

## NUSANTARA HADITH STUDY: A STUDY OF AHMAD HASSAN'S CRITICAL THINKING ON THE HADITH IN THE BOOK OF SUAL ANSWER

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### Abstract

*This study examines Ahmad Hassan Bangil's thoughts on hadith, which is one of the important discussions in the history of hadith in the archipelago. Ahmad Hassan Bangil is one of the charismatic and critical scholars who has ever been present in the archipelago. His contribution to Islam in Indonesia is very large. Known as an expert in debating and also skilled in writing his ideas in his books has skyrocketed his name. Although Ahmad Hassan did not write his work in the form of hadith science, his thoughts on hadith are very scattered in his books. One of his most phenomenal books is Sual Jawab, a book that contains problems in religion consisting of four volumes. In the book, it can be seen how Ahmad Hassan expresses his critical and progressive thoughts in hadith. To find out how Ahmad Hassan expresses his ideas, a qualitative method is needed, namely by analyzing the contents of his book using a library research approach. Then it can be found how Ahmad Hassan is more critical in explaining hadith. Where the figure of Ahmad Hassan always emphasizes to be more critical in taking a hadith, he always tries to find information that makes him sure that the hadith can be practiced or abandoned. If there is a hadith that is considered not to meet the requirements of a valid hadith, then he does not hesitate to abandon it.*  
Keywords: Ahmad Hassan, Thoughts, Hadith, Questions and Answers.

### Abstrak

*Penelitian ini mengkaji pemikiran Ahmad Hassan Bangil pada hadis, yang merupakan salah satu pembahasan penting dalam sejarah hadis di Nusantara. Ahmad Hassan Bangil merupakan salah satu ulama karismatik dan kritis yang pernah hadir di Nusantara. Sumbangsihnya terhadap Islam di Indonesia sangatlah besar. Dikenal sebagai seorang yang ahli dalam berdebat dan juga piawai dalam menuliskan gagasannya pada buku-buku karyanya telah melambungkan namanya. Walaupun Ahmad Hassan tidak menuliskan karyanya dalam bentuk ilmu hadis, namun pemikiran-pemikirannya mengenai hadis sangat berceceran pada buku-buku karyanya. Salah satu bukunya yang paling penomenal ialah Sual Jawab, buku yang didalamnya tekandung permasalahan-permasalahan dalam agama yang terdiri dari empat jilid. Didalam buku tersebut terlihat bagaimana cara Ahmad Hassan menuangkan pemikirannya yang kritis dan progresif dalam hadis. Untuk mengetahui bagaimana cara Ahmad Hassan Bangil menuangkan gagasannya tersebut maka perlunya sebuah metode kualitatif yaitu dengan menganalisis isi bukunya dengan menggunakan pendekatan studi pustaka atau library research. Maka dapat ditemukan bagaimana sosok Ahmad Hassan lebih kritis dalam menjelaskan hadis. Dimana sosok Ahmad Hassan selalu menekankan untuk lebih kritis dalam mengambil suatu hadis, ia selalu berusaha menemukan keterangan-keterangan yang membuatnya yakin bahwa hadis itu bisa diamalkan atau ditinggalkan. Bila mana ada hadis yang dinilai tidak memenuhi sarat hadis shahih maka ia tidak ragu-ragu lagi untuk meninggalkannya.*

Kata Kunci: Ahmad Hassan, Pemikiran, Hadis, Sual Jawab.



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## INTRODUCTION

Talking about the development of hadith in the archipelago, it would be inappropriate not to include Ahmad Hassan in it. He is one of the many scholars who have greatly contributed to the teaching of hadith in the archipelago. His intelligent thoughts and tenacity in studying religion, especially in the field of hadith, have produced dozens of works that we can still feel the benefits of today. For example, his famous work is the book *Sual Jawab A. Hassan*. The book contains various questions in the context at that time that really needed answers to be explained.

Ahmad Hassan created this book as his answer to various existing problems, which he intended to invite Muslims back to the pure teachings of the Koran and Sunnah.<sup>1</sup>

Therefore, the author tries to study and research the thoughts of Ahmad Hassan in the field of hadith, which in this case the author limits to the book *Sual Jawab*. Where the author will then reveal who Ahmad Hassan is so that he becomes an important figure in the development of hadith in the archipelago. Then the author will try to study A. Hassan's thoughts in one theme only so as not to be too broad, because the point of emphasis in the discussion of this article is how Ahmad Hassan expresses his progressive thoughts in the field of hadith.

