



Understanding The Value of *Wasathiyyah* Hadith In The Modern Context

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Abstract

Religious moderation (*wasathiyyah*) is a important concept that continues to be understood more deeply. This concept covers a moderate, balanced way of religion namely understanding and practicing religious teachings in a non-extreme way, on the basis of normative postulates. This article specifically underlies this concept of *wasathiyyah* from the perspective of hadith, by combining the methods of muslim scholars. The methodology for conducting this research is literature. The result is that this concept in the hadith displays the values of socio-religious life such as that it touches on aspects of the sunnah of life, the character of Islamic teachings, fairness in doing business, fairness in setting laws, interacting with non-Muslims, balance in life, fairness in acting, etc. This also has a positive impact on the face of Indonesian Muslims for the enforcement of justice, the middle way in religion (*tawâḥḥun*), istiqamah, and tolerance.

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INTRODUCTION

Islamic moderation in Arabic is called *al-Wasathīyah al-Islāmīyah*. Al-Qardawi mentioned several vocabulary words that have cognate meanings, namely the words *tawâḥḥun*, *i'tidāl*, *ta'âdul* and *istiqâmah* (Al-Qaradawi: 1996: 127). Islam has always been moderate in responding to every problem, even this principle of moderation is a characteristic of Islam in responding to all problems (Al-Qaradawi: 1996: 127). This concept is present as a concept of Islamic understanding that upholds plural values, and ukhuwah, focusing on prioritizing unity in order to build Islamic civilization (Al-Qaradawi: 1996: 127).

In maintaining social dynamism, the concept of *wasathiyyah* is also hinted at by the Prophet by forbidding his people not to be excessive even in practicing religion. He is happier if it is done reasonably without excessive self-force. The Prophet emphasized that the religious attitude that Allah loves the most is straight, not excessive, and tolerant (*al-hanifiyyah as-*

samhab).¹

Therefore, *the wasathiyah* of the Prophet needs to be developed and implemented, especially the Prophet Muhammad is the best example for every Muslim in implementing his religious teachings, building social relations between fellow Muslims and between religious people, including the example of human relations with the environment. Moreover, this concept is important for the Indonesian people, because the Indonesian people live in a pluralistic and coexistence in various aspects. Therefore, this paper seeks to explain the concept of *wasathiyah* from the aspect of understanding hadith based on the historical methodology of hadith, and is complemented by the interpretation of Islamic scholars' understanding.

METHODS

This research uses a literature study method, which is focused on collecting data from various relevant literature, such as hadith books, scientific articles, and related scientific works. This approach is carried out by examining primary and secondary sources to understand the concept of *wasathiyah*. This research also includes an analysis of the concept of the prophet's hadiths which were then reformulated by Muslim scholars, using the *al-jam'u* method, and gave birth to a more contextual understanding.

RESULT AND DISCUSSION

MODERATION OF UNDERSTANDING OF THE HADITH OF THE PROPHET

The understanding of the hadith of the Prophet is something very important, considering the reality of hadith which is the source of Islamic law after the Qur'an which functions as a reinforcement, explanation in detail and establishes a law that is not found in the Qur'an.² The codification of the Qur'an is relatively closer to the lifetime of the Prophet and his *nash* is *qath'i* (absolute). This is different from hadith which is not all of *qath'i* value, only the narration of hadith in *mutawatir* is worth *qath'i al-wurud* which is less in quantity, while the Sunday hadith is more in number while the *nash* is *zhanni*.

Responding to hadith as one of the sources of law, some Muslims today are divided into three opposing groups, one at one pole and the other at the other. The first group that al-Qaradawi termed *al-ghulab*, namely they were excessive in religion, while Islam had moderate characteristics, ease of religion and tolerance. The second group, termed *al-muqashshirîn*, is those who want to remove hadith from all practical life. Therefore, customs, muamalat, political, economic, management, war, and so on must be handed over to the ummah, there is no interference in the hadith.³ Meanwhile, the third group, according to Shaykh Musa Syahin Lasin,⁴ is those who understand the hadith without looking

¹ Al-Imam al-Bukhari puts a special chapter by mentioning *بَابُ الدِّينِ يُسْرٌ وَقَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ* *الدِّينِ إِلَى اللَّهِ الْخَنِيفَةُ السَّمْعَةُ* (the chapter on religion is simple and the words of the Prophet the religion that Allah loves the most is the upright and tolerant religion), see Al-Bukhari, *al-Jâmi' al-Sahib*, vol. 1, p. Sec. 68.

