Chapter-4

Development of Hadith Studies in Kerala
CHAPTER – IV

DEVELOPMENT OF HADITH STUDIES IN KERALA

Historical overview

Hadith is the second basic source from which the teachings of Islam are drawn. The Arabic word Hadith literally means communication, story, conversation, or new. Sunnah literally means a way, rule, manner of acting, or mode of life. Hadith is generally and technically referred as the action, sayings and silent approval of the Prophet Muhammad (SAW). Thus Hadith literature means the literature which consists of the narration of the life of the Prophet and the things approved by him. However, the term was used sometimes in much broader meaning in the sense to the traditions of the companions and successors as well.\(^1\) Sometimes some other words were also used in the same sense, such as Khabar and Athar. Most of the scholars used Khabar in the sense of Hadith and the term Athar restricted to the sayings and decisions of the companions.\(^2\)

While examining Hadith as the second basic source of Islamic Shariah, ‘It is quite impossible to pass one’s life according to the Quranic instructions until he knows the Prophet’s tradition. Our reasoning itself compels us to recognise that there could not be a better commentator of


the holy Qur’an than him through whom it was revealed for the human beings.\textsuperscript{13}

In brief the Hadith is unique and the second focal point of Islamic Shariah which maintain a concrete authenticity and transparency of its quality no less than to the holy Qur’an. Besides Hadith serves as a source of information for the history of Pre-Islamic Arabia and of early Islam, and for the development of Islamic thought in general and Islamic law in particular. It has played an important part in establishing a common culture for the whole Islamic world.

**Genesis and General Characteristics of Hadith Studies in Kerala**

Qur’an and Hadith are integrated disciplines going together in every walks of history which have constituted a complimentary share to the awakening of Muslim Ummah and their socio-cultural formations. It is therefore, an enquiry into the genesis of Hadith studies in Kerala which automatically led to the significance of Qur’anic studies in the region. It is an established fact that Islam has gained its access to the region during the age of the Prophet itself. The conversion of Cheraman Perumal and his subsequent journey to Madina is also accredited by Ferishta\textsuperscript{4}. Imam Hakim, a great traditionist, has gone further by quoting a tradition on the authority of Abu Sa’d al Khudri (d.684A.D) who is reported to have stated that “a king from India came to the Prophet with a jar consisting of some ginger. He (Prophet) has fed all and I got its one piece”\textsuperscript{5}. Besides, Yaqut al Hamawi (1179-1229A.D), a noted historian, has mentioned a person named Abdullah ‘Malabari’ bin Abdurahman popularly called Al Sindi who had learned Hadith from Ahmad bin Abdul Qader, a native of

\textsuperscript{3} Muhammed Asad, *Islam at Cross Road*, Lahore, 1955, p.117.
\textsuperscript{4} Tarikh-i- Firishta, vol. II, pp.370-491.
\textsuperscript{5} Imam Hakim, *Kitab al Mustadarik, Hadith* No.4:35.
Shiraz and another person named Abu Abdullah Al Suri, a native of Syria learned Hadith from ‘Abdullah Malabari’. The reference on the same ‘Abdullah Malabari’ has also been mentioned in the noted work of ‘Tarikh al Dimashq’ written by Ibn Asakir (d.571/1175)”\(^6\). 

From the available sources, it could also be understood, the Arab merchants might have played a significant role in the transmission of Hadith in Kerala. Also early missionaries and Sufis have contributed their own share towards the same.

The role of Malik bin Dinar and his companions may not be confined only to the construction of early mosques. But they had orally transmitted the Hadith among the early converted locals. From this ground it is believed that there was a socio-cultural tie-up between Arabs and Malabar which rightly posed as a channel force in the way of transmission of Hadith in Kerala. The same diffusion of Hadith might have continued even during the reign of Khulafah –i- al Rashidun (632-661A.D). It is quite evident from the fact that the eminent companion of Prophet ‘Mughirah bin Shua’ba who built a mosque at Calicut discharged a sincere service for the propagation of Islam in the region. This mosque still exists even today as ‘Mudakkara Jama Masjid’\(^7\).

Considering the early Hadith scholars of Kerala, some references can be seen in the classical works. Apart from the aforementioned, Yaqut al Hamawi (1179-1229A.D) quotes Abdullah Malabari, ‘a person named Qasim born in 899/1493 in Kalikooth (Calicut) had gone to Makka along with his brother Abu Bakr where they had been discipled to Shaikh al Hafiz al Sakhavi. They had also received ‘Ijaziyah’ (religious sanction) to

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\(^7\) P.P.Mammad Koya Parappil, Kochikotte Muslimgalude Charithram, (History of Muslims in Kozhikode), Kozhikode, 1994, p. 73.
quote the *Hadith* from his teacher\(^8\). At the same time, a specific reference is found about Abdullah bin Ahmed Kalikootti, another great *muhammad* in Malabar. Apart from this Ibn Batuta (1304-1368 A.D) has remarked that he had seen nine eminent *muhammad*un of the region. Of them an eminent scholar who belonged to Oman discharged his service in *Fandarina (Pantalayani)*, the second belonged to Qaswini served in *Quilon (Kollam)* and the third in *Kalikooth*. Details of the rest are not mentioned by him. Likewise the presence of early tradionists of Malabar had also been experienced in the important *Hadith* centres of Muslim world such as *Makkah, Madina, Basara and Damascus*\(^9\).

Scrutinising the early centres of *Hadith* studies in Kerala, the first indication goes back to the 20 mosques constructed by the early missionaries under Malik bin Dinar. Besides them the great mosque of *Ponnani*, built in the sixteenth century A.D by Shaikh Zainuddin al Kabir al Ma’bar (871-928 A.H) played a vital role. In this connection the statement of Ibn Batuta (d.1368 A.D) is once again remembered that he had met in Malabar many foreign scholars and students from Syria, Baghdad, Yeman, Makkah, Madinah, Malaysia, Singapore and Sri Lanka\(^10\).

