



THE THOUGHT CONSTRUCTION OF YUSUF AL-QARADHAWI IN UNDERSTANDING THE HADITH: AN ANALYSIS OF NON-FIXED VARIABLE AND FIXED MEANS OF ACHIEVING FIXED GOALS

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Abstract

This article discusses the construction of Yusuf al-Qaradhawi in applying changing and fixed means in achieving fixed goals. This article constructs how the process and stages to get to it so that there are no mistakes in achieving fixed goals. This research method is qualitative. While the data processing uses analytical descriptive methods. In this article, the problems studied include Yusuf al-Qaradhawi's anxiety in seeing the phenomenon of people who tend to understand hadith textually, Presentation of several examples of hadith listed by Yusuf al-Qaradhawi in strengthening his thinking regarding fixed and changing means, and the formulation of Yusuf al-Qaradhawi's construction in understanding hadith with changing means and fixed means. The results of the study show that the steps in knowing the right means or changing foxes are as follows; (1) Determine wasīlah and gāyah in a matan hadith. (2) Formulate a gāyah if it is not present in the matan. (3) Determine functionally similar contemporary wasīlah. (4) Consider the wasīlah to the state of social society

Keywords: *Gāyah, wasīlah, Qaradhawi.*

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INTRODUCTION

Hadith as the second basis in Islam has a vital role in guiding people towards goodness and truth. This is in line with the function of the hadith as an explanation of the holy verses of the Al-Qur'an which were revealed globally. In addition, hadith also functions as reinforcement and affirmation of information in the Al-Qur'an and determines laws that are not stipulated in the Al-Qur'an¹.

In practice, not a few among Muslims who are different or even misunderstand the hadith, this is due to differences in concepts in understanding the hadith. Moreover, the times always experience the dynamics of development which tend to be rapid so that the understanding of some hadiths cannot be understood directly textually. This indicator then encourages contemporary scholars to formulate methods of understanding hadith.

In understanding hadith, each reviewer has different concepts, methods, approaches to reach an understanding of hadith which is then narrated as *syarah* hadith. Previously, the method of understanding hadith was not written down explicitly so that it had an impact on the difficulty of understanding a method of understanding hadith. along with the development of hadith discipline, not a few scholars especially Islam or hadith scholars wrote about the concept of understanding hadith, such as Yusuf al-Qaradhawi², Shalahuddin Al adlabi³, Muhammad Al Gazali⁴, Syuhudi Ismail⁵, Musahadi

¹ Septi Aji Fitra Jaya, "Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam," *Jurnal Indo-Islamika* 9, no. 2 (2020): 204–16, <https://doi.org/10.15408/idi.v9i2.17542>. Read an original source

² Yusuf al-Qaradhawi, (1999), *Kaifa Nata'amal Ma'a as-Sunnah an-Nabawiyah*, Terj. Moh. Baqir, *Bagaimana Memahami Hadis Nabi, Ma'had al-Islami lil fikr al-islamiy USA*, Virginia, 1999, 1.

³ Salah Ad din bin Ahmad Al Adlabi, *Manhaj Naqd Al-Matn* (Beirut: dar al Afaq al Jadidah., 1983).

⁴ Muhammad Al Ghazali, *Al Sunnah al Nabawiyah baina Ahl al Fiqh wa Ahl al Hadis* (Kairo Dar al Syuruq, 1989).

⁵ Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual; Telaah Ma'anil Hadis tentang Ajaran Islam yang Universal, Temporal dan Lokal* (Jakarta: Bulan Bintang Press, 1994).

Ham⁶, dan Mustafa Ali Ya'qub.⁷ In this paper, researchers will discuss one of the constructs of ideas among them, namely Yusuf al-Qaradhawi.

