

HİCRİ BEŞİNCİ ASIRDA İSLAMİ İLİMLER

ISLAMIC SCIENCES IN THE
FIFTH CENTURY HIJRI



HİCRİ BEŞİNCİ ASIRDA İSLAMÎ İLİMLER

ISLAMIC SCIENCES
IN THE FIFTH CENTURY HIJRI



ENSAR NEŞRİYAT TİC. A.Ş.

© Eserin her türlü basım hakkı anlaşmalı olarak Ensar Neşriyat'a
aittir.

ISBN : 978-625-6132-89-4

Sertifika No: 50201

Kitabın Adı

Hicri Beşinci Asırda
İslâmî İlimler

Yayın Yönetmeni

Hüseyin KADER
Adem SAYDAN

Editörler

Prof. Dr. Hidayet Aydar
Doç. Dr. Ziyad Ravaşdeh
Dr. Selim Çakıroğlu
Hatice Ece Erçin
Habibe Elmas
Hani Al-Ghushaimi

e-kitap 1. Yayın

Kasım 2025

İletişim

Ensar Neşriyat Tic. A.Ş.
Düğmeciler Mah. Karasüleyman Tekke Sok. No: 7 Eyüpsultan /
İstanbul Tel: (0212) 491 19 03 - 04 Faks: (0212) 438 42 04
www.ensarnesriyat.com.tr siparis@ensarnesriyat.com.tr

HİCRİ BEŞİNCİ ASIRDA İSLAMÎ İLİMLER

ISLAMIC SCIENCES
IN THE FIFTH CENTURY HIJRI

Editörler

Prof. Dr. Hidayet Aydar

Doç. Dr. Ziyad Ravaşdeh

Dr. Selim Çakıroğlu

Hatice Ece Erçin

Habibe Elmas

Hani Al-Ghushaimi

Khaṭīb al-Baghdadi's Methodological Contributions to Ḥadīth Studies and Their Influence on Subsequent Islamic Scholarship

Eda ÖZDEMİR

Doktora Öğrencisi, İbn Haldun Üniversitesi,
Temel İslam Bilimleri Bölümü, İstanbul, Türkiye

E-posta: edaozdemir@stu.ihu.edu.tr

ORCID: 0009-0002-5208-2266

Introduction

The study of *ḥadīth* lies at the heart of Islamic scholarship, providing the second foundational source for Islamic law and theology after the Qur'an. Ensuring the authenticity and understanding of *ḥadīth* reports has been a crucial endeavor throughout Islamic history, as it directly influences legal rulings, theological doctrines, and the overall structure of Islamic practice. Al-Khaṭīb al-Baghdādī's contributions to *ʿUlūm al-Ḥadīth* were pivotal in refining the methodologies used to authenticate *ḥadīth* and ensure their appropriate application. Understanding his work is not only important for appreciating the historical development of *ḥadīth* sciences but also for exploring how his synthesis of *ʿilm al-riwāyah* (transmission) and *ʿilm al-dirāyah* (understanding) continues to influence contemporary Islamic scholarship.

The field has long been shaped by earlier figures like Imām Mālik (d. 179/795) and al-Shāfi'ī (d. 204/820), whose work laid the groundwork for incorporating *ḥadīth* into *fiqh* and legal reasoning¹. Despite this foundational effort, the discipline faced intellectual and theological challenges, particularly from rationalist movements like the *Mu'tazila*, who questioned the role of solitary *ḥadīths* (*āḥād*) in determining doctrine and law. Al-Khaṭīb al-Baghdādī (d. 463/1071) emerged as a central figure in this context, responding to these challenges with methodological precision. His work bridged the traditional approaches of the *ahl al-ḥadīth* and the intellectual rigor demanded by Islamic jurists.

¹ Muḥammad Ibn Idrīs ibn al-'Abbās al-Shāfi'ī, *Al-Risala* (Damascus: Dār al-Kutub al-'Ilmiyyah., 2001).

This paper explores the critical contributions of al-Khaṭīb to *‘Ulūm al-Ḥadīth*, particularly his classification of *ḥadīths* into *mutawātir* and *āḥād*, his procedural advancements in *‘Ilm al-Rijāl* (the science of narrator evaluation), and his attempt to harmonize *riwāyah* and *dirāyah* in a manner that upheld the integrity of transmission while also addressing the intellectual demands of Islamic jurisprudence. His contributions did not exist in isolation but rather within the larger socio-political and theological debates of his time, including the conflicts between *ahl al-ḥadīth* and *ahl al-bid‘ah*.

A pioneering aspect of al-Khaṭīb’s methodology was his work on *al-sābiq wa-l-lāḥiq* (predecessor and successor), a framework that enabled scholars to track connections between narrators across generations. This concept strengthened *‘Ilm al-Rijāl* by providing a structured method for verifying the chronological accuracy of transmission chains, ensuring that narrators had indeed met or overlapped in time. Al-Khaṭīb’s contribution here set the standard for later scholars in identifying and authenticating *ḥadīth* chains, offering a deeper chronological and interpersonal dimension to narrator criticism.

The methodology for this paper involves a textual analysis of al-Khaṭīb’s major works, including *al-Kifāya fī ‘Ilm al-Riwāyah* and *Tārīkh Baghdad*, as well as a comparative study of how later scholars such as Ibn al-Ṣalāḥ, Ibn Ḥajar al-‘Asqalānī, and al-Dhahabī developed and applied his methodologies. Through this analysis, the paper tests the hypothesis that al-Khaṭīb’s intellectual synthesis provided not only a defense of traditional *ḥadīth* sciences but also a critical response to rationalist critiques, contributing to a balanced framework for future Islamic scholarship and influencing the development of *ḥadīth* studies and Islamic historiography for generations to come.

This investigation is significant because it situates al-Khaṭīb’s contributions in the broader intellectual currents of Islamic history and highlights how his work shaped the development of *ḥadīth* sciences and their intersection with legal and theological thought.

1. Historical Background

1.1 Socio-Political and Cultural Context in al-Khaṭīb al-Baghdādī’s Scholarly Approach

As human beings are inherently social creatures, and as every individual is shaped by the historical, geographical, and societal conditions in which they live², it is crucial

² Ibn Khaldūn. *Al-Muqaddima*. Edited by Darwish al-Juwaydī. Beirut: Dār al-Kutub al-‘Ilmiyya, 2004, 43-45. In this section, Ibn Khaldūn discusses the social nature of human beings (*iḥtiyāj al-insān ilā al-*

to understand how these external factors impacted al-Khaṭīb's intellectual development. Thus, in this section, the aim is to trace the development of ḥadīth scholarship by examining the intricate relationship between historical events and the scholarly efforts to preserve the authenticity of ḥadīth.

Khaṭīb al-Baghdādī lived during the 5th century AH/11th century CE, a period marked by significant socio-political and cultural changes in the Islamic world. The Abbasid Caliphate³, under which he lived, was experiencing political fragmentation and decentralization.⁴ While Baghdād remained a center of intellectual and religious life, it had lost much of its political dominance due to the rise of local dynasties like the Shī'ī Buyids and the Seljuqs⁵. Baghdād, once the uncontested political center of the Abbasid Caliphate, had become a battleground for competing powers such as the Buyids, Seljuqs, and other local dynasties. The political fragmentation weakened the authority of the Sunni Abbasid caliphs, who had lost significant power to the Shī'ī Buyids. The Sunni caliphs, seeking to reassert their influence, invited the Seljuqs to Baghdād, leading to a shift in power dynamics. The eventual Seljuq takeover in 447/1055 brought an end to Buyid dominance, reinstating Sunni authority in the region.⁶ These circumstances had a profound effect on al-Khaṭīb, compelling him to engage in the defense of *ahl al-sunna* and to address the challenges posed by those who questioned the reliability of prophetic traditions.⁷

Culturally, the 5th/11th century saw the flourishing of numerous intellectual traditions, including theology, jurisprudence, and philosophy. Several eminent scholars of this era lived during the time of al-Khaṭīb. Among them was al-Ghazālī (d. 505/1111), an Ash'arī theologian and prominent Shāfi'ī jurist; Dhia' al-Dīn 'Abd al-Malik al-Juwaynī (d. 478/1085), a leading figure in Islamic jurisprudence; Ibn Sīnā (d. 428/1037), a philosopher and physician who made significant contributions to philosophy and medicine; al-Māwardī (d. 450/1058), a jurist and political theorist of the Shāfi'ī school; and Abu Rayhan al-Bīrūnī (d. 453/1061), an accomplished scholar in fields such as astronomy, mathematics, and history.⁸ Thus, the Islamic intellectual

ijtimā') and how individuals are shaped by their historical, geographical, and social conditions, which he views as essential factors in the development of civilizations.

³ al-Ya'qūbī, *Kitāb Al-Buldān (Baghdad: Metropolis of the Abbasid Caliphate)* ((Leiden: Brill, 1860), 8: Norman: University of Oklahoma Press, 1971), <https://brill.com/edcollbook/title/17776>.

⁴ Ṭaḥḥān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fi ulum al-Ḥadīth* (Beirut: Dār al-Quran al-Kerim, 1981). p. 20-24

⁵ Abū'l-Faraj ibn al-Jawzī. *Al-Muntazam Fī Tārīkh Al-Mulūk Wa'l-Umam*, Beirut: Dar al-Kutub al-Ilmiyah. 1995. v. 16, p.13-29.

⁶ Khaṭīb al-Baghdādī, *Tarikh Baghdad*. v. X, p. 367

⁷ Hüseyin Kahraman, "el-Hatib el-Bagdadi ve el-Kifaye'si," *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 7, no. 1 (January 1, 1998). Bursa Uludağ Üniversitesi İlahiyat Fakültesi Dergisi. 1998. 7/1.

⁸ Ṭaḥḥān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fi ulum al-Ḥadīth*. Beirut: Dar al-Quran al-Karim. p.25

landscape was vibrant, yet also marked by increasing debates and controversies between different sects and schools of law. Scholars had to defend the integrity of Islamic sources, particularly the *ḥadīth*, which was under scrutiny both from within Islamic circles and from external philosophical and theological movements. This environment heightened the need for rigorous scholarship to ensure the authenticity and reliability of religious texts.

Religiously, the period was marked by tensions between various Islamic sects, most notably between Sunnis and Shī'īs. Sectarian violence erupted in the streets of Baghdād, and intellectual challenges posed by groups like the Mu'tazila, Ismā'īlīs, and other theological movements pushed Sunni scholars to defend orthodox positions rigorously. The influence of rationalist thought was growing, with many groups elevating reason and interpretation over traditional textual sources like the Qur'ān and *ḥadīth*, causing significant friction within the scholarly community⁹. This environment not only influenced al-Khaṭīb's commitment to the defense of *ahl al-ḥadīth* but also motivated his rigorous approach to *ḥadīth* criticism. His methodological rigor, particularly his emphasis on isnād analysis and the evaluation of *rijāl* can be seen as a response to the intellectual and theological challenges of his time.¹⁰

It is inconceivable that al-Khaṭīb would have remained indifferent in the face of the increasing marginalization of the Qur'ān and Sunnah by proponents of *ahl al-bid'a*. These groups not only resorted to excessive interpretation (*ta'wīl*) that undermined the textual sources (*naṣṣ*), but they also belittled the efforts of *ahl al-ḥadīth*, those scholars who sought to preserve and defend the sacred texts. Moreover, with the backing of the state, *ahl al-bid'a* subjected *ahl al-ḥadīth* to public ridicule and persecution.¹¹ The conflict between these two groups endured for centuries, and al-Khaṭīb felt it was his duty to defend *ahl al-sunna* against the theological and intellectual challenges of the time. His profound respect for *ḥadīth* scholars and their indispensable role in safeguarding the religion is most clearly reflected in his work *Sharaf Aṣḥāb al-Ḥadīth*¹². This work stands as a testament to his commitment to the defense of the *ḥadīth* sciences and the individuals dedicated to preserving them.

⁹ Abū'l-Faraj ibn al-Jawzī, *Al-Muntazam Fī Tārīkh al-Mulūk Wa'l-Umam, Dār al-Kutub al-'Ilmīyah*, 1995. v. 11, pp. 251-279.

¹⁰ Veli Aba, "Hadis Usulünde Öncü Bir İsim: Hatip el-Bağdadi," *Journal of Balikesir University Theology Faculty* 1, no. 1. 2015.

¹¹ Jalal al-Din Al-Suyūtī, *Tarikh Al-Hulafa*. Damascus: Dār al-Manhaj, 2001. pp. 228-275

¹² Khaṭīb al-Baghdādī, *Sharaf Ashabul-Hadith* (Lebanon: 'Alam Al-Kutub, 2010).

Al-Khaṭīb also maintained his predecessor, al-Shāfi'ī's (d. 204/820) distinction between *mutawātir* and *āḥād* reports.¹³ However, al-Khaṭīb expanded this framework by further systematizing the qualifications for narrators, setting new standards for their moral uprightness (*'adālah*), memory retention (*ḍabt*), and consistency. He also stressed the importance of *dirāyah*, or understanding the content of *ḥadīth*, as essential for integrating these reports into Islamic jurisprudence. This was especially important given the Mu'tazila's emphasis on reason and their critique of relying solely on transmitted reports without engaging in rational analysis¹⁴.

