

STUDY OF TAKHRIJ AND UNDERSTANDING OF HADITH REGARDING THE IMPLEMENTATION OF PRAYER IN MARABIDH AL-GHANAM

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Abstract

In terms of performing prayers, there are traditions that state the permissibility of praying in marabidh al-ghanam (goat sheds) but prohibit praying in camel sheds. The goat pen itself is a place that is synonymous with dirt and unclean. While in the implementation of prayer we are required to maintain the sanctity of clothing and places of worship from dirt and unclean. The purpose of this study is to determine the quality and understanding of the Hadith of the Prophet who prayed in a goat pen. This research is included in qualitative research using the method of ma'anil hadith. The methodology used in this research is library research with primary and secondary data sources. Data collection techniques used in this research are textual and contextual approaches. In analyzing the data, researchers used a descriptive-analytical approach. The result of this study is the Prophet's hadith of praying in a goat pen is an order. The delivery of the Hadith was motivated by the occurrence of the Khandak war at that time and the Prophet Muhammad at that time would pray and the Prophet also prayed in a goat pen. In addition, the situation at that time was that there were no buildings and mosques as a place of prayer.

Keywords: Hadith, Prayer, Stables, Goats

Abstrak

Dalam hal pelaksanaan shalat, terdapat hadis yang menyatakan kebolehan melaksanakan shalat di marabidh al-ghanam (kandang kambing) namun melarang melaksanakan shalat di kandang unta. Kandang kambing sendiri merupakan tempat yang identik dengan kotoran dan najis. Sedangkan dalam pelaksanaan shalat kita diharuskan untuk menjaga kesucian pakaian dan tempat ibadah dari kotoran dan najis. Tujuan penelitian ini adalah untuk mengetahui kualitas dan pemahaman terhadap hadis Rasulullah yang melaksanakan shalat di kandang kambing. Penelitian ini termasuk ke dalam penelitian kualitatif dengan menggunakan metode ma'anil hadis. Metodologi yang digunakan dalam penelitian ini adalah penelitian kepustakaan dengan sumber data

primer dan sekunder. Teknik pengumpulan data yang digunakan dalam penelitian ini adalah berupa pendekatan tekstual dan kontekstual. Hasil dari penelitian ini adalah hadis tersebut merupakan sebuah anjuran. Penyampaian hadis dilatarbelakangi situasi Rasulullah SAW sedang melakukan perjalanan bersama sahabat dan waktu shalat sudah masuk. Kemudian keadaan pada zaman tersebut belum terdapat banyak bangunan dan masjid sebagai tempat shalat. Kontekstualisasi hadis pada zaman sekarang yang mengalami kemajuan sehingga terdapat mesjid dan bangunan yang bisa kita tempati untuk shalat. Dalam analisis data peneliti menggunakan pendekatan deskriptif-analisis. Hasil penelitian ini adalah hadis Rasulullah melaksanakan shalat di kandang kambing merupakan sebuah perintah. Penyampaian hadis dilatarbelakangi oleh pada masa itu terjadinya perang Khandak dan Rasulullah SAW pada waktu itu akan melaksanakan shalat dan Rasulullah pun melaksanakan shalat di kandang kambing. Selain itu keadaan di zaman tersebut yang belum terdapat bangunan dan masjid sebagai tempat shalat.

Kata Kunci: Hadis, Shalat, Kandang, Kambing

INTRODUCTION

Prayer is a form of worship that contains special words and actions, starting with takbir and ending with greetings. Prayer is also defined as a form of worship that must be done with full devotion and sincerity in the heart which begins with takhbiratul ihram and ends with greetings. Prayer is included in the pillars of Islam and is a pillar of religion for every Muslim. Prayers are mandatory for religious people, both men and women. The prayer service began with Allah's command to the Prophet SAW which is called the isra'mikraj event. (rosad, 2020) Prayer is not only a physical movement, but prayer is a pillar of religion. When carrying out prayer, of course there are

valid conditions for carrying it out, firstly, it is pure from major and minor hadas. Second, clean your body, clothes and clothes place from Impurity. Third, Covering the genitals. Fourth: Knowing the entry of prayer time. Fifth, Facing the Qibla. (Rasjid, 2018)

One of the requirements for valid prayer is the purity of the body, clothes and place of prayer. The purity of this place means that the place is clean from dirt or impurities that make the prayer invalid and void. If the place of prayer is not clean or impure, then our prayer will not be valid and will not be solemn. However, researchers found a hadith stating that the Messenger of Allah SAW performed prayer in a goat pen, in essence performing worship must be in

a place that is clean and pure from hadas and impurity.

