

METHODS OF RESOLVING MUKHTALIF HADITH PERSPECTIVE OF IMAM AL-SHAFI'I

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ABSTRACT

Keywords: mukhtalif hadith; methods of resolution; imam al-shafi'i.

This article recognizes the necessity of dealing with the reality of contradictory traditions and the need for theoretical solutions to resolve them. This is where Imam al-Shafi'i initiated and came up with alternative theories that can be used to solve the irregularities and resolve the incongruity of the traditions that seem to contradict each other. This study aims to find out the methods used by Imam Shafi'i in his resolution of mukhtalif traditions. The method used is descriptive-qualitative. This type of research is literature research. The results of this study indicate that there are several stages of theory and methodology used by Imam al-Shafi'i in resolving mukhtalif traditions consisting of the Jammu wa al-taufiq method, the naskh method, the target method, and tawaqquf. In detail, the Jammu wa taufiq method is further classified by solving through the usual fiqh approach, contextual understanding, correlative understanding, and by the take method. In addition, a settlement model was also found in the problem of tanawwu' al-ibadah. Knowing these details can be used as a basis for thinking in resolving traditions that are assumed to contradict each other. So that the substance of the hadith can be understood and applied according to its context.



Introduction

Hadith as the second source of Islamic law is a guide and guidance for Muslims that must be followed as a reference in carrying out spiritual and non-spiritual activities after the main source, namely the Qur'an (Wathoni, 2020). Its urgency is needed to guide the ummah to understand, deepen, strengthen, and explain the content contained in the Qur'an validly and proportionally (Bay, 2011). In addition, we are obliged to hold fast to the sunnah which is a command from Allah SWT and the command of the Prophet SAW as the bearer of this great Shari'a. This is contained in the words of Allah SWT: "What the Messenger gives you, then accept it. And what he forbids you, then leave it. And be fearful of Allah. Surely God is very harshly punished." (QS. Al-Hashr: 7)

When the era of the tradition of transmission (riwayah) shifted to the era of the tradition of codification (tadwin), the concentration of scholars shifted more intensively which initially focused on analyzing the classification of maqbul hadith (shahih and hasan hadith) and mardud (dla'if hadith) to analyzing the understanding of the meaning of the maqbul hadith itself, whether it is appropriate or there is a conflict in the content of its meaning (Helmy, 2020). The positive benefit of the codification (tadwin) of hadith is that it can trace the existence of matan hadith which in fact there are contradictions and

paradoxes with other hadith narrations. Hadiths identified as contradictory are termed by hadith experts as mukhtalif (Najariah, 2023). Actually, if you look at the history that the contradiction or contradiction of the hadith has existed since the time when the Prophet SAW was still alive. This is evident because of the scholars both from the group of companions and the generation after him who tried ijihad to answer various problems and cases that arose through the hadiths of the Prophet SAW (Chalis, 2023). From that process they found the existence of mukhtalif hadith that must be resolved so that the goals and intentions can be achieved and the laws contained therein can be explored properly (Hakim, 2017).

Many heretics try to attack the hadith and the sunnah itself because of their mistake in identifying a hadith (Baharudin, 2014). They allege that hadith scholars have committed a form of lying about contradictory hadith narrations. From this accusation, the impact is the emergence of negative stigma and doubts that hadith cannot be used as a source of legal action. This group is called or known as inkar al-sunnah. This group has recently been imitated by materialist orientalis and materialistic minds (Jakfar, 2022).

In the face of the existence of the reality of mukhtalif hadiths, it finally takes a solutive theory to solve it. From here Imam al-Shafi'i initiated and came up with an alternative theories that could be used to solve the discrepancies and resolve the discrepancies of the hadiths that were completely contradictory in his book entitled "ikhtilaf al-hadith". In connection with this, the purpose of the author here is to discuss and study and identify the pattern of thought of al-Imam Al-Shafi'i in solving the irregularities of the problem of mukhtalif hadiths.

