



ULAMA NUSANTARA'S LEGACY:

Study of Hadith in the Book of *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār* in Hasan Hanafi's Hermeneutic Perspective

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Abstract: This research examines the Prophetic traditions contained in the book "*Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*" authored by K.H. Maimun Zubair, which is used as the basis of argumentation in determining the beginning of Ramadan and Eid al-Fitr. This research uses Hasan Hanafi's hermeneutical method, which includes a critical analysis of the sanad, the matan of the hadith, the context of the emergence of the hadith, and its relevance. The results of the study found that there were variations in the quality of the hadith sanad in the book "*Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*," including the categories of shahih and hasan lighairi (good but not perfect in sanad). However, the overall text of the traditions in the book is considered good quality. This indicates the potential of the traditions contained in the book "*Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*" to be used as evidence in determining the laws of Islamic law. In addition, it is essential to understand the hadith text in depth, including its original meaning, historical context, and relevance to the context of life today.

Keywords: A Critical Hadith, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*, K.H. Maimun Zubair, Hasan Hanafi's Hermeneutic, Islamic Law.

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Introduction

THE HADITH is an essential source in developing Islamic law and religious practice.¹ Often, in the use of hadith, aspects such as the

¹ Devin J. Stewart, "Hadith as Scripture: Discussions on the Authority of Prophetic Traditions in Islam By Aisha Y. Musa (New York: Palgrave and Macmillan, 2008. 224 Pages.)," *American Journal of Islam and Society* 27, no. 1 (January 1, 2010): 132–35, <https://doi.org/10.35632/ajis.v27i1.1355>.

Sanad (chain of narrators) and *Matan* (text) are the focus of analysis to understand the validity and meaning contained therein while forgetting the context in which the hadith was born.² Therefore, hadith text is often detached from the hadith context when used as a legal basis.³ One of the books that refers to many hadiths based on their legal basis is "*Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*" (from now on abbreviated as *Nuṣūṣ al-Akhyār*), written by K.H. Maimun Zubair. He founded Al Anwar Sarang boarding school in Rembang, Central Java, Indonesia.⁴ The hadiths of Prophet Muhammad contained in *Nuṣūṣ al-Akhyār* does not necessarily have the value of *ṣaḥīḥ-an* in its sanad or matan and can be used as proof in Islamic teachings. However, it must be recognized that the meaning of the essence of the hadith has a value of compatibility with existing situations and conditions.⁵

Diversity of understanding begins to emerge when entering the dimension of the essence of its meaning.⁶ This is especially evident in determining the beginning of Ramadan and Eid al-Fitr in the book *Nuṣūṣ al-Akhyār*, recognized as an essential ritual in Islamic teachings and derived from the hadith of the Prophet

² Mohammad Hashim Kamali, *A Textbook of Hadith Studies: Authenticity, Compilation, Classification and Criticism of Hadith* (Kubse Publishing Ltd, 2014).

³ Muhammad Akmaluddin, "Reconciling Islamic Jurisprudence and Hadith in Al-Andalus in the 5th/ 11th Century: Ibn al-Ṭallā' (d. 497/1104) and His Aqdiyat Rasūl Allāh," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 5, no. 1 (June 30, 2023): 1–14, <https://doi.org/10.15548/mashdar.v5i1.5817>.

⁴ Siti Muazaroh and Subaidi, "Cultural Capital Dan Kharisma Kiai Dalam Wacana Partai Politik," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 2, no. 2 (2019): 185–96, <https://doi.org/10.20414/-sangkep.v2i2.946>.

⁵ Zainul Arifin, "ASBÂB AL-WURÛD AL-HADÎTS DALAM MEMAHAMI HADITS AHKAM," *De Jure: Jurnal Hukum Dan Syar'iah* 3, no. 2 (December 1, 2011), <https://doi.org/10.18860/j-fsh.v3i2.2150>. Miftahul Huda, "THE DIFFERENCES IN INTERPRETATION OF THE HADITH: A Study of The Hadith al-Jannatu Tahta Aqdam al-Ummahat," *Riwayah : Jurnal Studi Hadis* 8, no. 2 (January 26, 2023): 219, <https://doi.org/10.21043/riwayah.v8i2.14229>.

⁶ Jennifer Boutz, Hannah Benninger, and Alia Lancaster, "Exploiting the Prophet's Authority: How Islamic State Propaganda Uses *Hadith* Quotation to Assert Legitimacy," *Studies in Conflict & Terrorism* 42, no. 11 (November 2, 2019): 972–96, <https://doi.org/10.1080/1057610X.2018.1431363>.

Muhammad.⁷ However, this reality has created polemics among Muslims. This situation is incredibly complicated when the differences seem to contrast sharply, sometimes even resulting in a rash attitude detrimental to harmony.⁸

In the Indonesian context, the issue of the interpretation of Prophet Muhammad's hadith often creates a significant diversity of understanding among Muslims. This is especially true in the context of determining religious laws and worship practices, such as when exactly to start the month of Ramadan or Eid al-Fitr, as the central theme in the book *Nuṣūṣ al-Akhyār*⁹ Polemics arising from these views often lead to divisions within Indonesian Muslim society.¹⁰ Within a cultural framework rich in tradition and diversity, Indonesia faces unique challenges in bringing uniform adherence to religious teaching. The process of determining the timing of the beginning of the month of Ramadan or Eid al-Fitr, which is based on the hadiths of Prophet Muhammad, can give rise to complex differences of opinion.¹¹ This leniency and variation, while reflecting cultural and ethnic diversity, can

⁷ Maimoen Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Ifṭār* (Rembang: Al-Ma'had ad-Dini al-Anwar, 1998). See also Muh Arif Royyani et al., "Religious Dialogue and Astronomy from the Perspective of Indonesian Muslim Scholars," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 261–80, <https://doi.org/10.22373/sjkh.v7i1.12406>; Abdul Majid et al., "The Method in Understanding Hadith Through Ijmā' and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 281–301, <https://doi.org/10.22373/sjkh.v7i1.12383>.

⁸ Suhanah, "Dampak Sosial Perbedaan Pendapat Dalam Penentuan Awal Ramadhan Dan 1 Syawal Terhadap Umat Islam Di Kota Semarang," *Harmoni* 11, no. 2 (2012): 156–68.

