

THE LINGUISTIC CRITICISM APPROACH OF AL-HAFIZ IBN HAJAR IN HIS BOOK (FATH AL-BARI EXPLAINED BY SAHIH AL-BUKHARI) BY IMAM AL-HAFIZ AHMED BIN ALI BIN HAJAR AL-ASQALANI (773-852 AH)

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Abstract

The linguistic criticism approach is one of the most important approaches for those who want to understand the honorable hadith of the Prophet and derive the legal ruling from it. The book of Fath Al-Bari is considered a spacious material in the sciences of language, interpretation, and criticism. It is a set of coins mentioned by Al-Hafiz in his book, and in conclusion, it sheds light on the most important findings of the research.

Keywords: linguistic, approach, spacious, interpretation

INTRODUCTION

Praise be to God, Lord of the worlds, and prayers and peace be upon the one who was sent as a mercy to the worlds and his family and companions.

This is a study concerned with the linguistic criticism approach of Al-Hafiz Ibn Hajar in his book Fath Al-Bari. One of the undeniable merits of this book is its status of this book in the blog of the Arabic language and the sciences of the Noble Prophet's Hadith. Fath Al-Bari and his ingenuity in imitating hadith texts - and I think - and God is All-Knowing - that this study is worthy of research and follow-up because it stood on a scholar who was called (Habr Bahr) and was praised by the scholars, so I sought help from God for that, and from God is a success.

THE LINGUISTIC CRITICISM APPROACH OF AL-HAFIZ IBN HAJAR:

EDIT TERM:

When searching for its roots, it becomes clear that it deals with the study of the reasons that led to the emergence of melody after the mixing of Arabs with others ⁽¹⁾, the establishment of Qur'anic studies and the activity of poetry and poets, all of which helped to establish a linguistic and grammatical movement, which became active in the early part of the second half of the first century AH. Linguistics is an aspect of the Arabs' care for their language. One of the means they took to demonstrate its charm and preserve its integrity, purity and development ⁽²⁾, so linguistic criticism seeks to correct use in terms of language, grammar and morphology, and to the integrity of the language and what is related to it. The purity of the literary image ⁽³⁾ and considers al-Jurjani (T. 392 AH) Criticism is not accessible, as it requires broad knowledge, companionable taste, and fairness. A critic is a man who combines knowledge and taste. This vast knowledge does not stop at language, weight, or syntax but rather goes beyond it to other vital issues ⁽⁴⁾, and criticism of The Arabic language is one of the natural things, and that is due to what distinguishes Arabic from other languages in terms of the abundance of its vocabulary, its abundance, and the widening of the way of expression in it. There were many ⁽⁵⁾, and in the era of prophecy, there were some critical stances on the language side, including that the Prophet, peace be upon him, heard a man composing in his presence. He said: ((Guide your brother, for he has gone astray)) ⁽⁶⁾. Still, these critical stances were just glimpses of a biography related to some situations and occasions; the real beginning of linguistic criticism as a branch of linguistic sciences was late to the Umayyad era, in which sciences and knowledge were active and in which literature abounded. ⁽⁷⁾.

- Pictures of linguistic criticism by Al-Hafiz Ibn Hajar ⁽⁸⁾:

1- Individual criticism:

Individual criticism means ((a criticism that is expressed in a single word, not in combination or sentence)) ⁽⁹⁾, and is divided into:

a- Approval and acceptance. B- Reply and weaken. C- Weighting ⁽¹⁰⁾.

A- Approval and acceptance by saying: (permissible), which is positive criticism:

And from it, what came in the book of faith, chapter: Which Islam is better?

((Saeed bin Yahya bin Saeed Al-Qurashi told us, he said: my father told us, he said: Abu Burda told us... on the authority of Abu Musa, may God bless him and grant him peace, he said: [They said: O Messenger of God, which Islam is better? He said: He from whose tongue and hand Muslims are safe])) ⁽¹¹⁾. Al-Hafiz Ibn Hajar said: ((If it is said: Why is (do) excluded here from action? I answer that deletion upon knowledge of it is permissible and assessment is better than others)) ⁽¹²⁾, and most of what is omitted (from) if (do) is a news and the proof has come and the omission in the Almighty's saying: [Al-Kahf: 34], that is: from you ⁽¹³⁾.

