

TAKHRIJ HADIST DALAM TAFSIR AL-QUR'AN: METODOLOGI DAN APLIKASINYA DALAM PEMAHAMAN KONTEMPORER

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Abstrak

Hadist merupakan sumber penting dalam memahami dan menjelaskan teks Al-Qur'an. Penelitian ini bertujuan untuk menganalisis penerapan metodologi takhrij hadist dalam tafsir Al-Qur'an, mengkaji pengaruh validitas hadist terhadap otoritas tafsir, serta menilai relevansinya dalam menjawab isu-isu kontemporer beserta peluang dan tantangannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka (*library research*). Sumber data terdiri atas sumber primer berupa artikel jurnal nasional dan internasional serta e-book, dan sumber sekunder berupa prosiding dan literatur pendukung lainnya. Teknik pengumpulan data dilakukan melalui pengumpulan, klasifikasi, dan verifikasi data, sedangkan analisis data menggunakan analisis konten secara induktif. Hasil penelitian menunjukkan bahwa metodologi takhrij hadist berperan penting dalam memastikan validitas hadist yang digunakan dalam tafsir Al-Qur'an. Validitas hadist berpengaruh terhadap otoritas tafsir, sementara penerapan hasil takhrij memungkinkan tafsir Al-Qur'an tetap relevan dalam menghadapi isu-isu kontemporer. Dengan demikian, metodologi takhrij hadist tetap memiliki peran strategis dalam menjaga keabsahan dan relevansi tafsir Al-Qur'an di era modern.

Kata Kunci: takhrij hadist; tafsir Al-Qur'an; pemahaman kontemporer

TAKHRIJ HADITH IN THE TAFSIR OF THE QUR'AN: METHODOLOGY AND ITS APPLICATION IN CONTEMPORARY UNDERSTANDING

Abstract

Hadith serves as an essential source in understanding and explaining the texts of the Qur'an. This study aims to analyze the application of the takhrij hadith methodology in Qur'anic exegesis, examine the influence of hadith validity on the authority of interpretation, and evaluate its relevance in addressing contemporary issues along with its opportunities and challenges. This research employed a qualitative approach using a library research method. The data sources consisted of primary sources, including national and international journal articles and e-books, and secondary sources, such as proceedings and other supporting literature. Data collection techniques involved data gathering, classification, and verification, while data analysis was conducted using inductive content analysis. The findings indicate that the takhrij hadith methodology plays a crucial role in ensuring the validity of hadith used in Qur'anic interpretation. The validity of hadith significantly influences the authority of interpretation, while the application of takhrij results enables Qur'anic exegesis to remain relevant in addressing contemporary issues. Therefore, the takhrij hadith methodology maintains a strategic role in preserving the authenticity and relevance of Qur'anic interpretation in the modern era.

Keywords: takhrij hadith; qur'anic exegesis; contemporary understanding

PENDAHULUAN

The Hadith is the second source of Islamic law after the Qur'an, and its existence can aid in understanding the Qur'an (Picken, 2010). As times have changed and driven by various factors, Hadith scholars began to codify the Hadith to preserve the authenticity and validity of the Prophet Muhammad's (peace be upon him) Hadith as the second source of Islamic law (Marisa, 2024). This reality underscores the importance of studying Hadith comprehensively to fully grasp the content and meaning of the Qur'an itself. Hadith refers to the sayings, actions, and decisions of the Prophet Muhammad (peace be upon him) that serve as examples for Muslims in performing acts of worship and engaging in social interactions. Hadith studies is a discipline that examines hadith, encompassing aspects such as origins, transmission processes, classification, critical analysis, as well as their understanding and application (Firdayanti et al., 2023). These hadiths serve as examples and encouragement for Muslims to respect one another and behave kindly toward fellow Muslims with sincerity from the heart, without coercion, just as we believe in Allah SWT (Prasetya & Cholily, 2021).

Takhrij hadith is a classical tradition in the Islamic scholarly discipline to trace the origins of a hadith. This effort is the most crucial method in investigating the origins of a hadith, verifying the isnad (chain of narration) and matn (text content), as well as assessing its level of authenticity (sahih, hasan, or da'if) (Ismail & Hidayat, 2023). This fact indicates the importance of thoroughly studying and tracing hadiths to support the primary source of Islamic law, which is the Qur'an, especially when explaining a legal ruling (Adolph, 2016). The goal is to ensure the validity of the hadith before applying it in interpretation or legal decision-making (Syam & Nurwandri, 2024). According to Mahmud al-Thahhan, the purpose of Takhrij is to identify the origins of the hadith from its original source, including the entire isnad, and to clarify the quality of the hadith when deemed necessary by the collector (Dalimunthe, 2012).

