**Typology of Learning The Meaning of Hadith on** **Yusuf Al-Qaradhawiy Perspective**

**Eli Sabrifha1, Khairunnas Jamal2, Mochammad Novendri S3**

1[elisabrifha@gmail.com](mailto:elisabrifha@gmail.com), 2[irunjamal@gmail.com](mailto:irunjamal@gmail.com), 3[mochammadnovendrispt@gmail.com](mailto:mochammadnovendrispt@gmail.com)

123UIN Sultan Syarif Kasim Riau

**ABSTRACT**

*This article is entitled typology of learning the meaning of hadith according to Yusuf Al-Qardhawi in his book entitled Kaifa Nata'amal Ma al-Sunnah Al-Nabawiyah. In understanding a hadith text, al-Qardhawi also often uses several approaches in explaining the meaning of sentences both in text and context. This article examines how al-Qardhawi applies methods to differences in understanding hadith, and how al-Qardhawi's method resolves dualism of opinion in one hadith text and meaning in its interpretation. Using a descriptive-analytical approach, this article examines the basic concepts of different ways of understanding hadith, looks for the roots of the character's thoughts, explains the advantages and disadvantages of the method including its implications. From the results of the discussion, it can be concluded that the patterns used include studying the meaning of hadith according to the instructions of the Qur'an, analyzing the opposite of a hadith with the Qur'an, collecting hadith in one theme, merging and interpreting hadith, understanding hadith historically, paying attention to the meaning of haqiqi and majazi and ascertaining the meaning and connotation of words in the hadith.*

*Keywords: Learning, Hadith, Yusuf Al-Qaradhawiy*

1. **INTRODUCTION**

Discussing the issue of hadith will not be interesting if it is not associated with a number of books of hadith, the fruit of the many intelligent works of classical scholars. However, unfortunately not the entire collection of hadith books reaches the hands of the current generation. Some of them can be found and some are lost from the circulation of Islamic intellectual treasures. The books of hadith by the mukharrij al-Hadith are very diverse both in terms of systematics, methods, topics of collection and the quality of the traditions they contain.

This is very logical, considering that in the activities of writing and recording hadith, the criteria for filtering hadith, the objects of the mukharrij are not the same. As a consequence, the books of hadith that it produces have a lot of diversity, both in terms of quality, quantity, systematics and others. With the diversity of hadith books, especially in terms of the quality of the hadith they contain, efforts to examine the validity of the traditions contained in them are urgent, so that Muslims are really able to choose between valid and invalid hadiths to be used as sources of teachings religion. In this discussion, the author will present the method of understanding Sheikh Yusuf Qardhawi of the Prophet's hadith by referring to one of his most monumental and urgent books in the study of prophetic hadith, namely: *Kaifa Nata'ammal ma'a al-Sunnah al-Nabawiyah Ma'alim wa Dawabit.*

1. **METHOD**

The type of research used in this study is library research. This research is classified as a qualitative research. In this study, there are two approaches that will be used, namely the interpretive approach and the historical research approach. The analytical method used in this study is content analysis or content analysis, which is a systematic technique for analyzing the meaning of messages and how to express messages. The content analysis method is used to collect the content of a text in the form of words, the meaning of images, symbols, and all forms of messages that can be communicated.

## C. RESULT AND DISCUSSION

## Getting to know Yusuf Al-Qardhawi

## Birth and Seeking Knowledge

Yusuf Qaradhawi was born in a small village in Egypt called Shafth Turab7 in the middle of the Delta on September 6, 1926. At the age of 10, he had memorized the Qur'an. After completing his education at Ma'had Thantha and Ma'had Tsanawi, Qaradhawi continued to study at al-Azhar University, Cairo, Egypt, at the Faculty of Usuluddin, majoring in religious studies. And graduated in 1952 where he got the Shahadah 'Aliyah. Then he continued his education to major in Arabic for two years and graduated with the best achievements among five hundred students.

