

## THE POSITION OF SUNNAH AS A SOURCE OF ISLAMIC LAW IN A NEW PERSPECTIVE IN ITS TYPES

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### Abstrak

*Tulisan ini bertujuan untuk membahas pengertian sunnah sebagai hujah dalam penetapan hukum Islam. Keberadaan Al-Quran sebagai pedoman hidup tidaklah lengkap tanpa adanya As-sunnah. Kedudukan As-sunnah dalam ajaran Islam menjadi sumber hukum kedua setelah Al Quran. Dimana As-sunnah ini merupakan segala sesuatu yang diriwayatkan oleh Rasulullah SAW, baik berupa perbuatan atau perkataan. Dalam penelitian kami melakukan studi Pustaka dan pendekatan analisis konten, dengan metode deskriptif. Permasalahan terletak pada gambaran fleksibilitas sunnah sebagai sumber hukum Islam. Kami mendapatkan bahwa sunnah terbagi menjadi, sunnah perkataan, perbuatan dan sunnah hammiah (kehendak). Penulis melakukan penelitian terhadap sunnah kehendak ini yang masih sedikit dibahas oleh para peneliti lain. Sunnah hammiyah adalah keinginan Rasulullah membakar rumah orang yang tidak shalat berjama'ah ke masjid dan Rasulullah ingin merubah posisi Ka'bah kalaulah kaum Qurays pada waktu itu masih dekat dengan kemusrikan. As sunnah sendiri berperan sebagai penjelas, yaitu menerangkan hal-hal yang masih bersifat samar di dalam Al-Quran*

**Kata kunci :** Jenis, Sunnah, Sumber Hukum

### Abstract

*This paper aims to discuss the meaning of Sunnah as an argument in the determination of Islamic law. The existence of the Qur'an as a guide to life is not complete without the Sunnah. As-sunnah's position in the teachings of Islam became the second source of law after the Quran. This As-sunnah is everything narrated by the Prophet PBUH, either in the form of deeds or words. We conducted a literature study and content analysis approach with a descriptive method in our research. The problem lies in the description of the flexibility of the Sunnah as a source of Islamic law. The Sunnah is divided into the Sunnah of words, deeds, and the Sunnah of Hammiah (will). The author researches the Sunnah of this will which is still little discussed by other researchers. Sunnah Hammiyah is the desire of the Prophet to burn the houses of people who do not pray in the congregation to the mosque, and the Prophet wanted to change the position of the Kaaba if the Quraysh at that time were still close to polytheism. The Sunnah itself serves as an explanatory, that is, to explain things that are still vague in the Qur'an.*

**Keywords:** Type, Sunnah, Legal Sources

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## INTRODUCTION

### A. Problem background

The Quran and the Hadith are the sources of the law in Islam. These two sources are also termed "المزدران الساسيان" (two primary sources of Islamic teachings). Therefore, everything covered in the religion in Aqidah, Sharia, and Muamalah, even morals, always refers to both sources.

The Qur'an has never changed, let alone been forged like other religious scriptures. The authenticity of the Qur'an will be maintained all the time because Allah SWT himself is guarding it, as affirmed by him in His words in Q.S. Al-Hijr verse 9:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*"It is We Who have sent down the Qur'an, and we are indeed the guardians of it".*

In contrast to the hadith, the hadith's narration from generation to generation may have a disability. Defects in his redaction and narrator's behavior, also, those who are sentimental and unhappy with Islam and the Zindiq are not the least number who are continually trying to obscure even subvert the foundation building the foundation of the source of these two teachings of Islam after the Qur'an. It is known then that the hadith of Saheeh, Hasan, Daif (weak), or Maudhu' (false). Therefore, the scholars' attention to the hadeeth or Sunnah of the Prophet (s) is considerable, especially in sorting and choosing hadiths that can be believed to be the truth from Him SAW to then be done or vice versa. What's more, one of the functions of the hadith is bayan (descriptor) against the Qur'an. Even simultaneously, there are differences among scholars about the understanding of hadith or Sunnah. They do not agree in defining hadith or Sunnah, so there is a difference between the term hadeeth and Sunnah.

