

Consolidation of *Ulum al-Hadith* to the Society

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Abstract

The holy traditions of the Holy Prophet Muhammad SAW is Muslim's important source. The science of *hadith* should be protected and expanded so that the Islamic teachings inside, will not be lost and change to the changing of times. There is also in this knowledge the guidance of community's faith, the guidance of transactions and the guidance to seek for the supplies to the afterlife. This wisdom is very important to be understood and inherited from a generation to generation. If any misstep happens, may bring the adherents to the digression valley. The scholars of the hadith are the fighters, whom always fight to deliver this *sunnah* heritage to all the generation, being protected from any contamination which is able to impair the validity and authenticity. This article is trying to bring the message to the whole Muslim society the importance of understanding and learn this knowledge to they won't be confused with their main references. Teachers and educators should ensure they have the correct and accurate information about the knowledge of this *hadith* and also give the equitable exposure to the public as is suitable to their needs.

Keywords: *Science of Hadith, The Law Of Daif Hadith, Takhrij Al-Hadith, The Ethics Of Hadith Teacher*

Introduction

The fundamental and main sources that is refers by the whole Muslims consists of two visions which are *al-kitab* and *al-sunnah (al-hadith)*. Imam al-Syafei said in *Jima' al-Ilm*: "It is not worth any view from anyone unless should be based on the argument of the Quran or the *sunnah* and apart from both of them is only the additional".

As for Muslims there is nothing more important to their priority after the Quran apart to give the precedence to the *sunnah* or the traditions of the Prophet SAW. This is according to the position of the hadith as the pillar to this noble religion.

The scholars from the beginning of Islam until today always consistently focus and pay attention to the development of the science of the hadith. They keep the hadith well, booked, encourage people to learn about it, expend the research, defense and reject the exiting of confusion towards it, expose the falsity, explain the method and the balance sheet applied by the scholars in assessing the hadith. Thus, that is how it is proved their intensity to has had born and developed various disciplines in this field. When it is mention about the sciences of hadith, there is picture of numerous of works, articles and discussion topics which are filled the big and spacious Islamic library.

The Sections and Types of knowledge in the sciences of Hadith

Prof Dr Nur al-Din 'Itir in *Manhaj al-Naqd fi Ulum al-Hadith* has made several divisions of sciences of *al-hadith* as follow:

i) *Ulum Ruwat al-Hadith (the sciences of the hadith narrators)*

This knowledge is discussed about the narrator of hadith, their level and categories, the term and condition of a hadith to be accepted or rejected.

In this section, there is the argumentation about the generation of *sahabat*, *tabien*, the group of trusted narrators (*thiqat*) and untrusted (*duafa'*). It is consists with an argumentation about the author of hadith's history, *tobaqoh* (generation), names, and their titles (*kunyah* and *alqab*). It is also being discussed about *al-jarh wal ta'dil*, the honor of the *sahabah* (*'adalat al-sahabah*) and their categories.

There are a lot of works that had been created by the scholars about the narrators of *al-hadith* either it is specific for the *sahabah* such as: *al-Isti'ab fi Asma' al-Ashab* by Ibn Abd Barr, *Usd al-Ghabah fi Ma'rifah al-Sahabah* by Ibn al-Athir; or it is specific for the *thiqat* narrators such as: *al-Thiqat* by Ibn Hibban, *Tazkirah al-Huffaz* by al-Zahabi; or it is specific for the *duafa'* narrators such as: *Mizan al-I'tidal* by al-Zahabi, *al-Kamil fi al-Du'afa'* by Ibn Adiy, *al-Jarh wa al-Ta'dil* by Abu Hatim al-Razi; or specific for *mudallisin* narrators such as: *al-Tabyin fi Asma' al-Mudallisin* by Al-Burhan al-Halabi al-Hafiz, *ta'rifat Ahl al-Taqdis bimaratih al-Mausufin bi al-Tadlis* by Ibn Hajar; and specific for the history of the narrators as general such as: *al-Tarikh al-Kabir* by al-Bukhari; while about the *tabaqah of the narrators* like: *al-Tabaqat al-Kubra* by Ibn Saad.

ii) *Ulum Riwayat al-Hadith (the knowledge about narrating hadith)*

This section consists of five disciplines of hadith which are:

- a. The etiquette of hadith students,
- b. The etiquette of hadith educators,
- c. Method of listening, accepting and keeping the hadith,
- d. The etiquette of narrating and condition to deliver,
- e. The writing of hadith and the protection method.

