



Formulation and Specification of Regional Hadith Studies

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Abstract: The study of regional hadith is an essential aspect of hadith scholarship. Still, it poses some challenges that must be addressed to clarify terminology while integrating the concept with Western regional studies theory. This article aims to formulate a robust framework for regional hadith, focusing on formulation and specification. In this study, the author integrates some of the fundamental theories of hadith science and applies the analysis of the philosophy of *al-Tārīkh* to unpack the stages of regional hadith studies from historical, ideological, and geographical aspects which are linked to the theory of regional studies which not only deals with regionalism in particular but critically analyses the roots, the spread of hadith in several geographies and their specifics. The results of this study reveal that regional hadith studies have deep roots, beginning with the discussion on *'iṣmah* (the impossibility of making mistakes) and the emergence and spread of hadith in Mecca and Medina during the time of the Prophet Muhammad as its formulation. Subsequently, the study expanded to other regions. In addition, it identifies three main specific aspects of regional hadith studies: *first*, specifications related to the Sanad (chain of narrators) involving narrators from the same or different geographies; *second*, specifications of narrators based not only on their geographical location but also on their roles and contributions; *third*, specifications related to the matan (content of the hadith) and its implementation in one or more regions and its relation to certain aspects. This article provides a clear and comprehensive framework for the study of regional hadith, outlining the key elements that should be considered in this research. The findings have significant implications for a deeper understanding of regional hadith, which can enrich hadith science.

Keywords: Formulation; Regional Hadith; Sanad; Specification.

Abstrak: Studi tentang hadis kawasan merupakan aspek yang penting dalam ilmu hadis, namun masih menimbulkan sejumlah tantangan yang perlu diatasi untuk memperjelas terminologi saat mengintegrasikan konsep ini dengan teori regional studies Barat. Artikel ini bertujuan untuk merumuskan kerangka kerja yang kuat bagi studi hadis kawasan, dengan fokus pada formulasi dan spesifikasi. Dalam penelitian ini, penulis mengintegrasikan beberapa teori dasar ilmu hadis dan menerapkan analisis *falsafah al-tārīkh* berkerja untuk membongkar tahapan studi hadis kawasan dari aspek historis, idcologi dan geografis yang dihubungkan dengan teori regional studies yang tidak hanya membicarakan kedacrahan secara khusus namun menganalisis secara kritis akar, penyebaran hadis di beberapa geografis dan spesifikasi nya. Hasil penelitian ini mengungkapkkan bahwa studi hadis kawasan memiliki akar yang

dalam, dimulai dari diskusi tentang *'iṣmah* (ketidakmungkinan melakukan kesalahan) serta muncul dan penyebaran hadis di Mekkah dan Madinah pada masa Nabi Muhammad saw sebagai formulasi nya. Selanjutnya, studi ini berkembang ke berbagai wilayah lainnya. Selain itu, penelitian ini mengidentifikasi tiga aspek spesifik utama dalam studi hadis kawasan: *pertama*, spesifikasi terkait *sanad* (rantai perawi), yang melibatkan perawi dari geografi yang sama atau berbeda; *kedua*, spesifikasi perawi tidak hanya didasarkan pada lokasi geografis, melainkan juga pada peran dan kontribusi mereka; *ketiga*, spesifikasi terkait *matan* (isi hadis) dan implementasinya di satu atau beberapa wilayah, serta hubungannya dengan aspek-aspek tertentu. Artikel ini memberikan kerangka kerja yang jelas dan komprehensif untuk studi hadis kawasan, menguraikan elemen-elemen kunci yang harus dipertimbangkan dalam penelitian ini. Temuan ini memiliki implikasi signifikan untuk pemahaman lebih mendalam tentang hadis kawasan, yang pada gilirannya dapat memperkaya ilmu hadis secara keseluruhan.

Kata Kunci: Formulasi; Hadis Kawasan; Sanad; Spesifikasi.

1. Introduction

One of the emerging hadith topics is regional hadith studies. Several scholarly works in Indonesia deal specifically with this theme. Dede and Nurrohman's work discuss the pattern of hadith transmission in Kufa and Basrah by applying the Hadith of the death of the Prophet Muhammad SAW to the Hadith of the region (Dede et al., 2021). Alawiah studied the region of hadith transmission and development in Khurasan through 17 narrators residing there and the traditions they narrated (Alawiah, 2022). Hamida and Han Sein's region-based study of Hadith in Basrah is also available (Hamida & Han Sein, 2022); Zuadah examines the spread of Companion narrators in Yemen (Zuadah, 2023), and hadith studies in Indonesia by Anggoro by taking the figure of Syuhudi Ismail (Anggoro, 2019).

When writing about the hadith madrasas in the Levant, Hanifa, and Khaeruman equate the term hadith with the region (Hanifa & Khaeruman, 2023). According to Wendry, the phrase hadith madrasa formulated by Al-Jawābi has similarities with the principles of regional hadith studies initially adopted from the theory of regional studies (Wendry, 2022). In addition, hadith studies do not explicitly mention the word region or madrasa. Still, the hadith and its development in a particular region are the focus of the research. Works containing hadith discourses in Andalusia in the second and third centuries Hijri (Akmaluddin, 2019) show that.

Regardless of whether or not the phrase regional hadith is equated with specific terms and phrases, as will be analyzed in the discussion, regional hadith studies leave at least three home workers. First, the ideal concept of regional hadith studies will not be separated from the discourse of the Holy Prophet's position as a prophet and his domicile in two different regions: Mecca and Medina. Both of them are the initial of

the emergence of regional hadith because the benchmark is the source of the hadith itself, i.e. the Holy Prophet SAW and the dissemination of hadith with his methodology both in these two places and other places during the time of the Holy Prophet SAW.

Second, the expansion of territorial *Futuh* during Umar's time as caliph 13-23 AH. (al-Balāzuri, 1988), many companions began to make further *hijrah*. They moved from Medina to and settled in Kufa, Basrah, Sham, Egypt, and other regionals (al-Khatib, 1989). This shows the widespread spread of Islam, where the hadith also spread. Although there was a time when traditions were 'forbidden' to be massively propagated (*taqlil al-riwayah*) during the leadership of Umar (Abū Zahw, n.d), the fact is that the companions have spread out. Some have even lived in various regions until they died (al-Sakhawi, 1426). Their immigration gave birth to the concept and practice of *riḥlah fi ṭalab al-ḥadīs*, integral to regional hadith studies.

