



Al-Mawardi's Method of Criticism of the Narration of the Companions of Imam Al-Shafi'i in Al-Hawi Al-Kabir

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Abstract

This study examines how al-Mawardi critically evaluates transmissions attributed to Imam al-Shafi'i by his students and early transmitters in Al-Hawi al-Kabir. Differences among transmitted formulations may reflect variations in wording, interpretation, or the attribution of juristic opinions, making source criticism essential to the development of Shafi'i jurisprudence. Employing a qualitative, descriptive-analytical approach based on library research, the study examines Al-Hawi al-Kabir as its primary source and compares relevant passages with Shafi'i legal texts and biographical literature cited in the manuscript. The analysis focuses on narrations transmitted by al-Muzani, al-Rabi' ibn Sulayman, and al-Buwayti. Three sets of examples illustrate al-Mawardi's critical methodology. In the case of al-Muzani, he examines an attribution concerning divorce pronounced while intoxicated and a report regarding the granting of a deferment to a husband unable to engage in sexual intercourse. Regarding al-Rabi', he distinguishes a juristic opinion transmitted directly from al-Shafi'i from the transmitter's own legal reasoning. Concerning al-Buwayti, he evaluates a report on tayammum (dry ablution) by comparing it with other transmitted texts. Across these cases, his critical approach involves comparing chains of transmission, scrutinizing textual formulations and potential scribal errors, distinguishing direct transmission from takhrij (the derivation of juristic rulings), and assessing consistency with authoritative texts of the Shafi'i madhhab (school of Islamic jurisprudence). The findings demonstrate that al-Mawardi functioned not merely as a commentator on al-Muzani's legal compendium but also as a critical examiner and verifier of attributed juristic positions. These conclusions are limited to the cases examined and should not be generalized to all transmissions within the Shafi'i legal tradition.

INTRODUCTION

The development of a school of Islamic jurisprudence is shaped not only by the intellectual contributions of its founding imam but also by the processes of transmission, narration, interpretation, elaboration, and verification undertaken by his students and subsequent generations of scholars. Through these processes, an imam's juristic opinions may be transmitted through multiple chains of transmission, each characterized by distinct features and varying degrees of proximity to the original source. Although such diversity enriches the intellectual heritage of a madhhab (school of Islamic jurisprudence), it may also generate challenges concerning differences in textual formulations, interpretations, and the attribution of juristic opinions to the founding imam (Shidqiah et al., 2025; Shofa et al., 2026).

This phenomenon is also evident in the transmission of the juristic thought of Imam Muhammad ibn Idris al-Shafi'i. His opinions were transmitted by several students who played significant roles in the development of the Shafi'i school, including Isma'il ibn Yahya al-Muzani, al-Rabi' ibn Sulayman, and Yusuf ibn Yahya al-Buwayti. All three occupied important positions in preserving and transmitting Imam al-Shafi'i's juristic teachings (Abu-Alabbas, 2026; Ramadhan et al., 2026). However, the narrations attributed to these transmitters do not always exhibit identical textual formulations or convey entirely consistent juristic positions (Karimullah, 2022; Mardiani et al., 2024; Rahmi et al., 2024; Supriadi et al., 2024).

These differences necessitate a critical verification process concerning narrations attributed to Imam al-Shafi'i. A juristic opinion recorded in the work of one of his students cannot automatically be regarded as a direct statement of Imam al-Shafi'i. Rather, its attribution must be examined through source criticism, compared with other transmitted accounts, and evaluated for consistency with Imam al-Shafi'i's authoritative writings and established jurisprudential principles (Rozi & Subaidi, 2023).

Within this context, Imam Abu al-Hasan al-Mawardi (d. 450 AH) occupies a significant position. Through his work *Al-Hawi al-Kabir*, al-Mawardi not only elaborated on the juristic opinions presented in *Mukhtasar al-Muzani* but also critically examined various transmitted reports underlying the attribution of legal opinions to Imam al-Shafi'i (AL-Otaibi, 2022; Kustiawan et al., 2025; Sakhi et al., 2024).

