



Exploring the Diversity of *Asbāb al-Wurūd* Utilities in Jurisprudential Hadiths

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Abstract

Without knowledge of the *asbāb al-wurūd*, individuals can easily misunderstand hadiths. Moreover, the specific hadith under consideration serves as a source of Islamic jurisprudence (jurisprudential hadith or hadith of *fiqh*), thereby potentially leading to errors in legal interpretations. To mitigate such occurrences, this article aims to elucidate the concept of *asbāb al-wurūd* both theoretically and practically in the context of understanding *fiqh*-related hadiths. This research addresses three key questions: a) the definition and principles of *asbāb al-wurūd*; b) the significance of hadith in Islamic jurisprudence; and c) the application of *asbāb al-wurūd* in interpreting *fiqh*-related hadiths. Through a literature review and qualitative descriptive analysis, data is gathered from diverse reliable sources, including journal articles, traditional texts (*turāth*), scholarly works, and credible documents. The findings demonstrate that *asbāb al-wurūd* involves studying the contextual background of hadiths to discern their intended meanings. Furthermore, the application of *asbāb al-wurūd* in *fiqh*-related hadiths encompasses six functions: specifying the general, defining the absolute, elaborating on the universal, clarifying abrogated rulings (*naskh*), providing legal reasoning (*taṣrīh*), and explaining ambiguities (*musykil*).

Keywords: *Asbāb al-Wurūd, Jurisprudential Hadiths, Utility*

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1. INTRODUCTION

Some hadiths cannot be understood merely from the text alone but require a deeper understanding of their context. This is because some of these hadiths have a literal meaning that tends to be inconsistent with what was actually intended by the Prophet Muhammad (peace be upon him). For example, certain cases occurred in the third century

Hijri, where storytellers or hired narrators (*al-murtaziqah*) explained hadiths in a literal manner,¹ often carelessly and without profound knowledge.

The first case occurred with the hadith *من استجمر فليوتر* which was interpreted as a command to perform the *Witr*² prayer after performing *istinja'* (cleansing after relieving oneself). However, the actual meaning of the hadith, based on its context, is not about the *Witr* prayer but about making the number odd. A similar case occurred with the hadith *نهى النبي صلى الله عليه وسلم أن يسقي الرجل ماءه زرع غيره* which was interpreted as a prohibition against watering someone else's field. In fact, the true meaning is a prohibition against marrying a woman who is pregnant until after she has given birth.³ The two examples above strengthen the argument that some hadiths indeed cannot be understood solely by their literal meaning but must also be understood based on the context in which the hadiths were revealed.

One of the impacts of understanding hadiths in a textual manner is that it can lead a person to become radical. The fundamental reason for this statement is that hadiths cannot be separated from the socio-historical and cultural context of the time and place in which they were spoken.⁴ In practice, when someone interprets a hadith based solely on its text, they often become trapped in a narrow and literal understanding, interpreting it rigidly. However, when the hadith is applied in different contexts, it will naturally result in different understandings. Another more famous example is the hadith about the command to fight against people,⁵ which textually clearly shows such a command. However, understanding this hadith requires not only a proficient understanding of the Arabic language but also knowledge of the reasons behind the command.⁶ From this, it can be concluded that understanding hadiths in their context, known in hadith studies as *asbāb al-wurūd*, is vital or crucial, especially for hadiths that have implications on Islamic jurisprudence, such as commands or prohibitions.⁷ Therefore, this research is considered important to project to provide knowledge benefits related to the application of *asbāb al-wurūd* in understanding *ahkam* hadiths (related to jurisprudence).

So far, there are several studies related to this research topic. Firstly, there is a study conducted by Zainul Arifin entitled “Asbab Wurud al-Hadis in Understanding

¹ Muḥammad Abū Zahw, *Al-Ḥadīth Wa Al-Muḥaddithūn* (Riyadh: al-Raisat al-‘Āmma li Idārat al-Buḥūth al-‘Ilmiyah wa al-Iftā’ wa al-Da’wah wa al-Irshād, 2000). 272.

² *Witr* prayer is a non-obligatory Islamic prayer with an odd number of units (*raka’ah*), performed after the Isha prayer and before dawn. It is strongly recommended (*sunnah muakkad*), although not obligatory. The Prophet Muhammad (peace be upon him) consistently performed this prayer both while at home and traveling. Look Ahmad Filyan Ibrahim, *Tuntunan Sholat Lengkap* (Surabaya: Al-Ihsan, 2008), 155.

³ Muhammad Abu Zahw, *The History of Hadith: Historiografi Hadits Nabi Dari Masa Ke Masa* (Depok: Keira Publishing, 2017), 291.

⁴ Havid Yanuardi, “Benarkah Memahami Hadis Secara Tekstual Bisa Jadi Radikal?,” *IBTimes.ID – Rujukan Muslim Modern*, 2021, <https://ibtimes.id/benarkah-memahami-hadis-secara-tekstual-bisa-jadi-radikal/>.