In 1957, Yusuf Qaradhawi entered Ma'had al-Buhuts wa Dirasah al-Arabiyah al-Aliyah so that he won a diploma in Arabic Language and Literature, then he continued his studies at the Postgraduate Program at al-Azhar University, Cairo, majoring in Hadith Tafsir. in 1960, then he continued to the Doctoral Program completed in 1972 (within two years), although it did not match what was previously predicted, because in 1968-1970 he was detained by the Egyptian Military Government on charges of supporting the Ikhwan al-Muslimin movement. The title of his dissertation: *“al-Zakah wa Atsaruha fi Halli al-Masyakil al-Ijtima'iyyah”* (Zakat and its Influence in Solving Social Problems), which was later refined into Zakat Fiqh. A comprehensive book that discusses the issue of zakat with a modern feel.[[1]](#footnote-1)

## Family

He has seven children, four daughters and three sons. His wife is a guard who is trustworthy in educating their children, when their father is not in their midst. Their daughters were born earlier than their sons. In teaching education to his children, he frees his children to choose the knowledge they will demand, according to their respective talents and interests and tendencies. All of her daughters are known by outstanding students. They choose exact faculties.

His four daughters are alumni of Qatar University. His eldest daughter, Ilham, came out with the highest score obtaining a Doctorate in Nuclear Physics in the UK. While his second daughter, Siham also came out with the highest marks in the department of chemistry and obtained a doctorate in biology majoring in organs in the UK. Her third daughter, 'Ala also came out with top marks from the faculty of veterinary biology and her fourth daughter, 'Asma, has earned a master's degree from Khalij University in Bahrain. While his son is the first to study doctoral degree in Electrical Engineering in America, his second son is studying at Darul Ulum University in Egypt and his last son is studying at the Faculty of Engineering majoring in Electrical.[[2]](#footnote-2)

## Works

## As a contemporary scholar, Yusuf al-Qaradhawi wrote many works in various branches of Islamic religious knowledge, both works in the form of books and articles that have been published and popular in Universities and Boarding Schools. Among them:

1.  Jurisprudence of Zakat

2.  Ijtihad fi al-Shari'ah al-Islamiyyah

3.  Ijtihad al-Mu'ashirah baina al-Indibat wa al-Infirad

4.  Kaifa Nata'ammal ma'a al-Qur'an al-Karim

5.  Kaifa Nata'ammal ma'a al-Sunnah al-Nabawiyah Ma'alim wa Dawabit

6.  Al-Madkhal li al-Dirasah al-Sunnah al-Nabawiyah

7.  Shari'ah al-Islam

8.  Al-Taubah ila Allah

9.  Al-Waqt fi Hayat al-Muslim, and so on.

One of his monumental works in the field of hadith is a book entitled Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyah Ma'alim wa Dawabit. He wrote this book at the request of Ma'had al-Alami al-Fikr al-Islami in Washington, United States and Majma' al-Maliki li Buhus al-Hadarah al-Islamia in Jordan. These two institutions asked Yusuf al-Qaradhawi to write a work as one of the efforts to quell the turmoil that arose as a result of the publication of Muhammad Ghazali's work entitled al-Sunnah al-Nabawiyyah baina Ahl Fiqh wa Ahl Hadis. This is due to the controversy that arose in response to Muhammad Ghazali's book as a method of understanding the sunnah based on the instructions given by the Qur'an.[[3]](#footnote-3)

## B. DISCUSSION

## 1. Learning Hadith According to Yusuf Al-Qardawi

As-Sunnah or Hadith is the second source - after the Al-Quran - in determining the laws of fiqh and sharia. Because of that, the discussion about As-Sunnah, as a basis and evidence for Sharia law, is done widely in all Ushul Al-Fiqh books and from all schools of thought. That is remembering that As-sunnah is an explanation for the Al-Quran. It details what the Qur'an mentions in outline only, limits what needs to be limited and specifies what the Qur'an mentions in general.[[4]](#footnote-4)

