

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



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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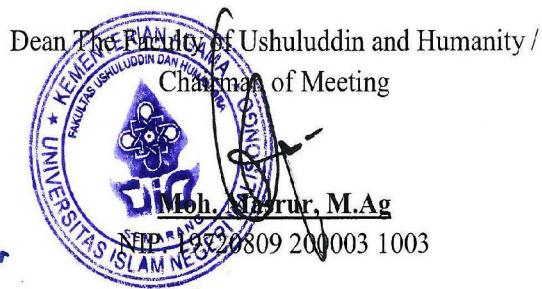
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MOTTO

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرْبَىٰ فَلِلَّهِ وَلِرَسُولِهِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا أَتَكُمُ الرَّسُولُ
فَخُذُوهُ وَمَا نَهِنَّكُمْ عَنْهُ فَإِنَّ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“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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In preparing this thesis the author gets many help guidance and suggestions from various parties so that the preparation of this thesis is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M.Ag. as rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M.Ag., Dean The Faculty of Ushuluddin and Humanity for providing academicals facilities which supported the researcher in completion of this thesis.

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I extend my deep to everyone who helped, inspired, and encouraged me to conduct my research. Special thankful is for everyone who always asked my thesis like shooting gun to me; actually it gave me stimulus to accomplish it.

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

Semarang, April 26, 2016
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TRANSLITERATION
 INTERNATIONAL JOURNAL of MIDDLE EAST STUDIES (IJMES)
 TRANSLITERATION SYSTEM FOR ARABIC¹

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	ه	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 c-instruct state.

³ for the article al- and -l-.

Long	أ	or	ى	ا
	و		و	و
	ي		ي	ي
Doubled	ي		ي	iyy (final form ى)
	و		و	uwu (final form u)
Diphthongs	أو		او	au or aw
	اي		اي	ai or ay
Short	أ		ا	a
	و		و	u
	ي		ي	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 *hadiths* of the Prophet with *Ma'āni al-Hadīth* is the first step in addressing the Islamic discourses, which refers to *hadīth* 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 (*maudu'i*), collect the entire primary *hadīth* literature. As for the subject matter in this research is finding the *hadiths* in *Kutub al-Tis'ah*, then do *takhrij* to all of *hadiths* 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 *hadīth* 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 *hadiths* about the prohibition of blowing food and drink can be categorized as *Sahīh al-Hadīth*. Although among fourteen *hadiths* there are two *hadiths* indicate *da'iif* because there is one of narrator assessed *da'iif*, *lahū manākir*, he is Qurrah bin 'Abd al-Rahmān. It is doesn't matter because the other *hadiths* many have narrators *sahīh*, its mean that can be lasing (*shawāhid*) for the *hadīth* that *da'iif*. So it can't be concluded that those *hadīth* are *da'iif*. So, the *hadīth* that have *da'iif* quality can be *hadīth hasan li ghairih*. 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

Hadīth 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 *hadīth*, is actualitation from lesson contained in al-Qur'an.¹

Understanding *hadīth* of the Prophet with *ma'āni al-hadīth* is first step in addressing the Islamic discourses refers to *hadīths* the Prophet that are scattered in variety of Islamic literature which is always cited without considered the behind meaning of *matan hadīth*. 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 *hadīth* correspond to reality now. From here will give a sense, whether that *hadīth* relevance to do or not.

Hadīth is still universal had relevance to the present, even the righteousness of *hadīth* now can be amplified by the rapid advancement of science current technology, so that it is able to prove the scientific truth. *Hadīth* has a function as the descriptors of al-Quran, 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 Qardawī, *Bagaimana Memahami Hadīth 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 تَأْكُلُ حَتَّىٰ بَخْفَعَ وَإِذَا أَكَلْنَا لَا تَسْبَعُ

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

Shaikh Abdul ‘Aziz bin Baz said : “The meaning of that *hadith* is true, but it *sanad* is *da’if*. 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 *hadiths*, such as narrated by Tirmidhi :

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

³ Wahbah al-Zuhailī, *Ensiklopedia Akhlak Muslim Berakhlik dalam Bermasyarakat*, terj. Abdul ‘Aziz, (Jakarta: Noura Books, 2014), cct. 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 خَشْرَمَ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنْ مَالِكٍ بْنِ أَنَسٍ عَنْ أَئِبْوَبِ وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَعَى أَبَا الْمُشَّى الْجَهْنَى يَذْكُرُ عَنْ أَبِيهِ سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّفْخِ فِي الشُّرْبِ فَقَالَ رَجُلٌ الْقَدَاهُ أَرَاهَا فِي الْإِنَاءِ قَالَ أَهْرِفْهَا قَالَ إِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ قَالَ فَأَنِّي أَنْدَعْتُ الْقَدَاهَ إِذْنَنِي فِيكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ^٥
صَحِيقٌ (رواه الترمذى)

“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’id 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 *hadīth* is a *sahīh hasan*”.

Also *hadīth* narrated by Ibnu Mājah :

حَدَّثَنَا أَبُو كُرْبَةُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ، حَدَّثَنَا شَرِيكُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ : لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي طَعَامٍ وَلَا شَرَابٍ وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ (رواه ابن ماجه)^٦

“Abū Kuraib told us, ‘Abd al-Rahīm bin ‘Abd al-Rahmān al-Muḥāribī told us, Sharīk from ‘Abd al-Karīm told us from ‘Ikrimah from Ibnu ‘Abbas, 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 hide 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 *hadīth* delivered by the Prophet there must be chronological.

⁵ Muḥammad bin Ḥasan al-Tirmidhī, *Sunan al-Tirmidhī*, (Mesir: Dar al-Hadith, 2010), Vol. 4, p. 82.

⁶ Muḥammad bin Yazid bin Mājah, *Sunan Ibnu Mājah*, (Mesir: Dar al-Hadith, 2010), Vol. 3, p. 163.

Beside that, the teachings of Islam about *hadīth* 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 *hadīth* about the prohibition of blowing food and drink. From this, the author interest to study that *hadīth* 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 *hadīth* on the prohibition of blowing food and drink ?
2. What is the comprehension of ‘ulamas and scientist about *hadīth* 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 *hadīth* on the prohibition of blowing food and drink.
 - b. Knowing the comprehension of ‘ulamas and scientist toward *hadīth* 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 *hadīth* and to interest of further study as a reference and for other researcher who want to study about *hadīth* 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 *hadīth* 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 untile "*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 *hadiths* 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-hadīth*, but more focus about the understanding of 'ulamas in Kapuas about *hadīth* 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 ro relevanced the *hadiths* 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 *halal* food in perspektif of mental. *Halal* 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-Hadīth*) poured on the thesis especially discusses about understanding the *hadīth*.

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 methode 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 reseachr 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-Hadīth*). 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 *hadīth* 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 Offset, 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 *hadīth* toward him, the author uses *Tahdhīb al-Tahdhīb*, *al-Isabah fī Tamyīz al-Šāhābah, al-Asmā’ wa al-Kunā,* etc. To make it easier to search the *hadīth*, the author uses *al-Mu’jam al-Mufahras li Alfāz al-Hadīth al-Nabawī* by Arnold John Wensinck, CD Rom of *Mausū’ah al-Hadīth 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 *hadīth*.

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 *hadīths* the author do analyzes with *Naqd al-Dākhīfī* (criticism of *matan*) approach. Whereas criticism of *sanad* the author do *takhrij* with use CD Rom of *Mausū’ah al-Hadīth 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-Hadīth* 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. 63.

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 strechted 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 development 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 *HADĪTH*

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

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

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

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

In this chapter will be discussed about the method and contextual approach on understanding *hadīth*, argument of 'ulamas and scientist about the prohibition of blowing food and drink, also healthy approach toward understanding *hadīth*. This research head for make *hadīth* 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 *hadīth* is a dry doctrine toward the unfamiliar problem of contemporary society, also to prove the truth of *hadīth*.

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 *HADITH*

A. *Hadith*

1. Definition of *Hadith*

Etymologically, word *hadith* 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 *hadith* 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 *hadith* 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'am : 68 :

وَإِذَا رَأَيْتَ الَّذِينَ تَخُوضُونَ فِي إِيمَانِنَا 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 أَتَنَكَ حَدِيثُ مُوسَىٰ

“Has the story of Musa reached thee?”

¹ Muhammad bin Ya'qūb al-Fairuzabādī, *al-Qāmūs al-Muhiṭ*, 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 Muhammed Muṣṭafā al-A'ẓamī, *Studies in Hadīth Methodology and Literature*, (Indiana: Islamic Teaching Centre, 1977), p. 1-2.

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

وَإِذْ أَسْرَ النَّبِيَّ إِلَى بَعْضِ أَرْوَاجِهِ 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 *hadīth* is the book of Allah”

And the Prophet says:

حَدَّثُوا عَنْ بَنِي إِسْرَائِيلَ

“You may transmit *hadīth* from Banī Isrā’īl”

And it’s still many the word *hadīth* in the Prophet sayings. It is clear now, in the light of the above mentioned examples that the word *hadīth* 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 *hadīth* define *hadīth* 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 *hadīth* 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 *sahāba* either words or deeds. This provision could be silent prophet without denying it, or approving then explained his kindness. See, Muhammed ‘Ajjaj al-Khaṭīb, *Uṣūl al-Ḥadīth: ‘Ulūmuḥ wa Muṣṭalaḥuh*, (Beirut: Dār al-Fikr, 1971), p. 20.

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

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

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

Athar considered as the news coming from the Prophet and *sahābah*¹⁰, means same as *khabar* and more generally than *hadīth*.¹¹ Even Ibn Hajar including news from *tābi‘in*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 *khabar*.¹⁵

2. Parts of *Hadīth*

a. *Sanad*

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

الإخبار عن طريق المثنى

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

سلسلة الرجال المؤصلة للمثنى

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

سلسلة الرواة الذين نقلوا المثنى عن مصدره الأول

⁸ Muhammed Muştafa al-A‘zamī, *Studies in Hadīth Methodology and Literature*, p. 3.

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

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

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

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

¹³ *Khabar* which tendency with *sahābah* which is stop and not achieved to Muhammad. See, ‘Uthmān bin ‘Abd al-Rahmān Ibn Ṣalāh, *Muqaddimah Ibn Ṣalāh*, ed. Nūruddīn ‘Itr, (Beirut: Dār al-Fikr, 1986), p. 293.

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

¹⁵ Muhammed ‘Ajjaj al-Khaṭīb, *Uṣūl al-Hadīth: ‘Ulūmuḥ wa Muṣṭalaḥuh*, p. 28.

“Genealogy of the narrator who quotes *hadīth* 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 hadīth*. And *sanad* can called as *tariq* or *wajh*.¹⁷

b. *Matan*

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

مَا يَتْهِي إِلَيْهِ السَّنَدُ مِنَ الْكَلَامِ

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

Or with other redactions :

الْفَاظُ الْحَدِيثِ الَّتِي تَعُومُ بِهَا مَعَانِيهِ

“*Alfāz* from *hadīth* 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 *hadīth* 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 *hadīth*.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 *tabaqah* also referred to by the *rāwī*, if the meaning of *rāwī* is a man who narrated and move the *hadīth*. 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 *hadīth*. People who received *hadīth* and then collected it in a book called the *rāwī*.²¹

3. The Classification of *Hadīth*

a. The *hadīth* in terms of quantity.

‘Ulamas has different opinions about the decision of *hadīth* 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 *hadīth*. The experts there are grouped into three parts, namely the *hadīth mutawatīr*, *hadīth masyhūr*, and *hadīth ahad*. Then there is also the grouped into two parts, i.e. the *hadīth mutawatīr* and *hadīth ahad*.

1. *Hadīth Mutawatīr*

Mutawatīr according to language means *mutatabi'*, i.e. that come next or consecutively, which is among one another there is no away. *Mutawatir* 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 *hadīth mutawatīr* according to term there are several definitions, among others:

مَا رَوَاهُ جَمْعٌ عَنْ جَمِيعِ الْعَادَةِ تَوَاطُّهُمْ عَلَى الْكَذِبِ

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

As for the terms of a *hadīth*, for *muta'akhirin* ‘ulama, and *ahli uṣūl*, something that called as a *hadīth 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-Faḍlī, *Introduction to Hadīth*, 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 *tabaqah* and the next.

The number of *rāwī* in *ḥadīth mutawatīr*, among the first *tabaqah* 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 *tabaqah* with the next *tabaqah*.

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) *Hadīth Aḥad*

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

There are also ‘ulama who define *ḥadīth aḥad* simply, that hadith are not qualified to be *ḥadīth mutawatīr*, the hadith or it legitimate and need to get to the source, but it gives the sense of *zanniy*, and not to the *qat’iy*, 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 mutawatīr*; their subjects also are *zanniy*, not *qat’iy*.²⁴

b. The hadith in terms of quality.

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

1. *Hadīth 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 الْقُبُولِ

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

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

Judging from the provisions of *hadīth maqbūl* above, then the *hadīth maqbūl* can be classified into two, namely *hadīth saḥīḥ* and *hadīth hasan*.

a. *Hadīth Saḥīḥ*

- Understanding

Saḥīḥ 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 *saḥīḥ* in definitive explicit yet declared by *ahli hadīth al-mutaqaddimīn*. They generally only provide a description of the *hadīth* which acceptance criteria can be holding on. Among their statements are, “not accepted accounts of a *hadīth* unless sourced from man that *thiqah*, not accepted accounts of a *hadīth* from people who known that have no knowledge of *hadīth*, lies, followed the lust, and the people who rejected his testimony.”²⁶

- The terms of *hadīth saḥīḥ*

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

a. Related it *sanad*.

