CHAPTER I

INTRODUCTION

1.1 Background of the Study

As we have been seen earlier on the hadith has come to supplement the Qur'an as a source of the Islamic laws. Muslims always turn to both sources for responses to all problems, they were legal or religious.¹

Hadith as linguistic has meaning "new". It's originally from Arabic vocabulary "hadatsa". While as terminology, the scholar of hadits (muhadditsin) said:

Everything resource from Rasulullah originally, both his saying, doing, decision, and humanity character after getting revelation ²

Some scholar of Hadits (*muhadditsin*) separate about *sunnah* and hadits.

This difference is cause of the limiting time. The limiting time of *Sunnah* has longer than hadist.³

There are many argumentations explaining about obligation as follow Prophet Sayings, doings, and decisions, beside God's. Some of them:

¹ 'Abdurrahman I. Doi, Introduction to the Hadith, (Kuala Lumpur: A.S. NOORDEEN, 1991), p. 9

² M. Ajjaj Al-khattib, *Ushul Al-hadist*, (Beirut: Dar Al-fikr, 2006), p 19

³ *Ibid*, p. 14

⁴ Al-Maidah, 92

Obedient to God and the Prophet and be careful....

O ye believe, obey Allah and obey messenger and those of you who are in authority....

Both structurally and functionally, hadith be unanimously by majority of Moslem's persuasions as Islamic law resource, because of it Islamic rules be clearly, details, and specific. As second text, certainly hadith has different thing with Koran, both in certainty text level (*qathi al-wurud*) or certainty argument level (*qathi ad-dalalah*). At first thing, hadith faced in fact that there's no authentic guarantee explicitly which would guarantee certainty of text, as Koran's guarantee. It makes this science by its scholars difficultly formulate concept which can guarantee it's authentic. So, how good and solution the substance of hadith, wouldn't be existence as hadith text. ⁶

For this important thing, the hadith scholar effort formulating some compete concept to verify the narrator of Tradition of Prophet, as to who reported and from whom and what was the character of the reporter both in his public or private life,⁷ then the kind of systematic science appear which concern with *sanad* (narration strip) hadith which research transmission of narration strip executively.

⁶ Hasjim Abbas, Kritik Matan Hadis Versi Muhaddistin dan Fuqoha', (Yogyakarta: TERAS,

⁷ 'Abdurrahman I. Doi, *Introduction to the Hadith*, p. 11

⁵ An-Nisa, 59

There are kind of hadith classification. It is could be originally sanad research, narrator quantity, and the basis of information. From the sanad research, hadith divine two hadith, maqbul and mardud/dlo'if (weak). Hadith maqbul classified as two types, they are shahih (correct) and hasan (good enough). Both of them have two part, shahih lighairihi and lidzatihi. About hadith dlo'if, it classified many kind of hadith, some of them maudlu', matruk, mudallas, mu'allal, munkar etc.⁸

And the next classification hadith is based on narrator quantity. They are mutawatir and ahad. Mutawatir divine to three types, lafdzi, ma'nawi, and 'amali. And so does ahad, they are masyhur, aziz, and gharib. The last classification is based on the basis of information, there are marfu', mauquf, dan maqtu'. 10

Menstruation is a *sunnatullah* (God's will) that bestow to women only. So learning about that becomes duty. It is signal that woman has been adult as *syara'* (akil baligh). That's mean that they begin having responsibility about their charities. They must do the duty and avoid His prohibition. Begin that time, all of their work will be responsibility in the next time. And the wisdom of menstruation is about the fetus. All of fetus need the difference nutrition when stay in mother's womb. Then menstruation becomes unique

8 *Ibid*, p. 16-17

⁹ Perpustakaan Nasional RI, *Ensiklopedia Tematis Dunia Islam*, (Jakarta: PT. Ichtiar Baru Van Hoeve, {p. n}), p. 30-31

M. Isa H. A. Salam, Metodologi Kritik Hadist, (Jakarta: Rajawali Press, 2004), p. 45
 Ummu Ahmad al-Ghazy, Ketika Cewek Datang Bulan, (Jakarta: Gen mirqat, 2007) p.22

nutrition, without eating, chewing, and dissolving. If there is no fetus in the womb, menstruation will go out as waste blood.¹²

Although bestow for women only, men suggested to understand about it details, it is certain according to *syara*' (Islamic laws). This becomes urgent thing, because relate to validity of connections to God. It had provided by our prophet May benediction and salutation be upon him when his wife 'Aisyah found the problem about menstruation, she would consult it to him. It was certain related with *syara*'.

