

Electronic Media Accuracy in Tracking Source of Hadith Research

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Abstract. In era of technology, the use of electronic media cannot be avoided in all aspects of life. In the study of Hadith, the use of this media also cannot be ignored. In some studies, inaccurate data are found in several electronic media. This paper attempts to show the test results on the accuracy of the electronic media in the tracking of initial source of hadith research. This paper is qualitative research by using content analysis to hadith in electronic media presentation of Maktabah Syamilah and Lidwa Pusaka. The results show that some media are accurate, while some others are inaccurate

Keywords: Electronic Media; Hadith; Research.

1 Introduction

Currently, the position of the Prophet's hadith as the second source after Qur'an is heavily questioned and targeted by criticism. There are criticisms that are useful and there are also criticisms done by cutting compass without going through the knowledge.

When people are confused with the existence of a hadith that doubt its originality and authenticity, antipathy effort is begun. The experts of hadith have a long process. Observations, method discovery, and research rules on hadith begin to be formulated.

The discovery of hadith research rules raises a formula about the validity of hadith. The validity of a hadith is largely determined by validity of *sanad* and *matan* [1]. If one of them is invalid, a hadith will not be admitted as a valid hadith. The first step to determine the validity of a hadith is to examine its *sanad*. There are five rules to determine the validity of a hadith [2]: 1) continuity of *sanad* (*ittis*), 2) credibility of narrators (*ada*), 3) quality of memorizing (*al-d*), 4) no irregularity (*ghair al-sha*), 5) no disability (*ghair al-'illah*).

Criticism of *sanad* is intended to support the study of hadith with the primary aim to assess the quality of hadith. The five things that need to be a point of emphasis on the research of a *sanad* will also affect the quality of hadith. While completing the investigation of *sanad*, one would conclude whether the *sanad* is valid and good. Then, investigating *matan* (content) should commence afterward.

With the invention of technology, everything comes in digital mode and this include the hadith. Hadith, nowadays can be found in many digital presentations like CD, e-books, and websites. Consequently, conventional media will gradually be abandoned.

However, in practice, the transfer of this media faces obstacles and various problems. The simplest problem is the information presented by the electronic media does not correspond to

the information provided by conventional media. However, this digitalization of Hadith comes with several problems to be traced related to: what electronic media used for hadith research? Does this electronic media accurate enough to be used for researching hadith?

This research will focus on e-books in PDF form such as *al-Maktabah al-Shamilah* and *Lidwa Pusaka* as the basis of media transfer in hadith research. This paper is qualitative research by using content analysis to hadith in electronic media presentation of Maktabah Syamilah and Lidwa Pusaka.

2 Literature Review

There are several research related to the study hadith in electronic media. Dr. Muh^{ammad} Abu ^{al-Laith} al-Khair ^{Abadi} wrote a book entitled "*Takhrij al-Hadith; Nash'atuh wa Manhajyyatuh*" and was published by Dar ^{al-Sha}kir, Malaysia in 2011 [3]. A part from discussing extensively and comprehensively about *takhrij al-hadith*; its development and methods, he also has a chapter discussing about "*Takhrij al-Hadith with Computer*". In this chapter, Abu ^{al-Laith} recommends some softwares that can be used to perform *takhrij al-hadith*, and describes each one of them on how to use them.

In another chapter, Abu ^{al-Laith} also explains several hadith books in referent to the description of *al-Mu'jam al-Mufahras li Alfa^z al-Hadith al-Nabawi* by A. J. Wensinck. He recommends using *al-Kutub al-Tis'ah* with certain publications and editors in accompanying the practice in *al-Mu'jam al-Mufahras*. This information is important for closely related to the discussion in this article below.

In addition, there is also research entitled "Review of Hadith Applications (Lidwa Pusaka)" written by Dliya Ul Fikriyyah. This paper was published in the Journal of the Sciences of the Qur'an and Hadith, vol. XVII, no. II, July 2016. The article contains an introduction to the hadith application named *Lidwa*, its advantages and disadvantages, and the way it operates [4].

3 Electronic Media Used in Research of Hadith

3.1 Portable Document Format (PDF)

Portable Document Format is one of the most popular and widely used e-book formats such as ePub, HTML, FictionBook, XMDF, BBeb, CBR/CBZ, LIT, Mobipocket/Kindle. This format was created by Adobe System in 1993 for the purposes of digital document exchange. This PDF format is used to represent two-dimensional document that include two dimensional text, letters, imagery, and vector graphics [5].

