

Avoiding Mistakes in Understanding the Hadith of Prophet Muhammad SAW with Yūsuf Qara Qaraḍāwī's Hermeneutics

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Avoiding Mistakes in Understanding the Hadith of Prophet Muhammad SAW with Yūsuf Qaraḍāwī's Hermeneutics

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DOI: 10.29240/alquds.v7i1.5874

Submitted: 2022-12-14 | Revised: 2023-03-20 | Accepted: 2023-04-30

Abstract. This article aims to analyze the methodology for understanding hadīth according to Yūsuf Qaraḍāwī. This study uses library research methods to analyze data. The primary data are Qaraḍāwī's work, while the secondary data are books and journal articles relevant to the topic of this study. The results of this study indicate that Qaraḍāwī offers eight steps to understanding hadīth, namely defining hadīth based on the Qur'an, collecting hadīth thematically, compromising contradictory hadīths, identifying asbāb al-wurūd of the hadīth, distinguishing changing and unchanging means, differentiating between the literal and figurative language (*majāz*), recognizing the unseen and the real, and confirming the meaning of the words in the hadīth. Some points that must be avoided in interacting with *ṣunnāh* are the interpretation of the ignorant, the deviation of the extremes, and the manipulation of the heretics. Furthermore, the basic principles in interacting with *ṣunnāh* are examining the validity of hadīth based on the scientific principles established by hadīth experts, understanding the editorial hadīth properly according to the language instructions and the context of the hadīth, and ensuring that the *matān* of the hadīth does not conflict with the *nāsh* of the Qur'an or other hadīth with a more powerful position.

Keywords: hadīth understanding; hermeneutics; methodology; Yūsuf Qaraḍāwī

Introduction

Hadīth is the main source of reference for Islamic teachings besides the Qur'an.¹ In comprehending *hadīth*, we highly need a correct understanding because a wrong understanding of *hadīth* will have an impact on mistakes in practicing Islamic teachings.² Related to *hadīth*, several issues often become the topic of discussion by *hadīth* researchers, including aspects of authenticity, the transmission process, and those touching on the issue of how to understand it.³

In *hadīth* studies, the understanding and the interpretation of the texts of *hadīth* have significance in contemporary Islamic thought. In addition, it substantively provides a spirit of re-evaluation and re-interpretation of various understandings and interpretations of *hadīth* that have been taken for granted by Muslims. The significance of this problem will be seen even more clearly

¹ Muhammad 'Ajjaj al-Khatib provides a detailed explanation of the hadith's stance on the Qur'an, which involves clarifying the *mubham* (the vague), elaborating the *mujmal* (the general), limiting the *muṭlaq*, specifying the general, and elucidating the laws and objectives. See: Muhammad 'Ajjaj Al-Khatib, *Uṣūl Al-Ḥadīth: 'Ulūmū W'a Muṣṭalahūh* (Beirut: Dār al-Fikr, 2006), 31.

² Abdul Razak Abd Muth and Basri Ibrahim, "Methods for Understanding of Prophet's Hadis: Application Towards Hadis of Jihad," *International Journal of Academic Research in Business and Social Sciences* 10, no. 4 (April 12, 2020): 380–95, <https://doi.org/10.6007/IJARBS/v10-i4/7141>.

³ Hamzah Amir, Achyar Nasution, and Ardiansyah Zein, "Kontribusi Pemikiran Yūsuf Qaraḍāwī Dalam Kitāb Kaifa Nata'amal Ma'a Al-Ṣunnāh Al-Nabāwīyyāh," *AT-TAHDIS: Journal of Hadith Studies* 1, no. 1 (March 31, 2017): 141–57, <http://jurnal.uinsu.ac.id/index.php/atahdits/article/view/651>.

when the normativity of *badīth* is confronted with the historical reality and demands of the times.⁴ Therefore, many variables must be considered in understanding texts of *badīth*, including the aspects of history,⁵ sociology,⁶ and others.⁷

Various attempts have been carried out by the *'ulamā'*, both *mutaqaddimīn* and *muta'akhirīn*, to understand and capture the meaning of the contents of the *badīth*. The process of understanding *badīth* is familiar with the terminology of *fiqh al-badīth*, namely the process of understanding and interpreting the contents of *badīth* correctly so that the results of this understanding can provide solutions to the problems of the times. Understanding *badīth* requires methods and techniques to recognize and explore the purpose of a *badīth* to produce correct and mature views.⁸

Efforts carried out to understand *badīth* have been conducted by the Prophet Muhammad SAW in his capacity as the Prophet and Messenger of Allah, *mubayyin, musyarrib*, and leader for his community, state, and Muslims.⁹ The Prophet Muhammad SAW served as a person explaining the problems of the hereafter (*ukhrawī*) and the present condition, both in normal circumstances and in situations of conflict that occurred in society. For the Prophet Muhammad SAW, the basis for determination and interpretation is the revelation and his policy in the form of the results of deliberations with his companions (*ṣaḥābah*).

Methodologically, in the context of *al-taḥammul wa al-adā' al-badīth*, the pattern of understanding the *badīth* of the Prophet Muhammad SAW is applied in three forms: the explanation conveyed by the Prophet orally, knowledge revealed by the Prophet and written by his companions, and actions exemplified by the Prophet through practice.¹⁰

Efforts to understand *badīth* texts have been carried out by many Egyptian *'ulamā'*. One of them is Yūsuf Qaraḏāwī (d. 2022 AD). Qaraḏāwī is a representation of contemporary *'ulamā'*, who is considered brave, has critical views, and is productive in writing Islamic sciences. Qaraḏāwī presents a concept and methodology for comprehending *badīth*¹¹ as a viable approach to addressing questions about the proper way of understanding them. Thus, studies related to the methodology of understanding *badīth* are important to do.

Studies of *badīth* and how to understand it has been carried out by previous scholars and researchers from different perspectives and approaches.¹² Abu-Alabbas during his examination of

⁴ M. Alim Khoiri, "Interaksi Dan Pemahaman Hadīth: Telaah Hermeneutis Pemikiran Yūsuf Al-Qaraḏāwī," *Universum: Jurnal Keislaman Dan Kebudayaan* 12, no. 1 (January 31, 2019): 33–45, <https://doi.org/10.30762/universum.v12i1.1059>.

