CHAPTER II

THEORITICAL BACKGROUND OF *MAHRAM* FOR WOMAN'S TRAVELLING

A. The Meaning of *Mahram*

The word *mahram* comes from *harama* or *harima* or *haruma* that meaning prohibited, forbidden or make the honor and purity of something. The word *mahram* or *mahramah* can be said *mahārim* in the plural form has the meaning something that should not be violated (*mālā yahillu intihākuhā*) or the pure thing (*al-Qudāsah*)[10]. So that, in the relative context, *rahīm-mahram* has meaning *muharramun tazawwajuhā* or relative who is prohibited to get married with them[11], this prohibition is binding and contains element of sin (*ta'sīm*) and is not eligible if undertaken valid marriage.

In the fact, often overlapping to said *mahram* with the word *muhrim* althought those word so different. *Muhrim* comes from *ahrama* and has two interpretation, first, someone make prohibited, it means husband who makes wife can not marry with other man as long as be his wife or in *thalaq raj'i* times. And second, someone do *ihram* in the *hajj* and *umrah*[12].

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[10]Luis Ma'luf, al-*Munjid fi al-Lughah wa al-A'lam*, (Beirut: Maktabah al-Syarqiyah, 1986), 128-130. AW Munawir, *Kamus al-Munawir*. (Yogyakarta: Pustaka Progressif, 1997), 256-257

[11] Majid al-Din Muhammad bin Ya'qub al-Fairu Zabadi al-Syairazi, *al-Qamus al-Muhith Vol IV*, (Beirut: Dar al-Fikr, 1983), 95

[12] AW Munawir, *Kamus al-Munawir....*, 257. Abdul Halim. *Ensiklopedi Haji & Umrah*, (Jakarta: Raja Grafindo, 2002), 265-266

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This misunderstanding often accurs not only on ordinary people, but also in academic world, writer found two thesis of IAIN Sunan Ampel Surabaya has the title with the word *muhrim* with the view *mahram*[13].

Mahram own pronounciation was not found in the Quran although there are many pronounciation has the same root word in the Quran[14]. So, *mahram* word is the term used by scholars to mention *hurrimāt* in the Quran verse:

Generally, *mahram* divide in two part, they are:

1. *Mahram Muabbad* (permanently)

   It has meaning woman who has relative connection and forbidden to married forever. It is because of three reasons, genealogy (nasab), marriage (nikāh), and nursing (radlā'ah) [15].

2. *Mahram Muaqqat* (temporaly)

   It has meaning *mahram* for while and get forbidden limits for man to get married with woman during temporary status still in her. If the cause

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[13] Lailatul Muniroh, Aqidah Filsafat, 2005, *Mobilitas Wanita Karier dan Keberadaan Muhrim; Studi Hadis tentang Larangan Wanita Bepergian tanpa Muhrim dalam Sunan al Tirmidzi.* Ziyadatun Ni'mah, Tafsir Hadis, 1997, *Nilai-Nilai Hadis Abu Hurairah tentang Larangan Wanita Bepergian tanpa Muhrim dalam Musnad Ahmad bin Hambal.*

[14] Word *mahram* comes from the letter *ha, ra* and *mim*. With all derivation has 23 place of mention with the differences of term and purpose. Look at in Muhammad Fuad 'Abd al Baqy, *Mu'jam Mufahras li Alfadz al-Quran al-Karim.* (Beirut: Dar al Fikr, 1987), 251-253

[15] Based on QS al-Nisa: 23, there are 7 person can be *mahram* because of genealogy (nasab), there are: mother, daughter, sister, aunt from father, aunt from mother, niece from brother and niece from sister. *Mahram* because of marriage are: mother in law, step daughter that has sexual intercourse with his mother, daughter in law and step mother.

And *mahram* because of nursing are: nurse mother, mother's nurse mother, mother in law's nurse mother, sister's nurse mother, sister in law's nurse mother, daughter and granddaughter and sister in nursing. Sayyid Sabiq, *Fiqh al-Sunnah Vol II,* (Kairo: Dar al-Fath lil I'lam al- 'Arabi, 1990), 183-201.

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of forbidden lost, otomatically the man can marry woman who was being his *mahram* before[16].

