

**RIWAYAT AND DIRAYAH IN HADITH STUDIES: MUHAMMAD
AMIM AL-IHSAN'S METHODOLOGY IN *FIQH AL-SUNAN WA AL-
ATHAR* AS A CASE STUDY**

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**ACADEMY OF ISLAMIC STUDIES
UNIVERSITY OF MALAYA
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ABSTRACT

Identifying the method of writing is important to help the reader or researcher to understand what the author of a book presented in his or her writing. This methodology can offer a preliminary overview of the content of the book as well as to detect the author's approach in his or her authorship. This research aimed to achieve several objectives, namely to highlight the biographical account of Muḥammad 'Amīm al-Iḥsān as well as identifying his published and unpublished authorships, i.e books, edited books, commentary and manuscripts written by him. Similarly, the study also discussed his thought and academic contribution. The researcher also identified and meticulously analyzed Iḥsān's exclusive dirāyah and riwāyah in his method of writing in his celebrated book of ḥadīth *Fiqh al-Sunan wa al-Athār*. In addition, the study showed his benefits and contribution to the development of the study of al-Ḥadīth in Bangladesh. In this study, the researcher had utilized two main research methods, i.e data collection and analysis. During data collection, the researcher had carried out library research and some interviews, with no questionnaires since the main attention of the study was on the texts. Meanwhile, in data analysis, the researcher had used the deductive and inductive methods. The findings of this work are especially helpful for local and international readers or researchers. This study discovered much information about Iḥsān's missing books. In authoring this book, Iḥsān employed various methods. In the same manner, the study also discovered his contribution and benefits to the development of the Ḥadīth studies in Bangladesh.

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ABSTRAK

Mengenal pasti kaedah penulisan adalah penting untuk membantu pembaca atau penyelidik memahami apa yang penulis buku sampaikan dalam penulisannya. Metodologi ini boleh memberikan gambaran keseluruhan awal mengenai kandungan buku serta mengesan pendekatan penulis dalam penulisannya. Penyelidikan ini bertujuan untuk mencapai beberapa objektif, iaitu untuk mengetengahkan biografi Muhammad 'Amīn al-Ihsān serta mengenal pasti penulisannya sama ada yang diterbitkan ataupun yang tidak diterbitkan seperti buku-buku, syarahah-syarahah serta manuskrip tulisannya. Selain itu, kajian ini juga turut mengetengahkan sumbangan pemikiran dan akademiknya. Penyelidik juga telah mengenal pasti dan menganalisis secara teliti kaedah eksklusif riwayat dan dirāyat kepada Ihsan dalam menulis buku hadis *Fiqh al-Sunan wa al-Athār*. Di samping itu, kajian ini menunjukkan pengaruh dan sumbangan beliau terhadap perkembangan dalam pengajian hadis di Bangladesh. Dalam kajian ini, penyelidik telah menggunakan dua kaedah penyelidikan utama, iaitu pengumpulan data dan analisis. Semasa pengumpulan data, penyelidik telah menjalankan penyelidikan perpustakaan dan beberapa wawancara, tanpa sebarang soal selidik kerana perhatian utama kajian adalah berkaitan teks. Sementara itu, dalam analisis data, penyelidik menggunakan kaedah deduktif dan induktif. Kajian ini juga bagi mendorong mereka yang berhasrat untuk menyerlahkan metodologi Ihsan dalam buku-buku lain karangannya, sama ada dalam bidang ini atau bidang lain. Dengan cara yang sama, kajian ini juga menemui sumbangan dan pengaruhnya terhadap pembangunan kajian Hadis di Bangladesh.

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TRANSLITERATION TABLE

ء	'	خ	kh	ش	Sh	غ	Gh	ن	N
ب	B	د	D	ص	ṣ	ف	F	ه	H
ت	T	ذ	dh	ض	ḍ	ق	Q	و	W
ث	Th	ر	r	ط	ṭ	ك	K	ي	Y
ج	J	ز	z	ظ	ẓ	ل	L		
ح	ḥ	س	s	ع	‘	م	M		

Short Vowels	
-	a
-	ī
-	u

Long Vowels	
أ، آ، إ، ع	ā
ي	ī
و	ū

TABLE OF CONTENTS

ORIGINAL LITERARY WORK DECLARATION	iv
ABSTRACT	v
ABSTRAK	vi
ACKNOWLEDGMENTS	vii
TRANSLITERATION TABLE	viii
TABLE OF CONTENTS	ix
CHAPTER I: INTRODUCTION	1
1.1 Background of The Study	1
1.2 Statement Of The Problem	3
1.3 Research Questions	4
1.4 Research Objectives	4
1.6 The Limitations Of The Study	5
1.7 Methodology Of Research	5
1.8 Literature Review	6
CHAPTER 2: BIOGRAPHY OF MUḤAMMAD ‘AMĪM AL-IḤSĀN	13
2.1 Introductio	13
2.2 His Background	13
2.3 Social Life	15
2.3.1 His Marriage.....	16
2.4 Education	16
2.4.1 Primary Education.....	16

2.4.2 Secondary and Higher Education.....	18
2.4.3 Achievement of <i>Ijāza</i> (Licence).....	20
2.5 His Teachers.....	20
2.6 Spiritual Life.....	22
2.7 His Death.....	23
2.8 His Philosophy and Thought.....	24
2.9 Academic Contributions.....	31
2.9.1 Published Books.....	32
2.9.2 Commentary and Books Edited (Unpublished).....	33
2.9.3 Unpublished Manuscript.....	33
2.9.4 Research.....	34
2.9.5 Physically lost, but retrieved as a title only via tertiary sources.....	35
2.9.6 Explanatory and Analytic.....	35
2.10 Professional life.....	36
2.10.1 Kolkata Based (1927-1947).....	36
2.10.2 Nakhoda Masjid-Madrasah and <i>Dār al-Ifṭā'</i> (1934-1943).....	37
2.10.3 Alia Madrasah (1943-1947).....	38
2.10.4 Dhaka Based (1947-1974).....	38
2.10.5 Baitul Mukarram and National Eidgah (1964-1974).....	39
2.11 Concluding Remarks.....	39
CHAPTER 3: MUḤAMMAD ‘AMĪM AL-IḤSĀN’S RIWĀYAH AND DIRĀYAH	
METHODOLOGY IN FIQH AL-SUNAN WA AL-ATHĀR.....	41
3.1 Introduction.....	41

3.2 An Overview of <i>Fiqh al-Sunan wa al-Athār</i>	41
3.2.1 The Reason for Writing This Book.....	42
3.2.2 Position of <i>Fiqh al-Sunan wa al-Athār</i>	43
3.3 His Methodological <i>Riwāyah</i> In <i>Fiqh al-Sunan wa al-Athār</i>	43
3.3.1 His <i>Riwāyah</i> Approach in Scales of Validity of the Chain of Ḥadīth.....	43
3.3.2 His <i>Riwāyah</i> in the Methodology of <i>al-Jarḥ wa al-Ta’dīl</i> (Disparaging and Authenticating).....	46
3.3.2.1 His Methodology in <i>Ta’dīl</i> (Authenticating).....	46
3.3.2.2 His Methodology in <i>Al-Jarḥ</i> (Disparaging).....	50
3.3.3 His Methodological <i>Riwāyah</i> in <i>Ikhtisār</i> (shortening) of Al-Ḥadīth.....	52
3.3.3.1 Style of the Shortening Ḥadīth to the Related Place of the Citation.....	52
3.3.3.2 Style of Concising Ḥadīth by Mentioning the First Part and the Related Part of the Ḥadīth.....	53
3.3.3.3 Method of <i>Ikhtisār</i> by Indicating to Another ḥadīth.....	54
3.3.4 His Methodological <i>Riwāyah</i> in <i>Takrār al-Ḥadīth</i> (repeating al-Ḥadīth).....	55
3.3.4.1 Repetition of Ḥadīth from the Same Source and Narrator.....	56
3.3.4.2 Repeating Ḥadīth from the Same Narrator but Different Sources.....	57
3.4 His Methodological <i>Dirāyah</i> in <i>Fiqh al-Sunan wa al-Athār</i>	59
3.4.1 His <i>Dirāyah</i> in the Method of Chapterization.....	59
3.4.1.1 Tansīq or Classification of <i>Fiqh al-Sunan wa al-Athār</i>	59
3.4.1.2 His Methodology in <i>Tarājim</i> or Heading of the Chapters and its <i>Masālik</i> or Pathways.....	62
3.4.1.2.1 <i>Tarājim Zāhirah</i> or Apparent Heading.....	62
3.4.1.2.1.1 Style of heading by <i>Ṣiḡḡah Khabariyyah ‘Āmmah</i>	64
3.4.1.2.1.2 Style of heading by <i>Ṣiḡḡah Khabariyyah Khāṣṣah</i>	65
3.4.1.2.3 <i>Tarājim Khafīyyah</i> or Hidden Heading.....	65

3.4.2 His methodological <i>Dirāyah</i> in explaining Hadīth.....	66
3.4.3 His Methodological <i>Dirāyah</i> in Solving the Apparent Contradiction Between Two aḥādīth..	73
3.4.3.1 Method of <i>Al-Naskh</i> (abrogation).....	75
3.4.3.2 Method of <i>Al-Tarjīh</i> (outweighing).....	78
3.4.3.3 Method of <i>Al-Jam‘</i> (gathering).....	79
3.4.3.4 Method of <i>Tasaquṭ al-Naṣṣayn</i> (falling down both the texts).....	81
3.4.4 His Methodological <i>Dirāyah</i> towards his <i>Madhhab al-Fiqh</i>	82
3.5 Dedicating the Benefits from His <i>Riwāyat</i> and <i>Dirāyat al-Ḥadīth</i>	88
3.5.1 Identifying his Judgement on Ḥadīth.....	88
3.5.2 Identifying <i>Shādh al-Ḥadīth</i>	90
3.5.3 Mentioning <i>al-Gharīb</i> (the strange) Ḥadīth.....	90
3.5.4 Notification of fabricated Ḥadīth.....	90
3.5.5 Notification of <i>Nāsikh</i> and <i>Mansūkh</i> (abrogating and abrogated) Ḥadīth.....	91
3.5.6 Mentioning and solving <i>Mushkil al-Ḥadīth</i> (ambiguity in ḥadīth).....	92
3.5.7 Introduction to the Rāwī (narrator).....	94
3.5.8 Detecting His Carefulness about the References.....	96
3.5.9 Derivation of Issues Related to the Fiqh or <i>Istinbāṭ al-Fiqhiyah</i>	97
3.6 Some Exclusiveness and Critiques of <i>Fiqh al-Sunan wa al-Athār</i>	99
3.6.1 Exclusiveness.....	99
3.6.2 Critiques.....	101
3.7 Concluding Remarks	102
CHAPTER IV: MUḤAMMAD AMĪM AL IḤSĀN’S CONTRIBUTION AND BENEFITS IN ḤADĪTH STUDIES IN BANGLADESH	103

4.1 Introduction	103
4.2 His Contribution to the Curriculum of Ḥadīth Studies in Different Educational Institutes in Bangladesh	103
4.2.1 Curriculum of the Madrasahs.....	104
4.2.2 Curriculum of the Universities.....	108
4.3 His Contribution to Teaching Ḥadīth in Bangladesh	112
4.3.1 Contribution as a Historian of Subcontinental Ḥadīth Studies.....	113
4.3.2 His style of teaching Ḥadīth.....	116
4.4 Spreading Ḥadīth among the People by Delivering Speech	118
4.4.1 Friday (<i>Jumu'ah</i>) Sermons.....	119
4.5 His Ethical Guidelines to the Teacher and the Students of Ḥadīth	124
4.5.1 Ethics of Shaykh (teacher).....	125
4.5.2: Ethics of the Students.....	128
4.6 His Benefits to the Students and the Scholars of the Ḥadīth	131
4.6.1 Benefits on the Local Students and Scholars.....	132
4.6.2 His Benefits on International Students and Scholars.....	133
4.7 His contribution in the Ḥadīth Studies by his Authorship	136
4.7.1 His Contribution towards Ḥadīth by editing (<i>tahqiq</i>) of the Main Source of the Ḥadīth (<i>Sunan Abī Dāwud</i>).....	138
4.7.2 His Contribution to the Science of Ḥadīth by <i>Mizān al-Akḥbār</i>	139
4.8 Benefits of his Book of Ḥadīth in Different Aspects of Life in the Society of Bangladesh	142
4.9 Concluding Remarks	148

CHAPTER 5: CONCLUSION	149
5.1 Conclusion	149
5.2 Recommendation for Further Research	154
Bibliography	156

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CHAPTER I: INTRODUCTION

1.1 Background of The Study

Muḥammad Āmīm al-Iḥsān¹ (1911–1974) was one of the renowned ḥadīth Scholars in his time in Bangladesh. Through his intellectual expertise and abundant knowledge in multiple disciplines, he played significant roles to develop knowledges and thoughts in Islamic thinking in Bangladesh. Besides a wide range of knowledges 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 manuscripts on a wide variety of subjects related to Islam in the Urdu and Arabic languages, he had become a great scholar in Indian archipelago. Iḥsān acquired his academic learning in esteemed Madrasah Āliya² at Kolkata in 1926 from the students³ of two acclaimed scholars in Indian sub-continent: Imām Rabbānī Shaykh Ahmad al-Farūqī al-Sirhindī⁴ (1564–1624) and Shāh Wali Ullah Muḥaddīth Dehlawī⁵ (1551–1642). Thus, he came under the influence of the thought and knowledge of both of these renowned scholars. In a similar vein, there were plenty more of Iḥsān's students who were attributed by the same thoughts and ethos. In addition, there was a notable number of previous and contemporary scholars of ḥadīth from the Indian archipelago who contributed greatly to the study of al-ḥadīth. Among the contemporary notable ḥadīth scholars of Indian

¹ His full name is Muftī Sayyid Muḥammad 'Āmīm al-Iḥsān al-Mujaddadī al-Barakātī al-Ḥanafī. After this he will be mentioned as Iḥsān.

² Madrasa Alia Calcutta 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. See Abdus, Sattar. *Tārikh Madrasah Alia*, (Dhaka: Research and Publication Dhaka Alia, 1909), 5

³ Because Iḥsān's *sanad* (license) of ḥadīth reach to the Prophet Muhammad (pbuh) through the students of these two Indian prominent scholars of ḥadīth mentioned above.

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

⁵ He went on to become a notable writer in Arabic and Persian, who won favours from both Mughal Emperors, Jahangir (r.1605-28) and Shah Jahan (r.1628-58), and in time became a respected scholar on Islam. See Syed Abdul Majid Ghouri, *Muḥaddithun al-Ahnāf fi al-Hind wa Musāhamatuhum fi al-Ḥadīth al-Nabawī: Dirāsah Tārikhiyah Tahliliyah*, (International Islamic University Malaysia, 2016).

subcontinent was Muḥammad ‘Amīm al-Iḥsān. He was undisputedly a great ḥadīth scholar during his time in Bangladesh. In addition, *Fiqh al-Sunan wa al-Athār* is one of his influential books of ḥadīth in Bangladesh. During authoring this book, Iḥsān utilized various exclusive methodologies, and he wrote this book in a style of Fiqh. Similarly, in this book, he deployed a different kind of *Tarājīm* or heading, similar with what Imām Bukhārī did in his famous book *Ṣaḥīḥ al-Bukhārī* and the four imāms in their Sunan. Hence, the book connected three kinds of knowledge, namely, knowledge of Ḥadīth, knowledge of Fiqh and the knowledge of the science of Ḥadīth. The knowledge of the science of Ḥadīth had its foundation mentioned by Iḥsān in the preface of *Fiqh al-Sunan wa al-Athār*.

Due to the great impact of his authorships of the ḥadīth book in the development of ḥadīth studies in Bangladesh, some of his books have been included as a part of the curriculum of different public and private institutions in Bangladesh. Similarly, upon acquiring his mastership at Dhaka Alia Madrasah as a teacher of Ḥadīth, he contributed greatly to the development of the knowledge of ḥadīth in the land of Bengal. Moreover, he used to quote many ḥadīth from his books of ḥadīth during his speech in every Friday sermon. He also drew a wonderful ethical guideline for the teachers and the students of ḥadīth in teaching and learning ḥadīth. In addition, Iḥsān was extraordinary scholar in the field of the study of al-Ḥadīth. Apart from local students and scholars, those from abroad have also benefited and amazed by his authorships in ḥadīth studies. This great scholar spent his whole life in pursuit of knowledge and contributed to Islam and the whole body of human knowledge through authorship of many books. Some of his books have been published in Arabic and Non-Arabic countries. His peers, contemporaries or successors in the land of Bengal had benefited from his voluminous works in a wide array of branches of knowledge—specifically his expertise in ḥadīth and related sciences. A multitude of his books are routinely being used as textbooks—

part of the official curriculum of various Islamic schools, colleges and universities. Not only that, even a prestigious University, the University of Al-Azhar used to teach books authored by this luminary. Accordingly, through his work, worldwide academia will be able to acknowledge the Ḥanafī scholars' acquaintance and capability in Ḥadīth and its sciences. This is because, there is a significant amount of doubts among many people around the world in this regard. In the same manner, his unique methodology in *Fiqh al-Sunan wa al-AthĒr* will help the current and future academia to understand his experience, thoughts and philosophy in both fields of hadith and Fiqh al-ḤanafĒ (hanafĒ school of thoughts). Accordingly, this study drew the potentiality of the learning method of writing a Ḥadīth book by following the style of Fiqh, the way IḥsĒn wrote and designed this book. Lastly, this study set its goal to commemorate and highlight the life and works of this luminary. It also shows how IḥsĒn influenced by his contemporary and previous scholars. Similarly, it showed the benefits of his book and methodology in social, ethical, and educational life, particularly in Bangladesh. This work will help to spread IḥsĒn's exemplary life and invaluable works to English language speaking people (including those who use English as a second or a third language).

However, since none of academic work has been conducted in English in order to show his work and methodology in his books of ḥadīth until now, the significance of his methodology, contribution, works, talent and expertise have not been highlighted in an appropriate manner to a worldwide audience. As a result of this, a valuable study is required to highlight this great scholar's efforts in this regard.

1.2 Statement Of The Problem

It is obvious that the majority of the people of Bangladesh are following *ḤanafĒ Madhhab* (ḥanafĒ School of thoughts) and they are always focused on Fiqh. However,

many of them tend to ignore the status and the validity of the Ḥadīth in the book of Fiqh. Since the independence of Bangladesh, *Mizān al-Akhhbār*, known as the *Muqaddima of Fiqh al-Sunan wa al-AthĒr* has become part of the compulsory subjects of ḥadīth studies in Bangladesh Madrasah Education Board, Dhaka. Unfortunately, however, nobody from the academia has stood up to highlight this ḤanafĒ scholar methodology and influences in Ḥadīth and its sciences. Moreover, one of the common accusations (*ittihĒm*) on ḤanafĒ scholars is that, they are likely unaware of the authenticity of Ḥadīth and they have insufficient expertise (*dirĒyah*) in Ḥadīth. This study solved indictment meticulously through highlighting his methodology in *Fiqh al-Sunan wa al-AthĒr* as well as his contribution in the development of the Ḥadīth studies in Bangladesh. Finally, even though, IḥsĒn had greatly contributed to the field of ḥadīth and its sciences; not a single research has been conducted in English to highlight this prominent scholar’s expertise and methodologies utilized by him in his ḥadīth books.

1.3 Research Questions

- i. Who is Muḥammad ŃAmĒm al-IḥsĒn?
- ii. What are the *Riwāyah* and *Dirāyah* Methodologies he deployed in his ḥadīth book *Fiqh al-Sunan wa al- AthĒr*?
- iii. What are the contributions of Muḥammad ŃAmĒm al-IḥsĒn’s and the *Fiqh al-Sunan wa al-Athār* in Bangladesh?

1.4 Research Objectives

- i. To analyze the biography of Muḥammad ŃAmĒm al-IḥsĒn.
- ii. To analyze his *Riwāyah* and *Dirāyah* methodologies in his book of ḥadīth “*Fiqh al-Sunan wa al- AthĒr*”.

- iii. To analyze the contributions of Muḥammad Āmīm al-Iḥsān's and the *Fiqh al-Sunan wa al-Athār* in Bangladesh.

1.5 Significances Of The Study

Significances of the study are as follows:

- i. to highlight Iḥsān's extraordinary biographical account by discovering the information of his authorships in various disciplines of knowledge.
- ii. to explore his wonderful methodologies deployed by him in authoring his celebrated book of ḥadīth *Fiqh al-Sunan wa al- AthĒr*".
- iii. influences in Bangladesh in this regard.
- iv. to enrich academic theological sources, specifically on the study of Iḥsān and his theological matters related to the Ḥadīth.

1.6 The Limitations Of The Study

The study focuses on *riwāyah* and *dirāyah* approaches of Muḥammad Amīm al-Iḥsān in his book of ḥadīth *Fiqh al-Sunan wa al-AthĒr*, and does not merely concentrated other Bangladeshi scholar's *riwāyah* and *dirāyah* methodologies in their authorship. Similarly, it focuses the influence of *Fiqh al-Sunan wa al-Athār* in different academic institutes and aspects of life in the society of Bangladesh. However, other than these issues would be referred to as complementary sources to give clear and comprehensive descriptions of Iḥsān's approaches and contributions in the study of al-Ḥadīth.

1.7 Methodology Of Research

This study was narrative in nature, conducted through a library research. In undertaking this study, the researcher relied on several materials, in the forms of either primary or secondary references. However, in order to sustain the objectivity of the study, the researcher deployed some academic approaches.

1. Descriptive Method: In this matter, the researcher also raised several crucial questions addressing the author of *Fiqh al-Sunan wa al-Athār* (his life status and position in his own people, other writing and thoughts) and describing the reason of his writing the book, his targeted audience, and the way lived his life.

2. Analytical Textual Method: Works and literature by Iḥsān and about him authored by his peers or his successors were meticulously examined and carefully analyzed, and his own works were highlighted to collate all research questions to underscore his methodology in his significant book *Fiqh al-Sunan wa al- AthĒr* riwāyah and dirāyah as well as to study his benefits on the development of the ḥadīth studies in Bangladesh.

The above methods, i.e. descriptive, analytical, and historical, were utilized in this study. As for the creative materials, the texts were self-explanatory. To make the study related, the discussion referred to the secondary sources. A number of interviews regarding related issues were also conducted to complement the profound analysis. These issues included interpretations, assessments, and combination of the primary narratives, using which, the researcher could analyze and compare the subject material of this study. Therefore, expectantly, through several technical approaches, ideal and perfect findings of this research were likely achievable.

1.8 Literature Review

A recent study on Iḥsān's biography and his contribution in the field of ḥadīth studies in Bangladesh have been conducted by two Bangladeshi postgraduate students of IIUM, Gombak, Malaysia. The paper us entitled *Al-sayyid Muḥammad 'Amīm al-Iḥsān wa khidmātuḥu fi 'Ilm al-Ḥadīth fi Bangladesh*.⁶ In this article, they have provided some brief information regarding Iḥsān's biography and his role in the study of al-Ḥadīth in Bangladesh. However, as a method of writing they have deployed inductive way only.

⁶ Islam, M.S & Islam, M.F. (2017) *Al-sayyid Muḥammad 'Amīm al-Iḥsān wa khidmātuḥu fi 'Ilm al-Ḥadīth fi Bangladesh*. Majallah al-'Ulūm al-Islamiyyah, 17:544.

Consequently, no analytical knowledge can be received from this study regarding Iḥsān's life and contribution. In addition, some general idea of Iḥsān's methodology in his book of ḥadīth *Fiqh al-Sunan wa al-Athār* were given, but, in terms of knowing his *riwāya* and *dirāyah* methodology, no information is available. As there is no analysis of Iḥsān methodology in his book of ḥadīth in existing literature, this study attempts to fulfill that gap.

The book *Fiqh al-Sunan wa al-Athār*⁷ is annotated by a Bangladeshi ḥadīth student at Al-Azhar University in Cairo, Egypt. His name is Saiful Islam bin Rafiqul Islam. He annotated it for three years. Later, it was published along with four volumes together by Dār al-Kutub al-‘Ilmiyyah, Beirut in 2014. This researcher has placed edit in an attributive position in his writing. He provided footnotes of it in a manner not previously done by Iḥsān upon his authorship. Moreover, he has explained some controversial issues related to the Fiqh and Islamic creed. This identification remains uncorroborated in his review of this book. Although he highlighted a number of methodological *dirāyah* in editing this book, there was no clear indication in terms of showing Iḥsān's effort and expertise in *riwāyah* for *Fiqh al-Sunan wa al-Athār*. Since his methodological *dirāyah* concentrated on “looking into methodological part”, it—in fact—makes appearance as a methodology of Iḥsān in *Fiqh al-Sunan wa al-Athār*. This view at least gives a methodological clue, which is important for this subject.

An academic research about Iḥsān, carried out by Muḥammad Aminul Haque was entitled “*Mufti Sayyid Muhammad Ammul Ihsan Jibon o Obodan*” (Life and Contributions of Mufti Sayyid Muḥammad ‘Amīn al-Iḥsān).⁸ This is, perhaps, the first academic thesis, in which a relatively explicit discussion about ‘Amīn al-Iḥsān

⁷ Muḥammad ‘Amīn al-Iḥsān, *Fiqh al-Sunan wa al-Athār*, ed. Saiful Islam bin Rafiqul Islam, Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014.

⁸ It is a published research of a Ph.D student of Islamic Studies, University of Chittagong Bangladesh, (IS-CU), Muhammad Aminul Haque, 1998.

has been dealt with. The thesis was written in Bengali language and the author focused on the life and contribution of ‘AmĒm al-Iḥsān generally. In this study, some of Iḥsān’s methodological dirāyah has been discussed randomly but there was no details and systematized information for it. Moreover, his methodological riwāyah in *fiqh al-Sunan wa al-Athār* has not been highlighted in this study. On the contrary, this current study highlighted his methodological *riwāyah* and *dirāyah* in his books of ḥadīth *Fiqh al-Sunan wa al-Athār* as well as his contributions to the development of the ḥadīth studies in Bangladesh.

Another academic thesis was conducted by Syed Abdul Majid Ghouri regarding the contribution of Indian scholars of Ḥadīth in Ḥadīth studies, titled, *al- Muḥāddithun al-Ahnāf fi al-Hind wa Musāhamatuhum fi al-Ḥadīth al-Nabawī: Dirāsah Tārikhiyah Tahliliyah*⁹. Through this valuable study, Syed Abdul Majid Ghouri highlighted the lives of a total of fifteen Ḥanafī ḥadīth scholars of India and their contribution to their country. Some of them were Muḥammad ‘Amīm al-Iḥsān’s teachers. This work also discussed the removal of allegations regarding Ḥanafī’s lack of care and expertise in quoting ḥadīth on Jurisprudential issues, their slight concerns with authoring in this field and the fact that there is no memorizer or narrator among the followers of Madhab. Similarly, the research also highlighted the status of prophetic tradition to Imām Abū Ḥanīfa, his interest in transmitting the prophetic tradition as well as the role of memorizers and narrators from among his followers and his greatest effects on Ḥadīth through the 14th century. Although, Iḥsān is considered as an influential scholar for the study of al-Ḥadīth in Bangladesh, Syed Abdul Majid Ghouri did not mention the life or the contribution of Muḥammad ‘Amīm al-Iḥsān, due to the geographical separation of India from Bangladesh and Pakistan in 1947. Rather, he had focused only on Indian ḥadīth scholars. Upholding this tradition, a treasured study is required to show Iḥsān’s

⁹ Syed Abdul Majid Ghouri, *Muḥaddithun al-Ahnāf fi al-Hind wa Musāhamatuhum fi al-Ḥadīth al-Nabawī: Dirāsah Tārikhiyah Tahliliyah*, (International Islamic University Malaysia, 2016)

memorable life and contribution. As in future international academia can be introduced to his work and contribution through this study.

A study conducted by a master's candidate, Samiya Zakariyyah Mohammed¹⁰ International Islamic University Malaysia, Gombak, titled, *Al-IshkÉl fi al-ḤadÉth wa ṂAnwÉñthi wa Dawābitu Ḥulūlihi: DirÉsah Taṭbiqiyah fi kitÉb mushkil al-AthÉr li al-ImÉm al-ṬahÉwÉ* was also referred to. In this work, in chapter four, the researcher discussed the methodology of Imām ṬahÉwÉ in solving the contradictions between two or more ahÉdith (plural form of ḤadÉth). In the same manner, Muḥammad ‘AmÉm Al-IḥsÉn, however, followed a nearly identical methodology to overcome this conflict between two aḥādÉth or more. Accordingly, *Fiqh al-Sunan wa al-AthÉr* by IḥsÉn and *Mushkil al-AthÉr* by ṬahÉwÉ are seminal works in the field worthy of recognition. It is obvious that, Iḥsān and Ṭahāwi were both scholars in the same category from the same *madhab* and field. However, this researcher stood to analyze the method of Ṭahāwi in his book. Upholding this tradition, Iḥsān methodology in his book of ḥadīth also should be highlighted in a manner that it deserves.

In Bangladesh, there have been articles and books on ‘Amīm al IḥsÉn and his contribution in different fields of knowledge. They were written by scholars of multiple interests interspersed throughout the country. However, a cursory survey by this researcher found that, the literatures on ‘AmÉm al IḥsÉn’s work was still limited and inadequate.

Another book that surfaced just over two decades ago, entitled *Mufti Sayeed Muhammad Amimul Ihsan: Ekti Purnamoy Jibon*¹¹ (A Blessed Life), written by Abul

¹⁰ This is an unpublished dissertation written by Samiya Zakariyyah Mohammed, a postgraduate student at the faculty of IRK and department of Qur’an and Sunnah Studies, IIUM. The study was done in June 2013.

¹¹ Abul Kashem Bhuiyan, *Muhammad Sayyid Amimul Ihsan: Ekti Purnamoy Jibon*, Dhaka: Tawheed Publications, 1988.

Kashem Bhuiyan, was also referred to in this study. The book chronicles the highlights of life and authorship of IḥsĒn. It includes many more interesting snippets of his life. The book was written in Bengali with no translated copies available. Although the author of this book briefly discussed about IḥsĒn's authorship and legacy in different fields of knowledge, but information about IḥsĒn's methodology and contribution to the study of al-ḥadīth this book is rather insufficient to learn about him and his methodology in the study of al-Ḥadīth.

Ustaz Muhammad Salim al- Wahidi wrote an article, entitled "*al-MuftĒ al- 'Allamah al- Sayyid Muḥammad AmĒm al-IḥsĒn al- BarakātĒ wa BaŇḍu Khirrij al- Madrasah wa ŇUlmĒ'Ēha*".⁸ In this article, he discussed some efforts taken by IḥsĒn and highlighted his scholarships in different areas of knowledge in Bangladesh. The author also considered him as one of the leading scholars of knowledge in Indian sub-continent. In this article, he also highlighted IḥsĒn's character, his contribution in ḤadĒth and other fields of knowledge, his professional activities and so on. Although, there are some related information about his biography mentioned in this paper but the researcher did not find any methodological discussion of IḥsĒn in the field of ḥadīth.

Another article written by Rohaizan and Rosmalizawati entitled *The Reconciliation Approach in Resolving Contradictory Prophetic Tradition*.¹² In this paper, they have discussed regarding the reconciliation approach to resolve the contradiction from two ḥadīth. They have provided some examples in this regard. However, although this paper shows some useful information regarding the method of *al-Jam'* or method of reconciliation in avoiding apparent contradiction between two ḥadīth but other three

⁸ It is an unpublished article of al-Wahidi. *al-MuftĒ SayyĒd Muḥammad 'AmĒm al-IḥsĒn wa Ba'ḍu Khirrij al-Madrasah al-'Āliyah wa 'Ulamā'iha Awjāz al-Tarikh li Madrasah al-'Āliyah*, Dhaka: Mufti Manjil, 1992.

¹² Rohaizan, B. & Rosmalizawati, A .R. The Reconciliation Approach in Resolving Contradictory Prophetic Tradition. *International Journal of Business and Social Science*, (2011): 2-228.

approaches were missing in this regard. This study discusses other three approaches of avoiding contradiction between two ḥadīth along with approach of reconciliation.

Another article worthy of mention is “*Mufti Sayyid Muhammad Amimul Ihsan, Bangladesh er sonmani Ulama o pir Mashayeikh,*” written in Bengali by Zulfiqar Ahmad Kismoti. It primarily focused on the legacy of IḥsĒn and some other contemporary Muslim scholars during his time. The author also discussed how IḥsĒn contributed to spread knowledge in Bangladesh in different fields of knowledge. In this paper, the author mentioned some basic information regarding IḥsĒn’s contribution in several fields of knowledge, but did not go in depth to seek sufficient information or conducted any analysis in terms of knowing his methodology or contribution in Ḥadīth studies. However, although there is no information about IḥsĒn’s methodological expertise in this article but in terms of biographical information it gives some satisfactory knowledge. As this article shows some biographical account of IḥsĒn and clearly missing his methodological effort therefor it should be highlighted in a manner it should be focused.

Another related article was published by an Islamic foundation magazine in Bangladesh, entitled *Sayeed Muḥammad AmĒm al-IhsĒn wa TasĒnifuhu fĒ Ĩlm al-ḤadĒth*.¹³ It focused on the authorship of IḥsĒn in ḥadĒth and its sciences and provides some satisfactory knowledge of IḥsĒn’s published and unpublished books. Moreover, as the work only highlighted IḥsĒn’s authorship in the field of ḥadīth therefor it provides prolific information of his authorship in ḥadīth. But in terms of knowing his methodological expertise this paper is insufficient. Therefor the researcher aims to fulfill this existing gap.

¹³Islamic Foundation Magazine, Islamic Foundation Bangladesh, *Sayyid Muḥammad ‘AmĒm al IḥsĒn Wa TasĒnifuhu fi ‘Ilm al- Hadīth*, 49.

Another article, “*Madrasha Alia Otith O Bortoman*,” was presented by Habibur Rahman Chowdhury in a seminar held in conjunction of the 100th year anniversary of Madrasha Alia, Dhaka. It is about Ihsân’s legacy in ḥadîth, Tafsîr, Fiqh and other fields of knowledge. Moreover, it also highlighted Ihsân’s professional life in both Kolkata and Dhaka. There was also a brief summary that discussed about Ihsân’s legacy in ḥadîth studies during his teaching life in Madrasha Alia, Dhaka.

In a book written by Muhammad Aminul Haque, titled “*Mufti Amim Al-Ihsaner Chinta-Chetana* (The thought and Conscience of Muftî ‘Amim al-Ihsân)”¹⁴, the author drew an overview of Ihsân’s thought from the political perspective. Some information regarding his Ihsân’s creed (*Ūqûd*) was discussed in this book. However, the author of this book had not discussed about his thought in education, especially his thought and legacy in the development of the study of al-Ḥadîth. The researcher, through this current study, looked into this missing information.

Considering the above-discussed reviews, it appeared that, there was insufficient academic research conducted on Ihsân’s biography and methodology. Moreover, the books mentioned above which provide some information about Ihsân’s biography were written in Bengali and were rather deficient in their contents, with some still being unpublished. Consequently, international academia cannot benefit from Ihsân’s work. After a long search of literatures on Ihsân, the researcher did not find any work which showed methodologies utilized by him in his books of Ḥadîth. Moreover, no prior academic dissertation, article and books written in English which diligently reflects methodology and the contribution of this luminary were found. A complete unavailability of any work or books done in English regarding his biography compounded this misfortune. Therefore, a significant research gap existed, which the researcher aimed to fill.

¹⁴ Muhammad Aminul Hoque, *Mufti Amim Al-Ihsaner Chinta-Chetana*, (Dhaka: Islamic Foundation Bangladesh, 2010), 3

To the best of this researcher's knowledge, this current study constituted the first academic attempt to investigate IḥsĒn's biography, methodologies and contribution in ḥadīth studies, in-depth in English.

CHAPTER 2: BIOGRAPHY OF MUḤAMMAD 'AMĪM AL-IḤSĀN

2.1 Introduction

This chapter highlighted at length the biography of IḥsĀn in the light of the availability of resources detailing information about him. It included the following sections: his name, his family background, his birth and lineage, his educational life and career, his authorship and scholarly ventures and his death. In addition, the chapter included a brief discussion on his seminal book, *Fiqh al-Sunan wa al-Athār*.

