



## ***Abu al-Hasan al-Qabisi and His Impact on "Fath al-Bari" by Ibn Hajar al-Asqalani***

**KAMEL EDDINE LAMMOUCHI \***

*Laboratory of the contributions of Algerian scholars  
to enriching Islamic sciences  
University of EL Oued (Algeria)  
[lamouchi-kameleddine@univ-eloued.dz](mailto:lamouchi-kameleddine@univ-eloued.dz)*

**KHERIEF ZATOUN**

*Laboratory of the contributions of Algerian scholars  
to enriching Islamic sciences  
University of EL Oued (Algeria)  
[Abouziad.dz@gmail.com](mailto:Abouziad.dz@gmail.com)*

**Submission date:** 04/02/2025

**Acceptance date:** 05/03/2025

**Publication date:** 15/03/2025

\*\*\*\*\*

### **Abstract:**

The herein exposé aims to clarify the relation between on of the Scholars of the Arab Maghreb, and a pioneer of "Ahl Hadith" in Africa, the Imam Abu Al Hassan EL GABSI, on the one side, and one of the greatest Scholars in the Islamic East who is "Ibn Hadjar AL ASKALANI, on the other side.

To reveal this relation, we have to look for the extent to which the Imam Ibn Hadjar returns to the statements of AL GAB SI when explaining the famous book of "Sahih Al Boukhari", showing this by practical models extracted from the book "Fath Al Bari" to clarify how he benefited of his studies and how he used his sayings and opinions, and the extend of consent and contrary with him.

We tried to show the figure of rightness in case of contrary, by referring to the Hadith Commentators. Throughout this research, we have found that Ibn Hadjar has benefited fi om Al Gab si in some points as adjusting the narrator's name (Al Rawi), adjusting a word in the body of statement, clarifying the meaning and jurisprudence of Hadith, and the deduction fi om it ..etc. The most important part of what was reported was dealing with the difference in his version of "Sahih Al Boukhari". He presented many figures of this difference Correction of some nariaior's names, adjusting words, dropping a narrator, a formula, a word ..etc oi others.

**Keywords:** Abu Al Hassan AL GABSI; The Impact; Fath Al Bari; Ibn Hadjar.

---

\* Corresponding author.

## 1. Introduction

Praise be to Allah, the Lord of the worlds, and peace and blessings be upon the noblest of prophets and messengers, our master Muhammad (peace be upon him), and upon his family, companions, and those who follow him with righteousness until the Day of Judgment.

Indeed, knowledge holds a great stature and a very prominent place in our wise Shariah. It is the inheritance of the prophets, the life of the hearts from ignorance, and the lamps of the eyes from darkness. Through it, Allah is known and worshipped; it is the greatest pursuit for humans and the best quality to be praised.

Among the most prestigious branches of Shariah knowledge is the science associated with the Sunnah. It is the second source of legislation, explaining the Quran, specifying its generalities, and restricting its absolutes. Therefore, past and present scholars have dedicated themselves to preserving, writing, classifying, and explaining the Sunnah. Several explanations have emerged, varying in their styles and methods, all sought to clarify the Hadith of the Prophet Muhammad (peace be upon him) and understand it correctly. One of the books that scholars have focused on extensively is *Sahih al-Bukhari*. After the Book of Allah, no book has received as much scholarly attention as *Sahih al-Bukhari* regarding commentary, deriving legal rulings, discussing its narrators, interpreting obscure terms, and clarifying its complex aspects. Among the most famous and widely recognized explanations of *Sahih al-Bukhari*, which have gained significant fame and benefit, is *Fath al-Bari* by Imam Ibn Hajar al-Asqalani. In this work, he offered valuable insights, incorporating the views of many scholars on various issues related to Hadith, jurisprudence, theology, grammar, and other disciplines. One of the scholars whom al-Hafid Ibn Hajar frequently cites in his commentary on *Sahih al-Bukhari* is Abu al-Hasan al-Qabisi, who narrates *Sahih al-Bukhari*. Ibn Hajar mentions the differences in al-Qabisi's narrations, whether in the accuracy of the wording of al-Matn, the precise names and lineage of the narrators, or variations in the phrasing of the titles of books and chapters. Ibn Hajar may agree with him on specific points or offer critiques, correcting what he believes to be the more accurate interpretation. Hence, this research aims to trace Ibn Hajar's citations to al-Qabisi on these issues, providing examples, and to analyze Ibn Hajar's critiques briefly, examining their impact on his work.

### Research Problem Statement:

The problem statement is centered around the following questions:

- Who is al-Imam al-Qabisi?
- What is the extent of Imam al-Qabisi's influence on Ibn Hajar's explanation of *Sahih al-Bukhari*?
- How did Ibn Hajar benefit from al-Qabisi, if any?
- What is Ibn Hajar's stance on al-Qabisi's views?

### Research Objectives:

This research aims to fulfill the following objectives:

- To introduce Imam al-Qabisi.
- To identify the extent of Ibn Hajar's benefit from Imam al-Qabisi in his explanation of *Sahih al-Bukhari*.
- To highlight the scholarly value of al-Qabisi's opinions and choices in explaining Hadith.
- To explore the scientific aspects, Ibn Hajar benefited from Imam al-Qabisi on various issues within the book's explanation and how far Ibn Hajar agreed with him.

### Research Importance:

- This topic is significant because it focuses on explaining the Hadith of the Prophet Muhammad (peace be upon him) and the efforts of scholars in this field.
- This study highlights the efforts of a scholar from the Islamic Maghreb in serving the prophetic Hadith.
- The significance of explaining *Fath al-Bari* is related to the most authentic book after the Book of Allah (i.e., *Sahih al-Bukhari*).

### Research Methodology:

The nature of this research requires the use of various methods, complementing each other, as follows:

- **Inductive Method:** This involves collecting the sayings of Imam al-Qabisi that Ibn Hajar employed in his explanation of *Sahih al-Bukhari*.
- **Analytical Method:** This involves studying the issues and analyzing the statements.
- **Comparative Method:** This involves studying the issues and comparing them with the views of other commentators of *Sahih al-Bukhari*.

### Research Delimitations:

This research is confined to examining what Ibn Hajar has transmitted from Imam al-Qabisi concerning al-Matn and al-Isnad by providing one or two examples, given the various instances where Ibn Hajar has cited him.

### Literature Review:

After reviewing the scholarly works conducted on Imam al-Qabisi, I came across some studies that introduce him. However, regarding studies specifically related to my research on the extent of Ibn Hajar's benefit from al-Qabisi, I have not found any relevant works based on my efforts.

## 2. Introduction to Imam al-Qabisi

I will introduce Imam al-Qabisi in this chapter and divide it into two sections. The first section will focus on his personal life, and the second will address his scholarly life

### 2.1. His Personal Life:

In this section, I will provide an introduction to Imam al-Qabisi by discussing his personal life through the following subsections:

#### 2.1.1. His Name, Lineage, and Epithet:

Abu al-Hasan Ali ibn Muhammad ibn Khalaf al-Ma'afari<sup>1</sup> al-Qayrawani al-Qabisi<sup>2</sup>, also known as Ibn al-Qabisi, was a prominent scholar. Blind from an early age, he was renowned as al-Hafid, a Quranic reciter, a jurist, a theologian, and an Imam of the people of Hadith. He played a leading role in the transmission of Hadith in North Africa and the Maghreb<sup>3</sup>.

#### 2.1.2. His Birth and Upbringing:

Imam al-Qabisi was most likely born in 324 AH in Qayrawan<sup>4</sup>, which is why he is called "al-Qayrawani." He grew up there, learned, memorized the Quran, and studied the basics of various sciences. He listened to prominent scholars' *al-Muwatta* of Imam Malik. Later, he traveled to Tunisia, where he studied under scholars there, including Abu al-Abbas al-Ubayani, from whom he learned *al-Muwatta* according to the narration of Yahya ibn Bukayr and *Gharib al-Muwatta* of al-Akhfash. He then traveled eastward to Tripoli, where he heard from Ibn Dukwan. He then headed to Egypt, first hearing (hadith) in Fustat and then in Alexandria from their prominent scholars and luminaries. He narrated from al-Hafid Hamza al-Kinani, including Malik's *Musnad* (collection of hadith), *Sunan of al-Nasa'i*, and his Quranic exegesis. Subsequently, he traveled to Mecca and Medina, where he studied under Abu Zayd al-Marwazi and Abu Muhammad al-Asili, receiving narrations, including *Sahih al-Bukhari* by Imam al-Bukhari. His travels in pursuit of knowledge and scholarly narrations lasted approximately six years. During this time, he gained extensive expertise, expanded his understanding, and established a more reliable chain of

<sup>1</sup> Al-Ma'afri: refers to the village of Al-Ma'afri, located near Gabes, which vanished before the 9th century. See: Muhammad Mahfoudh, *Tarajim al-Mu'allifin al-Tunisīyin*, 4, p46.

