



The Contribution of *Tuan* Arshad Thalib Lubis in Fiqh al-Hadis: A Review of the Book *Fatwa Beberapa Masalah*

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Abstract: This article reviews the method of Fiqh al-ḥadīṣ applied by the tarjih mujtahid scholar, *Tuan* Arshad Thalib Lubis, by examining his book entitled “*Fatwa Beberapa Masalah*.” The context of the study of hadith, which is full of debates, is the background for expanding our understanding of the application of this method in the context of Islamic law. The contentious context of hadith studies serves as a background for expanding our understanding of the application of this method in the context of Islamic law. The research method used a literature study and interviews with *Tuan* Arsyad's students using a qualitative-interpretative approach. The analysis was descriptive-critical, focusing on the method of interpreting hadiths and assessing their credibility. The results show that *Tuan* Arshad's *Fiqh al-ḥadīṣ* method reflects the maturity of his thought and his analytical acumen, making a special contribution that enriches the understanding of the complexity or intricate details of the traditions, which includes an in-depth understanding of the context, *sanad* (chain of narrators), *matan* (text of the tradition), as well as its relationship with the rules of Fiqh al-ḥadīṣ through six main aspects. *Tuan* Arshad blends his perspective with the principles of the earlier *muhaddithin*, making him a guardian of the integrity of Islamic law. His contribution in bridging the scholarly legacy of *muhaddithin* with the dynamics of the times provides a strong foundation for relevant and accurate law making. Focusing on the application of the *Fiqh al-ḥadīṣ* method, this study affirms the full perspective of *Tuan Arshad's* contribution to hadith research.

Keywords: Contribution; Hadith, Arshad Thalib Lubis, Fiqh al-Hadīṣ

Abstrak: Artikel ini mengulas metode fiqh al-ḥadīṣ yang diterapkan oleh ulama mujtahid tarjih, *Tuan* Arshad Thalib Lubis, dengan menelaah bukunya yang berjudul “*Fatwa tentang Beberapa Masalah*”. Konteks kajian hadis yang sarat dengan perdebatan menjadi latar belakang perluasan pemahaman penerapan metode ini dalam konteks hukum Islam. Konteks kajian hadis yang penuh perdebatan menjadi latar belakang perluasan pemahaman terhadap penerapan metode ini dalam konteks hukum Islam. Metode penelitian menggunakan studi literatur dan wawancara dengan murid-murid *Tuan* Arsyad dengan pendekatan kualitatif-interpretatif. Analisisnya bersifat deskriptif-kritis, dengan fokus pada metode penafsiran hadis dan menilai kredibilitasnya. Hasil penelitian menunjukkan bahwa metode Fiqh al-Ḥadīṣ *Tuan* Arsyad mencerminkan kematangan pemikiran dan ketajaman analisisnya yang memberikan kontribusi khusus yang memperkaya pemahaman terhadap kompleksitas atau detail hadis yang rumit, yang mencakup pemahaman mendalam tentang konteks, sanad, matan, dan hubungannya dengan kaidah-kaidah Fiqh al-Ḥadīṣ melalui enam aspek utama. *Tuan* Arshad memadukan perspektifnya dengan prinsip-prinsip para muhadditsin terdahulu, menjadikannya sebagai penjaga integritas hukum Islam. Kontribusinya dalam menjembatani warisan keilmuan para muhadditsin dengan dinamika zaman ini memberikan

landasan yang kuat untuk pembuatan hukum yang relevan dan akurat. Berfokus pada penerapan metode *Fiqh al-Ḥadīṣ*, makalah ini menegaskan perspektif penuh kontribusi Tuan Arshad terhadap studi hadis.

Keywords: Kontribusi; Hadis; Arshad Thalib Lubis; *Fiqh al-Ḥadīṣ*

1. Introduction

In the world of hadith studies, prolonged debates have characterized the methods of hadith interpretation, and the relevance of hadith as a source of Islamic law (Abu-Sahlieh 1996; Darmalaksana, Pahala, and Soetari 2017; Farooq 2020; Heryani, Umar, and Ramlah 2023; Hussain and Ahmed 2021; Tambak and Khairani 2023). This paper paves the way for *Muhadith* by delving deeper into *Tuan Arshad's* method of *Fiqh al-ḥadīṣ*, an aspect of bridging the gap by providing a space for the retrieval of hadith that has become the focus in the scholarly discussion of hadith. The study and analysis of this method, especially as contained in his book “*Fatwa Beberapa Masalah*,” serves as a guiding and distinctive point in the discourse on hadith studies.

Tuan Arshad, as a charismatic and influential scholar, is known for several of his written works, most notably his “*Fatwa Beberapa Masalah*.” However, his main contribution lies in his application of the *Fiqh al-ḥadīṣ* method, which is not limited to the citation of traditions but rather an in-depth explanation of the understanding and application of the method in the context of Islamic law. In exploring his book, we will refer to an in-depth understanding of *Tuan Arshad's* method, creating a breakthrough in the concrete understanding of the *Fiqh al-ḥadīṣ* method of determining law from hadith.

Through an explorative approach to *Tuan Arshad's* contributions, this paper aims to provide in-depth insight into the *Fiqh al-ḥadīṣ* method applied by him. Exploring *Tuan Arshad's* role in developing Islamic sciences can provide conceptual and practical contributions to understanding the application of the method and answering several debates surrounding the relevance and applicability of hadith in determining Islamic law. Therefore, this study is expected to open a new perspective on the contribution of *Tuan Arshad* to the field of hadith and become a foothold to complement hadith studies, especially on *muhadith* in Indonesia.

