

## REVIEW OF MUHAMMAD ASAD'S WORKS "SAHIH AL-BUKHARI THE EARLY YEARS OF ISLAM"

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### **Abstract**

This paper discusses Muhammad Asad's (1990-1992) seminal work *Sahih al-Bukhari the Early Years of Islam* which was first published in 1935 by The Arafat Publications, Srinagar, Kashmir, and its second impression in 1981 by Dar Al-Andalus, Gibraltar. It presents a modern translation and commentary of *Sahih al-Bukhari*, which brings forth the significant philosophy and principle of hadith commentary in a modern context. The paper aims to analyze the essential ideas developed by Muhammad Asad in his discussion of hadith and compared this with other critical works set forth by classical and contemporary Muslim traditionists. The research was structured based on descriptive, analytical, historical, and comparative methods. The study concluded that the work was momentous and profound reflecting a contextualist approach in expounding the meaning of hadith and its intrinsic philosophy and far-reaching social and spiritual implications. It set forth crucial and highly influential methods of commentary from *al-Bukhari's Sahih – Sahih al-Bukhari in the Early Years of Islam* that had immensely contributed to the revival of hadith tradition and commentary (sharh) in modern ages.

**Keywords:** *Muhammad Asad; Hadith; Sahih al-Bukhari the Early Years of Islam*

### **Abstract k**

This paper discusses Muhammad Asad's (1990-1992) *Sahih al-Bukhari the Early Years of Islam*; first published in 1935 by Arafat Publications, Srinagar, Kashmir, and second printed in 1981 by Dar Al-Andalus, Gibraltar. This book is a translation and commentary on *Sahih al -Bukhari*, which contains thorough and impressive verses and hadith critiques of authentic narrations, reviewing the backgrounds of the narrators, pronunciation, and context of their transmission. This study tries to look at its influence on the understanding of classical hadith texts, as well as the rational and spiritual philosophies and values that it tries to develop in a modern historical context. He presents the ideas and thoughts formulated by Asad regarding the classical view of hadith and compares them with the views of other hadith experts. The study design is descriptive, analytical, historical, and comparative. The results of the study concluded that Asad had made a significant contribution to hadith research in formulating methods and a basic understanding of the rational and contextual principles and philosophy of hadith. It provides a strong foundation for the development of principles and a critical syarah framework, which includes in-depth historical commentary and analysis of the *Sahih Scriptures*. His work seeks to formulate the legal and istinbat conflicts of the jurists and *muhaddiths* in the sharia tradition and also responds to the basic disputes that are raised against the traditions of disputed hadith.

**Keywords:** *Muhammad Asad; Hadith; Sahih al-Bukhari the Early Years of Islam*



## Introduction

This post highlights Muhammad Asad's brief comments regarding al-Bukhari's hadith narrations in his book *Sahih al-Bukhari: The Early Years of Islam*. He reviews the style of understanding and his unique view of the hadith doctrine and philosophy presented in his commentary on *Sahih al-Bukhari*. *Sahih al-Bukhari in the Early Years of Islam* is his important syarah work that made a big and crucial impact on the understanding of the hadith and early narrations contained in the text of *al-Bukhari*. This is shown in his views which are critical of the essence and background of his historical chronicles. In the contextualization of law and its ethical-spiritual implications are widespread.

