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Towards a Comprehensive Understanding of Hadith Sciences: Al-Gumari's Reconstruction of *Riwayah* and *Dirayah*

Ja'far Assagaf^{1*}, Abd Wahid²

¹Sunan Kalijaga State Islamic University Yogyakarta, ² Ar-Raniry State Islamic University Banda Aceh

email: jafar.assagaf@uin-suka.ac.id, ² abdul.wahid@ar-raniry.ac.id

*Corresponding Author

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Abstract: The two primary branches of hadith sciences, *riwayah* (transmission) and *dirayah* (critical analysis), were historically considered conclusive by scholars following the 10th century AH, according to the definition given by al-Suyuti. However, this point of view encountered considerable criticism from al-Gumari. This study examines al-Gumari's epistemological methodology for reconstructing hadith sciences, employing John Dewey's reconstruction theory and Taqi Yazdi's comparative theory as analytical frameworks. The findings indicate substantial differences between al-Gumari and other scholars regarding their conceptualisation of the hadith sciences of *riwayah* and *dirayah*. The differences manifest in the domains of terminology, linguistic considerations, illustrative examples, and the practical application of these two branches of hadith sciences. Al-Gumari added the categories of *sahih* (authentic), *hasan* (good), and *da'if* (weak) hadith to the definition of *riwayah* so that it included both theoretical and practical aspects. In the domain of *dirayah*, he incorporated components such as linguistic analysis, *matan* (content) criticism, principles of *usul al-fiqh* (the principles of jurisprudence), and *fiqh* (jurisprudence), extending beyond the boundaries traditionally confined to *usul al-hadith* (principles of hadith). Still, there are some areas where both schools agree, especially when it comes to the sciences of *gharib al-hadith* (rare or unfamiliar words in hadith) and *asbab wurud al-hadith* (specific circumstances of revealing hadith), which can be put in either *riwayah* or *dirayah* depending on the situation. Through al-Gumari's reconstructive efforts, a more expansive framework for *dirayah* emerges, integrating specialised studies in linguistics, *matan* analysis, and jurisprudence. This method significantly enhances the interpretive scope of hadith sciences, fostering a more comprehensive understanding of its theoretical and practical aspects.

Keywords: Hadith sciences; *Riwayah*, *Dirayah*; al-Gumari's epistemology; Reconstruction theory.

Abstrak: Dua cabang utama ilmu hadis, *riwayah* (transmisi) dan *dirayah* (analisis kritis), secara historis dianggap konklusif oleh para ulama setelah abad ke-10 H, menurut definisi yang diberikan oleh al-Suyuti. Namun, sudut pandang ini mendapat banyak kritik dari al-Gumari. Penelitian ini mengkaji metodologi epistemologis al-Gumari untuk merekonstruksi ilmu hadis, dengan menggunakan teori rekonstruksi John Dewey dan teori komparatif Taqi Yazdi sebagai kerangka analitis. Temuan penelitian menunjukkan perbedaan substansial antara al-Gumari dan ulama lain mengenai konseptualisasi mereka tentang ilmu hadis *riwayah* dan *dirayah*. Perbedaan tersebut terwujud dalam ranah terminologi, pertimbangan linguistik, contoh ilustratif, dan penerapan praktis dari kedua cabang ilmu hadis ini. Al-Gumari menambahkan kategori hadis *sahih* (otentik), *hasan* (baik), dan *da'if* (lemah) ke dalam definisi *riwayah* sehingga mencakup

aspek teoritis dan praktis. Dalam ranah *dirayah*, ia memasukkan komponen-komponen seperti analisis linguistik, kritik matan (isi), prinsip-prinsip *ushul fiqh* (prinsip-prinsip yurisprudensi), dan *fiqh* (yurisprudensi), yang melampaui batas-batas yang secara tradisional terbatas pada *ushul hadits* (prinsip-prinsip hadits). Namun, ada beberapa area di mana kedua mazhab sepakat, terutama dalam hal ilmu-ilmu gharib al-hadits (kata-kata yang jarang atau tidak dikenal dalam hadits) dan *asbab wurud al-hadits* (keadaan khusus pengungkapan hadits), yang dapat dimasukkan dalam *riwayah* atau *dirayah* tergantung pada situasinya. Melalui upaya rekonstruktif al-Gumari, kerangka kerja yang lebih luas untuk *dirayah* muncul, yang mengintegrasikan studi-studi khusus dalam linguistik, analisis matan, dan yurisprudensi. Metode ini secara signifikan meningkatkan cakupan interpretatif ilmu-ilmu hadits, yang mendorong pemahaman yang lebih komprehensif tentang aspek-aspek teoritis dan praktisnya.

Kata kunci: Ilmu Hadis; *Riwayah*; *Dirayah*; Epistemologi al-Gumari; Rekonstruksi.

INTRODUCTION

The terms *riwayah* and *dirayah* in the science of hadith are well-known among scholars in this field. The classification of hadith studies into these two branches is not a recent notion. Indeed, these branches have remained essential elements in the discourse on hadith sciences. Modern scholarship, like the writings of Abu Syahbah (d. 1983 CE), Subhi al-Salih (d. 1986 CE), and 'Itr (d. 2020 CE), tends to discuss these sciences in a similar way, especially when it comes to their main ideas and definitions. Al-Gumari attributes this uniformity to the extensive acceptance of al-Suyuti's interpretations, which drew influence from al-Akfani's earlier thoughts. This has resulted in a general consensus among contemporary hadith scholars. However, al-Gumari argues that their understanding of *riwayah* and *dirayah* hadith sciences is not entirely accurate. Driven by this belief, al-Gumari sought to reconstruct the epistemological framework of contemporary scholars regarding these two disciplines.

Studies prompted by Al-Gumari's proposed reconstruction of *riwayah* and *dirayah* sciences can be broadly categorised into two main areas of study. The initial category addresses the definitions, topics, distinctions, similarities, and functions of these sciences. For instance, (M. Jakfar, 2022, pp. 309–329) explores the interaction between *riwayah* and *dirayah* sciences within the context of hadith education. Similarly, Mosiba (2016) reaffirms conventional definitions and areas of study for these sciences in discussing the future of hadith scholarship. Abdul Muiz's research (2022) on *dirayah* in the modern era sticks to the definitions that hadith scholars have always used, ignoring al-Gumari's contributions to the field. In contrast, 'Awwamah (b. 1940 CE) highlights al-Gumari's perspectives in his commentary on al-Suyuti's work,^{***} providing new insights for readers acquainted with al-Gumari's writings (Al-Suyuti, 2016, pp. 15–17). Despite mentioning al-Gumari's views, Umar Muhammad's work ultimately agrees with the majority view for three main reasons: language issues, agreement with the majority view, and the thought processes behind studying these sciences (Umar Abd Rahman, 2024, pp. 22–25).

The second category encompasses studies on hadith reconstruction, which vary in focus. Zakiyah et al. (2020), for example, examine the understanding of hadith and sunnah as articulated by Fazlur Rahman. Ilman Z.F. (2022) examines hadith interpretation through the lens of Ibn Ashur (d. 1973 CE), emphasising the multifaceted roles of the Prophet Muhammad (SAW) in delivering hadith. Nawir (2016) reconstructs hadith understanding in relation to the MUI fatwa on gender equality, while Runtianing (2018) advocates for a modern methodology for hadith through a contextual *takhrij* approach. Even with all of these different contributions, no study has specifically looked at how al-Gumari reconstructed *riwayah* and *dirayah* sciences in terms of what they meant (definition), how

big they were (scope), and what they meant for the future (implication). Furthermore, the distinctiveness of his epistemological approach compared to the mainstream views of hadith scholars remains underexplored.

