

MISUNDERSTANDING HADITH IN INTERNET WRITING: ANALYSIS ON VIEWS OF DR. FAROUK MUSA

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ABSTRACT

The interpretation of religious texts has been a subject of enduring debate and discussion, characterized by a multitude of perspectives and approaches. Dr. Farouk Musa, a prominent figure in the field of religious studies, has offered valuable insights into the challenges inherent in interpreting religious writings. This paper provides a comprehensive analysis of Dr. Farouk Musa's views, which shed light on the Dr. Musa's intellectual thought brought by him in the Islam perspective and identify the mistakes in the interpretation and understanding of Hadith. The data analysis method used in this study is thematic analysis. Begin by immersing yourself in the collected data, which may include Hadith texts, scholarly opinions, interviews, surveys, case studies, and other relevant sources. Read and reread the data to gain a comprehensive understanding of the content. The results of the study show that Dr. Musa has misinterpreted the hadith based on his contradictory thoughts in Islam according to the Quran and Sunnah. In conclusion, the analysis of Dr. Farouk Musa's views on interpreting religious texts, especially Hadith reveals perceived mistakes and contradictions. Acknowledging these variations is vital for a nuanced understanding of religious texts in today's context.

Keywords: Religious texts, misunderstanding, Hadith, Dr. Farouk Musa.

Introduction

Getting over the complex terrain of religious interpretation is difficult and is frequently accompanied by conflicting viewpoints and contentious discussions. One well-known person in the field of Islamic studies, Dr. Farouk Musa, is among those providing insightful commentary and starting important discussions. The subtleties of Dr. Musa's intellectual tapestry are explored in this study, with a special emphasis on his interpretations of the Hadith, one of the key Islamic texts.

This seeks to expose Dr. Musa's ideas within the larger Islamic context by closely examining his points of view and, when relevant, pointing out any possible contradictions in his interpretations and comprehensions of Hadith.

Literature Review

The key goal of this literature review is to discover and review past studies on how to analyze hadiths that are regarded to be inconsistent. This is done to explore the selected research field in depth, see the appropriateness of the study, questions and objectives as well as acquire a thorough perspective on the current demands related to the research topic.

Definition of Hadith

Hadith in Islam, refers to the sayings, actions, and approvals of Prophet Muhammad (peace be upon him). These narratives provide a detailed understanding of the Prophet's teachings, actions, and the way he implemented the principles of Islam in his daily life. The term "hadith" is derived from the Arabic word "hadaatha," which means "to report" or "to narrate." Key components of the hadith include the matn (text) and the isnad (chain of narrators). Scholars scrutinize both the content and the chain of transmission to assess the reliability of a hadith. Based on this analysis, hadith are classified into categories such as sahih (authentic), da'if (weak), or hasan (good).

The two primary sources of Islamic guidance are the Quran and the Sunnah (the teachings and practices of Prophet Muhammad). While the Quran is the literal word of God, the hadith provides practical demonstrations of how the Prophet interpreted and implemented the Quranic teachings. Together, these sources form the foundation of Islamic jurisprudence and ethical guidelines. Muslim scholars have compiled collections of hadith, and among the most renowned compilations are Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan at-Tirmidhi, Sunan an-Nasa'i, Sunan Ibn Majah, and Muwatta Malik. These compilations vary in terms of their authenticity, methodology, and the scope of covered topics.

The study of hadith involves the science of hadith (ilm al-hadith), which includes the principles of narration criticism (ilm al-rijal) and content analysis (ilm al-matn). This discipline aims to differentiate between authentic and unreliable hadith to ensure the preservation of the original teachings of Islam. While the Quran holds the highest authority in Islam, the hadith plays a crucial role in interpreting and elaborating on the Quranic verses. The combination of these two sources provides a comprehensive guide for Muslims in matters of faith, morality, jurisprudence, and daily conduct. The hadith continues to be a source of inspiration, guidance, and ethical principles for Muslims around the world.

Knowledge to Enable Precise Hadith Interpretation

Many individuals converse and discuss hadith, which might lead to misunderstandings and misinterpretations. Muslims believe that Allah Himself maintained the text of the Quran. In addition to safeguarding it against corruption or modification. Similarly, early Muslims took the appropriate precautions to confirm the legitimacy of hadith. Hadith consists of two parts. The chain of transmission (isnad) and the text itself (matn). As for the matn, it must be free of flaws

and irregularities. If a hadith meets all of these requirements, Muslim scholars consider it authentic. They label a hadith as weak if it does not match these requirements.

Imam Sadiq (as) has been reported to have said:

حَدِيثٌ تَدْرِيهِ خَيْرٌ مِنْ أَلْفٍ تَرْوِيهِ

Meaning: Understanding one narration, is better than narrating a thousand.

