

## The Positioning of Sayyidah Aisha's R.A. Views as the Qaul Mu'tamad of Syafi'i Mazhab in Issues related to Solah

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### Abstract

This qualitative study is conducted to identify the extent to which Sayyidah Aisha's r.a. views have been the *qaul mu'tamad* of the Shafi'i *mazhab* scholars regarding *solah* issues. Simultaneously, it is an effort to investigate how far the views are being practiced among the society these days. Comparative technique was used to compare between Sayyidah Aisha's r.a. views and those of the Shafi'i *mazhab* scholars. Inductive technique was then used to analyse the collected data and come up with conclusion. 30 issues were analysed and the findings indicate that there are 21 issues (70%) which took into consideration on Sayyidah Aisha's r.a. views to become the *qaul mu'tamad* of Shafi'i *mazhab*. On the other hand, her views on 3 issues (10%) are supported in certain scenarios and had been the *qaul mu'tamad* for that particular situations only. In addition, the findings also reveal that Sayyidah Aisha's r.a. views had not been the *qaul mu'tamad* of Shafi'i *mazhab* for only 6 issues (20%). This shows that Sayyidah Aisha's r.a. views on the *solah* issues have high position among the Shafi'i *mazhab* scholars. The findings also provide proof to the society that most of their practices in *solah* that had become their upholding principles are from Sayyidah Aisha r.a. inheritance.

**Keywords:** : *Qaul mu'tamad*, *Solah*, Sayyidah Aisha's views, Shafi'i *mazhab*.

### Introduction

*Umm al-mu'minin* (mother of the believers) Aisha r.a was one of the dearest Prophet Muhammad's (pbuh) wives. She had a great personality with high knowledge where she had been bestowed as the most knowledgeable person among the women of Prophet Muhammad's (pbuh) *ummah*. She had a deep understanding in terms of religion related issues including *fiqh* (Islamic jurisprudence) as she happened to be the closest person to the Prophet Muhammad (pbuh) compared to other companions. For this reason, she was able to hear, see and understand a lot of things that could not be heard, seen and understood by

others (al-Dakhil,1989). Due to this privilege, her views has been selected to be investigated in this study.

Sayyidah Aisha's r.a. views on various *fiqh* issues had become the companions' practice in those days since she was their reference point (al-Bar,1992). However, in these days, we do not know the extent to which her views are practiced by Muslims, especially in Malaysia. In order to find the answer to this issue, we need to analyse the extent to which her views became the *qaul mu'tamad* (a view that becomes the upholding principle for majority followers of a *mazhab*) of Shafi'i *mazhab* as this *mazhab* had been widely practiced by the Malaysian since their ancestors time until today.

Therefore, the objective of this study is to identify the positioning of Sayyidah Aisha's r.a. views as the *qaul mu'tamad* of Syafi'i *mazhab* regarding the *solah* (prayer) issues. The effort has been undertaken to reveal answers to the society pertaining to whether their upholding practices in performing the *solah* originated from Sayyidah Aisha r.a. *Solah* is chosen since it is the biggest responsibility for each Muslim individual compared to other responsibilities.

#### SAYYIDAH AISHA'S R.A. VIEWS ON SOLAH ISSUES AND ITS STATUS AMONG THE SHAFI'I MAZHAB SCHOLARS

Sayyidah Aisha's r.a. views on issues related to *solah* had been recorded by various scholars in their books. Those issues as well as Sayyidah Aisha's r.a. views and its status among the Shafi'i *mazhab* scholars have been identified as shown in Table 1.

Table 1:

Sayyidah Aisha's r.a. views on *solah* issues and its status in Shafi'i *mazhab*

No	<i>Solah</i> Issues	Sayyidah Aisha's r.a. Views	The Status of Sayyidah Aisha's r.a. Views
1.	The meaning of <i>al-solat al-wusta</i> (the middle prayer) in 2:238. Allah says: "Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind)".	The meaning of <i>al-solat al-wusta</i> is the <i>zuhr</i> prayer (al-Nawawi, n.d.).	It is not the <i>qaul mu'tamad</i> . The <i>qaul mu'tamad</i> says that it is the <i>asr</i> prayer (al-Nawawi, n.d.).
2.	Performing <i>zuhr</i> prayer in the beginning of its time.	The <i>zuhr</i> prayer preferably performed at the beginning of its time (al-Baihaqi, 1994).	It is the <i>qaul mu'tamad</i> when the weather is not hot. In this case, the <i>zuhr</i> prayer preferably performed at the beginning of its time. If the weather is very hot, it is recommended to delay the <i>zuhr</i> prayer until the weather gets

