

# **Hadith Scholarship in Baghdad and Andalusia (2nd-5th Centuries): A Comparative Study of *al-Riḥlah*, Intellectual Networks, and Textual Canonization**

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## **Abstract**

Baghdad held a strategic position as a center of intellectual brilliance and Islamic civilization, while Andalusia emerged as one of the most advanced Islamic civilizations under the Umayyad dynasty. This comparative study is crucial for understanding how scholarly networks influenced the development of hadith scholarship and the respective contributions of these regions, given the scarcity of systematic comparative studies on hadith studies in these specific areas, particularly between Baghdad and Andalusia. Employing a qualitative method with historical and comparative analysis, this research aims to examine the characteristics and comparisons of three key aspects: *al-riḥlah*, teacher-student networks, and written works before the 5th century Hijri. The findings reveal that scholars in Baghdad undertook *al-riḥlah* to Mecca, Medina, Kufa, Basra, Syam, Yemen, Maghreb, Khurasan, and Samarkand to obtain elevated chains of transmission ('ulūw al-isnād) and leveraged the city's central position as an intellectual hub. In contrast, Andalusian scholars conducted expansive *al-riḥlah* to the Levant, the Hijaz, Baghdad, and Egypt to strengthen their sanad and collect hadith manuscripts. The scholarly network in Baghdad exhibited dynamic *mazhab* interactions, whereas in Andalusia, it was hierarchical-territorial and predominantly centered around Maliki scholars such as Yahyā al-Laythī. Written contributions in Baghdad produced diverse genres, primarily dominated by *kitāb al-rijāl* and *al-musnad*, while Andalusian works focused extensively on *syarah* and transmission pathways of *al-Muwaṭṭa'*, establishing a dominant trend.

Keywords: *Hadith, Scholarly Networks, Baghdad, Andalusia*

## Introduction

Baghdad held a strategic position as a center of intellectual and civilizational excellence in the Islamic world. As depicted in *Tārīkh Baghdād*, the city was home to numerous renowned scholars and intellectuals, adorned with magnificent structures such as mosques, marketplaces, and exquisite public baths.<sup>1</sup> On the other hand, for over 700 years, Andalusia in Spain stood as one of the most advanced Islamic civilizations under the Umayyad dynasty. During this period, the region became an ideal model of integration between culture, religion, and science, achieving remarkable progress across various fields. Cities such as Cordoba, Granada, and Seville emerged as unparalleled centers of education, innovation, and tolerance in Europe at the time.<sup>2</sup>

As pivotal centers of civilization, Baghdad and Andalusia each developed distinct scholarly traditions, including unique approaches to hadith studies. In Baghdad, scholars established rigorous methodologies to sift out fabricated or weak hadith, which had proliferated between the late 2nd and early 3rd centuries Hijri. Their focus on scrutinizing *isnād* ensured that each hadith could be reliably traced back to the Prophet Muhammad (PBUH). This approach demonstrated that Baghda迪 scholars prioritized authentic narrations over mere rational opinion.<sup>3</sup> In al-Andalus, the socio-historical context shaped a distinctive methodological framework. Although the Shafi'i school gained intellectual influence in the region during the late 3rd/9th and early 4th/10th centuries, the dominance of Maliki scholars such as *Yahyā al-Laythī* (d. 234/848) and *'Abd al-Malik ibn Ḥabīb* (d. 238/853) remained unchallenged. The presence of the Shafi'i school prompted Maliki jurists to engage more seriously with *ḥadīth* literature, yet this did not fundamentally alter their doctrinal positions or legal practices.<sup>4</sup>

<sup>1</sup> Al-Khatīb Al-Bagdādī, *Tārīkh Baghdād*, ed. Bashār Iwād Ma'rūf (Beirut: Dār al-Gharb al-Islāmī, 2002), vol. I:440.

<sup>2</sup> Mahfudhoh Ainiyah and Agus Mahfudin Setiawan, "The Brilliant Legacy of Islam in Andalusia 711–1492: The Influence of Islamic Civilization's Golden Age on Europe's Renaissance," *El Tarikh: Journal of History, Culture and Islamic Civilization* 5, no. 2 (November 2024): 115, <https://doi.org/10.24042/jhcc.v5i2.23593>.

<sup>3</sup> Jonathan Brown, *The Canonization of Al-Bukhārī and Muslim The Formation and Function of the Sunnī Ḥadīth* (Leiden: Brill, 2007), 51.

<sup>4</sup> Isabel Fierro, "The Introduction of Ḥadīth in Al-Andalus (2nd/8th-3rd/9th Centuries)," *Der Islam* 66, no. 1 (1989): 90, <https://doi.org/10.1515/islm.1989.66.1.68>.

## The Scholarly Network of Baghdad and Its Literary Contributions

Baghdad was established during the Abbasid Caliphate under the leadership of Abū Ja‘far al-Manṣūr (136-158 AH). The city’s construction began in 145 AH and was completed in 146 AH.<sup>5</sup> Originally named Madīnah al-Salām, the city was not initially inhabited by Companions (*sahābah*) or Successors (*tābi‘ūn*). However, as Baghdad developed, the generation of *tābi‘ al-tābi‘īn* began to settle there, though only a few were recorded as prominent hadith scholars.<sup>6</sup> Baghdad emerged as an intellectual center in the 3rd century AH. Al-Sakhāwī (d. 902 AH) noted that the city became the foremost hadith center in Iraq following the arrival of eminent scholars such as Hishām ibn ‘Urwah (d. 145 AH), Shu‘bah ibn al-Ḥajjāj (d. 160 AH), and Ḥushaym ibn Bashīr (d. 183 AH).<sup>7</sup> Hadith transmission activities flourished, establishing Baghdad as a hub of hadith studies until the era of Aḥmad ibn Ḥanbal (d. 241 AH) and his students. Its golden age was marked by the emergence of great scholars like Aḥmad ibn Ḥanbal and Muḥammad ibn Sa‘d (d. 230 AH), with 7,783 scholars recorded in *Tārīkh Baghdād*.<sup>8</sup> The Mongol invasion caused a drastic decline in the city’s scholarly traditions.<sup>9</sup>

Baghdad played a pivotal role in the development of Islamic hadith sciences, producing numerous eminent scholars who made monumental contributions. As documented by al-Dhahabī in *Tadhkīrah al-Ḥuffāz*, the city became a gathering place for hadith scholars bearing the title Shaykh al-Islām. Among them were Imam Aḥmad ibn Ḥanbal (d. 241 AH), Ismā‘īl al-Qādī (d. 282 AH), and Abū Ishāq al-Ḥarbī (d. 285 AH). This scholarly tradition continued into the 4th century AH with scholars such as Abū al-‘Abbās Ibn Surāj (d. 306 AH), Ibn Mihrān (d. 375 AH), and al-Dāraqutnī (d. 385 AH).<sup>10</sup>

### 1. Aḥmad bin Ḥanbal (164-241 AH)

Aḥmad bin Ḥanbal undertook extensive scholarly journeys to various centers of Islamic learning, including Kufa, Basra, Mecca, Medina, Yemen, Syam, Maghreb, Algeria,

<sup>5</sup> Al-Bagdādī, *Tārīkh Baghdād*, vol. I:375.

<sup>6</sup> Ibn Ḥibbān, *Mashāhīr ‘Ulamā’ Al-Amṣār Wa A‘lām Fuqahā’ Al-Aqṭār*, ed. Marzūq ‘Alī Ibrāhīm (al-Manṣūrah: ār al-Wafa’ li al-Tibā’ah wa al-Nashr wa al-Tawzī’, 1991), 276.

<sup>7</sup> Al-Sakhāwī, *Al-Ilān Bi Al-Taibīkh Liman Zamma Ahl Al-Tawrīkh*, ed. Sālim ibn Gatr ibn Sālim Al-Żufayrī (Riyād: Dār al-Šumai‘i li al-Nashr wa al-Tawzī’, 2017), 456.

<sup>8</sup> Al-Bagdādī, *Tārīkh Baghdād*, vol. XVI:638.

<sup>9</sup> Al-Sakhāwī, *Al-Ilān Bi Al-Taibīkh Liman Zamma Ahl Al-Tawrīkh*, 456.