In several passages, al-Mawardi critically evaluates and corrects narrations transmitted by al-Muzani, al-Rabi', and al-Buwayti. His criticism extends beyond determining the substantive correctness of a juristic opinion to examining the accuracy and reliability of its transmission. He distinguishes between opinions directly attributed to Imam al-Shafi'i and rulings derived through his students' *takhrij* (juristic derivation based on established doctrinal principles), between authentic textual formulations and possible instances of *tashif* (scribal misreading or textual corruption), and between opinions explicitly adopted by Imam al-Shafi'i and those merely mentioned by him in the course of juristic discussion.

This demonstrates that *Al-Hawi al-Kabir* functions not merely as a comprehensive work of Islamic jurisprudence (*fiqh*) but also as an important example of *tahrir al-madhab*, the critical examination, clarification, and verification of juristic positions within a particular school of Islamic law. This methodological process seeks to establish the accuracy of opinions attributed to the founding imam and distinguish authoritative doctrinal positions from interpretations or derivations developed by subsequent scholars (Aulia, 2026).

The studies discussed above examine the Shafi'i school from several perspectives, including the historical development of juristic traditions, the transmission and circulation of legal ideas, and al-Mawardi's broader intellectual contributions. Although these perspectives establish the significance of juristic transmission, they leave a more specific methodological question insufficiently addressed in the present discussion: What criteria does al-Mawardi employ to distinguish accurately transmitted opinions of Imam al-Shafi'i from a transmitter's interpretation, an erroneous attribution, or an independently derived juristic ruling? Accordingly, the research gap addressed in this study concerns the need for a comparative

examination of attribution-critical practices across specific narrations, rather than a general assertion that the Shafi'i school or al-Mawardi's intellectual contributions have not previously been investigated.

This distinction is particularly important because variations in textual formulations and transmission practices may affect the identification and attribution of juristic positions. An opinion transmitted directly from Imam al-Shafi'i possesses a different evidentiary status from an interpretation or juristic derivation developed by one of his students, even when both are discussed within the same legal school. This issue becomes especially significant when transmitted reports involve different historical phases of doctrinal development, potential scribal errors, or questions concerning the consistency of attributed opinions with the established principles of the madhhab. Examining the grounds on which al-Mawardi accepts, qualifies, or rejects such reports is therefore essential to developing a more transparent understanding of *Al-Hawi al-Kabir* and preventing the conflation of *riwayah* (transmission of an attributed opinion) with *takhrij* (juristic derivation).

The specific contribution of this study lies in examining selected narrations associated with al-Muzani, al-Rabi', and al-Buwayti through a common analytical framework. This framework addresses four interconnected questions: What juristic opinion is attributed to Imam al-Shafi'i? What textual or transmission evidence supports the attribution? How does al-Mawardi critically evaluate that evidence? What criteria distinguish direct transmission from commentary or independent juristic derivation? The cases examined in this study encompass the attribution of an earlier juristic opinion and a possible textual error, the status of a student's *takhrij*, and a transmitted report concerning *tayammum* (dry ablution). Comparing these cases provides an evidence-based understanding of several forms of source criticism and their relationship to *tahrir al-madhhab*. However, the proposed contribution is confined to the selected passages and does not establish the reliability of every narration associated with these transmitters.

Based on this background, the study addresses the following research question: How does al-Mawardi critically evaluate narrations transmitted by the students of Imam al-Shafi'i in *Al-Hawi al-Kabir*? Specifically, this study aims to identify the forms of criticism employed by al-Mawardi in assessing narrations associated with al-Muzani, al-Rabi', and al-Buwayti and to examine the methodological principles underlying his critical evaluations. The principal contribution of this inquiry is to provide a comparative understanding of how selected transmissions associated with three prominent students are critically examined within a single authoritative juristic work, without generalizing the findings into universal principles applicable to all narrations within the Shafi'i tradition.

