

The Impact of Science of Hadith on Some Jurisprudence Matters: A Case Study of Purity and Sallah

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Abstract:- *Taharah* (purification) in Islam is an important subject which dominates various books of jurisprudence. It is so important that it occupies an independent subject in Hadith collections. *Taharah* it refers to both hidden/spiritual and outer/physical purification. Spiritual purification is the purification of the soul and minds while physical purification has to do with the purification of the body, garments and the environment. In addition, physical purification is done with water which must be free from any impurities and can also be done with pure sand in case of *al-Tayammum* (dry ablution). The two forms of purification are necessary for the acceptance and validity of Islamic acts of worship. Then the Prayer which was one of the most important things which he (the Prophet peace be upon him) explained to the people, verbally and practically, even praying on the pulpit once - standing, bowing and prostrating, and then saying to them, I have done this so that you may follow me and learn my prayer. The method used in this research is analytical method. Therefore, this paper attempts to disclose some important areas explained by the Prophet Muhammad (Peace be upon him) in the different Ahadith about *Taharah* (Purification) where there are different views among the Jurists such as Ablution with Sunny water, Purifying a container licked by a dog, and also some important aspect about prayer was explained where the opinion of some scholars have differed such as the Concept of Reciting *Al-Tashahud* after Sah'wu (forgetting something in the prayer) and Saying of *Al-Tashahud* and Salam in Sallah: Obligatory or not encouraging among others. And finally the paper highlights the different views of some prominent Jurists such as Imam Shafi', Abu Hanifah and lastly concluded.

Keywords: Science of Hadith, Jurisprudence, Purity and Sallah.

I. INTRODUCTION

All praise be to Allah, the lord of the worlds. May his peace and mercy be upon his messenger, Muhammad (S.A.W), his household and Companions.

Verily, apart from the knowledge of Qur'an, science of Hadith is the noblest of the all, because most of the Islamic provisions are elicited and build on it basis, it's established fact, that Islam can't be understood without the Hadith, therefore, *Fiqh* (Islamic jurisprudence) and Hadith are two side of same coin that can never be separated apart.

Hadith is the second source of Islamic knowledge and legislation, part of it provisions are autonomous while most of it elucidates the book of Allah that is Glorious Qur'an Allah the Almighty says:

"And We have also sent down to you (O Muhammad), that reminder (the Qur'an) that you may explain clearly to people what is sent down to them."(Qur'an, 16:44).

Imam Hakeem narrated a Hadith from Abu Hurairah may Allah be please with him said, the Messenger of Allah said:

"I have left with you two things that (if you hold unto them) you will never go astray: the book of Allah and my *Sunnah*"(Al-Hakim, 1990).

Every knowledge got honored with it associate, so the scholars of Hadith are honored with noble Hadith of the messenger of Allah, Imam Al-Shafi' Said:

"If I saw one of the Hadiths' scholars is like I saw one of the companions of the messenger of Allah"(IbnIshaq, 1974), and he also said: "whoever learned Hadith will have a sound proofs".(Ibn Abdul-Barr, 1387 A.H).

Allah the exalted, out of His wisdom ordained the occurrence of dispute between the Islamic jurist in some matters within Islamic jurisprudence, this happens for some reasons stated and expatiated by scholars in some appropriate places, most of such dispute can be put to rest if their narrated evidences are examined and scrutinized under the norms and principles of the science of Hadith. As such, the impact of this profession will manifest in settling or reducing many dispute in the Islamic jurist.

For more clarifications, the researcher wishes to manifest such impact on some matters in some chosen topics from Salah and Purity and so the paper titled: "The Impact of Science of Hadith on some Jurisprudence matters: A case study of purity and Salah.

II. CASE STUDY FROM THE ISSUE OF *TAHARAH* (PURITY)

Example number one:

View of jurist on Ablution with Sunny water (that got hot under the sun).

Islamic jurist are of two different views on the above mention topic.

First view: Most of the scholar are of the view that, such water can be used for ablution as they are pure and the rays of sun has no any effect on its purity.

Second view: Few among the Shafi'i jurist school are on the view that: ablution with such water is an aversive act and not encouraged (Abu Hamid, n.d).

They supported their argument with an Hadith narrated by Imam Al-Baihaki and Imam Al-Darakudnee on the authority of Aisha (may Allah be pleased with her) that: she once got water hot under the sun, then, the messenger of Allah said: "Humaira (a nickname of her: means a reddish- white lady) do not do that, because it cause leprosy) (IbnJauzi, n.d).

This argument can simply be resolve or sweep-up by analyzing the chain through which the Hadith was narrated, the Hadith was narrated by one Isma'ilbn Khalid, one of the Hadith fabricators as professed by some scholars of Hadith such as Imam Ibn Adee, Ibn Hibban and Dar al-kudnee.(IbnHajar Al-Askalani, 2002).

