

Understanding of Hadiths based on the Concept of Wasatiyyah al-Qaradhawi to Deal with Understanding of Extremism

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Abstract

This study aims to examine the method of al-wasatiyyah by al-Qaradhawi in understanding the hadith especially in relation to the Faith (aqidah) and Worship (ibadah), to curb the extreme understanding of hadiths. The present study follows a qualitative methodology by focusing on al-Qaradhawi's works in the field of hadith which specifically study the concept of al-Wasatiyyah in the understanding of hadith. This study concludes that the concept of al-wasatiyyah introduced by al-Qaradhawi also presents an approach in understanding the hadiths of Rasulullah (pbuh). The approach put forward by al-Qaradawi is also in line with the hadith scholars' approach related to Fiqh al-Hadith. The study also concludes that the understanding of the hadith in the wrong approach can lead to extremism. This study has shown that the al-wasatiyyah concept introduced by al-Qaradawi is an important foundation in curbing extremism, especially the misunderstanding of the proponents of Islamic law such as the Quran and Hadith in modern times.

Keywords: al-wasatiyyah, al-Qaradawi, Hadith Understanding, Extremism

Introduction

Yusuf al-Qaradawi is famous for his concept of *al-wasatiyyah* in issuing the *fatwas* or in writing his religious works. He defines this trend or course as *tayyar al-wasatiyyah al-islamiyyah*. He further adds that the *al-wasatiyyah* approach is the fundamental characteristic of the Islamic religion itself. Therefore, the *hadith*, which is the secondary source of the Islamic religious law, also contains the same teachings about the concept of *al-wasatiyyah*. The *hadiths* quoted by al-Qaradawi emphasize on the description of the concept of *al-wasatiyyah*. This article discusses al-Qaradawi's approach and views of *al-wasatiyyah*, whose debate is based on the description of the *hadiths* by focusing on two topics which are the Islamic religious faith (*aqidah*) and the acts of worship (*ibadah*). The discussion of each of the above topics will be made together with the *hadiths* quoted by al-Qaradawi where the content of his discussion will be linked to this concept of *al-wasatiyyah*. Before debating further on the *hadiths*, the author would present a few discussions on the methods and views of *al-wasatiyyah* according to al-Qaradawi, his works in the field of *hadith*, as well as presenting the basic principles in interacting with the *hadiths* as stated by al-Qaradawi.

Al-Qaradawi: The Method and Approach of al-Wasatiyyah

The method and approach of al-Qaradawi in expressing his views and in issuing the *fatwas* are based on the concept of *al-wasatiyyah*. As a great religious scholar who has personally witnessed and experienced various issues which have

befallen the Muslim community, al-Qaradawi is extremely cautious in issuing the *fatwas*, particularly regarding the current issues. He has his own methods, just as the previous scholars would have had their own methods in issuing their *fatwas*. The current *fatwa* method used or applied by al-Qaradawi is to always be committed to the spirit of moderation between the group that is too strict or excessive (*ifrat*) and the one that is too loose or negligent (*tafrit*).¹ According to Muhammad Kamil Ab Majid, this method and approach are also being practiced by al-Qaradawi in his writings and missionary work.² Al-Qaradawi introduces this stream of thinking as the moderate stream of Islam or *tayar al-wasatiyyah al-Islamiyyah*, which is the stream that represents most of the roots of present day Islamic resurgence.³ According to Basri Ibrahim, the method of al-Qaradawi's *al-wasatiyyah* is also demonstrated through his stand among the groups who seek to separate themselves from Islamic laws based on the allegation that they are the followers of the current developments or trends, from the groups who try to retain the *fatwas* or views in their old (conventional) forms because they have too much regards for the views and uphold them too highly.⁴

Al-Qaradawi's *al-wasatiyyah* method can also be proven through his simplified approach as compared to the more troublesome and inconvenient approach for the society with reference to the issue being discussed. However, the simplified approach is taken only for the branch or subsidiary subject matters (*furu'*). On the contrary, al-Qaradawi is firm with the main subject matters (*usul*) related to the Islamic law. Yet, the simple approach of al-Qaradawi's views does not indicate that he distorts all the evidence or arguments (*nas*) of the Islamic law to achieve the simplified meaning of the law. Subject matters which involve *nas* that are *muhkam* (Quranic verses that have only one meaning, or those with a clear meaning, or are closed to any interpretations) or *nas* that are *qat'i* (definitive) in nature are not taken lightly by al-Qaradawi. The examples of such issues are the prohibition of usury in conventional banks, as well as the issue of smoking in the Muslim community since the methods of Islamic law have clearly rejected and denied them. He would only resort to the simpler approach in issues where no *nas* has been found to give a clear and explicit prohibition of the matter. An example of this situation is regarding the issue of the use of the triple *talaq* in a divorce (a form of divorce where the husband repudiates the marriage by uttering '*talaq*' three times in a row). Al-Qaradawi is more inclined towards the views of Ibn Taymiyyah and Ibn Qayyim who believe only one *talaq* is counted in the event of a triple *talaq*. In general, in the event of two opinions or views regarding an issue, that is between the more cautious view and a simpler or easier view, al-Qaradawi would choose the latter. According to Basri Hashim, this approach is undertaken by al-Qaradawi in following the footsteps of the Prophet Muhammad PBUH who was never given an option unless he chose the simpler one, if it was not sinful.⁵

The Writings on the Hadith by al-Qaradawi

Yusuf al-Qaradawi's writing on hadith, which directly debate on the Prophetic traditions (*sunnah*) and the study of *hadiths* do not exceed ten works. His writings in this field fall in the category of the elaboration of the *hadiths*, while some would debate about the threats of the enemies of Islam towards the Prophetic traditions or about the anti-*hadith* groups. Other works are related to the current issues which involve the efforts in enhancing the study of *hadiths*. The following are the works of Yusuf al-Qaradawi on the *hadiths*, and their brief introduction before proceeding to the discussion of the *hadiths* that have been elaborated by Yusuf al-Qaradawi regarding his *al-wasatiyyah* method and approach.

