CHAPTER II

DEFINITION AND HADITH RESEARCH THEORY

2.1 The Definition and Partition of Hadith

Hadith literally means saying or conversation, as in the following Koran verse:

وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا .....[٢٣]

And when the Prophet spoke secretly to his wive...

The scholars of Hadith (*muhadditsin*) are in controversial about the terminology of hadith. The source of this controversial is limited and unlimited of each their perspective object. The difference of their perspective appears two kinds of hadith meaning, there are limited meaning and unlimited meaning.

The limited meaning of hadith as the hadith scholars telling is:

ما أضيف إلى النبى صلى عليه الله وسلم من قول أو فعل أو تقرير أو صفة

Everything based on Prophet, his saying, act, decision and character. [24]

---

[23] At-Tahrim, 3

[24] Mahmud Talhan, *Taisir Musthalahul Hadits,* (Beirut: Dar al fikr, t.t) p. 14

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

That statement means that hadith limits in the *sanad* go up to Prophet May Peace and Blessing be Upon Him not for companions and successors.

Then unlimited terminology –as telling by some of hadith scholars- is the resource of *sanad*, not only go up to Prophet (*marfu'*), but include the companions (*mawquf*) and successors (*maqtu'*). It's according to Muhammad Mahfudz al-Turmudzi opinion in his opus, Manhaj Dzawi al-Nadzar and written by Dr. Utang Ranuwijaya, MA:

قيل إن الحديث لايختص بالمرفوع إليه صلى الله عليه وسلم بل جاء بالموقوف وهو ما أضيف إلى الصحابى والمقطوع وهو ما أضيف للتابعي

> *Said (from the scholars of hadits), that hadits is not especially for narration go up to Prophet May Peace and Blessing be Upon Him, but usual for narrations from companions and successors.*[25]

Hadith categorize as hadith *marfu' hukmi* (regard as *marfu'*) when it fulfill the terms, they are:[26]

- The saying of Companions other the story-teller and isn't their *ijtihad* and not a comment to a statement.
- The act of Companions, which not including their *ijtihad* and impossible to do, if without Prophet -May Peace and Blessing be Upon Him- command.
- When companion inform that he act something at Prophet's period and regard that Prophet appeal to his action, then no comment from him.

---

[25] Utang Ranuwijaya, *Ilmu Hadits,* (Jakarta: Gaya Media Pratama, 1998) p. 4
[26] Moh. Anwar, *Ilmu Musthalahul Hadits,* (Surabaya: al-ikhlas, 1981) p.123

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

This is opinion of the hadith scholars, *fiqh* (Islamic laws study) scholars, and *ushul* (basic) scholars, that if companions didn't go up to prophet's period, it wouldn't regard as *marfu'*, but *mawquf*. And if they reference it to period of Prophet, it will regard as *marfu'* hadith, it deem as His decision.[27]

2.2 Classification of Hadith

2.2.1 The number of reporters (quantity)

Depending on the number of the reporters, hadith classified as two categorized:

1) *Mutawatir* (consecutive) hadith: is one which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together.[28] Mutawatir classified as three, they are:
   a) *Mutawatir lafdzi*: it is a *mutawatir* that has the correlation the statement, meaning, and substance.
   b) *Mutawatir ma'nawi*: it is *mutawatir* that originally collected from the kind of statements of hadith. Nevertheless those statements will be one general meaning if it collected.
   c) *Mutawatir amali*: an act of devotion that has done by the Prophet and followed by the companions and continually repeated by the successors and the next generations.[29]

---

[27] M. hasbi ash-Sidqy, *Sejarah Dan Pengantar Ilmu Hadits*, (Jakarta: Bulan Bintang, 1954), p.. 199
[28] Moh. Anwar, *Ilmu Musthalahul Hadits*, 56
[29] Syuhudi Ismail, *Pengantar Ilmu Hadits*, (Bandung: Angkasa 1991) 137-139

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

2) *Ahad* (single) hadith: is one which is narrated by people whose number does not reach that of the *mutawatir* case.[30] *Ahad* classified into:

a) *Masyhur* (famous): as Ibnu hajar al-Asqolany it's a hadith which is reported by more than two reporters.[31]

b) *Aziz* (rare): a hadith has only two reporters at a stage in its *sanad*.[32]

c) *Gharib* (strange): a hadith reported at a stage of *sanad* by single reporter.[33] *Gharib* categorized as two:

- *Gharib muthlaq*: if the reporter is personality solitary in report hadith, it means there is no other reports it. The solitary of reporter must originate to successors as the base of narration, not companions.
- *Gharib nisbi*: the solitary of reporter in his characters and situations from the general reporter.