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

²⁵ ‘Abd al-Hādī al-Fadlī, *Introduction to Hadīth*, 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 saḥīḥ* 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 *zalim*, 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. *Rāwi dabit*

The word *dabit* according to language is a sturdy, strong, memorized perfectly. A *rāwī* can be said *dabit* 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’allal*)

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 *Hadīth Sahīh* as a proof

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

b. *Hadīth Hasan*

- Understanding

Hasan 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 *hadīth hasan* into *hadīth sahīh* or *hadīth da’īfīs* can be used as a proof.³⁰

- The terms of *hadīth hasan*

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

- Use the *hadīth hasan* as a proof

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

²⁸ *Ibid.*, p. 136.

²⁹ ‘Abd al-Hāfi’i al-Faqīhi, *Introduction to Hadīth*, p. 26.

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

³¹ *Ibid.*, p. 145.

³² *Ibid.*, p. 148.

c. *Hadīth Da’īf*

- Understanding

The word *da’īf* according to the language means weak, as opposed of strong. Then called the *hadīth da’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 يُوجَدْ فِيهِ شُرُوطُ الصَّحَّةِ وَ لَا شُرُوطُ الْحَسْنَى

“The *hadīth* that there are no terms of *hadīth saḥīh*, and *hadīth hasan* terms.”³⁴

- The reasons for *hadīth da’īf* are refused :

a) *Sanad* of *Hadīth*

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

- There are defects on *rāwī*, although in terms of his ‘*adil* or his *dabīṭ*. Namely because of a lie, accused a lie, *fasiq*, many wrong, week 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 *hadīth munqati’*.

b) *Matn* of *Hadīth*

Include *hadīth mauquf* and *hadīth maqthū’*.³⁵

³³ ‘Abd al-Hādī al-Faḍlī, *Introduction to Hadīth*, p. 27.

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

³⁵ *Ibid.*, p. 151.

2. *Hadīth Mardūd*

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

مَا فَقِدَ شُرُوطَ الْقَبُولِ أَوْ بَعْضَهَا

“The *hadīth* which does not fulfill the terms or partial terms of *hadīth 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 *hadīth*, that is *hadīth da’īf* and *hadīth mauḍū’* into three parts, namely the *hadīth saḥīḥ*, *da’īf*, and *mauḍū’*.³⁷

B. The Method of Understanding *Hadīth*

1. The Definition of *Ma’āni al-Hadīth*

The study about understanding *hadīth* is appear since presence of Prophet Muhammad, especially since he was appointed as the Messenger who is a perfect example (*uswah hasanah*). 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 *hadīth*, because even if appearing difficult in understanding *hadīth*, the companions could immediately asked The Prophet.

A serious problem which related to understanding *hadīth* 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 *hadīth* of Prophet. Problem of understanding *hadīth* 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), *qiyaṣī* (analogic) and even sometimes use *gharīb* (foreign) word, which previously the meaning was

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

³⁷ Munzir 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-Qarafi 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 hadīth* feels less communicative with the context of the present. All of that certainly would further add to the complexity in understanding *hadīth* 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 *hadīth* of The Prophet with considered the linguistic structure of the text, the context of the emergence of *hadīth* (*asbāb al-wurūd*), the position of The Prophet when delivered the *hadīth*, and how to connect the context of *hadīth* 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’āni al-Hadīth*.³⁸

2. The Method of *Ma’āni al-Hadīth*

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 *hadīth* 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 *hadīth*) are more dialectical and comprehensive, and accommodating toward the development of society.

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

³⁸ Abdul Mustaqim, *Ilmu Ma’ānil Hadīts: 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 *hadīth* is appreciation and their interaction with *hadīth* as the second source of Islam after al-Qur'an.

The method for analyzing word of *hadīth* (*matan*) used in this *ma'ani al-hadīth* 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 *hadīth* should be qualified *sahīh al-hadīth*, such as the *sanad* should be continued (*muttaṣil*), the narrator '*adil*' and *dabīt*, word of *hadīth* not discrepancy and no defects.⁴⁰ Historical criticism on this research conducted over some steps, such as :

- 1) *Takhrīj hadīth*, this step is done using the method of keyword in order to obtained a more complete the variation of *hadīth*.⁴¹
- 2) *I'tibar*, by including another *sanad* to find out whether there are other narrator from *hadīth* 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 *hadīth* is being researched.⁴²
- 3) The research of *sanad*, conducted to know the connection of *sanad* and quality the narrator of *hadīth* researched with the help *ilmu rijāl al-hadīth*. In addition, this research has also included an analysis of whether there is any discrepancy or defects in *hadīth* that researched, which is also one of the requirement of a *hadīth* could be considered as *sahīh al-hadīth*.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 *hadīth* was taken after researching the obtained data.

b. Eidetic Criticism

This method aims to obtain the meaning of *hadīth* 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 *hadīth* with same theme to get a more comprehensive understanding and study confirmation of the Qurān.
- 2) Analysis of historical reality, by tracing *asbāb al-wurūd hadīth*. 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 *hadīth* and historical reality at the time of the Prophet, then further study is contextual meaning of *hadīth*, by pulling the universal meaning of which is covered in the *hadīth*.

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 *hadīth* be related to health science, so that would ease for some general community in understanding and applying those being researched.

CHAPTER III

SOME *HADĪTHS* ABOUT THE PROHIBITION OF BLOWING FOOD AND DRINK

A. Al-Qur'an Talks About Food

Some *hadīths* 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 *hadīth*:

1. Al-A'raf : 157

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمَّىٰ الَّذِي تَبَدُّلُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرِيلِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَنَهَايُهُمْ عَنِ الْمُنْكَرِ وَجَلْلُ لَهُمُ الظَّبَابَتِ وَنُحْرُمُ عَلَيْهِمُ
الْخَبَثَ وَيَضْعُعُ عَنْهُمْ إِصْرُهُمْ وَالْأَغْلَلُ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ
وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُوْتَئِكُ هُمُ الْمُفْلِحُونَ

“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 *halāl* 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 Ibnu Kathir quoted the argument of

some 'Ulamas, among it : each food is *halāl* by Allah is (طَيِّبٌ نَافِعٌ فِي الْبَدْنِ وَالْدِينِ) 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 *harām* by Allah is bad, dangerous for body and religion.²

2. Al-Baqarah : 168

يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُو خُطُوتَ الشَّيْطَنِ إِنَّهُ لَكُمْ

عَدُوٌّ مُّبِينٌ

“O ye people! Eat of what is on earth, *halal* and good³, and do not follow the footsteps of the Evil One, for he is to you an anointed 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 *halal* from Allah and *tayyib*, 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, halal and good, but fear God, in Whom ye believe”.⁵

According to Quraish Shihab in his book “*Tafsir Al-Mishbah*”⁶, and eat kosher food, i.e. food which is not *haram* 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’il ibn Kathīr al-Qurashī al-Dimashqī, *Tafsīr al-Qur’ān al-‘Azīz*, (Kuwait: Jam’iyah Ihyā’ 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’il 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’ān*, (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 *halāl* food automatically good, because it can called *halāl* consists of four kinds; *wājib*, *sunnah*, *mubāh*, and *makrūh*. So do activity. There are activities that *halāl*, but its *makruh* or very dislike by Allah, i.e. the termination of relationship. Also not all of which are *halāl* 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 *halāl* food, but it is not nutritious, so that became ill. That ordered by The Prophet is *halāl* either good.

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

Word of *hadīth* that have meaning the prohibition blowing food and drink use مَنْ يَكُونْ نَفِي. The point of that word is that blowing food and drink is forbidden.

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

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

1. In Sunan Ibnu Majah 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-Muwatṭa’ Imām Mālik is no. 12

a. *Hadīth* which use keyword : لم يُكُن :

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 يُكُنْ 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-Rahīm bin 'Abd al-Rahmān 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 يُكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي الشَّرَابِ (رواه ابن ماجه)⁸

"Abū Kuraīb told us, 'Abd al-Rahīm bin 'Abd al-Rahmān 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 Majah)

b. Hadits which use keyword : نَهَى :

1) Narrated by Ibnu Mājah

حَدَّثَنَا أَبُو بَكْرٍ بْنُ خَلَادٍ الْبَاهِلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْفُخَ فِي الْإِنَاءِ (رواه ابن ماجه)⁹

"Abū Bakar bin Khallad 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 النُّقَيلِيُّ، حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يَنْفُخَ فِيهِ (رواه ابو داود)¹⁰

⁷ Muhammad bin Yazid bin Majah, *Sunan Ibnu Mājah*, (Mesir: Dar al-Hadīth, 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 سُقِيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ : إِنْ شَاءَ اللَّهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُنَفَّخَ فِي الْأَنَاءِ أَوْ يُنَفَّخَ فِيهِ (رواه أَحمد)^{۱۰}

“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، عَنْ ابْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ (رواه أَحمد)^{۱۱}

“Abd al-Rahmān bin Maḥdī 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 عَوْنَى، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّفْخِ فِي الشَّرَابِ . (رواهم الدارمي)^{۱۲}

“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 شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدِ الْخُدَرِيِّ، أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ

^{۱۰} Sulaimān bin al-Ash’ath Abū Dāwud, *Sunan Abī Dāwud*, (Mesir: Dār al-Hadīth, 2010), Vol. 3, p. 161.

^{۱۱} Ahmad bin Muhammad bin Hambal, *al-Musnad lil Imam Ahmad bin Muhammad bin Hambal*, (Mesir: Dār al-Hadīth, 2012), Vol. 2, p. 274.

^{۱۲} Ahmad bin Muḥammad bin Hambal, *ibid.*, p. 574.

^{۱۳} ‘Abdullāh bin ‘Abd al-Rahmān al-Dārimī, *Sunan al-Dārimī*, (Beirut: Dar al-Fikr, tt), Vol. 2, p. 123.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشَّرِبِ مِنْ ثُلْمَةِ الْقَدْحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ:
وَسَعَيْتُهُ أَنَا مِنْ هَارُونَ (رواه احمد)^{١٤}

“Hārūn told us, said; ‘Abdullāh bin Wahb told us, said; Qurrah bin ‘Abd al-Rahmān reported 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 when drink.” ‘Abd al-Rahmān said : “And I heard from Hārūn.” (H.R. Imām Ahmad)

7) Narrated by al-Tirmidhī

حَدَّثَنَا عَلِيُّ بْنُ حَشْرَمَ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُوبَ، وَهُوَ ابْنُ حَبِيبٍ
أَنَّهُ سَعَى أَبَا الْمُتَّهَّنِ الْجُهْنَيِّ يَذْكُرُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ
النَّفْخِ فِي الشَّرِبِ، فَقَالَ رَجُلٌ : الْقَدَاهُ أَرَاهَا فِي الْإِنَاءِ؟، قَالَ : أَهْرُقْهَا، قَالَ : فَإِنِّي لَا أَرْوَى مِنْ
نَفْسِي وَاحِدٍ، قَالَ : فَأَبْنِ الْقَدْحَ إِذْنَ عَنْ فِيكَ. قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ.
(رواه الترمذى)^{١٥}

“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‘id 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 *hadīth* is a *sahīh hasan*.” (H.R. Tirmidhī)

8) Narrated by al-Dārimī

أَخْبَرَنَا خَالِدُ بْنُ مُخْلَدٍ، حَدَّثَنَا مَالِكُ، عَنْ أَيُوبَ بْنِ حَبِيبٍ، عَنْ أَبِي الْمُتَّهَّنِ الْجُهْنَيِّ، قَالَ مَرْوَانُ لِأَبِي
سَعِيدِ الْخُدْرِيِّ : هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ النَّفْخِ فِي الشَّرَابِ؟، قَالَ :
نَعَمْ. (رواه الدارمي)^{١٦}

“Khālid 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‘id al-Khudrī : “Do you ever heard the Messenger PBUH forbade to blow in drink?”, he said; “Yes.” (H.R. al-Dārimī)

¹⁴ Ahmad bin Muḥammad bin Hanbal, *al-Muṣnad ilī Imām Ahmad bin Muḥammad bin Hanbal*, Vol. 8, p. 97.

