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Epistemology of Hadith about AL-Mahdi: Analytical Study of the Book "Is Imam Mahdi's Discourse Real?"

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Abstract

Epistemology is a part of the Philosophy of Science which is tasked with discussing the sources, validity and authenticity of science. If applied in Hadith Science, epistemology can be used as a way to find out and obtain narrative sources of hadith texts about al-Mahdi, which is the focus of this research. For this reason, this research aims to explore the source, validity and authenticity of al-Mahdi's hadith. This type of research is qualitative with descriptive analysis of library objects. The main source in this research is Dadi Herdiansah's written work entitled Discourse of Imam Mahdi Realitakah?, a book that is widely read by people in Indonesia. The data collection technique used was direct observation of the book accompanied by a study of supporting literature. The research results found that hadith epistemology can be applied in studying hadith texts about

al-Mahdi. In the hadiths about al-Mahdi contained in the book, it was found that there were six lines of *sanad* (links connecting to the text of the hadith) collected by six narrators or *rawi* (people who transferred or narrated hadiths to others) from among the friends of the Prophet, who indicated *marfu'* (relying on the Prophet) and mentioned the word "al-Mahdi" in the sentence text (*matan*) in the hadith. Then, in order to achieve the validity of the authenticity of the hadith, the author of the book used "a coherent theory" which then discovered that there were several hadith transmitters whose position was weak (*dho'if*) who contradicted other transmitters who were stronger so that the hadith that went through the weak transmission route became rejected.

Keywords: Hadits, Epistemologi, Al-Mahdi, Marfu', Sanad, Matan, Koherence

Introduction

Philosophy as the mother of all knowledge since the time of ancient Greek civilization until now has experienced development.ⁱ One of the important issues in the philosophy of science is epistemology, of course apart from ontology and axiology. Epistemology talks about the sources, structure, methods and validity of knowledge.ⁱⁱ Epistemology is understood as a way to know and obtain the truth of a science. Epistemology is understood as the philosophical investigation of the characteristics of scientific knowledge and the methods of obtaining it. Epistemology includes sources, means and procedures for achieving scientific knowledge.ⁱⁱⁱ

The process of codifying hadith cannot be separated from human intervention in memorization, narration and writing, so that the problem of hadith is the possibility of forgery, memory problems and the subjectivity of the narrator in the process of transmitting the narration. Likewise, the hadiths about al-Mahdi appear strange, and the visualization is not real, so it is still a matter of debate. For this reason, the Hadith about al-Mahdi cannot be separated from criticism, both in terms of its content and *sanad*. In general, the *sanad* in al-Mahdi's hadith have many paths of transmission, including *marfu'* (relying on the Prophet), *mauquf* (stopping on the Prophet's friends), even *maqtu'* (stopping on the followers). This can influence the quality of a hadith, whether it is true from the Prophet or not, thus determining the beliefs of Muslims today about what will happen in the future and avoiding mixing with other teachings.^{iv}

This critical study of al-Mahdi's hadith from an epistemological perspective is important research. The study of al-Mahdi's hadith epistemology will more or less influence the thoughts and attitudes of Muslims. Especially when Islamic teachings have become a GPS (Global Positioning System) for Muslims in carrying out their daily activities.^v This research explores the

epistemological side of Hadith to answer questions about the basis and sources of al-Mahdi's hadith; how to find out the truth or authenticity of Al-Mahdi's hadith; how to test the truth (authenticity). This epistemological search is deemed very urgent to find out the authenticity of the sources of hadith about al-Mahdi, with a focus on al-Mahdi's hadith in the book *Discourse on Imam Mahdi Realitakah?*, by Dadi Herdiansah.

Research Methods

This type of research is qualitative with a descriptive method that focuses the study on data sourced from the literature. (Rohanda, 2016)^[10] The main object is a book by Dadi Herdiansah entitled "Discourse on Imam Mahdi Is Reality?". Data in the form of quotes from hadiths were collected through direct observation of the book with supporting literature study. Then, the hadiths are classified based on the issues raised. The author carries out an epistemological analysis used by the book author in determining the validity of the hadith contained in the book. This research also uses the method used to analyze authentic hadith sources based on the quality of the hadith. The authenticity of hadiths can be known through five aspects of the validity of hadiths which have been formulated by hadith scholars both in terms of connection (*sanad*), fairness and trustworthiness of the hadith bearer (*rawi*) and freedom from *syadz* (doubt) and *'illat* (defects).

