



Article History
Submitted:
21-05-2019
Reviewed:
10-07-2020
Approved:
15-09-2020



Portrait of Living Hadith during The Times of The Companions of The Prophet (Typology of The Narration of QS. al-Fātiḥah by Abū Sa'īd Al-Khudrī)

Althaf Husein Muzakky

althafhusein@gmail.com

UIN Sunan Kalijaga, Indonesia

Amyaz Bill Aufaq

amyaz97@gmail.com

Al-Azhar University, Egypt

Abstract

This article explores the narration of hadith by the companion Abū Sa'īd al-Khudrī, one of the teenage companions of the Prophet Muhammad who transmitted a significant number of prophetic traditions. Using a library research method and content analysis within the framework of sociological analysis, this study examines the form of living hadith in the era of the Prophet's companions. The findings indicate that the narration of QS. Al-Fātiḥah by Abū Sa'īd al-Khudrī can be categorized into two typologies: the informative type, functioning as a means of teaching and understanding the Prophet's hadith, and the performative type representing the application of living hadith as a tradition that does not contradict the Prophet's teachings. These findings highlight the dynamic nature of hadith transmission among the companions and the role of living hadith in shaping religious practices. This study contributes to hadith studies and Islamic sociology by offering an analytical framework integrating textual and social dimensions of hadith transmission. It demonstrates how sociological approaches can provide deeper insights into the formation and function of living hadith, thereby enriching contemporary discussions on hadith authenticity and application in the Muslim community.

Keywords: Typology, Living Hadith, al-Fātiḥah, Abū Sa'īd Al-Khudrī.

URL: <http://e-journal.iainpekalongan.ac.id/index.php/Religia/article/view/1730> DOI:
<https://doi.org/10.28918/religia.v23i2.1730>

INTRODUCTION

Hadith is an elongation of the revelation of the Qur'an. The hadith has various kinds of religious teachings that are highly useful for Muslims. Besides some restrictions that must be abandoned, it also had some orders that must be carried out. As the messenger of Allah was sent on earth to be a blessing for all nature, so people must carry

out, obey all taklif that has entrusted by Allah to be carried by people. Therefore, one day people will not regret it in the hereafter and not take a wrong step during their time in the world.

One of the aspects to minimize missteps in life in this world and the hereafter is by continuing to learn. Learning is a means for a human to obtain knowledge from the past to the current time. People who do not learn will experience the bitterness of ignorance. On the other hand, those who are eager to learn will find the sweetness of knowledge because the Qurʾān explains that people who are close to Allah are from the well-educated group. Furthermore, the best learning according to Muslims is learning the Qurʾān and hadiths.

The companions of the prophet were a multicultural group of people (Deuraseh, 2006). Many companions of the prophet had expertise in their respective fields. Some were experts in the science of the Qurʾān such as Abdullah Ibn Masʿūd and Zaid Ibn Tsābit. Some were experts in the field of hadith such as Anas Ibn Mālik, Siti ʿĀisyah, and Abū Hurayrah. Some were experts in trading such as Utmān Ibn ʿAffān and Abū Bakar al-Ṣiddiq. There were experts in war strategies such as the companions of Umar Ibn Khaṭṭab and Salmān al-Fārisi. The various professions did by the companions of the prophet then formed a different personality and culture in understanding the Qurʾān and hadith (Sadik, 2009). In addition, Abū Saʿīd Al-Khudrī was called a medical expert using the Qurʾān recitation at the times of the companions of the Prophet.

A very limited number of hadith reviewers knew the figure of a teenage companion of the prophet named Abū Saʿīd Al-Khudrī. If traced further, Abū Saʿīd Al-Khudrī narrated many hadiths of the prophet among other companions, which was 1,170 hadiths, even more than the companion of the Prophet, Ali Ibn Ṭalib, who only narrated 586 hadiths (Rahman, 1998: 26). His persistence in narrating hadiths was due to his role as khādīm al-Rasulullah (servant of the messenger of Allah) like the companion of the prophet, Anās Ibn Mālik and Abū Hurairah because the level of intensity of the companions with the prophet was directly proportional to the high number of narrations. (et al., 2017: 193) Only the companions who often met the prophet who narrated many hadiths such as Abū Hurairah, ʿAbdullah Ibn ʿUmar, Anās Ibn Mālik, ʿĀisyah bint Abu Bakar, ʿAbdullah Ibn ʿAbbās, Jābir Ibn ʿAbdullah, and Abū Saʿīd Al-Khudrī.

Abū Saʿīd Al-Khudrī has the characteristics of creativity and uniqueness in narrating hadith. Initially, the prophet narrated many hadiths regarding the recitation of the Qurʿān verse to be taught as a form of worship recitation during praying or Qurʿān recitation in general (Dewi, 2018). Now it is known through the narration conducted by Abū Saʿīd Al-Khudrī that the hadith regarding the recitation of the Qurʿān, which was originally common, had functions, properties, benefits, uses that even never modeled and taught by the prophet before (Suʿāidi, 2015). However, even so, when the news of Abu Abū Saʿīd Al-Khudrī who interpreted the hadith as a means of ruqyah was known by Muhammad SAW, the prophet's response was not angry, but he welcomed him in a friendly manner, even asking Abū Saʿīd Al-Khudrī to teach the prophet specifically at home.

One example that shows that the prophet was not angry and even welcomed in the transformation of hadiths is the hadith which says that the recitation of the QS. al-Fātiḥah (QS 1: 1-7), which was originally a recitation of the pillars of prayer, functioned as a verse of ruqyah (treatment) for those who are physically and mentally ill (al-Bukhārī, 1987: 170). This was due to the event when Abū Saʿīd Al-Khudrī tried to treat one of the tribal chiefs with the recitation of the QS. al-Fātiḥah and succeeded. At that time, it was considered *bidʿah* and contested, until it was confirmed to the Prophet, and the Prophet then said, "What made you know that this *surah* has ruqyah (treatment)?" The Prophet then smiled and asked to be taught by the companion of Abū Saʿīd Al-Khudrī.

The example of the hadith above is one of the many traditions that have a similar pattern and meaning but with a different study of hadith. After further investigation, many have examined the companion of the prophet of Abū Saʿīd Al-Khudrī's, but in the realm of living al-Qurʿān. Previously, there were no researchers who specifically studied Abū Saʿīd Al-Khudrī in the narrative mapping classification. The pattern that is built in understanding the hadith remains extremely simple, so it needs to be developed. Using a research library with a normative and socio-historical approach, this research described the development of the understanding of hadith in the times of the companions which was so gentle, flexible, and very tolerant considering the many issues of understanding hadith that are textual, rigid, and seem arrogant without considering social situations and conditions (Syam, 2014).

This study tried to describe the typology of hadith narration of QS al-Fātiḥah by the companion of Abū Saʿīd Al-Khudrī who was greatly influenced by social conditions in

society in the classical era of the Arabs. This study aimed to find out the hadith and the history of its development in the classical to the modern era by looking at the hadith narrated by Abū Saʿīd Al-Khudrī as an intelligent young man with considerable influence during the times of the companions of the prophet, particularly in the field of hadith (Suʿaidi, 2015). Besides, this paper is a form of criticism of the study of hadith during the times of the companions of the prophet who mostly focused on codification and hadith of al-khulafāʾ al-rāsyidīn. Meanwhile, there are many appealing and reachable aspects of hadith studies such as the companion of Abū Saʿīd Al-Khudrī's who was mentioned in the book *Mafātih al-Gayb* by Imam Fakhrud-dīn al-Rāzī as a companion who could transform spiritual theological Islamic teachings into a more practical ceremony in society (Dewi, 2018).

