

# Abū Bakr al-‘Adanī’s Concept of the Fourth Pillar of *Dīn* from *Ḥadīth Jibrīl* and the Two Sunnahs of *Fiqh al-Tahawwulāt*

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## Abstract

This article delves into the innovative ideas of Abū Bakr al-‘Adanī, who introduced a ground-breaking concept of the fourth pillar of *dīn*, derived from the renowned *Ḥadīth Jibrīl*. This narration holds significant importance in the Islamic tradition, being hailed as the mother of the sunnah by al-Qurṭubī for its comprehensive nature. Although *Ḥadīth Jibrīl* has been extensively analysed by numerous scholars, none have explored it with the depth and insight displayed by al-‘Adanī. By categorising the pillars of *dīn* into immutable (*thawābāt*) and mutable (*mutaghayyirāt*), al-‘Adanī presents an unprecedented perspective on understanding the Signs of the Hour (*āyāt al-Sā‘ah*). His pioneering approach to this Prophetic narration paves the way for a fresh and enlightening understanding of Islamic teachings. This article thoroughly examines al-‘Adanī’s distinctive methodology and expounds on the concept of the pillars of *dīn* as perceived by other esteemed Muslim scholars. By doing so, this article sheds light on the richness and diversity of Islamic scholarship and its evolving interpretations over time.

## Keywords

Al-‘Adanī, *fiqh al-tahawwulāt*, signs of the Hour, eschatology, apocalyptic history, universal history.

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## Introduction

Abū Bakr bin ‘Alī al-‘Adanī al-Mashhūr (d. 2022) was born in the Yemeni city of Ahwar in the year 1917. He was a scholar from the Hadhrami madrasah<sup>1</sup> which traces its intellectual, spiritual, and biological lineage to Imām Aḥmad bin ‘Isā al-Muhājir (d. 956 CE),<sup>2</sup> and further up to the Prophet Muḥammad himself. He studied under his father under whose guidance he memorised the Qur’ān from a very young age. His father who was a former mufti of Ahwar, grandfather, and great-grandfather were all notable scholars who were active in the field of *da‘wah*.<sup>3</sup> Al-‘Adanī also studied under many scholars of Ahwar, Aden, and Hadhramaut such as al-Ḥabīb ‘Abd al-Qādir bin Aḥmad al-Saqqāf<sup>4</sup> (d. 2010) and al-Ḥabīb Muḥammad al-Shāṭirī (d. 1931) among others. He studied in both traditional circles and modern institutions, graduating from the Faculty of Education at the University of Aden. Later, he obtained his doctorate from the same university. He then travelled to Makkah and Madinah in the year 1980, acquired knowledge from the scholars there, and served as an *Imām* and preacher in one of the mosques in Jeddah until he returned to his homeland in the year 1990.

Al-‘Adanī authored an extensive library of works in various subjects such as metaphysics, history, and biographies all of which totalling up to about 200 titles. To date, many of his works are not published but are archived in electronic format. The most prominent of his works are on the subject of *fiqh al-tahawwulāt*<sup>5</sup> with his magnum opus being the book *al-Usus wa al-Muntalaqāt*. *Fiqh al-tahawwulāt* is the study of the changes that occur in the domain of human life and that of the cosmos from the creation of Adam to the Day of Resurrection and final abode of mankind either in paradise or hellfire. It encompasses human history from the Islamic perspective i.e., drawing it from

1. The Hadhrami madrasah is a spiritual, intellectual, and social tradition that was founded by Imām Aḥmad bin ‘Isā al-Muhājir upon his migration to Hadramawt. It is not a formal educational institution, but rather a methodology or *manhaj* which also includes the Bā‘alawī Ṣūfi *ṭariqah*.
2. A descendant of the Prophet Muḥammad through al-Ḥusayn ibn ‘Alī. He migrated from Iraq to avoid the upheavals there and settled in Yemen where his descendants multiplied and established themselves. See his biography in al-Ḥabīb Muḥammad al-Shāṭirī, *Adwār al-Tārīkh al-Ḥadramī* (Tarim: Dār al-Muhajir, 1994), 156.
3. See their biographies in Abū Bakr al-Mashhūr, *Qabasat al-Nūr fī Idāh Hayāt Sayyid al-Wālid al-Dā‘ī ilā Llāh al-Ḥabīb ‘Alī al-Mashhūr* (Amman: Dār al-Rāzī, 1997).
4. His full name is ‘Abd al-Qādir ibn Aḥmad ibn ‘Abd al-Rahmān al-Saqqāf. His lineage traces back to the Prophet Muḥammad through both parents. Born in Seiyun, a city in Yemen, in the year 1913 into a scholarly family. His father, al-Ḥabīb Aḥmad was a renowned and respected scholar, who was also his teacher. He memorised the Qur’ān at an early age and mastered other Islamic sciences at a young age. He passed away in Jeddah, 19th Rabī‘ al-Akhir, 1431H (4th April 2010) and is buried in al-Mu‘allāh cemetery in Makkah. See al-Mashhūr, *Janī al-Qitāf* (Madinah: Maktabat Dār al-Muhājir, 1998).
5. See Abū Bakr al-‘Adanī, *al-Nubdhah al-Ṣughrā* (Aden: Markaz al-Ibdā‘ al-Thaqāfi, 2015), 17.

its primary sources.<sup>6</sup> He founded The Foundation of Islamic Educational Ribats (Mu'assasat Arbiṭat al-Tarbiyah al-Islāmīyah) and its educational and vocational centres as a non-profit, educational, and *da'wah* institution. Under the foundation are numerous Ribāṭs<sup>7</sup>, educational centres, tahfiz centres, schools for women, research centres and university in regions like Aden, Abyan, Taizz, Hudayda, Shabwa, Lahij, Ibb, and Dhamar. The Ribāṭs he established combine both traditional and modern subjects in a holistic manner. He also founded al-Wasaṭīyah al-Shar'īyah University which began its operations in 2016, and, to date, has organised numerous conferences, seminars, and workshops.

