

Piety and Obligatory through the Quran: Analysis of the Book of Knowledge in Sahih Ibn Hibban

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Abstract

The study of Ibn Ḥibbān's legal theory, particularly as outlined in the introduction to his *Ṣaḥīḥ* and known as *al-Taqāsim wa-l-Anwā'* (the divisions and categories), is crucial for a deeper understanding of Islamic legal theory and ḥadīth studies. Despite its significance, this aspect of Ibn Ḥibbān's work has largely been overlooked by contemporary scholars, primarily due to the limited recognition of his explicit legal opinions within the broader Islamic legal tradition. This article seeks to provide an in-depth overview of one such division, i.e., *al-awāmir* (commands) from *Ṣaḥīḥ Ibn Ḥibbān*, within the framework of ḥadīth study and Islamic legal theory, commonly known as *uṣūl al-fiqh*. Utilizing a qualitative methodology, the study focuses on the *Kitāb al-'Ilm* (Book of Knowledge) from *Ṣaḥīḥ Ibn Ḥibbān* to explore Ibn Ḥibbān's unique categorizations (*al-taqāsim and al-anwā'*). This involves a detailed examination of the epistemic and moral frameworks that he established, with particular attention to the modalities of commands, such as obligations, and their alignment with the principle of piety central to *taṣawwuf* (Islamic spirituality). The analysis reveals that Ibn Ḥibbān's approach closely associates obligatory commands with the Qur'ān, suggesting that his framework aims to achieve a state of piety rooted in Quranic teachings. The findings indicate that the *al-awāmir* division and its corresponding categories not only serve to provide legal directives but also function as a spiritual guide, promoting a life of virtue and obedience to divine teachings. Further research is proposed to expand on these findings by examining additional divisions within *Ṣaḥīḥ Ibn Ḥibbān*, comparing them with other Islamic legal traditions, and exploring their implications for contemporary Islamic jurisprudence and spirituality. This will contribute to a more comprehensive understanding of Ibn Ḥibbān's contributions and the role of ḥadīth in shaping Islamic legal and ethical thought.

Keywords: Ibn Hibban, hadith, *Sahih*, *al-Taqasim wa-l-Anwa'*, Piety, Legal Theory, Book of Knowledge

Introduction

The correlation between the term ḥadīth and the ideas of report, news, and parable carries a moral aspect, while the association with the word *‘ilm* signifies the acquisition of knowledge and wisdom from sacred text. When it comes to uncovering the past, the term ḥadīth covered a broad spectrum of material, including law, ethics, piety and many others that originated from the Prophet Muhammad and his companions. The material encompassed a wide range of subjects, including legal injunctions, rites, the qualities of people or tribes, eschatological matters, ethical behaviour, biographical pieces, the Prophet’s voyages, right manners, admonitions, homilies and etc (Yusoff & Ismail, 2023). The degree of religious seriousness and significance of this material varied. Therefore, as knowledge forms the bedrock of all civilisations, it is worth noting that in Islamic civilisation, Franz Rosenthal’s seminal work, “Knowledge Triumphant: The Concept of Knowledge in Medieval Islam,” underscores that *‘ilm* (knowledge) is a cornerstone concept that has uniquely defined Islamic culture and society (Rosenthal, 2006). In fact, there is no other concept that has been operative as a determinant of Muslim civilisation in all its aspects to the same extent as *‘ilm*. This holds good even for the most powerful terms of Muslim religious life, such as *tawhid*, “recognition of the oneness of God,” *al-dīn* “the true religion,” and many others that are used constantly and emphatically.

