

Ahmad Hassan's Contribution To The Development Of Hadith In Indonesia

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Abstract: *Ahmad Hassan is a moderate cleric who advocates the renewal of Islam with his slogan kemabli to the Koran and Hadis. Ahmad Hassan is a reformer who contributed to his thinking in the field of hadith. Ahmad Hassan considered that the predominance of the school Muslims had hindered the interaction of the people with the Koran. In this paper, we will discuss hadith's thoughts and the contribution of Ahmad Hassan in the studying of Hadith in Indonesia. This research uses a qualitative method of the library research approach. The results of this study show that Ahmad Hassan plays a role in the freedom to understand religious teachings without being bound by a school, according to him, this thinking is expected to reduce obstacles to the progress of the people due to the shackles of the taklid mazhab which has been a tradition since centuries ago. So it can be concluded that Ahmad Hassan is a figure of Hadith figures and scholars who have conducted Hadith studies and played an active role in purifying Islamic teachings in Indonesia.*

Keywords: *Hadith, Ahmad Hassan, Indonesia*

Abstrak: *Ahmad Hassan merupakan tokoh ulama moderat yang menganjurkan pembaharuan Islam dengan slogannya kemabli kepada Alquran dan Hadis. Ahmad Hassan merupakan seorang tokoh pembaharu yang memberikan kontribusi dalam pemikirannya di bidang hadis. Ahmad Hassan menganggap bahwa dominasi mazhab pada umat Islam telah menghalangi interaksi umat dengan Alquran. Dalam tulisan ini akan dibahas pemikiran hadis dan kontribusi Ahmad Hassan dalam kajian Hadis di Indonesia. Penelitian ini menggunakan metode kualitatif pendekatan library reseach. Adapun basil penelitian ini menunjukkan bahwa Ahmad Hassan memainkan peran dalam kebebasan untuk memahami ajaran agama tanpa terikat oleh suatu mazhab, menurutnya pemikiran ini diharapkan mengurangi kendala bagi kemajuan umat akibat belenggu taklid mazhab yang telah menjadi tradisi sejak berabad-abad yang lampau. Maka dapat disimpulkan Ahmad Hassan adalah sosok tokoh Hadis dan ulama yang telah melakukan kajian Hadis serta berperan aktif dalam pemurnian ajaran Islam di Indonesia.*

Kata Kunci : *Hadis, Ahmad Hassan, Indonesia*

Introduction

At the beginning of the XX century, Indonesia was still in the Dutch colonial period, then continued with the Japanese colonial period (Hasudungan 2021). This colonization caused pressure on various aspects of the lives of the Indonesian people at that time (Amin 2019). This hall was also accompanied by the increasing activity of foreign missionaries who began to actively spread Christianity in Indonesia. This condition was aggravated by the application of divisive politics implemented by the Dutch so as to further weaken Indonesia from all its aspects. (Hezbollah, 2020)

Muslims as the majority society in Indonesia are of course the most affected by these colonial activities so various resistance efforts have emerged both by taking up arms and in terms of Education. This struggle is based on concern for the fate of an increasingly divided nation and religion. The economy of Muslims is getting more and more backward, and the social gap between indigenous peoples and foreign nations is increasingly visible. This phenomenon awakened a number of Indonesian scholars so a movement emerged that invited to improve the

destiny of the nation through the education and morals of Muslims based on the main sources of teachings are the Koran and hadith. (Sari 2020)

Because the Sunnah has an important position in Islam, many figures focus on the study of hadith, especially in Indonesia. Among the Hadith figures who worked in the study were Ahmad Surkati, M. Syuhudi Ismail, Hasbi as-Siddiqi, and Ahmad Hassan. And there are many other figures. Of the many Hadith figures, in this paper will be discussed a Hadith figure named Ahmad Hassan and his contributions and thoughts and understandings in the study of Hadith in Indonesia in the context of enlivening religious discourses in Indonesia.

Ahmad Hassan went the path of media and open debate in an effort to defend Islam. This confirms that the figure of Ahmad Hassan is a person who is firm and adheres to the Koran and hadith, and as a form of his caution towards religious issues. As the source of Islamic teachings, the Koran and hadith are the highest authorities in the establishment of Islamic law.

Method

This paper uses qualitative research methods, namely research procedures that produce descriptive data. The data obtained is then collected and deciphered by analyzing. This research focuses on two forms of data, namely primary and secondary. Primary is derived from the book Ahmad Hassan and the hadiths he translated. Meanwhile, secondary from supporting literature. As for the type of library research or library research.