In view of afore stated facts, it can be deducted that the region of Malabar had got the opportunity to contact with Prophet Muhammad (SAW) and his righteous companions. The same has been validated crystal clear by the above mentioned *Hadith* quoted by Imam Hakim. But it is also history that the same pursuit and heritage has not been undertaken by the region later.

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\(^8\) Abdu Rahaman Mangad, op.cit.,p.68.


\(^10\) Ibid.
Considering the Hadith learning process in academic institutions during the medieval period, the study of Hadith was a major programme in the Dars system of instruction where a comprehensive study of the same was dealt with. By the latter half of 20th century the Arabic Colleges and Shariah Colleges have disseminated the Hadith in large scale. The curriculum introduced in Madrasa also played a key role in the transmission of Hadith among the children. Also the publication division of various Muslim organizations and institutions have brought about several works on Hadith studies. One cannot neglect the significance of night sermons (Vayalu) conducted by Mahalla committees in the transmission of religious awareness among laymen. Muslim journals and magazines had commenced Hadith column through which the science of Hadith got very extensive popularity among the reading class. There are some special issues on Hadith which had already become taken up in Malayalam from various corners of Muslim organizations. All these efforts have certainly boosted a spacious consciousness about Hadith among the Muslim masses.

Tracing the characteristics of Hadith Studies in Kerala, some attempts of denouncement on the authority of Hadith may not be overlooked. These sentiments against Hadith can be seen in two forms

1. Partial denouncement of Hadith
2. Absolute denouncement of Hadith. The first category includes C.N Ahmed Maulavi (1905-1993), prominent thinker and commentator of ‘Sahih al Bukhari’. His thought has been left with many replications among the educated sections in the region. He had introduced an approach to testify the traditions according

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to the rational point of views as he had applied the same in his noted commentary of Holy Qur’an. But it is remarkable that C.N did not like to be the part of the sect who rejected the traditions in total\textsuperscript{12}. 

The second section is headed by Maulavi Abul Hasan Chekannur (1936-1993) who had rejected the authority of Hadith in Islam. A brief account of the same may be given here. He was born in 1936 as a son of Abdullakkutty and Fathima in the village of Chekannur in Ponnani Taluk in Malappuram District. He had completed his religious education from Darul Uloom Vazhakkad and Baqiyyat al Swalihat, Vellur. After that he had served as a mudarris (teacher) in Chekannur Juma Masjid, Jamia’ Islamiya Santhapuram (est.1956) and Jamia’ Nadviyah Edavanna (est.1958). He was expelled from all these institutions due to his wide range of deviation of thought from the mainstream of Muslims. Even though he had initially co-operated with revivalist organisation in the region, later he had bade farewell to each of them. Any how he had launched a new radical thought in 1967 which had got wide acceptance in the secular and cultural realm in Kerala. In the same year he started a Malayalam monthly named ‘Nireekshanam’ (observation) and actively participated in the organization ‘Islam and Modern Society’. In 1986 he had started another literary organ, ‘Al Burhan’ through which he had attacked the authority of Hadith and the credibility of even ‘Sihah al Sitah’. He had questioned Abu Huraira and his excessive reports on Hadith. His work ‘Abu Hurairayude Taniniram’ (The true nature of Abu Huraira) published in 1986 had drawn a serious refutation by the scholars against him. In 1991 he had formed Qur’an and Sunnah Society. In his view Sunnah signified those Sunnah approved by the Holy Qur’an. In

1993 he was mysteriously assassinated. The subject of his radicalism was to rely upon the Qur'an as the lone and fundamental source of Islam. All Hadiths are manufactured by Israelites. Juridical laws have distorted Islam. After all he had advocated universal religious argument of truth. Also argued for three times of compulsory prayers in a day and sanctioned many reductions in observing fasting in Ramzan. For the propagation of his mission he had established an organization named Modern Age Society. In the second turn this organization was as structured as 'Qur'an Sunnath Society'. He had discarded the authority of Imam Bukhari and thrashed the reporting of Abu Huraira with his ardent tongue and pen. This notion was resisted and refuted by the Sunni and revivalist scholars in the region. This had certainly paved the way for a series of debates in the region in modern times.

A Study of Translated works on Hadith

Sahih al Bukhari (prtd/mm)

There are four Malayalam versions on Sahih al Bukhari published so far. Out of them the first attempt was done by K. Alavi Maulavi (1934-1979) in 1967. The second version appeared in 1970 was prepared by C.N Ahmed Maulavi (1905-1993). The third produced by Abdul Salam Sullami in 1998 and subsequently the fourth version came in 1994 by Ibrahim Puthur (d.2004).

Sahih al Bukhari is the most important credible work in the series of six major Hadith collections, as it is referred as "Asahh al Kutub ba'da al Kitab Allah' or most reliable of books after the Book of Allah'. The actual title of the book is 'Al Jami al Sahih al Musnad al Mukhtasar Min Umoor Rasul Allah'. This can be translated as 'the abridged collection of

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authentic Hadith with connected chains regarding matters pertaining to the prophet, his practices and his times’.

The first Malayalam version of this magnum opus is done by A. Alavi Maulavi (1934-1976) and published by K. Muhammed Kadannamanna in 1960. The translator was born as a son of Beeran Kutty in 1930 in Kadannamanna in Malappuram District. He was one of the pioneers of Kerala Jami’yathul Ulama (estd.1921), a revivalist movement in Kerala. He had dedicated his life to an incessant campaign against the superstitious belief prevailed among the Muslim community in those days. In order to establish his views he had conducted many open debates with the leaders of Sunni fraction of the region. This translation is a partial attempt consisting of two hundred selected traditions from Sahih al Bukhari and its translations.14

The second and major attempt is executed by C.N. Ahmed Maulavi (1905-1993) titled as Bukhari Paribasha and published in 1970. This work marks a milestone in the history of Hadith studies in Kerala. Likewise his exegesis on Quran, unravelled some momentous discussion and new approach to the understanding of Hadith.15 The application of rationalism and logic has been successfully executed by the author. However, this work constitutes the following features.