DISCUSSION

A. The Development of Living Hadis in the Past, Present, and the Future

The use of the term living hadith is an embodiment of hadith studies that are novel currently although few researchers have studied them. Previously, before the presence of living hadith, an understanding of living Qurʾān developed. Both arose because of the existence of the terms back to Qurʾān and Sunnah which were widely expressed by reformers. The primary objective of this is none other than to revive the teachings of the Qurʾān and hadith, which are starting to fade because they have been mixed with traditions in society. Therefore, the use of the terms living Qurʾān and living hadith is also called al-Qurʾān al-hayy and hadith al-hayy. (Zain, 2014). The designation is based on the importance of the hadith that has been practiced will be unique. In addition, it is also due to the development of foreign terms that have never been heard by hadith reviewers in the past.

At the times of the prophet, the living Qurʾān did not necessarily need to be studied with research that employed a myriad of theories. Many of the companions did cults of their lives with the prophet because the prophet was obvious evidence of the Qurʾān and hadith who exemplified behavior with politeness, authority, and charisma. That is why the history of the *kāna kbhuluqubu al-Qurʾān* appears (that the Prophet's morals are none other than the Qurʾān). Therefore, it is not surprising that the companions were assets in the

study of living hadith which is not widely recognized by hadith reviewers. In any case, the companions of the prophet followed the words of speech (*qauliyyah*), behavior (*fi'iyyah*), determination (*taqrīriyyah*), characteristics (*khuluqiyyah*), even the figures (*khalaqiyyah*), which came from the prophet Muhammad SAW. It was as stated by Zuhdi that there is cultural acculturation in the hadith preaching (Zuhdi, 2017). Therefore, it is not surprising that the actions followed by the companions of the prophet Muhammad were based on strong love and faith.

After the Prophet passed away, the companions then began to collect the Qur'an as a guide that was completed in the era of the Caliphate of uṣmani. The companions then began to miss the figure of the prophet by continuing to recite the Qur'an and discussing the meaning in it so that in the times of the companions, what was essential to remember was the collection of Qur'an from ṣuhuf to muṣhaf, from compilation to codification. The struggle of the companions was then continued by the *tabi'in* and *tabi' al-tabi'in* who took the initiative to collect the hadiths into one master book (Qudsy, 2013). Through the collection of these hadiths, the hadiths began to show the scientific development known as *muṣṭalah al-hadis*, *al-asbāb al-wurūd*, *rijāl al-hadis*, *al-jarh wa al-ta'dīl*, *shigah tabammul wa al-ada'*. All the knowledge mentioned was compiled because of the large number of hadiths so that authenticity and originality research was required to distinguish which ones were hadiths and which were not.

The reviewers of hadith studies then spread globally. The hadiths are not only studied by Muslims (insiders) but also by orientalists (outsiders). The very rationalist way of thinking of orientalists and embracing positivism then encouraged them to study the hadiths not with Islamic but with Western scholarship (Syarifah, 2015). Because of this aspect, many orientalists criticized hadiths through historical, anthropological, and social sciences. It is not surprising that the study of hadiths among the orientalists has generated many figures whose thoughts continue to be studied nowadays such as Iganz Goldziher, John Washbrought, Joseph Schacht, and others (Masrur, 2012). Nonetheless, those orientalists (outsiders) who criticized the hadiths much eventually made Muslims (insiders) aware that the study of hadiths is not complete. Many areas of hadiths could be studied, such as the behavior of hadiths carried out in society in the form of traditions.

In practicing hadiths, the public does not consider much importance on the validity of the rules and the sound of the text. They conduct the traditions believed to be from the prophet because of the understanding of the internalization carried out by a network of the hadith *ulama*'' (Muhammad, 2012). Many hadith *ulama*'' taught hadith to the next generation at the times of the apostle. The teachings of these hadiths have been preserved and maintained to this day. The study of living Qur''an and living hadiths will continue to develop in the future for several reasons (Shahzadi & Fariha, 2016). First, Muslims continue to adhere to the core teachings of Islam, which are the Qur''an and hadiths. Second, there is acculturation and contact between religious law and culture that develops in the community so that they compromise and affect each other. Third, there is an adjustment of the times so that the hadiths have been revolutionized.

B. Getting to Know the Companion of the Prophet of Abu Sa'id Al-Khudri

As a prominent hadith narrator, the figure of Abū Sa'id Al-Khudrī was known as a strict man. He was the son of Mālik Ibn Sinān and Anisah Bint Hāritsah. His father was one of the *syuhada*'' *Uhud* (the companion of the prophet who died during the Uhud war with the messenger of Allah) (al-Asqalāni, 1998: 321). On the same occasion, Abū Sa'id Al-Khudrī also asked permission to join the war with the Prophet, but the Prophet did not allow him as he was too young to participate in wars and battles. He was fourteen years old at that time.

When the Uhud war was over, the companion of the prophet of Abū Sa'id Al-Khudrī was devastated to see his father pass away, in addition to many Muslims and lost battles in Allah''s path. After being left behind by his father''s figure, Abū Sa'id Al-Khudrī then grew up to be an independent young man, working in the day and attending the Rasulullah assembly to learn Qur''an at night. He listened to the hadiths directly from the Prophet. In addition to being intelligent, Abū Sa'id Al-Khudrī was also an agile young man, as he participated in digging the ground for a strategy in the khandaq war (Mu'tī, 2009: 308).

Because of Abū Sa'id Al-Khudrī''s love for the messenger of Allah, he was then encouraged to become a companion as a hadith narrator who was genius, brilliant, and memorized a lot of hadiths (Pl, 2005). It is noted that at least some of his students were

also hadith narrators from a group of companions who were also extraordinary, such as „Abdullah Ibn „Abbās, „Abdullah Ibn „Umar, Mahmud Ibn Labīd, Thāriq Ibn Syihāb, Mālik bin Sinān, Qatadah bin Nu“mān, Abu Bakar ash-Shiddiq, „Umar bin Khaṭṭab, „Utsman bin „Affān, „Ali bin Abi Ṭālib, Abu Musa al-Asy“ari, Zayd bin Tsābit, „Abdullah bin Salam, and other companions. Therefore, the progress of Abū Sa‘īd Al-Khudrī in the world of hadiths is no longer in doubt and many companions have not been mentioned as well (Mu“ṭī, 2009: 313). That is why the track record achieved by Abū Sa‘īd Al-Khudrī in the hadith world is beyond doubt.

In his old age, he still spread knowledge to his friends (Katsir, 1998). Abū Sa‘īd Al-Khudrī’s expertise in teaching hadith at the times of the Prophet had great results. Therefore, it was not surprising that through his teaching, the main narrators of hadith among the *ṭabi“in* were „Aburahman Abū Sa‘īd Al-Khudrī, Zainab bin Ka“ab bin Ajrāh, „Abdullah bin „Umar Ibn Khaṭṭab, Abdullah bin „Abbas and his teacher, Abu Ṭufāil, Nāfi“, and Ikrimah (Mujiburrohman, 2017). All the students of Abū Sa‘īd Al-Khudrī were the best in the times of the companions of the prophet. They were fluent in speech, courteous in deeds, and intelligent in knowledge, as stated by Jaeni (Jaeni, 2017). It is often stated that the companions of the prophet were tough and assertive, but their politeness was a form of depicting *uswah* (role models) or the politeness of the prophet Muhammad.

