ASBAB AL-WURUD AS AN APPROACH TO UNDERSTANDING THE PURPOSE OF HADITH (MAQASID AL-SUNNAH) IN A WASATIYYAH AND BALANCED WAY THAT IS PRACTICED IN CONTEMPORARY SOCIETY

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ABSTRACT

Objective: The understanding and implementation of the Hadith, as the second main source in Islam, should align with the intended purpose and message delivered by the Hadith to its audience. To preserve the peace of humanity, one of these qualities involves being balanced, moderate, and not extreme. Currently, there are still a significant number of Muslims who excessively adhere to the Hadith of the Prophet, exhibit harsh behavior from a liberal perspective, or solely rely on logical reasoning.

Theoretical framework: This article seeks to elucidate the application of maqasid al-Sunnah in the interpretation of the Hadith of the Prophet SAW, employing the methodologies established by renowned scholars as well as the method of asbab al-wurud in a balanced and moderate manner.

Method: This article uses content analysis to examine discussions on the method of asbab al-wurud as an approach to maqasid al-sunnah. This method is used to interpret hadith in a comprehensive and balanced way.

Results and Discussion: Attaining equilibrium and unity in life is one of the primary objectives of the observance of the Hadith of the Prophet. To achieve this objective, it is necessary to comprehend the Nabawi Hadith in a straightforward and equitable manner, aligning with its intended purpose and objective. The understanding and interpretation of a hadith, as well as its transmission to the listener, can be obtained by consulting the scholarly opinions of the Salf al-Salih and considering the asbab al-Wurud.

Conclusion: The concept of maqasid al-sunnah, when understood through the lens of the ultimate hadith and the application of the method of asbab al-wurud, allows for a more comprehensive and balanced comprehension of a hadith. This approach ensures that the hadith is interpreted in a manner that is in line with the conditions of the current times and places, and is accepted by all Muslims. This strategy enables the effective management and regulation of extreme, excessively literal, and radical comprehension, resulting in the attainment of peace and well-being for all of humanity.

Keywords: Maqasid Al-Sunnah, Hadith, Asbab Al-Wurud, Wasatiyyah, Balanced.

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ASBAB AL-WURUD COMO UMA ABORDAGEM PARA A COMPREENSÃO DO PROPÓSITO DO HADITH (MAQASID AL-SUNNAH) EM UMA WASATIYAH E DA MANEIRA EQUILIBRADA QUE É PRATICADA NA SOCIEDADE CONTEMPORÂNEA

RESUMO

Objetivo: A compreensão e implementação do Hadith, como a segunda fonte principal no Islã, deve estar alinhada com o propósito pretendido e a mensagem entregue pelo Hadith à sua audiência. Para preservar a paz da humanidade, uma dessas qualidades envolve ser equilibrada, moderada e não extrema. Atualmente, ainda há um número significativo de muçulmanos que se aderem excessivamente ao hadith do Profeta, exibem comportamento duro a partir de uma perspectiva liberal, ou dependem unicamente de raciocínio lógico.

Estrutura teórica: Este artigo procura esclarecer a aplicação de maqasid al-sunnah na interpretação do Hadith do Profeta SAW, empregando as metodologias estabelecidas por estudiosos renomados, bem como o método de asbab al-wurud de uma maneira equilibrada e moderada.

Método: Este artigo usa análise de conteúdo para examinar discussões sobre o método de asbab al-wurud como uma abordagem para maqasid al-sunnah. Este método é usado para interpretar o hadith de uma forma abrangente e equilibrada.

Resultados e Discussão: Atingir equilíbrio e unidade na vida é um dos principais objetivos da observância do Hadith do Profeta. Para alcançar este objetivo, é necessário compreender o Hadith de Nabawi de uma forma direta e equitativa, alinhada com o seu propósito e objetivo pretendido. A compreensão e interpretação de um hadith, bem como sua transmissão ao ouvinte, pode ser obtida consultando as opiniões acadêmicas do Salf al-Salih e considerando o asbab al-wurud.

Conclusões: O conceito de maqasid al-sunnah, quando entendido através da lente do hadith final e da aplicação do método de asbab al-wurud, permite uma compreensão mais abrangente e equilibrada de um hadith. Esta abordagem assegura que o hadith é interpretado de uma forma que está de acordo com as condições dos tempos e lugares atuais, e é aceite por todos os muçulmanos. Esta estratégia permite a gestão e regulação eficazes de compreensão extrema, excessivamente literal e radical, resultando na obtenção de paz e bem-estar para toda a humanidade.


