



[Hadith Thought of Al-Qaradawi: An Analysis in the Book Nahwa Mausu'at li al-Hadith Al-Sahih, Mashru' Manhaj Muqtarah]

Pemikiran Hadis Al-Qardawi: Analisis dalam Kitab Nahwa Mausu'at li al-Hadith Al-Sahih, Mashru' Manhaj Muqtarah

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ABSTRACT

This article aims to elucidate Yusuf al-Qaradawi's thoughts in the field of hadith, as well as his methodology in interpreting and responding to the hadith of the Prophet Muhammad (peace be upon him). This research is qualitative in nature, employing a methodological analytical approach to examine al-Qaradawi's ideas and methods through his works. The study concludes that al-Qaradawi has systematized and structured an approach to understanding hadith that is accessible to students of hadith. Al-Qaradawi is more accurately categorized as a contemporary scholar, as his thoughts are deeply rooted in the ideas of other scholars, whether classical, medieval, or modern, and are always grounded in evidence from the Qur'an, Sunnah, ijma' (consensus), and qiyas (analogical reasoning). Thus, al-Qaradawi cannot be classified as a pure thinker but rather as a thinker whose ideas are firmly based on the Qur'an and Sunnah, integrating religious texts with contemporary intellectual tools.

Kata Kunci:

Al-Qardawi, Tafsir, Hadis, Kontemporer

ABSTRAK

Artikel ini bertujuan untuk menjelaskan pemikiran Yusuf al-Qaradawi dalam bidang hadis, serta metodologi yang digunakannya dalam menafsirkan dan merespon hadis Nabi Muhammad SAW. Penelitian ini bersifat kualitatif dengan pendekatan analisis metodologi untuk mengkaji gagasan dan metode al-Qaradawi melalui karya-karyanya. Hasil kajian menunjukkan bahawa al-Qaradawi telah menyusun dan membangun suatu pendekatan sistematik dalam memahami hadis, yang mudah diakses oleh para pelajar dan pengkaji hadis. Al-Qaradawi lebih tepat dikategorikan sebagai ulama kontemporer, kerana pemikirannya sangat dipengaruhi oleh gagasan para ulama sebelumnya sama ada klasik, pertengahan, mahupun moden. Pemikirannya selalu berlandaskan pada dalil dari al-Quran, sunnah, ijmak dan qiyas (analogi hukum). Oleh kerana itu, al-Qaradawi tidak dapat dikategorikan sebagai pemikir sebenar melainkan sebagai seorang pemikir yang sentiasa memfokuskan kajian terhadap teks-teks keagamaan, sekaligus mengintegrasikan dalil-dalil syarak dengan analisis intelektual yang berkembang pada era kontemporer.



1. Introduction

Biography of Al-Qaradawi

Yusuf Abdullah al-Qaradawi, widely known as al-Qaradawi, is a prominent figure in the Islamic and academic world. He was born on September 9, 1926, in the village of Safat Turab, Tashri. Al-Qaradawi takes pride in his heritage, particularly because his village is home to the tomb of the last companion of the Prophet to pass away in Tashri, Abdullah bin al-Harith al-Zubaidi. This fact has been verified by reputable historians. (al-Majzhub, 1992)

Al-Qaradawi grew up in a religious family with a background in agriculture and trade. As an only child, his father passed away when he was just two years old, and he was raised by his uncle alongside his cousins. Living in his uncle's nurturing household made him feel as though he had found a replacement for his father and received the same care and attention as his cousins. Reflecting on this, al-Qaradawi once said, "*It was as if Allah granted me a substitute when I was destined to become an orphan at such a young age.*"

Al-Qaradawi completed his memorization of the Quran before the age of 10 and continued his education at Al-Azhar University, where he earned his bachelor's degree in 1958. He later obtained a master's degree in Quran and Sunnah in 1960 and a doctorate cum laude from the Faculty of Usuluddin in 1973. His dissertation, titled "Zakat and Its Influence in Solving Social Problems," has been reprinted multiple times, showcasing his expertise in Islamic jurisprudence (fiqh). (Albaik, 2009)

After completing his education, Al-Qaradawi began his career at the Tashriian Ministry of Religious Affairs and Endowments, as well as at Idarat al-Thaqafah al-Islamiyyah at Al-Azhar. He later became the Rector of the Islamic College in Qatar, the head of the Islamic Studies Department at the Faculty of Education and Sharia, and the director of the Center for Sunnah and Sirah Studies in Qatar. He was also seconded to Algeria to lead several scientific institutions and Islamic universities there.