1) The Book of *Fi Rihab al-Sunnah: Syarah Ahadith al-Nabawiyyah*

The *hadiths* contained in this writing are a collection of *hadiths* related to the month of *Ramadhan* as well as its benefits, apart from the elaboration on the benefits of the alms or religious tax (*zakat al-fitr*) that is made compulsory during the month of *Ramadhan*, and the privileges of the *Laylatul Qadar* with the detailed description of these *hadiths*.

¹Basri Ibrahim, *Metode Fatwa al-Qaradawi Dalam Menangani Isu-Isu Semasa* (Fatwa Method of Al-Qaradawi In Addressing Current Issues), al-Hidayah Publication: Batu Caves, Selangor, Malaysia, 2011.

²Muhammad Kamil Ab Majid, *Pemikiran Kerohanian Yusuf al-Qaradawi : Analisis Siri Bukunya al-Tariq Ila Allah* (Spiritual Thoughts of Yusuf al-Qaradawi: Analysis of the Book Series of the al-Tariq Ila Allah), Thesis PhD, Department of Aqidah and Islamic Thought, Academy of Islamic Studies, University of Malaya, Malaysia, 2011.

³Al-Qaradawi, *al-Sahwah al-Islamiyyah Bayna al-Ikhtilaf al-Masyru' wa al-Tafarruq al-Madhmum* (Islamic Awakening Between Legitimate Difference and Distortion), cet. ke 5, Dar al-Sahwah, Cairo, 1994.

⁴Basri Ibrahim, *Metode Fatwa al-Qaradawi Dalam Menangani Isu-Isu Semasa* (Fatwa Method of Al-Qaradawi In Addressing Current Issues), al-Hidayah Publication: Batu Caves, Selangor, Malaysia, 2011.

⁵*Ibid.*

In his elaboration of the *hadiths*, Yusuf al-Qaradawi has also focused on the aspects of the teaching of education, mannerism and morality and about the community.⁶

2) The Book of *al-Madkhal li Dirasah al-Sunnah al-Nabawiyyah*

This book is an introductory or preface to the study of the *Sunnah Nabawiyyah*. The discussions contained in this book begins with the introduction and importance of the content of the *Sunnah*, the roles and contributions of the Muslim community towards the preservation of the *Sunnah*, its position as well as the obligations and methods in interacting with the *Sunnah*, the principles and the conditions in understanding the content of the *Sunnah*. In discussing the content of this religious book, Yusuf al-Qaradawi touches on some of the methods related to the *Sunnah* which exhibit or demonstrate the *wasatiyyah* characteristics as highlighted by him in understanding the content of the *Sunnah*. Several of the methods are; the *Sunnah* that are characterized by the balanced method (*mutawazin*), and the easy method (*muyassar*). Both methods have already demonstrated the *wasatiyyah* characteristics to be introduced by Yusuf al-Qaradawi in relation to the content of the *Sunnah*.⁷

3) The Book of *Kayfa Nata`amalMa`a al-Sunnah al-Nabawiyyah*⁸

The content of this book is the same as the content of the discussion in the book *al-Madkhal li Dirasah al-Sunnah al-Nabawiyyah*. However, some slight differences and additions have been made by al-Qaradawi in several sub-topics of the discussion in the introductory chapter of both books, as well as in the second chapter of the book *Kayfa Nata`amalMa`a al-Sunnah al-Nabawiyyah*. In the introductory chapter of the book *al-Madkhal li Dirasah al-Sunnah al-Nabawiyyah*, al-Qaradawi debates about the introduction to the *sunnah*, its significance as well as the contributions highlighted by the Muslim community in safeguarding the position of the *sunnah*. The discussion of the introductory chapter of the book of *Kayfa Nata`amalMa`a al-Sunnah al-Nabawiyyah* on the other hand, places great emphasis on the issues raised regarding the principles and conditions in understanding the *sunnah*, the role of the *sunnah* in dealing with problems of the society, the textual and contextual understanding of the *sunnah*, as well as the reminder about the dangers of the wrong understanding or interpretation of the *sunnah*.

