
THE NECESSITY OF USING AL-RIWAYAH BI AL-LAFDZ: AN EFFORT TO PROTECT THE HADITH NABAWI

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Abstract

al-Riwayah in the study of hadith is one of the most important aspects because it involves the transmission of the words of the prophet from time to time. The responsibility for matters relating to the authenticity of a hadith lies with the *rawi*. The *riwayah* of hadith is divided into two madzhab. First, madzhab of *al-riwayah bi al-lafdz* and second, madzhab *riwayah bi al-ma'na*. The ulama agree that *al-riwayah bi al-lafdz* is the main thing, while the meaning is as relief (*tarhis*). *al-al-riwayah bi al-lafdz* is a *rawi* who narrates the hadith obtained from his teacher in accordance with the pronunciation received. This *riwayah* by the ulama is used as a form of caution and guard against the hadith of the Prophet from things that damage and falsify it, this is so that the hadith remains authentic, all the pronunciations come from the Prophet Muhammad.

Keywords:

Al-Riwayah bi al-Lafdz, Protecting Riwayah al-Hadith

Abstrak

Periwayatan dalam kajian Ilmu Hadis merupakan salah satu aspek terpenting sebab menyangkut pentransmisian sabda nabi dari masa ke masa. Tanggung jawab hal-hal yang menyangkut keotentisitasan suatu hadis ada pada para periwayat. Periwayatan hadis dibagi menjadi dua madzhab. Pertama, madzhab periwayatan bi al-lafdzi. Kedua, madzhab periwayatan hadis bi al-ma'na. Para ulama sepakat bahwa periwayatan hadis dengan lafadz merupakan yang utama sedangkan dengan makna adalah sebagai keringanan (*tarhis*). Periwayatan hadis dengan lafadz adalah seorang perawi meriwayatkan hadis yang didapat dari gurunya sesuai dengan lafadz yang diterima. Periwayatan ini oleh para ulama digunakan sebagai bentuk kehati-hatian dan penjagaan terhadap hadis nabi dari hal-hal yang merusak dan memalsukannya, hal ini supaya hadis tetap autentik seluruh lafadznya berasal dari Nabi Muhammad.

Kata Kunci:

Al-Riwayah bi al-lafd, Penjagaan Periwayatan Hadis

A. Introduction

In Islamic teachings, hadith occupies an important position as a source of religious law. Having an important position, then Muslims pay more attention to hadith and scientific studies. From time to time, hadith studies have experienced significant developments, the study of hadith continues to experience developments starting from the time of the prophet until it eventually becomes a separate scientific discipline into the study of hadith in the *dirayah* and *riwayah*. Hadith becomes very important as a guide in life, especially on things that are not explained in detail in the Al-Qur'an.

The process of officially codifying (*tadwin*) hadiths can indeed be said to be late compared to the Al-Qur'an which at the time of Uthman bin Affan had already been compiled into mushafs while hadiths were only codified in the 2nd century. Even though it's late, this doesn't mean that hadith studies were vacuum before that time, it was proven that several sahabat and tabi'in were so massively memorizing and conveying the hadiths that they got from the Prophet. Prior to codification (*tadwin*), hadiths were generally transmitted and narrated orally and memorized this was in accordance with the culture of Arab society at that time, which was more dominant memorized than writing.

It is this oral culture and memorization in narrating hadith that later gave rise to two madzhab of *riwayah* al-hadith namely madzhab of *al-riwayah bi al-lafdz*. and madzhab *riwayah* bi al-ma'na. In general, the ulama of hadith agree that the *al-riwayah bi al-lafdz* is more important than *riwayah* bi al-ma'na. This is an attempt by the sahabah and muhaddithin to protect the hadith from things that are damaging and want to mix it up with other things. For the madzhab of *al-riwayah bi al-lafdz*, narrating hadith with lafadz is an obligation for hadith narrators. This madzhab does not tolerate adding or subtracting even one letter. Therefore, this research will discuss the *al-riwayah bi al-lafdz* as an