The existence of As-Sunnah as the main source in determining the law of worship and worship, related to individuals, families or countries. Anyone who reads the books of fiqh, and of any sect, will definitely find them loaded with proofs derived from As-Sunnah, whether in the form of speech, actions or taqrir from the Messenger of God. And all the jurisprudents adhere to As-Sunnah from among Muslims who come from various streams and regions, both those who adhere to schools that still exist or those that have disappeared, those who are followed or those who are not followed, all of them agree with the necessity of adhering to As-Sunnah as a source of law, as well as referring to it in determining the law that can be deduced from it.[[5]](#footnote-5)

Considering As-Sunnah is the basic source for fiqh, then the jurists are required to study the science of hadith, just as the experts of hadith are required to know the science of fiqh well. And on this basis, among the gaps that must be closed immediately, is the gap that exists between those whose activities are in the field of jurisprudence and their colleagues in the field of hadith. And this is what has been called for years ago. At your cross, those whose activities are in jurisprudence, do not know the intricacies of the hadith well and do not delve into its knowledge. Especially 'ilmu al-Jarh wa at-Ta'dil, which is the knowledge to evaluate the strength or weakness of narrators. Because of that, sometimes a hadith that is actually not recognized by hadith experts, but still "valid" among jurists' and therefore included in their books, is even used as evidence by them in determining the law of something, whether it is halal or haram, obligatory or mustahab.[[6]](#footnote-6)

They also sometimes argue with "hadiths" that have no basis at all, which are mentioned in several books even though the source or chain of transmission is unknown. On the other hand, most of those whose activities are in the field of hadith, do not have sufficient mastery of fiqh and usul fiqh, do not have the ability to take out the treasury and know its strangeness, do not have time to study the various opinions of the imams and their tendencies and the reasons for the differences of opinion between them and the variety of their ijtihad methods. In fact, each of the two groups really needs knowledge from the other group in order to perfect the knowledge they already have.

A jurist must have sufficient knowledge of hadith. Because most of the jurisprudence is based on As-Sunnah (hadith). Similarly, a hadith scholar must have sufficient mastery of jurisprudence, so that he can really understand what he has, and not just be a mere narrator, or understand it improperly.[[7]](#footnote-7) This problem has been the concern of our previous scholars. They criticized those who ignored it, so it was narrated from some great figures such as Sufyan bin 'Uyainah, that he said: "If power were in our hands, we would surely whip with palm fronds, every hadith expert who did not study fiqh and every expert jurisprudence that does not study hadiths! What is even more surprising is that Ushul Al-Fiqh books also contain weak hadiths and maudhu' or "no origin" such as the following hadiths.

أصحابي كالنُّجومِ، بأيِّهم اقتَدَيْتم اهتَدَيْتُم

“My friends are like the stars, whoever among them you follow, surely you will get the right guidance”

رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُوَ عِنْدَ اللَّهِ حَسَنٌ

“Whatever the Muslims consider good, then that is good also in the sight of Allah”

اِخْتِلَاف أُمَّتِي رَحْمَة

Differences of opinion of my ummah is a mercy

And there are some more in the books of Usul Al-Fiqh that can be found by those who study them.[[8]](#footnote-8)

## Typology of Learning The Meaning of Hadith

### *Understanding the Meaning of Hadith According to the Instructions of the Qur'an*

To be able to understand the Sunnah with the correct understanding, far from deviations, falsifications, and bad interpretations, one must understand it according to the instructions of the Qur'an, namely within the framework of divine guidance which must be true. and unquestioned justice. Therefore, it is impossible for something that is an "explanatory" to contradict "what is to be explained" itself. Or, a "branch" as opposed to a "principal". Thus, explanations originating from the Prophet (PBUH) always and always revolve around about the Qur'an, and it is not possible to violate it. Therefore, it is not possible to have a valid hadith (sunnah) whose content is contrary to the muhkamatous verses of the Qur'an which contain clear and definite information.[[9]](#footnote-9) And if some of us think that there is such a contradiction, then it must be due to the invalidity of the hadith in question, or our incorrect understanding, or what is thought to be a "contradictory" is only a pseudo, and not an actual contradiction. that As-Sunnah must be understood within the framework of the instructions of the Qur'an.[[10]](#footnote-10)

### *Analyzing the Contradiction of a Hadith with the Qur'an*

For example the hadith narrated by Muslim from Anas.

**عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَيْنَ أَبِيْ؟ قَالَ: فِي النَّارِ. فَلَمَّا قَفَّى دَعَاهُ فَقَالَ: إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ**

From Anas, that a man asked the Messenger of Allah, "O Messenger of Allah, where is my father (who has died) now?" He replied, "In hell." When that person left, he called him and said, "Verily my father and your father are in hell" (Narrated by Imam Muslim in his Shahîh (203).

He stated this, in answer to someone's question about where his father is now. So Yusuf al-Qardhawi wondered "What was the sin of Abdullah bin Abdul-Muttalib (the Prophet's father) that he was put into hell? Even though he was a member of the Ahlul-Fatrah (ie people who lived after the death of Prophet Jesus and before the apostleship of the Prophet Muhammad). Muhammad SAW). While what is valid is that people like that, will be saved from punishment? Has it ever crossed his mind that maybe what is meant by the words of the Prophet SAW: "My father ..", is his uncle, Abu Talib who has taken care of and raised him and showed his affection for him, after the death of his father, Abdul Muttalib, because the mention of the word "father" for Uncle is something that is sometimes used, both in language and in the Qur'an. Quran.[[11]](#footnote-11) As in the word of God, when imitating the words of the sons of Ya'qub, in surah al-Baqarah verse 133

**أَمۡ كُنتُمۡ شُهَدَآءَ إِذۡ حَضَرَ يَعۡقُوبَ ٱلۡمَوۡتُ إِذۡ قَالَ لِبَنِيهِ مَا تَعۡبُدُونَ مِنۢ بَعۡدِيۖ قَالُواْ نَعۡبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبۡرَٰهِ‍ۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ إِلَٰهٗا وَٰحِدٗا وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٣**

Meaning: “Were you present when Jacob came (signs) of death, when he said to his children: "What did you worship after my death?" They replied: "We will worship your God and the God of your ancestors, Abraham, Ismail and Isaac, (that is) God Almighty and we only submit to Him" ​​(Surat al-Baqarah: 133)

Ya'qub's uncle, but the Qur'an refers to him as (one of) his fathers. It is not surprising that Abu Talib was classified as an expert in hell, after his refusal to pronounce the sentence of monotheism, until the end of his life. There are even some authentic hadiths which state that he is the people of hell who are the lightest in punishment. However, what makes this possibility weak, according to Yusuf al-Qardhawi, is that such an understanding, on the one hand, is contrary to what can be understood directly, and on the other hand, the question arises: "What presumably, the sin of the questioner's father?" Meanwhile, according to the zahir hadith, he died before the arrival of Islam. Therefore, I will not immediately make a decision on the hadith, until a satisfactory understanding arises.[[12]](#footnote-12)

### Collecting *Hadith* in One Theme

To successfully understand the Sunnah correctly, we must collect all the authentic hadiths related to a particular theme. Then return the mutashabih content to the muhkam, associate the mutlaq with the muqayyad, and interpret the 'Amm with the typical. In that way, the meaning can be understood more clearly and there is no conflict between one hadith and another.[[13]](#footnote-13) And as has been jointly established, that As-Sunnah interprets the Qur'an and explains its meanings; in the sense that he (As-Sunnah) details what is stated by the Qur'an in outline only, interprets the parts that are not clear, specifies what he calls in general and limits what he calls loosely (mutlaq); then of course, such provisions must also be applied between one hadith to another.[[14]](#footnote-14)

### Merger *and* Alignment of Hadith

If the conflict can be removed by combining or adapting the two texts, without having to force or make it up, so that both can be practiced, then that is more important than having to tarjihan between the two because, pentarjihan means ignoring the wrong. one of the two while prioritizing the other. So the combination of hadith takes precedence before pentarjihan of the most important things to understand the Sunnah well is by adjusting the various authentic hadiths whose editorials appear to contradict each other, as well as the meaning of their contents, which at first glance appear different. All hadiths should be collected, each assessed proportionally, so that they can be united and not far apart, complement each other and do not conflict with each other.[[15]](#footnote-15)