⁵ Muhammad Qasim Zaman, "Maghāzī and the Muhaddīthūn: Reconsidering the Treatment of 'Historical' Materials in Early Collections of Hadīth," *International Journal of Middle East Studies* 28, no. 1 (February 23, 1996): 1–18, <https://doi.org/10.1017/S0020743800062759>; Mohammed Salem Alshehri, "Western Works and Views On Hadīth: Beginnings, Nature, and Impact," *Marmara Üniversitesi İlahiyat Fakültesi Dergisi* 46, no. 46 (January 6, 2015): 203–24, <https://doi.org/10.15370/muifd.41804>; Miski Miski, "False Hadīth, Identity, and Contestation of Thought: The Analysis of Hadīth on the Division of Muhammad's Ummah in the Historical Dimension," *MADANIA: Jurnal Kajian Keislaman* 25, no. 1 (July 1, 2021): 31–44, <https://doi.org/10.29300/MADANIA.V25I1.4246>; Rosfazila Abd Rahman, Abdul Razif Zaini, and Abur Hamdi Usman, "Hadīth, Common Historical Method in Islam and Meta Theory in Sociology: Transcending the Islamic Heritage," in *The Reality of Urban Heritage Sites in the Arab World Approaches and Experiences* (Berlin: The Democratic Center Berlin, 2021), 316–28.

⁶ Rohmansyah Rohmansyah, "Elasticity of Understanding of M. Syuhudi Ismail on Hadīth About the Threats for Painter," *ADDIN* 13, no. 2 (August 1, 2019): 271–94, <https://doi.org/10.21043/addin.v13i2.6263>.

⁷ Khaled M. Awad et al., "A Secure Blockchain Framework for Storing Historical Text: A Case Study of the Holy Hadīth," *Computers* 11, no. 42 (March 14, 2022): 1–11, <https://doi.org/10.3390/computers11030042>.

⁸ M. Mukhibat, "The Teaching Management and Study of Hadīth: Method, Contents, and Approaches," *Utopia y Praxis Latinoamericana*, no. 24 (2019): 153–62.

⁹ Mukhibat.

¹⁰ Mukhibat.

¹¹ Yūsuf Qaraḏāwī, *Kaifa Nata'ama'l Ma'a Al-Ṣunnāb Al-Nabawīyyāb* (Kairo: Dār al-Syurūq, 2002).

¹² Mohammad Arshi Sa'ad et al., "Hadīth Data Mining and Classification: A Comparative Analysis," *Artificial Intelligence Review* 46, no. 1 (June 1, 2016): 113–28, <https://doi.org/10.1007/S10462-016-9458-X/METRICS>; Emad

the standards of *hadith* criticism by Shāfi'ī (d. 820) and Muslim (d. 875) discovered variations in the principles of *hadith* criticism used by these two scholars, particularly in their frameworks and objectives. According to him, the early *hadith* critics seem to have adhered to a consistent system of criticism, probably developed in generations before Shāfi'ī.¹³ Patel examines the canonization of the following Prophet Muhammad SAW's *hadith*: "Whoever imitates a people becomes one of them," which is the main indication for *tashabbub* (reprehensible imitation)—a Sunni doctrine commonly used by religious authorities to distinguish Muslims from non-Muslims. Patel analyzes how the *hadith* partisans transmit and classify *hadith*. He also highlights the important role of Abu Dāwūd (d. 889) in the canonization of *hadith*. He then traces the different trajectories of his interpretation over time, especially the glosses of ibn Taīmīyah (d. 728) and Najm al-Dīn Muhammad al-Ghazzī (d. 1651).¹⁴ Studies conducted by Patel draw attention not only from *hadith* commentary but also from treatises on law, ethics, and Sufism, which describe how the interpretation of *hadith* occurs in various genres of Islamic literature. We then have Ainurrofiq who studies the failure of a nation when led by women. By using Fazlūr Raḥmān's (d. 1988) dual movement hermeneutic contextual approach, Ainurrofiq compares textualism and contextualism methods in interpreting *hadith* based on the meaning of the text and the historical, social, and political contexts that underlie the emergence of the *hadith*. Ainurrofiq found that the cause of a person's inability to become a leader is not because of their gender but due to their lack of capacity.¹⁵

Several studies above have explored the methods of understanding *hadith* and offer valuable insights into this subject. However, this study has a different focus, as it aims to analyze the methodology proposed by Yūsuf Qaraḍāwī for comprehending *hadith*. This research is related to several other studies on this topic. The first is a study conducted by Tajuddin and Awwaliyyah on Yūsuf Qaraḍāwī's hermeneutics in understanding *hadith*,¹⁶ a study by Usman, Ismail, Daud, and Wazir on Yūsuf Qaraḍāwī's attitudes and methods regarding how to interact with *ṣunnāb*,¹⁷ and a study by Handika on Yūsuf Qaraḍāwī's understanding of *hadith* in establishing Islamic law.¹⁸ These three studies broadly explain the methodology of understanding *ṣunnāb* according to Qaraḍāwī. However, those studies are primarily descriptive in nature and lack in-depth analysis, which means they are informative but not analytical. Furthermore, in examining the methodology of understanding *ṣunnāb*, they only analyze one of the Qaraḍāwī's works. Therefore, their studies require further research. The second is studies conducted by Tujang and Izza who both study

Mohamed and Raheem Sarwar, "Linguistic Features Evaluation for Hadith Authenticity through Automatic Machine Learning," *Digital Scholarship in the Humanities* 37, no. 3 (August 23, 2022): 830–43, <https://doi.org/10.1093/LC/FQAB092>; Nur Saadah Hamisan@khair and Nurdina Mohd Dahlan, "The Debate on Anti-Woman Discourse in the Hadith Literature," *Journal Of Hadith Studies* 2, no. 1 (June 15, 2017): 2550–1448, <https://doi.org/10.33102/JOHS.V2I1.9>.

¹³ Belal Abu-Alabbas, "The Principles of Hadith Criticism in the Writings of Al-Shāfi'ī and Muslim," *Islamic Law and Society* 24, no. 4 (October 3, 2017): 311–35, <https://doi.org/10.1163/15685195-00244P01>.

¹⁴ Youshaa Patel, "Whoever Imitates a People Becomes One of Them: A Hadith and Its Interpreters," *Islamic Law and Society* 25, no. 4 (October 19, 2018): 359–426, <https://doi.org/10.1163/15685195-00254A01>.

¹⁵ Faiq Ainurrofiq, "The Use of Hermeneutics Double Movement Fazlūr Raḥmān in Comprehending Hadith of the Unsuccessful Leadership of Women," *Jurnal Ushuluddin* 27, no. 2 (December 31, 2019): 132–44, <https://doi.org/10.24014/JUSH.V27I2.6719>.

