

Open Access Article

Critical Investigation of Al-Imām Hibatullāh Al-Bārīzī Al-Shāfi'ī's Contribution on the Science of *Ḥadīth*

Muhammad Zulfadhli Mohd Razi, Muhamad Rozaimi Ramle*, Miftachul Huda*

Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, Tanjung Malim, Malaysia

Abstract: This research focuses on the contribution of a great luminary who lived during the middle of the 7th century until early 8th century Hijri named Hibatullāh bin 'Abd Al-Raḥīm Al-Bārīzī. He was a scholar in the Shāfi'ī school of thought who had greatly contributed to the realm of Islamic sciences during his time. He was instrumental in instilling Islamic understanding within various fields of knowledge. His mastery in various branches of knowledge had placed him at a very high level within the realm of Islamic knowledge that he became the reference for religious scholars and students of knowledge of his era where they would travel and seek knowledge from him. The descriptive method was applied to highlight the life history of this prominent scholar. At the same time, the analysis method was applied to elaborate his contributions in the science of *ḥadīth*. Studies have found that he was better known in fiqh (Islamic jurisprudence) that his contributions in the science of *ḥadīth* were not emphasized in research conducted regarding his biography. However, his contributions in *ḥadīth* sciences can be seen in his works and his *ḥadīth* narrations. It is greatly hoped that this research will highlight his life and the contributions he had made in the field of *ḥadīth*, from the perspective of the chain of narration or its writing.

Keywords: critical investigation, Al-Imām Hibatullāh Al-Bārīzī Al-Shāfi'ī, contribution, science of hadith.

伊瑪目希巴圖拉巴里茲·阿爾·沙菲伊對聖訓科學的貢獻的批判性調查

摘要: 這項研究的重點是一位偉大的傑出人物的貢獻，他生活在 7 世紀中葉至 8 世紀初的回曆中，名叫哈伊巴圖拉赫·本·阿卜杜勒·拉赫姆·巴里齊。他是沙菲伊學派的學者，在他的時代對伊斯蘭科學領域做出了巨大貢獻。他在努力向各個知識領域灌輸伊斯蘭理解方面發揮了重要作用。他對各種知識的掌握使他在伊斯蘭知識領域處於非常高的水平，他成為當時宗教學者和知識學生的參考，他們將前往他那裡尋求知識。描述性的方法被用來突出這位傑出學者的生平。而分析方法被用來闡述他在聖訓科學中的貢獻。研究發現，他在菲格（伊斯蘭法學）中更為人所知的是，他在哈迪斯科學方面的貢獻並沒有在有關他的傳記的研究中得到強調。然而，他對聖訓科學的貢獻可以從他的作品和聖訓記述中看出。非常希望這項研究能夠從敘述鍊或其寫作的角度突出他的生平和他在聖訓領域所做的貢獻。

关键词： 批判性調查，伊瑪目希巴圖拉赫 巴里茲·阿爾·沙菲伊，貢獻，聖訓科學。

1. Introduction

The 7th and 8th century Hijri is from among centuries that had produced eminent Islamic scholars in various fields, be it fiqh (Islamic jurisprudence), *ḥadīth* (prophetic narrations), tafsīr (Qur'anic exegesis), and many others. Hibatullāh Al-Bārīzī lived through the era

of two dynasties, namely the Ayyubids (Al-Ayyūbī) and the Mamluks (Al-Mamlūkī).

Rapid advancement and progress in various branches of knowledge during the Al-Ayyūbī (567 H/1171 CE – 648 H/1250 CE) and Al-Mamlūkī (648 H/1250 CE – 922 H/1517 CE) dynasties were largely influenced by the attitude of the rulers of that time,

Received: August 15, 2021 / Revised: October 19, 2021 / Accepted: November 16, 2021 / Published: December 30, 2021

About the authors: Muhammad Zulfadhli Mohd Razi, Muhamad Rozaimi Ramle, Miftachul Huda, Faculty of Human Sciences, Universiti Pendidikan Sultan Idris, Tanjung Malim, Malaysia

Corresponding authors Muhamad Rozaimi Ramle, rozaimi@fsk.upsi.edu.my; Miftachul Huda, miftachul@fsk.upsi.edu.my

who were fond of seeing knowledge thrives. A plethora of well-known luminaries who mastered various branches of knowledge was born during this era, including Al-Nawawī (d. 676 H.), Al-'Iz bin 'Abd Al-Salām (d. 660 H.), Ibn Taymiyyah (d. 728 H.), Al-Mizzī (d. 742 H.), Al-Zahabī (d. 748 H.), Ibn Al-Subkī (d. 771 H.), Ibn Qayyim Al-Jawziyyah (d. 751 H.), Ibn Daqīq Al-'Īd (d. 702 H.) and others [25].

Historical sites built in the 7th and 8th century Hijri as centers for learning can still be seen today in areas like Egypt, the Levante (ash-Shām), and others, as proves that knowledge flourished during that time. Similarly, the masājid (mosques) during that period was built not only as places of worship but also as centers for imparting knowledge [32].

During that period, the zeal in seeking and disseminating knowledge was not limited to the scholars and people of knowledge; the ruling group was also active in frequenting the circles of knowledge. This was evident when Ṣultān Al-Nāṣir Muḥammad bin Qalāwūn attended a ḥadīth recital in the year 725 Hijri by Badr Al-Dīn Ibn Jamā'ah and listened to the recital of 20 ḥadīth with isnād (chain of transmission) through Tisa'iyyāt Badr Al-Din Ibn Jama'ah [13]. The ruler to learning institutions also channeled properties given as waqf (endowment) to spur the spread of knowledge in that era [9].