The reasons outlined above highlight the necessity of examining al-Gumari's reconstruction of *riwayah* and *dirayah* hadith sciences. This is attributed to several factors, specifically: *First*, al-Gumari demonstrates a modern type of *ijtihad* by critically examining the definitions of these disciplines as formulated by al-Suyuti. Most contemporary hadith scholars subsequently adopted these definitions, typically relying on Ibn al-Akfani's definition of *riwayah* hadith science. In the field of *dirayah* hadith science, many scholars refer to the terminology of Ibn Jama'ah (d. 819 H), as his definition closely aligns with that of al-Suyuti. This prompts a fundamental question: what epistemological basis supports al-Gumari's understanding, leading him to propose a reconstruction of these two disciplines?

Second, the study seeks to elucidate the implications of al-Gumari's reconstructed definitions in contrast to those of other modern hadith scholars. These differences are analysed with a particular focus on their impact on the classification of the various branches of the hadith sciences, which are basically rooted in *riwayah* and *dirayah*. Unlike earlier scholars, who failed to deliver comprehensive classifications of these branches, al-Gumari's approach presents a fresh perspective warranting closer examination. Third, a detailed research on al-Gumari's reconstruction of the sciences of *riwayah* and *dirayah* has yet to be conducted. Although some publications address al-Gumari's contributions to hadith studies, they are predominantly generic in nature. For example, Abd al-Mun'im bin Abd al-'Aziz al-Siddiq's biography of his uncle and al-Gumari's own autobiography (al-Gumari, Ibn 'Aziz, n.d.) emphasised biographical and general contributions rather than exploring the epistemological nuances of his reconstruction. Umar Abd Rahman's examination of *riwayah* and *dirayah* sciences, as interpreted by al-Gumari, failed to sufficiently investigate the rationale or epistemological underpinnings that support his perspectives. Moreover, the implications of al-Gumari's perspectives on the branching of hadith sciences remain an underexplored area of scholarship. Thus, this study tries to fill in that gap by looking at what al-Gumari did to define, delimit, and explore the implications of these two sciences. By doing this, the conversation about how hadith sciences branch out and are reassembled is enhanced.

METHOD

This article employs a library research methodology, utilising data from al-Gumari's work, *Taujih al-'Inayah li Ta'rif 'Ilm al-Hadis Riwayah wa Dirayah* (Directing Attention to Defining the Science of *Riwayah* and *Dirayah* Hadith) (al-Gumari, Abu Fadl, 2008), as the primary source (Zed, 2018, p. 3). The obtained material will be analysed to explore al-Gumari's epistemology and to recreate the knowledge of *riwayah* and *dirayah* hadith sciences. This reconstruction is examined using John Dewey's (d. 1952 CE) theory of reconstruction, which emphasises the analysis of epistemological frameworks and critiques, particularly al-Gumari's criticisms of the definitions of *riwayah* and *dirayah* hadith sciences. The proposed definitions by al-Gumari are further investigated within the context of his intellectual background and the rationale underlying his perspective.

This reconstruction, which is based on probability, has significant implications for the classification of hadith sciences, encompassing both *riwayah* and *dirayah*. This is because

reconstruction fundamentally involves distinguishing between theory and practice, whether considered collectively or individually (Dewey, 1967, p. xli). To evaluate al-Gumari's reconstruction of contemporary scholars' understanding of hadith sciences, this study employs a comparative approach as both a theoretical framework and an analytical method. The choice of this approach highlights the essential role of comparison in the process of intellectual reconstruction (Dewey, 1967, pp. 53–54). Consequently, this study juxtaposes al-Gumari's conceptual framework and interpretative strategies with the dominant perspectives of hadith scholars regarding *riwayah* and *dirayah*, based on the الرؤية الكونية الدينية (religious cosmic vision) derived from Divine revelation. Since hadith constitutes an integral part of revelation, it is regarded as a fundamental source for resolving numerous religious issues, as affirmed by hadith scholars (Al-Yazdi, 1992, p. 21).

The analytical method employed is both descriptive and correlational. It involves a comprehensive comparison and exploration of the causal relationships between al-Gumari's perspectives and his rationale for redefining and categorising hadith sciences rooted in *riwayah* and *dirayah*. When using the comparative method, which is based on after the fact, the same factors are looked at, namely the two sciences of hadith, along with the explanations given by al-Gumari and other hadith scholars. This method enables a nuanced analysis of the similarities and divergences across these intellectual traditions (Kutha Ratna, 2016, p. 334).

RESULTS AND DISCUSSION

Biography and Academic Career

Abdullah bin Muhammad bin Siddiq al-Gumari was born in Tangier, Morocco, in Rajab 1328 AH (1910 CE). He descended from a lineage that may be traced to Imam Hasan (d. 49/51 AH). His primary education was imparted by his father, and by the age of five, he had begun memorising under the guidance of Abu Hamid al-'Arabi, Abd al-Karim al-Barraq, and Muhammad al-Andalusi. Al-Gumari also committed to memory essential books, including *Alfiah Ibn Malik* (A Thousand Verses on Arabic Grammar), *Mukhtasar Khalil* (A Summary of Khalil's Maliki Jurisprudence), *al-Arba'in al-Nawawiyyah* (The Forty Hadith of Imam Nawawi), and *Buluq al-Maram* (The Attainment of Desires). He advanced his education under his brother, Ahmad al-Gumari, and his uncle, Muhammad bin Abd al-Samad (al-Gumari, Ibn 'Aziz, n.d.).

In 1344 AH, al-Gumari travelled to Fez to pursue studies at the University of al-Qarawiyyin, where he learned *fiqh* from Abd Salam al-'Alawi, *usul al-fiqh* from al-Husein al-'Iraqi, and more subjects from esteemed scholars. He frequently attended hadith gatherings at the residence of the hadith expert Abu Ja'far al-Kattani (d. 1345 AH). Upon returning to Tangier, he instructed *Muqaddimah al-Ajrumiyyah* (Introduction to Arabic Grammar by Ibn Ajurrum) and authored a commentary on the text. In 1349 AH, al-Gumari moved to Egypt to study at Al-Azhar University, where he attended lectures by scholars such as Muhammad Bakhit and Muhammad Hasanin Makhluḥ. During his time in Egypt, he obtained multiple qualifications from both local and international scholars. By 1350 AH, he had earned worldwide certifications in 12 disciplines and began teaching students from various countries.

Al-Gumari was a Maliki jurist and a traditionalist (Laher, n.d., pp. 201, 208–209).

His connection with Hasan al-Banna (d. 1949 CE) led to his imprisonment for nearly 11 years. Following his release, he returned to Tangier and resumed his teaching activities. Al-Gumari produced summaries of seminal works, such as *Irsyad al-Fuhul* by al-Shawkani (d. 1250 AH), and authored extensively on theology, Qur'anic studies, jurisprudence, *usul al-fiqh*, mysticism, literature, and hadith. Among his significant contributions is *Taujih al-'Inayah*, a specialised work on the disciplines of *riwayah* and *dirayah* hadith (al-Gumari, Ibn 'Aziz, 1438 AH, Vol. II–XII). Abdullah al-Gumari passed away on 19 Sha'ban 1413 AH (1993 CE).