² In its position as *bayâni*, in relation to the Qur'an, the hadith performs the following functions: (1) Strengthening and explaining the laws mentioned in the Qur'an which are known as the functions of *ta'kid* and *taqrîr*. (2) Providing an explanation of what is implied in the Qur'an in terms of: a. Explaining the meaning that is still vague or *ijmal* such as the word prayer, because it can mean prayer as it was commonly used at that time. Then the Prophet did a series of deeds consisting of words and deeds in order to explain what is meant by prayer in the verse. b. Detailing what is mentioned in the Qur'an in general, for example, determining the prayer times mentioned in the Qur'an. c. Limiting anything that is mentioned in the Qur'an in general, such as the right of inheritance of sons-; Aki and daughter. d. Expanding the meaning of something mentioned in the Qur'an, for example, Allah forbids a man to mix two women who are sisters, the Prophet expanded that not only his father's brother but also his mother's brother. (3) Stipulating a law in the hadith that is clearly not in the Qur'an. The function of *sunnah* in this form is known as *Itsbat*. See Amir Syarifuddin, *Ushul Fiqh I* (Jakarta: Logos, 2000), p. Sec. 85.

³ Yusuf al-Qaradawi, *Kaifa Nata'amal ma'a al-Sunnah*, (Cairo: Dâr al-Syurûq, 2000), p. 36-38.

⁴ Musa Syahin was born in the village of Asnet in Benha district, Qalyubiyyah province, on April 6, 1920. Shahin received his formal education in primary and secondary schools at educational institutions in al-Azhar (*ma'had al-Azhar*). He was among the first people from his village to receive *ma'had al-azhar* education in Tanta until he graduated from Madrasah Aliyah and continued his studies at the Faculty of Ushuludin and in 1946, he completed his S1 program and earned his Lc degree. Then he continued his postgraduate studies at the Faculty

at the background of the emergence of a hadith and the conditions under which a hadith is delivered.⁵

In understanding a hadith of the Prophet, a textual and contextual approach is needed,⁶ so that the resulting understanding is in accordance with *the maqâshid syar'iyah*. Contextual understanding of hadith opens up opportunities for dialogue on the preservation of hadith in every age and place. This indicates the importance of a contextual approach to hadith, by adjusting the place and time, as well as the development of science.⁷

Yusuf al-Qaradawi thoroughly explained the methodology of understanding the hadith of the Prophet which is summarized as follows:⁸

1. Understanding the hadith in accordance with the instructions of the Qur'an. Understanding the hadith cannot be separated from the instructions of the Quran, because the hadith of the Prophet functions in the same way as explained earlier. Authentic hadiths will not be found to contradict the Qur'an, if there is a contradiction between the two, it may be that the hadith that is being discussed is not valid or there is a misunderstanding of the hadith of the Prophet.
2. Comparing two hadiths that are *dzahir* contradictory by taking several methods, namely: combining hadiths with one theme (*jam'u al-ahâdis*). Compromising or translating between conflicting hadiths (*al-jam'u wa al-tarjîh*).⁹
3. Understanding the hadith according to its background, situation and conditions and purpose, namely by paying attention to the special causes behind the emergence of the hadith or can be understood from the accompanying events. All of them have their own laws that can be general and permanent, but can change if the conditions that have been determined in the law are not met. Knowing that, one needs to be careful in making choices between what is special and what is general, what is temporary and what is eternal, and what is particular and

of Arabic Language and earned a master's degree in 1948, then he continued his S3 at the Faculty of Ushuludin majoring in Hadith Tafsir and obtained a doctorate in 1965. Among his works are; *Taysir Tafsir an-Nasafi* (15 juz) which is included in the curriculum of tafsir subjects at the level of Madrasah Aliyah (*Ma'had al-Azhar*), *al-La'ali' al-hisan fi 'ulum al-Qur'an*, *al-Manhal al-Hadith fi syarh hadith al-Bukhari* (4 juz), *Fath al-Mun'im sahib Muslim syarah* (10 volumes) which deserves the prestige of *magnum opus*, is the most contemporary and complete Muslim sahih sermon, which took 25 years to write, *qas'as min hadith nabawi* (2 volumes), *sahib Bukhari fi nizâm jadid* (4 volumes), *as-sunnah wa at-tasyr'i*, *as-sunnah kulluha tasyr'i*, *al-husun al-mani'ah li ad-difa' 'an as-sunnah*, *tajdid addin*. His unpublished works include; *as-salsabil al-jariy syarah sahib al-Bukhari*, *taysiru ma'ani Al-Qur'an*, *al-mubassat fi mustalah al-hadith*. He left the world in such a condition at his home in Naser City, Cairo province on January 6, 2009 at the age of 89. *Al-Wa'y al Islamiy Magazine*, Kuwait: 523rd edition Rabi' al Awwal 1430 H.

⁵ Musa Syahin Lasin, *al-Sunah Kulluha al-Tasyr'i*, Journal at the Faculty of Sharia, University of Qatar, cet. 10, tt, p. Id. at 83.

⁶ M Quraish Shihab, "preface", in Muhammad Al Ghazali, *A Critical Study of the Hadith of the Prophet (peace be upon him): Between Textual and Contextual Understanding*, ed. Muhammad al-Baqir, (Bandung: Mizan, 1991), p. Sec. 9.

