

YUSUF AL-QARDHAWI UNDERSTANDING THE HADITH OF THE PROPHET PBUH

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Abstract

In order to determine the validity of a hadith, it is necessary to study the validity of sanad of hadith and understand the meaning of hadith. In general the study of sanad includes the personal quality of the narrator, the intellectual quality of the narrator, the avoidance of conflict, and the avoidance of illat or defects. The validity of matan include historical approaches, contextual understanding, and linguistic studies. A contemporary scholar from Egypt, Yusuf al-Qardhawi is a scholar who paid great attention to hadith and concerned with criticizing the understanding of hadith. A brilliant thinker with brilliant ideas. He is very productive in writing hundreds of books, fulfilling the treasures of Islamic and world libraries, and he is listed as a member of the well-known organization Ikhwan al-Muslimin. Yusuf al-Qardhawi emphasizes several principles in understanding hadith. These principles must be included in a hadith such as comprehensive, balanced, integral, realistic, and convenience. In its application, the steps offered by Yusuf al-Qaradawi are in the form of understanding the hadiths based on the guidance of the Qur'an, compiling thematic,

compromise or tarjih hadiths, ascertaining the background of the narration, distinguishing between changing means and fixed goals, distinguishing essence and majaz, distinguishing the metaphysical and the real, and, ascertaining the meaning of each word.

Keywords: *Yusuf al-Qaradawi; Hadith understanding; Sanad and Matan Hadith*

A. Introduction

One of the efforts of the scholars in sterilizing hadith from falsification is to criticize the hadith. Hadith criticism itself is divided into two, namely *sanad criticism* and *matan criticism*. In its history, criticism of *matan* is earlier than criticism of *sanad*. *Matan* criticism is already in the time of Prophet Muhammad PBUH. While the criticism of the *sanad* emerged after the occurrence of slander among Muslims, namely the split following the killing of Usman bin Affan around 35 H (Hasjim Abbas, 2004 : ix). However, the attention of scholars is still more focused on the criticism of *sanad*, as evidenced by the rise of books appearing in the field of *jarh wa ta'dil*, *thabaqat*, *tarikh*, and others to measure the *muttashil* of a *sanad* and study the *fidelity* of its *narrators*. Criticism of *matan* itself only surfaced during the time of Imam Abu Hanifah and afterward, he was considered as pioneer who explored criticism of *matan* openly, which was then followed by the emergence of works such as *Ikhtilaf al-hadith* by Imam Syafi'i, *ta'wil mukhtalaf al-hadith* by Ibn Qutaibah al-Dinuri, and so on.

The parameters used by scholars in criticizing the *matan* of hadith are: *first*, confirming the hadith with the Al-Qur'an; *secondly* confirming one hadith with another hadith; *third*, confirming the hadith

with *ijma'* ; *fourth* , confirming the hadith with the religious practices of the Companions, the religious practices of the people of Medina, and the behavior of the hadith narrators; *fifth* , confirming the hadith with *qiyas* ; *sixth* , confirming the hadith with the general principles of shari'at (*ushul 'ammah*); and *seventh* , confirming the hadith *ahad* with *'general al-balwa* (Hasjim Abbas, 2004: 143).

Criteria for *validity of matan* of hadith *according to the muhadditsin* seems to be diverse , These differences may be due to differences in background, expertise, tools, and community problems they face. One version of the *criteria for validity Matan of Hadith* is, as stated by Yusuf al - Qardhawi , a contemporary scholar, concerned with criticism for understanding Matan Hadith, which is the focus of this article's discussion.

B. Biography of Yusuf al-Qaradawi

His full name is Yusuf al-Qardhawi, some others call him Yusuf Qardhawi or Yusuf Qaradawi. He was born in the village of Shaft Turab in the middle of the Nile Delta, Mahallah al-Kubra area, Arab Republic of Egypt, on September 9, 1926 AD. His father was named Abdullah, who only had two years to live with Yusuf Qaradawi, then his father passed away. (Bustamine et al, 200 4: 89).

