

The Influence of Ibn al-Qayyim on al-Sakhawi's Hadith Thought: An Analytical Study of Fath al-Mughith through the Theory of Intellectual Influence

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Abstract

The development of *hadith* scholarship was shaped by the transmission and transformation of ideas across generations of scholars. However, the extent to which Ibn al-Qayyim al-Jawziyyah influenced al-Sakhawi's hadith thought in *Fath al-Mughith* remains insufficiently explored, particularly in the absence of a direct teacher–student relationship. This study aims to examine the influence of Ibn al-Qayyim on al-Sakhawi's hadith methodology and epistemological orientation. Employing a qualitative library research approach, the study analyzes primary and secondary sources through descriptive analysis within the framework of intellectual influence theory, while conclusions are drawn deductively. The findings indicate that Ibn al-Qayyim's influence on al-Sakhawi operates primarily at the epistemological and methodological levels rather than through mere citation. This influence is reflected in al-Sakhawi's adoption of decisive positions in hadith classification, including the treatment of *mursal marfu'* reports, and in his synthetic method of combining *isnad* criticism, Salaf practice, juristic authority, and broader normative considerations in evaluating hadith evidence. It is also evident in the distinction between the status of transmission and the value of religious practice, particularly in discussions of written *salawat*. The study concludes that Ibn al-Qayyim's influence is structural and latent, shaping al-Sakhawi's modes of reasoning while preserving the mainstream framework of classical hadith methodology.

Keywords: Ibn al-Qayyim; al-Sakhawi; *Fath al-Mughith*; intellectual influence

Introduction

The development of hadith scholarship in the classical Islamic tradition cannot be separated from processes of intellectual transmission and interaction across generations of scholars.¹ This dynamic demonstrates that the construction of hadith thought is not a product that emerges in isolation; rather, it is formed through critical dialogue, methodological influence, and epistemological continuity, whether between teacher and student or among scholars who lived in closely connected historical periods.² In this context, the study of intellectual influence serves as an important analytical instrument for tracing how the ideas, approaches, and conceptual frameworks of one scholar shape the scholarly orientation of another, particularly within the field of hadith studies.

One of the central figures who exerted a wide-ranging influence within the landscape of Islamic scholarship is Ibn al-Qayyim al-Jawziyyah.³ Known as the foremost student of Ibn Taymiyyah, Ibn al-Qayyim not only contributed significantly to the fields of jurisprudence and theology but also exerted a profound influence on the methodology of hadith interpretation.⁴ His approach, which emphasizes the integration of revealed texts, the objectives of Islamic law, and rational analysis, renders his thought relevant across disciplinary boundaries, including within the discourse of hadith studies.⁵ Ibn al-Qayyim's views on the critique of *isnad*, the interpretation of *matn*, and the relationship between hadith and socio-historical reality reflect a distinctive and progressive methodological orientation for his time.

¹ Marwan Mas'ud, Triadi Wicaksono, and Teguh Dwi Cahyadi, "A Thematic Study of the Book Ma'rifah 'Ulum al-Hadith: An Analysis of the Classification of 'Illah from Al-Hakim's Perspective," *International Journal of Umranic Studies* 9.1 (2026), 13-32.

² Marwan Mas'ud, Emha Hasan Ayatullah, and Muhid Muhid, "Ibn Hajar's Chronological Critique of Hadith Narrations in al-Talkhis al-Habir: A Historical-Critical Study," *Ulum Al-Sunnah* 3. 2 (2025), 58-72.

³ Nofaldi Nofaldi, "Ijtihad Ibn Qayyim Al-Jawziyyah dan al-Maqasid al-Juz'iyah: Refleksi Penyelesaian Kasus Hukum Islam," *Al-Manahij: Jurnal Kajian Hukum Islam* 12.1 (2018), 71-86.

⁴ Maasid Siddiq Mohiyuddin Ganai, "The Significance of Usul al-Fiqh in Islamic Jurisprudence: Exploring the Contributions of Ash-Shafi'i, Ibn Taymiyah, and Ibn al-Qayyim," *Al-Bukhari Journal of Arabic and Islamic Studies* 3.2 (2023), 15-28.

⁵ Muhammad Faiq Abdullah Syafie and Muhajirin Muhajirin, "The Concept of Maqashid Sharia According to Ibn Taymiyyah and Ibn Qayyim Al-Jauziyah and Its Implementation in Economics," *Journal of Islamic Economy* 2.1 (2025), 14-24.

On the other hand, al-Sakhawi stands as one of the leading hadith scholars of the ninth century, best known for his monumental work *Fath al-Mughith*, a commentary on *Alfiyyat al-Hadith* by al-Iraqi.⁶ This work does not merely function as a technical exposition of the principles of *mustalah al-hadith*; rather, it also reflects al-Sakhawi's epistemological framework in understanding, classifying, and evaluating hadith.⁷ Accordingly, *Fath al-Mughith* occupies a strategic position in the study of classical hadith scholarship and continues to serve as an authoritative reference to the present day.

Although al-Sakhawi is often positioned as a representative of the mainstream Shafi'i tradition in hadith scholarship, a close examination of *Fath al-Mughith* indicates the presence of intellectual influences from earlier scholars, including Ibn al-Qayyim. Such influence is not always explicit in the form of direct quotations; rather, it is discernible through similarities in patterns of argumentation, methodological inclinations, and critical attitudes toward certain hadith classifications or established scholarly practices. This observation gives rise to an important academic question: to what extent did Ibn al-Qayyim's thought shape al-Sakhawi's construction of hadith scholarship, and in which aspects can this influence be systematically identified?