In order to prevent oversimplifying the interpretations of these ancient and mediaeval scholars, it is important to approach the broad themes with caution. In her essay titled “The *Kitāb al-‘Ilm* of al-Bukhārī: A Handbook on Knowledge,” Estrella Samba Campos explores the notion that the expression of knowledge is influenced by the various perspectives found in ḥadīth, resulting in a rich and varied narrative (Samba, 2021). Some people argue that Abū ‘Abdillāh Muḥammad b. Ismā‘īl b. al-Mughīra al-Bukhārī (256/870) has a distinct perspective on knowledge that sets him apart from previous scholars of ḥadīth. According to Campos, al-Bukhārī’s work, influenced by his instructor Ibn Abī Shayba, who thrived in the 9th century, showcased a significant connection between the comprehension of ḥadīth and literature. In examining the interplay between ḥadīth, piety, and law, one could argue that the renunciant tradition holds comparable credibility to the legal tradition. The Prophet Muhammad’s advocacy for modest austerity resonates more closely with the Sunni piety observed in the late eighth and early ninth centuries, which is also reflected in legal ḥadīth (Bin Muhammad Yusoff 2020). This perspective underscores how piety, exemplified through the ḥadīth, was integral to both religious authority and legal traditions in early Islamic history. The devout behavior of caliphs and leaders not only earned them respect but also solidified their authority within the Muslim community.

One notable aspect of the ḥadīth of the law and piety is its extensive documentation and inclusion in prominent early compendia of ḥadīth. There was a significant rise in awareness regarding the swift organisation and interpretation of piousness-related matters in the Islamic world during the time when the early ḥadīth collections were being developed. It is quite evident that the task of defining ḥadīth-based piety is incredibly difficult, as defining obligatory has proven to be a significant challenge for contemporary Islamicists in this field. There are multiple reasons for this. It encompasses various approaches to ḥadīth commentaries, both substantive and procedural, and employs different methods, ranging from formal to informal deliverance, to address ethical questions. One might wonder, what is the purpose of applying ḥadīth-based piety to matters of obligatory? Furthermore, the field

in which piety originated, namely the study or science of *taṣawwuf*, or spiritual realisation, free or lacks a clear and precise definition. Yet, as Rock-Singer (2022) remarks,

“As such, contemporary forms of Islamic piety are shaped primarily by the communicative conditions of modernity and the social worlds of their participants, and only secondarily by a discursive Islamic ethical tradition. Finally, this is a story of Islamic law that relies on media sources generally considered secondary, if not unimportant, to understanding the development of this tradition. Previous studies that foreground landmark religious texts valuably illustrate the logic that defines these works and their relationship to previous interpretation”.

The Objective and Approaches

Hence, this study aims to explore the theoretical foundations and insights of studying ḥadīth as a significant source of epistemology and Islamic law. Throughout the various chapters in ḥadīth literature, there is a recurring thematic focus on ethical subjectivity and related concepts, including conception of knowledge, intention, teachers, students, consulting the heart and many others (Al-Khatib, 2022). Certainly, the significance of this study lies in the authoritative discussion about knowledge found in *Kitāb al-ʿIlm* of Ṣaḥīḥ Ibn Ḥibbān, uncovering its contribution to the development of ḥadīth about piety and obligatory. Moreover, the study explores how the expression of knowledge intersects with the societal norms and values of the time, especially in the context of the early emergence of ḥadīth canonisation. Yusoff (2017), in his thesis titled “Ibn Ḥibbān al-Bustī’s (d. 354/965) Contribution to the Science of Ḥadīth Transmission,” further emphasises the necessity for additional research into the specific privileges of ḥadīth scholars, aligning with the broader theme of ḥadīth scholarship among Muslims. The inquiry should extend its focus to comprehend how Ibn Ḥibbān pioneered the practice of composing works on the science of ḥadīth transmission and its discourse, starting from the fourth/tenth century onwards. Additionally, there is a call to investigate the institutionalisation of ḥadīth studies within scholarly traditions and its significant role in shaping religious discussions among early Muslims, especially the relationship between piety and obligatory.

