

**CONTRIBUTIONS OF DR. MUHAMMAD  
HAMIDULLAH TO HADITH LITERATURE**

**BY**

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*“Verily! Allah will not change the condition of a people as long as they do not change their state of condition themselves” (The Glorious Quran)*

*This research is dedicated to my beloved parents, the source of my inspiration, My brother, my sister, my spiritual guardians and well-wishers.*

## ABSTRACT

Dr. Muhammad Hamidullah (1908 A.D.-2002 A.D.) is one of the eminent scholars of Indian subcontinent who had left whole part of his life in contribution to the fundamental science of Islam Quran, *Hadith*, Fiqh and Islamic history and great services to the society at large. Although he belonged to Hyderabad but he passed major part of his life in Paris with delivering lectures and writing books on different languages in the world.

Dr. Muhammad Hamidullah showed keen interest in *Hadith* Literature, he contributed valuable works in *Hadith* especially in establishing the authenticity and historicity of *Hadith* Literature with strong evidences. Dr. Hamidullah showed main interest in the study of history of its compilation and the discovery of the earliest collections of *Hadith*.

The present work is an attempt to bring the explanation about the contributions of Dr. Muhammad Hamidullah to *Hadith* Literature with in four chapters. the first chapter is the introduction, the second chapter discuss about the Dr. Muhammad Hamidullah's life, family background and his personality, the third chapter brings out Dr. Muhammad Hamdullah's works on *Quran*, *Islamic law*, and *Sirah*, the fourth chapter is a detailed study of Dr. Muhammad Hamidullah's works on *Hadith* Literature and the last chapter is Dr. Muhammad Hamidullah's view on the compilation of *Hadith*. In briefly Dr. Muhammad Hamidullah was in eminent scholar in *Hadith* Literature in modern period.

## خلاصة البحث

الدكتور محمد حميد الله (١٩٥٨م - ٢٠٠٢م) هو أحد العلماء البارزين في شبه القارة الهندية الذين تركوا جزءاً كاملاً من حياته للمساهمة في العلوم الأساسية للإسلام في القرآن والحديث والفقه والتاريخ الإسلامي وتقديم خدمات جليلة للمجتمع. على الرغم من أنه ينتمي إلى حيدر أباد ، إلا أنه قضى جزءاً كبيراً من حياته في باريس بإلقاء المحاضرات وكتابة الكتب بلغات مختلفة في العالم..

أبدى الدكتور محمد حميد الله اهتماماً شديداً بأدب الحديث ، وساهم بأعمال قيمة في الحديث خاصة في إثبات صحة وتاريخ أدب الحديث بأدلة قوية. أظهر الدكتور حميد الله اهتماماً رئيسياً بدراسة تاريخ تجميعها واكتشاف مجموعات الحديث الأولى.

العمل الحالي هو محاولة لتقديم شرح لمساهمات الدكتور محمد حميد الله في أدب الحديث في أربعة فصول. الفصل الأول المقدمة ، والفصل الثاني يناقش حياة الدكتور محمد حميد الله وخلفيته العائلية وشخصيته ، أما الفصل الثالث فيبرز أعمال الدكتور محمد حميد الله في القرآن والشريعة والسيرة ، أما الفصل الرابع فيعرض تفصيلاً دراسة أعمال الدكتور محمد حميد الله في الأدب النبوي ، والفصل الأخير هو رأي الدكتور محمد حميد الله في جمع الحديث. باختصار ، كان الدكتور محمد حميد الله باحثاً بارزاً في أدب الحديث النبوي في العصر الحديث.

## **APPROVAL PAGE**

I certify that I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of bachelor in Islamic and human science

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I certify that this dissertation was submitted to the office of academic affairs and is accepted as a fulfilment of the requirements for the award of degree of bachelor in Islamic and human science

Umarul Farooq Hudawi

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## DECLARATION

I do hereby declare that this dissertation is the result of my own research, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at DHIU or other institution.

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May Allah, the almighty bestows his rewards and blessings on them all. I hereby do not hesitate to state that I am the sole responsible for any kind of mistakes in this work.

My Allah accept this humble attempt and make it fruitful for this life and hereafter, Amin.



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# CHAPTER ONE

## INTRODUCTION TO THE STUDY

### 1.1 PREFACE

Dr. Muhammad Hamidullah is one of those eminent scholars of the Indo-Pak subcontinent who left great impact on the most Muslim world through their significant contribution to fundamental science of Islam (*Qur'an, Hadith and Fiqh*) and his services to the society at large. He belonged to Hyderabad, but he spent major part of his life in Paris. He had commended in the different languages in the world.

Dr. Hamidullah was a prolific author. His life devoted to religious and academic works. His works spread in *Qur'an, Hadith, Fiqh*, Islamic history and culture, Ethics and economics but *Qur'an, Hadith, Fiqh* and *Sirah* were his favorite subjects. He authored over one hundred books in English, French, German, Arabic and Urdu, and about 1000 scholarly essays and articles on the various aspects of Islam and related areas.

Dr. Muhammad Hamidullah's contributions to *Hadith* Literature are also much significance. He did his best to establish the authenticity and historicity of *Hadith* Literature with strong evidences and convincing arguments. In the field of *Hadith* he interested in the study of the compilation and in the discovery of the earliest collections of *Hadith*. He discovered the earliest collections of *Ahadith* including *Sahifah Hamam Ibn Munbbih*. On the basis of these collections, he removed the misgiving spread of orientalist that the authenticity of *Hadith* had been compiled in the third century. He arrayed impressive evidence to show that apart from a number of companions who had prepared their own personal collections of *Ahadith*, a large number of *Ahadith* had been dictated by the prophet (s) himself for a variety

of readers and purposes. Another contribution of Dr. Hamidullah was collection and compilation of *kitab al-sard*. One of the earliest collections of *Ahadith*.

## **1.2 STATEMENT OF THE PROBLEM**

There are many studies about the contributions of Dr. Muhammad Hamidullah on *Qur'an*, *Sirah*, and *Fiqh* in Arabic, English, Urdu and French languages, but we can't find any detailed study about his contributions to *Hadith* Literature specifically.

At the same time many modern scholars have mentioned briefly about his contributions to *Hadith* Literature.

In addition, there are only few books written in this topic and most of them are only in Arabic, Urdu and French languages.

So, this situation inspired me to do research about contributions of Dr. Muhammad Hamidullah to *Hadith* Literature

## **1.3 RESEARCH QUESTIONS**

- 1- How was life and character of Dr. Muhammad Hamidullah
- 2- How was the academic life of Dr. Hamidullah
- 3- What are the contributions of Dr. Hamidullah to *Hadith* Literature?
- 4- What was the view of Dr. Hamidullah on the compilation of *Hadith*?

## **1.4 RESEARCH OBJECTIVES**

The main objectives of the research work are:

1. To evaluate Dr. Muhammad Hamidullah 's achievements in Islamic studies especially *Hadith* Literature

2. To examine Dr. Muhammad Hamidullah 's studies on different aspects on the fundamental science of Islam
3. To analyze about Dr. Muhammad Hamidullah 's detect on *Hadith* collection had been compiled in the period of prophet (saw)
4. To examine Dr. Muhammad Hamidullah's refutes in the misgiving spread by orientalist in the compilation of *Hadith*

### **1.5 SCOPE OF THE STUDY**

The study will include the contributions of Dr. Muhammad Hamidullah to *Hadith* Literature. There are so many articles and studies about his contribution to Islamic studies, but these works didn't contain deep study about his contribution to *Hadith* Literature. Several works about Dr. Hamidullah's contribution are not available in English language. So, this research will give a detailed study about Dr. Muhammad Hamidulla's contributions to *Hadith* Literature and a general survey on his works in Quran, *Sirah* and Islamic law.

This study will include the detailed study about the compilation of *Hadith* in the period of prophet (saw), so this study can prove against the work of some orientalist they argued that the major collection of *Hadith* had been compiled in the third century.

So, this research will be the first study in Dr. Muhammad Hamidulla's contribution to *Hadith* Literature and this research has more important.

### **1.6 REVIEW OF THE LITERATURE**

In course of preparation of the present thesis I mainly studied the works of Dr. Muhammad Hamidullah on *Hadith* Literature, unfortunately there is no books about this topic except some thesis and some articles about this topic. Some of the given below

‘*A Study of Mohammad Hamidullah’s Works on Islamic Law*’ it’s a thesis work of Sajid Ali from the Department of Islamic Studies Aligarh Muslim University Aligarh (INDIA) in 2009. This study brings about the life and contributions of Dr. Hamidullah on Islamic fundamental sciences especially in Islamic law.

The research paper “*Life and Works of Dr. Muhammad Hamidullah: An Overview*” by Samee-Ullah Bhat, in this research paper describe an overview of life of Dr. Hamidullah and major works on *Sirah* of the prophet Muhammad (SAW) in an analytical way.

