



## Hadith In Historical Review : Cross-flow Perspective

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### ABSTRACT

The writing of hadith in this cross-stream perspective historical review is the result of literature research, which is a method obtained by collecting data and information sourced from literature. The process involves a series of procedures for collecting data from library sources which are then processed from various stages of analysis, and ultimately produce research findings. The characteristics of the Hadith of the Prophet's period of Revelation revealed by Allah were explained by the Prophet through his words, deeds, and taqir. Characteristics of the Hadith period Muslim companions can directly obtain hadith from the Prophet as a source of hadith. The characteristics of hadiths from the tabi period were collected and discarded through talaqqi with the companions then they recorded what was gained from the meeting. Characteristics of Hadith period Tabi' at-Tabi'in Group existing hadiths according to the field of discussion. Three elements must be met in order to be called a hadith narrative. The three elements are (1) the activity of receiving hadith (al-tahammul), (2) the re-delivery of hadith, and (al-ada') (3) the mention of a series of narrators at the time of the hadith (al-isnad). The history of the development of hadith is a period or period that has been passed by hadith since the moment of its birth and grew in the introduction, appreciation, and practice of the ummah from generation to generation

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## **INTRODUCTION**

Muslims believe that the hadith of the Prophet (peace be upon him) is the second guideline for Muslims after the Qur'an. The life of Muslims cannot be separated from the role of hadith, just like the Qur'an. Because with the help of the hadiths of the Messenger of Allah. Muslims can understand the content of the Qur'an. In addition, hadith is also the main source for vague matters in the Qur'an. The hadith that reached us today in the form of printed books, whether the pole as-sittah, kutub at-tis'ah, or other books of hadith numbering in the hundreds have gone through a long process and strict selection.

Although historically, hadith is a historical record of the Prophet that is closely related to Arab civilization, but on the other hand hadith has become part of the life of the Prophet derived from the Quran. So it cannot be denied when A'isyah the wife of the Prophet said that the Prophet is the walking Quran, because everything related to the Prophet from speech, behavior, and decrees embodies the values of the Quran. Without hadith, Muslims will find it difficult to practice the teachings of the Quran. This is because the texts contained in the Quran are very global. This is where the role of hadith is very important as explained in the literature of ulumul hadith.

Sometimes the term hadith is also called the term sunnah. Some hadith scholars consider the two terms to be synonyms (*mutaradif*), while others distinguish between the two. The history and development of hadith can be seen from two important aspects, namely its narration and deputation. From both can be seen the process and transformation related to words, deeds, matters, nature and *taqir* from the Prophet to the companions and so on until the emergence of books of hadith collections to be used as guidelines in this life. The appearance of the hadith as referred to is directly related to the person of the Prophet Muhammad SAW, as a source of hadith, where he had cultivated his people for approximately twenty-three years, and that period was the period of the descent of revelation (the Qur'an), along with it also came out hadith. The birth of hadith at the time of the Prophet was the interaction of the Prophet as a *mubayyin* (giver of explanations) of the verses of the Qur'an to companions or other people, in the context of delivering treatises, and also because there were

Various life problems faced by the people and needed solutions or solutions from the Prophet SAW, then the companions understood and memorized what he had received from the Prophet SAW.

After the death of Prophet Muhammad SAW, the Companions were very careful in accepting and narrating hadith. This is intended as an effort to maintain the purity of the Qur'an so that it is not mixed with hadith, but also to maintain the originality of the hadith. Al-Hafiz ibn Hajar in his monumental book "*Fath al-Bari*" gives the reason, why at the time of the Prophet and his companions had never codified hadith, even if ever the quantity was very minimal. This is possible by several reasons. First, at first the Companions received a ban from the Holy Prophet, fearing a mixture between the Qur'an and the hadith. Secondly, because. the memory and intelligence and sharpness

of the analysis of the Companions are still pure and have not been affected by many problems.