⁵ A M Ismatulloh and Haidir Rahman, “Perintah Memerangi Non Muslim Dalam Hadis,” *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 14, no. 1 (2018): 1–32.

⁶ Nurul Ashfiya Farhanah, “Menangkal Radikalisme Dalam Hadis Tentang Perintah Perang Melalui Reinterpretasi Kontekstual,” *Jurnal Riset Agama* 1, no. 2 (2021): 272–84.

⁷ Muhammad Irfan Helmy, *Pendekatan Sosiologis-Historis Dalam Fiqh Al-Hadits: Kontribusi Asbab Al-Wurud Dalam Pemahaman Hadis Secara Kontekstual* (Kreasi Total Media, 2020).

Ahkam Hadiths”.⁸ According to the researcher, the article is already quite comprehensive in describing the concept of *asbāb al-wurūd*. However, the sample cases used are limited to only one hadith, which is the hadith about *aqiqah*, although the discussion is quite thorough. Therefore, this research offers novelty as an additional attribute through illustrative examples of the implementation of *asbāb al-wurūd* on the studied hadith. Moreover, this study uses the aspect of utility as the basis for its typology of jurisprudential hadiths (*ahkam* hadiths).

Another relevant study is written by Lenni Lestari entitled “Epistemologi Ilmu Asbab Al-Wurud Al-Hadis.”⁹ Through this research, she divides *asbāb al-wurūd* into two types: micro (explicit) and macro (implicit). In this study, this classification is used to determine whether several hadith examples mentioned by the author fall into the micro or macro category. Moreover, the research does not focus on *ahkam* hadiths as its subject but rather on the concept of *asbāb al-wurūd* and its classifications. Munawir Muin, in his research titled “Pemahaman Komprehensif Hadis Melalui Asbab Al-Wurud,”¹⁰ also contributes to the study of *asbāb al-wurūd* by providing explanations that emphasize a comprehensive understanding as opposed to a partial one. Again, the difference with this research lies in the emphasis on hadith examples based on the utility aspects of *asbāb al-wurūd*.

In terms of examples, the research written by Agus Kusman is considered one of the most representative, titled “Ilmu Asbab Al-Wurud Serta Contoh-Contoh Hadisnya.”¹¹ This is because he provides at least seven examples of hadiths from various topics, ranging from the chapter on jurisprudence (*ahkam*) such as marriage to the chapter on ethics. However, he has not classified them based on their utility aspects. Additionally, the focus of the hadith examples is not limited to only *ahkam* hadiths. This point is the novelty of this research, which not only explains the basic concepts of *asbāb al-wurūd* but also provides examples based on the utility aspects defined by scholars.

Based on the above exposition, the researcher needs to determine three focal issues to be addressed in this study. First, the concept of *asbāb al-wurūd* and its principles will be explained. Second, the primary issue the research aims to address is the position of hadith as a basis for Islamic law. Third, it will explore how *asbāb al-wurūd* is implemented to understand *ahkam* hadiths effectively. Numerically, the research questions are outlined as follows: a) What is the concept of *asbāb al-wurūd* and its principles? b) What is the position of hadith as a basis for Islamic law? and c) How can *asbāb al-wurūd* be implemented in understanding *ahkam* hadiths?

The method used in this research is a library method with a descriptive qualitative approach, analyzing the understanding of hadiths based on the utility aspects of *asbāb al-wurūd*. The utility aspects referred to are based on the classification by al-Suyūṭī in his book, *Asbāb Wurūd al-Ḥadīth aw al-Lumā’ fī Asbāb al-Ḥadīth*. The sources for this

⁸ Zainul Arifin, “Asbab Al-Wurud Al-Hadis Dalam Memahami Hadis Ahkam,” *De Jure: Jurnal Hukum Dan Syari’ah* 3, no. 2 (1993): 185–96, <https://ejournal.uin-malang.ac.id/index.php/syariah/article/view/2150>.

⁹ Lenni Lestari, “Epistemologi Ilmu Asbab Al-Wurud Al-Hadis,” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 16, no. 2 (2015): 265–85, <https://ejournal.uin-suka.ac.id/ushuluddin/alquran/article/view/1602-07>.

¹⁰ Munawir Muin, “Pemahaman Komprehensif Hadis Melalui Asbab Al-Wurud,” *Addin* 7, no. 2 (2013): 291–306.

¹¹ Agus Kusman, “Ilmu Asbab Al-Wurud Serta Contoh-Contoh Hadisnya,” 1996, https://www.academia.edu/35895162/ILMU_ASABAB_AL_WURUD_SERTA_CONTOH_CONTOH_HADISNYA.

research include classical texts that serve as references for hadith and books explaining the theory and principles of *asbāb al-wurūd*. Additionally, this study also refers to recent literature such as journal articles and scholarly books.