(1) Author has given a detailed study on the relevance of Hadith and its place in the literary history of Islam. As a solid source of information on pre-Islamic Arabia, he has concisely narrated the pre-Islam Arabia with its socio-political-cultural characteristics. Also seen a considerable

account of demographic information on the same. A comparative account on *Ariba, Bai’da* and *Musta’riba Arabs* has been dealt with remarkable analysis. After comprehensively dealing with the aforesaid matter he has essayed the features of Arabic language. Also annexed a note on Arab-Malabar relation.

(2) The work will catch the attention due its special account on Prophetic history.

(3) Author has critically analysed the *Khulafa -i- Rashidun* and their role in the transmission and development of *Hadith*.

(4) A sufficient account has been prepared on different ideological sects in Islam including *Shites, Kharijites, Mutazalites, Murijites* and others. Also subjected the emergence of Sufism and its impacts on the development of *Hadith*.

(5) Author has illuminated a distinguished analysis between *Sunnah* of Allah and *Sunnah* of the Prophet. After giving a detailed account on *Sihah-i- Sitah* he has entered into the prime mission. The total work consists of 2340 *Hadith* after its omission of repetition.

The essence of this commentary can be summed up in the following words. There are in certain instances, as mentioned below, the author has applied his own individual criticism and logical assessment for the commentary writings.
1. The *Hadith* number 191, elucidating the naked bath of Hazrat Musa and the ridiculous approach of Isralites has been rejected by the author terming it as pebbles under footnote number 56$^{16}$.

"Abu Hurairah reports as Prophet Muhammad said, that the Israelites used to bathe by exhibiting their nakedness. They would enjoy the nakedness of one another. At the same time Prophet Musa would bathe alone by covering his nakedness. The Israelites teased him and would say that Prophet Musa was a patient of Fistula, hence his lonely bath. Afterwards Hazrat Musa went for a bath in the river and placed his dress on a stone. Suddenly the stone began to run with his dress. Musa followed the stone by pleading to return him the dress. At last the Israelites had witnessed the nakedness of Musa and they asserted in the name of Allah that Musa had no disease. Musa put on his dress and began to beat the stone which had run away with his dress. Still the mark of his beat is left on the stone".

2. Also the author has rejected following *Hadith* No, 857 in the same.

"Reported from Aysha, ‘the Prophet opined that five creatures are dangerous so one can kill them even in the Holy Baithul Haram. They are crow, eagle, rat and scorpion’. Herewith the author explained the same in careless words, that the Prophet may have said to kill dog, scorpion and rat, but later somebody might have added crows and eagles in this category."

3. See another occasion, Hadith No. 1358.

“Reported from Abu Huraira, Prophet said that if a housefly falls in drinks, you have to drown it in full because the one of its wings has cure and the other would make diseases.” Translator comments that the position of this Hadith also comes under the category of forgery.

4. He has also rejected Hadith Number 1363.

“Reported from ‘Abu Huraira that the Prophet said ‘if there is no Israelites all flesh may not become the decayed, and if there is no Hawwa, there would not be any cheating from the wife to his husband’. Herewith author writes that it is a example for another forgery.”

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17 Ibid. p. 1022.
18 Ibid. p. 1211.
19 Ibid.
5. Author has applied an independent exposition on the following Hadith No.1373.

**Abu Huraira says as Prophet remarked that Prophet Ibrahim had lied only thrice. Two lies were to uphold the path of Allah. The first lie was to hesitate the invitation to watch a festival. The second was on the occasion of his trial to inquire about his role in the destruction of idols. He informed that the act was performed by the prime idol. The third occasion was when he was at the kingdom of the monarch of Egypt, the monarch had been informed of the presence of the most beautiful women of mankind. Then the monarch sent his emissaries to Prophet Ibrahim to know the truth. That time he replied that it was his sister”.

The author herewith criticises that Allah has placed Prophet Ibrahim (A.S) in high rank, and stated he is the most sincere and truthful. Then how the Hadith can deny such a reality? So, this is not a Hadith of Prophet (SAW). But Regarding the same statement the consensus of Muslim scholars is that Ibrahim’s lie is only a phrase used to strengthen the truthfulness of his personality. In fact, these mentioned sayings were not lies but it was a form of presentation and style of conversation. So, the use of lie was on the form of love.21

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6. The author has denounced the essence of the following Hadith No. 1345.

"Ayisha says that once the Prophet had become a prey to black magic. He began to feel of the deeds which have not really been performed by him. So he prayed again and again. Then he asked Ayisha, 'Did you know of the ways sent by Allah to cure my disease?' Prophet continued, "Two men approached me. One sat beside my head and the other beside my leg. One man asked the other, ‘What is the disease of this man?’ ‘He has been a prey to black magic’ replied the other. The first man asked again, ‘Who did it?’ ‘Labid bin Aa’sam (a Jew)’, the second man replied. ‘What did he use for performing this act?’ the first man asked again. ‘Comb, hair (or cotton) and the socket of male date bunch.’ ‘Then, where is it now?’ the first man asked again, ‘it is in the Darwan well’ the second man replied abruptly. Suddenly the Prophet set out towards the place mentioned by them. He told Ayisha soon after his return. ‘The date palms of that place look like the head of Satan.’ I asked ‘Did you take them out?’ ‘Now Allah has cured me of the disease. I fear that taking them out of the well will create great problem among people.’"
He replied. Later that well was covered and abandoned”. After this much of description C.N criticises that this kind of Hadith certainly denies the authenticity of Prophet.22

The third Malayalam version of Sahih al Bukhari, with commentary was published by Yuvatha Book House in 1998. The work was prepared by Abdul Salam Sullami a noted Salafi thinker and writer. Sahih al Bukhari being the first and foremost collection of Hadith, it has great importance in the formation of Islamic world view. In this instance the present attempt by a Salafi group has immense magnitude in developing their thought in the region.. The translator has brought a linkage with similar traditions quoted in the same collection. His outlook is purely rational while interpreting every tradition. He has deliberately avoided the elucidation of those traditions lacking to cope up with rational approach with a view is that ‘blind imitation of such kind of tradition will alter the authenticity of revelation. It is remarkable that the author has consciously tried his best to evade the diversities related to Hadith. However the total exposition of the work seems credible. The approaches and typical treatment used in this work will attract the due attention and impression of the young generation.

