

HASBI ASH-SHIDDIEQY'S THOUGHTS IN THE PEARL OF HADITH: INTERTEXTUAL ANALYSIS OF IDEA

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Abstract: *It is hoped that this research can decide how to examine the intertextual ideas of Hasbi Ash-Shiddieqy's thoughts in one of his works, the pearl of hadith. From researching his work entitled "2002 Pearls of Hadith", the considerations he made in searching for hadith in the pearls of hadith, were as follows: 1) Hadith was understood through the guidance of the Qur'an, 2) Musykil hadiths in takwil, 3) Looking for agreement on conflicting traditions. Researchers see that in every study so far, Hasbi has always emphasized the use of a historical socio-cultural approach, or what is commonly called a logical approach, but in this study, the researcher tries to see Hasbi's point of view from an intertextual approach. Where the function of hadith in the Koran is always considered and also seen in other traditions that have similar topics and other traditions that seem problematic. This research is qualitative literature (library research), then the data processing stage and analyze the data that has been collected, the author uses the descriptive analysis method*

Keywords: *Hasbi Ash-Shiddieqy, hadith, thoughts, Mutiara Hadith*

INTRODUCTION

In a turn of events, the hadiths of the Prophet have been prominent since the dawn of Islam, when during the time of the Prophet there was a practice of changing everything the Prophet did and said, whether about the entire population or explicitly about individual matters [1]. As a good role model, the Prophet became the center of attention in heavenly bodies as a pioneer, role model, and carrier of Allah's law, practically all of his words and activities had legal quality, except for certain matters related to sharia. joint ventures.

Investigation of the understanding of hadith cannot be separated from the actual progress of hadith. Hadith began to be creative and became independent in its studies and was upheld by the codification started by Muhammad Shihab al-Zuhri (d. 124 AH) from the directive from Caliph Umar Abdul Aziz (d. 101 H) at the time tradition umayyah. This greatly affects the continuity of hadith investigations in Islam. However, from the start, the study of the understanding of hadith is not as extreme as the study of its description. This is because the mutaqqaddimin scholars are more focused on proving the truth of a hadith. Also, at the beginning of Islam, all was well with the understanding of the hadith editors because the Companions could easily get some information directly from the Prophet about things that were unclear and unknown to them. Regardless of whether there is a question or dispute among the Companions, the resolution will be returned to the Prophet saw [2].

Hadith research began in Indonesia in the 17th century with writings on hadith books by 'Abd Rauf al-Sinkili, and Nur al-Din al-Raniri. Until the end of the

20th century, hadith and hadith studies had entered universities, from undergraduate to doctoral degrees. One that is very clear in hadith studies in Indonesia is Hasbi Ash-Shiddieqy a figure from Aceh who is not only an expert in law and fiqh but also an expert in translation and hadith. This can be seen very well from one of the results of his analysis of syarah, for example, his work entitled "2002 Pearls of Hadith".

In his work, many thoughts from Hasbi Ash-Shiddieqy capture hadith and its relationship or hadith with different practices or with different arrangements which have not been widely concentrated so far. Furthermore, this research will find out how Hasbi's thinking in studying reasoning models in the study of hadith science and techniques of capturing hadith in his work in 2002 Mutiara Hadith.

METHODOLOGY

This writing is library research with qualitative research, so at the stage of handling information and decoding information that has been collected, the writer uses descriptive analysis techniques. The results of this study, it shows that Hasbi Ash-Shiddieqy is a scholar and researcher who has contributed greatly to the progress of Hadith Studies/Hadith Science in Indonesia. This is confirmed by the presence of his works in Mutiara Hadith and continues to be used as a source of perspective for innovative works on the development of hadith studies in Indonesia to date.

