

Mashadirul Ahkam: As-Sunnah As A Source Of Islamic Law

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Abstract

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This study aims to explore the concept of Mashadirul Ahkam, with a particular focus on As-Sunnah as a fundamental source of Islamic law. The research employs a qualitative approach, utilizing library-based methods to collect and analyze both primary and secondary sources. Primary sources include the Qur'an and canonical collections of Hadith, such as Sahih Bukhari and Sahih Muslim, which are critically examined to understand how As-Sunnah complements and elucidates the legal principles outlined in the Qur'an. Additionally, the works of classical scholars, including Imam Shafi'i, are analyzed to highlight their contributions to the theory of As-Sunnah as a legal source. The study also incorporates contemporary interpretations by modern Islamic jurists to provide insights into the evolution of the understanding of As-Sunnah and its application in addressing contemporary issues. A comparative analysis is conducted to explore differences in interpretation across various Islamic schools of thought. The findings are organized thematically, focusing on key themes such as the authority of As-Sunnah, its role in legal derivation, and its interplay with other sources of Islamic law. The results indicate that As-Sunnah plays a crucial role in specifying and contextualizing the general laws found in the Qur'an, thereby enhancing the understanding and application of Islamic law in everyday life. This research underscores the enduring relevance of As-Sunnah in Islamic legal theory and its significance in guiding Muslims in their religious practices. Ultimately, the study contributes to a deeper understanding of the sources of Islamic law and their implications for contemporary Islamic jurisprudence.

Pendahuluan

Islam brought by the Prophet Muhammad SAW is a teaching that

comprehensively organizes the life of humanity (Shehab, 2024: 13). This teaching covers spiritual aspects and includes rules that serve as guidelines in various aspects of life, both individual and social. Therefore, the mission brought by the Prophet Muhammad SAW became a milestone of civilization that based the entire order of life on orderly and harmonious principles by the will of Allah SWT. To carry out this mission, the Prophet Muhammad SAW was given the Qur'an as a holy book that functions as the main guideline. The Qur'an regulates human life through clear and systematic legal rules. The laws contained therein regulate the relationship between humans and their God and relationships between humans. In this case, the Qur'an is the primary source of Islamic law, providing relevant guidance at the time of its revelation and across eras. In implementing Islamic law, understanding Mashadirul Ahkam, or the source of Islamic law, is an essential element.

Mashadirul Ahkam acts as a guideline regulating divine and humanitarian activities (worship) (muamalah) (Nurjaman, 2022 : 179). A good understanding of these sources of law allows Muslims to practice religious teachings comprehensively and applicatively in everyday life. Therefore, an in-depth study of the sources of law is an essential part of practicing Islam. The term "Mashadirul Ahkam" comes from the word "Mashdar al-Hukm," which in its plural form is known as "Mashadir al-Ahkam." However, this term is not found in classical Islamic law books written by previous scholars of fiqh and ushul fiqh. This term only emerged around the 14th century Hijriah or the middle of the 20th century AD. The development of this term reflects the intellectual dynamics in Islamic studies that continue to adapt to the needs of the times. Mashadirul Ahkam, or sources of Islamic law, basically consist of two primary sources, namely the Qur'an and As-Sunnah. However, Mahmud Syaltut, in his book entitled *Al-Islam Syariah wal Aqidah*, added that the source of Islamic law includes three main elements, namely the Al-Qur'an, As-Sunnah, and Ijtihad bi Ra'yi (reason). This view provides a broader perspective on understanding Islamic law, which does not only focus on the text but also the context.

Mahmud Syaltut's understanding of the sources of Islamic law is based on the close relationship between text and context (Jaman, 2020 : 1). The Qur'an and Sunnah are understood as a direct approach to the text that provides essential guidance. On the other hand, rays or reason are used as a tool for Ijtihad to deal with various problems not explicitly mentioned in the texts. Thus, this approach allows Islamic law to remain relevant and adaptive to current developments. Ijtihad in this context is carried out through various methods such as ijma' (consensus of scholars), mazhab sahabi (opinion of the Prophet's companions), qiyas (legal analogy), istihsan (legal preference), istishab (continuity of previous laws), maslahah mursalah (public interest), 'urf (custom), sadd al-dzari'ah (preventing damage), and syar'u man qoblana (the sharia law of previous peoples) (Tohari et al., 2022 : 195). These methods show how rich and flexible the Islamic legal system is in accommodating the needs of society. The Qur'an, as the main source, provides a legal basis that is universal and eternal. In this case, the Sunnah functions as an explanation of the verses of the Qur'an, providing details of general commands or prohibitions. The synergy between the Qur'an and the Sunnah creates a legal system that is complete and in-depth in providing solutions to various problems of humanity.

