



**Yusuf Al-Qardhawi's Methodological Reformulation of Hadith Thought
and Its Influence on the Development of Hadith Science: An Analysis
in the Book of *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyyah***

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Abstract

Hadith as the second source of law in Islam, has various forms of derivation of meaning depending on the form of the method as well as the approach used. To be able to understand it in depth, a comprehensive study is needed with the use of appropriate methods and approaches so as to be able to extract the meaning that exists in a hadith text. Yusuf al-Qaradawi as a contemporary Hadith scholar also offers a new methodology in an effort to understand the Hadith so as to facilitate the preachers and researchers provide penjelasan Hadith against the text used or studied. The methodology of understanding is outlined in his book entitled *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyyah*. Yusuf Al-Qardawi in the book emphasizes on understanding the Hadith as an attempt to ground the Prophet's Hadith with several methods including by combining Hadith with the Qur'an, testing the validity of a Hadith with sahih hadiths that are thematic, closer to the main and more in accordance with the wisdom of Shari'ah or the general purpose of Shari'ah. This study uses a qualitative approach with descriptive analytical methods. The object of study in this article is the book *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyyah*, by Yusuf al-Qaradawi. The primary source in this article is the book of *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyyah*, which was written directly by Yusuf al-Qaradawi, containing all methods and steps to understand and use Hadith in daily activities. Secondary sources in this paper are obtained from books, journals, and articles related to the writing being discussed. The results showed that the reformulation of the methodology offered by Yusuf al-Qaradawi in the book *Kaifa Nata'amal Ma'a al-Sunnah Al-Nabawiyyah* get the pros and cons of the

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readers and enthusiasts of Hadith studies. Also in another aspect, the Hadith method of thought offered by him is relevant to the current historical needs. This is because the understanding of the Hadith text must be relevant to itself, in the sense that its meaning is limited to the values it contains and is relevant to the current conditions of society whose relevance takes place on a rational understanding. The perspective of Yusuf al-Qaradawi indicates the development of Hadith studies, although in this case it gets opposition from other hadith thinkers.

Keywords: Yusuf al-Qaradawi, methodology, Hadith thought

Introduction

After the death of the Prophet, Muslims' belief in Hadith has not changed (Darmalaksana, 2021). Muslims believe that Hadith is the source of Islamic teachings after the Qur'an in solving life problems. That is why the existence of Hadith is very central as a form of realization of the teachings of Islam contained in the Quran because it is the function of Hadith as a bayan for the Quran. For Muslims to follow the Hadith is the same as following the Quran. Therefore, the Hadith as a mubayyin against the Quran, then Muslims who want to understand the Quran must also understand the Hadith. Al-Quran and Hadith have a close relationship that can not be separated, including when understanding and practicing it also can not be separated or run independently (Istianah & Wahyuningsih, 2019). However, as the world continues to develop, there are new problems related to Hadith in efforts and approaches to understanding Hadith. Differences in approaches and methodologies in understanding Hadith can cause differences in interactive patterns and ways of thinking of Muslims about Hadith.

The presence of a new systematic methodology becomes urgent to reveal the meaning of Hadith in the contemporary era. Here it becomes clearer when we try to reformulate the meaning of an expression contained in the Hadith redaction in accordance with the dynamics of Community Development. This effort is expected to absorb changes both special, temporal and universal, so that the intention expressed in the Hadith can touch the sense of justice and there is no bias so that it can be applied in life (Jaafar et al., 2017).

The principle of systematic meaning of Hadith has been widely practiced by contemporary scholars, such as Muhammad Al-Ghazali, Musthafa Azami. In Indonesia there are M. Isma'il, Isma'il, Hasbi As-Siddiqy, Mustafa Ya'kub and others. Muhammad Iqbal for example as quoted by Siti Fatimah in her work *the Reconstruction of Religions Thought in Islam* argues that people who will take lessons from the Hadith should be able to distinguish between Hadith that carry legal consequences or not, should be able to do research on the history of the Arabs as the initial recipients of the Hadith and under what conditions the Hadith was pronounced (Fahimah, 2018).

Contemporary scholars who follow in the footsteps of thoughts such as Iqbal are found in Yusuf al-Qaradawi who also understands Hadith conceptually and systematically. So he wrote his work on the understanding of Hadith in his book *Kaifa Nata'amalu Ma'a al-Sunnah al-Nabawiyah*. In the book he offers some principles of understanding the proportional Hadith which is not only fixated on the text of the Hadith but also by taking into account the context of the emergence of Hadith so that it is expected to be able to answer the challenges of the Times (Al-Qaradawi, 2000).

According to al-Qardawi, hadith is not only the mainstay of Islamic teachings, but also serves as a reservoir of information for the formation of Islamic culture, especially Islamic historiography which quite a lot refers to hadith. The hadith becomes even more crucial when more and more problems arise, while we are far from the time of the Prophet and his Companions and Tabi'in.

He stated in his book that,

"the hadiths of the Prophet (PBUH) must be understood correctly and appropriately far from being constricted as do some people who only understand them literally, who stop at their outward arrangement, forgetting the real purpose of clinging to the "body" of the sunnah while ignoring their "spirit", far from being abused by others who are rash and "Smart" who enter houses not through their doors, and who dare to utter sayings about Allah and His Messenger that they do not understand at all." (al-Qardhawi, 1990).

He also explicitly stated "*I will not argue except with authentic hadith and hasan, so as not to make recklessness like the recklessness of others that I criticize. And I will always refer to those who are recognized as scholars of this Ummah*" (Al-Qaradawi, 2000).

He continued, "*I want to defend the sunnah from the attacks of opponents who are always hostile to it, or from the actions of supporters who are detrimental due to the narrowness of their insight, while they think that they are doing good*" (Al-Qaradawi, 2000).

