



I. ULUSLARARASI **TÜRK DÜNYASI** MÜŞTEREK DEĞERLERİN İHYASI & İNŞASI SEMPOZYUMU

6 Nisan 2026

Buhara/Özbekistan

BİLDİRİLER KİTABI

EDİTÖRLER

DOÇ. DR. MUHAMMED ALPARSLAN KARTAL

DOÇ.DR.MELEYKE MEMMEDOVA

DR.ÖĞR. ÜYESİ DİLARA TINAS

Dr. MALİKABONU AZİZOVNA İKRAMOVA

ARŞ.GÖR. BEDRİYE MEHTAP TOSYALI

KAFKAS ÜNİVERSİTESİ EBU'L-HASAN HAKAKANİ UYGULAMA VE ARAŞTIRMA MERKEZİ



TÜRK EĞİTİM YAYINLARI

**I.ULUSLARARASI TRK DNYASI
MTEREK DEĖERLERİN
İHYASI & İNASI SEMPOZYUMU
BİLDİRİLER KİTABI**

**Uluslararası Buhara niversitesi
Buhara / zbekistan
6 Nisan 2026**

Copyright © 2026, Talebe Yayın Dağıtım Ar-Ge San. ve Tic. Ltd. Şti

Bu çalışmanın tamamı veya her hangi bir kısmı, telif sahibinin yazılı izni olmaksızın elektronik, mekanik, fotokopi, sesli veya görüntülü kayıt, tarama, veri tabanı üzerinde ve/ya hiç bir formda amacına bakılmaksızın depolanamaz, yeniden üretilemez, çoğaltılamaz ve dağıtılamaz.

Söz konusu talepler, Talebe Yayın Dağıtım Ar-Ge San. ve Tic. Ltd. Şti, Niğde Teknopark, Ömer Halisdemir Yerleşkesi, (532) 133 58 25 adres ve telefonlarına iletilmelidir.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, scanning, or otherwise, except as permitted under Copyright Act, without either the prior written permission of the Publisher, or authorization through payment of the appropriate per-copy fee, Requests to the Publisher for permission should be addressed to the Permissions Department, Talebe Yayın Dağıtım Ar-Ge San. ve Tic. Ltd. Şti, Niğde Teknopark, Ömer Halisdemir Yerleşkesi, (532) 133 58 25.

Yükümlülük ve Garanti Sınırlaması: Yazar ve Yayınevi, bu çalışmanın hazırlanmasında elinden gelenlerin tamamını yapmış olmakla birlikte, çalışmanın Yazar ve Yayınevi amaçlarına uygunluğu ve ticari dağıtılabilirliği dışında bu çalışmanın kesinliği, içeriğin her yönüyle tamamlanmışlığı ve tek doğruluğu üzerinden hiç bir yükümlülük almazlar. Aynı sınırlılık, bu çalışmanın satışına aracılık eden kişi veya kurumlar için de bağlayıcıdır. Bu çalışmanın içeriği, sunulan öneriler ve/ya stratejiler sizin özel durumunuza herhangi bir gerekçe ile uygun düşmeyebilir. Uygunluğu konusu bir başka profesyonel destek konusudur. Bu anlamıyla Yazar ve Yayınevi, hiç bir koşul altında oluşacak menfi durumlardan sorumlu tutulamaz.

Limit of Liability/Disclaimer of Warranty: While the publisher and author have used their best efforts in preparing this book, they make no representations or warranties with respect to the accuracy or completeness of the contents of this book and specifically disclaim any implied warranties of merchantability or fitness for a particular purpose. No warranty may be created or extended by sales representatives or written sales materials. The advice and strategies contained herein may not be suitable for your situation. You should consult with a professional where appropriate. Neither the publisher nor author shall be liable for any loss of profit or any other commercial damages, including but not limited to special, incidental, consequential, or other damages.

Genel bilgi ve diğer ürünlerimiz hakkında lütfen (532) 133 58 26 – kitap@talebe.com üzerinden müşteri temsilcilerimiz ile temasa geçiniz.

For general information on our other products and services please contact our Customer Care Department with (532) 133 58 26 – kitap@talebe.com.

Yayın Kataloqlama Verisi-Cataloging-in-Publication Data

1. Uluslararası Türk Dünyası Müşterek Değerlerin

İhyası ve İnşası Sempozyumu

Muhammed Alparslan Kartal,

Meleyke Memmedova, Dilara Tinas, Azizovna İkranova,

Bedriye Mehtap Tosyalı

TEY Yayınları-Sempozyum

ISBN 978-625-8338-15-7

Türkiye'de Yayınlandı-Published in TURKEY
2025.

