

# Metodologi Syarah Hadis Indonesia Awal Abad Ke 20 Studi

Islam and Modernity Pendidikan Islam History of The Arabs Studies in Hadith Methodology and Literature An-Nawawi's Forty Hadith Rethinking Tradition in Modern Islamic Thought Filsafat dan metodologi ilmu dalam Islam dan penerapannya di Indonesia Islamika Islamic Methodology in History Authentication of Hadith The Idea of History Major Themes of the Qur'an Hadith Media dakwah Risalah Indonesian Muslim Intelligentsia and Power Ulul albab Islamic Codicology Woman, Man, and God in Modern Islam Challenging Islamic Orthodoxy MODERASI BERAGAMA Perspektif Yusuf al-Qaradawi Suara hidayatullah THE PROPHETIC MEDICINE (ENGLISH) Laskar Jihad Problematika Autentitas Hadis Nabi Dari Klasik Hingga Kontemporer Pattern and Meaning in History (RLE Social Theory) Pictures and Their Use in Communication The Political Language of Islam Konferensi Internasional Budaya Sunda (KIBS) The Origins of Islamic Law Pergeseran literatur pondok pesantren salafiah di Indonesia Tanya Jawab Islam Problematika Autentitas Hadis Nabi Dari Klasik Hingga Kontemporer Approaches to the Study of Religion The Authenticity of the Tradition Literature Interpreting the Qur'an Genealogi Hadis Politis Imperialism and Social Classes Warisan hadis ulama Nusantara Introducing Discourse Analysis

## **Islam and Modernity**

### **Pendidikan Islam**

What does jihad really mean? What is the Muslim conception of law? What is Islam's stance toward unbelievers? Probing literary and historical sources, Bernard Lewis traces the development of Islamic political language from the time of the Prophet to the present. His analysis of documents written in Arabic, Persian, and Turkish illuminates differences between Muslim political thinking and Western political theory, and clarifies the perception, discussion, and practices of politics in the Islamic world. "Lewis's own style, combining erudition with a simple elegance and subtle humor, continues to inspire. In an era of specialization and narrowing academic vision, he stands alone as one who deserves, without qualification, the title of historian of Islam."—Martin Kramer, *Middle East Review* "A superb effort at synthesis that presents all the relevant facts of Middle Eastern history in an eminently lucid form. . . . It is a book that should prove both rewarding and congenial to the Muslim reader."—S. Parvez Manzor, *Muslim World Book Review* "By bringing his thoughts together in this clear, concise and readable account, [Lewis] has placed in his debt scholars and all who seek to understand the Muslim world."—Ann K. S. Lambton, *Bulletin of the School of Oriental and African Studies*

"[Lewis] constructs a fascinating account of the ways in which Muslims have conceived of the relations between ruler and ruled, rights and duties, legitimacy and illegitimacy, obedience and rebellion, justice and oppression. And he shows how changes in political attitudes and concepts can be traced through changes in the political vocabulary."—Shaul Bakhash, *New York Review of Books*

### **History of The Arabs**

Presents a genealogy of the social networks and power struggles of the major influential group of Indonesian educated Muslims called 'intelligentsia'.

### **Studies in Hadīth Methodology and Literature**

This book is the first work that comprehensively presents the accounts of Lia Eden, a former flower arranger who claims to have received divine messages from the Archangel Gabriel and founded the divine Eden Kingdom in her house in Jakarta. This book places Lia Eden's prophetic trajectory in the context of diverse Indonesian spiritual and religious traditions, by which hundreds of others also claimed to have been commanded by God to lead people and to establish religious groups. This book offers a fresh approach towards the rich Indonesian religious and spiritual traditions with particular attention to the accounts of the emergence of

indigenous prophets who founded some popular religions. It presents the history of prophetic tradition which remains alive in Indonesian society from the colonial to reform period. It also explores the ways in which these prophets rebelled against two hegemonies: colonial power in the past and Islamic orthodoxy in the present. The discussion of this book focuses on Lia Edén including her biography, claims to prophethood and divinity, the development of her group Edén Kingdom, her challenge to Islamic orthodoxy under the banner of the MUI (Indonesian Ulama Council), her persecution by radical groups, her experiences in court trials and imprisonment, and public responses to her emergence. The discussion also covers other themes currently drawing public attention in Indonesia, such as pluralism, religious freedom, tolerance, discrimination against minorities, and secularisation.

