

Reasons for the Occurrence of Hadith and their Role in the Jurisprudence of Hadith and its Guidance

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i10/22147> DOI:10.6007/IJARBSS/v14-i10/22147

Published Date: 06 October 2024

Abstract

The science of reasons for the occurrence of hadith delves into the traditions (hadiths) that have a specified reason, story, or emerged from the Prophet Muhammad (peace be upon him) under certain circumstances and contexts. It examines their collection, elucidates the reason for their occurrence, discusses the circumstances surrounding them, determines whether they are specific incidents or general regulations, and clarifies their impact on understanding the Sunnah. This research addresses this topic, highlighting the problem of certain hadiths that may be difficult to understand for many Muslims, especially those unfamiliar with the science of reasons for the occurrence of hadith. Addressing this challenge involves elucidating the reasons, circumstances, and contexts in which the hadith was revealed, aiding in its proper interpretation. This research does so after outlining the features of this science. The research aims to clarify the concept of the reasons for the occurrence of hadith, the reasons for their narration, the distinction between them, the scholars' methods in understanding the reasons for the occurrence of hadith, and the relationship between knowing these reasons and guiding the hadith. The researcher follows an inductive approach to highlight the significance of this science according to scholars' statements, a historical approach to trace the development of this science, and a deductive approach to deduce the principles and rules used to understand the reasons for the occurrence of hadith, distinguishing those that affect making the hadith a specific incident with no general ruling from those that do not. Among the key findings of the research are: The essence of texts lies in the generality of words, not specificity to a reason or occurrence, unless they specify meaning or action; knowing the reasons for the occurrence of hadith is necessary for scholars to deduce Sharia rulings from them; a companion narrating a hadith based on an incident implies that the hadith has a general ruling and is not specific to particular incidents, at least in the opinion of that companion's school of thought; and if the reason for the occurrence of

the hadith indicates specificity or that it pertains to specific incidents, it does not have a general ruling.

Keywords: Reasons, Occurrence, Narration, Guidance, Hadith.

Introduction

Introducing the reasons for occurrence and distinguishing between the reasons for the occurrence of a hadith and the reasons for its narration. The reasons for occurrence are a compound phrase consisting of two words: reasons and occurrence.

(1) Reasons (Asbab): Plural of "sabab," which means a means to achieve a goal. Ar-Razi (1999) said: "The reason is the rope and everything that leads to something else. And the reasons of the sky are its sides." Al-Fayumi (n.d) said: "The reason is the rope, which is what leads to elevation, then it was borrowed for everything that leads to a matter among matters, so it was said this is the reason for this, and this is the cause of this."

(2) Occurrence (Al Wuroud): It is the gerund of the verb "warada," and intending the place is contrary to leaving it., and narration is contrary to issuance. Al-Asfahani (1412) said: "Al-Wurud's origin is intending water, then it is used for other things. It is said: I arrived at water to bring it, so I am the one who arrives, and the water is arrived, and I made the camels arrived at water." So, the intended meaning of the compound phrase "reasons for occurrence" is the ways of coming of a thing, and here the intended thing is the noble hadith.

Reasons for the Occurrence of Hadith in Terminology

It is a science that investigates the circumstances in which the Hadith was narrated, or the reasons that prompted the mentioning of the Prophet's Hadith, and these reasons may be a question, an incident, or a story, so the Prophet may mention the Hadith because of it or because of them.

Or we say: "It is the matter about which the Hadith was issued by the Prophet, and it may be mentioned in the Hadith, or in another narration of the Hadith, or in another Hadith."

Reason for the Narration of the Hadith: As for the mention of the companion of the Hadith later to be used as evidence in a certain occasion, or to relate it to an event or incident after the death of the Prophet, it is called "the reason for mentioning" or "the reason for narration," and it is not considered a reason for occurrence, and there is a difference between the two matters.