<sup>10</sup> Shams al-Dīn Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, 1st ed. (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1998), vol. II:15; II:149; II:123; III:23; III:118; III:132.

Iraq, Persia, and Khorasan.<sup>11</sup> During his travels, he studied under eminent scholars such as Ḥushaym bin Bashīr bin Abī Ḥāzim al-Wāsiṭī (d. 183 AH), Sufyān bin ‘Uyaynah (d. 198 AH), Ibrāhīm bin Sa’d (d. 183 AH), ‘Abbād bin ‘Abbād bin Ḥabīb al-Muḥallabī (d. 181 AH), and Yaḥyā bin Abī Zā’idah (d. 182 AH).<sup>12</sup> His contributions to hadith transmission are evident through his distinguished students, including al-Bukhārī (d. 256 AH), Muslim bin al-Ḥajjāj (d. 261 AH), Abū Dāwūd al-Sijistānī (d. 275 AH), his son ‘Abd Allāh bin Aḥmad (d. 290 AH), and Abū Zur’ah al-Rāzī (d. 264 AH).<sup>13</sup>

Imam Aḥmad left behind a profound intellectual legacy spanning multiple disciplines. His major works include *al-Musnad*, *al-‘Ilal wa Ma’rifat al-Rijāl*, *Su’ālāt Abī Dāwūd*, *al-Zuhd*, *al-Radd ‘alā al-Zanādiqah*, and *Fadā’il al-Ṣahābah*.<sup>14</sup> His intellectual excellence was widely recognized by contemporary scholars. Imām al-Shāfi’ī (d. 204 AH) remarked, “*I did not leave in Baghdad anyone more knowledgeable (‘ālim), pious (wara’), and jurisprudentially profound (faqīh) than Aḥmad ibn Ḥanbal*”. A similar acknowledgment came from ‘Alī bin al-Madīnī (d. 234 AH), who likened his steadfastness in upholding the Sunnah to the role of Abū Bakr al-Ṣiddīq in confronting the apostasy (*riddah*) movements.<sup>15</sup>

## 2. Ismā’īl al-Qādī Abū Ishāq (179-282 H)

Ismā’īl al-Qādī’s intellectual journey began in Basra, later extending to Baghdad, where he settled and engaged in various scholarly activities. In pursuit of knowledge, he undertook *al-riḥlah* to major centers of learning, studying under eminent scholars such as Muḥammad bin ‘Abd Allāh al-Anṣārī (d. 215 AH), al-Qa’nabī (d. 221 AH), Muslim bin Ibrāhīm (d. 222 AH), and ‘Alī bin al-Madīnī (d. 234 AH).<sup>16</sup> Additionally, he studied under Qālūn (d. 220 AH), ‘Abd Allāh bin Rajā’ al-Ghudānī (d. 230 AH), and Sulaymān bin Ḥarb (d. 224 AH).<sup>17</sup> He became a pivotal source of knowledge for many subsequent scholars, with his prominent students including Abū Bakr al-Najjād (d. 348 AH), Abū

<sup>11</sup> Al-Ziriklī, *Al-A’lām*, 15th ed. (Beirut: Dār al-‘Ilm li al-Malāyīn, 2002), vol. I:203.

<sup>12</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. II:15-16.

<sup>13</sup> Shams al-Dīn Al-Dhahabī, *Siyar A’lām Al-Nubalā’* (Kairo: Dār al-Ḥadīth, 2006), vol. II:15; Abū Bakr Ibn Manjūyah, *Rijāl Ṣaḥīḥ Muslim*, 1st ed., ed. ‘Abdullāh Al-Layṣī (Beirut: Dār al-Ma’rifah, 1407), vol. I:30.

<sup>14</sup> Al-Ziriklī, *Al-A’lām*, vol. I:203; Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. II:16.

<sup>15</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. II:15-16.

<sup>16</sup> Al-Dhahabī, *Siyar A’lām Al-Nubalā’*, vol. XIII:339; Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. II:149.

<sup>17</sup> Al-Dhahabī, *Siyar A’lām Al-Nubalā’*, vol. XIII:339.

Bakr al-Shāfi‘ī (d. 354 AH), and al-Hasan bin Muḥammad bin Kaysān (d. 340 AH).<sup>18</sup> He also transmitted hadith to Abū Bahr al-Barbahārī (d. 329 AH) and Imām al-Nasā‘ī (d. 303 AH).<sup>19</sup>

Ismā‘īl al-Qādī left a significant intellectual legacy across various Islamic disciplines. In hadith, his works include *al-Musnad*, Ḥadīth *Mālik*, *Hadīth Ayyūb al-Sakhtiyānī*, and *al-Muwaṭṭa‘*.<sup>20</sup> In Qur’ānic studies, he authored key texts such as *Aḥkām al-Qur’ān*, *Ma‘ānī al-Qur’ān*, and *Kitāb al-Qirā‘āt*.<sup>21</sup> One of his ambitious intellectual projects was *al-Radd ‘alā Muḥammad ibn al-Hasan*, a refutation of Muḥammad ibn al-Hasan al-Shaybānī’s views. Originally planned to span 200 volumes, the work remained unfinished due to his death.<sup>22</sup>

### 3. Abū Ishāq al-Ḥarbī (198-285 AH)

Although no records indicate that Ibrāhīm al-Ḥarbī undertook *al-riḥlah* beyond Baghdad, he was renowned for his active participation in scholarly circles within the city. For fifty years, he consistently attended *al-naḥw* and *al-lughah* assemblies led by his teacher, Abū al-‘Abbās Tha’lab (d. 291 AH), without a single absence.<sup>23</sup> In addition to Tha’lab, al-Ḥarbī studied under several eminent scholars, including Imām Aḥmad bin Ḥanbal (d. 241 AH), Hawdah bin Khalīfah (d. 230 AH), ‘Affān bin Muslim (d. 220 AH), and Abū ‘Ubayd al-Qāsim bin Sallām (d. 224 AH).<sup>24</sup> Among his most influential students were Abū Bakr al-Najjād (d. 348 AH), Abū Bakr al-Qaṭī‘ī (d. 368 AH), and Abū al-Qāsim al-Dāraqutnī (d. 385 AH).<sup>25</sup>

Ibrāhīm al-Ḥarbī left a substantial intellectual legacy spanning multiple disciplines. His most celebrated work, *Gharīb al-Ḥadīth*, critiques 125 hadith from Abū

<sup>18</sup> Al-Dhahabī, *Tadhkirah Al-Huffāz*, vol. II:149.

<sup>19</sup> Al-Dhahabī, *Siyar A’Lām Al-Nubalā‘*, vol. XIII:339.

<sup>20</sup> Al-Dhahabī, *Tadhkirah Al-Huffāz*, vol. II:149; Jalāl al-Dīn Al-Suyūtī, *Tabaqāt Al-Huffāz*, 1st ed. (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1403), vol. 279.

<sup>21</sup> Al-Dhahabī, *Siyar A’Lām Al-Nubalā‘*, vol. III:339.

<sup>22</sup> Al-Dhahabī, *Tadhkirah Al-Huffāz*, vol. II:149; Al-Suyūtī, *Tabaqāt Al-Huffāz*, 279.

<sup>23</sup> Abū al-Barakāt Al-Anbārī, *Nuzhat Al-Alībbā‘ Fī Tabaqāt Al-Udabā‘*, 3rd ed., ed. Ibrāhīm Al-Sāmarrā‘ī (Jordan: Maktabat al-Manār, 1985), 162.

<sup>24</sup> Tāj al-Dīn Ibn Al-Subkī, *Tabaqāt Al-Syāfi‘īyah Al-Kubrā Li Al-Subkī*, 2nd ed., ed. ‘Abd al-Fattāḥ Muḥammad al-Ḥulw Maḥmūd Muḥammad al-Ṭanāhī (Kairo: Hajar li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 1413), vol. II:256; Burhān al-Dīn Ibn Muflīh, *Al-Maqṣad Al-Arsyad Fī Zikr Aṣḥāb Al-Imām Aḥmad*, 1st ed., ed. ‘Abd al-Rahmān ibn Sulaimān Al-‘Uṭaimīn (Riyadh: Maktabat al-Rusyd, 1990), vol. I:212; Al-Dhahabī, *Tadhkirah Al-Huffāz*, vol. II:123; Al-Anbārī, *Nuzhat Al-Alībbā‘ Fī Tabaqāt Al-Udabā‘*, 162.

