

THE HADITH ON PURIFYING DOG LICKS: IN SEARCH OF THE AUTHENTICITY FROM SCIENTIFIC PERSPECTIVE

Arifuddin Ahmad
UIN Alauddin Makassar
arifuddinelbugisy@gmail.com

Amir Mahmud
Yudharta University Pasuruan
amirhoney1212.am@gmail.com

Abstract: The Prophet tradition, which explains on how to purify a vessel licked by a dog, has a different editorial (text) and substance (content). This difference gives the impression that the Prophet is showing inconsistencies in giving teaching to his companions, which results in confusion for the next generation in understanding the ḥadīth. To examine the truth of the ḥadīth, the researcher aims at locating two standard methods in the study of the ḥadīth that are to examine the chains (*sanad*) and content (*matn*). By these two methods, the validity of the ḥadīth can be considered for its authenticity. Besides, scientific evidence by examining the saliva content of dogs could be an alternative way to prove the truth of the ḥadīth. It argues that the truth of the various ḥadīth is in line with that of scientific research. The saliva of a pet can be cleaned by seven times of water rinse. While seven rinses of water can clean the saliva of wild dogs, and one of them should be mixed with soil.

Keywords: prophet tradition, dog's saliva, authenticity, scientific proof.

Abstrak: Tradisi Nabi yang menjelaskan tentang cara memurnikan bejana yang dijilat anjing memiliki suntingan teks dan konten yang berbeda. Perbedaan ini memberi kesan bahwa Nabi tidak cukup konsisten dalam memberikan pengajaran kepada para sahabat yang berimbas pada kebingungan bagi generasi berikutnya dalam memahami ḥadīth. Untuk memeriksa kebenaran isi ḥadīth, peneliti menggunakan dua standar metodologi analisa ḥadīth yaitu memeriksa keaslian rangkaian sanad dan matan. Dengan dua metode ini, validitas

dari ḥadīth dapat dipertanggungjawabkan. Selain itu, bukti ilmiah dengan memeriksa kandungan air liur atau air liur anjing adalah cara alternatif untuk membuktikan kebenaran isi dari ḥadīth itu sendiri. Dengan cara ini dapat ditemukan bahwa kebenaran ḥadīth sesuai dengan fakta-fakta yang ditemukan secara ilmiah. Air liur hewan peliharaan dapat dibersihkan dengan tujuh kali pembilasan dengan air. Sementara air liur anjing liar dapat dibersihkan dengan tujuh kali pembilasan yang salah satunya dicampur dengan tanah.

Kata kunci: hadis nabi, liur anjing, otentisitas, bukti ilmiah.

Introduction

Islam has regulated human life problems, which considered as being small or trivial matters. Such regulation does not mean as a burden for Muslims. Further, the rules have nothing but to provide safety guidance for humans in general and Muslims in particular. One of the rules concerned in Islam is on cleanliness. Islam has regulated cleanliness with sacred terms. Cleanliness is not only implied as freeing of dirt and smell; further, it is about a condition that is free from the elements which reverse sanctity itself. If the dirt appears only in a visible thing, then the sacred is not only on what appears on the surface but also the essence of the object that it must be sterile. In this case, God gives appreciation by expressing His love for the servants who always maintain purity. In QS. al-Baqarah [2]: 222, God states *Inn Allāh yuḥibb al-tanwābīn wa yuḥibb al-mutaṭabbirīn* (In fact, Allah loves those who repent and love those who always purify). Through His word, God is not only regulating how to purify based on the Qur'an, but also through His Prophet, Muhammad.

The Prophet has also provided a more detailed explanation of the issue of purification compared to the Qur'an. However, problems that are not explained in the Qur'an and only explained in the ḥadīth do not mean reducing the legality of practicing the rules of Islam. That is because the rules initiated by the Prophet is equal to the rules that were ordained by God in the Qur'an.¹ Carrying out the commands of the Qur'an is similar to the obligation performed based on the ḥadīth.

¹ Information about the equality of the Qur'an with many ḥadīths is stated in the Qur'an. Among them are in the Qur'an surah Āli 'Imrān (3): 31-32, al-Nūr (24): 54 and so forth.

Related to the issue of dog's lick, the Prophet has given a different attitude, particularly on objects that are often used by someone. Dog's licking against a vessel has a special attitude in cleaning, which is compared to the other licks of animals. In the ḥadīth collection of al-Tirmidhī, the Prophet ordered a vessel that is licked by a cat to rinse it once. It does not happen with the lick of a dog in which the prophet provides various explanations in purifying it.

There are five different ways to clean vessels that are attached to the lick of the dog. First, to clean the vessel seven times of washed by water. Second, to clean the vessel seven times washed by water and at the first wash, the water should be mixed with soil. Third, clean the object seven times with the laundry, and the last should be mixed with soil. Fourth, wash the object seven times and cover the eight washed with soil. Fifth, clean the object seven times, one of which is mixed with soil.

The five different ways provided by the Prophet in cleaning dog licks, at a glance, give the impression that the Prophet is not consistent in providing the teaching of purifying the dog lick. The inconsistency of the teachings will surely raise doubts about the truth of the teachings. This study is an attempt to analyze the five traditions on the cleaning of the dog's licks by confirming to a scientific study on the substance of a dog's saliva.

