

THE SCIENCE OF HADITH FROM IBN HALDUN'S PERSPECTIVE

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ABSTRACT

The general structure of Hadith Science is rich in multiple branches and discipline. One of its major branches is dealing with the treatment of abrogation and what is abrogated. As an abrogation process is permitted in the Islamic Legislation (Shari'ah) and comes in the sense of facilitating and having mercy on believers.

It is fact that the Islamic religion takes into consideration the interest and convenience of the believer as a subject who is charged with the transfer and application of divine Message norms. ***"We do not abrogate any of our arguments or forget it, nor bring it even more useful than it or similar to it. Did you not know that Allah is All-Powerful for all things? "(Qur'an, 2: 106)***

In the case of confrontation of arguments between denial and affirmation and the inability to compromise or approximate the meaning between them, through interpretation or progress, the last argument is in the role of abrogator.

Knowing this discipline is important, meanwhile, it is a serious discipline. In this context, Zuhri said: "What is the mere prayer of the Islamic jurisprudence (Islam) is the knowledge of the anointing .hadith of the Prophet (sallallaahu alayhi wa sallam)" (En-nuajmi, 2004)

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1. INTRODUCTION

The scientific and multi-dimensional contribution of Ibn Haldun is undisputed. Especially in humanities, in “Ilmu-l-imran” (sociology), in history, philosophy, geography, literature, arabology, etc., his contribution is very pronounced. Based on the scientific activity of this Islamic scholar, it becomes clear that this scholar also had profound knowledge in religious sciences; in the sciences of the Qur’an, hadith, fiqh, Islamic history, etc. hence the tendency of this article lies in that of pointing out Ibn Haldun’s scientific investment and his contribution to the science of Hadith. Like all the other scholars, Ibn Haldun has left precious footprints in treating the limbs of this science.

Below will be presented the chronology of Ibn Haldun’s treatises concerning the branches respectively the scientific disciplines of the science of Hadith.

1.1. Ibn Haldun and the branches of the science of Hadith

In the “Mukadimat Ibn Haldun”, which is considered Ibn Haldun’s masterpiece, he has spoken extensively for many disciplines belonging to the science of Hadith. Within the branches of the science of Hadith, as it is stated, it is also a dignified and profound study of the “senedes” respectively of the verse of the narrators of the hadiths. He talked about the complete knowledge about the hadiths on whose basis should be based on “senede”. For the full criteria that must have accepted hadith. According to him it is immanent the exploration of the reliability and standardization of the Hadith of the Messenger of Allah (sallallahu ‘alayhi wa sallam).

Continued efforts in this discourse should be deep approaches to the means of study to reach the conclusion assumed to be the most true variant of the transmission of hadiths. Such an assertion according to Ibn al-Haldun cannot be achieved until the narrators of hadith have been studied in some respects; in terms of their righteousness, punctuality, being safe, honest, worthy, capable, etc. such affinities must necessarily be accepted by the competent dieticians of this proven field and of scientific qualities, who were licensed with the consensus to make the assessment, respectively the devaluation of the narrators of hadith (al-Xher’hu ve-t-a’dil). The positive

and negative assessment of the narrators of the hadiths, on the other hand, is evidence for us if the hadeeth can be accepted or refused. He also spoke about the ranks and levels of the narrators from the “Companions” and the “tabi”, for the differences and for their superior aspects, for the non-interruption, or the termination of the narrator’s verse. As could be the defect in transmitting hadith from the transmitter who had no real chance to have met the transmitter from which the transmission was referred to. Hadith not been transmitted with elements that adversely affect his acceptance, etc. (Ibn Haldun, 1984).

