famous scholars of this period in Fez. In his youth, he traveled to Granada and studied under the jurist **Abī ‘Abd Allāh al-Mawwāq**. [⁷⁷] Upon returning to Fez, he studied under Shaykh **al-Qawrī**. [⁷⁸]

He taught the *Lāmiyya* didactic poem in Mālikī jurisprudence, specializing in judicial science, as well as *Al-Manhaj al-Muntakhab ilā Qawā'id al-Madhhab*.^[^79]

His works:

1. *Al-Manhaj al-Muntakhab fī Qawā'id al-Madhhab*: One of the finest and most comprehensive valuable commentaries, versifying the jurisprudential rules of the Mālikī school. It comprises four hundred and forty-three verses divided into nineteen chapters, beginning with purification and concluding with Sunna and innovation (*bid'a*), containing warnings and alerts.^[^80]
2. *Lāmiyyat al-Aḥkām*, known as *Lāmiyyat al-Zaqqāq*: This didactic poem consists of two hundred and sixty verses and is among the most important texts of Mālikī jurisprudence, particularly regarding judicial matters. Many scholars have commented on it. It addresses jurisprudential rulings on issues specific to Fez and frequently occurring, needed by the judges of Fez for resolution.^[^81]

He served as supervisor of endowments (*nāẓir al-awqāf*). In his later years, he assumed the khaṭīb-ship of the Andalusian Mosque. Al-Manjūr said of him: "He died at an advanced age in Shawwāl of the year twelve and nine hundred [i.e., 912 AH]."^[^82]

10. Al-Maṣmūdī (d. 913 AH / 1507 CE)

Full Name: Ibrāhīm ibn Aḥmad ibn Ibrāhīm, kunya Abū Ishāq, epithet al-Maṣmūdī. Sources have not provided details about his birth, family, or upbringing.^[^83]

He was a jurist of Fez who taught the science of inheritance distribution (*farā'id*) and arithmetic. Al-Miknāsī described him: "He was a marvel in *farā'id* and arithmetic."^[^84]

His teachers: He studied under Shaykh al-'Abdūsī and Shaykh Sa'id al-'Uqbānī. Sources do not mention further names.^[^85]

His students: Numerous students of the Qarawiyyin and scholarly assemblies studied under him. Sources do not provide many names but mention al-Ḥasan ibn Makhluṭ.^[^86]

He lived through the reigns of two sultans: Muḥammad al-Shaykh the Founder (r. 876–910 AH / 1472–1504 CE) and Sultan Abū 'Abd Allāh al-Burtughālī (r. 910–932 AH / 1504–1526 CE).

He died in Fez in 913 AH (1507 CE) and was buried near Bāb al-Futūḥ. This year coincided with a currency change in the Far Maghrib, and copper coins were minted due to a great famine that afflicted the region.^[^87]

11. Al-Wansharīsī the Elder (d. 914 AH / 1508 CE)

Full Name: Aḥmad ibn Yaḥyā ibn Muḥammad ibn 'Abd al-Wāḥid ibn 'Alī, kunya Abū al-'Abbās, of Tlemcen origin and upbringing, who settled in Fez.^[^88]

He was born in Mount Wansharīs in western Algeria in 834 AH (1431 CE). He was raised in Tlemcen and studied under its scholars. The government of Tlemcen took punitive action against his father, plundering his house, so he fled to Fez in 874 AH (1469 CE), where he resided until his death. He had received his diverse education in Tlemcen under a group of great scholars of extensive knowledge. Among the most prominent were **Shaykh al-'Uqbānī**, under whom he studied *Al-Mi'yār*, and **al-Jallāb al-Tilimsānī**, from whom he transmitted some legal opinions in *Al-Mi'yār al-Mu'rib*. The author of *Nayl al-Ibtihāj* described him as: "He had elegant handwriting, excelled in composition and poetry, and was advanced in legal documents and correspondence in the most eloquent language without affectation."^[^89]

Al-Wansharīsī enjoyed a distinguished scholarly standing, which attracted students to gather around him in his scholarly assembly at the Qarawiyyin, where the chair was later named after him. He had numerous students who later became among the most prominent scholars and teachers at the Qarawiyyin, among them **al-Ghardīs al-Taghlabī**.^[^90]

He had a significant impact on utilizing his personal library to serve his scholarly work, drawing upon it as source material for writing his most prominent work, *Al-Mi'yār al-Mughrib*, particularly regarding legal opinions of the Maghrib and Andalusia. This student remained with his teacher until he died of the plague in 897 AH (1491 CE).^[^91]

He also taught **Ibn Marzūq**, who became a transmitter, traditionist, and authority (*musnid*), and participated in his education alongside his father. Al-Wansharīsī described him as **al-Muṣṣa**.^[^92]

Also prominent among his students was **al-Kawsh al-Tafnūtī**, who came from a wealthy family with numerous endowments during the Wattasid era. This student excelled in jurisprudence, arithmetic, inheritance distribution, and the seven Qur'anic readings.^[^93]

Al-Wansharīsī was among the greatest scholars of the Wattasid era, not only in the Far Maghrib but also in the Central Maghrib. He was allocated a chair among the scholarly chairs of Fez, specifically the chair of the Miṣbāḥiyya School, in addition to his chair at the Qarawiyyin Mosque.^[^94]

His works: He was not occupied solely with teaching but composed numerous works, among the most prominent being **Īdāḥ al-Masālik ilā Qawā'id Abī 'Abd Allāh ibn Mālik**, also known as **Al-Qawā'id al-Fiḥhiyya** (Jurisprudential Rules); the book *Al-Wafayāt*, in which he recorded the death years of shaykhs, scholars, jurists, princes, and sultans—edited by the Moroccan historian Muḥammad Ḥajjī, from which we have benefited in this chapter; in addition to his book *Al-Burūq fī Talkhīṣ mā fī al-Madhhab min al-Jumū' wa al-Furūq*, which addresses the purposes of Islamic law (*maqāṣid al-sharī'a*) and the differences in rulings between legal issues.^[^95]

His book *Al-Mi'yār al-Mu'rib wa al-Jāmi' al-Mughrib 'an Fatāwā 'Ulamā' Ifrīqiya wa al-Andalus wa al-Maghrib* is among the most important and famous books of the Mālikī school in the Far Maghrib. He drew upon the legal opinions of al-Burzulī (d. 844 AH / 1440 CE). This book had a significant impact on his intellectual and scholarly trajectory, as it is considered an important historical document about the people of the era in the language of jurisprudence. He spent approximately a quarter of a century composing it, from 890 AH (1485 CE) to 914 AH (1508 CE).^[^96]