There are the divisions for every section. Among of the etiquette for a hadith student is firstly the sincere intention is because of Allah SWT. The determination in learning from teachers and practice with the knowledge that they had learnt, respect the teachers, help each other in

spreading the knowledge to the friends, obey the academic methodology that had been sealed by the master in this field and pay full attention to this knowledge.

While the etiquette and courtesy of a teacher is firstly needs the sincerity, rectify the intent, embellish themselves with the praiseworthy morals, ensure the specific academic qualifications, leave the Hadith study whenever feel like it starts to inconstant and had jumbled, respect the intellectuals, respect the occasion of hadith, do not bored and keep consistent in producing the works, writings and researches.

The result from the hard work and continuous focus from the intellectuals in this field of study has bring to the Islamic community the priceless treasure, either in form of *al-jawami'*, such as *Sahih al-Bukhari*, *Sahih Muslim*, *Jami' al-Tirmizi*, or *al-sunan*, such as *Sunan Abi Dawud*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, or the books of *al-musannafat*, seperti *Musannaf Abd Razak*, *Musannaf Ibn Abi Shaibah*, or the books of *al-mustadrakat*, such as *Mustadrak al-Hakim*, or the books of *al-masanid*, such as *Musnad Imam Ahmad*, *Musnad Abi Ya'la al-Musili*, or the books of *al-atraf*, such as *Tuhfat al-Asyraf bi Ma'rifat al-Atraf* by al-Mizzi, *Zakhair al-Mawarith fi al-Dalalat ala Mawadi' al-Ahadith* by al-Nabilisi, or the books of *al-Ma'ajim*, such as *Mu'jam al-Tabarani al-Kabir*, *al-Awsat* and *al-Shaghir*, or the books in form of encyclopedias of *al-hadith*, such as *Jami' al-Usul Min Ahadith al-Rasul* by Ibn al-Athir, *Kanzul al-'Ummal fi Sunan al-Aqwal wa al-Amthal* by al-Muttaqi al-Hindi, *al-Jami' al-Kabir* by al-Suyuti, or the books of *al-zawaid*, such as *Majma' al-Zawa'id wa Manba' al-Fawaid* by al-Haythami, *al-Matalib al-'Aliyah bi Zawaid al-Masanid al-Thamaniyah* by Ibn Hajar, or the books about *takhrij*, such as *Nasb al-Rayah li Ahadith al-Hidayah* by al-Zayla'iy, *al-Mughni 'an Haml al-Asfar fi al-Asfar fi Takhrij Ma fi al-Ihya' min al-Akhbar* by al-Iraqi, *al-Talkhis al-Habir fi Takhrij Ahadith al-Rafie al-Kabir* by Ibn Hajar and many more.

The discussion in this section has clearly revealed the importance of morals and etiquettes that had been pressured either to the students or the teachers who teach this knowledge of hadith itself. The element should always pay attention by the advisers in their consignment class to the students so that this good etiquette keep growing and expending.

iii) **The Knowledge of the Acceptance and Rejection of Hadith:**

Through this section, we can identify the validity of a hadith. If it really comes from Prophet Muhammad SAW or it is not a hadith. Here, we can determine and evaluate the status of a hadith either it is *hasan al-Hadith* or *daif al-Hadith*.

