

CONTEXTUAL UNDERSTANDING OF HADITH *QAWLI* IN SAHIH-BUKHARI ON WORD *SAMI^{ca}* IN *IBADAH* (ACT OF WORSHIP) PERSPECTIVE

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ABSTRACT

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^{ca}* 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^{ca}* has also been mentioned numerous times in the matan section of hadith. However, the study pertaining to the extraction of the word *sami^{ca}* in matan is limited. Moreover, the number of research pertaining to the relationship between the word *sami^{ca}* with ibadah in hadith is also restricted. Hence, this study intends to analyze the word *sami^{ca}*, 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^{ca}*, its synonym and morphology were listed and referred to kitab al-Takhrij and hadith software. Then, the Hadith Qawli containing word *sami^{ca}*

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: Contextual understanding in Hadith, *Sami'a*, Hadith, Hadith Context, *Sami'a* in hadith

Introduction

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 characteristics¹. 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* act². 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'a* comes from the Arabic language which gives the definition of 'hearing' and is related closely to hadith. *Sami'a* has been used as one of the methods in reporting hadith where the companion heard the hadith from Prophet Muhammad PBUH and reported its content³. Besides, the word *sami'a* has also been widely used in *matan* section. The word *sami'a* 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'a* 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'a* in *ibadah* aspect. These phases included the identification of word *sami'a*, its synonym and morphology in *kitab al-Takhrij*, extraction of Hadith *Qawli* with the word *sami'a* 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'a*.

¹Nur al-Din 'Itr. 1979. *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

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), *Taqriri* (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 hadith⁵.

Context

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 Prophet to convey the message of the Quran is also in Arabic language. There is no other way to preserve

⁴Nur al-Din 'Itr. 1979. *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

this religion and knowing it except by using this language. Therefore, learning Arabic language is also part of Islam⁸. 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 better¹¹

Ibadah

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), *'itikaf*, oath, vows, and *qurban*.¹²

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 optional¹³.

In *Shariah*, *ibadah* has two elements which are submission and love. Submission is the highest, whereas love is the implementation for the *ibadah*.¹⁴ Besides, *ibadah* also has the

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

¹¹*Ibid*

¹²Wahbah Zuhayli. 1989. *Al-Fiqh al-Islamy Wa Adillatuh*. Kuala Lumpur: Darul Fikir. 81

¹³*Ibid*

¹⁴Al-Qaradawi, Yusuf al-Qaradawi. 1995. *Al-Ibadah Fi al-Islam*. Cyro: Maktabah Wahibah. 64

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

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ١٥٦

56. And I have not created the jinn and the men except that they should serve Me.

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

Sami'a

The word *sami'a* comes from the Arabic language which means 'to hear'¹⁶. *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.¹⁷ It could be proved from the Quranic verse:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ ١٨٧٨

78. 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.

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.

¹⁵Al-Quran. Surah Adz-Dzariyat 51:56

¹⁶J.M. Cowan. 1976. Arabic-English Dictionary; The Hans Wehr Dictionary of Modern Written Arabic. 338

¹⁷Mahmud Muhammad al-Syura. *Haasah al-Sam' Baina al-Quran al-Karim wal-Ilmu al-Hadith*. Al-Mu'tamar al-Sabi' lil-I'jaz al-'ilmi fil-Quran wa al-Sunnah.4

¹⁸Al-Quran. Surah al-Nahl 16:78

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.

Method

The methodology has been divided into two sections which are data collection and data analysis.

