Understanding The Hadith Based On The Language Approach

Muhammad Tohirritonga[1,2], Nawir Yuslem[3], Ardiansyah[3]

[1]phd Student In Islamic University Of North Sumatra (UINSU), Medan, Indonesia
[2]Teacher In Nurul Hakim Islamic Boarding School, Medan, Indonesia
[3]Lecturer In Islamic University Of North Sumatra (UINSU), Medan, Indonesia
Corresponding Author: Muhammad Tohirritonga[1,2]

Abstract: Hadith is the second source of Islamic law after the Qur'an.The main purpose of the study of hadith is to assess whether from the historical aspect of a hadith it can be justified its validity, derived from the Prophet or not. This becomes very important, because the position or quality of the hadith is closely related to, whether or not the hadith is made into a hujah. To find out whether a tradition can be accounted for originality comes from the prophet or not, it is necessary research or criticism sanadand matan hadith. In Islamic studies, a person or a group of Muslims must refer to the Hadith, not to mention the Council of Ulema in Indonesia. The Indonesian Council of Ulama of North Sumatra Province (hereinafter abbreviated as MUI SU) is the official institution that is used by the government as an institution that protects Muslims in North Sumatra, especially in responding to problems born and developed in the midst of Muslim society. In many ways, the government always coordinates and involves MUI SU at religious events, such as determining the beginning of Ramadan and the 1st of Shawwal.

I. INTRODUCTION

The Qur'an and Hadith are the two things that guide Muslims in life. These two sources complement each other. It is often pointed out that the Qur'an is a revelation that is read, whereas unreadable hadith of revelation.There are several functions or relations of hadith with the Qur'an, in general can be divided into three things, namely:1. Hadith serves to interpret and specify the verses that are still global, such as the command of prayer, in the Qur'an is mentioned in general, and then narrated by the traditions of the Prophet.2. Hadithprovide restrictions on common passages, such as the punishment for thieves is a cut off hand, then in the hadith is limited only to the wrist alone.3. Hadiths specialize in general verses.

Thus, Muslims should refer to these two sources of Islam. Referring to the Qur'an is beyond doubt, because of its exact existence (qaṭ`īaṡ-ṡubūt). While referring to the Hadith, strict selection is necessary to make a foothold in the opinion.Judging from the transmission, there is a significant difference between the two. The mutuality of the Qur'an is mutawâtir, whereas the transmission of hadith is partly mutawâtir and most of the others are aḥād. Looking at this narrative system, opinions arise in assessing the quality of the hadith. The scholars strive to do research and strict selection of the traditions, so that can be selected where the traditions that really come from the Prophet and which are not.The main purpose of the study of hadith is to assess whether from the historical aspect of a hadith it can be justified its validity, derived from the Prophet or not.

II. METHODS OF THE RESEARCH

2.1 Type of Research

This type of research is qualitative research in the form of study / analysis of text in a book that has been printed and published, both textual and contextual, because the emergence of a text must have a context that delivers it. The study of the author's text is not a study of manuscripts, a term that is plural in philological research, because the object of research that the author uses is not handwriting, but a book that has been printed and has been published widely.If seen from the place of research, then this research type is library research with research object in the form of text of fatwa-fatwa which is documented in decision of fatwa which have been printed and published.This research is positioned on a foundation paradigm in which the literature to be studied as the fruit of human thought, as a cultural product that cannot be separated from human interaction and *dialec* with the environment and culture. Since the text is a human product, linking text with this context is important, because every thought is always a reflection of the social problems it faces.According to SyahrinHarahap, a thinker is a historical creature, his thoughts developed along with his environment and his time. That way the thinking of a person / group of people should be analyzed in the context of its development.

2.2 Data Source

In this study, the data source consists of primary and secondary sources. Primary sources (primary sources) are data obtained directly from the object of this research, the books of fatwa MUI SU has been published, as follows:

a.   The Fatwa Council of the Indonesian *Ulema* Council (MUI) Sumatera Utara 2005-2010, compiled by the MUI Fatwa Commission SU and published by MUI SU in collaboration with Publisher Prime Publishing, in Medan, in 2010. In this book there are 47 problems in fatwa

b.   Fatwa Association of *MajelisUlama*Indonesia Sumatera Utara, published by MUI SU in 2009. In this book found 15 problems submitted to MUI Fatwa Commission SU to be decided fatwa

c.   The Pocket Handbook of the Decision of Fatwa *MejelisUlama* Indonesia of North Sumatra Province, compiled by MUI Fatwa Commission SU, and edited by *Ardiansyah*. Published by the MUI Fatwa Commission SU, in 1435 H / 2014 M.

d.   The Guidelines and Procedures of the Indonesian Council of Fatwa and the Fatwa of Flow and Deviation in Indonesia are compiled by MUI Fatwa Commission SU, and edited by *Ardiansyah*. Issued by the Board of Management MUI SU in 2015. In this book there are 3 problems that are answered by MUI SU with the decision of his fatwa.

e.   The result set of MUSDA VIII MUI of North Sumatera Province on 26 s / d 28 December 2015 at Hajj Medan. Issued by the Committee *Musda* VIII MUI SU in 2015. In this book there are 3 issues that are answered by MUI SU with the decision of his fatwa.

