



Abdelhaq Al-Siqilli and His Book "Al-Ta'qib 'Ala Al-Tahdhib"

An Analytical and Critical Study

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Abstract;

This research aims to highlight the position of Imam Abdelhaq Al-Siqilli within the Maliki school of thought and to examine his most significant works, particularly his book Al-Ta'qib 'Ala Tahdhib Al-Mudawwana. It delves into his methodology in this work, the extent to which Maliki jurists relied on his opinions regarding issues raised against Imam Al-Baradhi'i in his Tahdhib, and attempts to compile scattered texts from the book preserved by Imam Abu Al-Hasan Al-Saghir Al-Zarwili in his major work Al-Taqyid 'Ala Al-Tahdhib. The paper also discusses the commentary made about this book by Qadi Iyad, may Allah have mercy on him.

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1. Introduction

Jurisprudence, as it pertains to the rulings of Islamic law, is among the most significant and esteemed sciences. One of its greatest schools is that of Imam Malik Ibn Anas, may Allah have mercy on him, who was distinguished by his focus on the jurisprudence and narrations of the Companions of the Messenger of Allah, peace and blessings be upon him. He meticulously documented their judgments and fatwas, to the extent that Imam Abu Al-Ma'ali Al-Juwayni remarked: "As for Malik, may Allah have mercy on him, no one matches his precision in recording the judgments of the Companions." (al-Qarafi A. i., 1994, p. 34).

Imam Malik's students inherited his knowledge, transmitting his jurisprudence until their collections and inquiries were consolidated into the Al-Mudawwana Al-Kubra by Imam Sahnun, may Allah have mercy on him. This monumental work became the cornerstone of Maliki jurisprudence, serving as the foundational text for their studies and discussions. Scholars engaged with it through commentary, annotation, refinement, and abridgment.

Among its most significant abridgments is Al-Tahdhib by Abu Sa'id Al-Baradhi'i (a scholar of the fourth century AH). Qadi Iyad noted: "This book has proven its blessings upon jurisprudence students, who found fortune in studying and memorizing it. It is relied upon by most in the Maghreb and Andalusia" (al-Yahsubi, Arrangement of Ranks and Facilitation of

Paths (Tartib al-Madarik wa Taqrib al-Masalik), 1981, p. 257). Ibn Naji also remarked: "Whoever examines the Mudawwana of Sahnun, of which it is an abridgment, recognizes Al-Baradhi'i's virtue in summarizing it" (al-Dabbagh, 1902, p. 184).

As with any human endeavor, shortcomings and imperfections inevitably accompany it. Scholars thus sought to critique, refine, and address these gaps, enriching Islamic scholarship with a vast body of work on this book. Among the most beneficial of these contributions is Al-Ta'qib 'Ala Al-Tahdhib by Imam Abdelhaq Al-Siqilli.

1.1 Study Problem

The problem of this study can be formulated in the following main question

What methodology did Al-Siqilli adopt in this work? How significant are his critiques in the eyes of Maliki scholars? What is the status of his book in terms of existence or loss? Was he correct in all his criticisms of Imam Al-Baradhi'i, may Allah have mercy on him?

These questions will be explored in this academic article.

To achieve this, the study is divided into an introduction, two main sections, and a conclusion. The first section addresses the biography of Imam Abdelhaq Al-Siqilli, including his name, lineage, teachers, students, and his standing among Maliki scholars.

In the second section, the study addressed his book *Al-Ta'qib 'Ala Al-Tahdhib*, highlighting those who attributed the book to him and examining his methodology based on texts attributed to him in Maliki jurisprudence.

1.2 Study Significance

The importance of this research lies in the prominence of *Tahdhib* by Al-Baradhi'i in Maliki jurisprudential studies and the connection of Abdelhaq Al-Siqilli's work to it. His book serves as a useful resource for accurate understanding and proper comprehension of issues in *Al-Mudawwana*, while addressing the contested matters within *Tahdhib*.

1.3 Study Objective

The aim is to underscore the value of *Al-Ta'qib 'Ala Al-Tahdhib* and its impact on enriching the Maliki jurisprudential library, as well as to explore how scholars of the school were influenced by his critiques of Imam Abu Sa'id Al-Baradhi'i.

The research employed various scientific methodologies, such as the historical approach for documenting Abdelhaq's biography, the descriptive and analytical approaches for analyzing his book, and concluded with a comprehensive summary of the most significant findings and observations.