4) The Book of *al-Sunnah Masdaran li al-Ma`rifahwa al-Hadarah*⁹

This book was written by al-Qaradawi in discussing the role of the *Sunnah* in the development of mankind's intellect and civilization. There are three major topics in the discussion of this book as presented by al-Qaradawi. The first topic discusses the role of the *sunnah* as a source in the Islamic religious law. The second topic deals with the issue of the *sunnah* as a source of knowledge and understanding (intellectual development). The third topic is related to the *sunnah* as a source of development and civilisation of mankind. The discussion in the first topic also touches on the division of the *sunnah* based on the category of *sunnah* which have been *tasyri`* (become the law of Shari'a) and not *tasyri`* (the special *Sunnah* (*khususiyah*) to the Prophet Muhammad p.b.u.h). Al-Qaradawi has also presented a discussion of this first topic regarding a *hadith* that is often misused, leading to the implication of the Muslims abandoning the *sunnah* and *hadiths* of the Prophet Muhammad PBUH. The *hadith* was stated by the Prophet regarding the global affairs that are more understood by His people and thus they are more knowledgeable in dealing with and handling the affairs. According to al-Qaradawi, this *hadith* has also been misused by the enemies of Islam through their wrong interpretation of the *hadith* with the intention of damaging the faith or belief of the Muslim community towards the *sunnah* and *hadiths* of the Prophet Muhammad PBUH.¹⁰

5) The Book of *Al-Sunnah waMuwajahahHamalat al-Tasykik*¹¹

⁶Al-Qaradawi, *Fi Rihab al-Sunnah SyarhAhadith al-Nabawiyyah*(Explanation of The Prophetic Hadiths) MaktabahWahbah, Cairo, 2010.

⁷Al-Qaradawi, *al-Madkhal Li Dirasah al-Sunnah al-Nabawiyyah*(Introduction to the study of the Prophetic Sunnah), cet. ke 5, MaktabahWahbah, Cairo, 2004.

⁸Al-Qaradawi, *KayfaNata`amalMa`a al-Sunnah al-Nabawiyyah :Ma`alimwaDawabit*(How To Interact With Prophetic Sunnah), cet. ke 2, Virginia, al-Ma`ahad al-`Alami li al-Fikr al-Islami, 1990.

⁹Al-Qaradawi, *Al-Sunnah masdaran li al-ma`rifahwa al-Hadharah*(al-Sunnah IsA Source of Knowledge and Civilization), Dar al-Syuruq, Beirut, Lebanon, 1998.

¹⁰*Ibid.*

¹¹Al-Qaradawi, *Al-Sunnah waMuwajahahHamalat al-Tasykik*, (Al-Sunnah and Face Campaigns of Skepticism),MaktabahWahbah, Cairo, 2011.

This book was written by al-Qaradawi in defending the *sunnah* from the groups that try to create misperceptions towards the *sunnah* institution. He presents the views and the actions of the enemies of Islam in the effort of triggering the consciousness among the Muslims in defending the *sunnah* institution from the threats of the enemies. Al-Qaradawi mentions that the Muslims are now veiled by weakness and ignorance which lead to their inability to confront the attacks from these enemies. The mental handcuffs done by the enemies of Islam in creating doubts among the Muslims focuses more on the *sunnah* institution compared to the Holy Quran. Furthermore, according to al-Qaradawi, the attacks in bringing down this second source of the Islamic religious law are not new but have taken place much earlier. At present, the efforts and attacks are continued by the orientalist and those who are influenced by the arguments of these groups, who are among the Muslims themselves and are yet ignorant of their position and responsibility in defending the *sunnah* institution. Therefore, al-Qaradawi through this work aims to bring about awareness in the Muslim community of the reality faced by the *sunnah* institution, apart from creating a proactive effort in defending this institution through the recommendations and efforts presented by him in this piece of writing.

6) The Book of *NahwMawsu'ah Li al-Hadith al-Sahih : Masyru' ManhajMuqtarah*¹²

This is a book written by Yusuf al-Qaradawi in presenting the proposed development of the "Encyclopedia of Authentic *Hadiths*" project. This book was produced in response to the resolution of the Third International Seminar on *Sirah and Sunnah al-Nabawiyyah*, which was held in Doha, Qatar in 1401H. One of the resolutions presented in this seminar was the proposal for the establishment of the Centre for the Study of *Sirah and Sunnah al-Nabawiyyah*, as well as the creation of the Encyclopedia of *Nabawiyyah Hadiths*. This encyclopedia contains authentic *hadiths* (*sahih hadiths*) that have been thoroughly and accurately examined (*tahqiq*), placed in chapters and arranged in a good order, as well as containing lessons that relate to the current situation. This encyclopedia is not specified for those who are engaged in the field of *hadiths* alone but also for the use of all parties, to be referred to by the Muslim intellectuals living in this era. Yusuf al-Qaradawi presented the recommendation to produce this encyclopedia from the aspect of the arrangement of the chapters, the selection of the *hadiths* specified to authentic, sound *hadiths* (*sahih*) and strong, good *hadiths* (*hasan*) only, which function as the benchmark in distinguishing between accepted and rejected *hadiths*.

