Methods of Understanding The Hadith About The Prohibition of Asking for Treats from The Perspective of Yusuf al-Qardhawi

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Abstract
This article explores the interpretation of the Hadith on the prohibition of asking for gifts, as seen from the perspective of the Egyptian-born Islamic scholar Yusuf al-Qardhawi. Egyptian-born Islamic scholar Yusuf al-Qardhawi, who was born in 1926. al-Qardhawi's approach to interpreting the Hadith plays an important role in understanding Islamic principles in everyday life. Understanding A proper understanding of the Hadith must be in harmony with the directives of the Qur'an, consolidate similar traditions, and corroborate the Hadith with historical reality. The analysis of the Hadith on the prohibition of asking for treats underscores the importance of harmonizing the Hadith with the Qur'anic directives for a proper understand Islamic doctrines in a comprehensive and coherent manner. Al-Qardhawi maintains a balanced perspective on the Sunnah and emphasizes the need to understanding the Sunnah within the framework of tashri', religious studies, and civilization. The prohibition of Hadith about asking for treats confirms that asking for treats is forbidden, with the exception of certain people who meet certain criteria. Therefore, studying the hadith about the prohibition of asking for treats from Yusuf al-Qardhawi's point of view provides a valuable perspective on the application of Islamic teachings in daily life.

Keywords: Hadith, Asking for a Treat, Perspective, Yusuf Al-Qardhawi

INTRODUCTION
Humans, as creatures that have inhabited the earth for thousands of years, are shaped by their surrounding environment and innate characteristics. As social creatures, human interactions with others are often guided by the values that exist in society. Therefore, every social interaction that humans make always involves certain values. Religion and ethics play a crucial role in human survival, providing direction on what is considered good and bad according to human reason and conscience. Although each individual is born as a separate entity, humans cannot survive in isolation and must interact and depend on fellow humans in society. This is a
concept known as “al-Insanu Madaniyyun bi ath-Thab’i” or zoon politicon. In society, humans grow and develop, both in terms of quality and quantity, and create civilization. This confirms that humans need each other, regardless of their status and condition (Ichwayudi & Alfani, 2024). To ensure mutual survival, society establishes rules, norms or social conventions that regulate interactions between its members. In the process of developing their social nature, humans are always faced with social issues that are closely related to values. Therefore, religion, law, politics, customs, morals, and ethics all have an important role in human life (Nizar, 2017).

Some scholars have argued that this Hadīth teaches Muslims to avoid behaviors that can dehumanize themselves. Asking for a treat, in this view, is considered an act that leads to dependency and loss of self-respect. They emphasize the importance of maintaining honor and independence, which are key values in Islam. As such, this prohibition is seen as an encouragement to make one's own efforts and not to rely excessively on the generosity of others.

On the other hand, some modern scholars and intellectuals interpret this hadith in a more flexible context. They argue that the social and cultural context in which this hadith was delivered should be taken into consideration. In societies that have a strong tradition of giving and entertaining, asking for a treat may not always be seen as a demeaning act. Rather, it can be part of a social custom that strengthens relationships between individuals. They argue that the essence of the hadith is to discourage excessive and humiliating asking behavior, not to prohibit all forms of treat requests.

Furthermore, this debate also reflects the dynamic between religious norms and local cultural practices. There is a view that the application of the hadith should be adapted to the social context of the local community. Some scholars emphasize that it is important to separate between fundamental religious teachings and cultural adaptations that do not undermine the core values of Islam.

In the academic context, this discussion demonstrates the diversity of hadith interpretation methods that include textual, contextual and socio-historical approaches. Scholars attempt to strike a balance between taking the hadith text literally and capturing the meaning and purpose behind it. This debate continues to take place along with the development of Islamic thought and changes in the social structure of Muslim societies around the world. Thus, the hadith about the prohibition of asking for treats is one example of how religious texts are interpreted and applied in daily life, reflecting the diversity in the Islamic scholarly tradition.

Within the framework of Islam, the hadith acts as a legal foundation second only to the Qur'an, providing guidance on the actions, ethics, and norms of daily life for followers of Islam. One of the traditions that often becomes a topic of discussion is the one that prohibits asking for a treat. This is an interesting research topic to be examined using the hadith interpretation approach from Yusuf al-Qardhawi’s perspective. The hadith interpretation approach promoted by Yusuf al-Qardhawi emphasizes a critical examination of the text of the hadith to provide an understanding related to Ulum al-Hadis. In the context of the prohibition of asking for treats, this approach provides a solid basis for understanding the meaning of the hadith in the context of modern Islamic society. The author would like to explore al-Qardhawi’s understanding of hadith further, because al-Qardhawi not only offers a unique interpretation of the Qur'an as the main source of Islamic teachings, but also
offers a realistic application that is in line with the ideal understanding of Islam. Al-Qardhawi also offers a meaningful method so that hadith researchers can understand hadith more easily and accurately.