Those characters and situations are known in three ways:[34]

- About the justice and the correct of narrator of reporter.
- Narrators from one locality report the hadith from narrators of another locality
- The people of one locality only are known to narrate the hadith

---

[30] *Ibid*, 66
[31] *Ibid*, 141
[32] Moh. Anwar, *Ilmu Musthalahul Hadits*, 74
[33] *Ibid*, 77
[34] *Ibid*, 79

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

2.2.2 The Quality of hadith

A. *Maqbul* (acceptation)

Maqbul is hadith which has good informer. This hadith must be basic of rule and practice it.[35] Look at Hadith *maqbul* from the variety of step, it categorize as two: *shahih* and *hasan*.

1) *Shahih* (sound)

As Ibn Shalah telling, *shahih* hadits is:

الحديث الصحيح هو المسند الذي يتصل اسناده بنقل العدل الضابط عن العدل الضابط إلى منتهاه ولايكون شاذا ولا معللا.

> *"A shahih hadits is the one which has a continuous isnad, made up of reporters of trustworthy memory from similar authorities, and which is found to be free from any irregularities (i.e. in the text) or defects (i.e. in the isnad)."*[36]

From this definition, emerged the requirement of *shahih* hadith are it has a continuous *isnad*, made up of reporters of trustworthy memory from similar authorities, which is found to be free from any irregularities or defects.

Some scholars of hadith use the term for mark *shahih* hadith, they are:

١. وفيه اصح الأسانيد،

٢. هذا حديث صحيح،

---

[35] Mahmud Tahhan, *Taisir Mustalah Hadits*, 28

[36] M. ajjaj al-Khattib, *Ushul al-Hadits Pokok-pokok Ilmu Hadist* (Jakarta: Gaya Media Pratama, 1998) p. 276

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

٣. هذا حديث صحيح الإسناد أو اسناده صحيح،

٤. فى اسناده مقال،

٥. صحيح على شرط البخاري ومسلم،

٦. متفق عليه أو على صحته،

٧. هذا حديث ثابت أو مجود،

٨. هذا حديث جيد،

٩. حسن الصحيح[37]

Shahih hadith classified as two, they are:

a) *Shahih lidzatihi* : the kind of *shahih* hadith that fulfills the conditions of sound hadith perfectly.

b) *Shahih lighairihi* : it is *hasan lidzatihi* that narrated from other *sanad* that is in the one level or stronger. But actually it has higher level than *hasan lidztihi*. It's called as *shahih lighairihi* because its status got from other *sanad* and supported by other.[38]

2) *Hasan* (good)

As ad-dzahabi said, *hasan* hadith is:

A hadith which excels da'if nevertheless does not reach the standard of shahih hadith.

The difference thing between *shahih* hadith and *hasan* hadith is the quality of memory of reporter. *Hasan* hadith is less quality of memory

[37] Moh. Anwar, *Ilmu Musthalahul Hadits*, 107
[38] Munzier Suparto, *Ilmu Hadits* (Jakarta: Raja Grafindo Persada, 2004) 134

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

than *shahih* hadith. *Hasan* hadith apply as argumentation (*hujjah*) as *shahih* hadith.

