CHAPTER III

THE SAMPLE OF TURMUDZI AND HADITH ABOUT PROHIBITION FOR MENSTRUATION

3.1 At- Turmudzi

3.1.1 A Biography of At-Turmudzi

Tirmidzi's proper name was Muhammad. His *Nasab* (full name including his genealogical chain) was Muhammad ibn 'Isa ibn Thawra ibn Musa ibn al-Dahhak Tirmidzi's[53], his *Kunya* (honorific name) was Abu 'Isa. Certain scholars raised objections regarding his *kunya*, since there is a tradition in the *Musannaf* of ibn Abu Shaiba, (a particular type of hadits book) where Prophet Muhammad May Peace and Blessing be Upon Him reprimanded someone whose name was Abu 'Isa by saying that Isa had no father, implying that it was not becoming to keep the *kunya* Abu 'Isa. Hence the question arises regarding Tirmidzi's doing so. The permissibility for this practice is established in Sunan Abu Dawud, where it is narrated that Muqhira ibn Sh'uba (d.50 A.H.) who was a companion of the Prophet May Peace and Blessing be Upon Him, had the *kunya* Abu 'Isa. Once, 'Umar ibn Khattab (d.24 A.H.) the second Caliph of Islam rebuked him by saying, "Does it not suffice you to be called Abu 'Abdullah". Mughira replied, "It was the Prophet May Peace and Blessing be Upon Him of

[53] Muhammad Muhammad Abu Zahwa, *Al-Hadits wa al-Muhadditsun*, (Beirut: Dar al-Kutub) p. 360

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Allah who gave me this *kunya*". This incident proves that the prohibition was abrogated since hadith in which the Prophet May Peace and Blessing be Upon Him prohibited the usage of *kunya* was prior to the one in which he gave permission for its usage; hence the permission coming after the prohibition abrogate it.[54]

Tirmidzi was born in *Bughi* in the year 209 A.H (824 CE). He belonged to the *Banu Sulaym* tribe, hence he was called *Sulami*. His native town *Bugh* is a few miles from Tirmidzi and is considered a suburb of Tirmidz. Therefore he was known as Tirmidzi and *Bughi*, both places being in Khurasan, which is presently a province in North Eastern Iran, and it is with the *nisba* (linking him to his place of origin) Tirmidzi, that he is well known.[55] The aforementioned biographer of Tirmidzi does not mention any details of his parents. Likewise, no mention is made of Tirmidzi's early life or occupation.

Tirmidzi was a man of strong memory. James Robson mentions an interesting story which illustrates his power of committing traditions to memory. Once on the way to Mecca, Tirmidzi met expert man of hadith from whose traditions he had previously copied out two parts. Thinking he had these notes with him, he questioned the scholar of hadits about the traditions, which he had noted, but discovered that instead of his notes, he had brought some blank sheets of paper. Nonetheless he continued his questions with these sheets in his hand, and after a while the scholar of

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[54] M. Abdurrahman, *Studi Ilmu Hadist*, (Jogjakarta: Teras)104-105
[55] Muhammad Muhammad Abu Zahwa, *al-Hadits wa al-Muhadditsun* (Mesir: Maktabah Misr) 360

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hadits noticed that they were blank and rebuked him, whereupon Tirmidzi assured him that he knew the traditions by heart. The scholar was not convinced of his genuineness, even though Tirmidzi recited the traditions to him, so Tirmidzi asked him to recite some other traditions. The scholar recited forty traditions which Tirmidzi repeated without making a single error, thus showing his remarkable power of committing traditions to memory.[56]

Starting at the age twenty, At Timidzi traveled widely, to some districts; Hijaz, Khurasan, Iraq and other, for collecting and researching hadits.[57] It's began 235 A.H-250 A.H.

Turmudzi has compiled many opuses, the works that were written by Tirmidhi; [58]

1. Al-Jami',
2. Tawarikh,
3. Al-'Ilal,
4. Al-'Ilal al-Kabir,
5. Shama'il,
6. Al-Asma wa-al-Kuna,
7. Al-Athar Al-Mauqufa,
8. Tasmiya Ashab Rasul Allah
9. Al-Zuhd.

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[56] Departemen Agama, *Ensiklopedia Islam* (1st part of Ensiklopedia Islam, Jakarta: CV anda utama, 1992), p.1247
[57] Muhammad Abu Syu'bah, *Kitab Hadits Shahih yang Enam*, 2nd publishing, (Bogor: Litera ANtar Nusa, 1991) 83
[58] Abdurrahman, *Studi*, 108

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According to 'Uthmani and other authorities, only the Shama'il, Al-'Ilal, Al-Jami' and Tasmiya Ashab Rasul Allah are extant, the other works having perished.

Moulana Rashid Ahmad Gangohi (d.1323 A.H.), a commentator on the *Jami'* said that Tirmidzi was born blind. This opinion is erroneous since al-Dhahabi (d.748 A.9) and the majority of the scholars agree that his blindness occurred during the latter portion of his life and he remained blind for two years. Hence he was commonly referred to as al-Darir (blind).[59] His blindness is usually attributed to his weeping over Bukhari's death (d.256 A.H.) or his excessive weeping for the fear of Allah. In the year 279 A.H. (892 CE) in a village called Bawag at the ripe age of 70, Tirmidzi left this temporary abode for the ever lasting life of the hereafter.[60]

3.1.2 The Great Opus of At-Turmudzi (Jami' as-shahih)

The Jami' is Tirmidzi's magnum opus. Occasionally it is called Al-Jami' al-Kabir or Sunan al-Tirmidzi. He began compiling it after the year 250 A.H. and completed it on the 10 Dhu-al-Hijjah 270 A.H. It contains 3.956 hadith, and has been divided into five volumes. It is also classified as a Sunan, which implies that the book has been categorized according to legal chapters, such as Purification, Prayer, and Poor-due and fasting,