METHOD

This study employed a qualitative, descriptive-analytical approach based on library research (Zainuddin et al., 2026). The primary source was *Al-Hawi al-Kabir fi Fiqh Madhhab al-Imam al-Shafi'i* by Abu al-Hasan al-Mawardi (al-Māwardī, 1999). The analysis focused on selected passages in which al-Mawardi examined the attribution, wording, interpretation, and juristic status of narrations associated with three transmitters: al-Muzani, al-Rabi' ibn

Sulayman, and al-Buwayti. The selected cases included al-Muzani's narrations concerning divorce pronounced while intoxicated and 'innah, al-Rabi's narration concerning vows and the distinction between transmitted opinions and juristic takhrij, and al-Buwayti's narration concerning tayammum during travel. These cases were examined through focused textual comparison rather than a comprehensive assessment of all narrations in *Al-Hawi al-Kabir*.

Supporting sources included Shafi'i legal texts, particularly *Al-Umm* and *Mukhtasar al-Muzani*, along with other works of Shafi'i jurisprudence, biographical literature, *tabaqat* literature, and relevant historical scholarship cited in the manuscript. These sources were used to contextualize the transmitted opinions and distinguish between statements attributed to Imam al-Shafi'i or his transmitters, al-Mawardi's critical assessments, and the interpretations developed in the present study. The selection of cases was based on their relevance to questions of attribution, textual variation, potential scribal errors, interpretive differences, and independent juristic reasoning.

The data were analyzed through comparative textual analysis. First, relevant passages concerning the three transmitters were identified and examined within their respective juristic contexts. Second, al-Mawardi's criticisms were categorized according to issues of attribution, transmission, textual accuracy, potential *tashif*, contextual interpretation, and distinctions between *riwayah* and *takhrij*. Third, the grounds for his criticism were compared, where supported by the available sources, with opinions attributed to Imam al-Shafi'i, narrations from other transmitters, and established principles of the Shafi'i *madhhab*. Finally, al-Mawardi's explicit assessments were distinguished from the study's interpretations, and similarities and differences across the selected cases were synthesized to identify the methodological characteristics of his source criticism. The conclusions were limited to the passages examined.

RESULTS AND DISCUSSION

One of the important aspects of Imam al-Mawardi's method of *fiqh* criticism in *al-Hawi al-Kabir* is the criticism of the narration of Imam al-Shafi'i's companions. Although these narrators had an important position in the transmission of Imam al-Shafi'i's thoughts, al-Mawardi did not accept every narration automatically. He places the narration of the companions of al-Shafi'i as an object of verification and analysis by testing it on the basis of the texts of Imam al-Shafi'i, the transmission routes, and the principles of the Shafi'i school. Thus, the authority of a narrator does not necessarily make the narration attributed to him an authentic representation of the opinion of Imam al-Shafi'i.

In this context, al-Mawardi's criticism of the narrations of al-Muzani, al-Rabi', and al-Buwaiti shows that the process of transmission of opinions in *madhhab* is not only related to the question of the credibility of the narrator, but also to the accuracy of attribution, the validity of the transmission path, the conformity with the Imam's text, and the epistemological status of an opinion.

Criticism of the Narration of al-Muzani

Al-Muzani is one of the important figures in the transmission and development of the Shafi'i school. His position as a defender of the school and the compiler of Mukhtasar al-Muzani made him one of the most influential figures in the development of Shafi'i jurisprudence. However, this position did not make al-Mawardi accept all the narrations narrated by al-Muzani to Imam al-Shafi'i without verification. (al-Muzanī, 1998)

Al-Mawardi instead made Mukhtasar al-Muzani the object of research and study. Al-Muzani's narrations of Imam al-Shafi'i are examined by comparing them with the texts of Imam al-Shafi'i in the qaul qadim and qaul jadid periods, as well as with the histories of other companions who are closer to each of these periods. In this regard, al-Mawardi not only considers the personal qualities of a narrator, but also considers the historical context of transmission and the position of the narrator in the madhhab's narration network.

