

THE PROHIBITION OF BLOWING FOOD AND DRINK
(Study of *Ma'ānī al-Ḥadīth*)



THESIS

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Tafsir and Hadits Department

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2016

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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MOTTO

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ
فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

“What Allah has bestowed on His Messenger (and taken away) from the people of the townships, -belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer. In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he with holds from you. And fear Allah; for Allah is strict in punishment.”

(al-Hashr : 7)

DEDICATION

This thesis is dedicated to :

My dear parents;

Abdullah Munib and Mustaghfiroh

Love and respect are always for you, thanks for the valuable efforts and contributions in making my education success.

✽

My beloved brothers

(Fathullah Izzat, Afiyuddin Ahnaf, Muhammad Ilyas,

Ahmad Nur Kamal & Ahmad Nur Kamil, Usamah Husnul Khitam,

Najib Syauqi Jinan)

Thanks for your love for me and keep on your study.

✽

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thanks for your goodness, spirit and *du'a*.

✽

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✽

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Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, April 26, 2016

The Writer,

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TRANSLITERATION

INTERNATIONAL JOURNAL of MIDDLE EAST STUDIES (IJMES)

TRANSLITERATION SYSTEM FOR ARABIC ¹

| | | | | | |
|---|----|---|----|----|----------------|
| ء | ' | ز | z | ق | q |
| ب | b | س | s | ك | k |
| ت | t | ش | sh | ل | l |
| ث | th | ص | ṣ | م | m |
| ج | j | ض | ḍ | ن | n |
| ح | ḥ | ط | ṭ | هـ | h |
| خ | kh | ظ | ẓ | و | w |
| د | d | ع | ‘ | ي | y |
| ذ | dh | غ | gh | ة | a ² |
| ر | r | ف | f | ال | a ³ |

² in construct state.

³ for the article al- and -l-.

| | | | | |
|------------|---|----|-------|--------------------|
| Long | ا | or | ى | ā |
| | | | و | ū |
| | | | ي | ī |
| <hr/> | | | | |
| Doubled | | | يِّ | iyy (final form ī) |
| | | | وِّ | uww (final form ū) |
| <hr/> | | | | |
| Diphthongs | | | اَ وِ | au or aw |
| | | | اِ وِ | ai or ay |
| <hr/> | | | | |
| Short | | | اَ | a |
| | | | وُ | u |
| | | | يِ | i |

¹ Taken from http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm
at 14.06 27 March 2015

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ABSTRACT

Keyword: Prohibition, Blowing Food and Drink, Healthy

People always need to eat and drink, to strengthen the body, throw away the impurities and toxins, renew the cells, and stimulates the body and the blood circulation. As a muslim in each of their activities is concerned *adab* who have exemplified the Prophet so worth of worship, including etiquette when eating and drinking. Among the etiquette was not blowing on food and drinks. Wait until the food is cold, recently eaten. Allah Almighty will bless the food and drinks, during the etiquette taught by the Prophet Muhammad is applied.

The prohibition of the Prophet there is wisdom hidden behind, which needs to be sought after know the reason why the Prophet forbade it to do. Then some this statement begs the question, what is the background behind the emergence of the statement of the Prophet Muhammad. In understanding *ḥadīths* of the Prophet with *Ma'ānī al-Ḥadīth* is the first step in addressing the Islamic discourses, which refers to *ḥadīth* of the Prophet that are scattered in various Islamic literature which is always cited without considering the meaning contained behind *matan*.

This research is qualitative research, based on library research. While in data processing, the method used is thematic approach (*mauḍu'ī*), collect the entire primary *ḥadīth* literature. As for the subject matter in this research is finding the *ḥadīths* in *Kutub al-Tis'ah*, then do *takhrīj* to all of *ḥadīths* to know the quality, and do analyze *matan*.

The author used historical, eidetic and practice approach. Many steps to do that. Among of it is analyze with looking historical fact, what is the reason of *ḥadīth* descending, then the author do analyze with health science approach, how the prohibition of blowing food and drink effect in terms of health.

From this research, the author can conclude, i.e. based on the *ḥadīths* about the prohibition of blowing food and drink can be categorized as *Ṣaḥīḥ al-Ḥadīth*. Although among fourteen *ḥadīths* there are two *ḥadīths* indicate *ḍa'īf* because there is one of narrator assessed *ḍa'īf, laḥū manākir*, he is Qurrah bin 'Abd al-Raḥmān. It is doesn't matter because the other *ḥadīths* many have narrators *ṣaḥīḥ*, its mean that can be lasing (*shawāhid*) for the *ḥadīth* that *ḍa'īf*. So it can't be concluded that those *ḥadīth* are *ḍa'īf*. So, the *ḥadīth* that have *ḍa'īf* quality can be *ḥadīth ḥasan li ghairihī*. Blowing food and drinks were prohibited, even the Prophet did not do. The Prophet forbade it there is reason behind, such as when human exhale air respiratory results as well as blowing, then not only discharge the residue of excretion gases only. The mouth will also be removing moisture and various existing particles from inside the oral cavity. Most easily detected is breath or bad breath often wafted. Bad breath indicates there is a particle which is also removed from the mouth. These particles can come from food scraps left on tooth crack, moreover there are microorganisms that live in the oral cavity. These microorganisms are adverse and sometimes as a pathogen. This should

be avoided so do not get carried away so the solids particles will be either because it can stick and contaminate the food being blown. It can caused carbon dioxide mix with hydrogen so that result carbonic acid. If carbonic acid enter in the body too much and pH too high in the mouth can caused bad smell. In addition there are also inside the mouth of harmful particles, such as the remains of food in the mouth rot causing bad breath foul. This smell when blown in hot water we drink, it will stick and not very well if we drink again. In the mouth there are also invisible microorganisms are mutualisme (good) and there is also a pathology (bad). Then, microorganism in the mouth will stick to the hot food when blown, then will go into the stomach.

CHAPTER I

PREFACE

A. Background

Ḥadīth is interpretation and implementation of al-Qur'an absolutely showed by the Messenger PBUH as people who deepest comprehension toward al-Qur'an. Whatever done by the Messenger will be poured to *ḥadīth*, is actualitation from lesson contained in al-Qur'an.¹

Understanding *ḥadīth* of the Prophet with *ma'ānī al-ḥadīth* is first step in addressing the Islamic discourses refers to *ḥadīths* the Prophet that are scattered in variety of Islamic literature which is always cited without considered the behind meaning of *matan ḥadīth*. Understanding a person from generation to next generation always undergoing a lot of changes in term of socio-cultural side, so demand to do the re-interpretation the texts of *ḥadīth* correspond to reality now. From here will give a sense, whether that *ḥadīth* relevance to do or not.

Ḥadīth is still universal had relevance to the present, even the righteousness of *ḥadīth* now can be amplified by the rapid advancement of science current technology, so that it is able to prove the scientific truth. *Ḥadīth* has a function as the descriptors of al-Qur'an, which one of covers aspects of human life, such as legal issues, the economy, health care and etiquette, including matters related to human activities on a daily basis.

Human daily activities that often and everyone is sure to do it is eat and drink. For a Muslim, eating and drinking are a means to keep their health in order to enforce worship to Allah Almighty, so they were trying to eat and drink to get a blessing from Allah Almighty. How to always keep the allowed food and drink as well as maintain etiquette taught by Islam.

¹ Yūsuf Qarḍawī, *Bagaimana Memahami Ḥadīth Nabi SAW*, terj. Muhammad al-Baqīr, (Bandung: Karisma, 1997), cet. V, p. 17.

Eating and drinking is not only limited to Muslim activities satisfy appetite, eliminate hungry and thirst. Therefore, a Muslim when not hungry so they do not eat, and when not thirst they do not drink. It is like reported by a companion :

نَحْنُ قَوْمٌ لَا نَأْكُلُ حَتَّىٰ بُجُوعٌ وَإِذَا أَكَلْنَا لَا نَشْبَعُ^٢

“We (Muslims) are people who only eat when hungry and stop before the full”.

Shaikh Abdul ‘Aziz bin Bāz said : “The meaning of that *ḥadīth* is true, but it *sanad* is *ḍaʿīf*. Benefit for someone who eat when hungry or need, and when eat may not excessive until overly full”.

Human always need food and drink. Everyone need it to corroborate the body, throw feces and poison, renew the cells, and also stimulate the body and blood circulation. Allah Almighty will be blessing the food and drink as far as can apply the ethics taught by the Prophet Muhammad PBUH.³

In “*Ensiklopedia Nabi Muhammad SAW*” vol. 5 on chapter *Gaya Hidup Sehat Nabi Muhammad SAW* about eat and drink ethics, such as intend to worship, not eat when still full, avoid gold or silver vessel, not excessive, wash the hand before eat, wait food and a drink cold (not blow food or a drink on hot condition), read *basmalah*, eat from closest beverage, use right hand, start eat from edge plate, not sit lean on, not stand when eat and drink, etc.⁴

As a Muslim in every activity are always paying attention to the Islamic civilization that has exemplified the Prophet Muhammad PBUH, so that the value of worship. Among the ethics was not blowing food and drink. It is based on some of *ḥadīths*, such as narrated by Tirmidhī :

² Burhān al-Dīn Alhabī, *Sīrah Alhabiyah*, (Beirut: Dār al-Fikr, 1994), Vol. 3, p. 299.

³ Wahbah al-Zuhailī, *Ensiklopedia Akhlak Muslim Berakhlak dalam Bermasyarakat*, terj. Abdul ‘Aziz, (Jakarta: Noura Books, 2014), cet. I, p. 196.

⁴ Zaidah Kusumawati, et.al, *Ensiklopedia Nabi Muhammad SAW dalam Ragam Gaya Hidup 1*, (Jakarta: PT Lentera Abadi, 2011), Jilid 5, p. 151-189.

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَيُّوبَ وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِّيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّفْخِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَدَاهُ أَرَاهَا فِي الْإِنَاءِ قَالَ أَهْرِفَهَا قَالَ فَإِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ قَالَ فَأَبْنِ الْقَدَحَ إِذْنٌ عَنْ فَيْكَ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ (رواه الترمذي)⁵

“Alī bin Khashram told us, ‘Isā bin Yūnus reported to us from Anas bin Mālīk from Ayyūb bin Ḥabīb that he heard Abu al-Mutsannā al-Juhannī mentioned from Abū Sa‘īd al-Khudrī that the Prophet PBUH forbade to blow the drink. Then a man said : “How if I see the dirt inside the vessel?”. He said : “Pour out”. A man said : “Truly, I was not satisfied with a single breath”. He said : “Remove vessel from your mouth”. Abū ‘Isā said : “This *ḥadīth* is a *ṣaḥīḥ ḥasan*”.

Also *ḥadīth* narrated by Ibnu Mājah :

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ (رواه ابن ماجه)⁶

“Abū Kuraīb told us, ‘Abd al-Raḥīm bin ‘Abd al-Raḥmān al-Muḥārībī told us, Sharīk from ‘Abd al-Karīm told us from ‘Ikrimah from Ibnu ‘Abbās, he said : "The Messenger PBUH was never blow food and drink, and he was also breath in the vessel.”

The sign of that prohibition means there is hidden wisdom behind, which needs to be sought after know the reason why the Prophet PBUH forbade it to do. Then emerge the question, what is the background emergence that statement of the Prophet Muhammad PBUH.

Therefore, this prohibition must be paid attention, because it is related to ethics and also health issues. So the researcher feel that this is need to be discussed because it is impossible vacuum from context, it means all the *ḥadīth* delivered by the Prophet there must be chronological.

⁵ Muḥammad bin ‘Isā al-Tirmidhī, *Sunan al-Tirmidhī*, (Mesir: Dār al-Ḥadīth, 2010), Vol. 4, p. 82.

⁶ Muḥammad bin Yazīd bin Mājah, *Sunan Ibnu Mājah*, (Mesir: Dār al-Ḥadīth, 2010), Vol. 3, p. 163.

Beside that, the teachings of Islam about *ḥadīth* should be understood with enriched approach such as medical science, anthropology, psychology, etc. So more complete and not partial impressed the realized in daily activity in a contemporary context, including *ḥadīth* about the prohibition of blowing food and drink. From this, the author interest to study that *ḥadīth* from medical science perspective.

B. Research Question

In order to make this research focuses on the basic problem, it was needed to limit some of the basic problems based on the background of research above. The points that will become the basic problem of this research are :

1. How is the quality of *ḥadīth* on the prohibition of blowing food and drink ?
2. What is the comprehension of ‘ulamas and scientist about *ḥadīth* about the prohibition of blowing food and drink ?

C. Aim and Significance of Research

From the title that will be developed in this research, and also from the background the issue above, aim and significance to be achieved in this research are :

1. Aim of Research
 - a. Knowing the quality of *ḥadīth* on the prohibition of blowing food and drink.
 - b. Knowing the comprehension of ‘ulamas and scientist toward *ḥadīth* about the prohibition of blowing food and drink.
2. Significance of Research
 - a. Substantive theoretically, this research could be expected to contribute the development in the study of *ḥadīth* and to interest of further study as a reference and for other researcher who want to study about *ḥadīth* on the research, especially on Tafsir Hadits Department, The Faculty of Ushuluddin and Humanity, UIN Walisongo Semarang.
 - b. Practically, this research is expected to add insight of Islam for society to understanding *ḥadīth* about the prohibition of blowing food and drink.

D. Prior Research

Base on the author's research, there is no thesis or book discusses about the author's take on this. If there is a similar research themes of this research in terms of the title and the content is certainly different. The author find a thesis untitled "*Pemahaman 'Ulama Kabupaten Kapuas Terhadap Hadits Meniup Makanan dan Minuman*". This research from The Faculty of Ushuluddin and Humanity, Tafsir Hadits Department, Soraya in 2014, IAIN Antasari Banjarmasin. In this thesis, the author lists some *ḥadīths* and give a little description about the wisdom of the prohibition of blowing food and a drink is still hot in terms of health. In addition, the study in the thesis not about *ma'āni al-ḥadīth*, but more focus about the understanding of 'ulamas in Kapuas about *ḥadīth* the prohibition of blowing food and drink.⁷

"*Relevansi Tata Cara Makan yang Diajarkan Nabi dengan Ilmu Kesehatan*". This thesis work of Umi Hidayati from UIN Walisongo in 2009. In this thesis the writer try to relevanced the *ḥadīths* related to meal ethics taught by the Prophet with healthy science, whether related to physical, mental, and social.⁸

"*Perilaku Makan Makanan Halal Perspektif Kesehatan Mental*". This thesis wrote by Siwi Nur Hidayati from UIN Sunan Kalijaga Yogyakarta in 2005. She wrote about the influence of *ḥalal* food in perspektif of mental. *Ḥalal* food will receive pure soul, fresh mind and body will caused peacefull. Can clean the heart and keep spoken, because flesh that sprout up will increase the quality of piety.⁹

Therefore, the author conclude that so far there is no research which study about similar theme with the author research's. Thus, the author felt need to hold a research about The Prohibition of Blowing Food and Drink (Study of *Ma'āni al-Ḥadīth*) poured on the thesis especially discusses about understanding the *ḥadīth*.

⁷ Soraya, *Pemahaman 'Ulama Kabupaten Kapuas Terhadap Hadits Meniup Makanan dan Minuman*, Skripsi, Banjarmasin: IAIN Antasari, 2014.

⁸ Umi Hidayati, *Relevansi Tata Cara Makan Yang Diajarkan Nabi dengan Ilmu Kesehatan*, Skripsi, Semarang: UIN Walisongo, 2009.

⁹ Siwi Nur Hidayati, *Perilaku Makan Makanan Halal Perspektif Kesehatan Mental*, Yogyakarta: UIN Sunan Kalijaga, 2005.

E. Research Method

To support the preparation of scientific papers, so it can be arranged accurate and directional need a method to produce an optimal and satisfying research. In this case, the method is the way to act systematically in doing a research. As for the method used by the author in this research are :

1. Type of Research

This research is library research, that source of data from library books and other literatures¹⁰ like journals, magazines, online media, and other sources that is relevant with this topic. Therefore, the type of this research is qualitative research or the research that leads to the exploration, excavation, and study of related data. Its object is The Prohibition of Blowing Food and Drink (Study of *Ma'āni al-Ḥadīth*). Whereas on the basis of processing with the holding of data collection which is the analyzed, so this research is descriptive-analysis.

2. Technique of Collecting Data

The way used to collect the data needed in research through systematic and standards procedures. As for the definition of data in research is any material information or information about a symptom or a phenomenon that has to do with research.¹¹

As for the method of collection data which the author use in this research is documentation method. Documentation method is a collecting data that takes or search for the source of data from some documents, like books, notes, magazines, archives, newspapers, transcript and all matters related to the research.¹²

The data used in this study divides into two parts, are primary sources and secondary sources. Primary source is the book *ḥadīth* in *al-Kutub al-Tis'ah* containing about the prohibition of blowing food and drink. To search data about

¹⁰ Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Andi Ofset, 1995), Vol. I, p. 3.

¹¹ Tatang M. Arifin, *Menyusun Rencana Penelitian*, (Jakarta: Rajawali Press, 1995), p. 3.

¹² Suharsimi Arikunto, *Prosedur Penelitian; Suatu Pendekatan Praktik*, (Jakarta: PT. Rineka Cipta, 1993), p. 202.

the transmitter and the view of the critics ‘ulamas of *ḥadīth* toward him, the author uses *Tahdhīb al-Tahdhīb*, *al-Ḥabīb fī Tamayiz al-Ṣahābah*, *al-Asmā’ wa al-Kunā*, etc. To make it easier to search the *ḥadīth*, the author uses *al-Mu’jam al-Mufāhras li Alfāz al-Ḥadīth al-Nabawī* by Arnold John Wensinck, CD Rom of *Mausū’ah al-Ḥadīth al-Sharīf al-Kutub al-Tis’ah* and CD Rom of *al-Maktabah al-Shamīlah*, then the author check to the original book of the *ḥadīth*.

Whereas, to obtain completeness and perfection of this research, secondary source uses is refer to books, articles, journals, magazines, internet either English, Arabic or Indonesian.

3. Analysis of Data

After collecting *ḥadīths* the author do analyzes with *Naqd al-Dākhilī* (criticism of *matan*) approach. Whereas criticism of *sanad* the author do *takhrīj* with use CD Rom of *Mausū’ah al-Ḥadīth al-Sharīf al-Kutub al-Tis’ah* then check in the prime book. In criticism of *sanad* and *matan* used multidisciplinary approach of ‘*Ulūm al-Ḥadīth* are sosiological or culture medical approach. The method analysis of data use the description method. This research use qualitative research¹³, so in analyzing the data, the author uses descriptive-analysis i.e. explain the issues that are being discussed on regular basis regarding the whole conception of the thought of the character in question.¹⁴

F. Systematics of Writing

This research contains of five chapters, each chapter discuss some problems that will be explained into sub-chapter. Between one chapter and the other chapters has related each other. Therefore, the systematical of writing of this research are :

CHAPTER I : PREFACE

In this chapter contains a preliminary outline of the overall patterns of thinking and poured in the context of a clear and solid. On the

¹³ Prasetyo Irawan, *Logika dan Prosedur Penelitian*, (Jakarta: STIA-LAN Press, 1996), p. 60.

¹⁴ Hadari Nawawi, *Metodologi Penelitian Bidang Sosial*, (Yogyakarta: Gajah Mada Press, 1995), p.

basis description of the thesis begins with the background of the problem summarized in it about what is the reason for choosing the title, and how the subject matter. With a glance depictions can already captured the substance of the thesis. Furthermore, it is proposed to further clarify the objectives of research which refers to the formulation of the problem. This explanation will reveal how far the significance of this paper. Then, in order to avoid repetition and plagiarism then stretched too many results of previous studies as outlined in the literatur review. Similarly, the method of writing revealed for what it is in the hope it can be seen what is the source of data, data collection techniques, data presentation and analysis of data. The develompment will appear in systematics of writing. Thus, in this first chapter look depiction the contents of the thesis as a whole, but in a single compact and dense to be a guideline for the second chapter, the third chapter, the fourth chapter, and the fifth chapter.

CHAPTER II : THE RESEARCH THEORY OF *ḤADĪTH*

The author will discuss about the method that used in the process of understanding ḥadīth which researched. Describe the definition of *ḥadīth*, then describe the definition of *Ma'āni al-Ḥadīth*. After that, the author describes the method of investigate *ḥadīth* which used. In this chapter also covered criticism *sanad* and *matan* of *ḥadīth*. This is for give a prove the proper criteria of *sanad* and *matan* from the *ḥadīth* to define the quality of *ḥadīth* about the prohibition of blowing food and drink. This understanding head for as first step to do further studies.

CHAPTER III : SOME *ḤADĪTHS* ABOUT THE PROHIBITION OF BLOWING
FOOD AND DRINK

This chapter will start with collecting *ḥadīth* related to the theme researched, then continued with *takhrīj al-ḥadīth* and *i'tibār al-sanad* method to know the quality of *ḥadīth* from *matan* and *sanad* side. Then carried out study about historical criticism which include criticism *sanad* and *matan*.

CHAPTER IV : THE IMPACT OF *ḤADĪTH* ABOUT THE PROHIBITION OF
BLOWING FOOD AND DRINK IN HEALTHY

In this chapter will be discussed about the method and contextual approach on understanding *ḥadīth*, argument of 'ulamas and scientist about the prohibition of blowing food and drink, also healthy approach toward understanding *ḥadīth*. This research head for make *ḥadīth* be contextual with realities of life are present, related to medical reviews. This effort important to do beside to broke up the stigma of some people who argued that the *ḥadīth* is a dry doctrine toward the unfamiliar problem of contemporary society, also to prove the truth of *ḥadīth*.

CHAPTER V : CLOSING

In this chapter will be summed up the results of the research have been outlined in the previous chapters. Then in this chapter, there is a suggestion of the author regard to the result of the research.

CHAPTER II

THE RESEARCH THEORY OF *ḤADĪTH*

A. *Ḥadīth*

1. Definition of *Ḥadīth*

Etymologically, word *ḥadīth* derived from Arabic means “opposite from old”, “everything is new”, and “news”.¹ The word also entered to Indonesian language. *Kamus Besar Bahasa Indonesia* interpret *ḥadīth* with “1. words and deeds of the Prophet PBUH narrated or told by the companions (to describe and define Islamic law); 2. second source of Islam after al-Qur’an.”²

To get more understanding about using this word at the time of the Prophet, we need to research in al-Qur’an. It has been used in al-Qur’an twenty three times. In variety of that verses *ḥadīth* showed four meanings.³ First, “religious communication”, message of Allah or al-Qur’an as in al-Zumar : 23 :

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا

“Allah has revealed [from time to time] the most beautiful
Message in the form of a Book...”

Second, “story of a secular” or general nature, as in al-An‘ām : 68 :

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ تَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

“When thou (The Prophet) sees men engaged in vain discourse
about Our signs, turn away from them unless they turn to a
different theme.”

Third, “historical story” as in Tāhā : 9 :

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

“Has the story of Musa reached thee?”

