

How to Cite:

Abdullaieva, T., Gafuri, R., Akhatov, H., & Aga, K. (2021). Problems of interpreting the main types of hadith in terms of their correct understanding. *Linguistics and Culture Review*, 5(S4), 385-398. <https://doi.org/10.37028/lingcure.v5nS4.1560>

Problems of Interpreting the Main Types of Hadith in Terms of Their Correct Understanding

Tamila Abdullaieva

National Pedagogical Dragomanov University, Kyiv, Ukraine

Rustam Gafuri

National Pedagogical Dragomanov University, Kyiv, Ukraine

Hasan Akhatov

National Pedagogical Dragomanov University, Kyiv, Ukraine

Khaisam Aga

National Pedagogical Dragomanov University, Kyiv, Ukraine

Abstract--The methodology for analysing the veracity and accuracy of the hadith of the Prophet Muhammad involves a set of specific procedures and activities. The science of hadith helps to clearly assess each individual expression attributed to the Prophet Muhammad in terms of its veracity. The task of hadith scholars is to determine the truth of hadith. Only after examining the biographies of the people mentioned in the Isnad (chain of transmissions) to convince them of their positive moral and intellectual qualities it is possible to judge the authenticity of a particular hadith. The purpose of the study was to conduct a systematic analysis of the stages of hadith study based on Sheikh Abdullah Harare's theology and to draw attention to the complexity of the science of hadith. This study provides traditional insights into the hadith and Sunnah of the Prophet Muhammad as an important source of Islamic religion and Muslim culture in general. All the Prophet's activities are covered by the Sunnah, which was, remains and will remain one of the main sources of Muslim law, secondary solely to the Holy Koran. This study covers topics such as the concept of hadith, its meaning, hadith teaching and distribution, recording, the Isnad system, criticism of hadith, the classification of scholars and its impact on the classification of hadith, fabrication of hadith, etc. The types of hadith in terms of the credibility of the chain of transmitters and the authenticity of the texts were investigated. Each type of hadith is unique.

Keywords--chain, companion, Islam, prophetic tradition, transmitter.

Introduction

The uniqueness of the methodology of analysing the authenticity and accuracy of the hadith of the Prophet Muhammad is evident, which involves a set of specific procedures and activities and requires information about the transmitters of the hadith, which the early scholars carefully preserved for the next generations of Muslims. Taking into account the previous experience of humankind, people have always distorted texts when passing them on or translating them from one to another. Sometimes these distortions occurred unintentionally, mistakenly or through people's forgetfulness, and sometimes deliberately with good or hostile intentions (Alwi et al., 2021; Loukas et al., 2010). The science of hadith has therefore evolved to clearly assess each individual expression attributed to the Prophet Muhammad in terms of its veracity. Previous Muslims tried as much as possible to preserve the entire legacy of the Prophet Muhammad from possible distortions to pass it on in this form to the next generations. And this is their special distinction and merit to the next generations of people, and their merit in compiling the Isnad of hadith, which has no counterpart to store and transmit reliable information in earlier times. The task of hadith scholars is to confirm the truth of the testimony. It was only after researching the biographies of the people mentioned in the Isnad that they became convinced of their positive moral qualities and awareness, also paying special attention to the connection of the transmitters with each other. By conducting research, hadith scholars have derived rigorous criteria that have enabled them to distinguish authentic hadith from weak, valid from abrogated, continuous from discontinuous. The purpose of the study was to conduct a systematic analysis of the stages of hadith study based on Sheikh Abdullah Harare's theology and to draw attention to the complexity of the science of hadith. The hadith study is divided into two parts:

- Hadith study rivayatan (transmission) – in accordance with the transmission refers to that knowledge which contains the speech and actions of the Prophet Muhammad. This science tells the story of the accuracy of what the Prophet said and did. First of all, monitoring and checking that nothing has been missed. It is necessary to check those who transmitted the hadith, the specific text, and what degree it had.
- Hadith study dirayatan (assimilation) is the science of rules. This branch of science studies the position of the chain and the text itself – communication and interruptions. The degree to which the text is strong, correct, which the degree possesses. There are many or few transmitters on the same chain, and how many chains a single text was transmitted on, or at what point the chain splits. The position of the chain and the text itself is also considered: whether it is strong or weak, correct or not – and the degree of transmission, and how it went, such as who first transmitted, how it was transmitted, and how the transmission of the hadith went on. And the qualities of the hadith transmitters: degree of piety, godliness, strength of memory, etc.

The subject of the science of hadith has the important term “as-sanad”, i.e., chain. As-sanad is a chain, or a narrative of the path the text took from one person to another. Matn is the one to whom this chain goes (Deakin, 2018; Manthou et al., 2004). For example, who owns the original text: the companion or

the Prophet Muhammad himself. The goal is to distinguish the correctness of hadith. The rule is to take the hadith as the basis for the law or not, to take it as a rule or not.