Some of the freelance studies that discuss the book *Sahih al-Bukhari The Early Years of Islam* include articles produced by Mustafeez Alvi and Altaf Ahmed <sup>1</sup>, Muhammad Arshad <sup>2</sup>, Muzaffar Iqbal <sup>3</sup>, Kenneth X. Robbins et al. <sup>4</sup>, and from commentaries contained in an early printing of *Sahih al-Bukhari's The Early Years of Islam* issued by Arafat Publications between 1935-1938. Mustafeez Alvi and Altaf Ahmed briefly work on historical impressions and important extracts from the hadith narrations that are discussed in *Sahih al-Bukhari's The Early Years of Islam*. He examined the style and method of syarah that was outlined by Muhammad Asad based on brief excerpts from the syarah hadith he delivered. Muhammad Arshad examines Muhammad Asad's life history and intellectual influence in India through letters sent throughout his life as author, publisher, lecturer at Islamia College, Lahore, and editor of the journal *Islamic Culture*, Hyderabad, and his network with Islamic scholars in India such as Chaudhri Niyaz Ali Khan (1880-1976), Sayyid Sulayman Nadwi (1884-1953) director of Dar al-Musannfin (Azamgarh, India), Abu'l-A'la Mawdudi (1903-1979), and Muhammad Iqbal (1877-1938).

His meeting with Iqbal sparked an initial impetus in the effort to translate *Sahih al-Bukhari* into English. Less than two years since he arrived on the Indian subcontinent in 1932, Asad had started a project that aspired to produce a bilingual translation of the Arabic-English edition of *Sahih al-Bukhari*. With the financial backing he had received for his *Sahih project*, he had commissioned a set of Arabic and Romance typefaces that could be used on small compression plates to compose the text. He moved to Srinagar, Kashmir from the warmth of Lahore to focus on his work. Shortly after arriving in Srinagar, he hired a small plate printing machine together with a controller, but he still needed a compiler. It was then that he turned to Muhammad Husain Babri (d. 1984), whom he met in Lahore and who was "an independent typewriter mechanic." <sup>5</sup>At Asad's request, Muhammad Husain Babri met a compiler, Abdul Haqq, who had just left his job at a printing press and was

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<sup>1</sup> Alvi, Mustafeez, & Altaf, Ahmed, A critical study of the Early Years of Islam by Leopold Weiss (Muhammad Asad). *The Scholar - Islamic Academic Research Journal*, 7.2 (2021), 78-100.

<sup>2</sup> Arshad, Muhammad, Muhammad Asad: twenty-six unpublished letters. *Islamic Sciences*, 14.1 (2016), 25-66.

<sup>3</sup> Iqbal, Muzaffar, The Making of a Freethinker of Islam. Muhammad Asad: the Pakistan Years (Part I). *Islamic Sciences*, 14.1 (2016), 3-24.

<sup>4</sup> Robbins, Kenneth X. (Ed.), *Four people of the Book: from foreign Jewish roots to South Asian Islamic roles* (volume 1), (Maryland: Kenneth X. and Joyce Robbins Collection, 2022).

<sup>5</sup> Asad, Muhammad, and Asad, Hamida Pattern, *Homecoming of the heart*, edits and annotations by M. Ikram Chaghatai, (Lahore: The Truth Society, 2012).

willing to move to Kashmir; precisely started the work of printing the first part of the translation of the *Sahih book*.<sup>6</sup>

Muzaffar Iqbal reveals the style of liberal thought of Muhammad Asad (1900-1992) and his intellectual journey in the Islamic world, especially in India and Pakistan after completing his last *Hajj season* in Saudi Arabia in 1932. He sees his spiritual and intellectual formation in the context of social and political changes in the Islamic world in the 19th century. the twentieth which manifests the influence of the Islamic reformism ideology that he developed from the writings of al-Afghani and Muhammad Abduh. Kenneth X. Robbins looks at the important stages in the transformation of Asad's life (origin Leopold Weiss) and several forms of this line of thought and impressive idealism reviewed from his magnum opus *The Message of the Qur'an*, his autobiography *The Road to Mecca* and *Homecoming of the Heart* (with extensive annotation by M. Ikram Chaghatai, Truth Society issue, Lahore, 2012), *The Principles of State and Government in Islam* and *Sahih al-Bukhari the Early Years of Islam*. According to Kenneth<sup>7</sup>, the publication of part of his compendium on authentic *hadith*, *Sahih al-Bukhari* rearranged for reasons of alignment and chronology with extensive footnotes. In his introduction to the first printed translation of *Sahih al-Bukhari* by Arafat Publications<sup>8</sup>, Asad characterizes the large reach of these printed volumes (of which each section consists of about 120 pages) as inevitable since the text of *Sahih al-Bukhari* spans more than three times that of the *Qur'an*.