¹ Muḥammad bin Ya‘qūb al-Fairuzabādī, *al-Qāmūs al-Muḥīṭ*, cet. 8, (Beirut: Muassasah al-Risālah, 2005), p. 167.

² Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), p. 513.

³ Muḥammad Muṣṭafā al-A‘zamī, *Studies in Ḥadīth Methodology and Literature*, (Indiana: Islamic Teaching Centre, 1977), p. 1-2.

Fourth, “current story” or “conversation” as in al-Taḥrīm : 3 :

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا

“When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another) ...”

The word was used in the same sense by the Prophet it has been used in four meanings above. Here are a few examples :

إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ

“The best *ḥadīth* is the book of Allah”

And the Prophet says:

حَدِّثُوا عَنِّي بَنِي إِسْرَائِيلَ

“You may transmit *ḥadīth* from Banī Isrāʾīl”

And it's still many the word *ḥadīth* in the Prophet sayings. It is clear now, in the light of the above mentioned examples that the word *ḥadīth* has in its meaning the sense of story or communication. In the early days of Islam the stories and communications of the Prophet dominated all other kinds of communications, so this word began to be used almost exclusively for the narration about or from the Prophet.⁴

As for the ‘ulamas of *ḥadīth* define *ḥadīth* with “everything that was narrated from the Prophet, either in the words, deeds, *taqrīr*⁵, physical or moral, and *sīrah*⁶ either before or after prophet hood”⁷ From this, it can concludes that *ḥadīth* organized as 1) statement, 2) deed, 3) *taqrīr*, 4) characteristic, and 5) *sīrah*.

⁴ *Ibid.*, p. 3.

⁵ Provisions of the Prophet of what emerges from partial *ṣaḥābah* either words or deeds. This provision could be silent prophet without denying it, or approving then explained his kindness. See, Muḥammad ‘Ajjaj al-Khaṭīb, *Uṣūl al-Ḥadīth: ‘Ulūmuh wa Muṣṭalahuh*, (Beirut: Dār al-Fikr, 1971), p. 20.

⁶ Forms, views, and way of life of a person. See, Muḥammad Quraish Shihab, *Membaca Sirah Nabi Muhammad SAW Dalam Sorotan al-Qur’an dan Hadits-Hadits Shahih*, (Jakarta: Lentera Hati, 2011), p. 1.

⁷ Muḥammad ‘Ajjaj al-Khaṭīb, *Uṣūl... op.cit.*, p. 19.

Many ‘ulamas who use a few words other than *ḥadīth* for the same purpose. That word is *khbar* and *athar*.⁸ There are ‘ulamas who assess *ḥadīth* is the news that comes from the Prophet Muhammad, while *khbar* includes news emanating from other.⁹

Athar considered as the news coming from the Prophet and *ṣaḥābah*¹⁰, means same as *khbar* and more generally than *ḥadīth*.¹¹ Even Ibn Ḥajar including news from *tābi‘īn*¹² as *athar* which different from the opinion of fiqh ‘ulama from Khurasan which stating that the news *mauqūf*¹³ is *athar*, then *marfū*¹⁴ called *khbar*.¹⁵

2. Parts of *Ḥadīth*

a. *Sanad*

Etymologically *sanad* word means the pillar, or something that is relied the pillar. It is said like that because *ḥadīth* depended on him. While terminologically, there is the difference formula for understanding, among them :

الإخبار عن طريق المتن

“The news about the operating of the *matan*.”

سلسلة الرجال الموصلة للمتن

“The genealogy of the person (who narrated the *ḥadīth*) that extend the *matan*.”

سلسلة الرواة الذين نقلوا المتن عن مصدريه الأول

⁸ Muḥammad Muṣṭafā al-A‘zamī, *Studies in Ḥadīth Methodology and Literature*, p. 3.

⁹ Muḥammad ‘Ajjaj al-Khaṭīb, *op.cit.*, p. 28.

¹⁰ Terminologically, *ṣaḥābah* is someone who met the Prophet, believed in him and died in Muslim. See, ‘Abd al-Hādī ali-Faḍlī, *Introduction to Ḥadīth*, Translated by Nazmina Virjee, (London; Saqi Books, 2002), p. 39.

¹¹ Muḥammad Ṭāhir al-Jawwābī, *Juhūd al-Muḥaddithīn fī Naqd al-Matn al-Ḥadīth al-Nabawī al-Sharīf*, (Tunisia: Muassasat ‘Abd al-Karīm bin ‘Abdullāh, t.th), p. 59.

¹² *Tabi‘īn* is plural from *al-tabi‘*. Etymologically *al-tabi‘* is someone from the second generation of Muslims who succeeded the companions. See, ‘Abd al-Hādī ali-Faḍlī, *op.cit.*,

¹³ *Khbar* which tendency with *ṣaḥābah* which is stop and not achieved to Muhammad. See, ‘Uthmān bin ‘Abd al-Raḥmān Ibn Ṣalāh, *Muqaddimah Ibn Ṣalāh*, ed. Nūriddīn ‘Iṭr, (Beirut: Dār al-Fikr, 1986), p. 293.

¹⁴ *Ḥadīth* which is the last of *sanad* is the Prophet. ‘Uthmān bin ‘Abd al-Raḥmān Ibn Ṣalāh, *ibid.*, p. 45.

¹⁵ Muḥammad ‘Ajjaj al-Khaṭīb, *Uṣūl al-Ḥadīth: ‘Ulūmuh wa Muṣṭalahuh*, p. 28.

“Genealogy of the narrator who quotes *ḥadīth* from the first source.”¹⁶

Etymologically, *sanad* has meant assistance, which can be holding on, or believable. Then terminologically, has meant the way that delivery to us one of *matan ḥadīth*. And *sanad* can called as *ṭarīq* or *wajh*.¹⁷

b. *Matan*

Etymologically *matan* word means *ma irtafa'a min al-arḍ* (land of the rising). While according to the terminologically :

مَا يَنْتَهِي إِلَيْهِ السَّنَدُ مِنَ الْكَلَامِ

“A sentence places the end of the *sanad*.”

Or with other redactions :

أَلْفَاظُ الْحَدِيثِ الَّتِي تَقُومُ بِهَا مَعَانِيهِ

“*Alfāz* from *ḥadīth* which contains specific meanings.”

There is also simpler redaction which mention that *matan* was the tip of the *sanad*. If all the above understanding, what is meant by *matan* is contain or *lafaz* of *ḥadīth* itself.

Matan etymologically has meant backing road, or the land which tall and tight. Then terminologically has meaning the substance of news that kind of words, habit, and the decision of the Prophet which site after the last *sanad*.¹⁸

c. *Rāwī*

Rāwī word means one who narrated or advised of the *ḥadīth*.¹⁹ *Rāwī* or people that delivered or written in a book that even heard or received from someone or his teacher.²⁰

In fact, between the term of *sanad* and *rāwī* are two terms that can't be separated. *Sanad* of hadith on each *ṭabaqah* also referred to by the *rāwī*, if the meaning of *rāwī* is a man who narrated and move the *ḥadīth*. However, the

¹⁶ Munzier Suparta, *Ilmu Hadis*, (Jakarta: Raja Grafindo Persada, 2003), p. 4.

¹⁷ Syuhudi Isma'il, *Ilmu Hadis*, (Jakarta: Angkasa, 2004), p. 17.

¹⁸ *Ibid.*, p. 18.

¹⁹ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 46.

²⁰ Syuhudi Isma'il, *Ilmu...*, *op.cit.*, p. 17.

difference between the two is located on book keeping and *tadwīn* of *ḥadīth*. People who received *ḥadīth* and then collected it in a book called the *rāwī*.²¹

3. The Classification of *Ḥadīth*

a. The *ḥadīth* in terms of quantity.

‘Ulamas has different opinions about the decision of *ḥadīth* based on its quantity. The meaning looking of based on its quantity here is by tracking the number from which the existence of the *rāwī* of *ḥadīth*. The experts there are grouped into three parts, namely the *ḥadīth mutawatīr*, *ḥadīth masyhūr*, and *ḥadīth ahad*. Then there is also the grouped into two parts, i.e. the *ḥadīth mutawatīr* and *ḥadīth ahad*.

1. *Ḥadīth Mutawatīr*

Mutawatīr according to language means *mutatabi*, i.e. that come next or consecutively, which is among one another there is no away. *Mutawatīr* is a report that has so many narrators that it is conventionally impossible for them all to have agreed upon its fabrication.²²

While the understanding of *ḥadīth mutawatīr* according to term there are several definitions, among others:

مَا رَوَاهُ جَمْعٌ عَنِ جَمْعٍ تُحْيِلُ الْعَادَةَ تَوَاطُؤُهُمْ عَلَى الْكَذِبِ

“The *ḥadīth* that narrated by some of the people according to the custom of their impossible agreement comes to lie.”

As for the terms of a *ḥadīth*, for *muta’akhirīn* ‘ulama, and *ahli uṣūl*, something that called as a *ḥadīth mutawatīr*, when qualified as follows²³ :

a) Reported by the most of *rāwī*

In this case the ‘ulamas has different opinions. There is a certain amount, and there is also does not determine a certain amount. According to the ‘ulamas who do not use a particular amount, which is

²¹ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 47.

²² ‘Abd al-Hādī al-Fadlī, *Introduction to Ḥadīth*, p. 20.

²³ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 95-100.

important with that amount, according to the custom can provide confidence in what is preached and impossible they agreed to lied.

b) The existence between the *rāwī* at first *ṭabaqah* and the next.

The number of *rāwī* in *ḥadīth mutawatīr*, among the first *ṭabaqah* and other must be balanced. Thus, when a hadith narrated by twenty companions, was later accepted by ten *tābi'īn*, and only accepted by five *tābi'īn*, can't be classed as a *ḥadīth mutawatīr*. Because the amount of *rāwī* unbalanced between the first *ṭabaqah* with the next *ṭabaqah*.

c) Based on the response of five senses

News submitted by *rāwī* should be based on the response of five senses. That is to say is that, the news they tell us to be completely a result of hearing or vision of his own.

2) *Ḥadīth Aḥad*

Al-Aḥad plural from *aḥad*, according to language meaning it means *al-Wahīd* i.e. the one. Thus, *khobar waḥīd* is a news submitted by one person.

There are also 'ulama who define *ḥadīth aḥad* simply, that hadith are not qualified to be *ḥadīth mutawatir*, the hadith or it legitimate and need to get to the source, but it gives the sense of *ẓanniy*, and not to the *qaṭ'īy*, and *yaqīn*.

From some of the above definition, it is clear that in addition to a number of *rāwī* in *ḥadīth aḥad* was not up to the number of *rāwī* in *ḥadīth mutawatir*, their subjects also are *ẓanniy*, not *qaṭ'īy*.²⁴

b. The hadith in terms of quality.

'Ulamas of *ahli ḥadīth* divide the hadith in terms of quality into two parts, namely :

1. *Ḥadīth Maqbūl*

Maqbūl according to language means *ma'khudh* (taken) and *muṣaddaq* (which is justified or accepted). While according to the term are :

²⁴ *Ibid.*, p. 107-108.

مَا تَوَافَرَتْ فِيهِ جَمِيعُ شُرُوطِ الْقَبُولِ

“*Ḥadīth* that has perfect existence, terms of acceptance.”

The *maqbul* report is one that the ‘ulamas have implemented and have come to accept.²⁵ The terms of the acceptance of a hadith became the *ḥadīth maqbul* pertaining to it *sanad*, which narrated is *sanad*, narrated by the *rāwī* that *ḍabiṭ* and ‘adil, and is also related to it *matan*, no *syadh* and does not have ‘*illah*.

Judging from the provisions of *ḥadīth maqbul* above, then the *ḥadīth maqbul* can be classified into two, namely *ḥadīth ṣaḥīḥ* and *ḥadīth ḥasan*.

a. *Ḥadīth Ṣaḥīḥ*

- Understanding

Ṣaḥīḥ etymologically is the opposite of the word *saqīm*, which means pain. This word have also become Indonesia language vocabulary that means perfect, right, legitimate, healthy, and sure. The meaning *ṣaḥīḥ* in definitive explicit yet declared by *ahli ḥadīth al-mutaqaddimīn*. They generally only provide a description of the *ḥadīth* which acceptance criteria can be holding on. Among their statements are, “not accepted accounts of a *ḥadīth* unless sourced from man that *thiqah*, not accepted accounts of a *ḥadīth* from people who known that have no knowledge of *ḥadīth*, lies, followed the lust, and the people who rejected his testimony.”²⁶

- The terms of *ḥadīth ṣaḥīḥ*

From the definition of *ḥadīth ṣaḥīḥ* which have been described above, it can be stated that the terms of a *ḥadīth* is declared shall be as follows²⁷:

a. Related it *sanad*.

The meaning with related it *sanad* here is that every *rāwī* in the *sanad ḥadīth* received the narration of *ḥadīth* from *rāwī* nearby

²⁵ ‘Abd al-Hādī al-Faḍlī, *Introduction to Ḥadīth*, p. 21.

²⁶ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 126.

²⁷ *Ibid.*, p. 130-133.

earlier. This situation lasted until the end of the *sanad* from the *ḥadīth*. Thus, it can be said that the series of *rāwī* in *ḥadīth ṣaḥīḥ* narrators are since the last narrator to the first, are companions who received directly from the Prophet, to be continued in a narration.

b. *Rāwī ‘Adil*

The word *‘adil* according to language mean straight, not one-sided, not *ẓalīm*, not straying, genuine, and honest. A person is said to be honest if there is her nature that can encourage the maintenance of his God fearing, is always execute commands and leave the prohibition, and kept *muru’ah*, which is always being so good in all the vagaries of the act.

c. *Rāwī ḍabīṭ*

The word *ḍabīṭ* according to language is a sturdy, strong, memorized perfectly. A *rāwī* can be said *ḍabīṭ* when he has perfectly memorizing to the *ḥadīth* which narrated by his self.

d. No *shadh* (awkward)

The meaning from *shadh* or *shudhudh* (plural of *shadh*) here is a *ḥadīth* that contradicts with the other *ḥadīth* that more sturdy or more *thiqah*. This notion held by al-Shāfi’ī and followed by most other ‘ulamas.

e. Do not have *‘illah* (*ghairu mu’alla*)

The word *‘illah* which has the plural word from *‘ilal*, have meaning defect, disease, evil, and read false. Thus, the *ḥadīth* can called the *ḥadīth* that has *‘illah* is the *ḥadīth* there is defective or has a disease in them.

‘Illah ḥadīth can occur on the *sanad* and also *matan* of *ḥadīth*, or also can occur on both simultaneously. Nevertheless, *‘illah* most widely occur in *sanad*.

- Use the *Ḥadīth Ṣaḥīḥ* as a proof

The *ḥadīth* ‘ulamas and ‘ulamas of *uṣūl fiqh* agree makes the *ḥadīth ṣaḥīḥ* as a proof that must be charitable with him. This deal occurred in matters pertaining to something that *ḥalāl* and *ḥarām*, not in matters relating to ‘*aqīdah* (belief).²⁸

b. *Ḥadīth Ḥasan*

- Understanding

Ḥasan according to language means something that endeared by lust. While according to the term is the tradition whose chain of transmission is consecutively linked to the Prophet by commendable *imāmīs* whose reliability has not been affirmed.²⁹ This happens because of differences of opinion among them classified the position of *ḥadīth ḥasan* into *ḥadīth ṣaḥīḥ* or *ḥadīth ḍa’if* is can be used as a proof.³⁰

- The terms of *ḥadīth ḥasan*

- a. *Sanad* to be continued
- b. *Rawi* that ‘*adil*
- c. *Rawi* that *ḍabīṭ*
- d. There are no *shadh*
- e. Do not have ‘*illah*³¹

- Use the *ḥadīth ḥasan* as a proof

The majority of ‘ulamas say that using *ḥadīth ḥasan* as a proof is the same with using the *ḥadīth ṣaḥīḥ* as proof, although the degree is not the same. There are even some who enter *ḥadīth ḥasan* into the *ḥadīth ṣaḥīḥ*, eventhough it does not include a reason. And a lot of the *fuqaha’* and ‘ulamas who do use this hadith as a foundation.³²

²⁸ *Ibid.*, p. 136.

²⁹ ‘Abd al-Hādī ali-Faḍlī, *Introduction to Ḥadīth*, p. 26.

³⁰ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 141.

³¹ *Ibid.*, p. 145.

³² *Ibid.*, p. 148.

c. *Ḥadīth Ḍa'īf*

- Understanding

The word *Ḍa'īf* according to the language means weak, as opposed of strong. Then called the *ḥadīth Ḍa'īf* in language is a weak hadith or not strong. While terminologically is a report that does not fulfill any of the conditions from the above two categories, because its chain comprises a reporter who has been defamed because of his immorality, etc. or because he is unknown or because he is a fabricator.³³

As told by al-Nawawī :

مَا لَمْ يُوجَدَ فِيهِ شُرُوطُ الصَّحَّةِ وَلَا شُرُوطُ الْحَسَنِ

“The *ḥadīth* that there are no terms of *ḥadīth ṣaḥīḥ*, and *ḥadīth ḥasan* terms.”³⁴

- The reasons for *ḥadīth Ḍa'īf* are refused :

a) *Sanad* of *Ḥadīth*

From the side *sanad* of the *ḥadīth*, it is specified in two parts, namely :

- There are defects on *rāwī*, although in terms of his *'adil* or his *Ḍabiṭ*. Namely because of a lie, accused a lie, *fasīq*, many wrong, weak in memorizing, many of *waham*, contrary to the narration that more *thiqah* or trusted, unknown identity, the followers of *bid'ah*, and not good in memorizing.
- *Sanad* not to be continued

In this case include the fallen at first *sanad*, fall on the last *sanad* (companions), fallen two-person narrator sequentially or more, if the narrator who fell not sequential it is called a *ḥadīth munqaṭi'*.

b) *Matn* of *Ḥadīth*

Include *ḥadīth mauqūf* and *ḥadīth maqthū'*.³⁵

³³ 'Abd al-Hādī ali-Faḍlī, *Introduction to Ḥadīth*, p. 27.

³⁴ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 150.

³⁵ *Ibid.*, p. 151.

2. *Ḥadīth Mardūd*

Mardūd according to the language means which were rejected or not accepted. While according to the term:

مَا فَفِدَ شُرُوطَ الْقَبُولِ أَوْ بَعْضَهَا

“The *ḥadīth* which does not fulfill the terms or partial terms of *ḥadīth maqbūl*.”

The *mardūd* report is one that the ‘ulamas have rejected because of a discrepancy in the narration of the reporter or distortions in the text of the tradition.³⁶ Does not satisfy the terms of the definition can occur in *sanad* and *matan*. The ‘ulamas classify these into two types of *ḥadīth*, that is *ḥadīth ḍa’if* and *ḥadīth mauḍū’* into three parts, namely the *ḥadīth ṣaḥīḥ*, *ḍa’if*, and *mauḍū’*.³⁷

B. The Method of Understanding *Ḥadīth*

1. The Definition of *Ma’ānī al-Ḥadīth*

The study about understanding *ḥadīth* is appear since presence of Prophet Muhammad, especially since he was appointed as the Messenger who is a perfect example (*uswah ḥasanah*). The companions directly can understand the meaning of the word which is delivered by The Prophet. In other words, it is no problem in understanding *ḥadīth*, because even if appearing difficult in understanding *ḥadīth*, the companions could immediately asked The Prophet.

A serious problem which related to understanding *ḥadīth* is rise after Prophet Muhammad passed away, because the companions and the next generation cannot ask directly to The Prophet Muhammad. So they must understand by their self when there are difficulties in understanding *ḥadīth* of Prophet. Problem of understanding *ḥadīth* then increasingly becomes complex when Islam began to spread in another Arab areas. They do not know well about stylistic of Arabic used because sometimes he uses phrases that are *majazī* (metaphorical), *rumzī* (symbolic), *qiyasī* (analogic) and even sometimes use *gharīb* (foreign) word, which previously the meaning was

³⁶ ‘Abd al-Hādī ali-Faḍlī, *Introduction to Ḥadīth*, p. 21.

³⁷ Munzier Suparta, *Ilmu...*, *op.cit.*, p. 123-125.

very clear, but later slowly the word is not used anymore, so those words are considered difficult to understand.

Not to mention the paradigm and the basic assumptions used in the looking up the figure of the Prophet Muhammad, as the theory of Imām al-Qarāfī distinguishes the position of Muhammad, whether as the Prophet, *mufti*, the leader, or as an ordinary man. And also, the distinction between *sunnah risālah* and *ghairu risālah*, such as in the theory of al-Dahlawī. Moreover with the context of the age and a different situation at the time of the Prophet, so that sometimes causes *matan ḥadīth* feels less communicative with the context of the present. All of that certainly would further add to the complexity in understanding *ḥadīth* of the Prophet Muhammad.

That is why the ‘ulamas then trying hard to get solution of the problems. So, appear the study about how to interpret and understand *ḥadīth* of The Prophet with considered the linguistic structure of the text, the context of the emergence of *ḥadīth* (*asbāb al-wurūd*), the position of The Prophet when delivered the *ḥadīth*, and how to connect the context of *ḥadīth* in the past with the present, so it will get correct understanding, without losing its relevance in the context of the present, is called Study of *Ma’ānī al-Ḥadīth*.³⁸

2. The Method of *Ma’ānī al-Ḥadīth*

The study of religious texts surely could not stand alone but need to involve other disciplines, because religious and social problem are more complex, while Islam be based on al-Qur’an and *ḥadīth* should be dialogue with reality and the development of the times. Therefore, the analysis and the conclusions taken from religious texts (al-Qur’an and *ḥadīth*) are more dialectical and comprehensive, and accommodating toward the development of society.

The study of *ḥadīth* is indeed attracted the attention of being the study of *ḥadīth*, both Muslims and non-Muslims. Even until now, the study of *ḥadīth* both of criticism of authenticity, and a method of understanding, continues to grow

³⁸ Abdul Mustaqim, *Ilmu Ma’ānī Ḥadīth: Paradigma Interkoneksi*, (Yogyakarta: IDEA Press, 2008), p. 1-5.

from textual to contextual, and that is dogmatic to critical, from the literal to the liberal model. Kind and model approach in understanding *ḥadīth* is appreciation and their interaction with *ḥadīth* as the second source of Islam after al-Qur'an.