Another works about Dr. Hamidullah in the title of ‘*al-alimul jaleel al-dakthoor Muhammad hamidullah al-hyderabad al-hind*’ by umar al-aboosi. This study brings out about history and his contributions to the Islamic world.

Certainly, this works mainly focuses on the contributions of Dr. Muhammad Hamidullah to *Hadith* Literature from above-mentioned works and other available sources in this topic to establish the topic as stands in relevance.

## **1.7 METHODOLOGY OF THE STUDY**

In this study ‘contributions of Dr. Muhammad Hamidullah to *Hadith* Literature’, the researcher will depend on both primary and secondary data and will follow the descriptive and analytical method of research.

## **1.8 ORGANIZATION OF THE STUDY**

**Chapter one:** Introduction to study.

This chapter discusses about the introduction of this study and includes statement of problem, objectives, review of Literature and methodology of study

**Chapter two:** Dr. Muhammad Hamidullah: his life, family background and his personality

This chapter gives the knowledge about the ancestors of Dr. Hamidullah and his early life, education and his personality, which are available in references.

**Chapter three:** Dr. Muhammad Hamdullah's works on *Quran, Islamic law, and Sirah-A* General Survey.

This chapter is related to Dr. Hamidullah's works on *Quran, Islamic law* and *Sirah* with the explanation about his major works on it and his valuable findings on it.

**Chapter four:** detailed study of Dr. Muhammad Hamidullah's works on *Hadith Literature* and His view on the compilation of *Hadith*

This chapter contains a detailed study of Dr. Hamidullah's works on *Hadith Literature* Including his major collections of earliest *Hadith* books in all languages in the world. This chapter also describe about Dr. Hamidullah's views on the compilation of *Hadith* and his works challenging the arguments of some orientalist that the major collection of *Hadith* had been compiled in the third century; and that these compilations were based on oral transmission.



## CHAPTER TWO

### DR. MUHAMMAD HAMIDULLAH: FAMILY BACKGROUND, LIFE AND HIS PERSONALITY

#### 2.1 ORIGIN OF FAMILY

Dr. Muhammad Hamidullah belonged to a famous family of the Nawa'it tribe, which had produced many eminent scholars learned personalities. The origin of Nawa'it tribe is going to Banu Hashim family, famous branch of Quraishi tribe of the Arab. His family used Hashimi and Nawa'iti<sup>1</sup> as their surname traditionally. Dr. Hamidullah himself told his cousin Nadiyah Batul Ahmad "We are related to Muhammad Rasulullahi (SAW) and *Sahabah* (R.A.)".<sup>2</sup>

People of Nawa'iti tribe migrated from Madinah to Bagdad in 691 A.D. because of oppression by Hajjaj ibn Yusuf who was the governor of Hijaz in Umayyad dynasty. After a long period, they moved to Basrah in 1341 A.D. main reason of this migration was tyranny of the ruler. Shaikh Hassan ibn Husain (736-758 A.H / 1336-1356 A.D.) who forced them to follow *Shia* sect. When chief of their tribe Abdur Rahman Nawa'iti died in 752 A.H /1351 A.D they migrated from Basrah to India through sea-route and landed at Arcot, Bhatkal, Goa and Malabar. Dr. Muhammad Hamidullah 's Nawa'iti tribe arrived in India around the same time (1333-48), when the famous traveler Ibn Battuta (1307-77) has visited this country. In this time families of Nawaiti tribe are spread in different cities of India including Bhatkal, Konkan, Bijapur, Goa, Malabar, Delhi, Ahmad Nagar, Mumbai, Madras, Arcot, Vellore and Hyderabad.

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<sup>1</sup> Yusuf Kokan Umari, *Khanwaddah-e-Qdzi Badruddaulah*, Dar al-Tasnif. Madras, 1963. Vol. I, p. 24.

<sup>2</sup> Nadiyah Batul Ahmad, "*Humble and Dignified*", Impact (London). Vol. 33, 2003, p. 16.

Nawa'iti tribe is a Muslim community which had mainly settled in Tamil Nādu, Karnataka and Kerala. The Nawa'iti tribe is divided into many clans such as Khatib, Sabbai, Said, Shaki, Shakri, Sabir, Tahir, Qari, Quraishi, Qazi, Mudarris, Malik and Makki. Dr. Muhammad Hamidullah himself belonged to the Qazi clan. Many members of his family worked as Qazi of Madras<sup>3</sup>.

Nawa'itis mostly belong to Shafii school of fiqh but their few families also followed Hanafi School of Jurisprudence, *Sunnat Wal Jamaat* and *Shia* school of thought. For example, Tahir clan is follower of Shia sect, which was converted to this sect at the hands of shah Tahir Deccan (d. 1549 A.D). Nawaiti people were followed religious obligations and it had been an old tradition among them to seek Islamic learning, memorize the holy Quran and seek the knowledge of Arabic and Persian. They also observed the tradition of bismillah through the religious head of the family at the starting point of education of every child. When Hamidullah attained the age of four and half years, he was formally admitted to a *maktab* or *madrasah*. They were also very strict in maintaining their old family tradition and preserving their lineage, they liked to have marriage within the people of their own tribe.

### **2.1.1 Ancestral History**

Dr. Muhammad Hamidullah, as mentioned above belonged to the family of Nawaiti tribe, which was well known that, this family had produced many distinguish scholars, authors and Sufis. The ancestor of Dr. Muhammad Hamidullah included Makhdum Ali Ibn Ahmad Mahaimi<sup>4</sup> (d. 835 A.H./1431 A.D.) the eminent scholar of 14<sup>th</sup> century india and

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<sup>3</sup> Madras State was a state of India during the mid-20th century. At the time of its formation in 1950, it included the whole of present-day Tamil Nadu (except Kanyakumari district), Coastal Andhra, Rayalaseema, the Malabar region of North and central Kerala, Bellary, South Canara and Kollegal.

<sup>4</sup> Abdur Rahman Pervaz Islahi, *Makhdum Ali Mahaimi: Hayat wa Afkar*, Naqsh-i-Kokan Trust Publications. Mumbai 1976.

author of famous Arabic commentary of the Quran *Tabsir al-Rahman wa Taisir al-Mannan*<sup>5</sup> *fi Tafsir al-Quran*. He was also a Sufi and quite impressed by the mystic philosophy of Ibn Arabia. The genealogical table of Dr. Muhammad Hamidullah given by him is as follows.

Muhammad Hamidullah Ibn Muhammad Khalilullah ibn Qazi Muhammad Sibghatullah Badruddaulah ibn Muhammad Ghauth Sharf al-Mulk Ibn Nasiruddin Muhammad Ibn Qazi Nizamuddin Ahmad Saghir Ibn Gazi Husain Lutfullah ibn Qazi Raziuddin Murtaza Ibn Qazi Mahmud Kabir ibn Qazi Ahmad ibn Faqih Abu Muhammad ibn Faqih Muhammad Ismail Ibn Faqih Makhdom Ishaq ibn Faqih Ata Ahmad Shafii.

Ata Ahmad Shafii was the first among the ancestors of Dr. Muhammad Hamidullah who had settled in India in 1351 A.D. He migrated from Basrah to goa and travelled to many cities of south India like Arcot and Madras. At last, he settled in Kachch (Gujarat). He had two sons Faqih Makhdom Ishaq and Faqih Makhdom Ismail. Faqih Ismail had one son namely Abu Muhammad Qazi Ahmad, he was the first Qazi in his family. He had two sons, Mullah Khalilullah and Qazi Mahmud Kabir. First one was the grandfather of Habibullah Bijapur, a famous sufi of Deccan and worked as Qazi of Bijapur, Qazi Mahmud Kabir, was a famous scholar of Arabic and Persian, he had compiled a Persian book entitled *Ta'liqat-e-Qazi Mahmud bar Muamalat-e-guda*. Maulavi Muhammad Gauth Shari al-Mulk. The great grandfather of Dr. Muhammad Hamidullah was born on 17<sup>th</sup> July 1752 A.D. in Arcot (Tamil Nadu). He learned Quran, *Hadith*, Fiqh from his grandfather Nizamuddin Ahmad Saghir. He also attended lectures of Aminuddin Ahmad Khan Bahadur and Abu Ali of Madras and became well-versed in Arabic language, traditional science, logic and philosophy. He has more than 30 books in Arabic, Persian and Urdu including *Nahr al-Marjan fi Rasm Nazm al-*

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<sup>5</sup> Tafsir-al-Mahd'imi was first published in 1878 A.D. from Bulaq (Egypt) at the instance of Maulana Muhammad Jamaluddin Dehlvi. he was the minister of Business Affairs in the state of Bhopal.

Quran, which was first published in 1322 A.H./1904 A.D. From Hyderabad. He died on 11<sup>th</sup> safar. 1238 A.H./7<sup>th</sup> Nov 1822 A.D.

