



CRITIZM RATIONALE OF A. HASSAN BANGIL IN VALIDITY ON HADITH

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ABSTRACT

During the time, hadiths are always subordinated position, so that when the its-dzahir contrary with Al-Qur'an, then the reasonable (hujjah) of this hadith immediately aborted. Consequently, not a few hadiths which have been graded authentic by the scholars (shahih) should be impeached (can not be used as proof/ hujjah). The real, shahih hadith has not contradicted to the Qur'an, hadith is explanatory of the Qur'an. However, interpreting of hadith is not easy. There are differences among ulama of hadith which is caused by the differences of manhaj (mindset). A. Hasan Bangil or A.Hasan, that his rationale is adopted by most of ulama in Indonesia offers some criterions, when a hadith can be used as hujjah (reasonable for adjustment) or not. However, author does not agree with some hadiths which is determined dhaif by A. Hassan. Therefore, in this paper, author tries to explain: First, his biography especially with his background relating to get knowledge. Second, how manhaj is used in determining the degree of validation of hadith. Third, how his rationale can be criticized so seem positive and negative sides and some example hadiths where a contradiction is happen. This paper aims to contribute academically about how ulama determine the degree of validation of hadith, and can be used as a reference for those researchers who active researching on the validity of hadiths.

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Keywords: A. Hasan, Validity method of hadiths, *Dhaif* hadith.

Contribution/ Originality

This paper contributes for academically about how ulama determine the degree of validation of hadith, and can be used as a reference for those researchers who active researching on the validity of a hadith.

1. INTRODUCTION

Researcher of hadith often confused by double assessment of hadith, below some researcher, a hadith is *shahih* (valid) however the others said that hadith is *dhaif* (weak). There are differences

among ulama of hadith which is caused by the differences of *manhaj* (mindset) above. In addition, determination of hadith's validation is belonging to *ijtihad* (think hardly) area. For a simple example, a Hadith telling about suggestion for fasting on Monday and Thursday is *shahih* based on some ulama, however not for the others. In affection, this hadith can be a reason for someone to do fasting on Monday and Thursday or not. They reject this hadith as a source of law to do fasting because this hadith is *dhaif*, even, they categorized do fasting on Monday and Thursday as *bid'ah* (doing something that no recommendation either in al-Qur'an nor al-Hadith).

An expert of hadith from Indonesia who acts has a power to determine the degree of validation of hadith is A. Hassan Bangil. He offers some criterions, when a hadith can be used as *hujjah* (reasonable for adjustment) or not. His rationale is much known well among ulama in Indonesia, especially in a circle of religion's reformation. This is caused by following: First, his writing is very clever and basic simple as match as necessary of society. Second, his hobby to get knowledge more passes through on debate. Third, he is diligent, autodidacts study never tiring. Forth his books are written in Indonesian, well known and understanding by communities, therefore is predictable that his book is adopted by most of ulama in Indonesia via a lot of media such as magazines.

Along with the cadre program by sending expert of hadith to Middle East countries for Islamic studies, then began a shift in mindset of his cadres, especially after A. Hassan's death. As concrete example, some of his mindset has opposed by his son its self (A. Qodir and friends). This can be observed in his monumentally book, translation of *Bulughul Maram*. For example, Hadith number 1344 about prohibition of the fanged beasts of the wild animals, with A.Hasan's *manhaj* was used; he rejects the validation of that hadith but not his son.

Departing from the above facts, there are very much issues underlying of the rationale of A. Hassan: Whether the educational background which is influenced by his parents, or his teachers, whether his rationale is influenced by those books which he had studied, how far his reference which is used as examples, or his experiences while debating with his friends, or his ability to autodidact on Islamic study, or other historicity which has very closely related to his mindset. This paper does not explore the various aspects above, but limited to a few cases closely related to the study of hadith. Therefore, this paper is focused on the following things: First, how his biography especially with his background relating to get knowledge. Second, how *manhaj* is used in determining the degree of validation of hadith. Third, how his rationale can be criticized so seem positive and negative sides.

2. BIOGRAPHY OF A. HASSAN

Talking about rationale of someone absolutely couldn't be separated from social background such as how a figure is living and rising. So that, to understanding about the mindset of A. Hassan, database about his lives, especially about scientific matters is needed.

2.1. Biography of A. Hassan

A. Hassan, an extension from Ahmad Hassan, his real name is Hassan ibn Ahmad. He was born at Singapore, 1887. His father's name is Ahmad, a trader, writer and famous journalist at Singapore. While his mother, Muznah from Palekat, Madras India and still had its origin from

Egypt. In a commercial environment and his father journalism, he was born and raised. His father hoped he became a writer like himself thus he was giving the best education to him.

A. Hassan is an intelligent and diligent, so that in just two years he can complete Al-Qur'an study and the basics of religious knowledge. After that, he went to Malay school and learn Arabic, Malay, Tamil and English for four years. Unfortunately, he did not get to finish primary school. At the age of 12 years, while he was working on his uncle's tavern, A. Hassan studied at Muhammad Thaib (famous teacher at Minto Road / Kampung Rokoh), Sa'id al-Abdullah al-Manusili Munawi, Abdul Latif (famous teacher in Malacca and Singapore), H. Hassan (syaikh of Malabar) and Shaikh Ibrahim India. All these learning were done up to he reach 23 years old.

