

**AL-QARĀFĪ'S THOUGHT ON THE POSITIONS OF
MUHAMMAD AND ITS IMPACT ON HIS UNDERSTANDING
OF HADITH**



A THESIS

**SUBMITTED TO FACULTY OF ISLAMIC THEOLOGY
IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR OBTAINING SCHOLAR DEGREE IN ISLAMIC THEOLOGY**

BY:

IMAM SHAFI'I
SIN: 07530070

SUPERVISOR:

DR. PHIL. SAHIRON SYAMSUDIN, MA

**STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA**
**DEPARTMENT OF TAFSIR AND HADITH
FACULTY OF ISLAMIC THEOLOGY, RELIGIOUS STUDIES AND
ISLAMIC THOUGHT
SUNAN KALIJAGA STATE ISLAMIC UNIVERSITY
YOGYAKARTA**

2011

STATEMENT NOTE

I am herein undersigned:

Name : Imam Safi'i
SIN : 07530070
Faculty : Islamic Theology, Study of Religions and
Islamic Thought
Department : Tafsir and Hadis
Home Address : Dusun Harapan, Panca Karsa I, Kec. Taluditi,
Kab. Pohuwato, 96268 GORONTALO
Address at Yogyakarta : PP Aji Mahasiswa Al-Muhsin, Parangtritis
Street KM. 3,5 Krapyak Wetan Sewon Bantul
Telp/Hp : 08985000446/085327482735
Topic : AL-QARĀFĪ'S THOUGHT ON THE
POSITIONS OF MUḤAMMAD AND ITS
IMPACT ON HIS UNDERSTANDING OF
HADITH

Really stated:

1. Thesis which I submitted is really original thesis that I wrote myself.
2. If the thesis was examined and then must be fixed, I am ready fix it two months, counted from the examination date. If revision thesis has not finished at two months, in fact, I am ready stated invalid and will examine again with fee from myself.
3. If the thesis was known as plagiarism later, I am ready got the sanction and my scholar degree can be cancelled.

Then I actually made the statement in full consciousness. Thanks.

Yogyakarta, 14 November 2011

Who stated,



Imam Safi'i

SIN: 07530070



Dr. Phil. Sahiron Syamsuddin, M.A.

The Lecturer of Faculty of Islamic Theology
Sunan Kalijaga State Islamic University
Yogyakarta

OFFICIAL NOTE

Matter: The Thesis of Imam Safii

Honorable:

**The Dean of Faculty of
Islamic Theology
Sunan Kalijaga
State Islamic University
in - Yogyakarta**

Assalamu'alaikum wr. wb.

After having read, researched, and corrected to whatever extent is necessary, we, as supervisor, think that the thesis belonging to:

Name : Imam Safii
SIN : 07530070
Department : Tafsir and Hadith
Title : AL-QARĀFĪ'S THOUGHT ON THE POSITIONS OF
MUHAMMAD AND ITS IMPACT ON HIS
UNDERSTANDING OF HADITH

could be submitted in a partial fulfilment of requirements to obtain a bachelor degree in Islamic Theology. Thus, it could be immediately defended.

Thank you very much for your understanding. May this thesis be useful..

Wassalamu'alaikum wr. wb.

Yogyakarta, November 16, 2011

Supervisor,

Dr. Phil. Sahiron Syamsuddin, M.A.

OIN: 196806051994031003



APPROVAL PAGE

No: UIN.02/DU/PP.00.9/1481/2011

The Title Entitle : AL-QARĀFĪ'S THOUGHT ON THE POSITIONS OF
MUHAMMAD AND ITS IMPACT ON HIS
UNDERSTANDING OF HADITH

Name : IMAM SHAFI'I

Student Number : 07530070

Was defended on : November 17, 2011

Score : 90 (A-)

Has been approved by Faculty of Islamic Theology. Study of Religion and Islamic
Thought. Sunan Kalijaga State Islamic University.

Defend Committee

Chair

Dr. Phil. Sahiron Syamsuddin, M.A.

SEN: 19680605 199403 1 003

Examiner I

Dr. Nurun Najwah, M.Ag

SEN : 19691212 199303 2 004

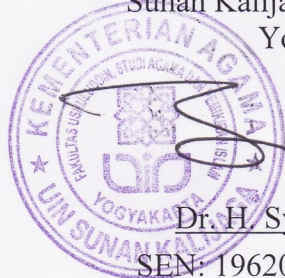
Examiner II

Inayah Rohmaniyah, S.Ag, M.Hum, MA.

SEN : 19711019 199603 2 001

Yogyakarta, November 17, 2011

The Dean of Faculty of Islamic Theology
Study of Religion and Islamic Thought
Sunan Kalijaga State University
Yogyakarta



Dr. H. Syaifan Nur, MA

SEN: 19620718 199803 1 005

MOTTO

“What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah. for Allah is strict in Punishment.”

(al-Hashr : 7)

“ما صحبتك الا من صحبتك وهو بعيبك عليم, وليس ذلك الا مولاك الكريم,
خير من تصحب من يطلبك لك لا لشيء يعود منك اليه”

(ابن عطاءالله)

“Hidup dimana saja itu sama, asal engkau ringan tangan dan ringan kaki,
hidupmu tak akan sengsara.”

