

Imam al-Syafi'i's Thoughts about *Ḥadīths* and His *Nāṣir al-Sunnah*'s Title

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Abstract

Muhammad ibn Idris al-Syafi'i (w. 204 H) is a Mujtahid Imam, founder of the Syafi'i madzhab, which is spread throughout the world and whose madzhab include the majority in Indonesia. In addition to being one of the Madzāhib al-'Arba'ah figure and pioneer of Uṣūl al-Fiqh sciences, Imam al-Syafi'i is also known as muḥaddiths with his extraordinary thoughts to defend the ḥadīths of the Rasulullah SAW. To find out how Imam al-Syafi'i's thoughts about ḥadīths, the author uses qualitative research methods and library research types. This research aims to find out how Imam al-Syafi'i's thoughts about ḥadīths. Furthermore, the author also describes the contributions that have been given by Imam al-Syafi'i until he obtained the title of Nāṣir al-Sunnah. The result of the research is Imam al-Syafi'i's thoughts about ḥadīths that he was written in several his works. He set the criteria in the field of ḥadīths science with a careful attitude. This is to avoid fabrication the narration of the Prophet's ḥadīths so that its authenticity is maintained. His enthusiasm in upholding ḥadīths from several groups who reject ḥadīths as a source of Islamic law after the holy al-Qur'an, creating phenomenal works among Muslims, he has all tried to open the minds of the zindiq to ḥadīths Rasulullah SAW. With various efforts and hard work assigned by Imam al-Syafi'i, the Muslims pinned the title to him as Nāṣir al-Sunnah.

Keywords: *Ḥadīths, Imam al-Syafi'i, Sunnah, Nāṣir al-Sunnah, Thoughts*

Abstrak

Muhammad ibn Idris al-Syafi'i (w. 204 H), seorang imam mujtahid, pendiri mazhab Syafi'i yang tersebar di seluruh dunia dan termasuk mazhab mayoritas di Indonesia. Selain menjadi salah satu tokoh Madzāhib al-'Arba'ah dan pelopor ilmu Uṣūl al-Fiqh, Imam al-

Syafi'i juga dikenal sebagai muḥaddits dengan pemikiran-pemikirannya yang luar biasa dalam membela hadis-hadis Rasulullah Saw. Untuk mengetahui bagaimana pemikiran Imam al-Syafi'i terhadap hadis, penulis menggunakan metode penelitian kualitatif dengan jenis penelitian library research. Penelitian ini bertujuan agar dapat mengetahui bagaimana pemikiran Imam al-Syafi'i terhadap hadis. Selain itu, penulis juga memaparkan kontribusi-kontribusi yang telah diberikan Imam al-Syafi'i sehingga ia memperoleh gelar Nāṣir al-Sunnah. Adapun hasil penelitian menjelaskan bahwa pemikiran Imam al-Syafi'i terhadap hadis yang telah ia tulis pada beberapa karyanya menunjukkan sikap yang teliti dalam menetapkan kriteria-kriteria dalam keilmuan hadis. Hal ini untuk menghindari pemalsuan periwayatan hadis Nabi sehingga tetap terjaga keotentikannya. Semangatnya dalam menegakkan hadis dari beberapa golongan yang menolak hadis sebagai sumber hukum Islam, menciptakan karya-karya fenomenal di kalangan umat Islam, semua telah ia lakukan agar pemikiran-pemikiran kaum zindik lebih terbuka terhadap hadis. Sikap inilah yang menjadikan Imam al-Syafi'i sebagai Imam Nāṣir al-Sunnah.

Kata Kunci: *Hadis, Imam al-Syafi'i, Sunnah, Nāṣir al-Sunnah, Pemikiran*

Introduction

The first period of *ḥadīths* development is considered slow compared to the al-Qur'an. However, the plus point is that the companions of the Prophet Muhammad did not experience difficulties when they encountered difficult problems during this period. They could meet the Prophet at any time. Until finally, the time came of the Prophet Muhammad SAW died. The next period was continued with the period of *Khulafā' al-Rāsyidīn*, which was started by Abu Bakr al-Siddiq, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan and the last one is 'Ali ibn Abi Talib.

In the period of *Khulafā' al-Rāsyidīn* precisely after the death of 'Ali ibn Abi Talib the emergence of people who narrated false *ḥadīths*. Since the slander arose from the Chaliph 'Uthman and 'Ali, Islam divided into several groups, including the 'Ali group called the *Syī'ah* group, the group against 'Ali and Mu'awiyah called the *Khawārij* group, and the group that supported the government at that time called the majority (*Jumhūr*) group. These groups narrated fabricated *ḥadīths*. Their most significant factor is none other than the group's political interests. If the Prophet has no *ḥadīths* to defend their group, they will not hesitate to make fabricated *ḥadīths*.¹

Seeing the number of fabricated *ḥadīths* increasing, and next

¹Muhajirin, *Ulumul Hadis II* (Palembang: Noer Fikri, 2016), 101–102.

period was ruled by 'Umar ibn 'Abd al-'Aziz. This period is known as the *Tadwīn al-Ḥadīths* or the period of bookkeeping of ḥadīths. One of the backgrounds of *Tadwīn al-Ḥadīths* is protecting ḥadīths from ḥadīths forgers. In addition, over time, the narrators of ḥadīths have died. So the effort initiated by the Chaliph 'Umar ibn 'Abd al-'Aziz is the right effort to avoid the spread of fabricated ḥadīths.

The development of the transmitting ḥadīths with the knowledge of the branches of 'ulūm al- ḥadīths are increasingly varied, it cannot be separated from one of the efforts of scholar who have poured their thoughts into maintaining the authenticity of the Prophetic Tradition to avoid intervention from the fabricators of ḥadīths. He is Imam al-Syafi'i (d. 204 H), a scholar who was born in the middle of the second century. In his works entitled *al-Risālah*, he discussed a lot about 'ulūm al-ḥadīths. There are many Imam al-Syafi'i's works about ḥadīths can be enjoyed by muslim until this day. So that he is not only known as *Faqīh*, scholar who take a part in the science of Islamic jurisprudence but also as *Muḥaddiths*, who contributed to the science of ḥadīths and he obtained the title of *Nāṣir al-Sunnah* from the muslims as a tribute to the struggles that he had done so much. It is impossible for the title to be given to Imam al-Syafi'i if he did not contribute to the development of transmitting ḥadīths. Because the rules of transmitting ḥadīths that exist today cannot be separated from his thoughts.² Therefore, to find out how Imam al-Syafi'i thought and his contribution to ḥadīths, Imam al-Syafi'i as the figure who will discussed in this article.