2.2. Joinning PERSIS

In the 1920s, A. Hassan joined Persis. At that time, he was 33-year-old. Through Persis, the name A. Hassan is widely known as a steadfast Muslim thinkers yelled attitude purify Islam by returning to the Qur'an and Hadith, invited *ijtihad* and abandon *taklid* (following whatever opinion without well-understanding) and *bid'ah*. He has a progressive religious mindset which he expressed in a straightforward and accurate arguments so can influence on the Islamic reform movement in Indonesia significantly.

2.3. Hassan and Qadyaniyah

In the book "Riwayat Hidup A. Hassan", H. Tamar A. Djaja tells debate of A. Hassan with a leader of Ahmadiyah. It said that in the 1930s, A. Hassan argued with the leader of Ahmadiyah, Abubakar Ayub.

Once in that time, A. Hassan argued 'hadith': On the day of the Prophet died, the earth was screaming, he said: Oh Allah, if my body will be empty and trampled by the legs of the Prophet until the Day of Resurrection? Then God said to the earth: I will make over your body like a man whose heart Prophets.

Abubakar Ayub asks the history of that hadith. Then, A. Hassan answered, he did not know. He added: Are master like this hadith? If likes, please use, if not, please reject. Abubakar Ayub rejected the hadith which is argued by A. Hassan, because it was unclear who the narrators and what of the books that hadith is written. At that time, Ahmadiyah followers were cheered, feeling proud that their leader would win the debate in a short time. They thought A. Hassan could not explain the history of that hadith. After that, A. Hassan made a surprise. He said that that hadith was found in the book of Mirza "Tuhfah Baghdad". Instantly, Ahmadiyah followers got silent.

A. Hassan was asked to the Ahmadiyah's Prophet (Mirza) about the history and from where that hadith was taken. Please asked anyway, how an earth can talk to humans, because it is not a hadith original from the Prophet's (Muhammad). Considering the earth cry out after Muhammad died. So firmly A. Hassan, of course there were others who heard the talking of the earth and the God's answer. A Hasan urged to ask the Prophet Mirza, Who are them?.

Abubakar Ayub had the total lost, because he could not refute the argument of A. Hassan. However Abubakar Ayub still dodged by saying that the hadith can be found in the book "Kanzul

Umami" whose Ahmadiah's handbook, however, he weakened himself, admitted to not bring the book so it could not be seen. Then both Ayub and the other followers of Mirza were pale.

2.4. Hassan, Pastor and Secular Thinker

Defenders of Islam, led by A. Hassan also been challenged openly debate the Father JJ Tan Berge. This priest of the Jesuit's Society insulted the Prophet of the Muslims through his writings in 1931 by the Journal of Studien. Mohammad Natsir, activists of Persis who are also students of A. Hassan countered harassment by Pastor Tan Berge in writing published in the Islamic Defenders Magazine, No.33 of 1931.

Natsir stated: Behold, we, Muslims, too enough listening and let all kinds of attacks on Islam. There are subtle ways and rough ways; from politicians such as Snouck Hurgronje, until the Protestant Christian Kraemer and Ds. Christoffels; from murakkab (un-education) groups Tai Bee Oei up to Kristen Catholic Ten Berge, not to mention his disciples and Catholic Protestant politicians who called themselves the 'Neutral religion'. Natsir called people who at that time was involved in the abuse of Islam, such as Snouck Hurgronje, Reverend Hendrik Kraemer, Christoffels, Oei Bee Tai, and the secular nationalist activists as the 'Neutral religion' who became disciples of the Islam's insult.

In the past, secular activists who sat as a member of Jong Java or later Boedi Oetomo, mentors have people like Snouck Hurgronje, Pastor Kraemer, and others. When affluence of the insult to Islam, A. Hassan had advised to Datuk Sati Alimin, figures from the Minangkabau who is also a friend of Mohammad Natsir. To Datuk Alimin, A. Hassan said: When the master heard about Islam denigrated in front of master, then at that time also master had to think quickly, master is Muslims or not? If master was not a Muslim, ignorant, that's it. There's no problem anymore. But if master was a Muslim, then master should think the second half: Who else would defend Islam at a time like that except master? Then get up, Islam must be defense!

A. Criticism Hassan against secular understanding on Soekarno can be seen in the book "Islam dan Kebangsaan", a phenomenal work of A. Hassan criticized the nationalist-secular groups at that time. A. Hassan explicitly rejects democracy and secularism. He was asked about what the different Islamic government and democracy, between these two, which one is better?