effort by the muhaddithin to protect the hadiths of the prophet

B. Riwayah al-Hadith: Definition and Model

Being a document that has become a book, hadith undergoes a long process of transmission from an evidence that records something relating to the Prophet Muhammad. The process of transmission from one narrator to narrator is then called *riwayah* al-hadith. In terms of etymology, *al-riwayah* is the masdar form of *rawa* which means telling, narrating, transmitting and delivering. Meanwhile, in the Indonesian dictionary, *riwayah* is defined as a story passed down from generation to generation or history. So that in terms of etymology of *riwayah* al-hadith is telling or transmitting hadith from generation to generation.

The meaning of *riwayah* in terminology according to some opinions is interpreted:

According Muhaddithin:

حمل الحديث ونقله وإسناده إلى من عزي إليه بصيغة
من صيغ الأداء¹

Deliver, transfer and rely on anyone associated with various delivery models.

According Ushuliyyin:

إخبار عن أمر عام من قول أو فعل, لا يختص
بشخص معين, بل يعم الأمة, لا ترفع فيه للحكام²

Convey from someone about something said or done, which is addressed to everyone without any specialization.

From the two opinions above, the *riwayah* al-hadith can be interpreted as delivery; transmission; attribution and acceptance; taking from everything that is based on the Prophet Muhammad by using several types of certain transmission models. The same thing was conveyed by Syuhudi Ismail, *riwayah* al-hadith is the activity of receiving and transmitting hadiths and relying on hadiths to a series of

¹ Nuruddin 'Itr, *Manhaj Al-Naqd Fi 'Ulum al-Hadith* (Damaskus: Dar al-Fikr, 1979), 188.

² Khalid bin Masa'id al-Ruwaiti', *Riwayat al-Hadith aa al-Athru bi al-Ma'na Dirasah Nadhirah Tatbiqiyah* (Saudi Arabia: Jam'iyah Fiqhiyyah al-Su'udiyah, 2019), 110.

narrators in certain forms.³ In the *riwayah* al-hadith, Nuruddin 'Itr gave conditions that people who received hadith from a teacher but he did not convey hadith to other people, then he is not considered as a *rawi* who has carried out hadith narrations and also for *rawi* who convey the hadith from their teacher but in conveying the hadith they do not mention the series of narrators then he is also not considered as a person who has narrated the hadith.⁴

Some of the terms used in a *riwayah* such as: *rawi* as the subject of the person doing the *riwayah* al-hadith, *marwi* the contents of the narrated hadith *matan*, *sanad* is a chain of transmission of hadith narrators and *matan* as a sentence that is mentioned after the chain of *sanad*.⁵ From these several things it can be concluded that there are three elements that must be met in a *riwayah* al-hadith. (1) Hadith transmission activities from hadith narrators (*rawi*). (2) Activity of receiving hadith to other narrators. (3) The arrangement of the chain of transmission *sanad* obtained.

The activities of *riwayah* al-hadith related to the reception and transmission of hadiths are commonly referred to as *al-tahammul wa al-ada'*. The process of *al-tahammul wa al-ada'* is a prerequisite for someone who can be considered as a hadith narrator (*rawi*) because it meets the two criteria of hadith narrators, namely receiving and transmitting hadith to others. Abu Syubhah defines *al-tahammul* as the activity of receiving hadiths obtained from his teacher using the delivery method agreed upon by the *muhaddithin*, with the condition that the person must be *tamyis* and *dhabith*. While *al-ada'* is an activity of conveying hadith to others with the requirement that the *rawi* must be *adl*, *dhabith*, muslim, intelligent and avoid ungodliness (*fasik*) and defects that damage *mur'ah*.⁶

Researching and knowing *sighat al-tahammul wa al-ada'* (symbol of transmission) is very important to know the continuity of *isnad* because it is related to how a student gets a hadith from his teacher. The

various ways of receiving hadith are divided into eight:

