



**MODERATION IN UNDERSTANDING HADITH ABOUT
RELIGIOUS EXTREMISM FROM THE PERSPECTIVE OF
YUSUF QARDHAWI**

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Abstract: *It is important to know the hadith as an explanation of the Qur'an and to understand the hadith in a moderate way to get a complete and not excessive understanding, so that it is far from extreme practices and there are no fault in understanding the text of the hadith that is used as a guide so that it is necessary to carry out an analysis in various ways. approach in understanding a hadith, this paper aims to understand the hadith about religious extremes using Yusuf Qardhawi's perspective of moderation reasoning. The method used is the approach and reasoning analysis of Yusuf Qardhawi in understanding the hadith in a moderate manner so that it can be concluded that the hadith about religious extremes is in accordance with the instructions of the Qur'an and there are no verses of the Qur'an that contradict the hadith, as well as several There is no contradiction in the themes of the hadith, so there is no need to merge or interpret. It is also very important to look at the background of the descent of a hadith, such as in extreme religious traditions where asbabul wurud is prohibited even if it is limited to taking the jumrah stone, which indicates that excessive and even extreme actions are prohibited, this is in accordance with the principles of religious moderation according to Yusuf Qardhawi, namely: implement a moderate attitude that is between extreme movements and fundamentalism.*

Keywords: *Moderation, hadith, Yusuf Qardhawi.*

Abstrak: Penting mengetahui hadis sebagai penjelas Al-Qur'an serta memahami hadis secara moderat untuk mendapatkan pemahaman yang utuh dan tidak berlebihan, supaya jauh dari praktek-praktek ekstrem serta tidak terjadi kesalahan dalam memahami teks hadis yang dijadikan pedoman sehingga perlu melakukan analisis dengan berbagai pendekatan dalam memahami sebuah hadis, tulisan ini memiliki tujuan memahami hadis tentang ekstrem beragama menggunakan nalar moderasi pespektif Yusuf Qardhawi. Metode yang digunakan ialah pendekatan dan analisis nalar pemikiran Yusuf Qardhawi dalam memahami hadis secara moderat sehingga dapat disimpulkan bahwa hadis tentang ekstrem beragama sesuai dengan petunjuk Al-Qur'an dan tidak ditemukan ayat Al-Qur'an yang bertentangan dengan hadis tersebut, begitu juga beberapa hadis yang setema tidak terdapat pertentangan sehingga tidak perlu melakukan penggabungan atau pentarjihan. Sangat penting pula melihat latar belakang turunnya sebuah hadis, seperti dalam hadis ekstrem beragama yang memiliki asbabul wurud dilarang berlebihan walaupun sebatas pengambilan batu jumrah, yang mengindikasikan bahwa dilarang berlebihan bahkan berbagai tindakan ekstrem, hal tersebut sesuai dengan prinsip-prinsip moderasi beragama menurut Yusuf Qardhawi ialah mengimplementasikan sikap moderat yakni berada diantara gerakan ekstrem dan fundamentalisme.

Kata kunci: *Moderasi, hadis, Yusuf Qardhawi.*

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A. Introduction

The actions of liberalism with its provocative and anarchic nature have made Muslims accused of being a violent people. Even the intolerant attitude shown by the movement is very damaging to the image of Islam brought and taught by the Prophet Muhammad saw. As a messenger to perfect morals, Islam is actually a religion that is a blessing for all nature. Moderation is a suitable movement to respond to this assumption, which is a movement that is neither harsh nor too easy because moderation is a middle option that does not lean too much to the right or to the left.³

The most important aspect of Islamic moderation is to look at the prophet's hadith which is comprehensively understood as a concept, a comprehensive foundation to be used as a guide and life guide for Muslims in implementing religious teachings both in relationships with God, fellow humans, or nature. So it is very necessary to study the hadith of the prophet as a reference to be moderate, so that it will form a tolerant, peaceful and polite attitude, and away from violence. Of course, not just quoting the hadith and just casually, but it needs a perfect understanding to know the meaning of a hadith. For this reason, this research will be juxtaposed with the thoughts of scholars who have moderate thoughts and attitudes in understanding hadith, namely Yusuf Qardhawi.⁴

In understanding the hadith Yusuf Qardhawi not only takes a textual approach, but also looks at the position of the Prophet Muhammad at that time, both the position of the Prophet and the Apostle, as the head of the household, the leader of the state, a judge who decides a rule, and a warlord, it makes it easier to understand the hadith by knowing the conditions and the role of the Apostle so that it can be understood contextually. Understanding hadith with various approaches can open up broader insights and it is not easy to understand hadith with a narrow scope, even weakening or denying the position of a hadith that looks contradictory. This is in line with the thought of Yusuf Qardhawi who understands the prophet's hadith in an actual and contemporary manner but does not leave the purity of the teachings conveyed in the hadith. For this reason, it is necessary to know Yusuf Qardhawi's thoughts about moderation in understanding hadith.⁵ In this study, it is more

³ Ardiansyah, "Islam Wasa}tiyah dalam Perspektif Hadis: dari Konsep Menuju Aplikasi" *Mutawatir: Jurnal Keilmuan Tafsir Hadis* Volume 6, Nomor 2, Desember 2016, 232-233.

⁴ Mohamad Rana "Reinterpretasi Makna Jihad (Studi Pemikiran Yusuf Qardhawi)" *Inklusif* Vol 2. No. 1 Juni 2017, 233.

⁵ Rakhmawati Zulkifli, "Moderasi Pemahaman Hadis dalam Hukum Islam Menurut al-Qardhawi" *el-Buhuth* Volume 1, No. 1, 2018, 46-47.

focused on the reasoning of moderation in understanding hadith about religious extremes from a religious perspective.

