

## **Assessment of the Reasonability of the Division of Hadith Knowledge Into *RIWĀYAH* and *DIRĀYAH***

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### **Abstract**

This article talks about the propriety of dividing Hadith Science into *Riwāyah Hadith Science* and *Dirāyah Hadith Science* and its effect on the understanding of Hadith Science, especially for beginners. After the death of the Prophet peace be upon him, when the hadith began to reach the tabi'in generation (the generation after the companions) and the path of the hadith was getting longer, there was a reaction in evaluating the continuity hadith to Rasulullah peace be upon him or called the validity of hadith. The focus of Hadith Science is directed at two main aspects, namely identifying the authenticity of hadith and understanding the meaning and law contained in hadith. The author has used the library method in researching the views of hadith scholars on the matter. This research involves a collection of some textbooks, Journals, articles, virtual resources and internet access. The purpose of this design is to provide several comparisons of several existing theories. The research results show that the Science of Hadith is divided into several parts that are more helpful in giving an overview of the nature of the Science of Hadith which includes aspects of the chain of transmission, matan, narration, narrators and the status of hadith in addition to facilitating the process of understanding more accurately. Special knowledge about *riwāyah* or narration does exist and it is one of the five main hadith sciences, which are narrators, narration, the chain of transmission, matan and hadith status. Thus, dividing Hadith Science into only two, i.e. *riwāyah* and *dirāyah*, can confuse understanding Hadith Science. Thus, the appropriateness of its division into *Riwayah* and *Dirayah Hadith Science* can be disputed or re-evaluated. For further studies, researcher can studies on five main hadith sciences, which are narrators, narration, the chain of transmission, matan and hadith status.

**Keywords:** Knowledge of Hadith *Riwāyah*, Knowledge of Hadith *Dirāyah*, Sanad, Matan, Narrator, Hadith Status.

### Introduction

The science of Hadith is a science discipline that goes through a phase of formation, bookkeeping and development just like other science disciplines. It exists simultaneously with the existence of the hadith of the Prophet peace be upon him as a reaction process in understanding the hadith of the Prophet peace be upon him. After the death of the Prophet peace be upon him, when the hadith began to reach the *tabi'īn* generation (the generation after the companions) and the path of the hadith was getting longer, there was a reaction in evaluating the continuity hadith to Rasulullah peace be upon him or called the validity of hadith. The focus of Hadith Science is directed at two main aspects, namely identifying the authenticity of hadith and understanding the meaning and law contained in hadith.

Writing and debate in the field of hadith revolve around five main aspects, namely:

- 1) *Riwāyah* or narration.
- 2) *Rāwi* or narrator of hadith.
- 3) Hadith status.
- 4) Sanad hadith.
- 5) Matn hadith.

The pioneers of Hadith Science in the era of bookkeeping were among *Aṣḥāb al-Kutub al-Sittah* themselves in addition to the generations before them. Al-Imam al-Shāfi'ī [W 204H] – the founder of the Shafi'i sect and lived before the time of al-Imam al-Bukhari – through his works *al-Risālah* (1938), *Jimā' al-'Ilm* (2002) and *Ikhtilāf al-Hadīth* (2009) has given great focus to the sciences related to Matan hadith such as *Mukhtalif al-Ḥadīth*, *al-Nāsikh wa al-Mansūkh* and *Mushkil al-Ḥadīth*. In *al-Risālah* and *Jimā' al-'Ilm*. He also debated the arguments of Hadith *Āḥād*, Hadith *al-Āmmah*, Hadith *al-Khāṣṣah* which are more synonymous with Usul al-Fiqh debate. In addition, he also debated the conditions of Hadith *Ṣaḥīḥ* which are directly related to the Knowledge of the Status of Hadith.

Al-Imam Aḥmad [W 241H] talks a lot about the status of narrators, hadith terms such as *munkar* and *gharīb* (2002), and conditions of maqḅūl hadith other than Fiqh al-Hadith (1981). Al-Imam al-Bukhārī [W 256H] has written about the status and affairs of narrators through *al-Tārīkh al-Kabīr* (2019) and *al-Ḍu'afā' al-Ṣaḥīḥ* (1986) as well as talking about the status of hadith and Ilmu *'Ilal* through the notes of his students that is al-Imam al-Tirmidhī [W 279H] (1996). He also placed special emphasis on fiqh al-Ḥadīth which can be seen through the titles of chapters in al-Ṣaḥīḥ ( *tarjamat al-bāb* ).

Al-Imam Muslim [W 261H] through works such as *al-Kunā* (1984), *al-Tamyīz* (1990) and *Muqaddimat al-Ṣaḥīḥ* (1955) has focused on *Rijāl Science al-Ḥadīth*, Knowledge of *'Ilal al-Ḥadīth* and the procedure of Hadith narration.

