

The Position of Hadith/Sunna in Understanding the Quran

M. Jafar

Institut Agama Islam Negeri (IAIN) Lhokseumawe, Indonesia
asyibriqi@yahoo.com

Abstract

Most of the verses of the Al-Quran, especially those related to law cannot be put into practice because they are absolute, general, and very broad in understanding. Therefore, the task of the Prophet Muhammad. to explain it to mankind through his words, which are called Hadith/Sunnah. Hadith/Sunnah is the second source of Islamic law after the Qur'an as the first source of law, because the Qur'an is qath'iyah wurud (it must come from Allah) because it is mutawatir (in groups) in its transmission. While the Hadith/Sunnah, some of them are qath'iyah wurud (must come from the Messenger of Allah), namely those that are narrated in a mutawatir manner and some are not qath'iyah wurud, namely the Hadith/Sunnah-sunnah ahad (the narration is one person). The Prophet's explanation. There are several forms of respect to the Qur'an, namely: 1. Detailing the global laws that exist in the Qur'an, such as the obligation to pray in the Qur'an which is global in nature, because it does not specify how many times, how many rak'ahs, and the procedure. 2. Explain the purpose of absolute law in the Qur'an, such as Allah's command to cut off the hands of thieves. 3. Specializing in general laws in the Qur'an, such as regarding the distribution of inheritance. The Qur'an is in dire need of the Hadith/Sunnah to explain the verses that are in outline form. Hadith/Sunnah as bayani (explanatory) for the Qur'an. Without Hadith/Sunnah, the Qur'an cannot be understood perfectly.

Keywords

digital patient experience;
quality of healthcare; patient
satisfaction; teeth and mouth



I. Introduction

Allah sent His Messenger Muhammad SAW to bring messages to mankind. The treatise or teachings that he conveyed came from Allah as stated in the Qur'an. Most of the verses of the Qur'an, especially those related to law cannot be put into practice because they are absolute, general, and very broad in understanding. Therefore, it is his duty to explain it to mankind through his words, which are called Hadith/Sunnah. His words did not come from his own will, but remained under the guidance of revelation. That is, even though the words came out of his mouth, they still came from Allah as well. This is in accordance with the following words of Allah:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ . (النجم : ٤-٣)

Meaning: And he does not say it (the Qur'an) according to his own desires. His words are nothing but revelations revealed (to him). (Surat al-Najm: 3-4).

Therefore, this discussion is focused on "The position of the Sunnah in understanding the Qur'an" to see the extent of the relationship between the two. The significance of this discussion is that it can add to and enrich the treasures of Islamic scholarship, especially in the field of Usul Fiqh.

II. Research methods

This study aims to comprehensively examine the position of Hadith/Sunnah in understanding the Qur'an by analyzing library materials, where the researcher seeks to reveal the position of Hadith/Sunnah on the Qur'an and the relationship between the Qur'an and Hadith/Sunnah.

2.1. Approach

Referring to the National Curriculum of Islamic Higher Education, this research is included in the study of ushul fiqh (epistemology of Islamic law). As for the problems studied, this study is more of a normative research nature, because the object under study is in the form of fiqh arguments.

2.2. Types of Research

This research is descriptive with the type of research that researchers use is library research (library research) and using document analysis (content analysis). The approach that researchers use in processing, analyzing, and interpreting data is a qualitative approach where data is taken directly from the texts of books or books related to the study of the position of Hadith/Sunnah in understanding the Qur'an in the field of Usul Fiqh, namely in terms of analyzing the function of Hadith/Sunnah on the Qur'an in several sources of books or books of ushul fiqh.

2.3. Data Sources and Types

Sources of data that researchers use is secondary data sources, with the main data material (primary) and additional data material (secondary). The main data material (primary) in this research is a written source (library research). Written sources are data obtained from observations of books (books) or Usul Fiqh literatures to seek and find as well as to explore the opinions of scholars about the function of Hadith/Sunnah on the Qur'an. The additional data material (secondary) in this study is other supporting data that the researchers found during carrying out this research, such as data obtained from observations of fiqh books or books to understand the flow of thought of scholars. -Previous scholars and contemporary scholars in discussing matters relating to the function of Hadith/Sunnah on the Qur'an. Also data from other literatures related to this research. The type of research data is qualitative data. Qualitative data is data expressed in the form of words or sentences.

