



Study of Imam ash-Shaukani View of *Najis* Hadith as a Requirement for Valid Salat.

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Abstract: The purpose of this study is to reveal the method used by Imam al-Shaukānī *najis* traditions in his book *Nailul Auṭār* because he is different from most scholars in this regard, and the method used is a qualitative literature study with a content analysis approach and *takhrij* hadith. This study resulted in eight hadiths used by Imam al-Shaukānī to support his opinion, and some of them were authentic hadiths because others had *ṭsiqah* narrators, and they were narrated by al-Bukhārī and Muslim. and hadiths that are *ḍhaif*, such as the hadith narration of 'Aisyah has narrators who are *majhul* and hadiths. 'Ammar has narrators accused of lying and *matrūk*; then he leaves problematic hadiths. So with this, the author finds seven methods used by Imam al-Shaukānī to discuss these *najis* hadiths in the *Nailul Auṭār* book, namely *al-Jam'u* (collecting) these traditions, short mention it for some hadiths, when mentioning it he only quoted from scholars before him, did not mention it hadith that Imam Bukhari and Muslim had issued, he was very concerned with *ushul fiqh*, he brought arguments from opponents of his opinion and he mentioned the differences that existed from hadith or *fiqh* or *ushul fiqh*.

Keywords: ash-Shaukānī; Hadith; *Najis*; Prayers.

Abstrak: Tujuan penelitian ini yaitu mengungkap metode yang digunakan oleh Imam al-Shaukānī hadis-hadis *najis* di dalam kitabnya *Nailul Auṭār* dikarenakan beliau berbeda dengan jumhur ulama di dalam hal tersebut. Dan metode yang digunakan yaitu kualitatif studi pustaka dengan pendekatan analisis konten dan *takhrij* hadis. Penelitian ini menghasilkan ada delapan hadis yang digunakan oleh Imam al-Shaukānī untuk menopang pendapat beliau, dan ada diantaranya hadis sahih karena semua rawi nya *ṣiqah* dan juga diriwayatkan oleh al-Bukhārī dan Muslim. Dan hadis yang *ḍhaif* seperti riwayat hadis 'Āisyah memiliki rawi yang *majhul* dan hadis. 'Ammār ada rawi yang tertuduh dusta dan *matrūk* kemudian beliau tinggalkan hadis-hadis yang bermasalah. Maka dengan ini penulis mendapatkan tujuh metode yang digunakan Imam al-Shaukānī untuk membahas hadis-hadis *najis* tersebut yang berada di kitab *Nailul Auṭār* yaitu *al-Jam'u* (menggumpulkan) hadis-hadis tersebut, men-*takhrij* singkat untuk beberapa hadis, ketika men-*takhrij* beliau hanya menukilkan dari ulama sebelum beliau, tidak men-*takhrij* hadis yang telah

dikeluarkan oleh Imam Bukhari dan Muslim, beliau sangat perhatian dengan *ushul* fikih, beliau membawakan dalil-dalil dari lawan pendapat beliau, dan beliau menyebutkan perbedaan-perbedaan yang ada dari hadis atau fikih atau *ushul* fikih.

Kata Kunci: al- Shaukānī; Hadis; Najis; Salat

1. Introduction

Allah made prayer an essential matter in Islam due to its importance second pillar of Islam. It is one of the first matters asked by Allah *Subḥānahū wa Ta'alā* on the Day of Judgment, said the Messenger of Allah SAW: "Indeed, On the Day of Resurrection, Allah will judge a servant based on his prayer, The first thing to be evaluated is prayer. So, if his prayer is good, he is indeed lucky and successful. He has indeed failed and lost if he breaks his prayer. If it is less than the obligatory prayer, then Allah *Ta'alā* says, "See if My servant has the sunnah prayer.' So, what is missing from the obligatory prayer is perfected. Then it is the same with all his deeds."(al-Tirmizī, 2009).

