

STUDY ON ḤADĪTH IN TANQĪH AL-QAUL AL-HATHĪTH

BY IMĀM AL-NAWAWĪ AL-BANTANĪ

(Analytical Study on Ḥadīth Counseling to Reduce Laughs)



THESIS

Submitted to Ushuluddin and Humanity Faculty
in Partial Fulfillment of the Requirements
for the Degree of S-1 of Islamic Theology
on Exegesis and Qur'an Studies Department

By:

Arim Zufaida Amna

(134211101)

**SPECIAL PROGRAM OF USHULUDDIN
AND HUMANITIES FACULTY (FUPK)
STATE OF ISLAMIC UNIVERCITY (UIN)
WALISONGO SEMARANG**

2018

STUDY ON ḤADĪTH IN TANQĪH AL-QAUL AL-HATHĪTH
BY IMĀM AL-NAWAWĪ AL-BANTANĪ
(Analytical Study on Ḥadīth Counseling to Reduce Laughs)



THESIS

Submitted to Ushuluddin and Humanity Faculty
in Partial Fulfillment of the Requirements
for the Degree of S-1 of Islamic Theology
on Tafsīr Ḥadīth Department

By:

ARIM ZUFAIDA AMNA
NIM: 134211101

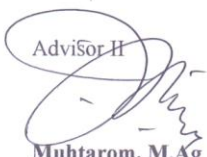
Semarang, July 10, 2018

Approved by

Advisor I


Moh. Masrur, M.Ag
NIP. 19720809200001003

Advisor II

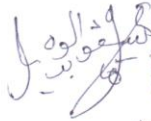

Muhtarom, M.Ag
NIP. 19690602 199703 1002

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.

Semarang, July 10, 2018

The writer



Arim Zufaída Amna
NIM: 134211101

ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushluddin and Humanity
State of Islamic University (UIN)
Walisongo Semarang

Assalamu'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this mini-thesis belongs to a student as below:


Name : Arim Zufaída Amna
NIM : 134211101
Department : Tafsīr and Ḥadīth
Title : Study on Ḥadīth in *Tanqīh al-Qaul al-Ḥathīth* by *Imām al-Nawawī al-Bantanī* (Analytical Study on Ḥadīth Counseling to Reduce Laughs)

Is ready to be submitted in joining in the last examination.


Wa'alaikumussalam Wr. Wb.

Semarang, 10 July, 2018

Academic Advisor I


Moh. Masrur, M.Ag
NIP.197208092000031003

Academic Advisor II


Muhtarom, M.Ag
NIP.196906021997031002

RATIFICATION

This thesis by Arim Zufaida Amna, NIM: 134211101 under title "Study on Hadith in *Tanqih al-Qaul al-Hathith* by Imam al-Nawawi al-Bantani (Analytical Study on Hadith Counseling to Reduce Laughs)" was examined by two expert on : July 19, 2018.

Therefore, this paper is accepted as one of requirements for fulfilling Undergraduated Degree in Islamic Theology.



Chairman of Meeting

Dr. Sulaiman, M.Ag

NIP. 506272003121003

Academic Advisor I

Moh. Masnur, M.Ag

NIP. 197208092000031003

Examiner I

Dr. Ahmad Musyafiq, M.Ag

NIP. 197207091999031002

Academic Advisor II

Muhtarom, M.Ag

NIP. 196906021997031002

Examiner II

Muhammad Syaifuddien Zuhry, M.Ag

NIP. 197005041999031010

Secretary of Meeting

Fitriyati, S.Psi., M.si

NIP. 196907252005012002

MOTTO

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

Let them laugh a little: much will they weep: a recompense for the (evil)
that they do. (At-Tauba: 82)

TRANSLITERATION¹

Table 1: **Transliteration Table: Consonants**

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L

¹ Retrieved on 20 April 2015 from
http://rotas.iium.edu.my/?Table_of_Transliteration

ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	ṣ		ء	ʾ
ض	ḍ		ي	Y

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
َ	A		أَ، أُ، إ	An
ُ	U		وُ	Un

اَ	I	يَ	In
اَ، اِ، اِي	Ā	وَ	Aw
وُ	Ū	يَ	Ay
يَ	Ī	وُ	uww, ū (in final position)
		يَ	iyy, ī (in final position)

DEDICATION

The thesis is dedicated to:

❖ *My dear and beloved parents,*

Mr. Drs. H. A Muzakki and Mrs. Dra. Hj. Mustabsyiroh

❖ *My beloved sister and brothers,*

(Arina Zuhaila Amna and Mohammad Zufar Amna)

❖ *My beloved grandma,*

Mrs. Hj. Muzayyanatun

❖ *My Uncle and Aunt*

Mr. H.Kamaluddin and Mrs. Hj.Siti Muayyadah S.Pt

Mrs. Sa'idah Thoyyibah S.Ag and Mr.Sholihin

Mrs. Uswatun Hasanah and Mr. Abdul Jalil

❖ *My “Budhe”*

Mrs. Hj.Chamdanah S. Pd. I

❖ *The big Family,*

Bani Chadziq and Bani Ma'sum.

ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praises and thanks to Allah, Who had guided me to finish this thesis. May peace and salutations always be given to Prophet Muhammad, Messenger of Allah, with all respect? I gave title on this paper: Study on Ḥadīth in *Tanqīḥ al-Qaul al-Ḥathīth* by *Imām al-Nawawī al-Bantanī* (Analytical Study on Ḥadīth Counseling to Reduce Laughs), submitted to the Faculty of Ushluddin and Humaniora in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Ḥadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Islamic University (UIN) Walisongo Semarang. First, I would like to thanks to Prof. Dr. H.Muhibbin, M.Ag, as the Rector of State Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H.M.Mukhsin Jamil, M.Ag, as the Dean of Faculty of Ushluddin and Humaniora, and in the same time as father during my study in this faculty.

My special thanks and respects to Muhtarom M.Ag and Moh. Masrur, M.Ag as my academic advisor, without their guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive

critics and was indebted to them in a way that perhaps could not be repaid.

Furthermore, I would like to express my great thanks to Mokh. Sya'roni, M.Ag as the Chief of Tafsīr-Ḥadīth department and Sri Purwaningsih, M.Ag as the Secretary who both offered and facilitated me to finish this work. Additionally, my sincere thanks to all of my lecturer that taught and educated me during my study.

Certainly, my special gratitude to my lovely and best mom, Mustabsyiroh, my lovely dad A. Muzakki, also my young sister Arina Zuhaila Amna and my young brother M. Zufar Amna who always support, encourage, and motivate me through du'a and advices. This simple expression really cannot describe my deepest feeling.

Last but not least, thanks to my big and great family of FUPK, especially PK-9: Mbak Nuris, Mbak Churin, Bu Zil, Mama Nia, Mbak Icha, Mbak Zia, Mbak Lely, Esti, Qorina, Pi Nay, Kak Ishlah, Mbah Anam, Bang Mahmud, Yah Syarif, Bang Ojay, Bang Ulul, Bagus, Bang Haris, Bang Iin, Bang Ali, Mbah Yaqin, Bang Fahmi, Bang Ni'am, who always support me to keep spirit finishing this thesis. Thanks for coming to my life as a part of me and presenting a new lovely family around us. Without you, I feel nothing.

In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for myself especially and also the common reader.

Semarang, July 10, 2018

The Writer,

Arim Zufaida Amna

NIM: 134211101

TABLE OF CONTENT

PAGE OF TITLE	ii
DECLARATION	iii
ADVISOR APPROVAL	iv
RATIFICATION.....	v
MOTTO	vi
TRANSLITERATION	vii
DEDICATION	x
ACKNOWLEDGEMENT	xi
TABLE OF CONTENTS	xiv
ABSTRACT	xvii
CHAPTER I: INTRODUCTION	
A. Background	1
B. Research Question	7
C. Purpose and Significance of Research	7
D. Literature Review	8
E. Research Method	9
F. Structure of Writing	13
CHAPTER II: RULE OF THE AUTHENTICITY OF	
ḤADĪTH	
A. Ḥadīth	
1. Definition of Ḥadīth	15
2. Devision of Ḥadīth	16

B. <i>Takhrīj al-Ḥadīth</i>	
1. Definition of <i>Takhrīj al-Ḥadīth</i>	15
2. Benefit of <i>Takhrīj al-Ḥadīth</i>	15
3. Method of <i>Takhrīj al-Ḥadīth</i>	21
C. Critique of Ḥadīth	
1. Critique of <i>Sanad</i> of Ḥadīth	26
a. Definition of Critique of <i>Sanad</i> of Ḥadīth	26
b. Criteria Critique of <i>Sanad</i> of Ḥadīth	26
2. Critique of <i>Matan</i> of Ḥadīth	31
a. Definition of Critique of <i>Matan</i> of Ḥadīth	31
b. Criteria of <i>Matan</i> of Ḥadīth	32

CHAPTER III: ḤADĪTH IN *TANQĪH AL-QAUL AL-ḤATHĪTH*

A. Imām al-Nawawī al-Bantanī's Biography	
1. Education of Imām al-Nawawī al-Bantanī	35
2. The work of Imām al-Nawawī al-Bantanī	37
B. Ḥadīth and <i>Takhrīj</i> of Ḥadīth about Reduce Laughs in <i>Tanqīh al-Qaul al-Ḥathīth</i>	
1. Ḥadīth no. 1	38
2. Ḥadīth no. 2	58
3. Ḥadīth no. 3	59
4. Ḥadīth no. 4	65
5. Ḥadīth no. 5	65
6. Ḥadīth no. 6	66

7. Ḥadīth no. 7	66
8. Ḥadīth no. 8	67
9. Ḥadīth no. 9	79
10. Ḥadīth no. 10	90

CHAPTER IV: ANALYSIS OF QUALITY OF ḤADĪTH ABOUT REDUCE LAUGHS IN *TANQĪH AL-QAUL AL-ḤATHĪTH*

A. Analysis of <i>Sanad</i> and <i>Matan</i> of Ḥadīth about Reduce Laughs in <i>Tanqīh al-Qaul al-Ḥathīth</i>	92
B. Analysis of Implementation of Ḥadīth about Reduce Laughs in Our Life Now	107

CHAPTER V: CLOSING

A. Conclusion	113
B. Suggestion	114
C. Epilogue	115

REFERENCES

CURRICULUM VITAE

Abstract

Sanad is an important part of the ḥadīth. The existence of a ḥadīth that is contained in the various books must be examined a quality of his *sanad*. In other words, the quality of *sanad* of ḥadīth is able to determine if the ḥadīth that can be accepted or rejected.

This thesis discusses the quality of ḥadīth about reducing laugh in *Tanqīḥ al-Qaul al-Ḥathīth* by Imām al-Nawawī al-Bantanī especially ḥadīth in an introduction. The ḥadīth used by Imām al-Nawawī al-Bantanī has been containing do not use *sanad* and not include *matan* completely.

The problem of this research is defined as follows: 1) What is the quality of *sanad* and *matan* of ḥadīth about reducing laugh in *Tanqīḥ al-Qaul al-Ḥathīth* especially in the introduction. 2) What is the implementation of ḥadīth about Reduce Laughs in our life now?. This research was qualitative in based on the study of librarianship (library research) and in the data processing used documentation method, i.e. looking for data in the form of a note, transcript, book, and so on.

The results of this research can be concluded, if seen as a whole in terms of *sanad* and *matan*, there is so many of ḥadīth in *ḍa'if* quality. However, in relation to health, laughter can be used as therapy for healing various diseases. For example, laughing as ageless remedies, anti stress, strengthen the immune system, laughing can prevent high blood pressure; a good laugh can prevent heart disease and so on.

Keyword: Laugh, Ḥadīth.

CHAPTER I

INTRODUCTION

A. Background

The Prophet Muḥammad was the man chosen of God intended for all his creatures both to Muslims and non-Muslims. He was sent to be an advisor and good example for all God's creatures achieves happiness in this world and the hereafter. On advisor and good example he taught, we can find and learn from the ḥadīth that is handed down to us as the member of a religious community of the Prophet Muḥammad.

As a good example to the whole universe, Prophet Muḥammad is equipped with a revelation by God in the form of the holy book of the Qur'an that guides him in delivering his teachings to mankind. In addition to the Qur'an, the Prophet also uses ḥadīth as a compliment and reinforcement when conveying the teachings he brought them.

Ḥadīth is the second source of Islamic teachings after the Qur'an. Among ḥadīth and Qur'an have different positions. Ḥadīth is the interpretation of the Qur'an in practice or application of Islamic treatise. This is because Private of Prophet Muḥammad is the embodiment of the Qur'an is interpreted by humans. As a second source of Islamic teachings, the ḥadīth occupy a very important

position and strategic in Islamic studies so that its position is not in doubt.¹

As is well known, the ḥadīth is all words, deeds, and provisions which are sourced from the Prophet PBUH.² As a source of life for Muslims, the Koran and the ḥadīth cannot be separated because of the Koran as the main source described by ḥadīth, so that the ḥadīth referred to as descriptors of the Koran.³ Almighty God said:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“(we sent them) with clear signs and books of dark prophecies, and we have sent down unto thee (also) the message, that you mayest explain clearly to the men what is sent for them, and that they may give thought.” (*Al-Nahl*: 44).⁴

From the ḥadīth of the Prophet that exists to this day, not only provide information but implicitly solicitation to imitate of what is taught. In other words, from the ḥadīth of the Prophet, we can

¹ Yusuf Qardhawi, *Bagaimana Memahami Hadis Nabi*, Alih Bahasa: Muhammad al-Baqir, (Bandung: Karisma, 1995), p. 17

² Teungku Muhammad Hasbi Ash-Shiddiqiey, *Sejarah dan Pengantar Ilmu Hadits*, (Jakarta: Pustaka Rizki Putra, 2009), p. 5

³ Zarkasih, M.Ag, *Dasar-Dasar Studi Hadits*, (Yogyakarta: Aswaja Pressindo, 2015), P. 13

⁴ Abdullah Yusuf Ali, *the Holy Quran (Koran)*, (The King Fahd, 1987), p. 126

emulate and practice the entire Prophet's personality in our daily lives. Almighty God said:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

“He, who obeys the messenger, obeys Allah: But if any turn away, we have not sent thee to watch over their (evil deeds).”
(*An-Nisa*’:80).⁵

At the beginning of Islam, the Prophet's not recorded by the companions because they do not allow it and because it feared would be mixed with the Qur'an.⁶ But the companions are still recorded with the reason for their personal needs.

The collection of ḥadīth was formally completed in the reign of Caliph Umar bin Abdul Aziz (died 101 AH / 720 AD). And in the middle of the 2nd century of Hijra have emerged works of the set of traditions in various cities such as Mecca, Medina, and Basra.⁷ Thus it can be calculated that the interval between the time the collection of ḥadīth and the death of the Prophet is quite long. This impact that the ḥadīth compiled in a various book should be examined carefully to

⁵ *Ibid*, p. 40

⁶ M. Abdurrahman, MA dan Elan Sumarna, M.Ag, *Metode Kritik Hadis*, (Bandung: PT. Remaja Rosdakarya, cet II, 2013), p. 2

⁷ Muhammad Syuhudi Isma'il, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992), p. 18

avoid the use of evidence the ḥadīth are not appropriate and not be accountable.

To determine whether a ḥadīth can be accountable for the authenticity or validity level, it is necessary to research *matan* and *sanad* of ḥadīth.⁸ Therefore, the classical and contemporary scholars explicitly said that there are two main points in deciding an authentic ḥadīth that the issue of *sanad* and *matan* of ḥadīth. Imām Muslim in his book of *ṣaḥīḥ* says that:

شرط مسلم رحمه الله في صحيحه أن يكون الحديث متصل الاسناد بنقل
الثقة عن الثقة من أوله الى منتهاه سالما من الشذوذ والعلة قال وهذا حد
الصحيح فكل حديث اجتمعت فيه هذه الشروط فهو صحيح بلا خلاف
بين اهل الحديث

“Imam Muslim in his book of *ṣaḥīḥ*, that the conditions of the *ḥadīth ṣaḥīḥ* are the *ḥadīth* which is connected to the narrative, narrated by the *thiqoh* narrators, both from beginning to end, avoiding *syudhudh* and from ‘*illat*, so every *ḥadīth* fulfilled these terms, are said to be a *ḥadīth* of *ṣaḥīḥ*, which is without disagreement among the *ḥadīth*.”⁹

The statement gives legitimacy that *sanad* is an important part of the ḥadīth. The existence of a ḥadīth that is contained in the

⁸ *Ibid*, p. 4

⁹ *Ibid*, p. 10

various books must be determined a quality of his *sanad*. In other words, the quality of *sanad* of ḥadīth is able to determine if the ḥadīth that can be accepted or rejected.

From the statement above, the writer found a book of *Tanqīh al-Qaul al-Ḥathīth* is work of one famous scholar, Imam al-Nawawī al-Bantānī. The book is a book that is still being studied in various boarding schools and also studied in a community of people. However, the book of *Tanqīh al-Qaul al-Ḥathīth* only includes matan without including *sanad* as it aims to shorten the discussion. In muqaddimah, Imām Nawawī has mentioned that there are ḥadīth is *ḍa'if* quality is still listed in the book. According to him, *ḍa'if* of ḥadīth should not be overlooked because the *ḍa'if* of ḥadīth of can be practiced in the virtues of charity.

Tanqīh al-Qaul al-Ḥathīth is a sharah (explanatory) of the book is named *Lubāb al- ḥadīth* by al-Shaikh al-‘Allāmah al-Fahhāmah Jalāluddīn ibn al-‘Allamah Abū Bakr al-Suyūṭī.¹⁰ It contains forty chapters; each chapter contains ten of ḥadīth, so the total number of ḥadīth contained in the book of *Tanqīh al-Qaul al-Ḥathīth* is four hundred ḥadīth. Among them: the first chapter discusses the virtues of science and scholars, the second chapter discusses the virtues of reading *lā ilāha illallāhu*, the third chapter

¹⁰ Syekh Muhammad bin Umar an-Nawawi al-Bantani, Alih Bahasa: Ibnu Zuhri *Penafsiran Hadis Rasulullah SAW Secara Kontekstual*, (Bandung: Trigenda Karya, 1995), p. 15

discusses read Bismillāhirraḥmanirraḥīm, the fourth chapter about the virtues of reading ṣalawat, the fifth chapter discusses the faithful. And then, in chapter thirty five discusses virtues of reducing laughs.

In that chapter, there is ḥadīth about the virtues of reducing laugh with does not list the *sanad* of ḥadīth. For example:

مَنْ ضَحِكَ قَهَقَمَهُ فَقَدْ نَسِيَ بَابًا مِنَ الْعِلْمِ

"Whoever is laughing loudly then he has forgotten a chapter of science".¹¹

مَنْ ضَحِكَ كَثِيرًا فِي الدُّنْيَا بَكَى كَثِيرًا فِي الْآخِرَةِ

"Whoever laughs a lot, and then he has many mistakes".¹²

From this background, the writer intends to examine the ḥadīth related to the virtues of reducing the laughs in the book of *Tanqīh al-Qaul al-Ḥathīth*, in chapter thirty-five. Special about this writing, the writer focused towards the ḥadīth in kutub al-tis'ah. Beside it, the writer limits the writing object on the topic in the introduction because the writer is aware of the limited skill.

According to the background, the writer inspiring to discuss in a thesis entitled "Study on Ḥadīth in *Tanqīh al-Qaul al-Ḥathīth* by

¹¹ *Ibid*, p. 345

¹² *Ibid*, p. 347

Imām al-Nawawī al-Bantanī (Analytical Study on Ḥadīth counseling to Reduce Laughs).

B. Research Question

Based on the background above, the problem of this research is defined as follows:

1. What is the quality of *sanad* and *matan* of ḥadīth about reduce laugh in *Tanqīh al- Qaul al-Ḥathīth* especially in introduction?
2. What is the implementation of ḥadīth about reduce laughs in our life now?

C. Purpose and Significance of Research

1. Purpose of Research:

From the research questions above, the researcher sets purpose as follow:

- a. To know the quality of *sanad* and *matan* of ḥadīth about reducing laugh in *Tanqīh al-Qaul al-Ḥathīth* especially
- b. To know the implementation of ḥadīth about reduce laughs in our life now.

2. Significance of Research:

- a. The result of this research is expected to contribute in developing study about ḥadīth especially and study about Islam generally.

- b. To fulfill a requirement to gain undergraduate degree in Islamic Theology (*Tafsīr-Hadīth*) at Ushuluddin and Humanity Faculty of UIN Walisongo.

