

Reconstructing Ḥadīth Discourse in the Digital Age: From Text to Discourse

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Abstract

This article explores the transformation of the Prophet's ḥadīth from a fundamental religious text into a living discourse within culture and the practices of Muslims in the digital era. Technology and digital media have reshaped the understanding, dissemination, and integration of prophetic values into daily life. Using hermeneutic approaches, critical discourse analysis, and historical-comparative linguistics, this article examines how new methodologies in the social sciences and humanities provide deeper insights into these changes. Additionally, the article highlights the importance of considering both historical and contemporary shifts in the understanding of ḥadīth, including the impact of modernity and globalization. The analysis considers the role of scholars, institutions, and digital platforms in shaping new interpretations and applications of ḥadīth. The findings suggest that while traditional understandings of ḥadīth remain influential, there is an increasing openness to diverse interpretations that address contemporary issues and challenges faced by Muslim communities worldwide. The results indicate not only a growing openness to diverse interpretations but also reveal specific ways in which modernity and globalization have redefined traditional ḥadīth scholarship, influencing both the content and context of these interpretations.

Keywords: *Discourse, Ḥadīth, Digital Era, Humanities, Fundamental Religious.*

Introduction

Since its inception, hadith has played a central role in the lives of Muslims, serving as the primary guideline in addition to the Qur'an. The sacredness of hadith lies not only in its content, which reflects the words and actions of the Prophet Muhammad, but also in the strict process of transmission, which seeks to maintain its purity and authenticity. In the early days of Islam, hadith were treated with great care, with scholars such as al-Shāfi'ī (1983:78-80) and al-Ṣalāḥ (1999:89) emphasizing the importance of sanad and matan as a guarantee of the validity of a hadith. This care reflects an effort to maintain the sacredness of the text in the face of various challenges, both from within the Muslim community itself and from outside.

Along with the development of the era, there has been a shift in the understanding and application of hadith texts. Historical studies show that from the classical period to the post-classical period, the role of hadith began to develop not only as a source of law but also as a tool to shape and influence social and political discourse. During this period, the sacredness of the text began to interact with more complex social realities. Scholars such as al-Ghazālī (2000:123-125) and al-Suyūṭī, (1990:45) began to see hadith not only as something sacred and untouchable but also as a discursive source that can be interpreted into various contexts according to the era. In the modern context, this development is increasingly apparent. Various new challenges that have emerged, such as globalization, modernization, and changing social dynamics, hadith have undergone a transformation from merely a sacred text to a discursive instrument used to shape social and political realities. For example, Fazlur Rahman, in his works, Rahman (1982:35-38) highlights how the understanding of hadith needs to be adjusted to the contemporary context without losing the essence of religious teachings. This is in line with Brown (2009:34-36) view that emphasizes that in the modern context, hadith must be understood not only as static words but also as dynamic instruments, capable of responding to the challenges of the times. This transition is not without problems. When the text of the hadith began to be positioned in a more profane realm of discourse, various questions arose about how to maintain a balance between the sacredness of the text and the need to adapt it to changing social realities. Can this contextual interpretation be done without sacrificing the authority and purity of

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the text? How can a text that was initially treated with high sacredness remain relevant in an increasingly profane and secular world?

This article seeks to answer these questions by exploring how the sacredness of hadith texts has changed throughout history. In addition, how these changes may ultimately affect the understanding and application of hadith in the context of current social discourse. The focus of this study will trace the historical development of the understanding of hadith as sacred to more profane practical applications. Another thing that is no less interesting is the implications of this shift for the lives of Muslims in the modern context. Through the discussion of this article, we will not only examine the transition from sacredness to profaneness in hadith studies, but will also explore how contemporary discourses use hadith to shape and influence current social realities.

This will be an important foundation for the formulation of the problem that wants to see the dynamics between the sacredness of the text and its application in the social life of Muslims in the modern era. The texts of the hadith are certainly not the same as the text of the Qur'an. There is no other text in Islamic culture that has caused as much debate and controversy as the text of the hadith. This debate arises because of various problems involving the text, position, quality and function of the hadith in Arab-Islamic culture. Thinking about the hadith, especially with the new discourse method has opened a new paradigm. Therefore, the discussion in this article includes an analysis of the implementation of the new method on the hadith text as well as a discussion of its practical results (al-Jabarti, 1999:56-78).