Previous studies in hadith studies have widely discussed the methodology of hadith research and interpretation, in addition to research related to *Tuan Arsyad* in hadith studies, history, politics, law, da'wah and Islamic studies that focus on prominent scholars who have always been in the spotlight of previous researchers, (Batubara, Devianty, and Dali 2021; Harahap 2020; Ja'far 2020; Patittingi et al. 2021; Rozali 2018; Sulidar, Ariansyah, and Khoiri 2017). However, *Tuan Arsyad's* contribution through his *Fiqh al-ḥadīṣ* method has received insufficient attention.

This paper seeks to expand the scope of hadith studies and make a significant contribution to the applicative understanding of Islamic law based on Prophet's traditions.

This paper focuses on *Tuan Arshad's Fiqh al-ḥadīṣ* method. To answer this research gap, the question is raised as to how the *Fiqh al-ḥadīṣ* research method, particularly as applied by *Tuan Arshad* in his book *Fatwa Beberapa Masalah*, can contribute to understanding and determining Islamic law based on prophetic traditions. An investigation of the key concepts in this method is expected to provide detailed answers regarding their contribution and applicability to the determination of Islamic law. Thus, this paper clarifies *Tuan Arshad's* position in hadith studies.

This study used a library research method with a qualitative interpretative approach (Harahap, 2011). The focus of the research is the book "*Fatwa Beberapa Masalah*" by Tuan Arsyad and an interview with his student; Thayib Hasballah. The main objectives of the study were to explore *Tuan Arsyad's* method and understand Thayib Hasballah's contribution to assessing the credibility of the hadith used. A qualitative approach was used with an in-depth analysis, and documentation and interview techniques provided support for the main data. The analysis was performed in a descriptive-critical manner, helping to detail the method of interpreting hadith and assessing its credibility (Idris & Siagian, 2018).

2. Results and Discussion

Brief Biography of Tuan Arshad

Muhammad Arsyad Thalib Lubis, a significant figure in the formation of Al-Washliyah, emerges clearly through his life story during his time as a member of the Constituent Assembly. Born in Stabat, Langkat, North Sumatra, in October 1908, he came from the Mandailing ethnic group under the family name Lubis, one of the prominent tribes in Mandailing society. The name "*Tuan Arsyad*," a familiar term given to him, carries the weight of his heritage. He was the son of Lebai Talib bin Ibrahim Lubis and Markoyom Nasution. Interestingly, the term in Thalib's name implies someone knowledgeable in religious affairs, even though Lebai Thalib was a farmer. This highlights the complexity and richness of background (M. Hasballah Thaib 2012).

Around 1930, Tuan Arsyad married Siti Jamaah, the daughter of Kamil bin Sampurna, a Malay Deli girl. Marriage produced eight children. These children were Anisah Fahmi Lubis, Mukhtar Hanif Lubis, Muslim Arif Lubis, Nuraziah Hikmah Lubis, Khairat Lubis, Husna Lubis, Maisarah Lubis, and Hawari Lubis. The marriage and family that they formed became an integral part of Tuan Arshad's life. Before settling in Stabat, *Tuan Arsyad's* grandfather, H. Ibrahim Lubis, and his family lived in the village of Pastap, Tambangan, Kotanopan *Subdistrict*, South Tapanuli Regency, where they came from the Mandailing ethnic group. H. Ibrahim

Lubis's family was forced to move from their place of origin to Stabat due to the economic difficulties they faced at the time. The economic struggle and his journey from village to village created the foundation for *Tuan Arsyad's* life, which later shaped his identity as a scholar and leader in Al-Washliyah (Arifinsyah, 2005). On July 6, 1972 (23 Jumadil Awwal 1392), *Tuan Arsyad* ended his journey, and his grave was in the cemetery complex of Jalan Mabar, Medan, and North Sumatra.

Tuan Arsyad's early education began after People's School (SR) was completed. He began his journey toward religious education in *Madrasa* in Stabat, Langkat, from 1917 to 1920. His seriousness in studying religion continued to grow when he continued his studies at the madrasa in Binjai from 1921-1922. Interestingly, this madrasa was led by Mahmud Isma'il Lubis, a prominent student of Sheikh Hasan Ma'sum and a writer of Islamic books. Unlike the other founders of Al-Washliyah, Muhammad Arshad Thalib Lubis had a unique religious education journey. He had never studied Maktab Islamiyah Tapanuli. However, his educational trajectory illustrates his commitment and dedication to exploring Islamic teaching.

His curriculum vitae show that *Tuan Arsyad* studied at People's School at the beginning of his educational journey. However, his education deepened when, at the age of 15, together with his brother, he continued his studies in Madrasah al-Ulumil Arabiyah and Tanjung Balai. Although it only lasted for approximately a year (1923-1924), the madrasa was significant because its management was later handed over to Ustaz Abd. Hamid, a cleric who had studied in Makkah and was related to prominent scholars such as Shaykh Ahmad Khatib al-Minangkabawi, Shaykh Abdul Qadir al-Mandili and Shaykh Abdullah al-Zawawi (Syahnan, Asrul and Ja'far 2019).

After a brief experience in Tanjung Balai, *Tuan Arsyad* returned to Medan and delved further into Islamic sciences under the guidance of Sheikh Hasan Ma'sum at Madrasah Al-Hasaniyah. For approximately five years, he had studied Quranic exegesis, hadith, *usul fiqh*, and *fiqh*. His teacher, Sheikh Hasan Ma'sum, played a significant role in shaping Arsyad's understanding and dedication to religious knowledge.