A. Kelimeler: Türk Dünyası, İhya, Değerler, Türk Kültürü, İnşa

Keywords: World of Turk, Wellnes, Revive, Turkish Culture, Construction



facebook.com/TalebeCom



twitter.com/TalebeCom



instagram.com/talebecom

İÇİNDEKİLER

ÖNSÖZ	26
TAM BİLDİRİLER	27
(PROCEEDINGS).....	27
TÜRK DÜNYASINDA KİMLİKTEN KURUMSALLAŞMAYA STRATEJİK ENTEGRASYON PERSPEKTİFİ	28
<i>Prof. Dr. Mehmet YÜCE</i>	
BAĞIMSIZLIK SÜRECİNDE ÖZBEKİSTAN-TÜRKİYE İLİŞKİLERİ (1990-1992).....	51
<i>Prof. Dr. Selçuk URAL</i>	
QƏDİM TÜRK İNANCLARI VƏ TARİXİNİN BƏDİİ ƏKSİNİN MİLLİ KİMLİK ŞÜURUNUN FORMALAŞMASINDA ROLU.....	60
<i>Prof. Dr. Tahirə MƏMMƏD</i>	
SHE'RIYAT TURKIY DUNYO MA'NAVİY QADRIYATLARINING POSBONI SIFATIDA: TLEUBERGEN JUMAMURATOV IJODINING FALSAFİY TALQINI	66
<i>Prof. Dr. Malika Tleubergenovna DJUMAMURATOVA</i>	
TURKIY XALQLARNING BOY MEROSI VA UNING IJTIMOİY-PSIXOLOGİK JIHATLARI: TARIXİY XOTIRA VA ZAMONAVİY IDENTIFIKATSIYA.....	72
<i>Prof. Dr. Dilafruz Abduroziqovna SOBİROVA</i>	
TÜRKİYE-ÖZBEKİSTAN DOSTLUĞU VE ORTAK DEĞERLER.....	77
<i>Doç. Dr. Muhammed Alparslan KARTAL</i>	
HÂCE UBEYDULLAH AHRÂR HAZRETLERİNİN ESER VE SOHBETLERİNDE YER ALAN ÂYET TEFSİRLERİ	86
<i>Doç. Dr. Murat SARIGÜL</i>	
TÜRK HALK KÜLTÜRÜNDE DOĞUM GEÇİŞ RİTÜELLERİNDE CİN VE CİN DEĞİŞMESİ İNANCI.....	100
<i>Doç. Dr. Meleyke MEMMEDOVA</i>	
BUHARA HANEFÎ FIKİH GELENEĞİ VE ÖNCÜ FAKİHLERİ	108
<i>Doç. Dr. Ahmet EKİNCİ</i>	
ÇAĞATAY ŞİİRİNİN KURUCULARINDAN MEVLÂNÂ SEKKÂKÎ'NİN ŞİİRLERİNE DAİR BİR DEĞERLENDİRME	116
<i>Doç. Dr. Murat VANLI</i>	

TƏHSİL, MƏDƏNİYYƏT VƏ ƏDƏBİYYAT KONTEKSTİNDƏ TÜRK DÜNYASININ MÜŞTƏRƏK TƏŞKİLATLANMASI.....	129
<i>Doç. Dr. Aida BABUTCU</i>	
TÜRKİSTAN'DA TÜRBELEK VE ZİYARET RİTÜELLERİ: MANEVİ MİRAS VE TOPLUMSAL KİMLİK.....	140
<i>Doç. Dr. Halil ÇETİN</i>	
MİLLİY SPORT VA O'YINLAR – QADİMİY AN'ANALARNING DAVOMIYLIGI: TARIXIY-ETNOGRAFIK TAHLİL.....	155
<i>Doç. Dr. Humoyun Sharifovich BAROTOV</i>	
BUXORO HUDUDIDA NOMODDIY MADANIY MEROSNI O'RGANISH VA UNI SAQLASH MASALALARI	161
<i>Doç. Dr. Mashhuraxon DARMONOVA</i>	
TÜRKİ HALKLARIN ORTAK DEĞERLERİNİN YAYGINLAŞMASINDA MÂVERÂÜNNEHİR'DE YETİŞMİŞ MÜTEKELLİMLERİN ROLÜ.....	167
<i>Doç. Dr. Ali Asqarhon KOSIMOV</i>	
ALIFBO ISLOHOTLARI TAJRIBASI: TURKIYADA LOTIN YOZUVIGA O'TISH VA O'ZBEKISTONDA YOZUV TIZIMI ALMASHINUVINING IJTIMOİY SIYOSİY OMILLARI	172
<i>Doç. Dr. İxtiyor YOQUBOV</i>	
MIYONQOL VOHASIDA YASSAVİYA TARIQATI VA OTALAR MEROSI: BADR OTA MISOLIDA	177
<i>Doç. Dr. Gulnoz SATTOROVA</i>	
TURKIY DUNYO MEROSI: TARIXIY DAVOMIYLIK VA ZAMONAVIY INTEGRATSIYA.....	181
<i>Doç. Dr. Gulchehra İbrohimovna HAMROYEVA</i>	
İNVERSIYALI CÜMLƏLƏRDƏ EMOSİONALLIQ	187
<i>Doç. Dr. Aytən Arzulla qızı ƏHMƏDOVA</i>	
NEVAİ VE SEMERKAND KARAKALPAKLARINDA DOĞUMLA İLGİLİ GELENEKLER: KADİM İNANIŞLAR VE TRANSFORMASYON SÜREÇLERİ	192
<i>Doç. Dr. Kuanishbek Jienbekovich TUREKEEV</i>	
GÜNÜMÜZ ÖZBEKİSTAN'INDA BUHARA MƏRKƏZLİ DİNİ EĞİTİMİN YENİDEN İNŞASI: TARİHSEL MİRAS VE ÇAĞDAŞ POLİTİKALAR	198
<i>Dr. Öğr. Üyesi Dilara TINAS</i>	
AZƏRBAYCAN VƏ UYĞUR DİLLƏRİNDƏ EMOTİV FRAZEOLÖJİ VAHİDLƏRİN ORTAQ SEMANTİKASI VƏ MİLLİ VARIANTLIQ	211
<i>Dr. Günel ŞAMİLOVA</i>	

