Dynamicizing the Discourse of Hadith:
A Study of HR. Bukhārī No. 1291 and Abū Dāwūd No. 4291 from a Philosophical Hermeneutics Perspective

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Abstract

This study aims to re-examine the hadith that prohibits false attribution to the Prophet Muhammad, as well as the hadith concerning renewal (tajdīd), through the lens of Hans-Georg Gadamer's philosophical hermeneutics. The motivation for this study arises from the stagnation observed in hadith studies, which have not progressed as significantly as Qur'anic studies in terms of methodological and epistemological development. This stagnation is largely attributed to the dominance of sanad-based approaches, ongoing debates regarding the authority of hadith as a secondary source in Islam, and the inflexible application of certain hadiths to dismiss reform. This research employs a qualitative methodology utilizing a library research approach. The analysis centers on two primary hadiths: the prohibition against lying about the Prophet (HR. al-Bukhārī No. 1291) and the hadith concerning tajdīd (HR. Abū Dāwūd No. 4291). It applies Gadamer's concepts of the fusion of horizons and effective historical consciousness to revitalize hadith discourse within a contemporary context. The findings reveal two main conclusions: first, the stagnation in hadith studies results from a rigid traditionalism that treats hadith as a theological doctrine rather than as an epistemological paradigm; second, neither classical nor modern hadith sciences have guaranteed the textual authenticity of the Prophet's words, despite the prohibition against fabricating hadith, which implicitly demands the purification of transmitters' editorial additions. As a solution, this article proposes the concept of as a response to the implicit message of al-Bukhārī's Hadith and as an embodiment of the spirit of tajdīd in Abū Dāwūd's Hadith. This concept opens new horizons in hadith studies, including hadith revisionism, memory phenomenology, matn archaeology, and transmitter anthropology.

Abstrak

Penelitian ini bertujuan untuk meninjau kembali hadis larangan berdusta atas nama Nabi Muhammad dan hadis tentang pembaruan (tajdīd) melalui pendekatan hermeneutika filosofis Hans-Georg Gadamer. Studi ini dilatarbelakangi oleh stagnasi kajian hadis yang tertinggal dibandingkan studi Al-Qur'an, akibat dominasi pendekatan sanad, perdebatan otoritas hadis sebagai sumber sekunder, dan pemanfaatan hadis secara rigid untuk menolak pembaruan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan. Analisis dilakukan terhadap dua hadis yaitu, HR. al-Bukhārī No. 1291 tentang larangan berdusta atas nama Nabi Muhammad dan HR. Abū Dāwūd No. 4291 tentang tajdīd dengan menggunakan perspektif hermeneutika filosofis Hans-Georg Gadamer yang menekankan konsep "fusion of horizons" dan "effective historical consciousness" untuk mendinamisasi kajian hadis dalam konteks modern. Hasil penelitian menunjukkan dua kesimpulan utama: Pertama, stagnasi kajian hadis disebabkan oleh tradisionalisme yang kaku dan pemahaman hadis yang lebih dipakai sebagai doktrin teologis daripada paradigma epistemologi. Kedua, ilmu hadis klasik maupun modern belum mampu menjamin keaslian matan hadis sesuai yang dikehendaki Nabi, sementara larangan memalsukan hadis secara tersirat menuntut sterilisasi hadis dari redaksi tambahan perawi. Sebagai solusi, artikel ini mengusulkan konsep orisinalisasi sebagai respon atas seruan implisit HR. al-Bukhārī dan pengamalan atas semangat tajdīd dalam HR. Abū Dāwūd No. 4291. Konsep ini membuka jalan bagi wacana baru dalam studi hadis, termasuk di dalamnya revisionisme hadis, fenomenologi ingatan, arkeologi matan, dan antropologi perawi.

Introduction

The advancements in science and changing times have presented new challenges in understanding hadith texts. Wardani et al. emphasize the necessity for a new approach to studying hadith to maintain its relevance in the contemporary context.[1] While some scholars are cautious about allowing interpretations of hadith, in contrast to their openness regarding the interpretation of the Qur'an, several contemporary Muslim scholars have demonstrated the potential for developing methodologies for understanding religious texts by incorporating Western hermeneutical concepts. Notable figures in this regard include Hasan Hanafi, Nasr Hamid Abu Zaid, Fazlur Rahman, and Mohammed Arkoun, who adopt a revisionist scholarship approach to interpreting both the Qur'an and hadith.[2] In a historical context, Darmawan identified that the practice of text interpretation has existed since the time of Muhammad. This is evident in how Muhammad conveyed the word of God, provided explanations through hadith, and implemented these teachings in daily life.[3] Furthermore, Kau[4] argues that this tradition of interpretation is also reflected in al-Baidhowi's methodology for interpreting the Qur'an. Al-Baidhowi developed the theory of internal correlation, which shares similarities with the hermeneutical approach in uncovering the meanings contained within the verses of the Qur'an.[5] The hermeneutical approach offers a perspective that can bridge the gap between hadith texts and contemporary contexts. Hauqola emphasizes the importance of the dialectical relationship between text and context, where both elements complement each other in the process of understanding.[6] In line with this, Budiyanto underscores that the development of an understanding of religious texts necessitates the integration of various scientific disciplines to effectively address the complexities of contemporary challenges.[7]

Studies on hermeneutics in hadith studies, especially those related to the development of hadith understanding in the modern era, can be mapped into three main tendencies. The first group is studies that attempt to apply the hermeneutical approach in hadith studies. Yahya (2014) began by examining the use of hermeneutics

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[1] Rima Khamila Wardani, Hartati, and Anisatun Muthi'ah, "Hadis Innamā Bu'iśtu Liutammima Makārim Al-Akhlāq Perspektif Hermeneutika Historis Dilthey," *Jurnal Studi Hadis Nusantara* 4, no. 1 (2022): 29.

[2] Cecep Tedi Siswanto, "Hermeneutik Sebagai Jembatan Memahami Kitab Suci Dan Menemukan Hukum Baru," *Cakrawala Hukum* 12, no. 2 (2016): 3.

[3] Dadang Darmawan, "Kajian Hermeneutika Terhadap Fenomena Dan Teks Agama (Al-Qur'an Dan Hadis Nabi)," *Jurnal Holistic Al-Hadis* 2, no. 1 (2016): 5.

[4] Sofyan A.P Kau, "Hermeneutika Gadamer Dan Relevansinya Dengan Tafsir," *Jurnal Farabi* 11, no. 2 (2014).