Maulavi Muhammad Ghauth al-Mulk had left two sons, Abdul Wahhab and Muhammad Sibghatullah Qazi Badruddaulah. He was well learned in rational science including astronomy, philosophy and medicine. Qazi Badruddaula appointed as the chairman of the Board of Directors of Madrasah-e-Azam. In 1747 A.D. he was appointed by Nawab Ghulam Ghauth Khan Bahadur as Qazi al-Quzah of Madras. Which was highest post in judicial administration. Qazi Sibghatullah was author of more than sixty books in Arabic, Persian and Urdu. The most famous of them was *Faiz al-Karim*, the Urdu commentary of the Holy Quran. He died in 1863 A.D.

### **2.1.2 Abu Muhammad Khalilullah**

Abu Muhammad Khalilullah (d.1363 A.H. /1944 A.D.) father of Dr. Muhammad Hamidullah was well-known in Hyderabad. He was assistant revenue secretary of Aurangabad. Later on, he was appointed secretary of revenue department of Hyderabad in the Nizam<sup>6</sup> state. He established non-interested financial institution in Hyderabad for protecting Muslims from the curse of interest. He was the author of several books including *Gulista-i-Marifat*, *Aziz al-Urf*. He married with Bibi Sulthan, the daughter of Nawab Qasim jang of Karnataka. He had three sons (Muhammad sibgatullah, Muhammad Habibullah and Dr. Muhammad Hamidullah) and five daughters (Amat al-Aziz, Habibat al-Rahman, Bibi Asma, Amat al-Samad, Amat al-Wahab).

Muhammad Sibgatullah, the elder brother of Dr. Muhammad Hamidullah had worked as Deputy-Director of the revenue department in the nizam state of Hyderabad, he had also

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<sup>6</sup> The Nizams were the rulers of Hyderabad from the 18th through the 20th century (known as Asaf Jah dynasty) founded by Mir Qamar-ud-Din Siddiqi (Asaf Jah I), Formation in 31 July 1724 and Abolished in 17 September 1948.

established a non-interest banking society to provide interest free loan to the employees of the revenue department. Muhammad Habibullah. Second brother of Dr. Muhammad Hamidullah, was translated of many important Arabic books into urdu like Sahifa Hammam ibn Munabbah rendered into Urdu. He also compiled a commentary of holy Quran in Urdu known as tafsir-e-Habibi.

## 2.2 EARLY LIFE AND EDUCATION

Dr. Muhammad Hamidullah was youngest son of Abu Muhammad Khalilullah. He was born in 16<sup>th</sup> Moharram 1326 A.H. / 19 Feb 1908 A.D. In Katal Mandi<sup>7</sup> in Hyderabad. His father took care in the education of his children and religious training. Dr. Muhammad Hamidullah got elementary education from his father and other elders of his family. He was the owner of the massive memory and quite punctual in attending classes. He had himself stated the he had memorized some verses of Holy Quran at the age of four and half years. He learned its recitation from his father.

Dr. Muhammad Hamidullah was formally admitted to Dar al-Ulum. The famous madrasah of Hyderabad in 1913 A.D. He studied there up to six classes and he joined Jamiah Nizamiyah (Hyderabad) for higher education in 1919. He studied there Quran, *Hadith*, Fiqh, Theology, logic and philosophy and examination for the degree for *Mawlavi Kamil* with distinction in 1924 with specialized in *Fiqh* and *usul al-fiqh*. Mufti Sayyed Mahmud, Maulana Bashiruddin, Maulana Sayyed Sibghatullah was some of his teachers in *Jamiah Nizamiya*. He studied Tajwid, Sarf wa Nahw, *Hadith*, Fiqh, Usul al-Fiqh, Kalam, Adab, Mantiq, History, Geography and some other books related to mathematics, science and grammar of Arabic, Persian and Urdu languages. He was not only interested in traditional

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<sup>7</sup> Ahmad Ataullah, 'Dr. Muhammad Hamidullah', Ma'arif (Azamgarh), July2004, p.58.

education but also in modern education. Dr. Muhammad Hamidullah secretly sat for the matriculation examination because of his father had misgivings about modern education and his antipathy about English language, when the result was declared, topped the list of successful candidates. When his father knew about his success, Hamidullah feared about it, but his father expressed his whole-hearted appreciation and joy over his son's achievement and told him to carry on with his education.

Dr. Muhammad Hamidullah took admission from Osmania university<sup>8</sup> in 1924 and passed matriculation examination from Osmania university in 1923. Later he completed M.A in theology and L.L.B with specialization in international law from Usmani university (Hyderabad) in 1930 A.D. after he joined in the research institute of Osmania university as research associate. His study in the topic *Islamic and European international law- a comparative study* was awarded research fellowship by the Osmania university. he travelled to many European countries to collect information for his research. He submitted his research work in Bonn university (German)<sup>9</sup> and awarded D.Phil. degree in 1933 A.D. his D.Phil. thesis entitled Neutrality in Islamic international law. He joined in surbonn university (Paris)<sup>10</sup> in 1935 A.D. for the post-doctoral work on (Documents on Muslim Diplomacy in the time of the Prophet and Orthodox Caliphs) he was awarded D.Litt.

same title from Paris in 1935. He wanted to complete a third doctoral works from Leningrad university (Russia) but he could not to be completed as he returned Hyderabad in 1936 A.D.

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<sup>8</sup> Ahmad Ataulloh, op. cit., p. 60.

<sup>9</sup> A.R.Momin, op. cit., p. 15.

<sup>10</sup> Muhammad al-Ghazali, "Dr. Muhammad Hamidullah". Islamic Studies (Islamabad), Vol. 42, 2003, p. 185

### 2.3 PERSONALITY

Dr. Muhammad Hamidullah was well-known and famous Islamic scholar in Hyderabad. His lectures in the different part of the world. Inspired for many scholars in that period. He was the holder of a good character to all everyone. The another er most attractive skill of Dr. Muhammad Hamidullah was strong memory, he also memorized Quran at early age and had also memorized a large number of *Ahadith*, he had memorized the exact location of important books in his libraries. He was always ready to help needy and depressed persons. His house was filled with visitors in every moment. He sent the copies of his own expenses works and early manuscript for students and researchers from different part of the world. He prepared a list of the poor and needy persons; he gave them financial help and he distributed the whole amount of the award among them. He was prepared schedules for day-to-day life. he lived in on a frugal meal of milk, rice, curd and fruits. He lived on a frugal meal of milk, rice, curd and fruits. For nearly fifty years, he lived in a small apartment on the fourth floor of an old building in Paris, where he had to climb 180 steps to reach his house.

### 2.4 ACADEMIC CAREER

Dr. Muhammad Hamidullah started his career in 1933 A.D. as lecture of Arabic and Urdu in Bonn university (German). He joined the department of theology in Osmania university as a lecture in 1936. after he was transferred to the department of law in same University as lecture of international law. But he continued his research work in Islamic studies especially in Islamic jurisprudence. In 1946, he was selected a member of the delegation sent by the Nizam of Hyderabad to the United Nation Security council for the prevention of annexing Hyderabad to Indian dominion. But the state of Hyderabad fell to Indian government in September 1948<sup>11</sup>. In the changed situation Dr. Muhammad

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<sup>11</sup> Muhammad al-Ghazali, op. cit.,

Hamidullah preferred to live in exile in Europe instead of return to India. He stayed in France with research works, writing articles, books and delivered lectures in important aspect of Quran, *Hadith*, Fiqh and Islamic history. In 1949, he was invited by the government of Pakistan to draft the constitution of the Islamic government. This time, the board of *Talimai-e-islamiyah* (1949-1950) was constituted in Islamabad and he was a member of the board.

In France, he took up an assignment with *Centre Nationale de la Recherche Scientifique* (CNRSF) in 1954, which ended in 1978. During this period, he also lectured at several universities in Turkey and he occupied important positions in universities and research centres in Turkey and other Islamic countries. His lectures in Islamic history and culture delivered in different universities of India, Pakistan, turkey, Paris and the Arab world. Meanwhile he had contributed many important works on Islamic aspects, such as the translation of Quran in French, English and German languages, *Hadith* Literature, such as the publication of the Urdu translation of *Sahifah Hamam ibn Munabbih*, biography of prophet (SAW), Fiqh and Islamic history. He wrote over a hundred books and thousands of articles in seven languages, including French, German, English, Arabic, Turkish, Persian and Urdu. He knew 22 languages, including Thai, which he learned at the age of 84. In 1940, he was invited by madras university to deliver a lecture on international law. From 1954 onward, Dr. Muhammad Hamidullah become to visit turkey every year to deliver lectures in different universities especially of Istanbul, Ankara and Erzurum. After he become the lecture of Istanbul university In Islamic history and culture. His lecture was most popular and attended by some of eminent scholars.