The first lesson he studied was the Qur'an, at the age of 10 he had memorized it. With his expertise, he was once the priest for the five daily prayers in his village at a very young age (Isam Talimah, 2001 : 3) . His formal education was at al-Azhar in Egypt, except for the Aliyah level he took at Ma'had al-Buhus wa al-Dirasah al-Arabiyat al-Aliyah,

so he received a high diploma in Arabic language and literature. However, his expertise that stands out is the field of Ushuluddin (aqidah, interpretation, and hadith). This was supported by his studies at the Ushuluddin Faculty, and was completed in 1960 (Isam Talimah, 2001 : 4) .

He is one of the scholars from Egypt, a contemporary scholar who pays great attention to *sunnah*, has brilliant thoughts and brilliant ideas. He is very productive in writing with hundreds of works that fill the treasures of world libraries, and he is listed as a member of a well-known organization, the Ikhwan al-Muslimin . He died on September 24, 2022 in Doha, Qatar.

C. Yusuf al-Qaradawi and Sunnah

Judging from the tendency of scholars in understanding hadith, the method of understanding hadith can be classified into understanding hadith in traditional method and understanding hadith in modern methods. The traditional method of understanding hadith is understanding hadith with a textual approach (Bukhari, 1999: 27) , understanding hadith or *sunnah* with *sunnah* , understanding *sunnah* with the words of Companions, and understanding *sunnah* with the opinions of classical scholars. Meanwhile, what is meant by the modern method of understanding hadith is understanding hadith with a *philosophical-substantive approach* (Bukhari, 1999: 52) and the *'illat* and *maqashid approaches* (Ismail al-Hasaniy, 1995 : 41-65) .

One of Yusuf al-Qradhawi 's works which discusses the issue of hadith is the book *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawi*. In this

book, he describes the steps that must be taken to understand hadith properly, by understanding the principles, including:

1. *Syumuly* (comprehensive)

Because the hadith or *sunnah* is an explanation for the Qur'an, then the sunnah has the same characteristics as the Al-Qur'an, which is comprehensive, the discussion of *sunnah* covers various aspects of life. In terms of space and time, the discussion of *sunnah* covers all dimensions of space and place, as well as its scope covers the entire period of human life, from birth to death. From a material standpoint, discussion of sunnah includes relationships with God, relationships with oneself, relationships with family, relationships with other people Muslim and non-Muslims, as well as relationships with animals and other inanimate objects. The discussion of sunnah also includes questions of the body, mind and spirit, what is born and what is *inward*, words, deeds and intentions (Ishmael al-Hasaniy, 1995: 26).

2. *Mutawazin* (balanced)

Hadith or *Sunnah* demands a balance between the physical and the spirit, reason and feelings, the world and the hereafter, the ideal concept with existing reality, theory and practice, as well as *ittiba'* and *ibtida'*. This balanced concept is proven by the Prophet Muhammad's disapproval to three people who asked about His worship and thought their worship was too minimal compared to the Prophet's worship, then they were determined to dedicate their lives to Allah SWT. *first*, always *qiyamullail* and will not sleep;

second , always fast and will not break the fast; and *third*, will not marry. Prophet PBUH refute them by saying:

أما أني أخشاكم لله و أتقاكم له و لكنني أصوم و أفطر و أقوم و أرقد و أتزوج النساء, فمن رغب عن سنتي فليس مني

I am the most fearful and most fearful of Allah, but I fast and break my fast, get up at night and sleep, and marry women. Whoever doesn't like my sunnah is not part of my group. (Reported by Bukhari and Muslim from Anas bin Malik)

The concept of balance is also seen in the rejection of the Prophet Muhammad against Abdullah bin 'Amru bin al-'Ash who was too excessive in fasting, *qiyamullail*, and reading the Qur'an (Ismail al-Hasaniy, 1995: 27). Prophet Muhammad PBUH. Advised Abdullah bin 'Amru with his words:

إن لبدنك عليك حقا و لعينك عليك حقا و لأهلك عليك حقا و لزوجك عليك حقا, فأعط كل ذي حق حقه