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

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

9) Narrated by Mālik

وَحَدَّدَنِي عَنْ مَالِكٍ، عَنْ أَئْيُوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِي الْمُتَّهَنِي الْجَهَنِيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمَ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدٍ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمَ: أَسْعَتَ 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 أَرُوِي مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَبِينِ الْقَدَحَ عَنْ فَاكَ ثُمَّ تَنَفَّسْ، قَالَ : فَإِنِّي أَرَى الْقَدَّاَةَ فِيهِ قَالَ : فَأَهْرِقْهَا. (رواه مالك)^{١٧}

“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 وَهْبٍ، أَحْبَرَنِي قُرْهُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشَّرْبِ مِنْ ثُلْمَةِ الْقَدَحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ (رواه ابي داود)^{١٨}

“Ahmad bin Ṣalīḥ 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. حَدَّدَنِي أَئْيُوبُ بْنُ حَبِيبٍ، عَنْ أَبِي الْمُتَّهَنِي، قَالَ : كُنْتُ عِنْدَ مَرْوَانَ فَدَخَلَ أَبُو سَعِيدٍ، فَقَالَ : سَعَتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ النَّفْخِ فِي الشَّرَابِ؟ قَالَ : نَعَمْ، فَقَالَ رَجُلٌ : إِنِّي لَا أَرُوِي مِنْ نَفْسٍ وَاحِدٍ، قَالَ : أَبِنْهُ عَنْكَ ثُمَّ تَنَفَّسْ، قَالَ : أَرَى فِيهِ الْقَدَّاَةَ، قَالَ : فَأَهْرِقْهَا (رواه احمد)^{١٩}

^{١٧} Mālik bin Anas bin Mālik, *al-Muwatta*, (Mesir: Dar al-Hadīth, 2005), p. 638-639.

^{١٨} Sulaimān bin al-Ash’ath Abū Dāwud, *Sunan Abī Dāwud*, Vol. 3, p. 1609.

^{١٩} *Ibid.*, Vol. 7, p. 601.

"Yahyā bin Sa'īd 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 Sa'īd, and he ask : "Do you listen the Messenger PBUH forbade someone to breath (in the vessel) when drink?", Abū Sa'īd 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 Alḥmad

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَئْيُوبَ بْنِ حَبِيبٍ مَوْلَى بْنِي زُهْرَةَ، عَنْ أَبِي الْمُشَيْجِيِّ الْجُهَنِيِّ، قَالَ : كُنْتُ جَالِسًا عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ أَبُو سَعِيدِ الْخُدْرِيَّ، فَقَالَ لَهُ مَرْوَانُ : أَسْمَعْتَ النَّيَّارَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ التَّفْخِيمِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : فَإِنِّي لَا أُرْوَى بِنَفْسِي وَاحِدٍ، قَالَ : أَبِنُهُ عَنْ فِيكَ ثُمَّ تَنَفَّسَ، قَالَ : فَإِنْ رَأَيْتُ قَدَاءَ قَالَ فَأَهْرِفْهُ^{٢٠} (رواه احمد)

"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 Sa'īd 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 Sa'īd 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 Alḥmad

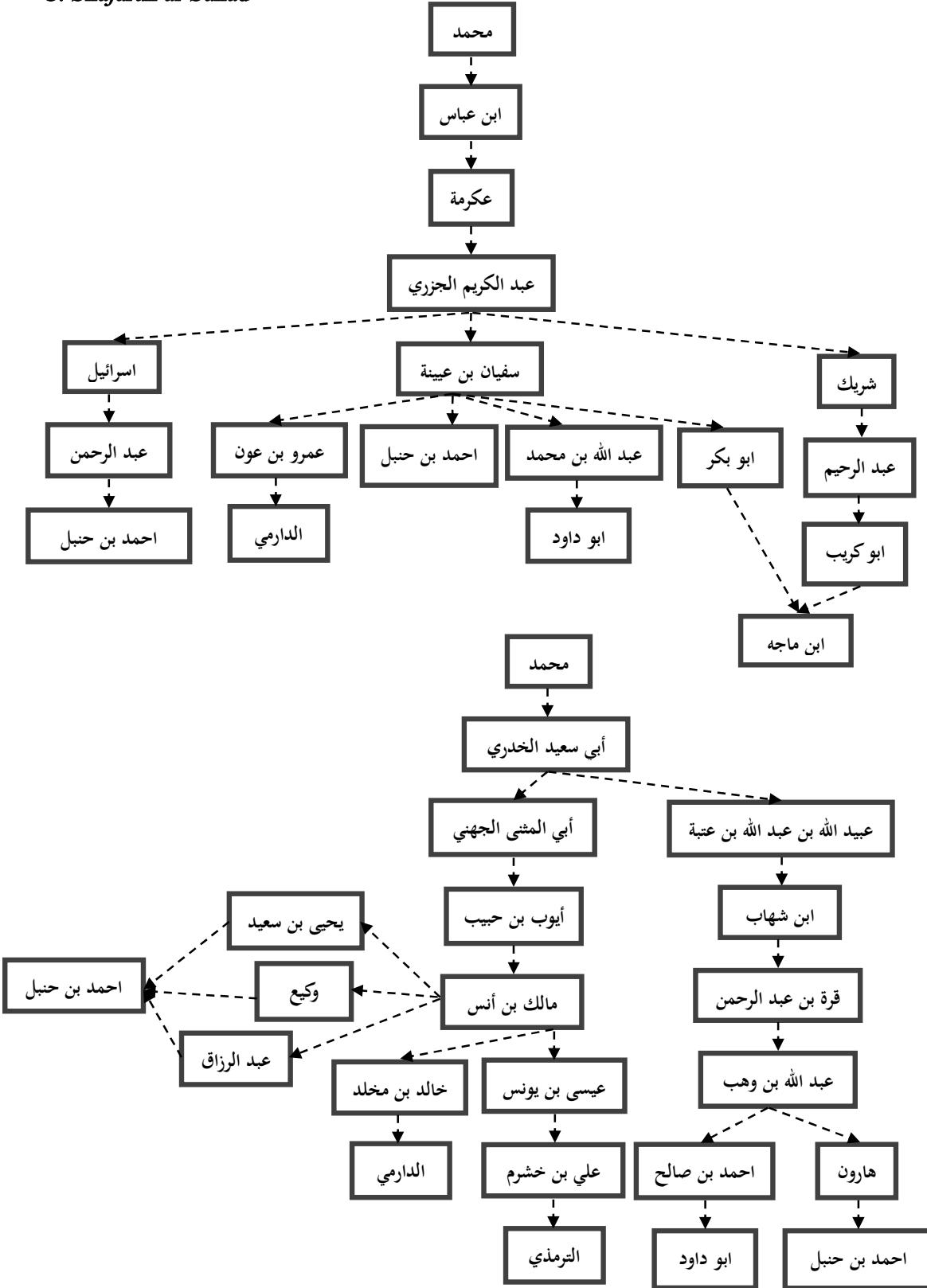
حَدَّثَنَا عَبْدُ الرَّزْقَ، حَدَّثَنَا مَالِكُ، عَنْ أَئْيُوبَ بْنِ حَبِيبٍ، أَنَّهُ سَمَعَ أَبَا الْمُشَيْجِيَّ يَقُولُ : سَمِعْتُ مَرْوَانَ يَسْأَلُ أَبَا سَعِيدِ الْخُدْرِيَّ : أَسْمَعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ التَّفْخِيمِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ رَجُلٌ : فَإِنِّي لَا أُرْوَى يَا رَسُولَ اللَّهِ مِنْ نَفْسٍ وَاحِدٍ، قَالَ : فَأَبْنُ الْقَدْحَ عَنْ فِيكَ ثُمَّ تَنَفَّسْ، قَالَ : إِنِّي أَرَى الْقَدْحَ فِيهِ، قَالَ : فَأَهْرِفْهُ.^{٢١} (رواه احمد)

"Abd al-Razzāq told us, said; Mālik from Ayyūb told us that he listened Abū al-Muthannā said; I was listen Marwān asked Abū Sa'īd al-Khudrī, "Did you listen the Messenger PBUH forbade someone blow when drink?", Abū al-Muthannā said; then Abū Sa'īd 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*

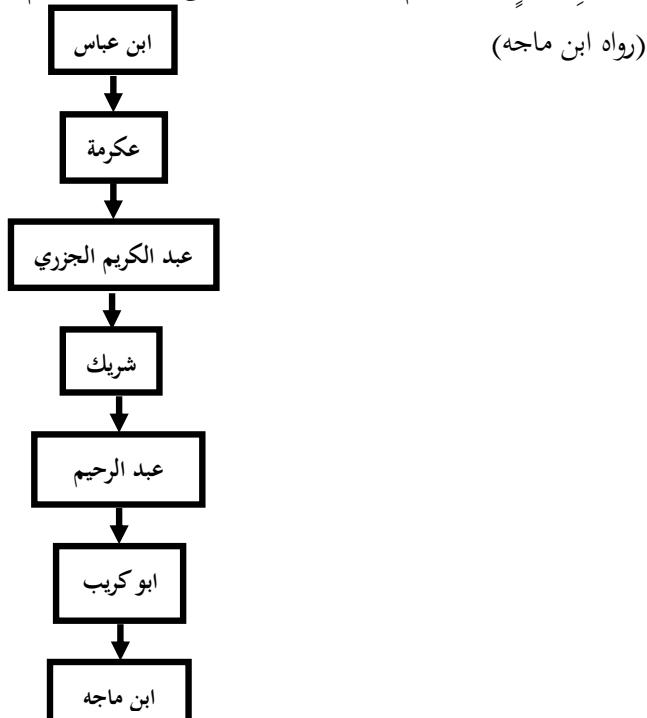
1. Criticism of *sanad*

The next step doing by the researcher after *takhrīj hadīth* 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 darmas to evacuate the fals darm. Whereas according to *hadīth*'s terminology, *al-naqd* is process of sorting the *hadīth* in order to know which one is *sahīh* and *da'īf*, and also give decision toward the narrators, whether *sah* or *jarh*.

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

a) *Hadīth* no. 1

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



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-Jazārī

Fourth *Rāwī* : Sharīk

Fifth *Rāwī* : ‘Abd al-Rahīm

Sixth *Rāwī* : Abū Kuraīb

Seventh *Rāwī*: Ibnu Mājah

These are the research toward *sanad hadīth* 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
 - Khālid bin al-Wafid
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Anas bin Mālik
 - ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Hajar : *Sahabah*
 - al-Dhahabī : *Sahabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘an.

b. ‘Ikrimah (d. 104 H)²⁴

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshimī
2. Teachers : - ‘Abdullah bin ‘Abbās
 - ‘Abdullāh bin ‘Amr bin al-‘Āṣ
 - ‘Alī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazārī

²³ Jamāl al-Dīn Abī al-Hajjāj 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 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-Jazārī (d. 127 H)²⁵

1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazārī

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-Jazārī 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-Jazārī

- ‘Abd al-A’lā bin ‘Āmir

- ‘Uthmān bin Hakīm al-Anṣārī

3. Students : - ‘Abd al-Raḥīm bin ‘Abd al-Raḥmān bin Muḥammad al-Muḥāribī

- Ibrāhīm bin Mahdī

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 Isrāīl

4. ‘Ulama’s assessment : - Aḥmad bin Hambal : *Sadūq*

- Yaḥyā bin Ma’īn : *Sadūq, Thiqah*

- Abū Dāwud : *Thiqah*

5. Information : In this narration Sharīk use word *haddathana*.

e. ‘Abd al-Rahīm (d. 211 H)²⁷

1. Full Name : ‘Abd al-Rahīm bin ‘Abd al-Rahmān 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 : *Shaikh Thiqah Fādilun*

- Ibnu Ḥajar : *Thiqah*

- Al-Dhahabī : *Thiqah*

5. Information : In this narration ‘Abd al-Rahīm use word *haddathana*.

f. Abū Kuraīb (d. 248 H)²⁸

1. Full Name : Muḥammad bin al-‘Alā’ bin Kuraib

2. Teachers : - ‘Abd al-Rahīm

- ‘Abd al-Hamīd bin ‘Abd al-Rahmān

- ‘Abd al-Rahīm bin Sulaimān

3. Students : - Ibnu Mājah

- Muḥammad bin Ismā’īl bin Ibrahīm

4. ‘Ulama’s Assessment : - Abū Ḥatīm al-Rāzī : *Sadūq*

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 ‘Afī bin Ḥajar al-Asqalānī, *Tahdhīb...*, op.cit., Vol. 9, p. 333-334.

