



## *Controls of a Sound Understanding of The Prophet's Sunnah and its Applications in contemporary Reality*

Mourad Alioune\*

University Emir Abd Al-kader of  
Islamic sciences constantine,  
(Algeria)

[Mouradalioune2500@gmail.com](mailto:Mouradalioune2500@gmail.com)

Asma Soukkou

University Emir Abd Al-kader of Islamic  
sciences constantine, (Algeria)

[soukkousoukkou@hotmail.com](mailto:soukkousoukkou@hotmail.com)

### Abstract

We aim in this research to clarify the controls of a sound understanding of the prophet's sunnah in contemporary reality, as adherence to them guarantees the safety and strength of inference of the hadith.

Thus, we concluded by defining the meaning of the controls for understanding the Sunnah as those criteria that are invoked in understanding the verbal, actual, and reported Sunnah in a proper understanding, and also to identifying those controls and arranging them into two parts: the controls of good understanding of the sunnah before the inference process begins; such as verifying the authenticity of the Hadith..as well as its controls during the inference; such as referring to the reliable sources for codifying the Hadith and its explanations.

### Article info

Received  
10 January 2024  
Accepted  
11 March 2024

### Keyword:

- ✓ controls of a sound understanding
- ✓ prophet's sunnah
- ✓ before starting reasoning

\* author corresponding

## 1. Introduction

God Almighty has preserved this religion with what He has ordained for it from men who have defended the two revelations in the Qur'an and Sunnah with the knowledge and sincerity that God gave them, and if the Qur'an has been guaranteed by God to preserve it from distortion, then He has subjugated men who served the Sunnah of His Prophet, so they revised the hadiths of His Messenger, may God bless him and grant him peace, in text and chain of transmission, and related sciences appeared among them, such as the science of jarh and ta'dil, the science of men, and hadith terminology.. Then comes the role of the jurisprudence men to look into the integrity of the hadith from opposition and abrogation, and from its violation of the principles and general rules of the Sharia, and other controls that the jurists established for adopting the hadith, and the interest of the jurists in this matter was only because They were keen to benefit from the hadith in its appropriate place; so that the ruling derived from it will then be a ruling derived from the texts of the Sharia and its general rules, but despite all this care and efforts, voices are raised from time to time by semi-students issuing rulings without a correct understanding of the prophet Sunnah; It confuses people with their religion, casts doubt on what they inherited from their righteous predecessors, and sow sedition in the body of tolerant Sharia, so we hear new rulings as if we were facing a new religion built basically on misunderstood hadiths and actions and the reports of the Messenger

of God, peace be upon him, or on what was fabricated or weakened from the Prophetic hadiths.

Accordingly, these papers come to answer the following problem: What are the controls that scholars have established for the correct understanding of the Prophet's hadiths? And What are the applications of this in our contemporary reality?

For this reason, this research aims to reveal the most important controls that establish a correct understanding of the Sunnah of the Final Prophet, peace and blessings be upon him, while representing each control with applications from our contemporary reality.

In order to answer the problem raised and to achieve the desired goals of this research we adopted a descriptive and analytical approach, and after defining the terms control, understanding, and the Sunnah, we proceeded to explain the legal standards and controls, and analyze them in a way that enables understanding the Sunnah and making good deduction from it.

We have arranged the research into three elements: an introduction (in defining terms), controls for a sound understanding of the Prophet's Sunnah before starting the reasoning process and its contemporary applications, then controls for a sound understanding of the Prophet's Sunnah during the reasoning process and its contemporary applications, and a conclusion.

## 2. In defining the terms (control, understanding, and Sunnah)

### 2.1 Definition of the word“ control”

**Linguistically:** The word “control” Taken from the verb “to control”, It is said: to control something, meaning to preserve it in an eloquent manner, and from it it is said: I control the country and other things if you carry out its affairs in a way that does not lack any defect (Al-Fayoumi, Al-Misbah Al-Munir, p. 2/357), and a man who has control over matters, that is he memorizes them a lot. (Al-Zubaidi, p. 19/443), and control is the obligation of a thing and its confinement, and controlling a thing is preserving it with decisiveness, and a man is a controller, meaning he is strong and decisive in his work (Ibn M. , p. 7/343)

**Terminologically:** The word “control” is frequent in the books of jurisprudential rules and Hadith terminology; In the first, it comes in opposition to the jurisprudential rule; Which relates to several chapters of jurisprudence, while the jurisprudential control is what relates to one chapter of jurisprudence (Al-Asmari, 1420 AH - 2000 AD, p. 20). In the second, it comes from the precision which is considered one of the conditions for the authenticity of the hadith, and precision according to the terminology scholars is memorization, and it has two parts: precision in the chest (which is to memorize what he heard by heart, enabling him to recall it whenever he wants), and precision in the book (which is maintaining it with him from the time he heard it and correcting it until he

performs it). (Al-Mashat, 1417 AH - 1996 AD, p. 10).

What we mean by the control( criterion) in our research is the standards and parameters that are relied upon and referred to in a correct understanding of the verbal, actual, and reported Sunnah.

The correspondence between the linguistic meaning of the “ control” and the terminologically one is that they share one meaning, which is preservation, and in our research: preserving the Sunnah from outsiders and from distant interpretation and incomplete understanding of it.

### 2.2 Definition of the word“ understanding”

**Linguistically:** The word “understanding” means jurisprudence (Ibn M. , p. 13/522).

**Technically:** it is the perception of the meaning from a word, and it has been said that it is the quality of the mind in terms of preparing it to seize the demands that come to it (Al-Zubaidi, p. 33/224) (Al-Amidi, 1404 AH, p. 1/22).

### 2.3 Definition of the term”Sunnah”

**Linguistically:** taken from the verb “sanana”, from which the Sunnah is derived, which is the conduct, whether good or bad, and everyone who initiates something that people after him do, is said to be the one who enacted it. The Sunnah and what is taken from it have been mentioned repeatedly in the hadith, and the origin of it is The method and the conduct, and if it is used in the Sharia, what is meant by it is what the Prophet, may God bless him and grant him peace, commanded and forbade and recommended in word or deed which the

Mighty Book did not address (Ibn M. , p. 13/220).

**Technically:** It is everything that was added to the Prophet Muhammed, may God bless him and grant him peace, whether a statement, an action, a report, an ethical or physical description (Itr, 1418 AH - 1997 AD, p. 28), and it was said that it is what was issued by the Prophet, may God bless him and grant him peace, other than the Qur'an, whether a word or an act or a report (Al-Shawkani, 1419 AH - 1999 AD, p. 1/95).

### ***3. controls for a sound understanding of the Prophet's Sunnah before starting the reasoning process and its contemporary applications***

These controls are in fact essentially the work of the hadith scholar, and if the jurist contributes to them, his work in them is an easy task, among the most important of these controls and their applications are the following:

#### ***3.1 Verifying the authenticity of the Prophet's hadith***

Before inferring any hadith, it is necessary to research its chain of transmission and its text, as for its chain of transmission, we mean researching whether its men are most trustworthy and just, so the hadith can be taken from them, or were they among those who lied about the Messenger of God, may God bless him and grant him peace, saying what he did not say? Hadith scholars and jurists have sufficed in this regard; they delved into the chains of transmission of the hadith and set many conditions for this, in order to avoid lying about the Messenger of God

and his religion. The Companions are considered the first to set these conditions, This is Omar asking Abu Musa Al-Ash'ari to bring a witness to attest to the authenticity of what he attributed to the Messenger of God, such as asking for permission three times or inflicting punishment upon him (Al-Bukhari, 1422 AH, p. 9/108), and Ibn Abbas said: "Once, when we heard a man say 'The Messenger of God, may God's prayers and peace be upon him, say' our eyes looked forward to him and we listened to him with our ears, When the people rode through hardship and humiliation, we did not take from the people except what we knew" (Muslim, p. 1/13).