After the Prophet Muhammad passed away, many phenomena of hadith forgeries were discovered that troubled many of his good companions. To anticipate the spread of hadith falsification, many companions did *hijrah*, such as Abū Sa‘īd al-Khudrī (Khelghat-Doost, Sanusi, Jegatesen, Dato, & Fariddudin, 2012). The companion of the prophet of Abū Sa‘īd Al-Khudrī continued to travel all over the world carrying out the spread of hadiths. He also occasionally treated someone with a disease, until finally he died and was buried in Istanbul in the *Baqi“* area, precisely in the country of Turkey in the year of seventy-four of Hijriyyah (Al Khayat, World Health Organization, & Regional Office for the Eastern Mediterranean, 2004). One of the aspects that can be exemplified in Abū Sa‘īd Al-Khudrī is that he always tried to do the deeds for the afterlife, even in teaching hadiths, he continued to do it until he passed away.

C. Historical Review of QS. al-Fātiḥah at the Times of the Companions of the Prophet in Islamic Literature

In studying the hadith, it is important to know the Asbāb al-Wurūd aspects of a hadith to reveal the history or origins (genealogy). The study of Asbāb al-Wurūd is an effort to determine the socio-historical context and the reasons for a hadith, while at the same time avoiding the closed meaning of the hadith in the textual realm. Hadith is a record of events related to the prophet, whether related to the speech, deeds, decisions, morals, and the prophet himself, so that a hadith certainly has a socio-historical place both micro (khaṣ) and macro (ām), including in the living hadith of Surah al-Fātiḥah which has existed since the beginning of Islam even since the times of the Prophet Muhammad.

Surah al-Fātiḥah is the most popular surah of the times of the companions of the Prophet. Almost all of the companions of the Prophet Muhammad, both ālim (having in-depth knowledge of religion) and 'awām (having no in-depth knowledge of religion), were all able to memorize and recite Surah al-Fātiḥah properly and correctly. Besides, because the Prophet Muhammad taught and guided his learning directly, the companions of the Prophet were also accustomed to hearing al-Fātiḥah recitation when praying or other activities than praying. Thus, it is not uncommon for the companions to recite Surah al-Fātiḥah in every event and activity that is carried out daily because there are virtues that are directly conveyed from the hadith of the Prophet Muhammad SAW (Al-A'zami, 2005).

Prophet Muhammad received revelations about the eminence of QS. al-Fātiḥah particularly. It can be seen in the Muslim *Ṣaḥiḥ* book that surah al-Fātiḥah is one of the surah which helped the hope of the reciter to be granted, as the hadith narrated by the companion of the prophet of Ibn 'Abbās (al-Naisaburi, 1998) as follows:

حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ وَأَخَذَهُ عَنْ جَوَاسِ بْنِ النَّبِيِّ قَالَا حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ -مَلْسُوهُ لِحَالٍ- سَمِعَهُ يَقِضًا مِنْ قَوْفٍ فَرَفَعَ رَأْسَهُ فَقَالَ نَدَا بَبَّ مِنْ السَّمَاءِ فُتِحَ الْيَوْمَ لَكَ يَوْمٌ فَطُ إِذَا الْيَوْمُ فَتَزَلْ مِنْهُ مَلَكٌ فَقَالَ نَدَا مَلَكٌ نَزَلَ إِلَيَّ الْأَرْضِ لَكَ يَوْمٌ فَتَزَلْ قَطُ إِلَّا الْيَوْمَ فَسَلَّمَ وَقَالَ أَبَشِرْ بِنُورَيْنِ أَوْتَبَتْهُمَا لَكَ يَوْمَ نَبِيٍّ قَبْلَكَ فَاتِيَهُ الْكِتَابُ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ رِجْلًا إِلَّا أَعْيَتْكَ.

Hasan bin Rābi" and Aḥmad bin Jawwas Al Hanafi had told us, both said, Abu al-Aḥwaṣ from „Ammar bin Ruṣaiq from Abdullah bin „Isa from Sa'īd bin Jubair from Ibn „Abbas said: While Hadrat Jibril (i.e. the angel Gabriel) was sitting with the Holy Prophet, he heard a sound above him and raised his head. He said: „This is a door in the heaven which has been opened today and which has never been opened before today." An angel descended from it. And he (Hadrat Jibril) said: „This is an angel who has descended to earth, who has never descended before today." He (that angel) gave the greetings of peace and said: „Give the good news of two lights which you have been given; of which no Prophet before you were given: the Faatiba (Opening chapter) of the Book and the end of Surah al-Baqarah. You will not recite a letter of them without being given it"

From the above hadith, historical information can be drawn about the living hadith of QS. al-Fātiḥah at the times of the prophet Muhammad and his companions. It is not surprising that this hadith is broadly used as a tendency and as a basis for the practice of QS al-Fātiḥah. At the beginning of Islam, the *surah* taught by the prophet and should be perceived by the companions was QS. al-Fātiḥah because it is a pillar recitation in prayer. If seen from the *asbāb al-wurūd*, the hadith appeared when the prophet was in Medina, in a safe state. It appeared before the prophet performed the *wada' hajj*, indicating that the condition of the Muslims at that time had become the religion that was widely practiced in Medina (Misrawi, 2009).

Surah al-Fātiḥah is the core teaching in understanding Islam. After the Prophet Muhammad did *hijrah* to Medina, it is explained in the book *Dalīl al-Fāliḥin* that the companions read QS. al-Fātiḥah which had the aim of *al-muta'aliqah bi al-ulūhiyat wa tawābi'ihā ma'a wijāzati lafẓihima* (divine dependence and imitating the license to pronounce it). Not all companions are recitation *ālim* in matters of religion including in terms of reading. It is noted that only a few groups with intelligence and stability that were able to obtain higher education, such as Abu Bakr al-Siddiq, 'Umar Ibn Khaṭṭāb, Uṣman Ibn 'Affān, 'Ali Ibn Ṭalīb who in fact were aristocratic, rich, and respected. Among these companions, there were Bedouins who came from remote countries so they were less educated, thus they needed to be guided to learn QS. al-Fātiḥah slowly and repeatedly (al-Bakrī, 1997).

The Prophet Muhammad taught the Qur'an with great consideration. As a messenger, the prophet Muhammad taught the Qur'an massively since in Mecca, where the prophet served as the teacher of the Qur'an. Meanwhile, the companions who were considered competent and had integrity were then given legitimacy to teach other

companions, such as Ibn Mas'ūd, Abū Mūsā al-Asy'ārī, Hafṣa, Ṭalḥah, 'Āisyah, 'Abdullah Ibn 'Umar, 'Uṣman Ibn 'Affan, 'Umar Ibn Khaṭṭab and many more. This period was then continued in Medina as well, and after the Prophet Muhammad's death, at the time of the caliph 'Umar Ibn Khaṭṭab, there was a massive expansion of the teachings of the Qur'an throughout the Islamic region. This was stated by al-A'ẓami in his book *The History of The Qur'anic Text* (Al-A'ẓami, 2005).