(K. Abdul Ghafur Nawawi)

DEDICATION

I dedicate this work to:

*Pa'e (Bambang S) and Ma'e (Sutarseh) by love and affection, you
thought me and introduced me to Allah swt;*

My sisters;

Siti Khalifah and Siti Hanifah.

My Beloved teachers, especially for K. H. Abdul Ghafur Nawawi, and

K. Abdul Ghafur Nawawi

*And also, my beloved friends who always accompany me in my sadness and
happiness,*

My prosperous almamaters:

P.P. Salafiyah-Syafi'iyah and UIN Sunan Kalijaga

Yogyakarta.

ABSTRACT

Kajian mengenai keteladan terhadap sosok muhammad merupakan sebuah kajian klasik yang masih berlanjut hingga sekarang. Banyak individu maupun kelompok yang berusaha menjadi *no satu* sebagai seorang pembela sunna-sunna Nabi SAW., dan tidak jarang mereka mengkafirkan sesamanya hanya karena tidak melaksanakan sunna sebagaimana yang mereka fahami. Menurut Yusūf al-Qarḍawī, umat Islam dapat dikategorikan dalam dua kelompok; *pertama*, mereka yang berusaha mengaplikasikan sebuah hal yang datang dari Nabi, yakni memahami hadith sebagaimana makna literalnya., *kedua*, mereka yang tidak memahami hadith sebagaimana makna literalnya, khususnya yang berkaitan dengan urusan politik, muamalah dan lain sebagainya. Al-Qarāfi merupakan seorang ulama klasik yang berusaha menengahi perdebatan antar keduanya, dimana, beliau memilah-milah posisi Nabi Muḥammad, dimana, menurutnya pengkategorian tersebut memiliki pengaruh dalam memakan sebuah hadith. Dengan latar belakang tersebut penulis tertarik untuk meneliti, seberapa jauh al-Qarāfi mengelaborasi kepribadian Muḥammad dan seberapa besar pengaruh pemilahan posisi Nabi dalam memaknai hadith.

Penelitian ini merupakan sebuah penelitian yang bersifat “library research” yang menggunakan metode *deskriptif-interpretatif*. Dan menggunakan pendekatan historis-sosiologis, pendekatan ini diharapkan mampu mengetahui sejauh mana pengaruh yang diterima oleh al-Qarāfi, khususnya pemikirannya tentang seorang figur Muḥammad (hadith).

Dalam bukunya, *al-Iḥkām*, *al-Furūq* dan *Sharḥ Tanqīh al-Fuṣūl* al-Qarāfi membagi posisi Muḥammad kedalam 3 kategori, yaitu : *pertama*, Muḥammad sebagai seorang Muftī. Menurutnya, jika hadith yang muncul dalam kapasitas (posisi) Muḥammad sebagai seorang Muftī, maka umat muslim harus mengikuti ajaran tersebut. Karena ajarannya merupakan ajaran yang bersifat universal. Hadith-hadith yang termasuk dalam kategori ini, adalah : *Ṣalawāt*, *Zakāt*, *al-‘Uqūd*, *al-Biyā‘āt*, *al-Hibāt*, *Iqāmati al-Manāsik*, and etc. Menurut al-Qarāfi, posisi Nabi sebagai seorang muftī mempunyai ciri khusus, yaitu berisi tentang hadith-hadith perintah atau amalan (*al-‘Ibāda al-maḥḍa*). *Kedua*, posisi Nabi sebagai seorang pemimpin (Imām). Jika hadith muncul dalam posisi Nabi sebagai seorang pemimpin, maka hadith tersebut tidak bisa diamalkan tanpa ada izin dari sang imām (pemimpin). Hadith-hadith yang termasuk dalam kategori ini, adalah : *Qismati al-Gonā‘im*, *Tafriqi Amwālī Bait al-Māl*, *Iqāmat al-Ḥudud*, *Tartīb al-Juyūsy*, *Qitāl al-Bugōh*, *Tauzi‘I al-Iqtā‘āt fī al-Qurā wa al-Ma‘ādin*, and etc. *Ketiga*, Nabi sebagai seorang ḥakim. Jika hadith muncul dalam posisi Nabi sebagai seorang ḥakim, maka hadith tersebut tidak bisa diamalkan dalam kehidupan sehari-hari tanpa ada persetujuan dari sang ḥakim. Hadith-hadith yang termasuk dalam kategori ini, adalah : *‘Ilzāmu ‘Adā‘u al-Duyūn*, *Tasfīm al-Silā‘*, *Naqdi al-‘A‘Immāni*, *Faskhi al-‘ankiḥah*, and etc. Dari pembagian posisi Nabi Muḥammad yang dilakukan oleh al-Qarāfi, tampak beliau ingin menegaskan bahwa ajaran Islam ada yang bersifat universal, temporal dan lokalistik.