1.4 Literature Review

No standalone studies dedicated to this topic were found, which renders this research unique in its subject matter and scope. However, some related works were

consulted. For example, a study on his book *Al-Ikmal Fima Hukim An Yakuna Min Al-Thuluth wa Ma Hukim An Yakuna Min Ra's Al-Mal* by Dr. Mohamed Rwabihya, published in *Majallat Al-Turath* (Issue 29, Volume 1, December 2018). Additionally, Professor Dr. Saad Bin Yahya's study, *The Maliki School in Sicily: Its History, Figures, and Relations with the Baghdad School*, provides an extensive biography of Abdelhaq Al-Siqilli, offering valuable insights into his scholarship. However, it overlooks his critiques of *Tahdhib* by Al-Baradhi'i and their documentation in subsequent works, particularly Imam Abu Al-Hasan Al-Saghir's monumental work *Al-Taqyid 'Ala Al-Tahdhib*, which will be discussed. Some errors in this study will also be clarified in their appropriate context (Yahya, 2004, p. 313).

2. Biography of Imam Abu Muhammad Abdelhaq Al-Siqilli

2.1 His Name, Lineage, and Family

He is Abu Muhammad Abdelhaq Ibn Muhammad Ibn Harun Al-Sahmi Al-Qurashi, belonging to the Quraysh tribe, specifically the Banu Sahm clan. He hailed from Sicily.

Biographical sources provide little information about his family, except that he had a son named Imran, who passed away during his father's lifetime. Abdelhaq mourned him in an elegy:

I see you near, yet our meeting is distant,
Your body wears away, while time renews.
O Imran, I never thought I'd see the day,

When you would dwell in the dust, fading away.

Nor imagined I'd linger after your loss,
Witnessing existence while you're no longer across.

I'll persevere in this world, my son, hoping
to meet you in the next, where joy is complete (al-Yahsubi, 1966, p. 62).

2.2 His Teachers and Students

Imam Abu Muhammad studied under many scholars from Qarawiyyin, Sicily, and beyond. Among his notable teachers are:

- Abu Bakr Ibn Abi Al-Abbas: A Sicilian jurist renowned for his expertise in Quranic sciences and inheritance law. He taught *Al-Mudawwana* and was an authority in inheritance law, from whom Sicilian scholars and others learned. He transmitted from Al-Qabisi, and his students included Ibn Yunus and Al-Samantri. His year of death is unknown (al-Yahsubi, 1981, p. 270).

- Abu Bakr Ahmad Ibn Abdulrahman Al-Khulani: A scholar from Qayrawan and a leading jurist of his time. He studied under Abu Muhammad and Abu Al-Hasan, among others in North Africa. He also studied in Egypt under Al-Qaffal and others. Many scholars, including Abu Al-Qasim Ibn Muhraz, Abu Ishaq Al-Tunisi, and Abu Muhammad Abdelhaq Al-Siqilli, studied under him. He gained fame as a religious

authority alongside Abu Imran Al-Fassi and died in 432 AH (al-Yahsubi, 1981, p. 239).

- Musa Ibn Isa Ibn Abi Hajj, Abu Imran Al-Ghafjumi Al-Fassi: A prominent scholar of Qayrawan, jurist, and hadith scholar. Born in 368 AH, he studied under Abu Al-Hasan Al-Qabisi and in Andalusia under Abu Muhammad Al-Asili. He traveled widely, learning from scholars in Baghdad like Abu Bakr Al-Baqillani. Among his students were Ibn Muhraz, Atiq Al-Soussi, and Abdelhaq Al-Siqilli. He passed away in Qayrawan in 430 AH (al-Yahsubi, 1981, p. 243).

- Al-Husayn Ibn Abi Al-Abbas Abdullah Ibn Abdulrahman Al-Ajdabi, Abu Abdullah: A jurist from Qayrawan, a student of Abu Muhammad Ibn Abi Zaid and Abu Al-Hasan Al-Qabisi. Known for his extensive scholarship and narrations, he traveled to Egypt and Hijaz for knowledge. Among his students were Abdelhaq Al-Siqilli, Ibn Sa'dun, and Ibn Sab'in. He died in Jumada Al-Awwal, 384 AH (al-Yahsubi, 1981, p. 100).

2.3 Additional Teachers and Students of Imam Abdelhaq Al-Siqilli

2.3.1 Teachers

- Maki Ibn Abdulrahman, Abu Abdullah Al-Ansari Al-Qurashi Al-Munastiri:

A prominent scholar of Ifriqiya,

one of the disciples of Abu Al-Hasan Al-Qabisi, and his close associate. He passed away in 432 AH. (al-Yahsubi, 1981, p. 262).

– Ibrahim Ibn Hassan Ibn Ishaq, Abu Ishaq Al-Tunisi: A jurist, scholar of Usul, and hadith expert. He studied under Abu Bakr Ibn Abdelrahman, Abu Imran Al-Fassi, and others, and specialized in Usul under Al-Azdi. Among his students were Abdelhamid Ibn Sa'doun, Abdelhamid Al-Sayegh, and Abdelhaq Al-Siqilli. Known for his valuable commentaries on *Kitab Ibn Al-Muwaz* and *Al-Mudawwana*, he was exiled to Monastir in 438 AH due to a fatwa concerning the Shi'a. He returned to Qayrawan and passed away there in 443 AH. (Farhun, 2005, p. 269).

