

Concepts of Qath and Zhann a Qur'ani and Hadisi Study

Munawir Haris

Lecturer in Sharia Department of
the State Islamic College [IAIN] Sorong
irfani.Fanani@gmail.com

Abstrak: *Al-Qur'an telah disepakati oleh seluruh umat Islam sebagai sumber utama dan terutama dalam Islam, sedang hadis merupakan sumber kedua setelah Al-Qur'an. Ternyata dalam memahami ayat-ayat Al-Qur'an tidaklah gampang dan memerlukan penjelasan-penjelasan. Dalam hal memberi penjelasan terhadap ayat-ayat tersebut, yang paling berwenang adalah Nabi Muhammad Saw. Penjelasan Nabi Muhammad Saw. itu ada yang berbentuk pasti (qath'i) hingga tidak memberi kemungkinan pemahaman lain. Di samping itu ada pula yang dijelaskan dalam bentuk masih memerlukan perincian dan memberi kemungkinan pemahaman yang berbeda (zhanni). Karenanya, tulisan ini akan berusaha mengemukakan kedua hal tersebut dengan pendekatan Al-Qur'an (qur'ani) dan pendekatan hadis (hadisi).*

Kata Kunci: *Qath'i. Zhanni, Qur'ani, Hadisi*

Introduction

Islamic law has the main source, in the form of revelation from Allah, which distinguishes it from other legislation system which solely rely on the results of human creation. Moreover, Islamic law cannot contravene the purpose of the descent of Islam itself to maintain the benefit of human life in order to lift their own dignity. The standing of the Qur'an as the first source means that if one wants to find the law of an event, then the first action must be to find the answer to the solution from the Qur'an as long as the law can be resolved with the Qur'an, then he should not look for other answers outside Al-Qur'an.

As far as The Qur'an's pronunciation is reviewed, the whole Qur'an is *qath*³ which means that the truth is coming from Allah. However, if viewed verses separately, most of the verses apply in broad outline which still need more explanation for the implementation. In terms of giving an explanation of these verses, the one who has the most authorized explanation is the Prophet Muhammad. There is a definite explanation from Prophet Muhammad that does not consider other possibilities of understanding. Besides, there are also form of explanation that require details and give different understanding possibilities. This is the purpose of writing this paper. As for what will be discussed are the following problems:

1. The meaning of *qathi and zhann*³ *al-dalalah*
2. The concept of al-Asnawi and al-Syathibi about *qathi* is the one
3. *Qathi* and *zhanni*
4. Mutawtir's meaning and its characteristics
5. Difference between Sunnah *Mutawatir* and Sunnah '*Amaliyah* that is *Muttafaq aih Alaih*.

The Question of Qathi and Zanni

Qathi comes from the Arabic roots rooted in the letters Qaf, Tha and 'Ain who show the decision and explain something with something

else. While zhanni shows two different meanings and doubts. As with the meaning of the example:

ظننت ظنا أي ايقنت

While with the meanings of doubt is the accusation. The term qathi and zhanni as the meaning is usually known as each of them consists of two parts, which are related to the alphabet (source truth) and al-sala (the meaning of the meaning). There is no difference in opinion among the ummah of the Qur'an concerning the truth of Al-Quran . All agree that the editorial of the Al-quran verses compiled in mushaf and read by Muslims around the world is accepted by Prophet Muhammad. from Allah swt. through Angel Gabriel a.s.

In terms of their concerns many are questioned among Muslims. Qathi al-majalah according to 'Abd al-Wahhab Khallaf refers to the specific meaning that must be understood from its text, does not contain the possibility of ta'wil and there is no place or opportunity to understand the meaning other than the meaning. For example Allah SWT says. as follows:

فكم نصف ما ترك أزواجهن ان لم يكن لهن ولد.
فاجلدوا كل واحد منها مائة جلد.

The two verses above are qathi, because there is no other understanding of the verse in verse. The first paragraph indicates that the part of the husband is half if it does not have a child. While the second verse indicates that the inclination of any adultery both male and female is a hundred times assault. In the matter of sunnah it can be said qathi if its nash is not possible for the ta'wil which is the hujjah must be practiced, whether it is the mutawatir sunnah and the Sunnah as long as the sanad sahih or his eye. For example the following:

خمس من الفطرة، الإستحداد والختان وقص الشارب ونتق الإبط وتقليم الإظفار

This hadith is qathi, because it can be understood without ta'wil. Ya explained that there are five kinds that fall into the category of purification. What is meant by zhanni al-dallah is that it refers to the possibility of ta'w³l, or is turned away from its original meaning to another meaning. Like the word of God that reads;

والمطلقات يتربصن بأنفسهن ثلاثة قروء.