Biography of Imam al-Syafi'i

Abu 'Abd Allah Muhammad ibn Idris ibn al-'Abbas ibn 'Uthman ibn Syafi' ibn al-Saib ibn 'Ubayd ibn 'Abdi Yazid ibn Hasyim ibn al-Mutallib ibn 'Abdi Manaf ibn Qusay ibn Kilab ibn Murrah ibn Ka'ab ibn Lu'ayy ibn Ghalib is commonly known as Imam al-Syafi'i, who still one lineage with the Prophet Muhammad. Imam al-Syafi'i is the son of the uncle of the Prophet Muhammad from his grandfather named 'Abdi Manaf. The most famous opinion is that he was born in Gaza in 150 H and coincided with Imam Abu Hanifah's death.³

²Muhammad Abu Zahw, *al-Ḥadīths wa al-Muḥaddithsūn*, (Riyadh: Al-Maktabah al-'Arabiyah al-Su'ūdiyyah, 1984), 301.

³Muhammad Abu Zahrah, *al-Syafi'i Ḥayātuh wa 'Aṣruhu wa Arāuḥu wa Fiqḥuh*,

In Imam al-Syafi'i's life, he belonged to a low-income family because his father died at a young age. So Imam al-Syafi'i lived as an orphan and was only educated by his mother, Fatimah binti 'Abd Allah. Because his mother was worried about Imam al-Syafi'i's life if he was abandoned in Gaza, when Imam al-Syafi'i was two years old, he took him to his hometown of Mecca to study there.⁴

At the end of his life, Imam al-Syafi'i suffered from a chronic disease for approximately four years. Al-Rabi' ibn Sulaiman said that the condition experienced by Imam al-Syafi'i was hemorrhoids. Blood continued to flow on his clothes but continued his *ijtihad* in Egypt. Day and night, he continued to research and study religious issues with this condition. Right on Thursday night, the last Friday in the month of Rajab in 204 H he died and was buried in Egypt.⁵

The Scientific Journey of Imam al-Syafi'i

Living in a state of complete deprivation does not make Imam al-Syafi'i's intention to gain knowledge decrease. Imam al-Syafi'i started his scientific activities by archery and studying poetry, history, and literature. After that, he only pursued science in the field of *fiqh*.⁶ The scientific journey undertaken by Imam al-Syafi'i is divided into several periods:

The first period is Mecca. Mecca was the first place where Imam al-Syafi'i studied with his uncle, Muhammad ibn 'Ali ibn al-Syafi'i. Isma'il ibn Qistantin was the first teacher of Imam al-Syafi'i. His mother handed Imam al-Syafi'i to study the Holy al-Qur'an and memorize it. At the age of approximately nine years, he had completed the holy al-Qur'an and mastered Arabic literature well at ten. Following the direction of the teacher, then he will memorize the *hadiths*.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَبْدِ الرَّحْمَنِ الْقَاضِي، ثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ، حَدَّثَنِي أَبُو بَشِيرٍ أَحْمَدُ بْنُ حَمَّادٍ الدُّوَلَائِيُّ - فِي طَرِيقِ مِصْرَ - قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ إِدْرِيسَ، - وَرَأَى الْحَمِيدِيَّ - عَنِ الشَّافِعِيِّ، قَالَ: «كُنْتُ يَتِيمًا فِي حَجَرِ أُمِّي وَلَمْ

(Cairo: Dār al-Fikr al-'Arabī, 1978), 14.

⁴Syaikh Ahmad Farid, *Min 'Ālam Al-Salaf*. Trans. Masturi Irham and Asmu'i Taman, (Jakarta: Pustaka al-Kautsar, 2006), 355–356.

⁵Syaikh Ahmad Farid, *Min A'lam As-Salaf...*, 383.

⁶Syaikh Ahmad Farid, *Min A'lam As-Salaf...*, 353.

يَكُنْ مَعَهَا مَا تُعْطِي الْمُعَلِّمَ، وَكَانَ الْمُعَلِّمُ قَدْ رَضِيَ مِنِّي أَخْلُقُهُ إِذَا قَامَ، فَلَمَّا خَتَمْتُ الْقُرْآنَ دَخَلْتُ الْمَسْجِدَ، فَكُنْتُ أَجَالِسُ الْعُلَمَاءَ، فَأَحْفَظُ الْحَدِيثَ، أَوْ الْمَسْأَلَةَ، وَكَانَ مَنْزِلُنَا بِمَكَّةَ فِي شُعْبِ الْخَيْفِ، فَكُنْتُ أَنْظُرُ إِلَى الْعَظْمِ يَلُوحُ فَأَكْتُبُ فِيهِ الْحَدِيثَ وَالْمَسْأَلَةَ، وَكَانَتْ لَنَا جَرَّةٌ قَدِيمَةٌ فَإِذَا امْتَلَأَ الْعَظْمُ طَرَحْتُهُ فِي الْجَرَّةِ»⁷

'Abd al-Rahman ibn Abi 'Abd al-Rahman al-Qadi has told us, 'Abd al-Rahman ibn Abi Hatim has told us, Abu Bisyr Ahmad ibn Hammad al-Dulabiyy has told me -on the way to Egypt- said: has told me Abu Bakr ibn Idris –scribe of al-Humaidi - from al-Syafi'i, said: I was an orphan under the care of my mother. And she didn't have the money to pay a teacher to teach me. But one teacher allowed me to study with him while teaching others. When I finished completing the Holy al-Qur'an, I entered the mosque. I sat with the scholars. I memorized ḥadīths and religious matters, and at that time, I was still living in Mecca in the tribe of Khaif. When I saw a bone, I took it, and I used it to write ḥadīths and religious matters. In the area where we live, there is a trash can. If the bone is complete, then I will throw it there.

In addition to memorizing the holy al-Qur'an, Imam al-Syafi'i also studied *Fiqh* from one of the muftis of Makkah and a great scholar in the field of *Fiqh* at his time, namely Muslim ibn Khalid al-Zanji. Imam al-Syafi'i had memorized the book al-Muwatta' at the age of thirteen, and al-Zanji recommended him to become a mufti because of his intelligence in *Fiqh* even though he only studied for a few years. Meanwhile, in studying ḥadīths, al-Syafi'i studied with the Mecca ḥadīths scholars, namely Sufyan ibn 'Uyainah (d. 198 H).⁸

In the second period is Medina. Imam al-Syafi'iy continued his odyssey of knowledge to Medina. He intended to meet Imam Malik ibn Anas (d. 179 H) to study with him and accompany his cousins. Scholars have different opinions regarding Imam al-Syafi'i to the *Fiqh*. And here is a popular idea when Imam al-Syafi'i was traveling on his camel with a secretary named Abu Basuta.

