



FAHM AL-HADITH WITH THE ANTROPOLOGICAL APPROACH: The Study of Hadith La Yazalu Hadha al-Amr fi Quraish

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Abstract

Understanding hadith correctly is an important aspect of the pattern of interaction with the hadith of the Prophet. The appropriate understanding process will also produce the correct understanding of hadith. Anthropology is a science that studies humans from their physical diversity and study human culture such as ways of behaving, cultures and the resulting values. Anthropological studies focus on studying humans and their horizons. This research uses a type of literature study which emphasizes aspects of literature related to the study being discussed. The results of this research show that the study of understanding hadith approaches using Anthropology is based on the strong relationship between religion and culture because it is impossible for hadith texts to be born in an empty space, so this study can be a solution to various contemporary problems that may be affecting the sound of the text in question. Finally, in applying an anthropological approach in understanding the hadith regarding the appointment of leaders who must be from the Quraysh tribe, concludes that there is a cultural internalization of the intellectuals of the Prophet Muhammad so if it is contextualized today, the Quraysh tribe in question is a symbol of the skills and capabilities of a leader.

Keywords: Fahm al-Hadis, Hadith with Anthropological Approach, Hadith about Leadership of the Quraysh Tribe.

Abstrak

Memahami hadis secara tepat dan benar adalah salah satu aspek penting dalam pola interaksi dengan hadis Nabi. Proses pemahaman hadis yang tepat akan melahirkan pula pemahaman yang tepat dan benar. Antropologi adalah ilmu pengetahuan yang mempelajari manusia dari keanekaragaman fisik yang dimilikinya serta juga mempelajari kebudayaan manusia seperti cara-cara berperilaku, tradisi-tradisi dan nilai-nilai yang dihasilkan. Penelitian ini menggunakan penelitian dengan jenis studi kepustakaan dimana menekankan pada aspek-aspek literatur yang berhubungan dengan kajian yang dibahas. Hasil penelitian ini menunjukkan kajian pemahaman hadis pendekatan dengan Ilmu Antropologi didasari adanya hubungan yang kuat antara agama dan budayanya sebab ketidakmungkinan teks hadis lahir dalam ruang kosong dan hampa sehingga kajian ini dapat menjadi sebuah *problem solving* (solusi) dari berbagai macam problem kekinian yang mungkin menghinggapinya bunyi teks yang bersangkutan. Terakhir dalam pengaplikasian pendekatan antropologi dalam memahami hadis tentang pengangkatan pemimpin harus dari suku Quraisy, yang berkesimpulan bahwasanya ada internalisasi budaya pada intelektual Nabi Muhammad sehingga jika dikontekstualisasikan dengan zaman sekarang, suku Quraisy yang dimaksud adalah sebuah simbol tentang kecakapan dan kapabilitas seorang pemimpin.

Kata Kunci: Fahm al-hadith, Hadis Pendekatan Antropologi, Hadis Kepemimpinan Suku Quraisy.

Introduction

The hadith conveyed by the Prophet Muhammad contains the control of God's revelation, which then the hadith is also classified as a religious text that comes from God's revelation. This is confirmed in surah al-Najm 3-4, the words that came out of the Prophet Muhammad were nothing but revelations that were revealed to him. Even though it is under the control of God's revelation, sometimes the hadith also comes from the interaction of the prophet with the surrounding culture.

Prophet Muhammad as a human being of course also interacted with Arab society and culture (Khoir, 2014, p. 251). So it is not uncommon for some of the hadith of the Prophet to be based on his position as an ordinary human being. Therefore in understanding it one must look at the text and its context so as not to get stuck in a misunderstanding.

In the contemporary era, Muslims are faced with various complex challenges in world life and modern culture, so that Islamic studies are important to study and develop. As part of the study of Islamic studies, the study of hadith science is also required to open itself to the inclusion and use of subjective-doctrinary approaches (Arif, 2005, p. 5). So that contemporary hadith studies are able to develop and respond to the challenges of the progress of the times and modern culture. Through various approaches and perspectives, contemporary hadith discourse does not only focus on divine issues (*ilahiyat*) and various theological problems for example; related to halal and haram in the formal legal system; the problem of qat'i and dzanni in the holy text, mutawatir and ahad problems in the sunnah of the prophet. The existence of contemporary hadith discourse with a holistic framework of thinking from various perspectives and approaches is expected to present a life order that is guided by humanist values, affection, tolerance, justice, brotherhood, human rights and various other contemporary issues (Mu'ammam, 2017, p. 8).