⁹ Faisal Yahya Yacob and Faisal Ahmad Shah, "METODE PENENTUAN AWAL RAMADHAN DAN HARI RAYA MENURUT ULAMA DAYAH ACEH," *Jurnal Ilmiah Islam Futura* 16, no. 1 (July 17, 2017): 9, <https://doi.org/10.22373/jiif.v16i1.741>.

¹⁰ Ridwan and Muhammad Fuad Zain, "Religious Symbol on Determining the Beginning and End of Ramadan in Indonesia," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021), <https://www.ajol.info/index.php/hts/article/view/212044>.

¹¹ Wildani Hefni, "Ideological Political Contestation in the Discourse of Hisab Rukyat in Indonesia," *Jurnal Penelitian* 16, no. 1 (2019).

sometimes lead to disagreements that escalate to the point of divisiveness within Indonesian Muslim society.¹²

In some cases, these differences in opinion can even result in polarization among scholars and religious leaders, which can affect people's perceptions of the authority and validity of religious interpretations.¹³ Therefore, understanding that the interpretation of the Prophet Muhammad's hadith has significant implications for religious practice and that these differing views are not just intellectual issues but can also have social repercussions is crucial in the heterogeneous Indonesian context.¹⁴ Considering that the development of life faced by Muslims is very complex and far different from previous life, it is essential to be able to place the hadith of the Prophet Muhammad Saw. in a proportional place, such that its existence is *ṣaḥīḥ li kullī zamān wa makān*.¹⁵

Therefore, in this article, the author uses a hermeneutical approach, mainly developed by Hasan Hanafi, to emerge as a critical method that can provide a deeper understanding of religious texts, including hadith.¹⁶ Hasan Hanafi's hermeneutics emphasizes holistic understanding, considering the social,

¹² Sudirman Sudirman, Ahmad Sanuwari Long, and Hasse Jubba, "Accommodation of Customs and Islamic Laws in Determining the Beginning of the Month of Ramadan for Indigenous Papuan Muslim Community in West Papua," *Jurnal Ilmiah Al-Syir'ah* 20, no. 2 (December 9, 2022): 190, <https://doi.org/10.30984/jis.v20i2.2038>.

¹³ Sudirman Sudirman, Edi Gunawan, and Kasjim Salenda, "Method of Law Istibath Jama'ah al-Nadzir: Determination of the Beginning of the Month of Ramadhan," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 19, no. 2 (December 31, 2019): 259–70, <https://doi.org/10.18326/ijtihad.v19i2.259-270>.

¹⁴ Zakiyuddin Baidhawiy, "THE PROBLEM OF MULTICULTURALISM: Radicalism Mainstreaming through Religious Preaching in Surakarta," *JOURNAL OF INDONESIAN ISLAM* 4, no. 2 (December 1, 2010): 268, <https://doi.org/10.15642/JIIS.2010.4.2.268-286>.

¹⁵ Abd A'la et al., "ISLAMISM IN MADURA: From Religious Symbolism to Authoritarianism," *JOURNAL OF INDONESIAN ISLAM* 12, no. 2 (December 1, 2018): 159, <https://doi.org/10.15642/JIIS.2018.12.2.159-194>.

¹⁶ Alex Nanang Agus Sifa and Adha, "Understanding the Hermeneutic Debate as a New Method of Understanding Hadis," *Journal of Hadith Studies* 2, no. 1 (2019): 54–72, <https://doi.org/10.32506/johs.v2i1.538>.

cultural, and historical contexts surrounding the texts.¹⁷ In this context, research that adopts Hasan Hanafi's hermeneutical perspective on the book *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār* by K.H. Maimun Zubair can provide new insights into understanding how hadiths are used in the context of law and worship practices, and how this hermeneutical framework can overcome differences in understanding that often arise among Muslims.

Therefore, this study aims to contribute significantly to developing hadith studies in Indonesia. This article proposes an in-depth critical study of the use of hadith in the book "*Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*" from the perspective of Hasan Hanafi's hermeneutics in order to open new insights into understanding hadith in the context of religion and Islamic law and to make a substantial contribution to the development of hadith interpretation methodology in Indonesia.

Background and Characteristics of the Book *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*

KH. Maimoen Zubair was born in Karangmangu Rembang on October 28, 1928.¹⁸ He is a charismatic Indonesian cleric with a breadth of knowledge and wisdom and is humble.¹⁹ K.H. Maimoen Zubair founded Al Anwar Sarang boarding school in Rembang, Central Java. He also has an open-minded way of thinking, including politics.²⁰

During his lifetime, K.H. Maimun Zubair wrote many books that became references in several Pesantren. One of his works is

¹⁷ Muhammad Aji Nugroho, "Hermeneutika Al-Qur'an Hasan Hanafi; Merefleksikan Teks Pada Realitas Sosial Dalam Konteks Kekinian," *Millati: Journal of Islamic Studies and Humanities* 1, no. 2 (2016): 187–208, <https://doi.org/10.18326/mlt.v1i2.187-208>.

¹⁸ Maimoen Zubair, *Tarajim Masyayikh Al-Ma'ahid Al-Diniyyah Bi Sarang al-Qudama'* (Sarang: Lajnah Ta'lif Wa al-Nashr Ponpes Al-Anawar, n.d.).

¹⁹ Muhammad Asif and Fakiḥ Abdul Azis, "AL-SHAYKH MAIMOEN ZUBAIR WA AFKĀRUH 'AN AL-ISLĀM WA AL-WAṬĀNIYAH WA AL-TASĀMUH FĪ INDŪNĪSIYĀ," *JOURNAL OF INDONESIAN ISLAM* 15, no. 1 (June 1, 2021): 223, <https://doi.org/10.15642/JIIS.2021.15.1.223-246>.

