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The Practical Method of Understanding Hadith Based on Ali Mustafa Yaqub

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Abstract

Hadith as a source of law other than the Qur'an attracts a very large portion of attention among Muslims. This is because the hadith has several functions in the Qur'an: bayān tafsīr, bayān tasyrī', and bayān taukīd. Many scientific tools are needed before implementing them in daily life. The analysis of the authenticity of the hadith, both sanad and matan, is the first thing that must be conducted before understanding the contents. Yet, it does not mean that understanding the hadith is not important compared to determining the authenticity of the hadith. because the issue of the authenticity of the hadith has been carried out since the process of transmitting the hadith. It is different from the understanding of hadith having developed recently and continues to have dynamics. Hadith observers have offered many methods of understanding hadith, both textual and contextual. However, along with the development of science, the method is also developing, such as the use of various scientific approaches, including social sciences to study the meaning of hadith. This is like the method offered by Ali Mustafa Yaqub including a cultural, social and geographical approach. This paper attempted to analyze the practical steps of the hadith understanding method offered by Ali Mustafa Yaqub in his book al-Turuq al-Saḥīḥah Fī Fahm al-Sunnah al-Nabawīyah. This study contributes to, among others, identifying that the methods of understanding hadith proposed by Ali Mustafa Yaqub are divided into two main methods: Fahmu Lafḍi and Fahmu al-Ma'navi.

Keywords: Method of Syarah Hadith, Textual-Contextual, Ali Mustafa Ya'qub

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INTRODUCTION

Differences of opinion in understanding hadith have occurred since the time of Prophet Muhammad SAW. It is recorded that such differences even emerged among the companions, such as between Aisyah RA and Umar bin Khattab (Hamzah Harun & Abd. Rauf Amin, 3-4: 2018). These differences persist to this day and are influenced by various factors, one of which is the difference in methods of understanding hadith. To minimize these differences, scholars have formulated various methods of understanding hadith, known as *fiqh al-Ḥad*, *Ma'āni adīṣ*, and *Syarh Ḥadīṣ*.

The *syarah* hadith, compared to other areas of hadith studies, emerged later and developed along with the publication of hadith books (Ahmad bin Abdul Qādir Azzī, 2007). In general, the development of *syarah* hadith can be divided into two periods, namely the classical and modern periods (A. Hasan Asy'ari Ulama'i, 340: 2008). *Syarah* hadith in the classical period tended to focus on a positivistic-textualist approach to the *matan* of hadith, while in the modern period, a constructivist-contextualist approach was more commonly employed (Khoirul Huda, 6: 2019).

However, these two approaches—positivistic-textualist and constructivist-contextualist—have not been entirely sufficient to address various issues in understanding hadith. In fact, the differences in these approaches often become sources of contradiction, shaping the typology of Muslims in their interaction with hadith, such as becoming radical, liberal, or moderate (Hamzah Harun & Abd. Rauf Amin, 77: 2018). This condition highlights the need for the development of more dynamic and comprehensive methods of understanding hadith.

Various scholars have offered applicable methods for understanding hadith to address these issues. For instance, Yūsuf al-Qaraḍāwī, in his book *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyyah*, provides an applicable methodological approach (Yūsuf al-Qaraḍāwī, 1993). Similarly, Muhammad al-Ghazali, in *al-Sunnah al-Nabawiyyah Baina ahl al-Fiqh wa Ahl al-Ḥadīṣ*, offers a scientific approach to understanding hadith (Muhammad al-Gazālī, 1989). Observers of hadith in Indonesia have also conducted similar efforts, including Hasbi ash-Shiddiqie, Syuhudi Ismail, and Ali Mustafa Yaqub.

As one of the successors of hadith studies in Indonesia, Ali Mustafa Yaqub has offered methods for understanding hadith that adopt the views of previous scholars while

remaining relevant to the modern context. These methods require in-depth study to understand their contribution to bridging the differences in approaches to hadith understanding. This study aims to critically examine the methods of understanding hadith proposed by Ali Mustafa Yaqub and explore their relevance within the context of the dynamics of hadith understanding in Indonesia. This research is expected to contribute to the development of more comprehensive methods of understanding hadith that align with the needs of contemporary Muslims.

DISCUSSION

1. The Problem in Understanding Hadith

As it is known, the issue of differences in understanding of hadith has existed since the early days of the development of hadith itself. The factors behind the differences in understanding include; the first is the various positions of the Prophet when he narrated the hadith, and the second; is differences in the background of people who understood hadith. The third is the change of hadith texts into oral culture and written culture, fourth, the understanding of hadith associated with the Koran (Tāhā Jābir al-Alwāni, 12: 1993).

