

Contextual Understanding of Hadith *Qawli* in Sahih-Bukhari on word *Sami'a* in *Ibadah* (act of worship) perspective

Font: Times New Roman, Font Size: 12, Size -16 pt, Line spacing: Fixed-0 pt, Bold, UPPERCASE, Center

Juliyana Junaidi (Corresponding author)

Fakulti Pengajian Quran Dan Sunnah, Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia.

Tel: 0123456789 E-Mail: abc@gmail.com

Ikmal Hafiz Jamal
Norzulaili Mohd Ghazali
Hishomudin Ahmad
Rosalina Abdul Salam

➤ Mengikut turutan yang sama seperti contoh yang diberi.

➤ Font: Times New Roman

➤ Font Size: 12

➤ UNBold

➤ Capitalized Each Word

➤ Center

(identifying who the corresponding author is), and full contact details (institutional address, e-mail, cell-phone, office, and fax numbers) of each author

Abstract Font: Times New Roman, Font Size: 12, Bold, Justified

Hadith refers to the speeches, actions, tacit approval and characteristics of Prophet Muhammad PBUH. It contains many aspects of Islam and life such as creed, *ibadah*, ethics and others. *Ibadah* (Act of Worship) is pivotal for Muslims as it depicts the ritual of devotion to Allah. The word *sami'a* which defines hearing is well-known in the world of hadith as it has been used as one of the methods of narration. Apart from that, the word *sami'a* has also been mentioned numerous times in the *matan* section of hadith. However, the study pertaining to the extraction of the word *sami'a* in *matan* is limited. Moreover, the number of research pertaining to the relationship between the word *sami'a* with *ibadah* in hadith is also restricted. Hence, this study intends to analyze the word *sami'a*, its synonym and morphology from the aspect of *ibadah* (Act of Worship) in Hadith *Qawli* from Sahih al-Bukhari. In addition, the context of the hadith is also extracted and described, in order to expand the understanding of each hadith. Several phases involving data collection and data analysis processes were conducted in order to achieve the purposes of this study. First, the word *sami'a*, its synonym and morphology were listed and referred to *kitab al-Takhrij* and hadith software. Then, the Hadith *Qawli* containing word *sami'a* were extracted prior to data analysis phase. Next, Hadith *Qawli* related to *ibadah* were chosen and referred to the commentaries book. Lastly, the descriptions of hadith on aspect of *ibadah* were described according to their own context. Results of the study showed that, there were a few hadith containing the word *sami'a* in the context of *ibadah* (Act of Worship). It can be concluded that the hearing aspect has its own function and it plays a pivotal role in *ibadah* perspective.

Keywords (Bold): Contextual understanding in Hadith, *Sami^ca*, Hadith, Hadith Context, *Sami^ca* in hadith (Font: Times New Roman, Font Size: 10.5, Capitalized Each Word, The length of the abstract is to be no more than 200 words including 5 keywords)

Introduction (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

Hadith is the second most reliable source in Islamic knowledge. It is the prophetic tradition of Prophet Muhammad PBUH referring to his sayings, actions, tacit approval and characteristics.¹ It could be categorized into two parts which are *isnad* and *matan*. *Isnad* refers to the authorities who have transmitted the hadith of Prophet Muhammad PBUH, whereas *matan* is the actual text of hadith in terms of his sayings, deeds, tacit approval and characteristics.

Islam has its own purification ritual to show the act of devotion to Allah known as *ibadah*. It could be categorized into several sections such as *fardh* (obligatory) and *sunnah* act.² Muslims are constantly reminded to stay on the right path by performing the *ibadah* with the guidance found in the Quran and hadith. In this sense, Allah has set the guide and instructions for ritual purification in the Quran. However, the hadith of Prophet Muhammad PBUH would help in explaining on how to perform these rituals.

The word *sami^ca* comes from the Arabic language which gives the definition of ‘hearing’ and is related closely to hadith. *Sami^ca* has been used as one of the methods in reporting hadith where the companion heard the hadith from Prophet Muhammad PBUH and reported its content.³ Besides, the word *sami^ca* has also been widely used in *matan* section. The word *sami^ca* generally has two forms which are nouns and verbs. Prophet Muhammad PBUH used Arabic language to communicate. Hence, all hadith were uttered using this language.

This study aims to describe the context of the word *sami^ca* in terms of *ibadah* (Act of Worship) from Hadith *Qawli* in Sahih al-Bukhari. In order to obtain the result, several phases were conducted to identify the hadith which contain the word of *sami^ca* in *ibadah* aspect. These phases included the identification of word *sami^ca*, its synonym and morphology in *kitab al-Takhrij*, extraction of Hadith *Qawli* with the word *sami^ca* in Sahih al-Bukhari, identification of hadith in *ibadah* aspect, analysis of hadith based on commentaries books (*kutub shuruh*) and description of the context of *ibadah* from Hadith *Qawli* containing the word *sami^ca*.