Likewise, understanding the hadith regarding leadership matters must be held by the Quraysh tribe, if interpreted textually the meaning is difficult for humans to understand today. It is almost impossible for countries in the world, especially countries with a majority Muslim population, to bring in Quraysh people to serve as leaders. If not, then he does not deserve to be appointed as a leader, as a consequence of obeying the understanding and commands of the hadith *la yazalu hadha al-amr fi quraish*. Therefore, there is a need for a more comprehensive

understanding, by not only looking at the text but trying to understand the hadith with various approaches according to the context.

Among the previous studies related to this problem is the article entitled “Understanding Leadership Hadith from the Quraysh Nation and Its Relevance to Contemporary Leadership Concepts” by Imam Mustofa in 2020. This journal discusses hadiths related to the leadership of the Quraysh tribe using linguistic, historical and sociological approaches with readings of contemporary leadership contexts (Mustofa, 2020, p. 1). Second, an article from Mila Melyani in 2020 entitled “Understanding the Hadith of Leadership of the Quraish Tribe”. The article emphasizes aspects of understanding related to Quraish leadership which are compared with leadership typology models in Indonesia (Melyani, 2020). Third, an article from Canra Krisna Jaya 2018 with the title “Criticism of the Understanding of Hadith regarding Islamic Leadership must come from the Quraysh Tribe”. In this article, more emphasis is placed on aspects of quality, proof and criticism of understanding hadith (Jaya, 2018, p. 1).

One of the approaches that will be focused on in this research related to the hadith understanding of “*la yazalu hadha al-amr fi quraish*” is the anthropological approach. This anthropological study is very interesting when it is related to studying hadith because the hadith also contributed to the birth of culture. Dogmas that originate from God’s revelation then become a culture in a society which is then referred to as the sunnah of the Prophet. So departing from this, an anthropological approach will be explained as an offer in understanding and applying it in a hadith. To achieve this goal, this study uses a qualitative-descriptive method with the type of library research, namely the process where the main object uses books, journals and other literature that is relevant to the discussion. The use of qualitative-descriptive research methods so that the research focuses on describing, explaining and validating

problems regarding the integration of the anthropological approach in the process of *fahm al-hadith*.

The Method of understanding Hadith: Introduction and Brief History

In Arabic, *al-fahm* is defined as knowledge of something deep (Mukaram, 1992, p. 459). Meanwhile, if it is related to the terminology, the method of understanding hadith is interpreted in a systematic dan regular way to reach a proper understanding of the sayings, conduct, ordinances as the prophet intended (Yuliharti & Anwar, 2018, p. 18). In general, the method of understanding hadith is a framework and steps used in comprehensively understanding hadith, starting from the beginning to the end in order to get the right understanding. From this understanding, there are four components that must be met: first, people who understand the hadith (subject). Second, the hadith text of the Prophet Muhammad (object). Third, the method or steps in understanding the hadith of the Prophet according to the characteristics of the text. Fourth, the purpose of understanding the hadith of the prophet as a basic foundation (Yuliharti & Anwar, 2018, p. 18).

Understanding of hadith or commonly called *fahm al-hadith* is a process of understanding hadith by considering many aspects, such as: linguistic context, language structure (*nahwu*), the context of the birth of the hadith (*sabab al-wurud*), position of the prophet when conveying, audiens context (*mutakallim*) that accompanies the hadith, and how to integrate hadith texts from the past with the present context so that the meaning contained will remain warm and fresh as when it was just said. (Mustaqim, 2016, p. 4)

In essence, the embryo of the science of *fahm al-hadith* has existed since the time of the Prophet but not yet a separate science. The language of the hadith is conveyed easily and in accordance with the dialect of

the audience so that sahabah can easily understand the contents of the hadith. Although sometimes there are problems in understanding it, the sahabah can ask and confirm to the prophet directly so that the problem can be easily resolved. The problem of understanding the hadith of the prophet only arose when the Prophet died, because the sahabah and generations after could not confirm the meaning of the hadith directly to the prophet. This is what the Sahabah then try to learn to understand Islamic teachings as a whole through the words, deeds and taqdir of the Prophet. So that it can be said that the Companions were the first generation to try to understand the teachings in the reality of life