The Basic Principles in Interacting with the *Sunnah* According to al-Qaradawi

In his writings, al-Qaradawi places great emphasis on the methods and principles in interacting with the Quran and the *Sunnah* to avoid misunderstanding of the two sources of *syari'a*. In interacting with the *sunnah*, al-Qaradawi presents several basic principles and methods as the following¹³:

- i. To ensure the validity of the *hadiths* received based on the detailed study of the *hadiths* and based on the views of the great scholars of *hadith*.
- ii. To understand both the textual and contextual evidence or arguments (*nas*) of the *hadiths*, to know the specific causes or reasons behind the revelation of the *hadiths* (*Asbabwurud*), as well as based on the understanding of the evidence or arguments (*nas*) of the Quranic verses and the related *hadiths*. The *hadiths* also need to be viewed from the perspective of the general principles as well as the *maqasidsyara'* which is more comprehensive in nature to distinguish between the *sunnah* that are *tasyri'i* and those that are not *tasyri'i*.
- iii. To ensure that the revealed evidence or arguments (*nas*) do not contradict other *nas* of higher level of credibility, such as the *nas* from the Quran or other *hadiths* that are clearly more valid compared to the existing one. The same goes for other *nas* that are more parallel in their understanding with the understanding of the *syara'*, or those that confirm more to the general *maqasidsyara'* that are definitive (*qat'i*) in nature and attain the level of certainty (*yaqin*).¹⁴

¹²Al-Qaradawi, *NahwMawsu'ah li al-Hadith al-Sahih* (Towards An Encyclopedia Of The Hadith Sahih: Proposed Curriculum Project), MaktabahWahbah: Cairo, 2002.

¹³Al-Qaradawi, *al-Madkhal Li Dirasah al-Sunnah al-Nabawiyyah* (Introduction to the study of the Prophetic Sunnah), MaktabahWahbah, Cairo, 2004, page 99.

¹⁴Al-Qaradawi, *al-Madkhal Li Dirasah al-Sunnah al-Nabawiyyah* (Introduction to the study of the Prophetic Sunnah), MaktabahWahbah, Cairo, 2004, page 100.

These are the three basic principles proposed by al-Qaradawi in interacting with a *hadith*, and before making the *hadith* as an argument (*hujjah*) and as proof or evidence (*dalil*) against an issue. These three proposed principles contain two main points on the basis of an interaction, namely: the selection and filtration of a *hadith* from the aspect of its acceptance and rejection (من حيث القبول والرد), as well as the *fiqh* and deep understanding of the *hadith*. However, from the perspective of *fiqh* and the understanding of *hadiths*, there are specific conditions and principles that have been detailed by al-Qaradawi, and the author will present those terms and principles in the following discussion of the topic, which is; *Fiqh al-Hadith* According to al-Qaradawi.

Fiqh al-Hadith According to al-Qaradawi

Having presented the general principles in interacting with the *sunnah*, al-Qaradawi has also presented several conditions and principles in determining the *fiqh al-hadith* so that the understanding that is formed of the *hadiths* are being isolated, are preserved from the misguided understanding. In his book *al-Madkhal li Dirasah al-Sunnah al-Nabawiyyah*, al-Qaradawi proposes six principles and conditions in understanding a *hadith*. The six conditions are as follows:

- i. To understand the *Sunnah* from the perspective of the Quran.
- ii. To search for and gather *hadiths* under the same topic of discussion.
- iii. To unify (*al-Jam'*) or to give preference or priority (*tarjih*) over the disputed *hadiths*.
- iv. To understand the *hadiths* by referring to *sababwurud al-hadith*, which is the understanding of the context and the *maqasid* contained in the *hadiths*.
- v. To distinguish between the means (*wasilah*) which fluctuates with fixed goals (*hadaf*) in a *hadith*.
- vi. To distinguish between facts and metaphorical matters (*majaz*) in understanding a *hadith*.

The Discussion of Several Issues in Relation to al-Qaradawi's Concept of al-Wasatiyyah: A Study on the Presented Hadiths

The discussion of al-Qaradawi's concept of *al-wasatiyyah* is based on the selection of several *hadiths* which he has quoted regarding the issues of faith, worship, community, the economy, education and health. The content of the discussion is quoted from his writings on the *hadiths* which focus on the issues discussed directly. Besides that, the author has also quoted many of the facts of the discussion from al-Qaradawi's writing of *FatawaMu'asirah* since this piece discusses a lot on the main issues being argued, apart from its ability to prove al-Qaradawi's views of the *al-wasatiyyah* concept based on the quotation of the *fatwa* and the proofs or evidence (*dalil*) of the *hadiths* presented by him.

Al-Qaradawi's al-Wasatiyyah Regarding the Issue of Faith (Aqidah)

Al-Qaradawi has presented numerous *hadiths* in his writings in discussing the issue of faith (*aqidah*). The evidence of the quotations of the *hadiths* is not only contained in his direct writings of the *hadiths* but can also be found in his other works in a myriad of titles. This is because, *hadiths* are the fundamental source in the discussion of major issues in Islam, including the issue of faith. Another main issue related to the issue of faith and is widely presented by al-Qaradawi is regarding the issue of *takfir*, which is the declaration of another Muslim as an unbeliever (*kafir*) made by other Muslims, in the Muslim community. Islam places a person's faith and religious belief as a scale in assessing the position or the depth of his creed in the eyes of Allah. However, a person's faith and belief may lead to his downfall if he practices deeds that contradict the religion, hence causing him to be renounced from Islam. Nonetheless, the attitude in judging and punishing a Muslim as an infidel is not as easy as expressing it verbally. It requires very strict conditions as well as strong evidence before a person can be claimed as an infidel or has been renounced from the religion. Al-Qaradawi has also commented on this *takfir* phenomenon which is widespread in the Muslim community. He has quoted several *hadiths* of the Prophet Muhammad and has presented important methods in dealing with this issue, apart from creating the attitude of *al-wasatiyyah* in providing better solutions towards the settlement of the issue. Below are some of the *hadiths* presented by al-Qaradawi regarding the issue of *takfir*:

The *hadith* on the preservation or protection of the blood of a person who has uttered the *syhadah* is presented by al-Qaradawi in discussing the punishment of a Muslim's infidelity (*takfir*). According to al-Qaradawi, it is not easy for a Muslim to pronounce the *takfir* punishment against his fellow Muslim brothers since it involves clear evidence and support in claiming that a person has reneged from Islam. The *hadith* presented in relation to this matter is as follows:

“I have been commanded to wage war against mankind until they utter *la ilaha illa Allah* (until they testify that none is to be worshipped but Allah and that Muhammad is His Messenger), and when they do so, their blood and property are reserved or protected from me, unless due to the cause of *syara*’, while the reckoning is (up to) Allah”.¹⁵

The *hadith* regarding the Prophet Muhammad PBUH repudiating the action of his companion (*sahabah*), Usamah ibn Zaid, who took the action of killing an enemy who had uttered the *syahadah*. The incident occurred while Usamah was pointing his sword at the enemy during a battle, and the enemy suddenly uttered the *syahadah*. Usamah had strongly believed (*ijtihad*) that the enemy had acted in such a way only out of fear of being killed. The Prophet however, repudiated Usamah’s action as stated in the following *hadith*:

This *hadith* is about Usamah bin Zaid r.a. who had killed a man during a battle. This happened when he pointed the sword to the man and suddenly the man uttered "la ilaha illa Allah". Rasulullah PBUH had totally disagreed with his action. Therefore, Rasulullah PBUH said: "Did you kill him after he had said, "la ilaha illa Allah"? Usamah said:" He said so out of fear of the sword? Rasulullah PBUH then said: "Can you know the contents of his heart"?¹⁶

This *hadith* is presented by al-Qaradawi regarding the position of a Muslim once he utters the *syahadah*. The *syahadah* is the key for a person in embracing the religion of Islam, hence it is not easy to accuse a person of infidelity. The above *hadith* clearly shows that the allegations of a person’s infidelity is made only based on the outward judgement of his actions. A Muslim cannot be accused of infidelity if his outward actions do not clearly show or reflect his status of infidelity. Based on this *hadith*, al-Qaradawi has created a general method in this *takfir* issue whereby a person’s verbal testament of the *syahadah* already categorises him as a Muslim, and he is thus bound by the Islamic laws and regulations. Based on this *hadith* too, al-Qaradawi states that although an individual has secretly renounced the religion in his heart, yet the judgement of his actions is made only outwardly and thus the allegation of infidelity cannot be made against him as long as it is not disclosed openly.

The *hadiths* that demonstrate that those who did not die in the state of associating others with Allah or in worshipping others than Allah alone (committing *syirk*), despite having committed great sins will survive from the everlasting punishment in Hell, and still could gain entrance to the Paradise of Allah the Almighty. The *hadiths* discussed in relation to this matter are as follows :

From Abu Dzarr.a who said: I went to the Messenger of Allah PBUH who then said: "No servant who utters the words of *la ilaha illa Allah* and then die after saying it unless he is placed in paradise”.¹⁷

Another *hadith* presented by al-Qaradawi regarding this issue is:

“Verily, Allah has forbidden those who utter the words of *la ilaha illa Allah* in the hope of attaining the pleasure of Allah from Hell fire”.¹⁸

The following *hadith* is also presented by al-Qaradawi in relation to the *takfir* issue:

Will be removed from hell those who testify to the words *la ilaha illa Allah* and in their hearts contained kindness as heavy as that of a single grain of wheat”¹⁹

The above three *hadiths* and several other *hadiths* are presented by al-Qaradawi in debating the methods that could harmonise the approach in handling the issue of *takfir*. These *hadiths* could be understood as stating that those who died not in the state of committing *syirk* to Allah the Almighty still stand the chance of entering heaven, despite having committed great sins.

According to al-Qaradawi, this is one of the methods used in developing a rationale, non-hasty approach in passing judgement about the renouncement of the religion by a Muslim, besides adhering to the methods prescribed by the

¹⁵Hadith of Sahih al-Bukhari, The Book of al-Iman?), Chapter “if they repent and perform the prayers and give out the zakat (alms), then give them freedom...”, hadith number 25.

¹⁶Hadith of Sahih Muslim, Book of al-Iman, Chapter Tahrim Qatl al-Kafir Ba’da Qawlihi La Ilaha Illa Allah, hadith number 158.

¹⁷Hadith of Sahih Muslim, Book of al-Iman, Chapter al-Dalil Ala Man Mata La Yusyrik bi Allah Syay ‘an Dakhala al-Jannah wa Inna Man Mata Musyrikan Dakhala al-Nar, hadith number 154.

¹⁸Hadith of Sahih al-Bukhari, Book of al-Tahajjud, Chapter Solah al-Nawafil Jamaah, hadith number 1186.

¹⁹Hadith of Sahih al-Bukhari, Book of al-Tawhid, hadith number 7410.