D. Literature Review

Literature review is to review material. It means, it is a form of explanation of knowledge, argumentation, concept or provision that has been expressed by researchers previously, and also describing problem that have been expressed and found by researchers previously related to the object that will be discussed by the researcher. Search results only find some works that discuss this book, namely:

1. *Tertawa dalam Al-Qur'an (Studi Tematik dengan Pendekatan Psikologi)* by Muhammad Nasrullah Asnawi Ihsan from Ushuluddīn faculty of UIN Walisongo Semarang. This thesis analyze about laugh in the Qur'an by thematic method. All of verses which related to the term of laugh are collected and taken to be researched. It also mentions the laugh in the psychology perspective. The different from this thesis research is about *ḥadīth* study that focuses on laugh.
2. "*Pemahaman Hadis tentang Kebolehan dan Larangan Tertawa Perspektif Psikologi*" by Rizal Fatkur Rochimin from Ushuluddin Adab and Dakwah Faculty of IAIN Tulungagung. The writer of this researcher was discussion about laugh in psychology

perspective and explained the totality process and impact of laugh in a scientific without to remove religiousness.

3. “Tertawa sebagai Media Terapi Depresi pada Lanjut Usia” by Muḥammad Sholihuddin Zuhdi from Dakwah faculty of UIN Sunan Kalijaga Yogyakarta. This thesis use field research. This study examines four Cases of elderly in the construction of elderly who residing in Wirosaban, Sorousutan, Operating, and Yogyakarta.

Looking at the literature review above, the researcher concludes that there is no study about laugh based on ḥadīth in *Tanqīḥ al-Qaul al-Ḥathīth*, starting from *sanad* and *matan*, historical background, implication for another aspect, contextualization in the current era. Therefore, in this case the researcher still needs to pursue the previous researches, with the expectation that there is a solution for the problem as explained before.

E. Research Method

Research Method is one way or the path in the search for, explore, process and discuss the data in a study, to regain a solution to the problems.¹³ So that research to achieve its goals by keeping referring to the scientific standards of an academic work, the compilers of a series of methods as a reference in conducting research. Among the methods used in this research, are as follows:

¹³ Joko Subgyo, *Metodologi Penelitian Dalam Teori dan Praktek*, (Jakarta: PT. Rineka Cipta, 1994), p. 2

1. Type of Research

This research constitutes qualitative research which is based on bibliographical observation (Library Research),¹⁴ I.e. research conducted by collecting data, supporting literatures as well as researching through references related to the elements of laughter in the book *Tanqīh al-Qaul al-Ḥathīth*. And this research is library research which takes its data in the form of written materials related to the discussion, whether that comes from book, journal, newspaper, and other.

2. Data Sources

This process the researcher used to source, I.e.:

a. Primary Data Source

Primary source in this study is obtained from *Tanqīh al-Qaul al-Ḥathīth* especially in introduction. Intended primary data is *Kutub al-Tis'ah* which contains of *Ṣaḥīḥ al-Bukhari*, *Ṣaḥīḥ al-Muslim*, *Sunan al-Tirmidhī*, *Sunan al-Nasa'ī*, *Sunan Abu Dāwud*, *Sunan Ibnu Mājah*, *Musnad Aḥmad bin Ḥanbal*, *al-Muwaṭṭa'*, *Ibn Mālik*, and *Sunan al-Dārimī*. And to make easy in researching that book, after finding that *ḥadīth*, the researcher applies a help from books and computer software which is referred and confirmed to the original books. They are: *Mu'jam al-Mufahras li Alfādh al- Ḥadīth al-Nabawī* by A.J Wensinck, CD-ROM *al-Kutub*

¹⁴ Winarno Surahmad, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito, 1982), edisi VII, p. 251

al-Tis'ah, CD-ROM *Jawami' al-Kalim* and CD-ROM *Maktabah Shamilah*.

b. Secondary Data Source

The Secondary Source is the source which can be used as supporting data in research.¹⁵ As for the supporting data in this study, i.e. such as translator *Tanqīh al-Qaul al-Ḥathīth* (the book is *Penafsiran Hadis Rasulullah SAW secara Kontekstual*) by Ibnu Zuhri, *Sedikit Tertawa Banyak Menangis* by Azizah Hefni, *Tertawa yang disukai Tertawa yang dibenci Allah* by Abdul Majid S and other books or works related to the object of research as supporting data.

3. Method of Collecting Data

As for the method that used by writer in this research is a documentation method, i.e. looking for data in the form of note, transcript, book, and so on.¹⁶ In this research, the writer collects data from the book of *Tanqīh al-Qaul al-Ḥathīth* and focus on topic about reduces laughs and total of ḥadīth are ten of ḥadīth. And after identifying and doing focusing in writing, then the writer crosscheck ḥadīth in various books and software of ḥadīth such as *Mausū'ah*, *Jawāmi' al-Kalim*, *Maktabah Shāmilah* and

¹⁵ Moh Nadhir, *Metode Penelitian*, (Jakarta: Graha Indonesia, 1998), p. 235

¹⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis*, (Jakarta: Bina Aksara, 1989, p. 206

other sources which have an interrelatedness with the issue being discussed.

4. Data Analysis

In the analyzing of data, the researcher used method of *takhrīj ḥadīth* and method of *critic ḥadīth*.

a) Method of *takhrīj ḥadīth*

Method of *takhrīj ḥadīth* is research and tracing of ḥadīth on the various books of the original source of the ḥadīth book concerned with the title raised, in which the source is presented in complete *matan* and *sanad* of ḥadīth in question to know the quality of the traditions is *ṣaḥīḥ* or not.¹⁷

b) Method of *critic ḥadīth*.

Method of *critic ḥadīth* is research and investigation of ḥadīth as authentic source, which in the source is put forth in full from *sanad* and *matan* of ḥadīth to know the quality of ḥadīth is *ṣaḥīḥ* or not. In connection with the study ḥadīth of the Prophet, the critique referred to *sanad* or *an-Naqd as-Sanad* it is *critique ekstern*, or called is *an-Naqd al-Ḥadith al-khariji*, or *an-Naqd az-Zahiri*. While, critic of *matan* (*an-Naqd al-Matan*) is critic intern or called *an-Naqd ad-dahilī*,

¹⁷ Syuhudi Ismail, *Kaedah Keṣaḥīḥan Hadis*, (Jakarta: Bulan Bintang, 1995), p. 49

I.e. talking about the ḥadīth itself, whether the meaning is *ṣaḥīḥ* or not and can be used as *hujjah*.¹⁸

F. Structure of Writing

To make easy for understanding the whole of contains in this research, it is necessity to use structure of writing, and approximately they are:

Chapter I, this chapter consists of background, research question, purpose and significance of research, literature of review, research method, and the last structure of writing.

Chapter II is the theory base that consists of several discussions, namely: the meaning of ḥadīth and its division by using the rule of authenticity of *sanad* and *matan* of ḥadīth, theory about doing *takhrīj* of ḥadīth. In this chapter also mentions critic of *sanad* and *matan* of ḥadīth with the rule of *Jarḥ wa at-Ta'dīl* according to Ibnu Ḥajar.

Chapter III is the presentation of data. In this chapter, the writer explains about biography of *Shekh an-Nawawī* and his work. And the writer also presents the ḥadīth contained in *Tanqīh al-Qaul al-Ḥathīth* especially in introduction along with the result from *takhrīj*, *rijal al-sanad* and uses model schema of *sanad*.

Chapter IV is analysis. The fourth chapter that intended is doing analysis the quality of ḥadīth in *Tanqīh al-Qaul al-Ḥathīth*

¹⁸ M. Abdurrahman dan Elan Sumarna, *op.cit*, p. 92

especially in introduction based on the rule of authenticity of *sanad* and *matan*.

Chapter V, this chapter consists of conclusion and suggestion for the next research. There will be an explanation about the result of this research.

CHAPTER II

ḤADĪTH AND RULES OF THE AUTHENTICITY OF ḤADĪTH

A. Ḥadīth

1. Definition of Ḥadīth

Muḥaddithīn differs in their opinion. Such disagreements are due to being influenced by the limited and breadth of their respective review objects. From differences in the nature of their review was born two kinds of understanding of, namely: a limited understanding and understanding broadly.¹⁹

- a. The definition of is limited, as stated by *Jumhūr Muḥaddithīn*, is:

مَأْضِيفٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا أَوْ فِعْلًا أَوْ تَقْرِيرًا أَوْ نَحْوَهَا

“Something which leaned to the Prophet in the form of words, deeds, statements (*Taqrīr*) and so on.”

The meaning of that is contains four elements, namely: words, deeds, statements and other attributes or circumstances of the Prophet Muḥammad, who are only based on him.

- b. The definition of is broad, as has been pointed out by some *Muḥaddithīn*, does not include something that is proclaimed to

¹⁹Fatchur Rahman, *Ikhtisar Mushthalahul Hadits*, (Bandung: PT. al-Ma’arif, Cet VIII, 1995), p. 12

the Prophet Muḥammad alone but also the words, deeds and *taqrīr* based on *Ṣahabah* and *tabi'īn*.

2. Division of Ḥadīth

The division of can be seen from two parts, namely from the quantity of narrators and quality of narrators.²⁰

a. Ḥadīth from the Quantity Side

1) Ḥadīth Mutawātir

Etymologically, *Mutawātir* is the word of *isim fa'il* “*al-tawatur*”, it means *al-tatabu'* (successive) or something that comes in a row and alternates without anyone interrupting.²¹

The *Mutawātir* is that narrated by many narrators from the beginning of the *sanad* to the end of the *sanad*, which is customarily impossible for them to agree to lie.²²

2) Ḥadīth Ahad

Ḥadīth ahad is that does not reach the degree of *Mutawātir*. This consists of three parts,²³ namely: *ḥadīth mashhūr*, *ḥadīth 'azīz*, and *ḥadīth gharib*.

²⁰ M. Abdurrahman, MA, dan Elan Sumarna, M.Ag, *Metode Kritik Hadis*, (Bandung: PT. Rosda Karya, 2013), p. 199

²¹ Zarkasih, M.Ag., *Dasar-Dasar Studi Hadits*, (Yogyakarta: Aswaja, 2015), p. 42

²² M. Ajjaj al-Khatib, *Usul al-ḥadīth: Ulum wa Musthalahu*, (Beirut: Dar al-Fikr, 1971), p. 301

²³ M. Abdurrahman, MA, dan Elan Sumarna, M.Ag, *op.cit*, p. 200

- a) *Ḥadīth Mashhūr* is narrated by three or more narrator in one *ṭabaqah*, even though it is narrated by more narrators.²⁴
 - b) *Ḥadīth ‘Azīz* is narrated by two narrators or more in one *ṭabaqah*.²⁵
 - c) *Ḥadīth Gharīb* is narrated by a narrator.²⁶
- b. *Ḥadīth* from the Quality Side

According to scholars, in terms of the quality that narrated it consists of three parts. Namely, *ṣaḥīḥ*, *ḥasan*, and *ḍa‘if*.²⁷

1) *Ḥadīth Ṣaḥīḥ*

Etymologically, *ṣaḥīḥ* is "healthy". Whereas according to the term is the continuous (*muttaṣil*), narrated by the narrator which is fair, *dābiṭ*, not *shādh* and also there is no *‘illat* (defect).²⁸

2) *Ḥadīth Ḥasan*

Muḥaddithīn is defining the *ḥasan* as follows:

²⁴ Muhammad Alawi al-Maliki, *Ilmu Ushul Hadis*, (Yogyakarta: Pustaka Pelajar, cet. III, 2012), p. 85

²⁵ *Ibid*, p. 83

²⁶ Hasbi Ash-Shiedieqy, *Sejarah Pengantar Ilmu Hadits*, (Jakarta: Bulan Bintang, 1998), p.201

²⁷ M. Abdurrahman dan Elan Sumarna, M.Ag, *op,cit*, p. 204

²⁸ Muhammad Alawi Al-Maliki, *op,cit*, p. 85

مَا تَوَفَّرَتْ فِيهِ شُرُوطُ الْحَدِيثِ الصَّحِيحِ جَمِيعُهَا إِلَّا أَنْ رَوَاتُهُ كُلَّهُمْ
أَوْ بَعْضُهُمْ أَقَلُّ ضَبْطًا مِنْ رِوَاةِ الصَّحِيحِ

“Ḥadīth ḥasan is a does not meet the requirements of the authentic *as* a whole because all the transmission or some of the narration has its *ḍābiṭ* power fewer than the *ṣaḥīḥ* narrative.”²⁹

From this definition, it can be seen that the difference between *ṣaḥīḥ* and *ḥasan* is not conspicuous, so no doubt as a proposition. Ḥadīth ḥasan is divided into two, namely *ḥasan li dhātihi* and *ḥasan li ghairihi*.³⁰

a) Ḥadīth ḥasan li dhātihi

Ḥadīth ḥasan li dhātihi is a that has been described above definition, the *sanad* is continued, and the narrator is fair, no *shādh*, no ‘*illat*, but the memory or comprehension rote narrator was rather weak.

b) Ḥadīth ḥasan li ghairihi

Ḥadīth ḥasan li ghairihi is a not due to the absurdity of the sacred, many wrong or the wicked, which have *muttābi*’ and *shahīd*.³¹

²⁹ M. Ajjaj al-Khatib, *op,cit*, p. 332

³⁰ M. Abdurrahman, MA dan Elan Sumarna, M.Ag, *op,cit*, p. 208

³¹ M. Agus Solahudin, Agus Suyadi, *ulumul hadis*, (Bandung: Pustaka Setia, 2008), p. 146

3) Ḥadīth Ḍa'if

Etymologically, *ḍa'if* has a weak meaning is opposite of *qawī* (strong).³² While, according to *Muḥaddithīn*:³³

“Ḥadīth Ḍa'if is a in which not accumulated traits for accepted. According to scholars, *ḍa'if* is a in which the absence of the *ṣaḥīḥ* and *ḥasan*.”

B. *Takhrīj al-Ḥadīth*

1. Definition of *Takhrīj al-Ḥadīth*

Etymologically, *Takhrīj* comes from the word of *kharaja*, its means "visible or clear". Another meaning of this term is *al-istinbat* (issuing), *al-tadrīb* (researching), *al-taujīh* (explaining).

Terminologically, *takhrīj* its mean “mentioning a ḥadīth with a *sanad* itself” or “issuing or narrating ḥadīth from some books”, and also interprets it as “showing a ḥadīth to the books that compile (*mashādīr kutub al-ḥadīth*) follows with a series narrators in it.”³⁴

2. Benefit of *Takhrīj al-ḥadīth*

As for benefit of *Takhrīj al-ḥadīth* is:

- a. Through *Takhrīj al-ḥadīth*, one is introduced the sources of ḥadīth, the origin of the book from a ḥadīth, and also the narrator who involved in the narration.

³² Endang Soetari, *Ilmu Hadis: Kajian Riwayah dan Dirayah*. (Bandung: Al-Ma'arif, 1974), p. 141

³³ M. Ajjaj al-Khathib, *op,cit*, p. 337

³⁴ A. Hasan Asy'ari Ulama'i, Mendeteksi Hadis Nabi SAW, *op,cit*, p. 2

- b. Through *Takhrīj al-ḥadīth*, one can add repertory of *sanad* of ḥadīth from the books that contain the ḥadīth.
- c. Through *Takhrīj al-ḥadīth*, it can clarify *sanad* of ḥadīth. Wheter it is *ṣaḥīḥ*, *ḥasan*, or *ḍa'if*, *marfu'*, *munqathi'* and so on.
- d. Through *Takhrīj al-ḥadīth*, it will clarify the legal satus of ḥadīth, as it may be viewed from one lane is found *ṣaḥīḥ*.
- e. Through *Takhrīj al-ḥadīth*, it can also be obtained varieties of scholar's opinions about the law of ḥadīth.
- f. Through *Takhrīj al-ḥadīth*, it can clarify the vague narrator.
- g. Through *Takhrīj al-ḥadīth*, it can find out the name of the narrators from another line that unknown their name on a line.
- h. Through *Takhrīj al-ḥadīth*, it can deprive shigat "an" conducted among *mudallis*, namely by looking at other which clear about continuing.
- i. Through *Takhrīj al-ḥadīth*, it can eliminate the possibility of mixing the narration.
- j. Through *Takhrīj al-ḥadīth*, it can be limited the actual name of the narrator (probably the same title and nickname).
- k. Through *Takhrīj al-ḥadīth*, can be known a narrator who not in one *sanad*.
- l. Through *Takhrīj al-ḥadīth*, it can clarify the strange meaning of sentence that contained in a *sanad*.
- m. Through *Takhrīj al-ḥadīth*, it can know the law of *ṣaḥīḥ* a ḥadīth (one narration that violates narrator of *thiqah*).

- n. Through *Takhrīj al-ḥadīth*, it can distinguish ḥadīth *mudrāj* (experiencing infiltration of something).
 - o. Through *Takhrīj al-ḥadīth*, it can eliminate doubts and errors that experienced by a narrator.
 - p. Through *Takhrīj al-ḥadīth*, it can be uncovered things forgotten or summarized by a narrator.
 - q. Through *Takhrīj al-ḥadīth*, it can be understood the narration which done through the narration of *bi al-ma'na* and *bi al-lafadh*.
 - r. Through *Takhrīj al-ḥadīth*, it can be understood when and where events in the ḥadīth from.
 - s. Through *Takhrīj al-ḥadīth*, it can be understood the causes of ḥadīth from.
 - t. Through *Takhrīj al-ḥadīth*, can be uncovered the possibility of printing error.
3. Method of *Takhrīj al-ḥadīth*

In doing takhrīj al-ḥadīth will need methods and ways to search the source of that ḥadīth. The methods are as follows:

- 1. *Takhrīj al-ahādīth bi Ma'rifah al-Rāwi al-'Alā* (process of search of ḥadīth based on the knowledge about narrator of top-level or in companion-level). Book that helps this search among others:
 - a) The Book of *al-Masānid*
 - 1) *Musnad Abū Ḥanīfah*
 - 2) *Musnad al-Shāfi'ī*

- 3) *Musnad Abū Dāwud al-Ṭayālīsī*
- 4) *Musnad Ahmad bin Ḥanbal*
- 5) *Musnad Abū Ya'lā al-Mauṣilī* and others.
- b) The Book of *al-Ma'ajim*
 - 1) *Mu'jam al-Kabīr* by Abū al-Qāsim al-Ṭabarānī
 - 2) *Mu'jam al-Ausāṭ* by al-Ṭabarānī
 - 3) *Mu'jam al-Ṣaghīr* by al-Ṭabarānī and others.
- c) The Book of *al-Aṭrafāt*
 - 1) *Aṭrafāt al-ṣaḥīḥain* by Abū Mas'ud al-Dimashqī.
 - 2) *Aṭrafāt al-ṣaḥīḥaini* by Abū Muḥammad Khalaf bin Muḥammad al-Wasiṭi.
 - 3) *Al-Ishraf 'alā Ma'rifah al-Aṭraf* by Ibn 'Asākir al-Dimashqī
 - 4) *Tuḥfah al-Ashraf fī Ma'rifah al-Aṭraf* by Abū al-Ḥajjāj al-Mizzī
 - 5) *Ittiḥāf al-Mahrah bi Aṭraf al-'Ashrah* by Ibn Hajar al-'Ashqalānī, and others.
2. *Takhrīj al-ahādīth bi ma'rifah maṭla' al-ḥadīth* (process of search that is based on the knowledge about first *lafadh* a *matan* of *ḥadīth*). Book that helps this search among others.
 - a. Type of Book *al-Mashhūrat 'alā al-Sinah al-Nās*:
 - 1) *Al-Maqāṣid al-Ḥasanah fī Bayān Kathīrīn al-Ahādīth al-Mashhūrah 'alā al-Sinah al-Nās* by al-Sakhāwī
 - 2) *Kashf al-Khafā wa Muzil al-Ilbās 'amma Ishtahara min al-Ahādīth 'alā Al-sinah al-Nās* by Ismā'īl al-Dimashqī

- 3) *Tamyīz al-Ṭayyib min al-Khabīth fīmā yadūru ‘alā Alsinah al-Nās* by Ibn al-Diba’ (student of al-Sakhawī)
- b. Type of Book arranged based on letter of *hijāiyyah*:
 - 1) *Al-Jāmi’ al-Ṣaghīr min Ḥadīth al-Bashīr al-Nadhīr* by al-Suyūṭī.
 - 2) *Al-Jami’ al-Azhar min Ḥadīth al-Nabī al-Anwār* by al-Manawī.
- c. Type of Book of *al-Mafātīh* or *al-Fahrasāt li ahādīth al-mu’ayyanat*:
 - 1) *Miftah al-ṣaḥīḥain* by al-Tauqaḍī.
 - 2) *Miftah al-Tartīb li Ahādīth Tārīkh al-Khātib* by Sayyid Ahmad al-Ghumarī
 - 3) *Fihris Mu’jam al-Ṭabarānī al-Ṣaghīr* by Abdul ‘Azīz Muḥammad al-Ṣidnan
 - 4) *Fihris Jāmi’ Bayān al-‘Ilm wa faḍlihī* by Abdul ‘Azīz and others.
3. *Takhrīj al-ahādīth bi ma’rifah lafḍh min alfāẓ al-ahādīth* (process of the search of ḥadīth that is based on knowledge about the specific *lafẓ* between *matan* of ḥadīth, primarly *gharīb* to minimize the search area). Book that helps this search is *Mu’jam al-Mufahras li alfāẓ al-ḥadīth al-Nabawī* by A. Wensick.
4. *Takhrīj al-ahādīth bi ma’rifah mauḍū’i al-ḥadīth* (process of the search of ḥadīth that is based on knowledge about the theme related to ḥadīth search). Book that helps search are:

- a) The type of books that discusses about all issue of religion (*al-jawāmi'*, *al-mustakhrajāt*, *al-mustadrakāt*, *al-majāmi'*, *al-zawā'id*, and *miṭṭaḥ kunuz al-sunnah*):
- 1) *Mustakhraj 'ala al-ṣaḥīḥain* by Ibn al-Akḥram
 - 2) *Mustakhraj 'ala al-ṣaḥīḥain* by Abū Bakar al-Barqanī
 - 3) *Mustakhraj 'alā al-ṣaḥīḥain* by Abū Nu'aim al-Aṣḥfihānī and others.
- b) The type of books that discusses about some issue of religion (*al-sunan*, *al-muṣannafat*, *al-muwaṭṭ'at*, *al-mustakhrajāt 'alā al-sunan*):
- 1) *Sunan Abu al-Walīd bin Jura'ij*
 - 2) *Sunan al-Shaḥīṭ*
 - 3) *Sunan al-Darīmī*
 - 4) *Sunan Abī Dāwud al-Sijistānī*
 - 5) *Sunan at-Turmudhī*
 - 6) *Sunan Ibn Mājah*
 - 7) *Sunan Abū Muslim al-Kishshī*
 - 8) *Sunan an-Nasā'i*
- c) The type of books that discusses about topic certain from issue of religion (*al-Ajzā'*, *al-Targhīb wa al-Tarhīb*, *al-Zuhd wa al-Faḍā'il wa al-Adāb wa al-Akhlāq*, *al-Ahkām* and some other):
- 1) *Juz mā rawāhu Abū Ḥanīfah 'an al-Ṣāhabah* by Abū Ma'shar al-Ṭabarī
 - 2) *Juz raf' al-yadain fī al-ṣolah* by al-Bukharī

- 3) *Juz qirā'at khalf al-Imam* by al-Bukharī
 - 4) *Al-Targhīb wa al-Tarhīb* by Abū Hafṣ Ibn Shaibah
 - 5) *Al-Targhīb wa al-Tarhīb* by Zakīy al-Dīn al-Mundhirī
 - 6) *Al-Ahkām al-Kubrā* by Abū Muḥammad al-Ashbilī
5. *Takhrīj al-aḥādīth bi ma'rifah al-ḥadīth* (process of the search of ḥadīth that is based on knowledge about *status* of ḥadīth). Books that helps this search are:
- a. Type of *al-Mutawātirāt*:
 - 1) *Al-Azhar al-Mutanāthirah fī al-Akhbār al-Mutawātirah* by al-Suyūfī, it is a summary of book:
 - 2) *Al-Fawā'id al-Mutakathirah fī al-Akhbār al-Mutawātirah* by al-Suyūfī.
 - b. Type of *al-Qudsiyyah*:
 - 1) *Mishkah al-Anwār fī mā ruwiya 'an Allāh subhānahū wa ta'ālā min al-Akhbār* by Muhyiddīn Ibn 'Arabī
 - 2) *Al-Ithāf al-Saniyyah bi al-Aḥādīth al-Qudsiyyah* by Shekh abd al-Rauf al-Manawī and others.
 - c. Type of *al-Mauḍū'āt* and so on:
 - 1) *Tanzih al-Shari'ah al-Marfu'ah 'an al-Aḥādīth al-ṣani'ah al-mauḍū'ah* by Abū al-ḥasan al-Kinanī
 - 2) *Al-Mauḍū'āt al-Kubrā* by Shekh Alī al-Qarī al-Harawī and others.³⁵

³⁵ A. Hasan Asy'ari Ulama'i, *Mendeteksi Hadis Nabi SAW, op,cit*, p. 10

C. Critique of *Ḥadīth*

1. Critique of *Sanad* of *Ḥadīth*

a. Definition of critique of *sanad* of *ḥadīth*

Etymologically, the word *sanad* contains the similarity with the word *ṭarīq* i.e. the way. Meanwhile, the terminology is the way that conveys to the *matan* of *ḥadīth*.³⁶

Critique of *sanad* called is *al-Naqd al-Khariji* (external of critique) i.e. the research, assessment and investigation of the narrator of *ḥadīth* and the process of acceptance of *ḥadīth* from their respective teachers by trying to find errors and mistakes in the chain of *sanad* to find the truth, i.e. the quality of *ḥadīth* (*ṣaḥīḥ*, *ḥasan* or *ḍa'if*).³⁷

b. Criteria critique of *sanad* of *ḥadīth*

Imām Syāfi' expressed a more concrete and unraveling explanation of the narrations of *ḥadīth* which can be used as *ḥujjah* (argument). He declares that a *ḥadīth* cannot be *ḥujjah* except with two conditions, *ḥadīth* must be narrated by the *thiqqah* (fair and *ḍābiṭ*), and the series of narrations continued up to the Prophet Muḥammad.³⁸

The criteria expressed by Imam Syafi' emphasize on *sanad* and the way of narrative of *ḥadīth*. Criteria *sanad* of

³⁶ Bustamin, M. Isa H. A. Salam, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo, 2014), p. 5

³⁷ *Ibid*, p. 7

³⁸ *Ibid*, p. 22

ḥadīth that can be used as *hujjah* not only related to the quality and personal capacity of the narrative, but also related to *sanad* connectivity.³⁹

مَا اتَّصَلَ سَنَدُهُ بِاَلْعُدُولِ الضَّابِطَيْنِ مِنْ غَيْرِ شُدُوذٍ وَلَا عِلَّةٍ

“Ḥadīth that is connected its sanad by ‘*adil* and *ḍābiṭ* narrator, also avoided from *shādh* and ‘*illat*”.

From the definition, it can be concluded that rules of major of the authenticity of the *ḥadīth* are:

- 1) *Sanad* is continued
- 2) All of the narrators in the *sanad* are ‘*adīl*
- 3) All of the narrators in the *sanad* are *ḍābiṭ*
- 4) Ḥadīth is avoided from *shudhudh*
- 5) Ḥadīth is avoided from ‘*illat*

Each rule has minor rule as described below:

a) *Sanad* is Continued

Meaning of *sanad* continued is each narrator in *sanad* of *ḥadīth* accepts the narration from the nearest narrator previous and the condition continues until the last *sanad*.

³⁹ Syuhudi Ismail, *Kaedah Keşahīhan Hadis*, (Jakarta: Bulan Bintang, 1995), p. 120-121

Therefore, minor rules of *sanad* of ḥadīth continued are:

- 1) All narrators in *sanad* are really *thiqqah* (‘*adil* and *ḍābiṭ*)
- 2) Between each narrator and narrator nearest previous in that *sanad* is really occurred relationship of narrator legally based on the rule of *taḥammul wa ‘adā al-ḥadīth*.
- 3) Besides *muttaṣil*, it also must be *marfū’*.

To know *sanad* continued, it must be done some stages, those are:

- a) Making a note all names of narrator in *sanad* that researched.
- b) Studying the history of life each narrator through:
 - 1) Book of *Rijāl al-ḥadīth*
 - 2) The goal is to know whether the narrator is ‘*adil* and *ḍābiṭ* and does not like doing *tadlīs*. And to know, whether there is a closet narrator having relationship of contemporaneity, or a teacher, a student in the narration.
 - 3) Reviewing *ṣiḡhat* (words) in *taḥammul wa ‘adā al-ḥadīth*.⁴⁰
- b) A ‘*adil* Narrators

من استقام دينه وحسن خلقه وسلم من النسق وخوارم المروءة

“That is a narrator who upholds his religion (Islam), and decorated good attitude, save from godlessness and maintain *murū’ah*”.

⁴⁰ A. Hasan Asy’ari Ulama’i, *Medeteksi Hadis Nabi SAW*, Tafsir Hadis Fakultas Ushuluddin (Semarang, 2002), p. 23-24

So, the minor rules of a fair narrator of ḥadīth are:

- 1) Having a religious (Islam) and doing their religion well
- 2) Having a noble attitude
- 3) Protected from godlessness maintaining *murū'ah*

c) A *ḍābiṭ* of Narrator

أَنْ يَكُونَ حَافِظًا عَالِمًا بِمَا يَرْوِيهِ إِنْ حَدَّثَ مِنْ حِفْظِهِ فَهُمَا إِنْ حَدَّثَ

عَلَى الْمَعْنَى وَحَافِظًا لِكِتَابِهِ مِنْ دُخُولِ التَّحْرِيفِ وَالتَّبْدِيلِ أَوْ النِّقْصِ

عَلَيْهِ إِنْ حَدَّثَ مِنْ كِتَابِهِ

“The narrator memorizes exactly what he narrated and he can convey his memorizing well, he also understands very well when narrated by meaning. It maintains memorizing by note from the entry of the letter change and replacement and also reduction in it when he conveys from his note”.

So the minor rules of a *ḍābiṭ* narrator are:

- 1) A narrator understands well about the narration that has been heard.
- 2) A narrator memorize well about the narration that has been accepted.

- 3) A narrator can convey the narration that has been memorized well, whenever he will and until he conveys that narration for other.⁴¹

d) Ḥadīth is avoided from *shudhūdh*

Shādh is the narration of a *thiqqah* who has violated the narrations of the more *thiqqah* of him.⁴²

So the minor rules of *ḥadīth* the *shādh* are:

- 1) Narrated by the *thiqqah*
- 2) No *fard*
- 3) Not contrary to the narrator of the more *thiqqah*.

Therefore, to know the *shādh* of this *ḥadīth* can be passed by the study of *sanad* and *matan* of *ḥadīth* in depth, and the existence of two lines of contradictory *ḥadīth* from the *thiqqah*.

e) Ḥadīth is avoided from ‘*illah*

‘*Illah* is the hidden causes that can damage the authenticity of *ḥadīth* that outwardly look authentic (*ṣaḥīḥ*).⁴³

So the minor rules of *ḥadīth* that has ‘*illah* are:

- 1) It outwardly looks *ṣaḥīḥ*.
- 2) In *ḥadīth* is any disablement.⁴⁴

⁴¹ *Ibid*, p. 24-25

⁴² Muhammad Nor Ichwan, *Studi Ilmu Hadis*, (Semarang: Rasail Media Group, 2007), p.126

⁴³ Syuhudi Isma’il, *op,cit*, p. 170

Critique of *sanad* aims to evaluate the narrator proportionally, both positive and negative by examining the characteristics of each series of *sanad* ḥadīth. So it is known whether the narrator is a person whose moral integrity is not defective, pious, honest, intelligent, and so on, or otherwise the person involved in the series of persons whose moral integrity is polluted, corrupted, forgetful, liars, and so on.⁴⁵

2. Critique of *Matan* of Ḥadīth

a. Definition of critique of *matan* of ḥadīth

Etymologically, *matan* comes from the Arabic word which means the back of the road, the high and hard ground. *Matan* according to the science of ḥadīth is the end of *sanad*, namely the words of Prophet Muḥammad, called after *sanad*. *Matan* of ḥadīth is the content of ḥadīth.⁴⁶

Meanwhile, the critique of *Matan* called *al-Naqd al-Dakhili* i.e. the critique from within, in this section is more talked about the ḥadīth itself, that is related to *ṣaḥīḥ* or not (*matan*) a ḥadīth and how the validity or absence of a ḥadīth. Therefore, this *naqd* (critique) has more to do with the *matan* itself. From these statements, *matan* and *sanad* of ḥadīth seen in terms of the object of research have the same position, which is

⁴⁴ A. Hasan Asy'ari Ulama'i, *Melacak Hadis Nabi SAW, Cara Cepat Mencari Hadis dari Manual hingga Digital*, (Semarang: Rasail, 2007), p. 28

⁴⁵ Ali Musthafa Ya'qub, *Kritik Hadis*, (Jakarta: Pustaka Hidayah, 1995), p. 98

⁴⁶ Bustamin, M. Isa H. A. Salam, *op,cit*, p. 59

equally important to be examined in relation to the status of *hujjah* of *ḥadīth*.

b. Criteria of *matan* of *ḥadīth*

Criteria of the authentic of *matan* of *ḥadīth* according to *muḥaddithīn* are differing. These differences may be due to differences in backgrounds, aids, and problems, and the communities they are facing.

Criteria's of the authentically of *matan* of *ḥadīth* that has been presented by al-Khāṭib al-Baghdādī, that a *matan* of *ḥadīth* can be said *maqbul* (received) as *matan* of *ḥadīth* that is authentic if it meets the following elements:

- a) Not contrary to common sense
- b) Not contrary to the law of the Qur'an which has become a fixed law.
- c) Not contrary to *ḥadīth Mutawātir*
- d) Not contrary to the practice which has become the agreement of *salaf* of scholars.
- e) Not contrary to a definite proposition
- f) Not contradicting the *ḥadīth ahad* whose quality of the validity is stronger.

These provisions should not be any contradictory. If there is a contradiction, *matan* of *ḥadīth* cannot be said *ṣaḥīḥ*.

Ibn al-Jawzi gives a brief stipulation of the authenticity of the *matan* *ḥadīth*, ie any *ḥadīth* which is contrary to reason or contrary to the basic provisions of religion, it must be

considered *mauḍū'*, because the prophet could not have determined something contrary to common sense, as well as to the basic provisions of religion, such as chastity and worship.

Therefore, it can be concluded that the definition of validity of the *matan ḥadīth*, i.e.:

- a) *Sanad* in the *ḥadīth* is *ṣaḥīḥ*. (Determining the validity of *sanad* of *ḥadīth* proceeded by activities of *takhrīj ḥadīs* and followed by research activities *sanad ḥadīth*).
- b) Not contrary to the *ḥadīth Mutawātir* or *ḥadīth ahad* are authentic (*ṣaḥīḥ*).
- c) Not contrary to the guidance of the Qur'an
- d) Not contrary to common sense
- e) Not contrary to history
- f) The composition of statements that show the characteristics of prophet.⁴⁷

⁴⁷ Bustamin, M. Isa H. A Salam, *op,cit*, p. 64

CHAPTER III

ḤADĪTH IN *TANQĪḤ AL-QAUL AL-ḤATHĪTH*

A. Imām al-Nawawī al-Bantanī's Biography

Shaikh al-Nawawī al-Bantanī has full name Abū ‘Abdu al-Mu’ṭi Muḥammad Nawawī ibn Umar al-Tanara al-Jawī al-Bantanī. He was known as Muḥammad Nawawī al-Jawī al-Bantanī.⁴⁸ Imām al-Nawawī al-Bantanī was born in 1230-1315H/1813-1897M, in Tanahara about 25 kilometers north of Serang, West Java. He is a scholar whose works are popular in Indonesia region of the Middle East.

His father's name is Umar ibn ‘Arābī a village chief and his mother named Zubaidah.⁴⁹ From lineage, Imām Nawawī was a descendant of the twelve (12) of Maulanā syarīf Hidayatullāh (Sunan Gunung Jati) i.e. a descendant from Maulanā Ḥasanuddīn (Islamic Kingdom of Banten Sultan I) by Sunyararas.⁵⁰

From lineage to his mother, al-Nawawī al-Bantanī stills a descendant of the community leaders, Muḥammad Singaraja. Namely, Shaikh al-Nawawī al-Bantanī bin Nyai Zubaidah binti Muḥammad

⁴⁸Kafabihi Mahrus, *Ulama Besar Indonesia Biografi dan Karyanya*, Kendal: PondokPesantren Al-Itqon, Cet Ke 1, 2007, p. 4

⁴⁹Ahmad Rofi’ Usmani, “Potret Perjalanan Hidup Muslim Terkemuka dari Zaman Klasik hingga Kontemporer ”, *Ensiklopedia Tokoh Muslim*, 2017, p. 513

⁵⁰Yasin, *Melacak Pemikiran Syaikh Nawawi Al-Bantani*, Semarang: Rasail Media Group, Cet Ke I, 2007, p. 60

Singaraja.⁵¹ So, it can be concluded that Imām Nawawī has blood ties with the noble people.

Shaikh al-Nawawī al-Bantanī was the eldest son of Mr. Umar and Mrs. Zubaidah. He has six younger brothers. Namely: Aḥmad, Syihābuddīn, Tamīm, Sa’īd Abdullāh, Sakilah, and Shahriyah.⁵² His father, gave the name is Nawawī because of *kiayi* Umar Nawawī idolizes Imām Nawawī that is in the land of Damascus who is very known for its religious in the various religious sciences. I was so in awe, *kiayi* Umar by Imām Nawawī who resides in Damascus, he promises that his firstborn child is female then will be named Muḥammad al-Nawawī who would later be known as Imām Nawawī al-Bantanī.⁵³

1. Education of Imām Nawawī al-Bantanī

The families of Imām Nawawī are a family of religiously and always give priority the teaching of the Sciences of religion compared to other studies. From the time that younger, Imām Nawawī was learning from his father, namely *kiayi* Umar. Namely, the read al-Quran, Arabic is assigned grammatical, Fiqh, theology and so on. Except to his father, Imām Nawawī learned to *Kiayi* Sahal Banten. From that, His travels took him to tread the world of

⁵¹ Amirul Ulum, *Ulama-Ulama Aswaja Nusantara yang Berpengaruh di Negeri Hijaz*, (Yogyakarta: Pustaka Musi, 2015), p. 43

⁵² *Ibid*, p. 44

⁵³ *Ibid*, p. 43

science to Purwakarta, West Java. This is the town where he studied to a popular cleric *Kiayi yūsuf*.⁵⁴

At the age of 15 years, Nawawī left for ḥajj and settled at Mecca for 3 years. During which he learned to a number of teachers, among others, Shaikh Aḥmad Nakhrawī, Shaikh Aḥmad Dimyatī, and Shaikh Aḥmad ibn al-Makkī Dakhlan Zainī. And at a time, Imām Nawawī went to Medina and learned to Shaikh Muḥammad Khātib al-Ḥanbalī, then to Egypt and Syria.

According to c. Snouck Hurgronje (someone who never met with Imām Nawawī) in his book *Mecca in the latter Part of the Nineteenth Century* it is said that "Over the past 30 years in the Holy Land, Imām Nawawī continues to actively study knowledge of Islam in Mecca, in addition to helping people who study there. Nawawī was learning to under the guidance of a number of scholars, such as khatib Sambas, Abdu al-Ghanī Bima, and others. However, a teacher who is actually scholars of Egypt: Yūsuf Sumbulaweni, Nahrawi, and Abdu al-Hāmid Daghistānī along a number of other scholars until the eve of Daghistānī died. In his spare time, al-Nawawī every teaching. However, in the last 15 years of his life, aside from writing a book does not give much time for teaching. Every day, between 07.30 until about 12.00, he gave three-time study."⁵⁵

⁵⁴ Ahmad Rofi' Usmani, "Potret Perjalanan Hidup Muslim Terkemuka dari Zaman Klasik hingga Kontemporer", *op.cit*, p. 514

⁵⁵ *Ibid*, p. 514

2. The work of Imām Nawawī al-Bantanī

Shaikh al-Nawawī al-Bantanī is a fairly prolific author. His works include various fields of knowledge of Islam. Most of his work is a thorough description of the upper works of the scholars before. Among his works is Tafsīr Marah Labīb (1298 H/1880 M), Fath al-Mujīb (1299 H/1881M), and Lubāb al-Bayan (1302 H/1884 M).⁵⁶

Productivity in writing this book makes Shaikh Nawawī became famous. His fame not limited only as Muslims "Java", but extends to the Arab world. Specifically, in countries that most of profess to madzab al-Shāfi'ī. At the moment that, his work is quite extraordinary until Nawawī was awarded the title Sayyid 'Ulama Hijaz, which means the character of scholars of hijaz.