In this section, hadith had been divided into two parts which are:

1. *Hadith Maqbul* (accepted)
2. *Hadith Mardud* (rejected)

The section of *Hadith Maqbul* has four types of hadith:

- a. *Hadith Sahih*
- b. *Hadith Hasan*
- c. *Hadith Sahih Lighairih* and
- d. *Hadith Hasan Lighairih*.

There are also long argumentations in aspect of definition, conditions, arguments, the reference resources and many more in every type and this category. For example *Hadith Sahih*

had been defined as: “A hadith which the *sanad* (the chain of the narrator) is connected, moved by the fair and *dhabit* narrator, from the narrator as like him is fair and *dhabit* as so on, there is no *shaz* happen and no *’illah* to the last *sanad*”.

While there are a lot of sources or references of the *Hadith Sahih* among of them are; *Muwatta’ Imam Malik, Sahih al-Bukhari, Sahih Muslim, Sahih Ibn Khuzaimah, Sahih Ibn Hibban, al-Mukhtarah* by al-Maqdisi, the books of *al-mustadrak* and so on.

While, there are various types of hadith in the *Mardud* section, among of them were called as *al-daif, al-mud’aaf, al-matruk, al-matruh* and *al-maudu’*. Likewise for every type there are argumentations in each section.

As for *Hadith Daif* is defined as: “Hadith which is absent from it one of the conditions of *Hadith Maqbul*” which is:

- a. *Al-’adalah*: the credit of a narrator with honest, obedience and apparently committed towards the religious laws.
- b. *Al-Dhab*; the accuracy of affliction of the hadith which is always being prepared to narrate properly and accurately.
- c. *Al-Ittisal*; the continuity of the *sanad* which every narrator take and narrate the hadith directly from the previous narrator.
- d. *’Adam al-syuzuz*; there is no differences or discrepancy of narration from the trusted narrator toward the narrators who are more reliable from him.
- e. *’Adam al-illah*; the hadith is safe from any hidden element which can deface the validity of the hadith even it seems like no problem outwardly.
- f. *Al-’adhid*; the enforcement or support from *sanad* when in need.

The Division of Hadith Mardud or Daif and its types

Hadith Mardud or Hadith Daif actually not only one level, even it is divided into:

1. The light daif

There are many types based on the status of *sanad* or the narrator. Among of the reasons the hadith is chastened as daif is because there is a narrator had been chastened as (سوء الحفظ) or it happens (الاختلاط) or (الانقطاع) or (التدليس) or (الإعصال) or (الشنوذ) or (الوهم) or (العلة القادحة) or (المضطرب) or (المقلوب).

2. The heavy daif

There is also several types from this category such as the hadith been said as (المنكُر) or (المتروك) or (المطروح).

3. False/the fictitious hadith (الموضوع)

This is the category of hadith with the heaviest weaknesses.

The Constitution of Hadith Daif

Among of the scholars’ important discussion points are about the constitution of Hadith Daif, either the law in narrating the hadith or the law in taking the hadith as an argument towards any practice or belief in religion. For an instance, it has been discussed in this knowledge the opinion of the scholars the requirement in practicing with hadith Daif in the matter of *fadail a’mal* with several particular conditions.

The educators should explain to the society the view and discussion of the scholars about the polemic of this Hadith Daif. This is because this topic is enough to confuse many parties. In the argumentation of practicing or accepting Hadith Daif in the matter of law and fadail, the scholars is obtained had divided into three groups or views:

1. Have absolutely accept either in the matter that is convicted to the law of halal and haram, obligatory and compulsory nor in the matter of fadail and encouragement of worship and so on but with two conditions which are:

a. The Hadith Daif should be obsessive or not from the heavy daif category, due to the heavy hadith Daif is indeed cannot be accepted by the whole scholars.

b. The second condition is should be in a problem which do not has a hadith except for the hadith Daif, in addition without any other nas which is oppose to it.