In addition to the above factors, the problem of understanding hadith is also motivated by differences in how to read the text, namely textual and contextual (M. Zuhri, v: 2018) which in turn affects the mindset of Muslims. At first, the textual reading method was not questioned, because it had a logical rationale, as was the case with contextual reading which could not be separated from the text. (Ahmad Ubaydi Hasbillah, xi: 2018). These two tendencies have attracted the attention of hadith reviewers in Indonesia, including Ali Mustafa Yaqub, who offered textual, contextual, and textual, and textual reading of hadith in his book *al-Ṭuruq al-Ṣaḥīḥah Fī Fahmi al-Sunnah al-Nabawīyyah*.

2. Short Biography of Ali Mustafa Yaqub

Ali Mustafa Yaqub was born in 1952 in Kemiri village, Subah sub-district, Batang Regency, Central Java (Ulin Nuha Mahfudon, 3: 2018). His education started at SR, graduating in 1963 and graduating from junior high school. He continued his study at the Seblak and Tebuireng pesantren, Jombang, East Java. In this *pesantren*, besides his formal education at the Syari'ah Faculty, Hasyim Asy'ari University, he also studied the yellow book (Kitab Kuning) under the tutelage of several kyai, mainly KH. Idris Kamali and KH

Syamsuri Badawi. Through these teachers, Ali Mustafa Yaqub obtained the scientific sanad of Sahih al-Bukhari and Sahih Muslim (Ramli Abdul Wahid, 36: 2016). After that, he continued his studies in Saudi Arabia. His undergraduate education was taken at the Imam Muhammad Sa'ud Islamic University and obtained a license (1980) and he took his master's degree at King Saud University, majoring in Tafsir and Hadith, and holds an MA degree in 1985 (Ramli Abdul Wahid, 36: 2016). While taking this Masters's degree, he learned a lot from Muhammad Mustafa Azami.

He is known as a productive Muhaddis. He has produced many works, both in the form of books, papers, and essays that have been published in various print media. The number of his works reached tens. Kitab/book of al-Ṭuruq al-Ṣaḥīḥah Fī Fahmi al-Sunnah al-Nabawīyyah was the last book he wrote before his death on April 28, 2016.

3. **Book of al-Ṭuruq al-Ṣaḥīḥah Fī Fahmi al-Sunnah al-Nabawīyyah**

This book consists of three chapters. The first chapter is in the form of an introduction. It contains an explanation of the purpose of the hadith understanding method by considering the pronunciation (textual) and meaning (contextual) instructions. The second chapter discusses the method of understanding hadith through thematic methods, and the third chapter discusses *ikhtilāf al-Ḥadīṡ* (Ali Mustafa Yaqub, 15-21: 2016).

Among the arguments that motivated Ali Mustafa Ya'qub to write this book was his view of the position of the shari'ah of hadith. He considered that it was very important in understanding hadith and as the culmination of all hadith studies. In addition, he was concerned for the people who often misunderstand the hadith of the Prophet (Ali Mustafa Yaqub, 15: 2016).

4. **The Systematic Steps to Understand Hadith**

Ali Mustafa Yaqub divided the *syarah* hadith method into three main parts, such as *al-Fahmu al-Lafẓī* (text study), *al-Fahmu al-Ma'nawī* (context study), and *al-Fahmu al-Lafẓī wa al-Ma'nawī* (context study of text and context) (Ali Mustafa Yaqub, 21: 2016). Each of these methods can be explained below;

4.1. **Al-Fahmu al-Lafzi (Textual Study)**

According to Ali Mustafa Yaqub, the method that must be taken in understanding hadith through text analysis is:

4.1.1. Considering Majaz

Ali Mustafa Yaqub believes in the existence of majaz in the eyes of hadith. According to him, the variety of hadith containing majaz is divided into three forms. First, Hadith contains connotative utterances and can only be understood connotatively. Second, the Hadith of the Prophet can be understood connotatively and denotatively at the same time. Third, Hadith can only be understood connotatively, but the time of its occurrence is disputed (Ali Mustafa Yaqub, 26: 2016).

An example of a hadith that must be understood connotatively according to Ali Mustafa Yaqub is the hadith narrated by Aisyah which tells of the dialogue of the Prophet SAW with his wives about which of them followed after the Prophet died. The sentence in question is *أطولكن يدا*, which has the denotative meaning of "the one with the longest arm of you" while the desired connotative meaning is "the one who gives the most in charity."

An example of a hadith that can be understood connotatively or denotatively is the sentence *وَصُقِّدَتِ الشَّيَاطِينُ*. It is a fragment of the hadith narrated by al-Bukhari and Muslim (al-Bukhari, VI: 625, tt), (Muslim, V:337, 2010). The denotative meaning of the sentence is "the devil is shackled" while the connotative meaning is "the devil does not disturb people who are fasting."

An example of a hadith that must be understood connotatively even though the time of its occurrence is disputed is a fragment of a hadith narrated by al-Bukhari and Muslim (al-Bukhari, I: 324, tt), (Muslim, I: 465, 2010) which reads

لَخُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

"Indeed, the smell of the mouth of a fasting person with Allah is more fragrant than the smell of musk oil".