[5] Kau, 119–20.

[6] N. Kholis Hauqola, "Hermeneutika Hadis: Upaya Memecah Kebekuan Teks," *Teologia* 24, no. 1 (2013): 262–63.

[7] Tenda Budiyanto, "Hermeneutika Hadist: Studi Pemikiran Muhammad Iqbal," *Khulasah: Islamic Studies Journal* 2, no. 1 (2020): 72, https://doi.org/10.55656/kisj.v2i1.28.

in Ibn Hajar Al-Asqalani's *Fath al-Bari*.[8] This study was then enriched by Suryani (2022), who explored the urgency of hermeneutics to understand and discuss the theoretical and methodological aspects of hermeneutics in hadith interpretation.[9] Budiyanto (2020),[10] Alma'arif (2015),[11] and Syarifudin and Masruhan (2021)[12] have contributed to the development of this discourse. However, these studies have not explicitly explored the principles of philosophical hermeneutics in hadith studies.

The second group focuses on the problems of hadith understanding in the modern era. Ermawati (2021) examines the paradigm of hadith understanding based on the form of the matan.[13] Nuruddin (2018) analyzes the influence of Ibn Qayyim's thought on the culture of rational thinking in understanding hadith.[14] Karim (2019),[15] Ruslim and HPW (2013),[16] Nirvana (2014),[17] and Rahmatullah (2017)[18] have enriched this discourse with various perspectives. However, these studies have primarily identified problems without offering concrete methodological solutions in developing hadith interpretation.

The third group includes studies that use philosophical hermeneutical principles as a theoretical framework. Taufikin (2018) applied Gadamer's *fusion of horizons* theory in pesantren,[19] while Londok (2022) examined the contribution of Gadamer's hermeneutics in interfaith dialog.[20] Mukalam and Murtiningsih (2021),[21] Huda et al.

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[8] Agusni Yahya, "Pendekatan Hermeneutik Dalam Pemahaman Hadis (Kajian Kitab Fath al-Bari Karya Ibn Hajar Al-'Asqalani)," *Ar-Raniry: International Journal of Islamic Studies* 1, no. 2 (2014).

[9] Muhamad Ali Rozikin, "Hermeneutika Sebagai Metode Dan Teori Menafsirkan Hadis," *Universum: Jurnal KeIslaman Dan Kebudayaan* 16, no. 2 (2022).

[10] Budiyanto, "Hermeneutika Hadist: Studi Pemikiran Muhammad Iqbal."

[11] Alma'arif, "Hermeneutika Hadis Ala Fazlur Rahman," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 16, no. 2 (2015), https://doi.org/10.14421/qh.2015.1602-06.

[12] Muhammad Syarifudin and Masruhan, "Interpretasi Hadis: Antara Hermeneutika Dan Syarh Al-Hadis (Studi Komparatif)," *TAJDID: Jurnal Ilmu Ushuluddin* 20, no. 2 (2021).

[13] Ermawati, "Paradigma Pemahaman Hadis (Studi Pemahaman Hadis Berdasarkan Bentuk Matan)," *Rausyan Fikr* 17, no. 1 (2021).

[14] Muhamad Nuruddin, "Pengaruh Pemikiran Ibn Qayyim Di Bidang Hadis Terhadap Budaya Berfikir Rasional Umat Islam Di Masa Modern," *Riwayah: Jurnal Studi Hadis* 3, no. 2 (2018), https://doi.org/10.21043/riwayah.v3i2.3705.

[15] Abdul Karim, "Pergulatan Hadis Di Era Modern," *Riwayah: Jurnal Studi Hadis* 3, no. 2 (2019), https://doi.org/10.21043/riwayah.v3i2.3720.

[16] Muhammad Rusli and Nazar Husain HPW, "Problematika Dan Solusi Masa Depan Hadis Dan Ulumul Hadis," *Al-Fikr* 17, no. 1 (2013).

[17] Dzikri Nirwana, "Diskursus Studi Hadis Dalam Wacana Islam Kontemporer," *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 13, no. 2 (2014), https://doi.org/10.18592/al-banjari.v13i2.397.

[18] Lutfi Rahmatullah, "Eksistensi Sunnah Pada Era Modern Ditengah Pergulatan 'Otoritas Religius' Di Wilayah Mesir Pakistan (Studi Atas Pemikiran Daniel W Brown)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2017), https://doi.org/10.14421/qh.2017.1801-05.

[19] Taufikin, "Hermeneutic Of Pesantren With The 'Fusion Of Horizons' Gadamer's Theory," *Southeast Asian Journal of Islamic Education* 1, no. 1 (2018), https://doi.org/10.21093/sajie.v1i1.1335.

[20] Halomoan Alfian Londok, "Kontribusi Hermeneutik Hans-Georg Gadamer Bagi Dialog Antaragama Di Indonesia," *Sanjiwani: Jurnal Filsafat* 13, no. 2 (2022).

[21] Mukalam and Siti Murtiningsih, "Hermeneutika Filosofis Hans-Georg Gadamer Sebagai Basis Ontologis Multikulturalisme," *Sosiohumaniora: Jurnal Ilmiah Ilmu Sosial Dan Humaniora* 7, no. 1 (2021).

(2020),[22] Thahir and Dawing (2021),[23] and Posangi (2020)[24] have also developed applications of philosophical hermeneutics in various contexts. However, these studies are still general and have not explicitly applied the principles of philosophical hermeneutics to develop an understanding of the hadith text. Based on the above mapping, a gap is identified in studies that specifically use philosophical hermeneutics as a theoretical framework for reinterpreting hadith in the modern context. In particular, no study has deeply explored the revitalization of the meaning and interpretation of hadith using a philosophical hermeneutical approach, especially that developed by Hans-Georg Gadamer. This gap is an important space to be explored to develop a more comprehensive and contextualized methodology of understanding hadith.

This research aims to develop a more comprehensive understanding of HR by identifying gaps in previous studies. Bukhārī No. 1291 and Abū Dāwūd No. 4291 through the concrete application of Gadamer's philosophical hermeneutics. Specifically, this study seeks to explore the ontological dimension of hadith understanding by placing Gadamer's hermeneutical principles not only as a theoretical framework but also as a practical instrument in unraveling the complexity of the meaning of hadith texts. This research will answer three fundamental questions. First, how does the theological paradigm affect the understanding of hadith, and what problems arise in contemporary hadith studies? Second, how can Gadamer's philosophical hermeneutics be used to make methodological contributions to the development of hadith studies? Third, how can the concrete application of the hermeneutical approach in understanding the hadith *"man każaba 'alayya"* and *"innallaha yab'aśu lihażihi al-ummati"* open up a more contextual interpretation space? The three formulations of this problem are organized systematically and interrelated, starting from identifying problems, continuing with discussing the theoretical framework, and ending with practical applications.

