



Original Article

Muḥammad ‘Amīm Al Iḥsān’s Approach in the Science of *Riwāyah* and *Dirāyah*

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ABSTRACT

This study aims at studying the knowledge of Muḥammad ‘Amīm Al Iḥsān in *Hadīth* Studies *Riwāyah* and *Dirāyah* through his book *Fiqh al-Sunan wa Al-Athār*. To the best of the researchers’ knowledge, no academic study has examined Iḥsān’s ability in *Hadīth* science, mainly in what concerns in the book of Ḥanafī schools of thoughts. This espouses the analytical inductive method to analyze the data. It begins by providing a brief introduction to Iḥsān and his celebrated book of *Hadīth Fiqh al-Sunan wa al-Athār*. This followed by a discussion of his talent in *Hadīth Riwāyah* and *Dirāyah*. This discussion is divided into four examples modelled from his many examples of *Riwāyah* and *Dirāyah* in this book, namely his methodological *riwāyah* in *al-Jarh wa al-Ta’dīl*, his *riwāyah* in repeating ḥadīth, his methodological *dirāyah* in solving the apparent contradiction between two *Hadīth* and his methodological *dirāyah* in explaining ḥadīth.

Keywords: Approach, *Hadīth*, Iḥsān, *Riwāyah*, *Dirāyah*, *Contradiction*.

Introduction

Muḥammad ‘Amīm al-Iḥsān¹ (1911–1974) was one of the prominent ḥadīth Scholars in his time in Bangladesh. Through his intellectual expertise and copious knowledge in multiple

¹ His full name is Muftī Sayeed Mūhammad ‘Amīm al-Iḥsān al-Mujaddadī al-Barakatī al-Hanafī. Iḥsān was born on 22nd of Muḥarram in 1329 Hijri calendar year. The day was Monday and the hour was dawn. This translates to 24th of January 1911 AD. He was born in his maternal grandfather’s house in the village of Pachna, India. His family tree traces from Imām Zaid bin Zain al-‘Ābidīn (d.739 A.D) who was a grandson of Imam Hussain bin ‘Ālī (d. 680 A.D). The al-Barakatī part of his name stems from the fact that he undertaking obedience of Bayyah to famous Indian saint Barakat Ali. His spiritual chain, origins from Nakshbandī and Mujaddadī and hence those are added as narrative to his name. Moreover, owing to following Imam Abu Hanīfa in matters of Islamic Jurisprudence, he affixes the al-Hanafī descriptive to his name. Iḥsān’s father’s name was Sayyid Abdul Mannan, and his mother’s name was Sayyida Sājida. Both his parents were descendants of Prophet Muhammad

disciplines, he had played a noteworthy role in the improvement of knowledge and thoughts in an Islamic intellectual field in Bangladesh. Besides having a wide range of knowledge in ḥadīth field, he also contributed considerably to the knowledge base in exegesis, Islamic jurisprudence, spirituality and astronomy. By authoring more than 250 books and manuscripts² on a wide variety of subjects related to Islam in the Urdu and Arabic language, he had become one of the pioneers in the fields mentioned above. Iḥsān learned his academic learning in esteemed Madrasah Alia³ at Kolkata in 1926 from the students of two praised scholars in Indian sub-continent: Imām Rabbānī Shaykh Aḥmad al-Farūqī al-Sirhindī⁴ (1564–1624) and Shah Wali Ullah Muḥaddis Dehlawī⁵ (1551–1642).

Thus, he came under the influence of the thought and knowledge of both these renowned scholars. In a similar vein, there were plenty more of his pupils who were attributed by the same thoughts and ethos. This scholar spent his whole life in search of knowledge and contributed to Islam and the whole body of human knowledge through writing of many books. Some of his books have been published in Arabia and Non-Arab countries. His peers, contemporaries or successors in the land of Bengal had been benefited from his voluminous works in a wide variety of branches of knowledge—specifically his expertise in ḥadīth and related sciences. A multitude of his books are routinely being instructed as textbooks—part of the official curriculum of various Islamic schools, colleges and universities. Not only that, even the esteemed University, University of Al-Azhar, used to teach books authored by this luminary.

However, since none of his works have been translated to English till now, the significance of his talent and expertise in the field of *Ḥadīth* studies has not been highlighted in an

(pbuh). Iḥsān aquired his first praimary knowledge from his wise father and paternal uncle. His uncle Sayyid Abdud Daiyyan take care and trained his nephew greedily. As a result of caring and guardianship of family Iḥsān aquired the sufficient skills to recite all 30 chapters of the Holy Qur'an in a matter of mere 3 months. In addition, he gained his secondary and higher education from the reported Madrasah Kolkata Alia India. Accordingly, he received many *Ijāza* from the local and international famous scholar during his time. His spent his professional life both in India and Bangladesh. He used to teach *ḥadīth* and othe Islamic subjects at Kolkata Alia Madrasah. In 1937 AD, the British Government appointed Iḥsān as a Qāli in Kolkata. In 1938 AD he was appointed as the advisor to Bengal presidency government. In 1940 AD Aman-E-Kubra Bangal appointed him as their secretary. Later on when Kolkata Ali Madrasah was transfered from India to Bangladesh as a Dhaka Alia Madrasha. He also moved to Bangladesh and was acting as a principle of this institute as well as *Khatib* of the National Mosque Baitul Muqarram until his death in 1974.

² Some of his publishd books are: *Fiqh al-Sunan wa al-Athār*, *Al-qawa'id al-Fiqhiyah*, *Usul al-karkhi Usul al-masail al-khilafiyah*, *Al-ta'rifāt al-fiqhiyah*, *Al-khuthbāt li al-Jum'at wa al 'lida'yīn*, *Tarikhu 'ilm al-Ḥaith (Urdu)*, *Mizān al-Akhaār*, *Adāb al-Muftī Al-tasharrūf li-adāb al-Tasawūf*, *Awjaz al-Siyār*, *Al-tandidh fi al-Tajdīd*, *Tarikh al-Islam*, *Tarīkhu ilmu fiqh*, *Sirajum Munir Milad Namah (Urdu)*, *Tariqah al-Hajj*, *Lubb al-Usūl*, *Mashaq al-Farā'id*, *Minnat al-Bārī*, *Nizām al-Awqāt*, *Hidāyat al-Musallin*, *Wasiyat Nama (Urdu)*, *Al-tanwīr fi Usul al-Tafsīr*, *Ittihāf al-ashraf*, *Hawāshi al-sa'di*, *Muqaddīma Sunan abi Dawūd*, *Shikwa wa jawab e shikwa (Urdu)*

³ Madrasha Alia Kolkata was founded in October 1780 by Lord Warren Hasting, the governor general of India during British Colony. Later, in 1961 it was shifted from Calcutta to Dhaka.