The connotative meaning of the sentence is "the pleasure of Allah". As for the time of the incident, there is a dispute about what happened in this worldly life or the hereafter. According to the author, considering the existence of majaz to understand hadith is very important. In certain contexts, understanding hadith with majaz is a must to avoid misunderstanding the meaning of hadith. However, the majazi meaning should not be

applied excessively and must meet linguistic rules. Because the arrangement of Arabic sentences when associated with the interpretation of the Qur'an and Hadith consists of three forms, namely *syar'iyah*, *'Urfiyyah*, and *luġawiyyah* (Bassām bin Khalīl Al-Şafdī, 163: 2015). Of the three forms, what must come first is the meaning of *haqqat as-Syar'iyah* then *'Urfiyyah* and finally *al-Haqiqah al-Luġawiyyah*". 164: 2015), (al-Nawāwī, V: 63-64: 2008). This sequence of linguistic approaches needs to be applied, in order to avoid excessive use of majaz in interpreting hadith, because not all *matan* hadith must and can be understood connotatively.

4.1.2. Doing *Takwil* Hadith

Based on Ali Mustafa Yaqub, every vague meaning of the hadith (*syubhat*) must be interpreted under certain conditions (Ali Mustafa Yaqub, 39: 2016). An example of a hadith that needs to be interpreted is a hadith that reads *يَنْزِلُ رَبُّنَا، تَبَارَكَ وَتَعَالَى، كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا* "Allah descends to the sky of the world every night" (al-Bukhari, II: 53, tt), (Muslim, I:521, 2010). Although Ali Mustafa Yaqub tends to use *takwil* on vague hadiths, he is not a total *takwil* supporter. This is reflected in his explanation of the classification of the meaning of doubtful hadiths related to the actions of Allah SWT. According to him, if the hadith containing the doubtful pronunciation is accompanied by the pronunciation of the hadith that explains its meaning, it is obligatory to return the meaning of the doubtful pronunciation to the explanation that explains it. However, if the pronunciation of the hadith that mentions the nature or actions of Allah is not explained by other narrations, the hadith is sufficiently believed and understood textually without changing its meaning or interpretation (Ali Mustafa Yaqub, 55-57: 2016). Thus, Ali Mustafa Yaqub's position in the use of *takwil* for the dubious pronunciation of the hadith is moderate, interpreting the hadith proportionally, according to the content of the hadith text.

4.1.3. Paying attention to the *Illat* Hadith

The position of hadith as a source of law certainly can't be avoided from the existence of legal *illat*. Ali Mustafa Yaqub divided *illat* into *illatmansūsh* (expressed) and *illat mustanbatah* (implied). The existence of *illat mansūsh* can be easily identified. Thus, it does not trigger differences of opinion among scholars (Ali Mustafa Yaqub, 59-60: 2016). An example of a hadith that contains *illat mansūsh* is the words of the Prophet Muhammad *خالفوا المشركين أحفوا*

الشوارب وأوفروا اللحي different from the polytheists, shave you mustache and keep your beard "(Ali Mustafa Yaqub, 62-65: 2016).

For Ali Mustafa Yaqub, if the hadith is understood textually without paying attention to its *illat*, then the command "to be different from the polytheists" can only be done by cutting the mustache and maintaining the beard, even though the essence of the hadith is a different command from the polytheists, which can be done in various ways. For the author, an understanding of the *illat* hadith is very necessary, considering that the determination of the law originating in the Al-Quran and hadith cannot be conducted without considering *illat*. Even the presence or absence of *illat* affects the presence or absence of law.

From several examples of hadith *syarah* using linguistic analysis methods as mentioned above, it appears that understanding the text, especially those related to language, is necessary for hadith reviewers, especially those related to Arabic. Mastery of the Arabic language is the first skill that must be possessed by a hadith reviewer, especially those related to the *syarah* of hadith, because as the scholars have stated, the Messenger of Allah is the most fluent person in Arabic. With the predicate, it is understandable if the words of the Messenger of Allah contain elements of the beauty of language in both the choice of pronunciation and sentence structure (Muhammad Arafat Sa'īd, 34-35: 144). The urgency of this skill in understanding Arabic is reflected in Al-Bukhari's statement as follows, It is because the error that often occurs in understanding hadith is the inability of a person to distinguish between majaz and *haqiqah*, *fi'il*, and *maj'ul* sentences. (Bassām bin Khalīl Al-Ṣafḍī, 108: 2015).

4.2. *Al-Fahmu al-Ma'nawī* (Contextual Study)

In addition to the method of understanding hadith through text study (*al-Mafhūm al-Lafḍī*), Ali Mustafa Yaqub also applies the method of understanding hadith through context analysis (*al-Mafhūm al-Ma'nawī*). The approaches used in contextual studies include geography, culture, sociology, historical background of hadith (*asbāb al-Wurūd*), unification of hadith meaning, and hadith controversy (*ikhtilāf al-Hadīs*).

