Some Theories In Conveying Hadith And Al Quran

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Abstract: Islam has two references that serve as the main source of teachings, namely the Qur'an and hadith.Hadith is as a reinforcement or explanation of Qur'anic verses. Because the source of Islamic teachings are both the Qur'an and the Hadith.the Hadith presented is a weak Hadith, then it should explain its qualities, so that the pilgrims will know that the Hadith is weak. Some scholars say that should the weak Hadith be conveyed merely to the false deed, hence it is necessary to explain the quality of naivete.

Keywords: Al Quran; hadith; messenger; da'wah; Islam

I. INTRODUCTION

The Qur'an is Allah's word. which was revealed to the Messenger of Allah. then delivered to all mankind. Messenger of Allah.has an important role in the teachings of Islam, namely as an explanation of the Qur'an, (the figure to be obeyed), and the role model. The *Hadith* which is the work of the deeds, and the approval of the Messenger of Allah.which later became the second source of teaching in Islam. Therefore it is natural that the discussion of *Hadith* is very often discussed.Messenger of Allah.preaching for 13 years in *Makkah* and 10 years in Medina. *Da'wah* that he did began with the movement under the secret and hidden, until finally *Da'wah* open in the community. During preaching Rasulullah saw. experiencing various obstacles, but by permission of Allah swt., with the sincerity of the Messenger of Allah. assisted his companions in the *da'wah,* ultimately the perfect Islamic religion. As the word of Allah swt.in Q.S. al-Mâ'idah: 3.Until now the *da'wah* activities carried out Rasulullah saw. in 1400 years ago remains constantly sustainable. This is evident from the continuous emergence of religious teachers and dai / daiyah who convey the teachings of religion, both *da'wah* with oral and *da'wah* with direct practice. In *da'wah* the dai use the *Hadith* as a reinforcement or explanation of Qur'anic verses. Because the source of Islamic teachings are both the Qur'an and the *Hadith*

II. THEORETICAL FRAMEWORK

2.1 Hadith of the Prophet

The position of *Hadith* in Islam is a source of Islamic teachings after the Qur'an. Therefore, to understand the teachings of Islam, knowing and understanding the *Hadith* is a necessity. This is reinforced by the argument of the Qur'an, the *Hadith* of the Prophet. and the scholars' agreement.The term h*adith*is a term intended to restore everything that comes from the Prophet Muhammad. The definition of Hadith is as follows:
According to Mahmûda in Hadith language is الجديد something new.
Meaning;
'Everything that is based on the Prophet in the form of words or deeds or taqrîr or nature'.

2.2 The Theory of Hadith Validity

Hadith is one of the most important sources in Islam. therefore many people who use it by mentioning his opinion then rely on the Messenger of Allah. because everything that comes from the Messenger is the truth, and this is the belief of Muslims. It is based on the word of Allah SWT. He has not spoken (the Qur'an) according to the will of his desires.In the science of *hadith*known term sanad.Sanad is a chain from person to person next in conveying an information. The function of the *sanad*, among others, is to prove the authenticity of a h*adith* whether it is obtained from the Messenger of Allah. *Sanad*is one of the most important in a *Hadith*, *IbnMubâraksay:*
Meaning;
"Isnad is from religion. If there is no surely anyone can say anything."

The number of scholars of *Hadith* which has contributed greatly in the activities of gathering the *Hadith* of the Prophet quite a lot. Their writings are recognized by the majority of the later scholars of *Hadith* as the standard and existent *Hadith* books which are not included as standard works. The various books of Hadith compiled by the scholars during the time of the collection of *Hadith* contain the complete narrations of *Hadith*, namely the *sanad* and its *matan*. Thus each reader of the book of *Hadith* is not only getting information about the recitation of *Hadith* alone, but also can get an explanation of the composition its *sanad*. For the scholars of *Hadith*, *matan* and *sanadHadith* are equally important, because the criterion of validity of *Hadith* is not only determined by the quality of matannya but also determined by the quality of its *sanad*

2.3 Source of Quotation of *Hadith*

The legality of the *Hadith* to be used as a guide in understanding the Islamic law and teachings was originally determined by the transmission system and other means of testing in the form of criticism of the degree of validity of the units of *Hadith*. After extensive attempts of codification or *tadwîn* of *Hadith* and the rise of *Hadith* books of various shades of the format, the authority of a *Hadith* is sufficiently determined by the clerical recognition of the quality of the book containing the *Hadith*, since then the method of passing the *Hadith* through written manuscripts. A more detailed requirement is made by *Ibnuala* that the popularity of the book needs to be backed up with a guarantee of the correctness of the manuscript through the author's admission or reexamination by the expert. With this technique the quotation of *Hadith* can be simpler such as *rawāhujamâ`ah, akhrajahu as-sab`ah, muttafâq `alaih, akhrajahuarba`ah* and so on without including the length of *sanad* complete with rijal*Hadith* and sighattahdis. Yet for the experts of the *Hadith* it is strongly recommended to follow traditional methods.