B. Discussion

1. Definition of Moderation

The origin of the word moderation from Latin is *moderatio*, which means neither more nor less, it can also be called moderate or in the middle. In the Big Indonesian Dictionary (KBBI) the meaning of moderation is the avoidance of extremes and the reduction of violence. Meanwhile, moderation in English, namely moderation, means moderate and not excessive attitudes used for average, core, and impartiality. So it can be understood as self-control not to be excessive or lacking, an attitude that is shown reasonably and not harshly. So it can be understood globally that moderation is balanced in various ways both in beliefs, attitudes, dispositions, in interacting with individuals or groups.⁶

While in Arabic it is often called *al-Wasathiyah*, which comes from the word *wasath*, which means the middle. *Wasathan* also means maintaining an attitude of not compromising with anyone and also sticking to the truth of religious teachings. The person who does this is called *wasith* and then becomes an Indonesian language absorption, namely the word referee which is commonly used for people who become mediators, breakers, and match leaders.⁷ The word *wasathan* also means the same as *sawa'un*, *adulan* and *khiyaran* which means the middle, simple and chosen. Meanwhile, according to Ibn Ashur, the word *wasath* etymologically is the two ends of something that has the same size. While terminology is Islamic values that are understood in a straight and middle manner. In the Merriam-Webster Dictionary (digital dictionary) quoted by Tholhatul Choir and Rizal Ahyar Mussafa, moderation is to stay away from extreme expressions and behaviors.⁸

Quraish Shihab cites the definition of moderation from the 2008 edition of the Big Indonesian Dictionary as an avoidance of extremism and a reduction in violence, while the first printing in 1988 was to avoid perpetrators of violence or extreme expressions and to be in the middle ground. The word moderation is also called *Wasath*, which is something that is between the two ends or the

⁶ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), 15.

⁷ Mohamad Fahri dan Ahmad Zainuri "Moderasi Beragama di Indonesia" *Intizar* Vol. 25, No. 2, Desember 2019, 96.

⁸ Rizal Ahyar Mussafa, "Konsep Nilai-Nilai Moderasi dalam Al-Qur'an dan Implementasinya dalam Pendidikan Agama Islam (Analisis al-Qur'an Surat al-Baqarah 143)" *Skripsi Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang*, 2018, 19-20.

middle. In the word Sha'un wasath means something between good and bad. Wasath also means fair and good in the Koran said as ummatan wasathan which means the bearer of justice or good people.⁹

In the book *The Middle Path of Moderation in Islam*, quoted by Priyantoro and Karnawati, it is explained that Mohammad Hashim Kamali emphasized that moderate in terms of Arabic, namely wasathiyah, means balanced and fair. However, what is meant is not moderate in compromising with the provisions in religion to tolerate but confidence, right balancing, and justice. According to Imam Shamsi Ali, moderation is a commitment to religion without reducing or exaggerating. The commitment that must be maintained in religion is to consider rights in worship and ihsan. Anis Malik Thoha stated that a moderate Muslim is fulfilling the principles of not being extreme in one of the camps. So it can be understood that as a Muslim should be able to not use extremes and create peace. Islamic law is fixed but always appropriate in every era, and not coercive. Things that are the basis of religion are still kept sacred and do not forget the obligation to live in harmony with each other.¹⁰

2. Religious Moderation

There are three pillars in religious moderation, namely First, moderation of religious thought, namely having the ability to combine text and context, not only using text alone to ignore existing realities and contexts, but must be able to balance the two, so as not to produce religious thought that is textual or too contextual, but moderate religious thought. Second, movement moderation is a religious propagation movement, which has the aim of inviting goodness. This movement must have the principle of making improvements in a good way, not wanting to prevent evil but instead bringing new evil, namely by violence. Third, moderation of action, namely in carrying out religious traditions and practices, strengthens the relationship between religion and the culture and traditions of the local community. Both are open to each other in order to carry out a moderate attitude.¹¹

A moderate person will compromise between the left movement by utilizing reason but not extremes, as well as moving right to be guided by the text, in order to understand the context. So it can be ascertained that there are several indicators of religious moderation, namely national commitment, love for the

⁹ M. Quraish Shihab *Wasathiyah, Wawasan Islam tentang Moderasi Beragama* (Tangerang Selatan: Lentera Hati, 2020), 1-2.

¹⁰ Priyantoro Widodo dan Karnawati "Moderasi Agama dan Pemahaman Radikalisme di Indonesia" *PASCA: Jurnal Teologi dan Pendidikan Agama Kristen* Volume 15, Nomor 2, Oktober 2019, 10.

¹¹ Agama RI, *Moderasi Beragama...*, 27-28.

country, upholding tolerance, not having a liberal attitude and avoiding violence, and being able to adapt to local culture. From some of these indicators, what is very important is national commitment, with this it can find out the perspective, attitudes, and religious practices that have an impact on the acceptance of Pancasila as the state ideology, while tolerance is able to give space and not interfere with other people's beliefs, respect the rights of others in expressing opinions, expressing their beliefs. So it can be concluded that tolerance is being able to be open, voluntary, open-minded, respect and accept every difference, and think positively.¹²

Having a moderate attitude will be more friendly in religious behavior by accepting local culture and traditions as long as they do not contradict the teachings contained in religious texts. The characteristics of moderate religiosity are having a willingness to accept religious diversity behavior that does not only focus on normative justification, but can accept all religious behavior as long as it does not conflict with the principles of religious teachings.¹³

The purpose of religious moderation is to mediate between the extreme right and left by still referring to the acceptance of ideas from various aspects that come from outside and remain in accordance with religious teachings and contextualize religious texts. While the conservative characteristic is having fanatical views, attitudes, and behaviors in one religious understanding and rejecting differences, even ultra-conservative people will further criticize and eliminate these views. These people only see black and white in religion without accepting the diversity of interpretations, so that even though they are a minority, they still attract public attention with their extremism. In contrast, moderate people will be more silent and reflective. For this reason, religious moderation needs to be fostered, avoiding group egoism, and prioritizing the interests of harmony so that religious extremism no longer develops. Because acts of violence in the name of religion cause tension in all circles that end up suspecting religious groups as a source of extremism.¹⁴

Moderation is accompanied by convenience, because the first Islamic Sharia foundation is convenience and eliminates difficulties. Second, humans today need something easy, light, loving, and cared for. Shy to do good but always

¹² Ibid., 42-44.

¹³ Ibid., 46.