Indeed, your body has the right (rest), your eyes have the right (sleep), your family has the right, and your wife also has the right, so give the rights to everyone who has it. (Reported by Bukhari and Muslim from Abdullah ibn 'Amru ibn al-'Ash)

3. *Takamuly* (integral)

Sunnah integrates between faith and knowledge, between revelation and reason, between *tasyri* ' and *tarbiyah*. *Tarbiyah* plays a role in shaping one's personality, while *tasyri* ' plays a role in monitoring it (*maintenance*). between strength and truth, between

power and the Qur'an, *and* between daulah and da'wah, all aspects complement each other. This concept was practiced by the Prophet Muhammad, where he became the prayer priest as well as a war leader, as a judge on cases that arose, and also as a political leader, or also the head of the family (Ismail al-Hasaniy, 1995: 28).

4. *Waqi'i* (realistic)

This realistic concept is seen when the *sunnah* positions humans proportionally. Islam does not place humans like angels, but the *sunnah* positions humans as human beings who have *lust* and sometimes have angel - like characteristics or more noble than angels , on the other hand, they can also go down to the level of animals, maybe even lower.

This realistic concept is seen when Hanzalah feels that he is a hypocrite, where he met the Prophet Muhammad his faith increased, he cried easily, remembers Allah SWT, and it is as if the afterlife is in front of his eyes, but when he came home, played and joked with his children and wife, he forgot all that (Ismail al-Hasaniy, 1995: 30). Prophet Muhammad PBUH advised Hanzalah by saying:

يا حنظلة لو أنكم تدومون على الحال التي تكونون فيها عندي
لصافحتكم الملائكة في الطرقات, و لكن يا حنظلة ساعة و
ساعة

O Hanzalah! If you are always in a condition when you are by my side, surely you would be greeted by angels

on the street, but O Hanzalah, there are times like being with the Prophet, there are also times when you are with your family. (HR Muslim)

As an application form of this concept, Allah SWT gives space to His servants to repent to Him, as in a hadith:

إن الله ييسط يده بالليل ليتوب مسيء النهار و ييسط يده
بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها

Allah extends His hand at night to give an opportunity to repent to those who do evil during the day and stretches out His hand during the day to give opportunity to those who do evil at night to repent so that the sun rises from the west. (HR. Muslim and Ahmad from Abu Musa al-'Ash'ari)

5. *Muassar* (easy)

Ease to the people and tolerance. Should not be found in the *sunnah* of things that make Muslims feel difficult, narrow and heavy. All of this is a manifestation of the teachings of the Prophet Muhammad in the hadiths:

إنما أنا رحمة مهداة

Verily, I was sent with compassion and to guide. (Reported by Turmudzi, Hakim and Ibn Sa'ad) .

إن الله لم يبعثني معنتا و لا متعنتا و لكن بعثني معلما ميسرا

Truly Allah sent me not to make it difficult and bring difficulties, but to teach and make it easy. (HR Muslim)

So did the Prophet Muhammad advised a friend who was angry when he saw a Bedouin Arab urinating in the corner of the mosque by saying:

إِنَّمَا بَعَثْتُمْ مَيْسِرِينَ وَ لَمْ تَبْعَثُوا مَعْسِرِينَ

Indeed, you were sent to bring convenience, not to create difficulties. (HR Bukhari, Turmudzi, and Nasa'i)

إِنَّمَا بَعَثْتُ بِحَنْفِيَّةٍ سَمِيحَةٍ

Indeed, I was sent with a religion that is straight and tolerant. (HR Thabrani , Khathib al-Baghdady has three paths that make him rise to the rank of hasan.)

All the hadiths above show the convenience (*taysir*) in the *sunnah* of the Prophet Muhammad, even in a history he allowed the *congregation of the* Zuhr and Asr prayers, as well as Maghrib and Isha in Medina not because of rain or travel. All of this was done to provide convenience to his people (al-Qardhawi, 1991: 32).

