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Epistemology of Hadith Understanding: a Theoretical Study

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ABSTRACT

Scholars agree that hadith is the second source of Islamic teachings after the Qur'an. Thus, the hadith serves as an explanatory for the Qur'an. To understand the hadith requires the study of both studies from the sanadnya aspect and studies from the matan aspect. In this paper, the author focuses more on studying the epistemology of understanding hadith in terms of theory. Epistemology is a theory of science, while the understanding of hadith is what Muslims need to make hadith a second guideline after the Qur'an. This paper examines theories related to epistemology, understanding hadith and epistemology in understanding hadith

INTRODUCTION

Each science can be explored based on the scope of epistemology. As the epistemology of understanding the hadith that the author will present. Epistemology is a branch of philosophy closely related to the origin, nature, character, and type of knowledge based on the scientific method. The scientific method is a procedure for obtaining knowledge. While understanding is a process of thinking and learning, Heidegger in Agus Darmaji that we understand something not from an empty consciousness, but precisely within us has stored certain intentions regarding something we want to understand. Understanding can be applied in various fields of science, one of which is hadith.

Hadith which is a word, deed and decree that is based on the Prophet Muhammad's SAW. There is a distinction between hadith and sunnah, that the hadith revolves only after the Prophet Muhammad SAW was appointed as an Apostle, while the sunnah revolves around before and after the Prophet Muhammad SAW was appointed as an Apostle. In this paper, the author will highlight the theory of epistemology of hadith understanding, the purpose of which can be used as an analytical study in the study of hadith understanding, for observers of hadith studies.

Epistemology, as one of the branches of philosophy that studies knowledge, intends to study and discover the general characteristics of human knowledge with the main focus on how knowledge is obtained and tested for truth, as well as the extent of the scope and limits of human ability to know. (Idzam Fautanu: 2012, 165). This is really the essential meaning of epistemology. In addition to this meaning, epistemology is also sometimes understood as a way to know and obtain the truth of a science (scientific knowledge). To distinguish between epistemology as a branch of philosophy and epistemology as a way or method of obtaining truth, the former is known as the theory of knowledge, while the latter is the theory of science. The philosophy of science was born as a continuation of the development of the philosophy of knowledge given its nature as a higher level of knowledge. Therefore, the difference between the two lies in the object, where the material object of philosophy of knowledge is the phenomenon of knowledge, while the material object of philosophy of science is the symptoms of science (scientific knowledge).

Departing from this distinction, philosophy of science is understood as the philosophical investigation of the characteristics of scientific knowledge and the ways (methods) of obtaining it. But in its scope of work, philosophy of science still uses three supporting components that are the main question of its parent, the philosophy of knowledge, namely the ontology of science which includes the nature of science, what is the nature of truth and reality inherent to scientific knowledge; epistemology of science, including sources, means and procedures for using these means to achieve scientific knowledge; and axiology of science, regarding normative values in giving meaning to truth or reality (Lecturer Team: 2007, 11-12, 44-46).

Departing from the argument above, this paper will discuss what and how epistemology shapes the study of hadith criticism. The discussion of this issue becomes important because many Islamic teachings are reduced and/or derived from hadith. This teaching was then practiced by Muslims as a form of exemplification of the Messenger of Allah. From this argument, if it is agreed that an epistemology will influence the way of thinking of the people who adopt it, then when the hadith is understood and practiced, it may be that the epistemology that makes up the hadith more or less, will affect the way Muslims think and behave.

Hadith is agreed as the second source of Islamic teachings after the Qur'an. However, in order to make it the basis of doctrine, hadith must pass the test of naqd al-hadis and fiqh al-hadis. Related to naqd al-hadis, the problem that arises is how to make a hadith can be believed or allegedly derived from the Prophet, since the hadith is historical data about past events, in this case the life of the Prophet. What measuring tool (method) can be used to test a hadith until it is believed authenticity comes from the Messenger of Allah. This question arises from the history of the hadith journey narrated by many narrators with diverse characters, the hadith is also 'vulnerable' to fraud and deviation, and its messenger process tends to be ahad, thus making the problem of authenticity of hadith become a very widespread discourse - even since Rasulullah saw, died. To that end, the scholars then formulated a theory that was agreed as a "test stone" of authenticity of hadith. This is then the requirement of the hadith, where the activity of testing is known by the criticism of hadith

or naqd al-hadis. By some scholars of hadith, this activity and method is used as a branch of ulumul hadith called the science of hadith criticism or 'ilm naqd al-hadis. This paper will analyze the theory of the hadith out of the aspect of epistemology since in the modern era, the theory of this sovereignty is criticized because it is still considered to have 'weakness' so that the judgment of hadith judgments conducted by the scholars of hadith in the past should be re-examined. Regardless of the pros and cons arising from this assessment, some modern Muslim thinkers offer a new method of criticism that is expected to close that weakness; either by simply reconstructing the criticism of a sanad or by the method of merging the two (criticism of sanad and criticism of matan). It is hoped that through this effort a new method of criticism of the hadith can be given that the accuracy (authenticity) of the authenticity of the hadith reinforces the view that the hadith can be attributed to the Messenger of Allah.

METHODS

In this paper, the author focuses more on examining the epistemology of understanding hadith in terms of theory. Method means an orderly method used to carry out a job to achieve desired results. According to Proverbs Bahtiar, that epistemology is a theory of knowledge, in the theory of knowledge has its own methods including:

a. Inductive Method

The inductive method is a method that concludes the questions of observation results concluded in a more general question.

b. Deductive Method

The deductive method is a method that concludes that empirical data is further processed in a coherent question system.

c. Positivism Method

The Positivist method stems from what is known, what is factual, what is positive. What is known positively, is everything that appears and all symptoms. Human development consists of three stages; theological, metaphysical and positive. At the theological level, people believe that behind everything is implied a special statement of will. At the metaphysical level, the supernatural power is transformed into an abstract force, which is then united in a general sense called nature and which he sees as the origin of all phenomena. The positive stage, that is, the pursuit of absolute knowledge, both

theological and metaphysical knowledge is seen as useless, useless in tracing the origin and ultimate destination of all nature, tracing the true nature of all things. The important thing is to discover the laws of similarity and order in which facts are found by observation and the use of reason.

d. Contemplative Method

The contemplative method says that there are limitations of the human senses and reason to obtain knowledge, so that the resulting objects will be different-objects, should be developed an intellectual ability called intuition. Knowledge gained through this intuition can be obtained by contemplation as al-Ghazali did. Intuition in Sufism is called ma'rifah, which is knowledge that comes from God through enlightenment and illumination. Al-Ghazali states that the knowledge of intuition or ma'rifah illuminated by Allah directly is the truest knowledge. Knowledge gained through this intuition is only individual and cannot be used for profit.

e. Dialectical Method

The dialectical method means the question and answer method. Dialectics means the stage of logic, which teaches the rules and methods of narrative, as well as the systematic analysis of ideas to achieve what is contained in the view. In everyday life, dialectics means the ability to debate. In theory of knowledge is a form of thought that is not composed of one thought but that thought is like in conversation, departing from at least two poles. Dialectics means to compromise two opposites.