The author conducted a library study by conducting a content analysis of books such as *Ulum al-Hadith was Mustalahuhu* by Subhi Salih, which discussed Sunnah's position as a law source its types. Besides, the author also wrote the book *Dirasah Sunah Nabawiyah wa Ulumuha* compiled by Ahmad Umar Hasyim. This book examines the bookkeeping of the Sunnah of the Prophet Muhammad S.A.W. It clarifies the polemic raised by orientalist about the Sunnah of the Prophet. This discussion's novelty is Sunnah Himmah which is the wish of the Messenger of Allaah, which is not realized.

### **B. Problem Formulation**

The problem lies in the position of the Sunnah as a source of law:

1. The flexibility of the Sunnah in adapting to contemporary times
2. Realization of the Sunnah in realizing benefit when it is applied.

### **C. Purpose of Writing**

1. The purpose of writing is to understand the position of the Sunnah as the second source of law in Islam and as an interpreter and to bring up new laws
2. explain the importance of the Sunnah as a source of legal *ijtihad* in dealing with cases that have never been faced at present as a guide for the *ijtihad* process

### **D. Research Methods**

We conducted a literature study by studying literature and books and articles. Using a qualitative approach, we examined primary sources consisting of hadith books and related books, while secondary sources supported books and journals discussing hadith.

## **DISCUSSION**

### **A. The meaning of Sunnah**

Everything from the Prophet (s) is in words, deeds, and statutes. Al-Sunnah, according to scholars, is the second source after the Qur'an. According to the hadith, hadith and Sunnah's meaning means the same meaning: all the Prophet's deeds, speech, and *Takrir* (agreement). But for the sake of increasingly, there is a difference between the hadeeth and the Sunnah. Hadith is all events that are stumped to the Prophet, even if only once it occurs throughout his life. And Allah is all-followers, all-wise.

The meaning of Sunnah, according to the scholars, consists of:

1. According to experts Hadith, Sunnah is all that told of the Prophet. Either word, *Taqrir*, teaching, state, and his life's journey, whether occurring before or after the lift them according to *Usul* experts, Sunnah is only an act that can be used as the basis of Islamic law. Suppose the Prophet's deeds are not based on the law, such as eating, drinking, sleeping, walking, urinating, etc. In that case, the usual daily work is not called Sunnah.
2. The Sunnah is an act that is rewarded when it is done, and it is not punished when left behind. According to the scholars of *fiqh*, Sunnah is seen in terms of the law of something from the Prophet. Still, the law is not obligatory, rewarded for those who do it, and not tortured for those who leave it, such as-Sunnah prayer, Sunnah fasting, etc.<sup>1</sup>

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<sup>1</sup> Meirison Alizar Sali, Desmadi Saharuddin, and Rosdialena Rosdialena, "Takhrij Fikih Dan Permasalahan Kontemporer," *Al-Istinbath : Jurnal Hukum Islam* 5, no. 1 (May 9, 2020): 51, <https://doi.org/10.29240/jhi.v5i1.1235>.

3. According to Ibn Taymiyah, Sunnah is a tradition that has been repeatedly performed by the people, whether that includes worship or not.
4. According to Dr. Taufiq Sidqy, Sunnah is a tariqat (road) regularly practiced by the Prophet (s) and followed by his companions.
5. According to Prof. Dr.T. M. Hasbi Ash- Shiddieqy, Sunnah is a practice carried out by the Prophet (s) continuously and given to us from time to time by way of mutawatir". So the Prophet carried out the practice with the companions, carried it out with Tabiin, and so on from generation to generation to today.<sup>2</sup>

From some Sunnah understanding, it can be concluded that the Sunnah, according to the hadith scholars, is more common and includes everything that comes from the Prophet in any form, whether related to the law. And Allah almighty, All-Wise. And Allah is All-Knowing, All-Wise.<sup>3</sup>