أخبرنا محمد بن عبد الله الحافظ، حدثنا أبو الوليد: حسان بن محمد الفقيه، حدثنا إبراهيم بن محمود، قال: حدثني أبو سليمان - يعني داود الأصبهاني - حدثني

⁷Abi Nu'aim Ahmad ibn 'Abd Allah al-Asfahani, *Ḥilyah al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*, Vol. 9, (Beirut: Dār al-Fikr, 1996), 73.

⁸Jainuddin H. Tajudin, 'ISTIHSAN; ANALISIS HISTORIS PEMIKIRAN IMAM AS-SYAFI'I', *SANGAJI: Jurnal Pemikiran Syariah Dan Hukum*, Vol. 1, No. 1 (Maret 2017), 73.

مصعب بن عبد الله الرُّبَيْرِي، قال: كان الشافعي في ابتداء أمره يطلب الشعر وأَيَّام الناس والأدب، ثم أخذ في الفقه بعد.

قال: وكان سبب أخذه في الفقه أنه كان يوما يسير على دابة له وخلفه كاتب لأبي، فتمثل الشافعي ببیت شعر، فقرعه كاتب أبي بسوط، ثم قال له: مثلك تذهب مروءته في مثل هذا؟ أين أنت عن الفقه؟ قال: فهزه ذلك، فقصد مجالسة الرَّجُلِي بن خالد — وكان مُفْتِي مَكَّة. ثم قدم علينا فلزم مَالِك ابن أنس⁹

Has informed us Muhammad ibn 'Abd Allah al-Hafiz, has told us Abu al-Walid: Hassan ibn Muhammad al-Faqih, has told us Ibrahim ibn Mahmud, said: has told me Abu Sulaiman –namely Dawud al-Asbahani- has told me Mas'ab ibn 'Abd Allah al-Zubairi said: At first al-Syafi'i studied poetry, psychology, and Arabic literature. After that, he only pursued the science of fiqh. And as for the reason he studied fiqh because one day he was traveling on a camel with secretary Abu Basuta. Then al-Syafi'i rhymes with a poem. Suddenly the secretary knocked on his head and said: "A skilled person like you is enough with your knowledge? Then how about your fiqh knowledge? Asked the secretary. So since that incident, he went to al-Zanji ibn Khalid, a mufti of Makkah. Then he studied with Malik ibn Anas.

When studying with Imam Malik, Imam al-Syafi'i learned the book *al-Muwatṭa'*. Imam al-Syafi'i presented his memorized book of *al-Muwatṭa'* in front of Imam Malik and got a perfect response from him. Imam Malik was amazed and kept asking Imam al-Syafi'i to repeat his memorization. Imam al-Syafi'i continued to follow Imam Malik by being his proud disciple until the end of his life.¹⁰

Third period is Yaman. After Medina, the city of Yaman is the city of Imam al-Syafi'i which he visited to gain knowledge. There he studied with Mutarrif ibn Mazin, Hisyam ibn Yusuf, Yahya ibn Husain and so on. In addition to studying, he received an offer from the Mayor of Yaman to be appointed secretary and *mufti*. However, the city of Yaman has its own experience for Imam al-Syafi'i. As a scientist ('*Ulamā*), Imam al-Syafi'i often criticized the behavior of the rulers there. Which at that time, many rulers acted corruptly. So the rulers accused Imam al-Syafi'i of being an enemy of the government

⁹Abi Bakr Ahmad ibn al-Husain al-Baihaqi, *Manāqib al-Syafi'i*, Vol. 1, (Cairo: Maktabah Dār al-Turāst, 1970), 96.

¹⁰Syaikh Ahmad Farid, *Min A'lam As-Salaf...*, 359.

and considered leading the *Syi'ah* movement.¹¹

Fourth period is Baghdad, Iraq. After Imam al-Syafi'i was accused of treason, he was sent to Baghdad to meet Harun al-Rashid and the Chaliph trusted Muhammad ibn Hasan to be a witness for Imam al-Syafi'i. This was used as an opportunity by Imam al-Syafi'i during a discussion with Muhammad ibn Hasan. He studied *fiqh* by Muhammad ibn Hasan, which was written from the opinion of his teacher, Imam Hanafi. Apart from Muhammad ibn Hasan, he also studied with Hammad ibn Usamah, Isma'il ibn al-Tatiah al-Basri, 'Abd al-Wahhab ibn 'Abd al-Majid al-Basri.¹²

Fifth period, Egypt. In 199 H, Imam al-Syafi'i continued his scientific journey to Egypt and made Egypt his final study destination. When Imam al-Syafi'i arrived in Egypt, he received a warm welcome from the people there. Then he found traditions and cultures that he had not encountered while in Mecca, Medina, Yaman or Iraq.¹³ Apart from studying habits and spreading *ḥadīths*, he also re-examined his thoughts while studying in Iraq. And stipulates that the thoughts he got in Egypt and then his thoughts are called *qawl jadīd*, while his previous thoughts while in Iraq are called *qawl qadīm*. For approximately four years in Egypt, Imam al-Syafi'i studied with Imam al-Buwaiti, Imam al-Muzani, Imam Rabi' al-Muradi, Imam Rabi' al-Jaizi and Imam Harmalah.¹⁴

In the field of *ḥadīths* narration, Imam al-Syafi'i narrated *ḥadīths* from his teachers including 'Abd al-Wahhab al-Saqafi, Ibn 'Ulayyah, Abi Damrah, Hatim ibn Isma'il, Ibrahim ibn Muhammad ibn Abi Yahya, Isma'il ibn Ja'far, Muhammad ibn Khalid al-Janadi, 'Attaf ibn Khalid al-Makhzumi, Hisham ibn Yusuf al-San'ani and others. While those who narrated the *ḥadīths* from him include Sulaiman ibn Dawud al-Hasyimi, Abu Bakr 'Abdullah al-Zubair, Ibrahim ibn al-Mundhir al-Hizami, Abu Tsaur Ibrahim ibn Khalid, Abu Ya'qub Yusuf ibn Yahya, Abu al-Tahir ibn as-Sarh, Abu Ibrahim Isma'il ibn Yahya al-Muzani, al-Rabi' ibn Sulaiman al-Muradi, al-Hasan ibn Muhammad ibn al-Sabbah al-Za'farani, Abu al-Walid Musa ibn Abi al-Jarud, Imam of the Hanbali Madzhab namely Ahmad ibn Hanbal

¹¹Rohidin, 'Historisitas Pemikiran Hukum Imam Asy-Syafi'i', *Jurnal Hukum IUS QUIA IUSTUM*, Vol. 11, No. 27 (September, 2004), 100.