The reason from this group:

This hadith daif, when there is a potential to become an actual hadith and there is no other text which is deny about it, then it is seem to be stronger towards the truth of a hadith and it is eligible to be used as an argument. Beside the hadith, even it is not accurate but it priority to someone's opinion (أقوال الرجال).

2. Some of the muhaqqiqin scholars from the intelligence affirmed that it cannot be accepted either in the matter of law or any other matter such as fadail and the encouragement of worship.

The reason from this group:

When the hadith is declared as daif, thus it brings a bad supposition and Allah SWT had denounced the nature of bad thoughts in several verses in the Quran. Besides, there are a lot of other hadith sahih that can be consumed as an argument and to replace the hadith daif, but why should hadith daif be used for?

3. The view of the majority of the scholars. This group takes the middle path in between those two groups above. They take the opinion which did not use hadith daif in the matter which is relate to the law of halal and haram but use hadth daif in the matter of fadail and targhib wa tarhib.

Imam Nawawi had mentioned about this matter in al-Azkar and had referred this opinion to the scholars from the traditionists, fuqaha and etc. He even added in al-Arba'in, the term of agreement *الاتفاق* on that law. It is same as what had been mentioned by al-Mulla Ali al-Qari in al-Mawdu' at al-Kubra.

The reason from this group:

Let say if this hadith daif is actually sahih then, when we take it as an argument, automatically we have given the authority to be practiced, and if it is not, there is no any risk exist in term of giving permission or prohibition on some matter nor does it arise any waiver which should be executed.

However, this group has given several conditions:

a. The weakness of the hadith is not too much

b. The counsel brought still under the general policy which being practiced in the religion

c. Do not consider which when being practiced using any hadith as a hadith which is from Rasulullah SAW, only to take cautions

d. The topic should be related to fadail al-A'mal.

Among of the examples of the usage of hadith daif in the matter of fadail is: "Those who live the two nights of which are only sincere to Allah, their heart won't die at the moments when the others do". (In Majah: 1987)

This hadith was declared as daif because there was a narrator named Baqiyyah ibn al-Walid, who had been declared as a person who had tadelis the hadith from the daif narrators and while writing this hadith, he did not use the term in which explain the adoption of hadith as in sama', then that is why this hadith is daif. However, in the context of practicing this hadith daif, in the matter of fadail, this hadith had met the conditions which had been set where its weaknesses is not overcast, and the counsel to live the night is under the counsel of sharia basis, then it is eligible to be used as an argument to encourage people to live the night with qiyamullail and etc. as according to that hadith daif

The adviser should explain to the community that it is possible the clarification of the scholars about a hadith as sahih is also different; some of them had defined the hadith as daif actually a hadith in the level of hasan. This is actually became the point of confusion and why some of the scholars practice or consume hadith daif as an argument actually the intended is hadith hasan which not achieve the level of hadith sahih.

The Fake Hadith

Among of the topic or the important debate in this knowledge which is indeed should be given the explanation to the community is related to hadith maudu', which is the fictitious and fake hadith which is pegged to the Prophet SAW falsely. The discussion of this wisdom usually is devoted to the factor of the existing of the fake hadith, the group of counterfeiters, the signs and how to acknowledge these fake hadith either from the character of the narrators or the carrier of fake hadith or from the text itself, and also what is the surveillance and eradication measures of dissemination of false hadith.

The Firmness of the Scholar about the Danger of Spreading the Fake Hadith

There is Prophet SAW words in sahih Muslim which:

"Whoever is bringing from me the nonsense of hadith which he knows that it is fiction then should be he is one of the liars".

Imam Nawawi says: It is prohibited to narrate a hadith Maudu' to anyone who knows that it is maudu' or excessively in his supposition that it is maudu'. Therefore, anyone who narrates a hadith in which he is confident or he felt like the hadith is false and he does not explain its fakeness, and then he is included in Prophet SAW's strict warning, and at once is listed among the liar towards Prophet SAW. Al-Sakhawi in Fath al-Mughith also had mentioned that it is enough with this short phrase as a very harsh warning to a person who is narrating while he feels or speculates his writing is false and not to mention as if he had acknowledge the falsity.