The recitation of QS. al-Fātiḥah then developed in terms of objectives. It is known in the book *al-la'ālī al-manṣūrah fī al-aḥādīṣ al-masyhūrah* that QS. al-Fātiḥah is read as having a specific substance and purpose (al-Zarkasyi, 1998). This book stated *al-Fātiḥahatu limā Qurī'at labu* that the *surah* al-Fātiḥah is recited for certain reasons. In this case, it has very various purposes. Based on this description, it is not surprising that according to KH. Bisyrī Musthofa in al-Ibrīz's interpretation book, QS. al-Fātiḥah is a verse that has been repeated very often since the time of the prophet and his companions both in prayer and outside prayer. At the times of the prophet, the strong Arabic poetic culture made QS. al-Fātiḥah was considered to have the beauty of grammatical diction and depth of meaning. QS. al-Fātiḥah is pronounced continuously so that it is also called *al-sab'u al-maṣāni* (repeated seven verses) because of the frequent repetition of the QS. al-Fātiḥah in assemblies, gatherings, and daily activities (Musthafa, 1995). The following section explains the narration of the companion of Abu Sa'īd al-Khudrī.

D. Study of Hadith of QS. al-Fātiḥah narrated by Abu Sa'īd Al-Khudrī

As examined more broadly, many of the hadith narrated by Abū Sa'īd Al-Khudrī contain *suwu'* and *sembur*. The terms *suwu'* and *sembur* in Javanese are magical readings, which in this context it is certainly not a mantra, but rather is the reading of the Qur'an and hadith, especially *tarekat* adherents (Rosyid, 2018). The narration of the hadith by a young muhaddithīn companion at the times of the prophet was full of recitations of the Qur'an which had the meanings and virtues that were believed to have become traditions in Islamic society. As examined further, the hadith narrated by Abū Sa'īd Al-Khudrī has many features of strong monotheism on the word of Allah SWT. whether it is a medical practice or as a reading that confirms an individual's faith.

There is a hadith with a very unique matan narrated by Abū Sa'īd Al-Khudrī about Surah al-Fātiḥah. The editorial text of the matan is as follow:

حَدَّثَنَا سَعِيدٌ قَالَ : حَدَّثَنَا سَلَامُ الْوَدَّيْلِيُّ ، عَنْ زَيْدِ الْعَمِّيِّ ، عَنْ ابْنِ سَيِّنٍ ، عَنْ أَبِي سَعِيدٍ اذْهَبَ رَوَاهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : فَاتِحَةُ الْكِتَابِ شِفَاءٌ مِنَ السُّمِّ سَنَدُهُ ضَعِيفٌ

It has been told us that Sa'id said, it was told to us Salām al-Ṭawīl, from Zaid al-'Ammī, from Ibn Sīrīn, from Sa'id al-Khudrī from Rasullullah SAW said, "The opening of the Qur"an (QS. al-Fātiḥah) is a cure for every poison".

Although the hadith has a *sanad* line which is ḍa'īf, in terms of hadith's *matan*, the hadith is widely used and practiced in society, as a cure treatment by reciting the QS. al-Fatihah (al-Khurasānī, 2002). To strengthen the proposition of the hadith, it is stated that there is a more ṣaḥīḥ hadith. There is another hadith from the companion of the prophet of Abū Sa'īd Al-Khudrī's which is more ṣaḥīḥ as a stronger argument, as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا وَبَّ حَدَّثَنَا يَشَامٌ عَنْ مُعَمَّرٍ عَنْ مَعْبُدٍ عَنْ أَبِي سَعِيدٍ اذْهَبَ رَوَاهُ ، قَالَ كُنَّا فِي مَسِيرٍ لَنَا فَنَزَلْنَا فَبَاءَتْ جَارِيَةٌ فَقَالَتْ إِنَّ سَيِّدَ الْيَمَنِ سَلِيمٌ وَإِنَّ نَفَرَنَا عَيْبٌ فَهَلْ مِنْكُمْ رَاقٍ فَقَامَ مَعَهَا رَجُلٌ مَا كُنَّا نَبْهَرُهُ بِرُؤْيَاةٍ فَقَرَأَهُ فَبَرَأَ فَأَمَرَ لَوْ بِثَلَاثِينَ شَاةً وَسَقَانَا لَبَنًا فَلَمَّا رَجَعْنَا قُلْنَا لَوْ أَكُنْتَ تُرِيهِمْ رُؤْيَاةً أَوْ كُنْتَ تَرَفِيهِمْ قَالَ لَا مَا رَقِيتُ إِلَّا بِمِائَةِ الْكِتَابِ قُلْنَا لَا تَدِينُوا شَيْئًا حَدَّثَنَا نَتْنَةُ أَوْ نَسَّالَ النَّبِيِّ ﷺ لَعَلَّيْهِ عَلِيُّوهُ وَسَلَّمَ فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْتَهُ لِلنَّبِيِّ ﷺ لَعَلَّيْهِ عَلِيُّوهُ وَسَلَّمَ فَقَالَ وَمَا كَانَ يَذْرِيهِمْ أَنْ رُؤْيَاةً أَفْسَمُوا وَاضْرَبُوا لِي بِسَهْمٍ وَقَالَ أَبُو مُعَمَّرٍ حَدَّثَنَا عَبْدُ الْوَارِثِ حَدَّثَنَا يَشَامٌ حَدَّثَنَا مُحَمَّدُ بْنُ سَيِّنٍ حَدَّثَنَا مَعْبُدُ بْنُ سَيِّنٍ عَنْ أَبِي سَعِيدٍ اذْهَبَ رَوَاهُ ، بِذَلِكَ

Muhammad bin Al Muṣanna has told me Wabb has told us Hisham from Muhammad from Ma'bad from Abū Sa'id al-Khudrī said; „While we were on one of our journeys, we dismounted at a place where a slave girl came and said, „The chief of this tribe has been stung by a scorpion and our men are not present; is there anyone among you who can treat him (by reciting something)?“ One of our men went along with her though we did not think that he knew any such treatment. But he treated the chief by reciting something, and the sick man recovered whereupon he gave him thirty sheep and gave us milk to drink (as a reward). When he returned, we asked our friend, „Did you know how to treat with the recitation of something?“ He said, „No, but I treated him only with the recitation of the Mother of the Book (i.e. Surah al-Fātiḥah).“ We said, „Do not say anything (about it) till we reach and ask the Prophet (peace and blessings of Allāh be upon him).“ So when we reached al-Madīna, we mentioned that to the Prophet (in order to know whether the sheep which we had taken were lawful to take or not). The Prophet (peace and blessings of Allāh be

upon him) said, „How did he come to know that al-Fātiḥa could be used for treatment? Distribute your reward and assign for me one share thereof as well”. Abu Ma'mar said; Abdul Warīṣ has told us Hisyām has told us Muhammad bin Sirin has told me Ma'bad bin Sirin from Abū Sa'īd al-Khudrī with this hadith,

Through the narration of the hadith by Abū Sa'īd Al-Khudrī, it can be understood that besides the miracles of the Qur'an in terms of linguistic literature, it also has miracles in terms of medicine. In Islam, the term ruqyah (treatment) is commonly by reading the Qur'an, and the most read content of the Qur'an for treatment, whether it is chronic diseases of the body such as cancer, internal organs, or also spiritual diseases, such as trance, witchcraft, and others is Surah al-Fātiḥah. The surah which was originally mandatory read during the prayer, through the narration of Abū Sa'īd Al-Khudrī changed to QS. al-Fātiḥah which has a medicinal dimension (al-Bukhārī, 1987 Hadis No. 2276, 5007, 5736, 5749: 28).