And his Example: The Hadith of Abu Sa'id al-Khudri, who said: "Marwan set up a pulpit on the day of Eid and started the sermon (Khutbah) before the prayer. A man stood up and said, 'O Marwan, you have contradicted the Sunnah. You have set up the pulpit on the day of Eid when it was not set up before, and you started the sermon before the prayer.' Abu Sa'id al-Khudri said: 'Who is this?' They said, 'So-and-so, the son of so-and-so.' He said: 'As for this, he has fulfilled his duty.' I heard the Messenger of Allah, may Allah bless him and grant him peace, saying, 'Whoever sees something wrong should change it with his hand. If he cannot, then with his tongue. If he cannot, then with his heart, and that is the weakest faith.'" (Muslim: n.d)

Or the companion is asked about something, so he mentions the Hadith. An example of this is the Hadith of al-Ma'ru' ibn Suwaid, who said: "I met Abu Dharr in ar-Rabadha and he was wearing a cloak, and his slave was also wearing a similar cloak. So I asked him about it and he said: 'I abused a man and insulted his mother.' The Prophet, peace be upon him, said to me, 'O Abu Dharr! You are a man in whom there is ignorance. Your slaves are your brothers whom Allah has put under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.'" (Al-Bukhari: 1987) The previous scholars apply the reason for occurrence to all, but they differentiate between them by saying about the reason for occurrence "in the era of prophethood" and about the reason for narration by saying: "after the era of prophethood," and this is what Ibn Hamzah al-Husayni follows in his book: " Al-Bayan wa At-Ta'rif fi Asbab Wurud al-Hadith Ash-Sharif " (Ibn Hamzah: n.d.)

The division that we have chosen is more accurate and preferable, so that the reason for the occurrence of the Honorable Hadith remains similar to the reason for the revelation of the Noble Qur'an, and the reason for the narration of the companion's Hadith cannot be similar to the reason for the revelation.

The First Section: The Importance of the Science of Reasons for the Occurrence of Hadith **The Importance of Knowing the Reasons for the Occurrence of Hadith**

It should be noted that understanding about Allah Almighty and His Messenger, peace be upon him, is not achieved automatically by hastily looking at the texts of the two revelations, as some people might think. Yes, some texts are clearly indicative, like the sun at midday, such as His saying, "Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence." However, other texts are not like that, and one must strive to understand the intent of Allah Almighty and the intent of His Messenger, peace be upon him, through exertion and comprehensive understanding of the sciences enabling one to analyze texts. This is not an easy matter, especially in these later ages where ambitions, scientific abilities, and linguistic capabilities have weakened. Therefore, when examining the texts of the Quran and the Sunnah, one must:

Firstly: Have absolute faith that those texts are infallible, and that to them leads to happiness in this world and salvation in the Hereafter.

Secondly: Have pure intentions and invoke sincerity in seeking the truth when examining those texts.

Thirdly: comprehensive understanding of the sciences enabling one of diligence and fulfill the conditions mentioned by the scholars for those who examine the texts of the two revelations to deduce the wisdom and rulings they imply.

One of the most important aspects in understanding a text is to know the reason for its revelation if it is from the Quran, and the reason for its occurrence if it is a Hadith. Understanding the reason for revelation or occurrence enables the researcher to comprehend the true meaning and implications of the text, and to grasp the connection between the text and the derived rulings, as well as the wisdom embedded in this connection. This aids scholars in every era to recognize the realization of the rationale in both the specific

instances and the overarching principles, facilitating their ability to discern the wisdom when deriving rulings for contemporary issues and challenges.

It is undeniable that our scholars have emphasized the importance of knowing the reasons for the revelation of the Quran, to avoid falling into the errors committed by some extremists among the Kharijites and others, who applied verses revealed concerning the disbelievers to Muslims. Therefore, if knowing the reasons for the revelation of the Quran is necessary for those who understand or interpret it, then the reasons for the occurrence of Hadith are even more sought after. This is because the Quran, by its nature, is general and eternal, and it does not delve into specifics and details except to derive principles and lessons from them. As for the Sunnah, it addresses many contextual and specific issues, containing particularities and details not found in the Quran. Considering the context, circumstances, and reasons helps to enhance understanding and correctness for those whom Allah grants success.

Ibn Taymiyyah (1995) said: "Knowing the reason for revelation aids in understanding the verse, for knowledge of the cause begets knowledge of the causer."

I say: Similarly, knowing the reasons for the occurrence of Hadith aids in understanding it.

The second Section: The Benefits of Studying the Science of the Reasons for the Occurrence of Hadiths

Among the Benefits of Studying this science

(1) The reason for the occurrence reveals, the wisdom behind legislation, and highlights its legislative purpose, similar to knowing the reasons for revelation. As-Suyuti said in his *Alfiyyah*: "It is as in the reason for the Quran: ... elucidating for understanding and meanings." And Az-Zarkashi (1957) said: "It is a mistake for anyone to claim that there is no benefit in studying it due to the flow of history, and that is not the case, rather it has benefits: Among **them**: The understanding of the wisdom that leads to the legislation of the ruling. And from it: The specification of the ruling for those who see that the specificity of the reason is important. And from it: Understanding the meaning. Ash-Shaykh Abu al-Fath al-Qushayri said: Clarifying the reason for revelation is a strong way to understand the meanings of the Noble Book, and it is something that the Companions achieved through evidences that are relevant to issues. And from it: That the wording may be general while the evidence supports specification because the place of the reason does not allow it." And Al-Balqini (n.d) said: "And mentioning the reason clarifies the jurisprudence in the issue."