Book earnings *Sahih al-Bukhari: The Early Years of Islam* Asad once appealed to this when planning and compiling the basic structure and structure for the Islamic state of Pakistan - his efforts to study *hadith* texts to be formulated as a basis for the institution to be enforced -: "To realize this goal (put forward conceptual principles for the basis of the Islamic state of Pakistan) I hastened to decide to develop a theoretical framework for an Islamic book based on the clear political views provided by the passages of al-Qur'anul Karim and the authentic *hadiths* of Rasulullah (saw), which are also supported by my painstaking study. quite a long time on the *Qur'an*, the science of *hadith*, and the proposal of *fiqh* – a research effort that has also spawned my English translation of *Sahih al-Bukhari* which is accompanied by quite recent comments."<sup>9</sup>

Elma Ruth Harder, in her translation into Muhammad Asad's journal, *The Unromantic Orient*, also alludes to this *al-Bukhari* translation which Asad later perfected after spending the early years of his journey to the Middle East: "During Ramadan in Jerusalem, he vaguely refers to a saying of the Prophet Muhammad (saw), peace be upon him: "The physical worship leads to the metaphysical"; later, after visiting a dervish cloister

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<sup>6</sup> Arshad, Muhammad, A Life in Letters: Muhammad Asad and Pola Hamida Asad to Muhammad Husain Babri. Part 1: Sixty-Eight Letters (1937-1963). *Islamic Sciences*, 15.1 (2017), 3-71.

<sup>7</sup> Robbins, Kenneth X. (Ed.), *Four people of the Book: from foreign Jewish roots to South Asian Islamic roles*, 131.

<sup>8</sup> Asad, Muhammad, *Sahih al-Bukhari: Translated from the Arabic with Explanatory Notes and Index (Volume I – Part I)*, (Srinagar, Kashmir: The Arafat Publications, 1935).

<sup>9</sup> Muhammad Asad, *A Study of the Islamic Government System*. Afif Mohammad (tr.), Ammar Haryono (Ed.). Translated from *Minhaj al-Islam fi al-Hukm* (Jakarta: Pustaka Mizan, 1985), xii.



in Istanbul, he wrote: "I think of the words of the Prophets, "the discipline of the body, of the limbs, leads to the discipline of the soul". This idea, which he attributes first to "the Prophet" and five months later to "the Prophets" was kept simmering at the conscious level throughout his travels. What role did this nascent interest have in his later years when he devoted almost a decade of his life to the translation of Sahih al-Bukhari, one of the most respected collections of hadith? Did he know in 1923 that he was on the verge of entering Islam? " <sup>10</sup>

In his work, *Bukhari*, Ghassan Abdul-Jabbar formulates his views on the power and value of this work of translation: "Muhammad Asad has done a good translation of the Books in the *Sahih* which have to do with the Prophet's biography: *Sahih al-Bukhari: The Early Years* (New Era publications). " <sup>11</sup>

This work, *The Early Years of Islam*, provides an important basis for the analysis of hadith and its history by exploring the traditions of hadith and their influence on the schools of thought that developed within the Islamic intellectual tradition. This is especially explained in his discussion of the influence of understanding hadith on the development of theological, kalam, and tasawwuf schools in *Kitab al-Iman* ( *The Book of Faith* ) in the book *Sahih al-Bukhari* which touches on issues related to the absurdities of hadith *al-Iman* and its influence on the holding of faith and beliefs of the salaf. In analyzing the understanding of this text, Asad describes it based on the principles outlined by al-Bukhari in his *tarajjum al-abwab* which shows al-Bukhari's interpretation and stance regarding matters of faith which are solved according to the establishment of his school of thought and fiqh al-hadith. His analysis of al-Bukhari's manhaj and his examination of related issues reveal the important and classic principles he developed in bringing forward progressive thinking and understanding of hadith.

