

## ANIS BIN AHMAD AL-INDUNISI AND THE METHOD OF UNDERSTANDING HADITH

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**Abstract.** A method to understand hadith has been considered as an important topic in hadith knowledge development and distribution among Muslim society. The hadith method learning and teaching is important to support proper understanding of hadith from the prophet of Muhammad SAW. The method of understanding hadith is also provide Muslim a way to understand a good hadith following the teachings of the Prophet Muhammad. However, limited studies have been conducted related a mthod to understand hadith. This study, therefore, use the book Dhawabith Muhimmah li HusnFahm al-Sunnah (The rules of understanding the Hadith of the Prophet) to discuss a new method in understanding hadith. In this study, the author uses the library research method. The development of hadith studies is sometimes quite dynamic, so the way to understand Hadith varies. Researchers and observers need to understand the methodology to understand more deeply the different views on Islam. This can lead people to Rahmatan Lil Alamin.

**Keywords:** Dhawabith, Anis Thahir Al Indunisi, hadith.

**Abstrak.** Penelitian Metode pemahaman hadis adalah cara bagaimana untuk memahami hadis yang baik sesuai dengan ajaran Rasulullah saw. Buku yang berjudul Dhawabith Muhimmah li Husn Fahm al-Sunnah (Kontrol pentingnya bagi semua untuk memiliki pemahaman yang baik tentang hadis) yang ditulis oleh Prof. Dr. Anis bin Ahmad Thahir bin Jamaal Al-Indunisi dikembangkan menjadi 13 aturan yang akan dijelaskan di dalam pembahasan nantinya. Dalam penelitian ini, penulis menggunakan metode penelitian kepustakaan (*Library Research*). Perkembangan study hadis terkadang sangat cepat, sehingga cara memahami hadis pun berbeda beda. Peneliti dan pemerhati perlu memahami metodologinya agar dapat memahami lebih dalam tentang perbedaan pandangan tentang Islam. Ini bias membawa orang keRamatan Lil Alamin.

**Kata Kunci:** Dhawabith, Anis Thahir Al Indunisi, hadis.

## Introduction

The discussion of Hadith is a fundamental theme because, after the Qur'an, Hadith is the second source that will become a reference for Muslims. Hadith has several sections that will be discussed. Among others, there are criticisms of *matan* and *sanad*, as well as those related to understanding Hadith. Various contemporary scholars carry out hadith writing to make it easier to study Hadith and gain access to what is not understood.<sup>1</sup> Everything attributed to the Messenger of God, both behavior, speech, decisions, and actions of the Prophet Muhammad SAW, which are good, are Hadith or Sunnah.<sup>2</sup>

Most Muslims epistemologically see Hadith as a guide to life after the Qur'an.<sup>3</sup> Because the Hadith can explain the verses in the Qur'an, which language is still general, even the Hadith can establish laws not found in the Qur'an.<sup>4</sup> The Sunnah of Yusuf Qardhawi also explains that Sunnah or Hadith are practically interpreted to the Qur'an; in life and the ideals of Islam. The life of the Prophet Muhammad is an example of the interpretation of the Qur'an and Islam.<sup>5</sup>

The formation of community life in various fields, especially in the academic environment, is not necessarily due to the Hadith. However, this will be an exciting and uninterrupted discussion in studies, including understanding Hadith and its application. For this reason, it is necessary to discuss how important it is to understand the Hadith. Understanding hadith is part of hadith research. At first, understanding hadith was done simply by taking textual

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<sup>1</sup>Ali Mustafa Yaqub, *Cara Benar Memahami Hadis* (pejaten barat jakarta: Pustaka Firdaus, 2016).

<sup>2</sup>Norsaleha Mohd Salleh et al., "Living Hadith as a Social Cultural Phenomenon of Indonesia: A Systematic Review of the Literature," *Humanities and Social Sciences Reviews* 7, no. 6 (2019): 1125-33, doi:10.18510/HSSR.2019.76161.

<sup>3</sup> Ermawati, E., Musyahidah, S., & Nurdin, N. (2021). Muslim Society Perspective on Islamic Banking Corporate Social Responsibility in Indonesia (Based On Qur'an and Hadits Economic Themes). *International Journal of Business and Management Review*, 9(3), 29-40.

