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

Taryudi
UIN Sunan Gunung Djati Bandung
taryoedi@yahoo.co.id

Nabilah Nuraini
UIN Sunan Gunung Djati Bandung
nabilahnurani21@gmail.com

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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 ijtihad 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 dogmative 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 usul fiqh rather than ‘ulum Al-Qur’ān 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 qath’iy and zhanniy is the ulama's ijtihad which does not have to be viewed dogmatically. So that in terms and applications qath’iy 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 Moqsith 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’iyy and Dzanny to the Quran and Hadith (Muslim, 2018). Critical studies on the application of the concepts of Qath’iyy and Dzanny in the Al-Quran and Hadith are considered very interesting and have high urgency considering the concept of Qath’iyy 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’iyy and Dzanny

Qath’iyy 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 قطع (qat'iy) is formed which refers to an adjective so that it means something clear or something definite.

The word zhanniyy also comes from Arabic whose root word: ظن which 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 which refers to two different meanings, namely sure and doubt. Then the word gets the affix 'ya nisbah' so that it forms the word: ظانى which means something that is conjecture, relative, suspicion, and uncertain (Muhammadun, 2019). Wahibah Az-Zuhaili provides a definition of the qathiy verse as follows (Al-Zuhaili, 1978):

لاقطعي هو لافظ لأوارد لأقران يعين فيههم ولا يحمل تأويل ولا كتاطب لأسواب ولأحدود ولأكفاء فلا حلاص

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 kifarat 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’iyy and Dzanny to Nash Al-Qur’an

The study of Qur’anic verses in the classification of qath’iyy and zhanniy is known to be not a new discourse. Muslim scientists in the classical era began discussing qath’iyy and zhanniy in the framework of ijtihad in understanding texts. In the contemporary era, the issue of qath’iyy 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 arise that the issue of qath’iyy 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’iyy 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’iyy and dzanny in Ulumul Quran books such as al-Itqan, Al-Burhan, Mabahits fi Ulumul Quran, Manahid, ‘Irifan, 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’iyy and dzanny is similar to Muhkam’s theory and Mutasyabih (Mas’ udi, 2010), in Surah Ali-Imran verse 7:

هو الذي أنزل عليه الكتاب فمن آيات مكّانات من أم الكتاب وأحز خمسةٌ من الأنبياء: أنا الذي في قولكم بنزّه فيقولون ما نشأ من إتباع الفتنة وإتباع تأويله ومن يعلم تأويله إلا الله والإعرابيون في العلم يقولون آنما يذكرون إلا أولو الألقاب [7:1]
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 is 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 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 ijtihad 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 ijtihad, so we should understand these two concepts, qathiy and zhanniy are not understood dogmatically. Because as a product of ijtihad, 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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