⁷ According to Nasarudin Umar, understanding the hadith of the prophet Muhammad (peace be upon him) with this contextual approach must consider: (1) the historical background (*asbab al wurud*), (2) *certain illat* or reasons that constitute an understanding of the words of the prophet Muhammad, and (3) considering the reality of Muhammad's life, as a Prophet and Messenger, father, husband, friend, warlord, and so on. The above mechanism can be referred to as a contextual approach in an effort to understand and avoid radicalization of the understanding of the hadith of the prophet Muhammad. See Nasaruddin Umar, *Deradicalization of the Understanding of the Quran and Hadith*, (Jakarta: PT Elex Media Komputindo, 2014), p. 24-25.

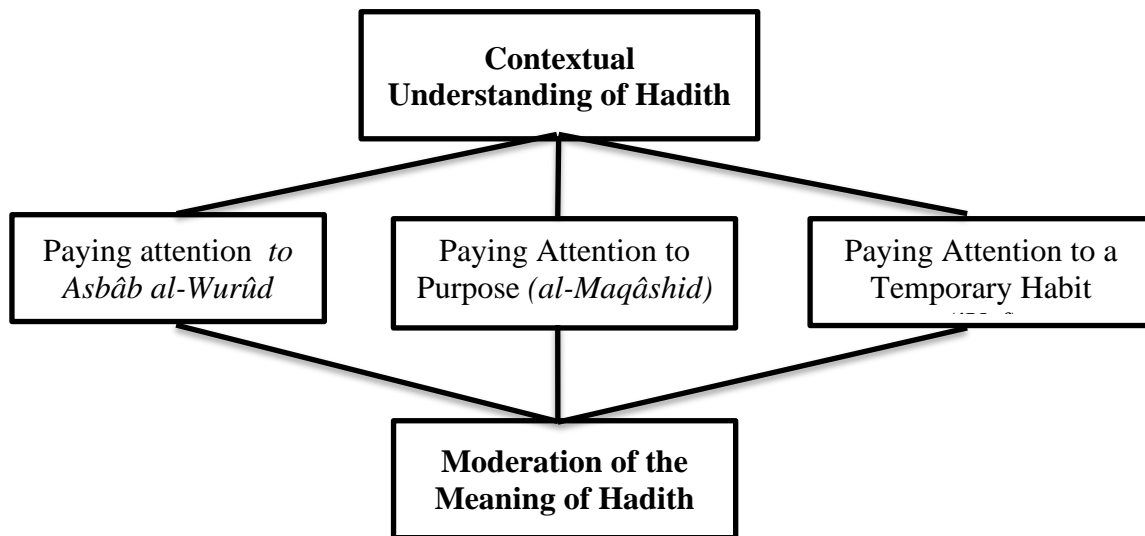
⁸ Yusuf al-Qaradawi, *Kaiifa Nata'âmal ma'a al-Sunnah*, p. 111-117.

⁹ Imam Shafi'i (d. 204 H) was a scholar who pioneered the collection of *mukhtalif* hadith and tried to resolve the conflict with his work entitled *Kitab Iktihalaf al-hadith*. He gave an idea that it is possible that the *seemingly contradictory hadith points contain indications that* one is global (*mujmal*) and the other is detailed (*mufassal*). Perhaps one is general and the other is specific, perhaps one as a abolitionist and the other as a abolitionist or perhaps both show an aptitude to be practiced. See M. Syuhudi Ismail, *Hadith of the Prophet that is Textual and Contextual*, (Jakarta: Bulan Bintang, 1992), cet. I, p. 71. The majority of Fiqh scholars minus Imam Abu Hanifah in resolving the contradictory postulates in *zahir* approach by taking the following steps: [1]. (*al-jam'u*) Compromising two contradictory texts, this first step is prioritized by looking at the causes of the emergence of hadith and the contextual of matan. [2]. (*al-tarjîh*) Taking a stronger argument in one of these texts, this step is passed if the first step cannot be compromised. [3]. (*al-nasikh wa al-mansukh*) Removing the law that does not apply based on the analysis of historical reality in two conflicting texts, if the first and second steps cannot be taken. [4]. (*al-Tawaqquf*) wait until there is another clue or evidence that can clear up and resolve the conflict, if the previous three steps cannot be taken. See Nafis Husein Hammad, *Mukhtalaf Hadith Baina Al-Fuqaha' wa al-Muhaddisin*, (cet. I, Mansurah-Egypt: Dar Wafa', 1993 M) p. 133-134

what is universal.

4. Distinguish between variable means and fixed aims. In understanding the hadith, one must hold and attach importance to the substantial meaning or the essential purpose or goal of the hadith text. This is because the facilities and infrastructure that appear on the outside of the hadith can change from one period to another. Thus, if a hadith mentions a certain means to achieve a goal, then the means are not binding, these means sometimes change with changes in the environment, times, customs and others.
5. To ascertain the meaning of the words in the hadith, to understand the hadith of the prophet well, it is very important to ensure the meaning and connotation of certain words as well as the indication of the pronunciation (*dalâlah al-al-alfâz*) used. Sometimes the utterances of the hadith of the Prophet change their appearance from one time to another, and from one environment to another.

