AUTHENTICITY OF SANAD HADITH ABOUT TAKBIR *'ĪDAIN* IN MUHAMMADIYAH PERSPECTIVE

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Abstract

Hadith is a reference that Muslims use as an explanation and reinforcement of the Qur'an. Judging from the quality and quantity of transmission, hadith must come from the Prophet. The scholars discussed the authenticity and validity of traditions not sourced from the Prophet SAW, such as the hadith about the Takbir of Eid al-Fitr and Eid al-Adha prayers. This paper aimed to explain the quality status and reasons for accepting hadith, according to Muhammadiyah. This study used a library research method with a descriptive-analytical approach. The research results are as follows; First, the hadiths about the Eid prayer Takbir and Eid al-Adha by Amr supported by Ansari, al-Muzanni, isyah, Abu Hurairah, and Amar are included in the hasan lighairihi hadith because many narrators have narrated the hadith. Second, Muhammadiyah believes that the hasan lighairihi hadith can be accepted and used as a reference in the implementation of Eid al-Fitr and Eid al-Adha takbir as long as the narrators mutually strengthen. This is based on the standardization of the validity of the hadith that meets the criteria of As-Sunnah al-Maqbullah.

Keywords: validity, hadith, sanad, takbir, Muhammadiyah

Abstrak

Hadis merupakan sumber rujukan bagi umat Islam dari masa lalu sampai masa kini. Hadis diposisikan sebagai sumber kedua setelah Alquran yang menjadi penjelas dan menjadi penguat. Sumber hadis harus benar-benar bersumber dari Nabi dilihat dari aspek kualitas dan kuantitas periwayatan hadis. Namun tidak semua hadis benar bersumber Nabi SAW karena diperbincangkan oleh para ulama dari orisinilitas dan kesahihahannya, seperti hadis tentang takbir salat idul fitri dan idul adha. Tulisan ini bertujuan untuk menjelaskan tentang status kualitas hadis dan alasannya dalam penerimaan menurut Muhammadiyah. Penelitian ini menggunakan satu metode kepustakaan atau library research dengan menggunakan pendekatan deskriptif-analisis. Hasil temuan dari penelitian ini adalah;

Pertama, hadis-hadis tentang takbir dalam salat idul fitri dan idul adha disampaikan Amr bin Āṣ yang didukung oleh sahabat yang lain sebagai syāhid atau pendukung yakni Anṣāri, al-Muzanni, Āisyah, Abu Hurairah dan Amār sehingga termasuk kategori hadis *ḥasan lighairihi* karena banyak perawi yang meriwayatkan hadis. Kedua, menurut Muhammadiyah bahwa hadis *ḥasan lighirihi* dapat diterima dan dijadikan hujjah dalam pelaksanaan takbir idul fitri dan idul adha selama banyak jalurnya satu dengan lainnya saling menguatkan. Hal ini didasarkan kepada standarisasi kesahihan hadis yang memenuhi kriteria *As-Sunnah al-Maqbūllah*.

Kata Kunci: validitas, hadis, sanad, takbir, Muhammadiyah

Introduction

The authenticity of the hadith isnad is essential in determining whether a hadith is valid or not.[1] Therefore, research on naqd al-sanad needs to be carried out to prove the authenticity of these sources, such as the hadith about takbir *"idain*.[2] This hadith about takbir *"idain* has received attention from some scholars, so there is a difference of opinion in assessing the hadith. This difference of opinion is natural because the assessment of hadith critics is subjective. However, for some Muhammadiyah is a polemic that must be resolved.[3] Muhammadiyah encouraged the Tarjih and Tajdid Councils to resolve the issue. Some Muhammadiyah people who adhere to valid hadiths tend to use one Takbir. In contrast, most others accept and practice weak hadiths (hadith with many narrative structures and qarinah but show original provisions and do not conflict with the Qur'an and valid hadith) regarding seven and five takbirs.

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[1] Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 2007).

[2] Nuruddīn 'Itr, *Manhaj Al-Naqd Fī Ulūm Al-Ḥadīṡ* (Damaskus: Dār al-Fikr, 1979).

[3] Muḥammad bin Ismā'īl al-Amīri al-al-Yamīni Al-Ṣan'āni, *Subulus Al-Salām Syarḥ Bulūgh Al-Marām Min Jam'i Adillat Al-Aḥkām* (Beirūt: Dār al-Kutub al-Ilmiyyah, 2004), 282.

The absence of solving problems makes the Muhammadiyah central leadership through the Tarjih and Tajdid Assembly provides concessions in using one Takbir. This disagreement makes it difficult for the unification of the Muhammadiyah people. There needs to be problem-solving to ensure the consistency of Muhammadiyah's ways/manhaj in taking the law about *"idain* takbir.[4]

It is necessary to research aspects of the validity of the hadith to solve the problem to provide an understanding for Mareka, who maintains his argument without holding on to Manhaj Tarjih. Previous hadith research in Muhammadiyah such:

First, Kasman writes about hadith from the view of Muhammadiyah; he examines hadiths about firqah or groups with many versions; some say seventy-one, some say seventy-three groups.[5] He conducted research on the sanad in detail so that the authenticity of the sanad was known, which had implications for the consistency of Muhammadiyah in arguing with the hadith.

