

Analysis Study of Hadiths Towards the Fatwa Book on Several Issues by H.M. Arsyad Thalib Lubis

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ABSTRACT

This study delves into the analysis of Hadith in H.M. Arsyad Thalib Lubis' Fatwa Book, titled *Some Problems*, with a specific focus on investigating the status of the Sanad and Matan, as well as exploring the method of Fiqhul Hadith employed in the book. The primary inquiries include determining Sanad's status, Matan's status, and the Fiqh al-Hadith method employed by Arsyad Thalib Lubis. The research utilizes a literature-based approach with a scientific and methodological orientation. The findings reveal that out of 154 hadiths in the book, 97 are Sahih, 34 are Hasan, 14 are Da'if, 1 is Munkar, and 8 are not found in the Mutun al-Hadith. The Matan's status affirms that the contained hadiths align with the principles of the Qur'an, hadith, Ijma', Qiyas, and commendable Muslim practices, encouraging their incorporation into daily worship. The Fiqh al-Hadith method outlined in the book encompasses understanding the hadith following Quranic instructions, considering background, situational conditions, and purpose, distinguishing between variable means and fixed ends, discerning expressions of *haqiqi* and *majadzi*, recognizing the distinction between the unseen and the real, and ascertaining the meaning of words in the hadith. These findings contribute to a nuanced understanding of Hadith analysis and offer valuable insights for scholars and practitioners of Islamic jurisprudence.

INTRODUCTION

The main sources of Islamic sharia are the Qur'an and the Sunnah of the Prophet SAW. These two sources are the main postulates of Islamic law because both are the main instructions to the law of Allah SWT (Zein & Effendi, 2022). All Muslims believe and agree on this and make the Qur'an a guide and foundation in worship and charity. The Hadith of the Prophet (PBUH) occupies the second position after the Qur'an. Its position has a role and function as an explanatory (*bayan*) detailing the Qur'an content. Allah Almighty says in Sura An-Nahl [16]: 44.

Based on the letter, it can be understood that these verses explain that the Prophet SAW was in charge of explaining the Qur'an to his people, or in other words, that the position of the hadith on the Qur'an is as an explanation. The explanation in question is not limited to interpreting and detailing the Qur'an content that makes the practice of most of the Qur'an and will always require the sunnah of the Prophet SAW.

The study of hadith science includes three elements of the object of study: the study of sanad hadith, Matan hadith, and Sarah hadith (Zami, 2019). Thoughts related to the study become objects that attract attention to be studied, as the requirements for the validity of a hadith are determined by the validity of the sand and the validity of the mat. In addition, the treasures of understanding the content of hadith content are of interest in thematic studies (Batubara et al., 2021).

Some figures and scholars devoted themselves to studying and deepening Islamic sciences (Tarigan et al., 2020). They tried to find and explain Islamic materials from the contents of the Qur'an

and hadith. Among them, some wrote it in books of tafsir, such as Imam Ibn Kathir with his tafsir, Buya Hamka with his tafsir, and Muhammad Quraysh Shihab with his tafsir. Some scholars try to parse and explain the contents of the hadith books as hadith sarah. Some preach the book of hadith of Imam Bukhari, such as Imam Ibn Hajar al-'Asqalani, with the Book of *Sharḥ Faṭḥ al-Barī*. In addition to the two types of methods in expounding the Qur'an and hadith, there are also those carried out by scholars and scholars to explain the content of the Qur'an and hadith in the form of interpretations and lectures thematically or *maudhui*. They take a certain theme or problem that is used as the object of study and review with various aspects based on the Qur'an and hadith.

The book "Fatwa Besome Problems" is the focus of the attention of researchers. Researchers are interested in examining the work of one of the *founding fathers* of the largest Islamic organization in North Sumatra, namely Al Jam'iyatul Washliyah (Asari et al., 2022). The book quotes a lot and makes it a postulate to be used as a reference, as well as an extensive explanation of 11 (eleven) problems that are often the object of societal problems. Not a few of the people of Medan City at that time argued with arguments following their passions, even arbitrarily understanding religious texts and hadiths, to bring down their debate opponents on various disputed issues. Through this book of no more than 188 (one hundred and eighty-eight) pages, H.M. Arsyad Talib Lubis was able to provide enlightenment, knowledge and understanding of the issues debated, assembled with arguments of hadiths from the Prophet SAW, opinions of scholars, and logical explanations based on ijihad and his broad understanding in each describing problems, to bring out one result of ijihad in answering the problems of the people (Fadillah et al., 2022).

The description of the problem resolution, with arguments and the selection of the Hadith of the Prophet SAW, to the 11 (eleven) problems of the Ummah is evidence of the depth of knowledge of H.M. Arsyad Talib Lubis, in understanding the hadith and in putting the hadith by its portion in solving the problem. It is understandable H.M. Arsyad Talib Lubis, himself as a scholar in particular did not leave *Sharḥ Ḥadis*, like scholars in the Middle East in general, for example, the Middle Eastern scholar born in Banten, Shaykh Muhammad bin Umar al-Nawawi al-Bantani, who is famous as Shaykh Nawawi al-Bantani, with his book *Sharḥ al-Ḥadīṣ Tanqīh al-Qaul al-Ḥadīṣ fī Sharḥ Lubab al-Ḥadīṣ*. Presumably he only focused on understanding hadith in giving his ijihad in matters of jurisprudence. The understanding of hadith in the theme of jurisprudence is known as *fiqh al-Ḥadīṣ* (H. R. A. Wahid, 2006).

The original text was deliberately included, to find out the terms used by H.M. Arsyad Talib Lubis, in the titles of the issues discussed. There is still the term prayer which is no longer used, and replaced with prayer. Naturally, the term prayer has only been commonly used in recent twelve years, previously people in Medan City used the word prayer, even today, in coastal areas in North Sumatra, the Muslim community there still uses the term prayer for prayer, it is not a problem. Language that seems old can be read, and sure enough, the book used as a reference in this study was printed in 1403 Hijri or 1982 AD, meaning that the book has reached the age of 40 (forty) years, it looks like the sheet is still brown, with a thicker and coarser paper texture when compared to books that exist today.

Returning to the root of the problem to be researched, seeing from the 11 (eleven) problems chosen to be described by H.M. Arsyad Thalib Lubis, until now it turns out that it is still being debated by the community, especially in Medan City, such as the problem of *talqin mayit*, the number of rakaat taraweeh prayers, about feeding to takziah guests, and many others (Harahap, 2020; Ilyas & Mohamed, 2014; Khoiri, 2017). These problems seem to continue to be present when they coincide with certain times and moments faced by Muslim communities. Call it the problem of the number of tarawih rakaat, this problem continues to arise every year in Indonesia, and every scholar gives his arguments and opinions, it is not uncommon for friction between one group and another, even though the matter is a matter of religion and worship, but ignites differences that often result in the division of the people. Ordinary people often understand things in passing, even in matters that are not within their expertise.

This study specifically identifies and examines the hadith propositions quoted by H.M. Arsyad Talib Lubis, in the book *Fatwa Some Problems*, then provides a classification of hadith based on the level of validity, by looking at the *rijalul hadith*, *rawi*, and *matan* or the content of the hadith listed. Enriching this research in addition to focusing on reviewing hadith, a classification of Qur'anic verses, scholars' opinions, hadith book sarah, and so on, will be carried out, so that it can be known how many Qur'anic verses, hadiths, scholars' opinions, and from any group of scholars, opinions of friends, and other important things, so that this study wants to really open up the treasures of knowledge from H.M. Arsyad Talib Lubis, in such a very useful work.

The research on the analysis of hadith in the book "Fatwa Some Problems" by H.M. Arsyad Talib Lubis serves as a novel exploration into the depths of Islamic jurisprudence. The novelty of this research lies in its focus on the hadith propositions presented by H.M. Arsyad Talib Lubis within the context of societal issues, shedding light on the continued relevance and debate surrounding these matters. The primary sources of Islamic sharia, the Qur'an and the Sunnah, serve as the foundational pillars for understanding and interpreting Islamic law, with the Hadith playing a crucial role in explaining and detailing the Qur'an's content (bin Engku Alwi, 2023; Mu'alim, 2020; Nurhayati et al., 2020).