The scholar of hadith use the terms for identifying *hasan* hadith, they are:

١. هذا حديث حسن الإسناد

٢. هذا حديث حسن غريب

٣. هذا حديث حسن صحيح

٤. هذا حديث حسن،

٥. وهذا حديث صالح,

٦. وهذا حديث صحاح أو أحاديث حسان،

٧. وهذا حديث حسن جدا

٨. وهذا حديث مسية [39]

As *shahih*, *hasan* hadith classified into two kinds, they are:

a) *Hasan lidzatihi*

It is a hadith that its reporter less good than *shahih lidzatihi* in his trustworthy memorizing.

b) *Hasan ligharihi*

It is *dla'if* hadith that has several of routes of *sanad*, and the weakness not found in their reporters mild, like lying.

[39] Moh. Anwar, *Ilmu Musthalahul Hadits*, 114

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Reference to Mahmud Tahhan in his book "*Taisir Musthalah al-hadits*" that *dla'if* (weakness) will go up to higher level become *hasan lighairihi*, with the conditions:

- When hadith narrated by other route or more many, that it is in one level or stronger.
- When the cause of the weakness is a bad memorizing of reporters or because of separating of *sanad*, or unknown reporters.[40]

Maqbul Hadith according to its practicing classified into *maqbul ma'mulun bih* (received and practiced) and *hadith maqbul ghairu ma'mulun bih* (received not practiced). The difference things both of them are allowed for become argumentation (*hujjah*) and practice it. In the second thing, it is not expired. It caused a lot of contradiction (*ta'arudl*) among several of hadith; nevertheless they are at one level.[41]

The categorizing of *maqbul ma'mulun bih* and *ghairu ma'mulun bih*:

- The kind of *maqbul* hadith that has not contradiction with other, both are in one level or not. This is called *muhkam* and including to *ma'mulun bih.*
- The kind of *maqbul* hadits that has contrary in the one level (both of them are strong), but can be compromised. It called by *mukhtalif al-hadits,* and both of those hadith are *ma'mulun bih.*
- When the *maqbul* hadith contradict one and other and can't compromise, but known that one of them appears earlier

[40] Mahmud Thahhan, *Taisir Ulumul*, 61
[41] *Ibid*, 72

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

(*manshukh*) and the other next come (*nasikh*). In this part, the second part is *maqbul ma'mulun bih*, not include the first.

- When the contradictive hadith can't identified where the earlier come, so must be examined with the kind of manner and solution to decide the stronger (*rajih*) and the less strong. The stronger (*rajih*) is *ma'mulun bih*, and the less strong (*marjuh*) is *ghairu ma'mulun bih.*
- When the information about the stronger hadith, so both of the hadith leave for a moment until the stronger and the later hadits found. And they called by *muttawaqqaffih.*

B. *Mardud* (refused)

Mardud hadith is a hadith that has less trustworthy reporter. It because the one ore more of conditions of *maqbul* hadith are vanishing.

The all of *mardud* hadith are include the kind of *dla'if* (weak) hadith. *Mardud* can't be established as argumentation (*hujjah*). But according to Ibnu Hajar, Ahmad ibn Hanbal said that *dla'if* can be consumed as *fadla'il* (virtues), inheritance, or other if complete the conditions as follow:

a. The level of weakness is light (accused liar)
b. It includes basic hadith that established to practice it.
c. When practicing it, must be uncertainty that it is not sound hadith, just be careful.[42]

[42] Ajjaj al-Khattib, *Ushul al-Hadits,* 316

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Then the various reason of rejection a hadith, the scholar of hadith categorize it into two categories:

- The existence of the reporters defect, both reliability and memorizing. There are several hadith in this part:

  1. *Maudlu'* (fabricated)

     It is a hadith which goes against the established norms of the Prophet's sayings or it reporters including liar.

  2. *Matruk* (ignored)

     It is a hadith which reported by accused liar reporter.

  3. *Munkar* (denounced)

     It is a hadith reported by a weak reporter and happens to goes against other narrations.

  4. *Mu'allal* (defective)

     It is a hadith which appears to be sound, but thorough research reveals a disparaging factors.

  5. *Mudraj* (interpolated)

     This is where the reporter interpolates part of an isnad with another

  6. *Maqlub* (changed)

     The reporter reverses the order of sentence in the text; include replacing the name of a reporter with another.