The history of the discipline that studies how to determine the origins of hadiths began with the words of the Prophet Muhammad (peace be upon him), which were directly memorized and heard by the Prophet's companions and whose authenticity has always been preserved (Revue, 2003). The practice of hadith authentication developed alongside the advancement of scholars' works in the fields of fiqh, tafsir, and history. In this process, scholars often did not cite the sources of the hadiths they quoted (Navisyah & Rochmawati, 2023). This fact illustrates that the existence of hadith as the second source of Islamic law serves as a means to reinforce and understand the contextual content of the Qur'an. This prompted hadith scholars to conduct takhrij on the hadiths found in their works. They provided explanations and indicated the original sources of the hadiths, as well as elaborated on the methods and quality of the hadiths according to their status. From this activity, various takhrij books emerged (S. L. Hakim, 2012).

The importance of hadith takhrij in Qur'anic exegesis is indispensable, given that the Qur'an is the Word of God and must be supported by the second primary source of Islamic law—the hadith—through its takhrij studies (Journal et al., 2016). Takhrij plays a crucial role because it provides individuals with the opportunity to identify the location of

hadiths within the original sources first compiled by imams who are experts in the field of hadith (Syam & Nurwandri, 2024b). This reality underscores the importance of studying hadith takhrij as a foundation for understanding the text of the Qur'an, both in terms of its literal wording and its deeper meaning. One who studies a particular field of knowledge will not be able to substantiate or support a claim through hadith or transmit it unless they first understand who has transmitted it in their musnad works. Therefore, an understanding of takhrij is crucial for every individual who discusses or delves into the sciences of Sharia and related matters (Abdul-Rahman, 1995).

Today, the study of *takhrij* Hadith has become highly relevant in analyzing and understanding Quranic texts. Although deep methods of *takhrij* Hadith and its interpretation were implemented by scholars in the past, these studies remained somewhat fragmented. Therefore, efforts are needed to formulate a *takhrij* method that integrates contextual understanding, turning it into an inseparable, unified methodology that compiles the critique of *sanad* (chain of narrators), *matn* (textual content), and Hadith comprehension (Rumtianing, 2018). This reality serves as a reinforcing and balancing factor, showing that in confronting contemporary phenomena, it is essential to blend classical and modern methods to fully comprehend a text of Quranic exegesis (*tafsir*). This statement indicates that the methodology of *takhrij* hadith does not merely play a role in authenticating Hadith, but also offers relevant and applicable solutions in addressing modern challenges that align with the values of Islamic teachings (Rahmawati, 2024).

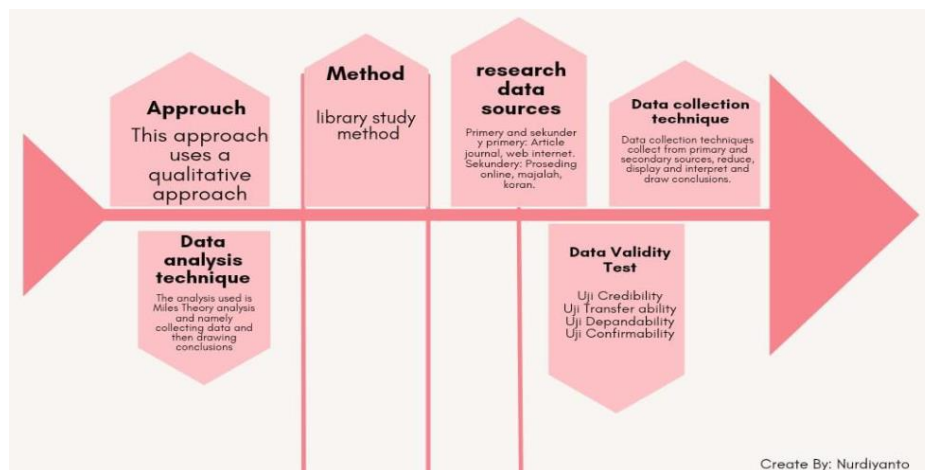
Furthermore, research related to *takhrij* hadith within Quranic exegesis (*tafsir al-Qur'an*), specifically regarding its methodology and application in contemporary understanding, has been widely conducted by previous scholars. Based on the author's observations, previous research can be categorized into three main trends. *First*, the method of interpreting the Qur'an can be carried out by connecting the Qur'an with the Qur'an itself, the Qur'an with Hadith, as well as hadith with other hadiths. *Second*, the *takhrij* of Hadith relates to effective methods for educating Generation Z through a differentiated instruction approach. This approach takes into account the individual characteristics of each student and provides teaching that matches their capacity to absorb the lesson. *Third*, there is a high volume of newly emerging cases that lack clear legal provisions in both the Qur'an and Hadith (Adhari et al., 2021; Adriansyah, 2019; Iqbal, 2018; Muna, 2011; Wahyuni et al., 2024). Consequently, the author uses this previous literature as evaluation material to complement existing studies with the research to be conducted. While previous research has focused on these three trends, the author intends to complement them by exploring the methodology of *takhrij* hadith when applied to Quranic exegesis (*tafsir*), how hadith validity influences the authority of Quranic exegesis, the application of takhrij hadith in relation to contemporary issues, as well as the practical implementation of takhrij hadith within modern contemporary matters.