²⁰ Siti Muazaroh, "Cultural Capital Dan Kharisma Kiai Dalam Dinamika Politik: Studi Ketokohan K.H. Maimun Zubair," *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* 6, no. 2 (2017).

the book *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iftār*. This book was a response to the differences in the determination of Eid al-Fitr in Indonesia at that time.²¹ Some Muslims celebrate Eid on Thursdays and some on Fridays, as before. Some groups decided that Eid al-Fitr would fall on Thursday and that the fast would be 29 days without sighting the moon and relying on the results of *hisab*. Others did the same because they thought they had seen the moon at night, and they spread the news to every corner through modern means, explaining the correctness of their proofs and beliefs, inviting people to follow their Eid, and saying that they were the right ones.²² Some other groups increased the time to 30 days and celebrated Eid al-Fitr on Friday. From this, it appears that the differences between the ummah and the voices of the takbirs using loudspeakers in Mosques, *Musholla*, and on the roads are due to their desires and desires.²³ In Indonesia, there are several differences in determining the beginning of the *Qamariyah* month.²⁴ Among them were 1997, 1998, 2007, 2011, 2012, 2013, and 2014.²⁵

In the book *Nuṣūṣ al-Akhyār*, K.H. Maimun Zubair feels that what the Ulama are doing today is not in line with the example set by the pious predecessors. In the current context, Muslims are divided into various views because they are influenced by lust. Each group tends to insist that its view is correct while denigrating and blaming the views of other groups as wrong, misguided, and misleading. Each group tried hard to promote its teachings without considering the views of the *mujtahid* and *muqallid* scholars who had come before it.²⁶ Ironically, they sometimes even

²¹ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iftār*.

²² Siti Muslifah, "Upaya Menyikapi Perbedaan Penentuan Awal Bulan Qamariyah Di Indonesia," *Azimuth: Journal of Islamic Astronomy* 1, no. 1 (2020): 74–100.

²³ Fuad Thohari, "Fatwa MUI Tentang Penentuan Awal Ramadhan, Syawal, Dan Dzû Al-Hijjah (Upaya Rekonstruksi Metodologis)," *Al-'Adalah* 10, no. 2 (2011): 179–84, <http://dx.doi.org/10.24042/adalah.v10i2.255>.

²⁴ Ahmad Izzuddin, "Dinamika Hisab Rukyat Di Indonesia," *Istinbath : Jurnal Hukum Islam* 12, no. 2 (2015): 248–73.

²⁵ Wahyu Widiana, "Penentuan Awal Bulan Qomariyah Dan Permasalahannya Di Indonesia," *Al-Ulum* 10, no. 2 (2010): 253–66.

²⁶ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iftār*.

take the opinions of less knowledgeable individuals to use in demonizing, ridiculing, and denigrating the opposing group. These steps are taken solely to ensure their group wins the dispute.²⁷

The visual characteristics of the book have elements that illustrate the identity and essential aspects of the work. The front cover shows a carefully organized layout and visuals. The front cover is visually emphasized by size. The words "*Nuṣūṣ al-Akhyār*" are printed in large size to attract the reader's attention and signify the book's main title. Meanwhile, the words "*fi al-Ṣawm wa al-Iḥṭār*" are printed smaller and placed below it as a hierarchy of information, indicating that the subtitle or topic section is more specific.²⁸

Underneath the sub-title is the name of the author of the book, Sheikh Maimun Zubair Dahlan. The placement of the author's name at the bottom indicates a lower position in the layout but still gives respect to the author's identity. This is an essential step in identifying the owner of an intellectual work. In addition, the presence of Pondok Pesantren al-Anwar's logo on the book cover adds another vital dimension. This logo signifies the association between the book and the Islamic educational institution controlled by Sheikh Maimun Zubair Dahlan. By referring to Pondok Pesantren al-Anwar, the logo gives legitimacy and authority to the book's content, showing that this work has roots in an established educational and scientific environment.²⁹

The book of *Nuṣūṣ al-Akhyār* consists of 23 pages, excluding the front and back covers. The book is divided into eight chapters, and one chapter contains a reminder that explains the Hijri calendar and the method of determining it through *hisab* and *rupiah*.³⁰ The first chapter of this book explains the interpretation of

²⁷ Zufriani Zufriani et al., "Rukyat as Determination of the Lunar Month Beginning: A Method, Obstacles, and Debate in Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 1 (June 13, 2023): 53, <https://doi.org/10.31958/juris.v22i1.6570>.

²⁸ Zubair, *Nuṣūṣ al-Akhyār fi al-Ṣawm wa al-Iḥṭār*.

²⁹ Zubair.

³⁰ Ika Wahyuningsih, Fitri Febriyanti, and Iqbal Ainur Rizki, "Differences in Determining Ramadan and Shawwal: A Discourse Analysis of The Book

the verse. Chapter Two contains an explanation of the hadith of the Prophet Muhammad. Chapter three explains the determination of the beginning of Ramadhan and Eid al-Fitr and the provisions for witnessing the sighting of the moon, while Chapter four contains the law for people who see the moon to spread it; chapter five in this book explains the obligation to keep the Eid al-Fitr a secret for people who see the moon alone and not determined by the judge; Chapter six contains the determination of fasting, Eid al-Fitr, and Eid al-Adha; Chapter seven explains the law of seeing the moon in each month; and the last chapter explains the appeal to Muslims to unite.

Nuṣūṣ al-Akhyār is a book whose writing system is *ikhtishar*, which means an attempt to summarize the hadith books.³¹ This book is also classified as a book of *Tarhib wa Tarhib*, which explains the virtues of charity, encourages people to do good deeds, and refrains from prohibited actions.³² In addition, this book uses a chapter-by-chapter system.³³

Hadiths Used in the Book of *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*

The hadiths contained in the book *Nuṣūṣ al-Akhyār* are narrated by several *mukharrij*, including Imām Bukhārī, Imām Muslim, Imām Tirmidzī, Imām An-Nasā'ī, and Imām Abī Dāwud. However, K.H. Maimun Zubair did not quote directly from the main book, but he quoted from the scholars of the book, such as *Sharḥ Ṣaḥīḥ Muslim* and 'Aunul Ma'būd *Syarah Sunan Abī Dāwud*.

The book contains six traditions, but this article will discuss two main traditions relevant to the research topic.

Nuṣūṣ Al-Akhyār," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 6, no. 2 (2023): 171–88, <https://doi.org/10.30659/jua.v6i1.36754>.

³¹ Fatchur Rahman, *Ikhtishar Mushthalahul Hadits* (Bandung: Al-Ma'arif, 1974).

