

## Epistemology of Hadith: Orientation for Chapters Compilation in the Kutub Sittah

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**Abstract:** This paper examines the epistemology of hadith, namely the orientation and background of the arrangement of the "chapters" in the Kutub Sittah. More specifically, this paper is directed at answering questions: 1) what is the background and orientation of the Kutub Sittah chapters arranged, and 2) how is the order of the books/chapters arranged? Through the descriptive analysis method, this study concludes; 1) the chapters in the Kutub Sittah were compiled by the compilers to serve as a guide for Muslims in following the sunnah of the Prophet and to make it easier for them to obtain answers to their problems based on the sunnah of the Prophet; 2) The Kutub Sittah compiles its hadiths based on fiqh chapters so that the naming of Sunan in the works of Abu Dawud, at-Tirmidhi, an-Nasa'i, and Ibn Majah is very fitting. The work of al-Bukhari and Muslims is called Jami' because there is the addition of a special discussion, namely the chapters of faith, knowledge, *fadhilah*, *tafsir*, and *manaqib*.

**Keywords:** Kutub sittah; epistemology; chapter arrangement; jami'; sunan

### A. Introduction

Al-Kutub as-Sittah (in the future referred to as *Kutub Sittah*)<sup>1</sup> are six *mu'tabar* hadith books many Muslims refer to for their religious affairs.<sup>2</sup> They used these six books as references because these books are organized into specific chapters or discussion themes, making it easier for readers to find and understand certain hadiths on the discussion themes compiled in these books. This is different from other types of hadith books, such as musnad, which is compiled based on

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<sup>1</sup> Al-Hafidh Abu Bakr Muhammad bin Musa Al-Hazimi, *Syuruth Al-Aimmah as-Sittah* (Beirut: Darul Kutub al-'ilmiyyah, 1984). 1405

<sup>2</sup> The Kutub Sittah consists of Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan an-Nasa'I, Sunan at-Tirmidhi, and Sunan Ibn Majah. See Muhammad Habibi Siregar, "Otoritas Hierarki Kutub Al-Sittah Dan Kemandegan Kajian Fikih," *Miqot* 38, no. 1 (2014): 97–118.

narrations from generations of the Prophet's companions by ignoring the theme of the discussion.

Compilation of hadith based on the theme of discussion has its characteristics with all its advantages and disadvantages. The arrangement of Kutub Sittah is based on chapters that first followed the dynamics of life and the needs of the times, then experienced stagnation that trapped readers in the following period as if the hadiths in these chapters could not be understood for other discussions. In this context, epistemological problems are the key to dissecting and, at the same time, finding opportunities to prepare hadith books in the future with more dynamic themes.

Several scholars have conducted special studies on this Sittah Kutub, as did Muhammad Abu Syuhbah in his book *Fi Rihab al-Kutub ash-Shihhah as-Sittah*.<sup>3</sup> In his book, Abu Syuhbah describes the characteristics of Kutub Sittah and explains the *syarah* and *mukhtashar* books. However, he has not revealed the factors behind the arrangement of the Kutub Sittah so that each has its characteristics. This gap is what this study will try to fill.

In this study, each systematic is explained. When one book is compared with another, each has similarities and differences, at least according to their respective names, such as *jami'*<sup>4</sup> and *sunan*.<sup>5</sup> This study wants to criticize the chapter arrangement system carried out by scholars in their books who are members of the Kutub Sittah. The author assumes that each scientific product cannot be denied from the elements surrounding it, as is the critical theory of Jurgen

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<sup>3</sup> Muhammad Muhammad Abu Syuhbah, *Fi Rihab As-Sunnah Al-Kutub Ash-Sihhah as-Sittah* (Kairo: Majma' al-Buhuts al-Islamiyyah, 1969).

<sup>4</sup> الجوامع (al-jawami') is the designation for the type of collection of hadith books, *jami'*, namely books of hadiths that collect hadiths on various kinds of religious issues such as faith, law, asceticism, procedures for eating, drinking, traveling, staying at home, interpretation, dates, *as-siyar*, *al-fitna*, *al-manaqib* and *al-matsalib*. Examples of these *Jami'* books include *al-Jami' ash-Shahih* by al-Bukhari (256), *al-Jami' ash-Shahih* by Muslim (261) *al-Jami' ash-Shahih* by at-Tirmidhi (275), and several other *Jami'* books.

<sup>5</sup> كتب السنن (kutub as-sunan). The Sunan Book, namely the hadith book which is compiled based on the chapters of fiqh. This book only contains marfu' hadiths, does not contain mauquf or maqthu' hadiths. Such as: Sunan Abu al-Walid bin Juraij (150), Sunan asy-Syafi'i (204), Sunan ad-Darimi (255), Sunan Abi Dawud as-Sijistani (275), Sunan at-Tirmidhi (275), Sunan Ibn Majah (275), Sunan Abu Muslim al-Kisysyi (292), Sunan an-Nasa'i (303), Sunan ad-Daruquthni (385), Sunan al-Baihaqi (458), and other sunan books. Suwarni; Maizuddin, "Sistematika Dan Persentase Bab-Bab Hadis," *Tafsir: Journal of Qur'anic Studies* 3, no. 1 (2018): 79-87.

Habermas, which states that science is closely related to cognitive interests so that the scientific process is never value-free. Science will be greatly influenced by social practice (ideology), power, and interests.<sup>6</sup>

Based on the explanation above, this study raises the question of why there are differences in the arrangement of themes (books/chapters) of hadith and how the epistemology of the chapters in the Pole Sittah is. To answer this question, it is necessary to break down several issues, including 1) the background for the preparation of the chapters; 2) how is the structure of the chapters, books, or hadith themes in the Kutub Sittah.

## **B. Epistemology of the Book of Hadith**

In philosophical discourse, epistemology is a branch of philosophy that discusses the origin, structure, method, and truth of knowledge.<sup>7</sup> Through understanding epistemology, a complete insight will be obtained about knowledge. Epistemology is a science that deeply discusses the process of constructing true knowledge.<sup>8</sup> The discussion of epistemology cannot be separated from ontology. Ontology comes from the Greek "ontos", which means existence (existence) and "logos", which means science or study. So ontology is the science that explains the existence or existence of reality.<sup>9</sup> Ontology provides boundaries about things and categories about what exists or is real in the world. If ontology, for example, asks, "Does God exist" then epistemology asks, "How can you know that God exists".