4.2.1. Geography and Hadith

Based on Ali Mustafa Yaqub, geography can be used as an approach to understanding hadith. The urgency of geography in understanding hadith can be seen in the following hadith:

إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُؤَلِّهَا ظَهْرَهُ، شَرَفُوا أَوْ عَرَبُوا

If one of you wants to urinate, then do not face the Qiblah or turn his back on it, but face east or west. (al- Bukhari, I: 40, tt).

The above hadith does not mention the place where the Prophet SAW said. But in another narration, it is stated that the above saying was delivered in Medina (al-Bukhari, I: 81, tt), which is geographically north of Mecca. Hence, the prophet's command to face west and east does not cause ambiguity for people whose Qibla direction is " East or West". From this information, the hadith "order to face east and west" can't be applied textually and is not universally applicable.

The importance of geography as an approach to understanding hadith is not only related to the discussion of the Qibla direction but also relates to everything that goes into the discussion of geography, for example, the distance between the *qashar* prayer and the size of the value and volume, such as *dirham*, *dīnār*, *awāq*, *ritl* and other (A. Hasan Asya'ari Ulama'i, 2: 2014).

4.2.2. Culture and Hadith

Ali Mustafa Yaqub also used a cultural approach to understanding hadith. According to him, this approach is to distinguish the hadiths that have legal implications (*sunnah tasyri'iyah*) and those that are not (*sunnah airu tasyri'iyah*) (al-Sarami, 6: 1433 H). An example is a hadith about clothing. As it is understood that religion does not limit certain types of clothing for Muslims. The essence of the religious commandment regarding clothing is covering the genitals, not being tight, not transparent, and not resembling the clothes of the opposite sex. If you meet these limitations, then a person is free to choose the type and model of clothing (Ali Mustafa Yaqub, 88: 2016). Thus, the hadith of the Prophet SAW which is related to Arab culture, is certainly not related to the Shari'a and is only a culture that developed at that time. To distinguish between culture and religious teachings in the context of the words or actions of the Prophet Muhammad, Ali Mustafa Yaqub provides the following limitations:

- a. Religious teachings are only practiced by Muslims

b. Culture sometimes existed in pre-Islamic times and continued after the arrival of Islam.

While religious teachings are things brought about by Islam.

c. If there is a pre-Islamic culture that is justified by religion, then it is included in Islamic law (Ali Mustafa Yaqub, 99-100: 2016).

According to the author, the existence of the hadith of the Prophet SAW certainly has a relationship with space and time. This means that hadith can't be separated from culture, because culture is a uniquely human symptom that shows the reciprocal relationship between humans and individuals individually and collectively and relationships with nature and time. Culture can be used as an approach to understanding Islam at the empirical level or religion in a formal form that proceeds from revelation through reasoning.

Therefore, an understanding of cultural diversity can assist capture the broader meaning of hadith, besides avoiding clashes between religious and cultural teachings. An in-depth reading of the culture that surrounds the emergence of hadith is also useful for determining traditions that contain religious teachings and hadiths that are only a description of the culture that developed at that time.

4.2.3. Sociology and Hadith

Knowing sociology to understand hadith is necessary because sociological conditions are always dynamic. Ignorance of social conditions leads to errors in understanding the hadith. An example of a hadith that needs to be approached with sociology is the following hadith narrated by Abu Dawud:

بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ، فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نِعَالَهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ: "مَا حَمَلَكُمْ عَلَى الْفَاءِ نِعَالَكُمْ؟" قَالُوا: "رَأَيْنَاكَ أَلْقَيْتَ نَعْلَكَ فَالْقَيْنَا نِعَالَنَا." فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَدْرًا." أَوْ قَالَ: "أَذَى." وَقَالَ: "إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ، فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا - أَوْ أَذَى - فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا."

"When the Messenger of Allah is praying with his companions, the Messenger of Allah (saw) took off his sandals and placed them on his left side. After that the Messenger of Allah found the Companions put away their sandals. After the prayer, the Messenger of Allah said: "Why did you remove your sandals?" The Companions replied: "When we saw you removing your sandals, we also removed our sandals." The Messenger of Allah then said: "Indeed the angel Gabriel came and told me that

under my sandals there was an unclear” and he said: “If any of you comes to the mosque, he should check his sandals first, if they are unclear then he should clean them first and then pray with them.” (Abū Dāwud, I: 426-427, 2009).

If the above hadith is practiced today, without considering the social conditions behind it, it is certainly not appropriate. It is the social conditions of the Prophet's time with the current social conditions are different (Ali Mustafa Yaqub, 102-103: 2016). Even if there are scholars who argue that the reason for wearing sandals when praying is to disobey the Jews, based on a hadith which means "You are different from the Jews, in fact, they do not pray wearing sandals and khuf (shoes)" (Abū Dāwud, I: 247, 2009), (al-Hakim, I: 391, yy), (al-Baihaqi, III: 432, 2003). For Ali Mustafa Yaqub, -quoting al-Manawi's explanation- the above understanding of the ulama is based on textual understanding (al-Manāwī, III: 431, 2001), without looking at the sociology that developed when the Prophet said.