Additionally, despite being a discourse on legal theory, his seminal work *al-Kifāya fī 'Ilm al-Riwāya* includes a chapter titled "The Equality of the Authority of the Qur'ān and the Sunnah in Legal Obligation," followed by a second chapter examining the role of the Sunnah vis-à-vis the Qur'ān.¹⁵ These chapters reflect al-Khaṭīb's deep concern about the growing disregard for *ḥadīth* and can be seen as a response to the critiques and denials of *ḥadīth* authority by his contemporaries. Through these works, al-Khaṭīb effectively counters the challenges posed by rationalist tendencies and affirms the central role of the *naṣṣ* in Islamic law and ethics.¹⁶

Furthermore, these theological backgrounds, cultivated in al-Khaṭīb a belief in the need for a balance between *riwāya* and *dirāya* of the *ḥadīth*, positioning him as a pivotal figure in bridging earlier foundational methods with their practical application in changing social and political contexts. This dual focus ensured that Islamic law and ethics could evolve responsively while maintaining fidelity to the original teachings¹⁷. Also, this dual focus is a defining characteristic of al-Khaṭīb's scholarly work and represents his response to the intellectual and theological challenges of his time. By emphasizing both the rigorous verification of *ḥadīth* transmission and the interpretive application of these traditions, al-Khaṭīb sought to address the complex issues posed by the political, theological, and intellectual debates of his era. This comprehensive approach allowed him to uphold the integrity of the *ḥadīth* while ensuring its continued relevance within the evolving landscape of Islamic thought and practice.

His works demonstrate a keen awareness that safeguarding the transmission of *ḥadīth* was only one part of a larger project to maintain the relevance and applicability of the Prophet's traditions in a rapidly changing intellectual landscape. Thus, al-Khaṭīb's approach can be understood as a sophisticated and multifaceted response to

¹³ Ṭaḥḥān, Maḥmūd, *al-Ḥafīth al-Khaṭīb al-Baḡhdādī wa asaruhu fī ulum al-Ḥadīth*. Dār al-Quran al-Kerim. 1981. pp. 28-39.

¹⁴ Ṭaḥḥān, Maḥmūd.

¹⁵ Khaṭīb al-Baḡhdādī, *Al-Kifāya Fī 'Ilm al-Riwāya* (Cairo: al-Maktabah al-'Ilmiyah, 1960).

¹⁶ Kahraman, Hüseyin. "Al-Khaṭīb al-Baḡhdādī and His al-Kifāya." *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 7, no. 1 (January 1998).

¹⁷ Khaṭīb al-Baḡhdādī, *Al-Faqīh Wa al-Mutafaqqih* (Beirut: Dār Ibn al-Jawzi, 2010).

the theological uncertainties of his era, aimed at both preserving the authenticity of Islamic knowledge and ensuring its practical utility for future generations.

In summary, al-Khaṭīb's scholarly reflects a broader effort to preserve the religious integrity of ḥadīth against the backdrop of both external political pressures and internal theological debates¹⁸. His writings, not only emphasize the technical aspects of ḥadīth transmission but also convey his deep concern with maintaining the authority of the Prophetic legacy in the face of rising rationalism and sectarian fragmentation.

1.2 Khaṭīb al- Baghdādī's Biography

Imām Abū Bakr¹⁹ Aḥmad bin 'Alī bin Thābit was, as described by Imām al-Dhahabī, "The most peerless imam, erudite scholar and mufti, meticulous Ḥadīth master, scholar of his time in Ḥadīth, prolific author, and seal of the Ḥadīth masters²⁰". He was born in the year 392 AH²¹. He is often known as "al-Khaṭīb" in reference to his father, who was the main sermonizer (Khaṭīb) in a masjid in the village of Darzījān for 20 years²². His father was a great *Hāfidh* of the Qur'ān too. Thus, he imbedded this love of the Qur'ān and the love of seeking knowledge in his son Abū Bakr and would send him off to attend the circles of scholars from a young age²³.

Baghdād was home to a rich tradition of legal, theological, and Ḥadīth studies, and al- Khaṭīb benefited from the guidance of several notable scholars across different disciplines. His intellectual formation was shaped not only by his education in Ḥadīth but also by his engagement with other fields such as history and Islamic law, which contributed to his multi-disciplinary approach to Ḥadīth studies.²⁴ Al-Khaṭīb studied under numerous teachers like Abū Nu'aym al-Iṣfahānī, (d. 430/1038), Abū Bakr Al-Burqani (d. 425/1034) and Abū Ya'lā al-Ja'farī²⁵ (d. 458/1066) across the Islamic world, traveling extensively to accumulate knowledge from scholars in cities such as Mecca, Medina, Damascus, and Naysābūr²⁶. His exposure to a wide variety of scholarly traditions enriched his perspective on Ḥadīth transmission and authenticity. His primary focus, however, remained on preserving and expanding the science of

¹⁸ Ibn al-Jawzī, *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'*. Beirut: Dār al-Kutub al-'Ilmiyyah, 2006, v. I, pp. 518-519

¹⁹ Ṭaḥḥān, Maḥmūd, *al-Ḥafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*. p. 19

²⁰ al-Dhahabī, Muḥammad ibn Aḥmad, *Siyar A'lām Al-Nubalā'* (Beirut: Mu'assasat al-Risālah., 1986).

²¹ Ṭaḥḥān, Maḥmūd, *al-Ḥafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*.

²² Khaṭīb al-Baghdādī, *Tārīkh Al-Baghdād* (Cairo: Maktabat al-Ḥaramayn, 1997). p. 25

²³ 'Izz al-Dīn Ibn al-Athīr al-Jazarī, *Al-Kāmil Fī al-Tārīkh* (Generic, 2018). Generic, 2018. v. 8, p. 390.

²⁴ Ṭaḥḥān, Maḥmūd, *al-Ḥafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*. Dar al-Quran al-Karim. 1981. p. 29

²⁵ Ṭaḥḥān, Maḥmūd. Dār al-Quran al-Karim, pp. 25, 70, 83

²⁶ Shams ad-Dīn adh-Dhahabī, *Tadhkirat al-huffāz*. (Beirut: Dār al-Kutub al-'Ilmiyyah. 1998).

Ḥadīth. By the time of his return to Baghdād, al-Khaṭīb had established himself as a leading scholar in the fields of Ḥadīth and Islamic historiography.²⁷

al-Khaṭīb was a prolific author in the field of ḥadīth studies, producing a total of 104 works²⁸ on the subject, earning him the status of the preeminent authority in ḥadīth during his time. Ibn Ḥajar, in the introduction to his *Sharḥ Nukhbat al-Fikar*, remarked: “There is scarcely a single branch of the science of ḥadīth for which al-Khaṭīb did not write a dedicated monograph²⁹.” He then quoted the ḥadīth master Ibn Nuqta, who praised al-Khaṭīb, saying: “Anyone who acknowledges the contributions of others knows that, after al-Khaṭīb, all ḥadīth scholars are indebted to his works³⁰.”

In sum, al-Khaṭīb was among the foremost experts in ḥadīth, with mastery over its intricate details, chains of transmission, narrators, and transmitters, as well as knowledge of the sound, rare, unique, criticized, defective, and rejected reports³¹.

2. Khaṭīb al-Baghdādī’s Methodological Contributions

2.1 Striking a Balance: ‘*Ilm al-Riwāyah* and ‘*Ilm al-Dirāyah* in Harmonizing Transmission and Comprehension

One of al-Khaṭīb’s key aims was to demonstrate the importance of balancing ‘*ilm al-riwāyah* (the science of transmission) with ‘*ilm al-dirāyah* (the science of understanding). His efforts to strike a balance between ‘*Ilm al-Riwāyah* and ‘*Ilm al-Dirāyah* can be understood against the broader theological, social, and intellectual backdrop of his time, particularly the *mihna* and the Mu‘tazilite emphasis on reason (‘*aql*)³².

We mentioned above that during the Abbasid Caliphate, the *mihna* was a period of theological turmoil instigated by the Caliph al-Ma‘mūn and continued by his successors. The *mihna* was an attempt to impose the doctrine of the *Mu‘tazila*, a rationalist school of Islamic theology, which held that the Qur‘ān was created and not eternal³³. This doctrine clashed with the traditionalist view upheld by scholars such as

²⁷ Yākūt ibn ‘Abdallah, *al-Mu‘jam al-udabā’, irshād al-arīb ilā ma‘rifat al-adīb*. Dar al-ihya al-turath al-arabi. 2013.

²⁸ Ṭahhān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*. p. 21

²⁹ al-‘Asqalānī. Ahmad Ibn Ḥajar., *Nuzhat al-naẓar fī sharḥ nukhbat al-fikar* (Damascus: Dār al-‘Atā’, 2002).

³⁰ al-‘Asqalānī. Ahmad Ibn Ḥajar.

³¹ Abdūs Samet Koçak, “Hatīb el-Bağdâdî, El-Kifaye Fî Ma‘rifeti İlmi Usulî’r-Rivaye,” *FSM İlmi Araştırmalar İnsan ve Toplum Bilimleri Dergisi*, December 27, 2016, 319–319, <https://doi.org/10.16947/fsmia.281729>.

³² Khairil Husaini Bin Jamil, “Traditional Sunnī Epistemology in the Scholarship of Al-Ḥafīẓ al-Khaṭīb al-Baghdādī,” *School of Oriental and African Studies: University of London* 17, no. 2 (April 1947): 137–140.

³³ Al-Suyūtī, *Tarikh Al-Hulafa*. Damascus: Dār al-Manhaj. 2001. pp. 228.

Ahmad ibn Hanbal (d. 241/855), who believed in the uncreated, eternal nature of the Qur'ân and the primacy of transmitted knowledge (*naql*), including ḥadīth³⁴. The *Mu'tazila* emphasized reason ('*aq*l) over pure transmission (*riwāyah*) and argued that Islamic law and theology should be subject to rational scrutiny. They questioned not only certain theological doctrines but also the authenticity and value of certain ḥadīth reports, especially solitary (*āḥād*) reports, if they conflicted with rational or theological principles. This emphasis on reason challenged the traditional methodology of ḥadīth scholars, who prioritized the reliability of isnād in determining the authenticity of a report.

During the early centuries of Islamic scholarship, there was considerable diversity in how legal scholars approached *ḥadīth*. Imām Mālik (d. 179/795), prioritized the practice of the people of Madīnah as a source of legal authority, considering it a living embodiment of the Prophet's Sunna. However, al-Shāfi'ī (d. 204/820) critiqued this approach, arguing that it lacked a rigorous methodology for assessing the authenticity and epistemological value of *ḥadīth*. He believed that relying on regional practices without a clear evaluation of *ḥadīth* transmission could lead to inconsistencies in legal rulings.³⁵

In his seminal work *al-Risāla*, his ḥadīth-centred book on legal theory, al-Shāfi'ī systematized the relationship between *ḥadīth* and *fiqh*, emphasizing that *ḥadīth* should be the primary source of legal authority, provided it could be reliably transmitted. He introduced a methodological framework that prioritized *mutawātir* ḥadīths as possessing the highest degree of epistemological certainty, while solitary reports (*āḥād*) needed to meet stringent criteria to be used in legal rulings³⁶. This approach was revolutionary at the time and became the foundation for the principles of *uṣūl al-fiqh*. Al-Shāfi'ī's (d. 204/820) emphasis on a clear methodology for understanding the epistemological value of *ḥadīth* and its integration into *fiqh*, provided al-Khaṭīb with a foundational framework. Al-Shāfi'ī laid the groundwork for this harmonization, offering both inspiration and a methodological framework for scholars like al-Khaṭīb to develop further.

Furthermore, 'Alī ibn al-Madīnī (d. 234/848-49) famously stated, "Deriving legal rulings from ḥadīth constitutes half of knowledge, and the other half is knowing the reliability of the narrators."³⁷ This succinctly underscores the dual nature of Islamic

³⁴ Al-Suyūṭī. pp. 228-230.

³⁵ al-Shāfi'ī, *Al-Risāla*. Damascus: Dār al-Kutub al-'Ilmiyyah. 2001.

³⁶ al-Shāfi'ī. *Al-Risāla*.

³⁷ Ibn Abi Hātim al-Rāzī. *Al-Jarḥ wa al-Ta'dīl*. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyya, 1952. v. I/ p.14.

scholarship, where both understanding the ḥadīth content and verifying the integrity of its transmitters are crucial for sound jurisprudential practice.

Following in the footsteps of al-Shāfi'ī, who pioneered the methodological synthesis of ḥadīth and fiqh, al-Bukhārī (d. 256/870) also recognized the necessity of integrating ḥadīth with legal reasoning. Al-Shāfi'ī's work marked the beginning of a scholarly movement that emphasized the importance of aligning ḥadīth with fiqh, ensuring that legal rulings were grounded in the Prophet's teachings. Al-Bukhārī further developed this approach in his *Ṣaḥīḥ*, where he subtly incorporated fiqh into his chapter titles (*abwāb*), using them to suggest legal rulings derived from the ḥadīths he collected. This reflected his juristic insight and his commitment to demonstrating the practical application of ḥadīth in Islamic law³⁸.