Thirdly, the study of regional hadith will be exciting and lively by tracing the essence of the Holy Prophet's message in a specific context and region, such as the hadith about the permissibility of eating *dabb*, or the hadith that was practiced in some places during the time of the Holy Prophet and then moved out of the Hijaz region during the time of the Companions such as the hadith about mut'ah marriage.

With the above three concerns, the history of the spread of hadith and transmission from the time of the Companions until the hadith was codified in the third and fifth centuries Hijri. This raises the question of whether the regional hadith contains narrators from one region while the hadith has spread in various regions. Or is it that the hadith was only known in a particular region, but its narrators came from multiple sources and even whether it was initially implemented in a particular region but, in practice, also moved to other regions? Based on this context, this paper becomes urgent and fundamental and aims to answer the question of what and how is the formulation and specification of regional hadith studies.

This study utilizes the theoretical tools of *buldān al-ruwātwa au tanuhum*, which will formulate regional traditions and narrators residing in a particular region and the traditions being narrated. Then *al-taḥammul wa al-'ada* was a method of transmission of hadith during the time of the Holy Prophet (peace be upon him and his progeny) among transmitters in the same region or different regions. Furthermore, the theory of hadith *masyhūr*, *garīb* hadith as a barometer and specification of regional hadith studies related to the spread of hadith in one region and it becoming famous or otherwise unfamiliar.

Regarding the specifics of regional hadith studies, this paper utilizes the philosophy of *al-tārīkh* (Mutahhari, 1979) by analyzing the stages regarding the background, process, and dissemination of the hadith, while the regional studies theory will be used not only in treating regions as inert or innate geographical entities but regions as theoretically grounded analytical categories (Ahram, 2011). Regional studies originally included cultural, linguistic, religious, economic, and political studies. This article does not entirely dismiss these aspects because when tracing the transmission of hadith in

various regions, the background of a region certainly influences the specifics of regional hadith studies and its relation to the global context of the time (Blumi et al., 2016).

2. Results and Discussions

The regional hadith phrases that appear in contemporary hadith topics have historical, ideological, and scientific foundations. At least these manifestations can be seen in the two crucial theories of *'iṣmah* and *al-makkiyyah* and *al-madaniyyah*. Although the first theory emerged among theologians and *uṣūl fiqh*, and the second theory is more prevalent in the community of exegetes, the foundations of these two theories have quite strong roots in the early ideas of regional hadith studies, especially during the time of the Holy Prophet Muhammad. Both are related to the person and duty of the Holy Prophet SAW as a messenger of God who resided in two places.

'Iṣmah and the Hadith Concept of the Region

When Allah prevents His servant from whatever makes him disobedient, it is called *'iṣmah* (Ibn Manzur, 1414 H). Scholars agree that after being sent, the prophets could not have done anything that cancelled their recognition as messengers of Allah SWT. The discourse and controversy occur on two issues: first, after being sent, they may make mistakes, forget, and even commit minor sins that do not harm their recognition as messengers; second, before being appointed as prophets and messengers, can they make mistakes and even commit major sins? (al-Amidi, 2003). This section has an epistemological connection with the term *al-ḥādīs*, which enters the hadith studies regionally.

Most *muhaddisin* consider everything attributed to the Holy Prophet Muhammad after becoming an apostle to be Hadith. According to al-Qasimi (d. 1332 AH), what the Holy Prophet SAW did before becoming an apostle is also categorized as a hadith. However, it is limited to some information, such as his *tahannus* in the cave of Hira and his excellent character (al-Qasimi, n.d). *Tahannus* has an exemplary spirit for Muslims to continually draw closer to Allah SWT, mainly when moral decadence exists around them. He implicitly recognized it as part of the Hadith when al-Bukhāri included the act in his sahih (al-Bukhāri, 1994). The transmission between the Holy Prophet to 'Āisyah (d. 57 AH) took place in Medina while the incident was in Mecca long before the Holy Prophet married her. Here, there are two regions and two individuals. The Holy Prophet SAW is the subject, while 'Aisha is the recipient of the news in a different region from the subject who experienced it. In this Hadith example, the *'iṣmah* in the discourse about Muhammad before he became the Prophet remains present and inherent. Hence, the initial context and concept of the regional Hadith emerged in this phase.

Al-Makkiyyah and al-Madaniyyah in Hadith?

In '*ulūm al-ḥadīs* especially in regional hadith studies, there is no terminology known as *al-aḥādīs al-makkiyyah*; traditions that appeared when the holy Prophet Muhammad had not migrated, and *al-aḥādīs al-madaniyyah*, namely traditions that appeared when the holy Prophet Muhammad had migrated. In the study of the '*ulūm al-Quran*, though it exists, it still leaves a polemic today about these two terms. Al-But'i (d. 1434 AH) considers *makkiyyah* and *madaniyyah* in the Qur'an more based on time is a more popular and *ṣaḥīḥ* opinion than the opinion based on the place or *khitab* verse (Ramadan al-Buti, 1999). The labeling of *makkiyyah* and *madaniyyah* in hadith studies has become quite prominent, at least in the last decade. In 2011, al-Touri attempted to patent these two terms for hadith studies (Touri, 2011) and other researchers wrote about this topic (al-Romdloni dan Najih, 2014; Novriadi dan Abror, 2015).

Correlating the study of regional hadith with the theory of *Makkiyyah* and *Madaniyyah* in '*ulūm al-Quran* is quite reasonable because Makkah and Madinah are two different regions with their characteristics (al-Ḥamawi, 1995; Tim KBBI Daring Kemendikbud, n.d.). However, insufficient if the theory is isolated when studying regional traditions. The reason is that hadith scholars have never used it but what matters is the existence and dissemination of the hadith itself which is different from the Qur'an. Existence in this context is the availability of the hadith in a collection such as a *mushaf* or book. The Qur'an was historically written down while the Holy Prophet was still alive. It was then collected in one *mushaf* in the time of Abū Bakr (d. 13 AH) and unified in recitation in the time of 'Uthmān (d. 35 AH) (al-Zarkasyi, 1957), while hadith only appeared in a single collection in the second half of the second century Hijri through the *al-muwatta'* of Malik (93-179 AH).