Biography of Ahmad Hassan

His full name is Hassan bin Ahmad, but because he followed the Malay cultural custom of putting the surname or parents in front of the real name, finally the name Hassan bin Ahmad changed to Ahmad Hassan. He was born in Singapore, December 31, 1887 and died in Surabaya, on November 10, 1958 at the age of 70. His father was named Ahmad while his mother was named Muznah who was from Palekat Madras. The two married in Surabaya and then settled in Singapore. Ahmad Hassan is a name influenced by Singaporean culture. (Mughni 1994)

Ahmad Hassan studied the Quran at the age of about seven years, then attended the Malay School. His teachers included H. Ahmad and Muhammad Taib. To Muhammad Thaib, Hassan studied nahwu and nerves, and he also studied Arabic to Said Abdullah al-Musawi for approximately three years. In addition, he studied with Sheikh Hasan al-Malabary and Sheikh Ibrahim al-Hindi. Although his formal education was only in the Malay School, he was able to

master Arabic, English, Tamil, and Malay which he could use in his intellectual wanderings. It was through the intermediary of science that the tool then led him to deepen his knowledge and understanding of religion in a self-taught manner. (Mughni 1994)

Ahmad Hassan married in 1911 to Maryam, from this marriage he was blessed with seven children namely, Abdul Qadir, Jamilah, Abdul Hakim, Zulaikha, Ahmad, Muhammad Sa'id, and Mansur. In 1921 A.D., A. Hassan left for Surabaya (East Java) to trade and take care of the shop owned by Abdul Latif his uncle. (Sari 2020)

At that time Surabaya became a place of contention between young people and the elderly. Young people were spearheaded by Faqih Hashim, a migrant who paid attention to religious issues. He led the youth in an effort to carry out a movement to renew Islamic thought in Surabaya by exchanging ideas, tablig, and religious discussions. Haji Abdul latif, his uncle who was also his teacher as a child, urged him not to have a relationship with Faqih Hashim who he said had brought religious problems and disputes in Surabaya, and was also considered by his uncle to be a Wahabi. (Hezbollah, 2020)

But in contrast to Ahmad Hassan, during a visit to Kiai Haji Abdul Wahab, a Nahdatul Ulama figure, in his conversation with him, Kiai Abdul Wahab took one example of opposition on the issue of *usalli* practiced by the elderly before performing prayers with a voice, but the young people rejected the practice of *usalli* this is because there is no basis from the Koran and the Hadith of the Prophet. Young people argue that religion, should be based on Alquran and Hadis sahih. Therefore, *usalli* is a new thing that was insinuated by the later clerics and is not found in both sources of law, so the young people reject it and it is considered inappropriate to read it at the time of performing prayers. (Mughni 1994)

The problem that Ahmad Hassan discovered in his conversation with Kiai Wahab caused him to think hard and further about the problem, and then he came to the conclusion based on his research on the Koran and hadith sahih that the true young people, he did not find a single postulate in favor of the old people's *usalli* practice. (Mahmud and Arifah 2020)

Seeing so many problems that arise, especially about the problem of the Islamic renewal movement that is being opposed between the elderly and the young, makes Ahmad Hassan more devoted his attention to deepening the science of religion Islam. The main purpose of coming to Surabaya to trade could not be maintained, even then he got along more with Faqih Hasyim and other young people.

In 1924 Ahmad Hassan went to Bandung to study weaving, this is where he became acquainted with the figures of Persis (Islamic Union), who later Ahmad Hassan was appointed as Persis's teacher. Because his activities were mostly spent on Persis who was in Bandung, Ahmad Hassan was finally known as Ahmad Hassan Bandung. (Herry Muhammad 2006) In 1940 Ahmad Hassan moved to Bangil, East Java, and founded the Pesantren Persatuan Islam Bangil, he also wrote in *Himayat al-Islam* magazine until his death on November 10, 1958. and was buried in Sempok Cemetery, Bangil. (Herry Muhammad 2006)

Analysis of the Works of Ahmad Hassan

Ahmad Hassan's writings include:(Herry Muhammad 2006)

1. In the field of Qur'an and Tafsir:
 - a. *Tafsir al-Furqan*
 - b. *Tafsir al-Hidayah*
 - c. *Tafsir Surah Yasin*
 - d. *The Book of Tajwid.*
2. In the field of Hadith:
 - a. *Tarjamah Bulug al-Maram*
 - b. *Muqaddimah of Hadith*
3. In the field of Jurisprudence, and the Proposal of Fiqh:
 - a. Questions and Answers on Various Religious Issues
 - b. Song of Songs Treatise
 - c. Prayer Teaching
 - d. Al-Fatihah pamphlet
 - e. Hajj brochure
 - f. Zakat brochure
 - g. Riba Leaflet
 - h. Ijma' Leaflet
 - i. Treatise of Qiyas
 - j. Mazhab Leaflet
 - k. Taqlid brochure
 - l. *Al-Jawahir*
 - m. *Al-Burhan*
 - n. Friday's Treatise