<sup>25</sup> Al-Dhahabī, *Tadhkirah Al-Huffāz*, II:123.

'Ubayd al-Qāsim bin Sallām's (d. 224 AH) *Gharīb al-Hadīth*, which he argued lacked valid sources.<sup>26</sup> His other significant contributions include *Dalā'il al-Nubuwwah*, *Sujūd al-Qur'ān*, *al-Ādāb*, and *al-Zuhd*.<sup>27</sup> Although occasionally associated with the Shāfi'ī school, al-Harbī is more accurately classified as a Ḥanbalī figure due to his staunch adherence to the methodology of Aḥmad bin Ḥanbal.<sup>28</sup>

#### 4. Abū al-'Abbās bin Suraij (237-306 H)

Although historical records do not indicate that Ibn Surāij undertook *al-riḥlah* beyond Baghdad, he successfully absorbed knowledge from numerous prominent scholars representing various centers of Islamic learning. Among his teachers were al-Ḥasan ibn Muḥammad al-Za'farānī (d. 260 AH), 'Abbās ibn Muḥammad al-Dūrī (d. 271 AH), and Abū Dāwūd al-Sijistānī (d. 275 AH). Furthermore, Ibn Surāij deepened his knowledge under Muḥammad ibn Sa'īd al-Āṭṭār (d. 265 AH), 'Abbās ibn 'Abd Allāh al-Tarqafī (d. 270 AH), and Muḥammad ibn 'Abd al-Mālik al-Daqīqī (d. 268 AH). He mentored many distinguished students, including Sulaymān ibn Aḥmad al-Ṭabarānī (d. 360 AH), author of *al-Mu'jam al-Kabīr*, and Abū Aḥmad al-Ghaṭrīfī (d. 350 AH).<sup>29</sup>

Ibn Surāij produced several significant works in the disciplines of *fiqh* (jurisprudence) and hadith, including: *al-Radd 'alā Ahl al-Ra'y wa Ahl al-Zāhir*, *al-Masā'il al-Furū'iyyah*, *al-Radd 'alā Ibn Dāwūd fī Ibṭāl al-Qiyās*, *al-Taqrīb baina al-Muzanī wa al-Shāfi'ī*, *al-Radd 'alā Muḥammad ibn al-Ḥasan al-Shaybānī*, *Mukhtaṣar fī al-Fiqh*, *al-Radd 'alā 'Isā ibn Abān, Jawāb al-Qāshānī*, *al-Intiṣār*, *al-Ghunya fī Furū' al-Shāfi'iyyah*, *al-Bayān 'an Uṣūl al-Āḥkām*, and *al-Furūq fī al-Furū'*.<sup>30</sup>

#### 5. Ibn Mihrān (d. 375 AH)

Ibn Mihrān undertook *al-riḥlah* to various centers of Islamic learning. In Iraq, he studied under prominent hadith scholars such as Abū al-Qāsim al-Baghawī (d. 317 AH), Muḥammad ibn Muḥammad al-Bāghindī (d. 312 AH), and Abū 'Urūbah al-Ḥarrānī (d. 280 AH).<sup>31</sup> He also sought knowledge from Abū Muḥammad ibn Sa'īd, Abū al-Ḥasan ibn

<sup>26</sup> Al-Anbārī, *Nuzhat Al-Alībbā' Fī Tabaqāt Al-Udabā'*, 162.

<sup>27</sup> Al-Subkī, *Tabaqāt Al-Syāfi'iyyah Al-Kubrā Li Al-Subkī*, II:256; Muflīḥ, *Al-Maqṣad Al-Arsyad Fī Zikr Aṣḥāb Al-Imām Aḥmad*, I:212.

<sup>28</sup> Al-Subkī, *Tabaqāt Al-Syāfi'iyyah Al-Kubrā Li Al-Subkī*, vol. II:256.

<sup>29</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. III:23; Al-Bagdādī, *Tārīkh Baghdād*, vol. V:472.

<sup>30</sup> Al-Bagdādī, *Tārīkh Baghdād*, vol. V:471.

<sup>31</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. XVI:335.

Jawsa, and Abū Ḥāmid ibn Bilāl (d. 305 AH) in other regions. After an intensive period of study, Ibn Mihrān resided in Samarkand for thirty years before settling in Makkah until his death.<sup>32</sup> Among his notable students were al-Ḥākim al-Naysābūrī (d. 405 AH), Abū al-‘Alā’ al-Wāsiṭī (d. 376 AH), ‘Alī ibn Muḥammad al-Haḍā’, and Aḥmad ibn Muḥammad al-Kātib. Al-Ḥākim al-Naysābūrī recounted the difficulty of meeting Ibn Mihrān due to the latter’s frequent seclusion for worship. They eventually met in Baghdad through the mediation of Abū Naṣr al-Malāḥimī (d. 377 AH).<sup>33</sup>

Ibn Mihrān left behind significant contributions in hadith, most notably *al-Musnad al-Kabīr ‘alā al-Rijāl*.<sup>34</sup> Additionally, he compiled several hadith collections organized by teachers and thematic categories. Ibn Abī al-Fawāris noted that Ibn Mihrān authored numerous other works, though not all titles have been fully identified.<sup>35</sup>

## 6. Al-Dāraqutnī (306-385 H)

Al-Dāraqutnī undertook *al-riḥlah* to various centers of Islamic learning. During his early education, he studied in Baghdad, Basra, Kufa, and Wāsiṭ under eminent scholars such as Abū al-Qāsim al-Baghawī (d. 317 AH), Ibn Abī Dāwūd (d. 316 AH), Ibn Sa‘īd, and Muḥammad ibn Hārūn al-Ḥaḍramī.<sup>36</sup> As an adult, he extended his journeys to Syam and Egypt, where he collaborated with Ibn Ḥanzabah (d. 391 AH), the vizier of Kāfür al-Ikhshīdī, in compiling a *al-Musnad*.<sup>37</sup>

Among his most influential students were al-Ḥākim al-Naysābūrī (d. 405 AH), Abū Nu‘aym al-Isbahānī (d. 430 AH), Abū Ḥāmid al-Isfarā’īnī (d. 406 AH), Abū Bakr al-Barqānī (d. 425 AH), and ‘Abd al-Ghanī al-Azdī (d. 409 AH). Al-Ḥākim al-Naysābūrī asserted that his teacher was the sole scholar of his time to possess profound and exhaustive expertise in *‘ilal al-hadīth*.<sup>38</sup> Al-Dāraqutnī left behind seminal works across multiple disciplines, including *al-Sunan*, which became a primary reference for the Shāfi‘ī school.<sup>39</sup> In hadith criticism, he authored *al-‘Ilal al-Wāridah fī al-Āḥādīth al-*

<sup>32</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. III:118.

<sup>33</sup> Al-Dhahabī, *Siyar A’Lām Al-Nubalā’*, vol. XVI:336.

<sup>34</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. III:118.

<sup>35</sup> Al-Dhahabī, *Siyar A’Lām Al-Nubalā’*, vol. XVI:336.

<sup>36</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. III:132.

<sup>37</sup> Al-Ziriklī, *Al-A’lām*, vol. IV:314.

<sup>38</sup> Al-Dhahabī, *Tadhkīrah Al-Ḥuffāz*, vol. III:132.

<sup>39</sup> Al-Subkī, *Ṭabaqāt Al-Syāfi’iyah Al-Kubrā Li Al-Subkī*, vol. III:462.

*Nabawiyah*, *al-Mu'talif wa al-Mukhtalif*, and *al-Du'afā'*. His contributions also extended to *qirā'āt* studies through *Kitāb al-Qirā'āt*.<sup>40</sup> In addition to the aforementioned renowned scholars, other prominent hadith scholars in Baghdad played significant roles in the development of hadith studies. Their biographical and bibliographical details are summarized in the following table.

