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# Examining the Taqrir Hadith

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**ABSTRACT**
Taqrīrī hadith, which records the Prophet Muhammad's acknowledgment or non-rejection of a Companion's statement or action, is an important form of Sunnah and a source of evidence in Islamic legal reasoning. Yet prophetic silence must be interpreted carefully: its meaning depends on whether the Prophet knew of the act, had an opportunity to respond, and whether the report indicates approval, permissibility, or another judgment. This study examines the concept, evidentiary role, and interpretive limits of taqrīrī hadith. It uses a qualitative library-based approach, reviewing relevant hadith reports and scholarly literature, then analyzing the texts descriptively and comparatively in their reported contexts. The analysis focuses on three cases: the Companions' differing interpretations of the instruction concerning prayer at Banu Qurayza; Khalid ibn al-Walid's eating of ḍabb (a desert monitor lizard or mastigure) while the Prophet observed him; and the report of two travelers who performed tayammum and received different verbal judgments after finding water. The findings show that prophetic approval appears in distinct forms: non-reproach, witnessed conduct accompanied by verbal clarification, and explicit evaluation. The ḍabb report indicates that the animal was not prohibited; the Prophet explained that he personally abstained because it was unfamiliar to his people. The Banu Qurayza report illustrates non-reproach in a specific interpretive context, while the tayammum report records direct judgments rather than silence alone. The study concludes that taqrīrī hadith can support a judgment of permissibility when the report establishes the Prophet's awareness and opportunity to respond. It does not, by itself, establish obligation or recommendation. Contextual analysis is therefore essential when using these reports as legal evidence.

**Keywords** : Taqrīrī Hadith; Sunnah; Prophetic Approval; Hadith Interpretation; Islamic Jurisprudence

## INTRODUCTION

Hadith is a primary source of Islamic teaching alongside the Qur'an. Its transmitted forms include the Prophet Muhammad's statements (qawl), actions (fiʿl), and approvals (taqrīr). While the first two forms are expressed through words or observable conduct, taqrīrī hadith concerns an act or statement of a Companion that came to the Prophet's knowledge and was not rejected by him. Such approval may be understood from his silence or from his acknowledgment of the practice. It therefore provides evidence of the Prophet's acceptance under the circumstances in which the event occurred (Hassan et al., 2023).

However, prophetic silence cannot automatically be treated as approval. The evidentiary force of a taqrīr depends on questions such as whether the Prophet knew of the act, whether he had an opportunity to object, and whether the report accurately conveys the event and its context. Without examining these conditions, a researcher may conflate genuine approval with an act that was simply unreported, unnoticed, or unrelated to a legal ruling. This matters because taqrīrī reports may inform judgments about what is permissible, customary,

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or contextually acceptable. The central problem, therefore, is not merely to define taqrīrī hadith, but to clarify how its reports should be identified and interpreted as evidence.

Recent scholarship has examined the place of al-Sunnah al-taqrīriyyah within the broader categories of the Sunnah and discussed its conditions, authority, and interpretive implications. Hassan et al. (2023), for example, explain the concept and evidentiary status of taqrīrī Sunnah, including how it relates to the Prophet's verbal and practical Sunnah. Their discussion underscores that silence may indicate permissibility, but does not by itself establish that an act is obligatory or recommended. The same study also considers the role of taqrīr in interpreting general and unrestricted legal texts.

Other recent studies have approached hadith through methods of understanding, classification, and criticism. Zulfarizal (2020) emphasizes that hadith interpretation should take account of the circumstances and context in which a report arose, including reports concerning prophetic approval. Research mapping contemporary Indonesian hadith scholarship has found a diverse field encompassing hadith sciences, interpretive methods, thematic studies, and living hadith (Pahrudin, 2022). An empirical mapping of hadith criticism in Indonesia likewise indicates continued scholarly attention to methods for evaluating transmitted reports (Ananda et al., 2024). Work on living hadith further shows how communities interpret and enact hadith in particular social and cultural settings (Qudsy et al., 2023). Together, these studies establish that hadith research involves both the evaluation of transmission and the interpretation of meaning in context.

Despite this growing scholarship, taqrīrī hadith remains a comparatively specialized subject. Studies that establish its general authority do not necessarily provide a unified analytical pathway for examining individual reports from identification through interpretation. In particular, the relationship between a report's chain and text, evidence of the Prophet's awareness, the possibility of objection, and the scope of the approval requires careful treatment. These issues become especially important when a report is used to support a legal or ethical conclusion.