In books *Kaifa nata'amalu ma'a al sunnah al nabawiyah*, al-Qaradhawi formulated eight steps to understand hadith.⁸ Furthermore, the method formulated by al-Qaradhawi is widely used by Muslims in an effort to understand hadith texts. Of the eight steps formulated by Yusuf al-Qaradhawi, the researcher wants to focus on just one step. Limiting the scope of this study aims to make research more focused and in-depth.

As for the research that discusses the method of understanding hadith in general, there are a lot of them. It can also be said that studies related to Yusuf al-Qaradhawi's thoughts are among those that have been widely studied by Indonesian Muslims and even the world. At least, this can be seen from the many works of al-Qaradhawi that are used as references, a number of his writings which have been translated into various languages, and the many studies that examine al-Qaradhawi's thoughts (although in percentage terms, the study of Yusuf al-Qaradhawi's thoughts is more dominant on fiqh than hadith).

Existing hadith research related to Yusuf al-Qaradhawi tends to discuss the following studies. *First*, Discussion related to research methods *fiqh al hadis*. In this case, there are various kinds of discussions such as methods of applying hadith as a source of law, methods of using hadith in contemporary phenomena, Yusuf al-Qaradhawi's contribution to hadith studies and Yusuf al-Qaradhawi's hermeneutic studies.

Second, Research that examines the application of Yusuf al-Qaradhawi's method in understanding hadith, this section is part of *ma'ani al hadis*. Examples include studies that discuss career women according to Yusuf al-Qaradhawi's perspective, the concept of bank interest, and professional zakat.

Third, Research on the thoughts of Yusuf al-Qaradhawi with the concept of comparative studies. Among them is research that compares the thoughts of Yusuf al-Qaradhawi and Muhammad Al Ghazali, as well as Yusuf al-Qaradhawi and Abdullah Saeed.

Of the three trends above, there has been no research that examines specifically the construction of Yusuf al-Qaradhawi's thought in understanding hadith with changing means and fixed means. In the following discussion the researcher will try to formulate premises and steps in determining hadiths that contain means that can change and vice versa.

This paper departs from three main. *First*, Yusuf al-Qaradhawi's anxiety in seeing the phenomenon of society which tends to understand hadith textually. This has an impact on people's rejection of the use of facilities that should be able to change with the times. Worse, resistance to the use of new tools can make the intended target not as suitable as it should be.

Second, the presentation of several examples of hadith included by Yusuf al-Qaradhawi in strengthening his thoughts regarding fixed and changing means. The references that are the focus of researchers in this study are book *Kaifa nata'amalu ma'a al sunnah al nabawiyah* and *al sunnah maşḍaran li al ma'rifati wa al ḥadarati*.⁹

Third, The formulation of Yusuf al-Qaradhawi's construction in understanding hadith with changing means and fixed means. In this discussion, researchers will try to formulate premises in understanding hadith with changing means and fixed means.

⁶ Musahadi HAM, *Evolusi Konsep Sunnah; Implikasinya pada Perkembangan Hukum Islam* (Semarang: Aneka Ilmu, 2000).

⁷ Ali Musthofa Ya'qub, *Al Turuq al Sahihah fi Fahmi al Sunnah al Nabawiyah*, 2 ed. (Jakarta: Maktabah dar As sunnah, 2016).

⁸ Yusuf al-Qaradhawi, (1999), *Kaifa Nata'amal Ma'a as-Sunnah an-Nabawiyah*, Terj. Moh. Baqir, *Bagaimana Memahami Hadis Nabi, Ma'had al-Islami lil fikr al-islamiy USA, Virginia*, 1999, 1.

⁹ Yusuf Al Qaradhawi, *Sunnah Rasul: Sumber Ilmu pengetahuan dan peradaban terj: Assunnah Masḍaran lil ma'rifah wa hadarah* (Jakarta: Gema Insani Press, 1998).

METHODOLOGY

This research method is qualitative, namely scientific research by referring to the data base that has been collected. In collecting it, the researcher grouped it into two parts, namely primary and secondary data. *First*, Primary data, namely a data collected from the main reference, namely the book *Kaifa nata'amalu ma'a al sunnah al nabawiyah* by Yusuf al-Qardawi.

