

The Use of Sirah for Hadith Understanding: an Effort to Support Religious Harmony

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Abstract-This study aims to formulate the use of Sirah for Hadith understanding, which is broken down into four sub-problems, namely: 1) What are the problems of Hadith understanding; 2) what are the problems of the use of Sirah for Hadith understanding; and 3) how is the application. Data were collected from literature sources, both primary and secondary, which began by the symbolic reading, semantic reading and recording. The analysis carried out during and after data collection, consisting of reduction, classification and display of data. Data analysis was conducted using historical, comparative and hermeneutics methods. The findings of this study are: First, generally the problem of Hadith understanding can be grouped into three categories, namely *wurud* problems, *dalalah* problems and comprehensivity problems. The *wurud* problems associated with efforts to determine hadith *maqbul* (accepted hadith) and hadith *mardud* (rejected hadith). The *dalalah* problems related to an attempt to understand and practice the hadith *maqbul*. The comprehensivity problems associated with an attempt to obtain data as complete as possible, both from the collections of Hadith and the collection of Sirah. Second, the problem of the use of Sirah for Hadith understanding can be grouped into two categories, namely the problems surrounding the relationship among Sirah, Hadith and *Asbab al-Wurud*. Based on the comparison among them, it was found that the use of Sirah for Hadith understanding is legitimate and important as the context in addition to *Asbab al-Wurud*. Third, the application of the use of Sirah for Hadith understanding can be seen through three problems of Hadith understanding above. In *wurud* problems, the use of Sirah is shown in its position as one of the criterium of *matan* critics. In *dalalah* problems, the use of Sirah appears on its position as the socio-historical context that is more extensive than *Asbab al-Wurud al-Khashshah* and clearer and more valid than *Asbab al-Wurud al-'Ammah*. In comprehensivity problem, the use of Sirah looks at his position as a partner for Hadith in providing data.

Keywords: *Wurud* problems, *dalalah* problems, comprehensivity problems, *al-ziyadah*, *al-takmil* and *al-tartib*

A. Background

One of the reasons to discuss the importance of Hadith understanding is the problems dealt with aspects of the Hadith understanding itself, namely *wurud*, *dalalah* (Syuhudi Isma'il, 1995: 93) and comprehensivity. Dealing with *wurud* aspects, the scholars has redefined the rules of sanad and *matan* criticism. Compared with sanad research, *matan* research is more difficult. The difficulty is caused by a number of factors, some of them are: 1) There is a meaning transmittion (*al-riwayah bi al-ma'na*); 2) The variety of the approach to hadith understanding; 3) the background of the hadith is not always easy to be found; 4) There is a hadith which contains matters relating to supra-rational dimension; and 5) still the scarcity of books that specifically discuss about *matan* research (Syuhudi Isma'il, 1992: 130).

Among these factors, Sirah seemed important to be used, especially the second and third factors. Related to the second factor, al-Adlabi for example (2004: 249), made Sirah as one of the criteria of *matan* criticism. Related to the third factor, Sirah can be used as material for the information background of a hadith, besides *Asbab al-Wurud* (Said Aqil Munawar and Abdul Mustaqim, 2001: 21).

Then, the problem of Hadith comprehensivity is that the collections of Hadith not cover all data of the Prophet Muhammad. In fact, without knowing all of the data about the Prophet Muhammad, it is imposible to follow him well, as obligated by al-Qur'an (al-Hasyr 59:7; Ali 'Imran 3: 32; al-Ahzab 33: 21). The data have not been included in the collections of Hadith can be found in the collections of Sirah.

This study examined the use of Sirah for Hadith understanding. In order to be studied in more detail and systematically, this problem was broken down into four sub-problems, namely what are the problems of Hadith understanding, what are the problems of the use of Sirah for Hadith understanding and how is the application.

B. The Use of Sirah in the Problem of Wurud of Hadith

1. Sirah as the Criterium of Matan Criticism

As far as found in this study, only al-Adlabi argued explicitly that Sirah is a criterium of Matan criticism. He handed out four principal criteria of Matan criticism, namely 1) it does not conflict with al-Qur'an al-Karim; 2) it does not conflict with the valid Hadith and Sirah; 3) it is not contrary to reason, sense and history; and 4) it is similar to the prophetic word (al-Adlabi, 1983: 238).