[59] Ahmad Muhammad Syakir, *al-Jami'as-Shahih* (Al-Qahirah: Al-Halabi, 1937),77
[60] Abdurrahman, *Studis* 105

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narrated on the authority of the Prophet while the opinions of the companions are usually not mentioned. It's about 2376 chapters[61]

Tirmidzi's method was that of placing the heading first, then mentioning one or two Ahadith which were related to the heading. These hadith are followed by his opinion as to the status of the Hadith. Subsequently, he mentions the opinions of the different jurists. He also indicates if there were other narrations transmitted by other companions on the same subject. His principal aim was to discuss the legal opinions of early jurists. Tirmidzi mostly mentioned those hadith which the jurists used as the basis for their legal decisions and he mentioned which school used which traditions.[62] Hence this book became an important source for the different view-points of the various legal schools. The Jami' thus bears the distinction of being one of the oldest texts dealing with the difference of opinion amongst the various jurisprudential schools. Although Shafi'i (b. 150-d.204 A.H.) wrote his Book al-Umm before Tirmidzi's Jami', the Kitab al-Umm is less comprehensive in comparison to the Jami' of Tirmidzi.

He has personal notes on almost every page which mention the degrees of authenticity of the hadith, the different versions of a single report, as well as the various currents of thought in practice in the Islamic world at this time. This makes his Jami (a collection which contains

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[61] Ahmad Sutarmadi, *al-Imam At-Turmudzi PEranannya Dalam Pengembangan Kitab Hadits dan Fikih* 1st publishing (Jakarta: Logos, 1998) 159-160

[62] Muhammad ibn 'Isa ibn Thawra ibn Musa ibn al-Dahhak Tirmidzi, *Sunan At-Turmudzi*, 1st volume (Beirut: Dar al-Fikr) 66-70

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information on all subject matters) unique. Al-Jami` at-Turmudzi has been categorized as fifth book of the six most authentic books of hadith. According to the most preferred opinion, Bukhari enjoys the highest status, followed by Muslim, Abu Dawud, Nasai, Tirmidzi and Ibn Majah respectively.[63]

3.1.2.1 The Characteristics of the Jami'

1. It is a Sunan and a Jami`.
2. Less than 100 a hadith are repeated.
3. Imam Tirmidzi omits the major portion of the hadith and only mentions that part which are relevant to the heading (title).
4. After mentioning a hadith he classifies it narration (whether it is authentic or weak, etc.)
5. He specifies the narrators names, e.g. if the narrators *kunya* (honorific name) was mentioned, he would then mention his proper name and vice versa.
6. One hadith in Tirmidzi is a *thulaathiyaat* i.e. the transmitters of the hadits between Imam Tirmidzi and the Prophet are only three.
7. Every hadith in al-Jami` is 'ma'mul bihi' (practised upon by the jurists.)
8. He explains the different *madhahib* together with their proofs.
9. He gives an explanation to all difficult hadith.

[63] Departemen Agama, 1134

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10. His book has been set out in an excellent sequence; hence to look for a hadith is very easy.
11. There is no fabricated hadith in the entire book.

KEMENTERIAN AGAMA PERPUSTAKAAN IAIN SUNAN AMPEL SURABAYA

3.1.2.2 Categorizing of Hadith at-Turmudzi[64]

Tirmidzi classifies most of the hadith and mentions its reliability. Altogether Tirmidzi uses the different terms:

1) ***Sahih***: That hadith where in each reporter must be trustworthy, he must have the power of retention and the *sanad* of the hadith must go back to the Prophet without any interruption, it must agree with those of other reliable reporters and there should be no hidden defect in the *matan* or the *sanad*. N.B. Imam Tirmidzi does not consider it a prerequisite that a sahih hadith must have several chains of narrators.
2) ***Hasan***: That hadith which does not contain a reporter accused of lying, it is not *shaaz* and the hadith has been reported through more than one *sanad*.
3) ***Da`if***: Such a hadith wherein the narrators are not trustworthy, or they don't posses the ability of retaining, or there is a break in the chain of narrators, or the hadith is *shaaz* or *mu'alall*.
4) ***Gharib***: According to Imam Tirmidzi a hadith is classified *gharib* for one of the following reasons: (a) it is narrated from one chain only. (b) There is some addition in the text. (c) It is narrated through

[64] Sutardi, *Kitab Sunan At-Turmudzi* (Yogyakarta: Teras, 2003)120-121

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various chains of transmitters but having within one of its chains an addition in the *sanad.*

5) ***Hasan gharib***: These two can be combined. I.e. hasan refers to the up righteousness of the narrators whilst *gharib* implies that he is alone in transmitting the hadith.

6) ***Sahih gharib***: This term implies that the hadith is authentic but there is only one sanad.

As far as the Scholars monitoring, the usage of term "*gharib*" it self, it means weak hadith. But it become different when this term collaborates with other, like *shahih gharib* or *hasan gharib*, it will be "the separating narration" (*tafaarud fi ar riwayah).*[65]

7) ***Hasan sahih gharib***: This hadith is hasan since it has several chains of transmitters; it is sahih as the chains are all authentic and it is gharib in the words that Imam Tirmidhi narrated.

8) ***Hasan sahih***: This term has caused much confusion amongst the Muhadditheen since hasan is lower in rank than sahih. While sahih indicates to the excellent retention power of a narrator, hasan indicates to a deficiency in this regard hence it seems those both are opposites and is not possible to reconcile.