Second, Secondary data, namely data collected from other sources by Yusuf al-Qaradhawi that have a correlation with this study such as the book *al sunnah maşḍaran li al ma'rifati wal ḥaḍarati*, books and scientific articles that have links to support this research. In processing the data, researchers used descriptive analytical method. Namely describing and making tables related to examples of hadith in the book by Yusuf al-Qaradhawi, then analysing these hadiths in order to achieve the objectives of this research.

RESULT AND DISCUSSION

BRIEF BIOGRAPHY OF YUSUF AL-QARDAWI

Yusuf al-Qaradhawi is one of the *mujtahid* contemporary fiqh who was born in Shafth Turab, on December 9, 1926. A village in Egypt, in which the village also contains the tomb of Abdullah bin Haris ra.¹⁰ Al-Qaradhawi has been orphaned since he was a teenager. His father died when he was two years old, while his mother died when he was 15 years old. Since then, al-Qaradhawi was raised, educated, taught science and Islamic law by his uncle.¹¹

Al-Qaradhawi's intelligence has been seen since he was small. When he was ten years old, al-Qaradhawi had already memorized the Al-Qur'an. At the same time, he also studied at an elementary school under the auspices of the Ministry of Education and Teaching of Egypt until he graduated from high school at Ma'had Thanta.¹²

In addition, al-Qaradhawi's intelligence was also seen when he successfully completed his education at the Ushuluddin Faculty of Al Azhar University in 1953 with the title *summa cum laude*. Al-Qaradhawi then continued his education by majoring in Arabic for two years and successfully graduated with the best honors among 500 other students. The next level of education is the postgraduate level at Al Azhar University majoring in Hadith Interpretation.¹³

In 1973, al-Qaradhawi completed his doctoral program at al-Azhar with a dissertation title *al zakat fi al Islām*. This work was later perfected into *fiqh al zakat* which is one of the world's Muslim references regarding the concept of contemporary zakat.¹⁴ Among al-Qardawi's teachers who also influenced his spiritual thinking are Shaykh Muhammad al-Audan, hadith lecturer and Al Azhar University Graduates and Shaykh `Abd al-Halim Mahmud, philosophy lecturer and Graduates one of the Universities in France.¹⁵

Al-Qaradhawi died on September 26, 2022 at the age of 96. During his lifetime, al-Qaradhawi has written around 125 books in various scientific groups. In the discipline of hadith, at least al-Qaradhawi wrote four works, that is *Kaifa nata'amau ma'a al sunnah al nabawiyah*, *al sunnah maşḍaran li al ma'rifati wa al ḥaḍarati*, *al madhal li dirāsat al sunnah*, and *al muntaqa fi al tarhīb wa al targīb*.

¹⁰ Yusuf Al Qaradhawi, *Fatwa Qaradhawi, terj. Abdurrachaman AH Bauzir*, 2 ed. (Surabaya: Risalah Gusti, 1996).

¹¹ Yusuf Al Qaradhawi, *Pasang Surut Gerakan Islam, terj. Ainal khalal*, ed. oleh 1 (Jakarta: Media Dakwah, 1982).

¹² Qaradhawi.

¹³ Ishom Talimah, *Manhaj Fiqh Yusuf Qaradhawi* (Jakarta: Pustaka Al Kautsar, 2001).

¹⁴ Yusuf Al Qaradhawi, *Fiqh Jihad terj. Masturi Ilham*, Artawijaya (Jakarta: Pustaka Al-Kautsar, 20M).

¹⁵ Yusuf Al Qaradhawi, *Menghidupkan Nuansa Rabbaniyyah dan Ilmiah terj. Fith-Thariq ilallah, al-hayat ar-rabbaniyyah wal-ilm*, ed. oleh Kathur Suhardi, 1 ed. (Jakarta: Pustaka Al Kautsar, 1996).