Thus in epistemology or theory of knowledge consists of several methods in extracting the science, including; Inductive method, deductive method, positivism method, contemplative method and dialectical method.

RESULTS AND DISCUSSION

Understanding Hadith

The understanding of hadith consists of two words, namely; 1) understanding and 2) hadith. Comprehension is an Arabic loanword from lafadz *fahima yafhamu fahman wa fahaman wa fahamatan* (فَهُمْ يَفْهَمُ فَهْمًا وَفَهْمًا وَفَهَامَةً) which means recognizing an object by heart (أَلْفَهُمْ مَعْرِفَتَكَ الشَّيْءِ) (بِالْقَلْبِ).

In Wilhelm Dilthey's hermeneutic studies, understanding is the understanding of the workings of the human mind. The mind forms combinations and relationships of events in the form of a pattern. However, these events are often understood by us in the form of schemes, our understanding can also arise because of freedom of thought, prejudices and the use of language. According to Habermas, understanding is an experiential activity and theoretical understanding blended into one. Nasaruddin Umar added that in understanding the text of the hadith three steps must be done including; 1) He must pay attention to the quality of the sanad, 2) Must pay attention to the editorial composition of the matan, and 3) Research and understand the substance of the matan. There are four methods in understanding hadith, namely; 1) *Tahlili*, 2) *Ijmali*, 3) *Muqaran*, and 4) *Maudhu'i*. As for the approach, it can use an approach; 1) Language, 2) History, 3) Anthropology, and 4) Sociology.

While the understanding of hadith is almost the same as the understanding of sunnah, because some scholars use the word hadith some use the word sunnah, of course with their respective arguments and reasons.

The linguistic meaning of sunnah is:

السُّنَّةُ فِي اللُّغَةِ: الطَّرِيقَةُ حَسَنَةً كَانَتْ أَمْ سَيِّئَةً

Sunnah according to language is the way of good or bad.

The reasons for using the word sunnah as in a hadith are mentioned, as follows:

مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ. وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ. رَوَاهُ مُسْلِمٌ

Who pioneers a good path obtains the reward of that good path and the reward of the one who does it until the Day of Judgment. And whoever pioneers a bad way, he will accept the sin of the bad way and

the sin of those who practice it until the Day of Judgment.

In line with the opinion of Rif'at Fauzi Abd al-Muttalib, who uses the word sunnah, that sunnah is a good way or a bad way, but with a different redaction, namely:

السُّنَّةُ فِي اللُّغَةِ: فَهِيَ السَّبِيلُ الْحَسَنَةُ أَوْ الْقَبِيحَةُ

Sunnah according to language i.e.: good path or bad.

As in a poem it is mentioned as follows;

فَأَوَّلُ فَلَا تَجْرَعَنَّ مِنْ سَيْرَةٍ أَنْتَ سَيْرَتَهَا

رَاضٍ سُنَّةً مَنْ يَسِيرُهَا

Don't worry about the journey you take

The first to be willing to travel is the one who takes it.

The reason for Rif'at is the same as Abu Zahu, based on the hadith narrated by the Muslim narrated above. Muhammad 'Ajjaj al-Khatib agreed with Abu Zahu and Rif'at, namely using the word sunnah, but the meaning of sunnah in the redaction of the understanding of the sunnah is the same as Rif'at Fauzi, but the reason for using the word sunnah 'Ajjaj al-Khatib agrees with them, namely by quoting the hadith of Muslim history.

Likewise, M.M. Azami (d. 1438 A.H.), using the word sunnah, according to him sunnah linguistically means ordinance or path, that is, the path that the ancients walked and then followed by later people. It can also be said that sunnah means ordinances and behaviors or life behaviors, whether they are praiseworthy or despicable.

Al-Albani (3. 1419 A.H.) also used the word sunnah, according to which sunnah linguistically i.e. ;

السُّنَّةُ فِي اللُّغَةِ: الطَّرِيقَةُ الْمَسْلُوكَةُ وَالْمُعْتَادَةُ فِي الْحَيَاةِ

Al-Sunnah is linguistically the path taken and prevalent in life. As the Holy Prophet Muhammad (peace be upon him) said., :

فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

Whoever hates my Sunnah is not of my class.

In addition to the above hadith, Albani also referred to other hadiths, namely:

...فَعَلَيْكُمْ بِسُنَّتِي ، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

Then you should hold by my sunnah, the righteous sunnah of the caliphs.

Another scholar who used the word sunnah was Ibn 'Abid Muhammad 'Ala' al-Din Afandi with redaction;

السُّنَّةُ لُغَةً هِيَ الطَّرِيقَةُ وَالْعَادَةُ

Al-Sunnah is linguistically the way and custom.

This opinion is supported by Muhammad ibn Abi al-Fath al-Ba'ili al-Hanbali, only he did not use lafadz wa al-'adah. Another opinion about the sunnah is that it emerged simultaneously with the revelation of the Qur'an and was part of the process of establishing Islamic jurisprudence.

Sunnah according to the term i.e.;

السُّنَّةُ مَا صَدَرَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ خُلِقِيَتْ مِنْ مَبْدَأٍ بَعَثَهُ حَتَّى وَفَاتِهِ

As-Sunnah is anything that comes from the Holy Prophet(sa) from speech, deed, decree, or character from the beginning sent until his death.

This opinion is in line with what was conveyed by Ajjaj al-Khothib, that the understanding of the sunnah can be seen from several perspectives, including the perspective of hadith scholars (muhaddithin), the perspective of usul ulama (ushuliyyin) and the perspective of fiqh scholars (fuqaha). As for as-Sunnah according to the perspective of hadith scholars (muhaddithin), namely;

هِيَ كُلُّ مَا أُثِرَ عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ خُلِقِيَتْ أَوْ خُلِقِيَتْ أَوْ سِيرَةٍ سَوَاءٌ كَانَ ذَلِكَ قَبْلَ الْبَعْثِ كَتَحْنُثِ فِي عَارِ جِرَاءٍ أَمْ بَعْدَهَا

That is, everything that is taken from the Messenger of Allah in the form of speech, deeds, decrees, or physical and psychological properties, or the way of life is the same whether before being sent like tahanus in the Cave of Hiro, or after being sent.

Slightly different from Rif'at Fauzi's opinion that As-Sunnah according to hadith scholars namely;

هِيَ كُلُّ مَا أُثِرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ أَوْ صِفَةٍ سَوَاءً أَدَلَّ ذَلِكَ عَلَى حُكْمٍ شَرَعِيٍّ أَوْ لَا

That is, everything taken from the Prophet (peace be upon him) in the form of speech, deed, statute or nature, whether it points to the law of sharia or not.

As-Sunnah in the perspective of ulama usul (ushuliyyin) namely;

هِيَ كُلُّ مَا صَدَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرُ الْقُرْآنِ الْكَرِيمِ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ، مِمَّا يَصْلُحُ أَنْ يَكُونَ دَلِيلًا لِحُكْمٍ شَرَعِيٍّ

That is everything that comes from the Prophet SAW other than the Qur'an Al-Karim in the form of speeches, deeds or decrees that are worthy of being used as postulates of sharia law'.