Data Collection

The data collection process involves the process of acquiring the data prior to data analysis. In this study, the process begins with the identification of the word *sami'a*, its synonym and morphology. *Sami'a* in Arabic means 'hearing' and has been recognized as the root word. However, in Arabic language, the structure of the word *sami'a* could differ based on certain circumstances, where it could be a noun or a verb. Therefore, the identification of the morphology of *sami'a* could broaden the understanding of the word itself. The next step is the identification of word *sami'a*, its morphology and synonym from *Kitab al-Takhrij*. In this phase, all hadith in Sahih al-Bukhari with the word *sami'a*, its morphology and synonym were identified by referring to *Mu'jam Mufahras lil-Alfaz al-Hadith al-Nabawi*. *Mu'jam Mufahras lil-Alfaz al-Hadith al-Nabawi* is the dictionary of hadith which contains statement of the hadith indexed by a certain word. It is recognized as a trusted source in detecting hadith based on word. In *Mu'jam Mufahras lil-AlfÉz al-HadÉth al-Nabawi*, the hadith were indexed by *Sunan al-Tis'ah*. *Sunan al-Tis'ah* is a list of nine different books of hadith compilation. The six books are Sahih al-Bukhari, Sahih Muslim, Sunan Abi Daud, Jami' Imam al-Tirmizi, Sunan al-Nasai, Sunan Ibn Majah, Muwatto' Malik, Sunan al-Imam al-Darimi and Musnad al-Imam Ahmad Ibn Hanbal. The last step of data collection in this study is the extraction of Hadith *Qawli* containing the word *sami'a* from Sahih al-Bukhari. As stated previously, the study focus solely on Hadith *Qawli* from Sahih al-Bukhari, where Hadith *Qawli* is defined as the prophetic tradition of Prophet Muhammad PBUH based on his speech.

Data Analysis

In order to analyze the data of the study, it is crucial to firstly identify the extracted Hadith *Qawli* in Sahih al-Bukhari containing word *sami'a* related to *ibadah* aspect. *Ibadah* could be categorized into certain sections such as *ibadah far'ih* (obligatory *ibadah*) and *ibadah sunnah* (voluntary *ibadah*). Next, the context of the hadith is analyzed based on commentaries books (*kutub shuruh*). To achieve this objective, two commentaries book (*kutub shuruh*) of Sahih al-Bukhari are referred to in order to comprehend the context of the selected hadith. These books are *Fathul Bari Sharh Sahih al-Bukhari* written by Ibn Hajar al-Asqalani and *Irshad al-Sari Sharh Sahih al-Bukhari* written by Imam al-Qastalani. The commentaries books (*kutub shuruh*) have been written by prominent Hadith scholars who spent most of their time in the world of hadith. The final step in data analysis is the description of the aspect of *ibadah* based on hadith with word *sami'a*, its morphology or synonym.

Results

The total number of Hadith *Qawli* with word *sami'a* in Sahih al-Bukhari is 25. Table 1 shows the context of *sami'a* in Hadith *Qawli* from Sahih al-Bukhari in *ibadah* perspective.

No	No of Hadith with similar context	Hadith
1	No 177, 137, 2056	عن النبي صلى الله عليه و سلم قال : (لا ينصرف حتى يسمع صوتا أو يجد ريحا)
2	Hadith 608, 1222, 1231	أن رسول الله صلى الله عليه و سلم قال (إذا نودي للصلاة أدبر الشيطان وله ضراط حتى لا يسمع التأذين فإذا قضي النداء أقبل حتى إذا ثوب بالصلاة أدبر، حتى إذا قضي التثويب أقبل حتى يخطر بين المرء ونفسه، يقول اذكر كذا اذكر كذا لما لم يكن يذكر حتى يظل الرجل لا يدرى كم صلى)
3	Hadith 611	أن رسول الله صلى الله عليه و سلم قال (إذا سمعتم النداء فقولوا مثل ما يقول المؤذن)
4	Hadith 2656	قال النبي صلى الله عليه و سلم (إن بلالا يؤذن بليل فكلوا واشربوا - حتى يؤذن أو قال - حتى تسمعوا أذان ابن أم مكتوم). وكان ابن أم مكتوم رجلا أعمى لا يؤذن حتى يقول له الناس أصبحت
5	Hadith 614	أن رسول الله صلى الله عليه و سلم قال (من قال حين يسمع النداء اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته حلت له شفاعتي يوم القيامة)
6	Hadith 881, 3211	.. أن رسول الله قال (من اغتسل يوم الجمعة غسل الجنابة ثم راح فكأنما قرب بدنة ومن راح في الساعة الثانية فكأنما قرب بقرة ومن راح في الثالثة فكأنما قرب كبشا أقرن ومن راح في الساعة الرابعة فكأنما قرب دجاجة ومن راح في الساعة الخامسة فكأنما قرب بيضة فإذا خرج الإمام حضرت الملائكة يستمعون الذكر)