This research aims to delve into the profound knowledge of H.M. Arsyad Talib Lubis, a prominent figure in the Islamic organization Al Jam'iyatul Washliyah. The primary focus is to scrutinize and classify the hadiths quoted in the book based on their validity levels, considering factors such as *rijalul hadith*, *rawi*, and *Matan*. Beyond the analysis of hadith, the study seeks to broaden its scope by classifying Qur'anic verses, scholars' opinions, and other relevant materials, offering a comprehensive understanding of the foundations of Islamic jurisprudence. The benefits of this research are manifold. Firstly, it provides insight into the thought process and methodology employed by H.M. Arsyad Talib Lubis in addressing eleven prevalent societal issues. The analysis of hadith propositions contributes to the validation and understanding of Islamic teachings, offering a valuable resource for scholars, students, and the wider Muslim community.

Additionally, the classification of hadiths, Qur'anic verses, and scholars' opinions adds depth to the research, presenting a holistic view of the knowledge contained in the book. In conclusion, the research on the analysis of hadith in the book "Fatwa Some Problems" by H.M. Arsyad Talib Lubis represents a significant contribution to the field of Islamic studies. Through a meticulous examination of hadith propositions, the research aims to unlock the treasures of knowledge embedded in the work, providing a nuanced understanding of the role of hadith in addressing contemporary societal issues.

METHODS

This research is literature research using two approaches: a scientific approach and a methodological approach. The scientific approach includes two disciplines, namely the science of hadith and jurisprudence, focusing on the work of H.M. Arsyad Thalib Lubis in his book "Fatwa Some Problems." The methodological approach is carried out through the study of manuscripts by examining the texts and texts contained in the works of H.M. Arsyad Talib Lubis, especially in the books "Fatwa Some Problems" and "Ishtilahatul Muhadditsin."

Research data sources consist of three types, namely primary, skunder, and tertiary data sources. The primary data source is the book "Fatwa Some Problems" by H.M. Arsyad Thalib Lubis. The source of the skunder data involves other books of the same author, such as "Ishtilahatul Muhadditsin," and Arabic books dealing with hadith (Suharsimi, 2006). Tertiary data sources include Indonesian and English books that study hadiths, dictionaries, journals, dissertations, and other scientific works.

Data collection techniques were carried out by searching and collecting books by H.M. Arsyad Talib Lubis, especially "Fatwa Some Problems" and "Ishtilahatul Muhadditsin." In addition, additional

data were obtained from hadith literature in Arabic and translation and the work of hadith scholars in Indonesia (Titscher & Jenner, 2000).

The data analysis technique in this study adopts the content analysis method. The analysis involves selecting a theme from the eleven themes in the book "Fatwa on Some Issues." The analysis is carried out on hadiths identified as problematic by classifying sanad hadith, describing the status of sanad, describing the content (main) of hadith, analyzing the content of hadith critically, and classifying laws on the issues discussed (Rahardjo, 2018).

This study aims to present and analyze the status of hadith and legal status that are the basis for istinbat *al-ahkamnya*, especially in the book "Fatwa Some Problems" by H.M. Arsyad Talib Lubis. The analysis will cover various aspects, including the quality of the sanad hadith, compatibility with Qur'anic verses, and scholarly assessment of the hadiths discussed.

RESULTS

Criticism of Sanad

The status and quality of hadith can be accepted or rejected, depending on the sanad and matan. When the sanad hadith has fulfilled certain conditions, it is valid in terms of its sanad, but not necessarily in terms of its eyes. Conversely, if it turns out to be sanad *ḍa'if*, the hadith automatically becomes *ḍa'if* even if the matan is valid.

Hadith scholars consider the position of sanad in the narration of hadith very important (Itr, 1997). Because of the importance of the sanad position, a message that is stated to be a hadith of the Prophet (peace be upon him) but that news does not have a Sanad; then the news cannot be called a hadith. So important is the role of sanad in determining the status and quality of hadith, and hadith scholars have made efforts to know clearly about the state of sanad. These efforts and activities are manifested in the form of hadith research.

Sanad's research is often also called *internal* criticism or *an-Naqd al-Dakhili* and matan criticism is also called *an-Naqd al-Khariji* (R. A. Wahid, 2013). Before discussing sanad criticism further, researchers first describe the meaning of sanad criticism. Two words need to be explained in this discussion: "criticism" and "sanad". The word "Kritik" in Arabic is also called *an-Naqd*, which means picking dirhams by issuing false dirhams (Maluf, 1986).

In Arabic literature, the word *naqd* is used with the meaning of "criticism". Some hadith scholars used this word in the second century of the Hijra. Neither the Qur'an nor the hadith found the word *naqd*, which means criticism, but the term *yamiz* separates something else. Some hadith scholars use the word *naqd*, but this term is unpopular among them. However, it is better known as *al-jarḥ wa al-ta'dil*. Others mention *naqd* to distinguish between valid hadith and weak hadith, as well as to assign *jarḥ* and *ta'dil* to the stature.

As for the urgency of sanad hadith, 'Abdullah Ibn al-Mubarak (d. 181 AH/797 CE) stated:

الإسناد من الدين ولو لا الإسناد لقال من شاء ما شاء.

[Sanad is part of religion, if it didn't exist, then anyone would say whatever he wanted].

Sufyan ats-Tsauri (d. 161 AH/778 CE) also commented on the urgency of sanad in the hadith, saying:

الإسناد سلاح المؤمن، فإذا لم يكن معه سلاح فبأي شيء يقتل.

[The Sanad is a weapon for the believer. If a believer has No. Weapon, then what will he fight with].

To the statement of 'Abdullah Ibn al-Mubarak, Imam al-Nawawi (d. 676 AH / 1277 CE) explained that if the sanad of a hadith is of valid quality, then the hadith is acceptable. Otherwise, the sanad hadith would be weak, and the hadith would have to be abandoned.

At least in the activity of sanad criticism that conveys to matan hadith, there are two important parts: 1. The names of narrators involved in narrating hadith; and 2. The symbols of the narration of

hadith that each narrator has used in narrating the hadith concerned, such as sanity, *akhbarani* and so on.

In conducting sanad research, a researcher must carry out research steps, namely:

1. *Takhrij al-Ḥadīṣ* is the search or searches for hadith related to the hadiths in the book *Fatwa Some Problems* as the source in which the complete sanad and Matan hadith are stated.
2. *I'tibar* is an activity carried out to see the path of sanad, the narrators' names, and the narration method used by each narrator for further comparison between existing sanad. To facilitate the activities of *I'tibar*, a scheme was made for all sanad hadith studied. From the activities, we will be able to know sanad from the hadith that has *mutabi'* and *martyrdom*.
3. *Tarjamah ar-Ruwat* or *Naqd as-Sanad*. This activity is a personal research of hadith narrators, which includes their personal qualities in the form of justice and intellectual capacity in the form of *their dhabit*, which can be known through their biographies, *ta'dil* or *tajri* information from hadith-critic scholars.
4. *Turuq al-'Ada al-Ḥadīṣ*. Furthermore, research was conducted on the narration method used by hadith narrators, namely those related to symbols or pronunciations used in hadith narration. This activity shows how the accuracy of the narration method used by narrators in narrating hadith can be seen.
5. *Naqd al-Matan*, in conducting matan criticism, makes comparisons, such as comparing hadith with the Qur'an, hadith with hadith, and hadith with historical events and reality, reason or ratio. By collecting the hadith under study and making careful comparisons, it will be possible to determine the level of accuracy or validity of the hadith matan studied.
6. *Fiqh al-Ḥadīṣ*. From this part of the activity, it is hoped that a correct and appropriate understanding of the hadiths in *takhrij* will be obtained.