Based on the description above, research on hadith thinking in the archipelago is deemed necessary to be conducted. To find out more about the figures who have contributed to the development of hadith in the archipelago, one of whom is Ahmad Hassan, for that reason the author is interested in taking the title "Study of Hadith Nusantara: Review of Ahmad Hassan's Critical Thoughts on Hadith in the Book of Questions and Answers"

## RESEARCH METHODS

The author in this study uses the library research method. This method involves reviewing various reference books and previous research results to build a solid theoretical framework related to the problem to be studied, where the materials or data to complete this research are sourced from books, articles or journals that are relevant and in accordance with the discussion of this research.

In the research, the author will analyze several works of Ahmad Hassan Bangil to obtain his biography and thoughts on hadith, and collect other data that is appropriate or relevant to the research needs. Furthermore, the author will focus on the discussion in one of his works to be more focused on the title of the discussion, namely wanting to examine how Ahmad Hassan's critical thinking in teaching hadiths to the people.

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<sup>1</sup> Ahmad Hassan, *Kumpulan Risalah A. Hassan*, (Bangil: Pustaka Elbina, 2005), 488.

After all the data has been collected, the author will conduct an analysis using the Syarh Hadith approach, namely presenting one of the hadiths that Ahmad Hassan wrote by explaining the meaning of the hadith, so that later it will be clear how Ahmad Hassan's critical thoughts are towards the hadith.

## RESULTS AND DISCUSSION

### Biography of A. Hassan Bangil

Ahmad Hassan, a professor at the Islamic Association,<sup>2</sup> known as A. Hassan Bangil. He was born with the full name Hassan bin Ahmad in 1887 in Singapore. His mother, Haji Muznah, came from Palekat (Madras) and was born in Surabaya. In 1921, A. Hassan moved to Surabaya to trade. In addition to trading, he also tried various fields such as printing, vulcanizing car tires, and learning to weave.<sup>3</sup> His religious understanding led him to become acquainted with various Islamic figures such as HOS Cokroaminoto, AM Sangaji, and HA Salim Bakri. Because of his dedication in the field of religion, he later joined the Islamic Union (Persis) organization in Bandung.<sup>4</sup> His passion in fighting for religious teachings has earned him respect and recognition from many people in the Islamic community in Indonesia. Recently, A. Hassan Bangil has also been active in giving religious lectures and has become a role model for many people in society. With his extensive knowledge and experience, he is able to provide in-depth views on Islamic teachings and motivate people to deepen their religion. His existence has inspired many generations to love and practice Islamic teachings more in their daily lives. Hopefully, his dedication and passion in preaching will continue to inspire and benefit Muslims in Indonesia.

Through the Islamic Association, he is widely known as a Muslim thinker who firmly calls for purifying Islam by returning to the Koran and Sunnah, calling for Ijtihad and abandoning Taqlid and Bid'ah.<sup>5</sup> In 1941 A. Hassan moved to Bangil (East Java) and founded the Persatuan Islam Islamic boarding school where he increasingly concentrated on championing his ideas by publishing magazines, writing books, correspondence, polemics, and even debating.

With Soekarno he had a polemic which was then published in a book entitled Islam and Nationality. Soekarno also had a correspondence with him (as written in Letters from Endeh in the book Under the Flag of Revolution) where Soekarno expressed his appreciation for A. Hassan's Islamic thoughts. His correspondence with Ir. Soekarno which is written in Letters from Endeh shows the breadth of his association with various movement figures, especially

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<sup>2</sup> M. Abdurrahman Dkk, Dewan Tafkir PP Persatuan Islam, *Menuju Satu Abad Persatuan Islam*, (Bandung: PersisPers, 2020), 3.

<sup>3</sup> Ahmad Hassan, *Adakah Tuhan?*, (Pasuruan: Al-Muslimun, 2021), bagian pengantar penerbit.

<sup>4</sup> A. Hassan, *Kesopanan Tinggi Secara Islam*, (Pasuruan: CV. Bina Ilmu, 2021), 1.