¹⁴ Agama RI, *Moderasi Beragama...*, 48-49.

driven to do evil. Third, with his ability, he always wants to take relief if he is entitled to it, for that it is necessary to be moderate and balanced.¹⁵

A moderate attitude is one of them making someone tolerant, the level of tolerance is the lowest is to give other people freedom of religion in their beliefs, and not force them to follow their own beliefs. but if you refuse to be punished with death, torture, or other oppression. this level of tolerance gives freedom to believe in one religion but does not allow carrying out its religious orders. While the middle level is giving him freedom in determining his religion or school of thought and not forcing him to leave something he believes in and the highest rank is not narrowing the movement of others to do things that they believe in. Halal and haram in their religion is not a problem even though it is different from what they believe.¹⁶

The principle of moderation in accordance with the rule of law in Islam has three aspects. First, the principle of Qath'i Zanni is derived from the word Qath'i which means something definite. In Islam, something that is certain is the text of the Koran or hadith, something that does not contain other possibilities such as a fixed law or proposition, so there is no possibility for ijtiḥad to be carried out to find out the reasons and objectives. Second, the Maqasid-Wasail principle is the word Maqasid means the purpose of Allah's laws, which is often referred to as a moral idea. While wasail is the means used by Allah to realize these goals. The means in question are formal Islamic laws. Third, the principle of ushul-Furi' is the word ushul means something related to the principle while furu' is something that has the nature of a cabang, so it must be able to distinguish between the two.¹⁷

The characteristics of extremists in terms of their thinking today are first, requiring all people, especially today, to fight back and exert all means to get them out of isolation. Second, they are strict and rigid, viewing life as a mistake that must be purged from us by avoiding it entirely. Third, they are always contradictory, often doing something and then abandoning something else that is similar, because it is based on lust. Fourth, they have a conspiratorial mentality, therefore they always see everything around them as planning a

¹⁵ Yusuf Qardhawi, *Prioritas Gerakan Islam* ter. A. Najiyulloḥ (Jakarta: Al-Ishlahy Press, 1993), 136-138.

¹⁶ Yusuf Qardhawi, *Minoritas Non Muslim didalam Masyarakat Islam* ter. Muhammad Baqir (Bandung: Karisma, 1994), 96-97.

¹⁷ Abd. Rauf Muhammad Amin, "Prinsip dan Fenomena Moderasi Islam Dalam Tradisi Hukum Islam" *jurnal Al-Qalam* Volume 20, Edisi Khusus Desember 2014, 25-27.

conspiracy to destroy them from the face of the earth. Fifth, they are arrogant and haughty, so they always look down on other people's opinions.¹⁸

3. Biography of Yusuf Qardhawi

Yusuf Qardhawi's real name is Yusuf Abdullah Qardhawi was born on September 9, 1926 in the village of Shaftu Turab, Mahallah al-kubra area of al-Garbiyah province of the Arab republic of Egypt, he came from a religious circle with a simple lifestyle. His father was a farmer, and died when Yusuf Qardhawi was two years old. Then he was raised by his uncle and his uncle's daughters were considered like his siblings. At the age of ten he studied the Qur'an in the morning and evening and memorized it and even mastered the science of recitation at al-Ilzamiyah school.¹⁹

Then he continued his education at the Tanta ma'had, in 1952-1953 he completed his education at the Faculty of Ushuluddin at al-Azhar University with the best title. After that, he studied Arabic for two years and received a teaching certificate and an international diploma. Then he continued his studies in 1957 at Ma'had al-Buhus wa al-Dirasat al-'Arabiyah al-'aliyah, namely the Higher Institute for Research and Study of Familiarity.²⁰ Then completed his postgraduate studies at al-Azhar University in 1960, taking the concentration of Hadith Interpretation, then in 1972 he completed his doctoral program with a dissertation on Fiqh al-Zakah and received a cum laude predicate.²¹

Yusuf Qardhawi studied and analyzed the opinions of various scholars such as al-Ghazali, Ibn Qayyim, Ibn Taymiyyah, Muhammad Abdullah Darraz, Shaykh al-Bakhi al-Kauli, and Shaykh Mahmud Syaltut. As well as one of his teachers, Hasan al-Banna, whose teachings and struggles he greatly respected. In 1949 when King Faruq was in power, Yusuf Qardhawi joined the Ikhwanul Muslimin movement and was imprisoned for 2 years from April 1956 to October 1956, then he moved to Qatar in 1961 and founded the Ma'had al-Din madrasa and developed into the Faculty of Shari'ah to become Qatar University. Important positions that Yusuf Qardhawi has held are Director of Sunnah and Sirah Studies at the University of Qatar, Dean of the Faculty of Sharia and Islamic Studies at the University of Qatar, Expert in Islamic

¹⁸ Ali Jum'ah, *Bukan Bid'ah Menimbang Jalan Pikiran Orang-Orang yang Bersikap Keras dalam Beragama* ter. Baba Salem (Tangerang selatan: Lentera Hati, 2014), 21-24.

¹⁹ Adik Hermawan, "I'jaz al-Qur'an dalam pemikiran Yusuf al-Qardhawi" *Jurnal Madaniyah* Volume 2 Edisi XI Agustus 2016, 206.

²⁰ Dina Yustisi Yurista, "Prinsip Keadilan dalam Kewajiban Pajak dan Zakat Menurut Yusuf Qardhawi" *Ulul Albab Jurnal Studi dan Penelitian Hukum Islam* vol. 1, No. 1, Oktober 2017, 42-43.

²¹ Hermawan, "I'jaz al-Qur'an,... 207.

Jurisprudence at the Organization of the Islamic Conference, Member of the Supreme Council of Fatwa and Sharia Supervision at the International Islamic Bank Association, Member of the Islamic Da'wah Development Council in Africa, Member or Founder of the International Islamic Benevolent Foundation.²²

Yusuf Qardhawi's teachers include Shaykh Abdullah Yazid, Shaykh Hamid, Shaykh Yamani Murtad, Shaykh Ali Sulaiman Khalil, Shaykh al-Bahi al-Khulil, Ustadz Sa'id Sulaiman Tsabit, Shaykh Muhammad Ghubarah, Shaykh Mahmud Ad-Diftar, Shaykh Muhammad Asya-Syanawi, Shaykh Muhammad Mutawalli Ash-Sya'rawi, Shaykh Muhammad Mukhtar Badir, Shaykh Muhammad Mukhtar Badir, Shaykh Muhammad Amin Abu Ar-Raus, Abdul Hamid Asy-Syadzili and Shaykh Muhammad Ahmadain.²³