The main classification of hadith

The most compact classification of hadith consists of three: hadith sahih, hadith hasan and hadith doif. There is another possible classification, which includes its own subdivisions such as musalsal, mursal and mudal (Romanov, 2004). All existing types of hadith do not go beyond the above classification: hadith sahih (authentic), hadith hasan (good, accepted) and hadith doif (weak, not accepted). When a hadith includes the qualities of acceptability, if it achieves the high qualities of trustworthiness, then it is called hadith sahih. If it has minimal qualities of authenticity, it is called a hadith hasan. If the hadith does not contain any of these qualities, then such a hadith is called doif (Schacht, 1950). The hadith must have specific qualities to be acceptable, and depending on the strength of those qualities, it may or may not be accepted. For example, the content of a hadith can be of high quality, or of low quality (Clements, 1996; Adamec, 1997). Although the quality of the hadith is low, but acceptable, it is in the category of acceptable hadith. Such hadith differ from one another according to the qualities of acceptability. And the hadith that has no acceptable trait will be categorised as do if (weak, not acceptable). A more detailed explanation will be provided below. Thus, some types of hadith have been listed, a basic classification and their subdivisions:

- Sahih (correct, clear, complete);
- Hasan (good, acceptable);
- Doif (weak).

And another possible gradation, which has developed according to three different attributes:

- Al-musalsil is a hadith characterised by the fact that the transmission of the hadith was accompanied by some kind of action, such as shaking hands;
- Al-Mursal is a hadith in the chain of which the name is omitted;
- Al-Mawdo is actually not a hadith, but a fictitious message by whom, the Prophet, never said.

These are different hadith, which according to their distinctive feature, received different names (Azmi, 2011). The classification of hadith does not go beyond these three. Depending on these traits, it may reach the sahih degree if it includes the traits of acceptability. And if the hadith is approved, in other words it has high characteristics but not a high degree, then it is called hasan. And if it does not contain at least one of the trait qualities, such hadith is doif. That is, the most satisfying hadith is sahih, the least satisfactory is hasan, and the most unsatisfactory is doif. Each hadith must have specific traits to be acceptable, these traits have their own validity. That is, certain characteristics and traits that may be strong or weak. One example for rice hadith, ad-dobt is the accuracy of transmission, the level of mastery of information (Guillaume, 1924). But there are

also other obligatory features for gradation of hadith, which will be discussed later.

hadith sahih. The first of these classifications of sahih (meaning “sahih li zatigi” – that is, he has all the necessary features). This is the hadith whose chain was not interrupted anywhere and there were no deviations, defects, contradictions. This hadith is transmitted by “adl dhobit” – a person of trustworthiness and one who learns well. Such a transmitter of hadith is a pillar in the assimilation, fixation and transmission of this hadith. To explain in more detail, the hadith sahih should have five features (Goldziher, 1890):

- “Ittisol as-sanad” – continuous communication, i.e., the chain of transmission was never interrupted. Thus, that each transmitter heard a hadith from his sheikh and the latter in turn heard the same hadith from his sheikh in the past. And that is the way it should be, so that the link is not broken and no single link is lost;
- “Adam Ash-shuzuz” – the absence of deviation and inconsistency. For example, if there are two transmissions of a hadith and they contradict each other, but each of these transmissions came through a trustworthy person and it is impossible to combine them, find common ground in these two transmissions. In such a case, you have to choose, and then the transmission is also taken, stronger. By special weighing, it takes only one of these transmissions. The transmission will probably be selected, because of the stronger transmitter;
- “Adamu Illya” – this transmission has no hidden, much less overt, flaw that took this transmission out of acceptable, i.e., it moves it to the status of mistrust. The hadith may seem sahih, but in fact, there is a hidden defect there that brings it to doif status. For example, there is an interruption in the chain of hadith, but no one knows about it except the hafiz – a scholar, knows at least 100.000 hadiths, their chains, all the transmitters, perfectly, not confused about it. And if the defect is latent, but not one that leads to inadmissibility, such as when a reliable transmitter transmits a hadith from one of the tabia (a disciple of a companion of the Prophet Muhammad) and that in turn is from a companion, but he actually heard the hadith but from another tabia, and then from the companion that was mentioned above. That is, the transmitter is trustworthy, but mistaken in the name of tabia, who transmitted from a companion. Such a defect does not result in a hadith degree of doif. A clear and severe defect is either a break in the chain, or one of the transmitters is not the degree of “adl” – reliable – or an unsatisfactory fixation, such as something omitted in the text;
- The hadith transmits an adl – that is, a God-fearing, pious one who always does justice – from a person like him. In more detail, “adl” is a Muslim, sane, capable, who has reached sexual maturity, is clean from great sins, and is not known among people as one who often commits small sins and does not commit such degrading acts (Baele et al., 2014; Saroglou et al., 2009). A great sin is an act that all Islamic theologians have unanimously called such, according to the Quran and the hadith of the Prophet Muhammad. Those who continually commit small sins, so many that they exceed his good deeds, have fallen into a great sin. And it is essential that such a transmitter be among those who do not do reprehensible acts, and