Contemporary hadith studies face significant challenges in their development, especially when compared to the dynamics of Qur'anic studies that are flourishing in the global academic world. Although the hadith and the Qur'an are both authoritative sources in Islam, there is a striking gap in the development of their methodologies. Qur'anic studies have undergone significant transformation through various contemporary approaches, while hadith studies tend to stagnate in the traditional approach, focusing on sanad criticism. This phenomenon is interesting to study, considering several factors. First, there is a tendency to "privilege" the hadith by

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[22] Nur Huda, Nur Hamid, and Muhammad Khoirul Misbah, "Konsep Wasathiyyah M. Quraish Shihab Dalam Tafsir Al-Misbah (Analisis Hermeneutika Hans-Georg Gadamer)," *International Journal Ihya' 'Ulum Al-Din* 22, no. 2 (2020).

[23] Lukman S. Thahir and Darlis Dawing, "Telaah Hermeneutika Hans-Georg Gadamer; Menuju Pendekatan Integratif Dalam Studi Islam," *Rausyan Fikr* 17, no. 2 (2021).

[24] Said Subhan Posangi, "Dialog Antara Teks, Pengarang Dan Pembaca (Kajian Terhadap Relevansi Hermeneutika Gadamer Dalam Studi Hukum Islam)," *Al-Himayah* 4, no. 1 (2020).

limiting its interpretive space and making it only a doctrinal text, taqlid, in contrast to the openness in Qur'anic studies, which has adopted various contemporary Western methodological approaches. Secondly, the excessive focus on the critical aspect of sanad has diverted attention from the urgency of developing a more contextualized methodology of understanding and interpreting hadith. Thirdly, the lack of dialog and elaborative attitude between hadith studies and contemporary approaches has created a gap between the hadith text and modern reality-hadith, not as an epistemological text of Islam but a theological-doctrinal-conservative one.

The choice of Hans-Georg Gadamer's philosophical hermeneutics as the theoretical framework in this study is based on several critical considerations. First, Gadamer's approach offers an ontological perspective in understanding the text, which allows for a deeper exploration of the meaning of hadith beyond a purely textual-linguistic approach. Second, Gadamer's concept of fusion of horizons provides a methodological framework to bridge the gap between the historical horizon of the hadith text and that of the contemporary reader. Furthermore, Gadamer's philosophical hermeneutics offers methodological instruments that can help revitalize the understanding of hadith without compromising the authenticity of its meaning. Through principles such as practical *historical* consciousness and *application*, this approach enables the development of interpretations that consider historical context and contemporary relevance. Thus, Gadamer's hermeneutics offers a theoretical framework for understanding the text and provides practical guidance in developing a more dynamic and contextualized understanding of hadith.

This research is qualitative research with a library research approach. The data sources of this research are divided into two types, namely primary data and secondary data. The primary data includes al-Bukhārī's HR number, 1291, and Abū Dāwūd's HR number, 4291. The secondary data are obtained from various books, journals, and scientific articles relevant to the theme of the discussion, especially those related to hadith, hermeneutics, and renewal of Islamic thought. All data collected were comprehensively analyzed to overcome the challenges of understanding hadith in the modern era, often hampered by the stagnation of thought and the lack of development of hadith interpretation methodologies. This study uses Hans-Georg Gadamer's philosophical hermeneutic approach as the main theoretical framework. Gadamer's hermeneutics emphasizes the importance of understanding the text through a dialogue between the reader's horizon and the text's horizon, which includes its historical context and inherent meaning. This approach allows for an intensive analysis of the hadith by considering the elements of historicity, dialogicity, and open horizon. The historical context of the two traditions is analyzed to understand the background of their transmission and use in Islamic scholarly discourse.

Furthermore, interpretation is made dialogically by connecting the textual meaning of the hadith with the horizon of the modern reader, resulting in a dynamic and relevant understanding. Gadamer's theoretical framework also allows for the merging of horizons between the hadith text and the challenges of modernity, thus

enabling a reinterpretation of the hadith that suits the needs of Muslims today. Therefore, this study aims to reinterpret the hadith about the prohibition of lying in the name of the Prophet and the hadith about renewal (tajdīd) and offers ideas to make the hadith more relevant as a guide to life.

Results and Discussion

Theological Paradigms and Problems of Contemporary Hadith Studies

Hadith studies tend to be considered a separate discipline from the scope of Qur'anic studies. This is similar to Imam al-Ghazali's opinion that in the study of hadith, criticism of the matan tends to ignore the connection between the context of the hadith and the relevant Qur'anic verses, which should be the central aspect of reference in separating which hadith are considered *syadz* or found to have '*illah*,[25] which should be the central aspect as a reference in separating which traditions are considered *shade* or found to have '*illah* in them. Not only that, he points out that in understanding the meaning of a hadith, it is also necessary to have an in-depth knowledge of the Qur'an and the messages that can be drawn from its verses. This shows that the hadith must be seen as an explanation for the verses of the Qur'an; it cannot stand alone as an independent source of law.[26]

This gap between the study of hadith and the Qur'an is further contrasted due to the theological paradigm's dominance in understanding hadith without considering other surrounding contexts. The rigid and literal interpretation of hadith produced by such an understanding of hadith is in line with Fazlur Rahman's assertion in *Islam and Modernity* that in the classical tradition, the authority of the hadith text was often prioritized without regard to the scope of its historical and social context.[27] Just as the Qur'an needs to be understood by knowing the *asbābun nuzūl*, so does the hadith, which requires the *asbabul wurud* to understand the messages contained therein as Yusuf Qardhawi emphasizes that to avoid deviating from the true purpose of a tradition, the circumstances surrounding it and the purpose for which it was delivered must be known. Thus, if a tradition is found that contains legal provisions related to a particular '*illah* (reason; cause) or temporary conditions at the time of Muhammad (which have changed at present), then the law will automatically disappear if the '*illah* disappears and vice versa and take the meaning of the message it contains and not literally *(lafadz)*.[28]

Although there is a recognized need to understand hadith contextually, hadith studies face methodological limitations in addressing current issues, especially the

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[25] Muhammad Al-Ghazali, *As-Sunnah An-Nabawiyyah: Baina Ahl-Fiqh Wa Ahl-Hadits (Studi Kritik Atas Hadis Nabi: Antara Pemahaman Tekstual Dan Kontekstual)*, trans. Muhammad Al-Baqir, 6th ed. (Bandung: Penerbit Mizan, 1998), 39.