The method for analyzing word of *ḥadīth* (*matan*) used in this *ma'ani al-ḥadīth* research is the method offered by Musahadi HAM³⁹, which includes the following steps :

a. Historical Criticism

This is by conducting a test of the validity and authenticity of the *ḥadīth* should be qualified *ṣaḥīḥ al-ḥadīth*, such as the *sanad* should be continued (*muttaṣil*), the narrator 'adil and *dabīṭ*, word of *ḥadīth* not discrepancy and no defects.⁴⁰ Historical criticism on this research conducted over some steps, such as :

- 1) *Takhrīj ḥadīth*, this step is done using the method of keyword in order to obtained a more complete the variation of *ḥadīth*.⁴¹
- 2) *I'tibar*, by including another *sanad* to find out whether there are other narrator from *ḥadīth* until knowable is whether there are *shahīd* and *muttabi'* that supports those researched. In addition, with *i'tibar* also can be known the method of narration used in *ḥadīth* is being researched.⁴²
- 3) The research of *sanad*, conducted to know the connection of *sanad* and quality the narrator of *ḥadīth* researched with the help *ilmu rijāl al-ḥadīth*. In addition, this research has also included an analysis of whether there is any discrepancy or defects in *ḥadīth* that researched, which is also one of the requirement of a *ḥadīth* could be considered as *ṣaḥīḥ al-ḥadīth*.⁴³

³⁹ Musahadi HAM, *Evolusi Konsep Sunnah (Implikasinya pada Perkembangan Hukum Islam)*, (Semarang: Aneka Ilmu, 2000), p. 155-159.

⁴⁰ Suryadi, (dkk), *Metodologi Penelitian Hadits*, (Yogyakarta: Pokja Akademik UIN Sunan Kalijaga, 2006), p. 103.

⁴¹ *Ibid.*, p. 34.

⁴² *Ibid.*, p. 67.

⁴³ *Ibid.*, p. 104-117.

4) The conclusion, that concluded the quality of *ḥadīth* was taken after researching the obtained data.

b. Eidetic Criticism

This method aims to obtain the meaning of *ḥadīth* is textual and contextual which is just a few steps, such as :

- 1) Analysis of content, is the understanding of *matan* through several studies, namely linguistic studies, thematic-comprehensive studies or study consider the other *ḥadīth* with same theme to get a more comprehensive understanding and study confirmation of the Qur'an.
- 2) Analysis of historical reality, by tracing *asbāb al-wurūd ḥadīth*. But if not found *asbāb al-wurūd*, then it will be traced to the macro situation which is the background of life at the time of the Prophet.
- 3) Analysis of generalization, after acquiring the textual meaning of *ḥadīth* and historical reality at the time of the Prophet, then further study is contextual meaning of *ḥadīth*, by pulling the universal meaning of which is covered in the *ḥadīth*.

c. Practice Criticism

This method aims to connect the understanding has been obtained from eidetic criticism process with the present realities of life that did not escape their interdisciplinary involvement. In this case the meaning of *ḥadīth* be related to health science, so that would ease for some general community in understanding and applying those being researched.

CHAPTER III

SOME *ḤADĪTHS* ABOUT

THE PROHIBITION OF BLOWING FOOD AND DRINK

A. Al-Qur'an Talks About Food

Some *ḥadīths* explain about the prohibition blowing food and drink, nothing contrary with al-Qur'an. Anything ordered by the Prophet was certainly accordance with is in al-Qur'an, although in al-Qur'an has not found the prohibition of blowing food and drink. Below are some of the verses supports the *ḥadīth* :

1. Al-A'raf : 157

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

“Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures), - in the Law and the Gospel ; - for he commands them what is just and forbids them what is evil ; he allows them as *ḥalāl* what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him, it is they who will prosper.¹

When interpret (ويحل لهم الطيبات ويحرم عليهم الخبائث) Ibnu Kathīr quoted the argument of

some ‘Ulamas, among it : each food is *ḥalāl* by Allah is (طيب نافع في البدن والدين) good,

¹ A. Yusuf Ali, *The Holy Qur'an: Text, Translation, and Commentary*, (USA: Amana Corp, 1983), p. 388-389.

benefit for body and religion. And each food is *ḥarām* by Allah is bad, dangerous for body and religion.²

2. Al-Baqarah : 168

يَتَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

عَدُوٌّ مُبِينٌ

“O ye people! Eat of what is on earth, *ḥalāl* and good³, and do not follow the footsteps of the Evil One, for he is to you an anowed enemy”.

Imām Ibnu Kathīr said, after Allah Almighty explains that no God except Him, and He is the only one who created being, then He explains that He is The Giver of *rizqī* to His creatures. Then He mentioned that He allows the creatures eat what is on Earth which *ḥalāl* from Allah and *ṭayyīb*, which is good the essence, not dangerous for body and sense.⁴

3. Al-Māidah : 88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“Eat of the things which God hath provided for you, *ḥalāl* and good, but fear God, in Whom ye believe”.⁵

According to Quraish Shihab in his book “*Tafsīr Al-Mishbah*”⁶, and eat kosher food, i.e. food which is not *ḥarām* either good, tasty, nutritious, and have positive impact for the health of what Allah gave to you, and fear Allah in your activity toward Him, you are *mu’minūn*, which are people who that dogged faith.

What is meant by the word “eat” in this verse are all human activity. Word choice of “eat”, beside because as a principle commodity of human, also as

² Al-Ḥāfiẓ ‘Imād al-Dīn Abū al-Fidā’ Ismā’īl ibn Kathīr al-Qurashī al-Dimashqī, *Tafsīr al-Qur’ān al-‘Azīm*, (Kuwait: Jam’iyyah Iḥyā’ al-Turāth al-Islāmiyah, 1994), Vol. 2, p. 338.

³ Gratitude for God’s gifts is one form of worship. See : A. Yusuf Ali, *The Holy..., op.cit.*, (USA: Amana Corp, 1983), p. 67)

⁴ Al-Ḥāfiẓ ‘Imād al-Dīn Abū al-Fidā’ Ismā’īl ibn Kathīr al-Qurashī al-Dimashqī, *Tafsīr..., op.cit.* Vol. 1, p. 277.

⁵ A. Yusuf Ali, *The Holy..., op.cit.*, p. 270.

⁶ M. Quraish Shihab, *Tafsīr al-Mishbah: Pesan, Kesan dan Keserasian al-Qur’an*, (Jakarta: Lentera Hati, 2002), Vol. 3, p. 231-232.

support food of human activity. Without eating, humans are weak and cannot do activity.

This verse ordered us to eat kosher either good. When interpret al-Baqarah : 68, Quraish Shihab among other suggested that not all *ḥalāl* food automatically good, because it can called *ḥalāl* consists of four kinds; *wājib*, *sunnah*, *mubāh*, and *makrūh*. So do activity. There are activities that *ḥalāl*, but its *makruh* or very dislike by Allah, i.e. the termination of relationship. Also not all of which are *ḥalāl* accordance with the conditions of each person. There is a less good for someone because has certain health conditions, and there is also a less good for someone, though good for other. There is *ḥalāl* food, but it is not nutritious, so that became ill. That ordered by The Prophet is *ḥalāl* either good.

B. *Ḥadīths* About The Prohibition of Blowing Food and Drink

Word of *ḥadīth* that have meaning the prohibition blowing food and drink use *لَمْ يَكُنْ، نَهَى*. The point of that word is that blowing food and drink is forbidden.

Exploring *ḥadīth* about the prohibition of blowing food and drink, author will use nine books of *ḥadīth* or it usually is called “*Kutub al-Tis’ah*” (Ṣaḥīḥ al-Bukharī, Ṣaḥīḥ Muslim, Sunan al-Tirmidhī, Sunan Abū Dāwud, Sunan al-Dārimī, Musnad Imām Ahmad, Sunan al-Nasā’ī, Sunan Ibnu Mājah, al-Muwaṭṭa’ Imām Mālik).

After searching and exploring *ḥadīth* about the prohibition of blowing food and drink in nine books above, before the author search in “*Mu’jam al-Mufāhras li Alfāz al-Ḥadīth al-Nabawī*”, it was found fifteen (15) types of *ḥadīth*, these are :

1. In Sunan Ibnu Mājah are no. 18 and 24
2. In Sunan Abū Dāwud are no. 16 and 20
3. In Musnad Imām Ahmad are no. 1609, 2818, 11699, 11146, 11218, and 11479
4. In Sunan al-Tirmidhī is no. 15
5. In Sunan al-Dārimī is no. 27
6. In al-Muwaṭṭa’ Imām Mālik is no. 12

a. *Hadīth* which use keyword لَمْ يَكُنْ :

1) Narrated by Ibnu Mājah

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ (رواه ابن ماجه)⁷

“Abū Kuraīb told us, Abd al-Raḥīm bin ‘Abd al-Raḥmān al-Muḥāribī told us, Sharīk told us from ‘Abd al-Karīm from ‘Ikrimah from Ibnu ‘Abbās, he said : “The Messenger PBUH was never blow food and drink, and he was also not breath in the vessel.” (H.R. Ibnu Mājah)

2) Narrated by Ibnu Mājah

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ، عَنْ شَرِيكٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي الشَّرَابِ (رواه ابن ماجه)⁸

“Abū Kuraīb told us, ‘Abd al-Raḥīm bin ‘Abd al-Raḥmān al-Muḥāribī told us from Sharīk from ‘Abd al-Karīm from ‘Ikrimah from Ibnu ‘Abbās, he said : “The Messenger PBUH was never blow in the vessel.” (H.R. Ibnu Mājah)

b. Hadits which use keyword نَهَى :

1) Narrated by Ibnu Mājah

حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ الْبَاهِلِيُّ، حَدَّثَنَا سُفْيَانٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنْفَخَ فِي الْإِنَاءِ (رواه ابن ماجه)⁹

“Abū Bakar bin Khallād al-Bāhili told us, Sufyān told us from ‘Abd al-Karīm from ‘Ikrimah from Ibnu ‘Abbās, he said : “The Messenger PBUH was forbid to blow in the vessel (when drink).” (H.R. Ibnu Mājah)

2) Narrated by Abū Dāwud

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّعْلِيُّ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ (رواه ابو داود)⁹

⁷ Muḥammad bin Yazīd bin Mājah, *Sunan Ibnu Mājah*, (Mesir: Dar al-Ḥadīth, 2010), Vol. 3, p. 163.

⁸ *Ibid.*, p. 210.

⁹ *Ibid.*, p. 210.

“Abdullah bin Muhammad al-Nufaili told us, Ibnu ‘Uyainah told us from ‘Abd al-Karīm from ‘Ikrimah from Ibnu ‘Abbās, he said : “The Messenger PBUH was forbid to breath in the vessel and blow in it.” (H.R. Abū Dāwud)

3) Narrated by Imām Aḥmad

حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ : إِنْ شَاءَ اللَّهُ أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ (رواه أحمد)¹¹

“Sufyān told us from ‘Abd al-Karīm from ‘Ikrimah from Ibnu ‘Abbās *Inshā Allāh*, that the Prophet PBUH was forbid to breath in the vessel or blow it.” (H.R. Imām Ahmad)

4) Narrated by Imām Aḥmad

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ (رواه أحمد)¹²

“Abd al-Raḥmān bin Mahdī told us from Isrāil from ‘Abd al-Karīm from ‘Ikrimah from Ibnu ‘Abbās, he said : “The Messenger PBUH was forbid to blow food and drink.” (H.R. Imām Ahmad)

5) Narrated by al-Dārimī

أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ. (رواه الدارمي)¹³

“Amr bin ‘Aūn told us from Ibnu ‘Uyainah from ‘Abd al-Karīm al-Jazārī from ‘Ikrimah from Ibnu ‘Abbās that the Prophet PBUH was forbid to blow in drink.” (H.R. al-Dārimī)

6) Narrated by Imām Aḥmad

حَدَّثَنَا هَارُونُ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ : أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ

¹⁰ Sulaimān bin al-Ash’ath Abū Dāwud, *Sunan Abī Dāwud*, (Mesir: Dār al-Ḥadīth, 2010), Vol. 3, p. 161.

¹¹ Aḥmad bin Muḥammad bin Hambal, *al-Musnad lil Imam Ahmad bin Muhammad bin Hambal*, (Mesir: Dār al-Ḥadīth, 2012), Vol. 2, p. 274.

¹² Aḥmad bin Muḥammad bin Hambal, *ibid.*, p. 574.

¹³ ‘Abdullāh bin ‘Abd al-Raḥmān al-Dārimī, *Sunan al-Dārimī*, (Beirut: Dar al-Fikr, tt), Vol. 2, p. 123.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ:
وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ (رواه احمد)¹⁴

“Hārūn told us, said; ‘Abdullāh bin Wahb told us, said; Qurrah bin ‘Abd al-Raḥmān reported me from Ibnu Shihāb from ‘Ubaidillāh bin ‘Abdullāh bin ‘Utbah from Abū Sa‘īd al-Khudrī that he said : “The Messenger PBUH was forbid to drink from the mouth of vessel and blow when drink.” ‘Abd al-Raḥmān said : “And I heard from Hārūn.” (H.R. Imām Aḥmad)

7) Narrated by al-Tirmidhī

حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمٍ، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ، وَهُوَ ابْنُ حَبِيبٍ
أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِّيَّ يَذْكُرُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ
النَّفْخِ فِي الشُّرْبِ، فَقَالَ رَجُلٌ : الْقَدَاهُ أَرَاهَا فِي الْإِنَاءِ؟، قَالَ : أَهْرِفَهَا، قَالَ : فَإِنِّي لَا أَرَوِي مِنْ
نَفْسٍ وَاحِدٍ، قَالَ : فَأَبِنِ الْقَدَحَ إِذْنًا عَنْ فَيْك. قَالَ أَبُو عَيْسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.
(رواه الترمذي)¹⁵

“Alī bin Khashram told us, ‘Isā bin Yūnus reported to us from Anas bin Mālik from Ayyūb bin Ḥabīb that he heard Abu al-Mutsannā al-Juhannī mentioned from Abū Sa‘īd al-Khudrī that the Prophet PBUH forbade to blow the drink. Then a man said : “How if I see the dirt inside the vessel?”. He said : “Pour out”. A man said : “Truly, I was not satisfied with a single breath”. He said : “Remove vessel from your mouth”. Abū ‘Isā said : “This *ḥadīth* is a *ṣaḥīḥ ḥasan*.” (H.R. Tirmidhī)

8) Narrated by al-Dārimī

أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ، عَنْ أَبِي الْمُثَنَّى الْجُهَنِّيِّ، قَالَ مَرْوَانَ لِأَبِي
سَعِيدِ الْخُدْرِيِّ : هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ النَّفْخِ فِي الشَّرَابِ؟، قَالَ :
نَعَمْ. (رواه الدارمي)¹⁶

“Khālīd bin Makhlad told us, Mālik from Ayyūb bin Ḥabīb told us from Abū al-Muthannā al-Juhannī, he said ; Marwān ever said to Abū Sa‘īd al-Khudrī : “Do you ever heard the Messenger PBUH forbade to blow in drink?”, he said; "Yes.” (H.R. al-Dārimī)

¹⁴ Aḥmad bin Muḥammad bin Hambal, *al-Musnad lil Imam Ahmad bin Muhammad bin Hanbal*, Vol. 8, p. 97.

¹⁵ Muḥammad bin ‘Isā al-Tirmidhī, *Sunan al-Tirmidhī*, (Mesir: Dar al-Ḥadīth, 2010), Vol. 4, p. 82.

¹⁶ ‘Abdullāh bin ‘Abd al-Raḥmān al-Dārimī, *Sunan al-Dārimī*, Vol. 2, p. 123.

9) Narrated by Mālik

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِي الْمُثَنَّى الْجُهَيْيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ: أَسَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ التَّفْحِ فِي الشَّرَابِ، فَقَالَ لَهُ أَبُو سَعِيدٍ: نَعَمْ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَأَبِنِ الْقَدَحَ عَنْ فَاكَ ثُمَّ تَنَفَّسْ، قَالَ: فَإِنِّي أَرَى الْقَدَاةَ فِيهِ قَالَ: فَأَهْرِقْهَا. (رواه مالك)¹⁷

“And told me from Mālik from Ayyūb bin Ḥabīb, servant of Sa’ad bin Abī Waqqāṣ, from Abū al-Muthannā al-Juhannī said : “When I beside Marwān bin al-Hakam, Abū Sa’id al-Khudrī come. Marwān bin al-Hakam ask to him : “Do you ever heard the Messenger PBUH forbade to breath in drink?”, Abū Sa’id al-Khudrī answered : “Yes.” Then a man asked to him : “Ye The Messenger, I could not be full with a single breath!”, The Messenger PBUH said : “Remove the glass from your mouth, then breath!”, that man said : “I see the dirt in it”, he answered : “Pour out”. (H.R. Imām Mālik)

10) Narrated by Abū Dāwud

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثَلْمَةِ الْقَدَحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ (رواه ابى داود)¹⁸

“Ahmad bin Ṣālih told us, ‘Abdullāh bin Wahb told us, Qurrah bin ‘Abd al-Raḥmān told me from Ibnu Shihāb from ‘Ubaidillāh bin ‘Abdullāh bin ‘Utbah from Abū Sa’id al-Khudrī that he said : “The Messenger PBUH was forbid to drink from the mouth of vessel and blow in it.” (H.R. Abū Dāwud)

11) Narrated by Imām Aḥmad

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ. حَدَّثَنِي أَيُّوبُ بْنُ حَبِيبٍ، عَنْ أَبِي الْمُثَنَّى، قَالَ : كُنْتُ عِنْدَ مَرْوَانَ فَدَخَلَ أَبُو سَعِيدٍ، فَقَالَ : سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ التَّفْحِ فِي الشَّرَابِ؟ قَالَ : نَعَمْ، فَقَالَ رَجُلٌ: إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ، قَالَ : أَرَأَيْتَ عِنْدَكَ ثُمَّ تَنَفَّسْ، قَالَ : أَرَى فِيهِ الْقَدَاةَ، قَالَ : فَأَهْرِقْهَا (رواه احمد)¹⁹

¹⁷ Mālik bin Anas bin Mālik, *al-Muwatta’*, (Mesir: Dar al-Ḥadīth,2005), p. 638-639.

¹⁸ Sulaimān bin al-Ash’ath Abū Dāwud, *Sunan Abī Dāwud*, Vol. 3, p. 1609.

¹⁹ *Ibid.*, Vol. 7, p. 601.

“Yaḥyā bin Saʿīd told us from Mālik, said; Ayyūb bin Ḥabīb told me from Abū al-Muthannā, he said; I was sit in Marwān side then come Abū Saʿīd, and he ask : “Do you listen the Messenger PBUH forbade someone to breath (in the vessel) when drink?”, Abū Saʿīd answered : “Yes right”, then a man interrupted : “Really not lost yet my thirsty with a single breath”, he said : “Remove it from your mouth then breath!”, the man said : “If I see the dirt inside?”, he said : “Pour out the water.” (H.R. Imām Ahmad)

12) Narrated by Imām Aḥmad

حَدَّثَنَا وَكَيْعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي الْمُثَنَّى الْجُهَنِيِّ، قَالَ : كُنْتُ جَالِسًا عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ أَبُو سَعِيدِ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ : أَسَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ التَّفْخِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : فَإِنِّي لَا أَرَوِي بِنَفْسٍ وَاحِدٍ، قَالَ : أَبْنَهُ عَنْ فَيْكَ ثُمَّ تَنَفَّسْ، قَالَ : فَإِن رَأَيْتُ قَدَاءً قَالَ فَأَهْرِقْهُ (رواه احمد) ^{٢٠}

“Wakī’ told us from Mālik bin Anas from Ayyūb bin Ḥabīb, servant of Banī Zuhrah, from Abū al-Muthannā al-Juhannī, he said : “I ever seat in Marwān bin al-Hakam side, then come Abū Saʿīd al-Khudrī, and Marwān asked to him : “Did you hear the Prophet PBUH forbade someone to breath in drink?”, then he answered : “Yes right”. Al-Muthannā said; a man interrupted his words : “Really I was not satisfied (lost the thirsty) in a single breath”, Abū Saʿīd said : “Remove it from your mouth then breath!”, a man said : “How if I see the dirt in the vessel?”, The Prophet answered : “Pour out.” (H.R. Imām Ahmad)

13) Narrated by Imām Aḥmad

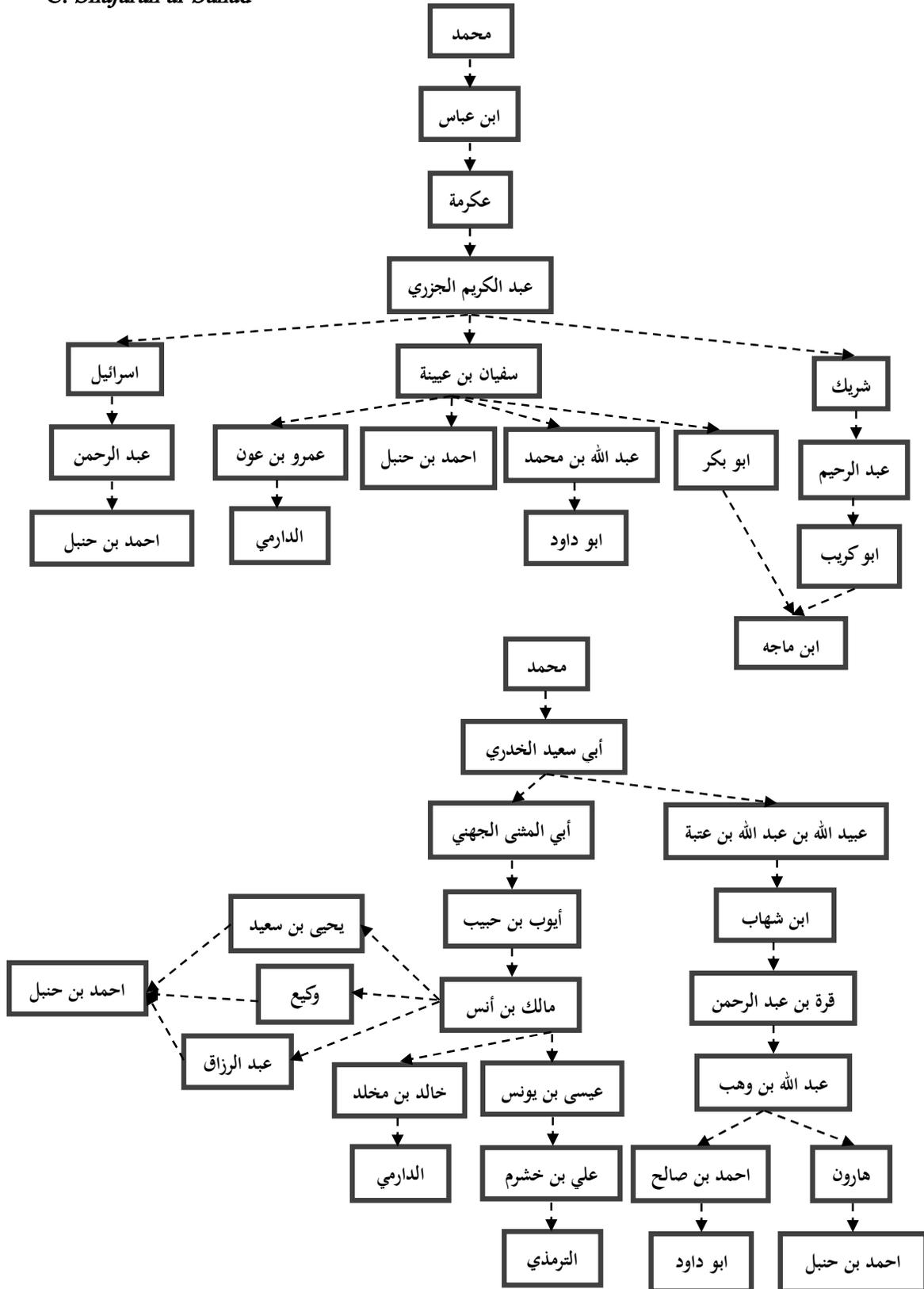
حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَالِكٌ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ، أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى يَقُولُ : سَمِعْتُ مَرْوَانَ يَسْأَلُ أَبَا سَعِيدِ الْخُدْرِيَّ : أَسَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ التَّفْخِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ رَجُلٌ : فَإِنِّي لَا أَرَوِي يَا رَسُولَ اللَّهِ مِنْ نَفْسٍ وَاحِدٍ، قَالَ : فَأَبْنِ الْقَدْحَ عَنْ فَيْكَ ثُمَّ تَنَفَّسْ، قَالَ : إِنِّي أَرَى الْقَدَى فِيهِ، قَالَ : فَأَهْرِقْهُ. (رواه احمد) ^{٢١}

“Abd al-Razzaq told us, said; Mālik from Ayyūb told us that he listened Abū al-Muthannā said; I was listen Marwān asked Abū Saʿīd al-Khudrī, “Did you listen the Messenger PBUH forbade someone blow when drink?”, Abū al-Muthannā said; then Abū Saʿīd said; “Yes right”, there is a man asked : “Oh The Messenger, really I have not full yet in a single breath”, then he answered : “So, remove it from your mouth then breath!”, he said ; “Really I see the dirt in it”, he said : “So, pour out!.” (H.R. Imām Ahmad)

²⁰ *Ibid.*, Vol. 7, p. 620.

