

# Exploring the Wisdom of the Sunnah or Hadith as a Guide to Islamic Law

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## ABSTRACT

Sunnah is a good or bad habit that is followed, both before and after the Prophet Muhammad SAW, including his words, actions and approval. The Hadith is a record of the words, actions or approval of the Prophet Muhammad SAW which includes information about his life and teachings. Then the role in Islamic law is that the Sunnah and hadith are important sources of law that provide guidance for everyday life. The Sunnah also provides strength, explanation and establishes laws that have not been regulated in the Qur'an. There are controversies and solutions. There is a group that doubts or rejects the validity of hadith as the basis of sharia. Reasons for rejection include the belief that the Qur'an already includes everything that is necessary and the validity of the hadith is questionable. There are also those who continue to defend the Hadith. The ulama have scientifically responded to the rejection arguments, strictly classified the hadith, and explained the need for further explanation of the Qur'an through hadith or sunnah.

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## 1. Introduction

Every belief has rules that bind its followers. In Islam, there are several sources of law that regulate how a Muslim lives his life as a servant and leader in the world. The sources of Islamic law are the main basis for establishing law. Therefore, all issues that arise must refer to this legal source as a starting point.

The primary source of law is the Koran, a revelation or kalamullah whose authenticity is guaranteed and protected from human interference. With this purification, the Qur'an is confirmed as the most important source of law.

Therefore, as a primary source, it is important for the source to have dynamic, accurate and unquestionable characteristics. It can be said that the Qur'an should have a dynamic nature, undeniable truth, and suitability in various contexts and at all times, without exception. The truth contained in the Koran can be proven through reality or facts that occur in the real world. The final thing that needs to be emphasized is that the truth of the Koran cannot be questioned and cannot be challenged.

However, within the framework of its existence, the source of law in Islam is not only limited to the Koran, but also includes Hadith, Ijma', and Qiyas. All three act as secondary sources of law in Islam. These sources are not intended to correct or complete the Qur'an, but rather to complete human understanding of the objectives of sharia law. Because the Qur'an is considered perfect, while human

understanding is not always so, explanations (bayan) are needed as an effort to explain things that have not been thoroughly understood..

## **2. Method**

In researching this article about the wisdom of the Sunnah and Hadith as a guide to Islamic law, the author used qualitative methods, namely by searching and collecting data from books, journals and articles. After getting all the data, it was then collected and assembled into a research framework and analyzed all the data with descriptive analysis.

## **3. Results and Discussion**

### **3.1. Understanding Sunnah and Hadith**

#### **1) Sunnah**

Etymologically, the word as-sunnah means al thariqah or al sairah which means the way [1]. According to Nuruddin 'atar, in language the sunnah is: "the path of good or bad habits" can also be interpreted as the path that is followed, whether praiseworthy or not. Something that becomes a habit is called sunnah, even though it is not good [2].

Sunnah according to muhaditsin is everything that was quoted from the Prophet SAW, whether in the form of words, deeds, or in the form of taqdir, teachings, characteristics, behavior, life journey, both before the Prophet SAW and after him [3].

As stated by Subhi Shalih and Endang Soetari Ad, there are differences between Sunnah and Hadith both in terms of etymology and terminology in relation to Hadith expressions. That hadith and sunnah are separate, what is meant by hadith is all the events that were distributed to the Prophet SAW, even though he only said and did it once. Meanwhile, the sunnah is something that is said or done continuously and recited from time to time in a mutawatir manner.

#### **2) Hadith**

According to Ibn Manzhur, the word al-hadith, plural, al-ahdis, al-haditsan, and al-haditsan, and al-hutsan. According to language, the word al-hadith includes al Jadid, al khabar, which means news and al qarib, which means close. And the terminological meaning of hadith according to hadith experts is all the words, actions and all circumstances or behavior of the Prophet [4]. The definition above states that what is included in the category of hadith are the words, actions and circumstances of the Prophet SAW.

Apart from that, hadith experts stated that, also included in his circumstances, everything that was narrated in the historical books, his birth and descendants as well as the places and things related to that, both before his appointment as a Prophet and afterward. Some scholars such as Ath-Thiby are of the opinion that the hadith complements the Prophet's words, deeds and decrees and complements the words, deeds and decrees of his companions. As completing the words, deeds and decrees of tabi'in. The hadith that reached the Prophet are called marfu', those that reached the Companions are called mauquf and those that reached the tabi'in are called maqthu'.

