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**KONTEKSTUALISASI HADIS DALAM KEHIDUPAN
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Cara Menjelaskan al-Qur'an
dari Berbagai Segi Berdasarkan Susunan Ayat
Faizal Amin

FAKULTAS USHULUDDIN
UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG



HADITH HERMENEUTIC OF ALI MUSTAFA YAQUB

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Abstrak

Hermeneutika hadis mengalami perdebatan di kalangan para akademisi, ada yang menolak ada juga yang mengembangkan teori tersebut selama tidak bertentangan dengan sumber ajaran Islam, ketika teori tersebut digunakan dalam teks al-Qur'an hadis. Karena teori itu berasal dari Barat yang digunakan dalam bible. Adapun metode penelitian yang digunakan adalah library research dengan pendekatan interpretasi hermenetik dan mengha-silkan beberapa simpulan, yaitu: Pertama, secara ter-minologi hadismenurut Ali Mustafa Yaqub merupakan sumber ajaran Islam baik yang berasal dari perkataan, perbuatan maupun sifat-sifat Nabi SAW. Sifat-sifat Nabi SAW itu sebagai bagian dari sunah. Kedua, dalam memahami teks hadis Nabi SAW tidak hanya diambil dari makna harfiyah atau makna asli (original meaning) sabda Nabi Muhammad SAW atau secara tekstual, namun harus berusaha mencari makna lain sebagai proses dalam memahami hadis secara kontekstual sehingga teks hadis dapat dipahami secara utuh. Pemahaman hadis secara kontekstual bisa dilakukan dengan melihat latar belakang munculnya hadis (asbāb al-Wurūd), lokal dan temporal (zamāni wa makāni), kausalitas kalimat ('illat al-Kalam) dan sosio-kultural (taqālid). Maka Apabila diterapkan dengan teori hermenetika Gadamer, penerapan pemaha-man hadis tersebut bisa dipahami sebagai bagian dari proses hermenetika hadis, sekalipun Ali Mustafa Yaqub tidak menjelaskan secara eksplisit teori hermeneutik yang digunakan dalam memahami sebuah teks hadis.

Abstract

Hermeneutic hadith is disputed by academics; some refuse, others develop the theory. The hermeneutics of hadith is from the West used in the Bible. The research method used is the library research with hermeneutical interpretation approach and produce several things, such as: First, in terminology, hadith according to Ali Mustafa Yaqub is a source of Islamic teachings both derived from the words, deeds and the characteristics of the Prophet Muhammad. The characteristics of the Prophet Muhammad are part of the Sunnah. Secondly, in understanding the text of the traditions of the Prophet Muhammad is not only taken from the literary meaning but must look for other meanings so that the text of hadith can be fully understood. Comprehensive understanding of hadith can be done by looking at the background of the emergence of Hadith (asbāb al-Wurūd), local and temporal (zamāni wa makāni), sentence causality ('illat al-kalam) and socio-cultural (taqālid). Hermeneutic Gadamer states that the application of the hadith understanding can be understood as part of the hermeneutical process of hadith, although Ali Mustafa Yaqub does not explicitly explain the hermeneutic theory used in the understanding of a hadith text.

Keywords: Hadith, Hermeneutic, Interpretation

A. Introduction

Hermeneutic¹ is a set of methodologies in interpreting symbols, whether text or metatext.² The essence of hermeneutic is “understanding” (Verstegen/to understand); that is why it can not stand alone, but requires a set of other approaches and methods such as philosophy, theology, anthropology, sociology, semantics, linguistics, philology, phenomenology, psychology, discourse analysis,³ The workings of the hermeneutic method include three things: a) Revealing

¹ Hermeneutics comes from the verb hermeneuein (Greek), meaning “to interpret”, and the noun hermeneia, which means “interpretation”. This two-word explanation opens insight into the basic character of interpretation in theology and literature, which in the present context is the key to understanding modern hermeneutics. Look Richard E. Palmer, *Hermeneutika; Teori Baru mengenai Interpretasi* (Yogyakarta: Pustaka Pelajar, 2005), h. 14.

² Nashr Hamid Abu Zayd, *Kritik Teks Keagamaan*, terj. Hilman Latief (Yogyakarta: El-Saq Press, 2003), h. 32.

³ N, Kholis Hauqola, “Hermeneutika Hadis: Upaya Memecah Kebekuan Teks”, dalam *TEOLOGIA*, Volume, 24, Nomor 1, 2013, h. 3.

something previously still in the mind by using language (words) as the medium of delivery. (B) Rationalize something that was previously still multi-interpretive or vague, so that the meaning of something is understandable and logical. (C) Translating a foreign language into a language that is better understood by the reader or listener.⁴

Understanding by using hermeneutics has become a debate in the Islamic world, and this can not be separated from the development of scientific methodology in the Western world. Many of them reject it entirely and others accept it.⁵In a narrow sense, hermeneutics is a science that studies how to interpret.⁶ Hermeneutics understanding helps to understand the hadith or the Qur'an to fit the time. Whereas in a broad sense, Zygmunt Bauman states that hermeneutics is the basis for explaining and tracing the message and the basis of unclear (blurry and contradictory speech) or writings that may cause confusion to the listener and reader.⁷

Hermeneutics was born and developed extensively in the Western-Christian world, although it later experienced an expansion in the Eastern-Islamic world. This development makes hermeneutics have different meanings due to differences in concentration of its people. The point of meaning can be categorized into three (3) interpretations, namely: Meaning within the Text, Meaning behind the Text, and Meaning in Front of the Text. Understanding of this text is also done using a semantic approach; One of which is the theory of contextualization to understand the meaning of the text in accordance

⁴ Agusni Yahya, "Pendekatan Hermeneutik Dalam Pemahaman Hadis (Kajian Kitab *Fath al-Bari* Karya Ibn Hajar al-Asqalani)", dalam *Ar-Raniry: International Journal of Islamic Studies*, Volume 1, Nomor 2, Desember 2014, h. 370-371.

⁵ Kurdi, dkk, *Hermeneutika al-Qur'an dan Hadis* (Yogyakarta: elSAQ Press, 2010), h. iii.

⁶ Fariz Pari, dkk, *Upaya Integrasi dalam Kajian al-Qur'an dan Hadis* (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2012), h. 4.