Hadith scholars such as Ibn Salah (643 AH/1245 CE) and as-Suyuti (d. 911 AH/1505 CE) have proposed definitions of sahih hadith. Although the formulations differ, the core definitions they propose represent those applied by al-Bukhari and Muslim. The definition can be summed up as follows: Continuity of narration, narrators must be, all narrators must be *ḍabit*, *isnad* and *matan* must be free from irregularities, *isnad* and *matan* must be free from 'illat. The conditions for receiving the hadith are as follows:

Continuity of narration

It has been explained that the continuity of narration of hadith is one of the requirements for a valid hadith. Continuity of narration means that all narrators in the narration path, from the beginning (*mukharrij*) to the end (companions), have reliably narrated the hadith according to the concept of *tahammul wa al-ada' al-Ḥadīṣ*. That is, every narrator in the line of narration is directly from the previous narrator, and all narrators are *tsiqah* i.e. just and *ḍabit*.

In short, it can be said that in the sanad of a hadith there should be no narrator who is killed (*munqati'*), hidden (mastur), unknown identity (*majhul*) or vague (*mubham*). In addition, between narrators and other narrators it must be proven that they were during (*mu'ashrah*) and there was a direct meeting, as suggested by Imam al-Bukhari, or at least it can be proven that they lived a period that allowed them to meet each other in the delivery and reception of hadith, as required by the Imam Muslim.

To know whether the narration of a hadith is continuous or not, the biography of each narrator must be examined in depth. The study focused on the place, date of birth and death of the narrator. Even his religious attitudes and beliefs must be carefully evaluated. This information is believed to help hadith-critical scholars, not only in establishing the *tsiqah* of the narrators, but also in determining the possibility that the narrators have established intellectual contact with their informants. Regarding the

relationship of each narrator, it can be traced through the books of *rijal al-Ḥadīṣ* such as *Tahzib al-Tahzib*, *Usud al-Gabah*, *Mizan al-I'tidal* and so on.

The next step according to hadith experts is to examine the symbols of hadith narration used by hadith narrators, namely:

1. *Sama'* i.e. the student attends the lectures of a hadith expert or is followed by dictation either from memorization or notes. The terms used are *sami'tu*, *haddatsani*.
2. *Qira'ah*, i.e. the disciple recites the hadiths he has collected to the hadith teacher. The term used is *qara'tu 'ala*.
3. Diploma, which is getting permission or diploma from a scholar to convey or narrate hadith that has been collected by the scholar. The term used is *ajazani*.
4. *Munawalah*, which is to get a collection of hadith as well as permission from the collector to convey its contents to others. The term used is *akhbarani*.
5. *Mukatabah*, which is receiving hadith in writing from a scholar, either directly or through correspondence, with or without permission from the scholar to narrate to others. The term used is *kataba ilyya*.
6. *I'lam al-Shaikh*, which is the statement of a hadith scholar to a student that he received a certain number of hadith or books from a certain authority, without giving permission to the student to convey the hadith. The term used *akhbarani* or *'an*.
7. *Washiyyah*, i.e. obtaining the work of a hadith scholar of his own accord at the time of his death. The term *washani uses*.
8. *Wijadah*, i.e. finding a certain number of hadith in a book, perhaps after the hadith scholar dies, without accepting it with any recognized authority. The term used *wajadtu, qala*.

Narrators must be fair

The nature of justice is a trait embedded in a person that encourages him to always maintain piety, maintain morality, so as to produce a trusted soul with its truth, which is characterized by an attitude of avoiding big and small sins. Ibn Salah proposed five conditions among them Muslims, adult (puberty), intelligent, highly moral and not wicked. Thus, *al-'is* a character that always leads a person to always behave obediently, and always prevents him from doing bad things. From the above statement of the justice of a narrator, it can be concluded in general terms, namely: a. Islam; b. Adults (puberty); c. Be sensible; d. Fear Allah SWT; and Maintain *murū'ah* (morality).

The steps taken by hadith experts to know the justice of a hadith narrator are:

1. The agreement of hadith and jurisprudence experts that the narrator is just and does not have bad qualities so as to invalidate the nature of justice he has.
2. Justice is established by the testimony of two just men or the realization of justice among scientists so that they witness justice.
3. It is known for *its ḍabit* by adapting it to more *tsiqah narrators*.
4. Acceptance of his justice without mention of his justice and not acceptance of his disability unless clear the causes of his disability.

The narrator's ḍabit-an

The narrator's *ḍabit-an* is the consciousness of a narrator whom he has not forgotten in his memory what he memorized, and the preservation of the writing at the time he wrote it down. If a hadith is narrated meaningfully, it is required that he knows it.

Hadith narrators must have high memorization accuracy, to have a high level of accuracy of narrators, hadith scholars use two methods, namely referring to the judgments of hadith scholars about a particular narrator and comparing his narration with other narrations (Titscher et al., 2009). This statement was attributed to Ayyub ash-Shakhtiyani, a young physician who stated "If you want to know the mistakes of your teacher, then you should learn from others".

No Syadz (contains irregularities)

Shadz's hadith is a hadith narrated by a *tsiqah* narrator, but contradicts a hadith narrated by a higher narrator of his *tsiqah* level. From this it can be understood that the conditions for the acceptance of a hadith must be avoided from *shadz*, to find out the irregularity of a hadith requires the telencephalon of experts and the breadth of knowledge in the field of hadith so as to reveal the authenticity of hadith. The *shadz* can be known after research, with the following indicators:

1. Compile and compare all sanads containing matan hadith whose subject matter has something in common.
2. Examining the quality of narrators from all over the sanad.
3. If all narrators are *tsiqah* and it turns out that there is a narrator whose sanad violates other sanads, then the violating sanad is called sanad *shadz*, while the other sanad is called sanad *mahfudz*.

No 'Illat

Hadith whose stature is flawed because of *al-wahm*, that is, the number of conjectures or conjectures that do not have a strong foundation. An narrator suspects that a sanad hadith is *muttashil* (continuous), which is actually *munqati'* (cut off), or he *irsal-kankan* (discards one of the narrators at the beginning of the sanad) who is *muttashil* and *mauquf-kan* the *marfu'*.

'*Illat*, on a hadith is a disguised and hidden cause that undermines the validity of the hadith. The defect of a hadith can occur in both sanad and matan. Only those who are knowledgeable, have special memorization power and arenads and matans can distinguish flawed hadith from valid ones. 'Abd ar-Rahman ibn Mahdi (d. 194 AH), even said that to be able to find a *ma'lul* hadith, one needs intuition (inspiration). Ibn al-Madini (d. 234 AH) and al-Khatib al-Baghdadi (d. 463) say a flaw in the *isnad* can only be found if the *isnad* of a particular hadith is collected and analyzed.

Matan's criticism

Hadith critics in verifying the hadith to the Prophet (peace be upon him) not only examined sanad but also examined matan, because of the narration of hadith in meaning. This is based on the fact that there are a number of points that cannot be relied upon by the Prophet (peace be upon him) even though his sanad appears to be *tsiqah*. In other words, a *tsiqah sanad* does not necessarily mean that the mat is also trusted. In addition to *isnad* beliefs, the *tsiqah-an* matan must also be proven for the authenticity of a hadith.

With matan criticism, the mistakes made by a narrator can be controlled and a hadith critic's judgment of a hadith can be verified. Furthermore, narrators can be judged *tsiqah* or vice versa, only after examining their history and examining their eyes. Similarly, the fact that a number of hadiths contradicting the sanadnya *tsiqah*, can be found in the books of hadith, makes the study of matan hadith cannot be ignored.