This article addresses that need through a focused examination of taqrīrī hadith. Rather than treating prophetic silence as self-explanatory, it considers the conditions under which silence can reasonably be interpreted as approval and distinguishes that inference from stronger claims about obligation or recommendation. The study also situates the interpretation of taqrīr within the broader task of understanding hadith reports contextually. This focus offers a more specific contribution than general accounts of hadith as a source of Islamic teaching.

This study aims to examine the meaning, identifying characteristics, and evidentiary function of taqrīrī hadith. It asks how prophetic approval is inferred from reported events, what conditions strengthen or limit that inference, and how the resulting evidence should be interpreted in relation to Islamic legal reasoning. The study uses a qualitative literature-based approach, drawing on relevant hadith scholarship and contemporary research concerning the authority and interpretation of al-Sunnah al-taqrīriyyah.

Its novelty lies in bringing conceptual definition and interpretive conditions into one focused discussion. By distinguishing reported prophetic approval from mere silence and by attending to context, the article offers a clearer framework for examining the evidentiary limits of taqrīrī reports. In conclusion, a sound examination of taqrīrī hadith requires attention to both the reliability of the report and the circumstances that make approval a defensible interpretation. This approach supports a more precise use of prophetic tradition in hadith studies and Islamic legal analysis.

## METHODS

This study employs a qualitative library-based research design to examine taqrīrī hadith. A literature review is appropriate because the research question concerns the concept, evidentiary conditions, and interpretive implications of prophetic approval as discussed in hadith and Islamic legal scholarship. Recent methodological studies describe literature-based hadith research as involving systematic source selection, classification, and content analysis rather than an unstructured summary of publications (Darnalaksana et al., 2022; Pahrudin, 2022). Accordingly, the study treats published scholarship as data to be critically examined and compared.

The source material is divided into primary and secondary sources. Primary sources comprise relevant hadith reports in recognized collections, together with classical hadith commentaries and works on uṣūl al-fiqh that explain the authority and interpretation of the Sunnah. Secondary sources include peer-reviewed

journal articles, academic books, and scholarly studies published primarily within the last ten years. These sources address taqrīrī Sunnah, hadith criticism, hadith interpretation, and contemporary approaches to hadith research. Studies specifically discussing the meaning, conditions, authority, or divisions of al-Sunnah al-taqrīriyyah receive priority. Research on general hadith methodology is included where it clarifies procedures for verifying reports or interpreting their context (Hassan et al., 2023; Imtyas et al., 2022; Zulfarizal, 2020).

Sources are selected purposively according to their relevance, scholarly character, and contribution to the research questions. Journal articles are identified through academic journal platforms and scholarly indexes, while books are selected for their direct discussion of hadith sciences, legal theory, or prophetic tradition. A source is retained when it provides a clearly stated argument, method, or finding relevant to the study. Materials that merely mention taqrīr without substantive discussion are used only for background. This approach follows literature-based studies that define a bounded corpus and analyze it using descriptive, comparative, or content-focused procedures (Dadah, 2024; Pahrudin, 2022).

Data collection is conducted through document review. Each source is recorded in a literature matrix containing its bibliographic details, research focus, approach, main argument or finding, and relevance to taqrīrī hadith. Relevant passages are then organized under four analytical categories: (1) definitions and forms of taqrīr; (2) conditions for inferring the Prophet's knowledge and approval; (3) the report's evidentiary status and scope; and (4) implications for legal and ethical interpretation. This classification supports comparison across sources and helps distinguish widely shared positions from areas of disagreement. The procedure is consistent with content-analysis approaches used in reviews of hadith scholarship and contemporary hadith studies (Ananda et al., 2024; Dadah, 2024; Pahrudin, 2022).

Analysis proceeds in three stages. First, the study describes how selected scholars define taqrīrī hadith and distinguish it from verbal and practical Sunnah. Second, it compares their accounts of when silence or acknowledgment can constitute evidence of approval, paying particular attention to the Prophet's awareness of the act, the context of the report, and the absence or presence of disapproval. Third, it synthesizes these findings to assess what conclusions taqrīr can support and where interpretive caution is required. The analysis does not assume that prophetic silence necessarily establishes obligation or recommendation; this distinction is consistent with recent discussions of the scope and evidentiary force of al-Sunnah al-taqririyyah (Hassan et al., 2023).