²¹ *Ibid.*, Vol. 8, p. 34.

C. Shajarah al-Sanad



D. Criticism of *Sanad* and *Matan*

1. Criticism of *sanad*

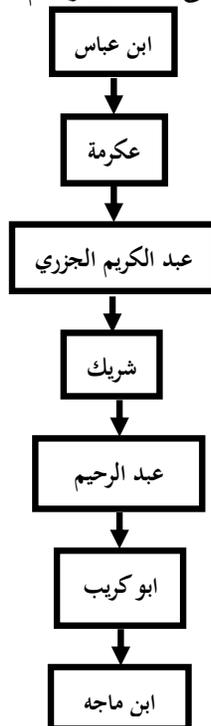
The next step doing by the researcher after *takhrīj ḥadīth* is do research toward quality of *sanad*. Its called *naqd al-sanad* (criticism of *sanad*). *Naqd* generally translated criticism.²² Gramatically means process of sorting the darms to evacuate the fals darm. Whereas according to *ḥadīth*'s terminology, *al-naqd* is process of sorting the *ḥadīth* in order to know which one is *ṣaḥīḥ* and *ḍa'īf*, and also give decision toward the narrators, whether *ṣah* or *jarh*.

Here the author will do criticism of *sanad* on fourteen *ḥadīths* narrated by Ibnu Mājah, Abū Dāwud, al-Tirmidhī, al-Dārimī, Imām Aḥmad, and Mālik :

a) *Ḥadīth* no. 1

حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ، حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ

(رواه ابن ماجه)



²² Here, *Naqd* not means call down, as one of the meaning of that word is investigate. But more exact means: the argument was explained after investigation with explaining about good or bad of something. (See; Tim Penyusun, *Kamus Bahasa Indonesia*, p. 820).

From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Ibnu ‘Abbās

Second *Rāwī* : ‘Ikrimah

Third *Rāwī* : ‘Abd al-Karīm al-Jazarī

Fourth *Rāwī* : Sharīk

Fifth *Rāwī* : ‘Abd al-Rahīm

Sixth *Rāwī* : Abū Kuraīb

Seventh *Rāwī*: Ibnu Mājah

These are the research toward *sanad ḥadīth* above :

a. Ibnu ‘Abbās (d. 68 H)²³

1. Full Name : ‘Abdullāh bin ‘Abbās bin ‘Abd al-Muṭalib bin Hashīm
2. Teachers : - Rasūlullāh
- Usāmah bin Zayd
- Khālīd bin al-Wafīd
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Anas bin Mālīk
- ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
- al-Dhahabī : *Ṣaḥābah*
5. Information : In this narration Ibnu ‘Abbās use word ‘*an*.

b. ‘Ikrimah (d. 104 H)²⁴

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshīmī
2. Teachers : - ‘Abdullāh bin ‘Abbās
- ‘Abdullāh bin ‘Amr bin al-‘Āṣ
- ‘Ālī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālīk al-Jazarī

²³ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb al-Kamāl fī Asma’ al-Rijāl*, (Beirut: Dār al-Fikr, 1994), Vol. 10, p. 250-255.

²⁴ *Ibid.*, Vol. 13, p. 163-181.

- ‘Abdullāh bin Abī Najīh
- Ḥabīb bin Abī Thābit
- 4. ‘Ulama’s Assessment : - Abū Ḥātim : *Thiqah*
- Yaḥyā bin Mu’īn : *Thiqah*
- al-Nasa’ī : *Thiqah*
- 5. Information : In this narration ‘Ikrimah use word ‘*an*.
- c. ‘Abd al-Karīm al-Jazarī (d. 127 H)²⁵
 - 1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazarī
 - 2. Teachers : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Nāfi’ Maulā Ibnu ‘Umar
 - Maimūn bin Mihrān
 - 3. Students : - Sharīk bin ‘Abdillāh al-Nakha’ī
 - Israīl bin Yūnus
 - Sufyān bin ‘Uyainah
 - 4. ‘Ulama’s Assessment : - Aḥmad bin Hambal : *Thiqah, Thabtun*
 - Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
 - 5. Information : In this narration ‘Abd al-Karīm al-Jazarī use word ‘*an*.
- d. Sharīk (d. 177 H)²⁶
 - 1. Full Name : Sharīk bin ‘Abdullāh bin Abī Sharīk
 - 2. Teachers : - ‘Abd al-Karīm bin Mālik al-Jazarī
 - ‘Abd al-A’lā bin ‘Āmir
 - ‘Uthmān bin Hakīm al-Anṣarī
 - 3. Students : - ‘Abd al-Raḥīm bin ‘Abd al-Raḥmān bin Muḥammad al-Muḥāribī
 - Ibrahīm bin Maḥdī

²⁵ *Ibid.*, Vol. 12, p. 8-10.

²⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1994), Vol. 4, p. 304-307.

- Ishāq bin Abī Israīl
4. ‘Ulama’s assessment : - Aḥmad bin Hambal : *Ṣadūq*
 - Yaḥyā bin Ma’īn : *Ṣadūq, Thiqaḥ*
 - Abū Dāwud : *Thiqaḥ*
5. Information : In this narration Sharīk use word *ḥaddathanā*.
- e. ‘Abd al-Raḥīm (d. 211 H)²⁷
1. Full Name : ‘Abd al-Raḥīm bin ‘Abd al-Raḥmān bin Muḥammad bin Ziyād
2. Teachers : - Sharīk bin ‘Abdillāh
 - Sulaimān bin al-Mughīrah
 - Mubārak bin Faḍālah
3. Students : - Abū Kuraīb Muḥammad bin al-‘Ulā’
 - al-Bukharī
 - ‘Abd bin Ḥumaīd
4. ‘Ulama’s Assessment : - Abū Zur’ah : *Shāikh Thiqaḥ Fāḍilun*
 - Ibnu Ḥajar : *Thiqaḥ*
 - Al-Dhahabī : *Thiqaḥ*
5. Information : In this narration ‘Abd al-Raḥīm use word *ḥaddathanā*.
- f. Abū Kuraīb (d. 248 H)²⁸
1. Full Name : Muḥammad bin al-‘Alā’ bin Kuraīb
2. Teachers : - ‘Abd al-Raḥīm
 - ‘Abd al-Ḥamīd bin ‘Abd al-Raḥmān
 - ‘Abd al-Raḥīm bin Sulaimān
3. Students : - Ibnu Mājah
 - Muḥammad bin Ismā’īl bin Ibrahīm
4. ‘Ulama’s Assessment : - Abū Ḥatīm al-Rāzī : *Ṣadūq*

²⁷ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 11, p. 440-441.

²⁸ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb...*, *op.cit.*, Vol. 9, p. 333-334.

- Al-Nasa'ī : *Lā ba'sa bih*

- Ibnu Ḥajar : *Thiqah Ḥafīz*

5. Information : In this narration Abū Kuraīb use word *ḥaddathanā*.

g. Ibnu Mājah (d. 273)²⁹

1. Full Name : Muḥammad bin Yazīd al-Qazwīnī

2. Teacher : - Muḥammad bin al-'Ulā' bin Kuraīb

- Suwaid bin Sa'īd

- Abū Bakr bin Abī Syaibah

3. Students : - Iṣḥāq bin Muḥammad al-Qazwīnī

- Ja'far bin Idrīs

- Husaīn bin 'Alī bin Dīnār

4. 'Ulama's Assessment : - Al-Ḥafīz al-Khalīlī : *Thiqah Kabīrun*

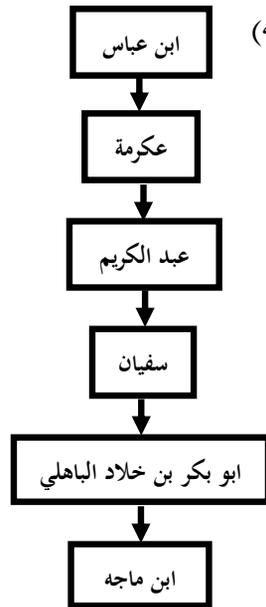
- Al-Mizzī : *Ḥafīz*

- Al-Dhahabī : *Ḥafīz*

b) *Ḥadīth* no. 2

حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَادٍ الْبَاهِلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : نَهَى

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنْفَخَ فِي الْإِنَاءِ (رواه ابن ماجه)



²⁹ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, op.cit., Vol. 17, p. 355-356.

From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Ibnu ‘Abbās

Second *Rāwī* : ‘Ikrimah

Third *Rāwī* : ‘Abd al-Karīm

Fourth *Rāwī* : Sufyān

Fifth *Rāwī* : Abū Bakr bin Khallād al-Bāhifi

Sixth *Rāwī* : Ibnu Mājah

These are the research toward *sanad ḥadīth* above :

a. Ibnu ‘Abbās (d. 68 H)³⁰

1. Full Name : ‘Abdullāh bin ‘Abbās bin ‘Abd al-Muṭalib bin Hashīm
2. Teachers : - Rasūlullāh
- Usāmah bin Zayd
- Khālīd bin al-Wafīd
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Anas bin Mālīk
- ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥabah*
- al-Dhahabī : *Ṣaḥabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘*an*.

b. ‘Ikrimah (d. 104 H)³¹

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshīmī
2. Teachers : - ‘Abdullāh bin ‘Abbās
- ‘Abdullāh bin ‘Amr bin al-‘Āṣ
- ‘Ālī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālīk al-Jazarī

³⁰ *Ibid.*, Vol. 10, p. 250-255.

³¹ *Ibid.*, Vol. 13, p. 163-181.

- ‘Abdullāh bin Abī Najīh
- Ḥabīb bin Abī Thābit
- 4. ‘Ulama’s Assessment : - Abū Ḥātim : *Thiqah*
- Yaḥyā bin Mu’īn : *Thiqah*
- al-Nasa’ī : *Thiqah*
- 5. Information : In this narration ‘Ikrimah use word ‘*an*.
- c. ‘Abd al-Karīm al-Jazarī (d. 127 H)³²
 - 1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazarī
 - 2. Teachers : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Nāfi’ Maulā Ibnu ‘Umar
 - Maimūn bin Mihrān
 - 3. Students : - Sharīk bin ‘Abdillāh al-Nakha’ī
 - Isrāīl bin Yūnus
 - Sufyān bin ‘Uyainah
 - 4. ‘Ulama’s Assessment : - Aḥmad bin Hambal : *Thiqah, Thabtun*
 - Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
 - 5. Information : In this narration ‘Abd al-Karīm al-Jazarī use word ‘*an*.
- d. Sufyān (d. 198 H)³³
 - 1. Full Name : Sufyān bin ‘Uyainah bin Abī ‘Imrān
 - 2. Teachers : - ‘Abd al-Karīm bin Mālik
 - Ibrāhīm bin ‘Uqbah
 - Ismā’īl bin Umayyah
 - 3. Students : - ‘Abdullāh bin Muḥammad bin ‘Alī bin Nufail
 - Ishāq bin Abī Isrā’īl
 - ‘Alī bin Khashram

³² *Ibid.*, Vol. 12, p. 8-10.

³³ *Ibid.*, Vol. 7, p. 368-380.

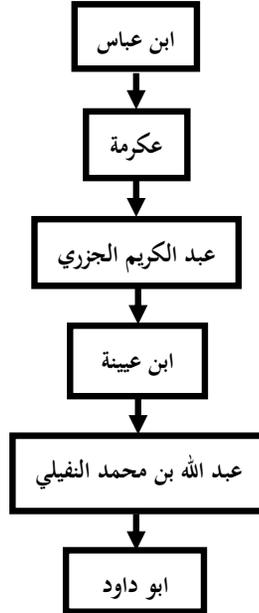
4. ‘Ulama’s assessment : - al-‘Ajli : *Thiqah Thabtun*
 - Ibnu Hibbān : *Ḥāfiẓ Mutqin*
 - al-Dhahabī : *Thiqah Thabtun*
5. Information : In this narration Sufyān use word *ḥaddathanā*.
- e. Abū Bakr bin Khallād al-Bāhiḥī (d. 239 H)³⁴
1. Full Name : Muḥammad bin Khallād bin Kathīr
2. Teachers : - Sufyān bin ‘Uyainah
 - Khālīd bin al-Ḥārith
 - ‘Abd al-Wahhāb al-Thaqafī
3. Students : - Ibnu Mājah
 - Zakariyā bin Yaḥyā
 - Muḥammad bin Ibrāhīm bin Sa’īd
4. ‘Ulama’s Assessment : - Maslamah bin Qasīm : *Thiqah*
 - Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Abū Bakr bin Khallād use word *ḥaddathanā*.
- f. Ibnu Mājah (d. 273)³⁵
1. Full Name : Muḥammad bin Yazīd al-Qazwīnī
2. Teacher : - Muḥammad bin al-‘Ulā’ bin Kuraīb
 - Suwaid bin Sa’īd
 - Abū Bakr bin Abī Syaibah
3. Students : - Iṣḥāq bin Muḥammad al-Qazwīnī
 - Ja’far bin Idrīs
 - Husāin bin ‘Alī bin Dīnār
4. ‘Ulama’s Assessment : - Al-Ḥafīẓ al-Khalīfī : *Thiqah Kabīrun*
 - Al-Mizzī : *Ḥāfiẓ*
 - Al-Dhahabī : *Ḥāfiẓ*

³⁴ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 9, p. 129-130.

³⁵ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 17, p. 355-356.

c) *Hadīth* no. 3

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ (رواه ابو داود)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Ibnu ‘Abbās

Second *Rāwī* : ‘Ikrimah

Third *Rāwī* : ‘Abd al-Karīm al-Jazārī

Fourth *Rāwī* : Ibnu ‘Uyainah

Fifth *Rāwī* : ‘Abdullah bin Muḥammad al-Nufaili

Sixth *Rāwī* : Abū Dāwud

These are the research toward *sanad ḥadīth* above :

a. Ibnu ‘Abbās (d. 68 H)³⁶

1. Full Name : ‘Abdullāh bin ‘Abbās bin ‘Abd al-Muḥalib bin Hashīm
2. Teachers : - Rasūlullāh
- Usāmah bin Zayd
- Khālīd bin al-Wafīd

³⁶ *Ibid.*, Vol. 10, p. 250-255.

3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Anas bin Mālik
- ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥabah*
- al-Dhahabī : *Ṣaḥabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘*an*.
- b. ‘Ikrimah (d. 104 H)³⁷
1. Full Name : ‘Ikrimah al-Qurashī al-Hāshīmī
2. Teachers : - ‘Abdullāh bin ‘Abbās
- ‘Abdullāh bin ‘Amr bin al-‘Āṣ
- ‘Ālī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazarī
- ‘Abdullāh bin Abī Najīḥ
- Ḥabīb bin Abī Thābit
4. ‘Ulama’s Assessment : - Abū Ḥātim : *Thiqah*
- Yaḥyā bin Mu‘īn : *Thiqah*
- al-Nasa‘ī : *Thiqah*
5. Information : In this narration ‘Ikrimah use word ‘*an*.
- c. ‘Abd al-Karīm al-Jazarī (d. 127 H)³⁸
1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazarī
2. Teachers : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Nāfi’ Maulā Ibnu ‘Umar
- Maimūn bin Mihrān
3. Students : - Sharīk bin ‘Abdillāh al-Nakha‘ī
- Israīl bin Yūnus
- Sufyān bin ‘Uyainah

³⁷ *Ibid.*, Vol. 13, p. 163-181.

³⁸ *Ibid.*, Vol. 12, p. 8-10.

4. ‘Ulama’s Assessment : - Aḥmad bin Hambal : *Thiqah, Thabtun*
 - Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazarī use word ‘*an*.
- d. Sufyān (d. 198 H)³⁹
1. Full Name : Sufyān bin ‘Uyainah bin Abī ‘Imrān
2. Teachers : - ‘Abd al-Karīm bin Mālīk
 - Ibrāhīm bin ‘Uqbah
 - Ismā’īl bin Umayyah
3. Students : - ‘Abdullāh bin Muḥammad bin ‘Alī bin Nufail
 - Ishāq bin Abī Isrā’īl
 - ‘Alī bin Khashrām
4. ‘Ulama’s assessment : - al-‘Ajlī : *Thiqah, Thabtun*
 - Ibnu Hibbān : *Ḥāfiẓ, Mutqin*
 - al-Dhahabī : *Thiqah, Thabtun*
5. Information : In this narration Sufyān use word *ḥaddathanā*.
- e. ‘Abdullah bin Muḥammad al-Nufaili (d. 234 H)⁴⁰
1. Full Name : ‘Abdullāh bin Muḥammad bin ‘Alī bin Nufail bin Zarrā’
 bin ‘Alī
2. Teachers : - Sufyān bin ‘Uyainah
 - ‘Abdullāh bin al-Mubārak
 - ‘Isā bin Yūnus
3. Students : - Abū Dāwud
 - ‘Alī bin ‘Uthmān al-Nufaili
 - Yaḥyā bin Ma’īn
4. ‘Ulama’s Assessment : - ‘Abd al-Raḥmān bin Abī Ḥātim : *Thiqah Ma’mūn*

³⁹ *Ibid.*, Vol. 7, p. 368-380.

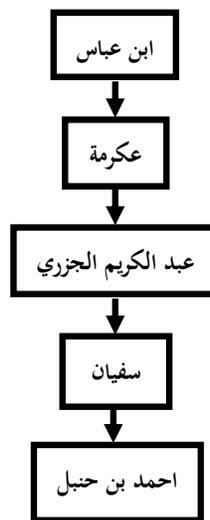
⁴⁰ *Ibid.*, Vol. 10, p. 513-516.

- al-Nasā'i : *Thiqah*
 - al-Dāruqūṭnī : *Thiqah Ma'mūn Muḥtajun Bih*
5. Information : In this narration 'Abdullah bin Muḥammad use word *ḥaddathana*.
- f. Abū Dāwud (d. 275 H)⁴¹
1. Full Name : Sulaimān bin al-'Ash'ath bin Shaddād bin 'Amr bin 'Āmir
 2. Teachers : - Abdullāh bin Muḥammad al-Nufaiḥī
 - Aḥmad bin Ṣāliḥ
 - Muḥammad bin Basar
 3. Students : - Abū Ubaid al-Ajuri
 - al-Nasā'ī
 - Abū Bakr bin Abī Dāwud
 4. 'Ulama's Assessment : - Abū Ḥatīm : *Ṣadūq*
 - Al-Nasā'ī : *Thiqah*
 - Al-Ḥākim : *Lā ba'sa bih*

d) *Ḥadīth* no. 4

حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ : إِنْ شَاءَ اللَّهُ أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى

أَنْ يُتَنَقَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ (رواه أحمد)



⁴¹ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin 'Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 4, p. 153-156.

From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Ibnu ‘Abbās

Second *Rāwī* : ‘Ikrimah

Third *Rāwī* : ‘Abd al-Karīm al-Jazarī

Fourth *Rāwī* : Sufyān

Fifth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad ḥadīth* above :

a. Ibnu ‘Abbās (d. 68 H)⁴²

1. Full Name : ‘Abdullāh bin ‘Abbās bin ‘Abd al-Muṭalib bin Hashīm
2. Teachers : - Rasūlullāh
- Usāmah bin Zayd
- Khālīd bin al-Wafīd
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Anas bin Mālik
- ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
- al-Dhahabī : *Ṣaḥābah*
5. Information : In this narration Ibnu ‘Abbās use word ‘*an*.

b. ‘Ikrimah (d. 104 H)⁴³

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshīmī
2. Teachers : - ‘Abdullaḥ bin ‘Abbās
- ‘Abdullāh bin ‘Amr bin al-‘Āṣ
- ‘Ālī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazarī
- ‘Abdullāh bin Abī Najīḥ
- Ḥabīb bin Abī Thābit

⁴² Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 10, p. 250-255.

⁴³ *Ibid.*, Vol. 13, p. 163-181.

4. ‘Ulama’s Assessment : - Abū Ḥātim : *Thiqah*
 - Yaḥyā bin Mu’īn : *Thiqah*
 - al-Nasa’ī : *Thiqah*
5. Information : In this narration ‘Ikrimah use word ‘*an*.
- c. ‘Abd al-Karīm al-Jazarī (d. 127 H)⁴⁴
1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazarī
2. Teachers : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Nāfi’ Maulā Ibnu ‘Umar
 - Maimūn bin Mihrān
3. Students : - Sharīk bin ‘Abdillāh al-Nakha’ī
 - Israīl bin Yūnus
 - Sufyān bin ‘Uyainah
4. ‘Ulama’s Assessment : - Aḥmad bin Hambal : *Thiqah, Thabtun*
 - Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazarī use word ‘*an*.
- d. Sufyān (d. 198 H)⁴⁵
1. Full Name : Sufyān bin ‘Uyainah bin Abī ‘Imrān
2. Teachers : - ‘Abd al-Karīm bin Mālik
 - Ibrāhīm bin ‘Uqbah
 - Ismā’īl bin Umayyah
3. Students : - ‘Abdullāh bin Muḥammad bin ‘Alī bin Nufail
 - Ishāq bin Abī Isrā’īl
 - ‘Alī bin Khashrām
4. ‘Ulama’s assessment : - al-‘Ajli : *Thiqah, Thabtun*
 - Ibnu Ḥibbān : *Ḥāfīz, Mutqin*
 - al-Dhahabī : *Thiqah, Thabtun*

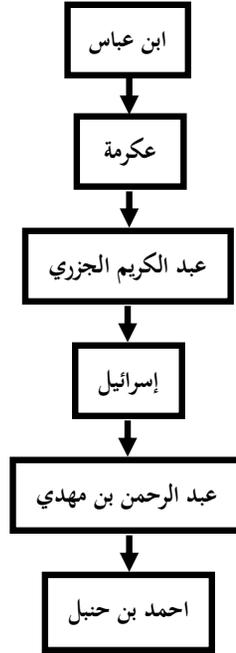
⁴⁴ *Ibid.*, Vol. 12, p. 8-10.