2.4. Research Object

The object of discussion in this study is the position of Hadith/Sunnah in understanding the Qur'an by analyzing the theories of ushul fiqh of the scholars from several existing schools.

2.5. Operational definition

To avoid confusion in understanding when reading this article, the researcher will explain several operational definitions related to the variables in this article.

1. Hadith/Sunnah

Hadith/Sunnah are everything that is based on the Prophet Muhammad, apart from the Qur'an, in the form of words, deeds, and confessions that are specifically related to the laws of the Shari'a. In this study, we want to see the position of Hadith/Sunnah in understanding the Qur'an. That is, where is the Hadith/Sunnah which is also a source of law or a proposition for its position? He is in second place after the Al-Quran, and serves to bayan (explain) the Al-Quran.

2. Al-Qur'an

Al-Quran contains matters relating to faith, sciences, regulations that regulate the behavior and procedures for human life. Al-Quran is also an inspiration for morals and life. Three-quarters of the contents of the Qur'an in general contain information and explanations about faith, good deeds and bad deeds, rewards for those who believe and do good deeds, threats for those who do not believe in the truth and who do bad deeds, history from previous and exemplary peoples and ibrah which can be taken from their experiences. (Nuraini, 2020)

The Qur'an is the word of Allah revealed to the Prophet Muhammad to weaken others, whether one letter is in it or less of it (one verse or half), contains the value of worship by reading it. The Qur'an as the main and first source of law can be understood by the explanation of Hadith/Sunnah.

III. Result and Discussion

3.1. Position of Hadith/Sunnah on the Qur'an

There is consensus among scholars that whoever plans to interpret the Qur'an, then as a first step he must look for it in the Qur'an itself. Because sometimes the Qur'anic verses are mujmal (global) in one place and interpreted (explained) in another, summarized in one place and discussed at length in another. Therefore, he must pay attention to the Al-Quran with deep and serious attention. All related verses are collected in one place and then a comparison is made between one verse and another. If he turns away from this stage and he interprets the Qur'an according to his opinion, then he belongs to the group of people who were said by the Messenger of Allah following:

من قال في كتاب الله تعالى برأيه فأصاب فقد أخطأ. (رواه الترمذي و أبو داود)

Meaning: "Whoever interprets the book of Allah (the Qur'an) according to his opinion and then is right, then he is (still) considered wrong". (HR al-Tirmidhi and Abu Dawud).

If the interpretation is not found in the Qur'an, then look for it from the Hadiths/Sunnah-sunnah because the Hadith/Sunnah function as an explanation and explanation for the Qur'an. Imam Shafi'i said: "Every law established by the Messenger of Allah, then it is understood from the Al-Quran ". Also the Messenger of Allah said:

ألا إني أوتيت القرآن ومثله معه. (رواه أبو داود و الترمذي وابن ماجه و الدارمي و أحمد)

Meaning: "Know that I was given the Qur'an and the like". (Narrated by Abu Dawud, al-Tirmidhi, Ibn Majah, al-Darimi, and Ahmad).

What is like the Qur'an here is the Hadith/Sunnah. Therefore, it is obligatory to use it as a reference in interpreting the Qur'an by guarding against the dha'if (weak) and maudhu' (false) hadiths because there are so many criteria like this.

So, there is a very close relationship between Hadith/Sunnah and the Qur'an, where Hadith/Sunnah is the second source of law which is domiciled as a source of interpretation in interpreting the Qur'an, most of which are delivered comprehensively (broadly). Thus, the laws contained in the Qur'an require explanation and detail. There is no human being more entitled to explain it than the Messenger of Allah. This is as stated by Allah in the Qur'an Surah al-Nahl: 44:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ . (النحل: ٤٤)

Meaning: And we have sent down to you the Qur'an, that you may explain to mankind what has been revealed to them and so that they may think about it (Surah al-Nahl: 44).