RESULTS AND DISCUSSION

Hasbi Ash-Shiddieqy's biography

His full name is Tengku Muhammad Hasbi Ash-Shiddieqy, born in Lhokseumawe, North Aceh on March 10 1904 AD or 22 Dzulhijah 1321 H, when Aceh was covered in blood against the Dutch. He was born in the middle of a family of officials who are bloody scholars. His father Tengku Muhammad Husein bin Muhammad Su'ud succeeded him as Qadhi Chik, and his mother Tengku 'Amrah the girl Tengku Abdul Aziz stood firmly on the footing of Qadhi Chik in the Sri Maharaja Mangkubumi Government, which was later seized by Hasbi's father. The title Ash-Shiddieqy, as recommended by Syekh Muhammad ibn Salim al-Kalali, was used starting around 1925 and changed to a surname, as he was the 37th relative of Abu Bakr al-Siddiq. Entering a young age, Hasbi previously studied at a dayah in Lhokseumawe driven by his father. Here he learns qira' ah and tajwid as well as the basics of translation and fiqh. After two years of studying at his father's dayah, Hasbi then departed to study at another Islamic boarding school in Aceh to develop other Islamic knowledge. The exchange effort started with one dayah and then continued for about eight years [3].

Hasbi Ash-Shiddieqy's Educational Academic Career

At the age of Hasbi who was still small he had studied Islam at his father's Islamic boarding school. There he studied qira'ah, tajwid, the essence of fiqh, and their translations. At the age of eight, he began his logical odyssey of knowledge. Initially, Hasbi studied at the Tenku Chik Islamic boarding school led by Tengku Abdullah in Piyeung. Here he is centered around nahw and sarf. A year later, Hasbi moved to Tengku Chik's Islamic boarding school in Bluk Bayu. Here he read for only a year, then he studied at the Tengku Chik Bang Kabu Islamic boarding school, Geudong, then, at that time, the Blang Banyak Islamic boarding school in

Samakurok, finally Hasbi continued his exams at West Tanjung Dayah in Samalanga until 1925. After Hasbi received recognition from his educator in West Tanjung Dayah, in 1924 he established his dayah in Buloh Beureugang with the help of nearby Hulubalang. The Dayah that Hasbi founded is 8 km from his old neighborhood. It was from this dayah that Hasbi discovered the strength of his scientific vocation until the time comes to reach the peak of his profession [4].

On precisely in 1926 he left for Surabaya and was already studying at Madrasah Al-Irsyad. At that time Al-Irsyad was under the initiative of Umar Hubes, as a student of Ahmad Surkati. There is no doubt that the sentence says that environmental conditions can influence and shape a person. After completing his exams at Al-Irshad, he focused on improving himself by reading a lot and training himself. Due to his high enthusiasm for learning and reading, Hasbi has created many works, both in the form of books and articles. He received two Honoris Causa Doctorate degrees for his services to the advancement of Islamic Universities and Islamic Sciences in Indonesia. He won one title from Unisba (Bandung Islamic University) on March 22, 1975, and another from IAIN Sunan Kalijaga Yogyakarta on October 29, 1975. Hasbi also holds a practical residency degree. In his declaration of appointment as a teacher, he consisted of a Professor in the Field of Hadith, although he was also concerned about fiqh and ushul fiqh education. In 1963-1966 Hasbi became Vice Chancellor III as well as Dean of the Faculty of Sharia at IAIN Yogyakarta. Apart from serving as Dean and later Vice Rector III, he contributed his knowledge in education at various private universities. He was educated at UII (Islamic University of Indonesia) since 1964. He was also educated and served as Dean of the Sharia Faculty at Unnissula (Sultan Agung Islamic University) Semarang from 1967 until he died in 1975. From 1961 to 1971, Hasbi occupied a position as minister of Al-Irsyad University Surakarta, Surakarta [5].