From the above explanation, it can be formulated about the understanding of the hadith of the Prophet contextually by paying attention to three important things, which can be seen in the following table:



THE ATTITUDE OF THE PROPHET

A moderate attitude is the habit of the teachings of Islam (*al-tawassuth thabî'ah haza al-Dîn*), based on the words of the Prophet:

حَدَّثَنِي إِسْحَاقُ حَدَّثَنَا النَّضْرُ أَخْبَرَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُعَاذُ بْنُ جَبَلٍ قَالَ لَهُمَا يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا تُنْفِرَا وَتَطَاوَعَا¹⁰

Ishaq has narrated to me, al-Nadr has narrated to us, Shu'bah bin Sa'id told us from Sa'id bin Abu Burdah from his father from his grandfather, he said: When the Prophet sent the grandfathers of Sa'id bin Abu Burdah and Mu'az bin Jabal, the Prophet said to them "make it easy, do not complicate it, give glad tidings and do not give fear news and do not burden it".

This hadith emphasizes that Islam is a religion that prioritizes the principle of ease and not burdensome in religion, this can be seen in those who have just converted to Islam, as well as those who have just reached puberty, and those who have repented. That Islam applies the concept of *al-tadarruj* (gradual) in the implementation of Islamic teachings, and the concept of *da'wah* with tenderness (*al-talatthuf*). This hadith also advises leaders to treat the people well and respect their active role, because the prosperity of a country will not be realized except by agreement and the active role of the leader and the people.¹¹

¹⁰ Al-Bukhari, al-Jâmi' al-Sahih, bab kâna yuhibbu al-tahfif wa al-yusar 'ala al-nâs, number 5659, juz. 19, p. 85. This hadith is also confirmed by the subsequent hadith from Anas bin Malik:

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِّرُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنْفِرُوا.

The Prophet said: make it easy, don't be burdensome, give calm and don't make it difficult.

Al-Bukhari, al-Jâmi' al-Sahih, chapter of Kana Yuhibbu al-Tahfifwa al-Yusar 'ala al-Nâs, number 5660, juz. 19, p. 85.

¹¹ Al-Imam al-Nawawi, *Syarab al-Nawawi 'ala Sahib Muslim*, (Beirut: Dar Ihya al-Turas al-'Arabi, 1392

Islamic moderation is the practice of the principle of ease in religion and not imposing one's will (*al-taisir wa 'adamu al-takalluf*), so that Islam becomes the focus of human refugees who yearn for safety and peace in religion. The principle of this convenience is also affirmed by the Prophet in His words:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ.¹²

Abdul Salam bin Muthabbar narrated to us, Umar bin Ali narrated to us, from Ma'ni bin Muhammad al-Ghifari, from Sa'id bin Abi Sa'id al-Maqburi, from Abu Hurairah from the Prophet Muhammad said: Indeed, religion is easy, and no one should burden it unless it is defeated, so be moderate (not exceeding and not decreasing), rejoice y, ask for help with your deeds in times of zeal and diligence.

Similarly, in the narration of Anas bin Malik, the Prophet said:

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ نُهَيْبًا عَنِ التَّكْلِيفِ.¹³

Solomon bin Harb, Hammad bin Zaid narrated to us, from the Scyth, from Anas, he said: We were near Umar, then he said: We are prohibited from burdening others

A moderate attitude is the sunnah of life, this ummah will testify in front of other ummah on the Day of Resurrection (*al-Tawassuth hiya sunnah kaunîyah*)

حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ حَدَّثَنَا جَرِيرٌ وَأَبُو أُسَامَةَ وَالْأَفْطُحُ لَجَرِيرٍ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ وَقَالَ أَبُو أُسَامَةَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ فَيَقُولُ لَنَبِيِّكَ وَسَعْدِيكَ يَا رَبِّ فَيَقُولُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ فَيَقُولُ لِأُمَّتِهِ هَلْ بَلَغَكُمْ فَيَقُولُونَ مَا أَتَانَا مِنْ نَذِيرٍ فَيَقُولُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ وَأُمَّتُهُ فَتَشْهَدُونَ أَنَّهُ قَدْ بَلَغَ { وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا } فَذَلِكَ قَوْلُهُ جَلَّ ذِكْرُهُ { وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا } وَالْوَسْطُ الْعَدْلُ.¹⁴

Yusuf bin Rashid narrated to us, Jarir and Abu Usamah narrated to us and narrated from Jarir, from A'masy from Abi Shâlih, Abu Usamah said: Abu Shaâlih narrated to us, from Abu Sa'id al-Khudri, he said, the Messenger of Allah said: Noah was called on the Day of Resurrection, and he said, "I am the one who accepts your call, and you are happy, Rab," and Allah said, "What have you delivered?" Noah replied: Already. Then the people were asked, "Did Noah tell you?" they replied, "Noah never came to give us good news." Then he said, "Who is a witness for you?" and he said: "Muhammad and his people, then you bear witness that Noah has said, (the Messenger of Allah is a witness for you), as Allah says (and thus We make you a moderate ummah, so that you may be witnesses to mankind, and the Messenger of Allah is a witness for you).

