



Authentic Interpretation of The Hadith 'You Know Better About Your Worldly Affairs'

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Abstract

This study aims to generate an authentic interpretation of the hadith “You know better about your worldly affairs,” through analyzing its *sanad* (chain of narration), *matan* (text), *asbāb al-wurūd* (context of revelation), and intertextuality with Quranic verses and other hadiths. The research utilizes a qualitative approach with library research methods. Data is collected via in-depth study of authoritative hadith and Quranic interpretation texts. An interactive content analysis is applied, involving data condensation, data presentation, and conclusion drawing and verification. The findings show life comprises two domains: the hereafter (faith and worship) guided wholly by Islamic texts, and worldly affairs (etiquette and transactions) further divided into regulated and unregulated matters. The hadith on worldly affairs belongs to the latter category without detailed sharia stipulations. Despite its general (*'ām*) meaning, this hadith only applies where no specific rules exist. Thus, the Prophet's *ijtihad* here may be correct or incorrect. This does not contradict Surah al-Najm:3-4, as those verses specifically concern Quranic truth, not all prophetic sayings. In conclusion, an authentic interpretation is achieved in line with the research objective.

Keywords: *hadith interpretation, worldly affairs, Prophet's ijtihād*

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1. INTRODUCTION

The hadith *أنتم أعلم بأمر دناكم* (You know better about your worldly affairs) is often quoted to indicate that the Prophet did not have knowledge exceeding that of his

companions in worldly matters.¹ This hadith raises a number of critical questions: Does this hadith mean that all worldly affairs are entirely beyond the scope of sharia? Are all of the Prophet's words revelations, or do some represent his personal reasoning (*ijtihad*)? How does it correlate with the word of Allah in Surah al-Najm verses 3–4, which state that the Prophet conveys the revelation? Should his personal reasoning be acknowledged as incorrect? To find the answers to these questions, we need to look closely at this hadith and see if the sanad (chain of narration) is valid, what the text says, what words mean, and how it fits in with other evidence. Thus, we can accurately extract the substantial lesson from this hadith and steer clear of any misconceptions about it.

The formulation of the problem in this article is how to authentically interpret the hadith "You know better about your worldly affairs" from the aspects of sanad (chain of narration), matan (text), cause of revelation, and its intertextuality with verses of the Qur'an and other hadiths. This article employs a qualitative research method, drawing on a literature research approach.² We obtain primary data through an in-depth study of standard hadith books, commentaries, classical to contemporary hadith jurisprudence, exegesis of relevant Qur'anic verses, and previous research results on similar topics.³ The data analysis technique uses an interactive content analysis model that includes data reduction, data presentation, and drawing and verifying conclusions.⁴ Intersubjectivity control by researchers is also carried out to maintain the validity of the research results.⁵ This method provides a comprehensive and objective interpretation of the studied hadith to address the posed research questions.

Throughout the literature review conducted, no specific studies focusing on the hadith "you know better about your worldly affairs" have been found previously. Whether in theses, dissertations, or accredited scientific journal research, there has been a notable absence of in-depth examinations of this hadith utilizing the methodology proposed in this article. Upon closer scrutiny, it becomes evident that this hadith encapsulates a profound message worthy of comprehensive understanding. Therefore, there is a pressing need for a dedicated study to delve into the nuances of this hadith. In light of this gap in the literature, the author endeavors to address it by conducting an exhaustive investigation of the hadith "you know better about your worldly affairs" in this article. By doing so, the aim is to contribute to the body of knowledge within contemporary hadith studies by offering new insights and perspectives. We hope that the research findings will provide new and original insights, enhancing the discussion on the

¹ See for example E. I. Syaripudin et al., "Prinsip-Prinsip Dan Kaidah Transaksi Dalam Ekonomi Syari'ah.," *Jurnal Hukum Ekonomi Syariah (JHESY)* 1, no. 2 (2023): 284–94; Amal Fathullah Zarkasyi, "Tajdid Dan Modernisasi Pemikiran Islam," *Tsaqafah* 9, no. 2 (2013): 395–418; Ajat Sudrajat, "Khilafah Islamiyah Dalam Perspektif Sejarah," *Informasi* 35, no. 2 (2009).

² J. Anthony, L. Leech Nancy, and MT Collins Kathleen, "Qualitative Analysis Techniques for the Review of the Literature," 2012, <https://eric.ed.gov/?id=EJ981457>. (March 26, 2024).

³ Mashood A Baderin, "Islamic Legal Theory: Volume I," n.d., <https://www.taylorfrancis.com/books/mono/10.4324/9781315251721/islamic-legal-theory-mashood-baderin> (March 26, 2024).

⁴ Klaus Krippendorff, "Content Analysis: An Introduction to Its Methodology," Sage publications, n.d., https://books.google.com/books?hl=en&lr=&id=nE1aDwAAQBAJ&oi=fnd&pg=PP1&dq=interactive+content+analysis+model+which+includes+data+reduction,+data+presentation,+and+drawing+and+verification+of+conclusions.&ots=y_8fYnmR6t&sig=mJaiv0fUUq8a0rTEgAnmtOCKbP4. (March 26, 2024).

⁵ Ernesto Nelson Coelho, Jr and Claudio Figueiredo, "Patterns of Intersubjectivity in the Constitution of Subjectivity: Dimensions of Otherness," 2003, <https://journals.sagepub.com/doi/abs/10.1177/1354067X030093002> (March 26, 2024).

interpretation and significance of this specific hadith. Through this endeavor, the authors seeks to advance scholarly understanding and foster greater appreciation for the profound teachings encapsulated within the hadith tradition.