From the description above, this article wants to convey that al-Qaradawi wants to invite Muslims to be able to understand the hadith correctly and correctly. This article will describe the methodological reformulation of al-Qaradawi's Hadith thinking and its influence on the development of Hadith science. This study focuses on discussing the methodology of hadith thinking offered by Yusuf al-Qaradawi in his book *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyyah*. This study will also focus on photographing the influence of the hadith thinking methodology offered by al-Qaradawi on the current development of hadith studies. The two focus studies are expected to contribute to the development of Hadith studies and add to the body of knowledge for contemporary Hadith enthusiasts and researchers.

Literatur Review

Research on Yusuf al-Qaradawi's Hadith thinking has been carried out by a number of researchers. This is due to the breadth of thoughts and ideas offered by him to develop Hadith studies. Among the researchers who have studied al-Qaradawi's hadith thinking is Suryadi with the title *Pentingnya Memahami Hadis Dengan Mempertimbangkan Setting Historis Perspektif Yusuf Al-Qaradhawi* (The Importance of Understanding Hadith by Considering the Historical Setting of Yusuf Al-Qaradawi's Perspective). Suryadi's research results show that the historical setting is very important to explore in order to find out the cause of a hadith being issued. Political, social, economic and other settings are very important to explore so that the asbab al-wurud Hadith, both micro and macro, can be clearly identified (Suryadi, 2016). Likewise Tarbani and Neny Muthiatul's research entitled *Hermeneutika Yusuf al-Qaradhawi dalam Kitab Kaifa Nat'amal al-Sunnah Ma'alim Wa Dawabit* (Hermeneutics of Yusuf al-Qaradhawi in the Book of Kaifa Nat'amal al-Sunnah Ma'alim Wa Dawabit). The results of both studies show that the way of thinking offered by Yusuf al-Qaradawi in the book *Kaifa Nat'amal al-Sunnah Ma'alim Wa Dawabit* is the result of combining the concepts of Islamic science with natural science. The combination of these ways of thinking is called tawazun (balanced), or in

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other terms it is called the moderate thinking method (al-Washatiyah). This way of thinking is also used by al-Qaradawi in writing a book (Tabrani Tajuddin & Neny Muthiatul Awwaliyyah, 2021). Eli Sabrifha et al. also researches on *the Typology of Learning The Meaning of Hadith on Yusuf Al-Qaradhawiy Perspective*. The research results of Eli et al. found that the pattern used by al-Qaradawi in studying the contents of hadiths included studying the meaning of hadiths according to the instructions of the Al-Qur'an, analyzing the opposites of hadiths to the Al-Qur'an, collecting hadiths in one theme, combining and interpreting hadiths, understanding hadiths holistically. history, paying attention to the meaning of haqiqi and majazi, and ascertaining the meaning and connotation of words in hadith (Sabrifha et al., 2022). Unlike previous studies, this research focuses on Yusuf Al-Qardhawi's Methodological Reformulation of Hadith Thought and Its Influence on the Development of Hadith Science contained in his book *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyyah*. In the book, al-Qaradawi, among other things, explains the steps that must be taken in concluding the quality of the Hadith and understanding the contents of the Hadith correctly. Al-Qaradawi also describes how to measure the quality of Hadith with the Al-Qur'an and the process of using the correct Hadith with other Sahih Hadith with the same theme. This effort was carried out by al-Qaradawi in order to prevent Muslims from practicing taqlid and mistakes using Hadith propositions in everyday life.

Research Method

This study used a qualitative approach with an analytical descriptive method. This method is very relevant to the object of study in this article, namely the book by Yusuf al-Qaradawi. Through this method it is hoped that it can be described in detail and objectively on the important issues in this study. The main data source for this study is the book *Kaifa Nata'amal Ma'a Al-Sunnah al-Nabawiyyah*. Meanwhile, secondary data was obtained from books, journals and articles relevant to the focus of this study.

Results

Biography of Yusuf Al-Qaradawi

Al-Qaradawi's full name is Yusuf bin Abdullah bin Yusuf bin Aly al-Qaradawi (Kassab et al., 2010). He was born on September 9, 1926 in the small village of Shaft Turab in the middle of the Nile Delta, al-Gharbiyyah province in western Egypt. Orphaned at the age of 2 years due to the death of his father. Little Al-Qaradawi was then raised by his uncle who was his father's brother, with a good upbringing like his own biological son. With a caring family environment, making small al-Qaradawi able to memorize the Qur'an at the age of 5-7 years (Surahmat, 2015). In addition to studying the Qur'an, he also studied other Islamic sciences. With the ability of the Qur'an possessed, he then became the imam of the five daily prayers in his village at a young age.

Al-Qaradawi's full name is Yusuf bin Abdullah bin Yusuf bin Aly al-Qaradawi (Kassab et al., 2010). Al-Qaradawi was born on September 9, 1926 in the small village of Shaft Turab in the middle of the Nile Delta, al-Gharbiyyah province in western Egypt. Al-Qaradawi was orphaned at the age of 2 after his father died. Little Al-Qaradawi was then raised and educated

by his uncle like his own biological child. A caring family environment made little al-Qaradawi able to memorize the Koran at the age of 5-7 years (Surahmat, 2015). Apart from studying the Qur'an, he also studied other Islamic sciences. At a young age, he was chosen to lead the five daily prayers in his village because of his ability to memorize the Koran.

When Al-Qardawi was 7 years old, he entered Madrasah Ilzamiyyah. From the madrasah, he continued his studies at the Madrasah Thantha Ibtidaiyyah which he completed in four years. Then he moved to the same Madrasah Tsanawiyah for five years (Surahmat, 2015). His intelligence has been seen since he was a child. So that one of his teachers gave him the title "al-'allamah" (a title usually only given to someone who has a very broad knowledge) (Abrar et al., 2020).