He lived through the reigns of Sultan Muḥammad al-Shaykh the Founder (r. 876–910 AH / 1472–1504 CE) and Sultan Abī 'Abd Allāh al-Burtughālī (r. 910–932 AH / 1504–1526 CE). His death occurred in 914 AH (1508 CE).^[^97]

12. Ibn Ghāzī (d. 919 AH / 1513 CE)

Full Name: Muḥammad ibn Aḥmad ibn Ghāzī, kunya Abū 'Abd Allāh, epithet al-Miknāsī al-'Uthmānī. He was born in Meknes in 858 AH.^[^98]

He was raised under the care of his mother, who had the greatest influence after God in instilling virtuous morals and teaching him. She memorized many authentic Hadiths, was well-versed in the stories and accounts of the Noble Qur'an, and taught him the Qur'an.^[^99]

He wished to travel to the East in pursuit of knowledge but instead journeyed to Fez to acquire further knowledge and learning. He met a multitude of shaykhs and scholars, mastered all the knowledge of his era, and became the leading authority of his time. The majority of Fez's students and those from other cities graduated under him, and people traveled to study with him.^[^100]

Among his teachers were:

1. **Abū 'Abd Allāh Muḥammad ibn Qāsim al-Qawrī:** He heard from him more than from his other teachers, including some Qur'anic exegeses (*tafāsīr*).^[^101]
2. **Abū al-Ḥasan 'Alī ibn Muḥammad ibn Manūn al-Ḥasanī al-Miknāsī:** He completed multiple recitations of the Qur'an under him, practiced its parsing (*i'rāb*) and pauses (*wuqūf*), and took much from him.^[^102]
3. **Abū 'Abd Allāh al-Ṣaghīr**, whom Ibn Ghāzī accompanied for a long time and under whom he read the Noble Qur'an in three complete recitations, the last of which covered the seven readings. He also took from him some works on Qur'anic readings with their chains of transmission back to their authors. Most of Ibn Ghāzī's chains of transmission came through him.

His students:

1. **Abū al-'Abbās al-Daqqūn.**
2. **Abū 'Abd Allāh Shaqrūn al-Wahrānī.**
3. **Abū 'Abd Allāh al-Habaṭī**, who established the endowment for the Qur'an in the Far Maghrib.

His scholarly life:

He made significant scholarly contributions to Hadith studies, paying meticulous attention to hearing and memorizing Hadith works such as *Irshād al-Labīb ilā Maqāṣid al-Ḥabīb*, in addition to *Al-Fawā'id*, which reached two hundred and fifty benefits, and *Al-Ta'allul bi-Rusūm al-Isnād*. When he completed it, Shaykh **Abū Marzūq al-Kafīf** authorized him to transmit all his chains of transmission from his predecessors and others in a booklet appended to it, which he named *Al-Dhayl*.^[^103]

He was one of those who assumed leadership in knowledge and legal opinion in Fez and became imam of the Qarawiyyin Mosque. The author of *Al-Dawḥa* described him: "His virtues are too numerous to enumerate, and his sciences are too great to fully encompass."^[^104]

He lived during the reign of Sultan Muḥammad al-Shaykh al-Waṭṭāsī the Founder (r. 876–910 AH / 1472–1504 CE) and was close to him. The sultan summoned him from Meknes in 891 AH (1486 CE) to deliver the khuṭba at the New Mosque of Fez. He settled there and became imam, khaṭīb, and teacher at the Qarawiyyin Mosque. He also lived during the reign of Sultan Abī 'Abd Allāh Muḥammad al-Burtughālī (r. 910–932 AH / 1504–1526 CE), participating with him in jihād campaigns against Christian kingdoms at the city of Asilah.^[^105]

His works: He composed several works, including *Shifā' al-'Alīl fī Ḥall Muqfil Khalīl*, *Al-Rawḍ al-Hatūn fī al-Ta'rīf bi-Akḥbār Miknāsāt al-Zaytūn*, and a *Fahrasa* (catalog of his teachers) entitled *Al-Ta'līl bi al-Isnād*, in which he explained his transmissions from his teachers.^[^106]

He died in 919 AH (1513 CE) and was buried in al-Kaghādīn in Old Fez, within Bāb al-Futūḥ, in the garden of his ancestors from the Banū Waṭṭās.^[^107] Al-Sā'āfi mentions: "He died, may God have mercy on him, a martyr in 919 AH—nine hundred and nineteen of the Hijra."^[^108]

Conclusion

1. Among the teachers who emerged during the Wattasid period were immigrants from Andalusia who settled in Fez, Meknes, and Tetouan. They were the focus of scholarly attention in Andalusia, which led to the transmission of cultures between Maghribi and Andalusian societies.
2. The instability of political life with its various conflicts led scholars to rally under the banner of the Wattasid state and to lend their support to it.
3. Teachers were not confined solely to the teaching profession; they also produced numerous works in various fields, including legal sciences, arithmetic, inheritance distribution, and others.
4. Teachers were not limited to instructing their students in a single educational institution; rather, they delivered their lessons in one of the scholarly chairs of the Qarawiyyin, as well as in schools and Sufi lodges. Some also practiced the profession of khaṭīb-ship.

Footnotes

[^1]: Ḥajjī, Muḥammad, *Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī*, 1st ed. (Rabat, 1976), p. 262; Makhlūf, *Shajarat al-Nūr al-Zakiyya*, vol. 1, p. 409.

[^2]: Abū Yaḥyā ibn al-Qāsim ibn Janā'a al-Hawārī al-Tūnisī, a verifying jurist who studied in Tunis under Ibn Wāṣil and others, and traveled to the East to study under Ibn Daqīq. Among his most important works is one on sales, commented upon by Aḥmad al-Qabāb and Abū Sālim al-'Ayyāshī. Died 772 AH / 1370 CE. Maḥfūz, Muḥammad, *Tarājim al-Mu'allifin al-Tūnisīyyīn*, 2nd ed., Dār al-Gharb (Beirut, 1994), vol. 2, p. 48.