The Qur'an in Arabic has two meanings, ie holy and menstruation. Therefore it is possible, which is meant here three times holy or three times menid. Similarly, the hadith of zhanni dallah is that if the nash is possible to be ta'wil-kan.

Ibn Taimiyah extended the qathi and zhanni understanding of this to ijma'. He divides ijma' into two kinds namely qath³ and zhanni. Ijma' qathi is a mutual expression of both speech and deeds, or ijma' which has nothing to fault it and its existence is based on nash Al-quran or hadith. While ijma' zhanni is the one that has not yet or can not be ascertained the absence of the wrong opinion.

According to Ibn Taymiyyah, if there is an ordinance of ijma' a Muslim who is qathi against a law, then no one can exit the abolition of the ijma', because it is impossible for the Muslims to agree on an affair or base of error.

It is thus clear that the clear (qath) of nash is the meaning pointed out by the form of nash itself without regard to external factors. While the unclear one (zhanni) is the nash that its own form can not show its meaning, and to understand it is required an external indicator.

In addition to the definition given by 'Abd al-Wahhb Khalf above, the same definition put forward by Sheikh'Ab-al-'Ainain is something that points to the law and does not contain the possible meaning otherwise.

In the meantime, al-Syathib³ put forward another definition, which is neither or rarely there is a definite argument in syara 'which corresponds to the popular use of (term). It means the definition given by 'Abd

al-Wahab above, where there is no possibility to understand a pronunciation except that basic meaning. Furthermore, according to Al-Syathib states that the certainty of the meaning (qathi al-majalah) of a nash comes from a collection of arguments of zhanni which all contain the same meaning of meaning. The accumulated the same meaning of the arguments gives its own strength that ultimately differs from the situation when each proposition stands alone. The strength of the set makes it no longer a zhann³ but increases to a mutawatir ma'nawi so it goes up to qathi al-majalah.

If attention is only directed to the nash of the Qur'an for example, أَقِيمُوا الصَّلَاةَ then nash is not necessarily indicative of the obligatory prayers, although the redaction is in the form of a command. Because of the certainty of the understanding of the other nash-nash that contains the same meaning. In the above example there are many verses or hadiths that describe the following:

1. Praise to those who pray.
2. Critics and threats for those who underestimate or abandon it.
3. Command to the mukallaf to perform it in a state of health or illness, peace or war, in standing or when sickness is sitting and lying down or even with signs.
4. Experiences known to generations from the Prophet, his companions, and his next generation, who never left him.

The nash group that gives the meaning, which was then agreed upon by the ummah, expressed the opinion that the clause of أَقِيمُوا الصَّلَاةَ in qathi contained the obligatory obligatory meaning. It is also agreed that there is no other possibility of withdrawal. Therefore human beings adhere to the ijma 'argument for the obligation of prayer, because the scholars agree to receive a group of proposals which are zhanni or Sunday.

Quran and Hadith as the Main Legal Source

There is no difference in opinion among Muslims about the truth

of the Qur'anic sources. All agree to believe that Al-quran that Muslims read throughout the world really accepted the Prophet Muhammad from God Almighty. through Angel Gabriel a.s. Therefore it is clear that the Qur'an is qath £ ubt, because it is conveyed to us mutawatir. The fact is one of the so-called "ma'l-m min al-Din bi al-Dharrah.

Regarding the sunnah or hadith, it is linked by scholars with a number of narrators. Therefore, the Sunnah or Hadith in terms of wurd or his or her terms at each level is divided into; mutawatir, masyhr and ahad.

Against the Sunnah of the mutawatir category has been agreed upon by the clerics of the qathi wurdd and its ubt. While the Sunnah and the Sunnah are still disputed by the scholars about their status. As ulama says that the status of the famous hadith and ahad is zhanni, because it is narrated by a narrator whose number does not constitute the sure belief of the truth. But despite the status of zhanni but must be practiced.

In addition, the scholars say that the hadith of ahad can not be used as a basis for aqidah, because akidah requires a proposition qath'³ ie Al-quran and mutawtir hadith.