**Table 1:** Biographical and bibliographical

Name	Major Works
Abū Nu'aym al-Faḍl bin Dukayn (130-219 AH) <sup>41</sup>	<i>Al-Tārīkh</i>
'Affān bin Muslim al-Ṣaffār (134-220 AH) <sup>42</sup>	<i>Juz' fī al-Ḥadīth Riwayah al-Ḥākim Abī al-Faḍl Sulaymān ibn Ḥamzah ibn Aḥmad al-Maqdīsī 'anhu Ṣahā'if 'Affān ibn Muslim</i>
Abī Khāzim Abī Mu'āwiyah al-Sulamī (104-183 AH) <sup>43</sup>	<i>Al-Tafsīr, al-Sunan al-Maghāzī</i>
Yaḥyā bin Ma'īn (158- 233 AH) <sup>44</sup>	<i>Al-Tārīkh wa al-'Ilal, Ma'rifat al-Rijāl, al-Kunā wa al-Asmā'</i>
'Alī bin al-Madīnī (161-234 AH) <sup>45</sup>	<i>Al-Asmā' wa Al-Kunā, al-Dhu'afā', al-Mudallisūn, Awwalu Man Faḥaṣa 'an al-Rijāl, al-Thabaqāt, Man Rawā 'Am Man Lam Yarahu, 'Ilal Al-Musnad, al-'Ilal min Riwayati Ismā'īl al-Qādī, 'Ilal Ḥadīth Ibn 'Uyainah, Man Lā Yuḥtaju Bihi wa Lā Yusqat</i>
Ibn Abi Khaythamah (185- 279 AH) <sup>46</sup>	<i>Al-Tārīkh al-Kabīr</i>
'Amr bin 'Ali ash-Shayrafī	<i>Al-Tārīkh</i>

<sup>40</sup> Al-Ziriklī, *Al-A'lām*, vol. IV:314.

<sup>41</sup> Abū Yūsuf Ya'qūb ibn Sufyān Al-Fasawī, *Al-Ma'rifah Wa Al-Tārīkh*, 1st ed., ed. Akram Ḏiyā' Al-'Umarī (Baghdad: Maṭba'at al-Irsyād, 1974), vol. I:47.

<sup>42</sup> Aḥmad Ṭūrān Ballūṭ 'Alī Riḍā Ballūṭ, *Mu'jam Tārīkh Al-Turās Al-Islāmī Fī Maktabāt Al-'Ālam Al-Makhtūṭāt Wa Al-Maṭbū'āt*, ed. Dār Al-'Aqabah (Turki, 2001), vol. II:1342.

<sup>43</sup> Al-Ziriklī, *Al-A'lām*, vol. VIII:89.

<sup>44</sup> Al-Ziriklī, vol. VIII:173.

<sup>45</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. XI:60.

<sup>46</sup> Al-Bagdādī, *Tārīkh Baghdād*, vol. V:266.

al-Fallās (d. 249 AH) <sup>47</sup>	
Abū Bakr al-Marwazī (d. 275 AH) <sup>48</sup>	<i>Akhbār al-Suyūkh wa Akhlāquhūm Kitāb al-Wara'</i>
Al-‘Abbās ad-Dūrī (173-271 AH) <sup>49</sup>	<i>Kitāb al-Rijāl</i>
‘Abd Allāh bin Aḥmad bin Ḥanbal (213-290 AH) <sup>50</sup>	<i>Al-Zawā’id ‘alā Kitāb Az-Zuhd li Abīhi, Zawā’id Al-Musnad, Musnad Ahl al-Bayt, al-Šulāsiyyāt</i>
Abū Bakr al-Khallāl (234-331 AH) <sup>51</sup>	<i>Tafsīr al-Gharīb, Tabaqāt Aṣḥāb ibn Ḥanbal, al-Ḥath ‘alā al-Tijārah wa al-Šinā’ah wa al-‘Amal, al-Sunnah, al-‘Ilal, al-Jāmi‘ li ‘Ulūm al-Imām Aḥmad</i>
al-Qādī al-Muḥāmilī (235-330 AH) <sup>52</sup>	<i>Amālī al-Maḥāmilī</i>
Abū Bakr al-Ājurrī (d. 360 AH) <sup>53</sup>	<i>Akhlāq al-‘Ulamā’, Kitāb al-Syarī‘ah, Juz’un fīhi Thamānūn Ḥadītsan ‘an Thamānīn Syaikhan, Akhbār ‘Umar ibn ‘Abd al-‘Azīz, Akhlāq Ḥamalah al-Qur’ān, Kitāb al-Arba‘īn Ḥadītsan, al-Naṣīḥah</i>
Ibn Shāhīn (297-385 AH) <sup>54</sup>	<i>Al-Sunnah, al-Tafsīr, Tārīkh Asmās al-Šiqāt mimman Nuqila ‘anhūm al-‘Ilm, Nasikh al-Ḥadīs wa Mansūkhuh, al-Targhib fī Faḍā’il al-A’māl, Mu’jam al-Suyūkh, Kasyf al-Mamālik</i>
Al-Barqānī (336-425 AH) <sup>55</sup>	<i>Musnad al-Kabīr, al-Takhrij li Ṣaḥīḥ al-Ḥadīth, Kitāb al-Muṣāfaḥah</i>

<sup>47</sup> Al-Bagdādī, vol. III:20.

<sup>48</sup> ‘Alī Rīdā Ballūṭ, *Mu’jam Tārīkh Al-Turās Al-Islāmī Fī Maktabāt Al-Ālam Al-Makhtūṭāt Wa Al-Matbū’āt*, vol. I:404.

<sup>49</sup> Al-Ziriklī, *Al-A’lām*, vol. III:265.

<sup>50</sup> Al-Ziriklī, vol. IV:65.

<sup>51</sup> Al-Ziriklī, vol. I:206.

<sup>52</sup> Al-Ziriklī, vol. II:234.

<sup>53</sup> Al-Ziriklī, vol. VI:97.

<sup>54</sup> Al-Ziriklī, vol. V:40.

<sup>55</sup> Al-Ziriklī, vol. I:212; Ḥājjī Khalīfah, *Sullam Al-Wuṣūl Ilā Tabaqāt Al-Fuṣūl*, ed. Maḥmūd ‘Abd al-Qādir Al-Arnā’ūṭ (Istanbul: Maktabat IRSICA, 2010), vol. I:201.

‘Abd al-Qāhir al-Baghdādī  
(d. 429 AH)<sup>56</sup>

*Uṣūl al-Dīn, al-Farq bayn al-Firaq, al-Nāsikh wa al-Mansūkh, Tafsīr Asmā’ Allāh al-Ḥusnā, al-Takmilah fī al-Ḥisāb, Ta’wīl al-Mutasyābihāt fī al-Akhbār wa al-Āyāt, al-Milal wa al-Nihāl, Faḍā’ih al-Qadariyyah, Faḍā’ih al-Mu’tazilah*

The study of hadith in Baghdad, when examined through its primary aspects *al-rihlah*, teacher-student networks, and literary productions, reveals that most scholars undertook journeys to various centers of Islamic learning. Ahmad ibn Hanbal (d. 241 AH) pursued knowledge in Kufa, Basra, Syam, Yemen, North Africa (al-Maghrib), and Khorasan. Ibn Mihrān (d. 375 AH) studied in Iraq, Samarkand, and Mecca, while al-Dāraquṭnī (d. 385 AH) traveled to Basra, Kufa, Syria, and Egypt. However, some scholars like Abū Ishaq al-Ḥarbī (d. 285 AH) focused on local Baghdad networks by intensively attending scholarly circles for 50 years, whereas Ibn Surāij (d. 306 AH) benefited from visiting scholars like Abū Dāwūd al-Sijistānī to Baghdad. The primary objectives of these travels were to obtain elevated chains of transmission (*‘ulūw al-isnād*) and study under eminent authorities, as exemplified by Ahmad ibn Hanbal who studied under Sufyān ibn ‘Uyaynah in Mecca.