Imām Nawawī has a wide variety of works which were in the part of jurisprudence, Imām Nawawī wouldn't have work Fath al Majīd, Kasyifatu al-Mirqāth, al-Shu'ūd al-Tashdīq, Nihāyatu al-Zain al-Tausyikh, al-Aqdu al-Samīn, 'Uqūdu al-Lijain, Sallām al-Munajat, and etc. In the part of Theology and morals, by Imām Nawawī was Tijān al-Ḍurārī, al-Najāh al-Jadīdah, Dhari'ah al-Yaqīn ala Umm al-Barahīn, Qami 'al-Tughyān, al-Sal'alīm Fuḍala, Nashāih al-'Ibād, al-Marāqil 'Ubūdiyyah. For the part of language and literature, the works he is Fath al-Ghāfir, al-Khaṭīyah fī Syarḥ al-Kawābihi al-Jalīyyah and Nadhom al-Jurumiyyah li al-

⁵⁶ *Ibid*, p. 514

Nabrawasī, Lubāb al-Bayān, and others. While, in the part of *tarīkh* namely al-Targhīb Mustaqīm, al-Ibrīz al-Dānī, Madārij al-Shu'ūd and al-Faṭḥ al-Ṣamad.⁵⁷

B. Ḥadīth and *Takhrīj* of Ḥadīth about Reduce Laughs in *Tanqīḥ al-Qaul al-Ḥathūth*

As for the results of the *takhrīj* and scheme of *sanad* will be described below:

1. The First Ḥadīth

كَثْرَةُ الصَّحْكِ تُمِيتُ الْقَلْبَ

“A lot of the laughs can be deadly heart.”

a. *Takhrīj* al-Ḥadīth

After doing *takhrīj* or researching ḥadīth from resource in Mu'jam al-Mufahras by keyword ضح it can be found in Sunan at-Tirmidhī زهد 2, Ibnu Mājah زهد 19 and 24, Musnad Aḥmad bin Ḥanbal 2, 210.⁵⁸

(Sunan at-Tirmidhī)

حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ الْبَصْرِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي طَارِقٍ، عَنْ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ

⁵⁷ Amirul Ulum, Ulama-ulama Aswaja Nusantara yang Berpengaruh di Negeri Hijaz, *op.cit*, p. 56

⁵⁸ A. j. wensinck, al-Mu'jam al-Mufahras Lil al-fāz al- Ḥadīth al-Nabawī, (Madinah, Leiden: Brill, 1936), p. 486

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلْ بِهِنَّ أَوْ يُعَلِّمْ مَنْ يَعْمَلُ بِهِنَّ؟ فَقَالَ أَبُو هُرَيْرَةَ: فَقُلْتُ: أَنَا يَا رَسُولَ اللَّهِ، فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: «اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ، وَأَحْسِنِ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تُكْثِرِ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ»

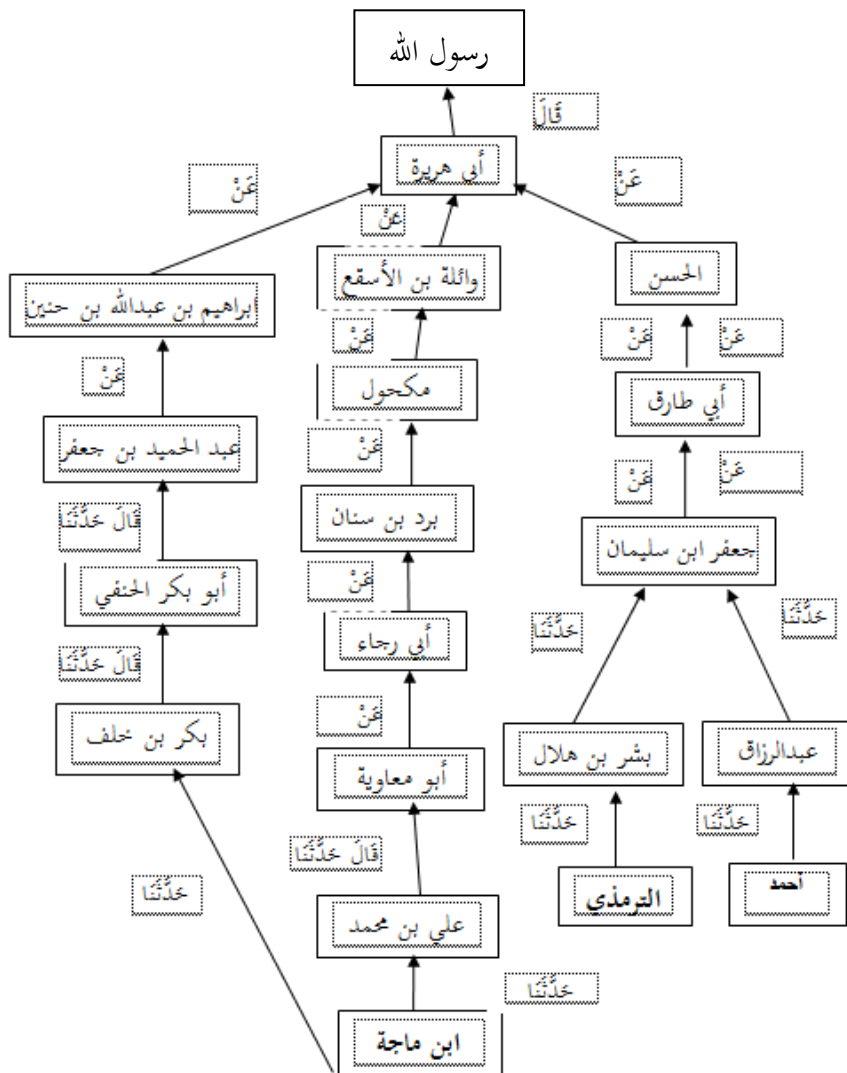
(Ibnu Mājah)

● حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُكْثِرُوا الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ»

● حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي رَجَاءٍ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي هُرَيْرَةَ: قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَبَا هُرَيْرَةَ كُنْ وَرِعًا، تَكُنْ أَعْبَدَ النَّاسِ، وَكُنْ فَنِعًا، تَكُنْ أَشْكَرَ النَّاسِ، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ، تَكُنْ مُؤْمِنًا، وَأَحْسِنِ جَوَارَ مَنْ جَاوَرَكَ، تَكُنْ مُسْلِمًا، وَأَقْلَ الضَّحِكِ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ»

(Musnad Ahmad bin Hanbal)

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنْ أَبِي طَارِقٍ،
عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: " مَنْ يَأْخُذْ مِنِّي خَمْسَ خِصَالٍ فَيَعْمَلُ بِهِنَّ، أَوْ يُعَلِّمُهُنَّ مَنْ
يَعْمَلُ بِهِنَّ؟ " قَالَ: " قُلْتُ أَنَا يَا رَسُولَ اللَّهِ. قَالَ: " فَأَخَذَ بِيَدِي
فَعَدَّهِنَّ فِيهَا " ثُمَّ قَالَ: " اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا
قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْلَى النَّاسِ، وَأَحْسِنَ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا،
وَأَحَبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تُكْثِرِ الضَّحِكَ، فَإِنَّ
كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ



In this *sanad* research, the writer will start from the last narration (*mukharrij*). He is Al-Tirmidhī, and then followed by a subsequent narration until the first narration. And also on the research of *sanad* from Ibnu Mājah and Aḥmad bin Ḥanbal and so on.

❖ Line from Al-Tirmidhī

1) Al-Tirmidhī

- a. Full name: Muḥammad bin ‘Īsa bin Saurah bin Mūsā bin al-Ḍoḥāk, and Sa’īd Muḥammad bin ‘Īsa bin Yazīd bin Saurah bin al-Sakani al-Sulamī, Abū ‘Īsa al-Tirmidhī al-Ḍarīru al-Ḥafīz. (his born in 209 H- 279 H)
- b. Students: Abū Bakr Aḥmad bin Ismā’īl bin ‘Amir al-Samarqandī, Abū Ḥāmid Aḥmad bin ‘Abdullāh bin Dāwud al-Marwazī, Aḥmad bin ‘Alī, Aḥmad bin Yūsuf al-Nasafī.
- c. Critique

According Ibnu Ḥibbān: Thiqqah⁵⁹

From the above statement, it is known that al-Tirmidhī is a person who is thiqqah. Al-Tirmidhī stated that he received the ḥadīth of Bishru bin Hilāl with the symbol "ḥaddathanā", the word shows the process of receiving ḥadīth in al-sama'. Thus, among the al-Tirmidhī

⁵⁹ Jamāluddīn Abī al-Ḥajjāj Yūsuf al-Mizzī, *Taḥdhīb al-Kamāl fi asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 17, p. 133

and Bishru bin Hilāl can be said to be continued in the narrations.

2) Bishru bin Hilāl

- a. Full name: Bishru bin Hilāl Al-Şowwāfu Al-Numairī, his kuniah is Abū Muḥammad Al-Baṣrī. (d. 247 H)
- b. Teachers: Ja'far bin Sulaimān al-Ḍaba'I, 'Abdul 'Azīz bin 'Abdu al-Şomad al-'Ammī, Yaḥyā bin Saīd al-Qaṭṭān.
- c. Students: Ishāq bin Ibrāhim bin Ismā'īl Al-Qadr, Abū Bakar 'Abdullāh bin Muḥammad bin Abī Dunyā
- d. Critique

According to Abū Khatim: Shuduq⁶⁰

From the above statement, it is known that Bishru bin Hilāl is a person who is thiqqah. Bishru bin Hilāl stated that he received the ḥadīth of Ja'far bin Sulaimān with the symbol "ḥaddathanā", the word shows the process of receiving ḥadīth in al-sama'. Thus, both Bishrū bin Hilāl and Ja'far bin Sulaimān can be said to be continued in the narrations.

3) Ja'far bin Sulaimān

- a. Full Name: Ja'far bin Sulaimān al-Ḍaba'I, his kuniah is Abū Sulaimān al-Baṣrī. (d. 178 H)

⁶⁰ *Ibid*, juz 3, p. 103

- b. Teachers: Abī Ṭāriq, Ibrāhīm bin ‘Umar bin Kaisān, Mālik bin Dinār, ‘Abdullāh bin Mathnā bin ‘Abdullāh bin Anas bin Mālik, Sa’īd bin ‘Iyas Al-Jariri.
- c. Students: Ishāq bin Sulaimān al-Razī, Ḥibbān bin Hilāl , ‘Abdullāh bin al-Mubārak
- d. Critique

According to ‘Abdullāh bin Ya’qūb Al-Jurjanī: Thiqqah

According to Ibnu Ḥajar al-‘Asqalānī: Ṣudūq⁶¹

From the above statement, it is known that Ja’far bin Sulaimān is a person who is thiqqah. Ja’far bin Sulaimān stated that he received the ḥadīth of Abī Ṭāriq with the symbol “’an”. Thus, both Ja’far bin Sulaimān and Abī Ṭāriq can be said to be continued in the narrations.

4) Abī Ṭāriq

- a. Full name: Abī Ṭāriq al-Sa’adī al-Baṣrī.
- b. Teachers: al-Ḥasan al-Baṣrī
- c. Students: Ja’far bin Sulaimān al-Ḍaba’ī.
- d. Critique

According to Ibnu Ḥajar al-‘Asqalānī: Majhūl.⁶²

From the above statement, it is known that Abī Ṭāriq is a person who is majhūl. Abī Ṭāriq stated that he received the ḥadīth of al-Ḥasan with the symbol “’an”.

⁶¹ *Ibid*, juz 3, p. 400

⁶² *Ibid*, juz 21, p. 315

Thus, both Abī Ṭāriq and al-Ḥasan can be said to be continued in the narrations.

5) Al-Ḥasan

- a. Full name: al-Ḥasan bin Abī al-Ḥasan al-Baṣrī, His Kuniah is Maulā Jabīr bin ‘Abdillāh.(d.110 H)
- b. Teachers: Abū Hurairah, ‘Ubay bin Ka’ab, Anas bin Mālīk, Anas bin al-Ḥakīm al-Ḍabbiyyī, Jābīr bin ‘‘Abdullāh al-Ansharī, Sa’ad bin ‘Ubadah, sa’ad bin Hishām bin ‘Amir al-Anṣorī
- c. Students: Yaḥyā bin Muslim, Yūnus bin Abī ‘Ubaid, Yūnus bin Abī Ishāq. Ismā’īl bin Muslim al-Makkī, Ismā’īl bin Muslim al-‘Abdī, Basyīr bin al-Muhājir.
- d. Critique

According to Abū ‘Abdullāh al-Ḥakīm: Thiqqah.⁶³

From the above statement, it is known that al-Ḥasan is a person who is thiqqah. Al-Ḥasan stated that he received the ḥadīth of Abū Hurairah with the symbol “an”. Thus, both al-Ḥasan and Abū Hurairah can be said to be continued in the narrations.

6) Abū Hurairah

- a. Full name: Abū Hurairah al-Dusī al-Yamanī, and said ‘Abdurrahman Bin Shaqar,’Abdurrahman bin Ghanam,

⁶³ *Ibid*, juz 4, p. 297

‘Abdullāh bin ‘Amir or ‘Abdullāh bin ‘Ā'id. (his born in 598 H-678 H)

- b. Teacher: Nabī Saw.
- c. Students: Ibrāhīm bin Ismā'il, Anas bin Mālik
- d. Critique

According to Ibnu Hajar Al-‘Asqalānī: Mashhūr.⁶⁴

From the above description, it is known that Abū Hurairah was a companion. Abū Hurairah stated that he had received the ḥadīth of the Prophet Muḥammad with the symbol "Qala" which means continued in the narrations.

❖ Line from Aḥmad bin Hanbal

1) Aḥmad bin Hanbal

- a. Full name: Aḥmad bin Muḥammad bin Hanbal bin Hilāl ibn ‘Asad ibn Idrīs bin ‘Abdillāh bin Ḥayyān ibn ‘Abdillāh bin Anas ibn ‘Aūf bin Qasiṭ ibn Māzim ibn Shaibān ibn Zulāl bin Ismā'il ibn Ibrāhīm. (his born in 164 H- 241 H)
- b. Teachers: Hāshīm, Sufyān bin ‘Uyainah, Ibrāhīm bin Sa'id, Jarīr bin ‘Abdu al-Ḥamīd, Yaḥyā al-Qaṭṭan, Wāqī', Abū Dawud al-Tayalīsī, ‘Abdu al-Raḥmān ibn al- Mahdī.

⁶⁴ *Ibid*, juz 22 , p. 366

- c. Students: al-Bukhārī, Muslim, Abū Dawud, ibn Maḥdī, al-Syafī'ī, Abūl Wālīd, Abdu al-Razzāq, Wāqī', Yaḥyā ibn Ma'in, 'Alī ibn al-Madinī, al-Ḥusain ibn Maṣṣūr.
- d. Critique

According to Ishāq ibn Rahawaih said that Aḥmad is ḥujjah.

According to Yaḥyā ibn Ma'in said that Aḥmad is a hafiz, 'Alīm, Wara', Zahid.⁶⁵

From the above statement, it is known that Aḥmad bin Hanbal is the person who is tsiqqah. Aḥmad bin Hanbal stated that he received the ḥadīth of 'Abdu al-Razāq with the symbol "haddathana", the word shows the process of receiving ḥadīth in al-sama'. Thus, both Aḥmad bin Hanbal and 'Abdu al-Razāq can be said to be continued in the narrations.

2) 'Abdu al-Razāq

- a. Full name: 'Abdu al-Razāq bin Hamām bin Nāfi' al-Khāmīrī. (his born in 126 H-211 H)
- b. Teachers: Ja'far bin Sulaimān, Ismā'il bin 'Abdullāh Al-Bahri, Ibrāhīm bin Maimun al-Ṣon'ānī, Ibrāhīm bin 'Umar bin Kaisān al-Ṣon'ānī, Ma'mar bin Rāshid.

⁶⁵ *Ibid*, juz 1, p. 226

- c. Students: Aḥmad bin Abī Bakar al-Qursī, Ibrāhīm bin Mūsā Al-Rāzī, Ibrāhīm bin Muḥammad bin Bardah al-Ṣonʿānī.
- d. Critique

According to Abū Abdillāh and al-Ḥakīm in the book “Mustadrak”: Thiqqah.⁶⁶

From the above statement, it is known that ‘Abdu al-Razāq is the person who is tsiqqah. ‘Abdu al-Razāq stated that he received the ḥadīth of Ja’far with the symbol "haddathana", the word shows the process of receiving ḥadīth in al-sama'. Thus, both ‘Abdu al-Razāq and Ja’far can be said to be continued in the narrations.

3) Ja’far

(The biography provided on the explanation of line from al-Trmidhī on the third narrator on this ḥadīth).

4) Abī Ṭāriq

(The biography provided on the explanation of line from al-Trmidhī on the fourth *mukharrij* on this ḥadīth).

5) Al-Ḥasan

(The biography provided on the explanation of line from al-Trmidhī on the fifth *mukharrij* on this ḥadīth).

⁶⁶ *Ibid*, juz 11, p. 447

6) Abū Hurairah

(The biography provided on the explanation of line from al-Trmidhī on the sixth *mukharrij* on this ḥadīth).

❖ Line from Ibnu Mājah

1) Ibnu Mājah:

- a. Full name: Muḥammad bin Yazīd ar-Ruba'ī al-Qazwinī. That's kuniah is Abū 'Abdillāh bin Mājah al-Qazwinī al-Ḥafīz. (his born in 209 H-273 H)
- b. Teachers: 'Ulama from Khurasan, 'Irāq, Sham, Shiria, etc.
- c. Students: 'Alī bin Sa'īd "Abdullāh al-Gazdanī, Ibrāhīm bin Dinar al-Haush Abī al-Hamadzani, Aḥmad bin Ibrāhīm al-Qazwanī, Abū Ṭayyīb Aḥmad bin Rauḥi al-Baghdadī, Abū 'Amr Aḥmad bin Muḥammad bin Ḥakim al-Madani.
- d. Critique

According to Abū Ya'lā al-Kh'alīl bin 'Abdullāh al-Qazwinī: Thiqqah

According to Kabīr, Muttafaq 'alaih : Muḥtaj bihi.⁶⁷

From the above statement, it is known that Ibnu Mājah is a person who is thiqqah. Ibnu Mājah stated that he received the ḥadīth of Alī bin Muḥammad with the symbol "ḥaddathanā", the word shows the process of

⁶⁷ *Ibid*, juz 17, p. 355

receiving ḥadīth in al-sama'. Thus, both Ibnu Mājah and Alī bin Muḥammad can be said to be continued in the narrations.

2) Alī bin Muḥammad

- a. Full name: 'Alī Muḥammad bin Abī Shaddād, and said Alī Muḥammad bin Abī Shaddad, and said 'Alī bin Muḥammad bin 'Abdu al-Rahman. (d. 233 H)
- b. Teachers: Abī Mu'awiyah al-Ḍarīr, Ibrāhim bin 'Uyainah, Ishāq bin Sulaimān Al-Razī, Ishāq bin Manşur as-Saluliyyī, Ja'far bin 'Aūn, Ḥafş bin ghiyath, 'Ubaidillāh bin Mūsā, Yaḥyā bin Adam, Al-Wālīd bin Muslim, Abī Bakar bin 'Ayyash,.
- c. Students: Ibnu Mājah, Ibrāhim bin Sahlawiyyah al-Mu'addil, Abū Qudamah Aḥmad bin Muḥammad bin Sa'īd al-Qushairī, Ja'far bin Muḥammad bin Ḥasan Al-Razī, Abū Yaḥyā Al-Za'faranī, al-Ḥasan bin al-'Abbās al-Razī, Ḥamid bin Maḥmud bin 'Īsa al-Thaqafī, al-Ḥasan bin Manşūr bin Muqātil, Ziyād bin Ayyūb al-Ṭusī, Ma'ruf bin al-Ḥasan.
- d. Critique

According to Abū Khatim Al-Razī: Thiqqah.⁶⁸

From the above statement, it is known that Alī bin Muḥammad is a person who is thiqqah. Alī bin

⁶⁸ *Ibid*, juz 13, p. 393

Muḥammad stated that he received the ḥadīth of Abū Mu'āwiyah with the symbol "ḥaddathanā", the word shows the process of receiving ḥadīth in al-sama'. Thus, both Alī bin Muḥammad and Abū Mu'āwiyah can be said to be continued in the narrations.

3) **Abū Mu'āwiyah**

- a. Full name: Muḥammad bin Khāzim al-Tāميمī al-Sa'dī Abū Mu'āwiyah al-Ḍarīrī al-Kufī, his kuniah is Abū Dawud al-'Amī. (his born in 113 H- 195 H)
- b. Teachers: Abī Rajā' al-Jazarī, Ismā'īl bin Abī Khālid, Bashār bin Qidām, Sa'īd bin Sa'ī Sahīl bin Abī Ṣālih
- c. Students: Aḥmad bin Hanbal, Ibrāhim Bin Sinān Al-Qaṭṭan.
- d. Critique

According to Yaḥyā bin Mu'īn: Thiqah.⁶⁹

From the above statement, it is known that Abū Mu'āwiyah is a person who is thiqqah. Abū Mu'āwiyah stated that he received the ḥadīth of Abū Rajā' with the symbol "'an", Thus, both Abū Mu'āwiyah and Abū Rajā' can be said to be continued in the narrations.

4) **Abū Raja'**

- a. Full name: Miḥraz bin 'Abdillāh Raja' al-Jazarā Maulā Hisham bin 'Abdil Mālik.