³² M. Hasbi ash-Shiddiqy, *Sejarah Dan Pengantar Ilmu Hadits* (Semarang: Pustaka Rizqi Putra, 1997).

³³ Abī al-Husain Muslim al-Hajjāj Qasyairi, *Shahih Muslim: Kitab Ash-Shiyām* (Beirut: Dār al-Kutub al-'Almiyyah, 1992).

Book of Shaḥīḥ Muslim (book of al-ṣiyām bāb wujūbu ṣawm ramadān liru'yati al-Hilāl wal fiṭr liru'yati al-Hilāl)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ لَا تَصُومُوا حَتَّى تَرَوْا الْهِلَالَ
وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ أُغْيِيَ عَلَيْكُمْ فَأَقْدِرُوا لَهُ

"Yahya ibn Yahya told us that I recited to Mālik from Nāfi' from Ibn 'Umar (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) mentioned Ramadan, and he said: "Do not fast until you see the new moon (crescent) and do not fast until you see it (rise) again. However, it was counted if the moon was obscured from your perspective."

Nuṣūṣ al-Akhyār has a conservative and accurate approach to presenting hadith matan. This can be seen on page 6 of the book, where the content of the Matan is maintained in its complete form without any additions or subtractions to the wording of the hadith *matan*.³⁴ Although the *sanad* of the hadith is not included, the source of the citation is explicitly explained. This kind of maintenance of the redactional integrity of the *Matan* is crucial for preserving the integrity of the original text of the hadith.³⁵ In addition, K.H. Maimun Zubair also adds value to his book by providing *syarah* (explanations) and quotations from other relevant books. This step illustrates his dedication to providing a more comprehensive understanding of the hadith contained in the book.³⁶

As such, *Nuṣūṣ al-Akhyār* is a collection of hadiths and a source that provides clarity and a deeper understanding of the teachings of fasting Ramadhan and celebrating Eid al-Fitr. An accurate approach to the Matan of the hadith, the accompaniment of other explanations and references, and the attention to the text's authenticity all produce valuable work for knowledge seekers and religious practitioners.³⁷

³⁴ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Ifṭār*.

³⁵ Muhammad Nurkhanif, "NALAR KRITIS HADIS RUKYAH AL-HILAL : Kajian Hermeneutika Dan Dekonstruksi Hadis," *Riwayah : Jurnal Studi Hadis* 4, no. 2 (December 25, 2018): 265, <https://doi.org/10.21043/riwayah.v4i2.4625>.

³⁶ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Ifṭār*.

³⁷ Muhammad Misbah, *Studi Kitab Hadis: Dari Murwaththa' Imam Malik Hingga Mustadrak Al Hakim* (Malang: Ahlimedia Book, 2020).

Book of Sunan Abū Dāwud (book of al-ṣaum bāb idhā ughmiya al-Shahra)

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ مِنْ شَعْبَانَ مَا لَا يَتَحَفَّظُ مِنْ غَيْرِهِ ثُمَّ يَصُومُ لِرُؤْيَا رَمَضَانَ
فَإِنْ غَمَّ عَلَيْهِ عَدَّ ثَلَاثِينَ يَوْمًا ثُمَّ صَامَ

"Ahmad ibn Hanbal narrated to us that Abdur-Rahmān ibn Mahdi narrated to us that Mu'awiyah ibn Shalih narrated to us from 'Abdur-Rahmān ibn Abu Qais that he said: I heard 'Aa'ishah (may Allah be pleased with her) say that the Messenger of Allah (blessings and peace of Allah be upon him) paid attention to the month of Sha'ban like no other month, then he fasted because he saw Ramadhan, then when he was prevented from seeing it, he completed thirty days, then he fasted."³⁸

K.H. Maimun Zubair, in pouring the content of the *central hadith*, impressed and tends to use the editorial as the source; only a little *lafazh* is changed, but the intent and purpose are the same. This can be seen in the example above where Imām Abu Dāwud uses the word من, which comes after the word يَتَحَفَّظُ; this is different from the redaction in the book *Nuṣūṣ al-Akhyār*, which uses the word في. This does not affect the meaning of the hadith because the letters jer min and fī in the matan of the hadith have the same *faidah*, *zarfiyah*.³⁹

In his sanad-retrieval methodology, K.H. Maimun Zubair shows care by including the name of the top narrator or the one in the foremost position in the chain of narrators (*sanad*). This is because the top narrator is considered to have a central role in conveying the khabar and is often the first individual to hear directly from the Prophet.⁴⁰ K.H. Maimun Zubair also enriches the hadith explanation by including the relevant *sharah* (commentary).

³⁸ Imām Abū Dāwud, *Kitab Ash-Shaum Bab Idza Ughmiya Asy-Syahra, Hadits No. 1980* (Jakarta: Lidwa Pustaka, Digital, 2010).

³⁹ Mushthafa al-Ghalaiyini, *Jami' Ad-Durus al-'Arabiyyah, Cet. III* (Bairut: Dār al-Kutub al-Ilmiyyah, 2005).

⁴⁰ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣaum wa al-Ifṭār*.

This understanding can be inspired by the opinions of classical scholars taken from the books of *Fiqh* and *tafsir*.⁴¹

In addition, K.H. Maimun Zubair also shows transparency in making explanations by including explicit references or references. It also reflects an attempt to lend substantial credibility to the interpretation.⁴² However, if the hadeeth being quoted has multiple sanads (الجماعة أخرجه), such as the first hadeeth found in *al-faṣlu a-thāni* p. 6:

لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ فَإِنْ أُغْيِيَ عَلَيْكُمْ فَافْقِدُوا لَهُ⁴³

K.H. Maimun Zubair tends to quote the *Matan* of hadith, which is more likely to come from the *Sahih* books, mainly the *Sahih Muslim*, rather than quoting from the *Sunan* or *Musnad* books. This reflects a selective approach to choosing the source of the hadith. The *Sahih Muslim* is a collection of hadith books well accepted in Islamic tradition because they have passed strict criteria for checking the validity of the *sanad* and *Matan* of the hadith. In cases where K.H. Maimun Zubair cites traditions narrated by *ashhābussunan* (hadith narrators from the books of *Sunan*), as listed in "*Nuṣūṣ al-Akhyār* " on *al-Faṣl as-Sādis*, page 14 shows that he remains open to traditions from various sources. Although he tends to quote from the *Sahih* books, he does not rule out referring to the *Sunan* books, which also have an essential position in hadith literature.⁴⁴

The selection of the source of these traditions is likely to be based on the consideration of the quality of the *sanad* (chain of narrators) and authenticity of the *matan* (content) of the hadith. Citing traditions with reliable *sanads* and strong *matans* is essential in ensuring the validity of teachings to be transmitted to

⁴¹ Shinta Nurani, "Hierarchy of Values in Qur'anic Hermeneutic of Abdullah Saeed (A Study of Contextual Interpretation in Q.S. Al-Hujurat)," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 5, no. 1 (May 3, 2021): 159, <https://doi.org/10.29240/alquds.v5i1.1951>.