Meanwhile, *ijtihad* becomes essential in dealing with contemporary issues that cannot be answered directly in the Qur'an and As-Sunnah. Using reason, *ijtihad* opens up space for scholars to formulate new laws based on Islamic principles. This shows that Islamic law has a dynamic character that can answer the challenges of the times without losing its essence. In this framework, understanding *Mashadirul Ahkam* is crucial for Islamic jurists and Muslims in general. This understanding provides broader insight into how Islamic teachings can be applied in various aspects of life. Thus, *Mashadirul Ahkam* becomes a solid foundation for Muslims to carry out their role as caliphs.

Meanwhile, other scholars generally explain that the source of Islamic Law is the Qur'an and Sunnah. However, if examined in depth, the verses of the Qur'an that talk about legal issues are very limited. The verses of the Qur'an related to law are 298 verses with details: worship 140 verses; *ahwal Syakhsiyyah* 70 verses; *Jinayah* 30 verses; war and government law 35 verses; procedural law 13 verses; state finance and economy 10 verses. In addition, the reality of human life continues to change, giving rise to new patterns in people's lives.

From the two facts above, Muslims are faced with the challenge of whether the relevance of Islamic law can be proven in a reality that is constantly changing. In this regard, the Sunnah is essential as the second source of Islamic law after the Qur'an. Many provisions in the Qur'an are general and require further explanation, and this is where the role of the Sunnah is very significant. Through the Sunnah of the Prophet, the laws in the Qur'an are explained and detailed, and sometimes, there are even new laws that are not mentioned in the Qur'an but are determined through the Sunnah. For example, the procedure for performing prayers, which is only explained in general terms in the Qur'an, is detailed through the Sunnah of the Prophet Muhammad ﷺ. Therefore, As-Sunnah has a central function in forming and implementing Islamic law. As a source of law, As-Sunnah is a complement and has strong authority in determining the law. Scholars agree that a valid Sunnah can be used to determine the law as long as it does not conflict with the Qur'an. It is through this Sunnah that Muslims can apply Islamic teachings practically and with the guidance of the Prophet Muhammad ﷺ. This is where the importance of studying and understanding As-Sunnah lies in upholding Sharia. Al-Sunnah is one of the things that is often discussed and analyzed by experts in Islamic studies aimed at developing knowledge about the Sunnah of the Prophet. Al-Sunnah is also the second source of law in Islam. In addition, the *hadith* is also comparable to the Qur'an in terms of its level of sacredness. However, if viewed from the historical perspective, codifying *hadith* after the Prophet Muhammad died could be a weak point for Islam. The way *hadith* can reach generations until now is through narration. The perspective of criticism of the *sanad* and narration in the Qur'an is not very visible, because the Qur'an is narrated continuously between generations without any opportunity to agree to lie (*mutawatir*). This is different from the narration of *hadith*, which is narrated by individuals so that criticism of the *sanad* and narration is obvious.

Metode Penelitian

This study employs a qualitative approach to examine the concept of *Mashadirul Ahkam* with a specific focus on As-Sunnah as a fundamental source

of Islamic law (Hardani et al., 2020 : 35). The research relies on library-based methods, collecting and analyzing primary and secondary sources, including classical Islamic texts, modern commentaries, and scholarly interpretations. This methodology ensures a comprehensive understanding of As-Sunnah within the broader framework of Islamic jurisprudence. The primary sources include the Qur'an and the canonical collections of Hadith, such as Sahih Bukhari and Sahih Muslim. These texts are critically analyzed to identify how As-Sunnah complements and elucidates the legal principles outlined in the Qur'an. Additionally, the study examines the works of classical scholars such as Imam Shafi'i, who significantly contributed to the theory of As-Sunnah as a legal source.

To contextualize the findings, the research incorporates secondary sources, including contemporary studies and interpretations by modern Islamic jurists. These sources provide insight into how the understanding of As-Sunnah has evolved and its application in addressing contemporary issues. Comparative analysis is also employed to explore differences in interpretation across various Islamic schools of thought. Finally, the study adopts a thematic approach to organize the findings. Key themes such as the authority of As-Sunnah, its role in legal derivation, and its interplay with other sources of Islamic law are systematically explored. This approach enables a structured presentation of the research, highlighting the enduring relevance of As-Sunnah in Islamic legal theory.