⁶⁹ *Ibid*, juz 16, p. 233

- b. Teachers: Burdīn bin Sinān al-Shamī, Shidān bin Abī Salām al-Aswadī, Abī Su'bah Ṣadaqoh bin Muntaṣar al-Sa'banī Al-Ramlī
- c. Students: Sufyān al-Thurī, Zuḥāir bin Mu'āwiyah, 'Abdurrahman bin Muḥammad al-Mahar
- d. Critique

According to Ibnu Ḥajar al-'Asqalānī: Ṣudūq

According to al-Dhahabī: Thiqqah.⁷⁰

From the above statement, it is known that Abū Rajā' is a person who is thiqqah. Abū Rajā' stated that he received the ḥadīth of Burdī bin Sinān with the symbol "ʾan". Thus, both Abū Rajā' and Burdī bin Sinān can be said to be continued in the narrations.

5) Burdī bin Sinān

- a. Full name: Burdī bin Sinān al-Syāmī Abū 'Ila al-Dimashqī. (d. 135 H)
- b. Teachers: Makḥūl al-Shamī, Sulaimān bin Mūsā al-Dimashqī, Muḥammad bin Muslim Shihāb al-Zuḥrī, Abī Hārūn al-'Abdī
- c. Students: Yaḥyā bin Hamzah al-Ḥadramī, Sufyān al-Thurī, Khātīm bin Wirdān
- d. Critique

According to Abū Zar'ah: Laba'sa Bihi

⁷⁰ *Ibid*, juz 17, p. 465

According to Abū Ḥatim al-Rāzī: Ṣudūq.⁷¹

From the above statement, it is known that Burdi bin Sinān is a person who is thiqqah. Burdi bin Sinān stated that he received the ḥadīth of Makhḥūl with the symbol "'an". If seen from the year of their death and their born, it can be said that Burdi bin Sinān was one of the students from Makhḥūl. Thus, both Burdi bin Sinān and Makhḥūl al-Shamī can be said to be continued in the narrations.

6) Makhḥūl

- a. Full name: Makhḥūl al-Shamī Abū ‘Abdillāh, his kunyah is Abū Ayyūb, Abū Muslim al-Maḥfudh Abū ‘Abdillāh al-Dimashqī Al-Faqīh. (d. 113 H)
- b. Teachers: Nabī Saw, Wa’ilah bin al-Asqa’, Anas bin Mālīk, Abī bin Ka’ab, Al-Ḥaris bin Ḥaris Al-‘Ash’arī, Zubaīr bin Nufaīr al-Ḥaḍramī, Junadah bin Abī Umayyah, al-Harith al-Ash’arī, Ghudaīf bin al-Harith, Qabīdah bin Dhubaīb, Qaza’ah bin Yaḥyā,
- c. Students: Burdi bin Sinān, Ibrāhim bin Abī Hanifah Al-Yamanī, Ibrāhim bin Sulaimān Al-Aḥṣa, Ayyūb bin Mūsā al-Qurashī, Usāmah bin Zaid al-Laithayu, Ismā’īl bin Umayyah al-Qurashī, Ismā’īl bin Abī Bakr, Bahir bin Sa’ad, Bishr bin Numaīr, Thābit bin Thaubān.

⁷¹ *Ibid*, juz 3, p. 25

d. Critique

According to Al-‘Ijliyyu: Thiqqah

According to Ibnu Khiras: Şudūq.⁷²

From the above statement, it is known that Makḥūl al-Shamī is a person who is thiqqah. Makḥūl al-Shamī stated that he received the ḥadīth of Wāilah bin al-Asqa’ with the symbol "’an". If seen from the year of their death, it can be said that Makḥūl al-Shamī was one of the students from Wāilah bin al-Asqa’. Thus, both Makḥūl al-Shamī and Wāilah bin al-Asqa’ can be said to be continued in the narrations.

7) **Wāilah bin Al-Asqa’**

a. Full name: Wāilah bin al-Asqa’ bin Ka’ab bin ‘Amir bin Laith bin Bakr bin ‘Abdī Manah. (d.83 H)

b. Teachers: NAbī Saw, Abī Martsad al-Ghanawi, Abū Hurairah, Ummi Salamah

c. Students: Makhūl bin Al-Shamī, Ibrāhim bin Abī ‘Ablah, Sulaimān bin Mūsā, al-Ghārif bin Ayyās al-Dailami, Abdu al-Rahmān bin Abī Qasimah, Yūnus bin Ma’ī Sarah bin Halbas, Abū Idrīs al-Khaulāni, Abū Sa’ad al-Himrī al-Shamī.

d. Critique:

According Abū Ḥātim: He life in Shām

⁷² *Ibid*, juz 18, p. 356

According to Abū Zur'ah: He life in Damashqus⁷³

From the above statement, it can be known that none who criticized Wāilah bin al-Asqa'. Wāilah bin al-Asqa' accept the ḥadīth of Abū Hurairah i.e. a companion with the symbol "'an". Thus, both Wāilah bin al-Asqa' and Abū Hurairah can be said to be continued in the narrations.

8) **Abū Hurairah**

(The biography provided on the explanation of line from al-Trmidhī on the sixth *mukharrij* on this ḥadīth).

❖ Line from Ibnu Mājah

1) **Ibnu Mājah.**

(The biography provided on the explanation of line from Ibnu Mājah on the first *mukharrij* on this ḥadīth).

2) **Bakr bin Khalaf**

- a. Full name: Bakr bin Khalaf Al-Bahri, his kuniah is Abū Bisyr. (d. 40 H)
- b. Teachers: Abū Bakr Ḥanafī ('Abdu al-Kabīr bin 'Abdu al-Majīd), Ibrāhim bin Khālīd al-Ṣun'āni, Azhār al-Khasim.
- c. Students: Bukhārī, Abū Dawud, Ibnu Mājah
- d. Critique

According to al-Dhahabī: Thiqqah.⁷⁴

⁷³ *Ibid*, juz 19, p. 351

From the above statement, it is known that Bakr bin Khalaf is a person who is *thiqqah*. Bakr bin Khalaf stated that he received the *ḥadīth* of Abū Bakr Ḥanafī with the symbol "*ḥaddathanā*", the word shows the process of receiving *ḥadīth* in *al-sama'*. Thus, both Bakr bin Khalaf and Abū Bakr Ḥanafī can be said to be continued in the narrations.

3) **Abū Bakr Ḥanafī**

- a. Full name: ‘Abdu al-Kabīr bin ‘Abdu al-Majīd. His kunyah is Abū Bakar al-Ḥanafī al-Baṣari. (d. 204 H)
- b. Teachers: ‘Abdu al-Ḥamid bin Ja’far al-Anṣarī, Usāmah bin Zaid al-Laisī, Sufyān al-Thurī.
- c. Students: Aḥmad bin Ḥanbal, Abū Bashir Bakr bin Khalaf, Yazīd bin Sinān al-Baṣarī
- d. Critique

According to Aḥmad bin Ḥanbal: *Thiqqah*

According to Ibnu Ḥajar al-‘Asqalānī: *Thiqqah*.⁷⁵

From the above statement, it is known that Abū Bakr Ḥanafī is a person who is *thiqqah*. Abū Bakr Ḥanafī stated that he received the *ḥadīth* of ‘Abdu al-Ḥunaid Ja’far with the symbol "*ḥaddathanā*", the word shows the process of receiving *ḥadīth* in *al-sama'*. Thus, both Abū

⁷⁴ *Ibid*, juz 3, p. 133

⁷⁵ *Ibid*, juz 22, p. 120

Bakr Ḥanafī and ‘Abdu al-Ḥamid bin Ja’far can be said to be continued in the narrations.

4) **‘Abdul Hunaid Ja’far**

- a. Full name: ‘Abdu al-Ḥunaīd Ja’far bin ‘Abdillāh al-Ḥakīm bin Rafīq bin Sinān al-Anṣari al-‘Usi Abū Faḍl.
- b. Teachers: Ibrāhim bin ‘Abdullāh bin Ḥunain, Muḥammad bin Yaḥyā bin Ḥabbān, Muḥammad bin Muslim Shihāb al-Zuhri.
- c. Students: Yaḥyā bin Sa’īd Al-Khatan, Wāqī’ bin al-Jarḥ, Hishām bin Bashīr
- d. Critique

According to Abū Khatim Al-Rāzī: Ṣudūq

According to Yaḥyā bin Sa’īd Al-Khatan: Ḍa’if.⁷⁶

From the above statement, it is known that ‘Abdu al-Ḥunaīd Ja’far is a person who is ḍa’if. ‘Abdu al-Ḥunaīd Ja’far stated that he received the ḥadīth of Ibrāhim bin ‘Abdullāh with the symbol "’an". Thus, both ‘Abdu al-Ḥamid bin Ja’far and Ibrāhim bin ‘Abdullāh can be said to be continued in the narrations.

5) **Ibrāhim bin ‘Abdullāh bin Ḥunain**

- a. Full name: Ibrāhim bin ‘Abdullāh bin Ḥunain Al-Hashīmī. His kuniah is Abū Ishāq Al-Madanī.
- b. Teachers: ‘Alī bin Abī Ṭālib, Abū Hurairah

⁷⁶ *Ibid*, juz 11, p. 40

- c. Students: Muḥammad bin Muslim bin Shihāb Al-Zuhri, Ishāq bin Abī Bakar al-Madanī, Usāmah bin Zāid al-Laisī

- d. Critique

According Aḥmad bin Syu'aib Al-Nasa'i: Thiqqah.⁷⁷

From the above statement, it is known that Ibrāhim bin 'Abdullāh is a person who is thiqqah. Ibrāhim bin 'Abdullāh stated that he received the ḥadīth of Abū Hurairah with the symbol "'an". Thus, both Ibrāhim bin 'Abdullāh and Abū Hurairah can be said to be continued in the narrations.

6) Abū Hurairah

(The biography provided on the explanation of line from al-Tirmidhī on the sixth *mukharrij* on this ḥadīth).

2. The Second Ḥadīth

الضَّحْكُ فِي الْمَسْجِدِ ظُلْمَةٌ فِي الْقَبْرِ

“Laughing in the mosque is the darkness inside his grave”.

After doing *takhrīj* or researching ḥadīth from *Mu'jam al-Mufahras Kutub al-Tis'ah, Jawāmi' al-Kalīm, Maktabah Shāmilah* by keyword of ضحك/مسجد/ظلمة/قبر, that ḥadīth is not found by the writer. Thus, the ḥadīth above would not be investigated

⁷⁷ *Ibid*, juz 1, p. 374

because in the background has been regarding the research that will be examined only on primary data source.

3. The Third of Ḥadīth

مَنْ ضَحِكَ فَهَقَّهَ فَقَدْ نَسِيَ بَابًا مِنَ الْعِلْمِ

“He who laughs out loud has forgotten one chapter from science.”

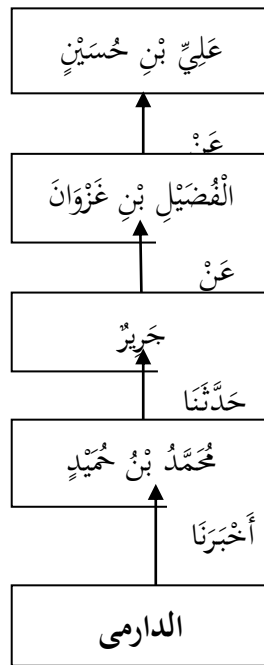
After doing *takhrīj* or researching ḥadīth from *Mu'jam al-Mufahras* by keyword of مَجَّ it can be found in muqaddimah ad-Dārimī.⁷⁸ From that ḥadīth, explained that the word مَجَّ refer (back) on the word عَقَلَ، وَعَقَلَ، عَقَلْتُ، لَأَعْقِلُ

أَخْبَرَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا جَرِيرٌ عَنْ الْفُضَيْلِ بْنِ عَزْوَانَ عَنْ عَلِيِّ بْنِ حُسَيْنٍ قَالَ مَنْ ضَحِكَ ضَحَكَةً مَجَّ مَجَّةً مِنَ الْعِلْمِ

From the result of *takhrīj* from the fifth ḥadīth, there is no *matan* that same in *lafaz* but that ḥadīth above has same in meaning.

⁷⁸ A. j. wensinck, op.cit., juz 6, p. 173

a. Schema of *Sanad*



In this *sanad* research, the writer will start from the last narration (*mukharrij*). He is al-Dārimī and then followed by a subsequent narration until the first narration.

1) **Al-Dārimī**

- a. Full name: Aḥmad bin Saʿīd bin Ṣakhr al-Dārimī. His kunyah is Abū Jaʿfar al-Sarkhasī al-Naisābūrī. (d. 253 H)
- b. Teachers: Aḥmad bin Ishāq al-Ḥaḍramī, Bishr bin ʿUmar al-Zahrānī, Jaʿfar bin ʿAūn, Ḥayyān bin Hilāl, Ḥajjāj bin Nuṣair.

- c. Students: Ibrāhīm bin Abī Ṭalib al-Naisābūrī, Ibrāhīm bin Hāshim al-Baghawī, Aḥmad bin Muḥammad bin al-Azhar Abū al-‘Abbās al-Azharī, Abū Yaḥyā Zakariyyā bin Dawud bin Bakr al-Khaffāf.
- d. Critique

According to Abū al-‘Abbās bin ‘Uqdah: Thiqqah⁷⁹

From the above statement, it is known that al-Dārimī is a person who is thiqqah. Al-Dārimī stated that he received the ḥadīth of Muḥammad bin Ḥumaīd with the symbol "akhbaranā". If seen from the year of their born and their death, it can be said that al-Dārimī was one of the students from Muḥammad bin Ḥumaīd. Thus, both al-Dārimī and Muḥammad bin Ḥumaīd can be said that continued in the narrations.

2) **Muḥammad bin Ḥumaīd**

- a. Full name: Muḥammad bin Ḥumaīd bin Ḥayyān al-Tamīmī, Abū ‘Abdillāh al-Rāzī. (d. 248 H)
- b. Teachers: Jarīr bin ‘Abdu al-Ḥamīd, Ibrāhīm bin al-Mukhtār, Ḥakkām bin Salm, Ḥakam bin Bashīr bin Salmān, Zāfir bin Sulaimān.
- c. Students: Abū Daūd, Al-Tirmidhī, Ibnu Mājah, Ibrāhīm bin Mālik al-Qaṭṭān, Aḥmad bin Ja’far bin Nashr al-Jammāl, Aḥmad bin Khālīd al-Rāzī,

⁷⁹ Jamāluddīn Abī al-Ḥajjāj Yūsuf al-Mizzī, *op.cit.*, juz, juz 1, p. 142-143

d. Critique

An-Nasaī: Laisa bi thiqqah

Alī bin Ḥusain bin Al-Junaid al-Rāzī: Thiqqah.⁸⁰

From the above statement, it is known that Muḥammad bin Ḥumaīd is the person who is tsiqqah. Muḥammad bin Ḥumaīd stated that he received the ḥadīth of Jarīr with the symbol "haddathana", the word shows the process of receiving ḥadīth in al-sama'. Thus, both Muḥammad bin Ḥumaīd and Jarīr can be said to be continued in the narrations.

3) **Jarīr**

a. Full name: Jarīr bin ‘Abdu al-Ḥamīd Qurṭī al-Ḍabbī. (his born in 107 H-188 H)

b. Teachers: Fuḍaīl bin Ghazwān, Mālik bin Anas, Ibrāhīm bin Muḥammad bin al-Muntashar, Aslam al-Minqarī, Abī Ḥayyān.

c. Students: Ibrāhīm bin Shammām, Ibrāhīm bin Mūsā, Aḥmad bin Muḥammad bin Mūsā, Ishāq bin Ismā’īl, Ishāq bin Mūsā.

d. Critique

Muḥammad bin Sa’ad: Thiqqah

An-Nasa’i: Thiqqah⁸¹

⁸⁰ *Ibid*, juz 16, p. 221-226

⁸¹ *Ibid*, juz 3, p. 356

From the above statement, it is known that Jarīr is the person who is *tsiqqah*. Jarīr stated that he received the ḥadīth of Fuḍaīl bin Ghazwān with the symbol "ʿan". If seen from the year of their born and their death, it can be said that Jarīr was one of the students from Fuḍaīl bin Ghazwān. Thus, both Jarīr and Fuḍaīl bin Ghazwān can be said that continued in the narrations.

4) **Fuḍaīl bin Ghazwān**

- a. Full name: Fuḍaīl bin Ghazwān bin Jarīr al-Ḍabbiyyī. His kunyah is Abū Faḍl al-Kūfī. (d. 141 H)
- b. Teachers: Zubaid bin Yamī, SʿAlīm bin ʿAbdullāh bin ʿUmar, Ṭalḥah bin ʿUbaidillāh, ʿAshim bin Bahdalah, Abī Zurʿah bin ʿAmr bin Jarīr.
- c. Students: Ishaq bin Yūsuf al-Azraq, Jarīr bin ʿAbdi al-Ḥamīd al-Ḍabīyyī, Ḥafṣ bin Ghiyāṭ, Abū Usāmah, Saʿīd bin Muḥammad al-Warrāq.
- d. Critique

Al-Ḥarb bin Ismāʿīl (ʿan) Aḥmad bin Ḥanbal: *Thiqqah*.⁸²

From the above statement, it is known that Fuḍaīl bin Ghazwān is the person who is *tsiqqah*. Fuḍaīl bin Ghazwān stated that he received the ḥadīth of ʿAlī bin al-Ḥusain with the symbol "ʿan". If seen from the year of his death, Fuḍaīl bin Ghazwān is not a student of ʿAlī bin

⁸² *Ibid*, juz 15, p. 117

al-Ḥusain. Thus, both Fuḍa'īl bin Ghazwān and 'Alī bin al-Ḥusain cannot be said that continued in the narrations.

5) **'Alī bin Ḥusain**

- a. Full name: 'Alī bin al-Ḥusain bin Wāqid al-Qurashī, Abū al-Ḥasan (Jaddihi Wāqid Maulā 'Abdillāh bin 'Āmir bin Kura'iz al-Qurashī). (his born in 130 H-212 H)
- b. Teachers: Abīhi al-Ḥusain bin Wāqid, Kharijah bin Muṣ'ab al-Khurāsānī, 'Abdillāh bin 'Amr al-'Umrī, Abī Ḥamzah al-Sukrī.
- c. Students: Aḥmad bin Sa'id al-Darimī, Abū 'Abdullāh Aḥmad bin 'Abdu al-Mu'min al-Marwazī, Aḥmad bin Muḥammad bin Shabawaih al-Khuza'i.
- d. Critique :

According to Abū Ḥātim: Ḍa'if

According to Al-Nasa'i: Laisa bihi Ba's.⁸³

From the above statement, it is known that 'Alī bin al-Ḥusain is the person who is ḍa'if. 'Alī bin al-Ḥusain in that ḥadīth is not continued to the Prophet Muḥammad. Thus, that ḥadīth cannot be said that continued in the narrations.

⁸³ *Ibid*, juz 13, p. 252

4. The Fourth Ḥadīth

مَنْ ضَحِكَ فَهَقَمَهُ فَقَدْ مَحَّ مِنَ الْعَقْلِ بَحَّةً

“He who laughed heartily, and then surely he have eroded part of the consciousness of his mind”.

After doing *takhrīj* or researching that ḥadīth by *Kutub al-Tis'ah*, *Mu'jam al-Mufahras*, *Jawāmi' al-Kalīm*, *Maktabah Shāmilah*, by keyword مَحَّ, it is not found that ḥadīth *bi al-Lafẓi* and *bi al-Ma'nā* in some books. Thus, the writer concludes that this ḥadīth includes that ḥadīth is not found yet.

5. The Fifth Ḥadīth

مَنْ ضَحِكَ كَثِيرًا فِي الدُّنْيَا بَكَى كَثِيرًا فِي الْآخِرَةِ

“He laughed a lot in the world, and then he'll be a lot of crying in the hereafter.”

As with the previous ḥadīth, ḥadīth which when examined was searched through secunder data not found, the researcher will not examine the ḥadīth that is listed because it is the existence of a limitation in the study as well as limitations in the data book there is.

And after doing researching that ḥadīth by *Kutub al-Tis'ah*, *Mu'jam al-Mufahras*, *Jawāmi' al-Kalīm*, *Maktabah*

Shāmilah, that ḥadīth is not found *bi al-Lafzi* or *bi al-Ma'nā*. Thus, the writer concludes that this ḥadīth includes that ḥadīth is not found yet.

6. The Sixth Ḥadīth

مَنْ ضَحِكَ فَهَقَّهَ لَعَنَهُ الْجَبَّارُ وَمَنْ ضَحِكَ كَثِيرًا اسْتَحَقَّ بِهِ النَّارَ

“Whoever is laughing uproariously, then with a Mighty God will curse him who laughed a lot and then he has the right to enter hell.”

After doing researching that ḥadīth by *Kutub al-Tis'ah*, *Mu'jam al-Mufahras*, *Jawāmi' al-Kalim*, *Maktabah Shāmilah*, that ḥadīth is not found *bi al-Lafzi* or *bi al-Ma'nā*. Thus, the writer will take a look at the description of the ḥadīth which has been given by Imām al-Nawawī. However, the ḥadīth in the description is not the same meaning and there is nothing in the *Kutub al-Tis'ah*. Therefore, the writer did not examine this ḥadīth from either the main or explanatory of ḥadīth.