D. Yusuf al-Qardhawi Understanding the Hadith

According to Yusuf al-Qardhawi, there are several instruments that can be used or signs that need to be heeded in order to understand hadith properly, as follows:

1. Understand the hadith based on the guidance of Al-Qur'an

Hadith is an explanation of the Al-Qur'an, thus the hadith can not contradict the Al - Qur'an . If there is a conflict between the two and it is impossible to put it together, this means that it indicates the *hadith* is *da'if* , invalid, or the understanding is incorrect, and or the possibility of the contradiction is outwardly (al-Qardhawi, 1991: 117) .

According to Yusuf al-Qardhawi, if there are differences of opinion among the *fuqaha'* and *hadith commentators* , the opinion

supported by the Qur'an is the most appropriate to take. An example is the difference of opinion regarding the zakat of crops. Some scholars (*malikiyah*, *shafi'iyah*, and *hambaliyah*) limit the zakat of agricultural products to only four types of grains and fruits, Meanwhile, there is no Zakat on fruits, vegetables and other agricultural products such as chocolate, tea, apples, mangoes, cotton, sugarcane and others. This opinion is contrary to the substance of the following paragraph:

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ
وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا
مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ
لَا يُحِبُّ الْمُسْرِفِينَ

It is He who has created all kinds of plants, trellised and untrellised, the palm trees, the field crops with produce of different kinds, the olives and pomegranates, similar in kind yet different in taste. Eat of their fruit in their season and give away their Zakah on the harvest day. Do not be spendthrift, surely He does not love the spendthrifts. (QS al-An'am: 141)

According to Yusuf al-Qardhawi, this verse in general and in detail explains that all crops have zakat that must be paid. Yusuf al-Qardhawi gave high appreciation to Abu Bakr ibn al-'Arabi, one of the leading *malikiyyah* scholars, where he sided with Abu Hanifah's opinion and chose to oppose Imam Malik (al-Qardhawi, 1991: 114-115).

When Yusuf al-Qardhawi received a hadith and someone *authenticated* it, while the hadith contradicts the Al-Qur'an, Yusuf al-Qardhawi is a *tawaqquf* in this matter, until he finds the right meaning for understanding the hadith. An example is the hadith:

الوائدة و الموءودة في النار

The killer and the child who was killed both go to hell.
(H.R. Abu Daud , Ibn Hibban , and Thabrani)

This hadith was narrated by Abu Daud and *authenticated* by al-Bani in his book Sahih al- *Jami ' al-Shagir and Sahih Abi Daud*. Meanwhile, according to Yusuf al-Qardhawi, this hadith contradicts the following verse:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

And when the baby girls who were buried alive were asked. Because of what sin he was killed. (QS al-Takwir: 8-9)

What is the sin of the child who was killed so that he also goes to hell? Yusuf al -Qardhawi tried to find the answer in the books of *syarah* of hadith, but he did not find the answer. He also *tawaqquf* explained the understanding of the hadith (al-Qardhawi, 1991: 116-117). It can be seen that he was careful in understanding the hadith and did not immediately consider the hadith to be *dha'if* because someone *authenticated* it .

2. Thematic hadiths

This method will help someone understand the hadith or *sunnah* integrally and *holistically* because the *sunnahs* interpret one another. The pattern of understanding hadith with hadith takes

several forms: *first*, explaining other hadiths that are still global (*tafshîl al-mujmal*); *secondly*, to provide clear boundaries (*taqyîd al-muthlaq*) against other traditions that are still common; *third*, excluding applicable general rules (*takhshîsh al-'âm*); and *fourth*, explaining other hadiths that have controversial meanings (*taudhîh al-isykâl*) (al-Qardhawi, 1991: 123).

An example is the hadith about *isbal*. Imam Bukhari wrote a hadith about *isbâl* in chapter (*kitâb*) *libâs* in three chapters (*bâb*): *first*, article *man jarra izârahu min ghairi khuyalâ'*, *second*, article *mâ asfala min al-ka'bain fahuwa fi al-nâr*, and *third*, article *man jarra tsaubahu min al-khuyalâ'*.