– Abdelkhaleq Ibn Abdelwarith, Abu Al-Qasim Al-Siyuri: The last prominent scholar of Ifriqiya and Qayrawan's final great teacher. Renowned for his eloquence, mastery of Maliki jurisprudence, and knowledge of scholarly disagreements. His students included Abdelhamid Al-Sayegh, Al-Lakhmi, Hassan Al-Barbari, Abdelhaq Al-Siqilli, and Ibn Sa'doun. He authored a significant commentary on *Al-Mudawwana* and passed away in Qayrawan in 460 AH. (Farhun, 2005, p. 22).

– Abdullah Ibn Ahmed, Abu Muhammad Al-Tamimi:

A scholar and mentor to Qadi Iyad. He met Abdelhaq Al-Siqilli during his pilgrimage in 440 AH and studied *Kitab Al-Ikhbar 'An Fawa'id Al-Akhbar* with him. If accurate, this represents a rare example of senior scholars narrating from younger ones. Al-Tamimi passed away in 501 AH, while Abdelhaq Al-Siqilli died in 466 AH, indicating Abdelhaq's humility in his scholarly interactions. (al-Yahsubi, 1982, p. 159).

– Abdelmun'im Ibn Ibrahim Al-Kindi, Abu Al-Tayyib Al-Qayrawani (Ibn Bint Khaldun): A nephew of Sheikh Abu Ali Hassan Ibn Khaldun. He studied under Abu Bakr Ibn Abdelrahman, Abu Imran Al-Fassi, and Muhammad Ibn Sufyan Al-Muqri. His students included Al-Lakhmi, Abdelhaq Al-Siqilli, and Ibn Sa'doun. Known for his expertise in 12 disciplines, including mathematics and geometry, alongside his piety and humility. He passed away in 435 AH. (Saad, 2002, p. 797).

– Abdelwahab Ibn Ali Ibn Nasr, Abu Muhammad Al-Baghdadi (Qadi):

A jurist, scholar, poet, and one of the leading figures of Islam. He studied under Abu Bakr Al-Abhari and Ibn Al-Qassar and later became a teacher to prominent scholars like Abdelhaq Ibn Harun and Abu Bakr Al-Khatib.

Born in 363 AH, he passed away in Egypt in 422 AH. (al-Yahsubi, 1981, p. 220).

– Ubayd or Abdullah Ibn Ahmed Ibn Muhammad Ibn Abdullah, Abu Dhar Al-Harawi: A renowned scholar, hadith expert, and compiler of *Mu'jam*, listing 1,100 scholars he studied under. His students included Al-Qabisi, Al-Asili, Abu Imran Al-Fassi, Abu Al-Walid Al-Baji, and Abdelhaq Al-Siqilli. Born in 355 AH, he passed away in Mecca in 435 AH. (Farhun, 2005, p. 132).

2.3.2 Notable Students

– Thabit Al-Fiqih Al-Siqilli: A jurist who studied under Abdelhaq Al-Siqilli in Sicily before traveling to Andalusia, where he taught his knowledge. (Bashkuwal, 1955, p. 40).

– Khalaf Ibn Ibrahim Ibn Khalaf, known as Ibn Al-Nakhas or Ibn Al-Hasar, Abu Al-Qasim: A prominent preacher and Qur'an reciter in Cordoba who studied under Abdelhaq Al-Siqilli during his pilgrimage. Born in 427 AH, he passed away in 511 AH. (al-Yahsubi, 1982, pp. 147-148).

– Suleiman Ibn Harith Ibn Harun Al-Fahmi, Abu Al-Rabi' Al-Saraqasti: A traveler and student of Abdelhaq Al-Siqilli during his pilgrimage to Mecca. Described as a virtuous and devout individual, he passed away in

Alexandria in 481 or 482 AH. (Bashkuwal, 1955, pp. 63-64).

– Suleiman Ibn Yahya Ibn Othman Ibn Abi Al-Dunya, Abu Al-Hassan Al-Qurtubi:

A jurist and notary of Cordoba who studied extensively under Abdelhaq Al-Siqilli during his travels to Mecca and Egypt. (Bashkuwal, 1955, p. 64).

Abdurrahman bin Isa bin Muhammad, Abu Zaid Al-Andalusi: Judge of Toledo, known as Ibn Al-Hashsha. He studied in Cordoba under Yunus bin Abdullah and Abu Al-Mutarraf Al-Qanazai, in Denia under Abu Amr Al-Muqri and Abu Al-Walid Ibn Fattun, in Mecca under Abu Dhar Al-Harawi and Abu Al-Hasan Ibn Sakhr, in the Maghreb under Abdulhaq bin Harun Al-Siqilli, in Egypt under Abu Al-Qasim Abdulmalik bin Al-Hasan and Ali bin Ibrahim Al-Hawfi, and in Qayrawan under Abu Imran Al-Fassi. He passed away in 473 AH. (al-Dhahabi, 2003, p. 352).