This development was not only an intellectual refinement but also a response to the theological and political challenges of the time, particularly the *mihna* and the influence of rationalist movements. The rationalists, who favored reason (*'aql*) over transmitted reports (*naql*), were often critical of the *ahl al-ḥadīth* and their emphasis on transmission without what they deemed adequate rational scrutiny. Al-Bukhārī's effort to match ḥadīth with fiqh can be seen as a defense of traditional ḥadīth scholarship, affirming that ḥadīth not only serves as a source of spiritual guidance but also holds legal authority in shaping Islamic jurisprudence.

Later scholars, such as al-Ṭaḥāwī (d. 321/933) in *Sharḥ Ma'ānī al-Āthār*³⁹, Ibn Ḥibbān (d. 354/965) in *al-Musnad al-Ṣaḥīḥ*⁴⁰, and Ibn Khuzaymah (d. 311/924) in *Muḥtaṣar al-Muḥtaṣar*, continued to build upon this legacy. Their works similarly harmonized ḥadīth and fiqh, showcasing them as both a *muḥaddith* and *faqīh* and incorporating both *riwāyah* and *ijtihād* (independent reasoning) to reinforce the authority of ḥadīth in legal rulings. Later, Ibn Khuzaymah (d. 311/924), in his *Muḥtaṣar al-Muḥtaṣar*⁴¹, further exemplified this approach by emphasizing legal rulings in his chapter titles, reinforcing his scholarly standing as a *muḥaddith* and *faqīh*. This ongoing effort was a strategic response to the rationalists' critique and a reaffirmation of the *ahl al-ḥadīth*'s stance that ḥadīth should not only be preserved but also understood as foundational to Islamic law. Thus, this approach became a key feature of Sunni, protecting the integrity of ḥadīth sciences while countering the rationalist challenge.

³⁸ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Istanbul: Türkçe Yazma Eserler Kurumu, 2020).

³⁹ Abu Cafer al-Ṭaḥāwī, *Sharḥ Ma'ānī Al-Āthār* (Cairo: Dar Ibn Hazm, 2012).

⁴⁰ Ibn Ḥibbān, Muḥammad ibn Aḥmad. *Ṣaḥīḥ Ibn Ḥibbān*. Edited by Shu'ayb al-Arnā'ūt. Beirut: Mu'assasat al-Risālah, 1988.

⁴¹ Ibn Khuzaymah, Abū Bakr Muḥammad ibn Ishāq. *Ṣaḥīḥ Ibn Khuzaymah* (Muḥtaṣar al-Muḥtaṣar). Edited by Muḥammad Muṣṭafā al-A'zamī. Beirut: Al-Maktab al-Islāmī, 1971. V. I, pp. 5-7.

However, al-Khaṭīb expanded this framework in response to the growing demands for both rigorous transmission and rational comprehension, ensuring that *ḥadīth* could serve as a reliable source for Islamic legal judgments while addressing the critiques of rationalist thought. Thus, inspired by his predecessors, al-Khaṭīb advanced a more rigorous and systematic methodology for assessing the epistemological value of *ḥadīth*, further refining and deepening its scholarly discipline. Al-Shāfi‘ī, Al-Bukhārī, al-Ṭaḥāwī, Ibn Ḥibbān and Ibn Khuzaymah have laid a foundational milestone in this endeavor, and al-Khaṭīb built upon and perfected that framework⁴². In this way, al-Khaṭīb not only preserved the traditional *ḥadīth* sciences but also adapted them to meet the intellectual challenges of his era, ensuring that the transmission of *ḥadīth* was both reliable and relevant for legal reasoning and theological understanding. Building upon these foundational contributions, al-Khaṭīb al-Baghdādī advanced the notion that *ḥadīth* and *fiqh* are interdependent. He argued that *ḥadīth* cannot stand without *fiqh*, and *fiqh* cannot be properly derived without *ḥadīth*, continuing the tradition of balancing the transmission of prophetic reports with their jurisprudential application.⁴³

To sum up, al-Shāfi‘ī’s insistence on a precise methodology for evaluating *ḥadīth* laid the groundwork for al-Khaṭīb’s later efforts. Al-Khaṭīb narrates with an authentic chain to Yahyā ibn Sa‘īd al-Qaṭṭān that he said: “Do not look at *ḥadīth* but look at isnād; if the isnād is *ṣaḥīḥ* [then well and good], and if not, do not be deluded by the *ḥadīth* when the isnād is not *ṣaḥīḥ*.”⁴⁴ Just as al-Shāfi‘ī sought to harmonize *ḥadīth* and *fiqh*, al-Khaṭīb aimed to refine and balance *‘Ilm al-Riwāyah* and *‘Ilm al-Dirāyah*, so that *ḥadīth* could be both reliably transmitted and meaningfully applied in legal judgments⁴⁵. Al-Khaṭīb’s work can thus be seen as a response to the need for a clear, structured methodology to preserve the integrity of Islamic legal thought and *ḥadīth* sciences.

In harmonizing *‘Ilm al-Riwāyah* and *‘Ilm al-Dirāyah*, al-Khaṭīb al-Baghdādī sought to bridge the gap between traditionalist and rationalist approaches. His insistence on the verification of isnād protected the integrity of Islamic knowledge from the excesses of unfounded rational speculation. At the same time, his emphasis on *dirāyah* -the careful analysis of the content of *ḥadīth* -allowed him to respond to the demands of the intellectual environment shaped by Mu‘tazilite thought and the

⁴² Özpınar, Ömer. *Hadis Edebiyatının Oluşumu*. Istanbul: DİB Yayınları. 1997. pp. 146-163.

⁴³ Al-Khaṭīb al-Baghdādī, Aḥmad ibn ‘Alī. *Al-Kifāyah fī ‘Ilm al-Riwāyah*. Cairo: Maktabat al-Kulliyāt al-Azhariyyah, 1972. Chapter 3, pp. 65-70.

⁴⁴ Khaṭīb al-Baghdādī, *Al-Jamī‘ Li Akhlaq al-Rawī Wa Adab al-Samī‘* (Madina: Dar al-Sahiha, 2010). v. II/ p. 140.

⁴⁵ al-Baghdādī, *Al-Kifāyah Fī ‘Ilm al-Riwāyah*. Cairo: al-Maktabah al-‘Ilmiyah. 1960.

broader rationalist movement.⁴⁶ Al-Khaṭīb's goal was to ensure that *ḥadīth* would not only be authenticated through chains of transmission but also understood and applied in a meaningful way in legal judgments (*aḥkām*). This dual approach allowed him to engage with the rationalist discourse of his time while maintaining the primacy of traditional *ḥadīth* scholarship.⁴⁷

Al-Khaṭīb emphasized also, that jurists must not only verify the chains of transmission but also understand the content of *ḥadīths* within their legal, social, and historical contexts. This dual approach was crucial for ensuring that legal judgments were based on both sound transmission and deep comprehension. His book *al-Faqīh wa al-Mutaḥaqiqih*⁴⁸, written to guide scholars in the methodology of teaching and transmitting Islamic knowledge, delves into the intricate connection between *ḥadīth* and *fiqh*, emphasizing the necessity of understanding the sources of Islamic law and how *ḥadīth* should be applied within the legal framework. In *al-Faqīh wa al-Mutaḥaqiqih*, al-Khaṭīb outlines how jurists (*fuqahā'*) should approach *ḥadīth* reports when deriving legal rulings. He stresses that not all *ḥadīths* hold equal weight in legal contexts, distinguishing between more reliable *mutawātir* reports and solitary (*āḥād*) reports, as well as categorizing other forms of transmitted narrations. This work played a crucial role in showing how to balance the study of *ḥadīth* (especially isnād and matn) with the principles of legal reasoning, ensuring that legal verdicts are based on sound evidence and thorough investigation of narrators' reliability.⁴⁹

This dual focus on *riwāyah* and *dirāyah* set al-Khaṭīb apart from many of his predecessors, who had primarily concentrated on the technical aspects of transmission without as much emphasis on the content of the reports. By integrating both transmission and understanding, al-Khaṭīb contributed to a more holistic approach to *ḥadīth* criticism, one that balanced traditional isnād analysis with an appreciation for the nuances of the text itself⁵⁰. His approach was highly influential for later scholars, particularly those in the post-classical period of *ḥadīth* studies.

2.2 Epistemological Value of Ḥadīth in Islamic Judgments

Imām al-Shāfi'ī (d. 204/820) critiqued the current approach, arguing that it lacked a rigorous methodology for assessing the authenticity and epistemological value of *ḥadīth*. He believed that relying on regional practices without a clear evaluation of *ḥadīth* transmission could lead to inconsistencies in legal rulings.

⁴⁶ Ṭahhān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*. Beirut: Dār al-Quran al-Kerim. 1981.

⁴⁷ Khaṭīb al-Baghdādī, *Al-Faqīh Wa al-Mutaḥaqiqih* Beirut: Dār Ibn al-Jawzi, 2010.

⁴⁸ al-Baghdādī. *al-Faqīh wa al-Mutaḥaqiqih*

⁴⁹ Khaṭīb al-Baghdādī, *Al-Faqīh Wa al-Mutaḥaqiqih* Beirut: Dār Ibn al-Jawzi, 2010.

⁵⁰ Khaṭīb al-Baghdādī, *Al-Jāmi' Li Akhlāq al-Rāwī Wa Ādāb al-Sāmi'* (Beirut: Dār al-Kutub al-'Ilmiyya, 1995).

In his *al-Risāla*, al-Shāfi‘ī systematized the relationship between *ḥadīth* and *fiqh*, emphasizing that *ḥadīth* should be the primary source of legal authority, provided it could be reliably transmitted. He introduced a methodological framework that prioritized *mutawātir* ḥadīths -those transmitted by multiple chains of narrators -as possessing the highest degree of epistemological certainty, while solitary reports (*āḥād*) needed to meet stringent criteria to be used in legal rulings. This approach was revolutionary at the time and became the foundation for the principles of *uṣūl al-fiqh*.⁵¹

Al-Shāfi‘ī’s insistence on a precise methodology for evaluating *ḥadīth* inspired al-Khaṭīb al-Baghdādī’s later efforts. Inspired by al-Shāfi‘ī, al-Khaṭīb advanced a more rigorous and systematic methodology for assessing the epistemological value of *ḥadīth*, further refining and deepening its scholarly discipline. Al-Shāfi‘ī had laid a foundational milestone in this endeavor, and al-Khaṭīb built upon and perfected that framework.⁵² Like al-Shāfi‘ī, al-Khaṭīb prioritized *mutawātir* ḥadīths for their certainty and reliability. Al-Khaṭīb’s contribution to the epistemological status of *ḥadīth* in Islamic jurisprudence get evident in his distinction between *mutawātir* and *āḥād* reports. He argued that *mutawātir* ḥadīths, due to their widespread transmission, carried indisputable epistemological value and were certain in their authenticity. Such reports, according to al-Khaṭīb, held⁵³. On the other hand, *āḥād* ḥadīths, which were transmitted by fewer narrators, required more scrutiny. Al-Khaṭīb did not dismiss their legal or theological significance but argued that their authority was conditional upon the reliability of their narrators and the coherence of their content with established Islamic principles. He acknowledged the utility of *āḥād* reports in forming legal judgments, but he also cautioned that they should not be used as primary evidence in matters of creed (*‘aqīdah*) or foundational legal rulings unless they could be corroborated by other forms of evidence.⁵⁴

However, al-Khaṭīb expanded this framework by further systematizing the qualifications for narrators, setting new standards for their moral uprightness (*‘adālah*), memory retention (*ḍabt*), and consistency⁵⁵. He also stressed the importance of *dirāyah*, or understanding the content of *ḥadīth*, as essential for integrating these reports into Islamic jurisprudence. This was especially important given the Mu‘tazila’s emphasis on reason and their critique of relying solely on transmitted reports without engaging in rational analysis.

⁵¹ al-Shāfi‘ī, *Al-Risala*.

⁵² Ṭaḥḥān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fi ulum al-Ḥadīth*.

⁵³ Ṭaḥḥān, Maḥmūd. Dar al-Quran al-Karim. 1981. pp. 25-35.

⁵⁴ Khaṭīb al-Baghdādī, *Sharaf Ashabul-Hadith*. Lebanon: Alam al-Kutub. 2010.

⁵⁵ al-Baghdādī, *Al-Kifāya Fī ‘Ilm al-Riwāya*. Cairo: al-Maktabah al-‘Ilmiyah. 1960.

