

بسم الله الرحمن الرحيم
الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين



Nukhbat Al Fikr Lesson 1 Overview

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About the Author

His Name

His full name was **Abū al-Faḍl Shihāb al-Dīn Aḥmad ibn ‘Alī ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Maḥmūd ibn Ḥajar al-‘Asqalānī, al-Miṣrī, al-Shāfi‘ī**.

He was known as **Shihāb al-Dīn Abū al-Faḍl Aḥmad ibn ‘Alī ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Maḥmūd ibn Aḥmad ibn Ḥajar**, of Kinānī lineage, with origins in ‘Asqalān, born, raised, and deceased in Cairo, and affiliated with the Shāfi‘ī school of law.

He was described as: “*a ḥāfiẓ (master of ḥadīth), pious, devout, ascetic, devoted in worship, a Qur’ān commentator, poet, jurist, legal theorist, theologian, critic, and a discerning, comprehensive scholar.*” A number of prominent figures authored biographical notices about him.

It should be noted that there was some variation in the transmission of his full name. His disciple, the ḥāfiẓ al-Sakhāwī, mentioned that even Ibn Ḥajar himself did not consistently record his lineage in one uniform form. Al-Sakhāwī said: “*I do not recall it precisely, except what I read in the handwriting of our teachers, and even in al-Maqrīzī’s hand. His reliance was on Aḥmad Aḥmadīl, though I did not know it with certainty, until I later saw in Ibn Ḥajar’s own hand, in a copy of Ṣifat al-Nabī ﷺ by Abū ‘Alī Muḥammad ibn Hārūn, transcribed by his relative al-Zayn ibn Sha‘bān—though with the omission of the name ‘Maḥmūd’ ...*”

His Lineage

Ibn Ḥajar traced his ancestry in two ways:

1. **Al-Kinānī** – al-Sakhāwī reports from Ibn Ḥajar’s own handwriting that he traced his origin to the Kināna tribe.

2. **Al-‘Asqalānī** – ascribed to ‘Asqalān, a coastal city in the region of Palestine (Bilād al-Shām).

His Honorific (Kunya)

He was best known by the honorific **Abū al-Faḍl**, which his father had given him, saying: “*The kunya of my son Aḥmad is Abū al-Faḍl.*” His teachers also granted him other kunyas—al-‘Irāqī and al-‘Alā’ ibn al-Muḥallī called him **Abū al-‘Abbās**, while another source mentions **Abū Ja‘far**—though these were rare.

His Title (Laqab)

His laqab (title) was **Shihāb al-Dīn**.

Reason for His Fame as “Ibn Ḥajar”

Al-Sakhāwī stated: “*It was a title belonging to Aḥmad, an ancestor in his lineage. Others said it was the name of the father of Aḥmad mentioned above.*”

Other explanations suggest the name was connected to the family of **Āl Ḥajar**, a group residing in southern regions near the lands of Jarīd, with territory in Qābis (Gabès). In al-Qārī’s commentary on *Tawḍīḥ al-Nukhbah*, it is mentioned that “Ibn Ḥajar” was in fact a laqab, though in the form of a kunya.

His Birth

- **Dates:** 773–852 AH (1372–1448 CE).
- Al-Sakhāwī recorded that he was born on the **12th of Sha‘bān 773 AH** (1372 CE), on the banks of the Nile in Cairo, in a house near Dār al-Naḥḥās and the Jāmi‘ al-Jadīd. He lived there until his marriage, after which he resided in the residence of his wife’s grandfather, Manqūtmur, adjacent to his madrasa *al-Manqūtmuriyya*, inside Bāb al-Qanṭara, close to Ḥārat Bahā’ al-Dīn. He remained there until his death.

This date was also confirmed by Ibn Taghrībirdī, al-Suyūṭī, and Ibn al-‘Imād.

Ibn Fahd, however, recorded that his birth was on the **13th of Sha‘bān**. This was also supported by his student Raḍī al-Dīn Abū al-Barakāt Muḥammad ibn Aḥmad al-Ghazzī al-‘Āmirī, who wrote in his own hand: *“He was born on the 13th of Sha‘bān 773 AH in Cairo.”*

His Appearance and Character

Ibn al-‘Imād described him as: *“Handsome in countenance, of short stature, with a white beard, thin build, eloquent tongue, melodious voice, keen intellect, and remarkable proficiency. He was a transmitter of poetry and historical accounts of both predecessors and contemporaries. Alongside this, he was devoted to fasting, steadfast in worship, and followed the way of the pious predecessors.”*

Ibn Taghrībirdī added: *“He was an eminent imam, scholar, ḥāfīz, poet, littérateur, and prolific author. Of pleasant appearance, his grey hair shone brightly. His conversation was most delightful, his company charming, and his discourse engaging, all while marked with dignity, authority, composure, forbearance, and political acumen. He mastered the application of rulings, knew how to manage people, and rarely spoke to anyone in a way they disliked. Rather, he would show kindness even to those who wronged him, pardoning those over whom he held power. Alongside this, he fasted frequently, was devoted to worship, charity, and acts of righteousness. In sum, he was among the most singular personalities of our age. The only criticism directed at him was his favoritism towards his son, despite his son’s ignorance and misconduct—a matter excusable given paternal attachment, for he had no other child.”*

His Family

The family of Ibn Ḥajar was renowned for scholarship, literature, and also trade. His grandfather, Quṭb al-Dīn, his father Nūr al-Dīn, and his mother were all engaged in commerce.

- His grandfather, **Quṭb al-Dīn Muḥammad ibn Muḥammad ibn ‘Alī**, was a distinguished merchant and community leader, who also held scholarly

ijāzāt (authorizations). He had several sons: Kamāl al-Dīn, Majd al-Dīn, Taqī al-Dīn, Walī al-Dīn (the youngest), and Nūr al-Dīn ‘Alī.

- Ibn Ḥajar’s father, Nūr al-Dīn ‘Alī, was less connected with ḥadīth studies, though he composed much poetry that became widely known. He is well-documented in historical works and passed away in Rajab 777 AH.
- His mother was the daughter of al-Fakhr Abū Bakr ibn Shams Muḥammad ibn Ibrāhīm al-Ziftāwī.

He also had a sister, known as **Sitt al-Rukb**, to whom he devoted an entry in *Inbā’ al-Ghumr* and *al-Majma’ al-Mu’assas*. He wrote: “*Sitt al-Rukb bint ‘Alī ibn Muḥammad ibn Ḥajar, my sister, was born in Rajab 770 AH on the route to ḥajj. She was a reader, writer, and remarkably intelligent—an astonishing woman. She became as a mother to me after my own mother’s death. I lost her in Jumādā al-Ākhirah of this year*”—meaning the year 798 AH.

His Wives

The First Wife:

Ibn Ḥajar married at the age of twenty-five (798 AH / 1396 CE) to Anas, the daughter of Qāḍī Karīm al-Dīn ‘Abd al-Karīm ibn ‘Abd al-‘Azīz, the Inspector of the Army.

Ibn Ḥajar was as eager to spread knowledge within his household and among his relatives as he was among the general public. He arranged for his wife to hear the *musalsal bi-l-awwaliyya* ḥadīth from his teacher, the ḥadīth master of the age, ‘Abd al-Raḥīm al-‘Irāqī. She also received it directly from al-Sharaf ibn al-Kuwayk, and was granted authorizations (*ijāzāt*) from a number of eminent ḥadīth scholars, including Abū al-Khayr ibn al-‘Allā’ī and Abū Hurayra ‘Abd al-Raḥmān ibn al-Ḥāfiẓ al-Dhahabī. These authorizations were not limited to Egyptian scholars; she likewise received them from scholars of Syria, Mecca, and Yemen.

She accompanied her husband on pilgrimage in 815 AH and narrated ḥadīth in his presence, with students reading to her, which she took as an occasion to honor and generously host the attendees. Al-Sakhāwī compiled for her a collection of forty ḥadīths from forty different teachers and read them to her in Ibn Ḥajar’s presence. Ibn Ḥajar himself, in lighthearted affection, had previously remarked to her: “You have now become a shaykha.”

Ibn Ḥajar showed her great respect and reverence, while she, in turn, showed deep devotion to him. When one of his students once asked: “How is she with you, with her children, and in her knowledge, narration, and memorization?” he replied: “She is the best of wives to me, the best of mothers to her daughters, and I see her as the best of shaykhas to her students.” When further asked, “From where did she acquire this virtue?” he responded: “Since our marriage—within seven nights—she never left a single night without standing for prayer, except when excused. Whatever blessings I see in our home and among our daughters, I attribute to the virtue of those night prayers.”

The Second Wife:

In 834 AH, Ibn Ḥajar married the widow of al-Zayn Abū Bakr al-Amthasatī, following the death of her husband, while residing near his first wife.

The Third Wife:

In 836 AH, during his journey to Āmid with al-Ashraf, Ibn Ḥajar married Laylā, the daughter of Maḥmūd ibn Ṭu‘ān of Aleppo. This marriage took place in Aleppo, though no children were born to them. She is described in al-Sakhāwī’s record as “an excellent woman—possessing intellect, fine character, and noble conduct.”

His Children

From his first wife, Anas, Ibn Ḥajar had several daughters: Zayn Khātūn, Farḥa, ‘Āliya, Rābi‘a, and Fāṭima. None of them survived him; each daughter passed away during his lifetime. She bore no surviving sons, for each time she conceived a male child, he was born prematurely and did not live.

From his second wife, the widow of al-Amthasaṭī, he had a daughter named Āmina, who died in 836 AH in the month of Shawwāl, shortly after birth. Upon her death, her mother was divorced, as Ibn Ḥajar had stipulated that condition in the event of the child's death during his journey to Āmid.

His only surviving son was Badr al-Dīn Abū al-Ma'ālī Muḥammad. Ibn Ḥajar devoted himself to his education and upbringing. The boy memorized the Qur'ān, led the people in prayer in 826 AH, and heard ḥadīth from al-Wāsiṭī and others. His father granted him authorization to transmit narrations from birth (815 AH). Out of his concern for his son's education, Ibn Ḥajar even composed his celebrated work *Bulūgh al-Marām min Adillat al-Aḥkām* for his benefit.