<sup>4</sup>Wahyudin Darmalaksana, Lamlam Pahala, and Endang Soetari, "Kontroversi Hadis Sebagai Sumber Hukum Islam," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 2 (2017): 245-58, doi:10.15575/jw.v2i2.1770.

<sup>5</sup>Fuad Thohari et al., *The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus Sunnah International Institute for Hadith Sciences)*, Samarah, vol. 5, 2021, doi:10.22373/sjhk.v5i2.11124.

explanations from hadith books, without using any method or approach other than language or religion methods.<sup>6</sup>

Prof. Dr. Anis Thohir Jamal Al-Indunisy is one of the most active religious leaders in writing today and has translated many books related to the science of Hadith. To introduce ordinary people who did not understand the hermeneutic and semantic terms from the beginning. In modern times like today, very few mention various approaches, such as anthropological, sociological, historical, and psychological approaches. In 1990 many of these concepts and terms appeared.<sup>7</sup>

Various ways are needed when you want to know an unknown purpose, as well as the knowledge of Muhammad Saw's Hadith, which of course, when you want to understand, learn, and practice it, will need a method to understand the Hadith.<sup>8</sup> The method is a way to achieve certain goals, especially in knowledge, in a mature and orderly way. In such a way, achieving the desired goal when carrying out an activity is easy.<sup>9</sup>

The origin of the word methodology is *method*, which means a particular technique or method. Method can also be interpreted as an orderly way to be used so that the desired goals can be achieved.<sup>10</sup>

Understanding is derived from the word understand.<sup>11</sup> It means correctly understanding views, schools, thoughts, opinions, and various things.<sup>12</sup> While

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<sup>6</sup>Wajidi Sayadi et al., "Theology of Jihād Based on the Ḥadīth: Ṣaḥīḥ Bukhārī's Perspective," *HTS Teologiese Studies / Theological Studies* 76, no. 4 (2020): 1–8, doi:10.4102/hts.v76i4.6061.

<sup>7</sup>F. I. Sharkov and V. V. Silkin, "Genesis of Sociology of Media Space\*," *RUDN Journal of Sociology* 21, no. 3 (2021): 557–66, doi:10.22363/2313-2272-2021-21-3-557-566.

<sup>8</sup>Muhammad Asriady, "Metode Pemahaman Hadis," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 16, no. 1 (2019): 314, doi:10.30863/ekspose.v16i1.94.

<sup>9</sup>Saadet Altay, "Cumhuriyet İlahiyat Dergisi - Cumhuriyet Theology Journal Kelâm İlminin Yeniden İnşası Bağlamında Fazlur Rahman ' In Kelâm Eleştirisi Fazlur Rahman ' s Criticism of Kalâm in the Context Of Reconstructing of the Science of Kalâm" 25, no. 2 (2021): 853–74.

<sup>10</sup>Melanie C. Chansky et al., "Influence of Data Disclosures on Physician Decisions about Off-Label Uses: Findings from a Qualitative Study," *BMC Primary Care* 23, no. 1 (2022): 1–9, doi:10.1186/s12875-022-01666-2.

<sup>11</sup>Rusli, R., & Nurdin, N. (2021). Understanding Indonesia millennia Ulama online knowledge acquisition and use in daily fatwa making habits. *Education and Information Technologies*. doi:10.1007/s10639-021-10779-7

understanding has a meaning, namely, how to understand a way of doing an action. So when someone takes a method to understand the Hadith, it is called the method of understanding the Hadith. Arifuddin Ahmad explained the methodology for understanding Hadith in his book, writing that the technique called interpretation can be divided into several parts, including intertextual interpretation, contextual interpretation, and textual interpretation.<sup>13</sup>

If understanding a hadith ignores contextual significance but only relies on a textual approach, likely, a conclusion does not reflect the meaning of the Hadith. It can even lead to an understanding and meaning of a hadith that is illogical and demeans prophethood. So actually, a systematic methodology in interpreting the Sunnah or Hadith is essential.<sup>14</sup> It becomes very significant to put forward and should be an influential agenda in understanding the Hadith to be more precise in interpreting and carrying out the commands in the Quran and the Prophet.<sup>15</sup> Hadith is in addition to interpreting the Qur'an and the general-theme Hadith.<sup>16</sup>

Among the Muslim scholars who contributed their thoughts to understanding the Hadith of the Prophet is Anis bin Ahmad bin Thahir Jamal Al Indunisy. In some of his works, especially the book *Dhawabit Muhimmah lihusni fahmi as-sunnah* or “The rules of understanding the Hadith of the Prophet”, Anis has expressed a lot of ideas about the rules in understanding the Hadith of the Prophet. In this case, the author tries to narrow the writing and thoughts that Anis bin Ahmad Thahir has written about understanding hadith through a review of his work related to Hadith.