Thus, the Hadith/Sunnahs of the Prophet Muhammad. positioned as an explanatory for the Al-Quran.

Hadith/Sunnah is the second source of Islamic law after the Qur'an as the first source of law, because the Qur'an is qath'iyah wurud (must come from Allah) because of its mutawatir (groups) transmission. While the Hadith/Sunnah, some of them are qath'iyah wurud (must come from the Messenger of Allah), namely those that are narrated in a mutawatir manner and some are not qath'iyah wurud, namely the Hadith/Sunnah-sunnah ahad (the narration is one person). However, the Qur'an has shown to make Hadith/Sunnah one of the sources of Islamic law (second source of law) and calls on Muslims to stick to it.

Based on this explanation, the Hadith/Sunnah has the position as an explanatory and illuminant for the Qur'an. Because he will detail global laws, relate absolute laws, specify general laws in the Al-Quran. Therefore, in interpreting the Al-Quran it is very necessary to the Hadith/Sunnah in order to obtain the laws that are demanded (actually).

Hadith/Sunnah of the Prophet Muhammad. This sometimes takes the form of supporting existing laws in the Qur'an, such as the Hadith/Sunnah of the Prophet regarding the obligations of prayer, zakat, fasting, and hajj. This obligation has been regulated in the Qur'an, then the Messenger of Allah. strengthen it with his Hadith/Sunnah. Sometimes the Hadith/Sunnah explain the laws that exist in the Qur'an. The Prophet's explanation. There are several forms of the Al-Quran, namely:

1. Detailing the global laws that exist in the Qur'an, such as the obligation to pray in the Qur'an which is global in nature, because it does not specify how many times, how many rak'ahs, and the procedure. In this case the Messenger of Allah. task of explaining it, as he said:

صلوا كما رأيتموني أصلي. (رواه البخاري ومسلم)

Meaning: Pray as you see me praying. (Narrated by Bukhari and Muslim).

2. Explain the purpose of absolute law in the Qur'an, such as Allah's command to cut off the hands of thieves. Allah's commandment does not explain the size of the cut and the nisab of the stolen property which is subject to the punishment of cutting off the hand. The task of the Messenger of Allah is to explain the absolute, namely that the hand that is cut off is up to the wrist and the nisab of the stolen item is a quarter of a dinar.
3. Specializing in general laws in the Qur'an, such as regarding the distribution of inheritance in Surah al-Nisa` : 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ

Meaning: Allah has prescribed for you about (the division of inheritance for) your children... (Surah an-Nisa` : 11).

The sentence "your children" in this verse is still general, namely all children. However, if the child intentionally kills his father in order to quickly get an inheritance, will he get an inheritance too? In this case the Messenger of Allah. explained that "The killer does not get a share of the inheritance" (HR Muslim).

Furthermore, the scholars of ushul fiqh also discussed the issue of whether it was permissible for the Messenger of Allah to establish a new law which does not support or strengthen the law in the Qur'an and does not explain it. There is a difference of opinion among scholars in this regard.

Many scholars say that the Messenger of Allah. may make additional laws that are not in the Al-Quran. In this connection, according to the majority of scholars, Muslims are Commanded to obey the Apostle and obedience to the Apostle is proportional to obedience to Allah. This is as confirmed in the following words of Allah:

a. Al-Quran Surah Ali 'Imran: 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

Meaning: Say: "If you (really) love Allah, then follow me, Allah will surely love you and forgive your sins." (Surat Ali 'Imran: 31)

b. Al-Ahzab Qur'an: 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Verily there is in the Messenger of Allah a good role model for you (that is) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot. (Surat al-Ahzab: 21)

c. Quran Surah al-Hashr: 7:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Meaning: What the Messenger gives you, take it. Leave what he forbids. (Surat al-Hashr: 7).

d. Quran Surah an-Nisa` : 59:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Meaning: O you who believe, obey Allah and obey the Messenger (His), and ulil amri among you. Then if you disagree about something, then return it to Allah (the Quran) and the Messenger (his Sunnah), if you truly believe in Allah and the Last Day. that is more important (for you) and better as a result. (Surat al-Nisa` : 59).