And from them the Tabi'een(followers) took it, Ibn Sirin said: "They were not asking about the chain of transmission, so when the strife occurred, they said, 'Name for us your men', so the sunnis are looked at and their hadiths are taken, and the heretics are looked at, and their hadiths are not taken"(Muslim, p. 1/15). Sunnah scholars have put five conditions for accepting the Prophet's hadiths, which are: continuity of chain of transmission, safety from abnormalities, and from any impeachable defect, and that everyone who narrated it must be fair and precise in memorizing the hadith(Al-Mashat, 1417 AH - 1996 AD, pp. 11-12).

After exploring the hadith's chain of transmission, it is the turn of the text to examine it in terms of its agreement or contradiction with the general rules and established principles of Sharia law, or its opposition to other hadiths or to the apparent meaning of the Qur'an..

This is what the hadith scholars did not ignore either, and from it the attempt of some to deny some hadiths and the attempt to challenge them under the pretext of Challenging its chain of transmission or its text is a matter that is contrary to historical facts, and Al-Ghazali responded to this claim, saying: "The tendency to deny is neither fair nor rational, i have followed a group of deniers of the Sunnah, but I have not seen in most of them anything worthy of scholarly respect, they said that the predecessors paid attention to the chain of transmission and restricted their activity in Its men weighed, and did not pay attention to the text or spend the mentioned effort in examining it, and this is a mistake, as the interest in the chain of transmission was not intended for its own sake, but rather it was intended to judge the text itself, then the authenticity of the hadith does not come only from the fairness of its narrators, but it also comes from its consistency with what has been proven with certainty of the other truths of religion, any abnormality in it or any fatal defect takes it out of the scope of the authentic hadith, provided that accusing a hadith of invalidity despite the existence of an authentic chain of transmission for it should not be based on whims, but rather it should be subject to respectable technical rules, This is what the early imams adhered to" (Hamedi, p. 261), and for example, saying: "Some of them mentioned the hadith, «The black seed is a cure for every disease except al-sa'm(death)» (Al-Bukhari, 1422 AH, p. 7/124), and he said: The reality belies it, even if Al-Bukhari authenticated it, and it

appears that he understood «every disease» All the ailments that people are afflicted with, and this is a false understanding, if that were what the Messenger of God, may God bless him and grant him peace meant, there would not have been meaning for the many other hadiths that describe other medicines for various ailments, the reality is that «every disease» only means some cold diseases, as the words of God Almighty in describing the wind that was sent on 'Aad:﴿ It destroys everything by the command of its Lord﴾, so (everything) is only what the dwellings of the oppressive tribe were populated with" (Hamedi, pp. 261-262).

### ***3.2 Do not turn away from the authentic hadith to the weak***

It is also established among the scholars of hadith and jurisprudence that inference from the hadith on an issue can only be based on what is authentic in it's chain of transmission or" hassen", accordingly, the transmission of weak hadiths cannot occur unless it is strengthened by the multiplicity of its ways, and this is what the majority of hadith imams hold, except for what Al-Zarkashi reported on the authority of Ibn Hazm, who deviated and said: "Even if the ways of a weak hadith reached a thousand, it would not be strong" (Al-Zarkashi, 1419 AH - 1998 AD, p. 1/322), and this is if the weakness is in terms of weak preservation, confusion, or fraud, then there is truthfulness and religiosity, then it is corrected by the multiplicity of ways, but if it is due to abnormality, accusation of lying, or an obscene error, then it is not

forced by multiple ways (Al-Dahlawi, 1406 AH - 1986 AD, p. 84). Accordingly, a weak hadith that is not strengthened by all the ways can only be used as evidence regarding the virtues of deeds and not others (Al-Dahlawi, 1406 AH - 1986 AD, p. 83); Because if it is correct in the matter itself, then he has given his right to act on it, and acting on it does not result in any harm due to its permissibility or prohibition or loss of the right of others (Itr, 1418 AH - 1997 AD, p. 293). Acting on the weak hadith has three conditions: The first is agreed upon, which is that the weakness should not be severe, so that the individual liars those accused of lying and those who make an obscene mistake, the second is that it falls under a general principle, so what is invented is removed so that it has no basis at all, the third is that one does not believe that it is proven when acting on it; so that what he did not say would be attributed to the Prophet, may God bless him and grant him peace (Itr, 1418 AH - 1997 AD, p. 293).

Accordingly, if it becomes clear that a weak hadith can only be used regarding the virtues of deeds after its weakness has been demonstrated, then the permissible, forbidden, and beliefs cannot be deduced from it, rather, what is relied upon is the authentic hadiths, and the entire responsibility lies with the jurist who emerges to explain the rulings of Sharia with the mandate of God, and here it becomes clear that there is no place for using weak hadiths as evidence for those who seek to understand the Sunnah based on what God and His Messenger want, since prioritizing the weak over the authentic inevitably leads to confusion and

misunderstanding, an example of this is that some people present a weak hadith cursing women who visit graves and leave out the authentic hadiths that permit women to visit them, this is also the case in fatwa by prohibiting woman from seeing men while lowering her gaze, despite the existence of authentic hadiths that allow her to see if she lowers her gaze, in fact, narrations were mentioned to state that a woman's face is a nakedness and that uncovering it is a crime, although there is no authentic Sunnah or existing jurisprudence behind this claim (Hamed, p. 265). Likewise, there are authentic hadiths about making dowries easy and that it is one of the causes of charity, such as «The best dowry is the easiest one» (Al-Bayhaqi, 1424 AH-2003 AD, p. 7/379), and it was authenticated by Al-Albani (Al-Albani, p. 1/621), however, some presented the story of the woman who argued with Ibn Al-Khattab about increasing the dowries, as she defeated it, citing the Almighty's saying: {And to one of them you gave a quintal} [An-Nisa: 20], even though it is a narration that did not come from an authentic chain of narration, Rather, there are interruptions and weakness in its men, in addition to the fact that the subject of the verse and its meaning do not come together in one meaning (Hamed, p. 265).

### **3.3 Understanding the Sunnah of the Prophet in light of the Holy Qur'an**

It is necessary to understand the Sunnah correctly away from distortion, plagiarism and misinterpretation, to understand it in the light of the Qur'an and within the circle of its divine guidance, which is certain of its truthfulness when it

is told and its justice if it is judged; as it is the first source of legislation and the original constitution to which all laws in Islam refer, and the function of the Sunnah with the Qur'an is to explain, clarify, and detail what is stated in it, and therefore it comes in second place; according to the Almighty's saying: ﴿And We have sent down to you the Remembrance so that you may make clear to the people what has been sent down to them﴾ [An-Nahl: 44], and it is not for the statement to contradict what is explained, nor for the branch to contradict the origin, for the prophetic statement always revolves in the orbit of the Mighty Book and does not exceed it (Al-Qaradawi, 1410 AH - 1990 AD, p. 93), and therefore acting according to the Sunnah is acting according to the Qur'an, as the scholars established the following rules:

-There is no contradiction between the Qur'an and the Sunnah, as there is no authentic and established Sunnah that contradicts the clear rulings and clear evidence of the Qur'an (Al-Qaradawi, 1410 AH - 1990 AD, p. 93), so if the hadith contradicts the apparent meaning of the Qur'an in text and meaning, the hadith is invalid and must be abandoned; Because the suspected is not able to oppose the definite text, and because the hadith may be negative in the text even if the chain of transmission is authentic, an example of it: what Muslim reported in his Sahih from the hadith of Abu Hurairah, who said: «The Messenger of God, may God bless him and grant him peace, took me by the hand and said: God Almighty created The soil on Saturday, And He created the mountains on Sunday, and He

created the trees on Monday, and He created the hateful thing on Tuesday, and He created light on Wednesday, and He spread the animals therein on Thursday, and He created Adam, peace be upon him, after the afternoon of Friday, at the end of creation, in the last hour of Friday between afternoon and The night» (Muslim, p. 4/2149). Although the hadith is in Sahih Muslim, the memorizers have overlooked it; Because it contradicts what was stated in the Qur'an that God created the heavens and the earth and what is between them in six days not seven, they said: It is from the narration of Abu Hurairah on the authority of Ka'b al-Ahbar and it cannot be from the words of the Messenger; Because his saying does not contradict the Qur'an, but rather it is an explanation of it and an interpretation of its verses (Al-Ghazali, 1407 AH - 1987 AD, p. 283).