Historical Transformation and Criticism of Hadith

In this discussion, it is important to begin by reviewing some historical facts related to hadith as a text. Understanding this historical context is crucial to examining the relationship between hadith, transcendent text, and discourse in hermeneutic, linguistic, and social analysis. First, hermeneutic analysis. In the hermeneutic context, it is important to consider that hadith was originally part of an oral tradition that was later codified into a text. This process reflects a shift from contextual oral interpretation to a more stable text. By using a hermeneutic approach, it is possible to understand how interpretations of hadith changed over time. Likewise, how new elements were added or removed in the process. Second, linguistic analysis. From a linguistic perspective, hadith texts not only function as religious records but also as documents that reflect the development of language and communication styles in their time. The process of codification of hadith involves linguistic changes, where oral language is transformed into written language. This affects the way the messages of hadith are understood and interpreted. Linguistic analysis helps identify shifts in the use of language and style, and how these affect the meaning of the text. Third, social analysis. Socially, hadith as a text did not appear suddenly but developed in the context of the oral culture that dominated early Islamic society. The process of selecting, adding, and deleting hadith reflected the social dynamics and needs of the Muslim community at that time. New elements added or deleted reflect the efforts of *ijtihād* to answer questions that arise in the social and religious realities of society. Over time, hadith and its accompanying elements were integrated into a clear science. However, this process is inseparable from continuous efforts to adjust and interpret the text in facing the challenges of the times. Through hermeneutic, linguistic, and social approaches, it can be understood how hadith developed from a transcendent text into a discourse that is relevant in the contemporary context (al-Suyūṭī, 2000:112-130).

The Prophet's companions preserved and recorded hadith with different and individual motivations. This process transformed oral narratives into texts that had the highest authoritative status among scholars and Muslims. The books of *ḥadīth ṣaḥīḥ* provided special protection for these texts. Ibn al-Ṣalāḥ, in the introduction to his *Muqaddimah Ibn al-Ṣalāḥ*, established a number of standard rules as basic laws to protect the Prophet's hadith. The theory that all the companions were *ādil* and *ma'sūm* (protected from error), which ultimately protected the hadith from criticism, questioning and *i'ādab al-naẓr* (further review). Ibn al-Ṣalāḥ emerged as the vanguard with a defensive and authoritative attitude. His responsive attitude to attempts at criticism and analysis that might question the authenticity or validity of the hadith is embodied in the concepts of *ādil* and *ma'sūm*. This concept not only strengthened the position of the hadith as an unshakable source of Islamic law and teachings, but also created a strong protective barrier against any

form of *naqd* (revision or criticism). This attitude not only maintained the integrity of the hadith tradition amidst intellectual challenges, but also created a strong barrier against any attempts at revision or criticism, making the hadith a text that was untouched by further critical study (al-Ṣalāh, 1999:85-100).

The history of the hadith as a text has similarities and connections with other texts of Islamic thought, although its level of acceptance in religious consciousness may differ or some of its components may differ among various doctrinal groups and schools. This shows that the process of codification of the hadith of the Prophet, and its transformation from oral narratives preserved by a few companions to a text that has absolute authority in the works of *al-ṣaḥīḥ*, can only be understood by considering the process of the formation of the Islamic text as a whole. This process involved the collection of the Qur'an and the transformation of the scattered Qur'an into a standardized Mushaf of the Imam (al-Bukhārī, 1997:12-30; al-Suyūṭī, 2000:145-160). The historical process involving the establishment and institution of Islamic law also includes the emergence of Islamic *fiqh* as a response to the needs and problems faced by Muslims. *Fiqh* gradually metamorphosed into a number of laws that regulate human life from birth to death.

For example, *Iḥyā' 'Ulūm al-Dīn* by Abū Ḥāmid al-Ghazālī. This work consists of four volumes and covers various aspects of worship, ethics, and daily life. This book combines information about worship such as prayer, zakat, and fasting, as well as social and moral habits, including eating and marriage etiquette. The third volume discusses things that are dangerous, such as desire and love of the world, while the fourth volume discusses things that save, such as asceticism and patience. Although this book is considered valuable by some scholars, some even equate it with standard laws, this book has also attracted controversy. Some scholars reject it and call it the death of religious knowledge. Likewise with *uṣūl al-fiqh*. If you examine its historical journey, you will find a system *Uṣūl al-Fiqh* founded by al-Shāfi'ī. He organized the basic principles of *fiqh* into four categories: the Qur'an as the primary source, followed by the Hadith, then *ijmā'* (consensus), and finally *qiyās* (analogy). (al-Ghazālī, 2000:45-60). This development automatically recognized the Sunnah of the Prophet as the second source of Islamic law. The efforts of Muslims to organize their lives based on principles derived from the actions, sayings, and approvals of the Prophet Muhammad led to the transformation of the Hadith from an open text or discourse into a sacred text in the form of closed codification known as *Kutub al-Ṣḥāḥ* (the books of *ṣaḥīḥ* hadith). The implication of this codification has established the Sunnah as a legally recognized part and a text that must be protected from criticism or judgment (al-Shāfi'ī, 1995:90-110).