2. DISCUSSION

The results and discussion in this study refer to the research questions outlined in the introduction. The focus of this research is to address three research questions, namely the concept of *asbāb al-wurūd*, an explanation of ahkam hadiths, and the application of understanding several ahkam hadiths based on the six utilities of *asbāb al-wurūd*. The following are the results and discussions of this study, presented together under each major heading.

2.1 *The Concept of Asbāb al-Wurūd and its Principles*

Etymologically, *asbāb al-wurūd* is a phrase derived from Arabic, consisting of two words: *asbāb* and *wurūd*. The word *asbāb* is the plural form of *sabab*, which means rope,¹² or anything that serves as a means to achieve something else.¹³ Meanwhile, *al-wurūd* linguistically means to come or arrive.¹⁴ According to al-Suyūṭī, *asbāb al-wurūd* is a method or way used to understand the intention behind a hadith, whether it is general or specific, broad or detailed, absolute or restricted.¹⁵ From this, it can be concluded that *asbāb al-wurūd* linguistically means the reasons or causes for something to occur.

Terminologically, as stated by Nūr al-Dīn 'Itr in *Manhaj al-Naqd fī 'Ulūm al-Ḥadīth*, the definition of *asbāb al-wurūd* is the circumstances or events that occurred at the time the hadith emerged (was conveyed by the Prophet Muhammad, peace be upon him,).¹⁶ Essentially, *asbāb al-wurūd* refers to the background or reasons behind why the hadith was spoken or acted upon by the Prophet Muhammad, peace be upon him.

In terms of its form, *asbāb al-wurūd* is divided into three categories: the Qur'an, hadith or information from the Prophet, and matters specifically related to the companions of the Prophet. Regarding the Qur'an, one example is the verse about interpreting the word "zalim" (wrongdoer). As for information from the Prophet himself, one example is about the angels on earth who can speak about the goodness or badness of a person. The last category includes specific instances related to the companions of the Prophet, such as the case of Syuraid bin Suwaid al-Tsaqafi regarding his vow to pray in Masjid al-Aqsa.¹⁷

Regarding its sources, *asbāb al-wurūd* is divided into two types: micro and macro. Micro *asbāb al-wurūd* is closely related to the three forms of *asbāb al-wurūd* mentioned in the previous paragraph, while macro *asbāb al-wurūd* is related to the results of *ijtihād*

¹² Jalāl al-Dīn 'Abd al-Rahmān bin Abī Bakr al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma' Fī Asbāb Al-Ḥadīth* (Beirut: Dar al-Kutub al-'Ilmiyah, 1984), 10.

¹³ Muhammad Ibn Mukarram Ibn Mandzur al-Afriqi Al-Misri, *Lisan Al-'Arab Jilid I* (Beirut: Dar Sadir, n.d.), 455.

¹⁴ Muhammad Ibn Mukarram Ibn Mandzur al-Afriqi Al-Misri, *Lisan Al-'Arab Jilid III* (Beirut: Dar Sadir, n.d.), 456.

¹⁵ al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma' Fī Asbāb Al-Ḥadīth*, 11.

¹⁶ Nūr al-Dīn 'Itr, *Manhaj Al-Naqd Fī 'Ulūm Al-Ḥadīth* (Damaskus: Dār al-Fikr, 1999), 334.

¹⁷ Agus Kusman, "Ilmu Asbab Al-Wurud Serta Contoh-Contoh Hadisnya," 1996, 6, https://www.academia.edu/35895162/ILMU_ASBAB_AL_WURUD_SERTA_CONTOH_CONTOH_HADISNYA.

using socio-historical, anthropological, geographical conditions, or events that surrounded the emergence of the hadith.¹⁸

Asbāb al-wurūd itself has two principles as approaches or tools for analyzing the meaning of hadith. The first principle is *al-‘ibrah bi ‘umum al-lafdz*, which is used when the meaning of the hadith is relevant to the developments of the times. The second principle is *al-‘ibrah bi khusus al-sabab*, which is used when the meaning of the hadith is not generally applicable or is not relevant to the times.¹⁹ An example of *asbāb al-wurūd* for the first principle is the hadith about Jibril asking about Islam, Iman and Ihsan. An example of the second principle is the hadith about women not being deemed suitable as leaders, which could even be considered dangerous.

The importance of *asbāb al-wurūd* is explained by hadith scholars by outlining its utility (*al-fā'idah*) in understanding hadith. According to al-Suyūṭī, there are at least six categories of *asbāb al-wurūd* based on their utility: a) *Takhṣīṣ al-‘ām* (specifying the general), b) *Taqyīd al-muṭlaq* (restricting the absolute), c) *Tafsīl al-mujmal* (detailing the ambiguous), d) *Tahdīd amr al-naskh wa bayān al-nāsikh wa al-mansūkh* (clarifying the abrogation and distinguishing the abrogating from the abrogated), e) *Bayān ‘illah al-hukm* (explaining the rationale behind the ruling), and f) *Tawdīh al-musykil* (clarifying the problematic).²⁰ Through these six utilities, *asbāb al-wurūd* can contribute to a better understanding of hadith, either by producing accurate legal rulings or by providing precise comprehension.