Tuan Arsyad, a universalist scholar, reached the pinnacle of his fame by mastering various Islamic sciences, including Tawhid, *fiqh*, *usul fiqh*, comparative religion, and history. Unlike other founders of Al-Washliyah, *Tuan Arsyad* was not formally or intensively educated in the Middle East, such as Makkah or Egypt. Although he studied with Sheikh Muhammad Yasin-Padang during the Hajj pilgrimage, his education focused on the madrasas in East Sumatra. As a scholar who dedicated himself to the Muslim community, *Tuan Arsyad* was intensively mentored by scholars in East Sumatra, some of whom had an educational background in Saudi Arabia and Egypt. *Tuan Arsyad's* decision not to pursue formal education outside East Sumatra marked his difference from some of his peers such as Ismail Banda, Baharuddin Ali, and Adnan Lubis. *Tuan Arsyad* prefers a local

education path that focuses on the madrasas of East Sumatra. Interestingly, these madrasas were mostly managed by ulama with educational experience abroad.

Although he did not follow in the footsteps of his colleagues who studied abroad, Tuan Arsyad still maintained a high spirit to explore religious knowledge as evidenced by some of his written works, namely: *Fatwa: Some Problems*”, (Medan: Firma Islamyah, 1982) “*Islam in Polen*” (Medan: Boekhandel Islamijah, 1939) “*Guidance for the War of Sabil*” “*Imam Mahdi*” “*Ruh Islam*” “*Discussion Around Nuzul Quran*” “*Story of Isra' Mi'raj*” “*Tola Wamati Ba Ugamo Islam*” (Medan: Majelis Ulama Indonesia, 1968) “*Bena-Bena Kepertjajaen Ibagessen*” (Medan: Majelis Ulama Indonesia, 1968) “*Bona Ni Haporseaon Dibagasan Agama Islam*” (Medan: Majelis Ulama Indonesia, t.t.) “*Dasaring Kapertjajan Ing Agama Islam*” (Medan: Indonesian Ulema Council, t.t.) “*Peladjaran Sembahjang*” (Medan: Indonesian Ulema Council, 1966)” *Palas-palas Kiniteken Ibas Agama Islam*”, “*Agama Islam and the Dwellers of Outer Space*”, “*Lessons of Faith*” (Medan: Sumber Ilmu Jaya, 1950) “*Lessons of Worship*” (Medan: Sumber Ilmu Jaya, 1950) “*al-Qawaid al-Fiqhiyyah*” (Medan, Sumber Ilmu Jaya, 1959) “*al-'Aqaid al-Imaniyah*” (Medan: Sumber Ilmu Jaya, 1959) “*Science of Jurisprudence*” (Medan: Islamyah Firm, 1982) “*Science of the Division of Heritage (al-Faraidh)*” (Medan: Islamyah Firm, 1980) “*Persiadjaran Sombajang*” (Medan: Dakwah Liga Musjawarah Muslimin, 1969) “*Guidelines for Dying According to the Quran and al-Hadis*” (Medan: Islamyah, 1984) “*Tauhid Lessons*” (Jakarta: Sumber Bahagia, t.t.) “*The Leader of the Mabruur Hajj*” (Medan: Firma Islamyah, 1966) “*History of the Prophet Muhammad*” (Medan: Sumber Ilmu Jaya, 1951) “*The Religion of Islam, Lessons of Istilahat al-Muhaddisin*”, “*al-Ushul min Ilmi al-Ushul*”, “*Overview of the History of Prophets*”; and *Collection of Prayers of Prophets and Pious People in the Quran.*” (Ja'far 2020; Rozali 2016)

Tuan Arsyad is a scholar who made his name in the history of Al-Washliyah, not only famous as a prominent figure, but his life journey also reflects the central role he played in the formation and development of Al-Washliyah. During the period 1956-1959, Tuan Arsyad was active as a member of the Constituent Assembly and at the same time served as the General Chairman of the Al-Washliyah Executive Board. His dedication during this period was not only limited to the organizational realm but also played a key role as the Chairman of the Al-Fatwa Assembly (Irwansyah 2021). His appointment as a successor to Sheikh Hasan Ma'sum on October 25, 1938, was the beginning of his long leadership in the Al-Fatwa Council that maintained the validity of fatwas and religious directives in the context of Al-Washliyah (Ja'far 2016).

His role has grown over time. In the period 1959-1962, Tuan Arsyad occupied a strategic position as Chairman of the Advisory and Consideration Council of Al-Washliyah, during the time when Udin Sjamsuddin led as Chairman (Irwansyah 2021). His presence as an advisor became a strong pillar in organizational decision-

making, reflecting his vision and wisdom that guided Al-Washliyah through the dynamics of the times. *TuanArsyad* is also known as a profound figure in the field of education and scholarship for his religious wanderings in Soviet Russia, and pilgrimage to the tombs of great Islamic scholars, including Imam Bukhari (Arifinsyah 2005)

As a member of the Constituent Assembly, *TuanArsyad* formed the 1945 Constitution. His role reflects his expertise and wisdom in voicing Islamic aspirations and values in political forums. In the academic field, *TuanArsyad* not only became a teacher at various Madrasah *al-Qismul 'ali* in Medan and its surroundings but also won various awards as a professor at the Islamic College of North Sumatra (UISU) on January 7, 1953. In 1958, *TuanArsyad* was honored as a professor of Shari' ah at Al-Washliyah University (UNIVA). This marked his active role in spreading religious knowledge. *TuanArsyad* was appointed professor of “*Fiqh*” and “*Ushul Fiqh*.” This appointment was an official recognition of his knowledge and contribution to Islamic law (Arifinsyah, 2005).