⁴ His full name is Imām Rabbānī Shaykh Aḥmad al-Farūqī al-Sirhindī, who was an Indian Islamic scholar of Arab origin, a Hanafi jurist, and a prominent member of the Naqshbandī Sufi order. He has been described as the Mujaddid Alf Thānī, meaning the "reviver of the second millennium".

⁵ He went on become a noted writer in Arabic and Persian, who won favour from both Mugal Emperors, Jahangir (r.1605-28) and Shah Jahan (r.1628-58), and in time became a respected scholar on Islam.

appropriate manner to a worldwide audience. As a result of it, a worthy study is needed to highlight this great scholar's effort in this regard. As *Fiqh al-Sunan wa al-Athār* is one of his celebrated books of *ḥadīth*, these researchers show Iḥsān's methodological *Riwāyah* and *Dirāyah* to local and international academia. It will help dispel the suspicions held by many skeptics around the world in this regard. Lastly, this study sets its goal to commemorate and highlight the life and expertise of this luminary. This study will help to spread Iḥsān's exemplary expertise in *Ḥadīth* studies to English language speaking people (including those who know English as a second or third language). Therefore, this study will also contribute to the existing knowledge gap by generating valuable study, which will help shed light on this noble scholar's life and knowledge, as well as attracting greater number of present and future scholars to study his works and benefit from.

His *Riwāyah* in th Methodology of *al-Jarh wa al-Ta'dīl* (Disparaging and Authenticating)

Muḥammad 'Amīm al-Iḥsān showed tremendous prowess in several branches of Islamic sciences; especially, in the field of the *Ḥadīth* and its auxiliary branches. He applied the methodology of *al-Jarh wa al-Ta'dīl* (Disparaging and Authenticating) in many *ḥadīth* mentioned in *Fiqh al-Sunan wa al-Athār*. He had collected many *ḥadīth* in this celebrated book of *Ḥadīth* and arranged them according to the relevant topics. Thereafter, he employed the principles of *al-Jarh wa al-Ta'dīl* (Disparaging and Authenticating) like many of his predecessors in the same field. However, in his approach of *al-Jarh wa al-Ta'dīl* (Disparaging and Authenticating) in *Fiqh al-Sunan wa al-Athār*, he utilized the approach of *al-Jarh wa al-Ta'dīl ljmālī* (Disparaging and Authenticating concisely). He could deploy the method of *Tafsīlī* (details), but it would make the discussion very lengthy. Moreover, although the book is the book of *ḥadīth*, it was designed as a book of *Fiqh*, the reason there was no necessity to discuss things in details. Various examples of this practice are furnished below.

His Methodology in *Ta'dīl* (Authenticating)

Iḥsān stated in the chapter of *Solāt* (prayer), under the title "Crying in the prayer by fearing Allah", a *ḥadīth* narrated by 'Abd Allah ibn al-Shikhkhir: "I saw the Messenger of Allah (pbuh) praying and a sound came from his chest like the rumbling of a mill owing to weeping." Iḥsān said that, this *ḥadīth* was narrated by Abu Dāwūd, Al-Nasā'ī, Al-Tirmidhī,⁶ and its chain was strong (*qawī*). In this *Ḥadīth*, we could see that, Iḥsān authenticated the narrators of this *Ḥadīth* comprehensively and yet concisely, and this showed that, he was already aware of the position and quality of those narrators in the *ḥadīth* mentioned above. However, in order to identify Iḥsān's clear judgement and authentication in this regard strongly, let us discuss—on a case-by-case basis—the conditions of those narrators in details.

Narrators of this *Ḥadīth*

This *Ḥadīth* has been reported by Abū Dāwūd and Al-Tirmidhī from 'Abd al-Rahman bin Muhammad bin Salām from the chain of Yazid known as Ibn Hārun, from the chain of Hammād known as Ibn Salāma, from Thābit, from Maṭruf, from his father 'Abd Allah ibn al-Shikhkhir, who

⁶ Muḥammad 'Amīm al-Iḥsān, *Fiqh al-Sunan wa al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 246.

said that, "I saw the Messenger of Allah (pbuh) praying and a sound came from his breast like the rumbling of a mill owing to weeping".⁷

First, 'Abd al-Raḥman bin Muḥammad bin Salām: Imām Nasā'ī said, he is trusted (*Thiqat*), and Murrah said, No problem with him (*La ba'sa bihi*) and Imām Ibn Ḥibbān mentioned him in his famous book "*Al-Thiqāt*" and Imām Dār al Quṭnī said, trusted (*Thiqat*).⁸

Second, Yazid b. Hārūn: 'Ali ibn al-Madinī said, He is among the trusted narrators. In another place he said that, I have never seen anybody a better memorizer than Yāzid bin Hārūn. Imām al-'Ujailī said, he is trusted, he was steady in memorizing al- Ḥadīth. He used to pray and worship nicely. Imām Abu Zur'ah said, I heard from Abū Bakr bin Abi Shaiba who used to say that, I have never seen a perfect memorizer like Yāzid bin Hārūn. Imām Abū Ḥātīm said that, he is trusted, truthful, asked about skill of such a person like Yāzid bin Hārūn.⁹

Third, Ḥammād bin Salāma: Imām Ahmād said: Ḥammād bin Salāma more trusted and strengthen than Mu'ammār. And he also said about the both Ḥammād that the both of them are trusted. And Abu Ṭālib said that Ḥammād bin Salāma was the most knowledgeable person amongst them. In the same manner, Ishāq bin Maṣūr from Ibn ma'īn said that Ḥammād bin Salāma was trusted.¹⁰