Knowledge (perception) is divided into two, namely: 1) conception or simple knowledge, and 2) justification, namely knowledge that involves judgment.<sup>10</sup>

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<sup>6</sup> Read F. Budi Hardiman, *Seni Memahami Hermeneutik Dari Schleiermacher Sampai Derrida* (Yogyakarta: Kanisius, 2015). 214-215

<sup>7</sup> Epistemology can simply be interpreted as the right, correct and scientific way to produce knowledge. Milda Longgeita Pinem, "Kritik Terhadap Epistemologi Barat," *Jurnal Filsafat Indonesia* 3, no. 3 (2020): 122-29, <https://ejournal.undiksha.ac.id/index.php/JFI/article/view/27984>.

<sup>8</sup> Jujun S. Suriasumantri, *Filsafat Ilmu Sebuah Pengantar Populer* (Jakarta: Pustaka Sinar Harapan, 1990). 10<sup>th</sup> edision, 105

<sup>9</sup> Paddy McQueen and Hilary McQueen, *Key Concepts in Philosophy* (USA: Palgrave Macmillan, 2010).

<sup>10</sup> Muhammad Baqir Shadr, *Falsafatuna*, ed. Terj. Arif Maulawi (Yogyakarta: Rausyan Fikir Institute, 2013). 3; Mohammad Zamroni, "Epistemologi Dan Rumpun Keilmuan Komunikasi Penyiaran Islam," *Jurnal Ilmu Dakwah* 34, no. 1 (2014): 122-39.

Conception can be exemplified as our arrest about rain. While the justification is the assessment that rain is water that falls from the sky and is formed from a collection of clouds (cloudy). Conception and justification have a very close relationship because conception is the initial capture of an object without judgment, while justification is an assessment of the truth of that object. The knowledge that has been obtained from the ontology aspect is then brought to the epistemological aspect to be tested for its validity according to scientific procedures. This is important because knowledge with no truth value means it has no scientific value.

While seen from the level, knowledge can be divided into three: 1) Ordinary knowledge, namely pre-scientific and non-scientific knowledge (common sense). 2) Scientific knowledge, namely knowledge obtained through applying the scientific method, has a stronger level of certainty. 3) Philosophical knowledge, namely knowledge obtained through rational thinking based on understanding, speculation, critical assessment, and interpretation.<sup>11</sup>

Each type of knowledge has its characteristics regarding what, how, and for what, which in the study of philosophy is usually the area of study of ontology, epistemology, and axiology.<sup>12</sup> Talking about epistemology is always associated with aspects of ontology and axiology. The main problem faced by the epistemology of knowledge is how to get the right knowledge by considering the ontology and axiology aspects of each.<sup>13</sup>

Epistemological studies, among other things, discuss how the process of obtaining knowledge, what things must be considered to get correct knowledge, what is called truth, and what the criteria are.<sup>14</sup> At the same time, the object of study is to question how something comes about, how we know it, and how we

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<sup>11</sup> Ahmad Atabik, "Epistemologi Hadis: Melacak Sumber Otentitas Hadis," *Jurnal Religia* Vol. 13, no. 2 (2010): 214.; Paulus Wahana, *Filsafat Ilmu Pengetahuan* (Yogyakarta: Pustaka Diamond, 2016). 52-53; Rusmini, "Dasar Dan Jenis Ilmu Pengetahuan," *Edu-Bio* V (2014): 79-94.

<sup>12</sup> Ontology is a study that discusses the theory of "being". Epistemology discusses how the process of obtaining knowledge, and axiology discusses the value related to the usefulness of the knowledge obtained. Read Bahrum, "Ontologi, Epistemologi Dan Aksiologi," *Sulesana* Vol. 8, no. 2 (2013): 39.

<sup>13</sup> Suriasumantri, *Filsafat Ilmu Sebuah Pengantar Populer*.

<sup>14</sup> Ahmad Atabik, "Teori Kebenaran Perspektif Filsafat Ilmu," *Fikrah* Vol. 2, no. No. 1 (2014): 253-71.

differentiate it from others. It is related to the situation and condition of space and time regarding something.<sup>15</sup> So what becomes the basis of epistemology is what process makes it possible to gain knowledge of logic, ethics, aesthetics, ways and procedures for obtaining scientific truth, moral goodness, and artistic beauty, and what is called scientific truth, artistic beauty, and moral goodness.<sup>16</sup>

In the study of epistemology, there are several theories of the validity or truth of knowledge, including the theory of coherence truth (a statement of knowledge), correspondence truth (correspondence to each other), pragmatic truth,<sup>17</sup> semantic truth, and the theory of logical excess truth. If epistemology as a scientific theory is associated with hadith which is nothing but a historical product of reports of the past, then knowledge or the main issue discussed is how to know the past. In this case, scholars have developed a method to find out and measure the truth of hadith as a product of the past, namely through *isnad* and transmission methods.<sup>18</sup> These two methods are used to tracing the chain of historical witnesses (hadith narrators) from the first generation to the next until the Prophet's traditions were recorded to prove the truth of the news (hadith) he brought.

Meanwhile, suppose epistemology is related to the discussion of hadith books. In that case, the issues discussed revolve around how hadiths are collected and compiled in hadith books, the methods of arranging the chapters and selecting hadiths for each chapter, and the standards used to determine the validity of the hadiths. Thus, the aspects that underlie the compilation of the hadith book, the placement of its chapters, and the selection of the hadith are the main studies in the epistemology of this book.

### **C. Compilation of Chapters in the Book of Hadith**

The term chapter comes from the Arabic word meaning "door". It is named so to make it easier for the reader to get into the hadiths needed through a certain

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<sup>15</sup> Inu Kencana Syafii, *Pengantar Filsafat* (Bandung: Refika Aditama, 2004). 1<sup>st</sup> Edision, 10

<sup>16</sup> Bahrum, "Ontologi, Epistemologi Dan Aksiologi."

<sup>17</sup> Atabik, "Teori Kebenaran Perspektif Filsafat Ilmu."

<sup>18</sup> *Isnad* or *sanad* is an explanation of the series of narrators that lead to the hadith *matn*. While a transmission is the activity of receiving and transmitting hadith by relying on a series of narrators in certain forms. Muhammad Syuhudi Ismail, *Kaedah Kesahihan Sanad* (Jakarta: Bulan Bintang, 1995). 9 and 23

door. These chapters are compiled under the grand theme of *abwab* (plural of chapters) or in many books of hadith they are given the name of the book. The term for this last book is not in the sense of a mushaf or a printed book, but rather a major theme. Therefore, in mentioning it later, it is written in italics, to distinguish it from the book (written upright), which means a printed book.