عن أبي ذر عن النبي صلى الله عليه و سلم قال : ثلاثة لا يكلمهم الله يوم القيامة : المنان الذي لا يعطي شيئاً إلا منه و المنفق سلعته بالحلف الفاجر و المسبل إزاره

It was received from Abu Dzar that Rasulullah PBUH He said: There are three groups that Allah will not talk to them on the Day of Resurrection, namely those who give and always mention their gifts, those who sell their wares under perjury, and those who stretch their clothes below their ankles. (Muslim HR).

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه و سلم قال : ما أسفل من الكعبين من الإزار ففي النار

It was received from Abu Hurairah ra that Rasulullah PBUH. said: The clothes that are under the ankles of hell are the places. (Reported by Bukhari).

The meaning of the above hadith is that clothes that are below the ankles are considered *impermissible* and the place is hell as punishment for the culprit (al-'Asqalaniy, 2000, X: 315). This hadith is very common, everyone who wears clothes below the ankles is hell without exception.

Then this hadith is explained by another hadith that the prohibition of wearing clothes below the ankles is due to *khuyalâ'* (arrogance), as evidenced by the release of Abu Bakr from the threat of hadith because he lengthened his clothes not because of *khuyalâ'*

عن سالم بن عبد الله عن أبيه رضي الله عنه عن النبي صلي
الله عليه و سلم قال : من جر ثوبه خيلاء لم ينظر الله إليه يوم
القيامة. قال أبو بكر : يا رسول الله, إن أحد شقي إزاري
يسترخي إلا أن أتعاهد ذلك منه. فقال النبي صلي الله عليه
و سلم : لست ممن يصنعه خيلاء.

received from Salim ibn Abdullah from his father that Rasulullah PBUH. said: Whoever extends his clothes (pants) to below the ankles , Allah will not look at him on the Day of Resurrection. Abu Bakr said: O Messenger of Allah! One part of my dress was sticking out unless I guarded it. Rasulullah PBUH. Answer: You are not among those who do it because of *khuyal â ' .* (Reported by Bukhari) .

عن أبي هريرة رضي الله عنه أن رسول الله صلي الله عليه و
سلم قال : لا ينظر الله يوم القيامة إلي من جر إزاره بطرا

It was received from Abu Hurairah that Rasulullah PBUH. said: Allah will not look at a person who stretches his clothes below his ankles out of pride on the Day of Judgment. (Reported by Bukhari) .

Imam Nawawi explained that what is meant by *musbil* is someone who stretches his pants below his ankles because of *khuyalâ'* as interpreted by another hadith:

لا ينظر الله من يجرد ثوبه خيلاء

Khuyala' is meant is arrogant to exclude the generality of hadith إزاره المسبيل , thus the threat in this hadith is specifically for people who lengthen their pants because they are arrogant. Prophet Muhammad PBUH also gave *rukhsah* to Abu Bakr that he was not one of those who stretched out his clothes because he was arrogant (al-Nawawiy, 1999 , I I: 287) .

Then Ibn Hajar explained further that based on the hadiths above, sticking out clothes below the ankles because *khuyalâ'* is a big sin. Meanwhile , *isbâl* is not because *khuyalâ'* is physically forbidden, but because of the existence of *'illat* , then *isbâl* is not haram if it is free from *khuyalâ'* (al-'Asqalaniy, 2000, X: 323).

3. Compromise or tarjih against contradictory hadiths

According to Yusuf al -Qaradawi that *the texts of the shari'a* which are *thabit* cannot contradict each other because *al-haq* cannot possibly contradict *al-haq* . Even if there is a contradiction, it is only superficial. When there is a conflict between the two *texts*, Yusuf al -Qaradawi offers two solutions, namely compromise (*jam'u*) and

tarjih , and prioritizes compromise over *tarjih*. The reason is that compromise means practicing both traditions, while *tarjih* works with one of the *texts* and ignores the other (al- Qardhawi, 1991: 133).