The fourth attempt is performed as a composite Malayalam translation of the tradition jointly approved by Shaikhain, i.e. Imam Bukhari (d.256/869) and Imam Muslim (Mutafaq Alaihi). The work was translated by Ibrahim Puthur Faizi (d.2004), a revered scholar of Sunni sect and published by Bayaniya Book Stall, Parappanangadi in 1994. The present translation project is a land mark as a Sunni initiative and useful for scholars and researchers in the way of finding out the truthful and

22 Ibid., p. 1035.
credible traditions of the Prophet. The work is the maiden attempt of its kind in Malayalam hence it has really fulfilled the meaning and relevance of the title as “Al-lua’lu’a’ Wal Marjan”. This work got three revised edition so far.

**Sahih al Muslim (prtd/mm)**

The great and second masterly collection of tradition, *Sahih al Muslim* of Imam Muslim (202-261A.H) met with only a single translation in Malayalam during this specific period. The attempt was extended by K. Alavi Maulavi (d.1979) in 3 volumes sponsored by K. Muhammed Kadannamanna and published in 1970.

This magnum opus was composed by Abul Husain Asakir al Din Muslim bin. al Hajjaj bin Muslim al Qushairi al Nishapuri (202-261 A.H). Imam Muslim as his nisba shows, belonged to the Qushayri tribe of the Arabs, an off-shoot of the great clan of Rabia’. His tribe took more or less important role in the history of Islam since the death of the Prophet. Very little is known about the early life of Muslim. In the pursuit of this subject he travelled widely, and visited all the important centres of learning in Persia, Mesopotamia, Syria and Egypt. He attended the lectures of most of the important traditionists of his time such as Ishaq bin Rahawayh, Ahammed bin Hambal, Ubayd Allah al Qawariri, Shuwayh bin Yunus, Abdullah bin Maslama, Hamala bin Yahya and others. He had collected about 300000 of traditions. Of them he selected only 4000 based on stringent acceptance criteria. Each report in his collection was checked and veracity of the chain of reporters was painstakingly established. The total *Sahih al Muslim* is divided into 43 books (*Kitab*) on different subjects, each book containing many traditions.
The Malayalam version of *Sahih al Muslim*, prepared by A. Alavi Maulavi, is a partial work consisting of 600 Hadith along with its Arabic text and brief commentary. The translation of the rest has not yet been come out in Malayalam. Presently the printed volume is also unavailable.

A sample of illustration of the Hadith quoted in the same collection is as follows:

"عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: 'لما قضى الله الخلق، كتب في كتابه على نفسه، فهُوَ مُؤَضَّضٌ عَنْهُ: إِنَّ رَحْمَتِي تُغْلِبُ غَضْبِي.'"

On the authority of *Abu Hurairah* (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'"

*Riyadh al Saliheen* (prtd/mm)


The Master of this work Imam Yahya bin Sharaf al Nawawi was born in 631 A.H in a village called Nawa in Southern Syria. After the completion of his primary education he travelled far and wide throughout the central Arabia. During his stay at Damascus, he had been discipled to more than twenty celebrated teachers. Imam Nawawi as a traditionist is also known for his works in *Shafii* school of Islamic Jurisprudence and widely acknowledged as the intellectual heir to Imam *Shafii*. He was a renowned scholar and jurist who dedicated his life to the pursuit of Islamic learning. Imam Nawawi died at the young age of 44 years, leaving behind him numerous works.

The first Malayalam translation of Riyadh al Saliheen appeared in 1989 by the effort of A.K Usman Maulavi. The work comprises of three volumes and dealt almost Hadith with its brief note. The second effort was by Ibrahim Puthur Faizi (d.2004), a traditional Sunni scholar. Subsequently the third translation appeared in 1998 by K.V Muhammad Panthavoor (d.2004).The work was published by Tirurangadi book stall. The work covers almost Hadith over 780 pages in a volume. The fourth translation came from the Salafi stream by Abdul Salam Sullami and published by Yuvatha Book House from Kozhikode in 1996. The latest

\(^{23}\) Ibid.
Malayalam version on the same came out in 1999 by Sayyid Ahamad Shihabuddeen Imbichi Koya Tangal (d.2000), Chief Qazi of Kozhikode. The book was published by Ashrafi Book Centre, Tirurangadi.

Since most of the Kerala Muslims belonged to Shafii’ school of Islamic Jurisprudence, they have whole heartedly accepted Imam Nawawi’s thought and works who was the prominent advocate of the Shafi school. It is quite evident that his credible works Riyad al Saliheen, Sharah al Muhadhab, Matnu Arbai’ın have been taught in the traditional and modern Institutions since decades back.

A specimen of illustration of the Hadith quoted in the same collection is as follows:

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "لما قضى الله الخلق، كتب في كتابه على نفسه، فهو موضوع عذاب: إن رحمتي نغلب غضبي"، رواه مسلم

On the authority of Abu Huraira (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'"

*Mishkat al Masabih (prtd/mm)*

The celebrated collection of Hadith, an improved version of Masabih al Sunnah of Al Tabrizi (d.741/1340) got a partial translation in Malayalam by Mailapur Shoukath Ali Maulavi and published in 1980 and a scholarly and comprehensive commentary in Arabic language in eight volumes contributed by a leading Sunni scholar Nellikuth Ismail Musliar and was published in 1996-1999.

*Mishkat al Masabih* is the most authentic collection of traditions collected in 8th century of Hijra era by Shaikh Wali-uddin Muhammed
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bin Abdullah Tabariz. He also selected traditions from *Sahih al Bukhari* and *Sahih al Muslim*. He arranged them subject wise to make it easier for the common man to regulate his life in the light of the great Hadith of holy Prophet. He made accurate references to the source of each tradition and mentioned it very clearly whether it was *Sahih* (sound) or *Ahsan* (good). He further implicitly defined these terms and such other terms. This is the developed version of *Masabih al Sunnah*. He essentially rendered a version of the text more preferable to those who do not possess advanced knowledge of the science of Hadith by writing a commentary on it at this instance Allamah Husain Abdullah and Muhammad al Tibi and titled it *Mishkat al Masabih*.


