

The Importance of Sunnah And Methods of Understanding Hadith Accurately

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ABSTRACT

The essence of comprehending hadith is to apply it correctly. Scholars underlined the necessity of correctly comprehending the hadith text in order to reduce confusion and avoid inconsistencies on the contents. Considering its origins, situation, and condition, as well as its aim, is one technique of analyzing hadith. In other words, a hadith must be comprehended holistically by considering other hadiths in the same chapter. This essay attempts to raise awareness about the necessity of interpreting hadith using the scholars' method prominently written by Dr. Yusuf al-Qaradhawi. In this article, inductive and deductive procedures are utilized to summarize the benefits and disciplines associated with these methods. Furthermore, critical methodology is utilized to analyze the viewpoints of hadith scholars when there is disagreement on a particular issue. This article also covers the eight primary approaches for applying the process of interpreting a hadith. The findings of this article are expected to aid both researchers and Muslims in understanding the Prophet's hadiths. It is also advised to consult authoritative hadiths and references from scholars, which can enlighten the community while also assisting them in understanding the hadiths of Allah's Messenger, peace and blessings be upon him, and the essence of their content to be practiced correctly.

Keywords: Sunnah, Hadith, Yusuf al-Qaradhawi, Understanding

1.0 Introduction

"Invite 'all' to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord 'alone' knows best who has strayed from His Way and who is 'rightly' guided."

An-Nahl (16): 125

The appeal to Allah SWT begins by binding the human heart to the nature of *rabbaniyah* which then becomes firm to implement all the laws of Allah SWT with full justice and courtesy. "Because the importance of preaching is not for the preacher or his people but the goal is for Allah SWT" (Sayyid Qutb, 2010: 193). In the sense of da'wah to Allah SWT also means that people put their full trust in the rules and laws of Allah SWT. Where every rule of Allah SWT gives good benefits and prevents bad things on human beings. Thus showing the power of Allah SWT through His mercy to all people, especially those who believe. Therefore this article directly discusses the importance and methods of understanding the hadith highlighted by Dr. Yusuf al-Qaradhawi in his book *Kaifa Nata'amul Ma'a Suunah An-Nabawiyah* and also some small approaches from journal writings.

2.0 A Brief Introduction to Hadith

حديث (hadith) means conversations from His Prophet SAW, His Prophet SAW's habits and also includes brief information and dialogue of Rasulullah SAW (Almaany, 2019). Hadith means what comes from the Prophet SAW either in conversation or action or in the form of agreement (pledge) or it is in the form of character (Umar Abdul Mun'im Salim, 1997).

Hadith comes from the derived word, حَدَّثَ, يَحْدُثُ, حَدُّوْنَا, وَحَدَانَا, and based on the definition above, hadith can be divided into 3 main components. Conversational hadith is referred to as hadith qauli just like hadith, Meaning: "If two Muslims meet with their swords, then the killer and the killed will be in hell" (HR Bukhari)

While the hadith of action is referred to as the *hadits fi'liyah* such as prayer, hajj, war and others witnessed by the companions. And the hadith of agreement is referred to as *taqriri hadith*, which can be actions or words between the companions that the Prophet SAW agreed to. Indeed, the sunnah is a practical interpretation of the Qur'an and local practices and also an example for Islam, so the Prophet SAW is also an enlightener of the contents of the Qur'an (Qaradhawi, 1990).

3.0 Methods

In this text-based study, the researcher divided the data sources into primary and secondary sources. The Qur'anic interpretation and Yusuf al-Qaradawi's books are the main sources. The writing of the research subject serves as the secondary source. The writings of Taha Jabir al-Alwani and Umar Abdul Mun'im Salim were chosen as cross-check and supportive statements.