¹⁶ Sriani Tajuddin and Neny Muthiatul Awwaliyyah, "Hermeneutika Yūsuf Qaraḍāwī Dalam Kitab Kaifa Nata'amal Al-Ṣunnāh Al-Nabāwīyyah Ma'alim Wa Dawabit," *Al-Mutsla* 3, no. 1 (June 30, 2021): 29–43, <https://doi.org/10.46870/JSTAIN.V3I1.47>.

¹⁷ A 46 Hamdi Usman et al., "Interaction with Prophetic Tradition: A Review of Al-Qaraḍāwī's Thought," *Mediterranean Journal of Social Sciences* 7, no. 1 (2016): 547–54, <https://doi.org/10.5901/mjss.2016.v7n1p547>.

¹⁸ Caca Handika, "Pemanfaatan Hadith Yūsuf Qaraḍāwī Dalam Menentukan Hukum Islam," *Al-Mawarid* 1, no. 2 (August 20, 2019): 164–78, <https://doi.org/10.20885/MAWARID.VOL1.ISS2.ART4>.

hermeneutics of *hadīth* according to Qaraḏāwī. Tujang attempts to show the methodology of understanding *ṣunnāb* by Qaraḏāwī as a moderate and eclectic hermeneutics, which is influenced by liberal interpretation models,¹⁹ while Izza presents hermeneutics of *ṣunnāb* from Qaraḏāwī by combining socio-historical context with textual normativity.²⁰ However, Haq and Salahudin—when studying the *manhaj* offered by Yūsuf Qaraḏāwī in synthesizing contextualism and textualism approaches in the context of understanding *ṣunnāb*²¹—consider that the findings of Tujang’s study contrasted with Qaraḏāwī’s consistency, in which Qaraḏāwī’s works contain criticism of the perspectives of liberals. Furthermore, according to them, Izza failed to show the middle position voiced by Qaraḏāwī in interpreting religious texts.

A study by Haq and Salahudin is a topic that is close to the focus of this research, which explains much of Yūsuf Qaraḏāwī’s methodology of understanding *ṣunnāb*, especially in synthesizing contextualism and textualism approaches in the context of *ṣunnāb* understanding. Haq and Salahudin found that the methodology for understanding *ṣunnāb* proposed by Qaraḏāwī, on the one hand, is moderate because it seeks to mediate the two ‘excessive’ sides, namely textual and contextual approaches. On the other hand, it is comprehensive because it connects the demands of *ṣunnāb* interpretation with broad methodological principles. From the aspect of similarity with this study, both of them present eight main steps in understanding *hadīth* introduced by Qaraḏāwī. Despite that, Haq and Salahudin do not specifically present the characteristics of *ṣunnāb*, important points that must be avoided in interacting with *ṣunnāb*, and basic principles in interacting with *ṣunnāb* according to Qaraḏāwī. Furthermore, in this study, the author presents biographies, works, and figures who influence Qaraḏāwī’s thinking, which—according to the author—is important to analyze because it cannot be denied that these things influence Qaraḏāwī’s perspective in understanding *ṣunnāb*.⁵²

The focus of this study is to analyze the steps in understanding *hadīth*, the characteristics of *ṣunnāb*, important points to avoid when interacting with *ṣunnāb*, and the basic principles of interacting with *ṣunnāb* according to Qaraḏāwī. This study uses library research methods to analyze data. Primary data are taken from the works of Qaraḏāwī, while secondary data are books and journal articles relevant to this study.

Discussion

Biography of Yūsuf Qaraḏāwī (1926-2022)

Yūsuf Qaraḏāwī (d. 2022 AD) was an Egyptian ‘*ulamā*’ who contributed a lot to science. His study began when he was nine years old by learning to memorize the Qur’an at *Kuttāb* in his village located around the Nile River Delta.²² In 1940, he began nine years of primary and secondary religious studies at the Azhar Institute in Ṭanṭā.²³ After completing his studies there, he enrolled in the Faculty of *Uṣūluddīn (Kulliyat Uṣūl ad-Dīn)* at Al-Azhar University in Cairo, where he obtained his undergraduate degree in 1953 AD. Then, he pursued a master’s degree at the same institution

¹⁹ Bisri Tujang, “Hermeneutika Hadīth Yūsuf Qaraḏāwī (Studi Analisa Terhadap Metodologi Interpretasi Qaraḏāwī),” *Al-Majaalis* 2, no. 1 (November 20, 2014): 33–68, <https://doi.org/10.37397/ALMAJALIS.V2I1.21>.

²⁰ Farah Nuril Izza, “Hermeneutika: Arah Baru Interpretasi Hadīth (Studi Analisis Pikiran Yūsuf Al-Qaraḏāwī Dalam Fatwa-Fatwanya),” *Komunika* 8, no. 2 (January 1, 2014): 192–220, <https://doi.org/10.24090/KOMUNIKA.V8I2.756>.

²¹ Sansan Ziaul Haq and Asep S.udin, “Moderasi ‘Di Atas’ Tekstualisme-Kontekstualisme: Metodologi Pemahaman Ṣunnāh Yūsuf Al-Qaraḏāwī,” *AL QUDS : Jurnal Studi Alquran Dan Hadis* 6, no. 3 (October 1, 2022): 965–86, <https://doi.org/10.29240/ALQUDS.V6I3.4057>.

²² Jakob Skovgaard-Petersen, “Yūsuf Al-Qaraḏāwī and Al-Azhar,” in *Global Mufti*, ed. Bettina Gräf and Jakob Skovgaard-Petersen (London, New York: Hirst & Columbia University Press, 2009), 27–54.

²³ Skovgaard-Petersen.

in 1957.²⁴ In 1961, he began his doctoral study at Al-Azhar University and completed it in 1973 with a dissertation titled “*Al-Zakat fī al-Islām wa Atsarūha fī Hall al-Masyakīl al-Ijtīmā’iyah*.”²⁵

Qaraḍāwī’s popularity in society began to emerge when he was just 17 years old, as he started giving lectures and delivering Friday sermons in his hometown. However, due to his outspoken criticism of the unjust royal system during the era of Egypt’s monarchy, he was frequently imprisoned. After Egypt stabilized and transitioned to a republic led by a president, Qaraḍāwī worked for the Ministry of Waqf in a supervisory capacity for religious matters. He also served at the prestigious Al-Azhar Al-Syarīf Foundation, where he contributed to the development of education. In addition to these roles, he preached at the Jami’ al-Zamalīk Mosque.