Fourth, Thābit bin Aslām al-Banāni: Imām al-'Ujailī said that he was trusted (*Thiqah*). Imām al-Nasā'ī also said that he was trusted, and Imām Abū Ḥātīm said that the most trustworthy companion of Anas was Al-zuhrī, then Thābit, then Qatādah. Accordingly, Imām ibn 'Adi said that he was narrating *hadīth* more than Hammād bin Salāma. Moreover, his *ahadīth* were correct and he was a trusted narrator; but if there was any kind of forbidden things which happened, it was not from him, it was from the person who narrated from him. Imām Ibn Ḥibbān also praised him in his book *Al-Thiqāt* by saying that, he was the most pious worshipper amongst the people of Basra. And Ibn S'ad said that, he was a trusted and trustworthy man.¹¹

Fifth, Muṭṭraf bin 'Abdullah bin al-Shikhkhir: Ibn S'ad said in his *Tabaqāt*, that Muṭṭraf was a trusted, pious, good-mannered and honourable person. And Imām al-'Ujailī said that he was a trusted person.

Therefore, Iḥsān's trutination of the strength of this report can be summarized in the following flow chart.









⁷ Ibid.
























































⁸ Ibn Hajar al-'Aasqalānī, *Tahdhib al Tahdhib*, (India: Maṭba' Dā'rah al-Mā'rīf al-Nizāmiyah, 1908) vol. 6: 266.

⁹ Jamāl al-Din Abū al-Hajjāj Yusuf al-Middhī, *Tahdhib al-Kamāl*, (Beirut: Muassasa al-Risālah, 1980) Vol. 32: 267.

¹⁰ Ibn Hajar al-'Aasqalānī, *Tahdhib al Tahdhib*, (India: Maṭba' Dā'irah al-Mā'rīf al-Nizāmiyah, 1908) vol. 3:11.

¹¹ Ibid., vol. 2:2.

EXTREME WEAKNESS		QUESTIONABLE		ACCEPTABLE REPORT		SAHABA / COMPANIONS	
ACCUSED OF FORGERY		WEAK		NOT STRONG		RELIABLE	

MUFTI AMIMUL IHSAN	(1)							
ABU DAWUD, TIRMIDHI, NASAI, OTHERS	(2)							
Abd al-Rahman b. Muhammad b. Sa'Em	(3)							
Yazid b. Har'En	(4)							
Hammad b. Salama	(5)							
Th'Ebī b. Aslam al-Ban'Eni	(6)							
Muthraf b. Abdullah b. al-Shikhhir	(7)							
PROPHET MUHAMMAD (PBUH)	(8)							

Analysis: Based on the previous discussion, it is obvious that, Ihsān had possessed satisfactory knowledge in recognizing the status of the reporters of the ḥadīth, because he made *Ta'dīl Ijmālī* (concise authentication) on the narrators of the ḥadīth mentioned above. It is known to us that nobody can make *Ta'dīl Ijmālī* without possessing acquaintance of details like *Ta'dīl tafsilī* (authentication for details). As mentioned earlier, Ihsān designed *Fiqh al-Sunan wa Al-Athār* in the shape of a book of Fiqh. Therefore, he did not explain all the issues related to the science of ḥadīth. However, to rationalize Ihsān's comments on those narrators, the researcher studied the famous book of *al-Rijāl wa al-Tarājīm wa al-Ṭabaqāt* and finally found their status accurately as said by Ihsān. In fact, it is an appropriate and wonderful example, in order to understand Ihsān's skill in the knowledge of *Ta'dīl*. Furthermore, maybe Ihsan did not do *Ta'dīl tafsilī*, maybe because of the fear of prolongation. Hence, Ihsān's *Ta'dīl al-Ijmālī* is a perfect instance for understanding his dirāyah in this regard.

His Methodology in *al-Jarh* (Disparaging)

It is observable that, knowledge of '*Ilm al-jarh wa al-Ta'dīl*' is one of the important parts of the knowledge of ḥadīth and its sciences. By writing *Fiqh al-Sunan wa Al-Athār*, Muhammad 'Amīm al-Ihsān showed his sufficient knowledge in this regard. Besides making *Ta'dīl*, he showed his notable effort in disparaging (*al-Jarh*) too. But compared to *al-Ta'dīl* it is awful. A discussion of his approach in '*Ilm al-jarh*' is given below:

In the chapter of *Ṣalāt*, Ihsān mentioned a ḥadīth narrated by Jābir *marfu'ān* (elevated), where the messenger of Allah (pbuh) said that, "Speech invalidates prayer, but does not invalidate ablution."¹² Ihsān said that, Imām Dar Qutnī narrated this Ḥadīth in his Sunan. Ihsān had also remarked about the chain of this *Hadīth Maqāl* (comments and doubts). In this *Hadīth*, Ihsān commented in Sanad briefly by saying that "there are *maqāl* in the chain of this Ḥadīth", and it is obvious to us that the *sanad* or chain means a group of narrators. In order to highlight

¹² Muhammad 'Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 245, Imām Dār Qutnī, *Ilal al-Dār Qutnī*, (Riyad: Dār Ṭaiyyibah, 1985) vol.1:63.

precisely which *Rawī* (transmitter) he disparaged, the researcher will highlight the criticism of other scholars in this regard to establish a train of *truth* (scholarly legacy). Accordingly, to the best knowledge of the researcher, the researcher shall search about the trutination of Ihsān's comment in this regard by searching and analyzing information from the reliable and famous book of *al-Rijāl wa al-Tarājīm wa al-Ṭabaqāt*.