[26] Al-Ghazali, 26–28.

[27] Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition* (Chicago & London: The University of Chicago Press, 1982), 25.

[28] Yusuf Al-Qardhawi, *Kaifa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah (Bagaimana Memahami Hadis Nabi Saw*, trans. Muhammad Al-Baqir (Bandung: Penerbit Karisma, 1993), 131–32.

integration of interdisciplinary approaches.[29] Methodological limitations in addressing actual problems of the present, especially the integration of multidisciplinary approaches. In this regard, Jonathan A.C. Brown describes the limitations of hadith studies when dealing with modern issues ranging from social and economic problems to technological developments. The impact of modernity necessitates a new methodology or adopting a more flexible approach to hadith interpretation in line with these challenges,[30] opening up opportunities for review, reconstruction, and reinvention[31] so that hadith as a source of Islamic law can be applied according to the needs of modern society.

A solution to overcome or at least face these problems is by applying a hermeneutical approach in the form of a more contextual and relevant understanding of a hadith text. The hermeneutical approach may bridge the gap between hadith and Qur'anic studies and overcome the dominance of the theological paradigm in hadith studies. Understanding a hadith requires an in-depth analysis of the historical and social context in which the text appears, as emphasized by Abu Zayd. He argues that hermeneutics allows for the reconstruction of a more dynamic and relevant understanding, taking into account pre-Islamic culture,[32] and with an emphasis on revisiting a text and reviving its status as a "discourse" in both academia and everyday life so that a democratic and open hermeneutic can be achieved,[33] adopting Hans-Georg Gadamer's style of philosophical hermeneutics into hadith studies as an actual methodological approach - does not aim to abolish the existing methodology of hadith studies by scholars, but rather to revive it in a different way and from a different perspective. The difference seeks to direct the study of hadith from the theological paradigm to the realm of the epistemological paradigm (hadith as an intellectual science, not as a doctrinal source that causes taqlid; taqlid causes the decline of the intellect).

Philosophical Hermeneutics as a Methodological Approach

Gadamer's hermeneutics does not intend to formulate an epistemology, let alone a universal methodology for understanding texts because Gadamer tries to avoid universalistic tendencies as the ambition of Dilthey's science and humanities, an ambition he opposes.[34] Dilthey's science and humanities ambitions were ambitions he

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[29] Further details about the origin of this limitation can be seen in: Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (London: Oneworld Publications, 2001), 217–18.

[30] Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (England: Oneworld Publications, 2009), 240–43.

[31] Fadl, *Speaking in God's Name: Islamic Law, Authority and Women*, 221.

[32] Nasr Hamid Abu Zaid, *Reformation of Islamic Thought: A Critical Historical Analysis* (Amsterdam: Amsterdam University Press, 2006), 97.

[33] Zaid, 98–99.

[34] Sarah Pelton, "The Concept of Universality in Gadamer's Theory of Hermeneutics" (McMaster University, 2005), 16–17; Hans-Georg Gadamer, *Philosophical Hermeneutics* (Berkeley, Los Angeles dan London: University of California Press, 1977), 4.

opposed.[35] Gadamer's hermeneutics must be seen as an ontological framework around the essential components of any interpretive process.[36] Every understanding of an object always carries the hope and even the ambition to embrace the totality of the object. Objectivity always looms over every reader and interpreter when dealing with any object, especially sacred texts such as hadith. The question is, is it possible to achieve such hopes and even ambitions? With the motive of avoiding misunderstanding and oriented towards laying a universal theoretical foundation for the effort to understand the right target, Schleiermacher initiated romantic hermeneutics, proposing a grammatical approach and a psychological approach to achieve a complete understanding of any text, whether oral or written. On the other hand, Dilthey initiated the understanding of one another(sich verstehen) to find a universal understanding of human reality.[37] Contrary to the previous two philosophers who yearned for universality and objectivity, Gadamer reversed the substance of understanding from a service technique, i.e., serving the achievement of wholeness of meaning; Gadamer made understanding itself a problem to establish that human understanding is ultimately limited, never absolute.[38] To establish that human understanding is ultimately limited, never absolute.[39] What is wrong with understanding? Is it as clear as imagined so that it can produce wholeness? Gadamer proposes four necessities intertwined in every understanding process to answer this question.

First, practical historical consciousness. Every human being is constantly overwhelmed by their surroundings, such as social, political, economic, psychological, and so on, which accumulate into a giant blob called - to borrow Gadamer's term - historically practical *consciousness*. The mention of effective emphasizes the impact (effect) of history on the construction of every human being's thinking. This determines the results of understanding and interpreting anything, including religious texts.[40] This means any interpretation process cannot be separated from local-temporal historical realities.[41] Therefore, psychological, socio-anthropological, political, and economic

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[35] Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an: Edisi Revisi Dan Perluasan* (Yogyakarta: Pesantren Nawesea Press, 2017), 78.

[36] Paul Regan, "Hans-Georg Gadamer's Philosophical Hermeneutics: Concepts of Reading, Understanding and Interpretation," *Meta: Research in Hermeneutics, Phenomenology, and Practical Philosophy* 4, no. 2 (2012): 290.

[37] Martin Ford, "Gadamer's Transformation of Hermeneutics: From Dilthey to Heidegger" (Brock University St. Catharines, Ontario, 2006), 4.

[38] Hans-Georg Gadamer, *Truth and Method*, Revised Ed (London and New York: Continuum, 2004), 179–81.

[39] Dermot Moran, "Gadamer and Husserl on Horizon, Intersubjectivity and the Life-World," in *Gadamer's Hermeneutics and the Art of Conversation*, ed. Andrzej Wiercinski, vol. 2 (Berlin: Transanction Publishers, 2011), 84.

[40] Osman Bilen, *The Historicity of Understanding and the Problem of Relativism in Gadamer's Philosophical Hermeneutics*, *Cultural Heritage and Contemporary Change Series I, Culture and Values*, vol. 27, 2001, 34.