Abdurrahman bin Muhammad, Abu Al-Qasim Al-Ma'afiri Al-Qadi: He traveled to Al-Andalus, where he studied under Qadi Abu Al-Walid Al-Baji. In Ifriqiya, Egypt, and the Hijaz, he studied with numerous scholars such as Ibn Fadal in Egypt and Ibn Sabah in Tunis. In Mecca, he met Imam Abdulhaq and Abu Al-Ma'ali Al-Juwayni and studied Usul and theology in Sicily. His students included Qadi Iyad and Abu Al-Hasan Ibn Dari. (al-Yahsubi, 1982, p. 166).

Abdulqadir bin Muhammad, Abu Muhammad Al-Sadafi Al-Qarawi, known as Ibn Al-Hannat: Residing in Almeria, he narrated from Ahmad bin Muhammad bin Yahya Al-Siqilli, Abdurrahman bin Muhammad Al-Khirqi, and others, including Imam Abdulhaq Al-Siqilli. Known for his piety and dedication to knowledge, he passed away in Rabi' Al-Awwal 507 AH at the age of eighty-plus (al-Dhahabi, 2003, p. 89).

Abdulkarim bin Abdullah bin Muhammad bin Ali bin Abdulkarim Al-Muqri, Abu Al-Baha: A scholar of Quranic recitation and hadith. He met prominent scholars, including Abdulhaq bin Muhammad bin Harun Al-Sahmi, and passed away in Sha'ban 517 AH in Alexandria. (al-Salafi, p. 190).

Umar bin Khalaf bin Maki Al-Himyari Al-Mazari Al-Siqilli, Abu Hafs: A scholar of Sicily who studied under Abdulhaq Al-Siqilli and others. He interacted with Ibn Rashiq Al-Qayrawani, benefiting from his expertise. He passed away in 501 AH. (Mahfoudh, 1994, p. 243).

Umar bin Yusuf bin Muhammad bin Al-Hadhdha' Al-Qaisi Al-Siqilli, Abu Hafs: Renowned ascetic and scholar who studied under Abdulhaq Al-Siqilli and others. Born in 430 AH, he passed away in Alexandria in Muharram 526 AH. (al-Salafi, pp. 235-236).

Muhammad bin Umar bin Qutri, Abu Bakr Al-Zubaidi Al-Nahwi Al-Ishbili: A grammarian and jurist who studied

under Abdulhaq Al-Siqilli in Egypt. He passed away in Ceuta in 501 AH. (al-Maqrizi, 2006, p. 225).

Muhammad bin Umar bin Abi Al-Asafir, Abu Abdullah Al-Jayyani: A jurist who met Abdulhaq Al-Siqilli during a disrupted pilgrimage and returned to Al-Andalus, where he lived a long life, passing away in 504 AH. (Atiyah, 1983, p. 137).

Abdulrazzaq bin Umar bin Yilmidj bin Ali bin Ibrahim, Abu Bakr Al-Shashi Al-Muqri: A scholar of Quranic recitation who studied under Abdulhaq Al-Siqilli and others. He passed away on Thursday, the 3rd of Jumada Al-Akhira 483 AH. (Asakir, 1995, pp. 148–149).

Muhammad bin Sa'id Al-Mayurqi, Abu Abdullah: Accompanied Abdulhaq Al-Siqilli on a pilgrimage and later taught jurisprudence in Mallorca. He debated Ibn Hazm alongside Abu Al-Walid Al-Baji. (al-Marrakushi, 2012, p. 235).

Marwan bin Abdulmalik bin Ibrahim bin Samajoun Al-Luwati Al-Tanji, Abu Abdulmalik: A jurist and grammarian who interacted with Abdulhaq Al-Siqilli in Egypt and passed away in Tangier in 491 AH. (al-Marrakushi, 2012, p. 276).

Yahya bin Ibrahim bin Uthman bin Umar bin Shibl bin Muhammad bin Ibrahim, Abu Bakr Al-Shibli Al-Iskandarani: A hadith scholar who studied with Abdulhaq Al-Siqilli and other prominent figures. Born in 433 AH, he passed away in Jumada Al-

Awwal 514 AH. (al-Salafi, pp. 437-438).