The reason that reinforces the importance of sociology as an approach to understanding hadith is that many of the Prophet's hadiths are related to muamalah (social interaction), and the Prophet as an individual is a social being. Thus, the interaction of the Prophet with Muslims and non-Muslims which covers various aspects of people's lives, both individual, social interactions and interactions that are bound by various interests affect the words and actions of the Prophet. (Ja'farAssagaf: 293, 2015).

4.2.4. Asbab al-Wurud and Hadith

Another method used by Ali Mustafa Yaqub as a guide in understanding hadith was knowing the cause of the emergence of hadith (*asbab al-Wurud*). The examples of hadiths that require consideration of *asbab al-Wurud* are the following hadiths:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَرَهْنَهُ دِرْعَهُ

“The Prophet sallallaahu 'alaihi wasallam bought food from the Jews with a delayed payment until a specified time, and he pawned his armor” (al-Bukhari, II: 887, tt).

At first glance, the hadith is impossible, because the Prophet made transactions with the Jews. However, by paying attention to his *asbab al-Wurud*, namely when the Messenger of Allah had a guest, he was unable to entertain him and make a pawn transaction with the Jews (al-Bazzar, IX: 315, 1988). By considering the reasons for the appearance of the above hadith,

the hadith *muamalah* the Prophet with the Jews was carried out by the Prophet under certain conditions.

The urgency of *asbāb al-Wurūd* to obtain a socio-historical description of the emergence of hadith is very necessary. However, Ali Mustafa Yaqub did not explain many things about this method, including; the existence of *asbāb al-Wurūd* as a narration, not all of which originate from generations of companions (Muhammad Arafāt Sa'īd, 99, 1414 H). Thus, there are several traditions whose *asbāb al-Wurūd* are diverse and require *tarjīb* to determine which *asbāb al-Wurūd* can be used. serve as the basis for understanding (al-Dimasyqi, I: 35, tt).

In addition, *asbāb al-Wurūd* is an explanation of the context of the sentence (discourse) contained in the hadith. This means that *asbāb al-Wurūd* is not directly related to the meaning of the absurd hadith text. The field of work that became the focus of *asbāb al-Wurūd* was the direction of a conversation conveyed by the Prophet. It is possible that the meaning of the *matan* text can be understood, but it requires an explanation of the background of the appearance of the hadith text. Thus, the Prophet Muhammad chose a certain diction in his words (Khoirul Huda, 19, 2019). So *asbāb al-Wurūd* as a method of understanding the hadith only explained the context of the conversation and does not touch on the social construction behind the emergence of the hadith, so it is not sufficient to explain the whole meaning of the hadith.

4.2.5. Compromising the Hadith

According to Ali Mustafa Yaqub, the hadith with the diversity of editors is a unity that can't be separated, because the source of the hadith is the Messenger of Allah (Qadli Iyādī, I: 215, 1998). To obtain a comprehensive understanding, it is necessary to consider other relevant traditions. Based on Ali Mustafa Yaqub, the stages of unifying hadith can be done by; collecting the variety of hadith narrations with a unified meaning, critiquing the variety of hadith narrations, selecting authentic and *ma'ml* (can be practiced) hadiths, leaving *nasakh* hadiths, choose hadiths that have clear meaning instructions, and interpret Hadith lafadz whose meaning is not clear with hadith *lafadz* whose meaning is clear (Ali Mustafa Yaqub, 121, 2016). Hadiths that can be understood using the method of unifying various editorials is the hadith about *ru'yat al-Hilāl*, namely the meaning of the sentence *faqdurū lahu* which is considered *mujmal* (global) and can be understood after considering another hadith

that orders to perfect the number of months to three-thirty days. (Ali Mustafa Yaqub, 121, 2016).

The variety of hadith editorials is very useful for understanding hadith, as the verses of the Al-Quran are verses that explain one another to each other, as is the case with hadith. In addition, a comprehensive reading of all interconnected hadith can be used to determine the possibility of the occurrence of *nasakh-mansukh-mutlaq muqayyad*, *'ām- kḥās*, and others.

4.2.6. Hadith Contradiction (*Iktilaf al-Hadis*)

It is understood that some of the hadiths seem contradictory, both with verses of the Qur'an, hadith, ijma', and with other legal sources. Hadith contradictions are included in the discipline of "*Ta'arud al-Adillah*" also called Mukhtalif al-Hadis (Ali Mustafa Yaqub, 156, 2016). Ali Mustafa Ya'qub is of the view that the contradiction only revolves around the outward meaning. Because the reality is that there is no *ta'arud* between hadith and the Al-Quran, because both are sourced from Allah's revelation (Ali Mustafa Yaqub, 157, 2016).