2.2.1 Introduction of Key Concepts: *Mutawātir* and *Āḥād*

According to Islamic scholars, reason (*‘aql*), sound sensory perception (*al-ḥawās al-salīma*), and truthful reports (*al-khabar al-ṣādiq*) are considered the three primary sources of knowledge about existence⁵⁶. Each of these means is capable of providing definitive and necessary knowledge. However, as implied by the term *al-khabar al-ṣādiq* (truthful report), not all reports are deemed truthful. Thus, scholars have established specific criteria for a report to be considered a valid source of knowledge and have classified reports accordingly⁵⁷. Generally, reports are categorized into *mutawātir* and *āḥād*, with further discussions on the conditions and value of *mutawātir* reports, the reliability of *āḥād* reports, and the application of *āḥād* reports in legal rulings.⁵⁸

It is important to note that not every ḥadīth methodology work addresses the topic of reports in detail. Early ḥadīth methodologists, such as Rāmḥurmuzī (d. 360/971) and Ḥākim al-Nīsābūrī (d. 405/1014), did not explicitly engage with this subject. However, Khaṭīb al-Baghdādī (d. 463/1071) was one of the first scholars to explicitly formalize the distinction between *mutawātir* (mass-transmitted) and *āḥād* (solitary) ḥadīths in his seminal work, *al-Kifāya fī ‘Ilm al-Riwāya*. His categorization of these two types of ḥadīths was foundational for later developments in the field of ḥadīth studies and legal theory. While the concept of *mutawātir* and *āḥād* existed in earlier discussions, al-Khaṭīb systematized it in a way that became essential for subsequent scholars.⁵⁹

The *mutawātir* ḥadīth refers to reports transmitted by such a large number of narrators that it is considered impossible for them to have all agreed upon a falsehood, thereby ensuring its authenticity. These ḥadīths are generally considered to convey certainty (*yaqīn*) and are accepted without question in both legal and theological matters. In contrast, *Āḥād* refers to reports transmitted by a smaller number of narrators, often considered to convey probable knowledge (*ẓann*) rather than certainty. These reports require additional scrutiny and are subject to debate regarding their use in matters of law and doctrine.⁶⁰

Prior to al-Khaṭīb, this distinction was primarily applied in *fiqh*, where the classification of reports affected legal rulings⁶¹. By introducing this framework into *‘ulūm al-ḥadīth*, al-Khaṭīb provided a systematic approach for evaluating the strength

⁵⁶ Abū al-Wafā al-Ghunaymī Taftāzānī, *Sharḥ Al-Aqīda Nasafiyya*, n.d.

⁵⁷ Maḥmūd Ṭaḥḥān, *Taysīr Muṣṭalāḥ al-Ḥadīth*, vol. 1 (Riyad: Maktabah al-Ma‘ārif, 2010).

⁵⁸ Ebu Zeyd Ad-Dabūsi, *Takwīm Lal-Adilla* (Damascus: Dār al-‘Atā’, 2008).

⁵⁹ al-Baghdādī, *Al-Kifāya Fī ‘Ilm al-Riwāya*. Cairo: al-Maktabah al-‘Ilmiyah. 1960.

⁶⁰ Khaṭīb al-Baghdādī, *Al-Kifāya Fī Ma‘rifat Uṣūl ‘Ilm al-Riwāya* (Cairo: Dār al-Ḥadīth, 1989).

⁶¹ Ad-Dabūsi, *Takwīm Lal-Adilla*.

and credibility of ḥadīth reports based on their *isnād*. His emphasis on this distinction allowed subsequent scholars to develop more rigorous criteria for categorizing narrations, influencing both ḥadīth authentication and the broader methodologies of Islamic legal theory.⁶² Thus, Al-Khaṭīb's distinction between *mutawātir* and *āḥād* ḥadīths became a critical tool in Islamic jurisprudence (*uṣūl al-fiqh*) and theology (*‘ilm al-kalām*). Later scholars such as Ibn al-Ṣalāḥ (d. 643/1245), al-Nawawī (d. 676/1277), Al-Hafiz Zain al-Din al-‘Irāqī (d. 806/1404) and Ibn Ḥajar al-‘Asqalānī (d. 852/1449) adopted and expanded upon al-Khaṭīb's framework.

For instance, in legal theory, *mutawātir* ḥadīths were treated as conveying absolute certainty and could be used as definitive evidence in deriving legal rulings. In contrast, *āḥād* ḥadīths, being solitary reports, were seen as providing only probabilistic knowledge, which meant that their application in major legal issues -particularly those related to *uṣūl al-dīn* (foundational doctrines) -was debated. Al-Khaṭīb's framework allowed later jurists to differentiate between the certainty required for core beliefs and the level of evidence acceptable for legal rulings.⁶³

Additionally, in *‘ilm al-kalām*, the distinction between *mutawātir* and *āḥād* was critical in debates about the epistemological status of theological concepts. Scholars such as al-Ghazālī (d. 505/1111) and Ibn Taymiyyah (d. 728/1328) engaged with al-Khaṭīb's categorization when discussing whether certain *āḥād* ḥadīths could be used as definitive proof in matters of creed⁶⁴. The general consensus that emerged was that *mutawātir* ḥadīths were authoritative for establishing theological beliefs, while *āḥād* reports could not be relied upon for matters requiring absolute certainty, such as the fundamentals of Islamic faith.

2.3. Al-Khaṭīb al-Baghdādī's Lasting Contributions to ‘Ilm al-Rijāl: Refining the Methodology of Narrator Evaluation

Al-Khaṭīb al-Baghdādī (d. 463/1071) is widely regarded as one of the most significant contributors to *‘Ilm al-Rijāl* (the science of evaluating the narrators of ḥadīth), a discipline critical to the authentication of ḥadīth reports. His meticulous work in systematizing and refining the methods of narrator evaluation built upon the efforts of earlier scholars like Ibn Ma‘īn (d. 233/848) and al-Bukhārī, but al-Khaṭīb expanded and formalized the discipline, providing future generations of ḥadīth scholars with a rigorous framework for assessing the reliability of transmitters⁶⁵.

⁶² al-Baghdādī, *Al-Faqīh Wa al-Mutaḥaqiqih*. Beirut: Dār Ibn al-Jawzi. 2010.

⁶³ al-Baghdādī. p. 34-51.

⁶⁴ Muhammet Fatih Yılmaz, “*Gazali'nin Fikir Gelişiminde Dönemin Siyasal ve Sosyal Yapının Etkileri*” (YL Tez, Pamukkale Üniversitesi, Sosyal Bilimler Enstitüsü, 2020). p. 68-78

⁶⁵ Brown, Jonathan A.C. *Hadith: Muhammad's Legacy in the Medieval and Modern World*. Oxford: Oneworld Publications, 2009. Melchert, Christopher. *The Formation of the Sunni Schools of Law, 9th-10th Centuries C.E.* Leiden: Brill, 1997.

One of al-Khaṭīb's most notable contributions to *'Ilm al-Rijāl* is found in his seminal work *Al-Kifāyah*, where he outlines the qualifications necessary for a ḥadīth narrator to be deemed reliable. He emphasized two primary criteria: *'adālah* (moral uprightness) and *ḍabt* (precision in memory and narration)⁶⁶. According to al-Khaṭīb, a narrator's *'adālah* could be compromised by immoral behavior or religious deviance, while *ḍabt* could be questioned if a narrator demonstrated forgetfulness or inconsistency in their reports. These criteria became cornerstones for evaluating narrators in later Islamic scholarship, and al-Khaṭīb's detailed discussions set standards for how scholars would systematically scrutinize the character and intellectual reliability of transmitters. Al-Khaṭīb's focus on *'adālah* and *ḍabt* extended beyond theoretical discussions, as he provided practical guidelines for applying these principles. He detailed how scholars should approach cases of conflicting reports and varying degrees of memory retention among narrators. His work also expanded on earlier methods of cross-referencing the biographies of narrators to detect any signs of fabrications or errors in transmission.⁶⁷

This approach added a layer of methodological rigor to *'Ilm al-Rijāl*, where evaluating the chain of transmission became not merely a matter of tradition but a structured, evidence-based process.

Moreover, al-Khaṭīb's influence in *'Ilm al-Rijāl* is reflected in his biographical work, *Tārīkh al-Baghdād*, which is both a historical account of the intellectual figures of Baghdad and a comprehensive resource on the narrators of ḥadīth. In this work, al-Khaṭīb documented the lives, reliability, and scholarly contributions of thousands of narrators, further illustrating his commitment to preserving the integrity of ḥadīth transmission⁶⁸. Al-Khaṭīb's contributions to *'Ilm al-Rijāl* not only solidified his status as a major figure in the field of ḥadīth sciences but also established a legacy that influenced later scholars, including Ibn Ṣalāh, al-Nawawī; al-'Iraḳī and Ibn Ḥajar. His methodological rigor and balanced approach to narrator evaluation continue to shape the way Islamic scholars engage with ḥadīth criticism, making him a central figure in the development of *'Ilm al-Rijāl*.

2.4 Al-Khaṭīb al-Baghdādī's Historiographical Expertise: Tārīkh Baghdad

Al-Khaṭīb al-Baghdādī's *Tārīkh Baghdad* is a monumental biographical and historical work that demonstrates his expertise not only in the field of ḥadīth sciences but also in historiography. While al-Khaṭīb is most renowned for his contributions to *'Ilm al-Rijāl*, *Tārīkh Baghdad* showcases his ability to blend biographical detail with

⁶⁶ Al-Khaṭīb al-Baghdādī, *Al-Kifāyah fī 'Ilm al-Riwāyah*, 122-126.

⁶⁷ Al-Khaṭīb al-Baghdādī, *Al-Kifāyah fī 'Ilm al-Riwāyah*, pp. 82-85.

⁶⁸ Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Cairo: Maṭba'at al-Sa'ādah, 1931, v. I/ pp. :3-7.

historical context, making him a significant figure in Islamic historical writing⁶⁹. The work, which spans 14 volumes, provides a comprehensive account of the lives and contributions of thousands of scholars, intellectuals, jurists, and prominent figures who lived in or passed through Baghdad, the intellectual and cultural hub of the Islamic world during his time.⁷⁰

In Tārīkh Baghdad, al-Khaṭīb not only documented the biographical details of individuals but also contextualized their lives within the broader historical and social developments of the period. This contextualization reflects al-Khaṭīb's deep understanding of the political, social, and intellectual landscape of Baghdad, as well as his commitment to preserving the city's rich scholarly heritage⁷¹. By recording the achievements and influences of notable figures, al-Khaṭīb preserved the intellectual genealogy of Baghdad's scholars, linking them to the broader currents of Islamic knowledge across the Abbasid Caliphate.

His historiographical approach in *Tārīkh Baghdad* demonstrates meticulous attention to accuracy, a trait likely honed through his expertise in *ʿIlm al-Rijāl*. Al-Khaṭīb applied similar principles of verification to his historical work as he did in ḥadīth studies, cross-referencing sources, scrutinizing the reliability of reports, and distinguishing between different levels of transmission. This method ensured that *Tārīkh Baghdad* not only served as a biographical repository but also as a reliable historical source that chronicled the development of Islamic thought, law, and intellectual activity in Baghdad.

Moreover, *Tārīkh Baghdad* is invaluable in that it offers insight into the cultural and intellectual vibrancy of the city during the Abbasid period, capturing a dynamic era of Islamic history. By including scholars from a variety of disciplines—jurists, linguists, philosophers, and scientists—al-Khaṭīb highlighted Baghdad's role as a center of learning and its contribution to the flourishing of Islamic civilization⁷².

In sum, al-Khaṭīb al-Baghdādī's *Tārīkh Baghdad* exemplifies his historical sharpness, revealing a balanced approach to biography and history. His meticulous documentation of Baghdad's scholars reflects both his dedication to preserving the integrity of Islamic knowledge and his understanding of the critical role history plays in shaping intellectual heritage. Through this work, al-Khaṭīb not only cemented his place as a master of ḥadīth but also as a significant historian of Islamic scholarship.

⁶⁹ Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Cairo: Maṭbaʿat al-Saʿādah, 1931, Vol. 1, 3-5.

⁷⁰ Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Vol. 1, 8-10.

⁷¹ Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Vol. 1, 15-18.

⁷² Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Vol. 1, 25-28.

2.5 The Pioneering Contribution of al-Khaṭīb to the Concept of al-Sābiq wa-l-Lāḥiq in Ḥadīth Studies

Al-Khaṭīb is acknowledged as the founder of the concept of *al-sābiq wa-l-lāḥiq* and is credited with producing the first scholarly work on the subject⁷³. This concept refers to the time span between the death dates of two different students who both transmitted ḥadīth from the same shaykh⁷⁴. Specifically, it denotes the interval between the death of the earliest student who narrated from the teacher and the latest one⁷⁵.

Al-Khaṭīb's interest in this topic was sparked by his teacher, Aḥmad b. Muḥammad al-Barkānī (d. 425/1034), who encouraged him to investigate it⁷⁶. Al-Khaṭīb cites a statement transmitted by al-Dāraquṭnī (d. 385/995), which states: "Two individuals who narrated from Imām Mālik had a 100-year gap between their dates of death: Rabī' a al-Ra'y (d. 136/753) and Abū Ḥudhayfa al-Sahmī (d. 259/873)." Building on this observation, al-Khaṭīb, along with other scholars who transmitted ḥadīth from Mālik, conducted research on scholars whose students had significant time gaps between their deaths. He gathered these instances, identifying both the earliest and latest narrators, and thus established a specialized branch of ḥadīth studies focused on these chronological discrepancies⁷⁷.