Heard the question A. Hassan replied: Government in democracy or popular sovereignty based solely on the will of the people. If people want to lawful adultery, allowing the production of alcoholic beverages, and so on, should undoubtedly. Meanwhile, according to Islam, which remains haram is haram (not allowed by Allah); were *makruh* (doing something is ok but it is better for avoid it) is still *makruh*, and that remains *sunnah* (doing something is better than not) is *sunnah*. Sovereignty of the people prevails in matters outside of the proficiency level. In the government by way of Islam, adultery cannot be a normal case, whereas the genuine democratic system of government, which haram could be halal, duties can be haram, as long desired by the people. From here, it can know which one is better, said Ahmad Hassan.

A firmness idea A. Hassan in the fight Islamic syariah (rules/ recommendation based on Al-Qur'an and or Al-Hadiths) to become the foundation of rule in government also appears in the controversy idea with Soekarno. Soekarno wanted the separation of religion from government

structures as well as reflect on Swiss law and secularism Turkey, however, this view was denied by a number of Islamic leaders, including A. Hassan and M. Natsir who both of them no calls for efforts to separate religion from government affairs. According to A. Hassan, Islam has a perfect universal value that is not owned by a number of other religions.

Of this controversy, A. Hassan also provided an explanation of the terms in choosing the president, following: First, a leader must be Muslims from itself community, as stated in the Qs. Ali Imran: 118-119, Qs. al-Tawbah: 8, Qs. al-Maidah: 57. Second, a president should be of men based upon the information Qs. al-Nisa ': 34, Qs. al-Nahl: 43 and Hr. Bukhari containing: There will be no victorious who handed over the affairs of a country (leadership) to women. Third, have professionalism. In this case affirmed by the Holy Prophet.: If a business is not handed over to the expert then wait while destruction (Bukhari).

2.5. His Works

Dozens of books on religion issues especially fiqh (laws), tafsir (interpretations), and theology has been published and is widely used as a reference by ulama in Indonesia. His first book, tafsir Al-Fur'qan, received widespread acclaim in the community. In addition, He and M. Natsir published magazines "Pembela Islam" and "al-Lisan". Thanks to all his ability through writing and oral argument, the name A. Hassan became famous not only in Indonesia but also in Malaysia and Singapore. In a book written by Michael Feener, *Muslim Legal Thought in Modern Indonesia*, called A. Hassan as a driver for the emergence of a voluntary organization, opening up educational opportunities, also encouraged the publication of the print media. He also encourages the birth and development of new community schools for Islamic thinker.

Among of his work are as follows: (1) Tafsir Al-Quran, Al-Furqan, (2) Soal-Jawab tentang Berbagai Masalah Agama,; (3) Kitab Pengajaran Shalat; (4) Terjemah Bulughul Maram; (5) A.B.D. Politik; (6) Adakah Tuhan?; (7) Al-Burhan; (8) Al-Fara'id; (9) Al-Hidayah; (10) Al-Hikam; (11) Al-Iman; (12) Al-Jawahir; (13) Al-Manasik; (14) Al-Madzhah; (15) Al-Mukhtar; (16) Al-Nubuwwah; (19) Apa Dia Islam?; (20) Aqaid; (21) Al-Tauhid; (22) Bacaan Sembahyang; (23) Belajar Membaca Huruf Arab; (24) Bibel lawan Bibel; (25) Debat Kebangsaan; (26) Debat Luar Biasa; (27) Debat Riba; (28) Debat Taklid; (29) Debat Talqin; (30) Dosa-dosa Yesus; (31) First Step; (32) Hafalan; (33) Hai Cucuku; (34) Hai Putriku; (35) Halalkah Bermadzhah?; (36) Is Muhammad a Prophet?; (37) Isa dan Agamanya, (38). Isa Disalib?; (39) Isra' Mi'raj; (40) Kamus Persamaan; (41) Kamus Rampaian; (42) Kesopanan Islam; (43) Kesopanan Tinggi; (44) Ketuhanan Yesus; (45) Kitab Riba; (46) Kitab Tajwid; (47) Matan Aljrumiyah; (48) Merebut Kekuasaan; (49) Muhammad Rasul; (50) Nahwu; (51) Pedoman Tahajji; (52) Pemerintahan Islam; (52) Pengajaran Shalat; (53) Pepatah; (54) Perempuan Islam; (55) Qaidah Ibtidaiyah; (56) Ringkasan Islam; (57) Risalah Ahmadiyah; (58) Risalah Hajji; (59) Risalah Jum'at; (60) Risalah Kudung; (61) Special Diction; (62) Surat Yasin; (63) Syair; (64) Talqien; (65) Tertawa; (66) Topeng Dajjal; (67) Wajibkah Zakat?; and (68) What is Islam.

A.Hassan successes to provide a strong understanding of the religious even given develop many potential ulama. Moehammad Natsir is a lucky person who got intellectual ability from Agus Salim and religious study from A. Hassan. The result, Moehammad Natsir has held various

important positions, such as Chairman of the Leadership Center Persis, Chairman of the Islamic Party of Indonesia Bandung while the Dutch colonial period, DPP Chairman Masyumi Party, Prime Minister of the Republic of Indonesia, Chairman of the Board of Da'wah Islamiyah Indonesia (DDII), beside his position as Vice President Mu'tamar Al-Alam Al-Islami and Assembly members Ta'sisi Rabithah Al-Alam Al-Islami.