- o. Usul Fiqh
 - p. Islamic Summary
 - q. *Al-Fara'id*.
4. In the field of Morals:
- a. Hi My Granddaughter
 - b. Hi My Son
 - c. Hi My Daughter
 - d. High Courtesy of Islam.
5. In the field of Christology:
- a. Lordship of Jesus
 - b. Sins of Jesus
 - c. Bibel Versus Bibel
 - d. Is Jesus Really Crossed?
 - e. Jesus and his religion.
6. In the field of Faith, Islamic Thought, and General:
- a. Islam and Nationals
 - b. The reign of the Islamic Way, Is it God?
 - c. What is Islam?
 - d. A.B.C. Politics
 - e. Seizing Power
 - f. Ahmadiyya treatise
 - g. Dajjal Mask
 - h. *Al-Taubid*
 - i. *Al-Iman*
 - j. *An-Nubuwah*
 - k. *Al-'Aqa'id*
 - l. *Al-Munazarah*
 - m. Islamic Letters from Endeh,
 - n. *Is Muhammad a True Prophet?*
7. In the field of History:
- a. *Al-Mukhtar*
 - b. History of Isra' Mi'raj,
8. In the field of Language and Wisdom:

- a. Rampaian Dictionary
- b. Dictionary of equations
- c. *First Step Before Learning English*
- d. *Al-Hikam*
- e. *Special Dictionary*
- f. *Al-Nabwu*
- g. The Book of *Tashrif*
- h. *Al-Bayan* Dictionary, and others.

Ahmad Hassan's Thoughts in the Field of Hadith Studies

According to Ahmad Hassan Hadith is divided into two parts, namely, those that can be used and those that cannot be used. (Federspiel 2001) The hadith that can be used is divided into two parts, namely, *Mutawatir* and *Sunday*. *Mutawatir* is a Hadith narrated by the multitude, it is impossible according to their custom to agree to commit a lie. Something similar happened from the beginning of the sanad to the end and did not defect the quantity of the person in each *tabaqah*. (Al-Khatib 1980) While the *Ahad* Hadith, is a Hadith narrated by one person, two or more people but does not qualify *masyhur* or *mutawatir*.

While the Hadith which cannot be used, is divided into two parts, which is the Hadith which is *weakriwa yatnya* and the false narration. These two hadiths are not applicable to determine a *halal*, *haram*, *sunnah* or *makruh* ruling. It can only be used to help with the description, not to be a guideline. (Federspiel 2001) This is Ahmad Hassan's view of the wearing of Hadith. As for the Hadith of the *daif* used for *fada'il al-A'mal*, Ahmad Hassan expressed objection, because the Hadith is a Hadith that cannot be acknowledged as from the Prophet PBUH. (Mughni 1994)

According to him, the Hadith that can be used as a source of Islamic law are the *sahih* hadiths of its narration, as well as not contradicting the Qur'an or Hadith which is more *sahih*. Ahmad Hassan stated that some scholars view the opinion of *mujtahidin* as a source of Islamic law other than the Qur'an and Hadith, while others do not allow it. The *Ijma'* acknowledged by Ahmad Hassan is only *Ijma'* of the companions of the Prophet saw., 'This *ijma'* is acceptable as a source of Islamic law, for we believe that they would not dare to agree to determine a law if no foundation came from the Prophet. At once this means that in reality *Ijma'* the companion does not stand alone and therefore cannot be used as a source of Islamic law such as the Qur'an and the Hadith. (Mughni 1994)

1. Understanding of Ahmad Hassan's Hadith

To know a person's way of understanding a Hadith, we must look at how he understands the Hadith. Ahmad Hassan is one of the scholars who understands the Quran and Hadith textually and rejects *takwil* towards the meaning of hadith. It can be seen from his opinion when explaining the Hadith about ablution after bathing. Ahmad Hassan expressed his opinion by first listing several Hadiths:

Hadith narrated by 'Aisyah:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى ، قَالَ : حَدَّثَنَا شَرِيكٌ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْأَسْوَدِ ، عَنْ عَائِشَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ . (هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ)

It means: Isma'il ibn Musa told us: Shrek told us, from Abu Ishaq, from al-Aswad, from 'Aisha, that the Prophet (peace and blessings of Allaah be upon him) used not to perform ablution after ghusl. (This is a hadith of good saheeh)

It Means: That is to say: from 'Aisyah: verily the Prophet saw. (H.R. Turmudzi)

Hadith narrated by 'Abdullah bin 'Umar:

قال ابن عمر: لما سئل النبي ص.م. عن الوضوء بعد الغسل قال: اي الوضوء اعم من الغسل؟ (رواه ابن أبي شيبة)

It Means: That is to say: When the Prophet was asked about ablution after bathing, he said: Which ablution is flatter than bathing? (H.R. Ibn Abi Syaibah).