Although the boy wrote extensively from his father's dictation sessions and engaged in ḥadīth study, his memorization remained limited. He worked with his father in judicial and endowment affairs, gaining experience in administration and accounting. He also assumed a number of official posts during his father's lifetime, the most notable being the headship of the Baybarsiyya and the teaching of ḥadīth at al-Ḥusniyya, positions for which his father deputized him. He also served as imam at the Mosque of Ṭūlūn, among other roles.

While Ibn Taghrībirdī criticized him for ignorance and poor conduct, al-Sakhāwī defended him, affirming his generosity, kindness to his family, and uprightness of character. Still, al-Sakhāwī elsewhere alludes to the distress Ibn Ḥajar experienced due to his son, particularly accusations regarding the mismanagement of endowment funds at the Ṭūlūn Mosque. These charges, though grievous, were ultimately disproven. Ibn Ḥajar, though greatly troubled by them, composed a treatise entitled *Rad' al-Mujrim 'an Sabb al-Muslim* (Rebuking the Criminal for Reviling the Muslim), in defense of his son.

His Death

Illness first struck Ibn Ḥajar in Dhū al-Qa'da 852 AH. Despite weakness, he continued attending dictation sessions, concealing the severity of his condition. Physicians, wary of prescribing purgatives due to his advanced age, suggested

milk instead, which he took, gaining slight relief and renewed energy. He would remark: “This is the lingering effect of the illness of 849 and its aftermath.”

For the first time in his life, he was unable to perform the ‘Īd al-Aḏḥā prayer, though he attended the following Friday prayer. The final text read in his presence was *Faḍl Dhī al-Ḥijja* by Ibn Abī al-Dunyā, on the Day of ‘Arafah. He then visited his Aleppine wife to reconcile and restore harmony between them.

His illness worsened on Tuesday, the 14th of Dhū al-Ḥijja, leaving him unable to stand for prayer. He performed the obligatory prayers seated, abandoned his habitual night prayer, and suffered seizures from Wednesday until his death. He passed away on the night of Saturday, the 18th of Dhū al-Ḥijja, at the moment the reciter reached the verse:

{Salāmun qawlan min rabb raḥīm} (Q 36:58).

Scholars differed on the exact date of his death, though they agreed it occurred on the night of Saturday in Dhū al-Ḥijja. Ibn al-‘Imād and Ibn Taghrībirdī specify it as the 18th of the month. He left behind several wills, the final version—transmitted by his grandson and preserved by al-Sakhāwī—allocating part of his estate to students of ḥadīth and attendees of his dictation sessions.

His death shook Cairo. Shops and markets closed in mourning, and nearly fifty thousand people are said to have attended his funeral—comparable in magnitude only to that of Ibn Taymiyya. His funeral prayer was first performed at the Muṣallā of Baktamur al-Mu’min by order of Sultan Jaqmaq, led by the caliph. Al-Bulqīnī later led another prayer at the Muṣallā al-Mu’minīn outside Cairo, while absentee prayers were performed in Mecca, Jerusalem, Aleppo, and other cities.

He was buried in the cemetery of Banū al-Khurūbī, between the shrines of Imām al-Shāfi‘ī and Muslim al-Sulamī, despite his will specifying otherwise. His passing inspired extensive elegies, likening him to the great luminaries of Islamic scholarship whose loss left an irreplaceable void in religious learning.

His Upbringing and Pursuit of Knowledge

Early Life as an Orphan

Al-Ḥāfiẓ Ibn Ḥajar grew up as an orphan. His father—who, as previously noted, had performed the ḥajj, visited Jerusalem, and resided in both cities—passed away in Rajab of the year 777 AH (1375 CE). His mother had died earlier while he was still a young child. Thus, he was raised an orphan, yet one marked by extraordinary chastity, self-restraint, dignity, and leadership. His guardian was al-Zakī al-Khurūbī, one of his two legal trustees, the other being Shams al-Dīn ibn al-Qaṭṭān. Remarkably, no youthful frivolity was ever recorded of him, nor was any lapse in conduct ever attributed to him.

Memorization of the Qur'ān

Ibn Ḥajar possessed rare intelligence, a retentive memory, quick wit, and other exceptional qualities. Although he did not enter a traditional *kuttāb* (elementary school) until he had completed his fifth year, he memorized Sūrat Maryam in a single day. He completed the memorization of the Qur'ān at the age of nine under the instruction of Ṣadr al-Dīn Muḥammad ibn Muḥammad ibn 'Abd al-Razzāq al-Saftī.

It is reported that during this period, he would often memorize a page of *al-Ḥāwī al-Ṣaghīr* in jurisprudence three times in a day—once correcting it, once rehearsing it privately, and then reciting it from memory. He was described as one who never read anything without it becoming imprinted in his mind. His method of memorization was reflective and contemplative, as he himself testified. Ibn Ḥajar also recounted that he once drank from the waters of Zamzam with the intention of attaining the memorization ability of al-Dhahabī—and indeed, he achieved that level and surpassed it.

In 784 AH, al-Khurūbī accompanied him to the ḥajj, where he resided in Mecca. Having already completed his memorization of the Qur'ān, he led the people



there in *ṣalāt al-tarāwīḥ* according to custom. Al-Sakhāwī commented: “The coincidence of this occurrence was an indication that he would become the Imām of the world.” His first formal ḥadīth session of audition (*samāʿ*) was in 785 AH, on *Ṣaḥīḥ al-Bukhārī*, under Shaykh ‘Afīf al-Dīn ‘Abd Allāh ibn Muḥammad al-Naysābūrī.

This episode demonstrates the early signs of his precocity and courage. For a boy to lead Muslims in prayer at the Sacred Mosque was not only a great honor, but also a critical and testing moment. He passed it with steadiness and skill, and later acknowledged the blessings he derived from that experience. That year’s ḥajj fell on a Friday, after which he resided in the Ḥaram, and later performed prayer in Jerusalem.

His Pursuit of Knowledge and Intellectual Brilliance

After returning with al-Khurūbī to Egypt in 786 AH, Ibn Ḥajar memorized *ʿUmdat al-Aḥkām* by al-Maqdisī, *al-Ḥāwī al-Ṣaghīr* by al-Qazwīnī, *al-Mukhtaṣar* of Ibn al-Ḥājib in legal theory (*uṣūl al-fiqh*), *Mulḥat al-Iʿrāb* by al-Harawī, *Minḥāj al-Uṣūl* by al-Bayḍāwī, al-ʿIrāqī’s *Alfiyya* in ḥadīth sciences, Ibn Mālik’s *Alfiyya* in grammar, and *al-Tanbīh* in Shāfiʿī jurisprudence by al-Shīrāzī. He distinguished himself among his peers by his exceptional speed in memorization.

In 785 AH, at the age of twelve, he studied *ʿUmdat al-Aḥkām* under al-Ḥāfiẓ al-Jamāl, a leading scholar of the Hijaz. He later said of him: “His character and demeanor greatly impressed me.” Ibn Ḥajar exerted himself in the pursuit of knowledge and acquired proficiency in multiple sciences. His earliest focus was on literature and history, where he quickly excelled. He composed refined poetry, lighter than the breeze, and exchanged verses with other men of letters. He even compiled a *dīwān* of poetry. His literary pursuits began in 787 AH, and he was noted for his remarkable ability to immediately recall the source of any poem he heard.

Among his verses:

Three things in this world, if attained,
Protect a man from harm and hardship:
Freedom from reliance on others, safety from their harms,
Good health, and finally, a blessed end.

In a lengthy elegy for al-Bulqīnī, he also included verses mourning al-Ḥāfiẓ Abū al-Faḍl al-‘Irāqī:

O eye, pour forth tears for the loss of this ocean,
Let the rain of grief fall, neither ceasing nor sparing...

Even as a student in the elementary school, he devoted himself to history, studying chronicles and the accounts of people and events. He thus became— as contemporaries described—“a muḥaddith, historian, litterateur, and poet.”

He then attached himself to his other guardian, the scholar Shams al-Dīn ibn al-Qaṭṭān, attending his lessons in jurisprudence, Arabic, arithmetic, and other sciences. He studied the foundational and subsidiary texts customary in scholarly training, excelling in each.

He was described as “a poet by temperament, a muḥaddith by profession, and a jurist by training.” He attained mastery in the knowledge of narrators, their biographies, the classification of high and low isnāds, the identification of hidden defects (*‘ilal*) in ḥadīth, and related sciences. He became the central authority in these matters across the lands, the exemplar of the community, the scholar of scholars, the proof of the learned, and the reviver of the Sunnah. Students benefited greatly from him, and nearly all the scholars of Egypt attended his classes and studied under him. Students traveled from distant regions to seek his knowledge.

His formal engagement with ḥadīth study began in 793 AH, though he did not dedicate himself fully until 796 AH. In his own handwriting he later recorded: “...the veil was lifted, the door opened, and resolute determination turned entirely toward acquisition. I was guided to the straight path.”

From then, he apprenticed himself to the foremost scholars of his era. His master in ḥadīth was Zayn al-Dīn al-‘Irāqī, with whom he studied for ten years. From him, Ibn Ḥajar acquired profound knowledge of ḥadīth transmission, texts, hidden defects, and terminology. He read al-‘Irāqī’s *Alfiyya* and its commentary under him, completing both in Ramaḍān of 798 AH at his teacher’s residence on Jazīrat al-Fīl on the Nile. He also studied with him al-‘Irāqī’s critical notes on Ibn al-Ṣalāḥ’s *Muqaddima*, in a series of sessions concluding in 799 AH, along with both lengthy works and shorter treatises. He transmitted many of al-‘Irāqī’s dictations and even served as scribe for some. Notably, he was the first student whom al-‘Irāqī authorized to teach the sciences of ḥadīth (797 AH).

In Cairo and Miṣr, he studied extensively with the leading *musnidūn* (traditionists), achieving connected high isnāds for several ḥadīths within a short span of time.

His Scholarly Journeys in the Pursuit of Knowledge

Al-Ḥāfiẓ Ibn Ḥajar, may Allah have mercy on him, attended nearly all of the scholarly circles of Egypt and studied under its leading authorities, exhausting the knowledge available from them before setting out on journeys abroad in search of further learning. As he expressed poetically:

“When lands grow estranged, I set forth in search of knowledge,
leaving behind my homeland.