ANALYSIS

In his book, al-Qaradhawi mentions the anxiety he experienced when Muslims failed to understand hadiths regarding the changing means of hadiths. Al-Qaradhawi gave an example regarding the beginning of the month of Ramadan in 1409 H, there was a difference of three days. This much difference, according to him, makes no sense and cannot be accepted by the logic of science or the logic of religion.¹⁶

So that in understanding the context of the hadith, it is also necessary to pay attention to related *'illah and ma'lul* (reasons and excuses). When *'illah* of a phenomenon has nothing, then *ma'lul* also needs to be considered non-existent, as explained in the rules *uṣūl al fiqh, al ḥukmu yadūru ma'a 'illatihi wujūdan wa 'adaman* (Every law goes together *'illah*, both in its existence and in its absence). A discussion of the phenomenon of the beginning of the month has been written extensively by Ahmad Syakir in his book *Awa'il Asy syuhūr Al 'arabiyah*.¹⁷

Despite paying attention to the urgency of distinguishing changing means in hadith, al-Qaradhawi did not provide steps towards it. In this paper the researcher will formulate these steps based on data which are examples of hadith in two of Yusuf al-Qaradhawi's works. Then the researchers classify according to the theme in the following table;

MEDICAL AND HEALTH MATERIALS

No	Hadith text	Riwayat
1.	حَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ	Ahmad, al-Thabrani, and al-Hakim
2.	حَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْقُسْطُ الْبَحْرِيُّ	Ahmad and al-Nasa'i
3.	عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ	Al-Bukhari
4.	عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السُّودَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ " إِلَّا السَّامَ، وَالسَّامُ: الْمَوْتُ	Ibn majah, al-Tirmidzi, Ibn Hibban and Ahmad
5.	فِي الْحَبَّةِ السُّودَاءِ شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ، وَالسَّامُ الْمَوْتُ	Bukhori, and Muslim
6.	أَكْحَلُوا بِالْإِثْمِدِ عِنْدَ مَنَامِكُمْ، فَإِنَّهُ يَجْلُوا الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ	Tirmidzi
7.	السِّوَاكُ مَطَهْرَةٌ لِلْقَمِّ مَرْضَاةٌ لِلرَّبِّ	Bukhori

¹⁶ Qaradhawi, (1999), *Kaifa Nata'amal Ma'a as-Sunnah an-Nabawiyah*, Terj. Moh. Baqir, *Bagaimana Memahami Hadis Nabi*.

¹⁷ Ahmad Muhammad Syakir, *Awa'il Asy syuhur Al 'arabiyah*, 1 ed. (damaskus: Al maktabah Al islamiyah, 1987).

WAR MATERIAL

No	Hadis text	Riwayat
1.	الْحَيْلُ مَعْفُودٌ بِنَوَاصِيهَا الْحَيْزُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْغَنِيمَةُ	Muslim
2.	مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، فَصَرَ أَوْ بَلَغَ، فَلَهُ دَرَجَةٌ فِي الْجَنَّةِ	Abu Daud, al-Tirmizi, al-Hakim, al-Nasai, and Ibnu Hibban
3.	أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ	Muslim

AGRICULTURAL MATERIAL

No	Hadis text	Riwayat
1.	الْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ، وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ	Abu Daud
2.	مَا مِنْ مُسْلِمٍ يَزْرَعُ زَرْعًا، أَوْ يَعْرِسُ عَرْسًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ "	Al-Bukhari, Muslim, and Ahmad

ASTRONOMY

No	Teks Hadis	Riwayat
1.	صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ عُيِّيَ عَلَيْكُمْ فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ	Al-Bukhari
2.	لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ عَمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ	Al-Bukhari ¹⁸

Based on the data set above, the researcher formulates four premise steps in understanding hadith with changing means and fixed means. The following are the four steps and their explanations;