Hasbi Ash-Shiddieqy's work on Hadith

TM Hasbi Ash-Shiddieqy is a person who always contributes actively to writing, his writings are around 50 articles. As many as 72 book titles out of 130 volumes have become scientific works. The 72 titles in total are 6 books of interpretation and knowledge of the Koran, 17 titles of general books about Islam, 36 titles of fiqh books, 8 titles of hadith books, and 5 titles of monotheism/kalam books. The discussion of Hadith and Hadith knowledge from Hasbi's books includes 1). Summary of several Hadith, publisher Al-Ma'arif, Bandung, tt, 45 pages. 2). Introduction to the Science of Hadith and history, publisher of the Crescent Star, Jakarta, published in 1954, 1955, 1965, 1974, 1977, and 1980. 420 pages. 3). 2002 Mutiara Hadith, 8 vols., Bintang Bintang publisher, Jakarta, year of publication vol.1, 1954, 1955, 1961 and 1975. 540 pages. Volume II, 1956, 1975, and 1981. 588 pages. Volume III, 1962 and 1977. 668 pages. Volume IV, 1977. 692 pages. Volume V, 1977. 672 pages. Volume VI, 1979. 628 pages. Volume VII, 1980. 584 pages. Volume VIII has not yet been published. 4). The Importance of Knowledge Dirayah Hadith, 2 volumes, publisher Bulan Bintang, Jakarta, year of publication volume I, 1958, 1961, 1967, 1976 and 1981. 410 pages. Volume II, 427 pages. 5). Problems of Hadith as the Basis for Development of Islamic Law, Bulan Bintang publisher, Jakarta, year of publication 1964. 63 pages. Derived from a scientific oration at the Anniversary of IAIN Yogyakarta, December 4, 1962. 6). Collection of Legal Hadiths, written by Hasbi in 11 volumes. The first publisher Al-Ma'arif Bandung published 6 volumes, the year of publication of volumes I, 1970, 1972, and 1981. 380 pages. Volume II, 1972. 400 pages. Volume III, 1972 and 1981. 493

pages. Volume IV, 1972. 379 pages. Volume V, 1976. 369 pages. Volume VI, 1976. 307 pages. Volumes VII to XI have not been published, when Hasbi was still alive, although the script is ready. Then the Teungku Muhammad Hasbi Ash-Shiddieqy Foundation, re-published the book Collection of Legal Hadiths into 9 volumes, in collaboration with Pustaka Rizki Putra, in 2001. And in 2011 publication and publication of 2014 the book Collection of Legal Hadiths, using the edition LUX (Hard Cover), which consists of four major volumes, is also published by Pustaka Rizki Putra. 7). Ridjalul Hadith, publisher of Matahari Masa, Yogyakarta, year published 1970. 187 pages. 8). History of the Development of Hadith, publisher of the Moon Star, Jakarta, year of publication 1973. 187 And in the 2011 and 2014 publications of the book Collection of Legal Hadiths, using the LUX (Hard Cover) edition which consists of four large volumes, was also published by Pustaka Rizki Putra. 7). Ridjalul Hadith, publisher of Matahari Masa, Yogyakarta, year published 1970. 187 pages. 8). History of the Development of Hadith, publisher of the Moon Star, Jakarta, year of publication 1973. 187 And in the 2011 and 2014 publications of the book Collection of Legal Hadiths, using the LUX (Hard Cover) edition which consists of four large volumes, was also published by Pustaka Rizki Putra. 7). Ridjalul Hadith, publisher of Matahari Masa, Yogyakarta, year published 1970. 187 pages. 8). History of the Development of Hadith, publisher of the Moon Star, Jakarta, year of publication 1973. 187 page [6].