3.1.2.3 The conditions of Imam Tirmidzi in the hadith selection[66]

[65] Hasjim Abbas, *Kodifokasi Hadits dalam Kitab Mu'tabar* (Surabaya: FAkultas Ushuluddin IAIN Sunan Ampel, 2003) 77-78
[66] Muhammad Abu Zahwa, *al-Hadits wa al-Muhadditsun*, 416

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According to the commentators of Al-Jami at-Tirmidzi maintained the following conditions throughout the compilation of his book.

1) He never narrated hadith from those who fabricated hadith.
2) Allama Tahir Muqaddisi mentions that al-Jami` at-Tirmidzi contains four types of hadith:
   a. Those hadith that conform to the conditions of Bukhari and Muslim.
   b. Those hadith that conform to the conditions of Abu Dawud and Nasa'i.
   c. Those hadith that have certain discrepancies either in the *sanad* or *matan.*
   d. Those weak hadith that some scholars of canon (*fuqaha*) have relied on.
3) Imam Tirmidzi accepts a hadith which is narrated with the word *'an* provided both the narrators are contemporaries.
4) After mentioning a weak hadith, he explains the state of its weakness.
5) A *mursal* hadith is accepted by Imam Tirmidzi when it is supported by a chain of narrators which is not broken.

3.1.2.4 The Responses of the Jami'[67]

[67] Sutardi, *Kitab Sunan At-Turmudzi,* 109-110

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1. *'Aridataal-Ahwadzi*, This was written by Abu Bakr b. al-'Arabi (d. 546 A.H.), who was a famous Maliki scholar. This commentary is from a theological perspective and was published in Egypt in 1350 A.H.
2. *Qut al-Mughtadzi*, this was compiled by al Hafidz as-Suythi
3. *Tuhfaal-Ahwadzi*, this was written by Abu ali 'Abd al-Rahman Ibn abdul ar-Rahim al-Mubarakfuri (d. 1353 A.H.), in five volumes and is an exhaustive study. He discusses the *sanad* in detail and also comments from a theological perspective. The author in his approach has been critical of the Hanafi School of jurisprudence. This commentary has been reprinted several times in Pakistan and the Arab States.
4. *Al-'Arf al-Shadzi*, these were the discourses delivered by Maulana Anwar Kashmiri (d. 1353 A.H.) and were compiled by his student, Jiragh Muhammad. It was published in Deoband, India, and the date of publication is unknown. It contains several printing errors since no proof reading was done.
5. *Ma'arif al-Sunan*, this commentary was compiled by Moulana Muhammad Yusuf Binnawri (d. 1 397 A.H.) in six volumes and is incomplete, ending with the chapter on pilgrimage, but nonetheless is considered to be an outstanding work on hadits. It was published by H.M. Said in Karachi in 1394 A.H.

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6. *Al-'Arf al-Shadzi 'ala Jami' al-Tirmidzi*, this commentary was compiled by Siraj al-Din 'Umar al-Balqini (d.805 A.H.). It is unknown whether this commentary was ever printed.
7. *Al-Imaam al-Tirmidhi Wa-Takhrij Kitab al-Tahara Min Jami'ihi*, this commentary by Maulana Muhammad Habib Allah Mukhtar was done as a doctoral thesis in the University of Karachi. It was published in 1985 consisting of a single volume. In it he presents a perspective by different *muhadditsin* on the comparative deductions of hadits relating to cleanliness.
8. *Dars Tirmidzi*, these are the lectures of Maulana Muhammad Taqi 'Uthmani, whose commentary is printed in the Urdu language in two volumes, which were published in 1983. He deals with many contemporary problems which the scholars of the past did not encounter.
9. *Al-Imaam al-Tirmidzi Wa-al-Muwazana Bayna Jami'ihi Wa-Bayna al-Sahihain*, this is a doctoral thesis, comparing Tirmidzi's Jami' to Bukhari and Muslim's collections of hadits. This thesis was written by Nur al-Din 'Itar in 1964 at the Al-Azhar University. It was published for the first time in Cairo in 1970.
10. *Sharah Ibn Hajar* (d. 852 A.H.) states in the chapter on standing and urinating from his Fath al-Bari (commentary on Sahih Bukhari) that he had also written a commentary on the Jami. Unfortunately this commentary has perished.

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11. *Sharah Ibn Sayyid al-Nas*, Ibn Hajar states that Ibn Sayyid al-Nas (d. 734 A.H.) began writing a detailed commentary on the *Jami'* and completed approximately ten volumes before he died. This commentary was never published.
12. *Sharah Ibn al-Mulaqqan*, this commentary was written by Siraj al-Din Ibn al-Mulaqqan (d.804 A.H.) He only commented on those traditions of the *Jami'* that were not found in Sahih Bukhari, Sahih Muslim or Sunan Abu Dawud. It is unknown whether his commentary was ever printed.
13. *Naf'u Qut al-Mughtadhi*, this commentary was written by 'Ali b. Sulaiman al-Maliki (d. 1298 A.H.) It was printed by the Nizami Press of India in 1306 A.H.
14. A commentary in 20 volumes was written by Zayn al-Din 'Abd al-Rahman b. Ahmad b. al-Naqib. This commentary was burnt in one of the civil wars, the date of which is unknown.
15. A commentary by Siraj Ahmad b. Muhammad al-Faruqi is available in the Persian language and was published in India in the year 1299 A.H.

3.2 The Texts of Hadith about Prohibition Reading Qu'ran for Menstruation

3.2.1 Takhrij *'Am*

After exploring by *takhrij* method that using book *"Mu'jam al-Mufahras and Athraf al-Hadits Nabawi*, this hadith is found in some book and chapters, they are:

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a. Sunan at-Turmudzi, chapter about the condition of the menstruation and *junub* don't read Koran, volume 1, number 131.

b. Sunan Ibn Majah, chapter about reading Koran for unclean man, volume 2, number 639.

c. Sunan ad-Daruquthni, chapter about the prohibition for the menstruation and *junub*, volume 1, number 428 and 432.

