

Islamic Scholars and Their Scientific Heritage: the Case of Al-Hafiz Ibn Hajar Al-Asqalani

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Abstract

Praise be to Allah, Lord of all worlds, and may peace and blessings be upon our Prophet Muhammad, his family, and his companions. Given the scholarly status of Al-Hafiz Ibn Hajar Al-Asqalani and the importance of his scientific heritage, this research entitled "Islamic Scholars and Their Scientific Heritage: the Case of Al-Hafiz Ibn Hajar Al-Asqalani " has been undertaken. The main purpose is to highlight one of the scholars of the Islamic nation and to present and showcase a facet of his scientific heritage to benefit and emulate by students of knowledge and researchers. The research consists of an introduction, three chapters, and a conclusion, as follows:

The first chapter provides a general introduction to Al-Hafiz Ibn Hajar, including his name, lineage, and scholarly upbringing. The second chapter encompasses the most important teachers and students of Al-Hafiz Ibn Hajar Al-Asqalani. As for the third chapter, the researcher strives to highlight the journeys of Al-Hafiz Ibn Hajar in his pursuit of knowledge, the scientific contributions he left behind, and an account of his death. Finally, the conclusion summarizes the main findings of the research.

Keywords: Islamic scholars, Al-Hafiz Ibn Hajar Al-Asqalani, heritage, scientific legacy.

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introduction:

Praise be to Allah, who possesses the attributes of perfection, bestows favors and blessings, and is the One who bestows goodness throughout nights and days. I praise Him abundantly, unchanging and everlasting.

I bear witness that there is no deity worthy of worship except Allah alone, without any partners. This testimony I preserve for a day where there will be no buying or selling, no worldly transactions. And I bear witness that Muhammad is His servant and messenger, who invites to the most correct sayings and the most beneficial actions, who establishes the rulings with firmness and distinguishes between what is lawful and what is forbidden. May Allah's peace and

blessings be upon him, his family, his companions, and those who follow them in righteousness until the Day of Judgment.

One of the distinguishing features of our noble creed and our lenient Shariah is that it is divine, with no human interference. It is based on preserved principles and suitable for every time and place. It is easy to follow, complete, and perfect, accepting no additions or subtractions. Any increase in it is rejected, and any decrease is prohibited. Whatever was not considered part of the religion on that day will not be considered part of the religion today, as stated by the Imam Malik, may Allah have mercy upon him.

Significance of The Study:

The research topic on Islamic scholars and their scientific heritage, focusing on Al-Hafiz Ibn Hajar Al-Asqalani as a model, holds significance in the following aspects:

- To showcase a facet of the scholars of the Islamic nation, their diligence, and their scientific legacy.
- To introduce Al-Hafiz Ibn Hajar Al-Asqalani, one of the scholars of the Islamic nation.
- To identify those who should seek knowledge from him, revolve around him, and benefit from his presence.
- To demonstrate that Islamic Shariah is not rigid but a law that is compatible with all eras. It is a Shariah that connects its past with its present.

Problematic:

Since the study focuses on examining a prominent scholar of the Ummah, Al-Hafiz Ibn Hajar Al-Asqalani, and his scientific legacy, the research problem aims to answer the main question: Who is Al-Hafiz Ibn Hajar Al-Asqalani? And what is his scientific legacy that he passed on to future generations? This will be achieved by addressing a set of sub-questions:

- Who is Al-Hafiz Ibn Hajar Al-Asqalani?
- Who are his teachers and students?
- What were his journeys in the pursuit of knowledge and his scholarly contributions? How did he pass away?

Methodology :

The nature and title of the subject have necessitated my adoption of the historical methodology. This is because the aim of our research is to acquaint ourselves with a scholar of Islam who had a long-standing commitment to serving Islam and its sciences. In addition to the historical

methodology, we find the inquisitive-analytical approach, which is a method for investigating and analyzing the subject under study through a sound scientific methodology.

Research Outline:

The research is divided into an introduction, three chapters, and a conclusion as follows:

Introduction: It provides a general overview of the research topic, its problem statement, significance, and the methodology and plan of the study.

Section 1: Titled "His Name, Lineage, and Scholarly Background," this chapter explores the name, lineage, and educational upbringing of the subject of the research.

Section 2: Titled "His Teachers and Students," this chapter examines the scholars who were the teachers and the students of the subject.

Section 3: Titled "His Journeys in the Pursuit of Knowledge, His Scholarly Contributions, and His Demise," this chapter delves into the subject's journeys in seeking knowledge, his scholarly contributions, and the details surrounding his passing.

Conclusion: It summarizes the key findings derived from this research.

Section 1: Introduction to the Sheikh, His Upbringing, and Education.

First Subtopic: His Name, Lineage, and Birth.

Firstly, His Name, Lineage, and Paternity.