The intellectual controversy that emerged at the beginning of the 20th century regarding the validity of the sunnah, the relationship between the sunnah and the Qur'an, and the integrity and justice of the narrators, is not a new phenomenon. History shows that the debate about hadith has existed since the time of Abū Bakr and continues to develop until now. Initially, this conflict was limited to the opposition between *the Aḥl al-Ra'y* (rationalist thought group) and *the Aḥl al-Ḥadīth* (hadith group), but over time, it expanded to involve a variety of more complex thought, political, social and intellectual views (al-Ṣiddiqī, 2001:22-40; Rahman, 1990:102-120). In the early 20th century, political and social dynamics influenced discussions about hadith. During the reformation phase, scholars often tried to separate the relationship between the Qur'an and the hadith of the prophet, recognizing only those hadith that were considered valid. Puritan groups, in their efforts to maintain the purity of Islam as taught by the Prophet and his companions (*'ala mā kāna 'alayhi al-nabī wa aṣḥābuhu*), limiting Islam to the Qur'an and the *ṣaḥīḥ* hadiths. This approach aims to renew the understanding of Islam and reduce reliance on hadith texts that are considered to have undergone historical distortion (Abduh, 1998:123-130). However, in the next stage, this puritanical attitude triggered criticism of the narrators of hadith and the *ṣaḥīḥ* books. Critics of hadith, who often operated in changing political and social contexts, assessed the hadith based on their reformist or modernist perspectives. This action created the phenomenon new where the acceptance or rejection of hadith is often influenced by each person's ideological, political, and intellectual positions. Thus, the process of hadith criticism has undergone changes that not only reflect intellectual dynamics, but also the impact of the developing political and social context (Rahman, 1990:58-75).

Modernity has had a significant impact on Arab and Islamic thought, especially in terms of the approach to religious texts such as the hadith of the Prophet. In the early days of Islam, the hadith of the Prophet

were held in high regard and considered sacred, serving as an authoritative source for commentators (*mufassir*), jurists (*fuqahā'*), and *ahl uṣūl al-fiqh*. However, as time went on and the influence of modernity increasingly penetrated the socio-political structures of the Arab-Islamic world, a new wave of thought emerged that challenged the validity of these traditions. Criticism of the Prophet's hadith does not only cover methodological issues, but also historical questions that question its authenticity and contextuality. In the past, hadith became the basis for the formation of Islamic law and thought, but in the contemporary era, modern scholars have begun to review it to find its relevance in facing the challenges of modernity and its era. Amidst the pressures of social and political changes taking place in the Arab-Islamic world, hadith is now under a critical shadow. Contemporary intellectuals question the extent to which hadith can remain an absolute reference, given the historical developments and political dynamics that have influenced the formation and transmission of hadith throughout the centuries (Arkoun, 1994:102-115). This in-depth analysis confirms that changes in methodology and concepts related to the history of texts and their understanding threaten the position of trust that exists in religious thought. Not only that, this situation also has the potential to threaten the status of the prophet's hadith, especially since the traditional method of revising hadith has experienced cracks that affect its validity and rationality (Taymiyyah, 2002:155-170).

Although the traditional perspective that upholds the text and narration of hadith persists, the modern era challenges this approach with various contemporary methods of criticism. Most Muslims still adopt the classical paradigm that believes in the authority of scholars such as Mustafā al-Sibā'ī or Naṣīr al-Dīn al-Albānī, who are considered the pioneers of the *ṣaḥīḥ* religious methodology. For both, the classical hadith scholars have carried out the task of verification carefully and precisely in sorting out the *ṣaḥīḥ* from the *ḍa'if* (weak) or *mandū'* (false), so that the hadith of the Prophet remain authentic. However, amidst the Arab-Islamic social and political dynamics, new challenges continue to emerge. As changes occur in the Islamic world, questions arise about the relevance and authority of this traditional method in dealing with contemporary realities. The classical scholars of hadith are believed to have done their job well, but the challenges of modernity demand a re-evaluation of this understanding. Some believe that, although this heritage has been well preserved, there is a need to adapt the approach to keep it relevant and applicable to the daily lives of Muslims today (al-Sibā'ī, 1964:98-115).