Al-Qaradawi was actively involved in Islamic preaching (da'wah) and movements and was even arrested in 1949 and 1965 due to his activism. He is recognized as a scholar with multiple talents—an influential orator, an original writer, an expert in various Islamic sciences, and a poet whose works are recited by young people worldwide. (al-Qaradawi, 1998)

1.1 Al-Qaradawi's Activities

Al-Qaradawi was actively involved in various fields as part of his mission to spread Islamic teachings. His engagements included:

1. Academic Activities – He served as a professor and Head of the Islamic Studies Department at the Faculty of Education in Qatar. He became a reference for academics in bridging religious sciences with contemporary knowledge through an accessible methodology.
2. Preaching in Mosques – He actively delivered sermons and religious lectures in mosques.
3. Media Engagement – He participated in television programs such as Al-Shariah wa al-Hayah, where he answered questions from viewers.
4. Participation in International Scholarly Seminars – He attended major academic conferences, including the Al-Tashri' al-Islami conference in Libya and the first session of the History Conference in Beirut.
5. Writing Essays and Articles – He contributed extensively to several reputable Islamic journals.
6. Authorship of Islamic Books – He wrote numerous books covering various fields of Islamic studies. (al-Majzhub, 1992)

1.2 Influential Figures in Al-Qaradawi's Thought

In the development of his personality and scholarship, Al-Qaradawi was influenced by the following figures:

1. Hasan al-Banna

Al-Qaradawi stated: "The most influential figure in my life both intellectually and spiritually is the martyr Hasan al-Banna, the founder of the largest Modern Islamic Movement." Named the Ikhwanul Muslimin congregation, it was founded in Ismailiyah Egypt in March 1928, founded by Hasan al-Banna with six other figures. He said, "Although I was not his contemporary, when I was in Tanta, I heard a lot about him and read many of his books and articles. He was present in his words when he spoke, and in his books when he wrote. His writing was easy and enjoyable to read, leaving an impression on both the mind and heart simultaneously."



He was a teacher and advisor, endowed with natural talent by God and acquired knowledge."Al-Qaradawi was deeply influenced by Hasan al-Banna, which shaped him into a prolific writer, a hadith expert, a distinguished scholar, and a respected advisor. (al-Majzhub,1992)

2. Al-Bahiy al-Khuli

Al-Khuli is one of the figures admired by al-Qaradawi and has greatly influenced him. Al-Qaradawi frequently attended his scholarly gatherings, drawing knowledge and pearls of wisdom from him. Al-Khuli was al-Qaradawi's teacher, whom he knew since his elementary school days when al-Khuli taught him the subject of Mahfuzhat (memorized texts), which was later replaced by the subjects of Thaqafah (culture) and Da'wah (preaching). Al-Khuli was a preacher and was responsible for the da'wah program in the Western Directorate, or in the terminology of the Muslim Brotherhood, the al-Maktab al-Idari (Administrative Office). He delivered lectures at Dar al-Ikhwan from time to time, and his lectures were later compiled into a book titled Tadhkirat al-Du'at (A Reminder for Preachers). (Albaik,2009)

3. Abu Al-Hasan al-Nadwi

When al-Nadwi visited Tashri in January 1951, al-Qaradawi met him and was deeply influenced by his ideas. In fact, al-Qaradawi later wrote a book about him titled "al-Shaikh Abu Al-Hasan al-Nadwi Kama Araftuhu" (Sheikh Abu al-Hasan al-Nadwi as I Knew Him). Al-Qaradawi's admiration for al-Nadwi stemmed from reading his book "Madha Khasira al-'Alam bi Inhitat al-Muslimin" (What the World Has Lost Due to the Decline of Muslims), as well as several of his other works and articles.

1.3 The Works of Al-Qaradawi

Al-Qaradawi is a prolific contemporary scholar who has actively written across various disciplines of Islamic studies. He began writing at a young age and dedicated himself to this pursuit after his release from prison in 1956, when the government banned him from delivering lectures and teaching. He utilized this period to write articles for several journals, such as *Minbar al-Islam* and *al-Azhar*, and authored his renowned book *al-Halal wa al-Haram fi al-Islam* (The Lawful and the Prohibited in Islam). (al-Majzhub,1992). Al-Qaradawi's writings are extensive, exceeding 170 works spanning a wide range of Islamic sciences.

2. Al-Qaradawi's Thoughts on Hadith

Yūsuf al-Qaradāwī offers perspectives and methodologies for understanding ḥadīth through several of his works, including *Kayfa nata'āmalu ma'a al-sunnah al-nabawiyyah* (*How to Engage with the Prophetic Sunnah*), *Al-sunnah maṣḍaran li al-ma'rifah wa al-ḥaḍārah* (*The Sunnah as a Source of Knowledge and Civilization*), *Naḥwa mawsū'at li al-ḥadīth al-ṣaḥīḥ: mashrū' manhaj muqtaḥar* (*Towards an Encyclopedia of Authentic Ḥadīth: A Proposed Methodology*), and *al-marji'iyah al-'ulyā fi al-Islām li al-Qur'ān wa al-sunnah* (*The Supreme Authority in Islam: The Qur'ān and the Sunnah*). Al-Qaradāwī's contemporary thoughts on ḥadīth emphasize the importance of proper understanding through contextual and multidisciplinary approaches.

2.1 Crisis of Understanding

In his book *Kayfa nata'āmal ma'a al-sunnah*, Al-Qaradawi reveals that the Muslim community is experiencing a crisis of thought, characterized by misunderstandings of the Sunnah and its application. This crisis affects sects, schools of thought, and Islamic movements that are supposed to serve as models for the global Muslim community (al-Qaradawi, n.d.-a, p. 36). One consequence of this misunderstanding is the misuse of hadiths that are specific in nature as arguments for general practices. For example, the Prophet's hadith encouraging i'tikaf (spiritual retreat) during the last ten days of Ramadan is sometimes misinterpreted as a call for complete lifelong isolation, similar to the practices of Christian monks. While the idea of dedicating oneself to worship and renouncing worldly affairs is commendable, failing to consider the temporal context of the hadith leads to an inaccurate interpretation. (al-Qaradawi, 1991).