ASBAB AL-WURUD COMO UN ENFOQUE PARA COMPRENDER EL PROPÓSITO DEL HADITH (MAQASID AL-SUNNAH) EN UN WASATIYAH Y LA MANERA EQUILIBRADA QUE SE PRACTICA EN LA SOCIEDADE CONTEMPORÁNEA

RESUMEN

Objetivo: La comprensión y aplicación del Hadith, como la segunda fuente principal en el Islam, debe alinearse con el propósito y el mensaje que el Hadith transmite a su audiencia. Para preservar la paz de la humanidad, una de estas cualidades implica ser equilibrada, moderada y no extrema. Actualmente, todavía hay un número significativo de musulmanes que se adhieren excesivamente al hadith del Profeta, muestran un comportamiento duro desde una perspectiva liberal, o se basan únicamente en el razonamiento lógico.

Marco teórico: Este artículo busca elucidar la aplicación de maqasid al-Sunnah en la interpretación del Hadith del Profeta SAW, empleando las metodologías establecidas por estudiosos de renombre, así como el método de asbab al-wurud de una manera equilibrada y moderada.

Método: Este artículo utiliza el análisis de contenido para examinar las discusiones sobre el método de asbab al-wurud como un enfoque para maqasid al-sunnah. Este método se utiliza para interpretar el hadith de una manera completa y equilibrada.

Resultados y discusión: Alcanzar el equilibrio y la unidad en la vida es uno de los objetivos principales de la observancia del hadith del Profeta. Para alcanzar este objetivo, es necesario comprender el hadith de Nabawi de una manera directa y equitativa, alineada con su propósito y objetivo pretendido. La comprensión e interpretación de un hadith, así como su transmisión al oyente, se puede obtener consultando las opiniones académicas del Salf al-Salih y considerando el asbab al-wurud.
Conclusiones: El concepto de maqasid al-sunnah, cuando se entiende a través de la lente del hadith final y la aplicación del método de asbab al-wurud, permite una comprensión más completa y equilibrada de un hadith. Este enfoque asegura que el hadith se interpreta de una manera que está en línea con las condiciones de los tiempos y lugares actuales, y es aceptado por todos los musulmanes. Esta estrategia permite la gestión y regulación eficaces de la comprensión extrema, excesivamente literal y radical, lo que resulta en el logro de la paz y el bienestar de toda la humanidad.

Palabras clave: Maqasid Al-Sunnah, Hadith, Asbab Al-Wurud, Wasatiyyah, Equilibrado.

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1 INTRODUCTION

Community life in the Nusantara consisting of various tribes, cultures and religions is filled with various obstacles and challenges. Islam, which is embraced by the vast majority of people in the Nusantara, places a premium on harmony, graciousness, and tolerance. Islam, as a religion based on divine revelation, provides guidance for all people, nations, and countries across time and space. It promotes the notion of wasatiyyah and balanced, which encourages individuals to strive for pleasure in both their earthly life and the afterlife. (Othman & Sulaiman, 2014). Islamic Sharia, which the Prophet PBUH (Peace Be Upon Him) delivered to earth, is a divine revelation that governs all elements of daily life while tolerating variations in status, ethnicity, nation, and thought. It is simple, balanced, and free from extremes and radicalism (Ismail & Madihah, 2020).

Today in Nusantara, there have been several groups that have been too obsessive, too firm or hard because they only follow contextually in understanding the Quran or hadith. They have an excessive comprehension, going beyond the bounds and appropriate restrictions, whether they are sharia laws or even regulations from a humanitarian perspective (Ismail & Madihah, 2020). This idea resulted from an inability to comprehend a text of revelation due to a lack of information. Furthermore, there are various hadiths that become references to everyday practise that need to be understood more thoroughly because, in reality, they have a meaning that can lead to a hard, firm understanding and consider those who do not follow them to be heresy and heretical. The emergence of such a school of thought leads to a variety of views that have pros and cons in responding to hadith, which in the context of language seems to contradict the practise of daily life. In fact, if you look back at history, Islam has never advocated crimes, infidelity, considering others heretical, radicalism, extremism in anarchist ways, such as bombing and suicide (Munawwar & Mustaqim, 2001). The lack of a thorough
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grasp of the Quran, hadith of the Prophet PBUH, and Islamic law is one of the causes for the development of liberal understanding and tradition as well as radicalism in Malaysia (Mohd Nor. Et al., 2022) and Indonesia (Asrori, 2015, Abu Bakar, 2012).