Previous research, namely the work of Wahyuni Nuryatul Choiroh and Munawir entitled “Methodology of Understanding Hadith Yusuf al-Qardhawi; Analytical Study of Hadith on Women's Participation in Politics”, discusses Yusuf al-Qardhawi's approach to understanding hadith and its implications, especially regarding women's involvement in politics. Yusuf al-Qardhawi's methodology of understanding hadith related to women's participation in politics includes eight basic principles. These principles include understanding the hadith in harmony with the Qur'an, combining several hadith on one topic, combining or interpreting contradictory hadith, understanding the hadith by reviewing the background, situation, and orientation of the hadith, sorting out the inconsistency of the means and the consistency of the target of the hadith, comparing the expression haqiqi with majazi in understanding the hadith, comparing the unseen with the real, and validating the rules of hadith terminology. With this methodology, al-Qardhawi allows the study of hadith to remain relevant to the times, including in the context of women's participation in politics. Al-Qardhawi emphasizes the need for proper understanding of the hadith to avoid misinterpretation, distortion, and misappropriation of meaning. He also promotes an inclusive view of women's involvement in politics in Muslim societies, pointing out the importance of providing equal opportunities for women to participate in politics. Al-Qardhawi challenges the hadith that prohibits women from becoming government leaders, emphasizing the importance of understanding the context and history of the hadith. Al-Qardhawi's approach to understanding hadith is considered relevant and commendable within the framework of Islamic scholarship, and has significant relevance in the contemporary context. (Choiroh & Munawir, 2023).

Previous research written by Aly Aulia entitled “The Phenomenon of Street Children Begging in Hadith Perspective” in the Journal of TARJIH Volume 13 (1), discusses the hadith that prohibits begging. The study concluded that the phenomenon of street children and beggars in Indonesia, especially in Yogyakarta, is caused by factors such as economic conditions, community attitudes, and social pathology. The article also highlights the Islamic view on begging, emphasizing the importance of work ethic and avoiding begging behavior. The proposed solution involves providing skills training and changing mentalities through religious and psychological approaches. Therefore, the article emphasizes the importance of identifying the root of the problem and involving various parties in addressing the phenomenon of street children and begging (Aulia, 2016).

What is different from previous research is that the author comprehensively reviews the method of understanding hadith according to Yusuf al-Qardhawi, then the author conducts an in-depth analysis of the hadith of the prohibition of asking for treats by applying Yusuf al-Qardhawi's hadith understanding approach. Thus, it is expected that a more comprehensive and relevant understanding of the law and values contained in the hadith can be found. In this article, we will explore the background of the Hadith about the prohibition of asking for a treat, detail Yusuf al-Qardhawi's hadith comprehension approach, and analyze the Hadith in light of the social context and Islamic values. It is hoped that the results of this analysis will
contribute to a deeper understanding of the prohibition of asking for treats from an Islamic perspective and its relevance in contemporary society.

METHODS

The writing of this article is qualitative research. According to Moleong L.J., qualitative research is a type of study that aims to gain an in-depth understanding of the phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions (Fauziyah & Alfani, 2024). This research is conducted in the form of verbal or oral descriptions, in a special natural context, and using various natural methods (Fiantika, Wasil, Jumiyati, Honesti, Wahyuni, Mounw, Jonata, Mashudi, hasanah, Maharani, Ambarwati, Noflidaputi, Nuryami, 2022). The research method used in this study is library research (Suyitno, 2018). To conceptually examine al-Qardhawi's method of understanding hadith contained in his book “Kaija Nata'amal ma'a al-Sunnah al-Nabawiyah” as a primary source. Then to analyze the understanding of the hadith by applying it to one hadith that discusses the prohibition of asking for treats.

Some of the stages carried out by the author in conducting this research include the following; first, examining cases about the phenomenon of asking for treats. Second, searching for hadith related to the theme of the discussion in the books of hadith on the Maktabah Syamila and Gawami al-Kaleem applications. Third, examining the hermeneutics of hadith from the perspective of Yusuf al-Qardhawi and his 8-point method of understanding. Fourth, to analyze using several methods of understanding Yusuf al-Qardhawi by applying them to one hadith that discusses the prohibition of asking for a treat.