This is clearly seen in his discussion of the law of talak of drunken people. Al-Muzani quoted from Imam al-Shafi'i that in qaul qadim talak of drunken people does not occur. Al-Mawardi rejects this attribution by stating:

لأن المزني وإن كان ثقة ضابطا فليس من أصحابه في القديم، ومذهبه في القديم إما أن يكون مأخوذاً من كتبه القديمة "وليس فيها هذا القول وإما أن يكون منقولاً من أصحاب القديم"

This statement shows that al-Mawardi distinguishes between the credibility of the narrator and the validity of the attribution of an opinion. Although al-Muzani is seen as a reliable narrator and has the ability to narrate, he was not among the companions of Imam al-Shafi'i who received and transmitted the opinion of qaul qadim. Therefore, the attribution of Imam al-Shafi'i's opinion in that period must be traced through two main sources, namely the works of Imam al-Shafi'i in the qaul qadim period or the histories of the Companions who were indeed transmitters of his thoughts in that period. (Abidin et al., 2023; al-Māwardī, 1999; Ulumuddin & Habibi, 2022)

Thus, al-Mawardi's method shows that the validity of the sanad in the transmission of the madhhab is determined not only by the credibility of the individual narrator, but also by the correspondence between the narrator, the period of transmission, and the source from which the opinion is taken. When an opinion is not found in the old works of Imam al-Shafi'i nor is it narrated by the companions known as the transmitter qaul qadim, al-Mawardi considers that the interpretation does not have an adequate basis.

Al-Mawardi even raised the possibility that the error stemmed from al-Muzani's mistake in attribution. He stated:

"ويجوز أن يكون سمعه من بعض أصحاب القديم مذهباً له فهم ونسبه إلى الشافعي"

According to al-Mawardi, it is possible that al-Muzani heard this opinion from one of the companions of Imam al-Shafi'i during the period of qaul qadim, then there was an error in attribution so that the opinion was attributed to Imam al-Shafi'i. Thus, al-Mawardi did not simply reject a narration, but also tried to explain the possible mechanism of transmission errors. (al-Māwardī, 1999)

Another example appears in the issue of 'innah, namely the inability of a husband to have sexual intercourse which is a reason for the wife to ask for fasakh. Al-Muzani quoted Imam al-Shafi'i as saying:

"وإن لم يجمعها الصبي أجل"

Al-Mawardi considers that the pronunciation of الصبي in al-Muzani's narration is a mistake. According to him, the correct text is الخصى, as narrated by al-Rabi' in al-Umm. Al-Mawardi explained that the change in pronunciation may have been caused by tashif or the author's mistake when copying the text. (Akbar et al., 2025; al-Syāfi'ī, 2001)

Interestingly, al-Mawardi's criticism does not stop at the textual aspect. He also tests al-Muzani's interpretation in fiqh. Al-Muzani tries to understand الصبي as a child who has approached the age of puberty and is physically able to have sexual intercourse. Al-Mawardi considers this interpretation to be a mistake because the law of 'innah cannot be applied to children who have not yet reached puberty. The inability of a child to have sexual intercourse is due to the age factor, not because of 'innah. In addition, a child's confession of his or her state also has no legal consequences before reaching the age of puberty.

From these two cases, it can be seen that al-Mawardi's criticism of al-Muzani's narration takes place on two levels at once, namely criticism of the transmission of the text and criticism of the understanding of fiqh. At the first level, al-Mawardi checks whether the quoted utterances and attributions really correspond to the original source. At the second level, he examines the consequences of the fiqh of the interpretation by considering the legal principles applicable in the Shafi'i school. Thus, al-Mawardi's criticism of al-Muzani cannot be understood simply as a correction of the narration error, but as part of a systematic effort to order and purify the transmission of the madhhab.

Criticism of the Narration of al-Rabi'

In addition to al-Muzani, al-Mawardi also paid attention to the narration of al-Rabi' al-Muradi. Al-Rabi' had a very important position in the transmission of Imam al-Shafi'i's thought and was known as one of the main narrators of al-Umm. However, as with al-Muzani, al-Mawardi did not use al-Rabi's credibility as a reason to accept all the opinions attributed to him to Imam al-Shafi'i. He continued to verify the narration by comparing the narration with the narrations of other companions, the works of Imam al-Shafi'i, and the basic principles of the madhhab.