### **3.2. Differences between Sunnah and Hadith in Legal Studies**

Sunnah and hadith are two important concepts in Islam that are often used in legal studies. Although the two are closely related, there are fundamental differences between the two.

#### **1) Sunnah**

Sunnah refers to the actions, words, and approval of the Prophet Muhammad SAW. The Sunnah covers all aspects of the Prophet's life, including his daily actions, words, and approval of the actions of others. As a Legal Position, the Sunnah has a high legal position in Islam. Apart from the Qur'an, the Sunnah is considered a second important source of law. The laws in the

sunnah are obtained from hadiths which record the actions and words of the Prophet. Sunnah is divided into two categories, namely sunnah qawliyah (words), and sunnah fi'liyah (actions). Sunnah qawliyah, for example, hadiths contain the words of the Prophet, while sunnah fi'liyah includes his actions.

## 2) Hadith

Hadith is a history or report containing the words, actions, or approval of the Prophet Muhammad SAW. Hadith includes all information related to the life and teachings of the Prophet. In Legal Position Hadith also has a high legal position in Islam, and is often used as a source of law. Hadiths provide further explanations and details regarding Islamic teachings contained in the Qur'an. And Hadith are divided into several categories, such as sahih hadith (which are accepted as strong), hasan (good) hadith, and dhaif (weak) hadith. The validity of a hadith is determined by the methodology of its transmission.

## 3) Key Differences

In terms of source, the Sunnah comes directly from the actions, words and approval of the Prophet, while the hadith is a report or history that records information about the Prophet. And in its form the Sunnah includes the actions, words and approval of the Prophet, while the hadith is more of a narrative or report that describes his actions and words. And its position: Sunnah is a more general concept that includes the actions and words of the Prophet, while hadith is a concrete form of sunnah documentation.

In the study of Islamic law, both the sunnah and hadith have an important role as sources of law that provide guidance for Muslims in living their daily lives.

### 3.3. The Role of the Sunnah in Perfecting the Provisions of the Quran

The role of the Sunnah of the Qur'an in perfecting the provisions of the Qur'an. There are three, first, the sunnah strengthens the legal messages contained in the Qur'an. Second, the sunnah explains and describes legal messages. And third, the sunnah establishes its own messages in law that have not been regulated in the Qur'an.

#### 1. The role of the Sunnah as a reinforcement (ta'kid) of the laws in the Qur'an.

In this role, the sunnah carries out ta'kid (reinforcement) of the laws contained in the Koran by using several methods, including the following:

- a. Strengthening its legal status, such as the terms obligatory, fardlu and similar terms for obligatory acts and the term Haram for categories of prohibited acts.
- b. regulates the use of language as a result of prohibited acts and warns perpetrators of prohibited acts of severe punishment or discharge from duty.
- c. Remembering his obligation to charity and showing extreme anger towards what is forbidden.
- d. Explain the position of obligations and prohibitions in Islamic law.

For example, the sunnah includes the function of mu'qid, including the hadith which prescribes the obligations of prayer and fasting [5].

#### 2. The role of the sunnah as an explanation and explanation of the Qur'an.

In this second role, the explanatory aspects of the Qur'an include:

- a. Connecting loose meanings in verses of the Qur'an, for example the wrist which is indicated by the Sunnah as an explanation of "yadun" in the QS. Surah Maidah verse 38.
- b. Especially in laws that are often mentioned in Al-Quran texts such as Bayan al gharar as an exception to the validity of buying and selling in QS. al Baqarah verse 275.
- c. Explains the mechanism for implementing Al-Qur'an commands such as procedures for carrying out prayers, Hajj, fasting and other obligations.

#### 3. The role of the sunnah as determining laws that have not been regulated in the Qur'an.

In this third role, the Sunnah provides *tasyri'* which can be said to be in addition to the laws written in the Koran, such as the prohibition on eating wild animals with teeth and treason other than these four types of animals. eating is prohibited in the Koran. The three sunnah obligations are as explained above, the first two obligations are agreed upon by the ulama, while the third obligation is still debated. The main controversial issue is whether the Sunnah can independently determine laws without relying on the Qur'an or whether the Qur'an is always *ushl*.