⁷ Muhammmad Yusuf, *Metode dan Aplikasi Pemaknaan Hadis: Relasi Iman dan Sosial-Humanistik Paradigma Integrasi-Interkoneksi* (Yogyakarta: Bidang Akademik UIN Sunan Kalijaga, 2008), h. 14.

with the situation and condition.⁸Khaled Abou EL Fadl understands the hadith with dialectical hermeneutics by dialogue between three elements, ie text, reader, and author.⁹

Hermeneutics then developed which is then used by some to interpret the Qur'an and hadith. The interpretation of the Qur'an is understood from textual to contextual so that in modern times shifting paradigm occurs in the study of the Qur'an from literal to rational and contextual.¹⁰The study of hadith became one of the most important element after the Qur'an; in which the study of hadith more emphasized on the text of hadith, which requires a tool of commentary in the form of hermeneutics. Hermeneutics is a new method of bringing texts into contemporary times; how a text of hadith speaks according to the times and places. Many people who use hermeneutic methods in understanding the hadith and sunnah, one of them Ignaz Goldziher of the Jews, he distinguishes between hadith and sunnah. Sunnah is seen as a revision of the customs that occurred at that time, although not reinforce in the overall sense, while the hadith according to him is the result of the development of Islam in the field of religion, politics, and social within the period of two centuries, the first and second century and hadith is not a document Islam but the product of Prophet Muhammad.¹¹In addition, Zakariya Ouzon, a writer from Syria, he made a fierce criticism to al-Bukhari about his book "Jināyah al-Bukhāri". By the method of rationality, He says, al-Bukhāri has done a partial-autonomous understanding until there is a fatal mistake in understanding the hadith of the Prophet.¹²

⁸ Nawir Yuslim, "Kontekstualisasi Pemahaman Hadis", dalam *Miqot*, Volume 24, Nomor 1, Januari-Juni 2010, h. 4.

⁹ Lis Yulianti Syafrida Siregar, "Konstruksi Hermeneutika Dalam Studi Islam Tentang Hadis-Hadis Misoginis (Studi Pemikiran Khaled Abou El Fadl)" dalam *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*, Volume, 2 Nomor 2, Desember 2016, h. 140.

¹⁰ Fathul Mufid, "Pendekatan Filsafat Hermeneutika dalam Penafsiran al-Quran: Transformasi Global Tafsir al-Quran", dalam *Ulul Albab*, Volume 12, Nomor 1, 2011, h. 5-6.

¹¹ Rohmansyah, "Hadis dan Sunnah dalam Perspektif Ignaz Goldziher", dalam *Ulul Albab*, Volume 16, Nomor 2 Juli-Desember 2015, h. 246.

¹² Hasan Mahfudh, "Hermeneutika Hadis Zakariya Ouzon", dalam *Mutawātir: Jurnal Keilmuan Tafsir Hadis*, Volume 4, Nomor 2, 2014, h. 314-316.

Ali Mustafa Yaqub, one of Indonesia's famous scholars as an expert in the field of hadith, has a very remarkable understanding of the hadith, especially in Arabic and English texts. He explained the different definitions of hadith and Sunnah among the scholars of hadith and fiqh. Sunna is essentially different from the hadith, even if the scholars of hadith try to make hadith to be same with Sunnah. If interpreted globally, then its meaning is like hadith. Hadith is all the things that the apostle says, whereas the Sunnah is told or not is everything that people have done long ago.¹³

Ali Mustafa Yaqub equates the understanding between hadith and sunnah because according to him there is no difference. Hadith or Sunnah is the word of Prophet Muhammad that contains Islamic laws so that no one who claims or doubt the authenticity of hadith or sunnah. Though he came to the criticism of hadith, either from matan or sanad hadith. Based on the description, it can be formulated how the understanding of the Hermeneutics of Hadith Ali Mustafa Yaqub?

To know clearly about the hermeneutics of Hadith Ali Mustafa Yaqub, the writer will analyze and see how the thought of hadith and sunnah according to him, according to which hadith or sunnah is important to be used as a source of Islamic laws, and how the understanding of Ali Mustafa Yaqub in the matter of hadith and its application. The systematic discussion will begin with a biography, then the thought related to the understanding of hadith and conclusions.

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¹³ Teungku Muhammad Hasbi Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Hadis* (Semarang, Pustaka Rizki Putra, 2010), h. 15.

The theory states that¹⁴Understanding of a mufassir hadith was influenced by the circumstances surrounding it both in the form of cultural and understanding of life. So Gadamer suggests that everyone should be able to overcome his subjectivity when he understands a text.

B. Discussion

Biogafi of Ali Mustafa Yaqub

Ali Mustafa Yaqub was born on March 2, 1952, in the village of Kemiri, Subah, Batang district, Central Java. He was born of a faithful and well-off family. In his childhood when he returned home from elementary school, he spent to raise buffalo on the hillsides of the northern coast of Central Java. This habit shapes his character and personality to be assertive, critical and caring.¹⁵

His father was named Yaqub, a famous muballigh of his day, and priest in the mosques of Central Java, his mission “Enforcing Amar Ma’ruf and Combating Injustice.” His mother was Zulaikha, a Ustadhah who helped his husband’s struggle. Then his mother died in 1996. He has seven brothers, of seven brothers two of whom died, one of his brothers named Ahmad Dahlan Nuri Yaqub also following in his father’s footsteps; Just as he did.¹⁶

Ali Mustafa Yaqub’s education started from Islamic boarding school of Seblak Jombang (1966-1969), Tebuireng, Jombang (1969-1972), Faculty of Shariah Universitas Hasyim Asy’ari, Jombang (1972-1975), Faculty of Islamic University of Imam Muḥammad bin Sa ‘Ūd, Riyāḍ, earned a bachelor’s degree in Saudi Arabia (1976-1980), Post-Graduate Faculty of King Sa’ud University, Riyad, Saudi Arabia, in the field of Hadith Specialist (1980-1985), and doctoral

¹⁴ Hans George Gadamer, *Truth and Method* (New York: Seabury Press, 1975), h. 10.

¹⁵ Ni’ma Diana Cholidah, “Kontribusi Ali Mustafa Yaqub terhadap Perkembangan Hadis di Indonesia” (SKRIPSI - UIN Syarif Hidayatullah Jakarta, 2011), h. 11.

¹⁶ Ni’ma Diana Cholidah, “Kontribusi Ali Mustafa Yaqub, h.12.

at Nizamia University, Hyderabad, India, and Islamic Law Specialist (2005– 2008).¹⁷

Ali Mustafa Yaqub is the former chairman of the Indonesian Student Association (PPI) Riyāḍ, who is often active in writing. He is now Secretary General of the Central Leadership of Ittihādul Muballigīn, a member of the Central MUI Fatwa Commission, chairman of STIDAal-Hamidiyah Jakarta, since Ramadhan 1415 H / February 1995, he was entrusted to be the caretaker of Pesantren Al-Hamidiyah Depok (replacing KH Achmad Sjaichu who died 04 January 1995). He was also asked by his friends to establish and also become chairman of the Institute of Study of Hadith Indonesia (LepHi).