One of the clearest examples is found in the issue of vices. Al-Rabi' mentioned that there is another opinion that people who make vices are obliged to pay the kafarat of oaths. This opinion is based on the hadith:

"لا نذر في معصية الله وكفارته كفارة يمين"

However, al-Mawardi did not accept this opinion as a narration of Imam al-Shafi'i. He affirmed:

"وهذا التخريج من الربيع، ليس بقول للشافعي، وإنما قاله تخريجا عن نفسه، لأن غيره لم يحكه عنه، ولا وجد في شيء من كتبه، ولا تقتضيه أصول مذهبه."

This statement shows one of the most important aspects of al-Mawardi's methodology of criticism, namely the distinction between narration and takhrij. According to al-Mawardi, the opinion expressed by al-Rabi' cannot be considered as the opinion of Imam al-Shafi'i because it is not narrated by the other companions, is not found in the works of Imam al-Shafi'i, and is not in accordance with the basic principles of his madhhab. (al-Māwardī, 1999)

In this context, al-Mawardi constructs three indicators to determine the status of an opinion: first, whether the opinion is narrated by more than one transmitter; second, whether it is found in the works of Imam al-Shafi'i; and third, whether the opinion is consistent with the principles of his madhhab. If these three indicators are not met, an opinion cannot be easily attributed to Imam al-Shafi'i. (Mufadhol & Nuraeni, 2025)

Furthermore, al-Mawardi explains certain characteristics in the way al-Rabi' expresses opinions. He states that when al-Rabi' encounters an objection to the opinion of the sect, he sometimes says «وفيه قول آخر». According to al-Mawardi, the expression does not always indicate the existence of another narration of Imam al-Shafi'i. In some contexts, the expression is the result of al-Rabi's own takhrij as an attempt to answer a fiqh objection.

This finding is important because it shows that in al-Mawardi's view, a student can act as a transmitter as well as a mujtahid or a developer of opinions. Therefore, the intellectual product of a student cannot always be equated with the opinion of his teacher. For al-Mawardi, what can be used as the basis for attribution to Imam al-Shafi'i is the part that is truly proven as a history of him, not the result of the development or deduction of his students.

Nevertheless, al-Mawardi did not ignore the hadith that was the basis of al-Rabi's argument. Instead, he gave an interpretation of the hadith so that it could be met with the opinion of Imam al-Shafi'i. The hadith is directed to the category of nazar al-aiman, namely vows that have the character of oaths, not to the vows of al-tabarrur wa al-jaza' which require the fulfillment of vows. In this way, al-Mawardi tries to maintain the validity of the hadith postulate while maintaining consistency with the opinion of the Shafi'i madhhab.

Thus, al-Mawardi's criticism of al-Rabi' shows that the verification of the transmission of madhhab does not stop at the question "who narrates?" , but also includes the question "in what capacity is the opinion conveyed?" . Whether he conveyed the text of Imam al-Shafi'i, explained the intention of his teacher, or performed takhrij based on certain evidence. This distinction is one of the important characteristics of al-Mawardi's method of criticism in maintaining the accuracy of the attribution of opinions in the madhhab.

Criticism of the Narration of al-Buwaiti

Al-Mawardi also criticized the narration of al-Buwaiti, especially on the issue of tayamum when traveling. Al-Buwaiti narrated that tayamum is only allowed on certain trips that allow one to perform qasr. The narration was later criticized by al-Mawardi because it contradicts the texts of Imam al-Shafi'i and the narration of the majority of his companions.

Al-Mawardi stated that the opinion that limits tayamum only to the journey that allows qasr is not the madhhab of Imam al-Shafi'i. According to him, the texts of Imam al-Shafi'i in his various works show the ability of tayamum on long and short journeys. He also mentioned that this opinion was narrated by the majority of Imam al-Shafi'i's companions. (Mahmuddin et al., 2021)

However, interestingly, al-Mawardi did not directly reject al-Buwaiti's narration absolutely. He said:

"ولعلّ حكاية البويطي إن صحّت محمولة على أن الشافعي حكاه عن غيره."