Second, Syamsurizal Yazid, regarding the analysis of the authenticity of the hadith in the set of Tarjih Muhammadiyah decisions, found that only two of the hadiths in the study were weak. In contrast, the hadith about IVF was not considered a hadith.[6]

Third, Syamsul Anwar About the Fiqh Proposal Method for the Contextualization of the Understanding of Rukyat Hadith, which shows four requirements for determining the Rukyat reckoning: First, the demand to change from Rukyat to the reckoning. Second, the rukyat method is not worship but suggestions for determining time and suggestions to change to

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[4] The Tarjih and Tajdid Councils think the hadith regarding the Idain prayer with seven takbirs in the first rakaat and five takbirs in the second is hasan lighairihi based on these rules. See Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2018), 303.

[5]Kasman, *Hadis Dalam Pandangan Muhammadiyah* (Yogyakarta: Mitra Pustaka, 2012), 1-403.

[6]Kasman, *Hadis Dalam Pandangan Muhammadiyah* (Yogyakarta: Mitra Pustaka, 2012), 1-403.

achieve more practical goals. Third, Rukyat's orders are not the command that is Qat'i because it is based on the Hadith Sunday. Fourth, the use of reckoning as a law results from changes based on the Qur'an and the hadith of the Prophet.[7]

Fourth, Mukhlis Rahmanto about the position of the hadith in Muhammadiyah ijtihad, which found conceptually about the understanding of the hadith in Muhammadiyah was carried out collectively or ijtihad jama'i conducted by the Tarjih Council and Tajdid Muhammadiyah Central Leaders. The purification and authenticity of a hadith among Muhammadiyah raise an organization's dynamics dominated by structural authorities, Muhammadiyah's contributions in the study in Indonesia, and understanding of the hadith surrounding the Tarawih prayer among Muhammadiyah and Nahdlatul Ulama.[8]

Fifth, Understand the hadith of Muhammadiyah's reckoning and the controversy surrounding it.[9] He conducted research from the aspect of the meaning of astronomical hadiths based on the ideology of Muhammadiyah and some of the opinions of the scholars.

Sixth, Rohmansyah about the Philanthropy activities at PKU Muhammadiyah Yogyakarta Hospital shows that the hadith about the establishment of the Muhammadiyah PKU Hospital was understood contextually from the historical aspects and social phenomena that occurred in the past, then at present, it was implemented in social activities and helping the poor.[10] These

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[7]Mukhlis Rahmanto, "Posisi Hadis Dalam Ijtihad Muhammadiyah," *Afkaruna* 10, no. 1 (2014), 44-58.

[8]Burhanuddin A. Gani, 'Pemahaman Hadis Seputar Shalat Tarawih di Kalangan Muhammadiyah Dan Nahdhatul Ulama', *Al-Mu'ashirah*, 13, no. 2 (2016), 1-25.

[9]Ali Imron, 'Pemaknaan Hadis-Hadis Hisab-Rukyat Muhammadiyah Dan Kontroversi Yang Melingkupinya', *Jurnal Studi Ilmu-Ilmu Al-Quran Dan Hadis*, 15, no, 1 (2014), 1-22.

[10]Rohmansyah Rohmansyah, Muh Zuhri, and Agung Danarto, "The Contextualization of Philanthropic Hadiths at PKU Muhammadiyah Hospital,

studies do not explain specific hadith studies about *"idain* Takbir, which are controversial among the scholars of the hadith and internal Muhammadiyah.[11]

The problem *"idain* Takbir needs to be resolved scientifically. The problem formulation in this study includes: How is the standardization of the validity of the Hadith Narrative structure (*sanad*) in Muhammadiyah? How is the validity of the Hadith Narrative structure (*sanad*) about *"idain* Takbir in Muhammadiyah? Moreover, what is the conclusion of the status of the *"idain* Takbir Hadith and his understanding from the perspective of Muhammadiyah? The formulation of the problem will be answered in the discussion section.

The researcher used the library research qualitative method. Library Research is a study based on primary and secondary literature data.[12] The approach used to explain and interpret the status of the Hadith *'idain* is a descriptive analysis by looking at the explanation of the book of *Syarh* Hadith.[13] Previously, the researcher conducted *Takhrij al-ḥadīs̄* to find the judgment of the scholars about the validity and strength of the hadith to find out the context of understanding in establishing the validity of the hadith and its practice. Then the understanding of scholars was synchronized with Muhammadiyah's understanding to produce the same legal provisions.

Yogyakarta," *Religia* 22, no. 2 (2019): 136–59, https://doi.org/10.28918/religia.v23i2.1887.

[11]Tim Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Fatwa-Fatwa Tarjih: Tanya Jawab Agama 1* (Yogyakarta: Suara Muhammadiyah, 2003).

[12]Lexy J. Meleong, *Metodologi Penelitan Kualitatif* (Bandung: Remaja Rosdakarya, 2017), 9.

[13]Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010).