Based on this background, the present article aims to analyze the influence of Ibn al-Qayyim on al-Sakhawi's hadith thought by taking *Fath al-Mughith* as its primary object of study. The research employs the theory of intellectual influence as its analytical framework in order to trace conceptual relations, methodological continuities, and transformations of thought between the two figures. Through this approach, the study is expected to make an academic contribution by enriching our understanding of the dynamics of hadith scholarship and by affirming that the classical hadith tradition is dialogical and evolutionary in nature, rather than static and monolithic.

⁶ Muhammad ibn Abd al-Rahman Abi Bakr ibn Uthman ibn Muhammad al-Sakhawi, *Fath Al-Mughith Bi-Sharh Alfiyat al-Hadith Lil-Iraqi*, ed. Ali Husayn Ali, 1st ed. (Egypt: Maktabat al-Sunnah, 2003), Vol. 1, 10.

⁷ Umayah, "Epistemology of Hadith Understanding: A Theoretical Study," *Jurnal Multidisiplin Madani* 3.3 (2023), 739-62.

Previous research related to this theme includes a study entitled “The Method of Imam al-Sakhawi in Transmitting from His Teacher al-Hafiz Ibn Hajar in the Book *Fath al-Mughith*,” written by Said al-Rimawi.⁸ This study emphasizes several important points. First, the number of narrations transmitted by al-Sakhawi from his teacher, as recorded in the study, represents only a provisional calculation and may contain inaccuracies, thus requiring further verification. Second, al-Sakhawi's breadth of knowledge, both in linguistics and in hadith studies, is evident from his practice of citing thousands of scholarly opinions in addressing various issues across his works. Third, al-Sakhawi's independent intellectual character is reflected in his willingness to differ from and even correct his teacher, while still maintaining respect for his teacher's influence. Such differences of opinion form part of the dynamics of scholarly discourse and do not automatically indicate correctness without thorough analysis.

The study entitled “The Influence of Ibn al-Qayyim on al-Sakhawi's Hadith Thought: An Analytical Study of *Fath al-Mughith* Through the Theory of Intellectual Influence” offers several elements of novelty and originality. First, it proposes a shift in the focus of intellectual influence studies within research on *Fath al-Mughith*. Based on a survey of the existing literature, earlier studies, such as that of Said al-Rimawi, tended to concentrate on the direct transmission of knowledge between al-Sakhawi and his immediate teacher, Ibn Hajar al-Asqalani, employing a descriptive approach to methods of transmission and the student's critical stance toward the teacher. By contrast, the present study directs its analysis toward the indirect intellectual influence of Ibn al-Qayyim al-Jawziyyah on the construction of al-Sakhawi's hadith thought. In this way, it broadens the scope of inquiry from a linear teacher-student relationship to a wider network of intellectual influences across schools of thought and generations.

Second, the novelty of this article lies in its use of the theory of intellectual influence as the primary analytical framework in hadith studies. Classical hadith scholarship has often limited itself to identifying explicit quotations, chains of scholarly transmission,

⁸ Said al-Rimawi, “Manhaj al-Imam al-Sakhawi fi al-Naql 'an Shaykhihi al-Hafiz Ibn Hajar fi Kitab *Fath al-Mughith*,” *Majallah al-Isti'nas* 2.1 (2024), 3-28.

or *madhhab* affiliations. This study moves beyond such approaches by tracing influence through conceptual indicators, such as similarities in patterns of argumentation, methodological tendencies in hadith criticism, and epistemological attitudes toward the relationship between *isnad*, *matn*, and *maqasid*. Through this approach, Ibn al-Qayyim's influence is not measured solely by nominal references or literal citations, but rather by the resonance of ideas and underlying structures of thought internalized within al-Sakhawi's work.

Third, this article offers a new reading of Fath al-Mughith, viewing it not merely as a technical commentary on *mustalah al-hadith*, but as a text that embodies intellectual dynamism and methodological dialogue with earlier traditions. By positioning Fath al-Mughith as a space for articulating Ibn al-Qayyim's influence, the study demonstrates that the work does not simply represent the Shafi'i mainstream in a static manner, but also absorbs and reworks critical ideas originating outside the madhhab, particularly from the intellectual tradition of Ibn al-Qayyim.

Fourth, the novelty of this article also lies in its conceptual contribution to the study of the development of hadith scholarship. It shows that classical hadith studies evolved through dialogical and evolutionary mechanisms rather than solely through authoritative transmission. By uncovering Ibn al-Qayyim's influence on al-Sakhawi's thought, the study illustrates that the boundaries between madhhabs and disciplines within the hadith tradition were fluid and open to the exchange of ideas. These findings also challenge the assumption that ninth-century *Hijri* hadith scholars were merely passive transmitters of tradition without significant methodological innovation.

Methodology

This article employs a qualitative methodology, which focuses on understanding and interpreting social phenomena through the subjective perspectives of the individuals involved. Rooted in the disciplines of anthropology and sociology, qualitative inquiry is based on the premise that social reality can be investigated

systematically and with academic rigor.⁹ The primary strategy for data collection in this study is library research. This approach is characterized by several key features, including engagement with documentary materials, utilization of data that is already available, freedom from temporal and spatial limitations, and reliance predominantly on secondary information sources.¹⁰

In this study, data handling draws on both primary and secondary materials. Primary sources consist of original documents that offer direct evidence about the research subject, without being filtered through other scholars' interpretations.¹¹ The principal source for this study is Fath al-Mughith by al-Sakhawi. Secondary materials include information acquired from external sources rather than gathered firsthand by the researcher.¹² The sources reviewed encompass peer-reviewed journal publications, modern academic books, and traditional classical Islamic works.