  7. *Mudlthorib* (shaky)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

If reporters disagree about some point in the hadith (pertaining to some *shaikh*, text or *isnaad*) and none of the opinions can be preferred over the other; hence, there is uncertainty.

8. *Mubham* (hidden)

   It is a hadith which unknown about the identity (*jahalah*)

9. *Mardud* (refused)

   It is a dla'if hadith which its reporter is a heresy follower.

10. *Saydz* (irregular)

    This is a hadith which is reported by a trustworthy person but goes against a narration by an even more reliable authority.

11. *Mudallas* (concealed)

    This is due to uncertainity caused by tadlis. This is where in an isnad a reporter has concealed (the name) of his shaikh (or another reporter in the chain)

- According to the links of *sanad*

1. *Mu'allaq* (hanging)

   When reporter omits the entire *isnad* and quotes Prophet directly.

2. *Mursal* (hurried)

   The hadith when the link between the successor and Prophet PBUH is "missing".

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

3. *Mu'dlal* (perplexing)

When the number of consecutive reporters is missing in the *isnad* exceeds "one narrator".

4. *Munqati'* (broken)

When the link anywhere after the successor in the *isnad* missing.

2.2.3 Reference to a particular authority

According to the reference to a particular authority, hadith classified as:

1) *Marfu'* (elevated)

It is a narration directly from the Prophet Peace and Salutation be Upon Him; *sanad* is traced back to him.

2) *Mawquf* (stopped)

It is a narration from companion. However, some of the statements from the companion may be rendered *Marfu'*. This is due to their (the narrations') nature; alluding to the fact that the companion heard it from the Prophet PBUH or were in his presence.

3) *Maqtu'* (severed)

It is a narration from successors

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

2.3 The Theory of Critical Hadith

It purposes making the sound (*shahih*) and the weak (*dla'if*) hadith separately. The scholar of hadith science establishes the points of *shahih* hadith, they are:

a) The trustworthy memory of narrator. The criteria of it are the strong memorizing of narrator and keep the written hadith and unwritten hadith.

b) The true and reliable reporter. The criteria of it are:

- A Moslem
- A heresy man
- Practice the Islamic rule
- Keep the self respect (*muru'ah*)

c) The continuous of *sanad*. It is a narrations that narrated by the narrator from his teacher, and it continues until the last narrator.

d) To be free from any irregularities in the *matan*. As Ibn Shalah said that irregularities (*illat*) is cause of broke of *hadits* quality. The existence of irregularities is hidden. It effects a *hadits* just seem sound physically.

e) And to be free from defect in the *sanad*. As syafi'I hadits *syadz* is a hadits that contras with the hadith that has more reliable narration.

Some of them pointed to *sanad* research and the other to *matn*.

2.3.1 The Critical *Sanad* Method

Sanad is the chain of narrators that brings to *matan*. It is one of basic point in a hadith research another *matan*. It determines the quality of

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

hadith. In a sound of hadith theory, the some of them need to *sanad* research.

There are some steps to know level of validity of *sanad*, they are:

1) Exploring the biography of narrators.

   To support this step, there is *tarikh ar-ruwah* method or *tarikh ar-rijal*. This method explains everything about the narrators, both related with hadith narration, the information of curriculum vitae (year of the born and death), the born area, his teachers, his disciples, his expedition, the historical of visiting a country to another and other thing related with hadith narrations.[43] The purpose of this step knowing the background of reporters that influence the condition of hadith reported.

2) Discuss the status of narrators (about the trustworthy and the reliable).

   For examining the status of narrators, the scholars use *jarh wa at-ta'dil*. It is a one of hadith science that discuss about the conditions of the narrators seen from the receiving and rejections of his narrations.[44]

   These are levels on the *jarh wa at-ta'dil*. It purpose knowing and understanding the quality of a narrator from his intellectual capacity and personal.