- Al-Nasa'i : *Lā ba'sa bih*

- Ibnu Ḥajar : *Thiqah Hafiz*

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

g. Ibnu Mājah (d. 273)²⁹

1. Full Name : Muḥammad bin Yazid al-Qazwini

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

- Suwaid bin Sa'id

- Abū Bakr bin Abī Syaibah

3. Students : - Ishāq bin Muḥammad al-Qazwini

- Ja'far bin Idris

- Husain bin 'Alī bin Dīnār

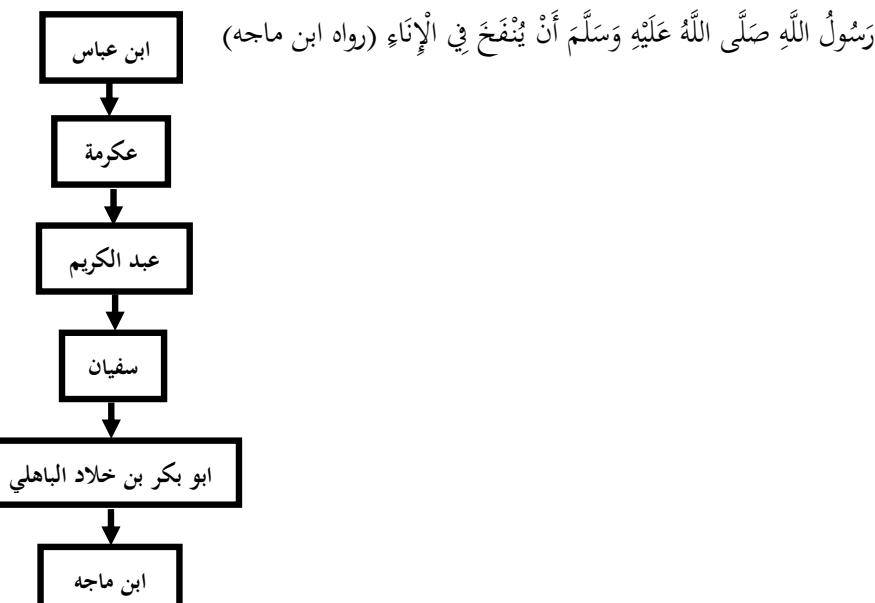
4. 'Ulama's Assessment : - Al-Hafiz al-Khalili : *Thiqah Kabirun*

- Al-Mizzī : *Hafiz*

- Al-Dhahabī : *Hafiz*

b) *Hadith* no. 2

حَدَّثَنَا أَبُو بَكْرُ بْنُ خَلَادٍ الْبَاهْلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُنْتَهَى فِي الْإِنَاءِ (رواه ابن ماجه)



²⁹ Jamāl al-Dīn Abī al-Hajjāj 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-Bāhiṭī

Sixth *Rāwī* : Ibnu Mājah

These are the research toward *sanad hadīth* 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
 - Khālid bin al-Wafid
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Anas bin Mālik
 - ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Sahabah*
 - al-Dhahabī : *Sahabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘an.

b. ‘Ikrimah (d. 104 H)³¹

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshimī
2. Teachers : - ‘Abdullah bin ‘Abbās
 - ‘Abdullāh bin ‘Amr bin al-‘Āṣ
 - ‘Alī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazārī

³⁰ *Ibid.*, Vol. 10, p. 250-255.

³¹ *Ibid.*, Vol. 13, p. 163-181.

- ‘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-Jazārī (d. 127 H)³²
- | | |
|--------------|-------------------------------------|
| 1. Full Name | : ‘Abd al-Karīm bin Mālik al-Jazārī |
| 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 Ḥambal : *Thiqah, Thabtun*
- Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazārī 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 Muhammad bin ‘Alī bin Nufail |
| | - Isḥāq bin Abī Isrā’īl |
| | - ‘Alī bin Khashram |

³² *Ibid.*, Vol. 12, p. 8-10.

³³ *Ibid.*, Vol. 7, p. 368-380.

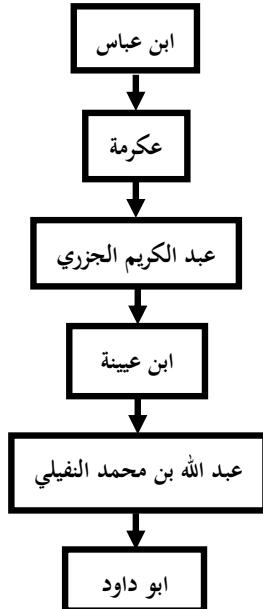
4. 'Ulama's assessment : - al-'Ajīlī : *Thiqah Thabtun*
- Ibnu Ḥibbān : *Hāfiẓ Mutqin*
 - al-Dhahabī : *Thiqah Thabtun*
5. Information : In this narration Sufyān use word *haddathana*.
- c. Abū Bakr bin Khallād al-Bāhiī (d. 239 H)³⁴
1. Full Name : Muḥammad bin Khallād bin Kathīr
 2. Teachers : - Sufyān bin ‘Uyainah
 - Khālid bin al-Hārith
 - ‘Abd al-Wahhāb al-Thaqafī
 3. Students : - Ibnu Mājah
 - Zakariyā bin Yahyā
 - Muḥammad bin Ibrāhīm bin Sa’id
4. 'Ulama's Assessment : - Maslamah bin Qasīm : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration Abū Bakr bin Khallād use word *haddathana*.
- 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’id
 - Abū Bakr bin Abī Syaibah
 3. Students : - Ishāq bin Muḥammad al-Qazwīnī
 - Ja’far bin Idrīs
 - Husaīn bin ‘Alī bin Dīnār
4. 'Ulama's Assessment : - Al-Ḥafīẓ al-Khalīfī : *Thiqah Kabīrun*
- Al-Mizzī : *Hāfiẓ*
 - Al-Dhahabī : *Hāfiẓ*

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-Hajjāj Yūsuf al-Mazzī, *Tahdhīb...*, op.cit., Vol. 17, p. 355-356.

c) *Hadīth* no. 3

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّقِيُّلِيُّ، حَدَّثَنَا ابْنُ عُيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَكْرَمَةَ، 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 Muhammad al-Nufaili

Sixth *Rāwī* : Abū Dāwud

These are the research toward *sanad hadīth* above :

a. Ibnu ‘Abbās (d. 68 H)³⁶

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

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 : *Sahabah*
 - al-Dhahabī : *Sahabah*
5. Information : In this narration Ibnu 'Abbās use word 'an.
- b. 'Ikrimah (d. 104 H)³⁷
1. Full Name : 'Ikrimah al-Qurashī al-Hāshimī
 2. Teachers : - 'Abdullah bin 'Abbās
 - 'Abdullāh bin 'Amr bin al-'Āṣ
 - 'Alī bin Abī Tālib
 3. Students : - 'Abd al-Karīm bin Mālik al-Jazārī
 - 'Abdullāh bin Abī Najīḥ
 - Ḥabīb bin Abī Thābit
 4. 'Ulama's Assessment : - Abū Ḥātim : *Thiqah*
 - Yaḥyā bin Mu'īn : *Thiqah*
 - al-Nasa'i : *Thiqah*
 5. Information : In this narration 'Ikrimah use word 'an.
- c. 'Abd al-Karīm al-Jazārī (d. 127 H)³⁸
1. Full Name : 'Abd al-Karīm bin Mālik al-Jazārī
 2. Teachers : - 'Ikrimah Maulā Ibnu 'Abbās
 - Nāfi' Maulā Ibnu 'Umar
 - Maimūn bin Mihrān
 3. Students : - Sharīk bin 'Abdillāh al-Nakha'i
 - Isra'il 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-Jazārī use word ‘an.
- d. Sufyān (d. 198 H)³⁹
- | | |
|--------------|--|
| 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-‘Ajīlī : *Thiqah, Thabtun*
- Ibnu Ḥibbān : *Hāfiẓ, Mutqin*
 - al-Dhahabī : *Thiqah, Thabtun*
5. Information : In this narration Sufyān use word *haddathana*.
- e. ‘Abdullah bin Muḥammad al-Nufaili (d. 234 H)⁴⁰
- | | |
|--------------|--|
| 1. Full Name | : ‘Abdullāh bin Muḥammad bin ‘Alī bin Nufail bin Zarā’ |
| | 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-Rahmān 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-Dāruqutnī : *Thiqah Ma'mūn Muhtajun Bih*

5. Information : In this narration 'Abdullah bin Muhammad use word *haddathana*.

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 Muhammad al-Nufaīlī

- Aḥmad bin Ṣalīḥ

- Muḥammad bin Basar

3. Students : - Abū Ubaid al-Ajuri

- al-Nasā'i

- Abū Bakr bin Abī Dāwud

4. 'Ulama's Assessment : - Abū Ḥatīm : *Sadūq*

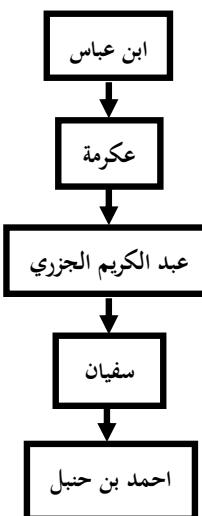
- Al-Nasā'i : *Thiqah*

- Al-Hākim : *Lā ba'sa bih*

d) *Hadīth* no. 4

حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ : إِنْ شَاءَ اللَّهُ أَنْ يُنْهِيَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى

أَنْ يُنْفَقَنَّ فِي الْإِنَاءِ أَوْ يُنْفَحَ 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-Jazārī

Fourth *Rāwī* : Sufyān

Fifth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad hadīth* 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
 - Khālid bin al-Wafid
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Anas bin Mālik
 - ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Sahabah*
 - al-Dhahabī : *Sahabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘an.

b. ‘Ikrimah (d. 104 H)⁴³

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshimī
2. Teachers : - ‘Abdullah bin ‘Abbās
 - ‘Abdullāh bin ‘Amr bin al-‘Āṣ
 - ‘Alī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazārī
 - ‘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-Jazārī (d. 127 H)⁴⁴
- | | |
|--------------|-------------------------------------|
| 1. Full Name | : ‘Abd al-Karīm bin Mālik al-Jazārī |
| 2. Teachers | : - ‘Ikrimah Maulā Ibnu ‘Abbās |
| | - Nāfi’ Maulā Ibnu ‘Umar |
| | - Maimūn bin Mihrān |
| 3. Students | : - Sharīk bin ‘Abdillāh al-Nakha’ī |
| | - Isrāil bin Yūnus |
| | - Sufyān bin ‘Uyainah |
4. ‘Ulama’s Assessment : - Aḥmad bin Ḥambal : *Thiqah, Thabtun*
- Yaḥyā bin Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazārī 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 Muhammad bin ‘Alī bin Nufail |
| | - Ishāq bin Abī Isrā’īl |
| | - ‘Alī bin Khashrām |
4. ‘Ulama’s assessment : - al-‘Ajīlī : *Thiqah, Thabtun*
- Ibnu Ḥibbān : *Hāfiẓ, Mutqin*
 - al-Dhahabī : *Thiqah, Thabtun*

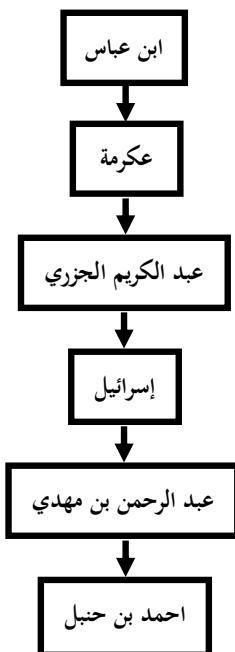
⁴⁴ *Ibid.*, Vol. 12, p. 8-10.

⁴⁵ *Ibid.*, Vol. 7, p. 368-380.

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

e) *Hadīth* no. 5

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنْ 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-Jazārī

Fourth *Rāwī* : Isrā’il

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

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad hadīth* 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-Wafid
3. Students : - ‘Ikrimah Maulā Ibnu ‘Abbās
 - Anas bin Mālik
 - ‘Ubaidillāh bin al-Aswad
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Sahabah*
 - al-Dhahabī : *Sahabah*
5. Information : In this narration Ibnu ‘Abbās use word ‘an.

b. ‘Ikrimah (d. 104 H)⁴⁸

1. Full Name : ‘Ikrimah al-Qurashī al-Hāshimī
2. Teachers : - ‘Abdullah bin ‘Abbās
 - ‘Abdullāh bin ‘Amr bin al-‘Āṣ
 - ‘Alī bin Abī Ṭālib
3. Students : - ‘Abd al-Karīm bin Mālik al-Jazārī
 - ‘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-Jazārī (d. 127 H)⁴⁹

1. Full Name : ‘Abd al-Karīm bin Mālik al-Jazārī

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-Jazārī use word ‘an.

d. Isrā’īl (d. 160 H)⁵⁰

1. Full Name : Isrā’īl bin Yūnus bin Abī Iṣhāq

2. Teachers : - ‘Abd al-Karīm al-Jazārī

- Hajjāj bin Dīnār

- ‘Āṣim al-Ahwāl

3. Students : - ‘Abdurrahmān bin Mahdi

- Yazīd bin Zurai’

- ‘Abdullāh bin Ṣalīḥ al-‘Ijlī

4. ‘Ulama’s assessment : - Ḥarb bin Ismā’īl : *Thiqah*

⁴⁹ *Ibid.*, Vol. 12, p. 8-10.

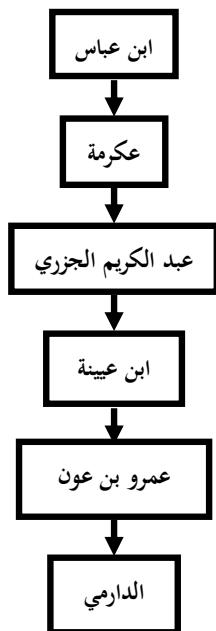
⁵⁰ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Afī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 1, p. 237-239.