7	Hadith 883, 910 and 934	.. قال النبي صلى الله عليه وسلم: (لا يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر ويدهن من دهنه أو يمس من طيب بيته ثم يخرج فلا يفرق بين اثنين ثم يصلي ما كتب له ثم ينصت إذا تكلم الإمام إلا غفر له ما بينه وبين الجمعة الأخرى)
8	Hadith 1114, 3203, 3228, 4069, and 6393	سقط رسول الله صلى الله عليه وسلم من فرس فخدش أو فحش شقه الأيمن، فدخلنا عليه نعوذ، فحضرت الصلاة، فصلى قاعدا، فصلينا قعودا، وقال: (إنما جعل الإمام ليؤتم به، فإذا كبر فكبروا، وإذا ركع فاركعوا، وإذا رفع فارفعوا، وإذا قال: سمع الله لمن حمده، فقولوا: ربنا ولك الحمد)

Table 1: Number of Hadith and Hadith texts

Table 1 shows the extracted hadith with the same context containing word *sami'a*, synonym or its morphology.

Discussions

Based on the results of the study, it was found that the contexts of *sami'a* in hadith were related to several aspects, where one of them is *ibadah*. *Ibadah* could be divided into two sections which are general *ibadah* and specific *ibadah*. One of the examples for specific *ibadah* is *solat*. *Solat* on the other hand is related to various aspects such as the pillars of *solat*, calling of prayer, as well as the nullification of *solat*. A few hadith that cover on the aspect of *solat* has been identified.

1. Hadith number 177, 137, and 2056.

Context: Nullification of Solat

The first hadith as presented in the result is regarding to the nullification of *solat*. The word that is related to *sami'a* in this hadith is '*yasma'u*' which is in the present tense form. This hadith describes that one should not leave his prayer unless he hears or smells something. During *solat*, repetition of ablution is unnecessary unless the person is certain that his ablution is invalid. This is when he is convinced that he heard sounds from his private parts or he has farted. The action indicates that certainty is necessary in determining the validity of *solat*. There are five leading Islamic Maxims set by Islamic scholar, which are *al-Öararu yuzal* which defines 'harm must be eliminated', *al-Umur bi maqasidiha* where 'acts are judged by their goals and purposes', *al-Mashaqaatu tajlib al-Taysir* which means 'hardship begets facility', *al-Adatu muhakkamtun* whereas custom is the basis of judgments and *al-Yaqin la yazalu bil-shak* 'or certainty is not overruled by doubt'. The last maxim, *al-Yaqin la yazalu bil-shak* reiterates the context of the

hadith that stressed on certainty¹⁹. It is clear that certainty is crucial in determining the validity of *solat*.

2. Hadith number 608, 1222, and 1231

Context: Satan's fear of hearing *Adzan*

Hadith number two explains on the fearfulness felt by Satan upon hearing *adzan*. Satan would run away and passes wind during *adzan* in order to not to hear the calling of prayer (*adzan*). In this sense, there are two possibilities; the Satan intents to make themselves busy so that they would not hear the *adzan* or they might have farted as a sign of fear upon hearing the *adzan*²⁰ When the calling of prayer is finished, Satan would come back but have yet to run again upon hearing the *iqama*. However, after that, they would return to start whispering doubts into the heart of the individual. It is done to divert his attention from focusing on the prayer. Satan is only afraid of Allah. They have promised to Allah that they will lead astray the mankind in any possible way as being stated in Quranic verse.

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَإِنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ۚ²¹

4. Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

Distracting Muslims when they are performing Solat is just one of them.

In the noble Quran, verse no 82 and 83 of *Surah Saad*,

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝ ٨٢ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ۝ ٨٣²²

82. He said: Then by Thy Might I will surely make them live an evil life, all,

83. Except Thy servants from among them, the purified ones.

Meanwhile, in the context of the hadith, Satan will not easily succumb to divert the focus of Muslims from Allah. In addition, upon hearing *adzan*, Satan would pass wind to not hear the *adzan* as they are scared of it.

