

**HADITH AHKAM AND THE QUALIFICATIONS FOR FIQH DEVELOPMENT****Fauzi Saleh**

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Email: fauzisaleh@ar-raniry.ac.id**ABSTRACT**

Hadith Ahkam has historically received insufficient attention in the development of Islamic law, despite its critical role as the second primary source after the Quran. This qualitative study employs an Ulumul Hadith approach and utilizes documentation methods. The findings reveal, first, that Hadith Ahkam comprises the sayings, actions, and tacit approvals of the Prophet Muhammad (PBUH) with legal implications. Hadith Ahkam plays a significant role in the development of Islamic law, covering various aspects such as worship (ibadah), transactions (muamalah), and marriage (munakahah). Therefore, there is a need for a more representative understanding methodology to address contemporary issues from the perspective of the Sunnah of the Prophet. Second, the qualifications of a mujtahid in developing fiqh related to ahkam include proficiency in the Arabic language, understanding of Fiqh and Usul Fiqh, knowledge of Ilm Mukhtalaf al-Hadith, and awareness of classical and contemporary scholarly developments.

Keywords: *Hadith Ahkam, Qualifications, Development, Fiqh***ABSTRAK**

Hadis Ahkam selama ini kurang mendapat perhatian serius dalam pengembangan hukum Islam, padahal ia merupakan pilar penting sebagai sumber kedua setelah Al-Quran. Penelitian ini bersifat kualitatif dengan pendekatan ulumul hadits dan menggunakan metode studi dokumentasi. Hasil penelitian menunjukkan bahwa, pertama, Hadis Ahkam adalah segala sesuatu yang berasal dari Nabi SAW, baik berupa perkataan, perbuatan, maupun taqirir yang bernuansa hukum. Hadis Ahkam memiliki peran signifikan dalam pengembangan hukum Islam, meliputi berbagai aspek seperti ibadah, muamalah, dan munakahah. Oleh karena itu, diperlukan metode pemahaman yang lebih representatif untuk dapat menyoroti persoalan kekinian dalam perspektif sunnah Nabi SAW. Kedua, kualifikasi seorang mujtahid dalam mengembangkan fiqh terkait ahkam meliputi kemampuan bahasa Arab, pemahaman Fiqh dan Usul Fiqh, ilmu mukhtalaf al-Hadith, serta wawasan keilmuan turats dan perkembangan pengetahuan kontemporer.

Kata Kunci: *Hadis Ahkam, Kualifikasi, Pengembangan, Fiqh*

**A. INTRODUCTION**

The evolution of Fiqh (Islamic jurisprudence) has been significantly influenced by the continuous development of knowledge. Hadith, with its legal nuances, contributes significantly to this development. As one of the primary sources of Fiqh after the Quran, understanding Hadith is crucial to ensure that the principles established in Fiqh align with methodological guidelines.¹ This alignment impacts the derivation of legal rulings (istinbat) in accordance with Shariah. The critical role of Hadith necessitates that it be understood and explored thoroughly to prevent a degradation in the understanding of Ahkam (legal rulings) discussed in Fiqh studies. In this context, Hadith serves as an authoritative source in legal topics, enabling the absorption and response to contemporary issues.

The strategic position of Hadith in Islam underscores the necessity of its proportional attention in Islamic studies. Hadith serves as a practical interpretation of the Quran, a realization of Islamic ideals, and a depiction of Islamic reality.² It encompasses what is attributed to the Prophet Muhammad (PBUH), including his actions, sayings, approvals of his companions' actions, and descriptions of his attributes and character. As the second source of Islamic law after the Quran, Hadith holds significant structural and functional importance, which the Muslim community cannot overlook. Given its role as a fundamental source of Islamic teachings, the examination of Hadith in formulating legal rulings and fatwas becomes essential.³

The study of Hadith Ahkam (legal Hadith) is crucial for the development of Islamic law. Hadiths interpret the essence of the Quran, particularly the verses concerning legal matters. Human factors play a role in using Hadith to interpret and map out legal verses. Hadith serves three primary functions: interpreting verses (as indicated in Surah An-Nahl: 44), reinforcing what is mentioned in the Quran, and elaborating on matters not explicitly detailed in the Quran. The first point highlights Hadith's function in explaining ambiguous, general, or unspecified terms in the Quran, emphasizing the necessity of Hadith to clarify such expressions.