Therefore, this study considers it important to further explore the use of takhrij hadith in understanding the text of the Qur'an and its interpretations. Thus, the objectives of this study are: how is the takhrij hadith methodology applied in Qur'anic exegesis? To what extent does the validity of hadith influence the authority of Qur'anic exegesis? How

can the application of takhrij hadith results provide relevance to contemporary issues in Qur'anic exegesis? What are the challenges in applying takhrij hadith to contemporary exegesis? Thus, it is clear that the methodology of hadith takhrij is the most important aspect in comprehensively resolving and understanding the text of the Qur'an—both its explicit and implicit meanings—supported by the asbabun nuzul and asbabul wurud in the hadiths that reinforce the sources of the Qur'an.

RESEARCH METHODS

This study employs a qualitative approach using library research (Nurdiyanto et al., 2024). It involves understanding the theories found in various literature relevant to the research, as well as the data collection methods used in the study (Darmalaksana, 2020b). The data sources in this study consist of two types: primary and secondary. Primary sources include: national and international journal articles (Scopus), e-books, websites, and other online media. Secondary sources include: online proceedings, magazines, newspapers, and other sources related to the theme and discussion (Wong et al., 2014). The data collection techniques in this study include: collecting the aforementioned data, then classifying it and drawing conclusions (Sugiyono, 2022). Meanwhile, the data analysis technique used in this study is descriptive analysis, wherein the integration of knowledge is generally conducted using an inductive approach focused on findings from the literature. This process includes data collection, data classification, data presentation, and data interpretation, which ultimately yields knowledge that can be used to draw conclusions (Darmalaksana, 2020a). Consequently, several comprehensive findings will be obtained that are not bound to specific themes or discussions (Miles and Huberman, 1992). This can be visualized through Figure 1.1 below regarding the stages of the method in this research as follows:



Picture 1 *Research Method*

RESULTS AND DISCUSSION

The Takhrij Hadith methodology is applied in the interpretation of the Qur'an.

The definition of takhrij in the language encompasses istinbath (extraction), tadrīb (deepening), and taujih (revealing) (Soetari, 1997). This concept refers to the process of bringing forth what is still hidden, revealing what is unseen, and clarifying what is still

obscure. In this context, “extraction” does not necessarily refer to a tangible physical form but also encompasses non-physical aspects accessible through thought, such as the meaning of the term “istikhraj,” which shares similarities with “istinbath”—meaning the derivation of legal rulings from the texts of the Qur'an and hadith (Maulana, 2021a).

Takhrij, according to the terminology of Muhadithun, has several meanings, including: 1) It is a synonym for the word ikhraj, referring to a narrator who transmits a hadith while citing its original source (the transmitter); 2) Collecting hadiths from various books and listing their chains of transmission (sanad) in full; 3) Quoting hadiths from primary collections (diwan al-hadith) by naming their compilers and explaining the authenticity level of the hadith; 4) Indicating the hadith's chain of transmission and explaining its sources of narration from various hadith books compiled by the person performing the takhrij directly, who functions as a collector of hadith books; and 5) Indicating the hadith's position in the original source book, namely the book that includes the hadith's isnad and matn (Lubis, 2019).

Mahmud al-Thahhan provides the following definition of takhrij (Al-Thahhan, 1982):

التخرج هو الدلالة على موضع الحديث في مصادر الصلية التي اخرجته بسنده ثم بيان مرتبته عند الحاجة
Takhrij refers to the identification of the location of a hadith within its original sources, with its chain of transmission and authenticity explained as needed.

The above definition indicates that hadith takhrij is a method for mapping and further exploring the verses of the Qur'an or legal sources that serve as the basis for deriving religious rulings. Thus, it can be concluded that the takhrij hadith methodology is a method for tracing the sanad and matn of a hadith from its original source, with the aim of assessing its authenticity and validity (Ash et al., 2024). In Qur'anic exegesis, this methodology is applied to ensure that the Hadith used to explain Qur'anic verses is authentic, so that the resulting interpretation can be scientifically and religiously justified (Rochmah, 2023). The steps of Hadith Takhrij in Qur'anic exegesis are as follows:

1. Identify the verses that require explanation through the Hadith. Not all verses of the Qur'an require the aid of the Hadith to be understood. However, certain verses, such as those related to legal rulings or religious obligations, often require explanation through the Hadith. Example: The verse regarding prayer (Quran 2:110).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
“Establish prayer and pay zakat. Whatever good you do for yourselves, you will find it with Allah. Indeed, Allah is All-Seeing of what you do” (Quran 2:110) (Quran Committee of the Indonesian Ministry of Religious Affairs, 2019).