The expression *إن صحّت* indicates that there is a stage of verification of the validity of the narration. If the narration really comes from al-Buwaiti, al-Mawardi still leaves open the

possibility that Imam al-Shafi'i was not establishing the opinion as his personal view, but only quoting or conveying the opinions of other scholars. (al-Māwardī, 1999)

Here the pattern of criticism of al-Mawardi appears to be quite complex. He not only questions the validity of transmission, but also pays attention to the context of the use of an opinion in the text of Imam al-Shafi'i. The presence of an opinion in the work of the Imam does not automatically mean that the opinion is a school or the choice of the Imam's law. The opinion may be expressed in order to explain the views of other scholars, convey differences of opinion, or then give a rebuttal to it.

After criticizing al-Buwaiti's narration, al-Mawardi strengthened his position through textual and fiqh arguments. He used the words of Allah:

QS. al-Ma'idah:6 ﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ﴾

According to al-Mawardi, the pronunciation of safar in the verse is general and is not limited by the length or short of the journey. Therefore, the law of tayamum applies to various forms of travel. He also strengthens it with the narration of Ibn Umar that the Prophet صلى الله عليه وسلم once performed tayamum while looking at the houses of Medina. This shows that tayamum is not limited to long journeys that allow qasr.

In addition to textual evidence, al-Mawardi uses causal arguments. According to him, the reason for allowing tayamum is the absence of water, not the distance traveled. The absence of water can occur both on short and long journeys. Therefore, limiting tayamum only to trips that allow qasr does not have a strong basis in terms of 'illah law.

Thus, al-Mawardi's criticism of al-Buwaiti's narration shows a combination of transmission criticism, textual context analysis, postulative argumentation, and analysis of 'illah law. This shows that the criticism of narration in al-Hawi al-Kabir does not stand as a purely philological activity, but is integrated with the process of fiqh analysis.

Characteristics of Al-Mawardi's Criticism Method of the History of the Madhhab

Based on these three cases, it can be seen that al-Mawardi's method of criticism of the history of the companions of Imam al-Shafi'i has several main characters.

First, the text of Imam al-Shafi'i is the main benchmark in the verification of history. Al-Mawardi repeatedly returns a question to the works of Imam al-Shafi'i to ascertain whether the opinions expressed to him really have a textual basis. (Arifin, 2024)

Second, the transmission route is an important part in determining the validity of attribution. Al-Mawardi not only looks at the quality of the narrator, but also notices whether a narrator is indeed in a position to accept a particular opinion, especially when it comes to the period of qaul qadim. This is clearly seen in his criticism of al-Muzani.

Third, the principles of the madhhab are used as an instrument of criticism of the narration. If an opinion is contrary to the established rules and foundations of the madhhab, al-Mawardi uses it as an indicator to question the attribution of the opinion to Imam al-Shafi'i.

Fourth, the conformity with the history of the majority of al-Shafi'i's companions is one of the strengthening indicators. In the case of tayamum, for example, al-Mawardi noticed that the majority of Imam al-Shafi'i's companions narrated opinions that were different from al-Buwaiti's narration. This is one of the considerations in determining a more acceptable narration.

Fifth, al-Mawardi's method shows a firm distinction between riwayat and takhrij. The opinion of a companion of Imam al-Shafi'i is not always the opinion narrated from the Imam. Some of them are the result of the analysis, deduction, or takhrij of the companion. This distinction is very important in the process of determining the attribution of opinion to Imam al-Shafi'i.

Sixth, the method shows the existence of the early practice of tahrir al-madhab. Al-Mawardi did not merely explain the opinions contained in the books of the madhab, but also selected, verified, corrected, and determined the status of various histories that developed in the madhab. Thus, al-Mawardi's activities can be seen as an important part of the process of structuring and refining the transmission of madhab before the more systematic methodological developments during the time of al-Rafi'i and al-Nawawi. (Aulia, 2026; Shidqiah et al., 2025)

Al-Mawardi's Position in the Tahrir al-Madhab Process

From all these discussions, al-Mawardi's position in the history of the development of the Shafi'i school can be understood more broadly than just as a lecturer of Mukhtasar al-Muzani. Through al-Hawi al-Kabir, he carried out the process of selection and verification of various narrations that developed among the companions of Imam al-Shafi'i. He compared the narrations, traced primary sources, examined the redaction, considered the context of transmission, tested the conformity with the principles of the madhab, and distinguished between the opinions of Imam al-Shafi'i and the results of the takhrij of his companions.