An applicative example of this method is the problem of visiting graves for women. Some hadiths prohibit it and others allow it. Hadis which prohibits women from visiting graves:

أن رسول الله صلي الله عليه و سلم لعن زوارات القبور

That Rasulullah PBUH cursed the women who visited the graves. (Reported by Ahmad, Ibn Majah, Turmudzi, and Ibn Hibban)

This hadith, besides being narrated by Abu Hurairah, was also narrated by Ibn Abbas with زائرات القبور and Hasan ibn Thabit. This prohibition is strengthened by the prohibition on accompanying the corpse for women, because implicitly accompanying the corpse is prohibited for women, meaning that visiting graves is also prohibited for them.

Hadiths that allow women to visit graves:

كنت نهيتكم عن زيارة القبور, فزوروها

Previously I forbade you to visit the graves, now visit them. (HR Ahmad and Hakim from Anas)

زوروا القبور فإنها تذكركم الموت

Visit your graves because they remind you of death. (Muslim HR)

This hadith about the permissibility of visiting the graves was also narrated by Muslim, Nasa'i, and Ahmad from Aisyah, also

narrated by Bukhari and Muslim from Anas, and also narrated by al-Hakim.

According to Yusuf al-Qardhawi, the hadiths that allow visiting graves are general, for both men and women. Everyone needs to remember death. Then the hadiths that allow more grave visits and have a higher level of validity. But even so, it is still possible to compromise. The way to do this is to interpret the hadith which condemns women visiting graves, especially for women who frequently visit graves because in the hadith it is expressed in the word زورات which is a shifat *mubalaghah* (*superlative*). Then it may be that the *'illat* prohibition is if you neglect your husband's rights, preen, wail, and so on. If the above can be avoided, then visiting the graves for women is permissible because remembering death is a necessity for everyone, both men and women. According to Yusuf al -Qardhawi, if a compromise fails to make, then move on to *tarjih* (al- Qardhawi, 1991 : 135-137) .

4. Understanding the hadith based on its background, the circumstances that accompanied it , and its purpose

Understanding hadiths based on their background, the circumstances and conditions that accompany them, and their goals , is necessary because hadiths sometimes function to provide solutions to current problems in order to realize *benefits* and eliminate damage at the time (al- Qardhawi, 1991 : 145) .

An example is the following hadith:

أنتم أعلم بأمر دنياكم

You know more about the affairs of your world. (HR Muslim from Aisha and Anas)

According to Yusuf al-Qardhawi, this hadith is used as an excuse by some people to escape sharia law in the economic, civil, political, and other fields because these are worldly issues which they know better about these issues and the Prophet Muhammad had left the matter entirely up to them. Yusuf al-Qaradawi disputes this understanding, on the other hand, Islam also regulates *muamalat issues*, such as buying and selling, mortgages, rents, and so on, even the longest verse in the Qur'an is the verse about *dayn* or debt.

Furthermore, according to him, this hadith must be understood based on its background, where the statement " *You know more about the affairs of your world* " arose as a result of the Ansar people who stopped pollinating dates by interbreeding them. They did this because they thought that the Prophet Muhammad forbade them to pollinate dates, even though the Prophet Muhammad PBUH just guessing. Prophet Muhammad PBUH was living in a barren valley, had no experience in farming matters. This understanding is supported by the statement of the Prophet Muhammad. next " *my presumptions are still presumptions. Don't be quick to blame me because of that allegation* " (al- Qardhawi, 1991 : 1 46-147) .

Then what is meant by " *You know better about your world's affairs* " is related to technical issues (governance) and supporting facilities in a process, because these things will change according to the times. As for strategic matters related to values, they are still

regulated by Islam, such as not being tyrannical by others in buying and selling, there should be no elements of fraud, *gharar* or *gambling*, not using usury, and so on .