After the sahabah period, the understanding of hadith became a scientific discourse with various mentions such as: *syarh al-hadith*, *fahm al-hadith*, *fiqh al-hadith*, *ma'an al-hadith*. Even though the wording is different, the intent is the same to reveal the meaning of matan hadith as a process of understanding the hadith that cannot be separated with the aim of getting the correct understanding of the hadith. Understanding the Prophet's Hadith correctly is one of the important aspects in the pattern of interaction with hadith. One of the urgency of the method of understanding hadith is based on the fact that not all hadiths of the prophet can be understood with the same method, because some of them have different characteristics from the others (Helmy, 2020, p. 65). It is then, the understanding of hadith gave birth to many methods and approaches to achieve a precise and comprehensive understanding.

Anthropology: Definition and Scope

Anthropology is a part of social science, this can be seen from the object of study which studies humans and their horizons. In terms of language, the word anthropology comes from the word anthropos which in Greek means human and the word logos which means knowledge (Simbolon, Onibala, & SastroAtmodjo, 2021, p. 2). The anthropological

view of humans does not only see them as biological beings but also as social beings. Between the two, humans are seen as something complex both physically, emotionally, socially and culturally (Sriyana, 2020, p. 2). In a broader sense, anthropology is a science that studies human characteristics in general and places humans as unique individuals in a social life.

According to William A Haviland, Anthropology has the broadest horizons. Anthropology does not only dismantle wrong assumptions about the superiority of race and culture but also his diligence in studying all nations regardless of where and when they live, has provided more clarity about human nature than all the thinking of philosophers (Wiranata, 2011, p.3). While according to Koentjaraningrat, Anthropology is a science that studies humans in general by studying the various colors, physical forms, society and culture they produce (Sriyana, 2020, p. 1). From some of these meanings it can be concluded, Anthropology is a science that studies humans from their physical diversity as well as studying human culture such as ways of behaving, traditions and values that are produced. To distinguish it from other social science disciplines, anthropology has two holistic sides, researching humans in the span of time and their human dimensions. The important point of both sides of this main emphasis on cultural differences between people so this is what distinguishes anthropology from other sciences. The scope of anthropology can be classified into two parts, namely physical anthropology and cultural anthropology (Nurmansyah, Rodliyah, & Hapsari, 2019, p. 5).

First, physical anthropology where humans are studied as biological beings. In this first part of anthropology, humans are studied in terms of their bodies with a wider horizon, includes origin, body structure, evolutionary development and ethnic group. The focus of this physical anthropology is the influence of the environment on the structure

of the human body. Meanwhile, from the point of view of his research, physical anthropology is divided into more detailed branches of science such as human evolution, paleontology, somatology, anthropometry, racial anthropology and other sciences (Diandra, 2019, p. 13).

Second, cultural anthropology where humans are studied as part of culture. Cultural anthropology examines the entire way of human life by looking at how their mind and unique physical structure manage to change their environment (Suharta, 2020, p. 3). The focus of the study of cultural anthropology is the existence of a reciprocal relationship between humans and culture at a certain time and space. Culture is seen as the result of human creation as well as the only means that allows humans to survive (Diandra, 2019, p. 14). Only humans are capable of culture, while animals are not. This is due to the human mind which can use symbols and signs. Cultural anthropology is divided into more detailed branches of science such as: Archeology, Linguistic Anthropology, Ethnology and some of their sciences (Suharta, 2020, p. 5).

Integration of Anthropology in the Process of Fahm al-hadith

In the process of *fahm al-hadith*, not only finished on the aspect of internal criticism (matn) and external criticism (sanad), but understanding must be more comprehensive which is integrated with approaches according to the needs of the hadith text being studied. Several attempts to understand hadith with various approaches have been made by researchers, this is a form of effort to get the proper and appropriate interpretation of the hadith. The integration between social sciences and religious knowledge is currently being carried out massively. This becomes a positive value in itself for religious studies that break away from stagnation, so that there is a perception as if religion is not developing because its dogmas are temporal and rejecting

modernization must be refuted. Hadith text as a source of Islamic religious teachings is a dogma that is *salih li kulli zaman wa makan* will continue to exist regardless of time and place.