The theoretical foundation of this research is the theory of intellectual influence, a framework used in the study of intellectual history to track how the ideas, concepts, and approaches of one thinker affect those of others over time. This influence is viewed not as simple copying of texts, but as a dynamic process in which ideas are transmitted, adapted, and transformed within specific scholarly traditions. Thus, this theory positions academic works as outcomes of ongoing intellectual exchange shaped by their historical, social, and epistemological environments.

In practical terms, the application of the theory of intellectual influence involves several methodological stages. The first step is to identify the main figures and central concepts that

⁹ Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7.1 (2018), 23-48.

¹⁰ Oranus Tajedini et al., "How to Increase the Loyalty of Public Library Users? A Qualitative Study," *Journal of Librarianship and Information Science* 52.2 (2019), 317-30.

¹¹ Nur Lailatul Musyafaah et al., "The Role of Women Workers in Surabaya, East Java, Indonesia, in Meeting Families' Needs During the Covid-19 Pandemic: A Maqasid Shariah Perspective," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17.1 (2022), 60-90.

¹² Sarah Siregar et al., "Factionalisation in the Prosperous Justice Party (Partai Keadilan Sejahtera): Underlying Reasons for the Emergence of the New Direction of the Indonesia Movement (Garbi)," *Al-Jamiah: Journal of Islamic Studies* 62.1 (2024), 153-83.

form the focus of the research. The second step involves examining each figure's historical context and intellectual tradition to uncover possible channels of influence. The third step requires a comparative analysis of primary texts to detect parallels in ideas, methodologies, or argumentative structures. The fourth step entails reconstructing patterns or networks of intellectual influence to illustrate the direction and nature of idea transmission. Finally, the fifth step assesses how thought has evolved, determining the degree to which original ideas have been adopted, modified, or further developed by the receiving thinker.¹³

In this article, data are examined using descriptive analysis, an approach that systematically outlines the attributes and qualities of the gathered information without engaging in hypothesis testing or forecasting. Once the data have been described, the findings are synthesized and interpreted using deductive reasoning to derive logical conclusions grounded in established theoretical principles,¹⁴ in which broad observations are initially examined and subsequently refined into particular conclusions supported by evidence.

A Brief Overview of the Biography of Ibn al-Qayyim al-Jawziyyah

Ibn al-Qayyim al-Jawziyyah, whose full name is Muhammad ibn Abi Bakr ibn Ayyub ibn Sa'd al-Zur'i al-Dimashqi, was born in 691 AH/1292 CE in Damascus, an important center of learning in the Islamic world during the Mamluk dynasty.¹⁵ The epithet Ibn al-Qayyim is attributed to his father, who served as the qayyim (administrator or head) of the al-Jawziyyah Madrasa in Damascus.¹⁶ This familial environment and educational institution played a formative role from an early age in shaping Ibn al-

¹³ Mike Grimshaw, "Towards a Manifesto for a Critical Digital Humanities: Critiquing the Extractive Capitalism of Digital Society," *Palgrave Communications* 4.1 (2018), 1-8.

¹⁴ Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18.4 (2018), 383-400.

¹⁵ Ibn al-Qayyim Al-Jawziyyah, *Al-Jami Fi Amthal al-Quran li al-Allamah Ibn al-Qayyim*, ed. Abu Uways al-Kurdi, 1st ed. (Kaherah: Maktabah Ibn Taymiyyah, 2009), 21.

¹⁶ Muhammad ibn Abd al-Wahhab al-Tamimi, *Mukhtasar Zad Al-Ma'ad*, 2nd ed. (Kaherah: Dar al-Rayyan li al-Turath, 1987), 5.

Qayyim's intellectual inclinations toward the Islamic sciences, particularly jurisprudence, hadith, and Quranic exegesis.

From an early age, he was known as a figure who was deeply devoted to the pursuit of knowledge and endowed with a strong intellectual capacity.¹⁷ He studied a wide range of Islamic disciplines, including the Quran and the sciences of *tafsir*, hadith, and *'ulum al-hadith*, Hanbali jurisprudence, *'usul al-fiqh*, the Arabic linguistic sciences, and Islamic creed.¹⁸ Among the most decisive phases of his intellectual journey was his encounter with Ibn Taymiyyah, who subsequently became his principal teacher and the most influential figure in shaping Ibn al-Qayyim's scholarly orientation.¹⁹ Their relationship was not merely formal in the sense of teacher and student, but developed into a profound intellectual bond, characterized by critical dialogue, methodological loyalty, and intellectual courage.

For more than a decade, Ibn al-Qayyim accompanied Ibn Taymiyyah in a wide range of scholarly activities, including teaching, writing, and engaging in intellectual polemics.²⁰ He even shared periods of imprisonment with his teacher as a consequence of theological and juristic views that were deemed controversial by the religious and political authorities of the time.²¹ This experience profoundly shaped Ibn al-Qayyim's intellectual character, forming him into a scholar who was independent in thought, critical of *taqlid*, and courageous in reassessing established views, while remaining firmly grounded in the Quran, the Sunnah, and the understanding of the *salaf*.

After the death of Ibn Taymiyyah in 728 AH/1328 CE, Ibn al-Qayyim al-Jawziyyah emerged as one of the principal heirs to his teacher's intellectual legacy, albeit with a distinctive character

¹⁷ Jamal ibn Muhammad al-Sayyid, "Ibn Qayyim Al-Jawziyah Wa Juhuduh fi Khidmat al-Sunnah al-Nabawiyah Wa-Ulumihah" (PhD Thesis, Imadat al-Baith al-Ilmi bi-al-Jamiah al-Islamiyah, 2004), 35.