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<sup>12</sup>Nawir Yuslem, “Kontekstualisasi Pemahaman Hadis,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 34, no. 1 (2010): 1–22, <http://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/182>.

<sup>13</sup>Tengku Azni and Jailani, “Jurnal Riset Pendidikan Matematika,” *Riset Pendidikan Matematika* 2, no. November (2015): 284–95.

<sup>14</sup>Umma Farida, “Studi Pemikiran Fazlur Rahman Tentang Sunnah Dan Hadis,” *Addin* 7, no. 2 (2013): 223–48.

<sup>15</sup>Abdullah Botma, “Deradikalisasi Paham Keagamaan Melalui Pendekatan Pendidikan Agama Islam Dalam Keluarga,” *Jurnal Ilmiah Iqra'* 14, no. 2 (2020): 171, doi:10.30984/jii.v14i2.1212.

<sup>16</sup>Taryn Marashi, “More than Beast: Muhammad’s She-Mule Duldul and Her Role in Early Islamic History,” *International Journal of Middle East Studies* 53, no. 4 (2021): 639–54, doi:10.1017/S0020743821000738.

## Research Methodology

The method that the author uses in the discussion of Anis bin Ahmad al-Indunisi and the Hadith Understanding Method is library research with a qualitative approach. A literature study is an attempt by researchers to collect information relevant to the topic. They were implemented in a series of activities related to collecting library data, reading, taking notes, and processing materials. This study uses primary sources *dhawabith Muhimmah li Husn Fahm Assunnah* and books discussing Hadith. In addition, secondary data sources are taken from several literatures, including articles and publications.

## Result and Discussion

Prof. DR. Anis Thohir Jamal Al-Indunisy, better known as Anis bin Ahmad al-Indunisi, starting now called Anis, Anis was born in Mecca on the 1st of the month of *Sha'ban* in 1378 H or the year 1958. Anis is a child whose father is an immigrant originating from Indonesia. Indonesia is one of the largest countries with the most Muslim population.<sup>17</sup> His father was from Lampung, and his mother was born in Semarang, Central Java. They then decided to live and settle in Mecca.<sup>18</sup>

In the place where Anis was born, he spent his childhood studying in the assembly of scholars. Those times then continued to imprint on his memory, so it was not uncommon for Anis to tell it piece by piece to his congregation when filling out a study.<sup>19</sup>

He comes from a family that is very concerned about religion. Anis' success has always been inseparable from the role of his parents, who are always behind this success.<sup>20</sup> Likewise, with the sheik or the teachers, Anis' parents

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<sup>17</sup>Chusainul Adib, "Peran Negara Dalam Pengelolaan Zakat Umat Islam Di Indonesia," *Jurnal Nestor Magister Hukum*, 2017, 28.

<sup>18</sup>abdullah binali, "2018," *أفضيلة الشيخ أ.د. أنيس بن أحمد بن طاهر جمال*, <http://www.m-a-arabia.com/vb/showthread.php?t=33322>.

<sup>19</sup>Ustadz Aan Chandra Thalib, "Biografi Syaikh Berdarah Indonesia," 2016, <http://www.salamdakwah.com/artikel/2700-biografi-syaikh-berdarah-indonesia>.

