

# THE DEVELOPMENT OF *ḤADĪTH* IN 9<sup>TH</sup> CENTURY ANDALUSIA: A STUDY OF *AL-BIDA’ WA AL-NAHY ‘ANHĀ* BY IBN WADDĀH AL- QURTUBI

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**Abstract:** Based on data presented by ‘Abd al-Razzāq, out of 60 *ḥadīth* studies spanning from 1986 to 2004, only five focused on the Andalusian region, accounting for approximately 8.3%, with none specifically addressing areas in Andalusia. More specifically, there is no connection found with the study of *ḥadīth* that centers on researching the figure of Muhammad Ibn Waḍḍāh (d. 899) in his book titled *al-Bida’ wa al-Nahy ‘Anhā*. The purpose of this writing is to explore the biography and scholarly journey of Ibn Waḍḍāh, as well as to delve deeply into related backgrounds, systematics, and methods employed in the preparation of the book *al-Bida’ wa al-Nahy ‘Anhā*. The method employed in this article is qualitative, utilizing a library study approach, given that the desired data is narrative and extracted from written literature. The article concludes that the background of composing the book is influenced by socio-political conditions favoring Ibn Waḍḍāh as a scholar dedicated to global knowledge. The socio-cultural conditions were alarming, marked by phenomena such as cultural acculturation, interfaith marriages, and massive conversions to Islam, prompting Ibn Waḍḍāh (d. 899) to react to the degradation of faith at that time.

**Keywords:** Andalusia, Ibn Waḍḍāh, *Bid’ah*, *al-Bida’ wa al-Nahy ‘Anhā*

## Introduction

The study of the *ḥadīth* has a very important role in understanding and preserving the teachings of Islam, especially in understanding the traditions and actions of the Muhammad. Andalusia, which is a historic region that covers most of modern Spain, has made a significant contribution to the development of *ḥadīth* science and understanding of Islam. However, unfortunately, in-depth scientific studies of the *ḥadīth* in the region of Andalusia are still relatively minimal. It is based on the data provided by ‘Abd al-Razzāq quoted by Akmaluddin that stated that of the 60 studies of *ḥadīths* in the course of time 1986-2004, there were only five studies of the *ḥadīth* area or only about 8.3%, of these figures also does not make Andalusia and *ḥadīth* as the object of study, the study of the area leads to the areas of Jordan, Morocco, Saudi Arabia, Tunisia, Algeria.<sup>1</sup> Moreover, one of the earliest works that came from this region and speaks of issues related to bid‘ah. The Book of *al-Bida’ wa al-Nahy ‘Anhā* of Ibn Waḍḍāḥ al-Qurṭubī (d. 899), has not received adequate attention in the study of *ḥadīth*.

It is important to recognize that Andalusia has a rich history in the sciences and the study of *ḥadīth*. Numerous prominent scholars and scientific traditions from the region have produced significant works related to *ḥadīth*. Historically, Andalusia lagged behind in scientific studies compared to the eastern Islamic world. Consequently, many Andalusian scholars traveled eastward to further their education and address this lag. This exchange of knowledge allowed the sciences of *ḥadīth* and philosophy to flourish in Andalusia.<sup>2</sup> This development was supported by figures such as ‘Abd al-Rahman al-Awsat, who had a deep appreciation for the sciences.<sup>3</sup> However, the specific background and development of *ḥadīth* studies in Andalusia remain underrepresented in the scientific literature. This lack of comprehensive documentation

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<sup>1</sup> Muhammad Akmaluddin, “The Epistemology of Sharḥ *Hadīth* in Al-Andalus in the Second to the Third Century Ah: A Book Study of Tafsīr Gharīb Almuwaṭṭa by ‘Abd Al-Malik Bin Ḥabīb,” *Jurnal Ushuluddin* 26, no. 2 (2018): 113–29.

<sup>2</sup> Muhammad Akmaluddin, “Developments of *Hadīth* Riwayā in Al-Andalus (2nd-3rd Centuries of Hijriyya),” *Ulumuna* 21, no. 2 (2017): 228–52.

<sup>3</sup> Rāghib al-Sirjānī, *Baṅkīt Dan Runtubnya Andalusia* (Jakarta Timur: Pustaka al-Kautsar, 2013), 95.

highlights the urgent need to bridge this knowledge gap and to focus on works like *al-Bida' wa al-Nahy 'Anhā*, one of the earliest contributions to the tradition of *ḥadīth* in Andalusia.

One reason for the limited literature on this topic may be the historical focus of scholars on the major centers of Islamic learning in the East, such as Baghdad and Cairo. Additionally, the political and social upheavals in Andalusia over the centuries, including the Reconquista and the eventual decline of Muslim rule, likely contributed to the loss and dispersal of many scholarly works and records.<sup>4</sup> Furthermore, the integration of Andalusian contributions into the broader narrative of Islamic scholarship may have been overshadowed by the dominance of Eastern scholars, leading to a relative neglect of Andalusian achievements in *ḥadīth* studies.

The main objective of this article is to fill the gaps in the study of the Hades area, my knowledge of your territory and to focus on the study on the Biography of Ibn Waḥid (d. 899) which includes his scientific journey, his teachers and pupils, praise and criticism of him as well as some of his works in various disciplines. It will be presented in connection with the analysis that is the background of the writing of the Book of *al-Bida' wa al-Nahy 'Anhā* as well as the systematic identification of its composition.

This research will employ qualitative research methods, specifically a literature review or library study. This methodology entails the exploration and critical analysis of secondary sources such as articles, books, theses, and other relevant materials pertaining to the research topic. The data and information gathered will undergo rigorous analysis aimed at comprehending the significance of the Book of *al-Bida' wa al-Nahy 'Anhā* in the evolution of *ḥadīth* scholarship within the context of Andalusia. Presently, there exists a notable gap in research concerning the examination of the aforementioned book. There is a dearth of studies specifically delving into its content, background, purpose of writing, material selection methods, and its impact on the Muslim community in Andalusia. This research lacuna

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<sup>4</sup> Ahmad Faidi, "KEKUASAAN POLITIK ISLAM DI ANDALUSIA: PINTU GERBANG MENUJU RENAISSANCE EROPA," *Al-Ijtima'i: International Journal of Government and Social Science* 6, no. 2 (April 30, 2021): 127–38, <https://doi.org/10.22373/jai.v6i2.834>.

presents an intriguing opportunity to address scholarly knowledge gaps. Investigating *al-Bida' wa al-Naby 'Anbā'* holds promise for fostering fresh insights into the intellectual milieu of Ibn Waḍḍāḥ (d. 899) and the broader socio-cultural landscape of Andalusia during his time.

Furthermore, this study has significant potential to contribute to the historical understanding of *ḥadīth* scholarship in Europe. By exploring the socio-intellectual context in which Ibn Waḍḍāḥ (d. 899) operated, this research can shed light on how *ḥadīth* studies were developed, preserved, and propagated in a European Islamic setting. This investigation will highlight the influence of Andalusian scholars on the broader Islamic intellectual tradition and underscore the critical role of Andalusia as a vibrant center of Islamic learning in medieval Europe. By filling the existing research gap, this study not only enriches the narrative of *ḥadīth* scholarship but also emphasizes the interconnectedness of Islamic and European intellectual histories, thereby enhancing our understanding of the contributions of Muslim scholars to the development of global knowledge.

## **Result and Discussion**

### **The Early Period of Islam in Andalusia**

Islam first set foot in Andalusia during the Umayyad Dynasty's rule in Damascus, specifically under Caliph Walid Ibn Abdul Malik (705-715 CE). The pivotal figures in this historical event included Tharif Ibn Malik, Thariq Ibn Ziyad, and Musa Ibn Nushair, with Thariq Ibn Ziyad leading the main charge. With the support of 12,000 soldiers, Thariq successfully captured key Andalusian cities such as Granada, Toledo, and Cordova. The spread of Islam in Andalusia faced staunch resistance from King Roderick, the ruler at the time. Despite this, Thariq's forces gradually overcame Roderick's troops. Internal conflict among Roderick and the Arian Christians, who opposed the king's imposition of the Trinity, facilitated Thariq's conquest. The Arian leader sought Thariq's assistance, which he granted after careful consideration.<sup>5</sup>

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<sup>5</sup> M. Abdul Karim, *Sejarah Pemikiran Dan Peradaban Islam* (Yogyakarta: Pustaka Book Publisher, 2007).