According to Idris, the situation in the tabi'in era was slightly different from what happened in the era of the companions. Because the Qur'an at that time had been disseminated throughout the Islamic country, so that tabi'in could begin to focus on studying hadith from the Companions who began to spread throughout the Islamic world. Thus, at the time of Tabi'in had begun to develop the collection of hadith (*al-jam'u wa al-tadwin*), although there was still a mixture between the hadith of the Prophet and the fatwas of the companions. It was only in the era of tabi' al-tabi'in that hadith was recorded, even this era became the heyday of hadith codification. Codification was carried out based on the orders of the caliph Umar bin Abdul Aziz, the eighth caliph of Bani Umayyah whose policies were followed up by scholars in various regions until the next time the hadith was recorded in the book of hadith. After the era of tabi' al-tabi'in, i.e. the period of the IV century onwards what happened to the hadith was the systematic collection and publication (*al-jam'u wa attartib wa at-tanzhim*). Based on the sources that have been submitted by researchers, the researcher is interested in discussing how the hadith is in the review of hadith narration, the historical period of the Prophet, Companions, Tabi'in, atba' al-tabiin and its aftermath as well as several cross-streams.

## METHODOLOGY

The writing about hadith in this cross-stream perspective historical review is the result of library research, which is a method obtained by collecting data and information sourced from literature. Arikunto defines literature research as the scope of reading and recording research materials and collecting data from various sources. Meanwhile, according to Mestika Zed, literature research is a series of procedures that involve collecting data from library sources which then the data is processed from various stages of analysis, and ultimately produces research findings. While Sari Teknik said that literature research is the collection of concepts with verbal form from data collection techniques to be analyzed. This literature research is the same as an event in the form of writing or actions that will be examined with facts, origin, and actual cause and effect that are precise.

Primary data sources in this article are obtained from books that are both related to focus, discussion, and research problems, while secondary data are obtained from journal articles published in national journals that have been accredited. This research approach uses a qualitative approach by describing and presenting research data in writing instead of using statistical tests for data analysis. Hartanto said that in a study the researchers carried out a literature review study, namely there was a main goal to contain the same theoretical basis for the purpose by grouping sources derived from stages and then combined to contain a decision.

Qualitative approaches are research steps that obtain descriptive data by describing orally and written about the observed focus. Data collection in this article can be in the form of newspapers, agendas, notes, transcripts, books,

newspapers, magazines, and so on. Analysis of the data used leads to content analysis. Content analysis is a research technique on real features and internal media content. This technique can be applied by researchers to analyze communication in books, texts, essays, newspapers, novels, magazine articles, and other forms of indirect human behavior studies. Content analysis is carried out with six stages of work, namely First, processing and preparing data by sorting and compiling data. Second, read all the data. Third, coding all the data by collecting pieces of text. Fourth, describe the setting, people (participants), categories and themes to be analyzed. Fifth, description. Sixth, interpretation.

## **RESEARCH RESULT AND DISCUSSION**

### *Hadith Narration*

Hadith is a testimony that records everything related to the Prophet (peace be upon him), so the hadith must go through a process of activity called narration, which is a contraction of al-riwayah or narration al-hadith. Al-riwayah is the basis of the word swamp which means representation, mention, spun and giving water until satisfied. While in Indonesian means story, stories and news. From the point of view of hadith science, what is meant by hadith narration is 'the activity of receiving and delivering hadith, as well as relying the hadith on its network of narrations using certain terms or symbols'. Based on this definition, there are three elements that must be met in order to be called hadith narration. The three elements are (1) the existence of hadith reception activities (al-tahammul); (2) there is an activity to relay the hadith, and (al-ada') (3) mention the series of narrators when the hadith was delivered (al-isnad).

As for a person who has received a Hadith from a narrator, but he does not convey the Hadith to others, then he is not called a person who narrates Hadith. If the person conveys the Hadith he has received to others, but when delivering the Hadith he does not mention the network of narrators, then that person also cannot be declared as the one who has narrated the Hadith.