Examples of new laws made by the Prophet Muhammad. are: it is not permissible to marry a woman at the same time with her aunt (sister of father or mother) (Narrated by Bukhari and Muslim); It is forbidden to eat the meat of a village donkey (a donkey that is used as a mount or a load-bearer) and wild animals (HR Ahmad ibn Hanbal and Abi Daud). Imam al-Shafi'i said, "I don't know of any scholars who differ on the function of Hadith/Sunnah, including making additional laws that are not in the Al-Quran ".

Some scholars of ushul fiqh say that the Messenger of Allah. cannot establish laws that have no basis in the Qur'an. According to them, all the laws established by the Prophet Muhammad. there is a basis in the Al-Quran, whether the basis is through qiyas (analogy), through the rules of benefit, or through the general rules contained in the Al-Quran. If this is the case, then the additional laws made by the Messenger of Allah. inseparable from the content of the Quran.

In this regard, Muhammad Abu Zahrah, Abdul Wahhab Khalaf and Ali Hasballah, the three scholars of ushul fiqh from Egypt, said that basically additional laws were made by the Prophet Muhammad. through the Hadith/Sunnah cannot be separated at all from the content or general meaning contained in the Qur'an. In the matter of the prohibition of marrying a woman at the same time (coupled) with her aunt, it is a law that is based on Allah's prohibition on marrying two sisters at the same time (Surah al-Nisa` : 23). Therefore, according to them, the additional laws made by the Messenger of Allah. it is inseparable from the general rules set by the Qur'an, whether it is done through the qiyas approach or through the application of the rules of benefit.

Subhi al-Salih cites the statement of some people who say that, the Qur'an has referred to everything mentioned in the Hadith/Sunnah, both globally and in detail. Rasulullah SAW. absolutely does not stipulate any Hadith/Sunnah that is not related to the subject matter contained in the Qur'an. Because, Allah sent down the Qur'an is "to explain everything" (Surah al-Nahl: 89). With it Allah perfected the whole religion. Allah says: "Today I have perfected for you your religion" (Surah al-Mai'dah: 3). And He said: "I have not forgotten anything in the Book" (Surah al-An'am: 38). So, in whatever form the Hadith/Sunnah does not add anything when establishing a law (tasyri'), let alone stand alone.

Furthermore, Subhi al-Salih invites people who hold such views to return to the Qur'an, which commands obedience to the Messenger of Allah. and remind those who violate it. In this case, there is no difference between what the Prophet explained from the Qur'an and what he ordered in his Hadith/Sunnah as something that stands alone. With a threatening tone Allah says: "So let those who violate His commandments fear that they will be tempted or be hit by a painful punishment" (Surah al-Nur: 63). With this, Allah accepts the specialness of the Prophet. as something that must be obeyed and should not be disobeyed. That something is the Hadith/Sunnah that he brought and it is not in the Qur'an.

Similar to this, what Allah has commanded the believers, to return the dispute to Allah and His Messenger: "If you differ about something, then return it to Allah (the Qur'an) and His Messenger (Hadith/Sunnah), if you truly believe in Allah and the Last Day" (Surah al-Nisa` : 59). To return to Allah means to return to the Qur'an. While returning to the Apostle, there is no other meaning except to return to the Hadith/Sunnah, after he died.

Abdul Halim Mahmud, former Shaykh al-Azhar, in his book *Al-Sunnah fi Makanatiha wa fi Tarikhiha* writes that Hadith/Sunnah has a function related to the Al-Quran and a function related to the development of sharia law. Referring to al-Shafi'i's opinion in *Al-Risalah*, 'Abdul Halim asserts that, in relation to the Qur'an, there are two functions of Hadith/Sunnah that are not disputed, namely what some scholars have termed bayan ta'kid and bayan tafsir. . The first simply reinforces or underlines what is contained in the Qur'an, while the second clarifies, details, and even limits the meaning born of the verses of the Qur'an.