Integration of various approaches in understanding hadith such as integration of social sciences or natural sciences with religious texts, is expected to be a problem solving of various kinds of current problems that may befall the sound of the text in question (Afwadzi, 2016, p. 106). Even though the Hadith comes from Allah and the Prophet Muhammad as the maker of the Shari'a, but one thing that needs to be underlined it is conveyed to humans as its audience. So that there is a human role in the process of interpretation of the source of these religious teachings. This is what the paradigm that carries is not only theocentric, but more to the theo-anthropocentric paradigm which is a combination of two different dimensions of knowledge between divinity and humanity.

The hadith of the prophet conveyed by the Prophet Muhammad as a human being and his audience is also a human being, more nuances of humanity than the Al-Qur'an. When viewed from the source, the Qur'an is God's revelation as a whole, delivered through the intermediary of the Jibril with no intervention from the prophet at all. This is slightly different from hadith, which are partly sourced from revelation or personal ijtihad under the guidance of revelation and partly based on the side of humanity as said by al-Dihlawi (al-Dihlawi, 2005, p. 224). This then becomes the reason for the need to integrate social sciences with the hadith of the Prophet because it contains human nuances, as well as with the integration of anthropology in understanding hadith.

The anthropological approach in hadith texts departs from the proposition that religion does not stand alone. Religious studies are always closely related to their followers, every follower of a religion has its own culture and culture system. Gelner said the same thing, that religion

cannot be seen as an independent system that is not influenced by other social practices (Taufik & Wiryawan, 2020, p. 32). The phenomenon displayed by religion is a universal phenomenon for humans. Each region has a distinctive concept of religion, so that each of them has a concept of religion. It is this universal phenomenon of religion that the study of religion will continue to develop and become an important study. The internalization of anthropology in the study of hadith texts is based on an understanding of the strong relationship between religion and culture. This is based on the impossibility of hadith texts being born in an empty space (Leni, 2018, p. 1). From this it can be said, that the process of *fahm al-hadith*, humans are influenced by the primordial cultural environment, so that it is not uncommon to find differences in understanding hadith texts which then differ in the implementation of religious teachings between one community and another.

The anthropological approach to understanding hadith can be interpreted as a way of understanding hadith by studying human beings in terms of physical and cultural diversity such as ways of behaving, traditions and values resulting from how hadith interact with humans and their culture. Anthropology is important in the activities of *fahm al-hadith* because hadith is full of human nuances. The important position of humans in Islamic religious teachings indicates that the main problem in understanding religion is understanding humans so that in understanding the hadith must also review the cultural aspects that are in it. Anthropological integration here does not mean discovering a new law like the exact sciences, but an interpretive study to seek meaning.

In the process of *fahm al-hadith* with an anthropological approach, it is not difficult, because historically the hadith also contributed to the Cultural Revolution in Arabia where its journey cannot be separated from space and time. The existence of this new culture emerged as a result of the reception and internalization of the hadith of the Prophet

which later became the living sunnah. The Prophet Muhammad, who lived for 63 years, was able to change behavior and culture from the Age of Jahiliyyah (darkness) to the Age of Light (lightness) with guidance from God's revelation. This shows that hadith is also one of the main factors of this cultural change, because everything that comes from the prophet is the terminology of hadith. Understanding hadith with an anthropological approach aims to find the meaning of hadith which are still current, the understanding obtained is still like what was said by the prophet by looking at the current context.

Based on the popular principles of *fiqhiyah al-muhafadzah 'ala al-qadim al-salih wa al-akhdu bi al-jadid al-aslah*, understanding of hadith with an anthropological approach does not deny the understanding of Ulama salaf salih by only relying on the current understanding of readers. Its existence is not simply dismissed, it is precisely from their understanding that later studies of hadith produce important studies and Ulama' are closer to the time of the prophet and who understand better the meaning contained in the hadith. Even so, in placing it must be proportional, so that his understanding can accept reconstruction and renewal in accordance with the meaning of hadith texts.

Understanding of hadith with an anthropological approach cannot be separated from the subjective element of the reader, an understanding is sure to find an element of subjectivity in it so that when the reader tries to understand the hadith text in reality it will never reach an objective level. According to Ahwadzi that understanding is not a process of knowing that runs statically outside the framework of space and time but it always happens under certain circumstances, in one place and in a certain space and time (Afwadzi, 2017, p. 114). The characteristics of social science do not know the truth for sure, likewise with the anthropological approach in *fahm al-hadith* it will not be absolutely certain to get the full truth. As a form, a reader cannot claim

that his interpretation is the most correct, because only Allah is the owner of ultimate truth. The following are the steps of the anthropological approach in understanding the hadith of the prophet.