To strengthen analytical credibility, claims are checked across different types of sources, and the study distinguishes the reported content of a hadith from later scholarly interpretation. Where available, the report is considered alongside its source and commentary rather than in isolation. Since the research is literature-based, its findings depend on the accessibility, quality, and interpretive limits of the selected publications. It does not claim to provide a new empirical dataset; its contribution is a structured synthesis of recent scholarship and foundational discussions relevant to examining taqrīrī hadith.

## RESULTS AND DISCUSSION

### Result

### Research Findings

The analysis indicates that *taqrīrī* hadith is best understood as a report in which the Prophet Muhammad (peace be upon him) became aware of a Companion's statement or action and did not reject it, or otherwise acknowledged it. The approval may be conveyed through silence, an affirmative response, or an observable reaction. Silence alone, however, does not establish that an action is recommended or obligatory. Its evidentiary meaning depends on the report's wording, context, and whether the Prophet was aware of the action and able to respond. This distinction is important when using *taqrīr* as evidence in legal reasoning.

The textual examples examined below illustrate different forms of approval. The Banu Qurayza report records the Prophet's instruction, the Companions' differing interpretations, and his not reproaching either group. The *ḍabb* report includes an explicit explanation that the animal was not forbidden, followed by Khalid ibn al-Walid eating it while the Prophet watched. These reports therefore illustrate related but distinct forms of evidence: non-reproach after differing interpretations, and verbal clarification accompanied by witnessed action. The report about two travelers who performed *tayammum* is also relevant, but the Prophet's response is explicit; it is more accurately treated as a report of direct prophetic judgment than as a case of silence alone. The accounts and source identifiers are available in *Ṣaḥīḥ al-Bukhārī* 4119 and 5391 and *Sunan Abī Dāwūd* 338.

**Table 1.** Conceptual and textual examples of *taqrīrī* hadith

| Case | Arabic text or key phrase | Reported event | Form of prophetic response | Relevance to *taqrīr* |
|---|---|---|---|---|
| Banu Qurayza | لَا يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ | Companions differed over whether to pray *ʿAṣr* on the way or wait until reaching Banu Qurayza. | The report states: فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ ("he did not reproach either of them"). | A case of non-reproach following two interpretations of a prophetic instruction; it does not mean that every interpretation is generally approved. |
| Eating *ḍabb* | لَا، وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ | The Prophet explained that he did not eat the *ḍabb* because it was unfamiliar to his people; Khalid then ate it while the Prophet watched. | Verbal clarification and witnessed action. | Shows that the animal was not declared forbidden. Because the report includes an explicit statement, it is not a silence-only example. |
| Two travelers and *tayammum* | أَصَبْتَ السُّنَّةَ، وَأَجْزَأَتْكَ صَلَاتُكَ | After praying with *tayammum*, one traveler repeated the prayer after finding water; the other did not. | The Prophet addressed each traveler directly and gave a judgment. | Relevant to prophetic evaluation of the two actions, but it is explicit approval and instruction rather than tacit approval alone. |

The Banu Qurayza report is narrated from ʿAbd Allāh ibn ʿUmar. Its wording records both groups' reasoning and says the Prophet did not reproach either group. In the *ḍabb* report, the Prophet says that the animal was not forbidden, while explaining his personal reason for abstaining; Khalid then eats it in his presence. In the *tayammum* report, the Prophet explicitly tells the traveler who did not repeat the prayer that he followed the Sunnah, while telling the other that he would receive a double reward.

These examples show why *taqrīr* should not be reduced to the formula "the Prophet remained silent, therefore the act is permissible" without examining the report. A researcher must distinguish silence from explicit approval, identify what the Prophet knew, and consider the circumstances and wording of each narration. The examples provide qualitative textual evidence for analyzing the concept; they are not new empirical measurements or statistical findings.

**Discussion**

The findings indicate that *taqrīrī* hadith is a distinct form of prophetic evidence: the Prophet's approval is conveyed through his response or lack of reproach to a Companion's action or statement. The three reports examined here show that approval is not expressed in only one way. The Banu Qurayza narration records non-reproach after the Companions interpreted an instruction differently; the *ḍabb* narration combines a verbal clarification with the Prophet's observation of Khalid ibn al-Walid eating; and the *tayammum* narration records explicit judgments about two different actions. These distinctions support a careful reading of *taqrīr* as evidence whose force depends on the report's wording and circumstances, rather than on silence alone (Hassan et al., 2023).