Table 1 List of Ribāṭs established

No.	Ribāṭs	Location
1	Ribāṭ al-Imām al-ʿAydārūs	Aden
2	Ribāṭ al-Imām al-Mashhūr	
3	Ribāṭ al-Ku'aytī al-Akhḍar	
4	Ribāṭ al-Imām al-Muhājir	Wādī Ḥaḍramawt
5	Ribāṭ al-ʿAṭṭās	Coastal Ḥaḍramawt
6	Ribāṭ Baḥr al-Nūr	
7	Ribāṭ al-Shāṭirī	
8	Ribāṭ Ghayl Bā Wazīr	
9	Ribāṭ Shibām	Shibām
10	Ribāṭ ʿAṭaf	ʿAṭaf
11	Ribāṭ Zinjibār	Abyan
12	Ribāṭ Zabeed (Ribāṭ al-Ṭalhī - Al-Raysi - Jami' al-Kabir)	Tihamah

Source: digital brochure of Mu'assasat Arbiṭat al-Tarbiyah al-Islāmīyah shared by Ahmad Ālkaff

6. See Idem, *al-ʿUsus wa al-Munṭalaqāt* (Yemen: Markaz al-Ibdā' al-Thaqāfi, 2021).
7. The ribats are essentially centres that house students from universities and institutes, as well as students from primary and secondary education. They include a group of dedicated students who pursue Islamic knowledge continuously, 24 hours a day.

Table 2 Ribāṭs without dormitories

No.	Ribāṭs without Dormitories	Location
1	Ribāṭ al-Sarūrī (al-Qāhirah)	Aden
2	Ribāṭ Dār al-Khayr	
3	Ribāṭ al-Waṭa	Lahj
4	Maṣjid al-Shaykh Abū Bakr (‘Aṭīr)	
5	Ribāṭ al-Mi‘zirah	
6	Ribāṭ al-Ḥāq	
7	Ribāṭ Umm ‘Ayn	Abyan
8	Ribāṭ al-Ṣafad	
9	Ribāṭ al-Rawḍah (Marḥah)	
10	al-Madrasah al-‘Ilmiyah (Bayḥān)	Shabwah
11	Ribāṭ al-Rawḍah (Bayḥān)	
12	Ribāṭ Naṣāb	
13	Ribāṭ al-Zubaydī	al-Ḥudaydah
14	Ribāṭ al-Hudā (Qaydūn)	Wādī Ḥaḍramawt
15	Ribāṭ al-Furay‘ā’	
16	Ribāṭ al-Nūr	Coastal Ḥaḍramawt
17	Ribāṭ al-Majilah	
18	Ribāṭ Maṣjid al-Jamālī	Ta‘izz
19	Ribāṭ al-Dumnah	

Source: digital brochure of Mu’assasat Arbitat al-Tarbiyyah al-Islāmiyyah shared by Ahmad Alkaff

Al-‘Adanī bequeathed to posterity a substantial corpus of scholarly works that chiefly revolve around the doctrinal construct he delineated as the “fourth pillar of *dīn*,” specifically concerning the knowledge of the Signs of the Hour (*āyāt al-Sā‘ah*). His magnum opus is *al-Usus wa al-Muntalaqāt fī Tahlīl wa Tafṣīl Ghawāmiḍ Fiqh al-Taḥawwulāt wa mā Yartabiṭu Bihi min Sunan al-Mawāqif wa al-Dalālāt al-Mustanbatah min ‘Alamāt al-Sā‘ah wa Ahādīthihā al-Bayyināt* (*The Foundations and Starting Points in the Analysis and Detailing of the Intricacies of the Science of Changes and Its Related Tradition of Stances and Indications Derived from the Signs of the Hour and its Clear Hadīths*). This work lays out the main principles of *fiqh al-taḥawwulāt* in detail including the reasons why as a subject it did not receive as much attention as other sciences of Islam. In addition, the author attempted to apply the narrations on the Signs of the Hour beginning from the Prophet

Muhammad's appointment until the Final Hour. It was first published in 2010 with 460 pages; then, the third print was in 2015 with 466 pages, and the latest print is the fourth edition, printed in 2021. Published by Markaz al-Ibdā' al-Thaqāfi li al-Dirāsāt wa Khidmat al-Turāth in Aden, Yemen.

This novel conceptualisation of the *dīn*, which comprises a comprehensive understanding of the Signs of the Hour, derives its impetus from the renowned *Ḥadīth Jibrīl*. This ḥadīth, which is a seminal narration within the Islamic tradition, succinctly encapsulates the fundamental tenets of the Islamic faith. Thus, prior to delving into the nuanced expositions proffered by al-ʿAdanī, it is expedient to embark upon a scholarly investigation into the overarching framework of the pillars of faith, often referred to as "*arkān al-dīn*," and to elucidate the varied interpretations and conceptions of these pillars as expounded upon by preceding luminaries within Islamic scholarship. This preliminary inquiry shall serve as a foundational underpinning for the subsequent exploration of al-ʿAdanī's contributions to the elucidation of the fourth pillar of *dīn*, thereby affording a comprehensive scholarly context for his profound insights.

### **The Pillars of the *Dīn***

The concept of pillars (*arkān*) of the *dīn* with regard to the teachings of the religion was not mentioned explicitly by the early Muslims although its reality was present. This is hardly surprising as the evolution of terminology in Islamic disciplines often parallels the systematic development and pedagogical advancement of these disciplines. As scholarly inquiry matures through compilation, codification, and systematic teaching, terminology expands to encompass nuanced concepts, reflecting the evolving complexity of intellectual engagement within these fields. For the term *arkān* or *rukn al-dīn*, one of its earliest usages was by the Caliph ʿUmar bin al-Khaṭṭāb in his praise for the great companion of the Prophet, Zubayr bin al-ʿAwwām.<sup>8</sup> Here, however, it is used not as an aspect of the religion but as a figure who is central to the religion.

Linguistically, the "*rukn*" of a thing means its strongest side and refers to the side by which that very thing is strengthened.<sup>9</sup> Scholars differ on the dimensions of the "*dīn*" and what constitutes its pillars. Al-Imām Jaʿfar al-Ṣādiq (d. 765) stated that giving wealth in charitable causes (*sadaqat al-māl*) is one of the pillars of the religion.<sup>10</sup> Ibn al-ʿArabī (d. 1148) identified it with filial piety (*birr al-wālidayn*) and the Qurʾānic verses on children and parent's inheritance.<sup>11</sup>

8. See Abū Nuʿaym al-Aṣbahānī, *Maʿrifat al-Ṣaḥābah*, vol. 1 (Riyadh: Dār al-Waṭan li al-Nashr, 1997), 111.

9. Ibn Manẓūr, *Lisān al-ʿArab*, vol. 13 (Beirut: Dār Ṣādir, 1993), 185.

10. Muḥammad ibn ʿAbd al-Karīm al-Kasnazān, *Mawsūʿat al-Kasnazān fī mā Iṣṭalaha ʿAlayhi Ahl al-Taṣawwuf wa al-ʿIrḑān*, vol. 19 (Beirut: Dār al-Maḥabbah, 2005), 250.