The Knowledge of Takhrij al-Hadith

Takhrij in the simple word is a process in seeking for the source to the hadith. The source mentioned is referring to the main source to narrate the hadith as in sanad. After the hadith is referred to its sources, then that is the moment when we satisfy and relief because at least we

get to know the information that the hadith has its point or basic even it is sure about its authorization status.

This knowledge is indeed should widely be exposed to the community. The advisors should specifically dominate the knowledge based on the situation when spreading the hadith without any sanitization and uncontrollable. It is only with this knowledge we are capable to solve the problems which are occur in our community.

There a lot of books that can be referred to know the way and the method to do the takhrij hadith. Among of the prominent, which is widely escalate to be used by the education institutions in teaching the takhrij subject to the students is the book written by Mahmud Tahhan, Usul Takhrij al-Hadith Wa Dirasah al-Asanid, `Abd al-Muhdi Abdul Qadir, Turuq Takhrij Hadith Rasulullah S.A.W. and Muhammad Abu al-Layth al-Khayr Abadi, Takhrij al-Hadith Nash'atuh Wa Manhajiyatuh.

The Importance of Takhrij Knowledge

As for any authority involved with the hadith as generally, either he is a teacher, a narrator, or a lecturer, who is always mention, or read the hadith to another authority, should know about the knowledge of takhrij, the reasons of the importance to learn this takhrij knowledge is to know the origin source of a hadith which be used as a religious argumentation.

The benefits that someone who do the takhrij gets are:

- i. Knowing those among the scholars of hadith, who had wrote in their books the hadith such as; al-Bukhari in his Sahih book, Tarmizi in his Sunan book and others.
- ii. Knowing the conditions of the hadith according to the different ways of sanad hadith. May one of the ways is daif, but through the takhrij, it may meet another sahih ways. May also the sanad of the hadith be discontinued, but after the takhrij, he found another way to narrate the hadith continually.
- iii. A hadith is able to change the status because of many sanad. May be the hadith which being looking for is daif, but after takhrij it is obtained to has mutaba'at or shawahid that strengthens it. With mutaba'at or shawahid, the hadith which is daif may be able to change into hasan.
- iv. Knowing the law of hadith when it being found, there are scholars giving the specific law to his narrating hadith, for example Imam Tarmizi proclaim the hadith as hasan.
- v. Determine that there is something which is mubhan (not clear) in the hadith. Sometimes, it is found that the narrator or any particular individual is mention unclearly (mubhan) as being says: "comes a man" or; "from a man" or; "from someone", after the takhrij may be in part of his course, he found the explanation of the who is the mubhan individual, the is mention clearly.
- vi. Accomplish the 'an'anah problem by the mudallis narrator. Sometimes we found out the sanad, which there are mudallis narrators who narrated the hadith from their teachers using the عن phrase, which make the sanad is consider discontinue. Through this may be found another ways which show the mudallis narrator wrote the hadith from his teachers using the phrase: "سمعت" or "حدثنا" or "أخبرنا", at once make the sanad of the hadith abide.

- vii. Determine the narrator without name, is only be mentioned with kunyah, laqab, or nisbah, and these three matters are being shared by other narrators with numerous numbers, with the takhrij hadith, it is capable to know his name due to may be in other sanad is mention his name clearly.
- viii. Knowing the additional phrase in any narration.
- ix. Explain the meaning of gharib which is in the hadith.
- x. Avoid any hadith which is categorized as shadh.
- xi. Identify the phrase which is left in the matan hadith.
- xii. Explain about the time and venue of any mentioned hadith.