2. Pencarian sumber Hadith setelah identifikasi ayat, Hadith yang relevan dicari dalam kitab-kitab induk Hadith seperti *Sahih Bukhari*, *Sahih Muslim*, atau kitab lainnya yakni *Kutubussittah* (Sari, 2020). Hadith yang ditemukan kemudian dicatat bersama sanad dan matannya (Tangngareng, 2020). Inilah yang dijadikan acuan kedua sesudahnya mengidentifikasi ayat dalam Al-Qur'an; (a) analisis sanad dan matan Hadith; (1) sanad, memastikan bahwa periwayat dalam jalur sanad dikenal sebagai perawi yang tsiqah

(terpercaya) (Muhammad et al., 2024). Hadith yang sanadnya bersambung dan perawinya *tsiqah* dianggap lebih sahih; (b) matan, memastikan bahwa isi Hadith tidak bertentangan dengan prinsip dasar Al-Qur'an, logika, dan Hadith lain yang lebih kuat (Muhammad et al., 2024).

3. The status of a hadith is determined based on the analysis of its isnad and matn; hadiths are categorized as sahih, hasan, or da'if (Utrianto, 2022). Only sahih or hasan hadiths should be used in exegesis. Of course, when selecting these hadiths, their sahih and hasan classifications must also be verified and assessed.

Application in the interpretation of the Qur'an through the application of the takhrij Hadith methodology (Fitriana & Ariyadi, 2024). The author identified the following stages as well as several examples of their interpretation:

1. The interpretation of the verse regarding prayer in Surah Al-Baqarah, verse 110, commands us to perform prayer, but the Qur'an does not explain the procedure in detail. Therefore, it is through the authentication of hadiths that the procedure for prayer is established. As far as the author can determine, there is an authentic hadith narrated by Imam Bukhari in his Sahih al-Bukhari, No. 628, as follows:

عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي رَوَاهُ
الْبُخَارِيُّ

Malik bin Hurist, may Allah be pleased with him, reported that the Prophet Muhammad, peace be upon him, said, "Pray as you see me pray." (H.R Bukhari No. 628). (Nasution, 1992).

This method of takhrij has been verified as authentic and is used to clearly explain the procedures for prayer in interpreting Surah Al-Baqarah, verse 110.

2. The interpretation of the verse on fasting is found in Surah Al-Baqarah, verse 183. This verse commands fasting:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183)

O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may become righteous. (Quran 2:183) (Quran Committee of the Indonesian Ministry of Religious Affairs, 2019).

This verse encourages Muslims to fast, but it does not specify the details of how to perform it or the circumstances under which it is invalidated. In this regard, the function of hadith authentication (takhrij) is to provide clarification (al-bayān) regarding the procedures and the circumstances under which fasting is invalidated (El-Rasheed, 2023). Hadiths related to the theme of fasting, as narrated by HR. Bukhari and Al-Muslim:

مَنْ أَكَلَ نَاسِيًا وَهُوَ صَائِمٌ فَلَيْتَمَ صَوْمُهُ. فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ

Whoever eats or drinks by mistake while fasting should complete their fast, for indeed Allah has provided them with food and drink (HR. Al-Bukhari Muslim) (Mujib, 2009).

The hadith referred to above explains the procedures for fasting and the circumstances under which fasting is invalidated (Azizah et al., 2023). Thus, the takhrij of the hadith confirms its authenticity, allowing it to be used to explain exceptions in the laws of fasting (Amrullah Hayatudin, 2021). This methodology of hadith takhrij provides an easy way to understand the verses of the Qur'an, as the messages conveyed certainly fall into two categories: explicit and implicit (Wathoni, 2021). As for the benefits of applying hadith takhrij in the exegesis of the Qur'an, the author has identified the following findings: (Maulana, 2021b).

1. The validity of interpretation through takhrij ensures that only authentic hadiths are used, thereby guaranteeing the reliability of Qur'anic interpretation.
2. Preventing the misuse of fabricated or weak hadiths, which can lead to misunderstandings in interpreting Qur'anic verses. Takhrij serves as a filter to address this issue.
3. the credibility of Qur'anic exegesis based on authentic Hadiths earns the trust of Muslims because it is supported by strong and authentic evidence.

The benefits of hadith takhrij are abundantly clear, and several scholars have explained that this methodology can be used to uncover the implied meanings of Qur'anic verses. Thus, this theory offers the concept that the most accurate way to interpret the verses of the Qur'an is through hadith authentication, and it allows for the assessment of the authenticity of the hadith itself—from its chain of transmission (sanad), narrators, and the hadith's category (whether it is sahih, hasan, or da'if).