(2) Knowing the reason for the occurrence had a great impact on resolving the ambiguity surrounding some of the Hadiths that seem to contradict, because it helps in understanding the general and specific, the absolute and the qualified, the abrogator and the abrogated, it clarifies the ambiguous, distinguishes the general from the specific, and elucidates the chronologically earlier and later. The following examples will illustrate this well and clarify it clearly, God willing.

An example of this is the Hadith narrated by Aisha (may Allah be pleased with her) that The Messenger of Allah (ﷺ) set out for Badr. When he reached Harrat-ul-Wabara (a place four miles from Medina) a man met him who was known for his valour and courage. The Companions of the Messenger of Allah (ﷺ) were pleased to see him. He said: I have come so that I may follow you and get a share from the booty. The Messenger of Allah (ﷺ) said to him:

Do you believe in Allah and His Apostle? He said: No. The Messenger of Allah (ﷺ) said: Go back, I will not seek help from a Mushrik (polytheist). He went on until we reached Shajara, where the man met him again. He asked him the same question again and the man gave him the same answer. He said: Go back. I will not seek help from a Mushrik. The man returned and overtook him at Baida'. He asked him as he had asked previously: Do you believe in Allah and His Apostle? The man said: Yes. The Messenger of Allah (ﷺ) said to him: Then come along with us. (Muslim: n.d). Understanding the context of this ruling, it was legislated in the second year after the Hijrah.

(3) Knowing the reason for narration the Hadith helps in understanding the stance of the companion on the issue addressed in the Hadith, by tracing the reasons for the companion's narration of the Hadith. It also aids in knowing the students who closely followed the companion, their level of attention to his teachings, as well as shedding light on his approach to advocacy and education, and his method of deriving rulings from evidence.

An example of this is the Hadith narrated by Al-Ahnaf ibn Qays, who said: "I went out to support this man [Ali ibn Abi Talib]. Abu Bakr met me and said, 'Where are you heading?' I said, 'I am going to support this man.' He said, 'Go back, for I heard the Messenger of Allah (peace be upon him) say: "When two Muslims confront each other with their swords, both the killer and the killed are in Hellfire." I asked, 'O Messenger of Allah, the killer is understandable, but what about the killed?' He said, 'He was eager to kill his companion.'" (Sahih al-Bukhari: 1987)

This indicates the reason for narration the Hadith regarding Abu Bakr's stance on the issue of fighting in times of turmoil, and the man referred to in the Hadith is Ali ibn Abi Talib (may Allah be pleased with him).

Ibn Hajar (1379 AH) commented: "Al-Ahnaf intended to go out with his people to join Ali ibn Abi Talib in the Battle of the Camel, but Abu Bakr prevented him, so he returned. Abu Bakr applied the Hadith universally to any two Muslims who confront each other with swords, decisively regarding the matter. Otherwise, it is correct to understand it in the context of the battle between them without any further interpretation."

(4) Knowing the reason for the occurrence of the Hadith helps in directing the implications of commands and prohibitions, whether the command in the Hadith implies obligation, recommendation, permission, or it is merely advisory. Similarly, it helps in determining whether the prohibition implies prohibition, dislike, or it is merely advisory.

(5) Knowing the reasons for the occurrence of the Hadith may be beneficial in educational, guidance, and teaching methods, and in correcting improper behaviors, by examining how the Prophet (peace be upon him) addressed the situation.

(6) Knowing the reasons for the occurrence of the Hadith may be useful in understanding the legislative history, to know the abrogator and the abrogated. An example of this is the Hadith narrated by Qaz'ah (Ibn Yahya Al-Basri), who said: "I came to Abu Sa'id Al-Khudri (may Allah be pleased with him), and he was approached by many people. When the people dispersed, I said, 'I will not ask you about anything they asked you.' I asked him about fasting while

traveling. He said, 'We traveled with the Messenger of Allah (peace be upon him) to Makkah while we were fasting.' He said, 'We then halted at a certain place, and the Messenger of Allah (peace be upon him) said: "You are approaching your enemy, and breaking the fast will give you strength." It was permissible. Some of us fasted, and some of us broke the fast. Then we halted at another place, and the Messenger of Allah (peace be upon him) said: "You will soon meet your enemy, and breaking the fast will give you strength, so break the fast." It was a decisive order. So we broke our fast. Then he said: 'I saw us fasting during travel with the Messenger of Allah (peace be upon him) after that.'" (Sahih Muslim: n.d)

Meaning: "Approached by many people" means many people came to him.