<sup>5</sup> Ibid. A. Hassan, *Kesopanan Tinggi Secara Islam*.

figures fighting for independence. A. Hassan had progressive religious ideas which he conveyed clearly and with accurate arguments so that later it turned out to be able to provide a significant influence on the Islamic Renewal Movement in Indonesia. A. Hassan died in Bangil on November 10, 1958.<sup>6</sup>

### Getting to know his works

He has mastered various fields in religion, including hadith, interpretation, fikh, Usul Fiqh, mantiq and kalam science. In addition, he is also a productive scholar in writing.<sup>7</sup>

Among the works he wrote that researchers have successfully studied are the following:

1. *Interpretation of al-Furqan*

A book that Ahmad Hassan wrote to interpret the Koran. In it there are Ahmad Hassan's thoughts which explain each verse which he then correlates with the current context.

2. *Is there a God?*

This book contains Ahmad Hassan's debate with Atheists who at that time the communist ideology was growing rapidly in Indonesia. This book was written in 1955 in Bangil and published by CV. Diponegoro.

3. *Prayer Teaching*

This book presents in full the ins and outs and various aspects related to prayer worship, written in 1929 in Bandung. In addition to the main issues, this book is also enriched with discussions about the pillars of faith and Islam. Every writing he raises also always refers to the arguments sourced from the Qur'an and the Sunnah. This book was published by the publisher Cv. Diponegoro in 1973.

4. *Questions and Answers*

The most unique book from Ahmad Hassan's other books is the book Soal Jawab. This book contains Ahmad Hassan's debates on religious issues which he then wrote down with explanations of verses from the Qur'an and al-Hadith. And in this book we can see how Ahmad Hassan's role is in teaching and spreading the hadiths to the people with his progressive thinking. In addition, this book is Ahmad Hassan's answer to questioners and challengers of his knowledge. This book, published in 1968, consists of 4 volumes. This is the book that the author will focus his research on.

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<sup>6</sup> A. Hassan, *Adakah Tuhan? Perdebatan A.Hassan dengan Ateis*, (Pasuruan: Al-Muslimun, 1994), V.

<sup>7</sup> A. Hassan. *Pengajaran Shalat*, (Bandung: CV. Penerbit Diponegoro, 2007), 15.

5. *Islamic Letters from Endeh*

This book contains interactions of various messages and advice between Ahmad Hassan and Ir. Soekarno, who at that time Soekarno was exiled to Ende, East Nusa Tenggara. Soekarno asked his friend Ahmad Hassan to continue sending him letters, including religious issues.

6. *Collection of A. Hassan's Treatises*

This book was written by Ahmad Hassan in response to the accusations thrown at him that he could not stand anymore, which he wrote in 1938 in Bangil. The book focuses on discussing thoughts and sects. This book was published in 2005 by Pustaka Elbina Publisher in 2005 in Bangil.

7. *Al-Fara'id The Science of Inheritance Distribution*

This book was written by Ahmad Hassan in response to the congregation's request to explain about the division of heirlooms according to Islam. In this book, he has poured all his energy to make it easier for readers to understand as he explained in the introduction of the book.<sup>8</sup>

8. *Translation of Bulughul Maram*

One of Ahmad Hassan's most popular books is Tejemah Bulughul Maram. This book is more sensitive to the Bulughul Maram hadiths written by Ibnu Hajar Al-Asqolani. In this book, we can also see Ahmad Hassan's thoroughness and thoroughness in judging and concluding what is contained in the hadith. This book, written in 1968, has been printed 23 times.

9. *High Courtesy*

In this book, there are various advices from Ahmad Hassan to the readers, where he invites the people to improve their morals first before anything else. This book was published in 1981 by the publisher CV. Diponegoro.

**A. Hassan's thoughts on hadith**

There are several views of A. Hassan regarding hadith, which in this article I have summarized, including:

1. Hadith in the eyes of A. Hassan

According to A. Hassan, hadith are sayings, sayings, utterances and the like that come from the Prophet SAW.<sup>9</sup> Meanwhile, what is said by the Sunnah is that it consists

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<sup>8</sup> Lihat buku Ahmad Hassan yang berjudul Al-faraid Ilmu Pembagian Waris dibagian pendahuluan, yang diterbitkan oleh Pustaka Progresif tahun 1992.