3.2.2 Takhrij *Ijmali*

This is the hadith collected by Turmudzi:

أخرجه التّرمذى حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ وَالْحَسَنُ بْنُ عَرَفَةَ قَالاَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِىِّ- صلى الله عليه وسلم -قَالَ(لاَ تَقْرَإِ الْحَائِضُ وَلاَ الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ [68].)

Collected by at-Turmudzi saying Ali ibn hajar and Hasan ibn 'arafah narrated to us, they said: Isma'il ibn 'ayyasy narrated to us from Musa ibn uqbah from Nafi' from Umar from Prophet May benediction and salutation be upon him, he said: (don't read the view of Koran verses when you get menstruation or" junub")

And this is the hadith collected by Ibn Majah:

أخرجه ابنُ ماجه حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم(-لاَ يَقْرَأُ الْقُرْآنَ الْجُنُبُ وَلاَ الْحَائِضُ[69].)

[68] Abu 'Isa At-Turmudzi, *Sunan At-Turmudzi,* Volume I (Beirut: Dar al-Fikr, 1994) p. 230
[69] Abu Abdillah Muhammad Ibn Yazid Ibn Majah, *Sunan Ibn Majah,* volume I (Daru ihya' al-kutub Al-'arabiyah) p.195

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Collected by Ibnu Majah saying: Hisyam ibn Amar narrated to us saying Isma'il ibn Ayyasy narrated to us saying Musa ibn Uqbah narrated to us from Nafi' from Ibnu Umar saying: Prophet May benediction and salutation be upon him said: (don't read the view of Koran verses when you get menstruation or" junub")

And then hadith collected by Daruquthni

أخرجه الدّرقطنى حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ- صلى الله عليه وسلم(-لاَ يَقْرَأُ الْحَائِضُ وَلاَ الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ[70].)

Collected by ad-Daruquthni saying: Abdullah ibn Muhammad ibn Abdil aziz narrated to us saying Dawud ibn Rusyaid narrated to us saying Isma'il ibn 'ayyasy narrated to us from Nafi' from Ibnu Umar saying: Prophet May benediction and salutation be upon him said: (don't read the view of Koran verses when you get menstruation or" junub")

أخرجه الدارقطني حَدَّثَنَا مُحَمَّدُ بْنُ حَمْدَوَيْهِ الْمَرْوَزِىُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَمَّادٍ الآمُلِىُّ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَسْلَمَةَ حَدَّثَنِى الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ- صلى الله عليه وسلم(-لاَ يَقْرَأُ الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ[71].)

[70] Al-Hafidz Ali Ibn Umar ad-Daruquthni, *Sunan ad-Daruquthni* (Jakarta: Pustaka Azzam, 2007) p. 299
[71] *Ibid*, 301

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Collected by ad-Daruquthni saying: Muhammad Ibn Hamdawaih al-Marwazi narrated to us saying Abdullah Ibn Hammad al-amuly narrated to us saying Abdul Malik Ibn Maslamah narrated to me al-Mughirah ibn Abdirrahman from Musa ibn Uqbah from Nafi' from Ibnu 'Umar said that Prophet PBUH said: (don't read the view of Koran verses when you get menstruation or" junub").

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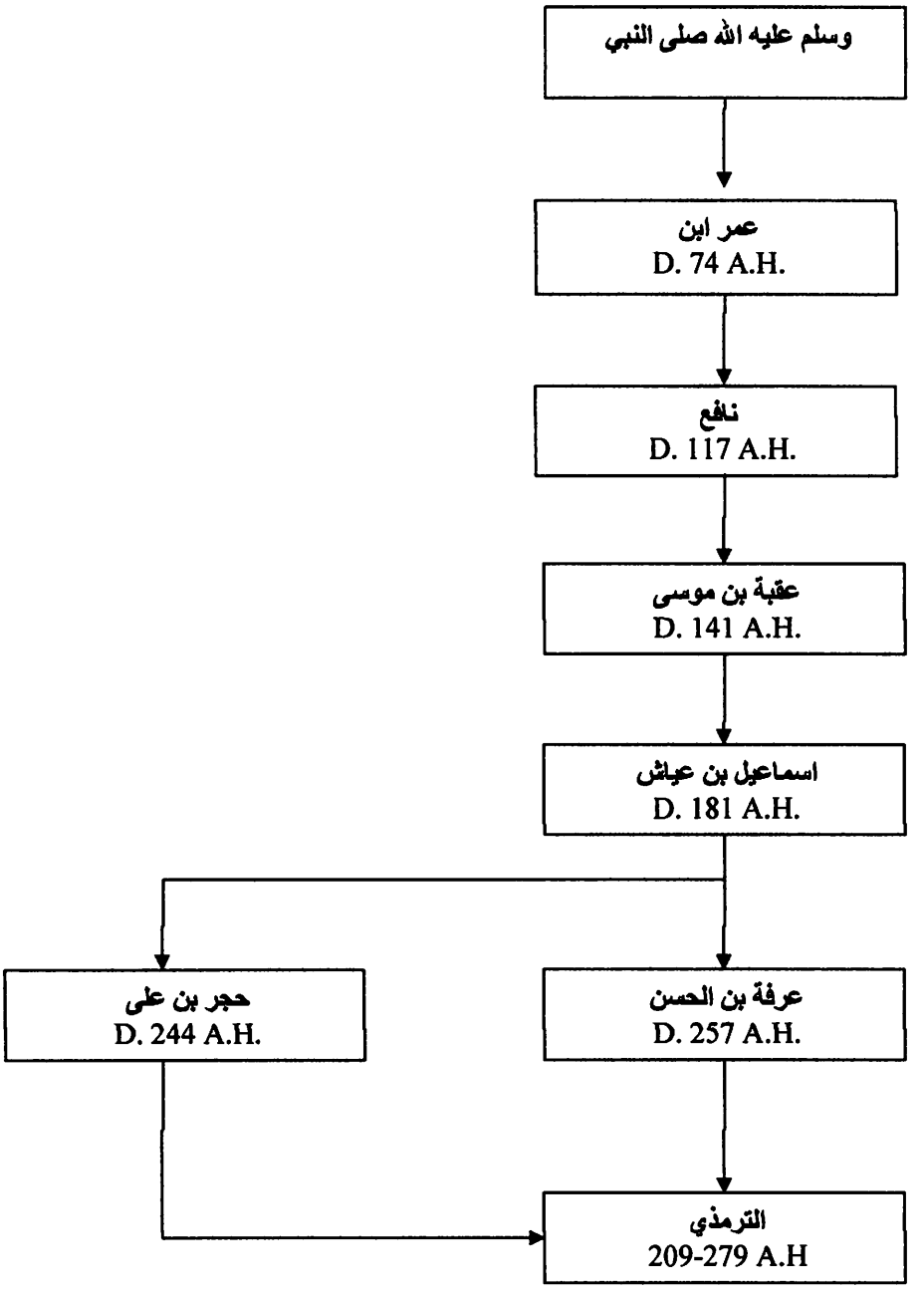
3.3 The Scheme Of *Sanad*