Discussion

The Essence of the Sunnah as a source of Islamic law

From a linguistic standpoint, the terms "as-sunnah" and "al-hadith" carry distinct connotations (Z. Arifin & Aji Haqqi, 2024 : 277). The word "al-hadith" linguistically signifies something new, derived from the Arabic term "al-jadid," which contrasts with "al-qadim," meaning old. Conversely, "as-sunnah" translates to "ath-tariqah," denoting a path that can be either praiseworthy or blameworthy. The term "sunnah" (سنة) originates from Arabic, meaning "custom" or "usual practice." It refers to the course taken, whether noble or immoral. This understanding is founded on a hadith of the Prophet, which states:

من سن سنة حسنة فله أجرها وأجر من عمل ما إلى يوم القيامة ومن س
سنة سيئة فعليه وزرها وزر من عمل ما إلى يوم القيامة

Meaning: "Whoever establishes a good sunnah (path) will receive the rewards for that Sunnah and those of others who follow it until the Day of Resurrection. Conversely, whoever establishes a bad sunnah will bear the sin of that bad Sunnah and the sins of those who commit it until the Day of Resurrection" (HR. Muslim).

In terms of definition, the Sunnah consists of everything narrated from the Prophet, including his words, deeds, and decrees, as well as his teachings, characteristics, behavior, and life experiences before his appointment as a prophet. According to scholars, the Sunnah contrasts with bid'ah (innovation). The term "bid'ah" has several meanings; it can refer to a recent discovery or something extraordinary. Imam Syatibi, in his book **al-'Atisham**, defines bid'ah as a recent invention or innovation. Therefore, bid'ah refers to actions that lack precedent or

practices introduced into the religion and are viewed as commendable by those who engage in them (A'yun Sufyan & Mohammad Sugi Hartono, 2023 : 19).

The scholars of Ushul (principles) have differing opinions regarding the meaning of bid'ah. One opinion categorizes all matters related to worship as heretical. Another opinion includes all deliberate actions, whether in prayer or tradition, under the term bid'ah. Meanwhile, the Fuqaha (jurisprudence experts) also have two differing views. The first sees bid'ah as all despicable actions that violate the Qur'an, Sunnah, or Ijma' (consensus). The second opinion defines bid'ah as everything introduced after the Prophet's time, encompassing both good and evil, including acts of worship and customs (worldly affairs).

Some scholars equate the meaning of Sunnah with that of hadith. Etymologically, hadith is derived from the word "al-Tahdis," which means conversation. The term hadith itself has multiple meanings. First, it can refer to "jadid" (new), contrasting with "qadim" (old). Here, "qadim" refers to the book of Allah, while "jadid" pertains to the narrations of Prophet Muhammad (SAW). From another perspective, while the Qur'an is considered a matluw (recited by the Angel Gabriel), hadith is viewed as a revelation that is ghair matluw (not recited by the Angel Gabriel). Since both are revelations, the distinction between Qadim and Jadid becomes insignificant. Second, hadith can also mean "qarib," which signifies something recent or close. Thirdly, hadith may refer to "khabar," meaning news—something discussed and communicated from one person to another. In this context, expressions like "inform us," "tell us," or "report to us" are often used. From this final meaning arises the term hadith Rasulullah (Kirazli, 2024 : 115).

Hadith comes from "al-hadis," plural, "al-hadis," al-Radisson, and al-human. According to etymology, the word "al-hadith" includes: Al-Jadid, the opposite of Qadim, meaning new (plural hidats, hudatsa, and hudits), Al-Khabar (news); and Al-Qarib (near). Meanwhile, the term refers to all words, actions, and circumstances or behavior of the Prophet Muhammad. There are three categories of hadith, namely: Words (Qauliyah), Actions (fi'liyah), or Circumstances (ahwaliyah). Meanwhile, the broad definition of hadith as given by some scholars such as Ath Thibby, thinks that hadith does not only include the words of the Prophet, his deeds, and taqir (hadith marfu'); it also consists of the words, deeds, and taqir of his companions (hadith mauquf), as well as from tabi'in (maqthu' hadith)

Meanwhile, according to ushul experts, hadith is:

اقواله صلى الله عليه وسلم وافعاله وتقريره مما يتعلق به حكم بنا

The term "hadith" refers to all the words, actions, and approvals (taqir) of the Prophet Muhammad (SAW) that pertain to Islamic law. According to scholars of ushul fiqh, details about the life of the Prophet, such as his childhood, habits, food, and clothing that have no legal significance, are not classified as hadith. This distinction highlights both the similarities and differences between the concepts of hadith and other terms that are often used interchangeably. Hadith encompasses everything attributed to the Prophet Muhammad (SAW), whether in the form of sayings (qauli), actions (fi'li), or approvals (taqiriri).

In contrast, the term "sunnah" includes all commands, prohibitions, or

recommendations made by the Prophet (SAW), encompassing both his words and actions that he performed repeatedly. Additionally, "khabar" refers to information reported by sources other than the Prophet, while "atsar" denotes reports from the companions of the Prophet.

