

The Distinctive Issues of Ahlul-Hadeeth

al-Allaamah al-Imaam Badee ud deen Shah
ar-Raashidee as-Sindhee (1416H)

(from a speech delivered in 1945ce in the presence of the reviver of Islaam, the great Allaamah,
the Imaam Abul-Wafa Thanaulaah Amritsari)

**Khutbaat Raashidiyyah
Issues 1-3**

Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

The First Issue The Time for Dhuhr Prayer

It has been mentioned in the virtue of the leader of Mankind Muhammad (Sallallahu Alayhee Wasallam),

“But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” (Soorah an-Nisaa 4:65)

His (Sallallahu Alayhee Wasallam) said which was transmitted in Muslim,

“he said the time for Dhuhr begins when the sun sets and a mans shadow is equal to his length and up until the time for Asr does not begin” (Saheeh Muslim no.1388)

We find clearly from this hadeeth that the time for Dhuhr remains until a shadow is equal to its (original) length and when the shadow exceeds the length of the object the time for Asr prayer begins hence the time for Dhuhr remaining until 2 lengths of the original object is not established from any hadeeth.

As for the hadeeth from Bukhaari they mention which says that the Messenger of Allaah (Sallallahu Alayhee Wasallam) was on a journey and the mu’adhin wished to call the adhaan so the Prophet said to him let it get cooler after a short while the mu’adhin wished to call the adhaan again and the Prophet said to him again let it get cooler till we see the shadows of hillocks...” (Saheeh al-Bukhaari no.539)

Then this cannot be an evidence for us because firstly this incident is based on a journey and the hadeeth itself has this clarification and anyhow the ahadeeth have been transmitted concerning the permissibility of combining the prayers whilst on a journey. Therefore it is possible he allowed the delay with the intention of combining the prayers of Dhuhr and Asr.

Further more this hadeeth has been transmitted in another chapter in Bukhaari which mentions, ***“Let it become cooler, till the shadows of the hillocks become equal to their sizes”***

So we find by combining the wording of both hadeeth that allowing the shadows to equal the sizes means when the shadow extends from the hill top to the root because the shadow of hillocks can only be seen when they equal the hill top and the principle that one hadeeth explains another is well established. So we find the time for Dhuhr is until one shadow length and after this the time for Asr begins.

The Second Issue

The annulling of Wudhu by Touching the Private

Concerning this the ruling of the Messenger of Allaah (Sallallahu Alayhee Wasallam) is as in the Four Sunans and others from the narration of Basrah bint Safwaan that,

“From the Messenger of Allaah (Sallallahu Alayhee Wasallam) who said whoever touched his private then he should perform wudhu.”
(Sunan Tirmidhee no.83, Nasaa’ee no.448, Abu Dawood no.181, Ibn Maajah no 479)

And this hadeeth is absolutely authentic and there is no speech concerning its chain. In fact Imaam Bukhaari the Imaam of the scholars of hadeeth has introduced it as, ***“It is the most authentic thing in this chapter.”*** (Sunan at-Tirmidhee no.84)

Meaning from the ahadeeth that have been transmitted concerning the topic, this hadeeth is the most authentic (refer to Sunan Tirmidhee) and the Imaam of Jarh Wat-Ta’deel Yahyaa ibn Ma’een, Imaam Ahmad bin Hanbal, Ibn Khuzaimah, Ibn Hibbaan, Daarqutnee, Baihaqee Abu Haamid bin ash-Sharq and Haazimee have all authenticated it. (refer to Nayl al-Awtaar of Shawkaanee 1/215)

Many other ahadeeth have also been transmitted other than this hadeeth but due to fear of increasing (this discussion) we will not mention them and the best speech is that which is precise and this hadeeth alone is sufficient in support of us.

As for the narration of Talq bin Alee the scholars of hadeeth have made speech concerning it and as it happens this narration is also abrogated as the ahadeeth of Basrah and others are considered to be later

ahadeeth because she was around later in Islaam in comparison to Talq refer to Kitaab al-Ei'tibaar of al-Haazimee (pg.150).

For arguments sake If both ahadeeth were reconciled then our position still remains dominant and valid, for example Basrah's hadeeth will be understood as there being no barrier (ie no cloth) and Talqs with some sort of barrier. It is transmitted in Saheeh Ibn Hibbaan via Abu Hurairah (Raadhiallaahu Anhu) that the Messenger of Allaah (Sallallahu Alayhee Wasallam) said,

“Whoever amongst you touches his private with his hand and there is nothing in between (ie the hand and the private like eg a cloth) or a covering then he should perform wudhu.” (Saheeh Ibn Hibbaan no.1118)

This hadeeth was authenticated by Imaam Haakim, Ibn as-Sakan and Ibn Abdul Barr so refer to Tuhfatul Ahwadhee (1/227). So we find touching the private without a barrier nullifies the wudhu and this is what is correct inshallaah. It should also be noted just as this ruling is for the men the exact same also applies for women because they are closest to the men and no evidence has been transmitted that we make something specific for women in this issue.

Furthermore it is transmitted in Musnad Ahmad and Baihaqee from the narration of Abdullaah bin Amr (Radhiiallaahu Anhu) that the Messenger of Allaah (Sallallahu Alayhee Wasallam) said,

“Any woman who touches her private should perform wudhu.” (Musnad Ahmad 2/223, Sunan al-Kubraa of Baihaqee 1/228)

And concerning this hadeeth, the Imaam of the scholars of hadeeth, the doctor of hadeeth in defects the leader Imaam Bukhaari said, ***“it is authentic according to me.”*** (refer to Kitaab al-Ellal of Tirmidhee)

The Third Issue

The Nullification of wudhu by Eating Camel Meat

Concerning this it has been transmitted in Saheeh Muslim,

A man asked the Messenger of Allaah (may peace be upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allaah) said: Perform ablution if you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh...” (Saheeh Muslim no.802)

As for the ahadeeth which mention the nullification of wudhu by eating something cooked on fire then they are outside the realms of this discussion because they mention whether or not wudhu breaks by eating

something cooked on fire when we are discussing if wudhu breaks or not by eating camel meat, irrespective of it being cooked or raw. (refer to Zaad al-Ma'ad).