⁴² Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iṭṭār*.

⁴³ Qasyairi, *Shahih Muslim: Kitab Ash-Shiyām Abī al-Husain Muslim Bin Hajjaj al-Qusyairi al-Naisaburī, Shahih Muslim, Juz 2* (Bandung, n.d.).

⁴⁴ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iṭṭār*.

Muslims.⁴⁵ In the scientific context, K.H. Maimun Zubair's tendency to quote the *matan* from the Sahih Muslim book and sometimes refer to the Sunan books illustrates a wise approach to understanding, selecting, and conveying hadith to the community. This reflects an effort to maintain the quality of teaching and understanding of Islamic teachings by reliable sources.

As stated in *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iftār* in *al-faṣl al-Sādis*, p. 14:

⁴⁶ الصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ وَالْأَضْيَ يَوْمَ تُضْحُونَ

So, in this case, K.H. Maimun Zubair is more likely to quote the *matan* of Imām Tirmidhī. From the above explanation, he is selective and quotes a hadith *matan*. It does not include the identity of the quality of the hadith (*Sahih, Hasan, daif*, etc.).

Hasan Hanafi's Hermeneutics of Reading Texts

Hasan Hanafi's hermeneutics is a theory that discusses how to understand the meaning of the Quran in the present context without being uprooted from the historical context. This theory also emphasizes that understanding is not only about discourse but must be able to bring about social change in society. Hasan Hanafi's hermeneutics was presented through his phenomenal work, "Religious Dialogue and Revolution."⁴⁷ In his work, Hasan Hanafi sees hermeneutics as axiomatic, as well as the Quran's view of other holy books and the status of women according to the Quran and Jewish teachings.⁴⁸

Hasan Hanafi's hermeneutics, which discusses understanding the meaning of the Quran or Kalam Allah in the present context without being uprooted from the historical context, can also be

⁴⁵ Ahmad Husin, "Kriteria Hadis Yang Bisa Dijadikan Hujjah Menurut Imam Bukhari Dan Imam Muslim," *Al-Fath* 9, no. 2 (2015): 221–52, <https://doi.org/10.32678/alfath.v9i2.3336>.

⁴⁶ Muhammad Bin Isa Bin Surah, *Sunan At-Tirmidzi* (Riyadh: Maktabah al-Ma'aarif Linnasyri Wattauzi', 2008).

⁴⁷ Hasan Hanafi, *Religious Dialogue & Revolution: Essays on Judaism, Christianity, & Islam* (Egyp: Anglo Egyptian Bookshop, 1977).

⁴⁸ Mubaidi Sulaeman, "Pemikiran Hermeneutika Al-Qur'an Hasan Hanafi Dalam Studi Al-Qur'an Di Indonesia," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 2 (2020): 1–26.

used in reading hadith texts. Some things that can be found from related sources are as follows:

1. Hasan Hanafi's Hermeneutics in the context of interpreting Religious Texts

Hasan Hanafi's hermeneutics is an approach or method of interpretation developed by Hasan Hanafi, a contemporary Islamic philosopher. This method aims to reveal the meaning and message of religious texts, particularly in the context of Islam. This hermeneutic method seeks to provide a deeper understanding of God's revelation contained in sacred texts.⁴⁹ This statement illustrates that Hanafi's hermeneutical method has several critical aspects of explaining God's revelation. First, it focuses on understanding the letters or words in the text and uncovering their hidden meanings. This involves identifying the use of language and the distinctive language styles of the past to unearth a deeper understanding.⁵⁰

Furthermore, this method addresses the transition from logical to practical understanding.⁵¹ This means that Hasan Hanafi's hermeneutic seeks not only to understand the text intellectually but also to translate that understanding into concrete guidelines for action in everyday life. This involves the application of religious values and teaching in a real-life context. This statement also implies that this method seeks to connect the words of the text with the realities of the world. This means that, through Hasan Hanafi's hermeneutics, religious texts are interpreted by considering the social, historical, and cultural contexts in which

⁴⁹ Solehuddin and Amalia Lailatul Muna, "Exploring the Socio-Phenomenological Method in Qur'anic Interpretation: Hasan Hanafi's Approach," *International Journal of Nusantara Islam* 11, no. 1 (2023): 109–20, <https://doi.org/10.15575/ijni.v11i1.27749>.

⁵⁰ Carool Kersten, "Hermeneutics and Islamic Liberation Theologies: Hasan Hanafi and Hamid Dabashi," in *Philosophical Hermeneutics and Islamic Thought*, ed. Sylvain Camilleri and Selami Varlik, vol. 10, Contributions to Hermeneutics (Cham: Springer International Publishing, 2022), 157–68, https://doi.org/10.1007/978-3-030-92754-7_11.

⁵¹ Hassan Hanafi, *Al-Yasar al-Islami: Kitabat Fi al-Nahda al-Islamiyya* (Cairo: Printed privately, 1981).

they were revealed.⁵² This helps avoid interpretations that are too textual or isolated from the realities of the world.⁵³ This means that Hasan Hanafi's hermeneutical method pursues a deeper and more comprehensive understanding of religious texts by connecting the meanings of words with practical aspects of life and the realities of the world. This approach aims to overcome the difference between religion's textual and practical dimensions, resulting in a richer and more relevant view of religious teaching in contemporary life.