However, prayer has provisions for establishing it. Furthermore, humans living in this era of technology must ensure that they remain pure from unclean things. Many scholars explain that the exalted position of *najis* for prayer is a condition for the validity of prayer, as mentioned by Imam al-Shaukānī in *Nailul Auṭār* (Al-Shaukānī, 2013). However, he has a different opinion from the scholars with his understanding of the traditions about uncleanness, which he mentioned in the *Nailul Auṭār* book with the *takhrij* hadith and *ushul fiqh* approaches, and his opinion is also foreign among the hadith scholar.

All researchers researched him and his methods in discussing traditions related to law and also the Qur'an, including Zuryatul Khairi. This thesis is entitled "Analysis Study of Imam Al-Shaukānī 's Opinion About the Impureness of Vomiting." Meanwhile, The researcher details Imam al-Shaukānī 's assessment of the impurity of vomiting and the legal instructions of Imam al-Shaukānī who says vomiting is not unclean. The motivation behind this enlightenment is to find out what Imam al-Shaukānī 's views are about the uncleanness of vomiting, Imam al-Shaukānī 's legal instructions regarding the uncleanness of vomiting, and the study of the *Fiqh* of Worship on Imam al-Shaukānī 's perspective on the uncleanness of vomiting (Zuryatul Khairi, 2020)

Edi Kurniawan this thesis is named "Concepts and Methods of *Ijtihad* Imam ash-Shaukani" *ijtihad*, according to Imam al-Shaukānī , is vital for Muslims to continue to be supported; unexpectedly, Imam al-Shaukānī is one of those who firmly adheres to the Islamic faith, which prevents Islamic law from developing. The

issue in this proposition is how the ideas and strategies of Imam ash-Shaukani regarding *ijtihād*. This discussion is a character study research (Kurniawan, 2011).

Fauz Rizal, this article is entitled "Imam Shaukānī method in compiling the book *Nailul Auṭār Syarh Muntaqal-Akhbar*". The *Nailul Auṭār* book is a sharh book of legal hadith book collected by Ibn Taimiyah *al-Muntaqa*, which consists of 5029 hadith, then explained by al-Shaukānī into eight juz, 380 pages each, the total being 3040 pages. In this way, the author tries to provide an overview of the book in language, namely *Nailul Auṭār* (Rizal, 2018).

What is *najis* in language, and what is dirty in terminology? *Najis* are dirty and forbidden in Islam (Fitri and Kashim, 2019). Moreover, another meaning is an impurity that can hinder the validity of prayer, which is not easy and does not distinguish between small, medium, or large *najis* (al-Shirbini 1994). Moreover, while the meaning of *najis* that ash-Shaukani mentions in the book *Nailul Auṭār* which is quoted from al-Azari are dirt that comes out of the body of a human being, then making what is dirty is *najis* or *najis* which is legally forgiven (al-Shaukānī 2013). Furthermore, Allah has mitigated this pardoned impurity, and Imam Suyuṭī included it in *'umūm al-balwa* (Abd Razak and Ramli 2017). Furthermore, *najis* is very important for us to pay attention to, even though we are in the technological era, because scholar think that being *najis* is a condition for valid prayer (Hayuningrat 2022), and also mentioned by Imam Shaukānī in the book *Nailul Auṭār* (al-Shaukānī 2013). However, he has a different opinion from the number of scholars that he mentions in his book.

So with that, the formulation of the problem of this research is that there is an opinion of Imam al-Shaukānī on *najis* hadiths as a condition for valid prayer, which is different from other scholars. The main question of this study is how Imam al-Shaukānī's opinion on *najis* traditions is a condition for good prayer. The purpose of this study is to analyze the opinion of Imam al-Shaukānī on *najis* hadiths as a condition for valid prayer.

And the research method used by the author is qualitative through the library (Darmalaksana, 2020) study and uses a content analysis approach and *takhrij* hadith.