Classification of Sunnah

Sunnah is the second primary source of Islamic law, complementing and elucidating the Quran (Maragha, 2024 : 42). It represents the teachings, practices, and approvals of the Prophet Muhammad ﷺ, offering a detailed framework for Muslims to understand and implement the divine guidance of Shari'a. Unlike the Quran, which provides universal principles and foundational laws, the Sunnah contextualizes these principles, making them applicable to the daily lives of believers. Through the Sunnah, Muslims gain a clearer understanding of how to live righteously and fulfill their obligations toward God and society. Divided into three key categories—Sunnah Qawliyah, Sunnah Fi'liyah, and Sunnah Taqirriyah—it provides a comprehensive guide for spiritual, ethical, and social conduct. Each category plays a unique role in shaping Islamic jurisprudence and practical application (Yüksek, 2020 : 437).

Sunnah Qawliyah refers to the sayings or verbal instructions of the Prophet Muhammad ﷺ that convey legal and moral guidance. These sayings address a range of topics, from acts of worship to interpersonal relations, highlighting the Prophet's role as a messenger and teacher. For example, the profound hadith on intention states, "Indeed, every action depends on the intention, and everyone will get what he intended" (HR. Bukhari and Muslim). This hadith underscores the importance of sincerity in every action, emphasizing the inner dimensions of worship. Sunnah Qawliyah serves as a vital interpretative tool, clarifying and expanding upon the Quranic text. Through these sayings, Muslims are not only informed about what is required of them but are also inspired to internalize the ethical values underpinning Islamic law (Aref et al., 2020 : 81).

The second category, Sunnah Fi'liyah, consists of the actions of the Prophet Muhammad ﷺ, which were meticulously observed and recorded by his companions. These actions serve as tangible examples of how to perform acts of worship and adhere to Quranic injunctions. For instance, the Prophet demonstrated the method of performing prayers, famously stating: "Pray as you see me praying" (HR. Bukhari). This directive highlights the Sunnah's role in providing practical details that the Quran may not explicitly address, such as the exact movements and recitations in Salah (prayer). Sunnah Fi'liyah bridges the gap between divine commandments and human practice, ensuring that the spiritual and physical aspects of worship are seamlessly integrated.

Sunnah Taqirriyah pertains to the actions or statements of the Prophet Muhammad ﷺ that implicitly or explicitly approved specific practices of his companions. When the Prophet observed certain behaviors and chose not to object, these practices were deemed permissible within the framework of Shari'a. This category reflects the dynamic and flexible nature of Islamic law, particularly in situations requiring *ijtihad* (independent reasoning). For example, during a journey, some companions offered prayers at different times based on their interpretation of the Prophet's guidance, and he approved of both approaches. This approval demonstrates the adaptability of Shari'a principles in diverse

circumstances, ensuring their relevance across cultures and eras.

The Quran and Sunnah function in harmony, with each reinforcing and complementing the other. While the Quran lays down the foundational principles of faith, morality, and law, the Sunnah provides detailed explanations and practical examples for their implementation. For instance, the Quran commands Muslims to establish prayer (Surah Al-Baqarah: 2: 43), but it is through the Sunnah that the specifics of prayer—such as the number of units (raka'at), the order of actions, and the appropriate supplications—are elaborated. This synergy ensures that Islamic teachings are not abstract but are grounded in lived experience, making them accessible and actionable for all Muslims.

The Sunnah extends beyond legal rulings to encompass the Prophet's exemplary character, which serves as a model for personal and social conduct. By following the Sunnah, Muslims not only fulfill religious obligations but also cultivate virtues such as honesty, patience, and compassion. For example, the Prophet's interactions with people of all backgrounds demonstrate his unwavering commitment to justice and mercy. His Sunnah encourages believers to emulate these qualities in their interactions, promoting harmony and mutual respect within communities. This holistic approach to faith emphasizes that Islam is not confined to rituals but is a comprehensive way of life.

The authenticity of the Sunnah is safeguarded through rigorous methods of transmission and verification, known as the science of Hadith. Scholars meticulously evaluated the chains of narrators (isnad) and the content (matn) of hadith to ensure their reliability. This scholarly tradition underscores the importance of preserving the Prophet's teachings in their original form, free from distortion. The effort to authenticate the Sunnah reflects its critical role in Islamic jurisprudence and spirituality. Without the Sunnah, Muslims would face significant challenges in interpreting and implementing the Quran's teachings.

Despite its importance, the Sunnah is sometimes misunderstood or misapplied due to cultural biases, lack of knowledge, or misinterpretation. Distinguishing between authentic Sunnah and weak or fabricated narrations requires careful study and consultation with qualified scholars. Additionally, contextualizing the Sunnah in light of modern challenges necessitates a deep understanding of its principles and objectives (maqasid al-shari'a). Addressing these challenges ensures that the Sunnah remains a relevant and transformative source of guidance for contemporary Muslims.