Ali Mustafa Yaqub is a very simple and sincere person. In the midst of his busy life, he still took the time to be willing to be interviewed by journalists and wrote. His writings were later published into a book that dealt heavily in the field of hadith in accordance with his expertise. The works of Ali Mustafa Yaqub are: *Imam al-Bukhari dan Metodologi Kritik Dalam Ilmu Hadits* (1991); *Hadits Nabawi dan Sejarah Kodifikasinya* (1994); *Kritik Hadits* (1995); *Peran Ilmu Hadits dalam Pembinaan Hukum Islam* (1999); *Kerukunan Umat dalam Perspektif al-Quran dan Hadits* (2000); *Aqidah Imam Empat Abu Hanifah, Malik, Syafi'i dan Ahmad* (2001); *Fatwa-fatwa Kontemporer* (2002); *M. M Azami Pembela Eksistensi Hadits* (2002); *Hadits-hadits Bermasalah* (2003); *Hadits-hadits Palsu Seputar Ramadhan* (2003); *Nikah Beda Agama dalam Perspektif al-Quran dan Hadits* (2005); *Imam Perempuan* (2006); *Haji Pengabdian Setan* (2006); *Kriteria Halal - Haram untuk Pangan, Obat dan Kosmetika Menurut al-Quran dan Hadits* (2009); *Islam Between War and Peace* (2009); *Kiblat Menurut al-Quran dan Hadits; Kritik Atas Fatwa MUI No.5/2010* (2011); dan *Ijtihad, Terorisme dan Liberalisme* (2012).

¹⁷ Miski, "Pemahaman Hadis Ali Mustafa Yaqub", dalam *Riwayah: Jurnal Studi Hadis*, Vol. 2 No. 1 2016, h. 18.

The definition of Hadith and Sunna

Ali Mustafa Yaqub conveys two terms that develop among Muslims who are the main source of both Islamic teachings of Hadith and Sunna. These two terms are sometimes still considered less definitive, so it needs to be reiterated whether the hadith as the hadith of Prophet or Hadith Nabawi and Sunna of the Prophet or sunnaRasul.

In terms of language or etymology, hadith is a new matter.¹⁸ According to Ali Mustafa Yaqub, this meaning is intended as an opponent of the word qadim which means long or past, and become the nature of Allah's word, while the hadith as the word of the Prophet Muhammad has a new nature, that is preceded by nature does not exist.¹⁹

While the word *sunna* etymologically means the ordinance, or path, rules, models, or patterns of action, and the journey of life.²⁰ Syammar is a group of Yemeni tribes. The word *Sunna* at first was to make the road, the path passed by the people before then passed by the people afterward. While al-Rāzi mentions in the dictionary *Mukhtār al-ḥiḥāḥ*, *Sunna* is the ordinance and behavior of life or journey.²¹ From this sense, the expression of sunna al-Islam or sunna is the opposite of *bid'ah*. Lately, it appears Sunna as opposed to Syi'ah. The word Sunnah in this last phrase is actually shortened from *Ahl al-Sunnah*, or complete *Ahl al-Sunnah wa al-Jamā'ah*, ie groups of Muslims who follow the traditions of the Prophet Muhammad and his companions.

Taken from terminology point of view, scholars of hadith do not distinguish between hadith and sunna. Hadith or sunna is anything that comes from the Prophet Muhammad in the form of words, deeds,

¹⁸ Ibnu Manḍūr, *Lisān al-Arab* (Kairo: Dār al-Ḥadīth, 2003), h. 350.

¹⁹ Ali Mustafa Yaqub, *Kritik Hadis* (Jakarta: Pustaka Firdaus, 2011), h. 32.

²⁰ M. Azami, *Memahami Ilmu Hadis: Telaah Metodologi dan Literatur Hadis*, terj. Met Kieraha (Jakarta: Lentera, 2003), h. 5.

²¹ Muḥammad bin Abi Bakar bin Abdul Qadir al-Rāzi, *Mukhtār al-ḥiḥāḥ* (Kairo: Dār al-Ḥadīth, 2006), h. 177. Lihat juga Abu al-Ma'ālī al-Juwainī, *Al-Burhān fī Uṣūl al-Fiqh* (Mesir: al-Wafā), h. 417.

determination, and his attributes of physical, moral, and behavioral traits, either before becoming a Prophet or after.²²

This is different from Uṣūl al-Fiqh's view of science which they distinguish the definition of hadith and sunna. Hadith is the words, deeds, decrees, and attributes of the Prophet Muhammad. While the sunna is the word, deed, and determination.²³ Thus it can be understood that they assume that the characteristics of the Prophet Muhammad as a hadith. Meanwhile, according to expert hadith that the characteristics of the Prophet Muhammad as a sunna.

The difference in definition seems to stem from their perspective of hadith as a source of law and morals in Islam. Uṣūl Fiqh scholars assume that everything that comes from the Prophet Muhammad that can be used as a source of Islamic law is the words, deeds, and determination. While the characteristics of the Prophet Muhammad are cannot be used as a source of Islamic law.²⁴

While the scholars of hadith see that the personal figure of the Prophet Muhammad is a leader and guide of his people, where his words, deeds, determination, and attributes, can serve as an example and role model for them. So the scholars of hadith do not distinguish whether it is related to law or morals. Thus, it can be understood according to the experts of hadith (including Ali Mustafa Yaqub), that all that comes from the Prophet Muhammad is the source of the rules of Islam.

Function and Position of Hadith

To know the function and position of hadith in Islam, can be known from the duties and authority of the Prophet Muhammad who get the command from Allah is as follows:²⁵

²² Muḥammad 'Ajjāj al-Khaṭīb, *Uṣūl al-Ḥadīth: 'Ulūmuhu wa Muṣṭalaḥuhu* (Beirut: Dār al-Fikr, 2008), h. 14.

²³ Muḥammad bin Ḥusain bin Ḥasan al-Jizani, *Ma'ālim Uṣūl al-Fiqh 'Inda Ahl al-Sunnah wa al-Jama'ah* (Madīnah: Dār Ibnu al-Jauzi, 1427), h. 118.

²⁴ Nuruddin 'Itr, *Manḥāj al-Naqd fi Ulūm al-Ḥadīth*, Vol.1 (Suriah: Dār al-Fikr, 1998), h. 27.

²⁵ Ali Mustafa Yaqub, *Kritik Hadis*, h. 35-36.