After completing his education at Madrasah Thanta and Tsanawiyah, he continued his undergraduate education at the Faculty of Ushuluddin at al-Azhar University in Cairo Egypt and graduated in 1953 as the best graduate. He completed his master education and earned an M.A. as well as a teaching certificate in the field of Arabic at the Faculty of Arabic Language.

Al-Qaradawi continued his education to the doctoral level at the Faculty of Ushuluddin. From this faculty he earned his Ph.D. and wrote a dissertation entitled "*Az-Zakat wa Atsaruha fi Hall al-Masyakil al-Ijtimaiyah* (zakat and its influence in solving social problems). (Qardawi, 2019)

Among the prominent scholars who influenced al-Qaradawi's intellectual journey were Bakti al-Khauili, Muhammad al-Ghazali and Muhammad Abdullah Darras, Sheikh al-Battah. He also admired and respected Mahmud al-Shaltut former rector of al-Azhar University and Abdul Hakim as well as the lecturer who taught him at the Faculty of Ushuluddin in the field of Philosophy. Yusuf Qardhawi admired and respected the figure above but did not eliminate the critical attitude he had.

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Employment History

After being imprisoned in 1977, he moved to Doha, Qatar, where he founded with his associates. *Ma'had al-Din* became the forerunner to the birth of the Qatar Sharia faculty which later became Qatar University. Al-Qaradawi has served as dean of the Faculty of Sharia and Islamic Studies at Qatar University (Fajar, 2020). At the same time, he founded the Center for the Study of Sunnah and Sirah Nabawiyah. Al-Qaradawi acquired Qatari citizenship and made Doha his home (Dahlan, 2011).

At first he became a preacher in various mosques and became a supervisor at the al-Aimmah school in 1956, an Imam Academy Institution under the Egyptian Ministry of Waqf. In 1959 he moved to the General Administration for Islamic cultural issues at al-Azhar University. In this section he served as supervisor of printing and all work related to the field of da'wah (Kassab et al., 2010).

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When Gamal Abdul Nasser served as President of Egypt, al-Qaradawi also taught as a lecturer at the Ushuluddin Faculty. The Egyptian government then banned al-Qaradawi from teaching and preaching because he was involved as an activist for the banned Ikhwan al-Muslimin organization. During the reign of King Faruk, in 1949 to be precise, al-Qaradawi was imprisoned at the age of 23 for his involvement in Ikhwan al-Muslimin movement.

When he was released from prison, he was allowed to preach again. However, because of his harsh preaching and denouncing the regime's unjust behavior, he was eventually banned again from preaching at mosques around Zamalik. His sermons are considered to create public opinion about the injustice of the regime at that time. As a result, in April 1956 during the revolution in Egypt, he was again arrested. In October 1956, al-Qaradawi was again in a military prison for 2 years. After years of imprisonment, al-Qaradawi left Egypt in 1961 for Qatar. In Qatar, al-Qaradawi is very free to express his ideas and thoughts. He was very enthusiastic in spreading Islamic teachings. He then focused on conducting scientific research and writing books and articles (al-Qaradawi, tth). Meanwhile, activists from the Ikhwan al-Muslimin movement continue to expand their network of activities in secret to various countries such as Syria and other Arab countries. This condition resulted in several figures from the Ikhwan al-Muslimin movement being arrested and imprisoned and even sentenced to death by the Egyptian government, such as Hasan al-Banna, Abdul Qadir Audah and Sayyid Qutb (Zulkifli, 2018).

During his time as director of the Center for Sunnah Studies and Sirah Nabawiyyah as well as dean of the Faculty of Sharia and Islamic Studies at Qatar University, al-Qardawi traveled to various Islamic and non-Islamic countries on religious missions. The mission is carried out with the assistance of universities, religious institutions and Islamic foundations in the Arab world. In 1989, al-Qaradawi also visited Indonesia for the same assignment (Surahmat, 2015).

In addition, al-Qardawi is also active as a member of various Islamic institutions spread across several countries. According to Isham Talimah (Tarmizi, 2011), al-Qaradawi was actively involved as a member of a number of religious institutions and organizations, including:

- 1) Member of the Council of the Center for Research on the Contribution of Muslims to Civilization based in Qatar;
- 2) Member of the Islamic Fiqh Institute, affiliated with the Muslim World League based in Makkah;
- 3) Experts Fiqh Research Institute under the auspices of the Organization of Islamic Conference (OIC);
- 4) Member of the Maliki Research Institute for Islamic Civilization "Ahli Bait Foundation" in Jordan;
- 5) Member of the Inter Board of Trustees, Islamic University Islamabad, Pakistan;
- 6) Member of the Board of Trustees at the Center for Islamic Studies at Oxford University;
- 7) Member of the Union of Islamic Literature;
- 8) Founding member of the Islamic Economic Organization in Cairo;
- 9) Member of the International Islamic Assistance based in Kuwait;

- 10) Member of the International Supervisory Board for Kuwait Zakat issues;
- 11) Member of the Board of Trustees of the Organization of Islamic Da'wah in Africa based in Khartoum, Sudan;
- 12) Member of the Assembly of the Islamic Fund for Zakat and Alms in Qatar;
- 13) Member of the Islamic Waqf Board of Trustees for al-Muslim Magazine al-Mu'asir;
- 14) Chairman of the Scientific Council at the European College for Islamic Studies, France;
- 15) Member of the Supervisory Board of al-Rajhi Investment Company based in Saudi Arabia;
- 16) Chairman of the Supervisory Board of the Islamic Bank in Qatar;
- 17) Chairman of the Supervisory Board of the Piety Bank in Switzerland;
- 18) Member of the International Islamic Media Foundation in Islamabad, Pakistan;
- 19) Chairman of the Assembly of the al-Balagh Cultural Organization for Devotion to Islam via the internet; and
- 20) Chairman of the Fatwa and Research Council for Europe.