In this way, the truth of the ḥadīth, which explains how to clean the dog's lick, will be answered by the scientific evidence on the content of the saliva of the dog. Also, scientific evidence on the dog's saliva could justify the methodology that proclaims the truth of the ḥadīth that comes from the Prophet. Thus, the truth of the content of the ḥadīth could be proven by the facts of the dog's saliva, as well as the methodology that preached the ḥadīth of the Prophet that will strengthen each other in attempting to the truth of the ḥadīth.

The Variant of the Ḥadīths on the Licking Dogs

Dogs are animals that have many benefits in human life. Dogs are one the animal that has intelligence so that they are used to help human works. For example, dogs are maintained as guardians of houses or gardens, hunting dogs, or in modern times dogs are used to track down criminals. In addition, dogs are preserved animals, so that many people are eager to have these animals as pets and friends in the house. However, for someone who is Muslim, raising a dog is a

decision that requires particular considerations. Because, Islam categorizes the type of a matter contaminated by dogs as a smudge of *mughallaḥḥah*,² which is dirt that should be treated and purified in certain ways.

This section is a presentation of the prophet traditions which explain how to purify something (in the ḥadīth called vessel), which is subjected to the lick of dog. The ḥadīth on this issue, in the nine books of ḥadīth have five variants.³ The five forms of ḥadīth are not only different in editorial form, but also in its substance. Tracking these ḥadīths on the licking dogs use the ḥadīth dictionary by A.J Wensinck with the words غسل⁴ and الكلاب.⁵ By tracing the word, it is found that there are five variants of ḥadīth related to the substance (content) and several editors (texts) of ḥadīth. In this writing, there are only five variants of the ḥadīth that are mentioned, and there are no differences in the editorial text. Differences in editorial content in each of the different meanings are only briefly explained.

²In Islamic law, the smudges are divided into three: The first is *mughallaḥḥah*, which is classified as heaviest unclean so that it needs some ways to purify it. The second, *mukhaffafah*, which is classified as a lightest unclean such as the urine of the baby who has not consumed anything but only a breast milk. The third, *Mutāwasīṭah*, which is the unclean whose cleansing must remove the color, smell and taste caused by the unclean object. See, Muḥammad b. Abī al-‘Abbās al-Ramī, *Nihāyat al-Muḥṭāḥ ilā Sharḥ al-Minhāj*, Juz 1 (Bairūt: Dār al-Fikr, 1984), 251.

³The nine books of the ḥadīth are *Kitāb Ṣaḥīḥ al-Bukhārī* by Imām Muḥammad b. Ismā‘īl al-Bukhārī (196-256 H/810-870 M), *Kitāb Ṣaḥīḥ Muslim* by Imām Abū al-Ḥusayn Muslim b. al-Ḥajjāj al-Qushayrī al-Naysābūrī (204-261 H/821-875 M), *Kitāb Sunan Abī Dāwūd* by Imām Abū Dāwūd Sulaymān b. al-Ash‘ath al-Sijistānī (202-275 H/817-888 M), *Kitāb Sunan al-Tirmidhī* by Imām Muḥammad b. ‘Isā b. Saurah b. Mūsā b. al-Ḍaḥḥāk al-Tirmidhī (209-279 H/824-892 M), *Kitāb Sunan al-Nasā‘ī* by Imām Abū ‘Abd al-Raḥmān Aḥmad b. Shu‘ayb b. ‘Alī al-Nasā‘ī (215-303 H/829-915 M), *Kitāb Sunan Ibn Mājjah* by Imām Abū ‘Abd Allāh Muḥammad b. Yazīd al-Quzwaynī (207-275 H/824-887 M), *Kitāb Sunan al-Dārimī* by ‘Abd Allāh b. ‘Abd al-Raḥmān b. al-Faḍl al-Dārimī (181-255 H/797-869 M), *Kitāb Musnad Aḥmad b. Ḥanbal* by Imām Aḥmad b. Ḥanbal (164-241 H/780-855 M), dan *Kitāb al-Muwatta’ li Imām al-Mālik* by Imām Mālik b. Anas b. Mālik (93-179 H/714-800 M).

⁴A.J. Wensinck, *Al-Mu’jam al-Mufabrus li Al-Ḥadīth al-Nabawī*, Juz 4 (Leiden: E. J. Brill, 1962), 499.

⁵A.J. Wensinck, *Miḥṭab Kunūḥ al-Sunnah*, terj. Muḥammad Fu’ād ‘Abd al-Bāqī (Kairo: Dār al-Ḥadīth, 2000), 469.