### Kinds of Sunnah

Sunnah or also called hadith, and hadeeth is divided into two, namely: hadith Qudsi and hadeeth Nabawi. The hadeeth Qudsi is a hadeeth which means derived from Allah, and its Lafaz is derived from the Messenger of Allaah. While the hadith of Nabawi is a hadeeth whose meaning and Lafaz are entirely the Prophet sourced himself. It is divided into several kinds:<sup>4</sup>

#### 1. Sunnah of Qauliyah (words)

Sunnah *Qauliyah* is a word that comes out of his oral hearings by friends. It is conveyed to others, which contains various guidance and guidance of shariah, events, or stories, whether related to aspects of belief, sharia, or morals.

In Sunnah *Qauliyah*, a problem seems to need to be confirmed because two forms can come out of the Prophet's speech. First, it can be the word of the Prophet (sunnah Qauliyah) that can also be a verse of the Qur'an. To distinguish whether it is *Qauliyah* or Qur'an, then it can be researched; if that comes out of the Prophet's oral verse of the Qur'an. Usually, the Prophet tells his companion to memorize, write, and sort it according to God's instructions. If what comes out of the Prophet's speech is Sunnah *Qauliyah*, then the Prophet forbids writing it for fear of mixing with the Qur'an.

#### 2. Sunnah *Fi'liyah* (deed)

Sunnah *Fi'liyah* is the act of the Apostle that he did, which his companions to us followed.

The deeds of this Prophet can also be divided into three:<sup>5</sup>

- a. His actions as a human being and this deed are every day by many people, such as eating, drinking, etc.

<sup>2</sup> M. Hasbi Ash Shiddieqy, *History and introduction to science Hadith* (Jakarta: Star Moon, 1991), p. 35.

<sup>3</sup> صالح، صبحي، علوم الحديث ومصطلحه: عرض ودراسة (دار العلم للملايين، 1984)، 26. <https://books.google.co.id/books?id=wRcQAQAAMAAJ>.

<sup>4</sup> Ash Shiddieqy, *History and introduction to science Hadith*, p. 27.

<sup>5</sup> ساجد الرحمن الصديقي، الدكتور، المعجم الحديث في علوم الحديث (دار الكتب العلمية، 2005)، p. 75.

- b. What is obligatory for the Prophet is not for his people, such as Shalat Tahajud, Duha, etc. The Prophet may marry more than four women, but it is only permissible to marry four for his people.
- c. The Prophet's actions are an explanation of the law contained in the Qur'an, such as establishing prayer, Hajj as explained in his hadeeth:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي (رواه البخاري)

"Pray as you see me praying." (HR. Bukhari)

خُدُّوا عَنِّي مَنَاسِكَكُمْ (رواه مسلم)

"Take from me using worshipping hajj." (HR. Muslim)

This way of worship is not explained in the Qur'an but instead demonstrated by the Prophet's deeds.

### 3. Sunnah Taqririyah (consent)

Sunnah Takririyah is an apostle's decree. He condones or silences an act committed by his companions without affirming whether he justifies or blames it. Like the companion's actions who ate the animals *Dhab* (desert lizards), the Apostle did not command nor forbid this. It can be concluded that eating the *Dhab* (lizard) is permissible; if it is not acceptable, he will immediately ban it and not leave it alone.

Some scholars of hadith add another tiger sunnah, namely:

### 4. Sunnah Hammiyah

Sunnah *Hammiyah* is what the Prophet (s) wanted but has not been done. Some scholars of hadith have added the details of the Sunnah with Sunnah *Hammiyah*. Allah is All-17775, All-Compassionate. Allah is All-Ing, All-Compassionate. As follows: From Rabi'ah ibn Abu 'Abd al-Rahman said, I heard Anas ibn Maalik r.a. He said, "O my people! "He was a man of a people who were not tall nor short. The skin is light and not too white nor too brownish. Her hair is not too curly and not straight." (HR., Bukhari).

وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَ بِحَطَبٍ فَيُحْتَطَبَ ، ثُمَّ أَمَرَ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا ، ثُمَّ أَمَرَ رَجُلًا فَيُؤَمَّ النَّاسَ ، ثُمَّ أَخَالَفَ إِلَى رَجَالٍ فَأُحْرِقَ عَلَيْهِمْ بُيُوتَهُمْ

"By my soul, which is in His hand, I have intended to take firewood and gather it, and I command the athan of prayer to be summarized. Then I commanded someone to pray for the congregation, and then I went to those who did not pray for hours, and I burned down their houses." (HR. Bukhari, no. 644 and Muslim, no. 651)

Therefore the tehporP PBUH said;

لولا حداثة عهد قومك بالكفر لنقضت الكعبة، ولجعلتها على أساس إبراهيم، فإن قریشاً  
حين بنت البيت استقصرت، ولجعلت لها خلفاً

*"Had it not been for your people had just left their disbelief, I would have restored the Kaaba building, and I would have returned it according to the foundation made by Abraham, for indeed at the time of the Quraish to restore the Kaaba, they were short of cost, and I would have exited."*

[H.R. Muslim]

When Islam came, Prophet Muhammad was about to complete the construction of the Kaaba. Actually, the Prophet Muhammad 'disagreed with the construction of the Kaaba by the Quraysh because it changed the position of the Kaaba as when Prophet Ibrahim AS built it. But the Prophet chose to restrain his 'ego' over historical truth by prioritizing the interests of society at large. So the intention was undone. "O Ayesha, if it weren't for your people who had just left Jahiliyah, I would have ordered them to destroy the Kaaba so that I put into it what was removed from it, I glued (the door) to the ground, I made for him one door in the east and one door in the west, and I will relate it to the foundations that Abraham built," said the Prophet Muhammad. Meanwhile, the images and idols inside and outside the Kaaba were removed and destroyed by the Prophet Muhammad during the Liberation of Mecca (Fathu Makkah). Referring to the book History of Muhammad's Life, Prophet Muhammad looked at and observed the image of Prophet Ibrahim AS. inside the walls of the Kaaba was long enough.<sup>6</sup> He did not accept that one of God's lovers was described in such a way by holding Islam. "May Allah destroys them (who made the painting of Prophet Ibrahim as.)!" said the Prophet Muhammad. After observing all the pictures stuck on the walls in the Kaaba, the Prophet Muhammad ordered his companions to remove them all. Everything, so that no single painting and idol remains in the Kaaba.

## B. Sunnah function<sup>7</sup>

### 1. As a parrot Ta'kid

As a reinforcement of the law in the Qur'an, such as the command of prayer, fasting, Hajj, and other worship.

### 2. As a parrot Tafshil/parrot interpretation

Namely, as-sunnah as an explanation of the contents of the Quran, which is still Mujmal (global/general)) both in terms of:

#### a. Explaining the meaning of the Qur'an

<sup>6</sup> Muhammad Husayn Haykal and Isma'il R. Al-Faruqi, *The Life of Muhammad* (Indianapolis, IN: American Trust Publications, 2005), 81.

<sup>7</sup> أبي عبد الله محمد بن إدريس/الشافعي, *إختلاف الحديث - كرتونه* and محمد أحمد عبد العزيز (Dar Al Kotob Al Ilmiyah 2008, دار الكتب العلمية), p. 99.

- b. Detailing what is in the Qur'an is mentioned in the outline
- c. Limiting anything in the Qur'an is mentioned in general
- d. Expanding the definition of something that is in the Qur'an

3. As a Tasria parrot.'

Namely, as-sunnah as a settler of the law that is not yet in the Qur'an, such as the law of collecting marriage between aunt and nephew described through the hadith of the Prophet (PBUH). Although this third opinion is still in disquisition among scholars, the strongest opinion confirms this function based on the verse that commands to obey the Apostle. Among them is in Qs. Annisa: 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

That is: O you who believe, obey Allah and obey the Messenger of the Qur'an have also confirmed that whatever is sourced from the Prophet (s) is based on revelation, not from Lust, found in Q.S. An-Najm: 3-4

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

He said, "This is not what he says. His speech is nothing but a revelation revealed to him.