An example of Hadith from *Mishkat al Masbih* is as follows:

> ومن المقداد، أنه سمع رسول الله صلى الله عليه وسلم يقول: لا يبقى على ظهر الأرض بيت مدر ولا وبر إلا أنخله كلمة الإسلام، يعز عزيز وذل ذليل، إما يعزم الله فيجعلهم من أهله، أو يثنهم فيديون لها. فقلت: سيكون الدين كله الله. (رواه أحمد)

*Miqdad* (Allah be pleased with him) reported that he heard Allah’s Messenger (SAW) as saying: There will not remain upon the surface of the earth a mud brick house or a camel’s hair tent but Allah will penetrate in that the word of Islam bringing both mighty honour and abject humiliation. Allah will either honour them by making them worthy of it.

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24 *Maktabat al Shamila*, pp. 311-312.
and those whom He humiliates, shall have to render submission to it. I said, The religion will then be entirely for Allah. (Ahmed) 25

*Mirath al Mishkat (prtd/ac)*

The famous work *Mishkat al Masabih* got a detailed commentary in Arabic in eight volumes entitled as *Mirath al Mishkat* prepared by Nellikkuth Ismail Musliar Malabari. He was born in Nellikuth in Malappuram district in 1939. He had completed his religious education from various traditional Islamic institutes of the region and later served many Darses institutes as its Mudarris. Now he works as the Shaikhul Hadith of Markazu Saqafati Sunniyah Shariah College of Karanthur, Calicut (estd. 1979). He had authored several relevant books in Arabic and Malayalam such as ‘*Tauhid Oru Samagra Padanam*’, ‘Maranambandha Murakal’, ‘Sharah al Risala’, ‘Taqril al Mulla Hasan’, ‘Al Fiqh al Sunnah’, ‘Aquaid al Sunnah’, ‘Taqrir al Jama’, ‘Sharah Tasrih al Mantiq’ 26

The present work was published in 8 volumes over 5200 pages. The author provides an explanation for every Hadith. An in-depth analysis is one of the features of this work and the writer makes it a success with the utilisation of charts, signifiers, rare pictures and maps. He presents the laws of four schools of Islamic jurisprudence on the basis of *Usul al Hadith*. The author seriously studies the *Hadith* which represent the controversial issues. A vast index is given in 8th volume in alphabetical order 27. Also the author has supplemented a concise biographical sketch of companions, followers and traditionists reported and mentioned in this collection. This work has been selected as a text

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book in several Darses in Kerala and has been recommended as a reference text on Hadith literature in such institutions. This work could rightly be considered as the largest and the only work written in Arabic by a Keralite scholar in modern times. Observing this work a modern writer adds that this commendable effort could not gain its deserving acceptance and appreciation. The attempts of this kind should be acknowledged and encouraged irrespective of sects and fraction.\(^{28}\)

**Matn al Arbai'n (prtd/mm)**

The famous work ‘Matn al Arbai’n’ of Yahya bin Sharafuddin Al Nawawi (631-664 A.H) got five versions in Malayalam and single commentary in Arabic. The complete title of this work is ‘Matn al Arbai’n al Nawawiya Min Ahadithi al Nawawiyah’. The work is recommended as the text book for the students of Arabic College and the general students who opts Arabic as main and optional paper for their graduation under various Universities.

‘Assairul Hadithi li Thakhrij al Arbai'na Hadith’ is an Arabic commentary on the work of Imam Yahya Nawawi’s Matnu Arbai’na al Hadith. The work was written by Maulana Ahmed Koya Shaliyati (1217-1287 A.H), a great scholar, jurist who served as the Mufti of Naizam, the ruler of Hyderabad. This manuscript is still in his personal library named Al Azhariyyah Kutub Khana at Chaliyam, in Kozhikode. The author was born in Calicut in 1265 A.H as a son of KunhaliKutty. After the marriage with Fareeda of Chaliyam, his father settled in Chaliyam. He was educated by Aali Musliar (d.1922), the leader of Khilafah movement and Chalilakat Kunhahammad Haji (d.1919)\(^{29}\).

\(^{28}\) Ibid.

The first Malayalam translation of this work appeared in 1948 by T.K Abdulla (1924-1972) and published by C.M Press, Edava. This treatise also contain a brief biographical sketch on Imam Nawawi. For this venture he had mainly depended on the commentary of Shaikh Muhammed Sharqavi. The original title ‘Matn al Arbai’n Al Nawawiyah Min al Ahdathi Nabawiyah’ is retained with Malayalam sub title as the concise of ‘Forty meaningful Hadith’. The language used in the translation is sixty years old Mappila Malayalam. The proof reading of the work was performed by Maulana Muhammed Abdul Kamal (M.F.B).

The second Malayalam translation of this work came true in 1975 by P.M. Abdul Rahiman, a retired Professor of Brennan College, Thalassery, printed by Amirul Islam Press, Thirurangadi. At the introductory section the author has given an account on Imam Nawawi. This translation and brief commentary are strikingly independent.

Third attempt was done by K.A Quader a native of Tirurkkad and published by Ayyubi Book House Kozhikode in 1980. The translation contains scholastic accuracy and sublimity.

The fourth translation of this work came in 1994 by Abdul Hameed Madani and published by Yuvatha Book House from Kozhikode. It is the most popular text of Imam Nawawi’s forty Hadith in Malayalam. Unlike other translations, it is a word by word translation; therefore this approach has gained attraction of the masses. A long introduction explaining the categories of Hadith, method of its reporting, authenticity and various reports is very useful. As a Salafi activist in Kerala, his progressive attitude is visible throughout the Book. Hadith in this book is as modeled as follows:
"On the authority of Abu Ruqyah Imam bin Aus ad Dari (May almighty be pleased with him) that the Prophet (may the blessing and peace of Allah be upon him) said: Religion is sincerity. We said; to whom? He said: To Allah and his Book, and his Messenger, and the leaders of Muslim and their common folk."