First. Determine *wasīlah* dah *ghāyah* in a matan hadith. usuall *wasīlah* in a hadith is written explicitly where as *gāyah* need to be searched because it is usually implicit. For example, some *wasīlah* which are explicit and the researchers have mentioned in the table including *al hijāmah* (Cupping), *al 'aud al hindi*, *habbatu al saudā'*, *al ismīd*, and *al siwāk*. *Wasīlah* The following is what researchers classify in the table of medical and health materials. But writing *gāyah* more is written implicitly although in some cases points are written *gāyah* even *gāyah*. Like mention *asy syifa* in the hadith about *al 'aud al hindi*, means the direction from *gāyah* the hadith is the health or function of *al 'aud al hindi* is to maintain

¹⁸ Hadis hadis di 2 kitab YQ dicocokkan melalui apk. Jawami' Al Kaleem

health. Another example is lafadz *yahlū al baṣar wa yunbitu asy sya'r* on the hadith about *al ismīd* and *Muṭahirun li al fam marḍātun li al rabi* on the hadith about *siwak*.

On war material *wasīlah* mentioned is *al khail* (War Horse) and *ramā* or *ar ramyu* (Arrow). As for *gāyah* it is not clearly stated, so it is necessary to look for it through an analysis of the matan hadith. While on agricultural material *wasīlah* mentioned is *wazn*, *mikyāl*, *yazra'*, *yaghrisy* and on Astronomy and astronomy *ru'yah*.

From the data above it can be concluded that every hadith mentioned by al-Qaradhawi is listed *wasīlah* explicitly, but not all of these traditions mention *gāyah* her directly. Researchers will present it in tabular form to simplify *wasīlah* and *gāyah* in the above hadith.

MEDICAL AND HEALTH MATERIALS

No	Hadis text	Wasīlah	Gāyah
1.	حَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ	<i>Al hijāmah</i> (cupping)	Not found in matan hadith. But keyword <i>tadāwaitum</i> (treatment) shows that <i>gāyah</i> from the Prophet is getting Health in the body.
2.	حَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَالْفُسْتُ الْبَحْرِيُّ	<i>Al hijāmah</i> (cupping) and <i>al qustu al bahri</i> (A kind of wood that is in India)	Not found in matan hadith. But keyword <i>tadāwaitum</i> (treatment) shows that <i>gāyah</i> from the Prophet is getting Health in the body.
3.	عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ	<i>Al 'aud al hindi</i> (similar to <i>al qustu al bahri</i>)	Not found in matan hadith. But keyword <i>sab'atu asyfiyah</i> (seven kinds of drugs) shows that <i>gāyah</i> from the Prophet is getting Health in the body.
4.	عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَالسَّامُ: الْمَوْتُ	<i>Al habbatu al saudā'u</i> (Black Cumin)	Not found in matan hadith. But keyword <i>syifa' min kulli dā'in</i> (medicine of all diseases) shows that <i>gāyah</i> from the Prophet is getting Health in the body.
5.	فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ، وَالسَّامُ الْمَوْتُ	<i>Al habbatu al saudā'u</i> (Black Cumin)	Not found in matan hadith. But keyword <i>syifa' min kulli dā'in</i> (medicine of all diseases) shows that <i>gāyah</i> from the Prophet is getting Health in the body.
6.	أَكْحَلُوا بِالْإِثْمِدِ عِنْدَ مَنْامِكُمْ، فَإِنَّهُ يَجْلُوا الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ	<i>al ismīd</i> (Bor black that is a bit reddish)	Can see at matan <i>yajlū al baṣar wa yunbitu asy sya'r</i> (strengthens views and grows feathers), then <i>gāyah</i> from the Prophet is to get eye health.
7.	السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ	As <i>siwāk</i> (a type of wooden twig specifically for cleaning teeth)	Can see at matan <i>Muṭahirun li al fam wa marḍātun li al rab</i> (Bringing oral hygiene, as well as God's pleasure), then <i>gāyah</i> from the Rasulullah is to get a clean

			mouth and the pleasure of Allah SWT.
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WAR MATERIAL