In summary, the arrangement of chapters in the book of hadith can be grouped as follows:

1. Based on Bookkeeping Orientation

a. Orientation Makes Memorizing Easy

This type of bookkeeping model developed a lot in the early days of bookkeeping, such as *al-Musnad* by Uthman bin Abi Syaibah (d. 235), *al-Musnad* by al-Haqq bin Rahuwaih (d. 238) and *al-Musnad* by Ahmad bin Hanbal (d. 241). However, the al-Musnad model has recently been combined with fiqh chapters, as Abu Bakr bin Abi Syaibah did.<sup>19</sup>

b. Handbook Availability Orientation

This type of bookkeeping model developed along with the needs of the community to obtain legal references, especially in carrying out religious teachings originating from the Prophet Muhammad, as well as the sunnah that lived among his companions, so that the hadiths compiled in it were mixed between those that were *marfu'* (sourced from the Prophet SAW), *mauquf* (sourced from friends) and *maqthu'* (sourced from the tabi'in generation).

The hadith bookkeeping model is oriented towards providing handbooks for this ummah, including for the fields of law, such as the books of *al-Muwaththaat*,<sup>20</sup>

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<sup>19</sup> Abdulmajid Mahmud, *Nadharat Fiqhiyyah Wa Tarbiyyah Fi Amsal Al-Hadits Ma'a Taqaddumihi Fi 'Ulum Al-Hadits* (Thaif: Maktabah al-Bayan, 1992). 15

<sup>20</sup> *Al-Muwaththa'* is a book of hadiths arranged in an orderly manner by fiqh chapters containing *marfu'*, *mauquf*, and *maqthu'* hadiths. For example: *al-Muwaththa'* by Imam Malik (w. 179), *al-Muwaththa'* by Ibn Abi Dzi'b (w. 185) and other *al-Muwaththa'*. See Muhammad bin Ja'far Al-Kattani, *Ar-Risalah Al-Mustathrafah Li Bayan Masyhur Kutub as-Sunnah Al-Musyrifah* (Beirut: Dar al-Kutub al-'Ilmiyyah, n.d.). 9

*al-Mushannafat*,<sup>21</sup> and *as-Sunan*.<sup>22</sup> Some compiled hadiths to guide the people in matters of adab and morals, such as *at-Targib wa at-Tarhib*.<sup>23</sup> Some compile special guidelines for interpreting the Koran, as did the Prophet and his companions, such as the work of Ibn Jarir at-Tabari, *Jami' al-Bayan 'an Ta'wil Ayy al-Qur'an*. Some collect legal and moral guidelines and even all the issues taught by the Prophet, such as the book *al-Jami'*.

#### c. Orientation Relieves Readers

This model grew after the era of bookkeeping of hadith with its complete sanad and compiled through long rituals that had stagnated. Scholars who compiled the book tried to facilitate the study of hadith by summarizing previous books, namely by eliminating the sanad and leaving narrators at the companion level, such as the book *Bulugh al-Maram min Adillah al-Ahkam* by Ibn Hajar al-'Asqalani (d. 852), and reduce the repetition of hadiths, such as *al-Mukhtashar 'ala Shahih al-Bukhari* by Zainuddin Abu al-'Abbas az-Zabadi.<sup>24</sup>

#### d. Orientation Broaden Insights

This type of bookkeeping model developed after the era of bookkeeping with the sanad line originating from *mukharrij* to the Prophet SAW ended. Furthermore, the scholars expanded bookkeeping by increasing the history

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<sup>21</sup> *Al-Mushannaf* is a hadith book that is arranged in an orderly manner by fiqh chapters with contents of *marfu'*, *mauquf*, and *maqthu'* hadiths so that they have the same content as *al-Muwaththa'*. Ulama' only differentiates in naming, but if traced, for *al-Muwaththa'* it is more official (acknowledgment of authority). Among this type of *al-Mushannaf* are the works of Abu Salamah al-Bashri (d. 167), *al-Mushannaf* by Abu Bakar bin Abi Syaibah (d. 235) and several other all-*Mushannaf*. Al-Kattani. 40-41

<sup>22</sup> *As-Sunan* is a book of hadiths arranged in an orderly manner by fiqh chapters with the orientation of gathering only *marfu'* hadiths, such as *as-Sunan* by Abu Dawud as-Sijistani (d. 275), *as-Sunan* by at-Tirmidhi (d. 279) as well as other *as-Sunan*. See Al-Kattani. 25; Mahmud Ath-Thahhan, *Ushul At-Takhrij Wa Dirasat Al-Asanid* (Riyadh: Maktabah al-Ma'arif, 1991). 115

<sup>23</sup> The book *at-Targib wa at-Tarhib* is a hadith book that compiles hadiths with motivational (charity stimulation) and warning contents, such as the book *at-Targib wa at-Tarhib* by Abu Hafsh ibn Syaibah (d. 385), *at-Targib wa at-Tarhib* by Zakiyuddin al-Mundziri (d. 656), as well as books of hadith with the orientation of providing other moral standards. Al-Kattani, *Ar-Risalah Al-Mustathrafah Li Bayan Masyhur Kutub as-Sunnah Al-Musyrifah*. 57 and 181

<sup>24</sup> *Al-Mukhtashar* is a hadith book that collects hadiths that have been collected by previous *mukharrij*, it's just that they are arranged more concisely by eliminating the repetition of hadiths in the book. See Syuhbah, *Fi Rihab As-Sunnah Al-Kutub Ash-Sihhah as-Sittah*. 78-79

network, such as the books of *al-Mustakhrajat*<sup>25</sup> and *al-Mustadrakat*.<sup>26</sup> In addition to expanding the network of sanad for a particular hadith, books of hadith have also grown by including explanations (*syarah*)<sup>27</sup> of said hadith, or at least in the form of *ta'liq* or *hasyiyah*.<sup>28</sup>

## 2. Based on the bookkeeping system

### a. Numerical Systematics

Bookkeeping of hadith books that are not based on a particular theme is usually arranged with (numerical) numbering, especially hadith books that use certain numbers such as *al-Arba'inat* (40s of hadiths) and *al-Mi'in* (100s of hadiths). This pattern is then used in compiling other hadith books, such as books that have been compiled in specific chapters, which are numbered so that the number of hadiths collected in them can be counted, so that the number of hadiths in Sahih al-Bukhari, Sahih Muslim and others can be well known, even though the editor numbering (*muhaqqiq*) of one publisher and another is different.