**Bulugh al Maram (prtd/mm)**

_Bulugh al Maram_, the famous Hadith compilation got a single translation in Malayalam by Cheriyamundam Abdul Hameed Madani and published by Al Hind bookstall, Tirur in 1972.

The master work, _Bulugh al Maram_ is the collection of Hadith by Al Hafiz Ibn Hajar al Asqalani (1372-1448). The authentic title of this work ‘_Bulugh al Maram min Adillat al Ahkam_’ means ‘the end of search for evidences of principles’. According to evidences of the ordinance the same work covers 1358 Traditions. A variety of traditions from the authentic collections of Imam Bukhari, Imam Muslim, Imam Abu Dawud, Al Tirmidhi, Al Nasai and Ibn Majah. However, _Bulugh al Maram_ holds a unique distinction as all the tradition complied in the book have been the sources for _Fiqh_ or Islamic Jurisprudence. The same work noticed a comparison between the versions of Hadith that came from different sources. Because of its unique qualities, it still remains as one of the most sought after the six collections of traditions.

There are many commentaries written on this great work., _Bulugh al Maram_. ‘_Tuhfah al Ayyam fi Fawaid al Bulugh al Maram_’ by Shaykh Sami bin Muhammad al Saghir, ‘_Minhat al Alam fi Sharh Bulugh_’

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Imam Nawawi, 40 Hadith, Trns. by Ezzedin Ibrahim, Dennys Johnson-Davies, Hadith No.7, p.40.

Evaluating the Malayalam translation, the translator Abdul Hameed Madani has paid his due attention to upgrade the work in total. The meaningful preface was facilitated by Shaikh Muhammed Maulavi. In the Introductory section a brief biographical sketch of Imam Hafiz Ibn Hajar, historical overview on Hadith, and Usul al Hadith are being useful and noteworthy. The translation of ‘Bulugh al Maram‘ deals with 113 lessons over 625 pages. The translator’s due foot notes and concise explanation will promote the accessibility and readability of the work. However the scarcity and non publication of fresh editions seem to be a great hiatus. The translator Abdul Hameed Madani hails from Cheriyamundam Village near Tirur in Malappuram District. He had contributed many ideological works to the Salafi school of thought in Kerala. Presently he works as the editor in chief of ‘Shabab magazine’. Before schism in the Mujahid movement in 2000, he had been a long time member in the state council of K.N.M. This soft-spoken scholar is now the senior leader of Madavur faction of Mujahid movement and a great protagonist of Muslim unity cutting across the fractional differences among them. A sample of Hadith in the book is as noted below:

“On the authority of Abu Huraira, he says he heard the Prophet of Allah says that my community will arrive on the Day of Judgment as glitter the face from the signs of ablution. If anyone can extend the glittering, then do so.”

Al Adab al Mufrad (Prtd/mm)

The famous work ‘Al Adab al Mufrad’ of Imam Muhammad Ismail al Bukhari (d.256/869) got a lone translation in Malayalm by Dr Bahauddin Muhammed Nadvi and published by Sunni publication centre, Chemmad, under Majlis al Dawa’h al Islamiyya in 1998. The translator was born in Kuriyad, Kottakkal in Malappuram district in 1951 as a son of Jamaluddin and Fathima. He is an eminent organiser and presently working as the Principal of Darul Huda Islamic Academy, Chemmad (estd.1986)

The Original Text ‘Al Adab al Mufrad’ is considered as a noted anthology of Hadith of Imam Al Bukhari arranged in 644 chapters and comprised of 1322 traditions which were not displayed in his master collection Sahih Al Bukhari. The work is a great asset in the field of Hadith literature and also a valuable gift to the Ummah ascribing culture, manners, ethics, and etiquettes. The important chapters displayed in the work are parents, ties of kinship, looking after girls, looking after children, neighbours, responsibility, dealings with people and good character, social behaviour, supplication, mercy, advice, extravagance in building, compassion, injustice, gestures, greetings, asking permission to

enter, people of the Devine Book, letters and greetings, gatherings, behaviour with people, cursing and defamation, poetry, words, speech etc.

In relation to this work the author has not applied any stern stipulation to accept a tradition as he had followed in Sahih al Bukhari. Here the method he adopted for the selection of the tradition is purely liberal. It is remarkable that author has not omitted the Rawis or the chain of narrators. The chain of narrators are described herewith. In this way the book bears its clarity and credibility.33

A Hadith has been illustrated as follows:

أخبرنا أبو نصر أحمد بن محمد بن الحسن بن حامد بن هارون بن عبد الجبار البخاري المعروف بابن النبازيكي قراءة عليه فاقرأ به قدم علني حاجا في صفر سنة سبعين وثلاثمائة قال
أخبرنا أبو الخير أحمد بن محمد بن الجليل بن خالد بن حريث البخاري الكرماني العقسي البزار سنة ثمانين وعشرين وثلاثمائة قال حدثنا أبو عبد الله محمد بن إسماعيل بن إبراهيم بن المغيرة
بن الأخف الجعفي البخاري قال حدثنا أبو الوثيد قال حدثنا شعبة قال الوليد بن العيار أخبرني
قال سمعت أبا عمر الشبيئي يقول حدثنا صاحب هذه الدار وأومنا ببهد إلى دار عبد الله قال
سألت النبي أى العمل أحب إلى الله عز وجل قال الصلاة على وقته قلت ثم أى قال ثم بر
والديين قلت ثم أى قال ثم الجهاد في سبيل الله قال حدثني بهن ولو استزدده لزادر

"Abu 'Amr ash-Shaybani said, "The owner of this house (and he pointed at the house of 'Abdullah ibn Mas'ud) said, "I asked the Prophet, may Allah bless him and grant him peace, which action Allah loves best. He replied, 'Prayer at its proper time.' 'Then what?' I asked. He said, 'Then kindness to parents.' I asked, 'Then what?' He replied, 'Then jihad in the Way of Allah.'" He added, "He told me about these things. If I had asked him to tell me more, he would have told me more."34"

34 Imam Bukhari, Adab al Mufrad, Chapter VIII, Honouring Parents: The Words of Allah Almighty: "We have Instructed Man to honour his parents." (29:8).
General Works on Hadith

There are some general works written on the Hadith studies. These are basically simple attempts endeavoured by the scholars in the region which throws light on the various aspects and relevance of Hadith studies in Malayalam and Arabic tongues. A few noted Malayalam works translated from Arabic and Urdu have been studied. The total works have been displayed according to their chronological appearance.