He is Ahmad ibn Ali ibn Muhammad ibn Muhammad ibn Ali ibn Mahmud ibn Ahmad Al-Kinani Al-Asqalānī Al-Qāhirī, following the Shāfi'ī school of thought, famously known as "Ibn Ḥajar."¹

Al-Sakhāwī stated, "Regarding his lineage, I read in the handwriting of the author of the biography, may Allah have mercy on him, and I saw in the handwriting of my father that he is of Kinanī origin, with a Kasrah on the Kāf, a Faṭḥah on the Nūn, and after the Alif, a second Nūn. Our esteemed scholar wrote once that they are the Kinanī tribe. He mentioned, 'Their origin is from Asqalān, which is a city on the coast of Greater Syria in Palestine.'²

Secondly, His Kunyah, Epithet, and Birth.

He was given the epithet "Shihāb al-Dīn" and was commonly addressed as³ "Abu al-Faḍl." This kunyah was bestowed upon him by his father, as stated by the Hafiz himself in his biography of his father, where he said, "I remember from him that he said: The kunyah of my son Ahmad is Abu al-Faḍl."⁴ His teacher from Iraq, Abu al-'Abbās, also referred to him by this kunyah.

As for his birth, there are differences among biographers and scholars of different generations. Some have stated that he was born on the 22nd of Sha‘bān in the year 773 AH (1371 CE) on the banks of the Nile in Egypt⁵. However, others have argued that he was born on the 12th of Sha‘bān⁶.

Second Subtopic: His Upbringing and Education.

Firstly: His Upbringing.

Al-Hafiz Ibn Hajar grew up as an orphan, as he himself mentioned⁷. His father passed away in the month of Rajab in the year 777 AH (1375 CE), when he had not yet reached the age of four. In his biography of his father, he stated, "He left me, and I had not yet reached the age of four. Now I understand it as one who imagines a thing but does not grasp its reality.⁸" His mother had also passed away before that, while he was still a child⁹.

Before his death, his father had entrusted the care of his son to the prominent merchant Abu Bakr Muhammad ibn Ali al-Kharrubi¹⁰. He fulfilled this responsibility with utmost care. Additionally, his father had appointed the scholar Shams al-Din ibn al-Qattan¹¹ as his guardian due to his expertise¹². Ibn Hajar mentioned, "He had a special relationship with my father, and my father entrusted his affairs to him.¹³" He also stated in another context, "My father had appointed him as one of the guardians, and he fulfilled this role in an exceptional manner, may Allah forgive him.¹⁴"

The sources indicate that despite being an orphan, Al-Hafiz Ibn Hajar's upbringing was characterized by utmost purity, protection, and guidance. Al-Kharrubi spared no effort in caring for him and ensuring his education. He would take him along with him when he visited Makkah and continued to look after him until his own death in the year 787 AH (1385 CE). Ibn Hajar grew up under his care without any flaws or missteps. It is agreed upon that he did not enter the scholarly circle until he reached the age of five¹⁵.

The great credit for the exceptional intellectual abilities of Al-Hafiz Ibn Hajar in seeking knowledge, dedicating himself to it, and excelling in it goes to his guardian, Al-Kharrubi. He created a conducive environment for Ibn Hajar's education, directed him towards leading scholars from whom he acquired knowledge.

Secondly: His Pursuit of Knowledge.

Al-Hafiz Ibn Hajar, may Allah have mercy on him, dedicated himself to the pursuit of knowledge from a young age. The first thing he embarked upon was the memorization of the Qur'an, which he completed at the age of nine. He then delved into the study of other sciences, such as Hadith, Islamic jurisprudence (fiqh), Quranic sciences, language, grammar, and more. He excelled in these fields, reaching a level that made him one of the prominent and distinguished scholars. All of this was due to his inherent qualifications and scholarly abilities,

including his keenness, rapid memorization, and enthusiasm for seeking knowledge, both transmitted and rational.

Al-Sakhawi, while describing his teacher Ibn Hajar, said, "He delved into the various literary arts at the age of ninety-two and excelled in them. He would hear a piece of poetry and recall its author, and he became deeply engrossed in this field. He surpassed and surpassed the literary figures, and he composed eloquent poetry and exceptional prose. He composed eulogies for the Prophet, poetic verses, and the scholars wrote about him in this regard. Allah blessed him with an astonishing ability to recall and study. ¹⁶"

He also said about him, "He possessed abundant determination and a brilliant sound intellect in seeking knowledge, both transmitted and rational. He reached the highest level and his words were accepted by scholars of all sects, who could not surpass his intelligence and profound understanding. ¹⁷"