DISCUSSION

Yusuf al-Qardhawi’s Life and Works

Yusuf Abdullah al-Qardhawi, commonly known as Yusuf al-Qardhawi (Tujang, 2014). He was born in a small village in Egypt called Shaft Turab located in the central part of the Delta on September 6, 1926. Al-Qardhawi explained that his paternal origin was from the area known as al-Qardhawi, and the name was then associated with the name of the area, so he was known as al-Qardhawi (with emphasis on the letter ra), and not al-Qardhawi (with the letter ra not emphasized), as is often pronounced by the people of the Levant (Rahayu, Nurhasanah, & Nandang Ihawnudin, 2021). At the age of 10, Yusuf al-Qardhawi has memorized the Qur'an. After completing his education at Ma'had Thantha and Ma'had Tsanawi, al-Qardhawi continued his education at al-Azhar University, Cairo Egypt, at the Faculty of Ushuluddin, majoring in religion. He successfully completed his studies in 1952 and obtained the 'aliyah shahadah. Subsequently, he continued his studies in the Arabic language department for two years and managed to come out as the best graduate among five hundred students. In 1957, Yusuf al-Qardhawi entered the Ma'had al-Buhuts wa Dirasah al-Arabiyyah al-Aliyah and managed to obtain a diploma in Arabic Language and Literature. However, the process of obtaining his doctorate was delayed as he was forced to leave Egypt due to the atrocities of the then ruling regime. He was forced to move to Qatar in 1961 where he established the Center for the Study of Prophetic History and Sunnah. He was granted Qatari citizenship and made Doha his residence. Throughout his life, Yusuf al-Qardhawi has also
experienced “education” in prison from a young age (Tujang, 2014). Next, Yusuf al-Qardhawi continued his studies at al-Azhar University Cairo Postgraduate Program with a focus on Hadith Interpretation, which he completed in 1960. He then proceeded to the Doctoral Program and completed it in 1972 (within a period of two years), although this was not in accordance with the original expectations, because in 1968-1970 he was detained by the Egyptian Military Government on charges of supporting the Ikhwan al-Muslimin movement. His dissertation was entitled: “al-Zakah wa Atsaruha fi Halli al-Masyakil al-Ijtima'iyyah” (Zakat and its Effect in Solving Social Problems), which he later completed as Fikih Zakat. This book is a complete book that discusses zakat with a modern approach (Surahmat, 2015).

Yusuf al-Qardhawi has seven children, four of whom are girls and three boys. His wife was known to be a faithful companion in educating their children, especially when their father was not at home. Their daughters were born before their sons. In educating his children, al-Qardhawi gave them the freedom to choose their preferred field of study, according to their respective talents and interests. All of their daughters are known as outstanding students and chose the faculty of science. All four daughters are graduates of Qatar University. Ilham, the eldest daughter, graduated top of her class and earned a doctorate in Nuclear Physics in the UK. Siham, his second daughter, also graduated top-ranked in chemistry and earned a doctorate in organ biology in the UK. 'Ala, his third daughter, graduated top-ranked from the biology faculty majoring in animals and 'Asma, his fourth daughter, has earned a master's degree from Khalij University in Bahrain. Meanwhile, his eldest son is completing his doctoral studies in electrical engineering in America, his second son is studying at Darul Ulum University in Egypt and their youngest son is studying at the Faculty of Engineering majoring in electricity (Surahmat, 2015).

Throughout his life, al-Qardhawi is known as one of the most productive scholars. This can be seen from the traces of da'wah and the number of writings he has produced, as well as his expertise in various fields of science as shown by various works ranging from tafsir, hadith, fiqh, and so on. One of his monumental works in the field of hadith is Kaifa Nata'amalu Ma'a As-Sunnah An-Nabawiyyah, which has been translated into Indonesian by Muhammad al-Baqir. In this monumental work, al-Qardhawi discusses the basic principles of understanding the Prophet's hadith, which enables us to understand the Prophet's hadith in its context, so that we can understand the hadith in accordance with each era and location, and avoid understanding the hadith only based on the text and in a literal manner. Al-Qardhawi's other works include (Hasan, 2021):