2.2 Sunnah Tashri'iyah and Sunnah Ghair Tashri'iyah

Al-Qaradawi argues that the majority of the Prophet's Sunnah is based on revelation and carries legislative authority. However, there are some hadiths that do not have a legal dimension, as they may stem from the Prophet's personal judgment (ijtihād), Arab customs, or general advice (irshād). Al-Qaradawi expresses concern that such hadiths could be exploited by opponents of Islam or those who dislike the Sunnah to reject the entirety of the Sunnah. This perspective could potentially undermine ahad hadiths that provide guidance in various aspects of life.

Al-Qaradawi categorizes groups in their approach to the Sunnah into two extremes:

1. The Extreme Right: This group believes that all Sunnah must be followed without exception. This can lead to practices that are not in line with the true spirit of the Sunnah and may contradict its intended purposes.
2. The Extreme Left: This group holds that hadiths related to worldly matters or practical life have no legislative dimension and should be disregarded.

Al-Qaradawi advocates for a balanced approach, where understanding hadiths should be guided by the insights of hadith scholars, both classical and contemporary. This understanding must consider the context and objectives of the hadiths, avoiding extreme interpretations.

Evidence from Hadith

The following hadith supports this balanced approach:

عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يَلْقَحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لَتَخْلِكُكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ»

Narrated by Aishah and Thabit, from Anas:

The Prophet (peace be upon him) passed by a group of people pollinating date palms and said, “If you did not do this, it would be better.” Later, the date palms failed to produce fruit. When the Prophet passed by them again, he asked, “What is wrong with your date palms?” They replied, “You said such and such.” The Prophet responded, “You know better about your worldly affairs.” (Muslim, 4/1836: 2363)

In various narrations, the Prophet Muhammad (peace be upon him) acknowledged that some of his statements were based on personal opinion (zann), particularly in worldly matters. As a human being, the Prophet did not possess deep knowledge in certain areas, such as agriculture. There were instances where the companions assumed the Prophet’s advice to be part of divine revelation or religious teachings. However, after clarification from the Prophet, it became clear that such advice was based on personal judgment (ijtihad) and conjecture, not religious doctrine.

In this context, it is important to recognize that some hadiths reflect the Prophet’s personal opinions, Arab customs, or matters related to worldly affairs such as agriculture, production, and science. Therefore, not all hadiths should be considered as binding Sunnah. Imam Nawawi, in his commentary on Sahih Muslim, emphasizes the importance of following the Prophet’s teachings in matters of Sharia, except in worldly and professional matters, which remain based on personal opinion.

This balanced approach ensures that the Sunnah is understood and applied in a way that aligns with its true purpose, avoiding both rigid literalism and outright rejection. (al-Qaradawi, 1991).

However, the term ‘Sunnah Ghair Tashri’iyyah’ should not be interpreted as an attempt to reject the entirety of the Sunnah or to distance society from it. Such a view contradicts the principles of the Sunnah, the Qur’an, and Islam as a whole. Islam, through the Qur’an and Sunnah, provides a comprehensive guide to life that encompasses both spiritual and material aspects, bridging the worldly life and the hereafter, and regulating all aspects of life through divine law (Sharia).

Therefore, the message of Islam covers various fields of life, including eating and drinking, clothing, business transactions, social relations, marriage, inheritance, ethics, crime, punishment, peace, war, leadership, and more, as detailed in books of hadith, tafsir (Qur’anic exegesis), fiqh (jurisprudence), and adab (etiquette). However, it is important to note that not all hadiths carry a legislative dimension. This is often a source of confusion and misunderstanding, as people may struggle to distinguish between Sunnah that carries legal authority (Sunnah Tashri’iyyah) and Sunnah that does not (Sunnah Ghair Tashri’iyyah). Additionally, they may fail to differentiate between general and specific meanings within the Sunnah. As a result, some individuals fall into extreme views.

For example, some may rigidly apply every hadith as if it were a binding religious obligation, even in matters where the Prophet (peace be upon him) explicitly stated that his advice was based on personal opinion or worldly knowledge. On the other hand, others may dismiss hadiths related to worldly matters entirely, failing to recognize their value as guidance or ethical principles.

To avoid these extremes, it is crucial to approach the Sunnah with a balanced and nuanced understanding. This involves:

1. Contextualization: Understanding the historical, cultural, and situational context in which a hadith was delivered.



2. Differentiation: Distinguishing between matters of worship (ibadah) and worldly affairs (muamalah), as well as between universal principles and specific applications.

3. Integration: Combining the insights of classical and contemporary scholars to apply the Sunnah in a way that is relevant to modern life while remaining faithful to its core principles.

By doing so, Muslims can uphold the Sunnah as a source of guidance without falling into the pitfalls of literalism or neglect. This balanced approach ensures that the Sunnah continues to serve as a dynamic and practical framework for living a life that is both spiritually fulfilling and socially responsible.