11. See Ibn al-ʿArabī, *Aḥkām al-Qurʾān*, vol. 1 (Beirut: Dār al-Kutub al-ʿIlmiyyah, 2003), 429 and 544.

He also considered the verse on usury as an integral part of the religion.<sup>12</sup> Al-Qurtubī (d. 1273) counted admonition (*al-naṣīḥah*).<sup>13</sup> Fakhr al-Dīn al-Rāzī (d. 1209) mentioned commanding good and prohibiting evil (*al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*).<sup>14</sup> Ismā'īl Haqqī Bursevi (d. 1725) mentioned aiding Muslims, helping the people of the religion, and intending good towards the believers as the pillars of the *dīn*.<sup>15</sup>

In summary, these scholars have identified as the pillars of the *dīn* matters which they deem to be pivotal in the religion. The *Ḥadīth Jibrīl*, according to al-ʿAdanī, does not only summarise concisely these abovementioned matters but also include within it the essential parts of the *dīn* without which it is rendered incomplete. For instance, filial piety may not be clearly enunciated in the *Ḥadīth Jibrīl*, but it is subsumed under the pillar of *iḥsān*. Similarly, commanding good and forbidding evil may not be part of the ritual aspects of the religion, but it is part of *īmān*.

### The *Ḥadīth Jibrīl*

The *Ḥadīth Jibrīl* is undoubtedly a well-established ḥadīth, found in almost all canonical works on Ḥadīth. It is considered the foundation of *fiqh al-taḥawwulāt* and the basis of it being a pillar of the *dīn*. It is successively narrated (*mutawāṭir*)<sup>16</sup> and, therefore, an authentic narration according to al-Muntaṣir al-Kattānī (d. 1998) as there were ten companions<sup>17</sup> in total who narrated it. This criterion of *tawāṭur* was earlier adopted by al-Ṣuyūṭī (d. 1505)<sup>18</sup> and Ibn Jaʿfar al-Kattānī (d. 1927).<sup>19</sup> Scholars differ with regard to the number of narrators required for a narration to be considered as *mutawāṭir*; however, the preferred view held by the majority of scholars is that this is not determined by a specific number, and it is not required for the informants to be Muslims or to possess integrity.<sup>20</sup> In the

12. Ibid., 320.

13. Al-Qurtubī, “Kitāb al-Īmān,” in *Ikhtisār Ṣaḥīḥ al-Bukhārī*, vol. 1 (Damascus: Dār al-Nawādir, 2014), 48, ḥadīth no. 13.

14. Fakhr al-Dīn al-Rāzī, *Maḥāṭib al-Ghayb*, vol. 18 (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 2003), 410.

15. Ismāʿīl Haqqī Bursevi, *Rūḥ al-Bayān*, vol. 6 (Beirut: Dār al-Fikr), 130.

16. This term was imported by al-Khaṭīb al-Baghdādī into *ʿilm al-ḥadīth*. See Ḥatīm al-ʿAwnī, *al-Manhaj al-Muqṭarāḥ li Fahm al-Muṣṭalah* (Saudi: Dār al-Hijrah, 1996), 91.

17. They are ʿUmar bin al-Khaṭṭāb, Abū Hurayrah, Abū Dharr, ʿAbduLlāh ibn ʿUmar, Anas bin Malik, Jarīr al-Bajalī, Ibn ʿAbbās, Abū ʿAmir al-Ashʿarī, Abū Mūsā al-Ashʿarī, and ʿAbd al-Raḥmān al-Ashʿarī.

18. See Jalāl al-Dīn al-Suyūṭī, *Qatf al-Azhār al-Mutanāthirah fī al-Akhbār al-Mutawātirah* (Beirut: al-Maktab al-Islāmī, 1985), 8.

19. See al-Kattānī, *Naẓm al-Mutanāthir min al-Ḥadīth al-Mutawātir* (Egypt: Dār al-Kitāb al-Salafiyyah, n.d.).

20. See al-Ḥararī, *al-Kawkab al-Wahhāj Sharḥ Ṣaḥīḥ Muslim bin al-Ḥajjāj*, vol. 1 (Jeddah: Dār al-Minhāj, 2009), 500.

epistemology of Islam, a successively narrated ḥadīth yields certain knowledge (*ʿilm yaqīn*), unlike an isolated narration of ḥadīth (*aḥādīth aḥād*) which yields only probable knowledge, albeit a strong one (*ẓann rājiḥ*).

Al-Qurtubī, in elucidating the central importance of this ḥadīth, said that “this ḥadīth is worthy of being called ‘the mother of the Sunnah’ because it contains the essence of the knowledge of the Sunnah.”<sup>21</sup> The following is the version of the ḥadīth found in Muslim, with those found in other books of ḥadīth having slight variations.

ʿUmar bin al-Khaṭṭāb (may Allah be pleased with him) said:  
“Once we were sitting in the company of the Messenger of Allah (peace be upon him) when there appeared a man dressed in exceedingly white and whose hair was exceedingly black. No sign of journeying was to be seen on him and none of us knew him. He walked up and sat down by the Prophet, resting his knees against his [i.e., the Prophet’s] knees, and placing the palms of his hands on his thighs. He said: ‘Muḥammad, tell me about Islam.’ God’s Messenger (peace be upon him) said: ‘Islam is to testify that there is no deity other than God and Muḥammad is God’s Messenger, to attend regularly to prayers, to pay the *zakāt*, to fast in Ramadan and to offer the pilgrimage to the House (*al-Bayt*) if you are able to do so.’ He said: ‘You have spoken rightly.’ We were amazed at him asking and confirming the answer. He then said: ‘Tell me about *īmān*.’ The Prophet said: ‘It is to believe in God, His angels, His books, His messengers, and the Last Day, and to believe in Qadar or divine decree, both the good and the evil of it.’ He said: ‘You have spoken rightly. Then tell me about *iḥsān*.’ The Prophet said: ‘It is to worship God as though you see Him, and while you do not see Him, He certainly sees you.’ He said: ‘Then tell me about the Hour (*al-Sāʿah*).’ The Prophet said: ‘The one questioned about it knows no better than the one putting the question.’ He said: ‘Then tell me about its signs.’ The Prophet said: ‘That a slave girl gives birth to her mistress, and that the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.’ Then the man left, and I stayed for a while. The Prophet then said to me: ‘Umar, do you know who the one putting these questions was?’ I said: ‘God and His Messenger know best.’ He said: ‘That was Jibrīl. He came to you to teach you your religion.’”<sup>22</sup>