2. Al-Shaukānī 's biography

Al-Shaukānī 's full name is Muhammad bin' Ali bin Muhammad bin' Abdullah al-Shaukānī al-Ṣan'ani al-Yamani. He was born into the world in Syaukan, a city near Sana'a, North Yemen, on Monday, 28 Zulqā'dah 1173 H (1759 AD) and died at the age of 76 years in Sana'a on Wednesday, 27 Jumādil late 1250 H (1834). M) was buried in the Khuzaimah San'a cemetery. Another statement says that Imam al-Shaukānī prayed at the Jami' al-Kabir Mosque (Kurniawan, 2011). Al-

Qannuji quoted from Shaykh Hasan ibn Ahmad al-Bahkali said, "He is a judge, Shaykhul Islam, Researcher who is more pious and imam, the imam is the ulema, the imam of the world, his memorization is powerful without debate, the proof of the hadith critic, the high *sanad*, he belongs to the realm of the *mujtahid*, he is knowledgeable to unlock the nature of the *shari'a* and its mysteries, and he knows the ins and outs of the *shari'a* and the intent/purpose of the *shari'a*" (Al-Qannuji, 2007). Furthermore, his father directed him from an early age to become a scholar; his father taught him the literature he had plus the literature he had searched for himself, and he became a great scholar because of his persistence in learning (Safri & Harahap, 2020). Furthermore, when he was an adult, he was able to master various Islamic disciplines such as *fiqh*, hadith, *tafsir*, *ushul fiqh*, and logic (Surur, 2010)(Triyanti, 2022), so he became a judge in the land of Yemen (Kholik, Basri, and Hasan 2017).

Among his works are al-Fawā'id al-Majmū'ah fī al-Ḥadīṣ al-Mawḍū'ah, as-Sail al-Jarrar, Fathu al-Qadīr, Nailul Auṭār, al-Qaul al-Ḥasan fī al-Faḍā'il Ahli Yaman (Sugara 2022).

3. Book biography *Nailul Auṭār*

Nailul Auṭār is one of the works which is very well-known and systematic. Moreover, The admiration for the book of *muntaqa* prompted the creation of this book. The book is part of the *Ahkam Hadith* compiled by the famous Abdussalam, also known as Ibn Taimiyah al-Jad (Astriani, 2021); The compilers of this book extracted its content from well-known hadith books, which is the source of its content such as *Ṣaḥīḥ Bukhārī*, *Ṣaḥīḥ Muslim*, *Musnad Aḥmad*, *Sunan Abu Dāūd*, *Jāmi' at-Tirmizī*, *Sunan an-Nasāī*, *Sunan Ibn Majah*, *Sunan ad-Dāruquṭnī* (Kholik et al., 2017). This work was written from 1207-1209 Hijriah or 1792-1794 AD (Kholik et al., 2017). There is nothing in this era that, for example, in research and verification, is given the reader the correct problems in a way that is not excessive, is not bound by *taqlid* with the *mujahidin* or *mutaqadimin* schools of thought, quoted from the teacher, and also from the scholars above, spread this book in all corners of his lifetime, was read over and over again. The scholars took advantage of the book.

4. The method of Imam al-Shaukānī

Imam al-Shaukānī brought eight hadiths when explaining hadiths 594 and 595 from the book of *Muntaqa* by Majduddin Abdussalam bin Abdullah. Many scholars have used some of these hadiths as evidence to reinforce their opinion. Furthermore, before Imam al-Shaukānī explained the hadith, he preceded with a large book on clothing, and also his words, "and whether the clothing of the person who prays is a condition for valid prayer or not?", The researcher discussed the

hadith in a chapter and then mentioned it again in the following chapter, namely the chapter on places where prayer is prohibited and places that are permitted: "And what is true is what the first opinion says because the hadiths relating to praying in graves and bathrooms are special from the generality of the earth, Allah is all dawn (sacred can be used for prayer), and the wisdom of the prohibition of praying in the grave because of what is under the person praying from *najis*, or out of respect for the dead, and the wisdom of the prohibition of praying in the bathroom because there is a lot of unclean in it, or because there is a devil's place there." (al-Shaukānī 2013). Furthermore, he did not comment on the reasons for the scholars who mention *najis* under the grave or a lot of *najis* in the bathroom, as if he believed praying in a place where it is *najis* is not valid. It is not valid to pray in that place according to the agreement of the clergy (Alfin & Rezi, 2019). shows that what he meant was *najis* on clothes only. Furthermore, it should also be noted that Imam al-Shaukānī has this opinion by following his salaf (Fahamsyah, 2020) such as Abdullah bin Mas'ūd, Abdullah bin 'Abbās, Sa'īd bin Jubair, and narrated from Imam Malik (al-Shaukānī 2013).