### **An-Nawawi's Forty Hadith**

### **Rethinking Tradition in Modern Islamic Thought**

In this introduction to the Qur'an, Fazlur Rahman unravels its complexities on themes such as God, society, revelation, and prophecy.

### **Filsafat dan metodologi ilmu dalam Islam dan penerapannya di**

## **Indonesia**

It has been argued that religious studies is a polymethodic discipline, and that the student of religion should be familiar with the approaches of the major disciplines concerned with understanding the nature of religion, not least because the approach adopted has profound influence on the phenomena chosen for investigation and the conclusions reached. This book is the first textbook, specifically designed for undergraduate students, that provides the essential background on methods of the major relevant disciplines. Presenting each of the significant approaches to religion in an informed manner, the book brings together experienced researchers from feminism, anthropology, sociology, phenomenology, psychology, philosophy, and theology. It presents a consistent approach throughout, with each chapter dealing with the same themes: the historical development of the approach, the characteristics of the approach, and the surrounding issues and debates.

## **Islamika**

## **Islamic Methodology in History**

Criticism on Muslim scholars' thoughts from Indonesia and Malaysia concerning hadith.

### **Authentication of Hadith**

### **The Idea of History**

### **Major Themes of the Qur'an**

Ours is the age of the picture. Pictures abound in our newspapers and magazines, in storybooks and on the glossy pages of instruction manuals. We find them on billboards and postage stamps, on the television screen and in the cinema. And in all of these cases pictures inform us: they explain, they clarify, they elucidate - and at times, too, they entertain and delight us. Images on the television screen have all but replaced the printed word as a source of information about the world; and nowadays, too, picture books and comic strips are consulted much more readily, and with much less intellectual effort, than the printed word. There can be little doubt but that pictures have come to play a very important role in communication. It strikes me as odd that, in what is nothing less than a visual age, philosophers

have had so little to say about the visual image and its use in communication. Hardly anything has been done to explain the way in which pictures are used to inform us; the way in which they influence our thinking, our attitudes and our perception of the world. My aim in this work is to fill this gap, and in so doing to provide a viable account of pictorial communication.

### **Hadith**

History and development of Sundanese culture.

### **Media dakwah**

If the Qur'an is the first written formulation of Islam in general, Malik's Muwatta' is arguably the first written formulation of the Islam-in-practice that becomes Islamic law. This book considers the methods used by Malik in the Muwatta' to derive the judgements of the law from the Qur'an and is thus concerned on one level with the finer details of Qur'anic interpretation. However, since any discussion of the Qur'an in this context must also include considerations of the other main source of Islamic law, namely the sunna, or normative practice, of the Prophet, this latter concept, especially its relationship to the terms of hadith and amal (traditions and living tradition), also receives considerable attention, and in many respects, this book is

more about the history and development of Islamic law than it is about the science of Qur'anic interpretation. This is the first book to question the hitherto accepted frameworks of both the classical Muslim view and the current revisionist western view on the development of Islamic law. It is also the first study in a European language to deal specifically with the early development of the Madinan, later Malik, school of jurisprudence, as it is also the first to demonstrate in detail the various methods used, both linguistic and otherwise, in interpreting the legal verses of the Qur'an. It will be of interest to all those interested in the underlying bases of Islamic law and culture, and of particular interest to those involved in studying and teaching Islamic studies, both at undergraduate and research level. It will also be of interest to those studying the relationship between orality and literacy in ancient societies and the writing down of ancient law.

### **Risalah**

### **Indonesian Muslim Intelligentsia and Power**

Kecuali sedikit, para figur yang berkuasa sepeninggal Nabi tidak memiliki kualifikasi yang seharusnya dimiliki oleh pengganti Nabi sebagai pemimpin politik dan agama. Masyarakat akan damai bila tercipta koalisi sehat antara penguasa