Research Methods

This research was conducted using qualitative descriptive methods. And the type of research is library research, which aims to collect library data and information about the methodology of solving hadith mukhtalif perspective of Imam Shafi'i. The author will first describe in general the mindset of Imam Shafi'i related to the mukhtalif hadith. Then explain the methodology of Imam Shafi'i in completing the hadith mukhtalif.

Results and Discussion

1. Al-Imam Shafi'i's Mindset Related to Mukhtalif Hadith

In Imam al-Shafi'i's mindset regarding the completion of mukhtalif hadiths, he used alternative theories used to resolve the conflict between the two hadiths. The first theory is to apply the method of al-jam'u wa al-taufiq (collecting and compromising two seemingly contradictory propositions), this is done if possible (Nuryadin et al., 2021). If not, then using the second theory is to apply the naskh (annulment of the Law) method, which is to look at the time of the descent of the two hadiths, which comes first and which comes to the end. If it is still not possible, then using the third theory is to apply the tarjih method (strengthening one postulate over another). Then finally if you can't find a point of resolution, then what happens is tawaqquf. However, Imam Shafi'i did not adhere to

the principle of tawaqquf. This is based on his phrase: "We never found the hadith hadith mukhtalif, but there is a way out."

Quoting the statement of al-Imam al-Shafi'i as a stern warning in understanding the hadiths of mukhtalif, as follows:

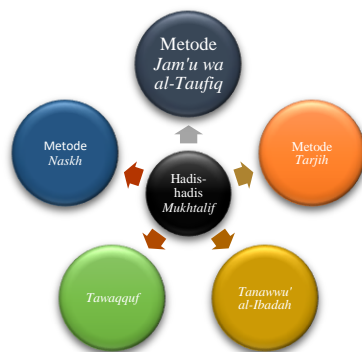
لا تجعل عن رسول الله حديثين مختلفين أبدا إذا وجد السبيل إلى أن يكونا مستعملين, فلا نعطل منها واحدا لأن علينا في كل ما علينا في صاحبه, ولا نجعل المختلف إلا فيما يجوز أن يستعمل أبدا إلا بطرح صاحبه.

"Do not contradict the hadith of the Prophet (peace be upon him) with one another. If possible, a way is found to make these hadiths equally practicable. Do not leave either of them because we have an obligation to practice both. And do not make the hadiths contradictory unless it is impossible to practice other than to leave one of them."

Imam Shathibi revealed that there is actually no possibility of ta'arudh al-adillah (contradiction of propositions), because the basic foundation of sharia is revelation. This assumption of contradiction arises because of the point of view of the mujtahid when the two propositions are impossible to unite or compromise (Inayah, 2023). So the understanding of the contradiction between these propositions is a problem with the ability of a mujtahid to combine a postulate, ranging from historical aspects to its meaning.

2. Imam al-Shafi'i's Methodology in the Settlement of Mukhtalif Hadiths

When studying hadiths, if there are several hadiths that seem to contradict them, then the Shafi'iyyah method in solving them is as follows:



- Apply the method of Al-Jam'u wa al-Taufiq (Collecting and compromising two seemingly contradictory propositions);
- Apply the Naskh (Law Repealment) method;
- Applying the Tarjih method (Strengthening one postulate over another)
- Tawaqquf (Leaving two opposing dalils and looking for other dalils).

What is meant by tawaqquf is more towards pending, which is a preventive action from the error of drawing legal conclusions from hadith that contain symptoms of contradictions that no solution is found through the climbing of jam'u, naskh or tarjih. So the jam'u approach comes from the tradition of tafsir and ta'wil matan, and tarjih comes from sanad analysis, then the naskh approach is the impact of naskh theory in the science of Qur'anic interpretation which is based on the understanding of Q.S. :106:2

While explaining in detail and detail related to the completion of the mukhtalif hadiths that have been described by al-Imam al-Shafi'i, here are the details:

3. Solution in the form of Al-Jam'u wa al-Taufiq

Etymologically the word –al-jam'u is isim masdar from fi'il madhi jama'a which has several meanings, including; put things together and arrange them, uniting separate ones. Or it also means combining several things (dlammu al-shay'i), collecting several separate things (ta'lif al-muftariq). While the word al-taufiq here etymologically also comes from isim masdar waqafa which has several meanings, including; al-Tasdid (straightening), al-Ilham, and al-Islah. In terminology, al-jam'u wa al-taufiq is a method of compromising two seemingly contradictory propositions of the Shari'a. While the definition according to Iwadi al-Sayyid, the method of al-jam'u is to bring together or adjust between two contradictory hadiths to practice the contents of both.