There are five different ways to clean vessels that are coming from the lick of a dog. First, clean the vessel seven times of washed by water. Second, clean the vessel seven times washed by water, and at the first wash, the water should be mixed with soil. Third, clean the object seven times with the laundry, and the last should be mixed with soil. Fourth, wash the object seven times and cover the eight washed with soil. Fifth, clean the object seven times, one of which is mixed with soil.

a. Ḥadīth on Purifying the Licking of Dogs Seven Times by Water

In the popular nine books of ḥadīth collection, it was found eight ḥadīths on purifying dog licks seven times, which have three different forms (texts). First, the editors of the ḥadīth with the phrase *idhā shariba*. Second, the form with the phrase *idhā walagha*. Third, using the sentence *tubūr inā'i aḥadikum*. The three editors detected in the nine books of the ḥadīth collection, which were allegedly close to the true and sound originated from the Prophet is a ḥadīth with the following editors:

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَلَعَ
الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ، فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ.⁶

Has narrated to us Muḥammad b. Yaḥyā, he said he had narrated to us Ibn Abī Maryam, he said he had told us 'Abd Allāh b. 'Umar, from Nāfi', from Ibn 'Umar who said: Rasulullah said, if a dog licks your vessel, wash it seven times.

b. The Ḥadīth on Purifying the Licking Dog with the Ground Mix at the Beginning of Wash

The ḥadīth, which explains how to purify dog licks with a mixture of land, is also quoted from nine books of ḥadīth collection. It is found there are four ḥadīth which the form redaction is different from one another. One ḥadīth uses the sentence *tubūrīnā 'iqama*, while the form of other traditions do not use the phrase. After conducting

⁶Muḥammad b. Yazīd al-Quzwīnī, *Sunan Ibn Mājah*, Juz 1 (t.t: Dār Iḥyā' al-Kutub al-'Arabīyah, t.th), 130. The ḥadīth described is found in *Ṣaḥīḥ al-Bukhārī* which contains one ḥadīth, two ḥadīths in *Ṣaḥīḥ Muslim*, one ḥadīth in *Sunan al-Nasā'ī*, three ḥadīth in *Sunan Ibn Mājah* and one of them in *Muwatta' Imām Mālik*.

the study, the form which was allegedly close to the true and original to the Prophet is the form which does not use the sentence, it is the ḥadīth narrated by al-Nasa'ī:

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ خِالَسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا وَلَعَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أَوْلَاهُنَّ بِالتُّرَابِ.⁷

Has reported to us Ishāq b. Ibrāhīm, has told us Mu'adh b. Hishām, he said that my father had told me, from Qatādah, from Khilās, from Abī Rāfi', from Abī Hurayrah; indeed the Messenger of Allah. Said: if a dog licks your vessel, wash it seven times, and mix with the ground in the first washing.

c. The Ḥadīth on Purifying the Licking the Dog with a Land Mix on the Seventh Washed

The ḥadīth that explains this method is only mentioned in *Sunan Abī Dāwūd*:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبَانُ، حَدَّثَنَا قَتَادَةُ، أَنَّ مُحَمَّدَ بْنَ سِيرِينَ، حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ، فَأَغْسِلُوهُ سَبْعَ مَرَّاتٍ، السَّابِعَةَ بِالتُّرَابِ.⁸

Has narrated to us Mūsā b. Ismā'īl, has told us Abān, has told us Qatādah, actually Muḥammad b. Sīrīn told Qatādah, from Abī Hurairah; in fact, the Prophet said: when a dog licks a vessel, wash it seven times, the seventh washed should be mixed with the ground.

This ḥadīth according to al-Albanī considered as *shādh* (poor) in the word *al-sābi'ah*, the most *rājih* is *al-ūlā bi al-turāb* (in the first washed mixed with dust).⁹ If the assessment carried out by al-Albanī

⁷Aḥmad b. Shu'ayb al-Nasa'ī, *Kitāb al-Sunan al-Kubrā*, Juz 1 (Ḥilb: Maktab al-Maṭbū'āt al-Islāmiyah, 1986), 177. The number of the ḥadīths that explain how to purify dog licks in this way are four. One ḥadīth is found in *Ṣaḥīḥ Muslim*, two ḥadīth in *Sunan al-Nasa'ī* and one of them in the *Musnad Imām Aḥmad b. Ḥanbal*.

⁸Abū Dāwūd Sulaymān b. al-Ash'āth b. Ishāq al-Sijistānī, *Sunan Abī Dāwūd* (Beirut: al-Maktabah al-'Iṣrīyah, t.th), 19.

⁹Information about al-Albanī's statement is obtained in the digital book *al-Maktabah al-Shāmilah*.

is true, then naturally this ḥadīth cannot be used as an argument. In this case, the ḥadīth, which states the soil mixture is placed in the first washed, has a more acceptable quantity and quality of transmission.

d. The Ḥadīth on Purifying the Licking of Dogs Seven Times and the Eighth with the Mix of Soil

Tracking in nine books of ḥadīth collection on purifying dog licks in this way, it is obtained three ḥadīths related to it. There were no editorial form differences in the sentences. There is an editorial summarization written in *Sunan Ibn Mājah*. Whereas in *Ṣaḥīḥ Muslim* and *Sunan al-Nasa'ī* are written as follows:

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ سَمِعَ مُطَرِّفَ
بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ ابْنِ الْمُغَفَّلِ قَالَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِقَتْلِ الْكِلَابِ ثُمَّ قَالَ مَا بِالْهَمِّ وَبِالْكِلابِ؟. ثُمَّ رَخَّصَ فِي كَلْبِ الصَّيِّدِ وَكَلْبِ
الْغَنَمِ وَقَالَ إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَقِّرُوهُ الثَّامِنَةَ فِي
الْتَّرَابِ.¹⁰