The style of his thinking can be seen from the understanding of Islam, according to him, Islam is light and easy, even though the community considers it difficult. For this reason, it is necessary to free from taklid or fanaticism in an imam or madhhab. Because Allah commands following the Koran and Sunnah not only to follow certain imams or madhhabs. His opinion is like Hasan al-Banna's thought that the words of all people can be taken or left except for the Prophet Muhammad. Who is protected from sin or error commonly referred to as al-Ma'shum. For this reason, it is better to follow the Qur'an and al-Sunnah if what comes from the salaf generation is not in accordance with religious teachings, but if what comes from the salaf generation is in accordance with the texts of the Qur'an and al-Sunnah then it can be taken.²⁴

Yusuf Qardhawi is a scholar who does not follow a particular madhhab, he agrees with the expression of ibn juz'i that mukallid must also have the basics in taklid, not just blindly taklid which can cause loss of ratio, Human beings are endowed with ratios by the Almighty to be used to think. If you still act like you have a candle but choose to walk in the dark. According to Yusuf Qardhawi, the founders of the popular madhhab among Muslims, namely the four imams, did not require choosing one of them to follow. Because the school of thought is the result of the ijtihaad of the imam himself, as well as they never call his person

²² Ibid., 27-28

²³ Nurul latifah Dalimunthe "Hukum Qasidariyyah didalam Masjid Menurut Ibn Taimiyah dan Yusuf qardhawi (Studi Kasus di Kecamatan Lubuk Pakam Kabupaten Deli Serdang)" *Skripsi jurusan perbandingan Mazhab, Fakultas Syari'ah dan Hukum, UIN Sumatera Utara Medan*, 2018, 48-49.

²⁴ Ibid., 52-53.

an ishmah, which is without error. Even between each other do not hostile or blame each other but respect each other and full of grace.²⁵

Yusuf Qardhawi does not like the attitude of taklid and fanaticism in a madhhab, this is evident from his freeing himself from the attachment of a madhhab in dealing with problems. He is open to accepting opinions from various madhhabs, but that does not mean mixing these opinions will be from various data obtained analyzed for guidance. According to him, it is time to do *ijtihad insya'i*, namely finding original laws that have never been produced by previous people.²⁶

In the matter of *ijtihad* Yusuf Qardhawi is a contemporary scholar who argues that to become a *mujtahid* must have broad insight and think objectively, by multiplying the study of religious books whose authors are non-Muslim, because the books by previous scholars are not too mastered by scholars who wrestle in the field of Islamic law, so it is necessary to multiply references from various aspects. According to him, people who are against renewal both in Islamic law are people who do not understand the ideals of Islam in globalization. Likewise, modern groups who want the elimination of ancient teachings that have become a culture in society do not understand the true ideals of Islam that Islam is the shelter for the renewal. The renewal in question is not the result of *ijtihad* because *ijtihad* is a field of scientific thought but its renewal includes thought, mentality, and attitude in action which is classified as faith, science, and charity.²⁷

Through formal and non-formal education, Yusuf Qardhawi is classified as a person who has contributed to the intellectualization of his nation. In addition, it is also from his active delivery of religious messages formed by Q&A in a special weekly program on Qatar radio and television. Yusuf Qardhawi made visits to various Islamic and non-Islamic countries for religious missions with the help of religious institutions, Islamic foundations, and through universities in the Arab world. In 1989 he visited Indonesia and other countries. He was also very active in several scientific activities such as congresses, seminars on Islam and Islamic law, namely the first Islamic Tarikh congress in Beirut, the first international congress on Islamic economics in Makkah, the Islamic law congress in Riyadh, and the Islamic law seminar in Libya.²⁸

²⁵ Depi Rianita Sari, "Pemikiran Yusuf Qardhawi Tentang Pajak (Dharibah)" *Skripsi* jurusan Mu'amalah, fakultas Syari'ah dan Hukum, UIN Sultan Syarif Kasim Riau, 2010, 19-20.

²⁶ Yurista, "Prinsip Keadilan,... 44.

²⁷ Sari, "Pemikiran Yusuf,... 20-21

²⁸ Sari, "Pemikiran Yusuf,... 21-22.

It can be understood that Yusuf Qardhawi was born in Egypt in 1926 AD and memorized the Koran at the age of 10, then continued his education at Ma'had al-Azhar and received his doctorate in 1973 AD. He wrote approximately twenty works which at the time were very satisfying and common for Muslim scholars. He was a moderate Muslim intellectual who compiled laws in accordance with the needs of the times.²⁹

4. Background of Yusuf Qardhawi's Moderate Thought

Yusuf Qardhawi's increasing attention to the condition of Muslims is in line with his academic development. At that time the establishment of the state of Israel became his concern, as well as the increasingly chaotic condition of Egypt. This situation made Yusuf Qardhawi often listen to Imam Hasan al-Banna's speeches, he was fascinated by the way his speech was delivered, the breadth of horizons, the strength of the argument, and the burning spirit. Increasingly, the spirit within Yusuf Qardhawi accumulated into a burning spirit coupled with impressive regular meetings. He also said that the cleric who greatly influenced him was Hasan al-Banna, a leader of the Muslim Brotherhood movement by following the various lectures he delivered. Since.³⁰

Yusuf Qardhawi knew Hasan al-Banna, he has participated in many activities including the recitation of Tafsir and Hadith, Rukhiyah worship, tarbiyah science, economics, sports, and scouting, and other sciences to orphan charity, social foundations, teaching reading and writing to the poor, and preparing for jihad with Israel. In 1948, when Muslim Brotherhood activists were involved in the war against Israel, he was even arrested without cause. But he remained enthusiastic to unshackle the people from the understanding of jahiliyah. After his release from prison he resumed his studies which had been interrupted due to the critical conditions experienced by Egypt.³¹

His delay in earning his doctoral degree was due to his critical attitude and earned his degree in 1972. Yusuf Qardhawi left Egypt to avoid the cruelty of the ruling regime at the time, then moved to Qatar in 1961, as a citizen of Qatar he

²⁹ Yusuf Qardhawi, *al-Shahwah al-Islamiyah baina al-Juhud wa al-Tatharruf* (Qatar: Kitab al-Ummah, 1406 H), 237.