Narrators of this Hadīth: Imām Dār Qutnī said, Abu Ja'far Ahmād bin Ishāq bin Bahlūl narrates to us, he reports from his father, his father reports from Abū Shaiba, he reports from Yazīd Abū Khālid, he reports from Abu Sufiān, he reports from Jābir and Jābir reports from the Messenger of Allah. He says: "Speech invalidates prayer, but does not invalidate ablution".¹³

Hāfiz al-Dhabī said in *Al-Tanqih*, Abu Shahbah is *wāhin* (Filmsy) and Yazīd is *Da'if* (Weak).¹⁴ In a similar vein, Ahmad said, Abu Shahbah, his full name is Ibrāhim bin Uthmān, is a *Munkar al-Hadīth* (Denier of Al-Hadīth). Meanwhile, Ibn Hibbān said regarding Yazīd that, it is not permissible to narrate from Yazīd when he narrates alone.¹⁵

Now it is clear that the position of Ihsān on those narrators of the Hadīth in this regard mirrors those of his predecessors, briefly proving that he had a sufficient knowledge in *'Ilm Al-Jarh*. However, since the book was designed in the style of the book of Fiqh, consequently, he never mentioned the full chain of the Hadīth except the name of the *Rāwī al-A'la* (first narrator). But the fact that he demonstrated the capacity to conduct concise *Jarh*, substantiates the process he went through for verification and authentication of reports. His choice of conciseness was clearly for the sake of carrying the tradition of the jurisprudential style of authorship and to ensure conciseness of the book's material. Hence, he chose to avoid verbose exposition of the full procedure of *Jarh* and *ta'dīl*.

Analysis: Based on the previous discussion, it is patently clear that Ihsān had exerted tremendous effort in *Al-Jarh wa Al-Ta'dīl* (Disparaging and Authentaticating). He followed an identical methodology of previous and contemporary scholars of Hadīth in this regard. However, since the book is related to the *Hadīth* and its Sciences, but fashioned in the manner of *Fiqh* manuscripts, Ihsan never provided Sanad (chain of *Hadīth*) here. Nonetheless, this does not diminish his credibility in *'Ilm al-Dirāyah* due to his valuable and knowledgeable criticism of transmitters in many of the Hadīth mentioned in this book. Furthermore, in the book, he made *Al-Jarh wa Al-Ta'dīl* briefly, and to the best knowledge of the researcher, it has been proven in details that Ihsan possessed both the capability to perform in-depth analysis of criticism and appraisal of the narrators. Therefore, it can be deduced that his effort in *Al-Jarh wa Al-Ta'deel* demonstrates his knowledge both in brief and in details, since nobody is able to summarize an intricate matter of prophetic sciences concisely without possessing in-depth knowledge and expertise of the details. His choice for short descriptions was due to stylistic preferences in favour of the tradition of *fiqh* manuals.

His Methodological *Riwāyah* in *Takrār al-Hadīth* (repeating *al-Hadīth*)

It is obvious that, repeating hadīth in the authorship of hadīth books is one of the common practices amongst the scholars of ahadīth. This kind of repetition took place even in the six authentic collections of hadīth or *Ṣiḥāh Sitta*. Since one single hadīth may explain about

¹³ Ibid.

¹⁴ Al-munāwī, *Faid al-Qadir*, (Beirut: Dār al-Kutub al-Ilmiyah, 1994) vol. 4:342.

¹⁵ *Arshif Multaqa ahl Al-Hadīth*, vol. 1:9638.

multidisciplinary issues, this hadīth can be repeated in several places. As an example, it was narrated on the authority of ‘Abdullah, son of ‘Umar, that the Messenger of Allah (pbuh) said: The structure of al-Islam is raised on five pillars, testifying (the fact) that there is no God but Allah, that Muhammad (pbuh) is His slave and messenger, and the establishment of prayer, compensation of Charity (Zakat), Pilgrimage to the House (Ka‘ba) and the fast of Ramadan.¹⁶ This hadīth contains different issues. Therefore, many previous and contemporary scholars have repeated it in several places for their related discussion. Upholding this tradition, Ihsān’s also followed and utilized some methodologies in his notable book of hadīth *Fiqh al-Sunan wa al-Athār*. A brief discussion of this is as follows:

Repetition of *Hadīth* from the Same Source and Narrator

In some cases, Ihsan repeated a hadīth from the same narrator and the same source. However, as it is known to us, there are some kinds of ahadīth which contain multi-disciplinary meanings in their own text. And when any individual hadīth includes several issues, then the scholars of the Hadīth would quote that hadīth fully or partially in accordance with their discussion. For instance, in the same hadīth containing different virtues, such as the virtue of prayer, the virtue of fasting, the virtue of charity, the virtue of pilgrimage and others. In this case, many scholars usually follow the method of *Takrār* (repeating) al-Hadīth for their related discussion.

The same method was used by Imām al-Bukhārī in his authorship of the *Sahih al-Bukhārī*. Although, this approach was also utilized in *Fiqh al-Sunan wa al-Athār*, it was not so common. As Ihsan cited one hadīth in the Book of Prayer under the heading of “Virtue of the Person whose Heart is Attached to the Mosque”, Abu Hurairah reported: The Prophet (pbuh) said, “Seven are (the persons) whom Allah will give shelter with His Shade on the Day when there will be no shade except His Shade”, where he quoted from this hadīth only on the part related to the discussion on “a person whose heart is attached to the mosque.”¹⁷

It is visible that the full hadīth shows the virtues of seven kinds of people. Amongst them is a person whose heart is attached to the mosque.

Similarly, Ihsan cited the same hadīth from the same narrator in the chapter of the Virtue of Charity. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (pbuh) said, “Seven are (the persons) whom Allah will give shelter with His Shade on the Day when there will be no shade except His Shade”, then he mentioned from this same narration: a man who gives in charity and hides it (to such an extent) that the left hand does not know what the right hand has given.

It is clear that, the full text of the Hadīth is talking about the virtues of the seven kinds of people, including a man who gives in charity and hides it (to such an extent) that the left hand does not know what the right hand has given. This is why the discussion of that type of person is mentioned here only briefly. As the full text of the hadīth¹⁸ is not related to the argument on the issue, it was not necessary to mention it as well.

¹⁶ Imām Muslim, *Sahih Muslim*, (Beirut: Dār al-Jīl, 2010), vol. 1:34, Imām al-Bukhārī, *Ṣahīh Al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol 1:7

¹⁷ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 260.