When Al-Hafiz Ibn Hajar, may Allah have mercy on him, reached the age of twelve, his guardian Al-Kharrubi, who was the chief magistrate, was residing in Makkah. At that time, he took Ibn Hajar with him and accompanied him. In that year, Ibn Hajar heard Sahih al-Bukhari from Afif al-Din Abdullah al-Nashawari ¹⁸, who was reciting it from memory. Although he did not complete the hearing of the entire book, it is confirmed that he did not miss out on the entire recitation. He obtained a comprehensive authorization (ijazah) for its narrations. The recitation was conducted by Sheikh Shams al-Din Muhammad ibn Umar al-Salawi of Damascus¹⁹, under the supervision of Al-Kharrubi, in a house located near the Bab al-Safa. Ibn Hajar remained there until the completion of the book, which was concluded by his mentor, Sheikh Najm al-Din al-Murjani ^{20,21}.

Furthermore, during his stay in Makkah, he engaged with some of the scholars of Makkah in the study of the book "Umdat al-Ahkam" by Al-Hafiz Abdul Ghani al-Maqdisi. This was his first research endeavor in the field of Hadith jurisprudence²².

In the year 785 AH, he returned to Egypt with his guardian Al-Kharrubi. His focus then shifted towards studying the abridged works. He memorized books such as "Al-Umdah" by al-Maqdisi, "Alfiyat al-Hadith" by Al-Iraqi, "Al-Hawi al-Saghir" by Al-Qazwini, "Mukhtasar Ibn al-Hajib," and "Al-Mu'alla" by Al-Hariri, among others²³.

Afterward, Al-Hafiz Ibn Hajar experienced a decline in his pursuit of knowledge due to the death of his guardian Al-Kharrubi in the year 787 AH. He no longer had anyone to motivate him in his studies. His scholarly activities resumed only after a gap of seventeen years in the year 790 AH²⁴. At that time, he began accompanying his second guardian, Shams al-Din Muhammad ibn al-Qattan al-Masri. He attended his lessons on jurisprudence, principles of Islamic law, Arabic language, mathematics, and other subjects. He also read to him extensively from "Al-Hawi al-Saghir," and Ibn al-Qattan granted him authorization (ijazah) in this regard.

He engaged in seeking knowledge that encompassed various disciplines, including the fundamental and subsidiary sciences, language, and its grammar. He sought guidance from experienced scholars²⁵.

Later on, he developed an inclination towards studying historical accounts, especially while he was occupied in the library. Many details about the narrators' biographies became ingrained in his mind. During this time, he also received teachings from scholars such as Najm al-Din ibn Ruzayn²⁶, Salah al-Din al-Zafatawi²⁷, and Zain al-Din ibn al-Shaykha²⁸.

In the year 299 AH, he delved into the arts of literature, engaging in poetry and composing eulogies for the Prophet Muhammad (peace be upon him) and verses²⁹.

Allah, the Almighty, instilled in him a love for the Prophetic traditions (Hadith), and he wholeheartedly dedicated himself to this field. He initially began seeking knowledge independently in the year 399 AH, but he intensified his pursuit in the year 396 AH. He acquired knowledge from scholars through private study sessions in the evenings and late nights.

He then joined forces with the guardian of knowledge, Zain al-Din Abu al-Fadl al-Iraqi, and remained with him for ten years, benefiting greatly from his companionship³⁰.

In the year 397 AH, he presented the work "Al-Mi'ah al-'Ashariyyah" to his teacher, Musnid al-Qahirah Abu Ishaq al-Tanukhi, becoming the first person to recite it in the presence of the vigilant preserver, Abu Zur'ah³¹ ibn al-Hafiz al-Iraqi³².

This period of Ibn Hajar's life, spanning from the year 777 AH (when he entered the scholarly circle) until the year 796 AH, represents the first pillar in the formation of his scholarly personality. During this time, he familiarized himself with the prevailing books and texts of his era, committing them to memory. It was during this period that his brilliance began to manifest itself.

In the year 796 AH, he experienced a significant turning point in his scholarly life, as he embarked on a methodical stage of research and specialization. He devoted himself primarily to Hadith and its sciences, giving them priority in his view, while not neglecting other sciences. He remained interested in them, familiarizing himself with their primary sources and benefiting from their scholars³³.

He then directed his attention to Islamic jurisprudence (Fiqh) and studied under Ibn al-Qattan and Burhan al-Din al-Abnasi, spending a considerable amount of time with both scholars. He closely accompanied al-Abnasi after the year ninety and conducted research on his work "Al-Minhaj" by al-Nawawi, studying it with him.

He also studied under Shaykh al-Islam Siraj al-Din al-Balqini and Siraj al-Din Umar ibn Ali al-Malqin. He attended the Fiqh lessons given by al-Bolaqan³⁴.

He also benefited from the renowned scholar Az-Zahid Az-Zhahid, 'Izz al-Din ibn Jama'a, in most of the sciences he studied from the year 790 AH until his death in 819 AH, particularly in the fundamentals of jurisprudence³⁵.