¹²Rohidin, 'Historisitas Pemikiran Hukum...', 100.

¹³Rohidin Rohidin, 'Historisitas Pemikiran Hukum...', 102.

¹⁴Muhammad Ajib, *Mengenal Lebih Dekat Mazhab Syafi'i* (Jakarta: Rumah Fiqih Publishing, 2018), 11.

and others.¹⁵

Ḥadīths on Imam al-Syafi'i's Prespective

1. The Position of the *Sunnah*

In the mention between *sunnah* and *ḥadīths*, some *muḥaddītsīn* do not distinguish between the two. *Sunnah* and *ḥadīths* mean a report attributed to the Prophet Muhammad, describing his words, actions. But there are other *muḥaddītsīn* meaning the *sunnah* is broader than the *ḥadīths*. So in the *sunnah*, not only comes from the Prophet, but also comes from *ṣaḥābat* and *tabi'in* fall into the category of *sunnah*. But Imam al-Syafi'i disagreed with the second opinion. According to him, the *sunnah* is only based on the Prophet Muhammad. From his statement, it is mean that everything based on the Prophet Muhammad must be re-examined and criticized to maintain the authenticity of the *ḥadīths* of the Prophet Muhammad in order to maintain its authenticity value.¹⁶ After analyzing the works of Imam al-Syafi'i, it was found that Imam al-Syafi'i did not distinguish the differences between *sunnah* and *ḥadīths*.¹⁷

In determining a valid argument that has legal force, Imam al-Syafi'i places the *sunnah* as a valid legal argument and is considered to have legal energy after the al-Qur'an. The obligation to accept the *sunnah* that came from the Messenger of Allah is part of Allah's commandment, as is the responsibility of Muslims to believe in His Messenger.¹⁸ This has been written in the al-Qur'an Surah al-Nisa:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ

¹⁵Abi al-Fadl Ahmad ibn 'Ali ibn Hajar Syihab al-Din al-'Asqalani, *Taḥdzīb al- Taḥdzīb*, Vol. 2 (Beirut: Muassasah al-Risālah), 497–498.

¹⁶Zainul Arifin, *Studi Kitab Hadis...*, 75.

¹⁷Umar Umar, 'Sunnah dalam Perspektif Al-Syafi'i', *Riwayah : Jurnal Studi Hadis*, Vol. 3 No. 2 (2019), 133. he is also a master of hadith. His experience in studying scholars in various cities supported by his high intellectual intelligence, made him increasingly critical in exposing the various phenomena of life and law development. He is the person who first tries to define the *sunnah* more clearly, by identifying it with the hadith. In addition, he has also vigorously maintained the *sunnah* as one of the sources of the determination of Islamic shari'ah. He had great merit in defending the *Sunnah* of the Prophet, so it is proper that he got the title as Nasir al-Sunnah (The Defender of the *Sunnah*)

¹⁸Muhammad Idris al-Syafi'i, *al-Risālah*, (Mesir: Maṭba'ah al-Mustafa al-Bāli al-Halbi, 1938), 73.

مَرِّمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاها إِلَى مَرِّمَ وَرُوحَ مِنْهُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً
اتَّبَعُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا
فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا (١٧١) ١٩

O People of the Book! Do not go to extremes regarding your faith; say nothing about Allah except the truth. The Messiah, Jesus, son of Mary, was no more than a messenger of Allah and the fulfillment of His Word through Mary and a spirit 'created by a command' from Him. So believe in Allah and His messengers and do not say, "Trinity." Stop!—for your own good. Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and on the earth. And Allah is sufficient as a Trustee of Affairs.

And also written on the Holy al-Quran Surah al-Nur:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى
يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٢٦) ٢٠

The true believers are only those who believe in Allah and His Messenger, and when they are with him on a public matter, they do not leave without his permission. Indeed, those who ask your permission O Prophet are the ones who truly believe in Allah and His Messenger. So when they ask your permission for a private matter, grant permission to whoever you wish and ask Allah's forgiveness for them. Surely Allah is All-Forgiving, Most Merciful.

And here are the verses of the Holy al-Qur'an which explains the command to follow the revelations and *sunnah* of His Messenger:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٩٢١) ٢١

Our Lord, send them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُمُ مَا لَمْ تَكُونُوا تَعْلَمُونَ (١٥١) ٢٢

¹⁹Qs. Al-Nisa: 171.

²⁰Qs. Al-Nur: 62.

²¹Qs. Al-Baqarah: 129.

²²Qs. Al-Baqarah: 151.

Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom¹ and teaching you that you did not know.

The word *al-ḥikmah*, after the mention of *al-Kitāb* or what is meant by the al-Qur'an, is the *sunnah* of the Prophet Muhammad. The word *al-ḥikmah* in these verses shows that its statement is in conjunction with the Qur'an and Allah's command to Muslims to obey His Messenger and obey his orders. This is shown in the mention of faith in His Messengers mentioned after faith in Allah Swt. If Muslims only believe in Allah and do not want to believe in the Messengers, then their faith is not perfect until they believe in Allah's Messengers.²³

Imam al-Syafi'i put the *sunnah* parallel to the holy al-Qur'an. Does not mean that the *sunnah* will precede the al-Qur'an. This only shows the position of the *sunnah*, which is very important to explain the verses of the al-Qur'an. There was a friend whom Imam al-Syafi'i met that rejected the *sunnah* because some of it –seems- contradicted the al-Qur'an. From this incident, Imam al-Syafi'i mentions the function of the *sunnah* of the al-Qur'an, namely the first, explaining the verses revealed by Allah Swt that are still *mujmāl* and explaining the *naskh*, the second, adding provisions that have not been written in the al-Qur'an. The al-Qur'an explain the form of the command in question and how it is carried out.²⁴ This function was emphasized by Imam al-Syafi'i aimed at scholars who disagreed about the function of the *sunnah* of the Prophet Muhammad.

2. Naskh and Mansūkh in The Ḥadīths

Etymologically, *naskh* has two meanings: the first, *al-Izālat*, which means to remove, and the second, *al-Naql*, which means to move. Terminologically, *naskh* is the cancellation of the law that has been previously determined by the *syara'* with the law that came last. Knowing *naskh-mansūkh* in the *ḥadīths* is a branch of science that is difficult but important to learn. And one of the scholars who are experts in this branch of knowledge is Imam al-Syafi'i.²⁵ The following

²³Muhammad Idris al-Syafi'i, *Al-Risālah...*, 75–78.