The central principle in Hasan Hanafi's hermeneutics is to shift the focus of interpretation from "*al-Hawamil al-Qur'aniah*" (the literalness or literal words of the Quran) to "the spirit of the Quran" (the more profound meaning and message contained in the Quran). Hasan Hanafi proposes that too much emphasis on the literal understanding of the words in the Quran can lead to narrow interpretations and sometimes underestimate the nuances and broader messages that the sacred text is trying to convey.⁵⁴ In Hasan Hanafi's hermeneutics, "*al-Hawamil al-Qur'aniah*" refers to overly textual interpretations that often limit understanding to word-for-word meanings without regard to the verses' broader context, culture, and communication purpose. As an alternative, Hasan Hanafi proposes that Muslims contemplate and delve into the "spirit of the Quran," a deep understanding of the message and values the Quran seeks to convey through its words.⁵⁵

⁵² Josep Puig Montada, "Hassan Hanafi's New Approach to the Koran," *Doctor Virtualis*, no. 17 (May 14, 2022): 261–76, <https://doi.org/10.54103/2035-7362/17858>.

⁵³ Fadlil M. Manshur, "Hasan Hanafi, New Theology and Cultural Revolution: An Analysis of Cultural Intensification," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021), <https://www.ajol.info/index.php/hts/article/view/211805>.

⁵⁴ Massimo Campanini, "Twentieth Century Commentary of the Qur'ān: From Hermeneutics to Praxis: Maqāṣid al-Sharī'a and Maqāṣid al-Qur'Ān," in *Philosophical Hermeneutics and Islamic Thought*, ed. Sylvain Camilleri and Selami Varlik, vol. 10, Contributions to Hermeneutics (Cham: Springer International Publishing, 2022), 145–55, https://doi.org/10.1007/978-3-030-92754-7_10.

⁵⁵ Hijrian Angga Prihantoro, "Hassan Hanafi and Islamic Legal Theory:," *Mazahib* 20, no. 2 (January 6, 2022): 193–224, <https://doi.org/10.21093/mj.v20i2.3750>.

Hasan Hanafi's hermeneutics significantly impacts shaping a type of interpretation called "transformative interpretation" in the present context. Transformative interpretation is an approach to Quranic interpretation that does not stop at interpreting the text itself but aims to bring about social change and transformation in society. Hasan Hanafi's hermeneutics teaches that the Quran must be interpreted and understood as a source of inspiration for positive societal change.⁵⁶ This method not only focuses on exploring the theoretical meaning of the text but also encourages readers to translate the Quranic messages into concrete actions that can affect change in various aspects of social, political, economic, and cultural life. The implication of the transformative interpretation in Hasan Hanafi's hermeneutics is to change the perspective on the function and role of the Quran in everyday life.⁵⁷

2. Hasan Hanafi's Hermeneutics in the Context of Hadith Interpretation

Hasan Hanafi's hermeneutics can be used in reading hadith texts with a similar approach to reading the Quran. Although no search results specifically discuss the use of Hasan Hanafi's hermeneutics in reading hadith texts, the hermeneutical principles developed by Hasan Hanafi can be applied in this context.⁵⁸ Although no sources specifically discuss the use of Hasan Hanafi's hermeneutics in reading hadith texts, the hermeneutical principles developed by Hasan Hanafi can guide reading and understanding hadith with an approach that is contextual, holistic, and relevant to the current context.⁵⁹ In the context of Hasan Hanafi's hermeneutics, this approach can provide valuable guidance for

⁵⁶ Syarifuddin, "Konsep Teologi Hasan Hanafi," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 2 (2012): 200–209, <https://doi.org/10.22373/substantia.v14i2.4873>.

⁵⁷ Hassan Hanafi, "The Relevance of the Islamic Alternative In Egypt," *Arab Studies Quarterly* 4, no. 1 (1982): 54–74.

⁵⁸ Devi Muharrom Sholahuddin, "Studi Metodologi Tafsir Hasan Hanafi," *Studia Quranika: Jurnal Studi Quran* 1, no. 1 (2016), <https://ejournal.unida.gontor.ac.id/index.php/quranika/article/view/735>.

⁵⁹ Jeff Malpas and Hans-Helmuth Gander, eds., *The Routledge Companion to Hermeneutics*, 0 ed. (MiltonPark: Routledge, 2014), <https://doi.org/10.4324/9781315771854>.

reading and understanding hadith texts. This method emphasizes the importance of understanding the original meaning of a text without ignoring its historical and social contexts.

In reading a hadith text, Hasan Hanafi's hermeneutic suggests that the reader should not only focus on the literal meaning of the words in the hadith but also explore more profound layers of meaning. This includes understanding the moral message, ethics, spiritual values, and general purpose the hadith tries to convey.⁶⁰ In addition, this method reminds us that the historical and social contexts in which traditions were narrated should also be considered. This is because traditions often arise in specific situations or response to specific events in the lives of the Prophet Muhammad and the early Muslim community.⁶¹ Understanding this context helps the reader of the hadith to understand the reasoning behind the Prophet's statements, as well as the perspective and values that underlie them.

Hasan Hanafi's hermeneutics also emphasizes that hermeneutics is about interpreting historical texts and how these texts can be related to contemporary life and reality.⁶² Therefore, this method helps to understand the hadith in its historical setting and encourages thinking about how it can provide practical guidance for modern society.

Overall, Hasan Hanafi's hermeneutic of reading hadith texts summarizes these approaches by combining an understanding of the original meaning, exploring more profound layers of meaning, considering the historical and social context in which the text was written, and translating it into contemporary life. Thus, Hasan Hanafi's Hermeneutics can read hadith texts rationally, formatted, and organized. Hasan Hanafi's hermeneutics can also help to

⁶⁰ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (April 8, 2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

⁶¹ Miftahuddin Miftahuddin, "Declaring Tafseer for Humanity: Tafseer Methodology of Hassan Hanafi," *Millati: Journal of Islamic Studies and Humanities* 5, no. 1 (June 16, 2020): 1–15, <https://doi.org/10.18326/mlt.v5i1.1-15>.

⁶² M. Nurdin Zuhdi and Sahiron Syamsuddin, "The Contemporary Qur'anic Exegesis: Tracking Trends in The Interpretation of The Qur'an in Indonesia 2000-2010," *JAWI* 1, no. 1 (2018), <https://doi.org/10.24042/jw.v1i1.2840>.

understand the original meaning of a text without forgetting the context of the past. Hasan Hanafi's hermeneutics has implications for transformative interpretation in the current context, where understanding of the Quran and hadith must be able to bring social change in society.