While the understanding of As-Sunnah in the perspective of fiqh scholars (fuqaha), Rif'at Fauzi quoted the opinion of Muhammad 'Ajjaj al-Khatib from the book al-Sunnah Qabla al-Tadwin gave the understanding, namely;

هِيَ كُلُّ مَا تَبَيَّنَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَكُنْ مِنْ بَابِ الْفَرَضِ، فَهِيَ الطَّرِيقَةُ الْمَتَّبَعَةُ فِي الدِّينِ مِنْ غَيْرِ إِفْتِرَاضٍ

It is everything that has been ordained from the Prophet (peace be upon him) that is not a fardu chapter or a way followed in a religion other than a fardu one.

There are also scholars who use the word hadith, including; Daud Rashid, Munzier Suparta and Utang Ranuwijaya, Zuhdi Rifa'i, Hasbi Ash-Shiddieqy, and Fatchur Rahman.

According to Hasbi Ash-Shiddieqy (d. 1395 A.H.), the linguistic understanding of hadith is that there are several of them; Jadid opposite of qadim means new, it can also be qarib means near, which happened not long ago, it can also mean khabar which means

something that is spoken and transferred from someone to someone. This opinion is supported by Munzier Suparta and Utang Ranuwijaya. In addition to them, scholars who agreed with Hasbi were Zuhdi Rifa'i, and Imam al-Sakhawi.

According to Imam al-Sakhawi (d. 903 AH), the linguistic understanding of hadith is;

الْحَدِيثُ لُغَةً هُوَ ضِدُّ الْقَدِيمِ، الْجَدِيدُ، الْخَبَرُ، جَمْعُهُ أَحَادِيثٌ.

Hadith is linguistically the opposite of al-qadim which means past, new, news, and the plural is ahadith.

While the understanding of hadith according to the term, all hadith scholars are almost the same, namely that hadith is something that is relied on the Prophet Muhammad saw. both in the form of words, deeds, statements (taqrir) and so on, with the following redactions:

مَا أُضِيفَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا أَوْ نَحْوَهَا.

What is relied on the Prophet, be it words, deeds, taqrir or anything else.

Daud Rasyid supports this opinion, but the editorial is different, that the so-called hadiths are all the sayings of the Prophet, deeds, confessions and their characteristics. Other scholars who use lafadz ma udifa namely; Jamaluddin al-Qasimi (d. 1914 M/1332 H.), Abdullah Muhammad Dampu, Tsana'ullah al-Zahidi, Ahmad Umar Hasyim, Nuruddin 'Itr, Sulaiman bin Khalaf bin Sa'd bin Ayub al-Baji al-Maliki (403 – 474 H.), 'Ali bin Ahmad al-Sa'idi al-'Adawi (d.1189 H.), Abdullah al-Faqih (d. 2012 M/1433 H.), Muhammad 'Ali al-Tahanawi, Hasan al-Bana (d. 1949 M/1368 H.), and Muhammad Rasyid bin 'Ali Rida (d. 1354 H.).

Apart from using lafadz ma thabata, there are also scholars who use lafadz ma thabata;

مَا تَبَيَّنَ عَنِ رَسُولِ اللَّهِ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا

What is decreed from the Messenger of Allah is either his words, deeds or taqrir.

There are also scholars who use lafaz ma atat; such as Muhammad Mahmud Hajazi, as follows:

مَا أَتَتْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا.

What came from the Holy Prophetsa. Neither words, deeds or taqrirnya.

There are also scholars who use lafaz al-mudaf and added with lafaz aw wasfan, such as Muhammad bin Abdirrahman bin Muhammad bin Abi Bakr bin Uthman bin Muhammad al-Sakhawi with editors;

الْحَدِيثُ الْمُضَافُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا أَوْ وَصْفًا

Hadith is that which is attributed to the Holy Prophet (peace be upon him). Both speech, deed, taqrir or nature.

There are also scholars who use lafaz ma ruwiya, such as Muhammad 'Ala' al-Din Afandi, Muhammad Amin bin Umar (d. 1252 AH.) with the following redactions;

مَا رُوِيَ عَنْهُ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا.

Hadith is that which is attributed to the Holy Prophet (peace be upon him). Both speech, deed, taqrir or nature.

There are also scholars who use lafaz ma ruwiya, such as Muhammad 'Ala' al-Din Afandi, Muhammad Amin bin Umar (d. 1252 AH.) with the following redactions;

مَا شَرَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا.

What is prescribed by the Prophet Muhammad, be it words, deeds or taqrir.

Ibn Hajar (w. 825 H.) added that according to the term expert suggestion and expert hadith using the lafaz ma ja'a, with the editorial, namely;

مَا جَاءَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَقْوَالِهِ وَأَفْعَالِهِ وَتَقْرِيرِهِ.

What came from the Prophet, whether from his words, his deeds or his taqdir.

According to Thana'ullah al-Zahidi, based on the terms of hadith experts and experts, the suggestion is to use the lafaz ma consciusa, namely; كَلُّ مَا صَدَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ تَقْرِيرٍ.

Everything that comes from the Prophet, whether from words, deeds or taqdir.

Ajjaj al-Khothib provides a time limit in describing the meaning of hadith namely; مَا يُرْوَى عَنِ الرَّسُولِ، مِنَ قَوْلِهِ وَفِعْلِهِ وَإِقْرَارِهِ.

What was narrated from Rasulullah SAW after prophethood: in terms of his words, deeds and provisions.

Abdul Mahdi added regarding the meaning of hadith namely; فَحَدِيثُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْوَالُهُ وَأَفْعَالُهُ، وَإِقْرَارَاتُهُ وَصِفَاتُهُ الْخَلْقِيَّةُ وَالْخُلُقِيَّةُ.

The Prophet's hadith consists of sayings, deeds, decrees, physical characteristics and psychological characteristics.

Based on the above description of the meaning of hadith in terms of several hadith scholars, indicators can be made as follows:

Table1. Differences in the Use of the Word Penulilion in the Definition of Hadith

No.	Lafadz Relying on Indicators	Time Limit
	قَوْلٌ أُضِيفَ	بَعْدَ النَّبُوَّةِ فَقَطْ

Thus the scholars provide an understanding of hadith with different leaning pronunciations, and with the same indicators, and using a time limit. The examples of hadith in the form of sayings are;

، حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبَةَ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ " : اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ "

Has told us Muhammad bin Bashar, has told us Abdurrahman bin Mahdi, has told us Sufyan, from Habib bin Abi Thabit, from Maimun bin Abi Syabib, from Abi Dhar, he said: Rasulullah SAW said: "Be fearful of Allah wherever you are and follow every bad thing with goodness that can erase it, and associate with humans with good morals.

An example of a hadith in the form of an action is;

، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ، ثنا مُحَمَّدُ بْنُ الْوَلِيدِ، ثنا عَبْدُ الْوَهَّابِ، ثنا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، ثنا مَالِكُ بْنُ الْحُوَيْرِثِ،

عَنِ النَّبِيِّ نَحْوَهُ، وَقَالَ فِيهِ أَيْضًا " : صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي .

Has told us 'Umar bin Ahmad bin 'Ali, has told us Muhammad bin al-Walid, has told us 'Abdul Wahab, has told us Ayub, from Abu Qilabah, has narrated to us Malik bin Al-Huwairith from The Prophet gave him an example and then said: "Pray as you see me praying".

Another example of a hadith in the form of an action is:

، حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ الْأَبَّارُ، ثنا عَلِيُّ بْنُ حُجْرٍ الْمَرْزُوقِيُّ، ثنا الْهَيْثَمُ بْنُ حَمِيدٍ، ثنا الْمُطْعَمُ بْنُ الْمُقْدَامِ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، يَقُولُ " : رَمَى رَسُولُ اللَّهِ الْجَمْرَةَ يَوْمَ النَّحْرِ، وَيَقُولُ: لِتَأْخُذُوا عَنِّي مَنَاسِكَكُمْ .فَاتِي لَا أُدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ .

Has told us Ahmad bin 'Ali al-Abbar, has told us 'Ali bin Hujr al-Marwazi, has told us al-Haitham bin Humaid, has told us al-Muth'im bin al-Miqdam, from Abu al-Zubair, from Jabir bin 'Abdillah, he said: The Prophet SAW threw the jumrah on the day of Nahr

(slaughter of sacrificial animals). He said: "Perform your Hajj like me, because I do not know, maybe I will not perform Hajj again after my Hajj".

An example of the provisions of the Prophet SAW, namely when the Prophet and his companions were invited to a banquet and what was provided was dab meat, the companions ate it but the Prophet SAW allowed them and did not forbid it. Another example is related to the Prophet SAW's decree that the people who lived after the Prophet SAW were Abu Bakr, Umar and Usman.

An example of a hadith in the form of the physical characteristics of the Prophet SAW is:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ "لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَيْسَ بِالْأَدَمِ وَلَيْسَ بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّبِطِ بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، فَتَوَفَّاهُ اللَّهُ وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ " شَعْرَةً بَيْضَاءَ .

Has told us 'Abdullah bin Yusuf, has informed us Malik bin Anas, from Rabi'ah bin Abi 'Abdirrahman, from Anas bin Malik r.a. that he heard him say: "The Messenger of Allah is not tall and not short. His skin is neither too white nor too brown. His hair is neither too curly nor straight. He was sent by Allah SWT when he was forty years old and then lived in Makkah for ten years and settled in Medina for ten years then Allah SWT passed him away and there was gray hair on his head and his beard was no more than twenty strands.

Examples of hadiths that are non-physical (character) namely;

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَنْبَأَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ الْجَدَلِيَّ يَقُولُ: سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ فَقَالَتْ: " لَمْ يَكُنْ

فَاجِسًا وَلَا مُتَفَجِّسًا، وَلَا صَخَّابًا فِي الْأَسْوَاقِ، وَلَا يَجْزِي "بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَغْفُو وَيَصْفَحُ

Has told us Mahmud bin Ghailan, has told us Abu Daud, he said; has conveyed to us Shu'bah, from Abu Ishaq, he said; I heard Abu 'Abdillah al-Jadali say; I asked 'Aisyah about the morals of Rasulullah SAW, 'Aisyah said: "Rasulullah SAW never did heinous and disgusting things, did not scream in the market and never replied with similar ugliness. However, he was generous and forgiving."

Meanwhile, in terms of its content, according to Shuhudi Ismaill, the function of the prophet Muhammad SAW can be seen from several things including; 1) As the Messenger of Allah, 2) As the head of state or community leader, 3) As a judge and 4) As a person. Meanwhile, judging from the shape of the eye and the scope of the instructions, it consists of; 1) Jami' al-Kalim, 2) Tamthil language, 3) symbolic expressions, 4) conversational language, and 5) analogical expressions.

History of the Development of Understanding of Hadith

History of the Development of Hadith

Throughout the history of Muslims understanding the substance of the holy book of the Koran, the mufassirs have formulated methods of interpretation to ground God's message. This kind of effort was also carried out by hadith scholars (muhaddithin) by presenting various models of hadith study approaches and composing several books of Ulum al-Hadith and Sharah al-Hadith as an effort to understand and maintain the authenticity of the hadith of the Prophet Muhammad.

In the history of the development of hadith, scholars divide it into several periods, including; 1) The period of revelation and formation of law and its foundations (from the 13th year before Hijriyah to the 11th year of Hijriyah), 2) The period of limiting history, the period of khulafa' al-Rasyidin (from 12

Hijriyah to 40 Hijriyah), 3) The period of development of history and travel from city to city to seek hadith, namely the period of the little companions and the great tabi'in (from 41 Hijriyah to the end of the first century of the Hijri), 4) The period of bookkeeping of hadith (from the beginning of the second Hijri century to the end), 5) The period of memorizing hadiths and filtering them (early third century Hijriyah to the end), 6) The period of making books of hadith books and compiling special jami' books (from the beginning of the fourth century Hijriyah until the fall of Baghdad in 656 Hijri), and 7) the period of making syarah, making takhrij books, collecting legal traditions and making common jami' books and discussing zawa'id hadiths (from 656 Hijriyah to today).

Slightly different from Abu Zahu, he divides the history of development into seven periods, but the mention of the periods is different; 1) al-Sunnah during the time of the Prophet, 2) al-Sunnah during the Khulafa' al-Rasyidah period, 3) al-Sunnah during the period after the Khulafa' al-Rasyidah until the end of the first century, 4) al-Sunnah during the second century, 5) al-Sunnah in the third century, 6) al-Sunnah in 300 Hijriyah to 656 Hijriyah, and 7) al-Sunnah in 656 Hijriyah until now.

Another opinion was expressed by Fatchur Rahman, that the history of the growth of this hadith went through several periods, including; 1) The period of oral transmission, 2) The period of writing and recording hadiths, 3) The period of filtering hadiths, 4) The period of memorizing and transmitting hadiths, and 5) The period of classifying the contents of hadiths.

There are others who divide the history of growth into seven periods, among them; 1) The period of prohibition on the writing of hadiths, 2) The period of limitation on the transmission of hadiths, 3) The period of the period of the transmission of

hadiths, 4) The period of the codification of hadiths, 5) The heyday of the codification of hadiths, 6) The period of IV – VI centuries, and 7) The period of VII – centuries XII.

Understanding of Hadith in the Age of the Apostles

As revealed by Hendhri Nadhiran, that the development of understanding of hadith is inseparable from the history of the development of hadith and hadith science. Efforts to understand hadith have experienced the peak of development. The syarah period can be said to be the culmination of the scholars' efforts to understand the sunnah with the widespread writing of hadith syarah books. There are three periods in the history of the development of syarah hadith, namely; 1) Growth period, 2) Improvement period and 3) Decline period.

According to Muhammad Alfatih Suryadilaga, the syarah of hadith has not experienced much development in terms of understanding patterns, especially around the time of the Prophet Muhammad until the 8th century H. The cultural construct of society regarding understanding hadith does not color the syarah hadith books.