Hasbi Ash-Shiddieqy Passed Away

TM Hasbi Ash-Shiddieqy has left various kinds of scientific works and has produced generations of Indonesian scholars and fiqh intellectuals. Hasbi's students include Nouruzzaman Shiddieqy, Ali Hasjmiy, Ismail Ya'qub, Rasdiyanah Amir, and others. Entering in 1975, Hasbi Ash-Shiddieqy underwent medical treatment and was hospitalized (hospitalized) at the Jakarta Islamic Hospital, on December 9, 1975, Monday at 17.45 to be precise, Hasbi died. If we trace back the year of his birth AD (1904) and the year of his death (1975) [7]. Prof. Dr. Teuku Muhammad Hasbi ash-Shiddieqy died at the age of 71 years, but if researchers trace the year of birth and death of Teuku Muhammad Hasbi ash-Shiddieqy in Hijriyah calculations, he died at the age of 74 years. Teuku Muhammad Hasbi ash-Shiddieqy is buried in the South Jakarta cemetery IAIN Syarif Hidayatullah Ciputat [8], at the ceremony for the departure of the corpse, also gave a speech to Buya Hamka, and at the funeral, Hasbi's body was departed by Mr. Moehammad Roem as a comrade in arms and Drs. H. Kafrawi Ridwan, MA representing the Minister Religion [9].

Interpretation Techniques in Understanding Hadith

Deep translation strategy understanding hadith can be divided into three kinds of procedures, namely; intertextual, textual, and contextual. The three kinds of methods referred to in understanding the hadith are the result of the different perspectives that surround them hadith [10].

Intertextual Understanding

Intertextual is characterized as a relationship between one text and another, the relationship in question is not only due to similarities between one text and another but also because of contrast. Intertextual understanding expects a text not to stand alone but is influenced by different texts. Intertextual translation guidelines look at a text by handling external and internal perspectives, external viewpoints imply different texts that help the text being referred to, and internal angles are the understanding of the author considering the most common way to read different

texts. The following guidelines are to see the author's intention and see the text as a form of compiled or unwritten sources [11].

From In the above description, it tends to be expressed that intertextual translation is an approach to understanding a text by including different texts, both within one text and outside the text because of the interrelated relationships. Intertextual translation procedures can be alluded to as a method of deliberation in the field of understanding. Thus, the intertextual translation strategy in understanding hadith can be interpreted as understanding or understanding or understanding matan hadith by focusing on the systematic matan, or different practices, or verses from the Koran [12].

Intertextual translation procedures require interdisciplinary and even multidisciplinary approach. Therefore, providing an understanding of conventional significance to underline the importance of significance or providing an understanding of the significance of hadiths that are not the same as what is mostly seen from the text. In utilizing this strategy, the thing that must be considered is the systematics of hadith, then focusing on the ability of hadith to verses of the Koran, as well as focusing on different things that have similarities in themes and other traditions that look contradictory [13].

Textual Understanding

The text-based translation is the understanding of hadith in the light of the text, whether the hadith is explained orally or verbally or with meaning. This method will generally ignore the contemplative foundation that underlies the development of a hadith and affirmation that is different from both the Koran and other hadiths. In understanding the hadith using the printed translation method, what is interesting is the method of delivery, the style of language used in the hadith, and the substance of the hadith [14].

Contextual Interpretation

As for what is implied by logical translation in understanding hadith is a way of understanding hadith by focusing on the asbab al-wurud al-hadith (the setting at the time of the Prophet Muhammad) and the current setting. The context-oriented understanding method requires an all-encompassing and multidisciplinary approach, drawing on current disciplines from both the social sciences and the sciences. In this way, a logical understanding can be significant and confirm the importance of the significance of a hadith. Information about asbab al-wurud is an undeniable need in understanding the hadith logically. Asbab al-wurud according to Hasbi Ash-Shiddieqy, is the knowledge that understands the reason for the Prophet saying his words and the time when the Prophet said [15].

Hadith Pearls

Mutiara hadith is an Indonesian language book written by its author Teungku Muhammad Hasbi Ash Shiddieqy (1904-1975) and edited by HZ Fuad Hasbi Ash Shiddieqy. Is a collection of hadiths whose contents are very comprehensive, because there are several aspects, both legal aspects, morals and muamalah between humans. Therefore it is the key to practice that must be done for every Muslim [16].