4.0 Obligations of Believers to the Sunnah

The Sunnah of the Prophet SAW is included in the important and main *manhaj* in the life of a Muslim and also the Muslim community. Because the sunnah, especially the hadith, is an explanation of the meaning of the Qur'an itself. Thus, Yusuf Qaradhawi said in regards to this obligation, "it is obligatory to understand it because it is a detailed prophetic method, with its comprehensive characteristics (*syumul*), complementing (*mutakamil*), consideration (*mutawazun*) and facilitating (*muyassar*) and also what explaining the sunnah towards the meaning of embedding a strong divine nature (*rabbaniah*), a diverse human nature (*insaniah*) and having a fertile heart from the heart (Qaradhawi, 1990).

5.0 Brief Factors Differences of Opinion in Understanding Hadith

Writing and discussing the interpretation of the Qur'an and the description of methodologies related to it is better compared to writing the methods of understanding the hadith. The understanding of hadith is more complex and needs more research because one element raised about hadith is its connection to the person and life of the Prophet Muhammad SAW himself. Naturally, the lessons from the Prophet SAW are for the people of the end of time whose demographic structure, social-cultural, place and time are diverse until the Day of Judgment. And generally, not all hadiths of the Prophet SAW have a reason for their decline (*asbabul wurud*) and this makes their specialization more difficult.

Taha Jabir al-Alwani explained about the factors leading to differences of opinion in understanding the hadith. First, when the hadith of the Prophet SAW is linked to the history and character of the Prophet SAW as a Messenger, national leader, judge, military commander or common man. Second, from the point of clear pronunciation (*sorih*) of the hadith. Third, the existence of hadith in the form of printed text which used to be fragments of conversation (*qaul*), action (*fi'il*) and *taqrir* memorized by the

companions of RA. Fourth, the understanding of the hadith related to the verses of the Quran (Taha, 1991).

6.0 The Method of Understanding Hadith Accurately Set by Hadith Scholars

6.1 *Understanding the Sunnah in accordance with the instructions of the Quran (Fahmul Sunnah fi dau' al-Quranul Karim)*

To discuss the methodology of understanding sunnah, the famous writing "*kaifa nata'amal ma'al sunnah an-nabawiyah*" by Dr. Yusuf al-Qaradhawi is the subject of debate. For this first method, he mentioned the dignity of the Qur'an as a revelation reference that needs to be prioritized. Because the hadith is only an interpretation of the content of the Quran. Although the level of the hadith is authentic and narrated by Imam Bukhari and Imam Muslim, it needs to be compared with any verse of the Qur'an related to the meaning of the hadith. A hadith narrated by Imam Abu Daud about a woman who buries her baby girl alive and the baby girl she buries, both are put in hell. Nevertheless, Allah SWT said in surah al-Takwir verses 8-9: And the meaning: "*And when the daughter is buried alive: asked, by what sin was she killed?*"

From this verse, then it is strengthened with other related authentic hadith. The Prophet SAW said: Everyone is born by nature, so his parents are Jews and Christians. لَمْ يَمَّا كَانُوا عَامِلِينَ
Meaning: "*The Messenger of God SAW said, every baby is born in a state of nature, but it is his parents who make him a Jew, a Christian. Companions asked, O Messenger of Allah, what if one of them died when they were young?*"

(HR History of Imam Abu Dawud)

Thus there are many more hadiths that contradict the Quran. These hadiths are then compared with the verses of the Qur'an and also with the findings of other related hadiths which then the hadith scholars will find the strongest opinion of all of them.

6.2 *Gathering Narrations of Hadiths to One Theme Which Similar (Jam'ul Ahaadith al-Waaridah fil Maudhu al-Waahid)*

To understand the sunnah accurately, it is necessary to collect all the hadiths related to a certain theme (Yusuf Qaradhawi, 1993: 105). Then the *mutasyabiha* content is returned to the *muhkam*, linking the *mutlaq* with the *muqayyad*, and interpreting the general with the specific, thus this hadith can be understood with a clearer meaning. It was narrated from Abdullah bin Umar that the Messenger of Allah, may God bless him and grant him peace, said,

Meaning: "*Whoever drags his robe (that is touching or almost touching the ground) because of arrogance, then Allah will not look at him on the Day of Judgment*", Abu Bakr asked His Prophet, "*O Messenger of Allah, one side of my robe always touches the ground unless I often correct- correct his position*", the Prophet SAW said to him, "*you are not among those who do it out of pride*".