There are a lot more benefits and advantages which had been generated through this takhrij. (Tahhan: 2014)

Identify the Accuracy and the Veracity of News

Muslims are ordered to get the confirmation before spreading the news. Prophet Muhammad SAW had advised the Muslims: "It is enough to be a liar when he tells what he listens to". (Muslim: 1998)

This is the policy that had been assigned in Islam in delivering all types of news, not to mention if the news that had been delivered is related to Prophet's words which contain with the matter of Islamic law, halal and haram and many more.

The nature of expurgate the news is a requirement from al-Quran. It is not that the news that had been brought by everyone is acceptable. Thus, we need to firstly investigate, if the newscaster is someone that can be trusted (thiqah), may accept and take the news, if it is vice versa it cannot be taken. That is the policy that had been assigned by the Quran when Allah said: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful". (al-Hujurat: 6)

The Narration of Hadith Daif in the Scholars' Works

There is Hadith Daif in the books of hadith scholars itself, why it happened? The answer is back to the allotment of hadith daif as above. If it is detected to have hadith daif in their books, it is actually the hadith from the light daif that become khilaf among the scholars. This category still has the chance to become a strong hadith as what had been mentioned by Ibn al-Solah (2011) in al-Muqaddimah: "When the traditionists said about the hadith is not accurate, then it is not necessarily become a fake hadith because there is a chance that it is true, only what has happened is that the sanad is do not has enough sahih conditions as what had been assigned." Besides, it should be explained that the methodology of the narrators in their works is not similar to each other. There is a writer who placed the conditions that only the hadith sahih will be included in his works, while the other scholars do not make it as a condition in their method. There is also some of them bring the hadith daif, only to make is as the amplifier through the number of sanad. If there is a narrator mention the heavy hadith daif for the purpose of explanation and make an example of something that won't create any troubles.

The References of Fake Hadith

There are numerous works which is created specially to explain these fake hadith, among of them are: antaranya: al-Laali' al-Masnu'ah fi al-Ahadith al-Maudu'ah by al-Suyuti, Tanzih al-Shariah al-Marfu'ah 'an al-Ahadith al-Shania'ah al-Mawdu'ah by Ibn 'Iraq al-Kinani, al-Manar al-Munif fi al-Sahih wa al-Da'if by Ibn al-Qayyim, al-Masnu' fi al-Hadith al-Mawdu' oleh al-Hafiz 'Ali al-Qari.

iv) *Ulum al-Matn* (The Knowledge Related to the Text of Hadith)

What is meant by the matan hadith is the speech text or the words which is place at the end of the chain of the narrator who is narrating the hadith. Base on this matan it can be divided into three argumentations:

- a. The argumentation which is seen to the speaker of the text,
- b. The argumentation of the explanation the text,
- c. The argumentation about the content of the text when it is being compared to another writing text or hadith.

The argumentation that is related to the matn from the angle of the speakers is divided into four types:

1. Hadith Qudsi;

The speaker is Prophet Muhammad SAW but He laid on Allah SWT by using the phrase such as: قال الله تعالى but the text is not the Quran. Among of the works that can be obtained in the hadith from this type is the book of al-Ithafat al-Saniyyah fi al-Ahadith al-Qudsiyyah by al-Munawi.

2. Hadith Marfu';

Hadith which is lies on the Prophet SAW Himself either in term of words, action or acclamation or any nature about Prophet SAW.

3. Hadith Mawquf;

The speakers are the companions of Prophet SAW.

4. Hadith Maqtu';

The speakers are tabiin. The works can be obtained the hadith from the third and fourth types such as Musannaf Abd Razaq and Musannaf Ibn Abi Shaibah.

From the argumentation about the sharah matan of the hadith, there are born the terms of:

1. Gharib al-hadith

It is related close to the phrases in the matan of hadith which is pretty hard to be understood, in this field, there are specific works such as: al-Nihayah fi Gharib al-Hadith by Ibn al-Athir, Gharib al-Hadith by Abu Ubayd al-Qasim ibn Sallam.

