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The Transformation of Understanding the Hadith *"When one of you comes to Friday, let him perform ghusl"*: A Historical Study of the Hadith

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Abstract

This study examines the historical transformation of understanding the hadith *"Idhā jā'a aḥadukum al-Jumu'ata falyaghtasil"* (When one of you comes to Friday prayer, let him perform ghusl) by exploring its interpretation from the Prophetic period to contemporary contexts. Using a qualitative library research design and a historical-hadith approach, the study analyzes narrations in *Ṣahih al-Bukhārī* and *Ṣahih Muslim*, classical commentaries by Ibn Ḥajar al-ʿAsqalānī and al-Nawawī, and relevant jurisprudential literature. The findings indicate that the hadith contains intertwined normative, historical, social, and jurisprudential dimensions. Historically, the instruction was closely associated with cleanliness, communal comfort, and preparation for congregational worship. Classical scholars differed in their determination of its legal status; the majority regarded Friday bathing as a strongly recommended Sunnah, while others maintained its obligatory nature based on the explicit wording of the hadith. Contemporary interpretations increasingly emphasize contextual understanding without neglecting textual authority. The study demonstrates that hadith interpretation evolves through the interaction of historical circumstances, scholarly reasoning, and changing social realities. It concludes that a comprehensive understanding of this hadith requires integrating textual analysis, historical reconstruction, and contextual interpretation, thereby preserving the authority of the Prophetic tradition while maintaining its relevance in contemporary Muslim life.

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Introduction

Hadith is one of the sources of Islamic teachings that plays an important role, both in society and as a foundation of the religion (Dzulhijjah et al., 2025). Significantly, the Prophet's hadith ranks second after the Qur'an. However, the explanations in the Qur'anic verses are still quite general, so the hadith serves as the second foundation after the Qur'an to clarify or provide further explanation of their contents (Hasanah et al., 2023). Therefore, to understand hadith, a very good understanding is needed, both in terms of context and the history related to the hadith. Therefore, understanding the dynamics of science is an important aspect that needs attention. This is due to science (Alfreda & Insan, 2022). Knowledge continues to grow as humans conduct research. The way science

changes doesn't always show up as the emergence of new disciplines or theories; it can also occur through the modification or elimination of existing theories. Even though the emergence of new theories is often seen as the most important part of scientific progress, we shouldn't overlook the role of revising or discarding old ones, as all three are interconnected.

The dynamics of knowledge don't always manifest as the emergence of new disciplines or theories; they can also take the form of changes or the removal of existing theories. Even though the emergence of new theories is often seen as the most important aspect of their development, the role of revising and discarding theories shouldn't be overlooked, as all three are interconnected (Nur Alim et al., 2025). The science of hadith, as a tool to understand prophetic hadiths, is the result of hadith scholars' research in an effort to develop the concept of studying prophetic hadiths. (Dasto, 2025). Hadith science is divided into two main parts: the science of isnad (chain of narration) and the science of matn (text) (Wan Enalya et al., 2024). Each of these parts then develops into several branches of knowledge. For example, the science of matn includes the Science of Gharb al-Hadith, the Science of Asbab al-Wurud al-Hadith, and Ikhtilaf al-Hadith, which further gave rise to the Science of Talfiq al-Hadith (Amanda et al., 2024). Tarjih of Hadith, as well as the knowledge of Nasikh and Mansukh. Meanwhile, the study of isnad branches into the Science of Rijal al-Hadith, which then gives rise to the Sciences of Talfiq, Tarikh ar-Ruwwah, Jarh wa at-Ta'dil, Tabaqat ar-Ruwwah, al-Wafayat, al-Kunna, and others(Ganif Herlambang et al., 2024). Besides that, there are also branches of hadith knowledge that can be applied both in matan studies and isnad studies, such as the Sciences of Tashif wa at-Tahrif, Fann al-Mubhamat, and 'Ilal al-Hadith (Malau, 2026).

Previous studies on the hadith concerning Friday bathing have predominantly focused on its jurisprudential dimensions, particularly the legal status of performing ghusl before Friday prayers, the differences among Islamic legal schools, and the interpretation of relevant hadith narrations. Although these studies have contributed significantly to understanding the normative and legal implications of Friday bathing, they have largely emphasized textual and juridical interpretations. Relatively limited attention has been devoted to examining how the understanding of this hadith has evolved historically, particularly in relation to its original socio-cultural context, the development of Islamic jurisprudential thought, and changing patterns of religious practice across different historical periods. Consequently, the historical transformation of meaning and the interaction between prophetic context, juristic interpretation, and contemporary contextualization remain insufficiently explored. This study addresses this gap by investigating the historical development of interpretations of the Friday ghusl hadith.