[^3]: The school established during the Marīnid era under Sultan Abū 'Inān (r. 751–756 AH / 1350–1355 CE) in the city of Salé. Renowned for its water clock, in addition to being a school, it provided accommodation for students and held Friday prayers. All legal and linguistic sciences were taught there. Al-Tāzī, *Jāmi' al-Qarawiyyīn*, vol. 2, p. 504; 'Abd Allāh, *Al-Mawsū'a al-Maghribiyya li al-A'lām al-Bashariyya wa al-Ḥaḍāriyya*, vol. 3, p. 100.

[^4]: Al-Sijilmāsī, Ibn Zaydān 'Abd al-Raḥmān Muḥammad, *Ittiḥāf A'lām al-Nās bi-Jamāl Akḥbār Ḥādirat Fās*, ed. 'Alī 'Umar, 1st ed., Maktabat al-Thaqāfa al-Dīniyya (Cairo, 2008), vol. 3, p. 689;

Nuwayhid, 'Adil, *Mu'jam al-Mufasssirin min Šadr al-Islām ḥattā al-'Ašr al-Ḥaḍir*, Mu'assasat Nuwayhid (Beirut, 1988), vol. 2, p. 757.

[^5]: Aḥmad ibn Muḥammad ibn 'Abd al-Raḥmān al-Yasītnī, kunya Abū 'Abd Allāh, a verifying jurist and traveler, born 897 AH / 1491 CE, died 959 AH / 1551 CE. He resided in Fez and Egypt. Al-Ziriklī, *Al-A'lām*, vol. 6, p. 6; Nuwayhid, *Mu'jam al-Mufasssirin*, vol. 2, p. 794.

[^6]: Abū Muḥammad 'Abd Allāh ibn Muḥammad ibn Mūsā ibn Mu'tī al-Qāsī al-'Abdūsī, resident of Tunis, grandson of Imām al-'Abdūsī Abī 'Imrān. He held the position of iftā' and imamate of the Qarawiyyin Mosque. He died suddenly during the sunset prayer in Fez in 849 AH / 1445 CE. Al-Sakhāwī, Muḥammad ibn 'Abd al-Raḥmān ibn Muḥammad (d. 902 AH / 1496 CE), *Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'*, Dār Maktabat al-Ḥayāt (Beirut, n.d.), vol. 2, p. 350; Al-Ziriklī, *Al-A'lām*, vol. 4, p. 127.

[^7]: Al-Miknāsī, Abū al-'Abbās Aḥmad ibn Muḥammad al-Miknāsī (d. 960 AH / 1025 CE), *Durrat al-Ḥijāl fi Asmā' al-Rijāl*, ed. Muḥammad al-Aḥmadī, 1st ed., Dār al-Turāth (Cairo, 1971), vol. 1, p. 88; Al-Tāzī, *Jāmi' al-Qarawiyyīn*, vol. 2, p. 504; Kaḥḥāla, 'Umar Riḍā, *Mu'jam al-Mu'allifīn*, 1st ed., Maktabat al-Muthannā (Beirut, n.d.), vol. 1, p. 234.

[^8]: Zarruq, Aḥmad, *Al-Kannāsh*, ed. 'Alī Fahmī Khushaym, 1st ed., Al-Munsha'a al-Sha'biyya li al-Nashr wa al-Tawzī' (Mišrāta, 1980), p. 66; Al-Tinbuktī, Aḥmad Bābā ibn Aḥmad ibn al-Faqīh al-Takrūrī (d. 1036 AH / 1626 CE), *Nayl al-Ibtihāj bi-Taṭriḥ al-Dībāj*, 1st ed., Dār al-Kitāb (Tripoli, 2000), p. 125.

[^9]: Al-Tāzī, *Jāmi' al-Qarawiyyīn*, vol. 2, p. 504; 'Abd Allāh, *Al-Mawsū'a al-Maghribiyya*, vol. 3, p. 100.

[^10]: The mountain of Banī Bāniskīn in the Aurès, called the mountain of the Mašāmida, inhabited by the Lawāta tribe, located thirteen stages between it and Sijilmāsa in the Sūs region. Yāqūt al-Ḥamawī, *Mu'jam al-Buldān*, vol. 4, p. 462; Al-Ḥimyarī, *Al-Rawḍ al-Mi'tār fi Khabar al-Aqtār*, p. 584; 'Abd Allāh, *Al-Mawsū'a al-Maghribiyya*, vol. 3, p. 100.

[^11]: The first of the Marīnid schools, built by Sultan Ya'qūb ibn 'Abd al-Ḥaqq in Fez in 670 AH / 1271 CE. It was named for its location near the market of al-Ḥalfā'. Al-Qabalī, Muḥammad, *Qaḍiyyat al-Madāris al-Marīniyya*, 1st ed., Dār Tūbqāl li al-Nashr (Casablanca, 1987), p. 55.

[^12]: Jamāl al-Dīn Abū 'Amr 'Uthmān ibn 'Umar Abī Bakr, Ash'arī and Mālikī jurist of Kurdish origin. Among his works are *Aqīdat Ibn al-Ḥāḍib* and *Jāmi' al-Ummahāt* (d. 646 AH / 1248 CE). Al-Šafadī, Šalāḥ al-Dīn ibn Aybak (d. 764 AH / 1362 CE), *Al-Wāfi bi al-Wafayāt*, 1st ed., Dār Iḥyā' al-Turāth (Beirut, 2000), vol. 3, p. 288; Al-Suyūṭī, 'Abd al-Raḥmān ibn Abī Bakr ibn Jalāl al-Dīn (d. 911 AH / 1505 CE), *Bughyat al-Wu'āh fi Ṭabaqāt al-Lughawiyyīn wa al-Nuḥāh*, ed. Muḥammad Abū al-Faḍl Ibrāhīm, 2nd ed., Al-Maktaba al-'Ašriyya (Beirut, n.d.), vol. 2, p. 134.

[^13]: Al-Jazūlī, Muḥammad ibn Sulaymān (d. 870 AH / 1465 CE), *Dalā'il al-Khayrāt wa Shawāriq al-Anwār fi Dhikr al-Šalāt 'alā al-Nabī al-Mukhtār*, 5th ed., Al-Maktaba al-'Ašriyya (n.p., 2024), p. 10; Fandīk, Adwārd Karnīliyūs, *Iktifā' al-Qanū' bi-mā huwa Maṭbū'*, 1st ed., Maṭba'at al-Hilāl (Cairo, 1896), p. 55.