Has narrated to us ‘Ubayd Allāh b. Mu‘adh, my father told us, told us Shu‘bah, from Abī al-Tayyāḥ, he heard Muṭarrif b. ‘Abd Allāh, he tells of Ibn al-Mughaffal who said, Rasulullah ordered to kill dogs, then he said: What happened between them and dogs? Then he gave relief to the hunting dogs and goats (guards) while saying: If a dog licks on a container, you wash it seven times, and rub it with the ground in the eighth washing.

e. Ḥadīth on Purifying the Licking Dogs with the Soil Mixes in One of the Seven Washes

The last way to purify dog licks in the ḥadīth is by seven times of washings, as in the following ḥadīth:

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ:
سَمِعْتُ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

¹⁰Muslim b. al-Ḥajjāj al-Naysābūrī, *Ṣaḥīḥ Muslim*, Juz 1 (Ḥilb: Maktab al-Maṭbū‘āt al-Islāmīyah, 1986), 162.

وَسَلَّمَ أَنَّهُ قَالَ: يُغَسَّلُ الْإِنَاءُ إِذَا وَلَعَ فِيهِ الْكَلْبُ سَبْعَ مَرَّاتٍ: أَوْلَاهُنَّ أَوْ أُخْرَاهُنَّ
بِالشَّرَابِ، وَإِذَا وَلَعَتْ فِيهِ الْهَيْرَةُ غُسِلَ مَرَّةً.¹¹

has narrated to us Sawwār b. ‘Abd Allāh al-Anbarī, he said that he had told us al-Mu‘tamir b. Sulaymān he said I heard from Ayyūb, from Muḥammad b. Sirīn, from Abī Hurayrah, from the Prophet who said: wash a vessel if licked by a dog seven times, the first or other laundry mixed with the soil. If a cat licks the vessel, wash it once.

Based on the varied traditions in its editorial forms and substance, then the introduction in the statement that there was an impression of the inconsistency of the Prophet in giving teachings seems to be true. So that the ḥadīths that seemed inconsistent about how to purify the vessel or whatever was affected by dog licking rise to the question, whether the Prophet does it provide inconsistent teaching or it happens as a *tanawwu‘ al-ḥadīth* (variation modes of prophet tradition), which the Prophet say to different people, about different objects and different events? It will be explained in the methodology of the ḥadīth science, which proclaims the content of this ḥadīth, and proves it with scientific research on the content of dog saliva.

Methods of Understanding in Different Ḥadīths

Five traditions on how to purify the dog lick seem to be contradictory. It is not only in the editorial form of the text but also in its substance (content). The differences in reduction occur in the units of the ḥadīth, as it has been briefly explained in the first ḥadīth about washing dog licks with seven washing times. While the difference in substance (content) appears in the differences in each ḥadīth content between the first to the fifth.

a. Ensuring the Validity of the *Sanad*

In reconsidering the logic, the *sanad* (chain) system has fulfilled its all requirements automatically impacts the validity of the unsound. That is, a truly valid *sanad* that will give to a valid *matn* (content). However, the experts still divide the validity of the ḥadīth into four types according to the consideration of the quality of the *sanad* as well

¹¹Muḥammad b. ‘Īsā b. Saurah, *Al-Jāmi‘ al-Ṣaḥīḥ Sunan al-Tirmidhī*, Juz 1 (t.t: 1975, t.th), 150.

as its *matn*:¹² 1) Ḥadīth that the *sanad* and the *matn* are equally valid; 2) Ḥadīths which are valid, but are *ḍa'īf*; 3) Ḥadīths with the meaning of *ḍa'īf*, the *matn* is valid; 4) Ḥadīth that the *sanad* and the *matn* are both *ḍa'īf*.

If the four kinds of considerations of validity applied, then the state of validity is valid. This has also an effect on *al-ṣaḥīḥayn* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*) which contain authentic traditions. Because the two books contain only the list of traditions that are sound and valid. However, research in the *sanad* has an important role in the study of ḥadīth. If the *sanad* of the ḥadīth is known *ḍa'īf*. Then the ḥadīth research cannot be continued. Conversely, if the *sanad* is considered as valid, the research on the ḥadīth can be continued.

Sanad research is the first step in the study of the ḥadīth. This is because of *sanad* has an inseparable relationship with *matn* in terms of its relation. That is, the existence of *matn* of the ḥadīth, both in terms of dynamics and diversity, are related to the state of the *sanad*. Therefore, *sanad* research as a first step is a demand because of the following considerations:¹³

- 1) The tendency to place the superiority of *matn* ḥadīth by aligning the degree of superiority of the *sanad*. For example, the majority of scholars place the highest degree of validity of the ḥadīth seen from the *takbrīj* process, which is occupied by a collection of *muttafaq 'alayh* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*). Likewise, a special award for the ḥadīth supported by *sanad al-thulāthiyah*¹⁴ and *silsilat al-dhabab*,¹⁵ then called as *aṣaḥḥ al-asānīd*.¹⁶

¹² M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 2007), 115.

¹³In this case, prioritizing criticism refers to the opinion of Haṣim Abbas. However, the considerations raised by him are not based on the relationship between *sanad* and *matn*. See, Haṣim Abbas, *Kritik Matan Hadis; Versi Mubaddisin dan Fuqaha* (Yogyakarta: Teras, 2004), 54-57.