2.2 His Background

IḥsĀn was born on Monday, at dawn of 22nd of Muharram in 1329 Hijri, or equivalent to 24th of January, 1911 A.D. in his maternal grandfather's house in the village of Pachna.¹⁵

The full, formal name of Muhammad 'Amīm al-IḥsĀn is Muftī Sayyid Muḥammad Amīm al-IḥsĀn al-Mujaddadī al-Barakatī al-Ḥanafī. 'Amīm al IḥsĀn is his laqab¹⁶ (epithet). His family tree was traced back to Imam Zaid bin Zain al-'Ābidīn (d. 739 A.D) who was a grandson of Imām Ḥussain bin 'Ali (may Allah be pleased with them) (d. 680 A.D). This is the reason his ancestors use the honorific Sayyid before their names.¹⁷ Thus, Sayyid is an indicator of his lineage. The al-Barakatī portion of his name stems from the fact that he pledged allegiance of Bay'ah to the famous Indian saint Barakat Ali. His spiritual chain, springs from Naqshabandī and Mujaddadī and

¹⁵ Muhammad Aminul Haque, Mufti Sayyid Muhammad 'Amīm al-IḥsĀn: Jibon o Obodan (Dhaka: Islamic Foundation Bangladesh, 2002),43.

¹⁶ Abul Kashem Bhuiyan, *Ekti Purnomoy Jibon*. (Dhaka: Tawhid Publications, 1988), 25.

¹⁷ Ibid., 25.

hence these were added as being descriptive to his name. Besides, owing to his following Imām Abu Ḥanīfa in matters of Islamic Jurisprudence, Ihsan annexed the al-Ḥanafī¹⁸ as being descriptive to his name.

Iḥsān's father's name was Sayyid 'Abd al-Mannān, and his mother's name was Sayyida Sājida, both of whom were descendants of Prophet Muhammad (S.A.W.). Iḥsān made note of his lineage in various works authored by him. The family tree mentioned by him is as follows.¹⁹ His connection to the last prophet is established through Imām Zayd Ibn Zainul 'Ābidīn (d. 739 AD), the grandson of Imām Ḥūssain (may Allah be pleased with him), making him the fifth generation descending from prophet Muḥammad (S.A.W.). The followers of Imām Zayd are known as the Zaydis, a sect considered as heretic by many Sunni Muslims. Despite being a descendant of Imām Zayd, Iḥsān was not a follower of Imām Zayd in creed or law. His lifelong work and philosophy bear testament to this. In a matter of creed (*'aqīdah*) he belonged to Ahl al-Sunnah wa al-Jamā'ah and in matters of law he followed the ḥanafī Madhhab.

Iḥsān's forefathers had emigrated from Arabia to Indian subcontinent, during the reign of Sultan Tughlaq (1225-1251 AD), precisely from from Jazir²⁰ (located between Syria and Hijāz) to Delhi. One of them who arrived in India was Sayyid Aḥmād al-Zazniri, a highly devout Muslim and a holy man. Sultan Muḥammad Tughlaq sent him to the province of Bihar to preach Islam. He later settled down in a place called Ruhi in Bihar and dedicated his life to the spreading of Islam. Later, the Sultan became aware of the sincerity and dutifulness of his endeavors. Highly impressed by his success and performance, the Sultan rewarded him with 14 rich villages in Bihar and appointed him

¹⁸ Ibid.,25

¹⁹ Mḥammad 'Amīm al-Iḥsān, *Minnat al-Bāri*, (Kolkata: Maktaba Haji Muhammad Sa'īd, 1940) 3.

²⁰ Sayyid Aḥmād Jazniri, *Mukhtasar Tarikh*, (Kolkata: Maktaba Nashr wa al-Ish'āt, 1988), 1-5.

as a Lord of that region. Today, those villages are cumulatively known as Barahgiya.²¹ After the appointment of lordship, Sayyid Aḥmad left his previous abode of Ruhi and relocated to a place called Nadiwala and settled there for the commemoration of his life. With the passage of time, he got married and forged various social alliances in Bihar. He died in Nadiwala and was buried there. His successors settled in a district called Mungir after his death.

Sayyid Aḥmad al-Jazniri had five sons,²² all of whom became competent persons of high rank and piety. His third son was Sayyid Jamāl al-Din, who used to reside in the Jamwada village of Barahgiya. One of Sayyid Jamāl al-Din's descendants was Sayyid Nur al-Ḥāfiz, who himself was a highly accomplished and pious person. Sayyid Nur al-Ḥāfiz used to live in Rakor village of Mungir district. He had four sons and one daughter. His eldest son was named Sayyid ‘Abd al-Mannān, an Islamic scholar and a saintly man. He had four sons and three daughters.²³ His second son's name was Sayyid Muhammad ‘Amīm al-Iḥsān, the subject of this discussion and the central character of this dissertation.

2.3 Social Life

Iḥsān spent some parts of his childhood in his maternal grandfather's house, along with his mother. In the age of five he travelled to Kolkata with his paternal grandfather and thereupon was looked after by his father's households. Since his childhood, he demonstrated exceptional behavioral characteristics and temperament. In spirit, thought, and demeanor, he was different from his average peers and at a very young age, he developed a distinct personality. He disliked engaging in frivolous acts, such as, playing

²¹ The following villages is collectively known as Barahgiya: 1. Hossainabad, 2. Mana Madampur, 3. Firozpur Mondal, 4. Muhammadpur, 5. Payghambarpur, 6. Masangar, 7. Kochiabigha, 8. Nadiwa, 9. Siyani Birubi, 10. Sayyidpur Kund, 11. Patar hata, 12. Jamwada, 13. Rasulpur, 14. Kutnikul. Ibid., 8.

²² They were: 1. Sayyid ‘Ali Sher, 2. Haydār Shahebag, 3. Jamal al-Din, 4. Shah Burhan al-Din, 5. Yousuf Shahe Dowla. Ibid., 9-12.

²³ His sons were Sayyid Muhammad ‘Azim al-Shān (d. 1919 AD), Muhammad ‘Amim al-Iḥsān (d. 1973), Muḥammad Ghufrān (b. 1911), and Muḥammad Nu'mān . The daughters were Sayyida Khatun, Ṭāhira Khatun, and Rabīa Khatun. Ibid.

and wasting time. The environment he was born into and its atmospheric traits highly influenced his psyche and aided the development of his personality. Along this line, his boyhood and educational career began to progress.

2.3.1 His Marriage

Iḥsān got married to the eldest daughter of his Murshid (mentor) Sayyid Barakāt ‘Alī Shāh. They had a daughter, named Sayyida Sulṭāna, who succumbed to death at a very young age. Upon the death of his wife in 1929 AD, Iḥsān got married for the second time to Sayyida Fāṭima. They had one daughter and one son. Their son, Sayyid Mun‘īm, died within a few days after his birth, while their daughter Sayyida Āminah lived until the death of Iḥsān. In the year 1937 A.D, Iḥsān’s second wife Sayyida Fāṭima too passed away. Thereafter, ‘Iḥsān married his second wife’s sister Sayyida Khadijah. They had no children from this marriage. Sayyida Khadijah died ten years after the death of Iḥsān, in 1984 AD.²⁴ Ever since his childhood, Iḥsān grew up in a spiritual environment. All his ancestors were engrossed with spiritual devotion. Thus, it is fair to say that, his inspiration for self-purification had hereditary roots.

2.4 Education

Iḥsān displayed eagerness and thirst for knowledge since young, besides being pious and reared in an environment that fostered and valued *taqwa* (God fearing). Therefore, he developed a keen interest for knowledge at a tender age. In the upcoming subsections, the detailed descriptions of his primary, secondary and tertiary (higher) educational accomplishments will be provided.

2.4.1 Primary Education

²⁴ Muhammad Aminul Haque, Mufti Sayyid Muhammad ‘Amīm al-Iḥsān: Jibon o Obodan (Dhaka: Islamic Foundation Bangladesh, 2002), 74.

Iḥsān acquired his first basic acquaintance from his erudite father and paternal uncle. His uncle Sayyid ‘Abd al-Daiyyān oversaw and trained his nephew avidly. As a result of caring and guidance of his family, Iḥsān gained the necessary skills in recitation (*tilāwah*) of all the 30 Juz of the Holy Qur’an in merely 3 months only,²⁵ while he was only 5 years old. During this period he also received elementary knowledge on two languages: Urdu and Farsi. When he reached 8 years old, a tragedy struck when he lost his eldest brother, Sayyid ‘Azim al-Shān, who succumbed to a fatal disease.²⁶ Sayyid ‘Azim al-Shān was then in class 10 of Kolkata Aliah Madrasah, young with extraordinary talents. This untimely death engulfed young Iḥsān’s family with deep sadness. Overwhelmed with sadness, Iḥsān’s father broke down mentally so hard that he became apathetic to his second son’s education. This severely hampered the development and growth of young Iḥsān. His zeal for learning was so high from a young age that even when he used to find littered papers on the street, he would pick them up and later try to read the contents carefully.

Young Iḥsān’s mother was highly impressed by such an enormous zest for knowledge shown by her son. Thus, she began to persuade her husband to continue the educational path of her beloved son. Influenced by his wife’s insistence, Iḥsān’s father renewed his interest in his son’s education and took charge of affairs again to facilitate care and provision for his pursuing a higher education. Owing to this, he took his son to the court of his own spiritual mentor Sayyid Barakāt ‘Ali Shāh (d. 1926 AD).²⁷ He

²⁵ Salmān Barakātī, *Mukhtaṣar Tarikh e Sayyid Ahmad Jazniri wa Sadat e Barahgiya Kolkata*, (n.d) 3, 64.

²⁶ Muhammad Aminul Haque, *Mufti Sayyid Muḥammad ‘Amīm al-Iḥsān: Jibon o Obodan* (Dhaka: Islamic Foundation Bangladesh, 2002), 45

²⁷ Sayyid Barakāt ‘Ali Shāh (RA) was a saint of a high calibre. His father’s name was Mawlāna Ayyid Abū Muhammad Barakāt ‘Ali Shāh. He was a direct descendent of a prominent religious personality of Indian Punjab’s Bijowara region. He was born in 1853 AD. It was reported that, after his birth, the first word he uttered was Allah.’ This was why he was known as a newborn Walī Ullah. He was of a reserved disposition since childhood. He finished his elementary religious training in his childhood. He attained knowledge in Arabic from his paternal grandfather Mawlāna Cherag ‘Ali Shāh. He travelled hundreds of miles on foot to gain advanced knowledge in Islamic sciences. To this effect, he travelled to the frontier provinces and visited Musazai Sharif. Thereupon, he received a spiritual training from the scholar Muhammad Usmān Damanī. Having acquired this knowledge, he received a pledge of caliphate from his

marvelled at the calibre of his devotee's son. He could foresee a great future ahead of this child. Thus, he expressed his interest to undertake the educational progress of the child under his own care and instruction. Under his sponsorship, the young Ihsān excelled in Arabic grammar, advanced Farsi literature and elementary Tajweed in a matter of only two years.

2.4.2 Secondary and Higher Education

Ihsān's formal and institutional education began officially upon his enrollment at Kolkata Alia Madrasa in 1926 AD. Prior to this, his major sources of knowledge included some of his time's famous scholars and Islamic figures as well as close relatives. These ventures were primarily elementary basics in nature. When he attained the age of 14, he gained primary knowledge of Arabic grammar, Fiqh (jurisprudence) and Mantīq (logic) from the-then Head Moulavi of Kolkata Aliah Madrasah Mawlana Saajid Ali Jainpuri. He also learned some Arabic texts from Abdul Mājid Muradabadi, and Logic and Principles based texts from Abdur Rahman Kabuli. Furthermore, the Allamah Karamat Ali Shah taught him the basics of Fiqh²⁸ and Mantīq. Ihsān learned elegant handwriting skills from his paternal uncle.²⁹ Additionally, he received lessons on handwriting skills³⁰, sculpting and stone-writing from the-then famous calligraphers, Abdur Rahman Khan and Sayyid Fazlur Rahman. He received lessons on the sciences of recitation (*Qirā't*) from his father, as well as training in Unani medical sciences³¹

own followers. After the demise of his chief follower, he attained an accomplishment of Mujaddadia Ṭariqa at the hands of his mentor's son Khaja Mawlana Sirāj al-Din. Later on, at the capital of the-then Bengal, Kolkata's College Square and Park Circus Lane (Pool No. 4), he established his own Khankah and there he dispensed knowledge on Shari'ah, Tariqah, and Ma'rifah to his followers. See (Muhammad 'Amīm al-Ihsān, *Minnat al-Bāri*, (Kolkata: Maktaba Haji Muhammad Sa'id, 1940), 14.

²⁸ Abul Kashem Bhuiyan, *Ekti Purnomoy Jibon*. (Dhaka: Tawhid Publications, 1988), 14.

²⁹ Ibid, 6.

³⁰ Ibid.

³¹ The Arabic term *unānī* derives from the word *Ionian*, the literary source of Unani medicine- *al-tib al-yunānī*, sometimes referred to simply as *tibb* or *hikmat* in Pakistan and Afghanistan were Arabic translations of ancient Greek, Roman, Egyptian, Persian, Indian and Chinese Medicae texts. See MK Siddiqui, Unani Medicin in India. Centre for Research in Unani System of Medicine.

http://www.crism.net/news/pdf/unani_medicine_overview_dr_khalid_siddiqui.pdf.

from his father and close relative Abdul Karim—who also taught him basics of English proficiency.³²

In the year 1926 AD, at the age of 15, Iḥsān was admitted to Kolkata Aliah Madrasah in the first year course of Alim programme (lower standard). In that prestigious educational institution, he studied various disciplines endorsed by Dars-e-Nizāmī curriculum under the tutelage of various Islamic experts and righteous instructors. In all the internal examinations that took place in the Madrasha, he managed to secure the first position, and eventually in the formal, centralized final examination he passed with flying colors—leaving marks of his talent and brilliance. In the year 1929 AD, he graduated from the Alim programme (lower standard), achieving First class third position, and passed a Fazil (Degree) programme in 1931 AD. Later in 1933 AD, he graduated in Kamil Ḥadīth (Masters in Ḥadīth) examination under Ḥadīth department, securing first class first and earned a gold medal.³³ He also gained gold medals for lower standards (Alim) examinations for achieving the highest grades in ḥadīth sciences.

Later on, upon finishing Madrasah education from Kolkata, he received informal but advanced training on various sub-disciplines of Islamic sciences from various expert scholars of that time. He learned the rudimentary principles of Astronomy from Shamsul Ulama Yahya Shasarami and Mushtaq Ahmad Al-Kanpuri. Additionally, Mushtaq Ahmad Al-Kanpuri taught him on ‘Ilm al Mawāqīt cum ‘Ilm al-Fiqh’s higher knowledge. Furthermore, he received instructions on delivering legal verdicts (fatwa) and techniques of *Iftā*. He also received (*sanad/licence*) of dispensing fatwa from the aforesaid teacher.³⁴

³² Ibid.

³³ Ibid., 6.

³⁴ Muhammad ‘Amīm al-Iḥsān, *Minnat al-Bāri*, (Kolkata: Maktaba Haji Muhammad Sa‘īd, 1940), 15.

2.4.3 Achievement of *Ijāza* (Licence)

Iḥsān received various distinguished *Ijāzah* (licence) from a number of local and international Islamic scholars, Sufi spiritualists, and ḥadīth scholars. He gained a *sanad* or licence for attending the *durūs* (lectures) of “*Ḥiṣnu Ḥaseen*”, which is a collection of Masnun supplications authored by a famous scholar from Damascus, Imam Muhammad Al-Jazri. Moreover, Shaykh ‘Umar Hamdun and Saudi Arabia’s prominent Muḥaddith Muhammad Al-Yamanī conferred him a *sanad* for teaching Ḥadīth.³⁵ Furthermore, he gained even more *sanads* from numerous local and foreign Islamic scholars on a host of disciplines.

2.5 His Teachers

Iḥsān received academic training from various experienced, responsible, and reputed Islamic experts. Some of his teachers are as follows:

- i. Abul Huffaz Muhammad Fasih al Azhari

Iḥsān received training from Abul Huffaz Muhammad Fasih al Azhari (1319-1394H / 1901-1974 AD), a reputed scholar who graduated with a higher degree in 1925 AD from Egypt’s renowned Al Azhar University and joined Aliah Madrasah in Kolkata as a lecturer in 1927 AD. Iḥsān studied Arabic literature and Arabic Prose under him.³⁶

- ii. Ismail Bihari

Iḥsān was also fortunate to have studied under Ismail Bihari (1296-1356H / 1878-1937 AD), who joined Kolkata Alia Madrasah as a teacher in 1928 AD. Ismail Bihari’s fame spread across many regions as an accomplished

³⁵ Ibid., 6.

³⁶ Abdus Sattar, *Tārikh Madrasah Alia*, (Dhaka: Research and Pulication Dhaka Alia, 1909), 2:20.

teacher of Fiqh. Iḥsān gained important-Fiqh based knowledge from Ismail Bihari.³⁷

iii. Jamil Ansari

Jamil Ansari (1307-1367H / 1891-1941AD) was an eminent scholar of prophetic narrations (Ḥadīth) and he successfully rendered his services as a teacher in Kolkata Aliah Madrasah. He was awarded the Fakhrul Muḥadditheen³⁸ award in 1917 AD for his exceptional skills and expertise. During his study in Kolkata Aliah Madrasah, Iḥsān received valuable ḥadīth knowledge from Ismail Bihari.

iv. Nurullah Sandwipi

Nurullah Sandwipi (1317-1371 H / 1819-1951 AD) was a famous scholar of the Islamic sciences. His full name was Mawlana Abul Ali Muhammad Nurullah. He achieved great successes in mastering the ḥadīth sciences. He too was awarded the Fakhrul Muḥadditheen in 1918 AD for his extraordinary contributions towards teaching and practice of ḥadīth sciences at Kolkata Alia Madrasah. Beside ḥadīth sciences, he was equally accomplished in logic sciences and philosophy. Iḥsān learned ḥadīth, as well as logic and philosophy from him.³⁹

v. Bilayat Hossain Birbhumi

This teacher of Iḥsān possessed extraordinary talents. Professionally, he was a professor at various Madrasahs and Universities in the-then India and Pakistan. During his professorship at Kolkata Aliah Madrasah, he taught Iḥsān ḥadīth sciences and Arabic literature.⁴⁰

vi. Mawlana Muhammad Mumtaz Uddin Ahmad

³⁷ Abul Kashem Bhuiyan, *Ekti Purnomoy Jibon*. (Dhaka: Tawhid Publications, 1988), 7.

³⁸ Sattar, *Ibid.*, 2:188.

³⁹ Muḥammad ‘Amīm al-Iḥsān, *Minnat al-Bāri*, (Kolkata: Maktaba Haji Muhammad Sa‘īd, 1940), 3-5.

⁴⁰ Abdus Sattar, *Tārikh Madrasah Alia*, (Dhaka: Research and Pulication Dhaka Alia, 1909), 2:174.

In the year 1919AD, Mawlana Muhammad Mumtaz Uddin Ahmad (1307-1394H / 1889-1974 AD) joined Kolkata Aliah Madrasha as a teacher. In 1921 AD, he was appointed a lecturer at Presidency College. Later on, he came back to Kolkata Aliah Madrasah and continued his services there, with his tremendous reputation and skills in ḥadīth sciences, for a long period of 34 years. Iḥsān greatly benefitted from his ḥadīth lessons.⁴¹

vii. Mawlana Muhammad Mazhar (1282-1376H / 1865-1953 AD)

In the year 1908 AD, he was appointed as a teacher in Kolkata Aliah Madrasa. With his tremendous skills and fame, he disseminated Islamic sciences on various subjects. Iḥsān was a direct beneficiary of his knowledge in multiple disciplines.⁴²

viii. Mawlana Muhammad Hossain Sylheti (1308-1392H / 1890-1972AD)

This leading scholar of ḥadīth provided his services at a stretch for 25 years at Kolkata Aliah Madrasah, delivering lectures on ḥadīth sciences with good reputation and fame. He used to adore young Iḥsān greatly. He studied *Ṣaḥih al Bukhari*, *Jāmi‘ al-Tirmidhī*, *Sunan al-Nasā‘ī* and *Mishkat al-Maṣābih*⁴³ and other renowned books of ḥadīth.

In addition to the teachers listed above, Ihsan had various other illustrious teachers from whom he benefited immensely.

2.6 Spiritual Life

Iḥsān’s initiation towards Sufism commenced in 1921 AD. His own father’s spiritual teacher, Abū Muhammad Barakāt ‘Ali Shāh first trained him in this discipline. After the death of Abū Muhammad Barakāt ‘Ali Shāh, from 1926 to 1930, Ihsan pledged

⁴¹ Ibid., 2:180

⁴² Ibid., 2:214.

⁴³ Muhammad Abdullah, *Mufti Sayyid Muhammad Amimul Ihsan: Bangladesher Khetonama Arabibid*, (Dhaka: Islamic Foundation, 1983), 225.

allegiance for the second time to Pir (spiritual guider), Mawlana Sa'd Ahmad Shah of Kundian from Punjab. Ihsān's paternal uncle, Sayyid 'Abd al-Daiyyān also graced him with spiritual training. Under the auspices of these teachers, he became trained in Mujaddiya and Naqshbandiya Sufi lines. The Sufi tradition followed by him is also known as "*Silsila-e-Khājega*." This line traces back to the first Caliph, Abu Bakr Siddiq and famous companions of the prophet (pbuh) such as Salman Farsi, culminating in Bahauddin Nakshbandi.

2.7 His Death

On 10 Shawwāl 1395H or equivalent to 27th October 1974 AD, after the Maghrib prayer, in his *tasbiikhana* (prayer room), Ihsān performed *khatme khajega* and prayed for a long time. Thereafter, he discussed various issues with his followers and devotees. During that time, some of his close friends reminded him of his weak health and doctors' recommendations for him to reduce talking and mixing in social commitments and urged him to take a full rest.

He replied at that time, from the following day onwards, he would no longer speak. Then he ended the conversation session and reentered to his bedroom. He went to sleep at nearly 10 PM. After waking up from bed at around 2 AM to attend nature's call and pray *Tahajjud* prayer, his respiratory problems began to re-emerge. At that time his wife, lying next to him, called his son-in-law Sayyid Muslim. He came and started to check the Muftī's pulse. However, by that time, Ihsān's soul had gone his body to meet Allah. The following day, 28th October, his funeral prayers were offered at Baitul Mukarram. Later on, his body was laid to rest in the graveyard next to his home, beside the Naqshibandi Masjid at the south side. An immortal epitaph, written as follows in Farsi is inscribed on the wall of the grave:

“Hearts of those who are alive in love for Allah never die; on the map of our world, their existence is permanent.”

A great sadness befell the Muslim community upon his death. His followers, devotees, spiritual wayfarers, Islamic thinkers, colleagues and masses of all walks of life were saddened by his death.

2.8 His Philosophy and Thought

Ihsān grew up in a very special environment due to the backdrop of political, social, educational, and cultural realities of his time. In lineage, he was connected to Zayd Ibn Zain al-‘Ābidīn and his followers were known as Zaydi Shi‘ah. However, he was not a Zaydi Shi‘ah.⁴⁴ If we study literature on his thoughts and belief systems, we can see that he was not a Shi‘ah, instead, he was a profound Sunni.

The Shi‘as were disintegrated into various groups and sub-groups surrounding their Imams. The Zaydia stream is one of the main three streams of Shiaism.

Shi‘ah adopt the policy of election for appointing Imāms. But they are also of the opinion that it has to be selected from among the descendants of Imām ‘Ali. However, for legitimate special reasons, people who are not descendants of Imām Ali may also be elected as the Imām. According to this principle, shi‘ah consider the ascendance of Abu Bakr and ‘Umar (May almighty Allah be pleased with them) as righteous caliphs to be valid. They believe that even though Imām Ali is the true successor of leadership, in light of the progression of the Muslim society, accepting the legitimacy of the caliphate of Abu Bakr and ‘Umar (May almighty Allah be pleased with them) is necessary. Some

⁴⁴ Zayd ibn ‘Ali was the brother of Imām Bāqir, the grandson of Imām Ḥussain. He was one of the greatest jurists of his time. He was an honest, pious, and god-fearing person. He was one of the teachers of Imām Abū Ḥanifa. During Umayyad dynasty, the caliph Hishām ibn Abd al-Mālik renegaded against him. He died in a front combat with the ruler of Iraq Yousof ibn Umar in Kufah on 7th December, 749 AD. The Abbasid movement gained a greater pace as a result of his murder.

of them refuse to accept the caliphate and validity of ‘Uthmān (May almighty Allah be pleased with him) as a leader.

They also do not believe in unseen Imāms (Gayebi Imām). They believe that, if two countries are distant, there can be two independent Imāms in them. In this case shi‘ah both Imāms have to attain the qualities of leadership through honesty, knowledge, and courage. As far as ‘Uthmān (May almighty Allah be pleased with them) is concerned, they believe that although his caliphate is recognized and valid, he is worthy of criticism for the bad deeds carried out during this tenure.⁴⁵ Shi‘ah also consider the legitimacy of the practice of temporary marriage (*Mut‘ah*). They follow the practice of electing spiritual leaders, and they also do not believe in unseen Imāms. In contrast, The Sunnis consider the election of the four caliphs (khulafā-e-Rāshidīn) and their tenures to be legitimate. According to them, Imāmat or leadership is not constricted to any particular lineage or clan; rather, any competent Muslim with a track record of carrying out the rules and tenets of Shari‘ah can be elected as an Imām. An Imam will be responsible for the Muslim society for the works he transmits out for them after the election. The Sunnis offer the Jum‘ah prayer in congregation.

They reject extravagance on the day of Ashura (10 Muḥarram). On this day, they offer special supererogatory prayers, fast, and ask for goodness for the martyrs through worship.⁴⁶ They consider obligatory the offering of prayer five times a day at fixed times for every capable and sane adult, male and female. In addition, they consider obligatory the fasting in the month of Ramadan, going to Pilgrimage once a lifetime, and paying tithe (Zakah) to be individual obligations.⁴⁷

⁴⁵ Muhammad Aminul Hoque, *Mufti Sayyid Muhammad Amimul Ihsān: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002), 351

⁴⁶ Ibid.

⁴⁷ Muhammad Aminul Hoque, *Mufti Amim al-Ihsaner Chinta- Chetona*, (Dhaka: Islamic Foundation Bangladesh, 2004), 11

Iḥsān held Sunni beliefs and creed and worked towards spreading its ideas through knowledge, research, and scholarship. Throughout his books, he dubbed those living in the era of Khulafā-e-Rāshidīn to be followers of the prophet's legacy and correct succession.⁴⁸ He also said, "For a harmonious communal life in Islamic caliphate is of paramount importance. It means, the caliph will be supported by Muslims to be their religious leader, the representative of Sayyid al- Mursalin (peace be upon him)."

The Iḥsān's family was blessed upon with the spirits of Islamic fraternity and Islamic nationalism. Hence, like his other family members, he too held Islamic nationalistic tendencies. However, he was not involved in active politics. He was a teacher, author, muftī, the imām, and a spiritual man. He used to advise the Imāms of the mosques, "The Imāms are above political differences of opinion. All Muslims from all political groups offer prayers behind a Muslim Imām. Therefore, the Imāms should not be part of any political group and should work towards contributing to the religion."⁴⁹

Influenced by the contemporary social structure, Iḥsān worked continually towards promotion and propagation of Islamic religious beliefs and tried to correct the wrong social practices. He used to be very hurt seeing the practices of innovation and superstition in the societies. He even authored books to combat this, one of which being "Manāhij al-Su'āda", which remains unpublished. In the introductory part of the book, he said,

"...when the waves rose in the rivers of sin, the clouds of ignorance gathered, the Muslim brothers' hearts denied the truth, they fell into danger, they became oppressors, became drawn to the disbelieving kafirs, began to denigrate the outlook and clothings

⁴⁸ Ibid.

⁴⁹ Abul Kashem Bhuiyan, *Ekti Purnomoy Jibon*. (Dhaka: Tawhid Publications, 1988),

of pious Muslims, drew too close to glitter and glitz, left the path of blessings and piety and hankered after sinners and dishonest people, a handful of fortunate people barring majority of Muslims began to get derailed from the rows of honesty and righteous deeds, to solve this predicament I am compiling this ḥadīth collection book. I have compiled those narrations of the prophet (peace be upon him) which emanate from the prophet's chest. These narrations highlights treading along the prophetic path, following the righteous, following the prophets and messengers and maintaining good relationship with people.”

Moreover, Iḥsān used to consider maintenance of good relationship with the righteous people to be representative of good taste and beauty. In reality, this is the enlightened path shown to a Muslim Nation by Allah. He used to say, “Companionship with virtuous people is representative of Islamic values, beauty, and knowledge. In fact, this is the guided path by Allah for a bright and neat nation (Muslims).”⁵⁰ The company of a libertine, irreligious, and astray person, as well as imitation and interaction with him is inadvisable. Moreover, Iḥsan used to urge his followers not to follow the uncivilized acts, demeanour, culture, and reform of such people described above. Instead, he used to emphasize the necessity of refraining oneself from such people and such acts and devote time and energy towards self-improvement. This was indeed his seminal message to his heirs, favourites, close people, relatives, friends, students, and followers. This is evidenced through his final will (Wasiyatnama), which bears testament to his line of thought. In his Wasiyatnama he mentioned the following:

- i. Abiding by the sacred laws and regulations; following and imitating Prophet Muhammad's examples as a path to salvation.
- ii. Knowledge of the disallowed and detestable and steering clear from them.
- iii. Acting upon Azimat (exemplary principle) at all times.

⁵⁰ Muhammad ‘Amīm al-Iḥsān, Minnat al-Bāri, (Kolkata: Haji Khalifa, 1996), 66.

- iv. Demonstrating good behaviour with children, relatives, extended families, friends, and even every single meeting expectant.
- v. Being mindful of everyone's rights and not neglecting to meet own obligations towards them at all times.
- vi. Developing a social environment where everyone is satisfied—be the people negligible in status or power.
- vii. Being courteous, dutiful, and obedient to superior officials through diligent services. However, if they command us to do something sinful, continuance is no longer necessary.
- viii. Prioritizing the orders of the Creator over the orders of the creation, while maintaining balance of worldly obedience.
- ix. The necessity of attaining attributes related to proper advising, empathy, and sympathy so that people can be helped in a calamity.
- x. Following the Shari'ah and encouraging others to implement it and act upon its rules and regulations.
- xi. Making a habit out of avoiding the ignorant and stupid.
- xii. Trying heart and soul to guard oneself from the lure of the devil (Shaitan).
- xiii. Saving oneself from the company of all kinds of innovators.
- xiv. It is highly necessary to display etiquette and good behaviour to all Peer, Murshid, and Ustazs.
- xv. Causing pain to anyone is a great sin. It is necessary to be kind and sympathetic to all animals. Good behaviour and courtesy should be extended to members of all religions, provided that no harm is caused to Islam.
- xvi. Religious matters are to be prioritized against worldly affairs.
- xvii. Creating and maintaining of kindness, friendship, and fellowship should be cultivated and promoted.

- xviii. Backbiting, criticizing others, telling lies, mockery, slander, libel, and seeking to find fault with others should be avoided at all costs. Moreover, evil thoughts should be shunned.
- xix. It is necessary to be satisfied with less, being dependent on Allah for everything, practicing patience, submission to Allah (Taslim), Rida (sacrificing one's wishes for the wishes of Allah).

Every waking hour in every situation should be dedicated towards remembrance of Almighty Allah (SWT).

In addition, Ihsan's thought and sincerity regarding the development of the education in this continent was so remarkable. He used to be saddened by witnessing the pathetic state of education in Muslim societies. Moreover, the differences of opinions and enmity growing from it used to pain him. He used to be highly influenced by the educational climate of that period. As a result, he used to try to develop a proper Islamic educational framework and devoted his time to that cause.

Consequently, he offered an educational scheme by combining elements of Madrasah and conventional education system. In regard to this, he commented in his book *al-Khuṭbā' li al-Jumu'at*: "The best and greatest knowledges are the Book, the Sunnah, monotheism, the rules and regulations of Islamic Shari'ah consistent with religious roots and spirits, and gaining knowledge about excellent character."⁵¹ He also considered every error-free knowledge to be beneficial. Every kind of knowledge has its own importance and separate excellence. It is very difficult for an individual to attain mastery of all branches of knowledge. Therefore, reason dictates that best and greatest knowledge should be prioritized be all to achieve first.⁵² Moreover, Iḥsān elaborated "whoever seeks this knowledge attains the correct path. An ignorant person is but a

⁵¹ Muḥammad 'Amīm al-Iḥsān, *al-Khuṭbā' li al-Jum'āt*, (Dhaka: Mufti Manjil, 2010), 110.

⁵² Ibid.,109.

astray. Attaining knowledge according to need is essential for every person who wishes to follow the Shari'ah." Achieving knowledge of extended branches of knowledge, the type of knowledge that will be helpful to people in addition to religious problems and calamities is a communal obligation (*Fard-e-Kifāyah*)."⁵³

In his proposed education scheme, Ihsan suggested the development of a university and a board of education. His proposed university would be called Jamiatul Ulum al Islamia—a university that would not simply be based on a name or religion. This is because a language-based university will only encourage advancing of knowledge based education, which will not be consistent with the terminology of a university or what its spirit entails. Therefore, he used to harbour inclinations towards a combination of religious and modern education. Regarding this, he opined that the combination of religious knowledge with knowledge of worldly affairs should lead to a greater evaporation of religious knowledge in accordance with the needs of the time. Therefore, religious knowledge will be neglected. That is not a desirable outcome as it may lead to negative impact on education. Regarding this, Ihsan criticized the New Madrasah Scheme (1910). Highlighting its demerits, he also pointed out that at the outset, the religious issues were merged with modern knowledge in the curriculum.⁵⁴

Later on, as needs arised, the religious knowledge was neglected and modern worldly issues were given more weight. Multiple steps taken at various times under this scheme resulted in a steady dilution of religious material in Madrasah syllabi. In the end, most of the centres of religious knowledge were relegated to the status of Islamic high schools and secondary schools.

In light of this experience, Ihsan opined against the outright amalgamation of Islamic sciences with modern sciences without proper attention to the weight of each

⁵³ Muhammad Aminul Hoque, Mufti Amimul Ihsan er chinta o chetona, (Dhaka: Islamic Foundation Bangladesh, 2004) 17.

⁵⁴ Ibid., 18

material in the syllabus. However, he used to promote the idea of one-year long scholarship, or vocation-based internship education based on modern knowledge after completion of the requisite Islamic knowledge part of the curriculum. To him, that would allow an individual to make a better earning for him and at the same time retain the essentials of Islamic knowledge.⁵⁵ He also used to prefer and encourage the usage of mother language up until matriculation level and Arabic language for higher studies. As for English, being an international language, its use should be proportionately increased. However, scholarship-based studies should be based on mother language.

Though Ihsān was an Urdu speaker, he used to show a keen affection for Bangla language. He used to say every often that, for the interests of native Bangla speakers, many books and articles should be translated into Bangla prolifically. Therefore, in his proposed education scheme, government and Qawmi Madrasahs should be consolidated for higher Madrasahs, which would then become Universities. Meanwhile, the middle level madrasahs could be operated under the education board as proposed. Religious experts would be dominant in the administration of universities and boards of education. Moreover, policy making and curriculum design should be the domain of Islamic experts, think-tanks, and religious clerics, who would have to endorse a curriculum. Based on this, the government would step-by-step implement the textbook curriculum. This was the main intention of his proposal as per the education scheme.

2.9 Academic Contributions

In Arabic and Urdu combined, Ihsān authored a total of approximately 250 books and pamphlets. However, the number of published books are quite small. According to this study, only 13 of his books have been published, These books have been classified into various categories, such as, compilations, anthology, research, explanation, and

⁵⁵ Ibid.

analysis. Additionally, it is possible to classify his works into two more categories: manuscripts and published copies.

2.9.1 Published Books

- i. *Fiqh al-Sunan wa al-Athār*⁵⁶
- ii. *Al-qāwa'id al-Fiqh*⁵⁷
- iii. *Al-tanwīr fī Usul al-Tafsīr*⁵⁸
- iv. *Al-khuṭbāt li al-Jumu'at* known as *Khuṭba al-Barakātiyah*⁵⁹
- v. *Mizān al-Akhhār*⁶⁰
- vi. *Minnat al-Bārī*⁶¹
- vii. *Ta'rifāt al-Funun wa Ḥālat al-Musannifīn*⁶²
- viii. *Sunan Abi Dāwud (Muqaddima)*⁶³
- ix. *Tarikhū ilmiḥ ḥadīth (Urdu)*⁶⁴
- x. *Al-Fikr al-Sāmi fī Tārik Fiqh al-Islāmi*⁶⁵
- xi. *Adāb al-Muftī*⁶⁶

⁵⁶ Muhammad 'Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam. The book was published by Dār al-Kutub al-Ilmiyyah, Beirut along with four volumes together in 2014.