Hadith is the second source of law after the Koran. Everything that comes from the hadith must be implemented properly and correctly. Hadith are words, actions, decrees and approvals of the Prophet Muhammad SAW which can be used as the basis of Islamic law. The term hadith usually refers to something that happened after the prophethood, the history of hadith can also be seen from an important aspect, namely its narration. (Andariati, 2020)

The difference between a goat pen and a camel pen is that in a pen, it is permissible to perform prayers. The Prophet once performed prayers in the goat pen, whereas in a camel pen, it is not permissible to perform prayers because the camel pen was created by Satan. In the background above, it discusses the Prophet praying in a goat pen, as the hadith reads:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ
شُعْبَةَ عَنْ أَبِي التَّيَّاحِ الضُّبَعِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي
مَرَابِضِ الْعَنَمِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ
صَحِيحٌ وَأَبُو التَّيَّاحِ الضُّبَعِيُّ سَمِعَهُ يَزِيدُ بْنُ حُمَيْدٍ
(Tirmidzi, hal. 96)

Have told us Muhammad bin Bashir said: have told us yahya bin sa'id from shu'bah from Abu at Tayyah is the name of the duba'i from Anas bin Malik said: "The Prophet shallAllahu 'alaihi wa sallam once prayed in a goat pen."

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا هُشَيْمٌ عَنْ
يُونُسَ عَنْ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ الْمُرِّيِّ قَالَ
قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِي مَرَابِضِ الْعَنَمِ
وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ فَإِنَّهَا خُلِقَتْ مِنَ
الشَّيَاطِينِ (Syahir, hal. 395)

From the hadiths above, it is explained that the Messenger of Allah allowed to perform prayers in a goat pen and forbade performing prayers in a camel pen, where basically in carrying out worship, clothes must be clean, the place from filth and dirt. Regarding the Messenger of Allah praying in a goat pen, the author does not know what the condition of the goat pen that the Messenger of Allah placed for prayer was.

As the hadith above, the Prophet ordered to perform prayers in a goat pen, and did not allow to perform prayers in a camel pen, because the camel pen was created by Satan. Basically, prayer must be in a clean place, one of the requirements for valid prayer is that the clothes and place are

clean from hadas and najis. The main purpose of this study is of course to find out how a researcher understands a hadith § , whether they understand the hadith textually or contextually. This is very important because it is related to the hadith of the Prophet which is the second source of Islamic law.

Based on the explanation of the problem, the researcher formulated the purpose of this study, namely how is the quality and understanding of the hadith of the Prophet Muhammad regarding the implementation of prayer in a goat pen. In addition, the purpose of this study is to determine the quality and understanding of the hadith of the Prophet Muhammad who performed prayer in a goat pen

LITERATURE REVIEW

First, Rudiyanto's study, "The Law of Prayer in Churches and Non-Muslim Places of Worship According to the Shafi'i and Hanbali Schools". This discussion focuses on the law of prayer in churches for non-Muslims according to the Shafi'i and Hanbali schools. The difference between his research and the author's is that the author discusses the quality and understanding of the hadith

of the Prophet performing prayers in a goat pen. (Rudiyanto, 2022)

Second, Nurul Wakia, "Hacking the Problem of Qibla Direction Related to Prayer on a Vehicle". (Wikia, 2020) This discussion focuses more on the direction of the qibla when praying in a vehicle. The difference in the author's research is more directed at the quality and understanding of the hadith of the Prophet performing prayers in a goat pen. Third, Desminar, "Fatwa Lajnah al. Daimah Ulama Mecca (About: Swearing Not in the Name of Allah, Prayer for Corpses in the Grave, Reading Yasin for the Deceased, Praying on Airplanes and Celebrating the Prophet's Birthday". Third, Study (Desminar, 2017) This research focuses more on praying on airplanes and celebrating the Prophet's birthday. The difference in the author's research is that it focuses more on discussing the quality and understanding of the hadith of the Prophet performing prayers in a goat pen.

RESEARCH METHODS

This research is included in qualitative research using the *ma'anil hadith method* . Research on the Study of the Hadith of the Prophet Performing Prayer in Marabidh Al-Ghanam is a

library research or commonly called library research. *Library research* is a source of data that comes from books, journals, newspapers, and sources that are directly related to the title. In this study, data collection was carried out by reading and also examining written materials in the form of books, books and journals. After the data is collected, the data will be analyzed *descriptively-analytically*. The data that has been collected is then processed and analyzed in order to obtain a conclusion.