The Historical Development of *Riwayah* and *Dirayah* Hadith Sciences

Historically, the concepts of *riwayah* and *dirayah* in the hadith sciences were deeply interconnected, both in theory and in practice, as demonstrated by the expertise of early hadith scholars. Al-Ramahurmuzi (d. 360 AH), for example, asserted that the importance of the science of *dirayah* was inherently tied to the science of *riwayah* (Al-Ramahurmuziy, 1984, pp. 219, 238, 312). Similarly, Abu 'Asim al-Nabil (d. 212 AH) famously remarked, *الرياسة نذلة في الحديث بلا دراية رياسة نذلة* (Knowledge of hadith without understanding (*dirayah*) is debased knowledge) (Al-Ramahurmuziy, 1984, p. 253; Ibn Qutaibah, n.d., p. 180). Although this statement is less commonly cited today, it remains significant among early hadith scholars, emphasizing the reliance of *riwayah* on *dirayah* in hadith studies.

However, from the 5th to the 7th centuries AH, the systematic distinction between *riwayah* and *dirayah*—including their definitions, key subjects, and subfields—remained undeveloped. Ibn al-Akfani (d. 749 AH) is credited with being the first scholar to explicitly define the sciences of *riwayah* and *dirayah* (Ibn al-Akfani, n.d., pp. 155, 160). Meanwhile, al-Kirmani (d. 786 AH) proposed that the primary focus of historical hadith studies should be the life and character of the Prophet Muhammad (peace be upon him) (al-Kirmani, 1981, p. 12). This perspective was later elaborated by al-Ansari (d. 926 AH), who emphasized that the Prophet (peace be upon him) is the central subject of historical hadith studies (Ibn al-Akfani, n.d., p. 91).

Al-Suyuti (d. 911 AH), drawing on the framework of al-Kafiyaji (d. 879 AH), critiqued al-Kirmani's interpretation of the main focus of historical hadith science. Nevertheless, al-Kirmani's ideas played a significant role in shaping al-Suyuti's delineation between *riwayah* and *dirayah*. Despite his critique, al-Suyuti largely adhered to the definitions established by Ibn al-Akfani (Al-Suyuti, 2016, pp. 9–11, 13–14, 27–29).

Since the time of al-Suyuti, discussions regarding the definitions of *riwayah* and *dirayah* in hadith studies have been relatively stagnant. This is largely because many subsequent scholars either concurred with al-Suyuti's views or adopted similar perspectives. Among these scholars are notable figures of the modern era, such as al-Tahanawi (d. ±1158 AH), (Al-Tahanawi, 1996, pp. 36–37), (Adiputri, 2018), al-Qasimi (d. 1332 AH/1914 CE), (Al-Qasimi, 1925, p. 105), Tahir al-Jazairi (d. 1338 AH), (Al-Jazairi, 1995, pp. 82, 87), Abu Shahbah (1983, pp. 24–25), and Subhi al-Salih (Salih, n.d., p. 107). This apparent stagnation prompted Abdullah al-Gumari to critically revisit and reconstruct these concepts in his seminal work, *Taujih al-'Inayah*. While al-Suyuti's definitions continue to hold significant influence and are upheld by later scholars, such as 'Ajjaj al-Khatib (d. 2021 CE) and Nuruddin 'Itr, al-Gumari critiqued al-Suyuti for merely reproducing the ideas of Ibn al-Akfani. Al-Gumari contended that Ibn al-Akfani lacked the qualifications of a true hadith scholar (al-Gumari, Abu Fadl, 2008, pp. 20–21). Given the widespread acceptance

of Ibn al-Akfani's definitions among contemporary hadith scholars, al-Gumari's reconstruction represents a direct challenge to the epistemological framework established by Ibn al-Akfani. As a result, al-Gumari's critique extends to all hadith scholars who adhered to Ibn al-Akfani's definitions, regardless of whether they lived before, during, or after his time.

The Foundation of Al-Ghumari's Reconstruction

Al-Gumari's epistemological approach to reconstructing hadith science, as elaborated in *Taujih al-'Inayah*, focuses on the two fundamental divisions of hadith science: *riwayah* and *dirayah*. He asserts that these two divisions are typically subsumed under the broader term 'ilm al-hadith (science of hadith), a perspective consistent with the views of other hadith scholars such as Abu Shahbah (1983), al-Jazairi (1995), al-Suyuti (2016), and Nur al-Din 'Itr (1997). Al-Gumari defines hadith science—both *riwayah* and *dirayah*—as the discipline through which the words, actions, tacit approvals (*taqrir*), and contexts of the Prophet Muhammad (peace be upon him) can be known. (al-Gumari, Abu Fadl, 2008, p. 22; al-Gumari, Ibn 'Aziz, n.d., p. 15).

This definition serves as the foundation for al-Gumari's reconstruction of the concepts of *riwayah* and *dirayah* in hadith science. The phrase *yu'rafu bihi* ("through which it is known") in his definition is pivotal, as it emphasises the process of investigating, scrutinising, and authenticating all aspects related to the Prophet Muhammad (peace be upon him) within a scientific framework. This framework is built upon rigorous rules and methodologies aimed at ensuring the accuracy and reliability of information attributed to the Prophet.

For al-Gumari, the essence of *riwayah* and *dirayah* revolves around the Prophet Muhammad, with particular emphasis on his status as a prophet rather than as an ordinary human being. By prioritising the prophetic dimension, al-Gumari highlights the necessity of meticulously tracing all reports associated with the Prophet. This endeavour includes verifying the authenticity of the reports (*riwayah*) and interpreting them using a methodological and scholarly approach (*dirayah*).

Reconstruction of the Science of Hadith *Riwayah*

Al-Gumari's core epistemological framework for reconstructing historical hadith science is based on the classification proposed by al-Mubarakfuri (d. 1353 AH). Al-Mubarakfuri categorised hadith science into three main areas: two related to *riwayah* and one to *dirayah* (al-Gumari, Abu Fadl, 2008, p. 20; al-Gumari, Ibn 'Aziz, n.d., pp. 13–14; Al-Mubarakfuri, n.d., p. 7). The initial category under *riwayah* involves knowledge of the Prophet Muhammad's (peace be upon him) words, actions, and circumstances. According to Ibn al-Akfani, this is termed the science of hadith *riwayah*. The second category examines the connection or discontinuity of *sanads* (chains of narration) to the Prophet, the integrity (*'adl*) and accuracy (*dhabt*) of narrators, and other related aspects. While Ibn al-Akfani classifies this second category under *dirayah* or *'ulum al-hadith*, al-Gumari places it within the domain of hadith *riwayah*.

This distinction underscores al-Gumari's divergence from the majority of contemporary hadith scholars regarding the scope of *ulum al-hadith* (the sciences of hadith) or *mustalah al-hadith* (hadith terminology). Scholars like Abu Shahbah (Abu Syahbah, 1983, pp. 24–25), Subhi al-Salih (Salih, n.d., pp. 107–108). (Al-Khatib, 1989, pp. 7–9), and Nur al-

Din 'Itr (Ahmad, 2011, pp. 30–32) predominantly concur with Ibn al-Akfani, designating the first domain as *riwayah* and the second as *dirayah*. In contrast, al-Gumari incorporates both categories into the broader realm of historical hadith science.