Generally, PDF file type is the result of the conversation of the file formatted word, excel, power point, and others and transferred into PDF from. In addition, PDF is also a scan of a standard document such as a book, journal or paper, using a scanner tool. It is mostly done on old books including classical books of Islamic studies (*turath*). In other words, PDF is the result of photocopy of digitally formatted book or any document. With the presence of PDF, people are more likely to access and get the books or journals they want, so they do not have to spend the time looking for them in libraries or bookstores, as well as being quite economical.

In addition, the existence of PDF is very helpful in Islamic studies, considering that the classical books of Islamic studies is quite difficult to find or they are thick enough and complicated for researchers. Similarly, in the study of hadith, almost all of the books are available in PDF format.

Several PDF used in hadith research are *al-Mu'jam al-Mufahras li Alfa>z al-H{adi>th al-Nabawi>* by A.J. Wensinck, edited by Muh{ammad Fu'a>d 'Abd al-Ba>qi>. This book is an index book used to trace hadith in primary books of hadith "*al-Kutub al-Tis'ah*". Dr. Mohamed Abu Laith al-Khair Abadi recommend using *al-Kutub al-Tis'ah* as below [5]:

- (i) *S{ah{i>h{ al-Bukha>ri>*, edited by Muh{ammad Fu'a>d 'Abd al-Ba>qi>, published by al-Maktabah al-Islamiyyah Turkey 1979, consists of four volumes.
- (ii) *S{ah{i>h{ Muslim*, edited by Muh{ammad Fu'a>d 'Abd al-Ba>qi>, published by Da>r Ihya>' al-Kutub al-'Arabiyyah Cairo 1955, consists of five volumes.
- (iii) *Sunan Abi> Da>wud*, edited by 'Izzat 'Ubaid Da'as and 'Adil al-Sayyid, published by Da>r al-H{adi>th Syria 1974, five volumes.
- (iv) *Sunan al-Tirmidhi>*, published by Mus{t}ofa> al-Ba>bi> al-H{alibi> Cairo 1937. This book consists of five volumes, each volume is edited by different editor. Volume one and two edited by Ah{mad Sha>kir, volume three is edited by Muh{ammad Fu'a>d 'Abd al-Ba>qi>, and volume four and five are edited by Ibra>hi>m 'At}wah.
- (v) *Sunan al-Nasa>'i>*, written with explanation (*h{a>shiyah*) by al-Suyu>t{i> entitled "*Zahr al-Rabi*" and with *h{a>shiyah* by al-Sindi. This book is printed for four volumes by publisher "al-Maktabah al-Tijariyah al-Kubra" Cairo 1348H.
- (vi) *Sunan Ibn Ma>jah*, edited by Muh{ammad Fu'a>d 'Abd al-Ba>qi>, published by Da>r Ihya>' al-Kutub al-'Arabiyyah Cairo 1952, consists of two volumes.
- (vii) *Sunan al-Darimi>*, edited by Muh{ammad Fawaz Ah{mad Zamruli and Kha>lid al-Saba' al-'Alami>, published by Da>r al-Rayyan Cairo, the first printed in 1987.
- (viii) *Muwat{t'a' Ma>lik*, edited by Muh{ammad Fu'a>d 'Abd al-Ba>qi>, published by Da>r Ihya>' al-Kutub al-'Arabiyyah Cairo 1951.
- (ix) *Musnad Ah{mad*, published by Maymu>nah Publisher Egypt 1313H, in six volumes.

The ninth hadith books are the books that recommended in accordance to the study of *al-Mu'jam al-Mufahras li Alfa>z al-H{adi>th al-Nabawi>*. Therefore, they are strongly recommended for researchers when tracing hadith.

Other hadith kitab come in PDF format are *Rija>l al-H{adi>th* such as *Tahdhi>b al-Kama>l fi> Asma>' al-Rija>l* by Yu>suf al-Mizzi>, *Mi>za>n al-I'tida>l fi> Naqd al-Rija>l* by al-Dhahabi>, *Tahdhi>b al-Tahdhi>b* by al-'Asqala>ni>, and others.

3.2 Programs of Hadith

In this digital era, the use of technology is inevitable. Technology sophistication proved to be very helpful in human life. Not to forget in the academic world, the use of technology is very helpful and facilitate academics in conducting research, including research of hadith. There are several programs that could be used in the study of hadith, and one of them is *al-Maktabah al-Sha>milah* and *Lidwa*.

Al-Maktabah al-Sha>milah is a computer program containing hundreds of thousands of Arabic books. This program was initiated by *al-Maktab al-Ta'a>wuni> li al-Da'wah*, Raud{ah, Saudi Arabia. In the official website www.shamela.ws explained that this program is free dedicated to help students or researchers who need many books.