CULTURAL DIPLOMACY AND SOFT POWER IN TURKIC-BRITISH RELATIONS	219
<i>Dr. Neil WATSON</i>	
BUXORO MUZEYIDA SAQLANAYOTGAN TURKIY TILDAGI ASARLAR VA ULARNING AHAMIYATI.....	224
<i>Dr. Ahtam AXMEDOV</i>	
KAZAK KÜLTÜRÜNDE “ASAR” KAVRAMI ÜZERİNE: GENÇ NESİL İÇİN İNGİLİZCE TERMINOLOJİ SÖZLÜĞÜ GELİŞTİRİLMESİ.....	229
<i>Öğr. Gör. Aray ÇETİN</i>	
AZERBAIJAN’DA VAKIF SİSTEMİNİN YAPISI VE İŞLEVLERİ (ŞİRVANŞAHLAR VE SAFEVİLER DEVLETLERİ ÖRNEĞİNDE)	240
<i>Dr. Feride SEYİDOVA</i>	
QƏDİM TÜRK SƏNƏTİ – MƏDDAHLIQ	247
<i>Səyyar BAYAT (MƏMMƏDOV)</i>	
GELENEKSEL TÜRK İNANÇ SİSTEMİNDE DOĞA KÜLTÜRLERİ VE KUTSAL MEKÂN İLİŞKİSİ	255
<i>Arş. Gör. Bedriye Mehtap TOSYALI</i>	
ÇAĞDAŞ TÜRKOLÖJİDE DEYİMLERİN ARAŞTIRILMASI ÜZERİNE BİR DEĞERLENDİRME	262
<i>Nigora Halbekova UMMATKULOVNA</i>	
TÜRK HALKLARININ KÜLTÜREL BÜTÜNLEŞMESİNDE MODERN EĞİLİMLER	267
<i>Guzal NAJMIDINOVA</i>	
XIX ASR BUXORO ADABIY MUHITIDA- XALQLARNI O’ZARO BIRLASHTIRUVCHI BIR OMIL SIFATIDA MATNSHUNOSLIK	274
<i>Mehriniso Qiyomiddinovna CHORIYEVA</i>	
TURKIY XALQLAR OG’ZAKI IJODIDAGI MUSHTARAK MOTIVLAR: GENETİK VA TIPOLOGİK TAHLİL.....	279
<i>Abdujalil QURBONOV</i>	
BOSH VAQF BOSHQARMASINING ESKI MAKTAB VA MADRASALARNI ISLOH QILISH TARTIBI (XX ASRNING 20-YILLARI)	285
<i>Suxrob Muxiddinovich ERGASHEV</i>	
TURKIY XALQLAR O’RTASIDAGI BILINGUALİZMNI RIVOJLANTIRISHNING IJTIMOIY-PSIXOLOGİK DETERMINANTLARI.....	290
<i>Malikabonu Azizovna IKRAMOVA</i>	