Therefore, this study intends to formulate Muhammad Asad's thoughts on hadith traditions from his extensive research on *Sahih al-Bukhari which presents modern reviews and his* influential ideas on hadith and raises a significant understanding of the spiritual and moral foundations and Islamic culture related to the personality of the Prophet (saw) whose words and deeds are commemorated in *Sahih al-Bukhari*<sup>12</sup>.

Applies qualitative methods, from the type of library research, based on the methods of documentation and analysis. The collected data were analyzed descriptively, analytically, historically, and comparatively, to achieve overall results and formulate final findings.

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<sup>10</sup> Muhammad Asad. *The Unromantic Orient*. Elma Ruth Harder (tr.) (Canada: Al-Qalam Publishing, 2004), xiii.

<sup>11</sup> Ghassan Abdul-Jabbar. *Bukhari* (London, New York: IB Tauris, 2007), 131.

<sup>12</sup> Asad, Muhammad, *Sahih al-Bukhari: Translated from the Arabic with Explanatory Notes and Index (Volume I – Part I)*. ( Srinagar, Kashmir: The Arafat Publications, 1935), 1.

**Discussion**

Asad left Arabia and headed for India in 1932 where he met the famous Islamic philosopher and poet Allamah Muhammad Iqbal (1876-1938). Iqbal introduced Asad to activists and Islamic figures in India such as Chaudhry Niaz Ali Khan, the founder of Dar ul Islam in Pathankot, India, and Jauharabad, Pakistan. He also asked her to teach Islamic studies to young people at Islamia College Lahore. Iqbal discusses Asad a lot in his memoirs written to Syed Nazeer Niazi in 1934 (notes of his letters between Jun-October 1934 which are published in *Kulliyat e Makateeb e Iqbal*, vol. 3, pp. 5 2 9 and above). Iqbal also asked Asad to translate *Sahih al-Bukhārī* into English, which he attempted positively in the summer of 1934 in Kashmir, and Srinagar and published the first two chapters of his translation. The inspired inspiration that has resulted in the important work *Sahih al-Bukhārī: The Early Years of Islam*, as the only extensive commentary and commentary on the Sahih Kitāb ever produced in English, far surpasses any other book with views modern, Islamic jurisprudence, and its convincing moral and spiritual interpretations.

This book presents the historical record recorded in the most important hadith compilation, Kitāb al-Jāmi' al-Sahih by Imām al-Bukhārī which displays the first moments of the apostolic revelation, the virtues of the Companions of Rasūlullāh (saw), and the earliest days of Islam up to and including to a decisive moment in Islamic history, the battle of Badr. The author had planned to translate the entire Sahih al-Bukhārī but most of the manuscripts were destroyed in the chaos that erupted after the Second World War. He was not vain, in his words: "the ten years spent on analyzing, translating and deciphering the Sahih is a God-planned preparation for a work that has long been a burning dream for me: the new English translation of The Message of the Qur' ān...and intellectuals who read the work can easily feel the extent to which the spirit of the hadith and with it, the fresh effort of al-Bukhārī, has permeated my translation of the Divine words."<sup>13</sup>

The idea for translating *Sahih al-Bukhārī* was born during his residence in the city of Medina for five years, studying knowledge related to 'ulūm al-hadīth at the Prophet's Mosque. Asad wanted to revive the true understanding of hadith and restore awareness and ideal understanding of the Islamic way of life and its original teachings preached by the Arab Prophet (saw) and its original spirit traced back thousands of years. This impression is formulated in his introduction to *Sahih al-Bukhārī: The Early Years of Islam* (1938) setting out the background of his reference to the Sahih:

"The idea to translate the Sahih into English – a task that had never been attempted before – sparked when I was traveling for five years in Medina while studying the science of hadith at the Prophet's Mosque. In that serene climate, the need to find once again a direct connection with the original spirit of Islam came to me with tremendous force. It is not enough, I realized, to know what this great man thought about Islamic things; then it is inadequate to live under the shadow of thoughts that have been thought in an age so far from us that has almost no resemblance to our present life. What is urgently needed today

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<sup>13</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam* ( Petaling Jaya: Islamic Book Trust, 2013), ix.



is a new understanding and a direct appreciation of the true teachings of Islam. To achieve this we must once again make real the voice of the Prophet of Islam – so real as if he were speaking directly to us and for us: and it is in the hadiths that his voice can be heard most clearly."<sup>14</sup>

Book *Sahīh al-Bukhārī: The Early Years of Islam* this first printed in Srinagar, Kashmir (two chapters) and Lahore (three chapters) between 1935-1938. He developed the classic discussion of authentic hadiths from the modern and critical views and perspectives of Asad with extensive commentary worked on from the earliest syarah books to the *Sahih*. This work became the most important pioneering effort that he set in motion in translating and studying the entire text al-Bukhārī (approximately thirty chapters), and became a significant contribution to the growth and development of schools of thought and study of hadith in the 20th century. Its first publication began in 1935 and the first volume containing five chapters was published before the Second World War broke out. The 55 chapters which were to be followed by the 35 other chapters which were already ready to be completed, were constrained by the printing process due to the war. Asad was detained by the British regime in India at the end of the World War. Since 1936 he had the support of the Islamic government, even while in prison, Nizam Hyderabad, the Islamic government in India paid Rs. 200 a month to Asad to work on *Sahih al-Bukhari*.<sup>15</sup> As soon as the war was over, Asad was eager to continue his publishing efforts *Sahīh al-Bukhārī* was abandoned, but chaos between clans erupted at that time which culminated in the formation of the state of Pakistan.

Since the war ended, Asad settled in the Punjab region. And the riots that erupted at that time destroyed all the translations and commentaries of *Sahīh al-Bukhārī* that had been done during that time. The rioters broke into Asad's home in Punjab and robbed and looted everything they could find including his library and pages of his texts, and then threw them into the river. According to Asad, he saw with his own eyes how the strands of his manuscripts floating on the current of the Ravi River were washed away along with the strands of Arabic books that were scraped from the remains of his library. Thus vanished the effort that had been exerted for more than ten years in compiling the manuscript. However, he is aware that all these efforts will not just disappear, on the contrary, they are a preparation for a greater effort, namely the translation and explanation of the Qur'an in English, based on the principle that the door of ijtihad will not and will never be closed to the pursuit of human intellect. This impression from his experience is echoed in his introduction to the second edition of *Sahīh al-Bukhārī: The Early Years of Islam* printed by Dar al-Andalus, Gibraltar, 1981:

"Published in five parts by Arafat Publications in Lahore between December 1935 and May 1938, it was to represent the start of the gradual publication of my complete work on *Sahīh al-Bukhārī* which was proposed for the next five or six years... resumed, in the

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<sup>14</sup> Asad, Muhammad, *Sahih al-Bukhari: Translated from the Arabic with Explanatory Notes and Index (volume I – part I)*. (Srinagar, Kashmir: The Arafat Publications, 1935), v.

<sup>15</sup> Robbins, Kenneth X. (Ed.), *Four people of the Book: from foreign Jewish roots to South Asian Islamic roles*, 131.

summer of 1947, the religious turmoil and turmoil that followed the secession of the small continent of India and the formation of Pakistan (for which I had worked and fought since 1933) resulted in great personal loss – to me as to so many other. Since the end of the war I have lived in the eastern (now India) Punjab, and when the separation crisis broke out the manuscripts of nearly three-quarters of my annotated translations of the Sahīh were violently destroyed. With my own eyes I saw scraps of these manuscripts floating in the river Ravi amidst Arabic books – remnants from my library – and all kinds of scraps; and with those unfortunate sheets of paper floating it disappeared irretrievably more than ten years of slamming the exertion."<sup>16</sup>