2. DISCUSSION

2.1. Hadith Tracing

Within the scope of *al-kutub al-tis'ah* (the nine main hadith books), the hadiths containing the statement that this community (*ummah*) knows better about worldly affairs can be found with the following descriptions. First, Imam Muslim narrated in his *Ṣaḥīḥ* from 'Āishah and Anas,

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَوْمٍ يُلْقِحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ: «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ»⁶

Means:

From Anas that the Prophet once passed by a group of people who were pollinating date palms, and he said, "If they had not done it, the dates would (still) be good." But after that, it turned out that the dates had grown damaged. Until one day the Prophet passed by them again, and seeing that, he asked, "What is the matter with your date palms?" They replied, Did you not say this and that? He then said, "You know better about your worldly affairs."

Second, Imam Ibn Mājah also narrated from Anas ibn Malik and 'Āishah:

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ أَصْوَاتًا، فَقَالَ: «مَا هَذَا الصَّوْتُ؟» قَالُوا: النَّخْلُ يَأْبُرُونَهُ، فَقَالَ: «لَوْ لَمْ يَفْعَلُوا لَصَلَحَ» ، فَلَمْ يُؤْبِرُوا عَامَةً، فَصَارَ شَيْصًا، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «إِنْ كَانَ شَيْئًا مِنْ أَمْرِ دُنْيَاكُمْ، فَشَأْنُكُمْ بِهِ، وَإِنْ كَانَ شَيْئًا مِنْ أَمْرِ دِينِكُمْ، فَإِلَيَّْ»⁷

Means:

From 'Āishah; she said: "The Prophet heard voices; he then asked,'What are these voices?' The companions said, 'The dates that they are pollinating.' He said, 'If they had not done it, the dates would still be good.' That year, the companions refrained from pollinating until their dates suffered damage. They then conveyed the matter to the

⁶ Muslim bin al-Ḥajjāj Abu al-Ḥusain al-Qusyairi Al-Naisābūri, *Ṣaḥīḥ Muslim* (Bairūt: Dār Iḥyā al-Turās al-'Arabi, n.d.), vol. 4, p. 1836. The hadith is narrated from Abu Bakr ibn Abi Shaybah and 'Amr al-Naqid, both from al-Aswad bin 'Amir, who reported: Abu Bakr said: al-Aswad bin 'Amir narrated to us, Hammad bin Salamah narrated to us, from Hisham bin 'Urwah, from his father ('Urwah), from 'Aishah and from Thabit, from Anas., in The Book of Virtues, chapter: The Obligation to Comply with What He (the Prophet) Said as Religious Law, Not What He Mentioned Regarding Worldly Affairs Based on Opinion, number 2363.

⁷ Abu 'Abdillāh Muḥammad bin Yazīd Al-Qazwīni Ibn Mājah, *Sunan Ibn Mājah* (Dār Iḥyā al-Kutub al-'Arabiyyah, n.d.), vol. 2, p. 825. The hadith is narrated from: Muhammad bin Yahya, who said: 'Affan narrated to us, he said: Hammad narrated to us, he said: Thabit narrated to us, from Anas bin Malik, and Hisham bin 'Urwah narrated from his father, from 'Aishah, in The Book of Pledges, Chapter: Pollination of Palm Trees, number 2471, graded as sahih by al-Albani.

Prophet, and he said, 'If it is a matter of your worldly affairs, then it is your affair, but if it concerns your religious affairs, then refer it back to me.'"

Third, Imam Ahmad narrated from Anas ibn Mālik:

عَنْ أَنَسٍ قَالَ: سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْوَاتًا فَقَالَ، " مَا هَذَا؟ " قَالُوا: يُلْقِحُونَ النَّخْلَ، فَقَالَ، " لَوْ تَرَكْتُمُوهُ فَلَمْ يُلْقِحُوهُ لَصَلِحَ " فَتَرَكْتُمُوهُ فَلَمْ يُلْقِحُوهُ، فَخَرَجَ شَيْصًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، " مَا لَكُمْ؟ " قَالُوا: تَرَكْتُمُوهُ لِمَا قُلْتَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، " إِذَا كَانَ شَيْءٌ مِنْ أَمْرِ دُنْيَاكُمْ فَأَنْتُمْ أَعْلَمُ بِهِ، فَإِذَا كَانَ مِنْ أَمْرِ دِينِكُمْ فَإِلَيَّ ⁸

Means:

From Anas, he said: The Messenger of Allah heard a sound then asked, "What is this?" The people said, "They are pollinating the date palms." The Messenger of Allah then said, "If only they had left that, that is, did not pollinate, it would have been better," then they no longer pollinated, resulting in bad dates. The Prophet asked, "What fate has befallen you?" They answered, "They stopped pollinating because they followed what you said." The Messenger of Allah said, "If there is something concerning worldly affairs, then you know more about it, but if it is related to religious affairs, then refer back to me."