The transmission network of hadith scholarship in Baghdad developed through strong, cross-madhab teacher-student relationships. In the early generations, prominent hadith scholars like Shu’bah ibn al-Ḥajjāj (d. 160 AH) and Ḥushaym ibn Bashīr (d. 183 AH) remained primary references until the 3rd century AH. This tradition continued through their students, such as Ahmad ibn Hanbal (d. 241 AH) who trained renowned transmitters including al-Bukhārī, Muslim ibn al-Ḥajjāj, and Abū Dāwūd. Cross-madhab transmission became characteristic of these networks. Al-Dāraquṭnī (d. 385 AH), for instance, taught eminent scholars like al-Ḥākim al-Naysābūrī and Abū Nu’aym al-İsbahānī. Other examples include Ismā’īl al-Qādī who studied under ‘Alī ibn al-Madīnī, and Abū Ishaq al-Ḥarbī who learned directly from Ahmad ibn Hanbal. Baghdad functioned as a crossroads for scholars of various schools, evidenced by the relationship between Ibn Surāij and his student al-Ṭabarānī.

<sup>56</sup> Al-Ziriklī, *Al-Ālām*, vol. IV:48.

The hadith works originating from Baghdad demonstrate remarkable thematic diversity and methodological approaches. Dominant genres included:

1. *Musnad* collections like those of Ȅahmad ibn Ḥanbal, Ismā‘il al-Qādī, and Ibn Mihrān
2. *Ilal al-Hadīth* works such as Ȅahmad ibn Ḥanbal’s *al-‘Ilal wa Ma‘rifat al-Rijāl*
3. *Gharīb al-Hadīth* studies exemplified by al-Ḥarbī’s work
4. *Rijāl criticism* including al-Dāraqutnī’s *al-Du‘afā’* and Yaḥyā ibn Ma‘īn’s *al-Tārīkh*

### Andalusian Scholars and Their Works

Islam first entered Andalusia through the conquest led by Ṭāriq ibn Ziyād and Mūsā ibn Nuṣayr (d. 97 AH) during the reign of Caliph al-Walīd ibn ‘Abd al-Mālik (86–96 AH). From this point, the transmission of *hadīth* began with the last generation of the *tābi‘ūn* in 92 AH.<sup>57</sup> Although these *tābi‘ūn* primarily came as military figures, they played a crucial role as bearers of scholarly tradition by teaching the Qur’ān and disseminating the Prophet’s *hadīth*. Subsequently, *hadīth* studies advanced significantly through a generation of local scholars who undertook *al-riḥlah* to the East to study *al-Muwaṭṭa’* directly from Imām Mālik. In this regard, Ziyād ibn ‘Abd al-Raḥmān al-Shabṭūn (d. 199 AH) is recorded as the pioneer, followed by Yaḥyā ibn Yaḥyā al-Laythī (d. 234 AH). According to Yaḥyā ibn Yaḥyā, Ziyād not only introduced *al-Muwaṭṭa’* but also systematically taught the *Sunnah* and the study of *ḥalāl* and *ḥarām*.<sup>58</sup>

From this point, the introduction of *hadīth* to Andalusia occurred gradually through the contributions of various scholars. Several key figures who played pivotal roles as early transmitters of *hadīth* will be examined in greater depth, including Mu‘āwiya ibn Ṣāliḥ al-Ḥadramī (d. 158 AH), ‘Abd al-Mālik ibn Ḥabīb al-Sulamī (d. 238 AH), Baqī ibn Makhlad al-Qurṭubī (d. 276 AH), and Muḥammad ibn Waqqāṣ al-Qurṭubī.<sup>59</sup>

#### 1. Mu‘āwiya bin Ṣāliḥ al-Ḥadramī (80-158 AH)

<sup>57</sup> Al-Ṭabarī, *Tārīkh Aṭ-Ṭabarī*, ed. Muḥammad Abū al-Faḍl Ibrāhīm (Mesir: Dār al-Ma‘ārif bi-Miṣr, 1967), vol. VI:468.

<sup>58</sup> Al-Qādī ‘Iyād, *Tartīb Al-Madārik Wa Taqrīb Al-Masālik Li-Ma‘rifat A‘lām Madhab Mālik*, 1st ed., ed. Sa‘īd Ȅahmad A‘rāb (Maroko: Wizārat al-Awqāf wa ash-Shu‘ūn al-’Islāmiyyah bi al-Mamlakah al-Maghribiyah, 1983), vol. III:117.

<sup>59</sup> Fierro, “The Introduction of Ḥadīth in Al-Andalus (2nd/8th-3rd/9th Centuries),” 69.

Mu'āwiyah ibn Ṣāliḥ left Syria in 125 AH, traveling through Egypt before finally arriving in Andalusia. 'Abd al-Rahmān al-Dākhil (d. 172 AH) later sent him back to Syria on a political mission, and upon his return, appointed him as *al-qādī*.<sup>60</sup> In 154 AH, he performed the Hajj while simultaneously narrating hadith in Mecca and Medina, activities that drew the attention of prominent Ḥijāzī scholars such as Sufyān al-Thawrī (d. 161 H).<sup>61</sup>

Mu'āwiyah ibn Ṣāliḥ transmitted hadith from several prominent scholars in Syria, including Makhūl al-Shāmī (d. 112 AH), Rashīd ibn Sa'd (d. 113 AH), Sa'īd ibn 'Abd al-'Azīz (d. 167 AH), and Abū Maryam al-Anṣārī (d. 130 AH).<sup>62</sup> He also studied under al-Awzā'ī (d. 157 AH), a leading jurist in Syria whose legal methodology (*mazhab*) he adopted.<sup>63</sup> As a transmitter, Mu'āwiyah actively narrated hadith to major scholars such as Sufyān al-Thawrī (d. 161 AH), al-Layth ibn Sa'd (d. 175 AH), Yaḥyā ibn Sa'īd al-Qaṭṭān (d. 198 AH), and 'Abd al-Rahmān ibn Mahdī (d. 198 AH), both in Syria and Egypt.<sup>64</sup> In Andalusia, one of his most renowned students was 'Abd al-Mālik ibn Ḥabīb al-Sulamī (d. 238 AH), who later became a leading Mālikī jurist.<sup>65</sup> Although he left no written works, Mu'āwiyah was recognized as a prolific *hadith* narrator. Some of his transmitted *hadith* can be found in al-Tirmidhī's *al-Shamā'il* and *Sunan al-Nasā'ī*.<sup>66</sup>

## 2. Yaḥyā bin Yaḥyā al-Laythī (152–234 AH)

Yaḥyā ibn Yaḥyā al-Laythī acquired knowledge from several prominent scholars in the Ḥijāz and Egypt, most notably Mālik ibn Anas (d. 179 AH), from whom he directly transmitted *al-Muwaṭṭa'*—except for the chapter on *i'tikāf*, whose *isnād* was disputed.<sup>67</sup> He also studied under al-Layth ibn Sa'd (d. 175 AH), whose legal opinions influenced his divergence from Mālik's views, such as rejecting *qunūt* in *ṣalāt al-subh*.<sup>68</sup> During his time in Mecca and Egypt, Yaḥyā learned and transmitted hadith from Sufyān ibn

<sup>60</sup> Ibn Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, 3rd ed. (Kairo: Maktabat al-Khānjī, 1988), vol. II:139; Al-Ziriklī, *Al-A'lām*, vol. VII:261.

<sup>61</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. VI:574.

<sup>62</sup> Al-Dhahabī, vol. VI:573.

<sup>63</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II:138.

<sup>64</sup> Al-Faraḍī, vol. II:137; Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. VI:573.

<sup>65</sup> Al-Ziriklī, *Al-A'lām*, vol. VII:261.

<sup>66</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. VI:575.

<sup>67</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II:176; Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. VIII:517.

<sup>68</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II:177.