In 1980, he was invited by the Islamiyah university of Bahawalpur (Pakistan) to deliver lecture on Quran, *Hadith*, Fiqh, Islamic history and international law of Islam. He delivered twelve lectures during 8<sup>th</sup> march-20<sup>th</sup> march 1980 without any piece of paper before



him. But it is remarkable that these were well documented with frequent references to original sources. These lectures published under the title of *Khutbat-e-Bahawalpur*. He gave the detailed responses to the question of participants in this occasion. In 1985,

Dr. Muhammad Hamidullah was honoured with international Hijrah award for his services to Islam and Islamic studies, but he denoted the amount of the award to Islamic Research Institute (Islamabad).

## CHAPTER THREE

### SIGNIFICANT WORKS TO QURAN, ISLAMIC LAW, AND *SIRAH* LITERATURE

#### 3.1 INTRODUCTION

Dr. Muhammad Hamidullah was a prolific writer and a great Islamic scholar in the world. He contributed to all the major branches of Islamic science especially Quran, *Hadith*, Islamic jurisprudence and *Sirah*. In different languages. His writings were fully based on the original sources and high standard of research and rich material about the subject. His contributions are available in all major languages such as Arabic, Urdu, Persian, English, French and Turkish. Dr. Muhammad Hamidullah he has left more than 150 published books and thousands of research papers and articles in different languages.

#### 3.2 CONTRIBUTIONS TO QURANIC STUDIES

##### 3.2.1 *le saint coran*

This is the French translation of holy Quran. Dr. Muhammad Hamidullah gives detailed study about the compilation and collection of holy Quran and the progress of the translation works in different periods. This is the first translation of the holy Quran written by a Muslim and became much popular in French. King Fahad Quran printing complex (medina) took up its publication in 1987<sup>12</sup>.

This translation consist of 617 pages and translation is in black color and notes on translation are in red. The Arabic text and translation are given in separate pages. Dr. Muhammad Hamidullah gave explanatory notes in verses where the Quran addresses non-

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<sup>12</sup> Muhammad Sultan Shah, " *Dr. Muhammad Hamidullah wa Haithiyat Mutarjim wa Mufasssir-e Qur'an*", Ulum al-Qur'an (Aligarh), Vol. 22, 2007, p. 34

Muslims. He referred to other religions like Zoroastrianism, Brahmanism, Buddhism, Judaism.

He never used brackets in translation but when was need for any explanation, he preferred footnotes instead of bracket.

Dr. Muhammad Hamidullah kept in mind the essence of literal meaning of Arabic words while translating the verses in French. Dr. Muhammad Hamidullah translated *Alamin*<sup>13</sup> as ‘des mondes’ which means Lord of the world which is perfect. His translation appeared to be moral than that of the other translation. Dr. Muhammad Hamidullah was careful from using unsuitable words which may appear against the dignity of Almighty. In the Qur’anic verse<sup>14</sup>, some English translators used the word ‘plot’ while ‘strategies’ as used by Dr. Muhammad Hamidullah, while ‘strategies’ is more appropriate word. ‘Plot’ literally means a secret plan to do something illegal or wrong, while ‘strategies’ means a plan designed to achieve a particular long-term aim.

### **3.2.2 The Holy Quran**

It is the first translation of the first two *Surah* of the holy Quran in English language. some parts of the translation were published in the journal *Al-Hadi al-Amin* from south Africa during 1960-1965 under the title of ‘the holy Quran a simple commentary’.

### **3.2.3 German Translation of Holy Quran**

It is the first German translation of holy Quran in German language which written by a Muslim. This work contains only the translation of first three *Surah*.

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<sup>13</sup> Surah al-Fathiha, Ayah no. 1

<sup>14</sup> Surah al-Anfal, Ayah no. 30

Dr. Muhammad Hamidullah had also written research paper on the holy Quran and some were published in reputed journals of the world.

### **3.3 RESEARCH PAPERS ON THE QURANIC STUDIES**

#### **3.3.1 ‘Sign of punctuation in the copies of the holy Quran: a suggestion’**

This article published in Al-Ilm (Journal of the Centre for Research in Islamic Studies, Durban University) in Jan 1994. In this article, author discussed about the grammar of the Quran,

#### **3.3.2 ‘Quran Majid ke Tarjume’**

The article was published in the faran (Karachi) in December 1977, Dr. Muhammad Hamidullah discussed about the translation of the holy Quran from different aspects such them as superiority of Arabic language on other languages, like why the Quran revealed in the Arabic language, history of the translation of the Quran. At last, he gives the list of Qur’anic translation in 116 different languages in the world<sup>15</sup>.

#### **3.3.3 Tarajim-e-Quran Majid: Tazah ba Tazah Nau ba Nau**

This article published in November 1988 in *Ma’arif*. He corrected some wrong information given in his earlier article about the French translation of holy Quran. And he gave detailed introduction of his own French translation of the holy Quran called *le saint coran*, he also mentioned critical study about the Urdu book of dr. Ahmad khan Quran majid ke urdu Tarajim, published from Islamabad in 1987<sup>16</sup>.

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<sup>15</sup> Muhammad Hamidullah, "*Qur'an Majid ke Tarjume*", Faran (Karachi), Vol. 69, Dec. 1977, p. 25-33

<sup>16</sup> Muqtadarah Qaumi Zaban publication.

### **3.4 CONTRIBUTIONS TO ISLAMIC LAW**

Dr. Muhammad Hamidullah was a well-known scholar in Islamic law and interested spreading this knowledge to the Muslim world through his lectures and writings. Not only he translated the works on Islamic law in Urdu from different languages, but also, he produced many important works on this subject. Dr. Muhammad Hamidullah's main areas of focus is indeed Islamic law, specifically state related subjects of constitutional law. Dr. Muhammad Hamidullah was influenced in this area because of his father served as Hyderabad's director of the department of revenue. he was exposed to the subjects of government and politics to a high degree through his father's political state involvement. His undergraduate degree was in Islamic law.

#### **3.4.1 Introduction to Islam**

Dr. Muhammad Hamidullah's book entitled *Introduction to Islam* given a detailed study about the constitutional law of Islam. He entitled for a chapter of this study on "the judicial system of Islam", with sub topic entitled "science of law", he explained about the absence of law prior to Islam. Another chapter is "the political system of Islam". Dr. Muhammad Hamidullah discussed in this chapter about the foreign policy of Islam. The basic principles of the system of international relations in Islam in the words of jurists is that the Muslims and non-Muslims are equal in respect of the sufferings of this world. In the other religions they separate the people by some conditions. The first Muslim state was founded and governed by the prophet; it was the city state of Madinah under a regular constitution of the state.

Three major claims that Dr. Hamidullah forms pertaining to the fields of constitutional law are: first, the constitution of Madinah is indeed a constitution and it is the first constitution in the world; second, the Madinah Islamic state was the first Islamic state and the

prophet was its founder in Hijrah; and third, international law, formulated by the prophet's state laws, has developed into a branch of study and a well-developed corpus<sup>17</sup>.

#### **3.4.2 The first written constitution in the world**

This is one of the famous books of Dr. Muhammad Hamidullah, he explained deeply about the state of Madinah in 622 A.D. Dr. Muhammad Hamidullah has rightly designated it as the first written constitution in the world and this is not only the first written constitution of the world but also revolutionary step in the sense that it was promulgated for a pluralistic society, giving equal rights to all citizens in Madinah.

Madinah was divided twelve groups between Muslims and some Jews, they used to solve their problems individually and there was no central authority. Prophet Muhammad (SAW) had tried to centralize the power and unite between tribes from Muslims. Prophet (SAW) had to carry out reforms in Madinah by drafting the charter. The charter was drafted in view of the following requirement of people of Madinah

- Determination of rights of inhabitants of Madinah and Muslims
- Residential arrangements for the refugees of Makkah
- Agreement with non-muslims tribes especially Jews
- Organization of state administration and arrangements for defence of Madinah
- Compensation for the loss of life and property suffered by the refugees at the hands of the Quraish of Makkah<sup>18</sup>

Dr. Muhammad Hamidullah stated that Madinah was the first independent state of Muslims which had a written constitution. Prophet (SAW) was the final court of appeal by

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<sup>17</sup> *A Study of Mohammad Hamidullah's Works on Islamic Law*, Sajid Ali 2009, p.91

<sup>18</sup> Muhammad Hamidullah, *The First Written Constitution in the World*, Habib and Company, Hyderabad, 1983, pp. 3-4

Muslims. Supreme authority of state was Allah and his prophet (SAW). It was the first constitution of the world which the principles of equality, brotherhood and freedom defined in written form.

### **3.4.3 Muslim conduct of state**

This is one of the most important contributions of Dr. Muhammad Hamidullah to international law of Islam in English language, this is his doctoral thesis entitled neutrality in Islamic international law, which he submitted in Bonn university (German) as D.Phil. thesis. This work defines the relations of Muslim state with non-Muslim states and their subjects. the author has discussed about the principles prescribed by the shariat for relationship with non-Muslim states in three well known situations, peace, hostility and neutrality. In this work, Dr. Muhammad Hamidullah discussed about the war, types of the war, kinds of enemies, international treaties and prisoners of war etc.