2. asbab wurud al-hadith,

The importance of his knowledge is to the understanding of the hadith which is similar to the importance of the Asbab al-Nuzul study in order to understand the verses in the Quran. The works that can be obtained from this argumentation are al-Luma' by al-Suyuti, al-Bayan wa al-Ta'rif fi Asbab Wurud al-Hadith al-Syarif by Ibn Hamzah al-Husayni.

3. nasihk wa mansukh al-hadith;

The Scholars explain that the knowledge which is related to this nasikh and mansukh of hadith is among of the knowledge which is very important and hard, not an ordinary person that can master it. Among of the main works in this knowledge is al-l'tibar fi al-Nasikh wa al-Mansukh min al-Aathar by Abu Bakr al-Hazimi.

4. musykil al-hadith atau mukhtalif al-hadith;

This is the knowledge about the opposition of the apparent meaning of hadith with the other texts or facts which is able to bring to the confusion of the readers and it is worse when it is able to create several kinds of bad thoughts towards the hadith and also towards Prophet SAW Himself.

Mukhtalif Hadith is the locus of the scholars in debating and accomplishing all kinds of conflicts and confusions. Perhaps this topic also needs a good explanation to the community. The educators are also being advice to give some debating and explanation space to the students so that our community will not belittle their own reference source due to the confusion and misunderstanding in this chapter.

Among of the main works in this study are the books of Ikhtilaf al-Hadith by Imam Shafei, Ta'wil Mukhtalif al-Hadith by Ibn Qutaybah al-Naisaburi, Musykil al-Aathar by Abu Jaafar al-Tahawi, Musykil al-Hadith by Ibn Fawrak and many more.

v) *Ulum al-Sanad* (The knowledge about the Way of Narrating)

Sanad or isnad is the chain of the names of the narrator of hadith. Sanad is an important element in the hadith. The knowledge about the sanad is the pride of this community. Ibn al-Mubarak said: "Sanad is the matter of religion, without sanad people can speak indiscriminately". (Muqaddimah Sahih Muslim: 2013)

There are two big arguments in ulum hadith about this sanad from the angle of either it is continue or discontinue. If it is continuing, then there were born the terms: al-Hadith al-Muttasil, al-Musnad, al Mu'an'an, al-Muannan, al-Musalsal, al-'Ali, al-Nazil, al-Mazid fi Muttasil al-Asanid. While there were also these term exist when it is discontinued: al-Hadith al-Munqati', al-Mursal, al-Muallaq, al-Mufassal, al-Mudallas, al-Mursal al-Khafiy.

Dr. 'Itir affirmed that the scholars of the hadith are very hard in observing and searching every sanad until they are force to wander around the world in order to look for the sanad or to indentify that there is sanad which is narrating the hadith.

Sanad is the weapon for the Muslims as been mentioned by Sufyan al-Thauri. (al-Khatib al-Baghdadi: 2012) Through the sanad, Allah protects this religion. Someone is stunted to create a hadith thanks to strengthen of this shield. Ibn al-Athir says (2009) in Jami' al-USul: "Acknowledge that isnad in the hadith is the foundation and the basis in order to let the hadith stand firmly and with this sanad a hadith is being known its truth and daif".

There are numerous of specific works for this field of study, among of them are: al-Hadith al-Musalsalah by al-Sakhawi, al-Marasil by Abu Hatim al-Razi, Taghliq al-Ta'liq by Ibn Hajar, Jami' al-Tahsil li Ahkam al-Marasil by al-'Ala'i, Tamyiz al-Mazid fi Muttasil al-Asanid by al-Khatib al-Baghdadi.

vi) Ulum Hadith which is related to the Sanad and Matn:

It is exist when the sanad and matn of a hadith is compared to another hadith or another narrating to identify either this hadith is develop tafarrud (alone) or ta'addud (several sanad), thus, it has been known either the hadith is similar or oppose another narrating. These can be observed through the situation as follows:

1. When the tafarrud hadith is identified, so there is argument of al-Hadith al-Gharib and al-Hadith al-fard existed. Every of this argumentation has the fragments and discussion. We can see the discussion about it in detail through Abu Dawud al-Sijistani's work in al-Sunan and al-Daraqutniy in al-Afrad.