The decisive battle between Thariq Ibn Ziyad and King Roderick took place on July 19, 711 CE, at the mouth of the Barbate River on the coast of Laguna de la Janda. Despite Roderick's larger force of 25,000 soldiers, Thariq's 12,000 troops emerged victorious. This victory was attributed not only to Thariq's military prowess but also to internal divisions within Roderick's camp, largely due to political betrayals led by Bishop Oppas. Following this crucial battle, Muslim forces easily captured other Spanish cities, often facing minimal resistance. This marked the beginning of Islamic dominance in Andalusia, which lasted for nearly eight centuries, from 711 to 1492 CE.<sup>6</sup>

The Islamic rule in Andalusia is divided into several significant periods. The first period (711-755 CE) saw Andalusia under the political control of the Umayyad Dynasty in Damascus. Despite the fall of the Umayyads to the Abbasids in 750 CE, Andalusia remained loyal to the Umayyad legacy, providing political asylum to Abd al-Rahman I, the Umayyad heir who fled to Andalusia. However, the political situation was unstable due to external resistance from Christian forces and internal tribal rivalries among Muslims.<sup>7</sup>

In the second period (755-912 CE), Abd al-Rahman I established an independent Umayyad Emirate in Andalusia. His reign marked the beginning of the Umayyad Dynasty's second phase in Spain, distinct from the Abbasid Caliphate in Baghdad. This period saw the growth of political stability and intellectual advancement despite ongoing challenges from Christian fanaticism and internal Islamic divisions.<sup>8</sup>

The third period (912-1013 CE) is considered the zenith of Islamic civilization in Andalusia, starting with the reign of Abd al-Rahman III. He declared himself Caliph, marking the peak of the Umayyad rule in Spain. The establishment of the University of Cordoba under his reign signified the intellectual and cultural flourishing of Andalusia, rivalling the Abbasid Caliphate in Baghdad.

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<sup>6</sup> Ahmad Yani, "Kontribusi Peradaban Islam Terhadap Peradaban Eropa," *CARITA: Jurnal Sejarah Dan Budaya* 1, no. 2 (2023): 177–90.

<sup>7</sup> Itsnawati Nurrohmah Saputri, "Daulah Umayyah Di Andalusia Dan Hasil Budayanya (756-1031 M)," *JUSPI (Jurnal Sejarah Peradaban Islam)* 4, no. 2 (February 23, 2021): 149–57, <https://doi.org/10.30829/juspi.v4i2.8431>.

<sup>8</sup> Faidi, "KEKUASAAN POLITIK ISLAM DI ANDALUSIA."

However, this period also marked the beginning of political decline, leading to the emergence of small, fragmented kingdoms known as *Muluk al-Tawaif*.<sup>9</sup>

The fourth period (1013-1086 CE) saw the fragmentation of Islamic political power into approximately 23 local kingdoms, which Christian forces exploited to their advantage. This era was marked by political instability, though intellectual pursuits continued to thrive.<sup>10</sup>

The fifth period (1086-1248 CE) witnessed the emergence of the Almoravid and Almohad Dynasties, which temporarily restored unity and stability to Islamic rule in Andalusia. The Almoravids ruled from 1086 to 1143 CE, followed by the Almohads from 1146 to 1235 CE. These dynasties revitalized political stability and fostered intellectual and cultural growth. However, the defeat of the Almohads by Christian forces at the Battle of Las Navas de Tolosa in 1212 marked the beginning of the end for Islamic rule in Spain.<sup>11</sup>

The sixth period (1248-1492 CE) was the final phase of Islamic rule in Andalusia, confined to the Emirate of Granada under the Nasrid Dynasty. Despite being limited in territory, Granada continued to experience cultural and intellectual achievements. However, internal divisions and the Reconquista policy of the Christians eventually led to the fall of Granada in 1492, marking the end of Islamic rule in Spain. The Reconquista forced Muslims to either convert to Christianity or leave Andalusia.<sup>12</sup>

Islam's eight-century rule in Andalusia significantly contributed to the revitalization of knowledge in Europe and the broader world. According to Badri Yatim, Andalusia became a primary example for Europe to follow in terms of Islamic civilization. Under Islamic rule, Andalusia outpaced other European countries in intellectual dynamism, enlightening Europe about future possibilities.<sup>13</sup>

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<sup>9</sup> Badri Yatim, *Sejarah Peradaban Islam: Dirasah Islamiyah II* (Depok: PT. Raja Grafindo Persada, 2003).

<sup>10</sup> Faidi, "KEKUASAAN POLITIK ISLAM DI ANDALUSIA."

<sup>11</sup> Yatim, *Sejarah Peradaban Islam: Dirasah Islamiyah II*.

<sup>12</sup> Nur Dinah Fauziah Muhammad Muhtaba Mitra Zuana, "PERADABAN ISLAM DI ANDALUSIA (SPANYOL)," *Al-'Adalah : Jurnal Syariah Dan Hukum Islam* 1, no. 1 (March 7, 2016): 80–91, <https://doi.org/10.31538/adlh.v1i1.448>.

<sup>13</sup> Zuana.

## Biography and Intellectual Journey Ibn Waḍḍāḥ's

His full name is Muhammad Ibn Waḍḍāḥ Ibn Buzūg<sup>14</sup> or Bazī<sup>15</sup>. He has the *kunyah* name Abū ‘Abd Allāh while his ratio is al-Qurṭubī. Ibn Waḍḍāḥ was born in 199 H<sup>16</sup> and died in 287 Hijriyah on Saturday in the month of Muharram and was buried in the cemetery of Ummu Salamah, while according to Abu Sa‘īd, Ibn Waḍḍāḥ died in the year 286 H.<sup>17</sup> The appellation al-Qurṭubī signifies someone from the region of Cordoba, at the beginning of the development of Islam in Andalusia, the area is one of the cities in which there are several major worshippers’ in the field of *ḥadīth*, among them: ‘Abd al-Malik Ibn Habīb (d. 238 H) dan Muhammad Ibn ‘Abd al-Salām al-Khushanī (d. 286 H.)

Ibn Waḍḍāḥ (d. 899) grown up in a family that had close relations with the ruler at the time, Bani Umayyah. This relationship began with his grandfather named Bazi‘, who was a prisoner of war who was made a slave army, then Bazi‘ was liberated by the ruler at the time, ‘Abd al-Raḥmān Ibn Mu‘āwiyah and assigned to be the head of the guard in his palace.<sup>18</sup> On the paternal side, his uncle Harir was a famous military commander during the reign of ‘Abd al-Rahman Ibn Mu‘āwiyah and Muhammad. Seeing the background makes Ibn Waḍḍāḥ (d. 899) as a descendant of the Bazī’ family who chose the way of life to devote himself using a pen rather than a sword.

Throughout his life, Ibn Waḍḍāḥ (d. 899) performed *riḥlah* twice. The odyssey to study carried out by Ibn Waḍḍāḥ (d. 899) began when he was only 19 years old, precisely in 218 H. It was at this *riḥlah* that he first met several great scholars, including Sa‘īd Ibn Maṣṣūr, Yaḥyā Ibn Ma‘īn, Ahmad Ibn Hanbal.<sup>19</sup> In this first odyssey, Ibn Waḍḍāḥ (d. 899) has not paid special attention to *ḥadīth* discourse. Ibn

<sup>14</sup> Ibn al-Farḍī, *Tārīkh ‘Ulamā’ al-Andalus*, vol. 2 (Kairo: Maktabah al-Khānjī, 1988), 17.

<sup>15</sup> Ibn Abdu al-Hādī al-Dimsiqā, *Ṭabaqāt ‘Ulamā’ al-Ḥadīth*, vol. 2 (Libanon: Mu’assah al-Risālah, 1996), 355.

<sup>16</sup> al-Dimsiqā, 355.

<sup>17</sup> Abū Sa‘īd, *Tārīkh Ibn Yunus Al-Miṣra*, vol. 2 (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2000).

