

Creative Work in Hadith Studies in Ceuta and Its impact in the East

Mekki Klaina, Abdelmalek Essaadi University, Tétouan, adam4141@hotmail.com

Abstract

This research examines creative work in Hadith studies in Ceuta due to its significance. Scholars in this region have been distinguished by their scholarly contributions, influencing others from different and being influenced by them as well. They introduced new areas in Hadith studies regarding book composition and refinement, similar to Al-Qadi 'Iyad in his book "*Masyariq al-Anwar ala Sehah al-Athar*," which had a clear impact on subsequent writings by scholars. This includes their discussions on "*Tarajim al-Bukhari*," as exemplified by Ibn Rushaid al-Sabti, whose influence extended to those who followed him and transmitted from him. They also played a prominent role in knowledge transmission in general, especially in Hadith, by categorizing books as indices, programs, proofs, dictionaries, and chains of narrators. These books among scholars contain the chains of transmission through which they reached the books of scholars, such as "*Al-Ghunyah*" by Al-Qadi 'Iyad, Ibn Khair al-Ishbili's *Fihris*, Al-Tujibi's *Barnamaj*, and others. They also took the lead in explaining Sahih Muslim and in preserving its narration in mosques and schools. All of this highlights that the Maghrebi and Andalusian scholarly figures went beyond mere knowledge transmission; they made valuable additions that contributed to the development of Islamic knowledge. Thus, the research objectives are to explore the contributions of Ceuta scholars in Hadith studies, evaluate their impact on others, and identify their distinctive aspects. In this study, we employed historical methodology, textual analysis, and comparative study techniques.

Keywords: *Ceuta Hadith, Creative Scholarship, Islamic Knowledge Transmission, Maghribi Scholars, Comparative Analysis*

Introduction

The study of Hadith holds immense significance due to its direct link to the Sunnah of Prophet Muhammad (peace be upon him) and the associated sciences. Muslims have diligently examined and scrutinized Hadith, focusing on the integrity and

accuracy of narrators, ensuring the authenticity of chains of transmission, and compiling this knowledge in vital works to preserve the Prophet's teachings.

Scholars have not only recorded these works but also transmitted them with authenticated chains to prevent misattributions and maintain the integrity of the text. While Eastern scholars have historically dominated Hadith studies, it raises the question: What contributions did scholars from Ceuta make to this field? Did they offer unique insights or merely transmit existing knowledge? Did their contributions influence Eastern scholars?

These questions prompt us to delve deeper into this topic. This research aims to shed light on these aspects, acknowledging that it represents just the beginning of a journey for further exploration and development.

The importance of Ceutan contributions to Hadith studies can be summarized as follows:

1. **Historical Context and Influence:** Ceutan contributions offer insights into the historical development of Islamic knowledge transmission and exchanges between regions.
2. **Preservation of Prophetic Hadith:** Ceutan input could enhance the preservation and understanding of Prophetic Hadith, enriching Islamic teachings.
3. **Academic Inquiry:** Researching Ceutan contributions expands academic exploration in Islamic studies, fostering a nuanced understanding of Islamic history and culture.

This research utilizes a multifaceted methodology to thoroughly explore Ceuta scholars' contributions to Hadith studies. The methodology includes:

1. **Historical Analysis:** Examining historical documents and primary sources to uncover Ceuta's intellectual activities in Hadith studies across different eras.
2. **Textual Analysis:** Analyzing texts attributed to Ceuta scholars in Hadith studies to extract unique methodologies and contributions.
3. **Comparative Study:** Contrasting Ceuta scholars' approaches with those from other regions to highlight their distinct contributions in Hadith studies.

Research Objectives:

1. Exploring Ceuta's Contribution: Investigate the historical and scholarly contributions of Ceuta in Hadith studies to understand its impact on Islamic scholarship.
2. Identifying Distinctive Approaches: Identify any unique or distinctive approaches adopted by scholars in Ceuta in their interpretation and analysis of Hadith literature.
3. Assessing Influence: Assess the influence of Ceuta's scholars on the broader Islamic academic community, particularly in shaping discussions and debates in Hadith studies.

The Hadith Lesson in Ceuta

Ceuta, that city lying on the farthest right corner of the left side of Morocco, a city where Islam's entry was delayed. Known as a scientific and cultural center, a glance at its history shows that it had:

1. One thousand Mosques: The greatest and most venerable being the Olde Grand Mosque, "with twenty-two tiles in its courtyard and colored glass chandeliers of various crafts secured with lead, and the channels separating the tiles and the gutters also of lead, twelve steps constructed in the honored month of Sha'ban in the year 408, distinguished among all the mosques of the Maghreb by its huge middle tile, thick and elevated in structure, with an enormous, strangely shaped prayer niche made in the singular month of Rajab in the year 428, featuring two courtyards, one larger than the other, each with two graveyards, and its minaret old, from the original construction..."¹. Following it in importance is the Zaklo Cemetery Mosque, built by the jurist Muhammad al-'Azafi².
2. Two Schools: The first, "the school of the Sheikh, the narrator of Hadith, the caretaker of knowledge and students, who spent his wealth in spreading and acquiring books, a wonder of his time and era: Ali al-Shari al-Ghafiqi al-Sabti... built from his own funds," and the second, "the new great school, vast in corners, with

¹ Al-Ansari, Muhammad ibn al-Qasim al-Sabti: *Ikhtisar al-Akhbar 'Amma Kana Bi-Thaghri Sabtah Min Sanniyi al-Athar*, 2nd ed, Rabat, 1403 AH / 1983, p: 28-29.

² Al-Ansari, *Ibid*, p. 30.

amazing craftsmanship, marble pillars, and various expensive slabs built by Sultan Abu al-Hasan..."³.

3. Scientific Libraries: In old Ceuta, as stated by Muhammad ibn al-Qasim al-Ansari al-Sabti, there were sixty-two libraries, forty-five of which were in the homes of the city's notables, like the library of the Banu al-Ajuz, and the library of the jurist Muhammad ibn Abdullah al-Umawi, and the library of the jurist Ahmad al-Azafi al-Lakhmi. In his time, there were seventeen libraries: nine in the homes of jurists and leaders, like the Banu al-Qadi al-Hadrami, and Ibn Abi Hajjah's library, and eight libraries endowed to students of knowledge, the oldest being the famous library of Sheikh Ali al-Shari, the first library endowed in the Maghreb for the people of knowledge, in which, according to al-Maqri, "... he endowed great books,"⁴ "the greatest of them: one of the two libraries of the Old Grand Mosque located on the east side of its courtyard, opposite the *Bab al-Syawasyin* - one of its gates - it was so comprehensive that no genre of arts or kind of knowledge was omitted, with multiple works of that art and many volumes," the rest of the libraries were partly in the new school, which contained two libraries, and one in the mosque of al-Qaffal, and another in the mosque of the Zaklo Cemetery, and another in the lower Rabbath Mosque⁵.

Scholars from Ceuta and visitors alike, whether from Morocco, Andalusia, or the East, frequented its mosques, libraries, and schools, especially since Ceuta served as a transit city for all. Those wishing to perform the Hajj from Andalusia passed through Ceuta, and those desiring Andalusia from the East and the Maghreb did the same, thus multiplying the occasions for scholars to meet, exchange knowledge, and teach students. Ceuta thus became a site of scientific intermingling, so it is no wonder that eminent scholars emerged there, recognized by history for their distinguished contributions benefiting from diverse experiences.

Ceuta was not a just a transit location; we find those who came specifically for trade or to settle there, like the scholar merchant and the scholar who preferred to reside there for various reasons, thus leading to the proliferation of academic chairs

³ Al-Ansari, *Ibid*, p. 28-29.

⁴ Al-Maqri, Shehab al-Din Ahmad al-Tilimsani: *Azhar al-Riyadh fi Akhbar 'Iyad*, Cairo: Dar al-Ta'lif wal-Tarjamah wal-Nashr, 1939, vol. 1, p. 36.