[^14]: Al-Sakhāwī, *Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'*, vol. 7, p. 258; Makhluḥ, *Shajarat al-Nūr al-Zakiyya*, vol. 1, p. 380.

[^15]: Ibn Sūda, 'Abd al-Salām 'Abd al-Qādir, *Ittiḥāf al-Muṭālī' bi-Wafayāt A'lām al-Qarn al-Thālith 'Ashar wa al-Rābi'*, ed. Muḥammad Ḥajjī, 1st ed., Dār al-Gharb al-Islāmī (Beirut, 1997), vol. 2, p. 552; Makhluḥ, *Shajarat al-Nūr al-Zakiyya*, vol. 1, p. 380.

[^16]: Al-Sakhāwī, Muḥammad ibn 'Abd al-Raḥmān ibn Muḥammad (d. 902 AH / 1496 CE), *Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'*, 1st ed., Dār Maktabat al-Ḥayāt (Beirut, n.d.), vol. 4, p. 236.

[^17]: The school built during the reign of Sultan Abū al-Ḥasan al-Marīnī (r. 731–752 AH / 1331–1351 CE). It was initially called the Marble School and later named al-Miṣbāḥiyya after Abū al-Ḍiyā' Miṣbāḥ al-Yālūtī (d. 750 AH / 1349 CE), as he was the first to teach there and was a prominent Mālikī jurist of the eighth century AH / fourteenth century CE. Ibn al-Qāḍī, *Durrat al-Ḥijāl fi Asmā' al-Rijāl*, vol. 3, p. 127; Al-Ḥaḍarī, Na'īma, *Ma'lamat al-Maghrib*, 1st ed., Al-Jam'iyya al-Maghribiyya li al-Tarjama (Salé, 2005), p. 46.

- [^18]: Al-Miknāsī, **Durrat al-Ḥijāl fī Asmā' al-Rijāl**, vol. 3, p. 127; Al-Sakhāwī, **Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'**, vol. 4, p. 236.
- [^19]: Al-Mazwār: a military office in Fez meaning the vizier's assistant. Dozy, **Takmilat al-Ma'ājim al-'Arabiyya**, vol. 5, p. 385; Al-Kattānī, **Salwat al-Anfās wa Muḥādathat al-Akyās bi-man Uqbira min al-'Ulamā' wa al-Ṣulahā' bi-Fās**, p. 90.
- [^20]: Al-Silāwī, **Al-Istiḡṣā**, vol. 4, p. 99.
- [^21]: Al-Silāwī, **Al-Istiḡṣā**, vol. 4, p. 100.
- [^22]: Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 266; Al-Tāzī, **Jāmi' al-Qarawiyyīn**, vol. 2, p. 505.
- [^23]: Al-Wansharīsī, **Al-Mi'yār al-Mu'rib**, vol. 2, p. 487.
- [^24]: A Berber tribe from the Jazūla region of Sūs, center of the Idrisid sharīfs. The attribution al-Samlālī refers to the Samlāla tribe of the Berbers in Sūs. Al-Samlālī, al-Sharīf Ghālī, **Mudhakkara fī Nasab Qabīlat al-Shurafā' al-Samlāl fī Mūrītāniyā**, 1st ed., Maktabat al-Malik Fahd (Mecca, 2005), p. 12.
- [^25]: Al-Sijilmāsī, **Ittiḥāf A'lām al-Nās bi-Jamāl Akhbār Ḥādirat Miknās**, vol. 4, p. 11; Al-Ṭarḥūnī, Muḥammad ibn Rizq, **Al-Tafsīr wa al-Mufasssīrūn fī Gharb Ifrīqiyyā**, 1st ed., Dār Ibn al-Jawzī li al-Nashr wa al-Tawzī' (Saudi Arabia, 1426 AH), vol. 1, p. 13.
- [^26]: Al-Sakhāwī, **Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'**; Al-Suyūṭī, **Bughyat al-Wu'āh fī Ṭabaqāt al-Lughawiyyīn wa al-Nuḥāh**; Al-Tinbukṭī, **Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj**; Al-Miknāsī, **Jadhwat al-Iqtibās**.
- [^27]: Al-Miknāsī, **Jadhwat al-Iqtibās fī Dhikr man Ḥalla min al-A'lām bi-Madīnat Fās**; Al-Kattānī, **Salwat al-Anfās**; Al-Baghdādī, Ismā'īl Bāshā, **Hadiyyat al-'Ārifīn wa Asmā' al-Mu'allifīn wa Āthār al-Muṣannifīn**, Maṭba'at al-Ma'ārif al-Jalīliyya, 1st ed. (Beirut, 1951); Al-Ziriklī, **Al-A'lām**.
- [^28]: Al-Sūsī, Muḥammad al-Mukhtār, **Al-Ma'sūl**, Dār Mawlāy al-Ḥasan al-'Ilmiyya, 1st ed. (Sūs, n.d.), vol. 7, pp. 23–26.
- [^29]: Maymūn ibn Musā'id al-Maṣmūdī, kunya Abū al-Wakīl, epithet al-Fakhkhār, worked in pottery for a man. A jurist and Qur'anic reciter, he composed works on Qur'anic recitation and orthography. He was from Fez and died there of hunger in 816 AH / 1413 CE. Among his works is **Al-Mawrid al-Rawī fī Naqṭ al-Muṣḥaf al-'Alī**. Al-Sakhāwī, **Al-Ḍaw' al-Lāmi'**, vol. 10, p. 194; Kaḥḥāla, **Mu'jam al-Mu'allifīn**, vol. 13, p. 66.
- [^30]: Al-Ziriklī, **Al-A'lām**, vol. 3, p. 95; Kaḥḥāla, **Mu'jam al-Mu'allifīn**, vol. 13, p. 199.
- [^31]: Al-Ziriklī, **Al-A'lām**, vol. 3, p. 95; Al-Sūsī, Muḥammad al-Mukhtār, **Al-Ma'sūl**, p. 26.
- [^32]: A Berber tribe inhabiting the al-Ḥamar region near Fez. Yāqūt al-Ḥamawī, **Mu'jam al-Buldān**, vol. 1, p. 478; Al-Tinbukṭī, **Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj**, p. 554; Al-Tāzī, **Jāmi' al-Qarawiyyīn**, vol. 2, p. 391.
- [^33]: Abū Muḥammad 'Abd al-Ḥaqq ibn Ghālīb ibn 'Abd al-Raḥmān ibn Tamām ibn 'Aṭīyya al-Andalusī al-Muḥārībī (d. 542 AH / 1147 CE), judge of Almería in Andalusia. He wrote a **Tafsīr** and was well-versed in jurisprudence, rulings, Hadīth, and literature. Al-Suyūṭī, **Ṭabaqāt al-Ḥuffāz**, 1st ed., Dār al-Kutub al-'Ilmiyya (Beirut, 1403 AH), p. 460; Al-Naḥḥāl, Maḥmūd ibn 'Abd al-Fattāh, **Ittiḥāf al-Murtaqī bi-Tarājīm Shuyūkh al-Bayhaqī**, 1st ed., Dār al-Yamān (n.p., 2008), p. 619.
- [^34]: Muḥammad ibn Muḥammad ibn Ibrāhīm, the Mālikī jurist, author of **'Aqīdat al-Ṣafāqusi** (d. 744 AH / 1344 CE). Al-Dhahabī, **Al-Mu'jam al-Mukhtaṣṣ bi al-Muḥaddithīn**, ed. Muḥammad al-Ḥabīb al-Hayla, 1st ed., Maktabat al-Ṣiddīq (Tā'if, 1981), p. 254; Al-Tinbukṭī, **Nayl al-Ibtihāj**, p. 42.
- [^35]: Maḥmūd ibn 'Umar ibn Muḥammad ibn Aḥmad al-Khwārazmī al-Zamakhsharī, Jār Allāh Abū al-Qāsim, a leading scholar in theology, Qur'anic exegesis, language, and literature. Born in Zamakhshar, a village in Khwārazm, he traveled to Mecca and resided there for a time, earning the epithet "Jār Allāh" (Neighbor of God). He traveled widely, returned to Jurjāniyya, and composed a divan of poetry (d. 538 AH / 1143 CE). Al-Maqrī, **Azhar al-Riyāḍ fī Akhbār al-Qāḍī 'Iyāḍ**, vol. 3, p. 298; Al-Ziriklī, **Al-A'lām**, vol. 7, p. 178.
- [^36]: Al-Miknāsī, **Durrat al-Ḥijāl fī Asmā' al-Rijāl**, vol. 2, p. 139; Al-Tinbukṭī, **Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj**, p. 554.
- [^37]: Makhlūf, **Shajarat al-Nūr al-Zakiyya**, vol. 1, p. 338.