Imam Al-Shathibi said, "Researchers have agreed that it is compulsory to practice the method of al-jam'u, even if the method used is weak, because doing al-jam'u for them comes first, and practicing each proposition takes precedence over abandoning some of them and practicing others.

In the use of the method of completion of the form of al-jam'u wa al-taufiq, the scholars provide provisions and some conditions that must be considered and fulfilled, as follows:

- a. Matan and sanad hadith are shahih;
- b. Hadith has the same or equal degree;
- c. It is not known which hadith came down later than others;
- d. Using shahih takwil
- e. It must be done by people who are experts, understand the science of Arabic, know and understand lafadz clearly and the meaning contained in it.

Various Methods of Al-Jam'u (Compromise)

- a. Al-Jam'u with al-Takhsish;
- b. Al-Jam'u with al-Taqyid;
- c. Al-Jam'u by making al-amr the commandment as al-nadb (exhortation), for example is the commandment to bathe on Friday;
- d. Al-Jam'u by making al-Nahi (prohibition) as something makruh, an example of the prohibition of women from delivering the body;
- e. Al-Jam'u with al-Takhyir (choice).

4. Solution with Ushul Fiqh approach

Related to this there is a rule if there are two contradictory propositions, then to eliminate the contradiction can be through 3 methods:

- Compromise between the two propositions by takhshish the generality of one of them, or taqyid the absoluteness of one of them. This is done if it is possible to do so. If not then switch to the second method
- Naskh, i.e. revise one of the two. If it is not possible then switch to the third method;
- Fight one of the two

These three methods are branches of the rules in Usul Fiqh which read:

"To practice two contradictory propositions is better than to abandon one of them."

In the issue of zakat agricultural products and the determination of water, many and few hadiths are found as follows:

No.	Hadis Rasulullah SAW	
	Hadits Ke-1	
	First hadis	Second hadis
First Example	<p>عن سليمان بن عبد الله بن أبيه رضي الله عنه عن النبي صلى الله عليه وسلم قال: (فيما سقت السماء والعيون أو كان عثريا العشر، وما سقي بالنضح نصف العشر). رواه البخاري</p>	<p>عن أبي سعيد الخدري عن النبي صلى الله عليه وسلم قال: (ليس فيما أقل من خمسة أوسق صدقة). رواه البخاري</p>
	<p>Hadith from Salim bin 'Abdullah, from his father, from the Prophet (peace be upon him), he said, "Agricultural products irrigated with rainwater, with springs or puddles (sources) of other natural water are ten percent zakat. And those that are irrigated (watered) with the help of camels, the zakat is five percent." (HR. Al-Bukhari)</p>	<p>Hadith from Abu Sa'id al-Khudlari, from the Prophet (peace be upon him), that he said, "<i>There is no obligation of zakat if the result is less than the count of 5 wasaq.</i>" (HR. Al-Bukhari)</p>
	The Contradiction Side	
	<p>If it is understood that the first hadith shows the obligation of zakat agricultural products (in general) whether the results are large or few without any restrictions. This meaning contradicts the meaning of the second hadith which states that it is not mandatory to issue zakat if the amount is less than 5 wasaq.</p>	
	Solution Through Ushul Fiqh Approach	
	<p>From here, the solution is to approach the concept and rules of <i>Ushul Fiqh</i> that the two hadiths have the status of <i>'am</i> and <i>khash</i>. Then the generality of the first hadith is takhshish with the specificity of the second hadith. So that a point of harmony can be found and produce the following conclusion: "Agricultural products that must be issued</p>	

zakat are those whose amount has reached 5 wasaq¹, while agricultural products that do not reach 5 wasaq are not required to be issued zakat.