<sup>2</sup> Refers to the town of Gabes, near Kairouan in Tunisia. Gabes is a city located between Tripoli, Sfax, and Mahdia. See: Yāqūt al-Ḥamawī, *Mu'jam al-Buldān*, 4, p289.

<sup>3</sup> See his biography in: Ibn Khallikan, *Wafayāt al-A'yān* (3/188), al-Qāḍī 'Iyād, *Mishkāt al-Anwār* (1/36-68), al-Qāḍī 'Iyād, *Tartīb al-Madārik* (3/248), Ibn Kathīr, *Al-Bidāyah wa'l-Nihāyah* (11/351), al-Dhahabī, *Siyar A'lām al-Nubalā'* (1/567), al-Suyūṭī, *Tabaqāt al-Ḥafād* p. 419, Yūsuf ibn Ḥasan Ibn al-Mibrad al-Ḥanbalī, *Tadhkirat al-Ḥafād*, 1, p176, Ibn al-'Imād al-Ḥanbalī, *Shadharāt al-Dhahab*, 3, p168, Muḥammad ibn Muḥammad ibn Sālim Makhloof, *Shajarat al-Nūr al-Zakīyah fī Tabaqāt al-Mālikīyah*, 1, p145, Ḥājī Khalīfah, *Kashf al-Zunūn* (2/1818), Abī 'Abd Allāh Muḥammad ibn Ja'far al-Kaṭānī, *al-Risālah al-Mustatrafah*, 3, p26, al-Zarkalī, *Al-I'lām*, 5, p145.

<sup>4</sup> *Al-Risālah al-Mufaṣṣalah* by Abū al-Ḥasan al-Qābisī, trans. by Aḥmad Khalid, p7.

narrators, as confirmed by renowned scholars such as Iyad, al-Dhahabi, al-Suyuti, and others. He returned to his hometown of Qayrawan in 357 AH<sup>1</sup>.

### 2.1.3. His Characteristics and Death:

#### A. His Characteristics and Worship:

Imam al-Qabisi was blind, ascetic, and pious. The author of *Ma'alim al-Iman* described him as a scholar who embodied his knowledge through action, seamlessly blending scholarship with worship, piety with asceticism, compassion with reverence, and tenderness with purity of heart. He was renowned for his love of the poor and his deep understanding of the Quran, both in recitation and meaning. A devoted memorizer of Hadith, he excelled in the sciences of Hadith, jurisprudence (Fiqh), and the study of scholarly differences. Known for his constant fasting and night prayers while others slept, Imam al-Qabisi frequently recited the Quran. He displayed remarkable qualities, including contentment, kindness toward sinners, discretion in concealing others' misfortunes, patience in the face of adversity, dedication to serving his companions, humility, generosity, and a strong commitment to maintaining personal and communal bonds<sup>2</sup>. Qadi Iyad highlighted his devotion and piety, saying: "*Abu al-Hasan was among the devout and pious, renowned for having his prayers answered. He followed the path of his mentors, the righteous jurists of Qayrawan, who lived modestly, wept often, and were known for their answered prayers and the manifestation of divine signs*<sup>3</sup>."

#### B. His Death

Imam al-Qabisi passed away in Qayrawan in 403 AH at around the age of 80. He was buried in Qayrawan in the "Rihanah" cemetery near the Barakat of the Aghlabids. Abu Imran al-Qabisi led his funeral prayer. Poets mourned his death, and around one hundred elegies were written in his honor and recited for an entire year<sup>4</sup>.

### 2.2. His Scholarly Life

This subsection highlights the notable scholars under whom Imam al-Qabisi studied, his prominent students, and the praise he received from scholars. It is divided into the following parts:

#### 2.2.1. -His Teachers and Students

**A-His Teachers:** Imam al-Qabisi studied under many scholars from the East and the West, who contributed significantly to expanding his knowledge, narrations, and scholarly status. Some of his notable teachers include:

- Abu Dharra al-Sarwi (434 AH)
- Abu al-Abbas al-Ubayani al-Tamimi (352 AH)<sup>5</sup>
- Ibn Masrur al-Dabbagh (d. 359 AH), one of Imam al-Qabisi's main teachers, upon whom he relied<sup>6</sup>.

<sup>1</sup> Yūsuf al-Kaṭānī, Abū al-Ḥasan al-Qābisī: Pioneer of Authentic Hadith Narrators in Africa, p. 4.

<sup>2</sup> Al-Dabbāgh, Ma'ālīm al-Īmān, p. 136.

<sup>3</sup> Al-Qāḍī 'Iyād, Tartīb al-Madārik ,3,p. 348.

<sup>4</sup> Abū al-Ḥasan al-Qābisī, op. cit., p. 16.

<sup>5</sup> 'Abd Allāh ibn Aḥmad ibn Ibrāhīm ibn Ishāq al-Tamīmī al-Abīyānī al-Tūnisī, Abū al-'Abbās. A Maliki jurist, passed away. See: Tārājīm al-Mu'allifīn al-Tūnisīyīn,P1,p35.

<sup>6</sup> See: Shajarat al-Nūr al-Zakīyah ,P1,p141.

**B- His Students:** After Imam al-Qabisi returned from his travels in the East, many students gathered around him to benefit from his knowledge and high-ranking narrations in Hadith. He gained recognition for his care and attention toward his students, even offering them shelter when needed. His students grew in number, reaching around eighty, particularly from Africa and Al-Andalus. Some of his most famous students include:

- Al-Muhallab ibn Abi Sufra (436 AH)<sup>1</sup>
- Marwan ibn Ali al-Qattan (440 AH)<sup>2</sup>
- Abu Amr al-Dani (444 AH)<sup>3</sup>

Considering the high standing of these students in knowledge, jurisprudence, and piety, one can better appreciate the scholarly status of their teacher, Imam al-Qabisi.

### 2.2.2. Praise from Scholars:

Imam al-Qabisi was a leader among the scholars of Hadith and a pioneer in narrating Hadith in Africa and the Maghreb. His widespread praise and recognition came from scholars, students, and trusted narrators for his knowledge and status. He was described as "trustworthy, al-hafid, precise, meticulous, and skilled."

-Al-Qadi Iyad praised him: "He was vast in his narration, knowledgeable in Hadith, its weaknesses, and its narrators..."<sup>4</sup>

-Al-Hafid al-Dhahabi said: "He was al-Hafid of Hadith and its weaknesses, an expert in the narrators, knowledgeable of the fundamentals, and his books were of the highest quality"<sup>5</sup>.

-Ibn Khalkan stated: "He was an Imam in the science of Hadith, its texts, chains of narration, and everything associated with it."<sup>6</sup>

-Al-Dabbagh praised him: "He was al-hafid of the Sunnah, knowledgeable in the sciences of Hadith, Fiqh, and the differences among people."<sup>7</sup>

Many other praises from scholars highlight his value, knowledge, virtue, and important contributions.

### 2.2.3. His Scholarly Works:

Imam al-Qabisi dedicated himself to issuing fatwas and writing. He left behind several beneficial works across different Islamic disciplines. Some of his notable works include:

<sup>1</sup> Al-Muhallab Abū al-Qāsim ibn Aḥmad ibn Asīd ibn Abī Ṣafrah al-Tamīmī, a hadith scholar and jurist, studied in Asīlī, was the son-in-law of al-Qābisī, and narrated from him, Abū Dharr al-Harawī, Ibn al-Ḥudhā' and others. He compiled a famous commentary on al-Bukhārī. See: Shajarat al-Nūr al-Zakīyah, P1, p169.

<sup>2</sup> Mruwān ibn 'Alī al-Qaṭṭān, of Andalusian origin, resided in Būnah, North Africa. A distinguished jurist and commentator on the Muwaṭṭa'. See: Tartīb al-Madārik, P1, p124.

<sup>3</sup> Uthmān ibn Sa'īd ibn 'Uthmān, Abū 'Amr al-Dānī, also known as Ibn al-Ṣīrīn, was a major hadith scholar, specializing in Qur'anic sciences, with over one hundred works. Among his famous books are al-Taysīr fī al-Qirā'āt al-Sab' and al-Ihtidā' fī al-Waqf wa'l-Ibtidā', P3, p212.

<sup>4</sup> Al-Qaḍī 'Iyāḍ, Tartīb al-Madārik, P6, p248.

<sup>5</sup> Tadhkirat al-Ḥafād by al-Dhahabī, P3, p1090.

<sup>6</sup> Ibn Khallikan, Wafayāt al-A'yān, vol. 3, Dar al-Ṣādir, Beirut, n.d, p320.

<sup>7</sup> Wafayāt al-A'yān, Ibn Khallikan, p3320.

-*Al-Mulakhas Lima Fi al-Muwatta' mina al-Hadith al-Musnad*: A printed and verified book<sup>1</sup> in which he collected all the authentic narrations from the *Muwatta* of Imam Malik, as narrated by Sahnoun from Ibn Qasim, excluding the weak reports of Malik and the fatwas of the companions and followers. This work contains 520 Hadiths<sup>2</sup>.