1. Explaining al-Qur'an)

This task is based on Allah's Word in the Al-Naḥl [16]: 44; *Wa anzalnā ilaika al-Dhikra li nubayyina li al-Nās mā unzilailaihim wa la'allahum yatafakkarūn* (And we sent al-Dhikr (al-Qur'an) to you to explain to aman what is revealed to them and that they think).²⁶ Ali Mustafa Yaqub stated that the Prophet Muhammad explains of the Qur'an by words and deeds. This section is the largest part of the hadith nabawi so that rejection of the hadith is actually also a rejection of the Qur'an because the hadith that serves as the explanation of the Qur'an has obtained the legitimate of the Qur'an. Even the hadith is a logical consequence of the Qur'an.

2. Guidance

This task is based on the word of Allah in al-Ahzab [33]: 21, *Laqad kān alakumuswatun ḥasanat al-Limankānayarjū al-Allāhawa al-yaum al-Ākhirawadhakara al-Allāh akathīran* (indeed,) The Messenger of Allah is a good example to you (that is) to those who wish (Grace) from Allah and (coming) the Day of Judgment and those who remember Allah).²⁷ Prophet Mohammed has a duty to give example to his people and his people must imitate the example. The example given by the Prophet Muhammad is in the form of words, deeds, and traits or characters. All these elements are part of what is called the Hadith of Nabawi; Based on that verse, a Muslim is unlikely to gain God's grace without imitating the behavior of the Prophet Muhammad. In other words, a Muslim will not be pleased with Allah, if he does not imitate the hadith in his life behavior.

3. Prophet Muhammad must be obeyed

The presence of the Prophet Muhammad is not merely a transmitter of God's will. In the present context, obeying God means obeying the teachings that exist in the Qur'an, while obedience to the Messenger means obedience to the teachings collected in the hadith

²⁶ Departemen Agama RI, *al-Qur'an dan Terjemahnya* (Bandung: Diponegoro, 2006), h. 272.

²⁷ Departemen Agama RI, *al-Qur'an dan Terjemahnya*, h. 420.

nabawi. Because it is impossible to separate what comes from the Prophet Muhammad (hadith) and what comes from Allah (al-Qur'an).

4. Placing rules

In certain matters which have no information in the Qur'an, the Prophet Muhammad was granted the authority to establish the law independently. Surat al-A'raf [7]: 157...*WaYuhillulahu al-Tayyibatwayuharrimu 'alaihim al-Khabāith* (... and who justifies all that is good for them and forbids all that is bad for them) has given authority to the Prophet Muhammad.

Surat al-Ḥaṣr [59] states: 7 ...*Wa mā atākum al-Rasūlu fa Khudhūhu wa mā nahākum 'anhu fantahū* (accept what your apostle gives and leave what is forbidden by him).²⁸ Rejecting the laws that have been independently stipulated by the Prophet Muhammad is actually rejecting the verses of the Qur'an that give authority to the Prophet Muhammad. From the description, it can be seen that the teachings of the Islamic religion are sourced from the Prophet Muhammad.

Critique from Sanad Hadith

Ali Mustafa Yaqub is an eminent scholar of hadith, especially in Indonesia. According to him, seen from the history of the assassination of Umar bin Khaṭṭāb in 24 H, not much that affects the science of hadith criticism. But with the murder of Uthmān ibn Affan in 36 H, and the killing of Ḥusain bin Ali in 61 H which was accompanied by the emergence of political groups in the body of Muslims, very influential on the development of the science of hadith criticism. Therefore, in order to gain its legitimacy, each group sought support from the hadith of the Prophet Muhammad. If the hadith is not found, they then make a false hadith.²⁹

So since then, the scholars of hadith critics began to investigate (not just criticize) not only matan but also from sanad or narration of hadith. Muhammad bin Sirin (33-110 H) says that at first the Muslims never asked for a sanad, but after the slander with the killing of Usthmān

²⁸ Departemen Agama RI, *al-Qur'an dan Terjemahnya*, h. 546.

²⁹ Ali Mustafa Yaqub, *Kritik Hadis*, h. 3-4

bin Affan, when they heard the hadith, they inquired from whom the hadith was obtained. When it is obtained from the Ahl al-Sunnah, the hadith is accepted as a proposition in religion, and if it is obtained from the people who spread heresy, then the tradition is rejected.

Without sanad, everyone will claim to have met the Prophet Muhammad. In accordance with the statement of Abdullah bin Mubarak (181 H), that sanad system is an inseparable part of Islam. Because according to him, without any system sanad, everyone will say what it wants. Even the sanad system is one of the privileges of Muslims, where the sanad system is not owned by other people. So, from that time the scholars of hadith made very strict requirements for the narrators who accepted his hadith. In addition to the criteria of the text of hadith that can be a source of Islamic teachings.³⁰

Application of hadith

The study of sanad hadith as mentioned above becomes very important because the hadith is the second source of Islamic teachings after the Qur'an. In order to maintain the authenticity of the hadith, a hadith study of the sanad aspect is done to find out whether these traditions are really from the Prophet or not. As a reflection of Ali Mustafa Yaqub's thought pattern on hadith in terms of sanad, he created a book entitled "*Hadis-hadis Bermasalah*". One of the discussions is the discussion of the Hadith about the study to China.

As for the Hadith as follows:

أَطْلُبُوا الْعِلْمَ وَكُونُوا بِالصَّيْنِ، فَإِنَّ طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"From Anas bin Mālik said, The Messenger of Allah said: Seek science through to the Land of China because seeking knowledge is obligatory for every Muslim".³¹

Ali Mustafa Yaqub said that the scholars of hadith categorize this hadith as a hadith *masyhūr* - non terminology, ie hadith which has been popular among the people although it does not mean that the hadith

³⁰ *Ibid.*

³¹ Abu Bakar al-Baihaqi, *Shu'ab al-Imān*, Vol. 3 (Riyāḍ: Maktabah al-Rasyad, 2003), h. 193.

really comes from the Prophet Muhammad. The criteria are *masyhūr* hadiths in the community and *masyhūr* or popular among them.³²

The proof that the hadith is a *masyhūr*-non-thermological tradition is that the hadith is included in the Books which contain *Masyhūr* traditions, for example, *al-Maqāṣid al-Ḥasanah al-Sakhāwi* (902 H), *al-Durahal-Muntasirah* (911 H), *al-Ghammaz 'ala al-Lammaz* by al-Samhudi (911 H), *Tamyiz al-Ṭayyib min al-Khābith* by Ibn Daiba (944 H), *Kashf al-Khaṣa wa Muzil al-Ilbāsof* al-Ajlūni (1162 H), *Asna'u al-Maṭālib* by al-Hut³³ and more. In contrast to the terminological *masyhūr* (*iṣtilāhi*); This hadith is a tradition whose numbers range from three to nine.³⁴

The narrators in the hadith chronicle of "Seeking knowledge through in the Land of China" are narrated by Ibn 'Adi (356 AH) in the book of *al-Kāmil fī Du'āfā'u al-Rijāl*, Abu Nu'aym (430 H) in Akhbār Aṣbīhan, al-Khaṭīb al-Baghdādī (463 AH) in the book *Tarikh al-Baghdādī* and *al-Rihlah fī Ṭalāb al-Ḥadīth*, Ibn Abd al-Bar (463 H) in the book of *Jāmi'u al-Bayān 'Ilm wa Faḍlih*, Ibn Ḥibbān (254 AH) in the *Kitāb al-Majrūḥin* and others.³⁵ In the hadith, all of the narrators accepted the hadith from al-Ḥasan bin 'Aṭīyah, from Abu Atikah Tarif bin Sulaimān, from Anas bin Mālik (from Nabi Muhammad).