Hadis Ke-2

Contoh Kedua

First Hadith

عن أبي أمامة الباهلي – رضي الله عنه – قال: قال رسول الله – صلى الله عليه وسلم –: (إن الماء لا ينجسه شيء إلا ما غلب على ريحه وطعمه ولونه).

Hadith narrated from Abu Umamah al-Bahili, he said that the Prophet (peace be upon him) once said, "Surely it does not become unclean because it is exposed to anything except to change its smell, taste, and color." (HR. Ibn Majah)

Second Hadith

عن ابن عمر عن أبيه أن النبي صلى الله عليه وسلم قال: (إذا بلغ الماء قلتين لم ينجسه شيء).

Hadith narrated by Ibn Umar from his father, that the Prophet (peace be upon him) once said, "When water has reached (the volume) of two qullahs, then a matter will not be able to make it unclean." (HR. Ibn Majah)

The Contradiction Side

In both hadiths, 'am min wajhin *wa khos min wajhin* (there is a side of generality and there is a side of specificity). The first general hadith does not mention whether the water content is small or much. While the second hadith does not provide legal restrictions on changing when it has changed its smell, taste, and color

Solution Through Ushul Fiqh Approach

Sehingga secara kaidah dan konsep *ushul fiqh*, maka keumuman hadis pertama di-*takhshish* dengan kekhususan hadis kedua, dan sebaliknya. Dan menghasilkan konklusi; "Air dua kullah tidak menjadi najis kecuali berubah salah satu sifatnya, bau, warna, dan rasanya. Sedangkan air sedikit menjadi najis meskipun tidak berubah sama sekali (menurut satu versi)."

A. Resolution based on contextual understanding

Settlement with contextual understanding is a way of solving by understanding the hadiths of the Prophet SAW by paying attention to the situation of events behind the emergence of the hadith or called *asbab wurud al-hadith*.

No.	Hadis Rasulullah SAW	
	First Hadith	Second Hadith

عن عبد الله بن عمر أن رسول الله صلى الله عليه وسلم قال: (لا يخطب أحدكم على خطبة أخيه). رواه الشافعي

عن فاطمة بنت قيس أن رسول الله صلى الله عليه وسلم قال لها في عدتها من طلاق زوجها: فإذا حللت فأذنيني، قالت فلما حللت فأخبرته أن معاوية وأبا جهم خطباني، فقال رسول الله: أما معاوية فصعلوك لا مال له وأما أبو جهم فلا يضع عصاه عن عاتقه، انكحي أسامة بن زيد قلت فكرهت فقال: انكحي أسامة، فنكحته فجعل الله فيه خيرا وأعطيت به. رواه الجماعة

Hadith from 'Abdullah bin 'Umar, that the Prophet (peace be upon him) once said, "*Let no one of you ask for his brother's proposal.*" (Narrated by al-Shafi'i)

Hadith from Fatima bint Qais, that the Prophet (peace be upon him) said to him during 'iddah from her husband's talaq, "When you have finished the period of 'iddah, tell me." Fatima said, "*After the end of my 'iddah, I told the Messenger of Allah that Mu'awiya and Abu Jahm had asked for me.*" The Prophet said, "*Mu'awiya was a poor man, while Abu Jahm was a man who often beat his wife. Therefore, marry you to Osama bin Zayd.*" Fatima said, "*But I am not happy with him.*" The Prophet said again, "*Marry you to Osama*". Fatima further said, "*So I married him, Allah blessed our marriage and I was happy with him*". (Narrated by al-Jama'ah except Al-Bukhari)

The Contradiction Side

Dalam hadis pertama menunjukkan bahwa Rasulullah SAW melarang meminang seorang perempuan yang sudah dipinang orang lain. Hal ini bertentangan dengan hadis kedua yang berbanding terbalik justru Rasulullah SAW sendiri yang meminangkan Fatimah binti Qais dengan Usamah bin Zaid yang sebelumnya dipinang oleh Mu'awiyah dan Abu Jahm.