The revelation of the Qur'an and the emergence of the hadith were both in Mecca and Medina and the surrounding regionals, but the process of writing the Qur'an was completed at the time of the Companion 'Uthmān. Although there are various *qira'ah* since the spread of the Qur'an in the past until now, Muslims only have one holy book of the Qur'an which is unchanging, patent, unchanged, let alone hidden. In contrast to the hadith whose codification was slower in its history, giving rise to various versions of the book with various versions of the *matan*, although sometimes having the same meaning. However, it is not uncommon for one hadith to be contradicted outwardly, so al-Shafi'i (150-204 AH) created the theory of *ikhtilāf al-ḥādīs* (al-Syafi'i, 1985), otherwise, there is no theory of *ikhtilāf al-āyat*.

The categorization of *al-aḥādīs al-makkiyyah* and *al-aḥādīs al-madaniyyah* helped the early formulation of regional traditions where the events were in Mecca but only narrated in Medina. One of al-Bukhārī's versions of *isrā mi'rāj*, for example only appeared in Medina through Anas b. Malik (d. 93 AH) from Abū Zar (d. 31/32 AH) (al-Bukhārī, 1994). Anas certainly did not encounter the incident because he was not

in Mecca, while Abū Zar only narrated the hadith after 5 AH. Although he was among the *al-sābiqūn al-awwalūn*, he was only able to migrate to Medina after the battle of Khandaq 5 AH (Ibn 'Abd al-Barr, 1992) then the transmission between them took place in Medina.

On the other hand, the hadith about the letter of the Holy Prophet to Heraklius was processed in Medina but narrated by a narrator who lived in Mecca and then moved to Medina, Abū Sufyān (d. 31/2/4 AH) to Ibn 'Abbās (d. 68 AH). Abū Sufyān was the one who heard the contents of the Holy Prophet's letter directly from the emperor (al-Bukhāri, 1994), and the possibility of Ibn 'Abbās receiving from Abū Sufyān after the death of the Holy Prophet. Such a search will not only bring out the Makki and Madani traditions but will also open up the lines of transmission between transmitters from different regions that are relevant to *ma'rifah buldān al-ruwāt wa au tanihim* (al-Ḥākim, 1977). It also proves there is a transfer of the matan between regions, such as the example of the traditions of *Isrā 'mi'rāj* and *tahannus* above.

Use of Terms

Several word phrases are considered equivalent to the term regional hadith, namely *amṣār*, *buldān*, *auṭān*, appearing before the end of the fifth century AH., and *madrāsah al-hadīs* in the seventh century Hijri. As for *marākiz*, its use has only appeared in the present time. The explanation of each of them is as follows:

Al-Amsar, Al-Nāsā'i has used the word *amṣār* for the title of his book, while al-Rāmahurmuzi mentioned the word in one of the chapters of his work. Both refer it to *fuqaha* and *رواة الفقه* / *fiqh narrators*' (Nāsā'i, 1369 AH; al-Rāmahurmuzi, 1404 AH). The term *رواة الفقه* can be understood because in the second and third centuries Hijri. the study of *fiqh* was prominent, and the traditions in circulation often included scholarly commentary on *fiqh* such as al-Muwatta and Sunan al-Turmuzi. In addition, the so-called *fuqaha* of that time were also known as hadith experts such as 'Ali (d. 40 AH), 'Aisyah (d. 57 AH), Ibn 'Umar (d. 74 AH), Ibn Musayyab (d. 94 AH), Ma'mar (d. 154 AH), Ibn Mubarak (d. 181 AH) and so on.

Al-Buldān wa auṭān al-Ruwāt, These phrases are mentioned together in the topic *Ma'rifah 'Buldān Ruwāt al-ḥādīs wa Auṭānihim* by al-Ḥākim (d. 405 AH) (al-Ḥākim, 1977) then continued by Ibn Salah (d. 643 AH), al-Nawawi (d. 676 AH), al-Irāqi (d. 806 AH), Ibn Ḥajar (d. 852 AH), al-Sakhāwi (d. 902 AH), and al-Suyūṭi (d. 911 AH). The phrases *buldān* and *auṭān al-ruwāt* show that these terms have been popular and theorised by hadith scholars from the past to the present.

Madrāsah al-Ḥādīs, This phrase is very popular nowadays and chronologically the word *madrasa* for hadith studies comes before the term hadith regional itself, such as the works of Maḥmūd al-Qudāt (1990), Amin al-Qudat (1998), Syawat (1411 H), Ibn 'Azzuz (2000) dan Humaidatu (2007) all use *madrasa al-hadis*. The phrase *madrasa al-ḥādīs* appeared around the 7th century AH in both expression and implementation.

Ibn Sa'id 'Ali al-Andalusi (d. 680 AH) mentions *madrassa al-ḥādīs* for the hadith school in Egypt, whose leader was Ibn Suraqah. Ibn Kasīr (d. 774 AH) mentions this phrase in Damascus in 765 AH (Ibn Sa'id, 1964; Ibn Kasīr, 1988). Indonesian hadith scholars tend to equate hadith regionals with hadith madrasas. Outside writers do not explicitly align hadith madrasas with regional hadith in the sense of regional studies known in the early 20th century.

Al-Jawābi suggests four concepts about the *madrassa al-ḥādīs* three of which emphasise the spread and transmission of hadith from Medina as the centre to other cities during the Companions' time and afterwards. The fourth concept emphasises the classification of works on *madrassa al-ḥādīs* considered from the aspects of time and place (al-Jawabi, 1986). Al-Jawabi's mapping may have been inspired by al-Ḥākim's three mappings of *Ma'rifah Buldān Ruwāt al-ḥādīs wa Auṭānihim*.