In the field of al-Qur'an and as-sunnah science, al-Qardhawi's works include: *Ar-Shabab fil Qur'an, Al-Aql wa al-ilm fil Qur'an, Kaija Nata'amalu Ma'a As-Sunnah An-Nabawiyyah*, and *Kaija Nata'amalu Ma'al Qur'anil Azhim*. In the field of fiqh and Ushul fiqh, al-Qardhawi's works include: *Al-balal wa al-Haram fi al-Islam, Taisir al-Fiqh: Fiqh as-Shi'ah*, *Fatwa Mu'ashirah*, and *Al-ittijah fi as-Syar'iyyah al-Islamiyyah*. In the field of Islamic creed, al-Qardhawi's works are: *Wujudullah* and *Haqiqah at-Tauhid*. In the field of education and da'wah, al-Qardhawi's works include: *Al-waqt fi hayati al-muslim*, *Tsaaqafatud Da'iyyah, At-Tarbiyah al-Islamiyyah wa Madrasah Hasan al-Bana*, and *Ar-rasul wa al-ilm*. While in the field of Islamic economics, al-Qardhawi's works include: *Fiqh az-Zakat, Fawa'id al-Bunuk Hiya ar-Riba al-Haram*, and *Munyikilat al-Faqr wa Kaija ala Jaba al-Islam*. 
Hermeneutics of M. Yusuf al-Qaradawi

Yusuf al-Qardhawi’s View of the Sunnah

Any in-depth study of al-Sunnah must begin with a basic question that must be answered in detail and comprehensively. This question can be formulated as: “Is every utterance, gesture, and behavior of the Prophet that is not related to the principles of religion, law, worship, and matters of the unseen, if at all, a revelation or an ijtihad?” Yusuf al-Qardhawi tried to answer this question in some of his writings by dividing the sunnah into three main parts. The first part deals with the legal aspect (tashri’) of the sunnah (Khoiry & Rafsanjani, 2023). This includes a discussion of the Sunnah as tashri’ and non-tashri’, the Sunnah as general and specific tashri’, and the Sunnah as eternal and incidental tashri’ determination. In this context, Yusuf al-Qardhawi seeks to maintain a moderate attitude between those who overvalue the Sunnah and those who undervalue the Sunnah. Second, the Sunnah as a source of knowledge, including religious knowledge related to the unseen whose only source is revelation; namely issues related to God, Angels, the Book and its Messengers; about the Last Day, Heaven, and Hell, the Apocalypse and its signs, as well as the events of the end times discussed with a focus on the Sunnah news that provides good news about the future of Muslims (mubahisyirat). Third, the Sunnah as a source of civilization, which covers two main areas, namely the Sunnah and the fiqh of civilization and the Sunnah as civilizational behavior (Tajudin & Awwaliyah, 2021). The conclusion that can be drawn is that al-Qardhawi offers a balanced approach to the Sunnah, avoiding extremes and emphasizing the importance of understanding the Sunnah in the context of tashri’, religious science, and civilization. This has a significant impact especially in the context of modern civilization, where a balanced understanding of the Sunnah can serve as a guide to forming a just, knowledgeable and civilized society.

Yusuf al-Qardhawi is also known for his extreme views, which made him popular and at the same time got him banned from preaching in a mosque in the Zamalik area. The reason al-Qardhawi was banned was because some of his views were considered to create public opinion about the injustice of the regime at the time. On April 20, 2009, Yusuf al-Qardhawi stated that he concealed a number of exhortations on fiqh law and opinions on contemporary issues, this was done to avoid the reaction of the majority of scholars against him. For example, he concealed his advice on the ruling of men shaking hands with foreign women in emergency situations or to avoid fitnah (satanic temptation). In addition, his attitude towards the Sunnah (Hadith).

Yusuf al-Qardhawi is of the opinion that a woman has the right to be a leader. He refutes the hadith narrated by Bukhari, namely: “A nation that entrusts its affairs to women will not prosper”. (HR Bukhari). According to him, this provision (hadith) was only applicable during the time of the Prophet, when the right to lead was only given to men. However, according to him, this rule does not apply in this modern era. In the context of ethics, related to the law of isbal, he stated that people who shorten their pants or raise their sarongs only belong to the aspect of ethics and religious refinement, which beautifies life, improves aesthetics and feels noble morals. As for isbal that is not accompanied by pride, it is not haram, but is considered makruh (Tujang, 2014).
A Review of the Hadith on the Prohibition of Asking for Treats