### b. Abjadi systematics (order *hija'iyah* letters)

The bookkeeping of hadith books in alphabetical order (in alphabetical order or *hija'iyah*) is oriented to facilitate the tracking of hadiths from the raw side, such as the models of *al-Mu'jam*<sup>29</sup> and *al-Musnad*, as well as tracking from the

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<sup>25</sup> *Al-Mustakhrāj* is a hadith book that compiles hadiths that have been recited by previous scholars, then interpreted using their chains of transmission, such as *al-Mustakhrāj 'ala ash-Shahihain* by Abu Nu'aim al-Ashfahani (d. 430) and another *Mustakhrāj*. See Al-Kattani, *Ar-Risalah Al-Mustathrafah Li Bayan Masyhur Kutub as-Sunnah Al-Musyrifah*. 26-32

<sup>26</sup> *Al-Mustadrak* is a hadith book that compiles hadiths with standards that are equivalent to rawi standards (qualified) that have been set in previous hadith books, such as *al-Mustadrak 'ala ash-Shahihain* by al-Hakim an-Nisaburi (d. 405) and other *al-Mustadrak* books. See Abu al-Yaqdhan 'Athiyah Al-Jaburi, *Mabahits Fi Tadwin As-Sunnah Al-Muthahharah* (Beirut: Dar an-Nadwah al-Jadidah, n.d.). 178-179

<sup>27</sup> *Syarah* is a book that collects hadiths accompanied by explanations or comments on them, such as the book *Ma'alim as-Sunan Syarah Sunan Abi Dawud* by Abu Sulaiman al-Busti (d. 388) and other *syarah* books. Syuhbah, *Fi Rihab As-Sunnah Al-Kutub Ash-Sihhah as-Sittah*. 114

<sup>28</sup> *At-Ta'liq* is a footnote that is placed at the bottom of the hadith text, while *hasyiyah* (marginal notes), both of which are a way of placing scholars' explanations of hadiths that have been compiled before, such as *Matn al-Bukhari bi Hasyiyah as-Sindi*, as well as *ta'liqat* and other *hasyiyat*.

<sup>29</sup> *Al-Mu'jam* is a hadith book that compiles the hadiths of friends, teachers, and certain countries in alphabetical order, such as *al-Mu'jam al-Kabir*, *al-Ausath*, *ash-Shagir* by Abu al-Qasim ath-Thabarani (w. .360) and other *al-Mu'jam*. Al-Kattani, *Ar-Risalah Al-Mustathrafah Li Bayan Masyhur Kutub as-Sunnah Al-Musyrifah*. 135-138



beginning of hadiths as used by contemporary scholars when making hadith indexes (*fihris*).

c. Systematics of Books and Chapters

Bookkeeping of hadith books with chapter (theme) systematics is the most widely used model for one particular chapter, several chapters, or all chapters. Examples of one-theme models include *Juz' Raf'u al-Yadain fi ash-Shalah* and *Juz' Qira'at khalf al-Imam* by al-Bukhari (d. 256).<sup>30</sup> There are also hadith books that base their raw chapters, such as *Juz' ma Rawahu Abu Hanifah 'an ash-Shahabah* by Abu Ma'syar at-Tabari (d. 178) and other Juz' books.

d. Rawi Name Systematics

The bookkeeping of hadith books with the systematic name of the narrators is generally based on the names of the top narrators, namely *al-Musnad* and *al-Mu'jam*, such as the *Musnad* by Imam Ahmad bin Hanbal, *al-Mu'jam al-Kabir* by ath-Thabarani. Some are compiled based on the narrators closest to the compiler (*syuyukh*), such as *Mujam asy-Syuyukh* by Ibn 'Asakir and others.

3. Based on the content or content of the hadith

a. One particular theme

Books of hadith that raise a certain topic are called juz as mentioned in the previous sub-chapter, such as *Juz' Raf'u al-Yadain fi ash-Shalah* and *Juz' Qira'at Khalf al-Imam* by Imam al-Bukhari (d. 256). Many other themes are more specific and usually complete to portray the Prophet's guidance in certain specific themes or problems.

b. One particular Rawi

The book of hadiths raises a certain narrator along with the hadiths it has; an example of this book is *Juz'u ma Rawahu Abu Hanifah 'an ash-Shahabah*. This is the same as the previous discussion about the juz' type book, which raises a certain topic or one particular source of narrators.

c. Certain Themes

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<sup>30</sup> Al-Juz' is a hadith book that compiles hadiths in one small theme or one particular problem. Al-Kattani. 13-19

Hadith bookkeeping by compiling several chapters or themes in one field of knowledge is the most numerous and dominant model, especially chapters in the field of fiqh which gave birth to many types of hadith books, ranging from *muwaththa'at*, *mushannafat*, *sunan*, *ahadith al-ahkam*<sup>31</sup> and others the like.

d. Comprehensive Theme

Hadith bookkeeping with themes that do not only limit the field of worship or *aqidah* but cover all existing themes, this type of book is known as *Jami'*. Among these *Jami'* books are *al-Jami'* by al-Bukhari, Imam Muslim, at-Tirmidhi, and several other *Jami'* books. In general, the hadiths include discussion of legal chapters as well as chapters of faith, knowledge, interpretation of the Qur'an, and *fadhilah al-Qur'an*, so they are named *jami'*, which means to collect (total).

e. Some rawi

Bookkeeping of hadiths with the coverage of several narrators to all narrators at a certain level such as a collection of hadiths from the history of companions known as *al-Musnad*, for example, *Musnad* al-Imam Ahmad bin Hanbal, as well as *al-Mu'jam*, for example, *al-Mu'jam al-Kabir* by Imam at-Tabarani. There is also a collection of hadiths based on narrators at the level of *Syuyukh* (muallif teacher) as *Mu'jam asy-Syuyukh* by Ibn 'Asakir (499-571).<sup>32</sup>

4. Based on the network and method of transmission of hadith

a. How to *Imla'* (dictation)

Certain hadith books were compiled by their converts by taking into account how they were narrated. One of them is a book that collects hadiths obtained by dictation (dictation) which later became known as the book of practice, such as the book of *Amali* by 'Abdul Karim al-Qazwini (d. 623), *Amali* by Abu Bakr al-Bagdadi (W. 489)<sup>33</sup> and several other *Amali* books.