– Nasr bin Ibrahim bin Nasr bin Ibrahim bin Dawud, the scholar Abu Al-Fath Al-Maqdisi, also known as Ibn Abi Al-Hafiz Al-Nabulsi Al-Shafi'i: A leading figure of the Shafi'i school in the Levant, known for his asceticism and devotion. He studied jurisprudence under Al-Faqih Salim bin Ayyub Al-Razi in Tyre for four years, during which he wrote a 300-volume commentary. He narrated hadiths from scholars like Abdurrahman bin Al-Tabis, Ali bin Al-Samsar, Muhammad bin Awf Al-Mazi, and others. Among his students were Al-Hafiz Abu Bakr Al-Khatib, Abu Al-Qasim Al-Nasib, Abu Al-Fadl Yahya bin Ali, Abu Al-Hasan Al-Sulami, and others. He passed away in Damascus on Ashura, 1 Muharram 490 AH. (Kathir, 2004, p. 491).

Scholars Permitted by Abdulhaq Al-Siqilli

– Abu Ja'far Ahmad bin Muhammad bin Ruzq Al-Qurtubi (d. 477 AH): A jurist and scholar of fatwa, he studied under Ibn Al-Qattan and Abu Muhammad Ibn Atab and heard hadiths from Ibn Abdulbar. Abdulhaq Al-Siqilli granted him permission to narrate. His students included Ibn Rushd, Ibn Al-Hajj, Asbagh bin Muhammad, and Hisham bin Ahmad. He was born in 390 AH. (Makhluf, 2003, p. 179).

– Muhammad bin Mansur Al-Hadhrami Al-Jadhami, Abu Abdullah

Al-Iskandarani:

A descendant of Al-Ala' bin Al-Hadhrami, he narrated by permission from Abdulhaq Al-Siqilli, Al-Khatib Al-Baghdadi, and others. A jurist and scholar of hadith and Usul, he passed away in Alexandria on Monday, 16 Ramadan 510 AH. (al-Maqrizi, 2006, pp. 164-165).

– Abdurrahman bin Sa'id bin Harun Al-Fahmi Al-Saraqasti Al-Muqri, Abu Al-Mutarraf: A meticulous and trusted reciter of the Quran, he studied under prominent scholars like Abu Al-Walid Al-Baji and Abdulhaq Al-Siqilli. He passed away in Cordoba on Wednesday, 5 Safar 522 AH. (al-Jazari, p. 369).

2.4 His Pursuit of Knowledge and Scholarly Journeys

Imam Abdulhaq Al-Siqilli began his pursuit of knowledge in his homeland, Sicily. He then moved to Qayrawan, as noted by Qadi Iyad: "*He studied under the scholars of Qayrawan and Sicily.*" (Iyad bin Musa Al-Yahsubi, 1983, p. 71).

He later traveled to the East, performing his first pilgrimage and meeting scholars such as Qadi Abdulwahab and Abu Dhar Al-Harawi. He also attended scholarly sessions with Qadi Abu Al-Walid Al-Baji. (Yahya, 2004, p. 325).

He performed another pilgrimage later in life, by which time he was a renowned scholar. In Mecca, he met Imam Al-Haramayn Abu Al-Ma'ali Al-Juwayni in

the mid-450s AH. They discussed various topics, and Abu Al-Ma'ali reportedly remarked about Abdulhaq: *"Were it not for my advanced age, I would not have left his doorstep."* Abdulhaq later traveled frequently to Egypt, where he eventually passed away. (Makhluf, 2003, p. 173).

2.5 His Death and Praise by Scholars

Scholars, both past and present, have lauded Abdulhaq Al-Siqilli for his noble character and exceptional qualities. Qadi Iyad stated:

"He was a knowledgeable jurist, virtuous, devout, and highly regarded. He was well-known for his goodness and authored significant works. He was proficient in Usul and Fiqh."

Ibn Ammar described him as: *"A celebrated imam in all sciences, a teacher of Usul and Fiqh."*

Ibn Sa'dun said:

"He was among the righteous, pious scholars, embodying the dignity, tranquility, and humility of learned individuals. He was remarkably fair-minded." (Iyad bin Musa Al-Yahsubi, 1983, p.73).

Ibn Al-Qatta' recited some of Abdulhaq's poetry:

I see the trials of this world increasing,
and its people

Engulfed in the waves of ignorance and
whims.

None with insight is seen as sincere,
Nor one truthful in word and deed.

Alas for my state, as I stand empty-handed,

With no provisions stored, yet ever busied
in distraction. (al-Hajwi, 1995, p. 250).

Al-Dhahabi said of him: *"The Imam, the Sheikh of the Maliki school... He was known for his intelligence and excellent authorship."* (al-Dhahabi, 1985, p. 274).

Sheikh Makhlouf described him as: *"The Imam, jurist, and scholar, an exceptional thinker, a meticulous and proficient author known for his refined works."* (Muhammad bin Muhammad Makhlouf, 2003, p. 173).

Surprisingly, despite this praise, the author of *Misbah Al-Arib fi Taqrib Al-Ruwat Alladhina Laysu fi Taqrib Al-Tahdhib* (al-Musanna'i, 2005, p. 99) described Abu Muhammad Abdulhaq bin Harun Al-Siqilli as "unknown."