⁵⁷ Muhammad 'Amīm al-Ihsān, *Qawā'id al-Fiqh*, (Karachi: Sadaf Publications, 1986). The book contains one volume only.

⁵⁸ Muhammad 'Amīm al-Ihsān, *Al-tanwīr fī Usul al-Tafsīr*. This last edition denoted by an International Student of Jamea Darul Ulum, Karachi Pakistan in 2014. His name is Muhammad 'Ādil Ayyub. He has done his graduation in the same year of the publication of this book.

⁵⁹ Muhammad 'Amīm al-Ihsān, *al-Khuṭbat li al-Jumu'at*, (Dhaka: Mufti Manjil, 2010). The book known as *Khuṭbat al-Barakātiyyah* too.

⁶⁰ Muhammad 'Amīm al-Ihsān, *Mizān al-Akhhār*, ed. Saiful Islam bin Rafiqul Islam, (Cairo: Dār al-Baṣa'ir, 2011).

⁶¹ Muhammad 'Amīm al-Ihsān, *Minnat al-Bārī*, (Kolkata: Maktaba Haji Muhammad Sa'id, 1940).

⁶² Muhammad 'Amīm al-Ihsān, *T'rifāt al-Funun wa Ḥālat al-Musannifīn*, (Dhaka: International Translation Board, 1960).

⁶³ Imām Abi Dāwūd al-Sajistānī, *Sunan Abi Dāwud*, ed. Muhammad 'Amīm al-Ihsān, (Karachi, Mir Muhammad Kutub Khana), 2. A copy is available at the Central Library of International Islamic University, Gombak Malaysia since 3rd September 1987.

⁶⁴ This book written by Ihsān in Urdu language and it was first published from Karachi, Pakistan in 1952. The second edition of it was in 1960 and 3rd edition was from Dhaka in 1980. Finally, in 1990, Sharif Muhammad Yusuf has translated this book from Urdu into Bengali.

⁶⁵ Muhammad 'Amīm al-Ihsān *Al-Fikr al-Sāmi fī Tārik Fiqh al-Islāmi*, (Karachi: Sadaf publications, 1986).

- xii. *Usūl al-Karkhi*⁶⁷
- xiii. *Al-ta'rifāt al-fiqhiyah*⁶⁸

2.9.2 Commentary and Books Edited (Unpublished)

Iḥsān's explanatory or analytical commentaries are as follows (only printed/published works):

- i. *Ittihāf al-ashrāf*
- ii. *Hawāshi al-sa'di*
- iii. *Shikwa wa jawab e shikwa (Urdu)*

2.9.3 Unpublished Manuscript

Majority of Iḥsān's books are unpublished, some of which, in the form of manuscripts are preserved in his personal library, which his family presently curates. Since his death until now (1974-2016 AD) majority of the manuscripts suffered effacements and physical damage or were destroyed due to various factors.

Muhammad 'Amīm al-Iḥsān's compiled manuscripts which have been recovered from Ihsan's personal library and other resources as follows:

- i. *Usūl al-masā'il al-khilāfiyah*
- ii. *Al-tasharrūf li-adāb al-Tasawūf*
- iii. *Awjaz al-Siyar*
- iv. *Al-tanḍīd fī al-Tajwīd*
- v. *Tārīkh al-Islām*

⁶⁶ Muḥammad 'Amīm al-Iḥsān, *Adād al-Muftī*, ed. Muhammad Ādil Ayywub, (Karachi: Jamia Darul Ulum, 2016).

⁶⁷ Muḥammad 'Amīm al-Iḥsān *Usul al-Karkhi*, (Karachi: Sadaf publications, 1986)

⁶⁸ Muḥammad 'Amīm al-Iḥsān, *Al-ta'rifāt al-fiqhiyah*, The first edition of this book was from sadaf Publications, Karachi- Pakistan. Then the last edition of it has done by Dār al-Kutub al-'Ilmiyyah, Beirut in 2003.

- vi. *Sirajum Munir Milad Namah (Urdu)*
- vii. *Tariqah al-Hajj*
- viii. *Lubb al-Usul*
- ix. *Mashq al-Farā'id*
- x. *Nizām al-Awqāt*
- xi. *Hidāyat al-Muṣallīn*
- xii. *Wasiyat Nama (Urdu)*
 - i. *Al-Arba 'in fi al-Ṣalāt*
 - ii. *Al-Istibshār bi Mu'jizāt al-Nabiyyi al-Mukhtār*
 - iii. *Al'sharāt al-Mahdiyyah fi ma wurida fiha al-Kalimāt al-Taiyyibah*
 - iv. *Ayāt Naṣr*
 - v. *Jam' al-Kalim*
 - vi. *Husnu al-khiṭāb fimā Wurida al-Khiṭāb*
 - vii. *Manahij al-Su'adā'*

2.9.4 Research

After intensive search and recovery endeavours, Ihsān's research works in manuscript format are chronicled as follows:

- i. *Al-istihlāl bi-Masai'l al-Hilāl*
- ii. *Ilmu hadith ki mabadiyt (Urdu)*
- iii. *Fatawa Barakātiyah*
- iv. *Asmā' al-Mudallisīn*
 - i. *Al-tanbih li al-Faqih*
 - ii. *Al-qurrat fi al-Kurrah*
 - iii. *Al-Iiz'ān wa al-Tabshīr*
 - iv. *'Umdat al-Majānī*

v. *Kitāb al-waḍi'īn*

2.9.5 Physically lost, but retrieved as a title only via tertiary sources

- i. *Adāb al-Masājid*
- ii. *Al-hāwī fi Dhikr al-Ṭahāwī*
- iii. *Al-mas'alat fi Qiāmi 'Einda al Hai'alat*
- iv. *Anfa'u al-Siar*
- v. *Haqiqat al-Islām*
- vi. *Dastur istikhraju al-awqāt*
- vii. *Dahub Gahdi (Urdu)*
- viii. *Mu'alīm al-Miqāt*
- ix. *Muqaddamat al-Nahu*
- x. *Naf'u 'Amīm*
- xi. *Baḍā'at al-Faqir*
- xii. *Risalah Tariqah*
- xiii. *Muzzamil al-Gaflah 'an simāt al-Qiblah*

2.9.6 Explanatory and Analytic

Iḥsān had authored some precious Islamic knowledge-related analyses and explanations of pertinent books, pamphlets, and treatises. These literatures of Iḥsān proved quite useful later on. Some of the significant works among those are listed below:

- i. *Al-iḥsān al-sāri bi-Tawdih Tafsīr al-Bukhārī*
- ii. *Al-ifṣāh 'an Nur al-idāh*
- iii. *Takhrij Masa'il al-Majallah*
- iv. *Talkhis Marāsil ābi Ḥātim*
- v. *Sharḥ Adāb al-Mufī*

2.10 Professional life

It is obvious that Iḥsān's professional life was so remarkable. He struggled for his whole life in seeking knowledge and spreading knowledge. His professional life can be divided into two parts. A brief discussion of it is as follows:

2.10.1 Kolkata Based (1927-1947)

Iḥsān lost his father in 1927 AD. He was the eldest in his family. Two months before his death, his father himself adorned Iḥsān with a Jubah as well as endowed him with all blessed and noble materials he inherited through lineal ties. In this ceremonial way, his father initiated Iḥsān as his successor.⁶⁹ His father was the only bread-earner of the family. After his death, Iḥsān's professional work line suddenly changed. He was forced to take over the responsibility of his family. A few years before his father's death, Iḥsān had himself admitted into a Madrasah. With his great intelligence, he continued his studies while constantly taking care of his widowed mother and adolescent siblings, operating his late father's medicine dispensary, taking care of the mosque, serving as an Imām, taking care of the Maktab and library, as well as overseeing the operations of the printing press. In 1933 AD, After taking some related training, he has done his job. Besides doing his job he was used to deliver lectures.

He was used to deliver lectures on Ḥadīth, Fiqh, and other subjects. Over time, his talent and scholarship became renowned. He started to gain recognition in Bangladesh, Indo-pak and other regions and scholars from those areas began to contact

⁶⁹ Muhammad Aminul Hoque, *Mufti Sayyid Muḥammad Amīm al-Iḥsān: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002), 65.

him for lessons, sermons, religious rulings, and advice on religious and spiritual matters.

2.10.2 Nakhoda Masjid-Madrasah and *Dār al-Iftā'* (1934-1943)

During the riot of 1926 AD at Chitpur in Kolkata, the Nakhoda Masjid was established by a pious Gujrati Kacchi named Abdur Rahim Uthman. The masjid had a Madrasah attached to it. The *Dār al-Iftā'* or religious rulings dispensing wing of the Madrasah was very rich. Over time, this masjid and its *Dār al-Iftā'* evolved as a centre for region-wide communication and research core for all over Bengal region. It was getting recognition as the hub of Islamic cultural practices. In 1934 AD, Ihsān was entrusted with the leadership of the *Dār al-Iftā'* as the head Muftī. From then onwards, aside from spreading his knowledge, he dedicated himself to delivering legal rulings as part of his job as a Muftī. He used to teach Ḥadīth, Fiqh, and Literature in the Madrasah. During this time, in that Madrasah, two of the leading education minded social thinkers, leading scholars, and eminent nationalist leaders, Mawlana Hussain Ahmad al-Madani (d. 1957) and Abul Kalam Azad (d. 1958) served as teachers for a while. Due to this fortuitous opportunity, Ihsān was blessed with their acquaintances and was able to expand his knowledge.

Ihsān's repute as the head Muftī of Nakhoda *Dār al-Iftā'* spread out soon. During this time, with the intent of solving various religious and social problems, he delivered many fatwas. During this time the volume of his fatwas was compiled into a manuscript which had 12,000 pages. It included over 4,000 fatwas. It was also during this time that he worked on his famous compilation of Ḥadīth: *Fiqh al-Sunan wa al-Athār*.⁷⁰ At the same time, he took up the task of educating various new Muslim

⁷⁰ Ibid.

converts from different faiths through worldly and religious lectures. Thanks to his efforts, over 4,000 people converted to Islam—both men and women.⁷¹

In 1937 AD, the British Government appointed Iḥsān as a Qāḍi 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. The Government also used his resources by appointing him to Jury duties several times in this period. So, for over 12 years, he contributed greatly to Islamic and public welfare activities through governmental and private channels while gaining widespread recognition as a public benefactor all over Indo-Pak subcontinent.

2.10.3 Alia Madrasah (1943-1947)

The principal of Aliah Madrasah, Khan Bahadur Alhajj Ziaul Haq requested Iḥsān in 1943 AD, to take over the post of a lecturer. Despite being only a lecturer, Iḥsān, through his sheer skill and talent, was given the permission to teach *Tafsir Bayḍāwī* and *Ṣaḥīḥ al-Bukhārī* 1st edition Dars and Fiqh at Kamil (masters) level. He continued this duty till 1974 AD. During this time, he authored many valuable books, some of which are as follows:

- i. *At-Tasharruf li Adāb al-Taṣawwuf*
- ii. *Sharḥ Muqaddamat al-Shaykh*
- iii. *Lubb al-Uṣūl*
- iv. *Adāb al-Muftī*

2.10.4 Dhaka Based (1947-1974)

⁷¹ Ibid., 68.

In Madrasha Alia Dhaka, Ihsān remained in the same post until 1956 AD, a year after Maulana Jafar Ahmad Usmani went into retirement from the post of the head Mawlavi (principle) in 1955 AD. During this time Ihsān's ascendancy to the post of the head Mawlavi was temporary, until it was made permanent from 1st of July, 1956,⁷² after which period, Ihsan was entrusted with carrying out administrative works too, besides delivering lectures and teaching. He discharged his duties with sincerity and responsibility. It was during this time that he finished the remainder of his works. As a testament to his integrity and sincerity, the government expressed its wish to extend his tenure for more than three years, even after his official retirement time was up. He did not accept it. He officially retired from his governmental post on 1st of October, 1969 AD, to concentrate more on authoring books on knowledge and science, as well as carrying out public welfare and religious works.

2.10.5 Baitul Mukarram and National Eidgah (1964-1974)

In 1955 AD, in the Purana Paltan Maydan (currently called the outer stadium), the responsibility of leadership (Imāmah) of prayers was handed over to Ihsān for the National Eidgah (field of Eid congregational prayer) of East Pakistan. In 1964 AD, the mosque committee and Baitul Mukarram unanimously appointed him the head Khateeb. In time, this mosque evolved into the premier religious gathering of East Pakistan (present Bangladesh). Surrounding this, the Islamic foundation was established. The main goals of this foundation were propagated and promotion of Islamic education and culture was carried out, along with the provision of diverse Islamic scholarships and research.

2.11 Concluding Remarks

⁷² Ihsān's appointment at Dhaka Alia was made on 02/07/1943- Letter to the principal of Calcutta Madrasah, Dairy No .718. File No 4A/5 Dated 03/07/1943. Ibid.,67.

In conclusion, our foregoing discussion in this chapter is concerned with the issue of speech related to the remarkable biography of Muḥammad ‘Amim al-Iḥsān authorships in several fields of knowledge. Moreover, through this study, the researcher discovered the information of the missing books of Iḥsān not only in the field of Ḥadīth but also other disciplines of knowledge. Similarly, this part drew a brief discussion of Iḥsān’s thought. Therefore, the previous researcher and readers will be able to learn his thought as well as his creed. On the other hand, the chapter also provided some basic information about Iḥsān’s books of ḥadīth, *Fiqh al-Sunan wa al-Athār*.

University of Malaya

CHAPTER 3: MUḤAMMAD ‘AMĪM AL-IḤSĀN’S RIWĀYAH AND DIRĀYAH METHODOLOGY IN FIQH AL-SUNAN WA AL-ATHĀR

3.1 Introduction

Muḥammad ‘Amīm al-Iḥsān was one of the greatest ḥadīth scholars in his time in Bangladesh. Through his authorship of *Fiqh al-Sunan wa al-Athār*, he brought a good breakthrough in the study of the Ḥadīth as well as in the Fiqh studies in Bangladesh. However, upon his authorship of this book, he utilized some unique approaches. This chapter will examine the discussion of his methodological dirāyah and riwāyah in this celebrated book of Ḥadīth. Moreover, an overview of *Fiqh al-Sunan wa al-Athār* will be discussed. Similarly, it will meticulously analyze the approaches utilized by him upon his authorship. Hence, a treasured study is required to highlight his effort and legacy in this regard. Similarly, it will show the style of writing a ḥadīth book in Fiqh manual, so that future students and scholars of ḥadīth will get satisfactory knowledge and guidelines in this regard. Some of his wonderful approaches of writing and its analysis are given below. Finally, the chapter will be concluded by highlighting some exclusive features and critiques of Iḥsān’s methodology in *Fiqh al-Sunan wa al-Athār*.

3.2 An Overview of *Fiqh al-Sunan wa al-Athār*

This is a compilation of specialized prophetic narrations. Compiling the rulings of Islamic Shari’ah according to relevant ḥadīth, Iḥsān organized this book along with the tradition of classical works of Fiqh under the heading of *Fiqh al-Sunan wa al-Athār*. He

began authorship of this work around 20th of the Zulhijjah month in the year 1358 AH (1939 AD) and completed it the following year (1359 AH/ 1940 AD) on the 27th of Ramadan. He prefaced the book with a substantial, but brief discussion on the basic principles and fundamentals of deriving rulings according to the Ḥanafī School of jurisprudence.⁷³ This preface was later published multiple times independently as a pamphlet titled, *Mizān al-Akḥbār*. The book *Fiqh al-Sunan wa al-Athār* itself was published several times.⁷⁴ Most recently, this book annotated by a Bangladeshi student from the Ḥadīth department of Al Azhar University—Saiful Islam bin Rafiqul Islam—who performed Taḥqiq (checked for authenticity of narrations and editing) on it.

3.2.1 The Reason for Writing This Book

The author himself mentioned his rationale for authoring this book. Iḥsān’s intent was to bring together the best narrations in the ḥadīth traditions. The famous scholar al-A‘mash once said that the hadiths practiced by the juristic scholars or Faqahā’ are superior in ranks, compared with those practiced by mere ḥadīth scholars. Imām Aḥmad was once criticized by a companion of his for deserting the hadith scholar Sufyan ibn ‘Uwaynah’s gatherings in favour of attending Imām al-Shāfi’ī’s lectures. As a response, Imām

⁷³ The principles of accepting ḥadīth according to Hanāfi school of thought are as follows:

- a) If the narrator becomes distorted after narrating, that ḥadīth will not be acceptable.
- b) Ḥadīth will be acceptable only when the narrator’s memory and recalling skills have been established beyond doubt.
- c) In order to make sure that everyone present at the gatherings of Muḥaddiths gets to hear the narrations, special personnel were employed. In those situations, the testimony of the people who simply hear the narrations will not be acceptable as a ḥadīth.
- d) If a narrator compiles a ḥadīth in his own notebooks and relates it thereafter from his notebooks, while the sources of that ḥadīth are not known to him, it will not be acceptable as a ḥadīth. Abdur Rahim, *The history of ḥadīth compilation*, (Dhaka: Islamic Foundation Bangladesh, 1986), 339.

⁷⁴ First print of *Fiqh al-Sunan wa al-Athār* took place in Karachi, Pakistan in 1952 AD.

Aḥmad reminded his critique that, should he miss any of Ibn ‘Uwaynah’s short-chained narrations, it would always be possible to get the same ḥadīth via a longer route—i.e. via a long-chained narration. Contrarily, Imām Aḥmad said that “if you miss out on the wisdom and insight of this young man (al-Shafi‘ī) regarding application and rulings of ḥadīth, I am afraid you will not find such sagacity elsewhere”. Therefore, the second purported intent of Iḥsān was discussion of hadith in light of the chain of narrations which are authentic.⁷⁵ Thirdly, Iḥsān claimed that, all the ḥadīths found in this book could be easily explained to facilitate understanding, practical application, and relevance.

3.2.2 Position of *Fiqh al-Sunan wa al-Athār*

In this book, Iḥsān gave precedence to *dirāyah* instead of *riwāyah* in the true Ḥanafī tradition. For this reason, many critics have called this book to be the best work on ḥadīth compilations among Ḥanafī works. Abul Qasim Bhuiyan remarked that, Iḥsān had authored this book with the intent of promulgating the Ḥanafī opinions in light of appropriate prophetic narrations.

3.3 His Methodological *Riwāyah* In *Fiqh al-Sunan wa al-Athār*

3.3.1 His *Riwāyah* Approach in Scales of Validity of the Chain of Ḥadīth

It is obvious that, according to authenticity of *sanad* (chain of transmission) and *matn* (text), the scholars of the Ḥadīth had their own methodologies in their narrations and authorships. In the same manner, Iḥsān followed some approaches in scales of validity of the chain of Ḥadīth. He was very careful regarding the authenticity of the chain of transmission, because, according to him, whenever the chain of transmission was authentic, its *matn* (text of the Ḥadīth) would also be authentic. However, if there was a

⁷⁵ Muḥammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014), 75.

problem with narrators (*ruwāt*) having a weak memory, being less justice, being less trustworthy and having other kinds of weakness and problems, their narration would neither be acceptable nor considered for *Hujjah* (argument).

As an example of this, Iḥsān mentioned in the “Book of Marriage” a ḥadīth narrated by Jābir Ibn ‘Abdullah: The Prophet (pbuh) said: When one of you asked a woman in marriage, if he is able to look at what will induce him to marry her, he should do so. He (Jābir) said: I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.”⁷⁶ This ḥadīth was narrated by Imām Abu Dāwud and its narrators were trusted (*thiqāt*).⁷⁷

Narrators of this ḥadīth: Imām Abu Dāwud said, “Musaddad narrates to us, he from ‘Abd al-Wāhid bin ziyād, from Muhammad bin Ishāq, from Dāwud bin ḥusain, from Wāqid bin ‘Abd al-Raḥman from Jābir bin ‘Abd Allah”

Iḥsān accepted this ḥadīth because all of the narrators of this Ḥadīth were trusted.⁷⁸ In this ḥadīth, firstly he examined the conditions of the narrators until he became sure and confident that they were all from the grade of trustworthiness (*thiqāt*).⁷⁹ However, to the best of the researcher, in order to check its validity, the researcher has gone through the related books of ḥadīth in this regard. And finally the researcher found that the status of ḥadīth and narrators as said by Iḥsān was correct.⁸⁰

Another example:

As Iḥsān mentioned in the Book of *Jihād*, Mu‘ādh bin Jabal narrated that, “The Messenger of Allah (pbuh) sent me to Yemen and he commanded me to take the *Jizyah*

⁷⁶ Ibid., 458, Imām Abu Dāwud, *Sunan Abī Dāwud*, ed. Shu‘ayb al- Arnawūṭ, (Beirut: Dār al-Risālah al-‘Ālamīyah, 2009) vol. 3:424

⁷⁷ Ibn Hajar al-‘Asqalānī, *Bulug al-Marām min Adillat al-Ahkām*, (Riyad: Dār al-Falaq, 2003), 78

⁷⁸ Abul Ḥasan ‘Alī b. ‘Umar al-Dāruqūṭnī, *Suwa’lāt al-Ḥakīm al-Nisāpuri li al-Dār al-Quṭni*, ed. Muaffiq bin ‘Abdullah bin ‘Abd al-Qādir, (Riyad: Maktaba al-Ma‘ārif, 1984), 266.

⁷⁹ Ibid.

⁸⁰ In *Fiqh al-Sunan wa al-Athār* Iḥsān did not show his own judgment on ḥadīth (*al-Ḥukm ‘ala al-Ḥadīth*) for details. He used to make overall judgment (*al-Ḥukm al-Ijmāli*) on the chain (*sanad*) of al-Ḥadīth or on the narrator of al-Ḥadīth. Therefore, the researcher used to check the authenticity of Iḥsān’s judgment on ḥadīth for details through related books. Such as the book of *‘Ilal wa al-Tarājim* the book of *al-Rijāl wa al-Tarājim wa al-Ṭabaqāt*.

(tax) from everyone who has reached the age of puberty-one Dinar- or its equivalent in *Ma'āfirī* (garments of Yemeni origin).⁸¹ Ibn Hibbān and al-Hākim graded this ḥadīth and its chain as *Ṣaḥīḥ* (authentic). Moreover, the narrators of this ḥadīth were all trustworthy (*thiqāt*).

Narrators of this ḥadīth were “Sulaimān b. Dāwud al-Hāshimī from Abu Bakr (Ibn ‘Ayīsh) from ‘Āṣim from Abī wa’il, from Mu‘ādh”. Ihsān accepted this Ḥadīth because all of those narrators were trustworthy.⁸² Similarly, Imām Ibn Hajar also certified them as being trusted in his famous book of ḥadīth *Bulūg al-Marām*.⁸³

Another example of Ihsān’s *Riwāyah* approach in *Fiqh al-Sunan wa al-Athār* is that some of ḥadīth he has cited in the chapter of Prayer under the title of “ Young Prayer Leadership”. Athram narrates this ḥadīth in his sunan from Ibn Mas‘ud, he said that the messenger of Allah (pbuh) says, The boy shall not lead in prayer until Islamic law has become obligatory upon him. Similarly, another ḥadīth narrates by Athram from Ibn ‘Abbās, he said that the messenger of Allah says, The young boy (*gulām*) shall not led in prayer until he becomes adolescent.⁸⁴

It is obvious that, in *Fiqh al-Sunan wa al-Athār* Ihsān cited different narration under the discussion of “Young Prayer Leadership”. Amongst them are these two aḥādīth but he did not accept it as a *hujjah*. Because there is weakness in the chain of these two ḥadīths. As he said that Athram narrates both aḥādīth from Ibn ‘Abbās and from Ibn Mas‘ud but there is a weakness in the chain of these aḥādīth.⁸⁵ However, usually he used to not mention the source of the book where it has remarked as weak ḥadīth by

⁸¹ Imām Abu Dāwud, *Sunan Abī Dāwud*, ed. Shu‘ayb al- Arnawūt, (Beirut: Dār al-Risālah al- ‘Ālamīyah, 2009) vol. 3:132

⁸² Muhammad Mahdi al-Maslami, *Mawsu‘ah Aqwāl Abu al-Ḥasan al-Dār al-Quṭni fī Rijāl al-Ḥadīth wa ‘Ilalihi*, (Beirut: ‘Ālam al-Kutub li al-Nashr wa al-Tawzi‘, 2001), 1:298.

⁸³ Ibn Hajar al-‘Asqalānī, *Bulug al-Marām min Adillat al-Ahkām*, (Riyad: Dār al-Falaq, 2003).

⁸⁴ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 171.

⁸⁵ *Ibid.*, 170.

other scholar. But this time he mentioned the name of book of *Nail al-Awṭar* where it has marked by him as a weak ḥadīth too.⁸⁶

Based on the examples above, it is clear to us that, Iḥsān's method of accepting ḥadīth and collecting it in his book was based on the grade and status of the chain of transmission as well as purity of *matn* (text). On the other hand, if there was any doubt in the Ḥadīth or its chain of transmission, such as, weak chain of transmission, weakness of narrator's memory, or narrator having less justice, Iḥsān did not accept the Ḥadīth.

3.3.2 His *Riwāyah* in the Methodology of *al-Jarḥ wa al-Ta'dīl* (Disparaging and Authenticating)

Muḥammad 'Amīm al-Iḥsān showed tremendous ability in several branches of Islamic sciences; especially, in the field of the Ḥadīth and its auxiliary branches. He applied the methodology of *al-Jarḥ 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-Jarḥ wa al-Ta'dīl* (Disparaging and Authenticating) like many of his predecessors in the same field. However, in his approach of *al-Jarḥ wa al-Ta'dīl* (Disparaging and Authenticating) in *Fiqh al-Sunan wa al-Athār*, he utilized the approach of *al-Jarḥ wa al-Ta'dīl Ijmālī* (Overall Disparaging and Authenticating). 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.

3.3.2.1 His Methodology in *Ta'dīl* (Authenticating)

⁸⁶ Muhammad bin 'Ali bin Muhammad al-Shawkāni, *Nail al-Awṭar min Aḥādīth Sayyid al-Akhyār Sharh Muntaqa al-Akḥbār*, (Cairo: Idhārat al-Ṭab'ah al-Muniriyyah, Nd.) 3:202.

Iḥsān stated in the chapter of 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 Abī Dāwud, al-Nasā’ī, al-Tirmidhī,⁸⁷ and its chain was strong (*qawī*). In this Ḥadīth, It can be seen 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 Dāwud and Al-Tirmidhī from ‘Abd al-Raḥman bin Muhammad bin Salām from the chain of Yazid known as Ibn Hārūn, from the chain of Hammād known as Ibn Salāma, from Thābit, from Muṭraf, from his father ‘Abd Allah ibn al-Shikhkhir, who 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”.⁸⁸

First, ‘Abd al-Raḥman bin Muhammad 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 as “Trusted” (*al-Thiqāt*) and Imām al-Dāruqṭnī also referred him as “Trusted” (*Thiqat*).⁸⁹

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

⁸⁷ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 246.

⁸⁸ Ibid.

⁸⁹ Ibn Hajar al-‘Aasqalānī, *Tahdhib al Tahdhib*, (India: Maṭba‘ Dā’rah al-Mā’rif al-Nizāmiyah, 1908) vol. 6: 266.

al- Ḥadīth. He used to pray and worship nicely. Imām Abu Zur‘ah said, I heard from Abū Bakr bin Abī Shayba who used to say that, I have never seen a perfect memorizer like Yāzid bin Hārūn. Imām Abū Ḥātim said that, he is trusted, truthful, asked about skill of such a person like Yāzid bin Hārūn.⁹⁰

Third, Ḥammād bin Salāma: Imām Aḥmad said: Ḥammād bin Salāmah more trusted and strengthen than Mu‘ammar. And he also said about the both Ḥammād that the both of them are trusted. And Abu Ṭālib said that Ḥammād bin Salāmah was the most knowledgeable person amongst them. In the same manner, Ishāq bin Maṣṣūr from Ibn Ma‘īn said that Ḥammād bin Salāma is trustworthy.⁹¹

Fourth, Thābit bin Aslām al-Banāni: Imām al-‘Ujailī said that he was trustworthy (*Thiqah*). Imām al-Nasā’ī also said that he was trusted, and Imām Abū Ḥātim said that the most trustworthy companion of Anas was al-Zuhrī, then Thābit, then Qatādah. Accordingly, Imām ibn ‘Adī said that he was narrating hadīth more than Ḥammād bin Salāma. Moreover, his aḥādīth 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 Sa‘d said that, he was a trusted and trustworthy man.⁹²

Fifth, Muṭraf bin ‘Abd Allah b. al-Shikhkhir: Ibn Sa‘d said in his *Tabaqāt*, that Muṭraf was a trusted, pious, good-mannered and honourable person. And Imām al-‘Ujailī said that he was a trusted person.





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

⁹⁰ Jamāl al-Din Abū al-Ḥajjāj Yusuf al-Middhi, *Tahdhib al-Kamāl*, (Beirut: Muassasa al-Risālah, 1980) Vol. 32: 267.

⁹¹ Ibn Hajar al-‘Aasqalānī, *Tahdhib al Tahdhib*, (India: Maṭba‘ Dā’irah al-Mā‘rif al-Nizāmiyah, 1908) vol. 3:11.

⁹² *Ibid.*, vol. 2:2.

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

MUFTI AMIMUL IHSAN	(1)	
Abū Daūd al-Tirmidī al-Saif al-Jabbar	(2)	
Abū al-Rahman b. Muhammad b. Sa'īd	(3)	
Yazīd b. Har'ān	(4)	
Hammad b. Salama	(5)	
Th'Ābit b. Aslam al-Ban'ānī	(6)	
Muthraf b. Abdullah b. al-Shikkhīr	(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 of the discussion. In addition, the main focus of this book is to gather the related ḥadīth of *Fiqh of Ahnāf* not to highlight the status of narrators and their narrations only. Hence, Ihsān's *Ta'dīl al-Ijmālī* is an example of understanding his dirāyah in this regard.

3.3.2.2 His Methodology in *Al-Jarḥ* (Disparaging)

It is observable that, knowledge of '*Ilm al-jarḥ 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* Iḥsān showed his sufficient knowledge in this regard. Besides making *Ta'dīl*, he showed his notable effort in disparaging (*al-Jarḥ*) too. But compared to *al-Ta'dīl* it is fewer. Because majority of the chain of his narration gathered in this regard is either *Ṣaḥīḥ* (authentic) or *Ḥasan* (good). Therefore the number of *Ta'dīl* is more compared to *Jarḥ*.

A discussion of his approach in '*Ilm al-jarḥ*' is given below:

In the chapter of *Ṣalāt*, Iḥsān 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."⁹³ Iḥsān said that, Imām al-Dāruqūṭnī narrated this Ḥadīth in his Sunan. Iḥsān had also remarked about the chain of this ḥadīth *Maqāl* (criticism). In this Ḥadīth, Iḥsān 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 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 reliability of Iḥsān'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 Ḥadīth: Imām Dār Qūṭnī said, Abu Ja'far Aḥmad 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 Sufyān, he reports from Jābir and Jābir

⁹³ Muhammad 'Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 245, Imām al-Dāruqūṭnī, *Ilal al-Dār Qūṭnī*, (Riyad: Dār Ṭaiyyibah, 1985) vol.1:63.

reports from the Messenger of Allah. He says: “Speech invalidates prayer, but does not invalidate ablution”.⁹⁴

Ḥāfiẓ al-Dhahabī said in *Al-Tanqih*, Abu Shahbah is *wāhin* (Filmsy) and Yazīd is *Da‘if* (Weak).⁹⁵ In a similar vein, Ahmad said, Abu Shahbah, his full name is Ibrāhim bin ‘Uthmān, is a *Munkar al-Ḥadīth*⁹⁶ (weak in narrating or remembering ḥadīth). Meanwhile, Ibn Hibbān said regarding Yazīd that, it is not permissible to narrate from Yazīd when he narrates alone.⁹⁷

Now it is clear that the position of Iḥsān on those narrators of the Ḥadīth in this regard mirrors those of his predecessors, briefly proving that he had a sufficient knowledge in *‘Ilm Al-Jarḥ*. However, since the book was designed in the style of the book of Fiqh, consequently, he never mentioned the full chain of the Ḥadīth except the name of the *Rāwī al-A‘la* (first narrator). But the fact that he demonstrated the capacity to conduct concise *Jarḥ*, 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 *Jarḥ* and *ta‘dīl*.

Analysis: Based on the previous discussion, it is patently clear that Iḥsān had exerted tremendous effort in *Al-Jarḥ wa Al-Ta‘dīl* (Disparaging and Authenticating). He followed an identical methodology of previous and contemporary scholars of Ḥadīth in this regard. However, since the book is related to the Ḥadīth and its Sciences, but fashioned in the manner of *Fiqh* books, Iḥsān never provided *Sanad al-Ḥadīth* (chain of the Ḥadīth) here. Nonetheless, this does not diminish his credibility in *‘Ilm al-Dirāyah*

⁹⁴ Ibid.

⁹⁵ Al-munāwī, *Fayd al-Qadir*, (Beirut: Dār al-Kutub al-Ilmiyah, 1994) vol. 4:342.

⁹⁶ *Al-Munkar* mean weakness of narrator in remembering or narrating ḥadīth. See: *Kitāb al-Jarḥ wa al-Ta‘dīl li Imām ibn Abi Ḥātim al-Raji wa Mu‘ālaajatuhu li Munkar al-Ḥadīth*.

⁹⁷ *Arshif Multaqa ahl Al-Hadīth*, vol. 1:9638.

due to his valuable and knowledgeable criticism of transmitters in many of the Ḥadīth mentioned in this book. Furthermore, in the book, he made *Al-Jarḥ wa Al-Ta'dīl* briefly, and to the best knowledge of the researcher, it has been proven in details that Iḥsān 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-Jarḥ wa Al-Ta'dīl* 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.

3.3.3 His Methodological *Riwāyah* in *Ikhtisār* (shortening) of Al-Ḥadīth

Based on related topics, Iḥsān collected many ahadīth in *Fiqh al-Sunan wa Al-Athār*, some quoted in brief, while some others in full text. Some of his techniques of shortening ḥadīth in *Fiqh al-Sunan wa Al-Athār* are given below:

3.3.3.1 Style of the Shortening Ḥadīth to the Related Place of the Citation

In order to discuss anything under any related discussion of the *Fiqh al-Sunan wa al-Athār*, sometimes Iḥsān quoted a certain part of the ḥadīth only. As his discussion was regarding the importance of cleanliness, he did not refer to the full text of the related ḥadīth. Rather, he just mentioned the part relevant to his discussion. For instance, as he stated one ḥadīth of *Ṣaḥīḥ Muslim* in the first ḥadīth of the Book of Purification regarding the Virtue of Cleanliness. Abu Mālik al-Ash'arī narrated: The Messenger of Allah (pbuh) said: "Cleanliness is half of faith."⁹⁸ But, the example the full text of the ḥadīth was more than this.⁹⁹

⁹⁸ Ibid., 93

⁹⁹ The full text of the ḥadīth is : Abu Mālik al-Ash'arī narrated: The Messenger of Allah (pbuh) said: Cleanliness is half of faith and al-Ḥamdu Lillah (Praise be to Allah) fills the scale, and Subhān Allah

According to his discussion, the part of this ḥadīth which apparently matched his topic was, “Cleanliness is half of faith”, whereas the other parts of this ḥadīth did not match his title. So, Iḥsān only quoted from this ḥadīth the part that related to his topic of discussion.

There is another illustration, as he cited a ḥadīth in the Book of Marriage, Abu Hurairah reported Allah’s Messenger (pbuh) as saying “and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (pbuh).”¹⁰⁰

Actually, he cited this authentic ḥadīth in favour of his discussion in the Book of Marriage under the heading of “Accepting the Invitation of *Al-Walima* (wedding feast) if There is No Forbidden Fun”. In this regard, he did not mention the full text, rather, he only mentioned the related part to do with the importance of accepting the invitation to a wedding feast. Moreover, This is also one of the common methodologies used by many scholars in their authorships. Perhaps, he ignored the full text of the ḥadīth¹⁰¹ to avoid prolongation. Moreover, the certain part of this Ḥadīth which was just mentioned earlier was related to the previous ḥadīth.

3.3.3.2 Style of Concising Ḥadīth by Mentioning the First Part and the Related Part of the Ḥadīth

This is another kind of approach utilized by Iḥsān in order to shorten (*Ikhtisār*) the Ḥadīth. In this approach, he mentioned the first part of the Ḥadīth, before citing

(Glory be to Allah) and al-Hamdu Lillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and patience is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.