¹⁸ Narrated by Abu Hurairah: The Prophet (pbuh) said, “Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: A just ruler; a young man who

Repeating *Ḥadīth* from the Same Narrator but Different Sources

Sometimes Ihsān repeated the same *ḥadīth* from different narrators and sources. An illustration of that is what he cited in the Book of Marriage from the *ḥadīth* of Bukhārī,¹⁹ narrated by Abu 'Āmir or Abu Mālik Al-Ash'arī: that he heard the Prophet (pbuh) saying, "From among my followers there will be some people who will consider prohibited sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as legitimate. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will abolish them during the night and will let the mountain fall on them, and He will convert the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.

This *ḥadīth* of Imām al-Bukhārī was quoted by Ihsan to explain another *ḥadīth* under the discussion of "Accepting the Invitation of the Wedding Fest If There is No Forbidden Fun". In the same manner, from another source he narrated this *ḥadīth* with the same meaning and the same narrator. As he stated in the Book of Warning, Legimation and Different Ethics from the *ḥadīth* of Imām Ibn Mājah, It was narrated from Abu Mālik Asha'arī²⁰ that the Messenger of Allah (pbuh) said: "People among my *Ummah* (nation) will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up, and will turn them into monkeys and pigs.

Based on the previous discussion, it can be clearly seen that Ihsān utilized two unique methods of repeating *ḥadīth* in *Fiqh al-Sunan wa Al-Athār*. Sometimes he used to repeat one *ḥadīth* in several places from the same narrator and the same source, while in some other cases, he recapped from the same narrator but different sources with examples for both cases shown earlier. In fact, it is one of his outstanding approaches in *Takrār al-Ḥadīth*. Consequently, contemporary and future scholars can benefit from this wonderful method.

His Methodological *Dirāyah* in Solving the Apparent Contradiction Between Two *ḥadīths*

It is obvious that, the learning of avoiding conflicts between two or more *ahadīth* is an important knowledge. This is because, the acquired knowledge will lead to the learning of many other essential knowledges related to both knowledge of *Ḥadīth* and Science of *Fiqh*. However, according to Hanafī scholars,²¹ "Whenever, there is any contradiction between two *ahadīth*, then in order to avoid contradictions, the scholar will follow these four steps. Firstly, the scholar

grows up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood), a man whose heart is connected to the mosque (who offers the five obligatory congregational prayers in the mosque); two persons who love each other only for Allah's sake and they meet and part in Allah's cause only; a man who denies the call of a attractive woman of a noble birth for an illegitimate sexual intercourse with her and says: I am afraid of Allah; a person who practices charity so secretly that his left hand does not know what his right hand has offered (i.e. nobody knows how much he has given in charity), a person who remembers Allah in loneliness and his eyes get flooded with tears." (Bukhārī and Muslim)

¹⁹ Muhammad 'Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 260

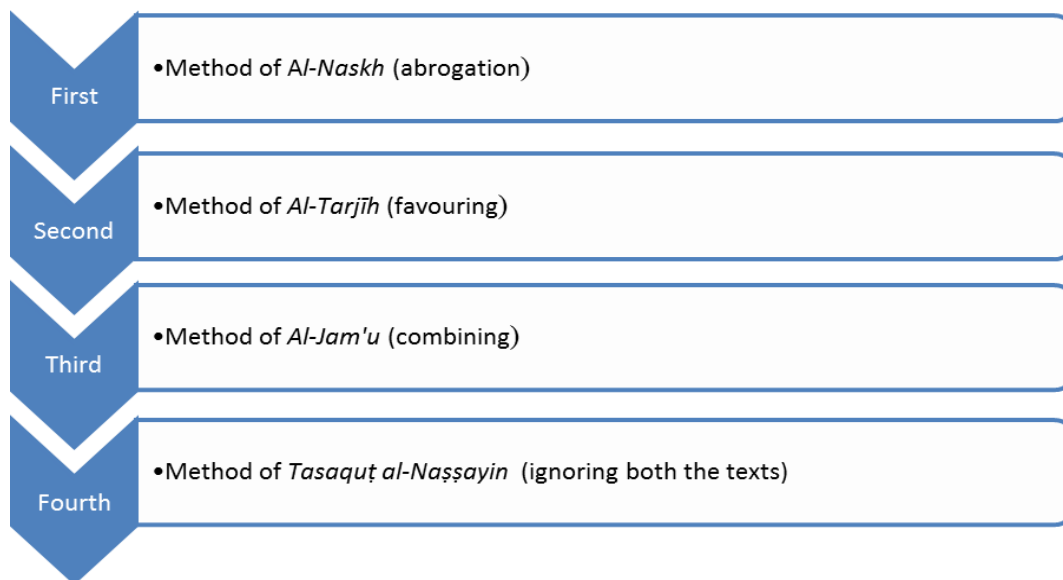
²⁰ Ibid., 711

²¹ Muhammad Mustāfa al-Zuhailī, *al-Wajīz fi Usul al-Fiqh al-Islamī*, (Damascus: Dār al-Khair, 2006), vol. 2:412

will start by the method of abrogation (*manhaj al-Naskh*), then the approach of favouring (*manhaj al-Tarjih*) and if cannot be done by these two, then he will follow the style of combining (*manhaj al-Jam'u*) and if it also cannot be done, then he will apply the method of ignoring both the texts (Method of *Tasaquṭ al-Naṣṣayin*) or remaining silent.

Ihsān collected many ahadīth in this valuable book *Fiqh al-Sunan wa al-Athār*, then arranged them in the form of Fiqh manuals. However, as *Fiqh al-Sunan wa Al-Athār* was written and designed in a style of Fiqh manual, he deployed the approach of Hanafi scholars, to avoid an explicit or an implicit contradiction between two ahadīth. As the first step in avoiding conflicts between two ahadīth, Ihsan used to follow the approach of abrogating (*Manhaj al-Naskh*), which means abrogating one Hadīth by another Hadīth. In the same way, if there was no possibility of abrogation, then he used to follow the method of favouring (*Manhaj al-Tarjih*) as the second step. Similarly, if this method could not overcome that inconsistency by utilizing the method of Abrogation or approach of favouring, then he used to apply the style of the combination. However, If there were no chances to deploy the style of abrogating or method of favouring or combining approach, then he would apply the method of *Tasaquṭ al-Naṣṣayin* (ignoring both the texts) as the final approach. The following chart shows briefly his style of avoiding contradictions.