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<sup>31</sup> *Ahadith al-Ahkam* is a hadith book that collects legal hadiths and generally uses more fiqh terms, such as the book *al-Muntaqa fi al-Ahkam* by Ibn Daqiq al-Id (d. 702), *Bulug al-Maram min Adillah al-Ahkam* by Ibn Hajar al-Asqalani (d. 852) and other legal hadith books. See 'Abdurrahman bin 'Abdurrahman bin 'Abdurrahim al-Mubarakfuri Abu al-'Ali, *Muqaddimah Tihfah Al-Ahwardzi Syarh Jami' at-Tirmidzi* (Madinah: Muhammad 'Abdul Muhsin al-Kutubi, 1967). Juz I, 266-273

<sup>32</sup> Abu al-Qasim 'Ali bin al-Hasan asy-Syafi'I ibn 'Asakir, *Mu'jam Asy-Syuyukh* (Riyad: Dar al-Basya'ir, 2000). 123

<sup>33</sup> Al-Kattani, *Ar-Risalah Al-Mustathrafah Li Bayan Masyhur Kutub as-Sunnah Al-Musyrifah*. 159-163

b. Musalsal way

The book of hadith *musalsal* is a book of hadith that collects traditions specifically narrated in *tasalsul* so that the book is known as the book of *musalsal* traditions, such as *al-Musalsal bi al-Awaliyyah* by Abu Thahir as-Salafi (d. 576), *al-Musalsalah* al-Kubra by as-Suyuthi (d. 911)<sup>34</sup> and other *al-musalsal* books.

c. Network of Transmission (*al-Mustadrakat* and *al-Mustakhrajat*)

Other hadith books that focus on the method of transmission are *al-Mustakhrajat* and *al-Mustadrakat* whose characteristics have been explained in the discussion of the motive for compiling this book, namely to broaden horizons, especially aspects of the network of transmission. *Kitab al-Mustakhraj* compiles hadiths with a different path from the hadiths that have been collected and recognized by previous scholars such as *al-Mustakhraj 'ala ash-Shahihain* by Abu Nu'aim al-Ashfahani, while *al-Mustadrak* compiles hadiths that are considered to have *syuruth* (requirements for rawi) which are the same as previous hadith books such as *al-Mustadrak 'ala ash-Shahihain* by al-Hakim an-Nisaburi.

5. Based on the Nature of the Hadith

a. Book of Sahih Hadith

The Sahih hadith book is a book that compiles only authentic hadiths according to the criteria set by the *mukharrij*, such as *Sahih* by al-Bukhari (d. 256), *Sahih* by Imam Muslim (d. 261), *Sahih* by Ibn Huzaimah (d. 311), *Sahih* Ibn Hibban (d. 354) and other Sahih books.<sup>35</sup>

b. Book of Da'if Hadith

Some scholars concentrate specifically on compiling only dha'if hadiths, and some collect *maudhu'* (false) hadiths, and sometimes mix the two, such as *Tanzih ash-Syari'ah al-Marfu'ah 'an al-Ahadith asy-Syani'ah al-Maudhu'ah* by Abu al-Hasan al-Kinani (d. 963), *al-Maudhu'at al-Kubra* by al-Harawi (d. 1014).<sup>36</sup> There is also the book *al-Marasil* by Abu Dawud as-Sijistani (d. 275), the book *al-'Ilal al-*

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<sup>34</sup> Al-Kattani. 81-85; Abu al-'Ali, *Muqaddimah Tihfah Al-Ahwadzi Syarh Jami' at-Tirmidzi*. 95-99

<sup>35</sup> Al-Kattani, *Ar-Risalah Al-Mustathrafah Li Bayan Masyhur Kutub as-Sunnah Al-Musyrifah*. 20-26

<sup>36</sup> Al-Kattani. 148-158

*Mutanahiyah* by Ibn al-Jauzi (d. 597), and books of hadith which contain hadiths of *dha'if* and *maudhu'*.

c. Book of Mutawatir Hadith

Other hadith books that are collected with certain characteristics are hadith books that collect only mutawatir hadiths, such as *Al-Azhar al-Mutanatsirah fi al-Akhhbar al-Mutawatirah* by as-Suyuthi (d. 911), *Al-Lala' al-Mutanatsirah fi al-Ahadith al-Mutawatirah* by Ibn Thulun (d. 953)<sup>37</sup> and other mutawatir hadith books.

d. Book of Hadith Qudsi

The book of hadith that collects hadiths in a certain way is also the book of hadith Qudsi, which is a book that compiles the hadiths of the Prophet SAW which are based on Allah Azza wa Jalla the Most Holy Dzat (*al-Qudsi*) so that they are known as hadiths Qudsi, such as *al-Ahadith al-Qudsiyyah* by Shaykh Muhammad Mutawalli ash-Sya'rawi.<sup>38</sup>

e. Book of Popular Hadiths (*masyhur 'ala alsinah*)

The book that collects hadiths that are quite popular in listening to and pronouncing by people (*alsinah an-Nas*) is also a concern for scholars to help the people about the clarity of the status of these hadiths which are compiled infamous hadith books, such as *al-Maqashid al-Hasanah fi Bayan Katsir min Al-Ahadith al-Masyhurah 'ala Alsinah an-Nas* by Syamsuddin as-Sakhawi (d. 902),<sup>39</sup> as well as other famous hadith books.

## D. Orientation and Background of Hadith Compilation at the Kutub Sittah

There is no explicit information from the authors of the *Kutub Sittah* regarding the orientation and background of the collection of hadith in their books, except for *Sahih Muslim*. However, an explanation of this can be found from

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<sup>37</sup> Al-Kattani. 194

<sup>38</sup> Muhammad Mutawalli Asy-Sya'rawi, *Al-Ahadits Al-Qudsiyyah* (Mesir: Dar ar-Raudhah al-Azhar, n.d.). 78

<sup>39</sup> Syamsuddin As-Sakhawi, *Al-Maqashid Al-Hasanah Fi Bayan Katsir Min Al-Ahadits Al-Masyhurah 'ala Alsinah an-Nas* (Beirut: Dar al-Hijrah, 1986). 67

the quotations of the scholars separately and some of them are explained by the *Muhaqqiq* of the *Kutub Sittah* in certain prints. In addition, the author finds his conclusion from reading the arrangement of the chapters and the contents of the hadiths in them, stand on the notes of the scholars.