No	Hadis text	Wasiilah	Gāyah
1.	الْحَيْلُ مَعْقُودٌ بِنَوَاصِيهَا الْحَيْزُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْغَنِيمَةُ	<i>Al khoil</i> (war Horse)	Can see at matan <i>al ajru wa al ganimah</i> (Reward and booty), then then <i>gāyah</i> from the Rasulallah is to get rewards and spoils of war.
2.	مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، قَصَّرَ أَوْ بَلَغَ، فَلَهُ دَرَجَةٌ فِي الْجَنَّةِ	<i>Ramā</i> (arrow)	Not found in matan hadith. But keyword <i>falahu darajatun fi al Jannah</i> (for him one degree in paradise) shows that <i>gāyah</i> from the Rasulallah is to motivate the companions to join jihad or the priority of jihad.
3.	أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ	<i>Ar ramyu</i> (arrow)	Not found in matan hadith. But keyword <i>inna al quwwata</i> (Surely power) shows that <i>gāyah</i> from the Rasulallah is to motivate the companions to join jihad or the priority of jihad.

AGRICULTURAL MATERIAL

No	Hadis text	Wasiilah	Gāyah
1.	الْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ، وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ	<i>Al wazn</i> and <i>al mikyāl</i> (Scales and measures)	Not found in matan hadith. But keyword <i>Al wazn</i> and <i>al mikyaal</i> (Scales and measures) shows that <i>gāyah</i> from the Rasulallah is to provide information that certain areas have their own calculation method in accordance with the culture and expertise of the local community.
2.	مَا مِنْ مُسْلِمٍ يَزْرَعُ زَرْعًا، أَوْ يَغْرِسُ غَرْسًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَحِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ "	<i>Yazro'u</i> and <i>Yagrisu</i> (planting and sticking)	Not found in matan hadith. But keyword <i>ṣadaqah</i> (alms) shows that <i>gāyah</i> from the Rasulallah is to show that there are many ways to give charity.

ASTRONOMY

No	Hadis text	Wasiilah	Gāyah
1.	صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُيِّبَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ	Ru'yat (seeing the crescent moon)	Can see at matan <i>ṣūmū</i> and <i>aftirū</i> (Fast and break the fast), then <i>gāyah</i> from the Rasulullah is the command to fast at the beginning of the month of Ramadan
2.	لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ	Tarou al hilal (seeing the crescent moon)	Can see at <i>lā taṣūmū</i> and <i>wa lā tuftirū</i> (Do not fast and do not break the fast), then <i>gāyah</i> from the Rasulullah is the command to fast at the beginning of the month of Ramadan

Second. Formulate *agāyah* when not found in matan. There is no doubt that there are matan hadiths that do not mention *gāyah* explicitly as in the example table above. Phenomena like this require the reader of hadith to find *gāyah* or in Fazlur Rahman's terms; moral ideal¹⁹ on a hadith matan

In determining *gāyah*, elaboration is needed in analyzing hadith and making comparisons with similar-themed hadiths if necessary. One way that can be done is to understand the Hadith according to the background, situation, conditions, and goals. Usually the approach used is Socio-historical Theory. This method is also one of the steps to understanding the hadith constructed by Yusuf al-Qaradhawi.