In other literature, Abu 'Ubaid al-Qāsim Ibn Salam emphasized that there are many surahs in the Qur'an that can be used as a ruqyah (treatment) practice. One of them that is the most popular is QS. al-Fātiḥah QS. [1]:1-7, QS. Ayat Kursy al-Baqarah [2]: 255, QS. Yāsīn [36]: 1-83, and *Mu'awwidẓatain* QS. al-Falaq [113], al-Nās [114] (Salam, 1998). It shows the greatness of the Qur'an which scientifically and empirically in medicine has either tested or not regarding the rationalization. However, apart from all that, the Qur'an has been proven by Muslims and is believed to be used as a treatment even from the traditionalists to the modernist as stated by Syaikh Muhammad Ibn Abī Bakr Ibn Qayyim (al-Jawziyyah, 1998).

Besides the narration about the treatment of al-Fatihah, Abū Sa'īd al-Khudrī also narrated a hadith which was very popular as a prayer in any *majlis*, which is *man qala raḍitu billahi rabbā wabi al-islāmi dīnā wabi muḥammadin rasūla wajabat lahu al-jannah* (al-Sijistani, 1998). This hadith is referred to as a ṣaḥih, inspirational, easy to memorize hadith with the editorial team and the reciters can be rewarded with heaven so that many Muslims memorize this hadith (Ismail, Baru, Hassan, Salleh, & Amin, 2014). In the world of education, hadith can be made as a basis for learning effectiveness so it is not surprising that Syahrur then considers the hadith as a process of internalizing traditions in the past, present, and the future (Andi, Hakim, & Hibatullah, 2016). The tradition of reciting the

hadith when studying can develop rapidly because of the understanding of the companions who believe that the hadith has social and spiritual content (Kafi & Ali, 2018). It is known that the easier understanding to accept by the early Islamic community was not theological but the *tarekat* and the Sufism. Therefore, Islamic teachings with tarekat were easier to accept compared to sharia.

The hadiths narrated by Abū Saʿīd Al-Khudrī were generally delivered using the ṣahīh path of matan (al-Bukhārī, 1987). Almost all hadiths that describe the narration of Abū Saʿīd Al-Khudrī mostly had ṣahīh status (Al Khayat, World Health Organization, & Regional Office for the Eastern Mediterranean, 2004). One of the reasons why Abū Saʿīd Al-Khudrī narrated many hadiths about treatment with Qur'an recitations is that Abū Saʿīd Al-Khudrī often fought and crossed the world preaching and teaching hadith after the death of the Prophet Muhammad. Thus, many students and other companions recognized the narration of Abū Saʿīd Al-Khudrī (M. A. Wahid, 2019). As an educated young man, Abū Saʿīd Al-Khudrī was also good at writing and teaching so it is not surprising that he has many students who preserve his traditions and hadiths.

Sanad of the hadith of QS. al-Fātiḥah narrated by Abū Saʿīd Al-Khudrī seems ḍaʿīf because it is against common sense, as can be seen in the case with the hadith which tells of poison treatment or others. In the medical world, the treatment of diseases caused by poison or others ideally uses an intravenous drip and removes toxins from the bloodstream, However, the opinion was refuted by Feyerabend that knowledge is not always scientifically correct, many things in this world are justified though not empirical and scientific (Feyerabend & Feyerabend, 1993). This is because the truth in science is divided into two, including scientific and non-scientific truth (Lakatos & Feyerabend, 1999), also the truth of treatment by practicing matan of the hadith that cannot be compared to medical because both have the truth at their respective stages to complement each other, which are scientific and non-scientific, so the hadiths about medicine by reading QS. al- Fātiḥah is a form of truth which is non-scientific.

The authenticity of the hadith narrated by the companion of Abū Saʿīd Al-Khudrī is in harmony with the narration of the hadith of the companion of Abū Hurairah, particularly in its *matan* (Khaeruman, 2007). The harmony of Abū Saʿīd Al-Khudrī and Abū Hurairah was reflected in the times of the companions. Many traditions that previously did

not exist at the times of the Prophet were considered as *awwaliyyāt* not called *bid'ah* because what a true companion did was inseparable from the teachings of the Prophet Muhammad (Husein Shahab, 1992). The criticism that is important to be addressed in studying hadith in modern times is the awareness that hadith that is always developing in terms of form, *lafad*, and interpretation (Rahman, 1998). Therefore, if there is a phenomenon that occurs in society, particularly those related to hadith, it is considered religious creativity. As long as it does not contradict the sharia, it is permissible because of the changes and progress of the times.

E. The dynamics of the Hadith of QS. al-Fātiḥah by Abū Sa'īd Al-Khudrī in Informative and Performative Perspectives

The textual and contextual understanding of the hadiths became known as informative and performative terms which were broadly used in the study of living hadith. In the discussion of the study of living hadith, three aspects are very dominant, including the relationship between hadith and the teachings of sharia ((Nurdi, 2004), the relationship between hadith and social science (Afwadzi, 2016), and the relationship between hadith and anthropology (R. A. Wahid, 2017). These three aspects are currently being studied a lot in the study of hadith because people so far have studied hadith only up to the first stage, which is the relationship between hadith and the teachings of sharia. However, in the social and anthropological realms, it has not been studied at all, so it is not surprising that many people understand the hadith only to the conclusion whether an individual is wrong or right, infidel or Muslim, in which there is no moral ideal and human society in it.

The community's *reception* towards the hadith of the prophet is classified in two areas. The first is the way of life and the second is life, in which both associate with each other (Suryadilaga, 2018). A simple example of the acceptance of hadith can be seen through the companion of Abū Sa'īd Al-Khudrī in the context of preaching to the community, consider social conditions so that the reception of hadiths received by the community is not misguided. The companion of the prophet of Abū Sa'īd Al-Khudrī taught hadith apart from certifying, narrating and telling the way of life. He also practiced guiding in everyday life (Mu'tī, 2009). The Arab people, which initially believed in animism and dynamism, gradually started to accept Islam and its teachings, through informative and performative approaches.

The informative approach is the development of a term to understand the meaning or content of the message delivered by the sacred text, formerly referred to as interpretation, while some call it hermeneutics. However, in terms of *mutaqaddimīn*, it tends to be called the activity of interpretation, or *sharah* *hadith*. But, if the interpretation of *sharah* is concerned with *turats*, the informative approach sometimes also involves contemporary texts which are usually referred to as *intertual* text. This kind of approach is not unfamiliar in the West considering that the West uses a lot of written traditions, while Islam uses a lot of *sanad*, *narration*, and oral traditions, particularly during the times of the companions.

Further, the informative realm of QS. al-Fātiḥah is focussing on awakening and providing guidance to the Arab community. This is related to the importance of Islam through the teachings of the Qur'an, one of which is Surah al-Fātiḥah. It is explained in the classical books that QS. al-Fātiḥah which consists of seven verses has various mentions, ranging from *ummul kitāb* (the mother of all books) because in QS. al-Fātiḥah actually has covered the entire meaning of the Qur'an, *sab'u al-maṣānī* (seven verses that are repeated) which is because QS. al-Fātiḥah is always recited repeatedly in prayer and at any moment, and many more (Fakhruddin al-Rāzi, t,t). Of the many names and mentions of the QS. al-Fātiḥah, it is actually able to explain that the *hadith* about QS. al-Fātiḥah narrated by Abū Sa'īd Al-Khudrī is an important *hadith* in the transmission or spread of Islam.