- Do not reject the Sunnah by simply relying on the Qur'an as the Qur'anists call for, who claimed that every new issue must be presented to the Qur'an, so, whatever is found in it we take it, and what is not found in it we turn away from it, and this is from them only to hinder the adoption of the Sunnah, and the truth is that a sound understanding can not be achieved without researching the Sunnah, as it contains many explanations and details for many questions and issues.

Accordingly, it is necessary to know the function of the Sunnah with the Qur'an, as it may confirm what is stated in it, such as the command to honor one's parents in the Almighty's saying: ﴿And to be good to parents﴾ [Al-Isra: 23], and in the hadith: «Despite his nose... It was

said: Who, O Messenger of God? he said: Whoever realizes his parents when he grows up, one or both of them, and then does not enter Paradise» (Muslim, p. 4/1978). The Sunnah may be clear and explain what is summarized in the Qur'an, as happened with how to pray and pay zakat... What was found in the Qur'an was only the command that it is obligatory, so it came in the hadith: «Pray, and when the time for prayer comes let one of you call for prayer, and let the eldest of you lead in prayer», and he said: «as for the charity sheep in their flock if they are forty to twenty and one hundred sheep» (Al-Bukhari, 1422 AH, p. 1/128)... The Sunnah may also come in restricting what was released in the Qur'an, or specific to what was mentioned in general, such as the restriction of the hadith «one-third and one-third a lot of gum» (Al-Bukhari, 1422 AH, p. 4/3) due to the absolute meaning of the Almighty's saying: «After a will he recommends» [An-Nisa: 11], and the specification of the hadith: «a muslim is not obligated to pay zakat on his servant or on his horse» (Al-Bukhari, 1422 AH, p. 2/121) for the general meaning of «And give zakat» (Al-Baqarah: 43). The Sunnah may also bring independent rulings that are not found in the Qur'an, such as prohibiting a woman from marrying her paternal aunt or maternal aunt...

Accordingly, we note that it is not possible to approach or understand the Qur'an without the Sunnah, or the Sunnah without understanding the Qur'an, as each one of them is complementary to the other; therefore, prioritizing the Qur'an over the Sunnah in terms of reasoning is

not a matter subject to desire and whims, but rather it is a matter imposed by circumstances and logical reasons and nothing more, and no group neglected these main rules without falling into several mistakes, including: adopting the hadith: «Consult them and differ them» (Al-Harawi, p. 113) - and he said in it: «It is not proven according to this principle» - regarding women it is false and lied; Because it is in contradiction to the Almighty's saying regarding parents with their infant: «And if they want to separate by their mutual consent and consultation, there is no blame on them» [Al-Baqarah: 233] (Al-Qaradawi, 1410 AH - 1990 AD, p. 94), and also the hadith of the cranes that includes praise of idols: «Those are the lofty cranes And their intercession is hoped for» (Al-Tabarani, 1404 AH - 1983 AD, p. 7/248) (in which he said: «The story of the cranes is false as a group of imams and scholars of hadith have stated»).

### **3.4 The importance of knowing the Arabic language in understanding the Sunnah**

The importance of this control (criterion) appears in the fact that the two revelations, the Qur'an and the Sunnah, were revealed in the language of the Arabs, and to understand what was stated in them, one must be familiar with the language of the Arabs and be familiar with their methods in it, without requiring that they reach the rank of Sibawayh, Al-Akhfash, and other Arabic scholars in it, and based on this principle, it is not permissible to carry the words of the Prophet On the meaning that comes from the word in the dialect common among

people today, rather, what is necessary is to refer to the language dictionaries and Arab collections that explain the intended meaning, this is not enough, but it is necessary to know and understand the custom and the habit of the people of that time in using words (Wadi, p. 397), and Al-Shafi'i alerted to this importance, saying: "God only addressed the Arabs in His Book with their tongue, according to what they knew of its meanings, and among what you knew of its meanings was: the breadth of its tongue, and His nature was to address something from Him in a general and apparent manner by which He meant the apparent generality and the beginning of this dispensed with the end of it, and the general and apparent meaning of it what is meant by it is the general and he includes the specific and this is inferred by some of what is addressed in it, and by the general and apparent he means the specific, and by apparent it is known in its context that what is meant by it is not apparent, so all of this is present in his knowledge at the beginning of the speech, its middle, or its end" (Al-Shafi'i, 1358 AH - 1940 AD, p. 52).

Accordingly, it is necessary to know the language of the Arabs and understand their techniques in it so that there is no confusion in what is deduced from the rulings, and if this is neglected confusion will occur and the deduced rulings will have no support for it in the the Arabic language to support it, an example of this is what Abu Ayyub narrated on the authority of the Messenger of God, may God bless him and grant him peace: «If you go to the toilet, so do not

face the Qiblah, and do not turn away from it when urinating or defecating, but rather go towards the east or the west, Abu Ayyub said: so we came to the sham(levant) when we found toilets that were built before the Qiblah, so we turn away from them and ask God for forgiveness» (Muslim, p. 1/224), Al-Shafi'i said: "Then Abu Ayyub heard what was narrated about the Prophet, May the peace and blessings of God be upon him in general, and he said it according to the doctrine in the desert and in homes, and he did not differentiate in the doctrine between houses in which people have facilities in that they place them in some cases facing the Qiblah or turning away from it, and in which the one who is going for his need is hidden, so he said the hadith in general as he heard it in general" (Al-Shafi'i, 1358 AH - 1940 AD, pp. 294- 295), and he said: "and in this is an explanation that everyone who heard something from the Messenger, of God, may God bless him and grant him peace, accepted it on his authority and said it, even if it was not known where it differed he did not differentiate between what was not known except with evidence from the Messenger of God on the difference between it" (Al-Shafi'i, 1358 AH - 1940 AD, p. 296).

### **3.5 Knowing the abrogator from the abrogated in the Prophetic hadiths**

Abrogation is the lifting of a sharia ruling with lax sharia evidence (Al-Subki, 1404 AH, p. 2/226) (Al-Merdawi, 1421 AH - 2000 AD, p. 6/2974), and it is known by four things: by the legislator stipulating it, or by a companion stipulating, or by knowing time of the occurrence of abrogation, or by consensus;

the first is like his saying, may God's prayers and peace be upon him: «I have forbidden you from visiting graves, so visit them, and I have forbidden you from eating meat from sacrifices for more than three days, so keep whatever you want» (Muslim, p. 3/1563). The second is like Jabir's saying: «the last of the two commands of the Messenger of God, may God bless him and grant him peace, was to abandon ablution from anything that had been touched by fire» (Al-Nasa'i, 1406 AH - 1986 AD, p. 1/108), an authentic hadith (Ibn a.-M. , p. 2/412), and the fundamentalists differed regarding making the saying of the companion abrogator, and what is correct from them, such as Al-Amidi and Ibn Al-Hajib, is that it is not enough to say "this is abrogated"; Because of the possibility that he said it based on his own deligence( ijtiha), rather it is necessary to state clearly by saying: This is later than this, and "It has been narrated in Al-Mahsool on the authority of Al-Karkhi that it is sufficient, and this is supported by what Al-Bayhaqi narrated in Al-Madkhal with his chain of transmission to Al-Shafi'i and his phrase: The abrogator and abrogated cannot be inferred except...or According to those who heard the hadith" (Al-Anbasi, 1418 AH - 1998 AD, p. 2/262). What Al-Shafi'i and the hadith scholars said is clearer and more famous, since abrogation cannot be achieved through ijtiha, and the Companions are too pious for any of them to rule according to a legal ruling by abrogating it without knowing the delay of the abrogator. The third: like the hadith of Shaddad ben Aws: «The cupper and the one being cupped broke his fast» (Al-