RESULTS AND DISCUSSION

The Quality of the Hadith " *The Messenger of Allah Performed Prayer in a Goat Pen* " and the Sanad of the Hadith

1. Search for Hadith in the Book *Mu'jam al-Muhfahras*

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِي
مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أُعْطَانِ الْإِبِلِ فَإِنَّهَا
خُلِقَتْ مِنَ الشَّيَاطِينِ (Syahir, hal. 395)

Based on the hadith above in the book *Mu'jam al-Mufahras al-Fazh al-Hadist*, the author will examine the hadith about Rasulullah performing prayers in a goat pen, information was found that the hadith is

contained in the following source book:

The second word, namely **الْغَنَمِ** which means sheep or goats, this word the author took to limit this research so that it could focus on the Prophet performing prayers in the goat pen. After tracing the book *Mu'jam Al-Mufahras*, the next step the author looked for a fragment of the word in the book, which reads:

صَلُّوا فِي مَرَابِضِ الْغَنَمِ

After being traced in the book *Mu'jam Al-Mufahras* using the word **الْغَنَمِ**, many similar hadiths were found in several of these source books.

The first: Sahih Imam Muslim, Book of Menstruation, Chapter 97
Second: Sunan Abu Daud, Book of Tharah, Chapter 72

Third: Sunan Tirmidhi, Book of Prayers, Chapter 142

Fourth: Sunan Ibn Majah, Book of Mosques, Chapter 12

Fifth: Sunan Darimi, Book of Prayers, Chapter 112

Sixth: Musnad Ahmad bin Hanbal, Chapter 2.

2. Analysis of Sanad Based on Muttasilan

Based on the research of the narrators on the path of Abu Daud's sanad, it can be concluded that the sanad path is muttasil, although there are several levels of sanad that use the symbol of narration **عن** which indicates the possibility of not meeting between the narrators in the sanad. However, in this sanad path, it can be proven that each narrator has a relationship as a teacher and student which shows that they have met in the narration of the hadith. In addition, the continuity of the sanad can also be seen from the year of birth and the year of death of the narrators.

Apart from that, by referring to the life span of all the narrators, Abi Hurairah lived for a period of 59 AH and regarding the year of birth of Ibn Siiriina in 110 AH and in Hisham he died in 147 AH, while Abi Bakhri bin 'llyas' year of death was not found, and Yahya bin Adam died in 203 H, and Abu Kuraib died in 248 H. Based on this information

it can be concluded that there is a possibility for them to meet. Meanwhile, the year of his death was not found for al-Bara'i bin Azib, Abdurrahman bin Abi Layla died in 83 H and al-A'masyi died in 145 H. Based on the year of death Abdurrahman bin Abi Layla died in 83 H and al-A'masyi died in 145 H, so it can be concluded that it is possible that they met. Based on the year of death, Utsman bin Abi Syaibah died in 293 H, and Yazid bin Zuray'i died in 182 H, and Abu Bisyr Bakhri bin Kholafa died in 46 H, while Yazid bin Harrun died in 206 H. So it can be concluded that there is a possibility that they met. While Abu Bakhri bin Abi Syaibah died in 210 H, and Muhammad bin Minhal died in 231 H. So it can be concluded that there is a possibility that they met.

Understanding the Hadith of the Prophet Praying in the Goat Pen

1. Textual Approach

In understanding the hadith of the Prophet performing prayers in a goat pen, the researcher will use two hadiths, namely the hadiths found in the

narrations of Sunan Abu Daud and Sunan Tirmidzi. The wording of the hadith is:

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرِ
بْنِ عِيَّاشٍ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ
قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلُّوا فِي
مَرَابِضِ الْعَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ

Other hadiths also explain

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا أَبُو مُعَاوِيَةَ
حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الْبَرَاءِ بْنِ عَازِبٍ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ
الْوُضُوءِ مِنْ حُومِ الْإِبِلِ فَقَالَ تَوَضَّؤُوا مِنْهَا وَسُئِلَ
عَنْ حُومِ الْعَنَمِ فَقَالَ لَا تَوَضَّؤُوا مِنْهَا وَسُئِلَ عَنْ
الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ فَقَالَ لَا تُصَلُّوا فِي مَبَارِكِ
الْإِبِلِ فَإِنَّهَا مِنَ الشَّيَاطِينِ وَسُئِلَ عَنْ الصَّلَاةِ فِي
مَرَابِضِ الْعَنَمِ فَقَالَ صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ

In the two hadiths above, there is a difference in the use of words for the term camel pen, in the hadith narrated by Abu Daud, the word **أَعْطَانِ الْإِبِلِ** which does have the meaning of a camel pen, whereas in the narration of Tirmidhi the word **مَبَارِكِ الْإِبِلِ** which means the place where camels growl. The place where camels growl itself means a place to kneel using both front legs or kneel with all four legs which is done by large animals such as oxen, elephants, and

camels. (Nasional, 2008) Thus the place where camels growl can be interpreted as a place where camels rest so that the difference in the use of the word ultimately has the same meaning, namely both places where camels rest.

The hadith of the Prophet carrying out prayers in his own goat pen has authentic qualities, namely a hadith whose sanad is continuous, does not contain *syadz* and *illat* and the narrator is dhabit. (Abadi, 2008) This hadith was narrated by many sources, making it impossible for them to agree to lie to narrate the hadith.

a. Linguistic approach

In understanding the hadith of the Prophet praying in the Matan goat pen, the hadith that researchers use is

صَلُّوا فِي مَرَابِضِ الْعَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْإِبِلِ
word صَلُّوا comes from the word صَلَّى -

صَلَاةٌ which means praying or establishing prayer. (Yunus, 2019) The word فِي which means because, upon, upon, to, in, between, and others. (Yunus, 2019) For the use of the word فِي in the text of the hadith, the more appropriate meaning is the word in. الْعَنَمِ comes from the word عَنَمٌ which means goat. (Yunus, 2019) The word وَلَا تُصَلُّوا itself means and do not pray. The word أَعْطَانِ has the same meaning as the word مَرَابِضِ namely the cage. (Abadi, 2008) In

the word **الْإِبِلِ** comes from the word **أَبَلٌ - أَبَلًا** which means camel. Thus the text of the hadith **لَوْ فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَغْطَانِ الْإِبِلِ** can be interpreted as praying in a goat pen and do not pray in a camel pen. From the text of the hadith it can be understood that the Messenger of Allah ordered prayer in a goat pen and forbade prayer in a camel pen.

b. وَلَا تُصَلُّوا فِي أَغْطَانِ الْإِبِلِ The Approach of Usul Fiqh

In the hadith of the Prophet Muhammad praying in a goat pen, there is *sighat al-amr wa al-nahy*, namely the command and prohibition contained in the hadith. In the sentence fragment **صَلُّوا فِي مَرَابِضِ الْغَنَمِ** there is *sighat al-amr*, namely in the word **صَلُّوا** which has the meaning of a command to perform prayers in a goat pen. While in the hadith fragment **وَلَا تُصَلُّوا فِي أَغْطَانِ الْإِبِلِ** there is *sighat al-nahy* at the word **وَلَا تُصَلُّوا** which has the meaning of prohibition to perform prayer in camel pen. Regarding the permissibility of praying in goat pen, Islamic scholars have different opinions, is:

1) Imam Shafi'i

Imam Syafi'i is of the opinion that all types of animal waste are considered najis, from animals that are permissible to eat to animals that are not permissible to eat. Thus, goat waste can

also invalidate the validity of performing prayers. Regarding the hadith stating that the Messenger of Allah performed prayers in a goat pen is something that requires further understanding. This is due to the assumption that prayers performed in goat pens during the time of the Messenger of Allah were certainly different from performing prayers in goat pens today. So the policy taken by Imam Syafi'i is to state that all animal waste is najis, including goat waste itself. This is due to the form of caution when practicing Islamic law.

2) Imam Malik

Imam Maliki is of the opinion that the law of animal waste depends on what the animal eats. If the animal is an animal that is permissible to eat, then the law of animal waste is pure. However, if the animal eats something that is unclean, then the animal waste is unclean.

3) Imam Hanafi

Imam Hanafi is of the opinion that the dung of animals whose meat is permissible to eat is included in the category of minor impurity or *mukhafafah impurity*. This law also applies to goat dung. The only animal dung that is considered pure is bird dung.

4) Imam Hanbali

Imam Hambali is of the opinion that the feces of animals whose meat is permissible to eat are considered pure. Even if the animal has a habit of eating food that is unclean as long as the unclean food is not more than the animal's main food. Thus, animals whose main food is something unclean, their feces are also considered unclean.