Through historical studies it is known that since the period of friend until the end of the year 300 H, study of *Hadith* apply the method of Shafiyah (face to face with the *Hadith* teacher or hear directly with the speaker). This period is known as the clan of mutaqaddimîn. Entering the fourth century H, during Imam al-Hakim, Ibnibiban, IbnSakan and at- "ahânawî the study of *Hadith* was done by holding on to the book of *Hadith*. This period is expressed as the period of mutaakhkhirînclerics.The codification of *Hadith* in the form of the book recognizes several forms of form, especially the forms of fah (unbounded sheets) such as îfah `Abdullah Ibn al-Ash'ârî, Sa`adIbn` Ubadah and î îfahHamâmIbnMunabbih. The format that came later was Musnadie the Book of Hadith collections written based on the names of his companions, some alphabetical, based on the unity of the tribe, according to the rank of *nasab*. Example: The Book of Hadith Imam Ahmad IbnHanbal is based on the seniority of the history of the 10 friends who were promised to enter Paradise, the second order of the participants of the Battle of Badr, the three participants of the Hudaibiyah treaty, and so on. *Sunan,* this Book of *Hadith* specializes in the collection of the Marf H *Hadith* and does not contain anything. Examples: Sunan `AbdRazâqIbnHamâm, SunanAbûDâwud, Sunan an-Nasâ'î. Jāmî`, the Book of *Hadith* collections that complement the 8 basic material of *Hadith*, namely `aqâ`îd material, legal *Hadith*, riqâq, adabmufrâd, tafsîr, târikh, rahrahrah, manâqib, and so on. Example: Jâmi` SahihAlbukhari. Mustadrâk, which is the Book of *Hadith* that was born in the possibility of many Hadiths of good quality that have not been accommodated in the pole of as-sittah, it is published in this type of book as an effort to enrich the quality of sahihsahihsahih. Example: Imam al-âkim in his *mustadrâk* oriented to the requirements of Imam Albukhari. Mustakhrâj, The Book of which the preparation is intended as an attempt to improve the degree of nobility of the sanad, is not directed to test the legality or authenticity of a *Hadith*, by presenting a different *Hadith sanad* with a *sanad* that has been quoted by other scholars for a similar *Hadith,* so as to compare the *Hadith* by presenting the sanad different for the same Example: Albaihaqî in Sunan a¡- agal and SunanKabîrah. There are also Fahâris, Añrâf, Ajzâ ', Mukhtarât, Adillah al-Ahkâm and others.

III. DISCUSSION

In the delivery of *Hadith* there must be some things that must be considered carefully. Because what is contained in the *Hadith* is not a sentence or a regular word, but rather it is a sentence that comes out of the Messenger of Allah.which he does not speak but is based on the guidance of Allah Almighty.[And it is not what he says (the Qur'an) according to his own desires. His remarks are none other than the revealed revelation (to him)].Furthermore, given that the *Hadith* containing the teachings of religion will become very important for the pilgrims, because the *Hadith* is the basis of the second teaching after the Qur'an. So please note the true quality of a *Hadith* which will then become a grip in religious life. The proposition that *Hadith* as a reference after the Qur'an is based on the following *Hadith* of Mâlik:

حَدَّثَنِي يَحْيَى عَنْ مَالِك عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ زَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ أَنَّهُ أَخْبَرَهُ عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الْآيَةِ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْأَلُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

اللَّهَ إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ فَيُدْخِلُهُ رَبُّهُ الْجَنَّةَ وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلُهُ رَبُّهُ النَّارَ و حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ.

The underlined sentence above is an important point that states the existence of the *Hadith* as a guide after the Qur'an. Because he is a testament of the Messenger of Allah.which is expected to be the guidance of Muslims in a life that when held tightly guaranteed to avoid misguidance.