Based on this perspective, al-Gumari initiated his reconstruction of *riwayah* by redefining its terminology, clarifying its core subject matter, and establishing its learning objectives. He defines the science of *riwayah* as the discipline concerned with understanding the nature of narration, the conditions for its authenticity, methods for determining the connectivity or discontinuity of transmission, and the assessment of narrators and their related characteristics. The central focus of *riwayah* is on the narrators and the transmissions they convey, with the aim of distinguishing between accepted and rejected hadith. Furthermore, al-Gumari equates the science of *riwayah* with *mustalah al-hadith* (hadith terminology) or the foundational essence of hadith studies (al-Gumari, Abu Fadl, 2008, p. 22; al-Gumari, Ibn 'Aziz, n.d., p. 15). This unique perspective distinguishes al-Gumari from the majority of his contemporary counterparts.

In his examination of the science of *riwayah* hadith, al-Gumari refers to the notions of Haji Khalifah (d. 1067 AH) and is influenced by al-Kirmani (d. 786 AH), providing further elaboration on their concepts (al-Kirmani, 1981, p. 12; Haji Khalifah, 1994, p. 495). Al-Gumari engages with al-Kirmani's work, specifically regarding the term "narration" in *Sahih al-Bukhari*, where al-Kirmani addresses the principal themes and meanings of hadith. Although al-Kirmani does not directly utilise the term *riwayah* in hadith science, opting instead for "hadith," al-Gumari views this as a conceptual reference to the science of *riwayah*.

Al-Gumari's notion of *riwayah* in hadith science demonstrates a significant variation in its conceptualisation when compared to the approaches of other scholars. He contends that his understanding of *riwayah* hadith science aligns more closely with what other scholars define as the field of *dirayah* hadith science. This distinction indicates a significant difference between al-Gumari's ideas and those of esteemed scholars such as Tahir al-Jazairi (Al-Jazairi, 1995, p. 82,87), al-Qasimi, (Al-Qasimi, 1925, p. 102), al-Tahanawi (Al-Tahanawi, 1996, pp. 36–37), Abu Shahbah (1983), Subhi Salih (Salih, n.d., p. 107), 'Ajjaj al-Khatib (Al-Khatib, 1989, p. 7) (Al-Baghdadiy, 1982), and Nur al-Din 'Itr ('Itr, 1997, pp. 30–31). These scholars, generally in agreement, adhere to definitions based on al-Suyuti's interpretation of Ibn al-Akfani's work. According to Ibn al-Akfani's widely accepted definition, the science of *riwayah* hadith pertains to the narration of the Prophet Muhammad's (peace be upon him) utterances, deeds, and historical narratives, as well as the scrutiny of his statements (Al-Suyuti, 2016, pp. 10–13); (Ibn al-Akfani, n.d., p. 155).

Al-Gumari challenges this traditional definition for two main reasons: Firstly, he challenges the proficiency of Ibn al-Akfani, contending that he, as a logician (*mantiq*), lacked the requisite specialisation in hadith scholarship. Secondly, he critiques the essential components of the narration process, as outlined in the definition, emphasising that it insufficiently considers the conditions of the hadith and its narrators. Al-Gumari further challenges al-Suyuti's reliance on Ibn al-Akfani's definition, arguing that al-Suyuti neglected its deficiencies owing to his insufficient proficiency in logic, a field he explicitly rejected (al-Gumari, Abu Fadl, 2008, p. 21). Consequently, al-Gumari's critique emphasises the significance of subject-matter competence and a meticulous examination of terminologies in the context of hadith sciences.

Al-Gumari's redefinition of the science of *riwayah* hadith reflects its primary emphasis on narrators and the traditions they transmit, aiming to distinguish authentic hadith from fabricated ones. In contrast, contemporary scholars generally view the scope of this science as encompassing all matters attributed to the Prophet Muhammad (peace be upon him), with the broader aim of attaining spiritual and worldly fulfillment (Umar Abd Rahman, n.d.). Al-Gumari constructs his framework for the science of *riwayah* hadith around three foundational elements: its definition, subject matter, and objectives. These elements integrate essential theories and methodologies in hadith studies, including the classification of hadith (*sahih*, *hasan*, *da'if*), the principles and practices of *al-jarh wa al-ta'dil* (narrator criticism and validation), and other subdivisions of *'ulum al-hadith* or *usul al-hadith*. As a result, Al-Gumari conceptualizes the science of *riwayah* hadith as a unified blend of theoretical understanding and practical application.

In repositioning *usul al-hadith* as an intrinsic component of *riwayah* hadith rather than *dirayah*, Al-Gumari introduces three principal arguments. First, *usul al-hadith* directly addresses the historical dimensions of hadith, encompassing the evaluation of traditions in line with the established principles of hadith sciences and their practical applications. Second, he interprets the term علم الحديث رواية (the science of hadith as transmission), as employed by hadith scholars, to be a grammatical distinction (*tamyiz*) originating from the phrase علم رواية الحديث (the science of hadith transmission). Third, he highlights the works of earlier scholars such as al-Khatib al-Baghdadi (d. 463 AH), including *al-Kifayah fi 'Ilm al-Riwayah*, which use the term *riwayah* while discussing topics conventionally associated with *usul al-hadith* or *mustalah al-hadith*; (al-Gumari, Abu Fadl, 2008, pp. 22–23; al-Gumari, Ibn 'Aziz, n.d., p. 16). Al-Gumari maintains that the incorporation of *usul al-hadith* within the domain of *riwayah* hadith is evident in his definition, particularly through the phrase *yu'rafu bihi haqiqah al-riwayah* (understanding the essence of narration). He argues that all rules and terminologies—whether theoretical or practical—used to evaluate the authenticity of hadith are subsumed under the science of *riwayah* hadith. This integrative perspective positions *riwayah* hadith as a comprehensive field encompassing both the foundational principles and their practical applications within hadith sciences.

This perspective demonstrates a conceptual alignment between al-Gumari's view and that of al-Akfani, particularly in the latter's articulation of *bi al-sama' al-muttasil wa dabtuha wa tahriruha* (by continuous listening, precise attention, and meticulous tracing of the Prophet's words and deeds). This expression encapsulates three fundamental aspects of the science of *riwayah* hadith: 1) The continuity of hadith transmission, ensuring an unbroken chain of transmission; 2) The confirmation and critical assessment of narrations attributed to the Prophet by employing the principles of *usul al-hadith*; 3) The comprehensive investigation of hadith terminology, including the analysis of terms like *musahhaf* (altered words), *muharraf* (mispronounced or misread words), *riwayah bi al-ma'na* (narration by meaning), and *gharib al-faz al-hadith* (rare or obscure terms in hadith).

Despite this alignment, al-Gumari's methodology significantly diverges from that of other hadith scholars. His main idea is that theory and practice should be fully integrated in the field of *ulum al-hadith*, whose main goal is to decide whether hadith should be accepted or rejected. Al-Gumari regards this integrative approach as an essential component of the science of *riwayah* hadith. In contrast, scholars such as al-Suyuti, al-Jazairi, Subhi Salih, and 'Itr argue that the discipline of *riwayah* hadith serves as a practical

extension of *usul al-hadith*. For them, *riwayah* hadith serves as a pragmatic instrument for tracing, verifying, and confirming the authenticity or meanings of the Prophet's narrations. For these scholars, *riwayah* hadith represents the operational aspect of the theoretical foundations laid by *usul al-hadith*.