From the above five primary sources, there are 132 *hadith* which are used as the basis of fatwa by MUI SU in answer 42 problems, within 10 (ten) years, starting from 2005 until 2015. Besides this primary source, the writer will also conduct interview to the parties deemed necessary, in this case the MUI Fatwa Commission SU, to clarify the data.

III. RESEARCH APPROACH

In the analysis of this study, the authors conducted a transdisciplinary approach. Nur A. FadhilLubis explained that transdisciplinary is understood as a research strategy across many disciplinary boundaries of science to create a holistic approach. This is attributed to efforts focused on issues that cross the border of two or more disciplines. Transdisciplinary in this study includes the science of *hadith*, jurisprudence, and the Jurisprudence.The approach of the science of *hadith* is done because the object of this study are the *hadith*that become the foundation in the fatwa. This includes the study of the quality of traditions, methods, and approaches in understanding the traditions used. The approach of the jurisprudence and the suggestion of jurisprudence is done because the *hadith* which become the object of the research are used as the foundation in the fatwa. While the fatwa is related to the giving of a law: *halal*, *haram,* circumcision, *makruh,* and *mubah,* which is closely related to *fiqh*and how to law from its sources, as formulated in the science of Jurisprudence.

3.1 Technical and Data Analysis Steps

In analyzing the data, used content analysis (content analysis). Content analysis is an analysis of the message content and process it, in the sense of capturing the implied message of the communicated statement. BurhanBungin asserts that content analysis is an analytical technique for making replicable inferences, and validating data by looking at the context. NoengMuhajir explains that content analysis is a scientific analysis of the message content of a communication, which aims to utilize a solid document content. In addition, to know the truth and accuracy of the data, so as not to be mistaken in taking conclusions, then the data is studied carefully with inductive and deductive methods.Technical research is through several steps. First, the authors make inventory of traditions that became the foundation of MUI SU fatwa from 2005 until 2015. Second, the authors do takhrījthese traditions from primary sources. Thirdly, the authors did a study on the quality of the traditions used in the teaching. Fourth, the authors searched the methods and approaches used in understanding these traditions and their relation to the issues addressed by MUI SU. Fifthly, the authors conducted interviews to certain parties, in this case the MUI Fatwa Commission SU, to clarify or accurately the findings of the studies that have been done. Sixth, draw conclusions based on previous discussions.

3.2 Theoretical Study
a. *TakhrījHadith*

In Arabic, the word takhrīj is derived from the word kharraja which means to issue. Maḥmūdaṭ-Ṭaḥḥān mentions, etymologically, the origin of takhrīj's meaning is the gathering of two opposing things on something. According to him again, the word takhr di-itlaq with three famous meanings: istinbāṭ (removing something), tahẓīb (straightening / cleaning), and tawjīh (directing).The term takhrīj according to the scholars of *hadith* has some understanding, first, issuing the *hadith* in the presence of others by mentioning the scholars who narrated it through the sanad that it has. Secondly, issuing *hadith* from the books (parent) and from its transmission. Third,

give a hint to the original source of the mentioned *hadith*. Thus the explanation Maḥmūdaṭ-Ṭaḥḥān.Experts are different editorial in giving the terminology meaning to this takhrīj term. Abd al-Muhdi defines takhrīj as a reference to the *hadith* with his *sanad* in his books. IbrāhimAbd al-FattāḥHalbah by quoting al-Manāwī claims that takhrīj is restoring traditions to their original source written by scholars of hadith in the books, such as jawāmi ', sunan and musnad.

After explaining the term takhrjj used by the scholars of *hadith*,Maḥmūdaṭ-Ṭaḥḥān concludes that takhrīj according to terminology is to provide a clue about where a *hadith* is to the original source issued by its narrative with its *sanad*, and to give an explanation of the status of the *hadith* according to its needs.

b. *Sanad* **Study**

Sanad, or also often referred to as isnad hadith, is an explanation of the path of transmittal conveying the matter of *hadith (matan).Matan hadith* quoted from generation to generation, from the Prophet. to friends, *tabiins*, and so on to those who recorded the *hadith*. From here, the substance of a *sanad* is a series that conveys a person to the *matan hadith*. The series are people who connect and lean an information (*matan)* that he brought or delivered to others, thus forming the chain *sanad*. Thus, the link will be rejected if disconnected.According to the scholars of *hadith*, the validity of a *sanad*will be illustrated by the five conditions, namely the continuity of *sanad*, the narrative of the 'ādil, the ḍābi narrative, avoided from syāẓ, and protected from' illat. The criteria are inferred from the definition of authentic *hadith*, as follows:

ما اتصل سنده بالعدول الضابطين من غير شذوذ ولا علة

"Something that is connected to it (accompanied) with the'a'il (its narration), the ḍābiṭ, is not syāẓ, nor is it` `heat."