¹⁴The link that connects the imam of the ḥadīth narrators with the Prophet consists of three intermediaries (narrators). For example, in the *Musnad Imām Aḥmad b. Ḥanbal* consists of Aḥmad b. Ḥanbal from Sufyān from 'Umar.

¹⁵Mention of the ḥadīth *sanad* which of each generation consists of prominent scholars of ḥadīth. For example, history of al-Shāfi', from Mālik, from Nāfi' from Ibn 'Umar.

¹⁶Regarding *aṣaḥḥ al-asānīd*, the scholars are having different opinions. According to Imām al-Bukhārī is the version which chain is narrated from Mālik from Nāfi' from Ibn 'Umar. According to Imām Aḥmad and Ishāq is al-Zuhrī from Sālim from his

- 2) Submission of the ḥadīth is dominated by the tradition of oral narrative (*shafahīyah/bi al-ḥifẓ*), at least up to the generation of *tabiʿīn*. In this way, there is very little narration of the ḥadīth in writing.¹⁷ To trace the history with this kind of tradition, a pedigree of the teacher is needed in the process of learning the ḥadīth as a historical determinant of the data. By tracking the pedigree of the teacher, it is easy to find the location of changes in the traditions of ḥadīth in a narration.
- 3) The formal process of the ḥadīth codification takes a long time. The process involves many people with collection patterns, various selection, and systematic methods. Every ḥadīth coder (*mukharrīj al-ḥadīth*) agreed to place the *sanad* as an introduction to mention *matn*. Thus, this can be used as capital to research the traditions of ḥadīth, which are allegedly experiencing ambiguity.
- 4) Dispensation of adaptation or transmission of meaning (*riwāyah bi al-maʿnā*) and some narrators who have *lafẓ* narrative discipline (*riwāyah bi al-lafẓ*). These two things are, of course, very much related to the integrity and capability of the narrators. Therefore, the test of the quality of the traditions of the ḥadīth is determined by integrity and capability level and its tendency to narrate the ḥadīth. Is he a narrator who conveys meaningfully or, having discipline in narrating ḥadīth in a *lafad* manner?

Of the four considerations, the test of the quality of validity of the *sanad* takes precedence in a ḥadīth study. It is unacceptable for a Muslim tradition to be reported by one of the narrators who did not pass his validity test. Except, there is another path that consists of authentic quality narrators, in terms of ḥadīth science referred to as *tawābiʿ*¹⁸ or *shawāhid*.¹⁹ The assessment used to measure the capabilities

father. According to ‘Alī b. al-Madīnī and al-Falās is Muḥammad b. Sīrīn of ‘Ubaydah of ‘Alī. See, Aḥmad Muḥammad Shākīr, *Al-Bāʾith al-Ḥathūth Sharḥ Iktibāsar ‘Ulum al-Ḥadīth li al-Ḥāfiẓ Ibn Kathīr*, Juz 1 (Riyād: Maktabah al-Maʿārif, 1996), 101.

¹⁷Although the search for history proves that the narration of the ḥadīth in writing was done from the time of the Companions, because some of them wrote the ḥadīth when the prophet delivered his words. However, it cannot be denied for the history reports that the narration of ḥadīth is mostly transmitted verbally (by memorization).

¹⁸*Tawābiʿ* is another path that narrates the similar ḥadīth. His position is a witness for the narrator of the same level in his generation.

and integrity of the ḥadīth narrators is to use *'ilm al-jarḥ wa al-ta'dīl*. By this knowledge, it will be known the value obtained in every narrator of the ḥadīth, so that it can be determined through the narration of which the ḥadīth is approaching true that it is from the Prophet.

b. Gather and compare the Ḥadīths that have one Meaning

The variety of editors contained in the first ḥadīth, for example, shows that the narratives performed are meaningful. Among the various editors, it is possible to have original editors from the Prophet. To write the correct text from the Prophet, it is by gathering the ḥadīth, which means then comparing the editorial and tracking the quality of the narration.

In the rules of validity, the quality of the ḥadīth is changed because there are *'illah* and *syādb*. Of the two reasons, the method of comparing is used to identify traditions that contain *'illah* elements. As has become an understanding and the elements contained in it, can be sorted and selected by comparison.

For example, *al-ziyādah*, which is one of the elements in *'illah*. There is no other way except to make a comparison between the editors of the ḥadīth. Next to find out where the original ḥadīth and those who experience *al-Ziyādah* need to do the following steps;

- 1) Determine the ḥadīth narrated in *lafẓ (riwāyat bi al-lafẓ)*, by detecting the narrators who tend to narrate the ḥadīth in a *lafẓ*.
- 2) Determine the ḥadīth narrated with written data and memorization, by detecting the narrators who tend to convey the ḥadīth in this way.
- 3) Determine traditions that have similarities from a number of sanad lines.
- 4) Determine the ḥadīth narrated by the narrator than more *thiqah*.
- 5) Determine the ḥadīth narrated by narrators who are experts in their fields.

These steps apply to all the elements of *'illah* contained in a *matn* ḥadīth.

In the view of scholars, there are differences of opinion regarding the ability of meaningful transmission and some skill in involving several elements of *'illah* in the editions of the *matn* ḥadīth.