Islamic studies require credible and skilled interpreters to minimize interpretative errors.⁴ Functionally, Hadith is described as a bayan (explanation) of the Quran. Authoritatively, Hadith serves as the best reference

¹Abu Azam Al Hadi, Hadis sebagai Sumber Hukum Islam, *Al-Qānūn: Jurnal Pemikiran dan Pembaharuan Hukum Islam*, 23(2), 2020, 316

²Muhammad Asriady, Metode Pemahaman Hadis, *Ekspose* 16(1), 2017, 314,

³Umma Farida dan Abdurrohman Kasdi, Application Of Hadith As A Source Of Law In Determining The Fatwa Of The Indonesian Council Of Ulama (MUI), *Riwayah : Jurnal Studi Hadis*, 9 (2) 2023. <http://dx.doi.org/10.21043/riwayah.v9i2.22579>

⁴Solahudin, Tafsir Al-Qur`An Bi Al-Sunnah, al-Tadabbur, 2017, 88



due to the Prophet's infallibility.⁵ His messages, being revelations from Allah, were intended to elucidate Fiqh and produce legal rulings not explicitly stated in the Quran. The need for Hadith became more apparent after the Prophet's death, prompting efforts to codify Hadith, a valuable endeavor that began in the second year of Hijrah.

This study adopts an integrative approach, as Hadith Ahkam cannot be comprehended without knowledge of Asbab Wurud al-Hadith (the circumstances of the Hadith's revelation).⁶ Such integration is insufficient without understanding Ulumul Hadith (sciences of Hadith) and Usul Fiqh (principles of Islamic jurisprudence) from a methodological perspective. A Mujtahid (jurist) must possess substantial and methodological capabilities to effectively convey the Hadith's messages of belief, deeds, and character.⁷ This research is a qualitative library research study employing an Ulumul Hadith approach.⁸ The data collection technique involves document studies, which include gathering materials from secondary sources such as books, Hadith collections, and Hadith science literature as primary sources. Supplementary materials include dictionaries, journal articles, and similar resources. The collected materials will be reduced to extract substantive parts needed for the study. Subsequently, the data will be classified according to research requirements. These data will be interpreted and presented using descriptive analysis with an Ulumul Hadith approach. The researcher will analyze the data through content, descriptive, or comparative methods by comparing various Hadith collections with legal nuances that are practical (applicative) and focus on jurisprudence.⁹ This research essentially synthesizes existing writings to provide a more comprehensive view within the framework of Hadith Ahkam knowledge, both practically and theoretically, for the development of Fiqh and Fiqh thought.

⁵Dalinur M.Nur, *Metode Dakwah Rasulullah SAW kepada Golongan Non Muslim di Madinah*, Wardah, Vol.18, No.1, 2017.

⁶Tarmizi M. Jakfar, *Interaction of Riwayah and Dirayah Science in Learning Hadith*, *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial*, 24 (2), 2022. DOI: [10.22373/jms.v24i2.18714](https://doi.org/10.22373/jms.v24i2.18714)

⁷Arifin Zain, Fauzi Fauzi, Reza Muttaqin, Maturidi Maturidi, *Pesan-Pesan Dakwah dalam Adat Melengkan pada Upacara Pernikahan Suku Gayo Kabupaten Aceh Tengah*, *Alhadharah*, 20 (1), 2021. <https://doi.org/10.18592/alhadharah.v20i2.5082>

⁸Fauzi, *Penelitian Tafsir dan Pendekatan Kualitatif*, *Tafse*, 4 (2), 2019. <http://dx.doi.org/10.22373/tafse.v4i2.12483>

⁹Fauzi, *Elaborasi Wudhu dalam Perspektif Lawn Tafsir al-Ahkam: Kajian Pemahaman terhadap QS. Al-Maidah Ayat 6*, *Tafse* 6 (2), 2021. <http://dx.doi.org/10.22373/tafse.v6i2.11325>

**B. DISCUSSION****1. The Role of Hadith as an Exegetical Tool for Understanding the Quran**

Prophet Muhammad was sent by Allah SWT to all of humanity, and the Quran was given to him as a comprehensive explanation for all matters. This divine scripture serves as a guiding source, as mentioned in Surah Al-Nahl 44. As a result, the Prophet SAW offered clarifications derived from Allah on His instructions found in the Quran, including their interpretations. This affects the comprehension of Allah's directives and restrictions, as well as His Shariah, regardless of whether they relate to obligatory, recommended, allowed, undesired, or banned conduct.