In general, matan criticism is done by: Comparing with the Qur'an, hadith with hadith of higher quality, hadith with reason (rational), hadith with historical reality. For example, before Caliph 'Umar ibn Khaṭṭab (ra.), breathed his last he advised that no one should weep for him. The reason, because 'Umar bin Khaṭṭab (ra.), once heard that the Prophet (peace be upon him) said, "The corpse will be tortured because it is wept by his family". Hearing the news 'Aisha (may Allah be pleased with her), immediately commented, "May 'Umar be blessed by Allah Almighty. The Prophet (peace be upon him) never said that the body of the believer would be tortured because he was wept by his family. He simply said, "Verily Allah Almighty will increase the torment of the corpses of unbelievers wept by their families."

In general, in conducting matan criticism hadith scholars have made paradigms as a barometer when doing matan criticism, namely: a. It does not contradict the Qur'an; b. It does not contradict the higher level of hadith; c. Not contrary to reason (rational); and d. Does not contradict historical facts. This can be used as a standard in assessing the quality of a hadith, whether it is acceptable to be practiced in everyday life or not can be used as a guide in religion.

Basically, the hadith of the Prophet SAW that is valid and hasan logically will not contradict the Qur'an, because the Prophet SAW is the messenger of Allah SWT to the surface of this earth to deliver the message of God, so that humans can achieve happiness in the world and the Hereafter.

Status of Sanad Hadith in *Fatwa Book Some Problems* by H.M. Arsyad Talib Lubis

After identifying and ending the hadiths that were used as postulates in the *Fatwa Book of Some Problems*, it was found that some problematic hadiths were the hadith about Reading the Quran, Reciting Remembrance and Doing Wirid Yāsin.

مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ

The full redaction of this hadith is as follows:

حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ الَّتِي يُذَكَّرُ فِيهَا الدُّخَانُ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَغْفُورًا لَهُ.

Hakim Husin Salim Asad, said this hadith *ḍa'if jiddan*. Even at-Turmuḏi says that this hadith is *gharib*.

مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، مَنْ قَرَأَ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَغْفُورًا لَهُ

The full redaction of this hadith is as follows:

حدثنا محمد بن المبارك ثنا صدقة بن خالد عن يحيى بن الحارث عن أبي رافع قال من قرأ الدخان في ليلة الجمعة أصبح مغفورا له وزوج من الجور العين.

This hadith was stated by *Ṣaḥīḥ* by Husin Salim Asad, except Abi Rafi' Nafi' bin Rafi' who was declared *Mauquf Alaih*.

مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ الَّتِي يُذَكَّرُ فِيهَا الدُّخَانُ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَغْفُورًا لَهُ

The full redaction of this hadith is as follows:

حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي إِسْرَائِيلَ، حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ الَّتِي يُذَكَّرُ فِيهَا الدُّخَانُ فِي لَيْلَةِ الْجُمُعَةِ أَصْبَحَ مَغْفُورًا لَهُ.

The status of this hadith according to Hakim Husin Salim Asad, is *ḍa'if jiddan*. It is even said that this hadith from various paths is said to be *baṭil* on the grounds that there is no source. As for the hadith from 'Ali, it is stated that there was a perawih named Ismail bin Yahya, judged *al-Muhtam bih*. Ad-Daruqūṭni says it is *kazzab matruk*. Likewise, the hadith from the path of Anas, according to Ad-Daruqūṭni, Muhammad bin 'Abd, is considered *kazzab wa yudha'*. As for the hadith from Abu Bakr according to Nasa'i, Muhammad bin Abdurrahman al-Jad'ani, *matruk al-hadith*. As for the hadith of Abu Hurayrah according to Ad-Daruqūṭni, Muhammad ibn Zacharias as: *yudha' al-Ḥadīṣ*.

مَنْ قَرَأَ لَيْلَةَ الْجُمُعَةِ حَمَّ الدُّخَانَ وَيَسَّ أَصْبَحَ مَغْفُورًا لَهُ

The full redaction of this hadith is as follows:

وَحَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ، أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ، حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ السُّلَمِيُّ، حَدَّثَنَا عَمَّارُ بْنُ هَارُونَ التَّقْفِيُّ، حَدَّثَنَا هِشَامُ بْنُ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ لَيْلَةَ الْجُمُعَةِ حَمَّ الدُّخَانَ وَيَسَّ أَصْبَحَ مَغْفُورًا لَهُ.

This hadith from the path of Abi Hurayrah is considered *ḍa'if* by Ibn adh-Dharis and al-Baihaqi in the *Book of Sha'bu al-Iman*, this is explained by the existence of Hisham bin Ziyadin al-Qursh, or Hisham bin Abi Hisham Abu al-Muqaddam also referred to as Hisham bin Abi al-Walid al-Madani. He was the sixth ṭabaqat of *Ashiru Shighar at-Taabi'in*. Some hadith scholars narrated hadith from him, such as at-Turmuḏi and Ibn Majah. Ibn Hajar, judging it as *matruk* and az-Zahabi judged it.

مَنْ قَرَأَ يَسَّ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ

The full redaction of this hadith is as follows:

عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ يَسٍ فِي لَيْلَةِ الْجُمُعَةِ؛ غُفِرَ لَهُ الرَّايِ أَبُو أَمَامَةَ الْبَاهِلِي :

The hadith narrated by Abu Amamah al-Bahili, is rated *da'if*. Similarly, al-Albani has commented that this hadith is *da'if*, some even consider this hadith to be *da'if jiddan*. After extensive investigation, it turned out that this hadith was not found in the *Book of Mutun al-Ḥadīṣ*.

عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا يَسَ عَلَيَّ مَوْتَاكُمْ

The full redaction of this hadith is as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَمُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْزُوقِيُّ الْمَعْفِيُّ، قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، وَكَيْسَ بْنِ الْهَدِيدِ، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا يَسَ عَلَيَّ مَوْتَاكُمْ.

In the hadith read Yāsin to the one who died you, narrated by Abu Daud, *rawi al-A'la* or at the level of the companions, namely Ma'qil ibn Yasar. While the next narrator is *mubham*, it cannot be identified who the name of the narrator is. In the hadith narrated by Abu Daud used the pronunciations *at-tahdzif*, *al-ikhbar* and *mu'an'an*. If *Tarjamah al-Ruwat* (Criticism of Sanad) is done to this hadith, it is described as follows:

Ma'qil ibn Yasar (d. 60 AH)

Ma'qil ibn Yasar al-Muzni shahabi, among those who took allegiance under the tree, Abu 'Ali's *kuniyah*, died after sixty years. His *Rutbah* and *jarḥ* and *ta'dil were: he was of the shahabiyyi class and his position was in the highest position in terms of ke'is-an and tsiqah-an*.

Among his teachers were an-Nu'man bin Muqrin bin 'Aidh and his students were al-Ḥasan bin Abi al-Ḥasan Yasar, Hamiri bin Basyir, 'Amir bin Usama bin 'Umair, 'Amru bin Maimun, 'Iyaz and Muslim bin Makhraq. From the previous information it can be concluded that Ma'qil bin Yasar al-Muzni is *tsiqah*, reliable what he said. He met the Prophet (peace be upon him), therefore he entered the level of companions. A companion is one who meets the Prophet (peace be upon him), believes in him and dies in a state of faith. Earlier explanations prove that Ma'qil ibn Yasar al-Muzni' was and *tsiqah*.

Father of Abu 'Uthman

Ismun *mubham* (unclear name). Abu 'Uthman's father was an unknown biodata and personal figure or termed *majhul 'ain* and *p*. Thus it is not certain that he met or was present with Ma'qil ibn Yasar al-Muzni. In the science of hadith, such conditions make the hadith narrated unacceptable.

Abu 'Uthman (fourth generation)

Abu 'Uthman, not an-Nahdiyyi is said to have been named Sa'ad. He is in the fourth level. He narrated from Ma'qil bin Yasar, Anas bin Malik bin Jandal, some say from his father from Ma'qil. It was narrated from him by Sulayman at-Taimi. Said Ibn al-Madini: It is not narrated from him apart from Sulayman at-Taimi and he is *majhul* (unknown). It is said that 'Uthman as-Sukni, Ibn Hibban mentioned it in the book *ats-tsiqat*.