In 1961, Qaraḍāwī was sent to the State of Qatar by Al-Azhar to serve as the chairman of religious affairs. Subsequently, Qaraḍāwī has held various academic and administrative positions in Qatar, including Head of the Department of Islamic Studies at the Faculty of Tarbiyah of Qatar University, Dean of the Faculty of Syarī’ah and Islamic Studies, and Chair of the Center for Hadīth Studies and Prophet History. His contribution to the field of Islamic thought and the development of Islamic education has earned him a prominent and important position in various organizations that focus on da’wah activities. These include the Islamic Da’wah Institutes in Kuwait, Mecca, Jordan, America, Pakistan, and Khartoum, as well as several Centers for Islamic Economic Studies.²⁶

In the 1990s and 2000s, Qaraḍāwī’s influence extended beyond national borders as he became the president of international organizations, such as the European Council for Fatwa and Research (ECFR) and the International Union of Muslim Scholars (IUMS).²⁷ Hassan praised Qaraḍāwī as a pioneering figure who effectively incorporated modern technology in his da’wah activities,²⁸ while Gräf recognized Qaraḍāwī as one of the first scholars who recognized the importance of collaborating with journalists, editors, and producers of new media institutions to increase the influence of Muslim scholars globally.²⁹

Figures Influencing Yūsuf Qaraḍāwī’s Thought

The Muslim scholar who influenced Qaraḍāwī’s thinking was al-Gazālī (d. 505 H). Qaraḍāwī had a fondness for al-Gazālī’s books “*Ihyā’u ‘Ulūmiddīn*” and “*Minhāj al-‘Abidin*” since childhood. He also liked the book “*‘Iqāzū al-Himam fī Syarab Matan al-Hikam*” by Aḥmad bin Muḥammad bin ‘Ajībah al-Hasani al-Fāsi (w. 1224 H) and several works by ‘Abd Wahhāb al-Sya’rāni. It is not surprising that Qaraḍāwī greatly admired several Sufi figures who became his teachers at Al-Azhar University, such as Muḥammad al-Bahī al-Khūlī (1901-1977 AD), Muḥammad al-‘Udun al-Azhari, and Al-Ḥalīm Maḥmūd (1910-1978 AD).³⁰ Qaraḍāwī was also heavily influenced by the works of Ibn Taymiyyah (d. 728 H) and Ibn al-Qayyim al-Jawziyya

²⁴ Yūsuf Qaraḍāwī, *Ibn Al-Qarya Wa-l-Kuttāb: Malamib Sira Wa-Masira*, I (Kairo: Dār al-Syurūq, 2004), 225.

²⁵ Yūsuf Qaraḍāwī, *Ibn Al-Qarya Wa-l-Kuttāb: Malamib Sira Wa-Masira*, III (Kairo: Dār al-Syurūq, 2006).

²⁶ Muhammad Imārah, *Al-Duktūr Yūsuf Al-Qaraḍāwī Madrasab Fikeriyyah Wa Al-Masbrū Al-Fikeri* (Kairo: Dār al-Salām, 2004), 801.

²⁷ Alexandre Caeiro and Mahmoud Al-Saifī, “Qaraḍāwī in Europe, Europe in Qaraḍāwī,” in *Global Mufti, The Phenomenon of Yūsuf Al-Qaraḍāwī*, ed. Bettina Gräf and Jakob Skovgaard-Petersen (New York: Columbia University Press, 2009).

²⁸ Said Fares Hassan, “Yūsuf Al-Qaraḍāwī: An Ideologue for Muslim Minorities,” in *Fiqh Al-Aqalliyāt* (New York: Palgrave Macmillan, 2013), https://doi.org/10.1057/9781137350091_4.

²⁹ Bettina Gräf, “Sheikh Yūsuf Al-Qaraḍāwī in Cyberspace,” *Die Welt Des Islams* 47, no. 3 (2007): 403–21, <https://doi.org/10.1163/1573007783237464>.

³⁰ Yūsuf Qaraḍāwī, *Kenanganku Bersama Ikbwanul Muslimin, Terj. M. Lili Nur Aulia* (Jakarta: Aulia Publisher, 2003).

(d. 1350 AD) in unifying the *Salāfiyyah* and reformist methods while rejecting *taklīd* (blindly following one school of thought) and being fanatical about a particular *madhhab* (school of Islamic jurisprudence).

Historically, there are several schools of thought. The first is the *ablū al-badīth* and *ablū ra'yi* schools. *Ablū al-badīth* in understanding the text of the Qur'an and *hadīth* emphasizes more on the *ẓahīr* meaning, while *ablū al-ra'yi* places more emphasis on *tāwīl* (the interpretation of the text according to the meaning of the *muhkamāt* verses).³¹ The second is ibn Taīmīyyah and al-Qayyīm al-Jauziyah who united these two schools of thought, known as the *al-muwāẓanah wa al-tarjih baina madrasatai al-atsār wa al-ra'y* school. This school takes advantage of the understanding of the two previous schools by exploring the value of the narration of a text and starting to look for wisdom and *maslābah* beyond the content of the meaning of the text. The third is from the union of *ijtihād* of *ablū al-ra'yi* and *ablū al-badīth*, and later developed the *ijtihād* of ibn Taīmīyyah and al-Qayyīm al-Jauziyah. This *ijtihād* extends beyond the study of the text and delves into a wider range of issues, including social concerns that are relevant in contemporary times. Despite this broadening focus, Qur'an remains the primary source of law and guidance. Furthermore, this school of thought places great consideration on verses with the quality of *qat'iyyu al-dalālah* and *ẓanniyyu al-dalālah*. Imārah mentions that Qaraḍāwī could be categorized into this school.³² Other figures who influenced Qaraḍāwī's thoughts in the field of da'wah were Hasān al-Bannā (d. 1949 AD),³³ Muḥammad al-Gazālī (d. 1096 AD), 'Abd al-Qādir 'Audah (d. 1166 AD), Sayyid Sābiq (d. 2000 AD), and Sayyid Qutub (d. 1966 AD).³⁴