Hadiths in book Fatwa Beberapa Masalah

The book “*Fatwa Beberapa Masalah*” by *Tuan Arsyad* not only highlights aspects of Islamic law but also provides a deep understanding of the daily lives of Muslims. With the publication of this book in 1403 H/1982 CE by Firma Islamiyah Publisher in Medan, it is evident that this work has received considerable recognition from the community. The third print of this book signifies the continuous need for guidance and answers to the various problems faced by Muslims, especially in North Sumatra. The book is already 40 (40) years old, and the pages are still brown in color, with a thicker and coarser paper texture compared to current books (Lubis 1982).

One of the strengths of this book is the care taken by *Tuan Arshad* to compile answers that are supported by strong arguments. *Tuan Arshad* not only relies on traditions but also includes the views of the scholars of the Shafi'i Mazhab; Ibn Hajar Al-'Asqalani, al-Hafid Jalaluddin as-Suyuti, Imam Zarkasyi, and Imam as-Subki (Ja'far 2019). This diversity of references indicates the quality of the arguments made by the authors.

In his book, “*Fatwa Beberapa Masalah*, ” he outlines contemporary issues that have always been a form of problem that occurs in society, as *TuanArsyad* describes:

1. The ruling on gathering to recite the Quran, say dhikr, and perform the Yāsīn prayer,” *Tuan Arshad* elaborated on his views on the first issue by referring to *authentic* hadiths and scholarly opinions.
2. The evidence for the two sermons for the Eid prayer” is the focus of *Tuan. Arshad's* research. He explains in detail the evidence in favor of the two sermons on Eid, including traditions from Imam Bukhari and Imam Muslims.

3. Hadith “Praying twenty *Rak'ahs* of Tarawih and its evidence.” *Tuan Arshad* reinforced his understanding by detailing the proofs that supported the practice of Tarawih twenty *Rak'ahs*, including references from scholars such as Imam Nawawi.
4. Hadith “The ruling on *mentallyqin* a newly buried corpse.” *Tuan Arshad* made use of relevant traditions and referred to *fiqh* books such as Imam Ibn Hazm's “*Al-Muhalla*.”
5. Hadith “The law of the living is to help the dead.” *Tuan Arshad* elaborated on his views with references from the hadith and scholars of *Shafi'i Mazhab*.
6. Hadith “The issue of the twenty-rakat tarawih and how it differs from the *witr*, *tahajjud*, and *al-lail prayers*.” *Tuan Arshad* builds his argument by quoting relevant traditions and referring to Fiqh's recognized books.
7. On the Hadith “The ruling on sitting in prayer, supplication, and Dhikr after completing prayer,” *Tuan Arshad* used references to the Hadith and the views of the scholars of the *Shafi'i* school of thought.
8. Hadith “The ruling on reciting *wa bihamdih* in tasbih in bowing and prostration.” *Tuan Arshad* provides an in-depth understanding of the hadith and views of scholars of the *Shafi'i Mazhab*.
9. Hadith “Reciting the Quran without knowing its meaning.” *Tuan Arshad* presents his argument by detailing the relevant arguments and providing the views of scholars recognized by *Shafi'i Mazhab*.
10. Hadith “The evidence for starting the fast of Ramadan and ending it by sighting the moon (*rukayah*).” *Tuan Arshad* gave an answer based on references to the hadith and views of scholars of the *Shafi'i Mazhab*.
11. The ruling on “gathering at the place of the dead and providing food was the title of the last issue discussed. *Tuan Arshad* presented his argument by detailing strong evidence and quoting the opinions of scholars of *Shafi'i Mazhab*.

The presence of this book, initiated by Bahari Emde and Usman Hamzah on October 20, 1968, demonstrates the importance of collective efforts to spread a deep and knowledge-based understanding of religion (Lubis 1982).

Tuan Arshad's Understanding of Fiqh al-Hadīṣ Methodology

The existence of the Prophet's hadith as a source of law in Islam has often been a subject of debate, especially in the context of various interpretations and controversies that have arisen from the various forms and styles of hadith that have reached Muslims worldwide (Chande, 2009). Some have even argued that traditions may be contradictory or out of sync with the context of times (Ariyanto, Fatichah, & Arifin, 2021) and modern thinking (Lucas, 2008). To overcome this challenge,

basic principles for understanding the Prophet's hadith are essential (Widayaningsih and Helmy, 2021).

In this context, *Tuan Arshad* in the book “*Fatwa Beberapa Masalah*” is acknowledged to have applied the *Fiqh al-ḥadīṣ* method to answer various problems of the people (Kholis and Aulassyahied 2023). *Fiqh al-ḥadīṣ* is a methodology used by scholars in deriving laws from hadith (Saifuddin 2016). In this case, an in-depth study of the book as well as the explanation of *Tuan Arshad's* student became the basis of the argument to explain how *Tuan Arshad* referred to and corroborated hadith in the process of *istinbat* law or *Fiqh al-ḥadīṣ*.

The *Fiqh al-ḥadīṣ* method employed by *Tuan Arshad* encompasses the critical stages of hadith research. These include the verification of the *sanad* (chain of narrators) and *matan* (text of the hadith), examination of the fairness and integrity of the narrators, and evaluation of the consistency and compatibility of the hadith with the overall principles of Islamic teachings (Andriani et al. 2023). By prioritizing traditions with authentic *sanads*, *Tuan Arsyad* sought to ensure the validity and reliability of these sources.