Therefore, al-Mawardi's contribution can be understood as part of the process of epistemological control over the transmission of madhab. He not only seeks to know "what opinions are being expressed", but also questions "where the opinion comes from", "who narrated it", "in what context the opinion was conveyed", and "whether the opinion can really be attributed to Imam al-Shafi'i". This pattern shows that tahrir al-madhab in al-Mawardi takes place through a process of criticism of sources and transmissions, not only through the rearrangement of fiqh opinions. These examples support a distinction between evaluation of a transmitted text and the separate assessment of its interpretation or juristic derivation; they do not establish the reliability of every narration transmitted by these figures.

Thus, al-Mawardi's criticism of al-Muzani, al-Rabi', and al-Buwaihi shows a method that combines historical verification, text criticism, attribution criticism, context analysis, testing based on madhab proposals, and reinforcement through fiqh postulates and arguments. This method is one of the important characteristics of al-Hawi al-Kabir in maintaining the accuracy of the transmission of Imam al-Shafi'i's thought and at the same time strengthening the process of tahrir al-madhab in the Shafi'iyyah fiqh tradition.

CONCLUSION

This study demonstrated that Imam al-Mawardi employed a systematic approach to critically evaluating narrations transmitted by the students of Imam al-Shafi'i in Al-Hawi al-Kabir. His criticism was not directed toward rejecting the personal authority of the

transmitters but rather toward verifying the authenticity of specific narrations and ensuring the accurate attribution of juristic opinions to Imam al-Shafi'i.

Regarding al-Muzani, al-Mawardi critically examined the interpretation of juristic opinions, textual formulations of transmitted reports, and their implications for Islamic jurisprudence (fiqh). Concerning divorce pronounced while intoxicated, he questioned the attribution of a qawl qadim (earlier juristic opinion) by examining the chains of transmission and relevant sources attributed to Imam al-Shafi'i. Regarding the granting of a deferment to a husband unable to engage in sexual intercourse, he scrutinized the transmitted wording and identified the possibility of tashif (scribal misreading) or transcription errors. However, this textual analysis was limited to the selected passages. Further comparative research could examine whether similar patterns of criticism appeared in other sections of Al-Hawi al-Kabir and additional collections of Shafi'i legal transmissions.

Regarding al-Rabi', al-Mawardi emphasized the importance of distinguishing between riwayat (transmission) and takhrij (juristic derivation). Not every statement transmitted by al-Rabi' could necessarily be attributed directly to Imam al-Shafi'i. Opinions that were not documented in Imam al-Shafi'i's writings or corroborated by other students could instead represent the results of al-Rabi's independent juristic derivation (takhrij).

Concerning al-Buwayti, al-Mawardi evaluated the reliability of transmitted reports by comparing them with Imam al-Shafi'i's authoritative texts and narrations transmitted by the majority of his students, while also examining the contextual meaning of the statements. He further proposed possible interpretations to reconcile apparently contradictory narrations and establish their consistency with the authoritative sources and principles of the Shafi'i madhhab.

Overall, al-Mawardi's critical methodology encompassed several interconnected procedures: source verification, comparison of transmitted reports, examination of textual formulations, contextual interpretation, differentiation between riwayat and takhrij, assessment of consistency with established madhhab principles, and corroboration through relevant Islamic legal evidence.

These findings indicated that al-Mawardi served not merely as a commentator on Mukhtasar al-Muzani but also as a muharrir, contributing to the critical verification and clarification of juristic positions within the Shafi'i school. Through his examination of narrations transmitted by Imam al-Shafi'i's students, he sought to preserve the accuracy of opinions attributed to the founding imam, distinguish those opinions from the independent ijtiḥad of his students, and critically assess reports lacking sufficient evidentiary support. Accordingly, Al-Hawi al-Kabir represents an important source for understanding the practice of internal source criticism and the process of tahrir al-madhhab in the development of Shafi'i jurisprudence.

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