³⁰ Sari, "Pemikiran Yusuf,... 17-18

³¹ Ibid., 18

lived in Doha, where he founded the Center for the Study of History and Sunnah of the Prophet and the Faculty of Sharia at the University of Qatar.³²

In addition to Hasan al-Banna he was also interested in other Muslim Brotherhood figures because of their good and solid thoughts and perspectives, these figures include Muhammad al-Ghazali, Bakhil al-Khauili, Muhammad Abdullah Darras, besides that he was also amazed at Imam Mahmut Saltut, the former Rector of al-Azhar and Dr. Abdul hakim Mahmud, a lecturer who taught philosophy at the Faculty of Ushuluddin. However, Yusuf Qardhawi's admiration for these figures did not eliminate his critical power. He once said that thanks to the grace of Allah, his love for a figure did not make him taklid. Because he is not a copy sheet of the previous person, but their ideas as a pattern to benefit from. No wonder Yusuf Qardhawi is able to produce weighty works by correlating Islamic sciences to present a brilliant face, because there is an influence from Yusuf Qardhawi's favorite figures who are extraordinary and able to enrich the treasury of Islamic culture with their scientific products. Yusuf Qardhawi prioritizes his love for the Arabic language because it is the language of Islam and is the way to understand the Qur'an and Hadith, as well as the conditions that must be met in order to make ijtihad.³³

The factors that support Yusuf Qardhawi's moderation are:

- the combination of fiqh and hadith, which also combines text and ratio to solve problems, between the science of hadith and and fiqh need each other because they are interrelated, hadith science as the main source while fiqh as the building. The fatwa issued by Yusuf Qardhawi is always colored by his deep contextual views but he does not forget to be moderate.
- taking the opinion of the generation at the beginning of Islam by focusing on the time of the Companions because at that time it was the time of revelation, after which the opinion of the tabi'in generation was taken, namely the people after the time of the Companions, then taking the tabi'ut tabi'in period and not excessive and harsh, this shows that Yusuf Qardhawi takes and is open to all the good things that come from anywhere.

³² Ririn Fauziyah, "Pemikiran Yusuf Qardhawi Mengenai Zakat Saham dan Obligasi" *Skripsi Jurusan al-Ahwal al-Syakhshiyyah, Fakultas Syariah, UIN Maulana Malik Ibrahim, Malang*, 2010, 58-59.

³³ Sari, "Pemikiran Yusuf,...18-19

- combining between salafiyah and tajdid, Yusuf Qardhawi sees things of the past with the glasses of the present and takes advantage of the past and modifies it in a new form so that it is not only fixated on the books of previous scholars but rather takes its benefits to adapt to the current era.
- taking the kulli over the juz'i, from here Yusuf Qardhawi does not discuss furu'iyah which is far from the main foundations of Islam and its principles.
- combining nash and sharia, Yusuf Qardhawi's opinions are based on the texts of the Qur'an and Sunnah that are in accordance with sharia because the sharia stipulated by Allah SWT. has a specific purpose and illat.
- distinguishing between the variables of the times and the principles of Islam, Yusuf Qardhawi has the ability to distinguish between things that are principles or certain and things that can change according to shara' and is able to compromise both.³⁴

While the factors that influence Yusuf Qardhawi to have a moderate attitude are first, the factor of Islam which has the spirit of moderation. Second, the personal factor of Yusuf Qardhawi who always takes a middle stance. Third, the influence of Hasan al-Banna and his movement. Fourth, the influence of al-Manar and its author. Fifth, the influence of al-Azhar scholars who are moderate and muslih. Sixth, the influence of Ibn Taimiyah's thought. Seventh, the deepening of tethadap madzhab-madzhab fiqh.³⁵

Yusuf Qardhawi in addition to adhering to a moderate attitude he also strongly emphasizes the important role of ijtihad by recommending first, ijtihad intiqai or tarjih, namely choosing one opinion among several strongest opinions and holding fatwas legal decisions. Ijtihad is suggested by using a comparative study of the opinions of the scholars and re-examining the basis of the arguments so that the strongest opinion can be taken based on arguments and reasons in accordance with the rules of tarjih. Second, insyi'i ijtihad, which is the taking of new legal conclusions from a problem on which there is no opinion of previous scholars or previous experts disagreeing so that there are two opinions, so that today's mujtahid can come up with an opinion between the two. Third, the integration between intiqai and insyi'i ijtihad, namely choosing

³⁴ Fauziyah, "Pemikiran Yusuf,... 67-69.

³⁵ *Ibid.*, 69-30.

the opinion of previous scholars who were considered more relevant and stronger than adding new *ijtihad*.³⁶

5. Moderation in Hadith

Apart from the Quran, moderation is also discussed in the hadith. As the second guideline after the Koran, the Hadith is linguistically *al-Jadid*, which means something new, while *al-Qadim* is the opposite word of *al-Jadid*, which means something old. Hadith is also almost the same as *Khabar*, which is news or talk between two or more people. While the plural form is *al-Hadis* and terminologically according to the scholars' hadith is that it can be understood as something that is attributed to the Prophet Muhammad. Such as words, actions, *taqrir* and characteristics. In the prophet's hadith, it is mentioned that religious extremes are prohibited, as follows:

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غَدَاةُ الْعَقَبَةِ وَهُوَ عَلَى نَاقَتِهِ «الْقُطْ لِي حَصَى» فَلَقَطْتُ لَهُ سَنَعِ حَصَيَاتٍ، هُنَّ حَصَى الْخَذْفِ، فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ «أَمْثَالُ هَؤُلَاءِ، فَارْمُوا» ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ»³⁷

Narrated 'Ali ibn Muhammad, from Abu Usamah, from 'Auf, from ziyad ibn al-Husain, from Abi al-'aliyah, from ibn 'Abbas, who said, The Messenger of Allah (peace be upon him) said.said on the day of Aqabah (the day of stoning the first Jamrah in the Hajj pilgrimage) and at that time he was on his vehicle, come get (pebbles) for me so I got for him pebbles, and the pebbles that I took) were stones used for throwing catapults, so when I put it in his hand, he said with (pebbles like them, then said:"Beware of the ghulluw in religion, for indeed it was ghulluw in religion that destroyed the nations before you." (Narrated by the Prophet (may Allah's peace and blessings be upon him).