Hadith narration itself is divided into two methods, namely lafdzi narration and meaningful narration. Here is a brief description.

1. Lafdzi narration (al-riwayah bi al-lafdzi) is a narrator who delivers hadith leterlek, that is, with the pronunciation he receives, without any change, replacement, addition or subtraction at all. In *Qawaidu Ushul Al-Hadith*, Ahmad Abu Umar Hashim reveals that narration in lafdzi is narrating hadith by example put forward by rawi and with lafadz which he hears without change or substitution, addition or subtraction and precedence or end.
2. Meaningful narration (bil ma'na) is commonly defined as a rawi delivering a hadith with a recitation of himself accompanied by an explanation of the meaning of the hadith without adding or subtracting. Muhammad Ajjaj al-Khatib expressed an opinion regarding narration meaningfully. In his commentary, he said that it was mandatory for the narrator to explain the form of tahammul he used. They (the scholars) have the motivation to maintain the authenticity of the hadith without performing tabdildan tahrif. In the end, some scholars of hadith, fiqh and

usul require the narration of hadith bi al-lafdzidan not to allow the narration of bi al-arti absolutely.

#### *Hadith in the Period of the Prophet (PBUH)*

This period began at the time of revelation and the establishment of the law and its foundations from the beginning of the Prophet's appointment as an Apostle until his death in 11 AH (from 13 SH-11H). At this time friends can directly associate with the Prophet SAW, because he lives in the midst of society. The Prophet (peace be upon him) directly explained the issue of revelation that had not been fully understood by the Companions by asking questions directly to the Prophet (peace be upon him).

The hadith at the time of the Prophet is known as Ashr al-Wahy wa al-Takwin, which is the time of revelation and the formation of Islamic society. Such a situation demands the seriousness and prudence of the Companions as the first heirs of the teachings of Islam. The revelation revealed by Allah was explained by the Prophet through his words, deeds, and taqdir. So that what the Companions heard and witnessed was a guide for their amaliah and ubudiah. The Prophet (peace be upon him) also ordered his companions to memorize, convey and disseminate hadiths. The Prophet himself not only commanded, but he also gave a lot of spirit through his prayers, and not infrequently the Prophet also promised the goodness of the hereafter for those who memorized the hadith and conveyed it to others.

There is a privilege at this time that distinguishes it from other times, namely that Muslims can directly obtain hadith from the Prophet SAW. as a source of hadith. At this time there is no distance or hijab that can hinder or complicate their meeting. The meeting places of both parties are very open on various occasions, such as mosques, the house of the Prophet of Allah, markets, or when he is on the way (safar), and when he is muqim (at home). Through these places, the Prophet (peace be upon him) delivered hadith.

The method used by the Holy Prophetsa in teaching his teachings to companions, namely: (1) Teaching gradually (tadarruj). This method was taken by the Prophet in line with the Qur'anic way of repairing the corrupt creed of the Arabs, which is not directly at once. This is in accordance with the secret of the gradual revelation of the Qur'an. (2) In teaching his teachings, the Prophet was not bound by time and place. So to speak, where there was an opportunity that the Prophet delivered his teachings. (3) Educate and teach it with noble morals, and do not complicate in delivery. He really paid attention to the conditions and situations and the level of ability of his people and friends. (4) In order not to cause boredom, the Prophet took various methods that varied and changed according to the conditions and needs of the people. (5) The Prophet did not neglect the teaching of women. At the time of the Prophet (peace be upon him), only a few of the Prophet's companions were able to write well. While the ummi group is more dominant than friends who can write. So the method used by the companions in receiving hadith from the Prophet SAW. is by relying on memorization.

There are several ways the Prophet SAW conveyed hadith to the companions, namely: (1) Through majlis al-'ilm, which is the center or place of recitation held by the Prophet Muhammad SAW to build pilgrims. Through this council the Companions had many opportunities to receive hadith, so they tried to always concentrate on following the activities and teachings given by the Prophet SAW. (2) On many occasions the Prophet SAW also conveyed his hadith through certain companions, which he then conveyed to others. If it is related to family and biological needs (especially those related to husband and wife relationships), he conveys it through his wives. (3) Through lectures or speeches in the open, such as during Hajj wada' and Fath Makkah.