1. *al-Sima'*, a student gets a hadith by hearing the words of his teacher himself. The *lafadz* that is usually used is *sami'tu, haddthana, haddthani* and *akhbarana*.
2. *Al-Qira'ah*, a student presents a hadith to the teacher, then a teacher reads the hadith. The *lafadz* that is usually used is *qara'tu 'ala fulan*.
3. *Al-Ijazah*, giving the teacher permission to his students to narrate hadiths or books narrated from him. The *lafadz* that is usually used is *ajaza li* or *haddtahana ijjazat*.
4. *Al-Munawalah*, a teacher submits a text or sheet of hadith to his students to be narrated with a *sanad* from him.
5. *Al-Mukatabah*, a teacher writes hadith then sends it to his students. The *lafadz* that is usually used is *kataba ila fulan* or *akhbarani bihi kitabah*.
6. *Al-Wijadah*, a student finds a hadith or written book complete with its *sanad*. The *lafadz* that is usually used is *wajadtu bi kitab fulan*.
7. *Al-I'lam*, the teacher's notification to his student that the hadith narrated is his own history that the teacher received, by not ordering the student to narrate it. The *lafadz* that is usually used is *akhbarana i'lam*.
8. *Al-wasiyah*, the message of a teacher when he is about to die or travel with a hadith or book he has narrated. The *lafadz* that is usually used is *awsa ilayya*.⁷

Of the eight *sighots* relating to the procedure for receiving the hadith above, Syuhudi Ismail gave three notes that must be considered in this matter, (1) The narrator who narrates a hadith must convey how the hadith was received from his teacher and also mentions the names of other narrators (*rawi*) who conveyed the hadith to him.

³ Syuhudi Ismail Ismail, *Kaidah Kesahihan Sanad Hadis* (Jakarta: Bulan Bintang, 2014), 23.

⁴ 'Itr, *Manhaj Al-Naqd Fi 'Ulum al-Hadith*; *ibid.*, 188.

⁵ Ismail, *Kaidah Kesahihan Sanad Hadis*, 23.

⁶ Muhammad bin Muhammad Abu Syubhah, *Al-Wasit Fi Ulum Wa Mustalah al-Hadith* (Damaskus: Dar al-Fikr, 1982), 94.

⁷ Fathur Rahman, *Ikhtisar Musthalah Hadist* (Bandung: Al-Ma'arif, 1991), 243.

(2) Not all sighat (symbols) of transmission are considered to have high quality, the majority of ulama say there are only four sighats that are rated highly such as *al-sama'*, *al-qira'ah*, *al-ijazah al-maqrurah bi al-munawalah* and *al-mukatabah*. (3) The lafadz used as a liaison between the narrator and his closest narrator describes the ways of accepting hadith obtained from his teacher.⁸ So that the lafadz used must use the lafadz known and agreed upon by the ulama.

C. *Al-Riwayah bi al-Lafdz*

Hadith transmission activities are a long series carried out by selected people in order to maintain authenticity so that the hadith remains a holistics text. In narrating the hadith must be done carefully, the transmission process must be done by a trusted person (*thiqah*) and must have a good intellectual because what is narrated is a revelation from God and sources of religious teachings so that its purity must be maintained. So it is not surprising that the scholars are always careful in receiving and transmitting hadiths to maintain the authenticity of a hadith.

al-al-riwayah bi al-lafdz is a *rawi* who narrates the hadith obtained from his teacher in accordance with the pronunciation received. The same thing was conveyed by Abu Syubhah, *al-riwayah bi al-lafdz* is conveying the hadith received from the teacher whose pronunciation is in accordance with what is received and there is no addition or subtraction of lafadz in the slightest.⁹ *al-Riwayah bi al-lafdz* has the best value because there is a guarantee of the purity and integrity of the meaning of the hadith in accordance with what was said by the Prophet.