The next example is the hadith:

لا تسافر امرأة إلا و معها محرم

A woman should not travel except with her mahram.
(Reported by Bukhari and Muslim from Ibn Abbas)

According to Yusuf al-Qardhawi, *'illat* contained in the prohibition of traveling for women without being accompanied by *their mahram* is a concern if she travels alone when transportation uses camels, or horses, and or donkeys, while the roads traversed are deserts and almost non-existent house and crowd. This is not good for a woman, even if she doesn't find anything bad, at least her image is not good in the eyes of others.

However, conditions have changed in the current context, where transportation means are already using inter-city buses, planes and trains carrying tens, hundreds of people, or more passengers. No more worrying about women traveling alone. Thus, there is no obstacle nor does it violate the hadith if a woman goes alone without being accompanied by her *mahram*. This understanding is supported by his words:

يوشك أن تخرج الظعينة من الحيرة تقدم البيت أي : الكعبة,

لا زوج معها

One day a camel driver will come from Hirah to the Kaaba without her husband accompanying her. (Narrated by Bukhari from Ady ibn Hatim).

5. Distinguish between changing means and fixed ends

The mistake that many parties make is to confuse the goals to be achieved by the Shari'a with the means that lead them to that goal. Facilities will change according to the times. Examples are the following hadiths:

خير ما تداويتم به الحجامة

The best treatment is cupping. (Reported by Ahmad, Thabrani, and Hakim from Samrah)

عليكم بهذا العود الهندي فإن فيه سبعة أشفية

You should take this 'ud Hindi as a medicine because it can cure seven ailments. (HR Bukhari from Umm Qais)

عليكم بهذا الحبة السوداء فإن فيها شفاء من كل داء إلا السام

و هو الموت

You should take this al-habbah al-sauda' (black cumin) as medicine because it can cure various diseases, except death. (Reported by Ibn Majah , Turmudzi , Ibn Hibban, and Ahmad)

According to Yusuf al -Qardhawi, some people focus on studying the treatment techniques and types of drugs used in this hadith, even though the substance of the hadith is how to maintain health. The problem of medical techniques and medical devices is only a tool that might change according to the demands of the times. The orders for cupping and using *al-habbah al-sauda'* and *al-'ud al-*

hindi in treatment were therefore the most available and the most likely to be carried out at that time (al- Qardhawi, 1991 : 1 59-160).

The next example is about the problem of *ru'yah al-hilal* to determine the beginning of the month of Ramadan and Sha'ban. The essence of looking at the *moon* is to know the beginning of Ramadan and the beginning of Sha'ban, the ingredients are *ru'yah* and *reckoning*. The reason the Prophet Muhammad PBUH. ordered his companions " *fast by looking at the new moon and breaking the fast after seeing it* " because the most people could do at that time was to see with their eyes, where everyone could do it, while *reckoning* could only be done by certain people.

6. Distinguish between *essence* and *majaz*

In order to understand hadith well and not get stuck in partial understanding, one must also be able to distinguish between *essence* and *majaz* because the Prophet Muhammad PBUH. sometimes uses *mazaz* in his hadith. An example is when he said to his wives:

أسرعكن لحوقا بي أطولكن يدا

The quickest to catch up with me (to die) is the longest-handed among you. (HR Bukhari and Muslim)

Hearing the words of the Prophet Muhammad. At that time, the *ummahat al-mu'minin* were competing to measure which of them has the longest arms. They interpreted the words of the Prophet Muhammad with *haqiqat* , even though this saying is *majaz* , long arms here were those who were diligent in giving and like to give. This understanding is supported by history that the first followed the Prophet Muhammad was Zainab bint Jahsy, where she

was famous as the wife of the Prophet Muhammad who liked to give and gave alms (al- Qardhawi, 1991 : 1 76) .