According to al-Jawabi, the core criteria of Matan criticism are: 1) confronting Hadith to al-Qur'an; 2) comparing it with other Hadith; 3) confront it to the historical events and knowledges; and 4) confronting it to things that have been accepted unanimously by the mind (al-Jawabi, 1986: 456). Al-Jawabi insert Sirah in third criteria.

Furthermore, according to al-Damini, there are seven benchmarks of Matan criticism, namely: 1) confronting Hadith to al-Qur'an; 2) confronting a Hadith to other one; 3) confronting Sunnah to other one; 4) confronting Matan to the historical events and information; 5) the Hadith verbally is rough and its meaning is far from the truth; 6) it deviates from the subject matter of the Shariah and the rules that had been standard; and 7) the Hadith contains anything that is unjust or impossible (al-Damini, 1984: 109-261). Al-Damini insert Sirah in fourth benchmark.

2. Sirah Criterium as Criterium of Matan Criticism

According to al-Adlabi (1983: 294), the quality of Sirah that can be used as a Matan criticism is to be valid. Because if not, Sirah can also be criticized by valid Hadith.

According to al-Damini, the application of history that Sirah included in it, is that the historical information must be true, especially when the sanad of a Hadith itself is valid. A critic should not immediately judge or refused a valid hadith, but must slow down, observe and study the writings about the hadith. Then he uses the mind and intellect to make a conclusion. He will get two rewards if he got true, and he will still get one if he get wrong, because he has put all his ability to do research (al-Damini, 1984: 191).

While al-Jawabi not propose specific requirement on Sirah which could be used as criterium of Matan criticism. But by paying attention to the example he presented (al-Jawabi, 1986: 478-479), it is clear that Sirah he means is Sirah that fulfill applicable quality, certainly more valid than the Hadith that be criticized.

3. Some Examples of Using Sirah in Matan Criticism

Al-Adlabi suggested some examples can be divided into examples related to the Sirah and examples related to history. Dealing with Sirah, he handed out two examples in *Sahih al-Bukhari*, namely about time of Isra' and about the delusion of Prophet Muhammad to be a slave; two examples in *Sahih Muslim*, namely about first revelation was down and the marriage of Prophet with Umm Habibah bint Abu Sufyan; and three examples in the book of *Sunan* and others, namely the release of the Prophet Muhammad to Sham, about bathing the died and treason and deceit in marriage. Dealing with the history, he gave three examples in the *Sahih* books, namely about aspersion of Abbas against Ali ibn Abi Talib, about entering Islam of Ali ibn Abi Talib and the Prophet Muhammad was sent on Mondays and Ali ibn Abi Talib prayed on Tuesday; and three examples in the books are considered to be weak (*dlaif*), namely about no prophet who was appointed as a prophet except after forty years old, obligation to away from the cold because it had killed Abu al-Darda' and free taxes for residents of Khaibar.

C. The Use of Sirah in Dalalah Problem

1. Providing More Complete Information About The Duties and Functions of Prophet Muhammad

Beside some opinions expressed by the scholars dealing with duties and functions performed by the Prophet Muhammad, Sirah provide more complete data about the duties and functions. The data

presented by Sirah are not only normative and partial, but also their manifestations in everyday life and the link among those functions.

Comprehensive knowledge of the duties and functions performed by the Prophet Muhammad was not only related to the curiosity of the details of the event, but also related to the determination of which Hadith relating to legal and which are not. For those who assert that there are sunnah *tasyri'iyah* and there are sunnah *Gair tasyri'iyah* (eg Syaltut), sorting the functions and roles played by the Prophet Muhammad to be more urgent to do. While for those who claim that all the sunnah are *tasyri'iyah* (eg Mosa Syahin), sorting is still required for imitation (*al-ta'assi*), not as an attempt to formulate religious law (*al-tasyri'*).

2. Providing a Broader Context than *Asbab al-Wurud al-Khassah*

As far as can be known through this research, there are only two works on *Asbab al-Wurud* which can still be read until now. The first is *al-Luma' fi Asbab al-Hadis* by al-Suyuti (d. 911). When hadith and *Asbab al-Wurud* were calculated, there will be two hundred and thirty-three. The second is *al-Bayan wa al-Ta'rif fi Asbab Wurud al-Hadith* by Hamzah Ibn al-Husaini (1054-1120 H). This book consists of three volumes, the number of Hadith is one thousand eight hundred and thirty-two hadith. The Number of hadith of two books is certainly very small compared to the number of hadith which reaches tens of thousands, if not hundreds of thousands (Mustafa 'Azami, 1994).