The Banu Qurayza report is particularly instructive for understanding interpretive disagreement. The Prophet instructed the Companions: لَا يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ. Some understood the instruction literally and delayed prayer until reaching the destination; others understood it as an exhortation to travel quickly and prayed on the way. The report states that the Prophet did not reproach either group: فَلَمْ يُعَنِّفْ وَاحِدًا مِنْهُمْ. This is evidence of non-reproach in a specific situation, not a general declaration that all interpretations are equally valid in every context. It also illustrates how the wording of a report, the circumstances of its utterance, and the Companions' understanding jointly shape its interpretation (Zulfarizal, 2020). The narration is recorded in *Ṣaḥīḥ al-Bukhārī* 4119.

The *ḍabb* report shows a different evidentiary pattern. When asked whether the animal was forbidden, the Prophet replied: **لَا، وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي، فَأَجِدُنِي أَعَافُهُ**—it was not forbidden; he personally abstained because it was unfamiliar to his people. Khalid then ate it while the Prophet watched. The example therefore includes both explicit verbal clarification and witnessed action. Its significance lies in distinguishing personal preference from legal prohibition: the Prophet's refusal to eat the animal did not establish that it was unlawful. This reading depends on the full narrative, rather than isolating the Prophet's initial abstention from his subsequent explanation (Ṣaḥīḥ al-Bukhārī, no. 5391).

The *tayammum* report further demonstrates why different modes of prophetic response should not be collapsed into one category. Two travelers prayed after performing *tayammum* because they had no water. After finding water, one repeated the prayer using ablution, while the other did not. The Prophet addressed both: he said to the one who did not repeat, **أَصَبْتَ السُّنَّةَ، وَأَجْزَأَتْكَ صَلَاتُكَ**, and told the other that he would receive a double reward. Since this report contains direct verbal judgments, it is more accurately analyzed as explicit prophetic evaluation than as tacit approval alone. It may still inform a discussion of *taqrīr* by showing that reports about Companions' conduct can combine approval, correction, and explanation (Sunan Abī Dāwūd, no. 338).

Taken together, the cases suggest three analytical questions for assessing a claimed *taqrīr*: Did the Prophet know about the action or statement? Does the report establish an opportunity for him to respond? And does the narration record silence, non-reproach, or an explicit statement? These questions help prevent the mistaken assumption that every unchallenged act constitutes a general legal precedent. Contemporary scholarship on hadith criticism and interpretation similarly emphasizes the need to consider transmission, text, and context together (Imtyas et al., 2022; Ismail & Hidayat, 2023; Zulfarizal, 2020). Research mapping Indonesian hadith scholarship also shows the continuing relevance of methodological and interpretive approaches alongside thematic studies (Ananda et al., 2024; Pahrudin, 2022).

The discussion also has limits. These examples offer qualitative textual evidence, not statistical or experimental findings. The *tayammum* narration should not be presented as silence-only evidence, while the Banu Qurayza and *ḍabb* reports require attention to their distinct wording and contexts. Accordingly, the study supports a qualified conclusion: *taqrīrī* hadith can serve as evidence of prophetic approval, but the scope of that approval must be established report by report. A disciplined distinction between silence, non-reproach, witnessed action, and explicit endorsement strengthens the conceptual use of *taqrīr* in hadith studies and legal reasoning.

## CONCLUSION

This study concludes that taqrīrī hadith refers to a report in which the Prophet Muhammad became aware of a Companion's statement or action and did not reject it, or otherwise indicated his approval. The findings show that prophetic approval is communicated in different ways: through non-reproach, as in the Companions' differing interpretations of the instruction concerning prayer at Banu Qurayza; through witnessed conduct accompanied by verbal clarification, as in Khalid ibn al-Walid's eating of ḍabb; and through explicit judgment, as in the report of the two travelers who performed tayammum. These examples demonstrate that taqrīr should be examined in the wording and context of each narration.

The ḍabb report supports the permissibility of eating this animal: the Prophet explained that he abstained because it was unfamiliar to his people, not because it was forbidden, and Khalid ate it in his presence. The animal is commonly identified as a desert monitor lizard or mastigure; the report describes it as roasted, not burned. The Banu Qurayza report shows that the Prophet did not reproach either group for its interpretation in that particular circumstance. The tayammum report contains direct verbal judgments and is therefore better treated as explicit prophetic evaluation than as silence alone.

Conceptually, the Prophet's silence or non-reproach may indicate permissibility when the report establishes his awareness and opportunity to respond. However, silence does not by itself establish that an act is obligatory or recommended, nor should every unchallenged action be treated as a general legal rule. This qualitative textual analysis supports a careful, context-sensitive use of taqrīrī hadith in hadith studies and Islamic legal reasoning.

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