[41] David Weberman, "Gadamer's Hermeneutics, Non-Intentionalism and the Underdeterminedness of Aesthetic Properties," *O Que Nos Faz Pensar* 18 (2004): 257.

reviews play a central role in interpretation. In short, Gadamer's hermeneutics invites dialog with various parties about understanding.[42]

Secondly, the continuation of practical historical consciousness is the necessity of pre-understanding before and before understanding.[43] Tradition, authority, life experience[44] Traditions, authority, authority, prejudice, and knowledge and insight are the contents of pre-understanding that later influence the process of understanding.[45] The absence of a connection between the preconception and the object of understanding closes the process of understanding.[46] This affects and limits[47] the outcome of understanding.[48] About hadith, authority, tradition, and life experience insofar as they relate to hadith, discourse forms a pre-understanding that strongly influences the process and outcome of interpretation. The question is how authoritative these preconceptions are. For this reason, Gadamer proposes rehabilitating pre-understanding to maximize, optimize, and enrich the treasures of interpretation.

Thirdly, the combination of practical historical consciousness is the horizon, both for the text and the reader.[49] Understanding is not simply capturing the text's intent but the *fusion of horizons*.[50] This fusion makes understanding not an objective activity, a subjective one, or an intersubjective one, but rather the overlapping and intersecting of all three in one moment of interpretation.[51] The global construction of hadith in the classical era was a fusion of the horizons of the hadith and the scholars' horizons. That is, there is profane content in the sacred discourse. If so, what else is happening in the interpretation that should be recognized and renewed?

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[42] Scherto Gill, "'Holding Oneself Open in a Conversation' – Gadamer's Philosophical Hermeneutics and the Ethics of Dialogue," *Journal of Dialogue Studies* 3, no. 1 (2015): 9, https://doi.org/10.55207/vjbp8043.

[43] Iñaki Xavier Larrauri Pertierra, "On Gadamerian Hermeneutics: Fusions of Horizons, Dialogue, and Evolution(s) within Culture as Dynamic System of Meaning," *Eidos: A Journal for Philosophy of Culture* 4, no. 4 (2020): 47, https://doi.org/10.14394/eidos.jpc.2020.0040.

[44] Istvan M. Fehrer, "On the Hermeneutic Understanding of Language: Word, Conversation, and Subject Matter," in *Language Adn Linguisticality in Gadamer's Hermeneutics*, ed. Lawrence K Schmidt (Maryland: Lexington Books, 2000), 62.

[45] Christopher Gibson, "Gadamer and the Universality of Hermeneutical Reflection," *Ithaque*, 2017, 27.

[46] Basil Amarachi Okonkwo, "Hermeneutics in Gadamer the Quest for Understanding In," *Amamihe: Journal of Applied Philosopohy* 21, no. 3 (2023): 15, https://doi.org/10.13140/RG.2.2.33587.09768.

[47] S Cuff, "Affected History: The Truth of Gadamer and Methods in New Testament Hermeneutics," *Hermeneia*, no. 23 (2019): 133.

[48] Ali Sammel, "An Invitation to Dialogue: Gadamer, Hermeneutic Phenomenology, and Critical Environmental Education," *Canadian Journal of Environmental Education (CJEE)* 8 (2003): 158.

[49] Matthew W. Knotts, "Readers, Texts, and the Fusion of Horizons: Theology and Gadamer's Hermeneutics," *Auc Theologica* 4, no. 2 (2014): 235, https://doi.org/10.14712/23363398.2015.6.

[50] Ryan David Tyler Krahn, "Gadamer's Fusion of Horizons and Intercultural Interpretation" (The University of Guelph, 2009), 47.

[51] Artha Debora Silalahi, "Some Debates of Hermeneutic and Legal Interpretation: Critical Analysis of Hans-Georg Gadamer Philosophical Hermeneutics," *Mimbar Hukum Universitas Gadjah Mada* 3, no. 1 (2024): 216.

Fourth, answer the question above; the fourth process of interpretation is *(anwendung/application).*[52] Since the text has a horizon within certain limits, the literal interpretation of the text carries the psychology of precision, an effort to harmonize the reader's world with the world of the text. The interpreter has not yet realized this naive act. Therefore, what is extracted from the text is its elastic dimension, a meaning that is flexible and flexible to be practiced contextually. In line with this, Gadamer states that the task of interpretation is to reach the proper understanding of information. The information is not what the speaker or writer says as it is but what he wants to say. More precisely, what they would say to the reader if the reader were the original interlocutor[53]. However, this is not a romantic interpretation that wants the exact meaning but the result of the fusion of horizons, so what happens is not the practice of reproduction, rediscovering meaning, but production, which produces new meaning.[54] How do these four elements emerge in the hadith? The following sub-article will answer that.

Hermeneutical Readings of Hadith Man Każaba 'Alayya dan Innallaha Yab'ału Lihażihi al-Ummati

In contemporary Islamic thought, efforts to understand hadith require a more comprehensive approach, especially when dealing with texts that are often used as a basis for limiting the space for interpretation. Gadamer's philosophical hermeneutics offers a new perspective on understanding religious texts, especially in unraveling the complexity of meanings contained in hadith. The ontological approach to understanding hadith considers the textual aspects and involves the historical and contextual dimensions surrounding the text. Bukhari's Hadith number 1291 on the prohibition of lying in the name of the Prophet is a fascinating field of study to be examined using Gadamer's hermeneutical framework. The ontological understanding of this hadith is not only concerned with the text's literal meaning but also opens a space for dialogue between the historical horizon of the text and the horizon of the contemporary reader.

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.[55]

Do not lie against me (on my behalf); whoever lies against me will enter Hellfire.

Al-Damsyiqi narrated from al-Thahawi in Musykilul Atsar from 'Abdullāh ibn Buraidah(may Allah be pleased with him) that once a man came to a neighborhood on the outskirts of Madinah. Then the man said something: Indeed, Muhammad has commanded me to solve your problems with the capacity of my reason. Then, the man

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[52] Anniina Leiviskä, *Hans-Georg Gadamer's Philosophical Hermeneutics in the Philosophy of Education: Beyond Modernism and Postmodernism, Studies in Educational Sciences*, 2016, 29.

[53] Hans-Georg Gadamer, "Text and Interpretation," in *Hermeneutics and Modern Philosophy*, ed. B.R. Wachterhauser (New York: Albany State University of New York Press, 1986), 393–94.