Regarding the informative study of the *hadith* narrated by Abū Sa'īd Al-Khudrī about QS. al-Fatihah (al-Bukhārī, 1987), it shows that in the surah QS. al-Fātiḥah which was stated by Abū Sa'īd Al-Khudrī, explained very clearly and broadly by Fakhruddin al-Rāzi that the verse of QS. al-Fātiḥah is four verse. The first one speaks in the theological and spiritual realms, which is *bismillahirrahmanirrahim, al-hamdulillahi rabbil ālamin, arrahmānirrahīm, maliki yaumiddīn*. The first and second verses have been mentioned to reach the essence of Allah and also reject the initial understanding of the Arabs who worshiped the idols of Latta, Uzza, Hubal, and so on (Tazkiyah, 2018). It also rejects atheists who do not believe in a God of the universe, which is why the first verse mentions an informative explanation of the Holy God of the universe.

The third verse is *arraḥmānirrahīm* consisting of sentences *al-raḥmān* dan *al-raḥīm*. This verse explains the meaning of *ar-rahman*, which is the blessing given to all people regardless of whether they are Muslims or non-Muslims. On the other side, the meaning of *al-rahman* is an affiliation in describing pleasures that are unimaginable in the world such as breathing, procreation, and sustenance in the form of economy and non-economic. Meanwhile, *al-rahīm* means that the love and grace of Allah are only given by believers who can be thought of after death through faith and *„amal al-ṣāliḥah* (Fakhruddin al-Rāzi, t,t). This informative description led the Arab people, who were initially *jāhil*, to have no attitude, like to fight, being appealing to the nature of compassion by the hadith narrated by the prophet, as well as the verses of the *al-Qur'an* that were revealed.

The fourth verse was *mālikī yaumiddīn*. In the informative realm God who rules the day of revenge has three hierarchical types. First *kamāl al-raḥmān* (the perfect love and affection). Second, *kamāl al-qabr* (The perfect of mastered). Third, *kamāl al-„adli* (the perfect of justice). These three aspects must be owned by every *baqīqī* leader (Allah) and *majāzī* (man). Then, the spirit that is conveyed in the next verse, *īyyaka na"budu wa īyyaka nast"īn, ihdina al-ṣiraṭ al-mustaqīm, ṣiraṭalladzīna an"amta „alaihim gayri al-magdzūbi" alaihim walādlallīn* (Fakhruddin al-Rāzi, t,t). The verse then motivates us to realize that Muslims in this world will continue to get lost without any guidance from God. Therefore, asking for protection, in any case, is a suggestion that must be performed.

QS. *al-Fātiḥah* was revealed not only as a recitation of the *Qur'an* or prayer recitation only. The surah QS *al-Fātiḥah* which was narrated much by Abū Sa'īd Al-Khudrī has several explicit (textual) meanings and implied (contextual) meanings. The meaning of *al-Fātiḥah* in the textual realm is teaching monotheism and humanity (Hanafi, 2017), about social relations in the community. (Chodjim, 2003). More importantly, QS. *al-Fātiḥah* is a surah that has been instrumental in transmitting Islam in many places because besides being written in many circles among the companions, QS. *al-Fātiḥah* is also broadly memorized (Ayubi, 2016). On the other hand, QS. *al-Fātiḥah* narrated by Abū Sa'īd Al-Khudrī also has a contextual aspect of meaning that can cure psychological illness such as depression and anxiety (Julianto & Subandi, 2015). QS. *al-Fātiḥah* inevitably contains spiritual and psychological meanings (Ansyah & Hadi, 2018) which is developed on Islam

that is *rahmatan lil ālamīn*. It is shown through the understanding of the hadith as the basis of life in the world and the hereafter appropriately and correctly.

The narration of the hadith by the companion of the prophet of Abū Saʿīd Al-Khudrī's about QS. al-Fātiḥah had a considerable contribution to early Islam. At the times of the companions, the expansion was performed on a large scale so that the need for understanding the sharia and Islamic teachings was very much. Certainly, it takes the role of the companions who guided people to continue in Islamic teachings. The companions of the prophet taught from the start of the *shahada* to prayer, zakat, and so on. However, what has never been neglected is the teaching of QS. al-Fatihah. Through this history, it is obvious why everyone can memorize the QS. al-Fātiḥah without remembering it. It is because of the tradition that QS. al-Fātiḥah has been taught and has even been a tradition from the times of the companions of the Prophet to the present. The significance of the way of conveying the *daʿwah* of a companion to the transmission of hadith hugely determines the success of Islamic preaching in society from traditional to millennial.

The performative approach is the action, impact, and reaction that emerges on the understanding of the text. The term performative is often understood as tradition. The definition of tradition is an activity that is structured with a pattern and has clear goals (Nurani, 2018). Thereby, the study of traditions in Islam related to the Qur'an and hadith is divided into three, including meaning, form, and function. The meaning is a spirit that is established in traditions such as from the hadith understanding about QS. al-Fātiḥah, then it is understood as closeness to God. The form is a manifestation of understanding the meaning and then implemented and understanding the hadith about QS. al-Fātiḥah impacts on an individual who wants to continue chanting. The last is the function, which is the purpose and motivation so that the tradition will continue. This is because, without any traditional function that emerges from performatives, it will disappear either now, tomorrow, or the day after tomorrow.

F. Typology of Living Hadith in the Virtue (Faḍīlah) of QS. al-Fātiḥah in the times of the Companions of the Prophet

Typology is a classification or distribution of features of each characteristic. Each situation of hadith receptions can affect the results of ijtihad (Shahzadi & Fariha, 2016) and

spiritual experiences. This happens a lot in traditionalist Muslims, in which mostly is used as a medicine, but instead, it also has specific benefits that are noted among tabi'ins. and then written in classical books. The virtues and advantages that emerge are found in the many practices that are carried out so that they obtain a unique method, by reading, writing, and so on.

In the book of Muhammad 'Taḳī al-Muqaddam, his work reveals the virtues, benefits, and advantages of Surah al-Fātiḥah, in which in everyday life it is important to have QS. al-Fātiḥah to be read and practiced with its meaning. Besides being read with the meaning, QS. al-Fātiḥah can also be a medicine (Al Khayat et al., 2004), can encourage the fulfillment of desires (Muhammad bin Riziḳ bin Tarhuni, 1998), can ward off demons, etc. (Muhammad 'Taḳī al-Muqaddam, 2001). To make it simple, the typology and systematization in Khizanāt al-Asrār are as follows:

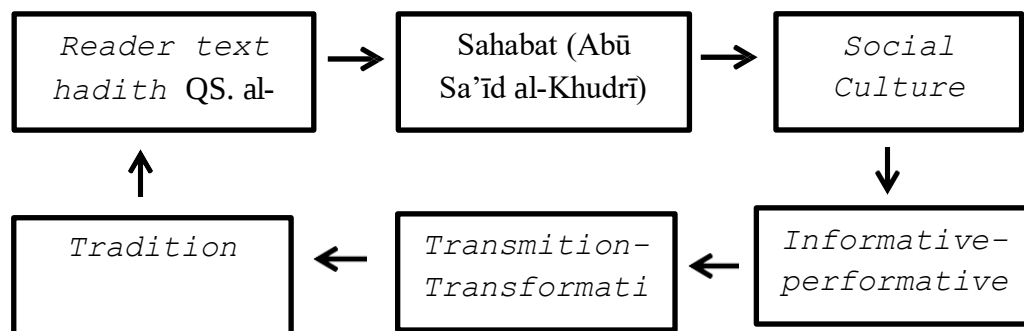
Model	Frequency	Technical Instructions	Benefits (<i>Faḍīlah</i>)
Read	1 time	After maktubah prayer	The heart is always calm, dies with <i>khushnul khātimah</i> , is shown the right path
Read	1 time	In one breath of after ṣubuh prayer	Protected from diseases of internal organs such as heart, kidney, lungs, and leprosy.
Read	3 time	In a lonely place or trip while traveling	Avoid and be saved from the disturbance of demons and thieves
Read	7 times	Ba'ḍa ṣubuh prayer, Ba'ḍa maghrib prayer	Guarded against the temptations of the devil, easy in seeking fortune, easy to face problems
Read	7 times	The fifth verse is read 11 times	Can accelerate reaching the wish, desire, and avoid bitterness such as jealousy, envy, arrogance.
Read	30 times in a day	Read at home, work, shop	Magic cannot disturb, avoided from witchcraft, last thirty-five days from the time the verse is recited
Read	-	When entering the house	Allah sent angels and hamalah al-arsy to guard that person a number of letters from the QS.