#### *Hadith in the Companion Period*

The second period of the history of the development of hadith is the time of Khulafa' Rashidin (Abu Bakr, Umar ibn Khattab, Uthman ibn Affan, and Ali ibn Abi Talib) which lasted around 11 AH to 40 AH. At this time the attention of the Companions was still focused on the preservation and dissemination of the Qur'an, so the narration of hadith was not very developed and there were still restrictions in narration. Therefore scholars consider this period to be a time of restriction of narration.

The Companions were generally very interested in accepting the hadith of the Prophet and conveying it to other Companions. They try to keep and practice it, so that when they don't witness the events that have taken place, they will ask others. Their attention is caused by several things, namely; (1) They are commanded to follow the Prophet and his Sunnah, and to set him as an example, they are required to practice it and obey it, and there are warnings and threats from Allah Almighty for those who disobey and disobey His commandments; (2) They are commanded to memorize the Sunnah and keep it and pass it on to others according to what they receive; (3) The Prophet made his Sunnah the guiding principle of life and the obligation to practice it in addition to the Qur'an, which for anyone who adheres to both he will never go astray forever.

##### a. Abu Bakar al-Shiddiq

Abu Bakr's very careful attitude in narrating hadith resulted in relatively few hadiths narrated. whereas Abu Bakr was a companion who had long been associated and very close to the Prophet, starting from the time before the Prophet migrated until the Prophet died. In addition to the precautionary factor, another factor that caused Abu Bakr to narrate only a few hadiths was, first, that Abu Bakr was always busy when he served as caliph. Secondly, the need for hadith is not as much as in later times. Third, the time gap between his death and the death of the Prophet was very short.

##### b. Umar bin al-Khattab

Umar was also known as a very careful companion in narrating hadith, as was Abu Bakr. In addition, Umar also emphasized to the companions not to multiply the narration of hadith in the community, arguing that the concentration of the community is not divided in reading and studying the Qur'an, as well as so that Muslims do not make mistakes in narrating hadith. It

was this wisdom of Umar that was then able to deter irresponsible people from committing hadith forgeries.

c. Usman bin Affan

At the time of Uthman ibn Affan, the activities of Muslims in narrating hadith had been more when compared to the activities of narration during the time of Umar. In his sermon, Uthman had made an appeal to Muslims to be careful in narrating hadith. However, this appeal does not seem to have much effect on certain narrators who are loose in the narration of hadith. This happened because in addition to the person of Uthman was not as hard as the person of Umar, also because the territory of Islam had begun to expand. The vast territory of Islam resulted in increasing difficulties in strictly controlling the narration of hadith.

d. Ali bin Abi Thalib

During Ali's time, political conflicts sharpened among Muslims, namely the war between Ali's supporters and Muawiyah's supporters. And this incident eventually had a negative impact in the field of hadith narration. Political interests have encouraged certain parties to falsify hadith. Ali ibn Abi Talib himself narrated quite a lot of hadith of the Prophet, both in oral and written form. The hadith in written form revolves around the punishment of fines (diyat), the release of Muslims held captive by infidels, and the prohibition of performing kisas law against Muslims who kill infidels

There are several companions who are recorded as companions who received many hadiths from the Prophet SAW with several causes, including: (1) Companions belonging to the group of Al-Sabiqun Al-Awwalun (who first converted to Islam), such as Abu Bakr, Umar Ibn Khattab, Uthman Ibn Affan, Ali Ibn Abi Talib and Ibn Mas'ud. (2) Ummahat Al-Mukminin (Wives of the Prophet SAW), such as Siti Aisyah and um Salamah. The hadiths he received, many related to family and husband and wife associations. (3) The companions who besides always being close to the Prophet (peace be upon him) also wrote down the hadiths he received, such as Abdullah Amr Ibn Al-Ash. (4) Companions who, although not long with the Prophet (peace be upon him), asked many other companions seriously, such as Abu Hurayrah. (5) The Companions who earnestly followed the council of the Prophet SAW, asked many other companions from the point of age classified as those who lived longer than the death of the Prophet SAW, such as Abdullah Ibn Umar, Anas Ibn Malik and Abdullah Ibn Abbas.