   ❖ **The words of *ta'dil*:**[45]

   1. The words show the status of the most reliable man

[43] Suryadi, *Metodologi Ilmu Rijalil Hadits* (Madani Pustaka: Yogyakarta, 2003), p. 12
[44] Ajjaj Al-Khattib, *Ushul al-Hadits* (Dar al-Fikr: Beirut, 2006), h. 261
[45] *Ibid*, 45-46

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

The most reliable man	الناس أوثق
The firmest man	الناس أثبت
He's top of reliability	الثقة فى المنتهى إليه
He's top of firmness	التثبيت في المنتهى إليه
No one firmer	منه أثبت لا

2. The words that convinced by the repetition

The excessive reliability man	ثقة ثقة
The excessive firmness man	ثبت ثبت
The excessive strong man in memorizing	حجة حجة
The reliable man and more	مأمون ثقة

3. The words show the reliable without adding.

The reliable man	ثقة
The careful man	متقن
The firm memorizing man	ثبت
The proof man	حجة
The trustworthy man in memorizing	ضابط
The fair man	عادل

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

For the narrators who get one of status in the step above, their narrations categorized as sound narrations and put as argumentation. Nevertheless some of them are firmer than another.

4. The words show the justice (*ta'dil*) without explanation the trustworthy of memorizing

The true man	صدوق
The honest man	مأمون
Allowed with him	به لابأس
The special man	خيار

5. The neutral words that don't show the sound or defect status.

The man that estimated true	الصدوق محله
Many people narrates from him	عنه رووا
A *syaikh*	شيخ

Then the next levels are content about the status the narrators who their narrations can't be argumentation (*hijjah*). But it still written and examined again.[46]

❖ **These are kinds of *jarh* (defect) words, they are:**[47]

[46] It's mean that the trustworthy of memorizing of reporter reexamined with comparison to the narrations of the most reliable. If there is match, so put it as argumentation. See. Metode Takhrij Penelitian Sanad Hadits, Mahmud Tahhan, p. 105

[47] Suryadi, *Metodologi*, 57-68

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

1. The words show the soft characters (*talyin*). It's the softer level than other:

The weak man	لين
No Strong	بالقوى ليس
The weak man	ضعف
Less strong	بذاك ليس

2. The words show the prohibition for arguing with the narration of reporter.

His narrations aren't argumentations	به لايحتج
The scholars weaken it	ضعفوه
His hadits rejected	الحديث منكر
Unknown man	مجهول

3. The words show the refusing of narration of reporter to write.

The scholars ignored his hadith	حديثه طرحوا
The excessive weakness	مرتين واه
The excessive weakness	جدا ضعيف
Unwritten hadith	حديثه لايكتب

In this step the narrations of narrators don't put as argumentations anymore. But allowed to write for comparison (*I'tibar*)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

4. The words show the narrator that accused liar

Accused as fabricator haidth	بالوضع متهم
The fall man	ساقط
Accused as liar	بالكذب متهم
The man that his hadith ignored	الحديث متروك

5. The words show the prevarications of narrators

A liar	كذاب
A fabricator	وضاع
A deceiver	دجال

6. The words show the much of prevarication.

The most liar man	الناس أكذلب
The most fabricator hadith	الناس أوضع
He's fundamental of lying	الكذب ركن

The three levels later are serious defect. Their hadith can't be put as argumentation, and not for comparison.

3) Discuss about continuous of *sanad*

The continuous *sanad* is when each the narrators receive hadith from the narrators before them, that began from the narrator before reporter (*mukharrij*) until companion.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

The kind of receiving process[48]:

a. al-Sima'

It is a method that used by the earlier narrator in the first period. They are directly listening to the Prophet Peace and Salutation be upon him. And they narrated to the next generation by the same method. It marked by the words:

حدثنا، أخبرنا، أنبأنا، عن، قال، إن فلانا قال، حكى

b. al-'Ardl

It is a method with reading a hadith forward the teacher based on the memorizing or looking at the book. It marked by the words:

قرأت على فلان

c. al-Ijazah

The permit of the teacher to his student to narrate the hadith or book that narrated from him. Whereas the student never listen or reading it. It marked by the words:

أخبرنا فلان إذنا، أخبرنا فلان فيما أذن لي فيه

d. al-Munawalah

When the teacher submits the book or note of hadith to his student, it purposes he can narrate the hadith by sanad from him. The words of munawalah are similar with before.