In teaching hadith to his people, Rasulullah SAW did it in several ways, including namely; 1) Teaching in stages, 2) Not being bound by time and place, where there is an opportunity where the Messenger of Allah conveys it, 3) Teaching it with noble character and not making it difficult to convey it, really paying attention to conditions and situations and the level of ability of the people and their friends, 4) In order not to cause boredom, the Messenger of Allah used various varied methods according to the conditions and needs of the people, and 5) The Prophet did not neglect teaching women.

According to Salamah Noorhidayati, if it is concluded that the method of teaching the Prophet to his people at that time consisted of several ways,

including; 1) Teaching verbally or orally, 2) Teaching hadith through written methods, and 3) Teaching hadith by means of practical demonstrations. However, according to Zuhdi Rifa'i, that at the time of the Prophet, the spread of hadiths took place more by rote than by writing, this was based on the words of the Prophet regarding the prohibition on writing hadiths. As in the hadith narrated by Muslims;

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الْأَزْدِيُّ، حَدَّثَنَا هَمَّامٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ

Has narrated to us Haddab bin Khalid al-Azdi, has told us Hamam, from Zaid bin Aslam, from 'Atha' bin Yasar, from Abu Sa'id al-Khudri, that Rasulullah SAW said: Do not write (anything) from me besides the Koran. And whoever writes other than the Qur'an from me, then erase it.

The understanding of hadith at the time of the Prophet SAW did not encounter many significant obstacles. This is of course because the friends when facing difficulties can still confirm it directly to the Prophet SAW. This confirmation can still be done repeatedly and by anyone who is interested, because the Prophet SAW never refused questions that came from his companions. On the other hand, when Rasulullah SAW discovered the deviant behavior of a friend, he immediately reprimanded him. A big problem arose when Rasulullah SAW died, the friends did not have anyone they could discuss with to solve the various problems they faced.

According to Muhammad bin Isma'il al-San'ani (d. 1768 M/1182 H.), that the method of the Companions in knowing the shari'at during the time of Rasulullah SAW included; 1) The friends took the messages of Rasulullah SAW directly by listening to them, either because someone asked him then Rasulullah SAW answered them, or started with advice conveyed to friends, 2) Some friends got it from other friends who directly heard from

Rasulullah SAW because they were busy at the market so they did not have time to attend the Prophet's assembly, so when they returned from the market they looked for what they wanted to understand from those who heard directly from the Prophet, as the history of Abu Hurairah, as follows;

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ النَّاسَ يَقُولُونَ أَكْثَرَ أَبُو هُرَيْرَةَ، وَلَوْلَا آيَاتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُ حَدِيثًا، ثُمَّ يَنْتَلُو [إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ إِلَى قَوْلِهِ الرَّحِيمِ]، إِنَّ إِخْوَانَنَا مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ، وَإِنَّ "، إِخْوَانَنَا مِنَ الْأَنْصَارِ كَانَ يَشْغَلُهُمُ الْعَمَلُ فِي أَمْوَالِهِمْ وَإِنَّ أَبَا هُرَيْرَةَ كَانَ يَلْزَمُ رَسُولَ اللَّهِ بِشَيْعِ بَطْنِهِ، وَيَحْضُرُ " مَا لَا يَحْضُرُونَ، وَيَحْفَظُ مَا لَا يَحْفَظُونَ

Having told us Musaddad, he said; told us 'Abdullah bin Daud, from al-A'mash, from Mundhir al-Thauri, from Muhammad bin Hanafiyyah, 'Ali r.a. said: "I am a person who often takes out madhi, so I ordered al-Miqdad bin Al-Aswad to ask the Apostle, so he replied: Make ablution if you find it (madhi).

One of the companions who had understood some of the verses of the Qur'an or some of the hadiths he heard from the Prophet SAW then he practiced what he understood, then he showed his understanding to Rasulullah SAW because maybe he was not satisfied, that basically his understanding was related according to what Allah and His Messenger want, if the understanding shown is approved by the Prophet SAW, so that he does not make mistakes, if there are mistakes, then it is enough for the explanation of the other companions, as in a history it is explained that the Prophet SAW ordered the companions at the time Ahzab war to perform the 'Asar prayer at Bani Quraidah, but some of the companions agreed that the Prophet SAW did not want them to end the 'Asar prayer, and they accelerated to get to the Bani Quraidah, then some of

them carried out the 'Asar prayer on their way , they tried to consider the meaning of which dimaksHas narrated to us Abdul 'Aziz bin 'Abdillah, he said; has narrated to us Malik, from Ibn Shihab, from al-A'raj, from Abu Hurairah r.a. he said: "Indeed people say, Abu Hurairah is the most (conveying hadiths from Rasulullah SAW), if it were not for the two verses in the book of Allah I would not convey them, then he recited the verse: (Indeed, those who hide what which we have sent down in the form of explanations and instructions)...until the end of the verse...(Allah is Most Merciful). Indeed, our brothers from among the Muhajirin, they are preoccupied with trading in markets, and our brothers from among the Ansar, they are preoccupied with their work in managing their assets. While Abu Hurairah always accompanied Rasulullah SAW when he was hungry, he was always present when people couldn't attend, and he could memorize when people couldn't memorize it.

Sometimes some friends feel embarrassed to ask directly to the Prophet, so there are representatives to ask the Prophet, as the following hadithud of the Prophet's order, some of them understood the text in an zahir manner and some others carried out the 'Asar prayer when they arrived at the Bani Quraidah in the night.

According to Muhammad Ansori, the understanding of hadith at the time of the Prophet SAW had not been formally and systematically understood. At that time the understanding of hadiths could be seen from the hadiths themselves, especially those traditions which contained dialogue or questions and answers. One example of a hadith that contains questions and answers includes questions from the Companions to Rasulullah SAW about backbiting as follows;

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ الْأَعْمَشِ، عَنْ مُنْذِرِ الثَّوْرِيِّ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، قَالَ عَلِيٌّ:

كُنْتُ رَجُلًا مَذَاءً فَاسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ فَأَمَرْتُ " الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ، فَقَالَ: فِيهِ الْوُضُوءُ "

Having told us Musaddad, he said; told us 'Abdullah bin Daud, from al-A'mash, from Mundhir al-Thauri, from Muhammad bin Hanafiyah, 'Ali r.a. said: "I am a person who often takes out madhi, so I ordered al-Miqdad bin Al-Aswad to ask the Apostle, so he replied: Make ablution if you find it (madhi). One of the companions who had understood some of the verses of the Qur'an or some of the hadiths he heard from the Prophet SAW then he practiced what he understood, then he showed his understanding to Rasulullah SAW because maybe he was not satisfied, that basically his understanding was related according to what Allah and His Messenger want, if the understanding shown is approved by the Prophet SAW, so that he does not make mistakes, if there are mistakes, then it is enough for the explanation of the other companions, as in a history it is explained that the Prophet SAW ordered the companions at the time Ahzab war to perform the 'Asar prayer at Bani Quraidah, but some of the companions agreed that the Prophet SAW did not want them to end the 'Asar prayer, and they accelerated to get to the Bani Quraidah, then some of them carried out the 'Asar prayer on their way , they tried to consider the meaning of which The meaning of the Prophet's order was that some of them understood the text in an zahir manner and some others carried out the 'Asar prayer when they arrived at the Bani Quraidah in the dark.