*Hadith in the Tabi'in Period*

The tabi'in obtained hadith from the Companions. They mingled and knew everything from the Companions and they also brought most of the hadiths of the Messenger and the Companions. They really know when the Companions forbade the writing of hadith and when they allowed it. They really took the example of the Companions who were the first generation to bring the Qur'an and hadith. If the companions of the Prophet had collected many hadiths of the Prophet , then the Tabi'in whose notes were the disciples of the companions also collected many hadiths of the Prophet and even this

collection began to be compiled into a regular book. The method by which the Tabi'in collected and dismantled hadith was through meetings (al-talaqqi) with the Companions and then they recorded what was gained from these meetings. As did Said bin al-Jabir who recorded the hadiths from his talaqqi with Ibn Abbas, Abdurrahman bin Harmalah from his talaqqi Said bin al-Musayyab, Hammam bin al-Munabbih the results of talaqqi with Abu Hurairah and others.

Muhammad Mubarak said that among the first and monumental sahaif written at this time was the Sahifah "As-Sahihah", written by Hammam ibn al-Munabbih, this sahaifah is a legacy of the first hadith records (recorded in the middle of the first century Hijri) narrated from his teacher Abu Hurayrah. This sahaifah occupies the noblest position because it is a collection of hadith that has been orderly collected. Therefore, many later scholars summarized his Sahifah in his writings, such as Imam ibn Hambal, including the entire Sahifah in his musnad book in the second juz. Likewise, this Sahifah is contained in his musnad al-Imam Abdurrazzaq Al-Sun'ani and is also quoted by Imam al-Bukhari in many different chapters. This Sahifah is called "al-Sahihah" because it takes directly from the companion (Abu Hurayrah) who is directly involved in the world of hadith and has always been with the Messenger of Allah for 40 years. This sahaifah includes 138 hadiths all narrated from Abu Hurayrah.

The Tabi'in received the hadith of the Prophet from the Companions in various forms, if it is mentioned that some are in the form of notes or writings and some must be memorized, in addition to the form that has been patterned in the worship and practice of the Companions, then the Tabi'in witnesses and follows them. Thus, not a single hadith is scattered let alone forgotten. There are several cities that are used as centers of formation in the narration of hadith, which are then used as the destination of the Tabi'in in search of hadith. These cities are Madinah al-Munawwarah, Makkah al-Mukaramah, Kufa, Basra, Sham, Egypt, Morocco and Andalusia, as well as Yemen and Khurasan.

The first center of formation was in Medina, because it was in Medina that the Prophet settled after the Hijra and the Prophet also built an Islamic community consisting of Muhajirin and Anshor. Among the companions who settled in Medina were Khulafa' Rashidin, Abu Hurairah, Siti Aisha, Abdullah ibn Umar and Abu Said al-Khudri, and so on. Through various issues that frame the history of hadith in the Tabi'in period, the generation of hadith narrators during the Tabi'in period and after must include the sanad hadith when narrating a hadith. This is done to minimize the occurrence of errors and in order to maintain the authenticity of the hadith from its source. They also identified narrators who were considered dhaif (weak) and established rules for tracking false hadiths. As well as adding agendas related to science and being more careful to narrate hadith.