Epistemological Framework in Examining Hadith

Epistemology comes from Greek: *episteme* means knowledge; and *logos* means science, theory or thought. Epistemology is a philosophy of science that investigates the sources, conditions and processes of knowledge.^{vi} John Locke stated that knowledge is obtained through experience and the senses, by likening the human mind to a "blank sheet" (*tabula rasa*) which is constantly filled by life experiences. (Hafizh *et al.*, 2024)^[3] Harold Titus, as quoted by Faradi, mentions epistemological issues surrounding sources, nature, and objectivity, and the validity of knowledge, both through verification and falsification.^{vii}

In the history of philosophy, classically there is a theory of validity which is very popular to test and attempt to answer questions about the truth of knowledge philosophically. Regarding the criteria for the validity of hadith, it can be stated that in determining the authenticity of a hadith, the test of truth used by hadith scholars is the coherence theory of truth, namely a theory that investigates the correspondence between one statement and another statement, or that there is no contradiction between one statement and another.^{viii} This can be seen from the statement that a text is declared "true" if it does not contradict the Koran, al-Hadith and sirah nabawiyah (prophetic stories) and is recognized by reason, the five senses and historical facts.^{ix}

For this reason, the epistemological framework of hadith in this research is about investigating the sources, structure, methods and validity of hadith about al-Mahdi. In this context, hadith epistemology traces the flow of transmission of hadiths up to the chain of transmission down to the Prophet. Apart from that, hadith epistemology continues with the mapping of hadith to the structure of hadith which consists of two main components, namely *sanad* (speaker chain) and *matan* (hadith redaction).^x

Nadhira quotes Kamaruddin Amin regarding the use of the *sanad* and *matan* methods to test the authenticity of hadith, a method of hadith criticism that combines *sanad* and *matan* analysis. This is a method that Harold Motzki admits has the advantage of knowing when the hadith appeared to a much earlier period compared to the Orientalist method which only reaches the Companions period (early first century Hijriah). According to Kamaruddin Amin, the *sanad* and *matan* method is an analytical method that has a recognized level of credibility because it compares the variations or diversity of redactions (*matan*) of a hadith. Contexts like this are even found in the hadith books that are considered the most authentic, namely the books of Sahih al-Bukhari and Sahih Muslim. Generally, hadith scholars accept the truth of hadiths if they come from trusted narrators (*al-ziyadat 'an al-tsiqat*). Likewise, if the majority of ulama assess the quality of hadith based on the quality of the transmitter, then the *sanad* and *matan* methods can assess the quality of the transmitter based on the history.^{xi}

Proving the truth of Hadith within this epistemological framework finds two things, namely the truth that Hadith is revelation and the truth related to the chain of conveying Hadith to mankind. The truth of Hadith as revelation is based on the verses of the Koran which have been mentioned in the Koran Surah al-Nisa verse 59, which ensures that al-Hadith is revelation, namely that the Prophet Muhammad would not say, say or agree to something unless previously Allah conveyed a revelation to him regarding this matter. Meanwhile, the Hadith were in fact conveyed from the Prophet to mankind through an empirical reporting process. Therefore, the process of proving the truth of the transmission of Hadith is carried out using the principles of truth of empirical reporting as stated in Hadith Science which has been prepared so far to trace the authenticity of Hadith.^{xii}

Analysis of the Hadith of al-Mahdi

Dadi Herdiansah lists 174 hadiths about al-Mahdi which are grouped into three, namely: *First*, hadiths attributed to the Prophet whose editors clearly mention the word al-Mahdi; *Second*, hadiths whose editorials do not clearly mention the word al-Mahdi; *Third*, there are also friends' *atsar* (reports) whose editorials clearly or unclearly mention the word al-Mahdi.

