



THE MATTER OF NOT RECITING SURAH FATIHA FOLLOWING THE IMAM

Nizomiddinov Hoshimjon Muhammadjonovich,
International Islamic Academy of Uzbekistan, Doctoral Student of ISESCO
Department of Islamic Studies and Islamic Civilization.
A.Kadiri str. 11, 100011, Tashkent, Uzbekistan.
E-mail: hoshimjonnizomiddinov@yandex.ru

Abstract

While researching hadith narrations, it was discovered that Anwar Shah Kashmiri (1875-1933), known as Allama in hadith, jurisprudence, and other sciences, was a Sunni community member, particularly of the Hanafi sect, and served as its protector. This is especially evident in the narrations about faith and Shariah rulings. In this section, we will look at how Kashmiri interprets narrations about ahkam and faith, as well as his ability to interpret hadiths.

Keywords: Hadith, analysis, commentary, madhhab, Hanafi, method, recitation, ablution, mash, "Fatiha", jurisprudence, proof, book.

Today, science has developed, the means of learning have increased, and their use in various ways and purposes has become popular. There are more and more people who are getting information from these tools without a teacher and without understanding. In particular, in religious matters, more specifically, in doctrinal and jurisprudential matters, reading the information, proofs and judgments of other schools of thought and following them blindly has become one of the most dangerous things. Such matters must be learned from clear, reliable, tested teachers. Because every person who knows a little bit about Islam knows very well that the consequences of going astray in religious matters are very bad. In order to prevent confusion in controversial issues and to give a clear, scientific answer to it, we summarize some controversial jurisprudential issues from the books of scholars recognized by the Islamic Ummah and refer them to you, dear readers. Here, we will see how Allama Anwar Shah Kashmiri (d. 1933), who grew up in India and lived at the beginning of the last century, understood controversial issues and how he sought solutions to them.

A vivid example of Anwar Shah Kashmiri's clever search for and selection of hadiths that could prove in favor of the Hanafi madhhab in controversial issues between the madhhabs is the issue of not reciting Surah "Fatiha" by the congregation praying behind the imam. Many books have been written on this issue, which has caused disagreements among the sects, including Imam Bukhari, who wrote a work called "Al-Qiraa Khalfal Imam" in which he collected narrations on this topic.

The Hanafis emphasized that in this matter, the prayer leader should remain silent behind the imam without reciting. Against this, the Shafi'is made it obligatory for the muqtadi, who recites the prayer, to read "Fatiha" and wrote many books on this subject. Allama Kashmiri said that there are two hadiths



that support the Hanafis, and Bukhari did not mention them in his book.¹ Kashmiri Imam Bayhaqi believed that there was a need to write a work on the subject in response to the criticism of a Hanafi scholar on this matter². Kashmiri, who took the issue widely, discussed it on fourteen pages in his commentary on "Sunan Termizi".³

Commenting on the hadith, He who does not read "Fatihatul Kitab" has no prayer⁴, narrated by Anwar Shah Kashmiri Uboda ibn Somit (died: 34/654), he emphasized two issues:

The first is the ruling of "Fatiha", and according to Kashmiri, recitation of "Fatiha" is obligatory among the Hanafis, and it is considered a rukn in the other three madhhabs.

The second issue is whether the congregation recites Surah Fatiha behind the imam or not.

Commenting on the first issue with this hadith, Kashmiri used the Hanafi view and cited the following narration as evidence: "Whoever worships the imam, the recitation of the imam is also a recitation for him."⁵ "When the imam recites, stand quietly and listen."⁶

Then he went on to comment on the hadith (صلاة لا) narrated by Ubaid ibn Jarrah, and objected to answering the expression "there is no prayer" in the form of "there is no perfect prayer" as some Hanafis say, and said the following: "In my opinion, such an answer is considered to open the door of objection in favor of the opposite party. Because reading "Fatiha" is obligatory for us. According to the answer "There is no perfect prayer", it follows that it is not wajib to read "Fatiha" in prayer. Because, as the scholars of Usul say, the obligation cannot be established with a hadith that is valid either in terms of evidence or in terms of evidence."⁷

As can be seen, Kashmiri used the rules of Usul to include a hadith that apparently contradicted the Hanafi fatwa as part of the Hanafi evidence. He also expressed his opinion that it is not eloquent from the point of view of the Arabic language to assume that there is a word "kamila" after "La solata", saying that grammarians do not do this openly.⁸

Anwar Shah Kashmiri says that there is compatibility between the hadith in dispute with the verse "Recite from the Qur'an as much as you can" in Surah Muzzammil, and emphasizes that the view of the Hanafis is extremely correct in this regard, and in prayer, "Fatiha and the ruling of Zammi Surah are equally obligatory. Criticizing the Kashmiri Shafi'is saying that reciting "Fatiha" is obligatory and Surah Zammi is Sunnah, he states that the message of reciting these two in prayer has been established by Wahid, and in such a case, it is not correct to give two different judgments to both of them.

¹ Kashmiriy, Arfu-sh-shaziyy, I, 302.

² Kashmiriy, Arfu-sh-shaziyy, I, 302.

³ Kashmiriy, Arfu-sh-shaziyy, I, 302-316.

⁴ Abu Dovud, Solat, 823. Hadisning matni: لا صلاة لمن لم يقرأ بفاتحة الكتاب

⁵ Ibn Moja. Iqomatu-s-solavat, 13; Bayhaqiy. Sunan. II, 160.

⁶ Muslim. Solat. 16, Nasaiy. Iftitoh. 30.

⁷ Kashmiriy, Maorifu-s-sunan. II, 385-386.

⁸ Kashmiriy, Arfu-sh-shaziyy, I, 253-254.



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In conclusion, as stated by the Hanafis, recitation in prayer in general is obligatory due to the verse, "Fatiha" and zammi sura, since its message is fixed by a single one, it is most correct that the ruling of the two is wajib.⁹

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⁹ Kashmiriy, Maorifu-s-sunan, II, 394-395.