⁴⁵ *Ibid.*, Vol. 7, p. 368-380.

5. Information : In this narration Sufyān use word *ḥaddathanā*.
- e. Aḥmad bin Ḥambal (d. 241 H)⁴⁶
1. Full Name : Aḥmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
 2. Teachers : - Wakī' bin al-Jarrāḥ
- 'Abd al-Razzāq bin Hammām
- 'Abd al-Raḥmān bin Mahdī
 3. Students : - al-Bukharī
- 'Abdullāh bin Aḥmad bin Ḥambal
- Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
 4. 'Ulama's Assessment : - Abū 'Ubaidah : *Ṣadūq*
- Abū Ḥātim : *Faqīh*

e) *Ḥadīth* no. 5

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ (رواه احمد)



⁴⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin 'Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 1, p. 66-68.

From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Ibnu ‘Abbās

Second *Rāwī* : ‘Ikrimah

Third *Rāwī* : ‘Abd al-Karīm al-Jazarī

Fourth *Rāwī* : Isrā’īl

Fifth *Rāwī* : ‘Abd al-Raḥmān bin Mahdī

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad ḥadīth* above :

a. Ibnu ‘Abbās (d. 68 H)⁴⁷

1. Full Name : ‘Abdullāh bin ‘Abbās bin ‘Abd al-Muṭalib bin Hashīm
2. Teachers : - Rasūlullāh
- Usāmah bin Zayd
- Khālid bin al-Wafīd
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Anas bin Mālik
- ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥabah*
- al-Dhahabī : *Ṣaḥabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘*an*.

b. ‘Ikrimah (d. 104 H)⁴⁸

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshīmī
2. Teachers : - ‘Abdullah bin ‘Abbās
- ‘Abdullāh bin ‘Amr bin al-‘Āṣ
- ‘Ālī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazarī
- ‘Abdullāh bin Abī Najīḥ

⁴⁷ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 10, p. 250-255.

⁴⁸ *Ibid.*, Vol. 13, p. 163-181.

- Ḥabīb bin Abī Thābit
4. ‘Ulama’s Assessment : - Abū Ḥātim : *Thiqah*
 - Yaḥyā bin Mu’īn : *Thiqah*
 - al-Nasa’ī : *Thiqah*
5. Information : In this narration ‘Ikrimah use word ‘*an*.
- c. ‘Abd al-Karīm al-Jazarī (d. 127 H)⁴⁹
1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazarī
2. Teachers : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Nāfi’ Maulā Ibnu ‘Umar
 - Maimūn bin Mihrān
3. Students : - Sharīk bin ‘Abdillāh al-Nakha’ī
 - Isrāīl bin Yūnus
 - Sufyān bin ‘Uyainah
4. ‘Ulama’s Assessment : - Aḥmad bin Hambal : *Thiqah, Thabtun*
 - Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazarī use word ‘*an*.
- d. Isrā’īl (d. 160 H)⁵⁰
1. Full Name : Isrā’īl bin Yūnus bin Abī Ishāq
2. Teachers : - ‘Abd al-Karīm al-Jazarī
 - Ḥajjāj bin Dīnār
 - ‘Aṣīm al-Aḥwāl
3. Students : - ‘Abdurrahmān bin Mahdī
 - Yazīd bin Zurai’
 - ‘Abdullāh bin Ṣāliḥ al-‘Ijlī
4. ‘Ulama’s assessment : - Ḥarb bin Ismā’īl : *Thiqah*

⁴⁹ *Ibid.*, Vol. 12, p. 8-10.

⁵⁰ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 1, p. 237-239.

- Ya'qūb bin Shaibah : *Ṣāliḥ al-Ḥadīth*

- Abū Ḥātim : *Thiqah Ṣaduq*

5. Information : In this narration Isrā'īl use word 'an.

e. 'Abd al-Raḥmān bin Maḥdī (d. 198 H)⁵¹

1. Full Name : 'Abd al-Raḥmān bin Maḥdī bin Ḥassān bin 'Abd al-Raḥmān

2. Teachers : - Isrā'īl bin Yūnus

- Sufyān al-Thaurī

- Sulaimān bin Kathīr

3. Students : - Aḥmad bin Muḥammad bin Ḥambal

- Mūsā bin 'Abd al-Raḥmān bin Maḥdī

- Yaḥyā bin Ma'īn

4. 'Ulama's Assessment : - Aḥmad bin 'Abdillāh al-'Ajālī : *Aḥfaz Ḥaḍīthan*

- Abū Ḥātim : *Thiqah*

- Muḥammad bin Sa'd : *Thiqah*

5. Information : In this narration 'Abd al-Raḥmān use word *ḥaddathanā*.

f. Aḥmad bin Ḥambal (d. 241 H)⁵²

1. Full Name : Aḥmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad

2. Teachers : - Wakī' bin al-Jarrāḥ

- 'Abd al-Razzāq bin Hammām

- 'Abd al-Raḥmān bin Maḥdī

3. Students : - al-Bukharī

- 'Abdullāh bin Aḥmad bin Ḥambal

- Abū Ḥātim Muḥammad bin Idrīs al-Rāzī

4. 'Ulama's Assessment : - Abū 'Ubaidah : *Ṣadūq*

- Abū Ḥātim : *Faqīh*

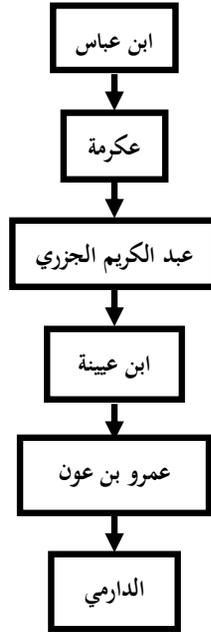
- Ibrāhīm : 'Ālim

⁵¹ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 11, p. 386-393.

⁵² *Ibid.*, Vol. 1, p. 226-253.

f) *Hadīth* no. 6

أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّفْخِخِ فِي الشَّرَابِ. (رواه الدارمي)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Ibnu ‘Abbās

Second *Rāwī* : ‘Ikrimah

Third *Rāwī* : ‘Abd al-Karīm al-Jazārī

Fourth *Rāwī* : Ibnu ‘Uyainah

Fifth *Rāwī* : ‘Amr bin ‘Aun

Sixth *Rāwī* : al-Dārimī

These are the research toward *sanad ḥadīth* above :

a. Ibnu ‘Abbās (d. 68 H)⁵³

1. Full Name : ‘Abdullāh bin ‘Abbās bin ‘Abd al-Muṭalib bin Hashīm
2. Teachers : - Rasūlullāh
- Usāmah bin Zayd
- Khālīd bin al-Wafīd

⁵³ *Ibid.*, Vol. 10, p. 250-255.

3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Anas bin Mālik
- ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥabah*
- al-Dhahabī : *Ṣaḥabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘*an*.
- b. ‘Ikrimah (d. 104 H)⁵⁴
1. Full Name : ‘Ikrimah al-Qurashī al-Hāshīmī
2. Teachers : - ‘Abdullāh bin ‘Abbās
- ‘Abdullāh bin ‘Amr bin al-‘Āṣ
- ‘Ālī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazarī
- ‘Abdullāh bin Abī Najīḥ
- Ḥabīb bin Abī Thābit
4. ‘Ulama’s Assessment : - Abū Ḥātim : *Thiqah*
- Yaḥyā bin Mu‘īn : *Thiqah*
- al-Nasa‘ī : *Thiqah*
5. Information : In this narration ‘Ikrimah use word ‘*an*.
- c. ‘Abd al-Karīm al-Jazarī (d. 127 H)⁵⁵
1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazarī
2. Teachers : - ‘Ikrimah Maulā Ibnu ‘Abbās
- Nāfi’ Maulā Ibnu ‘Umar
- Maimūn bin Mihrān
3. Students : - Sharīk bin ‘Abdillāh al-Nakha‘ī
- Israīl bin Yūnus
- Sufyān bin ‘Uyainah

⁵⁴ *Ibid.*, Vol. 13, p. 163-181.

⁵⁵ *Ibid.*, Vol. 12, p. 8-10.

4. ‘Ulama’s Assessment : - Aḥmad bin Hambal : *Thiqah, Thabtun*
 - Yaḥyā bin Maʿīn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazarī use word ‘*an*.
- d. Sufyān (d. 198 H)⁵⁶
1. Full Name : Sufyān bin ‘Uyainah bin Abī ‘Imrān
2. Teachers : - ‘Abd al-Karīm bin Mālīk
 - Ibrāhīm bin ‘Uqbah
 - Ismāʿīl bin Umayyah
3. Students : - ‘Abdullāh bin Muḥammad bin ‘Alī bin Nufail
 - Iṣḥāq bin Abī Isrāʿīl
 - ‘Alī bin Khashrām
4. ‘Ulama’s assessment : - al-‘Ajlī : *Thiqah, Thabtun*
 - Ibnu Ḥibbān : *Ḥāfiẓ, Mutqin*
 - al-Dhahabī : *Thiqah, Thabtun*
5. Information : In this narration Sufyān use word ‘*an*.
- e. ‘Amr bin ‘Aun (d. 225 H)⁵⁷
1. Full Name : ‘Amr bin ‘Aun bin Aus bin al-Ja’d
2. Teachers : - Sufyān bin ‘Uyainah
 - Sharīk bin ‘Abdillāh
 - Ḥammād bin Salamah
3. Students : - al-Dārimi
 - al-Bukharī
 - Abū Dāwud
4. ‘Ulama’s Assessment : - al-‘Ijlī : *Thiqah*
 - Abū Ḥātim : *Thiqah Hujjatun*
 - Abū Zur’ah : *Thabtun*

⁵⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 4, p. 106-109.

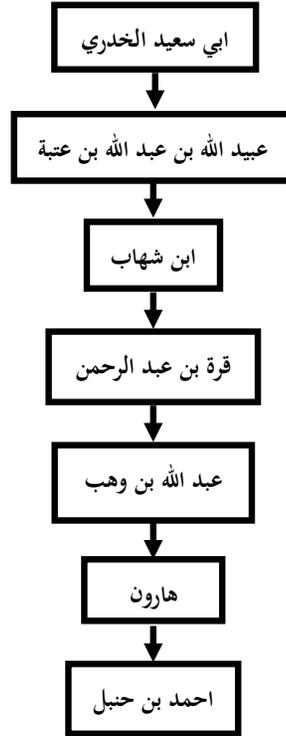
⁵⁷ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 14, p. 305-307.

5. Information : In this narration ‘Amr bin ‘Aun use word *akhbaranā*.
- f. al-Ḍārimī (d. 255 H)⁵⁸
1. Full Name : ‘Abdullāh bin ‘Abd al-Raḥmān bin al-Faḍl bin Bahrām
bin ‘Abd al-Ṣamaḍ al-Ḍarīmī al-Tamīmī
 2. Teachers : - ‘Amr bin ‘Aun al-Wāsiṭī
- Muḥammad bin Aḥmad bin Abī Khalaf
- Yazīd bin Hārūn
 3. Students : - Muslim
- ‘Abdullāh bin Aḥmad bin Ḥambal
- ‘Ubaidillāh bin Wāṣil al-Bukharī al-Ḥāfiẓ
 4. ‘Ulama’s Assessment : - al-Ḥāfiẓ Abū Bakr al-Khaṭīb : *Thiqah, Ṣadūq*
- al-Dāruqūṭnī : *Thiqah Mashhūr*
- Abū Ḥātim : *Thabtun*

⁵⁸ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb...*, *op.cit.*, Vol. 5, p. 261-262.

g) *Hadīth* no. 7

حَدَّثَنَا هَارُونُ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ : أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثَلَمَةِ الْقَدَحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ : وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ (رواه احمد)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Saʿīd al-Khudrī

Second *Rāwī* : ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah

Third *Rāwī* : Ibnu Shihāb

Fourth *Rāwī* : Qurrah bin ‘Abd al-Raḥmān

Fifth *Rāwī* : ‘Abdullāh bin Wahb

Sixth *Rāwī* : Hārūn

Seventh *Rāwī*: Aḥmad bin Ḥambal

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁵⁹

1. Full Name : Saʿad bin Mālīk bin Sinān bin ʿUbaid
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh
- ʿAbdullāh bin Sallām
3. Students : - ʿUbaidullāh bin ʿAbdillāh bin ʿUtbah
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ʿUlamaʿs Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
5. Information : In this narration Abī Saʿīd al-Khudrī use word *ʿan*.

b. ʿUbaidillāh bin ʿAbdillāh bin ʿUtbah (d. 98 H)⁶⁰

1. Full Name : ʿUbaidillāh bin ʿAbdillāh bin ʿUtbah bin Masʿūd
2. Teachers : - Abī Saʿīd al-Khudrī
- Abī Ṭalḥah al-Anṣārī
- Abī Hurairah
3. Students : - Ibnu Shihāb
- Mūsā bin Abī ʿĀishah
- Saʿīd bin Abī Hind
4. ʿUlamaʿs Assessment : - Abū Zurʿah : *Thiqah Maʿmūn*
- al-Ajlī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration ʿUbaidillāh bin ʿUtbah use word *ʿan*.

c. Ibnu Shihāb (d. 124 H)⁶¹

1. Full Name : Muḥammad bin Muslim bin ʿUbaidillāh bin ʿAbdillāh bin Shihāb
2. Teachers : - ʿUbaidullāh bin ʿAbdillāh bin ʿUtbah

⁵⁹ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 7, p. 103-106.

⁶⁰ *Ibid.*, Vol. 12, p. 212-214.

⁶¹ *Ibid.*, Vol. 17, p. 220-232.

- Sulaimān bin Yasār
- Nāfi' bin Abī Anas
- 3. Students : - Qurrah bin 'Abd al-Raḥmān
- Mūsā bin 'Uqbah
- Hishām bin 'Urwah
- 4. 'Ulama's Assessment : - Muḥammad bin Sa'd : *Thiqah*
- Abū 'Ubaid al-Ajrī : *Thiqah*
- Ibnu Ḥajar : *Faqīh Ḥāfiẓ Mutqin*
- 5. Information : In this narration Ibnu Shihāb use word '*an*'.
- d. Qurrah bin 'Abd al-Raḥmān (d. 147 H)⁶²
 - 1. Full Name : Qurrah 'Abd al-Raḥmān bin Ḥaiwail
 - 2. Teachers : - Ibnu Shihāb
 - Yaḥyā bin Sa'īd al-Anṣārī
 - Rabī'ah bin Abī 'Abd al-Raḥmān
 - 3. Students : - 'Abdullāh bin Wahb
 - Suwaid bin 'Abd al-'Azīz
 - 'Abdullāh bin Luhai'ah
 - 4. 'Ulama's assessment : - Abū Aḥmad bin 'Adī : *Lam Arā Lahū Ḥadīthan Munkaran Jiddan*
 - Ibnu Ḥibban : *Thiqah*
 - Yaḥyā bin Ma'īn : *Da'īf al-Ḥadīth*
 - 5. Information : In this narration Qurrah bin 'Abd al-Raḥmān use word *akhbaranī*.
- e. 'Abdullāh bin Wahb (d. 197 H)⁶³
 - 1. Full Name : 'Abdullāh bin Wahb bin Muslim
 - 2. Teachers : - Qurrah bin 'Abd al-Raḥmān

⁶² *Ibid.*, Vol. 15, p. 267-269.

⁶³ *Ibid.*, Vol. 10, p. 619-624.

- Yaḥyā bin Ayyūb al-Miṣrī
 - ‘Āṣim bin Ḥākīm
3. Students : - Hārūn bin Sa’īd al-Aiḫī
 - Hārūn bin Ma’rūf
 - Sa’īd bin Maṣṣūr
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
 - al-‘Ajḫī : *Thiqah*
 - Abī Ḥātīm : *Ṣāliḫ al-Ḥadīth, Ṣadūq*
5. Information : In this narration ‘Abdullāh bin Wahb use word *ḥaddathanā*.
- f. Hārūn (d. 231 H)⁶⁴
1. Full Name : Hārūn bin Ma’rūf
2. Teachers : - ‘Abdullāh bin Wahb
 - Sufyān bin ‘Uyainah
 - al-Wafīd bin Muslim
3. Students : - Aḫmad bin Ḥambal
 - Ṣāliḫ bin Muḥammad
 - Aḫmad bin Yūsuf
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
 - Abū Ḥātīm : *Thiqah*
 - Abū Zur’ah : *Thiqah*
5. Information : In this narration Hārūn use word *ḥaddathanā*.
- g. Aḫmad bin Ḥambal (d. 241 H)⁶⁵
1. Full Name : Aḫmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
2. Teachers : - Wakī’ bin al-Jarrāḫ
 - ‘Abd al-Razzāq bin Hammām
 - ‘Abd al-Raḫmān bin Mahdī

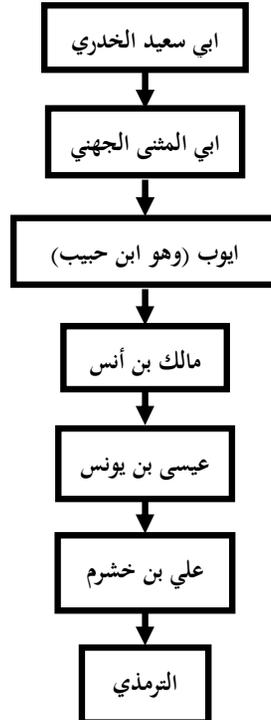
⁶⁴ *Ibid.*, Vol. 19, p. 203-204.

⁶⁵ *Ibid.*, Vol. 1, p. 226-253.

3. Students : - al-Bukharī
 - ‘Abdullāh bin Aḥmad bin Ḥambal
 - Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
4. ‘Ulama’s Assessment : - Abū ‘Ubaidah : *Ṣadūq*
 - Abū Ḥātim : *Faqīh*
 - Ibrāhīm : ‘Ālim

h) *Ḥadīth* no. 8

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي يُوْبَ، وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى الْجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّفَخِ فِي الشُّرْبِ، فَقَالَ رَجُلٌ : الْقُدَاةُ أَرَاهَا فِي الْإِنَاءِ؟، قَالَ : أَهْرِقْهَا، قَالَ : فَإِنِّي لَا أَزْوَى مِنْ نَفْسٍ وَاحِدٍ، قَالَ : فَأَيْنَ الْقُدَحِ إِذْنُ عَنْ فَيْكٍ. قَالَ أَبُو عَيْسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (رواه الترمذي)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Saʿīd al-Khudrī

Second *Rāwī* : Abi al-Muthannā al-Juhannī

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālik bin Anas

Fifth *Rāwī* : ʿIsā bin Yūnus

Sixth *Rāwī* : ʿAlī bin Khashram

Sevent *Rāwī* : al-Tirmidhī

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁶⁶

1. Full Name : Saʿad bin Mālik bin Sinān bin ʿUbaid
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh
- ʿAbdullāh bin Sallām
3. Students : - ʿUbaidullāh bin ʿAbdillāh bin ʿUtbah
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ʿUlamaʿs Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
5. Information : In this narration Abī Saʿīd al-Khudrī use word *ʿan*.

b. Abī al-Muthannā al-Juhannī⁶⁷

1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Saʿīd al-Khudrī
- Saʿad bin Abī Waqqāṣ
3. Students : - Ayyūb bin Ḥabīb
- Muḥammad bin Abī Yaḥyā
4. ʿUlamaʿs Assessment : - Yaḥyā bin Maʿīn : *Thiqah*
- Ibnu Ḥibbān : *Thiqah*
- al-Dhahabī : *Thiqah*
5. Information : In this narration Abī al-Muthannā use word *samiʿa*.

⁶⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ʿAlī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 3, p. 418-419.

⁶⁷ *Ibid.*, Vol. 12, p. 198.

c. Ayyūb bin Ḥabīb (d. 131 H)⁶⁸

1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madanī
2. Teachers : - Abī Saʿīd al-Khudrī
- Abī al-Muthannā al-Juhannī
3. Students : - Mālik bin Anas
- Fulaiḥ bin Anas
4. ‘Ulama’s Assessment : - al-Nasāʿī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Ayyūb bin Ḥabīb use word ‘*an*.

d. Mālik bin Anas (d. 179 H)⁶⁹

1. Full Name : Mālik bin Anas bin Mālik bin Abī ‘Āmir
2. Teachers : - Ayyūb bin Ḥabīb
- ‘Abdullāh bin Dīnār
- Yaḥyā bin Saʿīd al-Anṣār
3. Students : - ‘Īsā bin Yūnus
- Maʿmar bin Rashīd
- Syuʿbah bin al-Ḥajjāj
4. ‘Ulama’s Assessment : - Yaḥyā bin Maʿīn : *Thiqah*
- Muḥammad bin Saʿd : *Thiqah Maʿmūn*
5. Information : In this narration Mālik bin Anas use word ‘*an*.

e. ‘Īsā bin Yūnus (d. 187 H)⁷⁰

1. Full Name : ‘Īsā bin Yūnus bin Abī Ishāq al-Sibaʿī
2. Teachers : - Mālik bin Anas
- Hishām bin ‘Urwah
- Jaʿfar bin Maimūn
3. Students : - ‘Alī bin Khashram
- Sufyān bin Wakīʿ bin al-Jarraḥ

⁶⁸ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl*, Vol. 2, p. 410.

⁶⁹ *Ibid.*, Vol. 17, p. 381-389.

⁷⁰ *Ibid.*, Vol. 14, p. 591-598.