7. The Seventh Ḥadīth

مَنْ كَثُرَ ضِحْكُهُ كَثُرَ خَطَاؤُهُ

“One's gates that many laughs, then she many faults.”

After doing *takhrīj* or researching of ḥadīth from its resource in *Mu'jam al-Mufahras, Jāmi' al-Ṣaghīr, Kutub al-Tis'ah* by keyword ضَحْكُهُ or خَطُّهُ, there is no wording *bi al-Lafẓi* and *bi al-Ma'nā* in some books. Thus, the writer will take a look at the description of the ḥadīth which has been given by Imām al-Nawawī. However, the ḥadīth in the description is not the same meaning and there is nothing in the *Kutub al-Tis'ah*. Therefore, the writer did not examine this ḥadīth from either the main or explanatory of ḥadīth.

8. The Eighth Ḥadīth

مَنْ كَثُرَ ضَحْكُهُ يَسْتَحِفُّ بِهِ النَّاسُ

“He who laughed a lot then others will be shrugged.”

a. Takhrīj al-Ḥadīth

After researching from *Mu'jam al-Mufahras, Jawāmi' al-Kalim, Kutub al-Tis'ah* or *Maktabah shāmilah* it's not found above that ḥadīth. But, in the book of Tanqīh al-Qaul, Imām al-Nawawī was excerpted that ḥadīth by ḥadīth:⁸⁴

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيِلٌ لَهُ وَيِلٌ لَهُ

⁸⁴ Syaikh Muḥammad bin 'Umar al-Nawawī al-Bantanī, *op.cit.*, p.

If the ḥadīth is observed, that ḥadīth is same of meaning by the main of ḥadīth. Thus, the researchers examined the ḥadīth because of this same meaning and also once traced in Kutub Tis'ah. And after doing *takhrīj* in CD ROM of Kutub al-Tis'ah, it can be found in Ad-Dārimī, Imam Aḥmad, and al-Tirmidhī.

(Al-Dārimī)

أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَإِلَّا لِلَّذِي يُحَدِّثُ فَيَكْذِبُ
لِيُضْحِكَ بِهِ الْقَوْمَ وَإِلَّا لَهُ وَإِلَّا لَهُ

(Aḥmad)

● حَدَّثَنَا يَزِيدُ أَخْبَرَنَا بَهْزُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَإِلَّا لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ
وَإِلَّا لَهُ وَإِلَّا لَهُ

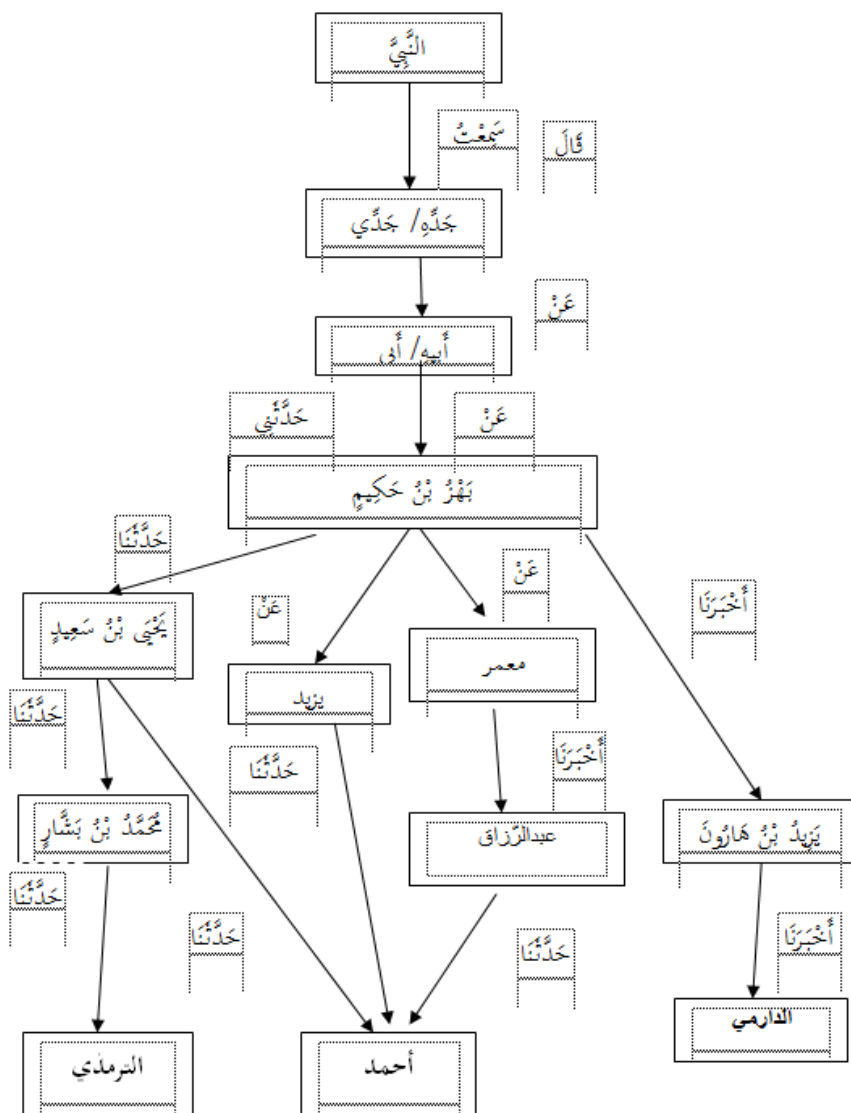
● حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَإِلَّا لِلَّذِي يُحَدِّثُ
الْقَوْمَ ثُمَّ يَكْذِبُ لِيُضْحِكَهُمْ وَإِلَّا لَهُ وَوَإِلَّا لَهُ

- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بَهْزِ بْنِ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَإِلَّا لِلَّذِي يُحَدِّثُ
 فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَإِلَّا لَهُ

(Al-Tirmidhī)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ
 حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَإِلَّا
 لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ وَإِلَّا لَهُ وَإِلَّا لَهُ

b. Schema of Ḥadīth



In this *sanad* research, the writer will start from the last narration or the last *mukharrij*. He is Ad-Dārimī, and then followed by a subsequent narration until the first narration.

❖ Line from Ad-Dārimī

1. Ad-Dārimī

(The biography provided on the explanation of line from Ad-Dārimī on the first *mukharrij* on the thirteenth ḥadīth).

2. Yazīd bin Hārūn

- a. Full name: Yazīd bin Hārūn bin Zādhī bin Thābit al-Sulamī. His kunyah is Abū Kholid al-Wasiṭī. (his born in 117 H-206 H)
- b. Teachers: Bahz bin Ḥakīm, Ishāq bin Yaḥyā bin Ṭalḥah, al-Aswād bin Shaibān, Isrāīl bin Yūnus, Azhar bin Sinān.
- c. Students: Ibrāhīm bin Ya'qūb, Aḥmad bin Ibrāhīm al-Daurāqī, Aḥmad bin Hambal, Aḥmad bin Khālīd, Aḥmad bin Khallad, Aḥmad bin Sulaimān.
- d. Critique
Ishāq bin Maṣṣur: Thiqqah
'Alī ibnu al-Madanī: Thiqqah.⁸⁵

From the above statement, it is known that Yazīd bin Hārūn is a person who is thiqqah. Yazīd bin Hārūn stated that he received the ḥadīth of Bahz bin Ḥakīm with the symbol "akhbaranā". If seen from the year of his death,

⁸⁵ *Ibid*, juz 20, p. 387-392

it can be said that Yazīd bin Hārūn was one of the students from Bahz bin Ḥakīm. Thus, both Yazīd bin Hārūn and Bahz bin Ḥakīm can be said that continued in the narrations.

3. Bahz bin Ḥakīm

- a. Full name: Bahz bin Ḥakīm bin Mu'āwiyah bin Ḥaidah al-Qushairī. His kuniah is Abū 'Abdi al-Malik al-Baṣrī. (d. 139 H)
- b. Teachers: Abīhi (Ḥakīm), Hishām bin 'Urwah.
- c. Students: Ismā'īl bin 'Ulayyah, Jarīr bin Ḥāzim, Hammad bin Zaid, Ḥammad bin Salamah, Sulaimān al-Thaurī.
- d. Critique
 Ishāq bin Maṣṣur: Thiqqah
 Al-Nasai: Thiqqah.⁸⁶

From the above statement, it is known that Bahz bin Ḥakīm is a person who is thiqqah. Bahz bin Ḥakīm stated that he received the ḥadīth of Ḥakīm bin Mu'āwiyah (Abīhi) with the symbol "'an". If seen from the years of their death, it can be said that Yazīd bin Hārūn is one of the students of Ḥakīm bin Mu'āwiyah. Thus, both Bahz bin Ḥakīm and Ḥakīm bin Mu'āwiyah can be said that continued in the narrations.

⁸⁶ *Ibid*, juz 3, p. 167-170

4. Abīhi (Ḥakīm)

- a. Full name: Ḥakīm bin Mu'āwiyah bin Ḥaidah al-Qushairī al-Bashrī.
- b. Teachers: Abīhi (Mu'āwiyah bin Ḥaidah)
- c. Students: Ibnuhu (Bahz bin Ḥakīm), Sa'īd bin 'Iyyās al-Jarairī, Sa'īd bin Ḥakīm, Abū Qaza'ah Suwaid bin Hujair.
- d. Critique
Aḥmad bin 'Abdillāh al-'Ijlī: Tabī'I: Thiqqah
Al-Nasa'I: Laisa bihi Ba's.⁸⁷

From the above statement, it is known that Ḥakīm bin Mu'āwiyah is a person who is thiqqah. Ḥakīm bin Mu'āwiyah stated that he received the ḥadīth of Mu'āwiyah bin Ḥaidah with the symbol "'an". Thus, both Ḥakīm bin Mu'āwiyah and Mu'āwiyah bin Ḥaidah can be said that continued in the narrations.

5. Jaddihi (Mu'awiyah)

- a. Full name: Mu'āwiyah bin Ḥaidah bin Mu'āwiyah bin Qushair bin Ka'ab bin Rabī'ah bin 'Amir bin Ṣa'Ṣa'ah al-Qushairī.
- b. Teachers: Nabī Saw
- c. Students: Ḥakīm bin Mu'āwiyah, Bahz bin Ḥakīm, Ḥumaid bin Muzānī, 'Urwah bin Ruwaim al-Lakhmī.
- d. Critique

⁸⁷ *Ibid*, juz 5, p.146

Abū Dawud: Ḥadīthuhu Ṣahīh.⁸⁸

From the above statement, it is known that Mu'āwiyah bin Ḥaidah is a person who is *thiqqah*. Mu'āwiyah bin Ḥaidah stated that he had received the ḥadīth of the Prophet Muḥammad with the symbol "qāla". Thus, both Mu'āwiyah bin Ḥaidah and the Prophet can be said that continued in the narrations.

❖ Line from Al-Tirmidhī

1. Al-Tirmidhī

(The biography provided on the explanation of line from al-Tirmidhī on the first *mukharrij* on the first ḥadīth).

2. Muḥammad bin Bashār

- a. Full name: Muḥammad bin Bashār bin 'Uthmān bin Dāwud bin Kaisān al-'Abdī. His kunyah is Abū Bakr al-Baṣrī Bundār. (d. 252 H)
- b. Teachers: Yaḥyā bin Sa'īd al-Qaṭṭān, Ibrāhīm bin 'Umar bin Abī al-Wazīr, Bishr bin al-Waḍḍāḥ, Bahz bin Asad.
- c. Students: al-Jamā'ah, Ibrāhīm bin Ishāq al-Ḥarbī, Ishāq bin Ibrāhīm al-Bustī al-Qāḍī, Ishāq bin Abī 'Imrān, 'Abdullāh bin Aḥmad bin Ḥanbal.
- d. Critique

According to Abū Ḥātim: Ṣudūq

According to An-Nasa'ī: Ṣāliḥ lā ba'sa bihi.⁸⁹

⁸⁸ *Ibid*, juz 18, p. 198

From the above statement, it is known that Muḥammad bin Bashār is a person who is *thiqqah*. Muḥammad bin Bashār stated that he received the hadith of Yaḥyā bin Sa'īd with the symbol "*ḥaddathanā*". If seen from the year of his death, it can be said that Muḥammad bin Bashār was one of the students from Yaḥyā bin Sa'īd. Thus, both Muḥammad bin Bashār and Yaḥyā bin Sa'īd can be said that continued in the narrations.

3. Yaḥyā bin Sa'īd

- a. Full name: Yaḥyā bin Sa'īd bin Farrūkh al-Qaṭṭān al-Tamīmī. His kuniah is Abū Sa'īd al-Baṣrī al-Aḥwal al-Ḥafīz. (his born in 120 H)
- b. Teachers: Bahz bin Ḥakīm, Abān bin Ṣam'ah, Ismā'īl bin Abī Khālīd, Abī Ṣakhr Ḥumaid bin Ziyād, Jāmi' bin Maṭar.
- c. Students: Ibrāhīm bin Muḥammad bin 'Urwah, Ibrāhīm bin Muḥammad al-Taimī al-Qāḍī, Ismā'īl bin Mas'ūd al-Jahḍarī, Sahl bin Ṣālih.
- d. Critique
 According to Abū Ḥātim: *Thiqqah Ḥafīz*
 According to An-Nasa'ī: *Thiqqah*⁹⁰

⁸⁹ *Ibid*, juz 16, p. 132-135

⁹⁰ *Ibid*, juz 20, p.92-99

From the above statement, it is known that Yahyā bin Sa'īd is a person who is *thiqqah*. Yahyā bin Sa'īd stated that he received the hadith of Bahz bin Ḥakīm with the symbol "*ḥaddathanā*". If seen from the year of his death and his born, it can be said that Yahyā bin Sa'īd was one of the students from Bahz bin Ḥakīm. Thus, both Yahyā bin Sa'īd and Bahz bin Ḥakīm can be said that continued in the narrations.

4. Bahz bin Ḥakīm

(The biography provided on the explanation of line from al-Dārimī on the thirth *mukharrij* on this ḥadīth).

5. Abī (Ḥakīm).

(The biography provided on the explanation of line from al-Dārimī on the fourth *mukharrij* on this ḥadīth).

6. Jaddī (Mu'awiyah).

(The biography provided on the explanation of line from al-Dārimī on the fifth *mukharrij* on this ḥadīth).

❖ Line from Aḥmad bin Ḥanbal (1)

1. Aḥmad bin Ḥanbalz

(The biography provided on the explanation of line from Aḥmad bin Ḥanbal on the first *mukharrij* on the first ḥadīth).

2. Abdu al-Razaq.

(The biography provided on the explanation of line from Aḥmad bin Ḥanbal on the second *mukharrij* on the first ḥadīth).

3. Ma'mar

- a. Full name: Ma'mar bin Rāshid al-Azdī al-Ḥuddānī, Abū 'Urwah bin Abī 'Amr al-Baṣrī. (died in 153 H)
- b. Teachers: Bahz bin Ḥakīm, Aban bin Abī Ayyās, Ibrāhīm bin Maisarah, Ismā'īl bin Umayyah.
- c. Students: Abdu al-Razāq, Salmah bin Sa'īd, Shofwān bin 'Isa, Salam bin Abī Muṭi', Shu'bah bin al-Hajjāj.
- d. Critique

Mu'āwiyah bin Ṣālih: Thiqqah.⁹¹

From the above statement, it is known that Ma'mar is a person who is thiqqah. Ma'mar stated that he received the hadith of Bahz bin Ḥakīm with the symbol "'an". If seen from the year of his death and his born, it can be said that Ma'mar was one of the students from Bahz bin Ḥakīm. Thus, both Ma'mar and Bahz bin Ḥakīm can be said that continued in the narrations.

4. Bahz bin Ḥakīm.

(The biography provided on the explanation of line from al-Dārimī on the thirth *mukharrij* on this ḥadīth).

⁹¹ *Ibid*, juz 18, p. 268-273

5. **Abīhi.**

(The biography provided on the explanation of line from al-Dārimī on the fourth *mukharrij* on this ḥadīth).

6. **Jaddīhi.**

(The biography provided on the explanation of line from al-Dārimī on the fifth *mukharrij* on this ḥadīth).

❖ Line from Aḥmad bin Ḥanbal (2)

1. **Aḥmad bin Ḥanbal.**

(The biography provided on the explanation of line from Aḥmad bin Ḥanbal on the first *mukharrij* on the first ḥadīth).

2. **Yazid (Yazīd bin Hārūn).**

(The biography provided on the explanation of line from al-Dārimī on the second *mukharrij* on this ḥadīth).

3. **Bahz bin Ḥakīm.**

(The biography provided on the explanation of line from al-Dārimī on the thirth *mukharrij* on this ḥadīth).

4. **Abīhi (Ḥakīm).**

(The biography provided on the explanation of line from al-Dārimī on the fourth *mukharrij* on this ḥadīth).

5. **Jaddīhi (Mu'awiyah).**

(The biography provided on the explanation of line from al-Dārimī on the fifth *mukharrij* on this ḥadīth).

❖ Line from Aḥmad bin Ḥanbal (3)

1. Yaḥyā bin Sa'īd.

(The biography provided on the explanation of line from al-Tirmidhī on the thirth *mukharrij* on this ḥadīth).

2. Bahz bin Ḥakīm.

(The biography provided on the explanation of line from al-Dārimī on the thirth *mukharrij* on this ḥadīth).

3. Abī (Ḥakīm).

(The biography provided on the explanation of line from al-Dārimī on the fourth *mukharrij* on this ḥadīth).

4. Jaddī (Mu'awiyah).

(The biography provided on the explanation of line from al-Dārimī on the fifth *mukharrij* on this ḥadīth).

9. The Ninth Ḥadīth

مَنْ تَكَلَّمَ بِكَلِمَةٍ حَتَّى يَضْحَكَ بِهَا جُلَسَاءُهُ عَذَّبَهُ اللَّهُ تَعَالَى فِي
النَّارِ

“The person who talked with one sentence in order to be ridiculed by his friend, then he will be tortured in hell.”

a. Takhrīj al-Ḥadīth

After doing research about the ninth ḥadīth in *Mu'jam al-Mufahras*, *Jawami' al-Kalim*, *Kutub al-Tis'ah*, and

Maktabah Shāmilah, it's not found above that ḥadīth. But, in the book of Tanqīh al-Qaul, Imām al-Nawawī was excerpted that ḥadīth by ḥadīth:

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي
النَّارِ

And after researching that ḥadīth in *Kutub al-Tis'ah*, found out ḥadīth in Ibnu Mājah, al-Tirmidhī, and Aḥmad.

(Ibnu Mājah)

حَدَّثَنَا أَبُو يُوسُفَ بْنُ الصَّيْدَلَانِيُّ مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ حَدَّثَنَا مُحَمَّدُ بْنُ
سَلَمَةَ عَنْ ابْنِ إِسْحَقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي
هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ
بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ لَا يَرَىٰ بِهَا بَأْسًا فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ
سَبْعِينَ خَرِيفًا

(Tirmidhī)

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَقَ
حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا
بُأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ
هَذَا الْوَجْهِ

(Ahmad)

● حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ
عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بُأْسًا يَهْوِي بِهَا
سَبْعِينَ خَرِيفًا فِي النَّارِ

● حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ حَدَّثَنِي مُحَمَّدُ
بْنُ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُرِيدُ بِهَا بُأْسًا
يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ

From the result of *takhrīj* ḥadīth above, overall it has
same meaning to ḥadīth that aimed.

❖ Line from Al-Tirmidhī

1. Al-Tirmidhī.

(The biography provided on the explanation of line from Al-Tirmidhī on the first *mukharrij* on the first ḥadīth).

2. Muḥammad bin Bashār.

(The biography provided on the explanation of line from Al-Tirmidhī on the second *mukharrij* on the eighth ḥadīth).

3. Ibnu Abī ‘Addī

- a. Full name: Muḥammad bin Ibrāhīm bin Abī ‘Addī al-Sulamī, Muḥammad bin Abī ‘Addī. (died in 194 H)
- b. Teachers: Muḥammad bin Ishāq bin Yasār, Muḥammad bin Abī Ḥumaīd al-Madanī, Sulaimān al-Taimī, Ismā’īl bin Muslim al-Makkī, Ja’far bin Maimūn.
- c. Students: Muḥammad bin Sinān al-Qaṭṭān, Abū Bishr Bīkr bin Khalaf, Al-Ḥasan bin Muḥammad al-Za’farānī, Sufyān bin Wakī’ bin al-Jarrāḥ.
- d. Critique

According to Abū Ḥātim and al-Nasa’ī: Thiqqah.⁹²

From the above statement, it is known that Muḥammad bin Ibrāhīm (Ibn Abī ‘Addī) is a person who is thiqqah. Muḥammad bin Ibrāhīm (Ibn Abī ‘Addī) stated that he received the hadith of Muḥammad bin Ishāq with the symbol "an". If seen from the year of

⁹² *Ibid*, juz 16, p. 19

their death and their born, it can be said that Ibn Abī ‘Addī was one of the students from Muḥammad bin Ishāq. Thus, both Muḥammad bin Ibrāhīm (Ibn Abī ‘Addī) and Muḥammad bin Ishāq can be said that continued in the narrations.