At-Turmudzi is one of the "The six Authentic Collection" author. He was Abu 'Isa Muhammad Ibnu "Isa ibn Saurah ibn Musa ibn Ad-Dahak al-Sulami al-Bugi al-Tirmidzi, and called by Abu 'Isa in his great opus, Jami' As-Shahih. He was born at 209 A. H. and died at 279 A. H. He was famous hadith expert in the 3rd century A. H, that was the most progress of Islamic scholar for develop the kind of knowledge scope, some of them hadith, fiqh (canon law), philosophy, kalam (dogmatic), and tasawuf (mysticism). 14

In this century, many hadith experts create the hadith books in order to avoid falseness of hadith from lies group and the fanatic theology sectarian defending their group. The one of hadith book explaining about each hadith status is jami' ash-shahih or The Sunan of at-Turmudzi, it was At-Turmudzi

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¹² Ibid, p. 29

¹³ Six of such collections which were made in the latter part of the third century of Islam succeeded in gaining such general approval that latter generation tacitly accepted as six canonical collections. They are: The Shahih of al-Bukhori, the Shahih of al-Muslim, the Sunan of Abu dawud, the Sunan of at-Turmudzi, the sunan of an-Nasa'i, and the Sunan of Ibn Majah. It is the book about hadits, which become standardization for useful hadits (become hujjah and consumed as rule).

¹⁴ Departemen Agama, Ensiklopedia Islam (1st part of Ensiklopedia Islam, Jakarta: CV anda utama, 1992), p.1247

opus. At-Turmudzi not only collects the hadith shahih in his book, but hasan, dan dla'if too.

This special character of *sunan At-turmudzi* makes difference than other, because he always explains the status of each hadith, both the good thing (*shahih*) of hadith, weakness, or disablement. This book assembled as fiqh chapters, so that this book categorized as *sunan*. And one more the character of this book is the new terms that according with hadith quality and never appear in any books before. They are *hasan shahih*, *hasan gharib*, *dan hasan gharib shahih*. Those characters can help researcher for researching hadits easier.

This is one of hadith reported by At-Turmudzi in *sunan At-turmudzi* about menstruation:

أخرجه الترمذي قال: حدثنا علي بن حجر و الحسن بن عرفة قالا حدثنا إسمعيل بن عياش عن موسى بن عقبة عن نافع عن ابن عمر: عن النبي صلى الله عليه و سلم قال: لا تقرأ الحائض ولا الجنب شيئا من القرآن

Reported by al-Turmudzi said: Ali ibn Hajar and Hasan ibn 'Urfah related to us saying: Isma'il ibn 'Ayyasy informed to us saying: Musa ibn 'uqbah fromi Nafi' related to us from Ibn 'Umar: from the Prophet – May benediction and salutation be upon him-that he said: "don't read the view of Koran verses when you get menstruation or" junub" 16

16 Abu 'Isa At-Turmudzi, Sunan At-Turmudzi, Juz I (Beirut: Dar al-Fikr, 1994) p. 230

¹⁵ M. Abdurrahman, Studi Kitab Hadist, (Yogyakarta: TERAS, 2003) p. 110-113

This hadith narrated by *Daruquthni* and *Ibnu Majah* too. It discuss about prohibition reading Koran when women get menstruation and "junub"¹⁷. But this discussion is specifically for menstruation. This hadith presumed as hadith *dlo'if*, it because one of narrator is known as *munkarul hadith*. He had good record from Iraq, but no other.¹⁸

This hadith discuss about prohibitions for menstruation. Reading Koran is charity for Moslem. Beside that, it makes the soul calm, happy, and enjoy. Menstruation is God's will, but why it is not allowed for menstruation, and how about keeping the memorizing of it.

According to that it needs research that hadith and the supporting argumentation for examining the quality of that, in order to get validity of connection to God. And it is certain to get His Bless.

1.2 Identification of the Problem

According to the discussion above, it can be identified that the state of case are value of *matan* and *sanad* of hadith about prohibition reading Koran for women getting menstruation. It related the validity of this hadith as *hujjah* and applied by *Figh* scholars.

¹⁸ Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Juz I (Beirut: Dar al-Kutub, 1994) p. 277

¹⁷ It's the situation when a Moslem gets unholy thing, like: having sex. For lost this condition, he must make the all of his body clean with taking a bath.

1.3 Statement of the problem

According to the discussion above, it get statement of the problem:

- 1. How are about values of the text and narrator strip of this hadith?
- 2. How is the quality of the hadith?
- 3. How is the substance of the hadith?

1.4 Objective of the Study

Menstruation is God will for women, where the *syara*' (Islamic law) effected. It make learning about this is important thing.