The book *Sahīh al-Bukhārī: The Early Years of Islam* provides an important outline of the manhaj and understanding of hadith which is recorded in the book *Sahīh al-Bukhārī* which explains the main ideas and themes of hadith, in addition to analyzing the height and strength of the narrations issued in the Sahīh. He provides extensive descriptions and descriptions of his isnad and matan paths and reveals the understanding and explanation of his nas and its in-depth maqasid. To teach the Sahīh al-Bukhārī by Imām Abū 'Abd Allāh Muhammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī al-Bukhārī (194-256/810-870), Asad refers to the mukhabarat syarah works in early and medieval times as the book *A'lam al-Hadith* by al-Khattabi, *Fath al-Bari* by Ibn Hajar al-'Asqalani (d. 852/1448), *al-Kawakib al-Darari* (25 Juzuk) by Shams al-Din al-Kirmanī (d. 786/1384) and *Sharh Sahih Muslim* by Imam al-Nawawi (d. 676 H). According to Asad, the production of the syarah book in a new and more powerful form is very significant this is necessary because the scattered classical manuscripts are difficult to read because the notes are messy and the writing is mixed up which makes it difficult to examine and distinguish from the original eye. Because of that, this book is structured in a modern and systematic form, in the form of extensive footnotes (hāshiyah). This provides a clearer division between the text [matan hadith] and the syarah which is a significant innovation in modern syarah writing.

Manhaj of al-Bukhari in issuing hadiths and the authority and authority of his Sahih book, Asad provides a brief overview in his introduction to power and the thoroughness of al-Bukhari's method in producing his works whose validity is authenticated in ma': "It is not meant to summarize here the full hadith methodology; The verses above only describe one of the reasons for the extraordinary respect given to Kitab al-Jami' as-Sahih by Al-Bukhari throughout the Islamic world. This credit is due to a high sense of intellectual and moral responsibility and the extremely stringent requirements under which the author – who lived in the first half of the third century of the Hijra (along with the ninth century of the Masihi) – approached the issue of hadith. The standard of examination and research is far more thorough than any Muhaddith before or since; and it may safely be said that today, it seeks to answer the most exacting demands of historical criticism. Our awareness that this Hadith which is considered authentic by the most scrupulous figures among the Muhaddiths is historically reliable is very important for the future of Islamic ideology: because it is in the Sunnah – the way of life – of the Last Prophet where the spirit of Islam finds its authentic,

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<sup>16</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam* ( Gibraltar: Dar al-Andalus, 1981), ix.



concrete utterance. ; And through ahadith where the Sunnah of the Prophet was fully conveyed to us. In other words, our knowledge of hadith is a crucial key to a perfect understanding of the Sunnah and, thus, of Islam." <sup>17</sup>

Understanding of sunnah ( *fiqh al-sunna h* ) whose reliability is historically proven According to him, it is very important in enabling a true understanding of the principles of the Qur'an, because of the inseparability of the two as a source of revelation that underlies Shari'a hakam law, which forms the basis of law and moral principles. The qat'i and thubut. These impressions are explained in his introduction to *Sahih al-Bukhari: The Early Years of Islam*: "The necessity for a Muslim, to follow the Sunnah of the Prophet is firmly established in the Qur'an itself. But one can ask: Supposing that the Hadith seems to be genuine and can be trusted, is there a condition in the world and society today that justifies the full application of the sunnah in the practical life of Muslims, or is there an application that for example – as part of the indictment – results in the total social freeze, and because it is a perpetual barrier to the possibility of cultural degradation of the Islamic world? To this question we have a definite answer: If even with the clear guidance of the Qur'an regarding the Sunnah of the Prophet, that Sunnah cannot be practiced at this or any other time, then the only conclusion that might be drawn is the Qur'anic injunction concerned, by itself, does not carry any meaning and is not practical. So for a Muslim, who views the Qur'an as the Word of God, this suggestion turns out to be unacceptable. Consequently, if we have reason to believe that the source from which we draw our knowledge of the Sunnah – namely, the ahadith – is historically reliable, then this Sunna, if properly understood, must be practicable at any time and not be a hindrance to Muslim life. ." <sup>18</sup>