Many times misunderstanding a narration is worse than not understanding, or even not reading a narration at all. A true and deep understanding of narration can have an effect on a person's belief as the most understanding of the believers are those who understand the meaning of narrations – and this is natural. A correct and significant comprehension of narrations would not only enhance one's understand of Islam, but may also widen one's viewpoint on many other matters. We will look at some of the primary variables that play a vital part in correctly and deeply understanding hadith, as well as a few concerns that can act as roadblocks to achieving a greater knowing.

Mukhtalif Hadith

The term "al-Mukhtalif" originates from the fundamental term "al-Ikhtilaf," which means "word of disagreement." As an example,

"واختلفوا القوم ختالف"

shows that when two persons hold opposing views, they are at odds. (Al-Fairūz Ābādiy) 3: 143

Definitions of "Mukhtalif al-Hadith" are different amongst academics. The reason for this disparity is how differently they define "mukhtalif" in their pronunciations. Some Muhaddithin set the reading with kasrah of the letter "lam" above wazan "ism fa'il", Based on this reading, the meaning is: Hadith that is contrary to similar hadith in appearance. (Al 'Asqalaniy: 1427h/ 2006m: 20-21).

This information has existed since the time of the Prophet s.a.w. and has been acknowledged by His Majesty SAW. After His Majesty SAW's passing, Prophet's companions kept up their practice of it. Para Tabi'in is the next to follow. However, prior to the Imam al-Shafi'i era, this knowledge had not been methodically documented. Recognise and comprehend the Prophet SAW's hadith accurately, establishing the rule in a genuine manner based on one's comprehension of Mukhtalif al-Hadith. Mujtahids need to be aware of this information. Imam al-Nawawiy thus declared: "This knowledge is the most important part, all scholars need to understand it." (Al-Nawawiy, 1989M: 2: 196, 1409H).

Moreover, the emphasis Islamic scholars have placed on proving this knowledge from the past to the present is far too significant. Through a comprehensive analysis of these contradictory hadiths, they were able to create masterpieces like al-Imam al-Ṭahāwiy's "Mushkil al Āthār". Ibn Khuzaimah is the most eminent authority on this particular topic. He stated: To the best of my knowledge, not a single hadith attributed to the Prophet SAW has a genuine sanad on the other

hand. If you know of one, kindly offer it to me so that I can make a choice between the two. Ibn Al-Ṣalāḥ, 1401 H/ 1981M: 285) Studying the methods scholars employ to argue against the inconsistency between the Prophet SAW's hadiths will boost a claimant's credibility while interacting with syara materials. It strengthens the immune system as well. It accepts without question the revelation of the Koran and the Sunnah. Everything will thus labour frantically to piece everything together because it is certain that there will be no discrepancy of any kind between Allah SWT's revelations.

This knowledge should be emphasized before interpreting the hadith. It is important to take note of every perspective held by the mujtahid in the Mukhtalif al-Hadith issue. A mindset that rejects the greedy viewpoint, is not interested in learning about the mujtahid's opinions, and has solid proof from the Qur'an and Sunnah. Unknowingly, this mindset may result in the rejection of the genuine Qur'an and hadiths pertaining to the Prophet s.a.w.

Nasakh and Mansukh

The language states that mansukh is a maful noun from the pronunciation of "nasakho" (نَسَخَ), which signifies reorganising, and that nasikh is a file noun. Thus, mansukh is something that modifies the law, whereas nasikh refers to something that modifies the law. The terminologies are as follows, following the explanation provided in the same chapter of the Book of Minhatul Mughits:

النُّسْخُ رَفْعُ الشَّارِعِ حُكْمًا مِنْهُ مُتَقَدِّمًا بِحُكْمٍ مِنْهُ مُتَأَخِّرٌ

Meaning: "Naskh (revision of the law) is to eliminate the previous law (old law) due to the existence of the final law (new law)".

We can infer from the term above that there is a rearranging or replacing of laws in hadith. Here, "nasakh" refers to a hadith that modifies an existing law. In contrast, mansukh refers to a hadith that has been altered or replaced by legislation.

To sum up, Naskh is an Islamic idea that mostly derives from a passage or ayah in the Quran (2:106). Regarding its scope in Islamic texts, however, there are a variety of divergent views. As a result, the topic needs to be handled carefully and thoroughly studied by Muslim scholars only—not really for the general public, as they lack the background knowledge necessary to form an informed opinion on the matter—because every Quranic verse and ayat is subject to the exacting standards of Islamic authentication in addition to Sunnah. Understanding the consensus among scholars regarding Naskh is also essential to comprehending the interpretation and translation of the Quran and the body of Islamic legal precedents. It is also crucial for the actual implementation of Islamic legal judgements.

Example of Misinterpreting The Hadith

Determination of Fasting and Eid

إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا

Meaning : "If you see the new moon, then fast, and break the fast if you see it."