Tirmithi, 1998 AD, p. 2/136) an authentic hadith (Ibn a.-M. , p. 5/671), narrated by Al-Tirmidhi and others, Al-Nwawi narrated the answer of Al-Shafi'i and other companions to this hadith that "it was abrogated by the hadith of Ibn Abbas ...« that the prophet, may God bless him and grant him peace, was cupped while in ihram and fasting» (Al-Tirmithi, 1998 AD, p. 2/138) - and he said about it: Hassen Sahih-, Al-Shafi'i said : and Ibn Abbas only accompanied the prophet, may God bless him and grant him peace, in ihram during the Farewell Pilgrimage in the year ten of the Hijra, and he did not accompany him in ihram before that, the conquest was undoubtedly in the year eight, so the hadith of Ibn Abbas is after the hadith of Shaddad by two years and more...so the hadith of Ibn Abbas is abrogator" (Nawawi, pp. 6/351-352). And the fourth: like the hadith of Muawiyah: «Whoever drinks wine flog him, he said it three onces, but if they drink the fourth once kill them» (Al-Tabarani, 1404 AH - 1983 AD, p. 19/334), and I did not find the degree of this athar- Muawiyah saying- (Al-Anbasi, 1418 AH - 1998 AD, pp. 2/462-463), Al-Nawawi said: "It is an abrogated hadith and the consensus indicated its abrogation"(Al-Nawawi, 1392 AH, p. 5/218), so Al-Nawawi affirmed Al-Tirmidhi that the consensus abrogated it, and this is what Al-Anbasi did not agree with; he objected to this with two objections: the first is that abrogation was proven by the text of the sharia not by consensus, and the second is that how can consensus be claimed when disagreement exists, and therefore it appears that proving abrogation by consensus is

disputed (Al-Anbasi, 1418 AH - 1998 AD, pp. 2/463-464).

The importance of knowing the abrogation appears in the fact that acting on a hadith without knowing whether it is abrogated or not abrogated leads to doing what is not mandated by Sharia; Because the Muslim is not obligated to act on the abrogated hadiths, as abrogation is a flaw that prevents him from acting on the hadith (Al-Andonusi, 1420 AH, p. 21), thus the hadith may be proven and valid, but he does not have to act because it is abrogated (Attiya Abdullah, p. 469), which obliges the jurist to know which of the two rulings the legislation has reached, so he should take it subtractes the previous one, leaving no place for conflict, misunderstanding, or wasting time.

#### ***4. Controls for a sound understanding of the Prophet's Sunnah during the reasoning process and its contemporary applications***

##### ***4.1 Refer to the approved sources for recording the hadith and its explanations***

One of the matters that a jurist must do when starting to draw evidence from the Prophet's hadith for a particular issue is to refer to the books that are concerned with narrating the hadith, and they are divided into two categories: a section of the books that does not require searching for the degree of their hadiths, and they are Sahih al-Bukhari and Muslim, and everything other than them is required to clarify the degree, such as the books of Sunnahs . After ensuring that the hadith in one of them is proven acceptable, it is the turn to pay attention to the books of explanations, the authors of which were interested in mentioning the sayings of the

scholars regarding the hadith based on the understanding of the companions, followers, and those who came after them; it guarantees safety and accuracy in understanding, and among the most important books concerned with this are: Al-Tamhid ( lima fi Al-Muwattaa mina Al-Maani wa Al-Assanid) and Al-Istithkar by Ibn Abd Al-Barr, Al-Minhaj Sharh Sahih Muslim ben Al-Hajjaj by Al-Nawawi, Fath Al-Bari, Sharh Sahih Al-Bukhari by Ibn Hajar, and Quot Al-Mughtathi on Jami' Al-Tirmithi by Al-Suyuti... The importance of referring to the approved books on hadith and their explanations is highlighted by the fact that referring to these books makes the jurist aware of the type and degree of the hadith that he uses as evidence, and if he searches for it and finds it to be weak or finds a fatal flaw in it, he must leave it and search for others until his reasoning is based on what is authentic and strong from the hadiths; He guarantees strength in reasoning, correctness in understanding and success in giving the ruling, and if he neglects that, his reasoning comes out weak and collapses at the first objection that comes in, and the ruling that he derived from it becomes a ruling that is not in agreement with the intent of the legislator or the interests of those charged. Making good use of the books of explanations cannot be achieved except by receiving them from the hands of well-established scholars; this is because taking knowledge from the depths of the books without directly receiving them from the scholars often exposes their author to distortion and misprinting, as happened with someone who misprinted a hadith:

«Whoever fasts Ramadan and follows it with six From Shawwal...» (Al-Tabarani, 1404 AH - 1983 AD, p. 4/134), and it is an authentic hadith (Al-Haythami, Majma' al-Zawa'id Wa manba' Al-Fawa'id, 1412 AH, p. 3/425) he said: "Whoever fasts Ramadan and follows it with some of Shawwal...", so he misprinted six to some of, and also the misprinting that occurred in his hadith, may God bless him and grant him peace, in which he forbade Dhikr circles before prayer on Friday, and also learning, but many hadith scholars narrate it about shaving before prayer and interpret it to mean shaving hair; The reason for the occurrence of misprinting is to receive hadith directly from books without receiving hadith from specialists, thus the imams of hadith warned against taking hadith from a Sohufi( who depends on books without referring to specialists), that is, it should not be taken from someone who took it from books (Attiya Abdullah, p. 494).

#### **4.2 Collecting narrations of a one hadith or a one topic**

Combining the narrations of a one hadith or a one topic is extremely important, as neglecting this control(criterion) leads to misunderstanding the hadiths and using them as inferences other than what the Messenger of God, may God bless him and grant him peace intended, it also leads to the hadiths becoming problematic and making them contradictory on their apparent meaning, and in this Ali ibn al-Madini said: "If the chapter's ways are not combined, its error will not become clear" (Al-Khatib, p. 2/212), and Al-Shatibi clarifies this problem by saying: "For even if an issue

includes sentences, some of them are related to each other because it is one issue occurred in one thing , so there is no escape for the understanding person to refer the end of the speech to its beginning, and the beginning to the end, and in that case he achieves the goal of the legislator in understanding the charged, if the consideration of its parts differs; he does not achieve his goals, so it is not correct to limit ourselves to looking at some parts of speech and not others" (Al-Shatibi, 1417 AH - 1997 AD, p. 4/266). Due to the importance of this control, Imam Muslim collected the different ways of hadith and its different wordings in one place, which made his book" easier to understand in that he gave each hadith one suitable place for it, in which he collected the ways that he pleased and chose to mention, and included in it its multiple chains of transmission and its different wordings, making it easier for The student to look at their faces and invest in them, and he will gain confidence in all the ways mentioned by Muslim" (Attiya Abdullah, p. 457).

Therefore, in order to understand the Sunnah correctly and to know its legal ruling, it is necessary to collect the authentic hadiths on one subject, such that the similar ones are referred to their clear ones, their absolutes are taken to their restricted ones, and their generals are interpreted with their specifics, thus the intended meaning of them becomes clear, and they are not contradict each other, and the purpose is not interrupted by Knowledge of them and the circumstances in which each of them was said and the extent to which it is applied, so that the

Sunnah is not impugned and people are not led astray from the truth, then we add those hadiths to what is related to them from the Qur'an, and if it is established that the Sunnah interprets and clarifies the Qur'an in the sense that it details its entirety, explains what is ambiguous, and specifies its generality and the restriction of its absolute, so it is more appropriate and more to take this into account in the Sunnah some of them together (Al-Qaradawi, 1410 AH - 1990 AD, p. 103) (Wadi, p. 268), an example of this is the hadith of Abi Umamah when he looked at a plowing machine (the plow) and said: I heard the Messenger of God, May God's prayers and peace be upon him, he said: «this ( plow ) does not enter a people's house except that God will admit it to humiliation» (Al-Bukhari, 1422 AH, p. 3/103), The apparent meaning of this hadith indicates the Messenger's dislike of plowing and agriculture, but if the jurist collected other hadiths on agriculture, he would have found the Prophet urging them , for example: «There is no Muslim who plants a tree... except that he has committed charity for it» (Al-Bukhari, 1422 AH, p. 3/103), and also: «If the Resurrection comes upon one of you and in the hand of It is a seedling, let him plant it» (Hanbal, 1421 AH 2001 AD, p. 20/251), an authentic hadith (Abu Al-Maati, p. 6/80), and this last hadith is one of the most wonderful and most eloquent of what was mentioned in urging planting and cultivation, Ibn Hajar said: "Al-Bukhari's translation indicated a combination of the hadith of Abu Umamah and the previous hadith regarding the virtue of planting and

cultivation, and this can be done in one of two ways: either the censure that has been reported can be carried as a result of that; What is valid is that if he engaged in it, then what he was commanded to preserve was lost because of it, or he can be charged with what was not lost but he exceeded the limit in it..." (Al-Andonusi, 1420 AH, p. 16) (Al-Asqalani, 1379 AD, p. 5/5).