One of the remarkable aspects of the Sunnah is its inherent flexibility, allowing for diversity within the framework of Islamic law. The Prophet's approval of varied interpretations and practices, as seen in Sunnah Taqiriyah, exemplifies this adaptability. This flexibility is not a departure from divine principles but a reflection of their universality and applicability across different contexts. By embracing this aspect of the Sunnah, Muslims can navigate the complexities of modern life while remaining true to their faith.

The Sunnah serves as a unifying force among Muslims, providing a shared foundation for belief and practice. Regardless of cultural or linguistic differences, Muslims around the world adhere to the same rituals, inspired by the Prophet's teachings. This unity fosters a sense of belonging and solidarity within the global Muslim community (ummah). At the same time, the diversity of interpretations within the bounds of the Sunnah encourages mutual respect and dialogue among

different schools of thought, enriching the intellectual and spiritual heritage of Islam.

Reviving the Sunnah in contemporary times requires a balanced approach that combines adherence to its principles with an understanding of its relevance to modern challenges. By studying and practicing the Sunnah, Muslims can strengthen their connection to the Quran, enrich their spiritual lives, and contribute positively to society. The Sunnah is not merely a historical legacy but a living tradition that continues to inspire and guide millions of believers worldwide. Its timeless wisdom offers solutions to the moral and social dilemmas of every era, reaffirming the Prophet Muhammad ﷺ as the ultimate exemplar for humanity.

Function of Sunnah

The Sunnah has a vital role in forming Islamic law as the second source of law after the Qur'an (Alfarisi et al., 2023 : 23). The Sunnah explains, complements, and confirms the rules established in the Qur'an (Indriyani et al., 2023 : 123). The following are some of the main functions of the Sunnah in Islamic law. First, the Sunnah plays a role in explaining the verses of the Qur'an. Many verses in the Qur'an are general and require a more detailed explanation regarding their implementation. For example, the command to establish prayer is stated generally in the Qur'an: "Establish prayer and pay zakat..." (QS. Al-Baqarah: 110). However, the procedure, time and number of prayer cycles were explained by the Prophet Muhammad ﷺ through the sunnah fi'liyah (the Prophet's actions in performing the prayer). Thus, the Sunnah acts as an interpretation that details the commands in the Qur'an.

Second, the Sunnah adds laws not explicitly mentioned in the Qur'an. For example, the prohibition on eating the meat of wild animals with fangs is not mentioned in the Qur'an but is explained in the Sunnah through the Prophet's words: "Every wild animal that has fangs is forbidden to eat." (HR. Muslim). In this case, the Sunnah clarifies further by establishing laws not stated in the Qur'an. Third, the Sunnah confirms the laws contained in the Qur'an. For example, the prohibition of stealing and the punishment for thieves have been mentioned in the Qur'an: "Men "The male thief and the female thief, cut off their hands." (QS. Al-Maidah: 38). The Sunnah then strengthens this law by explaining the limitations in its application, such as the minimum amount of stolen goods that results in the punishment of cutting off hands. Fourth, the Sunnah limits the general laws in the Qur'an. For example, the verse of the Qur'an states: "Livestock has been made lawful for you..." (QS. Al-Maidah: 1). However, the Prophet excluded some animals, such as tame donkeys, from the category of those that are permissible to eat, as explained in the Sunnah. This function shows that the Sunnah plays a role in providing limitations or exceptions to general laws (Rahmatullah et al., 2023 : 127).

Finally, the Sunnah is an essential source of reference in ijtihad (Ooi et al., 2022 : 272). The principles of the Sunnah are used to determine the law on new issues that are not directly explained in the Qur'an, such as technological developments or modern medical problems that did not exist in the time of the Prophet Muhammad ﷺ. Thus, the Sunnah functions as an explanation, complement, confirmation, and essential guideline in dealing with contemporary issues. Through these various functions, the Sunnah plays an integral role in

forming Islamic law, complementing the position of the Qur'an as the primary source of sharia law.

Sunnah Tasyri'iyah and Sunnah Ghairu Tasyri'iyah

In Islamic legal discourse, the Sunnah of the Prophet Muhammad ﷺ holds a central role as the second source of law after the Quran (J. Arifin & Hasbi, 2020 : 1). While the Quran provides the foundational principles and directives, the Sunnah complements and elaborates on these teachings, offering practical applications of Islamic principles in daily life. The Sunnah encompasses the sayings, actions, and tacit approvals of the Prophet, making it an indispensable tool for understanding the Quranic injunctions. This dual reliance on the Quran and the Sunnah reflects their intertwined relationship in forming the core of Islamic law, known as Sharia. Without the Sunnah, many Quranic verses would remain abstract, lacking the specificity needed for practical implementation.