Fourth, Imam Ahmad also narrated from Anas ibn Malik and 'Aishah:

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ أَصْوَاتًا، فَقَالَ، " مَا هَذِهِ الْأَصْوَاتُ؟ " قَالُوا: النَّخْلُ يُؤَبِّرُونَهُ يَا رَسُولَ اللَّهِ، فَقَالَ، " لَوْ لَمْ يَفْعَلُوا لَصَلِحَ "، فَلَمْ يُؤَبِّرُوا عَامِيذٍ، فَصَارَ شَيْصًا، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ، " إِذَا كَانَ شَيْئًا مِنْ أَمْرِ دُنْيَاكُمْ فَشَأْنُكُمْ بِهِ، وَإِذَا كَانَ شَيْئًا مِنْ أَمْرِ دِينِكُمْ فَإِلَيَّ ⁹

Means:

From 'Aishah that the Prophet once heard voices, so he said, "What are these voices?" The companions said, "Voices of people grafting (pollinating) date palms, oh Messenger of Allah." The Messenger of Allah said, "If they left it, it would have been better." Finally they no longer pollinated so that year the yields of their date palms dropped. Then they reported the matter to the Prophet, and he said, "As for matters of your world, it is up to you, but regarding matters of your religion, then refer it back to me."

Fifth, Imam Ahmad narrated from Abu Qatādah:

⁸ Abu 'Abdillāh Ahmad bin Muḥammad al-Syaibāni Ibn Ḥanbal, *Musnad Al-Imām Ahmad*, ed. Syu'aib al-Arnaūṭ, Cet. I (Muassasah al-Risālah, 2001), vol. 20, p. 19. The hadith is narrated from: 'Abd al-Samad narrated to us, Hammad narrated to us, from Thabit, from Anas, in Musnad 'Abdillah ibn 'Amr ibn al-'Ās, number 12544. Al-Arnaūṭ said, "Its chain of narration is sahih according to the conditions of Muslim.

⁹ Abu 'Abdillāh Ahmad bin Muḥammad al-Syaibāni Ibn Ḥanbal, *Musnad Al-Imām Ahmad*, ed. Syu'aib al-Arnaūṭ, vol. 41, p. 401. The hadith is narrated from: 'Affan narrated to us, he said: Hammad bin Salamah narrated to us, he said: Thabit informed us from Anas. And Hisham bin 'Urwah narrated from 'Urwah, from 'Aishah in Musnad al-Siddiqah 'Aishah bint al-Siddiq, in Musnad of The Women, number 24920, graded as sahih by Al-Arnaūṭ.

عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَقَالَ، “إِنَّكُمْ إِنْ لَا تُدْرِكُوا الْمَاءَ غَدًا تَعْطَشُوا.” وَأَنْطَلَقَ سَرْعَانُ النَّاسِ يُرِيدُونَ الْمَاءَ، وَلَزِمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَالَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَاحِلَتُهُ، فَنَعَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَعَمْتُهُ فَادَّعَمَ، ثُمَّ مَالَ حَتَّى كَادَ أَنْ يَنْجِفِلَ عَن رَاحِلَتِهِ فَدَعَمْتُهُ فَانْتَبَهَ فَقَالَ، “مَنْ مِنَ الرَّجُلِ؟” قُلْتُ: أَبُو قَتَادَةَ. قَالَ، “مُذْكُمْ كَانَ مَسِيرُكُمْ؟” قُلْتُ: مُنْذُ اللَّيْلَةِ. قَالَ، “حَفِظَكَ اللَّهُ كَمَا حَفِظْتَ رَسُولَهُ.” ثُمَّ قَالَ، “لَوْ عَرَّسْنَا.” فَمَالَ إِلَى شَجَرَةٍ فَنَزَلَ فَقَالَ، “انظُرْ هَلْ تَرَى أَحَدًا؟” قُلْتُ: هَذَا رَاكِبٌ هَذَانِ رَاكِبَانِ، حَتَّى بَلَغَ سَبْعَةَ، فَقَالَ، “احْفَظُوا عَلَيْنَا صَلَاتِنَا.” فَمِنَّمَا فَمَا أَيْقَظْنَا إِلَّا حُرَّ الشَّمْسِ، فَانْتَبَهْنَا فَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَارَ وَسِرْنَا هُنَيْئَةً، ثُمَّ نَزَلَ فَقَالَ، “أَمَعَكُمْ مَاءٌ؟” قَالَ: قُلْتُ: نَعَمْ. مَعِيَ مِیْضَةٌ فِيهَا شَيْءٌ مِنْ مَاءٍ. قَالَ: ائْتِ بِهَا فَاتَيْتُهُ بِهَا. فَقَالَ، “مَسُوا مِنْهَا مَسُوا مِنْهَا.” فَتَوَضَّأَ الْقَوْمُ وَبَقِيَتْ جِرْعَةٌ. فَقَالَ، “ازْدَهْرْ بِهَا يَا أَبَا قَتَادَةَ؛ فَإِنَّهُ سَيَكُونُ لَهَا نَبَأٌ.” ثُمَّ أَذَّنَ بِإِلَالٍ، وَصَلَّوْا الرُّكْعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ صَلَّوْا الْفَجْرَ، ثُمَّ رَكِبَ وَرَكِبْنَا. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: فَرَطْنَا فِي صَلَاتِنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، “مَا تَقُولُونَ؟ إِنْ كَانَ أَمْرٌ دُنْيَاكُمْ فَشَأْنُكُمْ، وَإِنْ كَانَ أَمْرٌ دِينَكُمْ فَاِلِّيَّ قُلْنَا: يَا رَسُولَ اللَّهِ، فَرَطْنَا فِي صَلَاتِنَا. فَقَالَ، “لَا تَفْرِيطَ فِي النَّوْمِ إِنَّمَا التَّفْرِيطُ فِي الْيَقِظَةِ، فَإِذَا كَانَ ذَلِكَ فَصَلُّوْهَا، وَمِنْ الْغَدِ وَقْتَهَا...”¹⁰