In the law perspective, issue of *mahram* has the connection with the rule of relation between man and woman, like the forbidden to marry with *mahram*, the limit of *aurat* between *mahram*, permited to meet and look between *mahram*, there is not invalid of *wudhu* and the rules of *mahram* as a companion for woman's travelling. Like the hadīth:

- حدثنا إسحق بن إبراهيم الحنظلي قال قلت لأبي أسامة حدثكم عبيد الله عن نافع عن ابن عمر رضي الله عنهما : أن النبي صلى الله عليه و سلم قال (لا تسافر المرأة ثلاثة أيام إلا مع ذي محرم)

B. Research of Hadīth

1. Takhrīj al-Hadīth

In the etymology, t*akhrīj* has meaning *istinbāt* (come out), *tadrīb* (research) and *taujīh* (explain).[17] And in the termynology, *takhrīj* in Mahmūd Thahhān's opinion has meaning:

الدِّلاَلَةُ عَلَى مَوْضِعِ الحَدِيْثِ فِى مَصَادِرِهِ الأَصْلِيَّةِ الَّتِيْ أَخْرَجَتْهُ بِسَنَدِهِ ثُمَّ بَيَانُ مَرْتَبَتِهِ عِنْدَ الحَاجَةِ [18]

"To show the authenticity of sources from the hadīth that it transmited complately with the transmitter and than to explain the level if needed"

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[16] The woman who is prohibited to marry for while are: 1) sister and aunt of his wife (it is prohibited to marry with woman and her sister or aunt in the same time of married), 2) other people's wife or in the time of *thalaq raj'i* that can return with her husband, 3) wife who divorsed by *thalaq ba'in* until she marries with others man, she has sexual intercourse, and divorse from her new husband, 4) make marriage contract in the *ihram* times, 5) marry with woman slave while he can afford to marry with independent woman, 6) marry with *zaaniyah* (woman did *zina*), 7) marry with woman who is in the *li'an* swear, 8) marry with *musyrikah*, and 9) marry with more than 4 woman. Sayyid Sabiq, *Fiqh al Sunnah Vol II*,...., 202-238.

[17] Endang Soetari Ad, *Ilmu Hadis Kajian Riwayah & Dirayah*, (Bandung: Mimbar Pustaka, 2008), 154. Ibnu Mandzur . *Lisanul arab Vol II*..., 249

[18] Mahmûd al-Al-Thahhân, *Ushulut Takhrij wa Dirasat al-Asanid,* (Beirut: Dar a-Quran al-Karim, 1978), *9*

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It meant, to transmitte and take hadīth out from the authentic books, those are many hadīth book that collected by author (*mukharrij*) with the receive directly from his teachers, and completely with the all of transmitter until prophet Muhammad PBUH, like *Kutub al-Sittah, al-Muwaththa' Mālik, Musnad Ahmad*, etc.

Generally, *Takhrīj* as the research of hadīth has two method, there are: 1), *takhrīj* with use CD-ROM, 2), *takhrīj* through manuall and conventional way with hadīth book and dictionaries, this way has 5 method in the Mahmūd al-Thahhān's opinion, those are:

a. *Takhrīj* with know the companion (shahābat) who transmitte hadīth, it can use many book, include:1), *musnad* books[19], like *Musnad* writen by Ahmad Ibn Hanbal, *Musnad* writen Baqiy ibn Makhlad, etc. 2), *Mu'jam* book[20], like *al-Mu'jam al-Kabīr* writen by al-Thabrani, *Mu'jam al-Shahābat* writen by al-Hamdani, etc. 3), *Athrāf* book[21], like *Athrāf al-Shahīhain* writen by al-Dimasyqi, etc.

b. *Takhrīj* with know the first letter from the *matan* hadīth. It can use many book include: keys book (*miftāh*) and index book (*fahras*) like *Miftāh al- Shahīhain* writen by al-Tawqîdi, etc.

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[19] *Musnad* is hadīth book it writen based on companion's name, the composition book it is difference between one and other, there is arrange based on alphabet or most important or embraced Islam or based on tribe or teritory, etc. Suryadi and Muhammad Alfatih Suryadilaga. *Metodologi Penelitian Hadis*. (Yogyakarta: Teras, 2009), 39. Hasbi ash-Shiddiqi. *Pokok-Pokok Ilmu Dirayah Hadits Vol II*, (Jakarta: Bulan Bintang, 1976), 323.