⁵ Al-Ansari: *Ibid*, pp. 29-30.

where scholars presented their knowledge to students in schools, mosques, and private places, of interest here being the Hadith aspect.

In the field of Hadith studies, we find several scholars from Ceuta or those who have arrived there, either passing through or residing, who have significantly contributed to this science in the region. Among them are:

Mohammed bin Abdullah Al-Amawi Al-Sabti, known as Ibn Al-Sheikh (died 400 AH), who was the prominent Hadith scholar of Ceuta in this time⁶.

Abu Bakr bin 'Isa, known as Ibn Zu'ba Al-Sabti (died 402 AH)⁷, who was one of Ceuta's scholar, and Hadith narrators.

Abdullah bin Mohammed bin Abdullah bin Mohammed Al-Nafazi, known as Abu Mohammed Al-Mursi, resided in Ceuta and preached at its mosque for a period. He heard from Abu Ali Al-Sadafi Jamie' al- Tirmidhi, the *Syama'il*, *Adab Al-Suḥba* by Al-Sulami, and others, starting in the year 490 AH. He also heard Sahih Al-Bukhari from Abu Mohammed bin Al-Mamuni, recited by Abu Al-Qasim bin Al-Ajuz in the year 480 AH, and *Musykil* Al-Hadith by Ibn Furak⁸.

Ibrahim bin Ja'far bin Ahmad Al-Lawati, known as Ibn Al-Fasi (died 513 AH), a native of Ceuta, was noted by Ibn Al-Abar for constantly being heard in the mosque day and night, where people would stay overnight in the enclosure until he completed his teachings in a short period due to his haste⁹.

Abu Ali al-Safadi, known as Ibn Sukkarah, famed for his dedication to Hadith and his travels to the East where he met scholars, numbering about two hundred according to Al-Qadi 'Iyad¹⁰. He entered Ceuta twice and imparted knowledge to a group of local scholars, including teachings from Jamie' al-Tirmidhi upon his return from the East¹¹.

The jurist Abu Abdullah Mohammed bin Issa bin Hussein Al-Tamimi, a resident of Ceuta, known as Ibn Al-Daqaq (d. 505 AH), was one of Ceuta's most esteemed scholars and leading jurists. Al-Qadi 'Iyad frequently engaged him for discussions on Al-

⁶ Ibn Bashkawal: *Al-Silah fi Tarikh 'Ulama al-Andalus*, 2nd ed, Maktabah al-Khanji, 1414 AH, 2/594.

⁷ Al-Al-Qadi 'Iyad: *Tartib al-Madarik wa Taqrib al-Masalik li Ma'rifati A'lam Madhhab Malik*, Beirut: Dar al-Kutub al-'Ilmiyah, 1998, 7/111.

⁸ Ibn Al-Abar, Abu Abdullah Muhammad, *Al-Mu'jam fi As'hab al-Al-Qadi al-Imam Abi 'Ali al-Sadafi*, Madrid: Matba'ah Rukhs, 1885, pp. 214-217.

⁹ Ibn Al-Abar: *Ibid*, p. 54, No. 39.

¹⁰ Al-Qadi 'Iyad: *Ibid*, p. 130, No. 47.

¹¹ Ibn Al-Abar: *Ibid*, p. 96, No. 82.

Mudawanah and *Al-Muwaṭa* and for hearing various texts. He read and listened to many works, both his own readings and those of others, and authorized all his narrations. Among what he heard from him were: *Al-Muwaṭa*, *Sahih Al-Bukhari*, *Sahih Muslim*, *Syarh Gharib Al-Hadith* by Abu Ubaid Qasim bin Salam, *Kitab Islah Al-Ghalat* on Abu Ubaid by Abu Mohammed Ibn Qutaybah, *Kitab Gharib Al-Hadith* by Al-Khattabi, *Kitab 'Ulum Al-Hadith* by Al-Hakim Al-Nishapuri, *Kitab Al-Tabaqat* by Muslim ibn Al-Hajjaj, *Kitab Al-Du'afa' wal Matrukoon* by Al-Nasa'i, *Kitab Al-Taqasim li Musnad Al-Muwaṭa* by Ibn Abdul Barr, and *Musnad Al-Muwaṭa* by Abu Al-Qasim Al-Jawhari¹².

The jurist narrator Abu Imran Musa bin Abdurrahman bin Abi Talid Al-Shatibi (died 517 AH), a prominent scholar from his town, taught in Ceuta. Among the knowledge Al-Qadi 'Iyad acquired from him were the "*Al-Taqassi*" by Ibn Abdul Barr, which was read to him while he was present. He also handed over to him the book on the Companions by the same author, and wrote him a Ijazah for all his narrations, including all the works of Ibn Abdul Barr¹³.

Sheikh Abu al-Asbagh Issa bin Muhammad bin Abdullah bin Issa bin Mawa'il bin Abi Al-Bahr Al-Zahrani (d. 530 AH), an elderly scholar, met Al-Qadi 'Iyad in Ceuta multiple times. Originally from Shantaran and residing in Sala, he had an old auditory transmission from the East by Kareema bint Ahmad for Sahih Al-Bukhari. He provided Al-Qadi 'Iyad with the book *Al-Ta'dil wal-Tajrih* by Al-Qadi Abi Al-Walid Al-Baji, and the book "*Al-Tasdid*"¹⁴.

The Ceutans carefully managed the licenses and authorizations requested from renowned scholars whether from Al-Andalus, Morocco, or the East, thus connecting these regions and gathering knowledge from its sources. When the Andalusians were forced to leave their homeland, they found fertile grounds in Ceuta, making it a desirable place to stay, which led to further contributions and intellectual exchange.

The study of Hadith thrived in Ceuta under Al-Qadi 'Iyad Al-Sabti (d. 544 AH). Ibn Al-Abar described him as surpassing all in his care for the craft of Hadith, documentation of narrations, and service to knowledge, along with his excellence in artistic and complete mastery in understanding its meanings, as well as his engagement

¹² Al-Al-Qadi 'Iyad: *Al-Ghunyah Fihris Shuyukh al-Al-Qadi 'Iyad*, 1st ed, Beirut: Dar al-Gharb al-Islami, 1982. p. 27, No. 1.

¹³ Al-Al-Qadi 'Iyad: *Ibid*, p. 195, No. 85.

¹⁴ Al-Al-Qadi 'Iyad: *Ibid*, p. 183-184, No. 83.

in poetry and prose, proficiency in jurisprudence, and contributions to language and Arabic. Overall, he was considered the beauty of the era, the pride of the horizon, a fountain of knowledge, and a source of enrichment. If the notable figures of Morocco, let alone Al-Andalus, were counted, he would be considered a leading figure. His writings were beneficial, widely used by various groups, and enriched the scholarly world. Among the illuminations from his works, Abu Amro, known as Ibn Al-Salah, would recite, informed by those among our companions who heard him:

*Masyariqo Anwarin tasannat bi-Sabtah *** wa za 'ajaban kawnu al-Masyariqi fi al-gharb*¹⁵.

(Eastern lights dawned in Ceuta *** a wonder, the East arising in the West).

A number of Al-Qadi 'Iyad's students contributed to enhancing his school, such as Al-Qadi Abu Ubaidullah Ibn Ghaz al-Sabti¹⁶, and ibn Abaidullah al-Hajri, who had a school that was the continuity of the Al-Hadith School in an Almeria city after his departure due to the enemy's control over it. He spent nearly thirty years teaching Hadith in Ceuta, making it a destination for students from other regions, including Andalusia, Morocco, and the East, who were keen on hearing Hadith. His students, both from Ceuta and elsewhere, proliferated. Among them was Abu Al-Hassan Ali Ibn Al-Faqih Abu Abdullah Muhammad Ibn Ali Ibn Muhammad Ibn Yahya Al-Ghafiqi Al-Shari, who greatly preserved the chains of narrations, cared for the narrations, and acquired many essential scientific manuscripts and their origins. He uniquely endowed a large selection he picked from his chains in all branches of the science of Sunnah, dedicating them to students of knowledge with a designated place for them in the city of Ceuta, and set up a substantial endowment for it from his wealth and in his best properties, emulating the ways of the people of the East. He taught in Ceuta's Great Mosque, relying on ancient sources for his teachings of Sahih Al-Bukhari, such as the narrations of Abu

¹⁵ Ibn Al-Abar. *Ibid*, p. 295-296, No. 279.