21. See Ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī*, vol. 1 (Beirut: Dār al-Maʿrifah, 1959), 125.

22. Al-Bukhārī, “Chapter: Gabriel’s Question to the Prophet about Faith, Islam, Excellence, and the Knowledge of the Hour,” in *al-Jāmiʿ al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūr Rasūl Allāh wa-Sunanīhi wa-Ayyāmīhi*, vol. 1 (Damascus: Dār Ibn Kathīr, Dār al-Yamāmah: 1993), p. 27, ḥadīth no. 50; Muslim ibn al-Ḥajjāj, “Chapter on the Explanation of Faith, Islam, and Iḥsān, and the Obligation of Belief in the Predestination of Allah,” in *Ṣaḥīḥ Muslim*, vol. 1 (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1955), p. 36, ḥadīth no. 8a and 10; and Muḥammad ibn ʿIsā al-Tirmidhī, *al-Jāmiʿ al-Kabīr*, vol. 4 (Dār al-Risālah al-ʿAlamiyyah, 2009), pp. 560–562, ḥadīth no. 2794.



Of the early scholars, al-Bukhārī was among those who identified the four i.e., *Islām*, *Īmān*, *Iḥsān*, and Knowledge of the Signs of the Hour (*ʿilm al-Sāʿah*) as fundamental elements of the religion when he penned the chapter title for the *Hadīth Jibrīl* and termed the Last Hour as a science, entitling it, “Chapter: Jibrīl Questioning the Prophet about Īmān, Islām, Iḥsān, and the Last Hour, and the Prophet’s Explanation to Him and His Subsequent Statement, ‘Jibrīl has come to teach you your religion,’ Thereby Making All of That As the Religion.”<sup>23</sup> Also, in the chapter headings placed by some scholars in *Ṣaḥīḥ Muslim* we find “Chapter: An Exposition of Īmān, Islām, Iḥsān, and the Signs of the Hour.”<sup>24</sup> However, despite the recognition of its centrality, both past and contemporary major commentators of the *Hadīth Jibrīl* did not explicitly identify the knowledge of the Signs of the Hour as a pillar of the religion.

### Al-ʿAdanī’s Novel Approach towards *Hadīth Jibrīl*

In identifying the pillars of the *dīn*, al-ʿAdanī refers primarily to the *Hadīth Jibrīl* as it is widely known and circulated in al-Nawawī’s *al-Arbaʿīn*<sup>25</sup> and is often referred to when the two pillars of Islam and Iman are discussed. Al-Nawawī’s *Arbaʿīn* collection is known to contain narrations which encompass the entirety of the principles of Islam. Al-ʿAdanī identifies the knowledge of the Signs of the Hour as a *rukn* of the *dīn* together with the other tripartite of *islām*, *īmān*, and *iḥsān*, the former being dynamic (*mutaḥayyirāt*) integral and the latter three being firmly established (*thawābit*).<sup>26</sup> He comes to this conclusion—that is, the knowledge of the Signs of the Hour being central—by taking cue from the words of the Prophet at the end of the ḥadīth, “...that was Jibrīl who came to teach you your *dīn*.” Al-ʿAdanī argues that the whole conversation between the Prophet and Jibrīl constitutes a thematic unity which should not be separated. This is in addition to the interrelatedness of each of the pillars which together constitute a “Sharīʿah unity.” This approach by al-ʿAdanī in elevating the significance of the fourth pillar, despite not having precedence in al-Bukhārī as mentioned earlier, may be due to the increasing importance of the knowledge of the Signs of the Hour as more and more signs manifest themselves in the last few centuries

23. The original title of the chapter reads: “Bāb Suʿāl Jibrīl al-Nabiyy ʿan al-Īmān wa al-Islām wa al-Iḥsān wa ʿilm al-Sāʿah wa Bayān al-Nabiyy lahu, thumma Qāla Jāʿa Jibrīl Yuʿallimukum Dinakum, fa Jaʿala Dhalika Kullahu Dīnan.”

24. “Bāb Bayān al-Īmān wa al-Islām wa al-Iḥsān wa ʿilm al-Sāʿah.” See al-ʿAdanī, *The Concise Article* (Canada: The Shimmering Light, 2016), 8–9.

25. Al-Nawawī in his preface states that, “I consider the compilation of forty *ahādīth* more important than all of these [aforementioned]. These are forty *ahādīth* that encompass all of it, and each ḥadīth is a great principle among the principles of the religion. The scholars have described each of them as being foundational to Islām, or as representing half or a third of Islām, or something similar.” See al-Nawawī, *al-Arbaʿīn al-Nawawīyyah* (Beirut: Dār al-Minhāj li al-Nashr wa al-Tawzīʿ, 2009), 43.

26. Al-ʿAdanī, *al-Nubdhah al-Sughrā*, 15.



from the colonisation of the Muslim world to the emergence of skyscrapers in the Arabian countries. In addition, al-ʿAdanī proposed that each of the two apocalyptic signs mentioned in the ḥadīth is an integral or important pillar for the knowledge of the signs of the Hour. Here, he does not stop at the literal understanding of the signs but infers from them the corruption of knowledge and worldview (*khalal fī qarār al-ʿilm wa al-ʿiḥqāḍ*) that presently has been besetting many communities (i.e., women giving birth to their masters) and the corruption of rulership and economy (*khalal fī qarār al-ḥukm wa al-iḥṣād*) in the second sign (i.e., the barefooted, naked, destitute herdsmen competing in constructing lofty buildings). These interpretations are inspired by the crises and decline of the Muslim community beginning from the colonial era till the fall of the Caliphate, and thereafter when the monopoly of power is in the hands of the non-Muslim global hegemony. Al-ʿAdanī's view here resonates those of other major scholars as well, such as Syed Muhammad Naquib al-Attas who also diagnosed the present Muslim dilemma as a confusion or error in knowledge, which creates the condition of the loss of *adab*. In fact, al-Attas also pointed out that the emergence of false leaders is the result of the confusion in knowledge.<sup>27</sup>