To clarify the scope of the Sunnah in Sharia, Islamic scholars categorize it into two main types: *sunnah tasyri'iyah* and *sunnah ghairu tasyri'iyah*. *Sunnah tasyri'iyah* refers to aspects of the Prophet's life that carry legislative authority. These include his actions and instructions that provide binding rulings for Muslims, such as practices in worship, transactions, and societal governance. Conversely, *sunnah ghairu tasyri'iyah* pertains to non-legislative elements of the Prophet's life, such as personal habits, preferences, and cultural practices that do not impose legal obligations. This classification aids scholars in distinguishing between Sunnah that establishes legal precedent and Sunnah that serves as an example of moral or cultural conduct.

The distinction between *sunnah tasyri'iyah* and *sunnah ghairu tasyri'iyah* is vital in maintaining the relevance and applicability of Islamic law across diverse cultural and historical contexts (Prabowo & Jamilah, 2022 : 2). For instance, *sunnah tasyri'iyah* addresses universal and timeless principles, such as honesty in transactions and the prohibition of unjust practices. These rulings transcend cultural boundaries and remain binding on all Muslims. On the other hand, *sunnah ghairu tasyri'iyah* includes the Prophet's personal preferences, such as his choice of food or dress, which were influenced by the customs of 7th-century Arabia. Recognizing this distinction allows Muslims to focus on the essence of Islamic teachings while respecting cultural diversity.

This categorization also plays a crucial role in the development of *fiqh*, or Islamic jurisprudence. Jurists rely on the *sunnah tasyri'iyah* as a primary source for deriving legal rulings. By studying the Prophet's legislative practices, scholars can interpret and apply Sharia to new issues that arise over time. Meanwhile, the *sunnah ghairu tasyri'iyah* serves as a source of inspiration and guidance for personal development and ethical conduct, enriching the moral fabric of Muslim societies. Together, these aspects of the Sunnah ensure that Islamic law remains both adaptable and spiritually enriching. The methodology of interpreting the Sunnah involves rigorous scrutiny to ensure its authenticity and relevance. Scholars use the science of *hadith* (*ulum al-hadith*) to evaluate the reliability of narrations attributed to the Prophet. This process involves examining the chain of transmission (*isnad*) and the content (*matn*) of the *hadith* to determine its validity. Authentic narrations classified as *sahih* or *hasan* form the basis of *sunnah tasyri'iyah*, while weaker narrations are treated with caution or excluded from

legal discourse. This meticulous approach ensures that the Sunnah used in Sharia is not only accurate but also credible.

Furthermore, the Sunnah functions as a dynamic source of law that complements the Quran's textual universality with the Prophet's practical insights. For example, the Quran commands Muslims to establish prayer (*salah*), but it is the Sunnah that provides the detailed procedures for performing the five daily prayers. This synergy between the Quran and the Sunnah highlights the interdependence of the two sources and reinforces the holistic nature of Islamic law. Without the Sunnah, implementing the Quran's instructions would be incomplete, leaving gaps in the legal framework of Islam.

In addition to its legal dimensions, the Sunnah also serves as a model of exemplary conduct for Muslims. The Prophet's actions and attitudes embody the highest moral and ethical standards, inspiring believers to cultivate virtues such as patience, humility, and compassion. Even aspects of *sunnah ghairu tasyri'iyah*, while not legally binding, provide valuable lessons in living a balanced and purposeful life. This dual role of the Sunnah—as a source of law and a guide for personal development—illustrates its profound impact on individual and societal well-being. The historical preservation of the Sunnah further underscores its importance in Islamic civilization. From the early companions who meticulously recorded and transmitted the Prophet's teachings to later scholars who compiled authoritative collections of *hadith*, the effort to safeguard the Sunnah reflects its significance in Islamic thought. Collections such as *Sahih Bukhari* and *Sahih Muslim* have become cornerstone references for understanding the Prophet's Sunnah, shaping Islamic jurisprudence and theology across generations.

The application of the Sunnah in contemporary contexts requires careful consideration of its categories and relevance. While *sunnah tasyri'iyah* provides clear legal directives, *sunnah ghairu tasyri'iyah* invites Muslims to adapt the Prophet's non-legislative practices to their unique cultural settings. For example, Muslims today may emulate the Prophet's emphasis on moderation and simplicity in lifestyle, even if they do not adopt specific cultural practices from his time. This adaptability ensures that the Sunnah remains a timeless guide for diverse Muslim communities. Despite its enduring significance, the role of the Sunnah is occasionally challenged in modern debates, particularly in relation to its authenticity and applicability. Critics often question the reliability of certain *hadith* or argue that the Sunnah is less relevant in addressing contemporary issues. However, Islamic scholars emphasize that the rigorous methodologies developed over centuries ensure the credibility of authentic Sunnah. By engaging in *ijtihad* (independent reasoning), scholars can reinterpret the Sunnah to address the evolving needs of Muslim societies while preserving its core principles.