This perspective also finds protection from contemporary religious institutions that continue to maintain their authority over the interpretation and application of religious teachings. Modern scholars of hadith often see themselves as the sole heirs of the earlier critics of hadith. With this claim, the authority of the established framework for testing the validity of hadith rests solely with them. This illustration creates a form of continuity relationship, allowing them to maintain and direct the prophetic heritage consistently and perpendicular to previous principles (al-Albani, 1993:45-60). Modern readers who study the texts of the Prophet's hadith and seek to reexamine their meaning and function have no connection with the traditional readers known as the *sharāḥ* (explainers or interpreters of hadith). The *sharāḥ* such as Ibn Ḥajar al-'Asqalānī, focused on resolving contradictions in seemingly contradictory hadith. Their goal was to maintain the validity of as many hadith as possible so as not to undermine the authority and validity of the hadith itself. One of the early scholars whose work had a significant impact on the way Muslims thought in their persistent efforts to preserve the authority and integrity of the Prophet's hadith collection was Abū Muḥammad 'Abdullāh ibn Muslim ibn *Qutaybah* al-Maruzī al-Dinawarī (al-Dīnawarī, 1954:45).

The emergence of modern readers occurred in a context of knowledge that was significantly different from the previous era, in which human domination over the world and all its contents, both material and symbolic, became the main foundation. This view encouraged them to abandon traditional beliefs and re-evaluate the Islamic heritage, especially in relation to religious texts such as the hadith of the Prophet. In the midst of social and political changes in the Arab-Islamic world, there was a need to review the interpretive approaches that had been built by hadith scholars and traditional currents in Islamic culture that were more critical of religious sources. . This current can be seen in the thoughts of classical figures such as Muhammad ibn Idrīs al-Shāfi'ī, who emphasized that the Sunnah is the second source of law after the Qur'an in terms of authority and validity. He emphasized that the Sunnah is the second source of law that follows the Qur'an in terms of authority and validity (al-Shāfi'ī, 1961:23)

Evolution of Hadith Criticism and Standards

Throughout the history of the development of the science of hadith, scholars have attempted to establish a strict framework for verifying the authenticity of hadith. Critics of hadith, through in-depth study, developed a set of strict standards (al-qawā'id wa al-manāhiḡ) for judging the acceptability or rejection of a hadith, based on the principles of justice (‘adālah) and accuracy (ḡabt) of the narration. This approach was significantly refined with the monumental work of Ibn al-Ṣalāḡ al-Shahrazūri, who asserted that the books of hadith classified as ṣaḡiḡ have absolute authority and are the main foundation of Islamic law. However, more than just a technical effort, this approach also built an ideological framework that was closely related to the understanding that the Prophet's words had their own sanctity. This belief was rooted in the assumption that the hadith transmitted by the narrators should be considered an accurate representation of what the Prophet said. Ibn al-Ṣalāḡ's work not only established scholarly standards in the study of hadith, but also strengthened the collective belief in the authority and authenticity of this oral tradition, which later became an important basis for the structure of Islamic law and thought (al-Shahrazūri, 1984:19).

The approach developed by hadith critics in determining the standards for acceptance or rejection of hadith has resulted in a strong ideological structure. This structure links the validity of hadith to the assumption of the sacredness of the Prophet's speech and the belief that the narrators' stories are an accurate representation of everything related to the Prophet. This approach has become an integral part of the Islamic tradition, rooted in the collective belief of the people that every word conveyed in the hadith has an undeniable authority. However, with the emergence of modern critical methods that have become increasingly prominent in the social and political spheres of the Arab-Islamic world, this approach has been faced with serious challenges. Modern criticism has opened up space to re-examine the validity and functionality of hadith texts, questioning the authority that has so far been accepted without much debate. Critical approaches in reading the history, Arab-Islamic social, and political aspects of the Prophet's hadith have paved the way for a deeper analysis of the sources of authority contained in the texts of the Islamic heritage. Every text, including hadith, inherently contributes to strengthening the concept of sacredness that transcends time, often by stripping away its historicity and strengthening the glorification of past figures.

Historical, Arab-Islamic social, and political reading of the Prophet's hadith is an inevitable step in the process of criticizing the religious heritage, especially in the changing social and political situation. Through this reading, Muslims now have the tools to criticize the transmission path that has developed beyond the boundaries of classical hadith science. In addition, this approach is also important for highlighting the human aspect of the sacred system of religious texts, revealing how these texts, although considered sacred, were shaped and influenced by the social, political, and cultural conditions of the past. In this modern era, the historical reading of the hadith does not only function as a tool of criticism, but also as a means of understanding the dynamics that shape the Islamic religious heritage, making it relevant and adaptive to the challenges of the times (Brown, 2009:23). Ultimately, this critical path has also dominated the epistemology of various Islamic sciences such as sirah, tafsir, fiqh and history (Juynboll, 1983:12)