yang adil dengan agamawan yang berintegritas. Sebaliknya, bila yang terjadi adalah perselingkuhan antara rezim otoriter dengan agamawan oportunistik maka hasilnya adalah penindasan diktator otoriter yang dihiasi dengan narasi agama. "Agama lebih sering dijadikan pembenaran bagi perilaku politik yang cacat dan tunamoral. Dalil agama dijadikan pembenaran bagi penyimpangan," kata Buya Syafii Maarif. Itulah mengapa muncul hadis-hadis politis, seperti yang akan Anda temukan di dalam buku ini. Buku ini ditulis untuk kepentingan akademik. Anda boleh setuju, boleh tidak. Untuk menikmati buku ini Anda harus berpikir out of the box dengan melepaskan keterikatan dengan ideologi warisan yang telah menjelma menjadi zombie yang sangat menakutkan. Lalu bacalah dengan tenang. Jangan lupa siapkan udud dan kopi hitam. Cukup kopi saja yg hitam, pikiran jangan sampai ikut hitam. Bacalah buku ini dengan semangat akademis, bukan ideologis. Setelah itu, ambillah kesimpulan dengan kepala dingin. Bila merasa cocok dengan buku ini berarti ada 'sesuatu' dengan dogma yang Anda anut selama ini. Bila tidak, lakukan penelitian serius untuk membantah buku ini. Dengan demikian, Anda telah berkontribusi menggyairahkan dunia akademik di tanah air.

### **Ulul albab**

### **Islamic Codicology**

Joseph Schumpeter was not a member of the Austrian School, but he was an enormously creative classical liberal, and this 1919 book shows him at his best. He presents a theory of how states become empires and applies his insight to explaining many historical episodes. His account of the foreign policy of Imperial Rome reads like a critique of the US today. The second essay examines class mobility and political dynamics within a capitalistic society. Overall, a very important contribution to the literature of political economy.

### **Woman, Man, and God in Modern Islam**

#### **Challenging Islamic Orthodoxy**

Al-Qur'an dan Hadis, di samping sama-sama sebagai sumber ajaran Islam, keduanya mempunyai perbedaan yang sangat menonjol terutama dilihat dari segi keautentikannya. Seluruh ayat Al-Qur'an dipastikan berasal dari Allah berbeda dengan Hadis Nabi yang sebagiannya dipastikan berasal dari Nabi tetapi ada pula yang diragukan bahkan sebagian dipastikan tidak berasal darinya. Kepastian Al-Qur'an berasal dari Allah karena seluruh ayat-ayatnya telah ditulis semenjak diturunkannya kepada Nabi Muhammad, terjaga baik secara hafalan maupun catatan atau tulisan di kalangan para sahabat dan kemudian dibukukan dalam

satu mushaf pada masa Abū Bakar al-Siddīq serta digandakan pada masa 'Utsmān ibn 'Affān dalam bentuk mushaf 'Utsmānī. Adapun Hadis Nabi, pada masa Rasulullah hanya sebagian yang ditulis karena khawatir tercampur dengan Al-Qur'an. Mayoritas Hadis saat itu terekam dalam hafalan para sahabat Nabi yang diriwayatkan secara lisan dan hanya sedikit yang terekam dalam bentuk tulisan. Periwiyatan Hadis secara lisan ini memakan waktu yang cukup lama sejak masa Rasulullah hingga masa-masa sesudahnya. Hadis-hadis baru dibukukan secara lengkap pada abad kedua dan ketiga Hijriyah. Karena itu, periwiyatan Hadis memerlukan waktu ratusan tahun yang melibatkan beberapa generasi, yakni generasi sahabat, tābi'īn, tābi' al-tābi'īn yang kemudian Hadis-hadis itu dibukukan oleh para mukharrij (kolektor) Hadis. Periwiyatan Hadis dalam jangka waktu yang relatif panjang inilah antara lain yang menyebabkan terjadinya perbedaan kualitas Hadis; ada yang sahih, hasan, a'īf bahkan palsu. Dapat dikatakan bahwa tidak semua hadis benar-benar dari Rasulullah, berbeda dengan Al-Qur'an yang dipastikan berasal dari Allah. Buku persembahan penerbit PrenadaMediaGroup