¹⁸ Salih ibn Fawzan ibn Abd Allah Al-Fawzan, *Al-Mulakhkhas fi Sharh Kitab al-Tawhid*, 1st ed. (Riyadh: Dar al-Asimah, 2001), 160.

¹⁹ Muhammad ibn Abi Bakr Ibn Qayyim al-Jawziyah, *Bada'i' al-Fawa'id*, ed. Ali ibn Muhammad al-'Imran, 5th ed. (Riyadh: Dar 'Ata'at al-'Ilm, 2019), 6.

²⁰ Muhammad Siddiq Khan, *Al-Taj al-Mukallal Min Jawahir Maathir al-Tiraz al-Akhar Wa al-Awwal*, 1st ed. (Qatar: Wizarat al-Awqaf wa-al-Shuun al-Islamiyyah, 2007), 410.

²¹ Muhammad ibn Abi Bakr Ibn Qayyim al-Jawziyah, *Ighathah al-Lahfan fi Hukm Talaq al-Ghadban*, ed. Umar Sulayman al-Hafyan, 1st ed. (Beirut, Lebanon: Muassasat al-Risalah, 2004), 24.

and scholarly style. Whereas Ibn Taymiyyah is renowned for his sharp and polemical mode of argumentation, Ibn al-Qayyim adopted a more systematic, reflective, and pedagogical approach.²² He further developed his teacher's ideas by expanding the analysis to include ethical dimensions, spirituality, and the objectives of Islamic law, thereby endowing his works with broad relevance across multiple disciplines.

In the field of hadith, Ibn al-Qayyim did not function merely as a transmitter or commentator, but also as a methodological thinker. He devoted considerable attention to the relationship between *isnad* and *matn*, while emphasizing the importance of understanding hadith within the framework of the objectives of Islamic law and social reality. His views reflect a critical stance toward purely literalist interpretations that neglect context, without lapsing into subjectivism that would undermine the authority of the revealed texts.²³ This approach established him as a significant figure in discussions concerning hadith validity, legal interpretation, and the harmonization of transmitted evidence with rational analysis.

The intellectual productivity of Ibn al-Qayyim is reflected in the remarkable breadth and diversity of his writings. He authored works across a wide range of disciplines, including hadith, *fiqh*, *usul al-fiqh*, Quranic exegesis, creed, and *Sunni tasawwuf*. His works, such as *I'lam al-Muwaqqi'in*, *Zad al-Ma'ad*, *Miftah Dar al-Sa'adah*, and *Madarij al-Salikin*, demonstrate the vast scope of his scholarship and the depth of his analytical insight.²⁴ In these works, Ibn al-Qayyim consistently articulates an integrative method of *istinbat*, combining textual evidence, rational reasoning, and the objectives of Islamic law.

Ibn al-Qayyim passed away in 751 AH/1350 CE in Damascus and was buried in *the al-Bab al-Saghir* Cemetery. His intellectual legacy has remained vibrant and continues to shape Islamic scholarly discourse to the present day, particularly in the

²² Group of Authors, *Majallah Jamiah Umm al-Qura li Ulum al-Shariah Wa al-Lughah al-Arabiyah Wa Adabiha*, 1st ed. (Makkah: Jamiah Umm al-Qura li Ulum al-Shariah wa al-Dirasat al-Islamiyyah, 2007), 360.

²³ Ibn al-Qayyim, *Al-Jami fi Amthal al-Quran*, Li-l-Allamah Ibn al-Qayyim, 29.

²⁴ Muhammad ibn Abd al-Wahhab al-Tamimi, *Mukhtasar Zad Al-Maad*, 10.

fields of *fiqh*, hadith, and Islamic thought more broadly.²⁵ He is remembered as a scholar who successfully bridged tradition and renewal, fidelity to the *Sunnah* and intellectual courage, as well as spiritual depth and analytical rigor.

A Brief Overview of al-Suyuti's Biography

Jalal al-Din Abu al-Fadl Abd al-Rahman ibn Abi Bakr al-Suyuti was born in Cairo, Egypt, on 3 October 1445 CE (1 Rajab 849 AH) during the period of Mamluk rule.²⁶ The surname al-Suyuti originates from the city of Asyut in Egypt, where his family settled after migrating there, and it reflects their geographic roots. He was also referred to by distinguished titles such as *al-Imam*, *al-Hafiz*, and *al-Mujtahid*, and earned the nickname Ibn al-Kutub (the son of books) due to his lifelong immersion in a scholarly environment. According to popular accounts, at the time of his birth, his mother placed him on top of a pile of his father's books, symbolizing the profound influence that books and learning had on his upbringing.²⁷ This suggests that al-Suyuti grew up surrounded by a highly intellectual atmosphere from an early age, which played a crucial role in shaping his identity and establishing his reputation as a leading scholar in the Islamic tradition.

From early childhood, al-Suyuti displayed remarkable intellectual ability and a deep enthusiasm for learning, quickly distinguishing himself in his studies.²⁸ By the age of eight, he had already committed the entire Quran to memory and went on to deepen his expertise across a broad spectrum of Islamic disciplines, including grammar, morphology, rhetoric, the

²⁵ Jamal ibn Muhammad al-Sayyid, "Ibn Qayyim al-Jawziyah Wa Juhuduh fi Khidmat al-Sunnah al-Nabawiyah Wa Ulumiha," 35.

²⁶ "Al-Suyuti | Medieval Scholar, Islamic Theologian, Historian," Britannica, accessed January 6, 2026, <https://www.britannica.com/biography/al-Suyuti>.