The debate between these two groups continues, particularly regarding eating and drinking practices. The extreme right group insists on eating while sitting on the floor and using hands, following the belief that this is the only way to adhere to the Prophet's Sunnah. They also emphasize licking one's fingers after eating, as mentioned in some hadiths, and consider those who do not follow these practices as violating the Sunnah.

On the other hand, the extreme left group argues that eating and drinking are worldly matters that can adapt to changes in time and environment. They believe that religion does not regulate these aspects in detail, including whether one should eat with their hands or use utensils like spoons and forks.

However, al-Qaradawi adopts a middle approach by distinguishing between traditional Arab customs during the Prophet's time and the actual legal injunctions of Sharia. Through sociohistorical analysis, he concludes that eating with hands during that era was a reflection of the environmental and cultural conditions of Arabian society at the time. Therefore, the Prophet (peace be upon him) followed the prevailing customs of his community by eating with his hands.

Al-Qaradawi's balanced perspective emphasizes that while the Prophet's actions provide a model for Muslims, not all of his practices are binding religious obligations. Instead, they often reflect the cultural norms of his time. Thus, Muslims are encouraged to adopt practices that align with the spirit of the Sunnah while considering contemporary contexts and practical needs. It could be that cutlery had not yet entered and was not used by the Arab community at that time, although other nations were already using it.

Regarding the guidance to eat with the right hand, this falls under the realm of Sharia (Islamic law). The Prophet (peace be upon him) emphasized in numerous authentic hadiths the importance of using the right hand for actions such as eating, drinking, and other honorable activities, while prohibiting the use of the left hand for these purposes. These hadiths are widely documented in authentic collections and serve as a clear directive for Muslims.

The rulings derived from these hadiths are categorized under Adab (etiquette) or Akhlaq (morality), which are essential components of a Muslim's character and conduct. This guidance is not merely a cultural practice but a religious instruction aimed at cultivating discipline, respect, and mindfulness in daily actions. (al-Qaradawi, 1992).

Al-Qaradawi's approach to categorizing the Sunnah into Tashri'iyah (legislative) and Ghair Tashri'iyah (non-legislative) is rooted in the insights of both classical and contemporary scholars, even though the specific terminology may not have been used by earlier scholars. His methodology reflects a synthesis of traditional and modern Islamic thought, ensuring a balanced and nuanced understanding of the Sunnah.

2.3 Equating the Hadith "La 'Adwa" with the Hadith "Talqih al-Nakhl"

The hadith "La 'Adwa" (no contagion) and the hadith "Talqih al-Nakhl" (pollination of date palms) are often discussed together to illustrate the distinction between the Prophet's legislative teachings and his personal or cultural practices.

The Prophet (peace be upon him) said: "There is no contagion (no transmission of disease without Allah's permission), no bad omen, no superstition in the month of Safar, and no Hamah (a pre-Islamic belief about owls). Flee from a leper as you would flee from a lion." (al-Bukhari, 7/135: 5757)

This hadith addresses pre-Islamic superstitions and affirms that diseases do not spread by themselves but by Allah's will. At the same time, it advises taking practical precautions, such as avoiding contact with those who have contagious diseases like leprosy.

As mentioned earlier, the Prophet (peace be upon him) advised against pollinating date palms, but when the yield was poor, he clarified that his advice was based on personal opinion, saying, "You know better about your worldly affairs." (Muslim, 4/1836: 2363)

Hadith "La 'Adwa" carries a legislative dimension (Sunnah Tashri'iyah), as it clarifies Islamic beliefs about contagion and superstitions while providing practical guidance on health and hygiene. It emphasizes reliance on Allah while also encouraging taking preventive measures, reflecting the balance between faith and action.



Hadith "Talqih al-Nakhl" is an example of non-legislative Sunnah (Sunnah Ghair Tashri'iyah), as it pertains to a specific agricultural practice based on the Prophet's personal opinion. It highlights the Prophet's humility and the importance of expertise in worldly matters.

Classical scholars like Ibn Hajar al-Asqalani included the hadith "La 'Adwa" in the study of Mukhtalif al-Hadith (apparently conflicting hadiths) to reconcile its meaning with other hadiths that emphasize taking precautions against contagious diseases. (Hammad, N. H, 1993). For example, the Prophet (peace be upon him) also said, "Do not let a sick person mix with a healthy one," which seems to contradict the idea of "no contagion." Ibn Hajar and others resolved this by explaining that the hadith "La 'Adwa" negates the pre-Islamic belief in contagion as an independent force, affirming that all events occur by Allah's will. At the same time, the Prophet's instruction to avoid contact with the sick is a practical measure that aligns with divine wisdom.

Ibn Hajar opted for the solution of al-jam'u (harmonization) between two hadiths, while some other classical scholars chose the method of nasakh (abrogation). However, Al-Qaradawi firmly stated that the hadith لا عدوى (la 'adwa) falls into the category of zanni (speculative) hadith, which the Prophet (peace be upon him) uttered based on his personal opinion, similar to matters related to tibb (medicine). The hadith لا عدوى and similar narrations have no connection to, nor do they originate from, divine revelation, unlike the hadith تلقيح النخل (pollination of date palms) mentioned earlier.