Hadith (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

¹Nur al-Din. (1979), *Itr.. Manhaj al-Naqd Fi ‘Ulum al-Hadith*. Damsyik : Dar al-Fikr, 26.

²Al-Qaradhawi (1995) *Al-Ibadah Fi al-Islam*. Qaherah: Matba’ah al-Madani, 212.

³Abu al-Laith al-Khair al-Abadiyy (2009) *Ulum al-Hadith Asliha Wa Ma ‘asiruha*. Selangor: Darul Syakir, 3.

Hadith is defined as the sayings, actions, tacit approval and characteristics of Prophet Muhammad PBUH⁴. It is categorized into two components, which are *isnad* and *matan*. *Isnad* refers to the method of narration whereas *matan* is the narrative text of the hadith. Both *isnad* and *matan* are vital in bringing the message of Prophet Muhammad PBUH to all human beings. Apart from that, hadith could also be classed into several categories such as Hadith *Qawli* (sayings), *Fi'li* (actions), *Taqiriri* (tacit approval) and *Wasfi* (characteristics).

Prophet Muhammad PBUH is the chosen human being to convey the words of Allah as well as to spread the implementation of Islamic manifestation in daily life. His characteristics are praiseworthy where even his enemy could not deny this particular fact. The teaching is rooted from two pivotal sources in Islam which are the noble Quran, and hadith. Quran is the word of Allah, whereas hadith is every single fact that comes from the Prophet Muhammad PBUH.

There were many individuals involved in the transmission of hadith such as the wives of Prophet Muhammad PBUH, as well as his loyal companions. As the wives of Prophet Muhammad PBUH lived together with him, they witnessed his sayings, actions, tacit approvals and comprehended his characteristics. Hence, they were eligible enough to transmit and report the life of Prophet Muhammad PBUH which covers every aspect of life. This is equivalent to the eligibility of the companions of Prophet Muhammad PBUH. Since they lived within his tenure of prophecy and observed his life, they were capable to disseminate the hadith. Hadith *Qawli*, the focus of this study, is the words of the Prophet Muhammad PBUH himself where the content of the hadith mostly comes from his sayings. Sahih al-Bukhari on the other hand, has been agreed by the majority of Islamic scholars as the most reliable book of hadith.⁵

Context (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

Contextual is defined as connected with, or depending on the context.⁶ Oxford dictionaries further explained that, contextual is depending on, or relating to the circumstances that formed the setting for an event, statement, or idea. Apart from that, it also means depending on the preceding or the following parts of a text to clarify meaning. In Arabic language, it is referred as '*alaqah*, *qarinah* and *siyaq al-kalam* which defines relevance, connection and context of words respectively.⁷

In hadith sciences, contextual understanding has been recognized as one of the methods to comprehend hadith. One of the ways to understand it contextually is by using the language approach. Language has been used through the ages to propagate information and knowledge. *Ibn Taimiyyah* mentioned that the Quran is in Arabic language and that the election of the

⁴Nur al-Din (1979) 'Itr. *Manhaj al-Naqd Fi 'Ulum al-Hadith*. Damsyik Dar al-Fikr, 26.

⁵Abu al-Laith al-Khair al-Abadiyy (2009) *Ulum al-Hadith Asliha Wa Ma'asiruha*. Selangor: Darul Syakir, 62.

⁶Noah Webster (1980) *Webster's New Twentieth Century Dictionary*. USA: William Collins Publishers, 117.

⁷J.M. Cowan. (1976) *The Hans Wehr Dictionary of Modern Written Arabic*. New York: Spoken Language Services, 225.

Prophet to convey the message of the Quran is also in Arabic language. There is no other way to preserve this religion and knowing it except by using this language. Therefore, learning Arabic language is also part of Islam.⁸ In the hadith perspective, the language that has been utilized by Prophet Muhammad PBUH is the Arabic language.

In addition, apprehending the hadith by scrutinizing the content of the *matan* is also one of the ways to understand the hadith in a contextual way.⁹ The *matan* conveys the message, so it is important to analyze the *matan* to verify whether it is authentic or fabricated. Another method that could be used is by congregating related hadith together under the same concept. This method could only be implemented in the same type of hadith which is only hadith *sahih* (authentic).¹⁰

Apart from that, *Asbab al-Wurud* (reason of revelation) is also known as one of the elements in hadith. Even though not every hadith consists the reason of revelation, it is still undeniable that reason of revelation assist in better understanding of hadith. Other than *Asbab al-Wurud*, the aspect of *al-Bu'd al-Zamani* (period of hadith being revealed) and *al-Bu'd al-Makani* (place where hadith takes place) are also part of the context of the hadith and these elements help in understanding of hadith better

Ibadah (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

Ibadah derived from the word *'abd* which defines slave or servant. Human is born to be a slave of Allah and worships him. It is proven through verse 162 to 163 in Surah al-An'am of the Quran. "Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds; No associate has He; and this am I commanded, and I am the first of those who submit."