TURKIY XALQLARNING BOY MEROSI VA UNING IJTIMOYIY-PSIXOLOGIK JIHATLARI: TARIXIY XOTIRA VA ZAMONAVIY IDENTIFIKATSIYA.....	296
<i>Shuhrat Sharifovich BAROTOV</i>	
MUSHTARAK QADRIYATLAR – TURKIY XALQLAR TARAQQIYOTINING ASOSI: TARIXIY VA STRATEGIK TAHLIL	301
<i>Sarvina SHIRINOVA</i>	
TURKIY DAVLATLAR TASHKILOTI: IQTISODIY VA MADANIY INTEGRATSIYANING YANGI BOSQICI	306
<i>Vazira Alisher qizi XODJAYEVA</i>	
TURKIY TILLARDAGI MAQOL VA MATALLARNING KOGNITIV-PSIXOLOGIK TAHLILI	312
<i>Fozil HAKİMOV</i>	
TURKIY XALQ QADRIYATLARINING YOSH AVLOD VA TALABALARDA MULOQOTCHANLIK OMILINI RIVOJLANTIRISHDAGI AHAMIYATI	319
<i>Feruza Tolibovna KOBİLOVA</i>	
RUHIY ZO`RAVONLIKKAGA UCHAGAN AYOLLARGA TURKIY HALQLARNING MA'NAVIY QADRIYATLARI ASOSIDA PSIXOLOGIK YORDAM BERISH.....	325
<i>Surayyaxon Shokirovna QODIROVA</i>	
TURKIY XALQLAR OLIY TA'LIM MUASSASALARIDA MEDIAMATNLAR ORQALI TALABALARNING KOGNITIV FAOLIYATINI RIVOJLANTIRISHNING PEDAGOGIK XUSUSIYATLARI	331
<i>Hasanboy QOSİMOV</i>	
TAŞKÖPRÜZÂDE AHMED EFENDİ AND THE CLASSIFICATION OF KNOWLEDGE: RIWĀYAH, DIRĀYAH, AND THE STRUCTURE OF HADITH SCHOLARSHIP	336
<i>Doç. Dr. Khairil Husaini Bin JAMIL</i>	
TURKİC-ORIGIN POETS OF THE URDU LANGUAGE AND LITERATURE	343
<i>Prof. Dr. Ali Kumail QAZALBASH</i>	
TÜRK DÜNYASININ ORTAK DİL MİRASI: "KISSA-İ CENKNAME RİSALE-İ ŞAH-I MERDAN" YAZMASINDAKİ LEKSİK KATMANLAR.....	345
<i>Dr. Nazym KAİRANBAYEVA</i>	
Waqf TRADITIONS IN THE INTELLECTUAL ENVIRONMENT OF 17TH CENTURY BUKHARA: THE WAQF DEED OF MUHAMMAD SHARIF BUKHARI AND THE SIGNIFICANCE OF MADRASA EDUCATION	346
<i>Nasriddin Mukhritdinovich MIRZAYEV</i>	

I. ULUSLARARASI TÜRK DÜNYASI MÜŞTEREK DEĞERLERİN İHYASI VE İNŞASI SEMPOZYUMU KATILIMCI LİSTESİ

1	Prof. Dr. Mehmet YÜCE	TÜRKİYE
2	Prof. Dr. Selçuk URAL	TÜRKİYE
3	Doç. Dr. Muhammed Alparslan KARTAL	TÜRKİYE
4	Doç. Dr. Murat VANLI	TÜRKİYE
5	Doç. Dr. Murat SARIGÜL	TÜRKİYE
6	Doç. Dr. Ahmet EKİNCİ	TÜRKİYE
7	Doç. Dr. Aida BABUTCU	TÜRKİYE
8	Dr. Öğr. Üyesi Dilara TINAS	TÜRKİYE
9	Arş. Gör. Bedriye Mehtap TOSYALI	TÜRKİYE
10	Prof. Dr. Malika Tleubergenovna DJUMAMURATOVA	ÖZBEKİSTAN
11	Prof. Dr. Dilafruz Abduroziqovna SOBİROVA	ÖZBEKİSTAN
12	Doç. Dr. Ixtiyor YOQUBOV	ÖZBEKİSTAN
13	Doç. Dr. Kuanishbek TÜREKEEV	ÖZBEKİSTAN
14	Doç. Dr. Mehriniso CHORIYEVA	ÖZBEKİSTAN
15	Doç. Dr. Xumoyin Sharifovich BAROTOV	ÖZBEKİSTAN
16	Doç. Dr. Gulnoz Yunusovna SATTOROVA	ÖZBEKİSTAN
17	Doç. Dr. Gulchekhra İbrakhimovna XAMRAYEVA	ÖZBEKİSTAN
18	Doç. Dr. Ali Asqarhon KOSİMOV	ÖZBEKİSTAN
19	Dr. Mashhuraxon DARMONOVA	ÖZBEKİSTAN
20	Dr. Abdujalil KURBONOV	ÖZBEKİSTAN
21	Dr. Suxrob Muxiddinovich ERDASHEV	ÖZBEKİSTAN
22	Dr. Ahtam AKHMEDOV	ÖZBEKİSTAN
23	Fozil HAKİMOV	ÖZBEKİSTAN
24	Malikabonu Azizovna İKRAMOVA	ÖZBEKİSTAN
25	Nigora Ummatkulovna HALBEKOVA	ÖZBEKİSTAN
26	Hasanboy KASIMOV	ÖZBEKİSTAN
27	Nasriddin Mukhritdinovich MİRZAYEV	ÖZBEKİSTAN
28	Shuxrat Sharifovich BAROTOV	ÖZBEKİSTAN
29	Sarvina SHİRİNOVA	ÖZBEKİSTAN
30	Vazira Alisherovna XODJAYEVA	ÖZBEKİSTAN
31	Feruza Tolibovna KOBILOVA	ÖZBEKİSTAN
32	Surayyoxon Shokirovna QODIROVA	ÖZBEKİSTAN
33	Guzal NAJMIDINOVA	ÖZBEKİSTAN