### **MODERASI BERAGAMA Perspektif Yusuf al-Qaradawi**

In today's complex and volatile world the consequences of relying on fraudulent and counterfeit Hadith to legitimize extremist behavior, issue violent fatwas, and justify blatant abuse, particularly of women, is not only far too easy but in fact dangerous. Israr Khan addresses the sensitive topic of Hadith authentication,

focusing on the criteria adopted by classical scholars to maintain that concentration on the continuity and accuracy of the chain of narrators, rather than the textual content of Hadith, has led to particular Hadith being included which either contradict other Hadith directly, project the Prophet (SAAS) in an uncharacteristic light, or do not reflect and/or conflict with the teachings of the Qur'an. The study traces in careful detail the historical development of the oral and written traditions, as well as the many targeted attempts at fabrication that took place, critiquing in methodical detail certain Hadith which have come to be widely accepted as "authentic." The prominent collections we have today, were made possible by the development of the science of Hadith criticism, and Muslim scholars deserve deep appreciation for their painstaking work, as well as their invaluable contribution towards preserving the Hadith literature to the best of their ability. However, insists the author, the process is ongoing, and the closed door policy which currently surrounds Hadith authentication needs to be carefully reexamined.

### **Suara hidayatullah**

### **THE PROPHETIC MEDICINE (ENGLISH)**

'One may state Dilthey's significance in most general fashion by characterizing his work as the first thorough-going and sophisticated confrontation of history with positivism and natural science. Dilthey's sweep was universal: he strove to reduce to order the multifarious realms of knowledge, the conflicting traditions of cultural study, that he had embraced. Thus Dilthey laid out a program that no mortal – and certainly no one whose mind had been formed in the third quarter of the nineteenth century – could hope to bring to completion. Yet despite its inconclusiveness, Dilthey's work exerted enormous influence. The distinction he had drawn between natural and cultural science became standard for historians and, to a lesser extent, for social scientists also. After Dilthey historians no longer needed to apologize for the "unscientific" character of their discipline: they understood why its methods could never be quite the same as those of natural science. And the contemporary tradition of intellectual history grew naturally out of Dilthey's teaching.' – H. Stuart Hughes

### **Laskar Jihad**

### **Problematika Autensitas Hadis Nabi Dari Klasik Hingga Kontemporer**

Islamization of attitudes and practices in science and technology in Indonesia.

### **Pattern and Meaning in History (RLE Social Theory)**

#### **Pictures and Their Use in Communication**

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Rasulullah hingga masa-masa sesudahnya. Hadis-hadis baru dibukukan secara lengkap pada abad kedua dan ketiga Hijriyah. Karena itu, periwayatan Hadis memerlukan waktu ratusan tahun yang melibatkan beberapa generasi, yakni generasi sahabat, *tābi'īn*, *tābi' al-tābi'īn* yang kemudian Hadis-hadis itu dibukukan oleh para mukharrij (kolektor) Hadis. Periwayatan Hadis dalam jangka waktu yang relatif panjang inilah antara lain yang menyebabkan terjadinya perbedaan kualitas Hadis; ada yang sahih, hasan, a'īf bahkan palsu. Dapat dikatakan bahwa tidak semua hadis benar-benar dari Rasulullah, berbeda dengan Al-Qur'an yang dipastikan berasal dari Allah Buku persembahan penerbit PrenadaMediaGroup

### **The Political Language of Islam**

Award-winning historian Theodore Friend recently set out alone across Asia and the Middle East on a quest to understand firsthand the life situations of women in Indonesia, Pakistan, Saudi Arabia, Iran, and Turkey. *Woman, Man, and God in Modern Islam* recounts Friend's remarkable journey and relates hundreds of encounters and conversations with people he met along the way. Combining a deep respect for Islam and his faith in the potential of women to change their worlds, Friend presents an open, exploratory outsider's perspective on women in five very different Islamic cultures timely fare for all who wish to broaden their world horizons.

## **Konferensi Internasional Budaya Sunda (KIBS)**

An exploration of the impact of modernity on religious authority.

## **The Origins of Islamic Law**

How is the Qur'an - central to all Muslim societies - to be understood today in order to meet the needs of these societies? Abdullah Saeed, a distinguished Muslim scholar, explores the interpretation of the ethico-legal content of the Qur'an, whilst taking into consideration the changing nature of the modern world. Saeed explores the current debates surrounding the interpretation of the Qur'an, and their impact on contemporary understanding of this sacred text. Discussing the text's relevance to modern issues without compromising the overall framework of the Qur'an and its core beliefs and practices, he proposes a fresh approach, which takes into account the historical and contemporary contexts of interpretation. Inspiring healthy debate, this book is essential reading for students and scholars seeking a contemporary approach to the interpretation of the Qur'anic text.