The disputed issue is, can the Hadith or the Sunnah function to establish new laws that have not been established in the Qur'an? The group that agreed to base their opinion on 'ishmah (preservation of the Prophet from sins and mistakes, especially in the field of Shari'a) especially the many verses that show the authority of the Prophet's independence to be obeyed. The group that rejects it argues that the source of law is only Allah, Inn al-hukm illa lillah, so that even the Apostles must refer to Allah SWT. (in this case the Al-Quran), when they want to establish the law.

If the problem is only limited as stated above, then the solution may not be too difficult, if the function of Hadith/Sunnah on the Qur'an is defined as the bayan myrtle of Allah (explanation of Allah's intent) so that whether it is a reinforcing explanation, or detailed, limiting and even as well as additions, all of which come from Allah SWT.. When the Messenger of Allah. prohibits a husband from combining his wife with his wife's maternal aunt or father, which is different from the text of al-Nisa' verse 24 in zahir, then in essence the addition is an explanation of what is meant by Allah SWT. in the word.

Of course, this solution is not agreed upon, in fact the problem will be even more difficult if the Qur'an which is qathi'iy al-wurud is confronted with different or contradictory Hadith/Sunnah, while the latter is zhanniyy al-wurud. Here, the experts view is very diverse. Muhammad al-Ghazali in his book Al-Sunnah al-Nabawiyyah Baina Ahl al-Fiqh wa Ahl al-Hadith, states that "Fiqh priests establish laws with broad ijihad based on the Qur'an first. So, if they find in a pile of narrations (Hadith/Sunnah) that are in line with the Qur'an, they accept it, but if it is not in line, they reject it because the Qur'an is more important to follow."

The opinion above is not fully implemented by fiqh scholars. Only Imam Abu Hanifah and his followers fully implement it. According to them, let alone canceling the content of one verse, excluding some of its contents cannot be done by Hadith/Sunnah. Such a strict opinion, was not approved by Imam Malik and his followers. They argue that Hadith/Sunnah can be practiced, even if it is not in line with the Qur'an, as long as there are indicators that strengthen the Hadith/Sunnah, such as the practice of the people of Medina which is in line with the content of the Hadith/Sunnah, or there is consensus among scholars regarding its content. Therefore, in their view, the Hadith/Sunnah which forbids the union of a woman with her aunt, is unlawful.

Imam Shafi'i, who received the title Nasir al-Sunnah (Defender of al-Sunnah), not only rejected Abu Hanifa's strict views, but also Imam Malik's more moderate views. According to him, Hadith/Sunnah, in various forms, may differ from the Qur'an, either in the form of exceptions or additions to the content of the Qur'an. Has not Allah Himself obligated mankind to follow the commands of His Prophet?

It must be underlined that the refusal of a Hadith/Sunnah which has a valid sanad is not carried out by scholars except very carefully and after analyzing and flipping through all of its aspects. If there are still contradictions, then there is no way but to defend the revelations that were received convincingly (the Qur'an) and ignore the unconvincing ones (Hadith/Sunnah).

3.2. The Relationship between the Al-Quran and the Hadith/Sunnah

The relationship between the Qur'an and Hadith/Sunnah is divided into 3 (three) kinds. First, the Hadith/Sunnah according to its expression are like the

Qur'an in all respects, so between the two there comes the same law in terms of the arguments that support each other between the two. Second, Hadith/Sunnah as an explanation for the Qur'an and interpreting it. This section includes detailing the mujmal (global), relating the absolute, and specifying the general. Third, establish a new law that is not in the Qur'an, either in terms of obliging something or forbidding it. Thus, the relationship between the

Qur'an and Hadith/Sunnah does not come out of one of these three types. Also between the two never happened contradictory (contrary). Therefore, whatever is in the Hadith/Sunnah and not in the Qur'an, it is part of the Shari'a that comes from the Messenger of Allah. We must obey him and not be disobedient to him.