Although the terms *sābiq* and *lāḥiq* and their application by early *muhaddithūn* can be traced back to earlier periods, it was Khaṭīb al-Baghdādī who formally introduced these concepts into the literature. The emergence of the concept of *sābiq* and *lāḥiq* stemmed from the heightened interest in *'ālī isnād* (elevated chain of transmission). This conceptual framework was formulated by al-Khaṭīb himself due to the significance he placed on *'ālī isnād*⁷⁸.

In *al-Jāmi' li akhlāq al-rāwī*, al-Khaṭīb al-Baghdādī prioritized the discussion of *'ālī isnād*, placing it among the first topics⁷⁹. Similarly, he opened his *Tārīkh Madīnat al-Salām* with a biographical entry on Muḥammad b. Ishāq (d. 151/768), emphasizing

⁷³ Muḥammad 'Abd al-Raḥmān al-Sakhāwī, *Fath Al-Mughūth Bi-Sharḥ Alfīyyah al-Ḥadīth*. Beirut: Dār al-'Ālam al-Kutub.

⁷⁴ Tuğçe Günaydin, *Ālī Isnād Arayışlarının Meyvesi: es-Sābık ve'l-Lāḥik*, Cumhuriyet İlahiyat Dergisi 26, no. 2 (December 15, 2022): 903–15.

⁷⁵ Al-Khaṭīb al-Baghdādī, *Al-Sābiq Wa-l-Lāḥiq Fī Tabā'ud Mā Bayna Wafāt Rāwiyayn 'an Shaykh Wāḥid*. (Riyad: Dār al-Sumay'ī, 2000).

⁷⁶ Khairil Husaini Bin Jamil, "Traditional Sunnī Epistemology in the Scholarship of Al-Ḥāfiẓ al-Khaṭīb al-Baghdādī," School of Oriental and African Studies: University of London 17, no. 2 (April 1947): 137–137.

⁷⁷ al-Sakhāwī, Muḥammad 'Abd al-Raḥmān. *Fath al-mughūth bi-sharḥ alfīyyah al-ḥadīth*. Beirut: Dār al-'Ālam al-Kutub. 2015. v. IV, p. 193.

⁷⁸ Al-Suyūṭī, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, Beirut: Dār al-Kutub al-'Ilmiyyah, 2003, Vol. 1, 33-36.

⁷⁹ al-Baghdādī, *Al-Jami' Li Akhlāq al-Rawī Wa Adab al-Sami'*.

that he had never encountered anyone in Baghdad with a superior *'ālī isnād*⁸⁰. Al-Khaṭīb's deep interest in *'ālī isnād* ultimately led him to focus on and conceptualize the notion of *al-sābīq wa-lāhīq*.

Evidence from ḥadīth history and al-Khaṭīb's own works indicates that the interest in *'ālī isnād* contributed to the development of the *sābīq* and *lāhīq* concept. In turn, the formalization of these terms further fueled interest in *'ālī isnād*. Essentially, this is an application of the principles of *'ālī isnād*. Understanding the concept of *al-sābīq wa-lāhīq* enables one to comprehend how a particular narration may possess both *'ālī* (elevated) and *nāzil* (lower) chains, which can be observed within a single transmission.⁸¹

In summary, al-Khaṭīb's methodological contributions to ḥadīth studies were wide-ranging and deeply influential. His rigorous approach to evaluating narrators, his dual emphasis on transmission and understanding, and his contributions to *isnād* critique all helped to shape the development of ḥadīth sciences in the centuries that followed. His works continue to be essential references for scholars of Islamic tradition, ensuring that his legacy endures in both classical and modern ḥadīth studies.⁸²

3. Key Works of Khaṭīb al-Baghdādī

The total number of works attributed to al-Khaṭīb al-Baghdādī reaches eighty-five, excluding various retracement efforts he made for the ḥadīth collections of prominent scholars. Including such contributions and the possibility of lost titles, it is likely that al-Khaṭīb authored over a hundred works⁸³. His treatises were primarily written to address disputes and provide well-founded stances, marked by a strong emphasis on concrete examples, real-life cases, and detailed classification and organization. Among the thirty ḥuffāz listed by al-Dhahabī (d. 748/1348) in *Tadhkirat al-Ḥuffāz*, none matched al-Khaṭīb's distinctive writing style, nor gained such extensive recognition in later ḥadīth studies. Some of his works were unique, being the only treatises on their specific subjects. Though his legal writings largely supported Shāfi'ī views, they did not follow the conventional style of jurists. Additionally, his *takhrījāt* on legal topics represented a novel approach, distinct from the declining legal *takhrījāt*

⁸⁰ Khaṭīb al-Baghdādī, *Tārīkh Al-Madīna al-Salam* (Beirut, 2008).

⁸¹ Tuğçe Günaydin, "Âlī Isnad Arayışlarının Meyvesi: es-Sâbık ve'l-Lâhik," *Cumhuriyet İlahiyat Dergisi* 26, no. 2 (December 15, 2022): 903–15, <https://doi.org/10.18505/cuid.1156465>.

⁸² Al-Dhahabī, *Mizān al-I'tidāl fī Naqd al-Rijāl*, 4 vols. Beirut: Dār al-Ma'rifa, 1963, Vol. 1, 9-12.

⁸³ Ṭahhān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*.

produced by Shāfi'ī jurists of the time. Al-Khaṭīb's writings not only engaged with Ḥanafī scholars but also critiqued the Zāhirīs and Ḥanbalīs.⁸⁴

Thus, al-Khaṭīb was renowned for his extensive authorship, which earned him the title *ṣāhib al-taṣnīf*⁸⁵ (the master of compilation). His prolific contributions to various fields of Islamic scholarship solidified his reputation as a prominent compiler of numerous works.

3.1 *Al-Kifāya fī 'Ilm al-Riwāya*

Al-Kifāya fī 'Ilm al-Riwāya remains one of the most comprehensive works on the science of ḥadīth transmission. In this text, al-Khaṭīb systematized the knowledge of earlier scholars, providing clear guidelines on the qualifications necessary for narrators, the importance of isnād chains, and the ethical obligations of ḥadīth transmitters. This work codified many of the rules that had been informally applied by earlier scholars, making it an indispensable resource for those engaged in ḥadīth criticism⁸⁶. *Al-Kifāya* follows the classical approach of early ḥadīth scholars in its structure and methodology, being divided into 13 sections (*juz*), further subdivided into 170 chapters (*bāb*)⁸⁷. The organization reflects the subject integrity, although it adheres to traditional methods used by earlier *muhaddithūn*. Unlike later works like Ibn Ḥajar's *Nuzhat al-Nazar*, *al-Kifāya* does not yet incorporate the systematic definitions and logical structuring of terms and concepts seen in subsequent procedural studies.

Al-Kifāya is also credited with introducing important procedural issues into ḥadīth scholarship, such as the division of ḥadīths into *mutawātir* and *āḥād* (solitary) traditions. He explored key debates around whether a solitary report (*khabar al-wāḥid*) provides definitive knowledge or conjecture and whether such reports could be applied in matters of creed (*'aqā'id*)⁸⁸. Al-Khaṭīb often employed terms from *fuqahā'* (jurists), such as "*ra'y-i marzūl*" (rejected opinion) and "*ijtihād-i ma'lūl*" (defective reasoning) in his introductory remarks *muqaddimah*⁸⁹, blending legal and ḥadīth discourse. His work reflects the intellectual context of his time, particularly the conflicts between *ahl al-ḥadīth* and *ahl al-bid'ah*. Al-Khaṭīb sought to synthesize the

⁸⁴ Khairil Husaini Bin Jamil, "Traditional Sunnī Epistemology in the Scholarship of Al-Ḥāfiẓ al-Khaṭīb al-Baghdādī," *School of Oriental and African Studies: University of London* 17, no. 2 (April 1947). pp. 85-87..

⁸⁵ Ṭaḥḥān, Maḥmūd, al-Hafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth. Dār al-Quran al-Karīm. 1981. p. 122

⁸⁶ Aba, Veli. "El-Hatīb El-Bağdādī'nin Muhtevâ Ve Istılahları Bağlamında Hadis Usûlüne Etkisi". *Hadis Tetkikleri Dergisi* 14/1 (Haziran 2016), 75-98.

⁸⁷ Al-Khaṭīb al-Baghdādī, *Al-Kifāyah fī 'Ilm al-Riwāyah*, Beirut: Dār Ibn al-Jawzī, 2010, 65-70.

⁸⁸ Al-Khaṭīb al-Baghdādī, *Al-Kifāyah fī 'Ilm al-Riwāyah*, ed. Aḥmad 'Ajāj al-Khaṭīb, Beirut: Dār al-Kutub al-Ilmiyyah, 1988, Vol. 1, 32-37.

⁸⁹ Koçak, "Hatīb el-Bağdādī, El-Kifaye Fī Ma'rifeti İlmi Usuli'r-Rivaye."

methodologies of both groups, advocating for the integrity of transmission as the correct path for preserving the prophetic tradition, while critiquing both extremes⁹⁰.

Al-Khaṭīb argued that scholars must have a comprehensive understanding of the sciences of ḥadīth to effectively engage with both the transmission and interpretation of ḥadīth. He emphasized the importance of linguistic mastery, knowledge of *fiqh*, and a deep awareness of the socio-political and theological contexts in which the ḥadīth were transmitted. In this way, al-Khaṭīb formulated an integrative approach, advocating for a scholar to be both a transmitter and a critical interpreter.⁹¹

3.2 *Tārīkh al-Baghdād*

Tārīkh Baghdād, on the other hand, is a biographical dictionary that catalogues the lives of over 7,000 scholars, many of whom were transmitters of ḥadīth⁹². This work is not only an invaluable resource for understanding the intellectual history of Baghdad, but also serves as a key text in the field of *rijāl* literature. By providing detailed biographical information on narrators, al-Khaṭīb contributed to the rigorous evaluation of ḥadīth transmitters, helping to preserve the authenticity of Islamic tradition. His biographical evaluations were often nuanced, recognizing the complexities of human behavior and the need for context when assessing a narrator's reliability. His magnum opus is a monumental biographical dictionary that not only documents the lives of scholars but also reflects al-Baghdādī's deep understanding of biographical literature. His attention to the integrity of narrators and the classification of Ḥadīth transmitters established a legacy that shaped subsequent generations of scholars⁹³.

At the core of al-Khaṭīb authorship is his ability to organize ḥadīth traditions in multiple ways, such as by topic or by narrator. Additionally, even though many of these traditions were already included in the canonical ḥadīth collections he possessed, al-Khaṭīb supported them with his own *isnāds*⁹⁴. In *Tārīkh Baghdād*, Khaldūn al-Aḥḍab effectively demonstrated the vast number of additional chains of transmission (*zawā'id*)⁹⁵ al-Khaṭīb provided, along with their distinctive significance. Whenever possible, al-Khaṭīb included numerous transmission paths for a single tradition and subsequently offered his critical evaluation of each. Modern *takhrīj*

⁹⁰ Koçak, "Hatib el-Bağdādî, El-Kifaye Fî Ma'rifeti İlmi Usulî'r-Rivaye."

⁹¹ Bin Jamil, Traditional Sunnī Epistemology in the scholarship of al-Ḥāfiẓ al-Khaṭīb al-Baghdādī. School of Oriental and African Studies.1947."

⁹² Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Vol. 1, 8-10.

⁹³ Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdad*, Vol. 1, 25-28.

⁹⁴ Bin Jamil, Traditional Sunnī Epistemology in the scholarship of al-Ḥāfiẓ al-Khaṭīb al-Baghdādī. School of Oriental and African Studies.1947."

⁹⁵ See: Khaldūn al-Aḥḍab, *Zawā'id Tārīkh Baghdād 'alā al-Kutub al-Sittah* (Damascus: Dār al-Qalam). *Zawā'id* concerns significant addition made by a muḥaddith either in isnād or matn on a specific ḥadīth collection, often the two *ṣaḥīḥs*

methodology has enabled scholars to trace al-Khatib's sources through these transmission chains. His extensive acquisition of sources is evident in various genres of his works, particularly through his compilations, selections of valuable narrations (*intikhāb al-fawā'id*)⁹⁶, and *takhrīj* efforts.

3.3 *al-Faqīh wa al-Mutafaqqih*

Al-Khaṭīb al-Baġhdādī's work *Al-Faqīh wa al-Mutafaqqih* is a significant contribution to the relationship between ḥadīth sciences and Islamic jurisprudence. This book, written to guide scholars in the methodology of teaching and transmitting Islamic knowledge, delves into the intricate connection between *ḥadīth* and *fiqh*, emphasizing the necessity of understanding the sources of Islamic law and how *ḥadīth* should be applied within the legal framework⁹⁷.