<sup>20</sup>Nurul Sakinah, "Peran Orangtua Terhadap Kesuksesan Pendidikan Anak," *Jurnal Ilmiah Integritas* 2, no. 1 (2016): 59–66.

have been very concerned about their children education since childhood, especially the mother. In several assemblies, Anis told us about her mother's great care when Anis was studying.<sup>21</sup>

When she was a teenager, Anis decided to continue his study journey at the land of the Prophet *sallallaahu'alaihiwasallam*, Medina *An-Nabawiyah*.<sup>22</sup> There Anis met with many scholars from various countries. For formal education, the choice fell to the Islamic University of Medina. At his alma mater, Anis has completed the S1 (Bachelor), S2 (Magister), and S3 (Doctoral) programs majoring in the *As-Sunnah*.<sup>23</sup>

Anis completed his master education in the Assunnah department at the Postgraduate Program of the Islamic University of Medina with the title "*mumtaz*" (excellent) in 1406 H. His thesis is entitled "Respect and *Tahqiq* of the book *Al Bahrulladzi Zakhar* by Al Imam AsSuyuuthi." Furthermore, Anis also completed his doctoral education in the same department with a dissertation supervised directly by Asy Shaykh Hammad Al Ansari in 1412 H. His dissertation entitled "*Dirasah* and *Tahqiq* towards *Mukhtashar Al Ahkam* by Al Hasan bin Ali AthTusi" received the title Excellent with first class honors Perfect with the Highest Honors. His supervisor then was an expert on Hadith in the city of Medina, As-Shaykh Al Allamah Hammad bin Muhammad Al Ansharyrahimahullah.<sup>24</sup>

Since becoming a student under the guidance of Shaykh Hammad Al-Anshary, the closeness between the two - as a teacher and student - continued until Shaykh Hammad died on Wednesday, 21 Jumadil Akhir 1418 H. While under Shaykh Hammad's guidance, Anis never missed this golden opportunity to get as much knowledge as possible from the lecturer, his mentor. It is these times together that Anis continues to remember in his assembly. In fact, among

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<sup>21</sup>Thalib, "Biografi Syaikh Berdarah Indonesia."

<sup>22</sup>M. Benganem, "Optimization of Tilt Angle for Solar Panel: Case Study for Madinah, Saudi Arabia," *Applied Energy* 88, no. 4 (2011): 1427-33, doi:10.1016/j.apenergy.2010.10.001.

<sup>23</sup>Thalib, "Biografi Syaikh Berdarah Indonesia."

<sup>24</sup>Ibid.

his teachers, Shaykh Hammad was the one who contributed the most in terms of the formation of the anis scientific *syakhsiyah*.

At the end of 1433 H ago, Anis was appointed as a professor in the field of hadith science. Now on the sidelines of his busy life as a lecturer and lecturer at the Nabawi Mosque, Anis is also active as a member of several research institutions, concentrating on the As-Sunnah. Anis is also often invited as a speaker to numerous events abroad.<sup>25</sup>

Anis was then appointed as a teacher at the Nabawi Mosque at a particular time in 1428 H. Then, starting in 1435, Anis was appointed permanent teacher at the Nabawi Mosque.<sup>26</sup>

Anis in studying religious sciences is not desultory. He learns it from teachers who are very competent in the field; among them are Asy Shaikh Abdul Aziz bin Baz, Asy Shaikh Muhammad Nashiruddin Al Albany, Asy Shaikh Muhammad bin Shalih Al Utsaimin, Asy Shaikh Muhammad bin Abdul Wahhab Al Banna, Asy Shaykh Hammad bin Muhammad Al Anshary, Asy Shaykh Abdul Muhsin Al Abbad, Asy Shaykh Abdul Ghaffar Hasan, Asy Shaykh Ba Bakr Dusyin Al Badawy, Asy Shaykh Sa'di Mahdi Al Hasyimi, Asy Shaykh Muhammad Salim Muhaisin, Asy Shaykh Abdul Fattah Al Mirshafy, Asy Shaykh Abdullah bin Muhammad Al Ghunaiman, Asy Shaykh Muhammad Aman Al Jami, and Asy Shaykh Ali bin Abdirrahman Al Hudzaifi.

Anis then also produced a variety of writing works, including 1. Nubdzah Mukhtasharah anis Sunnati Muthahharah, 2. Dhawabit Muhimmah li husni fahmi as-sunnah will be the central theme in this writing, 3. Hadyun Nabi Shallallahu 'alaihiwasallam fi Khutbatil Jumu'ah, 4. Sahih AsySyamail Al Muhammadiyah, 5. At Tadzkir Bi sunanil Mahjuurah, 6. Takhrij Hadith "Thola'al Badru alaina", and many more writings.<sup>27</sup>

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<sup>25</sup>Abdullah Binali, "أفضيلة الشيخ أ.د: أنيس بن أحمد بن طاهر جمال،"