It was narrated by Imam Tirmidhi that the Messenger of Allah said:

لَعَنَ اللّهُ زَوَّارَاتِ الْقُبُوْرِ

"Allah has cursed the women who often come to the grave"

Previously, it was forbidden to even curse women who made a pilgrimage to the grave. However, a few moments later the Messenger of Allah allowed and even recommended a pilgrimage to the grave, both for men and women, this is because the pilgrimage can remind a person of death and prepare for better deeds. Yusuf al-Qaradhwi commented, although the hadith regarding the permissibility of visiting the graves for women is more numerous and more authentic than the hadith that forbids it, but combining them is more important. With the understanding that the word "curse" in the hadith is aimed at women who often make pilgrimages, the predictions of the Prophet forbid that it could be possible because of too frequent pilgrimages so that they ignore the rights of their husbands, show nakedness/tabarruj/excessive in dressing up and wearing jewelry and lamenting/crying. unnaturally (by tearing clothes and so on) towards a dead person.

According to the author, pilgrimage to the grave is very important for both men and women, because remembering death is needed for all parties, as was the practice of the Prophet SAW on certain days he visited the grave, sometimes to the graves of his mother and father, sometimes to the graves of his uncles, sometimes to the graves of Baqi' and he prayed:

لسَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ أَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ

Meaning: “May peace be upon you, O believers and inmates of the graves, from. We, God willing, will follow you, I ask for safety for us and for you." (Narrated by Muslim, no. 975) The

Prophet sallallaahu 'alaihi wa sallam taught the companions when going out to the grave by reading the prayer above. The above hadith is from Sulaiman bin Buraidah, from his father. Every time you pass the grave, it is sunnah to say greetings to the graves as the Prophet's prayer above, including in graves that are mixed between Muslims and non-Muslims, then the greeting is devoted to Muslims.[[16]](#footnote-16)

### Understanding Hadith Historically

Among the good ways to understand the hadith of the Prophet SAW is to pay attention to the specific reasons behind the utterance of a hadith, or its relation to a certain illah (reason, cause), stated in the hadith or inferred from it, or can be understood from the events that accompany it. Anyone who wants to examine carefully, will surely see that among the hadiths, there are those that are said to be related to special temporary conditions, for the sake of an expected benefit or harm to be prevented, or to overcome a problem that arose at that time. It means that a law brought by a hadith, sometimes seems general and for an indefinite time, but if we look further, it will be seen that the law is related to a certain 'illah, so that it will disappear by itself if lost 'illah- and remains valid if the 'illah is still valid.

This requires a deep understanding, a careful view, a study that covers all texts, as well as broad insight to know the objectives of the Shari'a and the essence of religion. In addition, it also takes moral courage and mental stability to proclaim the truth, even though it is contrary to what has become human habit or has been inherited from their ancestors.[[17]](#footnote-17) For example, as in the hadith of Ibn Umar Radhiyallahu 'anhuma from the Prophet sallallaahu 'alaihi wa sallam said:

لاَ تُسَافِرِ الْمَرْأَةُ ثَلاَثًا إِلاَّ مَعَ ذِي مَحْرَمٍ

Meaning: "Do not let a woman travel for three days (journey) except with her mahram".[[18]](#footnote-18)

The hadith above is an example described by Yusuf al-Qardhawi at the time of the Prophet, who traveled in the past using a camel, while the current condition uses a vehicle that guarantees the safety of a woman. The reason for the prohibition of traveling in this hadith is the concern for safety when traveling long distances without being accompanied by a husband or mahram. At that time people used camels, big hals or donkeys on their journeys, often traversing vast deserts or areas far from human habitation. However, if conditions have changed, such as in the present, traveling by airplane or train carrying a hundred passengers or more, there is no safety concern for women traveling alone, there is no harm in reviewing this textual understanding.