²⁷ Abd al-Rahman Sabah Saeed al-Hamandi, "The Foundational Opinions of Imam Al-Suyuti on Legal Inference from the Sunnah in His Book "Sharḥ al-Kawkab al-Sati" (The Prophet's (Peace Be upon Him) Reports: Selected Models) - A Thematic Study," *Journal of Tikrit University for Humanities* 32.3 (2025), 337-357.

²⁸ Mohamad Ali El Hasan, "Between Condemnation and Exoneration: The Sunni Scholarly Debate on Yazid in Bilad al-Sham and Bilad al-Rum (1300-1700)," (Master's Thesis, American University of Beirut (AUB), Lebanon, 2025).

foundational principles of jurisprudence, as well as the sciences of hadith and Quranic exegesis.²⁹ Although he lost his father when he was still very young, this setback did not prevent him from pursuing his education and continuing his scholarly development.³⁰ Rather, he was raised in an atmosphere that actively nurtured and encouraged his intellectual growth.

Al-Suyuti lived at a time when Islamic scholarship in Egypt was highly vibrant, and he became a leading and influential authority across a wide range of academic disciplines within that scholarly flourishing.³¹ In addition to his expertise in hadith, he was also acknowledged as a Quranic exegete (mufasssir), historian, expert in language studies, and a qualified mujtahid in Islamic law, known for his authority across a range of scholarly disciplines. He was instrumental in bringing together a wide range of scholarly traditions, and his writings demonstrate both the extensive scope and depth of knowledge found in the Islamic religious sciences.³² This suggests that al-Suyuti was a scholar with expertise in multiple disciplines who played a key role in bringing together various strands of Islamic scholarship during a period when religious sciences were particularly vibrant in Egypt.

Al-Suyuti's scholarly output was vast, with estimates ranging from over 500 to more than 700 works attributed to him across a wide array of Islamic disciplines. These writings include major contributions such as Quranic commentaries like *Tafsir al-Jalalayn* and *al-Durr al-Manthur*, essential hadith compilations such as *al-Jami' al-Saghir*, *al-Jami' al-Kabir*, and *Tadrib al-Rawi*, as well as significant linguistic works like *al-Muzhir fi Ulum al-*

²⁹ Gibril Fouad Haddad, "Topology and Inimitability: Ibn Ashur's Theory of Tafsir in the Ten Prolegomena to al-Tahrir Wa'l-Tanwir," *Journal of Quranic Studies* 21.1 (2019), 50-111.

³⁰ Jalal al-Din al-Suyuti, *Al-Wafiyah bi Ikhtisar al-Alfiyah (Alfiyat Ibn Malik)*, ed. Hamzah Mustafa Hasan Abu Tawhah, 1st ed. (Egypt: Muassasat Ilm li Ihya al-Turath wa al-Khadamah al-Raqmiah, 2019), 10.

³¹ Mary Elston, "Ali Juma as Editor: Reviving the Hashiya in Late-Twentieth-Century Egypt," *Philological Encounters* 10.1-3 (2024), 1-28.

³² Samer MK Dajani, "Ibn Arabi's Conception of Ijtihad: Its Origins and Later Reception," (PhD Thesis, SOAS, University of London, 2015).

Lughah. His writings cover diverse subjects from Quranic exegesis and prophetic traditions to language and history solidifying his reputation as one of the most productive and influential scholars in the classical Islamic intellectual tradition. After a life devoted to learning, he passed away in Cairo on 17 October 1505 CE (911 AH) and was buried in the Qusun Cemetery in the same city.³³ His intellectual legacy has endured over the centuries, and many of his writings remain important sources of reference in both historical and modern Islamic scholarship.

Analysis of the Influence of Ibn al-Qayyim al-Jawziyyah on al-Sakhawi's Hadith Thought

Departing from the academic assumption that hadith thought in the classical Islamic tradition was formed through complex networks of intellectual influence that were not always direct, Ibn al-Qayyim, with his methodological approach emphasizing the integration of isnad criticism, matn analysis, and considerations of maqasid al-shariah, made an important contribution to renewing modes of hadith understanding beyond a purely technical framework. Meanwhile, al-Sakhawi, through his work *Fath al-Mughith*, is widely recognized as a representative of the mainstream hadith scholarship of the ninth century AH, who systematized and developed the principles of *mustalah al-hadith*. An analysis of the intellectual relationship between these two figures is therefore essential to uncover the extent to which Ibn al-Qayyim's ideas whether explicitly or implicitly shaped al-Sakhawi's methodological construction and epistemological stance in evaluating hadith. Such an analysis demonstrates that *Fath al-Mughith* functions not merely as a normative technical text, but also as a space of intellectual dialogue that reflects the dynamic development of classical hadith studies.

i. Al-Sakhawi states: "Imam Malik, namely Ibn Anas, in the well-known view attributed to him, and likewise Imam Abu Hanifah al-Nu`man ibn Thabit, along with their followers

³³ Mohsen Goudarzi Taghanaki, *The Second Coming of the Book: Rethinking Quranic Scripturology and Prophetology* (Cambridge: Harvard University, 2018), 76.