34	Prof. Dr. Tahirə MƏMMƏD	AZERBAYCAN
35	Doç. Dr. Meleyke MEMMEDOVA	AZERBAYCAN
36	Doç. Dr. Ayten AHMEDOVA	AZERBAYCAN
37	Dr. Feride SEYİDOVA	AZERBAYCAN
38	Dr. Günel ŞAMİLOVA	AZERBAYCAN
39	Seyyar BAYAT	AZERBAYCAN
40	Doç. Dr. Halil ÇETİN	KAZAKİSTAN
41	Dr. Nazym KAIRANBAYEVA	KAZAKİSTAN
42	Öğr. Gör. Aray ÇETİN	KAZAKİSTAN
43	Prof. Dr. Ali KUMAIL	PAKİSTAN
44	Doç. Dr. Khairil Husaini Bin JAMIL	MALEZYA
45	Dr. Neil WATSON	İNGİLTERE

TAŞKÖPRÜZÂDE AHMED EFENDI AND THE CLASSIFICATION OF KNOWLEDGE: ATTRIBUTION AND MEANING IN HADITH SCHOLARSHIP

Khairil Husaini Bin Jamil

International Islamic University Malaysia

husaini@iium.edu.my

Abstract

The distinction between *riwāyah* and *dirāyah* has long played a central role in defining the scope and internal structure of hadith scholarship. Classical scholars employed these concepts to differentiate between the transmission of Prophetic reports and their analytical study, yet their precise definitions and respective scopes have not always been uniform. Some scholars understood *riwāyah* primarily as the preservation and narration of reports, while *dirāyah* encompassed the critical evaluation of transmitters, textual analysis, and interpretive engagement with the Prophetic tradition. Others framed the relationship between the two in broader epistemological terms, situating them within the larger architecture of Islamic knowledge. This paper examines the significance of the *riwāyah-dirāyah* distinction by focusing on the contribution of Taşköprüzâde Ahmed Efendi (d. 968/1561), one of the major Ottoman scholars concerned with the classification of knowledge. In his encyclopaedic work *Miftāḥ al-Sa'ādah wa Mişbāḥ al-Siyādah*, Taşköprüzâde situates hadith scholarship within the transmitted sciences and presents a framework that distinguishes between attribution and meaning: *riwāyah* concerns the connection of reports to the Prophet, the reliability of transmitters, and the continuity of chains, while *dirāyah* concerns the understood and intended meanings of hadith in light of Arabic, the parameters of the *Sharī'ah*, and the circumstances of the Prophet. By reading these definitions within Taşköprüzâde's wider classificatory project, the paper highlights how Ottoman-Turkic scholarship inherited earlier Islamic intellectual traditions while arranging them into systematic and teachable disciplines. It also shows how the study of hadith classification contributes to a wider appreciation of the shared scholarly values of the Turkic-Islamic world.

Keywords: Hadith; 'Ulūm al-Ḥadīth; Riwāyah; Dirāyah; Taşköprüzâde

Introduction

Taşköprüzâde Ahmed Efendi's *Miftāḥ al-Sa'ādah wa Mişbāḥ al-Siyādah fī Mawḍū'āt al-'Ulūm* belongs to the encyclopaedic tradition of classifying the sciences.⁵⁵ It does not approach hadith merely as a collection of reports, nor does it treat the science of hadith only through isolated technical terms. Rather, it places hadith within a larger intellectual map in which every science is introduced through its name, definition, subject, benefit, principles, major writings, and leading scholars.

This classificatory setting is important for understanding Taşköprüzâde's discussion of *riwāyah* and *dirāyah*. The two terms had already appeared before him in various discussions of hadith knowledge, but their boundaries were not always fixed. Sometimes the contrast between them was understood as the difference between transmitting reports and examining them. At other times, *dirāyah* included matters connected with the evaluation of transmitters, the conditions of chains, the categories of transmitted reports, or the derivation of meaning from hadith texts.⁵⁶ Taşköprüzâde's contribution lies in the way he presents the pair within a systematic classification of knowledge.

⁵⁵ See: Osman Bakar, *Classification Of Knowledge In Islam A Study In Islamic Philosophies Of Science* (International Institute of Islamic Thought and Civilization (ISTAC), 2006).