<sup>18</sup> María Isabel Fierro Bello, “Ibn Waḍḍāḥ, Abū ‘Abd Allāh,” 2007.

<sup>19</sup> al-Farḍī, *Tārīkh ‘Ulamā’ al-Andalus*, 17.

Waḍḍāḥ (d. 899) actually paid attention to the science of *tasawwuf*, even though he did not paid attention to the discipline of *ḥadīth*, especially in the field of historical *ḥadīth*. According to Ibn Fard, when Ibn Waḍḍāḥ (d. 899) received *ḥadīth* on this first *riḥlah*, the narration was the highest narration of the era and had high accuracy.

On his second odyssey, Ibn Waḍḍāḥ (d. 899) learned from many scholars' scattered in the areas of Baghdad, Kufa, Basrah Sham, Egypt, Qazwini. The total number of Masters who have absorbed their knowledge is 160 people.<sup>20</sup> In fact, according to Ibn Fard the total is 175 people.<sup>21</sup> It was also during this second *riḥlah* that he became good friends with Baqī Ibn Makhḥad and learned from some of the same teachers and later together founded *Dār al-Ḥadīth* in Andalusia.

### The Teachers of Ibn Waḍḍāḥ (d. 899)

Ibn Waḍḍāḥ, a prominent scholar of his time, immersed himself in the academic circles of his era, gaining knowledge from many esteemed scholars. Among these luminaries was Imam Ahmad Ibn Hambal, whose influence was significant. In Andalusia, Ibn Waḍḍāḥ was guided by numerous notable scholars. Some of these influential figures included Muhammad Ibn 'Isa al-A'sha, Muhammad Ibn Khalid, Yahya Ibn Yahya, Sa'id Ibn Hassan, Zawnan Ibn al-Hasan, 'Abdu al-Malik Ibn Habib, and 'Abdu al-'a'la.<sup>22</sup> The vast number of his teachers in Andalusia highlights the rich and diverse intellectual environment in which he was nurtured.

Moreover, Ibn Waḍḍāḥ's scholarly pursuits connected him with teachers who also mentored other prominent figures like Isma'il al-Bukhari and Muslim Ibn al-Hajjaj. For instance, both Ibn Waḍḍāḥ (d. 899) and Isma'il al-Bukhari studied under Yahya Ibn Ma'in Abu Zakariya al-Baghdadi (d. 233 H),<sup>23</sup> 'Ali Ibn 'Abdullah Ibn Najih al-

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<sup>20</sup> Ṣalāḥuddīn Khalīl, *Al-Wafī Bi-al-Wafayāt*, vol. 5 (Beirut: Dār Iḥyā' al-Turāth, 2000), 115.

<sup>21</sup> al-Farḍī, *Tārīkh 'Ulamā' al-Andalus*, 18.

<sup>22</sup> 'Alī Ibn al-H}asan, *Tārīkh Dimashq Li-Ibni 'Asākir*, vol. 56 (Beirut: Dār al-Fikr li-al-Ṭabā'ah wa-al-Nashr wa-al-Tawzī', 1995).

<sup>23</sup> Shams al-Dīn al-Dhahabī, *Siyar A'lam al-Nubalā'*, vol. 13 (Beirut: Mu'assasah al-Risālah, 1985).



Madini (d. 234 H),<sup>24</sup> and ‘Abdullah Ibn Muhammad Abu Bakr Ibn Abi Shibah al-Kufi (d. 235 H).<sup>25</sup> Similarly, Sa‘id Ibn Mansur Abu Uthman al-Khurasani (d. 227 H),<sup>26</sup> Zuhayr Ibn Harb Abu Khaythamah al-Nasa‘i (d. 234 H),<sup>27</sup> and Ahmad Ibn Muhammad Ibn Hambal (d. 241 H)<sup>28</sup> were common mentors to both Ibn Waḍḍāḥ (d. 899) and Muslim Ibn al-Hajjaj. These shared teachers underscore the interconnected nature of the scholarly networks of the time, facilitating a cross-pollination of ideas and knowledge.

Beyond Andalusia, Ibn Waḍḍāḥ's quest for knowledge led him to various major cities, each a hub of learning in its own right. Unfortunately, the specifics of all his teachers are not extensively documented, but it is evident that his scholarly network was vast and spread across multiple urban centres. This extensive network not only reflects the breadth of his education but also the rich tapestry of intellectual exchange that characterized the era.

### The Students of Ibn Waḍḍāḥ

Ibn Waḍḍāḥ al-Qurṭubī, a distinguished classical scholar in the Maghrib region, particularly in the Andalusian plains, played a crucial role in the advancement of science within the Islamic world. His contributions were pivotal, as the narrations he brought back to his "hometown" were later referenced by Muslim scholars in subsequent eras. Ibn Waḍḍāḥ's influence extended through his teachings, with notable students such as Ahmad Ibn Khalid al-Jabbab, Qasim Ibn Asbag, Muḥammad Ibn ‘Abdu al-Malik Ibn Ayman, Abu ‘Umar Ahmad Ibn ‘Ubādah, and Muḥammad Ibn al-Miswar al-Faqīh,<sup>29</sup> who carried forward his legacy.

### The Works of Ibn Waḍḍāḥ

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<sup>24</sup> Ḥamīdātū, *Madrasah Al-Ḥadīth Fī al-Andalus*.

<sup>25</sup> Muḥammad Ḥārith al-Khushanī, *Akbbār Al-Fuqahā’ Wa al-Muḥaddithūn* (Madrid: Majlis al-‘A’lā li-al-abḥāth al-Ilmiyyah, 1991).

<sup>26</sup> al-Khushanī, *Akbbār Al-Fuqahā’ Wa al-Muḥaddithūn*.

<sup>27</sup> al-Khushanī.

<sup>28</sup> al-Khushanī.

<sup>29</sup> al-Dimsiqā, *Ṭabaqāt ‘Ulamā’ al-Ḥadīth*, 355.

As a prolific and dedicated scholar, Ibn Waḍḍāḥ (d. 899) devoted significant time to *Dar al-ḥadīth* alongside Baqī Ibn Makhḥad, and his dedication to Islamic science is reflected in his numerous written works. His literary contributions form a valuable part of his scholarly legacy. Among his works are "al-ʿIbad wa-al-ʿAwābid," which discusses zuhud (asceticism), and "Kitab Maknūn al-Sirr wa Mustakhraj al-ʿIlm," dealing with Mālikīyah Fiqh. His works in the field of *ḥadīth* include "al-Qaṭʿān," "*al-Bidaʾ wa al-Naby Anḥā*," and "Fīḥī Mā Jāʾa min al-ḥadīth fī al-Naẓr Ila Allāh Taʿāla." Additionally, he authored "Musnad" and "al-Jarḥ wa al-Taʿdīl,"<sup>30</sup> further demonstrating his comprehensive expertise across various Islamic sciences.

Despite Ibn Waḍḍāḥ's extensive literary output in diverse branches of knowledge, only a few of his works remain accessible today. Among these, *Fīḥī Mā Jāʾa min al-ḥadīth fī al-Naẓr Ila Allāh Taʿāla* and *al-Bidaʾ wa al-Naby ʿAnḥā* continue to be available for study. This particular focus on *al-Bidaʾ wa al-Naby Anḥā* in scholarly studies is due to its unique importance and relevance. This work stands out because it addresses the critical issue of religious innovations (*bidʿah*) and the Islamic stance against them, which has significant implications for maintaining the purity of Islamic practices and beliefs. The book is a comprehensive collection of *ḥadīth* and scholarly commentary that systematically refutes religious innovations, making it a crucial reference for scholars and students of Islamic jurisprudence and theology. The enduring value of his works underscores his mastery and profound contributions to various fields of science within the Islamic tradition.

### ***Al-Bidaʾ wa al-Naby ʿAnḥā*: Background, Systematics, and Writing Methodology**

Ibn Waḍḍāḥ al-Qurṭubī wrote many books that had value for later generations. One such work is *al-Bidaʾ wa al-Naby ʿAnḥā*. This work presents *ḥadīths* related to heresy. Based on the results of taḥqīq that was done by ʿAmr ʿAbdu al-Munʿim Ibn Salīm in 1415 AH / 1994 A.D.