Abdulhaq Al-Siqilli passed away in Alexandria in 466 AH, as agreed upon by most biographers, except for Abu Tahir Al-Silafi, who claimed he died in Jerusalem in 459 AH, a highly improbable assertion. (al-Salafi, p. 233).

2.6 His Works

Abdulhaq Al-Siqilli was praised for his refined and well-structured compositions. Among his works are:

– Al-Nukat wa Al-Furuq li Masa'il Al-Mudawwana:

One of his earliest works, esteemed by advanced students. He reportedly regretted authoring it and revised many of his

opinions and explanations in it. He remarked: “*If I could collect and conceal it, I would.*” He stated in its introduction that he compiled it in 418 AH. (al-Siqilli, 2009, p. 24). The introduction is also referenced in his major work, *Tahdhib Al-Talib*. This book remains a significant scholarly resource needing comprehensive study and accurate editing, as current versions suffer from omissions and alterations. A manuscript written in his own handwriting is preserved at the Escorial Monastery in Madrid under manuscript number 78, consisting of 100 pages. (Sezgin, 1991, p. 933).

– *Tahdhib Al-Talib wa Fa'idat Al-Raghib:*

His major work, a commentary on *Al-Mudawwana*, described by Qadi Ibn Farhun as an outstanding contribution. (Farhun, 2005, p. 45). Manuscripts of this work are preserved in the Qarawiyyin Library in Fes, Morocco, under numbers 854/357/937; in the Scientific Research and Islamic Heritage Revival Center in Saudi Arabia under numbers 179 and 180; and at the King Faisal Center for Research and Islamic Studies under manuscript number 0720-1-F. This work has yet to be fully published and awaits scholarly attention.

In the introduction to this book, Abdulhaq outlined his methodology: This book is intended to discuss many issues of *Al-Mudawwana* and *Al-Mukhtalita*. It

includes explanations, clarifications, completion of incomplete matters, elaboration and differentiation between similar issues, and additions related to analogous matters. It also includes introductions to various chapters and specific rulings that guide students and benefit seekers.

I relied significantly on Sheikh Abdullah bin Abi Zayd's rare works, his abridgment, and well-known books by our early and later scholars. Additionally, I incorporated material from my teachers' lessons and annotations collected from scattered sources. Not everything I mentioned is transmitted through narration, but most of it aligns with established correctness.

I avoided excessive elaboration that might overwhelm students. I did not delve into debates or objections in controversial issues, as these are not the primary concern of most students. Such matters are addressed in widely known books. (al-Siqilli, p. 01).

Abdulhaq's method in *Tahdhib Al-Talib* aligns with the Qarawiyyin approach, focusing on:

“Examining the text, avoiding ambiguities in the chapters, verifying narrations, clarifying interpretations, highlighting inconsistencies, analyzing conflicting views, tracing historical contexts, and arranging narrations.” (al-Rajraji, 2007, p. 38).

In this work, he revisited some issues from *Al-Nukat wa Al-Furuq* that he reconsidered, stating:

"I only referenced *Al-Nukat wa Al-Furuq*, compiled in 418 AH, to discuss points I reviewed and clarified, adding necessary explanations beyond what was originally presented." (al-Siqilli, p. 01).

- A Treatise on Creed: Among the lost works of Abdulhaq Al-Siqilli. It may correspond to the issues he discussed with Imam Al-Haramayn Abu Al-Ma'ali Al-Juwayni, as Imam Ibn Hazm authored a rebuttal to it titled "*Al-Risala Al-Balqaa fi Al-Radd 'ala Abdulhaq bin Muhammad Al-Siqilli*." This is mentioned by Imam Al-Dhahabi in his biography of Ibn Hazm Al-Zahiri. (al-Dhahabi, 1985, p. 195).

Abdulhaq is also credited with another work explaining the issues of *Al-Mudawwana* by isolating its problems and refining its arguments in the manner of dialecticians and scholars of Usul. This book, titled "*Al-Mufid Al-Jami' lil-Hijaj wal-Tamamati wal-Tafari'i wal-Ziyadat*," is not mentioned in his biographies, nor highlighted by scholars of biographies and indexes.

- A Section on the Precision of *Al-Mudawwana's* Expressions: Most biographers of Abdulhaq Al-Siqilli, including Qadi Iyad, Ibn Farhun, Makhlouf, and Umar Rida Kakhala, attribute this work to him.
- The Issues of Imam Abdulhaq Al-Siqilli and their Answers by Imam Al-Juwayni: These are theological questions raised by Abdulhaq to Abu Al-Ma'ali Al-Juwayni. They

are preserved by Imam Abu Al-Abbas Al-Wansharisi (d. 914 AH) in his work *Al-Mi'yar Al-Mu'rib wa Al-Jami'* Al-Mughrib. (al-Wansharisi, 1981, pp. 231-248).