#### **4.3 Combining or preference between conflicting hadiths**

What is meant by conflicting hadiths is the presence of two acceptable hadiths that are apparently opposite in meaning, so one of them is combined or one of them is preferred (Jama'ah, 1406 AH, pp. 60-61) (Al-Tahan, p. 29), and it is of two types: One of them: it is possible to combine them, so it is necessary and must be acted upon, such as the hadith « No infection» (Al-Bukhari, 1422 AH, p. 7/126) and the hadith »A pathogen is not preferred over a healthy person» (Muslim, p. 4/1743), and the second: It is not possible to combine them, so if we know one of them is abrogated, we will give it precedence, otherwise we work with the more preferred of them (Jama'ah, 1406 AH, pp. 60-61). What is worth noting here is that the occurrence of a real contradiction between the texts of the two revelations is absolutely out of the question; the source and the goal are united, and whatever contradiction is imagined is apparent in the mind of the diligent person and nothing more, and if he carefully considers all the evidence, the possibility of combining or preferring them becomes clear to him. Therefore, in order to understand the Sunnah correctly,

it is necessary to remove this apparent contradiction, either by combining the various hadiths so that each one of them is applied, which is preferable because it involves implementation of both evidences, or by giving preference but in it neglecting one of the two texts and giving priority to the other (barr, p. 1/145) (Al-Asnawi, 1400AH, p. 506), and the importance of combining or giving weight between the various hadiths is evident in the fact that the combination reveals the relationship of the hadiths to each other and shows the position and appropriateness of each hadith to make it easier for the jurist after that to place each of them in its correct place, so that they are compatible and do not differ and are complementary and do not conflict (Al-Qaradawi, 1410 AH - 1990 AD, p. 113), among those hadiths that appear to be in conflict: the hadiths forbidding facing the Qiblah while defecating or urinating along with the others that permit that, it is a common statement that the prohibition applies to the outdoors and the permissibility applies to buildings (Al-Andonusi, 1420 AH, p. 19), and also the hadiths that came about seclusion, some of which are permissible and some of which are forbidden, and among the methods of combining is what the majority of jurists have said that seclusion from a free woman is not done except with her permission and consent because of her right to enjoyment... (Al-Qaradawi, 1410 AH - 1990 AD, p. 121).

#### **4.4 Knowing the reasons and context of the occurrence of hadiths**

The reason for the occurrence of the hadith is meant by the reason for

which the Prophet, may God bless him and grant him peace, narrated that hadith, and it is as in the reason for the revelation of the Holy Qur'an (Al-Qari, p. 814), so to understand the hadith in a sound and accurate manner, it is necessary to know the circumstances in which the text was mentioned and it came to explain and treat it until the meaning of the hadith is precisely determined, and it is not exposed to ramifications of suspicion or running after unintended appearances, this is because the in-depth observer will find that some of the hadith was based on taking into account special temporal circumstances in order to achieve a significant interest, or ward off a specific evil, or treat an existing problem at that time, it means that the ruling contained in the hadith may seem general and permanent, but upon contemplation we find it based on a reason that disappears with its disappearance and remains with its persistence (Al-Qaradawi, 1410 AH - 1990 AD, p. 125).

The Sunnah deals with many local, partial, and immediate problems, and it contains specifics and details that are not in the Qur'an, which by its nature is general and timeless, and it has no business being exposed to particulars, details, and immediate matters except in order for principles and lessons to be taken from them (Al-Qaradawi, 1410 AH - 1990 AD, p. 125), so a distinction must be made In the Sunnah between what is specific and general, what is temporary and eternal, and what is partial and comprehensive, each has its ruling, and looking at the context, circumstances, and reasons will help to advance the sound

understanding and its integrity (Al-Qaradawi, 1410 AH - 1990 AD, p. 126), and to eliminate the apparent contradiction between the hadiths in One issue, and if the jurist knows for example the hadith forbidding the eating of sacrificial meat was said on the occasion of Eid al-Adha and the presence of the tambourine that beat the Messenger of God, may God bless him and grant him peace, in Medina, then he will rule with the same ruling in cases similar to those due to which the hadith occurred, and if the similarity is not present, then he will make a different ruling, otherwise he will fall into undesirable consequences. An example of this is his saying, may God's prayers and peace be upon him: «I disavow every Muslim who resides with the polytheists, whose fire cannot be seen» (Al-Tabarani, 1404 AH - 1983 AD, p. 4/114), in which Al-Haythami said in his Majma': "His men Trustworthy" (Al-Haythami, 1412 AH, p. 5/460), some may understand it to mean that it is forbidden to reside in non-Muslim countries in general, despite the multiplicity of the need for that in our time for learning, medicine, work, and trade... especially after the world has converged until it has become a small village, and the hadith as mentioned by the scholar Rashid Reda was mentioned in The obligation to migrate from the land of the polytheists to the Prophet, may God bless him and grant him peace, to support him, It was narrated by Abu Dawud from the hadith of Jarir bin Abdullah and he mentioned that a group did not mention Jarir, that is they narrated it "murssal", and it is what Al-Nasa'i limited to, and Al-Tirmidhi narrated it murssal and said:

This is more correct, and it was narrated from Al-Bukhari Correcting the mursals, but he did not include it in his Sahih, nor is it in accordance with its conditions, and citing the murssal contains the well-known disagreement in the science of jurisprudence fundamentals, and the wording of the hadith mentioned above «that the Messenger of God, may God's prayers and peace be upon him, sent Khalid ben Al-Walid to the people of Khath'am, so they held fast in prostration, so he killed them, the Messenger of God, May God bless him and grant him peace, paid them half the blood money, then he said: I am innocent.. », so he gave them half the blood money while they were Muslims; Because they helped themselves and forfeited half of their right by staying among the polytheists who waged war against God and His Messenger, and he emphasized this kind of stay, which entails staying away from the victory of God and His Messenger, and God says: {And those who believed and did not emigrate, you have nothing to do with their guardianship until they emigrate} [Al-Anfal :72], God Almighty denied the guardianship of non-immigrant Muslims if migration was obligatory, so the meaning of the Prophet's saying «I am innocent...» is I am innocent of his blood if he is killed; Because he exposed himself to this by living among the warriors (Al-Qaradawi, 1410 AH - 1990 AD, pp. 127-128), and this means that if the circumstances in which the text was said change and the noticeable reason behind it disappears, whether an interest is brought or a harm is repelled, then it is understood that the ruling that was proven before is

nullified with this text, because the ruling revolves around its cause, whether it exists or not (Al-Qaradawi, 1410 AH - 1990 AD, p. 128), and this is the method of the Companions before, this is Ibn Al-Khattab ruled to nullify the arrow of those whose hearts have been reconciled, because the reason for it no longer existed, and so did Othman and Ali..