The development of hadith bookkeeping at this time there are 3 forms, which are as follows: (1) Musnad, which is to collect all hadith from each companion without regard to the problem or topic, not per chapter like fiqh and the quality of hadith there are shahih, hasan, and dha'if. (2) Al-Jami', which is a technique of bookkeeping hadith that accumulates nine problems, namely aqa'id, law, slavery (riqaq), adab eating and drinking, tafsir, dates and history,

moral qualities (syama'il), slander and history (manaqib). (3) Sunan, which is a technique of collecting hadith in chapters such as fiqh, each chapter contains several hadiths on one topic, such as Sunan An-Nasa'i, Sunan Ibn Madjah, and Sunan Abu Dawud. In this book there are shahih, hasan, and dha'if, but not too dha'if like Munkar's hadith.

#### *Hadith in the period of Tabi'i at-Tabi'in*

According to the distribution of the Companions to areas controlled by Islam, several cities are recorded as training centers for hadith narration, where tabi'in search for hadith, and in turn became centers of activities for tabi'in to spread this hadith to their disciples (tabi'at-tabi'in). These cities are Madinah al-Munawwarah, Makkah al-Mukarramah, Kufa, Basra, Sham, Egypt, Maghrib, Andalusia, Yemen, and Khurasan. From some of the companions of the hadith guardians of these cities, some have narrated many hadiths including Abu Hurairah, Abdullah bin Umar, Anas bin Malik, A'isyah, Abdullah bin Abbas, Jabir bin Abdillah and Abu Sayidhu al Qudri. The first center of formation was Medina, because this is where the Prophet (peace be upon him) settled after the Hijra.

The period of tabi'i at-tabi'in begins with the end of the period of tabi'in, the last tabi'in is the tabi'in who meets the companion who died last. The way of narrating hadith at the time of tabi'i al-tabi'in was bi lafdzi, that is, with lafadz. Because the codification of hadith began to be carried out at the end of the tabi'in period. Codification at this time has used a systematic method, namely by grouping existing hadiths according to the field of discussion, although in its compilation it is still mixed between the hadith of the Prophet with qaul companions and tabi'in. As found in the book al-Muwattha' Imam Malik. It was only at the beginning of the second century of the Hijri, in its codification, that the hadith was separated from the qaul companions and tabi'in.

Then there was a period when the state of hadith in the 4th century to 656 AH (the time of the 'Abbasids) experienced a period called 'ashru al-tahdib wa al-tartibi wa al-istidraqi wa al-jami', namely the collection of hadith into a book using the conditions possessed by Bukhari and Muslims. Bukhari had made about 40 years of effort in his hadith research by making visits from Bukhara, Syria, Basyrah, Kufa, Baghdad, Medina, Makkah, Egypt, Al-Jazair North Africa, so that almost all Islamic territories except Spain and India were visited by him to look for the hadith of the Prophet.

Umar bin Abdul Aziz's desire to officially record hadiths he took by sending letters to his governors to write hadith from memorizers and scholars in their respective places. This policy is recorded as the first official codification of hadith. And, Abu Bakr Muhammad bin Shihab az-Zuhri was the first great scholar to record hadith. The book of hadith written by Ibn Hazm which is the first book of hadith was written by order of the head of state, but it cannot reach us because it is not properly preserved. Among the books of the 2nd century that received the welcome and attention of scholars in general were Al-Muwattha' compiled by Imam Malik, Al-Musnad and Mukhtalif al-Hadith

which was the composition of Imam Ash-Shafi'i, and *As-Sirah an-Nabawiyah* or *Al-Maghazi wa as-Siyar* compiled by Ibn Ishaq.

#### *Hadith in the Post-Tabi'i At-Tabi'in Period*

This is the time of filtering the books of hadith and compiling specific books of *jami'*. This period began from the 4th century A.H. until the fall of Baghdad in 656 A.H. This sixth period was called maintenance, order, addition, and assembly. At this time there has been a classification of certain hadiths at the level of hadith *shahih* to *dha'if*. This is because scholarship related to the hadith of *shahihs* and *dhaif* has developed to be more systematic. In addition, hadith can also be classified according to the source, such as hadith *marfu'* (derived from the Prophet SAW), hadith *mauquf* (hadith derived from companions), and hadith *maqthu'* (derived from *tabi'in*). Members in the 4th century onwards were called *Muta'akhhirin*. They collected many hadith passages or excerpts from the book of *Mutaqaddimin*, a little hadith the result of their own efforts seeking to memorize it. In this period there were not many who ended the hadith anymore. They are merely desecrating, memorizing it and examining the *sanad* in the books that are tired of existing. In the 4th century the idea was born that it is enough to narrate by holding on to the book alone. According to history, Ibn Mandah was the last scholar to collect hadith by way of visits.