Intellectual works of al-Qaradawi

As a productive person in various activities, al-Qaradawi has contributed a lot of thoughts in the field of *ulum al-Qur'an, hadith, fiqh*, social and sufism. This can be traced from his various productive works that have spread throughout the world and can be found in various Islamic libraries including:

- 1) The Book of *Fiqh al-Zakat*, which discusses zakat, and its varieties, as well as those related to zakat, such as sadaqah, infaq, waqf, and others (1987);
- 2) The Book of *Fiqh al-Daulat fi al-Islam wa al-Hadith*, in which explains how the Qur'an and sunnah are able to answer the challenges of the times with the emergence of the theory of the existence of the state (1989);
- 3) *Kitab Fiqh al-Shiyam*, this work explains about fasting in terms of socio-historical to various kinds of fasting and the nature of fasting (tth);
- 4) The Book of *Huda al-Islam (Fatawa Muashirah)*, in which answers various problems in the form of dialogue between al-Qaradawi and Egyptian society about Creed and fiqh (1990);
- 5) *Kitab al-Shahwat al-Islamiyah baina Ikhtilaf al-Masyru' wa al-Tafriq al-Madhhum* explains the importance of leaving the individualistic nature and blind fanaticism of the madhhab and the appeal to unite and eliminate principled differences (1990);
- 6) The Book of *Khithab Shaykh al-Qardhawi*, contains the short sermons of al-Qardhawi;
- 7) *Kitab al-Thaqafat al-'Arabiyah al-Islamiyah al-Ma'ashirah*, this book explains the history and development of Contemporary Arab civilization;
- 8) The Book of *Fiqh Tajdid wa Shalawat al-Islamiyah*, explains fiqh as part of the method of understanding the teachings of God that are applicable and binding renewal therein (1999);
- 9) Book *Kaifa Nata'amalu ma'a al-Sunnah al-Nabawiyah*, this book reviews how to interact with the Sunnah and twists and turns to understand it so that Muslims do not get caught in false news so that in practicing the teachings of Islam Muslims are not blind fanatics (tth);
- 10) *Kitab Fiqh al-Aulawiyat (Dirasat Jadidat fi al-Qur'an wa al-Sunnah)*, this book explains how fiqh views a job that is in accordance with syara ' to be done first because it sees how important the act, so that the book is very thick mindset priority scale;

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- 11) *Kitab Ri'ayat al-Bi'at fi Syari'at al-Islam*, this book explains about environmentally friendly Islam and is a work that discusses intensively the environmental issues that are now an in-depth study because the more the Earth is getting damaged because it has been polluted (2002);
- 12) *Kitab al-Din fi 'Ashr al-'Ilmi*, this book is actually a response to the misunderstanding of secularists and Westerners regarding contemporary issues (2003); and
- 13) *Kitab al-Sunnah Mashdaran li al-Ma'rifah wa al-Hadlarah*, the book is trying to reveal the sunnah in answering the challenges of the Times, which science and civilization more advanced (1998).

Reformulation of Yusuf al-Qaradawi's Hadith Methodology in the Book of *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyah*

Writing Background

The Book of *Kaifa Nata'amalu ma'a as-Sunnah an-Nabawiyah* is one of the most popular books in the field of Hadith written by al-Qaradawi. Al-Qaradawi wrote this book to fulfill the request of *al-Ma'had al-Alami li al-Fikri al-Islami* (International Institute for Islamic thinking) headquartered in Washington, United States of America and *al-Majma' al-Mulky li Buhutsi al-Hadharah al-Islamiyyah* (Royal Academy for the study of Islamic culture) based in Jordan. The two institutions asked him to write a book that could dampen the turmoil that occurred over the publication of the book *al-Sunnah an-Nabawiyah Baina Ahl al-Fiqh Wa Ahl al-Hadith* by Muhammad Al-Ghazali by the same institution. This book caused controversy among Muslims because hadith scholars were considered to undermine authentic hadiths on the grounds that these hadiths conflicted with the Koran (Ardiansyah & Firmansyah, 2021).

In addition, this book was written because al-Qaradawi considered that understanding hadith, its methods of study and analysis and how to use it as a reference for Islamic science, civilization and intellectuality is very important. This book focuses on explaining basic principles in interacting with the sunnah of the Prophet, both in his capacity as a jurist expert and as an interpreter of da'wah. This book does not discuss the validity of the sunnah itself nor does it explain its authority as a source of law.

Al-Qaradawi explains the characteristics and general principles needed to understand the sunnah correctly. Rules that are not only fixated on the literal meaning of the text of a hadith but also on the contents of the hadith, its purpose, and various relevant phenomena (al-Qaradawi, 2000).

Book Compilation Method

This book is organized based on the topic of discussion which is divided into several chapters. Each chapter presents several articles that are the object of study. The first part of this book discusses the position of the sunnah, obligations towards the sunnah, and the ways used to interact with the sunnah. Al-Qaradawi also added that understanding sunnah is a comprehensive, balanced and easy way of implementing Islamic teachings. This book consists of one volume with a total of 213 pages (Ardiansyah & Firmansyah, 2021).

The second part of this book discusses the position of sunnah as a source of jurisprudence and da'wah. Al-Qaradawi emphasized that jurists from both Madrasah al-Haditsi and Madrasah al-Ra'yi made hadith as a fundamental source of Islamic law. Therefore, the fuqaha' are required to study the knowledge of Hadith properly. Whereas in the field of da'wah, sunnah is a source that never runs out. Preachers are required to always be careful in conveying hadith, because only authentic hadith can be used as a reference in preaching (Ardiansyah & Firmansyah, 2021).