There are three different practices in determining the beginning of the month of Ramadhan, Syawal, and Zulhijah, namely first, 'rukyah' which is simply observing the moon. Second, 'calculation of stars' which is simply counting the days and third, 'rukyah and calculation' by using 'criteria imkanur rukyah' which is using calculations to determine the visibility of the moon.

Dr Farouk Musa (2019) said and asking "do we still need to do rukyah?". The Prophet once said, "We are a people who do not know how to read and count." In this statement he conclude when we have the knowledge and technology do we still have to follow Nabi SAW. He said as if we don't need to follow the Prophet but there are other ways that was found more sophisticated ways to realize the purpose of the hadith; away from any possibility of error, error and falsehood in determining the beginning of the month, and the way is easy and not difficult, nor is it a way that is difficult to achieve and is not beyond human ability.

That is why Al-Qaradawi (1996) insists that using a method of calculation that is believed to be correct to know the arrival of a certain month is a matter that must be accepted as Qiyas Awlawi, in other words, that the al-Sunnah that has been legislated is a lower method, because it still contains doubts and possibilities, that is the way of rukyah never rejects a higher and more perfect way to achieve the purpose. In this way, a difference of up to three days can be avoided between one country and another regarding the start date of fasting and Eid.

Raya Haji and Ritual Slaughter

A symbolic reminder of the great sacrifice made by Abraham and Ishmael is provided by the ritual slaughter. In Malaysia, Muslims living in the surrounding areas are typically invited by mosques and surau to participate in or watch the slaughter of sheep, goats, or cattle. Some claim that the public killing violates Islamic morality. Actually, slaughter is only permitted in abattoirs in certain Muslim nations, especially those in the Gulf. It is necessary, in the opinion of Dr. Ahmad Farouk Musa, to correct what he considers to be false statements regarding ritual killing. If the method were unrelated to the moral treatment of animals, he claimed, it would not be sufficient to declare God's name during the killing to render the meat halal.

"The way the animal is slaughtered is paramount," he told FMT.

"Some scholars have said that if animals were subjected to cruelties in their breeding, transport, slaughter or in their general welfare, their meat is considered impure and unlawful for eating."

He pointed out that it was becoming usual to witness animal killings taking place in front of other animals, claiming that the Prophet had forbade this practice. According to Farouk, a

medical professor at Monash University, stunning might lessen the suffering endured by animals that are killed. Additionally, he voiced his distaste of the trend of posting images of individuals posing with animal carcasses or images taken during the slaughter on social media. According to him, this was disrespectful not just to the animals but also to people who abstain from eating meat or who hold certain creatures in high regard.

“Any act to share the photos of animals being slaughtered basically betrays a lack of sensitivity among Muslims,” he added.

He quoted eminent expert on human rights and one of the world's foremost authorities on Islamic law today, Prof Khaled Abou Fadl, as saying that funds might be given directly to the poor so they could take care of their own needs and eat as they saw proper.

Problem Statement

The idea of this research are to investigate who is Dr Farouk Musa and his perspective in understanding Hadith. There are some proof that said he make a mistake in interpretation Hadith. Some argue about intellectual thought brought by him in Hadith This debate has led to a lack of clarity and understanding about the role of Quran and Sunnah in Islam, which may hinder the ability of Muslims to apply reason and rational thinking to their religious practice. For me, as a rationalist, it is impossible for such things to happen physically. It is impossible for a human being to go to Masjidil Haram and Masjidil Aqsa then to Sidratul Muntaha with Buraq

Dr. Farouk Musa (2019) said “for me, as a rationalist, it is impossible for such things to happen physically. It is impossible for a human being to go to Masjidil Haram and Masjidil Aqsa then to Sidratul Muntaha with Buraq”. The issue is that there may not be a thorough investigation of the writing on the internet. To determine the impact of any possible misunderstandings, it is necessary to look deeper into the sources, justifications, and consequences of his judgements. By addressing this matter, we can make apparent the situations that result in the improper application of Hadith in online writing and address any misunderstandings that may arise from Dr. Farouk Musa's perspectives.

Next, Dr. Ahmad Farouk Musa is the Founder and Director of Islamic Renaissance Front (IRF), Malaysia and he is an academician at Monash University, Malaysian Campus. He was a qualified cardiothoracic surgeon and an avid researcher who has presented his work in Asia and Europe. Aside from his academic and surgical careers, he is actively committed in social work. His arguments in favour of liberal democracy, secularism, and human rights offer a completely refreshing view from what many have been accustomed to. Farouk believes that challenging long-held views thought as “Islamic” is most effective, and credible, by approaching it from the Islamic scholarly tradition., while also acknowledging the importance of individual practice and the public dimension of religion.