Tracing and examining al-Jawabi's concept and the theory of regional studies according to David L. Szanton, Ariel Ahram, as well as its development and the offer from Isa Blumi and friends (Szanton, 2002; Ahram, 2011; Blumi etc all, 2016;), shows that al-Jawabi's concept of *madrassa al-ḥādīs* cannot be declared the same as the theory of regional studies. The difference is that al-Jawabi's conceptualization of *madrassa al-ḥādīs* does not include other elements such as culture, language, and regional context as the discussion of regional studies in general. His concept is more of an introduction to his study in describing the spread of hadith as evidence that the hadith matan has been clarified by hadith scholars based on scientific principles. Works such as al-Qudat, Shawat, Ibn 'Azzuz, and others that also use the phrase *madrassa al-ḥādīs* without making a firm concept of it, instead seem to more clearly explain the historical background of a region following the theory of regional studies.

Marākiz Ta'lim, 'Ilm/'Ilmiyyah, Presumably this phrase appeared in modern times such as 'Ajjāj al-Khatīb's thesis entitled *al-Sunnah qabl al-Tadwin* in the preface in 1962 (al-Khatib, 1980). Akram Diya al-'Umari used the phrase *Marākiz al-'Ilm/'Ilmiyyah* in his book *Buhus fi Tārīkh al-Sunnah al-Musyarrifah* first published in 1967 (al-'Umari, 1984), and his preface to *al-Ma'rifah wa al-Tārīkh* (al-Fasawi, 1974).

Of the four terms above, the use of the phrases *buldān wa auṭān al-ruwāt* and *madrassa al-ḥādīs* is closer to the meaning of regional hadith studies in the term regional studies known in the West. The word *amsar* from *masr* is the boundary of something and is synonymous with a famous city (Ibn Faris, 1979; Ibn Manzur, 1414). However, the use of this word is still general to refer to centers of transmission of specialized knowledge such as hadith. The word *watan* means a place where one lives such as a house (Ibn Faris, 1979; Ibn Manzur, n.d), That is where they earn their living. The word *al-balad* refers to the type (characteristics) of familiar places such as Iraq (Ibn Manzur, 1414 AH).

Another reason is from historical logic that the phrase *buldān wa auṭān al-ruwāt* shows two specifications related to the theory of regional studies. Since the word

buldān refers to the regionals where the transmitters of hadith visited, it indicates a particular region or city as the centre of hadith knowledge with its subtleties of context. As for *auṭān*, it refers to the place where the narrator lived for some time during the learning of hadith, so the focus is on the process of *tahammul wa al-ada*. Thus, *buldān* refers to the regional where the narrator stays but is still general. For example, in Kufa, while *auṭān* is already at the level of implementation, that is the purpose, activity, and residence of the narrator in one of the districts when they *riḥlah fi ṭalab al-hādīs*. Although the use of the phrase *madrasa al-ḥādīs* had already existed in the 7th century as a place of study (school) of hadith, in modern times it is more specific to the center of hadith studies such as the study of al-Qūḍat, Shawat, Ḥumaidatū and so on.

Hadith Studies in the Regionals of Sanad and Matan

The history codified in the various books of hadith has two main points: the sanad and the matan of the hadith. The sanad will describe the transmission and method of communication between narrators, while the matan will indicate the main idea of the hadith. In regional hadith studies, transmission has been seen between narrators residing in the same or even different regions. This will undoubtedly open up opportunities for transferring the matan (text of the hadith) from one area to another thus giving rise to one of the factors causing riwayat bi al-makna.

Three of al-Jawabi's four concepts point to transmission, but he explains the changes that took place in the madrasa al-ḥādīs in the means of conveying the hadith, while the origin of the method and the goal is only one as hadith scholars understand it (al-Jawābi, 1986). Earlier, al-Ḥākim made three points about this study: (1) the narrator resides in a certain region and then moves in the case of the Companions who came from Medina with the Holy Prophet and then moved to different regions; (2) narrators from different regions narrating the same hadith; (3) the narrator from a particular region and then moves to another region. When he narrates the hadith, he is judged and attributed to the last region (al-Ḥākim, 1977). Al-Jawābi and al-Ḥākim's theories on the study of regional hadith are more focused on the study of the sanad.

Indeed, al-Ḥākim cited some traditions, but he discussed the narrators of those traditions. He does not go so far as to explore the matan that was popular or not in a particular region, the matan whose narrators were only from the same area, and its implementation at that time. This is an attractive region to be developed in modern regional hadith studies, so analyzing it is necessary because it will be a speciality of this study.

Analysis of Regional Hadith Study Specifications in the Sanad

In the context of the specification of this section, it can be divided into:

- a. Different Regional Narrators Narrate the Same Hadith

One of the samples of this section is:

أخبرنا إبراهيم بن عصمة العدل قال: حدثنا أبي، قال: ثنا عبدان بن عثمان قال: ثنا أبو حمزة، عن إبراهيم الصائغ، عن أبي الزبير، عن جابر قال: قال رسول الله صلى الله عليه وسلم: من مات لا يشرك بالله شيئاً دخل الجنة

Al-Ḥākim states that the above tradition was narrated by Jabir (d. 78 AH) from Medina, to Abū Zubayr (d. 124 AH) from Mecca, to Ibrahim al-Saig (d. 131 AH), to Abū Hamzah (d. 167) to 'Abdan (140/5 AH-221 AH) all three were from Marw while Ibrahim b. 'iṣmah (d. 340 AH) and his father were from Naisabury. This example, according to al-Ḥākim, is the transmission between transmitters from different regions in narrating one hadith (al-Ḥākim, 1977, h. 195). However, it does not indicate the specificity of the regional tradition if it is also narrated from the same Companion but by people from different regions. Muslim (d. 261 AH) narrates:

وحدثنا أبو بكر بن أبي شيبة، وأبو كريب قالوا: حدثنا أبو معاوية، عن الأعمش، عن أبي سفيان، عن جابر قال: أتى النبي صلى الله عليه وسلم رجل، فقال: يا رسول الله، ما الموجبتان؟ فقال: من مات لا يشرك بالله شيئاً دخل الجنة، ومن مات يشرك بالله شيئاً دخل النار

At the level of the middle tabi'in, Muslim's tradition from Abū Sufyān; Talhah b. Nafi' (d. 111-120 AH) from Mecca is the same region as Abū Zubayr in the narration of al-Ḥākim. Furthermore, al-'Amasy (d. 148 AH) from Kufa in Muslim narration has a different region from Ibrahim al-Saig in al-Ḥākim's narration. So, the specification of regional hadith studies is not limited to the sanad strand with the place of domicile of the narrator because the differences are still general and many. Still, it is also necessary to distinguish the matan between the two narrations above.