*Al-Shaykhān* (al-Bukhārī and Muslim) is also one of the earliest scholars to isolate hadiths with *ṣaḥīḥ status* in their special work also called *al-Ṣaḥīḥān*. It is part of the effort to evaluate the status of hadith. It also means that when a hadith has been narrated by *al-Shaykhān* in *al-Ṣaḥīḥān* as evidence, it has the status of *ṣaḥīḥ* according to both of them.

Al-Imam al-Tirmidhī [W 279H] in *al-Jāmi'* (1996) and *al-'Ilal* have focused on the status of hadith, *fiqh al-Ḥadīth* and Ilmu *'Ilal al-Ḥadīth*. Abu Dāwūd [W 275H] also wrote about his methodology in compiling *al-Sunan* in a special work, *Risalat Abī Dāwūd ilā Ahl Makkah* (2009). He also emphasized *fiqh al-ḥadīth* which is closely related to matan knowledge through his work better known as *Sunan Abi Dāwūd*. It can be considered the earliest to

collect juridical hadiths. Abū Dāwūd through *Risālat Abī Dāwūd ilā Ahl Makkah* has explained matters related to the status of hadith. Al-Nasā'ī [W 303H] also wrote a lot about the Science of *Rijāl al-Ḥadīth* through his works such as *al-Du'afā' wa al-Matrūqīn* (1976) in addition to focusing on juridical hadiths.

Abū Ḥātim al-Rāzī [W 277H] is famous as a critic of narrators and an expert on Ilmu *al-'Ilal* through his son's two famous works, *al-Jarḥ wa al-Ta'dīl* (1952) and *al-'Ilal* (2006). The same is the case with Abū Zur'ah al-Rāzī [W 281H], Ibn Ma'in [W 233H], Ibn 'Adī [W 365H], al-'Ijlī [W 261H], al-'Uqaylī [W 322H] and many others whose work is the main reference in the field of narrator status evaluation.

Around the 3rd and 4th centuries of hijrah, many terms related to sanad and hadith status appeared and were discussed such as *muttaṣil*, *munqaṭi'*, *mursal*, *marfu'*, *mawqūf*, *ṣaḥīḥ*, *ḍa'īf*, *munkar* and *shādh*.

### Bookkeeping of Hadith Knowledge Separately:

In the middle of the 4th to the 6th century, the Science of Hadith entered a new phase ( *ta`ṣīl* and *ta`sīs* ) in which each term was defined, distinguished from the others and examples corresponding to it were explained. The terms of hadith began to be collected and recorded separately as a science that has its history, figures, methods, terms and problems. Among the main works at this time are *al-Muḥaddith al-Fāṣil* by al-Ḥāfiẓ al-Rāmahurmuzī (W 360H), *Ma'rifat 'Ulūm al-Ḥadīth* by al-Ḥākim al-Naysābūrī (W 405H), *al-Mustakhraj 'alā 'Ulūm al-Ḥadīth* by Abū Nu'aym al-Asfahānī (W 430H), *al-Irshād fī Ma'rifat 'Ulamā' al-Ḥadīth* by al-Ḥafīẓ Abū Ya'lā al-Khalīlī (W 446H), *al-Kifāyah fī 'Ilm al-Riwāyah*, *al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-Sāmi'* both by al-Khaṭīb al-Baghdādī (W 463H), *al-Ilmā' fī Ḍabṭ al-Riwāyah wa Taqyīd al-Samā'* by al-Qāḍī 'Iyāḍ (W 544H).

In the 7th and 8th centuries, there was significant progress in the writing of Hadith Science when al-Ḥāfiẓ Abū 'Amr Ibn al-Ṣalāḥ (W 643H) produced a work that later became a reference for all hadith scholars who came after him, namely *Ma'rifat Anwā' 'Ilm al-Ḥadīth*. It was later known as *'Ulūm al-Ḥadīth*, *Ma'rifat 'Ulūm al-Ḥadīth* and *Muqaddimat Ibn al-Ṣalāḥ*. He has collected all the terms of Hadith Science, giving definitions for each term and providing examples for the terms mentioned. There are sixty-five (65) terms successfully collected by Ibn al-Ṣalāḥ in his work. The terms discussed by Ibn al-Ṣalāḥ are all around the five (5) main branches of Hadith Science, namely narration, narration, status, sanad and matan. Ironically, Ibn al-Ṣalāḥ did not divide Hadith Science into *riwāyah* and *dirāyah* in the work. Scholars of hadith after him such as al-Nawawī (W 676H), al-'Irāqī (W 806H) and Ibn Ḥajar al-'Asqalānī (W 852H) also did not do that. All their works and the previous group did not pass the debate about the five (5) major branches of hadith knowledge.