not one who demeans his dignity by, for example, eating at the market, or walking. This is not a sin, but decent people, according to Shariah, do not do so. And if a man eats in the market and he is simultaneously a Shariah judge, he degrades the dignity of people of similar professions. Also, someone who keeps pigeons on the roof and chases them. Such an action also degrades the dignity of the person, and other people are not drawn to it. And it is clear that when it comes to adl, it is not necessarily a man, or a free man. If a woman has an adl level, her transmission is also accepted, e.g. Karima Mirwazia, from her transmitted by [Al-Bukhari \(2002\)](#);

- “Tamudobt” – the clarity of the transmission, the fixation of the text itself, that is, this fixation must be perfect. This can be exercised if one has a brilliant memory to such an extent that any time a transmitter is asked to reproduce a hadith, the transmitter is able to do Thus, and each time in the same way as the day he first heard it. Alternatively, in written form, but on the condition that he did not leave his manuscripts anywhere, so that no one would have a chance, to finish something. Fixation should be at such a level that at no stage is there any discrepancy with the original sources.

A *hadith al-hasan* is a hadith whose transmission is well known, and as for its transmitters, they were not as well-known as the sahih transmitters. The second classification of hadith is al-hasan (li zatigi). His transmitters are known to be God-fearing and pious, their fixation is accepted, but not on the same level as the sahih transmitters are known and accepted. Every hadith is called hasan if it contains the following 5 features:

- A continuity of chain (got the hadith from the previous hadith, and that one from the previous hadith, and they are all known transmitters);
- Fairness of the transmitters (possessing certain traits to be worthy of transmitting hadith);
- Clarity of transmission, satisfactory for the level of hadith hasan. There is a slight deviation from the sahih hadith, but the meaning is unchanged;
- Purity from distortions, contradictions, deviations;
- Absence of a defect.

That is, the difference between sahih and hasan is solely in the clarity of the fixation. If these five traits are present, then such a hadith is called hasan li zatigi. Therefore, it should be understood that hadith hasan li zatigi is a hadith that has been transmitted by a reliable chain, that is, all the transmitters are reliable and pious, they transmitted the text without interruption, but they did not absorb it 100% and therefore missed something, but in general the content was transmitted without deviation or defect ([Maemunah & Cuaca, 2021](#)). A hadith that has a degree of hasan li zatigi (i.e., a hadith that is hasan in itself) can be supported, so that its level is raised, through improving the position of the text with the help of another hadith. In this way, the transition from hasan li zatigi to sahih li ghayrihi will be realised. There are also other factors that can increase the level of hadith. If another transmission confirming the hadith turned out to be weaker than the transmission that interests us, then we need more transmissions of this text, and other ways to strengthen the hadith to the degree of sahih li ghayrihi ([Sezgin, 1965](#)). It is enough to take one such example of transmission to raise the degree to the level of sahih li ghayrihi. This is done in the following way:

we look at other accepted, agreed and acceptable transmissions, or are they on the same level as the transmission we are studying, above or below. If at the same level, or higher, it is enough to raise it to the level of *sahih li ghayrihi* (Nozen et al., 2021). And if the other transmissions are lower in level and there should be more than one, then such a hadith can also be raised to the degree of *sahih li ghayrihi*. If the theologians of Islam muhaddis, appreciated and accepted this hadith hasan and were satisfied with its content, even in the absence of other transmissions, this is enough to raise it to the degree of *sahih li ghayrihi*. 3 ways to raise the degree of hadith (Birkeland, 1955):

- The theologians themselves decided to raise the degree;
- A transmission that is equal to or higher in level is detected;
- There are several other transmissions, lower in degree.

2 ways to improve the quality of hasan hadith:

- Mutabi is a follower's support. This means that there is consistency between the transmitters and the source;
- Witness – support the witness that a hadith corresponds to another hadith in terms of the content of the text or the text itself when transmitted from another scholar.