3.3.1 The scheme of sanad of Turmudzi



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NAME	Narration Series	Sanad Series
Ibnu Umar	The first narrator	The fifth sanad
Nafi'	The second narrator	The fourth sanad
Musa ibnu 'Uqbah	The third narrator	The third sanad
Isma'il Ibnu 'Ayyasy	The fourth narrator	The second sanad
Ali Ibnu Hajar& Hasan	The fifth narrator	The first sanad
At-Turmudzi	The sixth narrator	The collector

a. Turmudzi

Name: Muhammad ibn 'Isa ibn Thawra ibn Musa ibn al-Dahhak at-Turmudzi

Kunya (honorific name): Abu 'Isa

Level: *mukharrij* (Collector of Hadits)

Death: 279 A.H.

Teachers: Qutaibah Ibn Sa'id, al-Hasan ibn 'Urfah, Ali Ibn Hujr, Mahmud Ibn Ghailan

Students: Abu Bakar Ahmad Ibn Isma'il As-Samarqandi, al-Husain Ibn Yunus, Hammad Ibn Syakir

b. Al-Hasan Ibn 'Urfah

Name: al-Hasan ibn 'Urfah ibn Yazid al-'Abdi

Kunya (honorific name): Abu Ali al-Baghdadi al-Muaddib

Level: kibarul akhidizn min tabi'ul atba'

Death: 257 H

Teachers: Jarir Ibn Abdil Hamid, Hammad Ibn Walid al-Baghdadi,

Students: Abdullah Ibn Ahmad Ibn Hanbal, at-Turmudzi, Ibn Majah

c. Ali Ibn Hujr

Name: Ali ibn Hujr ibn iyas as-Sa'di

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Kunya (honorific name): Abu Hasan al-Marwazi

Level: min shighori atba' at-tabi'in (the little successor follower)

Death: 244 H

Teachers: Isma'il Ibn Ja'far, Abdullah Ibn Ja'far, Isma'il Ibn 'Ayyasy

Students: Bukhori, Muslim, an-Nasa'I, at-Turmudzi

d. Isma'il Ibn 'Ayyasy

Name: Ismail ibn 'Ayyasy bin Salim al-'Unsiy

Kunya (honorific name): Abu Utbah al-Khumshi

Level: minal wustho min atba' at-tabi'in (the middle of successor follower)

Death: 181 H

Teachers: abdurrahman Ibn Amru al-auza'I, Hisyam Ibn 'Urwah, Musa Ibn 'Uqbah,

Students: Al-Hasan Ibn 'Urfah, Ali Ibn Hujr as-Sa'di, Hisyam Ibn 'Umar

e. Musa Ibn 'Uqbah

Name: Musa bin Uqbah ibn Abi 'Ayyasy al-Qurasyi al-Asadi al-Muthrofi

Kunya (honorific name): Abu Muhammad al-Madani

Level: min shighor at-tabi'in (the little successor)

Death: 141 H

Teachers: Nafi' maula 'Abdullah, Abdullah Ibn Amru, Salim Ibn Abdullah

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Students: Isma'il Ibn 'Ayyasy, Sulaiman Ibn Bilal, Abdurrahman Ibn Abi Bakr, Abdul Aziz Ibn Abi Hazm

f. Nafi'

Name: Nafi' maula 'Abdullah ibn Umar bin Khattab al-Quraisy

Kunya (honorific name): Abu Abdullah al-Madani

Level: *minal wustho min at-tabi'in* (the middle of successor)

Death: 117 H

Teachers: Al-Qasim Ibn Muhammad Ibn Abi Bakr, Mughirah Ibn Hakim, Abi Sa'id al-Khudry, Abdullah Ibn Umar

Students: Musa Ibn Uqbah, Ibrahim Ibn Abdurrahman, Ayyub Ibn Musa al-Quraisyi.

g. Ibn Umar

Name: Abdullah ibn Umar ibn Khattab al-Qurasyiy al-'Aduwiy

Kunya (honorific name): Abu Abdurrahman al-Maky al-Madany

Level: *Sahabat* (companion)

Death: 74 H[72]