Critically Examining the Hadith Used by K.H. Maimun Zubair Hasan Hanafi's Hermeneutics in reading hadith texts summarizes all of these approaches by combining understanding the original meaning, extracting deeper layers of meaning, taking into account the historical and social context in which the text was spoken, and translating it into the context of contemporary life. The hadiths on the establishment of the beginning of the Ramadhan fast and the Eid al-Fitr heartfelt meals contained in the book *Nuṣūṣ al-Akhyār* are of different quality from a sanad perspective. The first and second hadiths are of saheeh quality, the fourth, fifth, and sixth hadiths are of hasan quality, and the third hadith narrated by Imām Nasā'i is of hasan lighairi quality due to the existence of a similar hadith from Imām Ahmad. Meanwhile, from the perspective of Matan, the hadeeths contained in the book of *Nuṣūṣ al-Akhyār* are all of ṣaḥih quality.⁶³

From the Matan aspect, although the quality of the hadith sanad varies, all the hadiths in the book of *Nuṣūṣ al-Akhyār* have a saheeh matan quality. This shows that hadiths are consistent and reliable in their message and meaning. Therefore, despite variations in the reliability of the hadith from a sanadic point of view, the book remains an essential reference in establishing the beginning of the Ramadhan fast and Eid al-Fitr, and provides valuable insights into significant religious practices in Islam.⁶⁴

When using the hermeneutic method, K.H. Maimun Zubair's discussion, by quoting the hadith لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ in this understanding, what is determined is the beginning of the month with the appearance of the new moon as a reference point. Thus, the phrase "fast when the new moon is sighted" and وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ "break the fast when the new moon is sighted" are understood separately, each related to the determination of the beginning of

⁶³ Zubair, *Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥyār*.

⁶⁴ Zubair.

Ramadan and the beginning of Şawwal.⁶⁵ At first glance, it seems the same; when the beginning of the month is known, the number of days of the month will also be known. However, the wording of the Hadīth is not like this: "Verily, the moon is a sign of the beginning of the month, so fast when you see it, and break the fast when you see it, and if your sight is obscured, then expose the moon."⁶⁶ If the wording of the hadith, because the new moon is designated as the sign of the beginning of the month, then the middle part of the hadith should be understood separately. Thus, each reveals the *hilal* as the sign of the beginning of Ramadan and the beginning of Shawwal. The last part of the hadith is related to the predicted appearance of the new moon. They all coherently reveal the *hill* as a sign of the beginning of the month.⁶⁷ However, it is essential to realize that at the beginning of the hadith, it is revealed that the Prophet Muhammad intended to determine the number of days in the month, not the beginning of the month. The accuracy of this understanding is critical as it has a strong coherence with the subsequent derivations.

In explaining the arguments used as proof in *Nuṣūṣ al-Akhyār*, KH. Maimun Zubair uses the opinions of the *salaf* scholars (scholars in the early days of Islam) quoted from books that are considered credible (*mu'tabar*). To explain these opinions, K.H. Maimun Zubair does not create new views (originality) but instead quotes views that have existed before.⁶⁸ Furthermore, in this explanation process, he cited sources clearly, showing transparency about the origins of the views taken. This demonstrates a scholarly approach to the development of

⁶⁵ Ali Imron, "PEMAKNAAN HADIS-HADIS HISAB-RUKYAT MUHAMMADIYAH DAN KONTROVERSI YANG MELINGKUPINYA," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 1 (January 13, 2014): 1, <https://doi.org/10.14421/qh.2014.1501-01>.

⁶⁶ Achmad Mulyadi Achmad Mulyadi, "RAGAM KONTROVERSI DALAM KAJIAN HISAB-RU'YAH," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 5, no. 2 (July 21, 2012): 199–222, <https://doi.org/10.19105/al-lhkam.v5i2.290>.

⁶⁷ Fauzan, "Penetapan Awal Bulan Qamariyah Dalam Perspektif Maqashid Al-Shari'ah," *Jurnal Hukum Islam* 16, no. 1 (2018): 18–32.

⁶⁸ Zubair, *Nuṣūṣ al-Akhyār fī al-Şawm wa al-Ifṭār*.

arguments.⁶⁹ In other words, readers can easily trace the sources of quotations used. However, although K.H. Maimun Zubair relies on the views of existing *Salāf* scholars, it does not mean that his work is less valuable. In addition to quoting these opinions, he provided relevant statements about the problem being explained. These statements are organized according to the sub-chapter or topic being discussed, showing a deep understanding of various aspects of the problem.⁷⁰

Overall, KH. Maimun Zubair's context in the book "*Nuṣūṣ al-Akhyār* " adopts a comprehensive approach of quoting and explaining the opinions of the salaf scholars to understand better the issues discussed in the book. K.H. Maimun Zubair's position when compared to the Ulama who are experts in hadith, then he cannot be said to be an expert in hadith because his role in this work (*Nuṣūṣ al-Akhyār*) is less sharp in explaining ulum hadith. This can be seen when he explains a particular hadith; he does not criticize the hadith in terms of *sanad* or *matan*; he only makes the hadith a reinforcement/proof of the theme/problem being studied, along with an explanation of *Fiqh al-Hadith*. This shows that he is likelier to be an expert scholar in *Fiqh*.⁷¹

For example, Imām Nawawi can be seen in his works: when he cites several hadiths by the theme he is studying, he also criticizes the *sanad* and *matan*, meaning that in addition to listing the hadith, he also displays his hadith expertise.⁷² In conclusion, Imām Nawawi, besides being famous as a Fiqh scholar, is also

⁶⁹ Wahyudin Darmalaksana, Lamlam Pahala, and Endang Soetari, "Kontroversi Hadis Sebagai Sumber Hukum Islam," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 2 (December 31, 2017): 245–58, <https://doi.org/10.15575/jw.v2i2.1770>.