To search data from Sirah can be done in two ways. First, based on the existing keywords in the hadith or *Asbab al-Wurud*. This method can be equated with *al-takhrij bi al-lafz* (Syuhudi Isma'il, 1992: 46). Second, based on the themes covered by the hadith. Determination of the theme can also be linked with the history of *asbab al-wurud*. This method can be equated with *al-takhrij bi al-ma'udu'* (Syuhudi Isma'il, 1992: 49).

3. Providing Clearer and More Valid Context than *Asbab al-Wurud al-'Ammah*

Unlike the *Asbab al-Wurud al-Khassah*, there are two weaknesses of *Asbab al-Wurud al-'Ammah*. First, the scope is too broad. Because the material that is referred to as *Asbab al-Wurud al-'Ammah* covers not only the history associated with the Prophet Muhammad, but also with the history around him, both in terms of space and time. Second, it's criterium of validity is lower than that of Hadith.

D. The Use of Sirah in Comprehensivity Problem

Hadith comprehensivity problem centered on the fact that none of the books of Hadith is able to collect all the data about the Prophet Muhammad (al-Mubarakfuri, 1990: 62). Therefore, the theory formulated on this subject is the more books are used, the more complete data about the Prophet Muhammad. This is the theory drives the scholars to write a work consists of set of collections of Hadith, such as *Jam' al-Jawami'* by al-Suyuti, *al-Jami' al-Azhar Min Hadis al-Nabi* by Shaykh Anwar al-Razin, *Jami' al-Usul Li Ahadits al-Rasul* by Ibn al-Asir and *Majma' al-Zawa'id Wa Manba' al-Fawa'id* by al-Haisami (al-Mubarakfuri, 1990: 63-66).

In fact, the data about the Prophet Muhammad is not only written down in the Hadith collections, but also in the collections of Sirah. Therefore, based on the theory above, using the collection of Sirah will also increase data comprehensivity about the Prophet Muhammad.

The use of Sirah in comprehensivity problems can be broken down into three kinds. They are:

1. Adding data that are not in the Hadith collections (*al-Ziyadah*)

This use is based on the assumption that after the separation between Sirah and Hadith (Abu Syuhbah, 1992: 28), both of them developed in accordance with their respective characteristics. Thus materially, there are materials that are not covered in the collections of Hadith, but are contained in the collection of Sirah. Vice versa, there are materials that are not included in the collection of Sirah, but are contained in the collections of Hadith.

2. Completing the incomplete data in the Hadith (*al-Takmil*)

This is based on the assumption that in the Sirah there are materials presented more complete than those presented in the collections of Hadith. This completeness is referred to an explanation of space and time.

Regarding this use, Medina Charter can be an example. According to Mahdi Rizqullah (2006: 370), people who first reported the Medina Charter as a whole and complete are Muhammad ibn Ishaq (d. 151 H). In other words, in the collection of Sirah, that Ibn Ishaq is one of the main characters, the Medina Charter reported more complete, than that reported in the collections of Hadith.

3. Systematizing data that has not been systematic in the Hadith (*al-Tartib*)

This use is based on the assumption that there are material presented more systematically in the collection of Sirah than in the Hadith collection, because of systematic differences.

For example, the matter of the character and morals of the Prophet (*al-Syama'il*) in the collections of Sirah is more fully and more systematically. With a more complete disclosure and systematic, it can be seen clearly where the substantive character that is not bound by space and time and which are implementable bound by space and time. In the terminology of Historical Sciences, the books that specifically discuss the character and morals of the Prophet referred to the books of *al-Syama'il* and *al-Dala'il*. Both types of books are part of the books of Sirah (Badri Yatim, 1997: 56).

E. Application and Examples of Using Sirah for Hadith Understanding

Nowadays Hadith understanding criteria offered are more detailed and more applicable, including: 1) Shaykh Muhammad al-Gazali (1994) offered four steps; 2) Yusuf al-Qardawi (1995) offered eight steps; 3) Syuhudi Isma'il (1994) offered four aspects that must be considered when understanding the Hadith; 4) Abou El-Fadl (2004: 99-104) offered five conditions for Muslims to be able to come to an understanding proportionally and not arbitrary; and 5) Nurun Najwah (in Shamsuddin, 2007: 144-151) offered five steps in understanding the Hadith.