Teachers: The Prophet PBUH, Zaid Ibn Tsabit, Abdullah Ibn Mas'ud

Students: Nafi', Anas Ibn Sirin, Basyar Ibn 'Aid, Hafs Ibn 'Ashim

[72] Ahmad ibn 'Ali ibn Hajar al-'Asqolani, *Tahdzib at-Tahdzib*, Juz 5 (Beirut: Dar al-Kutub, 1994) 301-302

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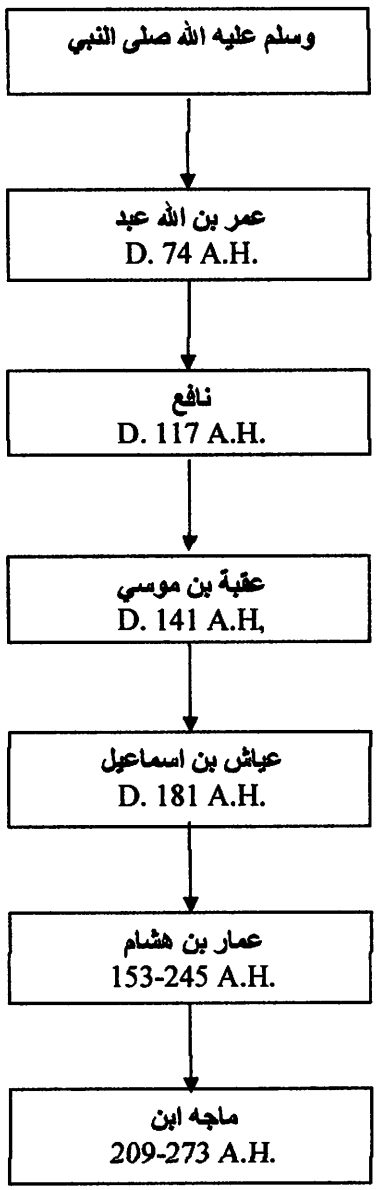
3.3.2 The scheme of sanad of Ibnu Majah



NAME	Narration Series	Sanad Series
Ibnu Umar	The first narrator	The fifth sanad
Nafi'	The second narrator	The fourth sanad
Musa ibnu 'Uqbah	*The third narrator*	*The third sanad*
Isma'il Ibnu 'Ayyasy	The fourth narrator	The second sanad
Hisyam Ibn 'Amar	The fifth narrator	The first sanad
Ibnu Majah	The sixth narrator	The collector

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a. Ibn Majah

Name: Muhammad Ibn Yazid

Kunya (honorific name): Abu Abdullah Ibn Majah

Level: *mukharrij* (collector)

Death: 273 A.H.

Teachers: Hisyam Ibn 'Amar, Ali Ibn Muhammad, Mush'ab Ibn 'Abdillah

Students: Ibrahim Ibn Ishak, Ahmad Ibn Hanbal, Musa Ibn Harun

b. Hisyam Ibn 'Amar

Name: Hisyam ibn'Amar

Kunya (honorific name): Abu Al-Walid

Level: *kibarul akhidizn min tabi'ul atba'*

Death: 245 A.H.

Teachers: Isma'il Ibn 'Ayyays, Baqiyyah Ibn al-Walid, al-Hasan Ibn Yahya

Students: Ibn Majah, Abu Daud, Bukhari.

c. Isma'il Ibn 'Ayyasy

d. Musa Ibn Uqbah

e. Nafi' maula Ibn Umar

f. Abdullah Ibn Umar

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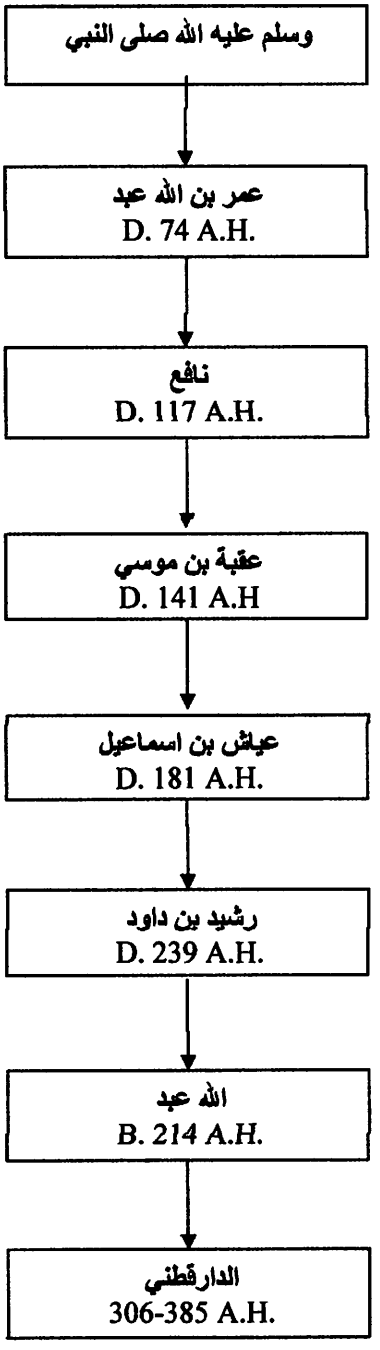
3.3.3 The scheme of sanad of Daruquthni

The first scheme:



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Name	Narration Series	Sanad Series
Ibnu Umar	The first narrator	The sixth sanad
Nafi'	The second narrator	The fifth sanad
Musa ibnu 'Uqbah	The third narrator	The fourth sanad
Isma'il Ibnu 'Ayyasy	The fourth narrator	The third sanad
Dawud Ibn Rusyaid	The fifth narrator	The second sanad
Abdullah Ibn Muhammad Ibn abdil Aziz	The sixth narrator	The first sanad
Ad-Daruquthni	The seventh narrator	The collector

a. Al-Daruquthni

Name: Abu al-Hasan Ali Ibn Umar Ibn Ahmad Ibn Mahdi Ibn Mas'ud Ibn Nu'man Ibn Dinar Al-Baghdadi

Kunya (honorific name): Abu Al-Hasan

Level: *mukharrij* (collector)

Death: 385 A.H.