The environment and atmosphere of intellectuality at that time, to a certain extent, had shaped the life of Hibatullāh Al-Bārizī unto becoming a prominent scholar in the realm of Islamic sciences, which began with his family that was well-known for their expertise in fiqh, ḥadīth, and other sciences that he rose to become a well-respected figure of that time. Two important factors had built the prominence of Hibatullāh Al-Bārizī in particular, and other figures in general, during that time, namely the rulers and the family. The rulers' passion for intellectuality can be seen, where during the reign of the Mamluks, many masājid, learning centers, and madrasahs were built throughout Egypt and the Shām region, including allocation waqf funds intended to aid the students of knowledge and the scholars. The ruling authority spearheaded these efforts to encourage the growth of knowledge in that era rapidly [36].

Family background also played a major role in the educational development of Hibatullāh Al-Bārizī. This can be seen through his life journey, where his earliest teachers were his father and grandfather. In that era, several families were known as the "Scholarly Family" (or Family of Knowledge?) for having produced descendants who were experts in various sciences through several generations [23]. Riyād Salīm 'Awwād [31] in his journal titled *Wazīfah Al-Tadrīs Fī Madāris Dimashq Khilāl Al-'Aṣrayn Al-Ayyūbī Wa Al-Mamlūkī*, also stated that family was a significant factor in that era regarding the process of dissemination knowledge, whether relating to al-Qur'ān, ḥadīth, fiqh, or other

sciences. Not only Islamic-related knowledge that had rapidly thrived during the 7th century Hijri, but the knowledge of medicine had also progressed tremendously within the Muslim world with the emergence of written works by the Muslim scholars themselves, as well as educational centers relating to medicine [30].

Therefore, this research will focus on the biography of Hibatullāh Al-Bārizī and his scholarly contribution in the field of ḥadīth.

2. Objective

There are three main objectives in this research. The first objective is to know the biography of a figure that had immensely contributed to the world of Islamic sciences but did not get much attention from the researchers. The second objective is to identify his contributions in the field of ḥadīth science. At the same time, the third objective is to know the status of the development of ḥadīth sciences in the mid 7th century until early 8th century Hijri through ḥadīth transmission and compilation during that era.

3. Methodology

In this study, the data collection method was based on the library research method, where the researcher examined data obtained from books, journals, and documents available from libraries. This method does not require the research to conduct a field study. For data analysis, the researcher utilized the descriptive method.

4. Results and Discussion

4.1. Background, Life History and Education of Hibatullāh Al-Bārizī

His name is Hibatullāh bin 'Abd Al-Raḥīm bin Ibrāhīm bin Al-Muslim bin Hibatullāh bin Ḥassān bin Muḥammad bin Manṣūr bin Aḥmad [12]. He had been attributed to several descendants, namely:

First: Al-Juhanī which is attributed to Juhaynah, referring to Juhaynah bin Zayd bin Layth bin Suwad bin Aslam bin Al-Ḥāfi bin Qudā'ah [38]. This is because the nasab (lineage) of Hibatullāh originated from that lineage [37].

Second: Al-Ḥamawī [35]. This is attribution to Ḥamāh, an area within Shām that is located between Ḥalab and Ḥoms. Hibatullāh was attributed to Ḥamāh because it was his birthplace, place of residence, where he was appointed as the qāḍi (judge) there, and where he had passed away and buried.

Third: Al-Bārizī. This is an attribution to a place in Baghdād that was referred to as Bāb Ibrīz. Hence, the descendants of Al-Bārizī have been attributed to that place [29].

Fourth: Al-Shāfi'ī [7]. It is an attribution to Al-Shāfi'ī madhhab (school of thought/jurisprudence) for

he was a scholar ascribing to Al-Shāfi'ī madhhab, where he was mentioned in the books of Ṭabaqāt Al-Shāfi'īyyah [18].

He was born on Thursday in Ramaḍān of 645 Hijri, into a family that was well-known for its scholarship and stature within a community known as usrah Al-Bārizī. Al-Bārizīyyūn refers to a family possessing noble stature and knowledge in Ḥamāh [8].

Hibatullāh Al-Bārizī continued to dedicate his service to knowledge until the age of 93, where he died in the night of 24th Zū Al-Hijjah, 738 Hijri. The following day, he was prayed upon and buried in Dhabyah cemetery in 'Aqabah Naqirayn, Ḥamāh [27].

4.2. Education and Knowledge/Intellectual Development

About his early education, there was insufficient information available. However, based on written sources regarding his biography, Hibatullāh Al-Bārizī received his early education from his father and grandfather. Hibatullāh Al-Bārizī had heard *ḥadīth* and took the knowledge of fiqh from his father and grandfather because his family was famous for having literary figures. His father was known as the 'qādi (judge) of all quḍāt (judges)'. When describing the father of Hibatullāh Al-Bārizī, whose name is Abd Al-Raḥīm, Al-Yāfi'ī [19] said: "He hailed from the household of judges and leaders."

After that, Hibatullāh Al-Bārizī went to every nook and cranny of the Shām region in seeking knowledge, whether in fiqh, *ḥadīth*, naḥw, qirā'āt and many others from the scholars of the land, aside from his father and grandfather. Among those scholars were:

1. 'Izz Al-Dīn Al-Farūthī (d. 694 H.) [18].
2. Muḥammad bin 'Abdullāh bin Mālik (d. 672 H.). Since Ibn Mālik was a famous scholar in the Arabic language, Hibatullāh Al-Bārizī took the opportunity to enhance his knowledge in naḥw (grammar) with Ibn Mālik and served him [37].
3. Muḥammad bin 'Abd Al-Mun'in Al-Ḥarrānī (d. 671 H.) [39].
4. Ibrāhīm Al-Armawī (d. 692 H.) [4].
5. Muḥammad Al-Tāzafnī (d. 705 H.). Hibatullāh Al-Bārizī learned the seven qirā'āt from him [39].