			al-Fātiḥah which is read
Read	-	When leaving the house and on the way	To be safe until the destination and no obstacle faced
Read	-	As a present to the prophet Muhammad SAW and his family	Each letter of the surah al-Fatihāh turns into an angel who is grateful and asks forgiveness for past sins and future sins until the Day of Resurrection
Read	1 time	After bathing or wudhu	Given with 70 years of worship, was elevated in degree, his/her face shone, and was rewarded with 40 angels whose cheeks were flushed with dazzling eyes
Read	41 time	Friday night	Protect the family from danger and calamity, even neighbors and relatives
Read	7 time	Strong emphasis imagining the reader's body in a circular of basmalah sentence	Given a very strong protective fence so that it is resistant and survives sharp objects
Read	1 time	On a glass filled with water	Can cure trance, treat mental illness, and ward off poison
Written	A special rajah (a kind of pattern with drawing rules)	The rajah is written in musk oil, Kasturi, jakfaron, or incense	If tied up to a pregnant woman, her pregnancy will be safe from miscarriage, and the baby can be born normally. If used by men, she can conquer a woman just by reciting QS al-Fātiḥah which is addressed to the desired name

Reading QS. al-Fātiḥah with the above techniques is wisdom and creativity in developing Islamic studies. The practice of reading and writing QS. al-Fātiḥah above is clear evidence of a literacy and oral transformation (Khelghat-Doost et al., 2012). Changes in cultural practices and forms do not necessarily believe in the existence of another power besides Allah, thus it is necessary to straighten the intention and trust that is built as conveyed by Ahmad al-Dairabī (Ahmad al-Dairabī, t,t).

Changing one form of living hadith to another is the experience of the reader with all the strengths and weaknesses they have, resulting in an experience that can be practiced

by Abū Saʿīd al-Khudrī's to various ways today. For more details, it can be seen through a scheme that can be used as an illustration of the flow of thought in understanding QS. al-Fātiḥah as a form of source of cultural literature, practices, traditions in Islam:



The scheme above is a close relationship between the textual and contextual reading tradition in the hadith by Abū Saʿīd al-Khudrī on Surah al-Fātiḥah. The reading and narration then intersect with the community both informatively (teachings) and performatively (practice) so that the spread of teachings continues to be applied in practice or behavior. Thus, if Muslims study Islamic literature and history, it is not far from what is known as current tradition and other traditions which will definitely be seen to have a close relationship with the hadith narrated by the Prophet Muhammad SAW (Nurani, 2018). This opinion is in line with the acculturation of culture in preaching peacefully, harmoniously, and full of love with a cultural approach (Zuhdi, 2017). Thereby, without a connection between culture and religion, religion will only dry out, because existing cultural wealth is not included in it.

CONCLUSIONS

Based on the findings of this study, it can be concluded that *living hadith* is not a new phenomenon but it has existed since the time of the Prophet Muhammad. The case of Abū Saʿīd al-Khudrī's narration of QS. Al-Fātiḥah demonstrates how a unique recitation received approval from the Prophet and was transmitted within society. This study also highlights that the sharia of the Prophet has *faḍīlah* (virtue) extending beyond spiritual and eschatological aspects to include social and worldly functions. The transformation of the

narration by Abū Saʿīd al-Khudrī developed through tradition, serving functions such as granting wishes, healing, and protection.

Furthermore, this study demonstrates that traditions linked to the Prophet's teachings should be understood as part of the broader Islamic literary and social heritage, rather than being hastily labeled as polytheistic, heretical, or misleading. The phenomenon of *living hadith* represents human creativity in interpreting and practicing Islamic teachings within various social and cultural contexts, as recorded in classical Islamic literature.

Despite these findings, this study has several limitations. Firstly, it relies primarily on literary analysis without direct empirical data from contemporary Muslim communities. Secondly, the study focuses on a single case (Abū Saʿīd al-Khudrī), whereas other companions may have had different experiences with *living hadith*. Thirdly, while a sociological approach was used, a deeper theoretical engagement with sociology could enhance the analysis further.

Future research should consider conducting empirical studies through field observations, interviews, or ethnographic approaches to explore *living hadith* in contemporary Muslim societies. Additionally, comparative studies with other companions' hadith transmission can provide a broader perspective on the development of *living hadith* over time. Finally, further research could investigate how cultural contexts shape the reinterpretation and adaptation of *living hadith* in different Muslim communities worldwide.

BIBLIOGRAPHY

Afwadzi, B. (2016). Membangun Integrasi Ilmu-Ilmu Sosial Dan Hadis Nabi. *Jurnal Living Hadis*, 1(1), 101–128.

Ahmad al-Dairabī. (t,t). *Mujarrabat al-Dairibī al-Kabīr*. Mesir: Maktabah al-Tijārah al- Kabīr.

Al-Asqalāni, A. I. A. I. H. (1998). *Al-Ishābah fī Tamyiz al-Shāḥab* (Vol. 4). Beirut: Dār al-Kutub al-Alamiyyah.

Al-Bakrī, M. 'Alī I. M. A. I. I. (1997). *Dalīl al-Falīḥīn Liturnqi Riyadus Ṣoliḥīn*. Beirut: Dār al-

Kutub al-'Alamiyyah.

Al-Bukhārī, M. I. I. (1987). *Al-Jāmi' al-Shāḥib* (Hadis. No. 5736). Beirut: Dār al- Sya'ab.

Al-Jawziyyah, I. Q. (1998). *Tibb al-Nabawi*. Beirut: Dār al-faiḥa'.