Historical criticism is important because it reveals the origins of religious texts and shows that the standards that shape them are relative (Motzki, 2002:76). It also helps build a scientific history for Islamic texts. However, the question is, will Muslims continue to be trapped in this method, even though the results are important and have formed a scientific awareness of the heritage? The movement to *rethink* the Prophet's hadith outside the scope of the text comes from the presence of new data that must be observed. A new method of analysis is needed that goes beyond historical criticism alone. Two important notes must be made regarding the new situation that affects religious texts in general, and the Prophet's hadith in particular (Hallaq, 2005:55). The first note is related to the transformation of the Prophet's hadith today into a discourse (*kitab*). The current discourse has certainly gone beyond what is recorded in the hadith books, regardless of the level of truth of the text and the extent to which the text can be attributed to the Prophet. The Prophet's hadith has now become an integral part of a new religious discourse that is partialistic in the form of visual Islam. The robes of traditional scholars have shifted to the form of new preachers who spread visual religious discourse on smart television networks and on various social media platforms. In

this discourse, new scholars often use the texts of the Qur'an, the hadith of the Prophet, and the views of the Salaf, by integrating various texts that mostly have utilitarian purposes. The message conveyed is direct to direct and influence the recipient of the message more massively. This is a globalized and violent discourse that has the power of argumentation and the ability to attract the attention of Muslims. At first glance it seems adaptive and responsive, but what actually happens is more dangerous and more closed and regressive compared to traditional written religious discourse. This is because visualization is supported by the appeal of images, the influence of sound, and various effects of modern technology used (Brown, 2009:135).

The second note relates to the phenomenon of the modern digital revolution, namely the digitization of classical Islamic heritage books into various religious disciplines, including hadith books. Now, access to this heritage is very easy, both through the internet and in other forms of digitization. However, modern digital knowledge is not accompanied by critical reasoning, so that until now Muslims have not been able to develop progressive rationality that can transform classical works into modern discourse. On the contrary, Muslims only utilize modern technology in certain fields (research) without being accompanied by a deep understanding of modern humanities and linguistics in this digitalization effort to change the current stagnant conditions (Hallaq, 2012:89).

The changes that occur in traditional knowledge at the external level, which at the same time protect this knowledge from changes in its traditional foundations, actually allow for the intensification of normative and obligatory energy for Muslims in the modern era. This condition forces Muslims to examine how religious texts are positioned in contemporary Islamic thought and how the methods of reasoning are used to support or criticize them. Sacred texts are often used to strengthen normative thinking. The past, with its texts, figures, and history, is considered the main reference. Therefore, the past is seen as the center of attention and source of solutions to overcome today's challenges. This phenomenon forces Muslims not only to make hadith texts merely sacred texts, but to move towards the level of hadith as discourse.

Modern critical readings of the religious heritage emphasize the importance of transcending the division between human and sacred texts. Human texts are open to modern creativity and analysis, while religious texts are often closed to readers outside the religious institution. The reason is that religious texts are considered different from other texts, so that the limited methods of human knowledge are considered to only damage and misunderstand them. Religious institutions, with the authority of the Salaf and the ulama, protect this reading, considering them the only ones worthy of understanding and conveying religious texts. As a result, there is fear and resistance to the implementation of discourse analysis theory on religious texts, including the laws of discourse discussed by Oswald Ducrot in his work *Dire et ne pas dire* (Ducrot, 1972:133). All texts, whether profane and secular or transcendent and sacred, are subject to the laws and rules of their production and are influenced by their context. However, hermeneutical rules are difficult to apply to religious texts because of social pressures and the strong defenses of religious institutions. Attempts to renew the view of religious texts are often regarded with suspicion and rejected, as seen in the response to orientalist and their followers who are influenced by Western views (Al-Zurqānī, 1988:25)

Reading the Prophet's hadith with discourse analysis theory reveals that hadith, despite having a sanad and matan structure, is actually a discourse involving communication between the narrator and the recipient. Interestingly, the narrator was also the recipient before he became the narrator of the hadith. Despite the long chain of narrators, they are viewed as neutral transmitters with no role in the creation of the hadith, considered as loyal and passive tools, even though there is a time gap between the Prophet's words and when the hadith was transmitted and recorded (al-Ṣāliḥ, 1986:45). In this perspective, the first narrator and all narrators of the hadith act as 'sacred readers' who faithfully convey the Prophet's message without change. They are seen as worthy because of the justice and accuracy recognized by the Qur'an and hadith, with certain symbols that strengthen the belief in their privilege in maintaining the authenticity of the text (al-Bukhārī, 1981:15). Hadith becomes a space for dialogue where the narrator is only tasked with transmitting the Prophet's words without additions. Their presence in the sanad strengthens the hadith, especially when different narrations support each other. Interferences such as mursal or taddis are minimized

to ensure that they remain loyal intermediaries and are not involved in the formation of the meaning of the hadith (al-Qushayrī, 1987:12).