Some scholars had issued ijāzah (certification or license to teach) to Hibatullāh Al-Bārizī such as Al-'Iz bin 'Abd Al-Salām (d. 660 H.), Najm Al-Dīn Al-Bādarātī (d. 655 H.), Abū Shāmāh (d. 665 H.) and others [18]. His profound love for knowledge truly manifested where he would frequent circles of knowledge to listen to *ḥadīth* or seek knowledge [35]. Moreover, he was a person who would not easily become exhausted and discouraged in seeking knowledge [16].

As he got older, Hibatullāh Al-Bārizī spent his old age focusing on writing, producing many quality books. His diligence in writing can be seen when he

repeatedly rejected the offer for the qādi position in Egypt [37].

In his works in fiqh, he was very focused on the work titled Al-Ḥawī Al-Ṣaghīr by Al-Qazwīnī that he was successful in producing several books as sharḥ (explanation) for the work Al-Ḥawī Al-Ṣaghīr, namely Miftāḥ Al-Ḥawī, Tawdīh Al-Ḥawī, Taysīr Al-Fatāwī Fī Taḥrīr Al-Ḥawī, and Idḥḥār Al-Fatāwī Fī Aghwār Al-Ḥawī [33].

Hibatullāh Al-Bārizī was also depicted as a person who loves books, so much so that every time he would hear about works written by his contemporaries. He would strive to have enough funds and purchase the book [7]. His earnestness and great passion for books made him the person with the largest book collection of that time [6]. After losing his eyesight, he gave away his books as waqf (endowment), with an estimated worth of approximately one hundred thousand dirhams [16].

4.3. The Scholars' Praise towards Him

Praises given by the scholars towards him were abundant, indicating his high stature in the realm of Islamic knowledge. Hibatullāh Al-Bārizī did not only garner praise from his students; prominent figures who were older than him too expressed their praises. Among them was Al-Nawawī (d. 676 H.), who complimented Hibatullāh Al-Bārizī with his statement: "None in this land is more faqīh (having sound religion understanding) than this youth" (Al-Yāfi'ī, 1997). This praise is truly precious because when Al-Nawawī passed away, Hibatullāh Al-Bārizī had just barely reached 30 years of age, and yet he was considered as one who is faqīh in the land of Shām by Al-Nawawī.

Likewise, other scholars praised and complimented him, among those that can be briefly mentioned:

- Al-Zahabī [15] said: "Shaykh Al-Islām...he was an imām, role model/exemplary, author, one who masters various sciences, truly dedicated to knowledge, has righteousness, tawādu' (humility), fearful (of Allāh), sound mind, reached the level of ijtihād and produced many students". Al-Zahabī [15] also said: "The leader of the fuqahā' (jurists) is al-Qādi Sharf Al-Dīn Al-Bārizī."

- Ibn Al-Jazarī [28] said: "He was an expert in fiqh and many others, ahead of others in virtues, scholarly as an imam who is incomparable in religious beliefs, safeguards his religion, tawaddu', and loves the Ṣāliḥīn (righteous ones)."

- Abū Bakr Al-Marāghī [5] said: "He busied himself with fiqh and other sciences, he was knowledgeable regarding the madhhab, he was always with the judges, he was the most senior of Al-Shāfi'ī scholars in his land, he was also a very intelligent person, always seeking knowledge without exhaustion, very humble and kind, possessing firm 'aqīdah (creed)."

4.4. Hibatullāh Al-Bārizī's Contributions in Ḥadīth Science

Hibatullāh Al-Bārizī, who was a giant among scholars of his era that he was deemed as Shaykh Al-Islām by Al-Zahabī [15], certainly has made great contributions and services in the intellectual arena, especially concerning Islamic sciences. Among his contributions and services rendered in the science of ḥadīth are the following:

4.4.1. His Contributions through Writing

In the world of writing, Hibatullāh Al-Bārizī had contributed tremendously through his works relating to the science of ḥadīth, as well as other areas. However, it is very unfortunate that a portion of his works in ḥadīth sciences are still manuscripts scattered in libraries worldwide.

These writings, if no earnest effort is made to compile them through research and taḥqīq (verification) upon those manuscripts, will cause the contributions of Hibatullāh Al-Bārizī in the science of ḥadīth to go unnoticed by researchers. Some of his writings only exist by their names being mentioned in books of biographies, but nowhere to be found whether in manuscripts or printed form.

Besides ḥadīth science, his writings in other disciplines are also largely untouched; they are not studied and performed taḥqīq upon that they continue to remain as manuscripts for centuries.

The writings of Hibatullāh Al-Bārizī were praised by many luminaries, both his contemporaries and later ones, for having produced works of high quality and well-known. Ibn Al-Wardī stated [37]:

“His writings became well-known while he was still alive, as opposed to the norm, and blessed were his writings with felicity.”

Ibn Kathīr [34] also stated: “A prominent scholar with many writings that are beneficial in various field of knowledge.” Abū Bakr Al-Marāghī [5] said: “He had written works that are beneficial with regards to fiqh, ḥadīth, and qirā'āt.”

With his esteemed stature in terms of knowledge, he had produced works in almost every discipline of knowledge pertaining the religion such as fiqh, qirā'āt, tafsīr, ḥadīth, aqīdah, Arabic language, and others. Among his writings in the science of ḥadīth are:

1. *Al-Mujarrad Min Musnad Al-Imām Al-Shāfi'ī*

This book was attributed to him by Abū Al-Fidā. Al-Baghdādī [21] and others.