Reconstruction of the Science of Hadith *Dirayah*

In his endeavour to reconstruct the science of *dirayah* hadith, al-Gumari draws upon the three categories of hadith sciences delineated by al-Mubarakfuri (d. 1353 AH) (Al-Mubarakfuri, n.d., p. 7). Al-Gumari identifies that the third category presented by al-Mubarakfuri belongs to the science of *dirayah* hadith. However, it should be noted that al-Mubarakfuri did not explicitly label this third category as *dirayah*. Instead, the definition provided for this category refers to the work *Kashf al-Zunun'an Asami al-Kutub wa al-Funun* (Haji Khalifah, 1994, I, 495), which aligns with al-Gumari's conceptualisation of *dirayah* hadith. Both Haji Khalifah and al-Gumari base their understanding on the book of *Miftah al-Sa'adah* by Ahmad bin Mustafa (d. 968 AH/1561 CE). (Thasy Kubra Zadah, 1985, p. 113)

Based on the rules of the Arabic language, Islamic law (sharia), and how these rules relate to the Prophet's life, al-Gumari defines *dirayah* as the field that looks into the meanings of words used in hadith and the goals of those meanings (al-Gumari, Abu Fadl, 2008, pp. 22–24; al-Gumari, Ibn 'Aziz, n.d., pp. 15–16). The main focus of the *dirayah* lies in analysing the content (*matan*) of the hadith concerning the understanding and derivation of rulings (*istinbat*) (al-Gumari, Abu Fadl, 2008, pp. 22–24; al-Gumari, Ibn 'Aziz, n.d., pp. 15–16). This viewpoint diverges from that of modern hadith scholars, who mostly focus on the validation or invalidation of the *sanad* (chain of transmission) and *matan* (content) of hadith (Abu Syahbah, 1983, p. 26; Al-Baghdadi, n.d., p. 33; Al-Suyuti, 2016, p. 25)

When scholars like 'Umar Abd Rahman and 'Itr talk about what the *dirayah* is, they tend to agree with Ibn Jama'ah (d. 819 AH), whose definition is similar to al-Suyuti's. In his study of the word "*dirayah*," 'Umar Abd Rahman uses al-Gumari's work as an example, just like he did with al-Khatib al-Baghdadi's (d. 463 AH) works on the science of *riwayah* (Umar Abd Rahman, 2024, pp. 23, 25). Although al-Gumari addresses both *riwayah* and *dirayah*, he associates al-Baghdadi's works more with *riwayah*. By analyzing the structure of hadith sciences, al-Gumari reconstructs both fields, redefining their principles and applications, and bridging theoretical and practical aspects of *riwayah* and *dirayah*.

The differences in the conceptualization of *riwayah* and *dirayah* between al-Gumari and other scholars deeply influenced their respective understandings and classifications. Al-Gumari emphasized that the science of *dirayah* focuses on methodologies for understanding and applying hadith within the context of the Prophet's life, utilizing linguistic tools and Islamic jurisprudence (*usul al-fiqh*) (al-Gumari, Abu Fadl, 2008, p. 24; al-Gumari, Ibn 'Aziz, n.d., p. 16). His approach notably excludes many elements of *usul al-hadith*, though it still incorporates concepts such as *gharib al-hadith* (uncommon terms in hadith) and *fahm al-hadith* (understanding hadith).

In contrast, scholars such as al-Suyuti, al-Akfani, and Ibn Jama'ah equate *dirayah* with *usul al-hadith* and see it as including rules related to *sanad* (the chain of transmission) and *matan* (the content of hadith). Al-Gumari, however, regards these aspects as separate, specifically aligning *sanad* and *matan* with *riwayah* rather than *dirayah*, and considers their

inclusion in *dirayah* a broader view that blurs the distinction he maintains.

'Itr follows the viewpoint of Ibn Jama'ah, referencing al-'Iraqi's (d. 806 AH) statement; توضيح من علم الحديث رسمه (revealing and explaining aspects of hadith knowledge) (al-'iraqi, 2021) and Ibn Hajar's (d. 852 AH) *Nukat* and *Nuzhah* (Ahmad, n.d., p. 34, 2011, p. 33), whose works emphasize detailed analysis of hadith. This contrasts with al-Gumari's clear differentiation between *riwayah* and *dirayah*. Al-Gumari considers the contributions of earlier scholars, such as al-Ramahurmuzi, al-Hakim, al-Khatib al-Baghdadi, Qadi 'Iyad, al-Mayyaniji, and Ibn Salah, as foundational to *riwayah* rather than *dirayah*. He critiques the merging of *usul al-hadith* and *dirayah*, considering it a conceptual error, which spurred his efforts to redefine and reconstruct the science of *dirayah*.

In discussion with Al-Azhar scholars such as Sheikh Ahmadin and Abd al-'Azim al-Zurqani (d. 1948 CE), al-Gumari stressed that *dirayah* focuses on understanding language and *istinbat* (legal deduction), arguing that the science of *mustalah* (terminology) is not inherently related to *dirayah* and should instead be categorised under *riwayah* (al-Gumari, Abu Fadl, 2008, p. 24). For al-Gumari, *usul al-hadith* belongs to *riwayah* rather than *dirayah*.

Al-Gumari's redefinition extends to the treatment of *gharib al-hadith*. Traditional scholars associate it with *usul al-hadith*, thus categorizing it under *dirayah*. However, al-Gumari argues that its theoretical aspects align more with *riwayah* because it focuses on the understanding of the vocabulary used in hadith. In practice, though, scholars often argue that studies of *gharib al-hadith* span both *riwayah* and *dirayah* ('Itr, 1997, p. 332; Abu Syahbah, 1983, p. 430; Al-Jazairi, 1995, p. 425; Salih, n.d., p. 112)

Al-Gumari's approach invites a fresh understanding of the relationship between *riwayah* and *dirayah*, suggesting that the two sciences are interconnected but distinct, with *dirayah* focusing on language and legal deduction (*istinbat*) and *riwayah* on transmission and preservation. His methodology bridges theory and practice, offering a more nuanced framework for studying hadith that challenges conventional classifications while promoting an integrated and dynamic approach.

When analyzing al-Gumari's reinterpretation of al-Akfani's (d. 749 H) definition of the hadith *dirayah*, it is essential to consider the definition he cited from Thasy Kubra Zadah (d. 968 H). Drawing on the work of al-Suyuti (d. 911 H), al-Gumari articulated al-Akfani's perspective on hadith *dirayah* as follows:

علم يعرف منه حقيقة الرواية؛ وشروطها، وأنواعها، وأحكامها، وحال الرواة، وشروطهم، وأصناف المرويات، وما يتعلق بها

(al-Gumari, Abu Fadl, 2008, p. 16; Al-Suyuti, 2016, p. 14)

The discipline that discusses the nature of narration, its requirements, classifications, regulations, conditions of narrators, criteria to be met by them, types of hadith transmitted, and all related matters.