[20] *Mu'jam* is hadīth book it writen based on names of companion, his teachers, his teritory or others with alphabet. Suryadi, *Metodologi Penelitian Hadis...*, 40. Hasbi, *Pokok-Pokok...*, 324

[21] *Athrāf* is the hadīth book it mention part of hadīth and mention others just with signal and after that explained *sanad*, all or part of it. Suryadi, *Metodologi Penelitian Hadis....*, 41. Hasbi, *Pokok-Pokok...*, 327.

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c. *Takhrīj* with know *matan* of hadīth that seldom to used. It can use book like *al-Mu'jam al-Mufahras Li Alfāzh al-Hadīts* writen by Arnold John Wensinck.

d. *Takhrīj* with knowing about hadīth theme. It need books that arrange systematically, like *al-Jawāmi's* book, *al-mustakhrāj's* book, etc

e. *Takhrīj* with knowing about special character of *matan* or *sanad* in hadīth. The character of *matan* it can be signal of falseness, it known with *Maudlū'at's* book like *al-Maudlū'at al-Shugrā* writen by al-Harawī and etc. And the character of *sanad* like hurried hadīth (*mursal*), it known with book of '*Ilal al-Hadīth* writen by Ibnu Hatim and etc. And if there are '*illat* (defect) and *ibhām* (hiden) in the *sanad* and *matan*, it known with Ibnu Hatim's book, namely '*Ilal al-Hadīth.* [22]

C. Metodology of Critic of Hadīth

1. Critic of *Sanad*

In the arabic etimology, critic has meaning research, analition, verification and differentiation. And in the terminology, it has meaning the way to differentiate between the true and false. In hadīth term, critic is method to study about hadīth to know it is realy comes from prophet Muhammad or no.[23]

As Syuhudi Ismail telling, there are four reason to say about importanty from critic of *sanad* and *matan* hadīth, there are:

a. Hadīth is one of Islamic resources

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[22]Suryadi, *Metodologi Penelitian Hadis....*, 38-62. Hasbi, *Pokok-Pokok...*, 39-131

[23]Hasjim Abbas, *Kritik Matan Hadis Versi Muhadditsin dan Fuqaha*, Cet. ke 1 (Yogyakarta: Teras, 2004), 9-10

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b. Not all of hadīth written legitimately in the prophet period

c. The story said there are many falsification of hadīth from many people with the difference aim

d. The process of collect hadīth legitimately need the long time and did after the passed a way of prophet[24]

The critic of hadīth classified as two, they are: critic of *sanad* and critic of *matan*. *Sanad* has meaning stripe that connect us on *matan* hadīth[25]. So, critic of *sanad* has meaning research and examine *sanad* hadīth, means about personality of transmitter and process to receive hadīth from his teachers (*tahammul wa al-adā'*). With this way, the researcher can find the false from narration strip and find the true about quality of hadīth.

So, critic of *sanad* needed to divice *shahīh* or not from the hadīth and to receive or refuse of hadīth. In the process of critic, it can use the rule of sound (shahīh) from *sanad* hadīth, in Ibn Shalah's opinion there are[26]:

a. The continuous of *sanad* (Ittishāl al-sanad)

It is a narrations that narrated by the narrator from his teacher, and it continues until the last narrator, the continuous must be proved from the first until the last of narration.

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[24]Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis*, (Jakarta: Bulan Bintang, 1988), 75-104. Look at to in *Hadits Nabi Menurut Pembela Pengingkar dan Pemalsunya*, (Jakarta: Gema Insani Press, 1995), 43

[25] Ajjaj al-Khotib, *Ushul al-Hadith*, (Beirut: dar al-Fikr, 2008), 22-23

[26]Mahmud Thahhan, *Taisir Musthalah al-Hadith*, (Beirut: dar al-Fikr, without years), 34-35. M. Syuhudi Ismail,. *Kaedah Kesahihan Sanad Hadīts, Telaah Kritis Dan Tinjauan Dengan Pendekatan Sejarah*, (Jakarta: Bulan Bintang, 1995), 126

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b. The fair narrators ('Adālah al-ruwāt)

Means if the narrator has the criteria, there are: a moslem person, a heresy man, practice the islamic rule and keep the self respect (*muru'ah*)

c. The trustworthy memory narrator (*dlābith)*

Trustworthy is a narrator has strong and perfect memorizing, so he can keep the written and unwritten hadīth. So, if the fair narrator related with personality of narrators, trustworthy related with intelectual capability of narrators. Both of them namely reliable (*tsiqah*)[27] to research fair and trustworthy narrator need to study about *al-jarh wa al-ta'dil*[28].