Teachers: Abu al-Qasim al-Baghawi, Abu Bakr An-Nisaburi, Muhammad Ibn Hammad, Abdullah Ibn Muhammad Ibn Abdil Aziz

Students: Abu Abdullah al-Hakim, Tammam al-Razi, Abdu al-Rahman as-Sulami

b. Abdullah Ibn Muhammad Ibn abdil Aziz

Name: Muhammad Ibn Abi Mas'ud Abdil Aziz al-Farisi

Kunya (honorific name): Abu Abdillah

Level: -

Death: 472 A.H.

Teachers: Abdu al-salam Ibn Ahmad Bakrah, Muhammad Ibn Thahir al-Maqdisi, Daud Ibn Rusyaid

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Students: al-Sam'ani, Ibn 'Asakir, Daruquthni,

c. **Daud Ibn Rusyaid**

Name: Daud Ibn Rusyaid al-Hasyimi

Kunya (honorific name): Abu Al-Fadl

Level: *kibarul akhidizn min tabi'ul atba'*

Death: 239 A.H.

Teachers: Isma'il Ibn 'Ayyays, Isma'il Ibn Ja'far, Baqiyyah Ibn al-Walid

Students: Abdullah Ibn Ahmad Ibn Hanbal, Abdullah Ibn Muhammad ibn Abdil Aziz, Abu Hatim Muhammad Ibn Idris al-Razi.

d. **Isma'il Ibn 'Ayyasy**

e. **Musa Ibn 'Uqbah**

f. **Nafi'**

g. **Ibn Umar**

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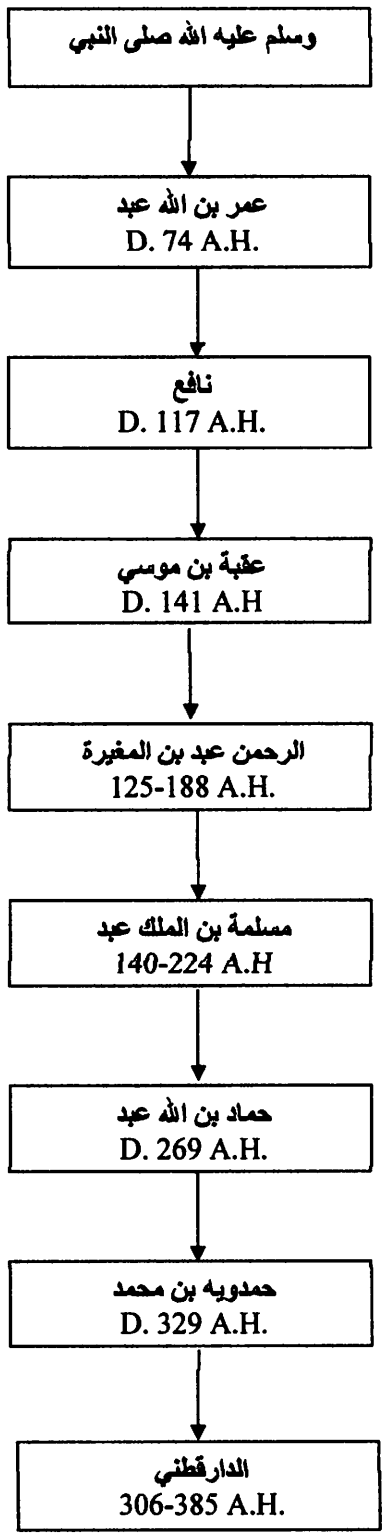
The second scheme:



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NAME	Narration Series	Sanad Series
Ibnu Umar	The first narrator	The seventh sanad
Nafi'	The second narrator	The sixth sanad
Musa ibnu 'Uqbah	The third narrator	The fifth sanad
Al-Muhirah ibn Abdirrahman	The fourth narrator	The fourth sanad
Abdul Malik Ibn Maslamah	The fifth narrator	The third sanad
Abdullah Ibn Hammad	The sixth narrator	The second sanad
Muhammad Ibn Hamdawaih	The seventh narrator	The first sanad
Ad-Daruquthni	*The eighth narrator*	*The collector*

a. **Al-Druquthni**

b. **Muhammad Ibn Hamdawaih**

Name: Muhammad Ibn Hamdawaih Ibn Sahl

Kunya (honorific name): Abu Nasr al-Marwazi

Level: -

Death: 329 A.H.

Teachers: Sulaiman Ibn Ma'bad, Abdullah Ibn Abdil Wahab, Abdullah Ibn Hammad, Mahmud Ibn Adam,

Students: al-Daruquthni, Abu Ishaq al-Muzakki, Muhammad Ibn Husain al-'Alawy, Yusuf al-Qawwas

c. **Abdullah Ibn Hammad**

Name: Abdullah Ibn Hammad Ibn Ayyub Ibn Musa

Kunya (honorific name): Abu Abdirrahman

Level: *shighar akhidzin min tabi' al atba'*

Death: 269 A.H.

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Teachers: Sa'id Ibn Mansur, Shafwan Ibn Shalih, Malik Ibn Salam al-Baghdadi, Ibrahim Ibn Mundzir, Abdul Malik Ibn Maslamah, Sulaiman Ibn Harb.