Quran and the *hadiths* regarding this issue. The debate mentioned above is part of the *hadiths* put forward by al-Qaradawi regarding the phenomenon of the *takfir* issue among the Muslim community. Al-Qaradawi has presented the methods as mentioned prescribe in the Quran and the *hadiths* of the Prophet Muhammad PBUH in addressing this issue properly. This matter according to al-Qaradawi, involves the position of a Muslim person's faith and he must not be easily accused of infidelity. This al-Qaradawi's approach is seen as a more equitable approach of *al-wasatiyyah*, as well as conforming to the content of the teachings of Islam through the teachings of the Prophet.

Al-Qaradawi's Concept of *al-Wasatiyyah* in Relation to the Issue of Worship (*Ibadah*)

Al-Qaradawi explains the essence of Worship (*Ibadah*), and also adheres to the concept of *al-wasatiyyah*, in which he gives examples of two extremes in understanding the concept. The first group, claiming to be more noble than the Prophet and the Messenger because of God's love for him and he no longer needs to do good deeds. And the second group claims that there is no concept of love in worship and that it does not conform to the concept of fear in worship. A servant should be obedient and obedient only with fear. As for love, it will deny that fear. The concept of Qaradawi brought about was that a slave was asked to worship Allah by always practicing good deeds with the fear of not being accepted and being enraged by Allah, and hoping to be accepted and thus receiving His pleasure and the reward of Heaven. At the same time the love will present the sweetness of faith promised in the Hadith. And the sweetness of the faith is not obtained except in the love of God and His Messenger as recorded in the *hadiths*²⁰. Al-Qaradawi has also presented a great deal of views on the issue of worship (*ibadah*), as well as the *hadiths* used as the proof or the evidence (*dalil*) in supporting his views on this issue. The principle of *al-wasatiyyah* is still used by al-Qaradawi when presenting his views regarding this issue. This is evident through his views which are seen to facilitate the society's practice of the worship (*ibadah*) by moving away from extreme or exaggerated views. The author therefore presents three examples of al-Qaradawi's views on the issues related to the aspect of worship (*ibadah*) by using the evidence (*dalil*) from the *hadiths* as the guideline as presented by al-Qaradawi.

I. The Lowering or Lengthening of The Hemline While Praying

The issue of lowering or lengthening the hemline of the garment below the ankle is among the issues that has become a polemic among the Muslims. This is due to the understanding of the *hadith* which prohibits a man from extending or lowering the hemline of his garment below the ankle while performing *solat* (praying). The *hadith* is as follows:

Which means: "Whoever extends or lengthens his garment while praying with the aim of showing off or to be arrogant, Allah does not put him in a *halal* condition in committing a sin and does not prevent him from doing sinful things".²¹

The *hadith* literally prohibits a person from lengthening or lowering the hemline of his garment while performing the *solat*. However, according to al-Qaradawi, there is a need to differentiate between a person who does so with the intention of showing it off with another person who does the same merely to conform to the normal practice and customs of the local community of a country, and not with the intention of showing off. According to al-Qaradawi, this situation is clear through several other *hadiths* which discuss the same topic. The reference made to the views of *hadith* scholars who defined and elaborated on the topic has facilitated the clear understanding of the actual threat contained in the *hadith*. Al-Qaradawi summarises the views of the *hadith* scholars, among them Imam al-Nawawi and Ibn Hajar al-Asqalani, who state that the *solat* of a person who wears his garment below the ankle is *harus*, which is permissible by the religion and a person is not sinful for doing it or abandoning it, if it is done on the basis of merely conforming to the customary practices of the local community, and the person is therefore excluded from the threats contained in the *hadith*. This discussion is based on the understanding of several other *hadiths* put forward by al-Qaradawi under the same topic of discussion. Among the *hadiths* are those which state that Allah the Almighty will not look upon those who lengthen or lower the hemline of their garments on the Day of Judgement only if it is done with the intention of showing it off, with the overall meaning of the specified *hadith* as follows :

"Whoever draws (lowers) his garment with the intention of showing off, Allah will not look at him on the Day of Judgment. Abu Bakr said: One part of my garment trails to the ground, but I will always lift it. Then the Prophet Muhammad PBUH said, "What you do is not with the intention of showing off".²²

²⁰Al-Qaradawi, *al-Ibadat fil Islam*, 36-43, cet. ke 24, MaktabahWahbah, Cairo, 2004.

²¹Hadith of Sunan Abi Daud, Book of al-Solah, Chapter al-Isbal fi al-Solah, *hadith* number 637.

²²Hadith of Sahih al-Bukhari, Book of al-Libas, Chapter Man JarraZarahu Min Ghayr Khuyala', *hadith* number 5784.

Al-Qaradawi presents this *hadith* as one of the proof or evidence (*dalil*) regarding the threat to those who lengthen or lower their garments is *taqyid*, which is specifically reserved or restricted, only for those whose intention is to show off. This *hadith* also shows that it is neither prohibited, nor is it recommended (*harus/mubah*) for a person to lengthen or lower his garment below the ankle if it is done on the basis of conforming to the customary practices of the community and is therefore excluded from the threat mentioned in the *hadith*. Al-Qaradawi further adds that the issues of clothing, the manners in donning them and their designs are bound by the culture and the customary practices (*uruf*) of the given society, which are different based on the type of weather, economic status, type of career, living standards and so on. *Syarak* has thus provided some slack and ease in this matter, except within a certain limit for preventing wastage, the display of luxury or arrogance in wearing a certain piece of garment.¹ This is what the abstentions and prohibitions of the *syarak* with regard to the wearing of clothes in the life of a Muslim actually means.