Begging behavior, which is usually associated with the practice of begging, is not only limited to individuals or groups who are financially underprivileged. Ironically, begging behavior can also be found among those who actually have sufficient economic capacity. This phenomenon shows that begging behavior involves more complex social dynamics that go beyond economic aspects. The practice of begging in various forms can occur in daily interactions, even in wider social circles. For example, in terms of treats, this activity is common in social settings. Treating is an activity where one person pays for food or drinks for another (Putra, 2018). For example, there is a habit of forcing colleagues to buy you food or asking for a loan with no intention of repaying it. This is often conveyed in a subtle way and with seemingly reasonable reasons, such as “Use your money first, yes,” but without the certainty of repayment. This habit can lead to conflict between the person asking and the person giving, as the person being asked to treat may feel aggrieved due to their unstable financial condition. In fact, there may be those who are so afraid to refuse the request, they choose to postpone their dreams of buying goods or other things they want beforehand to be used to treat the person who asked. If one has the courage to refuse the treat request, the requesting party may feel offended and this may disrupt the relationship between the two parties, and may even end up in a dispute. Based on a hadith given by Imam Muslim with Index Number 1040, it is stated that:

حذئتي أبو الظاهر أخبرنا عبيد الله بن وهب أخبرني الله بن أي غير علي عربية: من عبد الله بن عبيد الله بن أبي جعفر بن حمزه

(An-Naisaburiy, n.d.)

Abu Thahir told us, Abdullah ibn Wabb told us, Laits told us from Ubaidullah ibn Abu Ja’far from Hamzah ibn Abdullah ibn Umar that he heard his father say, the Messenger of Allah ﷺ said, “No one should continue to beg until on the Day of Resurrection he meets Allah while there is not a single piece of meat on his face.” (H.R. Imam Muslim)

In this Hadith, there is evidence that prohibits begging or asking for alms without a pressing need. There is a strong threat for those who beg others, even if they are not poor or in dire need. Those who beg just to increase or accumulate wealth. On the Day of Judgment, they will receive punishment in the form of coming with a face that has no pieces of flesh. This is because the reward received is in accordance with the deeds committed. Because his face was used for begging and looking at others while begging, the punishment is also given to his face (Daulay, 2017).

It is also narrated by Imam Muslim with Index No. 1045 that:

حذئتي أبو الظاهر أخبرنا عبيد الله بن وهب أخبرني الله بن أي غير علي بما يزال باءو أني يس في وجهه مزععة خمالة

(Daulay, 2017)
éal Naisaburiy, n.d.)

The point of the above Hadith is that the poor person who is most deserving of charity and most in need of it is not the one who goes around begging, but the one who does not have enough wealth to meet his needs, who often does not get much attention, and who does not want to beg. This does not mean completely denying the poverty status of the one who goes around begging, but denying the perfection of his right to receive alms (An-Nawawi, 1392). The majority of scholars are of the view that this is a recommendation that applies to a person who is known to have wealth, so his claim of poverty will not be accepted unless there is evidence. On the other hand, for a person who is not known to have wealth, his claim of poverty will be accepted (An-Nawawi, 1392).

In another narration, it is also mentioned that only three people are allowed to beg. This is stated in the hadith narrated by Sunan Abu Dawud with Index No. 1640, that:

1. A person who has incurred a debt (gharim, to reconcile two disputing tribes). It is permissible for him to beg until his debt is paid. If the debt is paid, then it is no longer permissible for him to beg.
2. A person who has been hit by a calamity, so that his property is destroyed. It is permissible for him to beg until he finds a source of livelihood that is worthy of him.
3. One who is afflicted with poverty, (witnessed or known by three people who are trusted that he is indeed poor). It is permissible for him to beg, until he can earn a decent living. Other than these three, it is forbidden for him to beg, and it is also forbidden for him to eat the proceeds of begging.”

(H.R. Imam Muslim)
Then be said, “Get up, O Qabishah, until zakat comes to Us and We order it to be given to you.” Then the Messenger of Allah ﷺ said, “O Qabishah, charity is not lawful except for one of three people; a man who bears a fine, it is lawful for him to beg, then beg until he gets it then he refrains from begging, and a man who is afflicted with a disaster that destroys his property, it is lawful for him to beg, then he begs until he gets a life support then refrains from begging. And a man who is afflicted with poverty until three wise men from his community testify that so-and-so has been afflicted with poverty. Then it is permissible for him to beg until he finds a means of livelihood, and any begging other than that, O Qabishah, is a forbidden act which the doer eats as something forbidden.” (H.R. Sunan Abu Dawud)

This Hadīth confirms that begging is forbidden, except in three situations. The first is when an individual takes on the debts of others, whether it is to pay someone else's diyat or to ease a conflict between two groups. Even if he is rich, he is allowed to beg. Secondly, an individual who has suffered a calamity to his property, or a complete crop failure, then he is allowed to beg until he gets enough to live on. Thirdly, the individual who claims that he is in distress, if there are three sound-minded people from his community who testify to that, then he is allowed to beg until he gets enough to live on. Begging outside of these three situations is not allowed. Based on the above Hadīth, “it is true that begging is forbidden, and what one consumes from begging is also forbidden” (Daulay, 2017). So, asking friends to pay for your meals is makrooh. Because this is tantamount to begging, which lowers the dignity of his life.