ACKNOWLEDGMENT

بسم الله الرحمن الرحيم

الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجا. وجعله للناس في دنياهم وآخرهم منهجا. فمن أخذه إماما فقد نجا. ومن وضعه مأموما فقد هوى. وصلاة الله وسلامه على أسوتنا محمد خير المهدى، الذي ترك لنا كتاب الله وسنته إن تمسكتا بهما فلن نضل أبدا. وعلى آله وصحبه والتابعين دستوره وسلوكه جميعا

All praise and glory always be to Allah, the only owner of greatness, glory, and majesty, who grants mercy, guidance, and forgiveness to all of us although we forget to ask, so we could keep the faith, Islam, and Ihsan, as well as commitment as young generation to always be thirsty for knowledge.

Invocation and peace hopely always be poured to Prophet Muhammad SAW, along with his families, friends, and people who grasp adamantly and firmly to the teachings he had brought up to the end of time.

This thesis is structured to meet the final assignment given by Faculty of Islamic Theology as one of many conditions that must be met to obtain a bachelor degree on the field of Islamic Theology.

I realize that the thesis could not be structured thoroughly and completely without any support, guidance, and prayer from the people around, who gave wisdom and experience to me so far. Therefore, I rightly have to thank to:

1. Bambang Sutejo and Sutarseh, my beloved parents who become my biological and spiritual dad and mom in my life and introduce Islam to me for the first time.

2. My beloved sisters: Siti Khalifah and Siti Hanifah who always make me miss home with your funny action.
3. My beloved teachers, especially for K.H Abdul Ghafir Nawawi and K. Abdul Ghafur Nawawi,.
4. Ministry of Religious Affairs who gave me opportunity and scholarship to continue my study at Sunan Kalijaga State Islamic University.
5. My Boarding School “Salafiyah-Syafi’iyah” and its staff that gave me opportunity to make them proud.
6. Dr. Syaifan Nur, MA as Dean of Faculty of Islamic Theology at Sunan Kalijaga State Islamic University and his staff.
7. Prof. Dr. Suryadi, M. Ag as Chairman of Department of Tafsir and Hadis and his staff.
8. Dr.phil. Sahiron Shamsudin. MA, as supervisor who always support, motivate, and provide direction and guidance in the preparation of this thesis.
9. My beloved roommate: Triji, Tonyor, and Izul nadam who always and all friends in “Theo Rangers” : Apit, Kempip, Kaji Mus’id (Wagiman), Syihab, Salim, Dyan, Fadhli, Kobet, Aank Arif, The Max, Sunadhy, Dewi, Dyah, Marlantung (Miss Preeett), Gyanti, Zulfa, Joeha, Isti, Joejoe, Najmi, Ruroh, and all my best friends in who always be in my life.
10. All friends in CSS MoRA
11. Special peoples who ever make my life more colourful.
12. Everyone makes sense in my life that I could not mention one by one.

I also realize that this thesis is less perfect and more deficient, so that I hope the readers would be prepared to render suggestion, advice, and wise critique to patch insufficient part in this thesis. Eventually, may this thesis can be savoured to improved treasure of Islamic knowledge. Amin.

Yogyakarta, Zulhijja 17, 1432 H

November 14, 2011 AD

Sincerely Yours,

Imam Safi'i

SIN: 07530070



STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

THE SYSTEM OF TRANSLITERATION

To romanize the Arabic words and names, here I follow the transliteration system of The American Library Association and Library of Congress (ALA-LC) with light modification.

I. Letters of the Alphabet

Initial	Medial	Final	Alone	Romanization
ا			ا	--
آ	أ	أ	آ	--, ' (see Note 4)
			ب	b
			ت	t
			ث	th
			ج	j
			ح	ḥ
			خ	kh
د			د	d
ذ			ذ	dh
ر			ر	r
			ز	z
			س	s
			ش	sh
			ص	ṣ
			ض	ḍ

		ط	t
		ظ	ẓ
		ع	‘ (ayn)
		غ	gh
		ف	f
		ق	q
		ك	k
		ل	l
		م	m
		ن	n
		ه	h
		ة	h, t (see Note 5)
و		و	w
		ي	y
			lā
ال			al-

II. Vowels and Diphthongs

أ	اَ, ā, ā (see Note 7)	أ	aw
U	أ	أ	ay
I	أ	أ	ūw (see Note 9)
An	أ	أ	īy, ī (see Note 10)
Un	أ	أ	
In	أ	أ	

III. General Notes

1. Hyphen is used:

- a. To connect the definite article *al* with the following word.

al-kitāb al-thānī

الكتاب الثاني

al-ittihād

الإتحاد

al-aṣl

الأصل

al-āthār

الأثار

- b. Between *bin* and the following element in personal names when they are written in Arabic as a single word.

Bin-Khiddah

بِنْ خَيْدَه

Bin-‘Abd Allāh

بِنْ عَبْدِ اللَّهِ

2. Prime (') is used:

- a. To separate two letters representing two distinct consonantal sound, when the combination might otherwise be read as digraph.

ad'ham

أَدْهَ

akramat'hā

أَكْرَمَتْهَ

- b. To mark the use of a letter in its final form when it occurs in the middle of a word.

Qal'ah/jī

قَلْعَة ج

Shaykh/zādah

شَيْخ زَادَه

3. بن and ابن are both romanized *ibn*, except in modern names, typically

North African, in which بن is romanized *bin*.