It can be stated that from the geographical aspect, the sanad of al-Ḥākim has no narrator from Kufa; hence, the text of the example of al-Ḥākim's narration becomes the specification of this narration, just as Muslim's narration from Jabir is the specification of the narration from the path of those who came into contact with the Kufa region. Otherwise, the difference in the narrator's region from the level of the Companions to the Mukharrij would be general unless it is to show the flow of transmission of the hadith from one region to another through the *riḥlah* of the narrator.

b. The Narrator Resides for a Long Time in A Certain Regional

Al-Ḥākim provided a sample:

أخبرنا أبو النضر الفقيه قال: حدثنا الفضل بن عبد الله اليشكري قال: حدثنا مالك بن سليمان قال: حدثنا عيسى الرازي، عن الربيع بن أنس، عن عبد الله بن مغفل المزني قال: شهدت النبي صلى الله عليه وسلم نهى عن نبيذ الجر، وأنا شهدته حين رخص فيه، وقال: اجتنبوا المسكر

Rabi' ibn Anas was originally from Basrah but was attributed to Marw, while Isa was originally from Kufa but was attributed to Ray. This model is also not small. It

is just that it requires precision and will find three specifications: (1) the traditions that they both narrated while in Basrah and Kufa; (2) the traditions that they received from those two regions but narrated only while in Marw and Ray; (3) the possibility that there is another inductive data that each of them relearned traditions in Marw and Ray will become a separate part of their transmission in their two final places of domicile.

c. Narrators Who Come from The Same Region

The next sample was taken from two traditions. First is the tradition whose narrator resides in Basrah. Al-Bukhāri narrates:

حدثنا محمد بن المثنى قال: حدثنا عبد الوهاب الثقفي قال: حدثنا أيوب، عن أبي قلابة، عن أنس، عن النبي صلى الله عليه وسلم قال: ثلاث من كن فيه وجد حلاوة الإيمان: أن يكون الله ورسوله أحب إليه مما سواهما، وأن يحب المرء لا يحبه إلا لله، وأن يكره أن يعود في الكفر كما يكره أن يقذف في النار (al-Bukhāri, 1994)

Ibn Hajar (773-852 AH) states that the narrators of this hadith are all from Basrah (Ibn Hajar, 2000) including Anas ibn Malik (d. 93 AH) originally from Medina. This hadith example was presented by the author at the Indonesian Hadith Science Association (ASILHA) seminar in 2021 (Anton Athoillah, n.d. <https://www.youtube.com/live/USl0bT-WRg?feature=share>).

Secondly the hadith whose narrators reside in Kufa. Al-Bukhāri narrated:

حدثنا أحمد بن يونس قال: حدثنا زهير قال: حدثنا إسماعيل قال: سمعت قيسا قال: أخبرني أبو مسعود: أن رجلا قال: والله يا رسول الله، إني لأتأخر عن صلاة الغداة من أجل فلان، مما يطيل بنا، فما رأيت رسول الله صلى الله عليه وسلم في موعظة أشد غضبا منه يومئذ، ثم قال: إن منكم منفرين، فأيكم ما صلى بالناس فليتجوز، فإن فيهم الضعيف والكبير وذا الحاجة.

(al-Bukhāri, 1994).

All the narrators of this tradition are from Kufa including Abū Mas'ud al-Badri (d. 39-42 AH) (Ibn Hajar, 2000) originally Medina. The two traditions above are specific in that all the narrators reside in Basrah for the first tradition and in Kufa for the second.

From the review of one of the Muslim sanads (Muslim, 1992), the first tradition has another route from a Yemeni who lived in Mecca namely Muhammad bin Yahya bin Abi 'Umar (d. 243 AH), the rest upwards all narrators are from Basrah including Anas. The combined sanad of al-Bukhāri and Muslim are all from Anas through three people: Abū Qilabah, Qatadah (d. 117 AH) and Sabit (±123-127 AH). This means that the hadith of halawah iman narrated by al-Bukhāri and Muslim from Abū Qilabah (104 AH) to Abdul Wahhab al-Saqafi (d. 184/194 AH) is potentially *garīb* at three levels of narrators, although its sanad is *masyhūr* at the level of the *tabi'in* who received it from Anas. While the text of the hadith was *masyhūr* among the people of

Basrah until ±120 AH, because Qatadah and Sabit were also Basrahites, but Qatadah died in Wasit.

From the Muslim sanad review (Muslim, 1992), The second tradition has another route from the Wasit who had been to Kufa and Basrah and died in Baqdad namely Husyaim b. Bashir (d. 183 AH). This means that the tradition of the command to the imam to lighten the prayer reported by al-Bukhāri and Muslim through the route of Isma'il b. AbiKhalid (d. 146 AH) to the companion Abū Mas'ud al-Badri has the status of *garīb* in the sanad. This route only spread after Isma'il narrated to Zuhair (d. ± 172-174 AH) and several people in al-Bukhāri, and to Husyaim in Muslim's narration. However, the text of such a tradition was already *masyhūr* at the level of the Companions because three of them narrated several versions of the text that were different from this one but had the same main topic (al-Bukhāri, n.d; Muslim, 1992). The second hadith example indicates the specifics of hadith study in the regional of the sanad and matan together.

d. Ambiguity in the Specification of Hadith Studies in Sanad or Matan Regionals?

The word ambiguity arises because Ibn Hanbal (164-241 AH) had mixed criteria when mapping his musnad on the regions of the companions of the Holy Prophet. Yet this book is considered the prototype of regional hadith studies. In Ibn Hanbal's musnad there are phrases musnad al-makkiyyin, musnad al-madaniyyin, musnad al-shaymiyyin and others (Ibn Hanbal, n.d). Ambiguity is seen in the aspect of the domicile of the companions when he places Arqam b. Abi Arqam (d. 55 AH) with Qais b. Sa'd al-Khazraji (d. ± 60 AH) in musnad al-makkiyyin, Jubair b. Mut'im (57/59 AH) in musnad al-madaniyyin, and Maslamah b. Mukhallad al-Khazraji (d. 62 AH) in musnad al-syamiyyin.