The same thing was conveyed by Khatib al-Baghdadi in *al-Kifayah*, *al-riwayah bi al-lafdz* did not change one bit the words that came from the prophet, these matters are detailed as follows:

1. Do not change one word with another

In the *riwayah*, Ibn Umar once reprimanded a sahabah who mispronounced a word so that he

changed the word not as the Prophet said, with a strong rebuke “woe to you, never lie in the name of the prophet!”.

أَخْبَرَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الصَّيْدَلَانِيُّ بِأَصْبَهَانَ، أَنَا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ الطَّبْرَانِيِّ، قَالَ: ثنا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّبْرِيِّ، أَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ عَنْ عُثْمَانَ بْنِ زَادَوِيهِ، هَكَذَا قَالَ، وَإِنَّمَا هُوَ عَنْ عُثْمَانَ بْنِ زَادَوِيهِ، عَنْ يَعْقُوبَ بْنِ رُوَيْدٍ، قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ، وَهُوَ يَفُصُّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُنَافِقِ مَثَلُ الشَّاةِ الرَّابِضَةِ بَيْنَ الْعُغَمَيْنِ فَقَالَ ابْنُ عُمَرَ: وَيَلَكُمْ لَا تَكْذِبُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُنَافِقِ مَثَلُ الشَّاةِ الْعَائِرَةِ بَيْنَ الْعُغَمَيْنِ»¹⁰

2. Do not exchange words by putting them first or ending them.

Ibn 'Umar also corrected a hadith reading about the order of the pillars of Islam that end Ramadan fasting among others, this is based on the words heard directly from the prophet.

أَخْبَرَنَا الْقَاضِي أَبُو بَكْرٍ أَحْمَدُ بْنُ الْحَسَنِ الْحَرَشِيُّ، ثنا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ الْأَصَمُّ، ثنا الرَّبِيعُ بْنُ سُلَيْمَانَ، ثنا أَسَدُ بْنُ مُوسَى، ثنا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، حَدَّثَنِي سَعْدُ بْنُ طَارِقٍ، حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ السُّلَمِيُّ، عَنْ ابْنِ عُمَرَ، قَالَ: «بُيِيَ الْإِسْلَامُ عَلَى حَمْسٍ، عَلَى أَنْ يَعْبُدَ اللَّهَ وَيَكْفُرَ بِمَا دُونَهُ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصِيَامَ رَمَضَانَ» فَقَالَ رَجُلٌ لِعَبْدِ اللَّهِ: وَيَكْفُرَ بِمَا دُونَهُ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصِيَامَ رَمَضَانَ. قَالَ: لَا، اجْعَلْ صِيَامَ رَمَضَانَ آخِرَهُنَّ، كَمَا سَمِعْتُ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ¹¹

3. Not adding or subtracting one letter, even though it doesn't change the meaning

In a *riwayah*, Sufyan was asked about the correct pronunciation between yuntabadha and yunbadha, then the answer is yuntabadha as narrated by Zuhri from Anas bin Malik.

أَخْبَرَنَا الْحَسَنُ بْنُ أَبِي بَكْرٍ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الشَّافِعِيِّ، ثنا يَسْرُ بْنُ مُوسَى، ثنا الْحُمَيْدِيُّ،

⁸ Ismail, *Kaidah Kesahihan Sanad Hadis*, 71.

⁹ Abu Syubhah, *Al-Wasit Fi Ulum Wa Mustalah al-Hadith*, 40.

¹⁰ Khatib al-Baghdadi, *Al-Kifayah Fi Usul 'Ilm Riwayah* (Mit Ghamr: Dar al-Huda, 2002), 508.

¹¹ Ibid., 516.

ثَنَا سُفْيَانُ، ثَنَا الزُّهْرِيُّ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: «تَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الدَّبَائِ وَالْمَرْفَتِ أَنْ يُنْبَذَ فِيهِ» فَقِيلَ لِسُفْيَانَ: أَنْ يُنْبَذَ فِيهِ، فَقَالَ: لَا، هَكَذَا قَالَ لَنَا الزُّهْرِيُّ: يُنْبَذَ فِيهِ¹²

4. Do not replace letters with other letters, even if the shape is the same

In the narration of hadith, Imam Malik is very careful in determining the words and letters, so that even small things don't change the meaning but he pays attention to it like his carefulness in distinguishing isim *maushul al-ladhi* or *al-lati* and others.