The Validity of Hadith Influences the Authority of Qur'anic Exegesis

Hadith plays a very important role in explaining, interpreting, and elaborating on the verses of the Qur'an (Andi, 2024). The authenticity of a hadith has a significant impact on its authority in interpreting the Qur'an (M. Ghazali, 2022). Therefore, in this context, accuracy is crucial for understanding the content of the Qur'anic text, leading researchers to identify the following influences in Qur'anic exegesis:

1. The Role of Hadith in the Interpretation of the Qur'an

Hadith serves as the second source of Islamic law after the Qur'an and functions to clarify verses that are general (اجمال) or ambiguous (متشبهة) (Ridwan et al., 2021). For example, Qur'anic verse 2:43 regarding prayer is further clarified by a hadith of the Prophet Muhammad SAW. This position leads to the finding that the validity of hadith in understanding the interpretation of the Qur'an depends on the hadith's own classification—whether it falls under the categories of sahih, hasan, or da'if—thereby allowing progression to the next stage concerning the validity of the Prophet Muhammad's SAW hadith (Ridwan et al., 2021). The opinions of scholars, as found in classical exegetical works such as Tafsir Ibn Kathir by Imam Ibn Kathir, indicate that hadith is used as a strong foundation for explaining the context of verses and specific interpretations. As for the well-known Tafsir bi Sunnah, which is part of Tafsir bil Ma'tsur, it plays a significant role in interpreting the meanings of Quranic verses (Zahra et al., 2022).

Abdullah Saeed identifies this model of exegesis as tradition-based exegesis, which is grounded in the assumption that only those who lived during the period closest to the

Prophet Muhammad, and were therefore closest to the revelation, can provide authoritative interpretations of the Qur'anic text (Sands, 2006). It can be concluded that the validity of the hadith's status is crucial, as the authority in understanding Qur'anic exegesis aids in comprehending the meaning of the Qur'an itself. The theory reveals that the validity of the authority of Qur'anic exegesis is primarily determined by the status of the hadith itself.

2. Criteria for the validity of a hadith

In addition to considering the status of the hadith itself, the applicable criteria can be examined through the criteria or categorization of the hadith's validity (Tonang & Rasdiyanah, 2021). In this regard, the author identifies several specific criteria for assessing the validity of a hadith in terms of its influence on the authority of Qur'anic exegesis and its acceptability (مقبول) in meeting the following validity criteria: (Shalahuddin, 2007).

a. Sahih Sanad: The chain of narrators is unbroken and traces back to the Prophet Muhammad SAW without any defects.

b. Rawi Adil and Dhabit: The narrator is known to be adil (of integrity) and dhabit (having a strong memory).

c. Not in conflict with the Qur'an; the content of the hadith must be in harmony with the principles of the Qur'an.

3. The Impact of Hadith Validity on the Authority of Exegesis

a. Sahih Hadith: Provides strong legitimacy in interpreting the Qur'an. For example, authentic hadiths regarding the procedures of prayer serve as the basis for understanding the command to pray in the Qur'an (Ervienna, 2021).

b. Hasan Hadith: Although its status is lower than that of authentic hadiths, it can still be used in exegesis under certain limitations (Fitri et al., 2023).

c. Dhaif Hadith: Some scholars permit the use of weak hadiths in the context of the virtues of deeds (fadhail amal), but not in the interpretation of legal rulings or creed (Fatahillah et al., 2024).

d. Maudhu' Hadith: Cannot be used at all because it is fabricated (Novia, 2024).

4. The validity of hadith in Qur'anic exegesis

The authority of hadith in interpreting the Qur'an depends on its validity. Hadith scholars such as Imam Bukhari and Imam Muslim have established strict standards for assessing the authenticity of hadith, which serve to protect Qur'anic interpretation from distortion (Pranata, 2023). This is important because the use of invalid hadiths can lead to distortions in understanding the verses of the Qur'an (Ride & Azzani, 2024). A concrete example is in the interpretation of Surah Al-Ma'idah, verse 3, regarding halal food, as follows:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَمُّ وَالْحُنْزِيرُ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّبَةُ وَالنَّطِيطَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذُكِّرْتُمْ وَمَا ذُبِحَ عَلَى النُّصَبِ وَإِنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (3)

Forbidden to you are carrion, blood, pork, and any animal slaughtered without invoking the name of Allah—whether it was strangled, beaten to death, fallen from a height, gored by horns, or mauled by a wild animal—except for what you have slaughtered properly. Also forbidden is any animal slaughtered for idols. (Likewise) divining with arrows is an act of wickedness. Today the disbelievers have despaired of (overcoming) your religion. Therefore, do not fear them, but fear Me. Today I have perfected your religion for you, completed My favor upon you, and chosen Islam as your religion. But whoever is compelled by hunger—not intending to commit sin—then indeed, Allah is Forgiving and Merciful. (Qs. Al-Maidah ayat 3) (Lajnah Al-Qur'an Kemenag RI, 2019).