Ibadah could be classified into two categories which are general *ibadah* (*ibadah 'ammah*) and specific *ibadah* (*ibadah khassah*). General *ibadah* is every act of kindness with honest intention to please Allah. Meanwhile, specific *ibadah* is the purification ritual that is mentioned by Allah in the Quran with the implementation by Prophet Muhammad PBUH. Among the specific *ibadah* are *thaharah* (cleanliness), prayer, management of *janazah* (corpse), *zakat* (Obligated Alms), fasting, *hajj* and *'umrah* (pilgrimage), *i'tikaf*, oath, vows, and *qurban*.

In terms of the ritual, there are two sections which are *fardh* and *nawafil/ sunnah*. *Fardh* means obligatory whereby it is compulsory for Muslims to perform these rituals. On the other hand, *nawafil/ sunnah* means optional.

⁸Mustafa al-Siba' (1985) I. *Al-Sunnah wa Makanatuha fi al-Tashri' al-Islami*. Beirut: al-Maktab al-Islami. 191.

⁹Miftahul Asror & Imam Musbikin (2015) *Membedah Hadits Nabi SAW; Kaedah dan Sarana Studi Hadits serta Pemahamannya*. Jawa Timur: Jaya Star Nine, 239.

¹⁰Al-Qaradawi, Yusuf al-Qaradawi (1990) *Kayfa Nata'amal Ma'a al-Sunnah al-Nabawiyah*. Virginia: al-Ma'had al-Alami li al-Fikr al-Islami, 103.

In *Shariah*, *ibadah* has two elements which are submission and love. Submission is the highest, whereas love is the implementation for the *ibadah*. Besides, *ibadah* also has the element of abjection whereby we portray ourselves as the lowest being when we perform *ibadah* to Allah. This is a sign of total submission and love for the reason that we acknowledge ourselves as the weakest compared to Allah's supremacy.

The main objective of *ibadah* is to submit ourselves to Allah and to concentrate on the intention to serve only Him in any kind of circumstances. This could be proved by a verse from al-Quran

And I have not created the jinn and the men except that they should serve Me. (Al-Qur'an 51:56) (tuliskan makna ayat Al-Quran sahaja, Italik)

With this objective, men could realize how weak they are compared to the power of Allah.

Sami'a (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

The word *sami'a* comes from the Arabic language which means 'to hear'. *Sami'a* in Arabic language exists in various forms such as in nouns and verbs. Arabic language is the tongue of the noble Quran and hadith. It is necessary for Muslims to at least learn the basic of Arabic language so that they could comprehend Islamic knowledge thoroughly as well as to perform *ibadah* with focus.

Sami'a (hearing) is one of the five human senses such as sight, touch, smell, and taste. The sense of hearing is essential for every being. Al-Quran had mentioned that one of the roles for this sense is as a medium for information and knowledge. It could be proved from the Quranic verse:

~~وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ~~

And Allah has brought you forth from the wombs of your mothers. You did not know anything. And He gave you hearing and sight and hearts that you may give thanks. (Al-Qur'an 16:78)

(tuliskan makna ayat Al-Quran sahaja, Italik)

This sense made it possible for Muslims to practice Islam better as the recitation of Quran for example, as well as the dissemination of Islamic lectures could be listened through the sense of hearing. It is irrefutable that there are Muslims who was not born with the sense of hearing, but are still able to comprehend Islam well. However, sense of hearing is indeed, plays a significant role in conveying the Islamic knowledge.

Hence, this study intends to describe the context of the word *sami'a* in the aspect of *ibadah* from hadith *Qawli* in Sahih al-Bukhari.

Conclusion (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

Hadith, as the second most reliable sources of Islamic knowledge requires special attention in interpreting it. It comes from Prophet Muhammad PBUH in the aspect of his sayings, actions, tacit approval and characteristics. Prophet Muhammad PBUH, the central figure of Islam is the special selected person to convey the message of Allah. He conveyed the word of Allah through Quran as well as explaining it through hadith.

In Islam, *ibadah* plays a vital role in showing devotion to Allah. The Quran provided the instructions on how to worship Him, but the hadith shed lights on the way to practice it. Different categories of hadith are Hadith *Qawli*, which is the words of the prophet, *Fi'li*, the deeds of Prophet Muhammad PBUH explaining knowledge about Islam, *Taqriri*, which is the tacit approval and *Wasfi*, characteristics of the prophet. *Hadith Wasfi* could refer to either *Wasfi Khalqi* (appearance) or *Wasfi Khuluqi* (morals).