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<sup>30</sup> Amal Binti Abdullā al-Duʿayjī, "Manāqishāt *Ḥadīthiyyah* Min Sirah Al-Imām al-Muḥaddith Abī Abdillāh Muḥammad Ibn Waḍḍāḥ Ibn Bazīʿ (199 H-287 H) al-Qurṭubī al-Andalusī," *Majallah Kuliyah Al-Dirāsāt al-Islāmiyyah Wa al-Arabīyyah Lil-Banāt Bi-Damanbur*. 7, no. 3 (December 1, 2022): 547–92, <https://doi.org/10.21608/jcia.2022.283588>.

The book of *al-Bida' wa al-Nahy 'Anhā* contains a collection of *ḥadīth* narrated by the Prophet Muhammad, *athār* and *akbbar* from the *sahabah* and *tabi'in* related to the theme of heresy and warning against heresy.

Based on the vulnerability of his lifetime, namely in 199 H-287 H, Ibn Waḍḍāḥ (d. 899) experienced several changes of power in Andalusia, precisely during his heyday in the scientific field. This is as stated by Raghīb al-Sirjani: the heyday of science in Andalusia precisely during the time of the Umayyad emirate occurred during the leadership of 'Abd al-Raḥman al-Awsat who ruled from 206 H to 236 H.<sup>31</sup> Although his reign entered the glorious phase of Islamic rule in the Andalusian Region, at that time many seeds of decline would later have to be faced by the Umayyah Emirate.

The Book *al-Bida' wa al-Nahy 'Anhā* is a work written by Ibn Waḍḍāḥ (d. 899), there is no specific record of its writing background or the reasons that prompted its author to create this book. However, by examining a number of events that occurred during this time so as to analyse the possible background of the writing,

The writing of the book *al-Bida' wa al-Nahy 'Anhā* is interconnected with the socio-political conditions of that era. Ibn Waḍḍāḥ (d. 899) lived during the period from 199 H to 289 H, signifying that he experienced various leaderships under the Umayyad Emirate in Andalusia, one of whom was Abd al-Rahman Ibn al-Hakam Ibn Hisham, known in history as Abd al-Rahman al-Awsat, who governed from 206 H to 236 H.<sup>32</sup>

Some of the things that distinguish al-Awsat's leadership phase from his predecessors include: massive infrastructure development is carried out, which aims to support the rotation of the wheels of the economy. Furthermore, the steps to expel the Scandinavians, who had a high imperialist spirit, in contrast to Islamic dynasties that invaded, aimed to spread Islam and maintain their colonies to become prosperous areas. The Scandinavians in their colonialism movements tended to only exploit the resources owned by certain regions and then leave the region.<sup>33</sup> But during the time of Abd al-Rahman al-Awsat, the movement was successfully "repatriated" to its home country.

<sup>31</sup> al-Sirjānī, *Bangkāt Dan Runtuhnya Andalusia*, 95.

<sup>32</sup> al-Sirjānī, 196.

<sup>33</sup> al-Sirjānī, 198.

Third, scientific development in andalusia. one of the most famous scholars of the time was Abbad Ibn Firnas, a scholar residing in Cordoba. Ibn Firnas is known as a philosopher, poet and figure who mastered the science of Falak.<sup>34</sup>

The socio-cultural conditions that occurred at that time were many practices that deviated from the limits of existing shari'a rules. These forms of deviation include cultural acculturation, interfaith marriages, and the conversion of Christians and Jews to Islam, which certainly gave birth to anxiety among the ulama'.<sup>35</sup> One of the works of 'Abd al-Malik al-Habib namely book *al-Tarikh* and *al-Ghayab wa al-Nihayah* or *Adab al-Nisa'* is one form of response given to the social reality of Muslim society at that time, which was too far from religious values.<sup>36</sup> This response is a natural thing for scholars to do, but if left unchecked for a long time, it can have implications for the decline in the quality of faith and the loss of Muslim identity in Andalusia.

This phenomenon arises due to a government that does not formulate specific political policies aimed at intervening in the religion practiced by its inhabitants. The Jewish and Christian communities in the Andalusian region were not marginalized or rendered socially insignificant, despite the governing system being a caliphate at that time.<sup>37</sup> As a result of this policy, interactions among religious communities flourished, even though they gradually, led Muslim communities towards the brink of deviance.

One of the outcomes of cultural acculturation that deviated and emerged in Andalusia is the practice of a group of Muslims participating in the celebrations by gathering and fasting on the Persian New Year, namely *Nayruz* and *Mabrajan*. Additionally, there are indications that Muslims also commemorate Christian festivities on January 1st and honor St. John the Baptist on June 24<sup>th</sup>.<sup>38</sup> These

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<sup>34</sup> al-Sirjānī, 199.

<sup>35</sup> Janina M. Safran, "Identity and Differentiation in Ninth-Century al-Andalus," *Speculum* 76, no. 3 (2001): 573–98, <https://doi.org/10.2307/2903880>.

<sup>36</sup> Akmaluddin, "The Epistemology of Sharḥ *Ḥadīth* in Al-Andalus in the Second to the Third Century Ah."

<sup>37</sup> Juan Pedro Monferrer-Sala, "Translating in Ninth Century Cordoba. Notes on the Urjūzah of Ḥafs Ibn Albar al-Qūfī to His Arabic Poetic Version of Sifr al-Zubūr," *Transletters. International Journal of Translation and Interpreting*, no. 1 (July 1, 2018): 79–92.

<sup>38</sup> Safran, "Identity and Differentiation in Ninth-Century al-Andalus."

practices have deviated from Islamic teachings, leading to severe criticism from scholars regarding the social realities among Muslims in Andalusia.

As a Muslim country that tends to *madhāb maliki*, interfaith marriage in Islam is allowed provided that the male party is a Muslim and the female party is only limited to followers of Judaism and Christianity. Imam Malik in *al-Mudawwanah* allowed interfaith marriage in the context that the woman was an *ahl dhimmī* but Imam Malik also expressed his dislike of such marriage. This is due solely to maintaining the purity of Islam in the family and its concern for the faith of the child.<sup>39</sup> Although in Islam legally the child born is Muslim, the mother also has the opportunity to influence the child's faith preferences.

Sarah Stroumsa identifies several factors contributing to conversions to Islam. Foremost among these is a profound sense of self-awareness or a sincere belief in Islam's authenticity as the true religion. Additionally, fiscal policies and taxation practices perceived as unfavorable to Christians and Jews, along with the allure of integration into Arab tribes and families offering advantages in social and professional spheres, play significant roles. Furthermore, subtle forms of social discrimination can create pressure for individuals to convert to Islam as a means of securing acceptance and inclusion within their communities.<sup>40</sup>

The first factor is the most favourable factor for the Islamic power base in Andalusia, because the reason a person becomes a convert arises from self-awareness. As for the last three factors, this is a threat to the integrity of Islamic teachings, where the conversion is carried out solely because of believing that Islam is the true religion, but based on pragmatic things.

Based on the socio-political and socio-cultural backdrop of Ibn Waḍḍāḥ's time, the impetus behind the writing of his book *al-Bida' wa al-Nahy 'Anhā* stemmed from several interconnected factors. Firstly, living during the pinnacle of the Andalusian Emirate provided Ibn Waḍḍāḥ (d. 899) with a relatively stable socio-political environment.

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<sup>39</sup> Safran.

<sup>40</sup> Sarah Stroumsa, "Between Acculturation and Conversion in Islamic Spain The Case of the Banū Ḥasday," *Mediterranea. International Journal on the Transfer of Knowledge*, March 1, 2016, 9–36, <https://doi.org/10.21071/mijtk.v0i1.5171>.

This stability allowed him, as a scholar, to fully dedicate his knowledge to society, as evidenced by the establishment of *Dār al-Hadīth* with Baqī Ibn Makhḷad.

Furthermore, the prevailing reality among Muslims in Andalusia, characterized by significant cultural acculturation, interfaith marriages, and insincere religious conversions, prompted Ibn Waḍḍāḥ (d. 899) to respond with his work. This response can be seen as an antithesis crafted by Ibn Waḍḍāḥ to address the deviation from religious values among Muslims in Andalusia.