Knowing the historical circumstances of the place, time, and situation in which the hadith was mentioned helps to eliminate the apparent contradiction between the hadiths on the same issue, as the Prophet's answers varied according to the multiplicity of those circumstances, an example of this is what was reported on the authority of Ibn Abbas who said: «A man said: O Messenger of God, what is the deed Do I love God? he said: who whenever he arrives he leaves, he said: who is? He said: The one who recites from the beginning of the Qur'an to the end, and whenever he arrives he leaves» (Al-Tirmithi, 1998 AD, p. 5/48) (and he said a strange hadith), and he also said: «Praying on time, he said: Then What? he said: Then honoring parents, he said: Then what? he said: jihad for the sake of Allah, he said: he spoke to me with them, and if I increased him he would have increased me» (Al-Bukhari, 1422 AH, p. 1/112), as it was reported on the authority of Abu Hurairah, on the authority of Abu Dherr, he said: «I asked the Prophet, may God bless him and grant him peace, which work is best? he said: believe in God and jihad for his sake» (Al-Bukhari, 1422 AH, p. 3/144), and other hadiths mentioned on this subject, it is noted that these are various answers,

despite the unity of the subject, but his answer, peace be upon him, was different according to what he deems as appropriate to their need, therefore, it is not permissible to take a hadith as being the entirety of faith, and just as the Sunnahs took into account the conditions of the addressees, they also took into account the general conditions of the group, When the infidels attack our country, jihad is better than Hajj, and when crises are severe and the needy are many, charity is better than prayer, and when the shortcomings of our nation appear in the field of Professionalism and manufacturing, working with chemistry and iron is more beloved to God than plowing the land and tending to sheep.. (Hamed, pp. 271-272).

#### **4.5 Knowing strange hadiths**

A strange hadith is an ambiguous word that occurs in the text of the hadith that is far from being understood due to its infrequent use (Al-Suyuti, p. 2/184). It is an art whose ignorance is disgraceful to the hadith scholars in particular and to the scholars in general, and it must be verified and investigated, an example of it is: what was narrated by Abu Qilabah Abd al-Malik ibn Muhammed who said: "I said to Al-Asma'i: O Abu Said, what is the meaning of the saying of the Messenger of God, may God bless him and grant him peace, «The neighbor has more right to his closeness- sakabihi- (This hadith is used as evidence by those who require pre-emption for the neighbor, even if he is not a sharer, and whoever does not prove it to the neighbor, the neighbor is interpreted as the partner, so the partner is called a neighbor, It is possible that he meant that he was more deserving of

righteousness and aid because of his closeness to his neighbour) (Al-Jazari, 1399 AH - 1979 AD, p. 2/953) (Al-Fayoumi, p. 1/280)» (Al-Bukhari, 1422 AH, p. 3/88), and he said: "I do not interpret the hadith of the Messenger of God, may God bless him and grant him peace, but the Arabs claim that it is sticky" (Al-Iraqi, 1389 AH -1969 AD, p. 257). And from it is that Al-Siddiq was asked about the Almighty's saying: {And fruit and grass( abba)} [Abasa: 31] and he said: What sky leads me astray and what earth takes me away if I say in the Book of God Almighty what I do not know (Al-Qari, pp. 502-503). Accordingly, it is clear that the strange hadith came from the word, although this was not considered a problem for the ancients due to their close covenant with revelation and the integrity of their language, unlike those who came at a time when Arabs mixed with non-Arabs, due to the expansion of Islamic countries; Which made Arabic lose its originality and the strength of its indication of the intended meaning, as the latecomers stayed away from strange and difficult words in terms of pronunciation and use, accordingly, it is obligatory for the jurist who is concerned with deriving sharia rulings from the texts of hadith to give great importance to knowing and explaining the strange words in the hadith, and to try to ascertain the meanings of his words; This is done by referring to the books classified on this matter, including: Ghareeb Al-Hadith by Al-Harawi, Ghareeb Al-Hadith by Abu Ishaq Al-Harbi, Ghareeb Al-Sahihayn by Al-Humaidi, and Al-Nihayah fi Ghareeb Al-Hadith by Ibn Al-Atheer...; This is so that

the meaning of the word becomes clear, and the meaning of the hadith is revealed through it, so it is possible to use it as evidence in the appropriate place that is attributed to its authenticity.

#### **4.6 Understanding the Sunnah as the righteous predecessors understood it**

The Islamic nation is a nation with ancient roots in history, as it is linked to its righteous ancestor who was chosen by God from among the best of all creation to have the honor of being in the company of the Messenger, may God bless him and grant him peace, and this is only because God knows that they are the best ones entrusted with the task of preserving the religion and communicating it pure and sweet as they received it from the authority of the Prophet, and one of the most important controls that enable a sound understanding of the hadith is knowing the understanding of the Companions and those who followed him; where they experienced the revelation and application of the Sunnah, and they received them in a sound language free of distortion, misprinting, and diction, and they knew what it meant and saw how it was applied directly from the Prophet, accordingly, the followers and those who followed them and all who came after them were reassured of the Companions' interpretation of the Qur'an and the Sunnah, and they considered it to be in first place if it existed, and it did not compete their interpretation with any Interpretation by those who came after them, regardless of the scholarly degree of the interpreter, for all these reasons combined, jurists in our time must search for the interpretation of the Prophet's

hadiths by the Companions and their followers, and give priority to them over other interpretations in order to ensure a correct understanding of them, an example of this is: the hadiths of facing the Qiblah and turning away from it when urinating or defecating - the previous one -, as there is a saying about combining what appears to be contradictory, and what supports this saying is a narration on the authority of Ibn Omar that he said: "It is about that in the open, so if there is something in common between you and the Qiblah, then there is no problem" (Al-Andonusi, 1420 AH, pp. 29-30).

#### **4.7 Differentiating between truth and metaphor in understanding hadith**

Truth( Al-hakikah) in arabic **language** taken from right versus falsehood, and the matter was fulfilled, it was right, a right and rights that became a right and was established, and the matter is fully fulfilled if it is ruled and corrected, and the right of a thing means obligatory, and truth in language is also what has been established in usage based on the origin of its status (Ibn M. , p. 10/49).

**Technically:** a name for every expression by which I mean what is designated for it (Al-Bazdawi, p. 10).

As for the metaphor( Al-Majaz) in **language** is taken from the path that passed, the place was passed is passing by( jawazen) and passing by( jawouzen) and majazen, and it was passing for it and it passed it was passing by( jawazen), and he was passing others was walked in it and follow it, and he crossed the path( ajazaho), meaning he left it behind and crossed it, and it was permissible for

someone( ajazaho) to carry it out (Ibn M. , p. 5/326).

**Terminologically:** it is the word used in something other than what it was initially used in a correct way (Al-Shawkani, 1419 AH - 1999 AD, p. 1/63).

If we go beyond the existing disagreement between the fundamentalists regarding the permissibility of metaphor or not, then the truth is the origin, and metaphor is only used if it is impossible, this topic has great importance in improving the understanding of the Sunnah according to what the Messenger of God intended, because neglecting to differentiate between metaphor and truth leads to many errors, and this is the case with some of the muftis of our time, you see them forbidding and obligating, innovating and immoral, and perhaps they disbelieve in texts; that if they are accepted as valid are not accepted as valid in meaning (Al-Qaradawi, 1410 AH - 1990 AD, p. 162), an example of this is: what some contemporaries used as evidence for It is absolutely forbidden for a man to shake hands with a woman, which is what Al-Tabarani narrated: «For one of you to be stabbed in the head with an iron needle is better for him than for him to touch a woman who is not permissible for him» (Al-Tabarani, 1404 AH - 1983 AD, p. 20/211), and it was classed as hasan by Al-Albani (Al-Albani, p. 137), Al-Qaradawi responded to this hadith as evidence, saying: "If we accept this improvement - despite the hadith not being popular in the era of the Companions and their students- then what appears is that the hadith is not a text prohibiting shaking hands, because

touching( Al-messe) in The language of the Qur'an and Sunnah does not mean merely skin-to-skin contact, rather, the meaning of touch( Al-messe) here is what is indicated by the words of the translator of the Qur'an, Ibn Abbas may God be pleased with them both that "Al-messe" and "Al-lamss" and "Al-moulamassah" in the Qur'an are a metaphor for intercourse, for God is Ever-Living, Generous, and He uses whatever He wills with whatever He wills, this is the one that no one else understands, such as the Almighty's saying: {O you who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to account concerning them} [Al-Ahzab: 49], all the interpreters and jurists- even the Dahiris- interpreted touching( Al-messe) here as consummation of the marriage, and they may attach it to correct seclusion because it is a presumption of it, and similar verses in Surat Al-Baqarah about divorce before touching, that is before consummation.. So, there is nothing in this that indicates the prohibition of a mere handshake that is not accompanied by lust and without fear of temptation, especially when there is a need for it, such as coming from a trip, or recovering from illness, or coming out of distress, and other things that happen to people and where relatives come and congratulate each other" (Al-Qaradawi, 1410 AH - 1990 AD, pp. 162-163).