According to al-Suyūti, the right method in resolving the traditions that seem contradictory is to perform *tariḥ* with several considerations, namely; credibility and quality of narrators, *adat at-Tabammul* (*lafadz* narration of hadith), method of narration, time of narration of hadith, editorial of hadith, the law contained in the *matan* and external factors (al-Suyuti, II: 198-202, 1415 H).

The examples of hadiths that seem to contradict the verses of the Al-Quran are the following hadith about the "*badal*" of Hajj:

يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ أَذْرَكْتُ أَبِي شَيْخًا كَبِيرًا، لَا يَثْبُتُ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ».

Dear Messenger of Allah, actually the obligation of Hajj is determined when my parents are old and unable to make the pilgrimage, can I make it? The Messenger of Allah said: "Yes".

In *dhahir* the above hadith contradicts the word of Allah:

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى (النجم: ٣٩)

And that a man does not get anything other than what he has worked for". (QS. An-Najm: 39).

In the view of Ali Mustafa Yaqub, the contradiction between the hadith and the verses of the Qur'an can be compromised by the explanation that the letter Lam in the verse

"*wa a Laisa li al-Insān*" means "*Lam Tamlik*". It serves to show the meaning of ownership, so what is meant by the verse above is that every human being can't have the reward of a deed except for what he does. The *matan* hadith intend that people can benefit from the rewards of the deeds of others (Ali Mustafa Yaqub, 166, 2016). These are some of the methods of understanding the *matan* hadith offered by Ali Mustafa Yaqub both through pronunciation analysis (textual) and meaning analysis (contextual).).

5. Analysis of the Implementation of Ali Mustafa Yaqub's Hadith Understanding Method in Several Works

To find out the application of the hadith understanding method offered by Ali Mustafa Yaqub, a thorough reading of the works he wrote is required. As explained in the previous sub-chapter, Ulin Nuha Mahfudhon classified Ali Mustafa Yaqub's works into 10 (ten) criteria, namely; First is books that discuss the discipline of hadith. The second is a book written as a response to the growing religious issues in Indonesia. The third is a book of scientific travel reportage both at home and abroad. The Fourth is a collection of several writings published in various mass media. Fifth is translation books. The Sixth is an academic book. Seventh is fatwas books to provide answers to questions about various religious issues. Eighth is works written in foreign languages, both Arabic and English. Ninth is books with artistic nuances, whether in the form of poetry, *mandzumat* or songs about Islamic advice or reflections which are also translated into Arabic and English. The tenth is a book containing lectures conducted by Ali Mustafa Yaqub on various occasions.

Of the ten classifications, to analyze the application of the hadith understanding method offered by Ali Mustafa Yaqub, the author chose 1 book title from 3 theme classifications grouped by Ulin Mahfudhon. The First is a book written as a response to the growing religious issues in Indonesia, entitled "Ummah Harmony in the Perspective of the Qur'an and Hadith". Second is academic books, namely the book entitled "*Ma'āyir alāl wa al-Harām fī al-Aṭṭ'imah wa al-Asyribah wa al-Adawīyyah wa al-Mustabḍarāt al-Tajmīliyyah 'Alā au' al-Kitāb wa al-Sunnah*" and third is fatwas books and answers to questions from the public regarding religious issues, entitled "Fatwa of the Grand Imam of the Istiqlal Mosque" and "Ramadan with Ali Mustafa Yaqub."

The author's reason for choosing these three classifications is based on the content of the discussion which contains a lot of hadith analysis, mainly related to the

understanding of hadith. To analyze the application of the method of understanding hadith according to Ali Mustafa Yaqub, the author only takes a few examples from the three classifications of the book and analyzes the application of the method used by Ali Mustafa Yaqub in understanding hadith.

5.1. The Book of Ummah Harmony in the Perspective of Al-Qur'an and Hadith

One of the themes discussed in the book is “Nation and Ethnicity”. To explain the position of Nation and Ethnicity in the Qur'an and Hadith, Ali Mustafa Yaqub quoted the hadith narrated by Ahmad bin Hanbal in his Musnad, as follows::

أَنْظُرْ فَإِنَّكَ لَيْسَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِالتَّقْوَى.

“Watch, verily you are not better than a red or black-skinned person unless you can surpass him in piety to Allah”. (Ahmad bin Hanbal, tt).

In addition to using hadith, Ali Mustafa Yaqub also relies on the following verses of the Al-Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ
 خَبِيرٌ

Mankind, indeed we created you from a male (Adam) and a female (Eve) and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most pious of you. Verily Allah is All-Knowing, All-Knowing.

According to Ali Mustafa Yaqub, two theories are built from an understanding of the verses of the Al-Quran and hadiths about nations and ethnic groups, namely; first is the theory of equal rights for all human beings, without considering differences in individuals, groups, ethnicities, skin color, position, descent, and others. The second theory is confirmation of the existence of nations and ethnic groups. The existence of nations and ethnic groups serves to get to know one another and understand the advantages and disadvantages of one another, which in turn creates conditions for mutual understanding and mutual assistance. Because essentially no human being lives alone without the help and cooperation of others. The advantages of a certain nation or ethnicity are of no value if they do not have closeness to Allah swt. (Ali Mustafa Yaqub, 10-17, 1999).