- Ya'qūb bin Shaibah : *Sālih al-Hadīth*
 - Abū Ḥātim : *Thiqah Saduq*
5. Information : In this narration Isrā'il use word 'an.
- e. 'Abd al-Rahmān bin Mahdī (d. 198 H)⁵¹
1. Full Name : 'Abd al-Rahmān bin Mahdī bin Ḥassān bin 'Abd al-Rahmān
 2. Teachers : - Isrā'il bin Yūnus
 - Sufyān al-Thaurī
 - Sulaimān bin Kathīr
 3. Students : - Aḥmad bin Muḥammad bin Ḥambal
 - Mūsā bin 'Abd al-Rahmān bin Mahdī
 - Yaḥyā bin Ma'īn
 4. 'Ulama's Assessment : - Aḥmad bin 'Abdillāh al-'Ajalī : *Aḥfaz Hadīthan*
 - Abū Ḥātim : *Thiqah*
 - Muḥammad bin Sa'd : *Thiqah*
5. Information : In this narration 'Abd al-Rahmān use word *haddathana*.
- f. Aḥmad bin Ḥambal (d. 241 H)⁵²
1. Full Name : Aḥmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
 2. Teachers : - Waki' bin al-Jarrāḥ
 - 'Abd al-Razzāq bin Hammām
 - 'Abd al-Rahmān bin Mahdī
 3. Students : - al-Bukharī
 - 'Abdullāh bin Aḥmad bin Ḥambal
 - Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
 4. 'Ulama's Assessment : - Abū 'Ubaidah : *Sadūq*
 - 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 عَوْنِ، عَنْ ابْنِ عُيِّنَةَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّفْخِيفِ 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 hadīth* 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
- Khālid bin al-Wafid

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 : *Sahabah*
 - al-Dhahabī : *Sahabah*
5. Information : In this narration Ibnu 'Abbās use word 'an.
- b. 'Ikrimah (d. 104 H)⁵⁴
1. Full Name : 'Ikrimah al-Qurashī al-Hāshimī
 2. Teachers : - 'Abdullah bin 'Abbās
 - 'Abdullāh bin 'Amr bin al-'Āṣ
 - 'Alī bin Abī Tālib
 3. Students : - 'Abd al-Karīm bin Mālik al-Jazārī
 - 'Abdullāh bin Abī Najīḥ
 - Ḥabīb bin Abī Thābit
 4. 'Ulama's Assessment : - Abū Ḥātim : *Thiqah*
 - Yaḥyā bin Mu'īn : *Thiqah*
 - al-Nasa'i : *Thiqah*
 5. Information : In this narration 'Ikrimah use word 'an.
- c. 'Abd al-Karīm al-Jazārī (d. 127 H)⁵⁵
1. Full Name : 'Abd al-Karīm bin Mālik al-Jazārī
 2. Teachers : - 'Ikrimah Maulā Ibnu 'Abbās
 - Nāfi' Maulā Ibnu 'Umar
 - Maimūn bin Mihrān
 3. Students : - Sharīk bin 'Abdillāh al-Nakha'i
 - Isra'il 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 Ma’īn : *Thiqah, Thabtun*
 - Abū Zur’ah al-Dimashqī : *Thiqah*
5. Information : In this narration ‘Abd al-Karīm al-Jazārī use word ‘*an*.
- d. Sufyān (d. 198 H)⁵⁶
- | | |
|--------------|--|
| 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 Muhammad bin ‘Alī bin Nufail |
| | - Ishāq bin Abī Isrā’īl |
| | - ‘Alī bin Khashrām |
4. ‘Ulama’s assessment : - al-‘Ajīlī : *Thiqah, Thabtun*
- Ibnu Ḥibbān : *Hāfiẓ, 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 |
| | - Hammād bin Salamah |
| 3. Students | : - al-Dārimī |
| | - al-Bukhārī |
| | - Abū Dāwud |
4. ‘Ulama’s Assessment : - al-‘Ijīlī : *Thiqah*
- Abū Ḥātim : *Thiqah Huffatun*
 - 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.

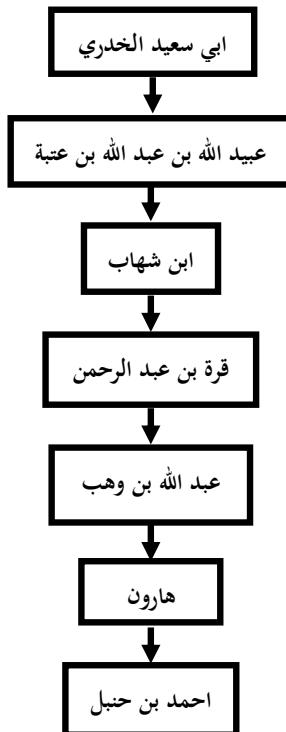
⁵⁷ Jamāl al-Dīn Abī al-Hajjāj Yūsuf al-Mazzī, *Tahdhīb...*, op.cit., Vol. 14, p. 305-307.

5. Information : In this narration ‘Amr bin ‘Aun use word *akhbaranā*.
- f. al-Dārimī (d. 255 H)⁵⁸
1. Full Name : ‘Abdullāh bin ‘Abd al-Rahmān bin al-Faḍl bin Bahrām bin ‘Abd al-Şamad al-Darimī 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-Bukhārī al-Ḥāfiẓ
 4. ‘Ulama’s Assessment : - al-Ḥāfiẓ Abū Bakr al-Khaṭīb : *Thiqah, Sadūq*
- al-Dāruquṭnī : *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 وَهْبٍ، قَالَ : أَخْبَرَنِي قُرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْتَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرُبِ مِنْ ثُلْمَةِ الْقَدْحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ . قَالَ أَبُو عَبْدِ الرَّحْمَنِ : وَسَعَتْهُ أَنَا مِنْ هَارُونَ (رواه احمد)



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

First *Rāwī* : Abī Sa'īd al-Khudrī

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

Third *Rāwī* : Ibnu Shihāb

Fourth *Rāwī* : Qurrah bin 'Abd al-Rahmān

Fifth *Rāwī* : 'Abdullāh bin Wahb

Sixth *Rāwī* : Hārūn

Seventh *Rāwī*: Ahmad bin Ḥambal

These are the research toward *sanad hadīth* above :

a. Abī Sa'īd al-Khudrī (d. 74 H)⁵⁹

1. Full Name : Sa'ad bin Mālik bin Sinān bin 'Ubaid
2. Teachers : - Rasūlullāh
 - Jābir bin 'Abdullāh
 - 'Abdullāh bin Sallām
3. Students : - 'Ubaidullāh bin 'Abdillāh bin 'Utbah
 - Ṣalih bin Dīnār
 - Sulaimān bin Yasār
4. 'Ulama's Assessment : - Ibnu Ḥajar : *Sahabah*
5. Information : In this narration Abī Sa'īd al-Khudrī use word 'an.

b. 'Ubaidillāh bin 'Abdillāh bin 'Utbah (d. 98 H)⁶⁰

1. Full Name : 'Ubaidillāh bin 'Abdillāh bin 'Utbah bin Mas'ūd
2. Teachers : - Abī Sa'īd al-Khudrī
 - Abī Ṭalḥah al-Anṣārī
 - Abī Hurairah
3. Students : - Ibnu Shihāb
 - Mūsā bin Abī 'Āishah
 - Sa'īd bin Abī Hind
4. 'Ulama's Assessment : - Abū Zur'ah : *Thiqah Ma'mūn*
 - al-Ajīlī : *Thiqah*
 - Ibnu Ḥajar : *Thiqah*
5. Information : In this narration 'Ubaidillāh bin 'Utbah use word 'an.

c. Ibnu Shihāb (d. 124 H)⁶¹

1. Full Name : Muḥammad bin Muslim bin 'Ubaidillāh bin Shihāb
2. Teachers : - 'Ubaidullāh bin 'Abdillāh bin 'Utbah

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-Rahmān
- Mūsā bin 'Uqbah
 - Hishām bin 'Urwah
4. 'Ulama's Assessment : - Muḥammad bin Sa'd : *Thiqah*
- Abū 'Ubaid al-Ajrī : *Thiqah*
 - Ibnu Ḥajar : *Faqīh Hāfiẓ Mutqin*
5. Information : In this narration Ibnu Shihāb use word 'an.
- d. Qurrah bin 'Abd al-Rahmān (d. 147 H)⁶²
- 1. Full Name : Qurrah 'Abd al-Rahmān bin Haiwail
 - 2. Teachers : - Ibnu Shihāb
 - Yaḥyā bin Sa'īd al-Anṣārī
 - Rabī'ah bin Abī 'Abd al-Rahmān
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 Hadīthan Munkaran Jiddan*
- Ibnu Ḥibban : *Thiqah*
 - Yaḥyā bin Ma'īn : *Da'iif al-Hadīth*
5. Information : In this narration Qurrah bin 'Abd al-Rahmān 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-Rahmān

⁶² *Ibid.*, Vol. 15, p. 267-269.

⁶³ *Ibid.*, Vol. 10, p. 619-624.

- Yaḥyā bin Ayyūb al-Miṣrī
 - ‘Āṣim bin Ḥākim
3. Students : - Hārūn bin Sa’id al-Aiḍī
- Hārūn bin Ma’rūf
 - Sa’id bin Manṣūr
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
- al-‘Ajīlī : *Thiqah*
 - Abī Ḥātim : *Sāliḥ al-Hadīth, Sadūq*
5. Information : In this narration ‘Abdullāh bin Wahb use word *haddathana*.
- f. Hārūn (d. 231 H)⁶⁴
- 1. Full Name : Hārūn bin Ma’rūf
 - 2. Teachers : - ‘Abdullāh bin Wahb
 - Sufyān bin ‘Uyainah
 - al-Wafid bin Muslim
 - 3. Students : - Aḥmad bin Ḥambal
 - Ṣalīḥ bin Muḥammad
 - Aḥmad bin Yūsuf
 - 4. ‘Ulama’s Assessment : - Yahyā bin Ma’īn : *Thiqah*
 - Abū Ḥātim : *Thiqah*
 - Abū Zur’ah : *Thiqah*
 - 5. Information : In this narration Hārūn use word *haddathana*.
- g. Aḥmad bin Ḥambal (d. 241 H)⁶⁵
- 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-Rahmān bin Mahdī

⁶⁴ *Ibid.*, Vol. 19, p. 203-204.

⁶⁵ *Ibid.*, Vol. 1, p. 226-253.

3. Students :

- al-Bukhari

- 'Abdullah bin Ahmad bin Hambal

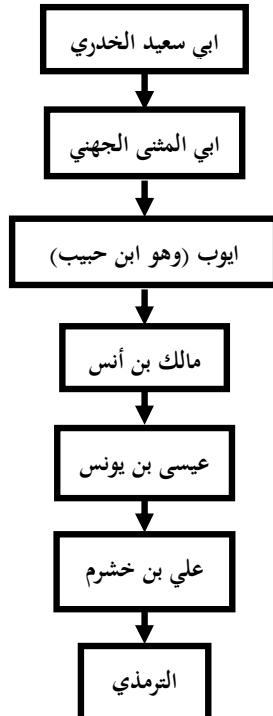
- Abū Ḥātim Muḥammad bin Idrīs al-Rāzī

4. 'Ulama's Assessment : - Abū 'Ubaidah : *Sadūq*- Abū Ḥātim : *Faqīh*

- Ibrāhīm : 'Ālim

h) *Hadīth* no. 8

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمْ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ مَالِكٍ بْنِ أَنَّسٍ، عَنْ أَيُوبَ، وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبا الْمُتَّئِّنَ الْجَهْنَيَّ يَذْكُرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّفَخِ فِي الشُّرْبِ، فَقَالَ رَجُلٌ : الْقَدَّادُ أَرَاهَا فِي الْإِنَاءِ؟، قَالَ : أَهْرِفْهَا، قَالَ : فَإِنِّي لَا أَرَوِي مِنْ نَفْسٍ وَاحِدٍ، قَالَ : فَأَبْنُ الْقَدَّادِ إِذْنُ عَنْ فِيكَ. قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. (رواه الترمذى)



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

First *Rāwī* : Abī Sa'īd al-Khudrī

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

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālik bin Anas

Fifth *Rāwī* : Ḥasan bin Yūnus

Sixth *Rāwī* : ‘Alī bin Khashram

Seventh *Rāwī* : al-Tirmidhī

These are the research toward *sanad hadīth* above :

a. Abī Sa’id al-Khudrī (d. 74 H)⁶⁶

1. Full Name : Sa’ad bin Mālik bin Sinān bin ‘Ubaid

2. Teachers : - Rasūlullāh

- Jābir bin ‘Abdullāh

- ‘Abdullāh bin Sallām

3. Students : - ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah

- Ṣalīḥ bin Dīnār

- Sulaimān bin Yasār

4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Sahabah*

5. Information : In this narration Abī Sa’id al-Khudrī use word ‘an.

b. Abī al-Muthannā al-Juhannī⁶⁷

1. Full Name : Abī al-Muthannā al-Juhannī

2. Teachers : - Abī Sa’id 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 *samī’ā*.

⁶⁶ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī 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-Madānī
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'i : *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 Sa'īd al-Anṣār
3. Students : - Īsā bin Yūnus
- Ma'mar bin Rاشد
- Syu'bāh bin al-Ḥajjāj
4. 'Ulama's Assessment : - Yaḥyā bin Ma'in : *Thiqah*
- Muḥammad bin Sa'd : *Thiqah Ma'mūn*
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 Ishaq al-Siba'i
2. Teachers : - Mālik bin Anas
- Hishām bin 'Urwah
- Ja'far bin Maimūn
3. Students : - 'Alī bin Khashram
- Sufyān bin Wakī' bin al-Jarraḥ

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

⁶⁹ *Ibid.*, Vol. 17, p. 381-389.