This definition, however, does not entirely align with al-Gumari's reconstruction of *dirayah* hadith. As he asserts that the *dirayah* focuses specifically on three core aspects: 1) Understanding the meanings within the hadith texts; 2) Interpretation in accordance with Arabic linguistic principles; and 3) Implementation of concepts derived from the Shari'a.

This reinterpretation indicates a convergence of hadith *dirayah* with fields traditionally associated with both hadith and Islamic jurisprudence scholarship.

Furthermore, a detailed analysis of al-Akfani's original definition reveals a more nuanced and comprehensive scope. Al-Akfani characterised *dirayah* as:

الرواية وأحكامها، وشروط الرواة، وأصناف المرويات، وإستخراج معانيها، ويحتاج إلى ما يحتاج إليه علم علم يتعرف منه أنواع التفسير من اللغة والنحو والتصريف والمعاني والبيان والبديع والأصول ويحتاج إلى تاريخ النقلة (Ibn al-Akfani, n.d., p. 160)

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The discipline through which one understands the various types of narrations, their rulings, the criteria for narrators, the classifications of hadith transmitted, and their meanings. It also includes aspects related to interpretative sciences, such as linguistics, syntax (nahw), morphology (tasrif), semantics (ma'ani), rhetoric (bayan and badi'), and principles of jurisprudence (usul fiqh), as well as the historical context of narrations."

This comprehensive definition shows that al-Akfani acknowledged the integral role of Arabic linguistic tools, jurisprudential principles, and historical context within the study of hadith *dirayah*. In contrast, al-Suyuti's citation of al-Akfani's appears incomplete, reflecting an interpretive rather than verbatim approach. In a similar vein, Thasy Kubra Zadah defined *dirayah* as:

علم يبحث فيه عن المعنى المفهوم من ألفاظ الحديث، وعن المعنى المراد منها، مبتنيا على قواعد اللغة العربية، وضوابط الشريعة، (Thasy Kubra Zadah, 1985, p. 113) ومطابقا لأحوال النبي صلى الله عليه وسلم

The discipline that examines the meaning contained in the words of the hadith, its intended implications, based on the rules of the Arabic language and the principles of the Shari'a, while considering the diverse circumstances of the Prophet Muhammad.

According to 'Awwamah (b. 1940), al-Suyuti's citation in *Tadrib al-Rawi* may have been influenced by al-Biqā'i (d. 855 AH), who also did not completely convey al-Akfani's concept. 'Awwamah argues that although al-Gumari's inclusion of jurisprudential aspects within *dirayah* is legitimate, his narrowing of *dirayah* exclusively to jurisprudential elements is problematic. 'Awwamah emphasizes that *dirayah* encompasses broader dimensions, including 'illat (hidden defects in hadith), analytical tools within *al-jarh wa al-ta'dil* (criticism and authentication of narrators), and *mustalahatuhu al-khafiyyah* (subtle terminologies), all of which are fundamental to the discipline. Additionally, 'Awwamah criticises al-Gumari for dismissing al-Akfani because he supposedly did not know much about the hadith. He points out the contradiction in al-Gumari's reference to Thasy Kubra Zadah, whose knowledge of hadith was probably less reliable than that of al-Akfani (Al-Suyuti, 2016, pp. 15–16).

Awwamah's critique, as detailed above, necessitates re-evaluation based on several key considerations: *First*, al-Gumari did not confine his discourse on *dirayah* exclusively to jurisprudence (fiqh). This is apparent from the term he referenced from Thasy Kubra Zadah and his etymological approach, which characterises *dirayah* as *al-'ilm* (knowledge) (al-Gumari, Abu Fadl, 2008, p. 24; al-Gumari, Ibn 'Aziz, n.d., p. VII). Because of this, the idea of *dirayah al-hadith* includes many scientific areas, such as, but not limited to, the study of principles of Islamic jurisprudence (*usul al-fiqh*). The concept of 'illat (hidden flaws in hadith) is essential to *dirayah al-hadith*, highlighting its interdisciplinary nature as a shared domain for both hadith scholars and specialists in *usul al-fiqh* (Sarminiy, 2021).

Second, while both al-Akfani (d. 749 H) and Thasy Kubra Zadah (d. 968 H) contributed to the compilation of terminology in diverse fields, Thasy possessed a more extensive intellectual foundation. In addition to his contribution to hadith studies, Thasy wrote historical works (Al-Guzi, 1983, pp. 108–109; Ibn 'Imad, 1998, pp. 415–416) which are closely linked to the study of *rijal al-hadith* (the assessment of narrators). In contrast, al-Akfani is largely acknowledged for his competence in philosophy, arithmetic (*hisab*), and architecture (*al-handasah*) (Al-Safadi, 2000, pp. 20–21; Al-Syaukani, n.d., pp. 79–80). As a result, Thasy's historical knowledge should be more relevant to hadith studies than Al-Akfani's areas of specialisation.

Third, there is compelling evidence that al-Gumari interacted with and critically assessed al-Akfani's definition. Al-Gumari observed a lack of clarity in al-Akfani's definition regarding the distinction between *'ulum al-hadith* (the sciences of hadith), which he associated with *riwayah al-hadith* (the transmission of hadith), and the interpretative understanding of hadith, which constitutes the essence of *dirayah al-hadith*. This led al-Gumari to view al-Akfani's definition as incomplete, leading him to propose a reconstruction. However, al-Gumari appears to have neglected specific parallels between al-Akfani's and Thasy Kubra Zadah's definitions, especially regarding their shared focus on understanding the linguistic and legal aspects of hadith, as well as *istinbat* (derivation of rulings) and *fawa'id* (beneficial insights).

Al-Gumari's reinterpretation of *dirayah al-hadith* not only reconstructs earlier conceptions but also challenges the definition provided by Ibn Jama'ah, which has been adopted by scholars like 'Itr. As a result, his approach has profound implications on how hadith studies are organised and classified, especially when it comes to distinguishing between *riwayah al-hadith* and *dirayah al-hadith*.

The Diversification of Hadith Sciences: The Effect of *Riwayah* and *Dirayah*

From the explanation above, it can be understood that the differences in understanding between al-Gumari and other hadith scholars regarding the sciences of *riwayah* and *dirayah* have significant implications for the classification of hadith sciences, observable in two dimensions: theoretical and practical.

Theoretically, the idea behind al-Gumari's theory is that the effects of *riwayah* hadith science on the classification of hadith sciences come from the comprehensive application of *usul al-hadith* (hadith principles) to fully evaluate and confirm a hadith, determining its acceptability. So, theoretical models and practices related to hadith classification—such as *sahih*, *hasan*, *da'if*, *mursal*, and *munqati'*—constitute elements of the *riwayah*. In contrast, the *dirayah* pertains to the comprehension of hadith texts, including the derivation of rulings, benefits, and other applications. Accordingly, disciplines such as *gharib al-hadith* (rare expressions in hadith), *ikhtilaf al-hadith* (hadith discrepancies), *nasikh wa mansukh* (abrogation), and *'am wa khas* (general and specific terms) are integral to *dirayah* hadith science.