¹⁰⁰ Muḥammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 464. Imām Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol. 2: 778

¹⁰¹ The full text of the ḥadīth : Abu Huraira (Allah be pleased with him) reported Allah’s Messenger (pbuh) as saying. The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (pbuh).

another part of the ḥadīth related to his argument or discussion of the subject. For instance: As he quoted shortly a part of a Hadīth from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* under the discussion of (Waqf Without Landed Property). “Abu Huraira narrated¹⁰² that the Messenger of Allah (pbuh) sent ‘Umar for (collecting) Sadaqa.” After mentioning the beginning part of the Ḥadīth, Iḥsān cited another part of this ḥadīth related to the topic: “As regards Khālīd, you are unjust to Khālīd, for he reserved his armours and weapons for the sake of Allah.” However, the full text of the ḥadīth was more than this.¹⁰³

This is one of the common process of *Ikhtisār al-Ḥadīth* used by many previous and contemporary scholars in their authorships. However, if Iḥsān would not deploy such kind of conciseness in this regard, the size of the book would unnecessarily would increase. Accordingly, there would be such kind of paradox in identifying the main intention of the author.

3.3.3.3 Method of *Ikhtisār* by Indicating to Another ḥadīth

Iḥsān used another kind of method in order to concise the ḥadīth related to the topic and discussion. In this approach, he quoted one narration and indicated to another narration by using the term () *وَفِيهَا* (similarly) *نَحْوَهُ* () in the same way) and so on. This is one of the approaches utilized by many scholars to indicate to another similar Ḥadīth without repeating it. One such example is as follows:

Iḥsān quoted a ḥadīth in the Book of “Lost Things Picked up by Someone (*Luqāṭah*)” and indicated to another Ḥadīth by using the term of () *نَحْوَهُ* (similarly) without citing

¹⁰² Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 596. Imām Muslim, *Saḥīḥ Muslim*, (Beirut: Dār al-Jīl, 2010), vol. 1:3

¹⁰³ The full text of the hadīth : Abu Huraira narrated that the Messenger of Allah (pbuh) sent ‘Umar for (collecting) Sadaqa (zakāt), and it was said that Ibn Jamil, Khālīd b. Walid and ‘Abbās the uncle of the Messenger of Allah (pbuh) refused (to pay it). Upon this the Messenger of Allah (pbuh) said: Ibn Jamil is taking revenge, but for this that he was poor and Allah made him rich. As regards Khālīd, you are unjust to Khālīd, for he reserved his armours and weapons for the sake of Allah, and as for ‘Abbās, I shall be liable for it and an equal amount along with it. And he again said: ‘Umar, bear this in mind, the uncle of a person is like his father.”

the full ḥadīth of the indicated narration. As narrated by Zaid bin Khālid: “A man came and asked Allah's Messenger (pbuh) about picking a lost thing. The Prophet (pbuh) said, “Remember the narrative of its container and the string it is tied with, and make a public announcement about it for one year. If the owner shows up, give it to him; otherwise, do whatever you like with it.” He then asked, “What about a lost sheep?” The Prophet (pbuh) said, “It is for you, for your brother (i.e. its owner), or for the wolf.” He further asked, “What about a lost camel?” The Prophet (pbuh) said, “It is none of your concern. It has its water-container (tank) and its feet, and it will reach water and drink it and eat the trees till its owner finds it.”¹⁰⁴

After stating this ḥadīth, Iḥsān said that, Abu Dāwud also narrated this ḥadīth in the Book of *Luqatah* from Ubai bin Ka‘b as a *Marfu‘* (elevated) ḥadīth similarly (رحله). By using this term, he just indicated to the similar narration of Imām Abu Dāwud without quoting the full text of the Ḥadīth. Thus we introduced So, instead of repeating the same ḥadīth from several different sources, Iḥsān took this approach of *Iktiṣār al-Ḥadīth* in *Fiqh al-Sunan wa Al-Athār*.

3.3.4 His Methodological *Riwāyah* in *Takrār al-Ḥadīth* (repeating al-Ḥadīth)

It is obvious that, repeating ḥadīth in the authorship of ḥadīth books is one of the common practices amongst the scholars of aḥādīth. This kind of repetition took place even in the six authentic collections of ḥadīth or *Ṣiḥāh Sitta*. Since one single ḥadīth may explain about multidisciplinary issues, this ḥadīth 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 servant and messenger, and the establishment of prayer, giving Charity (Zakat),

¹⁰⁴ Muḥammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 588.

Pilgrimage to the House (Ka‘ba) and the fast of Ramadan.¹⁰⁵ This ḥadīth contains different issues. Therefore, many previous and contemporary scholars have repeated it in several places for their related discussion. Upholding this tradition, Iḥsān’s also followed and utilized some methodologies in his notable book of ḥadīth *Fiqh al-Sunan wa al-Athār*. A brief discussion of this is as follows:

3.3.4.1 Repetition of Ḥadīth from the Same Source and Narrator

In some cases Iḥsān repeated a ḥadīth from the same narrator and the same source. However, as it is known to us, there are some kinds of aḥādīth which contain several meanings in their own text. And when any individual ḥadīth includes several issues, then the scholars of the Ḥadīth would quote that ḥadīth fully or partially in accordance with their discussion. For instance, in the same ḥadīth 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-Ḥadīth for their related discussion.

The same method was used by Imām al-Bukhārī in his authorship of the *Ṣaḥīḥ al-Bukhārī*. Although, this approach was also utilized in *Fiqh al-Sunan wa al-Athār*, it was not so common. As Iḥsān cited one ḥadīth 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 ḥadīth only on the part related to the discussion on “a person whose heart is attached to the mosque.”¹⁰⁶

¹⁰⁵ Imām Muslim, *Ṣaḥīḥ Muslim*, (Beirut: Dār al-Jīl, 2010), vol. 1:34, Imām al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol 1:7

¹⁰⁶ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 260.

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

Similarly, Iḥsān cited the same ḥadīth 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 Ḥadīth 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 ḥadīth¹⁰⁷ is not related to the argument on the issue, it was not necessary to mention it as well.

3.3.4.2 Repeating Ḥadīth from the Same Narrator but Different Sources

Sometimes Iḥsān 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 Bukhāri,¹⁰⁸ narrated by Abū 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

¹⁰⁷ 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 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 an 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.” (Bukhāri and Muslim)

¹⁰⁸ Muhammad ‘Amīn al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014), 260

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‘rī¹⁰⁹ 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-Hadīth*. Consequently, contemporary and future scholars can benefit from this wonderful method.

¹⁰⁹ Ibid., 711

3.4 His Methodological *Dirāyah* in *Fiqh al-Sunan wa al-Athār*

3.4.1 His *Dirāyah* in the Method of Chapterization

It is obvious that Iḥsān authored *Fiqh al-Sunan wa Al-Athār* in a shape of al-Fiqh ('*Ala Abwāb al-Fiqhiyah*). He divided it into forty six books, most of which were divided into different chapters (*fuṣūl*). Each of the chapters contains titles ('*Anāwīn*) related with its ḥadīth. This kind of titles can be called as *Tarājim* (titles or headlines) and it is varied according to the implicit and explicit indication of Ḥadīth. In the beginning, after giving a comprehensive preamble, he started by the *Kitāb al-Jāmi'*, like Imām Ibn Mājah started his Sunan by The Book of Imān (faith) and the Virtues of Companions and Knowledge". There are forty six books, ninety two chapters and one thousand and two hundred and seventy four sub chapters available in *Fiqh Al-Sunan wa Al-Athār*. An example of arranging Chapterization is given below: The book of Purification (*Ṭahārah*): He divided this book into eight chapters.

Chapter: [About] Ablution, Chapter: [About] Nullifiers of Ablution, Chapter: [About] Bathing and the Cause of the Obligatory Bath, Chapter: [About] Water, Chapter: [About] Rubbing Hands and Feet with Dust (*Tayammum*), Chapter: [About] Wiping Over the Two Khuffs, Chapter: [About] Menstruation (*Al-Ḥaid*), Post Natal Bleeding (*Al-Nifās*) and Persistent Bleeding (*Al-Istihādah*), Chapter: [About] Impurity, and Ethics of The *Istinjā'* (washing the private parts after passing urine or stool).

3.4.1.1 Tansīq or Classification of Fiqh al-Sunan wa al-Athār

It is obvious that, Iḥsān wrote a wonderful *Muqaddimah* (introduction) in the beginning part of the *Fiqh al-Sunan wa Al-Athār*. The content of that preamble was regarding the '*Ulūm al-Ḥadīth* or The Science of Prophetic Tradition, where, he discussed about the terminology of ḥadīth, classification of narrators, the important role of Ḥadīth scholars, ethics of the teacher and student of Ḥadīth and other discussion related to the science of

Ḥadīth. Finally, The Madrasah Education Board of Dhaka, Bangladesh made this *Muqaddima* as an individual book of *Ulūm al- Ḥadīth* namely *Mizān al-Akḥbār* and included it as a textbook which is still remaining as a part of co- curriculum there. A synopsis of this book is given below:

The total number of pages in *Fiqh al-Sunan wa al-Athār* is 829, classified into several parts, as follows.

Pages 1 to 19 is contain the preface by some local and international scholars and editors, pages 20- 34 are about the biography of the Author, pages 35- 72 contain his *Muqaddima* or *Mizān al-Akḥbār*, pages 73- 800 are about the main discussion of the book, pages 801- 820 consist of a bibliography, while pages 821- 829 contain Indices.

The main discussion of the *Fiqh al-Sunan wa al-Athār* was designed as follows.

Number of Books = 46, Number of Chapters = 92, Number of sub- chapters 1274, The longest book is The Book of Prayer containing twenty four chapters, while the shortest book is The Book of Partnership, containing only one page. The other books, such as, The Book of Charity, the Book of Fasting, The Book of Marriage, The Book of War, The Book of Pilgrimage and other topics contain an almost equal number of pages. As an example the Book of Purification or “*Kitāb al- Ṭahārat*” is given below in order to show how he made *Tansīq* or Classification of *Fiqh al-Sunan wa al-Athār*.

فهرس المحتويات	٨٢٦
٣٥	مفتح الكتاب
٣٩	ميزان الأخبار في علم أصول الحديث
	فقہ السنن والآثار (أدلة السادات الأحناف)
	تلمحدث المفتي السيد محمد عميم الإحسان الحسيني المجددي البرکتي
	البحرلاديشي رضي الله عنه
	(١٣٩٥هـ/١٩٧٦م)
	الجزء الثاني
٧٥	مقدمة فقہ السنن والآثار
٧٧	كتاب الجامع
٩٣	كتاب الطهارة
٩٤	فصل في الوضوء
١٠١	فصل في نواقض الوضوء
١٠٦	فصل في الغسل والمعاني الموجبة له
١١٤	فصل في المياه
١٢٢	فصل في التيمم
١٢٨	فصل في المسح على الخفين
١٣٠	فصل في الحيض والنفس والامتناع
١٣٥	فصل في الأجناس وآداب الامتناع
١٥٠	كتاب الصلاة
١٥٣	فصل في المواقيت
١٦٤	فصل في الأذان
١٧٤	فصل في شروط الصلاة

Example of the Book of Purification

This is just an example of one book, The Book of Purification or “*Kitāb al- Ṭahārat*”¹¹⁰ along with its chapters and sub chapters. In another forty five books, along with their chapters and sub chapters, the same approach and trend were also indicated. In the whole of the chapters, he deployed several approaches of *Tarājim* (titles or headlines).

3.4.1.2 His Methodology in *Tarājim* or Heading of the Chapters and its *Masālik* or Pathways

As the study has shown previously, Iḥsān produced a total of forty one book, ninety four chapters and more than twelve hundred sub chapters or subtitles in *Fiqh al- Sunan wa al-Athār*. He named and arranged the titles of these chapters according to the meaning and indication of ḥadīth related to the particular chapters, which may be called *Tarājim of Iḥsān* (Iḥsān’s heading) in *Fiqh al-Sunan wa al-Athār*. This kind of *Tarājim* can be divided into three parts, as follows:

3.4.1.2.1 *Tarājim Zāhirah* or Apparent Heading

This kind of title apparently reflects the title of the chapter in the Ḥadīth related to the chapter. Therefore, the reader can easily understand the coherence of the ḥadīth with the title.¹¹¹ Similarly, to realize the relations between the title and ḥadīth, the reader does not need to think a lot. This title could either be partially or fully matched with the text of the Ḥadīth, or the meaning of the Ḥadīth. For example, as narrated in the “Book of Purification”, under the title “Performing *Wuḍū’* (Ablution) after eating something touched by fire. ‘Urwa reported on the authority of ‘Ā’isha, (the wife of the Messenger of Allah (pbuh) saying this: The Messenger of Allah (pbuh) said. Perform ablution (after eating) anything touched by fire.¹¹² This ḥadīth is directly matched with the

¹¹⁰ Muhammad Amīm al-Iḥsān, *Fiqh al-Sunan wa al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014), 822.

¹¹¹ ‘Ali Nāif al-Buqa’ī, *al-Manāhij al-Muhaddithin al-‘Āmmah wa al-Khāṣṣah*, (Beirut: Dār al-Bashā’ir al-Islamiyyah, 2009), 180.

¹¹² Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 104; Imām Muslim, *Sahīh Muslim*, (Beirut: Dār al-Jil, 2010), vol. 1:157.

heading. Consequently, the readers do not need to think a lot about the relations of the hadīth with the title mentioned above.

Another example is mentioned in the Book of Charity under the title of “Eating Charity (*ṣadaqah*) is not permissible for the family members of Muhammad (pbuh), amongst them Banu Hāshim and Banu Muṭṭalib.” ‘Abdul Muṭṭalib bin Rabi‘ah bin al-Ḥārith narrated that, The Messenger of Allah (pbuh) said: “Indeed, Charity ought not to be given to the family of Muhammad, it will be like giving them from the impurities of people.” In another narration, “It is not lawful (to receive charity) for Muhammad (pbuh) or the family of Muḥammad (pbuh).¹¹³ Imām Bukhārī narrated from Abu Huraira: “Don't you know that Muḥammad's family does not eat what is given in charity?¹¹⁴

And amongst the *Tarājim Zāhirah* of Ihsān is Interogative *Tarājim* which is mentioned in the different chapter of the *Fiqh al-Sunan wa al-Athār*. As he added a title in the Book of *Hajj* (Pilgrimage), namely, “What is *Hadī* (sacrifice)? After giving this Interogative Heading, he mentioned one of the Ḥadīths of Bukhārī, narrated by Abu Jamra: I asked Ibn ‘Abbās about *Ḥajj al-Tamattu*‘. He ordered me to perform it. I asked him about the *Hadī* (sacrifice). He said, “You have to sacrifice a camel, a cow or a lamb, or you may do portion the *Hadī* (Animal of Sacrifice) with the others.”

Another kind of *Tarājim Zāhirah* he deployed in his book is “*Tarājim al-Iqtibās*” or Quoted *Tarājim*. In this kind of *Tarājim*, he used to quote the heading from the part of Quranic verse or from the part of Hadīth or from the Athār.

An example of his “*Tarājim al-Iqtibās*” from Quranic verse: As he titled in the Book of *Ikrāh* (compulsion), Banned and Allowable under the heading of “Age of

¹¹³ Ibid, 1/344.

¹¹⁴ Imām Bukhārī, *Sahīh al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol. 1:201, Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 378-379.

Reaching Maturity”. Narrated by Sa‘id bin Jubair, he said: And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. That means eighteen years old.¹¹⁵

In the ḥadīth mentioned above, there is one of the Quranic verses regarding the age of reaching maturity. Ihsān wrote one of the titles by quoting from that particular verse.

Another example of his “*Tarājim al-Iqtibās*” is the heading the Book of Jihād by quoting from the part of Ḥadīth. In “Additional Booties”, Ibn ‘Umar narrated, ‘The Messenger of Allah (pbuh) used to give some (members) of al-Sarāyā he sent out (i.e. Some of the soldiers), additional booties especially for them, apart from the shares given to the whole army.¹¹⁶

In another example in this regard, Ihsān titled in the Book of Pilgrimage under the heading of “The Use of Perfume before the Iḥrām”, which he quoted from the H. Narrated by ‘Āisha (the wife of the Prophet (pbuh): I used to perfume Allah's Messenger (pbuh) when he wanted to begin Iḥrām and also on finishing Iḥrām before the Tawāf round the Ka‘ba. From this *Athār*, Ihsān quoted that ḥadīth just mentioned. There are two other kinds of *Tarājim* he utilized in *Fiqh al-Sunan wa al-Athār*, as follows:

3.4.1.2.1.1 Style of heading by *Ṣiḡḡah Khabariyyah ‘Āmmah*

Style of heading by *Ṣiḡḡah Khabariyya ‘Āmmah* or general informative sentence. This kind of title indicates, to the *maḍmūn* or the essence of the chapter by the general informative sentence which contains a different kind of meaning. The objectives of the chapter will subsequently be specified, to be discussed in the Ḥadīth.

¹¹⁵ Ibid., 666. Imām Ṭahāwī also narrated this Ḥadīth with good chain.

¹¹⁶ Ibid., 570.

As Iḥsān quoted one Ḥadīth in the Book of Purification under the heading of “Wiping the Neck”. Narrated by Wā’il bin Ḥajar about the quality of the ablutions of Prophet Muhammad (pbuh), he said: After that, he wiped his head three times and the outer part of his ears three times, similarly the outer part of the neck.”¹¹⁷ This ḥadīth just shows the quality of the wiping of the holy head, ears and neck of Prophet Muhammad only, although, the title contains different possible meanings, such as, the legitimacy, period and place of the wiping and others.

3.4.1.2.1.2 Style of heading by *Ṣighah Khabariyyah Khāṣṣah*

Style of heading by *Ṣighah Khabariyyah Khāṣṣah* or Specific, informative sentence related to the headings. This kind of heading and its ḥadīth is very specific. It does not contain the possibility of other meanings.

An example of that, as he titled “Wiping The Head Once” and narrated one ḥadīth according to this heading. Imām Alī narrated about the style of the ablutions of Prophet Muhammad (pbuh), he said: “And he wiped his head once.”¹¹⁸

3.4.1.2.3 *Tarājim Khafiyyah* or Hidden Heading

It is a kind of title where readers need to think to identify the relations of Ḥadīth with the heading. As Ibn Ḥajar said, sometimes there might be more than one possible meaning in the title. Then, in the ḥadīth of that title, specific meaning will be determined from that possible meaning.¹¹⁹ Iḥsān deployed this approach in many chapters and heading of the *Fiqh al-Sunan wa Al-Athār*. Some examples of these are given as follows.

¹¹⁷ Ibid., 98.

¹¹⁸ Ibid., 97.

¹¹⁹ Ali Nāif al-Buqa‘ī, *al-Manāhij al-Muhaddithin al-‘Āmmah wa al-Khāṣṣah*, (Beirut: Dār al-Bashā’ir al-Islamiyyah, 2009), 187

The *Tarājim* is more common than the Hadīth cited: As Ihsan stated one hadith in the Book of Purity under the heading of “*Istihbāb* (desirability) of Starting from The Right Side, Arranging and Constancy in Ablution”, narrated by ‘Āisha: The Prophet (pbuh) used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else.¹²⁰ In this ḥadīth there is a discussion regarding starting ablution from the right side; But the title he gave for this ḥadīth was more common than the ḥadīth.

The *Tarājim* is more specific than the Ḥadīth quoted. As Iḥsān named one of the titles in the Book of Sacrifice under the heading of “The Drinking and Eating while Standing”, he later cited this ḥadīth, narrated by ‘Amr bin Shu‘aib: From his father, from his grandfather who said: “I saw the Messenger of Allah (pbuh) drinking while standing and sitting.”¹²¹

This ḥadīth is more general than the heading given, because in the heading there is no discussion about eating and drinking while sitting, but in the ḥadīth, there is information about it.

3.4.2 His methodological *Dirāyah* in explaining Hadīth

It is obvious that Iḥsān wrote this Ḥadīth book in a shape of Fiqh. And he had collected many Ḥadīths according to chapters related to the discussion. However, during this collection of those aḥādīth 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 aḥādīth, Iḥsān followed several methods, some examples of which are as follows:

¹²⁰ Muhammad ‘Amīn al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutūb al-‘Ilmiyyah, 2014) 99.

¹²¹ *Ibid.*, 686.

- Explaining by Quranic verses

Among the method of Iḥsān'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 aḥādīth in the Book of War, under the title of the legitimacy of the killing, enslavement, ransom and freeing the war prisoner.

Iḥsān cited some aḥādīth 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 ḥadīth that "Umar gained two lady captives from the war detainees of Ḥunain 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."¹²²

In order to explain these aḥādīth, Ihsan quoted the verse of al-Qur'ān: "And Fight and kill the Pagans wherever you find them, and 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."¹²³

¹²² Ibid., 572-573.

¹²³ Al-Qur'ān., 9:5.

﴿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 aḥādīth, 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 Iḥsān'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 aḥādīth briefly, before quoting another ḥadīth, Quranic verses, comments and saying of other scholars as well as poetry. However, his citing from the poetry after his explanation of a particular ḥadīth is very rare. An example of a poetry is given below:

As he cited one ḥadīth 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 guardian¹²⁴.

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 be more suitable. Similarly, the sense of (الأيمة) *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 فتشبي * ولا تجزعي كل النساء تميم

Iḥsān cited this portion of this rhyme to elucidate the term (الأيمة), since, the similar term of the ḥadīth 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.

- Elucidating by using the term “قلت” “I said”

When Ihsan explained a ḥadīth he generally utilized this term. He used it, either to avoid any ambiguity from the Ḥadīth, to highlight his own *Madhhab*, or to focus on his own view.

In order to explain ḥadīth and avoid a paradox from it, Ihsān used to use the term “I said”. It is one of his approaches in order to overcome hesitation or contradiction from the interconnected ḥadīth or argument. Actually, it is one of the most communal terms

¹²⁴ Muhammad ‘Amīm al-Ihsān, *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.

that he had used throughout his explanation of aḥādīth, an instance of which is shown below.

As he described a short ḥadīth of *Ṣaḥīḥ Muslim* in the “The Book of Monetary Deal” under the discussion of the “Trading properties before gauging and the clarification of the saying of the messenger of Allah (pbuh) two dealers have the choice as long as they have not detached”. Abū Huraira (Allah be pleased with him) reported Allah’s Messenger (pbuh) as saying: He who bought food grain should not trade it until he had measured it.¹²⁵ In another narration “until he receives it”. And, “I said” (“قُلْتُ”) that, it can be sold if they are not alienated from that place yet, although they have already measured or taken it, because the messenger of Allah (pbuh) says in another ḥadīth that, the “Two dealers have the option as long as they have not detached”. Similarly, Almighty Allah (swt) says: But if they detached [by divorce], Allah will improve each [of them] from His copiousness.¹²⁶ And the people of Medina used to follow this contract, as Imām al-Nakha‘ī explained that, if they are not separated from the conversation of transaction or trade. If the seller tells the buyer “I sold it to you”, then he can return from his proposal until the buyer says, “I bought it”. In the similar vein, if the buyer says to the seller that “I bought it with this price”, then he can overturn his decision until the seller says “I sold it”.

Base on the previous discussion, the study showed that, the apparent meaning of the first ḥadīth indicate that the goods cannot be refunded once it previously measured, while Iḥsān narrated another ḥadīth which shows that, it is allowable even after measuring and if both buyer and seller are not parted from the place of trade yet. Thus, he used to argue after saying “I said” (“قُلْتُ”).

- Using the term, “I said” (“قُلْتُ”) to show the possible meaning

¹²⁵ Imām Bukhāri, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol. 2:5.

¹²⁶ Al-Qur’an, 4:130.

Iḥsān quoted a ḥadīth in the “Book of Marriage” regarding the obligation of attending a feast (*Walīma*) when anybody is invited by another Muslim. Ibn ‘Umar (Allah be pleased with him) reported that Allah’s Messenger (pbuh) said: When anyone of you is invited to a feast, he should attend it.¹²⁷ Accordingly, Imām Muslim narrated in this regard that, Ibn Umar (Allah be pleased with them) reported Allah’s Apostle (pbuh) having said this: When any one of you is invited to a wedding feast, he should accept that.¹²⁸ In contrast, there are some other aḥādīth giving an opposite meaning for not attending due to some reasons.

‘Amar bin al-Hārith narrated that, a man invited ‘Abdullah Ibn Mas‘ūd (Allah be pleased with him) for a feast (*Walīma*) and when he came and heard the sound of fun, he did not enter.¹²⁹

In this case Iḥsān said that, “I said” (“قلت”) maybe, that was the sound of Voices of Amusement Machines and not like those things which mentioned in ḥadīth of Bukhārī. Narrated by Abu ‘Amīr 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 illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful.¹³⁰ By this way, Iḥsān explained the possible reason of refraining from attending the feast by ‘Abdullah Ibn Mas‘ūd (May Allah be pleased with him).

Base on the previous discussion, the study displayed that, Iḥsān was used to use the term “I said” (“قلت”) when he wanted to explain ḥadīth, to avoid any contradiction or highlight his own view. So in order to identify his own explanation, comment or view

¹²⁷ Imām Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol. 7:24.

¹²⁸ Imām Muslim, *Ṣaḥīḥ Muslim*, (Beirut: Dār al-Jil, 2010), vol. 2:1053.

¹²⁹ Jamāl al-Dīn bin Muhammad Al-zaila‘ī, *Nasb al-Rāiyya li aḤādīth al-Hidāyah*, (Beirut: Muassasa al-Raiyān li al-Ṭab‘ah wa al-Nashr, 1997), vol. 2:343.0

¹³⁰ Imām Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol. 7:106.

in *Fiqh al-Sunan wa al-Athār*, the reader can easily classify about the certainty of his explanation or comment, because mostly he started his comment and view by saying “قلت” Consequently, the reader can easily comprehend his view.

In contrast, if the author used to utilize different types of terms, then it would be quite awkward and hard for readers to recognize the real comment or view of the author of the *Fiqh al-Sunan wa Al-Athār*. In fact, it is one of the unique methods of the author for highlighting or explaining his own thought and method in *Fiqh al-Sunan wa al-Athār*.

- Explaining for Well Meaning

Sometimes Ihsān was used to explain some aḥādīth in order to show good meaning, because sometimes the meaning and intention of some hadīth look like unclear then he was used to explain it just in order to indicate for a good meaning. This kind of explanation was very simple.

As Ihsan narrated some aḥādīth in the Book of Mortgaging (Kitāb al-Rihn) under the title of “Benefit by Mortgaged Animal”, Abu Huraira narrated that Allah’s Messenger (pbuh) said, “The pledged animal can be used for riding as long as it..... provide the expenses.”¹³¹

In this regard, Ihsān cited this ḥadīth from the *Ṣaḥīḥ al-Bukhārī* and it can be understood that taking benefit from the mortgage of animals is permissible. Ihsān said that, the meaning of taking benefits from the mortgage should be with the permission of the wager. There should not be any condition or agreement from both sides for not getting benefit from the mortgagee, because if the wager does not allow for the taking of benefit, then the mortgaged man cannot be benefit from that asset or the animals.

¹³¹ Imām Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol 1:241.

Narrated from Ibn ‘Umar as (*Marfu‘an*) in an elevated Ḥadīth¹³² that “It cannot be drunk from the milk of the milch animal except with the permission of the wager. Accordingly, Imām ‘Ali narrated that every benefit from mortgage things would be considered as a *Ribā* (interest).

Based on the previous discussion, it can be seen that the explicit meaning of ḥadīth of Bukhārī shows the enjoyment of usufruct from mortgaged animals is generally permissible. Then Iḥsān clarified that, if there was no permission from the wager about getting the benefit from mortgaged animals, no benefit could be extracted. However, if there is no implicit or explicit condition or agreement on both sides, an usufruct may be obtained without displeasures. Thus he used to provide well meanings through his explanation of Ḥadīth.

3.4.3 His Methodological *Dirāyah* in Solving the Apparent Contradiction Between Two aḥādīth

- It is obvious that, the learning of avoiding conflicts between two or more aḥādīth 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 Ḥanafī scholars,¹³³ “Whenever, there is any contradiction between two aḥādīth, then in order to avoid contradictions, the scholar will follow these four steps. Firstly, the scholar will start by the method of abrogation (*manhaj al-Naskh*), then the approach of outweighing (*manhaj al-Tarjih*) and if cannot be done by these two, then he will follow the way of gather (*manhaj al-Jam‘*) and if it also cannot be done, then he will apply the method of falling down both the texts (Method of *Tasaquṭ al-*

¹³² Marfu‘ "elevated": A narration from the Prophet (PBUH), e.g. a reporter (whether a Companion, Successor or other) says, "The Messenger of Allah said.

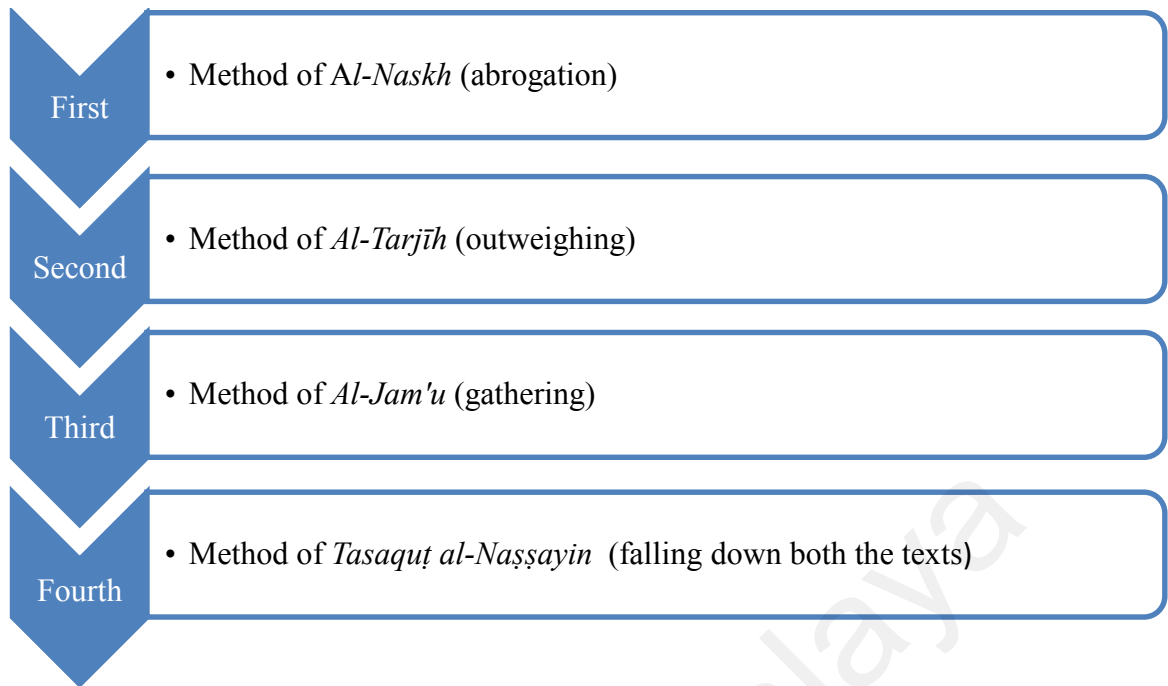
¹³³ Muhammad Mustāfa al-Zuhailī, *al-Wajīz fī Usul al-Fiqh al-Islamī*, (Damascus: Dār al-Khair, 2006), vol. 2:412

Naṣṣayin) or *tawaqquf* (revert back to the original rule and assume the contradictory text are not-existent)¹³⁴

Iḥsān collected many aḥādīth 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 Ḥanafī scholars, to avoid an explicit or an implicit contradiction between two aḥādīth. As the first step in avoiding conflicts between two aḥādīth, Ihsan used to follow the approach of abrogating (*Manhaj al-Naskh*), which means abrogating a ḥadīth by another ḥadīth. In the same way, if there was no possibility of abrogation, then he used to follow the method of outweighing (*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 outweighing, then he used to apply the style of gathering. However, If there were no chances to deploy the style of abrogating or method of outweighing or gathering approach, then he would apply the method of *Tasaquṭ al-Naṣṣayin* (falling down 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 approaches of avoiding contradictions from two aḥādīth. 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 ḥadīth of *Fiqh al-Sunan wa al-Athār*. In fact, it will prove Iḥsān's sufficient expertise in this regard.

¹³⁴ Ibn Ḥajar al-ʿAsqalaniy, *Nuzhah al-Nazar fi Syarh Nukhbah al-Fikar*, (Medina: Maktabah Tayyibah, N.d), 37.



3.4.3.1 Method of *Al-Naskh* (abrogation)

As explained previously, Iḥsān wrote *Fiqh al-Sunan wa al-Athār* in the form of Fiqh manual. This was the reason, in terms of avoiding contradictions from two aḥādīth, he followed the style of the scholars of Fiqh, where Ḥanafī scholars of Fiqh used to deploy this approach as the first method. However, Iḥsān's approach in this regard was that, he would first evaluate the situation and find out the date of both aḥādīth. After knowing the date of the aḥādīth, he used to abrogate the former ḥadīth by the ḥadīth narrated from the messenger of Allah later. Similarly, if he found that authentic sources, such as, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, are supporting ḥadīth came lately compared to ḥadīth narrated earlier, then he used to become more confident about the abrogation of previous ḥadīth by the ḥadīth narrated from the Messenger of Allah lately. Examples of this method are as follows:

As Iḥsān mentioned some ḥadīths 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.¹³⁵

In contrast, Ihsān collected another ḥadīth 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 aḥādīth, where the first ḥadīth shows that the boy belongs to the person who won the lot, while the second ḥadīth shows an opposite connotation. However, Ihsān had wisely managed to overcome the contradictions between the two aḥādīth. He said, “The first ḥadīth, which is reported from ‘Āli, in Yemen about casting lot to inherit the boy and the prophet Muhammad’s (pbuh) endorsement on it may be abrogated by the second ḥadīth because the existence of second ḥadīth appeared after the first ḥadīth.¹³⁶

Moreover, there is another authentic Ḥadīth narrated by both Imām Bukhāri and Muslim also rectifying the second Ḥadīth. Imām Bukhāri and Muslim narrated from Abu Hurairah, where he said, that the Prophet (pbuh) said, “The boy is for (the owner

¹³⁵ Imām Abu Dāwud, *Sunan Abī Dāwud*, (Damascus: Dār al-Risālah al-‘Alamiyah, 2009), vol. 2:248, Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam. (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 508.

¹³⁶ Ibid

of) the bed and the stone is for the person who commits illegal sexual intercourse.”¹³⁷

Finally, we can say that, these two aḥādīth abrogate the ḥadīth of Imām ‘Ali in Yemen.

Another example of abrogation as employed by Iḥsān is provided here. As he quoted some aḥādīth 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 ḥadīth says, “Be careful of urine, because certainly the first thing to be counted in the grave is because of that (Purity from urine).”¹³⁸

Based on the previous discussion, the study clarifies that, there is an apparent contradiction between both aḥādīth, but Iḥsān displayed the tremendous intellectual temperament in his effort to overcome it. He said, ¹³⁹what was ordered by Prophet Muhammad (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 *waḥī* (revelation). It does not provide the meaning of purity for camels urine or it has been abrogated (*Nusikhat*) like the abrogation of distortion (*muthla*).¹⁴⁰ Similarly, the second ḥadīth came after the first ḥadīth, the reason the ḥadīth of ‘Urayna was abrogated by the second ḥadīth.

¹³⁷ Ibid., Imām al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol 2/724.

¹³⁸ Al-Ṭabarānī, *Mu‘jam al-Kabīr*, (Cairo: Maktabah Ibn Taymiyyah, 1994), vol: 8:133

¹³⁹ Muhammad ‘Amīn al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam. (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 138

¹⁴⁰ *Muthla* means distorting human body by punishment. In the story of (the tribe of) ‘Uraina or ‘Ukal, as mentioned in Sahih Al-Bukhārī 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.

3.4.3.2 Method of *Al-Tarjih* (outweighing)

Al-Tarjih refers to the juristic process of outweighing 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-Tarjih*, is known as a *rājih* position. The practice of *al-Tarjih* is usually exercised by those jurists reaching a level of independent *ijtihād*, which Iḥsān was qualified to do.