Al-Qaradawi builds on this classical understanding by emphasizing the importance of context and objectives in interpreting hadiths. He argues that the hadith "La 'Adwa" is a legislative teaching that corrects superstitious beliefs and reinforces trust in Allah. Meanwhile, The hadith "Taliqih al-Nakhl" is a non-legislative example that demonstrates the Prophet's acknowledgment of human expertise in worldly matters.

By distinguishing between these two types of hadiths, al-Qaradawi provides a framework for Muslims to understand and apply the Sunnah in a way that is both faithful to its principles and adaptable to modern contexts. This approach avoids the extremes of either rejecting the Sunnah or applying it rigidly without consideration of its purpose and context.

Al-Qaradawi based his opinion on Ibn al-Qayyim's statement in Miftah al-Sa'adah, where Ibn al-Qayyim explained, "Scholars have several ways to resolve hadith that appear to be contradictory on the surface. It should be noted that, in addition to these methods, some scholars offer an alternative approach. This is because the hadith conveyed by the Prophet can be categorized into two types. The first type consists of hadiths that are based on divine revelation (wahy); these are entirely consistent with reality from all perspectives, including logic and other aspects, and they are infallible (ma'sum). The second type consists of hadiths that pertain to worldly affairs, which the Prophet conveyed based on personal judgment (zann), and in such matters, his followers may possess greater expertise than he did. These hadiths are not equivalent to the first type, as they do not contain any legal rulings whatsoever." Ibn al-Qayyim then concluded, "This approach is valid."

Thus, the hadith لا عدوى (la 'adwa) holds the same status as the hadith تلقيح النخل (pollination of date palms), as both are zanni in nature, deal with worldly matters, do not contain any shar'i (legal) rulings, are not derived from divine revelation, and their transmission differs from the Prophet's statements that originate from Allah concerning His attributes, names, and laws. (al-Qaradawi, 1992)

2.4 A Da'if Hadith is Forever Da'if

There is a difference of opinion among scholars regarding the corroboration of daif traditions. They can be divided into two groups. The first group considers that a da'if tradition can be strengthened to Hasan li ghairihi if it has many transmission routes. The second group, represented by al-Jawzi, rejects the strengthening of a da'if tradition even if it has many lines of transmission because, according to them, the number of lines increases the level of weakness of the tradition. The majority of scholars belong to the first group but some of them use the argument of multiple narratives to declare a tradition as mutawatir when there is no authentic chain of transmission or it is narrated by major narrators such as Bukhari and Muslim.

Al-Qaradawi emphasizes that a number of classical scholars, including Imams Bukhari, Muslim and Tirmidhi, were critical of daif traditions. This approach was also corroborated by Ibn al-Jawzi and the fiqh scholars. They do not look for other channels that can corroborate a daif tradition if they find a weak sanad and they refuse to use it as a basis for ruling or fatwa. They are of the opinion that even if the hadith has many routes, all of them are still worthy of criticism.

Al-Qaradawi gives the following example:



عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا وَضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ"

(al-Bayhaqi, 1/41:187)

The ḥadīth in question has been transmitted through numerous channels, including those of Aḥmad ibn Ḥanbal, Abū Dāwūd, al-Tirmidhī (in *al-ʿIlal*), Ibn Mājah, al-Bayhaqī, and al-Ḥākim. Remarkably, the narrators of this ḥadīth include Abū Hurayrah, Abū Saʿīd al-Khudrī, Saʿīd ibn Zayd, ʿĀʾishah, Sahl ibn Saʿd, Abū Sabrah, Umm Sabrah, ʿAlī ibn Abī Ṭālib, and Anas ibn Mālik. Despite this wide transmission, the majority of scholars—among both the fuqahāʾ and muḥaddithūn consider this ḥadīth to be *ḍaʿīf* and agree that it cannot be elevated to the status of *ḥasan* or *ṣaḥīḥ*. Aḥmad ibn Ḥanbal was asked about this ḥadīth and responded, “I have not found any ṣaḥīḥ ḥadīth in this chapter.” In another narration, he stated, “There is not a single ṣaḥīḥ ḥadīth in this chapter.” (Ibn Hanbal, 2001)

Al-Bazzār also noted, “None of what is narrated in this chapter is strong,” and al-ʿUqaylī remarked, “The isnāds in this chapter are weak (*līn*).” Similar assessments were given by al-Zaylaʿī in *Naṣb al-rāyah* and by Ibn Ḥajar in *al-Talkhīṣ*. The conclusion drawn by the majority of scholars is that the multiplicity of chains does not strengthen the ḥadīth. (al-Qaradawī, 2002)

However, even if a *daif* ḥadīth that has a large number of narrations is to be strengthened, it must pass the following conditions: 1. its falsity is mild and allows it to be corroborated, 2. it should not bring new independent rulings, especially in matters of obligation and *halal* and *haram*, and 3. it should not contradict the traditions that serve as proof or Shariʿah texts or general principles or contradict logical reasoning and scientific facts. The first and second conditions are similar to the three conditions outlined by Imam Ibn Hajar and followed by Imam Suyuti. The three conditions are: 1. The falsehood should not be severe; it should not take the form of a single narration from a liar, an accused liar, or a person with severe faults. 2. It must be within the generality of the main evidence, so the odd one (contradiction and bringing new rulings) does not fall into this category because it has no parent support at all. 3. It should not be attributed to the Prophet (peace and blessings of Allah be upon him) when practicing it, so as to avoid attributing it to the Prophet (peace and blessings of Allah be upon him). Other scholars have added a fourth condition that the tradition should be part of the *fadail al-aʿmal*, and fifthly that it should not say 'the Prophet said' but should say 'narrated from...' or 'came from...' or something similar.