The work is based on the extensive study and critical analysis of the original sources including manuscripts available in various libraries of Arab, Europe, African countries and Asian countries.

### **3.4.4 Codification of Islamic law by Abu Hanifah**

The book is a comprehensive study of Abu Hanifah's<sup>19</sup> contribution to Islamic law especially in its codification. Highlighting the importance of the codification of Islamic law. It giving the biographical account of Abu Hanifah. Author pointed out that Abu Hanifah had 1000 disciples and forty of them were distinguished and capable of exercising ijtihad. All every problem was discussed thoroughly. Everyone was free to express their opinion.

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<sup>19</sup> Nu'mān ibn Thābit ibn Zūṭā ibn Marzubān (c. 699–767), commonly known by his kunya Abū Ḥanīfa or reverently as Imam Abū Ḥanīfa by Sunni Muslims, was a Persian Sunni Muslim theologian and jurist who became the eponymous founder of the Hanafi school of Sunni jurisprudence.

This work published from Islamic published from Islamic publications society (Hyderabad) and Urdu academy Sindh (Karachi) in 1983.

#### **3.4.5 Kithab Al Bahawalpur**

This work is the collection of Dr. Muhammad Hamidullah's twelve lectures which he delivered in Bahawalpur university during 8<sup>th</sup> march to 20<sup>th</sup> march 1980 on different aspect of Islamic studies. This work contains four chapters on Islamic law: *Tarikh-e-Fiqh*, *Tarikh-e-USul-e-Fiqh wa Ijtihad*, *islami Qanun Bain al-Mumalik* and *Ahd-e-Nabawi men Nizam-e-Tashri wa Adliya*.<sup>20</sup>

In the first chapter *Tarikh-e-Fiqh*, has thrown sufficient light on the basic aspect of Islamic law. in the second chapter *Tarikh-e-USul-e-Fiqh wa Ijtihad* starts with the history of the development of the principles of fiqh and Ijtihad. Author explains about the Islamic jurisprudence. In the third chapter *Qanim Bain al-Mumalik*, author critically examine the working of international law in different countries in pre-Islamic period and at last he came to the conclusion that there was no international law in true sense of the word before Islam. In the last chapter *Ahd-e-Nabawi men Nizam-e-Tashri wa Adliyah* is divided to two parts: legislation in the prophet's period and judiciary in the prophet time. Author discussed about the judicial system in pre-Islamic period.

#### **3.4.6 Qanun Bain al Mamalik ke Usul aur Nasiren**

This book is related to the principles of international relations. This book compares the concept of international law of different communities with Islamic international law.<sup>21</sup> Author explains the origin and development of a states. He explains the international law of

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<sup>20</sup> Muhammad Hamidullah, *Khutubat-e-Bahawalpur*, Islamic Book Foundation, New Delhi, 1997, pp. 5-9

<sup>21</sup> Muhammad Hamidullah, *Qanun Bain al-Mumalik ke Usul aur Naziren*. Maktabah Ibrahimiyah, Hyderabad, 1937, pp. 1-38



Egypt, Palestine, India, Greece and Roma. Author explained about the concept of neutrality in Islam. This work also giving details about the international in modern period, it is based on the original Arabic sources and western sources and Indian writers.

### **3.5 ARTICLES ON ISLAMIC LAW**

#### **3.5.1 Influence of Roman Law on Muslim Law**

It is a critical study of the influence of foreign law especially Roman law. This article shows about the development of Islamic law. Dr. Muhammad Hamidullah says that, after the prophet's period, Muslim settled in the other countries. While the Islam spread to other countries like China, Persia and Roma, Islam had maintained the custom and principles of roman law which were not against the spirit of Quran and *Hadith*.<sup>22</sup> This article published in the Hyderabad academy journal (Hyderabad) in 1943.

#### **3.5.2 International Law in Islam**

This article contains a brief discussion about the sources and objectives of Islamic international law and laws of Islamic international law in war, peace and neutrality. It was published in England in 1951.

Author divided this article into two main categories: 1. Provisions of Islamic law with regard to foreign relations 2. Agreements of Islamic state with other countries for mutual relations.

In the first category the author includes *Quran* and *Hadith* and commands of caliph of ruler based on the Quran and *Hadith* and work given special importance of *Hadith* of prophet (SAW) as source of Islamic international law.

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<sup>22</sup> Muhammad Hamidullah, "*Influence of Roman Law on Muslim Law*", Journal of Hyderabad Academy (Hyderabad), Vol. 6, 1943, pp. 2-3

### **3.5.3 Islamic Notion of Conflict of Laws**

In this article Dr. Muhammad Hamidullah discuss private international law. He discussed mainly on the topics are nationality, personal status of non-Muslim subjects and jurisdiction of pluralistic Muslim society in Islamic state.

### **3.5.4 Siyar Ya Qanun Bain Al-Mumalik**

It was published in Islamabad in May 1968, this article discuss about the different aspects of international law such as concept of international law in different civilization of the world. Dr. Muhammad Hamidullah given a brief study about the distinction between the Islamic international law and other forms of international law, at last he shows that Islamic international law is the original international law<sup>23</sup>. This article examines the principles to be followed in case of peace, hostility and neutrality. Discussing about the evolution of principles of Islamic international law.

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<sup>23</sup> Muhammad Hamidullah, "*Siyar ya Qanun Bain al Mumalik*". Fikr-o-Nazar (Islamabad), Vol. 5, May 1968, p. 80

## CHAPTER FOUR

### DETAILED STUDY OF DR. MUHAMMAD HAMIDULLAH'S WORKS TO *HADITH* LITERATURE.

#### 4.1 INTRODUCTION

Contributions of Dr. Muhammad Hamidullah to *Hadith* Literature are much significant. Dr. Muhammad Hamidullah did his best in the study of *Hadith* Literature and its history and authenticity with strong evidences and convincing arguments. Dr. Muhammad Hamidullah showed the main interest in the study about the discovery of the earliest collections of *Hadith* and study about the compilation of *Hadith*. He discovered the earliest collection of *Ahadith* including *Sahifa Hamam ibn Munabbih*. On the basis of this collection, he removed misunderstanding and some fake arguments of orientalist and some unknown scholars that in the early period the *Ahadith* were transmitted only orally and there was no system of written form.

#### 4.2 WORKS ON HADITH LITERATURE

##### 4.2.1 Sahifah Hammam Ibn Munabbih

This is very important contribution of Dr. Muhammad Hamidullah to *Hadith* Literature in Urdu language. It is a critical edition and compilation of *Sahifa Hamam ibn Munabbih*, one of the earliest collection of *Hadith*. The work consists of 138 traditions on various subjects, which were collected by the well-known traditionalist of the period of Islam. Hamam ibn Munabbih had met Hazrat Abu Hurayrah in the course of his education, and started recounting many of the *Hadith* related by him, he died about 101 or 102 (H), his teknonym(kunyat) was Abu Uqbah.

Further details from Ibn Hajar:<sup>24</sup> Hammam ibn Munabbih ibn Kamil ibn Shaykh al-Yamani Abu Uqbah al-Sanani al-Abnawi has transmitted *Hadith* on the authority of Abu Hurayrah, Muawiyah, Abdullah ibn Abbas, Abdullah ibn Umar and Abdullah ibn al-Zubayr. His own brother Wahab ibn Munabbih, his nephew Aqil ibn Maqil ibn Munabbih, Ali ibn al-Hasan ibn Atash, and Ma'mar ibn Rashid have narrated on his authority. Ibn Hibban has given an account of him in his book *al-Thiqat* (biographies of trustworthy narrators of the *Hadith*) Al-Maymuni relates, on the authority of Ahmad: "He (Hammam) used to take part in the wars of early Islam (against Byzantine and Persian empires) and used to buy books for his brother Wahb. He was the pupil of Abu Hurayrah and heard *Hadith* from him numbering almost one hundred and forty. Ma'mar had studied with Hammam, they read over this *Hadith* together. Ibn Sa'd said that his death took place in 131H. Ibn Sa'd, al-Khalifah and Ibn Hibban have all stated that he died in the year 131 or 132 H<sup>25</sup>.