Hadith Discourse: Analysis of Sanad, Criticism, and Transformation of Meaning

The discourse of hadith is undoubtedly designed with a specific meaning. In the context of discourse analysis, it is important to read hadith using the framework proposed by Patrick Charaudeau. According to him, hadith needs to be understood at two levels: the situational level, which includes the context of verbal communication, and the discourse level, which involves understanding the subject in relation to the communicative role that must be played in a particular context (Charaudeau & Maingueneau, 2008:45-47). The discourse of hadith also uses unique methods to convince and direct the recipients. The emphasis on the argumentative aspect related to the delivery and transmission of hadith, in relation to the recipients of hadith, prompted Muslim intellectuals to review the special and innovative devices developed by the oral culture, which became the environment in which the Prophet's hadith developed and influenced the formation of their form and meaning. This is reflected in the phenomenon of the transmission of hadith bil ma'na (with meaning) which was not rejected by classical scholars, although they tried with various argumentative tools to justify its emergence, reduce its impact, and interpret its consequences and implications for the meaning of the hadith conveyed (al-'Asqalānī, 1983:204-206).

Understanding the Prophet's hadith in the context of oral reason, which has long existed and is recorded in the collection of hadith, and examining the sanad maintained by the collectors of hadith, invites Muslims to see the discourse of the narrators and their narrations as a reflection of themselves. This shows an attempt to insert their identity and find a position in the body of hadith through the process of narration (al-Suyūṭī, 1984:89-91). If sanad is considered as evidence for researchers regarding the nature of oral reason, which forms the components of news in its environment, and the value of the narrator's memory in storing and conveying news, then it is important to remember that hadith was originally an oral word before it was finally written and collected in book form (Al-Shahrazūrī, 1986:132-134). Researching sanad in the study of hadith requires in-depth analysis that goes beyond the main task of sanad to verify the authenticity of hadith and the names of narrators. It is important to analyze the discourse in sanad and evaluate its impact on the recipients of hadith from generation to generation. The sanad not only forms the meaning of hadith but also influences the emotions of the recipients and arouses a sense of acceptance and obedience through the claim of hearing directly from the Prophet or the process of narration (al-Dhahabī, 1985:589-591). In some cases, the narrator may claim personal closeness to the Prophet, which can create a more intimate relationship, sometimes using illusion or deception. Therefore, it is important to consider how expressions such as *ḥaddathani* (have told me), *akhbārani* (have told me), and *sami'tu* (I heard) affect the meaning in the recipient's mind. These expressions carry a more personal meaning compared to expressions such as *ḥaddathani* (have told us), *akhbārana* (have told us), or *sami'nā* (we heard) which are more collective and less personal (Al-Mizzī, 1985:353-355).

The emphasis on terms in the sanad may be more important than the sanad itself. The terms in the sanad have meanings that can be connoted as identifying the strength or quality of a hadith. These terms are closely related to the way the hadith is accepted, or even increase the level of acceptance. This discourse shows how the mechanism of acceptance and legitimacy of the hadith is built which has a strong correlation with the character of the narrator. Analysis of the terms in the sanad used to prove hearing directly from the Prophet which may have implications for the character of the narrator, especially the companions who often emphasized their closeness to the Prophet. One of the companions who stands out in this regard is Abu Hurayrah. As a narrator of many hadith, Abu Hurayrah managed to overcome the marginalization he experienced early in his life after coming to Medina and living with Sufi figures (Ahl al-Ṣuffah) next to the Prophet's Mosque. His claim to have heard directly from the Prophet and his narration of certain hadith helped elevate his position from marginalization to a more respected position. This position was obtained thanks to the hadith material he narrated which was considered unique and special for him compared to other friends (Kathīr, 1997:106-110).

Terms often used by Abū Hurayrah in conveying hadith, such as: *Haddathani fulān* (has told me someone), *the word of the Lord of all things* (someone has said to me), or *ra'aytu fulānan* (I saw someone), often serves as an 'entry ticket' for the recipient of the hadith. These expressions not only convey what the Prophet said or did, but also indicate the participation of a friend in a particular event or witness, or a confession that is considered exclusive from the Prophet to that friend. In this context, Abū Hurayrah is often the only witness to what the Prophet said, making him the sole witness in many narrations (Qutaybah, 1973:8).