Characteristics of *Ṣunnāh* Based on the Perspective of Yūsuf Qaraḍāwī

Qaraḍāwī believes that *ṣunnāh* had distinct characteristics.³⁵ The first is comprehensiveness. According to him, *al-Ṣunnāh al-Nabawīyyah* is comprehensive, meaning that it regulates all aspects of human life, from daily activities (e.g., those at home, in the markets, and mosques) to those on the road and at work. Furthermore, *ṣunnāh* also regulates the relationship between humans and their God & humans and other humans for both Muslims and non-Muslims. It even highlights animals and inanimate objects. The second is balance (*tawāzūn*), which is still related to the preceding characteristics. Being balanced means being proportional and equitable between the body and soul, mind and heart, the hereafter and the world, the real and the ideal, practice and theory, the occult and the real, independence and responsibility, and the collective and the individual. The third characteristic is uncomplicatedness (*mīyassār*), which means that the teachings contained in *ṣunnāh* are at the level of human ability to implement them. For instance, when the Prophet Muhammad SAW sent Abū Mūsā al-Asy'ārī (d. 50? H) and Mu'ādh bin Jabal (d. 639 AD) to Yemen, he gave them the following brief advice: *يسرا ولا تعسرا، وبشرا ولا تنفرا، وتطوعا ولا تختلقا* (to make things easy and not difficult, to give good news and not alienate, and to obey without discrimination).³⁶ The fourth is integrality (*takāmūlī*). The fifth is being realistic (*wāqī'ī*). According to Qaraḍāwī, these five characteristics will bring about a complete understanding of a *hadīth*.³⁷

³¹ Mif Rohim N. Syarkun, "The Influence of Prophet Muhammad's Thought on Ijtihad," *Sains Humanika* 8, no. 3–2 (August 2016): 117–123, <https://doi.org/10.11113/sh.v8n3-2.973>.

³² Muḥammad Imārah, *Al-Syeikh Muḥammad Al-Gazālī 'Al-Mauqī' 'Al-Fikri Wa 'Al-Ma'arik 'Al-Fikriyah* (Kairo: al-Hai'ah al-Mishriyyah al-'Arabiyyah li al-Kitāb, 1992), 37.

³³ Gudrun Krämer, *Makers of the Muslim World: Hasān Al-Bannā* (London: Oneworld Publications, 2010).

³⁴ Imārah, *Al-Duktur Yūsuf Al-Qaraḍāwī Madrasah Fikriyyah Wa 'Al-Masbrū 'Al-Fikri*, 801.

³⁵ Qaraḍāwī, *Kaifa Nata'amal Ma'a Al-Ṣunnah Al-Nabawīyyah*, 26–27.

³⁶ Muḥammad ibn Ismā'īl Al-Bukhārī, *Al-Jāmi' 'Al-Musnad Ash-Shahīh 'Al-Mukhtashar Min Umūr Rasūlillāh Shallāllāhu 'Alayhi Wa 'Alālihi Wa 'Sallama Wa 'Salamati Wa 'Ayyāmihī* (Mesir: Dār Thoqu An-Najah, 1422), 162.

³⁷ Yūsuf Qaraḍāwī, *Kaifa Nata'amal Ma'a Al-Ṣunnah Al-Nabawīyyah*, 2nd ed. (Kairo: Dār al-Syuruq, 2005), 26.

Qaraḍāwī mentions three points that must be avoided in interacting with *ṣunnāb*, namely the interpretation of the ignorant (*ta'wīl abl al-jāhil*), the deviation of the extremists (*tabriḥ abl al-gulum*), and the manipulation of misguided people (*intihāl abl al-bātil*), by falsifying Islamic teachings by making various *bid'āb* which are contrary to the Islamic creed and Sharia.³⁸ The correct understanding of *hadīth* is to be in a middle position (*wasatīyah*)—not to be excessive and not to become a group that is stupid and misguided. Of the three points, Qaraḍāwī mentions several basic principles in interacting with *ṣunnāb*. The first is *al-istisāq min subūt al-ṣunnāb*, namely studying the validity of *hadīth* following scientific principles established by *abū al-badīth*, including *sanād* and *matān*, in terms of sayings, deeds, and approval (*taqrīr*) of the Prophet Muhammad SAW. The second is *busnu al-fahm li al-ṣunnāb*, namely being able to understand *hadīth* editorially well based on the language instructions and *hadīth* context (*asbāb al-wurūd*). The third is *salāmab an-Naṣ an-Nabawī min Mu'arīd Aqwā*, namely ensuring that the text of *matān* of the *hadīth* does not conflict with *nāsh* which has a stronger position, both those originating from the Qur'an and other *hadīth* which are more numerous (*mutāwatīr*), more valid than it, or more in line with the wisdom and general goals of the Sharia. For this reason, the authenticity of a *hadīth* is not based on one or two *nāsh*, but on the convergence of multiple *nāsh* and the harmony of their contents, which collectively establish its authenticity and certainty.³⁹

Methodology of Understanding Hadīth Proposed by Yūsuf Qaraḍāwī

Qaraḍāwī introduces eight main steps in understanding *hadīth*. The first is to understand *hadīth* based on *al-Qur'an al-Karīm*. In other words, understanding *hadīth* based on the guidance of the Qur'an is a necessity. This is because the Qur'an is the primary source of Islamic teachings,⁴⁰ while *hadīth* plays a complementary role in providing further explanation and details about the Qur'anic teachings, both in terms of theoretical understanding and practical application. Regarding its position and function, *hadīth* serves as an explanatory source that cannot contradict the Qur'an, which is the primary object of its explanation. This applies even when it comes to subsidiary issues, where it is still impossible for a *hadīth* to contradict the Qur'an. This demonstrates that *hadīth* does not supersede the Qur'an. As such, Qaraḍāwī believes that *hadīth shābīb* does not contradict the clear verses (*mubkām*) of the Qur'an.

An example of applying this method can be found in the *hadīth* which states: *وشاوروهن وخالفوهن*. According to Qaraḍāwī, this *hadīth* contradicts Q.S. Al-Baqārāh [2]: 233,⁴¹ namely as follows.

... فَإِنِ أَرَادَا فِصَالًا عَنِ تِرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا...

233 ... If both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them.⁴²

The above verse indicates that it is recommended for a husband to seek his wife's opinion regarding the issue of their breastfeeding baby. After consultation, the husband may agree with his wife to wean the baby. The weak *hadīth*, however, suggests that the husband disregards his wife's opinion even after consultation. In such a case, if there is a difference of opinion among the 'ulamā'

³⁸ Qaraḍāwī, 36-39.

³⁹ Qaraḍāwī.

⁴⁰ Juhrah M. Arib et al., "The Inheritance of Human Traits in the Qur'an Based on the Scientific Interpretation of Zaghilūl Rāghīb Muḥammad an-Najjar," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (September 17, 2022): 863–86, <https://doi.org/10.29240/ALQUDS.V6I2.4199>.

⁵⁴ Qaraḍāwī, 114.