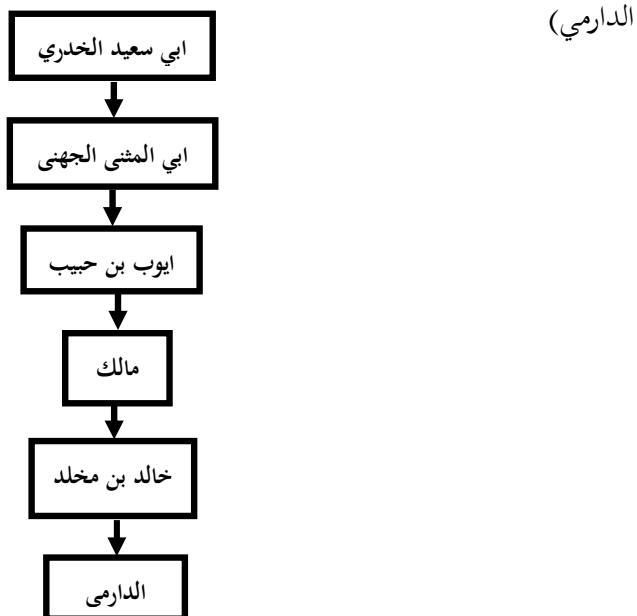
⁷⁰ *Ibid.*, Vol. 14, p. 591-598.

- al-Ḥakam bin Mūsa
- 4. ‘Ulama’s assessment : - al-Nasā’ī : *Thiqah*
 - al-‘Ajlī : *Thiqah*
- 5. Information : In this narration Ḥasan bin Yūnus use word *akhbaranā*.
- f. ‘Alī bin Khashram (d. 257 H)⁷¹
 - 1. Full Name : ‘Alī bin Khashram bin ‘Abd al-Rahman bin ‘Aṭā’ bin Hilāl bin Māhān bin ‘Abdillāh al-Marawazī
 - 2. Teachers : - Ḥasan bin Yūnus
 - Sufyān bin ‘Uyainah
 - Waki’ 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 *haddathana*.
- g. al-Tirmidhī (d. 279 H)⁷²
 - 1. Full Name : Muḥammad bin Ḥasan bin Saurah bin Mūsa bin al-Ḍaḥḥāk
 - 2. Teachers : - ‘Alī bin Khashram
 - Yaḥyā bin Ḥubaib
 - Muḥammad bin Rafī'
 - 3. Students : - Makkī bin Nūḥ
 - al-Rabī’ bin Ḥayyān al-Bāhiṭī
 - ‘Alī bin ‘Umar bin Kulthum al-Samarqandī
 - 4. ‘Ulama’s Assessment : - Al-Dhahabī : *Hāfiẓ* - Abū Ya’lā al-Khaṭībī : *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 حَالِدُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَالِكٌ، عَنْ أَيُوبَ بْنِ حَبِيبٍ، عَنْ أَبِي الْمُتَّى الْجُهْنَىِّ، قَالَ مَرْوَانُ لِأَبِي سَعِيدٍ الْخُدْرِيِّ : هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ النَّفْخِ فِي الشَّرَابِ؟، قَالَ : نَعَمْ. (رواه الدارمي)



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* : Khālid bin Makhlad

Sixth *Rāwī* : al-Dārimī

These are the research toward *sanad hadīth* above :

a. Abī Sa'īd al-Khudrī (d. 74 H)⁷³

1. Full Name : Sa'ad bin Mālik bin Sinān bin 'Ubaid

2. Teachers : - Rasūlullāh

- Jābir bin 'Abdullāh

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

- ‘Abdullāh bin Sallām
- 3. Students : - ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah
 - Ṣalīḥ bin Dīnār
 - Sulaimān bin Yasār
- 4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Sahabah*
- 5. Information : In this narration Abī Sa’id al-Khudrī use word ‘*an*.
- b. Abī al-Muthannā al-Juhannī⁷⁴
 - 1. Full Name : Abī al-Muthannā al-Juhannī
 - 2. Teachers : - Abī Sa’id al-Khudrī
 - Sa’ad bin Abī Waqqās
 - 3. Students : - Ayyūb bin Ḥabīb
 - Muḥammad bin Abī Yahyā
 - 4. ‘Ulama’s Assessment : - Yahyā bin Ma’īn : *Thiqah*
 - Ibnu Ḥibbān : *Thiqah*
 - al-Dhahabī : *Thiqah*
 - 5. Information : In this narration Abī al-Muthannā use word *sami’ā*.
- c. Ayyūb bin Ḥabīb (d. 131 H)⁷⁵
 - 1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madani
 - 2. Teachers : - Abī Sa’id 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*.

⁷⁴ *Ibid.*, Vol. 22, p. 9-10.

⁷⁵ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Afī 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’id al-Anṣār
3. Students : - Īsā bin Yūnus
- Ma’mar bin Rاشid
- Syu’bah bin al-Hajjāj
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. Khālid bin Makhlad (d. 213 H)⁷⁷

1. Full Name : Khālid bin Makhlad al-Qaṭawānī
2. Teachers : - Mālik bin Anas
- Yūsuf bin ‘Abd al-Rahmān al-Madāni
- Sa’id bin al-Sā’ib
3. Students : - al-Dārimī
- Mu’āwiyah bin Ṣalih al-Ash’arī
- Sufyān bin Waki’ bin al-Jarrāḥ
4. ‘Ulama’s assessment : - Yaḥyā bin Ma’īn : *Lā ba’sa bih*
- Abū ‘Ubaid al-Ajurī : *Ṣadūq walakinnahū yatashawaya*
- Abū Aḥmad bin ‘Adī : *Inshā Allāh lā ba’sa bih*
5. Information : In this narration Khālid bin Makhlad use word *akhbaranā*.

f. al-Dārimī (d. 255 H)⁷⁸

1. Full Name : ‘Abdullāh bin ‘Abd al-Rahmān bin al-Fadl bin Bahrām
bin ‘Abd al-Ṣamād al-Dārimī al-Tamīmī
2. Teachers : - ‘Amr bin ‘Aun al-Wāsiṭī

⁷⁶ Jamāl al-Dīn Abī al-Hajjāj 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 Wāsil al-Bukhārī al-Ḥafiz
4. ‘Ulama’s Assessment : - al-Ḥafiz Abū Bakr al-Khaṭīb : *Thiqah, Sadūq*
- al-Dāruquṭnī : *Thiqah Mashhūr*
 - Abū Ḥātim : *Thabtun*

j) *Hadīth* no. 10

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَيُوبَ بْنِ حَبِيبٍ مَوْلَى سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِي الْمَتْنَى الْجَهْنَى أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدِ الْخُدْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ : أَسْمَعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَا عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ لَهُ أَبُو سَعِيدٍ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ إِلَيْيَ لَا أَرْوَى مِنْ نَفْسِي وَاحِدًا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَبْنُ الْقَدَحَ عَنْ فَاكِ ثُمَّ تَنَفَّسْ، قَالَ : فَإِنِّي أَرَى الْقَدَحَ فِيهِ قَالَ : فَأَهْرُقْهَا. (رواه مالك)



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

First *Rāwī* : Abī Sa’id al-Khudrī

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

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālik bin Anas

These are the research toward *sanad hadīth* above :

a. Abī Sa'īd al-Khudrī (d. 74 H)⁷⁹

1. Full Name : Sa'ad bin Mālik bin Sinān bin 'Ubaid
2. Teachers : - Rasūlullāh
 - Jābir bin 'Abdullāh
 - 'Abdullāh bin Sallām
3. Students : - 'Ubaidullāh bin 'Abdillāh bin 'Utbah
 - Ṣalih bin Dīnār
 - Sulaimān bin Yasār
4. 'Ulama's Assessment : - Ibnu Ḥajar : *Sahabah*
5. Information : In this narration Abī Sa'īd al-Khudrī use word *qāla*.

b. Abī al-Muthannā al-Juhannī⁸⁰

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 'an.

c. Ayyūb bin Ḥabīb (d. 131 H)⁸¹

1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madani
2. Teachers : - Abī Sa'īd al-Khudrī
 - Abī al-Muthannā al-Juhannī
3. Students : - Mālik bin Anas
 - Fulaiḥ bin Anas

⁷⁹ *bid.*, Vol. 7, p. 103-106.

⁸⁰ *Ibid.*, Vol. 22, p. 9-10.

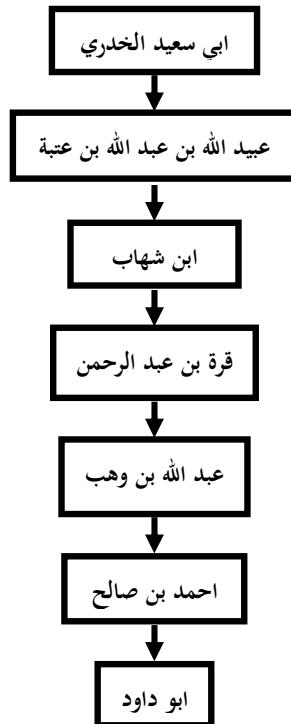
⁸¹ *Ibid.*, Vol. 2, p. 410.

4. ‘Ulama’s Assessment : - al-Nasā’ī : *Thiqah*
 - Ibnu Ḥajar : *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’id al-Anṣār
 - 3. Students : - ḤIṣā bin Yūnus
 - Ma’mar bin Rاشد
 - Syu’bah bin al-Hajjāj
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 وَهْبٍ، أَخْبَرَنِي قُرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الشُّرْبِ مِنْ ثُلْمَةِ الْقَدْحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ (رواه أبي داود)



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

First *Rāwī* : Abī Sa'īd al-Khudrī

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

Third *Rāwī* : Ibnu Shihāb

Fourth *Rāwī* : Qurrah bin 'Abd al-Rahmān

Fifth *Rāwī* : 'Abdullāh bin Wahb

Sixth *Rāwī* : Aḥmad bin Ṣalīḥ

Seventh *Rāwī*: Abū Dāwud

These are the research toward *sanad hadīth* above :

a. Abī Sa'īd al-Khudrī (d. 74 H)⁸³

1. Full Name : Sa'ad bin Mālik bin Sinān bin 'Ubaid
2. Teachers : - Rasūlullāh
- Jābir bin 'Abdullāh
- 'Abdullāh bin Sallām
3. Students : - 'Ubaidullāh bin 'Abdillāh bin 'Utbah
- Ṣalīḥ bin Dīnār
- Sulaimān bin Yasār
4. 'Ulama's Assessment : - Ibnu Ḥajar : *Sahabah*
5. Information : In this narration Abī Sa'īd al-Khudrī use word 'an.

b. 'Ubaidullāh bin 'Abdillāh bin 'Utbah (d. 98 H)⁸⁴

1. Full Name : 'Ubaidullāh bin 'Abdillāh bin 'Utbah bin Mas'ūd
2. Teachers : - Abī Sa'īd al-Khudrī
- Abī Ṭalḥah al-Anṣārī
- Abī Hurairah
3. Students : - Ibnu Shihāb
- Mūsā bin Abī 'Āishah
- Sa'īd bin Abī Hind
4. 'Ulama's Assessment : - Abū Zur'ah : *Thiqah Ma'mūn*
- al-Ajīlī : *Thiqah*
- Ibnu Ḥajar : *Thiqah*
5. Information : In this narration 'Ubaidullāh bin 'Utbah use word 'an.

c. Ibnu Shihāb (d. 124 H)⁸⁵

1. Full Name : Muḥammad bin Muslim bin 'Ubaidillāh bin Shihāb

⁸³ *Ibid.*, Vol. 7, p. 103-106.

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

⁸⁵ Jamāl al-Dīn Abī al-Hajjāj 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-Rahmān
 - Mūsā bin 'Uqbah
 - Hishām bin 'Urwah
4. 'Ulama's Assessment : - Muḥammad bin Sa'd : *Thiqah*
 - Abū 'Ubaid al-Ajrī : *Thiqah*
 - Ibnu Ḥajar : *Faqīh Ḥafiz Mutqin*
5. Information : In this narration Ibnu Shihāb use word 'an.
- d. Qurrah bin 'Abd al-Rahmān (d. 147 H)⁸⁶
1. Full Name : Qurrah 'Abd al-Rahmān bin Ḥaiwail
 2. Teachers : - Ibnu Shihāb
 - Yaḥyā bin Sa'īd al-Anṣārī
 - Rabī'ah bin Abī 'Abd al-Rahmān
 3. Students : - 'Abdullāh bin Wahb
 - Suwaid bin 'Abd al-'Azīz
 - 'Abdullāh bin Luhai'ah
 4. 'Ulama's assessment : - Abū Aḥmad bin 'Adī : *Lam Ara Lahu Hadīthan Munkaran Jiddan*
 - Ibnu Ḥibban : *Thiqah*
 - Yaḥyā bin Ma'īn : *Da'iif al-Hadīth*
 5. Information : In this narration Qurrah bin 'Abd al-Rahmān 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-Fadl Aḥmad bin 'Alī bin Ḥajar al-Asqalānī, *Tahdhīb...*, op.cit., Vol. 8, p. 323-324.