The Sunnah of the Prophet Muhammad ﷺ is a cornerstone of Islamic legal and ethical discourse, complementing the Quran and enriching the practice of Islam. The distinction between *sunnah tasyri'iyah* and *sunnah ghairu tasyri'iyah* provides a framework for understanding its multifaceted nature, ensuring its relevance across time and culture. As both a source of law and a guide for personal conduct, the Sunnah continues to inspire and shape the lives of Muslims, offering a timeless example of how divine guidance can be integrated into the complexities of human life.

The *tasyri'iyah* sunnah directly relates to the establishment of Islamic

laws (Ribut, 2022 : 15). This category includes the actions, sayings, or approvals of the Prophet Muhammad ﷺ that have legal significance and contribute to the formulation of Sharia rules. It encompasses acts of worship, muamalah (social transactions), and punishments. For instance, while the Quran commands prayer in general terms, the tasyri'iyah sunnah provides detailed explanations regarding the methods, number of rak'ahs, and timings for its performance. This type of Sunnah is binding and serves as the primary reference for scholars (ulama) when establishing Sharia law. Additionally, the tasyri'iyah sunnah includes prohibitions articulated by the Prophet ﷺ, such as the bans on usury, theft, and other criminal activities. Due to its strong authoritative position, this Sunnah complements and clarifies the laws found in the Quran.

In contrast, the ghairu tasyri'iyah sunnah refers to those practices of the Prophet Muhammad ﷺ that are not related to the formation of law. This category includes the Prophet's personal habits, cultural practices, customs, or individual characteristics that do not serve as legislative guidance. Examples might consist of the Prophet's clothing style, influenced by Arab traditions, or his preferred foods. These customs lack a legislative dimension within Islamic law, meaning that Muslims are not obligated to follow them as part of Sharia. Nonetheless, many Muslims choose to respect and emulate the sunnah ghairu tasyri'iyah out of love for the Prophet ﷺ. Another example includes the Prophet's straightforward approach to eating or traditional attire, which serves as inspiration rather than a legal basis for Sharia decisions. Understanding this classification enables Muslims to better distinguish between legally binding Sunnah and more personal or cultural Sunnah. Both types play significant roles in religious life and in nurturing love for the Prophet Muhammad ﷺ.

Implementation of Sunnah as a Source of Islamic Law

The Prophet Muhammad ﷺ played a vital role in elucidating the laws presented in the Qur'an, ensuring that Muslims could practice their faith with clarity and precision (Afzal & Khubaib, 2021). The Qur'an, while comprehensive, often provides general guidance rather than specific instructions, necessitating further explanation for practical application. As the final Messenger, the Prophet ﷺ was divinely tasked with interpreting, contextualizing, and implementing the Qur'anic directives in ways that were accessible and actionable for all Muslims. This dual role of receiving revelation and exemplifying its practice underscores the indispensable connection between the Qur'an and the Sunnah in Islamic jurisprudence.

One of the methods the Prophet ﷺ employed was interpreting the broad and general verses of the Qur'an. For instance, Surah Al-Baqarah (2:110) enjoins Muslims to establish prayer but does not outline the procedures for doing so. Through his Sunnah, the Prophet ﷺ provided detailed instructions on performing prayers, specifying the number of rak'ahs, the timings, and the physical actions involved. His guidance transformed abstract commands into structured acts of worship, creating a unified way for Muslims to fulfill one of the pillars of Islam. This example highlights how the Prophet's ﷺ interpretations ensured that general Qur'anic injunctions could be practically implemented by believers. The Prophet ﷺ also used the Sunnah to address the legal details that the Qur'an did not explicitly elaborate upon. An example of this is zakat, the obligatory almsgiving prescribed

in the Qur'an. While the Qur'an mandates zakat, it does not define the nisab (minimum wealth requiring zakat) or the specific rates applicable to various forms of wealth. These critical details were established through the Prophet ﷺ teachings, such as the hadith explaining that gold below 20 dinars is exempt from zakat. By filling in these gaps, the Prophet ﷺ ensured that zakat could be applied fairly and systematically, fostering a culture of social equity and mutual care within the Muslim community.