¹⁹*Shanāhid* is another path which narrates the same ḥadīth and its position is at the level of friends.

Apart from these opinions, this effort aims to find the true authentic traditions of the Prophet. Regarding the acceptance and non-acceptance, back to the arguments that were built by each opinion.

c. Gathering and Contrasting the Ḥadīth that have Similar Topic

If the comparison technique is an attempt to detect the authenticity of ḥadīth texts sourced from the Prophet, then contrasting it is an attempt to detect the truth of the content of a ḥadīth. Collecting and contrasting is the second step after establishing the editorial form, which was allegedly original from the Prophet. When comparing is only to ḥadīths that have different editors, then contrasting is to collect ḥadīths that have different substances. In this case, the contrasting technique is to collect the whole tradition about how to purify the dog's licks.

Word and attitude of the Prophet are heard and witnessed by various people and people who have different backgrounds and various kinds. These differences and dynamics, of course, have their perspective. Moreover, the transmission of ḥadīths from the first level to the next generation to codification, there is a transmission with memorizing and the acquisition of meaningful transmission;²⁰ so it is reasonable to find different recordings and even contradictions in the ḥadīth of the Prophet both with the Qur'an and with other traditions.

Therefore, gathering ḥadīths that are similar and which have similarities to the topic becomes an alternative to find the diversity of ḥadīths that discuss certain topics. Not only the ḥadīth but also the verses of the Qur'an have a correlation with the ḥadīths. The collection of the ḥadīths and verses of the Qur'an that were collected were studied in depth to find any contradictions.

The historical fact of the ḥadīth which is clearly found in the impression of contradiction, both with the Qur'an and with other traditions, whose solution must be opposed, so there is no other way except to include it in the concept of *shādh* (poor). In accordance with the definition of *shādh* which has been formulated by experts, the concept of *shādh* is a rule that accommodates the differences contained in the ḥadīth and the way to describe each other. From this

²⁰In this case, the dynamic editorial form of the ḥadīth and the occurrence of conflict could be from the fact that the Prophet said to different people, objects, conditions and situations. An explanation of this will be discussed in the implications of the rules of validity at the end.

way, the opportunity finds out how the position of each ḥadīth or verse of the Qur'an that seems contradictory can be understood.

Regarding the steps that must be taken is as follows; a) Collecting ḥadīths that have the similar theme with treated to the *takhrīj* from standard ḥadīth books; b) Gather verses of the Qur'an that relate to the theme of the ḥadīth; c) Ensuring the validity of the narrators of the ḥadīth; d) Ensuring the similarity of the themes between ḥadīth and verses of the Qur'an, then contradictions were carried out; e) Knowing the narrators of the ḥadīth, from the level of friends (*ṣaḥābah*) to *muallif al-ḥadīth* with the aim of knowing who has the most competitive in the fields discussed in the ḥadīth; f) Conclude the results of the conflict.

With these steps, the ḥadīths that appear to be contradictory will immediately be known for each of these traditions. The next stage is to map each ḥadīth to determine the purpose of the message of the Prophet through this statement. The way to express is to use intertextual, namely, looking for an explanation by linking one ḥadīth that has relevance to the seemingly contradictory ḥadīth.

d. Understanding Intertextually the Ḥadīth on Licking Dogs

In the narration, the traditions on how to purify a dog's lick are done by getting a good quality assessment. Each of these traditions can be accepted and used as arguments. However, it seems that there is still ambiguity regarding the ḥadīth, which describes how to purify the licked vessel of a dog. Will the Ḥadīth of the Prophet, who is not the same in explaining how to purify the dog lick is a form of inconsistency in the attitude of the Prophet, which impacts on Islamic law?

Indeed, different editorial forms differ between the narrations narrated by Abū Hurayrah and Ibn al-Mughaffal. The ḥadīth rooted from Abū Hurayrah, the message contained in it, only conveys the way to purify the vessel that is affected by dog licks. Whereas the ḥadīth through Ibn al-Mughaffal do not only explained how to purify it but also conveyed that the Messenger of Allah ordered friends to kill dogs, except dogs made hunting and guard dogs.

When looking at the ḥadīth is narrated by a companion (*ṣaḥābah*) of Ibn al-Mughaffal, the question arises, what is the connection between killing a dog and how to purify a licked vessel of a dog? Why did the Prophet order to kill dogs on one side but allow

dogs to hunt and guard dogs? These questions are answered in the ḥadīth of the Prophet as well, which is in *Ṣaḥīḥ Muslim*.

The Prophet ever ordered his companion to kill a dog. The order was responded by the companion to kill a dog whenever they met him. This phenomenon is reflected in the ḥadīth of the Prophet as follows:

وَحَدَّثَنِي حُمَيْدُ بْنُ مَسْعَدَةَ حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ الْمُفَضَّلِ حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ أُمَيَّةَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِقَتْلِ الْكِلَابِ فَنَبِعْتُ فِي الْمَدِينَةِ وَأَطْرَافِهَا فَلَا نَدْعُ كَلْبًا إِلَّا قَتَلْنَاهُ حَتَّى إِنَّا لَنَقْتُلُ كَلْبَ الْمُرْتَبَةِ مِنْ أَهْلِ الْبَادِيَةِ يَتَّبِعُهَا.²¹

Has told us Ḥumayd b. Mas'adah, has told us Bishr namely Ibn al-Mufaḍḍal, has told us Ismā'īl namely Ibn Umayyah, from Nāfi' from 'Abd Allāh he said, Rasulullah ordered that we kill the dog, then we went all over the city, so we didn't leave a dog, but we killed him. We killed a dog that always followed his master; that is, his dog was a Badui woman.