(HR Bukhari)

In another hadith from Abu Hurairah, the Prophet SAW said,

Meaning: "*A man was walking in a very luxurious dress that made himself proud, while his hair was neatly combed, when suddenly he was swallowed up by a landslide. So he continued to scream in fear until the Day of Judgment.*"

(HR Bukhari)

And also from Ibn Umar, the Prophet SAW said,

Meaning: *"Whoever drags his robe, for no other purpose than to be proud of himself, then Allah will not look at him on the Day of Resurrection."*

(HR Muslim)

From the collection of several hadiths above, it is clear that the Prophet SAW emphasized 'being proud' as the only reason. And al-Hafiz ibn Hajar has said in his syrah on the hadith of Bukhari's narration that contains threats against people who stick out their *sarongs* or drag their *gamis*: , including major sins. And even if it is not because of pride, it is still forbidden according to the apparent meaning of the hadiths. But there is additional evidence about the arrogant nature of those who do it, then it can be concluded that the act of stretching the cloth or dragging it, is not haram as long as it is not accompanied by a feeling of arrogance" (Yusuf al-Qaradhawi, 1993, 110).

6.3 Gathering Or Interpreting Conflicting Hadiths (al-Jam'u aw at-Tarjih bainal Mukhtalif al-Hadith)

Basically, Sharia texts cannot contradict each other because the truth will not contradict the truth. Thus, if it is seen as the opposite, then it is only from a textual point of view and not from the point of view of the truth. And this contradiction must be explained by combining or adapting the two texts, without forcing or inventing, so that both can be practiced, then this is more important than having to translate between the two (Yusuf al-Qaradhawi, 1993, 118). Nevertheless, in gathering these hadiths, weak hadiths are not included because authentic and hasan hadiths are given priority. As in the discussion about the hadith of visiting graves for women. From Abu Hurairah RA, the Prophet SAW 'cursed' women who often visit graves. This hadith was narrated by Ahmad, Ibnu Majah and Tirmidhi saying this hadith is hasan sahih.

It is clear textually that the prohibition for women to follow the corpse and accompany it to the grave. However, there are also other related hadiths that conflict with the meaning of the present earlier. The Prophet SAW said,

Meaning: *"I used to forbid you (women) from visiting graves, now visit them."*

(HR Ahmad & al-Hakim)

In another hadith, the Prophet SAW said,

Meaning: *"Visit the cemetery, because it will remind you of death."*

(HR Muslim)

Although these hadiths, which show that it is permissible (for women to visit graves) are more authentic and more numerous than the hadiths that prohibit it, combining them to get the true meaning is still possible. Just as the word 'cursing' mentioned in the hadith is directed to women who visit graves very often by mourning graves with a loud voice and so on. Where this woman will be too emotional if not curbed with patience and faith. Therefore, if incidents like this can be controlled, then women are given permission to visit graves because the question of remembering death is something that is necessary for men and women.

6.4 Understanding Hadith Considering Its Background, Situation and Condition and Purpose (Fahmul Ahaadith fi dau'i Asbabuha wa Mala Absaatuha wa Maqaasiduha)

Among the good ways to understand the hadith of the Prophet SAW, is to pay attention to the specific reasons behind the speech of a hadith, or its connection with a particular *'illah* (reason, cause), which is stated in the hadith or inferred from it, or can be understood from the events related to it (Yusuf al-Qaradhawi, 1993, 131). It also means a law brought by a hadith, sometimes of a general nature and for a limited one, but if observed further, the law is related to a specific *'illah*, so that it will disappear by

itself if the 'illah is lost, and will still apply if it still happens. Just as in order to understand the Qur'an it is necessary to understand the reasons for the revelation of the verses (*asbabul nuzul*) and also the interpretation of the verses of the Qur'an, so the same thing to know the reasons or events behind a hadith (*asbabul wurud*) is even more necessary to know. Sunnah deals with various problems that are local (*maudhi'iy*), division (*juz'i*) and temporary (*'aniy*). In the sunnah there are also various specific and detailed matters that are not found in the Qur'an. One of the hadiths that can be discussed is from Aishah RA, the Prophet SAW said,