The novelty of this study lies in its historical reconstruction of the evolving understanding of the Friday ghusl hadith through an integrated analysis of prophetic context, classical jurisprudential interpretation, and contemporary contextualization. Unlike previous studies that primarily examine the legal implications of Friday bathing, this research approaches the hadith as a historically situated religious text whose interpretation has developed in response to changing socio-cultural circumstances and intellectual traditions. By tracing the relationship between the original prophetic instruction, the development of juristic reasoning, and contemporary religious understanding, this study offers a historical-interpretive framework for examining the transformation of hadith meaning. Its contribution to hadith studies is to demonstrate how historical context and interpretive processes shape the continuity and development of religious understanding.

Against this background, this study seeks to address the limitations of previous jurisprudential approaches by examining the historical transformation of understanding the hadith concerning

Friday ghusl. Rather than focusing exclusively on its legal status, this research investigates how the hadith was understood within its original prophetic and socio-cultural context, how its interpretation developed throughout classical Islamic jurisprudential traditions, and how its meaning has been contextualized in contemporary Muslim religious practices. Accordingly, this study addresses three principal research questions: (1) How was the hadith understood within its original historical context? (2) How did its interpretation evolve through the development of Islamic jurisprudential thought? and (3) How has its understanding been transformed in contemporary religious contexts? By addressing these questions, this study aims to reconstruct the historical trajectory of the hadith's interpretation and contribute a contextual-historical perspective to contemporary hadith studies.

Method

This study employs a qualitative approach based on library research, utilizing a historical-hadith study framework (Dasto, 2025). This methodological approach is intended not merely to examine the textual dimensions of the hadith concerning Friday bathing (*ghusl al-Jumu'ah*), but also to reconstruct its socio-historical context and trace the evolution of its interpretation across different periods of Islamic intellectual history (Wan Enalya et al., 2024). The primary object of this study is the hadith, *"Idhā jā'a aḥadukum al-Jumu'ata falyaghtasil"* (When one of you comes to Friday prayer, let him perform ghusl), along with the historical development of its understanding from the Prophetic period, the era of the Companions, the classical jurisprudential tradition, to contemporary scholarly interpretations.

The data sources are systematically classified into primary and secondary sources. Primary sources consist of hadith narrations concerning Friday bathing as documented in *Ṣahīh al-Bukhārī* and *Ṣahīh Muslim*, as well as authoritative classical commentaries, particularly Ibn Hajar al-'Asqalānī's *Fath al-Bārī* and al-Nawawī's *Sharh Ṣahīh Muslim*. These sources provide the textual, interpretive, and historical foundations for examining the development of the hadith's meaning. Secondary sources include scholarly books, peer-reviewed journal articles, and prior studies that address historical approaches to hadith, the development of Islamic jurisprudential thought, and the transformation of hadith interpretation from a textual to a contextual perspective.

Data collection is conducted through systematic documentation and literature review in four stages. First, the researchers identify and collect relevant hadith narrations concerning Friday bathing from authoritative hadith collections, paying attention to variations in wording, transmission, and textual context. Second, the researchers examine the *asbāb al-wurūd*, where available, and reconstruct the socio-historical circumstances surrounding the emergence and application of the hadith during the Prophetic period. Third, the researchers review classical and contemporary hadith commentaries to identify the interpretive arguments, methodological tendencies, and legal considerations employed by different scholars. Fourth, the researchers collect and organize evidence of changing understandings of the hadith across historical periods, particularly the interpretations developed during the periods of the Companions, classical scholars, and contemporary Muslim scholars.

The collected data are analyzed using historical analysis and qualitative content analysis, following four interconnected stages. First, context reconstruction examines the socio-historical background of the hadith, including the circumstances of its emergence, the social conditions surrounding Friday congregational prayer, and the possible relationship between the Prophetic instruction and considerations of cleanliness and communal comfort. Second, interpretation

reconstruction traces the development of scholarly interpretations by examining how the hadith was understood and explained across different historical periods, particularly regarding its normative and jurisprudential implications. Third, comparative analysis compares the arguments, interpretive approaches, and conclusions of classical and contemporary scholars to identify continuities, differences, and transformations in their understanding of the hadith. Fourth, contemporary contextualization evaluates how the historical and interpretive dimensions of the hadith can be understood in relation to modern social conditions, particularly changing standards of hygiene, public health awareness, and the social function of Friday congregational worship.

