

The comprehensive analysis about Strong Relation between Hadith and Fiqh

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Abstract

This article regarding the strong relation between the two classes of thoughts, one is called Muhadessin and the second one is called Fuqaha, / Jurists. the Muhadessin represents the traditions which is Sanad in Arabic and It is very clear that they have the some basics and rules to secure the traditions from any misconception, which causes the Hadith authenticity and the other school of thought who is called Fuqaha/Jurists, whom do work for basics and rules which guide and solve the different types of daily and obligatory issues. the jurists perform the duty of wisdom and inference, then they will give priority to the needs of Sharia objectivity, so the difference here is only a matter of interest between two school of thoughts, one has the interest to secure the traditions issues and second one is guiding in the light of their wisdom to extend the ruling in other unprecedented issues. It has led to the emergence of two permanent classes of Muhadessin and Fuqaha in the Ummah. In the early centuries, many Muhadessin compiled the tradition of Hadith and Sunnah and since then the six authentic hadith narrations has been established and other hand in the same time the rules, reasons of the command in sharia rulings extracts from Quran and Prophet (s.a.w.s) narrations after then the four school of thoughts has been developed,so these two class of thought have the leading character in all sharia ruling in Muslim society. This article will cover the whole scenario of this tradition and concept and its development.

Key words: Fiqul Hadith- Sanad- Ahl-Uray- Ahl-e-Hadith, Manhaj,

Introduction Of the Jurists/Fiqh Concept in Hadith;

Fiqhul-Hadith refers to فقه الحديث which is in actual, the real meaning and approach of hadith, extracting rulings from its text, difficult words Explanation, in case of any contradiction or disagreement or conflict found in narrations then to fix it on its better justification and implementation, etc is also called Fiqhul Hadith. The text of the Hadith includes the rules and manners of the hadith, which also the text contains. Hadith has the hidden meaning within itself. Similarly, Hafiz Ibn Hajar says about the meaning of fiqhul Hadith, its extraction of critical and rulings from the Hadith and the translation on the basis of the experts' ones which is the understanding of the Prophet or his companions. Hadith and Translations Chapters related to narrated Hadith, inferences of hadith. And the name of deriving from it the traditions and rulings according to the understanding of the Salaf-Salihin is "Fiqhul-Hadith¹.

Importance of the Fiqhul Hadith

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Undoubtedly, memorizing the words of the hadith is a very blessed act and its excellence is mentioned in many narrations. Ibn e Masud (may Allah be pleased with him) narrates that I heard the Messenger of Allah (peace be upon him) saying, "May Allah give the person a green and blessings, "He who listens to something from me and then passes it on as he heard it, because some time, the people whom something were conveyed them, more careful about whatever to be conveyed them². The fruit and benefit of this hadith memorization is achieved only when the complete understanding of the hadith is achieved to understand the true meaning of its words and the problems derived from it, Imam Ali bin Madini says: "The hadith Understanding the meanings is half of knowledge and half of knowledge is knowledge of its references³.

Imam Bukhari used to highlight the importance of Jurists of Hadith, he says that it is mandatory to learn such jurisprudence/Fiqh that you can acquire through this kind of knowledge, while you are sitting in your home⁴. the reward and respect of such a jurist is in no way less than that of a Muhaddith/محدث. Imam Hakim Nishapur says: "Knowledge of jurisprudence is also a part of the knowledge of hadith because it is the summary and results of these sciences and the existence of Shariat is also from it⁵. In Islamic jurisprudence, the companions made their decisions based on speculation, opinion and debate, it were well-known in every era and Islamic jurists history. A scholar of jurisprudence cannot remain unaware from hadith because it is one of the mandatory knowledges of Islamic sharia⁶.

Historical Back Ground of Fiqhul Hadith

The Companions of the Prophet and the noble followers were fond of following the Qur'an and Sunnah, whenever they found a hadith of the Holy Prophet, they used to follow it immediately. They had only the Book and the Sunnah, and whenever they came to know about the hadith of the Prophet (be upon him) in any problem, they would immediately turn to it and take it resolve their issues. There are many examples of implementation of hadith and reference to it are preserved in the books. some examples that will clearly show that if there were any conflict, they have proved it by actually following the hadith, it Showed that they had the true care of hadith⁷.