Meaning: *"You know more about your worldly affairs."*

(HR Muslim)

Some people generally think that this hadith is proof that affairs other than in the religious sphere, such as economic, political, social and so on are not included in the scope of Islamic Sharia. While the event behind this hadith is when the companions of Ansar RA asked the Prophet SAW's opinion about agricultural matters. Then the Prophet SAW gave his view, then the view that took the form of the Rasulullah SAW's estimate which was limited according to his experience and knowledge, was considered as a revelation from Allah SWT through the mediation of the Prophet SAW. However, the crops did not grow, so the Prophet SAW explained to the companions RA that his view was not a revelation and at the end of this explanation he said "you know better the affairs of your world."

6.5 Differentiating Between Wasilah That Changes and Remains (At-Tamyiz bainal Wasilah al-Mutaghayyirah wal Hadaf Ath-Thabit lil Hadith)

Among the causes of confusion and confusion in understanding as-Sunnah, is that some people mix up a more clear purpose or target with a contemporary one. As discussed in the Siwak hadith, the Prophet SAW said,

Meaning: *"Siwak causes the purity of the mouth and God's pleasure."*

Ash-Shaikh Abdullah Al-Bassam, quoting the opinion of an-Nawawi: ,whatever he does, as long as he can get rid of dirt and bad breath, he is considered to have implemented the recommendation to brush his teeth. Like, with a piece of cloth or using his own fingertips; as stated in the school of Abu Hanifah; considering the arguments are general, "a person is considered to be performing the sunnah, just the cleanliness (mouth and teeth) that he achieves" (Yusuf al-Qaradhawi, 1993, 151).

6.6 Differentiate between True Facts and Imaginary Facts In Understanding the Hadith (At-Tafriq bainal Haqiqah wal Majaz fi Fahmul Hadith)

Expressions in the form of *majaz* (figure, metaphor) are used a lot in the Arabic language. In the sciences of rhetoric (rhetoric) it is stated that expression in the form of *majaz* is more effective than expression in the usual form. While the Prophet SAW who is an Arabic speaker who has the most mastery of speech. His speeches are part of the *walyu*. So it is not surprising when in his hadiths His Prophet uses *majaz* a lot, which expresses His Prophet's meaning in a very effective way (Yusuf al-Qaradhawi, 1993, 167). For example, the Prophet SAW said to his wives,

Meaning: *"The fastest among you to follow me after my death is the one with the longest arms."*

(HR Muslim)

The Prophet's wives think that it is the one that really has the longest arms. Therefore, the Prophet's wives measured each other whose hands were the longest. Although the Prophet SAW did not mean that. What the Prophet meant by "the longest hand" is the one with the most kindness and generosity. And that's what really proved later. Among the Prophet's wives who died the earliest after the death of the Prophet SAW, was Zainab bint Jahsy RA who was also known as a very skilled woman, working with both hands and giving away the results.

6.7 Differentiating between the Unseen and the Real (At-Tafrīq bainal Ghaib wa al-Shahaadah)

The content of the hadith is also not separated from the discussion of supernatural matters such as the debate of creatures that cannot be seen with the naked eye or those that are told about existence in the mortal world, including heaven and hell. Another part of these unseen matters is related to life in the barzakh realm, which is life after death and before resurrection on the Day of Resurrection. Also included in it, the questions of angels when humans are in the grave, as well as about the pleasure or torment in it. The same is true of the afterlife, which is the time of resurrection and the gathering of people in the field of Mahsyar, major events on the Day of Judgment, the intercession of the Prophets SAW, especially from the Prophet Muhammad SAW, balances, accounts, the bridge, heaven and various pleasures in it; both material and spiritual, and the human levels in it; and also hell and various torments in it, both outward and inward (Yusuf al-Qaradhawi, 1993, 192)