Standardization of Validity of Hadith Narrative Sanad In Muhammadiyah

Muhammadiyah is very concerned about social and health problems and is very strict regarding the authenticity of the hadith, which is used as the legal basis for implementing worship. Muhammadiyah established the legal basis of the Quran and Hadith. The Quran is the main guideline, and the hadith of the Prophet is the second guideline. Hadith is an explanation of the Quran, so both are the primary reference in the practice of Islamic teachings.

Standardization of the validity of the hadith is based on the criteria of *As-Sunnah al-Maqbūlah*. *As-Sunnah al-Maqbūlah* is a hadith that is accepted as a reference in the matter of creed, worship, morals, and al-mu'amalah ad-duniawiyah (Muhammadiyah Tarjih National Conference in 2000 in Jakarta).[14] On the other hand, the Tarjih Decision Association still uses *As-Sunnah as-sahihah*, causing an understanding that Muhammadiyah only uses valid hadith and leaves the hadith hasan. This difference was then perfected into As-Sunnah al-Maqbulah to avoid misunderstanding. These changes make the hadith *hasan* Lidatihi, and Lighairihi can be accepted as a reference. *As-Sunnah al-Maqbūlah* criteria give flexibility to Muhammadiyah to use valid hadith and *hasan* hadith as a reference in the implementation of worship.

The hadiths included in the standardization of As-Sunnah al-Maqbulah are 1) Mutawatir Hadith, namely the Hadith narrated by the majority of the narrators who are relied on the senses;[15] 2) Hadith Ahad, which is a hadith that does not have the conditions

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[14]*Muhammadiyah*, *Himpunan Putusan Tarjih Muhammadiyah...*, 278.

[15]Maḥmūd Ṭaḥḥan, *Taisīr Muṣṭalaḥ Al-Ḥadīṡ* (Beirūt: Dār al-Fikr, n.d.), See Subḥi Ṣāliḥ, *Ulumul al-Hadīs wa Muṡṭalaḥuhu* (Beirūt: Dār al-Ilmiwa al-Malālyīn, 2009), 148.

for mutawatir or[16] Khabar ahad;[17] 3) Valid hadith came from Righteous narrators and without any deviations in The Narrative structure (sand); 4)[18] Hadith Hasan, which is a tradition narrated by narrators lacking Righteous and without any deviations in The Whole Process of the Narrative structure (sanad);[19] 5) Weak hadith (hasan lighairihi), which is a hadith that shows the narrative structure (isnad) and is strengthened by narrators.[20]

The above provisions indicate that Muhammadiyah is easy to determine the criteria of the hadith, as long as its validity and authenticity are guaranteed. Weak hadith that can be used as a reference must have a valid supporting tradition. Nevertheless, Muhammadiyah prioritized receiving a weak hadith, agreed upon by most scholars.

Based on the above, Muhammadiyah makes the rules of the Hadith category weak but can be used as a reference. These rules are: 1) Do not use the Hadith Mauquf that do not have a connection with the Prophet; 2) Receive the Hadith of Mauquf which is included in the law of *marfū'*; 3) Receiving the Hadith of Mauquf (including *marfū*'s law) if the aspects of the connection to the Messenger of Allah can be used as a reference, for example the words of Umm Athiyah "We are ordered to invite those who are menstruating ....."; 4) reject the hadith of pure mursal tabi'i without qarinah, but accepts the tradition of Mursal Tabi'i which has a connection to the Prophet; 5) Receive the Hadith Mursal Sahabi if

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[16]Ibnu Hajar Al-Asqalāni, *Nazhah An-Naẓr Fi Tauḍīh Nukhbatul Fikr Fi Muṣṭalaḥ Ahli Al-Aśar* (Riyāḍ: Safir, 1422),55.

[17]Sādjidurraḥman, *Nasy'ah 'Ulum Al-Ḥadiś Wa Tawāturuha* (Kairo: Maktabah al-Adab, 2004)., 80.

[18]Nuruddīn 'Itr, *Manhaj Al-Naqd Fi Ulum Al-Ḥadiś* (Damaskus: Dar al-Fikr, 1979), 242.

[19]Subhi As-Shalih, *Membahas Ilmu-Ilmu Hadis* (Jakarta: Pustaka Firdaus, 2013), 151.

[20]*Ḥasan* Lighairihiis a hadith whose origin is daif, unwilling, and not matrk in which many mutually reinforce one another.See Asjmuni Abdurrahman, *Manhaj Tarjih Muhammadiyah: Metodologi Dan Aplikasi* (Yogyakarta: Pustaka Pelajar, 2007), 183.

it has a connection to the Prophet; 6) Reject a weak hadith that does not have a valid supporting tradition, unless the weak hadith has a connection with the Prophet and does not conflict with the Qur'an and the hadith of the Prophet; 6) Jarh can take precedence over Righteous after a clear and valid information according to Syara'; 7) History of Tadlis people can be accepted if narrative structure (isnad) is maintained and righteous; 8) Friends' permits for the meaning of musytarak must be accepted; and 9) Friends' permits for the meaning of birth can be practiced.[21]

Standardization is made as a guide in taking and practicing the hadith of the Prophet. Based on this, the study of hadith in Muhammadiyah differs from other organizations. Muhammadiyah is very concerned about the narrative structure of hadith (sanad), considering that the Prophet's hadith must come from the Prophet and not lie. The Prophet warned, "Whoever lies to me will go to Hell.[22]" Muhammadiyah, as an organization guided by the Qur'an and the hadith of *al-Maqbūlah*, uses the Prophet's hadith as a reference without lying. The quality of the hadith narrative structure (sanad) that is maqbulah and valid hadith can be used as a reference.