The responsibility of elucidating the teachings of the Quran falls upon the Prophet, who must not only convey them orally but also exemplify them through actual demonstration. He was mandated to establish and foster a community under his own leadership in accordance with the ideals outlined in the Quran. The primary responsibility of the Prophet (SAW) is to exemplify the rationale behind the appointment of a Messenger. The existence of a Messenger is a manifestation of wisdom, virtue, and uniqueness since he is entrusted with the task of elucidating the literature that has been given to him. The objective is for humanity to flawlessly and thoroughly apply the Book. The Prophet elucidates its significations, alleviates complexities and uncertainties, and responds to arguments. Furthermore, he is obligated to provide guidance to his followers in all aspects of life and demonstrate to them his exemplary style of living. Subsequently, he ought to provide individual and collective training to them, adhering to the principles outlined in the Book, with the aim of transforming them into exemplars for the entirety of mankind.¹⁰

The legacy of the Prophet Muhammad, peace be upon him (PBUH), encompasses his explicit teachings, actions, and implicit endorsements, extending from the time he spent in Mecca to his later years in Medina. The essence of his teachings is to provide guidance to people in the practice of religion and the fulfillment of the tasks prescribed by their Creator. Ibn Kathir states that in Surah Al-Nahl 44, "al-dhikr" refers specifically to the Quran. The purpose of this revelation is for the Prophet to elucidate the divine message that has been disclosed by the Lord. Surah Al-Baqarah outlines the roles of the Messenger, which encompass recitation, purification, instruction in the Book and the Sunnah, and imparting knowledge that is unknown to humanity.

The second principle is to contemplate upon the verses of God and extract valuable insights, as indicated in Surah An-Nisa 82 and Surah

¹⁰<https://myislam.org/surah-nahl/ayat-44/>, diakses tanggal 16 Juli 2024



Muhammad 24. Human talents and constraints are insufficient to comprehend the intricacies of interpretation, except by the Prophet's elucidation, which constitutes a type of interpretation known as tafsir or ta'wil. Thus, all directives and restrictions found in the Quran are taken from the Shariah scriptures. The legal interpretations derived from the scriptures rely significantly on the expertise of the Mujtahid in deducing the intended judgments. This emphasizes the significance of having competent personnel who can deduce legal judgments based on Shariah.

Ibn Taymiyyah argues that comprehending the rationales behind Hadith aids in acquiring profound insight into it, akin to comprehending the rationales behind the revelation (asbab al-nuzul) of Quranic verses. As an illustration, a Hadith recorded by Muslim in his Sahih collection, recounted by Aisha RA and Anas RA, reports that the Prophet SAW stated, "You possess superior knowledge regarding your worldly matters." To prevent misinterpretation, it is important to comprehend this Hadith in its proper context and rationale. Some individuals may employ it to delineate secular concerns from religious ones, asserting that religion does not play a role in economic, social, and cultural domains. This interpretation fails to take into account the specific circumstances and context in which the Hadith was said.¹¹

2. Criteria for Extracting Legal Judgments from Hadith

Hadith Ahkam, which pertain to legal matters, encompass a wide range of subjects including commerce, leasing, transactions, property development, and more. Ibn Mas'ud elucidates that while a certain subject may be referenced in the Quran, its comprehension is frequently constrained. Therefore, it is essential to have access to the explanations given in the Prophet's Hadith. Imam Ahmad further asserted that the Sunnah serves as the Prophet's SAW inheritance and serves to elucidate the Quran and its ramifications.