Salim bin Abdullah bin Umar narrates that I was sitting with Ibn Umar when a man from the of Syria came to him and inquired about performing Hajj Tamattu, so Ibn Umar said to him : Tamattu is better and He asked Why did your father forbid it? He said: If my father has forbidden it (what happened?) and the Messenger of Allah (peace be upon him) investigated it and ordered it, will you accept my father's words or Prophet s.w.a.s? Ibn Umar said, then follow the order of the Prophet (peace be upon him)⁸.

Ibn Abi Zayb states that "Saad bin Ibrahim, according to the opinion of Rabi'ah bin Abi Abd al-Rahman, decided a legal mater against the man. I told them that the decision of the Messenger of Allah was against you. So Sa'd said

to Rabi'ah: This is Ibn Abi Zayb and he is trustworthy to me and he has been narrating such a hadith since the Prophet (peace and blessings of Allah be upon him) which is against my decision. So Rabi'ah said: You have done ijthihad and your decision has been implemented. Sa'd said: It is surprising that I should implement the decision of Sa'd and not implement the decision of the Messenger of Allah (peace a be upon him). (Thereupon) Sa'd called for the writing of the decision, tore it up and pronounced the decision in favour of the executor (against whom the decision was made)⁹.

Ibn Wahb says: I heard a question from Imam Malik about the gap between the toes during making ablution, he said: It is not obligatory to fill up by fingers. Ibn Wahb says: I gave some respite, when the rush of people ended, I said, we have the Sunnah (proof) of this practice. He said: What is that? I said: Hazrat Mastward bin Shaddad Qureshi narrates that Prophet s.a.w during ablution, he saw his ring finger touching the space between the toes. Imam Malik said this hadith is good as a reference, but I never heard it before today, then I heard it. Imam Malik after this he used to give orders about touching the space between toes through finger¹⁰.

Islamic jurisprudence has been performing its services since the time of the teachings of the Prophet (peace be upon him) and the blessed era of the companions. many famous jurists appeared, whose jurisprudential insights benefited many people, in the middle of the second century of the Hijri, Imam Abu Hanifah and a group of jurists who benefited from him circle in Kufa, on the other hand, the people of Hijaz whom followed Imam Malik and then Imam Shafi'i, during this period two permanent schools of thought of the people of Kufa and the people of Hijaz came into existence¹¹. Whose basic beliefs and principles were compatible, although there was a difference in the use of certain sources in derivation problems? The clerics of Hijaz preferred direct action over the Qur'an and Sunnah. While the distinguishing characteristic of the people of Iraq was their preference for a high standard of wisdom, and analogy, they preferred reason over tradition in many matters. They used to do that, so they are known as the *Suggester / Ahl al-Rai*. The people of Iraq have several reasons for preferring rational standards over tradition, the details of which can be found in the relevant books¹².

In this context, Shah Waliullah Dehlvi said "Even though the jurisprudence of *Ahl al-Rai* began with independent thought and deliberation, a group of jurists solved problems through independent thought and deliberation. Although their reference was the Qur'an and Sunnah, but the unlimited use of intellect and thought introduced those as a group separate from the *Muhadditseen jurists*, which came to be known as Ahl al-Ray.¹³"

Shah Waliullah the renowned scholar of subcontinent, has openly commented on both schools of thought, he has described their method of ijthihad and method of inference in details and while highlighting the principles of both,

his best analysis has also been presented, the result of his research in this regard which he has described in the form of a will: as he described in his first will ,he said ,it is mandatory to adhere to the Holy Book and Sunnah in belief and practice and to follow those *Muhadditseen* who are fully aware of both Hadith and Fiqh in minor and wide matters. The jurists should always present the jurisprudential issues on the basis of the Holy Book and Sunnah, which is compatible, accept it, otherwise ignore any others references or source completely¹⁴.