The author will explain that there are seven methods of Imam ash-Shaukani. And to make it easier for the author to sort from the first to the seventh method, the method is as follows:

Collecting Hadiths Related to Najis

He collected related hadiths (Rifa'i, Aziz, and Fatah 2021), and this is also the method of scholars in discussing hadith (Ira 2018). And found eight hadiths related to *najis*, as follows:

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَجُلًا سَأَلَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أُصَلِّي فِي ثَوْبِي الَّذِي آتَى فِيهِ أَهْلِي؟ قَالَ: نَعَمْ، إِلَّا أَنْ تَرَى فِيهِ شَيْئًا فَتَغْسِلَهُ». (رَوَاهُ أَحْمَدُ وَابْنُ مَاجَةَ).

From Jabir bin Samurah he said: I heard someone came to the Messenger of Allah sallallāhu 'Alaihi wa Sallam and asked, "Can I pray with the cloth I wear to visit my wife (intercourse)?" Rasulallah salallahu 'Alaihi wa Sallam said, "Yes. Unless you see the marks, then wash them!" Narrated by Imam Ahmad no: 200116, Ibn Majah no: 542.

وَعَنْ مُعَاوِيَةَ قَالَ: «قُلْتُ لِأُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي الثَّوْبِ الَّذِي يَنَامُ مَعَكَ فِيهِ؟ قَالَتْ: نَعَمْ، مَا لَمْ يَرِ فِيهِ أَذَى.» (رَوَاهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيُّ).

From Mu'āwiyah he said I said to Ummi Habibah the wife of the Prophet Sallallāhu 'Alaihi wa Sallam: "Did the Prophet Sallallāhu 'Alaihi wa Sallam ever pray in the clothes he wore when he slept with you?" He replied: "Yes. If he does not see any

dirt on him." Narrated by Imam Ahmad no: 26760, Abu Daud no: 366, an-Nasai no: 294, Ibn Majah no: 540.

وَعَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «أَنَّهُ صَلَّى فَخَلَعَ نَعْلَيْهِ فَخَلَعَ النَّاسُ نِعَالَهُمْ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ: لِمَ خَلَعْتُمْ قَالُوا: رَأَيْنَاكَ خَلَعْتَ فَخَلَعْنَا، فَقَالَ: إِنَّ جِبْرِيلَ أَتَانِي فَأَخْبَرَنِي أَنَّ بِهِمَا خَبَثًا، فَإِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُقَلِّبْ نَعْلَيْهِ وَلْيَنْظُرْ فِيهِمَا، فَإِنْ رَأَى فَلْيَمْسَحْهُ بِالْأَرْضِ، ثُمَّ لِيُصَلِّ فِيهِمَا». (رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ).

From Abu Sa'id Raḍiyallahu 'Anhu said: That the Messenger of Allah sallallāhu 'Alaihi wa Sallam prayed then took off his sandals and the people took off their sandals, when he finished he asked: "Why did you take off your sandals?" They replied: " Messenger of Allah, we saw you taking off your sandals, so we also took off our sandals." He said: "Indeed, Gabriel came to me and reported that there was dirt on my sandals, so if any of you comes to the mosque, he should turn his sandals over and see if any of you are going to the mosque. there is dirt, if he sees it then he should rub it on the ground, after that he should pray to wear both." Narrated by Imam Ahmad no: 11153, Abu Daud no: 650.