## **Pergeseran literatur pondok pesantren salafiah di Indonesia**

Contrary to popular opinion, the bulk of Islamic law does not come from the Quran

but from hadith, first-hand reports of the Prophet Muhammad's words and deeds, passed from generation to generation. However, with varying accounts often only committed to paper a century after the death of Muhammad, Islamic scholars, past and present, have been faced with complex questions of historical authenticity. In this wide-ranging introduction, Jonathan A. C. Brown explores the collection and criticism of hadith, and the controversy surrounding its role in modern Islam. This edition, revised and updated with additional case studies and attention to the very latest scholarship, also features a new chapter on how hadiths have been used politically, both historically and in the Arab Spring and its aftermath. Informative and accessible, it is perfectly suited to students, scholars and general readers interested in this critical element of Islam.

### **Tanya Jawab Islam**

### **Problematika Autentitas Hadis Nabi Dari Klasik Hingga Kontemporer**

This classic history of the Arab peoples is a work of great thoroughness and insight which contains much to satisfy general readers as well as scholars. Here is the story of the rise of Islam in the Middle Ages, its conquests, its empire, its time of

greatness and of decay, unrolling one of the richest and most instructive panoramas in history. For this reissue of the tenth edition, Walid Khalidi gives a brief overview of the history and content of the book, and emphasises the vital importance of Philip K. Hitti's magisterial and scholarly work to on-going attempts to bridge the Arab/Western cultural divide.

### **Approaches to the Study of Religion**

#### **The Authenticity of the Tradition Literature**

#### **Interpreting the Qur'an**

Koleksi tanya jawab agama islam yang di himpun dari berbagai diskusi di media sosial dengan rujukan Al-Qur`an, As-Sunnah, Ijma, dan Qiyas. topiknya adalah : 1. Tafsir Al-Qur`an dan Hadits 2. Fiqih dan Ushul Fiqih

#### **Genealogi Hadis Politis**

Development of literature in traditional Islamic religious education in Indonesia;

collection of articles.

### **Imperialism and Social Classes**

An in-depth study of the militant Islamic Laskar Jihad movement and its links to international Muslim networks and ideological debates. This analysis is grounded in extensive research and interviews with Salafi leaders and activists who supported jihad throughout the Moluccas.

### **Warisan hadis ulama Nusantara**

"As Professor Fazlur Rahman shows in the latest of a series of important contributions to Islamic intellectual history, the characteristic problems of the Muslim modernists—the adaptation to the needs of the contemporary situation of a holy book which draws its specific examples from the conditions of the seventh century and earlier—are by no means new. . . . In Professor Rahman's view the intellectual and therefore the social development of Islam has been impeded and distorted by two interrelated errors. The first was committed by those who, in reading the Koran, failed to recognize the differences between general principles and specific responses to 'concrete and particular historical situations.' . . . This very rigidity gave rise to the second major error, that of the secularists. By

teaching and interpreting the Koran in such a way as to admit of no change or development, the dogmatists had created a situation in which Muslim societies, faced with the imperative need to educate their people for life in the modern world, were forced to make a painful and self-defeating choice—either to abandon Koranic Islam, or to turn their backs on the modern world."—Bernard Lewis, New York Review of Books "In this work, Professor Fazlur Rahman presents a positively ambitious blueprint for the transformation of the intellectual tradition of Islam: theology, ethics, philosophy and jurisprudence. Over the voices advocating a return to Islam or the reestablishment of the Sharia, the guide for action, he astutely and soberly asks: What and which Islam? More importantly, how does one get to 'normative' Islam? The author counsels, and passionately demonstrates, that for Islam to be actually what Muslims claim it to be—comprehensive in scope and efficacious for every age and place—Muslim scholars and educationists must reevaluate their methodology and hermeneutics. In spelling out the necessary and sound methodology, he is at once courageous, serious and profound."—Wadi Z. Haddad, American-Arab Affairs

### **Introducing Discourse Analysis**

Newly restored and re-edited edition of the philosophic classic.

## Read Book Metodologi Syarah Hadis Indonesia Awal Abad Ke 20 Studi

ROMANCE ACTION & ADVENTURE MYSTERY & THRILLER BIOGRAPHIES &  
HISTORY CHILDREN'S YOUNG ADULT FANTASY HISTORICAL FICTION HORROR  
LITERARY FICTION NON-FICTION SCIENCE FICTION