d. To be free from defect (*syudzūdz*) in the *sanad*

Syadz is a hadīth transmitted by reliable man (*tsiqah)* and contrast with the hadīth that has more reliable narration than him.

e. To be free from any irregularities (*'illat)*

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[27] Suryadi, *Metodologi Penelitian Hadis....*, 102-114

[28] *Jarh* is statement about defect of hadīth's narrator, this statement can make narrations canceled cause it being narrator's defect, morality or intelectuality. The defect based on morality are: 1) his lie about prophet Muhammad, 2) accused be lier, 3) *fasiq* in his behaviour or statement but not until be invidel person, 4) personality of narrator is unknown, 5) narrator is heresy man. And the defect based on intelectual capacity are: 1) weakness in his memorizing, 2) many error in his statement, 3) he often forget and mistake, 4) he often feel doubt, 5)contradictive with the reliable narrator.

As the contrary with *jarh, ta'dil* is statement about condition of narator that accepted his narrations, morality side and intelectuality side. This statement known with the decition from scholars of *al-Jarh wa al-Ta'dil* or the narrator famous with his reliable. If happen contradiction between *Jarh* and *Ta'dil* there are three opinion:1). Give precedence to *Jarh* before *Ta'dil*, 2) Give precedence to *Ta'dil* before *Jarh*, 3) Choose the superior between *Jarh* and *Ta'dil*. Abdul Maujud Muhammad Abdullatif, *Ilmu Jarh wa Ta'dil terj Zarkasyi Chumaidy.* (Bandung: Gema Media Pustakama, 2003), 28-56. Ajjaj, *Ushul al-Hadith*, ... 168-175.

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Irregularities (*'illat)* is cause of broke of hadīth quality, the existence of irregularities is hidden, it effects a hadīth just seem sound *(shahīh)* physically.

From this critic, we can get result about quality of hadīth, it does *shahīh, hasan* or *dlaīf.*

2. Critic of *Matan*

Word *matan* has meaning road, high and hard land[29]. But in hadīth term, *matan* is last from *sanad* means text from hadīth that preceted by narration strip before.[30] If we compare with critic of *sanad*, critic of *matan* did rarely by hadīth scholars. Althought both of them are most important of component to used in researching of hadīth.

The famous requirement to divice about sounding of *matan* hadīth according to Khattib al-Baghdadi are[31]:

a. It is not contradictive with the rationalizing
b. It is not contradictive with Quranic substance
c. It is not contradictive with *mutawatir* hadīth
d. It is not contradictive with agreement of *salaf* scholars (*ijma'*)
e. It is not contradictive with the historical at the Prophet period
f. It is not contradictive with hadīth *ahad* that has qualities more

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[29] Ibn Manzur. *Lisan al-Arab* juz III . CD Maktabah Syamilah

[30] Bustamin and Isa H.A Salam. *Metodologi Kritik Hadith*, (Jakarta: Raja Grafindo, 2004), 59

[31] Mahmud Thahhan, *Taisir Musthalah Hadits,...*, 132-137

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Hasjim Abbas with excerpt from al-Idlibi's book *Manhaj Naqd al-Matni* said that criteria of critic of *matan* hadīth usually used by *muhadditsin* (hadīth's scholars) are:

a. It is not contradictive with explisit instruction of Quran
b. It is not contradictive with hadīth that admitted and not contradictive with the prophet's history
c. It is not contradictive with the rasionalizing, empirical data, and historical fact
d. It is suitable as outhority holder of prophetic.[32]

D. Theory of Argumentation of Hadith

Besides the controversy about argumentation of hadīth, many hadīth scholars, *fiqih* and *ushūl fiqih* scholars agree with hadīth as the resources of Islamic teaching after alquran. Imam Auza'i said that alquran need *sunnah* and hadīth more than *sunnah* and hadīth need alquran. Cause *sunnah* and hadīth have the position to explain the meaning of alquran, to make detailed of the quran's generally, and make the border from the globally and absolutely of alquran[33], Allah swt said:

.....وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

Al-Syāfi'ī said that many scholars have opinion that word *al-hikmah* in the verse has meaning *sunnah* or hadīth. So, actually Allah said explicitly