Having regard to the above description, a description of the steps the use of Sirah for Hadith understanding will be grouped into two, namely the use of Sirah for understanding the hadith atomistically and thematically.

1. The Use of Sirah for atomistic understanding of Hadith

This is the understanding of the Hadith by treating each hadith as a unit. A description of these steps will be followed by an example of the command to overcome *munkar*. The full text of this hadith is:

حدثنا بندار، أخبرنا عبد الرحمن بن مهدي، أخبرنا سفيان عن قيس بن مسلم عن طارق بن شهاب قال: أول من قدم الخطبة قبل الصلاة مروان. فقام رجل فقال لمروان: خالفت السنة. قال: يا فلان، ترك ما هناك. فقام أبو سعيد: أما هذا فقد قضى ما عليه، سمعت رسول الله صلى الله عليه وسلم يقول: من رأى منكم منكراً فلينتهز به، ومن لم يستطع فبلسانه، ومن لم يستطع فبقلبه، وذلك أضعف الإيمان. هذا حديث صحيح (رواه الترمذي)

Understanding this hadith using Sirah can be reached through the following steps:

a. Conducting *wurud* of hadith with sanad and matan critical study

That is conducting a study to determine whether the hadith is accepted (*maqbul*) or rejected (*mardud*). According to the study conducted by Syuhudi Isma'il, the quality of this hadith is sahih, both in terms of sanad and matan (2007 : 51-52).

b. Collecting understanding of ulama' through *Syarh* (explanation) books

After knowing that this hadith was acceptable, then the understanding has been raised by the scholars regarding the Hadith should be collected and concluded as a preliminary understanding. Then, understanding of the scholars were analyzed its relevance to contemporary conditions.

Related to the above hadith, Muhammad ibn 'Allan al-Siddiqi in his book *Dalil al-Falihin Syarh Riyad al-Salihin* (1995: Juz I, 349-350), for example, said that the alteration should not be associated with the use of weapons. When it is associated with the use of a weapon, then it becomes the task of the government. The obligation to change *munkar* must also consider the impact. He also criticized the opinion, that obligation to change *munkar* is absolutely true in any conditions and tolerate the destructive actions.

c. Determining whether there is *isykal* in the understanding of hadith or not

Isykal is difficulty to understand the full meaning of the hadith, or understanding that is not in line with the basic principles of Islam.

Based on the explanation proposed by al-Siddiqi above, understanding the nature of *isykal* in the hadis has been going on at that time. The existence *isykal* can also be understood from the explanation put forward by ‘Abdul Halim Mahmud, editor of *al-Bayan wa al-Ta‘rif*, which says that the *munkar* changing must be done due to some terms (1982: Juz I, 215).

Nowadays, it is still found those who use these traditions to legitimize the changing of *munkar* by destructive ways. They are increasingly challenged by the end of the hadis which states that changing of *munkar* by heart is the weakest faith. Although the explanation of al-Siddiqi can be used to explain *isykal*, but it is better to be taken the next step to strengthen the understanding.

d. Looking for *sabab al-wurud* of the hadis

Related to the above hadis, as far as can be reached by this study, there was no *sabab al-wurud*. What was stated by al-Husaini in *al-Bayan wa al-Ta‘rif* (1982: Juz III, 215) was not *sabab al-wurud* in the meaning of the background of hadis, but the background when that hadis raised again by Abu Sa‘id al-Khudri.

e. Determining the function of *sabab al-wurud* for hadis

After *sabab al-wurud* was found, then determining its function, whether merely providing additional information, or providing clarification relating to *isykal* contained in the hadis.

f. Using Sirah

After *sabab al-wurud* is used and there are *isykal* then using Sirah done. The use of Sirah can be done in two ways. First, by reading the Sirah in general, especially those related to the theme of hadis. Second, if possible, find the section of Sirah explicitly linked to the hadis.

Related to the above hadis, some scholars have practiced the use of Sirah to understand. For example, as quoted by al-Siddiqi (1995: Juz I, 350), that Imam al-Sya‘rani in *al-Anwar al-Qudsiyyah fi Qawa‘id al-Sufiyyah* said: “That was the way used by the apostles since ancient times in changing of *munkar*. Today many people who deviate, ie changing of *munkar* in a way that it will add a new *munkar*.

g. Possible Results

By using Sirah, someone will be able to understand hadis comprehensively and proportionally. Related to the above hadis, concerning how to change of *munkar*, there are many options and considerations that must be done. But the principle of modesty and discretion should be prioritized. It is certainly more in line with the teachings of the Prophet, rather than take action to change of *munkar* in ways that can be categorized as new *munkar*.