2.5 Rejecting Sahih Hadith is the Same as Accepting False Hadith

Accepting false and fabricated traditions and attributing them to the Prophet is a great and evil sin. But on a par with that is rejecting authentic traditions, the reasons for which are various, including lust, pride, arrogance, pretentiousness, and prejudice against scholars, Imams and Muslims. If the temptation of the early Muslims was that many of them accepted false traditions, then the temptation of the Muslims today is to reject authentic traditions, the reason being that they have zero knowledge and are far from the guidance of the Qur'an. They are a group of people who pretend to be noble but are deceived, do not gain knowledge from the source, know Islam only superficially, and learn knowledge from secondary references or from orientalist and missionaries. (al-Qaradawī, 2002)

Some people in the present era easily reject authentic traditions due to their poor understanding of them. Some of them read the ḥadīth carelessly when they are not competent in the science of ḥadīth and then guess the meaning as they wish and give subjective and tendentious interpretations which are rejected by all scholars. Ḥadīths rejected by this group include:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اللَّهُمَّ أَحْبِبْنِي مَسْكِينًا، وَأَمْنِي مَسْكِينًا، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ"

(al-Bayhaqi, 7/12:13530)

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجِدُّ لَهَا دِينَهَا»

(al-Tabrani, 6/324:6527)

2.6 Al-Qaradawi's Thoughts on the Compilation of Encyclopedias of Hadith.

According to al-Qaradawi, the current encyclopedias of hadith have complex shortcomings such as incomplete sanads, weak and even false traditions, and lack of assessment and explanation of the quality of each hadith. Hadith compilations are also considered to be the legacy of ancient scholars that may no longer suit the needs of today. Al-Qaradawi called upon internationally competent scholars to work together on this project using the latest scientific methods and practices, in order to achieve scientific, educational, shari'a and da'wah goals that are relevant to the needs of Muslims today and can even benefit non-Muslims with the principle of balance between knowledge and faith. Therefore, Al-Qaradawi proposes that this hadith encyclopedic project should fulfill the following elements:

Thematic arrangement, The thematic arrangement of ḥadīth is widely regarded by contemporary scholars as more beneficial than alphabetical organization based on the first letter, such as that found in *al-Jāmi' al-kabīr* and *al-Jāmi' al-ṣaghīr* of al-Suyūṭī. In response, modern ḥadīth scholars have undertaken the task of reorganizing such compilations thematically that is, according to chapters and topical headings. A notable example is al-Muttaqī al-Hindī's *Kanz al-'ummāl fī sunan al-aqwāl wa al-af'āl*, in which he systematically categorized the ḥadīths. Similarly, Aḥmad ibn 'Abd al-Raḥmān al-Bannā adopted a thematic methodology in his 23-volume work *al-Faḥḥ al-rabbānī*, in which he reorganized *Musnad Aḥmad* by subject matter and chapter divisions. (al-Qaradawi, 2002)