There is a simple rubric that falls squarely within the *Kitāb al-ʿIlm* or Book of Knowledge where the principal evidence through which we can know obligation and piety ḥadīth is identified in *Ṣaḥīḥ Ibn Ḥibbān*. For the early part, we selected the following *Ṣaḥīḥ Ibn Ḥibbān* chapterisation. It became apparent during our initial reading of this book that it contains some ḥadīth that lack a clear connection to the process of obligatory and piousness. However, by examining the divisions (*al-taqāsim*) and categories (*al-anwāʿ*) outlined by Ibn Ḥibbān, we come to elucidate the epistemic and moral frameworks he established. This involves a detailed investigation of the modalities of commands i.e., obligatory, and how they align with the piousness, a core principle in *taṣawwuf* (Islamic spirituality). It is worth mentioning that the original version of Ibn Ḥibbān’s *Ṣaḥīḥ* has not been preserved, and the current arrangement of the *Ṣaḥīḥ* based on relevant legal topics is attributed to Ibn Balbān’s (739/1339) endeavours. Ibn Balbān, a highly respected scholar and editor of his era, undertook a reorganisation of the *Ṣaḥīḥ* with the intention of making it more accessible and comprehensible for students. Ibn Balbān provides an index of the original position in the *Ṣaḥīḥ* at the end of each ḥadīth. Therefore, in order to offer a more comprehensive comprehension

of the initial placement of ḥadīth in the *Ṣaḥīḥ*, we have rearranged Ibn Balbān's chapterisation to its original position.

By and large, the contents of Ibn Ḥibbān's book are unmistakably divided into three distinct parts: *tarājim* (chapter titles), ḥadīths, and commentaries. All these corpora were incorporated into a particular system of "deontic modals", organising the ḥadīth based on their topics. This framework consists of practical, often lengthy *tarājim*, filled with a wealth of material (Yusoff, 2020a). Often, these *tarājim* were incorporated into first, one of the *al-taqāsim* (the divisions i.e. obligatory, forbidden, formative, permitted, and exclusive elements) then into *al-anwā'* (the categories), suggesting that the ḥadīth collections served as precursors to legal texts, as seen in his predecessor writing i.e., al-Shāfi'i. For this, Ibn Ḥibbān credits al-Shāfi'i's opinions and works, from which he borrows every *aṣl* (revealed case) and every *far'* (assimilated case). Ibn Ḥibbān's contributions to ḥadīth studies, particularly through his work in *Ṣaḥīḥ Ibn Ḥibbān*, exhibit a significant alignment with the hermeneutic techniques established by al-Shāfi'i. More specifically, we look into unique conceptions of Ibn Ḥibbān's terms, particularly in the *Kitāb al-'Ilm* (Book of Knowledge), which are considered significant contributions to the epistemic and deontic modals of ḥadīth. A structured method is needed to establish a bridge based on these sources to effectively position piety and obligatory in Ibn Ḥibbān's work and set the stage for further research on indigenous intervention advancement. Ibn Ḥibbān asserts that the purposes of *al-taqāsim* (the divisions) are, first, that they shed light when a report is disputed among the scholars and on its figurative meaning (*ta'wīl*), and second, that they assist most people in the basic task of understanding the meanings and yield a purposeful interpretation.

On that account, in order to thoroughly examine this early ḥadīth collection, we have chosen a group of ḥadīth from *Ṣaḥīḥ Ibn Ḥibbān* and will illustrate the construction of obligatory divisions along with *al-anwā'* (categories) in *Kitāb al-'Ilm*. In its modern printed edition, the section of *Kitāb al-'Ilm*, encompassing ḥadīths numbered 61 to 127, contains a total of 67 ḥadīths. We follow the numbering system as edited by Shu'ayb al-Arna'ūṭ and the team, printed in Beirut: Muassasa al-Risāla, 1993. This part is structured into approximately sixty-two chapters, as evident from the chapter headings, constituting the *Kitāb al-'Ilm* or Book of Knowledge in *al-Taqāsim wa-l-Anwā'*. Although Ibn Balbān organised this part as a stand-alone text, it also incorporates sections from Ibn Ḥibbān's commentaries. The chapter titles of each ḥadīth are arranged in a linear fashion, forming a thematic cluster.