The six utilities of *asbāb al-wurūd* in understanding hadith have their respective definitions. The first utility, *takhṣīṣ al-‘ām*, shows that *asbāb al-wurūd* is useful for specifying things that are general in nature. The second utility, *taqyīd al-muṭlaq*, serves as a restriction for things that are absolute. *Tafsīl al-mujmal*, the third utility, plays a role in detailing things that are global or generally considered less applicable. As for *tahdīd amr al-naskh wa bayān al-nāsikh wa al-mansūkh*, it indicates that *asbāb al-wurūd* functions as a clarifier for distinguishing between abrogated rulings and those that abrogate. This is important to distinguish which laws are still valid and which are not. The fifth utility, *bayān ‘illah al-hukm*, serves to explain the reasons for the validity of a law mentioned by the Prophet Muhammad. On the other hand, *tawdīh al-musykil* means that *asbāb al-wurūd* can be used to explain things that are still puzzling or difficult to reason or understand.

2.2 *Hadith as the Foundation of Islamic Law (Jurisprudential Hadiths)*

Hadith has several central functions in safeguarding Islamic teachings. One of the vital functions of hadith is to explain what is unclear in the Qur'an, whether it restricts, specifies, or elaborates. Additionally, hadith also serves as an independent source of legislation (*bayān al-tasyrī'*), which is not explicitly mentioned in the Qur'an.²¹ Both functions of explaining the law and making laws can be understood as hadiths of jurisprudence (*ahkam*), which form the basis of Islamic law.²²

¹⁸ Lestari, "Epistemologi Ilmu Asbab Al-Wurud Al-Hadis."

¹⁹ Kusman, "Ilmu Asbab Al-Wurud Serta Contoh-Contoh Hadisnya."

²⁰ al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma' Fī Asbāb Al-Ḥadīth*, 10.

²¹ M. Jayadi, "Kedudukan dan Fungsi Hadis Dalam Islam," *Jurnal Adabiyah* XI, no. 2 (2011): 242–55, 245.

²² Fuad Thohari, *Hadis Ahkam: Kajian Hadis-Hadis Hukum Pidana (Hudud, Qisas, Ta'zir)* (Yogyakarta: Deepublish Publisher, 2018).

Hadiths of jurisprudence is a term consisting of two words, hadith and *ahkam*. Hadith encompasses everything originating from the Prophet Muhammad, including his sayings, actions, decisions, and characteristics, while *ahkam* is the plural form of the word law (*al-hukm*). According to scholars of *usul al-fiqh*, law is the command of Allah Swt related to the actions of the *mukallaf*,²³ whether it be in the form of obligations (commands or prohibitions), recommendations, or permissions between doing and leaving.²⁴ From these two words, hadiths of jurisprudence, as a distinct phrase, is defined as a collection of hadiths related to Islamic law, as mentioned by Mardani, such as laws regarding purification, prayer, marriage, and trade.²⁵ In essence, the understanding of hadiths of jurisprudence or hadiths of jurisprudence are a collection of hadiths that discuss or form the basis of Islamic legislation.

The discussion of hadiths of jurisprudence has been extensively compiled by scholars into various books. One of the most famous among them is the book "*Bulūgh al-Marām*," which has been explained by al-Ṣan'āni under the title "*Subul al-Salām*."²⁶ Books like these compile hadiths related to Islamic law based on the chapters of jurisprudence. Some examples include hadiths on the purity of sea water in the chapter on purification, hadiths on the command of prayer in the chapter on prayer, hadiths on the procedure of Hajj in the chapter on *Hajj*, and hadiths on the criteria for sacrificial animals. All of these hadiths play a crucial role as the foundation for scholars in deriving legal rulings (*istinbāt*), thus producing fiqh legal rulings that can be applied in everyday life.

2.3 Implementation of Hadiths through the Study of *Asbāb al-Wurūd*

To properly understand hadiths of jurisprudence (*ahkam*), a deep understanding of the *asbāb al-wurūd* (occasions of revelation) of these hadiths is required. Therefore, this section explains several hadiths that can be understood through the aspects of *asbāb al-wurūd*, whether from the Qur'an, direct information from the Prophet Muhammad (peace be upon him), or the accounts of listeners regarding specific incidents involving the companions.²⁷ The examples of hadiths mentioned in this section are categorized based on the six uses of *asbāb al-wurūd* in providing a better understanding of the hadiths.