Besides Moehammad Natsir, religious figures and politicians who had become his disciples, is KH M. Isa Anshary ever become Chairman of Just Leadership Center (1948-1960); Masyumi Chairman of West Java and DPP Masyumi members. Moehammad Natsir and Isa Anshary in the political views are the opposite of Sukarno, who had also been studied to A. Hassan in religious issues. Similarly, K.H.E. Abdurrahman, the leader of Pesantren Persis Bandung, Chairman of Leadership Center (1962-1983) and also caregivers magazine Al-Taqwa is a student of A. Hassan. He went on to manage pesantren in Bandung since A. Hassan abandoned Persis Bandung and moved to Bangil in 1941.

Among the other students who later became a great ulama and led the large pesantren, is Ustadz Abdul Qadir Hassan, the eldest son of A. Hassan, who led the pesantren Persis Bangil, caregivers magazine al-Muslim Ulama Council, and also had become chairman of Persis; KHO Qomaruddin Saleh, the vice chairman of the central leadership of Persis; KHM Rusyad Nurdin, a lecture at several universities, famous ulama, and was once the vice chairman of the central leadership of Persis and Chairman of West Java representatives DDII; Fakhroeddin al-Khahiri, great ulama comrade Moehammad Natsir at the time when studied to A. Hassan, and many more ulama in the area that became teachers and activists in various Islamic organizations, especially the students of the first batch Persis who are pioneer and driving force of the establishment of Al-Quran and Sunnah in their place of origin.

In addition, there are some comrades of A. Hassan in upholding the Qur'an and Sunnah, besides being a friend dialogue A. Hassan, received many ideas from A. Hassan. They are Moenawar Chalil (Semarang), KH Imam Ghazali (Jamsaran Solo), Prof. Dr. T. M. Hasbi Ash-Shiddieqy (Yogyakarta), Abdullah Ahmad (Jakarta), M. Ali Hamidy (Jakarta), Abdul Hakim H. Zainuddin Hamidy (Minangkabau) and others.

3. RATIONALE OF A. HASSAN ABOUT STUDY OF HADITH

As the explanation biography of A. Hassan above, he was born from the intellect family. His father is an author of scientific works. His father encourages him to follow in his footsteps. It is a major factor formation of figure A. Hassan. Moreover, the internal factors supported himself who never tiring to study Islam. His work is quite a lot, showing prowess A. Hassan in the scientific aspects, it turns out he was not only proficient in the knowledge of worship, but also in various other knowledge, such as sociology and even inter-religious knowledge. Moreover the various debate that is not recorded.

Rationale of A. Hasan is often considered to be aggressive, extreme and puritanical. It is caused by literalist understanding. It is very clear on matters relating to worship, especially worship of *mahdlah* (unmodified), he completely rejects anything that smells of *bid'ah*.

Broadly points of his rationale are as following: First, *ijtihad* should refer to the Al-Qur'an and authentic hadith only. The implication is marginalization of ulama's fatwa, especially if the referral *nash* (text) is unknown or contrary to the texts. However *ijtihad* can refer to ulama's fatwa if it is reasonable and responsible. Second, He against *taqlid* (following opinions without knowing the reasons or arguments), but allows *ittiba'* which follows a clear argumentation (*dalil*) and recognized its truth. Third, he is holding *lafaz* (words) more clearer (*dzahir/* real) in concluding the law. Similar to the Shafi'i al-Dzahiry who cling to *dzahir nash* and refused *takwil* (interpretation). Fourth, he criticizes hadith on editorial aspects (*matan*) and narration. The criticism of *matan* is the hadith must not conflict with the Al-Quran and *mutawatir* hadith or higher degrees validates. While criticism of the narration over to criticism about how that hadith is pried and who the narrator is (*naqd al-Rijal*). Fifth, reject *ijma'* (agreement among ulama). According his research no single verse that commands accept *ijma'*. He believes only Al-Qur'an and Hadith as sources of laws, therefore the man-made laws cannot be one of the sources of law, although it has been agreed by people.

Despite, author does not get the work of A. Hassan which specific study at hadith and its *musthalah*. author gets specifics thought of A. Hassan about the study hadith from introduction of *Bulughul Maram* translation book, and a variety of his knowledge in his other book, particularly, "Tanya Jawab Tentang Berbagai Masalah Agama", which is among the answer, he explained his mindset, especially when explaining the validity of a hadith. According to the formulation of the problem in this paper, the author only limiting mindset A. Hassan, how he determine a hadith is *dhaif* which is often opposite with rationale of the other ulama.

In the introduction of the article *Bulughul Maram* [1] section-27, A. Hassan explained how the hadith is *shahih*. Hadith is *shahih* if it is narrated as referred in section-6 with additional conditions, such as following:

First, there is information that the narrator of A as mentioned in section-2, have met and received hadith from narrators B, as well as B, C, D, E, F and G up to the Prophet. Second, the narrator is on legal age and Moslems. Third, that hadith does not contradict with the other hadith which is more authentic, especially not against Al-Qur'an. Fourth, that hadith has no defects, such as explain in section-18.