And when I remain, my companions are my books, so in both states I
am ever a traveler.”

His earliest journey, already noted, was his pilgrimage to Mecca in 785 AH with his guardian al-Khurūbī. During this sojourn, he attended sessions of audition (*samā’*) with Shaykh ‘Abd Allāh ibn Sulaymān al-Naysābūrī, and also heard ḥadīth from Shaykh Jamāl al-Dīn Ibn Ṣāḥira.

In 793 AH, he traveled to Qūṣ and other regions of Upper Egypt, though he did not acquire substantial ḥadīth transmissions there. At the end of 797 AH, he journeyed to Alexandria, where he met Shams al-Dīn al-Jazarī, who encouraged

him to continue on to Syria. Ibn Ḥajar later compiled a record of what he heard there, along with poetry and correspondence, in a treatise entitled *al-Durar al-Muḍiyya min Fawā'id al-Iskandariyya*.

He then returned to Egypt, remaining there until Shawwāl of 799 AH, after which he traveled to Yemen, arriving in Rabī' al-Awwal of 800 AH. There, he studied under a number of scholars, including al-Riḍā al-Zabīdī, al-Ṣalāḥ al-Aqfahisī, and al-Najm al-Marjānī. In Zabīd, he attended the circles of Ibn 'Abd al-Ṣamad al-Jabartī, Aḥmad ibn Abī Bakr al-Nāshirī, and al-Fīrūzābādī, as well as Ibn Jamī'. In Aden, he studied with al-Riḍā ibn al-Musta'dhin.

He undertook a second journey to Yemen in 806 AH, revisiting some of the aforementioned scholars and engaging in mutual transmission of knowledge. However, this expedition was marred by tragedy: the ship he traveled on sank, and many of his books—including manuscripts in his own hand—as well as his possessions and wealth were lost.

In 802 AH, he traveled to Syria, where he studied with numerous prominent traditionists and scholars. He resided in Damascus for one hundred days, and also traveled through Palestine, hearing from scholars in its various cities. In Gaza, he studied under Aḥmad ibn Muḥammad al-Khalīlī and Ibn Bahādur al-Ghazzī. In Jerusalem, he heard from Shams al-Dīn al-Qalqashandī; in Ramla, from Aḥmad ibn Muḥammad al-Aykī; in Hebron, from Ṣāliḥ ibn Khalīl ibn Sālīm; in Siryāqūs, from Ṣadr al-Dīn al-Ibshīṭī; in Qūṭayya, from al-Ḥāfiẓ al-Taqī Muḥammad ibn Aḥmad ibn 'Alī al-Fāsī; and in Nablus, from Ibrāhīm and 'Alī, the sons of Muḥammad al-'Afif. He likewise visited numerous other towns and villages, benefiting from their scholars.

In sum, Ibn Ḥajar received knowledge across a wide range of disciplines—including Qur'ānic readings, ḥadīth, Arabic language, jurisprudence, and legal theory—from scholars who were each authorities in their respective fields.

His Teachers

Ibn Hajar's early and intensive pursuit of knowledge placed him under the tutelage of an extraordinary number of teachers, covering nearly every field of the Islamic sciences. Indeed, he studied with such a multitude of masters—whose opinions were relied upon for resolving complex issues—that no other scholar of his generation matched him in breadth of teachers.

The total number of his direct teachers from whom he received instruction—through audition, license (*ijāza*), or scholarly transmission, both in narration (*riwāya*) and comprehension (*dirāya*)—reached approximately **450 scholars**. For each, he recorded what texts or works he studied or heard, producing detailed catalogs that he himself referred to as *ma'ājim* (indexes). This tally excludes those who granted him general authorizations, as well as his peers from whom he learned during scholarly discussions. He compiled biographical entries for his teachers in his comprehensive works *al-Majma' al-Mu'assis* and *al-Mu'jam al-Mufahras*, as well as in *Tajrīd Asānīd al-Kutub al-Mashhūra wa-l-Ajzā' al-Manthūra*. He also referenced them in the introduction to his *Inbā' al-Ghumr bi-Abnā' al-'Umr*. Some sources, however, place the number of his teachers at nearly **600**, not counting his peers.

Such a number is not exceptional when compared to other major scholars of his era and earlier generations. For example, in al-Dhahabī's *Mu'jam al-Shuyūkh*, the number of his teachers is recorded as 1,040, including over one hundred women. Similarly, al-Ṭabarānī studied under 1,891 teachers, as noted in his *Mu'jam al-Ṣaghīr*.

Despite the large number, each of Ibn Hajar's teachers was recognized as a leading authority in his specialization:

- **Al-Bulqīnī**: for his vast memorization and broad knowledge.
- **Ibn al-Mulaqqin**: for his prolific writings.
- **Al-'Irāqī**: for his mastery of ḥadīth sciences and related fields.

- **Al-Haythamī:** for his memorization and recall of textual traditions.
- **Al-Majd al-Shīrāzī:** for his knowledge of Arabic language and its usage.
- **Al-Ghamārī:** for his expertise in Arabic and its branches.
- **Al-Muḥibb Ibn Hishām:** for his skillful application of Arabic due to his intelligence.

Al-Ghamārī, in particular, was renowned for his extraordinary breadth, remarking: “I teach in fifteen disciplines, the names of which are unknown to many of the scholars of my age.”

His Female Teachers

Like other great traditionists, Ibn Ḥajar also benefited from female ḥadīth transmitters. Among them was ‘Ā’isha bint Ibn ‘Abd al-Hādī (d. 816 AH), who granted him *ijāza*. He also narrated from ‘Ā’isha bint Muḥammad ibn ‘Abd al-Hādī, who possessed a reliable and noble chain of transmission and from whom many scholars narrated. She was described as gentle in her teaching, accessible, and widely sought after. She herself had studied under two eminent women traditionists: Sitt al-Fuqahā’ bint al-Wāsiṭī and Zaynab bint al-Kamāl.

In his *al-Mu’jam al-Mu’assis lil-Mu’jam al-Mufahras*, Ibn Ḥajar mentioned numerous female teachers, recording what he heard from them and noting occasions when they jointly attended scholarly sessions. Among them was ‘Ā’isha bint ‘Abd Allāh al-Ḥalabiyya, herself an author of scholarly works.

Preceding him, al-Dhahabī had already documented many of his own female teachers in his *Mu’jam al-Shuyūkh*, often referring to them as “our teacher (shaykhātunā).” Likewise, al-Sakhāwī in his encyclopedic *al-Ḍaw’ al-Lāmi’ li-Ahl al-Qarn al-Tāsi’* recorded over 1,070 biographies of women who excelled in that century, the majority being transmitters of ḥadīth and jurists.

Later, Jalāl al-Dīn al-Suyūṭī likewise acknowledged the formative role of his female teachers in his intellectual development. He studied under Umm Hānī bint al-Hawrīnī—whom he referred to as “the Musnid” and who was also a grammarian, granting her a biographical entry in *Bughyat al-Wu‘āt fī Ṭabaqāt al-Lughawiyyīn wa-l-Naḥwiyyīn*. He also studied under Umm al-Faḍl bint Muḥammad al-Maqdisī, Khadija bint Abī al-Ḥasan al-Muqan, Nashwān bint ‘Abd Allāh al-Kinānī, Hājir bint Muḥammad al-Miṣriyya, and Amat al-Khāliq bint ‘Abd al-Laṭīf al-‘Uqbī, among many others.

Teachers of Qur’anic Readings

1. **Ibrāhīm b. Aḥmad b. ‘Abd al-Wāḥid b. ‘Abd al-Mu‘min al-Tanūkhī, al-Shaykh Burhān al-Dīn al-Shāmī (709–800 AH):**

He studied under six hundred teachers by way of direct audition (*samā‘*) and written license (*ijāzah*), all of whom are catalogued in a compendium compiled for him by al-Ḥāfiẓ Ibn Ḥajar. With his passing, the scholarly community of Egypt was considered to have descended a rank. Ibn Ḥajar read with him from the opening of the Qur’an (al-Fātiḥah) until the words *al-muf’liḥūn* in Sūrat al-Baqarah, combining therein the seven canonical readings. He then studied the entirety of the *Shāṭibiyyah* under him, which al-Tanūkhī had himself learned from al-Qāḍī Badr al-Dīn b. Jamā‘ah. In addition, Ibn Ḥajar read with him al-Khulāṣah on Ibn Mālik’s *Alfiyyah* in Arabic grammar, as well as *Ṣaḥīḥ al-Bukhārī*, selected musnads, various works and smaller treatises. Al-Tanūkhī transmitted to him the *Mi‘at al-‘Ashariyyah* (hundred tens), followed by the subsequent forty, and granted him authorization (*ijāzah*) to transmit and teach in 796 AH.

2. **Muḥammad b. Muḥammad b. Muḥammad al-Dimashqī al-Jazarī (751–833 AH):**

Renowned as the leading authority of Qur’anic readings (*qirā’āt*), he granted authorization to both Ibn Ḥajar and his father Muḥammad. He encouraged Ibn Ḥajar to undertake a scholarly journey to Damascus. He transmitted in Yemen his work *al-Ḥiṣn al-Ḥaṣīn*. Though proficient in

jurisprudence, his primary expertise and fame lay in Qur’anic readings.

Teachers of Ḥadīth

1. **‘Abd Allāh b. Muḥammad b. Muḥammad b. Sulaymān al-Nisābūrī, known as al-Nishāwarī (705–790 AH):**

The first teacher from whom Ibn Ḥajar heard a musnad ḥadīth through connected transmission. He attended his recitation of *Ṣaḥīḥ al-Bukhārī* with Shams al-Dīn al-Salāwī in 785 AH at the Sacred Mosque in Mecca, which al-Nishāwarī had received from al-Riḍā al-Ṭabarī. Doubtful of the validity of the *ijāzah* he had received from him, however, Ibn Ḥajar refrained from transmitting by it, remarking: “That which is explicitly established suffices without recourse to what is uncertain; God is the One sought for aid.”