Based on the systematics outlined in the *Kutub Sittah*, it is implied that the *muallif* (compiler of the book) wants to help people read it more easily, and make it easier for them to make it a reference or guide in following in the footsteps of the sunnah of the Prophet in various aspects of life, especially those that have legal (fikih) impacts such as provisions prayer, zakat, fasting, pilgrimage, buying and selling, marriage, divorce, and others, as well as the moral aspects of the Prophet that should be emulated by the people which later became known as the collection of hadiths with as-Sunan. The works of al-Bukhari, Muslim, and at-Tirmidhi contain hadiths on monotheism, knowledge, fadilah of the Qur'an, and other discussions complementing hadiths on legal themes. This makes their work known as *jami'* (collecting all aspects); namely *al-Jami' ash-Shahih* al-Bukhari, *al-Jami' ash-Shahih* Imam Muslim, and *al-Jami' al-Kabir* at-Tirmidhi.

Evidence of the absence of an introduction to the converts of each of the *Kutub Sittah* can be seen from the way they directly place the hadiths under the titles of books and chapters without any explanation, except for *Sahih Muslim*. For example, *Sahih al-Bukhari* begins his book by compiling hadiths under the discussion of the book *Bad'i al-Wahy* chapter *kaifa kana bad'u al-wahy ila Rasulillah Saw* (discussion of the beginning of the revelation, the chapter on how the beginning of the revelation came down to Rasulullah saw). *Sunan Abi Dawud* begins his collection of hadiths with quotes from the student who wrote them, namely Abu 'Ali Muhammad bin 'Amr al-Lu'lu'ay, then goes into the hadiths in the discussion of the Book of *ath-Thaharah*, chapter *at-Takhalli 'inda qadha' al-Hajah* (discussion on purity, chapter on solitude (hiding) when defecating).

*Sunan at-Tirmidhi* started his collection of hadiths on *abwab ath-thaharah 'an Rasulillah*, chapter *ma ja'a la tuqbalu shalah bigair thuhur* (chapters on purity from Rasulullah Saw, chapter on not accepting prayers without being holy). *Sunan an-Nasa'i* started his collection of hadiths from the book *ath-thaharah*, chapter *ta'wil qaul Allah idza qumtum ila ash-Shalah fagsilu wujuhakum wa aidiyakum ila al-marafiq* (discussion on the sacred, chapter ta'wil from Allah's word: if you establish prayer, then wash your faces and your hands up to the elbows). While *Sunan Ibn Majah* begins his collection of hadiths in the *muqaddimah* section with

the chapter *itba' sunnah Rasulallah SAW* (introduction, chapter about following the sunnah Rasulallah SAW).

Unlike the other books in the *Kutub Sittah*, *Sahih Muslim* begins its discussion with a *muqaddimah* which contains information about Imam Muslim's intention to compile in his *Sahih* the hadiths of the Prophet SAW which deal with issues of religious provisions, laws, rewards, and sanctions, recommendations, and warnings. In compiling it, Imam Muslim tried to avoid repetition and put forward his *manhaj* in choosing the hadiths that were compiled in his book, such as the obligation to narrate from *the tsiqah* and leave a history of liars accompanied by the hadiths in it.

To support information about the orientation and background of the collection of hadiths in the *Kutub Sittah*, information can be extracted from the *muhaqqiq* of each book that has been published by a particular publisher. It is in this introduction that some brief information about the contents of the hadith book is found which can be captured explicitly due to the orientation and background of its composition.

In *Sahih al-Bukhari*, published by Dar Ibn Katsir Dimasyq, *muhaqqiq* of this book says that this book was compiled by al-Bukhari for 16 years and it contains hadiths that have been collected from around 600 thousand hadiths. He also stated that al-Bukhari carried out a strict and very careful selection process. Even when he chose the hadith in his *Sahih*, he asked Allah for guidance through the *istikharah* prayer of two *rakaat* to choose from the 600,000 hadiths he had memorized before pouring them into his book, which was abstracted around seven thousand.<sup>40</sup>

Likewise Imam Muslim in his *Sahih*, according to the introduction of *muhaqqiq* Abu Qutaibah Nazhar Muhammad al-Fariyabi that Imam Muslim who has been listening to hadiths since he was 12 years old from Yahya bin Yahya at-Taimi has memorized a lot of hadiths. Imam Muslim admits that the hadiths compiled in his *Sahih* are a selection of the 300,000 hadiths he has listened to, and then he chooses those that have proof. He stated that the reason for compiling his hadiths was to answer the demands of the scholars at that time regarding the

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<sup>40</sup> Abu 'Abdillah Muhammad ibn Isma'il Al-Bukhari, *Shahih Al-Bukhari* (Beirut: Dar Ibnu Katsir, 2002). 5-6

existence of hadiths in various chapters. On the other hand, *muhaqqiq* also stated that not a single scholar had put forward any information that Imam Muslim explained the meaning of the chapters in his book unless he had compiled his hadiths in an orderly manner.<sup>41</sup>

*Sunan Abi Dawud* is also no different from the two previous books, that is, they both do not include an introduction *muallif*, but go straight to the hadiths in the chapter *ath-Thaharah*. The thing that is different from *Sunan Abi Dawud* is that his hadiths are delivered with a statement that his hadith was compiled by his student Abu Dawud and not written by Abu Dawud himself. Abu Dawud's student in question was Ali Muhammad bin 'Amr al-Lu'lu'ai. He started writing the hadiths of Abu Dawud after the death of his teacher in 275 H. The author considers that the book *Sunan Abi Dawud*, published by Dar ar-Risalah Beirut, Lebanon, is based on the manuscripts of his students. But that does not mean that Abu Dawud does not have his manuscript, because in other publications there is no reference to his student's sanad but Abu Dawud's direct reference to teachers of hadith transmission.<sup>42</sup>

The book *Sunan at-Tirmidhi* which was introduced by the *muhaqqiq* Dr. Basysyar 'Awwad Ma'ruf stated that the four hadith books (*Sunan Arba'ah*) including *Jami' at-Tirmidhi* contain authentic hadith, *hasan*, *da'if* and some are even very weak.<sup>43</sup> *Muhaqqiq* further quoted Imam at-Tirmidhi's statement that he presented this hadith to the scholars of the Hijaz, Iraq, and Khurasan and they were all happy, as well as anyone who read it at home, they all felt as if the Prophet was speaking at his home. In this book, at-Tirmidhi also does not provide an introduction except to go straight into the hadiths on *ath-Thaharah's abwab*.<sup>44</sup>