2.3.1. Example of *Takhsīṣ al-Ām*

One of the functions or benefits of *asbāb al-wurūd* in understanding hadiths of jurisprudence (*ahkam*) is to specify the general intent of the Prophet (*Takhsīṣ al-Ām*). An example of this function is found in the hadith that explains the reward for a person who prays while sitting is half the reward of a person who prays while standing. Below is the text of the hadith in question:

²³ The term "mukallaf" (مكلف) refers to a person who is accountable under Islamic law. To be considered mukallaf, an individual must be a Muslim, have reached puberty, and possess a sound mind. This designation imposes religious duties and responsibilities on the person. Look A.W. Munawwir, *Kamus Al-Munawwir*, lux (Yogyakarta: PP. al-Munawwir, 1984); Abdur Rakib, "Mukallaf Sebagai Subjek Hukum Dalam Fiqih Jinayah," *HAKAM: Jurnal Kajian Hukum Islam Dan Hukum Ekonomi Islam* 5, no. 2 (2021).

²⁴ Muhammad Ihsan, *Ayat Dan Hadits Ahkam* (Yogyakarta: Ichsani Media, 2021), 2.

²⁵ Mardani, *Hadits Ahkam* (Bandung: Raja Grafindo Persada, 2012), 3.

²⁶ Muhammad ibn Isma'il al-Amir al-Yamani Al-Shan'ani, *Subul Al-Salam Syarh Bulug Al-Maram Min Jam' Adillah Al-Ahkam Juz 1*, ed. Muhammad Abd al-Qodir Atha', 4th ed. (Beirut - Lebanon: Dar Al-Kotob Al-Ilmiyah, 2012), 21.

²⁷ Helmy, *Pendekatan Sosiologis-Historis Dalam Fiqh Al-Hadits: Kontribusi Asbab Al-Wurud Dalam Pemahaman Hadis Secara Kontekstual*.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ، عَنْ السَّائِبِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: [صَلَاةُ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ].²⁸

Means:

“Abd al-Rahman ibn Mahdī reported to us, Sufyān narrated to us, Ibrāhīm, meaning Ibn Muhājir, narrated to us from Mujāhid, from Qāid al-Sāib, and al-Sāib, who said that the Prophet (peace be upon him) said: “The prayer of the one who sits is half of (the reward of) the prayer of the one who stands.”

At first glance, the hadith above explains that a person who prays while sitting receives a reward worth half of the reward of a person who prays while standing, and this applies generally. However, upon further investigation of the context behind the hadith, it turns out that this hadith is not meant to be taken in a general sense as its apparent text suggests. This hadith was actually directed at the people of Madinah who, at that time, were praying while sitting. The Prophet’s statement, in the form of this hadith, was given right after he observed this phenomenon and asked `Abdullah ibn `Umar why they were doing so. Ibn `Umar replied that they were praying while sitting because they were afflicted by a fever epidemic. After this statement was made, the companions who were still able to stand chose to pray standing rather than sitting.²⁹

According to al-Suyūṭī, this hadith indicates that performing prayer while sitting is worth half the reward of praying while standing only in specific cases, such as the presence of an illness or other legitimate reasons (*udhur shar’i*).³⁰ In fact, the Prophet Muhammad himself, as narrated by Jābir ibn Samurah, did not pass away until he prayed while sitting (due to illness).³¹ From this, it can be concluded that this hadith has legal implications, namely that (voluntary) prayer while sitting is permissible with the consequence of receiving half the reward of standing prayer, unless there is a legitimate reason that makes it difficult for the person to pray standing. Therefore, this hadith does not apply to prayer in general but only to voluntary prayers when viewed from the aspect of *asbāb al-wurūd*, specifically as the function of *takhṣiṣ al-`ām*.

2.3.2. Example of *Taqyīd al-Muṭlaq*

The law of purification (*al-ṭahārah*) in Islam is a fundamental requirement before one can perform essential acts of worship such as prayer (*ṣalāh*) and pilgrimage (*ḥajj*). One of the hadiths used by scholars as a basis for determining the rules of purification related to water is as follows:

²⁸ Ahmad ibn Hanbal, *Musnad Ahmad Ibn Hanbal*, 1st ed. (Beirut: Dar Ihya’ al-Turats al-‘Arabiyy, n.d.), no. 15197, 3723.

²⁹ Abu al-Qasim Sulaiman ibn Ahmad al-Lakhmiy Al-Thabrani, *Musnad Al-Syamīyyīn Juz I* (Beirut: Muassasatur Risālah, 1984), 370, chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://ia802801.us.archive.org/31/items/alfirdwsiy2018_gmail_3748/3748 - مسند الشاميين - الحافظ ابي القاسم سليمان الطبراني كتاب اقرا اونلاين .pdf.

³⁰ al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma’ Fī Asbāb Al-Ḥadīth*, 11.

³¹ Imām Ḥāfiẓ Abī al-Ḥusayn Muslim bin al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, Juz II (Beirut: Dār Ihya’ al-Turath al-Arabī, 2001), 109.

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ].³²

Means:

From Ibn `Abbās who said that the Messenger of Allah (PBUH) said: “Water does not become impure.”

The hadith reported by Aḥmad, as cited by al-Ṣan`āni in his book *Subul al-Salām Syarḥ Bulūg al-Marām min Jam` Adillah al-Aḥkām*, serves as a foundational hadith regarding the laws pertaining to water (*al-miyāh*).³³ As a basis for legal rulings, this hadith must be understood through the lens of its *asbāb al-wurūd*, especially given that the textual wording is very brief, potentially leading to broad interpretations.