Benefit: "The reason for which the general wording emerged cannot be excluded unanimously by people." (Ibn Taymiyyah: 1995)

The Third Section: The Emergence of the Science of Reasons for the Occurrence of Hadith

This science is among the noble sciences of Prophetic Hadith. Scholars have classified it due to the importance of understanding the reasons for the revelation of the Quranic verses to comprehend Allah's intent from the Quranic verses associated with their reasons of revelation. Therefore, some scholars of Hadith initiated the compilation of books containing the reasons for the occurrence of Hadith, imitating what was documented regarding the reasons for the revelation of the Quranic verses. They adhered to a methodology similar to that adopted by scholars of interpretation and Quranic sciences in documenting the reasons for the revelation of Quranic verses.

The first work known in this field is mentioned within the types of Hadith sciences, such as the work of Imam Siraj al-Din al-Balqini in his book "Mahasin al-Istilah" where he said: "The sixty-ninth type: Knowledge of the reasons for Hadith."

Then independent books were compiled on this subject, some of which are extant while others are lost.

Ibn Daqiq al-'Eid (n.d) said: "Some later scholars of Hadith embarked on compiling works on the reasons for the occurrence of Hadith, just as works were compiled on the reasons for the revelation of the Noble

Al-Hafiz Ibn Hajar (1422 AH) said: "It is important to know the reason behind a Hadith. Some of the teachers of Qadi Abu Ya'la ibn al-Farra' al-Hanbali, known as Abu Hafs al-'Ukburi, compiled works on this subject. The esteemed scholar Taqi al-Din Ibn Daqiq al-'Eid mentioned that some scholars of his time initiated the compilation of such works, as if he had not seen the classification mentioned by Al-'Ukburi "

And among the Most Famous Printed Works are the Following

(1) The book entitled *Al-Luma' fi Asbab al-Hadith* by Al-Hafiz As-Suyuti (d. 911 AH) As-Suyuti (1996) says: "As for the reasons for Hadith, some of the early scholars authored about it, and we did not come across it. They only mentioned it in their biographies, and Al-Hafiz Abu al-Fadl Ibn Hajar mentioned it in his book "Sharh An-Nukhba". I desired to compile a book on this topic, so I examined the comprehensive collections of Hadith, extracted excerpts from them, and compiled them in this book."

(2) The book entitled *Al-Bayan wa At-Ta'rif fi Asbab al-Hadith Ash-Sharif* by Ibn Hamza Al-Husayni (d. 1120 AH).

The delay in classification in this field of Hadith science may be due to the predecessors not having a pressing need for this knowledge, given their proximity to understanding the reasons and circumstances mentioned in some Hadiths. However, the interest in understanding the circumstances surrounding the occurrence of Hadith was known among the companions (may Allah be pleased with them) and practiced by them.

The Fourth Section: How to Understand the Reasons for the Occurrence of Hadith

In understanding the reasons for the revelation and the reasons for the occurrence of Hadith, reliance must be placed on the narration of the Companion or the follower. It is not permissible to speak about the reasons for the revelation of verses of the Quran and the occurrence of the Prophet's Hadith except through narration and hearing from those who witnessed the revelation, lived through the events, and understood the circumstances. There is no room for pure reasoning in understanding them.

Therefore, it was necessary for the rules of narration to apply to what is narrated regarding the reasons for the revelation of the Quran or the occurrence of Hadith, both for the authentication of narrations and for reconciling between their various versions using the known scientific methods among the scholars of Hadith.

Al-Hakim (1977) said: "The Companion who witnessed the revelation and received information about a verse of the Quran being revealed in such and such a context, it is considered a reliable Hadith (Musnad)." Here it should be noted that the matter the Companion informed about, which prompted the Prophet Muhammad (peace be upon him) to utter the words of the Hadith, is what is referred to as the reason for its occurrence.

