CHAPTER IV

THE ANALYSIS OF HADITH

4.1 The Critical of *Sanad*

4.1.1 The Biography of Narrator

The first step must be done is know the curriculum vitae of the narrators. And the data about them are:

A. Turmudzi

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

Kunya (honorific name): Abu 'Isa

Level: *mukharrij* (Collector of Hadith)

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,

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

C. Ali Ibn Hujr

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

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[73]

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

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

4.1.2 The Credibility of Narrators

A. Abdullah ibn umar is one of companions that legality be a Moslem since his childhood in Mecca. He is Umar Ibn Khattab's son. He narrated hadits

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

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from Abu Bakar, his father, Sa'ad bin abi waqash, etc. He is a companion that makes Prophet proud until said something about him: Abdullah is Good man.

B. Nafi' is Abdullah bin umar's slave. He is a chairman of successors. He came from Maghrib, and then migrated to Madinah and lives there.

According to Turmudzi, he is *tsiqqah tsubut* (reliable and firm in memorizing), according to Ibnu Hajar al-'Asqalani in *tahdzib at-tahdzib* he is *tsiqqah* (reliable man) and expert in canon.

Ad-Dzahabi had added that he is one of chairman of successors.

C. Musa ibn uqbah is fifth of little successors. He is Hijaz native.

According to Turmudzi, he is *tsiqqah* (reliable man),

and Ibnu Hajar al-Asqalani, he is expert in canon and *tsiqqqah,*

and ad-Dzahabi, he is *mufti* (expert man in instruction) and *tsiqqah.*

D. Ismail Ibn 'Ayyasy is eighth of *atba' at-tabi'in* (followers of successors). He is Syam native.

According to ad-Dzahabi he is a nice man around Syam.

And Ibnu Hajar al-Asqalani in *tahdzib at-tahdzib*, he is a truth narrator when receiving narration from Syam native, but denial when receiving narration from the other. This value followed by other hadits critical scholar, like Turmudzi, Bukhari, Ahmad Ibn Hanbal, Ibn Mu'ayyan, and other.

E. Ali ibn Hajar is Baghdad native that narrated hadith as *tsiqqah* (reliable), *ma'mun* (accurate), and gets title *hafidz*. It according to Nasa'I, and this

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followed by many hadith critical scholars, including Ibnu Hajar al-'Asqalanin in his book, *Tahdzib at-tahdzib.*

F. Al-Hasan ibn 'Urfah is Baghdad native.

According to Turmudzi, he is *shuduq* (truth), and *tsiqqah* according to Ibnu Hibban and Ibn Mua'ayyan.

4.1.3 The Sanad in Related

The method of narration of Ibn Umar until Musa Ibn Uqbah uses word *'an* (عن), while the narration of Isma'il until al-Hasan uses word *haddatsana.* Nevertheless word *'an* not as top as *haddatsana*, but both of them including the top level in the narration merhod or called by *sima'I.* It cause each of them receive hadith from their teacher directly or face to face.

4.2 The Critical of *Matan*

4.2.1 Studying *matan* integrated with status of *sanad*

After studying *sanad* and collaborating the all of branch of *sanad*, it concludes that there is *muttabi'* in this chain of sanad. Automatically, the status of *dla'if* (weak) hadith steps up to *hasan lighairihi.*

But it can not decide that this hadits is good. It reminds the one of component of hadits or *matan,* whereas the validity of *matan* should not accord with *sanad* quality.

4.2.2 Studying the component of *matan*

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This hadith can be found in some hadits book, they are Sunan of Turmudzi, Sunan of Ibnu Majah and Sunan of ad-Daruquthni. Each of them has different structure, while they are in one meaning.

These are the texts of hadith:

a) Text of Jami' As-Shahih

(لاَ تَقْرَإِ الْحَائِضُ وَلاَ الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ)

b) Text of Sunan of Ibnu Majah

(لاَ يَقْرَأُ الْقُرْآنَ الْجُنُبُ وَلاَ الْحَائِضُ)

c) Text of Sunan of Ad-Daruquthni

(لاَ يَقْرَأُ الْحَائِضُ وَلاَ الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ)

The all of different text don't indicate the fatal thing, because the contradiction just occurs at the structure and doesn't change the substance of haidth.

In the hadith narrated by Turmudzi discussion objects (people who are menstruating and *junub*) placed as the second person, while in Sunan Ibn Majah and editor of Al-Daruquthni using third-person object.