For example, one companion heard from the Prophet Muhammad and transmitted to people – and so a chain was formed, but his memory is not like that of the strongest transmitters, so he did not transmit 100%, but there are no deviations and contradictions. Such a hadith is classified as hasan. And the same hadith was transmitted by another person who had heard the text from a fellow traveller through another chain. Thus, two chains were formed, and the second chain supports the first. The other kind where both heard from the Prophet and both transmitted, and both confirmed the transmission of one to the other (Nasution, 2016). This type is called witness support. Imam At-Tirmizi once transmitted from Muhammad ibn Amr, and then heard from Abu Salam, and the latter in turn from Abu Ghurair (a companion), that the Prophet Muhammad said, which means: “If I had not known of what would be a complication for my community, I would have ordered that a Siwak (wooden toothpick) be used before every prayer” (At-Tirmidhi ibn-Isa, 1375). Muhammad ibn Amr is weaker in writing or memory, but there are no deviations from his transmission from Abu Salam. This hadith is hasan because the text itself and its content are correct, but not 100%, as transmitted by the Prophet Muhammad. This hadith gained extra strength from another transmission, not from Muhammad ibn Amr, but from another *tabi'in*, and that one from Abu Salam, and that one from Abu Ghurair. That is, both transmissions are from the same scholar, so one hadith has gained strength with the support of a follower, thus this hadith has been elevated to the degree of *sahih li ghayrihi*. Hasan degree hadith is also divided into two categories: *hasan li zatigi* and *hasan li ghayrihi*. *Hasan li ghayrihi* is a hadith of the *doif* degree that has been amplified (Ahmed, 1993). There are many varieties in *hadith doif*, because leading to this degree is any violation of one of the six conditions (Juynboll, 1983):

- Continuity of the chain.
- Reliability of transmitters.

- Clear fixation (tammu-dobt).
- Protection from contradictions and deviations.
- Cleanliness from defects that lead to weakness.
- “Al-Adib” – reinforcement, support for the transition from one stage to the highest. That is, we do not add any hadith when necessary and needed, but only if a suitable similar text can be found.

If one of these conditions is violated, then the hadith has a degree of doif, and if not one but two conditions are lost, then it is another kind of variety of doif. And if there are no three conditions, it is the third kind etc. to the damage of the six conditions. All these types of hadith have their specific names: mudtorib, maklub, munkati, mudol, shaaz, etc. Here is a quote from Abdur-Rahim al-Iraq from his poem-work “Alfiya” (Al-Qattani, 1964), which translated means: “Low in degree from hadith is Maud. Therefore, is not a hadith, but a fiction. Hence, it should be understood that the hadith classifications still have their own subdivisions. There is a type of hadith weakness that does not lead to delusion. For example, a hadith that deals with optional good deeds. Most muhaddis said that it is allowed to transmit Hadith with the degree of doif if it concerns the basics of faith, such as ethics, etc. But some did not agree. Sometimes a hadith is considered doif based on the chain of transmission, but correct its position and it gains strength due to the fact that the same hadith was transmitted in another chain” (Prozorov, 1994). Then this hadith, which was weak in one transmission, gained support, and its degree is amplified with doif to hasan li ghayrihi. Thus, attention should be paid to the fact that it is not always the case that if a hadith has been transmitted in different ways and has a degree of doif it can rise and become hasan li ghayrihi. Hence it must be understood that there will be no remedy for his situation in any other way (Mishra, 2016). That hadith which has a degree of doif, because of the falsehood of its transmitter, will never improve its status, even if there are other transmissions of that hadith. An example of such a hadith which has the degree of doif but has risen by means of other transmissions to the degree of hasan li ghayrihi because there is a group of other transmissions of this hadith is the hadith which was transmitted by Imam At-Tirmizi (1375) from Shuba, then from Asim bin Abdullag bin Amr bin Robiah and the latter from his father, the following text, which means: "One woman got married and her mahr (wedding gift) was shoes. Asim bin Abdullag – weaker than the others, because he was not as brilliant at remembering, but he was not a liar, and he was also God-fearing. And this Hadith has other ways of transmission from Umar and from Abu Ghurairah, for this reason it has been elevated to hasan li ghayrihi.

Features of the extended classification of hadith

Hasan li ghayrihi. There is something hidden in the chain of this hadith, and its position is unknown. We cannot give any grade, high or low, on the chain of transmission. We cannot be specific, but it is clear that the transmitter is not often wrong. There is no unknown person in the chain, but on the contrary it is known that the transmitter does not deceive, does not commit great sins and does not often make mistakes, and even received support with the help of a witness (Suryasa, 2019). That is, there is another chain that transmits either the same text or conveys content that reinforces the first. And if the person is not completely known, then support from acceptable persons is needed for him to be

raised to the rank of *hasan li ghayrihi*. That is, with support, because doubts about the unknown transmitter are removed, with another transmission. *Hadith hassan* is used for evidence in *Shariah* (Ahmed, 1993). And a transmission, which has something unknown in it, if it does not receive support, will not be elevated.