²⁴Abdul Haris Naim, 'MODERASI PEMIKIRAN HUKUM ISLAM IMAM SYAFI'I, YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam, Vol. 9, No. 1 (2018), 188.

²⁵Mahmud al-Tahhan, *Taysīr Muṣṭalah al-Ḥadīths*, (Iskandariyah: Markaz al-Hadi, 1415), 48.

is an explanation from Imam al-Syafi'i about *naskh-mansūkh*:

Naskh and *mansūkh* of ḥadīths of the Prophet Muhammad are the same as Allah, who has written law in His holy book. This is the same as the *sunnah* of the Prophet Muhammad being narrated with his other *sunnah*. The different ḥadīths, which are *naskh* and which are *mansūkh*, are all in line and accurate. There is no dispute in it. Sometimes he speaks in general terms and sometimes in general but with a specific meaning. Sometimes he was asked by someone and he answered it. However, the person conveyed the news incompletely. Sometimes a narrator narrates a ḥadīth from the Prophet's answer without understanding the question, even though he can know the essence of the solution if the narrator knows his background. Sometimes the Messenger of Allah stipulates a *sunnah* that is different from other *sunnah*. Other people consider the two *sunnah* contradictories, but there are differences in the two conditions behind them. Sometimes the Messenger of Allah stipulates a general *sunnah* to determine the law of *ḥalāl* or *ḥarām*. But he also set the *sunnah* with other pronunciations. Sometimes the Messenger of Allah defines the *sunnah*, and he narrates it with another *sunnah*. He did not forget to explain the *sunnah* texts. But sometimes a narrator forgets this.²⁶

The following is an example of a *naskh mansūkh* that explains the change of *qibla*, from Baitul Maqdis to the Ka'bah:²⁷

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢٤١)

The foolish among the people will ask, "Why did they turn away from the direction of prayer (Baitul Maqdis) they used to face?" Say, O Prophet, "The east and west belong only to Allah. He guides whoever He wills to the Straight Path."

That statement above, explains that the first *qibla* of the Muslims is Baitul Maqdis. Then, Allah ordered it and ordered the Muslims to face the Ka'bah. So that command to pray facing the Baitul Maqdis has been erased with a ḥadīth that commands Muslims to pray facing the Ka'bah. The following is a ḥadīth that become ḥadīth mansukh:

مالك عن عبد الله بن دينار عن ابن عمر قال: «بَيَّنَّمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ،

²⁶Muhammad Idris al-Shafi'i, *Ar-Risalah (Buku Pertama Dalam Bidang Ushul Fiqh)* Trans. Misbah (Jakarta: Pustaka Azzam, 2008), 301–302.

²⁷Muhammad Idris al-Syafi'i, *Al-Risalah...*, 120.

إِذْ جَاءَهُمْ آتٍ، فَقَالَ: إِنَّ النَّبِيَّ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنًا، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ، فَاسْتَقْبَلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ».

It is narrated from Malik, from 'Abd Allah ibn Dinar, from Ibn 'Umar, that he said "While the people were in the Quba Mosque for the Fajr prayer, suddenly someone came to them and said, 'The Prophet Muhammad received a verse of the Koran tonight, and he ordered to face the Qiblah, then face the Qiblah' At that time they faced the land of Sham, then turned around to face the Ka'bah."

مالك عن يحيى بن سعيد عن سعيد بن المسيّب أنه كان يقول: صَلَّى رَسُولُ اللَّهِ سِتَّةَ عَشَرَ شَهْرًا نَحْوَ بَيْتِ الْمُقَدَّسِ، ثُمَّ حَوَّلَتِ الْقِبْلَةُ قَبْلَ بَدْرِ بِشَهْرَيْنِ».

Narrated from Malik, from Yahya ibn Sa'id, from Sa'id ibn al-Musayyab, he said, "The Messenger of Allah prayed for sixteen months facing the Baitul Maqdis, then the Qibla was changed two months before the Battle of Badr."

3. *Khābar al-Āḥād*

In the book of *al-Risālah*, Imam al-Syafi'i used two designations for this term. Sometimes he called it "*Khābar al-Āḥād*" or "*Khābar al-Khāṣṣah*".

خَبَرُ الْوَاحِدِ عَنِ الْوَاحِدِ حَتَّى يُنْتَهَى بِهِ إِلَى النَّبِيِّ أَوْ مَنْ انْتَهَى بِهِ إِلَيْهِ دُونَهُ.²⁸

Khābar Āḥād is Khābar narrated by a narrator from another narrator until it reaches to the Allah's Messenger or just to the previous narrators (Ṣaḥābat).

According to the thought of Imam al-Syafi'i, *Khābar al-Āḥād* can be used as *hujjah* if it meets the following requirements and Imam al-Syafi'i divided *Khābar al-Āḥād* into two requirements, namely the requirement of *sanad* and the requirement of *matan*. There are five categories in requirement of *sanad*. First, the narrator who narrates is trusted in his religion. Second, The narrator who narrates is known to be *tsiqqah*. Third, The narrator understands the ḥadīths that he narrates, including knowing the pronunciations that can change from the ḥadīths meaning and conveying the ḥadīths according to what he has heard. According to the definition, if he narrates ḥadīths in the form of purpose, he also does not know the aspects that can change

²⁸Muhammad Idris al-Syafi'i, *Al-Risālah*..., 369.

the meaning of the *ḥadīths*. Forth, If he uses the memorization method, then he must memorize it. If he uses records, they must be accurate. And if the narrator memorizes one *ḥadīth* with another, the narrator must be in line. Fifth, The narrator must not be a *mudallis*. A *Mudallis* is a narrator who narrates from his teacher, but the narrator hides the identity of his teacher because there is an identity of his teacher who is not credible in narrating *ḥadīths*. Meanwhile, the requirement of *matan* is the narration of the *ḥadīths* narrated by a narrator does not violate the other narration.²⁹

In the mention of *khābar al-aḥād* from Imam al-Syafi'i, it appears there are similarities with the definition of *ḥadīth aḥād* from *muḥadditsīn*. But in reality, *khābar al-aḥād* from Imam al-Syafi'i's perspective with *muḥadditsīn* is different. *Muḥadditsīn* define *ḥadīth aḥād* is narrated by one, two, three or more narrators but does not reach the degree of *mutawātir*. Then, *muḥadditsīn* divides the *ḥadīth* into three, namely *ḥadīth masyhūr*, *ḥadīth 'azīz* and *ḥadīth gharīb*. While, Imam al-Syafi'i defines only one narrator. However, the two definitions have something similarity, both of these are do not reach the degree of *mutawātir*.