There are six narrators from among the Prophet's companions listed in the book. The names of these narrators include Ali bin Abi Talib, Ibnu Mas'ud, Umm Salamah, Tsauban, Jabir and Abu Sa'id al-Khudri. Following are the details of the hadith from each narrator as follows:

a. *Hadith of Ali bin Abi Talib, About al-Mahdi being Ahlu Bait (family of the Prophet):*

قَالَ رَسُولُ اللَّهِ ﷺ الْمَهْدِيُّ مِنَّا أَهْلَ الْبَيْتِ، يُصَلِّحُهُ اللَّهُ فِي لَيْلَةٍ

"Rasulullah said al-Mahdi from our group, namely the temple experts. Allah fixed it in one night"

The hadith attributed to 'Ali bin Abi Talib, whose narration clearly states that al-Mahdi comes from a descendant of the Prophet's family (*ahli bait*) who will fix all problems in one night, turns out to all come from only one Yasin al-Ijli. Meanwhile, Yasin al-Ijli has problems, according to Imam

al-Bukhari's assessment. He considered Yasin al-'Ijli as *fihī nazar* (he needs to be criticized). Likewise, Ibn Hibban rated Yasin al-'Ijli as *jarh* (reprehensible, bad) which made the hadith he presented *munkar* (rejected). Apart from that, the presence of the name Sâlim bin Abi Hafṣah, who was a follower of Yâsîn, did not have a positive impact, because Salim's path contained *majhûl* (unknown) hadith narrators. There is also the name Muhammad bin Fudail, a narrator from the same Shiite circle as Salim. Yasin's history of relying on him was considered *dha'if syadid* (very weak), then continuing to rely on Ibrahim al-Nakha'î (W96H) was considered *munkar* (rejected). There is one more route that claims to reach Ali bin Abi Talib, namely Yûnus, a narrator who is considered *dha'if syadid* (very weak), who relies on hadith from Shiite narrators. This hadith of Yunus's path is considered *gharib* (narrated by one person).^{xiii}

b. *Ibn Mas'ud (Hadith About the Black Banner):*

أَبُو الْفَتْحِ الْأُرْدِيُّ حَدَّثَنَا الْعَبَّاسُ بْنُ الْإِبْرَاهِيمِ حَدَّثَنَا مُحَمَّدُ بْنُ نَوَّابٍ حَدَّثَنَا حَنَّانُ بْنُ سَدِيرٍ عَنْ عَمْرِو بْنِ قَيْسٍ عَنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أُقْبِلَتِ الرِّايَاتُ السُّودُ مِنْ خِرَاسَانَ فَالْتَوَّهَا، فَإِنَّ فِيهَا خَلِيفَةَ الْمُهَدِيِّ.

This hadith clearly mentions al-Mahdi which is attributed to Ibn Mas'ud whose editor states that al-Mahdi came from Khurasan Iran carrying a black banner. This hadith is *munkar* (rejected). There is Hanan bin Sadir whose history is *gharib* (narrated by one person). The popular history of Ibn Mas'ud is in the line of Yazid bin Abi Ziyad. This senior Shiite figure in his time was aloof in his narration. The path was rejected, relying on Ibrahim. Imam Ahmad considered this hadith to be *laisa bisyai* (nothing).^{xiv}

c. *Umm Salamah (Hadith about al-Mahdi, descendant of Fatimah):*

عن أم سلمة، قالت: سمعت رسول الله ﷺ يقول: المهدي من عترتي من ولد فاطمة

The hadith attributed to Umm Salamah is from Ziyad bin Bayân from Ali bin Nufail from Sa'id bin al-Musayyab. This history is *gharib* (narrated by one person) by mentioning the editorship of al-Mahdi from the descendants of Fâtimah. This Ziyad route was denied by al-Bukhari. Ma'mar's route is also weak because even though he got strong grades, his history from Qatadah is weak in memorization.^{xv}

d. *Tsauban (Hadith About al-Mahdi Carrying the Black Banner):*

قال رسول الله ﷺ: " يقتل عند كنزكم ثلاثة كلهم ابن خليفة ثم لا يصير إلى واحد منهم ثم تطلع الرايات السود من قبل المشرق فيقتلونكم قتلا لم يقتله قوم " ثم ذكر شيئا لا أحفظه فقال: " فإذا رأيتموه فابعوه ولو حبوا على التلح فإنه خليفة الله المهدي."