- al-Ḥakam bin Mūsā
4. ‘Ulama’s assessment : - al-Nasā’ī : *Thiqah*
- al-‘Ajli : *Thiqah*
5. Information : In this narration ‘Isā bin Yūnus use word *akhbaranā*.
- f. ‘Alī bin Kashram (d. 257 H)⁷¹
1. Full Name : ‘Alī bin Khashram bin ‘Abd al-Raḥman bin ‘Aṭā’ bin Hilāl bin Māhān bin ‘Abdillāh al-Marawazī
2. Teachers : - ‘Isa bin Yūnus
- Sufyān bin ‘Uyainah
- Wakī’ bin al-Jarrāḥ
3. Students : - al-Tirmidhī
- al-Nasā’ī
- Abū Bakr ‘Abdillāh bin Abī Dāwud
4. ‘Ulama’s Assessment : - al-Nasā’ī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
- al-Dhahabī : *Hāfiẓ*
5. Information : In this narration ‘Alī bin Khashram use word *ḥaddathanā*.
- g. al-Tirmidhī (d. 279 H)⁷²
1. Full Name : Muḥammad bin ‘Isā bin Saurah bin Mūsā bin al-Ḍaḥḥāk
2. Teachers : - ‘Alī bin Khashram
- Yaḥyā bin Ḥubaib
- Muḥammad bin Rafī’
3. Students : - Makkī bin Nūḥ
- al-Rabī’ bin Ḥayyān al-Bāhili
- ‘Alī bin ‘Umar bin Kulthum al-Samarqandī
4. ‘Ulama’s Assessment : - Al-Dhahabī : *Hāfiẓ* - Abū Ya’lā al-Khalīfī : *Thiqah*

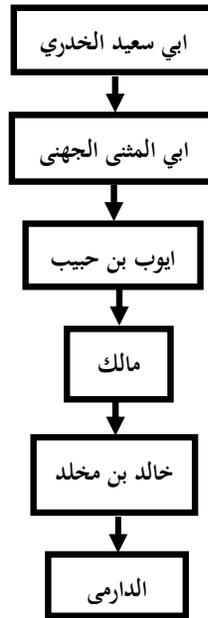
⁷¹ *Ibid.*, Vol. 13, p. 261-262.

⁷² Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 9, p. 335-336.

i) *Hadīth* no. 9

أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ، عَنْ أَبِي الْمُثَنَّى الْجُهَنِيِّ، قَالَ مَرْوَانُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ : هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ التَّفَخُّحِ فِي الشَّرَابِ؟، قَالَ : نَعَمْ. (رواه

(الدارمي)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Saʿīd al-Khudrī

Second *Rāwī* : Abū al-Muthannā al-Juhannī

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālīk bin Anas

Fifth *Rāwī* : Khālīd bin Makhlad

Sixth *Rāwī* : al-Dārimī

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁷³

1. Full Name : Saʿad bin Mālīk bin Sinān bin ʿUbaid
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh

⁷³ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 7, p. 103-106.

- ‘Abdullāh bin Sallām
3. Students : - ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
5. Information : In this narration Abī Sa’īd al-Khudrī use word ‘an.
- b. Abī al-Muthannā al-Juhannī⁷⁴
1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Sa’īd al-Khudrī
- Sa’ad bin Abī Waqqāṣ
3. Students : - Ayyūb bin Ḥabīb
- Muḥammad bin Abī Yaḥyā
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
- Ibnu Ḥibbān : *Thiqah*
- al-Dhahabī : *Thiqah*
5. Information : In this narration Abī al-Muthannā use word *sami’a*.
- c. Ayyūb bin Ḥabīb (d. 131 H)⁷⁵
1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madanī
2. Teachers : - Abī Sa’īd al-Khudrī
- Abī al-Muthannā al-Juhannī
3. Students : - Mālīk bin Anas
- Fulaiḥ bin Anas
4. ‘Ulama’s Assessment : - al-Nasā’ī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Ayyūb bin Ḥabīb use word ‘an.

⁷⁴ *Ibid.*, Vol. 22, p. 9-10.

⁷⁵ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 1, p. 364.

d. Mālik bin Anas (d. 179 H)⁷⁶

1. Full Name : Mālik bin Anas bin Mālik bin Abī ‘Āmir
2. Teachers : - Ayyūb bin Ḥabīb
- ‘Abdullāh bin Dīnār
- Yaḥyā bin Sa’īd al-Anṣār
3. Students : - ‘Isā bin Yūnus
- Ma’mar bin Rashīd
- Syu’bah bin al-Ḥajjāj
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
- Muḥammad bin Sa’d : *Thiqah Ma’mūn*
5. Information : In this narration Mālik bin Anas use word ‘*an*.

e. Khālīd bin Makhḥad (d. 213 H)⁷⁷

1. Full Name : Khālīd bin Makhḥad al-Qaṭawānī
2. Teachers : - Mālik bin Anas
- Yūsuf bin ‘Abd al-Raḥmān al-Madanī
- Sa’īd bin al-Sā’ib
3. Students : - al-Dārimī
- Mu’āwiyah bin Ṣāliḥ al-Ash’arī
- Sufyān bin Wakī’ bin al-Jarrāḥ
4. ‘Ulama’s assessment : - Yaḥyā bin Ma’īn : *Lā ba’sa bih*
- Abū ‘Ubaid al-Ajuri : *Ṣadūq walakinnahū yatashayya’*
- Abū Aḥmad bin ‘Adī : *Inshā Allah lā ba’sa bih*
5. Information : In this narration Khālīd bin Makhḥad use word *akhbaranā*.

f. al-Ḍārimī (d. 255 H)⁷⁸

1. Full Name : ‘Abdullāh bin ‘Abd al-Raḥmān bin al-Faḍl bin Bahrām
bin ‘Abd al-Ṣamaḍ al-Ḍārimī al-Tamīmī
2. Teachers : - ‘Amr bin ‘Aun al-Wāsiṭī

⁷⁶ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 17, p. 381-389.

⁷⁷ *Ibid.*, Vol. 5, p. 407-409.

⁷⁸ *Ibid.*, Vol. 10, p. 283-287.

- Muḥammad bin Aḥmad bin Abī Khalaf
- Yazīd bin Hārūn

3. Students

: - Muslim

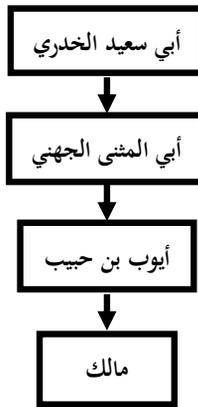
- ‘Abdullāh bin Aḥmad bin Ḥambal
- ‘Ubaidillāh bin Wāṣil al-Bukharī al-Ḥāfiẓ

4. ‘Ulama’s Assessment

- : - al-Ḥāfiẓ Abū Bakr al-Khaḍīb : *Thiqah, Ṣadūq*
- al-Dāruqūṭnī : *Thiqah Mashhūr*
- Abū Ḥātim : *Thabtun*

j) *Ḥadīth* no. 10

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِي الْمُثَنَّى الْجُهَنِيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ : أَسَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ لَهُ أَبُو سَعِيدٍ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ إِيَّيْ لَا أَرَى مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَبِنِ الْقَدَحَ عَنْ فَاكٍ ثُمَّ تَنَفَّسْ، قَالَ : فَإِنِّي أَرَى الْقَدَاةَ فِيهِ قَالَ : فَأَهْرِقْهَا. (رواه مالك)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Sa’īd al-Khudrī

Second *Rāwī* : Abū al-Muthannā al-Juhannī

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālīk bin Anas

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁷⁹

1. Full Name : Saʿad bin Mālīk bin Sinān bin ʿUбайд
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh
- ʿAbdullāh bin Sallām
3. Students : - ʿUбайдullāh bin ʿAbdillāh bin ʿUtbah
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ʿUlamaʿs Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
5. Information : In this narration Abī Saʿīd al-Khudrī use word *qāla*.

b. Abī al-Muthannā al-Juhannī⁸⁰

1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Saʿīd al-Khudrī
- Saʿad bin Abī Waqqāṣ
3. Students : - Ayyūb bin Ḥabīb
- Muḥammad bin Abī Yaḥyā
4. ʿUlamaʿs Assessment : - Yaḥyā bin Maʿīn : *Thiqah*
- Ibnu Ḥibbān : *Thiqah*
- al-Dhahabī : *Thiqah*
5. Information : In this narration Abī al-Muthannā use word *ʿan*.

c. Ayyūb bin Ḥabīb (d. 131 H)⁸¹

1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madanī
2. Teachers : - Abī Saʿīd al-Khudrī
- Abī al-Muthannā al-Juhannī
3. Students : - Mālīk bin Anas
- Fulaiḥ bin Anas

⁷⁹ *bid.*, Vol. 7, p. 103-106.

⁸⁰ *Ibid.*, Vol. 22, p. 9-10.

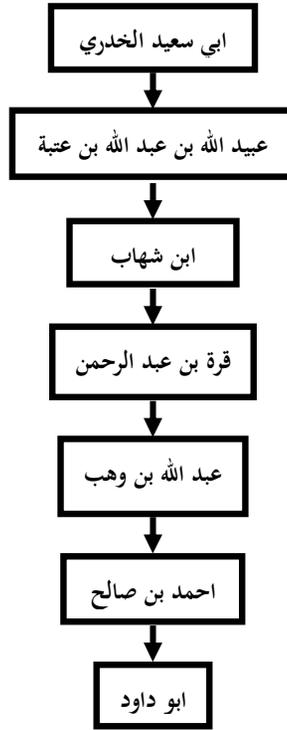
⁸¹ *Ibid.*, Vol. 2, p. 410.

4. ‘Ulama’s Assessment : - al-Nasā’ī : *Thiqah*
 - Ibnu Hajar : *Thiqah*
5. Information : In this narration Ayyūb bin Ḥabīb use word ‘*an*’.
- d. Mālik bin Anas (d. 179 H)⁸²
1. Full Name : Mālik bin Anas bin Mālik bin Abī ‘Āmir
2. Teachers : - Ayyūb bin Ḥabīb
 - ‘Abdullāh bin Dīnār
 - Yaḥyā bin Sa’īd al-Anṣār
3. Students : - ‘Isā bin Yūnus
 - Ma’mar bin Rashīd
 - Syu’bah bin al-Ḥajjāj
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
 - Muḥammad bin Sa’d : *Thiqah Ma’mūn*

⁸² *Ibid.*, Vol. 17, p. 381-389.

k) *Hadīth* no. 11

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ (رواه ابى داود)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Saʿīd al-Khudrī

Second *Rāwī* : ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah

Third *Rāwī* : Ibnu Shihāb

Fourth *Rāwī* : Qurrah bin ‘Abd al-Raḥmān

Fifth *Rāwī* : ‘Abdullāh bin Wahb

Sixth *Rāwī* : Aḥmad bin Ṣāliḥ

Seventh *Rāwī*: Abū Dāwud

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁸³

1. Full Name : Saʿad bin Mālīk bin Sinān bin ʿUbaid
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh
- ʿAbdullāh bin Sallām
3. Students : - ʿUbaidullāh bin ʿAbdillāh bin ʿUtbaḥ
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ʿUlamaʿs Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
5. Information : In this narration Abī Saʿīd al-Khudrī use word ʿan.

b. ʿUbaidullāh bin ʿAbdillāh bin ʿUtbaḥ (d. 98 H)⁸⁴

1. Full Name : ʿUbaidullāh bin ʿAbdillāh bin ʿUtbaḥ bin Masʿūd
2. Teachers : - Abī Saʿīd al-Khudrī
- Abī Ṭalḥah al-Anṣārī
- Abī Hurairah
3. Students : - Ibnu Shihāb
- Mūsā bin Abī ʿĀishah
- Saʿīd bin Abī Hind
4. ʿUlamaʿs Assessment : - Abū Zurʿah : *Thiqah Maʿmūn*
- al-Ajlī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration ʿUbaidullāh bin ʿUtbaḥ use word ʿan.

c. Ibnu Shihāb (d. 124 H)⁸⁵

1. Full Name : Muḥammad bin Muslim bin ʿUbaidillāh bin ʿAbdillāh bin Shihāb

⁸³ *Ibid.*, Vol. 7, p. 103-106.

⁸⁴ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ʿAlī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 7, p. 22-23.

⁸⁵ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 17, p. 220-232.

2. Teachers : - ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah
- Sulaimān bin Yasār
- Nāfi’ bin Abī Anas
3. Students : - Qurrah bin ‘Abd al-Raḥmān
- Mūsā bin ‘Uqbah
- Hishām bin ‘Urwah
4. ‘Ulama’s Assessment : - Muḥammad bin Sa’d : *Thiqah*
- Abū ‘Ubaid al-Ajrī : *Thiqah*
- Ibnu Ḥajar : *Faqīh Ḥāfiẓ Mutqin*
5. Information : In this narration Ibnu Shihāb use word ‘*an*.
- d. Qurrah bin ‘Abd al-Raḥmān (d. 147 H)⁸⁶
1. Full Name : Qurrah ‘Abd al-Raḥmān bin Ḥaiwail
2. Teachers : - Ibnu Shihāb
- Yaḥyā bin Sa’īd al-Anṣārī
- Rabī’ah bin Abī ‘Abd al-Raḥmān
3. Students : - ‘Abdullāh bin Wahb
- Suwaid bin ‘Abd al-‘Azīz
- ‘Abdullāh bin Luhai’ah
4. ‘Ulama’s assessment : - Abū Aḥmad bin ‘Adī : *Lam Arā Lahū Ḥadīthan Munkaran Jiddan*
- Ibnu Ḥibban : *Thiqah*
- Yaḥyā bin Ma’īn : *Da’īf al-Ḥadīth*
5. Information : In this narration Qurrah bin ‘Abd al-Raḥmān use word *akhbaranī*.
- e. ‘Abdullāh bin Wahb (d. 197 H)⁸⁷
1. Full Name : ‘Abdullāh bin Wahb bin Muslim

⁸⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb...*, *op.cit.*, Vol. 8, p. 323-324.

⁸⁷ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 10, p. 619-624.

2. Teachers : - Qurrah bin ‘Abd al-Raḥmān
- Yaḥyā bin Ayyūb al-Miṣrī
- ‘Āṣim bin Ḥākīm
3. Students : - Hārūn bin Sa’īd al-Aifī
- Hārūn bin Ma’rūf
- Sa’īd bin Maṣṣūr
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’in : *Thiqah*
- al-‘Ajfī : *Thiqah*
- Abī Ḥātim : *Ṣāliḥ al-Ḥadīth, Ṣadūq*
5. Information : In this narration ‘Abdullāh bin Wahb use word *ḥaddathanā*.
- f. Aḥmad bin Ṣāliḥ (d. 278 H)⁸⁸
1. Full Name : Aḥmad bin Ṣāliḥ al-Miṣrī
2. Teachers : - ‘Abdullāh bin Wahb
- Sufyān bin ‘Uyainah
- Asad bin Mūsā al-Miṣrī
3. Students : - Abū Dāwud
- Mūsā bin Sahl al-Ramfī
- Ya’qūb bin Sufyān al-Fārisī
4. ‘Ulama’s Assessment : - al-Bukharī : *Thiqah Ṣadūq*
- Abū Ḥātim : *Thiqah*
5. Information : In this narration Aḥmad bin Ṣāliḥ use word *ḥaddathanā*.
- g. Abū Dāwud (d. 275 H)⁸⁹
1. Full Name : Sulaimān bin al-‘Ash’ath bin Shaddād bin ‘Amr bin ‘Āmir
2. Teachers : - Abdullāh bin Muḥammad al-Nufaili
- Aḥmad bin Ṣāliḥ
- Muḥammad bin Basar

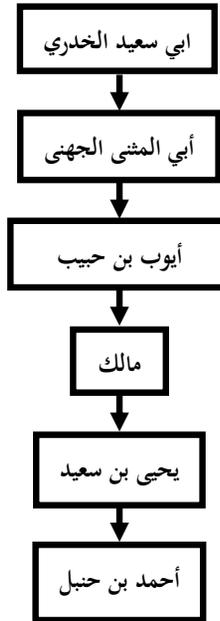
⁸⁸ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb...*, *op.cit.*, Vol. 1, p. 37-39.

⁸⁹ *Ibid.*, Vol. 4, p. 153-156.

3. Students : - Abū Ubaid al-Ajuri
 - al-Nasā'ī
 - Abū Bakr bin Abī Dāwud
4. 'Ulama's Assessment : - Abū Ḥatīm : *Ṣadūq*
 - Al-Nasā'ī : *Thiqah*
 - Al-Ḥākim : *Lā ba'sa bih*

1) *Ḥadīth* no. 12

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ مَالِكٍ. حَدَّثَنِي أَيُّوبُ بْنُ حَبِيبٍ، عَنْ أَبِي الْمُثَنَّى، قَالَ : كُنْتُ عِنْدَ مَرْوَانَ فَدَخَلَ أَبُو سَعِيدٍ، فَقَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ التَّفْخِخِ فِي الشَّرَابِ؟ قَالَ : نَعَمْ، فَقَالَ رَجُلٌ : إِنِّي لَا أُزَوِّى مِنْ نَفْسٍ وَاحِدٍ، قَالَ : أْبْنَةُ عُنْكَ ثُمَّ تَنْفَسُ، قَالَ : أَرَى فِيهِ الْقَدَاءَ، قَالَ : فَأَهْرَقَهَا (رواه احمد)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Sa'īd al-Khudrī

Second *Rāwī* : Abū al-Muthannā al-Juhannī

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālik bin Anas

Fifth *Rāwī* : Yaḥyā bin Sa'īd

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁹⁰

1. Full Name : Saʿad bin Mālik bin Sinān bin ʿUbaid
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh
- ʿAbdullāh bin Sallām
3. Students : - ʿUbaidullāh bin ʿAbdillāh bin ʿUtbah
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ʿUlamaʾs Assessment : - Ibnu Ḥajar : *Ṣaḥābah*

b. Abī al-Muthannā al-Juhannī⁹¹

1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Saʿīd al-Khudrī
- Saʿad bin Abī Waqqāṣ
3. Students : - Ayyūb bin Ḥabīb
- Muḥammad bin Abī Yaḥyā
4. ʿUlamaʾs Assessment : - Yaḥyā bin Maʿīn : *Thiqah*
- Ibnu Ḥibbān : *Thiqah*
- al-Dhahabī : *Thiqah*
5. Information : In this narration Abī al-Muthannā use word *ʿan*.

c. Ayyūb bin Ḥabīb (d. 131 H)⁹²

1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madanī
2. Teachers : - Abī Saʿīd al-Khudrī
- Abī al-Muthannā al-Juhannī

⁹⁰ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl*, Vol. 7, p. 103-106.

⁹¹ *Ibid.*, Vol. 22, p. 9-10.

⁹² *Ibid.*, Vol. 2, p. 410.

3. Students : - Mālik bin Anas
- Fulaiḥ bin Sulaimān
4. ‘Ulama’s Assessment : - al-Nasā’ī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Ayyūb bin Ḥabīb use word *ḥaddathanī*.
- d. Mālik bin Anas (d. 179 H)⁹³
1. Full Name : Mālik bin Anas bin Mālik bin Abī ‘Āmir
2. Teachers : - Ayyūb bin Ḥabīb
- ‘Abdullāh bin Dīnār
- Yaḥyā bin Sa’īd al-Anṣār
3. Students : - ‘Īsā bin Yūnus
- Ma’mar bin Rashīd
- Syu’bah bin al-Ḥajjāj
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
- Muḥammad bin Sa’d : *Thiqah Ma’mūn*
5. Information : In this narration Mālik bin Anas use word ‘*an*’.
- e. Yaḥya bin Sa’īd (d. 198 H)⁹⁴
1. Full Name : Yaḥya bin Sa’īd bin Farrūkh
2. Teachers : - Mālik bin Anas
- Sufyān al-Thaurī
- Sa’īm bin Ḥayyān
3. Students : - Aḥmad bin Ḥambal
- ‘Affān bin Muslim
- Yaḥyā bin Ma’īn
4. ‘Ulama’s Assessment : - Muḥammad bin Sa’d : *Thiqah Ma’mūn*
- al-‘Ajlī : *Thiqah*
- Abū Ḥātim : *Thiqah Ḥāfiẓ*

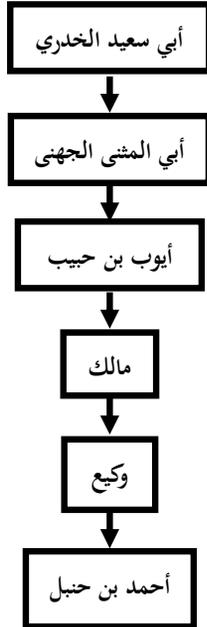
⁹³ *Ibid.*, Vol. 17, p. 381-389.

⁹⁴ *Ibid.*, Vol. 20, p. 91-101.

5. Information : In this narration Yaḥya bin Saʿīd use word *ḥaddathanā*.
- f. Aḥmad bin Ḥambal (d. 241 H)⁹⁵
1. Full Name : Aḥmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
 2. Teachers : - Yaḥya bin Saʿīd
- ‘Abd al-Razzāq bin Hammām
- ‘Abd al-Raḥmān bin Maḥdī
 3. Students : - al-Bukharī
- ‘Abdullāh bin Aḥmad bin Ḥambal
- Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
 4. ‘Ulama’s Assessment : - Abū ‘Ubaidah : *Ṣadūq*
- Abū Ḥātim : *Faqīh*

m) *Ḥadīth* no. 13

حَدَّثَنَا وَكَيْعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي الْمُثَنَّى الْجُهَنِيِّ، قَالَ : كُنْتُ جَالِسًا عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ : أَسَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ النَّفْخِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : فَإِنِّي لَا أُرْوَى بِنَفْسٍ وَاحِدٍ، قَالَ : أَبْنَهُ عَنْ فَيْكَ ثُمَّ تَنَفَّسَ، قَالَ : فَإِن رَأَيْتَ قَدَاءً قَالَ فَأَهْرِقْهُ (رواه احمد)



⁹⁵ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 3, p. 418-419.

From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Saʿīd al-Khudrī

Second *Rāwī* : Abū al-Muthannā al-Juhannī

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālīk bin Anas

Fifth *Rāwī* : Wakīʿ

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad ḥadīth* above :

a. Abī Saʿīd al-Khudrī (d. 74 H)⁹⁶

1. Full Name : Saʿad bin Mālīk bin Sinān bin ʿUbaid
2. Teachers : - Rasūlullāh
- Jābir bin ʿAbdullāh
- ʿAbdullāh bin Sallām
3. Students : - ʿUbaidullāh bin ʿAbdillāh bin ʿUtbah
- Ṣāliḥ bin Dīnār
- Sulaimān bin Yasār
4. ʿUlamaʿs Assessment : - Ibnu Ḥajar : *Ṣaḥābah*

b. Abī al-Muthannā al-Juhannī⁹⁷

1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Saʿīd al-Khudrī
- Saʿad bin Abī Waqqāṣ
3. Students : - Ayyūb bin Ḥabīb
- Muḥammad bin Abī Yaḥyā
4. ʿUlamaʿs Assessment : - Yaḥyā bin Maʿīn : *Thiqah*
- Ibnu Ḥibbān : *Thiqah*
5. Information : In this narration Abī al-Muthannā use word *ʿan*.

⁹⁶ *Ibid.*, Vol. 7, p. 103-106.