The following explanation of the five criteria for the validity of the*sanad*.

The connected *Sanad (muttaṣil)* means between a narrator which carries a *hadith* with another narrator, ie the recipient of the hadith is interconnected and the occurrence of a meeting between the two. With this series is created a genealogy of connecting *sanad* connecting, from mukharrij to the Prophet.This *sanad* connectivity can be seen from their respective ages and residence, or their ilmiyah. In addition, it can also be seen from the way they obtained the *hadith*, through a) as-sam`a min lafẓasy-shaykh, b) al-qirā'ah `alāasy-shaykh, c) al-ijāzah, d) al- munāwalah, e) al-mukātabah, f) al-i`lām, g) al-waṣiyah, and h) al-wijāhah.

According to Syuhudi Ismail, this continuous sanad has various arguments, as follows:

a. The tradition of narration of *hadith* in the time of the Prophet and the days of companions, most of which took place as-sam`a. In this way, there has been a direct connection between the transmitter and the recipient of the *hadith*. If this occurs in a *sanad*, then the intended *sanad* is continued. Thus, the argument underlying the connected element of sanad in this regard is the historical argument. That is, the history of the transmission of *hadith* in the time of the Prophet and the days of Companions.

b. The *Hadith* of the Prophet as follows:

تسمعون ويسمع منكم ويسمع ممن سمع منكم

"You hear (the *hadith* from me) and from you the *hadith* is heard by others, and from other people the traditions from you are heard by others again."The above *Hadith* explains that the Companions heard the traditions of the Prophet, others heard the traditions of the Companions, and others heard them from those who had heard them from the Companions. The *hadith* suggests that the spread of *hadith* from the Prophet to the next generation through the process of the continuity of *sanad*. Thus, the *hadith* which came to the generation after the Prophet was declared valid if the *hadith* had a continuity between one to another to the Prophet.

The official and massive gathering of *hadith*occurred only in the second and third century Hijri. Prior to the time of the gathering, the tradition of *hadith*, generally took place orally. Then, between the Prophet and the compilers of *hadith* there is a chain of narrators. When the chain of narrators is interrupted, there has been a source disconnect. This resulted in that the *hadith*cannot be accounted for by its originality.

c. Matan Study

There are several criteria of validity of *matan hadith*, which by scholars is partly to be debated. These debates or differences are due to the different backgrounds, skills and tools, problems, and societies faced by the Hadith scholars. Ibn al-Jawzī gives a measure of the validity of the hadith briefly and publicly, not contrary to common sense and not also contrary to the basic provisions of religion. If that happens, then the hadith is classified as false. It is impossible for the Prophet to say any traditions that are contrary to common sense and the basic provisions of religion, such as the issue of aqidah and main worship.

Khaṭīb al-Bagdādī states that the *matan hadith* can be declared maqbūl (accepted) as a valid matan*hadith* when it fulfills the following elements:

1. Not contrary to common sense;
2. Not contrary to the laws of the Qur'an that have been (provisions which has been fixed);
3. Not contrary to *Hadith mutawātir;*

4. Not contrary to the practice which has become the agreement of the clergy of the past (Salaf cleric);

5. Not contrary to a definite proposition; and

6. Not contrary to *hadith* ahad whose quality of validity is stronger.

IV. DISCUSSION

Prophetic traditions received from generation to generation have been formulated by human language, in this case is Arabic. Thus, it is necessary and required to understand it by using a language approach (linguistics). Through the language approach, researchers can know and understand the meaning of pronunciations garīb, and know `illat and syāż.

An example of this application of understanding model as it is in the following *hadith:*

عن ابن عمر أن رسول الله صلى الله عليه وسلم قال أمرت أن أقاتل الناس حتى يشهدوا أن
لا إله إلا الله وأن محمدا رسول الله ويقيموا الصلاة ويؤتوا الزكاة فإذا فعلوا ذلك عصموا مني
دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله

"From Ibn 'Umar, that the Messenger of Allah. said, "I am commanded to fight against humanity until they testify that there is no god but Allah and that Muhammad is the Messenger of God, establish prayers, and perform *Zakat*. When they have done so, awakened from me their blood and property, save with the right of Islam, and their reckoning is in God. "(Narrated by al-Bukhārī).