⁵⁶ See: Mohammed Abullais al-Khayrabadi, *'Ulūm Al-Ḥadīth Aşīluhā Wa Mu'āşiruhā* (Dār Shākir, 2009); Abd Allah ibn Muhammad ibn al-Siddiq al-Ghumari, *Tawjīh Al-'Ināyah Li Ta'rīf 'Ilm al-Ḥadīth Riwāyah Wa Dirāyah*, 3rd

The present paper offers a concise reading of his two entries: *‘ilm riwāyat al-ḥadīth* and *‘ilm dirāyat al-ḥadīth*. It gives particular attention to Taşköprüzâde’s own wording, since the definitions themselves show how he distinguishes between the attribution of hadith to the Prophet and the understanding of its meaning. The purpose is limited and textual: to show how an Ottoman-Turkic scholar arranged inherited hadith categories within the broader order of the Islamic sciences.

1. Taşköprüzâde’s Classificatory Method

Taşköprüzâde opens his work with a statement that explains the purpose of his classification. He writes:

Wa-‘lam anna taḥṣīl al-‘ulūm lam yakun illā bi-taṣawwuri-hā isman wa-rasman wa-mawḍū‘an wa-naḥan.

“Know that the acquisition of the sciences is only possible by conceiving them in respect of their name, definition, subject, and benefit.”⁵⁷

He then explains that he wishes to clarify these matters for every science, both in its principles and branches, and to mention the books written in each science together with the names of their authors. The purpose is practical as well as intellectual. Classification helps the student know what a science is, how it is distinguished from other sciences, what benefit it offers, and through which books it may be studied.

This method is important for his discussion of hadith. Taşköprüzâde is not merely naming two branches of hadith knowledge. He is placing them within a wider educational map. For each science, he asks what it investigates, what its subject is, what benefit it gives, and which works represent it. His entries on *‘ilm riwāyat al-ḥadīth* and *‘ilm dirāyat al-ḥadīth* must therefore be read as part of this classificatory project. They are short, but they are not casual. Each definition identifies a different aspect of hadith scholarship.

2. ‘Ilm Riwāyat al-Ḥadīth

Taşköprüzâde defines *‘ilm riwāyat al-ḥadīth* in terms of connection to the Prophet and the conditions of transmission. His wording is as follows:

Wa-huwa ‘ilm yubḥathu fīhi ‘an kayfiyyat ittiṣāl al-aḥādīth bi al-Rasūl ‘alayhi al-ṣalāt wa’l-salām, min ḥaythu aḥwāl ruwātihā ḍabṭan wa-‘adālatan, wa-min ḥaythu kayfiyyat al-sanad ittiṣālan wa-in-qiṭā‘an, wa-ghayr dhālika min al-aḥwāl allatī ya’rifuhā nuqqād al-aḥādīth.

“It is a science in which one investigates the manner in which hadiths are connected to the Messenger, peace and blessings be upon him, with respect to the conditions of their transmitters in precision and uprightness, and with respect to the state of the chain in continuity and discontinuity, together with other conditions known to the critics of hadith.”⁵⁸

This definition places *riwāyah* in the domain of attribution. The central question is whether a hadith is soundly connected to the Prophet. For that reason, Taşköprüzâde mentions the transmitters, their *ḍabṭ*, their *‘adālah*, and the continuity or discontinuity of the *sanad*. The science is therefore concerned with the route by which a report reaches the Prophet and with the conditions that allow that route to be judged.

edn (Maktabah al-Qahirah, 2008); al-Ḥusayn ibn Muḥammad Shawwāt, *‘Ilm Al-Ḥadīth Riwāyah Wa ‘Ilm al-Ḥadīth Dirāyah: Sīrat al-Muṣṭalah Wa Hadduhu Wa Maḥūmuḥu* (al-Alukah, 2015); Fathiddin Beyanouni, “‘Ilm Al-Ḥadīth Bayna al-Riwāyah Wa al-Dirāyah”, sect. 2, *Majallat Al-Dirāsāt al-Islāmiyyah Wa al-Buḥūth al-Akādīmiyyah* (Cairo) 56, no. 1 (2015): 187–257; Ja‘far al-Subḥānī, *Al-Ḥadīth al-Nabawī Bayna al-Riwāyah Wa al-Dirāyah* (Mu‘assasah al-Imām al-Ṣādiq, 1998).

⁵⁷ Ahmed Efendi Taşköprüzâde, *Miftāḥ Al-Sa‘ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū‘āt al-‘Ulūm* (Dār al-Kutub al-‘Arabiyyah, 1985), 5, introduction.

⁵⁸ Taşköprüzâde, *Miftāḥ Al-Sa‘ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū‘āt al-‘Ulūm*, 2: 52, entry on *‘ilm riwāyat al-ḥadīth*.