- Al-Ikmal fima Hukim An Yakuna min Al-Thuluth wa Ma Hukim An Yakuna min Ra's Al-Mal: Referenced by Khalil bin Ishaq in his work *Al-Tawdhih*. (Ishaq, 2008, p. 518). This work was edited by Dr. Muhammad Rwabihya and published in *Majallat Al-Turath*, Issue 29, December 2018, Volume 1, p. 478.
- Addendum to Al-Baradhi's *Tahdhib*: This will be discussed in the following section.

3. The Book *Al-Ta'qib 'ala Al-Tahdhib*

3.1 Its Title and Attribution

The majority of Abdulhaq Al-Siqilli's biographers agree that he authored an addendum to Imam Al-Baradhi's work. This is explicitly stated by Qadi Iyad, Ibn Farhun, Makhlouf, and Umar Rida Kakhala. While they refer to the work as a supplement to *Tahdhib Al-Mudawwana*, none provide its exact title.

However, Abu Al-Hasan Al-Saghir, in his unpublished work *Al-Ta'qid 'ala Al-Tahdhib*, refers to it as "*Al-Ta'qib*." He directly quotes from the book, strengthening the argument that *Al-Ta'qib* is its correct title. Abu Al-Hasan Al-Saghir, who passed away in 719 AH, likely accessed the book, as evidenced by his citations. It is

hoped that the book may yet be found in manuscript collections.

3.2 Its Status Among Maliki Jurists

An examination of Maliki jurisprudential works reveals the significant reliance of Maliki scholars on Abdulhaq's critiques of Al-Baradhi'i's *Tahdhib*.

For example, in a discussion on the *Salam* contract (*Mawahib Al-Jalil*), Al-Hattab referenced Abdulhaq's objection to Al-Baradhi'i's omission in a case where one party claims no deadline was agreed upon and the capital was delayed. Abdulhaq noted that Al-Baradhi'i omitted essential details from *Al-Umm*, which clarified that such delays render the contract invalid. (Al-Baradhi'i, 2002, pp. 44-45) (Al-Hattab, 1992, p. 478).

Muhammad Al-Hajawi Al-Fasi mentioned in *Al-Fikr Al-Sami* that Abdulhaq criticized Al-Baradhi'i for misrepresenting meanings in his abridgment, stating: "*Abdulhaq criticized issues that Al-Baradhi'i's abridgment distorted. Qadi Iyad noted that this was due to Al-Baradhi'i's adherence to Ibn Abi Zayd's methodology, but this does not excuse the errors or lessen their impact.*" (al-Hajwi, 1995, p. 243).

Regarding defects that invalidate emancipation in expiation for Zihar, Ibn Naji referenced Abdulhaq's critique of Al-Baradhi'i's wording, claiming that *Al-Umm* stated "like cutting an ear," while Al-Baradhi'i's version, "like a cut in an ear," misrepresented the original text. However, this critique was deemed baseless since both versions convey the

same meaning. (Al-Baradhi'i, 2002, p. 279).

Qadi Iyad dismissed many of Abdulhaq's criticisms, arguing that they were misdirected at Al-Baradhi'i rather than Ibn Abi Zayd, whose methodology Al-Baradhi'i followed. Iyad asserted: "*Critique should address the statement itself, not the author. Just as one adopting another's opinion bears the same responsibility, so too does one who endorses others' actions share their accountability.*" (al-Dabbagh, 1902, pp. 184-185).

3.3 His Methodology

Imam Abu Muhammad's methodology in his book *Al-Ta'qib* can be discerned from the texts transmitted by Abu Al-Hasan Al-Zarwili in his book *Al-Taqyid 'ala Al-Tahdhib*. The following key points are evident:

– Referencing the Original Source in *Al-Mudawwana*:

He would trace a summarized issue in *Tahdhib* back to its original in *Al-Mudawwana* *Al-Sahnuniya*, comparing the two to highlight errors made by Imam Al-Baradhi'i, particularly in cases of misquotation. For example, in the first issue of *Tahdhib*, regarding differences in timing related to ablution and bathing, Abdulhaq pointed out that Al-Baradhi'i erred in presenting the divergence as pertaining to both acts, while it pertained solely to ablution. Abdulhaq remarked: "*The first issue*

summarized by Abu Sa'id in his book was misquoted." (al-Saghir, 2000, pp. 52-53).

- Citing Non-Mudawwana Sources: To clarify that Al-Baradhi'i's summaries were valid only when consistent with *Al-Mudawwana*, Abdulhaq would reference discrepancies from other sources to distinguish *Al-Mudawwana*'s terminology from other foundational texts.