⁴² Kementerian Agama RI, *Al-Qur'an Dan Terjemah* (Surabaya: Lentera Optima Pustaka, 2011), 38.

in taking legal *istinbāth* from *ṣunnāb*, what must take precedence is the opinion of the ‘*ulamā*’ which is supported by the Qur’an.

The second is to collect *hadīth* thematically. Another method to understand *ṣunnāb* correctly is to collect *hadīths* on one theme by returning the *mutasyābāt* to the *muḥkamāt*, linking the *mutlaq* to the *muqayyad*, and interpreting the ‘*ām*’ with the *kbāsh*. Therefore, the meaning intended by the *hadīth* will be clear and will not overlap. The example given by Qaraḍāwī is the *hadīth* about *ishbal*, as follows:

عن أبي ذر رضي الله عنه عن النبي صلى الله عليه وسلم قال: ثلاثة لا يكلمهم الله يوم القيامة: المنان، الذي لا يعطي شيئا إلا منه والمنفق سلعته بالحلف الكاذب، والمسبل إزاره

Narrated from Abū Dzār radbiyallabu ‘anbu, the Prophet SAW said: There are three types of people to whom Allah will not speak on the Day of Resurrection: al-mannān (the one who gives something to another expecting a reward), al-munaffiq (the one who sells his merchandise with false oaths), and al-musbil iẓarabu (the one who wears his clothes below his ankles out of arrogance). (Hadīth of Muslim)

Does the word *al-musbil iẓarabu* in the text of the *hadīth* above refer to all those who lengthen their clothes because it is a tradition in their area even though they do not mean to be arrogant? If this *hadīth* is not understood by taking into account other *hadīth* in the same theme as it, it will be misunderstood because the words *المسبل ازاره* will be understood as those who lengthen their clothes. However, what is meant in this context is those who are arrogant based on several other *hadīth*, which are of the same theme, as the following example:

جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شَفِيِّ إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَسْتُ بِمَنْ يَصْنَعُهُ خِيَلَاءَ

Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that, Abū Bakar said, “O Allah’s Messenger! One side of my Iẓar hangs low if I do not take care of it.” The Prophet Muhammad SAW said, “You are not one of those who do that out of conceit.” (Hadīth of Al-Bukhārī)

The *hadīth* mentioned above is related to the topic of people who let their clothes hang down, but not out of arrogance. ‘Aisyah reported that Abū Bakar was a hunchback and, therefore, unable to prevent his clothes from hanging down. Meanwhile, Qais bin Hazim mentioned that he had met Abū Bakar and found him to be a thin person. Therefore, it can be inferred that Abū Bakar’s clothes sticking out was not due to pride but due to his physical condition. Al-‘Asqalānī stated that the circumstances of each person should be taken into consideration when determining a law, especially when referring to the context of the *hadīth*.⁴³

However, some people nowadays use the *hadīth* about lengthening clothes with a strong warning as a strict guideline for shortening their clothes above the ankles. They interpret it too literally, making it a duty to shorten their clothes, which is not necessarily the intended meaning of the *hadīth*. When they see a Muslim ‘*ulama*’ or *dā’i* who does not shorten his clothes, they accuse him of being ignorant of religion. According to Qaraḍāwī, if they revisit the *hadīth* related to this issue, adopt a comprehensive understanding of the purpose of Islam, and return to the principle of uncomplicatedness in the Islamic teachings, they will understand the true meaning of the *hadīth*. Thus, what Allah SWT broadens to all mankind will be not narrowly understood.⁴⁴

⁴³ Ibn Hajar Al-‘Asqalānī, *Fath Al-Bārī Syarh Shahih Al-Bukhārī*, vol. 3 (Kairo: Dār al-Bayan al-‘Arabi, 2007), 315.

⁴⁴ Qaraḍāwī, *Kaija Nata’amal Ma’a Al-Ṣunnāb Al-Nabawiyāb*, 23.

The third is to compromise contradictory *hadīth*. The *nāsh* of the Sharia fundamentally does not conflict with each other because an *baq* cannot conflict with another *baq*. However, if it is assumed that there is a conflict between two statements, the conflict may occur only in appearance, not in essence and facts. In such a situation, it becomes our responsibility to carefully examine both statements and find ways to remove the assumed contradiction. The suggestion of Qaraḍāwī, as quoted by el-Wereny, is to make a compromise (*al-jam'u*) when it is deemed necessary, but only if the *hadīth* in question is worth compromising for.⁴⁵ If not, then the stronger *hadīth* (*at-tarjih*) should be chosen. Qaraḍāwī prioritized compromise (*al-jam'u wa al-taufiq*) rather than choosing a stronger *hadīth* (*at-tarjih*), because, in the *at-tarjih* method, one text is ignored and one of them is prioritized.

In the context above, Qaraḍāwī gives an example of a *hadīth* about visiting graves for women, as follows:

عن أبي هريرة: أن رسول الله صلى الله عليه وسلم لعن زورات القبور

Narrated from Abū Hurairah, Rasūlullāh Shallahāhu 'alaibi wa sallam said: May Allah bless her and give her peace, and curse the visitors to the grave. (Hadīth of Aḥmad, Ibn Majah, and At-Tirmidzi)

In another narration, Ibn 'Abbas wrote it with زائرات القبور, as was done by Hassān bin Tsābit. In the text of the *hadīth*, it can be seen that there is a ban on visiting graves for women. Meanwhile, a study conducted by Kamarudin and Mokodenseho indicates that some *hadīth* suggest that it is permissible for women to visit graves, as permissible for men,⁴⁶ such as *hadīth* in *Shābiḥ al-Mūsalm*, as follow:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ مُنْبَرٍ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى (وَاللَّفْظُ لِأَبِي بَكْرٍ وَابْنِ مُنْبَرٍ) قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِي سِنَانٍ (وَهُوَ ضِرَارُ بْنُ مَرَّةٍ) عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا

Abū Bakar bin Abi Syaibah, Muḥammad bin Abdullah bin Numair, and Muḥammad bin al-Mutsanna have told us (the pronunciation is from Abū Bakar and Ibn Numair). They said that Muḥammad bin Fudhail narrated to them from Abū Sinan (namely Dharar bin Murrah) from Muḥarib bin Ditsar, from Ibn Buraidah, from his father. He said that Rasūlullāh Shallahāhu 'alaibi wa sallam said, "I forbid you from visiting the graves, so make a pilgrimage to the graves of all of you."⁴⁷