4. *Mursal al-Ḥadīths*

In the *mursal al-ḥadīths*, Imam al-Syafi'i is one of the *ḥaīst* and *fiqh* experts who neither accept nor reject it absolutely in using the *mursal al-ḥadīth* as *hujjah*.³⁰ He has three requirements for *mursal* narrators in determining the authenticity of *mursal al-ḥadīth*. First, *mursal* narrators from among the senior of *tabi'īn*. Second, the *mursal* narrators are classified as *tsiqqah* narrators. Third, the *mursal* narrators are classified as *ḥāfidz* and reliable narrators, so that other narrators follow their narrations and agree with them.³¹ And three requirements for a *mursal al-ḥadīth* are first, the *ḥadīth* is confirmed by the *musnad ḥadīth*, whose chain is *muttaṣil*. For example, in the following *ḥadīth* narrated by Imam Malik.

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ

²⁹Muhammad Idris al-Syafi'iy, *Ar-Risālah...*, 425–426.

³⁰M. Nasri Hamang, 'KEHUUJAHAN HADIS MENURUT IMAM MAZHAB EMPAT', *DIKTUM: Jurnal Syariah Dan Hukum*, Vol. 9, No. 1 (2011), 97).

³¹Muhammad Idris al-Syafi'i, *Ar-Risālah...*, 462.

عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيُصَلِّيْ

رُكْعَةً. وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، قَبْلَ التَّسْلِيمِ. فَإِنْ كَانَتْ الرُّكْعَةُ الَّتِي صَلَّى خَامِسَةً، شَفَعَهَا بِحَاتَيْنِ السَّجْدَتَيْنِ، وَإِنْ كَانَتْ رَابِعَةً فَالْسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ³²

This *ḥadīth* is corroborated by the *ḥadīth*s narrated by Imam Muslim with a *muttaṣil sanad*:

وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي حَلَفٍ، حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ، فَلَمْ يَدْرِ كَمْ صَلَّى أَثَلَاثًا أَمْ أَرْبَعًا، فَلْيُطْرَحِ الشَّكُّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ، وَإِنْ كَانَ صَلَّى إِمَامًا لِأَرْبَعٍ كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ³³

And has told me Muhammad ibn Ahmad ibn Abi Khalaf, has told us Musa ibn Dawud, has told us Sulayman ibn Bilal from Zayd ibn Aslam from 'Ata' ibn Yasar from Abi Sa'id al-Khudry said: Rasul Allah Salla Allah 'Alayhi wa Sallam said: "If one of you doubts in his prayer and does not know how many rak'ahs he prays, three or four rak'ahs then cast aside doubts and take what is inevitable (i.e. a little). Then prostrate twice before greeting. If it turns out that he prays five rak'ahs, then his prostration has fulfilled his prayer. And if it turns out that the prayer is indeed four rak'ahs then the two prostrations are an insult to Satan.

Second, the *ḥadīth* is narrated from another path in a *mursal*. The narrator who transmits it has taken knowledge from other narrators in the first *mursal al-ḥadīth*s. Third, the *mursal al-ḥadīth* is supported by *qawl al-ṣaḥābat*. Fourth, most scholars release *fatwa* following the meaning of the *ḥadīth*s.³⁴ If these requirements have been met, then the *ḥadīth*s, which was originally a *mursal al-ḥadīth*s, becomes *ṣaḥīḥ*.

³²Malik ibn Anas, *Al-Muwaṭṭa'*, (Beirut: Dār Iḥyā al-Turāst al-'Arabi, 1985), 95.

³³Muslim ibn Al-Hajjaj Abu al-Hasan al-Qushayri Al-Naysaburiy, *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar bi Naql al-'Adl 'an al-'Adl Ilā Rasūl Allāh Salla Allah 'Alayh wa al-Salam*, (Riyadh: Dār Ṭaybah li al-Nasyr wa al-Tawzī', 2006), 256.

³⁴Muhammad Idris al-Syafi'i, *Al-Risālah...*, 462.

Imam al-Syafi'i also only accepts *mursal al-ḥadīths* from *kibār al-tābi'īn*. According to him, the non-acceptance of the *mursal al-ḥadīths* of the generation after *kibār al-tābi'īn* caused three things, first, the narrators of that generation were not careful with the sources of narration that had reached them. Second, proved showed the weaknesses of the transmission of the *mursal al-ḥadīths*. Third, they proven to change sentences frequently.³⁵

5. Mukhtaliḥ al-Ḥadīths

As previously explained, Imam al-Syafi'i believes that the traditions of the Prophet Muhammad are not contradictory. There are *ḥadīths* narrations that are unknown to some narrators, both in terms of generational differences, conditions, or ways of understanding their meaning. However, Imam al-Syafi'i still provides a solution if a conflicting *ḥadīths* is found. The steps that Imam al-Syafi'i must use include the first, first for *al-Jam'u*—switching the general meaning (*'ām*) to a special meaning (*khāṣ*) by basing on other arguments that show that the desired *ḥadīths* is a typical one. If the bright spot has not been found, the next step will be investigated, namely *naskh-mansūkh*. If the bright spot has not been found, it is analyzed using the last step, namely *tarjīḥ*, which is looking for evidence to find which arguments should be stated as *hujjah* and which should be abandoned. In interpreting two seemingly contradictory arguments using the *tarjīḥ* method, it can be viewed from several aspects, namely in terms of *sanad*, *matan*, prioritizing more rational arguments, and there is another *ḥadīths* narration aimed at strengthening.³⁶

Imam al-Syafi'i as Imam Nāṣir al-Sunnah

Scholars who have met or studied Imam al-Syafi'i agree that he is known as a pious, *zāhid*, diligent and generous. In addition, he is a person who likes to learn. Judging from his journey from his hometown to Mecca, Medina to Egypt, he studied with the scholars there. Imam Malik ibn Anas recognized his intelligence in acquiring new knowledge in a short time, Imam Syafi'i teacher in learning the book *al-Muwāṭṭa'* while in Medina. Imam al-Syafi'i is impressive

³⁵Muhammad Idris al-Syafi'i, *Al-Risālah...*, 465.