4. *Hamzah* in initial position is not romanized; when medial or final it is romanized as ' .

asad	أَسَد
mas'alah	مَسْأَلَة
khaṭi'a	خَطِيء

5. *ṭā' marbūṭah* (ṭā') in a word in the construct state (*iḍāfah*) is romanized *t*; in an indefinite noun or adjective or proceeded by the definite article is romanized *h*.

wizārat al-tarbīyah	وِزَارَةُ التَّربِيَةِ
al-risālah al-bahīyah	رِسَالَةُ الْبَهِيَّةِ
ṣalāh	صَلَاة

6. The definite article is always romanized *al-*, whether is it followed by a “sun letter” or not. An exception is the preposition *l* followed by the article: *lil-*.

Abū al-Layth al-Samarqandī	أَبُو الْلَيْثِ السَّمَرْقَنْدِيِّ
al-ḥurūf al-abjadīyah	الْحُرُوفُ الْأَبْجَدِيَّةُ
lil-Shirbīnī	لِلشَّرْبِينِيِّ

7. Initial *ā* is romanized *ā*; medial *ā* is romanized *'ā* when it represents the phonetic combination; otherwise *ā* is not romanized different from *ā*.

kulfiyat al-ādab	كُلِّيَّةُ الْأَدَبِ
ta'ālīf	تَأْلِيف
khulafā'	خُلَفَاءَ

8. *Tanwīn* is not normally romanized

9. ^و representing the combination of long vowel plus consonant, is
romanized *ūw*.

10. Medial ^ي representing the combination of long vowel plus consonant, is
romanized *īy*; final ^ي is romanized *ī*.

al-Miṣrī

al-Miṣrīyah

المِصْرِيّ

المِصْرِيَّة

11. *Shaddah* or *tashdīd* is romanized by doubling the letter.

12. ^أ (*waṣlah*), is not romanized. When *alif* with *waṣlah* is part of the
article ^{ال}, the initial vowel of the article is romanized *a*. In other words
beginning with *hamzat al-waṣl*, the initial vowel is romanized *i*.

al-istidrāk

bi-ihtimām ‘Abd al-Majīd

الإِسْتِدْرَاك

بِإِهْتِمَامٍ عَبْدُ الْمَجِيدِ

TABLE OF CONTENTS

TITLE PAGE.....	i
DECLARATION.....	ii
SUPERVISOR’S OFFICIAL NOTE.....	iii
APPROVAL PAGE.....	iv
MOTTO.....	v
DEDICATION.....	vi
ABSTRACT.....	vii
ACKNOWLEDGEMENT.....	viii
TRANSLITERATION.....	xi
TABLE OF CONTENTS.....	xvi
 CHAPTER I. INTRODUCTION	
A. Background.....	1
B. Research Questions.....	6
C. Research Objectives.....	6
D. Prior Research.....	6
E. Research Method.....	7
F. Structures of the Thesis.....	9
 CHAPTER II. BIOGRAPHICAL ACCOUNTS OF SYIHĀB AL-DĪN AL-QARĀFĪ	
A. Historical Background	
1. External Background.....	10
a. Political Condition.....	10
b. Academics Atmosphere	13
c. Social Living Condition.....	16
2. Internal Background.....	18
a. Biography.....	18
b. Searching of sciences and his levels.....	19
c. Al-Qarāfī’s School.....	20
d. Teachers.....	22
e. Students.....	24
f. Works.....	26
g. Scholar’s Assessments of al-Qarāfī.....	28
 CHAPTER III. SYIHĀB al-QARĀFĪ’S THOUGHT ON HADITH	
A. Al-Qarāfī’s Thought about Hadith.....	30
1. Al-Qarāfī’s Definition of Sunna.....	30
2. The Authority of the Deeds (<i>Hadith fi ’li</i>).....	31
B. Positions of Muḥammad.....	36
1. As a Muftī.....	36
2. As a Leader (Imām).....	43

3. As a Judge.....	46
CHAPTER IV. THE IMPACT OF POSITIONS OF MUḤAMMAD ON UNDERSTANDING OF HADITH	
A. some ḥadith that conducted on Positions of Muḥammad.....	48
1. Ḥadith that conducted on Position of Muḥammad as Muftī.....	48
2. Ḥadith that conducted on Position of Muḥammad as judge.....	49
3. Ḥadith that conducted on Position of Muḥammad as leader	50
B. The other ḥadith that related with the Position of Muḥammad	
1. The President must be from Quraishians.....	52
2. Prohibition of Donkey.....	56
C. Analysis.....	59
CHAPTER V. CLOSING	
A. Conclusion.....	62
B. Recommendations.....	62
BIBLIOGRAPHY.....	64
CURRICULUM VITAE.....	68


 STATE ISLAMIC UNIVERSITY
 SUNAN KALIJAGA
 YOGYAKARTA

CHAPTER I

INTRODUCTION

A. Background

The Qur'an and the Sunna can not be separated from one another, fitted together with one another. Muchlis M. Hanafi considers the Qur'an as a constitution (*dustūr*) which contains basic principles that guide human beings. Many hadith give detail explanation of what is in the Qur'an.¹

In his book *al-Uṣūl Hadīṣ* M. 'Ajāj al-Khāṭib says that the Sunna has some functions in relation to the al-Qur'an. Two functions are agreed upon by scholars. The first function is *bayān al-ta'kīd* (supporting explanation), meaning that a hadith supports what is mentioned in the Qur'an. For example, the hadith told about a requirement for Muslims to take ablution before praying. The hadith reported by Abu Huraira R.A said that Prophet says,