However, in terms of contradictions between two ḥadīths, Iḥsān could not apply the method of abrogation, so he utilized the methods of favouring as the second approach. As such, Iḥsān gave a priority to one ḥadīth over another ḥadīth, 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 Iḥsān mentioned a ḥadīth 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-Ṭabarānī¹⁴¹ concerning this include the verdicts of *Al-Mursal* and *Jayyid* (good). On the other hand, in another ḥadīth 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.”¹⁴²

Based on the previous discussion, this study discovered that, the first ḥadīth shows that it will be considered as a divorce after passing four months. On the other hand, the

¹⁴¹ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 499-500

¹⁴² Ibid.

second ḥadīth renders an opposite meaning. However, according to Iḥsān, the first ḥadīth 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.¹⁴³

3.4.3.3 Method of *Al-Jam‘* (gathering)

Al-Jam‘ means raise and adopt the second ḥadīth which seems contradictory to give the correct understanding of both of them until no longer seems contradictory. It became a duty and responsibility to make sure the two aḥādīth that can be collected and to be understood together, so that both aḥādīth can be used or practiced. Al-Khaṭīb al-Baghdādī said that as long as the two aḥādīth can be implemented together; it should be used and cannot be ignored.¹⁴⁴ However, When there is a conflict between two aḥādīth and it is hard to give preference (*tarjīh*) to one ḥadīth over another ḥadīth, then the scholar will try to combine both aḥādīth because, the practicing of both aḥādīth is better than ignoring them. Similarly, it do not look fare to practice just one of them while ignoring the other.

In this regard Iḥsān’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:

Iḥsān mentioned some ḥadīth 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”

¹⁴³ Ibid.

¹⁴⁴ Rohaizan, B. & Rosmalizawati, A .R. The Reconciliation Approach in Resolving Contradictory Prophetic Tradition. *International Journal of Business and Social Science*, (2011): 2-228.

Imām Muslim reported this ḥadīth from ‘Abd Allah bin ‘Abbās, he said: I heard the Messenger of Allah (pbuh) say: “When the skin is tanned it becomes purified. Meanwhile, another ḥadīth 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 ḥadīth narrated by Imām Aḥmad¹⁴⁵ and the four Imāms¹⁴⁶ 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 aḥādīth are contradicting with each other, since the first ḥadīth shows that benefiting from the skin of a dead sheep is permissible, while the second ḥadīth indicates an opposite meaning. Nonetheless, Iḥsān was able to overcome this apparent contradiction and combined both aḥādīth uniquely.

Iḥsān tried to combine the two aḥādīth by saying that “Surely skin without tanning is called *Īḥāb*, so mainly there is no contradiction. Finally, even though it looks like there is a contradiction between both aḥādīth, there is actually no contradiction, because *Īḥāb* is just a synonym of skin. This was the reason Iḥsān combined the two aḥādīth. Besides, both aḥādīth mentioned about the benefits from the sheep, whether it is alive or dead. In this ruling, Iḥsān’s position follows the logical expositions of al-

¹⁴⁵ Ibid., 120, Imām Aḥmad bin Hanbal, *Musnad al-Imām Aḥmad bin Hanbal*, ed. Aḥmad Muhammad Shākir (Cairo: Dār al-Hadīth, 1995), vol: 4:311.

¹⁴⁶ They are: Imām Tirmidhi, Imān Nasāi’, Imām Abū Dāwud and Imām Ibn Mājah respectively.

Awza‘ī, Abu Thawr, Ibn al-Mubārak, Ibn al-Qayyim and most of his Ḥanafī colleagues and predecessors.

3.4.3.4 Method of *Tasaquṭ al-Naṣṣayn* (falling down both the texts)

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

It was narrated by Al-Nu‘mān bin Bashir¹⁴⁷ that: The Messenger of Allah (pbuh) prayed when there was an eclipse of the sun like our prayer, bowing and prostrating.

Narrated by ‘Ā’isha:¹⁴⁸ 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 ḥadīth indicates that The Messenger of Allah (pbuh) performed one bow (*ruku‘*) and two prostrations (*sujūd*), while in second ḥadīth 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 aḥādīth were narrated through an authentic chain, it has raised some concern on which particular ḥadīth is to be followed.

¹⁴⁷ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam. (Beirut: Dār al-Kutub al-Ilmiyah, 2014), 318

¹⁴⁸ Ibid.

In this case, Iḥsān avoided the various versions of the solar eclipse prayer (*Ṣalāt al-kusūf*) and followed the approach of *qiyās* (measuring), namely, performing the solar eclipse prayer in the same way like the other prayers. In addition, the different style of practicing prayer by the messenger of Allah (pbuh) has been seen during solar eclipse. However, in terms of the authenticity of all these narrations which have been narrated by different narrators were found as an authentic ḥadīth. Therefore, he did not apply last three approaches but he measured with other prayers.

3.4.4 His Methodological *Dirāyah* towards his *Madhhab al-Fiqh*

Muhammad Amīm al-Iḥsān was one of the renowned ḥadīth scholars during his time. Apart from his popularity in ḥadīth studies, he was considered as a great Muftī as well. He was appointed as the Grand Muftī of Nakhoda Mosque and its Madrasha (Islamic institution) of Kolkata in 1935 AD, after which, he started gaining recognition. Iḥsān delivered his *fatwa* in order to solve the problem of social and Islamic affairs. Binoy Gosh said that “ It is believed that, since he was appointed as the Grand Mufti, the number of his *fatwa* was around one hundred thousand (100,000).¹⁴⁹ In this celebrated book of ḥadīth he collected plenty of ḥadīth in favour of *Madhhab al-Aḥnāf*. In some *ahadīth*, he mentioned cause of his preference over the other ḥadīth of another *madhhab*. His approach and its examples in this regard is given below:

Sometimes he used to follow the approach of “*ḥaml al muṭlaq ‘ala al-muqaiyyad*” or priority for general thing over a specific issue. Sometimes he used to mention the reason of giving priority to his ḥadīth over a ḥadīth interpreted by another *Madhhab*.

For instance, nullification of ablution (*naqḍ al-wadu’*) from the touching of a man’s genitals. According to Scholars of al-Aḥnāf, ablution never breaks or repeals by touching the male organ. Iḥsān said that “Ablution won’t break by touching male’s

¹⁴⁹ Binoy Gosh, *Kolkata Shohorer Etibritto*, (Kolkata: Bak Sahitto, n.d) 681

organ, but it is good to wash hands for carefulness.” Iḥsān collected some aḥādīth in favour of his Madhhab and responded to the interpretations adopted through aḥādīth used by experts of the other Madhhabs.

As Ihsan said in the “Book of Purification” under the title of “Ablution from touching male’s organ,” a ḥadīth was narrated by Talaq bin ‘Ali:¹⁵⁰ “we were sitting in the presence of the messenger of Allah (pbuh), then a man asked to the messenger of Allah (pbuh) and said I have touched my genital or a man touches his genital during prayer, does he need to take ablution? He said: “Is it other than a piece of his flesh?” Or: “part of him?” This ḥadīth has been narrated by Imām Tirmidhī, Aḥmad, Al-Nasa’ī, Abu Dāwud and by Ibn Ḥibbān and Ibn Ḥazam. Imām Ibn Madīnī said this Ḥadīth is better than the Hadīth narrated by Busrah. Similarly, in this chapter there is another report narrated from Ibn ‘Abbās with an authentic chain, which is *Mawqūf*¹⁵¹ to Imam Ṭahāwī.¹⁵² Also, reports exist from Ibn Mas‘ud, Ḥudhaifata, Abu Dardā to Muhammad with chains of agreeable (Hasan) strength and authenticity. In addition, reports by Imām Ḥasan al-Basrī from the five famous companions of Prophet Muhammad (pbuh) exist. Among the narrators are Imām ‘Alī, Abdullah, Ḥudhaifata, Imrān and another person. All of these have supported Iḥsān’s view.

Iḥsān supported his view by this ḥadīth along with other scholars’ view regarding the authenticity of this narration. Meanwhile, another ḥadīth shows that the obligation of washing hands after touching the male’s organ. As narrated by Busrah binti Safwān,

¹⁵⁰ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014) 103, Imām Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Hanbal*, ed. Aḥmad Muhammad Shākir, (Cairo: Dār al-Ḥadīth), vol. 4:23.

¹⁵¹ *Mawqūf* (suspended) Literally, *Mawqūf* derived from Arabic root وقف to stop or suspend from duty. Technically, it is the ḥadīth attributed to the companions; it may consist of word, action character or tacit approval. It is called *Mawqūf* or suspended because the chain of narration stopped at the level of the companions and it has not passed to, or has fallen short of reaching to, the level of the Messenger (pbuh). It is sometimes called as *Athār* as Ibn Ḥajar stated. (Abdullah, I. & Manas, SA. *Introduction to the sciences of hadith*, Kuala Lumpur: IIUM Press, 2015, 91).

¹⁵² Ibn al-Jārud, *Al-muntaqa min al-Sunan al-Musnida* (Beirut: Muassasa Kitāb al-Thiqafah, 1988), 20.

Prophet (pbuh) said: “Whoever touches his genitals, then he is not to pray until he performs ablution (*Wudu'*)”. This ḥadīth were narrated by Aḥmad¹⁵³ and in four *Sunans*¹⁵⁴ and collected by Imām Tirmidhī and Ibn Ḥibbān. Moreover, this ḥadīth is also authentic according to its text and chain.

However, Iḥsān exerted *ijtihādi* independence to overcome this apparent contradiction between both aḥādīth by following the method of combining which has been discussed previously. He said that, perhaps the wisdom behind the reason to wash hands after touching genitals was to clean them from urine. And this explanation is clearer than the comment of Ibn Ḥajar. It seems that, in this particular issue, Iḥsān's position echoes the rulings rendered by previous luminaries of his Jurisprudential school: such as, Ibn Nujaym's ruling in *Bahr al-Rā'iq* and Ibn al-Humām's position recorded in *Fath al-Qadir*.

Aversion (*karāhiyat*) of turning face and turning back towards Qibla while defecating and urinating. It is famous amongst the Ḥanafī scholars about the aversion (*karāhiyat*) of turning face and turning back towards *qibla* while defecating or urinating. According to many ḥanafī scholars, “It is a forbidden aversion (*karāhiyat al-Taḥrīm*) to turn the face or back towards *qibla* during defecating or urinating. Especially, turning back”.¹⁵⁵ Iḥsān collected ḥadīth to prove this in accordance of his madhhab; then he mentioned other madhhabs' scholars' aḥādīth in order to interpret (*Ta'wīl*) their aḥādīth with wisdom and respect.

He mentioned in the “Book of Purification”, Abu Ayyūb al-Anṣārī reported: “The Apostle of Allah (pbuh) said: Whenever you go to the desert, neither turn your face, nor turn your back towards the Qibla while answering the call of nature, but face towards

¹⁵³ Ḥāzīm, *al-Mahallah bi al-Athār*, (Beirut: Dār al-Fikr, 2010), vol. 1:239.

¹⁵⁴ Ibn Ḥajar ‘Asqalānī, *Bulugh al-Marām min Adillat al-Aḥkām*, (Riyad: Dār al-Falaq, 2003), 7.

the east or the west. Abu Ayyub said: When we came to Syria we found that the latrines already built there were facing towards the Qibla. We turned our faces away from them and begged forgiveness of the Lord. He said: Yes”.¹⁵⁶

This hadīth was narrated by *Shaykhān* (both Imam Bukhārī and Muslim) and four Imāms in their Sunans. However, Imām Muslim has another narration; Salmān reported that it was said to him: “Your Apostle (pbuh) teaches you about everything, even about excrement. He replied: Yes, he has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone.”¹⁵⁷ Thus, he has cited all these authentic hadīth to prove his argument. Meanwhile, he has mentioned another opinion regarding “permissibility of turning face or back towards *qibla*” along with an explanation of it. As narrated by Jābir bin ‘Abd Allah:

“The Prophet of Allah forbade us to face the *qiblah* at the time of urinating. Then I saw him facing it (*qibla*) urinating or easing himself one year before his death.”¹⁵⁸

After mentioning this ḥadīth which has an apparent contradiction with the previous Hadīth of Ahnāf and other *Madhhabs*, Iḥsān said to overcome this apparent contradiction: “May be turning face and back towards *qiblah* was permitted for prophet Muhammad (pbuh) particularly. Because he is better than *qiblah* and my opinion is against the permissibility of it. And somebody said: “turning face and back towards *qiblah* by Prophet (pbuh) is for *Ibāḥat* or permissibility) . Meanwhile, forbidding from it for *Tanzih*”

¹⁵⁶ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 139-140.

¹⁵⁷ Ibid.

¹⁵⁸ Ibn al-Mājah, *Sunan Ibn Mājah*, ed. Muhammad Abd al-Bāqī, (Cairo: Dār Ihyā’ al-Kutub al-‘Arabiyah, 2016), vol. 1:117.

Another example is *Istihbāb* of delaying Fajr (dawn) prayer. According to ḥanafī scholars, it is *istihbāb* (good) to delay the *Fajar* prayer in order to increase the number of attendance in prayer. Imām Haskafī said: “ It is good to start the *Fajr* prayer by quite a delay and finish it in the same manner”. Moreover, it is actually the most preferable view of Hanafī scholars. Imām Abu Hanifa also was used to follow the same stance in this regard. To support his view in favour of this, Iḥsān narrated some aḥādīth.

As Iḥsān mentioned it in the book of *Ṣalāt* (prayer) under the chapter of “*Istihbāb al-Isfār bi al-Fajr* ” (What has been related about *Al-Isfār in Fajr*), Rāfi‘ bin Khadij said: “I heard Allah's Messenger saying: Perform *Fajr* at *Al-Isfār*, (the delay) for indeed its reward is greater¹⁵⁹”. Four Imāms narrated this ḥadīth in their Sunans. Meanwhile, Imām Tirmidhī and Ibn al-Qaṭṭān certified it as an authentic ḥadīth. In the same manner, Imām al-Ṭayālasi narrated by another wording, Messenger of Allah said: “Delay the *Salāt al-Subh (Fajar)* prayer as the people can see the sites of their arrow” and this Hadīth is *Ḥasan* (good). And Imām Ṭabarānī narrated by the same meaning with good chains: “Pray *Fajr* prayer in the light as the people can see the sites of their archer”. Imām Bazzār also included this ḥadīth with trusted chains from Qatādah as *marfu‘* ḥadīth (elevated) in his Musnad. And Imām Ṭahāwi also narrated it as a *Mawqūf* ḥadīth from Imām ‘Ali and from Ibn Mas‘ūd with authentic chains.

However, after providing many proofs and narration in favour of his *Madhhab* in this regard, Ihsan provided his comments with regards to other aḥādīth which discussed performing *Fajr* prayer in darkness (*ghals*). First, what he has said in favor of his *madhhab* is that the praying *Fajr* prayer in delay is more virtuous compared to performing in the dark due to the possibility of more attendance.

¹⁵⁹ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 157.

This is why it is encouraged in the Ḥadīth narrated by Ubai ibn Ka‘ab as an elevated (*marfu‘*) ḥadīth. In one part of that ḥadīth, it mentions that “what have increased (the number of attendance in prayer) that is more beloved to the Almighty of Allah.” al-Ḥākim narrated and certified its authenticity. Thus, performing *Fajr* in delay as a regular basis has greater merits. In contrast, performing *Fajr* prayer by Prophet Muhammad and his companions in dark or between dark and light happened because of the situation during that time. In the beginning of Islam, companions of the messenger of Allah (pbuh) used to perform *qiyām al-Layl* and after then they used to wait for *Fajr* prayer.

On this occasion, In order to ease *Fajr* prayer upon them Prophet Muhammad (pbuh) used to order them to perform *Fajr* prayer in the dark or between dark and light; but when Prophet Muhammad (pbuh) knew that the time will come when praying *Fajr* in early (*Waqt*) time will be hard for many weak people amongst his followers. Therefore, he encourages them to perform it with some delay instead of praying in the dark.

Some critiques: It is obvious that Ihsān’s effort was satisfactory and teachable in terms of his chapterization, shortening ḥadīth, citation of appropriate sources, the approaches of *Jarḥ wa Ta‘dīl*, approach of clearing some difficult terms, avoiding contradiction from two aḥādīth and others. However, there are some paradox and inconsistency in his approach of supporting his own *madhhab*. As he wrote this book in a style of Fiqh, he could quote other *madhhabs’* opinion only briefly. As a result of it, the reader would be able to understand how he was comparing his *madhab* to the other *madhhabs* of Fiqh. Moreover, the reasons he gave in supporting his views were insufficient and further explanations would be required.

3.5 Dedicating the Benefits from His *Riwāyat* and *Dirāyat* al-Ḥadīth

It is undeniable that, Ihsān shows an outstanding expertise in the field of ḥadīth through this book *Fiqh al-Sunan wa Al-Athār*. The advantage of this book is numerous for students of the Ḥadīth and Fiqh around the world especially, in Bangladesh. There are many valuable discussions related to the science of the Ḥadīth are available in *Fiqh al-Sunan wa Al-Athār*. Therefore, it can be considered a unique book to learn ḥadīth related to the Fiqh concisely. Apart from Fiqh, many issues related to the science of the Ḥadīth can also be benefited from the book. Ihsan discussed all of the fundamental issues related to the science of Ḥadīth in the *Muqaddima* of *Fiqh al-Sunān wa al-Athār*. Consequently, the readers can be easily introduced with that knowledge. In the same manner, in many ḥadīth of this book, Ihsān spoke about the status of the narrators and Ḥadīth. As a result of this, in terms of learning ḥadīth and its sciences, we can be benefited from the whole discussion of *Fiqh al-Sunan wa al-Athār*. Different kinds of benefits can also be derived from his methodology, as follows.

3.5.1 Identifying his Judgement on Ḥadīth

It is observable that, Ihsān narrated thousands of different kinds of ḥadīth in *Fiqh al-Sunan wa al-Athār*. Upon his citation of ḥadīth, mostly he selected authentic ḥadīth, followed by good ḥadīth and sometimes weak ḥadīth. His judgment of ḥadīth previously mentioned in the discussion of his approach in avoiding contradiction from the two or more different ḥadīth and his methodology in *al-Jarh wa al-Ta'dīl*. However, when he showed his judgments over the ḥadīth of his authorship, he did it in the main discussion, and in footnotes.

An example of a judgement in the main text of the discussion: This is a very common style of his judgement in the main part of the discussion. The numerous numbers of

specimens are available in the rest of the book. As narrated by Abū Hurairah,¹⁶⁰ whenever anybody of you wants to perform *Ṣalāt al-Jumu‘ah* (Friday prayer), then he should add another four *Rak‘ah* after it. Imām Ṭahāwī narrated from Imām ‘Alī with an authentic chain (*bi sanad Ṣaḥīḥ*) that “whoever wants to perform prayer after *Ṣalāt al-Jumu‘ah* he should pray six *rak‘ah*” and he narrates another ḥadīth (*bi sanad ṣaḥīḥ*) with an authentic chain from Ibn ‘Umar that the prophet (pbuh) used to pray four *Rak‘ah* before *Jumu‘ah* and never divides this four by *salām*, then after *Jumu‘ah* two *rak‘ah* then another four.

Thus, he spoke about almost all of the chain of the ḥadīth of *Fiqh al-Sunan wa Al-Athār* by saying *bi sanad saḥīḥ* (with authentic chain), *bi sanad hasan* (with good chain) and sometimes in rare cases he used to say *bi sanad ḍa‘īf* (with weak chain). This, in fact shows his satisfactory skills in *Riwāyah* and *Dirāyah* of al-Ḥadīth.

As we said that most of the times Iḥsān mentioned about the judgment of the ḥadīth (*al-Ḥukm ‘Ala al-Ḥadīth*) in the text of the book. He did this both in the footnotes of the book and also with elaborations of the cause of the authentication or weakness. As he quoted one ḥadīth in the Book of Sales under the title of “How Usury” Baihaqī reports, and Imām Hākīm endorsed it as *Ṣaḥīḥ* (authentic) narrated by Abū Sa‘īd al-Khudrī “same for same, like for like, Whoever gives more or receives more is involved in Ribā.” After stating this ḥadīth he commented about its authenticity in the footnotes, such as this “ Ibn al-Turkmānī said in his *al-Jawhār al-Naqī* 5/286 Hākīm reported this ḥadīth in his *Mustadrak* and said *ṣaḥīḥ al-Isnād* (chain of this ḥadīth is pure). In this chain hayyān Ibn ‘Ubydullah al-Baṣrī, and Imām Abū Hākīm said about him *Sadūq* (truthful) and Imām al-Bazzār said *laisa bihi ba’s* (no problem about him); but whoever said that he is *majhūl* (unknown), maybe, he was mixed up with hayyān Ibn ‘Ubaid Allah al-Marwazi.” Now it is clear to us that Iḥsān sometimes spoke about

¹⁶⁰ Ibid., 277

the legitimacy (*hukm*) of al ḥadīth in the main text comprehensively, while in the footnotes later, he elaborated about its authenticity and weakness. There are plenty of instances regarding his judgment in the ḥadīth of *Fiqh al-Sunan wa Al-Athār*.

3.5.2 Identifying *Shādh al-Ḥadīth*

Iḥsān narrated a numerous number of ḥadīth in the longest book of the *Fiqh al-Sunan wa Al-Athār*, that is Book of Prayer. In this book, he cited some ḥadīth regarding, *Raf' al-Yada'īn* (raising hand) during starting the prayer, *ruku'* (bow), in every standing and sitting, *sujūd*, (prostrations) and between two *sujūd*. Imām Hākim narrated that “ He (prophet pbuh) used to raise his hand in every downing and raising, bow and prostrate, standing and sitting and between two prostrates.¹⁶¹ This ḥadīth he quoted with many other ḥadīth in this regard; but the status of this ḥadīth is irregular (*Al-Shādh*) which he mentioned in the footnotes.

3.5.3 Mentioning *al-Gharīb* (the strange) Ḥadīth

Upon his citation of related ḥadīth for the related topic, Ihsan used to mention the status of the ḥadīth. So, the reader can benefit from knowing the status of ḥadīth by his efforts in this regard. As he quoted a ḥadīth in the Book of Prayer under the discussion of *Ṣalāt al- Istikhārah* (the prayer of seeking guidance). ‘Ā’ishah narrated from Abū Bakr al-Siddiq, that whenever the messenger of Allah (pbuh) wanted to do a matter, he would say: “O Allah, make it good for me and choose for me.”¹⁶²

3.5.4 Notification of fabricated Ḥadīth

Iḥsān usually never cited any fabricated ḥadīth in favour of his argument, but in terms of comparing his view to the other opinions, he used to mention their argument by saying

¹⁶¹ Imām Ibn Hājar al-‘Asqalānī also mentioned this ḥadīth as the ḥadīth of *shādh* in his *Fath al-Bārī*, vol.1, p.177.

¹⁶² Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 281.

the status of that ḥadīth, as also observed under the same topic and heading in the Book of Prayer. Imām Bayhaqī reported from Ibn ‘Umar: Surely! When the Messenger of Allah (pbuh) used to start prayer, he used to raise his hand, then when he used to bow, then again, he raises his hands when standing from a bow, but he did not do it upon his *sujūd*. Moreover, he remains in this style until he passed away.¹⁶³ In the *hukm* of Ihsān said that it was a weak or fabricated ḥadīth. The reason for it to be considered as a fabricated ḥadīth is because, in the chain of this ḥadīth, there was ‘Isma bin Muhammad Al-Ansārī, who Yahya said was a *kadhdhāb* (untruthful) since he used to fabricate ḥadīth. Meanwhile, ‘Ukailī said that he used to narrate worthless from trusted narrators. Similarly, the same thing was told in *Al-mizān* Vol, 3: 196, Imām al-Khaṭīb in his *Tārīkh*, Vol, 12:282.

Based on the discussion above, it is obvious that *Fiqh al-Sunan wa Al-Athār* dedicated enormous benefits from its ḥadīth. Indeed, it is an exclusive literary masterpiece of Muhammad ‘Amīm al-Ihsān to be studied and benefited in the field of Ḥadīth and its Sciences and Fiqh.

3.5.5 Notification of *Nāsikh* and *Mansūkh* (abrogating and abrogated) Ḥadīth

Ihsān cited a ḥadīth in the Book of Marriage under the discussion of *Ta’wīl* or interpretation of Suckling Once or twice. ‘Ā’isha (Allah be pleased with her), Sūwaid and Zubair reported that Allah’s Messenger (pbuh) said: One suckling or two do not make (marriage) unlawful¹⁶⁴. According to Ihsan this ḥadīth had already been abrogated by the following Quranic verse:

وَأُمَّ مَلَائِكِ الْأَرْضِ

¹⁶³ Similarly, Shaykh ḥāshim al-Sindi mentioned this ḥadīth in his *Kasf Al-rayn fi mas’alati Raf al-Yada’in*.

¹⁶⁴ Ibid., 482.

And your foster-mothers who gave you suck.¹⁶⁵ Iḥsān said that the indication of the verse contained a general meaning (*umūm al-Ma'na*). A great number of previous and contemporary scholars have also agreed to its prohibition. Thus the study drew the benefits of ḥadīth as well as Iḥsān's expertise in the knowledge of *Nāsikh and al-Mansūkh*.

3.5.6 Mentioning and solving *Mushkil al-Ḥadīth* (ambiguity in ḥadīth)

Another kind of benefits from Iḥsān's methodology is the unraveling of *Mushkil al-Ḥadīth*. For example, he mentioned different ḥadīth in the Book of Prayer regarding the method of the Prayer during a sun eclipse. An instance of different ḥadīth in this regard is given below.

Firstly, Imām Bukhārī narrated from Abū Bakrah, We were with Allah's Messenger (pbuh) when the sun eclipsed. Allah's Messenger (pbuh) stood up dragging his coat till he entered the Mosque. He led us in a two-*rak'ahs* prayer till the sun (eclipse) had cleared. Then the Prophet (pbuh) said, the sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and appeal (Allah) till the eclipse is over.

Similarly, Imām Bukhārī narrated another ḥadīth from 'Ā'isha: In the lifetime of Allah's Messenger (pbuh) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyām (standing), then bowed for a long while. He stood up again and performed a long Qiyām but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and continued the prostration. He did the same in the second rak'ah as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared.

¹⁶⁵ al-Qur'an, 4:23

Secondly, Imām Muslim narrated that ‘Abd al-Raḥman bin Samurah said: During the lifetime of Allah's Messenger (pbuh) I was shooting my arrows in Medina, when an eclipse of the sun took place. I, therefore, threw them away and said, I must see how the Messenger of Allah (pbuh) acts in a lunar eclipse today. When I came to him, he had been appealing with his hands, raised, pronouncing Allahu-Akbār, praising Him, admitting that He is One God till the eclipse was over, then he recited two Surahs (chapter) and prayed two rak'ahs.

Thirdly, Imām Nasā’i narrated from Abu Bakrah, he said: We were with the Prophet (pbuh) and the sun became eclipsed. He got up and went to the masjid, dragging his dress in haste. The people stood with him and he prayed two rak'ahs as they usually prayed. When the eclipse finished, he addressed us and said ‘The sun and the moon are two of the signs of the greatness of Allah (swt), with which He strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see either of them being eclipsed, then pray and supplicate until it is removed from you.

Fourthly, Abū Dāwud narrated from Samurah Ibn Jundūb, (from the long ḥadīth), the Prophet (pbuh) then performed a bowing and continued it as much as he could do in the prayer. But we did not hear his speech. He then prostrated himself with us and prolonged it which he never did in the prayer before. But we did not hear his voice. He then did similarly in the second rak'ah. The sun became bright when he sat after the second rak'ah. Then he uttered the salutation. He then stood up, praised Allah, and extolled Him, and testified that there was no God but Allah and testified that he was His servant and Messenger. Ahmad Ibn Yunus then narrated the address of the Prophet (pbuh).¹⁶⁶

The aḥādīth mentioned above indicated six different meanings. The first ḥadīth indicated one bow (*rukū'*) in one *Rak'at*. Meanwhile, ḥadīth Bukhārī and Muslim show

¹⁶⁶ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 318-319.

two bows. Another ḥadīth of Muslim shows that there are three and four bows, while a narration from Abū Dāwud shows five bows. Imam al-Nawawī said that the *sanad* or chain of this ḥadīth was weak while Imām al-Dhabī said that it was *Munkar* (denied). Another narration indicates four *rak'āt* with two *salāms* until the sun becomes clear. To avoid this inconsistency, Iḥsān said that this ḥadīth was from one of the *Mushkil* ḥadīth. The most trusted narration was in favour of one bow only, because this was what happened in 9th Hijri when the son of the Messenger of Allah (pbuh) passed away. At that time, when he performed that prayer, he bowed for a second time, not as a *rukū'*, rather because of the influence of the verse or other reasons. Thus, Iḥsān removed ambiguity from the ḥadīth.

3.5.7 Introduction to the Rāwī (narrator)

One of the essential benefits of *Fiqh al-Sunan wa al-Athār* is being able to know the status and category of the narrators of ḥadīth, because in this celebrated book, Iḥsān mentioned the status of many narrators. As a result of this, the readers can get sufficient knowledge and information about them.

As there is one ḥadīth narrated in the “chapter of the extent (*ḥudūd*) of theft in how much the hand is cut in theft” Ayman said:¹⁶⁷ “The hand of a thief is to be cut off for the price of an armour, and the price of an armour during the time of the Messenger of Allah (pbuh) was a Dinar, or ten Dirhams”

In this ḥadīth, the scholars were disagreed about the narrator Ayman whether he was from among the *al-Aṣḥāb* (the companions of the Prophet (pbuh) or among the *al-Tābi'ī* (successor). However, in order to overcome this dispute, Iḥsān explained it in the footnote. He said:¹⁶⁸ “There was disagreement among the scholars whether narrator

¹⁶⁷ Muhammad 'Amīn al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 546

¹⁶⁸ Ibid

Ayman was from one of the *Ṣḥābī* (companion of Prophet Muhammad (pbuh) or from *Tābi‘ī*, (successor) because some believed that he was from among the companions of the Prophet Muhammad (pbuh) and some others were against their opinion. Some said that he died in the battle of Hunayn. Iḥsān said how he could not be considered as a *sahābī*; there were many *Aḥādīth al-Marfu‘* (elevated ḥadīth) proved that he was from amongst the *Aṣḥāb* (companions). Imām al-Ṭahāwī said that, certainly he was amongst the well known *Aṣḥāb* and known as *Ṣahābah*. Meanwhile, he said in his book *Ahkām al-Qur‘ān* about him that he was born in the period of Prophet Muhammad (pbuh) and was alive after the passing away of the messenger of Allah (pbuh).”

Based on this example, the study explored and found that, Iḥsān had sufficient expertise about the narrators of the ḥadīth, their status and the era they were living in. Similarly, students of ḥadīth can get numerous benefits regarding the grade of many narrators (*ruwāt*) through Iḥsān’s sufficient literary masterpiece in the field of ḥadīth as well as in Fiqh. This is just one example, and there are many other examples and similar discussion available in this book.

For example, in the Book of Prayer, he mentioned the name of Bazzār in the main text and explained about him in the footer. “ And Imām Nur al-Dīn al-Haythamī said in his book that I did not find anything about (trustworthy of) the shaykh (teacher) of Bazzār namely Hārūn bin Sufiyān in his narration but I found his other chain of ḥadīth as trustworthiness (*thiqāt*). However, Iḥsān said that his teacher (teacher of Bazzār) was also amongst the *thiqāt* according to the condition of Ibn Hibbān. Meanwhile, Imām al-Suyūṭī symbolized (رَمَزَ) it as a *ṣaḥīḥ* (authentic) in his *al-Jāmi‘ al-Ṣaḥīḥ* after his discussion about Imām Aḥmad and Al-Bayhaqī.

Another example of the benefits from the introduction of *rāwī* is, when Iḥsān introduced Imām Abū Ḥanīfa and his narration to us by his discussion about him. In the Chapter of the Legamatacy of the Apostates, Iḥsān narrated one ḥadīth. Imām

Muhammad narrated in his *Athār* from Imām Abū Ḥanifa with an authentic chain. He said,¹⁶⁹ A woman should not be killed if she apostates from Islam; but she will be forced to convert to Islam again. In this regard Iḥsān said in the footnotes, “Imām Muhammad narrated this ḥadīth from Imām Abū Ḥanifa, he reports from ‘Āṣim (known as Abū al-Nujūd) he narrates from Abū Razin, he from Ibn ‘Abbās with the similar chain of the Ḥadīth. In the same manner, Ibn Abī Shaiba narrates from ‘Abd al-Raḥmān bin Sulaymān and Imām Waki‘ from Abū Ḥanifa.”

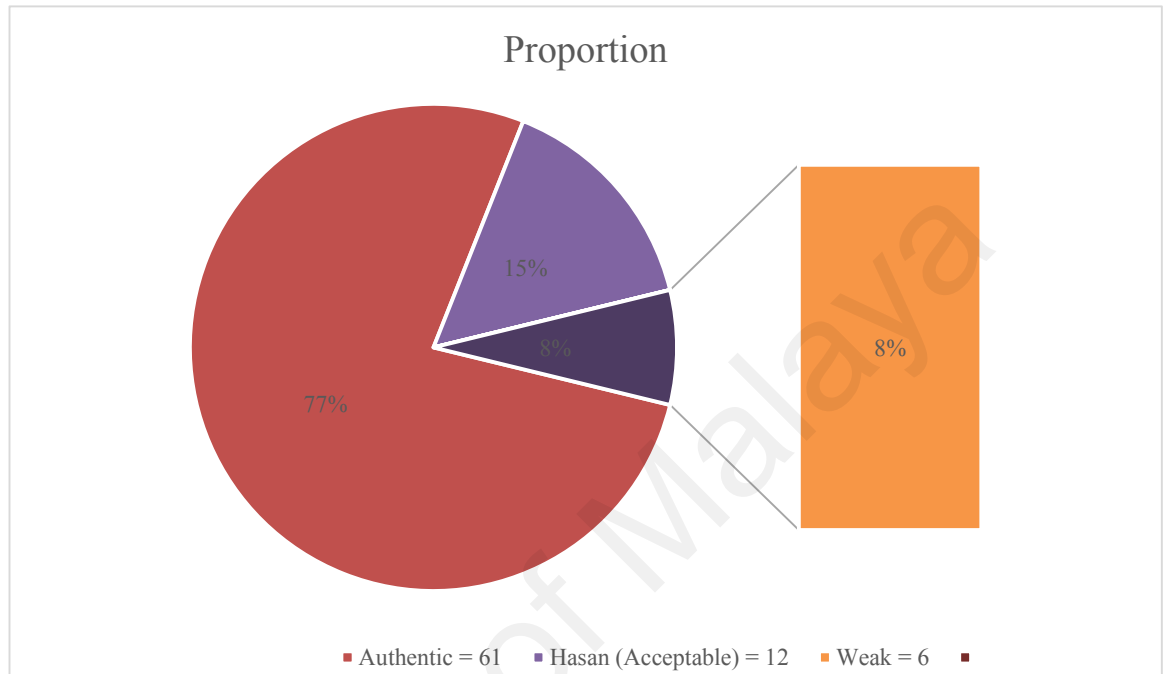
This explanation proves that Iḥsān had adequate skills in the field of *Ilm al-Riwāyah*. Meanwhile, the explanation also highlights the contribution and expertise of Imām Abū Ḥanifa in the field of *Riwāyah al-Ḥadīth*. Accordingly, it can be considered as a proof against those people who unwisely blame or criticize Imām Abū Ḥanifa and other Ḥanafī scholars for not having sufficient skills and expertise in this regard.

3.5.8 Detecting His Carefulness about the References

Another kind of benefits that can be achieved from Iḥsān’s narration is his accuracy in selecting related ḥadīth in *Fiqh al-Sunan wa Al-Athār*. He was very careful in terms of choosing authentic sources upon his citation of ḥadīth for *Fiqh al-Sunan wa al-Athār*. There were some authentic approaches, which he exploited for his related citations. Mostly, he quoted ḥadīth from two primary authentic sources of ḥadīth namely, *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. If Ihsan did not find any related references in favour of his discussion, then he searched through the Book of Four Sunans. If there was no availability of sufficient references in the Six Authentic Books of Ḥadīth (*Ṣiḥāḥ al-Sitta*), then he would search in other books of ḥadīth, such as, *Musnad*, *Muatta*, *Ṣaḥīḥ Ibn Ḥibbān*, *Sunan al-Bayhaqi*, *Sharh Ma‘ani al-Athār* and others.

¹⁶⁹ Ibid.