*Khairu Darain* is a compilation of prayers and adhkar selected from the texts of Hadith prepared in Arabic by Abdul Qadar Fadhfari (1895-1944). The author was born in 1895 at Mankada in Malappuram as the son of Pallippuram Yusuf. He contributed many works on different subjects. This collection consists of 300 Ahadith from six credible collections of Hadith. The same has been used as a text book in some Dars institutions in the region. But the availability of this book in now a day is very scarce due to the shortage of latest editions. Any how it will be noticed as a genuine attempt in Arabic language.

*Sihah al Shaikhain*, a collection of Hadith selected from Sahih of Imam Bukhari and Sahih of Imam Muslim prepared by Maulana Valakkulam Abdul Bari (1880-1965), may be also mentioned in this regard. The author was a leader of Samastha Kerala Jami’yathul Ulama (estd.1926), served as the vice-president and later as President till his death in 1965. He was born at Valakkulam in Malappuram District in 1298A.H. He had undergone the primary education from his father, a famous scholar Al Haj Kwaja Ahmed and then went to Nadapuram Juma Masjid and received teachings from Ahmad Shirazi (d.1326/1908). Kodancheri Ahmed Kutty (d.1325/1907), and Ponnani Cheriya Avaran
Kutty (d.1330/1911). The present work ‘Sihah al Shaikhain’ consists of 2648 Hadith. The work was published by the author himself in 1961. He also began to prepare supplementary explanatory note on the same as ‘Khadimu Sahihain’, but the work could not be completed due to his death. Anyhow, the work can be considered as a genuine contribution in Arabic language. Even though this book is a great landmark as an original work written in Arabic, its preservation is not being done properly. The outdated and moth-eaten copy of the same are carelessly stacked in the shelves of very old mosque libraries.

‘Islam Matha Thathawa Pradeepam’ (Light of Islamic principles) is a short account on the selected tradition from various authorities prepared by P. Muhammad Maitheen Sahib and published by C.M Press, Edava in 1379/1959. The work consists a collection of traditions pertaining to social information like politeness of entering houses, mosques and auditorium. Also elucidated the importance of the acquisition of knowledge.

Al Hadith is a Malayalam translation of famous English collection on ‘Hadith Mahal’ selected from various texts prepared by K. Muhammad Ali and published by Majeed Marakkar Perumbavur (d.1965) in 1951. The Introductory part of this work provides a serious study on the science of Hadith and vividly unfolds its importance as the second and basic source of Islam.

Parishudha Nabivachanangal (Holy sayings of Prophet) published in 1962 consisting 333 traditions from various authoritative collection of Traditions was prepared by M. Ahmed Edathanatukara. It consists of 184 relevant titles beginning from ‘faith’ and ends up with some important

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prayers. This work has been further rendered, into English by Hasan Faruq, BA, B.T entitled the *Teaching of the holy Prophet*. The same was published in 1969.

*Islamika Jeevitham* (The Islamic Life) is a commendable effort to trace out the relevance of *Hadith* and *Sunnah* by having incorporated a collection of *Hadith* to be practiced in one’s life, done by Muhammed Amani (1909-1987) an erudite Salafi scholar in Kerala. The work was well accepted by the Keralite Academicians. Within two decades seven editions have been published. The book consists of six hundred traditions under 31 titles related with day to day life. The book includes topics like prayer, fasting, recitation of Holy *Qur’an*, thinking, *Dhikr* and *Din*, dining etiquette, hospitality, dressing manners, behaviour, approach towards the elders and Children. i verses are quoted in the commentary wherever needed. Some commentary jottings are very long and some are brief. In short it is a meticulous effort and a rich contribution to the field of *Hadith* studies in Kerala. As the author intends, the work will be useful to the refinement of the Muslim mind.

‘Irupathionnmu Hadith Panditanmar’ (21 Hadith scholars) prepared by Ibrahim Puthur (d.2004) was published by *Sunni* publication centre in 1986. It deals with a detailed account on the relevance of tradition in the religion of Islam and throws light on the biographies of Imam Shihab al Zuhri (d.741A.D), Imam Ansae, Imam Abu Hanifah (80-150A.H ), Imam Malik bin Anas (93-179A.H), Imam Saeed bin Musayyab (d.94/712 ), Imam Shafi’i’ (150-204A.H), Imam Abdullah bin Mubarak (736-797A.D ), Imam Bukhari (194-256A.H ), Imam Abu Suhra al Tharazi, Abu Dawud ( 202-275 A.H), Imam Muslim(202-
‘Nabichrayum Islamika Shareetil Athinte Sthanavum (The Sunnah and its place in Islamic Shariah) is a translation of the noted work of an Egyptian scholar Mustafa Hasanu Sibaee (1915-1964)’s ‘Asunnah Wa Makanatuha fi Shariah al Islam’ by Muhammed Amani Maulavi (d.1989) and published by Mujahideen Trust in Cochin in 1973. The work explores various aspects of the meaning of the Sunnah and examines fabricated Hadith. The work comprises three broader parts, the first part of the book deals with Isnad and services and sacrifices rendered by the great traditionists for the cause of collection and preservation of Hadith. The second part covers the perspectives of various ideological sects on Hadith such as Shites, Kharijites, Mutazalites. Also dealt the approach of modernists and orientalists towards Traditions. The third and final part of the work handles the place of Sunnah and Traditions in the perspectives of Qur’an.

‘Sunnath Jama’thum Hadith Durvyaqyanangalum’ (Ahlu Sunnah and misinterpretation of Hadith) a critical study on the traditional approaches of Muslim scholars on different theological issues was contributed by Abdul Salam Sullami and published by Yuvatha in 1990. The book is an offshoot of post modern way of Islamic thinking.