Everything is necessary to the maqasid, or purpose, of his soul. So the spirit of the Sunna is the maqasid al-sunnah (al-Raysuni, 2010). In order to avoid having a meaning that is distorted, misleading, or contrary to the tenets of Islamic law, the Hadith, the second-most important source of Islam after the Quran, must be understood properly and accurately. There are several methods for obtaining a sound interpretation and understanding of a hadith, including studying it in depth and contextually (Abu-Alabbas, 2017). The maqasid al-sunnah approach is one of the methods used to thoroughly comprehend and interpret the hadith in relation to the current state of affairs. One of the ways to study maqasid al-sunnah is by using the methodology of asbab al-wurud, which involves examining the opinions of knowledgeable scholars on the subject and using contextual methodologies. The asbab al-wurud approach aims to collect comprehensive information about the historical background and current status of hadith listeners. Using the approach of Asbab al-wurud and the views of salaf al-salih scholars, a hadith can be understood with the concept of wasatiyyah values that are balanced, simple, and accepted by all mankind. Asbab al-wurud is more of an explanation of how the hadith was intended to be used and executed in the real world of society. It indirectly demonstrated the experience of the Prophet Muhammad PBUH and his companions in practising the will of Allah Almighty which was applied in the life of the Islamic society at that time.

The concept of wasatiyyah emerged as a reaction to the emergence of various new thoughts among the people that sparked propaganda that could lead to division, debate, war, and the destruction of society or a state (Hanapi, 2014). The results of the study of Muammar Ghaddafi found that there were several issues related to the debate on the issue of heresy published in the daily newspaper (Hanafiah, 2019). Similar to this, there is a view that tries to grasp wasatiyyah by viewing Islam through the lens of simplicity in language alone rather than the issue of creed and morals without fully considering how the Prophet PBUH and his companions developed Islam (Asaari et al., 2018). Extreme and radical interpretations of religion or only using contextual or literal interpretations of the texts of the Quran and al-Sunnah are interpretations that are not recommended to be applied to life in society, religion, and state. This understanding will not purify Islam’s teachings and creeds but rather make Muslims' reputations worse and worse, as is the case now with Muslims being increasingly left out of numerous slanders and allegations (Abdul Halim & Muhamad, 2017). This understanding has desecrated the value of humanity and Islamic morals as a religion that leads to peace.
Using the *asbab al-wurud* method approach and the *wasatiyyah* idea is one of the greatest ways to interpret the hadith such that it is in line with the goals that the Prophet PBUH had wished. Therefore, *asbab al-wurud*‘s approach to understanding a hadith based on the concept of *wasatiyyah* is a discourse that needs to be studied and discussed more broadly in order to get an understanding of a hadith that is balanced, tolerant, and does not deviate from the actual meaning as desired by the Prophet PBUH.

2 THEORETICAL FRAMEWORK

2.1 WASATIYYAH AS A CONCEPT OF BALANCE IN LIFE

One of the most unique interpretations of Islamic epistemology is the concept of *wasatiyyah*. It presents an image of a "medium ground" with a reasonable and simple approach based on the basic definition, one that avoids being excessive and obsessive in all facets of human life (Bakir & Othman, 2017). *Wasatiyyah* as a concept of balance in life. The concept of *wasatiyyah* (moderation) in Islam was, in its inception, a relevant offer that aimed at helping Muslims understand the content of Islam in a simple, balanced manner and in accordance with the will of the Islamic goal. The practise of Islamic principles based on *wasatiyyah* and adhering to Allah's will and vision is a highly perfect idea for the benefit of the Ummah in a pluralistic society made up of different religions, races, groups, nationalities, and civilizations. With this idea, it may be feasible to regulate the variety of viewpoints, understanding crises, and extreme and excessive understandings while directing people toward straightforward and reasonable teachings. Depending upon the purpose, reason, and pattern that inspires ideas in line with Islamic goals, the word "*wasatiyyah*" has a very wide range of intentions and interpretations. This balance in attitude will lead to an understanding that is easy, *tasamuh* (tolerance) and easily accepted by many Muslims (Kling, 2020). The concept of *wasatiyyah* as an attitude that carries the meaning of balance, justice, and excellence is a concept whose understanding is taken from the guidance and teaching of the Prophet Muhammad PBUH to companions and Muslims (al-Sallabi, 2007).