The command to kill the dog is suspected of appearing when the Angel Gabriel did not seem pleased to enter the house of the Prophet because there is a dog in it. The report about this is found in the following ḥadīth:

حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ السَّبَّاقِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ أَخْبَرْتَنِي مِيمُونَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَحَ يَوْمًا وَاجِمًا فَقَالَتْ مِيمُونَةُ يَا رَسُولَ اللَّهِ لَقَدْ اسْتَنْكَرْتُ هَيْتَكَ مِنْذُ الْيَوْمِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ جِبْرِيلَ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَانِي أَمْ وَاللَّهِ مَا أَخْلَفَنِي. قَالَ فَظَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَهُ ذَلِكَ عَلَى ذَلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جِرْوُ كَلْبٍ تَحْتَ فُسْطَاطٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ مَكَانَهُ فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ فَقَالَ لَهُ قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ. قَالَ أَجَلٌ وَلَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ.

²¹Al-Naysābūrī, *Ṣaḥīḥ Muslim*, Juz 5, 36.

فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ قَامَرٌ يَقْتَلِ الْكِلَابَ حَتَّى إِنَّهُ يَأْمُرُ
بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ.²²

Narrated to me from Harmalah b. Yahyā has told us Ibn Wahb, has told me Yūnus from Ibn Shihāb from Ibn al-Sabbāq that ‘Abd Allāh bin ‘Abbās said; has preached to me you are well; that one morning the Messenger of Allah looks silent because it’s hard and sad. Maymūnah said; Yes, Rasulallah! I’m surprised to see your attitude this day. What has happened?. Rasulallah answer: Jibril promised to come to see me tonight, it turns out he didn’t come. Know, he certainly doesn’t violate my promise! Thus the Messenger of Allah always looks hard and sad that day. Then he saw a puppy under our bed; then he sent out the puppy. Then he took the water and sprinkled the traces of the dog’s place. When it was evening, Jibril comes to see him. He said to Gabriel as You promised to come early in the morning. Gabriel answered; Really! But we cannot enter the house where there are dogs and pictures. In the morning, the Messenger of Allah ordered that all dogs be killed, until the garden guard dogs were narrow, but he let the vast guard of the garden dog.

However, the order to kill the dog is not absolute. The Prophet counts out the types of dogs and order to destroy certain dogs as well. Such information is illustrated in the following ḥadīth:

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ حَدَّثَنَا رُوْحُ ح وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ
أَخْبَرَنَا رُوْحُ بْنُ عَبَادَةَ حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ
اللَّهِ يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ حَتَّى إِنَّ الْمَرْأَةَ
تَقْدَمُ مِنَ الْبَادِيَةِ بِكَلْبِهَا فَتَقْتُلُهُ ثُمَّ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهَا
وَقَالَ عَلَيْكُمْ بِالْأَسْوَدِ الْبُهَيْمِ ذِي الثُّفَطَيْنِ فَإِنَّهُ شَيْطَانٌ.²³

Told us Muḥammad b. Aḥmad b. Abī Khalaf has told us Rawḥ. (in another line mentioned) told me Iṣḥāq b. Maṣṣūr told us Rawḥ b. ‘Ubādah told us Ibn Jurayj had told me Abū al-Zubayr that he had heard Jābir b. ‘Abd Allāh said, Rasulallah ordered

²²Ibid.

²³Ibid.

us to kill the dog, even the dog belonging to a Badui woman who always accompanied him we killed too. Then the Prophet forbid to kill a dog like that, but he said: Kill a black dog with two white dots on its forehead because that dog is the incarnation of Satan.

With the information contained in the traditions concerning the treatment of these dogs, the release of killing every dog is not necessarily done. The Prophet indicates that certain dogs must be destroyed. In the last ḥadīth, the dog appointed by the Prophet seems to be mystical. However, if it is taken as a final definition, dogs that have certain types of savagery may be one type that must be destroyed. A mad dog may call this type of dog.

How to purify a vessel that is exposed to licking dogs that have no similarities in the process may be related to the Prophet's command to kill dogs. It means that there are certain types of dogs that the Prophet ordered to be killed and certain types of dogs to be left alive. The relationship between the traditions which explain the killing of the dog by purifying the dog lick, it is very possible that the process of purifying the vessel depends on the type of dog that licks it. For certain types of dogs, it could be enough to purify it seven times, but to lick certain types of dogs must be washed seven times and even eight times, one of which must be mixed with dust. Even putting dust in the first and last order is very likely still related to certain types of dogs too. To be more convincing about this, further laboratory research is needed.