Among his teachers were: Anas bin Malik bin an-Nadhar, the parent of Abu 'Uthman from Ma'qil bin Yasar. His disciples were: Sulayman ibn Tharkhan at-Taimi. Scholarly assessment of him: Ibn Hibban: trusted him, 'Ali ibn al-Madini: Unknown (*majhul*), az-Zahabi: unknown (*la yu'raf*). From the above information it is known that the figure of Abu 'Uthman is disputed, some scholars believe him like Ibn Hibban, but some others consider it *majhul* or unknown (*la yu'raf*). Thus the narration of Abu 'Uthman is unacceptable.

Sulayman at-Taimi (d. 143 AH)

Sulayman ibn Tharkhan at-Taimi, he was *shaduq* but *yukht'i*, including the ninth generation, died in 143 A.H. Among his teachers were: Asma' bint Yazid, Bakr bin 'Abdullah, Thabit bin Aslam, al-Husayn bin Qais, Abu 'Uthman. Among his students were: Azhar bin Sa'ad, Jarir bin 'Abdul Humaid bin Qarṭ, Hafash bin Ghayyash bin Thalaq, Hammad bin Mas'adah and Ibn al-Mubarak.

The scholar's judgment on him: Shu'bah: I see no one who is truer than him, Yahya bin Ma'in: *tsiqah yudallis*, Muhammad bin Sa'ad: *tsiqah*. an-Nasa'i: *tsiqah*, Ahmad ibn Hanbal: *tsiqah*, al-'Ijli: *tsiqah*.

From the earlier information it can be seen that Sulayman al-Taimi met Abu 'Uthman, and Abu 'Uthman was one of his teachers. The comments of the scholars conclude that the personality of Sulayman al-Taimi can be trusted and accepted in the study of hadith.

Ibn al-Mubarak (d. 181 AH)

'Abdullah bin al-Mubarak bin Wadhīh, middle generation of *atba'*, nasabnya al-Hanzhali al-Marwazi, kunyah Abu Abdurrahman, residence in Hamash died in Hurrah in 181 AH. Among his teachers were: Aban bin Taghlib, Ibrahim bin Nafi', 'Umar bin Tsarwan, 'Umar bin Salamah bin Abi Yazid, Sulayman at-Taimi. Among his students were: Ibrahim bin Abi al-'Abbas, Ahmad bin al-Hajjaj, Basyar bin Muhammad, ar-Rabi' bin Nafi', 'Ali bin al-Ḥasan bin Shaqiq, Muhammad bin al-'Ala, Muhammad bin Makki.

Assessment of scholars to him: Ahmad ibn Hanbal: *hafizh*, 'Ali al-Madini: *tsiqah*, Yahya bin Ma'in: *mutasyabbih* *tsiqah* Ṣaḥīḥul Ḥadīṣ, Abu Hatim ar-Razi: *tsiqah* imam, Muhammad ibn Sa'ad: *tsiqah* ma'mun *hujjah*.

From this information it can be seen that Ibn al-Mubarak met Sulayman al-Taimi, and he was one of the disciples of Sulayman at-Taimi. The comments of the scholars led to the conclusion that Ibn al-Mubarak's personality was trustworthy and acceptable in the study of hadith.

Muhammad ibn al-'Ala (d. 247 AH)

Muhammad ibn al-'Ala bin Karib al-Hamdani Abu Karib al-K-fi, he was famous for his kunyah, he belonged to the *tsiqah hafizh*, including the tenth generation died in 247 at the age of eighty-seven years.

Among his teachers were: Ibrahim bin Isma'il, Abu Bakr 'Abbasy bin Salim, Ishaq bin Manshur, Hafsh bin Baghil, 'Abdullah bin al-Mubaraq bin Wadhīh. Among his disciples were: Muhammad bin Isma'il bin Ibrahim, Abu Daud.

Scholarly judgment to him: Abu Hatim ar-Razi: *shuduq*, an-Nasa'i: *tsiqah*, Ibn Hibban: *he mentions in ats-Tsiqat*, Maslama ibn Qashim: *tsiqah*, Abu 'Amru al-Kaffaf: *I do not see after Ishaq more hafizh than him*.

From earlier information it can be seen that Muhammad ibn al-'Ala met with Ibn al-Mubarak, and he was one of the students of Ibn al-Mubarak. The comments of the scholars give a conclusion that the personality of Muhammad ibn al-'Ala can be trusted and accepted in the study of hadith.

Muhammad ibn Makki (d. H)

Muhammad bin Makki bin 'Isa al-Marwazi, he is a tenth *generation maqbul*. Among his teachers were: 'Amru bin Har-n al-Balkhi, an-Nadhar bin Muhammad al-Marwazi, 'Abdullah bin al-Mubaraq bin Wadhīh. Among his students were: Ahmad bin Sayyar al-Marwazi, Ya'kub bin Sufyan, Ya'kub bin Shaibah, Muhammad bin Hatim bin Na'im bin 'Abd al-Hamid. Scholarly assessment of him: Ibn Hibban: trusted him.

From earlier information it can be seen that Muhammad ibn Makki met with Ibn al-Mubarak, and he was one of the students of Ibn al-Mubarak. The comments of the scholars give a conclusion that the personality of Muhammad bin Makki can be trusted and accepted in the study of hadith. Muhammad ibn Makki and Muhammad ibn al-'Ala were samasa and both were teachers of Abu Daud.

Abu Daud (d. 275 AH)

His full name was Abu Daud Sulayman ibn al-Ash'ats al-Sijistani. Born in 202 AH/817 AD in Sijistan near the city of Basra. Abu Daud, loved science and mingled with scholars. In order to gain knowledge, especially in the science of hadith, he visited many regions such as Hejaz, Sham, Egypt, Iraq and so on. From this trip he met many teachers in the cities he visited. Abu Daud compiled hadiths, carefully selecting them in his Sunan in Tharsus when he lived there for twenty years. He remained in

Bashrah until his death on 16 Shawwal 275 AH/889 AD, and was buried next to the grave of imam Sufyan al-Tsauro.

As a *mukharrij hadith*, Abu Daud had a number of teachers such as: Ahmad bin Hanbal, al-Qa'nabi, Abu 'Amar al-Dharir, Muslim bin Ibrahim, 'Abdullah bin Raja', Abu al-Walid al-Ṭayalisi, 'Uthman bin Abi Shaiba and Qutaibah Ibn Sa'ad. Likewise a number of disciples who narrated hadith from him for example: al-Tirmidhi, Abu 'Abd al-Rahman al-Nasa'i, his own son named Abu Bakr bin Abi Daud, Abu 'Awanah, Abu Sa'id al-A'rabi, Abu 'Ali al-Lu'lu'i, Abu Bakr bin Dasah, Abu Salim Muhammad bin Sa'id al-Juladi and so on.

In jurisprudence, Abu Daud is associated with several scholars with the Hanbali school. Abu Ishaq al-Shirazi, in *Tabaqah al-Fuqaha'* included Abu Daud in the group of disciples of Ahmad ibn Hanbal. Even Abu Ya'la included Abu Daud in the *tabaqah al-Hanabilah*. However, some scholars link Abu Daud with the ash-Shafi'i school.

As a scholar, Abu Daud left many works, among which are *Kitab as-Sunan (Sunan Abi Daud)*, *Kitab al-Marasil*, *Kitab al-Qadar*, *al-Nasikh wa al-Mansukh*, *Fadha'il al-A'mal*, *Kitab al-Zuhud* and so on. The hadith contained in the *Book of Sunan Abi Daud* amounts to 500,000 hadiths. Of that number, he only chose as many as 4,800 as his hadith book collection, but some scholars counted as many as 5. 274 hadiths.