The quality of Hadith: Ibn Ḥibbān says that this hadith *bāṭil lā aṣla lahu* (false, no basis). Ibnu Ḥibbān's statement is repeated by al-Sakhāwi in his book *al-Maqāṣid al-Asanah*, that the source of this falsehood is due to the name of Abu Atikah Tarif bin Sulaiman. According to the scholars of hadith, such as Al-Uqaili, al-Bukhāri, al-Nasā'I, and Abu Ḥātim, they agree that Abu Atikah Tarif bin Sulaimān has no credibility as a narrator of hadith. Even according to Sulaimani that Abu Atikah was known as counterfeit Hadith. Imam Aḥmad bin

³² Ali Mustafa Yaqub, *Hadis-hadis Bermasalah* (Jakarta: Pustaka Firdaus, 2003), h. 2.

³³ Al-Hut, Muḥammad Darwis, *Asna'u al-Maṭālib fī Ahādīth Mukhtalifah* (Beirut: Dār al-Kitāb al-Arabi, 1983), h. 59.

³⁴ Maḥmūd Ṭaḥḥān, *Taisir Muṣṭalah al-Ḥadīth* (Beirut: Dār al-Fikr, t.t), h. 22.

³⁵ Ibnu Ḥibbān, *Kitāb al-Majrūḥin* (Beirut: Dār al-Ma'rifat, t.t), h. 282.

Ḥanbal strongly opposed the hadith, meaning he did not recognize that the hadith about seeking knowledge in the land of China as a hadith.³⁶

Another history: the hadith was rewritten by Ibn al-Jawzi in his book *Al-Mawḍū'āt* (false traditions). Imam al-Suyūṭī summarizes the book of Ibn al-Jawzi with the title “*Al-La'alā'i al-Masnū'ah fi al-Aḥādīth al-Mawḍū'āt*.” He said that besides the above sanad, the hadith has three other sanads, those are:

1. Aḥmad bin Abdullāh-Maslamah bin Qāsim, Yaqub bin Ishaq bin Ibrāhīm al-Asqalāni, Ubaidillah bin Muḥammad al-Firyabi, Sufyan bin Uyaynah, al-Zuhri, Anas bin Malik- (Prophet Muhammad). Sanad as mentioned by Ibn Abd al-Barr and al-Baihaqi in the book of *Shu'b al-Imān*.
2. Ibn Karram-Aḥmad bin Abdullah al-Juwalbari-al-Fadl bin Musa, Muḥammad bin Amr-Abu Salamah-AbuHurayrah (Prophet Muhammad). Hadith with sanad as narrated by Ibn Karram, as mentioned in the book of *Mizān al-I'tidāl fi Naqd al-Rijāl* by al-Dhahabi.
3. In the book of *Lisān al-Mizān* by Ibn Ḥajar al-Asqalāni. He narrated himself from Ibrāhīm al-Nakha'i - Anas bin Mālik. Ibrāhīm said: I heard this hadith from Anas bin Mālik.

The qualities of the three sanads in the hadith are as follows: Yaqub bin Ibrāhīm al-Asqalāni is judged by al-Dhahabi as a liar (al-Kadzāb). In the second sanad, there is a man named A'mad bin 'Abdullah al-Juwalbari, he is a forger hadith. While in the third sanad Ibrāhīm al-Nakha'i did not hear the hadith of Anas bin Mālik. Similarly, according to Ibn Hajar al-Asqalāni that he was a liar.

According to Ali Mustafa Yaqub, the three sanads mentioned by al-Suyūṭī did not change the position of hadith as *mawḍu'* or false. The hadiths mentioned by al-Suyūṭī are all weak. The contemporary hadith

³⁶ Muhammad Nāṣir al-Dīn al-Bāni, *Silsilah al-Aḥādīth al-Ḍa'īfah wa al-Mawḍū'ah* (Riyāḍ: Maktabah al-Ma'ārif, 1996), juz 5, h. 513. Ibnu Ḥajar al-Asqalāni, *Tahdzīb al-Tahdzīb* (Beirut: Al-Muassasah al-Risālah, t.t), juz 12, h. 127. Jamaluddin Abi al-Ḥajāj Yūsuf al-Mizzī, *Tahdzīb al-Kamāl fi Asmā al-Rijāl* (Beirut: Al-Muassasah al-Risālah, 1983), juz 34, h. 5.

scholar MuḥammadNaṣiruddīn al-Bāni mentions that what al-Suyūfī said about “Laysabilayyinin” (not weak) does not change the status of his hadith, it actually reinforces his keḍā’ī’an. Hadith Encyclopedia (or al-Bayan) about “Seek science even in China” has a worse mawdu’an status because its narrator is a liar, even a liar.

Nuruddin ‘Itr, a scholar who has no doubt his scholarship in the field of hadith, he does not confirm the falsity of the hadith. He only said that the hadith is *ḍa’if jiddan* (very weak). But he did not explain why it hadiths become *ḍa’if*.

In the study of Hadith, very weak hadiths such as hadith mawḍu, munkar, and matruk can not be proposed, although in the matter *faḍā’il al-’Amal* (virtue of charity). The ‘*ḍa’if* hadith may be used in *faḍā’il al-’Amal* with the condition of *ḍa’if* not severe. While the hadith about “Seeking Science to the Land of China” was very severe status. In this case, although Nuruddīn ‘Itr has a different opinion from Nāṣiruddīn al-Bāni and Ibn al-Jauzi, they agree that the hadith can not be used as *ḥujjah* in the matter of aqidah, shari’ah, akhlak and *Faḍā’il al-’ Amal*.

In the hadith, there is a controversial hadith narrator named Yaqub bin Ishāq. Yaqub bin Ishāq is considered Kadhdhab (liar) by al-Dhahabi. The judgment is disputed by the critics of hadith. According to Masalamah bin al-Qāsim in his book “*ilāh*” says that the name Yaqub bin Ishāq is judged by some critics of hadith as *majruḥ* and others say *siqah*. Masalamah argues that Yaqub is *ṣālih wa jā’iz al-Ḥadīth* (good people and hadiths may be used).