- Limiting the traditions included to the Sahih and Hasan traditions only because the Sahih and Hasan traditions can be used as proof and become a source of law and guidance. As for the daif traditions, they do not need to be included in this encyclopaedia although there are some who use them as proof. But if a daif tradition has been confirmed or validated by a scholar of hadith, it is permissible to mention it with the explanation that its daif is not severe and that it can be strengthened to Hasan or Sahih. Or if it has become a proof for some scholars of jurisprudence or is a well-known tradition in academic circles or in the community.
- The existence of a group of scholars who are experts in distinguishing between maqbul and mardud traditions, as well as a group of scholars who are experts in understanding hadith, they are scholars who have expertise in hadith science and fiqh science at the same time, combining the text of the hadith with contemporary perspectives and communicating the text with logic.
- The coding of the traditions in the encyclopaedia is based on their quality. The traditions in the encyclopedias are divided into three clusters: First, the Sahih and Hasan clusters such as the traditions of Bukhari and Muslim or sahih and hasan traditions other than these two. These traditions are marked (√), and given a chapter description, such as Salat - Qiyam al-lail, or Adab - Adab Makan - Eating with the right hand, for example. Secondly, the cluster of daif traditions - with the information of scholars who are well-versed and have no opposition, or based on the research of contemporary scholars or done by themselves - . These traditions are marked (×), and Third, is the cluster of traditions of disputed quality, these traditions are marked (?) so that there are scholars or researchers who examine them, so that later it can be determined whether they belong to the first or second cluster.
- Taking traditions from primary and original sources. One should not take from books that are not primary books of ḥadīth, such as *al-Tajrīd* by al-Zubaydī, *Mukhtaṣar al-Mundhirī*, *Muntaqā al-akḥbār*, *Bulūgh al-marām*, *Jāmi' al-uṣūl*, *Taysīr al-wuṣūl*, *Majma' al-zawā'id*, and the like. And one should choose reference works that have been authenticated by competent contemporary scholars such as Shaykh Muḥammad Fu'ād 'Abd al-Bāqī, Shaykh Shu'ayb al-Arna'ūt, 'Abd al-'Alī, 'Abd al-Qādir al-Arna'ūt, 'Izzat al-Da'ās, and others.
- The hadith should be attributed directly to its mukharrij or scholar who extracts and documents hadiths. If the mukharrij are many, Then limit to the *mukharrij* of the *Kutub al-Tis'ah* (*al-Kutub al-Sittah* plus *al-Muwaṭṭa'* Mālik, *Musnad Aḥmad*, and *Sunan al-Dārimī*). If it is not found in the *Ṣaḥīḥayn*, then there is nothing wrong with reproducing other sources of ḥadīth books whose authors prioritize the validity of ḥadīth, such as *Ṣaḥīḥ Ibn Khuzaymah*, *Ṣaḥīḥ Ibn Hibbān*, *al-Ḥākim*, *Musnad Abī Ya'lā*, *Musnad al-Bazzār*, *Mu'jam al-Ṭabarānī al-kabīr*, *Mu'jam al-Ṭabarānī al-awsaṭ*, and *Mu'jam al-Ṭabarānī al-ṣaghīr*. These are the *Kutub al-Sab'ata* 'Asharah that should be used as the main sources for ḥadīth encyclopedias. The names of these 17 books may be written using symbols or codes, as was done by al-Suyūṭī in *al-Jāmi' al-kabīr* and *al-Jāmi' al-ṣaghīr*, and by al-Munāwī in *al-Jāmi' al-azhar*. The following are the codes for the books of ḥadīth:

خ : Ṣaḥīḥ al-Bukhārī, م : Ṣaḥīḥ Muslim, د : Sunan Abī Dāwūd, ت : Sunan al-Tirmidhī, ن : Sunan al-Nasā'ī,
 هـ : Sunan Ibn Mājah, ط : al-Muwaṭṭa' Mālik, حم : Musnad Aḥmad, عم : Zawā'id 'Abd Allāh 'alā Musnad
 Aḥmad, می : Sunan al-Dārimī, خز : Ṣaḥīḥ Ibn Khuzaymah, حب : Ṣaḥīḥ Ibn Hibbān, ك : al-Mustadrak al-
 Ḥākim, ص : □ Sunan Sa'īd ibn Manṣūr, عب : al-Muṣannaf 'Abd al-Razzāq, ش : al-Muṣannaf Ibn Abī

Shaybah, بع : Musnad Abī Ya‘lā, بز : Musnad al-Bazzār, طب : al-Mu‘jam al-kabīr al-Ṭabarānī, طس : al-Mu‘jam al-awsaṭ al-Ṭabarānī, طص : al-Mu‘jam al-ṣaghīr al-Ṭabarānī, قط : Sunan al-Dāraqutnī, هق : Sunan al-Bayhaqī, هب : Shu‘ab al-īmān al-Bayhaqī, خ في الأدب : al-Adab al-mufrad al-Bukhārī, خ في التاريخ : al-Tārīkh al-kabīr al-Bukhārī, ق : agreed by Bukhari and Muslim, الخمسة : agreed by Bukhari Muslim + Abū Dāwūd + al-Tirmidhī + al-Nasā‘ī, السنة : agreed by الخمسة + Ibn Mājah, السبعة : agreed by السنة + Ahmad, التسعة : agreed by السبعة + Mālik and al-Dārimī, الأربعة : agreed by السنة Bukhari and Muslim, and الثلاثة : agreed by الأربعة - Ibn Mājah.

These codes should be placed at the opening of hadith encyclopedias and on the first page of each juz to make it easier for the seeker or researcher to avoid having to go back to the first juz. (al-Qaradawi, 2002)

- f. Putting the Hadith text and the code of its mukharrij on the main page, and putting the sanad and takhrij and jarah ta'dil discussions as well as the quality and meaning of the text in the hamish (footnote, sidenote)
- g. Hadith Numbering Hadith numbering is modeled after the following: 1. General Number, for unrepeated marfu' traditions; 2. Special Number, for repeated marfu' traditions, located after the General Number; 3. Mauquf Special Number, for mauquf traditions, located below the General Number.
- h. Adding Explanations Actually, an encyclopaedia contains only the matan of the hadith, but there is nothing wrong with adding sharah or explanations of the hadith's meaning and principles such as: 1. Explaining the words gharib, 2. Explaining the meaning of mushkil, 3. Explaining the meaning of mukhtalif, 4. Explaining the ruling and essence of the ḥadīth should be based on the interpretations of classical ḥadīth scholars such as Ibn Qutaybah, al-Ṭahāwī, Ibn Furak, Ibn al-Jawzī, and those of subsequent generations such as Ibn Daqīq al-‘Īd, Ibn Taymiyyah, Ibn al-Wazīr, Ibn Ḥajar, al-Ṣan‘ānī, al-Shawkānī, al-Munāwī, al-Dihlawī, Ṣiddīq Ḥasan Khān, as well as contemporary scholars such as Rashīd Riḍā, Muṣṭafā al-Sibā‘ī, Muḥammad Fu‘ād ‘Abd al-Bāqī, Mūsā Shāhīn Lāshīn, Yaḥyā Ismā‘īl, al-Ghumārī, Abū Shahbah, Aḥmad Shākīr, and others, 5. Answering accusations against the Sunnah regarding its authenticity and substance.