Tuan Arsyad also involves understanding the context and purpose of Islamic law in making legal decisions (Nurliana, 2017). This means that the interpretation of hadith must be in harmony with the principles of religious teachings and consider the applicability of these laws to people's lives (Weiss 1978). This shows the holistic approach taken by *Tuan Arsyad*, who did not view the hadith in isolation but as an integral part of the Islamic legal system (Simbolon 2020).

The references used by *Tuan Arshad* can be found in the Sahih hadith books Sahih Bukhari and Sahih Muslim, which are recognized as valid by scholars. *Tuan Arshad* also referred to the opinions of scholars of the Shafi'i school, such as al-Hafid Ibn Hajar Al-'Asqalani, al-Hafid Jalaluddin as-Suyuti, Imam Zarkasyi, and Imam as-Subki (Ja'far 2019). In addition, the book “*Fatwa Beberapa Masalah*” includes explanations from *Tuan Arshad's* students: *Tuan Arshad* himself as a scholar involved in scholarly discourse, showed his involvement in a correct and logical method, especially in the strengthening of hadith to take legal *istinbat*. In this context, the logic of language has become the main tool for illustrating how *Tuan Arshad* used the correct approach and methodology in discussions (Thayib 2023). *Tuan Arshad* engaged in discourse using clear and assertive language. In his work, he presented arguments and thoughts in structured and straightforward sentences. This clear use of language makes it possible to easily understand the ideas conveyed, including the process of strengthening the hadith.

Tuan Arshad displayed logical precision in his arguments. In discussing certain traditions, he applied critical logic to ensure interpretation accuracy. His word choice and sentence construction reflect careful consideration, ensuring that every step taken to strengthen hadith is in accordance with the principles of scientific logic. This is confirmed in his discourse by prioritizing the strengthening of the hadith

through accurate references. In each of his arguments, he refers to primary sources, such as books of authentic traditions, demonstrating the quality of his corroboration of traditions. These references serve as a strong foundation for his arguments, illustrating the thoroughness and accuracy of deriving legal rulings from the hadith (Hasballah Thaib 2012).

Tuan Arshad engaged in discourse involving the principles of *Fiqh al-ḥadīṣ* (Ruano and Hallaq 2000). In extracting traditions, he applied the methodology of *Fiqh al-ḥadīṣ*, which includes verification of the *sanad*, evaluation of the *matan*, and research on the fairness of the narrators (Saifuddin 2016). His systematic approach ensured that all rulings were based on a deep understanding of the hadith context and in accordance with the principles of Islamic teaching. He engaged in discourse by detailing and expanding the understanding of hadiths. In his works, he not only quoted traditions mechanically but also provided in-depth explanations and context. His holistic approach ensures that the hadith is not understood in isolation but in a broader context (Asriady 2019; Nirwana 2015).

This explanation may confirm an important argument about how *Tuan Arshad* transmitted the methodology of *Fiqh al-ḥadīṣ*, as well as the way to understand and apply those principles in interpreting hadith. *Tuan Arshad* has taught six methods of *Fiqh al-ḥadīṣ* that illustrate thoroughness and accuracy in deriving rulings from hadith. These methods reflect a mature scientific approach to understanding and detailing prophetic traditions.

First, *Tuan Arshad* is of the view that the Shari'ah texts cannot contradict each other in principle (Aliamran 2021; Zunaidi Nur 2022). When the traditions appear to be contradictory, he applies the al-Jam' method, which is to compromise between two or more traditions that appear to be contradictory (Bahrudin and Nazri 2017; bin Baru and bin Deraman 2011). For example, in discussing the issues of tasbih, bowing, and prostration, *Tuan Arshad* refers to hadith:

عن عقبه بن عامر قال فكان رسول إذا ركع قال ربّي العظيم وبحمده ثلاثا وإذا سجد قال

سبحان ربّي الاعلى وبحمده ثلاثا (رواهابوداود).

The importance of tasbih in bowing and prostration is reflected in its connection with Quranic verses, which teach us to glorify, repent, and ask for forgiveness. As in the verse. *بحمد ربك واستغفر.* *Tuan Arshad* does not limit himself to just one hadith but corroborates his argument with other sahih traditions that are similar. In another narration, *Tuan Arshad* quotes the hadith:

عن عائشة قالت كان رسول الله يكثر ان يقول في ركوعه وسجوده سبحانك اللهم ربنا وبحمدك

اللهم اغفر لي يتأول القرآن

The combination of these two traditions provides a solid basis for *Tuan Arshad's* understanding of the importance of reciting *tasbih*, *tahmid*, and *istighfar* in bowing and prostration, and shows that this practice is in accordance with the teachings and direct guidance of the Prophet Muhammad (Lubis 1982). This is an affirmation of Ibn Hajar al-Asqalani's "Fiqh al-Hadith" in favor of using al-Jam' as an approach to resolving differences between traditions (Suganda et al. 2023).

Second, to understand the hadith, *Tuan Arsyad* emphasized the importance of paying attention to the background, situation, and conditions, as well as the purpose of the hadith (Firdausy 2017; Zulfikar 2021). In explaining the establishment of the 20-*rakahs* tarawih prayer, *Tuan Arshad* relates it to traditions related to *the Shari'ah prayer* on the night of Ramadan. The main point of his argument is a historical event involving Caliph Umar Bin Khattab and Ubai Bin Kaab. At that time, Umar bin Khattab gathered a congregation for tarawih prayer, and Ubai bin Ka'ab led the prayer.

The importance of historical aspects in determining worship practices is emphasized, showing that the historical context is a significant foundation. In addition, *Tuan Arsyad's* argument strengthens the understanding of 20-*rakat* tarawih prayer by referring to *the agreement of fiqh scholars*. Their Ijma 'recognizes the term "tarawih" as naming the night prayer of Ramadan which consists of twenty *rak'ahs*.

