Imam al-Syafi’i’s Thoughts about Ḥadīts 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 muḥaddits with his extraordinary thoughts to defend the ḥadīts of the Rasulullah SAW. To find out how Imam al-Syafi’i’s thoughts about ḥadīts, the author uses qualitative research methods and library research types. This research aims to find out how Imam al-Syafi’i’s thoughts about ḥadīts. 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 ḥadīts that he was written in several his works. He set the criteria in the field of ḥadīts science with a careful attitude. This is to avoid fabrication the narration of the Prophet’s ḥadīts so that its authenticity is maintained. His enthusiasm in upholding ḥadīts from several groups who reject ḥadīts 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 ḥadīts 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: Ḥadīts, 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-

Kata Kunci: Hadis, Imam al-Syafi’i, Sunnah, Naṣir al-Sunnah, Pemikiran

Introduction

The first period of hadīts development is considered slow compared to the al-Qur’ān. 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 Khulāfā’ 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 Khulāfā’ al-Rāsyidīn precisely after the death of ‘Ali ibn Abi Talib the emergence of people who narrated false hadīts. Since the slander arose from the Chaliph ‘Uthman and ‘Ali, Islam divided into several groups, including the ‘Ali group called the Syfīhah 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 hadīts. Their most significant factor is none other than the group’s political interests. If the Prophet has no hadīts to defend their group, they will not hesitate to make fabricated hadīts.\(^1\)

Seeing the number of fabricated hadīts increasing, and next

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\(^1\)Muhajirin, 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-Hadīts or the period of bookkeeping of hadīts. One of the backgrounds of Tadwīn al-Hadīts is protecting hadīts from hadīts forgers. In addition, over time, the narrators of hadīts have died. So the effort initiated by the Chaliph 'Umar ibn 'Abd al-'Aziz is the right effort to avoid the spread of fabricated hadīts.

The development of the transmitting hadīts with the knowledge of the branches of 'ulūm al-hadīts 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 hadīts. 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-hadīts. There are many Imam al-Syafi’i’s works about hadīts 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 Muḥaddits, who contributed to the science of hadīts and he obtained the tittle of Nāṣir al-Sunnah from the muslims as a tribute to the struggles that he had done so much. It is impossible for the tittle to be given to Imam al-Syafi’i if he did not contribute to the development of transmitting hadīts. Because the rules of transmitting hadīts that exist today cannot be separated from his thoughts. Therefore, to find out how Imam al-Syafi’i thought and his contribution to hadīts, 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’i 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.2

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3Muhammad Abu Zahrah, al-Syafi’i Ḥayātuh wa ‘Aṣruhu wa Arāhu wa Fiqhuh,
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 ijtihād 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 hadīts.


5Syaikh Ahmad Farid, Min A’lam As-Salaf, …, 383.

6Syaikh Ahmad Farid, Min A’lam Al-Salaf, …, 353.
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'î, 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 hadîts and religious matters, and at that time, I was still living in Mecca in the tribe of Khaiif. When I saw a bone, I took it, and I used it to write hadîts 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’î 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’î 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 hadîts, al-Syafi’î studied with the Mecca h adîts scholars, namely Sufyan ibn ‘Uyainah (d. 198 H).

In the second period is Medina. Imam al-Syafi’îy 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’î to the Fiqh. And here is a popular idea when Imam al-Syafi’î was traveling on his camel with a secretary named Abu Basuta.

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

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-Muwatta’. Imam al-Syafi’i presented his memorized book of al-Muwatta’ 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

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10Syaiikh 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 hadīts, 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.\(^{14}\)


\(^{11}\)Rohidin, ‘Historisitas Pemikiran Hukum Imam Asy-Syafi’i’, Jurnal Hukum IUS QUIA IUSTUM, Vol. 11, No. 27 (September, 2004), 100.

\(^{12}\)Rohidin, ‘Historisitas Pemikiran Hukum…., 100.

\(^{13}\)Rohidin Rohidin, ‘Historisitas Pemikiran Hukum…, 102.

\(^{14}\)Muhammad Ajib, Mengenal Lebih Dekat Mazhab Syafi’i (Jakarta: Rumah Fiqih Publishing, 2018), 11.
Haddits on Imam al-Syafi’i’s Perspective

1. The Position of the Sunnah

In the mention between sunnah and hadits, some muhadditsin do not distinguish between the two. Sunnah and hadits mean a report attributed to the Prophet Muhammad, describing his words, actions. But there are other muhadditsin meaning the sunnah is broader than the hadits. So in the sunnah, not only comes from the Prophet, but also comes from sahabat 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 hadits of the Prophet Muhammad in order to maintain its authenticity value. 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 hadits.