			less hot (al-Ramli, 1984).
3.	Performing asr prayer in the beginning of its time.	The asr prayer preferably performed at the beginning of its time (al-Baihaqi, 1994).	It is the <i>qaul mu'tamad</i> (al-Syirbini, n. d.).
4.	Performing maghrib prayer in the beginning of its time.	The maghrib prayer preferably performed at the beginning of its time (al-Baihaqi, 1994).	It is the <i>qaul mu'tamad</i> (al-Syirbini, n.d.).
5.	The <i>hukm</i> of <i>azan</i> and <i>iqamah</i> in congregational prayer among women.	<i>Azan</i> and <i>iqamah</i> are recommended in the congregational prayer among women (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> only in the case of <i>iqamah</i> for women. While it is not recommended in the case of <i>azan</i> (al-Nawawi, n.d.).
6.	Putting the right hand on the left hand in the prayer.	It is recommended to put the right hand on the left hand in the prayer (al-Baihaqi, 1994).	It is the <i>qaul mu'tamad</i> (al-Syirbini, n.d.).
7.	The <i>hukm</i> of reciting <i>surah al-Fatihah</i> in every <i>rakat</i> of the prayer.	It is compulsory to recite <i>surah al-Fatihah</i> in every <i>rakat</i> of the prayer (Ibn Abi Syaibah, 1989).	It is the <i>qaul mu'tamad</i> (al-Syafi'e, 1990).
8.	The <i>hukm</i> of reciting any verse of the Quran after reciting <i>surah al-Fatihah</i> in the first two <i>rakats</i> of the prayer.	It is compulsory to recite any verse of the Quran after reciting <i>surah al-Fatihah</i> in the first two <i>rakats</i> of the prayer (al-Baihaqi, 1994).	It is not the <i>qaul mu'tamad</i> . The <i>qaul mu'tamad</i> says that it is recommended but not compulsory (al-Nawawi, n.d.).
9.	The <i>hukm</i> of reciting any verse of the Quran after reciting <i>surah al-Fatihah</i> in the last <i>rakat</i> of <i>maghrib</i> prayer and the last two <i>rakats</i> of <i>zuhr</i> , <i>asr</i> and <i>isha</i> prayers.	It is not compulsory to recite any verse of the Quran after reciting <i>surah al-Fatihah</i> in the last <i>rakat</i> of <i>maghrib</i> prayer and the last two <i>rakats</i> of <i>zuhr</i> , <i>asr</i> and <i>isha</i> prayers (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> (al-Syirbini, n. d.).
10.	The <i>hukm</i> of sitting in <i>iq'ak</i> condition which is putting a person's bottom on the ground, upholding both legs and putting both hands on the ground like the way a dog sits (al-Syirbini, n.d.).	The condition of <i>iq'ak</i> sit in the prayer is <i>makruh</i> (al-Dakhil,1989).	It is the <i>qaul mu'tamad</i> (al-Syirazi, n.d.).