The main finding of this study showed that all hadith containing word *sami'a* in *ibadah* aspect from *Sahih al-Bukhari* are connected to the subject of *solat*. This includes the calling of prayer (*adzan*), nullification of *solat*, nullification of ablution, Friday prayer, *iqamat*, supplication after *solat* and pillars of *solat*.

The study also found that, the relationship between *sami'a* (hearing) and *ibadah* is close. Sense of hearing plays an important role in *ibadah* manifestation especially *solat* and there are some principles in *ibadah* that utilized the sense of hearing such as *adzan* (calling of prayer), certainty of nullification of *solat*, *iqamah* which is the supplication after listening to *adzan*, the importance of silence and listening during *Khutbah*, and the recitation of *i'tidal*. Such principles highlight the attribute of Allah, the all-Hearing.

To conclude, the sense of hearing (*sami'a*) is one of the important senses for human being and it should be treasured by the mankind as not all human being were being bestowed by Allah with this sense. Hence, those who owns it should maximize the capability of this sense especially in *ibadah* as it could lead ourselves closer to Allah.

Acknowledgement (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB.)

This paper presents a work that is supported by the Minister of Higher Education (MOHE), under the Fundamental Research Grant Scheme (FRGS)-USIM/FRGS/FPBU/51314 by the title *A New Multi- Relational Latent Semantic Analysis Model Hadith for Extracting Prophetic Hadith Concept* by the collaboration with Faculty of Major Language Studies and Universiti Sains Islam Malaysia and under the FRGS – USIM/FRGS/FPQS/32/51714 with the title *Pengekstrakan Pola Hadis berdasarkan Ontologi Hadis Qawli, Fi'li, Taqriri, Wasfi Khilqi dan Wasfi Khuluqi* by the collaboration with Faculty of Quranic and Sunnah Studies and Universiti Sains Islam Malaysia.

References (Font: Times New Roman, Font Size: 12, Bold, Left, Capitalized Each Word) (Permulaan perenggan pertama, tidak perlu TAB. **TIDAK** Italic untuk Judul Buku, Capitalize Each Word. **PASTIKAN** nama penulis mengikut turutan abjad, Footnote untuk setiap page)

Al-Quran

- Abu al-Laith al-Khair al-Abadiyy. (2009). “Ulum al-Hadith Asliha Wa Ma’asiruha”. Selangor: Darul Syakir.
- Al-Bukhariyy, Muhammad PBUH ibn Ismail. (2001). “Sahih al-Bukhari”. Dar Tuq al-Najah.
- Al-Qastalani, Ahmad bin Muhammad PBUH. (1996). “Irshad Al-Sari Sharh Li Sahih al-Bukhari”. Darul Kutub Al-Ilmiah: Beirut.
- Al-Qaradawi, Yusuf al-Qaradawi, (1990). “Kayfa Nata’amal Ma’a al-Sunnah al-Nabawiyyah”. Virginia: al-Ma’had al-Alami li al-Fikr al-Islami.
- Al-Siddiqi, Hasbi al-Siddiqi. (1994). “Kuliah Ibadah”. Jakarta: Bulan Bintang.
- Hashim Kamali. (2008). “Shari’ah Law; An Introduction”. England: One World Publications.
- J.M. Cowan. (1976). “The Hans Wehr Dictionary of Modern Written Arabic”. New York: Spoken Language Services.
- Miftahul Asror & Imam Musbikin. (2015). “Membedah Hadits Nabi SAW; Kaedah dan Sarana Studi Hadits serta Pemahamannya”. Jawa Timur: Jaya Star Nine.
- Mustafa al-Siba’I. (1985). “Al-Sunnah wa Makanatuha fi al-Tashri’ al-Islami”. Beirut: al-Maktab al-Islami.
- Noah Webster. (1980). “Webster’s New Twentieth Century Dictionary”. USA: Willian Collins Publishers.
- Nur al-Din ‘Itr. (1979). “Manhaj al-Naqd Fi ‘Ulum al-Hadith”. Damsyik : Dar al-Fikr.
- Wahbah Zuhayli. (1989). “Al-Fiqh al-Islamy Wa Adillatuh”. Kuala Lumpur: Darul Fikir.

NOTES:

- Title: Times New Roman, Size-16 pt, Line Spacing: fixed-0 pt
- Paragraph Spacing: Above paragraph-0 pt; Below paragraph-0 pt
- Following Text: Times New Roman, Size-12pt, Line Spacing: fixed-12 pt
- Paragraph Spacing: Above paragraph-0 pt; Below paragraph-4 pt
- Panjang penulisan artikel tidak melebihi 6000 patah perkataan, atau tidak melebihi 12 halaman.
- Semua Rujukan (in-text and bibliographical) mengikut CHICAGO style.(16th Ed.)