II. Fasting While Travelling

Al-Qaradawi has also debated on the issue of fasting while travelling in the month of *Ramadhan*. Scholars differ in their views regarding this issue. Some scholars recommend for people to fast while travelling, while others believe one should not continue fasting while travelling. Al-Qaradawi believes the priority is for a person to discontinue fasting while travelling. This is because fasting while travelling may cause difficulties, and fasting is even prohibited if it causes a person to become tired and lethargic. This argument is presented through the following *hadith*:

It is reported from Jabir bin Abd Allah r.a who said that the Prophet Muhammad PBUH saw a man stationed in a shady place - after falling due to fatigue - and the crowds were surrounding him, then the Prophet SAW said, "Fasting while travelling is not considered as an act of welfare".²³

Al-Qaradawi presents the *dalil* of this *hadith* when issuing the *fatwa* that the preference for a person who is travelling is to break his fast (to discontinue fasting), with the argument that people who are travelling often go through numerous difficulties and obstacles. With reference to the elaboration made by the religious scholars on this *hadith*, the man was placed under the shade due to fatigue caused by fasting, and the statement of the Prophet Muhammad PBUH that categorizes the fast of a traveller as a non-welfare is bound by a reason. However, in situations where difficulties do not arise, al-Qaradawi therefore prefers the view which facilitates the public in choosing either to fast or not. According to Basri Ibrahim, the preference of al-Qaradawi in situations such as this is to offset matters that make it easier for the community. If it is easier for the society to discontinue fasting, they are then recommended to do so. On the other hand, people who find it easy and are capable of fasting, it is then not sinful for them to continue with this act of worship (*ibadah*). This approach is also as the evidence (*dalil*) of the *hadith* presented by al-Qaradawi, which was narrated by Hamzah bin Amir al-Aslamir.a who said to the Prophet Muhammad p.b.u.h which means:

"O Messenger of Allah, I have the strength to fast in the journey. Is it wrong for me not to fast? To this, the Prophet Muhammad PBUH replied, "To discontinue fasting when travelling is a leniency that Allah has given you. Whoever chooses it is good, and whoever wishes to continue fasting is not a fault for him"²⁴

Based on this *hadith*, al-Qaradawi has taken the middle approach and presents a more balanced stand on the matter of fasting while travelling. However, in situations where fasting is difficult or when a person is in pain or illness, al-Qaradawi is firmer with his view which is to issue the ruling (*fatwa*) that it is prohibited for such a person to fast based on the first *hadith*. In situations where a person is in good health and does not face any difficulty in fasting, the person is then given the option to either continue fasting or to break his fast. Nonetheless, it is understood that the view of al-Qaradawi is the preference for the traveler to discontinue fasting as presented in the second *hadith*.

III. Stoning of the Pillars (*Jamrah*) Before Noon

Al-Qaradawi has also presented his views regarding the pilgrimage where the application of the *al-wasatiyyah* concept also needs to be considered. One of the issues disputed by the religious scholars is related to the time of stoning of the pillars (*jamrah*) done before noon on the days of *Tasyriq* other than the day of *Nahr* (10th *Zulhijjah*). The view that has

²³Hadith of Sunan Abi Daud, Book of al-Siyam, Chapter Ikhtiyar al-Fitr, hadith number 2407.

²⁴Hadith of Sahih Muslim, Book of al-Siyam, Chapter al-Takhyir fi al-Sawmwa al-Fitr fi al-Safar, hadith number 107.

been practiced all this while is that the time for the stoning of the pillars on the days of *Tasyriq* is between noon and sunset. This argument is based on the authentic *hadith* narrated by Bukhari as follows:

The Meaning of the *Hadith*: From Wabarah who said: I asked Ibn Umar r.a: when is the time for me to perform the stoning of the pillars? Ibn Umar said: "When your leader performs the stoning, then you do it", then I repeated the question and Ibn Umar said, "We watch the time, we perform the stoning of the pillars after it is noon".²⁵

In this matter, al-Qaradawi considers the benefits of the pilgrims who increase in number each year which causes for the implementation of this ritual to be difficult if there is no leniency in the view of the ritual to be performed only after it is noon. Furthermore, accidents that took place during the stoning of the pillars ritual which led to the death of the pilgrims further support the need for the concept of *al-wasatiyyah* to be applied.²⁶ Al-Qaradawi believes this matter is open to *ijtihad*, which is the independent reasoning of the religious scholars, which should be a benefit to the Muslim community from time to time.²⁷ According to him, there are many views of the *fuqaha*, (who are qualified experts in *fiqh* or Islamic jurisprudence and Islamic law) which state about the leniency of the time in performing the stoning of the pillars ritual before noon. Al-Qaradawi also thinks that performing this ritual after it is noon is a non-obligatory matter (*sunat*) shown by the Prophet Muhammad PBUH and there exists no other evidence or proof (*dalil*) which prohibits the conduct of the ritual before noon.²⁸ Ibn Hajar al-Asqalani also has the opinion that the stoning of the *jamrah* time stipulated after it is noon on the three days of *Tasyriq* is a non-obligatory matter as demonstrated by the Prophet Muhammad PBUH, which is also the view of the majority of the religious scholars (*jumhurulama*). Nevertheless, al-Qaradawi stresses that the *fatwa* will change with the changing of time, place and conditions of the society. According to him, the issue of the congestion of the pilgrims during this ritual cannot be solved well except by extending the duration in performing the worship (*ibadah*). According to al-Qaradawi, the view in the leniency in performing the ritual before noon should be celebrated at this point in time, which is also the views of 'Ata' and Tawus, as well as the view of the Hanafi school of thought.²⁹ Although this is not the view of the *jumhurulama*, yet it conforms to the Islamic principles that advocate the facilitation of a matter, apart from several of the *fiqh* methods presented by al-Qaradawi in demonstrating his preference of the view which permits for the ritual to be performed before noon in such a situation.

