

## ARSTRACT

**Inarotul Umniyah.** The Value of Hadith about Prohibition reading Koran for Menstruation (Sunan at-Turmudzi number 131)

This thesis is the result of library research to answer the problem of how quality *isnaad* and *matan* traditions and understanding hadith on the prohibition to read the Koran for women who are menstruating in Sunan at-Turmudzi index number 131.

Type of research is the research literature (Library research). Collecting the data gotten by examining the books of Sunan at-Turmudzi and assisted with the other standards books, then analyzed using Takhrij, I'tibar, critique and criticism isnaad and matn.

As a result of this study explains that the quality of the hadith about the prohibition of reading the Koran for menstruation, as published by at-Turmudzi that transmitter from Ali Ibn Hujr and al-Hasan Ibn Urfah, Isma'il Ibn 'Ayyasy, Musa Ibn' 'Uqbah, Nafi, and Addullah Ibn 'Umar who obtained hadits directly from the Prophet is dhai'f. The weakness values is derived from the less integrity and intellectual quality of one of the narrators in these *isnaad*, namely Isma'il Ibn' Ayyasy. Even so, when *isnaad* hadith of at-Turmudzi corroborated with ad-Daruquthni and Ibn Majah, automatically the status of the dla'if (weak) hadith elevated to hasan li ghairihi. Because the other transmitters that a muttabi' for Isma'il Ibn 'Ayyasy are found, both muttabi 'Tamm and muttabi' qashir. In addition the all of sanad concatenated from mukharij haditr until the main source of narration he is the Prophet. No 'illat and syudzud.

While the *matan* study does not indicate any evidence that contradict with the Koran, hadith sahih and common sense, so this hadith qualified as sahih hadith, so this hadith categhorized as maqbul and ma'mul bihi (can be used as hujjah and can be practiced).

Keywords: at-Turmudzi, Reading the Koran, Menstruation