Other than that, the idea of IRF is to rejuvenate the spirit and understanding of Islam which may led to dogmatic way of thinking.that Malaysia was lagging behind the others societies in the world He said based on “The Message of the Quran” by Muhammad Asad, an Austrian Jew who converted to Islam in 1926, which may result in a lack of critical thinking and intellectual development. Therefore, there is a need to ensure that there is justice, good governance, economic

equality, transparency and accountability in order to promote a deeper understanding of the topic and encourage the use of reason and reinvigorate intellectual dynamism in Muslim societies.

Lastly, this study aims to uncover and investigate multiple sources and implications of misunderstanding within Dr. Farouk Musa's thoughts in the Islam perspective and his mistakes in the interpretation and understanding of Hadith. By addressing this issue, the study hopes to contribute to the growth of a deeper and accurate understanding of Hadith in the online environment, encouraging the responsible transmission of Islamic knowledge and encourage educated discussions between Muslims and the general public.

Methodology

The data analysis method used in this study is thematic analysis. Begin by immersing yourself in the collected data, which may include Hadith texts, scholarly opinions, interviews, surveys, case studies, and other relevant sources. Read and reread the data to gain a comprehensive understanding of the content. A famous Islamic scholar, Dr. Farouk Musa, adept at negotiating the complex terrain of Hadith interpretation with perceptive observation and bold analysis. While deftly maintaining conventional techniques such as chain analysis, he provokes discussion by arguing for contextual modifications such as astronomically based determination of Ramadan or non-traditional techniques for ritual slaughter. The careful balance between adapting to modern realities and remaining rooted in established principles is highlighted by examining this perceived contradiction through a thematic analysis of his work alongside relevant Hadith and scholarly opinion. This approach reveals the value of critical thinking. Finally, the contribution of Dr. Musa deepens our understanding of the Hadith by highlighting its dynamics and encouraging us to interact with this scripture in a thoughtful and analytical way.

Result and Discussion

Along with the Quran, hadith, or the sayings and deeds of Prophet Muhammad (Peace be upon him), constitute a fundamental basis of Islamic guidance. These narratives give insight on how the Prophet interpreted the Quran, and the hadith also provide real-world examples of how its lessons can be applied. However, there are instances when navigating the enormous terrain of hadith presents difficulties, especially when coming across seemingly contradicting stories. This essay explores the topic of misinterpreting hadith from the viewpoint of Dr. Farouk Musa.

Recognising the hadith's position as the foundation of Islamic ethics and jurisprudence is necessary to appreciate its significance. Hadith gives Muslims normative instruction on everything from religious concerns and rituals to daily behaviour. Hadith, however, requires careful study and interpretation because to its immense bulk and complexity. Hadiths have historically been categorised as authentic, weak, or good by scholars based on their textual content (matn) and chains of transmission (isnad), which indicate how reliable they are.

The first illustration demonstrates the difficulties in determining Ramadan, Syawal, and Zulhijjah. Some encourage seeing the moon only (rukyah), while others suggest using astronomical calculations as well. It's interesting to note that the Prophet's remark, "We are a people

who do not know how to read and count," is misinterpreted in Dr. Farouk Musa's view due to its historical context.

This was said by the Prophet at a period when few people could read or count. His remarks underlined how crucial it is to rely on observation when more sophisticated techniques are not available. However, modern astronomical discoveries offer a more accurate and reliable way to calculate moon cycles. This emphasises how important it is to take context into account and modify interpretations to account for changing conditions. The delicate subject of ritual slaughter is addressed in the second example. The essay dispels the myth that believes that Islamic morality requires public slaughter, even if certain Muslim nations, such as those in the Gulf, only permit it in abattoirs.

Dr. Ahmad Farouk Musa correctly explains that the legitimacy of ritualistic killing depends not only on calling on God but also on treating animals humanely at all times. He argues that it is crucial to show respect for both animals and people who have specific sensitivity to certain actions, such as not watching the slaughter of other animals or posting violent pictures on social media.

This analysis highlights the significance of taking a thoughtful approach to hadith interpretation, striking a balance between traditionalism and context awareness and critical thinking. We may make sure that the hadith's counsel continues to illumine our path in a subtle and sensitive way by placing a high priority on ethical principles and precise comprehension.

Conclusion

More examination of this study's interpretation of Dr. Farouk Musa's works on the Hadith and other religious texts uncovers a landscape marked by both evident discrepancies and insights that are thought-provoking. Even if he has made significant contributions to the field, it is also crucial to identify and critically analyse any inconsistencies in his interpretation, which brings us to the teaching and learning model described earlier.

Additionally, this study discovered that interaction with these variants fosters respect for the richness and diversity of religious discourse and that knowledge of religious texts is crucial in the complicated modern world. Finally, by recognizing various points of view about the interpretation of religion, including Dr. Moses is one of us who can go beyond dogmatic reading and towards a deeper and more perceptive interaction with the divine word.

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