'Uyaynah (d. 198 AH) and 'Abd Allāh ibn Wahb (d. 197 AH).<sup>69</sup> In Andalusia, Yahyā trained a generation of important scholars, including his son 'Ubayd Allāh ibn Yahyā (d. 260 AH), who became his primary transmitter in his later years<sup>70</sup>, Muḥammad ibn Waddāh (d. 286 AH) and Baqī ibn Makhlad (d. 276 AH), who disseminated the Mālikī school<sup>71</sup>, and 'Isā ibn Dīnār (d. 212 AH), with whom he consolidated the Mālikī school in Andalusia.<sup>72</sup>

Yahyā ibn Yahyā al-Laythī undertook his first *al-rihlah* to the East in 180 AH to study directly under Imām Mālik ibn Anas (d. 179 AH) in Medina. However, he was unable to complete the entire study of *al-Muwaṭṭa'* due to Mālik's deteriorating health. After attending his teacher's funeral, he transmitted the remaining material from Mālik's foremost student, Ibn al-Qāsim (d. 191 AH).<sup>73</sup> During his second journey to Medina, he completed the transmission of *al-Muwaṭṭa'* from Ibn al-Qāsim, who had documented Mālik's legal responses.<sup>74</sup> Furthermore, his scholarly expeditions to Egypt and the Ḥijāz not only enriched his knowledge but also established intellectual networks between the East and West, thereby strengthening the authority of the Mālikī school in Andalusia.<sup>75</sup>

### 3. 'Abd al-Mālik bin Ḥabīb al-Sulamī (170-238 AH)

Ibn Ḥabīb's *al-rihlah* to Egypt and the Ḥijāz was pivotal in integrating scholarly networks between the Islamic East and Andalusia. During this journey, he brought back works by Eastern scholars such as Aṣbagh ibn al-Faraj (d. 225 AH), enriching the development of the Mālikī school in Andalusia.<sup>76</sup> However, his travels also sparked controversy, including accusations of taking books from Asad ibn Mūsā (d. 212 AH) without permission and fabricating reports to support his legal views.<sup>77</sup> Despite this, his scholarly expeditions played a crucial role in strengthening hadith and jurisprudence in the Islamic West.<sup>78</sup>

<sup>69</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. VIII:517.

<sup>70</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II:178.

<sup>71</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. VIII:518.

<sup>72</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II:177.

<sup>73</sup> Al-Faraḍī, vol. II:176; Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. VIII:517.

<sup>74</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II:177.

<sup>75</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. VIII:517.

<sup>76</sup> Al-Dhahabī, vol. IX:484.

<sup>77</sup> Al-Dhahabī, IX:486.

<sup>78</sup> Al-Suyūtī, *Tabaqāt Al-Ḥuffāz*, 237.

Ibn Ḥabīb began his education under prominent Andalusian scholars, including al-Ghāzī ibn Qays (d. 199 AH), Ziyād Shabtūn (d. 199 AH), and Ṣa'ṣa'ah ibn Salām (d. 192 AH). Around 200 AH, he traveled East to study under the second generation of Mālikī scholars, particularly Mālik ibn Anas's (d. 179 AH) students, such as 'Abd al-Mālik ibn al-Mājishūn (d. 214 AH), Muṭarrif ibn 'Abd Allāh al-Yasārī (d. 220 AH), Asad ibn Mūsā al-Sunnah (d. 212 AH), and Aṣbagh ibn al-Faraj (d. 225 AH).<sup>79</sup> Upon returning to Andalusia, Ibn Ḥabīb taught prominent intellectuals, including Baqī ibn Makhlad (d. 276 AH), Muḥammad ibn Waddāḥ (d. 286 AH), Yūsuf ibn Yaḥyā al-Mughāmī (d. 259 AH), and Muṭarrif ibn Qays (d. 253 AH).<sup>80</sup>

Ibn Ḥabīb produced significant works in jurisprudence and hadith, including *al-Wādiḥah fī al-Fiqh wa al-Sunan*, *Tafsīr Gharīb al-Muwaṭṭa'*, *Gharīb al-Ḥadīth*, *Kitāb Ḥurūb al-Islām*, *al-Jawāmi'*, *Faḍl al-Ṣaḥābah ḥadīyallāhu 'anhum*, *al-Masjidayn*, *Sīrah al-Imām fī al-Mulhīdīn*, *Tabaqāt al-Fuqahā' wa al-Tābi'īn*, and *Maṣābiḥ al-Hudā*.<sup>81</sup> Among these, *al-Wādiḥah* is notable for containing unconventional legal opinions within the Mālikī tradition.<sup>82</sup> However, Ibn Ḥabīb's *hadith* transmission methodology faced criticism. Scholars noted his laxity in verifying *isnāds*, as he frequently accepted *hadith* through *al-ijāzah* and *al-munāwalah* without proper scrutiny.<sup>83</sup> Critics like Ibn Ḥazm (d. 456 AH) accused him of failing to distinguish authentic from fabricated *hadith* and making errors in naming transmitters.<sup>84</sup>

#### 4. Baqī bin Makhlad al-Qurṭubī (201-276 AH)

Baqī ibn Makhlad undertook *al-riḥlah* to the Ḥijāz, Iraq, and Syria in pursuit of knowledge. During his travels, he studied under eminent scholars such as Ibn Abī Shaybah (d. 235 AH) in Kufa and Sufyān ibn 'Uyaynah (d. 198 AH) in Mecca. He successfully brought rare manuscripts back to Andalusia, including *al-Muṣannaf* of Ibn Abī Shaybah (d. 235 AH) and *al-Umm* by al-Shāfi'ī (d. 204 AH).<sup>85</sup> His return marked the beginning of a revolution in hadith studies in Andalusia. Despite opposition from local scholars who were anti-hadith, he received full support from Amīr Muḥammad ibn 'Abd

<sup>79</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. IX:484; Al-Suyūtī, *Tabaqāt Al-Huffāz*, 237.

<sup>80</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. XI:485; Al-Ziriklī, *Al-A'lām*, vol. IV:157.

<sup>81</sup> Al-Ziriklī, *Al-A'lām*, vol. IV:157; Al-Faraqī, *Tārīkh 'Ulamā' Al-Andalus*, vol. I:313.

<sup>82</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. IX:486.

<sup>83</sup> Al-Dhahabī, vol. IX:485; Al-Suyūtī, *Tabaqāt Al-Huffāz*, 237.

<sup>84</sup> Al-Dhahabī, *Siyar A'Lām Al-Nubalā'*, vol. IX:486.

<sup>85</sup> Al-Dhahabī, vol. XIII:286; Al-Ziriklī, *Al-A'lām*, vol. II:60.

al-Rahmān (d. 273 AH), who ordered the transcription of his works. Some Mālikī jurists in Andalusia viewed the hadith collections he introduced as foreign teachings conflicting with their school. However, the Amīr staunchly defended Baqī and mandated the study of his works.<sup>86</sup>

Baqī ibn Makhlad transmitted hadith from several prominent scholars, most notably Yaḥyā ibn Yaḥyā al-Laythī (d. 234 AH), his primary teacher in Cordoba.<sup>87</sup> He also studied under Yaḥyā ibn Bukayr (d. 231 AH) and Abū Muṣ‘ab al-Zuhrī (d. 242 AH), two key transmitters of Mālik ibn Anas's (d. 179 AH) *al-Muwaṭṭa'*.<sup>88</sup> Although he did not directly receive hadith from Aḥmad ibn Ḥanbal (d. 241 AH), he studied his jurisprudential methodology and hadith criticism.<sup>89</sup> Among his successors, his son Aḥmad ibn Baqī (d. 320 AH) became the primary transmitter of his works.<sup>90</sup> Other notable students, such as Aḥmad ibn ‘Abd Allāh al-Amawī (d. 330 AH) and ‘Abd Allāh ibn Yūnus al-Qayrawānī (d. 315 AH), played crucial roles in disseminating the hadith tradition across Andalusia and Maghreb.<sup>91</sup>

Baqī ibn Makhlad produced significant works in hadith and *tafsīr*. His most monumental work, *al-Musnad*, earned praise from Ibn Ḥazm (d. 456 AH) for its innovative combination of two hadith compilation methods: *musnad* (arranged by transmitter) and *muṣannaf* (arranged by theme).<sup>92</sup> In *tafsīr*, his *Tafsīr al-Qur’ān* was regarded by Ibn Ḥazm as superior even to al-Ṭabarī's exegesis. Additionally, his *al-Muṣannaf* stood out for its broader coverage compared to similar works by Ibn Abī Shaybah and ‘Abd al-Razzāq, particularly in compiling the legal opinions (*fatāwā*) of the Companions and *tābi‘ūn*.<sup>93</sup>

## 5. Muḥammad bin Waḍdāḥ al-Qurṭubī (199-287 AH)

Muḥammad ibn Waḍdāḥ undertook two rihlahs to the Islamic East. His first journey (218 AH/833 CE) focused on seeking ascetic (*zāhid*) teachers and spiritual devotion. During this trip, he met luminaries such as Aḥmad ibn Ḥanbal (d. 241 AH),

<sup>86</sup> Al-Dhahabī, *Siyar A’lām Al-Nubalā'*, vol. XIII:287.