Resolution Through Contextual Understanding

According to Imam al-Shafi'i, the two hadiths do not contradict each other, because they both contain their own meanings, under different conditions, and in different contexts. The first hadith context is that his proposal was accepted by a woman to continue the marriage level. It was from here that the Prophet forbade it. While the hadith of both contexts, Fatimah has not received a loan from the two people. Even if

Fatimah had received one of these proposals, surely the Prophet SAW would have told her to hold her marriage with the man she received. So Fatimah's notification to the Prophet about the proposal of the two people was aimed at asking for consideration or input and advice from the Prophet SAW. This is the importance of understanding *asbabul wurud* or the background of a hadith.

b. Settlement based on correlative understanding

Settlement with correlative understanding is a way of cross-solving by paying attention to the relationship of meaning with others, so that the true purpose or content of the hadiths can be understood properly. Example:

No.	Hadis Rasulullah SAW	Means
First Hadith	عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم نهى عن الصلاة بعد العصر حتى تغرب الشمس وعن الصلاة بعد الصبح حتى تطلع الشمس.	Hadith from Abu Hurairah that the Prophet (peace be upon him) <i>forbade the prayer after Asr prayer until sunset, and after Fajr prayer until sunrise.</i> (HR. Al-Shafi'i)
Second Hadith	عن ابن عمر أن رسول الله صلى الله عليه وسلم قال: لا يتحرى أحدكم فيصل في عند طلوع الشمس ولا عند غروبها. رواه الشافعي	Hadith from Ibn Umar, that the Prophet (peace be upon him) once said, " <i>Let none of you wish to pray at the rising and setting of the sun.</i> " (HR. Al-Shafi'i)
Third Hadith	عن ابن المسيب أن رسول الله صلى الله عليه وسلم قال: من نسي صلاة فليصلها إذا ذكرها	Hadis dari Ibn Musayyib bahwasanya Rasulullah SAW pernah bersabda, " <i>Barang siapa yang lupa mengerjakan sholat, maka hendaklah segera ia laksanakan pada saat ia ingat, karena Allah SWT berfirman, "Dirikanlah sholat untuk mengingatkanmu."</i> (HR. Al-Syafi'i)

Fourth Hadith

عن جبير بن مطعم أن النبي صلى الله عليه وسلم قال: يا بني عبد مناف من ولي منكم من أمر الناس شيئا فلا يمنعن أحدا طاف بهذا البيت وصلى أية ساعة شأ من ليل أو نهار.

Hadith from Jubayr bin Muth'im that the Prophet (peace be upon him) once said, "O Bani Abdi Manaf, whoever of you is the leader, then do not forbid anyone to perform tawaf in Baitullah and pray whenever he wants, whether day or night." (HR. Al-Shafi'i)

The Contradiction Side

If you look and pay attention at first glance, that the first and second hadith with the third and fourth hadith seem to contradict each other. The first and second hadiths mention that the Prophet SAW forbade his people to pray at certain times, if you see the third and fourth hadiths the Prophet SAW allowed his people to pray anytime and at any time (morning, afternoon, or night).

Settlement Through Correlative Understanding

In resolving the conflict must use the correlative method. In response, Imam al-Shafi'i revealed that there are two possibilities referred to in the ban:

1.) The general prohibition for all forms of prayer is prohibited at these times;

2.) Specific prohibitions, i.e. only some or certain prayers are prohibited in the hadith. Because some forms of prayer are obligatory and some are sunnah.

To solve this, there must be a correlation by looking at the relationship between other hadith narrations. In another narration, the Prophet once prayed after performing the ashar prayer because he did not have time to perform the bakda dhuhr prayer. And Qais once performed sunnah prayers after dawn prayers instead of prayers that he did not have time to do right in front of the Messenger of Allah and he silently did not deny it. All sunnah prayers performed are muakkad sunnah prayers. *So that the* circumcision prayer that is prohibited is the sunnah prayer that is *ghoiru muakkad*.

c. Solution by way of takwil

Imam Al-Ghazali explained the definition of takwil as follows: "Takwil is an expression about taking meaning from lafadz which is probability supported by postulates and making meaning stronger than the meaning shown by lafadz dzahirnya."