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

2. Teachers : - Qurrah bin ‘Abd al-Rahmān
 - Yaḥyā bin Ayyūb al-Miṣrī
 - ‘Āsim bin Ḥākim
3. Students : - Hārūn bin Sa’id al-Aīlī
 - Hārūn bin Ma’rūf
 - Sa’id bin Manṣūr
4. ‘Ulama’s Assessment : - Yaḥyā bin Ma’īn : *Thiqah*
 - al-‘Ajlī : *Thiqah*
 - Abī Ḥātim : *Sāliḥ al-Hadīth, Sadūq*
5. Information : In this narration ‘Abdullāh bin Wahb use word *haddathanā*.
- f. Aḥmad bin Ṣalīḥ (d. 278 H)⁸⁸
1. Full Name : Aḥmad bin Ṣalīḥ al-Miṣrī
 2. Teachers : - ‘Abdullāh bin Wahb
 - Sufyān bin ‘Uyainah
 - Asad bin Mūsā al-Miṣrī
 3. Students : - Abū Dāwud
 - Mūsā bin Sahl al-Ramlī
 - Ya’qūb bin Sufyān al-Fārisī
 4. ‘Ulama’s Assessment : - al-Bukhārī : *Thiqah Sadūq*
 - Abū Ḥātim : *Thiqah*
 5. Information : In this narration Aḥmad bin Ṣalīḥ use word *haddathanā*.
- 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 Ṣalīḥ
 - Muḥammad bin Basar

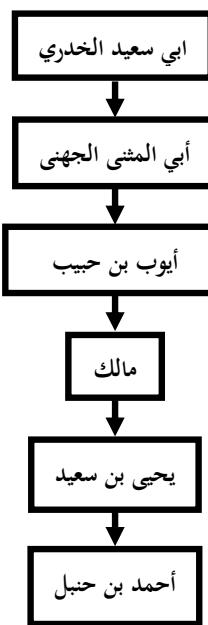
⁸⁸ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin ‘Alī bin Ḥajar al-Asqalānī, *Tahdhīb...*, op.cit., Vol. 1, p. 37-39.

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 : *Sadūq*
 - Al-Nasā'ī : *Thiqah*
 - Al-Ḥakim : *Lā ba'sa bih*

1) *Hadīth* no. 12

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مَالِكٍ. حَدَّثَنِي أَبُو يُوبُ بْنُ حَبِيبٍ، عَنْ أَبِي الْمُتَّهَّى، قَالَ : كُنْتُ عِنْدَ مَرْوَانَ فَدَخَلَ أَبُو سَعِيدٍ، فَقَالَ : سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ النَّفْخِ فِي الشَّرَابِ؟ قَالَ : نَعَمْ، فَقَالَ رَجُلٌ : إِنِّي لَا أُرْزُو مِنْ نَفْسٍ وَاحِدٍ، قَالَ : أَبْنُهُ عَنْكَ لَمْ تَنْفَسْنَ، قَالَ : أَرَى فِيهِ الْقَدَاءَ، قَالَ : فَأَهْرِفْهَا (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 Sa’id al-Khudrī (d. 74 H)⁹⁰

1. Full Name : Sa’ad bin Mālik bin Sinān bin ‘Ubaid
2. Teachers : - Rasūlullāh
 - Jābir bin ‘Abdullāh
 - ‘Abdullāh bin Sallām
3. Students : - ‘Ubaidullāh bin ‘Abdillāh bin ‘Utbah
 - Ṣalīḥ bin Dīnār
 - Sulaimān bin Yasār
4. ‘Ulama’s Assessment : - Ibnu Ḥajar : *Sahabah*

b. Abī al-Muthannā al-Juhannī⁹¹

1. Full Name : Abī al-Muthannā al-Juhannī
2. Teachers : - Abī Sa’id 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 ‘an.

c. Ayyūb bin Ḥabīb (d. 131 H)⁹²

1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madāni
2. Teachers : - Abī Sa’id al-Khudrī
 - Abī al-Muthannā al-Juhannī

⁹⁰ Jamāl al-Dīn Abī al-Hajjāj Yūsuf al-Mazzī, *Tahdhīb al-Kamāl fī Asmā’ 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 *haddathānī*.
- 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’id al-Anṣār
 3. Students : - ḤIsā bin Yūnus
 - Ma’mar bin Rاشد
 - 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. Yaḥyā bin Sa’id (d. 198 H)⁹⁴
1. Full Name : Yaḥyā bin Sa’id bin Farrūkh
 2. Teachers : - Mālik bin Anas
 - Sufyān al-Thaurī
 - Saḥīm 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-‘Ajīlī : *Thiqah*
 - Abū Ḥātim : *Thiqah Ḥafīz*

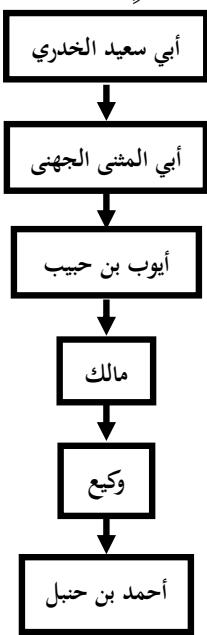
⁹³ *Ibid.*, Vol. 17, p. 381-389.

⁹⁴ *Ibid.*, Vol. 20, p. 91-101.

5. Information : In this narration Yahya bin Sa'īd use word *haddathana*.
- f. Ahmad bin Ḥambal (d. 241 H)⁹⁵
1. Full Name : Ahmad bin Muḥammad bin Ḥambal bin Hilāl bin Asad
 2. Teachers : - Yahya bin Sa'īd
 - 'Abd al-Razzāq bin Hammām
 - 'Abd al-Rahmān bin Mahdī
 3. Students : - al-Bukhārī
 - 'Abdullāh bin Ahmad bin Ḥambal
 - Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
 4. 'Ulama's Assessment : - Abū 'Ubaidah : *Sadūq*
- Abū Ḥātim : *Faqīh*

m) *Hadīth* no. 13

حَدَّثَنَا وَكِيعُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبْوَابَ بْنِ حَيْبٍ مَوْلَى بَنِي زُهْرَةَ، عَنْ أَبِي الْمُتْئَى الْجُهْنِيِّ، قَالَ : كُنْتُ
جَالِسًا عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ أَبُو سَعِيدِ الْخُدْرِيِّ، فَقَالَ لَهُ مَرْوَانُ : أَسْعَتَ التَّبَيَّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَنْهَى عَنِ النُّفُخِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : فَإِنِّي لَا أُرُوِي بِنَفْسٍ وَاحِدٍ، قَالَ : أَبْنُهُ عَنْ فِيكَ
ثُمَّ شَنَقَنْ، قَالَ : فَإِنْ رَأَيْتُ قَدَاءً قَالَ فَأَهْرِقْهُ (رواه احمد)



⁹⁵ Shihāb al-Dīn Abī al-Faḍl Ahmad 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 Sa'īd al-Khudrī

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

Third *Rāwī* : Ayyūb bin Ḥabīb

Fourth *Rāwī* : Mālik bin Anas

Fifth *Rāwī* : Waki'

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad hadīth* above :

a. Abī Sa'īd al-Khudrī (d. 74 H)⁹⁶

1. Full Name : Sa'ad bin Mālik bin Sinān bin 'Ubaid

2. Teachers : - Rasūlullāh

- Jābir bin 'Abdullāh

- 'Abdullāh bin Sallām

3. Students : - 'Ubaidullāh bin 'Abdillāh bin 'Utbah

- Ṣalīḥ bin Dīnār

- Sulaimān bin Yasār

4. 'Ulama's Assessment : - Ibnu Ḥajar : *Sahabah*

b. Abī al-Muthannā al-Juhannī⁹⁷

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*

5. Information : In this narration Abī al-Muthannā use word 'an.

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-Madānī
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)⁹⁹

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 Rاشīd
- Syu'bāh bin al-Ḥajjāj
4. 'Ulama's Assessment : - Yaḥyā bin Ma'in : *Thiqah*
- Muḥammad bin Sa'd : *Thiqah Ma'mūn*
5. Information : In this narration Mālik bin Anas use word 'an.

e. Wakī' (d. 196 H)¹⁰⁰

1. Full Name : Wakī' bin al-Jarrāḥ bin Maṣīḥ
2. Teachers : - Mālik bin Anas
- Sufyān al-Thaurī
- 'Uthmān al-Shāḥhām

⁹⁸ *Ibid.*, Vol. 2, p. 410.

⁹⁹ *Ibid.*, Vol. 17, p. 381-389.

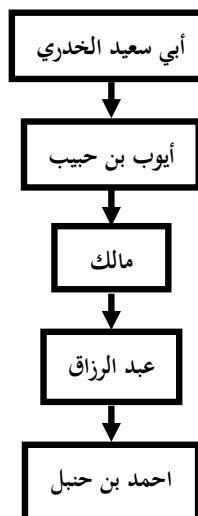
¹⁰⁰ Shihāb al-Dīn Abī al-Faḍl Aḥmad bin 'Alī bin Ḥajar al-Asqalānī, *Tahdhīb al-Tahdhīb*, Vol. 11, p. 109-114.

3. Students : - Ahmād bin Ḥambal
 - ‘Abdullāh bin al-Zubair al-Ḥimyārī
 - ‘Uthmān bin Muḥammad bin Abī Shaibah
4. ‘Ulama’s Assessment : - Muḥammad bin Sa’d : *Thiqah Ma’mūn*
 - al-‘Ajīlī : *Thiqah*
 - Ibnu Ḥibbān : *Hāfiẓ*
5. Information : In this narration Waki’ use word *haddathana*.
- f. Ahmād bin Ḥambal (d. 241 H)¹⁰¹
- 1. Full Name : Ahmād bin Muḥammad bin Ḥambal bin Hilāl bin Asad
 - 2. Teachers : - Wakī’ bin al-Jarrāḥ
 - ‘Abd al-Razzāq bin Hammām
 - ‘Abd al-Rahmān bin Mahdī
 - 3. Students : - al-Bukhārī
 - ‘Abdullāh bin Ahmād bin Ḥambal
 - Abū Ḥātim Muḥammad bin Idrīs al-Rāzī
 - 4. ‘Ulama’s Assessment : - Abū ‘Ubaidah : *Sadūq*
 - Abū Ḥātim : *Faqīh*
 - Ibrāhīm : ‘Ālim

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

n) *Hadīth* no. 14

حَدَّثَنَا عَبْدُ الرَّزَاقُ، حَدَّثَنَا مَالِكٌ، عَنْ أَيُوبَ بْنِ حَبِيبٍ، أَنَّهُ سَمِعَ أَبا الْمُشَيْيِّ يَقُولُ : سَمِعْتُ مَرْوَانَ يَسْأَلُ أَبَا سَعِيدِ الْخُدْرِيَّ : أَسْمَعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنِ النَّفْخِ فِي الشَّرَابِ؟، فَقَالَ : نَعَمْ، فَقَالَ رَجُلٌ : فَإِنِّي لَا أُرْوَى يَا رَسُولَ اللَّهِ مِنْ نَفْسٍ وَاحِدٍ، قَالَ : فَأَبْنُ الْقَدَحَ عَنْ فِيكَ ثُمَّ تَنَفَّسْنَ، قَالَ : إِلَيْيِ أَرَى الْقَدَحَ فِيهِ قَالَ فَأَهَرْفُهُ. (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* : 'Abd al-Razzāq

Sixth *Rāwī* : Aḥmad bin Ḥambal

These are the research toward *sanad hadīth* above :

a. Abī Sa'īd al-Khudrī (d. 74 H)¹⁰²

1. Full Name : Sa'ad bin Mālik 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
 - Ṣalīḥ bin Dīnār
 - Sulaimān bin Yasār
4. 'Ulama's Assessment : - Ibnu Ḥajar : *Sahabah*
- 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 Waqqās
 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 *samī'a*.
- c. Ayyūb bin Ḥabīb (d. 131 H)¹⁰⁴
1. Full Name : Ayyūb bin Ḥabīb al-Qurashī al-Zuhrī al-Madani
 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'i : *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’id al-Anṣār
- 3. Students : - ‘Abd al-Razzāq
 - Ma’mar bin Rashīd
 - Syu’bah bin al-Hajjāj
- 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 *haddathana*.
- e. ‘Abd al-Razzāq (d. 211 H)¹⁰⁶
 - 1. Full Name : ‘Abd al-Razzāq bin Hammām bin Nāfi’
 - 2. Teachers : - Mālik 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-‘Ajīlī : *Thiqah*
 - Abū Ḥātim : *Thiqah Ḥafiz*
 - 5. Information : In this narration ‘Abd al-Razzāq use word *haddathana*.
- 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
 - Waki’ bin al-Jarrāḥ
 - ‘Abd al-Raḥmān bin Mahdī
 - 3. Students : - al-Bukhārī

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-Hajjāj Yūsuf al-Mazzi, *Tahdhīb...*, op.cit., Vol. 1, p. 226-253.

- ‘Abdullāh bin Ahmād bin Ḥambal
- Abū Ḥātim Muḥammad bin Idrīs al-Rāzī

4. ‘Ulama’s Assessment : - Abū ‘Ubaidah : *Sadūq*

- Abū Ḥātim : *Faqīh*

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

If the narration of *hadīth* assessed *thiqah*, so that narration must have *'adīl* and *dabit* condition. From the data obtained, all narrators of *hadīth* assessed *thiqah*, it indicates that the *hadīth* the eligible *sahīh*.¹⁰⁹ Based on previous research of narration, it can be known that there are no problems regarding *hadīth* was *mutṭasil* as an extension of existing in the *hadīth* 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 *sahīh* who narrated that *hadīth*. If seen from the other narrations of *hadīth* regarding the prohibition of blowing food and drink, known that *hadīth* has some *sanads* was *shahīd*¹¹⁰ and *muttabi'*¹¹¹. This shows that *sanad* or *matan* of *hadīth* does not contradict with other *hadīth*, and cover the possibility of any discrepancy or disability¹¹², if seen from the assessment of *sahabat* and an extension of its *sanad*.