He then identifies the subject of this science:

Wa-mawḍū'uhu: alfāz al-Rasūl 'alayhi al-ṣalāt wa'l-salām, min ḥaythu ṣiḥḥat ṣudūrihā 'anhu ṣallā Allāh 'alayhi wa-sallam wa-ḍa'fihī.

"Its subject is the wording of the Messenger, peace and blessings be upon him, with respect to the soundness or weakness of its issuance from him."⁵⁹

The wording of the Prophet is not considered here simply as language to be interpreted. It is considered from the angle of attribution: did this wording truly issue from him, and with what degree of reliability? This explains why Taşköprüzâde says that the benefit of this science is clear and its aim is great, even calling it one of the pillars of religion. The statement is not rhetorical only. In hadith scholarship, religious knowledge depends upon knowing whether a report may be reliably connected to the Prophet.

Taşköprüzâde then mentions the major writings of the science. He refers especially to the work of Ibn al-Ṣalāḥ, and then to al-Nawawī's *al-İrshād* and its abridgement. By doing so, he connects the definition of *riwāyah* to a recognised scholarly tradition. The science is known not only by its subject and benefit, but also by the books through which later students enter it.

3. 'İlm Dirāyat al-Ḥadīth

Taşköprüzâde's definition of *'ilm dirāyat al-ḥadīth* moves from attribution to meaning. He writes:

Wa-huwa 'ilm yubḥathu fihī 'an al-ma'nā al-mafhūm min alfāz al-ḥadīth, wa-'an al-ma'nā al-murād minhā, muḥtawiyān 'alā qawā'id al-lughah al-'arabiyyah, wa-ḍawābiṭ al-sharī'ah, wa-muṭābiqan li-aḥwāl al-Nabī ṣallā Allāh 'alayhi wa-sallam.

"It is a science in which one investigates the meaning understood from the wording of hadith and the meaning intended by it, based upon the rules of the Arabic language, the parameters of the *Sharī'ah*, and conformity with the circumstances of the Prophet, peace and blessings be upon him."⁶⁰

This definition is carefully constructed. Taşköprüzâde does not speak only of the apparent meaning of hadith wording. He distinguishes between *al-ma'nā al-mafhūm*, the meaning understood from the wording, and *al-ma'nā al-murād*, the meaning intended by it. The first concerns what the wording gives to the reader or listener. The second concerns what is meant through that wording. Between these two stands the discipline of *dirāyah*, which prevents understanding from becoming arbitrary.

The definition also identifies the controls of understanding. The meanings of hadith are not read apart from Arabic, nor apart from the *Sharī'ah*, nor apart from the circumstances of the Prophet. Language, law, and Prophetic context all function together. This is why Taşköprüzâde's *dirāyah* is not merely general comprehension. It is a disciplined form of understanding rooted in the linguistic and religious conditions of hadith interpretation.

He then gives the subject of this science:

Wa-mawḍū'uhu: aḥādīth al-Rasūl ṣallā Allāh 'alayhi wa-sallam min ḥaythu dalālatuhā 'alā al-ma'nā al-mafhūm wa al-murād.

"Its subject is the hadiths of the Messenger, peace and blessings be upon him, insofar as they indicate the understood and intended meaning."⁶¹

The same hadith text may therefore be approached from two angles. In *riwāyah*, it is approached from the angle of soundness or weakness of attribution. In *dirāyah*, it is approached from the angle of indication and intended meaning. Taşköprüzâde's classification does not separate hadith into two unrelated fields. Rather, it distinguishes two operations within the study of hadith: establishing the report and understanding what it signifies.

⁵⁹ Taşköprüzâde, *Miftāḥ Al-Sa'ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū'āt al-'Ulūm*, 2: 52.

⁶⁰ Taşköprüzâde, *Miftāḥ Al-Sa'ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū'āt al-'Ulūm*, 2: 113, entry on *'ilm dirāyat al-ḥadīth*.

⁶¹ Taşköprüzâde, *Miftāḥ Al-Sa'ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū'āt al-'Ulūm*, 2: 113.

The aim of *dirāyah* is also ethical and formative. Taşköprüzâde writes:

Wa-ghāyatuhu: al-taḥallī bi al-ādāb al-nabawīyyah, wa'l-takhallī 'ammā yakrahuhu wa-yanhā 'anhu.

"Its aim is to assume Prophetic manners and to withdraw from what he disliked and prohibited."⁶²

This is an important statement because it shows that the understanding of hadith is not limited to technical explanation. The intended result is formation according to Prophetic guidance. The student of *dirāyah* is not only learning how to interpret wording, but how to recognise the Prophetic pattern of conduct, manners, approval, dislike, and prohibition.