Understanding of Hadith TM Hasbi Ash-Shiddieqy in Pearls of Hadith TM Hasbi Ash-Shiddieqy in the Hadith Understanding methodology

Interest TM Hasbi Ash-Shiddieqy, who is recorded as his hadith work in Indonesian, is not without reason. On various occasions, he revealed that one of the ways that must be taken by domestic Islamic scholars to foster hadith studies in Indonesia is by introducing works written in a language that can be understood effectively by the general public. So with his energy, he found ways to compose various beautiful hadith functions, considering that one of his works is significant for hadith syarah, in particular, "Pearls of Hadith 2002". Regarding the understanding strategy he employs in understanding hadith, it is seen in the clarifications contained in his search works. Below will be described several strategies for understanding the hadith used by TM Hasbi Ash-Shiddieqy.

Hadith is understood through the Guidance of the Koran

Understanding the hadith correctly for do not fall into error must be based on the shade of the Koran. Because it cannot be denied that the hadith and the Koran have a mutually binding and integral relationship [17]. In understanding hadith Hasbi always refers to the Qur'an. This is illustrated by his understanding of the hadith regarding intercession as follows:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لكل نبي دعوة فأرئيد إن شاء الله أن أحتجبي دعوتي شفاعة لأمتي يوم القيامة (رواه البخاري ومسلم)

"Abu Hurairah R.A said, had said the Messenger of Allah: every Prophet has a request, so I, God willing, will save my prayer for intercession for my people on the Day of Judgment."

عن أنس بن مالك رضي الله عنه قال: قال النبي صلى الله عليه وسلم: كلُّ نبيٍّ سألَ سُؤالاً, أو قال: لكل نبيٍّ دعوةٌ قد دعا بها فاستُجيبَتْ, فجعلتُ دعوتي شفاعةً لأمتي يوم القيامة (رواه البخاري ومسلم)

"Anas bin Malik R.A he said, had said the Prophet SAW: every Prophet has asked for a request, or the Prophet SAW said: For every Prophet, there is a prayer that is allowed, so I make my prayer an intercessor for my people on the Day of Judgment. "

Hasbi's presentation revealed that he corrected the intercession given by the Prophet for his people. However, he also explained that intercession does not exist because the verses of the Koran provide for its absence [18]. Syafa'at is a theme that is widely discussed by scholars. Most scholars believe that the Prophet Muhammad will one day provide intercession for his people, and it is possible that with his intercession Muslims will be saved from the torments of hellfire. But this statement was not unanimous, because there were scholars who disagreed with this statement, one of whom was Hasbi. According to him, there are verses in the Koran that show that intercession does not exist at all. Among the verses of the Koran in question is QS. al-Anbiya': 28, QS. Hud: 105; 108, and QS. Al-Baqarah: 254[19].

لا يبيع فيها ولا خلة ولا شفاعة (سورة البقرة: ٢٥٤)

"(It is a day) when there is no buying and selling and there is no intercession."

ولا يشفعون إلا لمن ارتضى (سورة الأنبياء: ٢٨)

"And they do not give intercession except for people who are blessed by Allah SWT."

خالدين فيها مادامت السماوات والأرض إلا ما شاء ربك (سورة هود: ١٠٧)

"They will remain in it as long as there is heaven and earth unless your Lord wills."

main part states that there will be no more intercession in the Last Days, while the next verse indicates that mediation should be given to those who are satisfied by Allah (swt). The third verse provides an understanding that for everyone who has fallen into hell, there is no chance for him to get out, they are eternal in it. According to Hasbi, this repetition is clear evidence that the intervention did not exist. Nothing can save humans from the torment of suffering because of the mistakes they have made while in this world. The only person who can save him from hell is himself.