The language approach used in understanding the above *hadith* lies in the words "umirtu", "uqatil", and "an-nās." The word "umirtu" is the form of fi`ilmāḍīmajhūl, which in the *hadith* means I am commanded or demands to do something. The language and the original meaning of the command is mandatory, the consequence of this command is an obligation.The word "uqātil" is fi`ilmuḍāri` from fi`ilmāḍī "qātala". This form adds alif letters after a meaningful fā 'fi`il to musyārakah, ie work done by two persons / groups or more, which give each other action and reaction. While the root word "qatala" done by one party without any reaction from other parties. it is thus understandable that the mandatory command to fight against the above *hadith* is after after the action of the opponent.While the word "an-nās" with the addition of the aliflāmma`rifah, denotes a certain meaning, not all humans. The devoted human being in this case is the one who does not recite the two sentences of the shahadah and the one who fights / enemies with power against the Muslims. Thus, the understanding of the language used by the Prophetic traditions is very important in understanding the text of religion itself.From this it can be concluded that the method of understanding *matanhadits* applied by MUI SU is textual and contextual. On the one hand MUI SU, in understanding the *hadith* of the Prophet is very textual, does not move on its social context, as illustrated in its fatwa related to purify something from unclean mugālaẓah, marriage sirri / under marriage, early marriage age, and associated with prayers in the mosque in there is a cemetery surrounding. On the other hand, in understanding the tradition of the *hadith*, MUI SU seems to be contextual, taking into account the social context of the *hadith* which is the basis and social context of the application of the *hadith* to the condition when the fatwa is issued. This is reflected in the MUI fatwa related to the *zakat fitrah* with the money and the amount, the wealth / wealth found after marriage, the prohibition of the ban in *Madina* regency, vasectomy, and related to the prayers in the mosque surrounding the graves, and legal fatwa issuing rice farming *zakat* whose financing is greater than his income, and his fatwa is related to the status of Medan Haji Hospital.

V. CONCLUSION

According to MUI SU, not all of the traditions can be understood by the way they are, that is textual, and not all the traditions can be understood contextually. Thus, it can be asserted that the subjectivity of MUI SU's *hadith* is very clear. Referred to as subjective because understand the *hadith* according to the intent of the reader / interpreter, in this case is MUI SU. If the *hadith* understood in its context will lead to the destruction and denial of the teachings of Islam, then such an understanding / method cannot be used. Vice versa, if understood by textual would be dangerous, then the understanding / method is not applied.

REFERENCES
[1]. AL Quran Abd al-Qāhir,Muḥammad Abd al-Muhdi.*Ṭuruq Takhrīj Ḥadīs Rasulillāh.*Kairo: Dār al-I'tiṣām, tt.

[2]. Abū Dāwūd, Sulaimān bin al-Asy`aṣ as-Sajastānī al-Azdī, *Sunan Abī Dāwūd.*Beirut: Dar Ibn Hazm, 1997.

[3]. Abū al-Ḥasan, `Alī bin `Umar ad-Dāraquṭnī.*Sunan ad-Dāraquṭnī.*Beirut: Dar al-ma`rifah, 1966.

[4]. AbūYa`lā,Ahmad bin `Ali.*MusnadAbīYa`lā, taḥqīq:* ḤusainSalīmAsad. Damaskus: Dar al-Ma'mun li at-Turas, 1984.

[5]. Abū Sunnah,Aḥmad Fahmī.*al-`Urf wa al-`Ādah fī Ra`y alFuqahā': `Arḍ Naẓriyah fī Tasyrī` al-Islāmī.*Kairo: Dar al-Basa'ir, 2004.

[6]. Al-Adlabī,Ṣalāḥ ad-Dīn bin Ahmad.*Manhj Naqd al-Matn `Ind Ulamā' al-Ḥadīṡ.*Beirut: Dar al-Āfāq al-Jadīdah, 1983.

[7]. Al-Adlabī,Ṣalāḥ ad-Dīn bin Ahmad.*Manhj Naqd al-Matn `Ind Ulamā' al-Ḥadīṡ,* terj. M. Qadirun Nur dan Ahmad Musyafiq, *Metodologi Kritik Matan Hadis.*Jakarta: Gaya Media Pratama, 2004.

[8]. Al-Albānī,Muhammad Nāṣir ad-Dīn.*Silsilah al-Aḥādiṡ aḍ-Ḍa`īfah wa al-Mawḍū`ahwa Aṡaruha as-Sayyi' fī al-Ummah.*Riyad: Dar al-Ma`arif, 1992.

[9]. Al-Albānī,Muhammad Nāṣir ad-Dīn.*Irwā' al-Galīl fī Takhrīj Aḥādīṡ Manār as-Sabīl* (Beirut: al-Maktab al-Islami, 1985.