The act of preference must be learned in one of the three aspects, and the best here is abstract from all. Its appreciation is better than the rest of the qualities. Deletion when knowing it is permissible, and the meaning of the best is the most rewarded with God Almighty, and similarly, in our saying that the friend is better than others, that is, he is more rewarded ⁽¹⁴⁾, and this Omission is for brevity and to understand the meaning, and to let you know that it is permissible to omit. The meaning is indicative of its place ⁽¹⁵⁾.

B- RESPONDING AND WEAKENING BY SAYING: (THIS IS WEAK LANGUAGE), WHICH IS NEGATIVE CRITICISM:

From it came in the Book of Divorce, Chapter: The Intercession of the Prophet, may God bless him and grant him peace, in the case of Barirah's husband. His beard and the Prophet Muhammad said to Abbas: O Abbas, are you not surprised at Mughith's love for Bareerah and the hatred of Barirah for Mughith? The Prophet Muhammad said: If you would take him back, she said: O Messenger of God, do you command me? ⁽¹⁶⁾. Al-Hafiz Ibn Hajar said: ((And it occurred in Ibn Majah's narration (if you review it) by affirming the tathaniyyah consonant after the declension, which is a weak language)) ⁽¹⁷⁾, and it is by affirming you to satisfy the kasrah ⁽¹⁸⁾. Ibn Hajar mentioned that it is a small language ⁽¹⁹⁾. Al-Aini followed him and said: If this is true in the narration, then it is an eloquent language because it is issued by the most eloquent of creation ⁽²⁰⁾. Yunus and many hadiths came to this language ⁽²¹⁾, which is authentic.

C- PREPONDERANCE: HE (ONE OF THE TWO OPINIONS PREFERRED OVER THE OTHER: PREVAILED) ⁽²²⁾:

Saying: (Most aspects), including what came in the Book of Literature, Chapter (The womb gets wet with its wetness), ((Umar bin Abbas told me... on the authority of Qais bin Abi Hazim (that Amr bin Al-Aas said: I heard the Prophet Muhammad - may God bless him and grant him peace - out loud, not secretly) - He says: The family of my father - Amr said in the book of Muhammad bin Jaafar - are not my guardians, but rather my guardian is God and the righteous of the believers. Anbasa added... On the authority of Amr ibn Al-Aas, he said: I heard the Prophet, may God bless him and grant him peace: But they have a womb that is wet with its water, meaning its origin with its connection)) ⁽²³⁾.

Al-Hafiz Ibn Hajar said: ((And the verification is that the narration is only (Bilalha) derived from Ibleha. Al-Nawawi said ⁽²⁴⁾: We found his saying: (Bilalha) by opening the unified and by breaking it, and they are two well-known aspects, and Ayyad ⁽²⁵⁾ said: We narrated it by breaking, and I saw it for Al-Khattabi ⁽²⁶⁾ By conquest, and Ibn al-Teen said: It is by conquest for the majority, and some of them by breaking, I said: By breaking, there are aspects because wetness is the plural of wetness

like a camel and a camel... And al-Bilal means wetness, which is moisture. He applied that to the connection just as dryness called the severing because moisture has the effect of gathering What happens in it and its composition)) (27), and his saying: (Bilalha) was narrated by Al-Kasr and Al-Fath (28), which is the plural of wetness like a camel and a camel, as Al-Hafiz said (29).

2- DOUBLE CRITICISM:

((It is criticism that is expressed in two words when making a judgment)) (30), and it is of two types:

A- The different double: What is meant by it: ((The criticism is based on two issues, one of which is different from the other, acceptance and rejection, or strength and weakness, so it is accepted on one side and rejected on the other side)) (31), including what came in the Book of Divorce, Chapter: Al-Kohl is for sharp women. Al-Hafiz Ibn Hajar said: ((Ibn al-Teen said: The right thing is that sharp is without ha because it describes the feminine as divorced and menstruating. I said: But it is permissible, so it is not wrong, although the other is more likely)) (32), and it is said that she had sharpened the blacksmith while she was sharp, and only Al-Asmai knew She had ahad, she is a muhadd (33), which is abstaining from adornment and perfume during her waiting period from his death. The origin of the hadd is the prohibition (34), and al-Damamini says: ((The text of al-Zamakhshari and others is that if these adjectives mean the meaning of occurrence, then the ta' is intransitive; such as menstruating, then she is menstruating, and divorced, then she is divorced And it may be followed by the T, even if it is not intended to occur, such as a nursing woman or a pregnant woman)) (35), so according to the analogy of a menstruating woman, the T is permissible (36), and perhaps this distraction is intended to receive (37), and it was said that it is a little language (38), but it is correct; The Egyptian Language Academy permitted that (39).

B - The recombinant double: it is intended: ((for the criticism to be based on two matters that are not different in judgment and character, but instead, they are reconciled in it, so in this, it is different from the type that preceded it, which is (the different double).)) (40), and from it what came In the Book of Faith and Vows, Chapter: The Sayings of the Prophet (and the Faith of God): ((Qutayba bin Said told us, on the authority of Ismail bin Jaafar, on the authority of Abdullah bin Dinar, on the authority of Ibn Omar (may God be pleased with them both) that he said: The Messenger of God sent an expedition and appointed Osama bin Zaid over them, and some of them stabbed The people are in his command, so the Messenger of God stood up and said: If you were defaming his authority, you were defaming his father's authority before, and I swear to God that he was worthy of the leadership, and if he was among the most beloved of people to me, and this is for the most beloved of people to me after him)) (41), and he said Al-Hafiz Ibn Hajar, after a long talk about the meaning of God: ((And Ibn al-Tin narrated on the authority of al-Dawudi, he said: Aym Allah means the name of Allah, replace the seine with a ya', which is a gross mistake because the see does not change with a ya')) (42), and the root of Allah's name is Ayman Allah and Ayman Allah plural Yameen, which is a word used in the oath a lot, so the noon was omitted because of its abundance in it and its specificity to it (43), and its derivation at Sibawayh from Yemen and blessing (44).

C- Linguistic correction: We mean by it: ((what the ancients meant by (public tune), (special tune) represented by the linguistic errors that they used to fall into and then mentioned them for their correctness, and the modernists termed it (linguistic correction), (linguistic education) or (errors) Linguistic). (45), and Al-Hafiz stated this by saying (facilitating), including what came in the Book of Interpretation, Chapter: The Almighty's saying: [Saba: 23], ((Al-Hamidi told us... I heard Abu Huraira say: [Indeed, a Prophet God said: If God decides the matter in the sky, the angels beat their wings in submission to His saying as if it were a chain on Safwan, and when their hearts are frightened, they say: What did your Lord say? (46), Al-Hafiz Ibn Hajar said: ((His saying: the eavesdroppers in Ali's narration is with Abu Dharr, and (Mustareq) in Ifrad and he is eloquent)) (47), and he formed the narration of Al-Ifraad Al-Zarkashi and saw the correctness in (Mustareq), and Al-Damamini said: ((It is possible He made it for a singular word that indicates the group a meaning; i.e., a group that is overhearing hears it; and there is no problem at that time)) (48), and Al-Hafiz Ibn Hajar here does not justify his opinions, but rather judges the word with eloquence only.

3- HIS CRITICISM OF THE QUR'ANIC READINGS BY SAYING (MORE CORRECTLY):

Among them is what came in the Book of Funerals, chapter: The preacher's sermon at the grave and the sitting of his companions around him, and in the Almighty's saying [Al-Ma'arij: 43], and Al-A'mash recited: [Al-Ma'arij: 43] to something set before them, and the accusative is one and the accusative is a source ⁽⁴⁹⁾, Al-Hafiz said Ibn Hajar: ((And Al-A'mash recited: To a accusative, which means by opening the nun so and so for the most, and in the narration of Abi Dharr with the declension, and the first is more correct... and it is the reading of the masses)) ⁽⁵⁰⁾, and Al-Hafiz described it as correct without explanation, then he said it is the reading of the masses, and the accusative is everything that is accusative And worshiped instead of God, and it was recited: (to a monument) by opening the nun and iskan sud to individuals, it was said that it is the knowledge of it and the goal, i. ⁽⁵¹⁾. Amer and Hafs recited on the authority of Asim by adding the noun and the sad, and the rest recited by fath al-noun and the sukoon sukoon ⁽⁵²⁾.

