



Published By:
Cakra Education Science
Institute

CAKRA JOURNAL OF RELIGION

VOLUME 1 NUMBER 1, 2024 || PP.01-04
ISSN (E): XXXX-XXXX || ISSN (P): XXXX-XXXX

Hammi Hadith of the Prophet SAW and its Implications for the Understanding of Hadith

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ABSTRACT

This research proves the validity of the hadith of the Prophet Muhammad SAW which he did not practice. In principle, we want to prove the conclusion of al-Syaukani (d.1250 H) or Muhammad Sulaiman al-Ashqar who stated that there was no element of follow-up or constituency (commitment to following the Prophet Muhammad SAW) in the narrative. The Prophet (peace and blessings of Allaah be upon him) had nothing in common, plus, there is evidence that subsequent generations (sahabah and tabiin) did not follow this tradition (sunnah). This study concludes that the history of the Prophet SAW with something he did not do (hammi hadith) is closely related to the study of theology, namely about the Prophet's infallibility, and has implications for understanding in proving the meaning of the hadith. In this research, there is a "dualism" regarding the hadith of the Prophet Muhammad with something that has not been achieved. It is located between the positions of rejection and acceptance, as well as the positions of rejection and acceptance together. In other words, an attempt is made to understand the history of the Prophet (peace and blessings of Allaah be upon him). In the end, this research is in line with the thoughts of Ibn Hajar al-Haitami (909-974 H) and supports the opinions of al-Shafi'i (d.205), al-Nawawi (676), Ibn Taimiyah (d.728), al-Harawi (767-829 H), and Tariq bin Muhammad al-Tawari who was more inclined to accept this Hammi riwayat by using methods, such as the method of interpretation (ta'wil) or compromise. method (aljam). The evidence and findings of this research answer the opinion of al-Syaukani (d. 1250 H) or Muhammad Sulaiman al-Ashqar mentioned above, apart from both of them, it is stated that a prophet or apostle can't do this.

AUTHORS' CONTRIBUTION

- Conception and design of the study;
- Acquisition of data;
- Analysis and interpretation of data;
- Manuscript preparation;
- Obtaining funding

ARTICLE HISTORY

Reviewed: 2024/02/15
Accepted: 2024/02/25
Published: 2024/03/21

Keyword : Hadith; Hammi Nabi SAW; Implications; Understanding.

INTRODUCTION

Islam is a Semitic religion (in the sense of a heavenly religion which is the same in terms of having a holy book) that was revealed most recently by God to convey His word (revelation) to mankind. However, despite God's intentions, not all humans are considered capable and deserving of it, except for a prophet or messenger who can and can act as an intermediary and explainer between God's will and humans.



So, the purpose and contents of this treatise were explained by the Prophet Muhammad SAW to his people by and in harmony with the approval or will of Allah SWT. Thus, all forms of commands and prohibitions of the Prophet Muhammad SAW are rules that are built on the same basis and footing as the Commands of Allah SWT. This is confirmed by several verses of the Koran, one of which is QS. An-Nisa'/4: 80 is the word of Allah SWT:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Whoever obeys the Messenger (Muhammad), has indeed obeyed Allah. Whoever turns away, then we have not sent you (Prophet Muhammad) as their guardian.

Therefore, it was emphasized by Yahya bin Abi Katsir, as quoted by al-Syaukani (d.1250 H), that the meaning of the Qur'an can only be understood with the help and through al-Sunnah (as illustrated in one of them regarding asbab al- nuzul). Thus, according to one opinion, a rule formulation emerged which states: "al-sunnah qadiyyah 'ala al-Qur'an", namely al-Sunnah which determines the meaning of the Qur'an, one might even say, according to Makhul and al-Auzai, the Qur'an relies more on al-Sunnah than vice versa, although this expression is not agreed with by Ibn Hanbal. So that what was conveyed and exemplified by the Prophet SAW was made into hujjah syar'iyah, the second reference (second source of law) after the Qur'an, because this is the case with the Qur'an, according to al-Khatib al-Baghdadi (d.463), al-Sunnah was also revealed by the bearer of revelation, Jibril (a.s.) from God. He (Jibril) taught it just as he taught the Koran.

Therefore, about the Hammi hadiths which still have a lot of debate among experts, accepting or rejecting an opinion must be based on very in-depth arguments and study. In this framework, the spirit, ghirah, search for universal truth is added, the author tries to discuss the issues and problems surrounding the Hammi hadiths and their relationship to the various implications that arise, by conducting an in-depth study under the title "The Hammi Hadiths of the Prophet SAW and their Implications for Hadith understandings".

METHODS

This research is library research that uses qualitative methods, namely research in the form of words or sentences that produce descriptive data. This data is generated and collected from and or through library data, in the form of books, documents, articles, journals, blogs and secondary, namely searching for and collecting proportional and representative data by the study raised.

Including primary sources related to Hammi hadith narrations, of course this is done by identifying narrations scattered in various main hadith books, both in the Polar al-Sittah group, such as the book Sahih al-Bukhari (194-256 AH), Sahih Muslim (204-261 AH), Sunan Abi Dawud al-Sijistani (202-275 AH), Sunan al-Tarmidzi (209-279 AH), as well as outside the group of books such as al-Musnad Ahmad bin Hanbal (164-241 H/780-855 AD), Sunan al-Kubra li al-Baihaqi and so on.