The concept of bid'ah, central to Ibn Waḍḍāḥ's focus in *al-Bida' wa al-Nahy 'Anhā*, can be understood within this context. He believed that everything not in accordance with the Qur'an or *ḥadīth* constituted bid'ah. This ideology stemmed from Ibn Waḍḍāḥ's interpretation of *ḥadīths*, such as the one narrated in the chapter *Karabiyyah Ijima' al-Nas 'Ashbiyyah 'Arafah*. The *ḥadīth*, narrated by Muhammad Ibn Waḍḍāḥ (d. 899), states:

حَدَّثَنِي مُحَمَّدُ بْنُ وَصَّاحٍ قَالَ: نَا مُحَمَّدُ بْنُ قُدَّامَةَ قَالَ: نَا الْأَنْصَارِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: أَنَا ابْنُ عَوْنٍ ، قَالَ: " شَهِدْتُ إِبْرَاهِيمَ النَّخَعِيَّ سُئِلَ عَنِ اجْتِمَاعِ النَّاسِ عَشِيَّةَ عَرَفَةَ ، فَكَرِهَهُ وَقَالَ: «مُحَدَّثٌ»<sup>41</sup>

Muḥammad Ibn Waḍḍāḥ told me, he said: Muḥammad Ibn Qudāmah told me, he said: told me al-Anṣarī Muḥammad Ibn 'Ubaydillah, he said: having told me Ibn 'Awn, he said:"I witnessed Ibrāhīm al-Nakha'ī asked about the gathering of people in the afternoon on the Day of 'Arafat. Then he (Ibrāhīm) denounced and said: (the act) is innovation."

This *ḥadīth* serves as a paradigm for Ibn Waḍḍāḥ (d. 899), illustrating his belief that even seemingly beneficial innovations are heretical if they deviate from established religious principles.

Thus, Ibn Waḍḍāḥ's stringent stance on bid'ah reflects his commitment to upholding orthodox Islamic teachings and combating

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<sup>41</sup> Muḥammad Ibn Waḍḍāḥ al-Qurṭubī, *Al-Bida' Wa-al-Nahy 'Anhā* (Kairo: Maktabah Ibn Taymiyyah, 1996), 89.

what he perceived as deviations from the faith. His adherence to the Maliki school of thought further influenced his views, as evidenced by his interpretation of Islamic jurisprudence within the framework of this school.

In the broader context of Andalusia, Ibn Waḍḍāh's focus on bid'ah and his ideological tendencies align with the prevailing debates and developments of his time. While he may not have engaged directly with other Islamic sects such as the Shia, Khawarij, Murjiah, or Qadariyah in his work, his emphasis on orthodoxy and adherence to established Sunni beliefs reflects a broader trend in Andalusian intellectual discourse during his era.

### **The Systematics of Writing in *al-Bida' wa al-Nahy 'Anhā***

The Systematic structure in *al-Bida' wa al-Nahy 'Anhā* does not have specific description, but upon careful analysis, a detailed structure framework can be discerned. The following is an outline of the structure found in the book.

*Muqaddimah* (introduction): This section contains the opening remarks presented by the editor, outlining the distinctive features of the book and providing a brief overview of the topics to be discussed.

*Tarjamah al-Mu'allif* (Biography of the Author): This section provides details about the author's name, birth and death years, as well as information about their academic journey. In this chapter, there is also information about the author's students and influential teachers, their religious beliefs (aqidah), and comments made by scholars, both in terms of praise and criticism. Regarding the discussion of Ibn Waḍḍāh's teachers, only limited information is provided here as a separate chapter will be dedicated to the discussion of his mentors.

*Shuyūkh al-Musannif al-Ladhīna Ruwiya 'Anhum Fī Ḥadhbā al-Kitāb*: This section lists the names of Ibn Waḍḍāh's teachers who transmitted *ḥadīths* to him, which were subsequently compiled into the book *al-Bida'*. There are 32 teachers who played a significant role in the transmission of the narrations found in this book. Following the presentation of the author's and teachers's biographies, the book delves into its main discussion: bid'ah (innovations in religion). The book consists of 12 chapters focusing on bid'ah and the dangers associated with it.

Before delving into the main content, it is essential to note that there is a section at the beginning of the book *al-Bida' wa al-Nahy 'Anhā* that comprises 12 chains of transmission (sanad) and their corresponding texts (matan) but lacks a chapter title. Although this section is untitled, it is crucial to mention because it constitutes a significant part of the core content of the book *al-Bida' wa al-Nahy 'Anhā*.

Here is the discussion presented by Ibn Waḍḍāḥ (d. 899) in *al-Bida' wa al-Nahy 'Anhā*:

1. Chapter *Mā Yakūn Bid'ah*, This chapter contains various *ḥadīths* of the Prophet and statements of the companions regarding the prohibition of innovation, including 42 narrations with their corresponding texts and chains of transmission. As an example, the chapter recounts Ibn Mas'ūd's prohibition of the Muslim community from engaging in innovation

In addition, there is also an athar conveyed by Hudayfah Ibn al-Yamāni, urging the Muslim community to firmly adhere to everything that already exists, ensuring they remain Muslims following the right path. The text is as follows:

نا أَسَدٌ ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ ، عَنْ  
إِبْرَاهِيمَ قَالَ: قَالَ حَدِيثُهُ بْنُ الْيَمَانِ: «اتَّقُوا اللَّهَ يَا مَعْشَرَ الْقُرَاءِ ،  
خُذُوا طَرِيقَ مَنْ كَانَ قَبْلَكُمْ ، وَاللَّهِ لَئِنْ اسْتَقَمْتُمْ لَقَدْ سُبِقْتُمْ سَبَقًا  
بَعِيدًا ، وَلَئِنْ تَرَكْتُمُوهُ يَمِينًا وَشِمَالًا لَقَدْ ضَلَلْتُمْ ضَلَالًا بَعِيدًا»<sup>42</sup>

Asad narrated to me from 'Abdullāh Ibn al-Mubārak, from "Abdullāh Ibn 'Awn, from Ibrāhīm, he said: Ḥudayfah Ibn al-Yamān said, "O people of the Qur'an, fear Allah. Follow the path of those who preceded you. By Allah, if you remain steadfast on this path, you will have achieved great success. However, if you deviate to the right or to the left, you will have gone astray, indeed far astray."

The mentioned *ḥadīth* is part of a collection of *ḥadīths* compiled by Ibn Waḍḍāḥ (d. 899) to convey a message to the Muslim community, advising them against engaging in innovations.

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<sup>42</sup> Ibn Waḍḍāḥ al-Qurṭubī, 36.



2. Chapter *Kull Muḥdathah Bid'ah*, This chapter contains 26 texts along with their chains of transmission. One of the *ḥadīths* included in this chapter is:

حَدَّثَنِي مُحَمَّدُ بْنُ وَضَّاحٍ قَالَ: نَا أَسَدُ بْنُ مُوسَى قَالَ: نَا يَحْيَى بْنُ  
 أَسْلَمَ الطَّائِفِيُّ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ ، عَنْ أَبِيهِ ،  
 عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: حَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 النَّاسَ ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ، ثُمَّ قَالَ: «إِنَّ أَفْضَلَ الْهَدْيِ هَدْيِي  
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا ، وَكُلُّ بِدْعَةٍ  
 ضَالَّةٌ»<sup>43</sup>

Muhammad Ibn Waḍḍāḥ (d. 899) narrated to me, he said: Asad Ibn Musa narrated to me, he said: Yahya Ibn Aslam al-Ta'ifi narrated to me, he said: I heard Ja'far Ibn Muhammad narrating from his father, from Jābir Ibn 'Abdullah who said: The Messenger of Allah gave a sermon to his people. Then the Prophet praised and expressed gratitude to Allah. After that, the Prophet said: "Indeed, the best guidance is the guidance of Muhammad peace be upon him, and the worst matters are the innovations, and every innovation is misguidance."