4- HIS CRITICISM OF THE (AUTHORIZED) NARRATORS, COMMENTATORS, AND SCHOLARS:

- HIS CRITICISM OF THE NARRATORS:

1- And from it is what came in the book of the hadiths of the prophets, chapter: The creation of Adam and his offspring: ((Qutayba Ibn Saeed told us, Jarir told us, on the authority of ... on the authority of Abu Hurairah, he said: The Messenger of God said: [The first group to enter Paradise in the form of the moon on the night of a full moon, then those who come after them are more severe A shining star in the sky, they do not urinate, they do not defecate, they do not spit, they do not blow their nose. Their combs are gold; their stools are musk; their censers are aloe, the aloe vera is fragrant, and their wives are al-hoor al-in on the creation of one man in the image of their father Adam, sixty cubits in the sky])) ⁽⁵³⁾, al-Hafiz Ibn said Hajar: ((Al-Anjuj: with two openings, Sukoon Al-Nun, and the inclusion of the first Jim. It came in the interpretation of Aloe, which is the Indian Oud, and it is said that the beginning of it is to facilitate, and for the original: (Anjuj) by deleting the lam, which is an illusion)) ⁽⁵⁴⁾. At al-Khattabi (al-Anjuj) and (al-Anjuj) have one meaning ⁽⁵⁵⁾, and similarly, Ibn al-Sakit said ⁽⁵⁶⁾, as for the author of the readings of the lights, he said: ((al-Anjuj without a lam, illusion, and weakness)) ⁽⁵⁷⁾, and Ayyad said: It came in the original book This Anjuj letter is without a lam and is not conjugated ⁽⁵⁸⁾.

2- Among his criticism of the commentators is what came in the Book of Hadiths of the Prophets, Chapter: The Creation of Adam and His Offspring: ((And Mujahid said: [Al-Tareq: 8], the sperm is in the urethra)) ⁽⁵⁹⁾. Al-Hafiz Ibn Hajar said: ((And Mujahid said (on his return to Qadir)) the sperm in the urethra, and it was said that it means He can return the sperm that is from the urethra to the crucifixion, and it is possible, and Mujahid's interpretation is disturbed that the rest of the verses indicate that the conscience of man and his return on the Day of Resurrection because of his saying: Righteousness, etc. [Al-Tariq: 9])) ⁽⁶⁰⁾. Ibn al-Qayyim said: ((This is the correct one in the meaning of the verse, and there are two weak sayings in it: one of them: the saying of Mujahid ⁽⁶¹⁾: that the sky restores water in the urethra to a capable one, and the second: the saying of Ikrimah and al-Dahhak ⁽⁶²⁾: that it is on the water in the crucifixion of a capable one, and in it A third saying: Muqatil said ⁽⁶³⁾: If you wish, repeat it from old age to youth, from youth to boyhood, and from boyhood to semen, and the saying is the first)) ⁽⁶⁴⁾, but when the predicate of (that) separates the infinitive that is (al-raj') and the adverb It is invalid to carry it in it, so the accusative participle of the word (return) is required as if it was said: He will return it on the day the secrets are afflicted ⁽⁶⁵⁾, and here we find a contradiction between the meaning and the syntax, so it must be given consideration to the meaning ⁽⁶⁶⁾, and in his criticism, he used the word (disturb).

3- Among his criticism of the linguists is what came in the book Al-Maghazi, chapter: The Battle of Khaibar: ((Saeed bin Abi Maryam told us...he heard Umar bin Al-Khattab say: [As for by the One in Whose hand is my soul, if I had not left the last of the people to a door, they would have nothing No village was conquered to me, but I divided it as the Prophet, may God's prayers and peace be