### C. Argument of As-sunnah

Among the evidence stipulated in Islamic law:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ ۚ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"O you who believe! O ye who believe! Believe in Allah and His Messenger and in the Book which Allah sent down to His Messenger and the Book which Allah sent down before. Whoever disbelieves in Allah, His angels, His books, His messengers, and the last day, then indeed that person has gone astray far away. (An-Nisa verse 136)

مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"What the Apostle gave you, so accept it. And what it fore for you, so leave it. And fear Allah. Verily Allah is severe in punishment." He said, "O my people!

It is clear to us from the verse above that Allah commands us to obey the Messenger; obeying the Messenger means following his Sunnah as an argument.<sup>8</sup> While in the hadeeth is also mentioned

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّتِي

"I leave you two things behind; you will not go astray while you hold fast to both the Book of Allah and my Sunnah." (HR. Al-Hakim and Malik)

The hadeeth above explains that a person will not go astray if, during his life, he stick to the Qur'an and Sunnah. As a consequence of the Prophet (s), the Sunnah is preserved from the false nature of all that he says in the form of his words, deeds, and statutes.<sup>9</sup>

This principle is also held by the Imam of the four madhabs, who is a role model for Muslims:

1. Imam Abu Haneefah said:<sup>10</sup>  
"If I express an opinion that is contrary to the Qur'an and the Hadeeth of the Messenger of Allah ,then leave my word."
2. Imam Malik said:  
"I am just an ordinary human being, can be wrong and can be right, so research my opinion. Every one of my obtainers by the Qur'an and as-Sunnah, so take it, and every one of my opinions is contrary to the Qur'an. As-sunnah so leaves it alone."<sup>11</sup>
3. Imam Al-Shafi'i said:  
"If you find in my book a clear opinion of the Sunnah of the Messenger of Allaah (peace and sgnisselbof Allaah be upon him) and <sup>صلى الله عليه وسلم</sup> the Messenger of Allaah (peace and blessings of Allaah be upon him) and "leave my opinion." He said in another narration: "follow the Sunnah, and do not turn to anyone's opinion." Narrated by Imam al-Nawawi in al-Majmoo' i/63.
4. Imam Ahmad said:  
"Whoever rejects the Hadeeth of the Messenger of Allaah (peace and blessings of Allaah be (mih nopus is on the brink of destruction." [Narrated by Ibn al-Jauzi in Manaqib al-Imam Ahmad, p. 182].

<sup>8</sup> احمد عمر هاشم. السنة النبوية و علومها دراسة تحليلية للسنة النبوية و علومها في أعظم عصور التدوين و دفاع عن السنة... 1989, 55

<sup>9</sup> Ash Shiddieqy, *History and introduction to science Hadith*, p. 17.

<sup>10</sup> محمد بن علي بن محمد الحنفي/الحصكفي. الدر المختار شرح تنوير الأبصار وجامع عبد المنعم خليل إبراهيم (دار الكتب العلمية, 2019) (Dar Al Kotob Al Ilmiyah 2019) البحار 2-1 ج 1, p. 11,

<sup>11</sup> أبي عمر يوسف بن عبد الله/ابن عبد البر القرطبي. جامع بيان العلم وفضله and مسعد عبد الحميد السعدني (Dar Al-Poles Al-'19 Reviews , 13Followers, 2010), p. 45/2.



The sunnah level in establishing the law Reviewed from the sunnah Quality divided into two kinds:

#### 1. Hadeeth Maqbul

According to the language of *Maqbul* means *Ma'kuz* (taken) and *Mushadaq* (which is justified or accepted), according to the term is a hadeeth that has been perfect to him, the condition of acceptance. He said, "O my people! And the hadeeth of *Maqbul* is divided into four parts:

##### a. Saheeh li *Dzatihi* = Saheeh by itself

According to language, Saheeh is the opposite of the word *Saqiem*: a healthy opponent who is sick and meaning *Haq* versus *Bathil*.