Azami said: Abu Daud, in his Sunnah, not only recorded sahih hadith but also included Ḥasan hadith and *ḍa'if* hadith that were not too weak and hadith that the imams did not agree to abandon. For the status of weak hadith, he explained his weakness. There were even hadiths that were not given an explanation and were considered by scholars as weak hadiths, but according to Abu Daud, it was better than *ra'yu*.

'Ajjaj al-Khaṭīb, said, Imam Abu Daud is somewhat different from other hadith scholars in assessing his hadiths. Therefore, according to Abu David's own statement:

ذكرت الصحيح وما يشبهه ويقاربه وما كان فيه وهن شديد.

Meaning: *I mention (in the Book of Sunan) the sahih hadith and those who resemble it, approach it and who have the status of wahnun shadid.*

In addition, Abu Daud also used the term Salih for hadith that is not assigned value, and this excuse is divided into two parts: *Salih lil-I'tibar*, which means *ḍa'if*, *gair shadid* and *salih lil-Ihtijaj*, which means Ḥasan lightish.

From this information, it can be seen that Abu Daud met Muhammad bin Makki and Muhammad bin al-'Ala, both teachers of Abu Daud. The assessment of the scholars led to the conclusion that Abu Daud's personality was trustworthy and acceptable in the study of hadith.

Assessment of Sanad Hadith

The assessment here is based on data in the books of *al-Jarah wa al-Ta'dil*, the books of *Rijal al-Shahabah*, especially the books of *Tahzib al-Tahzib*, *Taqrib al-Tahzib*. The research procedure is accompanied by a scheme of sanad to facilitate understanding.

The study of sanad hadith is as follows: The hadith narrated by Imam Abu Daud from Muhammad bin al-'Ala' and Muhammad bin Makki al-Marwazi al-Ma'na, from Ibn al-Mubarak from Sulayman at-Taimi from Abi 'Uthman not an-Nahdiyyi from his father from Ma'qil bi Yasar from the Prophet SAW.

In this path of Abu Daud, it is seen that some critics of hadith consider Abu 'Uthman not an-Nahdiyyi majhul (unknown). The definition of majhul according to language is unknown or unknown. According to its normal understanding, majhul is the narration of an unknown person or a hadith narrated by an unknown person.

Majhul in the science of hadith can be divided into two types, namely: *Majhul 'ain*, that is, narrators who are unknown or unknown who they are or their persons. In *Abu Ghaddah's Qawaid fi 'Ulūm al-Ḥadīṣ* the meaning of *majhul 'ain* is explained:

هو الذي روى عنه واحد

Meaning: (*Hadith*) narrated from him is only one.

Majhul hal, i.e. a hadith that is unknown or unknown to its state or nature. However, some claim that Abu 'Uthman was not an-Nahdiyyi was *tsiqah* (trusted), as stated by Ibn Hibban. Since there are two conflicting assessments about Abu 'Uthman, some stating *Jarḥ* (negative judgment) while others stating *ta'dil* (positive judgment), it is necessary to pay attention to the rules agreed upon by the number of scholars relating to the above case. For example, what al-Tahanawi said:

التعديل يقبل مبهما بدون بيان السبب، واما الجرح فانه لا يقبل الا مفسرا مبينا سبب الجرح.

Meaning: *Al-Ta'dil* is generally accepted without explaining why. As for *al-Jarḥ*, it is actually unacceptable except with an explanation and explanation of the cause of *Jarḥnya*.

Imam al-Ḥāfiẓ Jaluluddin As-Suyuṭi, stated:

يقبل التعديل من غير ذكر سببه على الصحيح المشهور، ولا يقبل الجرح الا مبين السبب.

Meaning: *Ta'dil* (positive judgment) is accepted without having to state the cause according to a valid and well-known opinion, and *Jarḥ* (negative judgment) is not accepted unless the reasons are clear.

Mahmud aṭ-Ṭahhan, also stated according to a valid and illustrious opinion namely:

اما التعديل فيقبل من غير بيان سببه على المذهب الصحيح المشهور، واما الجرح فلا يقبل الا مفسرا مبين ال

Meaning: *Ta'dil* according to a valid and well-known *madhhab* is acceptable and without explaining why, but *Jarḥ* cannot be accepted except by giving an explanation and explanation of the cause.

Based on some of the above rules, the assessment of Abu 'Uthman, can be explained as follows: That the hadith critic judged himself *majhul*, while another hadith critic stated that he was a *tsiqah*. Although it is stated in general terms and without elaborating on the cause, then based on the above rules the statement of *ta'dil* is acceptable. As for his father, he meant the father of Abu 'Uthman not an-Nahdiyyi it is not clear what his name and person were, so it is said to be *ismun mubham* (unclear / real name).

According to the language *mubham* means the hidden or the hidden or something that is not bright. In the science of Hadith, *mubham* is understood as a hadith in which there is a person who is not named.

Mahmud aṭ-Ṭahhan, said that the meaning of *mubham* is:

هو من ايم اسه في المتن او في الإسناد من الرواة او ممن له علاقة بالرواية.

Meaning: *Hadith* in which there is a *rawi* whose name is not explained or related to history.

The author did not find any data explaining the biodata or biography of Abu 'Uthman's father, which the author found that he belonged to *ismun mubham* (unclear name). From the foregoing information it can be concluded that the hadith narrated by Abu 'Uthman is not an-Nahdiyyi, it is not *valid* because Abu 'Uthman, this is unknown and no one narrated from him other than Sulayman at-Taimi. If he (Abu 'Uthman) is unknown then his father goes further to be known and he (Abu 'Uthman) only narrates from him (his father).

In the method of hadith sciences a *hadith* person who is not clear cannot be punished whether he is believed or not, therefore to determine the status of *rawi* is taken by means of *tawaqquf* (no comment) or punished his words cannot be used as a handle because of his obscurity.

Status of Matan Hadith in *Fatwa Book Some Problems* by H.M. Arsyad Thalib Lubis

The hadith that is criticized is: Hadith about reading Yāsin to the dead, this hadith is narrated from Ma'qil ibn Yasār, as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَمُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْزُوقِيُّ الْمَعْنِيُّ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُمَانَ، وَابْنِ بَلْتَهَيْدٍ، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأُوا يَسَّ عَلَى مَوْتَاكُمْ.

Comparison with the Qur'an

Some Muslims are accustomed to reciting surah Yāsin on every Friday night or when there is a calamity of death, either the first, second, third and seventh nights, the fortieth night and the hundredth night of the day from the time of one's death, or when rejecting reinforcements, loose events and so on. This activity is termed "Wirid Yāsin". There is even the term "Yāsin forty-one" spread in some societies.

Surah Yāsin is one of the 114 surahs in the Qur'an, it is located in the thirty-sixth order of the suras of the Qur'an, the number of verses is 83 verses. Revealed in the city of Makkah or in other terms it is called surah makkiyyah. In the Qur'an there are several verses that talk about the necessity to *tadabburi* the verses of the Qur'an. Among these are:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ.

Meaning: *And when the Qur'an is recited, then listen carefully, and observe calmly so that you may have mercy.*

In another verse Allah Almighty, states that the Qur'an must have come from His side, otherwise in the Qur'an there must be contradictions.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا.

Meaning: *Then do they not pay attention to the Qur'an? if the Qur'an is not from the side of Allah, surely they have a lot of opposition in it.*

In the following verse, Allah Almighty. denounce people who read the Qur'an but do not want to try to pay attention to or understand the content and gestures contained in it.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا.

Meaning: *Then do they not pay attention to the Qur'an or are their hearts locked?*

From the above verses it can be seen that Muslims are commanded to read the Qur'an in general, without specifying whether to recite this surah, or at any particular time. Surah Yāsin is one of the Qur'anic surahs that are recommended to be read, not only that, Allah commands that Muslims understand and practice the contents of the Qur'an, including surah Yāsin.