The establishment of the *Wasatiyyah* concept was in response to the emergence of hardline, fundamentalist, or extremist Islamic sects or sects that damage the perception of Muslims as a whole. It is a choice between solving Muslim problems by understanding divine revelation in the Quran or hadith as the main source of Islamic sharia in a balanced, tolerant, and simple manner and prioritising human values (Ardiansyah. 2016). In fact, according to
Islamic history, the Prophet Muhammad PBUH came with the middle road (wasathiyyah), and the manhaj (method) brought by the Prophet PBUH was a manhaj that the extremist faction despised and avoided (Karen Amstrong, 2001). According to several hadiths, the Messenger of Allah (PBUH) forbade his people from engaging in excessive practises or worship. Among them mentioned in a hadith narrated by Imam Ibn Majah in his sunan, The Prophet PBUH said:

*O people, beware of exaggeration in religious matters. For those who came before you, they were doomed because of exaggeration in religious matters.* (Ibn Majah. 1998).

Wasatiyah, or moderation, in religion is not a desire to soften or lighten Islamic teachings, but rather a middle attitude that is neither too strict nor too lax (al-Qaradawi, 2012). Muslims are the chosen and best people, Allah Almighty has given blessings to Muslims by making the Kaaba the best place to worship. Similarly, Islamic Da'wah is a concept of proselytising that is balanced, middle-ground, free of coercion, and does not exceed the boundaries (Hashim, 2004). The Word of Allah Almighty in Sura al-Baqarah verse 143: *And thus we have made you a just community, that you will be witnesses over the people, and the Messenger will be a witness over you.* This verse conveys the impression that the best things are simple, medium, and complex. Muslims are created to be the people in the centre, a just people who will bear witness to the prophets and the people of the past (al-Tabari, 2001). They were the best and chosen people, as followers of a just religion, not excessive in worship (Ibn Kathir, 2000). In Islam, the notion of wasatiyyah encompasses all aspects of behaviour, interaction, obligation, and worship. Several hadiths of the Prophet PBUH illustrate the practice of simplicity in the companions' lives through practising the idea of wasatiyyah. Among them, the hadith narrated by al-Bukhari in his sahih of Abu Harairah RA said: The Messenger of Allah PBUH said:

*The deeds of anyone of you will not save you.* They said, *Even you, O Allah's Messenger?* He said, *No, even I, unless and until Allah grants His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always follow a middle, moderate, regular course whereby you will reach your goal (Paradise).* (Al-Bukhari, 2002)

This hadith teaches that the performance of daily worship must be done in a manner that is balanced, straightforward, and not overly complicated (al-Asqalani, 2000). It encourages Muslims to be simple, middle-of-the-road, and balanced, rather than to force themselves to perform worship (al-Ayni, 2000). Every worship service is conducted according to their abilities, rather than burdening them. The best worship is straightforward, balanced, and
ongoing. Al-Qaradawi (2011) asserts that in order for the concept of understanding religion in a wasatiyyah manner to be applied in daily life, it must satisfy the six main wasatiyyah principles of justice, istiqamah (consistent), best, security, strength, and unity. By putting each of these components in its proper place, they each demonstrate a simple and well-balanced life approach. Therefore, the Prophet PBUH's hadith must be comprehended and applied using the asbab al-wurud method through the interpretation of the concept of wasatiyyah in order to achieve a fair, accurate, and widely accepted understanding by all Muslims.

2.2 UNDERSTANDING THE HADITH OF THE PROPHET PBUH IN A WASATIYYAH AND BALANCED MANNER

The hadiths of the Prophet PBUH must be analyzed more thoroughly by fusing elements of asbab al-wurud in order to obtain a clear justification for comprehending and using the idea of wasatiyyah in daily life (Umar, 2014). Muslims can use the teachings and admirable values of the Prophet PBUH as a wonderful universal guide for navigating life and putting Islamic teachings into practice as best they can. The usage of asbab al-wurud in comprehending hadith also has significance for identifying the meaning included in a hadith, whether it is universal or special, free or certain based on the causes of the Prophet PBUH expressing his words (al-Suyuti, 1984). The explanation provided by Nur al-Din 'Itr (1981) adds that the science of asbab wurud al-hadith also discusses an event that occurred at the time the hadith first appeared. Whilst Abu Shahbah (2006) stated that asbab al-wurud is a study of the causes of the Prophet Muhammad PBUH speaking hadith. It covers questions, anecdotes, and incidents that occurred before the Prophet of Allah PBUH delivered the hadith.