Afterwards, he focused his extensive attention on the Arabic language. He studied under Majd al-Din al-Firozabadi, the author of "Al-Qamus al-Muhit," and also studied under Shams al-Din Muhammad al-Ghamari, who was distinguished in the field of grammar during his time. He also benefited from Mahbub al-Din ibn Hisham³⁶.

Al-Sakhawi said, "He delved into the Arabic language, excelling in his grasp of it. I witnessed students bringing him various linguistic issues and difficulties each month, seeking his guidance. He would review them, resolving their ambiguities and guiding them to their intuitive understanding."³⁷

Section Two: His Teachers and Students

First subsection: His Teachers

Many prominent scholars gathered around Al-Hafiz Ibn Hajar Al-Asqalani, from whom he received knowledge. He surrounded himself with distinguished scholars and benefited from eminent teachers who were devoted to his education, instruction, and guidance. They played a significant role in shaping his exceptional personality.

Considering the abundance of Ibn Hajar's teachers, I will mention here the most prominent ones who had a clear impact on his scholarly formation. They are:

1. Teachers of Hadith:

a) Al-Hafiz Al-Iraqi (725-806 AH)³⁸:

Abdul Rahim ibn Al-Hussein ibn Abdul Rahman ibn Abi Bakr ibn Ibrahim Al-Mahrani Al-Mawlid, originally from Iraq, Kurdish by origin, residing in Cairo. He was known as Sheikh Zain Al-Din Abu Al-Fadl Al-Iraqi. He was born in Egypt in Jumada Al-Awwal, 725 AH. He was knowledgeable in grammar, language, rare vocabulary, recitations, jurisprudence, and its principles. However, he excelled in Hadith, becoming renowned for his knowledge in this field. He possessed a unique expertise in his time, to the extent that no equal could be found. Al-Hafiz Ibn Hajar said, "We have not seen anyone more proficient in this field than him." He authored several works, including "Al-Alfiyya" on the terminology of Hadith and its explanation, "Al-Mughni 'an Hamli Al-Asfar fi Al-Asfar," "At-Taqyid wa Al-Isharah lima Atlaqa wa Aghlaqa min Kitab Ibn Al-Salah," "Taqrir Al-Asanid wa Tartib Al-Masanid," and "Ad-Durar As-Suniyya fi Nazm As-Sirah Az-Zakiyya," among many others.

Ibn Hajar accompanied his teacher for a long period of time and greatly benefited from his companionship. Al-Hafiz Ibn Hajar said, "I stayed with our teacher for ten years, during which I

traveled to Sham (Greater Syria) and other places. I read numerous books and portions of books to him, and I sought his explanation of his own poem and other matters." Al-Iraqi passed away in Egypt in 806 AH. Ibn Hajar mentioned, "He passed away after leaving the bathhouse on the second of Sha'ban, at the age of eighty-one and a quarter years."

b) Al-Haythami (735-807 AH)³⁹ :

Ali ibn Abi Bakr ibn Sulayman ibn Abi Bakr ibn Umar ibn Salih Al-Haythami, known as Sheikh Nur al-Din Abu al-Hasan, was born in Rajab 735 AH. He accompanied Sheikh Zain al-Din al-Iraqi from a young age and married his daughter. He obtained his education in Hadith from Sheikh Al-Iraqi and read most of his works. Al-Haythami authored numerous books, including "Majma' al-Zawa'id wa Manba' al-Fawa'id," "Mawarid al-Zam'an li Zawa'id Ibn Hibban 'ala al-Sahihayn," and "Taqrīb al-Baghīyah fī Tartīb Ahādīth al-Hilyah," among others. Ibn Hajar stated, "I read extensively with the Sheikh (Al-Iraqi), and among what I read exclusively with him was about half of his 'Majma' al-Zawa'id,' about a quarter of the Zawa'id of 'Musnad Ahmad,' 'Musnad Jabir,' and others. He greatly favored me and testified to my progress in the field." Al-Haythami passed away in Cairo in 807 AH.