Apart from the third function above, scholars also have different opinions regarding the function of the sunnah as *nashih* in the Qur'an. Abbas Mutawalli explained briefly [6]. The debate is divided into two camps: supporters and opponents. These support groups include *Jumhur al Mutakalim*, both from the *Ash'ariah* and *Mu'tazilah* circles, as well as followers of the *fuqaha* Imam Malik, Abu Hanifah and Ibnu Suraj. This group was divided into three groups. First, the *Mu'tazilites* expressed the Sunnah in a *mutawatir* way. Second, *Mushab Hanafi* said that *khbar mashur* can interpret the verses of the Koran. Third, Ibn Hazm's school of thought allows the *Manasakh sunnah* to be included in the Qur'an, even if it is Sunday news.

As for rejecting the Sunnah as an abrogation of the Koran, Imam Syafi'i and most of his friends and the *Ahl al Zahir* school of thought.

### **3.4. Controversy and Solutions in Using Sunnah and Hadith as Legal Sources**

Although the recognition of the validity of hadith as the second basis of law was accepted or agreed upon by the early generations of Muslims, in the following generations groups began to emerge that deviated from the mainstream of Muslims. They reject or deny the validity of hadith as the basis of sharia. This view of denying the validity of the hadith has continued from that era until the modern era. The initial existence of groups that denied the validity of hadith was revealed by Imam Al-Shafi'i quoted by Al-Siba'i. Al-Siba'i describes in detail the contents of the conversation between Imam Al-Shafi'i and the group rejecting this hadith in a dialogic format[1]. However, Imam Al-Shafi'i did not directly state which group opposed the validity of this hadith. The group opposing this hadith first emerged from the *Zindik* and extreme *Rafidhah* groups who hated Islam and pretended to adhere to Islam. Mustafa Al-Siba'i speculates that this group may be part of several *mutakallimin* sects that follow the *muktazilah* sect. This is based on Imam Al-Shafi'i's indication that the group fighting with him came from Basrah, where he lives in Iraq. Basrah is known as the center of the development of the *kalam* and *muktazilah* schools [7].

Since classical times, the phenomenon of rejection of the Sunnah continues to this day. This phenomenon also occurs in the country and neighboring countries, which is said to have been pioneered by a number of figures[2].

In general, those who reject the hadith can be divided into two categories. First, those who reject the hadith as a whole as a basis for argument and argue that the only source of Islamic Sharia law is the Koran. Second, those who reject some of these hadiths, not all of them. They reject hadiths transmitted through certain individuals (*ahad*) but accept hadiths transmitted through various channels (*mutawatir*). Among those who reject these Sunday hadiths, there are two groups. There are those who reject the use of the *Ahad Hadith* as a basis for the main principles of religion (*ushuludin*) or in matters of belief (*akidah*), and there are also those who reject the *Ahad Hadith* for use in branching beliefs and worship practices (*fiqh*)[3].

In general, the arguments of those who reject the hadith can be summarized as follows:

- a. They argue that the Koran is a complete guide to Islamic teachings and includes everything necessary, so there is no need to refer to hadith. They show verses from the Koran such as *Surah al-Maidah: 3*, *al-An'am: 38*, and *al-Hijr: 9* as the basis of their argument.
- b. Another reason they put forward is that the hadith is a fake recording attributed to the Prophet Muhammad SAW. by a small number of people, especially rulers, with the aim of strengthening

- their political power. They emphasized that after the death of the Prophet Muhammad SAW, Muslims were divided into various sects and political currents.
- c. Hadith deniers also doubt the honesty of the hadith transmitters, and even some of the Prophet's companions are considered to have committed evil and sinful acts so that their integrity is questioned.
  - d. They emphasized that the writing of hadith in writing only began during the reign of Umar bin Abdul Aziz in 99-101 H. Before that, hadith were only transmitted orally. They also quoted a prohibition that was said to have been imposed by the Prophet Muhammad SAW to his companions to write hadith. Therefore, the origin of the authenticity of the hadith is considered unaccountable.
  - e. Another argument is that the content and substance of hadith often contradict each other and are inconsistent. Hadith books are also considered not well structured, making them difficult to use as a guide.