In the editorial of this hadith also not found *'illat* (defect) in *matan* and also confusion. No ziyadah (adding) or inserts.

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4.3 The Validity of Hadith

In the process isnaad criticism, has found that one of narrator assessed as *munkar* (denunced) al-ahadits namely Isma'il Ibn 'Ayyasy that came from *Syam*, because his narration less well when it received from the transmitters in addition to their nation. When look at the isnaad in this hadits, ismai'il received a transmission from Musa Ibn Uqbah, a Hijaz native.

After doing I'tibar, or collaboration of branch of sand, it found *muttabi* ' for Isma'il, he is al-Mughirah Ibn Abdirrahman that come from al-Daruqutni collection, and automatically the status of the *dla'if* (weak) hadith elevated to *hasan lighairihi.*

About the editors of *matan*, it can be applied as argumentations with condition no verses of the Koran, hadits *mutawatir*, or hadits *ahad* a stronger quality contrary to the hadith, both word or substance. Editors are also not contrary to common sense, or historical facts that are known from the Prophet's time.

4.4 The Substance of Hadith

Koran is a source of Islamic law. As the information provided Koran itself that the purpose of Koran is to be guided. Regard to its function as a guide in real life, the Koran also be healing all kinds of toxins that attack the human body parts that are invisible, such as the heart and soul.

Menstruation is the condition of a woman who was in a state is not pure. It has explained biologically that menstruation is blood coming out of the

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womb of a woman because the egg is not fertilized, so the break and come out as dirty blood. In such circumstances, a woman determined not holy, not the physical manifestation of her own, but more on things that are not visible. This means that women are prohibited from doing certain things that are *syar'i*.

The word is a *mudlari* form تقرأ 'from the origin of the word قرأ has meaning collect, read and learn. In terms of these words could be interpreted broadly.

Qara a word which means reading can be interpreted not only for things that are embodied in a concrete writing. Sometimes when someone does an activity to observe the natural properties around him as a work of God, it means he has read, reading something that is abstract. Meaning of this is also seen when a mother gives milk to her child for crying. These events are also classified as a reading activity. It reads the expression of a child because of a habit.

Reading can be interpreted as exposes the senses of sight on an object without writing or confronted. Confronting the senses of sight on the object written is reading model that is practiced and indicated someone not recognize or understand about the object. While reading without the object can be interpreted that a person has memorize or has known about it. This Activities s is also called the pronunciation.

This hadith explains that a woman who is menstruating is not allowed to read the Koran. Some scholars such as Sufyan al-Tsauri, Ibn Mubarak, Syafi'i,

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and Ahmad Ibn Hanbal, explaining that what is meant in this hadits is that all the contents of the Koran except a piece of verse, and they gave waivers for *tasbih* and *tahlil*.

According to the author's opinion, the prohibition of reciting the Koran for menstruation is more emphasis on things that are *mudlarat*. *Mudlarat* things include:

1. Teaching Koran
2. Learning Koran
3. A worried that their memorizing will be lost if not recite it for the memorizers of Koran.
4. Reading the verses that contain of prayers.

Koran is the holy book revealed to be guidance for mankind. Learn it is an obligation to do for whom that not know yet, ranging how to read it until way of understanding deeply in every word, so can apply it in any behavior and every daily activities. And so that, teaching is an obligation for those who have learned, understood, and practiced it. As hadits narrated by Bukhari about the virtues of learning and teaching Koran:

أخرجه البخاري حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ أَبِى عَبْدِ الرَّحْمَنِ السُّلَمِىِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ النَّبِىُّ – صلى الله عليه وسلم– إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ [74]

[74] Muhammad Ibn Ismail Ibn Ibrahim Ibn al-Mughirah al-Bukhari, *Shahih Al-Bukhari,* volume I (Jeddah: Haromain) 1919

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> *Collected by Bukhari saying Abu Nu'aim narrated to us said Sufyan narrated to us from Alqama ibn Martsad from abi Abdirrahman of as- Sulami from Utsman Ibn Affan said: Messenger of Allah said: The best of you are those who learn the Koran and practice it.*

Apart from studying and teaching it, Koran also encouraged memorizing it. This is a proof that the Koran is the scripture which maintained its purity because it is stored in the memory of those memorizers. Because of the memorizers need recite the verses that have been memorized so as not to disappear from memory.

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