- [^38]: Al-Sakhāwī, *Al-Ḍaw' al-Lāmi'*, vol. 4, p. 125; Al-Miknāsī, *Ittiḥāf A'lām al-Nās bi-Jamāl Akhbār Ḥaḍirat Miknās*, vol. 1, p. 33.
- [^39]: Al-Tinbuktī, *Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj*, p. 554.
- [^40]: Al-Miknāsī, *Durraṭ al-Ḥijāl fī Asmā' al-Rijāl*, vol. 2, p. 139; Al-Tinbuktī, *Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj*, p. 554.
- [^41]: Al-Tāzī, *Jāmi' al-Qarawiyyīn*, vol. 2, p. 391.
- [^42]: Ḥajjī, *Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī*, p. 268.
- [^43]: Al-Tinbuktī, *Nayl al-Ibtihāj*, p. 53.
- [^44]: Al-Tāzī, *Jāmi' al-Qarawiyyīn*, vol. 2, p. 133.
- [^45]: Makhlūf, *Shajarat al-Nūr al-Zakiyya*, vol. 2, p. 122.
- [^46]: Al-Miknāsī, *Durraṭ al-Ḥijāl fī Asmā' al-Rijāl*, vol. 3, p. 312.
- [^47]: Or Tāza, the first city of the Maghrib from the direction of the Central Maghrib, where the city of Ribāṭ was built. Kātib Marrākushī, *Al-Istibṣār fī 'Ajā'ib al-Amṣār*, p. 176; Al-Ḥimyarī, *Al-Rawḍ al-Mi'tār*, p. 128.
- [^48]: Ibn Sūda, *Ittiḥāf al-Muṭālī' bi-Wafayāt A'lām al-Qarn al-Thālith 'Ashar wa al-Rābi'*, vol. 2, p. 591; Al-Sanūsī, *Musāmarāt al-Zarīf bi-Ḥusn al-Ta'rīf*, p. 326.
- [^49]: Abū Muḥammad 'Abd Allāh ibn Abī Zayd al-Mālikī, called "Mālik the Younger." He was one of the most prominent scholars, studying under al-'Assāl and Muḥammad ibn Masrūr al-Ḥajjām. He composed *Al-Nawādir wa al-Ziyādāt* (d. 386 AH / 996 CE). Al-Dhahabī, *Siyar A'lām al-Nubalā'*, vol. 12, p. 490; Ibn Qunfudh, Aḥmad ibn Ḥasan ibn al-Khaṭīb al-Qusanṭīnī (d. 810 AH / 1407 CE), *Al-Wafayāt*, ed. 'Ādil Nuwayhid, 4th ed., Dār al-Āfāq al-Jadīda (Beirut, 1983), p. 221.
- [^50]: 'Amr ibn 'Uthmān ibn Karb, a Sufi scholar of legal theory from Mecca, composed works on Sufism (d. 329 AH / 940 CE). Ibn 'Asākir, *Tārīkh Dimashq*, vol. 52, p. 214; Al-Ziriklī, *Al-A'lām*, vol. 5, p. 81.
- [^51]: Muḥammad ibn Qāsim al-Qawrī—al-Qawrī with a *fatḥa* and *sukūn*, attributed to the village of Qawra in Seville—imam and mufti of Fez, born in Meknes. Among his students was 'Abd Allāh ibn 'Umar al-Mutgharī, who died in 872 AH / 1467 CE. Al-Suyūṭī, *Lubb al-Albāb fī Taḥrīr al-Ansāb*, vol. 2, p. 14; Kaḥḥāla, *Mu'jam al-Mu'allifīn*, vol. 11, p. 143.
- [^52]: Abū 'Abd Allāh Muḥammad ibn al-Qāsim ibn Muḥammad al-Raṣṣā' (d. 894 AH / 1489 CE) al-Anṣārī al-Tūnisī, a jurist and legal theorist. Al-Sakhāwī, *Al-Ḍaw' al-Lāmi'*, vol. 8, p. 287; Al-Tinbuktī, *Nayl al-Ibtihāj*, p. 323.
- [^53]: One of the poles of the Sufi order, famous as Sīdī Taj al-Dīn Abū al-'Abbās Aḥmad ibn 'Uqba al-Ḥaḍramī al-Yamanī. He died in Egypt and was buried in the great Shādhiliyya cemetery in al-Qarāfa there in 895 AH / 1470 CE. Al-Fāsī, Aḥmad ibn Zarruq (d. 899 AH / 1493 CE), *Manāqib al-Ḥaḍramī Abī al-'Abbās Aḥmad ibn 'Uqba*, ed. Muḥammad ibn 'Abd al-Qādir Naṣṣār, 1st ed., Dār al-Karz (Cairo, 2007), p. 53.
- [^54]: Al-Tāzī, *Jāmi' al-Qarawiyyīn*, vol. 2, p. 133.
- [^55]: Ibn Farḥūn, Ibrāhīm ibn 'Alī ibn Muḥammad (d. 799 AH / 1396 CE), *Al-Dībāj al-Mudhahhab fī Ma'rifat A'yān 'Ulamā' al-Madhhab*, ed. Ma'mūn ibn Muḥyī al-Dīn, 1st ed., Dār al-Kutub al-'Ilmiyya li al-Nashr (Beirut, 1996), p. 84.
- [^56]: Ibn Farḥūn, *Al-Dībāj al-Mudhahhab*, p. 84.
- [^57]: Zarruq, Aḥmad al-Barnusī (d. 899 AH / 1493 CE), *Al-Muqaddima al-Qurṭubiyya li-Yahyā al-Qurṭubī*, ed. Aḥmad Zaqqūr, 1st ed., Dār Ibn Ḥazm (Algeria, 2005), p. 56.
- [^58]: Muḥammad ibn Muḥammad ibn Aḥmad al-Milīṭī (d. 1014 AH / 1605 CE), *Al-Bustān fī Dhikr al-Awliyā' wa al-'Ulamā' bi-Tilimsān*, 1st ed., Maṭba'at Murād al-Turkī (Algeria, 1908), p. 45.
- [^59]: Sa'd Allāh, Abū al-Qāsim, *Shaykh al-Islām 'Abd al-Karīm al-Fukkūn*, 1st ed., Dār al-Gharb al-Islāmī (Beirut, 1986), p. 58; Kaḥḥāla, *Mu'jam al-Mu'allifīn*, vol. 1, p. 155.
- [^60]: 'Umar ibn Muḥammad ibn Mūsā Sirāj al-Dīn Ibn al-Qāḍī, a Mālikī jurist. Many students studied *Al-Mukhtaṣar* under him, and he taught them *Al-Mutabāyināt*. No information is available regarding his birth or death. Al-Sakhāwī, *Al-Jawāhir wa al-Durar fī Tarjamat Shaykh al-Islām Ibn Ḥajar*, ed. Ibrāhīm Bājis, 1st ed., Dār Ibn Ḥazm (Beirut, 1999), vol. 3, p. 1123; Al-Ghazzī, Najm al-Dīn