<sup>9</sup> A. Hassan, *Terjemah Bulughul Mara*, (Bandung: CV Diponegoro, 2006), Cet XX VII, h. 22

of three things which are narrated to us, namely sabdnua, his actions, the actions or words of other people which he left alone.<sup>10</sup>

2. Categories of hadiths that can be used as law

According to A. Hassan, there are five types of hadiths that can be used as legal benchmarks, namely:

a. Mutawattir Hadith

That is a hadith narrated from the Prophet Muhammad by many people, then conveyed to many people. And so on until it was recorded in books in later times. It is customary for many people to lie.<sup>11</sup>

b. Sahih Hadith Lidzatihi

That is, a hadith that is authentic according to its chain of narrators, not because it is assisted by other hadith.<sup>12</sup>

c. The Sahih Hadith of Li Ghairihi

This is a hadith whose rank is slightly lower than a sahih hadith, and is supported by a similar hadith.<sup>13</sup>

d. Hasan Lidzatih

This is a hadith which is valid but its rank is slightly lower than that of a sahih hadith because among its narrators there are narrators whose memorization was disturbed once or twice.<sup>14</sup>

e. Hassan Li Ghairihi

That is, a hadith whose weakness is rather light, then it is helped or strengthened by something similar or by other acceptable means.<sup>15</sup>

For hasan hadith according to A. Hassan is a hadith that is the same as a sahih hadith but the narrators have one narrator who makes a mistake or has poor memorization. However, in some cases where there are several hasan hadiths, then overall it can be categorized as a sahih hadith.

3. A hadith can be considered authentic and can be practiced if it meets several conditions:

a. If Rawinya is protected from Ilat:

Ilal here according to A. Hassan is, not lying, not being accused of lying, not making many mistakes, not lacking in thoroughness, not being fasiq,

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<sup>10</sup> Ibid, h. 15

<sup>11</sup> Kinkin Syamsuddin, *Analisis Pemikiran Hadis A. Hassan dalam buku kesopanan Tinggi Secara Islam*. Jurnal Diroyah, (Maret 2018), 79-98.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

not having doubts, not being an expert on heresy, not being weak at memorizing, not being senile, not being known and not being famous.

In conclusion, the condition that the narrator must be free from *ilat* is one of the main pillars in assessing the validity of a hadith. Without fulfilling this condition, a hadith cannot be considered authentic and is not worthy of being practiced in everyday life. Therefore, it is important for Muslims to understand and study the science of hadith in order to distinguish between authentic and invalid hadith.<sup>16</sup>

b. The rawi must meet each other

The second condition in assessing a hadith is that the narrators must meet each other. This means that each narrator in the sanad of the hadith must have had the opportunity to meet and hear directly from the previous narrator. If there is one narrator who has never met another narrator, then the hadith becomes invalid. This is based on the principle that the information conveyed must come from reliable sources and interact with each other.<sup>17</sup>

Thus, the requirement that the narrators must meet each other is key in determining the validity of a hadith. Without a meeting between the narrators, the hadith cannot be used as a reference in Islamic practice. Therefore, a deep understanding of the sanad and the relationship between the narrators is essential to accurately assess a hadith.<sup>18</sup>

c. The rawi must be Muslim and Baligh

The third condition in assessing a hadith is that the narrator must be Muslim and have reached puberty. This is important because only people who are believers and have reached adulthood are considered capable of understanding and conveying Islamic teachings correctly. In this context, a narrator who has not reached puberty or is not a Muslim cannot be used as a valid source of information regarding hadith.<sup>19</sup>

In conclusion, the requirement that the narrator must be a Muslim and have reached puberty is a very important aspect in assessing the validity of a hadith. Without fulfilling this requirement, a hadith cannot be considered authentic and is not worthy of being practiced. Therefore, researchers and

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<sup>16</sup> Imam An-Nawawi, *Al-Maqasid*, (Beirut: Dar al-Fikr, 1985), 88.

<sup>17</sup> Imam Al-Azhari, *Al-Hadith*, (Beirut: Dar al-'Ilm li al-Malayin, 1980), 66.

<sup>18</sup> Imam Al-Samarqandi, *Matan Al-Hadith*, (Beirut: Dar al-Kutub al-Ilmiyah, 1980), 90.

<sup>19</sup> Bukhari, *Sahih Bukhari*, Jilid 3, 150.

Muslims need to understand this criterion to ensure that the teachings they follow come from authentic sources.<sup>20</sup>

- d. The hadith does not conflict with stronger hadiths and does not conflict with the Koran.

