

Critical Review in the Application of the Concept of Qath'iy and Zhanny to the Qur'an and Hadith

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Suggested Citation:

Taryudi, Taryudi and Nuraini, Nabilah. (2021). Critical Review in the Application of the Concept of Qath'iy and Zhanny to the Qur'an and Hadith. *Jurnal Iman dan Spiritualitas*, Volume 1, Nomor 2: pp 183-186. <http://dx.doi.org/10.15575/jis.v1i2.11821>

Article's History:

Received 2021-02-24; Revised 2021-05-03; Accepted 2021-05-04.
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Abstrak:

Kajian ayat-ayat Al-Qur'an dalam klasifikasi qath'iy dan zhanniy memang bukan wacana baru. Ilmuwan muslim era klasik telah menginisiasi pembahasan qath'iy dan zhanniy dalam kerangka ijihad dalam memahami teks-teks di era kontemporer, isu qath'iy dan zhanniy, meskipun pembahasannya telah didahului di era klasik, Disadari bahwa mereka masih menyisakan ruang untuk diskusi terkait kontekstualisme mereka daripada sekadar doktrin dogmatifnya. Dari perspektif otoritas keilmuan misalnya, ada pandangan yang mengisyaratkan bahwa masalah qath'iy dan zhanniy lebih tepat menjadi wacana ushul fiqh daripada ulum Al-Qur'an dan bukan merupakan salah satu pokok bahasan. diskusi untuk muftassirin dalam proses interpretasi. Selain itu, menurut Imam As-Syatibi, pengkategorian ayat Al-Qur'an ke dalam qathiy dan zhanniy merupakan ijihad ulama yang tidak harus dilihat secara dogmatis. Sehingga dalam pengertian dan penerapan qathiy dan zhanniy harus dipahami dalam pengertian yang lebih dinamis.

Kata kunci: Hadits, Metodologi, Al-Qur'an, qath'iy dan zhanniy.

Abstract:

The study of Qur'anic verses in the classification of qath'iy and zhanniy is known to be not a new discourse. Muslim scientists in the classical era have initiated the discussion of qath'iy and zhanniy within the framework of ijihad in understanding texts in the contemporary era, the issue of qath'iy and zhanniy, even though their discussion has been preceded in the classical era, it is realized that they still leave room for discussion related to their contextualism rather than simply its dogmatic doctrine. From the perspective of scientific authority, for example, there is a view that suggests that the issue of qath'iy and zhanniy is more appropriate to be a discourse on ushul fiqh rather than 'ulum Al-Qur'an and was not one of the subjects of discussion for muftassirin in the process of interpretation. Other than that, According to Imam As-Syatibi, the categorization of Qur'anic verses into qathiy and zhanniy is the ulama's ijihad which does not have to be viewed dogmatically. So that in terms and applications qathiy and zhanniy must be understood in a more dynamic sense.

Keywords: Hadith, Methodology, Quran, qath'iy and zhanniy.

INTRODUCTION

The Quran is the holy book that is used as an absolute guide and source of law by all Muslims (Rahman, 2016). The validity and authenticity of the contents of the Quran cannot be doubted because in terms of pronunciation until the writing of the Quran in the period of its coding, it was done carefully and very carefully by friends who were also huffadz who kept the Quran in their mouth and heart (Zulaiha, 2017). As a book that functions as a guide, the contents of the Quran are very broad and comprehensive. Not only discussing Aqidah and Worship, but the Quran also discusses Muamalah, History, Shari'ah, Science, and various other subjects (Riyani & Huriani, 2017).

Apart from the Quran, Al-Hadith is also the second source of Islamic teachings from the Qur'an (Akbar & Rahmat, 2021). Seen from the point of view of the narration, there are differences between the Hadith and the Qur'an. For the Al-Qur'an all of the narrations are carried out by mutual worries (Abd Moqsih Ghazali & Abshar-Abdalla, 2009). Meanwhile, the narration of the Hadiths takes place partly mutawatir and partly takes place ahad. So starting from here, various opinions arise in assessing the quality of the hadith in terms of sanad and mind (Zulaeha & Dikron, 2020).