From the hadith, it is necessary to know the meaning of *al-Ghulluw fi al-Din*, namely in Shari'ah terminology *al-ghulluw* means excessive in something which is also called an extreme attitude on a matter by exceeding the limits of Shari'ah.³⁸ While in terminology *al-ghulluw* is a model of diversity that causes people to deviate from religion. In contemporary dictionaries, *al-ghulluw* is the same as the word *ifraṭh* and *tatharruf* which means excessive in attitude and every thing that exceeds the limit. *Al-ghulluw* can also be understood as

³⁶ *Ibid.*, 30-31.

³⁷ Majah, *al-Sunan*,... 228.

³⁸ Sihabuddin Afroni, "Makna Ghuluw dalam Islam: Benih Ekstremisme Beragama" *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* jakarta, 1, 1 Januari 2016: 70-85. 75.

exaggeration in actions to glorify or elevate someone's status with deeds or beliefs and place them in an undue position.³⁹

In order to get a more comprehensive understanding and avoid mistakes in understanding a hadith, it is necessary to take various approaches so that it is not easy to justify a hadith and only get a contextual understanding. In the next discussion, it will be discussed about understanding the religious extremism hadith with Yusuf Qardhawi's moderation reasoning approach.

6. Moderation in Understanding Hadiths about Religious Extremes in the Perspective of Yusuf Qardhawi

According to Yusuf Qardhawi, there are eight approaches as reasoning in understanding hadith, namely:

- Understanding the Sunnah according to the instructions of the Qur'an

One way to understand the hadith is according to the instructions of the Qur'an, because the hadith is an explanation of the Qur'an and cannot possibly contradict its main source, namely the Qur'an.⁴⁰ If it is related to the hadith about religious extremism, the corresponding verse of the Quran is surah al-Baqarah verse 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ⁴¹

And likewise we have made you (Muslims) a just and chosen people that you may bear witness to the deeds of men and that the Messenger (Muhammad) may bear witness to your deeds. And we did not establish the Qiblah to which you are now turning but that we might know (so that it may be evident) who is following the Messenger and who is defecting. And indeed (the transfer of the Qiblah) is very hard, except for those whom Allah has guided, and Allah will not waste your faith. Verily, Allah is merciful to mankind.⁴²

³⁹ Achmad Fauzan, "Ghuluw (Sikap Berlebihan dalam Agama): Sebuah Kajian atas QS. Al-Nisa'/4 ayat 171 dan QS. Al-Ma'idah/5 ayat 77" *skripsi* Tafsir Hadis, Fakultas Ushuluddin dan Filsafat, UIN Syarif Hidayatullah, 15-16.

⁴⁰ al-Qardhawi, Yusuf *Kaifa nata'amal al-Sunnah al-Nabawiyah* Mesir: dar al-Syuruq. 2002), 113.

⁴¹ Al-Qur'an, QS. Al-Baqarah [2] : 143.

⁴² Departemen Agama RI, *Alquran dan Terjemahannya Special for Women* (Bandung: Sygma Examedia Arkanleema, 2009), 22

Explained in another verse that is prohibited from exaggeration in surah al-Maidah verse 77.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ⁴³

Say, "O People of the Book, do not go to extremes in your religion, and do not follow the lusts of those who went astray before Muhammad, and they have led most of the people astray from the straight path."⁴⁴

Likewise, in another verse that was revealed in the context of ahlul kitab, surah an-nisa' verse 171.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا
اللَّهُ إِلَهُ وَحْدٌ ۚ سُبْحَنَهُ ۚ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا

O People of the Book, do not exceed the limits in your religion, and do not speak against Allah except what is true. Verily, Jesus, the son of Mary, is the messenger of Allah, and was created by the word which He spoke to Mary, and by the breath of His spirit. So believe in Allah and His Messengers, and do not say "There are three gods"; cease (from saying that). (That) is better for you. Verily, Allah is the One Lord, Glory be to Allah that He has no son; all that is in the heavens and the earth belongs to Him. All that is in the heavens and the earth belongs to Him.

Even in doing worship it is recommended not to be excessive or less, namely in the middle as in surah al-Isra' verse 110.

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۚ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرُ بِصَوَاتِكَ وَلَا
تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say "call on Allah or call on Al-Rahman, by whichever name you call, he has al-asmaul Husna (the best names) and do not raise your voice in your prayers nor lower it and find a middle way between the two".

⁴³ Al-Quran, QS. Al-Maidah [5] : 77.

⁴⁴ Agama RI, *Alquran dan Terjemahannya*,...122.

Not only in matters of worship but also in spending property is prohibited excessive as in surah al-Furqan verse 67.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

And those who, when they spend, are neither extravagant nor miserly, and are in the middle between the two.

These verses show that the hadith about religious extremism does not contradict the Quranic verses.

- Collecting traditions that are interwoven in the same theme

The next step that can be taken to understand the hadith is to collect traditions that are on the same theme. Just like the Qur'an, there should be no contradiction between the Qur'an and the hadith or between the hadith and each other.⁴⁵ For this purpose, we can collect the traditions on religious moderation, namely the hadith reported by Bukhari

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ»⁴⁶

'Abdu al-Salam ibn Muthahhar said, 'Umar ibn 'Ali told me, from Ma'ni ibn Muhammad al-Ghifari, from Said ibn Abi Said al-Maqburi, from Abi Hurairah, from the Prophet.

He said: Religion is easy, and no one burdens himself with religion except that he will be defeated by religion itself, so carry out religion properly without exaggeration, strive for religion to achieve its perfection, rejoice in the promised reward, and ask Allah for help to be consistent in worship in the morning, evening, and midnight.

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَنْ يَنْجِيَ أَحَدًا مِنْكُمْ عَمَلُهُ» قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ:

⁴⁵ Yusuf Qardhawi, *bagaimana memahami hadis nabi saw ter.* Muhammad al-Baqir (Bandung: karisma, 1993), 106.

⁴⁶ Abi 'Abdullah Muhammad ibn Isma'il Al-Bukhari, *Al-Jami' Al-Shah>h*, juz 1, nomor indeks 39, (Al-Qahirah: Al-Matba'ah al-Salafiyah, 1400 H), 29.