In addition to providing details, the Prophet ﷺ clarified and sometimes limited general laws found in the Qur'an. For example, Surah Al-Maidah (5:1) permits the consumption of land animals, but the Prophet ﷺ restricted this by forbidding the consumption of fanged predators like lions and tigers. This limitation reflects the dynamic interplay between the Qur'an and the Sunnah, where the latter acts as a safeguard, preventing misinterpretations of the former. Such restrictions also demonstrate the Prophet's ﷺ wisdom in promoting ethical and hygienic dietary practices among Muslims. Furthermore, the Prophet ﷺ specified laws that were only broadly mentioned in the Qur'an. A notable example is his explanation of the fasting guidelines in Ramadan, as mentioned in Surah Al-Baqarah (2:187). While the verse permits eating and drinking until dawn, the Prophet ﷺ clarified the timing by explaining that this refers to the point when the "white thread" of dawn becomes distinguishable from the "black thread" on the horizon. This precision enabled Muslims to adhere to fasting regulations accurately and uniformly, emphasizing the importance of clarity in acts of worship.

Beyond interpreting and specifying, the Prophet ﷺ also established new rulings not directly mentioned in the Qur'an. For instance, he prohibited the consumption of meat from domesticated donkeys, despite the absence of a specific Qur'anic prohibition. This ruling, delivered through the Sunnah, illustrates the Prophet's ﷺ authority to legislate within the framework of divine guidance. Such rulings often addressed the immediate needs of the Muslim community while establishing precedents for future generations. The Sunnah also served as a living demonstration of Qur'anic principles, enabling Muslims to witness and emulate the practical application of divine laws. The Prophet ﷺ embodied the teachings of the Qur'an, earning the title of "walking Qur'an" as described by his wife, Aisha (RA). His actions, decisions, and character provided a comprehensive model for Muslims, bridging the gap between revelation and daily life. This role as a living example underscores the Prophet's ﷺ unparalleled contribution to making the Qur'an accessible and actionable for all believers.

The Prophet ﷺ's methods of clarifying and implementing Qur'anic laws were not merely reactive but proactive, anticipating the needs of a diverse and evolving Muslim community. His rulings often balanced immediate practical concerns with long-term ethical and spiritual considerations, ensuring the timeless relevance of Islamic teachings. This balance is evident in areas like trade, where the Prophet ﷺ outlined ethical practices that remain applicable in contemporary commerce. Additionally, the interplay between the Qur'an and the Sunnah reflects the harmonious integration of divine and prophetic wisdom. While the Qur'an provides the foundation, the Sunnah builds upon it, offering detailed guidance that addresses the complexities of human life. This complementary relationship

underscores the interdependence of the two sources, highlighting their collective role in shaping Islamic law and ethics.

In summary, the Prophet Muhammad ﷺ was central to the clarification and application of Qur'anic laws. Through interpretation, specification, limitation, and innovation, he provided a comprehensive framework for Muslims to follow. His teachings, preserved in the Sunnah, ensure that the Qur'an remains a living document, adaptable to the needs of every generation. This dynamic relationship between the Qur'an and the Sunnah exemplifies the wisdom and mercy of divine guidance, offering a complete way of life for humanity. By examining the Prophet's ﷺ role in explaining Qur'anic laws, it becomes evident that the Sunnah is indispensable for understanding and practicing Islam. The synergy between the Qur'an and the Sunnah forms the cornerstone of Islamic jurisprudence, ensuring that divine guidance is both comprehensive and accessible. The Prophet's ﷺ legacy, encapsulated in his teachings, continues to illuminate the path for Muslims worldwide, fostering a deep connection between divine revelation and human action.

Conclusion

The discussion surrounding the meanings of hadith, as-sunnah, and al-atsar highlights their closely intertwined relationship within Islamic law. Hadith and sunnah serve as the second source of Islamic jurisprudence following the Qur'an, guiding Muslims in their daily lives concerning worship and social interactions (muamalah). In contrast, al-atsar refers to the legacies left by the companions of the Prophet, offering valuable insights into the early practices of Islam.

Grasping the classification of hadith—particularly its divisions concerning sanad (chain of narration), matan (text), and its evidentiary basis—is crucial for evaluating the authenticity and reliability of a hadith. The Prophet Muhammad ﷺ elucidated the laws outlined in the Qur'an through his sunnah, clarifying his role as an interpreter and complement to Allah's revelation. Sunnah can further be categorized into two main types: the tasyri'iyah sunnah, which is legislative and foundational to Islamic law, and the ghairu tasyri'iyah sunnah, which relates to the personal habits of the Prophet and is not obligatory to follow.

Understanding these various types of sunnah and hadith classification is essential for every Muslim. This knowledge assists in differentiating between what is obligatory, recommended (sunnah), or merely a habit of the Prophet that bears no legal implications. Such understanding empowers Muslims to appropriately apply Islamic teachings based on credible and authentic legal sources. Ultimately, it is hoped that this comprehension will reinforce the foundations of sharia in daily life and encourage Muslims to consistently refer to the Qur'an and the Sunnah of the Prophet Muhammad ﷺ in their religious practices.

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