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. This has been written in the al-Qur’an Surah al-Nisa:

يَأَهْلَ الْكِتَابِ لَ تَغْلُوا فِ دِينِكُمْ وَلَ تَقُولُوا عَلَى اللَِّ إِلَّ الَْقَّ إِنََّا الْمَسِيحُ عِيسَى ابْنُ مَيْلِيْلٍ

16Zainul Arifin, Studi Kitab Hadis..., 75.
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-Qur’an Surah al-Nur:

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:

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.

19Qs. Al-Nisa: 171.
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 wisdom and teaching you that you did not know.

The word *al-hikmah*, 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-hikmah* 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-Šafi’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-Šafi’i met that rejected the *sunnah* because some of it –seems- contradicted the al-Qur’an. From this incident, Imam al-Šafi’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-Šafi’i aimed at scholars who disagreed about the function of the *sunnah* of the Prophet Muhammad.

2. Naskh and Mansūkh in The Ḥadīts

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 *ḥadīts* 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-Šafi’i.25 The following

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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 وَلَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ للَّهِ الْمَشْرِقُ وَالمَغْرِبُ يُهْدِي مَنْ يَشَاءُ إِلَ صِرَاطٍ مُسْتَقِيمٍ

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:

مَالِكُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارِ عَنْ أَبِي عُمْرٍ قَالَ: «بِيْنَمَا النَّاسُ يُصَلُّونَ فِي صَلَاةِ الْصُّحِّبُ»

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27 Muhammad Idris al-Syafi’i, Al-Risālah..., 120.
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.”

Malik, from Yahiya 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-Āhād*

In the book of *al-Risālah*, Imam al-Syafi’i used two designations for this term. Sometimes he called it “*Khabar al-Āhād*” or “*Khābar al-Khāṣṣah*”.

*Khābar Āhād* is Khābar narrated by a narrator from another narrator until it reaches to the Allah’s Messenger or just to the previous narrators (Ṣahābat).

According to the thought of Imam al-Syafi’i, *Khabar al-Āhād* can be used as *hujjah if it meets the following requirements* and Imam al-Syafi’i devided *Khabar al-Āhād* 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 āḥātīs that he narrates, including knowing the pronunciations that can change from the āḥātīts meaning and conveying the āḥātīts according to what he has heard. According to the definition, if he narrates āḥātīts in the form of purpose, he also does not know the aspects that can change.

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the meaning of the hadīts. 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 hadīt 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 hadīts. Meanwhile, the requirement of matan is the narration of the hadīts 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 hadīts aḥād from muḥadditsīn. But in reality, khābar al-aḥād from Imam al-Syafi’i’s perspective with muḥadditsīn is different. Muḥadditsīn define hadīts aḥād is narrated by one, two, three or more narrators but does not reach the degree of mutawātir. Then, muḥadditsīn divides the hadīts into three, namely hadīts masyhūr, hadīts ‘azīz and hadīts 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-Hadīts

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

31Muhammad Idris al-Syafi’i, Ar-Risālah…, 462.
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 hadīts is narrated from another path in a mursal. The narrator who transmits it has taken knowledge from other narrators in the first mursal al-hadīts. Third, the mursal al-hadīts is supported by qawl al-ṣaḥābat. Fourth, most scholars release fatwa following the meaning of the hadīts.34 If these requirements have been met, then the hadīts, which was originally a mursal al-hadīts, becomes ṣaḥīḥ.

34Muhammad ʻIdris al-Syāfī‘ī, Al-Risālah…, 462.
Imam al-Syafi’i also only accepts mursal al-ḥadīts from kibār al-tābi’īn. According to him, the non-acceptance of the mursal al-ḥadīts 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-ḥadīts. Third, they proven to change sentences frequently.\(^{35}\)

5. Mukhtalif al-Ḥadīts

As previously explained, Imam al-Syafi’i believes that the traditions of the Prophet Muhammad are not contradictory. There are ḥadīts 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 ḥadīts 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 (khās) by basing on other arguments that show that the desired ḥadīts 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 tarjīh, 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 tarjīh method, it can be viewed from several aspects, namely in terms of sanad, matan, prioritizing more rational arguments, and there is another ḥadīts 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-Muwaffaqiya’ while in Medina. Imam al-Syafi’i is impressive

\(^{35}\)Muhammad Idris al-Syafi’i, Al-Risālah…, 465.