The third part of this book, which is the last chapter, discusses the methodological guidelines for understanding the hadith, namely:

- a) Understand the hadith in accordance with the guidance of the Quran;
- b) Combine the hadiths on one theme;
- c) Compromising or juxtaposing conflicting hadiths;
- d) Understand the hadith according to its background, situation, condition, and purpose;
- e) Distinguish between changing means and fixed ends;
- f) Distinguish between the expression of truth and the expression of *majaz*;
- g) Distinguish between the unseen and the real; and
- h) Ascertain the meaning of the words in the hadith (Al-Qaradawi, 2000).

Regarding the table of contents of the Arabic book written by al-Qaradawi, it can be described as follows (al-Qaradawi, 2000):

تصدير (9-20)
مقدمة (21-22)
1. الباب الأول : منزلة السنة وواجبنا نحوها , وكيف نتعامل معها ؟ (23)
أ. منزلة السنة في الإسلام (25-34)
ب. واجب المسلمين نحو السنة (35-41)
ت. مبادئ أساسية للتعامل مع السنة (43-61)
2. الباب الثاني : السنة مصدرا للفقہ والداعية (63)
أ. السنة في مجال الفقه والتشريع (65-76)
ب. السنة في مجال الدعوة والتوجيه (77-88)
ت. تحقيق القول في رواية الحديث الضعيف في الترغيب و الترهيب (89-109)
3. الباب الثالث : معالم وضوابط لحسن فهم السنة النبوية (111)
أ. فهم السنة في ضوء القرآن الكريم (113-122)
ب. جمع الأحاديث الواردة في الموضوع الواحد (123-132)
ت. الجمع أو الترجيح بين مختلف الحديث (133-143)
ث. فهم الأحاديث في ضوء أسبابها وملابساتها ومقاصدها (145-157)
ج. التمييز بين الوسيلة المتغيرة والهدف الثابت للحديث (159-173)
ح. التفريق بين الحقيقة والجاز في فهم الحديث (175-1190)

خ. التفريق بين الغيب والشهادة (195–191)

د. التأكد من مدلولات ألفاظ الحديث (200–197)

Al-Qaradawi's Hadith thinking method

The Position of The Sunnah, Its Obligations and How To Interact with It.

a) Characteristics of the Sunnah of the Prophet

As-Sunnah is an explanation and actualization of the teachings of the Qur'an, both factually and ideally. The personality and behavior of the Prophet saw were manifestations of the contents of the Koran and Islamic teachings which were clearly explained in everyday life. As Aisyah said when asked about the Prophet's morals, she answered that the Prophet's morals were the Qur'an (Hasan, 2021).

Therefore, to understand the sunnah correctly, it is necessary to know the characteristics of the sunnah itself. According to Al-Qaradawi, sunnah has certain characteristics that can affect one's understanding of sunnah. These characteristics include:

Manhaj syumuli

Al-Qaradawi stated that *manhaj syumuli* is understood as a comprehensive sunnah that covers all aspects of life. Related to the characteristics of this sunnah, al-Qaradawi uses three terms namely *ṭaulan*, *'ardhan*, and *'amqan*. *Ṭaulan* means sunnah governing human life throughout his life, from birth to death, even since he was still in his mother's womb as a fetus. *'Ardhan* means sunnah to accompany humans in all their interactions with other parties. The Sunnah provides guidance to humans about their lives in homes, markets, mosques, schools and other places. Sunnah regulates one's relationship with family, other people, Allah SWT, even with animals and plants. While *'Amqan* means sunnah that guides human life in all dimensions of life. Sunnah does not only teach physical guidance, but also includes the spirit, soul and body. Sunnah governs one's actions, words, and even intentions (Al-Qaradawi, 2000).

According to those who are in line with al-Qaradawi's thinking, it is this characteristic of sunnah that many people forget, so that there are some Muslims who, when talking about sunnah, only dwell on the issue of lengthening their beards, wearing headscarves, or not extending cloth to cover their ankles (Yaqin, 2015).

Manhaj tawazun

Al-Qaradawi explained that *manhaj tawazun* has a balanced or moderate meaning. Balance between spirit and body, mind and heart, world and hereafter, image and reality, theory and practice, occult and visible, freedom and responsibility, individual and group, between *ittiba'* (following what the Prophet exemplified) and *ibtida'* (creating something that was not exemplified by the Prophet), and so on (al-Qaradawi, 2000). The Sunnah regulates everything by following the principles of *wasāṭan* or moderate because the people are indeed described as the *tawasut*. Failure to recognize the character of sunnah as

a moderate way of life will plunge a person into extremism which the Qur'an and sunnah call *ghulūw* (Husna & Thohir, 2020).

Manhaj takāmulī

Al-Qaradawi said that human life goes hand in hand and complements each other (*takāmuli*). Sunnah makes faith and knowledge or revelation and reason become two things that complement each other, so that "light on light" is achieved. Sunnah also shows that there must still be a synergy between da'wah and power (*daulah*) (Thahir, 2016).

Manhaj taisīr

Al-Qaradawi explains that ease is a major characteristic of the sunnah of the Prophet and of Islamic Shari'a as a system built upon it. This ease is the fruit of his realistic and humane characteristics. There are many examples and suggestions from the Prophet to make religion easy, of course, by not making it easy. Ease is also shown by the existence of rukhsah or existing relief on acts of worship such as purification, prayer, fasting and Hajj. According to al-Qaradawi, the convenience characteristic of the sunnah is sometimes ignored by those who understand the sunnah with a literalist tendency. Whereas 'Aisha herself explained that the Apostle always chose the easiest of the two options, provided that the choice is not a sin (Zulbadri, 2018).