أَخْبَرَنَا الْقَاضِي أَبُو عَمَرَ الْقَاسِمُ بْنُ جَعْفَرِ الْهَاشِمِيِّ، ثَنَا عَلِيُّ بْنُ إِسْحَاقَ الْمَادِرَائِيُّ، ثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خَالِدٍ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَعْقُوبَ الْقَلْرَمِيُّ، عَنْ مَعْنِ بْنِ عَيْسَى، قَالَ: «كَانَ مَالِكُ بْنُ أَنَسٍ يَتَّقِي فِي حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ النَّبِيِّ وَالَّذِي وَنَحْوِهِمَا»¹³

5. Do not change the vowel (harakat) either by making rafa' the nashab or making nashab the letters jer or rafa'

أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمَنِ إِسْمَاعِيلُ بْنُ أَحْمَدَ النَّبْسَابُورِيُّ، وَأَبُو سَعِيدِ الْحُسَيْنِ بْنُ عَثْمَانَ الشَّيْبَانِيُّ، قَالَا: أَنَا أَبُو الْهَيْثَمِ مُحَمَّدُ بْنُ الْمَكِّيِّ الْكُشْمِيهَنِيُّ، ثَنَا مُحَمَّدُ بْنُ يُونُسَ الْقُرْبَرِيِّ، ثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيِّ، ثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، ثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: كَانَ عَلَى نَقْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هُوَ فِي النَّارِ»، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ، فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا، قَالَ أَبُو عَبْدِ اللَّهِ الْبُخَارِيُّ: قَالَ ابْنُ سَلَامٍ: كِرْكِرَةُ¹⁴

In *riwayah* al-hadith, sahabah become the main gate of transmission, from them the hadith is transmitted to many audiences and spreads to various regions. Realizing this, they were very selective in receiving and conveying information that came from the prophet. Some of the Sahabah did not want to narrate the hadith except after studying it letter by letter and understanding its meaning carefully. Some others did not even want to narrate the words of

the prophet for fear of additions and subtractions in the transmission (*riwayah*).¹⁵

During the sahabah period, hadith that had the possibility of *al-riwayah bi al-lafdz* were only hadith in the form of qauliyyah in the form of the words of the prophet. While the hadiths in the form of fi'liyah, taqririyyah and the nature of the prophet are only possible *al-riwayah bi ma'na* because it is a form of documentation from sahabah for their reading of everything that the prophet did, so that the editorial depends on each friend who reports. Therefore, during the Sahabah era, there were more hadiths which were narrated with meaning rather than words referring to the above.

Although most of the hadiths are narrated ma'nawiyah because not all of them are in the form of qauliyah, this does not mean that there are no sahabah who are able to memorize and narrate hadiths in lafadz. There are several conditions that provide opportunities for the sahabah to memorize and narrate hadith lafdziyyah, Syuhudi Ismail divides into four conditions:

First, the Prophet Muhammad is known to have readings that are fluent in speaking and have high-quality speech content. In each conversation, the prophet adjusts the language used according to the dialect, intellectual ability and cultural background of the interlocutor, so it is very easy to understand and memorize. For example, a history when the Prophet Muhammad was asked by 'Asy'ari regarding the law of fasting for people on the way. The Prophet answered the question in the dialect of the questioner who came from the al-Asy'ari tribe.

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ كَعْبِ بْنِ عَاصِمِ الْأَشْعَرِيِّ وَكَانَ مِنْ أَصْحَابِ السَّقِيفَةِ، قَالَ: سَمِعْتُ

¹² Ibid., 522.

¹³ Ibid., 523.