2. Contextual Approach

a. Historical Context

In studying the hadith of the Prophet Muhammad, sometimes it cannot be done by simply understanding it in terms of the text or the editorial side of the hadith. However, sometimes it is also necessary to understand the context contained in the hadith. One way is to examine the historical aspects and the reasons why the hadith was conveyed by Rasulullah SAW.

Related to the hadith stating that the Prophet Muhammad SAW performed prayers in a goat pen, there is a historical background to the emergence of the hadith, namely at that time the Prophet Muhammad SAW was traveling with the aim of going to the city of Medina. Then he stopped in the

middle of a tribe, namely a tribe known as Bani Amr bin Auf which was in one of the areas that was part of the highlands of the city of Medina. He settled and spent the night with them for 40 days.

When he settled there, when the call to prayer was announced as a sign of the start of prayer time, the Prophet Muhammad SAW immediately performed the prayer. He performed the prayer in a goat pen. After that he gave the order to build a mosque. Regarding the desire to build the mosque, the Prophet Muhammad SAW met the leader of Bani Najjar with the aim of conveying his intention to buy land from the Bani. The Prophet's intention to buy land was welcomed by Bani Najjar, they even gave the land for free and only expected a reward from Allah SWT.

The condition of the land given by Bani Najjar was a former grave of polytheists and there were mounds of earth and date palm gardens. Then the Prophet gave orders for the date palm trees to be cut down and the wood arranged facing the Qibla. The pillars of the mosque were the

date palm trunks themselves, while the foundation of the mosque was built of stone. The construction of this mosque was carried out by mutual cooperation and the Prophet also participated in it. (Ibnu Hamzah Al Husaini Al Hanafi Ad Damsyiqi, 2005)

Something similar is also explained in the book Fathul Baari, that the Prophet Muhammad SAW performed prayers in a goat pen, which is a place where goats usually gather. It is even explained that the Prophet SAW performed prayers not only in the goat pen, but he performed prayers anywhere when the prayer time had entered. This was done by the Prophet SAW not without reason, but he did it when the mosque had not been built as a place of worship. After the mosque was built, he performed prayers in the mosque except in certain circumstances or in forced circumstances. (Al Imam Al Hafiz Ibnu Hajar Al Asqalani, 2003)

Thus it can be understood that the implementation of prayer in the goat pen carried out by the Prophet Muhammad SAW was not without reason. However, it was

indeed influenced by the circumstances or *'illat* where there was no mosque building to perform prayer at that time. When there was a mosque building, the Prophet Muhammad SAW no longer performed prayer in the goat pen but performed it in the mosque.

b. Contextualization of Meaning

By looking at something that becomes *the 'illat* of the hadith stating that the Messenger of Allah SAW performed prayer in a goat pen, it is necessary to contextualize the meaning of this so that it is in accordance with the situation and conditions in the present era. In addition, contextualization of the meaning of the hadith needs to be done so that when understanding the hadith we do not make mistakes in implementing it.

As for what becomes the *' illat* from the hadith is the situation and condition at the time of the Prophet performing prayers in the goat pen there was no mosque building for a place to perform prayers. If we look at the situation and condition of today, especially in Indonesia, there are already

many mosque buildings. Even mosque buildings can be found close together and in the middle of settlements. So that mosque buildings are not something that is difficult to find to perform prayers.

With the existence of this *'illat*, then according to the author's analysis, performing prayers anywhere or more specifically in a goat pen in accordance with what was done by the Prophet Muhammad SAW is no longer relevant to the situation and conditions in the current era where there are already mosque buildings.

In line with the opinion of most Islamic scholars that animal waste, especially goat waste, is considered unclean, then the implementation of prayer in the goat pen should no longer be carried out. Because the Messenger of Allah himself also did not perform prayer there anymore when the mosque was built.

CONCLUSION

After the author conducted *takhrij al-hadith* about the hadith of the Messenger of Allah performing prayer in

a goat pen in several source books (*Sunan Tirmidzi, Sunan Abu Daud, Sunan Ibnu Majah, Sunan Darimi, Musnad Ahmad bin Hanbal*). The author can conclude that the first: all of the hadith are authentic. Second: If seen from the perspective of reliance, *Sunan Tirmidhi, Sunan Abu Daud, Sunan Ibnu Majah, Sunan Darimi, Musnad Ahmad bin Hanbal* belong to *the Marfu' hadith*. In understanding the hadith about the Prophet performing prayers in a goat pen, it is stated that the Prophet ordered prayers in a goat pen and forbade prayers in a camel pen because camels were created from Satan. Third: It is recommended to pray in the goat pen because it will bring blessings.

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