This time the author tries to present a critical review of the application of the concept of Qath'iy and Dzanny to the Quran and Hadith (Muslim, 2018). Critical studies on the application of the concepts of Qath'iy and Dzanny in the Al-Quran and Hadith are considered very interesting and have high urgency considering the concept of Qath'iy and dzanny concerning the validity and absolutes of a text. Especially in the texts of the Quran and hadiths which have become the source of truth and the source of Islamic law.

DISCUSSION

1. The concept of Qath'iy and Dzanny

Qath'iy comes from the root word **قطع** which according to the language means cutting, sharp, making things clear with others (bin Zakariya, 1994). From this understanding, it can be concluded that the word **قطع** in Arabic can be translated into Indonesian with the meaning: sharp, clear, sure, sure, no doubt. Then the word gets the affix 'ya nisbah' so that the word **قطعي** is formed which refers to an adjective so that it means something clear or something definite.

The word *zhanniy* also comes from Arabic whose root word: **ظنا يظن ظن** means not strong, doubtful, or suspicious (Al-Zuhaili, 1978). The word *zhanniy* is sometimes synonymous with the word *nazari* which means relative. According to Ibn Zakariyah, the word **ظن** is a form of *mashdar* which consists of three letters **ن-ظ-ن** which refer to two different meanings, namely sure and doubt. Then the word gets the affix 'ya nisbah' so that it forms the word: **ظني** which means something that is conjecture, relative, suspicion, and uncertain (Muhammadun, 2019).

Wahbah Az-Zuhaili provides a definition of the *qathiy* verse as follows (Al-Zuhaili, 1978):

لاقطعي هو لافظ لاوارد لاقران يتعين فهمه ولا يحتمل تاويلا وذلك كايات لاموارث ولاحدودولاكفاراتفانص

Meaning: *Nash* which is *qathiy al-dilalah* is a lafaz contained in the Quran whose meaning is certain and does not contain *ta'wil* (another meaning but only one meaning) such as verses about hudud and and kifarath inheritance (Mu'at et al., 2013).

The terms *qath'iy* and *zhanniy* each consist of two parts. First, the authenticity, validity, and authority of the source of the arrival or in terms of *ushul fiqh* it is usually referred to as *wurud* or *tsubut*. If the text comes from a valid, authentic, and authoritative source, the text is called *qath'i al-wurud*. However, if it does not meet these requirements, the text is called *zhanni al-wurud*.

Second, in terms of the *dalalah* (meaning) or the designation of a *su* or *lafad* of its meaning. If the designation of the meaning is clear, emphatic, and definitive, the text is called *qath'i al-dalalah*. As for ensuring the existence of *ta'wil* and several possible meanings, the text is included in the category of *Zhanni al-dalalah* (Khaeruman, 2016).

2. The application of the concept of Qath'iy and Dzanny to Nash Al-Qur'an

The study of Qur'anic verses in the classification of *qath'iy* and *zhanniy* is known to be not a new discourse. Muslim scientists in the classical era began discussing *qath'iy* and *zhanniy* in the framework of *ijtihad* in understanding texts. In the contemporary era, the issue of *qath'iy* and *zhanniy*, although discussion has been preceded in the classical era, it is realized that it still leaves room for discussion regarding its contextualism side rather than just its dogmatic doctrine. From the perspective of scientific authority, for example, there is a view that arises that the issue of *qath'iy* and *zhanniy* is more appropriate to be a discourse on *ushul fiqh* rather than 'ulum Al-Qur'an and was not one of the subjects of discussion in the past.

To then review that the concepts of *Qath'iy* and *dzanny* are not the subject of discussion of the *mufasirins*, it can be proven by the presence or absence of the concept of *qath'iy* and *dzanny* in *Ulumul Quran* books such as *al-Itqan*, *Al-Burhan*, *Mabahits fi Ulumul Quran*, *Manahid*, *Irfan*, *Muzkirah Ulum al-Quran*, *Dirasah fi Ulum Quran*, *Ulum Quran*.