In addition, in the following discussion, it will be highlighted about his four unique approaches of avoiding contradictions from two ahadīth. It will meticulously explain his methods in this regard in *Fiqh al-Sunan wa Al-Athār*. Moreover, some appropriate examples will be shown under each method of overcoming contradictions from the hadīth of *Fiqh al-Sunan wa al-Athār*. In fact, it will prove Ihsān's sufficient expertise in this regard.



Method of *al-Naskh* (abrogation)

As explained previously, Ihsān wrote *Fiqh al-Sunan wa al-Athār* in the form of Fiqh manual. This was the reason, in terms of avoiding contradictions from two ahadīth, he followed the style of the scholars of Fiqh, where Hanafi scholars of Fiqh used to deploy this approach as the first method. However, Ihsan's approach in this regard was that, he would first evaluate the situation and find out the date of both ahadīth. After knowing the date of the ahadīth, he would abrogate the former hadīth by the hadīth narrated from the messenger of Allah later. Similarly, if he

found that authentic sources, such as, Bukhāri and Muslim, are supporting hadīth came lately compared to hadīth narrated earlier, then he used to become more confident about the abrogation of previous hadīth by the ḥadīth narrated from the Messenger of Allah lately. Examples of this method are as follows:

As Ihsān mentioned some aadīth in “Chapter of Lineage”: Narrated by Zayd ibn Arqam: “Three persons were brought to ‘Ali (Allah be pleased with him) when he was in Yemen. They had sexual intercourse with a woman during a single state of purity. He asked two of them: Do you acknowledge this child from this (man)? They replied: No. He then put this (question) to all of them. Whenever he asked two of them, they replied in the negative. He, therefore, cast a lot among them, and attributed the child to the one who received the lot. He imposed two-third of the blood-money (i.e. the price of the mother) on him. This was then said to the Prophet (pbuh) and he laughed so much that his molar teeth appeared.”²²

In contrast, Ihsan collected another Hadīth in this regard which shows the opposite meaning. This involved a report from ‘Ali, where he said that, two men who had a sexual intercourse with a woman during a single state of purity came to him. Then he replied to them, “The boy belongs to both of you and the inheritance will remain for him whoever will be alive amongst you.”

Now it can be clearly seen that, there is a contradiction between both ahadīth, where the first Hadīth shows that the boy belongs to the person who won the lot, while the second Hadīth shows an opposite connotation. However, Ihsan had wisely managed to overcome the contradictions between the two ahadīths. He said, “The first Hadīth, which is reported from ‘Ali, in Yemen about casting lot to inherit the boy and the prophet Muhammad’s (pbuh) endorsement on it may be abrogated by the second hadīth because the existence of second hadīth appeared after the first hadīth.”²³

Moreover, there is another authentic Hadīth narrated by both Imām Bukhāri and Muslim also rectifying the second Hadīth. Imām Bukhāri and Muslim narrated from Abu Hurairah, where he said, that the Prophet (pbuh) said, “The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse.”²⁴ Finally, we can say that, these two ahadīth abrogate the hadīth of Imām ‘Ali in Yemen.

Another example of abrogation as employed by Ihsān is provided here. As he quoted some ahadīth in “Book of Purification”: reported by Imām Bukhāri and Muslim—Anas bin Mālik reported that some people belonging (to the tribe) of ‘Uraina came to Allah's Messenger (pbuh) at Medina, but they found its climate mismatched. So Allah's Messenger (pbuh) said to them: “If you so like, you may go to the camels of Sadaqa and drink their milk and urine. They did so and were all right.” In contrast, another Hadīth says, “Be careful of urine, because certainly the first thing to be counted in the grave is because of that (Purity from urine).”²⁵

Based on the previous discussion, the study clarifies that, there is an apparent contradiction between both ahadīth, but Ihsān displayed the tremendous intellectual temperament in his effort to overcome it. He said, ²⁶what was ordered by Prophet Muhammad

²² Imām Abu Dāwūd, *Sunan abi Dāwūd*, (Damascus: Dār al-Risālah al-‘Alamiyah, 2009) , vol. 2:248, Muḥammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 508.

²³ Ibid

²⁴ Ibid., Imām al-Bukhārī, *Ṣahīh Al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol 2/724.

²⁵ Al-Tabāranī, *M’jam al-Kabir* , (Cairo: Maktabah Ibn Taymiyyah, 1994) , vol: 8:133

²⁶ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 138

(pbuh) to go to the camels of *Sadaqa* (charity) and drink their milk and urine was a kind of medicine and was a necessity for treatment which he had had learned via *wahī* (revelation). It does not provide the meaning of purity for camels urine or it has been abrogated (*Nusikhat*) like the abrogation of distortion (*muthla*).²⁷ Similarly, the second hadīth came after the first hadīth, the reason the hadīth of 'Uraina was abrogated by the second hadīth.

Method of *al-Tarjīh* (favouring)

Al-Tarjīh refers to the juristic process of weighing in ancillary evidences to favour one principle or evidence over another in order to arrive at a final ruling. A decision or ruling arrived at, via the process of *al-Tarjīh*, is known as a *rajih* position. The practice of *al-Tarjīh* is usually exercised by those jurists reaching a level of independent *ijtihād*, which Ihsan was qualified to do.

However, in terms of contradictions between two ahadīth, Ihsan could not apply the method of abrogation, so he utilized the methods of favouring as the second approach. As such, Ihsan gave a priority to one Hadīth over another Hadīth, provided that, there was a sufficient and reasonable reason, such as, giving a priority to a certain companion over the other companion, due to their abundant knowledge in *Fiqh* (jurisprudence). An instance of such a case is as follows:

As Ihsan mentioned one Hadīth in "Book of Divorce", quoting a report from Qatādah, where he said: Verily 'Ali, Ibn al-'Abbās and Ibn Mas'ūd said "Whenever fourth month is passed, she is considered as divorced. Moreover, she will have more rights (to take a decision) for herself." Imām 'Ali and Ibn Mas'ūd said that she will count the duration of the divorce from there onwards. Reports by Al-Tabarānī²⁸ concerning this include the verdicts of *Al-Mursal* and *Ja'eed* (good). On the other hand, in another Hadīth reported by Ibn 'Umar, he said that,

"When the period of four months has expired, the husband should be put in prison so that he should divorce his wife, but the divorce does not occur unless the husband himself declares it."²⁹

Based on the previous discussion, this study discovered that, the first Hadīth shows that it will be considered as a divorce after passing four months. On the other hand, the second hadīth renders an opposite meaning. However, according to Ihsān, the first hadīth was stronger, compared with the second one, because Imām 'Ali, Ibn 'Abbās and Ibn Mas'ūd had better expertise and knowledge in *Fiqh* compared to Ibn 'Umar.