Hence, the qualifications of a Mujtahid (jurist) are of paramount importance in the field of Fiqh studies. It is imperative for them to comprehend the Quranic exegesis pertaining to law, the Hadith Ahkam together with its necessary conditions, and the authenticity of the referred Hadith. This is of utmost importance as it directly affects the process of deriving legal rulings (istinbat) and categorizing them into obligatory, recommended, allowed, prohibited, and discouraged behaviors. In addition, a Mujtahid must possess a comprehensive understanding of the categorization of legal sources, including those that are universally accepted and those that are subject to

¹¹<https://www.islamweb.net/ar/article/208345>, diakses tanggal 15 Juli 2024



disagreement. They must also possess proficiency in employing analogy (qiyas) together with its constituent elements, which encompass the original case (asl), the new case (far'), the effective reason (illah), and the verdict (hukm). A comprehensive grasp of the diverse approaches to ijtihad across different historical periods, ranging from the time of revelation to the era of the companions, followers, and the emergence of numerous schools of thought, necessitates a profound awareness of both theoretical and practical aspects.¹²

To comprehend the Hadith of the Prophet Muhammad (peace be upon him), one must know some fundamental ideas.¹³

- 1) **Arabic Language Proficiency:** The Prophet SAW possessed a high level of fluency in Arabic and his language was rich with profound and extensive connotations. Consequently, individuals who engage in the study of Hadith must possess a proficient mastery of the Arabic language. This encompasses Nahwu, which serves to rectify speech by guaranteeing adherence to language rules, and Balaghah, which consists of its constituent elements: ma'ani for semantics, bayan for clarity, and badi' for eloquence. Ibn 'Ashur asserted that the acquisition of Balaghah knowledge results in the ability to express oneself eloquently and comprehend information with clarity.
- 2) **Ulumul Hadith:** The sciences of Hadith encompass its substance and essence. The substance includes Ilmu Hadis Dirayah (Hadith comprehension) and Ilmu Hadis Riwayah (Hadith narration), which give rise to various branches that discuss Hadith and its sources. The essence involves everything related to the Prophet's personality. Ilmu Hadis Dirayah addresses the meanings understood from Hadith phrases based on linguistic and religious rules, while Ilmu Hadis Riwayah deals with connecting Hadith to the Prophet through behavior, accuracy, justice, and the continuity or discontinuity of the chain (sanad).¹⁴ Understanding the Prophet's Hadith requires ensuring its authenticity.
- 3) **Usul Fiqh:** This is the science of the principles and discussions that lead to the discovery of Shariah laws from detailed evidence.¹⁵ It serves as a framework and reference for deriving legal rulings, making ijtihad

¹²Fauzi, The Principles for *Ijtihad* in Responding to the Contemporary Problems, *Miqot*, 42 (2), 2018.

¹³<https://www.alukah.net/sharia/0/113745> diakses tanggal 16 Juli 2024

¹⁴Sunusi, Masa Depan Hadis Dan Ulum Hadis, *Jurnal Al Hikmah*, 14 (2). 2013, 57. https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/416

¹⁵Abdul Wahab Khallaf, *ilmu Ushul Fiqh* (tanpa tempat Al Haramain 2004), 12



easier.¹⁶ Usul Fiqh encompasses two major streams: the Kalam and the Hanafi schools.¹⁷ Three substantive aspects are studied: general knowledge of non-detailed evidence, methods for discovering legal rulings, and criteria for legal reasoning (istinbat).¹⁸ Usul Fiqh helps in understanding global legal principles and interpreting Hadith with methodological tools. The benefits of understanding Usul Fiqh include facilitating logical interaction among jurists, assuring rigorous methodology, and preventing departures from epistemological norms. This guarantees that explanations of Hadiths stay pertinent and adhere to scholarly criteria. Additionally, it eradicates extremism and promotes the acceptance of differing opinions, acknowledging diversity as a valuable asset.