(muqallids), that is, the majority of both groups, and even a number of hadith scholars, as well as Imam Ahmad in one narration transmitted by al-Nawawi, Ibn al-Qayyim, Ibn Kathir, and others, relied upon it, that is, the mursal report, and adopted its content as a basis of practice. In other words, each of them regarded what he considered to be mursal as a religious proof upon which he relied in legal rulings and other matters. Al-Nawawi also transmitted this view in *Sharh al-Muhadhdhab* from many jurists, or even most of them, and he stated that al-Ghazali likewise transmitted it from the majority of scholars. Abu Dawud said in his epistle: ‘As for mursal reports, most scholars in the past used them as proof, such as Sufyan al-Thawri and Malik, and Ahmad and others followed them in this.’”³⁴

The passage above clearly illustrates that al-Sakhawi’s construction of hadith thought does not stand as a fully autonomous epistemological edifice, but rather emerges through an intense intellectual dialogue with earlier scholarly traditions. Within the framework of intellectual influence theory, influence does not always manifest as total adoption or overt citation of authority; rather, it often operates through the internalization of arguments, the conferment of authoritative legitimacy, and the reinforcement of methodological positions by referencing particular intellectual figures. In this context, al-Sakhawi’s mention of Ibn al-Qayyim al-Jawziyyah is not merely an ancillary citation within a chain of opinions, but an indicator of a significant methodological resonance between the two scholars.

When discussing the probative value (hujjiyyah) of *mursal* hadith, al-Sakhawi adopts a relatively moderate and inclusive position. He does not categorically reject mursal reports, as tended to be the case among some later scholars (mutaakhhirun), nor does he accept them unconditionally and without qualification. Rather, his position is constructed through historical and authoritative reinforcement by citing the practices of leading jurists, such as Imam Malik and Imam Abu Hanifah, as well as the majority of jurists (fuqaha) and a number of hadith scholars (muhaddithin). Particularly significant from the perspective of intellectual influence is al-Sakhawi’s mention of Ibn al-Qayyim alongside figures such as al-Nawawi and Ibn Kathir in transmitting

³⁴ Al-Sakhawi, *Fath al-Mughith bi Sharh Alfityat al-Hadith li al-Iraqi*, 175.

a report from Imam Ahmad that employs *mursal* hadith as evidence.

Within the framework of intellectual influence theory, this citation indicates that Ibn al-Qayyim functions as a conceptual mediator between the early hadith tradition of the salaf and the methodological construction of ninth-century scholars such as al-Sakhawi. Ibn al-Qayyim is well known for his distinctive approach to hadith studies, namely the integration of isnad criticism with matn analysis and considerations of *maqasid al-shariah*. He rejected an overly formalistic application of hadith classifications when such classifications conflicted with the practice of the salaf and the objectives of the *Shariah*. This orientation is implicitly reflected in al-Sakhawi's treatment of *mursal* hadith, which he does not view merely as a technically weak category in terms of transmission, but rather as an instrument of legal reasoning (*istidlal*) endowed with historical and normative legitimacy.

Furthermore, the influence of Ibn al-Qayyim is evident in al-Sakhawi's use of normative language such as *danu bi-madmunihi* ("they adopted its content as a basis of religious practice"). This expression reflects Ibn al-Qayyim's perspective, which views hadith, including those whose chains of transmission are disputed, within a functional framework: namely, the extent to which such reports were practiced by the early generations and supported the general principles of the *Shariah*. In intellectual influence theory, this constitutes influence at the epistemic level, where one thinker shapes another's understanding of scholarly authority, rather than merely influencing the substantive content of specific opinions.

In addition, al-Sakhawi's argumentative structure, combining the authority of jurists, hadith scholars, and the imams of the legal schools, reveals a close affinity with Ibn al-Qayyim's argumentative pattern, which frequently dismantled rigid dichotomies between *ahl al-hadith* and *ahl al-fiqh*. By affirming that the majority of jurists, a significant number of hadith scholars, and even Ahmad in one narration relied upon *mursal* reports, al-Sakhawi implicitly adopts the spirit of methodological synthesis that characterizes Ibn al-Qayyim's thought.

It is important to note that al-Sakhawi does not present Ibn al-Qayyim as a singular or dominant authority. This aligns with the mechanism of implicit influence described in intellectual influence theory, whereby a major thinker shapes subsequent generations not through nominal dominance, but through the diffusion of conceptual frameworks that are later integrated into mainstream scholarly systems. Accordingly, al-Sakhawi continues to appear as a Shafi'i scholar and a representative mainstream *muhaddith*, while his intellectual framework demonstrates openness to Ibn al-Qayyim's methodological insights.

From this text, it may therefore be concluded that Ibn al-Qayyim's influence on al-Sakhawi's hadith thought is structural and epistemological rather than merely textual. This influence is evident in al-Sakhawi's understanding of the probative value of *mursal* hadith, his construction of cross-disciplinary arguments, and his placement of *salaf* practice and *maqasid al-shariyyah* as central elements in hadith evaluation. This, in turn, underscores that *Fath al-Mughith* is not merely a technical work of *mustalah al-hadith*, but also an arena of intellectual dialogue reflecting both continuity and transformation in classical Islamic hadith thought.

ii. Al-Sakhawi said: "Likewise, I should write the expression of salutation (*taslim*) together with invoking blessings (*salawat*) upon the Prophet ﷺ every time the name of the Prophet ﷺ is mentioned, as a form of reverence and veneration toward him. This is all the more so since the obligation of doing so whenever his name is mentioned has been explicitly affirmed by more than one scholar of the Hanafi school, among them, in the specific context of prayer, al-Halwani, as well as by al-Tahawi, Shaykh Abu Hamid, and others among the Shafi'is. If a report includes the affirmation of praise (*thana'*) together with blessings and salutations, yet these are omitted in the original heard text due to the absence of any obligation to adhere to that omission, then what is involved is praise and supplication that you repeat, not wording that you are transmitting as part of the narration. Therefore, do not grow weary of repeating it whenever it recurs; rather, add to it its

verbal utterance so that its fragrance may spread. Its reward is immense, and it is a sign of love and veneration.”