Practically, the historical study of hadith by scholars, such as al-Suyuti, reflects the operational implications of *usul al-hadith* principles during the assessment of a hadith. This entails employing prescribed methodologies to determine whether a hadith is authentic or weak, based on the principles controlling *sahih* hadith. Conversely, the practical dimension of *dirayah*-hadith science emphasises theoretical engagement with the concepts established

in *usul al-hadith*, such as analysing and interpreting *da'if-hadith* within a structured framework. These distinct approaches to *riwayah* and *dirayah* hadith sciences can be further elucidated in the following table:

Table 1. Diversification of *Riwayah* and *Dirayah* Hadith Sciences

Al-Ghumari adopts the definition of Haji Khalifah and Tasy Kubra Zadah		Suyuti, al-Jazairi, Abu Syahbah, Subhi Salih, 'Ajjaj and 'Itr	
The <i>Riwayah</i> Hadith Science	The <i>Dirayah</i> Hadith Science	The <i>Riwayah</i> Hadith Science	The <i>Dirayah</i> Hadith Science
Comprehensiveness; the theory and application of <i>usul al-hadith</i> , encompassing <i>hadith sahih, hasan, da'if, mursal, munqati', marfu', mauquf, maqtu', muttasil, musnad</i> , and the examination of <i>al-jarh wa al-ta'dil</i> , and so on.	Comprehensiveness; the theoretical and practical aspects of linguistic studies, including sentence structure in <i>hadith</i> and <i>usul al-fiqh</i> , such as <i>garib al-hadith, asbab wurud al-hadith, ikhtilaf al-hadith, nasikh mansukh, 'am and khas, hujjah hadith</i> , and so on.	The extensive practice of <i>usul al-hadith</i> which entails the methodologies, frameworks, and procedures for analysing <i>hadith</i> as <i>shahih, hasan, da'if, mursal, munqati', marfu', mauquf, maqtu', muttasil, musnad, garib al-hadith, asbab wurud al-hadith, ikhtilaf al-hadith, nasikh mansukh, and al-jarh wa al-ta'dil</i> , and so on.	The full explanation of the <i>usul hadith</i> encompasses concepts such as <i>sahih, hasan, da'if, mursal, munqati', marfu', mauquf, maqtu', muttasil, musnad, garib al-hadith, asbab wurud al-hadith, ikhtilaf al-hadith, nasikh mansukh, and al-jarh wa al-ta'dil</i> , and so on.

The table shows the main distinction between al-Gumari and al-Suyuti, as well as other scholars, regarding the classification of hadith sciences, lies in their approach to *usul al-hadith* within the discipline of *riwayah*. Al-Gumari treats *usul al-hadith* as an integral aspect of *riwayah*, while other scholars do not incorporate it as a foundational component. Nevertheless, a practical consensus emerges, as the application of these principles is broadly recognized as part of *riwayah*.

In the domain of *dirayah* hadith science, the differences in classification are more pronounced. Al-Gumari employs a comprehensive approach, combining the study of hadith phrasing, Arabic linguistic principles, and *usul al-fiqh* to derive meanings, interpretations, and legal rulings from hadith texts. Conversely, al-Suyuti and other scholars generally confine *usul al-hadith* to the theoretical framework of *dirayah*.

The table, on the other hand, shows where al-Gumari and other scholars might agree, mainly when it comes to topics like *gharib al-hadith* (rare phrases), *asbab wurud al-hadith* (circumstances of hadith narration), *ikhtilaf al-hadith* (hadith discrepancies), *nasikh wa mansukh* (abrogation), and *'ilal al-hadith* (hidden defects). Al-Gumari's framework and other scholars' methodologies may situate these branches within both *riwayah* and *dirayah* sciences. Al-Gumari's rationale stems from his perspective that *riwayah* encompasses all theoretical and practical aspects of hadith evaluation. Consequently, *'ilal al-hadith* and the remaining four branches are categorised under the *riwayah* in al-Gumari's framework, consistent with the discourse found in seminal *usul al-hadith* texts (Ahmad, 2011, pp. 71, 73, 87, 93, 145–146; Ibn Salah, 1986, pp. 89, 272, 276, 284). Yet, in practice, al-Gumari frequently employs these branches more directly within *dirayah*.

In contrast, al-Suyuti and other scholars argue that while these five branches may be operationally applied within *riwayah*, they are theoretically rooted in the domain of *dirayah*. This divergence reflects the nuanced relationship between theory and practice in the classification of hadith sciences among scholars. These five examples of hadith sciences

represent a point of convergence between al-Gumari's reconstructive epistemology and the perspectives of other hadith scholars. Both groups concur in categorising these branches within the theoretical framework of *dirayah* hadith science. However, in practical application, al-Gumari utilised these branches to enhance the comprehension of hadith *matan* (text), extract deeper meanings, and conduct the *istinbat* (derivation of rulings) process from the content of the hadith *matan*.

The nuances of understanding and methodological differences between al-Gumari and other hadith scholars can be further elucidated through the following table:

Table 2. Diversification of Certain Hadith Sciences; Theory and Practice

No.	Classification of Hadith Sciences	Construction	Foundation of Science	Figure
1.	Ilmu <i>Garib al-Hadis</i>	Theory and Practice in General and	Ilmu Hadis <i>Riwayah (Riwayah Hadith Science)</i>	Abdullah bin Muhammad al-Gumari (w. 1993 M)
2.	Ilmu <i>Asbab Wurud al-Hadis</i>	Detail		
3.	Ilmu <i>Ikhtilaf al-Hadis</i>	Theory and Practice in Detail:	Ilmu Hadis <i>Dirayah (Dirayah Hadith Science)</i>	
4.	Ilmu <i>Nasikh wa Mansukh al-Hadis</i>	Operationalization		
5.	Ilmu <i>'Ilal al-Hadis</i>	Practice in Detail: Operasionalization	Ilmu Hadis <i>Riwayah (Riwayah Hadith Science)</i>	Suyuti, al-Jazairi, Abu Syahbah, Subhi Salih, 'Ajjaj dan 'Itr
		Theory in Detail: Rules, Methods, Patterns	Ilmu Hadis <i>Dirayah (Dirayah Hadith Science)</i>	

The table above illustrates the convergence between al-Gumari's approach to hadith science and that of other scholars in five areas, with a main focus on the analysis of *matan* (text). However, *'ilal al-hadith* (hidden defects) may also encompass aspects of the *sanad* (chain of narration), while *asbab al-wurud al-hadith* (circumstances of narration) serves as a contextual tool that supports the *istinbat* (derivation of rulings) process related to the *matan*. This interplay demonstrates how these methodologies complement and enhance one another, enabling a more comprehensive examination and understanding of hadith content.

The New Hadith Science's Framework Based on Al-Ghumari's Reconstruction

According to the explanation provided, al-Gumari's reconstruction of *dirayah* hadith encompasses three main aspects: understanding the meaning conveyed by the hadith's wording, interpreting it through the rules of Arabic linguistics, and applying Sharia principles as a foundation for *istinbat* (derivation of rulings). As a result, disciplines such as linguistics, the interpretation of hadith *matan* (text), *usul al-fiqh* (principles of Islamic jurisprudence), and *fiqh* (Islamic jurisprudence) are seamlessly integrated into this framework.