From the explanation above, the author understands that the hadith used by Ali Mustafa Yaqub in discussing the theme of nation and ethnicity is relevant, although the hadith used to explain more about equal rights and the value of human virtue is only determined by his devotion to Allah swt. Nevertheless, he still understands the hadith contextually which shows that the words "ahmar" and "aswad" mean that Islamic teachings respect the existence of nations and ethnic groups.

5.2. The Book of "Ma'ayir Ḥalāl wa al-Harām fī al-Aṭ'imah wa al-Asyribah wa al-Adawiyyah wa al-Mustahḍarāt al-Tajmīliyyah 'Alā Ḍau' al-Kitāb wa al-Sunnah"

Following the title of the book, the important subject that Ali Mustafa Yaqub wants to explain is to find the halal-haram criteria for food, beverage, and cosmetic products according to the Qur'an and as-Sunnah. To demonstrate the implementation of the method of understanding hadith in the book, the author will explain a discussion of "the lawful proposition of every case that is considered good and the illegitimate law of every bad case," especially the argument in the form of the hadith of the Prophet Muhammad.

The hadith that is used as the basis for this sub-topic is the hadith narrated by Salman al-Farisi ra as follows:

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ السَّمْنِ وَالْجُبْنِ وَالْقَرَاءِ. فَقَالَ: الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ. وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ.

The Messenger of Allah was asked about the ruling on ghee, cheese, and animal hair. He replied: the lawful things are what Allah has made lawful in His book, and the unlawful things are what Allah has forbidden in His book. The thing that Allah keeps silent is something that He forgives. (al-Tirmizī, tt).

The hadith above is understood by Ali Mustafa Yaqub as the permissibility of everything that is not explained either in the book or in the sunnah does not apply absolutely. This means that the permissibility is limited by the absence of *madllarat* caused. Likewise, with the law on consuming animals whose origin is allowed, there are certain conditions, including the animal must be slaughtered first following the guidance of the Shari'a (Ali Mustafa Yaqub, 51, 2010).

The requirement that there are no madrasas caused by the products consumed makes them believe that smoking is haram. To strengthen his opinion, Ali Mustafa Yaqub quoted several hadiths, including the following hadith narrated by Ibn Mājah;

لَا ضَرَرَ وَلَا ضِرَارَ

According to Ali Mustafa Yaqub, this hadith is a clear enough argument that cigarettes harm health. This conclusion is also reinforced by data showing the causes of cancer in various countries. In addition to the hadith narrated by Ibn Mājah, he also quotes a hadith that reads;

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَنْفَعُهُ

One of the signs of a good Islamic is to leave things that do not benefit him.

From these arguments, Ali Mustafa Yaqub concluded that smoking is haram. According to the author, Ali Mustafa Yaqub's explanation of the two hadiths that were used as the basis for establishing the smoking law for reasons of the *dharar* aspect and the non-benefit it caused was very general. In addition, the element of *dharar* caused after consuming cigarettes is still debated among scholars.

5.3. The Fatwa of the Grand Imam of the Istiqlal Mosque

This book is a collection of answers to various questions that were posed to Ali Mustafa Yaqub from various circles of society, when he was the caregiver for the question and answer column in the *amanah* magazine, the Prophet's bulletin, and when he was the Grand Imam of the Istiqlal Mosque in Jakarta. The problems discussed in this book are not only related to religious issues, but also problems that occur in a society that are answered without ignoring the arguments, both from the Al-Qur'an, hadith, and the opinions of contemporary scholars.

One of the themes discussed in this book is the tradition of sticking sticks with red chilies in the end, which is growing in the community, especially in East Java, which is carried out by brick craftsmen while drying their work, in the hope that it will not rain.

The question associated with this tradition is whether the actions taken by these craftsmen can be categorized as shirk? Regarding this question, Ali Mustafa Yaqub answered that he could not be sure whether the act was an act of shirk or not. Because according to Ali Mustafa Yaqub, to assess whether a person's actions are shirked and should

not be handled extra carefully. It is not permissible to accuse fellow Muslims of committing heresy, shirk, and/or infidels. Because in an authentic hadith narrated by Imam Muslim from Abdullah bin Umar, the Prophet Muhammad said:

إِذَا كَفَرَ الرَّجُلُ أَخَاهُ، فَقَدْ بَاءَ بِمَا أَخَذُهَا

If someone disbelieves in his brother (fellow Muslim), then one of them will actually become a disbeliever. (Muslim, tt).

According to Ali Mustafa Yaqub, this hadith is understood if someone who is accused of being an infidel is not an infidel, then the person accusing the infidel will become an infidel. Likewise, accusing fellow Muslims of being polytheists or heretics. If the accused is not a mushrik or a heretic, then the accused is a mushrik or a heretic.