The Fifth Section: Categories of Hadiths with Regards to their Reasons for Occurrence

Hadiths are divided into two categories based on the reasons for their occurrence:

- 1. The first: Those without a specific reason but were stated initially.** An example of this is the saying of the Prophet, peace be upon him: "Three qualities whoever possesses them will have the sweetness (delight) of faith: to love Allah and His Messenger more than anyone else, to love a person only for the sake of Allah, and to hate returning to disbelief as much as he would hate being thrown into the Fire." (Al-Bukhari: 1987)
- 2. The second: Those with a reason for their occurrence which necessitated their mentioning.** This category is further divided into two:

Subcategory where the Hadith is Mentioned along with its Reason

An example of this is the Hadith: "Water is pure and nothing impure can defile it."

Reason for its occurrence: The Hadith narrated by Abu Sa'eed Al-Khudri, may Allah be pleased with him, who said: "It was asked, 'O Messenger of Allah, should we perform ablution from the well of Buda'ah, which is a well in which menstruation rags, carcasses, and dogs' filth are thrown?' The Messenger of Allah, peace be upon him, said, 'Water is pure and nothing impure can defile it.'" (At-Tirmidhi: 1975)

Another example is the Hadith narrated by Abu Huraira, may Allah be pleased with him, who said: "A man asked the Prophet, peace be upon him, saying, 'O Messenger of Allah, we go on the sea and carry a little water with us. If we use it for ablution, we become thirsty. Can we perform ablution with sea water?' The Messenger of Allah, peace be upon him, said, 'Its water is pure, and its dead are lawful.'" (At-Tirmidhi: 1975)

- **And a category where the reason comes in another narration of the Hadith:**

An example of this is the saying of the Prophet, peace be upon him: "Leave me as long as I have not prohibited you. For indeed, the people before you were destroyed because of their excessive questioning and their disagreement with their prophets. So, when I forbid you from something, then refrain from it and when I command you with something, do as much of it as you can." (Al-Bukhari: 1987)

The reason for its occurrence came in another narration of the same Hadith, narrated by Abu Huraira, may Allah be pleased with him, who said: "The Messenger of Allah, peace be upon him, addressed us, saying, 'O people! Allah has made Hajj obligatory for you; so perform Hajj.' A man asked, whether it should be performed annually, O Messenger of Allah?' But he remained silent until he was asked three times. Then he said, 'Had I said 'yes,' it would have become obligatory, and you would not have been able to do it.' Then he said, 'Leave me as long as I have not prohibited you. For indeed, the people before you were destroyed because of their excessive questioning and their disagreement with their prophets. So, when I command you with something, do as much of it as you can, and when I forbid you from something, then refrain from it.'" (Muslim: n.d)

The reason for its occurrence comes in another Hadith: An example of this is the Hadith narrated by Abu Huraira, may Allah be pleased with him, from the Prophet, peace be upon him, who said: "When you hear the call to prayer (Iqamah), proceed to the prayer with tranquility and dignity, and do not make haste. Whatever you catch up with, pray, and whatever you miss, complete it." (Al-Bukhari: 1987)

The reason for its occurrence came in another Hadith, narrated by Abu Qatadah, may Allah be pleased with him, who said: "While we were praying with the Prophet, peace be upon him, a disturbance was heard from some men. When the Prophet finished the prayer, he said, 'What is the matter with you?' They replied, 'We hurried to the prayer.' He said, 'Do not do so when you come to the prayer. Instead, come with tranquility, and whatever you catch up with, pray, and whatever you miss, complete it.'" (Al-Bukhari: 1987)

And "disturbance" (*Ghalabah*) refers to the sound of movement, speech, or haste. And "tranquility" (*Sakinah*) refers to calmness and deliberation in movement.

Conclusion

In summary, this research reveals several critical insights into the study of Hadith, emphasizing the need for a nuanced understanding of their context and implications. It highlights that ancient scholars did not prioritize the classification of Hadith occurrences due to the absence of immediate necessity, and it asserts that the generality of expression in texts is paramount over specific reasons unless explicitly stated.

Furthermore, understanding the reasons for Hadith occurrence is as vital as grasping the reasons for Quranic revelation, as both contribute significantly to interpreting general texts and guiding legal rulings. The research also illustrates that a companion's reference to a Hadith in relation to a specific incident suggests a broader ruling applicable beyond that incident, whereas indications of specificity within a Hadith imply limitations to its application. Collectively, these findings underscore the importance of contextual analysis in Hadith scholarship for the accurate derivation of legal and ethical rulings in Islamic jurisprudence.

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