### **Asad's commentary on the Sahih**

In his extensive discussion of the book *Bad' al-Wahy* from the book, *Sahih al-Bukhari* Asad tries to highlight the wisdom of opening the book with hadiths about the cafiyat of revelation to Rasulullah (saw). He softened this with nas statements and deep blasphemy:

Bukhārī opens his Hadith collection with this chapter because belief in the reality of Divine Revelation and, consequently, the Prophethood of Muhammad (PBUH) is a central cornerstone of Islam. Revelation supplies the essential needs of human beings. Human understanding is strictly limited in its possibilities: our thinking is incapable, by its very nature, to comprehend the *whole* thing; our synthesizing abilities are limited to the elements provided by our experience. So, for example, we cannot understand infinity or eternity; no, we don't even know what *life* is. To regulate our spiritual and material existence according to the standard of perfection we must need the guidance of something more than the ordinary mode of reasoning and the subjective rationalism deeply rooted in human beings: we need someone enlightened with messages coming from the Absolute, in one the words of a prophet. Indirectly, belief in prophecy is equivalent to belief in the existence of a divine purpose that underlies the creation and administration of the world. – The opening chapter describes not only the true beginnings of revelation but also the attitude of some of (the Prophet) Muhammad's (PBUH) contemporaries (such as Abū Sufyān and Heraclius) towards his prophetic mission." <sup>19</sup>

<sup>17</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam* , p.vi .

<sup>18</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam*

<sup>19</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam* , p. 3 .



He also explained the understanding of the Qur'anic verses brought by al-Bukhari to strengthen the hadith texts listed in the chapter: " And the words of God - the greatest and lofty in Name -: "Behold, We have revealed to you as We have revealed to Noah and the Prophet -The Prophet afterward" which shows the unity of the Shari'a brought by the prophets and their attachment to the last treatise:

"Q. IV, 1 6 3. - This is to show that the Revelations given to (Prophet) Muhammad (peace be upon him) are, in essence, and origin, the same as those given to the earlier Prophets. The essence is always the same; The Qur'an only changes the Shari'a that controls human behavior in individual and social life. However, apart from the fact that the previous Revelation has been tainted and corrupted, it is, from the start again, specifically limited in scope – for example about Isa, which deals with certain aspects of the spiritual life only while leaving the physical life behind. Behind – or appropriate only to a certain time and a certain people – as was the case with the Revelation of Moses. In this case, the restriction is driven by the need to gradually prepare a world that is intellectually and morally still not fully developed for the arrival of teaching that is more universal, and more comprehensive in its attunement to the spiritual and material elements of human nature – the teachings of Islam." <sup>20</sup>

He also highlighted *the asbab al-wurud* with people who immigrated to Medina for worldly purposes and the ambiguity surrounding their personalities by interpreting its general meaning which is not bound by its initial context. Woman, then her migration [is calculated] for what she migrated to her."

Asad records: " The word *hijrah* (to go out, to migrate) has several meanings in Islamic *shari'ah*: one is the movement of Muslims from a place of danger to a place of safety, as was the case with the Companions of the Prophet (saw) who, to avert the persecution of the Quraysh, emigrated from Mecca to Habsyah; the other is migration from a place where disbelief is rampant to a place where it is possible to live according to the teachings of Islam, as was the case of the Companions who migrated with the Prophet (saw) or afterward from Mecca to Al-Madīnah. Since the latter involves great exhaustion and leaving the homeland and, in many cases, family affiliations for the sake of Allah and the Prophet, it is considered an act of great virtue. It happened, however, that even during the lifetime of the Prophet (saw) some people migrated from Mecca to Al-Madīnah out of sheer worldly gain, and especially for the sake of easy marriage ( 'UQ i, 33 f.). Arab society during the Jahiliyyah era often married off their daughters only to those who could be proud of their descendants who were no less noble than that woman. But when Islam proclaimed the principle of the equality of all Muslims, many among the earliest believers immediately offered their daughters to other Muslims without considering their ancestry. Some lower-class Meccans took advantage of the conveniences that existed in the Islamic environment at Al-Madīnah, emigrated there, and embraced Islam; and it is to these people that this saying of the Prophet (saw) refers. But since the term *hijrah* often denotes a purely spiritual "migration" from the realm of evil to truth (cf. H. 10), the above words contain a general ethical principle that goes far beyond the individual case or cases to which it originally referred. <sup>21</sup>