In *Al-Faqīh wa al-Mutafaqqih*, al-Khaṭīb outlines how jurists (*fuqahā'*) should approach ḥadīth reports when deriving legal rulings. He stresses that not all *ḥadīths* hold equal weight in legal contexts, distinguishing between more reliable *mutawātir* reports and solitary (*āḥād*) reports, as well as categorizing other forms of transmitted narrations. This work played a crucial role in showing how to balance the study of *ḥadīth* (especially isnād and matn) with the principles of legal reasoning, ensuring that legal verdicts are based on sound evidence and thorough investigation of narrators' reliability.⁹⁸

Al-Khaṭīb is also addressing the principles and ethics of Islamic jurisprudence and the relationship between scholars (*'ulamā'*) and students⁹⁹. The book is divided into various sections that provide a comprehensive guideline on the conduct, qualifications, and responsibilities of a jurist (*faqīh*), as well as the etiquette and principles of seeking knowledge. Al-Khaṭīb outlines the essential characteristics of a *faqīh*, while also stressing the moral and ethical qualities required of scholars. The book offers insights into how a student of knowledge should approach learning, the importance of sincerity, discipline, and dedication in acquiring knowledge, and how they should respect and interact with their teachers.¹⁰⁰

⁹⁶ The genre of *fawā'id* concerns treatises that extract (*intikhāb*) traditions of a muḥaddith, which seem to contribute additional information. The editor of *al-Mihrawāniyyāt* remarked that he had come across 181 compositions in this genre, whilst there are another 277 titles, which he had not yet discovered. This amounts to a total of 458 works. One will frequently find in these works phrases such as "This is a rare narration. We have never seen such a narration except through the report of so-and-so from so-and-so."

⁹⁷ al-Baġhdādī, *Al-Faqīh Wa al-Mutafaqqih*. Dar al-Quran al-Karim. 1981.

⁹⁸ Ṭaḥḥān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baġhdādī wa asaruhu fi ulum al-Ḥadīth*.

⁹⁹ Ṭaḥḥān, Maḥmūd, *al-Hafīth al-Khaṭīb al-Baġhdādī wa asaruhu fi ulum al-Ḥadīth*.

¹⁰⁰ al-Baġhdādī, *Al-Faqīh Wa al-Mutafaqqih*.

Al-Khaṭīb's detailed codification of Scholar-Student Etiquette and his exposition on the relationship between a scholar and student became a reference point for later scholars who emphasized proper conduct in academic settings. The work influenced the *adab* (ethical conduct) literature, guiding how future scholars developed rules and norms for the scholarly community. This work became an essential text in Islamic institutions, outlining the responsibilities of both scholars and students in a way that cultivated an atmosphere of respect, ethics, and intellectual rigor. An exact example of al-Khaṭīb's influence on the codification of scholar-student etiquette can be seen in the works of al-Nawawī (d. 676/1277) and Ibn Jamā'ah (d. 733/1333), who both drew directly from *al-Faqīh wa al-Mutaḥḥiqih* in their own writings on scholarly conduct and the responsibilities of both teachers and students.¹⁰¹ For instance, in *al-Majmū'*, al-Nawawī dedicated sections to the ethics of seeking knowledge and interacting with teachers. He explicitly borrowed from al-Khaṭīb's emphasis on the moral and intellectual qualifications of scholars and students.¹⁰² Al-Nawawī stressed the need for students to have respect for their teachers, to display humility, and to prioritize sincerity in their pursuit of knowledge, mirroring al-Khaṭīb's views that are present in *al-Faqīh wa al-Mutaḥḥiqih*.¹⁰³

One of the practical guidelines found in both al-Khaṭīb's and al-Nawawī's works is the importance of ethical behavior, such as refraining from interrupting teachers, displaying deference in the presence of scholars, and adopting an attitude of patience and humility while learning. Al-Nawawī formalized these principles into specific educational practices for *madāris* (Islamic seminaries), where students were expected to uphold a code of conduct influenced by al-Khaṭīb's framework.¹⁰⁴

Also, Ibn Jamā'ah's *Tadhkirat al-Sāmi' wa al-Mutakallim* is a treatise that deals explicitly with the etiquette of scholars and students. This work is a direct continuation of the themes explored by al-Khaṭīb in *al-Faqīh wa al-Mutaḥḥiqih*. In the introduction, Ibn Jamā'ah acknowledges al-Khaṭīb's work as a major influence on his own ideas about the ethical guidelines for knowledge transmission.¹⁰⁵ Ibn Jamā'ah's text further systematizes the ethical conduct of students and teachers, including the *adab* (manners) of asking questions, debating, and interacting with scholars—much of which reflects the guidelines laid out by al-Khaṭīb. For example, he elaborates on al-Khaṭīb's principle that students should never argue with or publicly contradict their teachers out of respect for the teacher's authority and knowledge. Ibn Jamā'ah also

¹⁰¹ Abū Ishāq Ibrāhīm ibn 'Alī ibn Yūsuf Fīrūzābādī Al-Nawawī, *Al-Majmū' Sharḥ al-Muhadhdhab* (Damascus: Damascus: Dār al-'Aṭā', 2012).

¹⁰² Al-Nawawī.

¹⁰³ al-Baghdādī, *Al-Faqīh Wa al-Mutaḥḥiqih*.

¹⁰⁴ Al-Nawawī, *Al-Majmū' Sharḥ al-Muhadhdhab*.

¹⁰⁵ Badr al-Dīn Ibn Jamā'ah, *Tadhkirat Us-Sāmi' Ul-Mutakallim* (Damascus: Dar al-Fath, 2007).

built upon al-Khaṭīb's idea that teachers must themselves exhibit high moral character and knowledge, maintaining integrity in both their personal and academic lives, thus influencing Islamic pedagogy for centuries.

Lastly, Al-Khaṭīb's work introduced a standardization of Legal Ethics. The book influenced Islamic legal ethics by highlighting the moral obligations of jurists. Al-Khaṭīb's insistence on sincerity, humility, and accountability in legal judgments resonated with scholars like Ibn 'Abd al-Barr (d. 463/1071) and later Ibn Taymiyyah¹⁰⁶ (d. 728/1328). They expanded on al-Khaṭīb's ethical framework by incorporating these virtues into their own writings on *fatwā*-giving (issuing legal opinions) and legal authority¹⁰⁷.

In sum, the influence of *Al-Faqīh wa al-Mutafaqqih* on later scholarship is profound. It provided a methodological framework for the integration of *ḥadīth* into legal discourse, impacting scholars like al-Ghazālī and al-Nawawī, who built upon al-Khaṭīb's insistence on the careful use of *ḥadīth* in *fiqh* rulings. His work set the foundation for standardizing the process of aligning *ḥadīth* reports with legal judgment, ensuring that scholars approached Islamic jurisprudence with a comprehensive and ethical understanding of the sources, particularly *ḥadīth*. Scholars such as al-Nawawī and Ibn Jamā'ah took al-Khaṭīb's framework of scholar-student ethics and incorporated it into their own works, further codifying these practices in Islamic pedagogy, which had a profound influence on the broader Muslim world.¹⁰⁸

4. Other Works

Al-Khaṭīb's other works, such as *Takyīd al-'Ilm, al-Jāmi' li Akhlāq al-Rāwī* (The Comprehensive Guide to the Ethics of the Narrator), *al-Riḥla fī talebi'l-ḥadīṣ, al-Faṣl li'l-waṣl el-müdraj fī n-naql, Muttafiq wa al-muftariq, Ijāzat al-Majhūl wa al-Ma'dūm wa Ta'līquhumā bi Sharḥ¹⁰⁹, Naṣīḥat Ahl al-Ḥadīth¹¹⁰ Iqtidā' al-'Ilm al-'Amal¹¹¹, Bayān Ḥukm al-Mazīd fī Muttaṣil al-Asānīd* further systematized Ḥadīth methodology, emphasizing critical analysis of isnād chains and providing

¹⁰⁶ Shihab ad-Din Ibn al-Taymiyyah, *Majmu' al-Fatawa Ibn Taymiyah Regarding Life After Death* (Authentic Statements Publications, 2016).

¹⁰⁷ Yūsuf ibn 'Abd Allāh Ibn 'Abd al-Barr and 'Abd al-Raḥmān Ḥasan Maḥmūd, *Jāmi' bayān al-'ilm wa-fadlihi wa-mā yanbaghī fī riwāyatihī wa-ḥamlīh*, Princeton University Arabic collection (Cairo: Dār al-Kutub al-Ḥadīthah, 1975). pp 29-45.

¹⁰⁸ Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*, Brill eBook Titles 2007 (Boston Leiden: Brill, 2007), <https://doi.org/10.1163/ej.9789004153868.i-355>.

¹⁰⁹ Cairo: Maktabah Ibn Taymiyyah, 1413/1992.

¹¹⁰ Jordan: Maktabah al-Manār, 1988.

¹¹¹ Beirut: al-Maktab al-Islāmī, 1984.

comprehensive guidance on how Ḥadīth narrators should be evaluated and understood¹¹².

4.1 Impact on Subsequent Islamic Scholarship

4.1.1 Al-Khaṭīb's Impact on Harmonizing Riwāyah and Dirāyah

Al-Khaṭīb's efforts to harmonize *ʿIlm al-Riwāyah* and *ʿIlm al-Dirāyah* had a profound influence on later scholars, who further refined and developed this balanced approach. Among these scholars, four stand out for their significant contributions to the development of this methodology.

One of the earliest to build on al-Khaṭīb's work was Ibn ʿAbd al-Barr (d. 463/1070). A distinguished Maliki jurist and ḥadīth scholar, Ibn ʿAbd al-Barr emphasized the importance of balancing the technical rigor of *isnād* verification with the critical understanding of *ḥadīth* content. In his work *Al-Tamhīd li-Muwaṭṭaʿ al-Imām Mālik*, he extended al-Khaṭīb's methodological foundation by examining *ḥadīth* not only for their chain of transmission but also for their implications in Islamic law¹¹³. Ibn ʿAbd al-Barr's approach helped solidify the connection between *ḥadīth* and legal rulings, ensuring that each report was carefully evaluated both in terms of its authenticity and its legal applicability.

Another pivotal figure influenced by al-Khaṭīb's dual emphasis was Ibn al-Ṣalāḥ (d. 643/1245), whose *Muqaddimah fī ʿUlūm al-Ḥadīth* became a cornerstone of *ḥadīth* studies¹¹⁴. Ibn al-Ṣalāḥ built upon al-Khaṭīb's principles by systematizing *ḥadīth* sciences into a structured guide, which incorporated both the evaluation of narrators and the understanding of *matn*. While al-Khaṭīb laid the groundwork, Ibn al-Ṣalāḥ formalized the process, ensuring that *ḥadīth* scholars adhered to rigorous standards of both *riwāyah* and *dirāyah*. His work ensured that the science of *ḥadīth* included not just the authentication of narrators but also a deeper understanding of the reports' content within legal and theological frameworks.

Later, Ibn Ḥajar al-ʿAsqalānī (d. 852/1449) significantly expanded al-Khaṭīb's methodology. In his magnum opus *Fath al-Bārī*, a comprehensive commentary on *Ṣaḥīḥ al-Bukhārī*, Ibn Ḥajar demonstrated his mastery of *riwāyah* and *dirāyah*. He meticulously analyzed the chains of transmission while also delving into the legal and theological meanings derived from the *ḥadīth*¹¹⁵. By thoroughly engaging with both

¹¹² Koçak, Abdüs Samet. "Hatib El-Bağdadi, El-Kifaye Fi Ma'rifeti İlimi Usuli'r-Rivaye". FSM İlimi Araştırmalar İnsan Ve Toplum Bilimleri Dergisi, sy. 8 (Aralık 2016): 319-23. <https://doi.org/10.16947/fsmia.281729>.

¹¹³ Ibn ʿAbd al-Barr, *Al-Tamhīd li-Muwaṭṭaʿ al-Imām Mālik*, 25 vols. Cairo: Maktabat al-Khānjī, 1996, Vol. 1, 5-7.

¹¹⁴ Ibn al-Ṣalāḥ, *Muqaddimah fī ʿUlūm al-Ḥadīth*, Beirut: Dār al-Maʿrifah, 1986, 18-22.

¹¹⁵ Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Beirut: Dār al-Maʿrifah, 1379 AH, Vol. 1, 12-15.

the isnād and the *matn*, Ibn Hajar embodied al-Khaṭīb's ideal of harmonizing transmission and comprehension, advancing *ḥadīth* scholarship to new heights.

Finally, al-Suyūṭī (d. 911/1505), one of the most prolific scholars in Islamic history, embraced and further propagated al-Khaṭīb's balanced approach in his works, particularly in *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*. Al-Suyūṭī emphasized that the science of *ḥadīth* required a dual focus: the verification of *riwāyah* and the critical examination of *dirāyah*¹¹⁶. By integrating both aspects in his scholarly works, al-Suyūṭī ensured that *ḥadīth* reports were not only authenticated but also interpreted correctly in their legal and theological contexts.

Through the contributions of these scholars, al-Khaṭīb al-Baghdādī's approach to balancing *ʿIlm al-Riwāyah* and *ʿIlm al-Dirāyah* was solidified and expanded, shaping the development of *ḥadīth* sciences and their application in Islamic jurisprudence for generations to come.