Abū Daūd and an-Nasai added to the *hadīth* narrated by Anas the phrase فَأَيُّهَا تَذَكُّرُ فَإِنَّهَا (because visiting graves can remind you of the afterlife). On the other hand, Hākīm added to the *hadīth* narrated by Anas the phrase هَجْرًا تَقْوَلُوا فَلَا الْعَيْنُ وَتَدْمَعُ الْقَلْبُ وَتَرْقُ (and softens the heart and sheds tears, and do not speak with vile words). He also added to the *hadīth* narrated by Ibn Mas'ūd the phrase فَإِنَّهَا تَزْهَدُ فِي الدُّنْيَا (because visiting graves causes one to dislike the world). Meanwhile, the editorial from Mūsalm from *hadīth* narrated by Abū Hurairah R.A. with the status of *marfu'* is زُورُوا الْقُبُورَ فَإِنَّهَا تَذَكُّرُ الْمَوْتِ (go to the grave because the grave reminds of death).⁴⁸

⁴⁵ Mahmud El-Wereny, "Tajdīd Ad-Dīn: Islam and the Question of Renewal in the Thought of Yūsuf Al-Qaraḍāwī," *International Journal of Philosophy and Theology (IJPT)* 5, no. 2 (2017): 20–34, <https://doi.org/10.15640/ijpt.v5n2a3>.

⁴⁶ Kamarudin Kamarudin and Sabil Mokodenseho, "A Debate on the Islamic Practice of Pilgrimage to the Grave: Study of the Hadīth on Grave Pilgrimage for Women," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (August 9, 2022): 495–510, <https://doi.org/10.29240/ALQUDS.V6I2.4390>.

⁴⁷ Abū Husein Muslim bin Al-Hajjaj, *Shābiḥ Al-Mūsalm*, vol. 1 (Beirut: Dār al-Fikr, 2011), 429-430.

⁴⁸ Al-'Asqalānī, *Fath Al-Bārī Syarḥ Shābiḥ Al-Bukhārī*, 174.

Qaraḍāwī stated that there are more *hadīths shābiḥ* that permit women to visit graves than those that prohibit it. Therefore, it is possible to come to a compromise (*al-jam'u*) by concluding that visiting graves is permissible for women. The ban on visiting graves only applies to women who frequently visit graves to the extent that they neglect their obligations to their husbands and become excessively sorrowful. If it is safe, there is no prohibition on women visiting graves because the remembrance of death is not only necessary for men but also for women. This is supported by the indication of the term used, namely *ḡannwārāt*, which has the form of *sharfī shīghbat mubālagbah*.⁴⁹

The fourth is to understand the *hadīth* based on the background, situation, conditions, and purpose. To understand *hadīth* correctly and accurately, it is essential to know the context and circumstances that led to the emergence of the *hadīth*. This will help to clearly express the meaning of the *hadīth*. 'Ulamā' agree that understanding the *asbāb al-nuzūl* (reasons for revelation) is essential to comprehend the Qur'an properly. Similarly, in understanding *hadīth*, knowledge of the *asbāb al-wurūd* (the occasions of revelation) is necessary and highly required. Due to its universal nature, the Qur'an may not always provide specific details except when it comes to matters of principle. On the other hand, the *ḡunnāb* deals with numerous local issues and provides additional details that are not found in the Qur'an. Qaraḍāwī exemplifies it with the following *hadīth*:

أنتم أعلم بأمور دنياكم

You know more about the affairs of your world than I do. (Hadīth of Muslim, no. 2363)

The *hadīth* mentioned above is often misinterpreted and used by some individuals to argue against implementing Sharia law in economic, social, political, and other affairs. They claim that these fields are worldly matters and that Prophet Muhammad SAW granted them freedom in these areas. Qaraḍāwī⁵⁰ suggests that this *hadīth* cannot be understood solely based on its textual meaning but must be considered in its proper context, particularly the reason behind its revelation (*asbāb al-wurūd*). The context of the *hadīth* is related to the pollination of date palms—an area in which the farmers of Medina were more knowledgeable than the Prophet Muhammad SAW.⁵¹ In conclusion, the *hadīth* أنتم أعلم بأمور دنياكم cannot be interpreted to mean that individuals can handle their worldly affairs according to their respective desires. Such an interpretation, as Isma'il argues, would lead people to adopt a secular view of life, which is inconsistent with Islamic teachings.⁵²

The fifth is to distinguish between means that may change and goals that remain constant. The misinterpretation of *ḡunnāb* often arises from people's confusion between the unchanging goals and objectives and the temporal and localized means of achieving them. It is commonly found that people often focus more on the means rather than the actual goals, treating the means as if they were the ultimate objectives. Although it is evident that the ultimate goal is of utmost importance, the means of achieving that goal can vary and are subject to environmental factors, habits, and other circumstances. For instance, Qaraḍāwī demonstrated the application of this approach in his interpretation of the *hadīth* on *hijāmāb* (cupping).

خير ما تداويتم به الحجامة

The best of what you use for medicine is cupping. (Hadīth of Ahmad, ath-Thabrani, and al-Hakim)

Qaraḍāwī argues that the *hadīth* on cupping is often misinterpreted as treating it as an ultimate goal rather than a means to achieve the goal of maintaining human health, preserving life, and protecting the body and other essential elements in humans. This understanding is consistent

⁴⁹ Qaraḍāwī, *Kaifa Nata'āmal Ma'a Al-ḡunnāb Al-Nabawīyyāb*, 133-135.

⁵⁰ Qaraḍāwī, 145-146.

⁵¹ Imām Mūsliḡ, *Shābiḥ Mūsliḡ*, IV (Mesir: Isā al-Bābī al-Halabī, n.d.), 1836.

⁵² H. M. Syuhudi Isma'il, *Hadīth Nabi Yang Tekstual Dan Kontekstual* (Jakarta: Bulan Bintang, 1994), 57.

with the principles of *ṭibbun nabawīy*, which are applicable in all times and places. The nature and means of treatment can change according to various situations and conditions. Even the most effective means may need to be updated over time.⁵³ Therefore, while cupping (*hijāmāb*) was considered one of the best means of treatment at the time of the *hadīth*, it may not necessarily be the most effective means in modern times. This interpretation is not in conflict with the *hadīth*'s essence, which emphasizes the importance of maintaining human health and preserving life.