To ensure data credibility, this study applies source triangulation by comparing hadith narrations, authoritative classical commentaries, relevant scholarly literature, and contemporary interpretations. Particular attention is given to the consistency of textual evidence, the historical relevance of interpretive arguments, and the relationship between the original context and subsequent scholarly interpretations. Through this methodological framework, the study seeks to provide a systematic account of the historical transformation of understanding the Friday bathing hadith while distinguishing its original Prophetic context, subsequent jurisprudential developments, and contemporary contextual interpretations.

Findings and Discussion

The Prophetic Text and Its Historical-Social Context

1. Textual Evidence from Sahīh al-Bukhārī and Sahīh Muslim

The hadith concerning Friday bathing is recorded in both Sahīh al-Bukhārī and Sahīh Muslim, with several narrations transmitted through different chains and variations in wording. In Sahīh al-Bukhārī, hadith no. 877, Ibn ʿUmar reported:

إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ

"When one of you comes to Friday prayer, let him perform ghusl."

A related narration in Sahīh Muslim no. 844a uses the expression *idhā arāda aḥadukum an ya'tiya al-jumuʿata falyaghtasil*, indicating the intention to attend Friday prayer. Another narration, Muslim no. 846a, states:

الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ

"Taking a bath on Friday is obligatory for every adult."

These narrations reveal two important textual dimensions. First, the imperative expression falyaghtasil establishes a direct Prophetic instruction to perform ghusl before attending Friday prayer. (Gasmelsid et al., 2026). Second, the expression wājib in Abū Saʿīd al-Khudrī's narration strengthens the apparent normative force of the instruction. However, the presence of these expressions does not automatically settle the question of legal obligation, because their interpretation must be examined alongside other narrations and the explanations developed by classical hadith scholars. An important historical report is found in Sahīh Muslim no. 847a, narrated by ʿĀʾishah. She described people arriving for Friday prayer from the surrounding settlements,

wearing dusty woolen garments, their bodies emitting unpleasant odors. (Muhtadillah et al., 2024). The Prophet then advised them:

لَوْ أَنَّكُمْ تَطَهَّرْتُمْ لِيَوْمِكُمْ هَذَا

"If only you would cleanse yourselves for this day of yours."

This narration provides an important socio-historical explanation for the emphasis on cleanliness during Friday congregational worship (Nurlisma, 2023). The historical circumstances documented in this report indicate that the instruction was connected not only with individual purification but also with the comfort of other worshippers. The combination of bodily cleanliness, appropriate clothing, and a pleasant fragrance was part of the etiquette for attending Friday prayer. (Ash & Choiriyah, 2025). Nevertheless, the report does not explicitly establish that the mosque was poorly ventilated or that its physical dimensions directly caused the instruction. Therefore, the historical analysis should be limited to the conditions actually described in the hadith: the arrival of people from surrounding settlements, dusty woolen garments, and unpleasant body odors. This distinction is important to avoid introducing historical assumptions that cannot be verified from the primary sources.

2. Historical Reconstruction of the Hadith's Meaning

The comparison between the narrations in Sahīh al-Bukhārī and Sahīh Muslim reveals that the Friday bathing instruction has both normative and social dimensions (Popa, 2022). The normative dimension is reflected in the direct imperative to perform ghusl and the use of the term wājib (Kamarudin, 2022). The social dimension emerges from ʿā'ishah's report, which explains the discomfort caused by the physical condition of some worshippers attending Friday prayer. An additional report in Sahīh al-Bukhārī no. 878 describes ʿUmar ibn al-Khaṭṭāb questioning a Companion who arrived for Friday prayer after performing only ablution (Wasman et al., 2023). ʿUmar reminded him that the Prophet had instructed Muslims to perform ghusl on Fridays. This report demonstrates that the instruction remained significant in the practice of the early Muslim community. Taken together, these narrations indicate that the historical meaning of Friday bathing cannot be reduced exclusively to the elimination of unpleasant odors. Rather, cleanliness, preparation for worship, respect for the congregation, and adherence to Prophetic instruction constitute interconnected dimensions of the practice (Spence, 2023).