-*Al-Mumahid fi al-Fiqh*: A voluminous work encompassing sixty parts left incomplete by his death. This book is highly beneficial, organized by the chapters of Fiqh, and combines Hadith, narrations, and Fiqh. It was approved by various scholars, including Abu Amr al-Dani, the reciter<sup>3</sup>.

-*Ahkam al-Muta'allimin wal-Mu'allimin*: A detailed treatise on the conditions of students and teachers, which was edited and published by Dr. Ahmad Fouad al-Ahwani<sup>4</sup> and Dana al-Barzanji<sup>5</sup>.

-Kitab al-I'tiqadat

-Mansik al-Hajj

-Al-Munabbih al-Fattin min Ghawail al-Fitan

-Al-Munqidh min Shubhat al-Taawil

-Ahkam al-Diyanah fi al-Shu'ayir al-Diniyyah

-Dhikr wa Du'a

-Kashf al-Maqalah fi al-Tawbah— a book on monotheism.

-Rttib al-'Ilm wa Ahwal Ahlihi

-Al-Risalah al-Nasiriya fi al-Radd 'ala al-Bakriyah

-Kitab Husn al-Dann billah

-Al-Risalah al-Mu'adhamah li-Ahwal al-Muttaqin<sup>6</sup>

-His Narration of Sahih al-Bukhari: He was the first to bring *Sahih al-Bukhari* to Qayrawan<sup>7</sup>, and Ibn Hajar cited many narrations from his version in his *Fath al-Bari*<sup>8</sup>.

### 3. The Influence of Al-Qabisi in "Fath al-Bari" by Ibn Hajar, Explanation of Sahih al-Bukhari

In this chapter, I will discuss the influence of Imam al-Qabisi on the explanation of *Sahih al-Bukhari* by Ibn Hajar. I have divided the discussion into three sections: issues related to *al-Isnad*, *al-Matn*, and the chapters and titles.

#### 3.1. Issues Associated with al-Isnad

One of the distinctive aspects of this ummah is its reliance on al-Isnad, which determines the validity or weakness of Hadith. Thus, scholars have paid great attention to all that concerns the chain, especially the science of *al-Rijal*, since the acceptance or rejection of Hadith depends on knowing the narrators' names and conditions. Imam al-

<sup>1</sup> Published by Ali Ibrāhīm Muṣṭafā, Dar al-Kutub al-'Ilmiyyah, Beirut, 2008.

<sup>2</sup> See: Ḥājī Khalīfah, *Kashf al-Zunūn*, P2, p1818.

<sup>3</sup> See: Muhammad Mahfoudh, *Tārājim al-Mu'allifin al-Tūnisīyīn*, P4, p465.

<sup>4</sup> In his book *Education in Islam and al-Qābisī's Views on Teaching*, Dar al-Ma'ārif, Cairo, 1968.

<sup>5</sup> With permission from the General Directorate of Public Libraries, 1st ed., 2022.

<sup>6</sup> See: Shajarat al-Nūr al-Zakīyah, Ma'ālim al-Īmān, *Tārājim al-A'lām al-Tūnisīyīn*, P4, p46.

<sup>7</sup> See: Ibn Sālim Makhloof, *Shajarat al-Nūr al-Zakīyah*, P1, p145.

<sup>8</sup> He was cited in *Fath al-Bārī* around 145 times.

Qabisi was very attentive to *al-Rijal*, and Ibn Hajar frequently quoted from him, either agreeing with him or commenting on his views. The following are examples of such references:

**A/ Distinguishing Incognito (muhmal) Narrator's Name:** An *incognito narrator*<sup>1</sup> is one whose name appears in al-Isnad but is not distinguished from other narrators due to similar names or titles. In such cases, another narration often clarifies the narrator's epithet. Imam al-Qabisi used to mention the lineage of such unknown narrators, and Ibn Hajar would either agree with him or comment on it. Some examples include:

- **Al-Bukhari reported:** " Mu'adh ibn Asad narrated to us, from al-Fadl ibn Moussa, from al-Fudayl, from Abu Hazim, from Abu Hurayrah, who reported that the Prophet (PBUH) said: *"The distance between the shoulders of a disbeliever in hell will be a three days' journey for a swift rider"*<sup>2</sup>."

The name *al-Fudayl* mentioned in al-Isnad is incognito and lacks attribution. Ibn Hajar noted that Abu al-Hasan al-Qabisi, in his narration from Abu Zayd al-Marwazi, identified him as *al-Fudayl ibn 'Iyad*. However, Abu 'Ali al-Jayyani criticized this attribution, arguing that *al-Fudayl ibn 'Iyad* has only two narrations in *Sahih al-Bukhari*, both in the Book of Tawheed<sup>3</sup>, and neither of them includes a narration from Abu Hazim, the narrator of this Hadith, nor did he meet him. Ibn Hajar agreed with al-Jayyani's critique of al-Qabisi, stating: It is as he said<sup>4</sup>.

Ibn Hajar supported this with a version of Hadith found in *Sahih Muslim*, narrated by Muhammad *ibn al-Fudayl ibn Ghazwan* from his father, which is a non-elevated narration<sup>5</sup>. However, Al-Isma'ili reported it as an elevated narration<sup>6</sup>.

The correct view, as Ibn Hajar concluded, is that the *al-Fudayl* in question is *Muhammad ibn al-Fudayl ibn Ghazwan*, as clarified in *Sahih Muslim's* version. Al-Jayyani's critique of al-Qabisi is accurate since *al-Fudayl ibn 'Iyad* neither narrated from Abu Hazim nor did al-Bukhari include any narration from him except in the two known instances, which have been explicitly mentioned.

- **Al-Bukhari reported:** "Muhammad ibn Salam narrated from Abdullah, from Ubaidullah ibn Umar, from Khuwayb ibn Abd ar-Rahmân, from Hafs ibn Asim, from Abu Hurayrah, who reported that the Prophet (PBUH) said: *'Seven will be shaded by*

<sup>1</sup> See: al-Suyūṭī, Tadrīb al-Rāwī (1/600), where al-Suyūṭī explained that "Al-Mahmal is when a narrator transmits from two people with the same name, or nickname, and is mentioned in the chain of narration without their father's name or distinguishing reference."

<sup>2</sup> Narrated by al-Bukhārī in Sahīh (Book of Raqā'iq/Chapter: Description of Heaven and Hell, vol. 8, p. 114, no. 6551).

<sup>3</sup> Chapter: "When Allah says: {I created with My hands}" (9/121, no. 7414), and in the chapter about supplicating with Allah's names and seeking refuge in them (9/119, no. 7397).

<sup>4</sup> See: Fath al-Bārī by Ibn Hajar, P11, p423.

<sup>5</sup> Muslim said: "Abū Kuraib and Aḥmad ibn 'Umar al-Wakī'ī narrated to us, saying: Ibn Ḍayfīl narrated from his father from Abū Ḥāzim from Abū Hurayrah who said: 'The distance between the shoulders of the disbeliever in Hell is the journey of three days for a swift rider' (Muslim, Sahīh, Book of Jannah and the description of its pleasures, P 4, p2189, no. 2852).

<sup>6</sup> Extracted from al-Isma'īlī's lost book.

*Allah on the Day of Judgment in His shade, on a day when there will be no shade except His...<sup>1</sup>*"

In this Hadith, Al-Bukhari narrated from Muhammad ibn Salam through Abdullah. Ibn Hajar noted that the name "*Muhammad*" is incognito (*muhmal*) and not fully attributed. Other narrations clarify that "*Abdullah*" refers to Abdullah ibn al-Mubarak. However, there is a disagreement regarding the identity of "*Muhammad*"—whether he is Muhammad ibn Salam or Muhammad ibn Muqatil.

Ibn Hajar quoted Abu Ali al-Ghassani, who observed that in Al-Usayli's version, it is recorded as Muhammad ibn Muqatil, while in Al-Qabisi's version, it is Muhammad ibn Salam. Ibn Hajar ultimately deemed Al-Usayli's version, identifying him as Muhammad ibn Muqatil, as more accurate. He justified this by pointing out that "*Abdullah*" refers to Ibn al-Mubarak, and Muhammad ibn Muqatil is known for narrating from him.

However, Ibn Hajar countered this argument by stating that this does not necessarily mean Muhammad ibn Salam could not have narrated the specific Hadith. He concluded that the more accurate attribution is to *Muhammad ibn Salam*, as found in the version of al-Qabisi and some copies of narrations from Karima and Abu al-Waqt<sup>2</sup>. In the Salafi edition, *Muhammad ibn Salam*<sup>3</sup>, which aligns with Ibn Hajar's conclusion.