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questions from the Companions to Rasulullah SAW about backbiting as follows;

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ حُجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَا الْغَيْبَةُ؟ قَالَ: "بِذِكْرِكَ أَخَاكَ بِمَا يَكْرَهُ"، قَالَ: أَرَأَيْتَ إِنْ كَانَ فِيهِ مَا أَقُولُ؟ قَالَ: "إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَنْتَهُ".

Has told us Mahmud bin Ghailan, has told us Abu Daud, has told us Shu'bah, from Simak bin Harb, he said; I heard 'Abdurrahman bin 'Abdillah bin Mas'ud he narrated, from 'Abdullah bin Mas'ud he said, I heard the Prophet say: "Allah brightens the face of someone who hears from us something news (hadith), then he conveys the news as what he heard. And maybe the person who received the news understands more than the person who heard it.

According to Muhammad Alfatih Suryadilaga (d. 2022 M.), this period was called the era of materialization and disassembly of history. This period was marked by the efforts of friends to receive and transmit hadith only to certain narrators who were acceptable.

Based on the description above, the understanding of hadith at the time of the Prophet SAW was not that complicated, because the friends could ask directly to the Prophet SAW if they encountered problems. However, after he died there was no place to ask his friends, therefore they made ijtihad carefully, every time someone spoke on behalf of the Prophet SAW, the friends did not hesitate to check first by asking other friends who heard Rasulullah SAW say the same thing.

Hadith Understanding Theories and Approaches

According to Muhammad Zaini, in connection with the emergence of various methods used in understanding the hadiths of the Prophet SAW, it can be said that the method of understanding the hadiths

has experienced a very long journey, namely since the hadiths were uttered and determined by the Prophet SAW. The method used in understanding the hadith differs from one period to another. This can be understood as a dynamic development of human intellectual insight that has never stopped throughout the ages. The development of understanding of hadith is also marked by the emergence of various approaches to interpretation techniques that are appropriate to the conditions and situations of each era.

As Abdul Majid Khon in his book writes about the theory of understanding hadith. According to him hadiths about aqidah and shari'ah must be understood textually, while understanding hadiths about social issues interpretations continue to develop by considering their relevance to science, civilization and people's lives.

According to Abdul Mustaqim, there are three typologies of paradigms for understanding hadith, including: 1) Normative-Textual Paradigm, 2) Historical-Contextual Paradigm, and 3) Rejectionist-Liberal Paradigm. According to Abdul Majid Khon, figures who are classified as modernists in understanding hadith include; Shihabuddin al-Qarafi (d. 684 H), Shekh Mahmud Shaltut (d. 1963 M.), Yusuf Qardawi and Shekh Muhammad al-Ghazali (d. 1111 M./505 H.).

The method of understanding hadith according to Sheikh Muhammad al-Ghazali includes; 1) Testing with the Koran, 2) Testing with hadith, 3) Testing with historical facts. While the method of understanding the hadith of Yusuf Qardawi namely; 1) Understand the hadiths according to the instructions of the Qur'an, 2) Compile the hadiths of the same theme, 3) Compromise or tarjih against contradictory hadiths, 4) Understand the hadiths according to the background, situation and condition and purpose, 5) Distinguishing between changing

means and fixed goals, 6) distinguishing between expressions of essence and *mazaz*, 7) Distinguishing between the unseen and the real, and 8) Confirming the meaning of the words in the hadith.

For Ibn Qutaibah (d. 276 H.) in 'Abdul Malik Ghozali, that to understand a hadith there are several steps; 1) identifying the hadith, 2) looking at the *asbab al-wurud* when found, 3) strengthening the *takwil* with other texts, including; with verses of the Koran, with other hadiths, with verses, with logic, with historical facts, and with science.

N. Kholis Hauqola, a hermeneutical approach in understanding hadith can be done through three layers of understanding, including; 1) understanding from "inside" the hadith text (meaning within the text), 2) understanding things "around" the hadith text (meaning behind the text), 3) critical understanding against the hadith text (meaning in front of the text)).

For Moh. Muhtador, the process of understanding a text always assumes that there are three subjects involved, namely; author, text and reader. The understanding of hadith with a hermeneutical approach has its own structure, including; 1) sign, message, and text, 2) author or interpreter, and 3) audience.

The pattern of understanding hadith can be built in the context of the meaning of hadith in its history which is contained in the treasury of the hadith *syarah* book and enriched with contemporary understanding by involving other scholarships.

According to Hasep Saputra, among the hadith scholars, there are two trends in understanding the contents of the hadith, namely; 1) restriction of traditionalist and 2) modernist scriptualism. As for the Restriction of traditionalists. The Restriction of traditionalist is a narrow pattern of traditional religious thought. This thinking is heavily influenced by the traditions of past scholars, in which the results

of the thoughts of previous scholars are used as a reference and at the same time a reference for every societal problem that arises at the present time. The understanding of this group only limits itself to the traditions it has obtained from classical scholars without considering social reality. This kind of typology is called textual understanding/literacy. Meanwhile, modernist scriptualism is a type of movement pattern that calls itself a modern group. This group understanding takes into account the context and social realities that are outside the text. This kind of typology is called contextual understanding.

For Muhammad Irfan Helmy, in the discourse of hadith science in Indonesia, the understanding of hadith is called *fiqh al-hadith*. Then in its development *fiqh al-hadith* became one of the disciplines in hadith science known as *syarah hadith* or *fiqh al-hadith*.

Musahadi Ham in his book says that to understand a hadith, several criticisms are needed, including; historical criticism, editorial criticism and practical criticism. Historical criticism, this is an important stage in understanding a hadith. The authenticity of religious texts must be tested based on historical criticism. Because the hadith underwent a long historical stage before it became a textual discourse as contained in the books of hadith. He experienced a tradition of oral transmission (verbal transmission), a tradition of practical transmission (practical transmission) and a tradition of written transmission (textual transmission).

Furthermore, editorial criticism consists of three steps; first, content analysis which is an understanding of the content of the meaning of the hadith through several studies including linguistic studies. In this analysis a comprehensive thematic study is also carried out, which considers other hadith texts that have themes relevant to the relevant

hadith theme in order to gain a more comprehensive understanding. In addition, confirmation of eating was also carried out, which began with instructions from the Koran. Second, historical analysis, this is an attempt to find the socio-historical context of hadiths. This requires an understanding by conducting a study of the reality, situation or historical problem of the hadith that arose, meaning understanding the hadith as a response to the general situation of the people of the Prophet's period as well as its special situations. This step presupposes a study of the macro situation, namely the overall situation of life in Arabia at the time the Prophet was present when he was asked about their culture, after that a study of the micro situations, namely asbab wurud al-hadith. Third, namely generalization analysis. Based on content analysis and reality analysis, the textual meaning of the hadith and its contextual significance with the historical reality of the Prophet's era were found. These meanings are then generalized by capturing the universal meaning included in the hadith or the "moral ideal" that is to be realized in a hadith text because every word of the Prophet has a universal moral-social purpose.