Classical Hadith Commentaries and the Transformation of Jurisprudential Interpretation

The examination of classical commentaries reveals that scholars did not interpret the Friday bathing hadith in an entirely uniform manner. Their interpretations were shaped by the relationship between the explicit wording of the narrations, other relevant reports, the practices of the Companions, and principles of Islamic jurisprudence.

1. Ibn Hajar al-ʿAsqalānī's Interpretation in Fath al-Bārī

In Fatḥ al-Bārī, Ibn Hajar al-ʿAsqalānī discusses the Friday-bathing narrations by examining their various chains, textual variations, and jurisprudential implications. His discussion places the imperative to perform ghusl alongside reports concerning cleanliness, perfume, and the social circumstances of Friday attendance (Bin Muhammad Yusoff & Ismail, 2023). The report of

ʿĀʾishah in Sahīh Muslim 847 is particularly relevant because it provides historical evidence of the physical conditions of worshippers arriving at the mosque. The explanation helps clarify why cleanliness received particular emphasis in the Prophetic instruction. Ibn Hajar's approach is significant because he does not treat the hadith as an isolated legal statement. Instead, he considers its relationship with other narrations and the interpretations of earlier scholars. This demonstrates that the meaning of the imperative must be evaluated through the broader body of hadith evidence rather than through its linguistic form alone.

2. Al-Nawawī's Interpretation in Sharḥ Sahīh Muslim and al-Majmūʿ

Al-Nawawī provides an important explanation of the Friday bathing hadith in Sharḥ Sahīh Muslim. He discusses the narration, stating that ghusl on Friday is wājib, and examines how the term should be understood in light of the other available evidence (Siregar, 2025). In his discussion, the majority position treats Friday bathing as a strongly recommended Sunnah rather than an obligation whose omission constitutes a sin. This interpretation does not deny the authority of the Prophetic instruction; rather, it interprets the command in light of the broader textual evidence and established jurisprudential principles (Chamidah & Fudhaili, 2026). A particularly important statement appears in al-Majmūʿ Sharḥ al-Muhadhdhab, where al-Nawawī explicitly explains that Friday bathing is Sunnah and not obligatory in the sense that omitting it constitutes a sin, according to the Shāfiʿī position. He also explains that its recommendation is associated with those who intend to attend Friday prayer and emphasizes cleanliness as an underlying objective. This interpretation illustrates an important distinction between the authority of a hadith and the legal classification derived from it. The hadith remains authoritative, but its imperative is interpreted through a comprehensive examination of the textual evidence.

3. Comparative Analysis of Classical Jurisprudential Opinions

The following table presents the principal interpretive positions concerning Friday bathing. It distinguishes the majority position from the stricter interpretation and identifies the principal textual and classical references.

Table 1. Presents the principal interpretive positions concerning Friday bathing

Scholar/tradition	Legal ruling	Main argument	Primary source
Imam Mālik/ Mālikī tradition	Generally recommended (Sunnah)	Prophetic practice and the relationship between ghusl and Friday attendance	Al-Muwaṭṭaʾ; al-Mudawwanah
Imam al-Shāfiʿī/ Shāfiʿī tradition	Strongly recommended (Sunnah muʾakkadah)	The imperative is understood alongside other narrations and the broader practice of the Companions	Al-Umm; al-Majmūʿ
Hanafī tradition	Strongly recommended	The command is understood as emphasis and encouragement rather than an indispensable obligation	Badāʾiʿ al-Ṣanāʾiʿ; Radd al-Muḥtār
Hanbalī tradition	Generally recommended; stricter opinions also exist	Different interpretations of the imperative and the narration containing wājib	Al-Mughnī; al-Inṣāf

Literalist and some early scholarly positions	Obligatory	Giving decisive legal force to the imperative and the explicit wording wājib	Relevant early juristic and hadith discussions

The table demonstrates that the principal disagreement concerns the legal implication of the Prophetic command, rather than the authenticity of the underlying hadith. The majority position understands the practice as a strongly recommended Sunnah, whereas a stricter position maintains its obligatory character based on the apparent wording of the relevant narrations. Important bibliographical note: The table identifies the relevant classical works, but the precise positions and wording should be checked against the editions used in the manuscript. In particular, avoid attributing a specific ruling to an individual imam solely on the basis of a later school summary.