If we were to compare al-ʿAdanī's and al-Attas's interpretations with the commentaries of past scholars such as al-Nawawī<sup>28</sup> and Ibn Ḥajar al-ʿAsqalānī (d. 1449) as well as more contemporary ones such as al-Mubārakfurī (d. 2006)<sup>29</sup> and Shabbir Aḥmad al-ʿUthmānī (d. 1949),<sup>30</sup> their focus concerns more legal and ethical matters which can be derived from the ḥadīth. This is understandable in regard to the past scholars since they might not have witnessed the occurrence of certain signs such as the skyscrapers and the colonisation of knowledge or its institutions to be able to address them in a more clear and direct manner; however, as for the contemporary scholars, they often stop short at these signs *per se* and do not consider them as having more profound meaning. A further implication of this idea is that Islamic educational institutions would need to consider adding into their syllabus knowledge of the signs of the Hour as a standalone subject to be a form of renewal of their syllabus and *daʿwah* efforts. This is especially important as *fiqh al-tahawwulāt* enables Muslims to understand the predicaments in which they find themselves today with regard to the various aspects of their lives based on the diagnosis made by the Prophet himself. It is also an approach to Islamise history by deriving inspirations from the Qurʾān and the Sunnah as the main sources of human history. Al-ʿAdanī goes further

27. Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 106.

28. See Yaḥyā ibn Sharaf al-Nawawī, *Ṣaḥīḥ Muslim with the Full Commentary by Imām al-Nawawī*, translated and edited by Adil Salahi, vol. 1 (Leicestershire: Islamic Foundation, 2019), 275.

29. See ʿAbd al-Raḥmān al-Mubārakfurī, *Tuḥfat al-Aḥwadhī* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1934), 291–292.

30. Shabbir Aḥmad al-ʿUthmānī was a scholar and politician from India born in Bijnor in 1887.

to produce a periodisation of history based on the timeline or phases of tribulations beginning from the time of the *Khulafā' al-Rāshidīn* until the arrival of the Mahdī and beyond, up to the Last Hour. This is useful in providing an alternative periodisation of history to that offered by the Western civilisation.<sup>31</sup>

### The Two Sunnahs of *Fiqh al-Tahawwulāt*

The two concepts of *sunnat al-mawāqif* and *sunnat al-dalālah*, introduced by al-‘Adanī in *fiqh al-tahawwulāt*, present a novel perspective. *Sunnat al-mawāqif* addresses the appropriate responses in the face of tribulations, changes, and challenges, and explores the positions taken by the Prophet and the underlying guiding principles that inform these positions. Furthermore, it examines the criteria for identifying the successors to the Prophet after his death and the emulation of their positions. *Sunnat al-dalālah*, on the other hand, provides a comprehensive guideline for *da‘wah* efforts, outlining what ought and ought not to be done to ensure the effectiveness and relevance of one’s *da‘wah* endeavours within evolving times and circumstances. Both these concepts still fall within parameters set by the words, acts, and tacit approvals of the Prophet, but instead of looking at them from the legal perspective, they are viewed as positions taken as responses to events and changes.

#### *Sunnat al-Mawāqif*

The word *sunnah* linguistically means “path,” “method,” or “way,” regardless of whether it is a praiseworthy one or not. The Qur’ān says:

The only thing that prevented people from believing, even after the guidance had come to them, and from seeking forgiveness from their Lord, is (their demand) that what used to come to the earlier people (*sunnat al-awwalīn*) should come to them as well, or that the punishment should visit them face to face.<sup>32</sup>

The *sunnat al-awwalīn* is the way, understanding, reasoning chosen by the earlier generations. Some prophetic narrations contain the word *sunnah* but the meaning it carries in these narrations denotes “positions” rather than knowledge of *ḥadīth*. It is narrated that ‘Alī bin Abī Tālib said: “The Messenger of Allah came out and said, ‘O Allah, bless my caliphs,’ I said, ‘O Messenger of Allah, who are your caliphs?’ He replied, ‘Those who will come after me who will narrate my *ḥadīth* and my *sunnah* and will teach them to people.’” In this narration, the phrases “my *ḥadīth*” and “my *sunnah*” are treated as two different matters,

31. See al-‘Adanī, *al-Nubdhah al-Sughrā*, 43–45.

32. *Sūrat al-Kahf* (18):55.

implying a significant distinction between the two.<sup>33</sup> According to the scholars of *ḥadīth*, for example, al-Sakhāwī, the *sunnah* refers to that which is attributed to the Prophet, be it his words, actions, tacit approvals, characteristics, or events that occurred in his life.<sup>34</sup> On the other hand, scholars of *uṣūl* generally define it as his words and actions (some included tacit approval under the category of action), leaving out characteristics and events in his life (*ayyāmihī*).<sup>35</sup>

Al-ʿAdanī also draws a crucial distinction between Prophetic position (*sunnah*) and guidance (*hady*) with support from several narrations in which both terms are used together in one sentence connected by a conjunction implying as if they refer to separate matters. In a narration by Ibn Ḥajar al-ʿAsqalānī in *Fath al-Bārī*, the Prophet said: “There will come after me leaders who will not follow *my guidance* nor take after *my sunnah*.”<sup>36</sup> Al-ʿAdanī argues that it is known that guidance refers to the *ḥadīth* and its branches. As for *sunnah* here, it has no relation to the *ḥadīth* texts; instead, it refers to the positions (*mawāqif*) taken by the Prophet and his caliphs when facing changes (*tahawwulāt*), leading to the best outcomes in matters wherein no explicit and specific prescriptions in the Qurʾān are available.

According to al-ʿAdanī, the *sunnah* of the *Khulafāʾ al-Rāshidīn* includes not just their legal judgements but also political stances. Furthermore, the concept of caliphs is not confined to those who hold political power but also those who command leadership in knowledge. The two conditions of this caliphate being *al-rushd* and *al-ihtidāʾ*.<sup>37</sup> Al-ʿAdanī states:

As for the *sunnah* of the *Khulafāʾ al-Rāshidīn*, it refers to their *ijtihād* in taking stances after looking into the narrated traditions, as required by public interest without being partial or undermining the right of anyone nor inclining to any extremes (*lā ifrāt wa lā tafriṭ*).