Tabel 1 the steps of the Anthropological approach in understanding the hadith

The method used by hadith reviewers in the process of integrating hadith with the Anthropological Science approach. First, someone who has expertise in hadith studies then studies anthropology and applies it in understanding a hadith. Second, someone who has expertise in anthropology then tries to understand the hadith according to his background. Either way, both have weak points. The first way, it is possible that hadith researchers are not well versed in anthropology so that the studies carried out have unsatisfactory results when viewed from this scientific angle. As for the second way, researchers from anthropology lack competency in hadith scientific studies. Even so, if the two are collaborated, possibility will get the most out of the integration of anthropology in the process of *fahm al-hadith*.

Applying anthropological approach in fahm al-hadith process

In applying the anthropological approach in understanding hadith, using examples of hadith about leadership must come from the Quraysh tribe. In the current era, the hadith about leadership must be from the Quraysh tribe, inviting problems related to the appropriate criteria for being a leader because required from a limited number of Quraysh tribes. The following understanding of the hadith regarding leadership must come from the Quraysh tribe:

1. Hadith about the leadership of the Quraysh tribe

صحيح البخاري (٤/١٠٥٣)

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، قَالَ: سَمِعْتُ أَبِي، عَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا،

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ اثْنَانِ»¹

Abdullah bin 'Umar said: Rasulullah Said: "The affairs of leadership were always held by the Quraysh tribe even though there were only two of them left"

2. Tahrij al-Hadith

صحيح مسلم (٣/٠٢٨١)

وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ»²

مسند احمد (٩/٧٧٦٥)

حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنَ النَّاسِ اثْنَانِ»³

3. Jarh wa Ta'dil

No	Rawi	Year Died		Jarh wa Ta'dil
1	'Abdullah bin 'Umar bin al-Khattab	73 H		Sahabah. ⁴
2	Muhammad bin Zaid bin'Abdullah bin 'Umar	-	Young Tabi'in	According to Ibnu Hibban thiqah. ⁵

¹ Muhammad bin Ismail al-Bukhari, Al-Jami' al-Musnad al-Sahih al-Mukhtasar Min Umur Rasulillah wa Sunanihi Wa Ayamihi, Jilid 4 (Beirut: Dar al-Tauq al-Najah, 2011), 179.

² Muslim bin al-Hajaj al-Naisaburiy, Al-Musnad al-Sahih al-Mukhtasar Bi Naqli al-'Adli Ila Rasulullilah, Jilid 3 (Beirut: Dar Ihya', 2010), 1451.

³ Ahmad bin Muhammad Hanbal, Musnad Al-Imam Ahmad Bin Hanbal, Jilid 9 (Beirut: Muassasah al-Risalah, 2001), 489.

⁴ Yusuf bin 'Abdurrahman al-Hajaj, Tahdib Al-Kamal Fi Asma' al-Rijal, Jilid 15 (Beirut: Muassasah al-Risalah, 1980), 332.

⁵ Muhammad bin Hibban, Al-Thiqat, Jilid 5 (India: Dairah al-Ma'arif, 1973), 365.

3	'Asim bin Muhammad bin Zaid	-	Young Tabi'in	According to Ahmad bin Hanbal, Ibnu Ma'in, Abu Daud thiqah. ⁶
4	'Asim bin Muhammad bin Zaid	227 H	Atba' al-Tabi'in	According to Al-'Ijly thiqah. According to Abu Hatim amir al-muh}ddithin. ⁷
5	Bukhari	256 H	Tab'u	Mukharrij

4. Hadith Quality Analysis

Hadith quality analysis is assessed from two aspects, namely: *naqd al-sanad* and *naqd matn*. First, in terms of sanad hadith the hadith narrated by Bukhari above has met all the criteria for the authenticity of hadiths such as: have a continuous sanad (*muttasil*) this can be seen from the year of death and the relationship between teacher and all existing rawi are assessed as credible rawi (*thiqah*) which has fulfilled the two elements of dhabith and 'adl. Although there are several narrators whose years of birth and death are unknown, however, the relationship between the two is recorded as teacher and student and also all the rawi including trusted people (*thiqah*). Second, in terms of matn, there are also no defects (*'illat*) and syadz, this can be seen from a comparison of several other narrations where there is no conflict between one another. So it can be concluded that the hadith narrated by Bukhari index number 3502 has the quality of a *sahih li dzatihi hadith*.