The explanation of the above verse is that animals that have been strangled, struck, fallen, gored, or attacked by wild beasts are permissible to eat if they were slaughtered before they died. Al-Azlām means “arrows without feathers.” The pre-Islamic Arabs used it to cast lots to decide whether to do something or not. They took three arrows: the first was inscribed with “do it,” the second with “do not do it,” and the third was left blank. All three were then placed in a container and kept inside the Ka‘bah. When they wanted to do something, they would ask the custodian of the Ka‘bah to draw an arrow. They would obey whatever was written on the arrow that was drawn. However, if the one drawn was the blank arrow, they would repeat the drawing. The meaning of the word today refers to the time of the Farewell Pilgrimage (Hajj al-Wada‘) (Tafsir Lajnah Al-Qur'an Kemenag RI, 2019).

Hadith *sahih* provide details on the types of food that are permitted and those that are prohibited, whereas the use of weak or fabricated hadiths can lead to legal confusion (Umami, 2020). This hadith was narrated by Abu Abdullah Muhammad ibn Idris al-Shafi'i from Ibn Umar as marfu' that the Prophet Muhammad (peace be upon him) said:

أَحِلَّ لَنَا مَيِّتَتَانِ وَدَمَانِ، فَأَمَّا الْمَيِّتَتَانِ فَالْحَوْتِ وَالْجُرَادِ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ

Two types of carrion and two types of blood are permitted for us. The two types of carrion are fish and locusts, and the two types of blood are the liver and the spleen (HR. Ahmad Ibnu Majah) (Ensiklopedi Hadith Kutubut Sittah, 2019).

5. The Approach of Exegetes to the Validity of Hadith

Classical exegetes such as Al-Tabari, Al-Qurtubi, and Ibn Kathir were highly selective in using hadith as a basis for interpretation (L. Hakim, 2020). They considered not only the isnad but also the matn (the text of the hadith) to ensure its consistency with the context of the Qur'an (Manggabarani, 2023). Meanwhile, modern exegetes such as Muhammad Abduh, Rashid Rida, and Fazlur Rahman emphasize the need for a re-examination of the validity of the hadiths used in classical exegetical works, especially those not included in the major hadith collections such as the Kutub al-Sittah (the six major hadith collections) (Sarmin, 2023).

6. The consequences of using invalid hadiths

The use of invalid hadiths in interpreting the Qur'an can undermine the authority of such interpretations, as noted by Permana (2020): (a) fabricated hadiths regarding the virtues of certain surahs are often inserted into tafsir, which then leads to

misunderstandings among Muslims; (Al-Bukhari, 1987) (b) interpretations based on da'if or maudhu' hadiths are prone to being used as a pretext to justify personal views or specific ideologies (Aini, 2024).

7. Methods of Hadith Verification in Exegesis

Hadith scholars employ the science of jarh wa ta'dil to assess the integrity and credibility of hadith narrators, as well as the science of dirayah to examine the authenticity of the hadith's content (Fikri et al., 2024). This approach ensures that the hadiths used in exegesis are truly valid and scientifically sound (Solehodin et al., 2023).

The validity of hadith is a key element in determining the authority of Qur'anic exegesis. Sahih hadith provide a strong foundation for interpreting the verses of the Qur'an correctly and authentically. Conversely, the use of invalid hadith can undermine the authority and validity of exegesis. Based on the findings above, the theory establishes that the validity of the authority of Qur'anic exegesis can be assessed through the excellence and authenticity of the hadith itself, verified using methods outlined by both classical and contemporary scholars. Therefore, strict selection and a scientific approach are required in the use of hadith to preserve the purity and authority of Qur'anic exegesis.

The Application of Hadith Takhrij Findings Can Make Qur'anic Exegesis Relevant to Contemporary Issues

The implementation of the results of hadith data processing through hadith takhrij is a scientific method aimed at tracing the origins of a hadith, evaluating the authenticity of its isnad, and analyzing the content of its matn (Maghfiroh et al., 2023). This process is crucial in connecting the use of hadith with the context of Qur'anic exegesis, particularly when addressing complex contemporary issues (Al-Asqalani & Hajar, 2011). By ensuring the validity of hadith, takhrij contributes to producing Qur'anic exegesis that is relevant and applicable to the challenges of the modern era (Al-Qaradawi, 1973). The results of hadith takhrij in the context of exegesis (Al-Zurqani, 1972).

1. Validation of hadith as a basis for interpretation

The process of takhrij hadith provides an explanation of a hadith's status—whether it falls into the category of sahih, hasan, da'if, or maudhu' (Ilham Firdaus, 2024). Sahih hadiths serve as a solid foundation for interpreting Quranic verses that are mujmal (general) or mutasyabihat (ambiguous) (Hadi, 2021). Hadith authentication also serves to filter out less valid hadiths, thereby preventing the use of unreliable sources in exegesis (Pahlevi, 2022).