#### **4.2.1.1 The preservation of hammam's sahifah**

The collection of *Hadith*, obtained by Hammam from his teacher Abu Hurayrah, neither destroyed nor kept exclusively, Hammam transmitted it to his pupils and continued until his extreme old age of teaching this book and transmitting it to future generation. Ma'mar was his pupil. Abd al-Razzaq ibn Hammam ibn Nafi al-Himyari was a brilliant product from Yemen. His teacher was Ma'mar. Abd al-Razzaq preserve its integrity and transmit it to posterity in its original form as an independent work. Two of his pupils have become prominent in *Hadith* lore, one Ahmad ibn Hanbal<sup>26</sup> and the other Abu al-Hasan Ahmad ibn Yusuf al-Sulami, Ahmad ibn Hanbal incorporated it into a special section of his

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<sup>24</sup> *Tahdhib al-Tahdhib*, XI, 67, No: also I. 574

<sup>25</sup> 'An Introduction to The Conservation of Hadith in The Light of The Sahifah of Hammam Ibn Munabbih, Dr. Muhammad Hamidullah, 2003, P. 55-56

voluminous work *al-Musnad*, other pupil al-Sulami continued narrating the work of Hammam in its independent form. His pupils also continued this process.

During the time of Abd al-Wahab ibn Mindah, two of his pupils independently and in their individual way, kept it contact. One was Abu al-Farah Masud ibn al-Hasan al-Thaqafi, and his pupil continuous transmission from generation to generation was kept at least till 856 H. the other pupil of Abd al-Wahab ibn Mindah was Muhammad ibn Ahmad ibn Muhammad al-Isbahani. His student Muhammad ibn Abd al-Rahman ibn Muhammad ibn Masud al-Masudi al-Bandahi kept it and taught this work at the Madrasah Nisiriyah Salahiyah in Damiette<sup>27</sup>, Egypt. It is quite evident from the discovery and publication of this work that collection and compilation of the *Hadith* had actually started in the period of Prophet Muhammad (SAW) itself and this also refutes the assumption that the compilation of *Hadith* started after the first century of Hijrah era.

The first edition of Sahifah appeared from Arabic academy, Damascus in 1953. The Sahifah translated into Urdu by Muhammad Habibullah, the elder brother of Dr. Muhammad Hamidullah and was published from Maktabah Nashat-e-Thaniyah (Hyderabad) in 1955. This work translated into other languages including English, French and Turkish etc.

#### **4.2.2 Kithab Al-Sard Wal-Fard**

*Kithab Al-Sard Wal-Fard Fi Saha'if Al-Akhbar* is an English translation of an old collection of *Hadith* compiled by Abul Khair Ahmad Ibn Ismail al-Qazwini (d. 590A.H. / 1193 A.D.). The Work was transmitted by his son Abu Bakr Muhammad Ibn Ahmad al-Qazwini and is now preserved in Wazir Shahid Ali Pasha Collection No. 539 in the

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<sup>27</sup>Ibid. P. 57-59

Sulaimaniyah Library, Istanbul<sup>28</sup>. Kitab al-Sard contains the text of eleven collections of *Hadith* prepared by different companions of Prophet (SAW). These collections are called:

1. Sahlfah Hamam Ibn Munabbih
2. Sahlfah Kulthum Ibn Muhammad Ibn Abi Hurairah
3. Sahlfah Abdul Razzaq an Abu Hurairah
4. Sahlfah Hameed al-Ta"wil an Anas Ibn Malik
5. Sahifah Ahl al-Bait an All Abi Talib
6. Sahifah Khizr wa Ilyas an al-Nabi (AS)
7. Sahifah al-Ashj an Ali Ibn Abi Talib
8. Sahifah Ja'afar
9. Sahifah Kharash an Anas Ibn Malik
10. Sahifah Abu Razzaq an Ibn Umair
11. Sahifah Juwairiah Ibn Asma Ibn Umar

The work was rendered into English by Dr. Muhammad Hamidullah with annotation and introduction. The introduction of Dr. Hamidullah is quite informative and useful. It gives account of origin and development of 'Ilm-e-*Hadith*, collection and compilation of *Hadith* in early period.

#### **4.2.3 Sirah Ibn Ishaq**

This work is the significant contribution of Dr. Muammad Hamidullah to *Hadith* Literature. This is a critical edition of one of the earliest *Sirah* work of the prophet Muhammad (SAW) written by Ibn Ishaq. Dr. Muhammad Hamidullah discovered this important work on *Sirah* which was unreachable for about 13 centuries. Its manuscript was

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<sup>28</sup> Khalid Zafarullah, 'Dr. Muhammad Hamidullah ki Khidmat-e-*Hadith*'. *Ma'arif-e-Islami* (Islamabad), 2004, p.80

not available completely in and libraries. Two parts of the work were preserved in the Library of Maktabah Quruyain, Fas (Fez) and one was available in Zahiriyah Library of Damascus. Dr. Muhammad Hamidullah closely scrutinized these three parts of the manuscript and prepared its critical edition under the title "*Sirah* Ibn Ishaq Mussamah ba Kitab al-Mubtada wal-Mab'ath wal Maghazi"<sup>29</sup>.

The learned editor has given many important issues including Arab's concept of historiography in pre and post Islamic period, origin of the *Sirah* writing, early *Sirah* Literature and life and works of Ibn Ishaq.

Dr. Muhammad Hamidullah critically studied *Sirah* ibn Hisham and gave some aspects of this book. He pointed out that, ibn Hisham has not given all Riwayat of ibn Ishaq. He also stated that Ibn Hisham quoted the traditions given by Ibn Ishaq on the authority of Ziryad Ibn Bakkai (d.183 A.H/ 799 A.D.).

The work was published from Ma'had al-Darasat wal-Abhath lil-Tadib (Rabat) in 1976. Its Urdu translation by Nur-i-Ilahi was published in Jan.1985 from Lahore. This work also published from Hyderabad in 2001.

#### **4.2.4 Majmuah Al-Wathaiq Al-Siyasiyah**

*Majmuah Al-Wathaiq Al-Siyasiyah Li Al-Ahad Al-Nabawi Wa Al-Khilafat Al-Rashidah* is the Arabic version of post-doctoral research work of Dr. Muhammad Hamidullah submitted in Sorbonne university (Paris) in 1935. This work published in 1935 from Paris. French version of this work is available. It contains rich materials and well documents. This work discusses about the relations of the prophet (SAW) and the first four Caliphas with the chiefs of tribes and rulers of different states. It helps to understand the rules and principles

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<sup>29</sup> Ibid. pp. 77-79

were laid down by prophet (SAW). The work also contains the texts of the official documents prepared in the period of prophet (SAW) and first four caliphs. Dr. Muhammad Hamidullah collected the rare documents through the original sources and compile them in the book. He studied deeply about the content of these letters, treaties and official documents.

#### **4.2.5 *Le Prophete De L 'Islam***

*Le Prophete De L 'Islam (French) (The Prophet of Islam)* is an important presentation of *Sirah* in French language, it consists two volumes: the first volume discusses about the early life, mission and political and religious aspect of the life and activities of prophet Muhammad (SAW). It results a deep study and important findings on *Sirah*. The second volume gives focus on his mission and teachings<sup>30</sup>. Author brings out several reasons on the important of study of *Sirah* for Muslims and non-Muslims in the present day. This study explains about the foundation of Islam within ten years of a state of more than three million square kilometer.

The work furnishes very high information about the political, economic and social practices and institutions of the pre-Islamic Arabia and about the political system and diplomatic norms of Arabia during the 6<sup>th</sup> and 7<sup>th</sup> centuries. The author has discussed in detail the attitude of the different tribes towards the Prophet (SAW) and his mission and has particularly highlighted the contributions of those tribes who whole supported the Prophetic mission and served the cause of Islam. The learned author has also examined the background for concluding pacts by the Prophet (SAW) with some tribes. Moreover. The work also gives details of the diplomatic relations of the Prophet (SAW) with different heads of states and

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<sup>30</sup> Muhammad Abdullah, "Dr. Muhammad Hamidullah ki 'Ilmi Khidmat aur Imtiyazat", Oriental College Magazine (Lahore), Vol. 78, 2003, p. 128.



examines their role in the spread of the message of Islam. It is quite significant that all these points were discussed with reference to the original sources.

It is notable that for the first time Dr. Hamidullah discussed about the relation of the city of Makkah and Madinah and important aspects of their expansion and development accordingly. He also defined the constitution of the city state of Madinah as the first written constitution of the world.

This work translated in different languages including French, Turkish, Bosnian and English.

#### **4.2.6 Muhammad Rasulallah**

This is an important English work on *Sirah* of the Prophet Muhammad (SAW) and is quite useful for common readers. The special feature of the book is the objective and realistic approach of the author towards various aspects of the Prophet's life. For instance, it was generally held by the Western as well as some Eastern scholars that the Prophet was born on Monday 20<sup>th</sup> April, 571 A.D., while Dr. Muhammad Hamidullah considers Monday 17<sup>th</sup> June 569 as the actual date of his birth, Besides, it is generally held that Hazrat Khadija (R.A) was forty years old at the time of her marriage with the Prophet Muhammad (SAW). But Dr. Hamidullah is of the opinion that Hazrat Khadija was 28-year-old at that time. This shows a difference of only three years between the respective ages of husband and wife. In support of his standpoint, he stated: " This latter report seems to be corroborated by the biological facts that she gave birth to seven children, three sons and four daughters after her marriage with the Prophet (SAW): Taiyib, Qasim, Tahir, Zainab, Ruqaiyah, Umm-e-Kulthum and Fatimah"<sup>31</sup>.