<sup>87</sup> Al-Dhahabī, vol. XIII:286.

<sup>88</sup> Al-Ziriklī, *Al-A’lām*, vol. II:60.

<sup>89</sup> Al-Dhahabī, *Siyar A’lām Al-Nubalā'*, vol. III:287.

<sup>90</sup> Al-Dhahabī, *Tadhkīrah Al-Huffāz*, vol. II:151.

<sup>91</sup> Al-Dhahabī, *Siyar A’lām Al-Nubalā'*, vol. XIII:287.

<sup>92</sup> Al-Dhahabī, vol. XIII:287; Al-Ziriklī, *Al-A’lām*, vol. II:60.

<sup>93</sup> Al-Dhahabī, *Siyar A’lām Al-Nubalā'*, vol. XIII:287.

Yahyā ibn Ma‘īn (d. 233 AH), and Sa‘īd ibn Mansūr (d. 227 AH), though he collected few hadith.<sup>94</sup> His second riḥlah prioritized hadith collection, during which he studied under scholars like Ismā‘īl ibn Abī Uways (d. 226 AH) in Medina, Ibrāhīm ibn al-Mundhir (d. 236 AH) in Mecca, Hārith ibn Miskīn (d. 250 AH) in Egypt, and Sahnūn ibn Sa‘īd (d. 240 AH) in North Africa. In total, he learned from 175 transmitters across Baghdad, Syria, and Egypt.<sup>95</sup>

In Andalusia, his teachers included Yahyā ibn Yahyā al-Laythī (d. 234 AH), ‘Abd al-Mālik ibn Ḥabīb (d. 238 AH), and Muḥammad ibn Khālid al-Ashja‘ī (d. 250 AH). In the East, he studied under Aḥmad ibn Ḥanbal (d. 241 AH), Yahyā ibn Ma‘īn (d. 233 AH), and Abū Bakr ibn Abī Shaybah (d. 235 AH).<sup>96</sup> His prominent students —such as Aḥmad ibn Khālid, Qāsim ibn Aṣbagh (d. 340 AH), Muḥammad ibn Lubābah (d. 314 AH), and Ibn al-A’lā (d. 300 AH)— spread his hadith scholarship throughout Andalusia.<sup>97</sup>

Ibn Waḍdāḥ authored important works on hadith, asceticism, and theology, including *al-‘Ibād wa al-‘Ābidīn*, *Risālah al-Sunnah*, *Kitāb al-Ṣalāh fī al-Na’layn*, and *Kitāb al-Naẓar ilā Allāh Ta’ālā*.<sup>98</sup> His works emphasized rigorous hadith verification, though his methods drew criticism for allegedly rejecting narrations without thorough analysis. Notably, he was a strict critic who even amended Yahyā ibn Yahyā al-Laythī’s (d. 234 AH) transmissions in *al-Muwaṭṭa’* upon spotting errors —despite their authenticity— reflecting his preference for personal understanding over literal transmission.<sup>99</sup> Beyond the scholars discussed above, research has identified other key Andalusian hadith scholars who contributed significantly to the field, as summarized in the accompanying table.

<sup>94</sup> Al-Faraḍī, *Tārīkh ‘Ulamā’ Al-Andalus*, vol. II:17; Burhān ad-Dīn Ibn Farḥūn, *Al-Dībāj Al-Mažhab Fī Ma’rifat A’yān ‘Ulamā’ Al-Mažhab*, ed. Muḥammad al-Aḥmadī Abū An-Nūr (Kairo: Dār at-Turāth li at-Tab’ wa an-Nashr, 1433), vol. II:179.

<sup>95</sup> Ibn Sālim Makhlūf, *Shajarah Al-Nūr Al-Zakīyyah Fī Ṭabaqāt Al-Mālikīyyah* (Lebanon: Dār al-Kutub al-‘Ilmiyyah, 2003), vol. I:113; Al-Faraḍī, *Tārīkh ‘Ulamā’ Al-Andalus*, vol. II:17-18.

<sup>96</sup> Makhlūf, *Shajarah Al-Nūr Al-Zakīyyah Fī Ṭabaqāt Al-Mālikīyyah*, vol. I:113; Farḥūn, *Al-Dībāj Al-Mažhab Fī Ma’rifat A’yān ‘Ulamā’ Al-Mažhab*, vol. II:179.

<sup>97</sup> Al-Faraḍī, *Tārīkh ‘Ulamā’ Al-Andalus*, vol. II:18; Farḥūn, *Al-Dībāj Al-Mažhab Fī Ma’rifat A’yān ‘Ulamā’ Al-Mažhab*, vol. II:180.

<sup>98</sup> Al-Faraḍī, *Tārīkh ‘Ulamā’ Al-Andalus*, vol. II:18; Farḥūn, *Al-Dībāj Al-Mažhab Fī Ma’rifat A’yān ‘Ulamā’ Al-Mažhab*, vol. II:180.

<sup>99</sup> al-Qādī Abū Bakr ibn Al-‘Arabī, *Al-Masālik Fī Sharḥ Muwaṭṭa’ Mālik* (Beirut: Dār al-Gharb al-‘Islāmī, 2007), vol. I:144.

**Table 2:** Andalusian hadith scholars

Name	Major Works
Yaḥyā bin Ibrāhīm bin Muzayn (d. 259 AH) <sup>100</sup>	<i>Tafsīr al-Muwatṭa'</i> , <i>Tasmiyat al-Rijāl al-Mažkūrīn fīhi</i> , <i>al-Mustaqsiyah</i> , <i>Fadā'il al-Ilm</i> , <i>Fadā'il al-Qur'ān</i>
Abū al-'Abbās al-Ghumrī (d. 392 AH) <sup>101</sup>	<i>al-Wajāzah fī Ṣīḥat al-Qawl bi al-'Ijāzah</i>
Muhammad bin Fuṭays bin Wāṣil al-Ghāfiqī (229-319 AH) <sup>102</sup>	<i>al-Raw' wa al-Ahwāl</i> , <i>ad-Du'ā'</i>
Ibn Ayman Shaykh al-Andalus (252-330 AH) <sup>103</sup>	<i>al-Sunan</i>
Abū 'Umar bin Ḥazm (d. 350 AH) <sup>104</sup>	<i>al-Tārīkh al-Kabīr fī Asmā' al-Rijāl</i>
Ibn Abī Zamanīn (324-399 AH) <sup>105</sup>	<i>al-Muqarrib fī Ikhtiṣār al-Mudawwanah</i> , <i>Muntaḥab al-Āḥkām alladī sāra fī al-'Āfāq</i> , <i>al-Wathā'iq</i> , <i>al-Mažhab fī al-Fiqh</i> , <i>Mukhtasar Tafsīr Ibn Sallām</i> , <i>Hayāt al-Qulūb fī az-Zuhd</i> , <i>Uns al-Murīdīn</i> , <i>an-Naṣā'iḥ al-Manzūmah</i>
Muhammad bin Ḥārith al-Khushanī (d. 361 AH) <sup>106</sup>	<i>al-Ittifāq wa al-Ikhtilāf</i> , <i>al-Futuḥā</i> , <i>Tārīkh al-Andalus</i> , <i>Tārīkh al-'Ifriqiyīn</i> , <i>an-Nasab</i>
Abū al-Qāsim bin al-Dabbāgh (325-393 AH) <sup>107</sup>	<i>Musnad Āḥādīth Mālik</i> , <i>Musnad Āḥādīth Shu'bah</i> , <i>al-Kunā allatī li al-Šāhābah</i> , <i>Aqdiyat Shurayḥ</i> , <i>al-Khā'iṭīn</i> , <i>Zuhd Bishr al-Ḥāfi</i>
'Atīyyah bin Sa'īd al-Andalusī (d.	<i>Tajwīz al-Samā'</i>

<sup>100</sup> Al-Faraḍī, *Tārīkh 'Ulamā' Al-Andalus*, vol. II: 178.