It is in accordance with the opinion of Ibn Hazm, that if security conditions are guaranteed, then it is permissible for women to travel without a husband or mahram. Ayesha and the Prophet's wives went to perform the pilgrimage during the Caliphate of Umar, at that time no mahram was with them. They went with Uthman bin `Affan and Abdurrahman bin Auf.[[19]](#footnote-19)

### Paying attention to the meaning of Haqiqi and Majazi

Majaz here, there are those that include majaz lughawiy, *‘aqly, isti'arah, kinayah,* and various other expressions that do not show the true meaning directly but can only be understood with various indications that accompany it, both textual or contextual. In fact, sometimes understanding based on that majaz is a must or otherwise, people will slip into confusion. Expressions in the form of majaz (figure, metaphor) are used a lot in Arabic. 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 noble Messenger SAW is an Arabic speaker who has the most mastery of speech. His words are part of the revelation. So it's not surprising when - in his hadiths he uses majas a lot, which reveals his meaning in a very impressive way.[[20]](#footnote-20) For example, a hadith from Muawiyah bin Abi Sufyan, the Messenger of Allah, may Allah bless him and grant him peace, said.

الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ

Meaning: “A muezzin will have the longest neck among people on the Day of Judgment”.[[21]](#footnote-21)

Some say that the meaning of a long neck is the person who shows the most mercy of God. There are also scholars who interpret that what is meant is the person who is most visible and gets the most rewards. So this hadith uses majaz in its diction.[[22]](#footnote-22)

### Ensuring the Meaning and Connotation of Words in Hadith

In order to be able to understand As-Sunnah as best as possible, ensure the meaning and connotation of the words used in the order of As-Sunnah sentences. Because, the connotation of certain words sometimes changes from one time to another, and from one environment to another. This is known especially by those who study the development of languages ​​and the influence of time and place on them.

Sometimes a group of people use certain words to point to certain meanings. And of course there is absolutely no objection to this. But what is feared here is when they interpret the words used in As-Sunnah (or even in the Al-Quran) according to their new terms (or which are only used among them). Here will arise chaos and confusion.[[23]](#footnote-23) Take as an example, the word tashwir (making a picture or form) which is mentioned in several authentic hadiths that are agreed upon. According to a hadith from Abdullah bin Mas'ud, may God bless him and grant him peace, from the Prophet, may God bless him and grant him peace, that he said,

إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ

“Indeed, the person whose punishment is the most severe in the sight of God on the Day of Resurrection is the photographer”.[[24]](#footnote-24)

What is meant by it in the hadiths that threaten the mushawwir (picture makers) with a very painful punishment?. Not a few of those who busy themselves with hadith and jurisprudence, including in this threat, the photo experts who in Arabic today are also called mushawwir who use their cameras to take certain pictures. What is the name of those who use this camera with the term mushawwir and their job tashwir, has been in Arabic since ancient times? Certainly no one will say that when the Arabs started to know this word, it had crossed their minds about it. It is clear that this kind of naming is based solely on local customs.  No one will say that this is a naming based on Sharia. because, the art of photography was not known at all at the time of Tasyri'. So it is not possible that the word (in the hadith) was meant to be addressed to the photographer, when he did not exist at that time. It is clear that it is a new term based on a new habit. We ourselves or our elders who first witnessed the emergence of the result of technology that has given it the name tashwir photography.[[25]](#footnote-25)

### Conclusion

Yusuf Qaradhawi as an academic as well as a da'i ilallah has an interpretation that deserves appreciation for Muslims. This article is nothing but a simple study that discusses Yusuf al-Qaradhawi's scholarship in one aspect, namely how learning is in understanding the meanings of hadiths. So there are several methods that are used including understanding the meaning of hadith according to the instructions of the Qur'an, analyzing the contradictions of a hadith with the Qur'an, gathering hadith in one theme, combining and transliterating hadith, understanding hadith historically, paying attention to the true meaning and majazi and ensure the meaning and connotation of words in the hadith.

This is what the writer can present about the material that is the subject of discussion in this paper, the writer concludes that there are still many shortcomings and weaknesses, due to the limited knowledge and the lack of references or references that are related to the title of this paper. The author hopes that the dear readers can provide constructive criticism and suggestions to the compiler for the sake of the perfection of this paper and the writing of the paper on subsequent occasions.