4. Muḥammad bin Ishāq

- a. Full name: Muḥammad bin Ishāq bin Yasār bin Khiyār, Abū ‘Abdillāh al-Qurashī al-Muṭṭalibī. (died in 153 H)
- b. Teachers: Muḥammad bin Ibrāhīm bin al-Ḥārith al-Taimī, Abān bin Ṣāliḥ, Abān bin ‘Uthmān bin ‘Affān, Ibrāhīm bin ‘Abdillāh bin Ḥunayn.
- c. Students: Ibrāhīm bin Sa’ad bin Ibrāhīm bin ‘Abdi al-Raḥmān bin ‘Aūf, Aḥmad bin Khālīd al-Wahbī, Jarīr bin Ḥāzim, Jarīr bin ‘Abdu al-Ḥamīd, Ḥafṣ bin Ghiyāth.
- d. Critique

According to al-‘Ijlī: Thiqqah

According to al-Nasa’ī: Laisa bi al-Qawī.⁹³

From the above statement, it is known that Muḥammad bin Ishāq is a person who is thiqqah. Muḥammad bin Ishāq stated that he received the hadith of Muḥammad bin Ibrāhīm with the symbol "'an". If seen from the year of their death and their born, it can be said that Ibn Abī ‘Addī was one of the students from

⁹³ *Ibid*, juz 17, p. 70

Muḥammad bin Ishāq. Thus, both Muḥammad bin Ishāq and Muḥammad bin Ibrāhīm can be said that continued in the narrations.

5. Muḥammad bin Ibrāhīm

- a. Full name: Muḥammad bin Ibrāhīm bin al-Ḥārith bin Khālīd bin Ṣakhr bin ‘Āmir bin Ka’ab bin Sa’ad bin al-Taīm bin Murrah al-Qurashī al-Taimī, Abū ‘Abdillāh al-Madanī. (died in 121 H)
- b. Teachers: ‘Isā bin Ṭalḥah bin ‘Ubaidillāh, Usamah bin Zaīd bin Ḥārithah, Mursal, Anas bin Mālik, Jabīr bin ‘Abdullāh.
- c. Students: Usamah bin Zaīd bin al-Laithāmī, Taubah al-‘Anbarī, Ḥumaīd bin Qaaīs al-A’raj, ‘Ubaidillāh bin ‘Umar al-‘Umarī.
- d. Critique

According to Abū Ḥātim and al-Nasa’ī: Thiqqah.⁹⁴

From the above statement, it is known that Muḥammad bin Ibrāhīm is a person who is thiqqah. Muḥammad bin Ibrāhīm stated that he received the hadith of ‘Isā bin Ṭalḥah with the symbol "ʾan". If seen from the year of their death and their born, it can be said that Muḥammad bin Ibrāhīm was one of the students from ‘Isā bin Ṭalḥah. Thus, both Muḥammad bin

⁹⁴ *Ibid*, juz 16, p. 7

Ibrāhīm and ‘Isā bin Ṭalḥaḥ can be said that continued in the narrations.

6. ‘Isā bin Ṭalḥaḥ

- a. Full name: ‘Isā bin Ṭalḥaḥ bin ‘Ubaidillāh al-Qurashī al-Taimī, Abū Muḥammad al-Madanī. (died in 100 H)
- b. Teachers: Abū Hurairah, ‘Umrān bin Abān, Abīhi Ṭalḥaḥ bin ‘Ubaidillāh.
- c. Students: Muḥammad bin Ibrāhīm bin al-Ḥārith, Muḥammad bin ‘Abdī al-Raḥmān, Muḥammad bin Muslim bin Shihāb al-Zuhrī.
- d. Critique:

According to “Ahlī al-Madinah”: Thiqqah

According to al-‘Ijlī: Thiqqah,⁹⁵

From the above statement, it is known that Isā bin Ṭalḥaḥ is a person who is thiqqah. Isā bin Ṭalḥaḥ stated that he received the hadith of Abū Hurairah with the symbol "’an". If seen from the year of their death and their born, it can be said that ‘Isā bin Ṭalḥaḥ was one of the students from Abū Hurairah. Thus, both ‘Isā bin Ṭalḥaḥ and Abū Hurairah can be said that continued in the narrations.

⁹⁵ *Ibid*, juz 14, p. 548

7. Abū Hurairah.

(The biography provided on the explanation of line from Al-Tirmidhī on the sixth *mukharrij* in the first ḥadīth).

❖ Line from Ibnu Mājah

1. Ibnu Mājah.

(The biography provided on the explanation of line from Ibnu Mājah on the first *mukharrij* in the first ḥadīth).

2. Abū Yūsuf al-Ṣaidalānī Muḥammad bin Aḥmad al-Raqqī

- a. Full name: Muḥammad bin Aḥmad bin Muḥammad bin al-Ḥajjāj Ibnu Maisarah al-Qurashī al-Kuraizī, Abū Yūsuf al-Ṣaidalānī al-Jazarī al-Raqqī.
- b. Teachers: Muḥammad bin Salamah al-Ḥarranī, ‘Uthmān bin Jamīl, Yaḥyā bin Ziyād al-Raqqī, Usamah Zaid bin ‘Alī.
- c. Students: Al-Nasaī, Ibnu Mājah, Ishāq bin Aḥmad bin Ishāq al-Raqqī.
- d. Critique:

According to Abū Ḥātim: Ṣudūq.⁹⁶

From the above statement, it is known that Abū Yūsuf al-Ṣaidalānī al-Jazarī al-Raqqī is a person who is *thiqqah*. Abū Yūsuf al-Ṣaidalānī al-Jazarī al-Raqqī stated that he received the hadith of Muḥammad bin Salamah

⁹⁶ *Ibid*, juz 16, p. 36

with the symbol "ḥaddathanā". If seen from the year of his death, it can be said that Yūsuf al-Ṣaidalānī al-Jazarī al-Raqqī was one of the students from Muḥammad bin Salamah. Thus, both Yūsuf al-Ṣaidalānī al-Jazarī al-Raqqī and Muḥammad bin Salamah can be said that continued in the narrations.

3. Muḥammad bin Salamah

- a. Full name: Muḥammad bin Salamah bin ‘Abdillāh al-Bahilī, Abū ‘Abdillāh al-Ḥarranī.
- b. Teachers: Muḥammad bin Ishāq bin Yasār, Muḥammad bin ‘Abdillāh bin ‘Ulāthah, Muḥammad bin ‘Ajlān, Miswar bin al-Ṣaltī.
- c. Students: Abū Yūsuf al-Ṣaidalānī Muḥammad bin Aḥmad al-Raqqī, Aḥmad bin Ḥanbal, Khalīl bin ‘Amr al-Baghawī, Aḥmad bin Abī Shu’aib al-Ḥarrānī.
- d. Critique:
Al-Nasa’ī: Thiqqah.⁹⁷

From the above statement, it is known that Muḥammad bin Salamah is a person who is thiqqah. Muḥammad bin Salamah stated that he received the hadith of Ibnu Ishāq with the symbol "ḥaddathanā", the word shows the process of receiving ḥadīth in al-sama'. If seen from the year of their death and their born, it can

⁹⁷ *Ibid*, juz 16, p. 317

be said that Muḥammad bin Salamah was one of the students from Ibnu Ishāq. Thus, both Muḥammad bin Salamah and Ibnu Ishāq can be said that continued in the narrations.

4. Ibnu Ishāq.

(The biography provided on the explanation of line from Al-Tirmidhī on the fourth *mukharrij* in this ḥadīth).

5. Muḥammad bin Ibrāhīm.

(The biography provided on the explanation of line from Al-Tirmidhī on the fifth *mukharrij* in this ḥadīth).

6. Abī Salamah.

(The biography provided on the explanation of line from Al-Tirmidhī, on the sixth *mukharrij* in this ḥadīth).

7. Abī Hurairah.

(The biography provided on the explanation of line from Al-Tirmidhī, on the sixth *mukharrij* in the first ḥadīth).

❖ Line from Aḥmad bin Ḥanbal

1. Aḥmad bin Ḥanbal.

(The biography provided on the explanation of line from Aḥmad bin Ḥanbal, on the first *mukharrij* in the first ḥadīth).

2. Ibnu Abī ‘Addī.

(The biography provided on the explanation of line from Al-Tirmidhī on the thirth *mukharrij* in this ḥadīth).

3. Muḥammad bin Ishāq.

(The biography provided on the explanation of line from Al-Tirmidhī on the fourth *mukharrij* in this ḥadīth).

4. Muḥammad bin Ibrāhīm.

(The biography provided on the explanation of line from Al-Tirmidhī on the fifth *mukharrij* in this ḥadīth).

5. Isā bin Ṭalḥaḥ.

(The biography provided on the explanation of line from Al-Tirmidhī on the fourth *mukharrij* in this ḥadīth).

6. Abī Hurairah.

(The biography provided on the explanation of narrator from Al-Tirmidhī on the sixth *mukharrij* in the first ḥadīth).

10. The Tenth Ḥadīth

ضَحْكُ الْأَنْبِيَاءِ تَبَسُّمٌ، وَضَحْكُ الشَّيْطَانِ فَهَقَّةٌ*

“The laughs of Prophets are smiles, and the laugh of devils is a burst of laughter.”

After doing *takhrīj* that ḥadīth above from *Mu'jam al-Mufahras*, *Jawāmi' al-Kalim*, *Kutub al-Tis'ah* or *Maktabah shāmilah*, it's not found *bi al-Lafẓi* and *bi al-Ma'nā*. Thus, the ḥadīth above would not be investigated because in the background

has been restricted regarding the research that will be examined only on primary data source.

CHAPTER IV
ANALYSIS OF QUALITY OF ḤADĪTH
IN TANQĪH AL-QAUL AL-ḤATHĪTH

A. Analysis of *Sanad* and *Matan* of Ḥadīth about Reduce Laughs in *Tanqīh al-Qaul al-Ḥathīth*

1. Analysis of *Sanad* of Ḥadīth

a) The First Ḥadīth

كَثْرَةُ الضَّحْكِ تُمِيتُ الْقَلْبَ

“A lot of laughs can be a deadly heart”.

❖ Line from Al-Tirmidhī

In this ḥadīth, there are several lines of narration; one of them is Al-Tirmidhī. In the line of Al-Tirmidhī explained that the last narrators and also as *mukharrij* is Al-Tirmidhī, while the first narrator is Abū Harairah. In the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. This is caused *sanad* in each *ṭabaqah*, there narrator is interrelated. In addition *rijāl al-sanad* in this ḥadīth is rated *thiqqah*, there is only one narrator who rated by critics Majhūl i.e. Abī Ṭariq.

After analyzing *sanad* of that ḥadīth, the writer concludes that the *sanad* of ḥadīth from line Al-Tirmidhī is rated *ḍa'īf al-sanad*.

❖ Line from Aḥmad bin Hanbal

On the research of this *sanad*, it's not much different from line of Aḥmad bin Hanbal. In this *sanad*, Aḥmad bin Hanbal learned on 'Abdu al-Razāq, and then Ja'far bin Sulaimān and Abī Ṭāriq and next to the Prophet. Thus, in the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. This is caused *sanad* in each *ṭabaqah*, there narrator is interrelated. In addition *rijāl al-sanad* in this ḥadīth is rated *thiqqah*, there is only one narrator who rated by critics Majhūl i.e. Abī Ṭāriq.

After analyzing *sanad* of that ḥadīth, the writer concludes that the *sanad* of ḥadīth from line Aḥmad bin Hanbal is rated *ḍa'īf al-sanad*.

❖ Line from Ibnu Mājah (1)

In the line of Ibnu Mājah, explained that the last narrators and also as *mukharrij* is Ibnu Mājah, while the first narrator is Abū Harairah. In the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued until to the Prophet. Then on *rijāl al-sanad* of ḥadīth in that narration is *thiqqah*, it is proved by some critics of ḥadīth which states that the entire narrator in the ḥadīth states *thiqqah* and *ṣudūq*.

After analyzing *sanad* in that ḥadīth, the writer concludes that *sanad* on line of narration from Ibnu Mājah is *ṣaḥīḥ*.

❖ Line from Ibnu Mājah (2)

On the research of this *sanad*, the first narrator is still Abū Hurairah who is the first narrator after Rasūlullāh. From the writer analysis, all narrations from this line is *muttaṣil* or continued. In contrast to *rijāl al-sanad* there some riwayat of Ibnu Mājah are *thiqqah*. This is caused, there are some narrators rated honest but narrating ḥadīth is *ḍa'īf*. It is found at level under companion, i.e. *tābi'īn*. He is 'Abdu al-Ḥunaid Ja'far.

And after analyzing *sanad* of that ḥadīth, the writer concludes that the *sanad* of ḥadīth from line Ibnu Mājah is rated *ḍa'īf al-sanad*.

b) The Second Ḥadīth

الضَّحْكُ فِي الْمَسْجِدِ ظُلْمَةٌ فِي الْقَبْرِ

“Laughing in the mosque is the darkness inside his grave.”

In analyzing this ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword ضحك/مسجد/ظلمة/قبر, the writer does not find the result of research of *matan* on the *Kutub al-Tis'ah* or prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'īf*.

c) The Third Ḥadīth

مَنْ ضَحِكَ فَهَقَمَهُ فَقَدْ نَسِيَ بَابًا مِنَ الْعِلْمِ

“He who laughs out loud has forgotten one chapter from science.”

In the ḥadīth narrated on the line of Ad-Dārimī who becomes *mukharrij* and the last narrator is Ad-Dārimī. *Sanad* in this ḥadīth is stated not *muttaṣil* or not continued because that *sanad* is not continued until the Prophet. Meanwhile, according to Ibnu Ḥātim that is ‘Ali bin Ḥusain is *ḍa’if*. Thus the writer concludes that *sanad* of this ḥadīth is *ḍa’if al-sanad*.

d) The Fourth Ḥadīth

مَنْ ضَحِكَ فَهَقَّهُ فَقَدْ مَجَّ مِنَ الْعَقْلِ بَحَّةً

“He who laughed heartily, and then surely he have eroded part of the consciousness of his mind.”

In analyzing this ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword ضَحِكَ / مَجَّ / فَهَقَّهُ, the writer does not find the result of research of matan on the *Kutub al-Tis’ah* or prime book. So, the writer concludes that this ḥadīth is including *mauḍū’* and the quality of *sanad* and *matan* is *ḍa’if*.

e) The Fifth Ḥadīth

مَنْ ضَحِكَ كَثِيرًا فِي الدُّنْيَا بَكَى كَثِيرًا فِي الْآخِرَةِ

“He laughed a lot in the world, and then he'll be a lot of crying in the hereafter.”

In analyzing this ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword ضَحِكَ, the writer does not find the result of research of matan on the *Kutub al-Tis'ah* or prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'if*.

f) The Sixth Ḥadīth

مَنْ ضَحِكَ فَهَقَّهَ لَعَنَهُ الْجَبَّارُ وَمَنْ ضَحِكَ كَثِيرًا اسْتَحَقَّ بِهِ النَّارَ

“Whoever is laughing uproariously, then with a Mighty God will curse him who laughed a lot and then he has the right to enter hell.”

In analyzing this ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword ضَحِكَ, the writer does not find the result of research of matan on the *Kutub al-Tis'ah* or prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'if*.

g) The Seventh Ḥadīth

مَنْ كَثُرَ ضِحْكُهُ كَثُرَ خَطَاؤُهُ

“One’s gates that many laughs, then she many faults.”

In analyzing this ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword ضَحَكَ, the writer does not find the result of research of matan on the *Kutub al-Tis'ah* or prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'if*.

h) The Eighth Ḥadīth

مَنْ كَثُرَ ضَحْكُهُ يَسْتَحِفُّ بِهِ النَّاسُ

“He who laughed a lot then others will be shrugged.”

In this ḥadīth, the writer did not find the complete of ḥadīth that aimed (same by *sanad* and *matan*) either from Maktabah Shāmilah, Kutub al-Tis'ah, etc. But researchers replace the ḥadīth by ḥadīth which has been mentioned by Imām al-Nawawī in explaining this ḥadīth. That ḥadīth is:

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيِلٌ لَهُ وَيِلٌ لَهُ

Analysis of this ḥadīth:

❖ Line from Ad-Dārimī

In the line explained that the last narrators and also as *mukharrij* is Ad-Dārimī, while the first narrator is Jaddī (Mu'awiyah). In the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued until to the Prophet.

Then, on *rijāl al-sanad* of ḥadīth in that narration is *thiqqah*, *ṣudūq*, *laitha bihi ba's*, *ḥadīthuhu ṣaḥīḥ*.

And after analyzing *sanad* in that ḥadīth, the writer concludes that *sanad* on line of narration from Ad-Dārimī is *ḥasan al- sanad*.

❖ Line from Al-Tirmidhī

On the research of this *sanad*, it's not much different from line of Al-Tirmidhī. In this *sanad*, Al-Tirmidhī learned on Muḥammad bin Bashār and then Yaḥyā bin Sa'īd and next to the Prophet. Thus, in the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. Thus, the writer concludes that the *sanad* of ḥadīth from line Al-Tirmidhī is rated *ḥasan al- sanad*.

❖ Line from Aḥmad bin Ḥanbal (1,2,3)

In this ḥadīth, there are several lines of narration. In this line is Aḥmad bin Ḥanbal explained that the last narrators and also as *mukharrij*. While, in the first narrators is Jaddihi/Jaddī namely Mu'awiyah. In the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. This is caused *sanad* in each *ṭabaqah*, there narrator is interrelated. In addition *rijāl al-sanad* in this ḥadīth is rated *thiqqah*. Thus, after analyzing *sanad* of that ḥadīth, the writer concludes that the *sanad* of ḥadīth from all of the line of Aḥmad bin Ḥanbal is rated *ḥasan al- sanad*.

i) The Ninth Ḥadīth

مَنْ تَكَلَّمَ بِكَلِمَةٍ حَتَّى يَضْحَكَ بِهَا جُلَسَاءُهُ عَذَّبَهُ اللَّهُ تَعَالَى فِي النَّارِ

“The person who talked with one sentence in order to be ridiculed by his friend, then he will be tortured in hell.”

In this ḥadīth, the writer did not find the complete of ḥadīth that aimed (same by *sanad* and *matan*) either from Maktabah Shāmilah, Kutub al-Tis'ah, etc. But researchers replace the ḥadīth by ḥadīth which has been mentioned by Imām al-Nawawī in explaining this ḥadīth. That ḥadīth is:

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ

Analysis of this ḥadīth:

❖ Line from Al-Tirmidhī

In this *sanad*, Al-Tirmidhī learned on Muḥammad bin Bashār and then Yaḥyā bin Sa'īd and next to the Prophet. Thus, in the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. Thus, the writer concludes that the *sanad* of ḥadīth from line Al-Tirmidhī is rated *ḥasan al- sanad*.

❖ Line from Ibnu Mājah

In this *sanad* is Ibnu Mājah as the last narrator and also as *mukharrij*. In the line of *sanad* stated by the writer is

muttaṣil or *sanad* is continued. Thus, after analyzing the connectivity of *sanad* and also the narrator in this narration is *thiqqah*, so, the writer concludes that *sanad* of this ḥadīth from line Ibnu Mājah is rated *ḥasan al- sanad*.

❖ Line from Aḥmad bin Ḥanbal

In this ḥadīth, there are two lines from Aḥmad bin Ḥanbal. In this line explained that the last narrators and also as *mukharrij* is Aḥmad bin Ḥanbal, while the first narrator is Abū Harairah. In the *sanad* of this ḥadīth, stated by the writer is *muttaṣil* or *sanad* is continued. Thus, after analyzing *sanad* of that ḥadīth, the writer concludes that the *sanad* of ḥadīth from line Aḥmad bin Ḥanbal is rated *ḥasan al- sanad*.

j) The Tenth Ḥadīth

ضَحِكُ الْأَنْبِيَاءِ تَبَسُّمٌ، وَضَحِكُ الشَّيْطَانِ فَهَقَّةٌ*

“The laughs of Prophet are smile, and the laughs of devils are a burst of laughter.”

In analyzing this ḥadīth, simply the writer concludes that the result of *takhrīj* by keyword ضَحِكُ, the writer does not find the result of research of *matan* on the *Kutub al-Tis'ah* or prime book. So, the writer concludes that this ḥadīth is including *mauḍū'* and the quality of *sanad* and *matan* is *ḍa'if*.