Amongst these is the stance of al-Imām ʿAlī—may God be pleased with him—in his acceptance of others being appointed as the Caliph and his loyalty to the past Caliphs in achieving stability and smooth continuity, despite the presence of textual

33. Al-ʿAdanī, *al-Usus*, 88. The translation is mine.

34. Shams al-Dīn al-Sakhāwī, *Fath al-Mughūth fī Sharḥ Alfyyat al-Ḥadīth*, edited by ʿAlī Ḥusayn ʿAlī, vol. 1 (Egypt: Maktabat al-Sunnah, 2003), 26.

35. Abdel Malek Saadane, *al-Ikhtilāf bayna al-Uṣūliyyīn wa al-Muhaddithīn fī Maflūh al-Sunnah wa Ḥujjīyahā* (Batna, Algeria: University of Batna, 2021), 196–199.

36. Muḥammad ibn Ḥibbān, *Sahīh ibn Ḥibbān*, vol. 6 (Beirut: Dār Ibn Hazm, 2012), p. 57, no. 4867; Muḥammad ibn ʿAbduLLāh al-Ḥakīm al-Naysābūrī, *al-Mustadrak ʿalā al-Sahīhayn*, vol. 1 (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1990), p. 152, no. 265; Ahmad Ibn ʿAlī ibn Ḥajar al-ʿAsqalānī, *Fath al-Bārī bi-Sharḥ al-Bukhārī*, vol. 13 (Egypt: al-Maktabah al-Salafiyyah, 1970), p. 36, ḥadīth no. 7084.

37. These two terms are taken from the very wording of the ḥadīth “*al-rāshidīn*” and “*al-mahdiyyīn*.” “*Al-rushd*” is the continuity of *fiqh al-daʿwah* with its conditions, while “*al-ihtidāʾ*” is the continuity of the *sanad* of *fiqh al-dāʿi* with its conditions. See al-ʿAdanī, *al-Usus*, 89–90.

proof which some use as proof of his entitlement to the Caliphate above others. His stance is considered a *sunnah* of the *Khulafā' al-Rāshidīn*. Amongst these is also the stance of al-Imām al-Ḥasan—may God be pleased with him—in abdicating the seat of Caliphate and the stance of al-Imām al-Ḥusayn—may God be pleased with him—in coming out from the Ḥijāz to avoid the risk of spilling blood and war while knowing that he will be killed (outside of the Ḥijāz). He did not delay or hesitate in accepting God's Decree and Predestination. Rather, he went to Iraq with a group from the Prophet's family without desire for war or fighting. It (his exit) is a prophetic, fatherly stance (*mawqif abawīyy nabawīyy*) by which he established the proof against spineless supporters and murderous haters. It remains, till today, a lesson for the household of the Prophet and those who follow them in righteousness till the Day of Judgement.<sup>38</sup>

Another narration that lends support to this difference in meaning between *sunnah* and Prophetic guidance (*al-hady al-nabawi*) is the ḥadīth narrated by Ḥudhayfah al-Yamanī who said:

People used to ask the Messenger of Allah regarding good, while I asked him regarding evil out of fear of falling into it...and I asked, "...will there be any good after that evil (phase)?" He replied, "Yes, but it would be tainted with *dakhan* (i.e., little instances of evil/malice)." I asked, "What will its *dakhan* be?" He said, "There will be some people who take a *sunnah* other than my *sunnah*, and who will be guided not according to my guidance (*hady*). You will see their actions and disapprove of them."<sup>39</sup>

In a narration in *Ṣaḥīḥ Muslim*, the Messenger of God said: "Never was there one among the prophets who had no disciples who followed his guidance and followed his ways (*yahtadun bihadyihi wa yastannūna bi sunnatihi*)." In another ḥadīth from Jābir ibn 'AbduLlāh, the Prophet said to al-Ka'ab ibn Ujrah: "May God give you refuge from the governance of fools!" He replied, "What is the governance of fools?" The Prophet answered, "Leaders after me who do not follow my guidance nor take after my *sunnah*. Whoever affirms their lies and supports them in their oppression, they are not from me, and I from them."<sup>40</sup> From all of the above, it is clear that Prophetic guidance refers to knowledge

38. Ibid.

39. Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, vol. 3, p. 475, no. 1847.

40. Ahmad ibn Hanbal, *Musnad al-Imām Ahmad ibn Hanbal*, vol. 22 (Beirut: Mu'assasat al-Risālah, 2001), p. 832, no. 14441 and Muḥammad ibn Ḥibbān, *Ṣaḥīḥ ibn Ḥibbān*, vol. 6 (Beirut: Dār Ibn Ḥazm, 2012), p. 57, no. 4867.

of the noble traditions and legal rulings that branch out from it. As for the *sunnah*, it is referring to positions and stances uniquely taken by the Prophet in applying knowledge and his distinct way of interacting with and showing concern for certain matters and people.

After establishing the proofs for *Sunnat al-Mawāqif*, al-ʿAdanī added further that contrary to these positive stances, there are also negative stances which are the ones that are taken by Satan and his followers. These also have their roots in the *aḥādīth* (the plural of *ḥadīth*) of the Prophet. One relevant ḥadīth is the following: “After me there shall be a *fitnah* which God will forgive them for their love for me. Thereafter, some will imitate it after them and they will enter the Fire.” Also included in this is the *sunan* of other religions as narrated by al-Bukhārī: “You would surely tread the ways of those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would also follow them in this.”<sup>41</sup> From here, it can be said that *sunnah* according to this meaning, i.e., stances and practices, is divided into two types: (1) prophetic, merciful stances which are the *sunan* (the plural of *sunnah*) of the Prophet, his companions, and his household as well as those who follow them in excellence; and (2) Satanic stances and the *sunan* of the Dajjāl, corrupters, liars, and hypocrites.