As for the threat for those who like to beg when they are capable, it is as if they are eating coals of fire. This was issued by Imam Ahmad in his Musnad with Index No. 17508, that:

اِحْيَىٰ بْنُ آدَمَ، اِحْيَىٰ وَيْبْنُ بِيِّ أبِيْرٍ، قَالَ: إِسْرَائِيلُ عَنْ بِيْ إِسْحَاقَ، عَنْ حُبْشِي بْنِ جُنَادَةَ، قَالَ: قَالُ رَسُولُ اللَّٰٰهِ صَلِّ اللَّٰهُ عَلَيْهِ وَسَلَّمُ: مَنْ لَسَأَمِنْ غَيْرِ فَقْرٍ، نَّمَا أَفَكَرَكُمْ فِي غَيْرِ حُقٍّ. فَكَانَتْ يَا كُلُّ الْجُمْرِ (Al-Syaibani, n.d.)

Ahya bin Adam and Yahya bin Abi Bukair narrated to us, they both said, Israil narrated to us, from Abu Ishaq, from Hubshi bin Junadah (may Allah be pleased with him), who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever begs while he is not poor is as if he is eating coals of fire”. (H.R. Imam Ahmad)
In a society, this Hadith teaches the importance of being self-reliant and rejecting unreasonable begging behavior. The above Hadith shows wisdom in responding to social reality, where begging is not an act that is in accordance with Islamic moral and ethical values. The simile “as if he were eating coals of fire” illustrates the adverse consequences of such an act. The comparison with eating coals of fire suggests that begging without need will actually metaphorically burn oneself. It can create discomfort, unhappiness and conflict in society. The Prophet wanted to emphasize that begging should only be done by those who really need help, such as the poor or people who are unable to meet their basic needs. Begging without a clear need can be detrimental to the individual himself and destroy harmony in society. In addition, the hadith can also be interpreted as an invitation to develop positive traits such as patience, effort, and hard work to achieve economic independence. Thus, the Hadith not only warns against negative actions but also encourages the development of a strong and independent character. Thus, the author's analysis of this hadith conveys the message of the importance of a responsible attitude in begging and the need to build a society based on Islamic moral and ethical values.

Methodology of Hadith Analysis with Yusuf al-Qaradhawi's Approach

In order to gain a deep and comprehensive understanding of the Prophetic traditions and to avoid being trapped in a literal understanding of the hadith text that is not related to reality, M. Yusuf al-Qaradhawi suggested eight steps in understanding the Prophetic traditions. (1) Understanding the hadith according to the Qur'anic instructions; (2) Combining hadiths with similar themes; (3) Understanding hadith with historical facts; (4) The problem of Naskh in hadith; (5) Separating between the changing means and the fixed goal in every hadith; (6) Distinguish between expressions that have real meaning and those that are majaz in understanding hadith; (7) Distinguishing the unseen from the real; and (8) Ascertaining the meaning of the terminology used by the hadith (Al-Qardhawi, 1996). These steps are very important to note in our efforts to internalize the prophetic traditions that are relevant for fiqulli zaman wal makan (Hasan, 2021). However, the author here only takes 3 steps in outline. These steps are:

Understanding the Hadith According to the Qur'anic Instructions

In order to understand a hadith correctly, we must interpret it based on the guidance provided by the Qur'an. The Qur'an is the core of Islamic life, the foundation of the Islamic edifice, and the main constitution to which all Islamic laws refer. The Hadith provides explanations and interpretations of the constitution and practices to detail the concepts and applications of the Qur'an as well as the responsibilities of the Prophet Muhammad (Ghazali et al., 2024). If the understanding of the hadith is not in line with the guidance of the Qur'an, it is called a gharianiq hadith (Ilhami H, 2023). According to Yusuf al-Qardhawi, a hadith cannot be accepted if it contradicts the Qur'an, even if its chain of transmission (sanad) is sound. However, he explains that the source of explanation from the Prophet always focuses on the Qur'an and is unlikely to violate its laws (Lailiyah, 2020). However, the step of avoiding traditions that seem to contradict the Qur'an must be through an objective method of selection, so that we do not immediately reject a tradition just because it appears to be contradictory on the surface (Fahimah, 2018). This method of understanding reflects a critical approach to hadith, prioritizing compatibility with
Qur'anic guidance but also emphasizing the need for careful assessment before abandoning a hadith.