Method of *al-Jam'u* (combining)

²⁷ *Muthla* means distorting human body by punishment. In the story of (the tribe of) 'Uraina or 'Ukal, as mentioned in *Sahih Al-Bukhāri* in the book of "Military Expeditions led by the Prophet", when the tribe of 'Uraina or 'Ukal reverted to Heathenism after embracing Islam, and killed the shepherd of the Prophet and drove away the camels. Eventually, this news reached the Prophet Muhammad (pbuh) and finally, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet (pbuh) who gave his orders in their concern. So their eyes were branded with pieces of iron and their hands and legs were cut off and they were left away in Harra till they died in that state of theirs. Imām Qatādah said, the news reached to us that, later on this occurrence Prophet Muhammad (pbuh) used to encourage for charity and forbid to distort.

²⁸ Muhammad 'Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 499-500

²⁹ *Ibid.*

When there is a conflict between two ahadīth and it is hard to give preference (*tarjīh*) to one hadīth over another hadīth, then the scholar will try to combine both ahadīth because, the practicing of both ahadīth is better than ignoring them. Similarly, it is not good to practice just one of them while ignoring the other.

In this regard Ihsān's approach was to avoid conflicts arising from the usage of Arabic words. For example, some words may seem to have explicit contradictions with some other particular words, although implicitly, there are no contradictions at all, as they all are synonyms. An example of this is given below:

Ihsān mentioned some ahadīth in the "Book of Purification" under the title of "Purification of animal skin by tanning it and there is no problem to be benefited by the tanned skin, hair, wool and bone of dead animals"

Imām Muslim reported this Hadīth from Abdullah bin 'Abbās, he said: I heard the Messenger of Allah (pbuh) say: "When the skin is tanned it becomes purified. Meanwhile, another hadith of Imām Muslim by the same meaning reports that, the family of Maimuna gave a sheep as a charity and the Messenger of Allah was passing across her and eventually he said, "won't you take its skin, then you will tan its skin, so that you can be benefited by it." They replied, "Surely it is dead!" Then the messenger of Allah said: "Verily it is prohibited to eat!"

This shows that eating the meat of a dead sheep is prohibited, but being benefited by its skin after tanning is permissible. In contrast, there is another Hadīth narrated by Imām Ahmād³⁰ and the four Imāms³¹ in their Sunan that the messenger of Allah said: "Do not use the skins of dead animals, nor tendons."

According to the discussion above, it can be seen that both ahadīths are contradicting with each other, since the first Hadīth shows that benefiting from the skin of a dead sheep is permissible, while the second hadith indicates an opposite meaning. Nonetheless, Ihsān was able to overcome this apparent contradiction and combined both ahadīth uniquely.

Ihsān tried to combine the two ahadīth by saying that "Surely skin without tanning is called *lihāb*, so mainly there is no contradiction. Finally, even though it looks like there is a contradiction between both ahadīth, there is actually no contradiction, because *lihāb* is just a synonym of skin. This was the reason Ihsan combined the two ahadīth. Besides, both ahadīth mentioned about the benefits from the sheep, whether it is alive or dead. In this ruling, Ihsan's position follows the logical expositions of al-Awza'ī, Abu Thawr, Ibn al-Mubārak, Ibn al-Qayyim and most of his Hanafi colleagues and predecessors.

Method of *Tasaquṭ al-Naṣṣayin* (ignoring both the texts)

When there was any inconsistency between two ahadīth and the approach of abrogation, favoring or combining could not be applied, Ihsan would avoid from practicing the ahadīth and he finally made *qiyās* (measuring). An example of this approach is given below:

It was narrated by Al-Nu'mān bin Bashir³² that: The Messenger of Allah (pbuh) prayed when there was an eclipse of the sun like our prayer, bowing and prostrating.

³⁰ Ibid., 120, Imām Ahmād bin Hanbal, *Musnad al-Imām Ahmād bin Hanbal*, ed. Ahmād Muhammad Shākir (Cairo: Dār al-Hadīth, 1995), vol: 4:311.

³¹ They are: Imām Tirmidhi, Imām Nasā'ī, Imām Abū Dāwūd and Imām Ibn Mājah respectively.

³² Muhammad 'Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam. (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 318

Narrated by 'Āisha:³³ On the day of a solar eclipse, Allah's Messenger (pbuh) stood up (to offer the eclipse prayer). He recited Takbīr, recited a long recitation (of Holy Verses), bowed a long bowing, and then he raised his head saying. "Allah hears him who sends his praises to Him." Then he stayed standing, recited a long recitation again, but shorter than the former, bowed a long bowing, but shorter than the first, performed a long prostration and then performed the second *rak'ah* in the same way as he had done the first. By the time he had finished his prayer with *Taslīm*."

The first hadīth indicates that The Messenger of Allah (pbuh) performed one bow (*ruku'*) and two prostrations (*sujūd*), while in second hadīth shows that The Messenger of Allah (pbuh) performed two bows (*ruku'ain*). Besides, there are other narrations indicating three bows, four bows until six bows. Since all these related ahadīth were narrated through an authentic chain, it has raised some concern on which particular hadīth is to be followed.

In this case, Ihsan avoided the various versions of the solar eclipse prayer (*solāt al-kusūf*) and followed the approach of *qiyās* (measuring), namely, performing the solar eclipse prayer in the same way like the other prayers.