Means:

From Abu Qatādah, he said: We were with the Messenger of Allah on a journey; he said, “If tomorrow you do not find water, you will be thirsty.” The people immediately went looking for water, but I stayed with the Messenger of Allah. Then his mount tilted, and the Messenger of Allah felt sleepy. I held him up. He tilted again, and I held him up. Then he tilted until he almost fell off his mount. I held him, and he awoke. He said, “Who are you?” I replied: Abu Qatādah. The Messenger of Allah said, “Since when have you been traveling?” I replied, Since last night. The Messenger of Allah said, “May Allah protect you as you protected His Messenger.” Then he said, “Let's stop for a while.” He headed towards a tree, took shelter, and said, “Check, do you see anyone?” I replied, That's a rider; that's two riders up to seven riders. The Messenger of Allah said, “Guard the prayer for us.” We then fell asleep and did not wake up except when the sun was already hot. Then we woke up. Then the Messenger of Allah rode his mount, then traveled; we too traveled for a while, then he got off, and he said, “Do you have water?” I replied, Yes, I have a waterskin with a little water. The Messenger of Allah said, “Please give it to me.”

¹⁰ Ibn Hanbal, vol. 37, p. 234–236. The hadith is narrated from: Yazid bin Harun narrated to us, Hammad bin Salamah informed us, from Thabit, from 'Abdullah bin Rabah, from Abu Qatadah, in Chapter: Hadith of Abi Qatadah, number 22546. Al-Arnau'ut said, "Its chain of narration is sahih according to the conditions of Muslim.

I gave it to him, and then he said, “Wet your hands with it; wet them.” They made ablution, and there was one gulp left. Then he said, “Pay attention, O Abu Qatdah; this water will have great news.” Then Bilal called the adhan, and they prayed two rak'ahs before the dawn prayer. After that, they prayed the dawn prayer. Then the Messenger of Allah rode his mount, and we rode too. Some of them said to others, 'We have wasted our prayer.' The Messenger of Allah said, “What do you say? When it comes to worldly affairs, it is up to you, but when it comes to religious affairs, then refer it back to me.” We said, O Messenger of Allah! We have wasted our prayers. The Messenger of Allah said, “There is no wastage in sleep; wastage only applies when awake. When the situation forces like that, pray, and the next day perform it right on time.!”

The compilation presents a total of five narrations, each providing insights into two distinct events. These narrations are sourced from Muslim, Ibn Majah, and Ahmad, with the latter contributing three accounts. The finding emerging from the analysis is the delineation of two separate incidents, each with its own unique narrative trajectory. The initial event, as recounted by 'Āishah and Anas, revolves around the intricate process of date pollination. This particular incident finds resonance in the records of Muslim, Ibn Majah, and two of Ahmad's narrations, underscoring its significance across multiple sources. Conversely, the subsequent event delves into the dawn prayer performed post-sunrise, as elucidated in another narration attributed to Ahmad.

The first event, the pollination of dates, is narrated by Muslim so no further research is needed regarding its sanad (chain of narration). As for the second event, the dawn prayer after sunrise, it is only narrated by Ahmad, and its sanad is continuous from Yazīd ibn Hārūn, a reliable narrator, ābitŠ¹² Salamah, a reliable narrator, ibn ammādH¹¹ ibn Aslam al-Bunani, a reliable narrator,¹³ ‘Abdullāh ibn Rabah al-Ansāri, a reliable narrator,¹⁴ up to the companion Abu Qatādah al-Hāris ibn Rib'i al-Ansari. Each also learned from the previous narrator. Some of the narrators use the formula (*sīgah*) of 'an but they are not known as *mudallis* (concealer).¹⁵ Therefore, this hadith is also sahih. So these are two sahih hadiths from several chains mentioning two different events.

2.2. Sabab al-Wurūd of The Hadith

These two hadiths are accompanied by explicit reasons for their revelation (*asbāb al-wurūd*), as indicated within the hadith texts themselves. The first hadith's revelation stems from a particular incident concerning the practice of pollinating palm trees. Upon his arrival in Medina, the Messenger of Allah observed the locals engaging in the grafting of palm trees. Advising against this practice, the Messenger of Allah recommended it. However, despite their compliance with his advice, the outcome proved to be unsatisfactory. Upon learning of their unsuccessful endeavors, the Messenger of Allah remarked, "You know more about your worldly affairs," underscoring the significance of practical knowledge and expertise in such matters.¹⁶

¹¹ Al-Hāfiz Abu al-Faḍl Ahmad bin ‘Ali bin Ḥajr Al-‘Asqalāni, *Tahzīb Al-Tahzīb*, Cet. I (Al-Hind: Maṭba‘ah Dāirah al-Ma‘ārif al-Nizāmiyyah, 1908), vol. 11, p. 366.

¹² Al-‘Asqalāni, vol. 3, p. 11.

¹³ Al-‘Asqalāni, vol. 2, p. 2.

¹⁴ Al-‘Asqalāni, vol. 5, p. 206.

¹⁵ To verify that the aforementioned narrators were not guilty of *tadlis* (concealing), refer to their respective biographical entries in the previous footnotes.