He also narrates Shah Waliyullah al-Dehlawi's views on the nature of revelation revealed to the Prophet (saw), which is researched on scientific principles and its *zahir* which is evident in the response and consciousness of the Prophet (saw), as imagined in the hadith of 'A'ishah (rad): AL-HĀRITH ibn Hisham asked Rasulullah (saw) and said: "YA Rasulullah (saw), how did the revelation come to you?" – And Rasulullah (saw) replied:

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<sup>20</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam*, p. 3 .

<sup>21</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam*, p. 4 .



"Sometimes it comes to me like a bell- and it is the heaviest on me; then he left me, and verily I remember what he said. And sometimes an angel resembles a man to me and talks to me, and I remember what he said." 'Ā'ishah said: And, verily, I saw Your Majesty (peace be upon him) when the revelation was revealed to him on a very cold day; then he left him - and, lo and behold, sweat dripped from his forehead.

Asad commented: "The expression "like the ringing of a bell" indicates a special distraction to the Prophet's (peace be upon him) hearing when he was about to receive this type of revelation. Similar to the chaotic maze of colors that we see when our optical sense is ferociously disturbed – either by physical agency or emotional overload –, the acoustic senses of the Prophet (saw) were thus transformed into a labyrinth of sounds without distinction, resembling a continuous hum or ringing. From the bells. Shāh Walī Allāh from Delhi argues (ST p. 6 f.) that this interference with the healing power of the Prophet (saw) was a way to separate him, before the arrival of revelations, from impressions of the outside world and thereby to allow him to rely on the spiritual voices of angels. This violent change from the usual, that is, sensual orientation to a purely spiritual one is necessarily fraught with pain ("and that was the hardest on me"). In another case, when an angel appears "in the form of a man" the medium of revelation is transferred from a purely spiritual setting to the orbit of human, sensual perception; and precisely the reception of revelation is less terrible. However, as this also burdened the Prophet's full bearing power, he was never free from pain. – 'Ā'ishah's subsequent description of the Prophet's (saw) state at the time of certain revelations refers to the first type."<sup>22</sup>

## Conclusion

Looking at the dynamic discussion manhaj displayed in *Sahih al-Bukhari's The Early Years of Islam*, it is clear the strength of this work which displays the syarah method yes ng systemic and convincing in working on classical ideas in the deep hadith tradition express legal principles and suggestions and significant influence over texts. In highlighting the historical chapters featured in al-Bukhari's text, he provides a critical and thorough analysis related to the understanding and philosophy of hadith regarding *tarajjum al-abwāb* (headline or explanatory statement) *asbāb al-wurūd* (hadith background), *fiqh al-hadith*, *maqāsid al-hadīth* and *fawā'id al-nas* (benefits digested from the hadith texts). He maintains the integrity of the manhaj and principles of al-Bukhari and the power of his text as an authoritative source of hadith references and develops the understanding and doctrine he conveys which zahir hadith idealism clear in working on the principles of shari'iyah in legal research, fiqh, kalam, creed, philosophy, and maqāsid shar'iyah.

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<sup>22</sup> Asad, Muhammad, *Sahih al-Bukhari: The Early Years of Islam*, p. 4-5 .

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