The action of Caliph Umar bin Khattab, who acted as the leader of the Muslims at that time, gave authority and legitimacy to the establishment of the 20 *rak'ah* tarawih prayer. This argument, reinforced by the ijma of scholars of jurisprudence, shows that stipulation was not a local or situational decision but had become the consensus of the Muslim community at large. Thus, *Tuan Arsyad* focused on the connection between the historical aspects, the agreement of the scholars, the leadership of Caliph Umar bin Khattab, and the recognition of ijma' of the Muslims to support the establishment of the 20 *rak'ah* tarawih prayer (Lubis 1982). A line of explanation supporting this approach can be found in Ibn al-Salah's "Introduction to the Science of Hadith," which explains the importance of context in understanding hadith (Uthman & Fareed, 2005).

Third, *Tuan Arshad* distinguished between changing means and fixed ends (El-Seoudi et al. 2012). This approach is in accordance with the principles of *Fiqh al-hadīṣ*, which teaches the importance of understanding the substantial meaning or ultimate purpose of hadith texts (Sedra 2021). *Tuan Arshad* elaborates on the hadith of gathering at the dead place and providing food. *Tuan Arshad* provided careful analysis. The hadith taken from the narration by Jarier bin Abdullah is the subject of discussion in which Jarier states that gathering at a mortician's house and providing food can be considered a form of lamentation. *Tuan Arshad* unequivocally condemned gatherings in the context of lamentation as forbidden (Lubis 1982).

The importance of intention and context in determining religious law was also emphasized by *Tuan Arshad*, especially in the provision of food. He emphasized that the source of wealth used in providing food has a major impact on religious judgment. If it comes from haram wealth, such as an orphan's heirloom, or is provided out of shame, the rules can range from *makruh* to *haram*. In his explanation, *Tuan Arshad* highlighted the difference between the atmosphere that gathers in the lament and the provision of food for guest meals. He emphasized that the feasting of guests should be done in an atmosphere of joy, as the occasion should be celebrated in joy, not sadness.

Tuan Arsyad reflects a holistic view of the situation and the intention behind the action. He implied that by changing the context, such as making the gathering and provision of food a moment of joy unrelated to mourning, the action could be considered legitimate and not violate religious prohibitions (Lubis, 1982). This approach reflects his deep understanding of the substance of the issue and the importance of involving context in interpreting religious teachings. Also emphasized in “*Al-Nukat al-Bad'iyah*” by Ibn Hajar al-Asqalani is that it provides a conceptual basis for distinguishing between means and ends in understanding hadith (Ibn Hajar 1984).

Fourth, *Tuan Arshad* highlights the difference between *haqiqi* and *majazi* expressions in hadith (Syarifah, 2022). In this context, *Tuan Arshad* recognizes the use of *majaz* (figures of speech or metaphors) in the prophet. This can be observed in the hadith about “The proof of the sermon for the Eid prayer is done with two sermons,” *Tuan Arshad* elaborates by detailing the position of the related hadith, in which he asserts that none of the traditions are *tsabit* or strongly confirmed in the matter. The phrase “ولم يثبت فيه حديث” is interpreted to mean that none of the traditions are reliable or have *sahih* status (Lubis 1982).

This explanation is accompanied by the opinions of hadith scholars, who emphasize that the term is often misunderstood (Atef Mosa, 2021). Some have mistakenly interpreted this as indicating that the traditions on the subject are all *da'if* or *maudhu*. *Tuan Arshad* strongly refutes this view and explains that what he means is that there is no valid evidence, but there are still traditions in the *hasan* category. He highlighted the fallacy that arose because of a lack of understanding of the terms used by hadith scholars. Therefore, it is necessary to understand that in this context, “ولم يثبت فيه حديث” does not mean that there is no evidence at all, but rather that there is no valid evidence individually, but there is still evidence that can be used as proof when viewed collectively or in a hadith collection (Lubis 1982). This issue explained in “*Al-Majaz fi al-Hadith*” by Ibn Qutaybah reinforces the understanding that understanding *majaz* is a must in understanding hadith (Rohaizan Baru et al. 2017).

Fifth, in understanding traditions related to the realm of the unseen (Washil and Khoirul Fata 2019), *Tuan Arshad* emphasized the importance of accepting them without rejecting them merely because they do not conform to ordinary experience or knowledge (Isma'il 2022). *Tuan Arshad* presents a profound argument regarding the help of living to the dead through prayers, charity, and the reward of recitation. *Tuan Arsyad* refers to a hadith that states that the deeds and rewards of the dead cannot be increased after death, illustrating that they are interrupted by death. *Tuan Arshad* classifies this as a “real thing.”

Tuan Arshad's action of referring to Imam Shafi'i's opinion provides a further dimension, particularly regarding the reward of reciting the Quran. In his explanation, *Tuan Arshad* emphasized that the reward of physical deeds only applies to the doer and cannot be passed on to the dead. However, he distinguished himself from prayer, which he said could benefit the dead (Lubis, 1982).

Citing the Quranic verse “قال ربكم ادعوني استجب لكم,” *Tuan Arshad* concluded that prayers could benefit the dead, and that Allah will accept such prayers if one recites the Quran and prays that the reward of the recitation be given to the dead. *Tuan Arshad's* approach illustrates a careful understanding of religious texts and his ability to provide a firm yet relevant explanation regarding help for the dead through the deeds of the living (Lubis 1982). This understanding is affirmed in “*Al-Isabah fi Tamyiz al-Sahabah*” by Ibn Hajar al-Asqalani, supporting this approach and providing a historical context regarding the reception of traditions concerning the unseen world (Al-Asqalani, 1992).