Manhaj waqī'i

Al-Qaradawi said that the guidance given by the sunnah is the guidance of waqī'allah, a realistic guidance. Al-Qaradawi has repeatedly explained this in several of his works. In *Madkhal li Dirasah ash-Shari'ah al-Islami Warrimiyah* he says that this Shari'ah (one of the foundations of which is sunnah) does not swim in the sea of imagination (Hanifah & Mahmudi, 2020), or hovers at the level of ideality so that does not provide something that does not exist in the human world, as Plato did with his concept of the Republic. Al-Farabi in *Mad Veternah Al-F Veterdhilah* or the utopia of socialists who dream of a society of distinction, no individual property, no need for police and prisons (Al-Qaradawi, 2000).

b) The Obligation of Muslims towards the Sunnah

The Sunnah of the Prophet is the manhaj or path taken by a Muslim in his life individually and socially. It is the Manhaj of the Prophet Muhammad who explains the interpretation of the Qur'an and the implementation of Islamic teachings through his words, actions and thoughts. The obligation of Muslims is to know the complete manhaj of the Prophet, in which there are complete, perfect, balanced and easy characteristics. The most important problem facing Muslims today is a crisis of thought and conscience. The clearest example of this crisis of thought is the poor understanding of the sunnah by Muslims and how to interact with the sunnah itself (Al-Qaradawi, 2000).

c) Basic Principles in Interacting with the Sunnah

Al-Qaradawi states that anyone who will interact with hadith, he must pay attention to the following basic principles:

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1. he should carefully examine the validity of the hadith in question in accordance with the scientific references that have been established by trusted hadith experts, both in the sanad and the matan.
2. He should correctly understand the hadith texts originating from the Prophet, both the ins and outs of language, aspects of the hadith utterances, asbab al-wurud, and their relation to the texts of the Qur'an and other sunnahs.
3. he should understand well the position of hadith texts that do not conflict with stronger texts, either the Qur'an or other hadiths. Likewise, its conformity with the origins and wisdom of tasyri'ah (determination of shari'ah) and maqasid shari'at (objectives of shari'a) (Al-Qaradawi, 2000).

d) Sunnah Used as a Reference in Tasyri and Da'wah

Al-Qaradawi mentioned that the sunnah from the point of tasyri ' and his Da'wah became a reference for Fiqh experts in taking the law, as well as a reference for preachers and educators in getting clear ideas, superior values, definite laws, and rules that draw closer to the good and keep away from evil. Therefore, the sunnah must be proven to be the source of the messenger of Allah. This will be known by the science of Hadith, where the Hadith used as a witness (reference) must be authentic or hasan. The degree of authentic hadith is likened to the value of mumtaz (perfect) or jayyid jiddan (excellent) in the size of jami' (overall). Hasan is similar in degree to jayyid (good) and maqbul (acceptable). Therefore, it can be said that the highest degree of hasan is close to the validity and the weakest degree of Hasan is close to the degree of Da'wah. This is a condition that has been agreed upon by the scholars (Al-Qaradawi, 2000).

However, scholars differ on the hadiths related to issues of fadhailul a'mal (priority of charity) and adzkar (reprimand), at-targhib wa at-tarhib (praise and threats) and other issues that are less clear whether they fall into the tasyri category. or not. If a hadith is valid and strong, then there is no need to debate, but if there is a hadith whose sanad is fake, then the scholars agree that the hadith can only be practiced within the framework of at-targhib wa at-tarhib as in the book Al-Adzkar by an-Nawawi. If a hadith is in the category of maudhu' (false) then that hadith cannot be practiced (Al-Qaradawi, 2000).

e) Rejection of Authentic Hadiths due to Misinterpretation

Among the problems faced in understanding the sunnah is that there are people who rush to read and understand a hadith and then easily draw conclusions from their own understanding. This hasty attitude has the potential to cause erroneous and even distorted understanding of the hadith even though the existence of the hadith is an authentic hadith.

Discussion

The Contribution of Yusuf al-Qaradawi's Hadith Methodology to the Development of Hadith Studies

a) Sunnah in the Field of Jurisprudence and Legal Determination

Among the problems faced in understanding the sunnah is that there are people who rush to read and understand a hadith and then easily draw conclusions from their own understanding. This hasty attitude has the potential to lead to erroneous and even distorted understandings of the hadith even though the existence of the hadith is an authentic hadith. Sunnah is a source of law (shari'a law) after the Qur'an. Therefore, sunnah as a source of sharia law becomes very extensive and complete in its study of every book of fiqh. Imam al-Auza'i (157 H) described the breadth of hadith studies by saying that the Qur'an requires the sunnah more than the sunnah requires the al-Qur'an. This is because the sunnah becomes an explanation for the Qur'an by detailing what is still global in the Qur'an, limiting the absolute, and specializing what is general (Al-Qaradawi, 2000).

This has led some people to say that the sunnah determines the Qur'an, meaning that it explains what the Qur'an wants. Imam Ahmad dared not say it, but he agreed that the sunnah is the explanation of the Qur'an. This is a reasonable opinion, on the one hand the sunnah explains the Qur'an and on the other hand the sunnah surrounds the Qur'an, but does not depart from the Qur'an (Nouri, 2021).

What is indisputable about the sunnah is its position as a source of tasyri' in terms of worship and muamalah, both for the benefit of individuals, families, communities, and the state. Imam Ash-Shaukani stated that the determination of sunnah as a source of tasyri law which stands alone is a religious certainty and is not disputed except by those who have no religious knowledge. Anyone who reads the books of Islamic jurisprudence from various existing schools of thought or sects (ahl al-hadith and ahl ar-ra'yu), then he will find the use of the arguments of the sunnah in the form of words, deeds and confessions. Basically, both schools of hadith and ar-ra'yu schools accept the same two principles, namely the use of hadith and reason in determining the law, the difference lies in the explanation and application of existing arguments (Al-Qaradawi, 2000).

b) All Fiqh Experts Adhere to the Sunnah

Al-Qaradawi also confirmed that all Islamic jurists from various madrassas, from every place and time, from every school of thought, all hold the view that adhering to the sunnah and taking the law from it, refer to its laws if the Sunnah is clearly part of the religion of Allah, and they do not dispute in this regard, whether from the school of AR-Ra'yu or the school of al-Hadith.(Saleh, 2008)