A synopsis of the citations of his references is given below: As mentioned earlier, Ihsān classified it into forty six books. For instance, in the Book of Charity, he quoted seventy nine different types of hadīth which can be seen in the following pie chart:



According to the pie chart above, it can be clearly comprehended that, around 77% hadīth cited by Ihsan from authentic sources (*masdar al-Ahādīth al-Sahīha*). Mostly, he selected these hadīth from *the Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* and four *Sunans*. The amount of *Ḥasan* (good) hadīth is 15% and the amount of weak hadīth is almost 8% only; but even those weak hadīth he quoted were from the one *ṭuruq* (ways), or, in other words, they came as *ḥadīth al-Ḥasan*. In the same way, he followed the same approach for the other forty five books as well. So selecting authentic ḥadīth was his first priority, ahead of good (*ḥasan*) ḥadīth and lastly weak ḥadīth.

3.5.9 Derivation of Issues Related to the Fiqh or *Istinbāt al-Fiqhiyah*

Another essential benefit of the ḥadīth is extracting the *masā'il al-Fiqh* (issues related to the fiqh) from the ḥadīth in the *Fiqh al-Sunan wa al-Athār*. Sometimes, Ihsan extracted some *hukm* or ruling from the related hadīth, as he quoted two hadiths in the Book of

Purity under the discussion of Ablution from Touching a Woman. It was narrated that ‘Ā’ishah, she said:

“I used to sleep in front of the Messenger of Allah (pbuh) and my feet were in the direction of his qiblah. When he prostrated, he elbowed me and I drew up my feet, then when he stood up I pushed them out again. And there were no lamps in the houses at the time.” Meanwhile, Imām Bazzār narrated another ḥadīth from her. She said that: The messenger of Allah (pbuh) kisses some of his wives, then he performed the prayer and did not make ablution again. In contrast, another ḥadīth narrated by Mālik, he said that Ablution is required from kissing wife.¹⁷⁰

Ihsān said that, in this regard, ablution was not compulsory, rather it was *Istihbāb* (preference).

Another example of *Istinbāṭ al-Fiqhiyah* is a ḥadīth regarding the minimum amount of *Mahr* or dowry. Narrated by Jābir bin ‘Abdullah that the messenger of Allah (pbuh) said: Do not marry a woman without having similarity, and the women should not get married, except in the presence of *Wāli* or guardian and there is no *Mahr* less than 10 Dirhams.¹⁷¹

According to Ihsān, as long as the minimum amount of dowry was less than 10 Dirhams, then the payment provably payable in immediately. Indeed, an immediate payment is *Istihbāb* or (preference).

It is obvious that the payable minimum amount of dowry was mentioned in the ḥadīth, but the deadline of paying this dowry was not clearly mentioned. However, Ihsān said that it is *Istihbāb* or preference is to pay instantly. In fact, it was the part of his *Ijtihād*. So he has derived or made *istinbāṭ* from this ḥadīth regarding the deadline of paying a dowry to the wife, although, the matter of deadline was not mentioned clearly in the ḥadīth of this book.

¹⁷⁰ Ibid., 105.

¹⁷¹ Ibid., 472

Critique, although Iḥsān showed his Ijtihādī preference in this regard but he should have been mentioned other *madhhab*'s and their scholar's view. As a result of it, the reader could learn different scholar's opinion in this regard. Moreover, if in the footnote of this book he would mention the reason why he took this opinion over other scholar's opinion then the reader would have clear idea of this issue.

3.6 Some Exclusiveness and Critiques of *Fiqh al-Sunan wa al-Athār*

Fiqh al-Sunan wa al-Athār is one of the remarkable books of Muhammad 'Amīm al-Iḥsān in Bangladesh. Through this authorship, he has greatly contributed to the knowledge of Ḥadīth and its Sciences as well as knowledge of Fiqh. Despite the availability of various exclusive sides of *Fiqh al-Sunan wa al-Athār*, it received some academic criticism. A brief discussion regarding the methodological side and academic criticism of *Fiqh al-Sunan wa al-Athār* is as follows:

3.6.1 Exclusiveness

Some features of elegance of *Fiqh al-Sunan wa al-Athār* are as follows:

Firstly, Iḥsān shaped *Fiqh al-Sunan wa al-Athār* in a style of the book of Fiqh ('*Ala Abwāb al-Fiqhiyah*). As a result of it, the readers can easily find the related ḥadīth for the related topic. For example, if the researcher wants to know or quote any ḥadīth regarding the virtue of charity or legitimacy of a charity, then he will find it easily in the Book of Charity of *Fiqh al-Sunan wa al-Athār*.

Secondly, if any researcher wants to know about the ḥadīth utilized by Ḥanafī scholars in their books of Fiqh, then *Fiqh al-Sunan wa al-Athār* has its important role in providing related ḥadīth together.

Thirdly, In the *muqaddima* or preface of the book, Iḥsān mentioned about the foundation or *usūl* of accepting ḥadīth according to ḥanafī scholars. Therefore, the

researcher can be easily introduced with ḥanafī Scholars *usūl* in narrating or accepting ḥadīth.

Fourthly, one of the exclusive things about *Fiqh al-Sunan wa al-Athār* is Ihsan's explanation of ḥadīth by poems. In this book, he clarified the meaning of some ḥadīth by some wonderful poetries only.

Fifthly, another unique thing about *Fiqh al-Sunan wa al-Athār* is Ihsan's explanation of several ḥadīth by a single Qur'anic verse only.

Sixthly, Ihsān's accuracy in appropriate citation was so fashionable, since, in terms of quoting ḥadīth, he used to cite from related sources.

Seventhly, another feature of this book is that it connects three different knowledges, namely, knowledge of ḥadīth, knowledge of Fiqh, knowledge of the sciences of ḥadīth in one single book.

Eighthly, if there was any ambiguity in the sentences, Ihsan explained it in the footnotes. Consequently, the readers can easily understand the meaning of the ḥadīth.

Ninthly, apart from the citation of the related ḥadīth, Ihsan made his judgements over the ḥadīth (*al-Hukm 'Ala al-Ḥadīth*). Therefore, students are able to know the status of the ḥadīth quickly.

Tenthly, In the footnotes, famous sources were written so briefly and disreputable sources were mentioned with some details. Therefore, it makes it eligible for research.

Eleventhly, another unique feature of this book is its style of utilizing *Tarājim* or headings. The most common headings employed by the author were *Tarājim Zāhirah* or Apparent Heading. So, by just looking at the headings, the researchers can easily understand the type of ḥadīth which Ihsan utilized according to related topics.

3.6.2 Critiques

Some knowledgeable and academic criticisms of *Fiqh al-Sunan wa al-Athār* are as follows:

Firstly, in this book, the views of different *Madhab al-Fiqh al-Islāmī* or different branches of Islamic Jurisprudence were inadequate. If the author could mention the views of different *madhabs*, then the readers would be introduced with the other *madhabs* too, as done by Imām Ṭahāwī in his renowned book, *Shrh M'āni al-Athār*. In this book, apart from mentioning the hadīth of hanāfī scholars, he mentioned the hadīth utilized by scholars from other branches of Islamic Jurisprudence.

Secondly, the explanation of some hadīth was so brief and limited. As a result, the readers have to access other related books for more information.

Thirdly, in some cases, it seems that Iḥsān tried to show preference to his own *madhab*, although, in the main text or in the footnotes, he did not clarify that.

Fourthly, when Iḥsān had one *al-Jarh wa al-Ta'dīl*, he made it very concisely. Therefore, in order to check its authenticity, the readers have to look into other related books of *al-Jarh wa al-Ta'dīl*.

Fifthly, as long as the book is considered as a book of ḥadīth, then mentioning the full *sanad* or the chain of the Ḥadīth could have been added in the main text of the ḥadīth.

Sixthly, when Iḥsān showed the preference of his own *madhab* over another *madhab* then he should have mentioned the solid reason of his preference; but he did not do that. However, the reason he used to mention sometimes it was not satisfactory. For instance Iḥsān employed *ijtihādi* independence to overcome the apparent conflict between both aḥādīth of nullifying ablution by touching man's genital according to Shāfī'ī and not invalidating according to Ḥanafī which has been discussed previously. He said that,

perhaps the wisdom behind the reason to wash hands after touching genitals was to clean them from urine. This is indeed not a strong and argument in supporting his own *madhab*. Hence, he could mention the view of other notable Ḥanafī scholars.

Seventhly, in order to show his preference for his own *madhab* sometimes he used to show preference for good ḥadīth over authentic ḥadīth. However, this is not commonly happened in his book rather it has seen in some cases only.

Eighthly, it is obvious that many scholars of fiqh usually highlight their own *madhab* in their authorships. Upholding that tradition, Iḥsān focused on his *madhab* too. However, in all issues related to the Fiqh they should not be biased by their own Jurisprudential school. In *Fiqh al-Sunan wa al-Athar* apparently look like that Iḥsān has been biased by his own *madhab al-Fiqh* too.

3.7 Concluding Remarks

The foregoing discussion on Iḥsān's methodology of his celebrated book of ḥadīth *Fiqh al-Sunan wa al-Athār* delineated his wonderful method of writing this book. Through this analysis, the researcher was able to extract some valuable findings. The study shows that, apart from the sufficient knowledge in Ḥadīth, Ihsan possessed a deep knowledge of the science of ḥadīth as well as the knowledge of Fiqh. Similarly, the study elaborated some benefits of Ḥadīth for this book. Finally, the study outlined some exclusiveness and academic critiques of *Fiqh al-Sunan wa al-Athār*.

CHAPTER IV: MUḤAMMAD AMĪM AL-IḤSĀN'S CONTRIBUTION AND BENEFITS IN ḤADĪTH STUDIES IN BANGLADESH

4.1 Introduction

This chapter will examine MuḤammad ‘Amīm al-Iḥsān’s contribution to the development of the ḥadīth studies in Bangladesh, such as, the contribution of his ḥadīth studies in different types of educational institutes. Similarly, the chapter will show how he contributed to the progress of ḥadīth studies through his teaching and delivering speeches. In addition, the chapter meticulously discusses Iḥsān’s ethical guidelines to the teacher and the student of al-Ḥadīth. In the same manner, it will highlight his influences to the local and international pupils and scholars through his celebrated book of ḥadīth *Fiqh al-Sunan wa al-Athār*. Apart from his contribution by *Fiqh al-Sunan wa al-Athār* he has authored two other knowledgeable books of ḥadīth¹⁷², which will also be discussed in this study. Finally, the chapter will be concluded by highlighting his influences of *Fiqh al-Sunan wa al-Athār* in the different aspects of life in Bangladesh.

4.2 His Contribution to the Curriculum of Ḥadīth Studies in Different Educational Institutes in Bangladesh

There are some ḥadīth scholars, among them, Muhammad ‘Amīm al-Iḥsān who have contributed greatly to the development of ḥadīth studies, since 1947, in Bangladesh. Muhammad Amīm al-Iḥsān as a ḥadīth teacher in Dhaka Alia Madrasah, served for a long time.¹⁷³ Due to his valuable and thoughtful authorships in the field of Ḥadīth, there are many educational boards and institutes which have included his books of Ḥadīth as a part of their curriculum. Moreover, some universities in Bangladesh have chosen his authorships in ḥadīth studies as a part of their syllabus or reference books. As a result of

¹⁷² One of them actually part of the *Fiqh al-Sunan wa al-Athār* namely, *Mizān al-Akḥbār li Muqaddimat Fiqh al-Sunan wa al-Athār*. This is considered as the book of the Science of al-Ḥadīth. Another one is his *Tahqiq* on Sunan Abī Dāwūd. This is just to be highlighted his contribution in the study of al-Ḥadīth in a wider shape.

¹⁷³ Muhammad Aminul Hoque, Mufti Sayeed Muhammad ‘Amīm al-Iḥsān: Jibon o Obodan, (Dhaka: Islamic Foundation Bangladesh, 2002), 68.

it, many students are influenced by his erudite and treasured authorship in related fields. Apart from this, some Madrasahs have started some courses in order to revive Islamic knowledge and heritage, and they have selected Ihsān's famous book of hadīth *Fiqh al-Sunan wa Al-Athār* to be memorized. A discussion of his influences through his authorships in hadīth to the curriculum of the different institutions in Bangladesh is given below.

4.2.1 Curriculum of the Madrasahs

In a strict dictionary meaning, Madrasah simply denotes a place of instruction; typically a school. In a practical parlance, this meaning is widespread in the Arab-speaking world. However, in Bangladesh, a non-Arab speaking nation, the usage of the term Madrasah is not understood in its literal or Middle Eastern sense. It is understood and practised as a special strand of education system different from the conventional British-influenced track of the Bangladeshi education system, comprising several tiers: Primary level, secondary level, and tertiary. These levels culminate in the JSC (Junior School Certificate) SSC (Secondary School Certificate) and HSC (Higher Secondary Certificate), and University level graduation. Religious education is part of the first two levels; either mandatory or on an optional basis. It is absent from the University level education, unless an interested student makes his or her own choice as part of a major or elective subject. Contrarily, in the Madrasah education system, the locus of attention is on the sacred sciences of Islam with an ultimate goal (explicit or implied) of producing students proficient in the rudimentary tenets of Islam and capable of practicing, propagating, and training others in the same. Therefore, in practical terms, Madrasah education in Bangladesh is a system whereby Islamic branches of knowledge are taught as a principal focus besides the teaching of general branches of knowledge as an auxiliary supplement. For the average Bangladeshi, Madrasahs are colloquially understood as “religious schools”. According to Manaros B. Boransing, Madrasah (pl.

madaris) generally refers to Muslim private schools with core emphasis on Islamic Studies and Arabic literacy.”¹⁷⁴ There are two types of *madrashas* in Bangladesh. They are “*Alia Madrashas* (governmental educational institutions) and *Quomi Madrasah* (non-governmental educational institutions).

Similar to developments among Islamic educational institutions in other Muslim countries, “*Alia Madrasahs* offer both religious education and modern universal education. The formation of these *Madrasahs*, the appointment of teachers, and the curriculum all follow the government guidelines as mandated by the *Madrasah Education Board*.¹⁷⁵ The board approves curriculum for all *Madrasah* levels from *Ebtidayee* (Elementary) to *Kamil* (Masters). Moreover, ‘*Alia Madrasah* is a unique system of Islamic Religious education with few equivalents in the Muslim World. As *Mumtaz Ahmad* argued, “ It represents a combination of modern, secular education and traditional religious learning. Designated to be taught in 16 years, it is divided into five distinct levels, from *Ebtadaee* to *Kamil* (M.A.)”¹⁷⁶ *Ihsan’s* book of Hadith sciences *Mizān al-Akhhār* which is known as *Muqadimmah of Fiqh al-Sunan wa Al-Athār* has been selected as a book of Ḥadīth sciences for the students of Higher secondary level (*Alim*) since the establishment of the *Madrasah Education Board* and the book continues to be used until today. Moreover, as part of the curriculum of *Madrasah Education Board* and an obligatory subject for the all students of higher secondary level since the post independence of Bangladesh, it is greatly contributing to the development of the Hadith studies for the past couple of decades. This is because of the book was

¹⁷⁴ Muhammad Boni Amin, *Madrasah Education in Bangladesh*, (Ideas for Development, 2013), 3

¹⁷⁵ “Established in 1978, this Board is responsible for the grants for classes/ courses, examinations administration and certification of the *Ebtidayee*, *Dakhil*, *Alim*, *Fazil* and *Kamil* of the state controlled *Aliyaah Nisab*.” Muzib Mehdy, *Madrasah Education: An Observation*, ed. Rokeya Kabir, (Dhaka: Bangladesh Nari Progati Sanga, 2003), 27.

¹⁷⁶ *Ibid*.

written comprehensively and in a simple manner, thus enabling students to understand it easily.

This author concurs with the luminaries' views cited above confirming the profound contribution of this line of education towards the practice and propagation of Hadith sciences to the masses. Moreover, it should be highlighted that, the provision of general education by Alia Madrasahs helps develop citizens with deeply rooted understandings of the faith tradition, as well as practical expertise to operate and make a living in the 21st century Socio-economic circumstances. Many Co-educational Madrasahs exist too to provide for the educational needs of male and female pupils.

On the other hand, Qawmi Madrasahs are non-governmental educational associations. They characterize a private scheme of Madrasah education. The equivalent of primary education of the conventional stream, Qawmi Madrasah, has a period of six years. It is significant to note that it was rather difficult to comprehend from Qawmi Madrasah officials the sequence of their primary educational system. This is because of the fact that, they mainly use a subject-based rather than a grade-based system. In their system, students are taught subjects without a class-graduated routine. Coming up with terminology equivalent to orthodox education system is difficult for this strand of madrasahs because of its lack of "graduate" equivalent in the primary learning system. For a Norani model of Education (Pre-primary Madrasah education) used in Qawmi Madrasahs, it requires teaching students about a multitude of religious and linguistic subjects. There is a clear emphasis on Norani curriculum, but it is without a clear time-sequence that follows what is expected in a grade-based method. A study shows that¹⁷⁷, "The final stage of Qawmi Madrasah education is Daurah, in which Hadith certificates are awarded to the students after successful completion of the "Dawra" class. The Hadith certificates are somewhat equivalent to a Kamil degree in 'Alia Madrasah. More

¹⁷⁷ Abdullah. A, Raisuddin. A.N.M & Suleiman H. *Bangladesh Educational Assessment: Pre Primary and Primary Madrasah Education in Bangladesh*. (Washington, D.C: USAID, 2004) ,7.

specialized higher course of a two to three- years duration is also conducted in some of the Qawmi Madrasahs.”¹⁷⁸

A distinguishing feature of this madrasah system is that the subject of hadīth is considered as one of the vital subjects in this institution. Even more important than, the “Dawra Ḥadīth” equivalent to Masters in Hadīth is to be considered as a last and final stage of the studies for this institute. According to Mumtaz Ahmad, the Quwmi system also had a 16-year curriculum that includes Ebtadaee (elementary), Mutawassita (lower secondary), Sanaviah (secondary/ Dakhil), Sanavia ulyah (higher secondary/Alim), Fazilat (B.A. /Fazil), and Takmil (M.A./ Kamil).¹⁷⁹ In these stages some celebrated books authored by Ihsān are regularly used as textbooks or reference material, such as, *Fiqh al-Sunan wa al-Athār*, *Mizān al-Akhbār*, *Tarikh Ilm al-Hadīth* and others.

Based on the discussion above regarding Ihsān’s contribution to hadīth studies in the curriculum of the two types of the Madrasah in Bangladesh, the study discovered that his effort in this regard was remarkable. This is because students who have learned or are still learning hadīth have come either from the institute Alia stream of Islamic education or Qawmi stream Islamic education. In both of these institutions, Ihsān’s book of ḥadīth *Mizān al-Akhbār* or *Mizān al-Akhbār Muqaddima li Fiqh al-Sunan wa al-Athār* is taught as a mandatory subject of ḥadīth. Due to the prominent featuring of Ihsān’s books in both strands of religious education in Bangladesh, it is fair to claim that it is nearly impossible to become a proficient hadīth scholar or student of sacred knowledge in the land of Bengal without benefiting from his book of hadīth. Thus, the study highlights his contribution in the development of Hadīth studies in the curriculum of the Madrasahs in Bangladesh.

¹⁷⁸ Ibid.

¹⁷⁹ Ahmad. M. *Islamic Education in Bangladesh: Tradition, Trends and Trajectories*, (Washington: The National Bureau of Asian Research, 2006), 10

4.2.2 Curriculum of the Universities

There are two types of universities available in Bangladesh, namely, public university and private university. According to a recent report produced by Bangladesh Economic Zones Authority (BEZA)¹⁸⁰ there are 121 Universities in Bangladesh, 37 of which are public universities, while the remaining 84 were private universities. The first public university is The University of Dhaka, established in 1921. The establishments of private universities are moderately a common new spectacle in this country. In the early 1990s, private sector came forward to establish universities. Since then, the country experienced an enormous growth in private universities— they were mostly in and around Dhaka. Amongst these universities, some are known as Islamic Universities. Ihsān's contribution in hadīth studies for both Bangladeshi public and private universities can be divided into two categories, namely, his influences in Islamic Universities and Non-Islamic or General Universities.

Bangladeshi Islamic Universities can be divided into two types: Public Islamic Universities and Private Islamic Universities. Firstly, the study will discuss about some public Islamic Universities.

I. Islamic University Kushtia, Bangladesh

Before the discussion of Ihsān's influences in hadīth studies in this university, some information about this university is highlighted in brief. Since the post independence of Bangladesh, this is the first Public Islamic Research University in Bangladesh. A proposal to establish an Islamic University in Bangladesh emerged from the OIC conference of heads of state of Muslim countries held in Saudi Arabia on March 31 – April 8, 1977. In 1979, an office was opened in Dhaka, with Dr. A. N. M. Momtaz Uddin served as the Project Director for the Islamic University project. Prior to that, a

¹⁸⁰ It is known as Investor's Guide and it was launched by Bangladesh Economic Zone Authority (BEZA). It was first edited in March 2017 from the prime minister office, Dhaka- Bangladesh.

seven-member committee presented recommendations regarding establishment of the Islamic University. On November 22, 1979, the then President Ziaur Rahman laid the cornerstone of the Islamic University at Shantidanga- Dalalpur of Kushtia District. The Islamic University law was passed in the National parliament on December 27, 1980. On January 31, 1981, Dr. Momtaz Uddin was appointed the first Vice Chancellor. When President General Ershad came to power later that year, it was declared that the Islamic University would be relocated to Boardbazar of the Gazipur district. However, in the face of strong protest and violence, Gen. Ershad was forced to again relocate the campus to Shantidanga. The present campus was inaugurated in Shantidanga of Kustia on November 1, 1992.¹⁸¹

Initially, two faculties (Faculty of Theology and Islamic Studies, Faculty of Humanities and Social Sciences) along with four departments (Al-Qur'ān, Da'wah, Accounting and Management) were established and 300 students were registered. Now there are 25 departments under five faculties— engineering, technology, and modern applied science subjects involved with the conventional departments.

There are three essential Islamic departments under the Faculty of Theology and Islamic Studies, namely, Department of al-Qur'ān and Islamic Studies, al-Hadīth and Islamic Studies and Da'wah and Islamic Studies. In these departments, especially, in the Department of al-Hadīth and Islamic studies, Ihsān's books of hadīth *Fiqh al-Sunan wa al-Athār*, *Mizān al-Akhhbār*, *Tarikh 'Ilm al-Hadīth* and other related books were chosen as reference books. In addition, from the academic year 2006- 2007 to 2014- 2015 two major degrees of the Bangladesh Madrasah Education Board Fazil were equivalent to Three-year degree/ Four-year B.A. Hon's and Kamil to a Master's degree. Both of the degree programmes were transferred from the Madrasha Education Board to Islamic University Kustia, Bangladesh, fully controlled according to the rules and the

¹⁸¹ Muzib Mehdy, *Madrasha Education: An Observation*, ed. Rokeya Kabir, (Dhaka: Bangladesh Nari Progati Sangha, 2003), 33.

curriculum of this University. Between this period, for both degrees, Ihsān's books of hadīth were utilized as reference books. As a result, upon pursuing the mentioned programmes, the students greatly benefit from his valuable authorship of Hadīth.

II. Islamic Arabic University

The Islamic Arabic University (IAU) was approved in the parliament on 18th September 2013 under the Islamic Arabic University Bill. It is in control of all 1,500 Fazil (bachelor) and Kamil (master) level Madrasahs in Bangladesh.¹⁸² Initially, it is situated in its temporary campus at west Dhanmondi, Basila, Mohammadpur, Dhaka.

In order to affiliate 1,500 Fazil and Kamil Madrasahs in the country, its operation already started. In fact, it has been a long time hope and expectation for the majority of the students and the scholars of the country to build this individual Islamic Arabic University. However, as it started to administrate and control 1,500 Fazil (bachelor) and Kamil (master) level Madrasahs in Bangladesh, there must be great influences of Ihsān's book of hadīth studies for both courses and degrees. This is due to the fact that, since the independence of Bangladesh until now, his books of Hadīth and its Sciences are greatly contributing to the development of the Hadīth studies in Bangladesh. This is largely because, his book of hadīth sciences *Mizān al-Akhhbār* (also known as *Muqaddima Fiqh al-Sunan wa Al-Athār*) has been included as part of the curriculum of the Madrasah Education Board for a couple of decades. In the same way, his other books of hadīth such as *Muqaddima Sunan abū Dāwūd* and *Tarikh Ilm al-Hadīth* are also vastly contributing to the development of hadīth studies in Bangladesh.

As for Private Islamic Universities, there are a number of leading ones in Bangladesh, including International Islamic University Chittagong and Bangladesh Islami University in Dhaka. These two universities are offering undergraduate and

¹⁸² Source: The Daily Star, 19 september 2013.

postgraduate programmes in different disciplines of knowledge. Both universities have included the subject of Hadīth and its Sciences in their academic curriculum as a compulsory subject under Islamic studies department. Accordingly, many students and teachers are using *Fiqh al-Sunan wa Al-Athār*, *Mizān al-Akhbār*, *Tarikh al-Ilm al-Hadīth*, *Muqaddima Sunan Abī Dāwud* and many other hadīth books of Ihsān as a text or a reference book. This is because his legacy in hadīth studies is undisputed and unique during his time till today. In fact, in the land of Bengal, nobody has contributed like him in the field of Hadīth and its Sciences.

Apart from the two public Islamic universities mentioned above, there are other reputed and major public universities in Bangladesh which also have an Islamic studies department, for examples, University of Dhaka, University of Chittagong, University of Rajshahi, National University of Bangladesh et cetera. The University of Dhaka is the first public University of Bangladesh. It is one of the famous universities in South Asia, used to be called the Oxford of the Orient soon after its inception. Meanwhile, The National University of Bangladesh is the second-largest university in the world by enrollment of 2,097,182 undergraduates and postgraduates Students.¹⁸³ All of these general public universities are offering undergraduate and postgraduate degrees in Islamic Studies. In the curriculum of the department of Islamic studies and hadīth studies for these universities, a mandatory subject is Hadīth and its Sciences. And both the teachers and students of these universities are using Ihsān's book of Hadīth and its Sciences as a reference book.

In the same manner, his influences of hadīth studies in the general private universities are also noticeable. Due to a lack of resources, seats in the public universities in Bangladesh are limited. As a result, nowadays, the private university sector in Bangladesh is becoming very popular. Similarly, some inconsistency and a slow

¹⁸³ 41st Annual report published by University Grant Commission (UGC) Bangladesh on October 2015.

academic process of Government universities, many students are enrolling in private universities for their undergraduates and postgraduate degrees. Consequently, the number of private universities is growing sharply. In addition to non-religious disciplines, some of the private universities are offering undergraduate and postgraduate degrees in al-Qur'an and al-Hadīth studies under the Faculty of Islamic Studies. Such universities include People's University of Bangladesh, Asian University of Bangladesh, Southern University, Bangladesh, Uttara University, Manarat International University and others.

Based on the previous discussion, the study has shown that, usually there are different types of educational institutes in Bangladesh, who engage his book of hadīth as a textbook or a reference book in their teaching. The Madrasah Education Board, Dhaka, Bangladesh has selected his book of the science of Hadīth *Mizān al-Akḥbār* which is actually part of the *Fiqh al-Sunan wa Al-Athār* as a mandatory subject for an Alia stream of Islamic education. Similarly, there are four types of university, namely, General Public University, Islamic Public University, Islamic Private University and General Private University, which all are offering undergraduate and postgraduate degrees in Islamic studies with a compulsory subject of hadīth. Some of these universities already possess an individual department of al-Hadīth and its related Sciences. Consequently, Ihsan's books of hadīth and its sciences are widely being used in both Madrasah and University levels. Thus, it has been demonstrated to us the way Ihsan's authorship in the hadīth studies has broadly served in the relevant fields.

4.3 His Contribution to Teaching Ḥadīth in Bangladesh

In 1947, Kolkata 'Alia Madrasa was relocated to the capital city of Bangladesh, Dhaka, due to the India-Pakistan separation following the British exit. At

that time, Bangladesh was part of Pakistan and known as East Pakistan. Eventually, Iḥsān migrated to Bangladesh with other teachers of the institute.¹⁸⁴

Iḥsān continued to teach ḥadīth there. He was very honest and punctual in his duty. He never at all came late during the time he held his position. Sirajul Islam Amimi said that ¹⁸⁵“During this fourteen years of a teaching position, he taught *Sahīh al-Bukharī* and finished it twenty five (25) times from the beginning to the end. Through this consistent teaching of ḥadīth book, he memorized thousands of ḥadīth.

4.3.1 Contribution as a Historian of Subcontinental Ḥadīth Studies

Iḥsān’s immense knowledge in the field of prophetic sciences had benefited from his linguistic proficiencies in multiple languages. Since he was equally proficient and fluent in Persian and Urdu languages, this allowed him access to studying and keeping track of developments in other subcontinental scholarships. His command over this field was aptly demonstrated in his role in historically chronicling the development of renowned teachers and referencing their styles. Not only that, he synthesized Indo-Pak subcontinental ḥadīth scholarships into 5 distinct stages. Before delving deep into the way aḥādīth practised by the religious elite and common masses spread to the subcontinent. For example, in his book *Tarikh e-‘Ilm al-Ḥadīth* taken as a case study to demonstrate the author’s point Iḥsān began with setting the context of how Islam had reached the Indus valley first. This is an excellent authorship even by modern standards, because it provides a historical context of the way science began in its earliest stages. Though a Muslim platoon of soldiers had reached the borders of modern day subcontinent during the Umayyad dynasty, it wasn’t until 94 years after Hijrah that the Indus were conquered by Muslims. Among the soldiers who set foot in the Indus valley, a good portion of them remained, some of whom were trained in ḥadīth sciences by

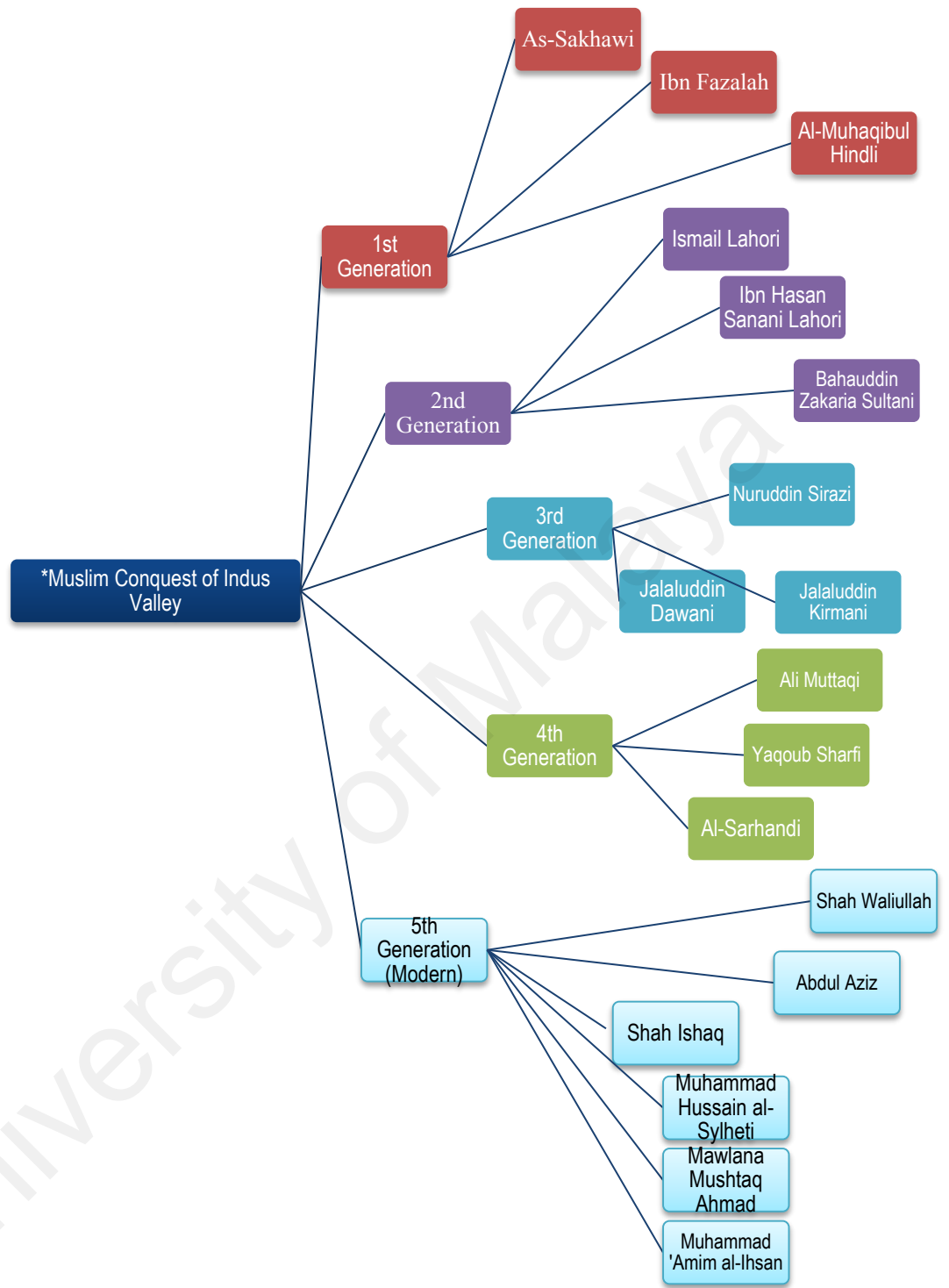
¹⁸⁴ Muhammad Aminul Haque, *Mufti Sayeed Muhammad Amimul Ihsan: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002) 68

¹⁸⁵ Muhammad Sirajul Islam Amimi, *Duiti Alokdipto Nokkhotro* (Dhaka: Mufti Manjil, 2010) 21

Tābi‘in (Successors) and *Tābi‘-tābi‘īn* (follower of the successors). They had first hand experience of knowledge and practice of the prophetic traditions.¹⁸⁶ This is how Ihsān categorized the first stage of ḥadīth practice in the subcontinent and this trend continues till his professional career timeline in a descending order. The following chart demonstrates his unique classification.

From this chart it can be easily seen that Ihsān was from the scholars of the 5th generation. In this generation some of his generous teacher are Muhammad Hussain Sylheti, Mawlana Mushtaq Ahmad and so on.

¹⁸⁶ Muhammad ‘Amīm al-Ihsan, *Tarikh e Ilmi Hadīth: Hadith Chorchar Etihash*, ed. Luqman Ahmad Amimi, (Dhaka: Islamic Foundation Bangladesh, 2013), 94.



*Chart of the ḥadīth practice in the subcontinent from 1st generation to 5th generation.

What is interesting is that, many of the luminaries mentioned in the 5th generation were direct teachers of Ihsān himself. For example, he received direct tuition from Muhammad Hussain al-Sylheti on the famous hadith book of *Sunan al-Nasā'i* and

Sunan al-Tirmidhi. He also learnt explanations of *Ṣahih Muslim* from Mawlana Mushtaq Ahmad al-Kanpuri, another famous subcontinental scholar from the Indus valley. The sheer volume of his historical knowledge and meticulous referencing is a great testament to Ihsān's passion for rigorous record-keeping and depthness of knowledge regarding the culture and practice of hadith sciences in Indo-Pak subcontinent.

4.3.2 His style of teaching Ḥadīth

Muḥammad Amīm al-Ihsān is an undisputed Ḥadīth scholar since his time till now. He had an abundant and deep knowledge in the study of Ḥadīth and its Sciences. He showed an outstanding effort in terms of understanding and teaching the *sanad* (chain of hadīth), *matn* (text of hadīth), *Rijāl al-Ḥadīth* (the study of the reporters of of Ḥadīth), *al-Jarh wa al-Ta'dīl* (disparaging and authenticating), *Nāsik wa al-Mansūkh* (abrogating and abrogated) and others. Day after day, his expertise in hadīth studies increased rapidly due to his teaching ḥadīth to his students. Similarly, he had sufficient knowledge in the classification of hadīth, knowing the justness and the accuracy and sharp memory of the narrators et cetera.

Another ideal approach of Ihsān's teaching hadīth is that, he would enter into the classroom after he prepared himself very well, otherwise, he would not enter into the classroom. Moreover, before he got into a deep discussion for any certain ḥadīth, he would give an overall idea briefly on that selected ḥadīth. Also, he used to simplify if there was any hard terms or paradox in the text of the selected hadīth. In addition, when he explained a ḥadīth, he would quote many references in favour of his topic. Although he explained any ḥadīth for a long time with many references and examples, Ihsān

would never miss the main discussion of the topic and he always ignored irrelevant discussion during his teaching.¹⁸⁷

Iḥsān was very attentive to his students during his teaching. He used to take care about all of his students in the classroom. The proper understanding of his lesson for his students was a prime concern to him. His class was always full, due to his insightful teaching approach and expertise. His explanation of ḥadīth was very unique, clear and understandable. Iḥsān constantly encouraged his students for questioning during his teaching and he would feel so happy when asked any question by his students. As one of his students, Salah Uddin said¹⁸⁸ “I still remember those days when he used to teach the ḥadīth of *Ṣaḥīḥ al-Bukhārī* and we were able to understand him very easily due to his clear and simple explanation. When we became so eager to learn and to ask, he did not show his anger to us anymore; but it would certainly have pleased him. He used to encourage us for interrogating by saying that, my dear son! Please ask questions to us more and more, because it makes some ground for us to speak. After our interrogation, he used to answer with love and compassion. On the other hand, when the period of his lesson would finish, then we used to feel sorrow. We used to expect that if his period of teaching would be longer, then it would certainly be better for us”.¹⁸⁹ Apart from teaching ḥadīth, Iḥsān used to practice those ḥadīth he taught to his students. Moreover, he used to encourage his students as well for practicing ḥadīth.