Al-Maktabah al-Sha'milah was first released on April 2005 and continues to grow until now with the addition of various features in it. This program contains hundreds of thousands of books from various disciplines of different authors. These books can be downloaded for free from official website. The latest version of *al-Maktabah al-Sha'milah* is called version 3.64.

In addition to *al-Maktabah al-Sha'milah*, program which is also widely used in research of hadith especially in Indonesia is "Hadis Sembilan Imam" (Hadith of Nine Imam). This is a program of hadith studies released by an institution called "*Lidwa Pusaka*", therefore this program is better known as "*Lidwa*", not "*Hadis Sembilan Imam*". *Lidwa Pusaka* is an abbreviation of Institute of Science and *Da'wah* and Publication of Religious Facilities (*Lembaga Ilmu dan Dakwah serta Publikasi Sarana Keagamaan*). *Lidwa Pusaka* is an institution engaged in the development and publication of Islamic knowledge and *da'wah* (mission). The institute was founded by scholars graduated from the Middle East, the Islamic and Arab Institute of Sciences (LIPIA) Jakarta and several other universities.

Lidwa Pusaka provides encyclopedia of nine hadith books in two versions: online and offline. Online version can be accessed directly from official website www.lidwa.com. Offline version can be purchased for 389.000 IDR through its official website. This program contains more than 62.000 hadiths from *al-Kutub al-Tis'ah*; *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Sunan Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, *Sunan al-Darimi*, *Muwat'at al-Malik* and *Musnad Ahmad*. This program is also completed with Bahasa as translation of the hadith and short explanation about the quality and the narrators.

4 Media Accuracy of The Hadith Studies

4.1 The First Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ الْكُذِبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَيْضِ الْجَنَّةِ، وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِقٌّ بُنِيَ لَهُ فِي وَسْطِهَا، وَمَنْ حَسَنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا.

The keyword used in tracing the source of this hadith is the word "حسن", it is found in *al-Mu'jam al-Mufahras* volume 1 page 466 with the following information [6]:

... ومن حسن خلقه ت بر 58، د أدب 7، جه مقدمة 7

Based on *al-Mu'jam* information above, the hadith is located in several books such as:

- (i) *Sunan al-Tirmidhi*, volume 4 page 358, *kitaab al-birr wa al-silah*, chapter 58 number 1993 [7].
- (ii) *Sunan Abi Dawud*, volume 5 page 98, *kitaab al-adab*, chapter 8 number 4800 [8].
- (iii) *Sunan Ibn Majah*, volume 1 page 19, at *muqaddimah*, chapter 7 number 51 [9].

After locating the hadith as informed above, this research found inaccurate information occurs between *al-Mu'jam* and *Sunan Abi Dawud*. As indicated above *al-Mu'jam* notes that the above mentioned hadith is located in chapter 7, whereas in *Sunan Abi Dawud* it is found in chapter 8.

This research also investigate the same search of the hadith above in *al-Maktabah al-Sha'milah*, using حسن خلقه as keyword, the hadith could be found in *Sunan al-Tirmidhi*, *Sunan Abi Dawud*, and *Sunan Ibn Majah*. The result found in *al-Maktabah al-Sha'milah*

match what is found in the PDF, except for *Sunan Abi> Da>wud*, the hadith is located in volume 7 page 179. The difference is only in volume and page number, not in chapter or hadith number, because the reference used by *al-Maktabah al-Sha>milah* is different from PDF version used in this research. *al-Maktabah al-Sha>milah* uses *Sunan Abi> Da>wud* published by Da>r al-Risa>lah al-‘Alamiyyah, 2009, edited by Shu’aib al-Arnaut}.

The search of hadith above in *Lidwa*, there are several mismatched in term of numbering of hadith. For example, in *Sunan al-Tirmidhi>* it is written number 1916, *Sunan Abi> Da>wud* number 4167, and *Sunan Ibn Ma>jah* number 50. This numbering is different from that of written both in PDF and *al-Maktabah al-Sha>milah*. In addition, in *Lidwa* there is no information about the chapter name or the chapter number.

4.2 The Second Hadith

عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَمْلَةَ الشَّامِيِّ قَالَ: شَهِدْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ يَسْأَلُ زَيْدَ بْنَ أَرْقَمَ قَالَ: أَشْهَدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِيدَيْنِ اجْتَمَعَا فِي يَوْمٍ؟ قَالَ: نَعَمْ، قَالَ: فَكَيْفَ صَنَعْتَ؟ قَالَ: صَلَّى الْعِيدَ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ، فَقَالَ: (مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ).