The Basic Rules of Fiqhul Hadith

There are some basics rules described by the scholars which are as following;

1. When there is a clear order in the Qur'an, according to the Ahl al-Hadith, there is no need to pay attention to anything else. If there is room for interpretation in the Qur'an, if there is a possibility of different demands, then the decision of the Sunnah will be enforced, the same for the Qur'an the meaning will be correct which is supported by the Sunnah¹⁵.
2. If the Qur'an is completely silent on any commandment, the action will be on the Sunnah, whether or not the Sunnah was introduced and known to the jurists and whether they followed it or not¹⁶.
3. When a hadith is found as a reference in a Sharia Matter, no mujtahid and imam will be followed and no influence will be acceptable.
4. When a hadith is not found despite all efforts, the sayings of the Companions and after Companions will be followed.
5. If there is a difference between the jurists, then the hadith of the most pious and correct one will be accepted, or the hadith which is more famous will be taken.
6. If knowledge and virtue, piety, and discipline are all equal, then there will be followed any precedent and many arguments in this type of issue, whatever the best is to be done, there is no problem in it and no hardship should be created in it¹⁷.
7. If there is no satisfactory success in this too, then consider the rules, requirements and sayings of the Qur'an and Sunnah, and look at the order of the peers of the problem under discussion and find solutions to the problems accordingly¹⁸.

Preferable Reference Books for Fiqhul Hadith

There are many books in hadith and it compiled according to the Fiqh issues and chapter wise, here are some salient introduction of these books;

1. Jawamay

The books whose authors compiled the collection of authentic Ahadith on jurisprudence chapters and also include beliefs and ethics, such as Sahih Bukhari, Sahih Muslim and Jami Tirmidhi etc. Among these books Sahih Bukhari is such a great book, a huge collection of hadith jurisprudence has been stored, its subjective chapters are full of Quranic verses, prophetic hadiths,

sayings of the Companions and Tabieen. About which there is an undisputed fact that Imam Bukhari has summarized his jurisprudence in subjective chapters. Similarly, Imam Tirmidhi did a distinguished work along with jurisprudence work, that he also explains the religions of famous imams and jurists and also revealed his view¹⁹.

2. **Sunan**

They are the books which have been compiled in jurisprudential order. The main collections of this genre are Sunan Abu Dawud, Sunan Nasa'i, Sunan Ibn Majah and others. There are books like Sunan darul Qutni and others²⁰.

3. **Sahih**

The authors of which have collected the hadiths in jurisprudential order and often have also taken care of the authenticity of the hadiths e.g., Sahih Ibn Khuzimah, Sahih Ibn Hibban, Sahih Ibn Al-Sukn etc²¹.

4. **Muddarqat wa Mustakhirjat**

These are complementary books in which some **muhaddiseen** put some specific books in front of them and collected the hadiths that meet their conditions in a separate work, such as the book of Imam Hakim written on Saheeh. Al-Mustadrik Ala Sahihain"²².

5. **Books of Commandments and Sharia Orders**

The books in which only hadiths have been collected in jurisprudential order, such as Al-Ahkam al-Kubra and Al-Ahkam al-Sughri by Allama Muhammad Abdul Haq Al-Istanbuli, Balogh al-Maram min Adlat al-Ahkam by Hafiz Ibn Hajar and Umdat al-Ahkam fi Abd al-Ghani bin Abdul Wahid Muqdisi²³.

There is one kind of Takhreej books which refers to those books in which the hadiths of certain books have been revealed such as Nasib al-Rayyyah fi Takhreej Hadith al-Hidayat etc. Commentaries on Hadith is one of the main source of this series, the major books of Hadith, which are very comprehensive and have a detailed discussion on the rulings, such as Fath al-Bari by Hafiz Ibn Hajar, Tuhfa Al-Ahudzi Sharh Jami al-Tirmidhi by Allama Abd al-Rahman Mubarak Puri, Maraa't al-Mufatih Sharh. Mishkaat al-Mashab by Allama Ubaidullah Rahmani, Sabal al-Salam fi Sharh Balogh al-Maram by Allama Sanani and many other books are included²⁴.

Characteristics of Fiqhul Hadith

The highest and foremost characteristic that the jurisprudence of the Jurists has that the issues of jurisprudence are based on the principles and mysteries that the Qur'an has prescribed or what the Prophet (peace be upon him) said or from his speech or from the occasion where hadith entered by the Companions of the Holy Prophet himself. From the beginning there were two sects regarding the rules of Sharia, according to him, these rules are devotional rules, there is no expediency or secret in them. The second group believes that all the rules of Sharia are based on interests and reasons. There are many issues

whose interests have not been explained, then those who are convinced that the rules of Shariat are based on interests and mysteries²⁵.