Hadith narrated by 'Abdullah bin 'Umar:

قال رجل لابن عمر أنني اتوضأ بعد الغسل فقال لقد تعممت

It Means: *That is to say: A man has said to Ibn Umar: Verily I abide after bathing, so Ibn Umar said: Verily thou art excessive.* (H.R. Abu Syaibah)

Hadith narrated by Huzaifah:

قال حذيفة اما يكفي أحدكم أن يغسل من قرنه الى قدمه حتى يتوضأ؟

It Means: That is to say: Has said Huzaiyah: Is it not enough for one of you to bathe from the top of his head to his feet, with no more ablutions?

According to Ahmad Hassan, Hadis and these histories, clearly show, that a person who wants to perform prayers after bathing does not need ablution anymore. Furthermore, according to him, the word bath contained in some Hadiths is bisa understood as mandi janabat, and can

also be understood as ordinary bath, because the histories and Hadis do not mention *mandi janabat*.

In a later description, Ahmad Hassan asserted, according to *qa'idah* that the common word (*mutlaq*) needs to be used over the general (*itlaq*) as long as there is no information limiting its generality (*ittilaq*). So, according to Ahmad Hassan, *sehas* bathed, there is no need to take any more form for prayer. (Ahmad Hassan 2003)

2. Ahmad Hassan's opinion on *taqlid*

Taqlid according to Ahmad Hassan is defined as *imitating, obeying, modeling*. The point is to imitate working or receiving a law from someone by not knowing the basis of the Koran and Sunnah. (Mughni 1994) Ahmad Hassan strongly opposed this *taqlid* with his statement:

"Allah forbids muslims taqlid to anyone, no matter how great his rank and knowledge, except to Allah and his Messenger. People who cannot ijtihad are obliged to ittiba' i.e follow something by knowing the reason from the Koran or Hadith".

According to Ahmad Hassan the ban on *taqlid* is not only from the Koran, even the imams who four strictly forbid others to follow them if they find a more valid Hadith and even in his opinion, we should return to a stronger postulate if there are differences.

Among the verses of the Qur'an which strictly prohibits *taqlid* are:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

It means: *"and do not follow that which ye have no knowledge of. Indeed, hearing, sight and heart, all of them will be held accountable"*. (Q.S. Al-Isra: 36)(Indonesia 2014)

According to Ahmad Hassan ayat, it is explained about the haram of *taqlid*, including to the imams of the school, because according to him, prayer is the same as *taqlid*. As ordinary human beings a priest of the school remains open to the possibility of erroneously making a decision intentionally or not, they are not *ma'sum* like the Prophet. This is evidenced by the differences of opinion among the imams of the school, because each did not get the full Sunnah of the apostles so they used *ijtihad*. They do not have the same legal basis in a matter, so what one priest gets may not be known to the other priest, so there is a difference of opinion. (Mughni 1994)

But according to Ahmad Hassan, now that the Hadith of the Prophet Saw, has been written in many books, so it is easier to get the Hadith, then we are certainly easier to *ijtihad* for

those who meet the conditions. As for those who are incapable of *bertijtihad*, it must be *ittiba'* and should not be *taqlid*. Ahmad Hassan's thinking and understanding of *ijtihad*, *ittiba'* and *taqlid* became a correction to the system of Muslims in understanding and practicing religious teachings at the time, and at the same time was a challenge to the doctrine of the closing of the door of *ijtihad*.

3. Ahmad Hassan's opinion on *Bid'ah*

A Muslim implements worship to God with a system of worship that has been regulated in a certain way and rules, that is what has been regulated according to the provisions of Islamic teachings derived from the Qur'an and Sunnah. even so the Koran still accommodates the results of thought and common sense (Rasyid et al. 2020). According to Ahmad Hassan, to worship Allah Swt. is to work out his commandments, and to stay away from all his prohibitions.