In the book *Sunan an-Nasa'i*, there is also no introduction from the author.<sup>45</sup> An-Nisaburi called *Sunan an-Nasa'i* as *ash-Sahih*, because it contains many authentic hadiths, while only a few are *da'if*. This is also supported by an-Nasa'i's naming of his book as *al-Mujtaba* which is a choice from *his sunan al-Kubra*,

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<sup>41</sup> Muslim ibn Hajjaj Al-Qusyairy, *Shahih Muslim* (Riyadh: Dar Thaibah, 2006). 20-22

<sup>42</sup> Abu Dawud As-Sijistaniy, *Sunan Abu Dawud* (Beirut: Dar ar-Risalah al-'Alamiyyah, 2009). 7

<sup>43</sup> Abu Isa At-Tirmidzi, *Al-Jami' as-Shahih Al-Kabir Li at-Tirmidzi (Sunan Al-Tirmidzi)* (Beirut: Dar al-Garb al-Islami, 1963). 6

<sup>44</sup> At-Tirmidzi. 51

<sup>45</sup> Ahmad bin Syu'aib an-Nasa'i, *Sunan An-Nasa'i* (Beirut: Dar at-Ta'shil, n.d.). volume I, 34

although there is no specific explanation about his *manhaj* in compiling the chapters except for the discussion of the hadiths starting from the book *ath-Thahara*.<sup>46</sup>

In *Sunan Ibn Majah*, like other books, there is also no introduction to be found, even though the hadiths he collected are described in the *muqaddimah*, especially the chapter *itba' sunnah Rasulullah SAW*. However, it does not explain how his *manhaj* was in compiling the hadiths in the chapters he composed.<sup>47</sup>

Based on the description above, the *Kutub Sittah* in general has an orientation of providing a guide (guide) to the ummah in its *ittiba'* to the Prophet, especially *Jami'* (*Shahih al-Bukhari, Shahih Muslim, Jami' al-Kabir li at-Tirmidhi*) who collects a variety of themes that are not limited to legal themes such as the *Sunan* books (*Sunan Abi Dawud, Sunan an-Nasa'i, Sunan Ibn Majah*). This conclusion is certainly not final, bearing in mind that these books do not explicitly mention the motives or background of the collection of hadiths. This is the weakness of the *Kutub Sittah*, namely the absence of an explanation by the converts about the basis, motives, and methods used in it, except *Sahih Muslim*.

The conclusion regarding the orientation of the collection of hadiths towards the *Kutub Sittah* as a guide for the ummah has found evidence, where up to now, anyone who wants to explore the legal and moral provisions exemplified by the Prophet SAW feels inadequate if he has not held this *Kutub Sittah*. This conclusion will be strengthened by a description of the method of compiling and implementing the placement of the chapters of each book in the *Kutub Sittah*.

## **E. Methods of Compiling Hadith on Kutub Sittah**

Not unlike the orientation and background of the collection of hadiths at the *Kutub Sittah*, the author did not find any specific explanation regarding the method of compiling the chapters in it. Based on the author's analysis, these six hadith books generally use the chapter method based on the theme of the discussion contained in the hadith matan, not based on the narrators that narrate

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<sup>46</sup> Ahmad bin Syu'aib an-Nasa'i. 72-213

<sup>47</sup> Muhammad bin Yazid Al-Qazwini, *Sunan Ibn Majah* (Beirut: Dar Ihya' al-Kutub al-'Arabiyah, n.d.).



it, as in the *musnad* and *mu'jam* models. Broadly speaking, the method of collecting *Kutub Sittah* hadiths can be classified as follows:

All the books that are members of the *Kutub Sittah* compile their hadiths based on the theme of the discussion. This is also called *maudhu'i* collection. This means that readers are led by compilers to recognize the sunnah of the Prophet in certain matters, for example, the Prophet's method of ablution, the chapter *Thaharah*, chapter of ablution, contains hadiths related to ablution'.

In terms of the inclusion of the themes compiled in the *Kutub Sittah*, there are the *Jami'* and *Sunan* groups. Included in *Jami'* are *al-Jami' ash-Shahih* Imam al-Bukhari, *al-Jami' ash-Shahih* Imam Muslim, and *al-Jami' al-Kabir* at-Tirmidhi. These books compile their hadiths into eight major themes: biography, jurisprudence, adab/morals, monotheism (faith), slander, interpretation, signs of the end of the world, and *manaqib*. While the *Sunan* group, namely the works of Abu Dawud, an-Nasa'i, and Ibn Majah, only collects hadiths on the theme of fiqh.

Judging from the side of the references to the hadith, for *al-Jami' ash-Shahih* by Imam al-Bukhari and *ash-Shahih* by Imam Muslim the emphasis is on compiling *marfu'* and *musnad* hadiths (continued from the chain of transmission to Rasulullah SAW). This can be seen from the naming of these two books *al-Jami' ash-Shahih al-Musnad al-Mukhtashar 'an Rasulillah Saw wa Sunanihi wa Ayyamihi*. Meanwhile, as-Sunan, as alluded to by al-Kattani in his *al-Mustathrafah*, contains *marfu'* traditions and is only oriented towards the orderly chapter of fiqh.

In terms of quality, the name of each book, especially *ash-Shahih* by Imam al-Bukhari and Imam Muslim, is a selection effort from the hadiths he memorized and then choosing which ones can be used as evidence. Even Imam al-Bukhari explicitly named his book *al-Jami' ash-Shahih al-Musnad al-Mukhtashar 'an Rasulillah SAW*. Likewise Imam Muslim also named his book *al-Musnad ash-Shahih al-Mukhtashar min as-Sunan binaqli al-'Adl 'an al-'Adl ila Rasulillah Saw*. All of this shows that Imam al-Bukhari and Muslim hadith collection methods were very strict. Unlike the case with the *Sunan* book, it includes the four *Sunan* books (*Sunan Arba'ah*), as commented by Basysyar 'Awwad Ma'ruf (*muhaqqiq al-Jami' al-Kabir* or known as *Sunan at-Tirmidhi*) that the four *Sunan* books contain in it authentic hadiths, *hasan*, and some that are *da'if* are even very weak.<sup>48</sup>

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<sup>48</sup> At-Tirmidzi, *Al-Jami' as-Shahih Al-Kabir Li at-Tirmidzi (Sunan Al-Tirmidzi)*. 6

Partially the method for compiling the *Kutub Sittah* can be explained as follows:<sup>49</sup>