[32] Hasjim Abbas, *Kritik Matan Hadis Versi Muhadditsin dan Fuqaha*, Cet. ke 1 (Yogyakarta: Teras, 2004), 112-113

[33] Yusuf Qardhawi, *Studi Kritis as-Sunnah*, Terj Bahrun Abu Bakar. (Bandung: Trigenda Karya, 1995), 43

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about command to practice *sunnah* and hadīth as the illegible revelation (*ghairu matluw*)[34]. But in the fact, to make hadīth as the resource of argumentation is not easy, hadīth must be researched before to separate from the false hadīth and to know the quality of hadīth. The quality of hadīth divide in 3 part: *Shahīh, hasan* and *dla'īf*. These part have the differences of argumentation, they are:

1. The argumentation of *hadīth shahih*

In the Nawawi's opinion, *hadīth shahīh* is *hadīth* with the continuously of *sanad*, transmitted by the fair and trustworthy of narrator's memory without defect and irregularities. From this definition, *hadīth shahīh* has two qualification, are:

a. Shahīh lidzatihi

It meant *hadīth* that has all the requirement and qualification of *hadīth shahīh* completely and maximaly

b. Shahīh lighairihi

It meant *hadīth* that does not have the requirement of *hadīth shahīh* maximally and completely, like the narrator has the low intellectual capability, but this *hadīth* has other transmittion that make strong this strip. So, *hadīth shahīh lighairihi* is *shahīh* cause of outside factor[35]

[34] Ajjaj, *Ushul....*, 27
[35] Ajjaj, *Ushul....*, 200-201

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As the great quality in *hadīth, shahīh lidzatihi* and *lighairihi* accepted (*maqbul*). From the characteristic, the accepted *hadīth* has two classification:

a. Maqbul ma'mūl bih

b. Maqbul ghairu ma'mūl bih

2. The argumentation of *hadīth hasan*

Actually *hadīth hasan* same with *hadīth shahīh*, this term popularized by al-Tirmidzi. But this hadīth has quality under *hadīth shahīh, hadīth hasan* has two part are:

a. Hasan lidzatihi

It meant *hadīth* has all the requirement and qualification of *hadīth shahīh*, but not completely cause of the weakness in narrator's trustworthy (*dlabit*)

b. Hasan lighairihi

It meant *hadīth* can not complete the requirement of *shahīh* but not cause of *fasiq*. So, at the first time this *hadīth* is weak *hadīth* (*dla'if*), but cause of other narration strip that can make it strong as *muttabi'* or *shahid* this hadīth has quality as *hadīth hasan lighairihi*[36]

In the argumentation, all the scholars have the same opinion that this hadīth accepted and can be resource of argumentation like hadīth shahīh, but this hadīth has quality under hadīth shahīh. So, part of scholars

[36] Ajjaj, *Ushul....*, 218-219

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like al-Hakim, Ibn Hibban and Ibn Huzaimah have opinion that hadīth shahīh must be priority cause of the clearly of status.

3. **The argumentation of *hadīth dla'īf***

The scholars has the different opinion in hadīth *dla'if*, they are:

a. Prohibit the argumentation of *hadīth dla'īf* although just in suggestion, this opinion supported by Abu Bakar ibn al-'Arabi

b. Allow to make the argumentation with *hadīth dla'īf* just to give suggestion, like the story (*qishah*) and the priority of behavior (*fadlāil al-a'mal*), not to decide the law. This opinion supported by many hadīth scholar like Ibn Hajar al-'Asqalani[37]

E. Theory of *Ikhtilāf al-Hadīth*

1. The Definition of *Ikhtilāf al-Hadīth*

In the etiymology, word *ikhtilaf* has meaning contradiction. It meant two or many hadīth that continous until us and contradictive one each other in the meaning. In terminology, it is accepted hadīth that contradictive with other but still possible to compromise (*al-jam'u)* between it[38].

So this term explain about two or many hadīth that contradictive in outside, and than to make disappear the contradiction or compromise it. Besides, this term explain too about difficult hadīth to understood and than to make disappear the difficulty or explain the essence. Because of this definition,

[37] Rahman, *Ikhtisar*....., 200-201
[38] Mahmud, *Taisir*..., 56

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scholars said this term with *'ilmu mushkil al-hadīth, 'ilmu ikhtilāf al-hadīth, 'ilmu ta'wīl al-hadīth*, or *'ilmu talfīq al-hadīth*. All of these have the same meaning[39] .