Al-Hafidh Ibn Hajar said that the Saheeh hadeeth is:

مَا رَوَاهُ عَدْلٌ تَامٌ الضَّبْطِ مُتَّصِلٌ مُسْنَدٌ غَيْرُ مُعَلَّلٍ وَلَا شَادَّ

person, perfectly strong in memory, constantly connecting to the Prophet Muhammad, there is nothing flawed and innocent of the history with the history of the person who is more knitting than him". The summary of the Saheeh hadeeth is a hadeeth that gathers to him five conditions:

Hence, in conjunction with his is such, the hadeeths *munqathi'*, *mu'dlal*, *mu'allaq* and *mudallas* are not said muttashil.

- Prosperous from oddities (not contrary to the more knitted history).
- Prosperous from 'illat.
- Everything's fair.
- All the narrator dhabith.

What is the Saheeh hadeeth li dzatih, namely:

مَا اشْتَمَلَ عَلَى أَعْلَى صِفَاتِ الْقَبُولِ

"A hadeeth that complements the highest nature that must require us to accept it."

Thus, what is meant by Saheeh hadeeth li dzatihi is a Saheeh hadeeth that meets the conditions to the maximum, namely the hadeeth that the author has mentioned his hadeeth definition above.

##### b. Saheeh lighairihi = Saheeh because other than

What is the Saheeh hadeeth of lighairih is:

مَا لَمْ تَنَوَّأْ فِيهِ أَعْلَى صِفَاتِ الْقَبُولِ

"What is imperfect in him is the height of the nature that requires us to accept it."

Thus, what is meant by Saheeh hadeeth lighairihi is a Saheeh hadeeth that does not meet its requirements to the maximum. For example, his fairness is not perfect (his intellectual capacity is low). This type of Saheeh hadeeth is

a type of hadeeth that is under the Saheeh hadeeth li dzatihi. Thus this hadeeth is a Saheeh hadeeth because there are other factors. After all, it does not qualify to the maximum as the hadeeth Hasan lidzatihi.<sup>12</sup>

c. Hasan li dzatihi = Hasan by itself

The hadeeth of Hasan li dzatihi is a Hasan hadeeth by itself because it meets all the criteria and requirements that have been determined. Suppose we look at it in terms of language. In that case, Hasan comes from the word al-H Ibn Hajar al-Asqalani in An-Nukhbah suggests that:

Hasan's hadeeth is a hadeeth that continues to be issued, narrated by a just person, lacking a little bit of the absurdity, no oddity (Syadz), and no oddity.

Imam Al-Tirmidziy and the scholars the after that have defined the hadeeth of Hasan, as defined by Ibn Hajar above that the hadeeth of Hasan is a hadeeth narrated by just mustard again perfect edict, Muttashil, Musnad without Shadz and 'illat that is called Saheeh lidzatihi, but if the dhabitan is lacking then that is called the hadeeth hasan lidzazahi.

If we look, between the hadeeth of Hasan and the Saheeh hadeeth is almost the same, but it has very little difference on the side of it. The Saheeh hadeeth of all the Saheeh al-Dhabiths must be Tamm (perfect), while the hadeeth of Hasan to Dhabith-an is slightly less than the Saheeh hadeeth.

d. Hasan Lighairihi = Hasan because other than

Lighairihi means: because of the other, one hadeeth Hasan becomes Hasan because it is assisted by another or from another way. And Allah is all-ing, all-wise.<sup>13</sup>

In another sense, one hadeeth that is not too weak is then strengthened in another similar and comparable way. It can be said that the hadeeth of Hasan Lighairihi when in the hadeeth sahih and its *isnad* does not have such properties as:<sup>14</sup>

- There is no understanding of the hadeeth.
- Which is often wrong and wrong in narrating.
- The Faasiq (which is out of the way of truth).
- The accused likes to lie in hadiths.
- Liars.
- Forger of hadith.
- The charged with perverting the hadeeth.
- And others found in the hadeeth of dha'if.