Based on the discussion above, the study shows that, Iḥsān spent all of his efforts to the development of the ḥadīth studies. He had utilized traditional approaches in his teaching ḥadīth in Bangladesh. In fact, it was a experienced approach in spreading knowledge of ḥadīth not only in Bangladesh but also across the world. His legacy is carried around by hundreds of students of the knowledge and qualified people all over Bangladesh and around the globe.

¹⁸⁷ Ibid., 68-69

¹⁸⁸ Ibid.

¹⁸⁹ Ibid

4.4 Spreading Ḥadīth among the People by Delivering Speech

Muḥammad ‘Amīm al-Iḥsān was a great Islamic scholar in his time. He had spent his whole life in spreading knowledge through his authorship and speeches. Besides having abundant authorships in various disciplines of knowledge, Ihsan was considered a Islamic preacher (*dā‘ī al-Islām*) as well. He showed valuable efforts in delivering Islamic speeches in accordance with al-Qur’ān and al-Ḥadīth. He was used to speak softly and with a smile in delivering his speeches. As he was one of the revivers of the Sunnah in his time, he coloured his entire life by the ethics of the Prophet Muhammad (pbuh). Whenever he wanted to deliver his speech, he would convey it according to the understanding of the audience. In fact, it is one of the significant prophetic methods for any preachers or scholars when they want to deliver their speech and expect it to be accepted by the audience.¹⁹⁰

Apart from Muslims, non-Muslims were also amazed and influenced by Iḥsān’s speech. As a result of his intellectual speech, good character and morality, non-Muslims became interested to embrace Islam. Sirājul Islam ‘Amīmī¹⁹¹ said that, “While he was Imām in Nakhoda Mosque,¹⁹² more than four thousand non-Muslims embraced Islam in his hands. Moreover, he was in charge of teaching the general and Islamic knowledge to the new Muslims.” In the same manner, all kinds of required qualities, etiquette, and methodology of *da‘wa* (calling to Islam) for any *dā‘ī al-Islām* (Islamic preacher) were seen in his life. Consequently, the non-Muslims were interested to convert into Islam.¹⁹³ Even in his dealings with and lectures towards the non-Muslims, he would practice the very same prophetic narrations he taught in his pedagogical career.

The spectrum of his discussion topics ranged around different virtues in Islam, such as, the virtues of faith, love, Islamic ethics, fundamental issues in Islam, God

¹⁹⁰ Muhammad Sirājul Islam ‘Amīmī, *Duiti Alokdipto Nokkhotro* (Dhaka: Mufti Manjil, 2010), 17

¹⁹¹ Ibid., 19.

¹⁹² One of the renowned mosques in Kolkata, India.

¹⁹³ Ibid.

fearing (*taqwa*), the virtues and importance of prayer, fasting, charity and pilgrimage. Similarly, Ihsan was used to discuss contemporary issues in his speech. He got used to encourage great mannerisms in both persuading and admonishment, even in matters where others were harsh in proscribing sinful innovations and immoral activities. In terms of quoting and citing related verses and ḥadīth, Iḥsān's accuracy was praised by one and all.¹⁹⁴ Most of his speeches were delivered in Friday sermons or other occasions. A brief discussion on his speeches and oratory skills are provided below.

4.4.1 Friday (*Jumu'ah*) Sermons

In 1964, Iḥsān was appointed as a *khaṭīb*¹⁹⁵ of the national mosque. He continued holding that position till his death. Baitul Mukarram used to be considered as a symbol of the religious center for the city of east-Bengal (later East Pakistan), Dhaka (currently known as the capital city of Bangladesh). He was used to deliver his speech of Jum'ah sermon on every Friday. His sermons were offered in clear, crisp, and accurate classical Arabic. Before delivering his speech, an expert interpreter would interpret the summary of his *khuṭba* to the audience in Bengali language. The audience were very pleased and happy after listening to his wise and knowledgeable speeches. As a result of this, the audiences had requested to the authority and committee of the Mosque to listen to a short *Tazkirah* (speech of remembrance) from him before *Adhān* (calling for prayer) of *Jumu'ah*. Finally, upon their request, the committee and the director of the mosque decided to arrange a short *Tazkirah* before the Jum'ah prayer for the audience. The method of his explanation in his *khuṭba* was very audience-oriented, rationally sound, and captivating.¹⁹⁶

¹⁹⁴ Muhammad Aminul Haque, *Mufti Sayeed Muhammad Amimul Ihsan: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002), 70.

¹⁹⁵ The religious Imām who delivers *Jumu'ah* sermon.

¹⁹⁶ Muhammad 'Amim al-Ihsan, *al-Khuṭbat li al-Jumu'āt* (Dhaka: Mufti Manjil, 2010), 5

Various records clearly indicate that the speeches Ihsān delivered in front of the people either in Friday sermon or other public podiums were very practical and useful for them.¹⁹⁷ An attractive feature of his speeches was his avoidance of idle, pompous talks; instead, he focused on delivering clear, concise, and incisive messages to his audience in an encouraging and pleasant manner. For a greater illustration, a synopsis of his khuṭba is given below:

In his khuṭba, Ihsan always emphasized on the importance of the purification of intention, as it is known to us that almighty Allah does not accept any good deeds of us except the purification of our intention. In fact, it is the soul in our worship of Almighty Allah. Due to the enormous significance of purifying our intention, firstly Ihsān would draw attention about purity. He was used to say, “My dear brothers and sisters, purify your own intention before the action, then Almighty Allah will accept all your good deeds”. He said that, it had been narrated on the authority of ‘Umar bin al-Khaṭṭāb that the Messenger of Allah said: (The value of) an act depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (pbuh) is for the sake of Allah and His Messenger (pbuh); and the emigration of one who emigrates for acquisition a worldly benefit or for marrying a woman is for what he had emigrated.” In fact, it is one of the foremost prophetic traditions of advising and reminding regarding intention, and its importance has been advised by various Islamic scholars over many centuries—a legacy that the esteemed Muftī himself helped carry.

Another aspect of Ihsān’s sermon is loving Allah and his Messenger (pbuh), one of his most common topics of his speech and advice to his audiences. Perfection of iman

¹⁹⁷ All of his Khuṭbāt or Friday Sermons has been collected since 1966 to 1974, when he has delivered all those sermons in two famous mosque Nakhoda Mosque Kolkata and National Mosque Baitul Muqarram Dhaka. The total number of khuṭba was 65 along with 145 pages. Finally, it was published from Dhaka, Bangladesh in 2010.

cannot be achieved except by having the complete love and trust for almighty Allah and his Messenger (pbuh). Iḥsān was used to say to his audiences that the love of Almighty Allah and his Messenger was not just by saying, but true love lies in obedience and emulation of the practices and commands of almighty Allah as well as following the tradition of his Messenger (pbuh). Similarly, some of his dialogues were related to the spiritual discourse. As a result of it, he was used to encourage people to divert from materialistic life to spiritual life.

In addition, Ihsan always encouraged his audience and his fellows to practise Sunnah and create love in their heart for the Prophet Muhammad (pbuh). As he quoted one authentic hadīth in his speech,

«لايؤمن أحدكم، حتى يكون أحب إليه من ولده ووالديه والناس أجمعين»

It is reported on the authority of Anas bin Mālik that the Messenger of Allah said: None of you is a believer till I am dearer to him than his father, his child and the whole of mankind.¹⁹⁸ Thus, Iḥsān encouraged the people to have a profuse love for Prophet Muhammad (pbuh). To him, when people had love for Prophet Muhammad (pbuh), then they would be interested to follow and practise the tradition of Allah's messenger.

Similarly, Iḥsān emphasized on the virtue of protecting tongue and being quiet. Protecting human tongue from forbidden thing is a great virtue. There are many unexpected behaviours and incidents which can occur due to uncontrolled human tongues. Using tongue for goodness and courtesy makes the people respected in every stage of their life. In contrast, if anybody does not control his own tongue from forbidden action and attitudes, then it will certainly create various types of chaos in his

¹⁹⁸ Sayed Muhammad Safwan Nowmani, *Bayanul Ihsan*, (Dhaka: Mufti Amimul Ihsan Academy, 2014), 20, Imām Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol: 1:12.

society. Similarly, many unexpected occurrences and angers will result due to uncontrolled speech. As Ihsan said in his speech, “The danger of the tongue is huge, there is no way to escape yourself from it except keeping silent and quiet.” Moreover, Islamic Shari‘ah encourages and praises the attitude of keeping silent and quiet except raising your sound for the truth. Ihsān said that¹⁹⁹ The Messenger of Allah says: “Whoever kept silence, he escaped, in another narration he said that keeping silent is considered as (an act of) wisdom, but very few practise it. He also said that somebody asked that, O Messenger of Allah! What is the means to salvation? He said: That you control your tongue, suffice yourself in your house, and cry over your sins” As a result of this kind of wonderful *al-Nasīḥah* (advice), the listeners became so motivated and careful regarding the protection of their own words. In the same manner, because of his sincere and wise advice and warning regarding the caring and protecting human tongue from forbidden speech, they got used to abstain themselves from backbiting, lying, blaming, cursing, insulting and others. In addition, by this prophetic ethics and heartfelt advice he had endeavoured to unshackle the society from many ethical destructions and created love and harmony amongst them.

Moreover, Ihsān was used to warn about *al-Bid‘at al-Saiyyi’ah* or innovations that are purely evil, because there are many bad innovations in our society. Ihsān was so concerned about this evil activity in this new era. Consequently, he warned in his *khutba* about the bad innovations and customs in our religion. Similarly, he explained the harm and danger of this activity in light of al-Qur’ān and al-Ḥadīth. In terms of explaining his stance in this regard, he quoted many ahadīth of the Messenger of Allah (pbuh). He said, that the Messenger of Allah (pbuh) says, “He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of

¹⁹⁹ Muhammad Amīm al-Ihsān, *al-Khuṭbāt li al-Jum‘āt*, (Dhaka: Mufti Manjil, 2010), 93

Ignorance are none of us.”²⁰⁰ In the same manner there are many other ahādīth supporting his view in this regard. As it was narrated that Jābir bin ‘Abdullah said:

“In his Khuṭbah the Messenger of Allah (pbuh) used to praise Allah as He deserves to be praised, then he would say: “Whomsoever Allah guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of the word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and everything going astray is in the Fire.²⁰¹ Newly-invented thing is strictly prohibited in our religion. Almighty Allah and his Messenger have commanded us to follow the guidance of Allah and his Messenger (pbuh). But, unfortunately there are many types of ignorance and innovation existing in our Islamic society in Bangladesh, such as, the innovation created by the Shiite people in Bangladesh.²⁰²

On the day of ‘Āshūra, the Shiites perform (*al-Ma’tam*) memorial gathering, (*Marāthi*) a mournful song, (*al-Niyāha*) mourning. In fact, there is no ground to perform this kind of custom in the tradition of Islam, but unfortunately they have invented it and introduced such an unprecedented practice in their version of Islam. In contrast, there are many good deeds that can be performed in the month of ‘Āshūra, like fasting, discussing and remembering the contribution and patience of the Martyrs of the Karbala, Iraq. As Ihsān said regarding this ‘Āshūra “This is the month of ‘Āshūra and it is dignified for many reasons. Because Almighty Allah saved Prophet Moses from the tyrant Pharaoh (ruler of ancient Egypt) and his miscreant army and lastly sank them into the ocean. In this blessed month, the Messenger of Allah was fasting and he encouraged his companions and his ummat to do the same. In addition, he said that the best fasting

²⁰⁰ Ibid, 30

²⁰¹ Imām Ibn Mājah, *Sunan Ibn Mājah*, ed. Shu‘aib al-Arnawūṭ, (Beirut: Dār al-Risalah al-‘Alamiyyah, 2009), vol. 1:31

²⁰² Muhammad Aminul Haque, *Muftī Sayeed Muhammad Amimul Ihsan: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002), 353.

after the fasting in Ramadan is the fasting in this Holy month of Muharram. He also said that, fasting in ‘Āshūra will remove the sins of the previous year along with increasing the sustenance.²⁰³ Thus, he encouraged the people regarding the virtues of this month and the day of ‘Āshūra. In the same manner, Iḥsān criticized the so called custom and innovation of the Shiite people in this holy month of Muharram. In fact, he drew the attention of the Ummah regarding what should be done and what should be avoided in this holy month of Muharram in light of the Sunnah. Upon delivering his sermons, Ihsan quoted many aḥadīth from his books of ḥadīth as well as other books of ḥadīth studies.

In addition, this is just one of his topics of sermons given as an instance. Apart from the mentioned issues, Iḥsān also delivered his speeches regarding many other topics in Islam, such as, virtues of prayer, virtues of charity, virtues of fasting, virtues of pilgrimage, Islamic ethics, truthfulness, biography of the Messenger of Allah (pbuh), earning ḥalāl and eating ḥalāl, Jihād with own soul and Jihād in the path of Allah (swt) and many other issues related to *‘Ibadāt* (worship), *Muāmalāt* (transaction) and *Akhlāq* (ethics). In delivering speeches for all these issues, he quoted a vast number of ḥadīth from his own books of ḥadīth or other sources of ḥadīth books. Thus he spread knowledge of ḥadīth in Bangladesh.

4.5 His Ethical Guidelines to the Teacher and the Students of Ḥadīth

It is universally accepted that ethics and good manner are praised qualities of human life. Scholars have mentioned that, it makes a person respected and beloved to others in every stage of his life. Moreover, it is the cause of success and prosperity in human life and both in this world and in the hereafter. The prophet Muhammad (pbuh) is the best model for good manners and ethics in human history. This is because, Almighty Allah Himself taught him good ethics and manners. As Prophet Muhammad

²⁰³ Muhammad Amīm al-Iḥsān, *al-Khuṭbāt li al-Jum ‘āt* (Dhaka: Mufti Manjil, 2010), 29

(pbuh) said: “My Lord taught me the best of my discipline”.²⁰⁴ This holds especially true since the ethics of Prophet Muhammad along with his companions and his companion’s ethics towards him are the best examples for both teachers and students. Therefore, by extension, the Messenger of Allah (pbuh) is the best teacher, and his companions are the best students.

Ihsān mentioned the ethics of teacher and students in *Fiqh al-Sunan wa al-Athār*. To the best of the researcher’s understanding, a summary of this is given below:

4.5.1 Ethics of Shaykh (teacher)

The teacher is the guide for the students. A teacher’s position on ethical matters—whether good or bad—strongly influences his students. This is why it is an obligation for the teachers, especially teachers of Al-Hadith to have the characters of prophet Muhammad (pbuh) in their life. Ideal characters and ethics of the *muhaddith* (*hadīth* scholar) are as follows:

First, Purification of Intention: Undoubtedly the knowledge of al-Ḥadīth is a noble and dignified knowledge. This knowledge is beneficial for the whole mankind in life in this world and in the hereafter. Those who want to achieve this blessing should gain almighty Allah’s (swt) pleasure. And the achievement of His pleasure is not possible, except by having purification of intention. This is why, whoever wants to learn and teach the knowledge of hadith and its sciences or other field of knowledge then he should purify his intention first. Accordingly, both teacher and the student of the ḥadīth should free their heart from forbidden qualities as well as from the desire of this *duniyā* (world). Moreover, they should be aware of the love of hardship and perseverance.²⁰⁵ This is because, almighty Allah does not accept the action of His servants except if it is

²⁰⁴ Imām Jalāl al-Din Al-suyūṭī, *Jam‘ al-Jawāmi‘*, (Cairo: Majma‘ al-Bu‘ūth al-Islamiyah, 2005), vol. 1:249.

²⁰⁵ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014),69

done with a good intention. This is supported by an authentic hadith.²⁰⁶ It has been narrated on the authority of ‘Umar b. al-Khattāb that the Messenger of Allah (pbuh) said: (The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (pbuh) is for the sake of Allah and His Messenger (pbuh); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he had emigrated. Therefore, those who intend to be engaged in the science of hadith for worldly pleasures cannot expect rewards for it. Their intention must be purified and for the absolute pleasure of the Creator.

Second, Beautification of Manners: It is an obligation of shaykh to groom himself with good manners as Prophet Muhammad (pbuh) showed good and lofty manners to his companions during his teaching and his entire life. This character is known to have tremendous influence on students. Since many of them tend to imitate the manners of their teachers, it is imperative that the teacher exhibits the best possible manners.

Third, using perfume and sitting with dignity: The shaykh should wear good attire, use perfume and sit with dignity during teaching. And he should not teach or narrate hadith, while he is walking or rushing or in the street except if he is forced to do it according to the situation. For instance, when Imām Mālik wanted to teach al-Ḥadīth he would take ablution, then sit in the middle of the bed with prestige and dignity and release his beard. Only then would he teach al-Ḥadīth. When he asked for it, he replied that “I like to respect the ḥadīth of Prophet Muhammad (pbuh) and I don’t teach al-Ḥadīth except with complete purity.” And he disliked to teach al-Ḥadīth while he was in the street or while standing, or rushing. It was narrated that, “He was used to take a bath before teaching, then he used perfume and scent. If anybody raised his voice in his *Majlis al-Hadīth*

²⁰⁶ Bukhārī, Imām Bukhārī, *Sahīh al-Bukhārī*, (Beirut: Dār Ibn Kathīr, 1987), vol. 1:1

(gathering of hadith) he would admonish him. And Imam Mālik reminded him about the holy verses in this regard, Almighty Allah (swt) says in al-Qur'an: O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not.²⁰⁷ Then he said, whoever raised his voice in the gathering of Prophetic Ḥadīth it is as if he raised his voices in the presence of the Messenger of Allah (pbuh).²⁰⁸

Fourth, Explanation: It is good for the shaykh to be attentive to all students and he should not read only, without its explanation, since students will not be able to understand his teaching properly.²⁰⁹ He should avoid the things which are not clear and understandable to the present audience in the *Majlis*. In fact, it is the ethics of Prophet Muhammad (pbuh), where he would concentrate his mind on the audience during his speech or teaching to his companions and to others.

Fifth, Starting with the name of Allah, His praises and *al-Ṣalawāt* (peace and blessings) upon the Prophet Muḥammad (pbuh): It is good for the shaykh to start his *dars* (teaching) by *bismillah* (starting with the name of Allah s.w.t) and His praises as well as a lot of *salawāt* (peace and blessing upon Prophet Muhammad (phuh)). Whenever, the name of Prophet Muhammad (pbuh) will appear he should greet and convey *al-Ṣalawāt* upon him by raising his voice. The teacher should also be pleased when the name of *al-Aṣḥāb* (the companions of Prophet Muhammad p.b.u.h) will appear.

Sixth, Praising own sheikh and Prayer for him: It is benevolent for the shaykh to bestow praise upon his own shaykh during teaching his narration, as he deserves it.²¹⁰ Because it is the tradition of the predecessor and scholars. This is supported by a narration from

²⁰⁷ Al-Qur'an, 49:2

²⁰⁸ Ibn al-Ṣalāh, *Muqaddima Ibn al-Ṣalāh*, (Beirut: Dār al-Kutub al-Ilmiyah, 2002), 137

²⁰⁹ Muhammad 'Amīn al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 69

²¹⁰ Ibid.

(‘Āṭā’ b. Abi Rabāh), whenever, he narrated from Ibn ‘Abbās he says:²¹¹ *Haddathani bahr*²¹². Imām Waki‘ said: He used to say, Sufyān (*al-Amīr*)²¹³ narrates to us It is also important and part of the etiquette to pray for the shaykh whenever his name or context comes up. Iḥsān was a great figure in this instance. It is because, he would praise upon his shaykh during his narration from them or during teaching to the students.

4.5.2: Ethics of the Students

There are praised characters and manners for the students, which lead them to be successful in this transitory world and in the hereafter. Ibn Ṣalāh and al-Suyūṭī suggested to students nicely in their authorships in this regard. In the same manner, Iḥsān drew some important ethics for the students which are given below:

First, Purification of Intention: Ibn Ṣalāh said: “The best way to attain purification of the heart is that as we narrated from Abī ‘Amar b. Nujayd, when he asked Abū Ja‘far Ibn ḥamdān and both of them were righteous persons. When he asked Ḥamdān “By which intention, we will write al-Ḥadīth? Eventually, he replied that “Don’t you think that, because of the remembering of righteous person come down mercy?” He said: Yes. Then Ḥamdān said that, the Prophet Muhammad (pbuh) is the head of the righteous persons.

Second, Showing reverence and respect to the teacher: Iḥsān said “Student should show respect and reverence to the teacher this is because of the prestige of ḥadīth and

²¹¹ Ibn al-Ṣalāh, *Muqaddima Ibn al-Ṣalāh*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2002), 137

²¹² Literally; its mean is the ocean of knowledge. It is indeed a kind of title given to any certain scholar in order to show his sufficient expertise in related field.

²¹³ Literally; *Amīr* is the one who is in power. The *amīr* chief of believers in ḥadīth means the head of the scholars of ḥadīth. Technically, it is the highest title of *muhaddithūn*, given to one who has retentive and perfect memory and deep knowledge about the science of ḥadīth and defects. This title is for a person who has extensive knowledge of most ḥadīths in such a way that only a few ḥadīths escape his cognition. This title was given to certain scholars, such as Sufyān al-Thawrī (d.161 A.H), Shu‘bah b. al-Ḥajjāj (d. 170 A.H), and others like, al-Bukhārī (d.256 A.H), Muslim (d.261 A.H), al-Dāruqutnī, (d. 385 A.H); the latest among this group was Ibn Ḥajar (d. 852 A.H). (Abdulla. I & Manas. S.A, *Introduction to The Sciences of Ḥadīth*, (Kuala Lumpur: IIUM Press Gombak, 2015),26.

knowledge. In the same manner, the student should not create pressure nor cause tiredness to the teacher, because it might deprive him from the blessing of knowledge”.²¹⁴ And Mughīrah said that “We used to fear (by respect) Ibrāhim as people fear the king”. Imām Bukhārī said: “I have never seen anybody who shows respect for *muhaddīthin* like Yahya b. Ma‘īn”.²¹⁵

Third, Action according to knowledge: Al-Qur’an chronicles the best examples of those who do not act according to knowledge he knows. Almighty Allah (swt) says: “The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not).”²¹⁶ And the famous shaykh of Imām Shāfi‘ī, Waki‘ b. al-Jarrāh said: “When you want to memorize al-Ḥadīth then practice it in your life.”²¹⁷

Fourth, Continuity in Allah’s remembering (*dhikr*) and praise. Ihsān said, the student of hadīth should practice what he has found in ḥadīth regarding prayer, *Tasbīh* (exalt) and so on from the good deeds and *dhikr* (remembrance of Almighty Allah). This is because, this kind of ethics increases blessing in knowledge and is the way of achieving divine knowledge. Almighty Allah says: And fear Allah and Allah teaches you. And Allah is well acquainted with all things”.²¹⁸ Especially, sending lots of peace and blessings upon Prophet Muhammad (pbuh) is highly recommended because it sharpens our mind and increases memory.²¹⁹

²¹⁴ Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 69

²¹⁵ Al-Ṣuyūṭī, *Tadrīb al-Rāwī fī Taqrīb al-Nawawī*, (Cairo: Dār Ṭayyibah, 2010), 2:141.

²¹⁶ Al-Qur’an, 62:5

²¹⁷ Nur al-Din ‘Itr, *Manhaj al-Naqd fī Ulūm al-Ḥadīth*, (Damascus: Dār al-Fikr, 1981), 193.

²¹⁸ Al-Qur’an, 2/282

²¹⁹ I have seen many lecturers and scholars of Al-Azhar University who sent lots of peace and blessing upon Prophet Muhammad (pbuh). Especially, when they forget anything they start to make *Salawāt* until they remember what they intended to say.

Fifth, Avoiding shyness and arrogance in attitude: Iḥsān said: “Student should not deprive himself from the benefit of knowledge by shyness and arrogant attitude.”²²⁰ It was because of the odious effects of these two traits that he forbade the students from losing the advantage of acquiring and spreading knowledge. Ibn Ṣalāḥ said: “we have narrated from Imam Mujāhid, he said: “Shameful and arrogant person cannot learn”²²¹ This is why, a student should not have these two bad qualities which are an obstacle to gain knowledge.

Sixth, Understanding, regulating and specifying: A student of hadith should be careful about narrating and carrying hadith. He should be very confident, strict and doubtless about the lesson or hadith he took from his shaykh. Accordingly, he should have enough knowledge and studied enough about verification of what he heard from the shaykh. He should not depend on the listening without adjustment, specifying and setting. In the same way, he should not have illusion about what he heard, wrote or narrated from the shaykh.

Seventh, The importance of authoring and reviewing the books of aḥādīth: A student of ḥadīth studies should study the books of aḥādīth, manuscript, commentary and other related books. Accordingly, he should revise the books of school of thoughts, so that he will be able to understand the deriving of different thoughts. After having sufficient skills in this field, he should start writing and reviewing the books, especially, the book of ḥadīth and its sciences. This effort will be beneficial for his life, both in this life and in the eternal life. As it is promised in the Holy ḥadīth, The Messenger of Allah (pbuh) said, “When a man dies, his deeds come to an end, except for three: A continuous

²²⁰ Iḥsān., ibid

²²¹ Ibn al-Ṣalāḥ., ibid.

charity, knowledge by which people derive benefit, virtuous descendant who prays for him”.²²²

Based on the previous discussion, we found that Iḥsān identified and encouraged the ethics and qualities for both teacher and student like many other previous and contemporary scholars. Indeed, there are many lessons for readers in this regard, because this kind of ethics is suitable not only in Islamic society, but also in a secular society. Moreover, what happens around the world such as a mass shooting in the educational institute, rape, gang rape, bully, child abuse, sexual abuse by teachers, torturing teachers by students or students by teacher and so on are happening because of the absence of those ethical values among some students and teachers. This is why, it can be concluded that what Prophet Muhammad (pbuh) left for us in terms of ethical lessons more than 1400 years ago is suitable and perfect even in this modern era for both students and teachers.

4.6 His Benefits to the Students and the Scholars of the Ḥadīth

Iḥsān was awarded several *sanad al-Ḥadīth* (license of the ḥadīth) from the prominent local and international ḥadīth scholars. All those licenses are authentic and connected with an unbroken chain.²²³ In fact, this tradition has been originated from the Messenger of Allah and still remains unbroken. Upholding this tradition, his students are also conducting the same thing. Most of his students of the ḥadīth who have been taught ḥadīth and awarded a license by him are still alive. They are contributing to carry his legacy forward.

In Addition, in *Fiqh al-Sunan wa al-Athār*, Iḥsān linked two vital knowledges of Islamic Shari‘ah, namely, the knowledge of Ḥadīth and the knowledge of Fiqh. So,

²²² Zaki al-Din al-Mundhiri, *Mukhtasār Sahih Muslim*, ed. Nāṣir al-Din al-Bānī (Beirut: Maktabah al-Islami 1987), vol. 2:264.

²²³ Muhammad Aminul Haque, *Muftī Sayeed Muhammad Amimul Ihsan: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002), 44.

many students are learning this book in order to develop their skills in these knowledges. Similarly, some reputed madrasahs in Bangladesh have started some programmes in order to teach Islamic knowledge and heritage. An example of such programmes, includes, Diniya and Takhsis section²²⁴ for reviving and increasing knowledge and spirit.

Apart from Ihsan's benefits on local students and scholars, many international students and scholars have also been influenced by his contribution in ḥadīth studies. A brief discussion of his benefits over local and international academia is given below.

4.6.1 Benefits on the Local Students and Scholars

There are many students and scholars who are amazed and benefited by Ihsān's contribution in ḥadīth studies. As *Fiqh al-Sunan wa al-Athār* and *Mizān al-Akḥbār* are considered as ideal and ones of the major compilation books of Ḥadīth and its Sciences in Bangladesh for a couple of decades. Thus, many students have directly and indirectly benefited and influenced by these authorships. Beginning from 2001, besides following the curriculum of the Bangladesh Madrasah Education Board, some reputed Madrasahs started a private programme, namely Diniya and Takmīl Class²²⁵, designed in order to revive *Turāth al-Islam* (Islamic Heritage) and Islamic ethics. *Fiqh al-Sunan wa Al-Athār* was selected as an important book of ḥadīth studies for the programme. For a record, one of the students²²⁶ of that programme has memorized all the 3000 ḥadīth in the book of *Fiqh al-Sunan wa Al-Athār*. In the same way, there are many other students of this programme who are continuing and practising the same thing. The student who

²²⁴ In 2001, in order to revive Islamic Education, one of the reputed Marasah in Bangladesh namely Sarsina Darus Sunnah Kamil Madrasah opened a private course namely Diniya Section/ Class. Currently, more than 900 branches have been opened under this institution across the country. In the same mannar, one of their reputed Madrasahs in the capital city of Dhaka, Bangladesh, Darunnajat Siddiqia Kamil Madrasah has initiated the same programme, namely, *Takhsis* or specialization Class. In this course, Ihsān's book of the ḥadīth *Fiqh al-Sunan wa al-Athār* has been chosen for learning and memorization.

²²⁵ Ibid.

²²⁶ This is one of the outstanding students of Darunnajat Siddiqia Kamil Madrasah. His name is Zubair Ahmed. He has passed his Dakhil (equivalent to the secondary school) central exam with CGPA 5.0 out of 5.0 recently. Besides his study in this level he memorizes ḥadīth of the *Fiqh al Sunan wa l-Athār* under the Takmil Programme. Finally, within one year he memorized all 1579 Ḥadīth of *Fiqh al Sunan wa Al-Athār*.

memorized all the 3000 ahādīth was praised and awarded by many organizations and scholars. Another local student who has been influenced by the *Fiqh al-Sunan wa Al-Athār* is Muhammad Saiful Islam bin Rafiqul Islam,²²⁷ who annotated on *Fiqh al-Sunan wa Al-Athār* in Arabic.

4.6.2 His Benefits on International Students and Scholars

Apart from the local students and scholars, international academia also highly appreciated Ihsān's contribution and influenced by his authorship. One of his international students who is known as a litterateur and poet, Mahfuzul Karim²²⁸, was impressively influenced by Ihsān's legacy in Hadīth Studies; especially, his contribution in authoring *Fiqh al-Sunan wa al-Athār*. As such, he expressed his impression by poem as follows:

أعظم بما ألفت من سنن الهدى * ونظمت من در تلوح وتزهر

نفحت كل رواية بدراية * فقيهة حتى الغوامض تظهر

ونثرت منح فقاهاة حنفية * في حسن تبين كدر ينثر

The gist of this poem is: “What a superlative authorship you have authored from the guidance of the Messenger of Allah! And you have arranged it like the pearl which is looming with blossom. You have bestowed every narration (*riwāyah*) by your knowledge (*dirāyah*) of the Fiqh. As a result of it, every ambiguous thing appears

²²⁷ A Phd candidate in Qur'an and Sunnah department, IIUM, Gombak, Malaysia.

²²⁸ Muhammad Aminul Haque, Mufti Sayeed Muhammad 'Amim al-Ihsan: Jibon o Obodan, (Dhaka: Islamic Foundation Bangladesh, 2002), 252.

easily. Moreover, you have strewed your contribution to the learning of Fiqh al-Ahnāf with such a wonderful explanation like the spreading pearls.” This wonderful poem of his student proves that how he was amazed and influenced by the life and contribution of Muhammad ‘Amīm al-Ihsān. He was able to make himself as a mentor and a great model for millions of students from across the globe. In fact, he was a pioneer in authoring books of hadīth studies in the land of Bengal.

Renowned Al-Azhar Hadīth scholar Dr. Sa‘ad bin Sa‘ad Jāwish²²⁹ gave a long preface for Fiqh al-Sunan wa al-Athār. In this preamble, he says, “May Almighty Allah have mercy on Muhammad Amīm al-Ihsān and reward him the best reward on behalf of Islam for his outstanding efforts to serve Islam through this book. And as a method of writing he has deployed the methodology of *Muḥaddithīn* (Ḥadīth Scholars) in this book. First, he gave the title of the chapter then he narrated and collected the hadīth related in this regard.”

Moreover, he indicated to the *Darajāt al-Ḥadīth* (Rank of al-Ḥadīth) by virtue of authenticity and weakness. Similarly, he used to mention the scholars’ comments and views in the footnotes. As such, readers and researchers can easily understand the intention of the author and the rank of hadith utilized for those chapters. This is, in fact, the style of reputed scholars in their authorships. He has quoted the references from the books of ḥadīth, and then he added his explanatory comments in the footnotes. In the similar vein, he used to analyze and criticize the position of the narrators and their narrations by following the method of *al-Jarḥ wa al-Ta‘dīl*. He used to quote and give references from the most famous and trustworthy sources. When he quoted he used to quote from the top of the early famous sources of ḥadīth and the biography and authorship of its scholars in the related field; such as Yaḥya ibn Ma‘īn, Abī Ḥātim, al-

²²⁹ Dr Sa‘ad bin Sa‘ad Jāwish is a renowned scholar in Islamic sciences. Currently he is a lecturer at the department of al-Qur’an and al-Ḥadīth, Faculty of Usuluddin, Al-Azhar University, Cairo, Egypt. This preface has received from him on 10th June 2012 by the reviewer Saiful Islam bin Rafiqul Islam. Dr Saad Jāwish is also known as a very kind and humble lecturer to the students of Al-Azhar University.

Dhahabī, al-Mizzī, the great scholar of Islam Ibn al-Ḥajar al-Asqalānī, Dār Quṭnī, Ibn Ḥibbān, Imam Aḥmad, al-‘Ujailī, al-Nasā’ī and so on.

Indeed, Muḥammad ‘Amīm al-Iḥsān al-Mujaddadī has plunged into the depths of references of and brought this pearl and treasures for use and left for the Islamic nation an enlightened work and legacy. Whenever any reader will read it he will pray for him for the best reward and full of blessing from almighty Allah for him, because Almighty Allah always shows his blessings and kindness to the kindest person.

Another al-Azhar-based famous Ḥadīth Scholar Dr. Usama al-Sayyīd al-Azhari²³⁰ gave a wonderful *Muqaddimah*²³¹ (foreword) in this book. He said that towards this book in which he was honored to give a preamble, it opens such an opportunity for him where he was able to monitor and follow up the rules and methodology of prophetic sciences in Bangladesh.

At the end of the preface he said that when dear brother Saiful Islam bin Rafiqul Islam, who had worked hard for this book and may Almighty Allah bless him capability for this, asked him to write one of the preludes for this then he took a glance on this book, and finally he found that the book is very comprehensive and beneficial which contains different kinds of definition and terminology of prophetic sciences. Moreover, the book was also suited to teach in legible letters. He prayed that Almighty Allah shows his abundant mercy to the author of this book.

²³⁰ Sheikh Usama Al-Sayed Al-Azhari is an Azhari scholar, preacher, an academic and a Senior Fellow of Kalam Research & Media. He teaches Hadith, Logic, and Islamic Creed at the renowned Al-Azhar Mosque’s Riwaq al-Atrak in Cairo, Egypt. He also holds a teaching post in the Faculty of Usul al-Din and Da`wah at Al-Azhar University, Egypt. He is considered to be one of the most influential voices calling for and working towards reaching new understandings founded on the Islamic tradition and in ways that accommodate the contemporary condition. In this regard, he has presented a number of original and fresh ideas attempting to renew authentic Islamic outlooks, through his publishing and scholarly contributions. Some of the ideas include creating a relational map of Shari’ah sciences, and their relationship with other circles of sciences, creating “Islamic hermeneutics”, reviving the tradition of auditing religious sciences and transmitting them through a chain of transmission as a criterion of authenticity, the Qur’anic accommodation of different civilizations, among others. Source: retrieved from <http://themuslim500.com/profile/al-azhari-sheikh-usama-al-sayyid>

²³¹ This wonderful preface has received from him by the reviewer on May 2011.