[54] Obielosi Dominic and Ani Donpedro, "Gadamer's Hermeneutics and Its Relevance to Biblical Interpretation," *PREORC Journal of Arts and Humanities* 2, no. 1 (2020): 4.

[55] Abu 'Abdillah Muhammad bin Isma'il Al-Bukhari Al-Ju'fi, *Shahih Bukhari*, ed. Musthofa Dibb al-Bagha, vol. 1 (Damaskus: Dar Ibnu Katsir, 1993), 434.

proposed to a woman during the time of ignorance, but the people of the area did not want to marry the man off to the woman he had proposed to. After that, the man left and stopped by the woman's house. The inhabitants who had gotten wind of the rumors told Muhammad what had happened in their hometown. Then Muhammad said, "He has lied." After that, he sent someone and commanded, "If you find him alive, then strike his neck. If you find him dead, then burn his body with fire." It was from this incident that Muhammad later said: *man każaba 'alayya muta'ammidan*.[56] And al-Thabrani narrated the same information in al-Jami'ul Ausath.

Hadith's interpretation suffers from an imbalance: a surplus of sanad studies and a deficit of matan studies. Meanwhile, the matan is only analyzed using one family of epistemology, namely *bayānī* (nahwu, sharraf, ushul fiqh, balaghah, hadith science, etc.).[57] The study ignores the realistic situation of the hadith, such as psychology, socio-anthropology, politics, etc.; thus, this multisectoral situation becomes *unthought of*.[58] If the above hadith is read using only *bayānī* epistemology, then at least only two meanings emerge: the prohibition of forging hadith and the execution of the perpetrator. How is the forgery, and why should it be at the risk of death? The normative answer to the question is because Muhammad is the highest authority in Islam, forgery in his name is very dangerous, so the appropriate sanction is execution. The question is whether this is the limited meaning of the Hadith. This is the main point of applying Gadamer's hermeneutics in reading the above Hadith.

The hadith appeared in Medina, a phase where Islam was beginning to consolidate Muslim power[59] to fight the onslaught of internal (Jews of Medina) and external enemies (Quraysh).[60] In contrast to Mecca, a phase when Islam was still crawling the verses and hadith there tended to prioritize tolerance and universal humanity.[61] That is, if the incident had occurred in Mecca, at least Muhammad would not have instructed the execution of the perpetrator and perhaps not even threatened

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[56] Ibnu Hamzah al-Husaini al-Hanafi ad-Damsyiqi, *Asbabul Wurud: Latar Belakang Historis Timbulnya Hadis-Hadis Rasul Jilid 3*, 1st ed. (Jakarta: Kalam Mulia, 2002), 307.

[57] Muḥammad 'Ābid al- Jābirī, *Bunyat Al-'Aql al-'Arabī: Dirāsah Taḥlīliyyah Naqdiyyah Li Nuẓum al-Ma'rifah Fī al-Ṣaqāfah al-'Arabiyyah* (Beirut: Markaz Dirāsāt al-Waḥdah al-'Arabiyyah, 2009), 13.

[58] Ameer U. Shaikh, "The Unthought in Contemporary Islamic Thought," *The American Journal of Islamic Social Sciences* 21, no. 1 (n.d.): 100.

[59] Abdurrahman Wahid, *Islamku Islam Anda Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Institute, 2007), 20.

[60] Ṣafiy al-Raḥmān Al-Mubārakfūrī, *Al-Raḥīq al-Makhtūm: Baḥṣ Fī al-Sīrah al-Nabawiyyah 'alā Ṣāḥibihā Afḍal al-Ṣalāh Wa al-Salām* (Qatar: Dār al-Awqāf wa al-Syu'ūn al-Islāmiyyah, 2007), 177–78.

[61] Aksin Wijaya, *Arah Baru Studi Ulumul Qur'an: Memburu Pesan Tuhan Di Balik Fenomena Budaya* (Yogyakarta: IRCiSoD, 2020), 144; For this, Thaha developed the theory of naskh as the postponement of God's message pending relevant situations and conditions. He reverses the hierarchy of Madaniyah and Makkiyah verses as formal verses vis-a-vis universal. The Makkiyah verse contains a universal message that is actually very relevant to be applied in the present day, while the Madaniyah verse must be read in a contextual framework as a set of local-temporal messages. Therefore, the elastic meaning must be sought. For more on this naskh theory, see Mahmud Muhammad Thaha, *Arus Balik Syariah* (Yogyakarta: LKiS, 2003), 13–16; Compare with Abdullahi Ahmed An-Na'im, *Dekonstruksi Syari'ah: Wacana Kebebasan Sipil, Hak Asasi Manusia, Dan Hubungan Internasional Dalam Islam*, 2nd ed. (Yogyakarta: IRCiSoD, 2016), 95–101.

hell. It was all to absorb the sympathy and empathy of the oppressors, the disbelievers of Quraysh. Thus, the socio-political situation determined the reaction and redaction of the hadith. But does this make the falsification of traditions forbidden just because of the socio-political situation? Certainly not because lying is inherently forbidden. This means, however, that forgery, especially in the name of Muhammad, is prohibited and dangerous at all times.

But what is a forgery? Is it just deliberately making up words and attributing them to Muhammad? To understand something is to understand its opposite.[62] The opposite of forgery and lying is honesty and accuracy. This means that the prohibition of falsification of the hadith not only necessitates the valid narration of the hadith but also implies the spirit that the text of the hadith should be as faithful to Muhammad's words as possible. The problem is that most traditions are narrated *bi al-ma'nā* rather than *bi al-lafẓi*.[63] This means that the matan of the hadith has not been sterilized from the editorial infiltration of the narrators, which undoubtedly reduces the originality of the hadith. The implication is that there is still a lot of profane content riding on the traditions while they occupy a central position in the constellation of the Islamic world. However, this article does not intend to accuse the narrators of fabricating the traditions but rather to recognize their weakness in adapting the matan of their narrations to Muhammad's original wording. So, following the implicit message of the hadith above, how can we reconstruct the originality of the hadith so that the foundation of Islam indeed refers to the sacred entity rather than the profane "parasite"?

So far, scholars have only provided the science of *mukhtalafâl-ḥadîth*, which only serves to compare various hadith texts. From there, it is determined that the more complete text is prioritized while the shorter text is disregarded.[64] The issue is whether Muhammad spoke the longer texts or whether the narrators added them. Hadith science does not provide methodological tools to track this. At best, scholars apologize that the narrators are credible people, but unfortunately, scholars do not heed the inevitability of the fusion of horizons. The narrators somehow have their subjectivity, which limits their ability to capture and articulate the traditions they narrate.