Muḥammad, **Al-Kawākib al-Sā'ira bi-A'yān al-Mi'a al-Āshira**, ed. Khalīl al-Manṣūr, 1st ed., Dār al-Kutub al-ʿIlmiyya (Beirut, 1997), vol. 2, p. 158.

[^61]: One of the Sufi poles in the Far Maghrib, Abū Ishāq Ibrāhīm ʿAlī al-Zarhūnī, famous as (**Afḥām**) for overwhelming the scholars of his era. Some Moroccans pronounce it as al-Fahhām. He died in Mount Zarhūn in 926 AH / 1519 CE. Al-Fahrī, Abī Ḥāmid Muḥammad al-ʿArabī (d. 1052 AH / 1641 CE), **Mir'āt al-Maḥāsin**, 1st ed., Dār Ibn Ḥazm (Beirut, 2008), p. 233.

[^62]: Al-Tinbukṭī, **Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj**, p. 131.

[^63]: Sarkīs, Yūsuf ibn Ilyān ibn Mūsā, **Mu'jam al-Maṭbū'āt al-ʿArabiyya wa al-Mu'arraba**, 1st ed., Maṭba'at Sarkīs (Cairo, 1928), vol. 2, p. 966.

[^64]: Zarruq, **ʿUyūb al-Nafs wa Dawā'uhā**, ed. Muḥammad al-Ṭayyib, 1st ed., Dār al-Kutub al-ʿIlmiyya (Beirut, 2010), p. 6.

[^65]: Al-Bābānī, Ismā'īl Bāshā, **Īdāḥ al-Maknūn fī al-Dhayl ʿalā Kashf al-Ẓunūn ʿan Asāmī al-Kutub wa al-Funūn**, 1st ed., Wakālat al-Ma'ārif (Istanbul, 1947), vol. 1, p. 557; Al-Bābānī, Ismā'īl Bāshā, **Hadiyyat al-ʿArifin Asmā' al-Mu'allifin wa Āthār al-Muṣannifin**, 1st ed., Wakālat al-Ma'ārif al-Jalīliyya (Beirut, 1951), vol. 1, p. 789.

[^66]: Al-Anṣārī, Aḥmad Bak al-Nā'ib, **Al-Manhal al-ʿAdhb fī Tārīkh Ṭarābulus al-Gharb**, 1st ed., Dār al-Farjānī (Tripoli, 2006), p. 138.

[^67]: ʿAbd Allāh, **Al-Mawsū'a al-Maghribiyya li al-A'lām al-Bashariyya wa al-Ḥaḍāriyya**, vol. 3, p. 134; Kaḥḥāla, **Mu'jam al-Mu'allifin**, vol. 2, p. 103.

[^68]: Al-Ziriklī, **Al-A'lām**, vol. 1, p. 231; Nuwayhid, **Mu'jam A'lām al-Jazā'ir**, vol. 1, p. 159.

[^69]: Al-Aṣḥūnī, Muḥammad ibn Muḥammad Abū al-Faḍl al-Hāshimī al-ʿAlawī (d. 871 AH / 1466 CE), **Laḥẓ al-Alḥāẓ bi-Dhayl Ṭabaqāt al-Ḥuffāẓ**, 1st ed., Dār al-Kutub al-ʿIlmiyya (n.p., 1998), p. 176; Al-Sakhāwī, **Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi**, vol. 2, p. 138.