2. **Muḥammad b. ‘Abd Allāh b. Ṣaḥīrah al-Makhzūmī al-Makkī, Jamāl al-Dīn (751–817 AH):**

The first teacher with whom Ibn Ḥajar studied jurisprudence of ḥadīth during his stay in Mecca with his guardian al-Khurūbī in 785 AH, at the age of twelve. He read with him a discussion from *‘Umdat al-Aḥkām* of al-Ḥāfiẓ ‘Abd al-Ghanī al-Maqdisī. Upon returning to Egypt in 786 AH, he continued to hear other works from him.

3. **‘Abd al-Raḥīm b. al-Ḥusayn b. ‘Abd al-Raḥmān al-‘Irāqī, Abū al-Faḍl Zayn al-Dīn (725–806 AH):**

Ibn Ḥajar first met him in 786 AH, studying briefly before becoming lax in pursuit, as mentioned previously. He later attached himself to him for ten years, receiving profound benefit in ḥadīth transmission, content, defects, and terminology. He was the first to authorize Ibn Ḥajar to teach ḥadīth sciences in 797 AH. He attended his dictation sessions, read upon him his own *Arba ‘īn al-‘Ashariyyah*, and acted as scribe (*mustamlī*) in the absence of al-‘Irāqī’s son Abū Zur‘ah. Ibn Ḥajar transmitted a significant portion of al-‘Irāqī’s dictations (*amālī*) and was granted license to teach his *Alfiyyah fī ‘Ulūm al-Ḥadīth*, its commentary, his notes on Ibn al-Ṣalāḥ, and other

works. Al-‘Irāqī lauded him, conferred upon him the title *al-Ḥāfiẓ*, and extolled his scholarly standing.

4. **‘Alī b. Abī Bakr b. Sulaymān, Abū al-Ḥasan al-Haythamī (735–807 AH):**

Son-in-law of al-‘Irāqī and one of his closest disciples, known for compiling the *Zawā‘id* of al-Bazzār, Abū Ya‘lā al-Mawṣilī, and al-Ṭabarānīs, merging them into a single abridged work. He also arranged Ibn Ḥibbān’s *al-Thiqāt* alphabetically and organized *Ḥilyat al-Awliyā’* thematically, retaining only musnad reports. He passed away leaving his work unfinished, which Ibn Ḥajar later completed in part. His constant practice made him more readily able to recall texts than his teacher al-‘Irāqī, leading some to mistakenly assume he had superior memory. Ibn Ḥajar remarked: “He was most affectionate toward me. When he heard that I had tracked his mistakes in *Majma‘ al-Zawā‘id*, he reproached me, and I ceased doing so.” Ibn Ḥajar studied with him both jointly with al-‘Irāqī and independently.

Teachers of Jurisprudence

1. **Ibrāhīm b. Mūsā b. Ayyūb, Burhān al-Dīn al-Anbāsī (725–802 AH):**

A pious ascetic who studied with leading scholars including al-Wādī Āshī, Abū al-Faṭḥ al-Maydūmī, and the musnid of his era Ibn Umaylah. Ibn Ḥajar reported: “I heard much from him and read jurisprudence under his tutelage.” He studied *al-Minhāj*, a large portion of al-Tirmidhī’s *Jāmi‘*, and benefitted from his company.

2. **‘Umar b. ‘Alī b. Aḥmad b. al-Mulaqqin (723–804 AH):**

The most prolific author of his age. His works included multiple commentaries on *al-Minhāj*, a six-volume collection of al-Rāfi‘ī’s ḥadīths, and a twenty-volume commentary on *Ṣaḥīḥ al-Bukhārī*. Ibn Ḥajar read with him a portion of his extensive commentary on *al-Minhāj*, though he also critiqued certain aspects of his scholarship.

3. **‘Umar b. Raslān b. Naṣīr b. Ṣāliḥ al-Bulqīnī, Abū Ḥafṣ (724–805 AH):**
Recognized as *Shaykh al-Islām*, he was famed for his intelligence, vast memorization, and sharp comprehension. Ibn Ḥajar studied *al-Rawḍah* and its marginalia with him, attended his lessons on al-Muzanī’s *Mukhtaṣar*, and received written authorization to repeat instruction. He was the first to grant Ibn Ḥajar license for teaching and issuing legal verdicts.
4. **Muḥammad b. ‘Alī b. ‘Abd Allāh al-Qaṭṭān (737–813 AH):**
An accomplished scholar in numerous sciences, well-versed in Qur’anic readings, Arabic, and mathematics. Ibn Ḥajar studied extensively with him in jurisprudence, including a large portion of al-Qazwīnī’s *al-Ḥāwī*.
5. **‘Alī b. Aḥmad b. Abī al-Ādamī, Nūr al-Dīn:**
A scholar noted for his piety and devotion. Ibn Ḥajar read with him in jurisprudence and Arabic and maintained a close association with him.
6. **Muḥammad b. Abī Bakr b. ‘Abd al-‘Azīz b. Jamā‘ah, ‘Izz al-Dīn (759–819 AH):**
Originally from Ḥamāh but later based in Egypt, he became the foremost authority in rational sciences (‘*ulūm al-ma‘qūl*). He was known for annotating every major work he taught with insightful notes and objections. Ibn Ḥajar studied *Sharḥ Minhāj al-Uṣūl*, *Jam‘ al-Jawāmi‘*, *Mukhtaṣar Ibn al-Ḥāḍib*, al-Sa‘d al-Dīn’s *al-Muṭawwal*, among others, under him. He remained with him from 790 AH until his death in 819 AH, describing him as unparalleled in his time.

Teachers of Arabic

1. **Muḥammad b. Muḥammad b. ‘Alī b. ‘Abd al-Razzāq al-Ghumārī al-Miṣrī al-Mālikī (720–802 AH):**
Known for his mastery of Arabic and literature alongside proficiency in jurisprudence and Qur’anic readings. Ibn Ḥajar studied with him al-Būṣīrī’s *al-Burda* through a chain extending back to the poet himself via Abū

Ḥayyān. He granted Ibn Ḥajar multiple *ijāzahs* and transmitted to him his narrations from other authorities.

2. **Muḥammad b. Ibrāhīm b. Muḥammad al-Dimashqī, Badr al-Dīn al-Bishtakī (748–830 AH):**

A versatile scholar who shifted from Ḥanafī to Shāfi‘ī jurisprudence and engaged deeply with Ibn Ḥazm’s writings. Proficient in literature, he was also a poet. Ibn Ḥajar studied with him for several years, benefitting from his works and literary exchanges, and even borrowed books from him. He introduced Ibn Ḥajar to prosody (‘*arūd*’) and later studied ḥadīth under him, making him both teacher and student.

3. **Muḥammad b. Ya‘qūb b. Muḥammad b. Ibrāhīm b. ‘Umar al-Shīrāzī, Majd al-Dīn Abū Ṭāhir al-Fīrūzābādī (729–817 AH):**

Renowned lexicographer and author of *al-Qāmūs al-Muḥīṭ*, in which he surpassed his contemporaries. Ibn Ḥajar met him in Zabīd and Wādī al-Khuṣayb, received most of *al-Qāmūs* from him, and was licensed to transmit it. He also studied several ḥadīth works with him, including *al-Musalsal bi-al-Awwaliyyah*. Al-Fīrūzābādī provided him with a commendatory note on one of his scholarly works.

His Students

As Imām al-Ḥāfiẓ Ibn Ḥajar traveled across lands and forged his scholarly path, he distinguished himself with a constellation of eminent figures. Students from distant regions traversed vast deserts to reach the threshold of the “Ḥāfiẓ of the world.” Al-Sakhāwī enumerated his teachers in detail, as well as those who transmitted from him in narration and in knowledge, alphabetically listing them until their number reached five hundred, often noting what each of them had studied directly under Ibn Ḥajar. Among the most prominent of his disciples were:

- Al-Ḥāfiẓ Muḥammad ibn ‘Abd al-Raḥmān ibn Muḥammad ibn Abī Bakr ibn ‘Uthmān ibn Muḥammad Shams al-Dīn al-Sakhāwī.



- Al-Ḥāfiẓ Burhān al-Dīn Ibrāhīm ibn ‘Umar ibn Ḥasan al-Ribāṭ ibn ‘Alī ibn Abī Bakr al-Biqā‘ī.
- Al-Ḥāfiẓ Zakariyyā ibn Muḥammad ibn Aḥmad ibn Zakariyyā al-Anṣārī.
- Al-Ḥāfiẓ Muḥammad ibn Muḥammad ibn ‘Abd Allāh ibn Khuḍayr Abū al-Khayr al-Khuḍayrī.
- Al-Ḥāfiẓ Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Abd Allāh ibn Muḥammad ibn ‘Abd Allāh ibn Fahd al-Makkī.
- Al-Ḥāfiẓ Kamāl al-Dīn Muḥammad ibn ‘Abd al-Wāḥid ibn ‘Abd al-Ḥamīd ibn Mas‘ūd, widely known as Ibn al-Humām.
- Al-Ḥāfiẓ Qāsim ibn Quṭlubughā.
- Al-Ḥāfiẓ Muḥammad ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn Maḥmūd ibn Ghāzī, known as Ibn al-Shiḥna.
- Al-Ḥāfiẓ Muḥammad ibn Nāṣir al-Dīn al-Sa‘dī.

His Scholarly Standing

Ibn Ḥajar distinguished himself among his contemporaries in the science of ḥadīth—through study, recitation, authorship, and issuing legal verdicts. Both friend and foe bore witness to his unparalleled memory and precision, such that applying the title *al-Ḥāfiẓ* to him became a matter of scholarly consensus. Students journeyed to him from far-reaching lands, while his writings circulated widely even during his lifetime, crossing regions and attracting the attention of rulers, who corresponded with one another regarding his works.

He also had a notable gift in poetry, leaving behind a medium-sized *dīwān* that has been printed. Ibn Ḥajar was characterized by forbearance, humility, and

patience, often engaging in fasting and night prayer. He embodied refined manners and Islamic etiquette in responding to other scholars, always pointing out mistakes with brevity and tactful phrasing. He was not a mere imitator but an independent *mujtahid* and a critical investigator whose opinions were marked by accuracy and originality. These qualities drew students and scholars of virtue from across the Muslim world to sit before him, for he was recognized as an authoritative reference in ḥadīth studies. His scholarly stature earned him the rare title of *Amīr al-Mu'minīn fī al-Ḥadīth*—a distinction reserved only for the foremost masters of the discipline.