The keyword used to trace the source of this hadith is the word “رخص”, it is found in *al-Mu’jam al-Mufahras* volume 2 page 241 with the following information [10]:

صلى العيد ثم رخص في الجمعة . . . د صلاة 211، جه إقامة 166، دى صلاة 225، حم 4، 372.

Based on *al-Mu’jam* information above, I found the hadith in:

- (i) *Sunan Abi> Da>wud*, volume 1 page 451, *kita>b al-s}ala>h*, chapter 217 number 1070 [11].
- (ii) *Sunan Ibn Ma>jah*, volume 1 page 415, *kita>b iqa>mah al-s}ala>h wa al-sunnah*, chapter 166 number 1310 [9].
- (iii) *Sunan al-Da>rimi>*, volume 1 page 459, *kita>b al-s}ala>h*, chapter 225 number 1612 [12].
- (iv) *Musnad Ah}mad*, volume 4 page 372 [13].

After examine the location of hadith based on the above information, inaccuracy is found between *al-Mu’jam* information and *Sunan Abi> Da>wud*. *Al-Mu’jam* indicates the hadith is located in chapter 211, whereas in *Sunan Abi> Da>wud*, it is found in chapter 217.

The search of the hadith in *al-Maktabah al-Sha>milah* using the keyword ثم رخص في الجمعة, indicated that this hadith is located in *Sunan Abi> Da>wud*, *Sunan Ibn Ma>jah*, *Sunan al-Da>rimi>*, and *Musnad Ah}mad*. However, in *Sunan Abi> Da>wud*, there are differences on both the volume number and the page number. The same thing happened to *Sunan al-Da>rimi>*, with differences found in pages, chapter numbers, and hadith numbers. In *Sunan al-Da>rimi>* (*al-Maktabah al-Sha>milah*), also indicates that hadith is found at volume 1 page 399, *kita>b al-s}ala>h*, chapter 9 number 1758.

Different format of the e-book version of Hadith book influenced significantly to the differences in coding for the source Hadith book. For example, *al-Maktabah al-Sha>milah* provide *Sunan al-Da>rimi>* from Da>r al-Basha>’ir Beirut in 2013 that edited by Nabi>l Hashi>m al-Ghimari>. For *Musnad Ah}mad*, the differencies occurs in volume 32 page 68 which published by al-Risa>lah, Beirut in 2001 and edited by Shu’aib al-Arnaut}, ‘Adil Murshid and others.

Inaccuracy also found in *Lidwa* related to different numbering of Hadith that stated either in *al-Maktabah al-Sha>milah* or PDF format. For example *Lidwa* mentioned the above mentioned hadith located in *Sunan Abi> Da>wud* with written number 904, *Sunan Ibn*

Ma>jah number 1300, *Sunan al-Da>rimi>* number 1561, and *Musnad Ah{mad* number 18513. These numbering are different from that of written in PDF and *al-Maktabah al-Sha>milah*.

4.3 The Third Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ، فَهُوَ لِي وَأَنَا أُجْزِي بِهِ.

The keyword used for tracing the source of that hadith is the word “صام”, it is found in *al-Mu’jam al-Mufahras* volume 3 page 460 with the following information [14]:

كل عمل ابن آدم له إلا الصيام حم 2، 273، 281، م صيام 161،
163، ن صيام 42، دي صوم 50، ط صيام 58.

Based on *al-Mu’jam* information above, the hadith located in:

- (i) *Musnad Ah{mad*, volume 2 page 273 and 281 [15].
- (ii) *S{ah{i>h{ Muslim*, volume 2 page 806 and 807, *kita>b al-s}iya>m*, number 161 and 163 [16].
- (iii) *Sunan al-Nasa>'i>*, volume 4 page 163, *kita>b al-s}iya>m*, chapter 42 number 2216 [17].
- (iv) *Sunan al-Da>rimi>*, volume 2 page 40, *kita>b al-s}aum*, chapter 50 number 1770 [18].
- (v) *Muwat}t}a' Ma>lik*, volume 1 page 310, *kita>b al-s}iya>m*, number 58 [19].

All information contained in *al-Mu’jam* fits perfectly with what is contained in the books of hadith sources above. Meanwhile, in *al-Maktabah al-Sha>milah* difference location occurs due to different format used. The differences are: a) At *Musnad Ahmad*, published by al-Risalah, Beirut in 2001 and edited by Shu'aib al-Arnaut}, 'Adil Murshid and others, the hadith located in volume 7 page 411 and 476; b) *Sunan al-Da>rimi>* published by Da>r al-Mughni> Saudi Arabia in 2000 and edited by Husein Salim Asad al-Darani, the hadith is located in volume 2 page 1110, number 1811; c) *Muwat}t}a'* printed by *Muassasah Zayd bin Sult}an Abu> Dhabi* in 2004 and edited by Muh{ammad Mus}t}ofa> al-A'z}ami>, the hadith is located in volume 3 page 445-446.