³⁶Dalhari, 'Studi Pemikiran Hadis Ulama Mesir: Konsep Imam al-Syafi'i Tentang Sunnah Dan Solusi Hadits Mukhtaliḥ', *Jurnal Ilmiah Ilmu Ushuluddin*, Vol. 10, No. 2 (2016), 201–205.

work in terms of literature and their *balāghah*. This is motivated by his fluency in understanding the al-Qur'an and ḥadīths.³⁷

Imam al-Syafi'i's thoughts on ḥadīths contributed significantly to the field of ḥadīths transmission and ḥadīths science. The branch of ḥadīths science was developing during his time. He was called the pioneer of the basics of ḥadīths. This was mostly obtained when he studied with Imam Malik. After that, Imam al-Syafi'i became a firm person in determining the authenticity of the ḥadīths.³⁸ In addition, some factors shape Imam al-Syafi'i determination to maintain the position of the Prophet's ḥadīths.³⁹ There is a correlation with the emergence of the *Inkār al-Sunnah* movement around the beginning of the second until third Hijriah century. The *Inkār al-Sunnah* is a group with an understanding that appears among Muslims themselves who reject the sunnah as the basis of Islamic law after al-Qur'an. They only believe in ḥadīths as a history, culture and tradition.

The *Inkār al-Sunnah* group consists of three groups with different arguments. The first group is called the extreme *Inkār al-Sunnah* group because they reject all the ḥadīths narration of the Prophet Muhammad as *hujjah*. According to them, Allah has revealed the verses of the al-Qur'an in Arabic language that are easily accessible and also already contain all of things that are needed by humans. So they no longer need explanations such as a ḥadīths.⁴⁰ Then Imam al-Syafi'i answered the argument as explained by Imam al-Syafi'i in his work *al-Risālah*. In the al-Qur'an, there are verses that command all of Muslims to follow the *Sunnah* of the Prophet Muhammad.⁴¹

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ (٢) ٤٢

He is the One Who raised for the illiterate people a messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had

³⁷Syaikh Ahmad Farid, *Min A'lām Al-Salaf...*, 374.

³⁸Abdul Haris Naim, 'MODERASI PEMIKIRAN HUKUM...', 181.

³⁹Muhammad Syarif Hidayatullah, 'Imam Syafi'i Sebagai Mujtahid Dan Imam Mazhab Fikih (Studi Historis, Yuridis Dan Sosiologis)', *Jurnal Al Yasini: Jurnal Keislaman, Sosial, Hukum Dan Pendidikan*, Vol. 5, No. 2 (2020), 408.

⁴⁰Suhandi Suhandi, 'INGKAR SUNNAH (Sejarah, Argumentasi, dan Respon Ulama Hadits)', *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits*, Vol. 9 No. 1 (2015), 100.

⁴¹Muhammad Idris al-Syafi'i, *Al-Risālah...*, 34.

⁴²Qs. Al-Jumu'ah: 2.

previously been clearly astray.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (٤٣)٤٣

Always remember what is recited in your homes of Allah's revelations and prophetic wisdom. Surely Allah is Most Subtle, All-Aware.

And many more, verses of the al-Qur'an that command to follow the *sunnah* of the Prophet. The al-Qur'an was revealed in the best Arabic language. In fact, nothing can beat the al-Qur'an in terms of language. However, the al-Qur'an contains many *mujmāl* meanings. The instructions and prohibitions in the al-Qur'an do not explain how it implemented in detail. If they did not accept the ḥadīths as *hujjah*, then they should be proficient in mastering the Arabic language in the al-Qur'an and interpreting the verses of the al-Qur'an that explain the recommendation to follow the *sunnah* of the Prophet Muhammad. Without the *sunnah*, Muslims cannot carry out between the instructions and prohibitions in accordance with the Islamic law.⁴⁴

The second group, they rejected the *ḥadīths* of the Prophet Muhammad unless the *ḥadīths* is confirmed by the verses of the al-Qur'an. If the content of the Prophet's ḥadīths is not mentioned in the al-Qur'an, the ḥadīths does not have the authority to form a law. The first and the second group have the same argument. The verses of the al-Qur'an that were revealed have explained all the instructions and prohibitions of Allah completely without explanations from the Prophet's *ḥadīths*. And the third group is only accepted the the authenticity of the *ḥadīths mutawātir* and rejects the authenticity of the *ḥadīths al-aḥād*. The ḥadīths ahad cannot be accepted as *hujjah* because the process of transmitting the ḥadīths is considered *ẓannī*. They argue with a verse of the al-Qur'an.⁴⁵

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (٦٣)٤٦

Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for their hearing, sight, and intellect.

⁴³Qs. Al-Ahzab: 34.

⁴⁴Junaid Bin Junaid, 'INGKAR SUNNAH DALAM SOROTAN IMAM SYAFI'I', *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, Vol. 4 No. 1 (2018), 8.

⁴⁵Junaid Bin Junaid, 'INGKAR SUNNAH ...', 8-9.

⁴⁶Qs. Al-Isra: 36.

Imam al-Syafi'i admitted there are ḥadīṭss that not included in the criteria for *ṣaḥīḥ ḥadīṭs*. So that every ḥadīṭs narration needs to be re-analyzed, whether the ḥadīṭs is in accordance with the criteria of *ṣaḥīḥ ḥadīṭs* or not and whether the ḥadīṭs can be used as *hujjah* or not. This does not mean that all ḥadīṭs transmissions are rejected. This does not mean that all ḥadīṭs transmissions are rejected. Imam al-Syafi'i's argument was able to stop the development of *Inkār al-Sunnah*. After that, the group with this understanding was no longer seen.

These groups did not make Imam al-Syafi'i back down to continue to speak the truth. He always tried diligently and issued scientific facts to defend the position of the *sunnah* of the Prophet as a source of Islamic law. In addition, he continued to conduct rigorous research on ḥadīṭs. The criteria for the ḥadīṭs that can be accepted as *hujjah* are the criteria for the current *ṣaḥīḥ*, that is *ittiṣāl al-sanad* or the *sanad* is continued until the Messenger of Allah, the narrator of the ḥadīṭs who is fair (*dābit*), avoid (*syādz*), and 'illat. The authenticity of the ḥadīṭs *al-aḥād* and *mursal* must also go through the criteria that have been set. If a ḥadīṭs violates one of the criteria, then the ḥadīṭs cannot be used as *hujjah*. So from his steadfastness in defending the *sunnah*, Imam al-Syafi'i got the title as Imam *Nāṣir al-Sunnah*.⁴⁷

Apart from being a Imam *Nāṣir al-Sunnah*, he also contributed a lot to the science of ḥadīṭs. With his intelligence since childhood and his perseverance to carry out scientific research and study with prominent scholars in every area he visited, Imam al-Syafi'i has produced 176 books. Among others are:

1. *Kitab al-Risālah*. The background of the creation of the book *al-Risālah* is a letter sent by Imam 'Abd al-Rahman ibn Mahdi (d. 198 H) to Imam al-Syafi'i to write a work discussing *maqbul ḥadīṭs*, *naskh* and *mansūkh* in the holy al-Qur'an, *ijmā'* and *qiyās* as a legal basis and others. At first, before it was named the book *al-Risālah*, this book was titled *al-Kitāb*. Then the scholars called it *al-Risālah* because the compilation of this book was an order written in the form of a letter and a reply from Imam al-Syafi'i to 'Abd al-Rahman ibn Mahdi.⁴⁸ Then Imam al-Syafi'i compiled the book of *al-Risālah* by incorporating *ushul* rules used by Sahabat, Tabi'in, and Imam of the previous madzhab. In addition, in the preparation of the

⁴⁷Muhammad Syarif Hidayatullah, 'Imam Syafi'i...', 409.