قال رسول الله صلى الله عليه وسلم لا تقبل صلاة من أحدث حتى يتوضأ²

"Allah's Apostle said, "The prayer of a person who does, Hadath (passes, urine, stool or wind) is not accepted till he performs (repeats) the ablution."³

¹ Muchlis M. Hanafi, "Interaction system with Qur'an and Sunna", *Journal of Qur'an and Hadīstudies*, IX, January 2008, p. 2-3

² Al-Bukhari, *Ṣaḥīḥ Bukhari* at <http://www.quranexplorer.com/hadith/english/index.html>
Accessed on 8th November 2011

³ Yusuf Ali, *Quran translation* at <http://www.quranexplorer.com/hadith/english/index.html>
Accessed on 8th November 2011

That hadith supports Q. 5: 6:

يا ايها الذين امنوا اذا قمتم الى الصلوة فاغسلوا وجوهكم وايديكم الى المرافق وامسحوا برؤوسكم وارجلكم الى الكعبين⁴

*O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles.*⁵

And the second one is *bayāna-tafsir* (that a hadith clarifies, itemizes or limits the meaning of a Qur'anic verse). For example, the Prophet says,

صلوا كما رأيتموني أصلي

*"Perform your prayers in the same manner you had seen me doing."*⁶

That hadith explained the meaning of *وَأَقِيمُوا الصَّلَاةَ* in Q. 2: 43:

وَأَقِيمُوا الصَّلَاةَ وَأَنؤُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ⁷

*And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).*⁸

⁴Al-Māida : 6

⁵Yusuf Ali, *Quran translation* at <http://www.quranexplorer.com/hadith/english/index.html>
Accessed on 8th November 2011

⁶<http://www.quranexplorer.com/hadith/english/index.html> Accessed on 8th November 2011

⁷Al-Baqāra : 43

⁸Yusuf Ali, *Quran translation* at <http://www.quranexplorer.com/hadith/english/index.html>
Accessed on 8th November 2011

The function, whether the hadiths can appoint new rules that are not mentioned in the Qur'an, is still debated among Muslim scholars.⁹

After the publication of al-Bukhārī's and Muslim's hadith compilations, the study of the hadith authenticity was considered not important.¹⁰ Even many scholars were not interested in doing such study. This resulted from several factors. *First*, those who conducted research on the authenticity of hadith were easily judge as "*munkir al-sunna*" (rejecters of hadiths) only because of their criticism of hadith.¹¹

The other problem lies in the nature of Sunna. Some hadiths are not clear in terms of whether they should be applied by all Muslims in different places and times.¹²

Yusūf al-Qaradāwī says that contemporary scholars can be divided in two groups. Many of them apply the literal meaning of the hadith in their lives,¹³ and some of them do not preserve its literal meaning,

⁹M. 'Ajaj al – Khathib *Usūl al-Hadīth* translated by H. M. Qodirun dan Ahmad Musyafiq (Jakarta : Graya Media Pratama, 2007), p.34-42, see also M. Quraish Shihab *Membumikan al-Qur'an* (Bandung : Mizan, 2007), p.189, see also M.Tasrif *Kajian Hadis di Indonesia ; Sejarah dan Pemikirannya* (Ponorogo : STAIN Ponorogo Press, 2007), p. 85-86

¹⁰ Muhamad Nur Cholis, " Metode Pemahaman Hadith K.H. Ali Maksum dalam Kitab *Hujjah Ahl al-Sunah Wa al-Jamā'ah*," Thesis of faculty of Islamic Theology UIN Sunan Kalijaga, Yogyakarta, 2008, p. 2

¹¹ M.Amin Abdullah *Studi Agama ; Normativitas dan Historisitas* (Yogyakarta : Pustaka Pelajar, 1996), p. 308- 309

¹² Suryadi, " Rekonstruksi Metodologis Pemahaman Hadith Nabi, " on Wacana Studi Hadith Kontemporer, edited by Hamim Ilyas and Suryadi (Yogyakarta : Tiara Wacana, 2002), p.139

¹³Yusūf al-Qaradāwī *Sunah, Ilmu Pengetahuan dan Peradaban* translated by Abad Badruzzaman (Yogyakarta : PT Tiara Wacana, 2001), p.17-19

especially in the case of hadiths that concern in social relationships (mu'amalat, Politic, etc).¹⁴

According to al-Qaraḍāwī, the second group differentiate between the Sunna of *tashrī* and that of *ghayr tashrī*. The Sunna of *tashrī* means the hadith that contains the explanation what is lawful and what is forbidden. It has to be followed by all Muslims. The Sunna *ghayr tashrī* is the hadith that does not contain any legal regulatin.¹⁵

In relation to the understanding of the meaning of hadith, there are several classical and contemporary scholars who have tried to give proportional explanations of its meaning. those can be mentioned here are, for example, *Ibn Qūṭaibah*¹⁶, *Ibn Qayyīm*, *Syāh Waliyullāh al-Dihlāwī*,¹⁷ *Rasyid Ridhā*, *syeh Syaṭut*, *Ibn Asyūr*. Among these mentioned scholars, I am interested in doing research on the thoughts of *Shihāb al-Dīn al-Qarāfī* relation to the hadith.