**Compiling Traditions with Similar Themes**

In order to understand the sunnah better it is proposed to compile sahih traditions related to the same topic. By considering the context of other related traditions we can prevent confusion in understanding the content of the hadith (Izza, 1970). Connecting the ambiguous with the clear, linking the infinite with the finite, and providing interpretations from the general to the specific (Sholihin, 2021), global and detailed, nasikh and mansukh. Collecting various traditions on the same theme can help us understand the differences in phraseology between the various transmission lines. This type of distortion can be triggered by several factors such as bi al-ma'na interpretation or errors that may have occurred by the narrator during the transmission process. Given the variations in word choice in various hadith texts that have similar meanings, it is crucial to conduct a comparative analysis or muqaranah method. Through the muqaranah method, we can assess whether the variations in the expression of the hadith texts are still feasible or not. Moreover, this method also facilitates us in knowing the possibility of additions, insertions, and other factors that must be considered (Izza, 1970).

**Understanding Hadith with Historical Facts**

To understand the Prophet's sunnah effectively, it can be done by the socio-historical method, which involves understanding the context of the narration or its relation to the particular cause or reason ('illah) presented in the narration or analysis of a hadith (Ilhami H, 2023). Starting from the understanding that the hadith was not created in a vacuum, but has a number of reasons that form its foundation. Yusuf al-Qardhawi emphasizes that the hadith reflects the cultural setting of the time, where control, fanaticism and political power were in the hands of the Quraysh. The Quraysh were seen as best suited to lead, because with all this power, they were able to end conflict and create social stability (Haq & Salahudin, 2022). Understanding hadith is not only limited to knowing its content, but also understanding the context and purpose behind its narration. Although hadiths were delivered by the Prophet Muhammad in an Arabic context and using the Arabic language, their universality still applies. Hadiths have the ability to transcend time and space in human history. Understanding the intent, purpose, or importance of a hadith will be easier if it is contextualized. Muslims refer to this socio-historical context-based study of hadith as asbabul wurud (RIady, 2021). In this way, the meaning of the hadith becomes completely clear and is avoided from any distorted thoughts (Ilhami H, 2023).

**Analyzing the Hadiths on the Prohibition of Asking for Treats by the Above Methods**

The hadiths on the prohibition of asking for treats in the narrations of Imam Muslim, Sunan Abu Dawud and Imam Ahmad have been presented above. When interpreted using Yusuf al-Qardhawi's method of understanding, which is to understand the hadith based on the Qur'anic guidance, it is seen that the initiative of individuals to ask others for wealth and all their needs without any urgent needs and
demands, is an insult to other than Allah. This is found in the Qur'an surah Al-Baqarah verse 273, where Allah says:

(Give alms) to the poor who are bound (by jihad) in the way of Allah; they are unable (to work) on earth; those who do not know think they are rich because they keep themselves from begging. You know them by their attributes, they do not ask people urgently. And whatever good money you spend (in the cause of Allah), surely Allah knows best.

Ibn Kathir (may Allah have mercy on him) interpreted the verse: Allah wants them not to beg and not to force others to spend on things they do not need. This is because the one who begs when he has the ability to prevent himself from doing so is actually forcing himself to beg from others. The analysis of the above research highlights the prohibition of asking for treats in several hadith reports from Imam Muslim, Sunan Abu Dawud, and Imam Ahmad. Yusuf al-Qardhawi's method of understanding approach is used, in which the study relates this prohibition to the Qur'anic guidance. The Qur'an indicates that begging without a pressing need is a behavior that humbles oneself before other than Allah. Surah Al-Baqarah verse 273 in the Qur'an indicates that begging behavior should only be done by those who are poor, caught up in the struggle in the way of Allah, and unable to earn a living on earth. In his interpretation, Ibn Kathir ensures that Allah expects them not to be pleading and not to force others to give them what they do not need. In this view, begging when one has the ability to avoid it is considered contrary to Islamic teachings. This interpretation reflects an attempt to combine the hadith with the guidance from the Qur'an, demonstrating the importance of having a thorough and consistent understanding of Islamic teachings.