The Validity of The *"Idain* Takbir Hadith In Perspective of Muhammadiyah

Hadiths about *'idain* Takbir (Eid al-Fitr and Eid al-Adha) are mentioned in many Sunan books other than al-Bukhari and Muslim. This means that al-Bukhari and Muslim did not narrate the hadith, and it is unknown why the narration did not mention the Takbir procedure in Eid al-Fitr and Eid al-Adha. Therefore, this research only presents the Prophet's hadith about *'idain*, sourced from the Sunan books from the Muhammadiyah book, supported by hadiths.

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[21]Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah...*, 302-303.

[22]Muḥammad bin Ismā'il bin Ibrāhīm bin al-Mughīrah al-Ju'fi Al-Bukhāri, *Ṣaḥīḥ Al-Bukhāri*, vol. 8 (Beirūt: Dār al-Ṭūq al-Najaḥ, 1422),

To find out about the narration of hadith and its validity status, the researcher conducted an interpretation of hadith.

Takhrīj Al-Ḥadīs (Hadith Interpretation)

To facilitate and find out about the validity of the hadith, the author used the interpretasi hadis method by looking at the narrative structure (isnad) and Matn hadith aspects and tracing the opinions of hadith scholars and Muhammadiyah's understanding of the validity of hadith. The *"idain* hadith are:

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ سَمِعَهُ مِنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبَّرَ فِي عِيدٍ ثِنْتَيْ عَشْرَةَ تَكْبِيرَةً سَبْعًا فِي الْأُولَى وَخَمْسًا فِي الْآخِرَةِ وَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا(رواه أحمد)

"Waki', Abdullah bin Abdurrahman, heard a hadith from Amr bin Shu'aib from his father from his grandfather that the Prophet recited twelve takbirs in the 'id prayer; seven takbirs in the first rakat and five takbirs in the second rakat, without praying before and after". (HR. Ahmad and al-Daruquṭni).[23]

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا الْمُعْتَمِرُ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ الطَّائِفِيَّ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ نَبِيُّ اللَّهِ –صلى الله عليه وسلمالتَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى وَخَمْسٌ فِي الْآخِرَةِ وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَيْهِمَا(رواه أبوداود)

"Musaddad, al-Muktamar said, I heard Abdullah bin Abdirrahman aṭ-ṭaifi narrate from Amr bin Shu'aib from his father from Abdillah bin Amr bin As, that the Prophet said: takbir in the Eid prayer is seven times in the first rakat and five times in the last (second) rakat

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[23]Aḥmad bin Ḥanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, vol. 11 (Beirūt: Al-Muassasah Ar-Risālah, 2001), 283.

and read Surah al-Fatihah and the letter after the Takbirs." (Narrated by Abu Dawud).[24]

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم– كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالأَضْحَى فِي الأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الثَّانِيَةِ خَمْسًا) (رواه أبو داود)

"Qutaibah, Ibn Lahī'ah from Uqail from Ibn Shihhab from Urwah from isyah, indeed the Prophet (pronounced) takbir in the Eid al-Fitr and Eid al-Adha prayers. Seven times in the first rakat and five times in the second." (Narrated by Abu Dawud).[25]

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ أَنْبَأَنَا ابْنُ لَهِيعَةَ حَدَّثَنَا الأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّكْبِيرُ فِي الْعِيدَيْنِ سَبْعًا قَبْلَ الْقِرَاءَةِ وَخَمْسًا بَعْدَ الْقِرَاءَةِ (رواه أحمد)

"Yahya bin Ishaq, Ibn Lahi'ah, and al-A'raj from Abi Hurairah said, The Prophet said: The takbir of Eid al-Fitr and Eid al-Adha are seven times before the chanting of al-Fatihah and the letter, and five times after the second chant." (Narrated by Ahmad).[26]

This hadith is contained in the book Muhammadiyah Q & A vol. I, which is used as the basis for authenticity in the Eid prayer takbir. Apart from Ahmad, this hadith was also narrated and interpreted by Ad-Daruquṭni from the same narrative structure (*'an Jaddihi,* Amr bin Aṣ)) with the addition of siwa takbirat al-Ihram and Abu Dawud sentences from the same narrative structure with slight editorial differences but still with the same meaning. However, another narrative structure is interpreted by Abu Dawud and

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[24]Abū Dāwud Sulaimān bin al-Asy'aṡ al-Sijistāni, *Sunan Abī Dāwud*, vol. 2 (Riyāḍ: Bait al-Afkār al-Dawliyyah, n.d.), 446.

[25]Abū Dāwud Sulaimān bin al-Asy'aṡ al-Sijistāni..., 446.

[26]Ḥanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal.*,vol. 14, 309.