Al-Qarāfī is a scholar who competent on kinds of sciences, among them; *Uṣūl Fiqh* science, *Fiqh* science, astronomy, languages, and etc. In his book al-Qarāfī divide position of Prophet into some categories, where,

¹⁴Need to remember, in sunah itself sometimes was delivered by the prophet as a human, caused the tradition, and effected by area and his experience and etc.

¹⁵Yusūf al-Qaraḍāwī *Sunah, Ilmu Pengetahuan dan Peradaban....* p.25

¹⁶ His full name is Abdullah ibn Muslim ibn Qūṭaibah al-Marwazī al-Dainaurī al-Kūfī al-Baghdādī, Abu Muḥammad. He died at Baghdad in 276 AH. See more completely on : Ibn Qūṭaibah *Gharīb al-Ḥadīth* taḥqīq by Abdullah al-Jabūri (Baghdād : 1st edition, Maṭba'ah al-'Anī, 1977), p.14

¹⁷His full name is Quṭb al Dīn Ahmad ibn al al Syahid ibn Muazzam ibn Mansur ibn Ahmad ibn Mahmud ibn Qiwam al Din. He was known Shah Waliyullah al-Dihlāwī. See : Shah Waliyullah al-Dihlāwī, *Hujjah Allah al Balighah* ttranslated by Nuruddin Hidayat (Jakarta: Serambi, 2005)

that position has an impact on understanding of ḥadith. The division positions of Muḥammad become interesting to discussed, because of that not all hadiths has resulted background (*Asbāb al-Wurud*).

To my knowledge, I do not find any works that discuss the relation of al-Qarāfī. Moreover, his thoughts about the status of Muḥammad peace be upon him. Here, I try to represent a new discourse on study of hadith.

On this basis, I am interested in doing research on al-Qarafi's view on the positions of the prophet Muhammad (peace be upon him) and on the hadith as an important source of Islamic teachings.

B. Research Questions

1. How does al-Qarāfī elaborates the personality of the Prophet Muḥammad?
2. How far is the impact of his understanding of the position of Prophet on his understanding of the Hadith?

C. Research Objectives and significances

1. The purposes of this research are :
 - a. To know the positions of the prophet Muḥammad peace be upon him, according to al-Qarāfī
 - b. To know the extent to which the impact of his understanding of the positions of the Prophet on his understanding of the Hadith as an important source of Islamic Teachings.

D. Prior Research

To my knowledge, there are some works that deal with al-Qarāfī's thought on hadith. M. Quraish Shihab wrote a book entitled *Membumikan al – Qur'an* (Bandung: Mizan, 2007). In which he mentions that, according to al-Qarāfī, the status of Muḥammad can be divided into four categories: *Rasūl* (messenger), *Muftī* (deliverer of legal opinion), *Qaḍī* (judge), and *Imām* (political leader).

A similar elaboration of al-Qarāfī's idea can also be found in Muḥammad al-Ghazali's work *al-Sunnah al-Nabawiyah baina Ahl Fiqh wa Ahl al-Ḥadith* translate by Muhammad al-Baqir (Bandung: Penerbit Mizan, Cet. IV, 1994).

And Yusūf al-Qarāḍāwī's work *al-Sunna Masḍaran lil-Ma'rifah wa al-Ḥaḍarah* translated by Abad Badruzzaman (Yogyakarta : PT Tiara Wacana, 2001). On his book, al-Qarḍāwī only describes the position of Muḥammad which has done by al-Qarāfī.

Nevertheless, the researcher does not find any works that discuss the relation of al-Qarāfī's thoughts about the status of Muḥammad to his understanding of hadith. On this basis, the researcher is interested in doing research on this subject.

E. Research method

This is a qualitative research which is very much dependent on:

1. Sources research

The sources of data consist of primary sources and secondary sources. The primary sources are those which are written by al-Qarāfī, in which he discusses Hadith, among them *al-Iḥkām fī Tamyīz al-Fatāwā 'an al-Aḥkām wa Taṣarrufāti al-Qadhī wa al-Imām*, *al-Furūq*, *al-'Umniyah fī idrāki al-Niyah*, *al-'Iqd al-Manẓūm fī al-Khusūs wa al-'Umūm*, *Syarḥ Tanqīḥ al-Fuṣūl fī Ikhtiṣār al-Maḥṣūl fī uṣūl* and etc.

The secondary sources are books or articles which are written by scholars on Syihāb al-Din al-Qarāfī's thought on hadīṣ.

2. Method of collecting data

In order to collect the data, I use the documentation method. The documentation method is a method of collecting and making note of works of al-Qarāfī, and articles that are related to his thought.

3. Data Analysis Techniques

After all data were collected, the next step is the process of data analysis. The process of data analysis is the process of organizing and arranging the data into patterns, categories, and descriptions.¹⁸ The techniques include:

- a. Data reduction. Data that have been collected will be reduced and summarized in accordance with the pattern and map research.¹⁹
- b. Interpretation, i.e. the method of understanding the thoughts of al-Qarāfī, especially in relation to ḥadīṣ.²⁰

4. Approach

This thesis uses an *historical* and *sociological approach*. *Historical approach* is used to reconstruct an event in the past objectively and systematically. The sociological approach is used to see how far al-Qarāfī was influenced by certain sociological aspects, especially when he discussed the ḥadīth.