Students: Khali Ibn Nadlar, Muhammad Ibn Mundzir, Abu Ja'far Muhammad Ibn Yusuf, Husain Ibn Isma'il.

d. Abdul Malik Ibn Maslamah

Name: Abdul Malik Ibn Maslamah

Kunya (honorific name): Abu Marwan al-Marwazi

Level: -

Death: 224 A.H.

Teachers: Malik, Laits, and al-Mughirah Ibn Abdirrahman

Students: Abdullah Ibn Hammad, al-Hasan bin Qutaibah, Yahya Ibn Utsman Ibn Shalih

e. Al-Mughirah Ibn Abdirrahman

Name: al-Mughirah Ibn Abdirrahman Ibn al-Harits Ibn Abdillah Ibn 'Ayyays Ibn Abi Rabi'ah

Kunya (honorific name): Abu Hasyim, Abu Hisyam

Level: *wustho min atba' at-tabi'in*

Death: 188 A.H.

Teachers: Musa Ibn 'Uqbah, Muhammad Ibn 'Ijlan, Khalid Ibn Ilyas, Isma'il Ibn Rafi' al-Mudni

Students: Muhammad Ibn Maslamah, Abu Marwan Muhammad Ibn Utsman, Yahya Ibn Ibrahim.

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f. **Musa Ibn Uqbah**

g. **Nafi'**

h. **Ibn Umar**

3.4 I'tibar

After looking the collaboration scheme, it can be concluded that not found *syahid* this sanad hadith. But found the *Muttabi' tam* for Ali Ibn Hajar, he is Hisyam Ibn Amar and Daud Ibn Rusyaid, and *muttabi' qashir* for Isma'il Ibn 'Ayyasy, he is al-Mughirah Ibn 'Abdirrahman.

Although both of Isma'il Ibn 'Ayyasy is weak in their memorizing, but this hadith can be categorized as *hasan lidzatihi*, because it get the muttabi'. So, this research will be continued to exploring the substance of it.

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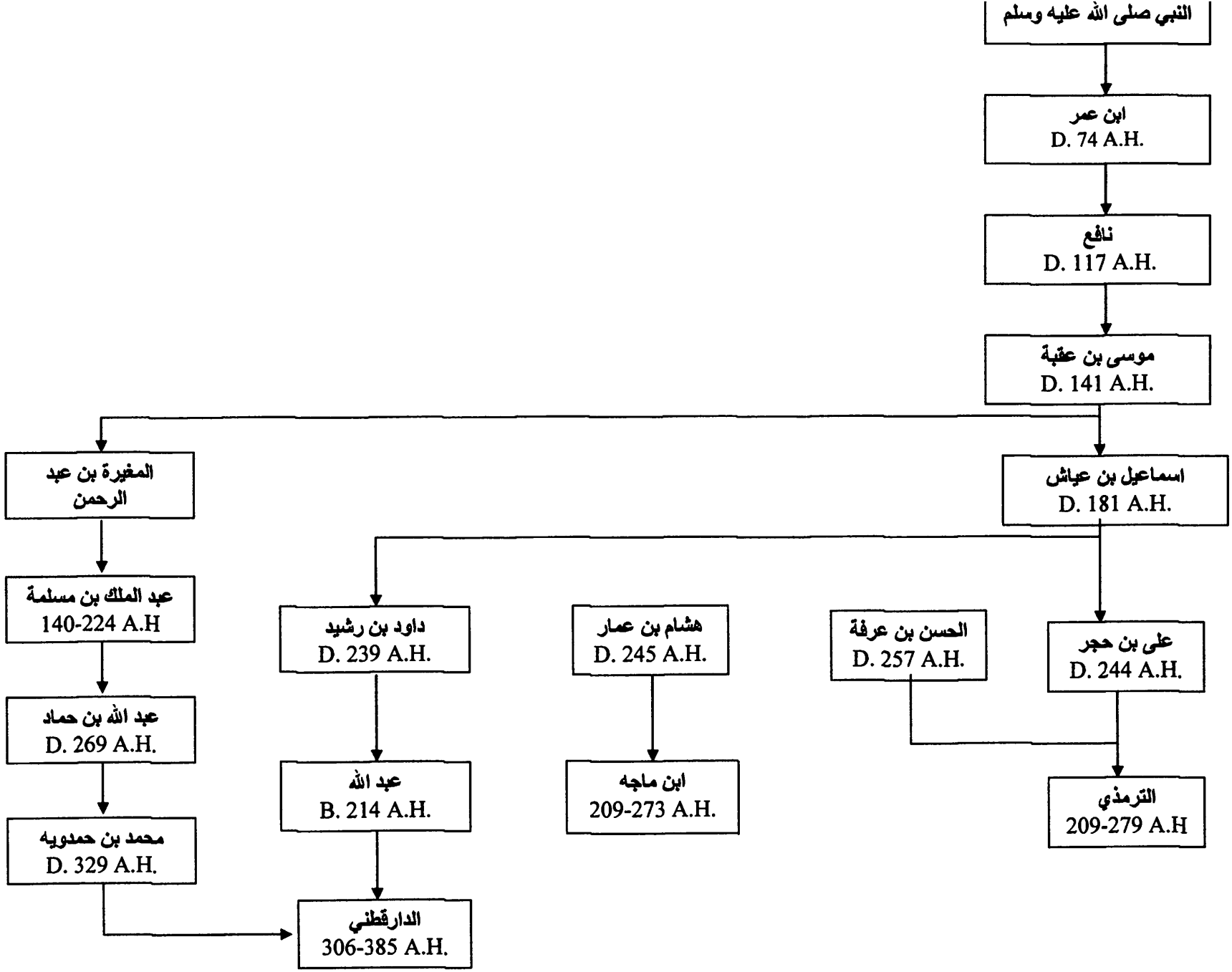

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