¹⁶ Ibn Ghazi defined him as Muhammad bin Hasan bin Atiya bin Ghaz bin Khaluf bin Muhammad bin Musa bin Harun bin Abdullah bin Abdul Aziz bin Abdullah bin Ahmad bin Jabir bin Abdullah, the companion of the Messenger of Allah (peace be upon him). He narrates from Ayyad and Ibn Hisham al-Lakhmi. His narration is mentioned through the route of Abu Bakr al-Balafiqli from Al-Qadi Abu al-Hasan al-Ghafiqi from Al-Qadi Abu Abdullah Muhammad bin Abdullah bin Ahmad al-Azdi from Al-Qadi Abu Abdullah bin Ghaz from Al-Qadi 'Iyyad when he presented his narration in the book "Al-Shifa" by 'Ayyad. Ibn Ghazi, Abu Abdullah Muhammad bin Ahmad bin Muhammad bin Ali. *Fihris ibn Ghazi*, Tunisia: Dar Bouslama, 1984, p. 105-106. He also has a narration of "Al-Ilma' ila Ma'rifat Usul al-Riwayah wa Taqyid al-Sama'" by Al-Qadi 'Ayad, and the book "Bughyat al-Ra'id" also by him. *Fihris Ibn Ghazi*, p. 109.

Dharr, Al-Asili, Al-Qabisi, and Ibn Ward, and Al-Qadi 'Iyad's book "Al-Ilma"¹⁷. Ibn Rushaid described him as "the seal of the Hadith transmitters, and the last of the great figures among the Hadith scholars"¹⁸. Among his students was also Abu Fares Ibn Al-Huwari, whom Ibn Rushd described as "among the most reliable and just of the scholars in my country that my son's generation recognized, known for their integrity and good demeanor: the noble, fair, and meticulous scholar, the influential Sheikh Abu Fares Abdul Aziz Ibn Al-Faqih the Hadith narrator, justice personified, Abdul Aziz Ibn Ibrahim Ibn Ahmad Ibn Abdul Rahman Al-Jaziri... a settled Sabti," who he entrusted with the transmission of Sahih Al-Bukhari¹⁹. Also among his students were Abu Al-Qasim Al-Tujibi Al-Sabti (d. 720 AH), owner of the program, and Ibn Rushaid al-Sabti (d. 721 AH), known for his famous journey (*Mil' al-'Aybah bima 'urifa bi Tuli al-Ghaibah fi al-Wijhati al-Wajihah ila al-Haramayn Makkah wa Tibah*).

The enrichment of the Hadith school in Ceuta was further enhanced by the influx of Andalusian scholars from both the eastern and western parts during the reign of the Marinids after the fall of Andalusia. Many scholars from Valencia settled in Ceuta, as well as from the city of Murcia representing the eastern part of Andalusia. From the western side, a large group of scholars from Seville migrated to Ceuta to reside there after Seville fell into the hands of the Christians in 646 AH²⁰.

Through this overview, it becomes clear that the city of Ceuta had sufficient factors for the flourishing of the Hadith movement. I have mentioned some of the efforts related to this, which are indicative of others that would require massive volumes to cover comprehensively.

Creative Work in Hadith Studies in Ceuta

The Moroccans have excelled in various creative fields, including Hadith studies and others. However, what concerns us here is the discussion related to Hadith. Observing the contributions of the Ceutans, it is evident that their work is, in fact, part

¹⁷ Al-Rua'ini, Abu al-Hasan Ali bin Muhammad bin Ali al-Ishbili. *Barnamaj Syuyukh al-Rua'ini*, Damascus: Ministry of Culture and National Guidance, 1381 AH / 1962, p: 74-76, No. 24.

¹⁸ Ibn Rushaid al-Sabti, Abu Abdullah Muhammad bin 'Umar bin Muhammad. *Ifadato al-Nasih fi al-Ta'rif bi-Sanad al-Jami' al-Sahih*, Tunisia; Dar al-Tunisiya lil-Nashr, n. d., p: 78.

¹⁹ Ibn Rusyaid. *Ibid*, p: 7.

²⁰ Al-Himyari, Muhammad bin Abdul Mun'im. *Al-Rawdh al-Mu'attar fi Khabar al-Aqta'*, 2nd ed, Beirut: Maktabah Lubnan, 1984, p: 60.

of the broader Moroccan and Andalusian output. As previously discussed, Ceuta served as a transit country, a place of connection between all nations—its East, West, and Andalusia. The Ceutans themselves traveled to the East to perform the Hajj, with their journeys providing opportunities to meet scholars and learn from them through auditory transmission, *munawalah*, or *Ijazah*.

Andalusia, with Cordoba as one of its key academic capitals alongside other western capitals like Seville and Murcia, was a magnet for those eager for knowledge. Those unable to travel, or who traveled but did not meet their desired scholars, would send requests for *Ijazah* for themselves and others. Some even received correspondence from the East, along with other Moroccan cities like Fez and Marrakesh, which were also centers of attention for travelers. It is therefore unsurprising to find that the Ceutans absorbed the sciences of others, worked on their development, and why not, pioneered in categorizing in ways previously unattempted, or in formulating ideas that they felt needed composition, and in precise writing in the field of Islamic studies to the extent that they became a reference point for others, relied upon for their contributions.

Our discussion of creative work is not limited to producing unprecedented categorizations in Hadith studies alone; it also encompasses the formulation of ideas that have impacted the academic journey, and the meticulous writing that has established these individuals as authorities relied upon by both the East and the West.

On this basis, we can mention some of the fields in which they have excelled, not exhaustively, as it is challenging for us due to the loss of many manuscripts, some of which remain inaccessible to us still held by private collectors.

Composition in *al-Faharis*

Discussing the composition in *Faharis* does not necessarily lead us to conclude that the Ceutans were the pioneers in this field²¹, as the Andalusians preceded them²², and it was only later that the Eastern scholars began to compile in this domain. This indicates that the Andalusians were truly innovative in every sense of the word. However, the Ceutan's innovation in this type of compilation is due to the developments

²¹ He confirmed their advancement over others in this field, Abdulaziz Al-Ahwani: "The Programs of Scholars in Andalusia," within the journal of the Institute of Arabic Manuscripts, Issue 1, 1955, p. 91.

²² The study presented by Ibrahim Shabouh in his investigation of the *Barnamaj Al-Rua'ini*, p. J.

they made in presenting scientific material after benefiting from the Andalusian contributions and their methodological approach in *al-Faharis*.

Al-Fahrasah is a compilation that focuses on detailing an author's narrations in all the sciences they have acquired, and the chains of transmission that connect them. Scholars from Andalusia, Ceuta, and Morocco have traditionally included various benefits in their *Fahrasah*, such as the importance of the book, the time when scholars reported from the author, how it was done, the number of times it was transmitted, the scholars who transmitted the book to the world that narrated it, introducing these scholars, and the characteristics of the chains of transmission of the book that was narrated, along with other benefits. This provides a clear picture of the cultural landmarks of a particular era and the nature of scholars' interests during the period when the *Fahrasah* was compiled.

It is also referred to as "the program," a term commonly used by scholars in the Western Islamic world, while later, Eastern scholars preferred terms like "*Thabat*," "*Masyikhah*," and "*Mu'jam*" Although Al-Wadi Ashi from Andalusia (d. 938 AH) used the term "*Thabat*," it was an exception and came very late.