¹⁸ Lexi J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2002), p. 103.

¹⁹ Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), p. 160-163.

²⁰ Anton Bakker and Achmad Chairiz Zubair, *Metodologi Penelitian*. p. 63.

F. Structures of the thesis

Chapter one is the introduction which describes the significance of this research. It covers the background, main problem, objectives and usefulness, prior researches, research method and thesis structure. This chapter is the bridge of the subsequent chapter.

Chapter two discusses historical accounts related to Shihāb al-Dīn al-Qarāfī. These included some aspects that can be called “external background“, such as political condition, academic atmosphere and social condition. This chapter explores also what is called “internal background”, that cover al-Qarāfī’s biography of teaching and learning experiences.

In chapter three, I describe al-Qarāfī’s views on *Sunna* and the positions of the prophet Muḥammad peace be upon him.

In chapter four, I try to explain the relation between al-Qarāfī’s view about Muḥammad and his understanding of hadith. Critical analysis is also conducted here.

Chapter five is the concluding remark. It includes conclusion which is the answer of all question in the chapter one and relevant constructive suggestion for the next similar research.

CHAPTER V

CONCLUSION

A. Conclusion

On the basis of our research, several things can be concluded, as follows:

1. According to al-Qarāfī, the functions of Muḥammad can be divided into three categories: *first*, the leader (*al-Imām*) of Muslim community. *Second*, the Judge (*al-Ḥakim*), and the last one, deliverer of Islamic teachings (Muftī).
2. This categorization led al-Qarāfī to the understanding of ḥadith. According to him, the ḥadith can be divided into three categories: *first*, some ḥadith consist of universal Islamic teachings. *Second*, some ḥadith are considered to contain temporal Islamic teachings. The last one is that some ḥadiths refer to local Islamic teaching.

B. Recommendation

On the basis of this study, I have some recommendations, as follows:

1. For next researcher of ḥadith's study, especially who interested on studying person's thought. He or she could develop it deeper and wider. Al-Qarafi is a scholar who is unknown in Indonesia. So

then, a lot of his works is not discussed, whereas, themes about positions of Prophet Muhammad (peace be upon him), much significance on understanding of hadith. This theme must be researched deeper and widely.

2. The library of Islamic State University of Sunan Kalijaga should provide a lot of books related to such study.



BIBLIOGRAPHY

Abdullah, M.Amin. *Studi Agama ; Normativitas dan Historisitas* , Yogyakarta : Pustaka Pelajar, 1996

Ahmad bin Hanbal, *Musnad Ahmad*, Beirut : Dar al-Sadr 2nd editon,

_____, *Musnad Ahmad*, Beirut : Dar al-Sadr 3rd editon,

_____, *Musnad Ahmad*, Beirut : Dar al-Sadr 4th editon,

Amin, Ahmad. *Yaum Al Islam* (Qahirah: Maktabat Al Nahdlah Al Mishriyyah, tt

Anton Bakker and Achmad Chairiz Zubair, *Metodologi Penelitian*

Arif Furchan and Agus Maimun, *Studi Tokoh, Metode Penelitian Mengenai Tokoh* Yogyakarta: Pustaka Pelajar, 2005

al-‘Aqqad, Abbas Maḥmud. *Keagungan Muḥammad SAW* translated by Abdul Kadir Mahdamy, Solo : CV Pustaka Mantiq, 1994

al-‘Asqalani, Ahmad ibn ‘Ali Ibn Hajar. *Fath al-Bari syarh Sahih al-Bukhari* (Dar al-Fikr wa Maktaba al-Salafiya, 6th edition)

_____, *Fath al-Bari syarh Sahih al-Bukhari*, Dar al-Fikr wa Maktaba al-Salafiya, 9th edition

al-Bāqī bin Qānī‘, Abī al-Ḥusain Abd. *Mu‘jamu al-Ṣaḥābah, al-Taḥqiq* by Ṣalāh bin Salim al-Miṣrātī (Kairo : Maktabah al-Gurabā’I al-Aṣariyah, 2nd edition, ND

al-Bahanasawi, Salim *al-Sunna al-Muftara ‘Alaiha* translated by Abdul Basit Junaidy, Yogyakarta : ITTAQA PRESS, 2001

Al-Bukhari *Sahih al-Bukhari*, Beirut : Dar al-Sadr 3rd editon

Cholis, Muhamad Nur. “ Metode Pemahaman Hadith K.H. Ali Maksum dalam Kitab *Hujjah Ahl al-Sunah Wa al-Jamā‘ah*,” mynythesis of faculty of Islamic Theology UIN Sunan Kalijaga, Yogyakarta, 2008

al-Dihlāwī, Shah Waliyullah. *Hujjah Allah al Balighah* translated by Nuruddin Hidayat (Jakarta: Serambi, 2005 Shah Waliyullah al-Dihlāwī, *Hujjah Allah al Balighah* translated by Nuruddin Hidayat, Jakarta: Serambi, 2005

http://www.harunyahya.com/Quran_translation/Quran_translation5.php

<http://www.quranexplorer.com/hadith/english/index.html>

Ismāil, M.Syuhūdi M.Syuhūdi. *Hadis Nabi yang Tekstual dan Kontekstual ; Telaah Maanil hadis tentang Ajaran Islam yang Universal, Temporal, dan Lokal*, Jakarta : Bulan Bintang, 1994

al-Mālikī, Muḥammad ‘Alwi. *Ilmu Ushul hadis* translated by Adnan Qohar, Yogyakarta : Pustaka Pelajar, 2006