Then in section-6 which is intended as outlined A. Hassan is following: Each narrators are: (1) Not known as a liar; (2) There is no accused of being a liar, (3) Not a lot of harm, (4) Not less careful; (5) Do not wicked; (6) Not doubtful; (7) No expert heresy (8) Not less material to be memorize; (9) There is no often violation to others of the strong narrators; (10) known well (famous narrators who have given testimony of two contemporaries).[2]

Then in section-18 which is described by A. Hassan is as follows:

Ma'lul hadith or *mu'allal* hadith or *mu'tal* (hadith having defect) is hadith that there is a hidden defect, after carefully examined, that is not a disability described in section-6, but aside from that, the defects is hard or not known, except by experts of hadith.[2]

From the above explanation can be understood that the methodology of which is used by A. Hassan to determine hadith as *hujjah* (basic law) is quite tight. First, not enough between the narrators was evidence by "the possibility of an encounter with a student and teacher of narration"

as like required by most of (jumhur) ulama of hadith, but must has requirements of "proven encounter and narration pupil to the teacher". This is the requirement that formerly offered by imam Bukhari. Therefore a *shahih* hadith assessment by jumhur ulama is not necessarily *shahih* by A. Hassan. Second, hadith that has conflicting with a more valid/strong hadith has become *manhaj* of ulama in general. That hadith called hadith *al-shadz*, whereas the hadith narrated from more valid/strong narrators called hadith *al-Mahfudz*. It is exactly as described A. Hassan on section-22 about hadith *al-Mahfudz* and *al-shadz*. [2] However, A. Hassan adds a requirement "especially not contrary to the Al-Quran". This addition needs to criticize further. Because in view of the ulama hadith, impossible contradiction between hadith and Al-Qur'an is happen. Therefore, if there is hadith that "seems" to contradict the Al-Quran, should be a compromise, not a confrontation so that any argument can be understood in proportion.

In the hadith translation Bulughul Maram, hadith number: 1344 as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ، فَأَكَلَهُ حَرَامٌ رَوَاهُ مُسْلِمٌ.

Narrated by Abu Hurairah, The Prophet said: Every animal fangs of wild animals, then the law is haram (Hr. Muslim [3])

At this hadith A. Hassan gives the following explanation: According to the hadith narrated by Abu Hurairah, that the Muhammad forbids (haram) eating beasts have sharp teeth at the front, called fangs. According to the history of Ibn Abbas that Muhammad prohibits (*makruh*) to eat it, and the history of the Ibn Abbas no additional editorial "and every bird that grabbed (carnivore birds)".

According to the Al-Qur'an in al-Baqarah-173, al-Nakhl-115, al-Maidah-3, and al-An'am-145, that foods are haram only four, namely carcass, blood, pork and anything slaughtered not because of Allah. According to al-An'am-119 explained that Allah had been detailing what is haram to humans, which means no other food that is haram except those four too.

Therefore, beast having fang, carnivore birds, donkeys and other which appear in hadith is forbidden by the Prophet then that hadith understood correctly, as consequence, the word of Allah says "no haram than four" was a lie, but Allah may not lie, and of course the Prophet is impossible to forbid what has been permitted by Allah.

Therefore, It had confirmed that Muhammad prohibits only, not forbid. The prohibition was understood is only *makruh*. If the prohibition of the Prophet was taken on the meaning of *makruh*, then there will be no conflict between Al-Qur'an and Hadith. That means, these verses do not forbid, as the hadith is prohibition (*makruh*).

If anyone asks, why the editorial of hadith there are using editorial 'forbid'? Then the answer is, in fact the Prophet only prohibits eating fanged beasts of the wild animals, but other friend (Abu Hurairah) understands that the prohibition is understood as forbidden, then he narrated with the editor, forbid, while another friend (ibn Abbas) understands that it is not haram, then he redacted the hadith prohibit, not forbid.

In the hadith translation Bulughul Maram, hadith number: 1346 as follows:

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ، وَأَدْنَى فِي لُحُومِ الْخَيْلِ مُتَّفَقٌ عَلَيْهِ.

Narrated by Jabir ra, The Holy Prophet on the day of the battle of Khaibar forbade people eating donkey meat, and the Holy Prophet allowed consuming horse meat. Hr. Muttafaq 'alaihi.

At this hadith A. Hassan gave the following explanation: Donkey is not included in the four things forbidden by Allah in the Qur'an, as well as explanations on hadiths number 1344 and 1345. Some ulama argue that the forbidden is only because Muhammad feels worried about the destruction of animal transport goods indispensable in warfare, and Muhammad allows horse slaughter, because the horse is less necessary than the donkey.