Generally, objective of this research is income the knowledge treasure for all elements, especially hadith science scope. In addition be consideration or basic for understanding hadith about menstruation.

And the objective of the study details, are:

- 1) Formulating quality of this hadith
- 2) Understanding this hadith (why it can be hujjah)
- 3) Understanding the substance of the hadith

1.5 Significant of the study

Menstruation is God's will that gift to the women only. It is sign that a girl has become adult, it certain according to *syar'i*. Because of the matter is God's will (*sunnatullah*), so God manage every thing about it, even written in some verses of Qur'an

Prophet May benediction and salutation be upon him as the basis of law, often get consultation about menstruation. It is not only from his wife, but generally from the women society. It is only proper that many hadith narrate about menstruation, though he did not get it. It is cause of the urgent of learning and understanding this thing.

When discuss hadith about menstruation, it is sure that this matter able to become *hujjah* (argumentation), and consumed as regular practice of *syar'i*. But how can the purity and quality of hadith mixed with the awkwardness about *matan* (text) and *sanad* (narrator) hadith, like continuing narrator trip, the strength of narrator memory, value of narrators, etc.

According to the significant of those matters, this research hope can become contribution of knowledge treasure in the all scope, specially hadith and *fiqh*. At least, become considering and basic for understanding this hadith.

1.6 Research Methodology

1.6.1 Data collection technique

The datum collected by documentation. It takes the data from the written mater (text). Technical of the datum searching apply the library research. It is a datum searching that resource from books.

The datum have collected will be examined, analyzed and discussed in order to become interesting discussion according to statement of the problem.



1.6.2 Data processing

- Takhrij Method, effort for knowing originally eminent book, then
 explore and evaluate the narrator trip this hadith, explain the step and
 consider is this able to be a syar'I argumentation or not. 19
- I'tibar Method, it is enclosing other sanad for hadits guessing lonely, there's no other narration (قفرد). This method used to know narration strip, the names of narrator, and narration method that applied by each narrator.²⁰
- Critical sanad method, it is evaluating and exploring narrator of hadith about their privation and receiving hadith process from each of their teacher. And the target is finding the quality of narrator trip (sanad).²¹
- Critical matan method, paying close attention to hadits texts for testing
 the validity and effort to disappear the difficulty and confused about
 shahih hadith narration, and then avoid the contradictive between a
 matan and other.²²

1.6.3 Data analysis

The method adopted is the content analysis approach, i.e. comparing the theory with results of research to know the purity and validity of the editorial *matan*.

In the *matan* research, evaluating the validity of *matan* was tested at the appropriate level of hadith (the contents of the information) with an

22 Hasjim Abbas, op. cit., p. 10

¹⁹ Departemen Agama, Ensipklopedia Islam, p. 213

²⁰ Mujiyo (translator), metode Kritik Hadits, (Bandung: Reamaja Rosdakarya, 1994), p.184

²¹ M. Isa H. A. Salam, op. cit., p. 7

explicit affirmation of the Koran, logic, common sense, historical facts, the other shahih hadith that higher of quality, and other matters considered by the common as part of Islamic activities.

1.6.4 Data Resource

The primary literature for supporting this research, are hadith books.

And use the books about *takhrij* hadist and fiqh as second literature. They are:

- Primary literature
 - Sunan At-Turmudzi,
 - Sunan Ad-Daruquthni
 - Sunan Ibnu Majah
 - Tuhfatul Ahwadzi
- Second literature
 - Kritik Matan Hadist Versi Muhaddisin dan Fuqoha'
 - Studi Kitab Hadist
 - Metodologi Kritik Hadist
 - Garis-garis Besar Fikih
 - Ushul Al-hadist
 - Tahdzib at-Tahdzib

1.7 Research Design

This report consist of five chapters, they are:

- Chapter I: Chapter one consists of the general background of the study, statement of the problem, objective of the study, significant of the study, limitation of the problem, research method, data resource, and the outline of the study.
- Chapter II: Chapter two consist of meaning and classification hadith, good sanad and matan theory, theory of hadith about the usable argumentation (hujjah), and substance theory hadith.
- Chapter III: Chapter three is datum description, biography of Turmudzi and his book, datum of hadith and supporting hadith.
- Chapter VI: Chapter four consists of text analysis about narration quality and sanad connection in the Tirmizdi book, enclosing opinion of scholars of critical hadith about narrator of this hadith, and analysis about quality of matan, the value of usable argumentation (hujjah) of hadith and substantial of hadith.
- Chapter V: Chapter five consists of conclusion and suggestion