In the books of tafseer are also found several hadiths stating the Virtues of Yāsin, which the author contains before interpreting the letter. For example, the Qur'ābub wrote eight hadiths explaining the Virtues of Yāsin before he interpreted Surah Yāsin in detail.

Ibn Kathir, in his tafseer explaining the Virtues of Yāsin before he interpreted surah Yāsin, he recorded a hadith pertaining to the Virtues of surah Yāsin, and an *ashar* from Shafwan. The hadith and *ashar* are:

روى عن الحسن قال: سمعت ابا هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: من قرأ يس في ليلة أصبح مغفورا له، ومن قرأ حم التي فيها الدخان أصبح مغفورا له.

Meaning: *Narrated from al-Ḥasan he said: I heard Abu Hurairah (ra) said: Said the Prophet (peace be upon him): He who recites Yāsin at night will be forgiven, and whoever reads Ha Mim in whom there is ad-Dukhaan will be forgiven.*

Ibn Kathir, said: Says some scholars: Part of the specificity of this surah (Yāsin) is that it is not read when it gets difficult business but will be facilitated by Allah Almighty, and read it near the person who is about to die to bring mercy and blessings and facilitate the spirit out. As for the *ashar* written by Ibn Kathir, in his tafsir is:

عن صفوان قال: حَدَّثَنِي الْمَشَيْخَةُ أَنَّهُمْ حَضَرُوا غُضَيْفَ بْنِ الْحَارِثِ التَّمَالِيَّ (صحابي) حِينَ اشْتَدَّ سَوْفُهُ، فَقَالَ: هَلْ مِنْكُمْ أَحَدٌ يَقْرَأُ يَسَّ؟ قَالَ: فَقَرَأَهَا صَالِحُ بْنُ شَرِيْحِ السَّكُونِيِّ، فَلَمَّا بَلَغَ أَرْبَعِينَ مِنْهَا قُبِضَ. قَالَ: فَكَانَ الْمَشَيْخَةُ يَقُولُونَ: إِذَا قُرِئَتْ عِنْدَ الْمَيِّتِ خَفَّتْ عَنْهُ بَئًا. قَالَ صَفْوَانُ: وَقَرَأَهَا عَيْسَى بْنُ الْمُعْتَمِرِ عِنْدَ ابْنِ مَعْبُدٍ.

Meaning: ... From Shafwan, he said: The Shaykhs said: When read it means Yāsin on the side of mayit Allah Almighty will relieve him...

Likewise, Shaykh Muhammad 'Ali ash-Shabuni in his tafseer wrote a hadith stating about the Virtues of Surah Yāsin, namely:

قال صلى الله عليه وسلم: ان لكل شيء قلبا وقلب القرآن يس، وددت انما في قلب كل انسان من امي

Meaning: Saying SAW: Verily for every thing there is a heart and the heart of the Qur'an is Yāsin, I imagine that it resides in every human being of My ummah.

Thus, it can be concluded that reading and understanding and practicing surah Yāsin is recommended for all Muslims without specifying its time and place. Because the hadiths that state the time of reciting surah Yāsin at certain times based on the study of the above hadiths do not reach the degree of sahih or Ḥasan.

But that does not mean that surah Yāsin does not have merit, because scholars of tafsir explain by writing down the hadiths of the Virtue of Yāsin in their tafseer books. This suggests that surah Yāsin has advantages over other surahs.

According to the author's research, the degree of hadith explaining the virtue of surah Yāsin is weak (*ḍa'if*). For some scholars practicing the hadith *ḍa'if* is absolutely not permissible, for others it is permissible on *fadhail a'mal* (the primacy of practices) not in matters of law and qidah.

Comparison with Hadith

In comparison with other narrations contained in Al-Kutub at-Tis'ah, it can be seen that five books of Hadith out of the Nine main books of hadith contain and write down the Virtues of Yāsin in their books with various redactions. It can be grouped into three things, namely: 1) the virtue of reading Yāsin on the side of the person who is about to die and who has died, 2) reading Yāsin in order to get convenience from Allah Almighty, i) reading Yāsin in order to get a reward multiplied up to ten times.

After careful examination it turns out that all the hadiths that discuss the Virtue of Yāsin in these three forms are not found in the hadith books of Ṣaḥīḥ al-Bukahri and Ṣaḥīḥ Muslim, nor in the book of *Muwatta'* Imam Malik. Two hadiths are the main references to obtain authentic hadiths that have been recognized by scholars in the past until now. After the author conducted research, it turned out that the above hadiths were not up to the level of sahih or hasan hadiths, besides not getting these hadiths in the books of Ṣaḥīḥ al-Bukahri and Ṣaḥīḥ Muslim.

It can be concluded that the hadiths that speak of the Virtue of Yāsin are not found in the books of Ṣaḥīḥ al-Bukahri and Ṣaḥīḥ Muslim. This right signals that this hadith has "problems" that need to be examined. In the research that the author conducted it is known that the six hadiths that explain the virtue of Yāsin from the six books of Hadith are not valid or hasan, but the degree is weak because of the obscurity of rawi in these hadiths.

Comparison with History

In historical records, Prophet Muhammad (PBUH), as well as his companions never gathered together to recite surah Yāsin, either in mosques, houses of companions and others. When there was a

calamity whether death, slack, celebration or anything else it is also unknown in history that the Prophet recited surah Yāsin, as well as the Companions.

But if specializing in reading Yāsin at a certain time or place is a very important worship, surely the Holy Prophet (peace be upon him) would have set an example or told his companions to perform it. Because the Holy Prophet (peace be upon him) would not hide anything from the teachings of this religion, because he was an honest and trustworthy man. After the Prophet (peace be upon him) died, it is not known that any of the Companions practiced it by dedicating to reading Yāsin at the appointed times and places to read it. Thus, reciting surah Yāsin by specifying a specific time, place and circumstance unknown in history was once practiced by the Holy Prophet (peace be upon him) and the Companions.

Comparison with Reason

Logically, a person who reads the Qur'an once is certainly rewarded. But in Islam there is worship that is multiplied in reward because of the nobility of the place, time or circumstances when performing a worship. For example, prayer in the Grand Mosque is more important than other mosques up to 1500 times its size.

As for its relation to the virtue of reading Yāsin, it is explained in the hadith who made it like reading the Qur'an ten times from surah al-Fatihah to surah an-Nas. According to logic this is impossible because an action done once means once happened. In religion, of course, not all can be reached by human reason, reason is indeed very decisive in Islamic law but reason is not everything in determining something. If there is an acceptable nash, stating that a practice, if done, will get a double reply, of course, this must be accepted by every Muslim. With a note that the proposition or legal basis can be accepted in accordance with the methods recognized by the scholars.

Likewise, it is the case to recite Yāsin at the side of the deceased or on the eve of his death and in order to gain ease in his affairs. This needs to be researched, so that it is clear whether the basis can be used as a guideline or not. Because basically a deceased person cannot do good or bad anymore, he just accepts the deeds done while living on earth. Likewise, people who get ease in their lives are certainly people who are diligent and tenacious in trying and working. However, man is inseparable from the qudrah and iradah of Allah (swt). In other words, when a person recites with special and meditates on the verses of the Qur'an, it is hoped that Allah's mercy will be given to him and those around him will also get that grace.

Likewise, people who read the Qur'an with the intention of gaining the pleasure of Allah and gaining ease in their affairs, are expected because the worship performed by Allah the Most Merciful and Merciful provides a way out of all difficulties faced.

Fiqh al-Hadith H.M. Arsyad Talib Lubis in Fatwa Book Some Problems

The existence of the hadith of the Prophet (peace be upon him), which today reaches Muslims all over the world, in its various forms and shades sometimes contradicts each other, or even does not fit the context of modern times and thought. Therefore, basic principles are needed in understanding the hadith of the Prophet SAW, the Prophet. To find out the extent of the *fiqh al-hadith* method used by H.M. Arsyad Talib Lubis, in answering various problems of the ummah in his book, the researcher conducted an in-depth study of the Fatwa Book Some Problems, by H.M. Arsyad Talib Lubis, this was supported by several explanations of his students. Today it is rather difficult to find the whereabouts of the students of H.M. Arsyad Talib Lubis, who have knowledge equivalent to him. But there is one old and senior student of Al Washliyah, whom researchers can interview, he is Prof. Dr. H. Hasballah Thayib, Lc., MA.