¹⁶ Ibn Hamzah mentioned this in his book Ibrāhīm bin Muḥammad Burhān al-Dīn Ibn Ḥamzah Al-Ḥusaini, *Al-Bayān Wa Al-Ta‘rīf Fi Asbāb Wurūd Al-Ḥadīth Al-Syarīf* (Bairūt: Dār al-Kitāb al-‘Arabi, n.d.), vol. 1, p. 299.

The second hadith's reason for revelation was the case of the Prophet and his companions missing the dawn (Fajr) prayer. This happened when the Prophet and a number of companions, including Abu Qatādah, the narrator of this hadith, were traveling. When they rested at night, the Messenger of Allah ordered Abu Qatādah to wake the others when it was time for the dawn prayer. However, Abu Qatādah also fell asleep, so they did not wake up and only prayed after the sun had risen high. The companions regretted this incident and assumed they had missed the prayer. The Messenger of Allah then said, “If it were a worldly matter, it would be your affair, but if it pertains to religion, then bring it back to me!” Meaning, if it were a worldly matter, they could also judge whether it was right or wrong, but because missing prayers due to an excuse was a religious matter, he understood best that it was not an issue and they need not worry due to their personal assumptions.¹⁷

These two hadiths offer complementary insights, each shedding light on the other. The first hadith addresses a practical aspect of agricultural practice, wherein the Prophet Muhammad offers advice based on his observation yet acknowledges the superior understanding of the companions in such matters. It illustrates a scenario where the Prophet defers to the expertise of his companions regarding worldly affairs. In contrast, the second hadith delves into a religious matter, specifically the unintentional omission of prayers. The Prophet responds to the companions' uncertainty and self-doubt by offering authoritative guidance based on Islamic jurisprudence. His intervention alleviates their apprehensions, demonstrating the Prophet's role as a source of clarity and reassurance in matters of religious significance,¹⁸ thus highlighting the balance between personal judgment and adherence to sacred law.

2.3. Vocabulary and Text Analysis of the Hadith

The core part of the hadiths about these two events uses different wordings even though the meaning is the same. The first wording,

أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ

Means:

“You know more about your worldly affairs.”

The second,

إِنْ كَانَ أَمْرٌ دُنْيَاكُمْ فَشَأْنُكُمْ، وَإِنْ كَانَ أَمْرٌ دِينِكُمْ فَأَيٌّ

Means:

“If it were a worldly matter, it would be your affair, but if it pertains to religion, then bring it back to me.”

The principle commonly used in interpreting hadith is that الْعِبْرَةُ بِعُمُومِ اللَّفْظِ لَا بِالْإِسْتِثْنَاءِ (the lesson is derived from the generality of the wording, not the specificity of the cause.)¹⁹ In other words, as Ibn Qudāmāh stated, “If there is general wording in a specific cause, the generality is not lost.” Question: Does the text of this hadith contain ²⁰

¹⁷ See Abu Zakariya Muḥy al-Dīn Yaḥya bin Syaraf Al-Nawawi, *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, Cet. II (Bairūt: Dār Iḥyā al-Turās al-‘Arabi, 1972), v. 15, 116.

¹⁸ See Zulfahmi, “Otoritas Nabi Muhammad,” *TAHDIS* 6, no. 1 (2015): 114–16.

¹⁹ Abū ‘Abdillāh Badr al-Dīn Muhammad bin ‘Abdillāh bin Bahādir Al-Zarkasyī, *Al-Baḥr Al-Muḥīṭ Fī Uṣūl Al-Fiqh*, Cet. I (Dār al-Kutbī, 1994), v. 3, 269.

²⁰ Abu Muḥammad Muwaffaq al-Dīn ‘Abdullāh bin Aḥmad al-Maqdisi al-Ḥanbali Ibn Qudāmāh, *Raudāh Al-Nāẓir Wa Jannah Al-Munāẓir*, Cet. II (Muassasah al-Rayyān, 2002), vol. 2, p. 35.

vocabulary or phrases that are general so that it can be analogized to other similar cases? In these hadiths, the Messenger of Allah says “أَمْرٌ دُنْيَاكُمْ” (*amri dunyākum*), a possessive construction (*mufrad mudāf*). The scholars explain that this is a general phrase. In the principles of jurisprudence (*uṣūl al-fiqh*) it is stated, “The indefinite noun (*al-mufrad*) when annexed (*mudāf*) has a general meaning.”²¹ Therefore, this hadith can apply generally and is not limited only to its reason for revelation.

Furthermore, there are several issues that warrant further elaboration regarding the content of this hadith text. Firstly, does this hadith imply that all worldly affairs are exclusively within the realm of human understanding, thus rendering them beyond the purview of Sharia regulation? Islamic Sharia comprehensively addresses all facets of worldly life, aiming to guide individuals towards living the most righteous and fulfilling life in this world, as per Islamic principles, in preparation for the eternal bliss of the hereafter.²²

Abu Dharr narrated,

تَرَكْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَا طَائِرٌ يُقَلِّبُ جَنَاحَيْهِ فِي الْهَوَاءِ، إِلَّا وَهُوَ يُذَكِّرُنَا مِنْهُ عِلْمًا، قَالَ: فَقَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا بَقِيَ شَيْءٌ يُقَرِّبُ مِنَ الْجَنَّةِ، وَيُبَاعِدُ مِنَ النَّارِ، إِلَّا وَقَدْ بَيَّنَّ لَكُمْ»²³

Means:

The Messenger of Allah did not leave us, but no bird flapped its wings in the air, except that he reminded us of some knowledge from it. He (the Prophet) said: "There remains nothing that brings one closer to Paradise and distances one from the Hellfire, except that I have clearly explained it to you."