The truth is that sometimes turning to metaphor in understanding the hadith is necessary, as we may find in some hadiths a kind of problem if they are interpreted according to their true meanings, if they

are interpreted according to the metaphorical meaning the problem disappears and the intended meaning becomes clear (Al-Qaradawi, 1410 AH - 1990 AD, p. 158), an example of this is his saying, may God bless him and grant him peace: «The fire complained to its Lord, and said: My Lord, some of me have devoured others! So he permitted her to take two breaths: one breath in the winter and one breath in the summer, the most intense heat you will find, and the most intense cold(al-zamharir) you will find» (Al-Bukhari, 1422 AH, p. 4/120), so here the hadith should be interpreted based on metaphor and artistic depiction that depicts the intensity of the heat as a breath of Hell, al-zamharir is also depicted as another of its breaths, and Hell contains the colors of torment the most intense heat and the harshest zamharir, and this is what the universal traditions attest to (Al-Qaradawi, 1410 AH - 1990 AD, p. 158).

#### **4.8 Distinguishing between the variable means and the fixed intent of the hadith**

It is established among the fundamentalists that the sources of rulings are divided into two parts: intents and means. The intents are those that contain benefits and harms in themselves, while the means, which are expressed by pretexts, mean the paths that lead to the intents, and their ruling is the ruling on what they lead to, whether obligatory or otherwise, except that they are of a lower rank in their ruling than what they led to, so not every means must be blocked, but just as it must be blocked it must be opened, and it is disliked, recommended, and permissible, Indeed, the means of the forbidden may not be forbidden if it leads

to a greater benefit, such as begging the ransom of captives by paying money to the infidels, and what indicates the goodness of good means is the Almighty's saying: {That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah... but that is registered for them as a righteous deed} [At-Tawbah: 120], so God rewarded them for thirst and hardship, even if they were not their own actions; Because it happened to them because of the plea to jihad, which is a means to strengthen the religion and protect Muslims, so preparation is a means (Al-Qarafi, 1418 AH - 1998 AD, pp. 2/59-60).

It is worth noting here that one of the reasons for mistakes and missteps in understanding the Sunnah is that some people confuse the fixed intents that the Sunnah seeks to achieve, with the immediate and environmental means that it sometimes helps to reach the desired goal (the intent), so we find that many jurists focus entirely on these means as if they were intended for their own sake, even though the one who deeply understands the Sunnah and its secrets becomes clear to him that what is important is the intent, which is fixed and permanent, and the means may change with changes in the environment, era, custom, or other influences (Al-Qaradawi, 1410 AH - 1990 AD, p. 139).

Accordingly, if the hadith stipulates any of the means, then that is only to clarify the reality, it does not restrict us to it and obliges us to stop at it, even if the Qur'an stipulates a means suitable for a specific place and a specific time, that does not mean that we stop at it and do not

think about other means developed with the development of time and place. (Al-Qaradawi, 1410 AH - 1990 AD, p. 140), and examples of this include: his saying, may God bless him and grant him peace: «Whoever shoots an arrow for the sake of God, he will have a freed amount» (Al-Tirmithi, 1998 AD, pp. 3/226-227)(And he said in it: Hadith Hassan Sahih), it valid for shooting with an arrow, a rifle, a cannon, a missile, or any other means concealed by the conscience of the unseen (Al-Qaradawi, 1410 AH - 1990 AD, p. 140), the same his saying, may God bless him and grant him peace: «The siwak is a purification of the mouth and pleasing to the Lord» (Al-Bukhari, 1422 AH, p. 3/31), the intent is to purify the mouth until the Lord is pleased, As for the siwak it is not in fact intended for its own sake, rather, it is a means to achieve the purity of the mouth and the pleasure of the Lord, accordingly, it is a variable means, and it was not mentioned in the hadith except because it is the appropriate and accessible means on the Arabs island at that time, so he peace be upon him described to them what would serve the purpose and would not be difficult for them, thus, there is no harm in changing this means in other societies that this chopstick is not available to them, to another means that can be manufactured in abundance, such as brushes and paste.. (Al-Qaradawi, 1410 AH - 1990 AD, p. 141), it was stated in Hidayat al-Raghib: "And dry, dewy( stick) is better than arak( stick) like a limp and a clean olive that does not injure, is not harmful, or crumbles" (Al-Najdi, 1422 HA-2002 AD, p. 52). It was stated in Al-Mughni: "And if he cleans his mouth with

his finger or a rag, it has been said that he does not apply the Sunnah because the Sharia did not say it, and purification does not occur through it as it does with the stic, and the correct view is that he adheres ( to the sunnah) to the extent of purification he achieves, and does not leave a little of the Sunnah because of the inability to perform much of it" (Qudamah, 1405 AH, p. 1/109). Accordingly, determining what are intent and what are means for the jurist in what is stated in the hadiths of the Messenger is extremely important; so that he does not violate the original intent while running after means that change with the change of circumstances, time and place, thus losing the intent and rulings for which the Prophet's hadith came.

## **5. CONCLUSION**

The hadith scholars and jurists have set conditions and controls that the hadith of the Prophet, peace be upon him, cannot be understood except in their light and by being guided by them, this was only because they were keen to benefit from the hadith in its appropriate place; so that the ruling derived from it would then be a ruling derived from the texts of Sharia and its general rules, and we have concluded by identifying and classifying these controls with each one of them represented by applications from our contemporary reality, and in light of what we have presented in the folds of this research paper we have come to the following results:

1- we mean by the controls for understanding the Sunnah in our research-terminologically- those standards and

parameters that are relied upon and referred to in understanding the verbal, actual, and reported Sunnah for a sound understanding.

2- The correspondence between the linguistic meaning of the control and the terminologically one is that they share one meaning which is preservation, and in our research: preserving the Sunnah from outsiders and from distant interpretation and incomplete and deficient understanding of it.

3- Despite all the care and efforts that the Sunnah received in terms of the chain of transmission and the text so that the ruling derived from it would then be a ruling derived from the texts of Sharia and its general rules, voices are raised from time to time by semi-scholars who issue rulings without a sound understanding of the Sunnah of the prophet, to confuse people about their religion and cast doubt what they inherited from their righteous predecessors to plant the claws of discord in the body of the tolerant Sharia, we began to hear new rulings as if we were facing a new religion built essentially on what was misunderstood from the Sunnah of the Messenger, or on what had been fabricated or weakened from the hadiths.

4- Through our investigation of the most important controls for a sound understanding of the Prophet's Sunnah, it seemed to us to divide it into two parts: the controls for a sound understanding of the Prophet's Sunnah before starting the reasoning process, and during the reasoning process.

5- As for the controls for a sound understanding of the Prophet's Sunnah before starting the process of reasoning,

they are in fact essentially the work of the hadith scholar, and if the jurist contributes to them, his work in them is an easy task, and Among the most important of these controls are the following: verifying the authenticity of the Prophet's hadith, not turning away from the authentic hadith to the weak, Understanding the Sunnah of the Prophet in light of the Holy Qur'an, the importance of knowing the Arabic language in understanding the Sunnah, and knowing abrogator from abrogated in the Prophet's hadiths.