2. Urgency of the *Ikhtilāf al-Hadīth*

Term contradictive of hadīth has the urgent position in process research of hadīth, the urgency of this term are:

a. To understand hadīth well and to come the canon law out well is not perfectfull without understand about contradictive of hadīth

b. Many hadīth scholar pay attention of this term seriously, like Ibn Huzaimah, he said:

لا أعرف حديثين متضادين, فمن كان عنده فليأتني به لأؤلف بينهما

"I don't ever know the two of contradiction in hadīth, so who find the contradiction in two hadīth, please come to me and I will resolve it"[40]

3. Method to Prevent the *Ikhtilāf al-Hadīth*

When we find the contradiction in two or many hadīth, there are two step to resolve according to majority of scholars, these are:

a. Compromise (*al-jam'u*) between two or many hadīth if can be do, and practice with all of these hadīth

b. If that step is impossible, must be continuous with these:

1) Substitute (*naskh*) the hadīth that come early with the latest and practice with the latest

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[39] Ajjaj, *Ushul*...., 183. Rahman, Ikhtisar....., 294

[40] Abdur Rahman bin Abi Bakr al-Suyūti, *Tadrīb al-Rāwī fī Sharh taqrīb an-Nawāwī*.(Beirut: Dar al-Kutub al-'Ilmiah, 2002), Vol II, 175

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2) Research the stronger hadīth from the other and practice with the strongest (*rajh*)

3) If those impossible to, we let it (*tawaqquf*) until we find the stronger[41]

F. Teory of *Ma'āni al-Hadīth*

To understand and get the meaning from hadīth, researcher must study comprehensively so that process of hadīth research was not finished just in argumentation as result. In aplication, procces to understanding hadīth bring about term of *fiqh al-hadīth* or *ma'ānil hadīth* knowledge out.[42] Include in this many part of hadīth knowledgement like:1) study about *Sabab Wurud al-*

[41] Ajjaj, *Ushul....*,56-57

[42] *Ma'ānil hadīth* is knowledge studied about how to give meaning and understanding of hadīth with consider the lingustic structur of hadīth text, context of hadīth coming *(sabab al-wurud)*, position of prophet when he tell hadīth and how to related text hadīth in the past with the context of today, so that we can know the right understanding without lost the relevantion of context today. According to Abdul Mustaqim, there are not find *ma'ānil hadīth's* term in the literature or hadīth's book, especially in *mutaqaddimin*'s time. There are just term about explain of hadīth (*syarah*) that explain about meaning of hadīth with many aquipment, process and procedure in that time. But actually, the aplication of *ma'ānil hadīth* have started by hadīth's scholar with explain book (*syarah*), *gharīb al-hadīth* knowledge and *ikhtilāf al-hadīth* knowledge in II H period. So that, *ma'ānil hadīth* term meant to resume many hadīth's knowledge that has relation with *matan* of hadīth and have doing by hadīth scholar's in the past with *gharīb al-hadīth* term and etc. *Ma'ānil hadīth* term said explisitly in the first time by Prof. Dr. Suhudi Ismail in his book *Hadis Nabi yang Tekstual dan Kontekstual*. Abdul Mustaqim, *Ilmu Ma'anil Hadis...*, 5-11

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Hadīth and *Tawārikhul Mutun*[43], 2) study about *Ghārib al-Hadīth*[44], 3) study about *Ikhtilāf al-Hadīth*[45], 4) study about languange, etc.

Syuhudi Ismail said that prophet Muhammad PBUH as ordinary human is someone who brings goodness for humannity, but his life limited by place and time. But hadīth as islamic resource besides Quran must be not limited by place and time, it has universal, temporal and local teaching. At last, to study about *matan* of hadīth, must be study all about textual, contextual and textual-contextual at once.[46]

To understanding about text and context of hadīth, needed study with approach about:

1. Languange term, include study about *'ām* and *khās*, *mutlaq* and *muqayyad*, *amr* and *nahy* etc, this study need too the *balāghah* knowledge cause the prophet's statement sometimes is metaforist (*majazi*), simbolic (*rumzi*), analogy *(qiyasi)*, or strange word (*ghārib*). The knowledge about arabic

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[43]In the al-Suyuti's opinion, *sabab al-wurud* is something can be solution to decite the meaning of hadīth, *'ām* or *khās*, *mutlaq* or *muqayyad*, or to know there are erasing (*naskh*) or not. And *Tawārikhul Mutun* said about history when and where this hadīth becoming. Look at Jalaluddin Abdurrahman as-Suyuthi, *al-Luma' fi Asbab Wurud al-Hadith*, (Beirut: Dar al-Kutub al-Ilmiyah, 1984), 11. Endang Soetari. *Ilmu Hadith, Kajian Riwayah dan Dirayah*, (Bandung: Mimbar Pustaka, 2008), 201-202.