⁹⁷ *Ibid.*, Vol. 22, p. 9-10.

c. Ayyūb bin Ḥabīb (d. 131 H)⁹⁸

1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madanī
2. Teachers : - Abī Saʿīd al-Khudrī
- Abī al-Muthannā al-Juhannī
3. Students : - Mālīk bin Anas
- Fulaiḥ bin Anas
4. ‘Ulama’s Assessment : - al-Nasāʿī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Ayyūb bin Ḥabīb use word ‘*an*.

d. Mālīk bin Anas (d. 179 H)⁹⁹

1. Full Name : Mālīk bin Anas bin Mālīk bin Abī ‘Āmir
2. Teachers : - Ayyūb bin Ḥabīb
- ‘Abdullāh bin Dīnār
- Yaḥyā bin Saʿīd al-Anṣār
3. Students : - ‘Īsā bin Yūnus
- Ma’mar bin Rashīd
- Syu’bah bin al-Ḥajjāj
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
- Muḥammad bin Sa’d : *Thiqah Ma’mūn*
5. Information : In this narration Mālīk bin Anas use word ‘*an*.

e. Wakī’ (d. 196 H)¹⁰⁰

1. Full Name : Wakī’ bin al-Jarrāḥ bin Maḥīḥ
2. Teachers : - Mālīk bin Anas
- Sufyān al-Thaurī
- ‘Uthmān al-Shaḥḥām

⁹⁸ *Ibid.*, Vol. 2, p. 410.

⁹⁹ *Ibid.*, Vol. 17, p. 381-389.

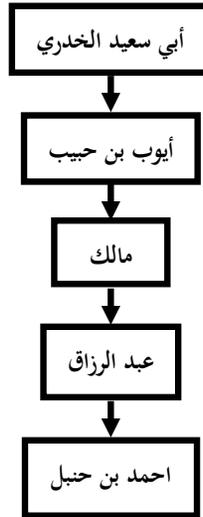
¹⁰⁰ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 11, p. 109-114.

3. Students : - Aḥmad bin Ḥambal
 - ‘Abdullāh bin al-Zubair al-Ḥimyarī
 - ‘Uthmān bin Muḥammad bin Abī Shaibah
4. ‘Ulama’s Assessment : - Muḥammad bin Sa’d : *Thiqah Ma’mūn*
 - al-‘Ajfī : *Thiqah*
 - Ibnu Ḥibbān : *Ḥāfiẓ*
5. Information : In this narration Wakī’ use word *ḥaddathanā*.
- f. Aḥmad bin Ḥambal (d. 241 H)¹⁰¹
1. Full Name : Aḥmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
2. Teachers : - Wakī’ bin al-Jarrāḥ
 - ‘Abd al-Razzāq bin Hammām
 - ‘Abd al-Raḥmān bin Mahdī
3. Students : - al-Bukharī
 - ‘Abdullāh bin Aḥmad bin Ḥambal
 - Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
4. ‘Ulama’s Assessment : - Abū ‘Ubaidah : *Ṣadūq*
 - Abū Ḥātim : *Faqīh*
 - Ibrāhīm : ‘Ālim

¹⁰¹ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 1, p. 226-253.

n) *Hadīth* no. 14

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَالِكٌ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ، أَنَّهُ سَمِعَ أَبَا الْمُثَنَّى يَقُولُ : سَمِعْتُ مَرْوَانَ يَسْأَلُ أَبَا سَعِيدٍ الْخُدْرِيَّ : أَسَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ التَّفْخِخِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ رَجُلٌ : فَإِنِّي لَا أُرَوِي يَا رَسُولَ اللَّهِ مِنْ نَفْسٍ وَاحِدَةٍ، قَالَ : فَأَبْنِ الْقَدَحَ عَنِّي فَمِنْكَ ثُمَّ تَنَفَّسَ، قَالَ : إِنِّي أَرَى الْقَدَى فِيهِ قَالَ فَأَهْرَقُهُ. (رواه احمد)



From the scheme above, we know that sequence the name of narrators are :

First *Rāwī* : Abī Sa’īd al-Khudrī

Second *Rāwī* : Abū al-Muthannā al-Juhannī

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālīk bin Anas

Fifth *Rāwī* : ‘Abd al-Razzāq

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad ḥadīth* above :

a. Abī Sa’īd al-Khudrī (d. 74 H)¹⁰²

1. Full Name : Sa’ad bin Mālīk bin Sinān bin ‘Ubaid
2. Teachers : - Rasūlullāh
- Jābir bin ‘Abdullāh
- ‘Abdullāh bin Sallām

¹⁰² *Ibid.*, Vol. 7, p. 103-106.

3. Students : - ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah
 - Ṣāliḥ bin Dīnār
 - Sulaimān bin Yasār
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Ṣaḥābah*
- b. Abī al-Muthannā al-Juhannī¹⁰³
1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Sa’īd al-Khudrī
 - Sa’ad bin Abī Waqqāṣ
3. Students : - Ayyūb bin Ḥabīb
 - Muḥammad bin Abī Yaḥyā
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
 - Ibnu Ḥibbān : *Thiqah*
 - al-Dhahabī : *Thiqah*
5. Information : In this narration Abī al-Muthannā use word *sami’a*.
- c. Ayyūb bin Ḥabīb (d. 131 H)¹⁰⁴
1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madanī
2. Teachers : - Abī Sa’īd al-Khudrī
 - Abī al-Muthannā al-Juhannī
3. Students : - Mālik bin Anas
 - Fulaiḥ bin Anas
4. ‘Ulama’s Assessment : - al-Nasā’ī : *Thiqah*
 - Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Ayyūb bin Ḥabīb use word *an*.
- d. Mālik bin Anas (d. 179 H)¹⁰⁵
1. Full Name : Mālik bin Anas bin Mālik bin Abī ‘Āmir
2. Teachers : - Ayyūb bin Ḥabīb

¹⁰³ *Ibid.*, Vol. 22, p. 9-10.

¹⁰⁴ *Ibid.*, Vol. 2, p. 410.

¹⁰⁵ *Ibid.*, Vol. 17, p. 381-389.

- ‘Abdullāh bin Dīnār
 - Yaḥyā bin Sa’īd al-Anṣār
3. Students : - ‘Abd al-Razzāq
 - Ma’mar bin Rashīd
 - Syu’bah bin al-Ḥajjāj
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
 - Muḥammad bin Sa’d : *Thiqah Ma’mūn*
5. Information : In this narration Mālīk bin Anas use word *ḥaddathanā*.
- e. ‘Abd al-Razzāq (d. 211 H)¹⁰⁶
1. Full Name : ‘Abd al-Razzāq bin Hammām bin Nāfi’
2. Teachers : - Mālīk bin Anas
 - ‘Ikrimah bin ‘Ammār
 - Sufyan bin ‘Uyainah
3. Students : - Aḥmad bin Ḥambal
 - Yaḥyā bin Mūsā
 - Yaḥyā bin Ma’īn
4. ‘Ulama’s Assessment : - Muḥammad bin Sa’d : *Thiqah Ma’mūn*
 - al-‘Ajlī : *Thiqah*
 - Abū Ḥātim : *Thiqah Ḥāfiẓ*
5. Information : In this narration ‘Abd al-Razzāq use word *ḥaddathanā*.
- f. Aḥmad bin Ḥambal (d. 241 H)¹⁰⁷
1. Full Name : Aḥmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
2. Teachers : - ‘Abd al-Razzāq bin Hammām
 - Wakī’ bin al-Jarrāḥ
 - ‘Abd al-Raḥmān bin Mahdī
3. Students : - al-Bukharī

¹⁰⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 6, p. 275-278.

¹⁰⁷ Jamāl al-Dīn Abī al-Ḥajjāj Yūsuf al-Mazzī, *Tahdhīb...*, *op.cit.*, Vol. 1, p. 226-253.

- ‘Abdullāh bin Aḥmad bin Ḥambal
 - Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
4. ‘Ulama’s Assessment : - Abū ‘Ubaidah : *Ṣadūq*
- Abū Ḥātim : *Faqīh*

To know or whether accepted accounts of *ḥadīth* there are several criteria to find out a *ḥadīth* might say *ṣaḥīḥ*. Surely there are some criterias or conditions must exist at the *ḥadīth*, i.e. '*adīl*, *dabīṭ*, *sanad* uninterrupted (*muttaṣil*), nothing is disabled (*ghairu ‘illah*), and not awkward (*ghairu shadh*).¹⁰⁸

If the narration of *ḥadīth* assessed *thiqah*, so that narration must have '*adīl* and *dabīṭ* condition. From the data obtained, all narrators of *ḥadīth* assessed *thiqah*, it indicates that the *ḥadīth* the eligible *ṣaḥīḥ*.¹⁰⁹ Based on previous research of narration, it can be known that there are no problems regarding *ḥadīth* was *muttaṣil* as an extension of existing in the *ḥadīth* fulfill the criteria, although there are some narrations that use word '*an*, but does not affect the quality of narrations due to the narrators was *ṣaḥīḥ* who narrated that *ḥadīth*. If seen from the other narrations of *ḥadīth* regarding the prohibition of blowing food and drink, known that *ḥadīth* has some *sanads* was *shahīd*¹¹⁰ and *muttabi*¹¹¹. This shows that *sanad* or *matan* of *ḥadīth* does not contradict with other *ḥadīth*, and cover the possibility of any discrepancy or disability¹¹², if seen from the assessment of *ṣaḥabat* and an extension of its *sanad*.

From explanations above, compare between two books of *ḥadīth*, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* and *Tahdhīb al-Tahdhīb* it can be concluded that *ḥadīths* narrated by the narrators who '*adīl* and *dabīṭ*, have *sanad* was *muttaṣil*, not found the existence of awkward (*shadh*) or disabled ('*illah*), and in its *sanad* due to *shahid* and

¹⁰⁸ Faḥḥurrahman, *Ihtisar Mustalah Hadis*, (Bandung: PT. Al-Ma’rif, 1974), cet. 20, p. 119.

¹⁰⁹ Muḥammad Syuhudi Isma’il, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 2007), p. 63.

¹¹⁰ *Shahīd* adalah the narrator have status as companions. See : *Ibid.*, p. 52.

¹¹¹ *Muttabi*’ adalah the narrator have status as supporter for other companion. See : *Ibid.*, p. 52.

¹¹² Faḥḥurrahman, *Ihtisar Mustalah Hadis*, (Bandung: PT. Al-Ma’rif, 1974), cet. 20, p. 124.

muttabi'. But among fourteen *ḥadīths* there are two *ḥadīths* indicate *ḍa'īf* because there is one of narrator assessed *ḍa'īf*, *lahū manākir*, he is Qurrah bin 'Abd al-Raḥmān. It is doesn't matter because the other *ḥadīths* many have narrators *ṣaḥīḥ*, its mean that can be lasing (*shawāhid*) for the *ḥadīth* that *ḍa'īf*. So it can't be concluded that those *ḥadīth* are *ḍa'īf*. So, the *ḥadīth* that have *ḍa'īf* quality can be *ḥadīth ḥasan li ghairihī*.

2. Criticism of *Matan*

In understanding *ḥadīth* can not be separated by studies about *matan ḥadīth*, which in this case requires some approaches in order to study of *ḥadīth* not misguided and wrong target. One of them is by searching the meaning contained of *ḥadīth* conveyed by the narrators of *ḥadīth*. Here the author will expose an explanation from some of *sharḥ ḥadīth* books.

1) Narrated by Abū Dāwud

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ (رواه ابو داود)¹¹³

Sanad of *ḥadīth* from Abū Dāwud's line globally can be clarified as *ṣaḥīḥ al-sanad* (quality all of narrator of the *sanad* is *ṣaḥīḥ*), because inside that *sanad* was supported by credible narrators from the first until the end of *sanad*. The status of this *ḥadīth* is *marfū'*, because it was leaned on the Prophet PBUH.

(نهى رسول الله صلى الله عليه وسلم أن يتنفس) : with the form of passive sentences, i.e.

fearing the emergence of something from saliva, then falls in the water, and maybe it's experiencing bad breath smell so it adheres to in water, because of the softness and fineness, so the best etiquette is breathe after moving the vessel from mouth, and not breathing. (أو ينفخ) : with a form of passive sentences, i.e. should be patient

¹¹³ Sulaimān bin al-Ash'ath Abū Dāwud, *Sunan Abī Dāwud*, Vol. 3, p. 1610.

until cold, although there is the dirt that saw. Let him throw the dirt with fingers, not required to blow it in any condition, i.e. in the vessel which drank. (فيه) The vessel : that include place of food and drinks. Then he should not be blowing in the vessel to remove the dirt or anything from the water, because it's usually not apart from the spit is disgusting. Similarly it is not allowed to blow the vessel to be cooled the hot food, but he must be patient until it food be cold and do not eating in hot conditions, because the blessing (*barakah*) will be lost, and a hot drink is a drink of hell occupant. Such an explanation in "Nail al-Auṭār". Imām al-Mundhirī said : the *ḥadīth* narrated by al-Tirmidhī and Ibnu Mājah, al-Tirmidhī said : *ḥasan ṣaḥīḥ ḥadīth*. This was his last words. *Wallāhu A'lam*. (‘Aun al-Ma'būd, Sharḥ Sunan Abū Daūd)¹¹⁴

2) Narrated by al-Tirmidhī

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي ثَوْبٍ، وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُتَنَّى الْجُهَنِيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّفْخِخِ فِي الشُّرْبِ، فَقَالَ رَجُلٌ : الْقَدَاهُ أَرَاهَا فِي الْإِنَاءِ؟، قَالَ : أَهْرِفَهَا، قَالَ : فَإِنِّي لَا أُرَوِي مِنْ نَفْسٍ وَاحِدَةٍ، قَالَ : فَأَبِنِ الْقَدَحَ إِذْ عَنَ فِيكَ. قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (رواه الترمذي)¹¹⁵

Sanad of *ḥadīth* from Tirmidhī's line globally can be clarified as *ṣaḥīḥ al-sanad* (quality all of narrator of the *sanad* is *ṣaḥīḥ*), because inside that *sanad* was supported by credible narrators from the first until the end of *sanad*. The status of this *ḥadīth* is *marfū'*, because it was leaned on the Prophet PBUH.

Utterance of the Prophet, (فأبن القدح) : if you are not satisfied with one breath, then keep the vessel. It was said : that drinking with one breath it is avoidance absolutely, because that's the way drinking of demon, and because it is an animal

¹¹⁴ Muḥammad Ashraf bin Amīr bin ‘Alī bin Ḥaidar, ‘Aun al-Ma'būd Sharḥ Sunan Abī Dāwud, (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), Vol. 10, p. 139.

¹¹⁵ Muḥammad bin ‘Isā al-Tirmidhī, *Sunan al-Tirmidhī*, Vol. 4, p. 82.

deed. Ibnu ‘Abd al-Barr said : it has been narrated several reports from some of the ‘ulama salaf (classic), which describes the avoidance of drink with one breath, but not something that causes legitimately that opinion.¹¹⁶

3) Narrated by Mālik

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَيُّوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِي الْمُثَنَّى الْجُهَيْمِيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ : أَسَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ لَهُ أَبُو سَعِيدٍ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ إِيَّيَّ لَا أَرَوَى مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَيْنَ الْقَدَحِ عَنْ فَائِكِ ثُمَّ تَنَفَّسَ، قَالَ : فَإِنِّي أَرَى الْقَدَاةَ فِيهِ قَالَ : فَأَهْرَقُهَا. (رواه مالك)¹¹⁷

Sanad of *ḥadīth* from Imam Mālik’s line globally can be clarified as *ṣaḥīḥ al-sanad* (quality all of narrator of the *sanad* is *ṣaḥīḥ*), because inside that *sanad* was supported by credible narrators from the first until the end of *sanad*. The status of this *ḥadīth* is *marfū’*, because it was leaned on the Prophet PBUH.

The Prophet forbade the blowing in drinks, to motivate his *ummah* on *akhḫāq al-kaḫīmah*, because people blow in the water, it could be there is saliva that fell in it, so the other people see will feel disgust. A man said, "O the Messenger of Allah, I am not satisfied with one breath", showed that breathing in the vessel included blowing. Shaikh Abu al-Qasīm said: "Do not let someone blowing food and drink, and do not also breathe in the vessels.

A man said : "I see the dirt in it" i.e. in the vessel. In the form of questions about the meaning of who invited him to blow into the drink, because people who see in his drink there is the dirt, he will throw that dirt from the vessel with blows it. Then the Prophet told him how that can to do to throw it and reject the danger without blows it, that spilling some water in a vessel, because the abundance of water and the lack of need on some of the water that is poured out.

¹¹⁶ *Ibid.*, Vol. 4, p. 82.

¹¹⁷ Mālik bin Anas bin Mālik, *al-Muwaṭṭa’*, p. 638-639.

Imām Mālik said about the words (فأهرفها), i.e. remove the vessel from your mouth, and then pour out. Other ‘ulamas said the dirt is wood or something fell in the vessel so that people who drink will feel disgust.

(The problem) As for when it is in the milk or drinks, then to throw the dirt, use anything that could be used. Malik said in "al-'Utabiyyah", avoidance blowing food as blowing drinks. In my opinion, that might just be from the saliva of people who blow out without he wills something fouled food as drinks becoming dirty. (Al-Muntaqā, Sharḥ Muwaṭṭa’ Imām Mālik)¹¹⁸

4) Narrated by Abū Dāwud

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شَهَابٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ (رواه ابى داود)¹¹⁹

Sanad of *ḥadīth* from Ibnu Majah’s line globally can be clarified as *ṣaḥīḥ al-sanad* (quality all of narrator of the *sanad* is *ṣaḥīḥ*), because inside that *sanad* was supported by credible narrators from the first until the end of *sanad*. The status of this *ḥadīth* is *marfū’*, because it was leaned on the Prophet PBUH.

The meaning الثلثة i.e. hole and utensils or deformity and less.

(نهى رسول الله صلعم عن الشرب من ثلثة القدح) : al-Khaṭṭabī said: “He forbade drink from a glass piece is flawed, because if drink from part of defective, then water will consumed up and the drop will flow on face and clothes, because on part of flawed so the lips of people who drink may not hold as part of the good/normal of glasses and bowls. It is said that part of the defective’s glass is seat of satan, so maybe that meant that the defective’s glass can be cleaned perfect when glasses are washed. So drink it in unhygienic conditions, and it is

¹¹⁸ Abu al-Wafid Sulaimān bin Khalāf bin Sa’ad bin Ayyūb, *Al-Muntaqā Sharḥ al-Muwaṭṭa’*, (Mesir: Dār al-Kitāb al-Islāmī, tt), Vol. 7, p. 236-237.

¹¹⁹ Sulaimān bin al-Ash’ath Abū Dāwud, *Sunan Abī Dāwud*, Vol. 3, p. 1609.

the deeds and inducement of satan. Similarly, if out from part of defect's glass affected face and clothes, and that is one of the disorders of the satan to human being. *Wallahu A'lam*. (وَأَنْ يَنْفِخَ فِي الشَّرَابِ) : with the form of passive sentences, i.e. blow drinks because it was feared the break with something out of mouth. Al-Mundhirī said: In its *sanad* is there is Qurrah bin 'Abd al-Raḥmān bin Ḥaiwīl al-Miṣrī. Imām Muslim narrated the *ḥadīth* for him gathered with 'Amr bin al-Ḥarith, and others. Imām Aḥmad said : *munkar al-ḥadīth* (very ignored in *ḥadīth*). Ibnu Ma'īn says : *da'īf* (he is weak), and other 'ulamas talk about Qurrah. (*'Aun al-Ma'būd, Sharḥ Sunan Abū Dāwud*).¹²⁰

From some explaining of *sharḥ* books above, can conclude that blowing food and drink forbade by the Prophet with some reasons, such as if blowing food or drink feared the spittle will fall in the food or drink, so make someone who want to eat or drink after it feel disgust. Beside that not allowed to blow hot food in the vessel to be cold, but he must be patient until it be cold and do not eat in hot conditions, because the blessing (*barakah*) will be lost, and a hot drink is a drink of hell occupant. *Na'ūdhu billāhi min dhālik*.

Ḥadīth about the prohibition of blowing food and drink is not contrary to al-Qur'an and other *ḥadīth*. As in al-Qur'an, Allah ordered to eat kosher and good food. Its mean that the ḥalal and good food, have influence on a person's physical and spiritual health. After learning about *maḍarat* the prohibition of blowing food and drink, the obviously for us to always keep healthy by doing each taught by the Prophet, including keep the etiquette of drink, do not blowing food and drink.

E. *Asbāb al-Wurūd*

Contextually this *ḥadīth* have *asbāb al-wurūd* follows:

¹²⁰ Muḥammad Ashraf bin Amīr bin 'Alī bin Ḥaidar, *'Aun al-Ma'būd Sharḥ Sunan Abī Dāwud*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), Vol. 10, p. 135-136.

Marwān bin al-Hakam asked Abū Saʿīd al-Khudrī about the prohibitions of blowing drinks. Abū Saʿīd al-Khudrī replied and explaining the context that is, "Yes, the Prophet forbade it. That time there was a man who did not want to obey the prohibition of the Prophet, he said that he only breathe once, then the Prophet permitted him to drink, then he drank while breathing, suddenly he said, "There is the dirt in it...". According to Imām al-Nawawī, the dirt is an animal, leaf, or meteorite what did not previously found.¹²¹ In *Tuḥfat al-Aḥwadhī Sharḥ Sunan al-Tirmidhī* mentioned that the Prophet then ordered that man to discard or separate the dirt with something, not with blows it.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أُيُوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِي الْمُثَنَّى الْجُهَنِيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ : أَسَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ لَهُ أَبُو سَعِيدٍ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَبِنِ الْقَدَحَ عَنْ فَاكَ ثُمَّ تَنَفَّسْ، قَالَ : فَإِنِّي أَرَى الْقَدَاةَ فِيهِ قَالَ : فَأَهْرِقْهَا. (رواه مالك) ¹²²

“And told me from Mālik from Ayyūb bin Ḥabīb, servant Sa’ad bin Abī Waqqāṣ from Abū al-Muthannā al-Juhannī said : “When I beside Marwān bin al-Hakam, Abū Saʿīd al-Khudrī come. Marwān bin Hakam ask to him : “Do you ever heard the Messenger PBUH forbade to breath in drink?”, Abū Saʿīd al-Khudrī answered : “Yes.” Then a man asked to him : “Ye The Messenger, I could not be full with a single breath!”, The Messenger PBUH said : “Remove the glass from your mouth, then breath!”, that man said : “I see the dirt in it”, he answered : “Pour out”. (H.R. Imām Mālik)

This editorial is sourced from Muwaṭṭa’ Imām Mālik, that Abū al-Muthannā al-Juhannī said, he ever gathered with Marwān bin al-Ḥakam in a meeting, suddenly Abū Saʿīd al-Khudrī came in. Marwān asked him about the prohibition of the Prophet toward breathes in the vessel. Abu Saʿīd then replied and explained the context.¹²³

¹²¹ Imam al-Hafizh Muhyiddin al-Nawawi, *Sharḥ Ṣaḥīḥ Muslim*, Vol. 2, (Beirut: Dār al-Kutub al-‘Ilmiyah, 1992), p. 303.

¹²² Mālik bin Anas bin Mālik, *al-Muwaṭṭa’*, p. 638-639.

¹²³ *Ibid.*, p. 206.

When asked the wisdom behind the prohibition of blowing and breathing in the food and drink place's, definitely a great many wisdoms behind. Each of commended by Islam is definitely good and any prohibition would certainly bring in regard. And when a Muslim knows the wisdom of a commended, then they will be steadier in practice. And if has not been able to exposed it, so the description of al-Qur'an and *ḥadīth* are already adequate.