Furthermore, does such a thing change the hadith into a hadith *ḥaḥīḥ*? The answer, no. Because in the science of *jarḥ wa ta’dil* (positive and negative evaluations), there is a rule: al-Jarḥu Muqaddamun ‘ala al-Ta’dil (which judges a reproof of precedence over a fair judgment).³⁷ Then the status of Yaqub bin Ishāq al-Asqalāni is still a masterful narrator (disgraceful).

According to Ali Mustafa Yaqub, that the phrase about Hadith “Seeking Science into the Land of China” could be an allegory or phrase,

³⁷ Muḥammad Ḥusain al-Dhahabi, *Mizān al-’Iṭidāl* (t.tp: Dār al-Fikr, t.t), h. 449.

because it is said that the country of China in the past has been known to have a high culture. Then gradually the phrase is touted as a hadith. It should be borne in mind that the false hadith referred to in this answer is the phrase as set forth in the beginning of this description, which consists of two sentences: "Seek science though in the land of China". Because seeking knowledge is obligatory for every Muslim". Meanwhile, the second sentence "Seeking knowledge is obligatory for every Muslim" is a hadith *ḥaḥīḥ* narrated by Imam al-Baihaqi in the book of *Shu'b al-Imān*, Imam al-Ṭabrāni in *al-Mu'jam al-Ṣaḡhīr*, and *al-Mu'jam al-Awsaṭ*, al-Khāḥib al-Baḡhdādi in the book of *Tārīkh al-Baḡhdād* and others.³⁸

Methodology of Hadith

From the example above can be seen that the method of understanding the hadith used by Ali Mustafa Yaqub in determining the authenticity of the hadith is not much different from the classical ulama, namely:

1. Nothing *Ittiṣāl al-Sanad* (the continuity of sanad), so the hadith *munqathi'*, hadith *mu'dhal*, hadith *mu'alaq*, and *mudallas* hadith do not include to the hadith category of *Ittiṣāl al-Sanad*.
2. Paying attention to the justice of the hadith narrators, namely the truth of his religion, his moral goodness, survivors of ungodliness and always an honor.
3. Paying attention to the idiocy of the hadiths, which is perfect in accepting and understanding a hadith that he hears, memorizes and communicates to others. Not only memorize but also understand if there is change and lack of redaction of hadith so that awake from negligence and mistake.
4. Noting the narrated hadith there is no *syādz* (perversion). This means that a narrator completes the hadith narrated by a stronger person.
5. Noting that the hadith narrated there is no 'illat (disability) that can stain the hadith. As a continuing *mursal* hadith, the *munqathi'*

³⁸ Jalaluddin al-Suyūfi, *Al-Jāmi' al-Ṣaḡhīr* (Beirut: Dār al-Fikr, 1981), h. 131.

which is continuous, the *marfu'*, *mauqūf'* and others belonging to the science of the disability of hadith.³⁹

To detect *ḍabit* history, according to various scholars can be stated as follows:

1. *Ḍabit* narration can be known based on the clerical testimony.
2. *Ḍabit* narratives can be determined by their historical conformity with the narrations conveyed by other known *ḍabit* historians, their degree of conformity may only be at the level of meaning or level of literary.
3. When a narrator experiences an error, it can still be expressed as a *ḍabit* narrative. But if the error often occurs, then the corresponding narrative is no longer referred to as a *ḍabit* narrative.⁴⁰

Furthermore, Ali Mustafa Yaqub offers a method of criticism of reason, in an attempt to conduct the authenticity of a hadith, citing the opinion of the scholars of hadith al-Mu'allimi. According to him, that the use of reason to criticize the authenticity of a hadith can be done with the following steps:

1. A narrator who accepts the hadith or tradition must have heard *mumayiz* properties, *dābiṭ*, and *Alim*. *Mumayyiz* means he can distinguish right from wrong, between hadith and non-hadith. *Dābiṭ* means to have a strong memory and *alim* is to know the meaning and meaning of hadith received.
2. A narrator or scholars of hadith is not justified to narrate or teach false hadith without explaining the falsity or naivete.
3. An assessment of the narrator's credibility. An expert in his field does not say that a narrator is unfair and thus rejected his hadith forever committing an act which degrades its dignity based solely on the information of one person (must be based on the judgment of many).

³⁹ Muhammad 'Ajāj al-Khaṭīb, *Uṣūl al-Hadits*, h. 200-201.

⁴⁰ M. Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Sejarah* (Jakarta: Bulan Bintang, 2005), h. 142.

4. An assessment of the authenticity of a hadith. This means that most hadiths can not be proven to be true except only in the perspective of one who conveys those traditions. Imam Shafi'i states that these traditions need to be proved authenticity based on the truth of the source of the hadith and its narrators. This is a way of detecting the authenticity of hadith by using reason. If it is not to use reason, then certainly every hadith will be accepted as a truth derived from the Prophet Muhammad without question whether the narrator has the properties of thiqah or not.⁴¹

In understanding a hadith, Ali Mustafa Yaqub has the view that basically hadith should be understood textually. But if it can not be done, it can be done contextually.⁴²

1. Textual understanding

Hadiths that must be understood textually are related to *ghayb* matters, and worship *mahḍah* (pure). Ali Mustafa Yaqub divides the *ghayb* into two *relative ghayb* and *gayb haqīqi* (absolute). *Ghayb* relative like New York City for people who have never visited, but it's not *ghayb* for people who have visited the place. While *ghayb haqīqi* (absolute) is like the coming of the Day of Resurrection that is not known by anyone including the Prophet SAW, the nature of God, angels, heaven, hell and others that are not worth interpreted contextually. In this case, simply follow the textual instructions of the Qur'an and hadith nabawi.⁴³

Ali Mustafa Yaqub rejects some of the people who make contextual interpretations of these things, simply because of the inability to understand them.⁴⁴

Furthermore, matters relating to *mahḍah* worship, such as prayer procedures, fasting, pilgrimage and others, must be understood in a textual way, both derived from the Qur'an and hadith nabawi. When contextualized, the substance of the text will lose its universality, because

⁴¹ Ali Mustafa Yaqub, *Kritik Hadis*, h. 128-130.

⁴² Ali Mustafa Yaqub, *Haji Pengabdian Setan* (Jakarta: Pustaka Firdaus, 2006), h. 152.

⁴³ Ali Mustafa Yaqub, *Fatwa-fatwa Ulama Besar Masjid Istiqlal* (Jakarta: Pustaka Firdaus, 2008), h. 28.