[^70]: Qāsim ibn Sa'īd ibn Muḥammad, born 768 AH / 1366 CE. He traveled to Cairo and wrote on Ibn al-Ḥājib. He resided in several cities including Tlemcen, Fez, and Cairo. Among his students were al-Qalaṣādī and al-Yazlīṭānī. He composed a didactic poem on Sufism. He died in Tlemcen in 854 AH / 1450 CE. Al-Sakhāwī, **Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi**, vol. 8, p. 281.

[^71]: Al-Tinbukṭī, Aḥmad Bābā ibn Aḥmad ibn al-Faqīh (d. 1036 AH / 1626 CE), **Nayl al-Ibtihāj bi-Taṭrīz al-Dībāj**, 2nd ed., Dār al-Kātib (Tripoli, 2000), p. 129; Ibn Maryam, **Al-Bustān fī Dhikr al-Awliyā' wa al-ʿUlamā' bi-Tilimsān**, p. 38.

[^72]: Al-Ziriklī, **Al-A'lām**, vol. 1, p. 231; Kaḥḥāla, **Mu'jam al-Mu'allifin**, vol. 2, p. 103.

[^73]: Ibn Maryam, **Al-Bustān**, p. 41; ʿAbd Allāh, **Al-Mawsū'a al-Maghribiyya li al-A'lām al-Bashariyya wa al-Ḥaḍāriyya**, vol. 3, p. 134.

[^74]: Al-Ziriklī, **Al-A'lām**, vol. 4, p. 320; ʿAlī, Muḥammad Ibrāhīm, **Iṣṭilāḥ al-Madhhab ʿinda al-Mālikiyya**, 1st ed., Dār al-Buḥūth li al-Dirāsāt al-Islāmiyya (Dubai, 2000), p. 483; Makhlūf, **Shajarat al-Nūr al-Zakiyya**, vol. 1, p. 274.

[^75]: Makhlūf, **Shajarat al-Nūr al-Zakiyya**, vol. 1, p. 274; ʿAlī, **Iṣṭilāḥ al-Madhhab ʿinda al-Mālikiyya**, p. 483.

[^76]: Aḥmad ibn Yūsuf ibn al-Qāsim ibn Yūsuf al-ʿAbdalī al-Gharnāṭī, a Mālikī jurist, the leading scholar and imam of Granada before its fall. He composed works including **Al-Tāj wa al-Iklīl**. He died in 797 AH / 1294 CE. Al-Ziriklī, **Al-A'lām**, vol. 7, p. 154; Makhlūf, **Shajarat al-Nūr al-Zakiyya**, vol. 1, p. 356.

[^77]: Muḥammad ibn Qāsim ibn Muḥammad ibn Aḥmad al-Lakhmī by lineage, al-Qawrī by epithet. Born in 804 AH / 1401 CE and became famous by this epithet taken from a town near Seville in Andalusia. He taught in Fez and students benefited from him, including Ibn Ghāzī, Zarruq, al-Zaqqāq, and others. He died in 872 AH / 1467 CE. Al-Baghdādī, Muḥammad ibn ʿAbd al-Ghanī, **Takmilat al-Ikmāl**, ed. ʿAbd al-Qayyūm ʿAbd al-Rabb, 1st ed., Dār Umm al-Qurā (Mecca, 1410 AH), vol. 4, p. 577; Al-Suyūṭī, **Lubb al-Albāb fī Taḥrīr al-Ansāb**, 1st ed., Dār Ṣādir (Beirut, n.d.), p. 115.

[^78]: Al-Manjūr, Aḥmad ibn ʿAlī (d. 995 AH / 1586 CE), **Kitāb Sharḥ al-Manhaj al-Muntakhab ilā Qawā'id al-Madhhab**, ed. Muḥammad al-Shaykh, 1st ed., Dār ʿAbd Allāh al-Shanqīṭī (Medina, n.d.), p. 66.