A clear illustration of his methodological rigor and originality is seen in his concise yet innovative work *Nuzhat al-Nazar*. In this treatise, Ibn Ḥajar presented the sciences of ḥadīth in a novel manner, combining critical verification with judicious preference in scholarly disputes. Rarely did he mention a branch of ḥadīth studies in this work without also noting that he had authored on that very subject elsewhere.

Official Positions

Ibn Ḥajar held numerous important positions within the Mamlūk administration of Egypt, which afforded him direct access to the political developments and primary sources of his time. He served as a *muftī*, worked in the *Dār al-ʿAdl* (House of Justice), and acted as a judicial deputy in several capacities.

Sultan al-Muʾayyad appointed him as deputy judge under Jalāl al-Dīn al-Balqīnī. His first tenure in the judiciary began on the 27th of Muḥarram 827/1424, though he had initially declined the position out of preference for scholarly authorship and teaching. Al-Sakhāwī reports that Ibn Ḥajar later regretted accepting judicial office. Ibn Ḥajar himself remarked that one of the negative consequences of holding judicial authority was that some scholars refrained from visiting him upon hearing of his appointment.

Subsequently, the Sultan entrusted him with judicial oversight of the Syrian provinces, and Sultan al-Ashraf Barsbāy appointed him as Chief Judge of the Shāfiʿis in Egypt. Over the years, he alternated between holding and resigning

from the judiciary, due to widespread factionalism, sectarian bias, and political pressures. His final resignation came on the 25th of Jumādā al-Ākhira 852/1449, after a total of twenty-one years in office, during which he rose to the pinnacle of judicial authority.

In addition to his judicial career, he served as *khaṭīb* (Friday preacher) in several of Cairo's most prominent mosques, including al-Azhar Mosque and the Mosque of 'Amr ibn al-ʿĀṣ.

Ibn Ḥajar was also deeply committed to teaching, a pursuit he maintained even during his years as judge and *muftī*. He lectured in some of the most renowned madrasas of the Islamic world at the time, including the Shaykhūniyya (where he taught fiqh and ḥadīth and conducted dictation sessions), al-Kāmiliyya, al-Maḥmūdiyya, al-Ḥusaniyya, the Baybarsiyya (where he dictated ḥadīth for nearly twenty years), al-Fakhriyya, al-Ṣalāḥiyya near the shrine of Imām al-Shāfiʿī (where he taught fiqh), al-Muʿayyadiyya al-Jadīda (where he taught Shāfiʿī fiqh), and the Jamāliyya founded by Jamāl al-Dīn al-Istādār in Cairo (where he taught ḥadīth).

Examples of Praise for Him

This brief survey cannot encompass all that has been written in praise of this great luminary. It may suffice to recall what al-Sakhāwī stated at the beginning of the third chapter that he devoted to scholarly commendations of Ibn Ḥajar. He wrote: *“As for the praise of the leading imams regarding him, know that it is beyond enumeration; in its totality it amounts to a consensus.”* He then went on to record extensive words of praise from his teachers, colleagues, and students.

In *al-Dawʿ al-Lāmiʿ*, al-Sakhāwī referred to him as: *“My teacher, the master, the Imām of the imams.”* He further testified: *“The earlier authorities bore witness to his unrivaled memory, trustworthiness, integrity, comprehensive knowledge, brilliance of mind, extraordinary intelligence, and vast learning across multiple disciplines. His teacher, al-ʿIrāqī, declared that Ibn Ḥajar was the most knowledgeable of his disciples in ḥadīth.”*

He also wrote: *“He devoted himself entirely to the dissemination of ḥadīth, restricting his efforts to its study, teaching, and composition. In this he stood alone. Both friend and adversary alike acknowledged his memory and precision, to the point that applying the title al-Ḥāfiẓ to him became a matter of scholarly consensus. Students traveled to him from every region; his writings spread throughout the lands in his lifetime; and kings corresponded across realms concerning his works.”*

Al-‘Irāqī described him as: *“The accomplished, complete, virtuous, erudite scholar; the beneficial and excellent muḥaddith; the reliable, precise, and trustworthy ḥāfiẓ, Shihāb al-Dīn Aḥmad Abū al-Faḍl, son of the singular imam, the late Nūr al-Dīn.”* When al-‘Irāqī lay on his deathbed, he was asked: *“Who remains after you?”* He replied: *“Ibn Ḥajar, and then my son Abū Zur‘ah.”*

Ibn Fahd, in *Laḥẓ al-Alḥāẓ*, praised him as: *“The eminent imām, the learned ḥāfiẓ, peerless of his age, pride of the era, the remnant of the ḥuffāẓ, the exemplar of the imams, the chief among investigators, and the seal of the foremost ḥuffāẓ and renowned judges.”* He also marveled at his zeal for study, noting that on his Syrian journey Ibn Ḥajar read al-Ṭabarānī’s *al-Mu‘jam al-Ṣaghīr* in a single sitting between zuhr and ‘aṣr, and during a stay of just over two months in Damascus he read nearly one hundred volumes while continuing his scholarly duties and dictating nearly one hundred sessions of ḥadīth.

Al-Suyūṭī, in his continuation of *Tadhkirat al-Ḥuffāẓ*, described him as: *“Shaykh al-Islām, Imām of the ḥuffāẓ of his time, the ḥāfiẓ of Egypt, indeed the ḥāfiẓ of the world without qualification. With him the door was closed and this science was sealed.”* He further called him: *“The unique of his age, the standard-bearer of the Sunnah in his time, the Dhahabī of this era and its ornament, its jewel whose excellence outshone many past centuries, the imam of this discipline for those who follow, the commander of the armies of the muḥaddithūn, and the foundation of existence in verification and authentication.”* Though he did not personally meet him, al-Suyūṭī remarked: *“If I missed the fortune of attending his gatherings, hearing his words, and studying under him, I nevertheless benefited greatly from his writings. With his passing the door was closed and the discipline was sealed.”*



Al-Shawkānī, in *al-Badr al-Ṭālī*, referred to him as: “*The great, celebrated ḥāfiẓ, the imām singular in his knowledge of ḥadīth and its defects in later times.*” Ibn al-‘Imād, in *Shadharāt al-Dhahab*, called him: “*Shaykh al-Islām, the foremost of scholars, the Commander of the Faithful in ḥadīth, and the ḥāfiẓ of his age.*” Ibn Qāḍī Shuhbah called him: “*The last of the eminent scholars, Chief Judge, and the author of compositions that spread far and wide.*” Al-Kinānī described him as: “*The ḥāfiẓ, rather the master of the ḥuffāẓ and muḥaddithūn of his lands and neighboring regions, acclaimed as the second al-Bayhaqī.*” Ibn Taghrībirdī wrote: “*Chief Judge, Shaykh al-Islām, ḥāfiẓ of the East and West, Commander of the Faithful in ḥadīth, the great scholar of his age, the Shaykh of the shuyūkh of Islam, the standard-bearer of the Sunnah, the unique among the ḥuffāẓ and transmitters.*”

The Works of al-Ḥāfiẓ Ibn Ḥajar

Al-Ḥāfiẓ Ibn Ḥajar began authoring works in the year 796 AH. Due to this early start—combined with the exceptional intelligence, precision of understanding, and vast erudition with which God had endowed him—he produced “a collection of sciences, virtues, merits, perfections, beneficent contributions, and written works beyond enumeration” (Abjad al-‘Ulūm, 3/95). Many of these writings occupy the rank of originality, though they also include abridgements, critical verifications, and annotations which “were received with universal acceptance” (Abjad al-‘Ulūm, 3/95). In these, he was granted success, wide reception (as noted by al-Sakhāwī), along with “perfect felicity, superior precision, and complete fairness” (Abjad al-‘Ulūm, 3/95).

Ibn Ḥajar is regarded among the most prolific of authors. His works “exceed enumeration, and all of them surpass the compositions of al-Suyūṭī in accuracy” (Abjad al-‘Ulūm, 3/5). His writings spread during his own lifetime, attracting avid attention, and some became memorized texts, such as *Bulūgh al-Marām*, *Nukhbat al-Fikar*, and its commentary *Nuzhat al-Nazar*. His compositions were described as “useful, elegant, noble, and widespread—attesting to his many virtues, testifying to the abundance of his benefits, and reflecting the soundness of his purposes. In them he gathered comprehensively, surpassing his peers in quality and genre. They delighted the ears when heard, and the tongue of scholarly

consensus was bound to their perfection. In them he was granted the loftiest share of success, and they spread far and wide as the sun traverses the heavens” (Ibn Fahd, *Lahz al-Alhāz*, 213).

Al-Sakhāwī recorded 273 works for him in his biographical entry, while Dr. Shākir ‘Abd al-Mun‘im, in his *Ibn Hajar al-‘Asqalānī wa Dirāsāt Muṣannafātihi*, raised the count to 282 compositions. These vary: some extend across multiple volumes, while others are confined to shorter treatises or fascicles. A number of them consist of detailed responses to specific questions, compilations of benefits, marginal notes, or scholarly annotations. They exist in states ranging between printed editions, manuscripts, and those now lost.

Dr. Shākir also listed, under the heading “Works Attributed to Him,” thirty-eight titles. These are writings mentioned only by a single contemporaneous source without corroboration from other references. He included them cautiously so as to prevent misattribution, remarking: “This does not negate the possibility that certain works belong to al-Ḥāfiẓ Ibn Hajar, for he was encyclopedic, and it is not unlikely that more of his writings exist.”