<sup>101</sup> Al-Ziriklī, *Al-A'lām*, vol. VIII:119.

<sup>102</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. XI:388.

<sup>103</sup> Al-Ziriklī, *Al-A'lām*, vol. VI:248.

<sup>104</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. XII:191.

<sup>105</sup> Shamsu al-Dīn Al-Dhahabi, *Tārīkh Al-Islām Wa Wafiyāt Al-Mashāhīr Wa Al-A'lām*, 1st ed., ed. Bashār 'Iwād Ma'rūf (Beirut: Dār al-Magrib al-Islāmi, 2003), vol. VIII:807.

<sup>106</sup> Al-Dhahabī, *Siyar A'lām Al-Nubalā'*, vol. XII:232.

<sup>107</sup> Al-Dhahabī, vol. XII:544.

407 AH) <sup>108</sup>	
Ibn Baṭṭāl al-Qurtubī (d. 449 AH) <sup>109</sup>	<i>Sharḥ Ṣaḥīḥ al-Bukhārī, al-I'tiṣām fī al-Ḥadīth</i>

*Al-Riḥlah* formed the backbone of hadith transmission. During the 2nd–3rd centuries AH, scholars such as Mu‘āwiyah ibn Ṣalīḥ (d. 125 AH) frequently traveled to Syam and Ḥijāz, a practice that later expanded to Iraq and Egypt in the 3rd–4th centuries AH through figures like Baqī ibn Makhlad and Qāsim ibn Aṣhbagh. The objectives of *al-riḥlah* included seeking direct *isnād* from teachers in the East—as exemplified by Yaḥyā ibn Yaḥyā al-Laythī’s study under Mālik ibn Anas— collecting rare manuscripts such as al-Muṣannaf of Ibn Abī Shaybah by Baqī, and verifying narrations as demonstrated by Muḥammad ibn Waddāḥ’s cross-referencing with Aḥmad ibn Hanbal.

The *al-riḥlah* of Andalusian scholars exerted three major influences. First, it revitalized hadith criticism methodology through Ḥanbalī thought introduced by Baqī ibn Makhlad, thereby mitigating the rigidity of the Mālikī school. Second, it expanded scholarly networks, as seen in ‘Abd al-Mālik ibn Ḥabīb’s travels to Egypt, which strengthened intellectual ties with students of Mālik ibn Anas like Aṣhbagh ibn al-Faraj. Third, it sparked tensions between reformist scholars such as Baqī and Ibn Waddāḥ and conservative Mālikī jurists. These shifts reflect the evolution of *al-riḥlah* from its early concentration in Syam and Ḥijāz (2nd century AH) to a broader scope encompassing Iraq, Egypt, and Qayrawan (3rd–4th centuries AH), primarily aimed at manuscript collection and *isnād* verification.

Regarding the teacher-student networks in Andalusia, hadith transmission followed a structured, transregional pattern. Yaḥyā ibn Yaḥyā al-Laythī (d. 234 AH) emerged as a central figure in this network. He studied directly under prominent hadith scholars such as Mālik ibn Anas in Medina and al-Layth ibn Sa‘d in Egypt, later imparting knowledge to subsequent generations of Andalusian scholars, including Baqī ibn Makhlad, Muḥammad ibn Waddāḥ, and ‘Isā ibn Dīnār, who became the core of the Mālikī school in Andalusia. Baqī ibn Makhlad (d. 276 AH) played a pivotal role in expanding

<sup>108</sup> Al-Dhababī, vol. XIII:133.

<sup>109</sup> Ṣiddīq Ḥasan Al-Qinnawjī, *Al-Tāj Al-Mukallal Min Jawāhir Ma’āthir Al-Ṭirāz Al-Ākhar Wa Al-Awwal*, 1st ed. (Qatar: Wizārat al-Awqāf wa ash-Shu‘ūn al-Islāmiyyah, 2007), 287.

Andalusia's hadith network by studying under leading Eastern scholars like Ibn Abī Shaybah in Kufa and Sufyān ibn 'Uyaynah in Mecca; his student Qāsim ibn Aṣhbagh later became an authority in hadith exegesis.

However, this scholarly network faced challenges due to inter-school rivalry. Followers of al-Awzā'ī, represented by Ṣa'ṣa'ah ibn Salām (d. 192 AH) and 'Abd al-Mālik ibn Ḥabīb, ultimately lost influence to the Mālikī faction led by Yaḥyā al-Laythī. Similarly, the Zāhirī school promoted by Ibn Ḥazm struggled to flourish amid opposition from dominant Mālikī scholars. Gradually, this network can be categorized into: (1) the generation of Eastern teachers like Mālik ibn Anas and al-Awzā'ī; (2) the first generation of Andalusian scholars, such as Yaḥyā al-Laythī and Ibn Ḥabīb; (3) the hadith critics like Baqī ibn Makhlad and Ibn Wāddāh; and (4) the exegetes of hadith, including Ibn Baṭṭāl and Qāsim ibn Aṣhbagh.

In terms of hadith literature in Andalusia, four major trends emerged. First, the writing of commentaries and transmissions of *al-Muwaṭṭa'* by Imam Mālik, reflecting the Mālikī school's dominance. Examples include *Tafsīr al-Muwaṭṭa'* by Yaḥyā ibn Ibrāhīm ibn Muzayn and *Tafsīr Ghārīb al-Muwaṭṭa'* by 'Abd al-Mālik ibn Ḥabīb. Additionally, *Musnad Aḥādīth Mālik* by Ibn al-Dabbāgh (d. 393 AH) further solidified the school's authority. Second, critical studies on hadith transmission methods arose, such as *Tajwīz al-Samā'* by 'Atīyyah ibn Sa'īd (d. 407 AH) on modes of hadith reception and *al-Wajāzah fī Ṣīḥat al-Qawl bi al-Ijāzah* by al-Ghumrī (d. 392 AH) examining the validity of *ijāzah*. Third, innovations in hadith compilation appeared, exemplified by al-Musnad of Baqī ibn Makhlad, which combined *al-musnad* and *al-muṣannaf* methods. Additionally, *Sharḥ Ṣaḥīḥ al-Bukhārī* by Ibn Baṭṭāl became the first commentary on *Ṣaḥīḥ al-Bukhārī* in the Western Islamic world. Fourth, studies in *al-rijāl* (biographical evaluation) and historiography flourished, as seen in *al-Tārīkh al-Kabīr fī Asmā' al-Rijāl* by Abū 'Umar ibn Ḥazm (d. 350 AH) and *Tārīkh 'Ulamā' al-Andalus* by Ibn al-Faraḍī (d. 403 AH).

## Conclusion

By highlighting the scholarly complexity of hadith studies while confirming the existence of distinct yet complementary models of knowledge production between Baghdad and Andalusia in pre-5th-century Hijri hadith scholarship, this study reveals

significant differences in three key aspects: patterns of scholarly *al-rihlah*, structures of intellectual networks, and characteristics of written works. In Andalusia, *al-rihlah* exhibited an expansive trajectory, shifting from Syam and Hijāz toward the intellectual centers of the East —namely Iraq and Egypt— with the primary objectives of securing strong *isnād*, acquiring rare manuscripts, and establishing a localized hadith tradition. In contrast, Baghdad's *al-rihlah* model reinforced scholarly authority by leveraging the city's central position as a magnet for scholars. The teacher-student networks in Andalusia were hierarchical and territorial, heavily centralized around key figures such as Yahyā al-Laythī and deeply influenced by the Mālikī school. Meanwhile, Baghdad featured dynamic inter-school networks with continuous scholarly succession across generations—from Shu'bah ibn al-Ḥajjāj to al-Dāraqutnī—without hegemonic constraints. In terms of literary output, Andalusia's hadith works were dominated by *sharḥ* on *al-Muwatṭa'*, alongside innovations such as Baqī's *al-Musnad*. Baghdad, however, produced a more diverse range of genres, including *al-musnad*, *al-'ilal*, *al-gharīb*, and *al-rijāl*.

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