Sixth, *Tuan Arshad* emphasizes the importance and ascertainment of the meanings of words in the hadith (Magomedov, 2022). In explaining the differences between tarawih, *witr*, *tahajud*, and night prayers, *Tuan Arshad* provides important clarifications regarding the term tarawih. He refers to the hadith that states عن عائشة قالت كان رسول ي صلى ركعات في الليل ثم يتروح فاطال حتى رحمته. *Tuan Arshad* underlines that, although the hadith is sahih, it cannot be used as evidence for tarawih prayer. The reason is obvious: the term “tarawih” in the context of night prayer indicates that the prayer is performed with several breaks, not just one or two breaks. Tarawih is defined as a plural *tarwih*. *Tuan Arsyad's* understanding reflects the prudence and clarity of the concept of the term, thus providing significant insight into the substantial differences between night prayers (Lubis 1982). The book “*Al-Mustalahaat fi al-Hadith al-Nabawi*” by Ibn Qayyim al-Jawziyyah provides insight into the method of researching the meaning of words in hadith (Rohaizan Baru et al. 2017).

Thus, the methods of Fiqh al-ḥadīṣ taught by *Tuan Arshad* reflect the thoroughness and accuracy of deriving rules from hadith. The affirmations through previous scholars are used to corroborate *Tuan Arshad's* understanding, providing

a solid and academic foundation for his method of understanding and applying hadith in the context of *Fiqh al-ḥadīṣ*.

Tuan Arshad's Contribution to Fiqh al-Hadīṣ

Tuan Arshad, as an outstanding scholar, has made substantial contributions to the understanding of hadith and the derivation of jurisprudence through his original written works. In the field of *usul fiqh*, he has written “*al-Ushul min Ilmi al-Ushul*,” a work that became an important steppingstone in the development of the basic principles of Islamic law. The concepts of *ijtihad*, *istinbat al-ahkam*, and *usul al-Fiqh* are explained in depth, forming a solid foundation for Islamic thinkers and jurists (Wanto, Nasution, and Yuslem 2017).

Through the method of “*al-Ijtihad*,” *Tuan Arshad* presented a scientific view and method regarding the concept of *ijtihad* in Islam. He emphasized the importance of understanding the essence of *ijtihad* as a solution tool in determining Islamic law, portraying it as a complex intellectual process that is relevant to the dynamics of people's lives. Similarly, with “*Istinbat al-Ahkam*,” this method reflects his ability to explore and dig up Islamic laws from various sources, showing his sharpness in analyzing and drawing conclusions.

“*Ushul al-Fiqh*” is an important work that discusses the basic principles of Islamic law. *Tuan Arshad* explains systematically how *Fiqh* scholars establish rulings based on their sources. His work not only delves into the basic principles of *usul Fiqh* but also provides practical guidance in dealing with contemporary realities. Thus, he not only teaches theoretical principles but also makes practical contributions to solving legal problems in everyday life.

In the field of hadith science, *Tuan Arshad*, through his work entitled “*Istilahtul Muhaddisin*” summarizes and details the study of hadith science in a straightforward and comprehensive manner (Sulidar et al. 2017). This shows that he not only has a deep understanding of the science of hadith but is also able to access and understand Arabic reference sources. His work became an important foothold in the research and learning of hadith science in the Al Washliyah madrasas (Asari 2019).

In deriving rulings from hadith, *Tuan Arshad* applied six methods of *Fiqh al-ḥadīṣ* through the affirmation of his disciple. First, he resolves the differences in traditions by compromising al-Jam’s method. Second, *Tuan Arshad* used *al-Tarjih* and *an-Naskh* when contradictions could not be resolved through compromise. This approach reflects his thoroughness and accuracy in understanding and compiling seemingly contradictory traditions (Saladin et al. 2023). Furthermore, *Tuan Arshad* focuses on the background, situation, and conditions, as well as the purpose of the hadith in understanding it. Recognizing the historical and social contexts surrounding the emergence of the hadith, he leads to a deeper understanding of the prophet’s intent and purpose in conveying the revelation. This is an important step

in avoiding misinterpretations that may arise because of a lack of understanding of the specific context (Thayib, 2023).

Tuan Arshad also distinguishes between changing means and fixed ends, noting that means can change according to the context of the times. In this context, he demonstrated flexibility in addressing time without compromising the core principles of Islamic law. This understanding reflects the depth of his insight into responding to changes in social, economic, and political environments that can affect the application of Islamic law.

In ascertaining the meaning of words in the hadith, *Arshad* emphasized the importance of understanding the changes in meaning from time to time and context to context. This reflects his earnestness in maintaining interpretative accuracy, given that the meanings of words can change with the passage of time and in a cultural context. This understanding shows that *Tuan Arshad* not only relies on literal texts, but is also sensitive to the changing meanings of words in Arabic.

Furthermore, *Tuan Arsyad's* contribution to understanding the hadith of legal interpretation can be understood through his scientific approach. His arguments are supported by an in-depth study of primary sources in *usul fiqh* and hadith science, as well as a careful understanding of historical and contemporary contexts. Through his monumental works, *Tuan Arsyad* has not only left a profound intellectual legacy for Islamic scholars and jurists but has also become a source of inspiration for those who wish to understand and apply Islamic law through a scientific approach and sound argumentation. His contribution to opening the door to a broader understanding of hadith and Islamic law created a solid foundation for the development of Islamic science in the following times.