- [⁷⁹]: Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 55.
- [⁸⁰]: Al-Ḥajwī, Muḥammad ibn al-Ḥasan, **Al-Fikr al-Sāmī fi Tārīkh al-Fiqh al-Islāmī**, 1st ed., Dār al-Kutub (Beirut, 1995), vol. 2, p. 344; ‘Abbūd, Muḥammad ‘Abd al-Salām, **Tārīkh al-Maghrib**, 3rd ed., Dār al-Ṭibā‘a al-Maghribiyya (Tetouan, 1959), p. 77.
- [⁸¹]: Al-Manjūr, **Sharḥ al-Manhaj**, vol. 1, p. 98; Al-Silāwī, **Al-Istiḡṣā**, vol. 2, p. 182.
- [⁸²]: A tribe of the Far Maghrib possessing extensive lands, a tall, dark-skinned people among the Berbers in Mount Darn. Al-Sam‘ānī, ‘Abd al-Karīm ibn Muḥammad ibn Maṣṣūr (d. 562 AH / 1166 CE), **Al-Ansāb**, ed. ‘Abd al-Raḥmān ibn Yaḥyā et al., 1st ed., Majlis Dā‘irat al-Ma‘ārif (Hyderabad, 1962), p. 284; Yāqūt al-Ḥamawī, **Mu‘jam al-Buldān**, vol. 2, p. 53.
- [⁸³]: Al-Miknāsī, **Durrat al-Ḥijāl fi Asmā’ al-Rijāl**, vol. 1, p. 199.
- [⁸⁴]: The judge of the community, Abū ‘Uthmān Sa‘īd ibn Muḥammad ibn Muḥammad al-‘Uqbānī, commentator on Sūrat al-An‘ām, and commentator on Ibn al-Ḥājjib, **Al-Burda**, and **Al-‘Aqida al-Burhāniyya**. He held judgeship in several cities including Béjaïa and Oran. His origin was from ‘Uqbān, a village in Andalusia. He died in 810 AH / 1407 CE. Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 115; Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 137.
- [⁸⁵]: Abū ‘Alī, the maternal brother of Shaykh al-Sanūsī, who accompanied Shaykh al-Qalaṣādī and Shaykh al-Maṣmūdī. His death occurred in 857 AH / 1453 CE. Makhlūf, **Shajarat al-Nūr al-Zakiyya**, vol. 1, p. 339.
- [⁸⁶]: Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 281.
- [⁸⁷]: Al-Sā‘ātī, **Imtā’ al-Fuḍalā’ bi-Tarājim al-Qurrā’ fīmā ba’d al-Qarn al-Thāmin al-Hijrī**, vol. 2, p. 323; Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 46.
- [⁸⁸]: Abū ‘Abd Allāh Muḥammad ibn Aḥmad ibn ‘Īsā al-Qaylī, judge of the community in Fez. He reviewed **Al-Mudawwana** for Abū al-‘Abbās al-Wansharīsī twice. He died in 875 AH / 1470 CE. Makhlūf, **Shajarat al-Nūr al-Zakiyya**, vol. 1, p. 382.
- [⁸⁹]: Nuwayhid, **Mu‘jam A‘lām al-Jazā’ir**, p. 445.
- [⁹⁰]: Abū ‘Abd Allāh Muḥammad ibn Muḥammad, from a famous scholarly family. He accompanied al-Wansharīsī the Elder extensively, studied under him, and learned jurisprudence from him. He died in 897 AH / 1491 CE. Al-Wansharīsī, **Uddat al-Burūq fi Jam‘ mā fi al-Madhhab min al-Jumū’ wa al-Furūq**, p. 37; Al-Miknāsī, **Durrat al-Ḥijāl fi Asmā’ al-Rijāl**, vol. 1, p. 199.
- [⁹¹]: Abū ‘Abd Allāh Muḥammad ibn Muḥammad, from a famous scholarly family. He died in the plague of Samūra, which also witnessed confrontations between the Shawiyya and the Wattāsids between the Wādī Tiflīt and Wādī Bahit Samūra, where they plundered the people. Al-Wansharīsī, **Uddat al-Burūq fi Jam‘ mā fi al-Madhhab min al-Jumū’ wa al-Furūq**, p. 37; Al-Miknāsī, **Durrat al-Ḥijāl fi Asmā’ al-Rijāl**, vol. 2, p. 143; Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 273.
- [⁹²]: Muḥammad ibn Muḥammad ibn Muḥammad ibn Abī Bakr ibn Marzūq al-‘Ujayyisī, nicknamed al-Kafif. Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 145.
- [⁹³]: Abū al-Qāsim ibn ‘Umar al-Dara’, known as al-Shaykh or al-Kawsh, the founder of the endowment for the chair of Qur’anic readings at the Mosque of the Sharīfs in Fez (d. 960 AH / 1552 CE). Al-Miknāsī, **Durrat al-Ḥijāl fi Asmā’ al-Rijāl**, vol. 3, p. 299.
- [⁹⁴]: Makhlūf, **Shajarat al-Nūr al-Zakiyya**, p. 397; Nuwayhid, **Mu‘jam A‘lām al-Jazā’ir**, p. 345.
- [⁹⁵]: Makhlūf, **Shajarat al-Nūr al-Zakiyya**, p. 397; Nuwayhid, **Mu‘jam A‘lām al-Jazā’ir**, p. 345.
- [⁹⁶]: Shaykh al-Islām Abū al-Qāsim Aḥmad ibn Muḥammad ibn Ismā‘īl al-Balawī (d. 844 AH / 1440 CE), known as Abū al-Qāsim, resident of Tunis. Al-Wansharīsī, **Al-Mi‘yār al-Mu‘rib**, vol. 1, author’s introduction, p. w; Kaḥḥāla, **Mu‘jam al-Mu‘allifin**, vol. 2, p. 158.
- [⁹⁷]: Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 54; Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 281.
- [⁹⁸]: Al-Sā‘ātī, **Imtā’ al-Fuḍalā’ bi-Tarājim al-Qurrā’ fīmā ba’d al-Qarn al-Thāmin al-Hijrī**, vol. 2, p. 323; Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 46.
- [⁹⁹]: Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 47; Al-Sā‘ātī, **Imtā’ al-Fuḍalā’ bi-Tarājim al-Qurrā’**, vol. 2, p. 323.
- [¹⁰⁰]: Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 47.

- [^101]: Al-Kattānī, **Fahras al-Fahārīs wa al-Ithbāt wa Mu‘jam al-Mu‘ājim wa al-Mashyakhāt**, vol. 2, p. 890; Nuwayhid, **Mu‘jam al-Mufahrisīn**, vol. 2, p. 794.
- [^102]: ‘Alī Abū al-Ḥasan ibn Muḥammad ibn ‘Alī, known as ***Manūn***, of Meknes origin, upbringing, and burial. A traditionist, exegete, and jurist, he died in Miknāsāt al-Zaytūn in 854 AH / 1450 CE. Ibn Zaydān al-Sijilmāsī, **Ittiḥāf A‘lām al-Nās bi-Jamāl Akhbār Ḥāḍirat Miknās**, vol. 5, p. 528; Al-Sakhāwī, **Al-Ḍaw‘ al-Lāmi‘**, vol. 5, p. 378.
- [^103]: Muḥammad ibn Muḥammad ibn Aḥmad ibn al-Khaṭīb ibn Marzūq al-Tilimsānī, known as al-Kafīf. He transmitted from his father and Abū al-Faḍl. Imām al-Wansharīsī described him as ***al-Muṣqa‘***. He died in 901 AH / 1495 CE. Al-Sakhāwī, **Al-Ḍaw‘ al-Lāmi‘**, vol. 7, p. 50; Al-Kattānī, **Fahras al-Fahārīs**, vol. 1, p. 525.
- [^104]: Ibn ‘Askar, **Dawḥat al-Nāshir**, p. 47.
- [^105]: Al-Ziriklī, **Al-A‘lām**, vol. 5, p. 336; Al-Tāzī, **Jāmi‘ al-Qarawiyyīn**, vol. 2.
- [^106]: Al-Bābānī, **Hadiyyat al-‘Ārifīn**, vol. 2, p. 67; Al-Kattānī, **Fahras al-Fahārīs**, vol. 1, p. 379.
- [^107]: Ḥajjī, **Alf Sanah min al-Wafayāt: Wafayāt al-Wansharīsī**, p. 283; Kaḥḥāla, **Mu‘jam al-Mu‘allifīn**, vol. 8, p. 37.
- [^108]: Al-Sā‘ātī, **Imtā‘ al-Fuḍalā’ bi-Tarājim al-Qurrā’**, vol. 2, p. 324; Nuwayhid, **Mu‘jam al-Mufassirīn**, vol. 2, p. 794.