Scholars believe that comprehending hadith through the asbab al-wurud approach adds a new perspective to the hadith analytical approach. This pattern of asbab al-wurud thinking corresponds to the concepts of simplicity and balance in understanding the hadith as it is applied in today's life. Therefore, in summary, the method of understanding and practising the hadith of the Prophet PBUH following the wasatiyyah understanding based on the asbab al-wurud approach can be done by going through several stages, such as those in the following table:
Table 1

Process to understanding hadith

<table>
<thead>
<tr>
<th>Hadith of Prophet PBUH</th>
<th>Maqasid al-sunnah</th>
<th>Views of Hadith Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Asbab al-Wurud</td>
<td></td>
</tr>
<tr>
<td></td>
<td>History of Hadith</td>
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<tr>
<td></td>
<td>To whom the hadith is conveyed</td>
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<tr>
<td></td>
<td>Understanding the hadith through the perspective of wasatiyyah</td>
<td></td>
</tr>
</tbody>
</table>

Hadith, being Islam's primary source of reference after the Quran al-Karim, is a fundamental element of Islamic scientific research. The hadith of the Prophet PBUH that is practised in daily life must be studied more deeply, comprehensively, and completely, by referring to the views of scholars in order to gain a clear and brilliant meaning that may be used as a guide and light for life in the soul of every Muslim (Zulkifli, 2018). The meaning of the hadith must be referred to in terms of the perspectives of scholars who are moderate and balanced. To accurately understand the hadith and not just perceive the exterior meaning of the hadith, it is essential to devote attention to hadith-related things (Al-Qardhawi, 1998). Among these include knowing the history of the hadith and the purpose for which it was said. Using this way, the hadith can be understood as the Prophet Muhammad PBUH intended (Al-Munawar, et al., 2001). Asbab al-wurud emerges for a variety of reasons related to the hadith. Therefore, the teaching included in the hadith does not sufficiently correspond to the literal meaning alone, but must also consider the contextual components of a hadith, such as the sociological or cultural conditions of the hadith listeners from the companion group (al-Suyuti, 1984). Understanding and implementing hadith that dismisses the asbab al-wurud technique and merely refers to textual meanings might lead to an erroneous or divergent understanding. The event of the transmission of the hadith and to whom the hadith is delivered can be well recognised using this asbab al-wurud approach. Furthermore, the state of the Hadith period as
portrayed is now better understood. This is one of the simplest strategies for obtaining clear information about the teaching of hadith in accordance with the recipient's reality and the social context at the time the hadith is conveyed. The relationship between the situation throughout the Prophet SAW's life and the natural, customary, social, and cultural conditions of the Arab country, taking time and place into consideration, greatly supports the contextual understanding of hadith (Ramle & Huda, 2022).

3 METHODOLOGY

The methodology of the study is aimed at explaining the form of research used to objectively answer the question of the study. The study uses qualitative methodology by analyzing documents concerning maqasid al-sunnah as an application to understand the hadith in a practical, simple, and balanced manner. This article aims to discuss the approach of the wasatiyyah concept in understanding a hadith of the Prophet PBUH by using the maqasid al-sunnah between them through the approach of asbab al-wurud and the views of salaf al-salih scholars. With the understanding of hadith that is wasatiyyah, it is hoped that it will help reduce tensions, disputes, and divisions among Muslims.

4 RESULTS AND DISCUSSION

4.1 HOW TO IDENTIFY A HADITH'S ASBAB AL-WURUD

Asbab al-wurud is an important science in the study of hadith because it determines the events, conditions, or listeners at the time when the hadith was said by the Prophet Muhammad PBUH. Asbab al-wurud must be known through specific methods as a separate science in understanding a hadith.

1. Through the history of the Hadith of the Prophet, whether utterances or deeds, expressed expressly in the hadith itself or in other hadiths in the form of cues or indications only (Abidin, 2005). It is also related to the Qur'anic verse that causes the Prophet to say a hadith. There are some verses in the Quran that require a more detailed interpretation than the Prophet PBUH provided. It is obtained through narratives that comprehensively record events, questions, or everything that lies behind the Prophet's words or attitudes, either explicitly or implicitly. When the Prophet conveyed a hadith while the
companions did not fully comprehend its meaning. The Prophet will then clarify it in a different hadith (al-Suyuti, 1984);

2. Using information obtained from companions. It is regarding the narratives that are relied upon by the companions, including speech, deeds, and decrees. It is also related to the life histories of the companions, who interacted with and witnessed most of the events that transpired with the Prophet PBUH directly (Abidin, 2005). When the companions face troubles in their daily lives or with religious activities, they go to the Messenger of Allah (PBUH) for solutions and the finest alternatives;

3. Through *ijtihad*. Because there is no clear *asbab al-wurud* or there is a discrepancy and conflict of interpretations between one hadith and the meaning of the Quran or another hadith, the *ijtihad* procedure is carried out. *Ijtihad* can be accomplished by collecting hadiths on a certain issue, researching the history of hadith, or analysing the socio-cultural situation that existed at the time (Munawwar & Mustaqim, 2001). This approach is expected to be capable of combining the ideas in the hadith text with the setting of the hadith's emergence. It is also done by analysing the listener's reality and situation in relation to the Prophet's hadith (Mustaqim, 2008). With more in-depth and broader research on the social, cultural, economic, and political situations of the Arab society at the time, the Prophet PBUH's statements or views will be simpler to grasp in relation to the reality and context of the present (Ali, 2015).