2. *Al-Munḍab Sharḥ Al-Mujarrad*

This book is the sharḥ for al-Mujarrad Min Musnad Al-Imām Al-Shāfi'ī, which Hibatullāh Al-Bārizī also authored. The actual size of this work amounted to four volumes, according to his own student's records, namely Abū Al-Fidā [6] in Al-Mukhtaṣar Fī Akhbār Al-Bashar. Ibn Shahbah [4] also stated the same in his work titled Ṭabaqāt Al-Shāfi'īyyah. However, there was no information regarding such work in the

manuscript format in this age. Most likely, it had disappeared like his other works.

3. *Al-Mujtabā Fī Mukhtaṣar Jāmi' Al-Uṣūl*

According to Ibn Ḥajar Al-'Asqalānī [7], Hibatullāh Al-Bārizī had twice produced a summary for the work Jāmi' Al-Uṣūl. There are several titles for the summary of Jāmi' Al-Uṣūl written by Hibatullāh Al-Bārizī aside from Al-Mujtabā Fī Mukhtaṣar Jāmi' Al-Uṣūl, which are Mukhtaṣar Jāmi' Al-Uṣūl and Al-Mujtabā Fī Mukhtaṣar Jāmi' Al-Uṣūl.

Details regarding Al-Mujtabā and Al-Mujtanā were mentioned by Ibn Shahbah [4], Ibn al-'Imād, and others. The manuscript titled Mukhtaṣar Jāmi' Al-Uṣūl written by Hibatullāh Al-Bārizī can be found in several libraries, among them is the Nūr 'Uthmāniyyah Library.

4. *Ḍabṭ Gharīb Al-Ḥadīth*

Gharīb Al-Ḥadīth means lafz (wording) that is difficult to be understood in its meaning and unique in its main (text) of ḥadīth [34]. Writings on narrations having lafz gharīb necessitate commentaries and explanations, which became available beginning from the end of the year 100 Hijri, initiated by Al-Naḍr bin Shāmil (d. 203 H.), Abū 'Alī Al-Mustanīr (d. 206 H.) and others.

This work produced by Hibatullāh Al-Bārizī had resulted in a thick two-volume collection, as mentioned by Yūsuf bin Taghrībirdī [39], Al-Dāwūdī [26], and others. This book was finally produced by Hibatullāh Al-Bārizī, having two volumes.

Unfortunately, this book did not reach our hands. Furthermore, eminent scholars who lived a few hundred years after the demise of Hibatullāh Al-Bārizī were not known to have mentioned this book. Notes and records from later scholars who mentioned the biography of Hibatullāh Al-Bārizī only mentioned this book as an excerpt of what has been mentioned by the contemporaries of Hibatullāh Al-Bārizī without seeing the book themselves.

5. *Tajrīd Al-Uṣūl Fī Aḥadīth Al-Rasūl*

Several manuscripts are kept in libraries worldwide for this book, and they have yet to be scrutinized through the taḥqīq process. Among the locations for these manuscripts are:

- 'Atī Al-Zubayr Balsar Library, Sana'a.' [3].

- Dār Al-Kutub Al-Miṣriyyah Library [20]. Manuscript for Tajrīd Al-Uṣūl Fī Aḥadīth Al-Rasūl

6. *Tawthīq 'Arā Al-Imān Fī Tafḍīl Ḥabīb Al-Raḥmān*

It is the summary of the book Al-Shifā of 'Iyād bin Musā (d. 544 H.), and he had arranged it into four parts. Those are the first part on the virtues of the Prophet ﷺ, the second part on the characteristics and traits of the Prophet ﷺ, the third part on aid given to those seeking to help from the Prophet ﷺ and the fourth part on the karāmah of the Prophet ﷺ [2].

There are several manuscripts for this book that are located in various countries, among them:

- National Library, Paris. Manuscript number 1970 [24].

- The Royal Library, Berlin. The manuscript for the first juz (part) of the book, number 2569 [38].

Manuscript for Tawthīq ‘Arā Al-Imān Fī Tafḍīl Ḥabīb Al-Raḥmān

Manuscript for Tawthīq ‘Arā Al-Imān Fī Tafḍīl Ḥabīb Al-Raḥmān

7. *Al-Wafā Fī Aḥādīth Al-Muṣṭafā*

This work comprises two volumes as stated by Ibn al-‘Imād[1], and Al-Baghdādī [21] mentioned the book as *Al-Wafā Fī Sharḥ Al-Muṣṭafā*.

Until today, the works of Hibatullāh Al-Bārizī still have their silsilah sanad (genealogy of the chain of narration) that are continuous and connected to him. This can be seen in thabat (compilation?) that compiles the isnād (chains of narration) of aḥādīth and certain books. For example, ‘Imād Nāyif Al-Qaḥṭānī [1] in his thabat titled *Sulam Al-Wuṣūl Lī Aḥādīth Al-Rasūl Bi ‘Uqūd Al-Jumān Min Asānīd Abī ‘Abd Al-Raḥmān* mentioned his sanad up until Hibatullāh Al-Bārizī for his works.

4.4.2. *His Contributions in Ḥadīth Transmission and Narration*

Hibatullāh Al-Bārizī was also active in the *ḥadīth* transmission of the Prophet ﷺ. His preoccupation as a qāḍī that largely focused on the matters of rulings did not hinder him from contributing in the transmission of *ḥadīth*.