Ibn Ḥibbān and *al-Taqāsim wa-l-Anwā'*

Ḥadīth scholars are studying the connections between modal verbs of obligatory in order to create a legal framework that can capture these connections within a ḥadīth. As a result, we will dive into the distinctive qualities of Ibn Ḥibbān's modal verbs of obligatory, which were inspired by ḥadīth. As mentioned earlier, we will scrutinise the relationships between these modalities and normative and piousness notions such as modesty, humility, reason, value, virtue, and rationality in the ḥadīth of *Kitāb al-'Ilm* or Book of Knowledge in *al-Taqāsim wa-l-Anwā'*. Therefore, we must address the question of effectively comprehending the concepts of epistemic responsibility and virtue (Abdel-Fattah, 2005). It is possible to establish that *al-Taqāsim wa-l-Anwā'* is responsible for a coherent epistemic duty by referring to one main that is related to every aspect of the work, which is Sunnah.

Sunnah was principally responsible for providing people with an objective way of expressing the manner in which the domain of virtue flows into the world of pragmatism inside their lives. There is an inextricable connection between all these endeavours. One of the arguments that Ibn Ḥibbān makes in his explanation of the role of Sunnah is that the word or deed of the Prophet was itself *dalīl*, which means it was an authoritative source. In this specific aspect, the Prophet holds a unique position that no one else can fill. Furthermore, it is important to consider the various additional implications of speech. One of these other meanings is the basic connotation of passively accepting Divine Command, which may appear to be completely random or unexpected. In the beginning section of *al-Taqāsim wa-l-Anwā'*, Ibn Ḥibbān provides a foundation for the entirety of Divine Command, which includes the religious requirements that God has set on His slaves.

By the same token, Ibn Ḥibbān conducted a systematic articulation into the first division of the Sunnah divisions, known as *al-qism al-awwal min aqsām al-sunan wa huwa al-awāmir* (the first division of the Sunnah divisions, which is the commands). This division revolved around the concept of duty or obligatory. Interestingly, the procedural requirement employed the word *yajib*, synonymous with “must” or duty (Yusoff, 2020b). Indeed, he strived to fully understand the Prophet’s vast lessons, ensuring they encompassed all aspects of the subject. As a result of this initial separation, he discovered a substantial number of categories, a total of 110, each of which has its own set of distinctive qualities and classifications. Ibn Ḥibbān strongly emphasises the importance of understanding the meanings intended by ḥadīths. In his construction, he was referring to the need for readers to fully understand the Sunnah and the nature of the book, accentuating the importance of immersing themselves in these divisions and categories.

Al-Qur’ān and Piety in the Al-Awāmir (Commands) Division and Three Categories

Ibn Ḥibbān’s systematic categorisation of ḥadīth into *al-awāmir* (commands) division and its categories is a reflection of the framework guided by the Prophet, which places an emphasis on the ethical components that are also present in the Qur’ān. Ḥadīth is not simply a source of legal decisions, but it is also a rich store of ethical instruction, with the goal of cultivating piety and moral integrity within the Muslim community. This interdisciplinary approach indicates that ḥadīth is capable of doing both of these things or more. Instead, to recognise the importance of the Qur’ān in matters of piety and obligatory, this study has grouped ḥadīth and is still looking into how *al-anwā'* (categories) are used, especially in the *Kitāb al-‘Ilm of Ṣaḥīḥ Ibn Ḥibbān*. Given the aforementioned, it is important to note that the word Qur’ān, together with its names that are found in the text of the ḥadīth, holds a vital position in the overall portrayal of piety and obligatory through the Qur’ān. Following a series of readings and our humble comprehension of the ḥadīth found in the *Kitāb al-‘Ilm of Ṣaḥīḥ Ibn Ḥibbān*, in which references were made to the term Qur’ān and other names of the Qur’ān (i.e. *al-Kitāb*) in relation to chapter title in which they appeared, as well as *al-awāmir* division and *al-anwā'* (categories) made by Ibn Ḥibbān, we discover a group of ḥadīth that is comprised of three categories with total of 12 ḥadīths.