3. Hadith number 611

Context: Reply to *Adzan*

The next hadith is about the calling of prayer (*adzan*). It explains that whenever you hear the calling, repeat what the *muazzin* (the person who recites *adzan*) is saying. It is more of the action of replying to what the *muazzin* is reciting. However, if someone is located far away from the place *adzan* is recited at, there is no obligation for them to reply to the *adzan* as they could

¹⁹Muhammad PBUH Hashim Kamali. 2008. *Shari'ah Law; An Introduction*. England: One World Publications

²⁰Al-Asqalani, Ibnu Hajar. *Fathul Bari Li Sahih Al-Bukhari*. 2000 Riyadh: Dar

²¹ Al-Quran. Surah Al-Hajj. 4:4

²² Al-Quran. Surah Sad. 38:82-83

not hear it.²³ The recital of *adzan* starts with a proclamation in Arabic phrase, “*Allahuakbar*” which means (Allah is the Greatest). It is then followed with the testimony or declaration that there is no God but Allah and Prophet Muhammad PBUH is the last Messenger of Allah. Next are “*Hayya Alas-Solah*” and “*Hayya Alal-Falah*” which mean “hasten to prayer” and “hasten to success” accordingly. For both of these terms, the reply of the *adzan* should be “*La hawla Wa La Quwwata Illa Billah*” as being emphasized in hadith number 613 from Sahih al-Bukhari. The recital is then followed with “*Allahuakbar Allahuakbar*” again, and finished with “*Lailaha Illallah*” which means “there is no God but Allah”. The majority of Muslim scholars had agreed that it is *sunnah* for Muslim to reply to *adzan* if the recital is clear enough to be heard as it contains praise to Allah. As His humble slave, Muslims are encouraged to appreciate and comprehend the meaning behind every term recited during *adzan*.

4. Hadith number 2656

Context: Appreciating people with disabilities in many ways

The fourth hadith is about the *adzan* of Abdullah Ibn Umi Maktum. In the hadith, it is stated that Bilal pronounces the *adzan* when it is still night (before dawn), so eat and drink till the next *adzan* is pronounced (or till you hear Ibn Um Maktum's *Adzan*). Particularly, during fasting month, Bilal, a *muazzin* and a companion of Prophet Muhammad PBUH would recite *adzan* to wake up Muslims to eat before the fast began. Meanwhile, Ibn Um Maktum's *adzan* would signal that it is already the beginning of dawn and the fast. Ibn Umi Maktum is a blind companion where he will start the *adzan* only if he heard the call of prayer (*adzan*) from another companion. Even though he is a blind person, his effort to contribute to Islam is enviable and must be emulated by fellow Muslims. The hadith signifies that, Islam does not undermine or degrade people with disabilities and their little effort towards propagating the message of Islam is appreciated. Ibn Um Maktum was a dignified companion where his story was even mentioned in the noble Quran. This can be proved in Surah ‘Abasa in al-Quran.

5. Hadith number 614

Context: Importance of calmness during praying

The fifth hadith is about the *iqama*. In this particular hadith, the prophet had mentioned that “when you hear the *iqama*, proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed”. The reason of this hadith being revealed is due to some companions (*sahabah*) rushing to the prayer in order to make sure they could follow the Imam. However, such actions caused them to being breathless and disturbed during prayer. Hence, this hadith explains the importance of calmness in performing *ibadah*. The prophet urges us to perform the *solat* with calmness and solemnity. Muslim scholars stated that the Prophet mentioned the word *iqamah* in this hadith as those who are rushing to masjid to perform *takbiratul ihram* together with the Imam might have

²³Al-Asqalani, Ibnu Hajar. *Fathul Bari Li Sahih Al-Bukhari*. 2000 Riyadh: Dar

unstable breath²⁴. The action would affect their focus (*khusyu*^c) in *solat*. In contrast, those who come early to masjid could at least take a short rest before performing *solat*. To conclude, the prophet encouraged us to *solat* with the feelings of calmness. The reason behind it is that, he would like Muslims to put their utmost focus when facing the most Great which is Allah SWT. As mentioned in the Quran, in surah *al-Ankabut* verse 45,

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٤٥

45. Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

It is stated in the verse that prayer will keep away from indecency and evil. However, this prayer must be performed with the feeling of '*khusyu*^c' and not just by the physical manifestation of *solat*. The heart must be filled with the thought of Allah so that this objective could be achieved.