The hadith attributed to Tsauban, with the editorial stating that al-Mahdi carried a "black banner", turns out to include Khalid al-Hazza. This path looks good, but Khalid's isolation from Abū Qilabah is not strong, nor is Ayyûb's isolation from the history of Abu Qilābah. Ibn 'Ulayyah has denied Khalid's history because he really knows his history, namely his mistake when he returned from the land of Syria, he was involved in state affairs when the Abbasids were at the beginning of their glory after succeeding in

overthrowing the Umayyads. This erroneous assumption is very strong, because this history is actually a history made by Ali bin Zaid from Abū Qilabah. Ali bin Zaid, who is a Shiite, is a weak narrator (*dha'if*) and has no educational connection (*sanad*) towards Abū Qilabah, so Imam Muslim considers his history to be rejected and cannot be used as confirmation of Khalid's mistakes.^{xvi}

e. *Jabir (Hadith about al-Mahdi being Imam for Jesus):*

عن جابر قال: قال رسول الله ﷺ: ينزل عيسى بن مريم فيقول أميرهم المهدي: تعال صل بنا فيقول: لا، إن بعضهم أمير بعض تكريمة الله لهذه الأمة.

The Jabir hadith which mentions the word al-Mahdi who became Imam for Isa al-Masih is weak precisely because it contradicts other narrations. Regarding this narration, it violates other, more robust narrations by not calling al-Mahdi the Imam. In the hadith that mentions al-Mahdi, Ismail bin Abdu al-Karim incorrectly calls al-Mahdi. The correct history is as stated by Imam Muslim in his authentic book.^{xvii}

f. *Abu Sa'id al-Khudri (Hadith About al-Mahdi Upholding Justice):*

عن أبي سعيد الخدري قال: قال رسول الله ﷺ: لا تقوم الساعة حتى تمتلئ الأرض ظلما وعدوانا - ثم يخرج رجل من عترتي أو من أهل بيتي يملؤها قسطا وعدلا كما ملئت ظلما وعدوانا.

The hadith that relies on Abū Sa'id al-Khudri's friend states clearly that al-Mahdi from the Prophet's family (*ahlu bait*) will uphold justice. The entire line of transmission of this hadith comes from Abū Ṣiddiq al-Nāji, who was considered by Ibnu Hajar as a trustworthy person (*tsiqah*). However, Yahya bin Ma'in Ibn Sa'ad considers Abu Ṣiddiq al-Nāji's credibility to be questionable. In addition, Yahya bin Ma'in at one time judged him weak (*dha'if*), but at another time judged him as a trustworthy person (*tsiqah*). This means that Yahya bin Ma'in's assessment contains irregularities, because according to Abu Hatim, based on information from Ibn Abi Khaitsamah, he said that apparently the book "Tarikh" by Yahya bin Ma'in itself does not clearly state that Abū Ṣiddiq al-Nāji as a person who can be trusted (*tsiqah*). Even Imam al-Uqaili said that Yahya bin Ma'in once assessed Abū Ṣiddiq al-Nāji as a weak hadith (*dha'if*). Dengan demikian, jalur yang dibawa Abū Ṣiddiq al-Nāji itu bertentangan dengan pendapat yang lebih kuat, yaitu pendapat Imam Muslim. Imam Muslim melalui Daud bin Abi Hind menjelaskan tentang keberadaan seorang khalifah di akhir zaman yang akan membagi-bagikan harta tanpa pamrih pada saat terjadinya kelaparan dan kemiskinan. Seorang Khalifah ini tidak disebut secara tegas sebagai al-Mahdi. Pernyataan dari Imam Muslim ini dikuatkan oleh hadits sahih riwayat Jābir. Oleh sebab itu, klaim bahwa al-Mahdi dari keturunan Nabi (*ahli bait*), bahkan sampai menyebut ciri-ciri fisik al-Mahdi yang bentuk hidungnya mancung dan jidatnya lebar, adalah informasi-informasi yang lemah.^{xviii}

Epistemological Analysis of the Hadith of al-Mahdi

As previously discussed regarding hadith epistemology, there are at least several points that can be obtained after studying the book Discourses on Imam Mahdi Is it Reality?

a. Dasar dan Sumber hadits al-Mahdi

It should be noted that the hadiths accepted by the general public are in the form of religious texts. This text is a source of knowledge because it contains information about everything originating from or about the Prophet and is believed to be a source of Islamic teachings. These hadiths were obtained from people who lived during the time of the Prophet, and are known as companions. They are the ones who then convey this information to the generation below them (*tabi'in*) who then convey it again to the generation below them (*tabi' al-abi'in*).^{xix}