4.1.2 Al-Khaṭīb's Impact on the Epistemological Value of Ḥadīth and the Distinction Between Mutawātir and Āḥād

Al-Khaṭīb al-Baghdādī's work on the epistemological value of *ḥadīth* and his formalization of the distinction between *mutawātir* and *āḥād* reports had a significant influence on later scholars. His careful distinction between these two categories of *ḥadīth*, particularly in terms of their reliability and legal/theological implications, provided a methodological foundation that subsequent scholars refined and expanded upon.

Fakhr al-Dīn al-Rāzī (d. 606/1209), a leading scholar of theology and jurisprudence, developed al-Khaṭīb's distinctions in his seminal work *Al-Maḥṣūl fī ʿIlm al-Uṣūl*, where he applied a systematic analysis of *ḥadīth* within the broader framework of Islamic legal theory (*uṣūl al-fiqh*). Al-Rāzī elaborated on the epistemological implications of *mutawātir* and *āḥād ḥadīths*, emphasizing that *mutawātir* reports, due to their mass transmission, held a higher degree of certainty and were thus essential for theological and legal proofs¹¹⁷. He adopted al-Khaṭīb's methodology in distinguishing between the authoritative role of *mutawātir* and the more limited scope of *āḥād* reports, particularly in matters of theology.

Al-Juwaynī (d. 478/1085), the prominent Shafī'ī jurist and theologian, further developed the application of *mutawātir* and *āḥād* reports in his influential work *Al-Burhān fī Uṣūl al-Fiqh*. He built upon al-Khaṭīb's classification, making explicit the role of *mutawātir* reports as irrefutable evidence in both law and theology, while

¹¹⁶ Al-Suyūṭī, *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, Beirut: Dār al-Kutub al-ʿIlmiyyah, 2003, Vol. 1, 33-36.

¹¹⁷ Fakhr al-Dīn al-Rāzī, *Al-Maḥṣūl fī ʿIlm al-Uṣūl*, Beirut: Dār al-Kitāb al-ʿArabī, 1988, Vol. 2, 33-36.

treating *āḥād* reports with caution, particularly in matters of creed (*'aqīdah*)¹¹⁸. Al-Juwaynī stressed the need for *āḥād ḥadīths* to be rigorously scrutinized and supplemented with other forms of evidence before they could be applied in theological and legal rulings. This refinement followed al-Khaṭīb's principles, emphasizing the distinction between epistemological certainty and probabilistic knowledge in *ḥadīth* reports.

In his works such as *Sharḥ al-Muhadhdhab* and *Al-Arba'īn al-Nawawīyyah*, al-Nawawī (d. 676/1277) continued the legacy of al-Khaṭīb by furthering the practical application of *ḥadīth* within the legal framework. Al-Nawawī stressed the importance of *mutawātir ḥadīths* as providing the highest level of certainty, making them foundational in deriving legal rulings¹¹⁹. His treatment of *āḥād* reports followed al-Khaṭīb's careful distinction, where he argued that they were permissible for legal reasoning but should be approached with caution in matters of belief. Al-Nawawī's commentary works reflect his meticulous attention to this distinction, showing how the transmission and reliability of a *ḥadīth* determined its application in law.

Ibn Ḥajar al-'Asqalānī (d. 852/1449), in his *Fath al-Bārī* further expanded upon the distinctions between *mutawātir* and *āḥād* reports, following al-Khaṭīb's framework. Ibn Ḥajar took this distinction into practical application, particularly in his evaluation of the *ḥadīths* in *Ṣaḥīḥ al-Bukhārī*, where he distinguished between *ḥadīths* that were legally binding and those that required further corroboration¹²⁰. By adopting al-Khaṭīb's epistemological framework, Ibn Ḥajar maintained a scholarly rigor that became a standard in later *ḥadīth* and legal studies, especially in the context of deriving legal rulings and theological doctrines from *ḥadīth*.

Each of these scholars contributed to the refinement and development of al-Khaṭīb's original framework by further exploring the epistemological value of *ḥadīth*, particularly the authoritative weight of *mutawātir* reports and the cautious application of *āḥād* reports. Their works illustrate the ongoing scholarly engagement with al-Khaṭīb's foundational distinctions, ensuring that his methodological contributions continued to shape Islamic legal and theological thought.

4.1.3 Al-Khaṭīb's Impact on 'Ilm al-Rijāl

Al-Khaṭīb al-Baghdādī's contributions to 'Ilm al-Rijāl -the science of evaluating ḥadīth narrators -profoundly influenced later scholars who refined and expanded his methodology. His systematic approach to scrutinizing the reliability of narrators, particularly through the criteria of *'adālah* (moral integrity) and *ḍabt* (precision in

¹¹⁸ Al-Juwaynī, *Al-Burhān fī Uṣūl al-Fiqh*, Beirut: Dār al-Kutub al-'Ilmiyyah, 1997, Vol. 1, 220-224.

¹¹⁹ Al-Nawawī, *Sharḥ al-Muhadhdhab*, Beirut: Dār al-Fikr, 1997, Vol. 1, 10-12.

¹²⁰ Ibn Ḥajar al-'Asqalānī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Beirut: Dār al-Ma'rifa, 1379 AH, Vol. 1, 20-25.

memory), laid the groundwork for subsequent scholars to build upon. Four key scholars who followed in al-Khaṭīb's footsteps are:

Ibn 'Abd al-Barr (d. 463/1070), a renowned Maliki jurist and ḥadīth scholar, was heavily influenced by al-Khaṭīb's systematic evaluation of narrators. In his work *Al-Istidhkār*, Ibn 'Abd al-Barr applied al-Khaṭīb's principles of 'adālah and ḍabt, carefully scrutinizing the moral and intellectual reliability of transmitters¹²¹. He expanded the use of these criteria in his biographical studies of narrators, contributing to the Maliki school's emphasis on the connection between authentic ḥadīth transmission and legal reasoning. His work extended al-Khaṭīb's method by focusing on the practical application of ḥadīth in legal contexts, refining the balance between ḥadīth verification and legal application.

Al-Dhahabī (d. 748/1348), a prominent historian and ḥadīth scholar, significantly developed al-Khaṭīb's methodology in *'Ilm al-Rijāl* through his encyclopedic works, such as *Siyar A'lām al-Nubalā'* and *Mizān al-I'tidāl fī Naqd al-Rijāl*. Al-Dhahabī meticulously applied al-Khaṭīb's criteria for evaluating narrators, offering detailed biographies of thousands of narrators while categorizing them according to their reliability¹²². His work represents a comprehensive refinement of al-Khaṭīb's system, particularly in the way he cross-referenced various historical and ḥadīth sources to provide a more nuanced evaluation of each narrator's reliability. Al-Dhahabī's contribution was crucial in solidifying the rigorous standards for narrator criticism in ḥadīth sciences.

Ibn Ḥajar al-'Asqalānī (d. 852/1449), widely regarded as one of the foremost authorities in *'Ilm al-Rijāl*, further developed al-Khaṭīb's foundational principles in his monumental work *Tahdhīb al-Tahdhīb*. Ibn Ḥajar meticulously expanded upon al-Khaṭīb's classifications by compiling comprehensive biographies and evaluations of ḥadīth narrators. He refined the criteria of 'adālah and ḍabt, offering more detailed insights into how a narrator's moral and intellectual capabilities impacted the authenticity of ḥadīth reports¹²³. Ibn Ḥajar's methodical approach to narrator criticism became a key reference for later scholars and solidified the legacy of al-Khaṭīb's rigorous standards in *'Ilm al-Rijāl*.

Al-Sakhāwī (d. 902/1497), a student of Ibn Ḥajar, followed in the footsteps of both his teacher and al-Khaṭīb in *'Ilm al-Rijāl*. His work *Al-Ḍaw' al-Lāmi'* extended the tradition of narrators' biographical study by introducing a more analytical approach to evaluating narrators within broader historical and social contexts. While adhering to

¹²¹ Ibn 'Abd al-Barr, *Al-Istidhkār*, 32 vols. Beirut: Dār al-Kutub al-'Ilmiyyah, 2000, Vol. 1, 8-10.

¹²² Al-Dhahabī, *Siyar A'lām al-Nubalā'*, 25 vols. Beirut: Mu'assasat al-Risālah, 1981, Vol. 1, 22-26. Al-Dhahabī, *Mizān al-I'tidāl fī Naqd al-Rijāl*, 4 vols. Beirut: Dār al-Ma'rifah, 1963, Vol. 1, 9-12.

¹²³ Ibn Ḥajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, 12 vols. Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, 1963, Vol. 1, 15-18.

al-Khaṭīb's criteria of 'adālah and ḍabt,¹²⁴ al-Sakhāwī emphasized the importance of understanding the cultural and intellectual background of narrators, thereby adding another dimension to the evaluation process. His contributions helped ensure that *ʿIlm al-Rijāl* continued to evolve, balancing textual scrutiny with historical awareness.

Each of these scholars built upon al-Khaṭīb's work, advancing *ʿIlm al-Rijāl* by refining the criteria for evaluating ḥadīth transmitters and expanding the scope of biographical scrutiny. Their efforts ensured that al-Khaṭīb's methodologies remained central to the science of ḥadīth transmission, continuing to influence Islamic scholarship for generations.

4.1.4 Al-Khaṭīb's Impact on Historiography

Al-Khaṭīb al-Baghādī's contributions to historiography, particularly through his monumental work *Tārīkh Baghdad*, laid a strong foundation for future historians in the Islamic world. His approach combined biographical documentation with historical context, focusing on intellectual figures and their contributions within their broader social and political environments. Several scholars followed in his footsteps, further developing his method of intertwining biography with historiographical analysis.

Ibn 'Asākir (d. 571/1176), a renowned Syrian historian, expanded al-Khaṭīb's biographical approach in his monumental work *Tārīkh Dimashq*¹²⁵. Following al-Khaṭīb's model in *Tārīkh Baghdad*, Ibn 'Asākir provided comprehensive biographies of scholars, jurists, and important figures who lived in or passed through Damascus. However, Ibn 'Asākir further developed this method by incorporating more detailed historical narratives surrounding the political and social context of his subjects, which gave his work a more extensive historical scope¹²⁶. Like al-Khaṭīb, Ibn 'Asākir emphasized the intellectual contributions of scholars, but he also integrated a richer political narrative, reflecting the unique situation of Damascus within the broader Islamic world.

Al-Dhahabī (d. 748/1348) is another major figure who followed al-Khaṭīb's approach, particularly in his works *Tārīkh al-Islām* and *Siyar A'lām al-Nubalā'*. Al-Dhahabī adopted al-Khaṭīb's method of providing in-depth biographical sketches, but he expanded the scope of his work to cover a broader range of scholars and intellectuals from different regions. His *Tārīkh al-Islām* serves as a universal history of Islamic scholars, combining the biographical focus of al-Khaṭīb with a more

¹²⁴ Al-Sakhāwī, *Al-Daw' al-Lāmi 'li-Ahl al-Qarn al-Tāsi'*, 12 vols. Cairo: Maṭba'at Lajnat al-Ta'lif wa al-Tarjamah, 1934, Vol. 1, 5-8.

¹²⁵ Ibn 'Asākir, *Tārīkh Dimashq*. Edited by 'Umar ibn Gharāma al-'Amrawī. 80 vols. Beirut: Dār al-Fikr, 1995.

¹²⁶ Ibn 'Asākir, *Tārīkh Dimashq*, 80 vols. Beirut: Dār al-Fikr, 1995, Vol. 1, 10-15.

systematic historical narrative¹²⁷. Al-Dhahabī also paid close attention to verifying the authenticity of reports and cross-referencing various sources, thereby refining the historical rigor that al-Khaṭīb emphasized. His works provided a more comprehensive geographical and chronological scope, covering not only Baghdad but the broader Islamic world¹²⁸.

Ibn Khallikān (d. 681/1282), in his famous biographical dictionary *Wafayāt al-A'yān*, followed the tradition of al-Khaṭīb by compiling biographies of notable figures, including scholars, poets, and statesmen. While his focus was largely on individual achievements, Ibn Khallikān further developed al-Khaṭīb's biographical approach by incorporating more literary and cultural elements into his narratives¹²⁹. His work is less focused on political history but excels in documenting the intellectual and cultural contributions of figures across the Islamic world. He built on al-Khaṭīb's model by highlighting the personal qualities and individual contributions of his subjects, making his work a blend of historiography and literature.

Ibn Kathīr (d. 774/1373), best known for his *Al-Bidāya wa-l-Nihāya*, followed in al-Khaṭīb's historiographical tradition by combining historical narrative with biographical entries. Ibn Kathīr, like al-Khaṭīb, was meticulous in documenting the lives of key figures, but he expanded his work to cover the entire sweep of Islamic history from creation to his own time¹³⁰. He combined al-Khaṭīb's rigorous approach to biography with a broader chronological framework, incorporating events of political, theological, and cultural significance. Ibn Kathīr's work reflects the influence of al-Khaṭīb's detailed focus on scholars while simultaneously offering a more universal history of the Islamic world.