2. Integration with contemporary issues

The results of hadith authentication are always linked to the evolving interpretation of the Qur'an in response to changing times, ensuring its continued relevance to modern conditions (Adhari et al., 2021). Although times continue to change, as the second source of Islamic law after the Qur'an, this method remains in use and its integrity is consistently preserved (Fathah, 2021). The view that every era is subject to change is affirmed by Sheikh Nawawi in his book *Mirah Labid* that لِكُلِّ زَمَانٍ تَجْدِيدٌ (Every era is bound to change) (Syekh Nawawi Al-Bantani, 2001). An example of integration with contemporary issues can be seen below:

a. Environmental issues

The verse that emphasizes humanity's responsibility as stewards of the earth is found in QS. Al-Baqarah ayat 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۗ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَۙ

(Remember) when your Lord said to the angels, "I am going to place a vicegerent on earth." They said, "Will You place someone there who will cause corruption and shed blood, while we glorify You and sanctify Your name?" He said, "Indeed, I know what you do not know."(Qs. Al-Baqarah ayat 30) (Lajnah Al-Qur'an Kemenag RI, 2019).

This is supported by the following authentic hadith, which prohibits environmental destruction: "A man removed a tree branch that was blocking the path, then he said, 'By Allah, I will remove this branch so that it does not obstruct or harm the Muslim community,' so Allah granted him a place in Paradise." (HR. Muslim) (Ensiklopedi Hadith Kutubut Sittah, 2019).

b. Women's right

The verse addressing gender equality is found in Surah An-Nisa, verse 1, and is further reinforced by authentic hadiths that emphasize respect for women, such as the hadith highlighting the importance of a mother's role in Islam (Marwah, 2024).

c. Technology and Ethics

In understanding the verses related to knowledge (Surah Al-Mujadilah, verse 11), which are further reinforced by authentic hadiths regarding the virtue of seeking knowledge, these can serve as a moral guide (Mudasir et al., 2020).

d. On the issue of bioethics

Just as with organ donation or in vitro fertilization, hadith authentication enables scholars to identify authentic hadiths relevant to interpreting verses concerning life and health in QS. Al-Ma'idah ayat 32 (Rizkiyah, 2023).

e. On the issue of Islamic economic

Takhrij Hadith outlines the basis of authentic hadith regarding the prohibition of usury and encourages the application of the principle of justice in trade as stated in QS. Al-Baqarah ayat 275 (Wahyuddin et al., 2023).

The example above illustrates how, by preventing distortions in the interpretation of the Qur'an through the process of takhrij to identify valid hadiths, exegetes can avoid misinterpretations of the Qur'an (A. M. Ghozali, 2017). Another example regarding the issue of jihad: authentic hadiths provide the correct understanding of the meaning of jihad as a moral struggle, not merely physical warfare (Wahab et al., 2024). By affirming the authority of exegesis in the era of globalization, hadith takhrij strengthens the credibility of Qur'anic exegesis, making it a reliable guide for cross-cultural and interfaith discussions (Alawiyah, 2024). Exegesis supported by the results of hadith authentication possesses stronger authority because it is based on sources whose authenticity has been verified (Hasibuan, 2017).

The application of takhrij hadith results provides new relevance to Qur'anic exegesis in addressing contemporary issues. As a finding, this theory provides evidence that the application of hadith takhrij is highly relevant in every era, in accordance with the issues occurring today or even in the future. Thus, since the hadiths used are valid and contextually appropriate, takhrij supports an exegesis that is not only theologically sound but also practically relevant. This reinforces the role of Qur'anic exegesis as a guide for life for Muslims in the contemporary era or the Society 5.0 disruption.

Opportunities and Challenges in Applying Takhrij Hadith to Contemporary Exegesis

Technology has made it easier and faster to access various sources and hadith literature. With the advent of the internet and digital libraries, hadith researchers and students can now easily search, read, and analyze hadith collections from a variety of primary and secondary sources (Rosyad & Alif, 2023). Opportunities and challenges are inseparable in every era; therefore, it is necessary to conduct an in-depth examination of everything that can be observed and utilized to the fullest extent possible, while the challenges that serve as a reference for continued confrontation form the primary foundation for navigating all shortcomings to transform them into opportunities requiring appropriate solutions to address the challenges of such developments (Mulyasa, 2022). The opportunities that serve as the basis for the researcher in applying takhrij hadith in contemporary interpretation are as follows:

1. The Potential for Applying Takhrij Hadith in Contemporary Exegesi

a. Identifying takhrij hadiths relevant to contemporary issues

Rapid social and technological progress, various new issues have emerged that require solutions grounded in Islamic teachings. Through the process of hadith authentication (takhrij), scholars can ensure that the hadiths used in interpreting contemporary issues are authentic and relevant. This provides Muslim scholars with the opportunity to utilize hadith as an appropriate guide for life in addressing issues such as technology, human rights, the environment, and others (Hasanah & Hifni, 2024).