The book “*Fatwa Beberapa Masalah*” reflects his intellectual contribution and analytical skills in applying the science of *Ushul fiqh* and the science of hadith. This book systematically illustrates how *Tuan Arsyad* used the method of legal *istinbat* by referring to strong and precise arguments, both from the Qur'an and hadith, as well as quoting the opinions of leading scholars, especially Shafi'iyah scholars (Lubis 1982).

Tuan Arshad's contribution to the science of *usul fiqh* is through his written works such as “*al-Ushul min Ilmi al-Ushul*” and “*Istinbat al-Ahkam*” In this context, the Fatwa Book of Some Problems is a tangible application of the principles of *usul fiqh* that he previously presented. *Tuan Arshad* meticulously explains the problems faced by the community, especially the Muslims in North Sumatra at his time, and provides answers based on strong and valid arguments.

In his book, *Tuan Arshad* discusses 11 issues that cover various aspects of life. In each discussion, *Tuan Arsyad* uses the principles of hadith science and *fiqh* and refers to the Qur'an, hadith, and the views of prominent scholars, especially Shafi'iyah scholars, to strengthen his arguments. In the context of hadith science, this book demonstrates *Tuan Arsyad's* proficiency in understanding and explaining

controversial hadith issues. He can present the rules of hadith science to explain the position of a tradition that is considered controversial and show how a tradition that may be *da'if* can be elevated to *hasan lighairihi* with the support of *sahih* or *hasan* traditions in the context of the same theme.

In his book, *Tuan Arshad* emphasizes the importance of understanding terminology among hadith scholars. He carefully explains and exposes the misunderstandings of hadith scholarship terms so that the reader can understand them properly. *Tuan Arshad* uses the *Fiqh al-ḥadīṣ* method which involves six methods, such as paying attention to Quranic clues, background, and distinguishing the meaning of words in the hadith. By integrating these methods, *Arshad* created a structured approach to deriving legal reasoning from the hadith, supported by a strong scientific foundation and referring to the works of renowned scholars. *Tuan Arshad's* contribution to the book *Fatwa Beberapa Masalah* is a testament to his proficiency and deep understanding of the science of *Ushul fiqh* and the science of hadith. *Tuan Arshad's* expertise in the science of hadith can make outstanding contributions, especially in strengthening the status of the traditions used as the basis of his arguments in the book.

In this context, *Tuan Arshad* is considered a mujtahid tarjih scholar who can summarize, understand, and apply the science of hadith to thinking and solving legal problems. His specialty is seen in his books, where he not only teaches the science of *Ushul fiqh*, but also applies his thoughts concretely in his written works. Hasballah Thayib's opinion, calling Tuan Arsyad a *mujtahid tarjih* scholar, confirms his level of expertise and intellectual acumen. This is an acknowledgement of *Tuan Arsyad's* contribution to developing the science of *Ushul fiqh* and the science of hadith. The book *Fatwa Beberapa Masalah* is not only a collection of legal fatwas but also the work of a *tarjih* mujtahid who harmoniously combines the science of *Ushul fiqh* and the science of hadith. Through this work, *Tuan Arshad* made a valuable contribution to enriching the intellectual heritage of Muslims, especially in understanding Islamic law based on the science of hadith (Thayib 2023).

In the book *Fatwa Beberapa Masalah*, *Tuan Arshad* not only provides legal fatwas but also highlights the abundance of the Prophet's hadith as the main reference. He applied the *Fiqh al-ḥadīṣ* method by collecting similar traditions to strengthen the understanding of the main tradition used as the source of the fatwa. *Tuan Arshad* selected the *sanad* stronger traditions to form a solid argument. The thematic approach reflects a deep understanding of the content of the hadith, resulting in a work that serves as a valuable scholarly foundation for the understanding of hadith-based Islamic law.

3. Conclusion

Tuan Arshad's contribution in the context of the study of *Fiqh al-ḥadīṣ*, *Tuan Arshad* Thalib Lubis emerged as a *mujtahid tarjih* scholar who not only stood out, but also made special contributions

that enriched the understanding of the complexity or intricate details of the traditions, which included an in-depth understanding of the context, *sanad* (chain of narrators), *matan* (text of the hadith), as well as their relationship with the rules of *Fiqh al-ḥadīṣ* (intricacies of hadith). With his method focused on six key aspects, *Tuan Arshad* proves the excellence of his analysis, reflecting the depth of thought, it is important to highlight that *Tuan Arshad's* contribution is not merely theoretical, but rather rooted in the rules of *Fiqh al-ḥadīṣ*, making him a strict guardian of the integrity of Islamic law. With a critical approach and diligence, he not only inherits the traditions of the *muhaddithin* but also relates them to the realities of today, forming a solid foundation for relevant and accurate fatwa lawmaking.

This study highlights *Tuan Arshad's* pivotal role as a guardian of the authenticity and sustainability of Islamic law. As a researcher and practitioner of hadith science, he not only traced scholarly legacy but also continued this tradition with dedication. The conclusion of this paper emphasizes that his contribution was not limited to investigating the intricacies of hadith but rather created an integral foundation for a more contextualized understanding and implementation of Islamic law. Through a deep, intelligent, and purposeful academic approach, *Tuan Arshad Thalib Lubis* led to an understanding of the scholarship of *Fiqh al-ḥadīṣ*. With his sharp analytical skills, *Tuan Thalib Lubis* makes a valuable contribution that not only enriches the discourse of Islamic scholarship but also opens new horizons for the thought and practice of Islamic law in the context of an ever-changing age.

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