When asked about how the method of H.M. Arsyad Talib Lubis, in taking *istinbath* law or *fiqh al-hadith*.

Scholars who lived during the time with H.M. Arsyad Talib Lubis, all knew about the scientific capacity of H.M. Arsyad Talib Lubis. No one dared to doubt his scholarship. Let alone to match it, just matching it was difficult at that time. He is a very prolific scholar in the field of writing. His writings are diverse, ranging from divinity, history, jurisprudence, hadith and others. In the field of hadith he has written several books of hadith which until now are taught in the madrassas of Al Washliyah (Dahlan et al., 2022). Although these books are taught at the level of madrasah ibtidaiyah, because at the advanced level they have used higher books such as *bulugh al-Maram* and *Jawahirul Bukhari* and so on.

H.M. Arsyad Talib Lubis, is a great scholar who controls various book treasuries, this can be seen in his library, various books are neatly stored. He diligently read and mastered every book he read. In *fiqh al-hadith*, there are at least three things that H.M. Arsyad Talib Lubis always pays attention to, in interacting with the hadith of the Prophet SAW, namely: 1. Excessive deviation of extremists in religious affairs; 2. The manipulation of heretics, i.e. the falsification of the teachings of Islam, making various types of heresies that are clearly contrary to the creed and the Shari'a; and 3. The interpretation of people who are not experts."

From this it can be seen that H.M. Arsyad Talib Lubis, was very careful in quoting the hadith of the Prophet SAW, to be used as a reference, whether contrary to the context in the time of the Prophet SAW, conveyed the hadith or not. At the very least, a proper understanding of the hadith is to take a moderate stance. To realize this moderate / washatiah attitude, the principles that must be taken when interacting with the hadith of the Prophet SAW. this is as explained by Hasballah Thayib.

H.M. Arsyad Talib Lubis, in taking a hadith to be used as a postulate in deciding the case at least do: first, research the validity of the hadith according to scientific references that have been determined by trusted hadith scholars, both including sanad and matnya; second, understand the hadith in accordance with the understanding of Arabic, context and *asbabul wurud* the text of the hadith in order to discover the true meaning of the hadith and not neglect the necessity to distinguish between hadiths intended to convey treatises and those that are not, between those intended for general or specific; and third, to ensure that the hadith studied does not contradict other nash-nash of a stronger position, such as the Qur'an. Nor does the hadith contradict the more worthy nash of *tasyri wisdom*, or the general objectives of reaching the level of *qathi*."

To implement this basic principle, H.M. Arsyad Talib Lubis, taught several methods in understanding hadith, there are at least six methods of *fiqh al-hadith*, as explained by Hasballah Thayib.

H.M. Arsyad Talib Lubis, First, memahami hadith according to the instructions of the Qur'an. H.M. Arsyad Talib Lubis, considered that basically the nash of shari'a could not contradict each other. The possible contradiction is only outward, not in the ultimate reality. Therefore H.M. Arsyad Talib Lubis, when there is a hadith that seems contradictory, what he does is: 1. *Al-Jam'* that is, by compromising between two or more hadiths that seem to contradict each other so that the conflict disappears. This is more important in understanding the contradictory hadith than in seeking troublesome interpretations; 2. *Al-Tarjih* and an-Naskh, i.e. *if the contradiction cannot be resolved by compromise, then the second way is to do tarjih by winning one of the stronger hadiths from two or more seemingly contradictory hadiths and finding which hadith has been deleted due to different circumstances and which hadith has been deleted*. Second, understand the hadith according to its background, situation and conditions and purpose. To understand the hadith of the Prophet SAW, you can pay attention to the specific causes behind the emergence of the hadith or can be understood from the events that accompany it. All of them have their own laws that can be general and fixed, but can change if the conditions specified in the law are not met. Knowing that, one needs to be careful in making a choice between what is particular and what is general, what is temporary and eternal, and what is particular and what is universal. Third, distinguish between variable means and fixed ends.

According to H.M. Arsyad Talib Lubis, in understanding the hadith of the Prophet SAW, must hold and attach importance to the substantial meaning or the ultimate goal / objective of the hadith text.

Because, the facilities and infrastructure that appear on the outside of the hadith can change from one time to another. Thus, if a hadith mentions certain means to achieve an end, then these means are not binding, these means sometimes change with changes in the environment, times, customs and so on. Fourth, distinguish between the expressions *haqiqi* and *majdzi*. The Prophet (peace be upon him) was an Arab who ruled Balaghah, therefore, many hadith texts use majaz (allusion or metaphor). The Prophet (peace be upon him) used majaz to express his intentions in a very impressive way. The majdz include *majáz lúgháwi*, *aqli*, *isti'aráh*, *kindyah* and various other expressions that do not show their true meaning directly. That's why understanding the hadith of the Prophet (PBUH), paying attention to majaz is sometimes a must, otherwise people will slip into misunderstanding the hadith of the Prophet (PBUH). Fifth, distinguish between the unseen and the real. Among the hadiths of the Prophet (peace be upon him), there are those that contain things related to the unseen realm, such as angels and their duties, jinns who see humans, and humans cannot see them, as well as about arsh, chairs, lauh, and qalam. According to H.M. Arsyad Talib Lubis, regarding these shahih hadiths about the unseen, a Muslim is obliged to accept them, and it is not right to reject them simply because they are not in line with what is commonly experienced or not in accordance with knowledge. As long as it is within the limits of possibility according to reason, although it is considered impossible according to custom. Sixth, ascertain the meaning of the words in the hadith. To understand the hadith of the Prophet SAW, well, according to H.M. Arsyad Talib Lubis, it is very important to ensure that the meaning and connotation of certain words sometimes change from one time to another, and from one environment to another.

From this lengthy explanation, at least it can be understood the method of *fiqh al-hadith* H.M. Arsyad Talib Lubis, is as follows:

- a. Understand the hadith according to the instructions of the Qur'an.
- b. Understand the hadith according to its background, situation and conditions and purpose.
- c. Distinguish between fickle means and fixed ends.
- d. Distinguish between the expressions *haqiqi* and *majdzi*.
- e. Distinguish between the unseen and the real.
- f. Ascertaining the meaning of the words in the hadith.

CONCLUSION

After thoroughly examining the hadiths presented in H.M. Arsyad Talib Lubis' Fatwa Book on Some Problems, encompassing an analysis of their sanad, Matan, and *fiqh al-hadith*, several noteworthy conclusions emerge. Firstly, regarding the status of sanad in the Fatwa Book, a total of 154 hadiths were identified, categorized as follows: 97 shahih hadiths, 34 hadiths marked hasan, 14 *ḍa'if* hadiths, 1 munkar hadith, and 8 hadiths absent in the Mutun al-Hadith. Concerning the Matan status, the examination indicates that the hadiths in the book align harmoniously with the nash of the Qur'an, hadith, Ijma', Qiyas, and virtuous practices within Muslim life. Furthermore, these hadiths are suggested for incorporation into daily life as acts of worship. Lastly, the *fiqh al-hadith* methodology employed by H.M. Arsyad Talib Lubis in the Fatwa Book involves six key steps: understanding the hadith by Qur'anic instructions, considering its background, situation, conditions, and purpose, distinguishing between variable means and fixed ends, differentiating between *haqiqi* and *majdzi* expressions, recognizing the disparity between the unseen and the real, and ascertaining the precise meaning of words within the hadith. This comprehensive analysis affirms the richness of the Fatwa Book in addressing various aspects of hadith, providing valuable insights for scholars and practitioners alike.

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