Many hadith narrated by Abu Hurayrah have received critical attention, especially regarding fasting during junub and the issue of contagious diseases. Abu Hurayrah narrated a hadith stating that a person who is in a state of junub at dawn cannot fast on that day. However, 'Ā'ishah, the wife of the Prophet Muhammad, criticized this opinion, claiming that the Prophet Muhammad would still fast even though he was in a state of junub in the morning after dawn. This criticism appears in several narrations that point out the differences between what Abu Hurayrah said and the practices that 'Ā'ishah and Umm Salamah saw directly regarding the Prophet Muhammad (Bukhari, 1997a:262, Bukhari, 1997b:312; Muslim, 1996a:421, Muslim, 1996b:435). In addition, Abu Hurayrah also narrated a hadith regarding contagious diseases, stating that diseases are not transmitted from one person to another. However, this view is also disputed. The narrations show that there was a difference of opinion between Abu Hurayrah and other companions regarding whether diseases are contagious or not, and this is also discussed in various hadith literature (Muslim, 1996b : 585). Verification and debate regarding the authenticity of the hadith narrated by Abu Hurayrah was carried out by scholars in the main hadith books such as *Ṣaḥīḥ* al-Bukhārī, *Ṣaḥīḥ* Muslim, and *al-Muwatta'*. This verification process shows the importance of critical assessment of the hadith to ensure its conformity with the broader teachings of Islam (Mālik, 1998:141).

Pragmatic theory, especially the concept of 'speech act,' is very useful for analyzing the texts of the Prophet's hadith. Each verbal utterance acts to change the situation through its utterance. For example, the hadith, that a people who entrust their affairs to a woman will not prosper, (al-Bukhārī, 2001:195) shows how texts can function as political tools. This hadith emerged after the event of Aisha's coming out against 'Alī ibn Abī Ṭālib in the Battle of Jamal. Subsequently, this hadith was used to exclude women from political roles. In fact, this hadith became the basis for a fatwa prohibiting women from political leadership, which was used in the assassination of former Pakistani Prime Minister Benazir Bhutto in 2007. Although this hadith is weak and not accepted as *ṣaḥīḥ*, it was still used to exclude women and became a political weapon (Armengaud, 1985:45; Mernissi, 1987:123-126).

The logic underlying the effectiveness of hadith in the Muslim community, regardless of its degree of authenticity, can be illustrated by a very well-known hadith that has had a significant impact. For example, the hadith, the command to kill people who change their religion (apostates) (al-Bukhārī, 2001:55). This hadith has become the main reference in determining the law of apostasy and the justification for killing people of different beliefs. It is clear that in every use of hadith as evidence, regardless of its degree of authenticity, as in every fatwa based on it, there is a reliance on the authority of the text and the authority of the Prophet that is assumed, to achieve a form of coercion or direction over the recipient, or even to dominate his will.

When the hadith becomes a discourse, it also raises the issue of the credibility of the news conveyed; that a news, like every statement uttered, cannot be simply accepted as absolutely true, or absolutely false, considering that the news reflects the truth as understood by the narrator, not the truth in itself. This shows that any firm attitude towards the truth of the news because of the credibility of its narrator is only an illusion that can collapse under the pressure of new scientific findings and discoveries of knowledge that threaten to shake all traditional beliefs (Schacht, 1950:101-103).

The traditional approach, which assumes that what the narrators of the hadith conveyed is in full accordance with what the Messenger of Allah should have said or done, has seen its credibility decline. Likewise, the assumption that the interpretations of the Qur'an fully reflect the word of God has also been increasingly questioned. This illusion, which is the main foundation of traditional hermeneutics, has long

been used to establish a seemingly unbroken relationship with the interpretive tradition of the Qur'an. *The Salaf al-Salih*. The *the descendants* This is believed to be the best generation after the Prophet in understanding the Qur'an and capturing the divine meaning, as well as conveying the Prophet's words with high accuracy (Zayd, 2002:22-26). It is important to consider the reception of religious texts in Islamic thought with a new approach proposed by modern methodology. This approach highlights the role of the recipient in producing, adapting, and changing the understanding and interpretation of the text. Unfortunately, this aspect is often overlooked in traditional Islamic thought, which tends to have a fixed view of religious texts. This view ignores the potential role of the reader in conveying the text, resulting in the dominance of understandings that are considered definitive. This ultimately eliminates the possibility of active involvement of the recipient in the process of interpreting and applying religious texts (Fadl, 2001:37-39).