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[62] This method is inspired by Foucault's ideas about knowledge and power. For Foucault, a more empirical, accurate and adequate way of understanding sanity, for example, is not by discussing the intricacies of sanity, but by examining the phenomenon of madness. This is because the phenomenon of madness determines the level, attitude, response, conception and level of human belief in sanity. The same applies to cases of forgery and honesty in narrating hadith. For more on this method, see Michel Foucault, "The Subject and Power," *Chicago Journals* 10, no. 4 (2014): 780.

[63] Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge: Cambridge University Press, 1999), 89. See also thesis research by Fachruli Isra Rukmana, "Dekonstruksi Makna Bencana Alam Dalam Hadis: Studi Perspektif Jacques Derrida" (Thesis, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2024), 103; 306–7, https://digilib.uin-suka.ac.id/id/eprint/68613/.

[64] Mohammad Said Alrahawan, "Brevity in Ḥadīth Texts: Dating of Short and Long Versions of Ḥadīth Based on Lapidation," *Australian Journal of Islamic Studies* 5, no. 1 (2020): 42–43; 59–60, https://doi.org/10.55831/ajis.v5i1.225.

The above issue does not mean the purification of Islam, as echoed by the fundamental radicals. This is because instead of wanting the purification of Islam, what happens is the imposition of their ideology in the name of Islam. Included in this group is the Sunni sect that considers the hadith discourse to be well-established when, in fact, it suffers from fundamental gaps. Scholars have not realized the essential component of understanding from time to time in Sunni and most other Islamic sects. In light of the above, this article makes an*epistemological-cum-methodological*call to reconstruct the authenticity and originality of hadith.

The invitation is legitimized by Abū Dāwūd's HR no. 4291; Sulaymān ibn Dāwūd al-Mahrī, Ibn Wahb related to us, Sa'īd ibn Abī Ayyūb related to me, from Sharāḥīl ibn Yazīd al-Ma'āfirī, from Abī 'Alqamah from Abū Hurayrah about what I (Abū Dāwūd.*pen*) from Muhammad who said:

إن الله عز وجل يبعث لهذه الأمة على رأس كلِّ مِئة سنةٍ من يُجَدِّدُ لها دينَها.⁶⁵

Allah sends to this Ummah, a person who renews its religion at the peak of every hundred years.

The following is an interpretation of the scholars on the above Hadīth. Abu Qasim cites this hadith in the explanation of his book *Tubayyin Kazib al-Muftarī fī Mā Nusb ila al-Ash'arī* explaining the virtues of Abu Hasan Al-Ash'ari who has extraordinary knowledge and has a solid sanad up to the Companions. In addition, he also believed that religious truth never contradicts reason. In his explanations, he corroborated what the People of Sunnah and Jama'ah did not show. He supported the words of previous Imams, such as Abu Hanifah, Sufyan ats-Tsauri from Kufa, Imam Auza'i and others from Sham, and Imam Malik and Imam Shafi'i from Haramain: Ahmad Ibn Hanbal, Laits b. Saad, Imam Bukhari, Imam Muslim, and other Imams are among the Sunnah traditionists and guardians, which is the basis of the Shariah. This is what was done by the Imams who emerged from among the Imams of this ummah, who have been leaders in knowledge among the Sunnah scholars of the past and present as the prophet said: "Verily Allah sends to this ummah every hundred years a person who will renew its religion, and they are the Imams who emerge in every age of its ummah."⁶⁶

According to Ibn Kāthīr, this Hadīth refers to those who seek knowledge and act upon it, whose knowledge is derived from the Shari'ah, or whose works are derived from the Shari'ah. And Allah knows best that what is meant by the bearers of knowledge here are scholars from every school of thought and every type of scholar, whether they are mujtahids, muhaddithin, reciters, jurists, jurists, grammarians, and various kinds of helpful knowledge.⁶⁷ In the book Jami' al-Ushul, it is stated that the

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⁶⁵ Abu Dawud Sulaiman bin Al-'Asy'ats AL-Azdi Al-Sijistani, *Sunan Abu Dawud Jilid 6 Tahqiq Syu'aib Al-Arnauth* (Beirut: Daar Al-Risalah Al-'Alamiyah, 2009), 349.

⁶⁶ Abu Al-Qosim 'Ali bin Al-Hasan bin Hubbatillah Al-Ma'ruf bi Ibnu 'Asakir, *Tubayyin Kadzib Al-Muftaro Fii Maa Nasab Ila Al-'Asy'ari*, 3rd ed. (Beirut: Dar Al-Kitab Al-'Arabi, 1404), 103.

⁶⁷ Abu Al-Fida' Ismail Binf Katsir, *Al-Bidayah Wa An-Nihayah Jilid 17* (Beirut: Dar Ibnu Katsir, 1445), 32.

scholars have spoken about the interpretation of this hadith, each in his time, referring to the one who renews the religion of humanity every hundred years, as if each person is inclined to his doctrine and brings his interpretation of the hadith.

It is not stipulated that the messenger for every hundred years must be one person, but he may be one person. After all, the word 'who' includes both the one and the many, and it is not stipulated that he be the one whom the one who sends him wants, specifically the jurists, as some scholars have said, because the people benefit from the jurists. Although this is a general benefit in matters of religion, its benefit for others is also great, such as the rulers, the companions of the hadith, the readers, the preachers, and the ascetics, because everyone benefits from an art that does not help others, because the basis of the preservation of religion is the preservation of political law, the spread of justice and equity by which blood is saved and to be able to enforce the laws of Shari'ah, and this is the duty of the rulers as well as the companions of the hadith who are helpful in memorizing the traditions which are the proofs of the Shari'ah the reciters are useful for remembering the recitations and controlling the narrations and the zuhud are helpful for preaching and calling to piety and zuhud in the world each of them is useful in a different way but the one who should be the messenger is the head of a hundred people: If interpreting the Hadith in this way is done it is more correct, less accusatory and closer to wisdom because the difference between the Imams is a blessing and establishing the opinion of the mujtahids is obligatory so if we attribute the saying to one school of thought and then interpret the Hadith the other school of thought will not be able to understand the Hadith and it will be a defamation of their reputation.[68]

The above description of the scholars' interpretation of the *tajdīd* hadith is too global and even tautological; there is too much redaction but insufficient content. That is, the content is not much different from the textual sound of the hadith. What are the criteria for being called a reformer? What are the implications of the above hadith for Muslim awareness of the Islamic world? If there is a reformer every hundred years, is the information limited to a description, or does it contain a prescription (a suggestion or even a necessity for reform)? This article does not intend to answer these questions entirely but to provoke academic inspiration to renew the hadith discourse at a fundamental level.