The sixth is to differentiate between the literal and figurative language (*majāz*). Arabic is a language that is rich in figurative language,⁵⁴ as acknowledged in the field of *balāghāb*. Understanding the differences between literal and figurative language (*majāz*) is crucial for understanding *hadīth*, especially given the many sayings of the Prophet Muhammad SAW²⁵ that contain figurative expressions. These expressions may include various types of *majāz*, such as *majāz lūghāwī*, *aqlī*, *isti'ārab*, *kināyab*, *isti'ārab tamsīliyyab*, and other figures of speech that depart from the literal meaning of words. Qaraḏāwī provides an example of a *hadīth* that employs *majāz*. The *hadīth* in question is the one in which the Prophet Muhammad SAW says to his wives: *أسرعن لحوقا بي أطولكن يدا*. In this *hadīth*, it is stated that the one who reaches the Prophet the fastest is the one with the longest arms. According to Qaraḏāwī, the expression *أطولكن يدا* contains *majāz*, and what is meant by “long arms” is those who are generous and provide kindness.

Another example is the *hadīth* *واعلموا أن الجنة تحت ظلل السيوف* (*And know that heaven is under the shade of swords*) (*Hadīth* of Al-Bukhārī, no. 2818). The expression *السيوف ظلل*, according to Qaraḏāwī, contains *majāz*.⁵⁵ The *hadīth* contains the meaning of *Jihād fi Sābilillāb* which is symbolized by a sword. Therefore, it cannot be understood literally. From this *hadīth*, it can be understood that *Jihād fi Sābilillāb* is the closest way to heaven.

The seventh is to distinguish between the unseen and the tangible. The unseen (*gāīb*) is a concept that appears in the majority of verses in the Qur'an, while they are often alluded to in the *ṣunnāb*. Unseen matters are detailed more broadly in the *ṣunnāb*, particularly concerning the afterlife, life after death, the Day of Judgment, questions in the grave, retribution & punishment, the scales of justice, the reckoning, the joys of heaven, the torments of hell, and others.

According to Yūsuf Qaraḏāwī, *hadīth shābiḥ* related to the unseen matters must be accepted based on the principles of *ablū al-'ilm* and *salāf al-ummāb*.⁵⁶ Therefore, he does not accept groups that reject *hadīth* related to unseen matters (*gāīb*) simply because they have not experienced it. For instance, groups that deny⁴ the punishment of the grave.

The eighth is to ascertain the meaning of the words in the *hadīth*. To properly understand a *hadīth*, it is important to determine the intended meaning behind the words used, as the meanings of words can vary depending on time and context. This matter is well understood by scholars who study the development of language and the influence of space and time. At times, people assign particular meanings to words by using terms that do not necessarily need to be disputed. However, what is concerning is when new terms are used to interpret words in the Qur'an and *hadīth*, as this

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⁵³ Qaraḏāwī, *Kaiḏa Nata'āmal Ma'a Al-Ṣunnāb Al-Nabāwīyyāb*, 159.

⁵⁴ Abu Hassan Abdul and Wahibah Twahir, “The 10 disciplinary Issues in Malay Figurative Language and Its Similarities with Majaz Concept of the Arabic Rhetoric,” *European Journal of Language and Literature* 4, no. 1 (April 30, 2016): 47, <https://doi.org/10.26417/ejls.v4i1.p47-55>; Lara Harb, “Arabic Literary Theory,” 26 *Oxford Research Encyclopedia of Literature* (Oxford University Press, 2020), <https://doi.org/10.1093/acrefore/9780190201098.013.989>; Issa J Boullata, “Studies in the Majiiz and Metaphorical Language of the Qur'an: Abu 'Ubayda and Al-Sharif Al-Racli,” in *Literary Structures of Religious Meaning in the Qur'an* (Routledge, 2021), 317–60, <https://doi.org/10.4324/9780203037041-24>.

⁵⁵ Qaraḏāwī, *Kaiḏa Nata'āmal Ma'a Al-Ṣunnāb Al-Nabāwīyyāb*, 175.

⁵⁶ Qaraḏāwī, 191.

may lead to confusion. For example, the word *tashwīr* (drawing/painting) in many *hadīths* agreed upon by the ‘*ulamā*’ focusing on interpreting *hadīth* contains severe warnings to artists who engage in it. Later, the term *tashwīr*—which is familiar in the context of the Arab nation at that time—becomes synonymous with the term for “photography” today. At the time when the Sharia was established, the term for *tashwīr* was *al-Mushawwīr*, and this knowledge was not known to many people.⁵⁷

Conclusion

This research identifies eight steps to understanding *hadīth* proposed by Qaraḍāwī, namely defining *hadīth* based on the Qur’ān, collecting *hadīth* thematically, compromising contradictory *hadīths*, identifying *asbāb al-wurūd* of the *hadīth* (background, situation, condition, and purpose), distinguishing changing and changing means, differentiating between the literal and figurative language (*majāz*), recognizing the unseen and the real, and confirming the meaning of the words in the *hadīth*. In terms of characteristics, *hadīth* is comprehensive (*syumulī*), balanced (*tawāzūn*), uncomplicated (*mīyassār*), integral (*takāmulī*), and realistic (*wāqī’ī*). Qaraḍāwī mentions some points that must be avoided in interacting with *ṣunnāh*, namely the interpretation of the ignorant (*ta’wīl abl al-jābil*), the deviation of the extremes (*tabrif abl al-gulw*), and the manipulation of the heretics (*intihāl abl al-batīl*). Qaraḍāwī also mentions the basic principles in interacting with *ṣunnāh*, namely examining the validity of *hadīth* based on the scientific principles established by *hadīth* experts (*al-istisāq min subūt al-ṣunnāh*), understanding the editorial *hadīth* properly according to the language instructions and the context of the *hadīth* (*busnu al-fahm li al-ṣunnāh*), and ensuring that the *matān* of the *hadīth* does not conflict with the *nash* of the Qur’an or other *hadīth* with a more powerful position (*salāmab an-Naṣ an-Nabawī min Mu’arīḍ Aqwā*).

Qaraḍāwī’s methodology for understanding *hadīth* can be seen as an attempt to prevent errors in interpreting them. The methodology he offers shows that several variables need to be considered to fully comprehend *hadīth*. Additionally, Yūsuf Qaraḍāwī’s proposed methodology for understanding and engaging with *ṣunnāh* can be viewed as an effort to revive the relevance of *ṣunnāh* in various historical and contemporary contexts of people’s lives. As one of the representatives of contemporary ‘*ulamā*’, it can be concluded that Yūsuf Qaraḍāwī is quite flexible in responding to contemporary issues. Although Qaraḍāwī’s opinion may not be entirely novel, its significant contribution lies in its applicability to contemporary issues. This is due to Qaraḍāwī’s ability to adapt and apply previous theories to address present-day problems.

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