From the explanation above, it is understood that takwil is to turn lafadz from its true meaning to other meanings that may be reached by the postulate. Here's an example:

No.	Hadis Rasulullah SAW	
	First Hadith	Second Hadith
	<p>عن رافع بن خديج أن رسول الله صلى الله عليه وسلم قال: أسفروا بالفجر وفي رواية: أسفروا بالصبح فإن ذلك أعظم لأجركم أو أعظم لأجوركم. رواه الشافعي</p> <p>Hadith from Rafi'bin Khadij, that the Prophet SAW once said, "Pay the Fajr prayer at dawn it has begun to light (it has spread a yellowish light), because its implementation at that time was greater in reward." (HR. Al-Shafi'i)</p>	<p>عن عائشة قالت: كن النساء من المؤمنات يصلين مع النبي الصبح ثم ينصرفن وهن متلفعات بمروطهن ما يعرفهن أحد من الغلس. رواه الشافعي</p> <p>Hadith from 'Aisha, he said, "They women of interest usually perform Fajr prayers with the Prophet (peace be upon him), then (after prayer) they go home while covering themselves with the cloth they are wearing. No one can recognize them because it's still dark." (HR. Al-Shafi'i)</p>
First Example	<p>The Contradiction Side</p> <p>The first hadith if textually understood that the main time to perform the morning prayer is at the time of <i>isfar</i> (it has begun to light) because that time the reward is greater. However, this understanding seems contradictory to the hadith narrated from Sayyidah 'Aisha which gives instructions that the Prophet (peace be upon him) performed congregational prayers at dawn when it was still dark (at the beginning of the time), and this means that it was the time that was more important to perform morning prayers.</p>	
	<p>Solution Through Takwil Way</p> <p>If the correlation is parsed with the approach to solving the <i>takwil</i> method as follows: Imam al-Shafi'i compromised paradoxical hadiths by tackling the hadith which says "the main time of dawn prayer is at the time of <i>Isfar</i>" by saying that when the Prophet (peace be upon him) encouraged people to rush to perform the morning prayer by explaining its virtues. And it could be that some of them have high enthusiasm to perform morning prayers at the end of the night before entering dawn time. So the real purpose and purpose of the words of the Prophet (peace be upon him) is: "Pray at dawn you show light across the horizon of heaven as a sign of the entry of the time of dawn prayer." In this case, Imam Al-Shafi'i interprets the word "<i>isfar</i>" which means the origin of the dawn time which is already bright approaching the time of sunrise with the meaning of the beginning of dawn time which is marked by the rising of dawn light</p>	

that is seen stretching across the horizon of the sky. With this the contradiction between the two hadiths can be resolved.

Settlement in the form of Naskh

According to al-Imam al-Shafi'i that if there is indeed naskh, then the hadith that nasikh (erasure) is used as a legal guide. While the hadith that is mansukh (which is deleted) can no longer be used as a handle and legal backing.

Naskh can be known in several ways, namely; in terms of time, direct explanation from the Prophet or even the explanation of the Companions. The following conditions of Naskh are:

1. Naskh only concerns the shari'i law
 2. Naskh who came later
 3. The mansukh (abolished) law applies indefinitely
 4. The hadith that nasikh has the same strength or quality as the hadith mansukh (which was deleted)
 5. The hadith that nasikh-mansukh must contain a different legal content
- d. The hadith of nasikh must be in addition to the basic teaching laws that are believed to have not changed throughout the ages such as being obliged to do good to mothers and fathers, and upholding justice.**