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

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

¹⁰⁹ Muhammad 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 Fathurrahman, *Ihtisar Mustalah Hadis*, (Bandung: PT. Al-Ma'rif, 1974), cet. 20, p. 124.

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

2. Criticism of *Matan*

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

1) Narrated by Abū Dāwud

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

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

(نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَنَفَّسَ) : 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. (أَوْ يُنْفَخَ) : 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-Aṣṭār". Imām al-Mundhirī said : the *hadīth* narrated by al-Tirmidhī and Ibnu Mājah, al-Tirmidhī said : *ḥasan saḥīḥ hadīth*. This was his last words. *Wallaḥu Aṣlam*. ('Aun al-Ma'būd, Sharḥ Sunan Abū Daūd)¹¹⁴

2) Narrated by al-Tirmidhī

حَدَّثَنَا عَلَيُّ بْنُ حَشْرٍ، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ أَبِيهِ، وَهُوَ ابْنُ حَبِيبٍ أَنَّهُ سَمِعَ أَبَا الْمُتَّنَّى الْجُهْنَى يَذْكُرُ عَنْ أَبِيهِ سَعِيدِ الْخُدْرِيِّ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّفْخِ فِي الشَّرْبِ، فَقَالَ رَجُلٌ : الْقَدَّاحُ أَرَاهَا فِي الْإِنَاءِ؟، قَالَ : أَهْرُفُهَا، قَالَ : فَإِنِّي لَا أَرْوَى مِنْ نَفْسٍ وَاحِدٍ، قَالَ : فَأَبِنُ الْقَدَّاحِ إِذْنٌ عَنْ فِيلَكَ. قَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيقٌ. (رواه الترمذى)¹¹⁵

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

Utterance of the Prophet, (فَأَبِنُ الْقَدَّاحِ) : 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

وَحَدَّنِي عَنْ مَالِكٍ، عَنْ أَبِي يُوبَ بْنِ حَيْبٍ سَعْدٌ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِي الْمُتَّهِنِيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَبُو سَعِيدِ الْخُدُرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ : أَسْعَتَ 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 أَرْوَى مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَإِنِّي أَرَى الْقَدَاحَ عَنْ فَاكَ ثُمَّ تَنَفَّسَ، قَالَ : فَإِنِّي أَرَى الْقَدَاحَ فِيهِ قَالَ : فَأَهْرِقْهَا. (رواها مالك)¹¹⁷

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

The Prophet forbade the blowing in drinks, to motivate his *ummah* on *akhlāq al-karīmah*, 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-Qasim 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-Muwatta'*, p. 638-639.

Imām Mālik said about the words (فَأَهْرِقُهَا), 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 وَهْبٍ، أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبْنِ شَهَابٍ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدِ الْحَذْرَانيِّ أَنَّهُ قَالَ : نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَنِ الشَّرْبِ مِنْ ثُلْمَةِ الْقَدْحِ، وَأَنْ يُنْفَخَ فِي الشَّرَابِ (رواه أبي داود)¹¹⁹

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

The meaning *الثلمة* i.e. hole and utensils or deformity and less.

الْكَاتَبِي : (نَهَى رَسُولُ اللَّهِ صَلَّمَ عَنِ الشَّرْبِ مِنْ ثُلْمَةِ الْقَدْحِ) 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 Ayyub, *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*. (وَأَن يَنفَخُ فِي الشَّرَابِ) : with the form of passive sentences, i.e. blow drinks because it was feared the break with something out of mouth. Al-Mundhiri said: In its *sanad* is there is Qurrah bin 'Abd al-Rahmān bin Ḥaiwīl al-Miṣrī. Imām Muslim narrated the *hadīth* for him gathered with 'Amr bin al-Harith, and others. Imām Ahmad said : *munkar al-hadīth* (very ignored in *hadīth*). 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'uḍhu billāhi min dhālik*.

Hadīth about the prohibition of blowing food and drink is not contrary to al-Qur'an and other *hadīth*. 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 *madarat* 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 *hadīth* have *asbāb al-wurūd* follows:

¹²⁰ Muhammad 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 Sa'īd al-Khudrī about the prohibitions of blowing drinks. Abū Sa'īd 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 *Tuhfat al-Ahwadhi Sharh Sunan al-Tirmidhi* mentioned that the Prophet then ordered that man to discard or separate the dirt with something, not with blows it.

وَحَدَّنِي عَنْ مَالِكٍ، عَنْ أَئْبُوبِ بْنِ حَبِيبٍ مَوْلَى سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِي الْمُشَّى الْجَهْنَمِيِّ أَنَّهُ قَالَ : كُنْتُ عِنْدَ مَرْوَانَ بْنِ الْحَكَمِ، فَدَخَلَ عَلَيْهِ أَئْبُوبُ سَعِيدٌ الْحُذْرِيُّ، فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ : أَسْمَعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَا عَنِ النَّفْخِ فِي الشَّرَابِ، فَقَالَ لَهُ أَبُو سَعِيدٍ : نَعَمْ، فَقَالَ لَهُ رَجُلٌ : يَا رَسُولَ اللَّهِ إِنِّي لَا أَرْوَى مِنْ نَفْسٍ وَاحِدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَأَبِينِ الْقَدَحَ عَنْ فَاكَ ثُمَّ تَنَعَّسْ، قَالَ : فَإِنِّي أَرَى الْقَدَحَ 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 Sa'īd al-Khudrī come. Marwān bin Hakam ask to him : "Do you ever heard the Messenger PBUH forbade to breath in drink?", Abū Sa'īd 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-Hakam in a meeting, suddenly Abū Sa'īd al-Khudrī came in. Marwān asked him about the prohibition of the Prophet toward breathes in the vessel. Abu Sa'īd then replied and explained the context.¹²³

¹²¹ Imam al-Hafizh Muhyiddin al-Nawawi, *Sharh Sahih Muslim*, Vol. 2, (Beirut: Dār al-Kutub al-'Ilmiyah, 1992), p. 303.

¹²² Malik 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 *hadīth* are already adequate.

CHAPTER IV

ANALYSIS OF *HADITH* 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 *hadith* 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 *hadith* 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 *hadiths* as was mentioned.

Imām Abū Dāud also narrated the *hadith* 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 *hadith* about the prohibition of blowing food and drink with various editorials narrated by two great companions, namely Ibnu ‘Abbās and Abū Sa'īd al-Khudrī. All the history is classed as *sahīh* by narrated, they are Imām Abū Dāud and al-Tirmidhī.

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

وَالنَّهُمْ عَنِ التَّنَفُّسِ فِي الْإِنَاءِ هُوَ مِنْ طَرِيقِ الْأَدَبِ مُحَافَةً مِنْ تَعْذِيرِهِ وَتَنْهِيهِ وَسُقُوطِ شَيْءٍ مِنْ
الْفَمِ وَالأنفِ فِيهِ وَخَوِ ذَلِكَ¹

¹ Imām al-Hafiz Muhyiddin al-Nawawī, *Sharḥ Sahīh 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-Qayyim commented on *hadīth* that it is forbidden to blow into hot drink, he said:

وَأَمَّا التَّفْحُنُ فِي الشَّرَابِ فَإِنَّهُ يَكُسِّبُهُ مِنْ فِيمَا تَنَفَّخَ رَائِحَةً كَرِيمَةً يُعَافُ لِأَجْخِلِهَا، وَلَا سَيِّئًا إِنْ كَانَ مُتَعَيِّرًا الْقَمِ، وَبِالْجُمْلَةِ : فَأَنْفَاسُ النَّافِخِ تُخَالِطُهُ، وَهُنَّا جَمَعٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ النَّفَّيِ عنِ التَّنَفُّسِ فِي الْإِنَاءِ وَالنَّفْخِ فِيهِ

"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 Hajar al-‘Asqallānī 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 Hajar commented on a Umar's opinion: this is a good detail.

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

³ Ahmad bin ‘Alī Ibnu Hajar al-‘Asqallānī, *Fath al-Bārī bi Sharḥ Sahīh al-Bukhārī*, Vol. 10, (Beirut: Dār al-Ma’rifah, 1379 H), p. 95-96.

⁴ al-Athram : Abū Bakar, Ahmad bin Muḥammad bin Hāni’, al-Athram, student of Imam Ahmad bin Ḥanbal, teacher of Imam an-Nasā’ī. (Al-Dhahabī, Muḥammad bin Aḥmad bin Utṣmān, *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-Qurtubī : 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-Assadī al-Andalūsī, writer Sharah Ṣahīḥ al-Bukhari "al-Mukhtaṣar al-Naṣīḥ fī Tadzhīb al-Kitāb al-Jāmi' al-Ṣahīḥ", (*Ibid.*, Vol. 17, p. 579).

⁶ Al-Mulā 'Afī Qarī, *Mirqāt al-Mafātiḥ Sharḥ Mishkāt al-Masābiḥ*, 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-Shafrāwī explained in his work “*Nuzhat al-Majālis*” :

وَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ الطَّعَامُ الْحَارُّ، وَيَقُولُ : عَلَيْكُمْ بِالطَّعَامِ الْبَارِدِ فِي نَهَارَةٍ دَوَاءٌ، أَلَا
وَإِنَّ الْحَارَّ لَا يَرْكَعُ فِيهِ. وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّفْخَ فِي الطَّعَامِ يُذْهِبُ الْبَرَكَةَ. ^

"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 hasty character, while hasty characteristic of the devil.

4. Indicates greedy and bad moral.

Al-Munawi in the book "*Al-Taysir bi Sharḥ al-Jami' al-Saghīr*", explained :

أَنَّهُ عَنِ النَّفْخِ فِي الشَّرَابِ فَيُكْرُهُ، لِأَنَّهُ يُغَيِّرُ رَائِحَةَ الْمَاءِ، وَعَنِ أَيِّنْ سَعِيدُ الْخُدْرِيُّ، وَنَهَى
أَيْضًا عَنِ الطَّعَامِ الْحَارِّ لِيُبَرِّدُ لِأَنَّهُ يُؤَذِّنُ بِشِدَّةِ الشَّرَبِ وَقَلَّةِ الصَّبَرِ. ^

"The Prophet forbade blowing food and drink, and it is *makrūh*, 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 Muhammad bin 'Alī bin Muḥammad al-Shaukānī, *Nail al-Ayṭar*, Vol. 8, (Beirut: Dār Ihyā' al-Turāts al-'Arabī), p. 217.

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

⁹ Al-Hafiz Zainuddin 'Abd al-Ra'ūf al-Munāwī, *al-Taysir bi Sharḥ al-Jamī' al-Saghīr*, 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 “*Fa'id al-Qadīr*”, as follows :

نَهَىٰ عَنِ التَّفْخِينِ فِي الطَّعَامِ لِأَنَّهُ يُؤْذِنُ بِالْعَجْلَةِ وَشَدَّةِ الشَّرَبِ، وَفِي الشَّرَابِ لِمَا ذُكِرَ لَا شِرَاكَ لَهُمَا فِي الْعِلْمِ الْمَذُكُورَةِ.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-'Aynī in his book “*Umdat al-Qāri Sharḥ Ṣaḥīḥ al-Bukhārī*”, he said :

أَنَّ نَهْيَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّفْخِينِ فِي الطَّعَامِ وَالشَّرَابِ لَيْسَ سَيِّئًا أَنَّ مَا تَطَابَرَ فِيهِ مِنِ الْلَّعَابِ بِحُسْنٍ، وَإِنَّمَا هُوَ خَسِيَّةٌ أَنْ يَقْتَزِرَهُ الْأَكْلُ مِنْهُ، فَأَمَرَ بِالثَّادُبِ.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 *Hadīth*, 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 *hadīth* is happens through the speech and actions

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

¹¹ Badruddin al-'Aynī, ‘*Umdat al-Qāri 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.

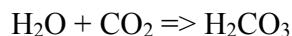
Every command or prohibit of Islam sure there is wisdom behind it. If Islam forbid something sure there is disadvantages in it, if Islam legalize something sure there is goodness in it to human survival on this earth. That's the miracle of Islam.

الَّذِينَ يَتَبَعُونَ الرَّسُولَ الَّذِي أُنْذِيَ الَّذِي تَجْدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرِيلِ
وَالْإِنجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَا مِنِ الْمُنْكَرِ وَسُلْطُنُهُ الظَّيْبَاتِ وَخُرْمُ عَلَيْهِمْ
الْخَبَيْثَ وَيَضْعُ عَنْهُمْ إِصْرَاهُمْ وَالْأَعْلَلَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ
وَنَصَرُوهُ وَاتَّبَعُوا آلُّهُورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

“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’raf : 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 rice, 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 *hadīth* discussing about the prohibition of blowing food and drink which are stated implicitly, the author conclude some points :

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

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

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

2. The Comprehension of Scholars and Healthy Expert Related To Scientific View Toward *Hadīth* 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 hasty 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 *hadīth* of the Prophet which related to the health science.

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

Some books of *sharh* 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 *sharh*.

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

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