1.2. Use of terminology

Ibn Haldun also talked about the terminology used by muhaddīnīs (the scholars of hadith), the codification and leveling of hadīths such as “sahih, hasan, daif, mursel, munkati, mu’dal, “Shadh”, “garib” and so on. It has been said that scholars of hadith have set criteria and standards for each category of humans. He underlined the dilemmas and contradictions of the most eminent imams of this field, the language they have used, the harmonization of their approaches and approaches in this area, the way of their interaction, the advanced means of accepting and transmitting hadiths. For the findings, dilemmas and harmonization of attitudes regarding the acceptance or rejection of the narrations of hadiths. It has emphasized the fact of using terminology in the content of the texts of hadiths; “Garib”, “mushkil”, “tas’hif”, “mufterik”, “muhtelif” etc. This terminology, as Ibn Haldun underlined, has made a great deal of access and serious attention to the vast majority of Hadith scholars (muhaddithines). (Ibn Haldun, 1984).

1.3. The study of hadith from a provincial perspective

The study of hadith during the “salaf” period of the “Companions” and “tabiyyahs” - as Ibn Halduni underlined - was based on the basis of the provincial principles of the most prominent scholars of the era of hadith when they lived, those of Hijaz (Mecca-Medina), Basra, Kufa, Iraq, Sham, Egypt, and so on.

The most dignified, meticulous, most accurate and standardized approach to the study of the “sened” of hadith from the aspect of imposing criteria and the acceptance of hadith was the scholars of

Hijaz. The bearer of that methodology was later the well-known scholar and scholar, the imam of Medina - Malik, Imam Shafi'i, Imam Ahmad, and so on. (Ibn Haldun, 1984).

1.4. The Origins of Shari'a Science

The Shariah sciences at this time release according to Ibn al-Haldun were based on verbal narrations of the "Salaf" from the "Companions" and "tabiyyahs". The scholars and scholars who followed them were to make ivory and exploration of authentic ahadith (saheehah). In this context, Malik had compiled the "al-Muvatta" deed in which he laid the foundations of shari'a-based provisions based on hadiths for which there was the concience of their authenticity. Whose codification had made them on the basis of the principles of selection according to the structure of fiqh science. Introducing hadiths transmitted through different ways with various "senede". The same hadith had been introduced in the chapter but with other transmitters. Depending on the meaning of the word of hadith, the same hadith has been used in various chapters.

Ibn Haldun also spoke of the developments of the period of Bukhari, considered the leader and imam of all the "muhaddithines," who had made the (tahrixhin) of hadiths according to the principles of the fiqh science's structure. According to Ibn al-Haldun, this erudite of the science of hadith had filed hadiths according to the chaplain of the chapters, so that he had introduced the means of transmitting hadith from transmitters of Hijaz, Iraq, Sham. It was based on broadcasts that existed consensus about their authenticity. Bukhari, according to Ibn al-Haldun, repeated the hadeeth in the chapters in accordance with the meaning of the content of the hadith of the corresponding chapter. As it is stated, Ibn Haldun asserts that Bukhari's summary has included 9200 hadiths, 3000 of which he repeated. Then he talked about the fact that after the Bukhari appeared Muslim, who had compiled a collection known by his name, which he had done similar to the principles of Bukhari, was based on narrations for which there was a consensus on their authenticity but had not done the recitation of hadith as al-Bukhari, not including the latter all the authentic hadiths (saheehah) in his collection. For the fact that many other Authors of Hadith (saheehah)

who fulfilled the criteria of Bukhari and Muslim have presented them in their summaries, which the two previous authors did not include in their summaries. Then he also talked about collections known as “Sunen” that of Abu Dawud, Tirmidhi and Nisai. It has been said that in comparison with the two behind-the-scenes authors (Bukhari-Muslim) these were more tolerant in terms of conditionality. According to him, in his summaries, these had recorded hadiths of authentic category (sahih) and of “hasen” category. In the sense of expanding as much as the space of sealing on the basis of prophetic hadith. These works, according to him, are widely known in the broader Islamic opinion as a summary (basic sources) of Hadith, namely the Sunnah. On the other hand, Ibn Halduni underlined the fact that many Islamic scholars (muhad-dithian) have designed capital works in various fields known as “Ulum al-hadith - limbs, discipline, or the science of hadith. He emphasized the contribution of Abu Abdullaah al-Hakim. The most eminent among the “mutedhhirins” has put Abu Amir Ibn Salah and his al-Mukaddim work on the mouth. He then talked about Nevevi’s scientific contribution that left behind this great scholar of the science of hadith.