Al-Sakhāwī notes: “Many of his teachers, peers, and those after them were keen to obtain his works. Senior scholars transcribed them, they circulated during his lifetime, and he himself taught many of them.” Ibn Fahd, in his continuation of *Tadhkirat al-Ḥuffāz*, observes: “He authored beneficial, elegant, noble, and celebrated writings, attesting to his virtues, manifesting his abundant contributions, and reflecting the soundness of his aims. In them he gathered comprehensively and surpassed his peers in quality and genre. They delighted the ear when recited, and scholarly consensus testified to their perfection. He was granted the highest share of success therein, and they spread as widely as the sun’s light. Foremost among them in rank and esteem is his *Fath al-Bārī*, his commentary on al-Bukhārī.”

Al-Suyūṭī, in his continuation of *Tadhkirat al-Ḥuffāz*, states: “He authored works of immense benefit, such as his commentary on al-Bukhārī, the like of which neither the ancients nor the later generations produced.” He further remarked: “He also composed annotations and verifications of such a nature that even the



greatest of ḥadīth masters and transmitters were in need of them.” Meanwhile, al-Munāwī, in *al-Yawāqīt wa al-Durar*, enumerated 208 works for him.

The corpus of his writings can be classified into the following categories:

First: Printed Works

Seventy-three (73) of his works have been published, with titles including:

1. *al-‘Ujāb fī Bayān al-Asbāb*
2. *Ittiḥāf al-Maharah bi al-Fawā'id al-Mubtakirah min Aṭrāf al-‘Asharah*
3. *Aṭrāf al-Musnad al-Mu'talī bi-Aṭrāf al-Musnad al-Ḥanbalī*
4. *al-Ajwibah ‘an Aḥādīth Waqa‘at fī al-Miṣābiḥ*
5. *al-Aḥādīth al-‘Ashrah al-‘Ashāriyyah al-Ikhtiyāriyyah*
6. *al-Arba‘ūn fī Rad‘ al-Mujrim ‘an Sabb al-Muslim*
7. *al-Iṣābah fī Tamyīz al-Ṣaḥābah*
8. *al-Amālī al-Ḥalabiyyah*
9. *al-Amālī al-Muṭlaqah*
10. *al-Imti‘ā‘ bi-al-Arba‘īn al-Mutabāyinah bi-Sharṭ al-Samā‘*
11. *al-Īthār bi-Ma‘rifat Ruwāt al-Āthār*
12. *al-Baṣṭ al-Mabthūth bi-Khabar al-Barghūth*
13. *al-Tatabbu‘ li-Ṣifat al-Mutamatti‘*



14. *al-Dirāyah fī Takhrīj Aḥādīth al-Hidāyah*
15. *al-Durar al-Kāminah fī A'yān al-Mi'ah al-Thāminah*
16. *al-Raḥmah al-Ghaythiyyah bi-al-Tarjamah al-Laythiyyah*
17. *al-Zahr al-Naḍr fī Naba' al-Khaḍir*
18. *al-Ghunyah fī Mas'alat al-Ru'yah*
19. *al-Qawl al-Musaddad fī al-Dhabb 'an al-Musnad*
20. *al-Kāfī al-Shāfī fī Takhrīj Aḥādīth al-Kashshāf*
21. *al-Majma' al-Mu'assas li-al-Mu'jam al-Mufahras*
22. *al-Maṭālib al-'Āliyah fī Zawā'id al-Masānīd al-Thamāniyyah*
23. *al-Mumti' bi-Hukm al-Mutamatti'*
24. *al-Mukhtār*
25. *al-Nukat al-Zirāf 'alā al-Aṭrāf*
26. *al-Nukat 'alā Muqaddimat Ibn al-Ṣalāḥ*
27. *al-Wuqūf 'alā mā fī Ṣaḥīḥ Muslim min al-Mawqūf*
28. *Inbā' al-Ghumr bi-Abnā' al-'Umr*
29. *Intiqāḍ al-I'tirāḍ*



30. *Badhl al-Mā'ūn fī Faḍl al-Ṭā'ūn*
31. *Bulūgh al-Marām fī Adillat al-Aḥkām*
32. *Tārīkh Thiqaṭ al-'Ajli* (arranged by al-Haythamī with additions from Ibn Ḥajar)
33. *Tabyīn al-'Ajab bimā Wurida fī Faḍl Rajab*
34. *Tajrīd Asānīd al-Kutub al-Mashhūrah wa al-Ajzā' al-Manthūrah*
35. *Tuhfat al-Nubalā' min Qiṣaṣ al-Anbiyā'*
36. *Tasdid al-Qaws fī Tartīb Musnad al-Firdaws*
37. *Taṣbīr al-Muntabah bi-Taḥrīr al-Mushtabah*
38. *Ta'jīl al-Manfa'ah bi-Zawā'id Rijāl al-'Immah al-Arba'ah*
39. *Ta'rīf Ahl al-Taqdīs bi-Marātib al-Mawṣūfīn bi-al-Tadlīs*
40. *Taghlīq al-Ta'līq*
41. *Taqrīb al-Bughya bi-Tartīb Aḥādīth al-Ḥilyah*
42. *Taqrīb al-Tahdhīb*
43. *al-Talkhīṣ al-Ḥabīr fī Takhrīj Aḥādīth al-Rāfi' al-Kabīr*
44. *Tahdhīb al-Tahdhīb*
45. *Tawālī al-Ta'sīs fī Manāqib Ibn Idrīs*

46. A treatise on the ḥadīth: “Zamzam water is for whatever purpose it is drunk”
47. A treatise on the routes of transmission of the ḥadīth: “Do not abuse my Companions”
48. A collection of forty ḥadīths from forty shaykhs among his teachers
49. A selection of legal opinions (fatāwā) in ḥadīth
50. *Dīwān Ibn Ḥajar al-‘Asqalānī*
51. Supplements to *al-Tibyān* and *al-Durar al-Kāminah*
52. *Raf‘ al-Iṣr ‘an Quḍāt Miṣr*
53. *Zawā‘id al-Bazzār* (or *Mukhtaṣar Zawā‘id Musnad al-Bazzār*)
54. *Silsilat al-Dhahab*
55. *Sharḥ Asmā’ Allāh al-Ḥusnā*
56. *‘Awālī Muslim*
57. *Ghirās al-Asās*
58. *Fatāwā Ibn Ḥajar*
59. *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*
60. *Quwwat al-Ḥujāj fī ‘Umūm al-Maghfirah li-al-Ḥujjāj*



61. *Kashf al-Sitr ‘an Ḥukm al-Ṣalāh ba’d al-Witr*
62. *Lisān al-Mīzān*
63. *Majālis Amālī al-Adhkār fī Ṣalāt al-Tasbīḥ*
64. *Mukhtaṣar al-Targhīb wa al-Tarhīb*
65. *Ma’rifat al-Khiṣāl al-Mukaffirah lil-Dhunūb al-Muqaddamah wa al-Mu’akhkharah*
66. *Muwāfaqat al-Khabar al-Khabar*
67. *Natā’ij al-Afkār fī Takhrīj Aḥādīth al-Adhkār*
68. *Nukhbat al-Fikar fī ‘Ilm al-Athar*
69. *Nuzhat al-Albāb fī al-Alqāb*
70. *Nuzhat al-Sāmi‘īn fī Riwayat al-Ṣaḥābah ‘an al-Tābi‘īn*
71. *Nuzhat al-Nazar fī Tawḍīḥ Nukhbat al-Fikar*
72. *Hidāyat al-Ruwāt ilā Takhrīj al-Miṣbāḥ wa al-Mishkāt*

The Locations of Juridical Discussions in Ibn Ḥajar’s Works

The sections dealing with jurisprudential questions are to be found in approximately seven of his writings:

1. *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*



2. *Kashf al-Sitr ‘an Ḥukm al-Ṣalāh ba’d al-Witr*
3. *al-Mumti‘ bi-Ḥukm al-Mutamatti‘*
4. *al-Tatabbu‘ li-Ṣifat al-Mutamatti‘*
5. *Badhl al-Mā‘ūn fī Faḍl al-Ṭā‘ūn*
6. *Fatāwā Ibn Ḥajar*
7. *Tabyīn al-‘Ajab bimā Wurida fī Shahr Rajab*

Secondly: His Unpublished Works

Dr. Nāṣir ibn Sa‘ūd al-Salāmah, in his book *Mu‘jam Mu‘allafāt Ibn Ḥajar al-‘Asqalānī*, listed the extant manuscripts of Ibn Ḥajar’s writings, numbering 126 in total. I was unable to review these manuscripts due to their sheer quantity and the wide dispersion of their locations. Among them are:

1. *al-Āyāt al-Nayyirāt lil-Khawāriq al-Mu‘jizāt*
2. *Ittibā‘ al-Athar fī Riḥlat Ibn Ḥajar*
3. *al-Itqān fī Faḍā’il al-Qur’ān*
4. *al-Ajwibah al-Mushriqah ‘alā al-As’ilah al-Mufarriqah*
5. *al-Aḥkām li-Bayān mā fī al-Qur’ān min Ibhām*
6. *Arba‘ūn Ḥadīthan Mutabāyinah al-Asānīd bi-Sharṭ al-Samā‘*
7. *Asbāb al-Nuzūl*



8. *al-As'ilah al-Fā'iqah bi-l-Ajwibah al-Lā'iqah*
9. *al-Istibṣār 'alā al-Ṭā'in al-Mi'thār*
10. *al-Istidrāk 'alā al-Hāfiẓ al-'Irāqī fī Takhrīj Ahādīth al-Iḥyā'*
11. *al-Istidrāk 'alā al-Kāfī al-Shāfī*
12. *Aṭrāf al-Mukhtārah*
13. *Aṭrāf al-Ṣaḥīḥayn*
14. *al-I'lām bi-man Dhukira fī al-Bukhārī min al-A'lām*
15. *al-I'lām li-man Walī Miṣr fī al-Islām*
16. *al-Ifṣāḥ bi-Takmīl al-Nukat 'alā Ibn al-Ṣalāḥ*
17. *al-Afnān fī Riwayāt al-Qur'ān*
18. *Iqāmat al-Dalā'il 'alā Ma'rifat al-Awā'il*
19. *al-Alqāb*
20. *al-Inārah fī al-Ziyārah*
21. *al-Intifā' bi-Tartīb al-Dāraquṭnī*
22. *al-Anwār bi-Khaṣā'is al-Mukhtār*
23. *al-Inās bi-Manāqib al-'Abbās*