2. When it is detected that the hadiths several sanad, it means there is another sanad that narrating the same matan and it is similar to each other. This can be seen in the argumentation of al-Hadith al-Mutawatir, al-Hadith al-Masyhur, al-Mustafidh, al-'Aziz, al-Tabi'dan al-Syahid. Likewise every types of this knowledge have an argumentation and its divisions. The Mutawatir Hadith for example is only a hadith which is narrated by a group of people who are safe from the accusations in order to make them agree to lie or fabricate the matn, from the same group of people as the first group until to the last sanad and the axial news that they bring is the logic thing. As a very famous hadith: "those who tell lies on me intentionally then be prepared to take a place in the hell". (Bukhari & Muslim) This hadith is generally known had been narrated by more than 70 from the companions.

There are a lot of works that had been created by the scholars in this field of study such as: al-Azhar al-Mutanathirah fi al-Akhbar al-Mutawatirah by al-Suyuti, Nazm al-Mutanathir fi al-Hadith al-Mutawatir by al-Kattani, al-Maqasid al-Hasanah fi al-Ahadith al-Musytahirah ala al-Alsinah by al-Sakhawi.

3. While when it is being detected to have khilaf or the differences in narrating the hadis, there is exist the argumentation of ziyadat al-thiqat, al-Shaz, al-Mahfuz, al-Munkar, al-Makruf, al-Mudtarib, al-Maqlub, al-Mudarraaj, al-Musahhaf and al-Mu'all. The deviation of this narration is important to be inspected as it will give a knowledge to the traditionists about something in sanad of the hadith or the matan such as may happen a mistake of the particular narrator or etc.

Conclusion

The field of this hadith study is very wide. The study and research towards this knowledge will never discontinue and stop. A lot of people are interested to speak about the hadith, consume the hadith even to argue with the hadith. However they do not own the correct instrument that they should have. Hadith not only when is says qala Rasulullah or being read as Rasulullah had said, but more than that, it is a noble word when it is lies on Rasulullah SAW. The truth of Prophet's words should be taken as responsibility by the speakers. This is because; Rasulullah's words had been transferred from Him through miles distance of time from more than 1400 years ago. Not to mention, it is something that is related to the religion, sin and rewards. It cannot easily be mentioned or transfer without any investigation of the truth is pledge to Prophet SAW. There is strict warning from Him which is condemns and prohibits a Muslim who says that Prophets says about something that He does not say. This study has its discipline,

method and particular etiquette that should be obeyed and respect. Therefore, it is very reasonable and prosecuted towards the conscious Muslim to give a small space to deepen and refine this great knowledge. Prepare yourself with the particular instrument in order to interact with this sunnah heritage. Complete the combat weapons before enter the battlefield, not to mention the weapons that is said is the most basic weapons that should be owned by the entire warrior. Even the fighters from any field should own this weapon. The salaf scholar should be as lesson. The previous great fuqaha is in direct very pursuit this field. Take the example from the mazhab scholar and the previous mujtahidin, they were great in fiqh and at the same time they were also prominent in the knowledge of hadith. Imam Shafiee was an imam in the field of fiqh until he achieved the level of mazhab and at the same time a great scholar in the field of hadith, that is how being made as example of Imam Nawawi, the mujtahid in mazhab Shafiee, in the same time he is a professional in the hadith study. The scholars nowadays should do the same thing. Do not this knowledge of hadith being left behind and being isolated. This knowledge is actually the solution to the numerous of confusions and problem. Prophet SAW had showed this sign when He imagining that there will be a lot of ikhtilaf and khilaf in future, anyone who be in the time mentioned, should cling onto my sunnah and the sunnah of my successor that had been given with the guidance. (al-Tirmizi: 2011)

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