11.	The <i>hukm</i> of <i>salawat</i> upon Rasulullah (pbuh) in the <i>second tashahud</i> .	<i>Salawat</i> upon Rasulullah (pbuh) in the <i>second tashahud</i> is not compulsory (Malik,1984).	It is not the <i>qaul mu'tamad</i> . The <i>qaul mu'tamad</i> says that <i>salawat</i> upon Rasulullah (pbuh) in the <i>second tashahud</i> is compulsory (al-Dumyati, n.d.).
12.	The <i>hukm</i> of <i>salam</i> in order to end the prayer.	<i>Salam</i> is compulsory and it is one of the pillars of the prayer (Ibn Abi Syaibah, 1989).	It is the <i>qaul mu'tamad</i> (al-Ramli, 1984).
13.	The <i>hukm</i> of the second <i>salam</i> .	The second <i>salam</i> is not compulsory (Ibn Khuzaimah, 1970).	It is the <i>qaul mu'tamad</i> (al-Syafi'e, 1990).
14.	The <i>hukm</i> of <i>al-Fatihah</i> recitation by <i>makmum</i> behind the <i>imam</i> in <i>zuhr</i> and <i>asr</i> prayers.	<i>Al-Fatihah</i> recitation by <i>makmum</i> behind the <i>imam</i> in <i>zuhr</i> and <i>asr</i> prayers is compulsory (al-Baihaqi, 1994).	It is the <i>qaul mu'tamad</i> (al-Syirazi, n.d.).
15.	The <i>hukm</i> of reciting the Quran by holding and opening it in prayers.	Reciting the Quran by holding and opening it is allowed in prayers (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> (al-Nawawi, n.d.).
16.	The <i>hukm</i> of wearing one type of clothing (eg. pant without shirt) in prayers.	Wearing one type of clothing (eg. pant without shirt) in prayers is allowed if it covers all parts of the body which must be covered in prayers (Ibn Abi Syaibah, 1989).	It is the <i>qaul mu'tamad</i> (al-Syirazi, n.d.).
17.	The <i>hukm</i> of covering the head for women who have reached puberty in prayers.	Covering the head is compulsory for women who have reached puberty in prayers (Ahmad, n.d.).	It is the <i>qaul mu'tamad</i> (al-Nawawi, n.d.).
18.	The <i>hukm</i> of women wearing armour and head scarf in prayers.	Women are allowed to wear armour if it covers all parts of the body which must be covered, as well as the head scarf in prayers (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> (al-Syirazi, n.d.).
19.	How to perform <i>sujud tilawah</i> for those who pray by sitting down.	Preferably for those who pray by sitting down is to stand before performing <i>sujud tilawah</i> (al-Baihaqi, 1994).	It is not the <i>qaul mu'tamad</i> . The <i>qaul mu'tamad</i> says that it is not recommended for them to stand before performing <i>sujud tilawah</i> (al-Nawawi,n.d.).
20.	The <i>hukm</i> of looking around while performing the prayer.	Looking around while performing the prayer is <i>makruh</i> (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> (al-Syirbini, n.d.).

21.	The <i>hukm</i> of putting hand on the waist during the prayer.	Putting hand on the waist during the prayer is <i>makruh</i> (Ibn Hazm, 1988).	It is the <i>qaul mu'tamad</i> (al-Syirbini, n.d.).
22.	The <i>hukm</i> of giving signal during the prayer.	Giving short signal during the prayer is allowed and not <i>makruh</i> (al Bukhari, n.d.).	It is the <i>qaul mu'tamad</i> (al-Syirazi, n.d.).
23.	The <i>hukm</i> of performing <i>sunna</i> prayers after the <i>asr</i> prayer.	It is allowed to perform <i>sunna</i> prayers after the <i>asr</i> prayer (Ahmad, n.d.).	The <i>qaul mu'tamad</i> is in the case of performing <i>sunna</i> prayers for particular reasons such as <i>tahiyatul masjid</i> , eclipse and ablution. However, <i>sunna</i> prayers which are performed without any particular reasons such as <i>mutlak</i> prayer is <i>makruh</i> after the <i>asr</i> prayer (al-Syirbini, n.d.).
24.	The <i>hukm</i> of performing <i>witr</i> prayer after the dawn.	Performing <i>witr</i> prayer after the dawn is allowed, between the <i>azan</i> and the <i>iqamah</i> of the <i>subh</i> prayer (al-Baihaqi, 1994).	It is not the <i>qaul mu'tamad</i> . The <i>qaul mu'tamad</i> says that the <i>witr</i> prayer's time starts from the <i>isha</i> prayer time and ends before the dawn (al-Syirbini, n.d.).
25.	The <i>hukm</i> of <i>dhuha</i> prayer.	The <i>dhuha</i> prayer is <i>sunna</i> and not compulsory (al Bukhari, n.d.)	It is the <i>qaul mu'tamad</i> (al-Ramli, 1984).
26.	The <i>hukm</i> of performing prayer by lying down (because of the pain in the eyes after advised by doctor).	If the patient can stand, then he/she is not allowed to pray by lying down (al-Baihaqi, 1994& al-Nawawi, n.d.).	It is not the <i>qaul mu'tamad</i> . The <i>qaul mu'tamad</i> is the patient is allowed to pray by lying down (al-Nawawi, n.d.).
27.	The number of <i>rakats</i> in <i>witr</i> prayer.	The <i>witr</i> prayer can be performed in three, five and seven <i>rakats</i> (al-Tohawi, 1979).	It is the <i>qaul mu'tamad</i> (al-Nawawi, n.d.).
28.	A person who performs <i>witr</i> prayer before going to bed, then he/she gets up before <i>subh</i> prayer to perform <i>sunna</i> prayer. What is the <i>hukm</i> of the	The <i>witr</i> prayer is valid and the person can perform any <i>sunna</i> prayers without repeating the <i>witr</i> prayer (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> (al-Nawawi, n.d.).