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<sup>31</sup> Muhammad Hamidullah, *Muhammad Rasulallah*, Centre Culturel Islamique, Paris, 1974, p. 9

In addition to the above, the Ascension of the Prophet (Mi'raj) is believed to be physical by a majority of Muslims. Dr. Hamidullah said: -Let us not envisage it (Ascension) as a touristic affair, but of spiritual import". He argues that the Quran itself has used the word ru'ya, a vision for this event. And Prophet says "It happened while I was in a state between sleep and wakefulness". Further, according to Dr. Hamidullah this experience had been enjoyed by Enoch (Idris), Abraham (Ibrahim), Jacob (Yaqub), and several other Prophets too." Moreover, many other new facts discovered and presented by Dr. Hamidullah in the book are different from the views of other scholars.

#### **4.2.7 The Battlefields of The Prophet Muhammad (English)**

This book was written for the first time in French language under the title *Le Champs de Bataille au Temp du Prophet* and was published from Paris in 1939. This English translation published from London during 1952-53. Urdu translation of this book is also available under the title of '*Ahd-e-Nabawi ke Mайдn-e-Jang*. prepared by author himself was published for the first time in *Majmu'ah Tahqiqat-e-'Ilmiyah*-the Urdu Journal of Osmania University (Hyderabad) in 1940<sup>32</sup>.

In this book Dr. Muhammad Hamidullah discussed the life of Prophet (SAW) as a Commander-in-Chief of the Muslim army. He did not follow the traditional method to show that the battles were conquered merely by miracles. He presents a detailed comprehensive study of Prophet's strategies and achievements in the battlefields. This work was written on the basis of authentic sources of Islamic history and *Ahadith*. Dr. Muhammad Hamidullah visited Makkah, Madinah and Taif in 1932 and 1939 to determine the location of various battlefields in the light of the data got it from old Islamic texts including *Ahadith* and *Sirah* and prepared maps and graphs.

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<sup>32</sup> '*A Study of Mohammad Hamidullah's Works on Islamic Law*', Sajid Ali, 2009. P. 64-65

Apart from these books, Dr. Muhammad Hamidullah also contributed many articles on *Hadith* and *Sirah*, which were published in different journal of the world. Some of them are given below:

#### **4.2.8 Educational System in The Time of The Prophet (Saw)**

This article Is related to the education system of the prophet's time in English language. It discussing about the detailed study from different aspect of including establishment of Madaris or center of learning, system of examination, women's education and teaching of non-Arabic languages. The article published in Hyderabad in 1939 and its Urdu version *Ahde-e-Nabawi ka Nizam-e-Talim* was published in Nov 1941.

#### **4.2.9 Administration Of Justice in Early Islam**

In this article, the author has given a detailed study about the administration of justice has worked in the time of prophet (SAW). The article published in *Islamic Culture* (Hyderabad) in April 1937.

#### **4.2.10 Budgeting And Taxation in The Time of prophet Muhammad (s)**

This article is related to very important aspects of the financial administration of budgeting and taxation of prophets with the reference to the original sources. The author gives information about the incomes and expenditures of Islamic state. The article was the first published in the journal of Pakistan historical society (Karachi) in January 1955<sup>33</sup>.

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<sup>33</sup> Muhammad Hamidullah, '*Budgeting and Taxation in the Time of the Holy Prophet*', Pakistan Historical Society (Karachi), Vol. 3.1939, pp. 48-59

### **4.3 DR. MUHAMMAD HAMIDULLAH'S VIEW ON THE COMPILATION OF HADITH**

Dr. Muhammad Hamidullah's contribution to *Hadith* studies is unique as well as phenomenal in so far as he paved the way for other scholars to establish definitively the historicity of the *Hadith* material with convincing arguments and a wealth of historical evidence. Dr. Muhammad Hamidullah's interest in *Hadith* was mostly confined to the history of its compilation about which some scholars, mainly orientalist had expressed serious doubts.

Since the middle of the 19<sup>th</sup> century several scholars had come out with a series of works challenging the authenticity of the *Hadith* material. Their starting point were: that the major collection of *Hadith* had been compiled in the third century and the that these compilations were based on oral transmission which, in their estimate, provided much scope for misreporting, adding and altering *Hadith* from the prophet *salla Allahu alayhi wasallam*.

This theory of the oral transmission of *Hadith* was so forcefully articulated by a number of scholars that many readers in the east and west, felt convinced the *Hadith* material was indeed based on hearsay and its worth was hardly more than that folklore narrations of old women and storytellers of the countryside. It was dr. Muhammad Hamidullah's teacher, the late Mawlana Manazir Ahsan Gilani (d.1956) had initially opened before his promising student new avenue in this field.

The late Mawlana had taken pains to collect evidence to show that it was the companion of the prophet who had prepared written material containing the sayings and instruction of the Prophet (S) taking a cue from his great teacher, Dr. Muhammad Hamidullah pursued his study with the depth of knowledge and exhausting approach.

Dr. Muhammad Hamidullah discovered some very early collections of *Ahadith* preserved in the libraries of Turkey, France, and Germany. Based on these collections, he refuted the misgiving spread by orientalists and even some unknown Muslim scholars that the *Ahadith* had been transmitted only orally, and therefore, according to their view, they were probably less accurate or less reliable. He arrayed impressive evidence to show that apart from a number of *Ahadith*, a large number of *Ahadith* had been dictated by the prophet (S) himself for a variety of readers and purposes.

These *Ahadith* consisted the prophet's instruction and directives which were first preserved by the companions and then by successors and subsequently by jurist and historians. These include the charter of Madinah, census reports, letter-patent by the prophet (s) to different rulers, letters addressed to rulers inviting them to Islam.

#### **4.4 IMPORTANCE OF THE COLLECTIONS OF HADITH**

The most important collections of *Ahadith* prepared by the companions, mentioned by Dr. Hamidullah are those by Abdullah ibn Amr ibn al-As, Abu Rafi, Anas ibn Malik, Amr ibn Hazm and Abu Hurayrah. He also traces a *Hadith* which states that the companion Abdullah ibn Abi Awfa used to teach *Hadith* through correspondence. Another companion Samurah ibn Jundub had also prepared a collection which was later inherited by his son Sulyman ibn Samurah. Dr. Muhammad Hamidulla discovered some 14 different written collection of the *Ahadith* of the prophet (S) made by the companions.

##### **4.4.1 Sahifa hammam ibn munabbah one of the earliest collections of *Ahadith***

One of the earliest compilations, *sahifa hammam ibn munabbah* selected by Dr. Muhammad Hamidullah, the manuscript of these *Ahadith* were available in Berlin and Damascus.

After tracing the history of these two manuscripts, Dr. Muhammad Hamidullah collated their contents with those of al-Bukhari (d.870/257 H). he thereby established that one of the teachers of al-Bukhari, namely Abd al-Razzaq, had narrated *Hadith* to this disciple, al-Bukhari, who had derived them from the written collection of Abd al-Razzaq. Abd al-Razzaq had received a part of this material from his teacher, Ma'mar ibn Rashid, who had made a collection of his own, known as al-Jami. This Ma'mar was a direct disciple of Hammam ibn Munabbih. Thus, Dr. Muhammad Hamidullah demonstrated that the *Hadith* material communicated by Abu Hurayrah to Hammam ibn Munabbih was in turn communicated to al-Bukhari through Ma'mar and Abd al-Razzaq, through both oral and written transmission.

Dr. Muhammad Hamidullah had bought some incidental occasions of writing in the time of prophet (s) in his book.<sup>34</sup> Al-Bukhari and several other sources have recorded that in the year 8/629, on the occasion of the peaceful conquest of Makkah, the Holy prophet delivered a sermon on the rights and duties of humanity and other important problems. A man of Yemen, Abu Shah, who was present at the time, said: "O Messenger of God, please have this written out for me". The prophet accordingly caused the sermon to be transcribed for him. The exact of his order was: "Write it down for Abu Shah".

#### **4.5 COMPILATION OF *HADITH* DURING THE TIME OF PROPHET MUHAMMAD (S)**

Dr. Muhammad Hamidullah brought some examples about the compilation of *Hadith* in the Holy prophet's time. Abdullah ibn Amr ibn al-As was a writer of sayings of prophet (S), people said to him that the prophet was after all a human being, subject to moods of pleasure and anger and as such it would not be fitting to record indiscriminately anything and

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<sup>34</sup> *An Introduction to the Conservation of Hadith in the Light of the Sahifah of Hammam ibn Munabbih*, Page No. 27

everything that was spoken by him. Then Abdulla went to prophet (s) and asked: “May I write down whatever I hear from thee?” He replied: “Yes”. Then he asked additionally: “on occasions both of pleasure and anger?” the Holy prophet pointed to his mouth and said: “By God, whatever issues from this is verily right and truth”. Abdullah gave the name of al-Sahifah al-s-Sadiqah to this compilation of his collecting the sayings of the prophet(s).