Imam Syatibi mentioned that among the practices of the heretics is to reject hadiths that are not in line with their inclinations. They state that these hadiths are illogical and contrary to human reason. As for example, from Abu Hurairah RA, the Prophet SAW said,

Meaning: *"There is a tree in heaven that (is so big) that a person can walk under its shade for a hundred years, not enough to pass through it."*

(HR Bukhari & Muslim)

For example, the so-called 'hundred years' is like a hundred years in the world, but in reality it is not. Because the reality of heaven is the absolute property of Allah SWT and the parable is only a sample whose percentage may be 1% or very far from what is in the world. Because parables are the method of Allah SWT in giving motivation and warning to believers. As Allah SWT said,

وَيَسْتَعْجِلُونَكَ بِبَعْضِ عَذَابِ اللَّهِ وَأَنْ يَخْلِفَ اللَّهُ وَوَعْدَهُ وَإِنَّ يَوْمَ عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ

Meaning: *"And they ask you (O Muhammad) to hasten the coming of punishment, even though God will never break His promise; and (say to them): verily one day of the days of punishment in the sight of your Lord is equal to a thousand years of what you count."*

Al-Hajj (22): 47

Therefore, all unseen things are in the absolute capacity of Allah SWT who as a believer, we only say our faith and obedience to believe it.

6.8 Ensuring the Meaning and Connotation of Pronunciation in the Hadith (At-Ta'kid min Madlulat al-Fadz al-Hadith)

It is very important to be able to understand as-Sunnah as well as possible, to ensure the meaning and connotation of the words used in the order of the hadith sentence. This is because the connotation of certain words sometimes change from one time to another, and from a certain environment to other environments. This is known especially by those who study the development of languages and the influence of time and place on them (Yusuf al-Qaradhawi, 1993, 195).

As the word picture (تَصْوِير) means to describe or formation or to be. As from Said bin Abu al-Hasan RA,

Meaning: *"When I was with Ibnu 'Abbas, a man came and said, "O Ibnu Abbas, my income (rice pot) is from the work of my hands and my work is to make these pictures". Ibnu 'Abbas said, "I am simply telling you what I heard from the Messenger of Allah (peace and blessings of Allah be upon him). I heard him say, "Whoever makes a picture will be punished by Allah until he is able to bring it to life and indeed he will not be able to bring it to life". Hearing this, the man took a deep breath (sigh) and*

his face turned pale. Ibnu 'Abbas said to him, "If you still want to make pictures, I advise you to make pictures of trees (plants) and any pictures that are not of living beings".

(HR Bukhari, Book of Selling and Buying (3/34), No. 428)

And also from Ibn 'Abbas,

Meaning: "I heard Muhammad SAW say, "Whoever makes a picture in this world, he will be questioned and asked to give life to what he drew on the Day of Resurrection, but he will not be able to do it."

(HR Bukhari, Book of Clothing (7/72), No. 846)

Because the word *taswir* is more popularly known as a photographer at this point, it is not necessarily possible that the meaning of *taswir* at that time is very related to the passage of time and the progress of modernity and human progress.

7.0 Conclusion

The *Sunnah* of the Prophet SAW is the second source preserved by Allah SWT, especially through the scholars of hadith who are sincere, careful and very diligent in terms of discipline and care. *Sunnah* is a description of the Qur'an and indeed the whole life of the Prophet SAW is *sunnah*. His Majesty's character is the character of the Quran. Therefore, the *Sunnah* cannot be separated from the Qur'an as the main source of Islam. In particular, the objective of the Quran and the *Sunnah* itself, is guidance and *qudwah* to Muslims, especially in matters of preaching and studies. Because Islamic preaching emphasizes the discipline of belief to the universal benefit of mankind and the Islamic religion itself.

Therefore, it is an obligation for every preacher, especially in the field of religion, to understand the correct concepts and methods and to continuously study and deepen the sciences related to the Qur'an and hadith, especially interpretation and *takhrij al-hadith*. And also the development of this knowledge and research will not be grounded if it is not strengthened by the facts of experience, participation and practice cultivated by the preachers themselves.

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