[10]. Al-Albānī,Muhammad Nāṣir ad-Dīn.*Ẓilāl al-Jannah fī Takhrīj al-Sunnah li Ibn Abī `Āṣim.*Beirut: al-Maktab al-Islāmī, 1993.

[11]. Ali,Nizar.*Memahami Hadis Nabi: Metode dan Pendekatan.*Yogyakarta: CESaD YPI al-Rahmah, 2001.

[12]. Ardiansyah (ed.).*PedomandanProsedur Fatwa Majelis Ulama Indonesia dan Fatwa Aliran serta Paham Menyimpang atau Sesat di Indonesia.*Medan: Komisi Fatwa MUI SU, 2015.

[13]. Ardiansyah (ed.).*Kumpulan Keputusan Fatwa Majelis Ulama Indonesia Provinsi Sumatera Utara.*Medan: Komisi Fatwa MUI SU, 2014.

[14]. Ardiansyah (ed.).*Pedoman dan Prosedur Fatwa Majelis Ulama Indonesia dan Fatwa Aliran Serta Paham Menyimpang atau Sesat di Indonesia.*Medan: Dewan Pimpinan Majelis Ulama Indonesia Provinsi Sumatera Utara, 2015.

[15]. Al-Aṣbahānī,Abū Nu`aim Ahmad bin Abdullah.*Ḥilyah al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'.*Beirut: Dar al-Kitab al-`Arabi, 1405 H.

[16]. Al-`Asqalānī,Aḥmad bin `Alī bin Ḥajr.*Fatḥ al-Bārī bi Syarḥ Ṣaḥīḥ al-Bukhārī, taḥqīq:* `Abd al-`Azīz bin `Abdullah bin Bāz dan Muḥammad Fu`ād `Abd al-Bāqī.Kairo: Dar al-Hadis, 1998.

[17]. Al-`Asqalāni,Ibn Ḥajar.*Syarh Nukhbah al-Fikr fī Muṣṭalah Ahl al-Aṡar.*Beirut: Dar al-Kutub al-Ilmiyah, 1934.

[18]. Al-`Asqalānī,Abū al-Faḍl Aḥmad bin `Alī bin Ḥajr Syihāb ad-Dīn.*Tahẓīb at-Tahẓīb.*Ttp.: Muassasah ar-Risālah, tt.

[19]. Al-`Asqalānī,Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmad bin Ḥajr.*at-Talkhīṣ al-Ḥabīr fī Takhrīj Aḥādīṡ ar-Rāfi`ī al-Kabīr.*Beirut: Dar al-Kutub al-`Ilmiyah, 1989.

[20]. Al-`Aẓamī, Muḥammad Muṣṭafā, dalam Muḥammad bin Isḥāq bin Khuzaimah Abū Bakr as-Sulamī an-Naisābūrī. *Ṣaḥīḥ Ibn Khuzaimah.*Beirut: al-Maktabah al-Islāmī, 1970.

[21]. Al-Azdī,Abū Dāwūd Sulaimān bin al-Asy`aṡ as-Sajastānī.*Sunan Abī Dāwūd.*Beirut: Dar Ibn Hazm, 1997.

[22]. Al-Badrāwī,Rusydī.*Qaṣaṣ al-Anbiyā' wa at-Tārīkh: Khātim al-Anbiyā' Muḥammad Ṣallallāh `alaih wa Sallam.*Kairo: al-Jazīrah International, 2004.

[23]. Al-Bākistānī, Zakariyā bin Gulām Qādir. *Uṣūl al-Fiqh `alā Manhaj Ahl al-Ḥadīṡ.* Tt.: Dar al-Kharraz, 2002.

[24]. Al-Baihaqī,Amad bin al-Husain bin `Ali bin Musa Abu Bakr.*Sunan al-Baihaqī al-Kubrā.* Mekah: Maktabah Dar al-Bāz, 1994.

[25]. Al-Baihaqī,Abū Bakr Aḥmad bin al-Ḥusain.*Syu`ab al-Īmān.*Beirut: Dar al-Kutub al-`Ilmiyah, 1410 H.

[26]. Al-Bukhārī,Abū `Abdillāh Muḥammad bin Ismā`īl.*al-Jāmi` aṣ-Ṣaḥīḥ.*Kairo: Maktabah as-Salafiyah, 1400 H.

[27]. Bungin,Burhan.*Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya.*Jakarta: Prenada Media Group, 2010.

[28]. Butar-Butar,Arwin Juli Rakhmadi.*Metode Penelitian Naskah: Teori dan Aplikasi.*Medan: Perdana Publishing, 2015

[29]. Al-Buṣairī,Syihāb ad-Dīn.*Miṣbāḥ az-Zujājah.*Beirut: Dar al-Jinan, tt.