6- As for the controls for a sound understanding of the Prophet's Sunnah during the process of reasoning, they are represented in the following: referring to the approved sources in recording the hadith and its explanations, collecting narrations of a one hadith or a one topic, Combining or preference between conflicting hadiths, knowing the reasons and context of the occurrence of hadiths,

## 1. Books :

1. Abu Al-Ma'ati Al-Nouri, Al-Musnad Al-Jami'.
2. Ahmed ben Hanbal, (1421 AH- 2001 AD), Musnad Ahmed ben Hanbal, 1st edition, Al-Resala Foundation.
3. Al-Albani, (1405 AH), Ghayat Al-Maram fi Takhrij Ahadith Al-Hallal wa Al-Harram, 3rd edition, The Islamic Office, Beirut.
4. Al-Albani, Sahih Al-Jami' Al-Saghir, The Islamic Office.
5. Al-Amidi, (1404 AH), Al-Ihkam, 1st edition, The Arabic book house, Beirut.

knowing strange hadiths, understanding the Sunnah as the righteous predecessors understood it, differentiating between truth and metaphor in understanding the hadith, and distinguishing between the variable means and the fixed intent of the hadith.

After this presentation, we make the following recommendations:

- 1- The necessity of employing theoretical studies in this aspect in the actual application practiced by scholars (the diligence).
- 2- Updating the applications of controls for a sound understanding of the Prophet's Sunnah to keep pace with what is new in people's reality.
- 3- These controls must be taught to young people working in the field of imamah, fatwa, Sharia judiciary, and other related fields.

## 5. Bibliography List :

6. Al-Anbasi, (1418 AH - 1998 AD), Al-Shadha Al-Fayyah min 'Uloom Ibn Al-Salah, 1st edition, Al-Roshd Library.
7. Al-Andonusi, (1420 AH), Important Controls for Improving Understanding of the Sunnah, King Fahd National Library, Jeddah.
8. Al-Asmari Saleh, (1420 AH - 2000 AD), Majmou'at Al-Fawa'id Al-Bahia, 1st edition, Al-Sumai'i house.
9. Al- Asnawi, ( 1400 AH), Al- TTamhid, Al- Ressalla Publishing Foundation, Beirut .
10. Al-Bayhaqi, (1424 AH -2003 AD), Sunan Al-Bayhaqi, 3rd edition, The scientific books house, Beirut.

11. Al-Bazdawi, Ossol Al-Bazdawi, Jawid Press, Karachi.
12. Al-Bukhari, (1422 AH), Sahih Al-Bukhari edited by Zuhair ben Nasser Al-Nasser, 1st edition, Tawq Al-Najat house.
13. Al-Dahlawi Abd Al-Haqq, (1406 AH - 1986 AD), Introduction to the Fundamentals of Hadith, 2nd edition, Al-Basha'er Al-Islamiah house, Beirut.
14. Al-Fayoumi, Al-Misbah Al-Munir, Scientific Library, Beirut.
15. Al-Ghazali Muhammed, (1407 AH - 1987 AD), This is Our Religion, 1st edition, Al-Shourouk house, Cairo.
16. Al-Harawi Al-Qari, Al-Masnoo' fi Ma'rifat Al-Hadith Al-Mawdoo', Islamic Publications Office.
17. Al-Harawi Al-Qari, Sharh Nukhbat Al-Fikr fi Mostalah Ahl Al-Athar, Al-Arqam house, Beirut.
18. Al-Haythami, (1412 AH), Majma' Al-Zawa'id wa Manba' Al-Fawa'id, Al-Fikr house, Beirut.
19. Al-Iraqi Abd Al-Rahim ben Al-Hussein, (1389 AH -1969 AD), Limitation and Clarification, 1st edition, Al-Kutbi Library, Medina.
20. Al-Jazari, (1399 AH - 1979 AD), Al-Nihaya fi Ghareeb Al-Hadith wa Al-Athar, Scientific Library, Beirut.
21. Al-Khatib Al-Baghdadi, Al-Jami' li Akhlak Al-Rawi wa Adaab Al-Sami', Al-Ma'arif Library, Al-Riyadh.
22. Al-Mashat, (1417 AH - 1996 AD), Al-Takrirat Al-Sania Sharh Al-Mandoma Al-baykonia, 4th Edition, The Arabic book house, Beirut.
23. Al-Merdawi, (1421 AH - 2000 AD), Al-Tahbir Sharh Al-Tahrir, Al-Rushd Library, Al-Riyadh.
24. Al-Najdi'Othman Ahmed, (1422 AH - 2002 AD), Hidayat Al-Raghib, 1st edition, Islamic Heritage Revival Library, Mecca.
25. Al-Nasa'i, (1406 AH - 1986 AD), Sunan Al-Nasa'i, 2nd edition, Islamic Publications Office, Aleppo.
- 26- Al- Nawawi, Al-Majmou' Sharh Al-Muhatheb.
27. Al-Nawawi, (1392 AH), Al-Minhaj, , house of Arab Heritage Revival.
28. Al-Subki, (1404 AH), Al-Ibhaj, 1st edition, The scientific books house, Beirut.
29. Al-Suyuti, Tadrib Al-Rawi Fi Sharh Taqreeb Al-Nawawi, Modern( Al-Assria) Library, Al-Riyadh.
30. Al-Qaradawi Yussef, (1410 AH - 1990 AD), How to Deal with the Sunnah of the Prophet- parameters and Controls, 1st edition, Al-Wafa house, Egypt.
31. Al-Qarafi, (1418 AH - 1998 AD), Al-Furuq, The scientific books house, Beirut.
32. Al-Shafi'i, (1358 AH - 1940 AD), Al-Risala edited by Ahmed Shaker, 1st edition, Al-Halabi Library, Egypt.
33. Al-Shatibi, (1417 AH - 1997 AD), Al-Muwafaqat edited by Mashhour bin Hassan Aal Salman, 1st edition, Ibn Affan house.
34. Al-Shawkani, (1419 AH - 1999 AD), Irshad Al-Fuhul, 1st edition, The Arabic book house, Damascus.
35. Al-Tabarani, (1404 AH - 1983 AD), Al-Mu'jam Al-Kabir, 2nd Edition, Al-Mawsil, Library of Science and Wisdom.
36. Al-Tahhan Mahmoud, Taysir Mostalah Al-Hadith, Al-Ma'arif Library.
37. Al-Tirmithi, (1998 AD), Sunan Al-Tirmithi edited by Bashar Awad Ma'rouf, The Islamic west house, Beirut.

38. Al-Zarkashi, (1419 AH - 1998 AD), Al- Nukkat 'ala Mukkadimat Ibn Al-Salah, 1st edition, Adwa' Al-Salaf house, Al-Riyadh.

39. Al-Zubaidi, Taj Al-'Arous, Al-Hidaya house.

40. Ibn Abd Al Barr, Alistidkar, Heritage Revival House, Beirut.

41. Ibn al-Mulaqin, Al-Badr Al-Munir, 1st edition, Al-Hijra house, Al-Riyadh.

42. Ibn Jama'ah, (1406 AH), Al-Manhal Al-Rawi fi Mukhtassar 'Ulam Al-Hadith Al-Nabawi, 2nd Edition, Damascus.

43. Ibn Hajar Al-Asqalani, (1379 AD), Fath Al-Bari, Al-Ma'rifa house, Beirut.

44. Ibn Manthor, Lisan Al-Arab, 1st edition, Sadir house, Beirut.

45. Ibn Qudamah, (1405 AH), Al-Mughni, 1st edition, Al-Fikr house, Beirut.

46. Itr Nour Al-Din, (1418 AH - 1997 AD), Methodology of Criticism in the Sciences of Hadith, 3rd Edition, Al-Fikr house, Damascus.

47. Muslim, Sahih Muslim edited by Muhammed Fouad Abd Al-Baqi, house of Arab Heritage Revival, Beirut.

## 2. *Journal article:*

- Hamed Abd Al-Karim, Controls for Understanding the Prophetic Sunnah according to E-Sheikh Muhammed Al-Ghazali, Al-Ihyaa Magazine, Issue 12.

## 3. *Seminar article:*

1- Attiya Abdullah Muhammed Abd al-Qawi, From the Controls for Understanding the Prophetic Hadiths, the First International Scientific Conference on Renewing Religious Discourse between Accuracy of Understanding and Correcting Concepts.

2- Wadi Nader Namir, Controls for Understanding the Sunnah according to Imam Al-Shafi'i, Imam Al-Shafi'i Conference.