- Al Khayat, M. H., World Health Organization, & Regional Office for the Eastern Mediterranean. (2004). *Health as a human right in Islam*. Cairo, Egypt: World Health Organization, Regional Office for the Eastern Mediterranean.
- Al-Khurasānī, A. ‘Uṣmān I. M. I. S. (2002). *Sunan Sa’id Ibn Manṣūr*. Riyādh: Dār al- ‘Aṣīmī.
- Al-Naisaburi, M. I. A. A. al-Husain al-Qusyairi. (1998). *Ṣaḥīḥ Muslim*. Beirut: Dār al- Kutub al-‘Alamiyyah.
- Al-Sijistani, A. D. (1998). *Sunan Abu Dawud*. Beirut: Dār al-Fikr al-Islāmy.
- Al-Zarkasyi, M. I. B. I. A. (1998). *Al-laāli al-manṣurah fī al-aḥādīṣ al-masyḥūrah*. Beirut: Dār Ibn al-Qayyīm.
- Al-A’zami, M. M. (2005). *The History Of The Qur’anic Text*. Depok: Gema Insani. Andi, A.,
- Hakim, L., & Hibatullah, M. (2016). Reinterpretasi Sunnah (Studi Pemikiran Muhammad Syahrur terhadap Sunnah). *Jurnal Living Hadis*, 1(1), 79–100.
- Ansyah, E. H., & Hadi, C. (2018). Psikologi al-Fatihah. *Jurnal Psikologi Islam*, 4(2), 107–120.
- Chodjim, A. (2003). *Alfatihah: Membuka mata batin dengan surah pembuka*. Jakarta: Serambi Ilmu Semesta.
- Deuraseh, N. (2006). *Health and medicine in the Islamic tradition based on the book of medicine (Kitab Al-Tibb) of Sahih Al-Bukhari*.
- Dewi, A. P. (2018). Sinkretisme Islam Dan Budaya Jawa Dalam Upacara Bersih Desa Di Purwosari Kabupaten Ponorogo. *RELIGIA*, 96–107.
- Fakhruddin al-Rāzi. (t,t). *Maḥāṣin al-Ghaib*. Beirut: Dār al-Fikr al-Islāmy. Feyerabend, P., & Feyerabend, P. K. A. (1993). *Against Method*. Verso.
- Husein Shahab. (1992). Pergeseran antara sunnah nabi dan sunnah sahabat: Prespektif fiqh,. *al-Hikmah, Jurnal Studi Islam*.
- Ismail, T. M. S. T., Baru, R., Hassan, A. F., Salleh, A. Z. bin, & Amin, M. F. M. (2014). The Matan and Sanad Criticisms in Evaluating the Hadith. *Asian Social Science*, 10 (21).
- Jaeni, M. (2017). Muhammad Seorang Penutur Yang Santun (Sebuah Telaah Pragmatik). *Portrait of Living Hadith ... 189-213 (Althaf Husein Muzakky, et al)*

- Julianto, V., & Subandi. (2015). Membaca Al Fatihah Reflektif Intuitif untuk Menurunkan Depresi dan Meningkatkan Imunitas. *Jurnal Psikologi*, 42(1), 34- 46–46.
- Khaeruman, B. (2007). On the Truthfulness of Abu Hurayrah in Narrating Hadith. *Jurnal Usuluddin*, 26, 23–43.
- Khelghat-Doost, H., Sanusi, Z. A. A., Jegatesen, G., Dato, T., & Fariddudin, T. (2012). *Transforming Higher Education Towards Sustainability: An Islamic Perspective* (SSRN Scholarly Paper No. ID 2049480).
- Lakatos, I., & Feyerabend, P. (1999). *For and Against Method: Including Lakatos's Lectures on Scientific Method and the Lakatos-Feyerabend Correspondence*. University of Chicago Press.
- Masrur, A. (2012). Diskursus Metodologi Studi Hadis Kontemporer Analisa Komparatif antara Pendekatan Tradisional dan Pendekatan Revisionis. *JOURNAL OF QUR'AN AND HADITH STUDIES*, 1(2), 237–249.
- Misrawi, Z. (2009). *Madinah Kota Suci, Piagam Madinah, dan Teladan Muhammad SAW*. Jakarta: Kompas Media Nusantara.
- Muhammad bin Riziq bin Tarhuni. (1998). *Maṣnu'ah Faḍāil al-Suwar wa Āyat al-Qur'an* (Vol. 1). Riyadh: Dar Ibn al-Qayyim.
- Muhammad, N. (2012). *Karakteristik Jaringan Ulama Nusantara Menurut Pemikiran Azyumardi Azra*. 14(1), 15.
- Muhammad Taqī al-Muqaddam. (2001). *Khizānat al-Asrār fī al-Khutūmi wa al-Aẓkār*. Beirut: muassasah al-A'lami li al-maṭbua'ah.
- Musthafa, B. (1995). *Al-Ibriz Lima'rifah Tafsir al-Qur'an al-'Aziz*. Kudus: Menara Kudus.
- Mu'thī, F. F. 'Abd. (2009). *Syābah Hawla al-Rasul*. Kairo: al-Andalūs al-Jadīdah.
- Nurani, S. (2018). Urban Sufism And Transformation Of Islamic Culture In Millenial Society. *RELIGIA*, 156–169.
- Nurdi, H. (2004). *Living Islam: Meluruskan Persepsi, Memajukan Peradaban Islam*.

Lingkar Pena Publishing House.

- Pl, M. N. S. (2005). Isnad Dan Pengaruhnya Terhadap Status Hadis. *HUNAFa: Jurnal Studia Islamika*, 2(2), 93–106.
- Qudsy, S. Z. (2013). Umar Bin Abdul Aziz dan Semangat Penulisan Hadis. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 14(2), 257–276.
- Rahman, B. M. (1998). *Kontekstualisasi Doktrin Islam Dalam Sejarah*. Jakarta: Paramadina.
- Rosyid, M. (2018). Potret Organisasi Tarekat Indonesia dan Dinamikanya. *RELIGIA*, 78–95.
- Sadik, M. (2009). Alquran Dalam Perdebatan Pemahaman Tekstual Dan Kontekstual. *HUNAFa: Jurnal Studia Islamika*, 6(1), 53.
- Salam, A. U. al-Q. I. (1998). *Faḍāil al-Qurʿan wa maʿālimuhu wa adābuhu* (1). Beirut: Dār al-Fikr al-Islāmy.
- Shahzadi, P., & Fariha, F. (2016). Ijtihad as a Legislative Function: Role of Ijtihad , Ifta and Taqleed in Legislative Process. *Journal of Islamic and Religious Studies*, 47(3879), 1–13.
- Su'aidi, H. (2015). Kualitas Hadits dalam Kitab Tafsir Tanwir al-Miqbas Min Tafsir Ibnī Abbas (Kritik Sanad Hadits). *RELIGIA*, 27–52.
- Suryadilaga, M. A. (2018). Komik Hadis Nasihat Perempuan: Pemahaman Informatif dan Performatif. *Jurnal Living Hadis*, 2(2), 209–252.
- Suryadilaga, M.A., dkk., (2017). *Ilmu Sanad Hadis*. Yogyakarta: Idea Press.
- Syam, M. M. (2014). Pemahaman Tekstual Dan Kontekstual Terhadap Sunnah Nabi (Studi Kritis atas Pemikiran Syaikh Muhammad Al-Gazali). *Jurnal al-Hikmah*, 15(1), 1–21.

- Syarifah, U. (2015). Kontribusi Muhammad Musthafa Azami Dalam Pemikiran Hadis (Counter Atas Kritik Orientalis). *Ulul Albab Jurnal Studi Islam*, 15 (2), 222–241.
- Tazkiyah, I. (2018). Ta'wīl Teologis Abū Manṣūr Al-Māturīdī (Pembacaan Kritis atas Ayat-ayat Keesaan Tuhan). *RELIGIA*, 209–226.
- Wahid, M. A. (2019). Melacak Akar Kesejarahan Hadis Nabi Pra-Kodifikasi. *Jurnal TAHDIS*, 6 (1), 62-82.
- Wahid, R. A. (2017). Integrasi Ilmu Dalam Hadis. *PROCEEDING LAIN Batusangkar*, 1(1), 565–584.
- Zain, L. (2014). Sejarah Hadis Pada Masa Permulaan dan Penghimpunannya. *Diya Al- Afkar: Jurnal Studi al-Quran Dan al-Hadis*, 2(01), 1-27.
- Zuhdi, M. H. (2017). Dakwah Dan Dialektika Akulturasi Budaya. *RELIGIA*, 15 (1), 46-64.