Abū Hurayrah, the Companion of Anṣār, narrated the Hadīth. This means that the Hadīth came after Islam had consolidated, gained independence, and prepared to spread itself. The question is, why did Muhammad preach the renewal of Islam every century if Islam was already strong? This shows that one of the strengths of Islam is its ability and courage to renew itself. Thus, Islam can respond positively to the challenges of the times. Meanwhile, the contemporary hadith discourse is the legacy of the

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[68] Mujahid Al-Din Abu As-Sa'adat, *Jami' al-Ushul Fi Ahadis-Rasul Jilid 11 Tahqiq 'Abd Al-Qodir Al-Arnaut*, 1st ed. (Beirut: Dar al-Fikr, 1431), 319.

classical era; it is almost entirely devoid of renewal except on the surface; even then, it is in a tiny portion.

So far, the reform in hadith has revolved around reinterpreting the matan of hadith by involving the humanities. In general, this effort is labeled contextual interpretation. This effort is worthy of the *tajdīd* label because the term *jadīd* means something that did not exist before and then came into existence. Something is called *jadīd* if it has no precedent in the past. The literal meaning of this Hadīth is legitimate according to classical methodology because the *haqīqī* (denotation) meaning takes precedence over the *majāzī* (connotation) meaning.[69] Unfortunately, scholars do not practice tajdīd because they violate their exegetical methodology by referring to renewal as refreshing the past. K.H. Maimun Zubair, for example, interprets *tajdīd* as reviving the sunnah when bid'ah is rampant.[70]

Such interpretations are not correct content-wise, while epistemologically and methodologically, they suffer from many errors. In terms of content, the revival of the sunnah *is* not a process of *tajdīd* (renewal) but *isti'ādah* (restoration). This means that if we prioritize the *ḥaqīqī* meaning, then it is wrong to interpret *tajdīd* as reviving the sunnah. Instead, it should be construed as renewal, which means creating something new. Against this, scholars usually argue by invoking the *majāzī,* meaning that renewal connotatively means reviving the old. The question is, why should the Hadīth *on tajdīd* be understood connotatively and not denotatively? Conversely, why should other traditions not be interpreted connotatively as well? Scholars usually tend to be apologetic when the most accurate answer to the question is effective historical awareness. Scholars already have a set of established discourses throughout the history of Islam, including hadith, that they do not want to undermine. Thus, it is the hope of maintaining the ideological *status quo* - whether they realize it or not - that has led to their reluctance to reform Islam, especially hadith.

Meanwhile, the mistake of the above interpretation in terms of *epistemology-cum-methodology* is because classical scholars did not include the humanities in portraying a form close to the era of Muhammad. The methodology that developed was still limited to *bayānī* while the humanities were absent from the Islamic treasury, and this scientific family was even underestimated, for example, calling its thinkers liberal, deviant, heretical, and so on. Thus, contextual interpretation is a more valid representation of hadīth *tajdīd* than the interpretation of reviving the sunnah. However, this does not mean that reviving is wrong. It is inaccurate and even methodologically hypocritical when *juxtaposed* with the *tajdīd* hadith. Furthermore, while contextual interpretations of the hadith text are more representative, they have not filled the gap that hadith science has yet to address. The gap is how to sterilize the hadith text from the narrator's redactions so that the original redaction of Muhammad can be known.

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[69] Abū Isḥāq Ibrāhīm Al-Syīrāzī, *Al-Luma' Fī Uṣūl al-Fiqh* (Surabaya: al-Hidāyah, n.d.), 6.
[70] Maimun Zubair, *Al-'Ulamā' al-Mujaddidūn Wa Majāl Tajdīdihim Wa Ijtihādihim* (Rembang: al-Maktabah al-Anwāriyyah, n.d.), 2–3.

In answering this question, the fusion of the horizons of the two traditions above with the world of contemporary readers produces a productive meaning that is in the same spirit as that of scholars but differs quite sharply in terms of content and methodology. The productive meaning is what the author calls originalization. Originalization is the attempt to sterilize the hadith from the editorial riding of the narrators, which the hadith scholars failed to anticipate. Originalization is insufficient with sanad criticism because this branch of hadith science only tests the credibility of the narrators but does not clarify their horizons during learning, memorizing, recalling, and narrating the hadith. To what extent did the narrator's preconceptions, prejudices, authority, traditions, or horizon influence his narrated traditions? Hadith originalization thus invites hadith scholars to develop hadith revisionism, a discipline that is now flourishing in Qur'anic discourse, while in hadith, it has yet to find its topography.

Conclusion

This study demonstrates that Hans-Georg Gadamer's philosophical hermeneutics plays a crucial role in addressing the stagnation of hadith discourse. By applying concepts such as the fusion of horizons and effective historical consciousness, this approach facilitates a more dynamic understanding of hadith that remains relevant to contemporary challenges. The analysis of Hadith al-Bukhārī No. 1291 and Hadith Abū Dāwūd No. 4291 reveals that the prohibition against fabricating hadith underscores the necessity of preserving textual authenticity, while the tajdīd hadith provides theological legitimacy for renewing discourse. This hermeneutical approach not only examines the textual aspects of hadith but also considers their historical and contextual dimensions, thereby creating new interpretative spaces that bridge past traditions with present needs.

Furthermore, this study underscores the significance of interdisciplinary approaches—such as phenomenology, anthropology, and archaeology—in examining the marginalization of hadith and tracing the impact of narrators' pre-understandings on hadith redaction. Gadamer's hermeneutics is not only pertinent for textual analysis but also valuable for adapting hadith discourse to the social and cultural contexts of contemporary Muslims. Future research should further refine the methodology of hadith originalization through a phenomenological approach to memory and the narrative anthropology of narrators. Additionally, applying philosophical hermeneutics to socially themed hadith could enhance their relevance in a globalized world. Comparative studies between Gadamer's approach and other interpretative theories, such as Ricoeur's hermeneutics or Derrida's deconstruction, would further enrich the discourse. Through these efforts, hadith studies can more effectively address contemporary challenges, broaden the scope of Islamic scholarship, and contribute meaningfully to the evolution of modern Islamic thought.

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