This second type, according to al-ʿAdanī, is synonymous with the concept of evil innovation (*al-bidʿah al-sayyiʿah*)<sup>42</sup> which often becomes a topic of controversy among Muslims. He says:

Evil innovations (*al-bidʿah al-sayyiʿah*) are the ways and stances (*sunan wa mawāqif*)...of the disbelievers, the Dajjāl, and hypocrites which are imitated by the Muslims knowingly or unknowingly. Regarding this the Prophet said, “Whoever revives a sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without detracting from their reward in the slightest. And whoever introduces an innovation (*bidʿah*) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.”<sup>43</sup>

41. Muslim, *Ṣaḥīḥ Muslim*, vol. 4, p. 54, no. 2669a.

42. *Bidʿah* linguistically refers to anything new brought about without a precedent regardless of whether it is a matter of religion or life in general. There is no difference of opinion among scholars that in this linguistic sense, it may be praiseworthy or blameworthy and it includes the five legal rulings. As for the technical meaning, al-ʿIzz bin ʿAbd al-Salām defines it as, “any action that is not known during the time of the Messenger of Allah, and it is divided into the obligatory, the prohibited, the recommended, the offensive and the permissible, and the way to determine its ruling is to judge the innovation according to the principles of the Sharīʿah.” See ʿAbduLLāh bin Ḥusayn al-ʿArfaʿ, *Maḥmūm al-Bidʿah wa Athārihi fī Idṭirāb al-Fatawā al-Muʿāṣirah* (Jordan: Dār al-Faṭḥ, 2009), 67–68.

43. Ibn Mājah, *Sunan Ibn Mājah*, vol. 1 (Egypt: Dār Iḥyāʾ al-Kutub al-ʿArabiyyah, n.d.), p. 76, no. 209.

Al-ʿAdanī further elaborates this novel way of understanding evil innovation and distinguishes it from the *uṣūl* understanding of the concept which is more concerned with the legal person and legal implications. He further clarifies with an example:

Thus, *fiqh al-taḥawwulāt* returns the definition of *bidʿah* to its fundamental meaning, not its politicised meaning. The egoistic innovation (*al-bidʿah al-anawīyyah*) therefore goes against the Prophet’s stances and those of his *Khulafāʾ al-Rāshidūn* till the Day of Judgement (i.e., including the Mahdī). As for the concept of *bidʿah* in the Shariʿah which was defined by the jurists, it is the opposite of the Prophetic guidance and Shariʿah rulings which are taken from the verbal, practical, and tacit *sunnah* which are related to the knowledge of *uṣūl* and its outputs.

Therefore, the Prophet prohibited ʿUthmān ibn al-ʿAffān from abdicating himself on the day his house was surrounded, saying to him, “Do not remove it (the caliphate from yourself), fast on that day and break your fast with me (i.e., in the next world).” ʿAbduLLāh ibn ʿUmar said to ʿUthmān on that day, “Do not remove the garment of Allah from yourself lest it becomes a *sunnah*: that is, every time people dislike a caliph, they topple him and kill him.” This innovation became habitual during the weak stage of the Abbasid Caliphate; every time the non-Arabs disliked a caliph; they removed him and had him killed.<sup>44</sup>

### *Sunnat al-Dalālah*

Another novel concept in *fiqh al-taḥawwulāt* would be *sunnat al-dalālah*. This concept was formulated to address the confusion caused by claims that acts not done by the Prophet nor the companions are not part of the religion and are, therefore, blameworthy innovations. This, according to al-ʿAdanī, is not a proper way of performing *istidlāl* or legal reasoning.<sup>45</sup> In *al-Qāmūs al-Muḥīt*,<sup>46</sup> “*al-dalālah*” is defined as “an infinitive noun, and the noun is derived from *al-dalālī* (meaning the agent or broker) between the seller and the buyer. In its technical sense, it is a thing being in a state in which the knowledge of it necessitates the knowledge of another thing. The verbal roots are *dalla* and *yadullu*, such as in the expression *dalla ʿalā al-shayʾ* (meaning indicated at something).” It is also the legal basis of the validity of what is intended to be inferred from a statement, action, determination (*taqrīr*), position (*maqjif*), or otherwise.<sup>47</sup> Al-ʿAdanī explains this in *al-Usus*.<sup>48</sup>

44. Al-ʿAdanī, *al-Usus*, 91.

45. Idem, *Dawāʾir al-Ifādah wa Marātib al-Ifādah* (Aden: Markaz al-Ibdāʿ al-Thaqāfi, 2013), 53.

46. Majd al-Dīn al-Fayrūzabādī, *al-Qāmūs al-Muḥīt* (Beirut: Muʿassasat al-Risālah, 2005), 585.

47. Al-ʿAdanī, *al-Usus*, 94.

48. Ibid., 95.

As for *sunnat al-dalālah*, it is a Sharīʿah guideline in *fiqh al-taḥawwulāt*<sup>49</sup> that determines whether an action is to be taken<sup>50</sup> or abandoned as a means of invitation (*daʿwah*) to God by inferring from a Qurʾānic text or *ḥadīth* with an indication contained within the text as part of derived knowledge when there is a difference of opinion on a specific matter that is not covered by the principles of *uṣūl al-fiqh* among scholars, such as the demonstration (*istidlāl*) of the arguer who says, “This was not (present or practised) during the time of the Messenger of Allah or his companions, may Allah be pleased with them, etc.” Therefore, *sunnat al-dalālah* becomes legal evidence for matters of *fiqh al-taḥawwulāt* which were not established in *ʿaqidah*, *fiqh*, and *marātib al-sulūk*.

In *fiqh al-taḥawwulāt*, *al-dalālah* is considered as proof for a thing which has no proof from *fiqh al-daʿwah* within the science of *uṣūl al-fiqh* which is established upon the verbal, practical, and tacit approval of the Prophet; or, in other words, it is an interpretation (*tafsīr*) of the allusions of the Qurʾān and Sunnah in doing or omitting an act pertaining to a prescription is not found in the science of *uṣūl al-fiqh* whether implicitly or explicitly. *Sunnat al-dalālah* is a *sunnah* that is intertwined with the *ḥadīth* of ʿUqbah ibn ʿAmir in which the Prophet said, “I do not fear that you will commit polytheism (*shirk*) after my demise...”<sup>51</sup>

Accusations of *shirk* which comes after the Prophet's passing is a *fitnah* for the *ummah* which revolves around two matters: (1) the politics of rivalry for worldly gain which was expressed by the words of the Prophet: “...however, I fear for you the world, that you vie with one another for it...” hence, through this indication (*dalālah*) it becomes clear, in *fiqh al-daʿwah*, that the negation of the allegation of *shirk* in the *ummah* of Muḥammad from the minds of those who compete for power and authority in knowledge and tracing that judgement (of *shirk*) back to the loss of knowledge of the fourth dimension of the *dīn*; and (2) the *fitnah* of *tahrīsh* or sowing dissension as mentioned by the Prophet, “Verily, Satan has lost all hopes that the worshippers would ever worship (him) in the Arabian peninsula, but he (is hopeful) that he would sow the seed of dissension among them.”<sup>52</sup>