2. The Use of Sirah in Understanding Hadith Thematically

It is the method of understanding hadis about a particular theme, involving as much as possible all data collected from the collections of Hadith and the collection Sirah. The following steps will present applicative use of Sirah for Hadith understanding thematically.

a. Determining a theme that is *isykal*

It means choosing a theme that disproportionately understood and not comprehensive. For example, the theme of the relationship between Muslims and non-Muslims. This study will focus on issues related to the relationship between Muslims and Jews. In a Hadith narrated by al-Bukhari (1995: Juz II, 186) stated:

حدثنا إسحاق بن إبراهيم أخبرنا جرير عن عمارة بن القعقاع عن أبي زرعة عن أبي هريرة رضي الله عنه عن رسول الله صلى الله عليه وسلم قال : (لا تقوم الساعة حتى تقاتلوا اليهود حتى يقول الحجر وراء اليهودي يا مسلم هذا يهودي ورائي فاقتله)

Based on these traditions, most people know that Jews are eternal enemies. Whenever and wherever a Muslim to be hostile to the Jews. This understanding is certainly raises a number of problems, nationality and humanity.

b. Collecting all relating hadis

That is collecting all hadis associated with the chosen theme. The collecting can be done from a standard book of Hadith, if hypothetically have been considered sufficiently representative all meanings associated with the theme. But more and more books of Hadith were used as a source the better. Collecting can be done manually by using the *Mu‘jam al-Mufahras li Alfaz al-Hadis* or digitally by using CD-ROM *Mausu‘ah al-Hadis* for example.

Related to the above theme, from the Book of *Sahih al-Bukhari*, searching by *Maktabah Syamilah* Version 2, with al-Yahud keywords, found 144 hadith.

c. Conducting wurud Hadith study

That is conducting a study to determine whether the hadith is accepted or not, deal with sanad and matan. To summarize the steps, assuming the existence of these hadith are contained in *Sahih al-Bukhari*, it can be concluded in general that these hadiths are *maqbul* (accepted). Although it would be better if the research be done again, based on studies sanad and matan criticism.

d. Creating classification

All hadith deal with the relationship between Muslims and Jews can be classified into four categories (Tasrif, 2011: 129):

1) Negative attitude of the Prophet and the Companions toward the Jewish

This attitude can also be classified into the attitude of mild to severe. For example, the suggestion that the hair shining in contrast to Jews, the Prophet hatred against Jewish actions make graves as mosques and the Prophet ordered the Jews to surrender to convert to Islam or driven out of Medina.

2) Positive attitude of the Prophet and the Companions toward the Jewish

The positive attitude shown by the example of the Prophet who stands in honor of Jewish bodies, the Prophet felt more entitled to fasting 'Asyura so he ordered it, a Jewish woman reminded about the punishment of the grave, the Prophet heed and seek refuge in Allah from the torment of the grave after the prayers the Prophet did not restore magic and a Jew, Labid ibn al-A'sam.

3) Negative attitudes of Jews toward the Companions and the Prophet

This attitude is shown by the example of the Jews ridicule displacement direction of Qibla, stoning verse hid Jews and Jewish dished out poisoned mutton.

4) Positive attitude of Jews toward the Companions and the Prophet

For example, the Jewish desire to make the letters fall of al-Maidah verse 3 as a feast, a ruler of the Jews 'Abdullah ibn Sallam converted to Islam and others.

Based on the classification, it is enough to conclude that the negative attitude shown by the Prophet and the Companions toward the Jews is not a single attitude and timeless. That attitude clearly temporary, associated with a particular background. However, to reinforce the temporality attitude, the next step needs to be taken.

e. Collecting understanding of scholars through the books of Syarh

As a step in the understanding of atomistic, this step is also important to get an idea of how the scholars understanding all hadith dealt with Muslim and Jewish interaction

f. Using Sirah

The core step of this method is using data from the Sirah. Dealed with the negative attitude of the Prophet and the Companions, it can be put forward specific data, which is taken from the books of Sirah, including:

- 1) Bani Nadhir were expelled from Medina because one of them, 'Amr bin Jahsh with the consent of his tribe, intending to kill the Prophet Muhammad by dropping a stone from the wall of the house.
- 2) Bani Quraizah were fought because they betray a peace treaty with the Prophet. Their leader, Ka'b bin Asad al-Quraishi allied forces in the war *Ahzab* after being persuaded by Huyai ibn Akhtab, leader of the Bani Nadir that have settled in Khaibar.
- 3) Jews of Khaibar were attacked by the Prophet for the same reason with the reason of the attack to Bani Quraizah. They successfully conquered by the Prophet and his army. They were given the right to stay in Khaibar with guaranteed pay half of their crops to the Prophet.

g. Possible results

Based on the above steps, it can be concluded that the hadith which states a negative attitude of the companions and the Prophet toward the Jews can not be understood as a singular and enduring attitude. Due to other hadith and shows the wide stance of the Companions and the Prophet toward the Jews. Sirah also shows the same thing. Therefore, before taking a stance against the Jews, it should be done first in-depth study, on a variety of surrounding circumstances and conditions. The study should be conducted with the involvement of experts, so that the result is not simply due to emotional

motives. In addition, the basic principles of Islam which upholds humanity brotherhood, peace and tolerance should also underlies the attitude will be taken.

With the principles of tolerance and open interaction, Muslims will be hand in hand with other communities, including Jews for the prosperity of the earth, the task of solving various problems of contemporary Caliphate, ranging from underdevelopment, poverty, global warming, and other injustices.

4. The Use of Sirah Independently

In addition to the use of Sirah for Hadith understanding, Sirah can also independently associated with generating understanding of the basic teachings of Islam. The more often one reads Sirah and more collection of Sirah he reads, the more obvious he will get an overview of the basics of Islam. The basic picture can be a provision for a person to be able to understand the hadith very well, especially those containing potential *isykal*.

F. Closing

Based on the description above, it can be concluded as follows:

First, there are a number of problems that must be solved in order a hadith can be understood in proportion and comprehensive. Generally, the problems can be grouped into three categories, namely *wurud* problems, *dalalah* problems and comprehensivity problems. The *wurud* problems associated with an attempt to determine which hadith are accepted (*al-maqbul*) and which are rejected (*al-mardud*). The *dalalah* problems related to an attempt to determine how to understand and practice hadith based on the completion of the *wurud* problems been accepted (*al-maqbul*). While the comprehensivity problems associated with an attempt to obtain data as complete as possible about the Prophet Muhammad.

Second, the problem of the use of Sirah for Hadith understanding can be grouped into two, based on the relationship between Sirah and Hadith and *Asbab al-Wurud*. Based on similarities and differences between Sirah and Hadith, it can be concluded that the use of Sirah for Hadith understanding is no problem. It can be equated with *Syarh al-Hadith bi al-Hadith*, explaining hadith with other hadith. Based on the similarities and differences between Sirah and *Asbab al-Wurud*, it can be concluded that the use of Sirah will provide more value. Being compared to *Asbab al-Wurud al-Khassah*, Sirah provides a broader context. Being compared to *Asbab al-Wurud al-'Ammah*, Sirah provides a clearer and more valid context.

Third, the use of Sirah for Hadith understanding can be seen through three problems of Hadith understanding above. In *wurud* problems, using Sirah shown in its position as one of the criterium of matan criticism. In *dalalah* problems, Sirah be a solution for weakness, either belong to *Asbab al-Wurud al-Khassah* as well as *Asbab al-Wurud al-'Ammah*. And in comprehensivity problems, the use of Sirah looks at its position as a partner for the Hadith in providing data as complete as possible about the Prophet Muhammad. This is reflected in three ways, namely Sirah providing data that has not been included in the collections of Hadith (*al-Ziyadah*), complete the incomplete material presented in the collection of Hadith (*al-Takmil*) and expressed in more systematic material unsystematically presented in the collections of Hadith (*al-Tartib*).

The use of Sirah for Hadith understanding can also be seen as one of the efforts to support the harmony in religious life. This can be seen from at least two indicators. First, by using Sirah the possibility of radicalistic understanding can be avoided. Because the context of the hadith that verbally supports radicalistic action can be seen more comprehensively. Secondly, through Sirah the personalities of the Prophet such as politeness, tolerance and openness can be seen more clearly, so it can be used as a spirit for such hadith.

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