So, the Hadith is fabricated one, as such many Scholars rejected the second view which was built on the basis of the Hadith, even Imam Al-Nawawee, one of the great jurist in the Shafi' school rejected the view based on the condition of the Hadith and he said: "the truth is that, no any aversion on ablution with such water". (Al-Nawawi, 676, A.H).

Example number two:

Purifying a container licked by a dog

Islamic jurist differs on how many times the container licked by a dog should be washed for to got purified: (Al-Bukhari, 1422, A.H).

First view: most scholars are of the view that: it must be washed seven times. They supported their view a Hadith narrated by Imam Al-Bukhari and Imam Al-Muslim on the authority of Abu Hurairah (may Allah be pleased with him), he said: the messenger of Allah said: "if a dog drinks from the utensil of any one of you, it is essential to wash it seven times".(Dar al-Qutni, 2004).

Second view: the Hanafi jurist school are on the view that, it must be washed to a purity level irrespective of the number of the washing, to them, the least is three and consider seven times as encouraged not essential (Al-Ramli, 1984).

Hanafi School backed their argument with what was related to Abu Hurairah that he commands such utensils to be washed

three times when he was asked on that, therefore, the fatwa of Abu Hurairah contradict his narration which shows that washing such containers seven times is lifted and no more essential (Al-Tahawi, 1994).

But the case raised by Hanafis' can be put to rest by simply analyzing the authenticity of the fatwa related to Abu Hurairah, this fatwa was only narrated by one Abdulmalikbn Abi Sulaiman, whose scholars of Hadith explain that he has made mistake in this narration specifically, and he was opposed with a narration by most high ranked narrator Hammadbn Zaid from Abu Hurairah, he gave a fatwa on same matter, he said:

“The water should be poured away and washed the utensil seven times”. (Al-Tahawi, 1994).

Imam Daral-kudnee said:

“This is authentic narration from Abu Hurairah. So, this tally with what he narrated from the messenger of Allah (Dar al-Qutni, 2004).

This is what Imam Hafiz Ibn Hajar affirmed on this matter, he said: "those narrated –from Abu Hurairah- what correspond with what he narrated from the messenger of Allah are more righteous than those narrated from him what opposed it from side of narration and understanding, because the former is narrated by the authority of Hammadbn Zaid from Ayyub from Ibn Sirin from Abu Hurairah, while the contradict form was narrated by the Authority of Abdulmalikbn Abi Sulaiman from Ada, and this chain is less ranked than the other"(IbnHajar al-Asqalani, 1379 A.H).

Imam Albaihakee said: "only Abdulmalik, Among the student of ata' narrated (three times), and great Hadith memorizers among the student of both Abu Hurairah and Ata' narrated seven times, this is clear evidence of the mistake in what he (Abdulmalik) narrate from Ata', therefore, such will not be accepted from him as he contradict great Hadith narrators (Al-Aini, 855 A.H).

III. CASE STUDIES FROM THE ISSUE OF *SALLAH* (PRAYER)

Example number one:

Concept of Reciting *Al-Tashahud* after Sah'wu (forgetting something in the prayer) like the number of Raka'at one prayed, in that case, he is required to performed two prostrate of Sah'wu).

First view: Some Islamic scholars said: no need for a person who performed prostration for Sah'wu to read *Tashahud* again before saying Salam in his prayer.

They affirmed their view with Hadith of Imran bn Husain narrated by many scholar that: "the Allah's apostle (once) prayed Asr, and he said the Salam at the third Raka'at of the Sallah, and entered his house, then one of the men called

khirbaq, went to him and told him what he just did in the Salah, so, the messenger of Allah comes out in angry dragging his robe, and asked: does what this saying true? And they said yes. Then, he pray one Raka'at and prostrate twice and then said the Salam. (narrated by Imam Muslim and many others) (Ibn Hibban, 1993).

It is apparent in this authentic Hadith that, the messenger of Allah did not recite *Al-Tashahud* after the two prostrations, he only said the Salam.

Second view: Some Islamic jurist are of the view that *Al-Tashahud* must be said by whoever performed Sah'wu prostration before saying Salam in his prayer, and they backed their view with same Hadith of Imran bn Husain (may Allah be pleased with him) as narrated in another form that: "the messenger of Allah (once) prayed and make a Sah'wu in the Salah, then he prostrate twice and recited *Al-Tashahud* then said the Salam" (Al-Dar-alQutni, 2004).

But when this Hadith was carefully examined in accordance, it was discovered that, reciting *Tashahud* in is an exceptional mistake by one of the narrators: Ash'athalhumrani.