"From the clarification above, it is very visible that Hasbi is trying to understand the hadith contrasting the substance and reasonable verses of the Koran as the subject of comparison. If only it were, the substance contrary to what is interpreted by the Koran, then he will like to stick to the Koran. That was Hasbi's step when he revealed the hadith of intercession. he states that intercession will have no option to save individuals from the fires of hell regardless of whether Prophet Muhammad (SAW) asked Allah for it because His iradat cannot be changed.

verses of the Koran that show intercession does not explicitly explain its existence, and even in QS. al-Baqarah: 254 mentions that on the Last Day, there will be no intercession and buying and selling. Based on these guidelines, Hasbi then gave his attitude that rejected the belief that humans can be saved and expelled from hell because of the intercession of the Prophet.

Musykil Hadiths in Takwil

Hadith musykil is a hadith that is difficult to understand considering that there are foreign and foreign words so extraordinary information is expected to understand it, especially the study of abstruse hadiths. In understanding this hadith, Hasbi considers it important to do the translation because he remembers that there is one more hadith explained from Abu Dzar ra (d. 32 H) that the Prophet SAW said, "Whoever says La Ilaha Illa Allah will enter Paradise even though he commits disbelief and even though he takes." It also shows QS. An-Nisa: 48, "For sure, Allah does not forgive the mistakes of those who associate partners with them and forgives different sins." Based on the two texts, Hasbi said that hadith cannot be seen from its presentation alone. Because both the Koran and the hadith reveal the opposite[20]. If he believes that the adulterer, the deceiver, and the consuming alcohol will have his faith removed from his heart, then at that time he will turn out to be a disbeliever, while the unbeliever will not enter heaven. This is of course contrary to the substance of the hadith explained by Abu Dzar and the passages of the Koran which have been referred to before.

Then again, Abu Ja'far Muhammad Jarir at-Thabary (d. 311 H) states that the importance of the hadith is the expulsion of every great name, (for example, wal-wali Allah) of the individual who sins impropriety, then at that time, associated the titles "adulterer", " thief", "drunkard" with them. Hasbi more or less revealed that the criminals lacked confidence, not lost at all. Along these lines, crooks, crooks, wine consumers, or drunk people are not viewed as unbelievers. If they make amends they will lose their sins, but if this activity is carried out continuously, it will be their business with Allah SWT later in Hari End[21].

From From these two points of view, Hasbi prefers to interpret the hadith. He also expresses meaning to thieves, drinkers of khamr, and adulterers in other circumstances which according to him are still in the same criteria. According to him, this hadith includes all forms of immorality[22]. So regardless of whether immorality, for example, adultery, taking and drinking wine does not make the perpetrators leave Islam, however, they must be kept away. Counting things that show all three activities should also be avoided and abandoned. So from Hasbi's assertion above, it can be seen that according to him there are things that make a hadith called a complex hadith that requires translation, including when the publication is not the same as described by other hadiths.[23]. This is outlined by how he could interpret the hadith about no imam at heart wrongdoers (fraudsters, criminals, and liquor consumers).

Looking for Mukhtalif Hadiths Agreement

Not all hadiths conveyed by the Prophet SAW can be immediately understood by looking at the publications, there are several of them that require further and in-depth study. One of the practices that must be concentrated physically and spiritually is hadiths that seem odd or mukhtalif hadiths. Mukhtalif hadith investigations received additional consideration from researchers, which was reflected in their efforts to create works in this field[24]. For this reason, regarding the definition, a mukhtalif hadith is likened to an accepted hadith whose editorial is contradictory to other maqbul hadiths and it is possible to seek agreement.[25]. From the statement above, it can be interpreted that three criteria serve as a benchmark so that it is included as a mukhtalif hadith, namely outwardly contradictory is an accepted hadith and allows for looking for a deal.