Third. Determine *be it* functionally similar contemporary stage is done is to make comparison to both *wasīlah*. An example can be seen in the following table;

No	Wasīlah at hadith	Wasīlah which will be in comparison able to	Information
1	<i>Al habbatu al saudā'u</i> (Black Cumin)	Turmeric, ginger and kencur	There is a similarity in its type and <i>gāyah</i> . Namely, both come from herbal plants <i>gāyah</i> is getting Health in the body.
2	<i>Al khoil</i> (war Horse)	Battle cars and tanks	There is a similarity in its type and <i>gāyah</i> . That is, they can both be used as war vehicles <i>gāyah</i> is to get rewards and spoils of war.
3	<i>Al ramyu</i> (arrow)	Guns/ rifles	There is a similarity in its type and <i>gāyah</i> his. That is the same as a weapon in war <i>gāyah</i> her is to motivate <i>ṣahabah</i> to join jihad or the priority of jihad.
4	<i>Al siwāk</i>	Toothbrush	There is a similarity in its type and <i>gāyah</i> . That is the same as a tool for cleaning teeth <i>gāyah</i> the goal is to get a clean mouth and the pleasure of Allah SWT.

¹⁹ Fazlur Rahman, *Tema-tema Pokok Al-Qur'an*, terj. Major themes of The Qur'an, ed. oleh Anas Mahyudin (Bandung: Pustaka, 1983).

5	<i>Ru'yat</i> (seeing the crescent moon)	<i>Hisāb</i> (astronomical calculations in determining the position of the moon)	There is a similarity in its type and <i>gāyah</i> . That is the same as a method of knowing the start time of fasting in the month of Ramadan
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Fourth. Consider *wasīlah* new to social *conditions*. In carrying out or using contemporary means when understanding hadith, it is very important to know the social conditions of the local community. The reason is, not all Muslims will assume *wasīlah* as a form of contextualization and manifestation of hadith in the contemporary era. Not a few of certain groups consider the phenomenon *be it* novelty is a phenomenon for which there is no basis even to speak of *bid'ah*.

As an example, Ahmad Dahlan's concept of education is oriented towards modern education, namely the classical-integral education system.²⁰ What Ahmad Dahlan did was something new at that time and tended not to be accepted by society. According to the hadith researchers, the basis for this case is: *tolabu al 'ilmi farīdotun 'ala kulli muslimīn*. Until that happens *wasīlah* is what activities or facilities are used to achieve *gāyah* is the success of students in studying. In fact, it was legal to use the modern education system, which at that time was thick with Dutch culture *gāyah* of the activity does not change. However, because social conditions cannot accept or even ridicule, maximizing existing concepts feels safer if you are not sure about them *wasīlah* new to apply.

Seeing the social situation at that time, Ahmad Dahlan almost gave up and was about to leave Yogyakarta when his mosque was burned down because his students changed the Qibla direction at the Gede Mosque. However, he was again encouraged by those closest to him and then continued his preaching in Yogyakarta.²¹

Judging from the example above, then consider *wasīlah* with the state of society is a step that needs to be done. This is done to avoid divisions among the people because there are differences in meaning *wasīlah* in a matan hadith. Although the above example does not mean that Ahmad Dahlan is not accurate in his concept of *da'wah*

CONCLUSION

From the eight steps set by Yusuf al-Qardawi in understanding the hadith, all of them need to have a premise to achieve that goal. This also applies to the step-by-step understanding of hadith constructed by other hadith scholars such as Al Ghazali and Syuhudi Ismail.

Based on the results of the research assessment, there are four steps to find out the means and targets in a hadith text. *First*, Determine *wasīlah* already *gāyah* in a matan hadith. *Second*, Formulate *gāyah* when not found in matan. *Third*, Determine *be it* functionally similar contemporary stage is done is to make *qiyas* (comparison) to both *wasīlah*. *Fourth*. Consider *wasīlah* new with the state of social society.

Opportunities for the study of this discussion are still very broad. So that the next researcher can conduct a study study around this book with a similar discussion but with other steps in Steps to understand the hadith of Yusuf al-Qaradhawi or Steps to understand the hadith constructed by other hadith reviewers.

²⁰ Indah Kurnia, "KONSEP PENDIDIKAN KARAKTER MENURUT K.H. AHMAD DAHLAN" (IAIN Bnegkulu, 2019).

²¹ Kurnia.

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