Back to the question about the stick inserted into the red chili, According to Ali Mustafa Yaqub, if that individual asks for sticks and red chilies not to rain, then this act is clearly shirk, because he has made other than Allah swt as a place of supplication. But if he continues to pray to Allah swt, for example with the sentence "O Allah swt, who reddened this chili, redden the brick that I am burning, then he is not considered a polytheist." Because he keeps asking Allah swt, it's just accompanied by a symbol.

Furthermore, is praying with the symbols above justified in Islam? According to Ali Mustafa Yaqub, in several hadiths, such as Sahih al-Bukhari, it is stated that when the Prophet Muhammad prayed for rain (*istisqa'*), he twisted his scarf. The trick is to rotate the top to the bottom and the bottom to the top and the right to the left and the left to the right. Twist this scarf as a symbol of changing circumstances; dry season to rainy season. Even in our daily prayers, we always lift our palms. This is a request symbol. So praying with symbols is permissible and there is proof in Islam. In everyday life, we also often see prayers that are said through symbols. For example, people build houses by putting coconuts, rice, and others. The same goes for wedding ceremonies.

Coconut is a fruit that all parts can be used. So are the trees. So, it becomes a symbol that the occupants of the house or the bride and groom who are getting married, become human beings whose all movements are useful for others. While rice is a symbol of prosperity and fortune. Therefore, the occupants of the house or the bride and groom are prayed for to be blessed with abundant fortune by Allah swt. (Ali Mustafa Yaqub, 12-13, 2007).

According to the author, Ali Mustafa Yaqub's answer is related to the practice that runs in society, namely the tradition of sticking red chilies on a stick as mentioned in the question, by citing the hadith about the *istisqā'* prayer practiced by the Prophet, especially when praying. It is understood with using the contextualization method of hadith. This is because Ali Mustafa Yaqub made the basis of the hadith *istisqā'* prayer as an answer to illustrate that sometimes someone's actions do not arise from the belief that it is what causes his request to be granted.

However, the analogy of the case of "sticking chilies in a stick" with "changing the position of the turban" which the Prophet saw when praying during the *istisqā'* prayer, according to the author, is not quite right. Given that the practice exemplified by the prophet is categorized as a matter of *ta'abbudi*, or doing what is exemplified by shari'a' without having to interpret the meaning contained in the action, so that the practice is followed by Muslims without any innovation to replace it. This is in line with the understanding of fiqh experts in several schools of thought, although this practice is not included in the conditions for the validity of the *istisqā'* prayer.

Besides the contextualization of hadith, what is interesting from Ali Mustafa Yaqub's answer to the practice that is at the core of the question, is that he understands very well how the practice that occurs in society is related to tradition and culture. He can explain that the symbols contained in the tradition of sticking chilies on a stick have a noble meaning and purpose. This response confirms that both anthropological and socio-cultural approaches are important considerations in implementing culturally adapted traditions.

CONCLUSION

The scientific, theoretical, social, and cultural developments in Islamic society demand hadith scholars (particularly in the fields of Sharia, *fiqh al-Hadith*, or *ma'ani al-Hadith*) to continually innovate in the study of hadith, especially in understanding its meaning. The community's need for hadith is significant, requiring hadith scholars to offer solutions in the form of methods that can be used to understand the teachings contained in hadith. The methods of understanding hadith proposed by scholars are highly diverse, depending on the intellectual tendencies of each initiator.

This study contributes to, among others, identifying that the methods of understanding hadith proposed by Ali Mustafa Yaqub are divided into two main methods:

Fahmu Lafḍi and *Fahmu al-Ma'nawi*. However, this study also finds that crucial elements such as the function of the Prophet and *maqasid as-Shariah* have not received adequate attention in these methods. These elements are essential for understanding the historical background of hadith, including the social and cultural context and the function of the Prophet when he delivered a hadith, whether as a Prophet, a head of state, or in another role. From this understanding, it can be determined whether the hadith is binding or merely a recommendation that allows room for choice in practicing the Prophet's teachings.

This study also highlights a weakness in the application of the methods proposed by Ali Mustafa Yaqub, namely the lack of a clear sequence of steps in using the methods. For instance, there are no guidelines on whether analysis should begin with a linguistic approach or it can directly employ other approaches. Therefore, this study recommends developing a more structured sequence of analytical steps, starting with linguistic analysis followed by *matan* analysis. This sequence will facilitate the application of hadith understanding methods since *syarah* hadith is part of *matan* analysis, encompassing two main approaches: linguistic analysis and content analysis.

In this context, the study provides suggestions for further development, including integrating the elements of the Prophet's function and *maqasid as-Shariah* more deeply into the methods of understanding hadith. Additionally, future research could test the application of Ali Mustafa Yaqub's methods in more specific contexts, such as contemporary cases, and develop more systematic analytical steps. Thus, this study is expected to not only enrich academic discourse but also provide a tangible contribution to the development of hadith understanding methods that are more relevant to the needs of contemporary Muslims.

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