In Islamic government, it allows to forbid people to eat beef or buffalo, if the feared extinction of animals for managing field which is the source of food people. The reason forbid like that is something called "Tahrimmu'aqat" (a temporary prohibition), not "Tahrimmu'abbad" (prohibition for all time). Further explanation please examine the hadith number 15, there are very important explanation.[2]

More explanation of A. Hassan about the hadith of the Prophet: Permitted for us two types of carcasses and two types of blood. The carcasses are two types of grasshoppers and fish, and that meant two types of blood are liver and heart. Hr. Ahmad [4] and ibn Mājah [5], and there are disadvantages to this explanation. At this hadith, A. Hassan gave the following explanation: The 15th hadith has weakness in the *sanad* (transmission hadiths), therefore cannot be used as *hujjah*. He explain that among the fish that has blood flowing when injured or killed, and no for others, two types of that carcass fish is halal based on the first hadith "Abu Hurairah narrated., The Holy Prophet said: The sea water is clean, and its carcass is halal ", and with a history that explains the reason that Muhammad ate large fish in seashore that have been obtained by the friends of its conditions has become a carcass. However, neither does on grasshoppers.

Among the animals, there were bloody flowing, and others are not, such as grasshoppers, frogs and alike. Already understood, that the animals were bloody flowing, it should be slaughtered, but no explanation for animals that do not have bloody flowing. If the fish carcasses that its blood flows can be consumed without slaughter, then, for carcasses animals which do not have bloody flowing, why not?

And also understandable, that Muhammad never eat meat baked or cooked, as well as the fruits, and have understood that meat and fruit also contains vermin, pests or others not visible by eyes, and among those it's certainly had died because contact with sunlight, fire or hot water, meaning Muhammad has eaten the carcasses of that animals without slaughtered.

Thus, there is no reason to consume carcasses of animals that have no blood flow. It could be that there are some people who said: Muhammad had been consuming small pests because it does not look or does not know. Then the answer is actually very able Muhammad knows little pests with revelation from Allah, and there is no doubt that Allah aware of any small pests that are attached to the flesh and the fruit are eaten by the Prophet and Allah not forbid. Finally it can be concluded, carcasses that are forbidden in the Qur'an is the carcasses of animals that have blood flowing.

From the above explanation can be understood that the methodology of A. Hassan determine all hadith which appears to conflict with the Quran, even if it he consented, His interprets is takwil, from haram be prohibition, or blame an understanding friend who should be prohibit be forbid.

This is consistent with the exposure criteria to argue with him in the hadith, not quite with the five requirements that proclaimed by ulama hadith, but must be added the following: First, let information that the narrator of A as mentioned in section-2, had met and received hadith from narrators B, as well as B, C, D, E, F and G up to the Prophet. Second, let the narrator on legal age and Moslems. Third, it is that which is authentic hadith does not contradict the hadith is more authentic, especially not against the Qur'an. Fourth, let hadith that has no defects vague, such as the exposure to section-18. [2]

4. CRITISM RATIONALE A. HASSAN

In the case of eating of fanged beast from wild animals, has been described by A. Hassan. The first hadith is a hadith mentioned in the translation Bulughul Maram number: 1344 as follows: Abu Hurairah narrated., The Prophet. said: Every animal fangs of wild animals, then the law is haram. (Hr. Muslim [3]).

In this issue, there were some related editorial about eating of fanged beast from wild animal meat, others are use a clear editorial, the Holy Prophet said "Haram" eating beasts, others are using "Makruh/Prohibit", and the others are using "Mubah/Does not justify". The following details was described.

4.1. Editorial Prophet Said Haram

Hadith the Prophet editorial said "haram" eating of beasts related by (a) Abu Hurairah, (b) Ghalib ibn Abjar, and (c) Abu Tsa'labahal-Khusyani.

4.1.1. Hadith of Abu Hurairah ra.

Hadith the Prophet forbids editorial eating of beast narrated by Abu Hurairah ra., Issued by Muslim [3], hadith number: 5101, Nasā'iy [6], hadith number 4335 and 4341 , Baihaqi in al-Sughra [7], hadith number 4225, Nasā'iy in al-Kubra [8], hadits number 4836 , Baihaqi [7], hadits number 19837, Baihaqi in al-Kubra [1], hadits number 19140 , and Ahmad [4], hadits number 7425, with a variety of editors isfollow:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ ذِي نَابٍ مِنَ السَّبَاعِ فَأَكْلُهُ حَرَامٌ .

Narrated by Abu Hurairah, The Prophet said: Every animal fangs of wild animals, then the law is haram

4.1.2. Hadith of Ghalib ibn Abjar ra.

Hadith the Prophet forbid eating of beast narrated by Ghalib ibn Abjar ra., Issued by Abū Dāwūd [9], hadith number 3811, with the following editorial:

عَنْ غَالِبِ بْنِ أَبَجَرَ قَالَ أَصَابَتْنَا سَنَةٌ فَلَمْ يَكُنْ فِي مَالِي شَيْءٌ أَطْعِمُ أَهْلِي إِلَّا شَيْءٌ مِنْ حُمْرٍ وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَرَّمَ لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ ...

Narrated by Ghalib ibn Abjar.: One time we were hit by famine, and I do not have any slightest treasure gave to my family, whereas the Prophet has haram to consume local donkey ...