Therefore, the discussion above shows that local and international students and scholars have been influenced by Iḥsān's authorships in Ḥadīth studies. In addition, he was an undisputed ḥadīth scholar in Bangladesh for this era and leave the trail of an enduring legacy. His book of ḥadīth was a mandatory subject of the Madrasah Education in Bangladesh since 1972 to till to date. As a result of it, most of the contemporary ḥadīth scholars and students in the land of Bengal implicitly or explicitly benefited from his authorships of the ḥadīth studies. In the similar vein, international academia is also praiseful of his efforts and help promote his legacy in the field of ḥadīth studies. Thus, there remains no doubt that this pioneer in ḥadīth sciences remains a luminary in Bangladesh, the Indo-Pak subcontinent and beyond, and receives great recognition for his sterling endeavors many decades after his death.

4.7 His contribution in the Ḥadīth Studies by his Authorship

Fiqh al-Sunan wa al-Athār is connecting three kinds of Islamic knowledge, such as knowledge of Fiqh, knowledge of Ḥadīth and the knowledge of the sciences of Ḥadīth. The study already highlighted sufficient discussion on *Fiqh al-Sunan wa al-Athār* earlier. Apart from *Fiqh al-Sunan wa al-Athār* he authored another book of ḥadīth in Urdu language namely *Tarikh e Ilmul Ḥadīth*.²³² In 1945 the governing body of Kolkata Alia Madrasah proposed to teach the history of the knowledge of Ḥadīth and the knowledge of Fiqh for the students at Kamil section (Master level). Finally, in 1948, Madrasah Alia Dhaka implemented that proposal and Muhammad 'Amīm al-Iḥsān was requested to teach that subject. He wholeheartedly accepted their request and continued the teaching of the history of al-Ḥadīth and Fiqh with the satisfaction and happiness. In order to teach these two subjects, he used to work very hard in collecting references. Moreover, he used to explain very hard and deep knowledge by very simple

²³² This book written in Urdu language and it was first published from Karachi, Pakistan in 1952. The second edition of it was in 1960 and 3rd edition was from Dhaka in 1980. Finally in 2012, Luqman Ahmad amimi has translated this book from Urdu into Bengali.

explanation. After teaching successfully for a couple years in Alia Madrasah Dhaka, all of his lectures have gathered and finally published as a two individual books in Urdu language namely Tarikh e- ‘Ilmil Ḥadīth (The History of the Knowledge of Ḥadīth) and Tarikh e- Ilmil Fiqh (The History of the Knowledge of Fiqh) respectively.²³³ However, Tarikh e-Ilmil hadīth has contributed in the development of hadīth studies in Bangladesh. Because through this book the students of al-Ḥadīth learned following things:

- i. The origin of the study of al-Ḥadīth from the period of the Messenger of Allah (pbuh) until the era of Iḥsān.
- ii. The information of authorships in ḥadīth studies and the Ḥafīz al-Ḥadīth (memorizer of Ḥadīth) in different era.
- iii. The methodology of two famous Imams, Imam Bukhārī and Imām Muslim in collecting Hadīth in their *Ṣaḥīḥān* (ṣaḥīḥ al-Bukhārī and ṣaḥīḥ Muslim).
- iv. The history of the narrating hadīth and explaining hadīth, the introduction and the contribution of the different *muḥaddith* (ḥadīth scholar) in different era.
- v. Discussion related to the sciences of hadīth such as: Foundation of Ḥadīth, the knowledge of *al-Nāsikh* (abrogation) and *al-Mansūkh* (abrogated), *Ilm al-Takrij al-Ḥadīth* (the science of citation and extraction of al-ḥadīth), *Ilm al-Isnād* (knowledge related to the chain of al-Hadīth) and so on.

However, in order to development of the Hadīth studies and its sciences, he has authored other books of Ḥadīth. A brief discussion of that contribution is given below:

²³³ Muhammad Aminul Hoque, *Mufti Sayeed Muhammad Amimul Ihsan: Jibon o Obodan*, (Dhaka, Islamic Foundation Bangladesh, 2002), 199.

4.7.1 His Contribution towards Ḥadīth by editing (*tahqiq*) of the Main Source of the Ḥadīth (*Sunan Abī Dāwud*)

It is obvious that, there are many contemporary and previous hadīth scholars used to make *tahqiq* (editing) in any certain books of ḥadīth. Such as, *Riyād al-Ṣaliḥin* edited by Māhir Yāsin al-Faḥal, *Musnad al-Imām Aḥmad bin Ḥanbal* edited by Aḥmad Muḥammad Shākir, *Nukhbat al-Fikr* edited by Nur al-Din ‘Itr, *Zafr al-Amāni* edited by ‘Abd al-Fattāḥ Abu Guddah, *Sunan Abī Dāwud* edited by Shu‘aib al-Arnawūṭ and so on. Upholding this tradition, Muhammad ‘Amīm al-Iḥsān also showed the same effort. He fully edited *Sunan Abī Dāwud*. Moreover, in the beginning of the book he wrote a wonderful *Muqaddima* (preamble). At the beginning of the edition of *Sunan Abī Dāwud*²³⁴ he has written a wonderful foreword regarding *Sunan Abī Dāwud*. He highlighted five things in this prelude. Firstly, he showed a great respect and love for acquiring and spreading the knowledge of the Ḥadīth in the rest of his life. In the opening of this prelude he emphasized about the importance and virtue of the seeking knowledge, especially, the virtue of the Ḥadīth studies. As a result of it, in the first part of the preamble, he spoke about the virtue of the knowledge of al-Ḥadīth by his own poem²³⁵

فإنما أحييت في الدنيا نبي الله صلى الله عليه وسلم *
فإنما أحييت في الدنيا نبي الله صلى الله عليه وسلم *
فإنما أحييت في الدنيا نبي الله صلى الله عليه وسلم *
فإنما أحييت في الدنيا نبي الله صلى الله عليه وسلم *

“The knowledge of al-Ḥadīth is the way of being accepted to the Prophet Muhammad (pbuh), so spend your valuable lightening time in learning ḥadīth as you can be fortunate and honored person”. Secondly, he has done a brief discussion about the study of Ḥadīth, style of receiving Ḥadīth, the major books related to this field, et cetera. Thirdly, a concise discussion of origin and the history of al-Ḥadīth, its compilation,

²³⁴ Abī Dāwud al-Sajistānī, *Sunan Abī Dāwud*, ed. Muhammad ‘Amīm al-Iḥsān, (Karachi, Mir Muhammad Kutub Khana), 2. A copy is available at the Central Library of International Islamic University, Gombak Malaysia since 3rd September 1987.

²³⁵ Ibid.

some valuable information of *Ṣiḥāḥ Sitta* (six authentic books of ḥadīth) and their quality and class. Fourthly, he spoke about the short biography of Imām Abu Dāwūd and lastly he mentioned some valuable information and unique aspects of *Sunan Imām Abī Dāwud*.

In addition, in terms of editing this book he has cleared the unclear meaning in the footnotes. Because, there are many words and sentences cannot be easily understood by the readers during the study of this valuable book. However, Iḥsān's effort in this regard was very praiseworthy due to his simple explanation for blurry words. Similarly, he used to extract and discuss some issues related to the *Fiqh al-Ḥadīth* of this Sunan.

In the similar vein, he used to mention the status of the narrators and their narration. The main task of Iḥsān upon editing this Sunan is that avoiding puzzle and making the meaning of ḥadīth clear and understandable. Indeed, his effort in editing and giving *muqaddima* for Sunan Abī Dāwud greatly contributed in the development of the ḥadīth studies. As a result of it, the future student and scholar will get satisfactory knowledge in editing and writing *muqaddima* for the books of ḥadīth.

4.7.2 His Contribution to the Science of Ḥadīth by *Mizān al-Akḥbār*

It is one of the renowned books on the science of ḥadīth in Bangladesh. As It is known to us that Imām Ibn al-Ḥajar al-Asqalānī wrote one of the famous books on the science of ḥadīth *Nukḥbat al-Fikr*, but in this book there is no apparent discussion of the foundation of the ḥadīth according to the Ḥanafī Madhhab. However, in order to fill that gap, Iḥsān authored this book in the science of ḥadīth *Mizān al-Akḥbār*. As he said, apart from the discussion of the rules and regulations of the ḥadīth scholars in the science of ḥadīth I have also mentioned the Ḥanafī scholar's rules and methods in this regard.²³⁶ The first published of *Mizān al-Akḥbār* as a *Muqaddima* of *Fiqh al-Sunan wa al-Athār* was from Kolkata in 1941. Later on, when its demand increased more rapidly,

²³⁶ Muhammad 'Amīm al-Iḥsān, *Ta'rifāt al-Funun wa Hālat al-Musannifin*, (Dhaka: International Translation Board, 1960), 369

then it was published as an individual book on the science of ḥadīth, namely *Mizān al-Akḥbār*. Moreover, he wrote a wonderful commentary for *Mizān al-Akḥbār* namely *My'ār al-Athār*. Finally, it was published from Dhaka in 1952.

In addition, It is obvious that the knowledge of the science of Ḥadīth is very essential in understanding Ḥadīth Studies. Nobody will be able to understand the appropriate meaning of the ḥadīth except the realization of the science of ḥadīth. It can be considered as the foundation of the knowledge of Ḥadīth. In Bangladesh, approximately 600000 students participate in the Alim Exam (equivalent to higher secondary level) from more than 9500 different madrasahs in every year.²³⁷ This is in fact a huge number of students are studying *Mizān al-Akḥbār* as a book on the science of ḥadīth. Because, it is a mandatory subject for the student of this level. In the same manner, the teacher of the ḥadīth and its sciences have been teaching *Mizān al-Akḥbār* for a couple decades. Because prior to the independence of Bangladesh in 1971, this book is considered to be most dominant books of ḥadīth in the syllabus of the Madrasah Education Board, Dhaka, Bangladesh and still remaining unchanged. However, some of the reasons of his influences by this book are given below:

First, Simplicity and Inclusiveness: Iḥsān authored this book of the science of ḥadīth with an easy and comprehensive manner. As a result of it, the readers can easily understand its subject and object. As he said that, This is a concise and accurate book of ḥadīth sciences. I have gathered here the important benefits related to the sciences of Ḥadīth.²³⁸ Similarly, he has discussed all aspects of the '*Ulūm al-Ḥadīth* with like other scholar of al-ḥadīth. But he has never extended any topic for the fear of prolongation and paradox. He just highlighted all of the basic issues and the discussion of the

²³⁷ Abdullah. A, Raisuddin. A.N.M & Suleiman H. *Bangladesh Educational Assessment: Pre Primary and Primary Madrasah Education in Bangladesh*. (Washington, D.C: USAID, 2004), 3.

²³⁸ Muhammad Amīm al-Iḥsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam bin Rafiqul Islam, (Beirut, Dār al-Kutūb al-ʿIlmiyah: 2014), 38.

sciences of Ḥadīth. Consequently, everyone can be benefited from this unique and comprehensive book of the science of al-Ḥadīth.

Second, Comparison with other Madhhab: One of the unique thing about the studying this book is that making comparisons between the Iḥsān's madhhab with another madhhab. As the majority of the people of Bangladesh follows the tradition of the Madhhab al-Aḥnāf then the both student and the teacher of al-Ḥadīth are deeply influenced by Iḥsān and his authorship in this regard. Accordingly, they are getting sufficient knowledge in terms of making comparisons between different madhhab in a matter of *'Ulūm al-Ḥadīth*.

Third, Adequate knowledge about narrators and their narrations: Through this book they are learning the conditions and the qualifications of the narrators of al-Ḥadīth. Moreover, the book also providing the satisfactory information about the category of the narrators and their narrations.

In the same way, by this book both of the students and scholars of ḥadīth and its sciences getting ample skill in terms of the judgement over narrators and their narration. In fact, it is one of the exclusive book in order to identify and justify authentic ḥadīth from a weak or fabricated ḥadīth. Furthermore, it helps to the reader in learning the terminologies of *'Ulūm al-adīth*, kinds of ḥadīth, status and the quality of the narrators, ethics of the teacher and student, *'Ilm al-Riwāyah* and *'Ilm al-Dirāyah* and so on. Indeed *Mizān al-Akḥbār* is a simple, easy and concise book on the science of ḥadīth. As a result of it, many students and the scholars of ḥadīth in Bangladesh get benefits from it for a couple decades.

4.8 Benefits of his Book of Ḥadīth in Different Aspects of Life in the Society of Bangladesh

It is obvious that, *Fiqh al-Sunan wa al-Athār* is greatly contributing to the development of the knowledge related to the worshiping of Almighty Allah. Muslim should educate themselves perfectly before devotion to the Lord Almighty. In his lifetime, he used to lead Jumu‘ah prayer and deliver Friday sermons in the National Mosque Bayt al-Mukarram Dhaka, Bangladesh.²³⁹ Upon delivering his Friday sermons he used to quote many aḥādīth from his book books of aḥādīth. Similarly, his informative and knowledgeable book regarding Jumu‘ah sermons, namely *al-Khuṭbat li al-Jumu‘at* is vastly filled up by plenty of ḥadīth from *Fiqh al-Sunan wa al-Athār*. Such as ḥadīth related to the imān (believe), purification, prayer, fasting, charity, pilgrimage and many other aspects related to worshiping Allah.

Moreover, Iḥsān was very concerned about the ethical issues in every sector of human life. His ethical guidelines to the students and the teachers have drawn a practical and wonderful way of increasing ethical values. The study already discussed about it previously. Similarly, Based on his ethical guidelines some of contemporary ethical problem in Bangladesh solved. As, in recent years, some of ethical and social destructions are being observed in Bangladesh. Such as, Eve Teasing problem, porno addiction among the teenagers, sexual harassment by classmate, teachers or colleagues, gay sex and so on.

In order to protect human character from this kind of ethical and social disaster *Fiqh al-Sunan wa al-Athār* shows the best ethical guidelines to protect human character and the society. Like, Eve-Teasing Problem: Eve-Teasing is normally meant as teasing a girl or woman. “Eve-Teasing” refers to public sexual harassment or street harassment to a girl

²³⁹ Muhammad Aminul Hoque, *Muftī Sayeed Muhammad ‘Amīm al-Iḥsān: Jibon o Obodan*, (Dhaka: Islamic Foundation Bangladesh, 2002), 68

by a boy, when it turns into a serious issue.²⁴⁰ Day after day it is becoming an alarming threat to the society of Bangladesh. Many girls are likely to stop their study because of this ethical and social fear. In the current development context, Eve-Teasing is being recognized as formidable challenges to women's mobility as well as to the overall development of the society.²⁴¹ The number of victims in this regard is increasing rapidly.

The category of the people who are involved in eve-teasing they are varied into several categories. According to Irin Khan²⁴² an international spokesman says "the eve teasers are school students, college students, university students, jobless young man, rickshaw pullers, street traders, bus drivers, bus conductors, labors, security guards, etc are involved in eve teasing."²⁴³ Nevertheless, there are many reasons to happen this curse. Such as, lack of religious education, neglectful about religions, alcoholism and drug addiction, unfair dress, loosing ethical values, growing up in an extreme society, lack of ethics education, integrated with unethical people and friends, lack of respect for the opposite gender, disobeying guideline of the Prophet and so on. Finally, there should be a sustainable guideline and rules to be followed in order to overcome this ethical disaster.

And *Fiqh al-Sunan wa al-Athār* is undoubtedly an ideal and perfect tools to treat this hateful ethical catastrophe in Bangladesh. Because, it is known to us that the Hadīth is the interpretation of the Holy Qur'ān and the solution of every single issue and problem was guided there. For instance, in the Book of *Hudūd* (limits) he stated one hadīth regarding virtue of ethics, Sahl bin Sa'd reported: The Messenger of Allah (pbuh) said, "Whosoever gives me a guarantee to protect what is between his lips and

²⁴⁰ Ibid., 4

²⁴¹ Islam, M.A & Amin, T. (2016) Eve Teasing in Bangladesh: An Overview. IOSR Journal of Humanities and Social Sciences, 21: 2

²⁴² Ibid.

²⁴³ Ibid.

what is between his legs, I shall guarantee him paradise.”²⁴⁴ This Hadīth drew a unique guideline for Eve Teaser. Because there is a unique inspiration for them in order to protect their character. Because if any person follows this prophetic prediction, then ultimately it will protect himself from the ethical destruction and anger of the people. Finally, he will be rewarded in hereafter. Indeed, it is such kind of wise advice of the Prophet (pbuh) to us because any kind of forbidden action happens either by tongue or body. And eve-teasing also occurs sometimes by orally or physically. Therefore, Ihsān has indicated to that ethical value through *Fiqh al-Sunan wa al-Athār*.

In addition, the book also discusses regarding the virtue of truthfulness, honesty, animal ethics, virtue of showing mercy to any creation and so on. As a result of it, Bangladeshi scholars, Islamic preachers, imāms of mosque are getting beneficial and suitable knowledge in terms of conveying proper and ideal messages to the people and students.

Furthermore, among the various benefits of the ḥadīth of this book are economic benefits. Because, in the Book of Sales there are many ḥadīth related to business, Ethics of the businessman, marketing and business contract. In the same way, there are another book in *Fiqh al-Sunan wa Al-Athār*, namely *Kitāb al-Muḍārabah*. In this regard, he quoted the ḥadīth related to the virtue of *muḍārabah*

As Shaikh says “ *Muḍārabah* is considered to be one of the most preferable modes of Islamic Finance both by earlier contemporary juristic Islamic scholars. Ibn Taymiyyah observed: One of the deliberates on the basic principles would easily conclude that *musāqāt*, *muzār‘ah* and *muḍārabah* are nearer to justice than hire.²⁴⁵ An interesting fact is that the bank bear the responsibility for the good before handover to the client. This is why people are being interested to finance in this sector. As Rafiquel argues that “*Muḍārabah* financing has gained momentum in Islamic banking

²⁴⁴ Ihsān., *Ibid*, 532

²⁴⁵ Shaikh, S.A. (2011) A critical Analysis of Mudarabah & a new approach to equity financing in Islamic finance. MPRA, p.4

operations. For this reason, risk management concentrates on the short term and on attracting credit-worthy borrowers. The bank takes responsibility for the good before it is safely delivered to the client.²⁴⁶ However, it is highlighted in *Fiqh al-Sunan wa al-Athār* under the heading of *Al-sharṭ fi al-Muḍārabah* (the condition of *muḍārabah*). Imām al-Dāruqṭnī narrates that the companion of the messenger of Allah (pbuh) Ḥākīm bin Ḥizām whenever used to invest any money as a *muḍārabah* then he puts the condition for that man. He used to say, do not keep my good in wet places, do not carry it across the ocean, do not come down into molten place and if you do so you will be responsible for the looseness of my good.²⁴⁷

This is just an example which has shown regarding *Muḍārabah*, but there are many other banking issues discussed in *Fiqh al-Sunan wa Al-Athār*. Similarly, hadīth related to a business agreement, trading, investment, agriculture many more issues narrated in this book of hadīth. Thus, the study explore that, apart from the topic related with *‘Ibādah*, *Fiah al-Sunan wa al-Athār* also speaks about the fact related to the *Mu‘āmalah*. In fact, is a unique guideline for social, ethical as well as economical life.

Additionally, Nowadays, there are plenty of social injustice and inhumanity are existing in the society of Bangladesh. Such as, illegal dowry tradition, torturing innocent people, breaking up our social relation, increasing the transaction of usury curse in our society and so on. From the many occurrences of our social disaster the study discusses one of these issues by indicating the solution to get rid from this problem through *Fiqh al-Sunan wa Al-Athār*. Like, Dowry Tradition in Bangladesh. This is one of the most common and the ugliest traditions in the society of Bangladesh. “In Bangladesh, the

²⁴⁶ Islam, R. (2014) Evolution of Islamic Banking and Its salient Features: An Overview. DIU Journal of Business and Economics, 8: 13

²⁴⁷ Muhammad ‘Amīm al-Iḥsān, *Fiqh al-Sunan wa al-Athār*, ed. Saiful Islam bin rafiquel Islam, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014), 652

dowry²⁴⁸ system first emerged in the 1950s and has now almost fully replaced the traditional system of dower, making it the only Muslim country in which dower is really observed and dowry is almost universally practiced. Among Muslim majority countries, marriage transfers from the bride's side are only commonly observed in Pakistan and Bangladesh."²⁴⁹ It is creating so many injustices and unrest in the family life of the society of Bangladesh. Especially, poor family is the main sufferer from this social curse. For a couple decades dowry traditions caused many, violence, suicide, divorced, physical torture, defamation and even worse than is murdering the bride by the groom and his family. Shahnaz Huda argues that "The institution of dowry is held responsible for violence against women, ranging them from non-violent forms of mental torture, such as constant threat abandonment and divorce, to physical acts of violence, beating or even murder. Suicides of young married women are also attributed to dowry demands. Beginning from the early 1970s and up to the present, dowry demands are cited as a major cause of violence against women, as well as the suicides by the women themselves."²⁵⁰ This kind of social sickness is generating long term harm due to so called social custom (*somajer niyom*) in Bangladesh. Even worse than, sometimes rich and educated people also practices this illegal and hateful custom. Consequently, poor people badly suffer to uphold same tradition like rich people. As Shahnaz Huda says that "One of the most popular justification for giving as well as taking dowry is that it is the practice of society (*somajer niyom or somajer chol*), in other word social custom."²⁵¹ However, in order to rescue the society of Bangladesh from this dirty custom, people should have sufficient knowledge about the proper custom of marriage according to Islam. Moreover, there should be some sorts of strong act of punishment in

²⁴⁸ Technically, the term "dowry" encompasses all marriage payments transferred from the bride's family to the bride or groom, whereas "groomprice" is a payment from the bride's family to the groom's parents.

²⁴⁹ Ambrus., A, Field., E & Torero., M. (2008) Muslim family law, prenuptial agreements and the emergence of dowry in Bangladesh, *Quarterly Journal of Economics*, 2

²⁵⁰ Huda., S. (2006) Dowry in Bangladesh: Compromizing women's rights. *Journal of South Asia Research*, 26:12

²⁵¹ *Ibid.*, 9

favor of *shari'ah* law and civil law to overcome this difficulty. In Bangladesh majority of the people follow the Hanafī School of Thought. Therefore, *Fiqh al-Sunan wa Al-Athār* is playing a vital role to overcome this social injustice and inhuman activities. Because, the local mufti of Bangladesh delivers related fatwa from *Fiqh al-Sunan wa Al-Athār*.

In this book Ihsān wrote an individual chapter regarding Dowry. In this chapter he described the virtue of giving dowry to bride by groom. Similarly, he warned the men about the sin and the punishment for not giving dowry to their wives. “It was narrated from Ibn Mas‘ūd, that he was asked about a man who married a woman, but did not name a dowry or consummate the marriage before he died. Ibn Mas‘ūd said: “She should have a *mahr* like that of women like her, no less and no more.”²⁵² This narration shows that women should get their dowry from their husbands even they die or did not intercourse with them. Accordingly, there is another narration indicating the obligation of giving dowry to the wife. Zaid bin Thābit narrates that the prophet (pbuh) said: Whenever a man intercourse with his wife and shut down her cloth then dowry will become obligatory on him.²⁵³

According to the Islamic legislation giving dowry to the bride is obligatory for the groom. This is, in fact an important obligatory Islamic tradition to be followed by the groom before or after getting any physical contact with her. Although, Islamic law obliged to the men to give dowry for women during or after marriage; but unfortunately in Bangladesh this tradition is almost absent and even worse that the bride have to give a dowry to the groom instead of him. This is indeed a complete humiliation, injustice and unethical for any society in any era. However, religious teachers, muftis, khatīb of

²⁵² Muhammad ‘Amīm al-Ihsān, *Fiqh al-Sunan wa Al-Athār*, ed. Saiful Islam, (Beirut: Dār al-Kutub al-Ilmiyyah, 2014), 475

²⁵³ Akhter, Z. (2013) Eve-Teasing, Tears of The Girls: Bangladesh Open University towards Women International Empowerment. *Women Online Journal of Distance Education*, 2: 4

jumu‘ah sermons constantly encourages people to follow and practice of the ḥadīth of *Fiqh al-Sunan wa al-Athār* in this regard.

4.9 Concluding Remarks

From the foregoing discussion, it appears that, Iḥsān’s effort in the development of the ḥadīth studies in Bangladesh was so remarkable. In order to promote ḥadīth studies, he adopted a number of methods. Therefore, his field of spreading ḥadīth was so extensive. Similarly, his ethical guideline to the students and the teacher has brought a new dimension in learning Islamic ethics. Moreover, the influence of *Fiqh al-sunan wa al-Athār* in different aspects of life is creditable.

University of Malaya

CHAPTER 5: CONCLUSION

5.1 Conclusion

This chapter summarizes the findings of this study. The foremost purpose of this study is to examine—in depth—the contribution of Muhammad ‘Amīm al-Iḥsān towards the development and propagation of Ḥadīth Studies as well as highlighting the methodology employed by him in the celebrated book of ḥadīth *Fiqh al-Sunan wa al-Athār*.

The first chapter examined the remarkable and educative biographical accounts of Muhammad ‘Amīm al-Iḥsān, his lineage, upbringing, environment he grew up in, his influences, etc. As a result of his tenacity, dedication towards the sacred sciences, and by the grace of Allah, he emerged as one of the most influential ḥadīth scholars in Bangladesh in the 20th century. It was further clarified that he had spent his entire life seeking and spreading knowledge; especially the knowledge of Ḥadīth and its branches of the sciences. Similarly, the findings further show his voluminous authorships in various disciplines of knowledge. Throughout the course of this study, the researcher has discovered that Iḥsān authored more than 250 books, manuscripts, commentaries and explanatory treatises in several disciplines of knowledge. Through this study, the researcher revealed the number of books which have been published, those that remain unpublished, or have been missing.

The second chapter described the methodological *riwāyah* and *dirāyah* which he had utilized in his distinguished book of Ḥadīth *Fiqh al-Sunān wa al-Athār*. The main inspiration behind the book was to spread the knowledge and wisdom of prophetic guidances to the lay persons as well as theologically trained people. This study noted that Iḥsān shaped this book, like the book of Fiqh. In the process, he had gathered all of the aḥādīth used by ḥanafī scholars in their authorship. In describing the methodology of Iḥsān in this book, it was revealed that, his knowledge of arranging the headings

(*Tarājim*) of the book was unique and knowledgeable. In this regard, his approach is a continuity of the well-trodden scholarly legacy of various luminaries such as Imām al-Bukhārī in his *Ṣaḥīḥ al-Bukhārī* and other Imāms in their *Sunan*.

Additionally, in analyzing various methodological *riwāyah* and *dirāyah* has applied by Iḥsān in *Fiqh al-Sunan wa al-Athār*, the researcher established some satisfactory results. The findings in this regard have revealed that his method of explaining ḥadīth was unique; especially, his style of explaining ḥadīth of *Fiqh al-Sunan wa al-Athār* by a single line of the poem and explaining several aḥādīth by a particular Qura'nic verse only. Similarly, his method of *al-Jarh wa al-Ta'dīl* (disparaging and authenticating) shows his formidable prowess in the science of ḥadīth. In this book, he has made *al-Jarh wa al-Ta'dīl* for many ḥadīth briefly. In examining the status of some ḥadīth related to the *al-Jarh wa al-Ta'dīl* in details, the researcher discovered that the judgments he had made over many narrators in this regard are correct and some example of it has been shown in the discussion of *al-Jarh wa al-Ta'dīl* in chapter three. Due to the intent of formatting the book in the structure of a jurisprudential manual, i.e. *fiqh* format, he refrained from engaging in detailed *al-Jarh wa al-Ta'dīl* for *tafsilī* (details). This is perhaps due to the fear of prolonging the book.

Moreover, his methodological expertise in avoiding contradiction between two ḥadīth was exemplary. The findings in this regard have further elucidated four exclusive approaches applied by Iḥsān, as follows: Method of *Al-Naskh* (abrogation), Method of *al-Tarjīh* (outweighing), Method of *Jam'* (gathering), and Method of *Tasaquṭ al-Naṣṣayin* (falling down both the texts) respectively.

Moreover, the study also discovered his sensible methodological expertise in explaining ḥadīth. Indeed, it was the first attempt to ascertain his unique methodology of authoring in his book of ḥadīth till to date. Furthermore, the identification of *Gharīb al-Ḥadīth* stands out as his singular contribution in the field of prophetic sciences.

Through this identification, the readers are easily able to distinguish authentic ḥadīth from mixing with *Gharib al-Ḥadīth*. Similarly, the study explores other benefits of his methodology. For example, his notification of *Shādh al-Ḥadīth* or irregular ḥadīth aids the readers in navigating complicated subject matters. He was a regular exponent of footnotes in *Fiqh al-Sunan wa al-Athār*, where he would regularly make note of the implication of *Shādh al-Ḥadīth*. In the same manner, the study also discovers the benefits of the knowledge of abrogation and abrogated ḥadīth. In addition, one of the valuable findings of the benefits of his methodology is his *Istinbāt al-Fiqh* or deriving the issues related to the Fiqh tradition from the ḥadīth of *Fiqh al-Sunan wa al-Athār*.

Another important finding of the study is his expertise in *riwāyat al-Ḥadīth* which shows that approximately 77% ḥadīth he cited for *Fiqh al-Sunan wa al-Athār* were from the authentic source of ḥadīth (*masdar al-Aḥādīth al-Ṣaḥīḥah*). Mostly, he selected these ḥadīth from *the Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* and four *Sunans*. The amount of *Ḥasan* (good) ḥadīth is 15% and the amount of weak ḥadīth is 8% only. The narrated weak reports, however, were not outright fabrications or severely defective. Instead, he quoted from the one *ṭuruq* (ways), or in other word, it came as *ḥadīth al-Ḥasan*. In the same way, he followed the same method for the other forty five books. Thus, it was obvious that selecting authentic ḥadīth was Ihsan's first priority, followed by good (*ḥasan*) ḥadīth, and lastly weak ḥadīth.

Another exclusive finding of the study is the identification of fabricated Ḥadīth: Ihsan never quoted any fabricated ḥadīth in favour of his argument; however, in terms of comparing his views to the other opinions, he used to indicate their argument by stating the status of that ḥadīth. Lastly, the chapter concluded by identifying some exclusivity and academic criticism of his methodology in *Fiqh al-Sunan wa al-Athār*.

In chapter three, in order to make an objective identification of Ihsān's contribution of Ḥadīth studies in Bangladesh, this study explores some of his effective contributions in this regard, such as his influences on the progress of Ḥadīth studies in the curriculum of many Madrasahs, college and universities in Bangladesh. Moreover, his role in teaching ḥadīth was exemplary. The study discovered that during his fourteen-year teaching position in Bangladesh, he taught *Ṣaḥīḥ al-Bukhārī* and finished it twenty five times from the beginning to the end. Through this consistent teaching of ḥadīth book, he memorized thousands of ḥadīth. Similarly, the sheer volume of his historical knowledge and meticulous referencing is a great testament to Ihsān's passion for rigorous record-keeping and depths of knowledge regarding the culture and practice of hadith sciences in Indo-Pak subcontinent. Furthermore, another finding of this study is that the study meticulously highlights Ihsān's approach of spreading knowledge of ḥadīth by his wise speeches in Friday sermons. He was used to take the opportunity of spreading the message and wisdom of ḥadīth through his sermons and speeches, which kept the audience captivated.

Another finding in this study is about Ihsan's expertise in ethical guidelines for the students and the teachers of ḥadīth. In practice of this virtuous act, the students and the teachers of ḥadīth get ample knowledge and idea in terms of learning and teaching ḥadīth. Apart from the teacher and student of ḥadīth, scholars and pupils of other field also benefit from this beneficial advice. In fact, it is an obligation of shaykh to train himself with good manners as prophet Muhammad (pbuh) showed good and magnanimous manners to his companions during his teaching and his entire life. This is known to have tremendous influence on students. Since many students tend to emulate the manners of their teachers, it is imperative that the teachers show best possible manners.

Furthermore, the study also discovered that Iḥsan's book of al-Ḥadīth has greatly contributed to the local students and scholars. Apart from local students and scholars, international academia are also influenced by Iḥsān's literary masterpiece and his authorships in the field of ḥadīth.

Another valuable finding of this study was the way Iḥsān contributed to the development of the study of al-Ḥadīth by editing (*tahqiq*) the main source of the Ḥadīth (*Sunan Abī Dāwud*). Moreover, The study also discovered the number of students from different institutions who have benefited from his authorships in ḥadīth. Similarly, it was also found that, prior to the independence of Bangladesh in 1971, this book was considered to be the most influential book of ḥadīth in the syllabus of the Madrasah Education Board, Dhaka, Bangladesh, and it still is.

Finally, the chapter is concluded by highlighting Iḥsān's contribution of ḥadīth studies in term of *'Ibādah* (worship), *mu'āmalāt* (dealing), *akhlāq* (Ethics) and social aspects. Furthermore, the findings of the study show that, through his Friday sermons in the National Mosque of Bangladesh, Ihsan quoted many ḥadīth of *Fiqh al-Sunan wa al-Athār* for discussing the virtues of Imān (belief), virtues of prayer, virtues of charity, virtues of fasting, the virtues of pilgrimage and others. He was used to write his Friday sermons himself and after collecting all of his khuṭba sermons, he compiled them as a book, which he named as *al-Khuṭbāt li al-Jum'āt* or Friday sermons. In this useful book, he quoted many ḥadīth from *Fiqh al-Sunan wa al-Athār*. Similarly, another finding was that, Iḥsān put a great emphasis on the virtues of paying a dowry to the wife. This is an extraordinary finding because, in Bangladesh, the dowry tradition has become just a symbolic tradition. Many grooms are likely not interested to give the dowry to their bride. Worse still, many brides have to pay a dowry to their grooms instead of receiving it. However, in *Fiqh al-Sunan wa al-Athār*, Iḥsān wrote an individual chapter regarding the virtue of dowry. He also warned about the danger of

denying dowry. In the same way, he discussed many ḥadīth related to the Islamic ethics and *mu'āmalāt* (deals). Indeed, in order to get rid of the spiritual, social, ethical, economical and other kinds of problems in Bangladesh, his authorships in ḥadīth field are serving as a beacon of virtues and spiritual excellence.

5.2 Recommendation for Further Research

Despite the fact that this study focused on the methodology of Muḥammad ‘Amīm al-Iḥsān in his celebrated book of ḥadīth *Fiqh al-Sunan wa al-Athār* as well as his contribution to the development of ḥadīth studies in Bangladesh, many issues are raised for further studies in other important areas related to the topic. Some valuable recommendations for further research are as follows:

Firstly, Having concentrated on his contribution to the development of the ḥadīth studies in Bangladesh, it is of great importance to study his role in the development of the Qur’an and Fiqh studies over there. Similarly, this study also recommends for further researchers to identify his methodology in his famous book of the Science of al-Qur’an “*al-Tanwīr fi Usūl al-Tafsīr*” and his renowned book of Fiqh “*Qawā’id al-Fiqh*”. Furthermore, it is hoped that Muḥammad ‘Amīm al-Iḥsān’s methodology and contribution in Fiqh will be highlighted in a manner it merits. Nowadays, there exist misunderstandings and doubts created by certain quarters regarding the importance of following *Madhhab al-Fiqh* in Bangladeshi society.

Overall, the study recommends that the contemporary Islamic scholars employ systematic methods in order to highlight this great scholar’s approach and contribution in different branches of knowledge. As a result of this, local and international students and scholars will be able to benefit from his various knowledgeable authorship and contributions.

Secondly, the study also suggests for future researchers to find out Ihsan’s missing, unpublished books, manuscripts, commentary and articles in different

disciplines of knowledge. Accordingly, this study highly recommends for all of his missing books and manuscripts to be gathered, so that, they can be published locally and internationally.

Thirdly, in order to revive Islamic culture and heritage, especially knowledge of ḥadīth tradition, the study further recommends establishing a centre for Ḥadīth studies in Bangladesh. Consequently, it will enhance the study of Ḥadīth and recover all the missing *turath al-Islami* or Islamic heritage.

Finally, the study recommends for some productive International Ḥadīth conferences, seminars, workshops to be organized on Iḥsān's life and contribution in the development of ḥadīth studies in Bangladesh. This will provide opportunities for international academia and scholars to be familiar with the scholars of ḥadīth and their legacy in the development of the ḥadīth studies in this region. Moreover, intellectual pursuits based on wisdoms of Ḥadīth can be exercised through establishments of such Islamic centers and organizations of workshops, which will assist in solving many of the socio-economic and spiritual crises faced by the *ummah*. It will also help in rekindling the practice of *ijtihad* to tackle modern, complicated, and unforeseen issues, which will benefit immensely through able guidances provided by Ḥadīth scholars.

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