Whereas Arqam and Jubayr ibn Mut'im, both born in Mecca and died in Medina (Ibn al-Asir, 1989; al-Nawawi, 2009; al-Zahabi, 1985. Why is the placement of the two different? When using the place of birth and death, it is clear that there is no specification. Another sample plus the genealogical aspect is the Companion Qais from the Khazraj tribe, who was born and died in Medina (Ibn Ḥajar, 1415, V) was placed in musnad al-makkiyyin, but Maslamah ibn Mukhallad also of the Khazraj tribe was born in Medina, died in Egypt or another narration in Medina (Ibn 'Abd al-Barr, 1992) is in musnad al-shafiyyin.

Ibn Hanbal's mapping of the four companions above by region certainly has its considerations besides their domicile. This article shows that the specification of regional hadith studies that emerge from the above sample is their role and work toward Islam. Without denying Arqam's work in Medina, scholars tend to privilege their accounts of the services of Arqam's house, Dar al-Arqam, at the beginning of Islam, so he was included in Musnad al-makkiyyin. Jubayr became a Muslim around

7-8 AH. His work indeed only began after he settled in Medina. Although there are different versions, Qais' work in history stands out when he held the Ansar banner at Fath Makkah (Ibn 'Abd al-Barr, 1992). Another hadith corroborates that he held the banner of his tribe on another occasion and even became the guardian of the Holy Prophet SAW (al-Bukhāri, 1994). When the Holy Prophet died, Maslamah was only a teenager. Only after he became Mu'awiyah's governor in Egypt did Ibn Hanbal categorise him in musnad al-syamiyyin.

Through the above four samples of Companions, it is found that the specification of regional traditions in Ibn Hanbal's Musnad is only sometimes based on their place of residence. However, there are other specifications in their role and work narrated in history and Hadith. Further research can still add these specifications to obtain empirical and inductive data. The Hadith of the region can enter into a political discussion when seen from the role of Qais in Fath Makkah, as well as Maslamah's network of power and loyalty to Mu'awiyah even though Maslamah was not domiciled in the Levant.

Analysis of Regional Hadith Study Specifications within the *Matn*

The selection of these traditions as specifications for the study of the hadith regional in the matan is because the form of the hadith is not only *qauli*, but the actions and decisions, as well as the events occurring with the blessing of the Holy Prophet SAW, are scattered in other books of hadith such as history, *tafsir*, and *fiqh*. In the context of specifications, this section can be divided into:

a. Hadith Transmission in One Geography

Hadith transmission occurred within one geography with the exchange of knowledge between the Companion 'Umar and one of his neighbors in Medina. When one of them could not attend the gathering of the Holy Prophet SAW, the present one conveyed the hadith to the absent one. In the story, the main topic of the hadith text was the possibility of the Holy Prophet divorcing his wife (al-Bukhāri, 1994). In another redaction, the story is revealed in full about Hafsah (d. 41/44 AH) and 'A'ishah, and another saying of the Holy Prophet SAW appears which is not on the main topic (al-Bukhāri, 1994; Ibn Sa'ad, 1990). This hadith is also the reason for the revelation of al-Tahrīm; 4 (al-Wahidi, 1411 H).

The various redactions of al-Bukhāri above come from Ibn 'Abbās from 'Umar. Two expressions of Ibn 'Abbās form part of the study of regional traditions from the matan aspect. *first, the phrase* *فحججت معه* affirms that Ibn 'Abbās went on Hajj with 'Umar means that the transmission of the story of Hafsah and 'Ā'isyah took place when they were both in Mecca, while the incident that 'Umar narrated about his neighbor took place in Medina. From the geographical aspect, the text of the hadith has been transmitted in two places; Medina and then in Mecca. Secondly, the phrase

يَا أَمِيرَ الْمُؤْمِنِينَ informs us that the transmission between Ibn 'Abbās and 'Umar took place when 'Umar became the caliph (13-23 AH), while the previous one between 'Umar and his neighbor took place during the time of the Holy Prophet. From the time aspect, the matan reappeared within $\pm 10-15$ years.

b. Hadith Transmission in Two Geographies

The sample of this section is from some narrations when the Holy Prophet sent Abū Bakr (d. 13 AH) to lead the Hajj group. After that, Ali (d. 40 AH) was sent to follow and recite some announcements, two of which are *masyhūr*, namely reciting surah al-Barā'ah and the prohibition for non-Muslims to perform Hajj (Ibn Hanbal, n.d; al-Bukhāri, n.d). Ja'far Assagaf reveals four points that mention Ali's sending, namely: (1) narrated by at least three companions: Abū Bakr, Ali and Abū Hurairah; (2) the event occurred in the year 9 AH before the 10 AH farewell pilgrimage; (3) Ali followed Abū Bakr understood from the word *أُردف* in one of al-Bukhāri's narrations; (4) the revelation of surah al-Barā'ah to cancel the agreement with the disbelieving Quraysh because they had mistreated the Muslims (Assagaf, 2008).

The regional hadith study lies in the fact that 'Ali's recitation of surah al-Barā'ah in Mecca was the implementation of the Holy Prophet's command in Medina. Thus, transmission took place in two regions; in Medina between the Holy Prophet and 'Ali came the command and in Mecca between 'Ali and Abū Bakr came the decision. In terms of period, the text of the hadith was probably transmitted at three different times. In the year 9 AH during the time of the Holy Prophet SAW, the time of the *khulafā al-rāshidīn* in 11-40 AH, because a *tabi'in* named Zaid bin Yusai' received the tradition from Abū Bakr and 'Ali. Finally, in the time of Abū Hurairah after the *khulafā al-rāshidīn* between 40-58 AH., out of the three periods of the companions, the above tradition was only transmitted in Medina, which is different from the time of the Holy Prophet SAW when it was transmitted in Medina and Mecca.

c. Hadith Transmission in Distant Geographies

The letters of the Holy Prophet SAW to rulers come under the category of hadith studies in this section. Hadith scholars and historians reveal no less than seven letters that the Holy Prophet sent to rulers in the Arabian Peninsula as well as in regionals far away from Medina such as the Christian ruler Negus al-Najāshi, the Roman emperor, and Muqauqis of Egypt, as well as non *ahl al-kitab* such as the Persian kisrā (Assagaf, 2008). Geographically, the transmission of hadith took place in regionals far from Medina by the method of *al-mukātabah* and even *al-munāwalah* according to al-Bukhāri, for example a letter to the Persian kisrā. The word *buldān* is mentioned explicitly on the topic of *ما يذكر في المناولة وكتاب أهل العلم بالعلم إلى البلدان* (al-Bukhāri, 1994).