According to al-Ṣuyūṭī, the *asbāb al-wurūd* of this hadith is that Abū Sa`īd al-Khudrī observed the Prophet Muhammad, peace be upon him, performing ablution at the Well of Budha`ah. Al-Khudrī asked whether the Prophet was performing ablution from the well, despite it containing undesirable items like carrion. The Prophet then responded that water cannot be rendered impure by anything.³⁴

This hadith states that water cannot be judged as impure. However, when understood through its *asbāb al-wurūd*, the hadith applies specifically to contexts where the amount of water is substantial, as in the case of the well used by the Prophet for ablution. Moreover, other narrations clarify that water will not become impure if its quantity exceeds two *qullah*.³⁵ Therefore, when comprehended through its *asbāb al-wurūd* which involves another hadith narration (information from the Prophet himself) this hadith has a clear legal implication. Additionally, in the context of this hadith, *asbāb al-wurūd* serves to restrict what might otherwise be considered absolute (*taqyīd al-muṭlaq*).

2.3.3. Example of *Tafṣīl al-Mujmal*

In Islam, prayer (*ṣalāh*) is a command from the Prophet Muhammad, peace be upon him, that must be performed by all Muslims without exception. Given that prayer is the cornerstone of Islam, the sources regarding it must be clear, valid and correctly understood.³⁶ One example of a hadith about prayer can be understood through its *asbāb al-wurūd*. The hadith in question is:

حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ، وَقَالَ فِيهِ أَيْضًا: [صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي].³⁷

³² Ahmad ibn Hanbal, *Musnad Ahmad Ibn Hanbal*, 1st ed. (Beirut: Dar Iḥyā` al-Turats al-`Arabiy, n.d.), 579.

³³ Muhammad ibn Isma`il al-Amir al-Yamani Al-Shan`ani, *Subul Al-Salam Syarḥ Bulug Al-Maram Min Jam` Adillah Al-Aḥkam Juz 1*, ed. Muhammad Abd al-Qodir Atha`, 4th ed. (Beirut - Lebanon: Dar Al-Kotob Al-Ilmiyah, 2012), 15.

³⁴ al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma` Fī Asbāb Al-Ḥadīth*, 76.

³⁵ Ibid, 79.

³⁶ Ahmad Riyadl Mauludi, “Salat Sebagai Basis Pendidikan Agama Islam: Analisis Teori Clifford Geertz,” *Journal of Islamic Education Policy* 4, no. 1 (2020).

³⁷ Abu al-Hasan Ali ibn Umar ibn Ahmad al-Daraquthni, *Sunan Al-Daraquthni*, 1st ed. (Beirut - Lebanon: al-Fikr, 1998).

Means:

Mālik ibn Huwayrith narrated to us, from the Prophet, peace be upon him, and he also said in it: “Pray as you have seen me pray.”

The hadith narrated by al-Dāraquṭnī above explains the command to the companions to follow the prayer demonstrated by the Prophet Muhammad, peace be upon him. When understood through the *asbāb al-wurūd*, this hadith is further elaborated with its background in the narration of al-Bukhārī. Before saying this, Mālik along with other young men of similar age (a group of young men) came and met the Prophet Muhammad to stay with him for twenty days and twenty nights. After feeling that they were missing their families at home, the Prophet, peace be upon him, asked them about the condition of their families. After that, the Prophet Muhammad commanded them to return home and to invite their families to pray as he prayed. He also instructed them to call the *‘adhan* when it was time to pray, and advised that the oldest among them should lead the prayer.³⁸ Another narration of the hadith explains how the Prophet Muhammad, peace be upon him, practiced the prayer from the *takbīrah al-ihrām* to the *salam*.³⁹

From the *asbāb al-wurūd* above, it can be understood that the hadith commanding to pray in the manner demonstrated by the Prophet Muhammad, peace be upon him, shows how this hadith is interpreted as advice to teach prayer to one’s family. The young men mentioned in the previous paragraph who slept with the Prophet for twenty days would have truly witnessed firsthand his daily life, especially regarding the act of prayer. Thus, the Prophet, peace be upon him, instructed them to teach and apply what they had seen. Additionally, in another narration, the Prophet Muhammad’s method of prayer is also detailed, allowing Muslims in later times to demonstrate how he prayed during his lifetime. The legal implication of this hadith is the obligation to perform prayers based on what was demonstrated and visualized by the Prophet Muhammad, which can be traced through other hadiths.

Through the understanding of *asbāb al-wurūd*, the command to pray that emerges from this hadith can be detailed from its globally textual nature. This is referred to as *tafṣīl al-mujmal* as a usage of *asbāb al-wurūd*.