This narration underscores the Prophet Muhammad's extensive teachings, indicating that he imparted knowledge encompassing even the minute details of creation. Abu Dharr's assertion that the Prophet Muhammad left behind no aspect relevant to attaining paradise or averting hell without elucidating it further emphasizes the comprehensiveness of the Prophet's teachings. Therefore, while the hadith in question acknowledges the superiority of human understanding in certain worldly matters, it does not negate the Sharia's authority in regulating these affairs. Rather, it emphasizes the comprehensive guidance Islam offers, which encompasses both worldly and spiritual aspects for the enhancement of human existence. In other narration Salmān al-Farisi said, “The polytheists said to us, 'I see that your Prophet has taught you everything, even (the etiquette of) defecation!' So Salman replied, 'Yes!'”²⁴

Abu Dharr's statement مَا بَقِيَ شَيْءٌ (mā baqiya shay'un) is an indefinite phrase (*nakirah*) in a negative context (*fi siyāq nafī*) indicates generality.²⁵ Salman's narration

²¹ Ḥamd bin ‘Abdullāh Al-Ḥamd, *Syarḥ Manzūmah Al-Qawā'id Al-Fiqhiyyah Li Al-Sa'di*, n.d., vol. 4, p. 10; Muḥammad Ḥasan ‘Abd al-Gaffār, *Aṣar Al-Ikhtilāf Fi Al-Qawā'id Al-Uṣūliyyah Fi Ikhtilāf Al-Fuqahā*, Islamweb, n.d., vol. 5, p. 4.

²² See Agil Bahsoan, “MASHLAHAH SEBAGAI MAQASHID AL SYARIAH,” *INOVASI* 8, no. 1 (2011): 114–15.

²³ Sulaimān bin Aḥmad Abu al-Qāsim Al-Ṭabarāni, *Al-Mu'jam Al-Kabīr*, Cet. II (al-Qāhirah: Maktabah Ibn Taimiyyah, 1994), v. 6, 155. The hadith graded as sahih by al-Albani, see Abu ‘Abd al-Raḥmān Muḥammad Nāṣir al-Dīn bin al-Ḥāj Nūḥ Al-Albāni, *Silsilah Al-Āḥādīs Al-Ṣaḥīḥah*, Cet. I (Riyād: Maktabah al-Ma'ārif, 2002), v. 4, 416.

²⁴ Al-Naisābūri, *Ṣaḥīḥ Muslim*, vol. 1, p. 224.

²⁵ See Ibn Qudāmah, *Rauḍah Al-Nāzir Wa Jannah Al-Munāzir*, vol. 2, p. 13.

above highlights that the teachings of the Prophet Muhammad encompass both religious precepts and worldly affairs, extending to mundane matters such as the etiquette of defecation. However, within this corpus of teachings, there exists a distinction between detailed guidance and broader principles. In matters of creed and worship, where human understanding is limited to revelation, the teachings are elaborate and specific. On the other hand, when it comes to ethics, transactions, and other worldly aspects, some teachings provide a detailed outline, while others adopt a more general approach. For instance, the Sharia provides fundamental principles to govern transactions and ethical conduct, emphasizing the avoidance of harm and the necessity of valid contracts. However, when it comes to practical matters, such as agricultural practices aimed at maximizing yields, the Sharia offers overarching principles without delving into specific methodologies. Therefore, the Sharia entrusts individuals with the responsibility of applying these principles to their specific contexts, utilizing their knowledge and expertise to navigate the intricacies of worldly affairs within the framework of Islamic ethics and principles.

Through categorization, we segment human life into religious matters such as creed and worship, which find their sole reference in religious texts, and worldly affairs like ethics and transactions. We further subdivide the latter category: if a religious text addresses a specific aspect, it serves as the reference; if religious texts do not explicitly guide a particular matter, we entrust humans with its regulation. Therefore, we cannot use the previously mentioned hadiths as evidence to establish a strict separation between religion and the world, or to claim that religion exclusively governs otherworldly concerns while avoiding involvement in worldly affairs. Instead, these teachings show how complex Islam's view of human life is. In Islam, religious guidance affects both the spiritual and temporal parts of life, providing moral guidelines for actions and transactions while also recognizing the importance of individual choice in situations where clear religious instructions are not present. Thus, religion in Islam provides a comprehensive framework that guides individuals in navigating both their spiritual and worldly pursuits within the bounds of divine guidance and human responsibility.

Second: Is everything the Prophet said revelation or is some of it *ijtihad* (independent reasoning)? How about Allah's word in Surah Al-Najm verses 3-4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

Means:

“Nor does he speak from [his own] inclination. It is not but a revelation revealed.”