e. al-Mukatabah

[48] A. Qadir Hasan, *Ilmu Musthalah Hadits* (Bandung: CV Diponegoro, 1996) 362-367

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

It is when a scholar of hadith sends a hadith to his student. It marked by the words:

أخبرني فلان مكاتبة، كتب إلى فلان قال حدثنا فلان

f. *al-'Ilam*

It is information from a scholar of hadith to the hunter of hadith that hadith or book that showed is has listened by him. It is without permit for narration.

g. al-Washiyah

It is one of method that seen as weak method. It is when a scholar of hadith bequeaths a book to one of his student when he was death.

h. al-Wijadah

Al-wijadah is a case that a man find hadith or book of someone completed with the link of narrations. That man allowed narrating it, if he informed with:

وجدت بخط فلان، حدثنا فلان

The five first methods are legal for general. But the other, the scholars of hadith still debates about it.

2.3.2 The *matan* critical method

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Matan is text of hadith. The process of *matan* research, use some principle that is many versions. This is one of famous version according Khattib al-Baghdadi[49]:

1. It is not contradictive with the rationalizing.
2. It is not contradictive with Quranic substance
3. It is not contradictive with *mutawatir* hadith
4. It is not contradictive with agreement of *salaf* scholars (*ijma'*).
5. It is not contradictive with the historical at the Prophet period.
6. It is not contradictive with *ahad* that has qualities more.

The steps of *matan* process are:

1) Examining a *matan* by referring quality of *sanad*. The guide of it are:
   - Studying *matan* after *sanad*. Because a hadith consist of two urgent components, *sanad* and *matan*. If the one is broke, it will influence the sound/ validity of hadith.
   - The quality of sanad doesn't determine the quality of matan.
2) Scrutinizing the word of *matan* that is in same meaning.
   - Exploring the word substance.
   - Considering a narration with another. It's meant investigating the addition word (*ziyadah*) that added by narrator.

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

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

2.4 The Understanding of the Theory of Hadith

In addition examine the validity; the other important thing is how to understand the substance of hadith. It because face to the fact that found the explanation narration. And it will influence the substance of hadith and delivery process of hadith.

For the easier method understanding a hadith text, it needs some approach, they are:

a. The element of linguistic, including '*am* and *khas*, *muthlaq* and *muqayyad*, *amr* and *nahy*, etc. in addition the literature like *tasybih* and *majaz* must be attend.

b. Face the hadits with Quranic verses or the other hadith 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 opposite with God's.

c. The knowledge about sociality setting about a hadith. It usual uses the *asbab al-wurud* theory, but it casuistic, so that hadith just for some times not applied as generally.

d. The other knowledge, both the sociology and exact that supporting to understand the substance of hadith and Quranic verse.[50]

---

[50] Muhammad Zuhri, *Telaah Matan Hadits Sebauh Tawaran Metodologis,* (Yogyakarta: LESFI)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

2.5 The validity of the Theory of Hadith

Ahad hadith (hadith isn't standard of *mutawatir*) when accord to quality, classified as *shahih*, *hasan*, and *dla'if*. Each of them has the various level of validity. While accord to quantity, it classified as *masyhur*, *aziz* and *gharib*. The scholars are in agreement that ahad hadith that trustworthy and reliable can be practiced.[51]

The scholars of hadith and canon are in agreement for practicing *shahih* and *hasan* hadith. Specially, for *hasan* hadith need the reevaluation before consumed it. It because of some of elements of *hasan* validity is unperfected.

The allowed of usage *dla'if* (weak) appears three opinions:[52]

- Prohibit for practice it absolutely, both establishing the rule and suggesting the exclusive charities.
- Allowed, nevertheless make free from the *sanad* without explaining the cause of the weakness, it purpose make suggestion and explaining the eminent of charity and story, not for rule.
- Often practice *dla'if* hadith about the eminent of charity, both the suggestion and prohibition.

[51] Moh. Anwar, *Ilmu Musthalahul Hadits,* 310-312
[52] Ibid, 229-230

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id