«وَلَا أَنَا، إِلَّا أَنْ يَنْعَمَ عَلَيَّ اللَّهُ بِرَحْمَةٍ، سَدِّدُوا وَقَارِبُوا، وَاعْدُوا وَزُوحُوا، وَشَيْءٌ مِنَ الدَّلْجَةِ، وَالْقَصْدَ الْقَصْدَ تَبْلُغُوا»

Adam narrated to us, ibn Abi Dzinbin narrated to us, from said al-maqburi, from Abi Hurairah ra. said. The Messenger of Allah saw. Said: A person's deeds will never save him. They asked: so do you, O Messenger of Allah? He replied: so do I, unless Allah bestows His mercy, then improve (your intention), but do not overdo it (in charity so as to cause boredom), hasten in the morning and afternoon. Help that with the latter part of the night. Walk in the middle so that you reach the goal.

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: «كُنْتُ أَصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَتْ صَلَاتُهُ قَصْدًا، وَخُطْبَتُهُ قَصْدًا»⁴⁷

Has narrated to us Hasan ibn al-Rabi', and Abu Bakri ibn Abi Shibah, said. Has narrated to us Abu al-Ahwas, from Simak, from Jabir ibn Samurah, said: I have prayed with the prophet. Many times, and (I found) his prayer in the middle and his khtbah also in the middle.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَيَحْيَى بْنُ سَعِيدٍ، عَنِ 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: «هَلَكَ الْمُتَنَطِّعُونَ» قَالَهَا ثَلَاثًا

Abu Bakr ibn Abi Shaibah, has narrated to us Hafs ibn ghiyas and Yahya ibn Said, from ibn Juraij, from Sulaiman ibn 'Atiq, from thalqi ibn Habib, from al-Ahnaf ibn Qais, from 'Abdillah said. The Messenger of Allah saw. Said: perish those who transgress the limits, he repeated it three times. From some of these traditions it can be seen that there is no tradition that contradicts the extreme religious tradition narrated by Ibn Majah. Principles of Religious Moderation in the Perspective of Yusuf Qardhawi

- Merging or triangulating between seemingly contradictory traditions.

Hadiths that appear to be contradictory are only seen from the outside, therefore they need to be merged or if it is not possible to merge they can take the step of interpreter. Taking this step can be applied to authentic

⁴⁷ Al-Imam al-hafid Abi Al-Husain Muslim ibn Hajjaj Al-Qasyairi Al-Naisaburi, *Shahih Muslim*, juz 1, nomor indeks 866, (Riyad: Da>r tayyibah, 1426 H), 385.

traditions that do not appear to be contradictory because if one of them is dhaif or in terms of the quality of the sanad there is a weak narrator then the valid tradition is taken. Since there are no contradictory traditions found in the extreme religious traditions, this step is not applied in understanding the traditions.⁴⁸

- Understanding the hadith by considering the background of the situation and conditions of the hadith and its purpose.

That is, by looking at the specific reasons contained in a tradition as well as the specific reasons for which the tradition was born, so that the purpose of the tradition can be understood such as through the asbabul wurud of a tradition. This is because some traditions are related to temporary conditions specific to solving problems at that time, while others are general traditions that reach an infinite range of time.⁴⁹

People who perform the pilgrimage when they arrive at Mina in the morning on the day of nahar will start stoning the Aqabah Jamrah when the sun has risen, this activity is called the qubra Jamrah. Stoning the jumrah with seven stones, that is, you must first get a small stone or pebble to throw. Shaped like a bean seed is preferable to throw in Aqabah which is located between the right direction of Mina and the left direction of Makkah. Every pebble thrown is accompanied by reciting Takbir then followed by praying after throwing the Jamaraat. Do not pick up a large stone to throw, because that is contrary to the Sunnah, and the shortcoming of some people is their ignorance of al-Sunan. They think that what is thrown is a large stone that is spontaneously inferred and applied in worship. In fact, it is wrong and an innovation and even an exaggeration in religion, so the prophet warned us "from exaggeration in religion", but there were people who did not know about stoning the Jamaraat with sandals, so they stopped and followed the Sunnah of their prophet. Indeed, the best guidance is the guidance of the prophet Muhammad (peace be upon him). It is in line with the commands of Allah, and the Muslims follow it. It is permissible to give precedence to the weak over women, the elderly, and children in stoning the Jamaraat.⁵⁰

⁴⁸ al-Qardhawi *Kaifa nata'amal*,... 133. Lihat juga Qardhawi, *bagaimana memahami*,... 117 – 118.

⁴⁹ al-Qardhawi *Kaifa nata'amal*,... 145. Lihat juga Qardhawi, *bagaimana memahami*,... 131.

⁵⁰ Sifa'u al-dhawi Ahmad al-'adawi *Ihda'u al-Daiba jati bi Syarah Sunan Ibn Majah* (Maktabah darul Yaqin), 252-253.

Judging from the background of the situation of the Hadith, it can be understood that the Hadith has the aim of not exaggerating in religion, even from the form of stones alone as described in the asbabul wurud of the Hadith it is forbidden to exaggerate especially in religion and other matters of worship, of course it is forbidden to exaggerate.

- Distinguishing between changing means and fixed goals

One of the mistakes in understanding al-Sunnah is mixing up the goals or objectives with the means or infrastructure used in the past. As if the infrastructure is the actual goal that must be followed exactly the same, whereas by truly understanding the hadith, the true content will be revealed and the most important thing is that the goal is the same. This goal will remain eternal but the means or infrastructure may change according to changes in the environment, times, customs, and others.⁵¹ From the hadith it can be seen that no means have changed, so it can be ascertained that the means and the goal remain the same.

- Distinguishing between true and majaz expressions

The Arabic language contains a lot of majaz words, because majaz is more impressive than the usual form, and the Prophet is a master of balaghah in Arabic so that some of his traditions use majaz very impressively. Majaz includes majaz 'aql, lughawi, kinayah isti'arah, and other words that do not indicate their true meaning and can be understood textually and contextually, such as conversations attributed to animals, birds, inanimate objects, and certain abstract meanings.⁵² In the Hadith about religious extremes narrated by Ibn Majah, there are no words that contain majaz, so there is no need to look for its linguistic approach or its balaghah meaning.