Scientific Findings of the Role of Soil as a Mixture in Washing Dog's Licks

The intertextual approach to get the purpose of each ḥadīth that is substantially different about how to purify this dog lick is still an assumption. The purpose of the message of the ḥadīth will be stronger if it is proven by the fact that the dog's saliva has a relationship with the soil element. Does the soil have certain chemical substances that can neutralize bacteria found in the dog's saliva?

A dog salivates a lot because it does not have sweat glands. The function of saliva for dogs is to regulate temperature and reduce body heat so that dogs produce more saliva. Saliva is fluid in the oral cavity that is produced and secreted by the salivary gland and is channeled into the oral cavity through the canal. Saliva consists of 98% water content, and the rest is electrolytes, mucus, and enzymes.

Dog's saliva is dangerous for humans. The Association of Child Health Doctors in Munich, Germany revealed that dog saliva contains various germs that cause disease, one of which is the rabies virus. This virus is found in the dog's saliva and can enter human internal organs through an opening system.²⁴ In another article, it is stated that dog saliva serves as a zoonotic carrier. Namely, rabies or commonly called mad dog disease is caused by the rabies virus originating from the genus *lyssavirus* family *rhalido virus*; it's acute and attacks the central nervous system.²⁵ Especially when human health conditions or the immune system are not in good condition.

Dog's saliva specifically related to the ḥadīth of the Prophet about the variety of ways to purify this dog lick, it was carried out by the Faculty of Science and Technology of Alauddin University, Makassar. Dogs that are the object of research are wild dogs and pet dogs consisting of six dog breeds. The six dog races are pitbull, cooki, bolong, Siberian, Scooby, and Bonga races. Of the six dog breeds, they are further divided into wild and domestic dogs. Pet dog race groups are pit bulls, Siberians, and Scoobies, while wild dog races are cooki, bolong and bonga.²⁶ From this grouping, bacteria are then classified from each of the dog breeds.

The research results are bacteria that are found in saliva, or domestic dog saliva tends to be less dangerous than those of wild dogs. So that, the cleansing of saliva in wild dogs requires a higher intensity, than cleaning the saliva of domestic dogs. Cleaning of vessels exposed to saliva, both domestic and wild, can be lost by rinsing the vessel by water seven times. Whereas, the involvement of the soil as a mixture of water in purifying the saliva of dogs can also eliminate the bacteria in it. By the soil, the bacteria that attach to the vessel would be soon disappeared.²⁷

The findings of scientific research regarding the content of saliva of wild and domestic dogs confirmed the words of the Prophet. The

²⁴Suryani, dkk., *Sabun Tanah Berbentuk Kertas Ramah Lingkungan sebagai Alternatif Praktis Penghilang Najis Air Liur Anjing*. (Final report PKM-P: Institut Pertanian Bogor, 2013).

²⁵Badan Karantina Pertanian, *Musnahkan Rabies* (Jakarta: Publikasi Karantina Pertanian, Departemen Pertanian 2007).

²⁶Arifuddin Ahmad, Mashuri Masir, and Sjamsiah, *Penerapan Teknologi Tepat Guna terhadap Hadis tentang Jilatan Anjing* (Makassar: Pusat penelitian dan Penerbitan LP2M UIN Alauddin, 2018), 35-67.

²⁷*Ibid.*, 127.

ḥadīths that are editorially (text) and substance (content) vary, does not mean simply an inconsistency. The inequality of how to purify dog licks in the ḥadīth of the Prophet does not mean that it is without certain intentions. The ḥadīth variant that was said by the Prophet Muhammad is a bright clue in addressing saliva's dog.

In this case, the instructions contained in the ḥadīth, which are said more than a thousand years ago, have been proven by scientific findings. With these findings, it can be stated that a study could interrelate with other studies, and it can help to prove the authenticity of the report. The truth of the content of the ḥadīth is justified by the methodology of ḥadīth that records and conveys information about the content of the ḥadīth. Furthermore, the truth between the content and the methodology that proclaims it is scientifically proven by research through a chemical approach about bacteria contained in the saliva of dogs, which can be neutralized with soil due to the elements contained in it.

Conclusion

The ḥadīth of the Prophet, which explained how to purify vessels that were licked by dogs in the nine books of ḥadīth collection, had five variants of meanings. First, the ḥadīths, which explain the licking of dogs that should be washed by water for seven times. Second, the ḥadīth, which explains to wash seven times and at first wash, it should be mixed with the soil. Third, washing seven times by water and at the seventh, it should be mixed with soil. Fourth, washing the vessel by water seven times, and at the eight washed, it must be mixed with soil. The fifth is washing seven times, and one of them should be mixed with soil.

From those five variants, the ḥadīth, which indicated *shādh* (poor) is the third. The rest could mean for a legitimated ḥadīth that could be used as a legal basis for Islamic law. The diverse variant of the ḥadīth does not mean that there is an inconsistency of Prophet in conveying the teaching of Islam. However, each of these ḥadīths contains clues for the truth based on the assumption of an intertextual approach related to the ḥadīth, which explained the case of other dogs. The assumption of an intertextual approach meets the truth based on the scientific finding on the existing bacteria inside of the dog's saliva that can only be neutralized soon with those teaching promulgated in each variant of the ḥadīth. The saliva of the wild dogs can be neutralized

with a mixture of soil, and the saliva of domesticated dogs can be neutralized only seven washes by water.

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