1. *Al-Jami' ash-Shahih* by Imam al-Bukhari,<sup>50</sup> collects only authentic hadiths as stated by the compiler "I compiled my entire book in the Masjidil Haram, and I did not include a single hadith in it unless I have prayed two raka'ahs (*istikharah*) and I am sure of its validity." Imam al-Bukhari collected only authentic hadiths in his *al-Jami' ash-Shahih*, different from the tradition of previous converts who collected hadiths mixed between the authentic ones and the others. On this basis, Imam al-Bukhari requires that the hadiths compiled in it are those that have been agreed upon by the scholars regarding the authenticity of the raw materials, and avoid *jahalath al-hal*, *al-ghalath*, *al-mukhalafah*, *da'wah al-inqitha'* and the history of *ahlu al* -heresy.
2. *Al-Musnad ash-Shahih* by Imam al-Muslim,<sup>51</sup> collects in it authentic hadiths, namely from narration quotes whose memorization is convincing. If there isn't, then just quote the narrators who are mature but are still in the middle. If it is not found, then he will not tolerate quotations from narrators that are *da'if* let alone dead. Imam Muslim requires narrations from narrators that are 'fair and quoting from previous narrators that are 'fair as well as the Prophet Muhammad and avoids *syadz* and '*illah*.
3. *As-Sunan* by Imam Abu Dawud,<sup>52</sup> in which he collects *ahkam* hadiths, while regarding advice, *fadhilah amal* or stories/stories are not his focus. In his book, he does not only collect authentic hadiths. He stated: "I have collected in this book the hadiths that are authentic and those that resemble or are close to them, and I have not included even one hadith that the scholars agreed to leave behind, while if there is a weak hadith, especially a very weak one, nothing else unless I explain, while what I don't explain, then the hadiths are sound, and some of them are even more authentic than some of the others." The term *shalih* was explained by as-Suyuthi as *shalih* to be made *i'tibar*.

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<sup>49</sup> This conclusion is abstracted from this source; Abu Jamil al-Hasan Al-'Ilmi, *Ummahat Kutub Al-Hadits Wa Manahij at-Tashnif'inda Al-Muhadditsin* (Ttp: Tp, 2005); [www.islamicwest.org](http://www.islamicwest.org)

<sup>50</sup> Al-'Ilmi. 80-83

<sup>51</sup> Al-'Ilmi. 94-96

<sup>52</sup> Al-'Ilmi. 103-109

4. *Al-Jami' ash-Shahih* by Imam at-Tirmidhi,<sup>53</sup> some call it *al-Jami' al-Kabir*, in which it collects legal hadiths but also expands on hadiths in chapters *fadha'il, al-manaqib, al-fitan, az-zuhud, at-tafsir wa as-siyar*. He compiles his hadiths with three degrees in them, namely authentic, *hasan*, and *dha'if*, especially the study of *'illah* in them. What is unique about this book is that it also presents hadiths that are its opponents (the opposite), for example, the hadith about prohibiting drinking while standing, then he also presents hadiths about the Prophet drinking while standing, and the like. Do not forget that at-Tirmidhi also provides an assessment of the hadith from every path that exists, even the *fiqh* scholars debate about the hadith he presents.
5. *As-Sunan* by Imam an-Nasa'i.<sup>54</sup> It collects selected hadiths from his previous work *as-Sunan al-Kubra*, which contains authentic, *dha'if* and *ma'lul* hadiths, so this collection of selected hadiths known as *al-Mujtaba min as-Sunan*. He is known as a *mutasyaddid* hadith criticus so some people place him higher than Muslims. He collected "ahkam" hadiths according to the method of Abu Dawud in his *Sunan*.
6. *As-Sunan* by Imam Ibn Majah.<sup>55</sup> It compiles authentic, *hasan, dha'if, wahin, munkar* hadiths, some of which are even fake.

Based on the above description of the method for compiling *Kutub Sittah* hadiths, it can be concluded that the hadiths collected in it are arranged thematically and placed in sub-chapters with certain themes. Regarding the final references of the hadiths compiled in it, it is oriented to hadiths originating from the Prophet (*marfu'*), even in *Shahihain* it requires a *musnad* (continued and leaning on the Prophet). The *Sunan* book not only collects authentic hadiths, but *hasan* and *da'if* hadiths, even for *Sunan Ibn Majah* there are fake hadiths in it.

## F. Conclusion

This article shows; 1) The *Kutub Sittah* does not explicitly mention the background or orientation of the collection of hadiths. Information about this can only be found in the statements of the authors of other separate books, and even

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<sup>53</sup> Al-'Ilmi. 113-116

<sup>54</sup> Al-'Ilmi. 118-122

<sup>55</sup> Al-'Ilmi. 126-130

more has been explained by subsequent researchers, especially the *muhaqqiq* of the book. However, this information about orientation and background is not explained clearly and can only be captured implicitly, namely; to be a guide for readers to follow the sunnah of the Prophet, and to make it easier for Muslims to get answers to various life problems and to gain enlightenment from the sunnah of the Prophet in these issues. 2) The *Kutub Sittah* compiles its hadiths based on fiqh chapters so that the naming of Sunan in the works of Abu Dawud, at-Tirmidhi, an-Nasa'i, and Ibn Majah is considered appropriate, considering that the chapters begin with a discussion of Islamic jurisprudence which speaks guidance prayers, fasting, zakat and pilgrimage followed by *muamalah* chapters. Especially for the works of al-Bukhari and Imam Muslim, are called *Jami'* because there are additional special discussions in the chapters of faith, knowledge, *fadhilah*, interpretation, *manaqib*, and others. While at-Tirmidhi's *Jami'* even though there is an addition of discussion that is almost the same as the works of al-Bukhari and Muslim, the discussion of fiqh at the beginning is more prominent, so it is categorized as the book of as-*Sunan*.

Conceptually, this article yields important findings related to the orientation and reasons behind the preparation of the book and the method of placing the discussion themes (books/chapters) of the *Kutub Sittah*. If previous studies have revealed the characteristics of each of the *Kutub Sittah*, this article has succeeded in revealing the background and orientation of the compilation of the book (epistemological aspect) and the model for placing the themes of the *Kutub Sittah* discussion.

This article only discusses the epistemological aspect of the *Kutub Sittah* which is directed at answering two important questions as above. Outside the *Kutub Sittah*, many other hadith books are also important to reveal the epistemological aspects and matters related to them. Therefore, there are still opportunities for other researchers or those who are interested in hadith studies to reveal more about these issues.[]

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