In other words, most of the legal verses in the Qur'an are in the form of an outline which cannot be implemented in practice without an explanation from the Hadith/Sunnah. Thus, the main function of Hadith/Sunnah is to explain the Qur'an. In other words, the Qur'an is in dire need of Hadith/Sunnah to explain it so that the laws contained in it can be practiced. This is in accordance with Allah's explanation in Surah al-Nahl: 64:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

Meaning: And we have not sent down to you this Book (the Qur'an), except that you may explain to them what they differed about and be a guide and a mercy for the believers. (Surat al-Nahl: 64).

Therefore If the Qur'an is referred to as the original source for fiqh law, then the Hadith/Sunnah are referred to as bayani (explanatory for the Qur'an). In his position as bayani in relation to the Al-Quran, he performs the following functions:

1. Strengthening and confirming the laws mentioned in the Qur'an or called the function of ta`kid and taqrir. In this form the Hadith/Sunnah is just like repeating what is stated in the Qur'an. For example, the word of Allah in Surah al-Baqarah: 110:

Meaning: And establish prayer and pay zakat. (Surat al-Baqarah: 110)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

This verse is strengthened by the words of the Prophet:

بني الإسلام على خمس شهادة أن لا إله إلا الله و أن محمدا رسول الله وإقام الصلاة و إيتاء الزكاة...

Meaning: Islam was founded on five foundations: witnessing that there is no god but Allah and Muhammad is the Messenger of Allah, establishing prayer, paying zakat.

2. Provide an explanation of what is meant in the Qur'an in terms of:
 - a. explain the meaning that is still vague in the Qur'an,
 - b. detailing what is mentioned in the Qur'an in outline,
 - c. limit what is mentioned in the Qur'an in general,
 - d. expand the meaning of something mentioned in the Qur'an.

An example of explaining the meaning of words in the Qur'an, for example the word "prayer" which is still vague or ijmal means, because prayer may mean prayer as is commonly understood at that time. Then the Prophet performed a series of actions, which consisted of clear words and deeds starting from takbiratul ihram and ending with greetings. After that the Prophet said: "This is the prayer, pray as you see me praying."

Examples of Hadith/Sunnah detailing verses of the Qur'an that are still outline, for example about prayer times which are still broadly mentioned in Surah al-Nisa` : 103:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا . (النساء : 103)

Meaning: Verily, prayer is a prescribed time for those who believe. (Surat al-Nisa` : 103).

This verse is detailed by the Hadith/Sunnah of the Prophet from Abdullah bin Amru according to Muslim narrations:

وقت الظهر إذا زالت الشمس و كان ظل الرجل كطوله ولم يحضر العصر,
ووقت العصر ما لم تصفر الشمس, ووقت صلاة المغرب ما لم يغب الشفق,
ووقت صلاة العشاء إلى نصف الليل الأوسط, ووقت صلاة الصبح من
طلوع الفجر ما لم تطلع الشمس. (رواه مسلم).

Meaning: The time of Zhuhur is when the sun has tilted and the shadows of people are equal in length, while the time for Asr has not yet come; Asr time is as long as the sun has not turned yellow; Maghrib prayer time is as long as the mega has not disappeared; the time for the Isha prayer is until the middle of the night; and the time for the Fajr prayer is from the time of dawn as long as the sun has not yet risen. (HR. Muslim).

Examples of Hadith/Sunnah limit the meaning of the Qur'anic verse that comes in a general form, for example the inheritance rights of sons and daughters in Surah an-Nisa` : 11:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ . (النساء : 11)

Meaning: Allah has prescribed for you regarding (the distribution of inheritance for) your children. Namely: the share of a son is equal to the share of two daughters; (Surat al-Nisa` : 11).