5. Analysis of *Fahm al-hadith* with an Anthropological Approach

Hadith about the necessity of leadership from the tribe of Quraysh, if interpreted textually requires a meaning that is difficult for human logic to accept today. The reason is clear, that it is impossible for this vast

⁶ Ahmad bin 'Ali bin Muhammad al-Asqalaniy, Tahdib Al-Tahdib, Jilid 5 (India: Dairah al-Ma'arif, 1326), 57

⁷ al-Hajaj, Tahdib Al-Kamal fi Asma' al-Rijal, Jilid 30, 230.

world, made up of various countries, led by someone who came from the Quraysh tribe even though there were only two people left. If that's the understanding, then the countries in the world, both in the Arabian Peninsula and non-Arab must appoint and bring Quraysh to become a leader in their country in order to comply with the hadith of the prophet. If not then he does not deserve to be appointed as a state leader.

Ibn Hajar author of Fath al-Bari, interpret the sentence (*la yazalu hadha al-amru min quraisy*) a matter of leadership always held by the Quraysh tribe. Then the meaning of staying two people is not seen from the number in the true sense but as a disclaimer of orders from other than Quraysh unless someone seizes it by force (al-Athqalaniy, 2015, p. 117). According to al-Qurthubi this hadith is a stipulation that there is no supreme leadership except for the Quraysh tribe as long as there is still one of them. He understands this hadith as a commandment even though the words in it are news, this is reinforced in the hadith narrated by Imam Shafi'i:

حَدَّثَنِي: ابْنُ أَبِي قُدَيْكٍ، عَنْ ابْنِ أَبِي ذَيْبٍ، عَنِ ابْنِ شِهَابٍ أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَدِّمُوا قُرَيْشًا وَلَا تَتَقَدَّمُوهَا وَلَا تَعَلَّمُوا مِنْهَا وَلَا تَعَلِّمُوهَا»
شَكَ ابْنُ أَبِي قُدَيْكٍ.⁸

*From Ibn Shihab, he received a hadith that the Prophet said:
Learn from them (Quraish), and do not teach them.*

Ibn Hajar concludes this hadith, that sahabah agreement understands it using an implicit meaning as a barrier (*h}ad*) to oppose those who disbelieve. This was then used as the basis by the majority of Ulama' as a requirement for the highest leader to be Quraysh. Quoting Iyadh's statement, the highest leadership requirement comes from the Quraysh tribe which is the madzhab of the Muslims as a whole and include it in the agreed terms (al-Athqalaniy, 2015, p. 119). The same

⁸ Abu 'Abdullah Muhammad bin Idris al-Syafi'i, Musnad Al-Imam al-Syafi'i, Jilid 2 (Beirut: Dar al-Kutub, 1951), 194.

understanding was conveyed by Imam al-Nawawi, that this hadith is a clear argument that the leader must be from the Quraysh tribe, may not appoint someone outside of them. This has become an agreement among friends and tabi'in and subsequent generations based on authentic hadiths (al-Nawawi, 2009, p. 200). The opinion of Imam Nawawi is based on one of the events that happened to the Bani Saqifah where Umar bin Khattab and sahabah appointed Abu Bakr as leader (khalifah) based on this hadith. Even though there was a cancellation of the allegiance to Sa'd bin Ubadah which was originally proposed by the Ansor to become a leader.

Analysis of the understanding of Ibn Hajar and Imam Nawawi as authors of the syarh hadith book, which requires leadership from the Quraysh tribe. So from a historical point of view, the understanding of both departs from the fact that the leaders who led at that time and in previous times, all the leaders came from the Quraysh Tribe. Ibn Hajar who was born in 773 H and died in 852 H and Imam Nawawi who was born in 631 H and died in 676 H, both lived during the Abbasid dynasty. The Abbasid dynasty itself was a caliphate which also came from the descendants of Quraysh namely from 'Abbas bin Abdul Muttalib bin Hasyim. Then the previous Umayyad dynasty also came from the Quraysh tribe who were descendants of Umayyah bin Abd al-Syams. Likewise with the four caliphs of al-Rasyidun who came from the descendants of the Quraysh tribe, Abu Bakr descended from Taim bin Murrah, Umar bin Khattab descended from 'Adiy bin Ka'ab, Uthman bin 'Affan descended from Umayyah bin Abd al-Shams and 'Ali bin Abi Talib who was also descended from the Quraysh Tribe. This is very reasonable if Ibn Hajar and Imam Nawawi understood the hadith of the leadership of the Quraysh tribe as an agreement of 'Ulama from earlier times.