And others. And indeed there is no discussion about *qathiy* and the only *zhanniy* that exists is a matter of *muhkam* and *mutasyabih*. Masdar F Masudi revealed that the category *qat'iy* and *dzanny* in terms of terms does not exist in the text of the Quran or hadith. Because like the previous explanation that this *Qath'i* and *dzanny* are a product of the *ulama's ijtihad*. According to Masudi, the only reason why this theory has never been challenged in its use in the *Ulumul Quran* is because the theory of *qath'iy* and *dzanny* is similar to *Muhkam's* theory and *Mutasyabih* (Mas' udi, 2010), in *Surah Ali-Imran* verse 7:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ [٣:٧]

It is he who sent down the Holy Book (Al Quran) to you. Among (the content) there are verses that are muhkamaat, those are the main points of the contents of the Al Qur'an and others (verses) mutasyaabihaat. As for people whose hearts are inclined towards heresy, then they follow some mutasyaabihaat verses thereof to cause slander to seek out their ta'wil, even though no one knows the ta'wilnya but Allah. And people who are profound in knowledge say: "We believe in verses that are mutasyaabihaat, all from the side of our Lord". And can't take lessons (thereof) but sensible persons. In terminology, the meaning of Muhkam in this verse means verses that are clear in meaning, and do not require information from other verses. Meanwhile, Mutasyabih means verses that are not clear that is, and has many possible takwilnya, the meaning is hidden and requires certain information, or only Allah knows it (Rosihon, 2012).

The concepts of muhkam and mutasyabih as well as qath'iy and zhanniy are actually different because scholars distinguish between them. Muhkam and mutasyabih are the terminology in Ulumul Quran. However, it seems that these two terms have a historical connection, meaning that the birth of the concept of qath'iy and zhanniy was inspired by the concepts of muhkam and mutasyabih (Wanto, 2020).

Imam Shafi'i implicitly in his treatise mentions the term qath'iy by using another terminology, namely al-faraidh (Asy-Syafi'i, 2018). Al-Faraidh are religious decrees that have become fardhu in accordance with the text of the text. He interpreted and gave examples of faraidh problems such as the obligation of fasting prayers, hajj, zakat and haramnya zina, usury, murder and so on.

What needs to be underlined is that the examples used by Imam Shafi'i are the same as the examples put forward by scholars who exemplify the scope and realm of qath'iy. Imam Ghazali also gave examples such as obligatory prayers, fasting, Hajj and zakat and the prohibition of zina murder. Likewise, Imam Ash-Syatibi also gave the same example.

From this it can be concluded that Imam Shafi'i has tried to explain the problems considered by the fardhu from the text, even though he did not call it qath'iy. From this historical reality shows that at the time of Imam Shafi'i (the father of Islamic jurisprudence) the terms and categorization of qathiy and zhanniy had not yet appeared, even though the signals in that direction had begun to appear, but they had to it is seen that although the term has not yet appeared, the meaning and experience already exist.

According to Sugeng Wanto, the categorization of the verses of the Quran to qath'iy and zhanniy is not actually found in the Quran, sunnah, the opinion of friends, and the tabiin. Even the term qath'iy zhanniy did not appear at the time of the great mujtahid priests. Reflecting on this reality, it can be categorized that the concepts of Qoth'iy and dzhanny are the products of Ijtihad scholars (Wanto, 2020).

According to him, the emergence of the categorization of qath'iy and zhanniy together with the process of using reason arbitrarily (liberal), thus demanding the process of closing the door of ijthad carelessly. The use of ra'yu (reason) arbitrarily actually occurred during the early schools of thought before Imam As-Shafi'i, for that he considered qiyas as the only true teaching of reasoning

CONCLUSION

The terminology of qath'iy and zhanniy is more precisely classified in the discourse of the science of fiqh proposals than in Ulumul Quran. It can be proven that the majority of Ulumul Quran does not discuss it but vice versa. It is not clear when the exact time of the emergence of these terms qathiy and zhanniy, even these terminologies were made by later scholars, which means that the classification of qathiy and zhanniy is very far from the products of scholars of ijthad, so we should understand these two concepts, qathiy and zhanniy are not understood dogmatically. Because as a product of ijthad, it still applies relativity, not absoluteness.

The categorization of the verses of the Quran to qath'iy and zhanniy is not actually found in the Quran, sunnah, the opinions of friends, and the tabiin. Even the term qath'iy zhanniy did not appear at the time of the great mujtahid priests. Reflecting on this reality, it can be categorized that the concepts of Qoth'iy and dzhanny are the products of Ijtihad scholars.

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