The last condition in assessing a hadith is that the hadith must not contradict a stronger hadith and must not contradict the Qur'an. In this case, if a hadith contradicts a verse of the Qur'an or a stronger hadith, then the hadith is considered invalid. This is important to maintain the harmony of Islamic teachings and prevent errors in understanding religion.<sup>21</sup>

Thus, the condition that the hadith should not contradict a stronger hadith and the Qur'an is key in determining the validity of a hadith. Without fulfilling this condition, a hadith cannot be used as a reference in Islamic practice. Therefore, a deep understanding of Islamic teachings and the ability to analyze hadith are essential to accurately assess the quality of a hadith.

#### 4. A. Hassan's view of dhaif/weak hadith

There are at least three views classified by A. Hassan, including:

- a. The weakness is very severe: according to him this category should not be practiced.
- b. The weakness is slightly less than the one above: the same as the previous one, this category should not be practiced.
- c. Mild weakness: for the third category according to A. Hassan, if the weakness is because among the narrators there are those whose memorization is not good or strong, then this type of hadith can only be used if assisted by one another or the like (syawahid). Then its rank can be raised to a Hasan Li Ghairihi hadith.<sup>22</sup>

#### 5. A. Hassan's views on conflicting hadiths

According to A. Hassan, there are at least three ways to end this problem, namely:

- a. Al-Jami': collecting both or several and then placing them in their respective places.
- b. Al-Tarjih: choosing the strongest one and discarding the rest.

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<sup>20</sup>Imam Al-Ghazali, *Al-Mustasfa*, (Beirut: Dar al-Kutub al-Ilmiyah, 1980), 110.

<sup>21</sup>Imam Al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an*, (Beirut: Dar al-Kutub al-Ilmiyah, 1980), 400.

<sup>22</sup>A. Hassan, *Soal Jawab*, (Bandung: CV Diponegoro, 2007), 15th printing, p. 20



- c. Al-Tawaquf: discarding both. This happens because the strongest cannot be chosen, and this method only exists in a small number of hadiths, it does not apply to the Quran.<sup>23</sup>

#### **A. Hassan's way of explaining the hadith contained in his work Questions and Answers**

This research reference I will refer to one of A. Hassan's most popular works, namely the book Questions and Answers. Where A. Hassan himself is clearly seen pouring out his ideas and understanding of the hadith. As a sample of this research I will focus on A. Hassan's discussion regarding the problem of people who do not perform ablution holding the Qur'an.

First, A. Hassan presented a sample fragment of hadith from the book Fathul Mu'in which reads:

لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ

It means:

"No one will (or should not) touch the Koran except a clean person."

Then A Hassan began to express his critical thoughts on this discussion, by providing the following information:

1. First, A. Hassan conducted a search for the hadith towards the original mashadir

It is also known that this hadith was narrated by Imam ad-Daruquthni, Al-Hakim from the Amr bin Hazm line, and also narrated by Imam Thabrani from the Hakim bin Hizam line, with the following pronunciation:

قال حكيم بن حزام : لما بعثني رسول الله ص الى اليمن قال : لا تمس القرآن إلا و انت طاهر

Meaning: Hakim bin Hizam said: when the Messenger of Allah sent me to Yemen, he said to me: "Never touch the Koran unless (if) you are tahir."

2. Second, A. Hassan commented on the sanad of the hadith by reviewing the ta'dil of the narrators so that the degree of the hadith can be known.

A Hassan said that the hadith contained a weak person, therefore Imam Nawawi and other hadith experts considered the hadith to be weak. Because there was in his isnad a person named Suwaid Abu Hatim, even though he had been weakened by imams such as Bukhari, Nasa'i, Zar'ah, and said Imam Ibnu Hibban: he often narrated false hadiths. Because of this, the hadith narrated from Amr bin Hazm and Hakim bin Hizam were all weakened by Imam Ibn Hazam, Nawawi, Ibnu Kathir and Shaykh Muhyiddin.

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<sup>23</sup>Ibid, h. 24

Imam al-Hafidz Ibn Hajar al-Asqolani said in his book Talkhisul Habir, that this hadith was narrated by Imam Daruquthni and Thabrani from Ibn Umar with an Isnad that is okay, that is, it is acceptable.