Each of these scholars developed al-Khaṭīb's historiographical approach by expanding the geographical, chronological, or thematic scope of their works. They preserved the meticulous biographical methodology introduced by al-Khaṭīb while incorporating broader historical and cultural elements, contributing to the evolution of Islamic historiography.

4.1.5 Al-Khaṭīb's Impact on The Legacy of *Al-Sābiq wa-l-Lāḥiq*

Al-Khaṭīb al-Baghdādī's pioneering concept of *al-sābiq wa-l-lāḥiq* was instrumental in establishing a systematic framework for identifying relationships between narrators across generations. This approach, which enabled scholars to verify the chronological alignment of narrators in a *ḥadīth* transmission chain, laid a

¹²⁷ Al-Dhahabī, *Tārīkh al-Islām*, 53 vols. Beirut: Dār al-Kitāb al-'Arabī, 1987, Vol. 1, 22-26.

¹²⁸ Al-Dhahabī, *Siyar A'lām al-Nubalā'*, 25 vols. Beirut: Mu'assasat al-Risālah, 1981, Vol. 1, 10-14.

¹²⁹ Ibn Khallikān, *Wafayāt al-A'yān wa-Anbā' Abnā' al-Zamān*, 8 vols. Beirut: Dār Šādīr, 1968, Vol. 1, 5-8.

¹³⁰ Ibn Kathīr, *Al-Bidāya wa-l-Nihāya*, 14 vols. Beirut: Dār al-Fikr, 1987, Vol. 1, 3-7.

foundation for later scholars in *‘Ilm al-Rijāl*.¹³¹ Building on this methodology, three prominent scholars further refined and expanded al-Khaṭīb’s framework, ensuring the continuity of authentic *ḥadīth* transmission and applying this concept to strengthen the chronological precision in *ḥadīth* sciences.

Ibn Ḥajar, in his *Tahdhīb al-Tahdhīb*¹³², built extensively upon al-Khaṭīb’s concept of *al-sābiq wa-l-lāḥiq* by meticulously documenting narrators’ dates of birth, death, and known associations with other narrators. His comprehensive approach allowed him to verify whether narrators from successive generations had indeed met or overlapped, which was critical in determining the authenticity of transmission chains. By expanding on al-Khaṭīb’s concept, Ibn Ḥajar provided a more detailed analysis of narrators’ interactions and established precise parameters for recognizing valid chains. His refinements were influential, making *Tahdhīb al-Tahdhīb* an essential reference for later scholars of *ḥadīth*.

Al-Dhahabī, another leading figure in *‘Ilm al-Rijāl*, furthered al-Khaṭīb’s methodology in his works *Siyar A‘lām al-Nubalā’* and *Mizān al-‘itidāl fī Naqd al-Rijāl*¹³³. He applied *al-sābiq wa-l-lāḥiq* in a practical way by categorizing narrators not only by generational overlap but also by evaluating the strength of their associations with other narrators. Al-Dhahabī’s analysis was both chronological and qualitative, as he assessed the credibility of transmission based on narrators’ proximity to one another and their reputations within the scholarly community. His emphasis on understanding the relational and generational aspects of narrators contributed to a more nuanced evaluation of *ḥadīth* chains.

Lastly, al-Suyūṭī (d. 911/1505) adopted and adapted al-Khaṭīb’s concept of *al-sābiq wa-l-lāḥiq* in his comprehensive work on *‘ilm al-rijāl, Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*. He took al-Khaṭīb’s framework and developed it further by introducing additional criteria for verifying generational alignment, including cross-referencing *ḥadīth* narrators across multiple sources and incorporating historical data. Al-Suyūṭī’s systematic verification process made it easier for scholars to determine whether narrators within a chain were accurately connected, thereby reinforcing the credibility of transmission. His contribution was particularly impactful for later scholars of *ḥadīth* who sought a clear, organized methodology for applying *al-sābiq wa-l-lāḥiq* in their studies.¹³⁴

¹³¹ Günaydin, “Āli İsnad Arayışlarının Meyvesi.”

¹³² Ibn Ḥajar al-‘Asqalānī, *Tahdhīb al-Tahdhīb*, 12 vols. Hyderabad: Dār ‘irat al-Ma‘ārif al-‘Uthmāniyyah, 1963, Vol. 1, 19-33.

¹³³ Al-Dhahabī, *Siyar A‘lām al-Nubalā’*, 25 vols. Beirut: Mu‘assasat al-Risālah, 1981, Vol. 1, 15-20.

¹³⁴ Al-Dhahabī, *Mizān al-‘itidāl fī Naqd al-Rijāl*, 4 vols. Beirut: Dār al-Ma‘ārif, 1963, Vol. 1, 9-12.

Together, these scholars extended al-Khaṭīb's original concept of *al-sābiq wa-l-lāhīq* by refining the criteria for establishing generational continuity and verifying the authenticity of *ḥadīth* chains. Their contributions not only preserved the integrity of *ḥadīth* transmission but also laid the groundwork for more rigorous standards in *'ilm al-rijāl*.

Conclusion

In conclusion, al-Khaṭīb al-Baghdādī's scholarly contributions have left an indelible mark on the development of *'Ulūm al-Ḥadīth*, *'Ilm al-Rijāl*, and Islamic historiography. His meticulous approach to verifying the integrity of *ḥadīth* transmitters, synthesizing *riwāyah* and *dirāyah* and distinguishing between *mutawātir* and *āḥād* reports established the standards that guided subsequent scholars for generations. Al-Khaṭīb's influence is evident in the works of later scholars like Ibn Ḥajar, Ibn al-Ṣalāḥ, and al-Dhahabī, who built upon and refined his methodologies, ensuring the enduring relevance of his contributions to the fields of *ḥadīth* studies and Islamic legal theory.

Through his rigorous scholarship, al-Khaṭīb bridged the gap between earlier *ḥadīth* scholars and the later generations, particularly in response to theological debates and intellectual challenges posed by movements like the *Mu'tazila*. His harmonization of *ḥadīth* transmission and interpretation reinforced the role of *ḥadīth* not only as a source of religious knowledge but as a foundational element in Islamic jurisprudence. Furthermore, his contributions to *'Ilm al-Rijāl*, particularly his classification and critical evaluation of narrators, laid the foundation for the discipline's continued evolution.

Al-Khaṭīb's historiographical work, most notably *Tārīkh Baghdad*, also established new standards in biographical writing, influencing historians such as Ibn 'Asākir and Ibn Kathīr. His unique blend of biography and historical narrative set a precedent for later scholars to document intellectual figures within the broader social and political context of their time.

Ultimately, al-Khaṭīb al-Baghdādī's legacy lies in his holistic approach to *ḥadīth* scholarship, which integrated rigorous authentication, careful analysis, and practical application, ensuring that Islamic knowledge was preserved with both precision and relevance. His works remain foundational to *ḥadīth* studies and Islamic jurisprudence, and his influence continues to resonate in the scholarly traditions of the Muslim World.

References

- Aba, Veli. "Hadis Usulünde Öncü Bir İsim: Hatip el-Bağdadi." *Journal of Balikesir University Theology Faculty 1*, no. 1 (2015).
- Abū'l-Faraj ibn al-Jawzī. *Al-Muntazam Fī Tārīkh al-Mulūk Wa'l-Umam*. Dār al-Kutub al-'Ilmiyah., 1995.
- Ad-Dabūsi, Ebu Zeyd. *Takwīm Lal-Adilla*. Damascus: Dār al-'Aṭā', 2008.
- al-Dhahabī, Muḥammad ibn Aḥmad. *Siyar A'lām Al-Nubalā'*. Beirut: Mu'assasat al-Risālah., 1986.
- Al-Nawawī, Abū Ishāq Ibrāhīm ibn 'Alī ibn Yūsuf Fīrūzābādī. *Al-Majmū' Sharḥ al-Muḥadhdhab*. Damascus: Damascus: Dār al-'Aṭā', 2012.
- Al-Suyūfī, Jalal al-Din. *Tarikh Al-Hulafa*. Damascus: Dār al-Manhaj, 2001.
- al-Ya'qūbī. *Kitāb Al-Buldān* (Baghdad: Metropolis of the Abbasid Caliphate). (Leiden: Brill, 1860), 8: Norman: University of Oklahoma Press, 1971. <https://brill.com/edcollbook/title/17776>.
- al-'Asqalānī. *Ahmad Ibn Ḥajar. Nuzhat al-naẓar fī sharḥ nukhbat al-fikar*. Damascus: Damascus: Dār al-'Aṭā', 2002.
- Baghdādī, Al-Khaṭīb al-. *Al-Kifāya Fī 'Ilm al-Riwāya*. Cairo: al-Maktabah al-'Ilmiyah, 1960.
- Baghdādī, Khaṭīb al-. *Al-Faqīh Wa al-Mutafaqqih*. Beirut: Dār Ibn al-Jawzī, 2010.
- . *Al-Jamī' Li Akhlaq al-Rawī Wa Adab al-Samī'*. Madina: Dar al-Sahīha, 2010.
- . *Al-Jamī' Li Akhlaq al-Rawī Wa Ādāb al-Sāmī'*. Beirut: Dār al-Kutub al-'Ilmiyya, 1995.
- . *Al-Kifāya Fī Ma'rifat Uṣūl 'Ilm al-Riwāya*. Cairo: Dār al-Ḥadīth, 1989.
- . *Tārīkh Al-Baghdād*. Cairo: Maktabat al-Ḥaramayn, 1997.
- . *Tārīkh Al-Madīna al-Salam*. Beirut: Dar Ibn Hazm, 2008.
- Bin Jamil, Khairil Husaini. "Traditional Sunnī Epistemology in the Scholarship of Al-Ḥāfiẓ al-Khaṭīb al-Baghdādī." *School of Oriental and African Studies: University of London 17*, no. 2 (April 1947): 137–137.
- Bukhārī, Muḥammad ibn Ismā'īl al-. *Şahīḥ Al-Bukhārī*. Istanbul: Türkçe Yazma Eserler Kurumu, 2020.
- Günaydin, Tuğçe. "Âli İsnad Arayışlarının Meyvesi: es-Sâbık ve'l-Lâhik." *Cumhuriyet İlahiyat Dergisi 26*, no. 2 (December 15, 2022): 903–15. <https://doi.org/10.18505/cuid.1156465>.
- Ibn al-Athīr al-Jazarī, 'Izz al-Dīn. *Al-Kāmil Fī al-Tārīkh*. Generic, 2018.
- Ibn al-Taymiyyah, Shihab ad-Din. *Majmu' al-Fatawa Ibn Taymiyah Regarding Life After Death*. Authentic Statements Publications, 2016.
- Ibn 'Abd al-Barr, Yūsuf ibn 'Abd Allāh, and 'Abd al-Rahmān Ḥasan Maḥmūd. *Jamī' bayān al-'ilm wa-faḍlihi wa-mā yanbaghi fī riwāyatihi wa-ḥamlīh*. Princeton University Arabic collection. Cairo: Dār al-Kutub al-Ḥadīthah, 1975.
- Ibn Jamā'ah, Badr al-Dīn. *Tadhkirat Us-Samī' Ul-Mutakallim*. Damascus: Dar al-Fath, 2007.
- Kahraman, Hüseyin. "el-Ḥatīb el-Bağdādī ve el-Kifāye'si." *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi 7*, no. 1 (January 1, 1998).
- Khaṭīb al-Baghdādī. *Sharaf Ashabul-Hadith*. Lebanon: 'Alam Al-Kutub, 2010.
- Koçak, Abdüs Samet. "Hatīb el-Bağdādī, El-Kifāye Fī Ma'rifeti İlmi Usulī'r-Rivāye." *FSM İlmi Araştırmalar İnsan ve Toplum Bilimleri Dergisi*, December 27, 2016, 319–319. <https://doi.org/10.16947/fsmia.281729>.
- Rosenthal, Franz. *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*. Brill eBook Titles 2007. Boston Leiden: Brill, 2007. <https://doi.org/10.1163/ej.9789004153868.i-355>.
- Şahī'ī, Muḥammad Ibn Idrīs ibn al-'Abbās al-. *Al-Risala*. Damascus: Dār al-Kutub al-'Ilmiyyah., 2001.
- Sharḥ Ma'ani Al-Athar by Imam Tahawī. Cairo: Dar Ibn Hazm, 2012.
- Taftāzānī, Abū al-Wafā al-Ghunaymī. *Sharḥ Al-Aqīda Nasafīyya*, n.d.
- Ṭaḥḥān, Maḥmūd. *al-Ḥafīth al-Khaṭīb al-Baghdādī wa asaruhu fī ulum al-Ḥadīth*. Beirut: Dār al-Quran al-Kerim, 1981.
- Ṭaḥḥān, Maḥmūd. *Taysīr Muṣṭalāḥ al-Ḥadīth*. Vol. 1. Riyad: Maktabah al-Ma'ārif., 2010.
- Yılmaz, Muhammet Fatih. "Gazalī'nin Fikir Gelişiminde Dönemin Siyasal ve Sosyal Yapının Etkileri." *YL Tez*, 2020.