Al-Zahabī provided evidence and examples indicating that Hibatullāh Al-Bārizī had transmitted *ḥadīth* and Al-Zahabī also took *ḥadīth* and riwāyah (narration) directly from Hibatullāh Al-Bārizī [17]. Not only that, Hibatullāh Al-Bārizī narrated that *ḥadīth* through his sanad without going through well-known writers/compilers of *ḥadīth* books including sanad that are ‘ālī. For example, Al-Zahabī [17] mentioned:

“Hibatullāh bin ‘Abd Al-Raḥīm Al-Faqīh di Ḥamāh had narrated to us. He said: my grandfather, Abū Al-Ṭāhir Ibrāhīm bin Hibatullāh had narrated to us in the year 659 Hijri, stating that Ibrāhīm bin Al-Mudhaffar had narrated to us in Mawṣul in the year 596 Hijri, stating that ‘Abdullāh bin Aḥmad Al-Naḥwī and Yūsuf bin Muqallid had narrated to us. Abdullāh said: Muḥammad bin Al-Ḥusayn Al-Simnānī had narrated to us, while Yūsuf said: ‘Umar bin Ibrāhīm Al-Tanūkhī had narrated to us. They both said: Abū Al-Ḥasan ‘Alī bin Aḥmad Al-Wāḥidī had narrated to us, he stated that Ibn Maḥmish Al-Ziyādī had narrated to us, stating that Muḥammad bin Al-Ḥasan Al-Muḥammad Abādī had narrated to us, stating that Aḥmad bin Yūsuf had narrated to us, stating that ‘Abd Al-Razzāq had narrated to us, stating that Al-Thawrī had narrated to us from Summay from Abū Ṣālih from Abū Hurayrah, where he said: Rasullullāh ﷺ said: “Two ‘umrah can expiate whatever sins were committed between them,

and the blessed ḥajj pilgrimage has no reward other than Paradise.”

Such is the example of the *ḥadīth* that Al-Zahabī had transmitted from Hibatullāh Al-Bārizī in showing that Hibatullāh Al-Bārizī also emphasized the aspect of *ḥadīth* transmission through riwāyah. Aside from Al-Zahabī, among other luminaries who were contemporaries with Hibatullāh Al-Bārizī who narrated *ḥadīth* from him was Abū Bakr al-Marāghī [5] in his work *Al-Arba‘ūn Min ‘Awālī Al-Mujjizīn*.

Some of the students of Hibatullāh Al-Bārizī took *ḥadīth* from him, where they would record it in a specific book, in a collection known as Mashaykhah. Mashāykhah, or its plural form Mashaykhāt, which is a type of *ḥadīth* book that compiles all of the names of the teachers that one has met and took *ḥadīth* from, whether through samā‘ (listening) or attaining ijāzah (certification) along with the sanad of those teachers [34].

Mashaykhah Ibn Al-Bārizī is a book that collected all *ḥadīth* obtained from Hibatullāh Al-Bārizī whether by way of sama' or ijāzah from his teachers, whether written by Hibatullāh Al-Bārizī himself or by his students. Among Mashaykhah Ibn Al-Bārizī that is most comprehensive is the one written by Ibn Ṭuḡhrīl [27]. Al-Birzālī also compiled Mashaykhah Ibn Al-Bārizī where he had taken out one just where they were his riwāyah [11].

The transmission of *ḥadīth* during this time does not have the same meaning as transmission during the early century Hijri, for the meaning of transmission in this time is the continuation of the tradition of the Salaf. Aside from that, it intends to ensure that the sanad of the *ḥadīth* does not end with the writing of the *ḥadīth* in the pages of books.

4.4.3. *Recognition Conferred upon Him as a Ḥadīth Giant of His Era*

Hibatullāh Al-Bārizī was widely recognized for his knowledge by many distinguished scholars during his time and afterward. Al-Muhaddith was among the titles that were conferred upon Hibatullāh Al-Bārizī, in honoring his contribution and efforts in the science of *ḥadīth*. Al-Zahabī also included Hibatullāh Al-Bārizī in the list of *ḥadīth* luminaries from his time in his book titled *Mu‘jam Al-Mukhtas*, which is a book that Al-Zahabī wrote in compiling a list of *ḥadīth* scholars of his time, with whom he had the opportunity to sit in their majlis (sitting? Circle of knowledge?) or those who granted ijāzah to him [15].

Ibn Sayyid Al-Nas, a *ḥadīth* scholar and a contemporary of Hibatullāh Al-Bārizī, explained that the term Al-Muhaddith used during his time referred to those who busy themselves with *ḥadīth*, whether through riwāyah or even dirāyah, as well as knowing the narrators and narrations [14].

Even though Hibatullāh Al-Bārizī was better known as a prominent scholar in the fiqh of madhhab Al-

Shāfi'ī, his contributions in the science of *ḥadīth* remain evident through the recognitions from various scholars upon him. Al-Ziriklī [22] also called Hibatullāh Al-Bārizī as Hafiz Al-*Ḥadīth*.

Muḥammad bin 'Azzūz [29] in his work titled *Madrasah Al-Ḥadīth Fī Bilād Al-Shām Khilāl Al-Qarn Al-Thāmin Al-Hijrī* had listed Hibatullāh Al-Bārizī as one of the *ḥadīth* scholars in Ḥamāh that was a contemporary of Ibn Taymiyyah, Al-Mizzī and many others.

5. Conclusion

Muslim figures from time to time have devoted their best to providing service to Islam, especially in terms of knowledge. Hibatullāh Al-Bārizī was also no exception in contributing knowledge to the Islamic intellectual world. His efforts in the field of *ḥadīth* through writing on *ḥadīth* lectures, explanations of *ḥadīth* which have ambiguity in its meaning, and efforts to summarize and make improvements to the books of hadith written by scholars before him deserve the attention of scholars. In appreciation of the services and efforts of Hibatullāh Al-Bārizī, it is necessary to increase efforts either concerning taḥqīq of the manuscripts he has produced in the field of *ḥadīth* or the study of the methodology used by Hibatullāh Al-Bārizī in producing various books of hadith.

Not only in the field of writing, but Hibatullāh Al-Bārizī was also active in the narration of *ḥadīth* along with the *ḥadīth* figures of his contemporaries as proof of his seriousness in contributing to the field of *ḥadīth*, also showing that his focus was not only on the aspect of dirāyah alone, even also emphasizes the riwāyah aspect.