Secondly, the Jurisprudence Scholars:

a) Ibn al-Mulaqqin (723-804 AH) ⁴⁰:

Umar ibn Ali ibn Ahmad ibn Muhammad ibn Abdullah al-Ansari al-Andalusi al-Asli, and later al-Misri, known as Ibn al-Mulaqqin, was born in Cairo in Rabi' al-Awwal 723 AH. He dedicated himself to writing and authored explanations of several well-known books. He wrote on various subjects, and his important works include "Sharh al-Hawi," a 20-volume explanation of Sahih al-Bukhari, "Takhrij Ahadith al-Rafi'i" in seven volumes, "Takhrij Ahadith al-Minhaj al-Usuli," "Takhrij Ahadith Mukhtasar Ibn al-Hajib," and "Sharh al-Umdah." Ibn Hajar was in the company of Ibn al-Mulaqqin, studied under him, and benefited from his knowledge. Ibn Hajar mentioned, "I read a significant portion of his extensive explanation of al-Minhaj, and he granted me authorization. I also read to him the sixth and seventh volumes of 'Amali al-Mukhlas.'" Ibn al-Mulaqqin passed away in 804 AH.

b) Al-Balqini (724-805 AH)⁴¹:

Umar ibn Ruslan ibn Naseer ibn Saleh ibn Shihab ibn Abdul Khaliq ibn Abdul Haq al-Kanani, originally from Asqalan, known as Al-Balqini, Al-Mawlid, Al-Misri, and Al-Shafi'i, was a resident of Cairo. He was born in Sha'ban 724 AH. He memorized the Quran at the age of seven and memorized "Al-Muharrar" and "Al-Kafiya" by Ibn Malik, "Mukhtasar Ibn al-Hajib al-Asli," and "Al-Shatibiyyah." He excelled in memorization and had a deep understanding of the sciences he acquired. Ibn Hajar said about him, "He possessed complete tools for independent reasoning (ijtihad)." He authored extensive and remarkable works, although he completed only a few of his

intended works. Ibn Hajar stated, "He did not complete many of his works because whenever he engaged in something, the vastness of his knowledge would prolong the matter for him. He wrote an explanation of Sahih al-Bukhari containing about twenty volumes." Among his works are "Tashih al-Minhaj," "Mahasin al-Istilah," "Sharh al-Bukhari," "Sharh al-Tirmidhi," and others. Ibn Hajar said, "I accompanied the Sheikh for a period, read several volumes of Hadith to him, heard from him, attended his lessons on jurisprudence, read a lot to him from 'Al-Rawdah' and his comments on it, 'Dalail al-Nubuwwah' by Al-Bayhaqi, and I read 'Al-Musalsal bi al-Awwaliyah' to him." Al-Balqini passed away in 805 AH.

c) Al-Abnasi (725-802 AH)⁴²:

Ibrahim ibn Musa ibn Ayyub al-Abnasi, a Shafi'i scholar known as Burhan al-Din Abu Muhammad, resident of Cairo, was born in 725 AH. He was the leading scholar of the Egyptian lands, excelling in knowledge and jurisprudence. Ibn Hajar described him as "proficient in jurisprudence, principles of Islamic law, Arabic language, and dedicated to them." He authored works in Hadith, jurisprudence, principles of Islamic law, and Arabic language, including "Al-Umdah min Rijal al-Umdah," "Tarajim Umdah al-Ahkam," and "Al-Durrah al-Mughniyah fi Sharh al-Alfiyah." Ibn Hajar said, "I heard a lot from him, studied jurisprudence under him, discussed with him in 'Al-Minhaj,' and read a significant portion of the beginning of 'Al-Jami' by Al-Tirmidhi to him. I also read 'Al-Musalsal' to him before that." Al-Abnasi passed away in 802 AH.

The second subsection: His students.

The Hafiz Ibn Hajar, may Allah have mercy on him, attained a scholarly position that earned him widespread fame among both private and public circles. He became the beloved of students and the destination of their journeys. Many scholars and contemporaries graduated under his guidance, and people learned from him generation after generation, benefiting from his knowledge to the extent that their numbers became countless. The majority of the jurists of Egypt studied under him, and he was the mentor of the leading scholars of every school of thought from various regions. No one had the privilege of gathering all of his students. After him, he left behind pupils who became preservers of knowledge and proficient scholars.

Al-Sakhawi mentioned in "Al-Jawahir wal Durar " ⁴³ the names of a group of those who acquired knowledge and narration from Ibn Hajar, listing them in alphabetical order, and their number reached five hundred individuals.

I will mention a few prominent students among his students, who are also considered distinguished scholars, listing them according to their birth dates. Among them:

Firstly, Ibn Fahd al-Makki (787-871 AH)⁴⁴:

Muhammad ibn Muhammad ibn Muhammad ibn Muhammad ibn Abdullah, known as Abu al-Fadl Taqi al-Din ibn Fahd al-Hashimi, al-Alawi al-Asfuni, then al-Makki al-Shafi'i. He was born in 787 AH in Egypt and moved to Mecca with his father at a young age. He learned from the scholars of his hometown and those who came to Mecca, excelling in Hadith and surpassing his peers. He became relied upon for dictating Hadith in the entire region of Hijaz, and people benefited from him. Among his works are "Al-Nur al-Bahir al-Sati' min Sirat Dhi al-Burhan al-Qati'" and "Nihayat al-Taqrīb wa Tamam al-Taḥdhib bi al-Taḥdhib" and "Wasilat al-Nasik fi al-Manasik." He passed away in Rabi' al-Awwal 871 AH in Mecca.