Table 1

Three Al-Anwā' (Categories) and Ḥadīth in Al-Awāmir Division of Ṣaḥīḥ Ibn Ḥibbān Analysis

Al-Anwā' (Categories)	Ḥadīth
<p><i>al-naw' al-thānī alfāz al-wa'd allatī muradhā al-awāmir bi-isti'mal tilka al-ashyā'</i> (the second category: words of promise that imply commands through the use of those subjects)</p>	<p>(115) For one of you to go to the mosque and learn two verses from the Book of Allah is better for him than two camels, three verses are better than three camels, and four verses are better than an equivalent number of camels.</p> <p>(118) The best among you is the one who learns the Qur'ān and teaches it.</p> <p>(119) Learn the Qur'ān and acquire it, for by the One in whose hand is my soul, it is more challenging to retain in the mind than a wild camel.</p> <p>(121) The example of one who is given the Qur'ān and faith is like a citron, pleasant in taste and pleasant in smell. The example of one who is not given the Qur'ān or faith is like colocynth, bitter in taste and has no smell. The example of one who is given faith but not the Qur'ān is like a date, pleasant in taste but has no smell. The example of one who is given the Qur'ān but not faith is like a mention and description of one who is given the Qur'ān and faith or given one of them without the other.</p> <p>(122) Glad tidings to you, and glad tidings! Do you not testify that there is no god but Allah and that I am the Messenger of Allah?" They said: "Yes." He said: "Indeed, this Qur'ān is a rope, one end of which is in the hand of Allah and the other end is in your hands. So, hold on to it, for you will never go astray or perish after it, ever.</p> <p>(123) I am leaving among you the Book of Allah. It is the rope of Allah; whoever follows it will be guided, and whoever abandons it will be in misguidance.</p>

	<p>(124) The Qur'ān is an intercessor and a validator. Whoever makes it his leader, it will lead him to Paradise, and whoever puts it behind him, it will drive him to Hellfire.</p> <p>(125) Envy is justified only in two cases: a man whom Allah has given the Qur'ān, and he recites it throughout the night and day, and a man whom Allah has given wealth, and he spends it throughout the night and day.</p> <p>(126) Envy is justified only in two cases: a man whom Allah has given this Book, and he recites it throughout the night and day, and a man whom Allah has given wealth, and he spends it in charity throughout the night and day.</p>
<p><i>al-naw' al-sābi' wa al-'ishrūn: al-'amr bishay'ayn maqrūnayn fī al-dhikr, al-murād min aḥadhimā al-ḥatm wa al-'ijab ma'a idhmār shart' fīhi qad qurina bihi ḥattā la yakun al-'amr bidhālik al-shay' illā maqrūnan bi-dhālik al-shart' alladhī huwa al-mudhmar fī nafsi al-khiṭāb, wa al-'ākhar 'amr 'ijab 'alā zāhirih yashtamilu 'alā al-zajr 'an dhiddih</i> (the twenty-seventh category: the command for two conjoined matters in speech, where one implies necessity or affirmation, while the other is an affirmative command accompanied by an implicit condition, such that the command for that matter is only conjoined with that condition embedded in the same discourse. The other is an affirmative command on its surface, containing a prohibition against its opposite)</p>	<p>(74) The Qur'ān was revealed in seven letters, and disputing about the Qur'ān is disbelief three times over. What you know of it, act upon it, and what you are ignorant of, refer it back to its scholar.</p> <p>(75) The Qur'ān was revealed in seven letters, each verse of which has an exoteric and esoteric aspect.</p>
<p><i>al-naw' al-thamānūn: al-'amr bi-ist'māl shay' bi-iṭlāq al-ism 'alā dhālik al-shay', wa al-murād minhu mā tawallada minhu lā nafs dhālik al-shay'</i> (the eighty-category: the command to use a term in a general sense for something, intending what is derived from it, not the thing itself)</p>	<p>(116) Learn the Qur'ān, for it will come on the Day of Resurrection as an intercessor for its companions. And take the two bright ones, Al-Baqarah and Al 'Imran, for they will come on the Day of Resurrection as if they were two clouds, or two shades, or two flocks of birds arguing on behalf of their companions. And take Surah Al-Baqarah, for taking it is a blessing, leaving it is a regret, and the sorceresses cannot handle it.</p>