4.1.3. Hadith of Abu Tsa'labah ra.

Another hadith narrated by Abu Tsa'labah ra., Issued by Ahmad [4], hadith number 18207, and 18220 with the following editorial:

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْبِيِّ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ قَالَ حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْخُمْرِ الْأَهْلِيَّةِ وَاللَّحْمِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.

Narrated by Abu Tsa'labah al-Khusyani ra.: The Prophet has forbidden local donkey meat and meat from every fanged beast of the wild animals.

From the above explanation can be understood that the editorial forbid expressly in terms of eating meat from wild animals not only narrated by Abu Hurairah, but also by other companions, like Ghalib ibn Abjar and Abu Tsa'labah al-Khusyani.

4.2. Editorial Prophet Said Makruh

Hadith with the editorial, the Prophet said "Makruh/prohibit" eating of beasts, related by (a) Ibn Abbas ra., (b) Khalid ibn Walid, (c) Irbadh ibn Sariyah

4.2.1. Hadith of Ibn Abbas ra.

Hadith with the editorial, the Prophet said "Prohibit" eating of beasts, is narrated by Ibn Abbas, issued by Muslim [3], hadith number: 5103, Abū Dāwūd [9], number: 3807, Nasā'iy [6], Hadith number: 4359, ibn Mājah [5], number: 3356, Ahmad [4], number: 1267, Baihaqi [10], number: 18766, Daraqutni [11], number: 3095, Abu Ya'la in al-Musnad [12], among of which are:

عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

Narrated by Ibn 'Abbas: The Prophet prohibits consuming any animal fangs of wild animals and birds are grabbed (carnivore birds).

4.2.2. Hadith of Khalid ibn Walid ra

Another hadith narrated by Khalid ibn Walid, issued by Abū Dāwūd [9], hadith number: 3792, ibn Mājah [5], hadith number: 3319, with the following:

عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ -زَادَ حَيْوَةً- وَكُلِّ ذِي نَابٍ مِنَ السَّبَاعِ.

Narrated by Khalid ibn Walid ra: The Prophet prohibiting local donkey meat, bigal and small, (in narration of Haiwah no additional editor) and the meat of any animal fanged beast types.

4.2.3. Hadith of Irbadh ibn Sariyah ra.

Another hadith related by Irbadh ibn Sariyah ra, issued Turmūdziy [13], hadith number: 1548, with the wording:

أُمُّ حَبِيبَةَ بِنْتُ الْعِرْبَاضِ وَهُوَ ابْنُ سَارِيَةَ عَنْ أَبِيهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

Narrated by Irbadh ibn Sariyah ra., The Prophet prohibit eating meat from animals whose fangs of wild animals and birds are grabbed.

4.3. Editorial Prophet Said Mubah

Hadith the Prophet editorial "Mubah/does not justify" eating meat beast narrated by Abu Tsa'labah ra. issued Nasā'iy [6], Hadith number: 4343, Ahmad [4], hadith number: 18213 with the following editorial:

عَنْ أَبِي ثَعْلَبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحِلُّ النَّهْبِيُّ وَلَا يَحِلُّ مِنَ السَّبَاعِ كُلُّ ذِي نَابٍ وَلَا تَحِلُّ الْمُجْتَمَةُ.

Narrated by Abu Tsa'labah ra., The Prophet. said: It is not halal al-nuhba (striking), not halal all fanged beasts, and not halal animals used for target practice.

4.4. Fiqh Sunnah

There are three friends, namely (a) Abu Hurairah, (b) Ghalib ibn Abjar, and (c) Abu Tsa'labahal-Khusyani, who redacted expressly that the Prophet. forbid people to eat meat from animals that fanged beast types, and their narration is a hadith qauli (direct verbal statement of Prophet.), of course they are very careful in quoting what that related by the Prophet, alike by the Prophet said: Blessed are those who hear the words from me then narrated like what they hear from me. Depart from the advice of the Prophet, then the friends attempt to report sayings of the Prophet. whether the utterance was judged rational or irrational. Later on what is considered the irrational, ultimately proved to be rational, as like as Holy Prophet said: If a fly goes into your drinking water, then drowned, and then get rid of, because there is disease in the wings, while the other wing contained the antidote. Similarly, the hadith about the Isra 'and Mi'raj and others hadiths. All of hadiths narrated by the companions as like what that related by the Prophet. Then the statement, every fanged beast of wild animals is haram, of course this part of what is believed to be that related by the Prophet, Not the ijtiḥad of the Companions of the Prophet. This is exacerbated by the Abu Tsa'labah narration that states "not halal for us meat animal fangs of wild animals", this editorial can be believed to come from Prophet saying, Not lie or results ijtiḥad of the Companions. Therefore others transmission of companions, namely (a) Ibn Abbas ra., (b) Khalid ibn Walid, and (c) Irbadh ibn Sariyah with the editorial, Prophet prohibits eating meat from animals whose fangs of wild animals" are also believed to have come from an oral Prophet. So that the meaning of "forbid" is leading to "haram", not "makruh" or the like.