The Critical Examination of the Relationship between Legal Ruling and Its Underlying Cause (ʿIllah)

One of the central findings of this study concerns the relationship between the historical circumstances surrounding Friday bathing and the legal implications derived from the hadith. The report narrated by ʿāʾishah in Sahīh Muslim 847 provides evidence that unpleasant body odor and dusty clothing were among the conditions prompting the Prophet to emphasize cleanliness before Friday prayer. However, an important analytical question arises: Is the elimination of unpleasant body odor the only effective cause (ʿillah) underlying the recommendation or obligation to bathe on Friday? From a jurisprudential perspective, the historical circumstances described in the narration should be distinguished from the legal cause of the ruling (Shen et al., 2019). The presence of unpleasant odors provides an important social reason for emphasizing cleanliness, but it does not necessarily establish that the legal ruling on Friday bathing is entirely dependent on that condition. The hadith of Ibn ʿUmar provides a general instruction to perform ghusl when attending Friday prayer, while the narration of ʿāʾishah illustrates a particular social circumstance related to cleanliness.

This distinction has important consequences for contemporary interpretation. If the legal ruling were understood as depending exclusively on the presence of unpleasant body odor, the disappearance of that condition might be considered sufficient to remove the reason for bathing. However, such reasoning would risk reducing the entire Prophetic instruction to a single historical circumstance and overlooking its broader dimensions of worship, preparation, and communal etiquette (Ackah, 2023). The interpretations of classical scholars provide a more balanced perspective. Al-Nawawī associates the recommendation of Friday bathing with cleanliness and attendance at congregational prayer. This indicates that the social objective of cleanliness is relevant to understanding the practice, while the recommendation itself remains grounded in the Prophetic tradition. Meanwhile, the stricter interpretation of the command maintains that the explicit wording of the hadith establishes an obligation that cannot simply be dismissed on the grounds that contemporary environmental conditions have changed.

The Historical Transformation of Hadith Interpretation: From Prophetic Instruction to Contemporary Contextualization

The historical development of the Friday bathing hadith can be understood through three interconnected stages. These stages do not necessarily represent a complete replacement of one

interpretation by another. Rather, they demonstrate the continuity of the Prophetic instruction alongside the development of scholarly explanations and changing social circumstances.

1. The Prophetic Period: Cleanliness and Communal Comfort

During the Prophetic period, the Friday bathing instruction was associated with preparing Muslims for congregational worship. The narrations recorded in Sahīh al-Bukhārī and Sahīh Muslim establish the normative instruction, while the report of ʿĀʾishah illustrates the social circumstances that made cleanliness particularly important (Salman, 2025). The historical evidence suggests that the practice served an individual and communal purpose. Individually, ghusl represented physical preparation before attending worship. Socially, it helped prevent discomfort among worshippers gathering in the same prayer space. Therefore, the original historical context reveals that Friday bathing was not merely an isolated ritual instruction. It was also associated with the ethics of communal worship, personal cleanliness, and consideration for others.

2. The Classical Period: Jurisprudential Differentiation and Interpretive Authority

During the development of Islamic jurisprudence, the interpretation of Friday bathing became part of broader discussions concerning the legal implications of Prophetic commands. Classical scholars examined the linguistic force of the imperative, the meaning of wājib, the practices of the Companions, and the relationship between different hadith narrations (Salman, 2025). This process demonstrates the development of interpretive authority within Islamic intellectual history. During the Prophetic period, the Prophet himself provided the authoritative explanation of religious instructions (Abdulrahman, 2024). Following his death, the Companions became important transmitters and interpreters of his teachings, drawing on their knowledge of the historical circumstances and their direct experiences. Subsequently, the formation of jurisprudential schools established more systematic methods for interpreting hadith and deriving legal rulings. The contributions of Imam Mālik and Imam al-Shāfiʿī illustrate how different approaches to transmitted reports, established practices, and legal reasoning could produce different interpretations of the same religious instruction (Hasanah, 2023). The development of classical hadith commentaries further strengthened this intellectual process. Works such as Fatḥ al-Bārī, Sharḥ Sahīh Muslim, and al-Majmūʿ demonstrate that understanding hadith requires more than reading its literal wording. It involves examining the relationship between textual evidence, historical circumstances, and jurisprudential principles.

3. The Contemporary Period: Diversification of Religious Authority and Contextual Understanding

In contemporary Muslim societies, access to hadith interpretation is no longer limited to traditional scholarly institutions or established jurisprudential circles. Printed publications, educational institutions, religious organizations, online fatwas, digital libraries, and social media platforms have expanded the channels through which Muslims encounter and interpret hadith. This development has created a more diverse environment of religious authority (Sattar et al., 2026). Classical scholars remain important references, while contemporary scholars, institutional religious authorities, and digital religious communicators also help explain religious texts. In the context of Friday bathing, this diversification may influence how Muslims understand the relationship between the Prophetic instruction, its legal classification, and contemporary considerations of cleanliness.