Furthermore, by the method of collecting traditions that share a common theme. In this case, the author collected traditions related to the prohibition of begging. The traditions related to this topic can be found in the previously mentioned narrations of Imam Muslim, Sunan Abu Dawud, and Imam Ahmad. The author also refers to the explanations of various scholars, including Imam An-Nawawi in his Sharh Sahih Muslim and the explanations of other scholars. It can be concluded that the prohibition of begging, including asking for “treats”, is haram and will affect him in the hereafter.

Finally, the method of understanding hadith based on historical reality is an important approach that must be considered. The historical perspective emphasizes the historical context in which the hadith was spoken including the socio-cultural background of the Prophet and his companions at the time. The sociological perspective, on the other hand, focuses more on how people responded to the hadith. Yusuf al-Qardhawi suggests that in order to properly understand the hadith we must be able to distinguish between what is specific and general, what is temporary and eternal, and what is particular and universal (Fahimah, 2018). In the Hadith narrated by Imam Muslim No. 1045 and Sunan Abu Dawud No. 1640, the universal meaning is that it is emphasized on a person who likes to beg while he is
still physically and financially able to fulfill his needs. The threat for people who beg without urgent need is that they will be punished in the afterlife in the form of a face without a pinch of meat. However, in the author's analysis, it is important to find the background (asbab wurud) why the Prophet stated this.

This hadith begins when Qabishah bin Mukhariq al-Hilali conveyed his problem to the Prophet Muhammad. Initially, the Prophet advised Qabishah to be patient and wait for help to come. However, because Qabishah's burden was very heavy, he asked with embarrassment, “Is it permissible for me to ask for help, O Prophet, while I am waiting for help to come?” The Prophet Muhammad immediately explained that begging is not allowed in Islam. However, there are three categories of people who are allowed to beg. First, people who have a burden that exceeds their ability. The Prophet Muhammad said that this category may beg until they have enough to meet their needs and should stop after that. Secondly, a person who has suffered a disaster so that his wealth has disappeared. This category is also allowed to beg, but must stop after their needs are met. Third, a person who is extremely poor. The Prophet Muhammad gave the standard that if three of his neighbors consider the person poor, then the person is really poor. Such a person is allowed to beg until his needs are met. “Apart from this group, Qabishah, begging is not allowed. And if anyone outside that group begs, then he has taken property illegally,” said the Prophet Muhammad (pbuh) sternly (Rachmat, n.d.).

CONCLUSION

This paper discusses the method of interpretation of the hadith about the prohibition of begging in the view of Yusuf al-Qardhawi. The results of this discussion confirm that a deep understanding of the hadith must be consistent with the guidance offered by the Qur'an, integrate traditions related to the same topic, and understand the hadith in the context of historical reality. Yusuf al-Qardhawi, an Islamic scholar born in Egypt in 1926, is known for his revolutionary views and has made significant contributions in the Islamic world through his writings. The method of hadith interpretation that he developed is essential for understanding Islamic values in everyday life.

In the context of the prohibition of begging, the hadith emphasizes that the act is only permissible for three types of people: those who are burdened with debts, those who have suffered calamities, and those who are truly poor. Begging without a good reason is considered haram in Islam and can be detrimental to the individual as well as society. Hadiths also teach the importance of self-reliance and condemn begging for no good reason. The analysis of the Hadith on the prohibition of begging shows the importance of integrating the Hadith with the Qur'anic guidance for a holistic and consistent understanding of Islamic teachings.

Yusuf al-Qardhawi holds a balanced view of the Sunnah and emphasizes the importance of understanding the Sunnah in the context of tashri', religious science, and civilization. Despite his controversial views on contemporary issues such as women's leadership and the practice of begging, al-Qardhawi is still regarded as a prolific and influential scholar in the Islamic world.

In terms of hadith analysis methodology, the approach used by Yusuf al-Qardhawi can help in understanding hadith better. The method of understanding the traditions applied through text analysis, collection of traditions with the same theme,
and understanding the traditions based on historical facts provide a deeper understanding of the prohibition of begging in Islam. The prohibition of begging in the hadith is stated as forbidden except for certain people who fulfill certain conditions.

Therefore, understanding the hadith about the prohibition of asking for treats from the perspective of Yusuf al-Qardhawi provides important insights in practicing Islamic teachings in daily life. Through the integration of hadith, Qur'an and historical facts, a holistic and consistent understanding of Islamic values can be achieved. In addition, the importance of self-reliance and rejection of unreasonable begging behavior is also emphasized in the hadith, as an effort to build a more just and empathetic society.

REFERENCES