Hadith marfu. A *hadith*, which when transmitted contains references to the Prophet Muhammad himself, is called *Marfa*. This is when the chain of transmission goes back to the Prophet, i.e., any transmission from the Prophet is a *marfu*. The *hadith marfu bil-koul* is a *hadith* that goes back to the Prophet, based on the text transmitted from the Prophet, that is, referring to Him, the words are transmitted. For example, Abu Gurayra said that the Prophet said such words, that is, this *hadith* goes back to the Prophet, and the Prophet himself said. Thus, this *hadith* has a direct connection in which the companion refers to the Prophet himself. *Hadith marfu bil-fil* is a *hadith* in which there is a reference to some action of the Prophet Muhammad. The text will contain words, for example: "I saw that the Prophet did this". That is, it goes back to the actions of the Prophet. For example: "I saw the Prophet Muhammad perform the prayer sitting down, and behind him the men performed the prayer standing up. *Hadith marfu bil-sifat* – a *hadith* that goes back to the Prophet Muhammad according to the description. That is, they refer directly to the Prophet and this is expressed in the description of the Prophet. For example, an associate of Abu Gureira said that the Prophet's face is like a shining sun. That is, the Prophet said nothing and did nothing, but the companions gazed at him and described him (Robinson et al., 2013; Bennett & Rohlf, 2007). A similar *Hadith* transmitted from Aisha, with the meaning that the ethics and morals of the Prophet Muhammad are the same as those described in the *Quran*. This is *hadith marfu*, because it contains a description of the Prophet.

The *hadith* of *marfu bit-takrir* is a confirmation raised to the Prophet. That is, something was being done in his presence and he did not mind. This meant that he approved, because he was never silent when sins were committed in his presence (Abu Nuaym al-Isbahani, 1932). For example, Aisha talked about herself and other women who wiped their foreheads with musk, and the Divine Messenger did not take care of them. Thus, if there is no sin, then it is allowed. This type of *hadith marfu* is transmitted to us by *tasrihan* or *hookman*. That is, this law was obtained in an obvious way, or it was said as a rule. *Tasrih* is when a companion says: "I heard the Prophet Muhammad said", "The Prophet Muhammad commanded", "The Prophet forbade that...", "The Prophet did so", or "In front of the Prophet was done so and he did not deny". For example, a companion said that the Prophet Muhammad forbade eating domestic donkeys. *Hadith marfu bil-hukm* – that is, through the invective. When a companion says something and has no proof that the companion himself saw or felt it, it is indirectly from the Prophet Muhammad. Thus, it is clear from the *hadith* that the companion is not alone in drawing these conclusions, but they are taken from the Prophet himself, but not directly. For example, when one of the companions says that we are commanded to do something, it is clear that he is not making it up from himself, but it is taken from the Prophet Muhammad himself. Another example from the words of Umm Atiyah was that women were forbidden to follow the funeral procession, and this was not a strict prohibition. When you see such

hadiths, there is no doubt that they are from the Prophet himself. Marfu hadiths can be sahih, hasan, or doif degrees.

Hadith maukuf – this is a hadith whose chain reaches the companion – his speech and actions – but does not reach the Prophet Muhammad. An example is the saying of Abdullah ibn Masoud: “Constantly look in the Mushaf”, that is, constantly hold in your hands, read. This is sohih according to the classification of hadiths, but it is not from the prophet, but from the companion (Davud, 1950). Ammar ibn Yasir said, “And do not say that the people of Shama have departed from Islam” (this was after the turmoil of Muawiya in Shami and Iraq). Ammar ibn Yasir was with Ali against Muawiya, and he said not to accuse the Muslims of Shama of unbelief. It is clear that he did not hear this from the Prophet, but he said it based on religion.

Hadith maktu. The hadith of a maktu is a hadith whose chain reaches the tabiin, their utterances or certain deeds. When the hadith of a maktu is called, it means that it is transmitted about the actions or statements of one of the tabiin. For example, Hassan al-Basri said yes or did. Either Saeed ibn Musaiib said or Az-Zuhir did so and so. And similarly, the language of Ibn Sirin. Ibn Sirin said, “Indeed, this knowledge of ‘ilm’ is our religion, so look who you are taking your religion from”. The word ilm – indicates true knowledge. Information that contradicts the Quran, we do not call “ilm”, because this word only refers to reliable knowledge. And if a precondition is found to raise the hadith of the maktu on the marfu, then its degree will be raised and it will be called “maktu hukarafi”. And it will be called “maktu hookman”. In other words, it is a religious conclusion drawn from the Prophet, but not directly from his words, but indirectly. For example, when tabiin describes hell, it is clear that he transmitted it from the Prophet, but did not invent it from himself (Al-Askalani, 2002). Or when the tabiin spoke, the Jews did so – and Allah sent down such a verse. It is clear that you heard this from a companion, who, in turn, heard it from the Prophet, as in such cases there is no ijtihaad (conclusion based on the Quran and hadith).