2.3.4. Example of *Tahdīd Amr al-Naskh wa Bayān al-Nāsikh wa al-Mansūkh*⁴⁰

In this section, one of the well-known hadiths in the discussion of naskh is the hadith regarding visiting graves. Here is the wording of the intended hadith.

عَنْ سُلَيْمَانَ بْنِ بَرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ: [قَدْ كُنْتُ هَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَقَدْ أُذِنَ لِمُحَمَّدٍ فِي زِيَارَةِ قَبْرِ أُمِّهِ، فَزُورُوهَا فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ].⁴¹

Means:

From Sulayman ibn Buraydah, and his father said: The Messenger of Allah (peace be upon him) said, “I used to forbid you from visiting graves, but now I permit Muhammad to visit his mother's grave. So, visit graves, for they remind you of the Hereafter.”

³⁸ Abī ‘Abdillāh Muḥammad bin Ismā’īl Al-Bukhārī, *Al-Jāmi’ Al-Ṣaḥīḥ* (Kairo: al-Matba’ah al-Salafiyah, 1983), 182.

³⁹ Ibid, 232.

⁴⁰ Means: Clarification of the Abrogation and Explanation of the Abrogating and Abrogated.

⁴¹ Muhammad ibn Isa al-Tirmidzi, *Jami’ Al-Tirmidzi*, ed. Ahmad Muhammad Syakir, 1st ed. (Beirut: Dar Ihya’ al-Turats al-‘Arabiy, n.d.), no. 970, 399.

The hadith narrated by al-Tirmidhī above explains that the ruling on visiting graves, which was previously prohibited, was later abrogated to become a recommendation. Furthermore, in this hadith, the Prophet Muhammad (peace be upon him) mentioned the benefit of visiting graves as it serves as a reminder of death.⁴²

Moreover, when this hadith is understood through the aspect of its context, it can be concluded that the Prophet (peace be upon him) at that time felt that the faith of the Muslims was strong enough, so permitting the visitation of graves was not considered to disrupt their faith. This is different from when they were in the early Islam, in which they were still engaged in the *jahiliya* period before the arrival of this religion.

2.3.5. Example of *Bayān 'illah al-Hukm*

The discussion on *ahkam* hadiths in the chapter of hikam (*al-jināyah*) is a discussion that needs to be seen from various aspects, one of which is the context of its occurrence (*asbāb al-wurūd*), especially to explain the legal reasons (*bayān 'illah al-hukm*).⁴³ Some of the hadiths discussed include the hadith about no compensation for damages caused by livestock, the hadith about the use of slingshots, and the hadith about the prohibition of lewd acts. Another example is the hadith narrated by al-Bukhārī where he said about the prohibition of collecting two items under two specific conditions, as follows.

أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: قَالَ لِي عَطَاءٌ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: [لَا تَجْمَعُوا بَيْنَ الرُّطْبِ وَالْبُسْرِ وَبَيْنَ الرَّيْبِ وَالتَّمْرِ نَبِيذًا].⁴⁴

Means:

Ibn Jurayj narrated to us, he said, 'Aṭā' said to me, I heard Jābir ibn 'Abdillāh say, the Messenger of Allah (peace be upon him) said, "Do not mix ruthab (ripe dates) with busr (fresh dates that are not yet ripe), and do not mix dried grapes (raisins) with dried dates in *nabidh* (a type of drink made by soaking dates or grapes in water)."

The hadith narrated by Imām Muslim prohibits mixing ripe dates with unripe dates or dried grapes with dried dates in *nabidh* (a type of drink made by soaking dates or grapes in water). When viewed through the context of its occurrence (*asbāb al-wurūd*), it is understood that this hadith arose when the Prophet Muhammad (peace be upon him) was dealing with a person who was being punished for intoxication. The Prophet then instructed to see what the person had consumed that caused intoxication. It turned out that the person had consumed a mixture of dates and grapes in the form of *nabidh*. Subsequently, the Prophet (peace be upon him) prohibited combining these two fruits under specific conditions to prevent the production of an intoxicating drink.⁴⁵

The legal implication of this hadith pertains to the prohibition of *al-khamr* (intoxicants), which can be made through mixing and fermenting grapes and dates.⁴⁶ If understood only through its literal text, the understanding would be quite rigid, focusing only on the specific items mentioned. However, the intent of the Prophet (peace be upon

⁴² Ibid.

⁴³ al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma' Fī Asbāb Al-Ḥadīth*.

⁴⁴ Abu al-Husain Muslim ibn al-Hajjaj al-Qusyairi Al-Naisaburi, *Al-Jami' Al-Sahih*, ed. Muhammad Fuad Abdul Baqī, 1st ed. (Beirut: Dar Ihya' al-Turats al-'Arabiyy, n.d.) no. 3683, 1392.

⁴⁵ al-Suyūṭī, *Asbāb Wurūd Al-Ḥadīth Aw Al-Luma' Fī Asbāb Al-Ḥadīth*, 81.