6. Hadith number 881 and 3211

Context: Supplication (*du*^a) after prayer

Hadith number six explains on the supplication (*du*^a) after calling of prayer Prophet Muhammad PBUH mentioned that, whoever after listening to *adzan* says اللهم رب هذه الدعوة التامة والصلاة القائمة آت محمدا الوسيلة والفضيلة وابعثه مقاما محمودا الذي وعدته) he will get *syafa*^a (intercession) from the Prophet in the day of resurrection. This hadith literally said that the prayers are to be recited whilst the *adzan* is recited. However, it might also be recited after the *adzan*²⁵. This *du*^a is as an ethical aspect to respect the *adzan*. It also shows the humility of Muslims in front of the God, Allah SWT.

7. Hadith number 883, 910, and 934

Context: *Sunnah* on Friday including the importance to remain silent during sermon (*khutbah*)

The seventh hadith is regarding the *sunnah* (voluntary act) on Friday. In this hadith, the word *yunsitu* ينصت is identified as the synonym of word *sami*^a. Prophet Muhammad PBUH mentioned in this hadith that "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Friday prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the *khutba*, his sins in between the present and the last Friday would be forgiven." The context of *sami*^a in this hadith is about listening to *khutba* in Friday prayer. Muslims need to remain silent when the sermon is being conveyed. This sermon contains many knowledge about Islam and the

²⁴Al-Asqalani, ibn Hajar al-Asqalani. *Fathul Bari Sharh Sahih al-Bukhar*. 2000. Riyadh: Dar

²⁵Al-Asqalani, Ibnu Hajar. *Fathul Bari Li Sahih Al-Bukhari*. 2000 Riyadh: Dar

topic varies weekly. Apart from that, this hadith encouraged us to take bath and purify ourselves, use oil and perfumes to stay fresh. Among the reasons behind such encouragement is the fact that Friday is considered as the best day in Islam. Following what the hadith suggested would depict the specialty of this day. Moreover, the men will gather together to perform the Friday prayer in congregation. In such situation, if someone does not smell good, he might cause discomfort to others due to his body odor. Hence, this hadith at the same time also emphasizes on cleanliness which is one of the pivotal aspects of Islam.

8. Hadith number 1114, 3203, 3228, 4069, and 6393

Context: *I'tidal* as one of the pillars in Solat

Lastly, hadith number eight describes the pillar in solat which is *i'tidal* (rise up after *rukū'*). The translation of the hadith provides that; the Prophet fell down from a horse and his right side was either injured or scratched, so we went to inquire about his health. The time for the prayer became due and he offered the prayer while sitting and we prayed while standing. He said, "The Imam is to be followed; so if he says *takbir*, you should also say *takbir*, and if he bows you should also bow; and when he lifts his head you should also do the same and if he says: *Sami'allahu liman hamidah* (Allah hears whoever sends his praises to Him) you should say: *Rabbana walakal-Hamd* (O our Lord! All the praises are for You.)."

The context of this hadith explains on one of the pillars in *solat* which is the *i'tidal*. The *i'tidal* is performed after *rukū'* and before prostrating to Allah. The recitation for *i'tidal* is *سمع الله لمن حمده* which literally translated to 'Allah listens to those who praises him'. The whole hadith, on the other hand, expounded the permission to pray while sitting. As stated in the hadith, Prophet Muhammad PBUH was injured after he fell down from a horse. Hence, he prayed while sitting and the other companions prayed while standing. Whoever performs *solat fardh* (obligatory prayer) while sitting whilst he is sick, his status is the same with the people who pray while standing, but if he insisted to pray while standing even though he faced some challenges, he will gain more reward from Allah due to his struggles. It is true that those who pray while sitting receive half of the reward of the people who are standing²⁶. Allah SWT is the most Merciful (الغفور), such facilitation was given to those who are unable to perform the *solat* while standing and this denotes the consideration of Allah towards His being. Even though the person is in pain, he is still required to remember Allah by performing the *solat*. Allah is indeed (الشافي) all-Healer and He will heal whoever and whenever He wants. Apart from that, He is also the most Generous as He bestows extra rewards toward those who physically struggled to perform their prayers.

Conclusion

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

²⁶ Al-Asqalani, Ibnu Hajar. *Fathul Bari Li Sahih Al-Bukhari*. 2000 Riyadh: Dar

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 majority of the 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.

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