<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

Anis started his career at the Islamic University of Medina from 1401 to the present. In 1401, he was appointed as an assistant lecturer; in 1407, became a permanent lecturer; in 1412, became an assistant professor; in 1426, became an associate professor; at the end of 1433, he was appointed as a professor.<sup>28</sup>

During his time as a great Imam, he also taught at the Nabawi Mosque in Madinah; he taught various books, including 1. Kitab Syamaailin Nabi by Imam At Tirmidhi, 2. Kitab Nuzhatun Nazhar by Ibnu Hajar, 3. Al Manasik by Ibnu Taimiyyah, 4. Al Jawabul Baahri by Ibn Taymiyyah.

As for the books he taught in other than the Nabawi Mosque, there are many more, among them, 1. Kitabut Tawhid by Ash Shaykh Muhammad bin Abdil Wahhab, 2. Kitabul Iman from Sahih Muslim, 3. Manzhumah Al Baiquniyyah, 4. Kitab Muqaddimah Ibnu Salah , 5. Kitab Mukhtashar Sirah by Asy Shaikh Muhammad bin Abdil Wahhab, 6. NuzhatunNazhar by Ibnu Hajar, 7. Kitab Tadribur Rawi by Imam As Suyuthi, 8. Kitab Dhawabith Al Jarh wat Ta'dil, 9. Kitab Mukhtashar Minhajul Qasidin by Ibn Qudamah Al Maqdisi.

Hadith was not officially written at the time the Qur'an was written. Moreover, even the Prophet himself forbade his companions to write his Hadith. Therefore, though some hadiths were recorded during the Prophet era, they only belonged to a few companions and were done on their initiative.<sup>29</sup>

In later times, the ulema (Islamic scholars) were active in carrying out similar activities. The collection of hadiths was widespread and reached its peak in the third century H. At this time, many hadith books had been compiled by scholars. There has even been a methodological codification pioneered by al-Bukhari (d.256 H) and Muslim (d.261 H). One of the scholars actively collecting Hadith at this time was Imam al-Shafi'i. He made trips to various regions (as is generally done by scholars who seek Hadith) to look for Hadith. The results of al-Shafi'i's work can now be found in a book called Musnad al-Shafi'i. What is interesting about this Musnad is that the traditions contained in it were not

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<sup>28</sup>Ibid.

<sup>29</sup>Ibid.



written directly by Imam al-Shafi'i but were removed from the book *al-Umm*. In addition, most hadiths scholars consider this book is not part of *kutubussittah* (the six major Hadiths book) even though Imam al-Ashafi'i is also known as a *fakih*, *mujtahid* and founder of the Shafi'i school. Even according to common understanding, a *faqih* or *mujtahid* is certainly very selective in accepting and using Hadith as a source of information and the basis of an opinion.<sup>30</sup>

Anis' work entitled *Dhawabit Muhimmah li Husni Fahmi As-Sunnah*, explains the thirteen principles in understanding the Hadith that is under the recommendations of the Prophet, may God bless him and grant him peace.

In the preface of the *Dhawabit* book, he explained the importance of taking the Prophet's Sunnah and imitating the Prophet. This book also explains how to know and understand the Sunnah well as desired by the Messenger of Allah.<sup>31</sup> From this description, one can practice the Sunnah of the Prophet as desired by the Prophet Muhammad. The book was written in 2011 or 1432 H and was published by Maktabah Al Ma'arif Linnasyri Wa Tauzi'.

The method of writing a book is to write down the rules. Then their nature, explain the purpose of their interests, give examples of one or two examples, and then finally mention books relevant to a Muslim's understanding and practice to follow and imitate the Prophet Muhammad. Then Anis took the Quran verse, which means:

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from (QS Al-Hasyr: Verses 7).

Then another verse that he quoted from surat Al Ahzab verse 21 means:

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<sup>30</sup>Faudzinain Badaruddin and Muhammad Khairi Mahyuddin, "Autoriti Sanad Tarekat Dan Peranannya Dalam Ilmu Tasawuf," *International Journal of Islamic Thought* 20 (2021): 34-44, doi:10.24035/ijit.20.2021.208.

<sup>31</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah* (riyadh: maktabah al ma'arif linnasyri watauzi', 2011).