<sup>12</sup> 34 صبحي, علوم الحديث ومصطلحه: عرض ودراسة.

<sup>13</sup> محمد جابر العلواني, الأمثال في الحديث النبوي الشريف (International Institute of Islamic State Thought, 1994), p. 31,

<sup>14</sup> Muḥammad Ibn-Maḥmūd Akmal-Ad-Dīn al-Bābartī, Burhān-ad-Dīn Alī-Ibn-Abī-Bakr al-Margīnānī, and Abū-Maḥrūs I'm not going to do that. Ibn-Maḥrūs, *al-Ānāya Saeed A al-hidāya: wa-huwa Saeed A I'm not going to do that. 'l-Hidāya Saeed A Saeed A al-mubtadī fī furūq Al-fīqh al-ḥanafī li-Burhān-ad-Dīn Alī-Ibn-Abī-Bakr al-Margīnānī* (Bairūt: Dār Al-Poles al-Ailmīya, 2007), p. 33.

## 2. Hadeeth Mardud

The hadeeth of Mardud, according to language, means rejected or not accepted.

فَقَدْ تِلْكَ الشُّرُوطُ أَوْ بَعْضِهَا

*"Hadith that does not meet the conditions or some conditions of the hadeeth Maqbul."*

From the above description, we can understand that the hadeeth of mardud is a hadeeth that is not fulfilled in the condition, whether it happens to the isnad or to the redaction. The scholars divided this hadeeth into two parts: the hadeeth of dha'if and maudhu'. Therefore the hadeeth of mardud is a hadeeth that does not meet all or part of the conditions of acceptance of the narration.

Mardud's hadeeth was rejected because of his dissident; his decision was the gift of deformity and reproach to him to 'his and his religion, or to his memory.

The reasons for the defects in the narrator related to:<sup>15</sup>

- A lie.
- Accusations of lying
- Fas
- Heresy
- Al-Jahalalah (obscurity)

The reasons for the defects in the narrator related to his dhabith (accurate in memorizing), namely:

- Terrible mistake
- Bad memorization
- Negligence
- The number of Waham (in suspicion)
- It's unbelievable.).

### D. Ungrateful Sunnah

The Disbelief of the Sunnah is two words: "Disbelieve" and "Sunnah." The term "Ingkar" comes from the Arabic root of the word hcihw, انكار, means not to acknowledge and not accept both in the oral and in the heart, stupid or ignorant of something. Disbelief means not recognizing and not receiving both in the oral and heart, stupid or do not know anything. Etymological ungrateful means are rejecting, not acknowledging, and not accepting something. Whether born and mental or oral, and heart is in the background by the factors of his ignorance, such as prestige, pride, beliefs, etc.<sup>16</sup>

The person who rejects Sunnah as an argument in religion is called a heretic. So the Sunnah is the understanding or opinion of individuals or groups

<sup>15</sup> الرشيدى/ابو الفضل هشام بن محمد, *النظم الملاح لمقدمة ابن الصلاح في علوم الحديث* (دار الكتب العلمية, 2008), p. 66

<sup>16</sup> Meirison Alizar Sali Et Al., 'ISLAMIC MODERATION IN GENDER EQUALITY (COMPARISON TO JEWS AND CHRISTIANS)', *Journal of AL-IJTIMAIYYAH: Media Studies of Islamic Community Development*, vol. 6, no. 1 (2020), p. 1.

who reject hadith or Sunnah as the second source of Islamic teachings after the Qur'an. The Sunnah, which they deny, is a Saheeh Sunnah based on the practice of the Qur'an (Sunnah 'amaliyah) or Sunnah, which has been codified by the scholars covering the words, deeds, and approvals of the Messenger of Allaah. They may accept the Sunnah of 'Amaliyah but reject the codified Sunnah or reject it entirely. It is understood that the Sunnah may reject the Sunnah as a whole, either sunnah mutawatir, and Sunday or reject the Sunday or some of it.<sup>17</sup>