4.2 THE FUNCTIONS AND BENEFITS OF USING *ASBAB AL-WURUD*

As a distinct science within hadith science, *asbab al-wurud* is one of the most essential factors in contributing to a more comprehensive and better understanding of hadith by examining the events and situations that transpired when the Prophet PBUH delivered the hadith to the listener. Thus, the *wasatiyyah* approach to comprehending hadith utilising the *asbab al-wurud* method offers numerous significant advantages, including:

1. Determine the specifics of a generic hadith. Hadith with a general meaning is restricted in understanding and specified according to scholarly approaches. This was also accomplished by identifying the hadith as *nasikh* and *mansukh* (Abidin, 2005). Hadith texts have few words but many meanings and wisdom that must be examined comprehensively (Dayb & Misto, 2010). Therefore, comprehending the hadith requires understanding the best and chosen interpretation. According to al-Razi (1981), the best suited or preferred meaning is the one that best relates to the concept of “أُمَّةٌ وَسَطًا” in
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surah al-Baqarah [2]: 143. The *asbab al-wurud* approach also contributes to a more comprehensive, clear, and balanced understanding of contextual meaning (Ramle & Huda, 2022);

2. Islam is a religion that supports a balanced, moderate, and wasatiyyah attitude, always attempting to provide guidance in daily life and the best solution to current problems. Being fair is directly associated with moderate and simple values;

3. Being fair is directly associated with moderate and simple values. As indicated in Surah al-Ma’idah verse 8, humanity is obligated to always be fair in all circumstances (Hanafi, 2013). Hadith must be understood in a moderate and balanced manner, which can be accomplished through discipline. The balance between worldly activities and the afterlife is one of the characteristics that distinguishes Islam as the perfect religion;

4. Promoting a tolerant or easy attitude with mutual regard and respect for others, including towards fellow Muslims and non-Muslims, as well as selflessness and refraining from imposing one's will. The tolerance principle makes life calmer and more harmonious. It reflects Islam as a religion of peace, with a healthy balance between one's own ideas and respect for others (Hanafi, 2013);

5. Making it easier to understand the message of a hadith and solving issues. It is accomplished by integrating hadiths that appear to contradict one another (Ardiansyah, 2016), or by explaining the meaning of a difficult-to-understand hadith (Ali, 2015).

4.3 THE APPLICATION OF MAQASID AL-SUNNAH THROUGH THE APPROACH OF ASBAB AL-WURUD IN UNDERSTANDING THE HADITH

The use of *asbab al-wurud* to understand hadith via the wasatiyyah method serves as a symbol of unity, bringing together certain excessively loose and limited viewpoints to achieve a balanced and simple pattern of thought. This balanced thinking provides the optimal strategy and relates to the environment, time, and location (Shihab, 2009). Using the *asbab al-wurud* technique, the author will focus on analysing numerous hadiths that might cause commotion, conflicts, and enmity among the community. Hadiths regarding heresy, hadiths about war, and hadiths about liberal religious practises are among those listed.
4.3.1 Hadith on The Practise of Bid‘ah (heresy)

One of the major challenges threatening Muslim unity is the issue of bid‘ah (heresy). Today, the issue of bid‘ah is still being contested among Muslims. The debate of religious matters without a firm foundation in religious science is one of the reasons that bid‘ah occurs in society (Ibrahim, 1997). Likewise, the emergence of religious groups that deviate from the teachings of the Sunnah (al-Qaradawi, 1996). The difference in viewpoints on bid‘ah arises from an understanding derived from hadiths of new practises that are not sunnah. Among the hadiths of Prophet PBUH that are discussed, the meaning is: Whoever innovates something in this affair of ours (Islam) that is not part of it will have it rejected (al-Bukhari no. 2697 and Muslim no. 1718).