2.7 Methods of Understanding Hadith

Those who deal with the Sunnah should adhere to several things according to al-Qaradawi:

- a. Ensuring that the hadith is authentic and authentic.
 A good understanding of the Sunnah according to the semantics of the language, in light of the context of the hadith and the reason for its transmission, and in the shadow of the Qur'anic and other prophetic texts and other prophetic texts, and within the framework of the general principles and objectives of Islam, and taking into account the actions of the Prophet (peace be upon him) to distinguish between what is legislation and what is not between what is legislation and what is not. Ensure that the text is safe from stronger opponents, such as Qur'anic verses or Prophetic traditions. Taking into account what is more in line with the principles the wisdom of the legislation, and taking into account the general objectives of Islamic law. In this regard, he warned that rejecting a valid hadith is the same as accepting a weak one, both of which should not be recognized. (al-Qaradawi, 1991).
- b. Understanding the Sunnah in the light of the Qur'an: The statement cannot contradict the statement, nor can the branch contradict the original... If some people think that then the Sunnah must be incorrect, or our understanding of it must be incorrect, or the contradiction must be imaginary rather than real.
- c. Collecting the hadiths on the same topic: He warned of the error in issuing judgments by simply accepting some texts without paying attention to other texts on the same subject. He mentioned examples of rulings that were confused, such as the hadith Spreading the Izar...
- d. Harmonization or weighting between different hadiths: This is one of the important things for a good understanding of the Sunnah.
- e. Understanding the hadiths in the light of their Causes, Circumstances and Purposes. He mentioned the example of the hadith: "You know your worldly affairs best." And The hadith about disowning living among polytheists...which has been misunderstood by many people.
- f. Distinguish between the changing means and the fixed goal: It is the goal that is important to focus on, rather than the means. Al-Qaradawi gave examples from the Prophetic Medicine, and showed that the purpose of Prophetic Medicine is to preserve the body, and the Prophet (peace be upon him) This does not preclude that if the means change, we should adopt them while keeping in mind the intention and goal and goal. He also mentioned the issue of seeing the crescent moon in Ramadan: It was an easy way for people to see, so it is not forbidden to benefit from the development of of the means of observation at this time.
- g. Distinguish between truth and metaphor in understanding a hadith: He mentioned some of the hadiths in which this is the case, such as the hadith: "The fastest of you to follow me is the longest hand." He meant

the length of the hand in goodness, and the Qur'anic hadith:” If my servant approaches me by an inch, I will approach him by an inch, if he approaches me by an arm, I will approach him by an arm, and if he comes to me walking, I will come to him running.”

This is a representation (Tamthil) and simile (Tashbih). Whoever comes to me in haste to obey, I will give him the reward faster than he comes, so he likened it to walking and jogging.” Differentiate between the unseen and the witnessed: There are many hadiths describing the unseen world, and it is not permissible to dismiss them simply because they are unpalatable to the mind. “Scholars have determined that religion may come up with what the mind is puzzled by, but it cannot come up with what is impossible for the mind to comprehend” (al-Qaradawi, n.d.).

3. Conclusion

As a *zannī al-dilālah* source, some Sunnah contains general meanings, ambiguous, majaz, gharib, problematic (*mushkil*), contradictory (*mukhtalif*) and others even though the sanad qualitaits are sahih. This situation provides an opportunity for the haters of the Sunnah to hurl accusations against the Sunnah, scholars and the Muslim Ummah, while the uninformed pretend to interpret without a sound scientific basis, driven by motivations, worldly profits, tendencies and sickness of the heart. There are even those who dare to reject authentic hadith because their meaning is difficult to understand due to their limited ability to understand hadith. Therefore, al-Qaradawi invites scholars, thinkers and Muslims to reinterpret the Sunnah by using the correct method of understanding hadith. And for the convenience of students and laymen al-Qaradawi proposes that a complete encyclopaedia of hadith should be compiled that addresses all issues related to the sanad and matan collected from the kutub tis'ah and other major hadith books.

Qaradawi's thinking on hadith offers a solution to the challenges modern Muslims face in understanding the Sunnah. With a balanced approach, he emphasizes the importance of separating between absolute religious teachings and relative cultural practices. His proposed hadith encyclopedia project is also a strategic step to facilitate access to authentic hadith with a structured methodology. To conclude, this article invites Muslim scholars, academics and people to adopt al-Qaradawi's methodology to avoid polarization of hadith understanding. Thus, the Sunnah can remain relevant as a guide to life without ignoring the dynamics of the times. "Understanding hadith is not only about the textual, but also the contextual – as al-Qaradawi says: integrate classical wisdom with contemporary needs."

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