7. Distinguish between the unseen (metaphysical) and the real

The next instrument that must be used in understanding hadith is to distinguish between the unseen and the real. Hadith or *sunnah* not only talk about things that can be seen, but also talk about things that are metaphysical, such as angels, jinn, life in the afterlife , life after the end of the world, and others. We cannot force the parameters that are used to measure real things, they are also used to measure unseen things. Examples are as follows:

وِظِلٌّ مَّمْدُودٌ

And the shade that stretches wide. (QS al-Waqi'ah: 30)

This verse is interpreted by the hadith of the Prophet PBUH. as follows:

إن في الجنة لشجرة يسير الراكب في ظلها مائة عام لا يقطعها

Verily, in Paradise there is a tree under which those who walk (circle) walk for more than a hundred years. (HR Bukhari and Muslim)

Physically what is meant by one hundred years is the calculation in this world, but the only explanation of the time between this world and the hereafter is Allah SWT.who knows. In this case, according to Yusuf al-Qardhawi, it is obligatory to believe in information from the hadith if it is *authentic* without asking what form and whereabouts. It is because our reason is limited in reaching things that are unseen. So it is wrong when we

measure something that cannot be seen with what can be seen because each has its own rules (al- Qardhawi, 1991 : 1 91-194).

8. Verify the meaning of each word in the hadith

The term used at the time of the Prophet Muhammad PBUH is not the same as the term people use today because language is dynamic, changing and developing. If it is not properly concerned, one will be trapped in a wrong understanding. An example is deciphering the word **التصوير** and **النحت** which are part of the *sunnah* that *is sahih* . What is meant by this word so that the culprit is threatened with a very painful torment?

According to Yusuf al-Qardhawi, many people who study hadith and jurisprudence interpret those who are threatened in the hadith are photographers who use cameras and produce photos from these cameras. This understanding certainly cannot be justified because the term **التصوير** at the time of the Prophet Muhammad PBUH not the same as the current term **التصوير** . It is impossible what the Prophet meant with these words was a photographer because at that time people were not familiar with these tools and jobs, then what was meant by the Prophet Muhammad in that word, people made sculptures, where many people occupied this profession at that time. So for those who say that **التصوير** is unlawful, is it lawful if he is named by another name? Here Yusuf al -Qardhawi reminds us to be observant in interpreting every word contained in the *sunnah* or hadith (al- Qardhawi, 1991 : 1 97-199) .

E. Conclusion

In addition to the rules of *validity in the sanad* that *must* be fulfilled including the continuation of the *sanad*, the personal and intellectual qualities of the narrator, and the avoidance of *syaz / conflict or put illat / disability*, a history is also required to *be authentic* from the point of view of *matan* . Yusuf al-Qardhawi emphasizes historical approaches, language studies, and contextual understanding in understanding *matan* .

It seems that Yusuf al-Qardhawi is careful in understanding a hadith that has been judged *authentic* according to the methodology of hadith research from his several attitudes in the form of principles including: *syumuly* (comprehensive), that the discussion of *sunnah* covers various aspects of life; *mutawazin* (balanced), namely the *sunnah* demands a balance between the physical and the spirit, the mind and feelings, the world and the hereafter, the ideal concept with existing reality, as well as theory and practice; *takamuly* (integral), integrating between faith and knowledge, between revelation and reason, between *tasyri'* and *tarbiyyah* . *Tarbiyyah* plays a role in shaping one's personality, while *tasyri'* plays a role in monitoring it (*maintenance*). between strength and truth, between power and the Quran, *and between daulah* and *da'wah* , all aspects complement each other ; *wa aqi'i* (realistic) , seen when the *sunnah* positions humans proportionally , not like angels, but as human beings who have lust and sometimes have angelic characteristics, on the other hand they can also go down to the level of animals ; and *muyassar* (easy) , should not be found in the *sunnah* of things that make Muslims feel difficult, cramped and heavy.

The steps for understanding hadiths taken by Yusul al-Qardhawi include: *first* , understanding hadiths based on the instructions of the Qur'an; *second* , collect thematic hadiths; *third* , compromise or *tarjih* of contradictory hadiths; *fourth* , understanding the hadith based on its background, circumstances and conditions that accompany it, and its purpose; *fifth* , distinguishing between variable means and fixed ends; *sixth* , distinguishing between *the essence* and *majaz* ; *seventh* , *distinguishing* between the unseen (metaphysical) and the real; and *eighth* , ascertaining the meaning of each word used in the hadith.

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