Secondly, Al-Sakhawi (831-902 AH)⁴⁵:

Muhammad ibn Abdul Rahman ibn Muhammad ibn Abu Bakr ibn Uthman ibn Muhammad al-Sakhawi al-Asli, Shams al-Din Abu al-Khair al-Qahiri al-Mawlid, al-Shafi'i. He was born in Rabi' al-Awwal 831 AH. He acquired knowledge from many of the scholars of his time, most notably the Hafiz Ibn Hajar, whom he accompanied and benefited from. He specialized in Hadith and learned from him what others did not share with him. He studied most of Ibn Hajar's works under him. Al-Sakhawi said, "I have read a great deal of his works and narrations to him, to the extent that I don't know anyone who has shared the same amount as me." He benefited greatly from what he learned from his teacher Ibn Hajar and others, to the point that he excelled in the field of Hadith criticism and authentication. Ibn Hajar said about him, "He is the best among my students." He authored numerous remarkable works, including "Al-Jawahir wal Durar fi Tarjamat Shaykh al-Islam Ibn Hajar," "Fath al-Ghayth fi Sharh Alfīyyat al-Hadith lil-Iraqi," "Al-Dhail 'ala Raf' al-Ishr li-Ibn Hajar," "Al-Daw' al-Lami' li-Ahl al-Qarn al-Tasi'," "Al-Ghayah fi Sharh al-Hidayah," and many others. He passed away in Madinah in Sha'ban 902 AH and was buried in Al-Baqi'.

The Third Section: His Journeys in Seeking Knowledge and his Scholarly Contributions.

First: His Journeys in Seeking Knowledge.

Journeys played a significant role in the medieval era as an important aspect of Islamic education, which students would undertake after completing their foundational studies.

Al-Hafiz Ibn Hajar al-Asqalani was not content with the knowledge available in his homeland. Instead, he embarked on travels, moving from one region to another, seeking knowledge from scholars and his contemporaries. I will attempt to briefly summarize his journeys.

1. Journeys within Egypt:

The first documented journey of Al-Hafiz Ibn Hajar al-Asqalani took place in the year 793 AH (1391 CE) when he traveled to Qus ⁴⁶ and other regions in Upper Egypt. However, he did not find much in terms of heard narrations (hadiths) during this journey. Nevertheless, he had the

opportunity to meet a group of scholars, including Nur al-Din⁴⁷ the judge in Hu⁴⁸, and he also interacted with a circle of literary figures and learned from their poetry⁴⁹.

He then journeyed to Alexandria in the latter part of the year 797 AH (1395 CE). He entered the city during the month of Dhu al-Qa'dah and met with the scholar Shams al-Din ibn al-Jazar in that same year. Ibn Hajar received encouragement from Ibn al-Jazar to continue his journey, particularly to Damascus.

Afterwards, he returned to Egypt and resided there until the twenty-second Thursday of Shawwal in the year 799 AH (1397 CE). Then, he set out from Egypt, intending to travel to Yemen through the route of Mount Sinai in the month of Dhu al-Hijjah to reach it in the following year⁵¹.

His Journey to Yemen:

First Journey: In the year 799 AH (1397 CE), Al-Hafiz Ibn Hajar set out for the land of Hijaz, traveling by sea. Upon reaching Mount Sinai, he encountered a group of scholars, including Al-Radi al-Zubaydi, Al-Salah al-Aqfahsi, and Al-Najm al-Marjani. This encounter fostered close relationships, and various literary and other benefits were exchanged among them.

He then proceeded to Yanbu, where he met individuals who had acquired several narrations (hadiths) from Al-Tirmidhi. They entered Yemen in the month of Rabi al-Awwal of the year 800 AH (1398 CE).

In Yemen, Ibn Hajar continued his pursuit of knowledge and learning. He gained a great deal of knowledge during his stay in Ta'izz⁵², Zabid⁵³, Aden⁵⁴, Al-Mahjam⁵⁵, and other regions. This journey resulted in important outcomes, including the expansion of Ibn Hajar's knowledge, the dissemination of his sciences and subtleties, as well as the publication of some of his authored works and recorded lectures in collaboration with the scholars of Yemen⁵⁶.

Second Journey: In the year 806 AH (1403 CE), Al-Hafiz Ibn Hajar embarked on his second journey to Yemen, following his stay in Makkah. However, this time he encountered numerous hardships due to the sinking of the ship that was carrying him to Yemen. Along with the ship, he lost his belongings, money, and books he had brought with him, including works such as "Atraf al-Muzi," "Atraf Musnad Ahmad," "Atraf al-Mukhtara," and other books that were in his possession.