This hadith is a well-known hadith in Islamic civilization. Whoever creates something new without the permission of Allah Almighty and his Messenger is not included in the religious matter (Dayb & Misto, 2010). Due to the hadith above, there are two groups with differing opinions: the firm and hard group and the moderate and balanced group. The first group claimed that all new activities in Islam, whether creeds, worship, or customs, were heretical (Abdul Kadir et al., 2015). This group focuses on textual meaning. Their viewpoint is based on al-Shatibi’s perspective, which claims that bid‘ah is a path designed in religion similar to Sharia aiming at being excessive in devoting oneself to Allah Almighty (al-Shatibi, 2007). Getting used to practising every religious practise designed for worship with additions that are not recommended by Sharia is heresy and misguidance (Ibn Taimiyyah, 1992). This is supported by hadith:

The best of the speaking is embodied in Allah's Book, and the best of the guidance is the guidance conveyed by Muhammad. And the most evil affairs are their innovations; and every innovation is an error. (Muslim no. 1885).

If the hadith is given a textual meaning alone, it undoubtedly carries the meaning that any practise that is not mentioned in the hadith is rejected or forbidden and mistaken for heresy. However, if the hadith is understood using the asbab al-wurud method through the wasatiyyah approach by looking at the meaning contained in the hadith as well as connecting with the meaning of other hadiths that have similar goals, it will bring a more balanced view, tolerance, and harmony with the reality of the state of society. The statement "كل" not meaning all, sometimes carries a partial meaning when there is an explanation. There is a hadith that has a close relationship with the hadith above, namely:
The Messenger of Allah PBUH said: *Whoever establishes a good precedent in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards; and whoever establishes in Islam an evil precedent, there is upon him the burden of that, and the burden of him also who acted upon it subsequently, without any deduction from their burdens.* (Muslim no. 2219)

This hadith states that a new practise that is good and recognised by Islam will be rewarded, whereas a new practise that is wrong will result in sin for the practitioner (Al-Nawawi, 2009). al-Asqalani (2000) and al-Bayhaqi (1970) agreed with Imam al-Shafi’i, who claimed that heresy is divided into two types: good practise and heretical practice. Among the innovations that existed in the early days of Islam were the collection of *mushaf* from the Quran (al-Bukhari, 2002) and the use of punctuation in Quranic verses (Tahtawy, 1969). Things that were not done by the Prophet PBUH but exist now should be evaluated using contextual approaches and maqasid al-Sharia first. Anything as true as Islam is accepted, and anything that contradicts it is rejected (al-Fasy, 1993).

### 4.3.2 Hadith on Jihad

Jihad in Islam has a very broad connotation. It refers not just to combat but also to jihad, which promotes peace, spirituality, and morals (Khoiriyah, 2020). Jihad has three aspects: jihad in religious study, practise, and teaching; jihad against the shaitans and the lusts; and jihad against the ungodly (Haj, 1994). The true meaning of jihad as a sincere effort in the service of God, as well as the entire lives of Muslims (Karipek, 2020). The controversy over the definition of jihad is focused on the hadith of Prophet PBUH:

*Allah’s Messenger said: I have been ordered to fight with the people till they say, None has the right to be worshipped but Allah, and whoever says, None has the right to be worshipped but Allah, his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him).* (al-Bukhari no. 2946).

The literal text of this hadith has the potential to reinforce the notion that Islam is a religion of war and anti-peace. If this hadith is only examined textually, its interpretation becomes exceedingly harsh, and it can cause chaos and violence in people's lives today. In a way, the infidels were fought until they converted to Islam. It is this case that gives rise to the concept of *jihad*, which deviates from the teachings of Islam by accusing others of being infidels
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(Timani, 2017). This conduct is prohibited in Islam, as stated in one hadith by the Prophet of Allah PBUH: *If a person says to his brother, "O Kafir (disbeliever)! Then definitely one of them is (i.e., a Kafir).* (al-Bukhari no. 6103)

The easy practise of demonising fellow Muslims is one of the elements contributing to the growth of an extreme understanding of Islam (al-Lahham, 2010). This idea is generally used to marginalise other Muslims who commit immorality or do not follow Sharia instructions. The idea of *jihad* is defined as the concept of physically fighting the enemy (Hamat, 2016). The result of radical Islamist ideas, perhaps to be regarded as a change in a particular society that is a driver of extremism (Robinson et al., 2006). Extreme and provocative views toward current concerns have become a danger to the integrity of the interaction between religion and society in Malaysian society (Meerangani, et al., 2020). Similarly, other Nusantara peoples are comprised of numerous ethnic groups, religions, and origins.