Untuk dapat menetapkan bahwa hadits-hadits tersebut diperoleh dari orang-orang yang hidup semasa dengan Nabi, maka para ulama hadits menggunakan metode *tahammul*. *Tahammul* adalah metode yang menjelaskan proses penerimaan atau proses pemindahan hadits dari seorang guru kepada murid. Para ulama hadits dalam meneliti proses *tahammul*, adalah dengan menerapkan kaidah diantaranya adalah: "*al-Samā' min Lafzhi al-Syeikh*" (mendengarkan untaian-untaian kalimat dari guru). Metode ini ditandai dengan penyebutan sumber dan jalur dari siapa seseorang menerima hadits: "*Saya telah mendengar seseorang menyampaikan hadits demikian*"; "*Seseorang itu telah menyampaikan hadits kepada kami*"; "*Seseorang lagi telah mengabarkan kepadaku*"; Atau "*Seseorang telah mengkhabarkan kepada kami*".^{xx}

To be able to determine that these hadiths were obtained from people who lived at the time of the Prophet, hadith scholars used the *tahammul* method. *Tahammul* is a method that explains the process of receiving or transferring hadith from a teacher to a student. Hadith scholars in researching the *tahammul* process, apply rules including: "*al-Samā' min Lafzhi al-Syeikh*" (listen to the strings of sentences from the teacher). This method is characterized by stating the source and channel from which one received the hadith: "*I have heard someone convey such a hadith*"; "*That someone has conveyed the hadith to us*"; "*Someone else has told me*"; Or "*Someone has told us*".^{xxi}

In Dadi Herdiansah's book there are hadiths relied on from the Prophet which are listed through companion narrators. All hadiths in this book use the method of receiving hadiths in sequence from bottom to top until they reach the Prophet. This is a sign that the hadiths of al-Mahdi along the lines mentioned extend back to the Prophet, and this is characterized by the word "*hadatsana*" (transmitted to us). This is seen as the method with the highest credibility among the ulama. During the time of Rasulullah SAW, this method was used. But there are also those who think that listening accompanied by writing is of higher value than just hearing.^{xxii}

b. Method of Knowing the Authenticity of the Hadith of al-Mahdi

The methods used in Dadi Herdiansah's book are the method of sanad criticism (hadith transmission route) and matan criticism (hadith redaction). The theory used is the general standard theory of assessing hadith, namely the connectedness of the sanad (*ittisāl al-sanad*), the credibility of the hadith transmitter (*adalah*) and the narrator's capability (*dabi*). The last two conditions, namely avoiding irregularities and avoiding defects, are part of the theory of *munkar* (rejected) hadith used by Imam Muslim. He is more specific and sharp in determining the last two conditions, namely, (1) Criticism of teacher's sanad, (2) Comparison of

hadith histories, (3) Search for defects (*ma'lûl*) in books that discuss defects (*'ilal*) in hadiths.^{xxiii}

The hadiths listed in the book which have clear redactions are as many as six hadith transmitters from among friends. According to Dadi Herdiansah, al-Mahdi's hadiths do not fall into the category of *mutawatir* hadiths (hadiths narrated by many people) neither in their words nor their meaning. After creating the structure of the *sanad* chart (hadith transmission), it turns out that outwardly there are a lot of them, but in the end the path pivots on someone who has problems with each theme. With a total of 174 hadiths, all of them are only focused on thirteen narrators.

So if we narrow it down only to the *marfu'* hadith (hadith from the Prophet) whose redaction clearly shows it can be found that the history attributed to Ali bin Abi Talib only comes from Yasin al-Ijli. Even though there are many transmission lines attributed to Ibn Mas'ud, it only comes from three people, namely Hanan bin Sadir and Yazid bin Abi Ziyad.

The narration that relies on Tsauban also has many narration paths and reaches more than ten narration paths, but all of them only rely on two narrators, namely Khalid al-Hazzā and Ali bin Zaid. There are around eleven lines of narration based on Umm Salamah, but it only focuses on Ziyad bin Bayan. The narrative attributed to Jabir states that the leader of the Muslim Ummah at the end of time who will be the Imam of prayers for Isa bin Maryam is al-Mahdi and also a *dha'if* (weak) with a single transmission (*sanad*) whose stronger error is directed at Ismā'il bin Abdul Karim. Even though the history is attributed to Abu Sa'id al-Khudri, there are many lines of narration, but they all pivot to Abu Şiddiq al-Naji alone.