During this journey, he reunited with some individuals from whom he had learned during his first visit to Yemen, as well as others. He acquired knowledge from them, and they also benefited from him⁵⁷.

3- His Journey to the Hijaz:

Al-Hafiz Ibn Hajar traveled to Makkah several times with his father and his guardian Al-Kharoubi. He performed the Hajj pilgrimage in the year 800 AH (1398 CE) and again in the year 805 AH (1402 CE). Al-Sakhawi estimated that he performed Hajj in the year 806 AH (1403 CE) and in the year 815 AH (1412 CE). His final Hajj was in the year 824 AH (1421 CE), during which he resided in the prestigious Madrasah al-Afdaliyyah in Makkah. During each visit to Makkah, Mina, and Madinah, he met numerous scholars, narrators of hadith, virtuous individuals, judges, and notables. He acquired knowledge from them just as they acquired knowledge from him⁵⁸.

4- His Journey to Sham (Greater Syria):

In the year 802 AH (1399 CE), he traveled to Sham (Greater Syria) urged by his teacher, Muhammad al-Jazari. He stayed in various cities and regions, including Sariyya⁵⁹, Qatiah, Gaza, Nablus, Ar-Ramlah, Jerusalem, Al-Khalil (Hebron), Damascus, and As-Salhiyyah⁶⁰, among other villages and lands. He met a large number of narrators of hadith and scholars.

He spent a hundred days in Damascus, during which he heard approximately one thousand sections of hadith. Among them were "Al-Mu'jam al-Awsat" by At-Tabarani, "Ma'rifat As-Sahaba" by Ibn Manda, and more than "Musnad Abu Ya'la." He also commented on these hadith sections and wrote prose benefits, which he included in his works spanning eight volumes or more. He also studied the book "Al-Mukhtara" by Al-Hafiz Diya' ad-Din al-Maqdisi⁶¹.

5- His Journey to Aleppo:

While Ibn Hajar was in Damascus, he had decided to travel to Aleppo to benefit from the knowledge of the eminent scholar, Umar ibn Aydghamish⁶², known as the seal of the narrators in Aleppo. However, he received the news of his passing, which prevented him from proceeding with the journey.

Then, by the will of Allah Almighty, after some time, specifically in the year 836 AH (1432 CE), he was granted the opportunity to travel to Aleppo. During his stay there, he acquired valuable knowledge and rare insights, which he documented in his memoir titled "Jalb Halab" (Bringing Aleppo) in approximately four volumes of hadith⁶³.

Secondly: His Scholarly Works:

In this research, I will limit myself to mentioning his printed and widely circulated books in our present time. These books cover various fields and include⁶⁴:

1. " The State of the Deceased from the Moment of Approaching Death Until Resurrection "⁶⁵
2. " The Margins of the Elevated Musnad in Comparison with the Margins of the Hanbali Musnad "⁶⁶

3. " The Received Answers to the Incoming Questions from Aleppo " ⁶⁷
4. " The Mastery in Distinguishing the Companions " ⁶⁸
5. " The Absolute Hopes " ⁶⁹
6. " The Preference in Knowing the Narrators of Traditions " ⁷⁰
7. " The Proficiency in Referencing the Hadiths of al-Hidayah " ⁷¹
8. " The Hidden Pearls in the Biographies of the Eighth Century Scholars " ⁷²
9. " The Blooming Flowers on the State of al-Khidr " ⁷³
10. " The Astonishing Explanation of the Causes "Asbab al-Nuzul " ⁷⁴
11. " The Sufficiency in the Matter of Vision " ⁷⁵
12. " The Correct Statement in Refuting the Denial of the Musnad by Imam Ahmad " ⁷⁶
13. " The Foundational Compilation for the Indexed Dictionary " ⁷⁷
14. " The High Demands for the Additional Narrations of the Eight Primary Hadith Collections " ⁷⁸
15. " The Delightful Remarks on the Margins " ⁷⁹
16. " The Remarks on the Book of Ibn as-Salah " ⁸⁰
17. " Refinement of Refinement " ⁸¹
18. " The Succession in Establishing the Excellences of Muhammad ibn Idris " ⁸²
19. " A Part on the Chains of the Hadith "Do Not Abuse My Companions " ⁸³
20. " The Collection of Poems by Ibn Hajar al-Asqalani " ⁸⁴
21. " The Supplement to the Hidden Pearls " ⁸⁵
22. " Relief from the Burden: Regarding the Judges of Egypt " ⁸⁶
23. " The Opening of the Creator with an Explanation of Sahih al-Bukhari " ⁸⁷

The Second Subsection: The Death of Ibn Hajar.