**B/ Naming the Narrator by His Epithet (Kunya):** Sometimes, a narrator is mentioned by his epithet in some al-Asanid, while in other narrations, his name is explicitly stated. In al-Qabisi's narrations, he may mention a narrator by his epithet, name, and lineage. Ibn Hajar transmitted from him as either agreeing with him or correcting him. Here are some examples:

- **Al-Bukhari reported:** " Muhammad ibn Sinan narrated to us, Fulayh ibn Sulayman narrated to us, Hilal ibn Ali narrated to us, from Anas (may Allah be pleased with him), who said: We were in the funeral procession of the daughter of Allah's Messenger (PBUH) and Allah's Messenger (PBUH) was sitting near the grave and I saw his eyes full of tears. He said, "*Is there anyone amongst you who did not have sexual relations with his wife last night?*" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her<sup>4</sup>.

Al-Hafid mentioned that in the narration of Abu al-Hasan al-Qabisi, the name "*Abu Mubarak*" appeared in the form of al-kunyah (epithet) instead of "*Ibn Mubarak*," which uses the proper name. Ibn Hajar then cited Abu Ali al-Jayyani's critique, stating that "*Abu Mubarak*" is the kunyah of Muhammad ibn Sinan, who is also commonly

<sup>1</sup> Narrated by al-Bukhārī in Saḥīḥ (Book of Hudūd/Chapter: The merit of those who leave wicked deeds, 8/163, no. 6806).

<sup>2</sup> See: Ibn Hajar, Faṭḥ al-Bārī, op. cit., P21, p113.

<sup>3</sup> See: al-Bukhārī, Al-Jāmi' al-Ṣaḥīḥ, Salafī edition, P4, p252.

<sup>4</sup> Al-Bukhari in his Saḥīḥ: (Book of Funerals / Chapter: Who may enter a woman's grave, 2/91, Hadith 1342).

known as "*Abu Bakr*" by consensus among hadith scholars<sup>1</sup>. Ibn Hajar agreed with this critique and corrected the narration to "*Ibn Mubarak*," based on evidence from other chains of transmission<sup>2</sup>.

As Ibn Hajar stated, the correct attribution is *Ibn Mubarak* instead of *Abu Mubarak*, which is consistent with what is found in the Salafi edition<sup>3</sup>.

- **Al-Bukhari reported:** "Amr ibn Awn narrated to us, Khalid ibn Abdullah narrated to us, from Abu Towalah, from Anas, from the Prophet (PBUH), who said: *"The superiority of 'Aishah to other women is like the superiority of Tharid to other kinds of food."*<sup>4</sup>

One of the narrators of this Hadith, Abu Towalah, is mentioned by his kunyah without his name. Ibn Hajar explained that his name is Abdullah ibn Abdul Rahman ibn Hazm. He then mentioned that al-Qabisi's narration stated it as "*Khalid ibn Abdullah ibn Abu Tawalah*." He clarified that there was a mistake in the narration where the word "an" (meaning "from") was mistakenly replaced with "*Ibn*"<sup>5</sup> (meaning "son of").

As Ibn Hajar explained, the correct statement is the occurrence of a misreading (Tashif) in al-Qabisi's narration. The correct phrasing should be *Khalid ibn Abdullah 'an Abu Towalah*, which aligns with the Salafi edition<sup>6</sup>.

#### C/ Omission of a Narrator in Sanad Al-Bukhari:

In some cases, al-Qabisi's narration may have a missing narrator from al-Isnad found in al-Bukhari. Ibn Hajar points out such omissions and clarifies how to read them correctly. Here are some examples:

a) **Al-Bukhari reported:** "Musaddad narrated to us, Yahya narrated to us, from Sufyan, who said: Abu Ishaq narrated to me, from Amr ibn al-Harith, who said: *"The Prophet (PBUH) did not leave anything except his weapon, his white mule, and a land he left as charity."*<sup>7</sup>

This Hadith was narrated by al-Bukhari from Musaddad, from Yahya, from Sufyan. However, in al-Qabisi's narration, at the beginning of its Sanad, it says: "Yahya narrated from Sufyan," omitting Musaddad, who is al-Bukhari's teacher. Ibn Hajar pointed out this omission and clarified that *Musaddad* must be mentioned in Sanad because he is al-Bukhari's teacher. He then explained the reason for omitting Musaddad: if Sanad were taken literally, it could be understood that Yahya refers to

<sup>1</sup> Al-Asbahani mentioned: "Abu Bakr: Muhammad bin Sinan al-Awqi al-Basri, who heard from Hammam bin Yahya and Hamad bin Salama, was referred to by al-Bukhari." See: Abu Abdullah Muhammad bin Ishaq bin Manda, *Fath al-Bab fi al-Kunaa wa al-Alqab*, P1, p109.

<sup>2</sup> See: *Fath al-Bari* by Ibn Hajar: P3, p209.

<sup>3</sup> See also: *Sahih al-Bukhari*, Al-Salafiya edition, P1, p41).

<sup>4</sup> *Sahih al-Bukhari*: (Book of Food / Chapter: On Thareed, 7/75, Hadith 5419).

<sup>5</sup> See: *Fath al-Bari*, Ibn Hajar, P9, p551.

<sup>6</sup> See: *Sahih al-Bukhari*, Al-Salafiya edition, P2, p225.

<sup>7</sup> *Sahih al-Bukhari*: (Book of Obligatory Khums / Chapter: The maintenance of the Prophet's wives after his death, 4/81, Hadith 3098).

either Yahya ibn Musa or Yahya ibn Ja'far, and Sufyan could refer to Sufyan ibn Uyainah<sup>1</sup>.

The correct Sanad for this Hadith is from Musaddad (Ibn Masrhad) to Yahya (Al-Qattan) to Sufyan (Al-Thawri)<sup>2</sup>, which is reflected in the Salafi edition<sup>3</sup>.

**. Verifying the Narrator's Lineage:**

- **Al-Bukhari reported:** "Ayyash ibn al-Walid narrated to us, Muhammad ibn Fudayl narrated to us, 'Umarah ibn al-Qaqa' narrated to us, from Abu Zur'ah, from Abu Huraira (may Allah be pleased with him), who said: The Messenger of Allah (PBUH) said: *"O Allah, forgive those who shave (their heads)." They said: "O Messenger of Allah, and those who cut (their hair)?" He said; "O Allah, forgive those who shave (their heads)," three times. They said: "O Messenger of Allah, and those who cut (their hair)?" He said: "And those who cut (their hair)"*<sup>4</sup>.

Regarding the precise recording of the name and lineage of the narrator 'Ayyash', scholars differed in their documentation. Ibn Hajar clarified that he is 'Ayyash ibn al-Walid', who is al-Raqam with al-Tahaniyyah and al-Ma'jamah (with a lower dot and a dot-marked letter). In the narration of Ibn al-Sakkan, it appeared with al-Muwahhada and al-Muhmala (with dotted and undotted letters). Abu Ali al-Jiyani validated and preferred the first version 'Ayyash ibn al-Walid'. As for al-Qabisi, he was uncertain and would omit the precise recording, saying either 'Abbas' or 'Ayyash'. Al-Jiyani criticized this by pointing out that al-Bukhari only recorded three Hadiths for Abbas with al-Muwahhada and al-Muhmala (with dotted and undotted letters), in each of which he was referred to by the narrator al-Narsi: One is in 'Alamat al-Nubuwwa'<sup>5</sup>, the other in 'al-Maghazi'<sup>6</sup>, and the third in 'al-Fitan'<sup>7</sup>. These were mentioned detachedly, and al-Narsi said: *"and Abbas."* As for the one with 'al-Tahaniyyah and al-Ma'jamah,' more hadiths are narrated from him, but he is mostly not attributed to it<sup>8</sup>. As Ibn Hajar explained, the correct version is *Ayyash ibn al-Walid*. Al-Jiyani confirmed that al-Bukhari referred to *Abbas al-Narsi* in three hadiths. As for *Ayyash*, he was typically not attributed.

<sup>1</sup> See: Ibn Hajar, Fath al-Bari, P6, p210.

<sup>2</sup> See: Abu Abbas Shihab al-Din al-Qastalani, Irshad al-Sari, P 5, p197.

<sup>3</sup> See: Sahih al-Bukhari, Al-Salafiya edition, P2, p388.

<sup>4</sup> Sahih al-Bukhari: (Book of al-Hajj / Chapter: Shaving and shortening hair at the time of Ihram, 2/174, Hadith 1728).

<sup>5</sup> Al-Bukhari says: "Abbas bin Walid al-Narsi narrated from Mutamir, who heard from his father, who narrated from Abu Usman..." See: Fath al-Bari, Ibn Hajar, P2, p434.

<sup>6</sup> Al-Bukhari said: "Abbas bin Walid, who is al-Narsi, narrated to us from Abdul Wahid, from Ayyub bin A'idh, from Qays bin Muslim, who said: 'I heard Tariq bin Shihab say: Abu Musa al-Ash'ari (may Allah be pleased with him) narrated to me: ...'" This is reported in Sahih al-Bukhari: (Book of Al Maghazi / Chapter: The sending of Abu Musa and Muadh to Yemen before the Farewell Pilgrimage, P 5, p162, Hadith 4346).