⁴⁸Salmah Intan, 'Kitab Al-Risalah Imam Al-Syafi'i', *Jurnal al-Hikmah*, Vol. 12, No. 1 (Juni, 2011), 86).

book of *al-Risālah*, it aims to compromise legal issues between Ahl al-Ḥadīths in Medina and Ahl al-Ra'yu in Iraq. Imam al-Syafi'i tried not to defend from any camp, to act reasonably by showing which opinions are valid and which are not.⁴⁹

2. *al-Umm*. This book created by Imam al-Syafi'i consists of nine volumes, and the last two volumes are a separate book, but both are included in the printing of *al-Umm*. This book discusses a lot of fiqh themes marked by the beginning of the book that discusses *al-Taḥārah* and then followed by discussing *al-ḥayḍ*, *al-ṣalāt*, *ṣalāt al-Khawf wa ḥal yuṣallihā al-Muqīm*, *ṣalāt al-khusūf*, *al-istisqā'*, *janāiz* and others.⁵⁰ *Al-Umm* is the content of Imam al-Syafi'i's thoughts when he was in Egypt, which means that these thoughts are *qawḥ al-jadīd* or his latest opinions and legal views. The study used in the *al-Umm* prioritizes stronger arguments and then explains them with other ideas. There are three patterns of the approach used in this book. The first is the Holy al-Qur'an. If it is not found in the al-Quran, then use the second pattern, namely the *ḥadīths*. Third, if it is not found in both, then use *qiyās*.⁵¹
3. *Al-Musnad al-Syafi'i*. *Musnad al-Syafi'i* is a book of *ḥadīths* that was popular in the 2nd century Hijriah. Although this book did not exist during the lifetime of Imam al-Syafi'i because it was still mixed with *al-Umm*. In addition, this book was compiled by his student, namely Abu Bakr Ahmad ibn Hasan al-Hairi from Abu al-'Abbas Muhammad ibn Ya'qub al-Asyām from al-Rabi' ibn Sulaiman from Imam al-Syafi'i. Although this book was not written by Imam al-Syafi'i himself, the traditions in the book are the result of notes, memorization and heard directly from his teachers and then passed down to his students and so on. Abu Bakr Ahmad ibn Hasan and his other students were able to collect the traditions that had been narrated by Imam al-Syafi'i sequentially and systematically.⁵² The systematics of writing the

⁴⁹Irkham Afifianto, 'Sejarah Perkembangan Pemikiran Ushulfiqh (Analisis Legislasi Hukum Islam Dalam Lintas Sejarah)', *At-Taḥdzīb: Jurnal Studi Islam dan Muamalah*, Vol. 1, No. 2 (September, 2013), 236.

⁵⁰Muhammad Idris al-Syafi'iy, *Al-Umm* Vol. 2 (T.k: Dār al-Wafa', 2001), 667.

⁵¹Hairul Hudaya, 'MENGENAL KITAB AL-UMM KARYA AL-SYAFI'I (DARI METODE ISTIDLAL HUKUM HINGGA KEASLIANNYA)', *Khazanah: Jurnal Studi Islam Dan Humaniora*, Vol. 14, No. 1 (Mei, 2016), 65–69.

⁵²Zainul Arifin, *Studi Kitab Hadis* (Surabaya: Al-Muna, 2013), 77–78.

Musnad is almost the same as the *al-Umm* because the traditions contained in the *Musnad* are the traditions contained in the *al-Umm*. Starting with *al-Taḥārah*, *kitāb al-ṣalāt*, *kitāb al-Jum'ah*, *kitāb al-khusūf*, *kitāb al-Janāiz*, *kitāb al-ṣiyām*, *kitāb al-zakāt*, *kitāb al-ḥajj*, *kitāb al-nudzūr* and others.⁵³

And as for his other books, namely *Jimā' al-'Ilm*, *al-Sunan al-Ma'tsūrah*, *Ikhtilāf al-Ḥadīts* which became one with the book *al-Umm*, *al-'Aqīdah*, *Uṣūl al-Dīn wa Masāil al-Sunnah*, *Aḥkām al-Qur'an*, *al-Sabaq wa al-Ramyu*, *Waṣiyyah*, *al-Fiqh al-Akbar* and still many more works were produced by Imam al-Syafi'i.⁵⁴

Conclusion

Imam al-Syafi'i (150 H-204 H) is an Imam of the Syafi'i *madzhab* who is an expert in various branches of science such as literature, history, *ḥadīts* and *fiqh*. At the beginning of the second-third century Hijriah, he has defeated the arguments of the *Inkār al-Sunnah* group, a group with an understanding that appears among Muslims themselves who reject the *sunnah* as the basis of Islamic law after al-Qur'an. *Inkār al-Sunnah* is divided into three groups, including first, they reject all the *ḥadīts* narration of the Prophet Muhammad as *hujjah*, second, rejected the *ḥadīts* of the Prophet Muhammad unless the *ḥadīts* is confirmed by the verses of the al-Qur'an and third only accepted the the authenticity of the *ḥadīts mutawātir* and rejects the authenticity of the *ḥadīts aḥad*. Even though they formed a group, Imam al-Syafi'i did not stop arguing for himself. He still defends the *sunnah* as the basis of Islamic law after the al-Qur'an. With his defense of the *sunnah*, the scholars gave him the title of Imam *Nāṣir al-Sunnah*. And he has created works that discuss *ḥadīts* and the science of *ḥadīts*, such as *al-Risālah*, *al-Umm*, *Musnad al-Syafi'i*, *Ikhtilāf Ḥadīts* and many more.

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⁵³Muhammad Idris al-Syafi'i, *Musnad Al-Imām Muhammad Idris al-Syafi'i* (Beirut: Dar al-Baashair al-Islamiyyah, 2005), 2599–2613.

⁵⁴Syaikh Ahmad Farid, *Min A'lām Al-Salaf...*, 377.

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