Hadith musnad. If a hadith is said to be a musnad, it means that:

- The chain has no interruption
- The chain reaches the Prophet Muhammad himself

This definition was given by Al-Hafiz Ibn Hajar and other scholars. And it happens that this word is used in a different sense. Therefore, the chain that reaches continuously to tabi or to the companion is not musnad. And it also means that if there is a chain to the Prophet, but it is interrupted somewhere, then we also do not give such a hadith the name musnad. And there is musnad sohih hasan or doif.

Hadith muttasil. Muttasil – means that there is a continuous connection in the chain with the help of the auditory organs. Everyone has heard from the previous one etc. to the Prophet or companion. The type of communication in this case is auditory. Therefore, when it comes to a certain hadith that it is muttasil, it follows from this:

- The chain of hadith reaches the Prophet (marfu).
- The chain of hadith reaches the companion (maukuf).

And if the expression of any of the tabiini, then the same type of transfer is not called muttasil. Except when it is recorded that the hadith is transmitted from tabiin, that is, we give a specific restriction and call it "isnad muttasil". For example, isnad muttasil to ibn sirin. So, when something is passed on from someone in the tabiin and it is by hearsay, then one can speak with such limitations it isnad muttasil to a particular tabiin. And it is clear from the fact that muttasil means reached by hearing and everyone heard and it was continuous, i.e., not just someone listening but someone reading. And among the examples of muttasil marfu, which [Malik \(1970\)](#) conveyed from Nafiq by Abdullah ibn Umar, that the Prophet said, which means: "He who skips Namaz, he is like to be left alone without family and without property. And the example of muttasil maukuf that Malik transmitted from Nafi that he heard from Abdullah ibn Umar: "If someone has borrowed, there is no redemption except to repay the debt". Each of these two hadiths is muttasil, because the transmitters listened from each other and this is to the end.

Hadith musalsal – this is the hadith in which the transmitters repeat the same action or have the same quality. This description is transmitted through transmitters and it has reached the chain itself. The transmission feature may be related to some transmission time or transmission location. An example of that is what the author himself transmitted, when he says that every transmitter from the very first to the present day, when he transmits gives an oath that he told him and each of them has such a description in the language. There are also many other examples. For example, a smile or standing position, i.e., a description in action is when standing or smiling. And an example of such a hadith, when Abu Gurayra said that the Prophet Muhammad shook his hand in a certain way (Shabak) and said that it means: "Allah created this land on the Saturday". Each transmitter transmits this description to the Prophet Muhammad himself. Anas, conveying one Hadith, said that the Messenger of Allah took himself by the beard and repeated, which means: "I believe in destiny, and there is destiny for everything: for good and harm, and for sweet and bitter. This hadith is musalsil, because everyone took himself by the beard, repeating what the Prophet did, and Anas passing this Hadith took himself by the beard, as the Prophet did. And one of the types of transmission of hadiths is musalsil", when it is read and transmitted by people of such a level as muhaddiths and theologians of Islam, such as the hadith of Ibn Umar to the Prophet, which means: "He has the choice to make a final financial transaction or not". This transmission is transmitted to theologians who gave religious conclusions. And it happens that tasalsul is transmitted in some part of the chain, and not throughout the entire hadith ([Al-Khatib al-Baghdadi, 1990](#)).

Hadith with content: "Allah the Merciful bestows mercy on the merciful. Be merciful to those on earth and Allah will grant you mercy from heaven". This hadith becomes the first one the learner gets from his sheikh. This is the hadith "musalsil auualia". And transmitting the teacher says that he was told that and it was the first hadith I heard from him. Then the next one also says what the

teacher told him and it was the first Hadith he heard from him, etc. This musalsil is interrupted between the Sufyan Ibn Uyim and the one above him between the Prophet. The transmission of this hadith to musalsil about primacy from the Sufyan was interrupted and he himself received from Abdullah ibn Amr from the Prophet. And the best of all types of this quality of Hadith musalsil is "ittisol", that is, there is a connection along the chain through hearing and this type protects against any unknown distortion or deception. And there is such a musalsil-when each companion says "I heard from", that is, "I am from the Prophet, I am from that, and he is from the Prophet, etc." and they actually heard. Hafiz Ibn Ghajar said: "From the strongest correct hadith we call musalsal are those that begin with the recitation of Surah As-Sof (because the Prophet started it that way)" ([Al-Askalani, 2002](#)).

Hadith Aziz – this is the hadith that is transmitted by at least two people. It differs from another type of Hadith, which is called gorib, and the story will be discussed later. Hadith aziz is a hadith transmitted through one person. It is called "aziz", which means "rare" in Arabic because such Hadiths are rare. There is another translation of the word "aziz", then the name of this type of Hadith is explained as the one that has support. The same hadith on different stages of the same chain may have different views: one transmitted to two, and those transmitted to two, and it may become "mashhoor" after that. And there is no condition for aziz to be a sahih. Therefore, if the description says about some hadith, that he is aziz, then it may be that he is aziz sohih and it may be aziz hassan and aziz doif.