However, scholars and scholars who defend the hadith such as Imam Al-Shafi'i and other hadith scholars from various eras and regions have scientifically and accurately refuted the arguments of those who reject the hadith. (Reference: in defense of hadith, scholars such as Al-Suyuti, Al-Siba'i, and others from the East and West have clearly refuted the arguments of those who reject hadith with strong arguments)[4].

In response to the first argument, Islamic scholars explain that although the Koran states that the perfection of Islam is final (Al-Maidah: 3) and that the Al-Kitab is the explanation of everything (Al-An'am: 38), this is meaningless. That hadith is ignored and only the Koran is sufficient. The reason is that many verses in the Koran are general and broad in nature and require further explanation and specialization provided by hadith. For example, in prayer procedures, details of zakat, hajj, laws on cutting hands, stoning, and other laws. Therefore, the perfection of the Al-Quran lies in its broad coverage and completeness in the revelations given. Furthermore, the meaning of the Al-Kitab in these verses does not only refer to the Al-Quran, but also contains an understanding of it as the book of Lawh al-Mahfudz [8]. Apart from that, the Koran itself strictly commands obedience to the Prophet Muhammad and assigned him to explain the contents of the Koran, as mentioned in several verses such as An-Nisa: 59, 65, and 80, An-Nahl: 44, and An-Nur: 51.

*Secondly*, the accusation that all hadiths are fake is considered a rash and dismissive accusation. Most hadith scholars have carried out strict selection of hadiths using strict selection methods, classifying hadiths into sahih, hasan, and daif. Although it is true that there are many false hadiths that have been identified by hadith scholars and grouped into a collection of false hadiths that are not permitted to be practiced[5].

*Third*, accusations against the narrators of hadith that they cannot be accounted for and that some of the companions committed sins and evil are considered unreasonable accusations. Even though some friends face slander and division, this is an acknowledged fact. However, a fair and proportional assessment must be given. The slander was related to political issues, while issues of faith and worship were not affected by the split except after the emergence of the Khawarij group which created forged hadiths. There is no evidence to suggest that any of the companions created fake hadiths, because they were monitoring each other, this would have been impossible for this to happen. If there is foreign news from a friend, it is impossible for other friends to ignore it. History shows that the Companions agreed to consider hadith as the basis of religious law. This does not only apply to hadiths that are considered mutawatir, but also to all hadiths that are considered authentic, even from one line of transmission in the ahad category.

*Four*, the accusation that the writing of hadith only began a century after the death of the Prophet Muhammad SAW and that the Prophet himself forbade the writing of hadith is a reckless

claim. There is a lot of evidence showing that several companions and tabiin had recorded hadith. For example, 'Abdullah bin Amr bin Al-As recorded directly from the words of the Prophet Muhammad SAW, which was then documented in Musnad Ahmad as Sahifah 'Abdullah bin 'Amr bin Ash. The Prophet's initial prohibition on writing hadith was limited to the early period of Islam in Medina to focus on writing the Koran and avoid mixing the Koran and hadith. However, later the Prophet permitted and even ordered the writing of hadith to certain friends such as 'Abdullah bin 'Amr and Abu Shah.

*Five*, the accusation that many hadiths have contradictory meanings and that the systematization of hadith writing is chaotic is not a reason to reject the authority of hadiths. Even though there are contradictory hadiths, this has become a serious focus of scholars who have produced hadith disciplines such as Mukhtalifu al-Hadith and Nasikh wa al-mansukh science to study and understand these contradictions in more depth.

#### 4. Conclusion

In the discussion above, there is a comprehensive explanation of the Sunnah and Hadith in the context of language, definitions, differences, role in Islamic law, function of the Al-Qur'an, as well as controversy surrounding their use as sources of law. Rejection of hadith by some groups has become a phenomenon that continues to this day, with various arguments. However, this argument has been answered and rejected by Islamic scholars, who defend the validity of the hadith with strong and scientific reasons.

In conclusion, although there is controversy surrounding the use of hadith as a source of law, scholars have scientifically and accurately refuted the objection argument. They emphasized the importance of hadiths as explanations, specializations and complements to the Koran, and stated that hadiths that had passed strict selection had high authority value in Islamic teachings.

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