The Prophet Muhammad (peace be upon him) is a witness to the previous Prophets, a moderate religion that teaches balance in religious life, not exaggerated like the Christians and not extreme like the Jews, Islam is in the middle and balanced between the fulfillment of physical, intellectual, and physical needs. This hadith expressly supports the statement of the Qur'anic verse¹⁵ about the principle of Islamic moderation which is a characteristic of Islam and the testimony of the Prophet Muhammad to the previous people.¹⁶

Spreading affection in social interaction (*nasyru al-rahmah fi al-mu'âmalah*)

حَدَّثَنَا ابْنُ أَبِي عُمَرَ ، قَالَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عُمَرُو بْنِ دِينَارٍ ، عَنْ أَبِي قَابُوسَ ، عَنْ

AH), vol. 6, p. Sec. 170.

¹² Al-Bukhari, al-Jâmi' al-Sahih, bab al-Dîn yusrun wa qaulu al-Nabî ahabbu al-dîn ila Allah al-hanafiyyah al-samhah, number 38, juz. 1, p. 69.

¹³ Al-Bukhari, al-Jâmi' al-Sahih, chapter ma yaqrah min katsrah al-suâl wa taklauf mala ya'nî, number 6749, juz. 22, p. 261.

¹⁴ Al-Bukhari, al-Jâmi' al-Sahih, chapter wa kazâlika ja'alnâkum ummatan wasathan, number 4127, juz. 13, p. 414.

¹⁵ Q.S. Al-Baqarah: 143.

¹⁶ Ibn Hajar al-Asqalani, *Fath al-Bari*, (Beirut: Dar al-Ma'rifah, t.t), juz. 8, p. Sec. 172.

عَبْدُ اللَّهِ بْنُ عَمْرٍو قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ، الرَّحِمُ شُجْبَةٌ مِنَ الرَّحْمَنِ، فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ.¹⁷ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn Abi Umar narrated to us, he said: Sofyan narrated to us, from Amru bin Dinar, from Abu Qabus, from Abdullah bin Amr, he said, the Messenger of Allah said: Those who are affectionate are loved by the Most Merciful, love those on earth we are loved by those who are in the heavens, that affection is a branch of the name of Arrahman, whoever connects it Allah will connect it and whoever decides it Allah will decide it.

The moderate attitude of the Prophet in employing others with gentleness and affection, as felt by the companion of Anas bin Malik when he was the assistant of the Prophet:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ سَمِعَ سَلَامَ بْنَ مِسْكِينٍ قَالَ سَمِعْتُ ثَابِتًا يَقُولُ حَدَّثَنَا أَنَسُ بْنُ رَضِيَ اللَّهُ عَنْهُ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ وَلَا لِمَ صَنَعْتُ وَلَا أَلَا صَنَعْتُ.¹⁸

Musa bin Ishmael narrated to us, he heard Sallam bin Mipoor say: I heard the Scythe say: Anas narrated to us, he said: I was a helper to the Prophet for 10 years, the Prophet never said "ah" to me, nor did he ever tell me (when I did something), why did you do it?, and never said to me (when I did something), did you not do it?

This hadith shows the glory and majesty of the Prophet's morals, so that he became a model of example and implementation of Islamic teachings that live in the midst of the ummah, tested for application in the internal life of Muslims and between the lives of religious people.

Be moderate in interacting with non-Muslims ('adam al-tasyaddud fi mu'âmah ma'a ghair al-muslimîn)

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو حَدَّثَنَا مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ وَإِنْ رِيحَهَا تَوَجَّدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.¹⁹

Qais bin Hafsh narrated to us, Abdul Wahid narrated to us, al-Hasan bin Amr narrated to us, Mujahid narrated to us, from Abdullah bin Amr, from the Prophet said: Whoever kills a disbeliever who is bound by a covenant of peace, he will not be able to smell the fragrance of heaven, indeed his fragrance can be smelled from a distance of forty years.