Meanwhile, several differences occur in *Lidwa* related to different numbering of Hadith in several kitab such as in *Musnad Ah{mad* with the number of 7368, in *S{ah{i>h{ Muslim* with the number of 1944, in *Sunan al-Nasa>'i>* with the number of 2186, *Sunan al-Da>rimi>* with the number of 1705, and *Muwat}t}a' Ma>lik* with the number of 603.

4.4 The Fourth Hadith

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ.

The keyword used in tracing the source of this hadith is the word “خب”, it is found in *al-Mu’jam al-Mufahras* volume 2 page 1 with the following information [10]:

لا يدخل الجنة خبٌ حم 1، 4، 7، ت بر 41

Based on *al-Mu’jam* information above, the hadith is presented in:

- (i) *Musnad Ah{mad*, volume 1 page 4 and 7 [20].

- (ii) *Sunan al-Tirmidhi*>, volume 4 page 343, *kita>b al-birr wa al-s{ilah*, chapter 41 number 1963 [7].

All information contained in *al-Mu'jam al-Mufahras* fits perfectly with what is contained in the hadith books above. However, the difference occurs to *al-Maktabah al-Sha>milah* that located in *Musnad Ah{mad*, the hadith available in volume 1 page 181, number of hadith 31. In *Lidwa* the hadith available in *Musnad Ah{mad* numbered 32, and *Sunan al-Tirmidhi*> numbered 1886.

4.5 The Fifth Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْعُونَ أَحَدَكُمْ بِالْمَوْتِ لِضُرِّ نَزَلَ بِهِ وَلَكِنْ لِيَقُلَ اللَّهُمَّ أَحْبِبْنِي مَا كَانَتْ الْحَيَاةَ خَيْرًا لِي وَتُوفِّقِي إِذَا كَانَتْ الْوَفَاةَ خَيْرًا لِي.

The keyword used in tracing the source of this hadith is the word “موت”, it is found in *al-Mu'jam al-Mufahras* volume 6 page 291 with the following information [21]:

لا يدعون (أحدكم)، تدعوا بالموت د جنائز 9، ن جنائز 2

Based on *al-Mu'jam* information above, the hadith available in:

1. *Sunan Abi> Da>wud*, volume 3 page 314, *kita>b al-jana>'iz*, chapter 13 number 3108 [22].
2. *Sunan al-Nasa>'i*>, volume 4 page 3, *kita>b al-jana>'iz*, chapter 1 number 1820 [17].

Incompatibility between the information in *al-Mu'jam* and in *Sunan Abi> Da>wud* occurred related to the location of hadith. In *al-Mu'jam* indicates that hadith in chapter 9, whereas in *Sunan Abi> Da>wud*, it is found in chapter 13. Likewise in *al-Maktabah al-Sha>milah*, the Hadith is found in *Sunan Abi> Da>wud* in volume 5 page 24. This differences is result from different prints edition used in both *al-Maktabah al-Sha>milah* and the (PDF) program.

5 Conclusion

Based on the above description, this paper concludes that the use of electronic media in the hadith studies cannot be ignored or avoided. We found various electronic media presentation available to use for. Among the many electronic media used in hadith research is PDF, which is a digital form of the conventional book. The use of PDF is the same as the ordinary books, which distinguish only the medium but the content remains the same. Therefore, research using PDF books is as accurate as using the conventional book.

Unlike the PDF, *al-Maktabah al-Sha>milah* has a lower accuracy. After comparing the PDF and *al-Maktabah al-Sha>milah*, this study found that *al-Maktabah al-Sha>milah* used different reference prints edition and / or different editors, resulting in a disagreement with the recommended books according to *al-Mu'jam al-Mufahras li Alfa>z; al-H}adi>th al-Nabawi*>.

Lidwa Pusaka is less accurate than that of two resources mentioned earlier. There are significant differences found in comparison to two other sources. In addition, *Lidwa* did not explain further important information like name of the book, chapter number, publisher name, publication year and editor (*muhaqqiq*). Therefore, for this research it is not recommended to use *Lidwa* for hadith research.

Further research should be conducted related to these sources, especially related to different edition that might cause differences in number of hadith, volume and also pages. Thus, accuracy of electronic media presentation for hadith studies needs detail and careful transformation so that the content is as accurate as conventional book.

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