It is noteworthy that despite their abundance in the Islamic West²³, only a few of these compilations have survived due to the destruction suffered by Muslim libraries at the hands of the Spanish following their conquest, not to mention the Spanish Inquisition's focus on executing Muslims and burning their books, with over a million books burned in Granada²⁴. They also burned Muslims, and a small collection of books was smuggled into some monasteries and other cities, though not as many as were burned. For this reason, the oldest book composed in this field that has reached us to this day in Morocco²⁵ is "*Al-Ghunyah*" by Al-Qadi 'Iyad (d. 544 AH), while the oldest from Andalusia that we have access to is the catalogue by Ibn Atiyyah (d. 541 AH).

²³ We do not come across a translation of the biographies of Western Islamic scholars without finding that the subject has a *Fahrasah* or *Barnamaj*.

²⁴ This contradicts the claims of the orientalist Julian Ribera in his assertion that they were only a few thousand. JULIAN RIBERA, *BIBLIOFILOS Y BIBLIOTECAS EN LA ESPANA MUSULMANA*, ZARAGOZA, 1896, p. 12.

²⁵ Ibn Khair Al-Ishbili mentioned that he narrates the compositions of Abu Ali Isma'il ibn Al-Qasim Al-Baghdadi (d. 356 AH) and all his narrations from his teachers. Sheikh Abu Abdullah Muhammad ibn Sulaiman ibn Ahmad Al-Nafazi, may Allah have mercy on him, narrated them from the literary figure Abu Muhammad Ghanim ibn Walid Al-Makhzumi, from Abu Bakr Ubadah ibn Ma'a Al-Sama', from Abu Bakr Al-Zubaydi, from Abu Ali Al-Baghdadi, may Allah have mercy on him. Ibn Khair. *Ibid*, p. 393, No. 1299. He

We can discern the methodology of compiling *al-Faharis* to understand the aspect of innovation in this field among the Ceutans, previously elucidated by Dr. Al-Ahwani, who attributed it to four methods²⁶:

1. The first method involves categorizing works by their subject matter, starting with Quranic sciences and then Hadith. Notable examples include Ibn Mas'ood Al-Khushani, Ibn Khair Al-Ishbili, and Ibn Hajar Al-'Asqalani.
2. The second method organizes content by scholars, presenting biographies and their narrations. Represented by Abu Muhammad Abdul Haq bin Ghalib, Al-Qadi 'Iyad, and Abu Al-Hasan Ali bin Muhammad Al-Rua'ini.
3. The third method combines the previous two, arranging material based on books with scholars' biographies. Illustrated by Qasim bin Abdullah bin Muhammad bin Al-Shatt and Muhammad bin Jabir Al-Wadi Ashi.
4. The fourth method, exemplified by Abu Al-Hasan bin Mumin, emphasizes benefits beyond cataloging, nearly transforming into useful Amali books. However, this method remained less common among cataloguers.

From the foregoing, it is evident that the methodology adopted by Al-Qadi 'Iyad was not entirely foreign to what was practiced in Andalusia. His contemporary, Ibn Atiyyah, followed a similar pattern. However, after comparing the two, we observe several differences in presenting the scientific material:

1. Introduction of the scholars, as is common among the Andalusians in *al-Faharis*, although the number of scholars mentioned by Al-Qadi 'Iyad far exceeds that of Ibn Atiyyah.
2. Providing a comprehensive picture of each scholar, utilizing his experience in writing organized biographies from the beginning to the end of *al-Fahrasah* in a consistent manner, except in rare cases. He is the author of "*Tartib al-Madarik*," which holds significant value and respect in the biographies of Maliki scholars.

entered Al-Andalus in the year 330 AH, and there is no evidence in our hands that he authored it before joining Al-Andalus. Also, we do not find a classification in the *Faharis* in the East spoken about by scholars before him, and at the same time, Ibn Khair did not mention that he actually authored a *Fahrasah* or something similar, and all that is mentioned is that his books are narrated by the mentioned chain of transmission.

²⁶ Al-Ahwani, Abdul Aziz. "Kutub Baramaj al-Ulama fi al-Andalus", *Majallah Ma'had al-Makhtutat al-Arabiyyah*, Issue 1, 1955, p: 96-120.

3. Starting with the scholars named Muhammad and then arranging the rest of the names alphabetically, unlike others.
4. Including the chains of narration with which the works were narrated after the biographies, highlighting the cultural efforts existing in his time and the cultural exchange between the East and the West, including Ceuta, where Al-Qadi Iyad hailed from, and Andalusia.
5. Ending with hadith or poetic narrations from his scholars, giving his *Fahrasah* a unique flavor that benefits all interested parties from various backgrounds.

Thus, it appears that Al-Qadi 'Iyad, in his *Fahrasah*, did not merely follow the path of his predecessors; rather, he exhibited a unique personal style in his composition.

Furthermore, his exceptional attention to following ancient sources and relying on them when discrepancies in texts occur made Al-Qadi 'Iyad's original works considered stronger and more precise than others due to his meticulous attention to detail. This is clearly evident in his book "*Masyariq al-Anwar*".

Another aspect of innovation among the Ceutans is evident with Ibn Rushaid al-Sabti (d. 721 AH), who turned his journey into an opportunity to document his narrations, the benefits he encountered, and his valuable comments and corrections based on his experiences and meetings with scholars from his departure from Ceuta to Medina and from there back to his home in Ceuta. Being keen to learn from scholars wherever he went, this young man who left Ceuta at the age of twenty-seven managed to make his journey, named "*Mil' al-'Aybah bi ma Jummi'a bi Tuli al-Ghaybah fi al-Wijhah al-Wajihah ila al-Haramayn Macca wa Tybah*", a kind of compilation in *al-Faharis*²⁷. He included all the knowledge he gained from scholars and what he took from them in narrations, as well as documented the scholarly debates he engaged in. Ibn Hajar al-'Asqalani described him as a meticulous, discerning scholar who traveled to the East and West, and said: "I have come across the benefits of his journey in six volumes, filled

²⁷ Abdul-Muhsin al-Hadrami, a student of Ibn Rushaid, considered this book by Ibn Rushaid as a *Barnamaj*. It was mentioned in the final version after he finished reading the book to his teacher: "I completed reading this *Barnamaj* on Sunday, the eleventh of Rajab, in the year two thousand and seven hundred." This was stated by Abdul-Muhsin al-Hadrami, may Allah bless him. This information was noted by Sheikh Muhammad al-Habib ibn al-Khojah in the introduction to the verification of the book "*Mil' al-'Aybah fi Ma'rifati Tulil al-Ghaybah fi al-Wijhati al-Wajihah ila al-Haramayn Makkah wa Tybah*, vol. 2, p. 33.

with marvels. He met the leading hadith transmitters of Damascus, Fakhr ibn al-Bukhari, and of Egypt, Al-Az al-Harani, and the era's jurist Ibn Daqiq al-Eid, among their contemporaries, and returned to his homeland, Ceuta, enriched with vast knowledge, may Allah have mercy on him"²⁸. This type of innovation was overlooked by his predecessors, although they traveled; however, their focus on this aspect did not reach the level achieved by Ibn Rushaid's book. No wonder when we find Sheikh Muhammad al-Habib ibn al-Khoja highlighting it, saying: "It is not an exaggeration to claim that *"Mil' al-'Aybah"* is considered the most precious of what Ibn Rushaid wrote, and the best of what he recorded. In another respect, it stands out among other similar travel accounts such as *"Rihlah Al-Tujibi"*, *"Taj al-Mafriq"* by Al-Balwi, *"Al-Ufuq al-Mushriq"* by Ibn al-Tayyib, among others. If we were to compare this book with the rest of Ibn Rushaid's works and letters, or if we were to evaluate it against the Hajj and scholarly journeys documented by many scholars and writers, it would become clear that this journey, long anticipated by many and increasingly sought after in this era – an era of scholars' zeal to revive heritage – represents a tremendous scholarly treasure and reflects a phase of the intellectual life in the Arab Islamic world in the late seventh century."²⁹. This is a valuable testimony from Sheikh Muhammad al-Habib ibn al-Khoja, who spent nineteen years studying and researching the issues in *"Mil' al-'Aybah"*.