Islam pays attention to the rights of life and the custody of non-Muslim property of the *mu'âhid* (who are bound by a peace and peace treaty with the Islamic leader). It is a common tradition in all countries of the world, that whoever enters a country and has obtained an entry visa, is called *mu'âhid*. As a person visits an Islamic minority country with an entry visa, he must comply with all the rules that apply in that country and he is guaranteed security, both life and property, and vice versa applies to a non-Muslim visiting a Muslim-majority country.²⁰

Be moderate by making it easier for customers in business transactions ('al-samâhah wa al-suhûlah fi al-bai' wa al-syarâ')

حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ حَدَّثَنَا أَبُو غَسَّانٍ مُحَمَّدُ بْنُ مُطَرِّفٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى.²¹

Ali bin 'Aiyasy narrated to us, Abu Ghassan Muhammad bin Muthrrib narrated to us, he said: Muhammad bin al-Munkadir narrated to us, from Jabir bin Abdullah that the Messenger of Allah (peace and blessings of Allaah be upon him) said: Allah blesses those who make it easy to sell and buy and also those who ask for their rights.

Buying and selling transactions and all business models definitely involve many people and

¹⁷ Al-Tirmidhi, al-Sunan, chapter rahmah al-muslimîn, number 1924, juz. 3, p. 388.

¹⁸ Al-Bukhari, al-Jâmi' al-Sahih, chapter husnu al-khuluq wa al-sakha', number 5578, juz. 18, p. 464.

¹⁹ Al-Bukhari, al-Jâmi' al-Sahih, chapter itsm man qatala mu'âhidan min ghairi jarm, number 2930, juz. 10, p. 423.

²⁰ Athiyah Muhammad Salim, *Syarah Bulugh al-Maram*, vol. 22, p. 227.

²¹ Al-Bukhari, al-Jâmi' al-Sahih, bab al-suhûlah wa al-samâhah fi al-syarâ' wa al-bai', number 1934, juz. 7, p. 240.

almost all humans do it. This hadith emphasizes the importance of high moral politeness in business interactions and transactions and tolerance towards customers. The Prophet confirmed that the glory of morals and tolerance are the reasons why business transactions are blessed and have benefits for the life of the world and in the hereafter to obtain the affection of Allah. ²²

Be fair when praising and reproaching (*al-I'tidāl fi al-madah wa al-dzim*)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدِ الْحَذَّاءِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ مَدَحَ رَجُلٌ رَجُلًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَالَ « وَيْحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ قَطَعْتَ عُنُقَ صَاحِبِكَ ». مِرَارًا « إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لَا مَحَالَةَ فَلْيَقُلْ أَحْسِبُ فَلَانًا وَاللَّهُ حَسِيبُهُ وَلَا أَزْكِي عَلَى اللَّهِ أَحَدًا أَحْسِبُهُ إِنْ كَانَ يَعْلَمُ ذَلِكَ كَذًا وَكَذَا

23. <<

Yahya bin Yahya narrated to us, Yazid bin Zurai' narrated to us, from Khalid al-Hazza', from Abdurrahman bin Abi Bakrah, from his father, he said: Someone praised his theme in front of the Prophet, and the Prophet said: Woe unto thee, thou hast cut off thy brother's neck (spoken repeatedly). If any of you are compelled to praise, then say: I suppose such is the condition of the moon, if he thinks so. As for the one who knows the truth, it is Allah and do not purify anyone before Allah.

Islam allows a Muslim to give praise to others. Praising others is said to be good if the praise given is aimed at praising the goodness of others that is indeed in them. Islam and forbidden to give praise, if the praise is given in the presence of the person concerned and the person being praised is pleased with the praise given, let alone praise what is not in the self that is praised. As The Law of Praising Yourself, Islam also forbids Muslims to give excessive praise to others. The above hadith is supported by the words of the Prophet, When a man stood praising one of the governors, the Prophet said:

عَنْ أَبِي مَعْمَرٍ قَالَ قَامَ رَجُلٌ يُثْنِي عَلَى أَمِيرٍ مِنَ الْأُمَرَاءِ فَجَعَلَ الْمِقْدَادُ يَحْثِي عَلَيْهِ التُّرَابَ وَقَالَ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَحْثِي فِي وُجُوهِ الْمَدَّاحِينَ التُّرَابَ. ²⁴

A man stood up and praised a Governor, then Miqdad sprinkled sand on his face, then he said: We were commanded by the Messenger of Allah to sprinkle sand on the faces of those who praised.

Likewise, in terms of reproach, the Qur'an mentions it with the word *alqāb*,²⁵ in the form of *jama'* whose singular is *laqab* meaning a title or nickname, it can contain praise and it can also contain reproach. If the nickname contains praise, this is what is recommended, such as, calling others with *the noble*, *the 'alim*, or *the honorable* and so on. However, if the nickname contains reproach, then the law is prohibited. For example, calling others *stingy*, *despicable*, *stupid*, and the like, even if it is true because there are flaws in his physique, is still forbidden. Unless the nickname is to identify another person, or to testify in court and not in order to demean, then it is permissible, because this is in order to discriminate, not to demean or denigrate.