The shift of hadith from being a historical text considered reliable to a discourse shaped by various individuals. Each individual, whether in a major or minor role, contributed to the formation of the discourse. This shows that hadith contains many voices and perspectives (Motzki, 2002:62-65). Even if Muslims assume that the Prophet actually said the hadith, the transmission by the various narrators could have been accompanied by their own additions. The hadith of the Prophet, therefore, is a world of discourse that develops over time. The further away the community is from the Prophet's lifetime, the more expansive and complex this discourse becomes, as each narrator adds context and creates a new space of communication between himself and the recipients of the hadith. Each transmission of hadith carries new images and representations shaped by the speakers. The further away from the Prophet's lifetime as the original speaker, the more expansive it becomes, as each narrator who conveys hadith adds new context, and forms a new space of communication created by the narrators of hadith with their recipients (i.e. listeners). In each new transmission of hadith, new images and representations are found that are constructed by the speakers among themselves (Asad, 1986:22-23).

The issue of the reception of hadith and its relationship to memory requires an examination of the forms of change in meaning and the intervention of individual speakers in shaping that meaning. This leads the reader to understand that the representation of hadith by the narrators, which definitely influences the meaning, directs the community from the realm of truth hidden in the text to the realm of the individuals who produce that meaning (Schoeler, 2006:89-92). This understanding brings Muslims to the threshold of the end of traditional hermeneutics which has so far established a close relationship between truth and meaning. Traditional hermeneutics assumes that truth is something that is fixed in the text, and the task of the interpreter is to extract it. This is why interpretive efforts are often spent on eliminating contradictions in hadith texts that contradict or contradict the verses of the Qur'an and what is considered truth by reason (Brown, 2009:153-158). In this regard, criticism of hadith spends a lot of energy on ensuring that the authenticity of the hadith does not collapse in the eyes of its recipients.

One implication of the open-ended interpretive approach, which aims to shift the focus from text to discourse, is not to engage in the classification of *ṣaḥīḥ hadith* as texts that are more worthy of attention, reading, and recognition than other hadiths that are considered to be of a lower rank. Equalizing the status of the hadith transmitted from the Prophet is important at the level of reading, because all these texts are in the same position if the reader excludes the issue of the validity of the attribution to the Prophet and reads them outside the framework of belief (Motzki, 2002:75-78). The study of the texts of the hadith of the Prophet, in accordance with this approach, allows readers to go beyond the boundaries of the official text and opens up space for parallel study of texts that are considered marginal by the official culture. By adopting a critical method that sees all religious texts as projects for excavation, deconstruction, and understanding, the priority in discourse analysis lies not in the issue of validity or falsity, but rather in the meaning contained in the hadith and the functions it carries (Brown, 2014:200-204).

From this point of view, the historical study of the texts of the Prophet's hadith becomes very important and urgent, as a fundamental step in the criticism of religious texts. This is a fundamental path to understanding the historicity of religious texts. However, the historical study must be surpassed by what can be called a hermeneutical study of the hadith, which is able to open the way to the study of linguistics in its various branches and the theory of discourse analysis, especially pragmatics that allows understanding

the various levels of speech in the hadith of the Prophet, examining the plurality of voices in one hadith, and understanding the intervention of individual speakers in the formation of the hadith and the forms of change that appear every time the hadith is transmitted or used as evidence (Asad, 1993:45-50). We argue that these are new fields that require the attention of scholars with various disciplines and diverse approaches.

This approach encourages readers to view the Prophet's hadith not only as a static text, but as a dynamic discourse. Rather than viewing the hadith as a fixed delivery of truth, this approach invites us to understand the hadith as something that constructs truth through various ways of meaning. This opens up the possibility for diverse interpretations and a broader view of the meaning of the hadith. With this approach, we begin to build a new relationship with the hadith texts, regardless of how radical or imaginative they are. The hadith texts are no longer tied to the rigid framework of traditional beliefs. Instead, we explore how they can adapt to the demands of modern society and human achievements in the contemporary era. This approach allows us to penetrate the symbolic and imaginative boundaries of the hadith texts. This note points to the possibility of changing the way we understand the Prophet's hadith into an open and flexible discourse, as outlined by Eco (1987:23-28).

Conclusion

As the final result of the presentation, this article finds that the transition from treating the Prophet's hadith as a static text to a dynamic discourse that constructs the truth more openly is something that is very possible. This opens up opportunities for various methods, approaches and ways of meaning and interpretation to interact directly and inherently. The texts of the hadith can be understood in a broader and more imaginative context, without being bound by a rigid traditional belief framework. This approach also invites scholars from various disciplines to engage in the study of hadith with a more inclusive and cross-disciplinary approach, thus making the hadith a relevant and adaptive discourse to contemporary challenges.

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