وَعَنْ عَائِشَةَ قَالَتْ: «كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْنَا شِعَارُنَا وَقَدْ أَلْقَيْنَا فَوْقَهُ كِسَاءً فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ الْكِسَاءَ فَلَبَسَهُ ثُمَّ خَرَجَ فَصَلَّى الْغَدَاةَ ثُمَّ جَلَسَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ هَذِهِ لَمْعَةٌ مِنْ دَمٍ فَقَبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَا يَلِيهَا فَبَعَثَ بِهَا إِلَيَّ مَصْرُورَةً فِي يَدِ الْغُلَامِ فَقَالَ اغْسِلِي هَذِهِ وَأَجْفِمِيهَا ثُمَّ أَرْسِلِي بِهَا إِلَيَّ فَدَعَوْتُ بِقِصْعَتِي فَغَسَلْتُهَا ثُمَّ أَجْفَمْتُهَا فَأَحْرَبْتُهَا إِلَيْهِ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِصْفِ النَّهَارِ وَهِيَ عَلَيْهِ.» (أَخْرَجَهُ أَبُو دَاوُدَ).

From Aisyah Radhiyallahu 'Anha said: "I was with the Messenger of Allah sallallahu 'alayhi wa sallam, we wore clothes and other fabrics on top. When in the morning, the Messenger of Allah sallallahu 'alayhi wa sallam took the cloth and put it on, then went out and prayed Fajr. After that he sat down, then a man said: " Messenger of Allah, there is a speck of blood on your clothes." So, the Messenger of Allah sallallahu 'alayhi wa sallam took hold of the part next to the bloodstain, then sent it to me clutched in the hand of a boy. He said: "Wash this cloth and dry it then send it back to me". Then I asked for my tray, and I washed the cloth, then I dried it, then I returned it to him. After that, the Messenger of Allah (sallallahu 'alayhi wa sallam) came at noon wearing that cloth." Narrated by Abu Daud no: 388.

وَعَنْ عَمَّارٍ بَلْفِظٍ: «إِنَّمَا تَغْسِلُ ثَوْبَكَ مِنَ الْبَوْلِ وَالْعَائِطِ، وَالْقَيْءِ، وَالْدَّمِ، وَالْمَنِيِّ.»

From Ammar Raḍiyallahu 'Anhu: "Indeed clothes are washed when exposed to pee, dirt, vomit, blood, and semen."

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهَا قَالَتْ: سَأَلْتُ امْرَأَةً رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: "يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثَوْبُهَا الدَّمَ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ" فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «إِذَا أَصَابَ ثَوْبٌ إِحْدَاكُنَّ الدَّمَ مِنَ الْحَيْضَةِ فَلْتَقْرُصْهُ، ثُمَّ لَتَنْضِجْهُ بِمَاءٍ، ثُمَّ لَتُصَلِّي فِيهِ».

From Asma' binti Abu Bakr ash-Siddiq Radhiyallahu 'Anha said: "A woman asked the Messenger of Allah sallallahu 'alayhi wa sallam, she said, "Messenger of Allah, what do you think if one of us has menstrual blood on his clothes. What should he do?" The Messenger of Allah (sallallahu 'alaihi wa sallam) then replied: "If menstrual blood gets on one of your' s clothes, then he should scrape it with his fingernail, then he should sprinkle water on him, then let him pray with it." Narrated by Imam Bukhari no:307, Muslim no: 291.

Hadiths commanded to wash *najis* like someone who is punished in the grave for not cleaning from the former pee, hadith command to wash *mazi*, and other than these two.

عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا بِلَفْظٍ: تُعَادُ الصَّلَاةُ مِنْ قَدْرِ الدِّرْهَمِ مِنَ الدَّمِ.

"From Abu Hurairah Raḍiyallahu 'Anhu in marfu' with the lafaz: "The prayer is repeated if the clothes are exposed to menstrual blood for the number of dirhams".

Mention short *takhrij* for some hadiths.

This is done to summarize the discussion but not to eliminate the meaning of *takhrij* (Rahman 2017).

Sufficient in *takhrij* only takes or quotes the words of scholars in judging the hadith.

The importance of *takhrij* hadith in discussing hadith (Maulana 2021) is the reason Al-Shaukānī uses this method in this discussion.

Regarding the first and second hadiths, he said, "The hadith of Jabir bin Samurah the narrators are *tsiqah* on the side of Ibn Majah. And the Mu'awiyah hadith of the narrators of this *sanad* is *tsiqah*".