<sup>7</sup> Al-Bukhari said: "Abbas al-Narsi said: 'Yazid bin Zuri' narrated to us, from Sa'id, from Qatadah, that Anas narrated to them that the Prophet of Allah (peace be upon him) said this..." This is reported in Sahih al-Bukhari: (Book of Fiten / Chapter: Seeking refuge from Fiten, 9/53, Hadith 7089).

<sup>8</sup> Fath al-Bari, Ibn Hajar, ibid, P3, p563.

- **Al-Bukhari reported:** " Muslim ibn Ibrahim narrated to us, Shu'bah narrated to us, from Abu Ishaq, from Sila, from Hudhayfah (may Allah be pleased with him), who said: The Prophet (PBUH) said to the people of Nijran, *"I will send you the most trustworthy man<sup>1</sup>."* In verifying the name of the narrator '*Sila*,' Ibn Hajar mentioned that it is with al-kasra on the un-dotted 's' and a softened 'l,' and that he is Ibn Zafar. In al-Qabisi's narration, it appeared as '*Sila ibn Hudhayfah*,' which is distortion<sup>2</sup>. Al-‘Ayni confirmed his name and lineage, saying: '*Sila* with a kasra on the un-dotted 's' and a softened 'l' is *Ibn Zafar al-‘Absī al-Kūfī*, who died during the time of Mus'ab ibn al-Zubayr<sup>3</sup>.

. **Verifying the Name of the Narrator:**One of the significant aspects of the science of Hadith is the accurate recording of the names of narrators to avoid confusion or overlap. Scholars have given great attention to this, and al-Qabisi is one of those who focused on this detail. Ibn Hajar often referenced his work, either agreeing with him or making corrections. Here are some examples:

- **Al-Bukhari reported:** "Ibn Shihab said: Ibn Hazm told me that Ibn Abbas and Abu Habba al-Ansari both said: The Prophet (PBUH) said: *'Then I was taken up until I reached a place where I could hear the scratching of the pens<sup>4</sup>.'*

Ibn Hajar mentioned in verifying the name of the narrator '*Abu Habba*' that it is with *fathah* on the un-dotted 'h' and a doubled 'b,' which is the well-known form. However, in al-Qabisi's narration, it appeared with 'th' under the un-dotted 'h,' which he corrected<sup>5</sup>. Al-‘Ayni<sup>6</sup>, al-Karmani<sup>7</sup>, and al-Barmawi<sup>8</sup> all agreed with Ibn Hajar in verifying '*Abu Habba*' as having a *fathah* on the un-dotted 'h' and a doubled 'b,' which is the correct form.

- **Al-Bukhari reported:** "Chapter on the gift from one to a group: Asma' said to al-Qasim ibn Muhammad and Ibn Abi Atiq: 'I inherited from my sister Aisha land in the *Ghābah*, and with it, Mu'awiyah gave me one hundred thousand. It is for both of you<sup>9</sup>.'

Ibn al-Tīn mentioned that in al-Qabisi's narration, the conjunction '*wa*' (and) was omitted from the phrase '*wa ibn Abi Atiq*,' causing the narrator's name to appear as '*Qasim ibn Muhammad ibn Abi Atiq*.' He corrected this error and pointed out its inconsistency with the intended translation<sup>10</sup>.

. **Clarification that the Hadith is from the Mursal Narrations of the Companions:**Ibn Hajar benefited from al-Qabisi's insights concerning clarifying

<sup>1</sup> Narrated by Bukhari in his Sahih: (Book: The Companions of the Prophet, Chapter: The Virtues of Abu Ubayda ibn al-Jarrah, p. 5/26, No. 3745)

<sup>2</sup> Ibn Hajar, Fath al-Bari, ibid, P7, p93.

<sup>3</sup> Al-Aini, 'Umda al-Qari, P24, p380.

<sup>4</sup> Narrated by Bukhari in his Sahih: (Book: Prayer, Chapter: How Prayer was Obligated during the Isra, p. 1/78, No. 349)

<sup>5</sup> Ibn Hajar, Fath al-Bari, ibid, P1, p462.

<sup>6</sup> Al-Aini, 'Umda al-Qari on the Explanation of Sahih Bukhari, P6, p127.

<sup>7</sup> Al-Karmani, al-Kawakib al-Durari on the Explanation of Sahih Bukhari, P4, p6.

<sup>8</sup> Al-Birmawi, al-Lami' al-Sabih with the Explanation of al-Jami' al-Sahih, P, p/5.)

<sup>9</sup> Bukhari, Kitab Al-Hiba, P3, p161.

<sup>10</sup> Ibn Hajar, Fath al-Bari, ibid, P5, p225.

hadith from the mursal narrations of the Companions (may Allah be pleased with them). Some examples are as follows:

**Al-Bukhari reported:** " Abdullah ibn Yusuf narrated to us, Malik narrated to us, from -Ibn Shihab, from 'Ubaydullah ibn Abdullah ibn' Utbah, from Ibn Abbas (may Allah be pleased with both of them), who said: *'The Messenger of Allah (PBUH) went to Mecca in Ramadan, and he fasted until he reached al-Kadid, then he broke his fast, and the people broke their fast with him.'*<sup>1</sup>"

Ibn Hajar said: Al-Qabisi pointed out that this Hadith is from the mursal narrations of the Companions because Ibn Abbas was residing with his parents in Mecca during this journey and did not witness the event himself. He likely heard it from other Companions<sup>2</sup>.

### 3.2. Al-Qabisi's Influence on Ibn Hajar Regarding the Content of the Hadith:

In this section, I will explain Ibn Hajar's references to Imam al-Qabisi regarding al-Matn of Hadith, including differences in the wording of the Hadith, additions or omissions in al-Matn, or clarifications of the meaning of a word in the Hadith, among other points, which will be demonstrated in the following.

#### 3.2.1. Differences in the Wording of al-Matn:

Hadith narrations can differ in their wording, and sometimes slight variations occur. These differences are acceptable due to the possibility of narrating by meaning, which can include additions, omissions, or minor variations in al-Matn. In al-Qabisi's narration, some differences in wording are evident. Ibn Hajar either agrees with him, critiques him, or cites critiques from other scholars and prefers what he believes is correct. Here are some example:

. **What He Agrees with and Clarifies:** **Al-Bukhari reported:** " Muslim ibn Ibrahim narrated to us, Shu'bah narrated to us, from Sa'id ibn Abi Burdah, from his father from his grandfather that the Prophet (PBUH) said, *"Every Muslim has to give in charity."* The people asked, *"O Allah's Prophet! If someone has nothing to give, what will he do?"* He said, *"He should work with his hands and benefit himself and also give in charity (from what he earns)."* The people further asked, *"If he cannot find even that?"* He replied, *"He should help the needy who appeal for help."* Then the people asked, *"If he cannot do that?"* He replied, *"Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds"*<sup>3</sup>. Ibn Hajar mentioned that the phrase *'wa dhā al-ḥājah'* is the narration of the majority, while in al-Qabisi's narration it appears as *'wa dhū al-ḥājah.'* He then explained it by stating that it is an apposition to the position of the noun 'an' before its entry, or it could be an independent statement.<sup>4</sup>.

<sup>1</sup> Narrated by Bukhari in his Sahih: (Book: Fasting, Chapter: If One Fasted for a Few Days of Ramadan and Then Traveled, P3,p33, No. 1944)

<sup>2</sup> Fath al-Bari, Ibn Hajar, ibid,P3,p/182.

<sup>3</sup> Narrated by Bukhari in his Sahih: (Book: Zakat, Chapter: Every Muslim Must Give Charity, and If One Cannot Find it, He Should Do Good Deeds, p. 2/115, No. 1445)

<sup>4</sup> Ibn Hajar, Fath al-Bari, ibid, p.1/186.

- **Al-Bukhari reported:** "Al-Zuhri said: If a dog licks a vessel that has no other water, it should be used for ablution.' Sufyan said: 'This is jurisprudence in its essence. Allah, the Exalted, says: {*If you do not find water, then perform Tayammum*} [An-Nisa: 43], this is water, and there is something in it, so one should perform ablution with it and then perform Tayammum<sup>1</sup>.'

Ibn Hajar mentioned that there was a difference in the wording of Sufyan's statement. In the narration of Abu al-Hasan al-Qabisi from Abu Zayd al-Maruzi, Sufyan's narration states, 'Allah, the Exalted, says: *'Fa'in lam tajidu mā'an'*, and this was also reported by Abu Nu'aym in his *al-Mustakhraj* on al-Bukhari. However, in the other narrations, it reads 'Fa lam tajidu'. Ibn Hajar said that the latter version is more consistent with the Quranic recitation. Al-Qabisi also mentioned that this had been recorded in the legal rulings of Ismail al-Qadi (through his Isnad of narration from Sufyan), but he was not aware of anyone else who had read it this way. Al-Qabisi then explained the difference in the narration, suggesting that Sufyan al-Thawri might have narrated it by meaning and believed it was permissible<sup>2</sup>.