This mistake was more elucidated by al-Imam Al-Baihakee, he said: the Hadith was narrated by Ash'ath, together with him are number of scholars among the student of Khalid Al-Hada like: Shu'uba, wuhaib, Ibn Ulayya, Aththaqafi, Hushaimbn Zaed, and zaedbn Zurai'e, among others and none of them stated the recitation of *Al-Tashahud* after the two prostrations apart from Ash'athalhumrani.

Also Alhafiz Ibn Hajar, uphold and affirmed that Ash'ath Alhumrani had mistakenly stated the *Al-Tashahud* in the Hadith, he said: "the Hadith has been classified among weak Hadith by both Imam Albaihakee and Ibn Abdulbarri and others, and they rejected what Ash'ath narrated because it opposed what great Hadith scholars narrated). With this, the conflict among the jurist related with this matter easily solve by applying the techniques of the science of Hadith in the case (Al-Kurtabi, 2004).

Example number two:

Saying of *Al-Tashahud* and Salam in Sallah: Obligatory or not encouraging

There is argument between scholars on the above mention topic:

First view: Most Scholars are on the view that, both reading of *Tashahud* and Salam is obligatory in Sallah (Al-Kurtabi, 2004). They backed their view with a Hadith narrated by Abdullahibn Mas'ud (May Allah be pleased with him) he said: before *Tashahud* was necessitated (in the Salah) we used to say: peace be on Allah, peace be on Gabriel, peace be on Michael, then, the messenger of Allah said:

These Scholars educe and elicit from the Hadith the obligatory of reading *Tashshud* in two ways:

First: from the saying of Abdullahibn Mas'ud: "before *Tashahud* is necessitated": which shows that it's later became necessary in the Sallah (Al-Nawawi, 676).

Second: from the saying of the messenger of Allah: "you should": this is command from the messenger of Allah that must be obeyed.

Second view: Some group of jurist is on the view that reading *Tashahud* and saying of Salam are both not compulsory: among them is Imam Abu Hanifah (Al-Aini, 855 A.H).

Those scholars affirmed their view with another Hadith of same Abdullahibn Mas'ud narrated by Zuhairbn Ma'awuyya. In the Hadith, Abdullahibn Mas'ud says that, the messenger of Allah, hold my hands and taught me *A Tashahud* in the Salah: "All the compliment, prayers and good things are due to Allah.... (i.e.: *A Tashahud*). And at the end he said: "when you read this or you do this, you have finished your Salah, if you want to stand you can stand and if you want to sit you can sit" (Al-Aini, 855 A.H).

The scholars backed the view with this last saying "if you want stand...." And consider saying Salam as voluntary and not compulsory.

But when the chains through which the Hadith is narrated are carefully scrutinized in accordance with the science of Hadith, the last part of the Hadith they affirmed their view with was found to an inserted words not said by the Prophet of Allah, rather, is said by Abdullahibn Mas'ud mistakenly joined together by one of the Hadith reporters.

The Hadith was narrated by a number of scholars among the student of Zuhairbn Mu'awuyya such as: Yahyabn Adam, Abdullahibn Muhammad Annufaili, Abu Nu'aim, Ahmad bn Yunus, shababahbnsawar and Abdulmalikbn Waqid Alhumraniyy, all of them narrated the Hadith from zuhairbn Mu'awuyya and the end they said: "then Abdullahibn Mas'ud said: "when you read this or you do this, you have finished your Salah, if you want to stand you can stand and if you want to sit you can sit". Separating between the two sayings: the *Tashahud* that was said and taught to Abdullahibn Mas'ud by the messenger of Allah and what Abdullahi said:

And this is what great scholars of Hadith affirmed in the Hadith, Al-Imam Adharal-kudnee said: "his saying: when you read this you have finished your Salah, is said by ibnMas'ud as two sayings were separated in narration of Shababa from Zuhair, and this is more righteous than who mixed the two saying" (Ibn Qudama, 1968).

In that regard, one of the scholars in the school of Hanafi jurisprudence: Kamal bn Alhammam Al Hanafi said: "the mixed-up (between the saying) was explained by Shababa in his narration from Zuhairbn Ma'awuyya, he separated the saying of the messenger of Allah from that of Abdullahibn Mas'ud".

With this, the argument and conflict in this matter checked, because what scholars in the second view backed their view with is found to be not authentic.

IV. CONCLUSION

The researcher thanks Allah for giving him this great opportunity of completing this research and discusses many issues pertaining different notions among the Hadith Scholars and Jurists such as Purity and Prayer where the researcher cited some examples where the Hadith solved those differences, and it is well known to everybody that Hadith is the second source for understanding the real teaching of Islamic Studies, and the knowledge of Hadith in Islamic Jurisprudence is the knowledge that has very much impact in reducing conflict and argument and conveying the optimum view among views of Scholars in the issue where they have different opinion.

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