[30]. Bustamin dan M. Isa H. A. Salam.*Metodologi Kritik Hadis.*Jakarta: Raja Grafindi Persada, 2004.

[31]. Ad-Da`ās, `Izzat `Ubaid dan `Ādil as-Sayyid dalam Abū Dāwūd Sulaimān bin al-Asy`aṡ as-Sajastānī al-Azdī.*Sunan Abī Dāwūd.*Beirut: Dar Ibn Hazm, 1997.

[32]. Ad-Dāraquṭnī,`Ali bin Umar Abū al-Ḥasan.*Sunan ad-Dāraquṭnī.*Beirut: Dar al-Ma`rifah, 1966.

[33]. Ad-Dārimī,Abū Muḥammad `Abdullāh bin `Abd ar-Raḥmān bin al-Faḍl bin Bahrām.*Musnad ad-Dārimī al-Ma`rūf bi Sunan ad-Dārimiī.*Riyad: Dār al-Mugnī li an-Nasyr wa at-Tawzī`, 2000.

[34]. Ad-Dārimī, `Abdullah bin `Abd ar-Raḥmān Abu Muḥammad. *Sunan ad-Dārimī.*Beirut: Dar al-Kitab al-`Arabi, 1407 H.

[35]. Dewan Pimpinan MUI SU.*Profil Majelis Ulama Indonesia Pusat dan Sumatera Utara.*Sumatera Utara, MUI SU, 2006.

[36]. Al-Fārisī,`Alā' ad-Dīn `Alī bin Balbān.*Ṣaḥīḥ Ibn Ḥibbān bi Tartīb Ibn Balbān.*Beirut: Muassasah ar-Risālah, 1993.

[37]. Fathurahman,Oman.*Filologi Indonesia: Teori dan Metode.*Jakarta: Prenadamedia Group, 2015.

[38]. Al-Galāyīnī, Muṣṭafā. *Jāmi` ad-Durūs al-`Arabiyah.* Kairo: Dar al-Hadis, 2005.

[39]. Ghazali, Abdul Muqsith, *dkk.Metodologi Studi Alquran.*Jakarta: Gramedia Pustaka Utama, 2009.

[40]. Al-Jawziyah,Syams ad-Dīn Muḥammad bin Abī Bakr Ibn al-Qayyim.*Igāṡah al-Lahfān min Makāyid asy-Syaiṭān, taḥqīq:* Muḥammad Sayyid Kailānī.Mesir: `Īsā al-Ḥalabī, tt.

[41]. Al-Jawziyah,Muḥammad bin Abī Bakr Ibn al-Qayyim.*aṭ-Ṭuruq al-Ḥukmiyah fī as-Siyāsah asy-Syar`iyyah, taḥqīq:* Muḥammad Jamīl Gāzī.Kairo: Maṭba`ah al-Madanī, tt.

[42]. Al-Jazā`irī,`Abd ar-Raḥmān.*Kitāb al-Fiqh `alā al-Maẑāhib al-Arba`ah.*Beirut: Dar al-Kutub al-`Ilmiyah, 2004.

[43]. Al-Khaṭīb,Muhammad `Ajjāj.*Uṣūl al-Ḥadīṡ: `Ulūmuhu wa Muṣṭalahātuhu.*Beirut: Dar al-Fikr, 1975.

[44]. Komisi Fatwa Majelis Ulama Indonesia Sumatera Utara.*Kumpulan Fatwa Majelis Ulama Indonesia (MUI) Sumatera Utara 2005-2010.*Medan: Perdana Publising, 2010.

[45]. Lubis,Nur A. Fadhil.*Rekonstruksi Pendidikan Tinggi Islam: Memberi Makna Kelahiran UINSU.*Bandung: Citapustaka Media, 2014.

[46]. Majelis Ulama Indonesia Provinsi Sumatera Utara, *Himpunan Fatwa Majelis Ulama Indonesia Sumatera Utara.*Medan: MUI SU, 2009.

[47]. Al-Mālikī,Abū al-`Abbās al-Qarāfī.*Tanqīḥ al-Fuṣūl.* Kairo: al-Khairiyah, tt.

[48]. Al-Mināwi,Zain ad-Dīn Muhammad bin Tāj al-`Ārifīn bin `Alī.*al-Fatḥ as-Samāwī bi Takhrīj Aḥādīṡ al-Qāḍī al-Baiḍāwī.* Riyad: Dar al-`Āṣimah, tt.

[49]. Moleong,Lexy J. *Metodologi Penelitian Kualitatif.*Bandung: Remaja Rosdakarya, 2000.

[50]. Al-Mubārakfūrī,Muḥammad `Abd ar-Raḥīm bin `Abd ar-Raḥīm.*Tuḥfah al-Aḥwaẑī bi Syarḥ Jāmi` at-Tirmiẑī.*Beirut: Dar al-Kutub al-`Ilmiyah, tt.