#### *Cross-Sect Hadith*

##### 1. *Syi'ah Flow*

According to Shia, only a few companions remained Muslim after the death of the Prophet of Allah. Such an understanding is found in various Shi'a scriptures and each of his followers adheres to this creed. Every writing of their scholars always contains a narration that states that the Companions had apostatized after the death of the Prophet of Allah. That's why they perform *tabarri* (*tabarra* – i.e. expressing detachment and not having affection) towards their companions. Ironically, such accusations were also made against the great companions of the Prophet such as Sayyidina Abu Bakr, Umar, Ustman, Abdul Rahman bin 'Auf, the wives of the Prophet and others. The Shi'a also said that the ten companions who were promised paradise by the Prophet as explained by the hadith on the side of the Ahl al-Sunnah, will be tortured by Allah the Almighty at the bottom of hellfire.

Shia do not accept the existence of companions because according to him it also contradicts the word of Allah about the existence of hypocrites in Medina. According to Shia, this verse explains that in the time of the Companions there were many hypocrites. Therefore they are afraid to take their source from the hypocritical class of the Companions whose exact number is unknown except Allah alone.

##### 2. *Mu'tazilite school*

Laily said the *mu'tazilites* are a school that declares their intellect in addressing various legal issues, including in manners with the companions of the Prophet which have been embodied in the Quran and Sunnah of our virtues

and obligations to respect and glorify friends. They deny and doubt some hadiths, reject mutawatir and ahad.

Some of the Mu'tazilite views related to the hadith of the Prophet include; (1) About their friends looking at friends by making vile and shameful accusations. Ugly heart intentions dominate their minds more, rather than understanding the true meaning of companions. Among their accusations to watch out for against the Companions is when the Companions apply ijihad. So they consider that it is a disgrace that cannot be forgiven and the perpetrators must get retribution and bear the consequences and they must be punished. They even criticize friends who are clearly guaranteed to go to heaven. (2) Rejecting the mutawatir hadith that they consider to be a group of countless people committing lies. Based on the Muktazilite thoughts on the feasibility and ability of reason to erase hadith. Whereas for Sunnis people who deny the hadith mutawatir are classified as wicked people.

### 3. Khawarij Flow

In their view the caliphate would be legitimate if it was based on truly free elections (conducted by all Muslims). The office of caliph was not a special right of any particular Arab family, nor was it a monopoly of the Quraysh tribe (but all nations had equal rights). The Kharijites also do not distinguish between kafir and fasiq, but they consider that anything that violates Allah's law means that he has committed ungodliness and is punished by infidels. Because according to them deeds are part of faith, whoever commits a great sin in their eyes is an infidel. Even though the Kharijites had punished the liars of hadith with disbelief. But in fact there are precisely among them there are those who despise the hadith and lie to the Holy Prophetsa for the sake of their righteous madhhab, so that this behavior is followed by their followers

### 4. Salafist sect

One of the essence of Salafi da'wah is the invitation to return to cling to the Qur'an and the Prophet's Hadith. All religious practices must be relied upon the main source of Islamic teaching. If this is not the case, then the religious practice is deviant and heretical. The first generation of Muslims, the Prophets, Companions, Tabi'in and Tabi' at-tabi'in, are ideal examples for them. In their view, this first generation of Muslims is the best generation, salaf as-salih, who have practiced religion in accordance with those outlined in the Qur'an and Sunnah. They are the chosen ones who always surrender themselves to the truth according to the Qur'an and Sunnah.