It is reassuring that the meaning of prohibition referred to in narration (a) Ibn Abbas ra., (B) Khalid ibn Walid, and (c) Irbadh ibn Sariyah is narration of Abu Tsa'labah, that he asked the Prophet. about what is permissible and what is forbidden anyway, and by the Prophet. answered: Do not eat the fanged beasts of the wild animals. This Nash clearly shows the forbidden is haram.

A. Hassan considers that the emergence of the editorial "The Prophet forbade the fanged beasts of the wild animals" is the result of ijtiḥad of the Companions, then no doubt that their ijtiḥad (the Companions, *salafu shalih* (the previous generation)) is closer to the truth than his ijtiḥad. Because they are the heirs of generations of scientific prophet, who understand the Sunnah than later generations.

Difficulty A. Hassan rooted against this hadith, because his *manhaj* which said that the hadith contrary to the Quran can not be practiced, no matter how real authentic hadith. It can be seen from his writings as follows:

According to the hadith narrated by Abu Hurayrah, that the Prophet. forbids eating beasts have sharp teeth at the front, called cloves or fangs. According to the history of Ibn Abbas that the Prophet. forbid, eat it, and the history of the Abbas ibn no additional editorial "and every bird that grabbed". According to the Qur'an in al-Baqarah-173, al-Nakhl-115, al-Maidah-3, and al-An'am-145 that foods prohibited only four, namely carcass, blood, pork and anything slaughtered not because of Allah. And according to al-An'am-119 explained that Allah had been detailing what is forbidden to humans, which means no other food that is forbidden except those four. The beast having fang, carnivore birds, donkeys and other which is showed in some hadiths understood correctly that haram for exactly. Meanwhile, the word of Allah that says "no haram than four" was a lie, but Allah impossible for lie, and off course not the Prophet. Who dare to forbid what has been permitted by Allah. Thus, had confirmed that the Prophet. prohibits only, not forbid, because the prohibition was understood only makruh. If the prohibition of the Prophet. were taken on the meaning makruh, then there will be no conflict between the Qur'an and the Holy Prophet. If anyone asks, if so, why editorial hadith the Prophet. using editorial forbid? Then the answer is, in fact the Prophet. only prohibits eating fanged beasts of the wild animals, but some of the Companions (Abu Hurayrah) understands that the prohibition is understood as forbidden, then he (Abu Huraira) narrated that the Prophet with the editor. haram, while another friend (ibn Abbas) understands not haram, then he redacted the Prophet. prohibit, forbid not [2].

Though the hadith prohibition was not at all contrary to the Qur'an, if the word of Allah "innama harrama" was not meant "only the forbidden", because "innama" could mean "real", so that the letter "mim" meant "ziyadah" or additional. Allah has forbidden four kinds of authority contained in Al-Baqarah: 173 which means: Verily Allah has forbade for you carrion, blood, pork, and animals (when slaughtered) called (name) besides Allah ... Then the Prophet. also has authority forbids others. Therefore the two texts is not a contradiction at all. Interpretation of "innama" may not mean "only" so that others can deny disputed prohibition in others verses because Allah forbid turns ten kinds of animals, as His word:

Forbidden to you (take) (1) carrion, (2) blood, (3) pork, (4) the meat of animals slaughtered in the name of other than Allah, (5) the animals were suffocated, (6) the animals were hit, (7) animal falls, (8) animals headlong, (9) what was torn beasts, except that you could kill it, and (10) animals slaughtered for idols. (Al-Maidah: 3). No matter how the animals initially in halal principle, but because the gifts have no right, then animals are forbidden for consumption. The interesting thing about the ten types of animals which are forbidden are the animals that initially halal, but because the results are haram after torn by beast, then what about the beast who ate him? With this way of thinking as the many hadiths that seemingly contradict the Qur'an can be combined, if not, then it will displace many authentic hadith which seems to contradict the Qur'an. Supposedly if this hadith is authentic, must be believed to be part of the revelation, and revelation fellow unlikely event of collision, there is only how to understand the hadith it so it does not conflict with the Qur'an. So no

sooner judge a hadith should not be practiced (eventhough authentic), simply because its-dhahir contradiction with the Qur'an.

5. CONCLUSIONS

Interpretation hadith, forbidden fanged beasts of the wild animal species have been sharih (clearly) is forbidden by the Prophet because that hadith is paradox with the Quran, the hadith means that they can be practiced, but the real, that *shahih* hadith has not contradict to the Qur'an. During the time, this hadith is always subordinated position, so that when the its-dzahir contrary, then the reasonable (*hujjah*) of this hadith immediately aborted. Consequently, not a few hadiths which have been graded authentic by the scholars should be impeached (can not be used as proof/*hujjah*).

The duty of every Muslim to position the hadith as a revelation, so if it happens as if the clash had compromised carefully, because it is essentially, impossible revelation overlap each other. If I may say, every Muslim need hadith very much, someone can not master of the Quran, but if he mastered the hadith, God willing, he survived, because the hadith is explanatory to the Qur'an.

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