⁴⁶ Al-Naisaburi, *Al-Jami' Al-Sahih*.

him) was to prohibit something for a strong reason. Therefore, when that reason applies to other items, the prohibition can also be applied to those other items. Through understanding the context of its occurrence (*asbāb al-wurūd*), the legal reasoning (*'illah al-hukm*) behind this prohibition becomes clear, which is its potential to cause intoxication.

2.3.6. Example of *Tawdīh al-Musykil*

One of the hadiths that requires deep understanding related to its context (*asbāb al-wurūd*) to explain an unclear matter (*musykil*) in the chapter of marriage (*al-munākahah*) is the hadith regarding the legitimacy of children born out of wedlock. This hadith is narrated by Imām Muslim in his *Sahīh*, with the wording as follows:

عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: [الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ].⁴⁷

Means:

From `Abdillah, from the Prophet Muhammad (peace be upon him) who said, “The child belongs to the bed (i.e., the legal husband), and for the adulterer is the stone (punishment).”

The above hadith is a statement by the Prophet Muhammad (peace be upon him) in a case of dispute over the status of a child between two companions, Sa`ad ibn Abī Waqās and `Abd ibn Zam`ah. At that time, Sa`ad claimed that the child was his brother’s son due to the resemblance. On the other hand, `Abd ibn Zam`ah denied this, saying that the child was his brother’s son because he was born on his father’s bed. The Prophet Muhammad (peace be upon him) observed the child, who indeed resembled Sa`ad. However, he stated that the child belonged to `Abd ibn Zam`ah and quoted the wording of this hadith.⁴⁸

From the narrated accounts explaining the context (*asbāb al-wurūd*) of this hadith, it is understood that the hadith explains the legal status or ownership of a child. It clarifies that the status of a child is attributed to the legal husband of the woman who gave birth, even if the child resembles someone else (due to adultery). This is because the legal status of a child is determined by valid marriage, not by biological relationships. Therefore, even if a child is biologically related to someone, if that person is not the legal husband of the woman who gave birth, then legally the child is not considered his.⁴⁹

From this explanation, the hadith has legal implications in the jurisprudence of marriage (*bāb al-munākahah*) regarding the legitimacy of children born out of wedlock.⁵⁰ If understood from just the wording or the text of the hadith, there could be a misunderstanding, such as the phrase “the child belongs to the bed.” This underscores the urgency of understanding the hadith to clarify unclear matters (*musykil*) through its context of occurrence (*asbāb al-wurūd*).

⁴⁷ Abu Abdi al-Rahman Ahmad ibn Syuaib ibn Ali bin Sinan ibn Bahr al-Khurasany Al-Nasa’i, *Sunan Al-Nasa’i*, ed. Abdul Fattah, 2nd ed. (Halab: Maktab al-Matbu’at al-Islamiyyah, n.d.), no. 3450, 934.

⁴⁸ al-Suyūṭī, *Asbāb Wurūd Al-Hadīth Aw Al-Luma’ Fī Asbāb Al-Hadīth*, 83.

⁴⁹ Muhammad Miftah Alkausar and Ananda Prayogi, “Fiqh Al-Hadith Review on Children’s Status as a Result of Premarital Intercourse” 12, no. 1 (2023): 77–94, 91, <https://doi.org/10.15408/quhas.v12i1.32465>.

⁵⁰ Al-Nasa’i, *Sunan Al-Nasa’i*.

3. CONCLUSION

Asbāb al-wurūd is an important aspect in understanding hadiths, especially *ahkam* hadiths, which have direct implications on Islamic law. Linguistically, *asbāb al-wurūd* is defined as the reason or cause of occurrence. Terminologically, it refers to the reasons or background behind a hadith being spoken or performed by the Prophet (peace be upon him). The classification of *asbāb al-wurūd* can be seen from various aspects, such as source, utility, or form. *Ahkam* hadiths are hadiths that discuss or form the basis for the formulation of Islamic law (*fiqh*). Scholars have compiled many *ahkam* hadiths separately into a single book. For example, "Bulugh al-Maram" by Ibn Hajar al-Asqalani is a well-known collection of *ahkam* hadiths arranged according to the chapters of *fiqh*. Some examples of *ahkam* hadiths that can be understood through six aspects of the utility of *asbāb al-wurūd* include hadiths about the law of performing voluntary prayers while sitting, hadiths about the absolute permissibility of seawater, hadiths about the command to pray, hadiths about the command to visit graves, hadiths about manipulation in the chapter of transactions (*al-mu'āmalah*), hadiths about the legality of children born out of wedlock in the chapter of marriage (*al-munākahah*), and hadiths about the prohibition of mixing dates and grapes in the chapter of criminal law (*al-jināyat*).

Substantially, the main discussion in this writing is limited to the study of understanding *asbāb al-wurūd* using a legal approach, and does not yet encompass studies and knowledge based on other approaches and disciplines. Therefore, further research into other sciences and knowledge needs to be projected, whether specifically from social, historical, psychological, or other perspectives, so that the horizon of this study can be explored more intensively and comprehensively.

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