The illness of the memorizer Ibn Hajar began in Dhu al-Qa'dah in the year 852 AH (1449 CE)⁸⁸, as he suffered from diarrhea and blood loss. His illness lasted for more than a month⁸⁹, and he, may Allah have mercy on him, felt the approach of death. He would mention dreams and interpret them in a way that indicated hope for his recovery and attainment of innocence. He

would say, 'As for me, I do not see anything except decline, and I believe that the appointed time is near.⁹⁰'

Despite his severe illness, he maintained his dignity and greatness in people's hearts and continued to engage in various acts of goodness until he passed away in the late days of Dhu al-Hijjah in the year 852 AH (1449 CE)⁹¹.

The day of his death was a great loss for the Muslims, and people mourned him with tears. The markets were closed, and a grand funeral procession was witnessed. Countless people gathered for his funeral, known only to Allah. Distinguished individuals came forward to carry his bier, and the whole city of Cairo participated in his funeral procession. He was buried near the grave of Imam Shafi'i, and the funeral prayer was performed for him in many Islamic lands⁹².

Conclusion:

Praise be to Allah, by whose blessings righteous deeds are perfected. May peace and blessings be upon our Prophet Muhammad, the guided mercy, and upon his family and righteous companions, as well as those who follow their path and are guided by their guidance until the Day of Judgment.

In conclusion, through this research, I have reached several important conclusions:

- 1.The necessity of work and diligence to highlight the scholars of Islam, in order to preserve the heritage and scientific legacy that we have inherited from them.
- 2.Knowledge and diligence are evident in the works of the Sheikh, encompassing various fields of knowledge.
- 3.Al-Hafiz Ibn Hajar is one of those whose knowledge must be sought.
- 4.Knowledge flourishes within the Islamic Ummah, and it is our duty to exert efforts in studying and developing it.
- 5.The Islamic Ummah is rich with its scholars.
- 6.There is a need for earnest efforts to highlight the scholars of Islam, by intensifying efforts in studying their works and their scholarly contributions.
- 7.Al-Hafiz Ibn Hajar was one of the diligent scholars who based their diligence on evidence, and he was not among the biased.

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- Imad al-Hanbali, ed. Abdul Qadir al-Arna'out, Mahmoud al-Arna'out, Ibn Katheer Publishing House, 1st edition, 1988, vol. 9, p. 395.
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31. He is Abdul Rahman ibn Ahmed ibn Mubarak ibn Hammad al-Ghazzi, Abu al-Faraj Ibn al-Shaykhah, Nezil al-Qahira, his life (715-799 AH); his biography is in *The Hidden Gems*: vol. 2, p. 324.
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34. He is Ahmed ibn Abdul Rahim ibn al-Hussein ibn Abdul Rahman al-Iraqi, Wali al-Din Abu Zur'ah, Abu al-Fadl al-Kurdi al-Asl, al-Mahrani al-Qahira, known as al-Iraqi, his life (762-826 AH); his biography is in the Appendix of *The Hidden Gems*: p. 296.
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49. Qus: A great and vast city is Qusba in Upper Egypt. Refer to Observatories for the Names of Places and Sites: Safi al-Din al-Baghdadi, Ed. Ali Muhammad al-Bajawi, Dar al-Ma'arif, 1st edition, 1954 CE, Vol. 3 / p. 1133.
50. He is Ali ibn Muhammad ibn Muhammad ibn Muhammad ibn Na'man al-Ansari al-Hawwi, Nur al-Din ibn Karim al-Din ibn Zain al-Din (died 801 AH), engaged in jurisprudence and was very loving towards righteous people, Ibn Hajar met him in his gathering. Translated in Inba' al-Ghumr: Vol. 2 / p. 76.
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54. Regarding historical sources and methodology: refer to page 117.
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56. Zabīd: It is the name of a valley with a city called al-Ḥuṣayb, which is now known as Zabīd. It is famous in Yemen and was established during the days of al-Ma'mun. Refer to "Mu'jam al-Buldān" vol. 3, p. 131.
57. Aden: it is a famous city on the coast of the Arabian Sea, but it is unpleasant with no water or pasture. Refer to "Mu'jam al-Buldān" vol. 4, p. 89.
58. Mahjam: a town and province within the administration of Zabīd in Yemen. It is three days' journey from Zabīd, and most of its inhabitants are Khawlān. See "Mu'jam al-Buldān" vol. 5, p. 229.
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60. The jewels and pearls : vol. 1, p. 151.

61. The same reference: vol. 1, pp. 150-153.
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63. Al-Ṣālīḥiyyah: It is a large village with markets and a mosque situated at the foot of Mount Qāsiyūs overlooking Damascus. Refer to "Mu'jam al-Buldān" vol. 3, p. 390.
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65. He is Umar ibn Aydagmas al-Nasibi al-Halabi, known as al-Kabir. His life spanned from (729–801 AH). His biography is mentioned in "Inbā' al-Ghumr" vol. 2, p. 78.
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