Be fair when setting the law (*al-I'tidāl 'inda ishdār al-hukm*)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ قِيلَ أَيْكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ. ²⁶

Abdullah bin Maslama narrated to us, from Malik, from Zaid bin Aslam from 'Atha' bin Yasar from Ibn Abbas, he said: The Messenger of Allah said: Hell was shown to me, so I saw that most of its inhabitants were women, and it was said to her, "Do they disbelieve in Allah?" She said: "They disbelieve in their husbands and deny his goodness, and if you do good to one of them forever, then he sees something (unpleasant) from you, he will say: I have not seen any good from you."

²² Badruddin al-Aini, 'Umdah al-Qāri Syarah al-Bukhari, vol. 17, p. 294.

²³ Muslim, al-Jāmi' al-Sahih, bab al-nahi 'an al-madh iza kana fihi ifradh, number 7693, juz. 8, p. 227.

²⁴ Muslim, al-Jāmi' al-Sahih, bab al-nahi 'an al-madh iza kana fihi ifradh, no. 7697, juz. 8, p. 228.

²⁵ As stated in Q.S. al-Hujarat [49]: 11 "وَلَا تَبَرُّوا بِالْأَلْقَابِ" and do not call with a title that contains ridicule.

²⁶ Al-Bukhari, al-Jāmi' al-Sahih, bab al-'asyir wa kufr duna kufr, number 28, juz. 1, p. 50.

Law enforcement is based on the principle of justice, not biased, a person deserves to be punished based on the severity or lightness of the unlawful act he commits. The above hadith explains about many women who go to hell as a result of acts against the law both against Allah and against their husbands. Do not let blind hatred close your eyes to the good that someone has done even if the good is small and only once.

Balance between the fulfillment of the needs of this world and the hereafter (*al-Tawâzun wa al-tawâzun baina al-dunyâ wa al-akhirah*)

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ أَخْبَرَنَا حُمَيْدُ بْنُ أَبِي حُمَيْدٍ الطَّوِيلُ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَخْبَرُوا كَانَتْهُمْ تَقَالُوهَا فَقَالُوا وَآيِنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ قَالَ أَحَدُهُمْ أَمَّا أَنَا فَإِنِّي أَصَلِّي اللَّيْلَ أَبَدًا وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ وَقَالَ آخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا أَمَّا وَاللَّهِ إِنِّي لَا خَشَاكُمُ لِلَّهِ وَأَنْفَاكُمُ لَهُ لِكَيْيَ أَصُومُ وَأَفْطِرُ وَأَصَلِّي وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.²⁷

Sa'id bin Abi Maryam narrated to us, Muhammad bin Ja'far told us, Humaid bin Abi Humair al-Thawil that he heard Anas bin Malik say: Three groups came to the houses of the wives of the Prophet (peace be upon him), they asked about the worship of the Prophet (peace be upon him), after they were told, as if they considered the worship of the Prophet to be only a little, where are we compared to the Prophet (peace be upon him) even though he has been forgiven of his past and future sins. One of them said: I prayed all night, then another said: I fasted all day and did not break the fast, another said: I abstain from women and do not marry forever. Then the Messenger of Allah (peace and blessings of Allaah be upon him) came and said: You are the ones who have said this and this. By Allah, I am the most fearing and the most fearful among you, but I fast, pray, sleep at night, and marry women, and whoever hates my sunnah is not of my people.

Three people who came to the Prophet as samples in the above hadith have severed the relationship with the pleasures of the world, namely women, sleeping, and eating. They are more concerned about the hereafter by worshipping 24 hours a day and even not getting married. In the case of the Prophet (peace and blessings of Allaah be upon him) who has been forgiven his sins, there is a balance (*tawâzun*) between worship and rest, fasting and breaking the fast, eating and drinking, as well as marriage. All daily activities are beneficial and worship-related.²⁸ This hadith teaches us to hold the concept of *wasathiyah* in the fulfillment of physical, intellectual, and spiritual needs, in a beautiful worded phrase by Ibn Baththâl al-Qartubi:

الأخذ بالتوسط والقصد في العبادة أولى حتى لا يعجز عن شيء منها ، ولا يقطع دونها.²⁹
Taking a moderate attitude and not exaggerating in worship is more important, so that he is not able to do everything and does not complete everything else.

Not exaggerating in religion and worldly life (*'adam al-ghuluw fi al-dîn*)

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ ، حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ عَوْفٍ ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ ، عَنْ أَبِي الْعَالِيَةِ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : غَدَاةُ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ الْفُطًى لِي حَصَى فَلَقَطْتُ لَهُ سَبْعَ حَصَيَّاتٍ ، هُنَّ حَصَى الْخَذْفِ ، فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ أَمْثَالُ هَؤُلَاءِ ، فَارْمُوا ثُمَّ قَالَ : يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوُّ فِي الدِّينِ ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوُّ فِي الدِّينِ.³⁰

Ali bin Muhammad narrated to us, Abu Usamah narrated to us, from 'Auf, from Ziyad bin al-Hushaini, from Abu al-'Aliyah, from Ibn Abbas, he said: The Messenger of Allah said in the morning of Aqabah and he was on his vehicle, take a pebble for me, then I took for him seven stones, namely pebbles for a catacomb. Then he put it in the palm of his hand and said: "This is like their pebbles, throw them by all of you," then the Prophet said: "O people, do

²⁷ Al-Bukhari, al-Jâmi' al-Sahih, bab al-targhib fi al-nikah, number 4617, juz. 15, p. 493.