4. The Rank of the Muḥaddith

After defining *dirāyah*, Taşköprüzâde cites *Tāj al-Dīn al-Subkī* on the rank of the muḥaddith. The citation is significant because it prevents a misunderstanding of his classification. Although *dirāyah* is concerned with meaning, Taşköprüzâde does not reduce hadith expertise to simple reading or moral reflection. al-Subkī criticises those who think that studying a few well-known compilations is enough to reach the rank of hadith scholars. He says:

Wa-innamā al-muḥaddith man 'arafa al-asānīd wa al-'ilal wa-asmā' al-rijāl wa al-'ālī wa al-nāzil, wa-ḥafīza ma'a dhālika jumlaḥ mustaktharah min al-mutūn.

"The muḥaddith is only one who knows the chains, the defects, the names of transmitters, the high and low chains, and who, together with that, has memorised a substantial body of texts."⁶³

Taşköprüzâde's inclusion of this passage is revealing. It shows that his meaning-centred definition of *dirāyah* does not weaken the technical demands of hadith scholarship. The muḥaddith remains someone formed by chains, transmitters, defects, texts, and recognised collections. Understanding is essential, but it is not detached from the inherited discipline of transmission.

Conclusion

Taşköprüzâde's discussion of *riwāyah* and *dirāyah* is brief, but it is conceptually useful. Within his classification of knowledge, *ilm riwāyat al-ḥadīth* concerns the connection of hadiths to the Prophet, the conditions of transmitters, and the soundness or weakness of attribution. *Ilm dirāyat al-ḥadīth* concerns understood and intended meaning, guided by Arabic, the *Sharī'ah*, and the circumstances of the Prophet.

The value of this classification lies in its clarity. Taşköprüzâde does not present hadith as a single undifferentiated field. He shows that hadith scholarship includes both the establishment of transmitted reports and the disciplined understanding of their meanings. In this sense, his treatment reflects the wider Ottoman concern with arranging inherited Islamic knowledge into teachable and recognisable sciences. It also shows why the distinction between *riwāyah* and *dirāyah* continued to matter for later discussions on the organisation of hadith studies.⁶⁴

⁶² Taşköprüzâde, *Miftāḥ Al-Sa'ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū'āt al-'Ulūm*, 2: 113.

⁶³ Taşköprüzâde, *Miftāḥ Al-Sa'ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū'āt al-'Ulūm*, 2: 114.

⁶⁴ See: Khairil Husaini Bin Jamil, 'Traditional Sunnī Epistemology in the Scholarship of Al-Ḥāfiẓ al-Khaṭīb al-Baghdādī (463AH/1071CE)' (Doctoral Thesis, SOAS University of London, 2017), https://eprints.soas.ac.uk/26670/1/4461_Jamil.pdf.

References

- Bakar, Osman. *Classification Of Knowledge In Islam A Study In Islamic Philosophies Of Science*. International Institute of Islamic Thought and Civilization (ISTAC), 2006.
- Beyanouni, Fathiddin. ‘‘Ilm Al-Ḥadīth Bayna al-Riwāyah Wa al-Dirāyah’. Sect. 2. *Majallat Al-Dirāsāt al-Islāmiyyah Wa al-Buḥūth al-Akādīmiyyah* (Cairo) 56, no. 1 (2015): 187–257.
- Bin Jamil, Khairil Husaini. ‘Traditional Sunnī Epistemology in the Scholarship of Al-Ḥāfiẓ al-Khaṭīb al-Baghdādī (463AH/1071CE)’. Doctoral Thesis, SOAS University of London, 2017. https://eprints.soas.ac.uk/26670/1/4461_Jamil.pdf.
- Ghumari, Abd Allah ibn Muhammad ibn al-Siddiq al-. *Tawjīh Al-‘Ināyah Li Ta’rīf ‘Ilm al-Ḥadīth Riwāyah Wa Dirāyah*. 3rd edn. Maktabah al-Qahirah, 2008.
- Khayrabadi, Mohammed Abullais al-. *‘Ulūm Al-Ḥadīth Aṣīluhā Wa Mu‘āṣiruhā*. Dār Shākīr, 2009.
- Shawwāt, al-Ḥusayn ibn Muḥammad. *‘Ilm Al-Ḥadīth Riwāyah Wa ‘Ilm al-Ḥadīth Dirāyah: Sīrat al-Muṣṭalaḥ Wa Ḥadduhu Wa Mafhūmuhu*. Al-Alukah, 2015.
- Subḥānī, Ja‘far al-. *Al-Ḥadīth al-Nabawī Bayna al-Riwāyah Wa al-Dirāyah*. Mu‘assasah al-Imām al-Ṣādiq, 1998.
- Taşköprüzâde, Ahmed Efendi. *Miftāḥ Al-Sa‘ādah Wa Mişbāḥ al-Siyādah Fī Mawḍū‘āt al-‘Ulūm*. Dār al-Kutub al-‘Arabiyyah, 1985.