[51]. An-Nasā'ī,Abū `Abd ar-Raḥmān Ahmad bin Syu`aib bin `Alī.*Sunan an-Nasā'ī,ta`līq:* Muhammad Nāṣir ad-Dīn al-Albānī. Riyad: Maktabah al-Ma`arif li an-Nasyr wa at-Tawzi`, tt.

[52]. An-Nasā'ī,Aḥmad bin Syu`aib Abū `Abd ar-Raḥmān.*Sunan an-Nasā'ī al-Kubrā.*Beirut: Dar al-Kutub al-`Ilmiyah, 1991.

[53]. An-Nasā'ī, Aḥmad bin Syu`aib Abū `Abd ar-Raḥmān. *al-Mujtabā min as-Sunan, taḥqīq:* `Abd al-Fattāḥ Abū Gudah.Mesir: Maktab al-Maṭbū`āt al-Islāmiyah, 1986.

[54]. An-Nasysyār, `Alī Sāmī. *Nas'ah al-Fikr al-Falsafī fī al-Islām.*Kairo: Dār al-Ma`ārif, 1981.

[55]. An-Naisābūrī,Muslim bin al-Ḥajjāj Abū al-Ḥusain al-Qusyairī.*Ṣaḥīḥ Muslim, ta`līq:*Muhammad Fu`ād `Abd al-Bāqī. Beirut: Dar Ihya' at-Turāṡ al-`Arabi, tt.

[56]. An-Naisābūrī,Muhammad bin Abdullah Abū `Abdillāh al-Ḥākim.*al-Mustadrak `alā aṣ-Ṣaḥīḥain.*Beirut: Dār al-Kutub al-`Ilmiyah, 1990.

[57]. An-Nawawī,Abū Zakariyā Muḥy ad-Din Yaḥyā bin Syaraf.*Khulāṣah al-Ahkām fī Muhimmāt as-Sunan wa Qawā`id al-Islām, taḥqīq:* Husain Isma`il al-Jamal.Beirut: Mu'assasah ar-Risālah, 1997.

[58]. An-Nawawī,Abū Zakariyā Yaḥyā bin Syaraf.*al-Minhāj Syarḥ Ṣaḥīḥ Muslim bin al-Hajjāj.*Beirut: Dar al-Ihya` al-`Arabi, 1392 H.

[59]. An-Nūrī, Hasan Sulaimān dan `Alawī Abbās al-Mālikī.*Ibānah al-Aḥkām Syarh Bulūg al-Marām.*Beirut: Dar al-Fikr, 2008.

[60]. Panitia Musda VII.*Himpunan Hasil Musda VII Majelis Ulama Indonesia Provinsi Sumatera Utara 2010.*Medan: Panitia Musda VII MUI SU, 2010.

[61]. Panitia Musda VIII.*Himpunan Hasil Musda VIII Majelis Ulama Indonesia Provinsi Sumatera Utara 2015.*Medan: Panitia Musda VIII MUI SU, 2016.

[62]. Al-Qaradāwī,Yūsuf.*Kaifa Nata`āmal ma`a as-Sunnah an-Nabawiyah.*Kairo: Dar asy-Syuruq, 2005.

[63]. Al-Qaraḍāwī,Yūsuf. *Fiqh az-Zakāh: Dirāsah Muqāranah li Aḥkāmihā wa Falsfatihā fī Ḍaw` al-Qur'ān wa as-Sunnah.* Kairo: Maktabah Wahbah, 2006.

[64]. Al-Qaraḍāwī, Yūsuf. *Fuṣūl fī al-`Aqīdah Bain as-Salaf wa al-Khalaf.* Kairo: Maktabah Wahbah, 2005.

[65]. Al-Qaṭṭān,`Alī bin Muhammad bin `Abd al-Malik al-Humairi Ibn.*Bayān al-Wahm wa al-Īhām fī Kitab al-Ahkam.*Riyad: Dar Ṭayyibah, 1997.

[66]. Al-Qurṭubī,Muḥammad bin Aḥmad bin Abī Bakr. *al-Jāmi` li Aḥkām al-Qur'ān, taḥqīq:* Aḥmad `Abd al-Alīm al-Bardūnī.Kairo: Dar asy-Sya`b, 1372 H.

[67]. As-Sakhāwī,`Abd ar-Raḥmān.*al-Maqāṣid al-Ḥasanah fī Bayān Kaṡīr min al-Aḥādīṡ al-Musytahirah `alā al-Alsinah.*Ttp.: Dar al-Kitab al-`Arabi, tt.

[68]. Aṣ-Ṣan`ānī,Abū Bakr `Abd ar-Razzāq bin Himām.*Muṣannaf `Abd ar-Razzāq.*Beirut: al-Maktabah al-Islāmī, 1403 H.