No.	Hadis Rasulullah SAW	
	First Hadith	Second Hadith
	عن شداد بن أوس قال: كنت مع النبي زمان الفتح فرأى رجلا يحتجم لثمان عشرة من رمضان فقال وهو أخذ بيدي: "أفطر الحاجم والمحجوم" رواه الشافعي	عن ابن عباس أن رسول الله صلى الله عليه وسلم احتجم محرما صائما. رواه الشافعي
First Example	Hadith from Syaddad bin Aus, he said, "I was with the Prophet in the year of entering the city of Makkah, the Prophet saw someone cupping, that is, on the eighteenth day of Ramadan. Holding my hand, he said, "Those who are cupping and those who are cupping break their fast." (HR. Al-Shafi'i)	Hadith from Ibn 'Abbas, that the Prophet (peace be upon him) once cupped while he was in a state of ihram again fasting. (HR. Al-Shafi'i)
	Settlement Through the Naskh Method	
	If the correlation is parsed with the <i>naskh</i> method approach, it can be seen <i>asbabul wurud</i> , history, and dates, that the first Hadith was delivered by the Prophet SAW in 6	

H. While the second Hadith occurred in 10 H. From this it is understood that this second Hadith is the one who naskh the first hadith.

Settlement in the form of Tarjih

Settlement in the form of tarjih is a way of solving by comparing propositions that seem contradictory to find out which of them is stronger than others. There are three tarjih requirements, as follows:

1. Its power is concurrent (between the Qur'an and Hadith)
2. Its power is concurrent (between hadith hasan and hasan)
3. The establishment of the law at the same time and place

The pen-tarjih-han side is viewed from four aspects: Broadly speaking, pentarjih is inseparable from 4 main things, namely: 1.) Segi sanad, 2.) Segi Matan, 3.) Segi madlul, 4.) Other aspects that support the value of the hadith.

1. Sanad (relating to the number, and characteristics of, narrators)
2. Matan (related to tsiqoh (matan validity)
3. Madlul (the postulate shown takes precedence over the more ma'qul (rational)
4. Another factor that supports, and strengthens the value of the hadith is accompanied by the practice of the Companions.

No.	Hadis Rasulullah SAW	Means	Solution Through Tar methods
Contoh Pertama		Hadith from Abu Hurayrah, he said, "Whoever bears the hadith junub until the morning, then break his fast on that day." (HR. Al-Shafi'i)	If the correlation is deciphered with the tarjih method approach, the hadith narrated by Sayyidah 'Aisha is superior to the hadith narrated by Abu Hurayrah from several sides, namely:
	عن عائشة أن رجلا قال لرسول الله صلى الله عليه وسلم وهو واقف على الباب وأنا أسمع يا رسول الله أني أصبح جنباً وأريد الصوم، فقال رسول الله عليه وسلم: وأنا أصبح جنباً وأنا أريد الصوم فأغتسل وأصوم ذلك اليوم. رواه الشافعي	Hadith from 'Aisha, that a man once asked the Messenger of Allah, he was standing at the door and I (said 'Aisha) listened to him. The man said, "O Messenger of Allah, I am junub until the morning, while I am anxious to continue my	<ol style="list-style-type: none"> 1. Hadith 'Aisha is superior because her stature is the wife of the prophet, who knows more about the case of Junub Rasul. 2. The hadith narrated by 'Aisha has more narrators than the

	<p><i>fast." The Prophet replied, "I also had junub until the morning, I also wanted to continue fasting so I took a bath and continued fasting on that day." (HR. Al-Shafi'i)</i></p>	<p>hadith of Abu Hurayrah. According to al-Shafi'i's perspective, the hadith narrated by 'Aisha has a more rational meaning compared to the hadith of Abu Hurayrah.²</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">Second Example</p>	<p>Hadith narrated by Ibn Abbas <i>radliyahhu 'anhu</i> he said: "<i>That the Prophet (peace be upon him) married Maimunah bint Haris while he was performing ihram.</i>"</p>	<p>If the correlation is deciphered with the tarjih method, then the hadith narrated from Abi Rafi' is more <i>rajih</i> (superior) than the <i>hadith</i> narrated by Ibn Abbas, because Abi Rafi' himself went with the Prophet SAW and Maimunah at that time. And of course Abi Rafi' knew more about the event than Ibn Abbas.</p>
<p>عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَ مَيْمُونَةَ خَلَالًا وَبَنَى بِهَا خَلَالًا وَكُنْتُ الرَّسُولَ بَيْنَهُمَا</p>	<p>Hadith narrated from Abi Rafi' which says: "<i>That the Prophet (peace be upon him) married Maimunah bint Haris at the time he was tahallul.</i>"</p>	