There has certainly been for you in the Messenger of Allāh an excellent pattern<sup>1</sup> for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

### *Thirteen Rules of Hadith*

The first rule relates to the practice of Hadith in terms of the perspective of the Qur'an. In understanding the Qur'an, sometimes many do not understand the explanation, usually, this is often explained in the Hadith.<sup>32</sup> This means that the Hadith must not oppose or be against the Qur'an. And the understanding must be following the explanation of the Prophet Muhammad SAW.<sup>33</sup> For example, in the matter of prayer, in a hadith, it is stated that the Prophet reads the Surah Najm with the addition, which means that idols are true things that are expected to help.<sup>34</sup> The incident of the devil's verses, or known in Islamic literature as Qissat al-Gharaniq (The Story of the Stork), is the name of an incident in which the Prophet Muhammad mistakenly mistook the verses "whispered by the devil" as revelations.<sup>35</sup> This Hadith is contrary to the verse of the Qur'an that the Prophet did not worship idols, so this Hadith is considered not according to the Qur'an or not authentic.

The Hadith that strengthens the first principle, the Hadith that reads, "Remember that I (Muhammad) was given the book of the Qur'an and the like with the Qur'an (*Riwayat Abu Dawud*).<sup>36</sup> The meaning of something like the above is a hadith.

The second rule is to collect the pronunciation of the same kind of Hadith in one place. Because the number of hadith narrators (*rawi*) is very much so, some narrators are not good at memorizing, so the *matan* of the Hadith becomes different. In this case, more narrators are needed to support the

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<sup>32</sup>Septi Aji Fitra Jaya, "AL-QUR'AN DAN HADIS SEBAGAI SUMBER HUKUM ISLAM," *Indo Islamika*, 2019.

<sup>33</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>34</sup>Muhammad Ibn Ishaq, *Ibn Ishaq's Sirat Rasul Allah - The Life of Muhammad Translated by A. Guillaume* (Oxford: Oxford University Press, 1955).

<sup>35</sup>Ahmed Shahab, "Ibn Taymiyyah and the Satanic Verses," *Studia Islamica*, n.d., 67-124.

<sup>36</sup>Abu Dawud, *Sunan Abu Dawud* (beirut: Dar al-Fikr, 2006).

Hadith.<sup>37</sup> For example, putting your hands on your chest when you pray.<sup>38</sup> Then in another similar hadith placing the right hand on the back of the left palm while holding the wrist and arm.<sup>39</sup>

The third rule is to collect hadiths in one theme in one place. Because many hadiths have different *lafadz*, they need to be collected to get a complete understanding.<sup>40</sup> For example, defecate in the Bulughul Marom.<sup>41</sup>

The fourth rule is to collect hadiths that seem contradictory because Islamic teachings are unlikely to conflict, so hadiths that seem contradictory are compromised.<sup>42</sup> For example, regarding planting crops, the Prophet once reproached people who put a plowing tool at home because it reminded them of worldly affairs. However, in another hadith, it is explained that even though the Hour (day of judgment) arrives and you hold the plant's seeds, you should keep planting it (*Riwayat Bukhari*). The above Hadith outwardly seems contradictory, but it can still be compromised. This means that planting is good if the results are for good. This is also based on the explanation of the Hadith, any believer whose crops are eaten by birds or humans are counted as *shodaqoh*.

The fifth rule of *tarjih*, implies that there is no conflict between authentic hadiths. If a compromise cannot be made, then *tarjih* will be conducted. *Tarjih* is an inclination toward one of the hadiths that seem contradictory.<sup>43</sup> An example of a hadith related to this is the Hadith narrated by Malik: "If anyone of you touches his genitals, then he should perform ablution (*wudhu*) (*Riwayat Malik*).<sup>44</sup> Although, Hadith seems to contradict this when the Prophet asked about someone touching his genitals, what is the law, O Messenger of Allah, then the

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<sup>37</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>38</sup>Yahya bin Syarf An Nawawi, *Al Minhaj Syarh Shahih Muslim*, pertama (Dar Ibni Hazm, 2012).

<sup>39</sup>Ibn Khuzaymah, *Shahih Ibn Khuzaymah* (beirut: Dar al-Fikr, 1989).

<sup>40</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>41</sup>Al-Hafizh Ibnu hajar al-Asqalani, *Bulughul Maram* (Shahih, 2016).