CHAPTER IV

ANALYSIS OF *HADĪTH* ABOUT THE PROHIBITION OF BLOWING INTO HOT FOOD AND DRINK AND ITS HEALTHY EFFECT

A. Argument of ‘Ulamas and Scientist About The Prohibition of Blowing Food and Drink

1. Argument of ‘Ulamas About The Prohibition of Blowing Food and Drink

Textually there are some redactions of *ḥadīth* that states the prohibition of breathing or blow when drink. Among the editorial there is form of news received by companion, Ibnu Abbās and Abū Sa’īd al-Khudrī that the Prophet forbade blow drink and breath when drink.

This *ḥadīth* universally is part of the etiquette of eating and drinking in the Islamic tradition that was built by the Prophet, among the etiquette was not breathing and blowing of drinks. It is based on some of *ḥadīths* as was mentioned.

Imām Abū Dāud also narrated the *ḥadīth* which has similar meanings in his book “*Sunan Abī Dāud*”, sourced from Ibnu ‘Abbās, "Verily the Prophet forbade breathing or blowing the vessel of drink." Abū Sa’īd al-Khudrī., also narrated as *takhrīj* by Imām al-Tirmidhī that the Prophet forbade blowing drink."

If viewed from the following narration, the *ḥadīth* about the prohibition of blowing food and drink with various editorials narrated by two great companions, namely Ibn ‘Abbās and Abū Sa’id al-Khudrī. All the history is classed as *ṣaḥīh* by narrated, they are Imām Abū Dāud and al-Tirmidhī.

Ḥadīth about the prohibition of breath and blowing into food and drink, Imām al-Nawawī said :

وَالنَّهْيُ عَنِ التَّنْفُسِ فِي الْإِنَاءِ هُوَ مِنْ طَرِيقِ الْأَدَبِ مُحَافَاةً مِنْ تَقْدِيرِهِ وَتَنْبِيهِ وَسُقُوطِ شَيْءٍ مِنْ
الْفَمِ وَالْأَنْفِ فِيهِ وَنَحْوِ ذَلِكَ¹

¹ Imām al-Ḥafīz Muḥyiddīn al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, Vol. 2, p. 324.

"The prohibition of breathing in the vessel including ethics because feared it contaminates water or cause the smell awful or it is feared there was something from the mouth and nose are falling into it and things of that sort."

Imam Ibnu al-Qayyīm commented on *ḥadīth* that it is forbidden to blow into hot drink, he said:

وَأَمَّا النَّفْخُ فِي الشَّرَابِ فَإِنَّهُ يَكْسِبُهُ مِنْ فَمِ النَّافِخِ رَائِحَةٌ كَرِيهَةٌ يُعَافُ لِأَجْلِهَا، وَلَا سِيَّما إِنْ كَانَ مُتَعَيِّرَ الْقَمِ، وَبِالْجُمْلَةِ : فَأَنْفَاسُ النَّافِخِ تُخَالِطُهُ، وَهَذَا جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ النَّفْخِ فِي الْإِنَاءِ وَالنَّفْخِ فِيهِ^٢

"There is prohibition to blow into drinks because it raises the awful odor that comes from the mouth. Smells bad it can cause people do not want to drink it, more so if the person who blew the whiff of mouth are changed. In summary this caused the breath of people who blow it would be mixed with drinks. Therefore, the Prophet forbades two things at once, i.e. breathe into the vessel and blow it."

Imām Ibnu Ḥajar al-‘Asqallanī quote some opinions of ‘ulamas about prohibition of blow or breathe in the vessel as follows³ :

1. Al-Athram⁴ : The differences about this *riwāyah*, shows that it is possible and may choose three of them. What is meant by the prohibition breathe into the vessel is when accidentally entering his breath inside the vessel, is not breathing outside the vessel, to break.
2. ‘Umar bin ‘Abdul ‘Azīz : The Prophet forbade breathing into the vessel. As for the person who is not breathing, if he wants, after drinking with a single breath. Ibnu Ḥajar commented on a Umar's opinion: this is a good detail.

² Imām Ibnu al-Qayyīm al-Jauziyah, *Zād al-Ma‘ād fī Hadyi Khairi al-‘Ibad*, (Beirut: Muassasah al-Risālah, 1418 H/1998 M), Vol. 4, p. 216.

³ Aḥmad bin ‘Alī Ibnu Ḥajar al-‘Asqallanī, *Fatḥ al-Barī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 10, (Beirut: Dār al-Ma‘rifah, 1379 H), p. 95-96.

⁴ al-Athram : Abū Bakar, Aḥmad bin Muḥammad bin Hānī’, al-Athram, student of Imam Aḥmad bin Ḥanbal, teacher of Imam an-Nasā’ī. (Al-Dhahabī, Muḥammad bin Aḥmad bin Utmān, *Siyar A’lām al-Nubalā*, (Beirut : Muassasah Risalah, 1982), Vol. 12, p. 624).

3. Al-Muhlib⁵ : Prohibition of breathing into drinks is same with blowing food and drink, by the reason sometime there is some of spittle fall in drink, so the other person will drink feel disgust, because feel disgust in such conditions it is a habit that is natural for the characters most people. These provisions, when he drank along with everyone else. But if he eats himself, or with his family, or people who known that he did not feel disgust of what he eats or drinks, then why not. The opinion of al-Muhlib commented by Ibnu Hajar : more appropriate that the prohibition was common, since it can be drinks or food left over, or defacing the vessels and others.
4. Ibnu al-‘Arabi : Some ‘ulamas say, that (prohibition on breathing and blowing into food or drink) that includes the good morals. But it is *haram* for a person give to others, something that littered. If he does it specifically for himself, then came the others, and then he gave the rest of the drinks it, then he has to tell to others. If he does not tell him, meaning he cheat, and cheat it unlawful.
5. Al-Qurṭubī : The meaning of the prohibition on breathe into the vessel, that is not disgusting, because saliva or odor attached to the water. Thus, if someone not breathing, then drinking with single breath. *Waqīla* (there is someone give argument) that (drinking with single breath) is prohibited absolutely, because that's the way of the devils drink.

Hadīth uses the word "*fi al-sharabī*" meaning on the drinks, according to the ‘ulamas of *hadīth* include food and drinks. This is because beside a drink more general meaning from foods, also due to some other *riwāyah* that explains the prohibition of both, when drinking and eating.⁶

Al-Shaukanī also argued like that, he said : “The vessel include food and drink place’s, then it is not allowed to blow the vessel to remove the dirt that

⁵ al-Muhallab bin Aḥmad bin Abī Ṣufrah, Asīd bin Abdullāh al-Asadī al-Andalūsī, writer *Sharaḥ Ṣaḥīḥ al-Bukhari “al-Mukhtaṣar al-Naṣīḥ fī Tadhīb al-Kitāb al-Jāmi’ al-Ṣaḥīḥ”*, (*Ibid.*, Vol. 17, p. 579).

⁶ Al-Mulā ‘Alī Qarī, *Mirqāt al-Mafātīh Sharḥ Mishkāt al-Maṣābiḥ*, Vol. 13, (Beirut: Dār al-Fikr, 2001), p. 37.

exist in the water, and others. Because the blowing usually not apart from saliva that disgusting. Thus, should not blow the vessel to cool the hot food. But have to be patient until the food is cold, as above description, and not allowed to eat in hot condition, because the blessing (*barakah*) will be lost, and hot food is food of people of the hell.⁷

The prohibition of the Messenger (blowing into food and drink) according to the majority of *fuqahā'* are categorized as disliked (*makrūh*), with a variety of considerations, including the following:

1. Loss of the Blessing

Imam al-Shafrawī explained in his work "*Nuzhat al-Majālis* :

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ الطَّعَامَ الْحَارَّ، وَيَقُولُ : عَلَيْكُمْ بِالطَّعَامِ الْبَارِدِ فَإِنَّهُ دَوَاءٌ، أَلَا وَإِنَّ الْحَارَّ لَا بَرَكَهَ فِيهِ. وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّفْخَ فِي الطَّعَامِ يُذْهِبُ الْبَرَكَهَ.⁸

"The Prophet did not like hot food and he once said about it : "Eat food that cold, because it is medicine and remembers the real hot there is no blessing in it". In another narration the Prophet said : blowing into food eliminate of blessing (*barakah*)".

2. Changing the aroma of drinks.

3. Indicates the haste character, while hasty characteristic of the devil.

4. Indicates greedy and bad moral.

Al-Munawi in the book "*Al-Taysīr bi Sharḥ al-Jamī' al-Ṣaghīr*", explained :

نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ فَبُكْرُهُ، لِأَنَّهُ يُعَيِّرُ رَائِحَةَ الْمَاءِ، وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، وَنَهَى أَيْضًا عَنِ الطَّعَامِ الْحَارِّ لِئِنَّهُ يُؤْذِنُ بِشِدَّةِ الشَّرِّهِ وَقَلَّةِ الصَّبْرِ.⁹

"The Prophet forbade blowing food and drink, and it is *makruh*, because it can change the aroma of water, and a narration of Abī Sa'īd al-Khudrī also explained about the prohibition of blowing hot foods in order to cold so fast, it indicates very greedy, and impatient".

⁷ Muḥammad bin 'Alī bin Muḥammad al-Shaukānī, *Nail al-Auṭar*, Vol. 8, (Beirut: Dār Iḥyā' al-Turāts al-'Arabī), p. 217.

⁸ Al-Shafrawī, *Nuzhat al-Majālis wa Muntakhab al-Nafāis*, Vol. 1, (Beirut: Dār al-Kutub al-'Ilmiyah, 2002), p. 402.

⁹ Al-Ḥafīz Zainuddīn 'Abd al-Ra'ūf al-Munāwī, *al-Taysīr bi Sharḥ al-Jamī' al-Ṣaghīr*, Vol. 2, (Riyadh: Maktabah al-Imam al-Syafī'i, 1998), p. 908.

5. Less patient, while the patient is part of the faith.

For number 3, 4, and 5 based on the explanation of Imām al-Munawī in the book “*Faid al-Qadīr*”, as follows :

نَهَى عَنِ النَّفْخِ فِي الطَّعَامِ لِأَنَّهُ يُؤْذِنُ بِالْعَجَلَةِ وَشِدَّةِ الشَّرِّهِ وَقَلَّةِ الصَّبْرِ، وَفِي الشَّرَابِ لِمَا ذُكِرَ لاشْتِرَاكِهِمَا فِي الْعِلَّةِ الْمَذْكُورَةِ.¹⁰

“Forbade in blowing food because it indicates the haste character, very greedy, and less patient, and also blowing into drink, because the similar both of them in that reason.”

6. Disgusted.

This reason is based on the explanation of Imām Badr al-'Ayni in his book “*Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*”, he said :

أَنَّ نَهْيَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ لَيْسَ سَبَبًا أَنْ مَا تَطَايَرَ فِيهِ مِنَ اللَّعَابِ بَجَسٍّ، وَإِنَّمَا هُوَ خَشْيَةٌ أَنْ يَفْتَدِرَهُ الْأَكْلُ مِنْهُ، فَأَمَرَ بِالتَّأْدُبِ.¹¹

“Actually the prohibition of the Prophet on blowing food and drink does not necessarily reflect bursts out of the saliva was unclean but feared her disgust resulted in people eating, then ordered ethical in it.”

2. Argument of Scientist About The Prohibition of Blowing Food and Drink

For Muslims, the commands contained in al-Qur'an and *Ḥadīth*, must be followed. Considering human beings given in the form of common sense so often people use it to examine the wisdom and the secret behind the stated in the verses of Allah. For the teaching which is concerned that included unity of God and supernatural, human beings were forbidden to think of this. But for anything else even comes to the secrets of nature, humans are indeed obliged to develop knowledge of this. But sometimes people often misinterpret some *āyah* (sign) with natural phenomena that applies.

Discussion about the secret behind the verses of is actually always there is *asbāb al-nuzūl*. Whereas state in *ḥadīth* is happens through the speech and actions

¹⁰ Al-Munawī, *Faid al-Qadīr*, Vol. 6, (Beirut: Dar al-Kutub al-'Ilmiyah, 1994), p. 420.

¹¹ Badruddīn al-'Aynī, *Umdat al-Qārī Sharḥ Ṣaḥīḥ al-Bukhārī*, Vol. 4, (Beirut: Dar al-Fikr, 1991), p. 387.

of the Prophet. We can study deeply about the wisdom and secrets behind this thing, but of course by limited knowledge and the ability as human in this earth. If it should be associated with the knowledge that while it was already known, it should also have to fulfill the reason and logic.

Every command or prohibit of Islam sure there is wisdom behind it. If Islam forbid something sure there is disadvantages in it, if Islam legalize something sure there is goodness in it to human survival on this earth. That's the miracle of Islam.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُخِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ
الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

“Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), - in the law and the gospel, - for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him, - it is they who will prosper.” (Q.S. Al-A’rāf : 157).

The verse above said that Allah Almighty command to all of His servants to run all His commands and steer clear of His prohibition. The reason behind each command that must be fulfilled, and the prohibition should be shunned by His servants keep a lot of goodness and amazing facts. For example about this research, explain the secret why The Prophet prohibited to blowing food and drink.

Human require oxygen as the last receptor in the electron transport. The one of result from human metabolism is carbon dioxide, whereas food or drink we blow contains hydrogen (if hot). Blowing hot food or drink caused chemical reaction :



Carbonic acid (H_2CO_3) is one of compounds buffer the pH of blood. If this excessive carbonic acid will cause the blood experienced acidosis. Acidosis is a condition where the circumstances our blood becomes acidic, whereas normal blood pH range between 7.35-7,45.

In this condition, body will compensate for raising blood pH becomes normal with two mechanisms, namely through breathing and expenses H^+ through the urine. Mechanism of decrease in the pH of blood through the respiratory tract that is by lowering the PCO_2 by breathing faster especially when exhale, so CO_2 levels in the body can drop quickly. Whereas expenses ion H^+ through urine by the work of the kidneys. If acidosis continued will be difficult the work of kidneys and will ultimately make the kidneys become damaged.

Carbon dioxide has characteristics colorless and odorless gas, easily soluble in water, can be used to make a refreshing drink, and to put out the fire. Carbonic acid (H_2CO_3) could be decompose, CO_2 substances that easily reduced by carbon, so that it could produce a dangerous CO and it can bind to hemoglobin in the blood, and causes shortness of breath.¹²

Carbonic acid though it is acidic, but this type is also widely used in drinks such as we encounter occur in different types of soft drink. The resulting acid effects can occur if held on a high acid concentration resulting in a low pH. Given the carbonic acid is a weak acid is included then the pH of the solution is also not going to happen is very low. In low concentrations, the effects of the acid can occur if exposed to continuous contact. This can occur as in the case of people who frequently consume soft drink, drink then there will be the effect of porous dental or irritation of the stomach.¹³

The actual reason more logic is when human exhale air respiratory results as well as issuing the air as blowing, then not only issued the results of the respiratory

¹² Ersanghono Kusuma, *Ikhtisar Kimia Unsur*, (Semarang: 1982), p. 27-28.

¹³ Keenan, Kleifelter, etc., *Kimia Untuk Universitas*, Translete by Aloysius Hadyana Pudjaatmaka, Vol. 2, (Jakarta: Penerbit Erlangga, 1999), p. 434.

gases only. The mouth will also be removing moisture and various existing particles from inside the oral cavity. Most easily detected is breath or bad breath often wafted. Bad breath indicates there is a particle which is also removed from the mouth. These particles can come from food scraps left on the sidelines, moreover, it can also be the microorganisms that live in the oral cavity. These microorganisms are adverse and sometimes as a pathogen. This should be avoided so do not get carried away so the solids particles will be either because it can stick and contaminate the food being blown.¹⁴

In addition, this matter actually related to social ethics reasons, where blowing the food some areas is not recommended. So if you are eating food or drink hot, used to be patient for a little while so be reduced temperature and mouth can accept to entry.

B. Healthy Effect From The Prohibition of Blowing into Food and Drink

The Prophet is the most giving role model. In doing all things have etiquette, also have the message behind. Like his suggestion not blow out food and drinks. This prohibition arose when there was a companion said that when he drank with one breath do not feel satisfied. The Prophet then asked the companion to repeat the trough was, but in the middle of drinking he sees there was the dirt in the glass, and then he asked what to do. Finally the Prophet told the companion to take the dirt with something, not with blowing it.

When conveying this *hadith* now appears a question or complaint from his companion, the Prophet in conveying his arguments does not immediately follow the condition of his heart, or with the argument he only. However, tailored to the situation of the background and of course he gets direct revelation from Allah Almighty. In addition, the Prophet did not know what the reason behind the prohibition on health. As we know the Prophet not school, even the Prophet is the one who *'ummi*, but he got education directly from Allah through the clues in the form of revelation. At the time of the Prophet is not yet adequate technology to conduct a study to prove it. But

¹⁴ Keenan, Kleifelter, etc., *Kimia Untuk Universitas*, Translete by Aloysius Hadyana Pudjaatmaka, (Jakarta: Penerbit Erlangga, 1999), Vol. 2, p. 436.

with the present conditions, where technology is increasingly sophisticated, so researchers can do research on the prohibition of the Prophet.

Breathing activity consists of two things, i.e. inhale and exhale. Inhaling is to enter the clean air full of oxygen to the lungs to be used as energy required by the body. Exhale is removing the air from the lungs in the form of charcoal acid gas (carbon dioxide) and little oxygen. It also contains the dregs of the body in the form of other gases that come out through the lungs.

The human waste of the body in the form of gas is much contained in the air exhaled by people who experience disorder, such as poisoning the urine. Air is exhaled contains the residue of excretion the gas with less oxygen. Because of that, the Prophet forbade anyone to blow out on food and drinks.¹⁵

Like explain above, that blowing food and drink is not good, beside The Prophet taught us not to do that, there is scientific reason to support that prohibition, is caused carbon dioxide mix with hydrogen so that result carbonic acid. If carbonic acid enter in the body too much and pH too high in the mouth can caused bad smell. In addition there are also inside the mouth of harmful particles, such as the remains of food in the mouth rot causing bad breath foul. This smell when blown in hot water we drink, it will stick and not very well if we drink again. In the mouth there are also invisible microorganisms are mutualisme (good) and there is also a pathology (bad). Then, microorganism in the mouth will stick to the hot food when blown, then will go into the stomach.

The preferred food of human, generally also favored by microorganism. Many viruses, bacteria and fungi invade the food already cooked such as ricee, bread, cake, side dishes, etc. Foods that have been attacked by microorganism experience decomposition, so that can diminish the nutritional value, even food that has been in unraveling condition can cause illness to the death a person. If the food is mixed with microorganism can changing the food into organic substances that diminish

¹⁵ Yūsuf al-Ḥajj Aḥmad, *Ensiklopedi Kemukjizatan Ilmiah dalam al-Qur'an dan Sunnah*, Translate. Masturi Ilham, Mujiburrohman, M. Abidun Zuhri, (PT Kharisma Ilmu, tt), Vol. 8, p. 19.

the energy. There are some species that according to results the metabolism is danger exotoxin to human health. If that toxins get into the human gastrointestinal tool will cause poisoning symptoms, such as abdominal pain, vomiting, and diarrhea.¹⁶

From here also increasingly obvious wisdom of the prohibition of the Prophet so when drinking a mouthful by mouthful, do not jump to the glass while breathing in the glass. This is because when we drink directly much, then there is a possibility we will breathe in the glass, which will cause a chemical reaction as above.

¹⁶ Volk and Wheeler, *Basic Microbiology*, Translate. Markham, (Jakarta: Penerbit Erlangga, 1990), Fifth Edition, Vol. 2, p. 196-197.

CHAPTER V

EPILOGUE

A. Conclusion

After doing research on *ḥadīth* discussing about the prohibition of blowing food and drink which are stated implicitly, the author concludes some points :

1. Quality of *Ḥadīth* About The Prohibition of Blowing Food and Drink

Ḥadīth about the prohibition of blowing food and drink, based on research of narration, it can be known that there are no problems regarding *ḥadīth* was *muttaṣil* as an extension of existing in the *ḥadīth* fulfill the criteria, quality of narrations due to the narrators was *ṣaḥīḥ* who narrated *ḥadīth*. The status all of *ḥadīth* are *marfū'*.

If seen from the other narrations of *ḥadīth* regarding the prohibition of blowing food and drink, known that *ḥadīth* has some *sanads* was *shahīd* and *muttabi'*. This shows that *sanad* or *matan* of *ḥadīth* does not contradict or differ with other *ḥadīth*, and cover the possibility of any discrepancy or disability, if seen from the assessment of *ṣaḥābat* and an extension of its *sanad*.

2. The Comprehension of Scholars and Healthy Expert Related To Scientific View Toward *Ḥadīth* About Prohibition of Blowing Hot Food And Drink

According to scholar, the prohibition of blowing hot food and drink include in ethics, afraid if sometime there is some of spittle fall in drink, so the other person will drink feel disgust, because feel disgust in such conditions it is a habit that is natural for the characters most people. Beside that it can break of the blessing (*barakah*), changing the aroma of drinks, indicates the haste character, greedy, and less patient.

Whereas according to scientist, when human exhale air respiratory results as well as blowing, then not only discharge the residue of excretion gases only.

The mouth will also be removing moisture and various existing particles from inside the oral cavity. Most easily detected is breath or bad breath often wafted. Bad breath indicates there is a particle which is also removed from the mouth. These particles can come from food scraps left on tooth crack, moreover there are microorganisms that live in the oral cavity. These microorganisms are adverse and sometimes as a pathogen. This should be avoided so do not get carried away so the solids particles will be either because it can stick and contaminate the food being blown. It can caused carbon dioxide mix with hydrogen so that result carbonic acid. If carbonic acid enter in the body too much and pH too high in the mouth can caused bad smell. In addition there are also inside the mouth of harmful particles, such as the remains of food in the mouth rot causing bad breath foul. This smell when blown in hot water we drink, it will stick and not very well if we drink again. In the mouth there are also invisible microorganisms are mutualisme (good) and there is also a pathology (bad). Then, microorganism in the mouth will stick to the hot food when blown, then will go into the stomach.

B. Recommendation

The result of this research are just a few of the disciplines of science, the author is aware that the background of the author is not of the health sector. Therefore, the author suggest to all friends who study in the sector of health be able to express deeper about the *ḥadīth* of the Prophet which related to the health science.

This research use historical, eidetic and practice approach and only limited to nine book of *ḥadīths* (*kutub al-tis'ah*). So the author suggests to the reader to study the *ḥadīths* that exists on othe sources in order to broaden the horizon associated with *ḥadīth* about the prohibition of blowing food and drink.

Some books of *sharḥ* which is used by the author in this study also very limit. Then the author suggests to the reader can be equipped it with other books of *sharḥ*.

The last suggestion from the author, that we as Muslim must be continue to explore the science that deals with *ḥadīth* of the Prophet, so that the treasurs of Islamic scholarship can continue to evolve in accordance with the demands of the times.

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