This verse is limited or specific to children who are not the cause of his father's death, as mentioned in the Hadith/Sunnah of Amru ibn Shu'ib according to the narrations of al-Nasai` and al-Daruquthni:

ليس للقاتل من الميراث شيء. (رواه النسائي والدارقطني)

Meaning: There is no inheritance for the killer. (Narrated by al-Nisa and al-Daruquthni).

The example of Hadith/Sunnah expands on what is meant by the Qur'an, for example the word of Allah which forbids a man from marrying two sisters in Surah an-Nisa` : 23:

إِنَّ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ

Meaning: and bring together (in marriage) two women who are sisters, except what has happened in the past; (Surat al-Nisa` : 23).

This verse was expanded by the Prophet, meaning, with the Hadith/Sunnah from Abu Hurairah with a history of muttafaq alaih, which reads:

لا يجمع بين المرأة وعمتها ولا بين المرأة وخالتها. (رواه متفق عليه)

Meaning: It is not permissible to mix a woman with her aunt (her father's brother) and it is also not allowed between a woman and her mother's brother. (HR Muttafaq alaih).

3. Establishing a law in the Hadith/Sunnah which is clearly not contained in the Qur'an. Thus it appears that the Hadith/Sunnah establish their own laws that are not stipulated in the Qur'an. The function of Hadith/Sunnah in this form is called "itsbat" or "insha".

In fact, if you look closely, it will be clear that what is stated in the Hadith/Sunnah is essentially an explanation of what the Qur'an mentions or expands on what is mentioned in the Qur'an in a limited way. For example, Allah swt forbids eating carrion, blood and pork in Surah al-Ma'idah: 3:

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ . (المائدة : 3)

Meaning: Forbidden to you (eating) carrion, blood, pork, (Surah al-Ma'idah: 3).

Then the Prophet mentioned the prohibition of wild animals and birds and birds of prey in the Hadith/Sunnah from Abu Hurairah according to Muslim history:

كل ذي ناب من السباع فأكله حرام. (رواه مسلم)

Meaning: Every wild animal with fangs is forbidden to be eaten. (HR Muslim).

This prohibition of the Prophet by birth can be said to be a new law established by the Prophet, because indeed what the Prophet has forbidden is clearly not contained in the Qur'an. But if it is understood further the prohibition of the Prophet is only as an explanation of Allah's prohibition to eat something dirty as stated in Surah al-A'raf: 33:

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ . (الأعراف : 33)

Meaning: Say: "My Lord only forbids evil deeds, whether visible or hidden, (Surah al-A'raf: 33).

In addition to the three functions above, Wahbah al-Zuhayli added one more function, namely Hadith/sunnah serves as a nasikh for the Al-Quran. For example, Hadith/Sunnah:

لا وصية لوارث

Meaning: There is no will for heirs. This Hadith/Sunnah emphasizes the verse that stipulates the will for the heirs, namely:

تُبِّعَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۗ وَالْوَصِيَّةُ لِلْأَقْرَبِينَ وَالأَقْرَبِينَ
بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُتَّقِينَ ۗ

Meaning: It is obligatory on you, when death is about to pick up someone among you, if he leaves wealth, wills for both parents and close relatives in a good way, (as) an obligation for those who are pious. (Surat al-Baqarah: 180).

IV. Conclusion

From the discussion above, the authors draw the following conclusions:

1. In relation to the Qur'an, Hadith/Sunnah has three functions: 1.) to strengthen the information conveyed by the Qur'an. In this case the Hadith/Sunnah is like repeating what the Qur'an has said. 2.) Explain the verses of the Qur'an which are still global, general, and absolute so that they cannot be practiced, except after the Prophet's explanation in his Hadith/Sunnah. This function is very dominant. 3.) Enacting a new law that does not have an explicit text in the Qur'an.
2. The Qur'an is in dire need of the Hadith/Sunnah to explain the verses that are in outline form. Hadith/Sunnah as bayani (explanatory) for the Qur'an. Without Hadith/Sunnah, the Qur'an cannot be understood perfectly.

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