⁴⁴ Ali Mustafa Yaqub, *Fatwa-fatwa Ulama Besar Masjid Istiqlal*, h. 48.

each or the State makes different rules of prayer based on differences in state conditions.⁴⁵

2. Contextual understanding

Contextual understanding can not be interpreted as an activity of thinking (*ijtihad*) that is a human construction that has the relative truth (can be right and can be wrong). This is debatable because it's a contextual mufassir must have contextual scientific tools.

Contextual interpretation requires a method called *Aḥsan Turuq at-Taḥsīr*, the Qur'anic interpretation of the Qur'an, the interpretation of the Qur'an bi al-Sunnah. Ali Mustafa said that without such an understanding it is feared will lead to an understanding that dictates God (al-Hukmu 'ala Allah). Because it is nothing more than personal opinion.⁴⁶

In dealing with contextual understanding, Ali Mustafa has a fairly systematic formulation. According to him, if a hadith can not be understood in a textual way, it must be understood contextually, that is, it is understood by aspects which are outside the lafaz (text) which include the cause of the *asbābul wurūd*, local and temporal (*makānī wa zamānī*), causal phenomena (*'Illat al-Kalām*), and Socio-cultural (*taqālīd*). The explanation of the tools of contextual understanding are:

- a. The reasons for the coming of hadith (*asbāb al-Wurūd*)

In understanding a hadith is not enough with a textual understanding. Threatened should look at aspects of the situation and conditions at the time of the hadith delivered by Prophet Muhammad (*asbāb al-Wurūd*). In other words, must pay attention to the causes of the background of the coming of a hadith. By looking at *asbāb al-Wurūd*, there will be known traditions that are general, special, *muḥlak*, *muḥayyad*, and *nāsikh* and *mansūkh*. According to him, it is very important to do a historical study at the time the hadith came. It will be helpful to know the cause and reason of a hadith so that the hadith can be interpreted or understood clearly.

⁴⁵ Ali Mustafa Yaqub, *Islam Masa Kini* (Jakarta: Pustaka Firdaus, 2006), h. 21.

⁴⁶ Ali Mustafa Yaqub, *Islam Masa Kini*, h. 22.

As an example of a hadith about the obligation of a Friday bath for an adult person. As in Sahih al-Bukhari and Muslim: ‘An’ Abdillāhi qāla, sami’tu Rasūlullāh shalla al-Allāhu ‘alaihi wasallam yaqūlu: ‘*Idzā ‘arāda ahadukum ‘an ya’tiya al-Jum’ata fa al-yaghtasil* (From’ Abdullah bin ‘Umar Ra, he said, I heard the Messenger of Allah SAW said: “If among you want to come praying Friday then let’s take a bath).

This Hadith is understood contextually by Ali Mustafa Yaqub by looking at its *asbāb al-Wurūd*. He says the hadith is related to the economy of friends who have a difficult time, so they are only able to wear rough woolen clothes and rarely washed. They also work in the garden as farmers, after planting them directly to the mosque for Friday prayers, so the smell of the unpleasant smell of people who wear the wool and coarse clothes. Then the Prophet Muhammad said that. Then Ali Mustafa Yaqub concluded based on the sociological conditions above, Prophet Muhammad SAW only requires a Friday shower for people whose bodies are dirty.⁴⁷

b. Local and temporal (*makānī wa zamānī*)

Basically, the understanding of this model hadith only aimed to see the place where the hadith was spoken Prophet Muhammad SAW. For example, the hadith which is devoted to the people of Medina, when understood in a textual way is not necessarily appropriate for the people of Indonesia. Because this condition demands a contextual understanding, so that meaning becomes precise, even if applied to different areas. For example, the hadith narrated by Imam al-Tirmidhi about “*between East and West are the Kiblat*”.⁴⁸

For the Medina society geographically located north of the Ka’bah (Mecca), then the textual meaning of the hadith is exactly right. What about the people of Indonesia who are geographically different from the people of Medina. When understood textually, it can lead to a fatal mistake. Thus the near-truth understanding is understanding

⁴⁷ Ali Mustafa Yaqub, *Haji Pengabdian Setan*, 152.

⁴⁸ Muḥammad bin Isa Abu Isa bin Saurah at-Tirmidhi al-Sulami, *Sunan al-Tirmidhi*, Vol. 2 (Beirut: Dār al-Ihya al-Turath al-Arabi, t.th), h. 271.

by doing a contextual approach that is by looking at the geographical location when the hadith is delivered.⁴⁹

3. Sentence causality (*'Illat al-Kalām*)

In giving orders or prohibitions, the Prophet Muhammad sometimes uses phrases whose meanings can not be understood concretely by each friend. From a number of many hadiths, there is something that can not be understood except with a contextual approach, namely an understanding of the causality of a sentence (*'Illat al-Kalām*). For example, Prophet Muhammad said, "If there are no people of Israel then no food is stale, the meat will not rot, and if there is no air 'then no wife who betrayed her husband".⁵⁰

This hadith is said to be a criticism of the unrighteousness of the Jews who refused to give his food to others. While they themselves are not ready to consume everything, so the food is rotten. Ali Mustafa Yaqub quotes Muhammad al-Ghazali, that he understands this hadith textually. He concludes that this hadith is false since the decay of the flesh has nothing to do with the Jews. This shows that the well-known Muhammad al-Ghazali is still contextually trapped in the textual method when he understands unintelligible traditions.⁵¹

According to him, in this case, the principles of *uṣūl fiqh* must be applied to know the content of 'illat in a hadith. Legal provisions apply as long as there is 'illat and legal provisions become null when 'illat is lost. As in the rule of *uṣūl fiqh*: *Wa Inna al-Hukma yadūru ma'a al-'Illati wujūdan wa adaman* (And indeed the law is valid based on the existence and absence of 'illat).⁵²

⁴⁹ Ali Mustafa Yaqub, *Haji Pengabdian Setan*, h. 155.

⁵⁰ Muslim bin Ḥajāj an-Naysaburi, *Ṣaḥīḥ Muslim*, Vol. 2 (Riyāḍ: Bait al-Afkār al-Dawliyyah, 1997), h. 1092.

⁵¹ Ali Mustafa Yaqub, *Haji Pengabdian Setan*, h. 157.

⁵² Muḥammad bin Ali bin Muḥammad al-Shawkani, *al-Qaul al-Mufid fi Adilah al-Ijtihadi wa at-Taqlid*, Vol.1 (Kuwait: Dār al-Qalam, 1396), h. 72.