	<i>witr</i> prayer performed before?		
29.	Is it compulsory for a traveller to perform <i>qasr</i> (shorten) prayers or he/she is allowed to perform complete prayers ?	It is not compulsory for him/her to perform <i>qasr</i> prayers. He/she can choose whether to perform <i>qasr</i> prayers or complete prayers (al- Son'aani, 1982).	It is the <i>qaul mu'tamad</i> (al-Nawawi, n.d.).
30.	The <i>hukm</i> of <i>mumayyiz</i> child to become the <i>imam</i> to adults in <i>sunna</i> prayers.	The prayer is valid (al-Baihaqi, 1994).	It is the <i>qaul mu'tamad</i> (al-Syafi'e, 1990).

The table above provides views of Sayyidah Aisha r.a regarding 30 issues related to *solah* which have been studied. Result shows that her views in 21 issues (70%) become the *qaul mu'tamad* of Shafi'i *mazhab*. However, her views in another 3 issues (10%) are only supported in certain conditions and thus become *the qaul mu'tamad* only for those particular situations. In addition, the result also states that only 6 issues (20%) of her views do not become the *qaul mu'tamad* of Shafi'i *mazhab*.

Each Sayyidah Aisha's r.a. view in each issue mentioned in Table 1 is supported by evidence from the Qur'an, Hadith and logic sense. However, because of the page limits, only one issue will be discussed in this paper, which is issue number 29. It is regarding whether it is compulsory to a traveller to perform *qasr* (shorten) prayers or he/she is allowed to perform complete prayers.

From Sayyidah Aisha's r.a. point of view, it is not compulsory to a traveller to perform *qasr* prayers. Thus, he/she can choose whether to perform *qasr* prayers or complete prayers (al-Son'aani, 1982). Her opinion in this issue had been supported by the Shafi'i *mazhab* scholars and became the *qaul mu'tamad* of this *mazhab* (al-Nawawi, n.d.). The evidence from the Quran which supports this point of view is the verse 101 from surah an-Nisa'. Allah s.w.t. says: "When you travel through the earth, there is no blame on you if you shorten your prayers". The word "no blame on you" shows that the *qasr* prayer is not compulsory but it is an option referring to other verses from other surah which also show the same meaning such as the verse 60 from surah an-Nur. Allah s.w.t. says: "And women of post-menstrual age who have no desire for marriage-there is no blame upon them for putting aside their outer garments [but] not displaying adornment". The word "no blame upon them" means that it is an option for them to put aside their outer garments and not compulsory (al-Qurtubi, n.d.).

Furthermore, the evidence from the hadith which supports the view is the hadith narrated by Sayyidah Aisha r.a which is; "Rasulullah (pbuh) sometimes used to shorten the prayers and sometimes used to pray completely. He also sometimes used to fast and sometimes used to break the fast while travelling" (al-Baihaqi, 1994). The hadith shows obviously that it is not compulsory to shorten the prayers while travelling because Rasulullah (pbuh) also used not to shorten the prayers all the time whenever he travelled.

Besides, the evidence from the logic sense is that a traveller must pray completely if he/she becomes the *makmum* of a non-traveller. If it is said that *qasr* prayer is compulsory for a traveller, it will be contradict with what is known among the scholars; that the prayer must be performed completely by a traveller who becomes the *makmum* of a non-traveller (Ibn Qudamah, 1996). For these convincing evidence, Shafi'i *mazhab* scholars exalted this view and placed it at a high position as *qaul mu'tamad* of the *mazhab*.

In conclusion, this study indicates that the views of Sayyidah Aisha r.a have received a tremendous support and are positioned at a very high level among Shafi'i *mazhab* scholars regarding *solah* issues. Simultaneously, the result also reveals to the society that they are actually practicing Sayyidah Aisha's r.a views in the issues related to their *solah*.

### Conclusion

*Umm al-mu'minin* Aisha r.a. is one of the sources of knowledge for all Muslims in various fields including *fiqh*. Result shows that her views in 21 out of 30 issues related to *solah* have been the *qaul mu'tamad* of Shafi'i *mazhab*. This proves that her views have become the upholding principles and been positioned at a high level among scholars of Shafi'i *mazhab* in issues related to *solah*. The rationale behind this is that her views constantly supported by evidence from the Quran, hadith and logic sense. This research is also an eye-opener for the society to realize that most of their practices in *solah* are actually inherited from *Umm al-mu'minin* Aisha r.a.

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