‘Sunnathum Madhabukalum Oru tarathamya Padanam’ (The Sunnah and the school of Islamic jurisprudence: A comparative study) is a critical evaluation of some traditions based on jurisprudential approaches (Usul) and published by Yuvatha Book House in 1996.

‘Sunnath Arthavum Vyaqyanavum’ (The Sunnah its meaning and interpretations) is the study of contemporary issues on the authenticity of
Sunnah and its real approach to be tackled by a Muslim scholar, done by Kunhimuhammed Parappur and published by Yuvatha Books from Kozhikode in 1998.

‘Sunnuthum Bidathum’ (The Sunnah and Innovations) by Abdul Salam Sullami was published by Yuvatha in 1994. The author inquires about innovations emerged within Islam through the passage of time and assess the consequences of it among the Muslim Ummah.

‘Sunnathinte Pramanikatha’ the (Authenticity of the Sunnah) is the Malayalam translation of noted work of Abdul Aa’la Maududi Sahib’s Sunnah ki Ainihaisiyat (d.1979) done by T. Ubaid and published I.P.H Kozhikode has traced out the intimate goal of Sunnah. In its most elegant and lucid style the author has brought out an intensive objective study on the said matter which could be sum up as follows:

1) As Qur’an could envisage a role model of humanity, the Sunnah substantiates its role as a supplementary source. It is necessary because the Prophet has represented a multi ethnic and multi ethnic society diversified in all aspects. In order to erase their prior identities and behaviour a role model (Uswatun al Hasana) is inevitable.

2) Defining the Sunnah Maulana Maududi accredits the fact that what Prophet did as a Bashar (man) is not his Sunnah but only the things he did as a Prophet come under Sunnah.

3) The tradition are sometimes may not be the exact words of the Prophet but rather sayings attributed to the Prophet.

‘Thirusunnath’ (The Holy Sunnah) is a brief Malayalam a work discusses the primary objectives and role of Sunnah in Islam, prepared by N.K. Abdul Qadir and published by I.P.H from Kozhikode in 1999.
Hadith Chinthakal (Hadith Musings) is a short collection of thought provoking Hadith based on Salafi view of Islam attempted by Saeed Faruqi and published by Yuvatha, Kozhikode in 1993. The book throws light on the Death, Grave, Hereafter, Day of reckoning and Day of trial. Hadiths are quoted from Sahih Al Bukhari and Sahih Al Muslim.

‘Nalpatu Qudusi Hadithukal’ (Forty Qudusi traditions) marks a compilation of non-Qur’anic sayings of Allah Almighty through the holy tongue of the Prophet Muhammed (SAW), presented by Muhammed Saleem Sullami and published by Yuvatha Book House Kozhikode in 1990. Hadith Qudsi are the sayings of the Prophet Muhammed (SAW) as revealed to him by the Almighty Allah. Such kind of traditions is called Hadith Qudsi or sacred Hadith because unlike the majority of traditions which are Prophetic Hadith, their authority (Sanad) is traced back not to the Prophet but to the Almighty. As quoted by the author, Sayyid Al Sharif al Jurjani (d. 816/1413), in his lexicon ‘Al Tarifat’ where he says ‘a sacred Hadith is, as to the meaning, from Allah Almighty; as to the wording, it is from the messenger of Allah (SAW). It is that which Allah the Almighty has communicated to His prophet through revelation or on dream, and he, peace be upon him, has communicated it in his own words. Thus Quaran is superior to it because, besides being revealed, it is His wordings’. A Hadith of its kind is demonstrated as follows:

On the authority of the son of Abbas (may Allah be pleased them both), from the messenger of Allah (may blessings and peace of Allah be
upon him), is that among the sayings he relates from his Lord (glorified and exalted be He) is that He said: Allah has written down the good deeds and the bad ones. Then He explained it (by saying that) he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed.

(It was related by al Bukhari and Muslim in their two Sahihs in these words)36.

‘Pravachaka Vachanangal Padyavishkaram’ (Versification of the words of the Prophet) is a brief collection of selected traditions in a versified form prepared by Cheriyamundam Abdul Razak and published by Yuvatha Book House Kozhikode in 1999. The theme and presentation of the work is very unique and influential. The aim of the author is genuine as to light up the words of the Prophet in Malayalam literature.

‘Al Kawakib al Duriyya’ (Planet of Pearls) is the Malayalam translation of the selected traditions of the Prophet compiled by M.V KunhiMuhammed and published by Amina Book Stall Trissur in 1989. The work deals with some traditions related to socio-religious life of a believer. The work is relevant among the traditional readers for its simple presentation and cohesive systematic structure.

‘Hadith Bashiam’ (Translation of the Sayings of Prophet) by Ishaqali was published by I.P.H from Kozhikode in 1963. The work

handles some traditions elucidating social and religious importance in one’s life.

‘Abu Hurairayum Vinarshakarum (Abu Huraira and the critics) is a dedicated effort to characterise the real personality of Hazrat Abu Hurairah (603-681 A.D) by Shaikh Muhammed Karakunnu and published by I.P.H from Kozhikode in 1992. As a prolific narrator, Abu Hurairah became a prey to arrogant criticism from the orientals and modernist sectors. The author has tried to unleash a tit-for-tat reply to those critics and attested the greatness of Abu Khuraira. The work is an offshoot of a regional controversy emerged from the heating debate between the advocates of pro Hadith and anti Hadith.

‘Muhammad Nabiyude Prabhashanangal’ (The Sermons of the Prophet) is an account of the sermons delivered by the Prophet (SAW) consisting 43 traditions from the authoritative collection of Traditions prepared by Yusuf Muhammed Nadwi and published by I.P.H, Kozhikode in 1995.

A detailed attempt is being made to trace out the development of Hadith studies in Kerala. In view of the details it is certainly be stated that comparing to other disciplines such as Quranic studies, Fiqh studies and Tasawwuf studies, the branch of Hadith got only a marginal development. A brief historical overview, genesis and general characteristics of Hadith studies in Kerala, a study of translated works on Hadith and general works on Hadith are dealt with.