For instance, in the case of birds and animals drinking from a water vessel, Al-Baradhi'i stated: "*If someone performs ablution with it and prays without knowing, they must repeat the prayer within its time.*" Abdulhaq critiqued this addition of "without knowing," asserting that such wording was not in *Al-Mudawwana*, and that attributing it to the text was inaccurate. (al-Saghir, 2000, pp. 121-122)

- Acknowledging Errors as Unintentional:

Abdulhaq often excused Al-Baradhi'i's mistakes as unintentional, reflecting his respect and fairness toward other scholars. For example, regarding Al-Baradhi'i's statement: "*If its odor is from silt, there is no harm,*" Abdulhaq commented: "*Abu Sa'id omitted part of this issue unintentionally.*" He then proceeded to clarify the mistake. (al-Saghir, 2000, pp. 332-333).

3.4 Examples of His Critiques

- On Water Contaminated by Animals:

Al-Baradhi'i stated:

"If birds, chickens, or wild animals drink from water, one should not use it for ablution. Ibn Al-Qasim said: It should be discarded, and one performs tayammum if no other water is available. If someone prays with it unknowingly, they must repeat the prayer within its time." (Al-Baradhi'i, 2002, pp. 174-175).

Abdulhaq critiqued this by pointing out that Al-Baradhi'i inaccurately combined different rulings:

"Abu Sa'id grouped chickens, birds, and wild animals together and attributed the rulings of tayammum and repeating prayers to all these cases. However, the foundational texts apply these rulings only to scavenging birds like chickens and vultures, not wild animals. Furthermore, Malik stated that if a dog licks water in a vessel, one can use it for ablution without repeating the prayer." (al-Saghir, 2000, pp. 117-118).

- On Silt Contamination in Water: Al-Baradhi'i stated:

"If its odor is from silt, there is no harm." (Al-Baradhi'i, 2002, p. 193). Abdulhaq responded: "*Abu Sa'id omitted part of this issue unintentionally, neglecting to address cases where it is unclear whether the odor comes from silt or another source.*"

Foundational texts state: ‘If water has an unpleasant odor and its source is uncertain, it is considered pure unless there is evidence of contamination.’”(al-Saghir, 2000, pp. 332-333).

- On Ablution with Contaminated Water: Regarding Al-Baradhi's statement:

"Whoever performs ablution with water unknowingly and prays must repeat within the prayer's time."(Al-Baradhi'i, 2002, p. 175).

Abdulhaq remarked: *"This phrasing is not found in Al-Mudawwana. Malik stated that if someone prays with impure water unknowingly, they must repeat within the time of the prayer, but this was not quoted accurately in Tahdhib."*(al-Saghir, 2000, pp. 121-122).

On Washing the Wounded: Al-Baradhi's stated: *"The wounded person washes what he can of his body and wipes the injuries with water."*(Al-Baradhi'i, 2002, p. 211).

Abdulhaq clarified: *"This implies that if most of the body is wounded, one performs tayammum even if parts of the body can be washed. However, foundational texts state that tayammum is permitted only if the unaffected part of the body is minimal, such as a hand or foot. If more than a third of the body is intact, the person must wash the healthy areas and wipe the wounds."* (Abu Al-Hasan Al-Saghir, 1421 AH, pp. 485–487).

4. CONCLUSION

Imam Abu Muhammad Abdulhaq bin Harun Al-Siqilli Al-Maliki is regarded as one of the most prominent scholars of the Maliki school and a distinguished jurist of the Sicilian school, which serves as an extension of the Qarawiyyin school. He studied under the scholars of Qarawiyyin and Sicily, and performed Hajj twice, traveling to the East where he met renowned Islamic scholars such as Imam Al-Haramayn Al-Juwayni and Abu Dhar Al-Harawi. Many scholars and students of knowledge studied under him.

Abdulhaq devoted exceptional attention to Imam Sahnun's *Al-Mudawwana* and authored numerous works related to it, providing invaluable service to this seminal text. His critiques of *Tahdhib Al-Mudawwana* have been highly relied upon by Maliki jurists, showcasing his profound scholarship and influence within the school.

Based on the present study, the following recommendations are proposed:

- Conduct a detailed study of Imam Abdulhaq Al-Siqilli's methodology in his commentary on *Al-Mudawwana Al-Sahnuniya*.
- Undertake a comparative analysis of his two significant works, *Al-Nukat wa Al-Furuq* and *Tahdhib Al-Talib*.
- Work on publishing *Tahdhib Al-Talib* to make it accessible to scholars and students of knowledge.
- Endeavor to publish Abu Al-Hasan Al-Saghir's commentary on Al-Baradhi's

Tahdhib, titled *Al-Taqyid 'ala Al-Tahdhib*, as it is a monumental work in Maliki jurisprudence.

- Reevaluate many of the summarized issues found in Maliki jurisprudential texts, such as Al-Baradhi's *Tahdhib* of *Al-Mudawwana*.

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