**REFERENCES**

Al-Qaradhawi, Yusuf. *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith*. USA: al-Ma’had al-‘Alami li al-Fikr al-Islami, 1990.

Al-Qaradhawi, Yusuf. *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW.* Bandung: Karisma, 1993.

Al-Qattan, Manna Khalil.1973.*Studi Ilmu-Ilmu Hadis*.Jakarta:Litera Antar Nusa

Al-Qur’an Al-Karim, 1439 H. Kairo: Azhar.

Anwar, Abu.2012, *Ulumul Quran* : Penerbit Amzah.

Anwar, Rosihan.2013.*Ulum Al-Hadis*. Bandung:CV Pustaka Setia

Ensiklopedi Hadis 9 Kitab. Platform

Hamzah, Mukhotob.2003.*Studi Hadis Komprehensif.* Yogyakarta: Gama Media

Hermawan, Acep.2011.‘Ulumul Qur’an. Bandung: PT Remaja Rosdakarya Offset

Ibn Manzur, Lisan al-Arab (Beirut: Dar al-Sadr, Tth), IV: hlm. 243.

Jalal, Abdul. 2013. *Ulumul Hadis.*Surabaya: Dunia Ilmu.

Maktabah Asy-Syamilah.

Rahman, Samson. *Manhaj Fikih Yusuf Qaradhawi,* Jakarta: Pustaka al-Kausar, 2001.

Suryadi, *Metode Kontemporer Memahami Hadis Nabi: Perspektif Muhammad Ghazali dan Yusuf al-Qaradhawi*. Yogyakarta: Teras, 2008.

1. Suryadi, *Metode Kontemporer Memahami Hadis Nabi: Perspektif Muhammad Ghazali dan Yusuf al-Qaradhawi* (Yogyakarta: Teras, 2008), hlm. 40-48. [↑](#footnote-ref-1)
2. Samson Rahman, *Manhaj Fikih Yusuf Qaradhawi,* (Jakarta: Pustaka al-Kausar, 2001) hlm.19-22. [↑](#footnote-ref-2)
3. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* (USA: al-Ma’had al-‘Alami li al-Fikr al-Islami, 1990), hlm. 20. [↑](#footnote-ref-3)
4. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW* (Bandung: Karisma, 1993), hlm. 47 [↑](#footnote-ref-4)
5. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 51 [↑](#footnote-ref-5)
6. *Ibid,.* hlm. 52 [↑](#footnote-ref-6)
7. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 56 [↑](#footnote-ref-7)
8. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.*hlm. 57 [↑](#footnote-ref-8)
9. *Ibid,.* hlm. 92 [↑](#footnote-ref-9)
10. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.*hlm. 93 [↑](#footnote-ref-10)
11. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 98 [↑](#footnote-ref-11)
12. *Ibid,.* hlm. 99 [↑](#footnote-ref-12)
13. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 107 [↑](#footnote-ref-13)
14. *Ibid,.*hlm. 108 [↑](#footnote-ref-14)
15. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 117 [↑](#footnote-ref-15)
16. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 121-124 [↑](#footnote-ref-16)
17. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.*hlm. 132 [↑](#footnote-ref-17)
18. HR. Imam Bukhari (1087), Muslim (hal. 970) dan Ahmad II/13; 19; 142-143; 182 dan Abu Daud [↑](#footnote-ref-18)
19. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 136-138 [↑](#footnote-ref-19)
20. *Ibid,.* hlm. 167 [↑](#footnote-ref-20)
21. HR. Muslim No. 387 [↑](#footnote-ref-21)
22. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 169-170 [↑](#footnote-ref-22)
23. *Ibid,.*hlm. 195 [↑](#footnote-ref-23)
24. HR. Bukhari no. 5950 dan Muslim no. 2109 [↑](#footnote-ref-24)
25. Yusuf al-Qaradhawi, *Kaifa Nata’amal ma’a al-Sunnah al-Nabawiyyah Ma’alim wa Dhawabith* Terj. Muhammad Bakir, *Bagaimana Memahami Hadis Nabi SAW,.* hlm. 196-197 [↑](#footnote-ref-25)