The third hadith, he briefly mentioned this hadith by mentioning the *tawabi'*(Nugroho and Damanhuri 2021) of this hadith in addition to those mentioned by Majduddin, namely Ḥākim in *mustadrak*, Ibn Khuzaimah in *saḥīḥ*, and Ibn Hibbān in *saḥīḥ*. And he quoted a little, that the scholars there are differences in the law of this hadith *mausul* or *mursal*. Abu Hātim confirmed that the hadith was *mausul* or continued until the Messenger of Allah *sallallāhu 'Alaihi wa Sallam*. And also he mentioned the *shawahid* for the hadith as issued by Ḥākim in the *mustadrak* from the path of the companions of Anas bin Malik and Abdullah bin Mas'ūd Raḍiyallahu 'Anhuma, and also issued by Daruquthni in his *sunnah* from the path

of Abdullah bin Abbas and Abdullah bin ash-Syikhir *Raḍiyallahu 'Anhum*, however, the two paths are of *dhaif sanad*, and are also issued by al-Bazzār in the *Musnad* of the Abu Hurairah path and the *sanad* is *dhaif* and there is *illat* (defect) (al-Shaukānī 2013).

The fourth hadith, he said: "This hadith is unseen as said by Imam al-Munziri." (al-Shaukānī 2013). And it was said by Ibn Hajar and aẓ-Ẓahabī, that the state of observing Hamati Ummu Jahdar is not known.

The fifth hadith, he said, "narrated by Abu Ya'lā and al-Bazzār in their two *musnads*, Ibn 'Ad in *al-Kāmil* and Dāruqūṭnī and Baihaqī in their *Sunan* books, al-'Uqaili in the *aḍ-Ḍuafā`* book, Abu Nuaim in the *al-Ma'rifah* book, and aṭ-Ṭabarani in the *mu'jamal-Kabīr* and *al-Ausaṭ* books". And then he said, "Indeed they all have distorted the hadith and other scholars have disparaged it because in that hadith there is a narrator named sābit bin hamam and he is an accused of lying and *matruk* (abandoned), and there is also Ali bin Zaid bin Jad'ān and he was *dhaif* until Imam Baihaqī said "*Batil* hadith has no origin" (al-Shaukānī 2013).

The eighth hadith, he said, "This hadith was published by Dāruqūṭnī in the book of Sunan, al-'Uqailī in the book *aḍ-Ḍu'afa`*, and Ibn 'Adi in his book *al-Kāmil*. This hadith was judged as false by him because there was a narrator named Rauḥ bin Ghaṭif and it was judged by Ibn 'Adi besides that he was alone in narrating this hadith while he was *dhaif*. Said aẓ-Ẓuhlī "I'm afraid this hadith is a fake hadith". And Imam Bukhari said, "bad hadith". And said Ibn Hibban "False Hadith". Al-Bazzār said "the scholars agree that this hadith is evil", and it has also been excluded by Ibn Adi from another path from aẓ-Ẓuhri but in it, there is a person named Abu 'Iṣmah who is accused of lying (al-Shaukānī 2013).

He did not *takhrij* or quoted the sayings of scholars about the hadith if the hadith had been narrated by Imam Bukhari in the *sahih* and Imam Muslim in the *sahih*, In the sixth hadith, he does not mention the *takhrij* hadith except to only point out that this hadith was narrated by Imam Bukhari and Imam Muslim (Sagala 2021).

He is very concerned about ushul fiqh, especially in terms and orders.

He really understands the concept of *ushul fiqh* (Nurhayati 2018), this can be seen from his criticism of other scholars regarding this *ushul fiqh*, the examples in this discussion are as follows:

The first and second hadiths pointed out that these two hadiths are suggestions to stay away from clothes that are contaminated with dirt for people who pray. And then he replied regarding these two hadiths which are used by many scholars to show that being clean from *najis* is a condition for valid prayer. The first hadith he said: " There is nothing in this hadith which refers to obligatory matters

(Pachrudin 2021). If we consider the words of the Messenger of Allah *Ṣallallāhu 'Alaihi wa Sallam* "فَتَغَسَّلَهُ" news which means an order (Zulhamdi 2020), then even this cannot enter what is requested by scholars (include the conditions for valid prayer)". And the second hadith he said: "action does not indicate an obligation let alone show conditions" (al-Shaukānī 2013).