These journeys to the Holy Lands primarily played a significant role in maintaining the continuity of chains of transmission in narrating books from east to west. This highlighted the care of the Moroccans, including those from Ceuta and the Andalusians, in controlling and compiling the narrated versions, some of which became renowned in Morocco. This had its effect on correcting the narrations based on the accurately controlled versions they meticulously cared for. Moreover, they did not limit themselves to narrating a single chain (Sanad); rather, they listed multiple chains (Asanid) to achieve the previously mentioned purpose.

The matter did not stop at writing a general *Fahrasah* that includes all the narrations contained in a compendium, but they also produced separate compositions for a single book, listing the chains with which they had carried it, along with valuable

²⁸ Ibn Hajar al-'Asqalani, Ahmad bin 'Ali. *Taghliq al-Ta'liq 'ala Sahih al-Bukhari*, 1st ed, Beirut and Jordan: al-Maktabah al-Islamiyah, Dar 'Ammar, 1405, vol. 2, p. 7.

²⁹ Introduction to the verification by Sheikh Muhammad al-Habib ibn al-Khujah for the book *"Mil' al-'Aybah"* vol. 2, p. 31.

commentary on the narrators mentioned in these chains, and clarifying their characteristics. All this work deserved commendation and recognition as exemplified by the efforts of Al-Shari Al-Sabti, Abu Al-Hasan Ali ibn Al-Faqih Abu Abdullah Muhammad ibn Ali ibn Muhammad ibn Yahya Al-Ghafiqi (died 649 AH). He prepared a section for his student Al-Rua'ini, which included his chains in Al-Jami' Al-Sahih and mentioned Al-Rua'ini's recitation to him³⁰.

Also, Ibn Rushaid Al-Sabti (died 721 AH) in his book "*Ifadato al-Nasih bi al-Ta'rifi bi Sanadi Al-Jami' Al-Sahih*," composed it because he sought a hadith scholar in Ceuta to learn Sahih Al-Bukhari with his son, due to his focus on his educational direction. He discovered Sheikh Abu Fares Abdul Aziz Al-Jaziri, known for his precision, as well as his father from whom he learned, and they heard from him. Regarding this, he said: "He was among the most trusted and upright sheikhs of my homeland that my son's generation recognized, known for their trustworthiness and 'Adalah: The Sheikh, the virtuous, 'Adl and precise, Abu Fares Abdul Aziz, son of the jurist, the narrator, the just and precise, the wealthy Abu Ishaq Ibrahim bin Abdul Aziz bin Ahmad bin Abdul Rahman Al-Jaziri, originally from *Shuqr* Island, among its notables, born in Tlemcen, settled in Ceuta. May Allah extend his life and sustain his honor. We were fortunate to hear from him Sahih Al-Bukhari with a chain of narration unparalleled in the Maghreb, with the grandeur of its men, continuous hearing, and high status, and in it are high chains of narration. Abu Ishaq - may Allah have mercy on him - due to his deep love for the Sunnah and his meticulous care for the books of Hadith and their compilations, and his narration, verification, and arrangement of them, he was keen on listening since ancient times. May Allah bless his age until his hearing was counted among the senior ones, reaching over sixty years of listening... I desired to listen to him and have my son Muhammad listen to him, may Allah guide him. He responded to that - may Allah preserve and protect him. So, I decided to compile this part with its structure, name, and introduce the chain of its narration link by link. Allah benefits through intention in that regard"³¹.

This demonstrates some of the objectives of Ibn Rashid in this endeavor. He aimed to guide his son in listening to Sahih al-Bukhari, and for that purpose, he chose

³⁰ Al-Rua'ini, Abu al-Hasan 'Ali bin Muhammad bin 'Ali al-Ishbili. *Barnamaj Shuyukh al-Rua'ini*, Damascus: Ministry of Culture and National Guidance, 1381 AH / 1962, p. 75.

³¹ Ibn Rushaid. *Ifadato al-Nasih*, pp. 7-9.

the most proficient individuals known in this field in Ceuta, then defined each link of the chain of narration, highlighting its characteristics.

His contemporary, Ibn Ash-Shatt, Al-Qasim ibn Abdullah (died 723 AH), authored a book titled "*Al-Ishraf 'Ala A'la Sharaf fi al-Ta'rif bi-Rijal Sanad al-Bukhari min Tariq al-Sharif Abi 'Ali ibn Abi al-Sharif*", which Ibn Rushaid and his son permitted him to write upon his request, with Ibn Ash-Shatt acknowledging the excellence of Ibn Rashid and his benefits³²... Ibn Abi al-Sharif chose to take from him based on his known expertise in listening to Sahih al-Bukhari and his meticulousness in its authentication. Some of his companions suggested to Ibn Ash-Shatt to compile a work specifically in describing the men of his chains of narration, so he eagerly responded to this purpose³³.

The goal of the latter was to revive the narration of Hadith in Ceuta and to encourage it, especially after it was neglected by people at that time, despite its importance.

Authoring in the Correction of Hadith Manuscripts

At the pinnacle of this field was Al-Qadi 'Iyad (d. 544 AH) in his book "*Masyariq al-Anwar 'ala Sehaah al-Athar*," where he meticulously corrected the wording found in *Al-Muwata* and the *Sahihayn* (*Sahih al-Bukhari* and *Sahih Muslim*), comparing narrations and relying on authentic ones based on ancient manuscripts.

The creativity in this field by Al-Qadi 'Iyad is evident in being the first to compile and correct narrations in an independent book that fulfills the intended purpose. What he authored in this regard differs from what scholars typically did in scrutinizing the manuscripts, as it's not just about compiling works but about identifying errors themselves without adhering strictly to any specific book. Regarding this, Qadi 'Iyad said, "... No book has been authored specifically in this matter that I can attribute to anyone among these books or others except what Imam Abu al-Hasan Ali ibn 'Umar al-Daraqutni did in "*Tasheef al-Muhadditheen*", and most of it is not found in these books. Also, what Imam Abu Sulaiman al-Khattabi did in a concise volume, otherwise, scattered remarks occurred during explanations to different people. If collected, they would not heal a wound completely, nor would they reach a significant point. Except

³² Ibn al-Shatt, al-Qasim bin Abdullah. *Al-Ishraf 'ala A'la Sharaf fi al-Ta'rif bi-Rijal Sanad al-Bukhari min Tariq al-Sharif Abu 'Ali bin Abi al-Sharif*, Jama'iyah, Tetouan: Al-Ba'th al-Islami, 1986, pp. 119-120.

³³ Ibn Al-Shatt: *Ibid*, p. 45.

for what our Sheikh, the Hafiz Abu Ali al-Hasan ibn Muhammad al-Ghassani - may Allah have mercy on him - compiled in his book titled "*Taqyeed al-Muhmal*". He meticulously explored much of what the two *Sahih*s contain, with the best categorization, thorough explanation, and precise analysis. However, he focused on names, al-Kuna, lineages, and titles of men without addressing changes, corrections, and ambiguities in the texts, although he deviated from these two books in some names, and I have rectified these in what I have mentioned"³⁴.

This shows that Qadi 'Iyad did not limit himself to repetition but engaged, digested, and enriched, by the grace and strength from Allah.