2. Analysis of *Matan* of Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*.

a. The First Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. About *matan* of ḥadīth above can be detected that it is *riwayah bi al-lafẓ* because it has the same *lafẓ* with the ḥadīth in question.

The contradiction of *matan* of ḥadīth:

Sunan at-Tirmidhī	وَلَا تُكْثِرِ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ
Ibnu Mājah	لَا تُكْثِرُوا الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ
Ibnu Mājah	وَأَقِلَّ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ
Aḥmad bin Ḥanbal	وَلَا تُكْثِرِ الضَّحِكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقُلُوبَ

Of the four existing *matan* above, there is a difference about *lafẓ* of *matan*. But this does not change the meaning to be the difference of purpose. This shows that the ḥadīth which became the object of research has been reported in resonate

(Riwayah bi al-Lafz), because it is reported more than three narrators on *matan* is the same.

This ḥadīth is appropriate to Allāh's saying:

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

“Let them laugh alittle: much will they weep: a recompense for the (evil) that they do”. (At-Taubah: 82) ⁹⁸

And after the writer analyzes about *matan* of ḥadīth, the writer concludes that this ḥadīth is *ṣaḥīḥ al-matan*. The writer also concludes that this *ṣaḥīḥ* and can be used as *ḥujjah*.

b. The Second Ḥadīth

Define by the Prophet Muḥammad, laughing at the mosque in the darkening mood of the grave. We will live for a long time. We are lonely and lonely without friends and family. The grave is one door to heaven or hell. Just what in the dark there, we black out again with our attitudes who love out loud in the world. Imām al-Nawawī excerpted that ḥadīth, he gave the explanation that a person does laugh in the mosque will turn off

⁹⁸Abdullāh Yūsuf ‘Ali, The Holy Quran (Koran), (The King Fahd, 1987), p. 90

the heart and can forget about God in the memory of the man who laughs.⁹⁹

c. The Third Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. In that ḥadīth is not found similarity 100% with the ḥadīth aimed. But in *ma'na*, that ḥadīth is found and these ḥadīth have the same purpose. Thus the writer assumes that this ḥadīth cannot be said to be *riwayah bi al-lafẓ* 100% but can be said as a *riwayah bi al-ma'na*.

And after the writer analyzes about *matan* of ḥadīth, the writer concludes that this ḥadīth is *ḍa'if*.

- d. The Fourth Ḥadīth. (See to the fourth ḥadīth in analysis of *sanad*)
- e. The Fifth Ḥadīth. (See to the fifth ḥadīth in analysis of *sanad*)
- f. The Sixth Ḥadīth. (See to the sixth ḥadīth in analysis of *sanad*)
- g. The Seventh Ḥadīth. (See to the seventh ḥadīth in analysis of *sanad*)
- h. The Eighth Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. This ḥadīth is about describes that wretched people who lie to make people laugh.

⁹⁹ Syekh Muhammad bin Umar an-Nawawi al-Bantani, Alih Bahasa: Ibnu Zuhri *Penafsiran Hadis Rasulullah SAW Secara Kontekstual*, (Bandung: Trigenda Karya, 1995), p. 15

About that *matan* of ḥadīth above can be detected that it is *riwayah bi al-lafẓ* because it has the same *lafaz* with the ḥadīth in question.

The contradiction of *matan* of ḥadīth:

Ad-Dārimī	وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ
Aḥmad	وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ
Aḥmad	وَيْلٌ لِلَّذِي يُحَدِّثُ الْقَوْمَ ثُمَّ يَكْذِبُ لِيُضْحِكَهُمْ وَيْلٌ لَهُ وَوَيْلٌ لَهُ
Aḥmad	وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ وَيْلٌ لَهُ وَيْلٌ لَهُ
Al-Tirmidhī	وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ وَيْلٌ لَهُ وَيْلٌ لَهُ

Of the five existing *matan* above, there is a difference about *lafẓ* of *matan*. But this does not change the meaning to be the difference of purpose. This shows that the ḥadīth which became the object of research has been reported in resonate

(*Riwayah bi al-Lafẓ*), because it is reported more than three narrators on *matan* is the same.

This ḥadīth is appropriate to Allāh's saying:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ
كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

“Say to my servants that they should (only) say those things that are best: for *satan* doth sow dissensions among them: for *satan* is to be a disposer of their affairs for them”. (Q.s Al-Isrā’: 53).¹⁰⁰

From that, the ḥadīth is not contrary to the Qur’an. And after the writer analyzes about *matan* of ḥadīth, the writer concludes that this ḥadīth is *ṣaḥīḥ al-matan*. The writer also concludes that this *ṣaḥīḥ* and can be used as *ḥujjah*.

i. The Ninth Ḥadīth

After knowing the quality of *sanad* of this ḥadīth, then the next is to research the quality of *matan*. This ḥadīth is about describes that wretched people who lie to make people laugh. About that *matan* of ḥadīth above can be detected that it is *riwayah bi al-lafẓ* because it has the same *lafaz* with the ḥadīth in question.

¹⁰⁰ ‘Abdullāh Yūsuf ‘Ali, *op.cit.*,p. 134

The contradiction of *matan* of ḥadīth:

Ibnu Mājah	إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سُخْطِ اللَّهِ لَا يَرَىٰ هَا بَأْسًا فَيَهْوِي بِهَا فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفًا
Tirmidhī	إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ هَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ
Aḥmad	إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ هَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ
Aḥmad	إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُرِيدُ هَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ

Of the four existing *matan* above, there is a difference about *lafz* of *matan*. But this does not change the meaning to be the difference of purpose. This shows that the ḥadīth which became the object of research has been reported in resonate (*Riwayah bi al-Lafz*), because it is reported more than three narrators on *matan* is the same.

This ḥadīth is appropriate to Allāh's saying:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ
عَنْهُ مَسْئُولًا

“And pursue not that of which thou hast no knowledge, for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the day of reckoning)”.(Q.s al-Isrā’: 36).¹⁰¹

Of the verse, has definitively explain that in whatever owned by humans will be sought in liability over his actions. Included is also about a person who talked with one word for being laughed at by others.

From that, the ḥadīth is not contrary to the Qur’an. And after the writer analyzes about *matan* of ḥadīth, the writer concludes that this ḥadīth is *ṣaḥīḥ al-matan*. The writer also concludes that this *ṣaḥīḥ* and can be used as *ḥujjah*.

- j. The Tenth Ḥadīth. (See to the tenth ḥadīth in analysis of *sanad*)

B. Analysis of Implementation of ḥadīth about Reduce Laughs in our life now.

Laughter means expressions of joy, pleasure, amusement, carried out with the sound of laughing. Laughter can also be

¹⁰¹ *Ibid*, p. 133

regarded as fundamental in the communication. Some people use the laughter and jokes as strengthening the friendship between them. So, expected of them mutually recognize their respective characters. However, in order to laugh a blessing, it is not allowed to laugh excessively.

For a Muslim, laughing or joking is allowed because the Prophet Muhammad as a human being he was also joking with his companions and his wife to take heart and make them happy. But he is not excessive laughter and still no limits. When Prophet Muhammad laughed, he just smile. As has been stated in the ḥadīth narrated by the Prophet:

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو، أَنَّ أَبَا النَّضْرِ،
حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَاحِكًا
حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ .

“I never saw the Prophet laugh out loudly to look his tongue. He is only smiles”. (H.R Bukarī no.6092 and Muslim no. 1497)

From Ḥasan al-Baṣrī, a laugh is divided into two parts. First, the laughs are favored by God i.e. a smile anterior to his brother

because it was aimed at entertaining his heart. Second, laughed upon by God i.e. laughed because of the words or the conversation of others.¹⁰²

Laughter has benefits and hazards to people who do. A laugh could harm someone if someone was laughing excessively. Islam has been explained through a ḥadīth that it can be a deadly heart. From Abū Hurairah r.a he said: Messenger of Allah Saw said:

وَلَا تُكْثِرِ الضَّحْكَ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ

“Do not laugh much, because a lot of the laughs will turn off the heart”.

Islam warns his people that the stronger a person in laughter and jokes, then the devils will be happy as it can be relenting from God, eliminating dignity, degrading and other *Insaniyah* values.

Besides that, too many laughs will raise endorphin levels to the optimum limit. As a result, the level of serotonin in the body is low. The endorphin and serotonin from the same raw in material. When endorphins are produced, the raw material will be absorbed Serotonin. The effect is on one side will feel the excitement, but when the excitement reaches the optimal point, its balancing

¹⁰² Abdul Majid, *Tertawa yang disukai Tertawa yang dibenci Allah*, Gema Insani Pres, Jakarta, 2004, h. 44.

hormone is no longer produced. Therefore, not surprisingly, people who laugh a lot tends to be individual restless, uneasy, and experience the aridity of the heart. When agitated, people will be prone to paranoid, easily prejudiced; even prayer cannot be serious (khusu'). The longer his heart will die, no longer sensitive. When others get trouble, he no longer cares, because he was busy with his own restlessness. In other words, people who are low serotonin levels would be selfish, that is personally who only thought of himself. He just wants to think about the other person, if the person could benefit him. The series of bad attitude was because he was caught up in the excitement of protracted. Laughter in daily life - the way it should be conditioned. That is, the laughs have to correspond to the circumstances and not excessive, let alone to hurt or offend others.¹⁰³

Medically, the laughs became to a therapy. That's named is laughter therapy. Laughter therapy is an activity that stimulates someone to laugh more easily. Laughter therapy can be done individually or in groups. The activity starts with a warm-up session for participants to laugh out loud. The effects of laughter produce a feeling of joy and impartial tired in size. Nevertheless, laughter is

¹⁰³ Zainul Anwar, "Terapi Tawa untuk Healing dan Recovery Trauma Pasca Bencana" dalam *Procedia: Studi Kasus dan Intervensi Psikologi*, vol 3, (Januari, 2015), p. 53

used for therapeutic treatment cannot be separated from the culture or ordinances in laughter allowed.

Laugh therapy is one way to achieve conditions relaxed. Laugh therapy is done in a way that invites clients conduct involving a laugh with the behavior and movement of the body, i.e. by doing exercise techniques for eliciting laughter laugh naturally through its own behavior in the absence of humor. Each individual will practice conducting motor movement and the sound of laughter, which finally ended in physiological conditions (increasing parasimpatetis the nervous system and nervous system decreased sympathetic dystrophy). Refer to facial feedback hypotheses then change the expression/facial movement can give rise to feelings/emotions are the same. Some research on therapy of laughter shows that therapy, laughter has an impact psychologically and physiologically, related stress, self-efficacy, and blood pressure.¹⁰⁴

So, the laughs have some benefit and positive impacts. Medically, laughing serve a medical therapy against various diseases. For example, laughing serve as ageless medicine, anti-

¹⁰⁴ Sheni Desinta, "Terapi Tertawa untuk Menurunkan Stres pada Penderita Hipertensi", vol 40, (Juni, 2013), p. 17

stress, strengthens the immune system, laughter can prevent high blood tension and laughter can prevent heart disease and so on.¹⁰⁵

After the writer doing researched, it can be said that the ḥadīth about reducing laughs are much ḍa'if qualities. However, according to the writer ḍa'if of ḥadīth that should not be overlooked because of the ḥadīth of ḍa'if can be used as a practice in our daily lives and became to *ḥikmah* in our life.

Meanwhile, from some of the above history, laughter is commonly done human activities that even the Prophet was also laughing. Laugh would be good if done on a good foundation. Laughter would be bad if done on the basis that bad anyway. Moreover, as was done by the laughter therapy is proof that laughter has a lot of kindness and expediency buried in it, with the proviso packed with something better.

¹⁰⁵ Niken Astuti, *Terapi Sehat dengan Tertawa*, (Jakarta: Tugu Publisher, 2011), p.81

CHAPTER V

CLOSING

A. Conclusion

Based on the explanation on the chapters before, the writer obtains the conclusions, as follows:

1. Qualities of ḥadīth in *Tanqīḥ al-Qaul* in the introduction, there are 10 ḥadīth about reduce of laughs but just four ḥadīth in *Tanqīḥ al-Qaul* researched. In researching those ḥadīth are found 2 *sanad* of ḥadīth in *ḍa'īf* quality, 1 *sanad* of ḥadīth in *ṣaḥīḥ* quality, and 9 *sanad* of ḥadīth in *ḥasan* quality. Meanwhile, about the quality of *matan*, there are 3 *matan* of ḥadīth in *ṣaḥīḥ* quality, and 1 *matan* of ḥadīth in *ḍa'īf* quality.
2. Islam does not forbid laughing, even trying to manage and limit laughs as a form of happiness, not the preoccupation of the worldly pleasures. Indeed, there is a hadith that explains that laughter can be deadly heart, degrading and values of *insaniah*. However, what is meant by that laugh is a laugh excessive repercussion for the perpetrators to forget to remember Allah. Additionally, the impact of much laughter is disrupting the function of sense and reduces the intelligence. Although like that, in the health sciences are not exaggerated laugh was made a health therapy. The therapy is a therapy to laugh. Laugh therapy be used as a therapy in the health fight various diseases. For example, laughing as ageless remedies,

anti stress, strengthen the immune system, laughing can prevent high blood pressure; a good laugh can prevent heart disease and so on. The activities start with a warm-up sessions so that participants can laugh it off. The effect of these produces a sense of joyful laugh and tired in a balanced measure.

B. Suggestion

After doing this writing seems to need to be followed up with the next entry is researching as a whole about the ḥadīth used by Imām al-Nawawī in the book of *Tanqīh al-Qaul*. According to the writer, they are urgent to be done research more because ḥadīth that used by Imām al-Nawawī, overall related to the sect, belief, and religion. So, possibility ḥadīth that included on the content of that book are ḥadīth hidden. And it will be better, if that ḥadīth are also done research of ḥadīth by study on living ḥadīth about the laughs.

The writer also feels that what has been done has not fully resolved the problem. Therefore, they need constructive criticism from various parties who have a concern in the field of study of interpretation and ḥadīth of the prophet.

Moreover, the writer hopes that what has been done give benefit especially for writer, and generally for readers.

C. Epilogue

Praises be to Allah, who has giving all of things to researcher. Without His love and allowance, surely the researcher would not be able to complete this final text. Peace and salutation may be upon to beloved Prophet Muḥammad SAW.

Although, the researcher has worked maximally but surely this research is still far from perfections to be able to give direct contributions. Therefore, the researcher always needs constructive critiques and comments. May this research useful for the researcher especially and others generally. Hoping by understanding ḥadīth with thematic method will get deep understanding of ḥadīth.

REFERENCES

- Al-Bantani, Muhammad bin Umar al-Nawawi, *Tanqih al-Qaul al-Hathith*, (Semarang: Toha Putra)
- Al-Bantani, Syekh Muhammad bin Umar al-Nawawi, Alih Bahasa: Ibnu Zuhri *Penafsiran Hadis Rasulullah SAW Secara Kontekstual*, (Bandung: Trigenda Karya, 1995)
- Ali, Abdullah Yusuf, *The Holy Quran (Koran)*, (The King Fahd, 1987)
- Al-Khatib, M. Ajjaj, *Usul al-ḥadīth: Ulum wa Musthalahu*, (Beirut: Dar al-Fikr, 1971)
- Al-Maliki, Muhammad Alawi, *Ilmu Ushul Hadis*, (Yogyakarta: Pustaka Pelajar, cet. III, 2012)
- Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 1
- Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 3
- Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 4
- Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 5

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 11

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 13

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 14

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 15

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 16

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 17

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 18

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 19

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 20

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 21

Al-Mizzī, Jamāluddīn Abī al-Ḥajjāj Yūsuf, *Taḥdhīb al-Kamāl fī asmā I al-Rijāl*, (Beirūt: Dār al-Fikr), juz 22

Anwar, Zainul, “*Terapi Tawa untuk Healing dan Recovery Trauma Pasca Bencana*” dalam *Procedia: Studi Kasus dan Intervensi Psikologi*, vol 3, (Januari, 2015)

Arikunto, Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktis*, (Jakarta: Bina Aksara, 1989)

Ash-Shiddiqiey, Teungku Muhammad Hasbi, *Sejarah dan Pengantar Ilmu Hadits*, (Jakarta: Pustaka Rizki Putra, 2009)

Astuti, Niken, *Terapi Sehat dengan Tertawa*, (Jakarta: Tugu Publisher, 2011)

Desinta, Sheni, “*Terapi Tertawa untuk Menurunkan Stres pada Penderita Hipertensi*”, vol 40, (Juni, 2013)

Ichwan, Muhammad Nor, *Studi Ilmu Hadis*, (Semarang: Rasail Media Group, 2007)

Isma'il, Muhammad Syuhudi, *Kaedah Keṣaḥīḥan Hadis*, (Jakarta: Bulan Bintang, 1995)

Isma'il, Muhammad Syuhudi, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992)

Ismail, Syuhudi, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992)

Ltr, Nuruddin, Ahli bahasa; Mujiono, *'Ulumul Hadis*, (Bandung: Rosdakarya, 2012)

Mahrus, Kafabihi, *Ulama Besar Indonesia Biografi dan Karyanya*, Kendal: PondokPesantren Al-Itqon, Cet Ke 1, 2007)

Majid, Abdul, *Tertawa yang disukai Tertawa yang dibenci Allah*, (Gema Insani Pres: Jakarta, 2004)

Nadhir, Moh, *Metode Penelitian*, (Jakarta: Graha Indonesia, 1998)

Rahman, Fatchur, *Ikhtisar Mushthalahul Hadits*, (Bandung: PT. al-Ma'arif, Cet VIII, 1995)

Salam, M. Isa H. A., Bustamin,, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo, 2014)

Sattar, Abdul, *ilmu Hadis*, (Semarang: Karya Abadi Jaya, 2015), p. 293

Shalih, Subhi, *Ulum al-Hadis wa Mushthalahuhu*, (Beirut: Dar al-'Ilmi li al-Mlayin, 1991)

Soetari, Endang, *Ilmu Hadis: Kajian Riwayah dan Dirayah*. (Bandung: Al-Ma'arif, 1974)

Solahudin, M. Agus, Agus Suyadi, *ulumul hadis*, (Bandung: Pustaka Setia, 2008)

Subgyo, Joko, *Metodologi Penelitian Dalam Teori dan Praktek*, (Jakarta: PT. Rineka Cipta, 1994)

Sumarna, Elan dan Abdurrahman, *Metode Kritik Hadis*, (Bandung: PT. Remaja Rosdakarya, cet II, 2013)

Surahmad, Winarno, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito, 1982)

Ulama'I, Hasan Asy'ari, *Medeteksi Hadis Nabi SAW*, Tafsir Hadis Fakultas Ushuluddin (Semarang, 2002)

Ulum, Amirul, *Ulama-Ulama Aswaja Nusantara yang Berpengaruh di Negeri Hijaz*, (Yogyakarta: Pustaka Musi, 2015)

Usmani, Ahmad Rofi', "Potret Perjalanan Hidup Muslim Terkemuka dari Zaman Klasik hingga Kontemporer ", *Ensiklopedia Tokoh Muslim*, 2017)

Wensinck, j., *al-Mu'jam al-Mufahras Li al-fāẓ al-Ḥadīth al-Nabawī*, (Madinah, Leiden: Brill, 1936)

Ya'qub, Ali Musthafa, *Kritik Hadis*, (Jakarta: Pustaka Hidayah, 1995)

Yasin, *Melacak Pemikiran Syaikh Nawawi Al-Bantani*, Semarang: Rasail Media Group, Cet Ke I, 2007)

Yusuf, Qardhawi, *Bagaimana Memahami Hadis Nabi*, Alih Bahasa: Muhammad al-Baqir, (Bandung: Karisma, 1995)

Zarkasih, M.Ag, *Dasar-Dasar Studi Hadits*, (Yogyakarta: Aswaja Pressindo, 2015)

CURICULUM VITAE



Nama : Arim Zufaida Amna
Tempat/Tgl. Lahir : Kudus, 10 April 1995
Alamat : Dk. Bunton RT 004/001 Desa/Kel. Gembong
Kec. Gembong Kab. Pati
Email : Arimzufaidamna10@gmail.com

Riwayat Pendidikan Formal:

1. RA Al-Khurriyyah Besito-Gebog-Kudus, Lulus tahun 2001
2. MI Al-Khurriyyah 03 Besito-Gebog-Kudus, Lulus tahun 2007
3. MTs. Raudlatul Ulum Guyangan-Trangkil-Pati, Lulus tahun 2010
4. MA. Raudlatul Ulum Guyangan-Trangkil-Pati, Lulus tahun 2013

Riwayat Pendidikan non-Formal:

1. TPQ Al-Khurriyyah Besito-Gebog-Kudus, Tahun 2002-2005
2. Diniyyah Al-Khurriyyah Besito-Gebog-Kudus, Tahun 2005-2007
3. MDPTs (Madrasah Diniyyah persiapan Tsanawiyah) Guyangan-Trangkil-Pati, Tahun 2007-2008