[69]. Suryadi.*Metode Kontemporer Memahami Hadis Nabi: Perspektif Muhammad al-Ghazali dan Yusuf al-Qaradhawi.*Yogyakarta: Teras, 2008.

[70]. Suryadilaga,Alfatih.*Metodologi Syarah Hadis.*Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2012.

[71]. Suprayogo, Imam dan Tobroni.*Metode Penelitian Sosial-Agama.*Bandung: Remaja Rosda Karya, 2001.

[72]. As-Suyūṭī,Jalāl ad-Dīn `Abd ar-Raḥmān.*al-Asybāh wa an-Naẓā'ir fī Qawā'id wa Furū` Fiqh asy-Syāfi`iyah.*Beirut: Dar al-Fikr, 2011.

[73]. As-Suyūṭī,Jalāl ad-Dīn `Abd ar-Raḥmān bin Abi Bakr.*Tadrīb ar-Rāwī fī Syarh Taqrīb an-Nawawi.*Kairo: Dar al-Bayan al-`Arabi, 2004.

[74]. Syāhin,Marwān Muḥammad Musṭafā.*Taisīr al-Laṭīf al-Khabīr fī 'Ulūm al-Ḥadīs al-Basyīr an-Naẓīr.*Mesir: Maktabah al-Azhar, 2002.

[75]. Asy-Syaibani,Ahmad bin Hanbal Abu Abdullah.*Musnad al-Imam Ahmad bin Hanbal.*Kairo: Muassasah Qurṭubah, tt.

[76]. Aṭ-Ṭabarānī,Abū al-Qāsim Sulaimān bin Aḥmad.*al-Mu`jam al-Awsaṭ.*Kairo: Dar al-Haramain, 1415 H.

[77]. Aṭ-Ṭabarānī,Abū al-Qāsim Sulaimān bin Aḥmad.*al-Mu`jam al-Kabīr.*Mosul: Maktabah al-`Ulūm wa al-Ḥikam, 1983.

[78]. Tim Perumus.*Materi Rapat Komisi: Rapat Kerja Daerah I Majelis Ulama Indonesia Provinsi Sumatera Utara Parapat 10-11 Jumadil Akhir 1437 H/19-20 Maret 2016 M.*Medan: Panitia Rakerda I, 2016.

[79]. Tim Perumus.*Pedoman Penetapan Fatwa Komisi Fatwa Majelis Ulama Indonesia.*Jakarta: Majelis Ulama Indonesia, 2016.

[80]. Tim Penyusun.*Himpunan Fatwa: Hasil Ijtima Ulama Komisi Fatwa Majelis Ulama Indonesia Tahun 2003, 2006 dan 2009.* Jakarta: Sekretarian MUI, 2012.

[81]. Wahid, Ramli Abdul dan Husnel Anwar Matondang.*Kamus Lengkap Ilmu Hadis.* Medan: Perdana Publishing, 2011.

[82]. Wahid,Ramli Abdul.*Studi Ilmu Hadis.*Bandung: Citaputaka Media Perintis, 2011.

[83]. Yusuf,Choirul Fuad. "Analisis Buku Kontemporer: The Sociology of Secularisation, A Critique of A Concept" dalam Choirul Fuad Yusuf, dkk. (ed), *Kajian Teks Kontemporer dan Klasik.*Jakarta: Puslitbang Lektur dan Khazanah Keagamaan Badan Litbang dan Diklat Kementrian Agama RI, 2013.

[84]. Yusqi,Moh. Ishom. *Metodologi Penyelesaian Hadits Kontradiktif: Mengungkap Tabir di Balik Sebuah Pemikiran Ibnu Taimiyah di Bidang Hadits.*Jakarta: Transwacana, 2010.

[85]. Az-Zarqā, Muṣṭafā Aḥmad. *al-Madkhal al-Fiqhī al-`Āmm.*Damaskus: Alf Bā', 1967.

[86]. Az-Zayla`ī,Jamāl ad-Dīn bin `Abdullah bin Yūsuf bin Muhammad.*Takhrīj al-Aḥādīs wa al-Āṡār al-Wāqi`ah fī Tafsīr al-Kasysyāf li az-Zamakhsyarī.*Riyad: Dar Ibn Khuzaimah, 1414 H.

[87]. Az-Zayla`ī,`Abdullah bin Yūsuf Abū Muhammad al-Ḥanafī.*Naṣb ar-Rāyah li Aḥādīs al-hidāyah.* Mesir: Dar al-Hadis, 1357 H.

[88]. Az-Zuhailī,Wahbah bin Muṣṭafā. *al-Fiqh al-Islāmī wa Adillatuh.*Damaskus: Dar al-Fikr, 1984.