Al-Tujibi said: “Just as you invoke blessings upon your Prophet ﷺ with your tongue, so too should you write blessings upon him with your fingers whenever you write his noble name in a book, for by doing so you will attain an exceedingly great reward.” He then cited a hadith that he had explained in the book *al-Qawl al-Badi`*, whose blessing is well known and from which benefit is hoped. However, al-Iraqi said: “What is closer to the truth is that this report is a statement of Abu Bakr ibn Muhammad ibn Amr ibn Hazm, not a *marfu`* hadith.” Its wording is: “Whoever invokes blessings upon the Messenger of Allah in writing, the angels will invoke blessings upon him morning and evening as long as the name of the Messenger of Allah remains written in that book.”

Accordingly, Sufyan al-Thawri said: “If there were no benefit for a hadith scholar other than invoking blessings upon the Messenger of Allah ﷺ, he would still receive blessings so long as the name of the Prophet is contained in that book.” It is also reported from Abdullah ibn Mas`ud (may Allah be pleased with him), which was judged *hasan* by al-Tirmidhi and authenticated by Ibn Hibban, that the Prophet ﷺ said: “Indeed, the people closest to me on the Day of Resurrection will be those who most frequently invoke blessings upon me.” Ibn Hibban titled this hadith: “Clarification that the closest people to the Prophet ﷺ on the Day of Resurrection are those who most frequently invoke blessings upon him in this world.”³⁵

The foregoing text of al-Sakhawi reveals an important dimension of his hadith thought that goes beyond the technical discussion of *isnad* analysis and the classification of reports, namely the ethos of scholarly etiquette and intellectual piety (*al-adab al-ilmi*) in the practice of transmitting and writing hadith. Within the framework of the theory of intellectual influence, influence does not always manifest itself in the explicit adoption of legal doctrines; rather, it may operate at the level of shaping epistemological orientations and methodological values. In this

³⁵ Al-Sakhawi, *Fath al-Mughith bi Sharh Alfiyat al-Hadith li al-Iraqi*, 67.

context, the engagement of Ibn al-Qayyim's thought with the construction of al-Sakhawi's hadith methodology becomes apparent in the way al-Sakhawi integrates the discourse of hadith criticism with ethical, spiritual, and scholarly-practical dimensions.

Al-Sakhawi emphasizes the obligation, or at least a strong insistence, on writing blessings and salutations (*salawat* and *salam*) whenever the name of the Prophet ﷺ is mentioned, whether in transmitted texts or in authored works. This argument is not built solely upon *marfu'* hadiths that are rigorously authenticated in terms of *isnad*, but rather upon an accumulation of scholarly authorities: the views of Hanafi and Shafi'i jurists, the established practices of hadith scholars, and the reports of the *Salaf*. It is precisely here that the influence of Ibn al-Qayyim operates in a significant manner. Ibn al-Qayyim is well known for a methodological approach that stresses that the normative value of a religious practice does not always depend exclusively on the strength of a *marfu'* *isnad*, but also on the legitimacy conferred by the practice of scholars, the objectives of the Shariah, and the practice's spiritual effects. This perspective is clearly reflected when al-Sakhawi cites Ibn al-Qayyim's view that the report concerning written *salawat* is more accurately understood as a statement of Abu Bakr ibn Muhammad ibn Amr ibn Hazm rather than a *marfu'* hadith, while nonetheless affirming its status as an act possessing meritorious virtue.

In theories of intellectual influence, this phenomenon is described as the internalization of an evaluative framework, that is, when a scholar does not merely quote the conclusions of a predecessor, but adopts the predecessor's mode of assessing evidentiary authority. Al-Sakhawi does not treat Ibn al-Qayyim's critical assessment as grounds for delegitimizing the practice of written *salawat*; on the contrary, he preserves its virtue by expanding the bases of its legitimacy to include *athar*, the practice of scholars, and spiritual meaning. This pattern is highly characteristic of Ibn al-Qayyim, who in many of his works draws a clear distinction between the formal status of a report and the validity of its meaning and practical implications.

Furthermore, al-Sakhawi's emphasis on repeatedly invoking salawat, both verbally and in writing, and his evaluation of this practice as an indicator of *mahabbah* (love) and *ta'zim* (veneration), demonstrates Ibn al-Qayyim's influence at the level of integrating hadith scholarship with *tazkiyah al-nafs*. Ibn al-Qayyim consistently viewed the science of hadith not merely as an instrument for verifying reports, but as a means for cultivating piety, love for the Prophet, and scholarly ethics. Accordingly, when al-Sakhawi affirms that the repetition of salawat is not part of the transmitted wording (*kalam turawih*), but rather a supplication and praise that is permissible and even recommended, he is in effect applying Ibn al-Qayyim's methodological principle: the differentiation between the transmitted text and the devotional expressions of scholars, without negating either.

The influence of Ibn al-Qayyim is also evident in al-Sakhawi's acceptance of statements attributed to early authorities such as Sufyan al-Thawri, who held that the greatest benefit attained by a hadith scholar lies in the continued invocation of blessings upon the Prophet ﷺ through his writings. This aligns with Ibn al-Qayyim's conception of the continuity of reward (*istimrar al-thawab*) through deeds that have long-term effects, including scholarly writings. Thus, the science of hadith is positioned not merely as an academic activity, but as a righteous act endowed with eschatological consequences.

