



RECITATION OF AL-FATIHA

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Abstract

This article discusses the concept of "abrogation" in Islamic jurisprudence, particularly focusing on the notion of adding to the Quran through a single report (ahad hadith) and the implications of such additions. Imam Nasafi and Imam Sarakhsi's opinions on this matter are examined, highlighting their views on why additions through a single report do not establish new rulings but rather lead to abrogation. The article further explores the distinction between "fard" (obligatory) and "wajib" (necessary), as understood by the Hanafi scholars, and how they approach the use of ahad hadith in legal rulings. A key example is provided to clarify the difference between "fard" and "wajib" and the application of ahad hadith in the Hanafi school of thought. The article emphasizes the importance of placing each piece of evidence in its proper context, with the Quran as the primary source and ahad hadith as supplementary.

Keywords

Abrogation, Quran, Ahad Hadith, Imam Nasafi, Imam Sarakhsi, Fard, Wajib, Hanafi Jurisprudence, Islamic Legal Rulings, Islamic Evidence, Recitation of Al-Fatiha.

Adding to the Quran with a single report and analogy is abrogation. Regarding the topic of adding to the Quran¹, Imam Nasafi, may Allah have mercy on him, stated in the commentary on Manar in Kashf al-Asrar: "In our opinion, the Book is not increased by a single report." Imam Sarakhsi, may Allah have mercy on him, explained the reason for this in his principles as follows: "Because evidence (apparently referring to the evidence in the abrogated verse) supports our argument that adding to a verse constitutes abrogation. Since abrogation is established with elements that establish abrogation, just as abrogation is not established with a single report, we do not establish addition with a single report either. This is because such knowledge is not obligatory by this meaning. However,

¹ The Quran



it is obligatory to act upon it. Because in practice, it is the establishment of a ruling that is established by a verse that does not have an abrogator." The majority of scholars have considered the addition by a single report to be the establishment of one legal ruling by adding another to it. When asked why the Hanafis, contrary to this, consider addition to be abrogation, our scholars have replied as follows: "Indeed, abrogation means the end (completion) of a ruling. This meaning is also found when an addition is made to a verse. Deficiency is also abrogation. Therefore, it is necessary to consider addition as abrogation. If the addition is established, then it becomes a part of the added verse, and the ruling of the addition becomes the same as the ruling of the verse. Consequently, whatever establishes the verse, the addition must also be established by the same."

Reciting Al-Fatiha in prayer is not obligatory (fard) but rather necessary (wajib). To further understand this issue, let's provide an example. Imam Sarakhsi, may Allah have mercy on him, mentions in his books on principles: "This rule is clearly stated in the dispute regarding the recitation of Al-Fatiha. The obligation of recitation in prayer, in general, is established by a definitive proof. That proof is Allah's saying: "So recite what is easy of the Quran..."² - is the verse. The specification of Al-Fatiha is established by a single report (ahad hadith). That hadith is as follows: It is narrated from Ubadah ibn al-Samit, may Allah be pleased with him. The Messenger of Allah, peace and blessings be upon him, said: "The prayer of the one who does not recite the Opening of the Book (Al-Fatiha) is invalid."³ Whoever establishes the obligation (fard) of Al-Fatiha with this, will have added to the verse (nass). Declaring something established by a single report (ahad hadith) as obligatory involves either elevating the status of evidence with doubt or lowering the status of evidence without doubt. Both scenarios are flawed. Therefore, after careful consideration and understanding of this, it is not permissible to return to it.

It should also be mentioned here that the majority of scholars consider "fard" (obligatory) and "wajib" (necessary) to be synonymous. However, the Hanafi scholars differentiate between them, stating that "wajib" is established by presumptive evidence such as single reports (ahad hadith), while "fard" is established by definitive evidence such as the Quran and mutawatir hadiths. In this context, they also include well-known hadiths as mutawatir. However, for some people, understanding this distinction before careful consideration can be difficult. A clear example of this is the story narrated from Yusuf ibn Khalid, may Allah have mercy on him. He said: "I came to Imam Abu Hanifa, may Allah have mercy on him, and asked how many obligatory prayers there are. He replied that there are

² Muzzammil chapter, 20-verse.

³ Imam Bukhari and Muslim's Narrations



five. Then I asked about witr. He said it is wajib. Due to my lack of understanding, I became confused. He smiled at me. After careful consideration, I realized that there is as much difference between “fard” and “wajib” as there is between the sky and the earth. May Allah have mercy on Abu Hanifa and reward him with goodness for guiding me.”⁴

The above example clearly demonstrates that the Hanafis do not neglect the application of ahad hadiths to the rulings derived from the Quran. However, as Imam Nasafi, may Allah have mercy on him, said, the path we follow is to place each piece of evidence in its proper place. We have made the Book of Allah the primary source because it is established with certainty, and we have ranked the ahad hadiths as supplementary. Ahad hadiths are applied when they are consistent with the primary source or when the matter in the ahad hadith is not found in the Book.

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⁴ Usulus saraxsiy