However, Ibn Hajar criticized this, stating that narrating the Quran by meaning is incorrect. Both al-Ayni<sup>3</sup> and al-Karmani<sup>4</sup> also rejected this view, emphasizing that narrating the Quran by meaning is not permissible.

### 3.2.2 Strengthening and Validating his Narration:

**Al-Bukhari reported:** " Ahmad ibn Salih narrated to us, Abdullah ibn Wahb narrated to us, Amr ibn al-Harith narrated to us, from 'Ubaydullah ibn Abi Ja'far, that Muhammad ibn Ja'far ibn al-Zubayr narrated to him from 'Urwah ibn al-Zubayr, from Aisha, the wife of the Prophet (PBUH), who said: *The people used to come from their abodes and from Al-'Awali (i.e. outskirts of Medina up to a distance of four miles or more from Medina). They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them...*<sup>5</sup>

Ibn Hajar mentioned that the phrase "(*Fayatoona fi al-ghubār, fa yosibuhum al-ghubār*)" appears in most narrations. However, in al-Qabisi's narration, it reads "(*Fayatoona fi al-'abā'*)", (with an open 'a' sound and an elongated vowel), which is

<sup>1</sup> Bukhari in his Sahih: (Book: Ablution, Chapter: The Water Used for Washing Human Hair, p.1/45)

<sup>2</sup> Ibn Hajar, Fath al-Bari, ibid, p.1/273)

<sup>3</sup> Al-Aini, 'Umda al-Qari, p.4/284). Al-Aini said: "This is not correct at all, as it distorts the words of Allah, and it seems to be a mistake or an error."

<sup>4</sup> Al-Karmani, al-Kawakib al-Durari, p.3/6)

<sup>5</sup> Narrated by Bukhari in his Sahih: (Book: Al-Jomoa Prayer, Chapter: Where Friday Prayer is Performed and Who Is Obligated to Attend, p. 2/6, No. 902).

more accurate. This is also how it appears in Muslim<sup>1</sup>, al-Isma'ili<sup>2</sup>, and others through the chain of Ibn Wahb<sup>3</sup>.

In this example, Ibn Hajar benefited from al-Qabisi's approach in Tarjīḥ the various narrations of Sahih al-Bukhari's narrators, clarifying the correct wording by referencing the narrations of Muslim, al-Isma'ili, and others through Abdullah ibn Wahb.

### 3.2.3 Criticizing and Transferring his Narration:

- **Al-Bukhari reported:** "Al-Awza'i said: 'If the conquest is imminent but they cannot perform prayer, they should pray with gestures, each person for himself...'<sup>4</sup> Ibn Hajar mentioned the difference in the phrasing of "*In kāna tahayya'a al-fath*" (If preparation for victory was made). It appeared in one narration as "*bi-hādhā*" (with this), meaning "to achieve or enable." In another narration by al-Qābisi, it was recorded as "*In kāna bihā al-fath*" (If victory was achieved through it), using *bā'* and *hā'* pronoun". He explained that the word "*tahayya'a*" was replaced with "*bihā*" and clarified that this was due to al-Tashif (misreading)<sup>5</sup>. Similarly, both al-ʿAynī and al-Qaṣṭallānī<sup>6</sup> noted that Ibn Hajar criticized al-Qābisi for this misreading<sup>7</sup>, affirming that this was indeed the correct conclusion.

### 3.2.4 Verifying the Word:

A hadith must be understood by accurately preserving its words to avoid altering its meaning. Ibn Hajar often quoted al-Qabisi's correction of the words in Hadiths. An example is:

. **What He Agreed with:** Al-Bukhari reported: " Abd al-Rahman ibn al-Mubarak narrated to us, Khalid narrated to us, Habib ibn Abi Amrah narrated to us from Aisha bint Talhah, from Aisha, the mother of the believers (may Allah be pleased with her), who said: "*O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad?*" *The Messenger of Allah (PBUH) said, "The best Jihad for you women is Hajj Mabrur*<sup>8</sup>."

In the phrase "*Lākinna aḥdala al-jihād*" (But the best form of jihad), Ibn Hajar discussed the scholars' differing views on how to vocalize "*Lākinna*." The majority opinion holds that the *kāf* should be pronounced with a *ḍammah*, addressing women

<sup>1</sup> "Harun ibn Sa'id al-Ayli and Ahmad ibn Isa said: Ibn Wahb narrated to us, Amr informed us from Ubayd Allah ibn Abi Ja'far, who narrated from Muhammad ibn Ja'far, who narrated from Urwah ibn al-Zubayr, from Aisha, who said: "The people used to come for Friday prayer from their homes in the highlands, wearing their cloaks, and they would be covered with dust..." Narrated by Muslim in his Sahih: Book: Friday Prayer, Chapter: The Obligation of the Friday Ghul for Every Adult Male and the Explanation of What They Are Commanded to Do, p. 2/581, No. 847.

<sup>2</sup> Extract from Ismaili's Lost Book

<sup>3</sup> Fath al-Bari, Ibn Hajar, ibid,p.2/386)

<sup>4</sup> Narrated by Bukhari in his Sahih: (Books: Prayer during Fear, Chapter: Prayer during the Siege of Forts and Meeting the Enemy, p. 2/15)

<sup>5</sup> Fath al-Bari, Ibn Hajar, p.2/434)

<sup>6</sup> Al-Qastalani, ibid,p.2/199)

<sup>7</sup> Al-Aini, 'Umda al-Qari,p. 10/231)

<sup>8</sup> Narrated by Bukhari in his Sahih: (Book: Hajj, Chapter: The Virtue of the Accepted Hajj, p. 2/133, No. 1520)

directly, which aligns with al-Qābisi's preferred narration. In contrast, another version narrated by al-Ḥamawī presents "*Lākin*" with al *kasra* on al *kāf* and includes an additional alif before it, making it a form of *istidrāk* (a statement of contrast or correction). Ibn Ḥajar ultimately favored the reading with a *dammah* as reported by al-Qābisi and others. He explained that this reading not only affirms the virtue of ḥajj but also serves as a direct response to 'Ā'ishah's (may Allah be pleased with her) question about the role of jihad for women<sup>1</sup>.

**. What He Critiqued: Al-Bukhari reported:** " Bayan ibn Amr narrated to us, Yazid narrated to us, Jarir ibn Hazim narrated to us, Yazid ibn Roman narrated to us from 'Urwah, from Aisha (may Allah be pleased with her), who said: `Aisha said that the Prophet (PBUH) said to her, "O Aisha! Were your nation not close to the Pre-Islamic Period of Ignorance, I would have had the Kaaba demolished and would have included in it the portion which had been left, and would have made it at a level with the ground and would have made two doors for it, one towards the east and the other towards the west, and then by doing this it would have been built on the foundations laid by Abraham<sup>2</sup>."

In correcting the word "*Wa-ja-'altu*", Ibn Hajar stated that it should be pronounced with a *sukoon* (no vowel) on the "*laam*" and a *dammah* on the "*taa*", which is an extension of his statement "for its structure". He also quoted al-Qabisi, who had read it with *al-fathah* on the "*laam*" and a *sukoon* on the "*taa*", interpreting it as a continuation of the phrase "I found it too short". Ibn Hajar corrected this interpretation, explaining that the proper pronunciation with *sukoon* on the "*laam*" and a *dhamma* on the "*taa*" reflects the Prophet's (peace be upon him) intention to add another door at the back of the Ka'bah, since the Quraysh had made only one door and did not include a door at the back<sup>3</sup>. In the Salafi edition<sup>4</sup>, the reading "*Wa-ja-'altu*" is with a *sukoon* on the "*laam*" and a *dammah* on the "*taa*", which is the common reading among many scholars.

### 3.2.5. Clarification of al-Matn with an Additional Narration by Al-Qabisi:

Additions appeared in some narrations that were not mentioned in Bukhari's versions, and these additions provide further explanation of Hadith. Ibn Hajar benefited from an addition in Al-Qabisi's narration that clarifies the meaning of Hadith. An example is:

**Al-Bukhari reported:** (Ahmad ibn Muhammad narrated to us, Abdullah narrated to us, Ma'mar narrated to us, from Hammam ibn Munabbih, from Abu Huraira, who reported that the Prophet (peace be upon him) said: "*A wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood*

<sup>1</sup> See: Fath al-Bari, Ibn Hajar, ibid, p. 3/382)

<sup>2</sup> Narrated by Bukhari in his Sahih: (Book: Hajj, Chapter: The Virtue of Mecca and its Construction, p. 2/147, No. 1586)

<sup>3</sup> See: Fath al-Bari, Ibn Hajar, ibid, p.3/444)

<sup>4</sup> Sahih Bukhari, Silsila al-Salafiya Edition, p.1/489)

but will smell like musk<sup>1</sup>."