This interdisciplinary approach promotes collaboration among hadith scholars,

linguists, and *usul al-fiqh* experts. Through this reconstruction, a more expansive and inclusive framework emerges, allowing for the incorporation of elements from various fields into *dirayah* hadith in a new and holistic manner. To enhance understanding, these components can be effectively illustrated in the following table:

Table 3. effectively illustrate conceptualization of new *dirayah*

The Conceptualisation of New <i>Dirayah</i> Hadith Science in al-Ghumari's Reconstruction	Linguistics	Linguistic disciplines that aid in understanding the terminology of hadith include the studies of syntax (<i>Nahu</i>), morphology (<i>Sharaf</i>), and rhetoric (<i>Balaghah</i>). The subjects addressed in these three domains consist of: (1) the functions of subject (<i>al-fa'il</i>), verb (<i>al-fi'il</i>), and object (<i>al-maf'ul</i>); the relationship between subject and predicate (<i>al-mubtada' wa al-khabar</i>); the characteristics of adjectives and their associated nouns (<i>an-na'at wa al-man'ut</i>); (2) the structures of simple (<i>wazan al-fi'il al-mujarrad</i>), derived (<i>al-fi'il al-mazid</i>), and compound verbs (<i>al-mulhaq</i>) along with their specific roles; (3) the semantics of words and their details (<i>al-kalimat wa al-jumlah</i>) the application of emphasis (<i>al-qasr</i>) and word order (<i>al-taqdim wa al-ta'khir</i>), as well as literary techniques such as metaphor (<i>al-kinayah</i>), simile (<i>al-tasybih</i>), allegory (<i>at-tamsil</i>), and distinction between literal and figurative meanings (<i>al-haqiqah wa al-majaz</i>), and the application of aesthetic rhetorical devices (<i>muhasinat jamaliyyah maknawiyah</i>).
	Matan Hadis domain	The science of <i>garib al-hadis</i> , <i>asbab wurud al-hadis</i> are integrated with <i>al-sirah al-nabawiyah</i> , <i>ikhtilaf al-hadis</i> , <i>nasikh wa mansukh al-hadis</i> , <i>muhkam al-hadis</i> , and <i>'ilal al-hadis</i> ; All four collaborated with the discipline of <i>usul fiqh</i> as well as <i>riwayah bi al-makna</i> , <i>mudtarib al-matan</i> , <i>mudraj fi al-matan</i> dan <i>zidayah al-tsiqat</i> .
	The field of <i>Usul Fiqh</i> dan <i>Fiqh</i>	The totality of <i>usul fiqh</i> discipline with specific studies, including: <i>hujjiyyah al-sunnah makanuha wa wadifatuha</i> , <i>al-lafdz al-musyatarak</i> , <i>al-asma al-musytaqqah</i> , <i>al-taraduf</i> , <i>dalil syar'i</i> (al-Qur'an, Sunnah, Ijma', Qiyas and so on), <i>mafhum mantuq</i> , <i>'am khas</i> , <i>mutlaq muqayyad</i> , <i>juz'i kulli</i> , <i>istidlal</i> , <i>illat</i> , the method of <i>mujtahid</i> and <i>mufti</i> in determining the law, theory and method of <i>tarjih</i> and so on. It also include the product of the five basic laws in fiqh; <i>wajib</i> , <i>sunnah</i> , <i>makruh</i> , <i>haram</i> and <i>mubah</i> .

According to the three principal components delineated in the table above, al-Gumari's reconstruction of *dirayah* hadith science allows the incorporation of the humanities, social sciences, and natural sciences. This multidisciplinary method introduces a new dimension to hadith studies, enabling a more comprehensive understanding that aligns with contemporary scientific advancements.

The humanities significantly contribute to the analysis of language and syntax in hadith. Semiotics can enhance traditional linguistic disciplines like *nahw* (syntax) and *sarf* (morphology) by elucidating the linguistic and symbolic significance inherent in

hadith. From a semiotic point of view, understanding hadith goes beyond what the words say and includes the cultural and symbolic meanings that are built into the text.

The social sciences, in turn, are essential for better understanding of *asbab al-wurud al-hadith* (circumstances of narration). Disciplines such as sociology, anthropology, and cultural studies offer methodologies to investigate the social, cultural, and historical contexts surrounding the emergence of specific hadith. These insights illuminate the conditions and purposes underlying specific narrations, enriching the understanding of their context and significance.

In the same way, the incorporation of natural sciences offers critical contributions, particularly in interpreting hadith that address topics like health, human creation, and natural phenomena. Synergizing with disciplines like biology, physics, and chemistry significantly enhances the interpretation of these hadith, allowing for an analysis based on modern scientific knowledge.

By adopting this multidisciplinary framework, the process of *istinbat* (The process of figuring out rules) becomes increasingly effective and efficient, especially in tackling intricate contemporary issues. So, this reconstructed science of *dirayah* hadith goes beyond traditional methods by combining many scholarly approaches to cultivate a holistic and practical understanding of hadith.

CONCLUSION

Al-Gumari's reconstruction of hadith sciences reflects significant epistemological differences with scholars such as al-Suyuti, al-Jazairi, Abu Shahbah, Salih, 'Ajjaj, and 'Itr, especially with their understanding of language, terminology, examples, and implementation. The differences have a significant impact on how these scholars define *riwayah* and *dirayah* in the field of hadith studies.

According to al-Gumari, *riwayah* hadith science comprises the entire theoretical and practical framework for investigating the origins of hadith, aiming ultimately to determine its authenticity. In contrast, other hadith scholars define *riwayah* hadith science as a detailed, practical discipline focusing on the examination of a particular hadith using the established principles of hadith.

In the domain of the *dirayah*, al-Gumari places emphasis on the linguistic analysis and the application of Sharia principles to generate meaning and extract rulings from the content of hadith. Other scholars, on the other hand, tend to conceptualize the *dirayah* as a broad theoretical field, mainly concerned with determining whether a hadith is accepted or rejected.

These differences and similarities in the delineation of the two sciences by al-Gumari and other scholars have profound implications for the broader structure of hadith sciences. Al-Gumari's reconstruction synthesizes his epistemology with that of scholars like al-Suyuti in the realm of historical hadith sciences, particularly through the comprehensive application of hadith rules to specific narrations.

In the *dirayah* context, convergence can be seen in the way they examine the disciplines centred on the *matan* (text) of the hadith, such as *gharib al-hadith* (rare expressions), *asbab wurud al-hadith* (circumstances of narration), *ikhtilaf al-hadith*

(discrepancies in the hadith), *nasikh wa mansukh al-hadith* (abrogation within the hadith), and *ilal al-hadith* (hidden defects). These areas represent shared focal points where theoretical and practical considerations intersect between al-Gumari and other scholars.

The reconstruction proposed by al-Gumari offers significant opportunities to develop frameworks or even new components within the science of *dirayah* hadith. These frameworks encompass linguistic studies, the examination of hadith *matan* (text), and the foundational concept of fiqh and its applications. It should be noted that al-Gumari's approach combines *dirayah* hadith studies with the humanities, allowing the exploration of linguistic symbols embedded in hadith, and with the social sciences, enabling a deeper understanding of the socio-cultural context surrounding the emergence of hadith (*asbab wurud al-hadith*). Additionally, interpretations from the perspective of natural sciences like biology, physics, and chemistry are used to add to the meaning of hadiths that talk about health, being created, and other natural phenomena.

This study is exceptional for its basis in al-Gumari's epistemology, which enables the reconstruction of the sciences of *riwayah* and *dirayah* hadith while revealing their wider implications. However, its limitation lies in its failure to encompass the perspectives of all contemporary hadith scholars on these topics, highlighting the need for more comprehensive and inclusive future research.

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