Hadith about the luqatah (finding goods) return period was settled by Hasbi. In the first hadith it is stated:

عن زيد بن خالد رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فسأله عن اللقطة فقال: اعرف عفاصها ووكاءها, ثم عرفها سنة, فإن جاء صاحبها وإلا فشانك بها, قال: فضالة الغنم؟ قال: هي لك أو لأخيك أو للذئب. فضالة الإبل؟ قال: ما لك ولها؟ معها سقاؤها وحداؤها, ترد الماء وتأكل الشجر حتى يلقاها ربها (رواه البخاري ومسلم)

"From the container of Zaid Khalid R.A He said: A man once came to the Holy Prophet and got some information about the luqatah, so he said, 'Know the pockets and the ropes and report them for a year. If the owner comes (give it), if not, then it's up to you.' The man asked again, 'Then what will be said about the lost goat?' He replied, 'That's for you, for your brother, or the wolf.' He asked again, 'Then what can be said about lost camel?' He replied, 'What business do you have with him he has the position of water and his feet, he can go to the water drops and eat trees so he is considered as the owner'[26].

Meanwhile, in the second hadith, it is stated:

عن أبي بن كعب رضي الله عنه قال: وجدت صرة على عهد النبي صلى الله عليه وسلم فيها مائة دينار فأتيته بها النبي صلى الله عليه وسلم فقال عرفها حولا فعرفتها حولا ثم أتيت فقال عرفها حولا فعرفتها حولا ثم أتيت فقال عرفها حولا ثم أتيت الرابعة فقال اعرف عدتها ووكاءها ووعاءها فإن جاء صاحبها وإلا استمتع بها (رواه البخاري ومسلم)

"From Ubay bin Ka'an R.A said: At the time of the Prophet SAW I once found a package containing 100 dinars and after that, I came to the Prophet with the item, so he said, 'Spread it (to be known) for one year.' So I did it for a year. Then I saw him one more time and he said, 'Declare for one year.' So, I do it for another year. Then, at that point, I saw him one more time and he said, 'Do it for a year.' So I did it for another year. Then, at that time, I met him for the fourth time and he said, 'Know the number of items and the package and the cover, later if someone comes as the owner give it, but if no one comes take advantage of it'.[27]

In the main hadith it is explained that agreeing with the Prophet's response to a friend's question, assuming it has been found for one year and not someone is looking for it, then it can be kept. Whereas in a later hadith, another companion questioned the Prophet for a very long time and was told to trust that the owner would look for him. It wasn't until the fourth year that the Prophet allowed him to keep it. The publication of these two hadiths was problematic due to the difference in the timeframe so that the items found could be disposed of or possessed. After all, according to Hasbi, basically this habit is not broken. He said, "To unite these two hadiths, we can say that one year is as far as possible, while three years is as far as possible"[28].

understanding The contradictory hadiths show that Hasbi only focused on one method, namely al-jam'u or compromise. It looks different from other hadith scholars, who sometimes provide several methods of understanding contradictory hadiths. Like the four steps given by Imam al-Shafi'i in a settlement that starts with compromise, al-naskh, al-tarjih and al-tawaqquf.

CONCLUSION

Based on the descriptions in the previous chapters, this study produced several conclusions in the form of answers and responses that are in line with the problems that have been formulated. The main conclusion of this study is related to the thinking of TM Hasbi Ash-Shiddieqy in the intertextual analysis of ideas. From reading his works in the field of hadith, especially those relating to syarah, such as his work entitled "2002 Pearls of Hadith", the thoughts he uses in understanding hadith in pearls of hadith include: a) Hadith is understood through the guidance of the Koran' an; b) Musykil hadiths that are in Takwil; c) Seeking agreement from contradictory hadiths.

The researcher sees that in every writing concentration to date, Hasbi has consistently emphasized the use of a verifiable socio-social methodology, or what is commonly called a logical methodology, but in this study, the expert tries to see Hasbi's perspective from an intertextual approach. Where the ability of the hadith in the Koran is constantly thought about and different practices have different subjects and customs that seem inconsistent. However, Hasbi's works in the field of hadith remain a variation of several creators in the field of hadith. He added information from his work in the field of hadith. His book has been a variation of several authors in the field of hadith and is the main reference book at the address at several Islamic universities in the field of hadith.

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