4. Sociocultural (*Taqālid*)

In addition to the three approaches, the understanding of hadith can also be done through the knowledge of socio-cultural that is linking the hadith with the social conditions of society at that time. For example, the hadith of the Prophet Muhammad which allowed the one who was praying spat in the mosque. Spitting in the mosque is a common thing that time because the mosque floor is sand so that the spit fell when it was immediately absorbed by the sand. Today's mosques that use ceramics or marble will lose the congregation if the rule is applied. Thus, we can not possibly apply the hadith textually, without interconnecting with the current culture.⁵³

Analysis of Hadith Understanding of Ali Mustafa Yaqub

The existence of scholars in understanding and explaining hadith is worthy of respect because with their blessings we can study the teachings of Islam. However, these efforts should be accompanied by several studies. This activity must be done because the hadith has various differences from *dalālah* and narrator.⁵⁴

In addition, global developments in the world of science and knowledge increasing rapidly. Hadith interpretation also required various other sciences to be accelerated with modern developments in the current era, such as hermeneutics. The effort to bring to the past is not a good solution. Even chaos and disharmony because every nation has its own character. This is what needs to think about the existence of various traditions in the context of the present (*al-Qirā'ah al-Tarikhiiyah*).

One of the scholars who gave his attention in understanding the hadith was Ali Mustafa Yaqub. The goal is to give people an understanding of a hadith or sunna to be accepted by society today, especially for Indonesia and generally for people around the world. Ali Mustafa Yaqub mentions the hermeneutic methodology, but the writer does not know whether Ali Mustafa Yaqub read and studied western

⁵³ Ali Mustafa Yaqub, *Haji Pengabdian Setan*, h.157.

⁵⁴ M. Syuhudi Ismail, *Hadis Nabi Menurut Pembela, Pengingkar dan Pemalsunya* (Jakarta: Gemalnsani Press, 1985), h. 92-108.

hermeneutics so as to conclude that his method of understanding is an element of similarity with Gadamer's hermeneutical theory which was very influential in the second half of the 20th century AD.

Ali Mustafa Yaqub detects or examines the narrator's narrow by comparing the verses of the Qur'an. If the hadith is narrated by the person *dabit* is contrary to the verses of the Qur'an, even if the hadith is *Sahih*, it is rejected and not practiced. In addition, in understanding the text, if the text can not be understood textually, then the hadith is understood contextually by looking at the it's *asbābulwurud* when the hadith is said then interconnected with the present. This condition in Gadamer's hermeneutical stream is called the theory of *wirkungsgeschliches biwusstsein*; *historical affected-concioussness*.

According to the theory,⁵⁵ understanding of a hadith *mufassir* was influenced by the circumstances surrounding it both in the form of cultural tradition, as well as an understanding of life. So Gadamer suggests that everyone should be able to overcome his subjectivity when he understands a text.

Furthermore, understanding must see a tradition in the past and present that is mixed continuously. Interpreters can, however, play their pre-understanding in an attempt to assess the claims of truth, thus beginning to replace the isolated starting point and attention to the author's individuality.

Gadamer also said that anyone who wants to understand the text should be prepared to allow the text to say something as it is, hence the hermeneutically trained awareness must be sensitive to the text's otherness from the beginning.⁵⁶ According to him, the text of hadith is allowed to speak as it is according to the conditions prevailing when the text of hadith appears, then it will look different from the present day, the interpreter explains contextually according to the times.

⁵⁵ Hans Georg Gadamer, "Truth and Method, trans", dalam *W. Glen-Dopel, London: Sheed and Ward, 1975*), h. 10.

⁵⁶ Richard King, *Agama, Orientalisme, dan Poskolonialisme* (Yogyakarta: Qalam, 2001), h. 143.

The dialogical process between the interpreter and the text of the hadith by looking at historical conditions and historical consciousness must exist when one understands the text of the hadith.⁵⁷ This aspect is affecting Ali Mustafa so that in understanding the hadith should see *asbāb al-Wurūd* hadith which later contexts in the present as a dialogue so that the hadith can be accepted and understood consciously.

Gadamer states that an interpreter of the hadith text must seek to create a “fusion of horizons”.⁵⁸ This requires a pre-understanding that is able to properly translate the text. Ali Mustafa Yaqub rejects the understanding of *ḥarfīyah*, if it can not be understood and contradict the Qur’an, then the hadith is rejected, but if it can be understood *ḥarfīyah* then he accepted it.

The pre-understanding must be open to criticism, rehabilitated and corrected by the scholars of the hadith itself. It means that one must be aware that in the process of understanding there are two horizons; In-text horizon and reader horizon. This condition is called the theory of merging or assimilating the horizon (fusion of horizon). Ali Mustafa Yaqub links the understanding of hadith with the socio-cultural past in which the society lived by looking at the historical background, whether related to social, economic, cultural and political phenomena. Therefore he examines or compares the text of Hadith with historical facts. Here comes a meeting between the subjectivity of the reader and the objectivity of the text, in which the objective meaning will take precedence.

The end of the process of understanding a text is application/application. According to this theory, the message that must be applied to understanding is not the literal meaning of the text, but the meaningful sense. Ali Mustafa Yaqub understood the text not only from the textual hadith but from the context so that he was contextualizing the hadith with the present. This is what the author thinks is a hermeneutical approach to hadith. Although Ali Mustafa Yaqub does not directly

⁵⁷ Josep Bleircher, *Hermeneutika Kontemporer: Hermeneutika sebagai Metode, Filsafat, dan Kritik*, dalam Ahmad Norma Permata (ed) (Yogyakarta: Fajar Pustaka, 2007), h. 162.

⁵⁸ Richard King, *Agama, Orientalisme, dan Poskolonialisme*, h. 143.

explain his theory, however, there is a common understanding of the theories used by Gadamer in understanding a hadith with the theory of Ali Mustafa Yaqub.

C. Conclusion

Based on the discussion above, it can be concluded that. *First*, the terminology of hadith according to Ali Mustafa Yaqub is a source of Islamic teachings both derived from the words, deeds, and traits of the Prophet Muhammad. The characteristics of the Prophet Muhammad as part of the sunna. *Second*, to understand the text of the traditions of the Prophet Muhammad has not only taken the literary meaning but must try to find other meanings as a process in understanding the hadith contextually so that the text of hadith can be fully understood. Comprehensive understanding of hadith can be done by looking at the background of the emergence of Hadith (*asbāb al-Wurūd*), local and temporal (*zamāni wa makāni*), sentence causality (*'illat al-kalam*) and socio-cultural (*taqālid*). If the dialogue with Gadamer's hermetic theory is applied, then the application of the hadith understanding can be understood as part of the hermeneutical process of hadith, even though Ali Mustafa Yaqub does not explicitly explain the hermeneutical theory used in the understanding of a hadith text. []

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