The different wording of the letters makes it clear that they were only sent to specific regions. The letter to the Persian emperor, like to other rulers, contains a

general invitation for those who follow the guidance to attain salvation. The specification of regional hadith studies in the matan is seen in the letter sent to the Roman emperor in the vicinity of the Levant with the addition that the emperor would get double the reward. At the same time, to the negus al-Najāshi in Ethiopia who became a Muslim, it says salvation upon you without the expression following the guidance (Assagaf, 2008). The wording of the matan may have changed after the time of the Companions, but the specifics are to show the various wording of the Holy Prophet's letters that reached us in regionals far from Medina.

The innovation of renewal in the concept of *al-taḥammul wa al-adā* in distant geography appears in the letter of the Holy Prophet to Heraklius which has been explained in the section on *al-makkiyyah* and *al-madaniyyah*. The transmission shows empirically that Heraklius as a non-Muslim until his death conveyed (al-ada) the hadith to Abū Sufyān also as a non-Muslim. Then he became a Muslim in 8 AH and conveyed the news about the contents of the letter to Ibn 'Abbās. It should be noted that Abū Sufyān never received the letter directly from the Holy Prophet SAW. This innovation is in consideration of the fact that Abū Sufyān 's report to Ibn Abbas may have informed the Holy Prophet of his meeting with the emperor. If Abū Sufyān did not asked for confirmation when the Holy Prophet was still alive, the event of the letter being sent to the ruler at that time was *masyhūr* among the people of Medina then it would have been enough to prove the receipt of the transmission even though one of the transmitters was non-Muslim.

d. Hadith Implementation in Different Geographies Related to Politics

One of the points of the 6 AH. Hudaibiyah treaty that had an impact on regional hadith studies was the repatriation of anyone from Mecca who migrated to Medina to return to Mecca. From Mecca emerged Abū Basir as a Muslim but was returned by the Holy Prophet SAW. On his way to Mecca near zu al-ḥulaifah he escaped and settled in the regional of 'Is, the Qurasiy caravan trade route. Eventually, every Muslim in Mecca, including Abū Jandal, joined Abū Basir. This community then harassed the trade caravan (al-Bukhāri, 1994; Ibn Hisyam, 2004).

At the request of the Quraish disbelievers, the above point was cancelled, al-Baihaqi (d. 458 AH) contains the text *من خرج منا إليك فهو لك حلال غير حرج* containing the request. Ibn Ḥajar revealed that the Holy Prophet wrote a letter to the Muslims in 'Is asking them to go to Medina (al-Baihaqi, 1988; Ibn Ḥajar, 2000) but did not include the text.

The specification of regional studies on the above matan has a political background seen in the points of the agreement written at *Hudaibiyah*, and the cancellation of these points by the Quraysh themselves through the mouth of Abū Sufyān to the Holy Prophet in Medina. This second context is the transmission of *mukatabah* from Medina to the Muslim community in 'Is with a political and even economic background. The Muslims had implemented the points of the *Hudaibiyah* in real terms because the agreement was between Mecca and Medina and did not cover other geographies.

Actions that disrupted the political and economic stability of the Quraysh trade routes were outside the *Hudaibiyah* agreement. The Holy Prophet's letter to the Muslims of 'Is was a subsequent political agreement with the disbelievers of Quraysh.

d. Implementation of Hadith in Different Geographies Related to Anthropology

The Hadith about eating the meat of *ḍabb* (a type of lizard) is a sample in this section. al-Bukhāri narrated this Hadith from three companions: Khalid ibn al-Walid (d. 21 AH), Ibn 'Abbās, and Ibn 'Umar (d. 74 AH). Muslims also narrated from them, plus Jabir (d. 78 AH), as well as Abū Sa'id (al-Bukhāri, 1994; Muslim, 1992). The interesting wording of the Matan is analyzed in the narrations of Khalid and Ibn 'Abbās. Both of them mentioned the reason the Holy Prophet did not eat *ḍabb* meat because it was not available in the regional of his people (لم يكن بأرض قومي). This text caused a controversy among the hadith scholars. Ibn 'Abd al-Barr (d. 463 AH) denied it because, according to him, the animal did not exist in Mecca or the Hijaz (Ibn 'Abd al-Barr, 1387 AH), although Ibn Hajar tries to neutralize that the phrase بأرض قومي means Quraysh, meaning Mecca and its surroundings so that in Hijaz the possibility of the animal existed (Ibn Ḥajar, 2000).

Ibn Hajar's statement raises a big question because the interlocutors of the Holy Prophet were Khalid and Ibn 'Abbās, both of whom were Quraysh by genealogy. It is important to include anthropology in this section's analysis of hadith studies. The author finds that the genealogy of the two companions was not only from Quraysh but also from South Arabia. Ibn 'Abbās' mother was named Lubabah al-Kubra, and Khalid's mother was named Lubabah al-Suqra; both women were relatives of Maimunah bint al-Haris (d. 51 AH), the wife of the Holy Prophet SAW (Ibn 'Abd al-Barr, 1992). The mother of the three was Hindun ibn 'Auf from the Himyar tribe in South Arabia (Abū Ja'far al-Baqdadi, 1942; al-Balāzuri, 1988).