His methodological *Dirāyah* in explaining Hadīth

It is obvious that Ihsān wrote this Ḥadīth book in a shape of Fiqh. And he had collected many aḤadīth according to chapters related to the discussion. However, during this collection of those Ḥadīths in accordance of the subject related to the topics, he had exclusively narrated the different kinds of ḥadīth. Sometimes he explained the ḥadīth, while in some cases, he just collected it in favour of the subject. During the explanation of those aḥadīth, Ihsan followed several methods, some examples of which are as follows:

Explaining by Quranic verses

Among the method of Ihsan's explanation for the ḥadīth of *Fiqh al-Sunan wa al-Athār* is by utilizing the Quranic verses in favour of his discussion. For instance, he quoted some ahadīth in the Book of War, under the title of the legitimacy of the killing, enslavement, ransom and freeing the war prisoner.

Ihsān cited some aḥadīth related to the title above, before explaining it by Quranic verses, an instance of which is as follows:

Ḥadīth related to the killing: Narrated by Abū Huraira that "Allah's Messenger (pbuh) sent us in a mission (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire....."

Ḥadīth related to freeing the war prisoners: Narrated by Ibn 'Umar from a long hadīth that "Umar gained two lady captives from the war detainees of Hunain and he left them in some of the houses in Mecca."

Ḥadīth related to the ransom: Narrated by 'Abdullah Ibn Abbās that "The Prophet (pbuh) fixed the ransom of the people of pre-Islamic Arabia at four hundred Dirhams per head on the day of the battle of Badr."³⁴

³³ Ibid.

³⁴ Ibid., 572-573.

In order to explain these aḥādīth, Ihsan quoted the verse of Al-Qur'ān: "And Fight and kill the Pagans wherever you find them, an seize them, harass them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful."³⁵

فاقتلوا المشركين حيث وجدتموهم وخذوهم واحصروهم واقعدوا لهم كل مرصد وإن تابوا وأقاموا الصلاة وآتوا الزكاة فخلوا سبيلهم

He said that, as the verse was revealed after that incident, nothing would remain from that except the legitimacy of killing or similar with that, such as, enslavement (*al-Istirqāq*) and paying tax (*dharb al- Jizyah*), but, taking the ransom and freeing the war prisoner should not be implemented, except with permission of the Islamic ruler.

Now, it can be clearly seen that, the approach utilized by Iḥsān in this regard is exclusively nice, and comprehensive, because he explained and spoke about the legitimacy of several ahadīth, the first about killing, the second about freeing the war prisoners and the third about the ransom, by one single verse only. . Apart from the knowledge of ḥadīth studies, it proves Ihsan's familiarity in Quranic studies as well, attributed to his notable number of authorships in the of Quranic Studies. Indeed, he drew the legitimacy of those aḥādīth by utilizing Quranic verses.

Explaining by Using Poetry

In *Fiqh al-Sunan wa Al-Athār*, Iḥsān used to explain many ahadīth briefly, before quoting another hadīth, Quranic verses, comments and saying of other scholars as well as poetry. However, his citing from the poetry after his explanation of a particular hadīth is very rare. An example of a poetry is given below:

As he cited one hadīth in the Book of Marriage under the heading of "The guardian is not required for the girl in perfect age." Ibn 'Abbās (Allah be pleased with him) reported Allah's Apostle (pbuh) as saying: A female without a partner has more right to her person than her guardian³⁶.

Iḥsān's Clarification: In this regard, not necessitating the guardian of the daughter means that, the situation is the equal for both of them. It follows that, the term (أحق) means that she has more right over herself compared to her guardian. Nevertheless, as the marriage is acknowledged from the family side, then from girl's side ought to be more suitable. Similarly, the sense of (الأيم) *al-A'im* is the female who currently does not have any spouse, either because she is a virgin or a widow. As the poet said in his poetry:

أفاطم إني هالك فثبتي * ولا تجزعي كل النساء تنم

Iḥsān cited this portion of this rhyme to elucidate the term (الأيم), since, the similar term of the hadīth came in this poetry with the same meaning. This was the reason Iḥsān quoted the line of this poetry for a related meaning in this regard. In fact, this proved his interest and expertise in poetry.

³⁵ Al-Qur'ān., 9:5.

³⁶ Muhammad 'Amīn al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 470, Imām Muslim, *Sahīh Muslim*, (Beirut: Dār al-Jīl, 2010), vol. 1:455.

Conclusion

Ihsn showed an excellent methodological skill in the science of *Hadīth Riwāyah* and *Dirāyah* through his book of *hadīth Fiqh al-Sunān wa al-Athār*. He followed unique approaches in *‘Ilm al-Jarh wa al-Ta’dīl*. Moreover, his effort in solving the apparent contradiction between two or more hadīth proves his outstanding effort and expertise in this regard. His explaining hadīth by using poem makes him difference from many of his contemporary and previous scholars. Similarly, it shows *Hanafi* scholar’s expertise in hadīth and its sciences. The paper concludes by drawing the following observations.

Firstly, Muhammad Amīm al-Ihsān was one the greatest Hanafi *Hadīth* scholars of his time. Through his authorship *Fiqh al-Sunān wa Al-Athār* the readers will able to get sufficient knowledge of Indian Hanafi scholars in both *Hadīth* and *Fiqh al-Ahanāf*.

Secondly, he has been most knowledgeable in the field of *Hadīth* in Bangladesh since his time until now.

Thirdly, his exclusive method in *al-Jarh wa al-Ta’dīl* (Disparaging and Authenticating and solving the apparent contradiction between two Hadith shows his outstanding expertise and knowledge in *‘Ilm Hadīth Riwāyah* and *Dirāyah*. In other words, he brought a new dimension in the field of *Hadīth* as well as in *Fiqh al-Ahanf* through utilizing the exclusive method mentioned above.

Fourthly, he followed a unique and method of explaining Hadīth of *Fiqh al-Sunan wa al-Athār*. Such as his method of explaining hadīth by poem. This is indeed a rare method of explaining hadīth.

Fifthly, he was the first scholar in the land of Bangladesh to write the book of hadīth in a shape of *Fiqh al-Ahanāf*. By this work, the local and international academia will be able to introduce with this luminary who has successfully contributed in various fields of knowledge, especially, in the field of *hadīth* studies in Bangladesh. In the same manner, this study shows how to write any book of *hadīth* by following the style of the book of *Fiqh*.

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