In short, we conclude those three categories of the *Ṣaḥīḥ Ibn Ḥibbān* that are meant to symbolise piety and obligatory through the Qur'ān:

(1) Declaratory Statements That Insist on Commands

It goes without saying that Ibn Ḥibbān's work is characterised by a theme that places emphasis on the ethical and spiritual imperatives that are associated with the process of studying and teaching the Qur'ān. In this *al-naw' al-thānī alfāz al-wa'd allatī muraduhā al-awāmir bi-isti'mal tilka al-ashyā'* (the second category: words of promise that imply commands through the use of those subjects) which contained nine ḥadīths, the emphasis is placed on the inherent worth of Qur'ānic knowledge in comparison to material riches, as well as the twin obligation of seeking out and spreading this information. One of the most important aspects of Islamic education and spirituality is brought to light by the theosophical framework that is offered by these ḥadīth directives. By placing an emphasis on the study of the Qur'ān, Muslims are inspired to cultivate a profound and inextricable relationship with their faith, which is seen as more precious than the acquisition of material belongings. The greater Islamic notion that spiritual riches and wisdom are of the utmost importance is reflected in this prioritisation. As mentioned earlier in Rosenthal's "Knowledge Triumphant" that the notion of knowledge (*ilm*) in Islam is pivotal to the civilisation. Furthermore, the concept that the transmission of knowledge from the Qur'ān is a communal responsibility (*farḍ kifāyah*) is bolstered by this theme via its repetition. The community feature helps to guarantee that the knowledge is transmitted from one generation to the next, so contributing to the development of a society that is firmly founded in Islamic principles. According to al-Attas (2014), this is consistent with the educational theories that are a part of Islamic pedagogy. These theories place an emphasis on the social and ethical duties that educators have within the Islamic tradition.

(2) Instructions for Matters that are Conjoined

Secondly, Ibn Ḥibbān coined the twenty seventh category of *al-awāmir* division as, "*al-naw' al-sābi' wa al-ishrūn: al-'amr bishay'ayn maqrūnayn fī al-dhikr, al-murād min aḥadihimā al-ḥatm wa al-'ijab ma'a idhmār sharṭ fīhi qad qurina bihi ḥattā la yakun al-'amr bidhālik al-shay' illā maqrūnan bi-dhālik al-sharṭ alladhī huwa al-mudhmar fī nafsi al-khiṭāb, wa al-'ākhar 'amr 'ijab 'alā zāhiriḥ yashtamilu 'alā al-zajr 'an dhiddih* (the twenty-seventh category: the command for two conjoined matters in speech, where one implies necessity or affirmation, while the other is an affirmative command accompanied by an implicit condition, such that the command for that matter is only conjoined with that condition embedded in the same discourse. The other is an affirmative command on its surface, containing a prohibition against its opposite)." The commandments for conjoined subjects i.e ḥadīths 74 and 75 highlight the intricacy and depth of the passages in the Qur'ān, inviting serious consideration and unanimity in interpretation. The use of "seven letters" implies the Qur'ān's complex and versatile character, which permits several valid readings and interpretations. The ḥadīth seeks to preserve ethical unity and concord throughout the Muslim community by preventing contentious discussions over these interpretations. Valuing and embracing a range of academic perspectives is vital for creating an atmosphere of shared comprehension and collaboration, which is necessary for a unified and virtuous society (Sulayman, 2013).