As a result, the hadith must be completely comprehended and balanced using the *wasatiyyah* approach via the idea of *asbab al-wurud*. Allah Almighty honours all mankind, without exception, from Adam's children and grandchildren, regardless of gender, religion, nationality, language, or culture as described in Surah al-Isra, 70. Allah Almighty, Lord of Hosts, forbids humans from abusing and humiliating others; likewise, the prohibition against insulting other religions or worshipping religions. This matter as explained in the word of Allah surah al-Hujarat, 12 and surah al-An'am, 108. Insulting the god that the unbelievers worship might elicit hostility and lead to problems that are difficult to overcome. This extreme perception allows a person to attack his Muslim or non-Muslim sibling without hesitation, this matter is also mentioned by the Prophet PBUH in his hadith (al-Bukhari no. 6066).

The understanding the hadith of the Prophet PBUH through the concept of *asbab al-wurud*, which focuses on the *wasatiyyah* value approach, is believed to restrain radical or extreme thought. The objective of war in Islam is to defend oneself, eliminate oppression, and deny the symbols of filth, shirk, and *khurafat* (superstition). Muslims will only attack those who interfere with their way of life in order to put an end to the unsettling deeds and allow them to live in peace (Ebrahimi et al., 2021). With this approach, the extreme understanding of the concept of jihad can be suppressed and handled properly to bring peace to mankind.

4.3.3 Hadith Comprehension Closes Awrah (The Intimate Parts)

Closing the awrah is one of the obligations imposed on Islamic women by Islamic sharia. The majority of Islamic scholars agree that a woman believer's aurah encompasses her
entire body, with the exception of her face and palm (al-Qaradawi, 1998). The obligation to conceal awrah is intended to protect the dignified of an Islamic woman and a non-Islamic woman rather than to disparage them (Marzuki, 2014). There are liberal Islamic groups that interpret the awrah differently by recognising the variations in rights and obligations in covering it (Abdul Hamid et al. 2019). Everyone has the right to follow their own knowledge without coercion from others. The liberals’ idea of freedom in closing awrah is founded on the Prophet's hadith: *When one of you marries his slave-girl to his male slave or his servant, he must not look at her private parts below her navel and above her knees.* (Abu Daud, no 4114)

Every individual has a choice whether or not to close the awrah and no one has the right to make his choice According to the liberal interpretation of this hadith, only the front and rear of the woman's awrah must be closed. Liberals interpret hadith solely on the basis of logic, referring to only one hadith and ignoring to investigate authentic hadiths concerning a lady's obligation to close her entire awrah (Abdullah, 2007).

The Sister in Islam (SIS) movement in Malaysia is a liberal emancipation movement that attempts to defend women's rights by closing the awrah. They are of the view that Islamic women are only required to wear clothes that cover the pubic area or clothes that feel modest even without wearing a veil (Abu Bakar & Jamaluddin, 2014). They argue with the Quran Surah al-A'raf: 26 and 31, which they assume is that Islam only emphasizes its people closing the pubic as well as the interests of piety.

A comprehensive analysis of the hadith utilising the *asbab al-wurud* technique and the application of *wasatiyyah* values means that every Muslim is obligated to carry out the obligation of awrah maintenance. Islam establishes various guidelines, particularly for women, to keep aurat from sliding into adultery and to maintain self-respect. This matter is explained in the word of Allah Surah al-Nur 31: *And tell the believing women to drop their eyes and guard their chastity, and not to reveal their adornments except what normally appears.*

5 CONCLUSION

Islamic Sharia, as introduced by Prophet Muhammad PBUH, is a divine revelation that has been passed down to earth as a rule in all aspects of daily life. The Hadith of the Prophet SAW, being the principal source of Islam after the Quran, must be understood and conveyed in a balanced manner in order to avoid giving a misleading or deceptive sense. The emergence of radical, extremist, and liberal understandings stems from the interpretation of hadith texts that do not adhere to the criteria established by scholars or understand the hadith only by applying...
the text's meaning. A ideology that is too harsh, extreme, and radical is an ideology that can endanger the unity and harmony of society and the state. As a result, it must be addressed as soon as possible because it can produce division and turmoil in society and a country. Islam as a religion of *rahmat li al-alamin* always provides the best solution to overcome the emergence of extreme, radical, or liberal understanding. The *asbab al-wurud* method, which uses the value of *wasatiyyah* to understand the hadith of the Prophet SAW, is one of the strategies for controlling excessive understanding in religious practise. In religious and social life, a balanced and simple understanding and application of the concept of tolerance leads to peace and well-being for all of humanity.

**ACKNOWLEDGMENTS**

This research was supported by Universiti Tun Hussein Onn Malaysia (UTHM) through Tier 1 (vot Q400).

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