By employing the theory of intellectual influence, it may be concluded that Ibn al-Qayyim's impact on al-Sakhawi's hadith thought in this text is epistemological and ethical rather than purely doctrinal. Ibn al-Qayyim shaped the manner in which al-Sakhawi understood the relationship between hadith criticism, the authority of reports, scholarly practice, and spiritual objectives. This underscores that Fath al-Mughith is not merely a normative work in *mustalah al-hadith*, but also a reflection of an intergenerational intellectual dialogue that enriches the field of hadith as both a scholarly discipline and a path of religious devotion.

iii. Al-Sakhawi said: "If a transmitter employs one of the expressions previously mentioned in the earlier subdivision, namely, from a transmitter who narrates from a *tabi'i*, then this

falls under the fifth subdivision. This subdivision is discussed before those that follow because it shares, in many of its formulations, similarities with the preceding one. Ibn al-Qayyim further explains that such a report is *mursal* and bears the ruling of *marfu'* without any disagreement. Accordingly, Ibn al-Qayyim states this categorization decisively (*jazman*).”

Al-Sakhawi also said: “Among the expressions ‘from the *Sunnah*’, and likewise the wording ‘from him,’ that is, from a *tabi'i*, is the statement of Ubayd Allah ibn Abd Allah ibn Utbah, a *tabi'i*: ‘From the *Sunnah* is that the *imam* pronounces the *takbir* on the Day of *Eid al-Fitr* and *Eid al-Adha* while seated upon the pulpit before the sermon, *nine takbirs*.’ This report has been transmitted with the assessment that its status is *mauquf* upon a Companion, based on two transmission routes cited by al-Nawawi in his commentaries on *Sahih Muslim*, *al-Muhadhdhab*, and *al-Wasit*, works by Shafi'i scholars. Is it a connected *mauquf* report, or a *marfu' mursal*? Al-Nawawi is also among those who deemed the former view to be sound.”³⁶

Within the framework of the theory of intellectual influence, the relationship between Ibn al-Qayyim al-Jawziyyah and al-Sakhawi may be read as a form of conceptual-argumentative influence operating through the transmission of scholarly authority and the internalization of methodology. The cited passage from Fath al-Mughith shows that al-Sakhawi, when addressing the status of reports transmitted by a *tabi'i* using specific formulations, explicitly links his conclusion to Ibn al-Qayyim's decisive formulation. This decisiveness does not arise autonomously; rather, it results from the internalization of an epistemological framework initially developed by Ibn al-Salah and subsequently affirmed and expanded by Ibn al-Qayyim.

In theories of intellectual influence, this reflects a pattern of selective appropriation: al-Sakhawi does not merely quote Ibn al-Qayyim but absorbs his conclusion as a source of methodological

³⁶ Al-Sakhawi, *Fath al-Mughith bi Sharh Alfiyat al-Hadith li al-Iraqi*, 159.

legitimation in asserting that this form of transmission is a *marfu` mursal* 'without disagreement.' Ibn al-Qayyim's influence is evident in al-Sakhawi's willingness to state the hadith's status with confidence rather than merely cataloging divergent opinions, thereby revealing the adoption of an epistemic stance that resists ambiguity when the methodological evidence is deemed compelling.

Furthermore, al-Sakhawi's discussion of the formulation 'min al-sunnah' as transmitted by a *tabi'i* also demonstrates the continuity of this influence. Although he refers to the clarification of al-Nawawi, al-Sakhawi continues to operate within the methodological horizon articulated by Ibn al-Qayyim, namely, methodological caution in determining whether a report should be classified as *marfu`* or *mauquf*, while still allowing for carefully delimited exceptions grounded in recognized scholarly authority. Accordingly, Ibn al-Qayyim's influence on al-Sakhawi's hadith thought is neither personal nor direct, but structural and methodological: it shapes the way al-Sakhawi assesses the authority of specific formulations, establishes hierarchies of evidentiary value, and adopts firm positions in hadith classification. From the perspective of intellectual influence theory, this relationship illustrates how a thinker's ideas can transform into a latent framework of thought that continues to live on and operate within the works of subsequent generations.

Conclusion

The thought of Ibn al-Qayyim al-Jawziyyah influenced the construction of al-Sakhawi's hadith methodology primarily at the epistemological and methodological levels, rather than merely through explicit quotation. In *Fath al-Mughith*, this influence is evident in al-Sakhawi's willingness to adopt firm positions in hadith classification, such as designating certain reports as *mursal marfu`*, by appealing to Ibn al-Qayyim's decisiveness, which reflects an internalization of an epistemic framework rather than a literal adoption of opinions. Moreover, al-Sakhawi adopts Ibn al-Qayyim's characteristic synthetic approach by integrating *isnad*

criticism, the practice of the *Salaf*, the authority of the fuqaha, and the objectives of the *Shariah* in evaluating the probative force of hadith, particularly with respect to *mursal* reports and normative formulations such as *min al-sunnah*. This influence is also apparent in the distinction drawn between the status of transmission and the value of practice, as seen in the discussion of written salawat, where weakness in the chain does not automatically negate the merit of the practice. Thus, Ibn al-Qayyim's influence on al-Sakhawi is structural and latent, shaping modes of reasoning, patterns of argumentation, and ethical-spiritual orientations within al-Sakhawi's hadith scholarship, without undermining the mainstream character of *mustalah al-hadith* in *Fath al-Mughith*.

Declaration of AI Use

The authors declare that artificial intelligence (AI) tools were used only to assist in organizing and presenting the analytical framework in the subsection entitled "Analysis of the Influence of Ibn al-Qayyim al-Jawziyyah on al-Sakhawi's Hadith Thought." AI was employed solely as a supportive instrument for structuring the application of the theory of intellectual influence and enhancing the clarity of presentation. The authors independently conducted all writing activities, including data collection, source analysis, interpretation of primary and secondary texts, and the formulation of findings and conclusions. All AI-generated outputs were critically reviewed, verified, revised, and approved by the authors, who assume full responsibility for the content of this manuscript.

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