Nuldeke *Historians History of the World*, Oxford

al-Khātib, M. ‘Ajaj. *Ushul al-Hadith* translated by H. M. Qodirun and Ahmad Musyafiq Jakarta : Graya Media Pratama, 2007

Shihab, M. Quraish. *Membumikan al-Qur’ān*, Bandung : Mizan, 2007

Hanafi, Muchlis M. “ Pola interaksi dengan al-Qur’an dan Sunah”, *Jurnal Studi Ilmu – ilmu Al-Qur’an dan Hadis*, IX, January 2008

Tasrif, M. *Kajian Hadis di Indonesia ; Sejarah dan Pemikirannya*, Ponorogo : STAIN Ponorogo Press, 2007

Suryadi, “ Rekonstruksi Metodologis Pemahaman Hadith Nabi, “ on Wacana Studi Hadith Kontemporer, edited by Hamim Ilyas and Suryadi (Yogyakarta : Tiara Wacana, 2002

Qūṭaibah, Ibn. *Gharīb al-Ḥadith* taḥqiq by Abdullah al-Jabūri, Baghdād : 1st edition, Maṭba‘ah al- ‘Ānī, 1977

al-Qaraḍāwī, Yusūf. *Sunah, Ilmu Pengetahuan dan Peradaban* translated Abad Badruzzaman ,Yogyakarta : PT Tiara Wacana, 2001

al-Qarāfī, Syihāb al-Dīn. *al-Furūq Anwār al-Burūq fī Anwā’i al-Furūq*, Beirut : Dar al-Kutub al-‘Ilmiyah, 1998

Syarḥ Tanqīh al-Fuṣūl fī Ikhtisār al-Maḥṣūl fī uṣūl, Beirut : Dar al – Fikr, 2004

al-ajwibah al-Fāhiroh ‘an al-as’ilah al-Fājiroh fī al-Rad ‘alā al-Millati al-Kāfiroh, Beirut : ‘Alim al-Kutub, 2005

al-Umniyah fī Idrāk al-Niyah, Riyād : Maktabah al-Haramain, 1999

_____ *Nafāisu al-Uṣūl fī Syarḥi al-Maḥṣūl*, Riyāḍ : Maktabah
Nazār al-Muṣṭafā al-Bāzi vol. I, 1997

_____ *al-Iḥkām fī Tamyīz al-Fatāwā ‘an al-Aḥkām wa
Tasharrufāti*

Al-Jawabi, *Juhud al-Muhadditsin* Cairo : Dār al-Qalam, 1966

Al-Muslim, *Sahih Muslim*, Beirut : Dar al-Sadr 3rd editon

al-Qadhī wa al-Imām, Muḥaqqiq Abdul fatah abu al-Ghuddah, Beirut : Dar al-
Basya’ir al-Islamiyāh, 1995

Syaltūt, Maḥmud. *al-Islām ‘Aqidah wa Syari‘ah* Cairo : Dār al-Qalam, 1966

al-Ṣiddieqy, Hasbi. *sejarah dan pengantar Ilmu Hadis*, Jakarta : Bulan Bintang
,cet.V, 1977

al-‘Umurī, Akrām Ḍiyā’I *‘Aṣr al-Khilāfah al-Rāsyidah ; Muḥawalah li Naqdi al-
Riwāyah al-Tārikhiyah wa Faqa Manāhij al-Muḥadiṣṣīn*, al-Maḍīnah al-
Munawwarah : Maktabah al-‘Abīkān, 1414 AH

al-‘Ūsyān, Muḥammad bin Abdullah *Ma Syā’a wa lam Yuṣbat fī al-Ṣīrah al-
Nabawiyah*, Riyāḍ : Dār al-Ṭaybah, ND

al-Qarḍawī, Yusuf. *kaifa Nata’amal ma’a al-Sunah*, Cairo : IIIT, 1999

CD *Mausu’ah al Hadis al-Syarif*. Imam Bukhari, *Shahih al Bukhari*

_____ .Shahih Muslim

_____ .*Sunan at Tirmidzi*

_____ .*Sunan an Nasa’I*

_____ .*Sunan Abu Daud*

_____ .*Sunan Ibnu Majah*

_____ .*Musnad Ahmad bin Hambal*

_____ .*Sunan al-Darimi*

Sunan Ibn Majah, Beirut : Dar al-Sadr 2nd editon

al-Shaukani, Muhammad ‘Ali ibn Muhammad. *Nail al-Autar* (Beirut : Dar al-Jil
8th edition, 1973

al-Turmudzi, Sunan. Beirut : Dar al-Sadr 3rd editon