If it is connected with qathi and zhanni, it can be summarized into 4 kinds as follows;

1. Nash the qathi £ ubt and qathi dallah, the nash Al-quran which does not contain ta'wil and nash Sunnah mutawatir which does not contain ta'wil.
2. Nash the qathi £ ubt and qathi dallah, namely nash Al-quran containing ta'wil or takhsis.
3. Nash zhanni £ ubt and qathi dalalah, yaitu nash Sunnah ghairu mutawatir but not containing ta'wil or takhsis.
4. Nash the zhanni £ ubt and zhanni are the nash Sunnah ghairu mutawatir containing the perpalingan of the meaning of his birth.

What is mutawatir that causes his qathi a nash is; Mutawatir Al-quran from one generation to the present generation. Prophet Saw. had been memorized, before being transferred to this world he first read to the Angel Gabriel a.s. and the companions memorized as received from the Prophet. and after that is memorized by the tabi'in when it was written at the time of the companions in the mushaf. The tabi'in accepted it but did not get enough of it, but they memorized it together with the existence of mushaf. Every generation after the companions and tabi'in read Al-quran as the reading of the Prophet saw. Hang up now.

That's what makes it mutawatir sanad, every sanad mutawatir is undoubtedly the truth. Al-quran reading is considered mutawatir reading. Although there is a khilaf about reading but does not occur khilaf in his eyes. There is only a khilaf in the form of qirat.

While the meaning of hadith or mutawatir sunnah is narrated by the infinite number of people and does not agree to lie from something, so the sanad reaches the Prophet. A hadith (sunnah), to achieve mutawatir must fulfill the following 4 conditions;

- a. The ratios of the siqat and understand what is said and delivered with a definite sentence.
- b. Accepted with the senses as I hear, I see it.
- c. So much so that it is impossible to lie.
- d. That many numbers apply to every level of history.

Missing one of the conditions causes her to lose her concern. Then according to mutawatir hadith scholar is divided into three kinds ie; Lafzhi ma'nawi and 'amali. Example mutawatir lafzhi is a hadith about the prohibition of what the Prophet never said, and the example of mutawatir ma'nawi is the hadith about raising the hand of prayer time. While the mutawatir 'practical example is the tradition of; prayer five times, qadar zakat and so forth which is the essence which has been understood in dawn. Jumbuh ulama said that mutawatir hadith must be believed on a daily basis. Thus the mutawir hadith is qathi subt and qathi dallah.

To know the difference between mutawtir hadith and hadith amaliah muttafaqun 'alaih first must be put forward the meaning of both. Mutawatir hadith is narrated by many people and is also equipped with certain conditions. If the conditions are complete then the position is the same as the Qur'an and must be accepted for sure.

While what is meant by muttafaq 'alaih is that the tradition of hadith is takhrij or narrated by al-Bukhari and Muslim with the provision that the last sanad, the level of companions meet. This hadith is categorized to the authentic hadeeth of his sanad, but not necessarily the authenticity of his eye. Many hadith narrated by al-Bukhari and Muslims who sometimes still need further research. Sometimes the hadith has a contradiction with another similar hadith which contains the possibility, merging, penning or visualization.

Thus the mutawatir hadith with muttafaq 'alaih hadiths are as follows:

1. Mutawatir hadith is not much questioned in hadith knowledge, because its position is the same as the Qur'an. But hadith muttafaq-'alaih is still questioned in hadith knowledge.
2. Mutawatir hadith must be accepted, but to accept the hadith muttafaq 'alaih need to study first.
3. The rank of mutawatir hadith equals Al-quran, then denied it is the same as denying the Qur'an. While the hadith when it turned out to be contrary to the stronger hadith had to be abandoned.

Closure

From the above advice can be summarized some of the following conclusions;

1. The existence of the revelation of Allah Swt. in the holy book of the Qur'an is in order to achieve the purpose of Shari ', but to understand it is necessary to understand the verses. It is necessary in order to establish what the verse requires as a law to attain human benefit in

the world and in the hereafter.

2. Since the verses of the Qur'an are clear and some are not clear to him, it is necessary to distinguish the two to convey us to Shari's goal.
3. Hadith or sunnah as the basis of the second law after the Qur'an, not escape from the efforts of scholars to determine the qathi and zhanni through the news delivered by the hadith.
4. Because the interpretation area of Islamic law sources, especially the hadith or sunnah which is textual and contextual, it is necessary to note some things related to its usage in the ranks of naqli other Qur'an (Qur'an) so avoid the mistake of its use .
5. Although scholars differ in defining the concept of qathi and zhanni, but do not lead to differences in legal determination just add to the existence of the resulting law.