This *ḥadīth* is considered valid by the scrutinizers. It is also narrated by Imam Ahmad Ibn Hanbal with the same content. Here is the text of the *ḥadīth*:

عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ فَيَحْطُبُ ،  
 فَيَحْمَدُ اللَّهَ ، وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ، وَيَقُولُ: " مَنْ يَهْدِهِ اللَّهُ فَلَا  
 مُضِلَّ لَهُ ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ ، إِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ ،  
 وَخَيْرَ الْهَدْيِ هَدْيِي مُحَمَّدٍ ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا ، وَكُلُّ بِدْعَةٍ  
 بَدْعَةٌ »<sup>44</sup>

<sup>43</sup> Ibn Waḍḍāḥ al-Qurtubī, 55.

<sup>44</sup> Aḥmad Ibn Hanbal, *Musnad Al-Imām Aḥmad Ibn Hanbal*, vol. 1 (Beirut: Mu'assasah al-Risālah, 2001), 33.

From Jabir, he said: The Messenger of Allah stood up and delivered a sermon, then praised Allah. The Prophet said: Whoever Allah guides, then none can lead him astray, and whoever is led astray, then none can guide him. Indeed, the best speech is the *kitabullah*, the best guidance is the guidance of Muhammad. The worst of matters are those that are newly introduced, and every innovation is a bid'ah.

3. Chapter *Ibdāth al-Bida'*. This chapter contains 5 hadiths along with their chains of transmission. One of the *ḥadīths* falls into the category of *da'if* due to Ibn Abī Najih,<sup>45</sup> who was supposed to narrate from someone in the category of *tabi'īn*, but instead narrated directly from Prophet Muhammad. This means there are two consecutive weak narrators in the chain, classifying the *ḥadīth* as *mu'dal*.<sup>46</sup> However, the status of this *ḥadīth* can be upgraded to *hasan li-ghayrih* if strengthened by other *ḥadīths*.
4. Chapter *Taghyīr al-Bida'*, this section of the chapter includes *ḥadīths* emphasizing caution against innovation, while the rest contains statements from the companions and *tabi'īn* (followers of the companions) in combating innovation. In total, this chapter comprises 13 chains of narration along with their respective sanad (chains of transmission).
5. Chapter *Mā Jā'a Fī Ittibā' al-'Athbār*, This chapter contains 7 chains of narration along with their respective sanad, which include the expressions of firmness from 'Umar Ibn al-Khattab in combating innovations that had occurred during the time when Caliph 'Umar was still alive.<sup>47</sup>  
The mentioned narrative is an example of the firm stance taken by Caliph Umar in safeguarding his community from acts of innovation that could pose a threat to the Muslim community in the future.
6. Chapter *Mā Jā'a Fī Laylah al-Niṣf min Sha'bān*, This section contains 2 redacted texts along with their chains of transmission. One of the *ḥadīths* in this section is an athar transmitted by 'Abd al-Raḥmān Ibn Zayd ibn Aslam, stating that he never found anyone, either among his teachers or

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<sup>45</sup> Muḥammad Ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, vol. 3 (Damaskus: Dār Ibn Kathīr, 1993), 20.

<sup>46</sup> Idri, *Studi Hadis* (Jakarta: Kencana, 2010), 189.

<sup>47</sup> Ibn Waḍḍāḥ al-Qurṭubī, *Al-Bida' Wa-al-Naby 'Anḥā*, 88.

among the scholars of fiqh, who paid attention to the night in the middle of the month of Sha'bān. Additionally, he ('Abd al-Rahmān Ibn Zayd ibn Aslam) did not find any *ḥadīth* narrated by them (the scholars) or any opinion stating the virtue of that night compared to other nights.<sup>48</sup>

7. Chapter *Karābah Ijtima' al-Nās 'Ashiyyah 'Arafah*, This chapter discusses the disapproval of gathering on the day of 'Arafah, specifically highlighting the disapproval if such gatherings take place outside Mount 'Arafah. This section includes 5 chains of narration along with their respective sanad.<sup>49</sup>
8. Chapter *al-Nahy 'An Julūs Ma' Abl al-Bid'ah wa Kbulṭatibim wa al-Mashy Ma'-hum*, This chapter discusses the prohibition of sitting with ahl al-bid'ah, being friends and walking with them.<sup>50</sup>
9. The *athar* was a message delivered by al-Ḥasan regarding the ban on sitting with innovators because it could cause liver disease. This *ḥadīth* was judged *da'if* for two reasons, firstly because he did not know the message from Musa Ibn 'A'yan and secondly because of Layth Ibn Abī Sulaym. However, the quality of the *ḥadīth* can rise to the status of *hasan li ghayrih*, because there is the same content of matan and has a quality of sanad *sahih*, which is a *ḥadīth* self-proclaimed by al-Dārimī.
10. Chapter *Hal Li-Sahib al-Bid'ah Tawbah*, According to the title of the chapter, this chapter discusses whether the bid'ah has a chance to repent. This section contains seven editorials of the matan along with his background. One of the *ḥadīths sahih* in this chapter contains the testimony that the repentance of a bid'ah will not be accepted, because the bid'a will not change in a better direction, rather will continue to move away in a worse direction.<sup>51</sup> Additionally, in this chapter, there is a *ḥadīth* explaining that the repentance of the perpetrator of bid'ah is hindered by Allah. However, this *ḥadīth* is classified as *munkar*

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<sup>48</sup> Ibn Waddāh al-Qurṭubī, 92.

<sup>49</sup> Ibn Waddāh al-Qurṭubī, 93.

<sup>50</sup> Ibn Waddāh al-Qurṭubī, 95.

<sup>51</sup> Ibn Waddāh al-Qurṭubī, 109.

because there are indications of forgery in its chain of transmission.

11. *Qissah Sabigh al-Iraqi*, This chapter contains two versions of a *ḥadīth*. The first version has a status of *hasan* and the second version is classified as *mu'dal*. Both *ḥadīths* narrate the story of Ṣabīgh al-ʿIrāqī, who suddenly posed a question related to the Qur'an to the Muslims until they entered the city of Egypt. This action was then reported by ʿAmr Ibn al-ʿAs to ʿUmar Ibn Khattab. Due to his actions, Ṣabīgh al-ʿIrāqī faced punishment from ʿUmar Ibn Khattab, either in the form of whipping or an order for Sabigh al-ʿIraqi to undergo exile. However, in the end, these social sanctions were withdrawn by ʿUmar Ibn Khattab after observing a positive change in his behavior.<sup>52</sup>
12. Chapter *Fī Naqḍ ʿUrā al-Islām Wa-dafn al-Dīn wa-Izhār al-Bida'*. Textually, this chapter signifies the "dissolution of Islamic bonds, burial of religion, and the emergence of innovation." This section contains 53 redacted texts along with their chains of transmission
13. Chapter *Fī Mā Yudāl al-Nās Ba'dabum Min-Ba'd Wa-Al-Biqā'*, In this final section, there are a total of 82 redacted texts along with their chains of transmission, making this section the one with the highest quantity of *ḥadīths* in the book *al-Bida'*.

In the final section, an index of the book is provided to facilitate readers in searching for specific redacted texts or narrators. According to the index compiled by Ummu ʿAbd al-Rahman Binti Hamid, it is found that the book not only includes prophetic traditions (*ḥadīth*) related to its main theme, which is innovation, but also incorporates *'athār* and, notably, more of them, amounting to 192 *'athār*, whereas the number of *ḥadīths* is 92.

### **The Method of Writing in *al-Bida' wa al-Nahy ʿAnhā***

The method used by Ibn Waḍḍāḥ (d. 899) in composing the book *al-Bida' wa al-Nahy ʿAnhā* is relatively different from the *ḥadīth*

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<sup>52</sup> Ibn Waḍḍāḥ al-Qurṭubī, 111-113.

books written by other scholars in the Andalusian region who lived in a similar period as Ibn Waḍḍāḥ (d. 899). For example, the book *Musnad Baqī Ibn Makhḥlad* was compiled based on *fiqh* chapters.

Based on the typology formulated by Mannā al-Qaṭṭān, there are 12 types, including *masānid*, *ma'ājim*, *jawāmi'*, *sunan*, *musannafat*, *muwatta'āt*, writings of authentic *ḥadīths*, *mawdu'iyah*, *al-abkām*, *majāmi'*, *al-Ajzā'*, *al-Atrāf*, *mawdu'iyah* the last one being *al-Zawā'id*.<sup>53</sup> Meanwhile, the book *al-Bida' wa al-Nahy 'Anhā* is organized based on themes related to *bid'ah* (innovation) and the prevention of various forms of *bid'ah*. In the classification formulated by Mannā al-Qaṭṭān, this book falls under the category of thematic or *mawdu'iyah ḥadīth* literature.