upon him, divided Khaybar, but I leave it as a treasury for them to share.”⁽⁶⁷⁾ Al-Hafiz Ibn Hajar said: ((Al-Khattabi said, I do not consider this the word is Arabic and I have not heard it in any other hadeeth. I said: It occurred from Umar to mention this word in another story, which is that he was preferred in the division, so he said: (If I live, I will make people one door) Al-Jawhari mentioned it⁽⁶⁸⁾, which supports its interpretation by equalization))⁽⁶⁹⁾, then he said: (The owner of the reading⁽⁷⁰⁾ reported on the authority of the people of Arabic that two letters of the same gender did not meet in the Arabic tongue, and he traced that this is not defined by any of the grammarians or the language, and Sibawayh⁽⁷¹⁾ mentioned Al-Bar with an open unit, then a static, and it is a beast that is hostile to the lion and in the media.⁽⁷²⁾ (Baba) with two monotheisms, the second heavy title of Abdullah bin Al-Harith Al-Hashemi, Emir of Kufa))⁽⁷³⁾, so in the first text, we find Al-Hafiz responding to Al-Khattabi’s saying, mentioning another story of Omar Bin Al-Khattab in which the word (Babban) was used himself. In it, the meaning of settlement, as followed by the saying of Ibn Qarqul (d. 569 AH), mentioned that (the tiger) is an animal that is hostile to the lion and that (Bibbah) is a flag from the scholars. Al-Dadd is from me))⁽⁷⁴⁾, and Al-Dadd: play and play⁽⁷⁵⁾, and it was said that it is falsehood⁽⁷⁶⁾, and these hadiths and others reject the saying of Al-Khattabi, the author of Al-Mutla’ and others.

CONCLUSION

I thank God for the completion of this research in this way, in which I reached the following results:

1. According to Al-Hafiz Ibn Hajar in his book Fath Al-Bari, linguistic criticism is considered an essential and clear approach.
2. The linguistic criticism approach is important for interpreting the Prophet's hadith.
3. According to Al-Hafiz Ibn Hajar, one form of linguistic criticism is single and double.
4. Ibn Hajar's criticism of the Qur'anic readings and the criticism of narrators, commentators, and scholars.
5. Criticism is not an easy task, as it requires broad knowledge, good taste, and fairness, and the critic is a man who combines knowledge and taste.

FOOTNOTES

- (1) See Criticism of Linguists: 193.
- (2) See Linguistic Criticism among the Arabs: 24.
- (3) See Articles in the History of Criticism: 65.
- (4) See Mediation: 416; And Linguistic Criticism in the Meanings of the Qur'an and its Syntax for Glass, (Master's Thesis): 6.
- (5) See Linguistic and semantic criticisms taken by Muhammad bin Nasser Al-Salami (d. 550 AH) on Ahmed bin Muhammad Al-Harawi (d. 401 AH), (published research): 5.
- (6) See Al-Azhari's Linguistic Criticism in Tahdheeb Al-Lugha (Master's Thesis): 20.
- (7) See Al-Mustadrak on Al-Sahihayn: 2/477, Hadith No. (3643).
- (8) See Al-Azhari's Linguistic Criticism in Tahdheeb Al-Lugha (Master's Thesis): 21.
- (9) Linguistic and grammatical criticism of the meanings of the Qur'an for al-Farra', (Master's thesis): 12; And Linguistic Criticism in the Meanings of the Qur'an for Glass, (Master's Thesis): 34.
- (10) See Linguistic Criticism in the Meanings of the Qur'an for Glass: 34-38.
- (11) Fath Al-Bari: 1/76, Hadith No. (11).
- (12) The same source: 1/77.