Narrated Ibn Wahab, he said; Imam Malik said; not a part of the people who asked for a fatwa asked: "why do you say this?" it is sufficient for them to adhere to the Hadeeth and to accept it. He said, " when you read my book, you will be able to read my book, and you will be able to read my book, and you will be able to read my book, and you will be able to read my book, and you will be able to read my book, and you will be able to read my book, and you will be able to read my book, and you will be able to read my book, and you will be able to read my book.

c) The Necessity of Linking Hadith and Fiqh

Sunnah is a basic source for Fiqh. it should be the fuqaha ' explore the science of Hadith and Hadith experts explore the science of jurisprudence. This is the gap (gap) that must be eliminated between the Fiqh expert and the Hadith expert (Usman et al., 2015). Usually people who explore the science of jurisprudence are not proficient in the science

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of Hadith, especially the science of Al-jarh wa Ta'dil (science related to pearwi Hadith tsiqah (reliable and weak). So they took a lot of evidence from the hadiths that were not strong and argued with him. In fact, sometimes they take hadiths that are not contained in any book and there is no isnaad, until it spread to some scholars of Hadith saying: "These are hadiths from the fuqaha`, which is meant adalh Hadith unknown origin. (Al-Qaradawi, 2000)

And vice versa, usually the Hadith experts lack the knowledge of jurisprudence and usul Fiqh, they are not able to beristibath (take) its laws, not able to issue the treasury of every aspect, the emergence of the opinions of the imams, various ways and causes of their disputes and their various kinds of ijihad. Therefore, Fiqh experts should explore the science of Hadith because the laws of jurisprudence are clear from the authentic sunnah, and Hadith experts should also explore the science of jurisprudence in order to understand the content of Hadith (not merely quote it) and not wrong in interpreting it. (al-Qaradawi)

d) Sunnah in the Field of Da'wah and Religious Counseling

SSunnah an-Nabawiyah is the second source after the Qur'an which has an abundant body of knowledge and can be used as da'wah material for teachers and preachers. Sunnah is also a source of Islamic teachings that are agreed upon to direct ethics, purify the heart, uphold law and jurisprudence, as well as worship and muamalat. Moral scholars, spiritual teachers, professors of past Sufis, and prominent people have agreed on the importance of adhering to the sunnah in thinking, worshiping, and behaving for those who strive in the way of Allah (Ahmad, 2020). On that basis, sunnah is needed by ustadz and preachers. In the sunnah there are also clear guidelines, convincing arguments, firm decisions, motivating stories, promises and threats/warnings that can soften the heart and so on. With the breadth of the sunnah, preachers can add insight and knowledge to be used as capital to give birth to the principles of da'wah (Al-Qaradawi, 2000).

e) Be Careful when Arguing with Hadith

f) An important thing for a da'i is to examine the existence of a hadith that will be used as an argument and understand its value and content. Basically, the scholars are obliged to stick to trusted sources of law and distance themselves from doubtful, false, and false hadiths that are not found in the source books of Islamic teachings (Al-Qaradawi, 2000).

Some people are deceived by the fame of the hadith contained in certain books or originate from someone's words, then they are considered strong enough to be used as an argument in religion. Scholars (pentahqiq) of hadith have been able to identify hadiths that are popular among the public or that certain scholars cite in their books from other people as misleading and even fake hadiths. This situation prompted several scholars to write several books containing hadiths that were popular in the community, including az-Zarkasyi (794 H) who wrote "al-Tadzkirah bi al-Ahadist al-Musytahirah", Ibn ad-Daiba' with his book " Tamyiz ath-Thayyib min al-Khabits fima Yaduru ala Alsinah an-Nas min al-Hadith" and al-Hafizh Ibn Hajar (852 H) who wrote "al-Lali' Mantsurah fi al-Ahadisi

al-Masyhurah". It is also important to study the hadith books that discuss maudhu' (fake) hadiths written by Ibn Al-Jawzi, as-Suyuthi, al-Qari, ash-Shaukani, al-Laknawi, Ibn 'Iraq, al-Albani, and others.

g) Most of The Translators

Many of the defects of the Hadith concerning advice and sermons delivered in mosques of Islamic countries, which they (the khatib) attach importance to are encouraging hadiths, even though they do not have a valid isnaad or hasan. This is an old story and disease, until some scholars who he firmly in the issue of narration of Hadith when they compose a book of false hadiths in the form of advice, they loosen (loosen) the terms of narration of Hadith, such as Abu Al-Faraj Ibn al-Jauzi (597 H) in his book of advice "*Dzamal-Hawa*", while he firmly in the book "*Al-Maudhuat*" and "*Al-Ilal Al-Mutanahiyah fi al-Ahadist al-Wahiyah*". Similarly, al-Hafiz an-Naqad Shamsuddin adz-Dhahabi (748 H) in the book "*al-Kaba'ir*" which contains many elements of advice. Similarly, al-Hafiz al-Mundhiri in the book "*at-Tarhib wa at-Tarhib*", although he has given signals and terms in mukadi-mahnya about the hadiths in the book. This is what prompted the author of this book (Yusuf al-Qardhawi) compiled the book "*al-Muntaqa*". (Abdul Majid, 2017)

h) Assess The Narration Of Hadith Dhaif In The Book Targhib And Tarhib.

According to Al-Qaradawi because of the spread of doubtful Hadith, munkar and maudhu ' is that most of the scholars agree or say that daif Hadith can be practiced in the case of *Fadha'il al-a'mal, zuhud, at-tarhib wa at-tarhib*, stories or semis that are not related to Shariah law' namely the five laws (halal, haram, makruh, obligatory and sunnah).