A tradition in the Sahih of Muslim<sup>35</sup> relates that Jabir ibn Abdullah wrote a booklet on the Hajj. It is quite possible that the author had recorded therein the behavior and practice of the holy prophet (S) during his pilgrim. Dr. Muhammad Hamidullah explained after that Jabir used to hold a study circle in the prophet’s Mosque at Madinah, where students were given instruction in *Hadith*. One of his pupils was the famous historian Wahab ibn Munabbah (brother of Hammam ibn munabbah). According to al-Bukhari<sup>36</sup>, another of his pupils, the celebrated traditionist Qatadah used to say: “I know the Sahifah of Jabir, by heart, even better than the second chapter of the holy Quran”. Another of his students, sulyman ibn Qays al-Yashkuri used to say that he also had written the traditions related by Jabir.

#### **4.5.1 Compilation of samurah ibn jundub**

The compilation of samurah ibn Jundub. He also collected *Hadith*; his book was inherited by his son sulyman ibn Samura. Ibn Hajar writes<sup>37</sup>: “on the authority of his father, Sulyman ibn Samurah has transmitted a big volume” and “ibn sirin says that the volume written by samurah for his sons contains much learning”.

From the above-mentioned notes and histories by Dr. Muhammad Hamidullah give a detailed study about that the compilation of *Ahadith* started in the period of prophet (s) with his own permission.

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<sup>35</sup> Cited by Manazir Ahsan Gilani, *Tadwin-e-Hadith*, p. 68

<sup>36</sup> *al-Tārikh al-Kabīr* of Imam Muhammad ibn Isma'il al-Bukhari,

<sup>37</sup> *Tahdib al-Tahdib*, Vol. 4, p. 198

#### 4.5.2 Compilation of *sahifah hammam ibn munabbih*

Hammam ibn Munabbih was the pupil of Abu Hurayrah when he arrived in Madinah from Yemen. Abu Hurayrah made a selection of some one hundred and forty of the sayings of the prophet for this youthful countryman of his. These are mostly concerned with moral behavior. He formed them into a small tract and dictated them to his pupil. The zeal with which Hammam preserved and transmitted it, has made posterity call it “*Sahifah Hammam*”. This collection of about the middle of the first century of the Hijrah is a valuable document on account of its historical interest. There have been those who have asserted that the *Hadith* of the holy prophet started to be put down in writing only some two or three hundred years after the prophet; and the basis of that presumption did not hesitate to charge such personalities as Ibn Hanbal, al-Bukhari, Muslim, al-Tirmidhi, etc. with fraudulence. They based their argument mostly on the assumption that there were no *Hadith* written during the time of the prophet or of his companions and now this composition of the time of the immediate companions of the holy prophet is in our hand. When carefully compared and collated, it proves that the later compilers Ibn Hanbal, al-Bukhari, Muslim, etc. have changed not a word, let alone the general sense of the traditions of the prophet.

The collection of *Hadith* obtained from Hammam from his teacher Abu Hurayrah, was neither destroyed by Hammam nor kept exclusively for himself. In his turn, he transmitted it to his pupils and continued until his extreme old age of teaching book and transmitting it to future generations. Ma'mar was his pupil. Abd al-Razzaq ibn Hammam ibn Nafi al-Himyari was a brilliant product from Yemen. His teacher was Ma'mar. Abd al-Razzaq preserve its integrity and transmit it to posterity in its original form as an independent work. Two of his pupils have become prominent in *Hadith* lore, one Ahmad ibn Hanbal and the other Abu al-Hasan Ahmad ibn Yusuf al-Sulami, Ahmad ibn Hanbal incorporated it into a



special section of his voluminous work al-Musnad, other pupil al-Sulami continued narrating the work of Hammam in its independent form. His pupils also continued this process.

During the time of Abd al-Wahab ibn Mindah, two of his pupils independently and in their individual way, kept it contact. One was Abu al-Farah Masud ibn al-Hasan al-Thaqafi, and his pupil continuous transmission from generation to generation was kept at least till 856 H. the other pupil of Abd al-Wahab ibn Mindah was Muhammad ibn Ahmad ibn Muhammad al-Isbahani. His student Muhammad ibn Abd al-Rahman ibn Muhammad ibn Masud al-Masudi al-Bandahi kept it and taught this work at the Madrasah Nisiriyah Salahiyah in Damiette, Egypt.

#### **4.6 BAN ON WRITING DOWN *HADITH***

When we look at the history of prophet (s), prophet(s) has banned writing down of the *Hadith*. There are some reports about this matter in the *Ahadith* of his companions. The most important report in this connection is that of Abu Sa'id al-Khudri,<sup>38</sup> who attributes this saying to the prophet(s):

“Do not take down (what you hear) from me except the Quran. Whoever has taken down from me anything other than the Quran, let him efface it.”

The tradition has been reported by Abu Hurayrah also. The above-mentioned Abu Said al-Khudri reports another incident to it: “I asked the holy prophet for permission to write down the *Hadith*, but he refused.”

The narration of Zayd ibn Thabit is as follows: “the messenger of God ordered us not to write down of his *Hadith*.”

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<sup>38</sup> Al-Khatib al-Baghdadi, Taqyid al-ILM (ed. Damascus 1949), p. 29-32.

#### **4.6.1 Logic of ban on writing down *Hadith***

There are many other narrations on the prophet's banning on writing *Hadith*, most of the reports seem to show that in the year 7/628, or sometime after it. One day when a shipload of people had just then come from Yemen and embraced Islam and complained of the insecurity and the antipathy felt in their country against Islam, the prophet (s) praised the zeal of the Yemenites and predicted that soon Yemen and many other countries would know the pax Islamica. Some of these Yemenites knew reading and writing, they were provided with copies of the chapter of Quran, transcribed there the discourse of the prophet in the blank space of copies. It was feared that these new converts might mix up the texts and confound the *Hadith* with Quran, both being in the same language.

#### **4.7 PERMISSION TO WRITE DOWN *HADITH***

Dr. Muhammad Hamidullah gives some examples of prophet's permission to write *Hadith* for some companions of prophet (s). Abdullah ibn Amr ibn al-As used to write down the *Hadith*. How he started doing it is explained by him. He says: "I came to the Holy prophet and said: 'O Messenger of God, I want to relate to others what thou say. Therefore, I want to seek help from my mind as well as from the writing of my hand, provided that is also thy opinion.' The prophet replied: 'If it is so, then memorize my *Hadith*, and thereafter take aid of thy hand along with thy mind'". Conclusions of Dr. Muhammad Hamidullah's View on The Compilation of Hadith On the basis of this study, Dr. Muhammad Hamidullah argues and ensure that the compilation and writing of *Hadith* started in the lifetime of Prophet Muhammad(s). Some *Hadith* collections like the Sahifah of Abu Hurayrah, is a precious document for Muslims against the arguments of some orientalist and some unknown Muslim scholars that the major collection of *Hadith* started in the third century and these compilations was were based on oral transmission.

## CONCLUSION

From the above discussion, it is clear that Dr. Muhammad Hamidullah was a great scholar and encyclopaedic writer in *Hadith* Literature. He contributed thousands of works including books and articles to all major parts of *Hadith* Literature. Dr. Muhammad Hamidullah mainly focused on the study about the collecting old collections of *Hadith* and bought a deep study about the compilation of *Hadith* started in the time of prophet (s). Dr. Muhammad Hamidullah was well known scholar in all aspects of Islam Quran, Islamic law, and *Sirah* etc. Dr. Muhammad Hamidullah's whole time was in seeking knowledge and share it to others. His writings are available in different languages of the world.

This study on the topic 'contributions of Dr. Muhammad Hamidullah to *Hadith* Literature' mainly unveiled the contributions of Dr. Muhammad Hamidullah to *Hadith* Literature especially his hard works and toils on *Hadith*. This study had made maximum attempts and entered all possible ways with its functional and analytical study that emphasizes the contributions of Dr. Muhammad Hamidullah to the fundamentals of Islam, especially in *Hadith* Literature including his arguments and findings about the compilation of *Hadith*.

However, on the basis of available references, the researcher mainly collected the information from the references are available in English, Arabic, Malayalam and Urdu languages. So, in my analytical study, I tried very carefully to find about Dr. Muhammad Hamidullah's family, life, education and his new findings in the fundamental science of Islam (*Qur'an, Hadith and Fiqh*) and his major contribution in *Hadith* Literature and his flourished findings about the compilation of *Hadith* that destroy the arguments of some orientalist and some unknown Muslim scholars in the world.

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