Containment of Extremism Attitude in the Hadith Understanding

As been suggested, the al-Wasatiyyah approach by al-Qaradawi is to curb the extremism of Muslims as it does not meet the requirements of Islam itself. This al-Wasatiyyah approach also addresses the demands of interacting with the *hadith* of Rasulullah PBUH through Fiqh *Hadith* stated. The principles and approaches in this *hadith fiqh* are parallel to the *hadith* scholars approach when understanding the *hadith* in particular from the aspects of the *Hadith Rule*.³⁰ The Prophet's approach to PBUH also through his propaganda is to combat extreme extremism in interacting with this religion. This is all because of the method that is not in line with the approach of al-wasatiyyah which is organized in the teachings of Islam itself.³¹ Extreme attitudes and extreme actions are not the essence of Islamic teachings themselves. Even Islam comes with a gentle tendency without any element of coercion, promoting soul sacrifice to those who reject or refuse to accept it.

Through the guidance of the Quran as the revelation of Allah and the guidance of the *hadith* of the Prophet, Muslims are taught and educated with good morals by example and example to the way of life of the Prophet.³² The correct Fiqh

²⁵ *Hadith of Sunan Abi Daud, Book of al-Manasik*, Chapter *Fi Ramy al-Jimar*, *hadith number 1972*.

²⁶ Al-Qaradawi, *Fatawa Mu'asirah* (Contemporary fatwa Volume 3), Dar al-Qalam, Kuwait, 2001, page 266.

²⁷ Al-Qaradawi, *Fatawa Mu'asirah* (Contemporary fatwa Volume 3), Dar al-Qalam, Kuwait, 2001, page 268.

²⁸ Al-Qaradawi, *Fatawa Mu'asirah* (Contemporary fatwa Volume 3), Dar al-Qalam, Kuwait, 2001, page 269.

²⁹ Al-Qaradawi, *Fatawa Mu'asirah* (Contemporary fatwa Volume 3), Dar al-Qalam, Kuwait, 2001, page 269.

³⁰ Muhammad Abu Layth al-Khayr Abadi, 2005, *Ulum al-Hadith Asiluhawa Mu'asiruha*, Dar al-Syakir, Bangi, Selangor, Malaysia, page 307-383.

³¹ Abd al-Qawiy Makrad Tarisy Ahmad al-Qadsi, *al-Manhaj al-Nabawi Fi Tarsikh Qiyam al-Wasatiyyah wa Muharabah al-Ghuluwwa al-Tatarruf*, Proceeding 4th International Prophetic Heritage Conference (SWAN 2014), Universiti Sains Islam Malaysia (USIM), Nilai, Negeri Sembilan, Malaysia, 2014, page 254.

³² Khader Ahmad, Mustaffa Abdullah, Sedek Ariffin, Mohd Yakub @ Zulkifli Mohd Yusoff, 2016, *Fanatik Beragama Dalam Kalangan Masyarakat Islam Di Malaysia : Analisis Berdasarkan Pemahaman Terhadap Fiqh al-Hadith*, (Religious Fanatic Among Islamic Community In Malaysia : Analysis Based on Understanding of Fiqh al-Hadith), Proceeding International Conference On Islam In Malay World VI (ICON-IMAD VI), 20-22 September 2016.

al-Hadith as mentioned by al-Qaradhawi seeks not to misuse literal texts so that they can lead to extreme understanding. Hadith Rasulullah.s.w should be referred to the ulama in understanding the correct text of the hadith so that it can be applied with the appropriate context in solving the problems that arise in society today.

Conclusion

Based on the discussion presented, al-Qaradhawi has put forward the basis of Islamic-oriented teachings of al-Wasatiyyah (moderation) in particular in interacting with the hadiths of Rasulullah.s.w to avoid extreme attitudes in understanding the text of the source of the Shariah. The Fiqh al-Hadith brought by al-Qaradhawi is in line with the principles of knowledge of Hadhrat al-Hadith as found in the discussion of Ulum al-Hadith. In addition, the Fiqh al-Hadith presented by al-Qaradhawi is a principle and condition for to avoid extremism in understanding the hadiths of the Prophet. The examples set out in this article regarding the understanding of the hadith in the issue of faith and worship by al-Qaradawi show the approach of al-isatiyyah and at the same time abolish the extremist attitude in the understanding of the hadiths of Rasulullah PBUH.

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