<sup>42</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>43</sup>Ibid.

<sup>44</sup>Malik bin Anas bin Malik bin Amr Al-Imam Abu Abd Allah Al-Humyari Al-Asbahi Al-Madani, *Terjemah Kitab Al-Muwatha Imam Malik* (Jakarta: Shahih, 2016).

Prophet replied that it was only part of your body (which means it is not invalidated) (Abu Dawud and Tirmidzi).<sup>45</sup>

The sixth rule is knowing *nasikh* and *mansukh* between hadiths because certain hadiths are sometimes no longer valid, meaning that in *mansukh*.<sup>46</sup>

Ali bin Abi Talib prioritizes the importance of taking *Nasikh* and *Mansukh* hadiths. He recounted when he met the *mubaligh* (Islamic preacher) and asked if he knew the ruling on *Nasikh* and *Mansukh*, then the *mubaligh* replied that he did not know. Ali said that the preacher had damaged his preaching and that the Hadith was corrupted or invalid. Examples of hadiths following these rules include the prohibition of visiting graves narrated by Shahih Muslims. Rasulullah Saw said I forbid you to visit the grave (HR. Muslim). Then the Hadith was superseded by another hadith. As narrated by Imam Tirmidhi in his book SunanTurmudzi number 973, "Hadith from Buraidah said that the Messenger of Allah said, "I once forbade visiting graves. But now Muhammad had been permitted to make *ziarah* (visit) his mother's grave. So now go on a pilgrimage ..! because it can remind you of the afterlife."<sup>47</sup>

The seventh rule is knowing the cause of the Hadith appearing in what event the Hadith appears must be known so as not to cause misunderstandings in interpreting the Hadith. Examples of Hadith related to this include the Hadith of the Apostle, which says that the Apostle said that you know better about your worldly affairs (HR. Muslim no 2363). When only knowing the Hadith is only a word, there will be many misunderstandings. Then the complete Hadith must be known. "The Messenger of Allah from Anas bin Malik said: Once the Prophet passed his friend who was marrying the dates of the Apostle and said, "If you did not do like that, surely the dates would still be good. After he said that, they then did not do that again, but they turned bad." The Prophet asked, "Why did the dates turn out to be bad like this? They said, "O Messenger of Allah, you

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<sup>45</sup>Dawud, *Sunan Abu Dawud*.

<sup>46</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>47</sup>Sunan At-Tirmidzi, *Al-Jami'us Shohih Wahuwa Sunan at-Tirmidzi* (Beirut: Darul Fikri, 1988).

have told us this and that..." Then he said, "You know better about the business of your world." (HR Muslim No. 2363).<sup>48</sup>

The eighth rule is knowing the foreign Hadith, meaning that many narrators do not narrate it.<sup>49</sup> Examples of the Hadith in these rules include nothing that happens to a Muslim, from fatigue and sadness of illness to being pierced by a thorn, except that Allah will melt their various sins with the unpleasant taste earlier.<sup>50</sup>

The ninth rule is to understand the Sunnah of the Prophet as the understanding of the companions of the Messenger of Allah did not interpret the Hadith themselves because the companions knew best the situation at that time.<sup>51</sup> An example of a hadith with an understanding of the rules "I willed for you to fear Allah, continue to listen and obey the leader even though the one leading you is a slave from Habasyah. For whoever among you lives after me, he will see a lot of strife. So you must stick to my Sunnah and the Sunnah of Khulafa'ur Rashidun, which they have been guided by. Hold on to it and bite it with your molars. Stay away from fabricated (religious) matters because every fabricated (religious) case is a (*bidah*) heresy, and every heresy (*bidah*) is a heresy" (HR. At Tirmidhi no. 2676. He said: "This hadith is hasan sahih").<sup>52</sup>

The tenth rule goes back to the books that explain the Hadith. Has the Hadith been erased or not.<sup>53</sup> The explanation of the rule is related to the description of Shohih Bukhari, such as the verse of the Qur'an, which reads that they are believers and do not mix their faith with hurting others. Hearing this, the companions were terrified because none of them had ever hurt another

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<sup>48</sup>Muhammad Fu'ad Abdul Baqi, *Shahih BUKHARI MUSLIM* (Jakarta: Elex Media Komputindo, 2017).