According to Ibn Qayyim there are several reasons that make the hadith narrated by Abu Rafi' superior to the narration from Ibn Abbas, as follows:

- a) Abu Rafi' at that time was a man who had reached puberty, while Ibn Abbas was not yet puberty, even only about 10 years old. So that the memory of Abu Rafi' is stronger than that of Ibn Abbas;
- b) Abu Rafi' knew more about the incident than others, because he was directly with the Prophet (peace be upon him);
- c) At that age, Ibn Abbas was not with the Prophet (PBUH), and he heard the story without being present directly with the Prophet (PBUH);
- d) When the Prophet (peace be upon him) entered Mecca, he started with thawaf, sa'i, then tahallul. From this it is known that the Prophet could not have married Maimunah at the time of travel, or before thawaf, or even at the time of thawaf.

² Muhammad bin Idris al-Syafi'i, *al-Umm*, hlm. 528-529.

- e) Most of the Companions blame the hadith narrated by Ibn Abbas, and do not blame the hadith narrated by Abu Rafi'.

Settlement in the problem of Tanawwu 'Al-'Worship

In terms of Tanawwu' al-Ibadah are hadiths that explain certain worship practices carried out or taught by the Prophet SAW, but between one another there are differences so as to illustrate the diversity of teachings in the implementation of worship. Or simply tanawwu' al-'worship is the procedure of its implementation there is a differentiation version.

In the realm of worship we cannot question why or why this is so, but must accept and follow what the Prophet taught as it is. This is in accordance with the rules described by the scholars, as follows:

الأصل في العبادة التوقيف والإتباع

"The original law in matters of worship is to accept and follow (as taught by the Messenger of Allah).

No.	Hadis Rasulullah SAW	Means	Completion of Hadith <i>Tanawwu' al-Ibadah</i>
First Example	عن ابن عباس قال: كان لرسول الله صلى الله عليه وسلم يعلمنا التشهد كما يعلمنا القرآن فكان يقول: التحيات المباركان الصلوات الطيبات لله سلام عليك أيها النبي ورحمة الله وبركاته سلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله ³ . رواه الشافعي	Hadis dari riwayat Sahabat Ibnu Abbas <i>radliyallahu 'anhu</i> . (HR. Al-Syafi'i)	In responding to this difference in history, one can choose to read the hadith which is easy to memorize. Similarly, in the procedure for washing members, although the best way is to wash three times, but in some conditions it is permissible to choose washing twice or once only.
	التحيات لله الزاكيات لله الطيبات الصلوات لله السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله ⁴ . رواه الشافعي	Hadith from the narration of the Companions of Umar bin al-Khattab <i>radliyallahu 'anhu</i> . (HR. Al-Shafi'i)	

Conclusion

From some of the explanations and discussions that have been described above, it can be seen that Imam al-Shafi'i is not only a scholar figure in the field of fiqh and ushul fiqh, but also a figure in the field of hadith and hadith science. In addition, his pioneering role in changing the history of the development of Hadith Science from previously unwritten to written theoretical was when he poured his hadith theory in his books al-Risalah and al-um. It's just that the theory of the science of hadith of Imam al-Shafi'i has not been compiled in a systematics and in a separate book, but spread in various descriptions in his books. In addition, he Imam al-Shafi'i also succeeded in laying down a written formulation of the main rules needed to examine or assess the validity of a hadith. He was also the first to discuss the mukhtalif hadiths by giving examples of their solution. And he is considered as the figure who laid the foundation for the birth of the science of mukhtalif al-hadith, which is the science that specifically discusses hadiths that seem to contradict and the method of solving them. And from this research found that there are several stages of theory and methodology used by Imam al-Shafi'i in completing the hadiths of mukhtalif, namely the jam'u wa al-taufiq method, naskh method, tarjih method, and tawaqquf. It can be concluded that the theory and method of solving the mukhtalif hadiths formulated by Imam al-Shafi'i have a logical and strong argument basis so that it is feasible to be used to resolve contradictory hadiths.

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