Al-Maqri says about Al-Qadi 'Iyad and his *Masyariq*, "He – may Allah have mercy on him – was meticulous in controlling the prophetic expressions, regardless of their sources, and his book *Masyariq* is the clearest witness to this. Indeed, some of those I met from the righteous of our time and its scholars said: I need nothing in the books of Hadith except for *Masyariq*; if I have it, I do not care what I have lost from them, or words to this effect"³⁵.

Al-Qadi 'Iyad's efforts in controlling the narrations in the three fundamental sources, enduring the difficulties of travel to hear from scholars the books in their possession for listening once or more, and pursuing ancient manuscripts for the purpose of correcting what was heard are based on a methodology that relied on accepting a narration based on the accuracy of its transmission. He is quoted saying that "it is said among the researchers that a comparison is only valid with oneself, and one should not blindly follow another"³⁶. Therefore, it is not surprising when he criticizes scholars who are lax in their scholarly duties and do not scrutinize the authenticity of what they convey. He said: "... Among those who preceded us in this path were those who limited themselves to transmitting what they heard and narrated, conveying what they understood and comprehended, without speaking about what they lacked knowledge of, or delving into altering the wording or interpreting the meaning. This is the rank of most narrators and scholars. As for mastery and knowledge, that lies with

³⁴ Al-Al-Qadi 'Iyad. *Mashariq al-Anwar 'ala Sahah al-Athar*, Tunisia and Cairo: Al-Maktabah al-Islamiyya wa, Dar al-Turath, n. d., vol. 1, pp. 5-6.

³⁵ Al-Maqri. *Azhar al-Riyadh*, vol. 3, p. 21.

³⁶ Al-Al-Qadi 'Iyad. *Al-Ilma' ila Usul al-Riwayah wa Taqyid al-Sama'*, 1st ed, Cairo and Tunis: Dar al-Turath wal-Maktabah al-'Atiqah, 1970, p. 142.

the distinguished and leading scholars, but they were, in what has been mentioned, numerous and comprehensive. People later became lax in receiving and transmitting, leading to widespread deviation, albeit unintentional. Thus, you find the sheikh being heard about, praised, and highly sought after, struggling through gatherings to meet him where people rotate in taking from him, ranging from the knowledgeable to the ignorant. His presence is like his absence, as his hadith is not memorized, its delivery and retention are not mastered, and the responsibility of holding onto its origin is absent. Instead, people hold onto his book rather than him, even though they may not trust what he says or comprehend it fully. Perhaps someone speaks with the sheikh, or he becomes preoccupied with sleep or thoughts, such that he doesn't realize what he heard... This way of listening prevailed among people in our time and for a long time before"³⁷.

Because of the above, Qadi 'Iyad undertook the composition of "*Masyariq al-Anwar*" to revive the method of rectify narrations from the books and encouraging this practice. He became a luminary in the skies of Morocco and Andalusia, and his light shone in the East, acknowledged by both those near and far. He was relied upon when contradictions arose³⁸.

Composition on Matching Hadiths to Chapters

The earliest book we came across on matching hadiths to chapters specifically pertains to Sahih al-Bukhari, authored by Nasir al-Din Ahmad ibn al-Munir (died 683 AH) and titled (*Al-Mutawari Ala Abwab al-Bukhari*). Then there is (*Turjuman al-Tarajim*) by Ibn Rushaid al-Sabti (d. 721 AH), which on this basis is the second book, to our knowledge, in this field that focused on clarifying the relationship between the hadith and the chapter titles in Sahih al-Bukhari.

The purpose behind this for Ibn al-Munir was to counter claims of inconsistency between the hadith and its chapter heading, and to clarify the hidden relationship between them, which was Bukhari's intention, responding to those who claimed that the book was not properly organized, that the errors came from copyists and

³⁷ Al-Al-Qadi 'Iyad. *Mashariq al-Anwar*, vol. 1, p. 3.

³⁸ The researcher Mas'udan, Ali has detailed this in his book: *Dabt al-Hadith fi Kitab Mashariq al-Anwar ala Sihah al-Athar lil-Al-Qadi 'Iyad al-Maliki (d. 544 AH)*, Master thesis, Algeria: University of El-Hadj Lakhdar, 2013/2014, p. 68-91.

transmitters, or that the evidence was far-fetched. He said, "When it was decreed that I should scrutinize and glance through them, their purpose became apparent to me up close, and I found that there were types... and the total I found of these types needing clarification was nearly four hundred chapters, which I documented and alerted to each type in its place as briefly and succinctly as possible"³⁹.

Ibn Rushaid came across Ibn al-Munir's book and benefited from it, so it was not surprising that he contributed to this field, adding his insights where others fell short, either agreeing, refuting, or supplementing. His book was noted by Ibn Hajar al-'Asqalani when discussing those who wrote on the relevance of hadiths to Bukhari's chapter titles against those who spoke without knowledge in this field, stating, "... and the scholar Nasir al-Din Ahmad ibn al-Munir - preacher of Alexandria - compiled four hundred chapters and commented on them, and Al-Qadi Badr al-Din ibn Jama'ah summarized them and added to them. Some Moroccans also discussed this, among them Muhammad ibn Mansur ibn Hammam al-Sijilmasi, though he did not expand much, with only about a hundred chapters in his book named (Unraveling Bukhari's Obscure Purposes in Combining Hadith and Translation), and Zain al-Din Ali ibn al-Munir, brother of the scholar Nasir al-Din, went in-depth in his commentary on Bukhari. I also came across a volume of a book called (*Turjuman al-Tarajim*) by Abu Abdullah Ibn Rushaid al-Sabti, covering up to the Book of Fasting, and had it been completed, it would have been extremely beneficial, and it is indeed very beneficial despite its incompleteness. May Allah grant success"⁴⁰.

Ibn Rushaid was among the first who took interest in the science of correlating between Hadith and chapter, providing significant contributions in this regard as acknowledged by Ibn Hajar al-'Asqalani. This aspect of scientific innovation represents a notable facet of his scholarly creativity, and we present it as an example thereof.

Writing books in the manner of Judicial Examination in Hadith sciences

This is an innovative method that we have only encountered with Ibn Rushaid al-Sabti (d. 721 AH) in his book "*Al-Sanano al-Abyan, wa al-Mawrido al-Am'an fi Mohakamti al-Shaikhayni fi al-Sanadi al-Mu'an'an*". He undertook to study the issue of

³⁹ Ibn al-Munir, Nasser al-Din. *Al-Mutawari 'ala Abwab al-Bukhari*, 1st ed, Beirut and Cairo: Al-Maktab al-Islami wa Dar 'Ammar, 1990, p. 35-39.

⁴⁰ Ibn Hajar al-'Asqalani. *Fath al-Bari Syarh Sahih al-Bukhari*, Beirut: Dar al-Ma'arif, vol. 1, p. 14.

'*an'annah* in the isnad, questioning whether it necessarily requires proven direct contact or hearing, or if mere contemporaneity suffices to deem the isnad connected. This is an issue where Imam Muslim views that the proof of meeting or hearing is not required, contenting with contemporaneity, and he strongly criticized those who insisted otherwise. Ibn Rushaid engaged in a judicial discussion with Abu al-Qasim ibn Abdullah al-Ansari on this issue between the two imams, given their high status. His companion opined that there is no problem in accepting evidence for a hadith known to be connected either explicitly or implicitly. He suggested that the next in rank are those '*an'annahs* from narrators known to say 'from' only when they have heard it themselves, followed by those whose practice of using '*an'annah* without hearing is not known but are trustworthy and not known for *tadlis*, provided that hearing from the one narrated from is generally established. He argued that this approach is sounder than the one which merely relies on contemporaneity as is the case with Imam Muslim in his introduction to Sahih. Ibn Rashid agreed with his opinion, but he spent his night pondering over the subject, weighing its aspects and evidence, representing Imam al-Bukhari and considering his arguments against those of his opponent, pursuing fairness until the evidence of al-Bukhari over Muslim's became clear to him. He presented this to his companion who appreciated it and requested him to document it fearing it might be lost, leading to this book which acted like a judicial review, addressing Imam Muslim as if he were present, and debating what he wrote and perceived, presenting and explaining Ibn Rushaid's statements, then refuting them with evidence, logical and textual if unacceptable, ultimately favoring al-Bukhari's opinion⁴¹.