Aisyah's friend and is not listed in the Questions and Answers book of Muhammadiyah and becomes a martyr against the narrative structure sourced from Amr bin Asad Imam Ahmad bin Hanbal which comes from Abu Hurairah.

The above hadith was also narrated by al-Baihaqi with the same narrative structure (Amr bin As and Aisyah).[27] Ibn Baihaqi also narrated from Ibn Abbas and Ibn Mas'ud, who performed two prayers with seven takbirs in the first and five takbirs in the second.[28] In addition, Ibn Majah narrated from the same narrative structure[29] at-Tirmizi,[30] Ad-Darimi, Ibn Khuzaimah, and Imam Ahmad bin Hanbal from the narrative structure of Abu Hurairah and Aisyah.[31]

The interpretation of hadith in terms of narrative structure (isnad) can be known through the I'tibar narrative structure (sanad) scheme. This scheme aims to show the narrative structure of the narration from the Companions to the Prophet. The scheme shows the narrative structure of hadith from the Prophet to his companions, tabi'in, tabi'u tabi'in, and atba' tabi'in until now. The companions of the Prophet who narrated the hadith about the Takbir of Eid al-Fitr and Eid al-Adha were Amr bin As, al-Ansari, Aisyah, Abu Hurairah, al-Muzanni, and Amar bin Yasir. This is as seen in the following hadith scheme:

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[27]Aḥmad bin al-Ḥusain bin Ali Al-Baihaqī, *Sunan Al-Kubrā Lil Al-Baihaqī*, vol. 3 (Hindia: Dāirat al-Ma'ārif al-'Arabiyah, 1352), 385-386.

[28]Al-Baihaqī...., vol. 3, 288.

[29]Abu Abdillah Muḥammad bin Yazīd Al-Qazwīni, *Sunan Ibnu Mājah*, vol. 1 (Beirūt: Dār al-Iḥyā' al-Kutub al-Arabi, n.d.), 407-408.

[30]Muḥammad bin Īsā bin Saurah, *Sunan At-Tirmiżī*, vol. 2 (Riyāḍ: Maktabah al-Ma'rifah, 1968), 416.

[31]Ḥanbal, Musnad *Al-Imām Aḥmad Bin Ḥanbal*...vol. 40, 422 dan 473.
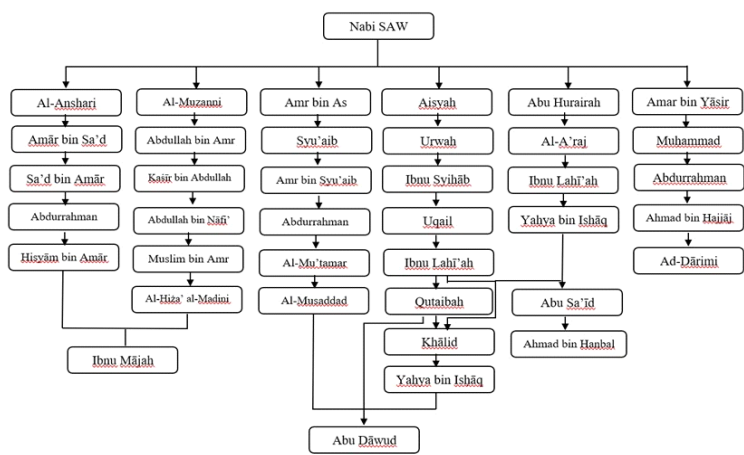
Gambar 1. Schema of the narrative structure of the hadith

The scheme shows that the hadith is sourced from Amr bin As, narrated by al-Daruquṭni and Ahmad bin Hanbal, and is supported by a hadith sourced from Aisyah, narrated by Abu Dawud. Abdurrahman al-Ṭaifi, who is considered honest but often wrong, and whose credibility is doubtful, is in the structure of the history of Ahmad bin Hanbal and al-Dāruquṭni. The structure of the supporting hadith narrated by Abu Dawud, sourced from Aisyah, also mentions that Ibn Lahi'ah is considered weak by the hadith scholars. The narrative structure of the hadith narrated by Ibn Majah, sourced from Sa'ad bin iz al-Ansari, also mentions a weak narrator named Abdurrahman bin Ammar bin Sa'ad. In addition, the hadith narrated by al-Daruquṭni, sourced from Amr bin As'Auf al-Mazini also mentions a weak narrator named Kasir bin Abdillah in its narrative structure, so this hadith is included in the weak Ahad-masyhur hadith.