The necessity of grasping the deep meanings of the Qur'ān and preserving respect for the many academic interpretations of the text is emphasised by this subject. Reflecting the

complexity of Islamic epistemology, which values both the exoteric (*ẓāhir*) and esoteric (*bāṭin*) meanings of texts, the emphasis placed on the multifaceted character of the revelation contained within the Qurʾān is a noteworthy example. The existence of this dichotomy inspires believers to have a profound relationship with the Qurʾān, which in turn fosters an ongoing process of learning and introspection. The concept of seven variant readings in 'modes of recitation' (*qirāʾāt*) encourages intellectual humility and discourages dogmatic dogmatism, both of which are essential for the Muslim community to preserve when it comes to sustaining unity and ethical coherence. Additionally, the significance of academic discourse in the interpretation of religious texts is brought to light by this issue (Al-Amin, 2021). As a result of its advocacy for respectful interaction with a variety of interpretations, it helps to cultivate an atmosphere of mutual respect and collaboration among educational professionals (Shah, 2020). This method is consistent with the more extensive Islamic tradition of *ijtihad*, which is a form of autonomous reasoning (Al-'Alwānī, 1993). This method enables dynamic and context-sensitive readings of religious texts, which in turn enriches the ethical and legal discourses in Islam.

(3) *The General Command for Intentions Derived from Within*

The last categories we encounter in the Book of Knowledge is *al-naw' al-thamānūn: al-amr bi-ist'māl shay' bi-iṭlāq al-ism 'alā dhālik al-shay', wa al-murād minhu mā tawallada minhu lā nafs dhālik al-shay'* (the eighty-category: the command to use a term in a general sense for something, intending what is derived from it, not the thing itself). This theme emphasises the protective and intercessory functions that the Qurʾān plays, and it encourages the practical implementation of its teachings in all aspects of an individual's life. Specifically, it emphasises the role that the Qurʾān plays in regulating ethical behaviour and offering spiritual protection (Sells, 2007). The way in which the Qurʾān is portrayed as an intercessor on the Day of Judgement highlights the centrality of the book in terms of insuring salvation for all eternity. This theme supports the concept that regular interaction with the Qurʾān - through recitation, memorisation, and application of its teachings - provides both immediate and long-term spiritual benefits (Yusoff, 2022). Specifically, this theme emphasises the importance of this engagement. It is firmly founded in this ḥadīth 116 that the recitation of particular surah is considered to offer divine blessings and protection from harm. In addition, this theme places an emphasis on the practical implementation of the teachings of the Qurʾān as a method of establishing ethical and moral integrity. In this way, it encourages a holistic approach to devotion that incorporates both the spiritual and practical aspects of faith.

Discussion

As a whole, all the above compilation of ḥadīths highlight the interconnectedness of Qurʾān, piety, ethics, and law. Successive readings of the three *al-anwā'* (categories) with the total of 12 ḥadīth confirms and expands the categorisation of piety and obligatory through the Qurʾān. The utilisation of ḥadīth as a reference for piety and obligatory is a testament to the profound ethical material found in the Prophetic traditions and practices. As a matter of fact, it is widely acknowledged that the ḥadīth scholars' conception of knowledge centred almost exclusively on the study of the Qurʾān and ḥadīth. And for Muslims, piety primarily involves the recitation of the Qurʾān. The essence of piety is to maintain mindfulness and recognise one's dependence on God. The Qurʾān itself is referred to as a reminder, as seen in verses like, "We have indeed sent down the Reminder" (15:9) and "It is nothing but a reminder for all beings"

(38:87). Believers are urged to remember God consistently, as emphasized in, “And mention God (*udhkur rabbak*) when you forget” (18:24) and “Make mention of your Lord morning and evening and part of the night” (76:25-26).

There are two levels of analysis that can be distinguished to accomplish these verses from the Qur’ān with the *al-awāmir* division table. On the initial level, the ḥadīth is regarded as either a revealed reference or a practical demonstration of how the revelation should be applied. At the second level, the *al-anwā’* (categories) is seen as a legal guide for the principles that shaped *Ṣaḥīḥ Ibn Ḥibbān* during its compositional stages. Specifically, this study indicates that the ḥadīth of piety from Qur’ānic reading are particularly illuminating when it comes to these three categories. A reading of the Qur’ān in light of ḥadīth shows that establishing obligatory and piety among people is an overriding objective, while the use of rewards is encompassed to self-submission in response to motivation for maintaining spiritually virtuous and peaceful reverberation.