24. *al-Bidāyah wa-l-Nihāyah*
25. *Bayān al-Faṣl bimā Rujiḥa fīh al-Irsāl ‘alā al-Waṣl*
26. *Tajrīd al-Taḥsīn*
27. *Tahrīr al-Mīzān*
28. *Tuḥfat Ahl al-Taḥdīth ‘an Shuyūkh al-Ḥadīth*
29. *Tuḥfat al-Zurafā’ bi-Awhām al-Aṭrāf*
30. *Takhrīj Aḥādīth al-Adhkār li-l-Nawawī*
31. *Takhrīj Aḥādīth al-Arba ‘īn li-l-Nawawī*
32. *Takhrīj Aḥādīth Mukhtaṣar Ibn al-Ḥājib*
33. *Takhrīj al-Arba ‘īn al-Nawawīyyah bi-l-Asānīd al-‘Āliyyah*
34. *al-Ta’rīj ‘alā al-Tadrīj*
35. *Tarjamah al-Nawawī*
36. *al-Tashwīq ilā Waṣl al-Muhimm min al-Ta’līq*
37. *Taṣḥīḥ al-Rawḍah*
38. *al-Ta’rīj al-Awḥad bi-Awhām man Jama‘ Rijāl al-Musnad*
39. *Ta’rīj Ahl al-Taqdīr bi-Marātib al-Mawṣūfīn bi-l-Tadlīs*



40. *Ta'rif al-Fi'ah bi-man 'Āsha Mi'ah*
41. *Ta'aqqubāt 'alā al-Mawḍū'āt*
42. *Taqrīb al-Manhaj bi-Tartīb al-Mudraj*
43. *Taqwīm al-Sanad bi-Mudraj al-Isnād*
44. *al-Tamyīz fī Takhrīj Aḥādīth al-Wajīz*
45. *Tahdhīb al-Mudraj*
46. *Tawḍīḥ al-Mushtabah li-l-Azdī fī al-Ansāb*
47. *al-Tawfīq bi-Ta'līq al-Ta'līq*
48. *al-Jawāb al-Jalīl 'an Ḥukm Balad al-Khalīl*
49. *al-Jawāb al-Shāfī 'an al-Su'āl al-Khāfī*
50. *al-Khiṣāl al-Wāridah bi-Ḥusn al-Ittiṣāl*
51. *al-Dirāyah fī Mukhtār Takhrīj Aḥādīth al-Hidāyah*
52. *Dīwān Manzūr al-Durar*
53. *Dhail al-Durar al-Kāminah*
54. *Radd al-Muḥarram 'an al-Muslim*
55. *al-Risālah al-'Aziyyah fī al-Ḥisāb*



56. *al-Zahr al-Maṭlūl fī Bayān al-Ḥadīth al-Ma'lūl*
57. *al-Sab'ah al-Nayyirāt fī Sab'ah As'ilah 'an al-Sayyid al-Sharīf fī Mabāḥith al-Mawḍū'*
58. *Sharḥ al-Arba'in al-Nawawiyyah*
59. *Sharḥ Sunan al-Tirmidhī*
60. *Sharḥ Manāsik al-Minhāj*
61. *Sharḥ Minhāj al-Nawawī*
62. *Shifā' al-Ghullal fī Bayān al-'Ilal*
63. *al-Shams al-Muthīrah fī Ma'rifat al-Kabīrah*
64. *Ṭabaqāt al-Ḥuffāz*
65. *'Arā'is al-Asās fī Mukhtaṣar al-Asās li-l-Zamakhsharī*
66. *'Asharah Aḥādīth 'Ashāriyyah al-Isnād*
67. *'Asharat al-'Āshir*
68. *Faḍā'il Shahr Rajab*
69. *Fawā'id al-Iḥtifāl fī Bayān Aḥwāl al-Rijāl li-Rijāl al-Bukhārī*
70. *al-Fawā'id al-Jamma fī man Yujaddid al-Dīn li-hādhihi al-Ummah*
71. *Qaḍā al-'Ayn min Naẓm Gharīb al-Bayn*



72. *al-Quṣārā fī al-Ḥadīth*
73. *Kaṣḥf al-Siḥr ‘an Ḥukm al-Ṣalāh ba’d al-Witr*
74. *Ladhdhat al-‘Aysh bi-Jam’ Ṭuruq Ḥadīth: “al-A’immah min Quraysh”*
75. *Mukhtaṣar al-Bidāyah wa-l-Nihāyah li-Ibn Kathīr*
76. *Mukhtaṣar Tahdhīb al-Kamāl*
77. *Mazīd al-Naf‘ bimā Rujiḥa fīh al-Waqf ‘alā al-Raf‘*
78. *al-Musalsal bi-l-Awwaliyyah bi-Ṭuruq ‘Āliyyah*
79. *al-Mushtabah*
80. *al-Maṭālib al-‘Āliyyah min Riwayat al-Masānīd al-Thamāniyyah*
81. *al-Muqṭarib fī Bayān al-Muḍṭarib*
82. *al-Maqṣid al-Aḥmad fī man Kunyatuhu Abū al-Faḍl wa-Ismuhu Aḥmad*
83. *al-Minḥah fīmā ‘allaqa bihi al-Shāfi‘ī al-Qawl ‘alā al-Ṣiḥḥah*
84. *Manasik al-Ḥajj*
85. *al-Naba’ al-Anbah fī Binā’ al-Ka’bah*
86. *Nuzhat al-Qulūb fī Ma’rifat al-Mubaddal ‘an al-Maqlūb*
87. *Nihāyat al-Taqrīb wa-Takmīl al-Tahdhīb bi-l-Tadhhīb*

About the Book

Title of the Work

Nukhbat al-Fikar fī Muṣṭalaḥ Ahl al-Athar

Al-Sakhāwī notes:

“Ibn Wāṣil had preceded him, entitling his own book *Nukhbat al-Fikar fī ‘Ilm al-Nazar*. It is, however, likely that Ibn Ḥajar was not aware of that work when giving his book its title.”

Distinctive Features of *al-Nukhbah*

Ibn Ḥajar’s intention in composing this concise manual was to distill the essentials of the discipline of ḥadīth terminology. The text quickly garnered exceptional scholarly attention due to the precision of its phrasing, the elegance of its composition, and its rigorous scholarship. Scholars responded to it in various ways: some produced abridgements, others authored commentaries, while still others wrote marginalia or versifications.

Although a small treatise, *al-Nukhbah* encompasses the major aims of Ibn al-Ṣalāḥ’s categories, while also introducing additional types that Ibn al-Ṣalāḥ had not mentioned. Al-Sakhāwī observed:

“It is a booklet that contains the essential categories identified by Ibn al-Ṣalāḥ, together with additional types he had not included, amounting to more than one hundred categories of ḥadīth sciences.”

The work was read aloud to Ibn Ḥajar during his lifetime. On one student’s copy, the ḥāfiẓ himself recorded that the student had read it before him in a research-oriented manner, and described the exercise in these terms:

“[He read it] carefully, with precision and excellence; he mastered and clarified it, and he benefited and conveyed benefit. I have authorized him to transmit it from

me and to impart it to others—explaining its meanings to those who engage with it, clarifying it for those unfamiliar with my intent, so that they may understand what I mean.”

Scholarly Praise

Al-Sakhāwī reports that Ibn Ḥajar was generally dissatisfied with his own writings, with the exception of *Fath al-Bārī*, its introduction, *al-Muṭṭalib al-Mushabbah*, *al-Tahdhīb*, and *Lisān al-Mizān*. Elsewhere, however, Al-Sakhāwī records that Ibn Ḥajar also spoke approvingly of *Fath al-Bārī*, *Taghlīq al-Ta’līq*, and *al-Nukhbah*.

The distinguished scholar Ibn al-Wazīr praised *al-Nukhbah* both in prose and in verse, a testimony later cited by al-Ṣan‘ānī, who quoted:

“The most eloquent and curative of sciences for the ailments of the heart—

A concise work of clarity, achieving its intended aim.”

Al-Ṣan‘ānī himself composed a versification of *al-Nukhbah*, wherein he wrote:

“*Al-Nukhbah*, in the science of transmission (‘ilm al-athar),

A concise manual—how excellent a summary it is!”

Shams al-Dīn Abū ‘Abd Allāh Muḥammad al-Shuḥrūrī (known as Ibn al-Shuḥrūr) likewise composed laudatory verses about *al-Nukhbah* and its commentary *Nuzhat al-Nazar*.

Al-Shamnī praised the text in prose, stating:

“The abridgment entitled *Nukhbat al-Fikar* is among the most excellent and beneficial works ever composed in the science of ḥadīth terminology. Despite its brevity, concise wording, and economy of expression, it contains the most essential aspects of the discipline, renders its complexities accessible, and facilitates the comprehension of its difficult points. For this reason scholars have busied themselves with it, received it with acceptance, and made it a cornerstone

for acquiring this science and a foundation upon which to build their understanding.”

Date of Composition

According to Al-Sakhāwī, Ibn Ḥajar completed the work in the year 812 AH.

A complication arises, however, due to the widespread claim that he composed it while on a journey. This belief seems to originate from a verse in al-Ṣan‘ānī’s versification of *al-Nukhbah*:

“The ḥāfiẓ composed it while traveling—
He is al-Shihāb Ibn ‘Alī Ibn Ḥajar.”

Another manuscript reads: “*The ḥāfiẓ of penetrating insight composed it,*” which is considered the more accurate version.

Al-Ṣan‘ānī also transmitted from Ibn al-Wazīr—who was a contemporary of Ibn Ḥajar—a report that the latter, during his journey to Mecca in 817 AH, wrote a remarkable abridgment on the sciences of ḥadīth.

This report, however, is problematic on two counts:

1. Ibn Ḥajar was residing in Cairo continuously from 807 to 814 AH, and thus not traveling. The more reliable date for the composition of *al-Nukhbah* falls within this period, as indicated repeatedly by Al-Sakhāwī, who further confirms that the text was read before Ibn Ḥajar prior to 815 AH. Moreover, Ibn Ḥajar later composed his commentary *Nuzhat al-Nazar*, incorporating the text of *al-Nukhbah* within it. He began this commentary toward the end of 818 AH and completed it at the beginning of Dhū al-Ḥijjah that same year. If Ibn al-Wazīr was in fact referring to the commentary, his dating would not align with the established timeline. Indeed, in his work *al-‘Awāṣim wa-l-Qawāṣim*, Ibn al-Wazīr cites *Nuzhat al-Nazar* (which he

calls *‘Ulūm al-Ḥadīth*).