References

- [1] 'ABD AL-ḤAY BIN AL-'IMĀD. *Shazarāt Al-Zahab Fī Akhbār Man Zahab*. Bayrūt: Dār Ibn Kathīr, 1986.
- [2] 'ABDULLĀH ḤĀJĪ KHALĪFAH. *Kashf Al-Dhunūn 'An Asāmī Al-Kutub Wa Al-Funūn*. Bayrūt: Dār Ihyā' Al-Turāth Al-'Arabī, 1941.
- [3] 'ABDULLĀH MUḤAMMAD AL-ḤIBSHĪ. *Fihris Makhḥūṭāt Ba'ḍ Al-Maktabāt Al-Khāṣ Fī Al-Yaman*. London: Al-Furqān Islāmic Heritage Foundation, 1994.
- [4] ABŪ BAKR BIN AḤMAD BIN SHAHBAH. *Ṭabaqāt Al-Shāfi'iyyah*. Bayrūt: 'Ālam Al-Kutub, 1987.
- [5] ABŪ BAKR BIN AL-ḤUSAYN AL-MARĀGHĪ. *Arba'ūn Ḥadīth an 'An Arba'in Shaykhān Min 'Awālī Al-Mujizīn*. Riyāḍ: Maktabah Al-Tawbah, 1999.
- [6] ABŪ AL-FIDĀ. *Al-Mukhtaṣar Fī Akhbār Al-Bashar*. Kaherah: Dār Al-Ma'ārif.
- [7] AḤMAD BIN 'ALĪ BIN ḤAJAR. *Al-Durar Al-Kāminah Fī A'yān Al-Mi'ah Al-Thāminah*. Bayrūt: Dār Al-Jil, 1993.
- [8] AḤMAD BIN IBRĀHĪM AL-ṢABŪNĪ. *Tārīkh Ḥamāh*. Kaherah: Mu'assasah Hindāwī Li Al-Ta'īim Wa Al-Thaqāfah, 2014.
- [9] AḤMAD KHĀLID JĪZAH. *Al-Madāris Wa Nidhām Al-Ta'līm Fī Bilād Al-Shām Fā Al-'Aṣr Al-Mamlūkī*. Bayrūt: Al-Mu'assasah Al-Jāmi'iyyah Li Al-Dirāsāt, 2001.
- [10] 'ALĪ BIN AḤMAD BIN ḤAZM. *Jamharah Ansāb Al-*

'Arab. Kaherah: Dār Al-Ma'ārif.

- [11] AL-MAR'ASHLĪ, YŪSUF BIN 'ABD AL-RAḤMĀN. *Mu'jam Al-Ma'ājim Wa Al-Mashaykhāt Wa Al-Fahāris Wa Al-Barāmij Wa Al-Athbāt*. Riyāḍ: Maktabah al-Rushd, 2002.
- [12] AL-MAQRĪZĪ, AḤMAD BIN 'ALĪ. *Al-Sulūk Li Ma'rifa Duwal Al-Mulūk*. Bayrūt: Dār Al-Kutub Al-'Ilmiyyah, 1997.
- [13] AL-SUYŪṬĪ, 'ABD AL-RAḤMĀN BIN ABŪ BAKR. *Husn Al-Muḥāḍarah Fī Tārīkh Miṣr Wa Al-Qāhirah*. Kaherah: Dār Ihyā' Al-Kutub Al-'Arabiyyah, 1968.
- [14] AL-SUYŪṬĪ, 'ABD AL-RAḤMĀN BIN ABŪ BAKR. *Tadrīb Al-Rāwī Fī Sharḥ Taqrīb Al-Nawawī*. Riyāḍ: Dār Al-'Āsimah, 2003.
- [15] AL-ZAHABĪ, MUḤAMMAD BIN AḤMAD. *Zuyūl Al-'Ibar Fī Khabar Man Ghabar*. Bayrūt: Dār Al-Kutub Al-'Ilmiyyah, 1985.
- [16] AL-ZAHABĪ, MUḤAMMAD BIN AḤMAD. *Zayl Tārīkh Al-Islām*. Riyāḍ: Dār Al-Mughnī, 1998.
- [17] AL-ZAHABĪ, MUḤAMMAD BIN AḤMAD. *Al-Mu'jam Al-Mukhtaṣ Bi Al-Muḥaddithīn*. Tā'if: Maktabah al-Ṣiddīq, 1988.
- [18] 'ABD AL-WAHHĀB BIN 'ALĪ AL-SUBKĪ. *Ṭabaqāt Al-Shāfi'iyyah Al-Kubrā*. Giza: Hajar Li Al-Ṭibā'ah Wa Al-Tawzī' Wa Al-I'lān, 1992.
- [19] 'ABDULLĀH BIN AS'AD AL-YĀFI'Ī. *Mir'ah Al-Jinān Wa 'Ibrah Al-Yaqadhān*. Bayrūt: Dār Al-Kutub Al-'Ilmiyyah, 1997.
- [20] DĀR AL-KUTUB AL-MIṢRIYYAH. *Fihris Al-Kutub Al-'Arabiyyah Al-Mawjūdah Bi Al-Dār Li Ghāyah Sanah 1921*. Kaherah: Maṭba'ah Dār Al-Kutub Al-Miṣriyyah, 1924.
- [21] ISMĀ'ĪL BĀSHĀ AL-BAGHDĀDĪ. *Hadīyyah Al-'Arifīn Asmā' Al-Mu'allifīn Wa Athār Al-Muṣannifīn*. Bayrūt: Dār Ihyā' Al-Turāth Al-'Arabī, 1955.
- [22] KHAYR AL-DĪN AL-ZIRIKLĪ. *Al-'Ālām Qamūs Tarājim*. Bayrūt: Dār Al-'Ilm Al-Malāyīn, 2002.
- [23] KHALŪD 'ABD AL-BĀQĪ. *Al-Usar Al-'Ilmiyyah Fī Makkah Al-Mukarramah Wa Atharuhā 'Alā Al-Ḥayāh Al-'Ilmiyyah Wa Al-'Amaliyyah Khilāl Al-'Aṣr Al-Mamlūkī*. *Tesis Sarjana yang tidak diterbitkan*. Jāmi'ah Ummu Al-Qurā, 2004.
- [24] LE BARON DE SLANE, M. *Catalogue Des Manuscrits Arabes*. Paris: Imprimerie Nationale, 1895.
- [25] MUḤAMMAD BIN 'AZZŪUZ. *Madrasah Al-Ḥadīth Fī Bilād Al-Shām Khilāl Al-Qarn Al-Thāmin Al-Hijrī*. Bayrūt: Dār Al-Bashā'ir Al-Islāmiyyah, 2000.
- [26] MUḤAMMAD BIN 'ALĪ AL-DĀWŪDĪ. *Ṭabaqāt Al-Mufasssīrīn*. Bayrūt: Dār Al-Kutub Al-'Ilmiyyah, 1983.
- [27] MUḤAMMAD BIN RĀFI'. *Al-Wafayāt*. Bayrūt: Mu'assasah Al-Risālah, 1982.
- [28] MUḤAMMAD BIN MUḤAMMAD AL-JAZARĪ. *Ghāyah Al-Nihāyah Fī Ṭabaqāt Al-Qurrā'*. Bayrūt: Dār Al-Kutub Al-'Ilmiyyah, 2006.
- [29] MUḤAMMAD MURTADĀ AL-ZABĪDĪ. *Tāj Al-'Arūs Min Jawāhir Al-Qamūs*. Kuwayt: Al-Majlis Al-Waṭanī Li Al-Thaqāfah Wa Al-Funūn Wa Al-'Ādab, 2004.
- [30] NĀṢIR MUḤAMMAD AL-ḤĀZIMĪ. *Al-Ḥayāh Al-'Ilmiyyah Fī Dimashq Fī Al-'Aṣr Al-'Ayyūbī*. *Tesis Sarjana yang belum diterbitkan*. Saudi Arabiyya: Jāmi'ah Ummu Al-Qurā, 2000.
- [31] RIYĀḌ SĀLIM 'AWWAD. *Wazīfah Al-Tadrīs Fī Madāris Dimashq Khilāl Al-'Aṣrayn Al-'Ayyūbī Wa Al-Mamlūkī, bil. 82*. 'Irāq: University of Kirkūk, 2020.
- [32] ṢĀLIḤ YŪSUF MA'TŪQ. *Juḥūd Al-Mar'ah Fī Riwāyah Al-Ḥadīth Al-Qarn Al-Thāmin Al-Hijri*. Bayrūt: Dār