The third hadith, he said: "And you know that this hadith also does not indicate a condition because the Messenger of Allah *Ṣallallāhu 'Alaihi wa Sallam* continued to pray from before he opened it, and if the clothes are clean or something like that, then it is obligatory for the Messenger of Allah *Ṣallallāhu 'Alaihi wa Sallam* canceled his prayer because the condition will have an effect when there is no such requirement as has been fixed in the rules of *ushul fiqh* and this is a rebuttal to them, not their proof." (al-Shaukānī 2013).

In the fourth hadith, he said: "The culmination of the commandment does not indicate conditions. And thirdly, these hadiths are rebuttals to them and not their evidence because the Messenger of Allah *Ṣallallāhu 'Alaihi wa Sallam* did not repeat the prayer in which his clothes *Sallallāhu 'Alaihi wa Sallam* was exposed to menstrual blood" (al-Shaukānī 2013).

The fifth hadith he said: "This hadith does not also show what they say except this hadith only reports washing clothes from the objects mentioned in the hadith" (al-Shaukānī 2013).

In the sixth hadith, he mentions that the hadith is more specific (the hadith is only related to menstrual blood) than what is claimed, namely purity from *najis* is a condition for valid prayer (al-Shaukānī 2013).

The seventh hadith, he said: "This hadith shows a commandment where the commandment is prohibited from the opposite, or the prohibition indicates the destruction of something, but this issue (the issue of *ushul fiqh* rules above) is debated by scholars. But there is a hadith that clearly shows that the prayer of the Prophet *Ṣallallāhu 'Alaihi wa Sallam* when carrying unclean in sandals or on clothes does not repeat the two prayers, then this is a barrier to saying pure from *najis* is a condition for valid prayer" (al-Shaukānī 2013).

He brought the hadith used by his opponents.

This can be seen from the eight hadiths that have been stated above, and these eight hadiths are the arguments used by his opponents (Karim 2022).

He pointed out the differences of opinion of the scholars in hadith or *fiqh* or *ushul fiqh* In the hadith such as: in the third hadith namely "the scholars there is a difference in the law of this hadith *mausul* or *mursal*."

In *fiqh* such as: "And is the clothing of the person praying a condition for the validity of the prayer or not? According to most scholars, it is the opinion that the sacred clothing of *najis* is a condition of prayer, and while Abdullah bin Mas'ud, Abdullah bin 'Abbās, Sa'īd bin Jubair, and it was also narrated by Imam Malik they are of the opinion that it is not obligatory.

In *ushul fiqh*, it is like (Alwana 2020) "this hadith shows an order which is in the command a prohibition from the opposite, or a prohibition indicates the destruction of something, but this issue (the issue of the rules of *ushul fiqh* above) is debated by scholars." (al-Shaukānī 2013).

5. Conclusion

From the research conducted, the authors produced several methods used by Imam al-Shaukānī, namely the *takhrij* hadith method, *naqd al-Ḥadīṣ* with the help of other knowledge, namely *ushul fiqh*, and the steps taken by him for this case: First, he collected several hadiths related to *najis* hadiths. Second, he mentions short *takhrij* for several hadiths. Third, he suffices in his *takhrij* only to take or quote the words of scholars in judging the hadith. Fourth, he does not *takhrij* or cite the words of scholars about the hadith if the hadith is narrated by Imam Bukhārī in *saḥīḥ* and Imam Muslim in *saḥīḥ*. Fifth, he is very attentive in *ushul fiqh*, especially about Commands and Conditions. Sixth, he brought the hadith used by his opponents. Seventh, he pointed out the differences of opinion of the scholars in hadith or *fiqh* or *ushul fiqh*

This research is expected by the author to be useful for the public and students of knowledge, especially about *najis* clothes. This discussion is limited to *najis* on clothes, so this discussion is still open for research, such as *najis* on the body, or in places of prayer.

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