In this regard, imam Al-Mundhiri said in the preamble of the book *at-Tarhib wa at-Tarhib*, "that the scholars give leniency in the case of *at-tarhib wa at-tarhib*, so most of them mention the Hadith of Maud' without giving an explanation of his position. For example, as said by al-Hakim in kitab al-Mustadrak at the beginning of kitab *al-Du'a*`, "by the will of Allah, I narrated the hadiths (*Al-akhbar*) that were not narrated by al-Shaykhaini (Imam Al-Bukhari and Imam Muslim) in kitab *al-Da'wat* following the madhhab of Abu Sa'id, 'Abdurrahman bin Mahdi in terms of acceptance.

Then he narrated to him with his isnaad that reads If we narrate something that comes from the Prophet in the case of halal, haram, and the laws then we tighten with the isnaad-isnaad and criticism of perawinya, and if we narrate in the case of *Fadha'il al-a'mal*, reward, punishment, perakara Sunnah, prayers then we give slack in the isnaad".

However, some Sufis allow narrating maudhu ' hadiths (hadiths made) as long as it can motivate to do good, away from evil, even they make Hadiths about the priority of the letters in the Qur'an and some practices for such purposes. And when they read to them a famous mutawatir Hadith, namely :

"whoever tells a lie against me intentionally, Allah has prepared his seat in hell".

But they answered him, "*we do not lie in the name of the prophet, but we lie because of him*". This is an evil worse than sin, for by their words they indicate that in the religion of this prophet there is still a deficiency, and they are the ones who complete it. Starting

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from this, the pentahqiq Hadith explains the meaning of tasahul (easing) in the Hadith sanad as follows:

Therefore, al-Hafiz Ibn Hajar mentions there are 3 conditions to be able to accept the daif Hadith in terms of worship and *targhib*. This is quoted by al-Suyuti in the book *Tadrib ar-Rawi*:

- a. *Mutafaq 'alaih* (agreed by scholars of Hadith) that the Hadith is not very daif. If the narrator narrates the Hadith alone, then he is from among the liars and is covered with many lies then his Hadith is rejected.
- b. The meaning of the Hadith can still be classified in a generally recognized theme. So the hadith that is composed without the source is rejected.
- c. It is not believed that the Hadith is a hadith that Thabit when practicing it so that the Hadith is not returned to the prophet because he did not say it. It aims at Prudence.

Al-Suyuti said that the last two were from Iz bin ' Abd As-Salam, from his friend Ibn Daqiq Al-'Idi, and the first was quoted from Al-'Ala'i by agreement.

A few facts to note:

- a. Some scholars reject the daif Hadith even though it relates to *targhib wa at-tarhib*.
- b. Not following the requirements set by the majority of scholars of Hadith.
- c. Prohibition warning in a definite tone.
- d. Hadiths sahih and hasan quite meet the requirements.
- e. Avoid the breakdown of considerations between various practices.
- f. The narration of daif hadith about Fadha'il al-a'mal does not mean giving him the authority of ruling.
- g. Two more conditions to allow the narration of Hadith daif, among others, that it should not exceed the limits and also outrageous (*mubalaghat wa tahwilat*) rejected by reason, *syara'*, and language.

An Analysis of the Book of Nata'amal ma'a al-Sunnah al-Nabawiyah

The book *Kaifa Nata'amal ma'a As-Sunnah an-Nabawiyah* has been translated into Indonesian under the title “How to Understand the Prophet's Hadith” and also with “How to Interact with the Sunnah”. This book is relatively easy to understand for those who are just studying hadith or observers of hadith because the problems presented in this book are clarified by the numerous examples of hadith.

In general, this book has provided quite in-depth explanations regarding guidelines for understanding hadith. Al-Qaradawi was very skilled in parsing the problems presented by showing relevant arguments from the Qur'an and hadith. Al-Qaradawi is also skilled in processing differences of opinion among scholars and showing a middle way to resolve them. But on the other hand, this book still uses a number of terms that are difficult for the general public to even know. For novice readers, understanding this book also requires adequate mastery of Arabic because the writing uses bare letters.

Despite all its weaknesses and shortcomings, this book is perfect for everyone who wants to understand hadith and interact with it, because the scope of this book is quite broad, the discussion is systematic, and the presentation is effective.

Conclusion

Yusuf Al-Qaradawi in his book “*Kaifa Nata'amalu Ma'a al-Sunnah al-Nabawiyyah*” has offered his views on the method of understanding hadith which has raised pros and cons among Islamic scholars and thinkers. The views of the pros and cons open up a significant space for developing a study of hadith thinking. In particular, Yusuf al-Qaradawi's thoughts are not something completely new. Some of the criteria offered by Yusuf Al-Qaradawi are a reflection of the results of Yusuf Al-Qaradawi's dialogues and readings on the reality of society and various concepts offered by the scholars long before. In addition, a new approach in studying the understanding of hadith is urgently needed at the present time considering the long time gap between the history of the birth of a hadith and today's reality.

What al-Qaradawi offers about the principle of understanding hadith is needed to explore the value contained in a hadith so that it can be implemented in today's context. The rapid development of science and technology greatly influences the perspective and behavior of today's society. The rapid development of science and technology certainly demands an expansion of approaches in understanding the Prophet's traditions. Likewise, the interaction between the culture that develops in society and Islamic teachings originating from texts greatly influences the complexity of the problems that arise in society. Therefore, the approach used in understanding hadith needs to be expanded and updated so that it is relevant to the conditions of today's society.

The emergence of Yusuf al-Qaradawi's idea to renew the perspective in understanding hadith is an attempt to develop hadith thinking as something positive. Some of the criteria offered by Yusuf al-Qaradawi are useful in exploring hadith values that are relevant to the current context of life. But on the other hand, it must be realized, the rise of various approaches to understanding the Prophet's hadith also opens up opportunities for widening debates that lead to debate among Muslims. Therefore, different approaches to understanding hadith must be addressed wisely so that they can become capital in developing perspectives on the study of hadith.

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