Dadi Herdiansah in his book uses *coherence theory* in determining the validity of a hadith. In the hadith of Ibn Masud's line, there is a narrator named Hanan bin Sudair who narrated to Yazid bin Muhammad that he got it from Amr bin Qais from al-Hakam from Ibrahim (died in 96 H.) from Alqamah. Meanwhile, in the transmission line (*sanad*) issued by al-Azdi when Hanan narrated to Muhammad bin Tsawab that he got it from Amr bin Qais from al-Hasan from "Ubaidillah from Abdullah bin Mas'ud". From the results of tracing the transmission (*sanad*) of Inī Hanān bin Sudair as a narrator who is considered not strong, because it cannot be ascertained from which route he got the hadith.^{xxiv} So this al-Hakam path should be a follower of Yazid bin Abi Ziyad. However, because there was Hanan bin Sudair, a weak narrator who indicated he was creating a new path to strengthen Yazid's path. This is very weak because in its path there is Ibn Abi Darim, a person whose credibility is doubtful. So the history brought by Hanan was rejected because it was different from Amr bin Qais' students. Likewise, Hanan's transmission (*sanad*) whose line states that al-Hakam came from Ibrahim is "rejected" because it includes the narrator al-Hakam, and in this way it is not true.^{xxv}

So from all the transmission lines that were collected in *marfu'* (hadith that rely on the Prophet) and it is clear, it turns out that the center is only eight people, all of whom are problematic narrators, mostly Shiite narrators and they show no coherence and inconsistency in the narration. hadith. So with a number like this, it shows that the *marfu'* hadiths (which rely on the Prophet) about al-Mahdi, whose redactions are clear, apparently do not fall into the category of *mutawatir* hadiths, whether the words, meaning or

narration are indicated to be incoherent, and these are considered "rejected".

Conclusion

Dari uraian di atas dapat disimpulkan bahwa hadits-hadits tentang al-Mahdi ditinjau dari sudut pandang epistemologi merupakan hadits yang bersumber dari beberapa periwayat yang berbeda-beda sehingga keotentikannya tergantung kepada kepribadian periwayat hadits. Hadits-hadits al-Mahdi yang terdapat dalam buku "Wacana Imam Mahdi Realitakah?", ternyata terdapat enam jalur penyampaian (*sanad*) yang mengerucut kepada enam orang sahabat Nabi yang meriwayatkan hadits (*rawi*). Hadits tentang al-Mahdi terindikasi sebagai hadits yang *marfu'* (hadits yang disandarkan kepada Nabi), dan menyebut secara jelas (*sarih lafazh*) di dalam susunan kalimat-kalimatnya (*matan*). Hal ini ada indikasi bahwa penerimaan hadits tersebut bersambung sampai kepada Nabi Muhammad.

From the description above, it can be concluded that the hadiths about the Mahdi from an epistemological point of view are hadiths that originate from several different narrators so that their authenticity depends on the personality of the hadith narrator. The hadiths of al-Mahdi contained in the book "Imam Mahdi's Discourse Is It Realita?", it turns out there are six channels of transmission (*sanad*) which narrow down to the six companions of the Prophet who narrated the hadith (*rawi*). The hadith about al-Mahdi is indicated as a *marfu'* hadith (hadith attributed to the Prophet), and mentions it clearly (*sarih lafazh*) in the structure of the sentences (*matan*). This shows that the acceptance of this hadith continued down to the Prophet Muhammad.

Then, in order to explore the validity or authenticity of the hadith, the author of the book uses *coherence theory*. From the results of his research, it was found that there were several hadith transmitters (*rawi*) who had weak personalities (*dha'if*) who opposed other hadith transmitters who were stronger, so that the hadiths that went through the weak transmitter's path were rejected. The research also found that there are quite a lot of hadiths that mention the Imam Mahdi, but not all of these hadiths can be used as a strong basis or argument, especially since there are many groups or individuals who claim to be the Mahdi. The validity of some of the hadiths that mention Imam Mahdi cannot be confirmed, because the hadiths were presented by several people who had problems and did not meet the criteria for accepting hadith narrations.

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