The practice of Qur’ānic recitation extends beyond mere recitation; it is deeply rooted in the spiritual tradition of Islam. For instance, the Companion Abū Mūsā al-Ash’arī was renowned for his Qur’ānic recitation, to the extent that ‘Umar ibn al-Khaṭṭāb would request him to remind them of their Lord through his recitation. This highlights the intrinsic connection between *dhikr* and Qur’ānic recitation. Sufyān al-Thawrī, one of the earliest exegetes, articulated the hierarchy of *dhikr* practices: the best *dhikr* is reciting the Qur’ān during ritual prayer, followed by reciting the Qur’ān outside of prayer, fasting, and then repetitive phrases of remembrance. This practice not only fosters personal piety but also reinforces the legal and ethical frameworks within which Muslims operate, illustrating the profound interplay between ḥadīth, piety, and law in Islamic tradition. The emphasis on Qur’ānic recitation in ḥadīth underscores its role in cultivating a pious life aligned with divine commands, thereby integrating spiritual mindfulness with everyday legal and moral conduct.

Conclusion

Ultimately, the significance of this study lies in its ability to enhance the comprehension of Muslims regarding the value of obligatory and piety. The Prophet Muhammad, peace be upon him, emphasised the crucial role of manners in the pursuit of knowledge. Establishing a meaningful connection between Muslims and the Qur’ān is crucial, as it allows for the full realisation of life’s abundant blessings. Proper etiquette serves as the key to unlocking these invaluable benefits. The fact that this brief scrutiny of each ḥadīth within their respective categories from *Ṣaḥīḥ Ibn Ḥibbān* highlight the profound ethical and spiritual advice they offer, so encouraging a life that is characterised by piety, wisdom, and conformity to divine precepts, is a significant contribution. It is through the incorporation of modern academic views that the comprehension of these ḥadīths is enhanced, so reaffirming their significance in the process of cultivating a Muslim community that is both moral and devoted.

This general examination of the *Kitāb al-‘Ilm* inside *Ṣaḥīḥ Ibn Ḥibbān* also reveals that the Qur’ānic recitation, memorisation, and practise of a believer’s life and conduct places a significant emphasis on the importance of piety and duties of believers. These requirements, which are frequently expressed in the form of divine orders and prohibitions, are not only a matter of ritual; rather, they are intricately connected with the moral framework that

regulates the life of a virtuous Muslim. In the process of elucidating these requirements, the Qur'ān offers a complete roadmap to attaining piety, which is of utmost importance in the Islamic understanding of human life and morality. Ibn Ḥibbān, in his first division known as the *al-awāmir*, presents a methodical classification of the requirements outlined in the Qur'ān. This division provides an analytical framework that enables a better comprehension of the *maqāṣid* (objectives) of Sunnah, particularly in relation to human behaviour, justice, and moral obligations. This approach emphasises the significance of aligning one's piousness with the divine will as it is stated in the Qur'ān. It places a strong emphasis on piety as a comprehensive commitment to executing these divine precepts.

Finally, the examination of the three categories stipulated in the twelve ḥadīth within the framework of *Ṣaḥīḥ Ibn Ḥibbān* is of significance for future endeavours. Not only does it increase awareness of Islamic ethics, but it also enriches the concept of piety and legal requirements. Specifically, it enlightens the understanding of personal behavior, social responsibilities, and the broader moral framework within which Muslims must navigate their lives. It is advisable for researchers engaged in the delve of Islamic knowledge to give precedence to the examination of Qur'ānic obligations and their interpretation as found in the *Ṣaḥīḥ Ibn Ḥibbān*. This is especially important when it comes to matters of piety, ethical behaviour, and the fulfilment of religious obligations. The future study is crucial for comprehending the guidance provided by the Qur'ān regarding leading a life of piety, the ethical structure it establishes for human interactions, and the broader responsibilities it assigns to Muslims. By delving into these aspects, one can gain a deeper understanding of how the Qur'ān guides believers towards a life of virtue and obedience to divine teachings. This comprehensive exploration of the Qur'ān and Sunnah helps fulfil the goals of Islam.

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