The last is practical criticism, this relates to the meaning of hadith which is related to the reality of contemporary life. At this stage, interdisciplinary involvement is needed, namely confirming with social, political, economic, medical experts and so on. This praxis critique moves from the past towards present historical reality by trying to project and grow back universal rational constructs or universal moral-social values to the present concrete socio-historical reality.

Endang Soetari uses the word sharah in understanding hadith, according to him it is a description and explanation of the contents of a book, either as a whole or part of the book's material. In other words sharah hadith is an explanation and

discussion of the book of hadith which aims to reveal the contents of the hadith so that it is easy to understand and practice.

Hadith sharah activities have been carried out since the time of the Prophet SAW, which is an explanation either coming from the Prophet SAW himself, or carried out by friends on Islamic religious teaching material originating from the Prophet SAW which was not well understood by Muslims at that time. The activity of sharah hadith was continued when the hadith had developed in transmission among friends, tabi'in and tabi'it tabi'in, especially after the hadith had been reconciled in the hadith book.

While various approaches in understanding hadith have been carried out by many hadith scholars including; 1) Nasri Akib, who sees the criticism of sanad and matan with social science, 2) Khoirul Hammy, who tries to contextualize hadith with social sciences, 3) Nizar Ali, who offers several social science approaches in understanding hadith, 4) Ali Mustafa Ya'kub, who provides an understanding of hadith with several social sciences, 5) Ja'far Assegaf, who tries to make a study of understanding hadith with sociology, 6) Aceng Abdul Qodir, who reads the phenomenon of hadith transmission politically, 7) A. Hasan Ash'ari al-Ulama'i, who tries to understand hadith with the geography, 8) M. Syuhudi Ismail, who studies the criticism of sanad hadiths with a historical approach, 9) Lukmanul Hakim, who reads the phenomenon of inkar al-sunnah historically, 10) M. Alfatih Suryadilaga, who discusses hadiths from anthropology, and 11) Jajang A. Rohmana, who brought an anthropological approach to studying living hadith.

Based on the description above, the method of understanding hadith can be done textually as well as contextually, using various approaches or theories and correlating based on scientific disciplines

according to the content discussed in each hadith subject.

Epistemology in Understanding Hadith

According to Abustani Ilyas and La Ode Ismail Ahmad, the epistemological review of hadith discussed includes; 1) The Authority of the Prophet SAW, 2) Elements of Hadith, 3) Distribution of Hadith, and 4) Hujjahan Hadith. However, in researching the understanding of hadith in Islamic boarding schools, the author focuses on the scope of epistemology which consists of at least four things, namely;

Understanding of Hadith Viewed from the Aspect of the Source

Judging from the source, the understanding of hadith, as according to Suryadi, is called schools in understanding hadith, can be broadly divided into two groups, namely; 1) the group that is more concerned with the outward meaning of hadith texts is called Ahl al-Hadith (textuality), and 2) the group that develops reasoning about the factors behind the text is called Ahl al-Ra'yi (contextual).

Ahl al-Hadith has emerged since the time of the Companions, with various life problems that have not been so complex. This group ignores the related causes that surround the text. In a culture that is relatively close to the Prophet's, the impact has not been very visible, because significant changes in culture and friction between local and foreign cultures have not been felt. However, when the hadith has crossed many generations and cross-culturally as well as dealing with various scientific advances, it has resulted in increasingly complex life problems.

Ahl al-Ra'yi understood the problem rationally by sticking to the texts. Therefore, it is not uncommon for them to sacrifice Sunday hadiths that contradict the Qur'an. This group maintains its rationale in developing concepts such as mashlahah

and istihsan and prioritizes qiyas over hypothetical texts, because according to them qiyas is based on qarinah and kulliyah (universal) laws, which are then called general purposes (maqasid al -shariah). While Mustaqim call it a typology of hadith understanding paradigms. At least the typology can be mapped into three paradigms, namely; 1) normative-textual paradigm, 2) historical-contextual paradigm, and 3) rejectionist-liberal paradigm. The normative-textual paradigm assumes that the original meaning (al-dalalah al-asliyah) of a hadith is represented by the dhahir text of the hadith, so that any attempt to understand hadith, apart from what is shown by the dhahirnya hadith text, is considered invalid. It was as if the hadith was a general proposition, which simply separated from the socio-cultural and historical context at that time. As an implication, according to them situations and conditions must follow the sound of hadith texts. This group also tends to be anti-majaz and anti-hermeneutical (takwil), so that all hadith texts must be understood as they are in accordance with the sound of the text. According to Abdul Mustaqim, this normative-textual paradigm model will face serious problems when understanding hadiths that contain majaz. For this group it is very possible to reject authentic hadiths that are majazi in nature, just because they are considered unreasonable or contrary to the faith.

Historical-contextual paradigm, this paradigm tends to be more moderate. They are not in a hurry to reject a hadith before doing a thorough study. Because perhaps what the Prophet conveyed was metaphorical in nature, so it must be understood symbolically as well. This group applies three methods in understanding hadith; 1) conducting historical studies, by critically examining the aspects of their sanad and matt, 2) conducting linguistic studies by looking at semantic dimensions, linguistic structures, including the majaz aspects, and 3)

conducting hermeneutical studies by trying to interconnect with other disciplines, including the medical world, to seek scientific explanations about what is implied in the editorial of these medical hadiths. If in fact, it is found that the virtues and properties that exist in the types of herbal medicine taught by the Prophet, then the hadith is said to be valid historically and medical-scientific.

The liberal-rejectionist paradigm, this group tends to reject medical hadiths that are considered unreasonable. One example is the hadith about flies. Because the hadith about flies is considered contradictory to reason and medical theory. Because flies are insects that are very dangerous and can spread disease. Then how could the Prophet order the flies to drown in the drink to drown? It turns out that research from a number of Muslim researchers in Egypt and Saudi Arabia on the problem of flies proves otherwise. They made a drink which was put into several vessels consisting of water, honey and juice, then left open to allow flies to enter. After the flies got into some of the drinks, they conducted a comparative study, between the drinks in which the apparatus was not immersed and the drinks in which the flies were immersed in it. In fact, through microscope observation, it was found that the drinks that flies landed on and were not immersed in, were filled with lots of germs and microbes. Meanwhile, the drinks that flies infested, and then the flies were completely immersed in the drink, actually not the slightest germs and microbes were found. It is scientific research that further proves the truth of the hadith. That is one of the phenomena of *i'jaz 'ilmi*.

Understanding of Hadith Viewed from the Aspect of the Method

Abdul Mustaqim explained that the method is the way of doing anything, meaning the way to do anything. Thus the method of understanding the hadith is the method used by a hadith interpreter to

explain or interpret the hadiths of the Prophet Muhammad based on the principles that have been formulated and acknowledged for their truth in order to arrive at the objective of the interpretation.