Indeed, upon comprehensive reading, the themes of the *ḥadīths* presented by Ibn Waḍḍāḥ (d. 899) in his book appear to lack systematic organization. There seems to be no specific criteria for selecting and categorizing the *ḥadīths* he included in each section, except that the primary reference is *ḥadīths* and *athār* (narrations) related to *bid'ah* (innovation). Ibn Waḍḍāḥ (d. 899) does not explicitly mention how the arrangement and systematic organization of his book were carried out. However, in his presentation, he attempted to organize the *ḥadīths* in his book by gathering those that are relevant to the theme of *bid'ah*.

As an example, in Chapter 1 titled *Ma Yakūn Bid'ah*, which literally translates to "what is called *bid'ah*," and in Chapter 2 titled *Kull Muḥdath Bid'ah*, which means "every innovation is *bid'ah*," it is evident at a glance that the two have a connection. The discussions complement and relate to each other to form a more comprehensive understanding of the concept of *bid'ah* as presented by Ibn Waḍḍāḥ (d. 899). This is done consistently and continuously by Ibn Waḍḍāḥ in the composition of book *al-Bida'*.

To appreciate the significance of Ibn Waḍḍāḥ's *al-Bida' wa al-Nahy 'Anhā*, it's important to situate it within the broader context of Andalusian *hadīth* literature and the socio-religious dynamics of his time. Ibn Waḍḍāḥ's work, focusing on combating religious innovations (*bid'ah*), was a response to the religious syncretism and social conditions prevalent in Andalusia. The following table offers a

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<sup>53</sup> Mannā al-Qaṭṭān, *Mabahīth Fi 'Ulum al-Ḥadīth* (Kairo: Maktabah Wahbah, 2007), 34-46..

comparative overview, placing *al-Bida' wa al-Nahy 'Anhā'* alongside other contemporary and subsequent works, thereby highlighting its unique position and the intellectual climate that prompted its creation [Table 1].

**Table 1. Comparative Overview of Hadith Literature on *Bid'ah***

Title of the Work	Author	Time Period	Geographical Region	Content Focus	Significance
<i>Tafsir Gharib al-Muwatta'</i>	'Abd al-Malik ibn Ḥabīb	8 <sup>th</sup> century	Andalusia	Sharḥ al-Ḥadīth	Interpreting words that are considered foreign and difficult to understand
<i>al-Ghayab wa al-Nihayab</i> or <i>Adab al-Nisa'</i> ,	'Abd al-Malik ibn Ḥabīb	8 <sup>th</sup> century	Andalusia	The moral standards taken from hadiths.	The moral standards from hadiths resisted moral decline and weakened faith.
<i>al-Bida' wa al-Nahy 'Anhā'</i>	Muhammad Ibn Waḍḍāh	9 <sup>th</sup> century	Andalusia	Innovations in religious practice	Served as a response to perceived religious innovations
Musnad Baqi ibn Makhlad	Baqi ibn Makhlad	9 <sup>th</sup> century	Andalusia	-	Compiling hadiths arranged according to the names of the

					companions
Jāmi‘ Bayān al-‘Ilm wa Fadḥliḥ	Yūsuf ibn ‘Abdullāh ibn ‘Abd al-Barr al-Namrī al-Qurṭubī	11 <sup>th</sup> century	Andalusia	thematic hadith book	The virtues of knowledge, the seekers of knowledge, and the principles needed by teachers and students.
Al-Tamhīd limā fī al-Muwaṭṭa‘ min al-Ma‘ānī wa-al-Asānīd	Yūsuf ibn ‘Abdullāh ibn ‘Abd al-Barr al-Namrī al-Qurṭubī	11 <sup>th</sup> century	Andalusia	Sharḥ al-Ḥadīth	Classifying the quality of hadiths within the book of Muwaṭṭa‘.

*Al-Bida’ wa al-Nabī ‘Anbā’* by Ibn Waḍḍāḥ is a pivotal work in the context of Andalusian hadith literature during the 9th century. It specifically addresses the theme of religious innovation as a reaction to socio-cultural changes such as religious syncretism. This work stands out among the writings before, contemporary with, and after it. For example, *Tafsīr Gharīb al-Muwaṭṭa’* written by Ibn Waḍḍāḥ’s teacher, ‘Abd Malik ibn Ḥabīb, focuses on the explanation of hadiths in *Muwaṭṭa’* by Imam Malik.<sup>54</sup> This work is different in its approach, which is more specific to the commentary on hadith (*sharḥ al-ḥadīth*).

Another example is Baqī ibn Makhḥad with his renowned work, *Musnad Baqī ibn Makhḥad*, which is arranged according to the names of the Companions. This structure is unique and different from other

<sup>54</sup> Akmaluddin, “The Epistemology of Sharḥ Hadith in Al-Andalus in the Second to the Third Century Ah.”

hadith works of its time. It demonstrates a systematic effort in collecting and organizing hadiths based on their narrators. In the period following Ibn Waḍḍāḥ, we find the monumental work of Abdullāh ibn ‘Abd al-Barr titled *Jāmi‘ Bayān al-‘Ilm wa Faḍlih*. This work thoroughly discusses the virtues of knowledge and its crucial role in Islam, containing numerous hadiths and statements from early scholars regarding the value of knowledge.

The distinctive feature book of *al-Bida’ wa al-Naby ‘Anbā* lies in its status as the only *ḥadīth* book in the Andalusian region explicitly dedicated to the discussion of *ḥadīths* related to *bid’ah* (innovation in religious matters). While there were thematic *ḥadīth* books written by predecessors, such as ‘Abd al-Malik Ibn Habīb’s book of *al-Ghayab wa al-Nihayah* or *Adab al-Nisa’*, which focused more on the behavior and treatment of women as a form of resistance against moral decline and the diminishing quality of faith in that era.<sup>55</sup>

Collectively, these works illustrate the diverse intellectual efforts to preserve and define Islamic orthodoxy in response to various socio-religious challenges of their respective periods. Through different approaches and focuses, these scholars contributed to the development of hadith literature and a deeper understanding of religious knowledge in the Islamic world.

### **Ḥadīth Scholars’ Comments Against Ibn Waḍḍāḥ al-Qurṭubi**

The fact that Ibn Waḍḍāḥ (d. 899) is a leading figure in science cannot be denied. This is supported by the opinions of the scholars’ against the figure of Ibn Waḍḍāḥ. Here are some of the praises given by the scholars.

1. Ibn Fard assesses Muhammad Ibn Waḍḍāḥ (d. 899) as a knowledgeable figure in the field of *ḥadīth*. He is proficient in understanding the chains of narration (*sanad*), skillful in explaining the reasons *‘ilal*, possesses numerous stories about devotion, is a person of piety (*wara’*), asceticism (*ṣābid*), poverty

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<sup>55</sup> Akmaluddin, “The Epistemology of Sharḥ *Ḥadīth* in Al-Andalus in the Second to the Third Century Ah.”



- (*faqīr*), patience, and has precision in conveying his knowledge. Therefore, many people seek knowledge from him;<sup>56</sup>
2. Shams al-Din Abu al-Khayr Ibn al-Jazari, Ibn Waḍḍāḥ (d. 899) as an imam who is *ṣāhid thiqqah*,<sup>57</sup>
  3. Abu Abdillah regards Ibn Waḍḍāḥ (d. 899) as an imam who is *Hafid al-Kabir*,<sup>58</sup>
  4. Imam al-Dhahabi regards Ibn Waḍḍāḥ (d. 899) as an imam in the science of *ḥadīth*, a *ḥadīth* narrator in Andalusia alongside Baqi Ibn Makhlad;<sup>59</sup>
  5. Ibn Ibn Waḍḍāḥ (d. 899) is a knowledgeable figure in the field of *ḥadīth*, understanding the methodologies, adept at explaining the existing *‘ilal*, and recording as well as rewriting something that is incorrect.<sup>60</sup>

While many scholars praise Ibn Waḍḍāḥ (d. 899), his status as a non-Arab makes him susceptible to criticism for his limited knowledge in Arabic linguistics. Additionally, he is considered lacking expertise in *fiqh*, as historical records are scarce regarding Ibn Waḍḍāḥ involvement in that field.