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

Imam al-Syaafi’ī’s thoughts on ḥadīth contributed significantly to the field of ḥadīth transmission and ḥadīth science. The branch of ḥadīth science was developing during his time. He was called the pioneer of the basics of ḥadīth. This was mostly obtained when he studied with Imam Malik. After that, Imam al-Syaafi’ī became a firm person in determining the authenticity of the ḥadīths.**38** In addition, some factors shape Imam al-Syaafi’ī determination to maintain the position of the Prophet’s ḥadīths.**39** There is a correlation with the emergence of the *Inkar 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 *ḥadīth* 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 ḥadīth 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 ḥadīth.**40** Then Imam al-Syaafi’ī answered the argument as explained by Imam al-Syaafi’ī 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**

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

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**37**Syaiikh Ahmad Farid, *Min A’lām Al-Salaf…*, 374.

**38**Abdul Haris Naim, ‘MODERASI PEMIKIRAN HUKUM…’, 181.


**41**Muhammad Idris al-Syaafi’i, *Al-Risālah…*, 34.

QS. Al-Jumu’ah: 2.
previously been clearly astray.

وَأَذَكُرْنَ مَا يُتْلَى فِ بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالِْكْمَةِ إِنَّ اللَّ كَانَ لَطِيفًا خَبِيًا (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 ḥadīts 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 ḥadīts of the Prophet Muhammad unless the ḥadīts is confirmed by the verses of the al-Qur’an. If the content of the Prophet’s ḥadīts is not mentioned in the al-Qur’an, the ḥadīts 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 ḥadīts. And the third group is only accepted the the authenticity of the ḥadīts mutawātir and rejects the authenticity of the ḥadīts al-ahād. The ḥadīts ahad cannot be accepted as hujjah because the process of transmitting the ḥadīts is considered zānnī. They argue with a verse of the al-Qur’an. ⁴⁵

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولً (٦٤)

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

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⁴³ Qs. Al-Ahzab: 34.
⁴⁶ Qs. Al-Isra: 36.
Imam al-Sya'fi'i admitted there are hadītss that not included in the criteria for sahīh hadīts. So that every hadīts narration needs to be re-analyzed, whether the hadīts is in accordance with the criteria of sahīh hadīts or not and whether the hadīts can be used as hujjah or not. This does not mean that all hadīts transmissions are rejected. This does not mean that all hadīts 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 hadīts. The criteria for the hadīts that can be accepted as hujjah are the criteria for the current sahīh, that is ittiṣāl al-sanad or the sanad is continued until the Messenger of Allah, the narrator of the h adīts who is fair (dābit), avoid (syādz), and ‘illat. The authenticity of the hadīts al-ahād and mursal must also go through the criteria that have been set. If a hadīts violates one of the criteria, then the hadīts cannot be used as hujjah. So from his steadfastness in defending the sunnah, Imam al-Sya’fi’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 hadīts. 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-Sya’fi’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 maqbūl hadīts, 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

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book of al-Risālah, it aims to compromise legal issues between Ahl al-Ḥadīts 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-Ṭahārah and then followed by discussing al-ḥayḍ, al-ṣalāt, ṣalāt al-Khawf ‘wa hal yuṣallihā al-Muqīm, ṣalāt al-khūṣūf, 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 qawl 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’ān. If it is not found in the al-Quran, then use the second pattern, namely the ḥadīts. 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 ḥadīts 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-Asyam from al-Rabi’i 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

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-Tahārah, kitāb al-ṣalāt, kitāb al-Jum'ah, kitāb al-khussuf, kitāb al-Janāiz, kitāb al-ṣiyām, kitāb al-zakāt, kitāb al-ḥāji, 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 Masā’il al-Sunnah, Aḥkām al-Qur’ān, 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, hadīts 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’ān. Inkār al-Sunnah is divided into three groups, including first, they reject all the hadīts narration of the Prophet Muhammad as huwjah, second, rejected the hadīts of the Prophet Muhammad unless the hadīts is confirmed by the verses of the al-Qur’ān and third only accepted the the authenticity of the hadīts mutawātir and rejects the authenticity of the hadīts āḥad. 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’ān. With his defense of the sunnah, the scholars gave him the title of Imam Nāṣ ir al-Sunnah. And he has created works that discuss hadīts and the science of hadīts, such as al-Risālah, al-Umm, Musnad al-Syafi’i, Ikhtilāf Ḥadīts and many more.

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54Syai’kh Ahmad Farid, Min Al’ām Al-Salaf…, 377.


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