[44]Meant knowledge that explain about meaning of word in *matan* hadīth that difficult to get and rarely seldom by many person, The purpose of this knowledge is to avoid interpretation based on assumption. Look at Endang Soetari. *Ilmu Hadith, Kajian Riwayah dan Dirayah,...* 200-2001 and Fatcur Rahman, *Ikhtisar Musthalahul Hadith*, (Bandung: al-Ma'arif, 1985), 281-285.

[45]Meant knowledge that explain about many contradictive hadīth in phisicaly and than disappear the contradiction or compromise about it, the pioner in this knowledge is Imam Syāfi'ī and he explain about it with four step, there are: collect it (*al-jam'u*), choose the superiority (*tarjih*), erase and erased (*nasikh wa mansukh)* and permitt it (*tawaquf)*. Look at Muhammad Jamaluddin al-Qasimi, *Qawa'id at-Tahdith*, (Beirut: Dar a-Kutub al-Ilmiah, without years), 308-323.

[46] Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajaran Islam yang Universal, Temporal, dan Lokal*, (Jakarta: Bulan Bintang, 1994), 3-4 and 89

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gramatical like *nahwu* and *sharaf* is important thing cause arabic languange famous with his variation.

2. Face the hadīth with Quranic verses or the other hadīth that discuss about the same problem. It must gather with assumption that the prophet peace and solution be upon him impossible yank out the justice of God, and impossible that he inconsistent so his justice oposite with God's.
3. Need the knowledge about setting of social of hadīth, it usuall uses the *asbab al-wurud* teory, but it casuistic, so that hadīth just for some times not applied as generally.
4. The other knowledge, both the sociology and exact that supporting to understand the substance of hadīth and Quranic verse. In Abdul Mustaqim's opinion, hermeneutic term can be alternative to study hadīth so the understanding of hadīth is not just with textual and literal form, so that with this study can find new meaning that more relevan, actual and contextual thatn before. [47]

To understand the meaning of hadīth and to find his contextul significant, Yūsuf al-Qardlawī explain many principle of interpretation, they are:

1. Understand hadīth based on alquran's instruction, so many hadīth that look contradictive with alquran must be examined throughly
2. Collect many hadīth in same topict in order to get meaning of hadīth holisticaly, not parcial and to prevent deviation of meaning in hadīth

[47] Muhammad Zuhri, *Telaah Matan Hadis: Sebuah Tawaran Metodologis*, (Yogyakarta: LESFI, 2003), 86-87. Abdul Mustaqim, *Ilmu Ma'anil*,.. 15-21

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3. Merging and collect (*al-jam'*) or choose the superior (*tarjih)* between many hadīth that contadictive in the outside
4. Understand hadīth based on reason, condition, and purpose of hadīth in order to find the meaning of hadīth and his significance in historical needed, so that this study can find the solution for the problems
5. Make different between changeable means and permanent object.
6. Make different between the real (*hakiki*) and metaforist (*majazi*) stattement in hadīth based on arabic lingustic.
7. Make different between meant of supernatural world (*ghaib*) and real world.
8. Determine the meaning and connotation of hadīth word[48]

So, from this explain we can get that to understand the prophet's hadīth and to get universal and moral message from hadīth need two step, they are:

1. Know the sound quality (*shahīh*) of hadīth, both in *sanad* and *matan* cause examining hadīth with *ma'ānil hadīth* has requirement just in sound (*shahīh*) and good (*hasan*) hadīth.
2. Research about understanding of hadīth, include:
   a. Languange term
   b. Reality and social-historical term
   c. Tematic and comprehensive term
   d. Confirmative with alquran verses or others hadīth

[48] Yûsuf al-Qardlawî, *Kaifa Nata'amal Ma'a al-Sunnah al-Nabawiyah*, (Madinah:dar al-Wafa, 1992), 93-181

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