The hadith of Amr bin, Aswhich is used as the argument for the implementation of Eid al-Fitr and Eid al-Adha in Muhammadiyah, is weak, as can be seen from the biographies of the narrators and the criticisms of the hadith scholars. The hadith whose authenticity is sought is the central hadith that was used as evidence

by Muhammadiyah, delivered by Amr bin Āṣ's best friend. Meanwhile, the supporting hadiths conveyed by Aisyah's friends, Abu Hurairah, Amar bin Yasir, al-Muzanni, and al-Anṣari are daif and daif known from the Tābiut at-Tābi'īn.

a. Waki' bin Jarah

Waki'bin Jarah (Waki' bin Jarah bin Malih bin Adi bin Faras bin Jamjamah bin Sufyan bin Amr bin al-Ḥaris bin Amr bin Ubaid bin Ruas al-Ruasi) or Abu Sufyan is a resident of Kufa who studied with Ismail bin Abi Khalid and - people of Kufa. His students were Ahmad bin Hanbal and a resident of Iraq. He is a memorizer of hadith. Fayaḍ bin Zuhair said that he was diligent in writing and memorizing. Abu Hatim said he was born in 129 Hijriyah and died in 196 or 197 Hijri in Faid (the area around Mecca). His father was Jarah, an al-Mahdi Financial Administration worker, and his mother was Amrah bin Syadad bin Saur from Ruas.[32]Hadith scholars gave good criticism of Waki', among others: Ahmad bin Hanbal never saw anyone more awake in knowledge and memorization than Waki', so the hadith and writings were valid. Ibn Ma'in also never saw anyone who narrated the hadith other than Waki 'bin Jarah.

b. Abdurrahman al-Ṭaifi

Abdurrahman al-Ṭaifi (Abdullah bin Abdurrahman bin Ya'la bin Ka'ab al-Ṭaifi) or Abu Ya'la al-Ṣaqafi studied under Abdullah bin al-Hakam bin Sufyan al-Ṣaqafi, Abdullah bin Iyaḍ al-Ṣaqafi and his son Muhammad bin Abdullah bin Iyaḍ, Abdurrabbah bin al-Ḥakam bin Sufyan al-Ṣaqafi, Amr bin Shu'aib, and so on. His students were Azhar bin al-Qasim, Ishaq bin Sulaiman al-Razi, Sufyan al-Ṣauri, Waki' bin Jarah,[33] And so on. The criticisms of the hadith scholars include: Yahya bin Ma'in said, "He is a pious person", Abu Hatim,

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[32]Muḥammad bin Ḥibbān bin Aḥmad Al-Busti, *Al-Ṡiqat*vol. 7 (Beirūt: Dār al-Fikr, 1975), 562.

[33]Jamaluddīn Abu al-Ḥajjaj Yūsuf al-Mizzi, *Tahdzīb Al-Kamāl Fī Asmā' Al-Rijāl*, vol. 15 (Beirūt: Dār al-Fikr, 1994), 226.

al-Nasa'i, and al-Maqrizi considered "He is not siqah, and his hadith is weak", while al-Ijli said, "He is siqah".[34]

c. Amr bin Syu'aib

Amr bin Syu'aib (Amr bin Syu'aib bin Muhammad bin Abdillah bin Amr bin al-Qurasyi al-Sahmi) or Abu Ibrahim or Abu Abdillah al-Madani lived in Mecca and moved to Taif. He studied with Salim, Sa'id bin al-Musayyab, and Shu'aib bin Muhammad. His students were Ibrahim bin Maisarah al-Ṭaifi, Ibrahim bin Yazid al-Khuzi, Usamah bin Zaid al-Laisi, Syu'aib bin Syu'aib al-Sahmi, and Abdurrahman al-Ṭaifi, Qatadah bin Da'amah,[35] etc. Criticisms of the scholars include: Ibn Adi said, "He is siqah"; Al-Ijli[36], al-Nasa'i and al-Darimi considered that Amr bin Syu'aib was a siqah person; Al-Maimunah said, "I heard Ahmad bin Hanbal say that he is Munkar, but the hadith can be written down and recommended", Abu Dawud said that the imam Ahmad bin Hanbal said "His hadith can be used or abandoned"; Al-Bukhari believes that Ahmad bin Hanbal, Ali bin al-Madini, Ishaq bin Ruhawaih, Abu Ubaid and all the companions refer to the hadith of Amr bin Shu'aib from his father and grandfather[37].

d. Syu'aib bin Muhammad

Syu'aib bin Muhammad bin Abdillah bin Amr bin al-Qurasyi al-Sahmi al-Hijaji was the father of Amr bin Shu'aib who was later attributed to his grandfather. He studied under Ubadah bin Shamit, Abdullah bin Abbas, Abdullah bin Umar bin Khattab, his grandfather Abdullah bin Amr bin AsAbbas, Muhammad bin

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[34]Abdullah bin Ṣālih Al-Ijli, *Ma'rifat Al-Ṡiqāt*, vol. 2 (Madinah al-Munawwarah: Maktabah al-Dār, 1985), 45.

[35]Jamaluddīn Abu al-Ḥajjaj Yūsuf al-Mizzi, *Tahdzīb Al-Kamāl Fi Asmā' Al-Rijāl*, vol. 22, 64.

[36]Aḥmad bin Uṡmān Al-Żahabi, *Mizān Al-I'tidāl Fi Naqd Al-Rijāl*, vol. 3 (Beirūt: Dār al-Ma'rifah, t.t), 266.

[37]Ibnu Ḥajar Al-Asqalāni, *Tahżīb Al-Tahżīb* (Beirūt: Al-Muassasah al-Risālah, t.t), 88.