His words were not at all true, because there was in his isnad a person named Sulaiman bin Musa al-Asydaq, while this matter had become a topic of discussion among the ahlul hadith scholars, namely that some of them weakened him, and some did not. Because this history cannot be accepted, that is according to the rules of hadith science.

This hadith was also narrated by Imam Abu Daud from Uthman bin Abil Ash, but his Isnad was broken, and it was also narrated from him by Imam Thabarani and there was an unknown person in his isnad, and it was also narrated by Imam Ali bin Abdul Aziz from Tsauban, but in his isnad there was a person named Hasib bin Jahdar even though his history was not trusted by the hadith scholars.

Imam Malik, narrated this hadith from Abdullah bin Abu Bakr, who was a Tabi'in. So then the history is Mursal.

3. Third, A. Hassan explains the vocabulary of hadith to avoid misunderstandings.

According to A. Hassan, the above hadith contains the word Thahir which becomes the sentence Musytarak (has several different meanings), so it needs to be detailed as follows:

- a. People who do not have small facets are called "Tahir" (clean).

See the description below:

قال بن عمر : كان النبي ص يتوضأ عند كلِّ صلاةٍ طاهراً او غير طاهرٍ

It means :

"Ibn Umar has said: whether the Prophet SAW performed ablution at every prayer, whether he was thahir or not thahir. (HR. Al-Jama'ah except Muslim)

If we take this meaning, then the hadith means this: "no one can touch the Koran, except for people who don't have small hadas".

This is not what the hadith means, because the Prophet once sent letters to infidel kings using verses from the Koran. If unbelievers were not allowed to understand the Koran, of course the Prophet did not write letters using verses from the Koran.

- b. People who are not junub are called "Tahir" (clean), because Allah has said:

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

It means:

"If you are jubilant then take a bath." (QS. Al-maidah verse 6)

So, a thahir person is a person who is not junub. If we take this, surely the hadith means this: "no one can touch the Koran, except for those who are not in the junub".

This meaning is not correct! That is not what is intended by the hadith, because if that were the case, the Messenger of Allah would not have sent letters to the infidel kings using verses from the Koran, because the kings were certainly not clean from the big hadas, as intended by Islam.

- c. According to Ijma', a person whose body is clean rather than unclean is called "Tahir" (clean).

So, if we take this meaning, the hadith means this: "no one can touch the Koran, except for people whose bodies are not unclean."

- d. A person who is Muslim is said to be "Tahir" (clean), because he is not a polytheist, because God calls polytheists unclean. Here is the firm:

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

It means:

"Pagans are nothing but unclean." (Qs. At-Taubah: 28)

And the hadith:

عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَهُ وَهُوَ جُنُبٌ فَأَهْوَى إِلَيْهِ. فَقُلْتُ: إِنِّي جُنُبٌ. فَقَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ»

It means:

"From Huzaifah, that the Messenger of Allah met him while he was in the junub, then he distanced himself from him, then he said: "I was in the junub". So he said: "Indeed, Muslims are not unclean" (HR. Al-Jama'ah except Bukhari and Tirmidhi)

If we take this meaning, then this hadith reads like this: "No one except a Muslim (or Mu'min) can touch the Koran."

From this information, we can see that the word "Tahir" has an uncertain meaning, that is, it may mean a person who does not have a small

face, or who is not junub, or a person whose body is not unclean, or a person who is Muslim or Mu'min.

Therefore, the meaning of the word "Tahir" cannot be determined by one of these words, but there must be an explanation and if there is no information from the Koran or hadith that determines the meaning of the word "Tahir", then the hadith cannot be used to mean that you are not allowed to touch the Koran without performing ablution.

4. The fourth concludes it.

In short, there is no authentic hadith related to this issue, only the hadith narrated by Imam al-Haitsami from Abdullah bin Umar with the lafadz as in the above hadith, after which Imam al-Haitsami said: "The people who narrated this hadith can be trusted."

Ahmad Hassan said: "If the hadith narrated by him is truly authentic, then the saying: "No one except those who are thahir should touch the Koran", is still a very great discussion; because Musytarak said that the word thahir is a word that has several different meanings.

## CONCLUSION

Ahmad Hassan's hadith thinking always emphasizes being more critical in taking a hadith, he always tries to find information that makes him sure that the hadith can be practiced or abandoned. If there is a hadith that is considered not to meet the requirements of a valid hadith, then A. Hassan does not hesitate to abandon it.

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