Moderation and Ease

Another characteristic of the jurisprudence of Ahl-e-Hadith is that it deals with issues of ease and moderation, like many in the Qur'an

This expediency has been explained in places. Allah says:

"Allah desires ease and He does not desire hardship. "Allah wants to make it easy for you people, He does not want to be hard on you"²⁶."

The Messenger of Allah, peace and blessings be upon him, also said:

"I have been sent with a soft and easy Shari'ah." At the same time, it should be noted that Sharia laws are kept very far away from chauvinism. The jurists of Muhaddisin have their Ijtihad, it respected and expediency in interpretation and problems were protected from exaggeration²⁷."

Valid Arguments

The basics of Hadith jurists that the sayings of the companions must be valid and as well as very strict standards for proof of credentials .it was established in Sahih Bukhari and Sahih Muslim, pure authentic hadiths were collected, apart from them, authentic traditions in other books of hadith, They are the dominant part, if there are some weak traditions in some books, then the reason for them has been pointed towards the visual. In Sahih Ibn Khuzimah and Sahih Ibn Hibban, the authors have tried to collect the authentic hadiths and their classification. This is a distinction that is not present in the prevailing jurisprudence books²⁸.

A great feature of the jurisprudence of Ahl al-Hadith is that, in general, the aspect of texts is strong in their reasoning and this feature was achieved by the jurisprudence of Ahl al-Hadith only because of they see only the Prophet (PBUH) reference in sharia matters. For example, Imam Bukhari who collected the Sahih hadiths and looked at them critically for the issues of inference, then many of the problems of the Ahl al-Rai were the texts of the hadiths found against, so he would address the issues without offending anyone's personality with inference issues. He explained the problems in accordance with the texts, in addition to this, sometimes he also rationalized the priority of the controversial problems of the predecessor imams²⁹.

Visionary Approach

This attribute is often found in Muhadisin jurists that they use a very scholarly, subtle and precise method in deriving problems. This thing is not to put the reader in difficulty and make the text closed to him, but the intention is that the reader Let there be breadth in the mind, generosity in wisdom and maturity in reasoning, For example, Imam Bukhari, Imam Nesaie, they showed this critical approach in their books where they slightly hint towards the hidden type issues which cannot be seen easily ,this is a very professional approach of Jurists Muhadisin³⁰.

Comprehensiveness

A large part of jurisprudence which the worldly people are necessarily concerned, is daily routine matters, and this is the area where all sharia experts do carefully observations and point out the key knowledge. During the time of Imam Bukhari, there was a great expansion in civilization in the Abbasi Empire, the scope of this type of approach, had become very wide, thousands of new forms of affairs had arisen due to interaction with the Islamic states and jurists. This feature is very prominent in the books written by Muhaddiseen, because they are very comprehensive in Jurisprudential issues, and in doctrines of any matters with its interpretation³¹.

Avoiding Hypothetical Issues

Fiqh-ul-Hadith and the books of this art have an aspect of avoiding hypothetical problems. This is because it is a principle of Islamic Shari'ah that unless an event occurs, it should not be questioned. Allah Ta'ala says:

"There is no disobedience, Do not ask about such things that (if their realities) were revealed to you ,You feel bad.so the whole references show if there is no issue have been occurred ,it is not allowed to make a sharia decision for unhappened issue³²."

Unbiased attitude

Another prominent feature of MuhdeSin's jurisprudence is that they understood the hadith, established a chapter on it and derived the problem, but they also mentioned the arguments of the opponent by establishing the subject of chapter, even though they pointed out the preferred opinion and trend but they also mentioned the arguments of the opponent in order to inform the reader of the arguments of the parties and to invite him to research.

And the decision is left to the reader to follow what he considers to be the rule with arguments. All the imams of fiqh hadith followed this method,for example, Imam al-Tirmidhi and Imam al-Nasa'i indicated their tendency by establishing the subject on the affirmation of Rifa al-Adeen (name of an act in the prayer) Therefore, they also explained the points by establishing the chapter of to leave the Rifa-ul-Ideen, he has pointed out the argument of the second party as well³³.

Conclusion

All the above discussion is clearly guided towards that the Jurists school of thought and Hadith and traditions school of thoughts are on the same approach to get the authentic source to get the fruitful results to be followed by their follower in Muslim society, whenever the differences found in explanation or references, this is just because of the method differences which clearly vary person to the person, that every scholar has deferent method to apply the sharia source.

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