In *al-Usus*, unlike his more elementary works, al-ʿAdanī expands further on the usage of *sunnat al-dalālah* by categorising it into three categories. These additional categories are also based upon the same narration of good and evil innovations in the religion with the third category being matters which are merely permissible (*mubāḥāt*) lying between the first two. Al-ʿAdanī explains:<sup>53</sup>

49. In *The Concise Article*, the word *fiqh al-daʿwah* is used instead of *fiqh al-taḥawwulāt*.

50. In *Dawāʿir*, al-ʿAdanī states: “*yuhaddidu fiʿl al-shayʿ*,” while in *al-Usus*, he states, “*yuhaddidu huwiyyata fiʿl al-shayʿ*.” See al-ʿAdanī, *Dawāʿir*, 43 and *al-Usus*, 95.

51. Muḥammad ibn Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, no. 1344, 4085, 6426, and 6590; Muslim, *Ṣaḥīḥ Muslim*, no. 2296.

52. Muslim, *Ṣaḥīḥ Muslim*, no. 2812a.

53. Al-ʿAdanī, *al-Usus*, 95–96.



Firstly, using it as evidence for everything which comes under the maxim of *sunnah hasanah* according to the scholars of *uṣūl* and does not have a prior example except, having an indication (*dalālah naṣṣiyyah*) from the Qurʾān and sunnah or stances of the Caliphs, is valid and is not a blameworthy innovation or misguidance with the condition that it does not contradict a sound text...

Secondly, using it as evidence against deviations, discord, and their misleading elements, as well as the resulting transformation, destruction, and corruption in religion and piety, the corruption of relationships and connections, the nullifying of knowledge, the disappearance of scholars setting up a false narrative (*iʿlād al-wāqīʿ al-makhdūʿ*) for the acceptance of deviant programmes in education, economy, commerce, mass-media, and social-life.<sup>54</sup> Such intrusions into life's matters are considered innovations and a distortion of the principles of legitimate jurisprudential foundations in both religious and worldly matters.

Hence, from the above, according to al-ʿAdanī, innovations (*bidʿāt*; the plural of *bidʿah*), regardless of worldly or religious matters, are blameworthy if they do not fulfil the requirements of the Sharīʿah. As for the third category which pertains to merely permissible matters, al-ʿAdanī includes products of human endeavour in the field of science and technology to which there are indications (*dalālah*) in the religious texts. Al-ʿAdanī writes:<sup>55</sup>

Thirdly, deducing through it (that is, the *sunnat al-dalālah*), the new sciences, inventions, and discoveries, many of these matters are indicated in the Qurʾān and Sunnah, and they were not known to the early scholars when they wrote works of *uṣūl* and *tafsīr* as these matters have not yet existed and, as a result, these verses or traditions were misunderstood and linked to phenomena which occurred in their era. The great scholar Ahmad al-Ghumārī has thoroughly dealt with this topic in his work, “*Muṭābaqat al-Ikhtirāʿāt al-ʿAṣriyyah limā Akhbāra bihi Sayyid al-Bariyyah*.”<sup>56</sup>

## Conclusion

Al-ʿAdanī's unprecedented approach to *Ḥadīth Jibrīl* opens a new perspective on the knowledge of the Signs of the Hour. Instead of being a branch of theology, it stands alone as a dynamic pillar concerned with the past, present,

54. The original text reads: “*Naqḍ lil-ʿilm wa-qabḍ lil-ʿulamāʾ, wa-iʿlād al-wāqīʿ al-makhdūʿ li-qabūl al-barāmāj al-munharifah fī al-tarbīyah wa-al-taʿlīm wa-al-iqtisād wa-al-tijārah wa-al-iʿlām wa-al-hayāh al-ʿitimāʿiyyah*”.

55. Al-ʿAdanī, *al-ʿUsus*, 42.

56. *Ibid.*

and future fate of mankind—as observed in his categorisation of *islām*, *īmān*, *iḥsān* as a mutable, and knowledge of the Signs of the Hour as an immutable, aspect of the *dīn* respectively. Al-ʿAdanī writes:

Among the obligations of a Muslim who possesses certainty with regards; to his religion is to know that the pillars of the religion are four, as defined in the aforementioned *ḥadīth* from the Prophet which divides them into two categories: immutables (*thawābit*) and mutables (*mutaghayyirāt*); immutables (*thawābit*): these include the essential elements of *islām*, *īmān*, and *iḥsān*, encompassing knowledge of creed, Shariah (Islamic law), and various levels of spiritual wayfaring; mutables (*mutaghayyirāt*): these include the knowledge of the signs of the Hour, divided into three categories: (1) Changes in the time of the Prophet’s mission, (2) changes after the mission until the onset of the Hour, and (3) changes from before the time of the Muḥammadan mission, dating back to the time of Adam, peace be upon him.<sup>57</sup>

His further analysis of the two Signs of the Hour as, firstly, a corruption in the hegemony of knowledge and worldview and, secondly, a corruption in the hegemony of rulership and economy is a diagnosis of the present crisis of the Muslim world. As our analysis has shown, al-ʿAdanī’s conclusion is supported by major thinkers such as al-Attas who arrived at the same conclusion not from a text-based approach but from his deep-insight and analysis.<sup>58</sup>

The secularisation of knowledge, in particular the knowledge of human history, continuous sectarian conflicts, and misapplication of eschatological texts are some of the challenges faced by the Muslim world. *Fiqh al-Tahawwulāt* provides a framework to understand and overcome the challenge of secularisation through the study of history based on Islamic epistemology and linking it to eschatology and theology. Muslim scholars and thinkers engaged in efforts to solve problems affecting the community tend to have diverse diagnoses, approaches, and solutions. Al-ʿAdanī’s ideas may be useful in tackling many problems affecting Muslim societies today especially those that stem from extreme ideologies such as terrorism, scientism, and liberalism. His solution calls for a return to the primary and authoritative sources of Islam which are common grounds to many conflicting groups. This approach is more promising in achieving cooperation among the various sects and movements.

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57. Al-ʿAdanī, *al-Usus*, 42.

58. Al-Attas, *Islam and Secularism*, 106.

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