The origin of Khalid and Ibn 'Abbās being able to eat *ḍabb* meat even though they were Quraysh was due to the tradition of his grandmother; Hindun bint 'Auf from South Arabia. The animal is widely available there, especially in Yemen, as Ibn 'Abd al-Barr stated. The regional hadith study analysis in this sample is seen in three parts: first, the text of the matan لم يكن بأرض قومي was said probably in the house of Maimunah in the regional of Sarif; geographically close to Mecca (al-Hamawi, 1995) and shows Quraysh were not accustomed to eating *ḍabb*; second, the intended meaning of the content of the matan above is the anthropology of people other than Quraysh from South Arabia in food traditions; third, the anthropological assumptions also show that *ḍabb* is familiar to several tribes including Himyar in South Arabia so that they are not disgusted when eating its meat.

e. Hadith Implementation in Different Geographies Related to Sexology

The hadith on mut'ah marriage is a sample of this section. Mut'ah marriage is a marriage based on an agreement for a certain time. This type of marriage was permissible in early Islam, and there was controversy as to whether it was banned or still allowed. Sunni scholars claim that it has been banned, while the Shi'a Imamiyyah claim that it is still permissible today (al-Bagawi, 1420; al-Tabarsi, 2006).

The specification of the regional hadith study in this sample does not address the legal controversy. However, at the stage of prohibition, the fact occurred in several different regions and times. The stage is part of the analysis of the philosophy of al-tarikh, which begins with the permissibility at the time of the Holy Prophet SAW, due to the companions going to war in a quite far place, while their wives did not go with them (Ibn Hajar, 2000). Polemics occur more based on speculative arguments from different parties, for al-Shafi'i mut'ah was initially legalized, then forbidden, legalized again, and finally forbidden (al-Bagawi, 1420AH). This expression influenced Ibn Hajar so that he considered mut'ah to have occurred only in two regionals, namely Khaibar in 7 AH. and Mecca in 8 AH. Some narrations that Ibn Hajar thought could not be used instead showed that the practice of mut'ah occurred in six occasions, namely the two regionals mentioned, plus during the 'Umrah Qada 7 AH. around Mecca, the Autas regional 8 AH. in Hunain, the Tabūk war 9 AH. around Sham, and during the Wada Hajj 10 AH. in the Mecca regional (Ibn Hajar, 2000).

Based on the above six events, mut'ah during the time of the Holy Prophet SAW, geographically occurred in four regionals. Although Ibn Hajar merged the events of Fath Makkah with *Autas* in the same year, 8 AH., just as he merged Khaibar with 'Umrah Qada from the aspect of time in 7 AH., factually, these places were geographically different. Hence, the hadith narrated regarding the permissibility and illegality of this type of marriage also circulated and was directly implemented in these regionals at the time of the Holy Prophet SAW.

Furthermore, mut'ah marriage was still practiced during the time of the Companions. Jabir ibn Abdillah (d. 78 AH) stated:

كنا نستمتع بالقبضة من التمر والدقيق الأيام على عهد رسول الله صلى الله عليه وسلم، وأبي بكر،

حتى نهى عنه عمر في شأن عمرو بن حريث (Muslim, 1992)

Despite Jabir's ignorance that the Holy Prophet had forbidden mut'ah until the Day of Judgment (Muslim, 1992), The explanation shows that the time after the death of the Holy Prophet until the end of Umar's term as caliph, mut'ah marriage was still practiced. This data indicates two details: first, the incident of 'Amr bin Harais (d. 85 AH) occurred in Kufa (Ibn Hajar); Second, the practice of mut'ah has been practiced in several places after the death of the Holy Prophet through the empirical fact that its expansion took place during the time of 'Umar. The specification of Hadith studies of the regions in this sample and their occurrences are seen as regions in context and regions in a global context. (Blumi etc all, 2016), Because, at that time, regional

expansion between rival powers was common. Accordingly, when in Kufa, 'Amr ibn Hurais had a *mut'ah* relationship with slaves despite the fact that slave young ladies around then were undeniably more terrible on the grounds than were screwed without wedding them.

The problem of *mut'ah* in the Hadith regional was still ongoing after 'Umar's death. Ibn 'Abbās continued to allow this marriage with the qualification *li al-muttar*, urgent and difficult (al-Bukhāri; Ibn Qayyim, 1994). Although 'Ali rebuked him based on the hadith about the prohibition of *mut'ah* in Khaibar, on the other hand, the report about Ibn Abbas cancelling his fatwa is weak (al-Bukhāri, n.d; Ibn Ḥajar, 2000). Most interestingly, historically the rebuke is certain to have occurred after the time of 'Umar, and probably when Ibn 'Abbās was Ali's governor in Basrah (Ibn Ḥajar, 1415 H). This context can be seen from the aspect of the influence of power on the hadith-based fatwa's that emerged in the region, namely Basrah as part of comparative regional studies with Mecca as Ibn Abba's domicile after he came to power, as well as the *tabi'in* in these two regions who followed his opinion.

3. Conclusion

The study found that the formulation of regional hadith originated from the concept of *iṣmah* and the emergence of hadith in Mecca and Medina and its spread after the time of the Holy Prophet Muhammad SAW, then spread to other regions. The phrases *buldān* and *auṭān al-ruwāt* and or *madrasa al-ḥādīs* can be called regional hadith studies, which are synonymous with regional studies in modern times when they not only refer to the process of transmission of hadith between narrators in one region or different regions but also pay attention to the context of the region from several aspects as well as the implementation of the hadith in the region where the hadith is *masyhūr* or even *garīb*.

The study also found that the regional hadith specifications include three main parts. *First*, specifications related to the transmission between narrators in the sanad who come from one region or different regions; *second*, specifications that examine other aspects of the grouping of narrators, such as their work and roles, so that they are not based on their birth and death places alone; *third*, specifications related to the distribution of the matan in one geography or different and its implementation connected to certain aspects of the geography.

Based on the formulations and specifications found, this study also formulates that the terminology of regional hadith studies is a part of hadith science that studies the intricacies of hadith transmission in both sanad and matan that spread from the initial centers of hadith to several regions with their respective contexts, backgrounds, and interregional relationships as well as the implementation of the hadith.

An untapped regional research development that other regional hadith studies could continue is mapping the genealogy of hadith understanding from several

geographically different madrasas that influenced and shaped modern-day hadith madrasas in the Middle East, West, and even Indonesia.

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