b. Strengthening interpretations based on authentic hadiths

One of the challenges in modern interpretation is ensuring that the arguments or guidelines derived from hadith are truly authentic. Through takhrij hadith, scholars can more easily verify the authenticity of hadith, thereby making their interpretations more robust and scientifically sound. This is crucial for avoiding misinterpretations that could undermine a correct understanding of Islam.

c. The Application of a Multidisciplinary Approach in the Interpretation of Hadith

In this modern age, scientific knowledge is advancing rapidly, making it necessary for the interpretation of hadith to adapt to a variety of new perspectives. Hadith authentication provides an opportunity to integrate the study of hadith with the social sciences, psychology, and information technology. This enables a more comprehensive interpretation of hadith that is relevant to the needs of our time.

d. Updating the understanding of hadith to address contemporary challenges

Takhrij hadits authentication provides an opportunity to update our understanding to align with contemporary issues, such as business ethics, women's rights, and technological advancements, without compromising the authenticity of the hadith.

f. The use of technology to facilitate takhrij and interpretation

The use of digital technology and artificial intelligence has accelerated the process of hadith authentication, making the interpretation of hadiths easier and more relevant to the current context.

g. Interaction Between Tradition and Innovation

Takhrij hadits fosters interaction between Islamic tradition and modern intellectual progress, preserving the fundamental principles of Islamic teachings while adapting to the changing times.

2. Challenges in the application of hadith authentication

a. Difficulties in tracing sources: not all exegetes have easy access to the primary Hadith collections.

b. The need for specialized expertise in takhrij requires a deep understanding of Hadith science and the principles of sanad and matn criticism.

The methodology of takhrij hadith plays a crucial role in Qur'anic exegesis by ensuring the authenticity of the hadith used to explain Qur'anic verses. By applying this methodology, exegesis becomes more focused, valid, and accountable both scientifically and religiously. Challenges in applying takhrij can be overcome through mastery of hadith studies and the availability of adequate reference sources.

CONCLUSION

The role of takhrij hadith in the interpretation of the Qur'an and the application of the takhrij methodology in addressing the challenges of understanding religious texts in the modern era. Hadith takhrij, which is the process of verifying or tracing the sources of hadith, plays a crucial role in ensuring that the hadith used in interpretation possess verifiable authority and validity. This process involves analyzing the sanad (chain of narrators) and matn (textual content) of the hadith, ensuring that the hadith cited as a reference is not only authentic but also relevant within the context of interpreting Qur'anic verses. The methodology of takhrij hadith, as a branch of hadith science, requires deep and critical analytical skills in evaluating the hadiths narrated by transmitters in the past. In the field of tafsir, hadith serves to clarify or explain the meanings of Quranic verses, which often have broad and complex meanings. Therefore, the authenticity of hadith is crucial to ensuring that the resulting interpretations remain consistent with the true teachings of Islam. This meticulous takhrij methodology serves as the foundation for mufasssir (exegetes) in assessing the validity of hadith, helping them provide more accurate interpretations. Takhrij hadith plays a vital role in deepening the contextual understanding of the Qur'an and making it relevant to current conditions. In the face of changing times and the ever-evolving social, political, and cultural dynamics, the interpretation of the Qur'an must be adapted to the modern context. Without the proper application of hadith

takhrij, the results of exegesis may become outdated or fail to meet the needs of society. Therefore, by incorporating valid hadith authentication, exegesis can provide more appropriate solutions to various contemporary issues faced by Muslims, including social, political, ethical, and legal matters. In the context of modern understanding, hadith authentication not only plays a role in deepening the science of exegesis but also provides a strong foundation for decision-making regarding religious and social issues. Consequently, scholars and exegetes who master the methodology of hadith authentication bear a significant responsibility to ensure that the interpretation of the Qur'an remains valid, applicable, and relevant to the demands of the times. A meticulous process of hadith authentication enables scholars to address the challenges of the times while remaining true to the fundamental principles of Islam, even in the face of increasingly complex developments. Hadith authentication is not merely a scientific study of the authenticity of hadiths, but also serves as a vital tool for developing a deeper and more practical understanding of the Qur'an within the context of a fast-paced and complex modern world. Through the meticulous application of takhrij hadith, Qur'anic exegesis can continue to make a positive contribution in addressing the challenges of the times and serve as a guide for the lives of Muslims in the contemporary era. As a supplement to the various literature used in this study, this work represents only a small portion of what the author can present, thereby inspiring further research to explore more deeply and comprehensively the study of classical sciences—specifically hadith—as one of the secondary sources of Islamic law following the Qur'an.

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