Abdillah bin Amr bin Ass, and Muawiyah bin Abi Sufyan. While his students were abit al-Banani, Ziyad bin Umar, Salamah bin Abi Hisam, Umar bin Shu'aib, and Amr bin Shu'aib. The scholars' assessments include: Ibn Hibban said, "He is a siqah as in the book al-Ṡiqat", Al-Bukhari, Abu Dawud, etc. assessed that he heard from his grandfather Abdullah bin Amr bin As. Ibn Hajar judged "He is an honest person". He died in 118 Hijriyah.[38]

e.   Amr bin Ās

Amr bin As (Amr bin As Abu Muhammad al-Sahmi al-Qurasyi ra.) was a resident of Mecca who lived in Medina. The Prophet made him an armed cavalryman, lived in Mecca, and died in the Yazid region in about 61 or 62 Hijriyah. He has two sons (Hisham and Amr), as in Tarikh al-Kabir. He has about forty hadiths (three hadiths agreed upon by al-Bukhari and Muslim, one hadith sahih al-Bukhari, and two hadiths sahih Muslim).[39] Some opinions say that he converted to Islam in 8 Hijriyah before the victory of the city of Mecca, but others argue between the Hudaibah agreement and the Khaibar war. His teachers were the Prophet and Ayesha. His students were Abdullah bin Amr bin As, Abu Qais, Qais bin Abi Hazim, Abu Usman al-Nahdi, Ali bin Rabah, Urwah bin Zuardan, Ibn Khuzaimah, and others. Some say that his mother was al-Nabighah bin arimalah, but others say his mother was Salmi bint al-Nabighah.

The hadiths originating from Amr bin Aṣ's friend are daif because there is one narrator who is considered daif by many hadith critics, namely Abdurrahman Aṭ-Ṭāifi. On this basis, the hadith originating from Amr bin Āṣ cannot be used as evidence. However,

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[38]Ibnu Ḥajar Al-Asqalāni, *Taqrib Al-Tahżib* vol. 1 (Beirūt: Dār al-Qalam, 1991), 423.

[39]Syamsuddin Muhammad bin Ahmad bin Usman Al-Żahabi, *Siyar A'lam Al-Nubalā*, ed. Vol. 3 (Beirūt: Dār al-Falāh, 1982), 54.

because this hadith has syawāhi/many supporters, according to Muhammadiyah's view, this hadith is Hasan Lighairihi's hadith.

Study of Hadith Narrative Sanad on *"Idain* Takbir (Eid al-Fitr and Eid al-Adha)

The results of this study indicate that the hadith belongs to the category of the famous ahad hadith because it comes from Amar bin Yasir, Amr bin As, Aisyah, Abu Hurairah, Aiz bin Sa'ad al-Ansari, and Amr bin AsAuf al-Mazzini. In all narrative structures, some people from among the tabi al-Tabi'in need to be stronger. However, the number of narrative structures makes it fall into the category of lighirihi. The hadith about *"idain* Takbir in the science of hadith is a weak hadith with much narrative structure and does not cause wickedness, so it rises to a Hasan lighairihi hadith. Therefore, Muhammadiyah considers the hadith can be used as a reference in implementing Eid al-Fitr and Eid al-Adha prayers.

Muhammadiyah understands that the first and second traditions, which both originate from Amr bin Ash, are the basis for implementing the Tarjih Congress in Garut, West Java, in 1975. Even though the scholars consider that the first, second, and third traditions are valid from the narrative structure (isnad) side. According to the narration of at-Tirmizi, this first hadith was validated by Imam Ahmad, Ali al-Madini, and al-Bukhari. However, al-Uqaili and Ahmad stated that the hadith about takbir *'idain* is not valid and marfu'. at-Tirmizi stated that the third hadith has the best narrative structure. However, this opinion is wrong because Kasir bin Abdullah, whom al-Shafi'i and Abu Dawud see as a liar, is in the structure of the narrator. However, an-Nawawi confirmed the opinion of at-Tirmizi because of the supporting hadith. At the same

time, al-Iraqi said that at-Tirmizi thought that the hadith is hasan as the opinion of al-Bukhari.[40]

Based on the understanding of hadith research from the narrative structure (isnad), Muhammadiyah accepted the hadith as the legal basis for establishing seven takbirs in the first rakaat and five takbirs in the second rakaat with the rules that have been decided in the congress: "Weak hadiths that strengthen other traditions cannot be used as references unless it shows the original provisions and does not conflict with the Qur'an and the sunnah of al-Maqbullah".

Muhammadiyah also stated whether the acceptance of the hadith does not conflict with the tarjih rule, which states that jarh takes precedence over ta'dil after a clear and valid explanation according to syara' assumptions. It is explained that these hadiths have several assessments by hadith scholars; some are valid, and some are flawed but not completely flawed in faith. If the defect is actual in matters of faith, it must be firm, clear, and valid according to the presumption of syara'. So if there is a weak hadith in faith, it cannot be used as a reference. [41]

Until now, Muhammadiyah is still guided by the method used by the Tarjih and Tajdid Councils in understanding the Qur'an and Hadith. The hadith about takbir *'idain* is understood by Muhammadiyah as the basis for implementing Eid prayers. The basis of the hadith prevents the Muhammadiyah from doubts in implementing worship. Therefore, Muhammadiyah does not easily carry out mahḍah worship, except based on the traditions that come from the Prophet. The lowest basis is hasan lighairihi, according to

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[40]Tim Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Fatwa-Fatwa Tarjih: Tanya Jawab* Agama 1 (Yogyakarta: Suara Muhammadiyah, 2003), 97.