The points of the Sunnah are as follows:<sup>18</sup>

1. Do not believe in all hadiths of the Apostle. According to them, the hadith was by the Jews to destroy Islam from within.
2. The basis of Islamic law is only the Qur'an.
3. Their creed Isyhadu bi anna Muslim.
4. Their prayers vary by two rak'ats, and some are the only ones remember.
5. Fasting is obligatory only for one who sees the moon; if one sees the moon, then he is the one who is obliged to fast. They think so because they refer to the verse:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

6. Hajj can be done for four months haram, namely Muharram, Rajab Zulqa'dah, and Zulhijjah.
7. Ihram clothing is Arabic clothing and makes a hassle. Therefore, it is permissible to wear trousers and regular clothes during Hajj and wear a suit or tie.
8. The Apostle will remain sent until the Day of Resurrection.
9. The Prophet Muhammad has no right to explain the teachings of the Qur'an or the content of the Qur'an.
10. The person who died is not in prayer because there is no command of the Qur'an.

This is among the basic teachings of the Sunnah, which essentially rejects the teachings of the Sunnah carried by the Messenger of Allaah and accepts only the Qur'an in pieces. Their guidance is as follows:

- a. The Qur'an descends as an illumination of all things flawlessly, not the explained. So, the Qur'an does not need information from Sunnah; if the Qur'an needs information means it is not perfect.
- b. The writing is forbidden; if Sunnah is used as the basis of Islamic law, the Prophet is decisive forbid.
- c. The Qur'an is qath'i (absolute truth). At the same time, Sunnah is Zhanni (relative in truth), so if there is a contradiction between the two, Sunnah cannot stand alone as a new law product.

This is among the Sunnah arguments, which was put forward, which in principle they rejected Sunnah because of its ignorance either in terms of hadith or codified history. In addition to the influence of inadequate religious education and

<sup>17</sup> Meirison Alizar Sali, 'Distinction of Justice and Fairness during Umar ibn Abdul Aziz s Reign', *AJIS: Academic Journal of Islamic State Studies*, vol. 4, no. 2 (2019), p. 127.

<sup>18</sup> السنة النبوية و علومها دراسة تحليلية للسنة النبوية و علومها في أعظم عصور التدوين و دفاع عن السنة... 77

reading books written by orientalists or one thought with them. But if you disbelieve, you will not be dispossessed.<sup>19</sup>

### **E. Conclusion**

As-sunnah is everything that comes from the Prophet (s) in words, deeds, and statutes.

As-Sunnah is divided into several kinds:

1. As-sunnah of qauliyah (the words of the Prophet Muhammad)
2. As- sunnah fi'liyah (deed of the Prophet Muhammad)
3. As-sunnah taqririyah (decree of the Prophet Muhammad)
4. As-sunnah hummiyah (wishes of the Prophet Muhammad)

While the function of as-sunnah is

1. As bayan ta'kid (as a law booster in the Qur'an)
2. As a parrot tafshil /bayan tafsir (as an explanation of the contents of the Quran that still mujmal / global)
3. As a bayan Tasria' (as a legal settler who is not yet in the Qur'an)

Because hadith is a clear explanation of the Qur'an and can also form a new law, therefore sunnah /hadith can be used as an argument (guideline) of Islamic teachings. The relationship between the Qur'an and hadith is very close. Sunnah /hadith can serve as a description of the verses that are still global in the Qur'an.

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<sup>19</sup> Meirison Meirison and M. Harir Muzakki, "Implementing The Spirit of Jihad in Sufism," *Jurnal THEOLOGIA* 31, no. 1 (November 6, 2020): 1, <https://doi.org/10.21580/teo.2020.31.1.5379>.

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