Ibn Rushaid's approach in this book was novel in terms of style, and on another level, in terms of dealing with a specific issue in detail previously not explored by predecessors, making his work creative and his research meticulous.

Creative Work in Defining the Methodology of Narration

Undoubtedly, Hadith scholars have classified in the sciences of Hadith in every detail, resulting in a vast array of works in various types. Upon realizing the need to compile its principles to facilitate students' comprehensive understanding, they

⁴¹ Ibn Rushaid. *Al-Sanan Al-Abyan Wal-Mawrido Al-Um'an Fi al-Muhakamah Bayna Al-Imamayn Fi Al-Sanad Al-Mu'an'an*, 1st ed, Medina: Maktabah al-Ghuraba al-Athariyya, 1417, pp. 29-33.

focused on gathering these scattered pieces. We find Ibn Khalad al-Ramahurmuzi, Abu Muhammad al-Hasan ibn Abd al-Rahman (d. 360 AH), authoring the book (*Al-Muhaddith Al-Fasil bayna al-Rawy wa al-Wa'i*), followed by Al-Hakim al-Nisapuri, Muhammad ibn Abdullah (d. 405 AH), who wrote his book (*Ma'rifat 'Ulum al-Hadith*), and then Al-Khatib al-Baghdadi, Abu Bakr Ahmad ibn Ali ibn Thabit (d. 463 AH), composed a series of books in this field, benefiting everyone engaged in the science, including: (*Al-Kifayah fi 'Ilm al-Riwayah*) and (*Al-Jami' li Akhlaq al-Rawi wa Adab al-Sami'*). In Ceuta, we find Qadi 'Iyad (d. 544 AH) composing his book (*Al-Ilma' ila Usul al-Riwayah wa Taqyid al-Sama'*), followed by a succession of expositions, abridgements, and commentaries enriching the Hadith literature both in the East and the West.

Our focus here is on Qadi 'Iyad's book to highlight his significant contribution to this field. Representing Ceuta in his era alongside Morocco and Andalusia, when asked to write on this after having been presented with various sciences foundational to Hadith studies, he said: "...Each of these chapters is a science in itself, a lush branch from the root of the Hadith Sciences. There are numerous classifications and valuable compilations in each, and no one has cared for the chapter you desired as it ought to be, nor have I found a classification that fully satisfies the seeker's desire, so I responded to clarify the chapters you are interested in, compiling unique insights from the introductions to the Hadith Sciences and its principles"⁴². He also mentions in (*Ikmal al-Mu'lim*) his unique additions in it and in (*Al-Ilma'*), stating after finishing discussing the topic of al-Ijazah: "We have mentioned what is needed for those concerned with this subject and elaborated extensively in these chapters in the book (*Al-Ilma' lima'rifati Usuli al-Riwayah wa al-Sama'*), and pointed out from its peculiar insights that you might not find compiled in any other two books"⁴³.

While Qadi 'Iyad's work was not the first in this area, as others preceded him, like Al-Khatib al-Baghdadi whom Ibn Nuqta said: "No discerning person doubts that the later generations of Hadith scholars are dependent on Abu Bakr al-Khatib"⁴⁴, as they all benefited from him. Al-Qadi Iyad was familiar with these books and benefited from

⁴² Al-Al-Qadi 'Iyad. *Al-Ilma'*, P. 5.

⁴³ Al-Al-Qadi 'Iyad. *Ikmal al-Mu'lim bi-Fawa'id Muslim*, 1st ed, Egypt: Dar al-Wafa lil-Taba' wal-Nashr wal-Tawzi', 1998, vol. 1, p. 195.

⁴⁴ Ibn Nuqtah, Abu Bakr Muhammad bin 'Abd al-Ghani. *Al-Taqyid li-Ma'rifat Ruwat al-Sunan wa al-Masanid*, 1st ed, India: Matba'at Majlis Dairat al-Ma'arif al-Othmaniyyah, Hyderabad, 1938, vol. 1, P. 170, No. 176.

them. Therefore, his statement should not be taken as denying the existence of prior classifications or their usefulness, but rather understood within context: the inquirer did not live in the East but in Ceuta, and al-Qadi 'Iyad's response was to outline the situation—that he found nothing in Ceuta, Morocco, or Andalusia that met the need. Hence, his classification was to fulfill the need with a book providing a comprehensive picture of the transmission methodology among Hadith scholars. Yet, he did not merely reiterate previous scholars' statements. We find his personality evident in his book, presenting his views and creatively studying some issues not previously explored, like the topic of al-Ijazah, where he criticizes al-Ijazah, some scholars showed in granting al-Ijazah⁴⁵, thus making his book an indispensable source in the methodology of Hadith.

As we find him adopting a method in correction along with explaining the reason that led him to say so, which we do not find in the rest of the books of hadith sciences. He criticizes the behavior of those who dare to correct without guidance based on what he has seen from some of them. He mentions specific benefits from his scholars that we do not find in other terminological books. We find his own opinions and corrections in this field, and he does not neglect to offer advice to students of knowledge from whom they take from multiple sources. He also includes anecdotes specific to Andalusia that are not found in Eastern books. Then we find him, after elaborating beautifully on the topic of al-Ijazah, he said: "We have examined the aspect of al-Ijazah in ways not previously explored, and we have compiled in it the differences among the groups, the heard, the witnesses, and the derived, with the help of Allah and His assistance."

In this work, Qadi 'Iyad was argumentative, explanatory, and directive in his speech, contradicting some and adding information that had not been reached before, making his book an indispensable source in the terminology of Hadith.

The Impact of Ceuta Hadith Studies in the Est

1. Influence through Ideation

The formulation of ideas is no less important than their creation. A scholar might not implement an idea themselves but can articulate it in a clear way that compels others to realize it after becoming convinced of its value, thereby

⁴⁵ Al-Al-Qadi 'Iyad. *Al-Ilma'*, p. 142

becoming innovators in their field. The original work is based on that idea articulated by the scholar.

Thus, the Ceutans did not neglect this aspect, which played a positive role in advancing Hadith studies in the East. For instance, Ibn Rushaid formulated an excellent idea after extensively traveling and studying Al-Bukhari's Sahih. He noticed that no one had addressed the “*Mu'allaqat*” (suspended hadiths) in terms of connecting them and clarifying their authenticity or weakness. This insight was picked up by Ibn Hajar al-‘Asqalani, deeply influencing him, prompting him to write a book in this field that had not been preceded by others. This was a significant influence that had positive outcomes on others. In this context, we find Ibn Hajar al-‘Asqalani expressing his gratitude to Ibn Rushaid al-Sebti, who had enlightened him on this subject, prompting him to undertake the authorship of his book (*Taghliq al-Ta'liq*), where he said: “... I have taken from the book (*Turjuman al-Tarajim*) by the hadith scholar Abu Abdullah Ibn Rushaid, which states—after discussing “*Mu'allaqat*”: Whether it is considered part of the authentic Hadith or falls short? He said: Whether attributed to the Prophet Muhammad, peace be upon him, or others, most of what occurs in Bukhari's work is in the beginnings of chapters, and there is a need for a book specifically devoted to these suspended hadiths to affiliate them and clarify their status of authenticity, good, or other grades. I am not aware of anyone who has approached writing on this, and it is crucial, especially for those who care about Bukhari's book. And this serves as a testament from this meticulous, traveled scholar across the East and West”⁴⁶.

The idea articulated by Ibn Rushaid al-Sebti was warmly received from the East and was acted upon. This influence on Ibn Hajar al-‘Asqalani demonstrates that the idea was distinct and merited realization, as it served a beneficial purpose for the community.