Some explanations emphasize the continued recommendation of ghusl as a Prophetic practice, while others highlight its social and hygienic objectives (Maigari Dutsinma, 2025).

However, the availability of digital information does not automatically produce more accurate interpretations. The accessibility of religious knowledge also creates challenges concerning the verification of hadith, the reliability of online religious opinions, and the distinction between qualified scholarly interpretation and individual commentary(Chaniago, 2025). Thus, the contemporary development of religious authority should be understood as a diversification of interpretive channels rather than the complete disappearance of traditional scholarly authority. An important methodological limitation: Because this study relies on library research, the diversification of authority described above is presented as a historical and conceptual implication of the literature rather than as an empirically established finding about Indonesian Muslim communities. Establishing an actual transformation in Indonesian religious practices would require additional evidence, such as institutional fatwas, mosque guidelines, worship manuals, Friday sermon materials, or interviews with religious scholars and mosque imams.

Theoretical Synthesis: Historical Continuity and Contextual Transformation in Hadith Understanding

The findings demonstrate that the historical interpretation of the Friday bathing hadith involves a relationship between textual continuity and contextual development. The wording of the Prophetic instruction remains the normative foundation, while its interpretation has evolved under different historical and jurisprudential contexts. The relationship can be summarized through the following analytical model.



Figure 1. Historical-Contextual Transformation of Hadith Understanding

This model illustrates that contextual interpretation does not necessarily mean changing the original meaning of a hadith. Rather, it involves examining how the text is understood and applied

within different historical circumstances. The continuity of the Prophetic instruction and the development of its interpretation should therefore be understood as complementary dimensions of hadith scholarship. The principal finding is that the Friday bathing hadith contains normative, historical, jurisprudential, and social dimensions. Its interpretation cannot be adequately explained through a purely literal reading, nor can its legal implications be determined solely by reconstructing the historical circumstances of its emergence. A comprehensive understanding requires integrating textual evidence, historical context, classical scholarly interpretations, and contemporary considerations.

Conclusion

This study demonstrates that the understanding of the hadith *"Idhā jā'a aḥadukum al-Jumu'ata falyaghtasil"* has undergone historical and interpretive transformations shaped by changing social conditions, scholarly reasoning, and religious contexts. Initially, the hadith was understood within the socio-historical circumstances of the Prophetic period, in which physical cleanliness and communal comfort were significant considerations for Friday congregational prayer. Its subsequent interpretation developed through diverse jurisprudential approaches, reflecting differences in how classical scholars understood the relationship between the explicit wording of the hadith, its normative implications, and its underlying purposes. The differing positions of the legal schools, particularly those associated with Imam Mālik and Imam al-Shāfi ʿī, illustrate that the interpretation of this hadith involved both textual reasoning and contextual considerations. In contemporary society, its understanding is increasingly situated within broader discussions of religious authority, changing social practices, and the accessibility of religious knowledge.

The principal theoretical contribution of this study lies in demonstrating how the historical-hadith approach can function as an analytical framework for understanding the transformation of hadith interpretation without undermining the authority and textual integrity of the Prophetic tradition. Rather than positioning textual and contextual approaches as opposing methodologies, this study highlights their complementarity: the text provides the normative foundation, while historical reconstruction clarifies the circumstances and interpretive processes by which its meaning is understood. This perspective contributes to the development of historical and contextual approaches in contemporary hadith studies, particularly in examining the relationship between textual authenticity, historical circumstances, and the evolution of religious understanding.

Academically, these findings offer a methodological contribution to hadith studies by emphasizing the importance of integrating textual analysis, historical reconstruction, and comparative interpretation when examining ritual-related traditions. In practice, the study encourages Muslims to understand hadiths on religious practices through a balanced approach that respects their normative foundations while considering relevant social and historical contexts. Such an approach is particularly important in addressing contemporary questions concerning religious rituals, where differences in interpretation should be approached through scholarly reasoning, historical awareness, and mutual respect. Ultimately, the historical contextualization of hadith does not imply the relativization of Prophetic teachings; rather, it provides a more comprehensive means of preserving their authority, understanding their meanings, and maintaining their relevance across changing historical and social circumstances.

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