All the activities of a Muslim carried out in that context, in essence, are worship according to a broad sense, but on the other hand there is a sense of worship in a special sense. Worship in that particular sense seems to him to be a problem that is related to the afterlife, while beyond that it is called a problem to the world. The teachings contained in the Qur'an and Hadith according to Ahmad Hassan are of two kinds, namely; (Mahmud and Arifah 2020)

a. Worldliness

Worldliness, according to the definition of Ahmad Hassan is any problem or deed that man can or might do, even if there were no religions in the world. This is also called *ma'qul al-M a'na*, which is something whose causes and meanings can be understood by reason. This matter of worldliness, when established by religion, is called a religious affair for the world. If religion requires then the law is obligatory, if it observes the law the Sunnah and if it destroys it should be abandoned. If it is not affirmed at all, the law is a miracle.

b. *Ukhravi*.

On the subject of ignorance, Ahmad Hassan dismissed it as a matter that had there been no religious instruction, man would not have been able to do it. It is called *gairu ma'qul al-M a'na* which is something whose causes and purposes cannot be understood by reason. In this issue there are only compulsory laws and sunnahs, whereas besides that it is haram and *heresy*. Especially in the second issue it can be said to exist in Islamic teachings, if it is based on the description of Islamic legal sources, namely the Koran and Sunnah. If not, then that is what is essentially called heresy.

Ahmad Hassan defined *heresy* as follows:

All deeds or readings that are of the nature of ignorance (worship) that people do, even though there is no information from religion, that is, according to the source, namely the Koran and sunnah. (Mughni 1994)

Islam very strictly forbids its people from committing *heresy*. Such is the severity of the prohibition, says Ahmad Hassan, is that a person who comes to attend an event in which there is *heresy* is forbidden, unless his arrival is to change by hand or speech. In worshipping Allah, one must do it exactly as stated in the Qur'an and exemplified by the Prophet Saw., without addition or subtraction.

Ahmad Hassan's view of *this heresy* is at once a call to Muslims to look back at the way they carry out the teachings of Islam. Of course, this invites some responses because it concerns a custom that has been established among Muslims, although later it turns out that some of them have reasons, but at least they hold a look back at the practice so far.

4. Scholars' Assessment of Ahmad Hassan

Ahmad Surkati commented on Ahmad Hassan as follows:

"As an educated person, he has a high level of taubid, and a defender of Allah's religion who always struggles to prevent Muslims from error". (Herry Muhammad 2006)

Muhammad Natsir says:

He does not want to bribe something like food to his cadres, but must do his own with full responsibility. His motto is "if a baby is always on his lap, he won't be good at walking" if he has agreed to something, then we should be good at solving it ourselves. He educated his cadres to be brave and able to fight for problems, even how complicated they are. This is what he considers good for the Islamic youth generation. We, the young men who were near him, were strictly disciplined, and given their own responsibilities. If we raised a religious issue, he did not answer it directly, but was told to look in books in various languages, mainly Arabic and English. I was given certain tasks, as were Fakebruddin al-Kabiri, Abdurrahman, Qomaruddin Saleh, Isa Ansbary, and others. (Luth 1999)

5. Ahmad Hassan's Contribution to Hadith Studies

As a prominent Indonesian cleric, Ahmad Hassan had various contributions left by him, firstly thoughts and secondly contributions in teaching and proselytizing as well as his contribution to the development of the Persis organization.

The contribution of his thoughts in the study of Hadith can be seen in his works such as *Tarjamah Bulug al-Maram*, as well as other books he produced, thus contributing to the understanding of religion to society and to hadith reviewers, because from his many books he emphasized the need to return the entire basis of worship and *amaliah* to the Koran and sunnah. Ahmad Hassan played a role in the freedom to understand religious teachings without being bound by a school, hopefully reducing one of the many obstacles to the progress of the people due to the shackles of the *taklid* of the school that has been a tradition for centuries.

As an active *da'i* preacher in the Persis organization, he has contributed a lot to the people in general and to Persis in particular. And he was instrumental to the occurrence of *islah* among Persis.

Conclusion

The contribution of his thoughts in the study of Hadith can be seen in his works such as *Tarjamah Bulug al-Maram*, as well as other books he produced, thus contributing to the understanding of religion to society and to hadith reviewers, because from his many books he emphasized the need to return the entire basis of worship and *amaliah* to the Koran and sunnah. Ahmad Hassan plays a role in the freedom to understand religious teachings without being bound by a school, expected to reduce one of the many obstacles to the progress of the people due to the shackles of the *taklid* mazhab which has been a tradition since centuries ago. It can be concluded that Ahmad Hassan is a figure of Hadith figures and scholars who have conducted Hadith studies and played an active role in the purification of Islamic teachings in Indonesia, and he was one of the important figures in the Persis organization.

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