Hadith mubgam – this is a hadith, in which the transmitter is not named either in the text or in the chain. That is, there is a certain lack of clarity in the text of the hadith itself or in its chain. For example, when the transmitter says that zayd told you that he is a man or that he is a woman. Therefore, the hadith is not perceived until there is certainty in the name. Ibn Hajar said this in the explanation of his book. And the hadith of mubgam will not be accepted until there is certainty in the name in its chain, because it is a condition for acceptance to introduce proof of the piety of the transmitter. And whose name is unknown, and who he is exactly, how can one know his authenticity or his fairness. The benefit of knowing obscurity is the removal of obscurity, especially when that obscurity is the reason for refusing to accept hadith. For example, the ambiguity is removed and it turns out that the transmitter is untrustworthy and this hadith is not accepted. As when there is ambiguity in the chain, like the hadith that Imam Malik transmitted in the B. Malik's (1970) book: "I was told by men of the family of Salam...". There was a search for who it was coming from and it was found that this chain is connected through the auditory organ. Based on this, either the Hadith will be accepted or rejected. It is useful to highlight such hadiths to determine what it really is. When there is a specific person, it is clear that it is a specific case, but when it is a case that something has happened to one person, it is unknown what exactly the case is. If the speech is from one of the companions, then we do not refuse to accept this hadith, precisely because ambiguity in the certainty of the companion is not a reason to reject this hadith. Example of the hadith of the Mubgam: He said that Murbagh's son Al-Ansori came to us – one of them approached us and we were in the area of Araf and told us that he was sent from the Messenger of Allah to you, He told you to follow specific rituals. The hadith was transmitted by Abu Dawud in the book "Sunan" in the chapter on

breakage. Another example: (the husband of a woman). This hadith is from Subaig Al-Aslamiyah. That she gave birth after her husband's death a few days later. Her husband is Saeed ibn Haul.

Conclusion

Thus, the human factor is the cause of the distortions of the hadith texts, which have come down to this day. Intentionally or accidentally, due to poor memory or malice, transmitters often made their own adjustments to the chains of transmission which did not always accurately convey the original meaning of the hadith. This aspect led to the emergence of hadith studies – a science that aims to determine the authenticity of hadiths. In the course of research, hadith scholars have derived rigorous criteria that are used to distinguish authentic hadith from weak ones, valid hadith from abrogated ones, continuous hadith from discontinuous hadith.

Basically, hadith are divided into three types according to these criteria: hadith sahih, hadith hasan and hadith doif. However, there are numerous variations of this classification depending on the criteria and main focus. The main attribute by which the division is made is the accuracy of the transmission, the level of mastery of the information (ad dobt). This trait is one of the decisive ones. The text has the highest quality or the lowest because of this feature. To determine the level of mastery of the transmitter of a particular text, such as recording a message, you need to check the reproduction of the text for errors, or omission of the word. These factors make the level of goodness low, i.e., poor transmission accuracy, and of course the content of the text is worse. The difference here depends on the degrees to which a particular level of goodness is acceptable to fit a particular type of hadith. Each type of hadith is unique. Thus, every scholar, theologian, orientalist and ordinary reader of the hadith before diving into this science must be more or less familiar with it unless he wants to go down the wrong path.

References

- Abu Nuaym al-Isbahani, A. B. A. (1932). *Khilyat al-Awliya, Hanji*. Cairo: Qudsey.
- Adamec, R. (1997). Transmitter systems involved in neural plasticity underlying increased anxiety and defense—Implications for understanding anxiety following traumatic stress. *Neuroscience & Biobehavioral Reviews*, 21(6), 755-765. [https://doi.org/10.1016/S0149-7634\(96\)00055-3](https://doi.org/10.1016/S0149-7634(96)00055-3)
- Ahmed, A. S. (1993). *Living Islam: From samarkand to stornoway*. BBC Books.
- Al-Askalani, I. H. (2002). *Bulug al-Maaram*. Baku: Ummah.
- Al-Bukhari, M. B. (2002). *Ismail. Al-Jami 'as-sahih*. Moscow: Ibrahim bin Abdulaziz Al Ibrahim Charitable Foundation.
- Al-Khatib al-Baghdadi, A. B. A. (1990). *Al-Qifa'ya fi 'ilm al-Hadith*. Hyderabad: Aleilm.
- Al-Qattani, M. B. D. (1964). *Ar-risal al-mustatrafa*. Damascus: Dar al-Kheir.
- Alwi, Z., Parmitasari, R. D. A., & Syariati, A. (2021). An assessment on Islamic banking ethics through some salient points in the prophetic tradition. *Heliyon*, 7(5), e07103. <https://doi.org/10.1016/j.heliyon.2021.e07103>