The textual understanding of hadith above if it is implemented in the present of course it is less relevant and will narrow down the

teachings of Islam which describe it as a religion that propagates primordialism. When viewed from a prophetic context, someone who wants to understand will consider the statements made by the prophet to be purely divine instructions. This is what a reader then considers that there was no influence from the cultural experience of the Prophet Muhammad in the environment of Arab society when producing the text. The Prophet Muhammad was a messenger and a person from Arabia, as a prophet he was a man chosen by God who was assigned to convey God's revelations to mankind. In several ayat of the Qur'an, humans are ordered to obey the teachings they carry and stay away from anything they prohibit, as emphasized in the surah al-Hashr (59:7).

Apart from a prophet, the Prophet Muhammad is also like an ordinary human being as emphasized in the end of Surah al-Kahf. The Prophet Muhammad was an Arab national who also lived in an Arab society and culture. In his daily life assimilate with Arab society, communicate with each other and interact in various interests (Khoir, 2014, p. 251). This reality is a natural thing as a human being, which is also experienced by the prophet himself who is also human. Therefore, it is very natural for the prophet to be part of Arab society, to live, interact and be cultured with them. Anthropologically, it is unavoidable that the influence of Arab culture has colored some of the Prophet's habits and behavior.

From lineage, the Prophet Muhammad came from the Quraysh tribe which is the most respected tribe in Arabia. The use of the name "Quraisy" is basically the family name of Fihir bin Malik or Nadhir bin Kinanah whose descendants were later known as Quraysh. One of the family members who has a very important role in building the glory of his tribe is Qushay, his real name is Zayid. At a young age he was given the mandate to be caretaker of the Kaaba, a very respectable position at that time. He was also responsible for the standards and weapons of

the Quraysh tribe and the only person who has the right to design a war strategy. So Qushay was respected and obeyed by the tribe under his leadership (al-Mubarakfuri, 2021, p. 12).

Since ancient times, the Quraysh tribe has been a respected tribe in various aspects. History states that they are known as the most powerful, prominent, and most dominant tribe compared to other Mudar tribes. Not only that, the Quraysh tribe was also respected by the Arab community in ancient times, they were very obedient and submissive to the Quraysh (Abdul Karim, 2017, p. 94). The Quraysh tribe is also seen as an established and civilized people. In trade, they have never relied on military power to run their trade, They rely more on a culture of politeness, wisdom, politeness in communication and friendliness (Ali, 2019, p. 25). There were ten high offices distributed to members from the Quraysh tribe: hijābah, keeper of the keys to the Kaaba; siqāyah, overseer of the Zamzam spring for pilgrims; diyat, civil and criminal magistrates; sifarah, state attorney or ambassador; liwa', military office; rifadah, tax administrator for the poor; nadwah, chairman of the board; khaimmah, administrator of the hall of deliberation; khazinah, financial administration position; and azlam, keeper of the fortuneteller's arrow to know the opinion of the gods (Badri, 2017, p. 14).

Departing from the superiority of the Quraysh tribe above, relation to the problem of hadith about the necessity of leaders from the Quraysh tribe that in it there is a cultural intervention that influenced the intellectuals of the Prophet Muhammad. The existence of an intellectual relationship is indicated by the primordial decrees of the Prophet by prioritizing the Quraysh tribe over other tribes. This is seen from the time when the Prophet Muhammad conveyed this hadith, at that time the Quraysh tribe was considered to fulfill the requirements as a leader and obeyed by society without any opposition.

Ibn Khaldun in his “Muqaddimah” said that a tribe can form and maintain a state if it has a number of socio-political characteristics it is referred to as asabiyyah (Ibnu Khaldun, 2011, p. 7). The asabiyyah theory departs from the assumption that a state leader can effectively control the stability and security of disturbing things both from within the country and outside (Afwadzi, 2016, p. 119). So that the appointment of a leader is intended for those who are capable and credible both in terms of qualified intellectual and adequate physical strength. Apart from that, he also needs the power of solid and dominant group solidarity and fanaticism in order to be able to govern a country.