Muhammad al-Amīn al-Shinqīti elucidated that this verse suggests that the Prophet Muhammad did not engage in *ijtihad* (independent legal reasoning) in any matter. However, despite this assertion, there are other verses in the Quran, such as Surah Al-Tawbah (9:43) and Surah Al-Anfal (8:67), which imply that the Prophet did exercise *ijtihad* in certain situations. We can address this apparent discrepancy from two perspectives. Firstly, the verse in Surah Al-Najm specifically pertains to the revelations conveyed by the Prophet from Allah, namely the Quran, affirming their divine origin. It serves as a refutation of the disbelievers' allegations that the Quran was a fabrication of Prophet Muhammad. Therefore, this verse emphasizes that all that the Prophet conveyed from Allah is revelation, including the Quran itself. Secondly, when the Prophet engaged in *ijtihad*, he did so in accordance with revelation from Allah. In other words, Allah

permitted him to exercise independent legal reasoning in those specific matters.²⁶ From this perspective, the Prophet's practice of *ijtihād* does not contradict the assertion made in the verse from Surah Al-Najm, as it was conducted within the framework of divine guidance. So, this verse in Surah Al-Najm emphasizes that the Quran came from God and that the Prophet was a messenger of God. However, it does not mean that the Prophet couldn't use his freedom of choice under Allah's guidance in some situations, as shown by other verses and understood in the bigger picture of Islamic law.

One of the main points of disagreement (*khilāfiyyah*) among legal scholars (*uṣūl al-fiqh*) is the Prophet's *ijtihād*. This is mostly because some verses in the Quran seem to contradict each other. According to Muhammad al-Amin al-Shinqīti, a more precise understanding suggests that the Prophet had the capacity to engage in *ijtihād* on certain matters where specific revelation was absent, including, for instance, the matter of pollinating palm trees. In this view, the absence of explicit guidance does not preclude the Prophet from employing independent legal reasoning. Regarding Surah Al-Najm, there is no conflict, as even in instances lacking specific revelation, the Prophet did not speak from his own desires but conveyed divine messages. Therefore, the verse in question (Surah Al-Najm, verse 4) emphasizes that everything conveyed by the Prophet from Allah constitutes revelation rather than the Prophet's own fabrication or conjecture. In essence, while debates persist regarding the extent of the Prophet's *ijtihād*, the interpretation provided by Muhammad al-Amin al-Shinqīti suggests that the Prophet could exercise *ijtihād* in matters lacking specific divine guidance while consistently delivering revelations received from Allah without reliance on personal desires.²⁷

Many exegetes - in line with what Muhammad al-Amin mentioned - state that the verse in Surah Al-Najm specifically discusses the Quran. Al-Baghawi said,

وَذَلِكَ أَنَّهُمْ قَالُوا: إِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِهِ. إِنَّ هُوَ، مَا نَطَقَهُ فِي الدِّينِ، وَقِيلَ: الْقُرْآنَ، إِلَّا وَحْيِي يُوحَى، يَعْنِي وَحْيِي مِنَ اللَّهِ يُوحَى إِلَيْهِ.²⁸

Means:

“This is because the disbelievers said, 'Indeed, Muhammad speaks the Quran according to his own fabrication.' But it is not so; that is, whatever he mentions in religious matters—also said to be the Quran—except revelation that is revealed to him, that is, Allah reveals it to him.”

Similar statements are mentioned by Ibn Jarir,²⁹ al-Qurtubi,³⁰ Ibn al-Juzai,³² Ibn 'Ashur³¹ and others. So the Prophet did *ijtihād* in some matters including the issue of pollinating palm trees, and this fact is not contradictory to the verse in Surah Al-Najm.

²⁶ Muḥammad al-Amīn bin Muḥammad al-Mukhtār Al-Syinqīṭī, *Aḍwā Al-Bayān Fi Īdāḥ Al-Qur'ān Bi Al-Qur'ān* (Bairūt: Dār al-Fikr, 1995), v. 5, h 747.

²⁷ See Muḥammad al-Amīn bin Muḥammad al-Mukhtār Al-Syinqīṭī, *Aḍwā Al-Bayān Fi Īdāḥ Al-Qur'ān Bi Al-Qur'ān* (Bairūt: Dār al-Fikr, 1995), vol. 8, p. 403.

²⁸ Muḥy al-Sunnah Abu Muḥammad al-Ḥusain bin Mas'ūd Al-Bagawī, *Ma'ālim Al-Tanzīl Fi Tafsiṛ Al-Qur'ān*, Cet. I (Bairūt: Dār Iḥyā al-Turāṣ al-'Arabi, 1999), vol. 4, p. 301.

²⁹ Abu Ja'far Muḥammad bin Jarīr Al-Ṭabari, *Jāmi' Al-Bayān Fi Ta'wīl Al-Qur'ān*, Cet. I (Muassasah al-Risālah, 2000), vol. 22, p. 497–498.

³⁰ Abu 'Abdillāh Muḥammad bin Aḥmad Syams al-Dīn Al-Qurtubi, *Al-Jāmi' Li Aḥkām Al-Qur'ān*, Cet. II (al-Qāhirah: Dār al-Kutub al-Miṣriyyah, 1964), vol. 17, p. 84.

³¹ Abu al-Qāsim Muḥammad bin Aḥmad Ibn Juzai, *Al-Tashīl Li 'Ulūm Al-Tanzīl*, Cet. I (Syarikah Dār al-Arqam, 1995), vol. 2, p. 316.

³² Muḥammad Ṭāhir al-Tūnisi Ibn 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr* (Tūnis: al-Dār al-Tūnisiyyah, 1984), vol. 27, p. 93.