[41]Tim Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Fatwa-Fatwa Tarjih: Tanya Jawab Agama 1* (Yogyakarta: Suara Muhammadiyah, 2003), 97-98.

the standardization of the use of hadith validity in the Muhammadiyah perspective.

Analysis of the Validity of the Hadith Narrative Sanad of *'Idain* Takbir

The validity of the hadith narrative structure (isnad) in Muhammadiyah is essential in determining the validity of the hadith and the concept of *As-Sunnah al-Maqbulah*.[42] The validity of the hadith is the basis for Muhammadiyah in creed, worship, and morality.[43] Research on the hadith narrative structure (isnad) in Muhammadiyah in 1976 was not so strict. Some books show the weak use of hadith by Muhammadiyah, such as Kasman's research on hadith studies in Muhammadiyah, which is concerned with the aspect of hadith validity about 73 groups, one group including sunnah wal jamaah experts in the Muhammadiyah Tarjih Judgment Association. In further studies, some hadith findings about Tajdid al-Iman are considered weak by some of the narrators by the majority of hadith scholars.[44]However, this is used as a guideline for Muhammadiyah, as mentioned in the Muhammadiyah Question-AnswerReligions the aqidah chapter.

The research above shows that Muhammadiyah was initially more flexible in the study of hadith narrative structure (isnad). Previous hadith studies do not seem to pay much attention to the narrative structure aspect (only sees matn as a basis). However, this organization is increasingly providing more precise and more comprehensive enlightenment along with the development of science and technology. The emergence of the Maktabah Syamilah

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[42]Abdurrahman, Manhaj Tarjih Muhammadiyah: Metodologi Dan Aplikasi.

[43]Haedar Nashir, *Understanding the Ideology of Muhammadiyah (Surakarta: Muhammadiyah University Press, 2015).*

[44]Rohmansyah Rohmansyah, "Hadis-Hadis Dalam Fatwa-Fatwa Tarjih: Tanya Jawab Agama *Muhammadiyah* Bab Aqidah" (UIN Sunan Kaliijaga Yogyakarta, 2014).

app, the Kutub At-Tis'ah app, and the Jawami al-Kalim.[45] This it is
for an organization to search for hadith and select the hadith
narrative structure (isnad) and the matn, especially regarding the
hadith on the number of takbirs in the Eid prayer.

Although currently, the search and selection of the hadith
narrative structure (isnad) are easier to do, the review and revision
of the hadith narrative structure (isnad) about takbir *'idain* are not
widely carried out. Hence, the study of hadith in Muhammadiyah is
doubtful. This hadith about takbir seems to be finished, even
though the aspect of narrative structure (isnad) is problematic.[46]
However, the organization has As-Sunnah al-Maqbullah, which
accepts all hadiths except those that are weak with the conditions
specified in the standardization of hadith validity.[47]

Muhammadiyah uses the Qur'an and hadith as the basis of its
worship, giving the impression that Muhammadiyah is very selective
in filtering hadith.[48] However, this organization also keeps up with
the times in solving problems. Organizational modernization
demands valid and contextually understandable hadiths in addition
to madhah worship. This understanding makes Muhammadiyah a
flexible organization. It means that Muhammadiyah does not
directly accept the hadith from the Prophet textually when it comes
to the issue of ghair mahdah worship, but also contextually.
Therefore, the validity of hadith and understanding of hadith is
essential in the perspective of Muhammadiyah to solve all current
problems.

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[45]Istianah and Sri Wahyuningsih, *"The Hadith Digitization in Millennial
Era :,"* Qudus International Journal of Islamic Studies 7, no. 1 (2019): 25–44,
https://doi.org/10.21043/qijis.v7i1.4900.

[46]Al-Ṣan'ani, Subulus Al-Salām Syarḥ Bulūgh Al-Marām Min Jam'i Adillat
Al-Aḥkām.

[47]M. Syuhudi Ismail, Kaidah Kesahihan Sanad Hadis: Telaah Kritis Dan
Tinjuan Dengan Pendekatan Ilmu Sejarah (Jakarta: Bulan Bintang, 2005).

[48]Syamsul Anwar, Manhaj Tarjih Muhammadiyah (Yogyakarta: MTT PP
Muhammadiyah, 2018).

Conclusion

Based on the description above, it can be concluded that the hadiths about takbir *"idain*, namely Eid al-Fitr and Eid al-Adha, are daif, so they clearly cannot be used as evidence because several hadith narrators are considered daif. In the view of Muhammadiyah, even though this hadith is daif, it has many supporting lines/shawāhids so that it can escalate into ḥasan lighairihi hadith. According to Muhammadiyah, hadith ḥasan lighairihi can be used as evidence in the takbir *"idain*, namely the takbir of Eid al-Fitr and Eid al-Adha. Because the hadith is included in the As-Sunnah al-Maqbūlah category, as explained in the description above.

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