Departing from the asabiyyah theory, determining the leadership of the Quraysh tribe because at that time they were the most dominant tribe and had the greatest asabiyyah. They are also known as a tough, authoritative, prominent and strong. The Quraysh tribe is known to have the strength and strong corps soul (asabiyyah) compared to other tribes and also respected by the people of other tribes in the Arab region, some of them are known as intellectuals, have an advanced civilization, good at leading and has other advantages (Khoir, 2014, p. 261). So it is natural that at that time, the appointment of a leader from the Quraysh tribe did not get protests and proceeded naturally.

Anthropologically, human intellectuals are constructed from the culture in which they live. The Prophet Muhammad, who was also an ordinary human being, lived and interacted in the culture of superiority of the Quraysh, who also experienced such a construction. Cultural internalization of intellectuals in the Prophet Muhammad who then naturally said that leadership feasibility was intended for the Quraysh tribe. The Prophet was well aware of the superiority of his tribe because from the time of Qushay until the time when the prophet lived, the Quraysh tribe was always at the forefront of leading the government (Afwadzi, 2016, p. 120). This does not mean that the Prophet has primordialism,

however, it is more related to how the prophet's response at that time saw the condition of the cultural anthropology of the Quraysh Tribe which was superior to other tribes. The Prophet Muhammad did not want failure and destruction for his people by choosing a leader who did not have the credibility and ability to be accompanied by strong *asabiyyah*. So it is natural for the prophet's statement about the feasibility of the leadership held by the Quraysh.

According to Misbahul Khair, the Islamic teachings contained in this hadith are local and temporal. Local because it only applies to the Arab region, while temporal is when one day there is a tribe that is stronger, smarter, authoritative and has the capability to lead, then they have the right to hold leadership (Khoir, 2014, p. 264). Then what is meant by the leadership requirement of the Quraysh tribe is only a symbolic requirement. Quraysh here is a symbol for people who have influence, have strong solidarity and have the capability to hold the position of head of state. So, anyone who has qualifications like Quraysh then deserves to be the leader of the country. According to Ibn Khaldun, this hadith has its own wisdom which is not only limited to taking blessings in it (*tabarruk*). However, there is also the main purpose of this requirement, namely protection, the ability to prevent conflict and division. so as to achieve a protected and peaceful society (Ibnu Khaldun, 2011, p. 346).

Based on this, the understanding of the hadith of the Prophet regarding the leadership of the Quraysh Tribe is based on an anthropological approach, that the reason behind the Prophet prioritizing the Quraysh tribe was the existence of cultural internalization of the Prophet's intellectuals because at that time the Quraysh tribe had influence, had strong *ashabiyah*, had credibility and had the ability to hold state positions. Thus, the contextual meaning derived from this hadith is that a leader who wants to establish a strong state must

possess the characteristics inherent in the Quraysh tribe in the past. So that anyone who has the same characteristics as the Quraysh tribe in the past deserves to be a leader. Even so, in the current era, the hadith about the leadership of the Quraysh tribe still applies, if there are descendants of the Quraysh tribe who have the capability and skill to lead. So when faced with two prospective leaders who both have the capability and skill to lead, then leaders who come from the Quraysh tribe are prioritized as recommended by Prophet Muhammad

Conclusion

The anthropological approach to understanding hadith can be interpreted as a way of understanding hadith by studying human beings in terms of physical and cultural diversity such as ways of behaving, traditions and values resulting from how hadith interact with humans and their culture. The method used by hadith reviewers in the process of integrating hadith with the Anthropological Science approach. First, someone who has expertise in hadith studies then studies anthropology and applies it in understanding a hadith. Second, someone who has expertise in anthropology then tries to understand the hadith according to his background. Either way, both have weak points.

The example of applying the anthropological approach in understanding the hadith regarding the appointment of a leader must be from the Quraysh tribe, the contextual meaning derived from this hadith is that a leader who wants to establish a strong state must possess the characteristics inherent in the Quraysh tribe in the past. So that anyone who has the same characteristics deserves to be a leader. Even so, in the current era, the hadith about the leadership of the Quraysh tribe still applies, if there are descendants of the Quraysh tribe who have the capability and skill to lead. So when faced with two prospective leaders who both have the capability and skill to lead, then leaders who come

from the Quraysh tribe are prioritized as recommended by Prophet Muhammad

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