²⁸ Abu Abbas Ahmad bin Abi Hafsh Umar bin Ibrahim al-Qurtubi, *al-Mufham Lima Ashkal min Talkhish Kitab Muslim*, vol. 12, p. Sec. 121.

²⁹ Ibn Baththâl al-Bakri al-Qartubi, *Shari'ah Sahih al-Bukhari*, (Riyadh: Maktabah al-Rusyd, 1423 AH), vol. 7, p. 160.

³⁰ Al-Bukhari, al-Jâmi' al-Sahih, chapter manasik, number 3029, juz. 4, p. Sec. 41.

not be excessive in religion, for indeed the people of the past perished because of excessive religion.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ وَيَحْيَى بْنُ سَعِيدٍ عَنْ ابْنِ جُرَيْجٍ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنِ الْأَحْنَفِ بْنِ قَيْسٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « هَلَاكَ الْمُتَنَطِّعُونَ » . قَالَهَا ثَلَاثًا.³¹

Abu Bakr bin Abu Shaybah narrated to us, Hafs bin Ghiyas and Yahya bin Sa'id narrated to us, from Ibn Juraij, from Sulaiman bin 'Atiq, from Thaq bin Habib, from al-Ahnaf bin Qais from Abdullah, he said: The Messenger of Allah said: Perish those who exaggerate and transgress. He said three times.

There are people who burden themselves in carrying out the commands of Allah, so that they harm themselves. There are others who forbid something good and everything that is lawful in religion, limiting it in terms of consuming certain types of food, so that it tortures itself. The life of *the Rabbāniyah* (priests) who limit themselves to certain types of food, even if they are not married, is an example of a life that deviates from human nature.³²

The above hadith explains the debate of the Companions about the size of the jumrah stone to be thrown on the day of Aqabah on the 10th of Dzulhijjah, the debate continued until the Prophet (peace and blessings of Allaah be upon him) decided by mentioning the parable of the size of the stone used for the cataphtence. This *attitude of ghulw* (excess) is so unproductive that this ummah retreats and is only busy with small problems, forgetting the big problems of the ummah, to the point that the Prophet mentioned three times the woes of people who go beyond the limits of religion. The Prophet was once asked in a hadith narrated by Ibn Abbas:

حدثنا عبد الله حدثني أبي ثنا يزيد قال أنا محمد بن إسحاق عن داود بن الحصين عن عكرمة عن بن عباس قال قيل لرسول الله صلى الله عليه وسلم : أي الأديان أحب إلى الله قال الحنيفية السمحة.³³

From Ibn Abbas Ra, he said: It was said to the Prophet: What kind of religion is most loved by Allah?, He replied: A religion that is upright and tolerant.

CONCLUSION

Based on the above study, the author concludes that understanding the hadith of the Prophet through a combination of textual and contextual approaches is a necessity, because *the Sunday* hadith whose text is not *qath'i* and whose dalalah is *zhanni* is more numerous than the mutawatir hadith. The contextual approach is used by considering several provisions that have been set by hadith scholars, including understanding the hadith according to the instructions of the Qur'an, comparing two hadiths that are fundamentally contrary to the *method of al-jam'u wa al-taufiq*, understanding the hadith according to its background, situation and conditions and objectives, this is supported by a deep understanding of *the Asbab Wurud al-Hadith*, *Maqashid al-Syari'ah*, *illat* and *'urf*, distinguish between variable means and fixed purposes and ascertain the meaning of words in the hadith (*Dalalah al-Fazl*). Thus, the purpose of the contextual approach is to realize moderation of the understanding of the hadith of the Prophet Muhammad and as an effort to minimize the radical understanding of the hadith of the Prophet.

Some of the attitudes of moderation (*wasathiyah*) of the Prophet are contained in the sunnah of *qauliyah* and *fi'liyah*, which can be concluded in four major components, namely the enforcement of justice, the middle way in religion (*tawazun*), istiqamah, and tolerance. So the idea is that if these four components are realized, the appearance of the world community, especially Muslims in Indonesia, will be maintained and the inevitability of civilization progress will be well realized.

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³¹ Muslim, al-Jāmi' al-Sahih, chapter halaka al-mutanathi'un, number 6955, juz. 8, p. Sec. 58.

³² Ibn Baththāl al-Bakri al-Qartubi, *Shari'ah Sahih al-Bukhari*, vol. 8, p. 405.

³³ Ahmad bin Hanbal, al-Musnad, number 2107, juz. 1, p. 236.

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