- At-Tirmidhi ibn-Isa, M. (1375). *Sunan*. Cairo: Qudsey.
- Azmi, M. M. (2011). *Studies in early hadith literature with a critical edition of some early texts*. Punjab: Suhail Academy Lahore.
- Baele, L., Farooq, M., & Ongena, S. (2014). Of religion and redemption: Evidence from default on Islamic loans. *Journal of Banking & Finance*, 44, 141-159. <https://doi.org/10.1016/j.jbankfin.2014.03.005>
- Bennett, P. C., & Rohlf, V. I. (2007). Owner-companion dog interactions: Relationships between demographic variables, potentially problematic behaviours, training engagement and shared activities. *Applied Animal Behaviour Science*, 102(1-2), 65-84. <https://doi.org/10.1016/j.applanim.2006.03.009>
- Birkeland, H. (1955). *Old Muslim opposition against interpretation of the Koran*. Oslo: I Kommissjon hos Jacob Dybwad.
- Clements, J. D. (1996). Transmitter timecourse in the synaptic cleft: its role in central synaptic function. *Trends in neurosciences*, 19(5), 163-171. [https://doi.org/10.1016/S0166-2236\(96\)10024-2](https://doi.org/10.1016/S0166-2236(96)10024-2)
- Davud A. (1950). *Sunan*. Cairo: Qudsey.
- Deakin, C. D. (2018). The chain of survival: not all links are equal. *Resuscitation*, 126, 80-82. <https://doi.org/10.1016/j.resuscitation.2018.02.012>
- Goldziher, I. (1890). *Muhammedanische studien*. Halle: University and State Library of Saxony-Anhalt.
- Guillaume, A. (1924). *The traditions of islam: An introduction to the study of the hadith literature*. Oxford: Clarendon Press.
- Juynboll, G. H. (1983). *Muslim tradition: Studies in chronology, provenance and authorship of early hadith*. Cambridge: Cambridge University Press.
- Loukas, M., Saad, Y., Tubbs, R. S., & Shoja, M. M. (2010). The heart and cardiovascular system in the Qur'an and Hadeeth. *International journal of cardiology*, 140(1), 19-23. <https://doi.org/10.1016/j.ijcard.2009.05.011>
- Maemunah, S., & Cuaca, H. (2021). Influence of epidemic COVID-19 on business strategy, information technology and supply chain agility to firm performance in medical device industry. *Linguistics and Culture Review*, 5(S1), 661-669.
- Malik, B. A. (1970). *Muwatta*. Cairo: Qudsey.
- Manthou, V., Vlachopoulou, M., & Folinas, D. (2004). Virtual e-Chain (VeC) model for supply chain collaboration. *International Journal of Production Economics*, 87(3), 241-250. [https://doi.org/10.1016/S0925-5273\(03\)00218-4](https://doi.org/10.1016/S0925-5273(03)00218-4)
- Mishra, S. K. (2016). The paradigm of religious evolution: the transformation of rudra to pashupata. *International Journal of Linguistics, Literature and Culture*, 2(3), 28-34.
- Nasution, S. N. (2016). The factors which faded the implementation of traditional wedding ceremony and death ceremony in mandailing ethnic society in medan and in their hometown: Muarasoma regency, Madina. *International Journal of Linguistics, Literature and Culture*, 2(4), 172-180.
- Nozen, S., Isaxanli, H., & Amani, B. (2021). From Hamlet to Holmes: literary detective tradition. *Linguistics and Culture Review*, 5(S1), 1087-1099.
- Prozorov, S. M. (1994). *Introduction to the reader on Islam*. Moscow: Nauka.
- Robinson, H., MacDonald, B., Kerse, N., & Broadbent, E. (2013). The psychosocial effects of a companion robot: a randomized controlled trial. *Journal of the American Medical Directors Association*, 14(9), 661-667. <https://doi.org/10.1016/j.jamda.2013.02.007>

- Romanov, M. G. (2004). The paradigm of the science of hadith (ilm / ulum al-hadith). *East (Oriens)*, 5, 5-11.
- Saroglou, V., Lamkaddem, B., Van Pachterbeke, M., & Buxant, C. (2009). Host society's dislike of the Islamic veil: The role of subtle prejudice, values, and religion. *International Journal of Intercultural Relations*, 33(5), 419-428. <https://doi.org/10.1016/j.ijintrel.2009.02.005>
- Schacht, J. (1950). *The origins of Muhammadan jurisprudence*. Oxford: Clarendon Press.
- Sezgin, F. (1965). *Studies on Bukhari's Sources*. Istanbul: İbrahim Horoz printing house.
- Suryasa, W. (2019). Historical Religion Dynamics: Phenomenon in Bali Island. *Journal of Advanced Research in Dynamical and Control Systems*, 11(6), 1679-1685.