In the saying of the Prophet (peace be upon him), "*Takoon kahay'atihā*". "It will be in the same form", Ibn Hajar explained the reason for the use of the feminine pronoun again, which indicates that the intended meaning is "wound". The phrase "*Kullu kalimaatin*". "every word" refers to every injury. The reason for the repeated use of the feminine pronoun is clarified in the narration of al-Qabisi from Abu Zayd al-Marwazi from al-Farbrari, who said, "*Kullu kalimatin yukallimuha*<sup>2</sup>". "Every wound inflicted". Ibn Hajar benefited from this additional clarification provided by al-Qabisi to explain a term used in al-Matn of Hadith.

### 3.2.6. Explanation of Words in al-Matn:

Explaining rare or difficult words in Hadith is one of the most critical objectives of hadith commentaries. Al-Qabisi provided explanations for some text expressions that help understand the hadith's meaning, from which Ibn Hajar benefited. Examples include:

**-Al-Bukhari reported:** " Yahya ibn Musa narrated to us, narrated al-Walid, who said: Ibn Jabir narrated to me, who said: Busur ibn Ubaydullah al-Hadrami narrated to me, who said: Abu Idris al-Khawlani narrated to me, that he heard Hudhayfah ibn al-Yaman say: '*People used to ask the Messenger of Allah (peace and blessings be upon him) about good, but I used to ask him about evil out of fear that it might overtake me... I asked, 'Will there be evil after this good?' He said, 'Yes, callers to the gates of Hellfire. Whoever responds to their call will be thrown into it.' I said, 'O Messenger of Allah, describe them to us.' He said, 'They are from our skin and speak our language.*<sup>3</sup>'"

Regarding the Prophet's (PBUH) statement "*They are from our skin*," Ibn Hajar transmitted al-Qabisi's explanation, saying: "Al-Qabisi stated that this means they outwardly appear to follow our religion, but inwardly they are in opposition. The word *skin* refers to the outer layer of something, and in its original usage, it signifies the covering of the body<sup>4</sup>."

**- Al-Bukhari reported:** " Abu al-Nu'man narrated to us, Hammad narrated to us from 'Amr, from Jabir (may Allah be pleased with him), who said: The Prophet (peace and blessings be upon him) said: '*Some people will come out of the Fire through intercession looking like The Thaarir.*" I asked 'Amr, "*What is the Thaarir?*" He said, "*Ad Dagh`Abis, and at that time he was toothless*<sup>5</sup>."

When explaining the term *thaa'reer*, Ibn Hajar noted the peculiar interpretation of al-Qabisi, who said: "Al-Qabisi interpreted it as the shell that emerges from the sea

<sup>1</sup> Narrated by Bukhari in his Sahih: (Book: Ablution, Chapter: What Happens to Impurities in Ghee and Water, p. 1/56, No. 237)

<sup>2</sup> Fath al-Bari, Ibn Hajar, ibid,p.1/345)

<sup>3</sup> Narrated by Bukhari in his Sahih: (Book: Merits, Chapter: Signs of Prophethood in Islam, p. 4/199, No. 3606)

<sup>4</sup> Ibn Hajar, Fath al-Bari,p.13/36)

<sup>5</sup> Narrated by Bukhari in his Sahih: (Book: The Heartfelt, Chapter: The Description of Paradise and Hell, p. 8/115, No. 6558)

containing pearls<sup>1</sup>." He then explained that al-Qabisi likely derived this from another narration that describes them as *pearls*. "*Ka'annahum al-lu'lu'*". However, Ibn Hajar did not agree with this interpretation, stating: "There is no definitive proof for this interpretation because the phrases used for comparison differ. The intended meaning is to describe them as white and delicate<sup>2</sup>." Ibn Hajar's interpretation, emphasizing whiteness and delicacy, is deemed accurate, as it aligns with linguistic authorities such as al-Azhari.

#### 4. What Relates to the Titles and Chapters:

The copies of Sahih al-Bukhari differ in terms of the arrangement of the titles and chapters, such as the order of appearance, the addition of words in the title, or the omission of others, and so on. Ibn Hajar used to point out these differences and compare between the versions, either correcting or commenting on them. Some examples include:

##### 4.1. Regarding Omissions (Saqat):

- Imam al-Bukhari said: "*The chapter on the beginning of the adhan.*" "*Bab Badai' al-Adhan*<sup>3</sup>" Ibn Hajar mentioned that the word "*chapter*" (Bab) was omitted in the narration of Abu Dharr. Similarly, the *Bismillah* was omitted in the narration of al-Qabisi and others<sup>4</sup>.

-Bukhari said: (The Book of Jihad). Ibn Hajar mentioned this to Ibn Shubwayh and also to al-Nasafi, but he preceded the *Bismillah*. The book was omitted by the rest, and they only mentioned the chapter on the virtue of Jihad "*Bab Fadl al-Jihad*". Al-Qabisi mentioned the Book of the Virtue of Jihad without mentioning the chapter 'Bab'. Then after that, many chapters 'Abwab' were mentioned in the Book of Jihad<sup>5</sup>."

##### 4.2. Regarding the addition:

-Imam al-Bukhari said: "*The chapter on the invalidity of marriage under compulsion.*" His statement: "*And do not force your maidservants into prostitution, until the verse, 'And He is the Most Forgiving, Most Merciful'*" is as reported by Abu Dharr and al-Isma'ili. However, al-Qabisi added the word "*Ikraahihon*<sup>6</sup>" "*forcing them*".

##### 4.3. Regarding differences in narrations:

- Al-Bukhari said: "*The chapter on what is permissible regarding assumptions.*" (*Bab ma yajooz min ad-dann*<sup>7</sup>): Ibn Hajar mentioned the differences in the narrations of the wording of the chapter title. The narrations of al-Nasafi and Abu Dharr, as well as

<sup>1</sup> Cited by Qadi Iyad, Mashariq al-Anwar on Sahih al-Athar, p.1/133)

<sup>2</sup> See: Fath al-Bari, Ibn Hajar ibid, p.11/429)

<sup>3</sup> Bukhari, Sahih al-Jami', p.1/124)

<sup>4</sup> Ibn Hajar, Fath al-Bari ibid, p.2/77)

<sup>5</sup> Ibn Hajar, Fath al-Bari, ibid, p. 6/3)

<sup>6</sup> Ibn Hajar, Fath al-Bari, ibid, p.12/319)

<sup>7</sup> Narrated by Bukhari in his Sahih: (Book: Etiquette, p. 8/19)

from al-Kushaymi, Ibn Battal, used the phrase "*ma yajooz*" (what is permissible). In the narrations of al-Qabisi and al-Jurjani, the phrase used was "*ma yukrah*" (what is disliked). As for the other narrators, they used the wording "*ma yakoon*" (what is). Ibn Hajar preferred the wording "*ma yajooz*" and explained its meaning<sup>1</sup>, which refers to "the chapter on what is permissible regarding assumption". This preference was based on the context of the hadith. Similarly, al-‘Ayni favored the narration of Abu Dharr<sup>2</sup>. - Al-Bukhari said: (*Bab al-Jihad maad ma'a al-birr wal-fajir*)<sup>3</sup> "*The chapter on Jihad is ongoing with the righteous and the wicked*": Ibn Hajar quoted from Ibn al-Tin regarding his statement that in the narration of Abu al-Hasan al-Qabisi, the phrase in the chapter title was "*al-Jihad maad 'ala al-birr wal-fajir*" (Jihad is ongoing for both the righteous and the wicked). He said that its meaning is that it is obligatory upon everyone. Ibn Hajar preferred the wording "*ma'a*" (with) instead of "*ala*" (for), as it fits better with the wording of the hadith, in addition to being consistent with other sources<sup>4</sup>.

#### 4.5. On Clarifying a Word in the Title and Explaining Its Meaning:

Al-Bukhari said: (*Bab al-Iman ya'ruz*)<sup>5</sup>: Regarding the pronunciation of the word "*ya'ruz*", Ibn Hajar said that it is pronounced with *fatha* on the first letter, a *sukun* on the *hamzah*, and a *kasra* on the *raa*, with the possibility of a *dhamma* on the *zay* following it. He (quoted) from Ibn al-Tin, who reported that some people pronounced it with a *fatha* on the *raa*, but he clarified that the correct pronunciation is with a *kasra*. Some others pronounced it with a *dammah* on the *raa*. Al-Qabisi pronounced it with *fatha*<sup>6</sup>. Al-Karmani, Ibn Battal, al-Barmawi, al-Kurani, and al-Ansari all pronounced it with *kasra*.