⁷⁰ Andi Herawati, "KOMPILASI HUKUM ISLAM (KHI) SEBAGAI HASIL IJTIHAD ULAMA INDONESIA," *HUNAFa: Jurnal Studia Islamika* 8, no. 2 (December 17, 2011): 321, <https://doi.org/10.24239/jsi.v8i2.367.321-340>.

⁷¹ Nashifatul Wadzifah, "Studi Analisis Metode Hisab Awal Waktu Salat Ahmad Ghozali Dalam 'Irsyad al-Murid,'" *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 2, no. 1 (December 30, 2016): 45–63, <https://doi.org/10.30596/jam.v2i1.765>.

⁷² Muhammad Nurzakka, "Study of Tanqih Al-Qaul al-Hatsits: The Book of Sheikh Nawawi al-Bantani," *Jurnal Living Hadis* 6, no. 1 (March 2, 2021): 21, <https://doi.org/10.14421/livinghadis.2021.2356>.

well-versed in the science of Hadith. Imam Nawawi, in his works, not only cites hadiths relevant to the theme he is discussing but also criticizes the *sanad* (chain of narrators) and *matan* (content) of the hadiths. This reflects Imam Nawawi's commitment to a holistic and scientific understanding of hadith. By including *'ulūm hadīth* and the *sanad* aspect in the presentation of the hadith, Imam Nawawi showed that he was aware of the importance of tracing the roots of the hadith to evaluate its authenticity.⁷³ This critical attitude provides an extra dimension to the interpretation of hadith, making it more than a mere quotation of words but also an in-depth assessment of the source's reliability.

However, this differs from K.H. Maimun Zubair, who indicated a different approach. In his work, "*Nuṣūṣ al-Akhyār*," he only presents hadiths without criticizing the *sanad* or *matan*. This approach reflects the difference in the depth of the analysis between the two figures. In this context, it is emphasized that K.H. Maimun Zubair is renowned as a scholar well-versed in *fiqh*; his implications for hadith science may be more limited due to the absence of critical analysis of the hadith sources he presents.

These two approaches have different effects in the context of hadith science discourse. Imam Nawawi's critical approach results in a more varied interpretation of hadith that is strengthened by in-depth analysis, which can help strengthen the quality of his scholarship. K.H. Maimun Zubair can also significantly contribute to this discourse by enhancing the analytical dimension of hadith writing, such as the more integrated use of *'ulūm hadīth*. In conclusion, this comparison shows that Imam Nawawi developed a critical and analytical approach to hadith. K.H. Maimun Zubair focused more on the uncritical presentation of hadith. However, by adding a critical dimension to the presentation of the hadith, K.H. Maimun Zubair's contribution to the discourse of hadith science can be more varied and valuable. Both have an essential

⁷³ Mamat S Burhanuddin, Muh. Syamsuddin, and Saifuddin Zuhri Qudsy, "Kajian Kontemporer Terhadap Karya Nawawi Al-Bantani," *DINIKA: Academic Journal of Islamic Studies* 4, no. 1 (January 27, 2020): 83–102, <https://doi.org/10.22515/dinika.v4i1.2061>.

influence on understanding hadith in the context of Islamic science.

The social transformation of K.H. Maimun Zubair wants when determining the beginning of Ramadhan fasting and Eid al-Fitr, seems to favor Ulama who are guided by *ru'yah al-hilal*, not to Ulama who use the method of *hisab* assisted by astronomy. He recommended following the judge's ruling (the government, represented by the Central Ministry of Religious Affairs of the Republic of Indonesia). Therefore, regarding this issue, he invited the Muslim Ummah to unite and *khurūj min al-khilāf*/get out of the differences between the Ulama. This is by the *uṣūl al-fiqh* rule; *الخروج من الخلاف مستحب* Meaning: "leaving (avoiding) differences of opinion is recommended."⁷⁴ This was the tradition of the Muslim *Ummah* during the time of the *dhahabiyyah* (the time when the madhhabs emerged), as evidenced by their unity, by clinging to the rope of Allah's religion and the absence of divisions between them by preserving the rulings of sharia, so that there are no defects in them (the rulings of sharia), and this is the meaning of *khurūj min al-khilāf*.⁷⁵

Conclusion

This study found that "*Nuṣūṣ al-Akhyār fī al-Ṣawm wa al-Iḥṭār*" addressed differences in opinion in determining the beginning of Ramadhan fasting and Eid al-Fitr among Muslims in Indonesia. In this book, K.H. Maimun Zubair collects texts (verses of the Qur'an and hadith) to support his argument. Hasan Hanafi's hermeneutic approach shows how important it is to understand the hadith text in depth, including its original meaning, historical context, and relevance to the context of life. A comparison between K.H. Maimun Zubair's approach and other scholars highlights the differences in the critical analysis of the hadith they cite. For example, Imam Nawawi is more in-depth in conducting critical

⁷⁴ Sayed Alireza Amin and Ashkan Naeimi, "Re-Reading the Preferences in Case of Conflict between the Shari'a Rulings," *Modern Jurisprudence and Law* 3, no. 9 (2022): 148–129, <https://doi.org/10.22034/jml.2022.252883>.

⁷⁵ Maimoen Zubair, *Risālah fī Mawqifinā ḥawla al-Ṣawm wa al-Iḥṭār* 'Āmun (Rembang: al-Ma'had ad-Diniyyah al-Anwar, 1997).

analyses, whereas K.H. Maimun Zubair focuses more on uncritical presentation. However, the potential contributions of K.H. Maimun Zubair in the discourse of hadith science can be expanded with a critical dimension.

It also illustrates how certain hadiths are interpreted, such as the hadith about the appearance of the new moon at the beginning of the month. This interpretation involves understanding parts of the hadith related to determining the beginning of Ramadan and Shawwal. In addition, although the book does not reach the level of an in-depth analysis of hadith criticism, it still makes an essential contribution in dealing with differences of opinion regarding the timing of fasts and holidays. Overall, this study demonstrates the importance of an in-depth understanding of hadith in the context of religion and contemporary life to avoid all kinds of differences in opinion among Muslims. The weakness of this study is that it noted differences in the critical analysis of hadith between K.H. Maimun Zubair and other scholars such as Imam Nawawi. However, this comparison is only briefly provided without going into further depth. This may reduce the depth of understanding of why such differences arise and their implications on the study results.

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