- (13) See The Clearest Path to Alfiya Ibn Malik: 3/259.
- (14) See Al-Kawakeb Al-Darari: 1/90.
- (15) See: al-Maqasid al-Shafia fi Sharh al-Khulasa al-Kafiyya: 4/900.
- (16) Fath Al-Bari: 9/505-506, Hadith No. (5283).
- (17) The same source: 9/507.
- (18) See: Al-Kashif An Facts of Al-Sunan, by Al-Tibi: 7/2309.
- (19) See: Invalidating the objection responding to Al-Ayni in Al-Bukhari's explanation: 2/453.
- (20) See: Irshad Al-Sari fi Sharh Sahih Al-Bukhari: 8/155.
- (21) See Al-Sawab Al-Lughji Lexicon: 1/69.
- (22) Shams al-Uloom: 4/2438.
- (23) Fath Al-Bari: 10/514, Hadith No. (5990).
- (24) See: Al-Bahr Al-Muheet Al-Thajjaj in Sharh Sahih Al-Imam Muslim bin Al-Hajjaj: 5/421.
- (25) See: Ikmaal al-Muallim Bi Fawa'id Muslim: 1/592.
- (26) See Flags of Hadith Explanation of Sahih Al-Bukhari: 3/2168.
- (27) Fath Al-Bari: 10/518.
- (28) See Mashariq al-Anwar on Sihah al-Athar: 1/89.
- (29) See Al-Majmoo' Al-Mughith: 1/187.
- (30) Linguistic criticism in the meanings of the Qur'an and its syntax for glass, (Master's thesis): 38.
- (31) Linguistic and grammatical criticism of the meanings of the Qur'an for al-Farra', (Master's thesis): 35; And Linguistic Criticism in the Meanings of the Qur'an and its Syntax for Glass, (Master's Thesis): 38.
- (32) Fath Al-Bari: 9/607.
- (33) See: As-Sahih: 2/463.
- (34) See Mashariq al-Anwar on Sahih al-Athar: 1/184.
- (35) Masabih Al-Jame': 9/98.
- (36) See Al-Kawthar Al-Jari: 9/62; And the specific: 5/105.
- (37) See: Al-Mukhassos: 5/169.
- (38) See: Tahrir al-Tanbih al-Nawawi: 44.
- (39) See Al-Sawab Al-Lughji Lexicon: 2/898.
- (40) Linguistic and grammatical criticism of the meanings of the Qur'an for al-Farra', (Master's thesis): 40; And Linguistic Criticism in the Meanings of the Qur'an and its Syntax for Glass, (Master's Thesis): 39.
- (41) Fath Al-Bari: 11/635, Hadith No. (6627).
- (42) The same source: 11/636.
- (43) See Kashf al-Mushkil from the hadeeth of al-Sahihain: 1/180.

- (44) See: Al-Kitab: 3/324-325.
- (45) Linguistic criticism in the meanings of the Qur'an and its syntax for glass, (Master's thesis): 42.
- (46) Fath Al-Bari: 8/683, Hadith No. (4800).
- (47) The same source: 8/684.
- (48) Masabih al-Jami': 8/360.
- (49) See Fath Al-Bari: 3/286.
- (50) The same source: 3/287.
- (51) See Al-Kitab Al-Fareed in Syntaxing the Glorious Qur'an: 6/225.
- (52) See The Seven Readings: 651.
- (53) Fath Al-Bari: 6/436-437, Hadith No. (3327).
- (54) the same source; Huda Al-Sari: 111.
- (55) See The Flags of Hadith (Explanation of Sahih Al-Bukhari): 3/1527.
- (56) See Ghareeb Al-Hadith by Ibn Al-Jawzi: 1/34.
- (57) Matali Al-Anwar: 1/257.
- (58) See Mashariq al-Anwar on Sahih al-Athar: 1/32.
- (59) Fath Al-Bari: 6/436.
- (60) The same source: 6/440.
- (61) See: Al-Bayan Mosque: 12/536.
- (62) See the source, part, and page.
- (63) See: Ma'alim al-Tanzil: 8/394.
- (64) Explanation in the Faith of the Qur'an: 164.
- (65) See Studies for the Style of the Qur'an: 3/426.
- (66) See: Al-Aslan fi Ulum Al-Qur'an: 304.
- (67) Fath Al-Bari: 7/612-613, Hadith No. (4235).
- (68) See: Lisan Al Arab: 1/222.
- (69) Fath Al-Bari: 7/613.
- (70) Look at: Matala' Al-Anwar: 1/439.
- (71) I did not find it in Sibawayh's book, but Ibn Jinni mentioned it in his book. See Al-Mansif: 409.
- (72) See: Al-Badi' fi Al-Arabiya: 2/31.
- (73) Fath Al-Bari: 7/613.
- (74) Single literature with comments: 421, Hadith No. (785).
- (75) Look: Lisan Al-Arab: 13/151.
- (76) See: Al-Mu'jam Al-Awsat: 1/132.

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