### **The Contribution of *al-Bida’ wa al-Nahy ‘Anhā* to Early *Ḥadīth* Codification**

The book *al-Bida’ wa al-Nahy ‘Anhā* by Ibn Waḍḍāḥ (d. 899) holds a significant place in the early history of *ḥadīth* codification. As an influential scholar from Andalusia in the 9th century, Ibn Waḍḍāḥ compiled this collection of *ḥadīths* to address the topics of innovation (*bid’ah*) in religion and the associated prohibitions. This compilation reflects the concerted efforts of early Islamic scholars to purify religious practices by identifying and rejecting non-authentic elements that had crept into the community’s observance of Islamic teachings.<sup>61</sup>

<sup>56</sup> al-Farḍī, *Tārīkh ‘Ulamā’ al-Andalus*, 18.

<sup>57</sup> Ibn al-Jazari, *Ghāyab Al-Nihāyah Fī Ṭabaqāt al-Qurā’*, vol. 2 (Maktabah Ibn Taymiyyah, 1932), 275.

<sup>58</sup> al-Dimsiqā, *Ṭabaqāt ‘Ulamā’ al-Ḥadīth*, 355.

<sup>59</sup> al-Dhahabī, *Siyar A’lam al-Nubalā’*, 560.

<sup>60</sup> Khalīl, *Al-Wāfi Bi-al-Wafayāt*, 115.

<sup>61</sup> Ibn Waḍḍāḥ al-Qurtubī, *Al-Bida’ Wa-al-Nahy ‘Anhā*.

Through this work, Ibn Waḍḍāh (d. 899) contributed to the broader project of preserving the integrity of the Prophet Muhammad's teachings.

The impact of *al-Bida' wa al-Naby 'Anbā* extends to the discourse surrounding Western criticism of *ḥadīth* studies. European scholars like Ignaz Goldziher and Joseph Schacht have argued that many *ḥadīth* from the second and third centuries Hijri were fabrications created to support specific theological, legal, or political positions. This perspective casts doubt on the authenticity of numerous *ḥadīth*. In contrast, the meticulous nature of Ibn Waḍḍāh's work demonstrates the rigorous efforts of early Muslim scholars to verify and classify *ḥadīths* accurately. His focus on rejecting unwarranted innovations underscores the commitment to maintaining the purity of the original teachings of the Prophet Muhammad.<sup>62</sup>

In response to the skepticism of Goldziher and Schacht, scholars such as Mustafa al-A'zami and Fuat Sezgin have presented evidence of early documentation of *ḥadīths*, challenging the notion that these traditions were late fabrications. The work of Ibn Waḍḍāh (d. 899) supports this counter-narrative by showcasing the early and systematic approach to *ḥadīth* collection and authentication.<sup>63</sup> It serves as a testament to the existence of a well-developed *ḥadīth* methodology long before the periods suggested by some Western critics.

Comparatively, *al-Bida' wa al-Naby 'Anbā* occupies a distinct position relative to the Kutubus Sittah, the six major *ḥadīth* collections in Sunni Islam. While the *al-Kutub al-Sittah* – comprising Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i, and Sunan Ibn Majah – offer comprehensive coverage of various aspects of the Prophet's life and teachings, Ibn Waḍḍāh's work focuses specifically on the issues of bid'ah and related prohibitions. This specialized focus does not diminish the book's value; rather, it highlights a critical aspect of Islamic thought and practice during Ibn Waḍḍāh's time, particularly in the context of Andalusian Islamic scholarship.

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<sup>62</sup> Jonathan A.C Brown, *Ḥadīth: Muhammad's Legacy in the Medieval and Modern World* (Ingggris: Oneworld Publications, 1978).

<sup>63</sup> M. Mustafa al-A'zami, *Studies in Hadīth Methodology and Literature*, n.d.

The quality of the *ḥadīths* in *al-Bida' wa al-Naby 'Anbā* is noteworthy. Ibn Waḍḍāḥ's reputation for scholarly rigor ensures that the *ḥadīths* included in his compilation were subjected to stringent criteria of verification. Each *ḥadīth's* isnad (chain of transmission) and matn (content) were carefully evaluated to ascertain their authenticity. Consequently, many of the *ḥadīths* in this collection are regarded as *sahih* (authentic) or *hasan* (good), reflecting the high standards of early *ḥadīth* scholarship.

The dating of the *ḥadīths* within *al-Bida' wa al-Naby 'Anbā* also provides valuable insights into the historical context of their use and understanding. Compiled during the 9th century, this work exemplifies the intensive efforts of scholars to codify *ḥadīths* at a time when the Islamic tradition was solidifying its canonical texts.<sup>64</sup> The book offers a snapshot of the religious and intellectual climate of early Islamic Andalusia, highlighting the community's efforts to adhere strictly to the Prophet's teachings amid various emerging influences.

In conclusion, *al-Bida' wa al-Naby 'Anbā* by Ibn Waḍḍāḥ al-Qurṭubī (d. 899) is a crucial contribution to the early codification of *ḥadīth*. It not only aids in understanding the Islamic community's response to *bid'ah* but also provides substantial evidence of the rigorous methodologies employed by early scholars to preserve the Prophet Muhammad's authentic teachings. Although more narrowly focused than the *Kutubus Sittah*, this work remains significant for its historical and theological insights. The high quality of its *ḥadīths* and the stringent verification processes underscore the dedication of early Islamic scholars to maintaining the authenticity and integrity of their religious traditions.

## Conclusion

Ibn Waḍḍāḥ, a scholar who lived in the 2nd to 3rd centuries Hijri, was a renowned *ḥadīth* expert in Andalusia who authored numerous books on various branches of knowledge. His dedication to disseminating knowledge in Andalusia was significant, as evidenced by the establishment of *Dār al-Ḥadīth* with Baqī Ibn Makhlad and the

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<sup>64</sup> Brown, Jonathan A.C. *Ḥadīth: Muhammad's Legacy in the Medieval and Modern World* (Oneworld Publications, 2009).

praise he received from fellow scholars. Despite sharp criticisms claiming a lack of proficiency in Arabic linguistic studies, these critiques can be reconsidered in light of the many scholars who benefited from his teachings.

The writing of the book *al-Bida' wa al-Nahy 'Anhā* can be attributed to two main factors. First, the socio-political situation of the time was relatively stable, and there was progress in scholarly pursuits, allowing Ibn Waḍḍāh to fully dedicate himself to scholarship. Second, the socio-cultural conditions had surpassed religious norms, with instances of religious syncretism, interfaith marriages, and conversions from non-Muslims to Islam. These conditions prompted a reaction from Ibn Waḍḍāh, leading him to write *al-Bida' wa al-Nahy 'Anhā* as a shield for the Muslim community against innovation (*bid'ah*). Typologically, the book belongs to the genre of Mawdu'iyah *ḥadīth* literature, structured around the theme of innovation. Ibn Waḍḍāh did not follow specific criteria or methodologies in selecting and arranging the *ḥadīths*. The book includes articles that remain relevant to the topic of *bid'ah*.

The implications of Ibn Waḍḍāh's book for the history of *ḥadīth* codification lie in its contribution to understanding how the social, political, and cultural trends of his time influenced approaches to *ḥadīth* and its utilization in addressing contemporary religious issues. In the context of criticisms of *ḥadīth* dating by European scholars such as Goldziher, Schact, Azami, Juynboll, Motzky, and Jabali, Ibn Waḍḍāh work may serve as an interesting subject of study. While not considered a classic work in *ḥadīth* codification like the works of Bukhari or Muslim, *al-Bida' wa al-Nahy 'Anhā* provides insights into how a specific scholar in Andalusia confronted the challenges of innovation and *bid'ah* in his society. This can help deepen understanding of the dynamics of *ḥadīth* thought beyond the traditional intellectual milieu of the Middle East.

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