According to Endang Soetari, the methods for interpreting a hadith include; 1) *sharah tahlili*, namely an analytical discussion of hadith books based on the order of the contents of the book, 2) *sharah maudhu'i*, namely a thematic discussion of hadiths, by referring to various relevant hadiths, whether found in a book or even from various hadith books, 3) *sharah ijmal*i, namely the discussion of hadith globally, not in detail, and 4) *sharah muqaran*, namely discussion of hadith in a comprehensive and comparative manner, both in terms of the book and in terms of the understanding of the compilers and interpreters.

Alfatih Suryadilaga added the characteristics of the *sharah* method. First, the *tahlili* method has characteristics including; 1) The *sharah* is carried out with a pattern of explaining the meaning contained in the hadith in a comprehensive and thorough manner, 2) In the *sharah*, the hadith is explained word for word, sentence by sentence sequentially and does not miss the *asbab al-wurud* from the hadiths that are understood if the hadith has a reason for its *wurud*, 3) understandings that have been conveyed by friends, *tabi'in* and other experts in *sharah* hadith from various disciplines are also explained, 4) In addition, efforts have been made *munasabah* (relationship) between one hadith and another hadith, and 5) In addition, sometimes the *sharah* with this method is colored by the tendency of *sharah* to one particular *madhhab*, so that various styles of *sharah* appear, such as the *fiqhi* style and other patterns known in the field of Islamic thought. Second, the *maudhu'i* method, according to Moh. Tulus Yamani that there are at least two things that must be considered in discussing texts using the

maudhu'i method, namely; 1) collect texts relating to a certain theme by paying attention to the time and cause, and 2) studying the text carefully by paying attention to the correlation (correlation) of the texts with each other in their role to show the problems being discussed.

Third, the ijmalī method has the characteristic that its explanation is very general and very concise, so that the lecturer does not have enough space to express his opinions and ideas. Fourth, the muqaran method has characteristics including; 1) Comparing editorial analysis and comparison of the narrators, the meaning content of each hadith being compared, 2) discussing the comparison of various things discussed by the hadith, 3) Comparison of the opinions of the presenters covers a very broad scope because the description discusses various aspects, both regarding the content (meaning) of the hadith and the correlation (munasabah) between the hadith and the hadith. Adapun ciri kitab-kitab sharah yang menggunakan metode tahlili di antaranya yaitu;

- 1) The sharah is carried out with a pattern of explaining the meaning contained in the hadith in a comprehensive and thorough manner,
- 2) In explaining the hadith, it is explained word for word, sentence by sentence sequentially and without skipping, it also explains the sabab al-wurud of the understood hadiths, if there is a sabab wurud,
- 3) It also describes the understandings that have been conveyed by friends, tabi'in and other sharah hadith experts from various disciplines,
- 4) There is a munasabah (relationship) effort between one hadith and another hadith,
- 5) Sharah with this method is colored by the tendency of sharah to one particular madhab, so that various styles of sharah arise, such as the fiqhy style, and other styles known in the field of Islamic thought.

The ijmalī (global) method is a method that explains the traditions of the Prophet SAW that are global. So what is explained is the main messages of the hadith that are upheld and a men-sharah avoids long-winded descriptions and technical terms in the sciences of hadith. This method tries to interpret the hadith briefly and globally, by explaining the intended meaning of each sentence in concise language so that it is easy to understand. For Alfatih Suryadilaga, this method has a resemblance to the tahlili method in terms of the systematics of giving lectures. The difference lies in the description of the explanation. In the ijmalī method, the explanation is very general and very concise, this makes the lecturers do not have space to express their opinions and ideas. However, in books that use the ijmalī method, it is possible that there is a lengthy description of a particular hadith that requires a detailed explanation.

The muqaran (comparison) method is the sharah method in explaining hadiths by comparing the hadiths with the verses of the Qur'an, or comparing the opinion of one sharahic figure with another expositor in one or several hadiths that are sharahed -i. The characteristics of this method are; 1) comparing editorial analysis (mabahith lafdhiyah) and comparison of narrators, the content of the meaning of each hadith being compared, 2) Discussing the comparison of various matters discussed by the hadith, and 3) Comparison of the opinions of the presenters covering the broad scope very broad because the description discusses various aspects, both regarding the content (meaning) of hadith and the correlation (munasabah) between hadith and hadith.

Understanding Hadith Viewed from the Aspect of Validity

The validity aspect of understanding hadith can be measured by three theories, namely; 1) coherence theory, 2) correspondence theory and 3) pragmatism theory. First, the theory of coherence, an understanding of hadith is considered correct if it consistently applies the methodology developed by hadith scholars. Second, the correspondence theory, an understanding of hadith is said to be correct if it corresponds, fits, and is in accordance with the scientific facts in the field. Third, the theory of pragmatism, an understanding of hadith, is said to be correct if it can practically provide practical solutions to emerging social problems.

Coherence as one of the linguistic rules related to the meaning between the parts in the text. Coherence relates to the relationship between one part and another so that each sentence has a complete unity of meaning. There are fifteen means of relationship (coherence), namely; 1) cause-effect relationship (causality), 2) reason-effect relationship, 3) means-result relationship, 4) means-end relationship, 5) background-conclusion relationship, 6) result-failure relationship, 7) conditional-relationship result, 8) simile or parable relationship, 9) comparison relationship, 10) identification relationship, 11) amplification relationship (explanation), 12) temporal additive relationship, 13) non-temporal additive relationship, 14) paraphrase relationship, and 15) generic relationship -Specific.

Correspondence, namely the truth that there is compatibility between the meaning and what is intended by a statement or opinion with the object addressed by the statement or opinion. The right state lies in the compatibility between the essence or meaning we give it, and the essence contained in the object. While the truth of the correspondence if the proposition is in accordance with the facts. The truth

of correspondence is more inclined to the truth of facts that exist in the universe.

The basic view of pragmatism theory is that it can be used if it is useful. According to this theory a truth and a statement is measured solely by its usefulness.

Understanding of Hadith Viewed from the Aspect of Characteristics

The characteristics of understanding hadith are critical, transformative, and solutive. According to Siti Zubaidah, one of the life skills that needs to be developed through the educational process is thinking skills. A person's ability to be successful in life is determined, among other things, by his thinking skills, especially in an effort to solve the problems in the life he faces. Critical thinking is a very essential ability for life and functions effectively in all aspects of life. Critical in the dictionary language is not quick to believe, always trying to find mistakes or mistakes, and sharp in analysis.

Transformation comes from English, namely transform, which means controlling one form into another. Social transformation means talking about the process of changing structures, social systems and culture. Transformation on the one hand can mean the process of changing or updating the social structure, while on the other hand it means the process of changing values.

Meanwhile, solutive means that it is measured by the extent to which it can provide solutions to the problems faced by society today. The problems faced by society are so complex, such as underdevelopment, poverty, unemployment, ignorance and natural disasters.

CONCLUSION

This paper is a theoretical study of the epistemology of understanding hadith. It is possible that there are still many that have not been recorded in it. Therefore, the authors really hope for input and constructive criticism for improvement in subsequent writings.

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