- 4) **Referencing Previous Scholars' Exegesis:** The knowledge of Allah is bestowed upon individuals who possess expertise in the field, commonly referred to as Mufassir and Hadith scholars. The companions, together with their followers and following generations, diligently safeguarded the Hadith of the Prophet, which also encompassed the knowledge of narrators.¹⁹
- 5) **Understanding Asbab Wurud al-Hadith (Context of Hadith):** It is crucial to acknowledge that certain Hadiths were broad principles articulated by the Prophet, while others were specific reactions to particular occurrences. Determining the applicability of a Hadith, whether it is universal or specific, necessitates meticulous deliberation. Understanding the context of Hadith is crucial for a Mujtahid when deriving legal rulings, as it facilitates the process of developing precise and accurate conclusions.

3. Procedural Guidelines for Comprehending Hadith Ahkam

- 1) **Thematization and Inventory of Hadith:** Once the topic is identified within the Fiqh framework, a Mujtahid gathers all the relevant Hadiths in a specific chapter, making sure that they are genuine. The inventory is conducted through the compilation endeavors of past scholars, who

¹⁶Mahathir Muhammad Iqbal, "Merumuskan Konsep Fiqh Islam Perspektif Indonesia", *al-ahkam*, , vol. 2, nomor 1, 2017, 17-18.

¹⁷Muhammad Hasan, Analisis Historis Kategorisasi Uşul Fiqh dan Implikasinya, makalah tidak diterbitkan.

¹⁸Wahbah al- Zuhayli, Ushul al-Fiqh Al Islaami, Juz 1 (Beirut: Darul Fikri 2005), 33

¹⁹Shinta Ilahi, Nurul Anggraeni; Nurwahidin, Nurwahidin; and Izdiyan, Mohammad "The Concept of Hadith, Meaning, and Position of Hadith, Implementation and Comparison in Hadith Learning Application: Hadith Encyclopedia and Hadith Collection," *Journal Middle East and Islamic Studies*: 10(1),. DOI: 10.7454/meis.v10i1.160



have recorded Hadiths in collections like Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Nasa'i, and Sunan Ibn Majah.

2) Classification of Hadith in Cases of Apparent Contradictions: This involves analyzing Hadiths that seem to be in conflict, which is explored in the field of Mukhtalif al-Hadith.²⁰ This area focuses on resolving or elucidating the apparent discrepancies found throughout the Hadiths. When contradictions occur, the necessary actions involve:

- Harmonization: Reconciling Hadiths to practice both, considering contextual differences.
- Abrogation (Nasakh): Applying when harmonization is impossible, identifying which Hadith abrogates the other based on chronological order.
- Preference (Tarjih): If the aforementioned approaches prove ineffective, one should engage in the evaluation of the relative strength of Hadiths in order to determine which one to adhere to.

A Mujtahid ensures the precise derivation of legal rulings from Hadith by adhering to these processes, while also maintaining compatibility with Shariah principles and scholarly methodology.

C. CONCLUSION

This study has highlighted several key aspects regarding the role of Hadith in Islamic jurisprudence and its methodological implementation. Firstly, Tarjih is identified as an essential process for selecting the most authoritative hadith among those that appear contradictory and cannot be reconciled or invalidated. The main goal of Tarjih is to determine the strongest and most trustworthy Hadith, thereby making it applicable and authoritative (hujjah) in Islamic jurisprudence. To apply Tarjih, there must be two conflicting pieces of evidence, and reasons must be identified that establish one piece of evidence as more favorable than the other. This entails a thorough analysis of various factors, including the narrators' circumstances, the chronological age of their reports, the manner of transmission, the date of the narration, the wording of the Hadith, the legal content, and any pertinent external components. Moreover, the research emphasizes the significance of understanding the context of Hadith (Asbab Wurud al-Hadith) and incorporating other fields like Ulumul Hadith and Usul Fiqh in understanding Hadith Ahkam. These methodological approaches are crucial for ensuring precise and dependable extraction of legal rulings from Hadith, which

²⁰Roqiyul Ma'arif Syam, Al-Syāfi'i's Perspective on the Method of Resolving the Conflicting Hadiths, *Journal Of Qur'Ān And Hadīth Studies*, Vol. 6 (2), 2017 <http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith>



subsequently aids in the advancement of Fiqh and Islamic jurisprudential thought.

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Wahbah al- Zuhayli, *Ushul al-Fiqh Al Islaami*, Juz 1 (Beirut: Darul Fikri 2005)