RESULTS AND DISCUSSION

Hadith Hammi

This terminology consists of two words, namely hadith and hammi. The word hadith or al-hadith is the singular form of the word al-ahadith according to language meaning: new (al-jadid), the opposite of the meaning: old (did al-qadim), news (al-khabar), sayings (al-kalam), whether said a little or a lot. Meanwhile, according to the terms mentioned in the previous chapter,

hadith is everything that originates from the Prophet SAW, whether in the form of words (qauliyah), deeds (fi'liyyah), decrees (taqirriyyah), character, physical (khalqiyyah), mental character, morals (khuluqiyyah), life journey (biography), both those that occurred before the Prophet Muhammad was appointed a prophet (such as holding nuts, worshiping in the Cave of Hira') and after he was appointed an apostle. This definition is considered by the author to be more representative, with a wider scope because it is by the journal theme raised next.

Meanwhile, the word hamm, linguistically (etymologically) is a form of masdar (noun) which comes from the root words hamma-yahummu-hamman (Hamm), or al-hamm and al-him, which have the meaning: aim, aim, intention, and ambition. -aspiration, desire (al-'azm wa al-hawa), 'azm/'azam (strong desire), anxiety, worry, sadness, grief, restlessness that occurs in the soul, including physical pain, thinness, caused lingering sadness. According to the linguist, al-Jurjani (w. 816 AH = 1413 AD), understands the meaning of al-hamm as a determination of the heart ('aqd al-qalb) to do something (action) before a real action occurs, whether it produces good or bad. Meanwhile, the word al-himm is the focus of the heart and the desire that comes out of it through the power of rahaniyyah towards the side of truth to produce perfection or other than that.

Understanding the Ismah of the Prophets or Apostles: A Theological Study in the Portrait of the Welfare of Muslims

This discussion is to answer the question of whether the prophets or apostles can be caught in errors, omissions, and negligence or even fall into heresy and disbelief as believed by an extreme group in the Islamic sect, al-Fudailiyah, a splinter of the modern Khawarij sect.

Muslim theologians agree that the prophets and apostles received infallibility from God, they were protected (ma'sum) from disbelief and heresy as a consequence of the task they carried out as conveying His message. What differs between theologians is the question of whether this infallibility applies to their entire situation or only to a part of it.

The word 'ismah (infallibility, virtue, chastity) or ma'sum itself comes from the words 'asama-ya'simu-'asman or 'asaman wa 'ismah, which means: prevent, forbid, protect, guard, hold on, be tightly bound. So what is meant by prophets and apostles have a ma'sum nature, because they are prevented, protected, protected from forgetfulness, error, negligence and sin. They are prohibited from such qualities, and they also always guard and adhere closely to the commands and rules that come from Allah SWT.

This is based on the word of Allah SWT in QS. Al-Maidah/5 : 67 which reads:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Apostle, convey what has been revealed to You. If you don't do (what you were ordered to do), it means you didn't convey the message. Allah protects you from human (interference). Indeed, Allah does not guide people who disbelieve.

Takhrij Hadith Hammi

To find out the authenticity or validity of a hadith comprehensively, both from the sanad aspect within the scope of external criticism of research or also from the mature aspect within the scope of internal criticism, an absolute pentakhrijan effort be inevitably made, for the sake of objectivity in an assessment of the truth in hadith sources, as well as matters relating to the acceptance or rejection of a hadith. At the very least, the urgency that will be achieved in the external scope (al-khariji), there will be the possibility of errors or elements of distortion and quality in it, as well as in the internal scope (al-batini, al-dakhili), namely a correct understanding of the meanings contained in the text (nas).

Therefore, with this updating step, the collection of various sanad and redactions of a hadith (matan), is a method of comparing various forms of narration to measure the level of accuracy between one narration and another, even if it is mentioned in a book that has been considered has the highest level of accuracy like al-Bukhari.

The editorial is mentioned in the book: al-wahy in Sahih al-Bukhari, as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَقُولُ حِينَ صَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ وَأَمَرَنَا بِصِيَامِهِ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تَعْظُمُهُ الْيَهُودُ وَالنَّصَارَى. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِذَا كَانَا نَالِغَامِ الْمُقْبِلِ صُمْنَا يَوْمَ التَّاسِعِ

Meaning: From Abdullah bin Abbas, he said: "When the Prophet Muhammad SAW fasting on the day of Ashura and ordered his companions not to fast, they said, O Messenger of Allah, today is a day that is exalted by Jews and Christians." The Prophet then said, "Next year, God willing, I will fast on the ninth day" (HR. Abu Dawud).

CONCLUSION

First, based on the data obtained, the author makes generalizations based on the opinions of scholars who determine the validity or validity and authenticity of the Hammi hadiths. Second, there is a theological relationship between the infallibility of Prophet Muhammad SAW and the Hammi hadiths. This theological relationship is closely related to the stance or views of the people (Ulama) on how to understand infallibility.

In general, some scholars state that ismah will remain with all prophets or apostles. They abstain from every sin, whether big or small. Either done intentionally or because they forgot to stipulate various Sharia laws. Their infallibility applies, both before the nubuwwah and after, even since they were born. Eminence in the eyes of Allah SWT, who leads or directs His prophet in good deeds (goodness) and dispels him from evil.

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