Thus, reviving the sunnah of the Prophet is essential to carry out the teachings of Islam in order to become successful people (al-firqat an-najiyah) and get help (at-ta'ifat al-mansurah) in religion. This strong attachment to the Sunnah makes Salafis consider themselves as ahl al-hadith (followers of the Prophet's hadith) who consistently cling to the sunnah of the Prophet in their daily lives.

### 5. Ahlus Sunnah stream

From the point of view of Ahlus sunnah wal jama'ah argues that hadith is the second source of law after the Qur'an. Thus, without hadith, the Qur'an cannot be considered to stand alone. Because in essence the Qur'an requires

more hadiths than hadiths that require the Qur'an. Sahih Hadith, Sunny's definition of shaheh hadith is a continuous hadith from the beginning to the end of sanad, told by just people who have strong or even perfect memorization, and have no peculiarities or shortcomings. As a result, the following criteria must be met for a hadith to be considered authentic: The chain of transmission continues first. Especially the continuation of the sanad hadith from the beginning to the end of the hadith, which reaches the first rawi who ever came into direct contact with the Prophet in his narration. Secondly, Siperawi is a good person. This shows that the narrator is able to fulfill conditions, such as being a Muslim, being able to distinguish truth from fiction, being reasonable, and following Allah's instructions and resolutely avoiding what he forbids.

Third, Siperawi must be dhabit. The point is that the person narrating a hadith must be able to remember everything well. Fourth, it is forbidden to experience shadz, or confusion, and illat, or disability, should not exist. In particular, the narrated hadith must be protected from anomalies and flaws that could harm it. In addition, these shahih hadiths can be broken down into two categories: shahih lizadtihih hadith (hadith that is able to meet the requirements mentioned above) and shahih lighairihih hadith (hadith that is unable to meet any of the requirements mentioned above).

Sanad and matan hadith are included in the definition of sahih hadith of the majority of Sunni scholars. Sunnis divide the quality of hadith into two categories based on quality: 1) maqbul, which includes hadith "a" and "asan," which are accepted as evidence 2) "a'if hadith," which is an unacceptable proposition. The division of hadith between a, asan, and a'if has been known since the third century AH, or rather in the time of al-Tirmidz. Since the time of mutaqaddim scholars, Sunnis have read this type of hadith.

## CONCLUSIONS AND RECOMMENDATIONS

Three elements must be met in order to be called hadith narration. The three elements are (1) the existence of hadith acceptance activities (al-tahammul); (2) there is an activity to relay the hadith, and (al-ada') (3) mention the series of narrators when the hadith was delivered (al-isnad). The history of the development of hadith is a period or period that has been passed by hadith from the time of its birth and grows in the introduction, appreciation, and practice of the ummah from generation to generation. There are several periods in the history of the development of hadith, including:

Hadith	Development	Characteristic
Apostle Period	Writing Ban	The revelation revealed by Allah was explained by the Prophet through his words, deeds, and taqrir.

Companion Period	Simplification of hadith narration	Muslims can directly obtain hadith from the Prophet as a source of hadith.
Periode Tabi'in	Hadits group	Tabi'in collected and verified hadith through meetings (al- talaqqi) with the Companions, then they recorded what was gained from these meetings.
Periode Tabi' at- Tabi'in	The narration of hadith at the time of tabi'i al-tabi'in was bi lafdzi, that is, with lafadz.	Group existing hadiths according to the field of discussion.
Periode Pasca Tabi' at-Tabi'in	Preservation, understanding, addition, and assembly	Classified according to the source, such as hadith shahih, dhoi'f, marfu' (derived from the Prophet SAW), hadith mauquf (hadith derived from companions), and hadith maqthu' (derived from tabi'in)

### ADVANCED RESEARCH

This historical review highlights the evolution of hadith and its characteristics throughout different periods. By understanding the development of this tradition, we can gain a deeper appreciation for the rich history and significance of hadith in the Islamic faith.

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