Al-Bashā'ir Al-Islāmiyyah, 1997.

[33] ŠĀLIḤ MUḤAMMAD AL-YĀBIS. *Al-Hāwī Al-Šaghīr Dirāsah Wa Taḥqīq*. Al-Dammām: Dār Ibn Al-Jawzī, 2008.

[34] SAYYID 'ABD AL-MĀJID AL-GHAWRĪ. *Mu'jam Al-Muštalahāt Al-Ḥadīth iyyah*. Bayrūt: Dār Ibn Kathīr, 2007.

[35] SAYYID 'ABD AL-MĀJID AL-GHAWRĪ. *Mawsū'ah 'Ulūm Al-Ḥadīth Wa Funūnuh*. Bayrūt: Dār Ibn Kathīr, 2007.

[36] SUHĀD NAŠĪF JĀSIM. *Al-Waqf Al-Islāmī Fī Al-'Aṣr Al-Mamlūkī. Majallah Jāmi'ah Tīkrūt Li Al-'Ulūm Al-Insāniyyah. Jil. 25, bil. 1 (Januari)*, 2018.

[37] 'UMAR BIN AL-MUDHAFFAR AL-WARDĪ. *Tārīkh Ibn Al-Wardī*. Bayrūt: Dār Al-Kutub Al-'Ilmiyyah, 1996.

[38] AHLWARDT, W. *Verzeichniss Der Arabischen Handschriften*. Berlin: A. Asher & Co., 1889.

[39] YŪSUF BIN TAGHRĪBIRDĪ. *Al-Manhal Al-Šāfi' Wa Al-Mustawfā Ba'da Al-Wāfi'*. Kaherah: Dār Al-Kutub Wa Al-Wathā'iq Al-Qawmiyyah, 2009.

參考文:

[1] 'ABD AL-ḤAY BIN AL-'IMĀD. 沙哈拉特哈卜·菲·阿赫巴尔 男人哈布。拜魯特：達爾·伊本·凱瑟爾，1986。

[2] 'ABDULLĀH ḤĀJĪ KHALĪFAH. 聾人、書籍和藝術許可童子軍。拜魯特：阿拉伯遺產復興之家，1941。

[3] 'ABDULLĀH MUḤAMMAD AL-ḤIBSHĪ. 出售也門私人圖書館的圖書館索引。倫敦：富爾坎伊斯蘭傳統基金會，1994。

[4] ABŪ BAKR BIN AḤMAD BIN SHAHBAH. 沙菲伊層。拜魯特：圖書科學，1987。

[5] ABŪ BAKR BIN AL-ḤUSAYN AL-MARĀGHĪ. 關於第一任四十個酋長的四十條聖訓。利雅得：悔改辦事處，1999。

[6] ABŪ AL-FIDĀ. 人類新聞的危險。開羅：知識之家。

[7] AḤMAD BIN 'ALĪ BIN ḤAJAR. 珍貴水泉中的潛珍珠。拜魯特：達爾·吉爾，1993。

[8] AḤMAD BIN IBRĀHĪM AL-ŠABŪNĪ. 哈馬歷史。開羅：欣達維痛苦與信任基金會，2014。

[9] AḤMAD KHĀLID JĪZAH. 馬穆魯克時代黎凡特的學校和教育系統。拜魯特：大學研究所，2001。

[10] 'ALĪ BIN AḤMAD BIN ḤAZM. 阿拉伯族譜人口。開羅：知識之家。

[11] AL-MAR'ASHLĪ, YŪSUF BIN 'ABD AL-RAḤMĀN. 字典、酋長、陶器、程序和證實字典。利雅得：成年辦公室，2002。

[12] AL-MAQRĪZĪ, AḤMAD BIN 'ALĪ. 了解國王的國家的電線。拜魯特：科學書屋，1997。

[13] AL-SUYŪṬĪ, 'ABD AL-RAḤMĀN BIN ABŪ BAKR. 哈桑圍攻埃及開羅歷史。開羅：復興阿拉伯書籍的作用，1968。

[14] AL-SUYŪṬĪ, 'ABD AL-RAḤMĀN BIN ABŪ BAKR. 訓練敘述者解釋核近似。利雅得：澄清屋，2003。

[15] AL-ZAHABĪ, MUḤAMMAD BIN AḤMAD. 澤維爾在塵埃新聞中的教訓。拜魯特：科學書屋，1985。

[16] AL-ZAHABI, MUḤAMMAD BIN AḤMAD. 扎伊爾·塔里赫·伊斯蘭。利雅得：歌手之家，1998。

[17] AL-ZAHABĪ, MUḤAMMAD BIN AḤMAD. 現代主義簡明詞典。塔伊夫：馬克塔巴赫伊迪克，1988。

[18] 'ABD AL-WAHHĀB BIN 'ALĪ AL-SUBKĪ. 偉大的沙斐儀班。吉薩：移民醫生、分銷和廣告，1992。

[19] 'ABDULLĀH BIN AS'AD AL-YĀFI'Ī. 蒼天與覺醒的針。拜魯特：科學書屋，1997。

[20] DĀR AL-KUTUB AL-MIŠRIYYAH. 在房子裡發現的阿拉伯書籍目錄，它的製造語言 1921。開羅：埃及書屋的愛，1924。

[21] ISMĀ'ĪL BĀSHĀ AL-BAGHDĀDĪ. 下士的禮物，作者的名字和信徒的名字。拜魯特：阿拉伯遺產復興之家，1955。

[22] KHAYR AL-DĪN AL-ZIRIKLĪ. 阿拉姆·卡穆斯·塔拉吉姆。拜魯特：數以百萬計的知識之家，2002。

[23] KHALŪD 'ABD AL-BĀQĪ. 麥加的國際家庭及其對科學生活和文盲的影響 - 在馬穆魯克大篷車期間。未發表的本科論文。烏姆古拉社區，2004。

[24] LE BARON DE SLANE, M. 阿拉伯手稿目錄。巴黎：國家權利，1895。

[25] MUḤAMMAD BIN 'AZZŪUZ. 八世紀回曆的黎凡特聖訓學派。拜魯特：巴沙爾伊斯蘭之家，2000。

[26] MUḤAMMAD BIN 'ALĪ AL-DĀWŪDĪ. 塔巴卡特穆法西林。拜魯特：科學書屋，1983。

[27] MUḤAMMAD BIN RĀFI'. 瓦法亞特。拜魯特：穆阿薩薩·利薩拉赫，1982。

[28] MUḤAMMAD BIN MUḤAMMAD AL-JAZARĪ. 南瓜層的終極。拜魯特：科學書屋，2006。

[29] MUḤAMMAD MURTADĀ AL-ZABĪDĪ. 來自吊帶背心珠寶的新娘王冠。庫韋特：瓦拉尼文化、藝術和文學委員會，2004。

[30] NĀŠIR MUḤAMMAD AL-ḤĀZIMĪ. 阿尤布王朝大馬士革的科學吶喊。未發表的本科論文。沙特阿拉伯：賈米阿烏姆古拉，2000。

[31] RIYĀD SĀLIM' AWWAD. 阿尤比德和馬穆魯克雅利安人，佩爾期間在大馬士革學校的教學作用。82。”伊拉克：基爾庫克大學，2020。

[32] ṢĀLĪ Ḥ YŪSUF MA'TŪQ. 呢8世紀聖訓敘述中女人的喜悅。拜魯特：巴沙爾伊斯蘭之家，1997。

[33] ṢĀLIḤ MUḤAMMAD AL-YĀBIS. 小容器學習學習。達曼：伊本·賈瓦齊痴迷，2008。

[34] SAYYID 'ABD AL-MĀJID AL-GHAWRĪ. 現代地方辭典。拜魯特：達爾·伊本·凱瑟爾，2007。

[35] SAYYID 'ABD AL-MĀJID AL-GHAWRĪ. 現代科學與藝術百科全書。拜魯特：達爾·伊本·凱瑟爾，2007。

[36] SUHĀD NAṢĪF JĀSIM. 馬穆魯克時代的伊斯蘭稟賦。面向人類世界的馬哈拉提克里特大學。吉爾。25，比爾。1（一月），2018。

[37] 'UMAR BIN AL-MUDHAFFAR AL-WARDĪ. 塔里克·伊本·阿爾瓦爾迪。拜魯特：科學書屋，1996。

[38] AHLWARDT, W. 阿拉伯手稿索引。柏林：阿舍尔公司，1889。

[39] YŪSUF BIN TAGHRĪBIRDĪ. 曼哈爾在足夠的之後的純潔和滿足。開羅：國家書籍和文件之家。，2009。