Some of the things that become the rules in conveying the *Hadith* include:

a. Delivering a *sanad* even if only ¯abaqah best friend

Abdullah Ibn Mubarak said: "al-Isnādu min ad-Dîni, though la isnādu, la qâla man syâ'a ma syā'a." Sanad is part of religion, if not because of *sanad,* surely people will be able to say whatever he wants.Therefore it is very necessary to convey *sanad*, this is to distinguish the sentence which is only a proverbial Arab to motivate or advise, with the Arabic sentence which is the *Hadith* of the Prophet. *Sanad*is the one who distinguishes it.

By conveying the *sanad*, it becomes the knowledge for the pilgrims that the *Hadith* is a sentence that has a clear link, so it is not arbitrarily called or made, but must show clear accountability when delivering it, so that the delivery of *sanad*is also expected to be a separate science for the congregation, *Hadith* must be clear its origin, not just know the contents without mentioning sanad and the obvious source (in this case mukharrîj).

b. Conveying *Hadith* as it is correctly transmitted by the Apostle without reducing or adding to *hadith*

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ أَخْبَرَنَا الْأَوْزَاعِيُّ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ أَبِي كَبْشَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

Abû `Â¡im ad bin Makhlad conveyed to us from al-Auzâ`î preaching to us from Hassân bin` Atiyyah from AbîKabsyah from `Abdillah bin` Amr in fact the Prophet. he said deliver from me even one verse, and tell me from the Children of Israel and do not overdo it, who is lying in my name intentionally so he has prepared his seat in hell].To convey the *Hadith* as stated by the Prophet of course this makes the dai must read directly and then memorize or quote (write) from the original book of *Hadith*, not from the books outside the references of *Hadith*. This is deemed very necessary, because then a dai has more value than the congregation, so the knowledge of *Hadith*of the highest is higher than ordinary pilgrims who do not read to the *Hadith* reference book.

c. Convey a Strong*Hadith*

The alleged true assumption comes from the Prophet. (qualified valid, or that can be used as *hujjah*)

This is because making or attributing a *Hadith* to a Prophet which is not a *Hadith* is a matter of great reproach to the Prophet:

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ عَنْ عَلِيِّ بْنِ رَبِيعَةَ عَنْ الْمُغِيرَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَى أَحَدٍ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نِيحَ عَلَيْهِ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ.[1]

So in order not to be misunderstood need preparation from the to prepare material his *da'wah*. As referring *Hadiths* that will be the source or theorem in conveying his *da'wah*. Why not write a note to be taken up on the pulpit when speaking, in order to avoid mistakes in mentioning the *Hadith* of the Prophet.If the *Hadith* presented is a weak *Hadith*, then it should explain its qualities, so that the pilgrims will know that the *Hadith* is weak. Some scholars say that should the weak *Hadith* be conveyed merely to the false deed, hence it is necessary to explain the quality of *naivete*. However, if the *Hadith* turns out to want to û` then it is very forbidden to be a proposition, because it is necessary to first examine the *Hadith* to be submitted to the source of the *Hadith* before submitting it in *da'wah*.

d. A good understanding of the *Hadith*

Each needs to understand exactly what he will say, to match the theme with the proposed argument. Therefore it is necessary to examine into the book of *syarah* to see the explanation of the *Hadith*, or ask the experts to broaden the knowledge and knowledge, which is competent in the field of science of Hadith. Including the science of asbâb al-wurûd is also very helpful. Therefore it is expected that a dai must have a qualified knowledge.

e. Mastery of the Qur'an and *Hadith*

The main requirement for alleged with the Qur'an and *Sunnah* is to understand Arabic. This is based on the fact that the Qur'an is revealed in Arabic. One cannot possibly understand the Qur'an and *Sunnah* with the

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[1]Al-Bukhârî, *Sahih, KitabJanâiz, Babmâyukrahu min an-nihayah `anRasul*, h. 197.

correct understanding without having sufficient mastery of Arabic. On that basis, postulates with the Qur'an and *Sunnah* absolutely require an understanding of the Arabic language.Of the several criteria above, it is expected that the can fulfill it if they want to convey the *Hadith*. In order to become a truly educated and knowledgeable propagandist, *da'wah* is only based on light reading without further study, then delivered.

IV. CONCLUSION

It is very necessary to convey *sanad*, this is to distinguish the sentence which is only a proverbial Arab to motivate or advise, with the Arabic sentence which is h*adith* of the Prophet. *Sanad*is the one who distinguishes it.*Hadith* is sufficiently determined by the clerical recognition of the quality of the book containing h*adith*, since then the method of passing the *Hadith* through written manuscripts.In order to become a truly educated and knowledgeable propagandist, da'wah is only based on light reading without further study, then delivered.

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