¹⁴ Ibid., 540.

¹⁵ Muhammad 'Ajjaj al-Khatib, *al-Sunnah Qabla al-Tadwin* (Beirut: Dar al-Fikr, 1980), 126.

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَيْسَ مِنْ أُمَّ بَرٍّ، أُمَّ صَيَّامٍ، فِي أُمَّ سَفَرٍ»¹⁶

In another narration, the Prophet conveyed the word with the same intention but with a different dialect, namely the standard language (*fushah*).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَرَأَى رَجُلًا قَدْ اجْتَمَعَ النَّاسُ عَلَيْهِ، وَقَدْ ظَلَّلَ عَلَيْهِ، فَقَالَ: «مَا لَهُ؟» قَالُوا: رَجُلٌ صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ الْبِرُّ أَنْ تَصُومُوا فِي السَّفَرِ»¹⁷

Second, the Prophet Muhammad conveyed his words in the form of *jawami' al-kalim*, namely expressions that are concise but full of meaning. So that what the Prophet said, even though it is a short sentence and has a short pronunciation, has a broad meaning and is easy to memorize.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: «سَمَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَرْبَ خُدْعَةً»¹⁸

The Prophet said “that war is deceit”.

Third, hadiths in the form of prayer recitations (*ta'abuddiyah*), prayers and *dzikr*. The form of the prophet's words was conveyed not only once, but many times and some even delivered every day. So that it is very easy for *sahab* to memorize and convey it to others according to the words the prophet said.

Fourth, the Arabs at the time of the Prophet tended to have strong memorization rather than writing skills because at that time many of them were still illiterate and could not read. Therefore, it is not surprising that at the time of the Prophet, many *Sahabah* easily memorized the *Al-Qur'an* and

Hadith, thus opening up opportunities for many hadiths to be narrated with *lafadz (riwayah bi lafadz)*.¹⁹

Apart from the four things above, sometimes it is true that some hadiths in the form of sayings are also difficult to be entirely narrated *lafdziyyah*. The difficulty of transmission is not only due to the impossibility of memorizing the entire hadith *lafdziyyah*, but also the intellectual abilities possessed by *sahabah* are also different. If classified there are several *sahab* who once heard the words of the prophet can immediately memorize so it is very possible that they narrated the hadith *lafdziyyah* and sometimes they have to repeat to understand it.

D. Hujjah and Madzhab of al-*Al-riwayah bi al-lafdz*

In principle, the consensus of *ulama (ijma')* emphasizes the importance of narration of hadith with *lafadz*. This is to avoid mistakes and errors in narrating the hadith so that it does not match the words of the prophet. This *ulama* considers it obligatory to transmit hadith *bi al-lafdzi*. The obligation for a history to be conveyed in a *lafziyyah* manner in accordance with what was said by the prophet has the basis of the argument as the basis for doing good deeds. The basis on which this *madzhab* is based is the hadith of the prophet:

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ عَبْدِ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «نَضَرَ اللَّهُ أُمَّرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»²⁰

Rasulullah said “Allah will beautify someone who hears something from me then he conveys

¹⁶ Ahmad bin Muhammad Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal*, Jilid 39 (Beirut: Muassasah al-Risalah, 2001), 84.

¹⁷ Muslim bin al-Hajaj al-Naisaburiy, *Al-Musnad al-Sahih al-Mukhtasar Bi Naqli al-'Adli Ila Rasulullilah*, Jilid 2 (Beirut: Dar Ih}ya', 2010), 786.

¹⁸ Muhammad bin Ismail al-Bukhari, *Al-Jami' al-Musnad al-Sahih al-Mukhtasar Min Umur Rasulillah Wa Sunanihi Wa Ayamihi*, Jilid (Beirut: Dar al-Tauq al-Najah, 2011), 64.

¹⁹ Ismail, *Kaidah Kesahihan Sanad Hadis*, 81.

