

CHAPTER II

THEORITICAL BACKGROUND

This chapter will examine and elaborate terms related to subject matter of this thesis, these terms are *hadīts*, *sanad* and *isnād*, *rāwi* (transmitter).

A. *Hadits*

The study will be started by defining the concept of *hadits*. There are many definitions of *hadits* according to scholars, they also will be comprehensively described here.

1. Literal meaning of *hadits*

The Arabic word *hadits* literally means communication, story, conversation: religious or secular, historical or recent. Whenever used as adjective it means new.¹ It has been used in Qur'ān 23 times. On the other hand, it also used in the sayings of the Prophet. Here are a few examples:

Usage of the word *hadits* in the Qur'ān for:

a. Religious communication, message, or the Qur'ān:

Almighty Allah says: *اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا*²

¹ Muhammad Ajjaj al-Khatib, *Ushul al-Hadits: Ulumuhu Wa Mushtholāhuhu* (Beirut: Dar al-Fikr, 1989), 26.

²The Qur'ān, al-Zumar, 23.

not included in the definition used by jurists.¹² There are various views in defining *hadits* by *Muhadditsīn*. The differences appear based upon their observation. However, they generally defined *hadits* as:

اقوال النبي صلى الله عليه وسلم و افعاله و احواله

Sometimes some other words were also used in the same sense, such as *khobar* and *atsar*. Most of the scholars use the three terms, *hadits*, *khobar*, and *atsar*, as synonymous. However, some scholars used to differentiate between *khobar* and *atsar*. They used the *khobar* in the sense of *hadits*, and the term *atsar* restricted to the sayings and decisions of the Companions.

3. The word *sunnah* and its meaning.

Literally, *Sunnah* means a clear path or a beaten track but it has also been used to imply normative practice, or an established course of conduct. It may be a good example or a bad, and it may be set by an individual, a sect or a community. In pre-Islamic Arabia, the Arabs used the word '*Sunnah*' in reference to the ancient and continuous practice of the community which they inherited from their forefathers.¹³

¹²Thahir Al jazāiri, *Taujith Al Nazhar Ila Ushuuli Al-Atsar* (Cairo: Maktabah al-Matbuu'aat al-Islamiyah, 1995), 2.

¹³M.M. Azami, *Studies in Hadith Methodology and Literature* (Indianapolis: American Trust Publication, 1978), 3.

The opposite of *Sunnah* is *bid'ah*, or innovation, which is characterized by lack of precedent and continuity with the past. In the Qur'an' the word '*Sunnah*' and its plural, *sunan* , have been used on a number of occasions (16 times to be precise). In all these instances, *sunnah* has been used to imply an established practice or course of conduct. To the scholars of Hadith, *Sunnah* refers to all that is narrated from the Prophet, his acts, his sayings and whatever he has tacitly approved, plus all the reports which describe his physical attributes and character.¹⁴ The scholars of jurisprudence, however, exclude the description of the physical features of the Prophet from the definition of *Sunnah*.

Some scholars had a notion that *hadits* is specifically related to only the Prophet's saying and act. Meanwhile, *sunnah* contains the Prophet's sayings, acts, tacit approval, or description of his *shifāt* (features).¹⁵

B. *Sanad*

Sanad literally means something rising from the earth. While *sanad* in terminology has meaning: the way of *matn* (text of *hadits*) or the chain of transmitters transferring the *matn* from the first source.¹⁶

¹⁴*Ibid*, 4.

¹⁵Muhammad Abu Syuhbah, *Al-Wasith Fi Ulum Wa Mushthalah Al-Hadits* (Cairo: Dar al-Fikr al-Arabi), 16.

with a licence to transmit, which is generally agreed to be also the highest type of *ijaza*. For example Zuhri(51-124) gave his manuscript to several scholars, like Thauri, Auza'I and 'Ubaidullah b. 'Umar. It was called *munawala*.

5. **Kitabah** . (correspondence). This means that the sheikh writes to the student when he is absent some of his traditions in his own handwriting; or he may write it for him when he is present or may employ someone else to write it for the student as from him. *I'lam* : to inform about a hadith
6. The narrator may tell pupil that a certain tradition, or a certain book is what he heard from so and so. Without saying any thing about his transmitting it.