#### 4.6. In the jurisprudence of hadith and deducing rulings from it:

Al-Bukhari reported: "*Muhammad ibn Yusuf told us: Sufyan narrated from Mansur, who narrated from Abu Wa'il, from Abdullah ibn Mas'ud (may Allah be pleased with him), who said that the Prophet (peace be upon him) said: 'A woman should not describe another woman to her husband as if he is looking at her.'*"<sup>7</sup> In this hadith, al-Qabisi mentioned a legal benefit which Ibn Hajar quoted from him in his

<sup>1</sup> Ibn Hajar, Fath al-Bari, ibid, p.10/485)

<sup>2</sup> Al-Aini, 'Umda al-Qari, p. 32/254)

<sup>3</sup> Bukhari, Sahih al-Jami', (Book: Jihad and Expeditions, p. 4/14)

<sup>4</sup> See: Fath al-Bari, Ibn Hajar, p. 6/56)

<sup>5</sup> Narrated by Bukhari in his Sahih: (Book: Virtues of Medina, p. 3/21)

<sup>6</sup> See: Ibn Hajar, Fath al-Bari, ibid, p. 4/93)

<sup>7</sup> Narrated by Bukhari in his Sahih: (Book: Marriage, Chapter: A Woman Should Not Describe Another Woman to Her Husband, p. 2/38, No. 5240)

statement (*Fatan'atuha li-zawjiha ka-annahu yanzuru ilayha*) ("She described her to her husband as if he were looking at her"). This is considered the foundation of the principle of "*Sadd al-Dhara'i*" (blocking the means) according to Imam Malik. Ibn Hajar then explained the wisdom behind the prohibition of the Prophet (peace be upon him), which is to prevent the husband from being attracted to the described woman, leading either to the divorce of the woman who is described or the husband becoming infatuated with the woman being described<sup>1</sup>.

## 5 . Conclusion:

In concluding this research, several key findings emerged, the most notable being:

- Imam Al-Qabisi was a prominent scholar of the Maghreb and Africa. He was renowned for his piety, asceticism, and profound knowledge of Islamic sciences, particularly Hadith, jurisprudence, and ethics.
- Al-Qabisi's transmission of Sahih al-Bukhari was the first to reach Africa (Kairouan), where it was widely received and studied by students of knowledge.
- Ibn Hajar benefited significantly from Al-Qabisi in his commentary on *Sahih al-Bukhari*, particularly in:
  - Clarifying the names of narrators.
  - Correcting the pronunciation of words in the Hadith.
  - Explaining rare or ambiguous terms in the Hadith.
- Ibn Hajar meticulously analyzed the variations in Al-Qabisi's narration of *Sahih al-Bukhari*, comparing them with other text versions. He identified the most authentic renderings by examining alternate transmission routes and corroborating evidence from other hadith compilations like the *Sunan* and *Musnad*. This rigorous analysis contributed to refining the text and identifying the most accurate narrations.
- The variations in Al-Qabisi's narration, as highlighted by Ibn Hajar, included differences in:
  - Pronunciation and spelling of narrator names.
  - Instances of typographical errors or textual distortions.
  - Omission of narrators, phrases, words, or even individual letters.

### Recommendations:

1. Greater emphasis should be placed on studying and critically editing the works of Maghrebi scholars, especially the legacy of Imam Abu Al-Hasan Al-Qabisi.
2. A comprehensive study of Al-Qabisi's works should be undertaken to uncover his methodology and contributions to Islamic scholarship.

<sup>1</sup> See: Ibn Hajar, Fath al-Bari, ibid,p. 9/338)

### 6. Bibliography List:

- Abd al-Hayy ibn Ahmad ibn Muhammad al-'Ukri Ibn al-Imad(1406 AH), *Shadharat al-Dhahab fi Akhbar man Dhahab*, Dar Ibn Kathir, Damascus, Lebanon.
- Abd al-Rahman ibn Abi Bakr Al-Suyuti, *Tadrib al-Rawi fi Sharh Taqrib al-Nawawi*, Modern Riyadh Library, Riyadh.
- Abd al-Rahman ibn Abi Bakr Jalal al-Din Al-Suyuti(1403 AH), *Tabaqat al-Huffad*, Dar al-Kutub al-'Ilmiyyah, Beirut.
- Abd al-Rahman ibn Muhammad ibn Ali ibn Abdullah al-Ansari Al-Dabbagh(1426 AH), *Ma'alim al-Iman fi Ma'rifat Ahl al-Qayrawan*, Dar al-Kutub al-'Ilmiyyah, Beirut.
- Abu Abdullah Muhammad ibn Ishaq Ibn Mandah(141 AH/1996), *Fath al-Bab fi al-Kuna wa al-Alqab*, Maktabat al-Kawthar, Riyadh, Saudi Arabia.
- Abu al-Fadl Iyad ibn Musa ibn Iyad al-Yahsubi(1983), *Tartib al-Madarik wa Taqrib al-Masalik*, Fadala Press, Al-Muhammadiyah, Morocco
- Abu al-Hasan Al-Qabisi (1986), *Al-Risalah al-Mufasssalah li Ahwal al-Muta'allimin wa Ahkam al-Mu'allimin wa al-Muta'allimin*, ed. Ahmad Khalid, 1st ed., Tunisia, January.
- Ahmad ibn Ali Ibn Hajar(1379 AH), *Fath al-Bari Sharh Sahih al-Bukhari*, Dar al-Ma'rifah, Beirut, Lebanon.
- Ahmad ibn Muhammad ibn Abi Bakr ibn Abd al-Malik al-Qastalani, (1323 AH), *Irshad al-Sari li Sharh Sahih al-Bukhari*, Al-Matba'ah al-Kubra al-Amiriyyah, Egypt.
- Badr al-Din Abu Muhammad Mahmud ibn Ahmad Al-'Ayni(1421 AH/2001), *Umdat al-Qari Sharh Sahih al-Bukhari*, Dar al-Kutub al-'Ilmiyyah,Beirut.
- Ibn Khallikan Abu al-Abbas Shams al-Din Ahmad ibn Muhammad ibn Abi Bakr(1994), *Wafayat al-A'yan wa Anba' Abna' al-Zaman*, Dar Sader, Beirut.
- Ibn Salim Makhluf Muhammad ibn Muhammad ibn Umar ibn Ali(1424 AH/2003), *Shajarat al-Nur al-Zakiyyah fi Tabaqat al-Malikiyyah*, Dar al-Kutub al-'Ilmiyyah, Lebanon.
- Isma'il ibn Umar Ibn Kathir(1408 AH/1988), *Al-Bidayah wa al-Nihayah*, Dar Ihya' al-Turath al-'Arabi.
- Iyad ibn Musa ibn Iyad al-Yahsubi, *Mashariq al-Anwar 'ala Sahih al-Athar*, Al-Maktaba al-'Atiqah and Dar al-Turath.
- Khayr al-Din ibn Mahmud ibn Muhammad ibn Ali ibn Faris Al-Zarkali, Al-A'lam(2002), Dar al-'Ilm lil-Malayin.
- Muhammad ibn Abd al-Da'im Shams al-Din al-Barmawi(1433 AH/2012), *Al-Lami' al-Sabih bi Sharh al-Jami' al-Sahih*, Dar al-Nawadir, Syria.

- Muhammad ibn Ahmad ibn Uthman Al-Dhahabi(1419AH/1998), *Tadhkirat al-Huffaz*, Dar al-Kutub al-‘Ilmiyyah, Beirut, Lebanon.
- Muhammad ibn Isma’il(1422 AH), Al-Bukhari, Al-Jami' al-Musnad al-Sahih al-Mukhtasar min Umur Rasul Allah ﷺ wa Sunanihi wa Ayyamihi, Dar Tawq al-Najah (photographed from the Sulaytaniyyah edition with numbering by Muhammad Fu’ad Abd al-Baqi),
- Muhammad ibn Ja’far Al-Kattani(1406AH/1986),Al-Risalah al-Mustatrafah li Bayan Mashhur Kutub al-Sunnah al-Musannafah, Dar al-Basha’ir al-Islamiyyah, Beirut.
- Muhammad ibn Yusuf ibn Ali ibn Said Al-Kirmani(1401 AH/1981), Al-Kawakib al-Durari fi Sharh Sahih al-Bukhari, Dar Ihya’ al-Turath al-‘Arabi, Beirut, Lebanon.
- Mustafa ibn Abdullah Haji Khalifa(1413 AH/1992), Kashf al-Zunun ‘an Asami al-Kutub wa al-Funun, Dar al-Kutub al-‘Ilmiyyah, Beirut, Lebanon,
- Shams al-Din Muhammad ibn Ahmad ibn Uthman Al-Dhahabi(1405 AH/1958), *Siyar A’lam al-Nubala’*, Al-Risalah Institution, Lebanon.
- Shihab al-Din Abu Abdullah Yaqut al-Hamawi (1995), *Mu'jam al-Buldan*, Dar Sader, Beirut, Lebanon.