He has also underlined that the hadiths of Bukhari’s summary are of the highest degree from the aspect of their authenticity, so as he concluded it was not easy for those who dealt with the explanation and commentary of hadiths of Bukhari’s compilation. By transmitting the findings of many of his teachers, Ibn Haldun has underlined that the explanation, or commentary of the Bukhari summary is a matter of religious dimension in the sense that no one has so far managed to make its commentary on the level that she deserves. And it can be understood that Bukhari’s collection continues to be the subject of exploration of many enigmatic aspects with scientific effects.

At that time, according to Ibn al-Haldun, the hadiths were ranked in authentic (sahih), hasan, daif, ma’lul, and so on. The hadith scholars knew the hadith through the streets and the “seneds” of the broadcast. So if the hadith was transmitted outside the relevant standards, it was alarmed that the hadeeth had undergone changes. In this context Ibn Haldun mentioned the case of Bukhari on the occasion when the people of Baghdad wanted to try them by asking questions about hadiths with changed senes.

He replied that with these hadiths “senede” I do not know warning them of changing the “senedeve”. (Ibn Haldun, 1984)

Ibn Haldun's capacity in religious sciences

Although internationally Ibn Halduni is known as the founder of contemporary sociology and as a proven historian, the record tells that he was a prominent expert in religious sciences. The autobiography of the Messenger of Allaah (sallallaahu alayhi wa sallam) and his teachings were manifested in all pores of life, not far from Ibn Haldun's thinking. Ibn Haldun's spiritual leader continued to be Imam Malik b. Anas. As noted in his biography, Ibn Halduni has six consecutive mandates to administer the tribunal in Egypt. As the juridical school (medhhab) is known maliki belongs to the direction of hadith. To be a judge in accordance with the standards of this juridical direction, the judge should have thorough knowledge of the science of Hadith (Sunnah).

The one who studied his thoughts clearly notes the close ties between Ibn Haldun's thoughts and the general political system, the ruling system in particular, and his connections to the Sunnah and the Qur'an. So when Ibn Haldun speaks about historical thought about urbanism (ilmu-l-imran) or political thought, it is based directly on the Qur'an, the Sunnah, and the prophets' narratives. From here it is clearly seen that the story of the Messenger of Allaah (sallallaahu 'alayhi wa sallam) had the proper extension of the opinion of Ibn Haldun. From the point of argumentation, referral, or comparison, Ibn al-Haldun always invites in the practical application and in the incarnation of all that the Messenger of Allah (salallaahu 'alaihi wa-l-em) communicated.

Conclusion

As a conclusion from what was emphasized above it can be concluded:

1. Speaking of the disciplines or limbs of the science of Hadith, Ibn Haldun has ascertained the fact that they are multifaceted and very numerous. Of them he mentioned the recognition of the discipline “Nasihi vel mensuh”, the knowledge of the channels of transmission, the accuracy of the narrators and their righteousness, the recognition of the discipline “al-xhaehu ve-t-a’dil”, the division of hadiths.

2. Ibn al-Haldun’s studies of Hadith Science were based on many sources with a special emphasis on the work of Shaf’i “Er-risale” in Hafidh Abdullah’s al-Kifahat fi-l-hadith “b. Zubair, in that of al-Bukhari ‘al-Jamiu-s-ahih’ of Hafiz b. al-Hajjaj, Tirmidhi, Nisai, Darimi, Dimeshki and others.

3. In addition to the many sciences in the work of Ibn al-Haldun al-Mukaddima, there has also been an approach to Hadith Science.

4. His existence in Egypt as a court administrator speaks of Ibn Haldun as a judge necessarily having profound knowledge of the Science of Hadith, which has made it suitable for judges.

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