²⁰ Muhammad bin 'Isa al-Tirmidhi, *Sunan Tirmidhi*, Jilid (Mesir: Syirkah Maktabah, 1975), 34.

it as he heard it, then it could be that the person who conveys it is more truthful than the one who hears it”

Departing from this hadith, the *rawi* of the madzhab *al-riwayah bi al-lafdz* punishes narration with lafadz is obligatory. So that this madzhab does not want to narrate the hadith unless it has been confirmed as authentic, both in terms of letters, words and sentence by sentence. Therefore, some of them chose not to narrate the hadith for fear of adding and subtracting the editorial.

In addition to the naqliyyah argument above, there are several strong reasons why the *riwayah bi lafdz* is an obligation. First, the narration of the hadith apart from the lafadz allows for differences (*tafawudz*) even though the *rawi* assumes that the narration has the same intention. Second, if the narration of hadith is allowed to replace the lafadz that comes from the prophet with its own pronunciation then the narrators after that will also replace the lafadz that they hear as well as the *rawi* after that, so that it will cause the lafadz to be disconnected from the original. Third, as it is known that the words of the prophet are partly part of God's revelations so that the hadiths conveyed are holistic in nature. Therefore, if it changes, it will reduce the sanctity of the hadith because it is mixed or changed with other things.

The *al-riwayah bi al-lafdz* school (madzhab) was pioneered by Abdullah bin 'Umar. Ibn 'Umar is known as a strict figure in hadith transmission, inheriting his father 'Umar bin Khattab, who was also very firm in clarifying a hadith by initiating *taqlil al-riwayah* to stem the massive spread of fake hadiths during his reign. Abu Hurairah explained that Ibn Umar himself had more hadith records than he had.²¹ Based on Khatib al-Baghdadi's explanation above, he describes Ibn Umar as a person who is tashaddud in the narration of the hadith bi al-lafdzi with his expressions “*fala yazid wa la yanqus minhu wa la yasmah bi taqdim kalimat 'ala ukhrah*”. Ibn Umar did not tolerate in a *riwayah* to reduce, add and prioritize or end even with one

word. So he was angry when a sahabah narrated something that was not in accordance with the words of the prophet with expressions “*wailakum la takdhibu 'ala rasulillah*” woe to you, never lie in the name of the prophet. Here are some *rawi* who belong to the madzhab of *al-riwayah bi al-lafdz*:

1. Ibnu Umar dari kalangan sahabat.
2. Qasim bin Muhammad bin Abu Bakar (w.106 H) dari kalangan tabi'in.
3. Muhammad bin Sirin (w.110 H) dari kalangan tabi'in.
4. Imam Malik bin Anas dari kalangan atba' al-tabi'in.
5. Hammad bin Zaid dari kalangan atba' al-tabi'in.
6. Ahmad bin Hanbal dari kalangan atba' al-tabi'in.²²

The narrator of the madzhab of *al-riwayah bi al-lafdz* is well aware that narrating hadith is like carrying very hot coals because hadith is one of the sources of Islamic teachings. The purity of religious teachings is seen from the good transmission of these teachings. Therefore they are very careful in narrating hadith and try as much as possible to narrate the hadith as transmitted by the Prophet Muhammad.

E. Protecting Hadith with al-Al-riwayah bi al-lafdz

The transmission of hadith is a process that has sacred value in Islamic teachings. The messages transmitted from the narrators are partly a god revelation (wahyu). So it is not surprising that the requirements used to classify a hadith as acceptable are so stringent. The muhaddithin agreement stipulates that there are five minimum requirements for a hadith to be

²¹ Musfir Azamullah al-Daminiy, *Maqayis Naqd Mutun Al-Sunnah* (Riyadh: Jamiyat al-Huquq, 1983), 22.