2. Influence through Knowledge Addition:

A review of the works of Eastern scholars reveals their reliance on the Ceutans, Maghrebis, and Andalusians in general for transferring information from sources they could not access directly, serving as intermediaries in this process.

⁴⁶ Ibn Hajar. *Taghliq Al-Ta'liq*, vol. 2, p. 6-7, and also see: *Muqaddimah Fath Al-Bari*, vol. 1, pp. 19-20.

Notably, al-Nawawi (d. 676 AH) frequently cites “*Masyariq al-Anwar ala Sehad al-Athar*” in his commentary on Sahih Muslim, utilizing and sometimes commenting on its contents⁴⁷.

Ibn Hajar al-‘Asqalani (d. 852 AH) frequently cites it⁴⁸, discussing the benefits he derived from it and relying on its content⁴⁹, at times critiquing aspects of it⁵⁰. He also conveys benefits concerning the *Tarajim* in Bukhari from Ibn Rushaid al-Sabti⁵¹, as well as information from old manuscripts of Sahih al-Bukhari regarding the precision of words⁵², and what was mentioned about the narrations of al-Qabisi, al-Nasafi, and Abdus⁵³. He extensively used “*Turjuman al-Tarajim*” for discussing the relationship between the hadith and its chapter, appreciating and sometimes critiquing some points⁵⁴.

Al-Badr al-Ayni (d. 855 AH) also transmitted a collection of hadith benefits from him⁵⁵, particularly on the topic of the relevance of hadith to its *Tarjamah* across many instances⁵⁶.

These references to the impact of some Ceutan studies on Eastern works exemplify, among others, the presence and influence of Ceutan scholars in Hadith studies in the East.

3. Influence on Authorship in the East:

Those who examine the nature of scientific writing in the East will notice that there has been an influence from Ceuta, Andalusia, and the Maghreb in general on the nature of research by scholars from the East. Conversely, these Maghrebi

⁴⁷ Al-Nawawi, Abu Zakariya Yahya bin Shar. *Syarh al-Nawawi 'ala Sahih Muslim*, 2nd ed, Beirut: Dar Ihya' al-Turath al-Arabi, 1392, vol. 1, pp. 23-24, 47, 55, 57, 64, 77, 82-83, 92-93...

⁴⁸ Ibn Hajar. *Fath Al-Bari*, vol. 1, p. 52, 99, 269, 297, 408, 414, 415, vol. 3, P. 518, vol. 4, p. 60, 41, 334, 340, vol. 6, p. 211, 322...

⁴⁹ Ibn Hajar. *Ibid*, vol. 1, p. 157, 193, 365, 395, 449...

⁵⁰ Ibn Hajar *Ibid*, vol. 1, p. 365, 510, 511, vol. 6, p. 322.

⁵¹ Ibn Hajar. *Ibid*, vol. 1, p. 106, 331, vol. 8, p. 365.

⁵² Ibn Hajar. *Ibid*, vol. 13, p. 324.

⁵³ Ibn Hajar. *Ibid*, vol. 1, p. 106, 408...

⁵⁴ Ibn Hajar. *Ibid*, vol. 1, p. 133, 143-144, 168, 172, 173, 232, 345, 402, 405, 407, 408, 430, 440, 498, 505, 558, 575, 587, Vol. 2, P. 29, 31, 40, 138, 152, 193, 198, 209, 213, 227, 237, 254, 257, 267, 282, 303, 304, 310, 311, 321, 346, 375, 376, 392, 434, 435, 445, 454, 475, 494, 495, 501, 517, 548, 554, 562, 573, 576, 581, 584...

⁵⁵ Al-'Ayni, Badr al-Din Mahmoud bin Ahmad. *Umdat al-Qari Syarh Sahih al-Bukhari*, Beirut: Dar Ihya' al-Turath al-Arabi, vol. 2, p. 59, 71, 72, vol. 5, p. 297, vol. 6, p. 109, 154, 198, vol. 9, p. 4...

⁵⁶ Al-'Ayni. *Ibid*, Vol. 6, p. 52, 100, 182, Vol. 7, p. 99, 117, 137...

researchers have also been influenced by Eastern writings, indicating that each region has benefited from the other. However, our goal here is to discuss the Maghrebi influence on the writings of Eastern scholars, specifically: Were the Ceutans simply dependent on Eastern scholars, or did they have a clear imprint on Eastern writing?

Returning to the authorship of the commentary on Sahih Muslim, we find that Al-Mazari, the author of "*Al-Mu'lim bi Fawa'id Muslim*," was the first to comment on it. He included various benefits derived from Sahih Muslim, highlighting different narrations of the text, elucidating divergences in the narrations, and extracting the benefits of Sahih Muslim. He was directly followed by Qadi 'Iyad, the author of "*Ikmal al-Mu'lim bi Fawa'id Muslim*," and their works greatly influenced subsequent scholars. Those who wrote in the field of Hadith thereafter did not neglect to discuss variations in the accounts of authentic texts (*Musykil al-Hadith*), then elucidate linguistic meanings and legal rulings, as is the case with Al-Nawawi in his commentary on Sahih Muslim, and Ibn Hajar in his commentary on Sahih al-Bukhari.

The works of Al-Mazari and Qadi 'Iyad had a significant impact on the commentaries that followed, considered fundamental in explaining Sahih Muslim. Their influence is frequently cited.

Conclusion

From the foregoing, it is evident that the hadith studies in scholarly Ceuta had significant weight, fueled by the presence of numerous mosques, some described by historians as exceedingly grand. Scholars were committed to offering scientific lessons in these mosques, and the study of hadith played a non-negligible part alongside the schools established in Ceuta, known for their founders who built them, such as Al-Shari – may Allah have mercy on him – and the renowned scholarly contributions from their libraries, which benefited the students. Their homes and the homes of respected citizens in the city were also places for hosting scholars and students.

Knowing that Ceuta served as a crossroads to Andalusia, the Maghreb, and the East, we recognize that it offered numerous opportunities for academic interaction, as discussed above.

Moreover, the interaction of Ceutan scholars with Eastern scholars through pilgrimage journeys played a role in benefiting from their scholarly contributions and exchanging insights, along with the letters exchanged among them for requesting scholarly permissions and other matters.

All these factors opened new horizons for the Ceutans to explore hadith studies from various angles, thus making significant contributions to this field, as attested by all fair-minded observers.

In terms of innovation in hadith studies by the Ceutans: they continued writing in the field of indices and developed them further, using Hajj journeys as a means for scholarly writing, and citing hadith benefits and others not found in other texts.

They also focused on classifying the control of hadith text editions, excelling in this area as evidenced by Al-Qadi Iyad's "*Masyariq al-Anwar*", a pioneering work. They also contributed to authorship in the suitability of hadiths for specific topics, being among the first as seen in Ibn Rashid's "*Turjuman al-Tarajim*" (Interpreter of Translations). They developed the method of writing in the field of hadith as seen in Ibn Rashid's 'Al-Sunan al-Abyan', which employed a method of judicial review. They also contributed to defining the narrative methodology, innovating in this area with significant additions as Al-Qadi 'Iyad did in "*Al-Ilma*".

All this output made Eastern scholars keen on the works of the Ceutans that enriched hadith studies in the East, benefiting from them in terms of idea formulation, and the benefits exchanged among scholars of Ceuta, and they were influenced by the Ceutan method of authorship as evident in the likes of "*Ikmal al-Muallim*" by Al-Qadi Iyad and the methodology he adopted alongside Al-Mazari in 'Al-Muallim' when they authored their commentaries, whether with Al-Nawawi, Al-Ayni, Ibn Hajar, or others who acknowledged the distinct contributions of the Ceutans.

In conclusion, this is merely a glimpse into the broad spectrum of hadith studies in Ceuta, intended to present an overview that may prompt further research in this field, Allah willing.

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