

Ḥanbal, al-Bukhārī (d. 256/870), and Muslim (d. 261/875) accepted a large part of his transmission as reliable, and 'Abd al-Razzāq thus became a key figure in the *isnāds* of the most important Sunnī *ḥadīth* compilations.

Of 'Abd al-Razzāq's works the following have been preserved: (1) A compilation of traditions from earlier scholars, *tābi'ūn, ṣaḥāba*, and the Prophet, which is called *al-Muṣannaf* and contains a *Kitāb al-maghāzī* and at the end a *Kitāb al-jāmi'*, both to a large extent works of 'Abd al-Razzāq's teacher Ma'mar b. Rāshid as transmitted by him. (The MS of a *Kitāb al-ṣalāh* recorded by F. Sezgin, *GAS* 1:99, is a fragment of *al-Muṣannaf*). The modern edition of *al-Muṣannaf*, in 11 vols., is based on several transmissions of the work that have been collated. (2) The *Ṣaḥīfat Hammām b. Munabbih*, a collection of 137 *ḥadīths* of the Prophet from Abū Hurayra, transmitted by 'Abd al-Razzāq from Ma'mar from Hammām b. Munabbih (d. 101/719–20 or 102/720–1). (3) A *Tafsīr*, based largely on a work by his teacher, Ma'mar.

The writings of 'Abd al-Razzāq are extremely important for the study of early jurisprudence, *ḥadīth*, and Qur'ānic exegesis because they contain older sources or materials otherwise lost. 'Abd al-Razzāq had direct access to authors of the first extensive compilations of traditions arranged according to subject, known as *muṣannafāt* (see *MUŞANNAF*), e.g., those by Ma'mar b. Rāshid, Ibn Jurayj, Sufyān al-Thawrī, and Sufyān b. 'Uyayna. His own *Muṣannaf* is largely compiled from materials received from these four scholars, and it is very likely that most of these materials came from their books. In general, 'Abd al-Razzāq's transmission from these four teachers appears to be reliable. Thus, his works provide access to some of the earliest compilations of legal and exegetical traditions not preserved as original sources, thereby opening new avenues for researching the development of *ḥadīth*, jurisprudence, and Qur'ānic exegesis. The material, for instance, that 'Abd al-Razzāq collected from Ibn Jurayj contains large corpora of texts he received from the latter's two major teachers, the leading Meccan scholars 'Atā' b. Abī Rabāḥ (d. 115/633) and 'Amr b. Dīnār (d. 126/744). The texts that 'Abd al-Razzāq preserved from his teacher Ma'mar b. Rāshid provide access to the teaching of two of his major teachers,

the Medinan scholar Ibn Shihāb al-Zuhrī (d. 124/742) and his Basran colleague Qatāda b. Di'āma (d. 117/735). On the basis of these large corpora of texts we are able to gain more insight into Meccan, Medinan, and Basran scholarship at the beginning of the second/eighth century, including methods of teaching and reasoning, sources used, legal opinions, knowledge of the Qur'ān and of *ḥadīth*, and teachers. This knowledge also opens new perspectives on the preceding stages of development during the beginnings of Muslim scholarship in the second half of the first/seventh century.

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## Abdul Karim Amrullah (Haji Rasul)

**Abdul Karim Amrullah** (1879–1945), also known as **Haji Rasul**, was a teacher, writer, and prominent reformist of Minangkabau, in West Sumatra, Indonesia.

He was born in Sungai Batang, near lake Maninjau, and died in Jakarta on 2 June 1945. He never attended any of the new “modern” schools but instead spent his childhood in traditional religious training, studying the Qur'ān and other branches of religion at various schools in his native region. In 1894 he travelled to Mecca, where he studied under the renowned *imām* of the Shāfi'ī school, Shaykh Aḥmad Khaṭīb of Minangkabau (1860–1916), and then stayed on to teach in Mecca until 1901. He returned home, then in 1903 made a second visit to Mecca. Upon his return to Sumatra he taught first in Maninjau and then at the Surau Jembatan Besi School in Padang Panjang. Under his leadership this traditional religious institution was gradually transformed into a modern religious school, renamed Sumatra Thawalib (1918), with its influence extending to south Tapanuli and the west coast of Aceh. The school had its own student organisation, which went by the same name as the school. From the time they were established until the end of the colonial period, both the school and the student organisation played important roles in religious and political developments in the region.

Another Minangkabau *shaykh*, Thaḥer Jalaluddin (1869–1956), was to play an important role in Haji Rasul's life. Jalaluddin was the Singapore-based publisher of the first reformist Islamic journal in the Malay world, *al-Imām* (1903–11), which was modelled on the Egyptian

*al-Manār*. Influenced by Jalaluddin, Haji Rasul supported his friend Haji Abdullah Ahmad (1878–1933) in publishing another journal, *al-Munir* (1911–15) in Padang, the biggest town in the region. The journal stimulated an open debate between the younger ‘ulamā’ who had just returned from the pilgrimage, known as the *Kaum Muda* (Young Group), and the “traditionalist” ‘ulamā’, the *Kaum Tua* (Older Group).

From the 1910s to the early 1920s the Minangkabau region saw multiple controversies and conflicts between the two groups on such issues as *bid'a*, *khurāfāt*, and more importantly, on *taqlīd* and the need for *ijtihād*. Both factions established schools and published their own booklets and ephemeral journals, in both Arabic and Latin scripts. In the process a new mode of religious propagation was introduced, the open religious forum, dubbed *tabligh*. In 1919 the *Kaum Muda* established the *Persatuan Guru-guru Agama Islam* (PGAI, Association of the Islamic Teachers). In the early 1920s Haji Rasul was expelled from the school he had established by his own pupils, the younger teachers who supported Islamic Communism. In 1925, he introduced Muhammadiyah to West Sumatra, which within a short time became the largest Islamic organisation in the region.

In 1926 he and Haji Abdullah Ahmad represented the PGAI at the Islamic World Congress in Cairo, where they were awarded honorary doctorates. In 1928 Haji Rasul led the educational organisations of Minangkabau in rejecting the colonial Guru Ordinance (1925), which sought to put religious teachers under the supervision of the native officials. In 1931 he supported the establishment of the “modernist” Islamic college, the Normal Islam. In 1932 Haji Rasul took a leading role in the national opposition to the so-called “Wild” Schools Ordinance, which aimed at curtailing the activities of indigenous private and non-subsidised schools. Although he avoided overt politics, the colonial government suspected him of indirectly promoting civil disobedience. In 1941 he was arrested and exiled to Sukabumi (West Java), where the local Muhammadiyah welcomed him warmly. After the fall of the Netherlands East Indies to the Japanese in March 1942, he and his family moved to Jakarta. Although he openly and daringly rejected any suggestion of