²² Muhammad T}ahir al-Jawabiy, *Juhud Al-Muhaddithin Fi Naqd al-Matn al-Hadith al-Nabawi* (Tunisia: Mu'assasah 'Abdul Karim, 1991), 211.

said to be authentic,²³ among others: having a continuous transmission of sanad starting from the prophet as the author to the mukharrij as the codifier. The *rawi* involved in the chain of transmission of the sanad must be trusted persons who cover two things 'adl and *dhabith*. and the last requirement is whether there is a disability (*illat*) and there is no *riwayah* of being alone (*syadz*) which violates the transmission of more than one.

The conditions that have been agreed upon by the ulama are a form of safeguarding the hadith of the prophet. Likewise with the *al-riwayah bi al-lafdz* which is also a form of protection against the words of the prophet. *al-riwayah bi al-lafdz* is a very careful form of hadith, this is seen from those who do not want to narrate the hadith when there is one letter that changes there are even some who choose not to narrate rather than worry that there will be additions or subtractions to the hadith.

According to al-Jawabiy, the *riwayah bi lafdz* is an obligation for all while *riwayah bi ma'na* is a relief (*tarkhis*) for some.²⁴ Another opinion that is more assertive prohibits the *riwayah bi ma'na* and does not allow someone to convey the hadith except with the lafadz. However, as a middle way (*tawasuth*) is the agreement of ulama to accept the *riwayah bi ma'na* with several conditions that must be met. Requirements for permissibility of transmission with meaning are only for people who are experts in hadith studies, master the scientific tools and be selective in identifying characters that show the characteristics of the prophet's lafadz, so that it can sort and distinguish when it is mixed with other than hadith. According to Nuruddin 'Itr, there are two criteria of hadith which cannot be narrated with meaning, that is, *matan* hadiths are not included in the reading of worship and are not included in the *Jawamil al-kalim*.²⁵

After codifying the hadith (*tadwin al-hadith*), the transmission of the hadith with lafadz is an obligation without any reason because all the hadiths have been collected and the pronunciation is written. Anyone who argues with hadith must say

according to the lafadz as set forth in the mu'tabar hadith books.²⁶ Moreover, for preachers or mubaligh, they must convey the hadith according to the pronunciation, they may not add or subtract the editorial, this is to protect the hadith from things that interfere with its contents so that the words of the prophet are always authentic and far from any deviation.

In conveying hadith in this era, one should be more careful, digital media to access the collection of hadith books is very easy to find, hadith reviewers do not need to bother going to the library or buying books. So conveying the hadith in accordance with the pronunciation will be easier to avoid mistakes either adding or subtracting words and also to protect the hadith of the prophet. So that its authenticity is maintained and also maintained the sources of Islamic teachings that originate from it

F. Conclusion

The *riwayah al-hadith* can be interpreted as delivery; transmission; attribution and acceptance; taking from everything that is based on the Prophet Muhammad by using several types of certain transmission models. That there are three elements that must be met in a *riwayah al-hadith*. (1) Hadith transmission activities from hadith narrators (*rawi*). (2) Activity of receiving hadith to other narrators. (3) The arrangement of the chain of transmission sanad obtained.

Riwayah bi al-Lafdz is a *rawi* who narrates the hadith obtained from his teacher in accordance with the pronunciation received. *Al-riwayah bi al-lafdz* has the best value because there is a guarantee of the purity and integrity of the meaning of the hadith in accordance with what was said by the Prophet. The *al-riwayah bi al-lafdz* school (*madzhab*) was pioneered by Abdullah bin 'Umar. The *riwayah bi lafdz* is an obligation for all while *riwayah bi ma'na* is a relief (*tarkhis*) for some.

²³ Mahmud al-Tahan, *Taisir Mustalah Al-Hadith* (Iskandariyyah: Markaz al-Huda, 1993), 31.

²⁴ al-Jawabiy, *Juhud Al-Muhaddithin Fi Naqd al-Matn al-Hadith al-Nabawi*, 207.

²⁵ 'Itr, *Manhaj Al-Naqd Fi 'Ulum al-Hadith*, 229.

²⁶ Mu'tabar hadith book like as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan al-Nasa'I, Sunan Ibnu Majah and others.

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