Third: If Prophet made *ijtihād* (independent reasoning), can it be accepted that his *ijtihād* may be wrong? Al-Nawawi explained this by saying, “The scholars say that the words of the Messenger of Allah 'from my opinion', that is in worldly affairs and livelihood, not in determining law. As for what he said as a result of his *ijtihād* and his view legally, it is obligatory to practice it. As for pollinating dates, they do not belong to this group but to the previous one (worldly affairs).”³³

Thus, as explained in the previous section, among his words there are those that are directly based on revelation and there are also those based on his personal *ijtihād* (interpretation). As for his words based on revelation, it is obvious that they must be obeyed. As for his personal *ijtihād*, they can be further divided into two. If the *ijtihād* is also related to religious affairs, i.e., he made it because there was no revelation yet regarding that matter, then it must also be practiced because he understands religion better, so his *ijtihād* is the most correct. However, if it relates to worldly affairs, then his followers may understand better about that matter, so his opinion on that matter does not have to be followed, as in the hadith above. Imam al-Nawawi added, “The Prophet's words (about pollinating dates) were not a revelation but merely a guess.” The scholars say that his personal opinions and guesses in worldly affairs are like other people's opinions, so it is possible for things like this (mistakes) to happen, and there is no defect in this.³⁴

Prophet's mistake in this matter does not diminish the Prophet Muhammad at all because his main concern was the afterlife. The commentator of *Misykat al-Masabih* said in his commentary, “If I command you,” -in one copy: “you are commanded,” in two places,- “with something regarding your religion,” -and in the authentic copy, “regarding your religion,”- that is beneficial for you in matters of your religion, “then take it from me.” That is, do it because I would not say it except based on revelation. “As for if I command you about something according to my opinion” in another copy “from opinion” that is related to worldly affairs that has no connection with religion, then I am mistaken, so do not be surprised. It is also said that whoever wants may do it, and whoever doesn't is allowed not to do it. “I am only human,” that is, a human who can also make mistakes and be right, as in the narration of Ahmad. Guesses can be wrong or right. In the hadith (above), there is evidence that the Prophet generally did not pay attention except to afterlife affairs.”. *ḥābīṣMa-Misykāt al* Thus said the author of ³⁵

In *Ṣaḥīḥ Muslim* there is another hadith which more clearly states the above. Imam Muslim narrated from Musa ibn Talhah from his father,

عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَوْمٍ عَلَى رُءُوسِ النَّخْلِ، فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» فَقَالُوا: يُلْقِحُونَهُ، يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى فَيَلْقِحُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَظُنُّ يُعْنِي ذَلِكَ شَيْئًا» قَالَ فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذَلِكَ فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا

³³ Abu Zakariya Muḥy al-Dīn Yaḥya bin Syaraf Al-Nawawi, *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim Bin Al-Hajjāj*, Cet. II (Bairūt: Dār Iḥyā al-Turās al-‘Arabi, 1972), vol. 15, p. 116.

³⁴ Al-Nawawi, vol. 15, p. 116; Lihat juga ‘Iyād bin Mūsā al-Yaḥṣubi Al-Qādi, *Ikmāl Al-Mu’lim Bi Fawāid Muslim*, Cet. I (Miṣr: Dār al-Wafā, 1998), vol. 7, p. 334.

³⁵ ‘Alī bin Muḥammad al-Mulla al-Harawī Al-Qāri, *Murqāh Al-Mafātīḥ Syarḥ Misykāt Al-Maṣābīḥ*, Cet. I (Bairūt: Dār al-Fikr, 2002), vol. 1, p. 230.

تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئًا، فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ
وَجَلَّ»³⁶

Means:

From Musa ibn Talhah, his father, he said, “I was with the Messenger of Allah once walking past some people who were on top of date palms. Shortly thereafter, he asked, 'What are those people doing?' The companions answered, 'They are mating the date palms by putting the pollen on the stigma so that they will bear fruit quickly.' So the Messenger of Allah said, 'I think their actions are useless.' Talhah said, 'Then they were informed about the words of the Messenger of Allah. So they did not mate the date palms anymore.' A few days later, the Messenger of Allah was informed that the date palms that were not mated did not bear fruit anymore. Then the Messenger of Allah said, 'If mating (wedding) the date palm is beneficial for them, then let them continue doing it. Actually, I was just giving a personal opinion. Therefore, do not blame me for my personal opinion. But if I inform you about something from Allah, then you should accept it. Because I never lie about Allah.'”

3. CONCLUSION

In summary, human life can be broadly divided into two domains: the spiritual domain, relating to beliefs and ritual worship, and the worldly domain, relating to social norms and transactions. In the spiritual domain, humans must fully adhere to religious texts, adhering strictly to the established interpretations without exercising independent reasoning. While religious teachings guide the worldly domain in principle, there are further categories to consider. First, there are areas that already have detailed rules in religious texts that must be strictly followed. Second, there are areas that only have general principles in religion and lack detailed regulations. This second category leaves the specifics up to human interpretation based on historical context. The Prophet's hadith “you know more about your worldly affairs” falls under the second category, pertaining to worldly transactions without detailed stipulations. This hadith, although general (*'ām*), only applies to domains that do not have specific syariah provisions. In this context, even the prophet's interpretation may be right or wrong. This does not contradict Quran 53:3–4, as those verses specifically concern the Quran's truth, not all of the Prophet's sayings and interpretations.

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³⁶ Al-Naisābūri, *Ṣaḥīḥ Muslim*, vol. 3, p. 1835.

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