2. None of the biographers of Ibn Ḥajar mention that he traveled to Mecca in the year 817 AH.

Scholarly Efforts in Serving the Book *Nukhbat al-Fikar*

The book *Nukhbat al-Fikar* has occupied a prominent position among the works on ḥadīth terminology. Since its composition by the ḥāfiẓ Ibn Ḥajar, scholars have continuously engaged with it through teaching, commentary, annotation, versification, abridgment, and other forms of scholarly attention. Over time, it became widely relied upon as a central reference in this highly important discipline.

Sheikh Ibrāhīm ibn Muḥammad Nūr Saif notes in his study of *al-Nukhbah*:

“I counted what Sheikh ‘Alī ibn Ḥasan al-Atharī mentioned in the introduction to his edition of *Nuzhat al-Nazar* (titled *al-Nukat ‘alā Nuzhat al-Nazar*, pp. 15–26), reaching forty-five works by scholars on the text of *Nukhbat al-Fikar* and its commentary *Nuzhat al-Nazar*. Dr. al-Murtaḍā al-Zayn added many more in his introduction to *al-Yawāqīt wa-l-Durar* (1:34–46), bringing the total to sixty-six works. In the introduction to the edition of *Sharḥ Sharḥ Nukhbat al-Fikar* by Mullā ‘Alī al-Qārī (pp. 111–116), thirty-eight works are listed, organized according to their subcategories: thirteen commentaries, thirteen marginal notes, and twelve versifications. Later, the researcher Suhayla al-Ḥarīrī devoted significant effort to this field, dedicating pp. 281–295 in her introduction to *Bahjat al-Nazar ‘alā Sharḥ Nukhbat al-Fikar* to a section entitled ‘Branch Ten: Scholarly Works on the Book’—referring to Ibn Ḥajar’s *al-Nukhbah*. She included versifications, abridgements, commentaries on both *Nukhbah* and *Nuzhat*, marginalia on each, and concluded with translations of Ibn Ḥajar’s work into Turkish and Persian.”

Selected Works On *Nukhbat al-Fikar*

1. *Nātijat al-Nazar fī Nukhbat al-Fikar*, by Kamāl al-Dīn Muḥammad ibn Muḥammad ibn Ḥasan al-Shamnī (d. 821 AH). A commentary on

al-Nukhbah. Al-Sakhāwī notes that it was completed in Ramadan 817 AH, while Ibn Hajar completed his own commentary (*Nuzhat al-Nazar*) in early Dhū al-Hijjah 818 AH.

2. **Versification of *Nukhbat al-Fikar*** (or *al-Rutbah fī Naẓm al-Nukhbah*), by Muḥammad Kamāl al-Dīn ibn Muḥammad ibn Ḥusayn al-Shamnī (d. 821 AH). Published with verification by Muḥammad Samā'ī al-Jazā'irī, Dar al-Bukhārī, Buraydah and Medina, 1415 AH.
3. **Abridgment by Ibn al-Wazīr**, titled *Mukhtaṣar fī 'Ilm al-Ḥadīth* or *Mukhtaṣar Nukhbat al-Fikar*, by Muḥammad ibn Ibrāhīm ibn 'Alī al-Murtaḍā al-Yamanī (d. 840 AH). A useful abridgment, refining and clarifying select passages from *al-Nukhbah*, with a few additions, widely praised by scholars.
4. ***Nuzhat al-Nazar fī Tawḍīḥ Nukhbat al-Fikar***, by Ibn Hajar himself (d. 852 AH). Published multiple times, including editions by Dr. Nūr al-Dīn 'Atar (Damascus, 1421 AH), Sheikh 'Alī ibn Ḥasan ibn 'Abd al-Ḥamīd (Dar Ibn al-Jawzī, Dammam), and Dr. 'Abd Allāh al-Raḥīlī (Sufīr Press, Riyadh, 1422 AH).
5. ***Al-'Ālī al-Rutbah fī Sharḥ Naẓm al-Nukhbah***, by Taqī al-Dīn Abū al-'Abbās Aḥmad ibn Muḥammad ibn Ḥusayn al-Shamnī (d. 872 AH). Manuscript in the Azhar Library, Cairo (No. 4538); microfilm at Islamic University, Medina (No. 851), 43 folios, copied by Ḥasan Ḥijāzī al-Badrī in 1107 AH. Commentary on his father's versification, clarifying difficult terms and obscure expressions with annotations.
6. **Marginalia on *Sharḥ Nukhbat al-Fikar***, by Zayn al-Dīn Qāsim ibn Quṭlūbughā al-Ḥanafī al-Miṣrī (d. 879 AH). Published by Dr. Ibrāhīm al-Nāṣir (Dar al-Waṭan, Riyadh, 1420 AH). Important because the author was a direct student of Ibn Hajar; contains clarifications, annotations, and scholastic remarks. Also referred to as *al-Qawl al-Mubtakir 'alā Sharḥ*

Nukhbat al-Fikar.

7. **Marginalia on Sharḥ Nukhbat al-Fikar**, by Kamāl al-Dīn Muḥammad ibn Muḥammad ibn Abī Sharīf al-Maqdisī al-Shāfi‘ī (d. 906 AH). Published by Dr. Ibrāhīm al-Nāṣir (Dar al-Waṭan, Riyadh, 1420 AH). Contains numerous benefits, partly drawn from Ibn Ḥajar’s own readings, partly from the author’s independent study.
8. **Manḥ al-Nughbah ‘alā Sharḥ al-Nukhbah**, marginal notes by Riḍī al-Dīn Muḥammad ibn Ibrāhīm ibn Yūsuf al-Ḥanafī, known as Ibn al-Ḥanbalī (d. 908 AH). A summary exists under the title *Qafw al-Athar fī Ṣafw ‘Ulūm al-Athar*.
9. **Qafw al-Athar fī Ṣafw ‘Ulūm al-Athar**, by Ibn al-Ḥanbalī. Early print in 1326 AH (Cairo, Ṣa‘āda Press); later verified by Sheikh ‘Abd al-Fattāḥ Abū Ghuddah (Beirut, 1408 AH). A well-summarized and carefully refined abridgment of *Manḥ al-Nughbah*.
10. **Sharḥ Nukhbat al-Fikar**, by Mullā ‘Alī ibn Sulṭān al-Harawī al-Qārī (d. 1014 AH). First printed Istanbul, 1327 AH; recent edition Beirut, Dar al-Arqam, 1416 AH. Clarifies Ibn Ḥajar’s phrases, resolves ambiguities, explains rare terms and names, and incorporates Qāsim ibn Quṭlūbughā’s marginalia.
11. **Al-Yawāqīt wa-l-Durar fī Sharḥ Nukhbat Ibn Ḥajar**, by ‘Abd al-Ra’ūf ibn Tāj al-‘Ārifīn ibn ‘Alī al-Manāwī (d. 1031 AH). Published multiple times, including Riyadh (1411 AH, 1420 AH) and Beirut (1420 AH, Dr. Muḥammad al-Murtaḍā al-Zayn). Comprehensive commentary including student notes, clarifications, and additional annotations.
12. **Qaḍā’ al-Waṭr min Nuzhat al-Nazar fī Tawḍīḥ Nukhbat al-Fikar fī Muṣṭalaḥ Ahl al-Athar**, by Abū al-Imdād Ibrāhīm ibn Ibrāhīm al-Laḡānī al-Mālikī (d. 1041 AH). Manuscript at the General Library, Rabat (No. 507q),



327 folios. Explicates difficult points in *Nuzhat al-Nazar*, citing previous commentators. Authored 1023 AH.

13. **‘Aqd al-Durar fī Nazm Nukhbat al-Fikar**, by Abū Ḥāmid Muḥammad al-‘Arabī ibn Yūsuf al-Fāsī (d. 1052 AH). Printed, annotated, and introduced by Dr. Muḥammad ibn ‘Azūz (Dar Ibn Ḥazm, Beirut, 1422 AH). Versified explanation of *al-Nukhbah* with 420 couplets for clarity and elaboration.
14. **Im‘ān al-Nazar Sharḥ Sharḥ Nukhbat al-Fikar**, by Muḥammad Akram ibn ‘Abd al-Raḥmān al-Naṣrabūrī al-Sindī. Published by Abū Sa‘īd Ghullām Muṣṭafā al-Qāsimī, Shah Waliullah Academy, Hyderabad, Sindh. Standard reference in the Indian subcontinent.
15. **Bahjat al-Nazar Sharḥ ‘alā Sharḥ Nukhbat al-Fikar**, by Abū al-Ḥasan al-Ṣaghīr ibn Muḥammad Ṣādiq al-Sindī al-Madanī (d. 1187 AH).
16. **Al-Mukhtaṣar min Nukhbat al-Fikar**, by ‘Abd al-Waḥhāb ibn Abī al-Barakāt al-Shāfi‘ī al-Aḥmadī, living 1150 AH. Printed with commentary *‘Aqd al-Durar* by Mālūm al-Shukrī al-Ālūsī.
17. **Qaṣb al-Sukkar**, versification of *al-Nukhbah*, by Muḥammad ibn Ismā‘īl al-Amīr al-Ṣan‘ānī al-Yamanī (d. 1182 AH). Printed with his commentary *Isbāl al-Maṭar* and another commentary *Saḥḥ al-Maṭar*.
18. **Isbāl al-Maṭar ‘alā Qaṣb al-Sukkar**, by the same author. Printed Riyadh, 1417 AH (edited by Muḥammad Rafīq al-Atharī). Explains the versification thoroughly; completed 1173 AH.
19. **Bahjat al-Baṣar li-Nathr Nukhbat al-Fikar**, by Badr al-Dīn ‘Uthmān ibn Sand al-Najdī al-Wā’ilī al-Baṣrī (d. 1242 AH).