- Distinguishing between the realm of the unseen and the visible world.

The Hadīth also describes the unseen and the invisible, that is, the creatures that cannot be seen in this world such as angels with specific tasks, jinn and others.⁵³ Since the hadith under study is not about the supernatural, we can proceed to the explanation of the next approach.

- Ascertaining the connotation of the words in the hadith

⁵¹ al-Qardhawi *Kaifa nata'amal*,... 159. Lihat juga Qardhawi, *bagaimana memahaminya*,... 147 –148.

⁵² al-Qardhawi *Kaifa nata'amal*,... 175. Lihat juga Qardhawi, *bagaimana memahaminya*,... 167.

⁵³ al-Qardhawi *Kaifa nata'amal*,... 191. Lihat juga Qardhawi, *bagaimana memahaminya*,... 188 – 189.

The connotations of the words used need to be understood in order to understand the hadith, because from one time to another and differences in environment can cause changes in the connotations of certain words. Therefore, it is necessary to ascertain the development and changes in language both influenced by place, time and so on.⁵⁴ However, in the Hadith about religious extremes narrated by Ibn Majah, there are no connotations of words that had special meanings at that time, the vocabulary used in the Hadith is still relevant today.

7. Principles of Religious Moderation in the Perspective of Yusuf Qardhawi

In the book *al-Shahwah al-Islamiyah baina al-juhud wa al-ta'arruf* by Yusuf Qardhawi, it is explained that many Islamic texts call for moderation and forbid exaggeration. One of the traditions that Yusuf Qardhawi refers to is the tradition about religious moderation narrated by Ibn Majah that was discussed earlier and several other traditions.⁵⁵

According to Yusuf Qardhawi, the characteristics of scientific thought are thoughts that tend to be moderate and oriented, even a manhaj that applies the vision of moderation will be far from extremism or too fundamentalist. Moderate attitudes and thoughts towards major issues will be shown from a just attitude, namely with the following principles.

- Being moderate between the propagandists of the narrow sects and the propagandists who are not extreme.
- Moderate between the followers of Sufism who deviate and many heresies that are not in accordance with Shari'ah and the sect that strongly rejects Sufism.
- Moderate between the propagandist who tries to open the world without clear Shari'ah rules and the propagandist who tries to close himself without reason.

⁵⁴ al-Qardhawi *Kaifa nata'amal*,... 197. Lihat juga Qardhawi, *bagaimana memahami*,... 195.

⁵⁵ Qardhawi, *al-Shahwah al-Islamiyah* ,... 24-25. Lihat juga Yusuf Qardhawi *Islam Ekstrem Analisis dan Pemecahannya* ter. Alwi A.M. (Bandung: Mizan, 1985), 17.

- Moderate between those who rely on reason even if it contradicts the qath'i proofs and those who do not use reason at all even in understanding a single verse.
- Moderate between those who rely on the legacy of the past, despite its many shortcomings, and those who abolish that legacy, despite its many beautiful indications.
- Moderate between those who only care about politics at the expense of education and those who do not want to know about politics at all for the sake of education.
- Moderate between the one who wants to pick the fruit (musta'jilin) before it is ripe and the one who forgets the fruit until it falls into the hands of others after it is ripe.
- Moderate between the person who gets too absorbed in contemporary problems and forgets about the future, and the person who over-anticipates the future as if it were a book they have read.
- Moderate between those who deify organizational symbols as if they were idols to be worshiped, and those who detach themselves completely from well-organized activities as if they were links in a messy chain.
- Moderate between those who go overboard in obedience to the Shaykh and his leader like a corpse being washed, and those who go overboard in freedom as if they were not members of one of the congregations.
- Moderate between the one who calls for the internationalization of Islam regardless of the situation and events, and the one who calls for narrow regionalism without any connection to international movements.
- Moderate between those who are overly optimistic and do not want to know the obstacles and challenges, and those who are overly pessimistic to the point that everything seen is gloomy and do not want to wait for the dawn after dark.

- Moderate between those who are excessive in their attitude of forbidding something as if there was never anything halal, on the other hand justifying the excessive as if there was nothing haram.

These principles must be instilled to be able to adopt scientific attitudes and thoughts even though at this time many are crossed into the extremist camp or vice versa, except for those who get the grace of Allah.⁵⁶

According to Yusuf Qardhawi, moderation will always give birth to ease because it is moderate between the hard that is petrified on the one hand and the soft that is all-justifying on the other. Islamic law should adopt the easy ones in the field of law, for example fiqh law relating to society in terms of politics, economics, legislation, and international relations, not taking the difficult ones or taking them for granted. Because first, the Islamic Sharia foundation is Yusr, namely ease and raf'ul haraj, namely removing difficulties, lightness of compassion, and spaciousness in accordance with Islamic law as regulated in the Koran and al-Hadith. Secondly, people today are more in need of something that is easy, light, compassionate, and attentive to them. Therefore, it is better to give fatwas with ruksah rather than azimah. Thirdly, people are always willing to take azimah or leniency if they are entitled to it, so it is necessary to be moderate and balanced.⁵⁷

C. Conclusion

From several approaches, it can be taken from the reasoning of understanding the hadith perspective of Yusuf Qardhawi on the hadith about religious extremes in accordance with the instructions of the Qur'an and no verse of the Qur'an is found that contradicts the hadith, as well as there are several traditions that are similar and there is no contradiction for that there is no need to combine or interpret, as well as it can also be seen from the background of the situation of the hadith.

The principles of religious moderation in Yusuf Qardhawi's perspective can be classified in several ways, namely being moderate between extreme movements and fundamentalism, moderate in Sharia between not being too closed and too open, moderate between using reason and evidence, between using the heritage of the past and abolishing it, between politics and education, between being too contemporary and too anticipatory of the future, between being too devoted to the organization and forgetting about it, between being too obedient to the shaikh and being too free,

⁵⁶ Qardhawi, *Prioritas Gerakan*,... 131-132.

⁵⁷ *Ibid.*, 136-138.

between internationalization and regionalism, between being overly optimistic and too pessimistic, between overly forbidding something and making it legal.

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