<sup>49</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>50</sup>Majduddin Al Mubarak Bin Muhammad Ibnu Atsir Al Jazari, *An Nihayah Fi Gharibil Hadits Wal Atsar* (Jakarta: Darul Kutub Ilmiah, 2005).

<sup>51</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>52</sup>Abu Dawud, *Kitab Sunan Abu Dawud* (Beirut: Ad-Darul Alamiyyah, 1988).

<sup>53</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

person during their life. Then they asked the Messenger of Allah, then Allah revealed a verse that reads that shirk is tremendous sin (Surah An-Nisa 48).<sup>54</sup>

The eleventh rule avoids changing sentences. Sometimes, the sentences in the Hadith have changed, due to errors in reading or other things, so the meaning is not the same.<sup>55</sup> An example of this Hadith is whoever fasts Ramadan and then follows it with six days from the month of Shawwal (Muslim HR, no 1164). Then, word 6 changes its meaning to something. So the meaning of the hadith changes, people think, and it is interpreted that they do not have to undergo six days of fasting, but only one day is enough.<sup>56</sup>

The twelfth rule knows the generality of the Hadith and its specificity. For example, it is common for all men to pray in the mosque congregation. In comparison, those that are specifically shown to individuals are named in the Hadith. The law can also be absolute and *muqayyad*. For example, there is a law ordered to free slaves, which is aimed at slaves and is absolute. While the *muqayyad* believer slaves, this is more detailed, not all slaves, but more for believer slaves.<sup>57</sup> Another hadith example

In general, the three times that the Prophet forbade praying, and it is forbidden to bury the dead in those three times

1. When the sun rises, it is so bright that it is already high;
2. The sun is perpendicular, so it deviates; dan
3. When the sun is almost setting until sunset.

These are all general in nature but are later specified by the Hadith, which reads, "whoever forgets to pray or falls asleep, then pray immediately when he remembers what time he wants." (HR Muslim).<sup>58</sup>

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<sup>54</sup>Ibnu Hajar Al-'Asqalani, *Fath Al-Bari Bi Syarh Shahih Al-Bukhari* (Mesir: Darul Hadis, 1449).

<sup>55</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>56</sup>Nur al-Din Itr, *Muqaddimah Li Ibn Al-Salah Al-Imam Abu 'Amr 'Usman Bin 'Abd Al-Rahman Al-Syahruruzuri* (Beirut: Dar al-Fikr, 1986).

<sup>57</sup>Anis Thohir Jamal Al-Indunisy, *Dhawabit Muhimmah Lihusni Fahmi As-Sunnah*.

<sup>58</sup>Yuslem, "Kontekstualisasi Pemahaman Hadis."

The thirteenth rule knows that it is *mudhrot* to include *rawi* in the Hadith of the Prophet, which he is not actually in. Like when the Prophet forbade *shighor* marriage, in this case, the meaning of *shighor* is that a man marries another girl and the other person marries his child without a dowry, the Prophet forbids without the dowry (*RiwayatBukhori*).<sup>59</sup>

In fact, there are many obstacles in Indonesia, where there are currently many universities and religious groups who want to practice the two propositions above. For example, in one of the advanced Islamic colleges, many students who have been invited and told to perform worship according to the guidance of authentic and *mutawatir* hadiths ignore it. The prayer service, which according to the Hadith, will be accounted for the first time, how practice is not following the Hadith. The following data shows that of the 40 students who were asked to tell their way of praying, it turned out that it was not following what the Prophet did. As outlined by Anis in the rules. In this case, these students have violated many restrictions, for example, in the first rule, which requires worship to imitate exactly what the Prophet did. For example, the most visible issue is intention (*niyah*). From the rules stated by Anis, it turns out that their behavior is not following the first rule, which must look at the Hadith from the perspective of the Qur'an. The Prophet never taught *lafadz* intention in prayer. Not a single hadith tells the *lafadz* of the intention (*niyah*) being recited.

## Conclusion

That this very interesting Dhowabith book should be introduced to the public more so that people are more guided and directed in worship according to what was taught by the Prophet Muhammad. Perhaps the need for more in-depth cooperation between educational institutions in the future. So that people's understanding can also run faster in understanding the rules of Hadith.

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<sup>59</sup>Thohari et al., *The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus Sunnah International Institute for Hadith Sciences)*.

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