Furthermore, Ibn al-Ṣalāḥ (d. 643 AH) and al-'Irāqī (d. 806 AH) did not provide specific definitions for Hadith Sciences. However, al-Nawawī (d. 676 AH) in "al-Minhāj Sharḥ Ṣaḥīḥ Muslim" (2000) offered a clear definition of Hadith Sciences:

أن المراد من علم الحديث تحقيق معاني المتون وتحقيق علم الاسناد والمعلل والعللة عبارة عن معنى في الحديث خفي يقتضي ضعف الحديث مع أن ظاهرة السلامة منها وتكون العلة تارة في المتن وتارة في الاسناد وليس المراد من هذا العلم مجرد السماع ولا الإسماع ولا الكتابة... الخ

"That what is meant by hadith knowledge is to deepen the meaning of the hadith text, to deepen the knowledge of Sanad and *mu'allal* hadith. *'Illah* is like a hidden (subjective) meaning that causes a hadith to be judged as *weak* when on the surface it is seen as safe from

any defect. *'Illah* is sometimes in matan and sometimes in sanad. Merely listening to the hadith, conveying it and writing it is not what is meant by this knowledge (i.e. the knowledge of hadith)".

Al-Nawawī does not consider the process of narrating, receiving and recording hadith as a science. However, the procedures and methods used in doing the process are called knowledge. He also considered understanding hadith material as part of Hadith Science.

Ibn Hajar (1984)[W 852H] also defined the Science of hadith as follows:

وأولى التعاريف لعلم الحديث: معرفة القواعد التي يتوصل بها إلى معرفة حال الراوي والمروي

"The best interpretation for Hadith Science is knowledge of the principles which are the basis for the introduction of parawi and what is narrated."

Likewise, Abū 'Abd Allah al-Kāfiyājī [W 879H] has explained the nature of the Science of hadith in *al-Mukhtaṣar fī 'Ilm al-Athar* (Al-Kāfiyājī, 1987) as follows:

علم يقتدر به على معرفة أحوال أقوال الرُّسول وأفعاله على وجه مخصوص كالاتصال والإرسال ونحوهما ويُطلق أيضًا على مَعْلُومَات وقواعد مَخْصُوصَة

"A science by which one can know the conditions of the Prophet's sayings and actions in a specific way, such as communication, transmission, and the like. It is also called specific information and rules"

Al-Sakhāwī (d. 902 AH), who was a student of al-Ḥāfiẓ Ibn Hajar, stated in "Fatḥ al-Mughīth" (2003) as follows:

هُوَ مَعْرِفَةُ الْقَوَاعِدِ الْمَعْرِفَةِ بِحَالِ الرَّاوي وَالْمَرْوي

"It is the knowledge of the rules that define the status of the narrator and the one narrated".

Al-Biqā'ī (2007)[W 885H] who was also a student of al-Ḥāfiẓ Ibn Hajar defined the Science of hadith as follow:

هو علمٌ يُبحثُ فيه عن سُنَّةِ النَّبِيِّ - صلى الله عليه وسلم - إسناداً، وامتناً، لفظاً، ومعنى، مِنْ حيثُ القبول والردِّ، وما يتبع ذلكَ مِنْ كَيْفِيَّةِ تَحْمُلِ الْحَدِيثِ وَرَوَايَتِهِ، وَكَيْفِيَّةِ ضَبْطِهِ وَكِتَابَتِهِ، وَأَدَابِ رَاوِيهِ وَطَالِبِهِ، أَوْ يُقَالُ - وهو أخصرُ -: إنه علمٌ يعرفُ منه حالُ الراوي، والمروي مِنْ حيثُ الرواية

"It is a science that debates about the Sunnah of the Prophet, peace be upon him, in terms of, matan, pronunciation and meaning (whether it is accepted or rejected). It also discusses matters related to it (such as) how to receive narrations, record them, and the manners of narrators. In short, it is the knowledge to know the status of the narrator and narration".

Al-Suyūṭī (2003)[W 911H] in *Tadrib al-Rāwī* also narrates the statement of al-'Izz Ibn Jamā'ah as follows:

عِلْمٌ بِقَوَانِينِ يُعْرِفُ بِهَا أَحْوَالُ السَّنَدِ وَالْمَتْنِ

"A knowledge with which one can know about sanad and matan".

**Hadith knowledge according to Ibn al-Akfānī (749H) al-Biqā'ī and al-Suyūṭī (911H):**

The first person who was detected to classify the knowledge of hadith into *Riwāyah* and *Dirāyah* was a medical expert named Shams al-Dīn Muḥammad ibn Ibrāhīm al-Sanjārī (1905)[W 749H] or better known as Ibn al-Akfānī in his work entitled: *Irshād al-Qāṣid ilā Adnā al-Maqāṣid*. His book can be considered a dictionary of terms for various Islamic disciplines.

After Ibn al-Akfānī [W 749H], later scholars of hadith began to borrow the term he introduced in their works. Among the earliest to quote Ibn al-Akfānī's statement regarding the classification of Hadith Science into *Riwāyah* and *Dirāyah* was al-Ḥāfiẓ Ibn Ḥajar's student Burhān al-Dīn al-Biqā'ī (2007)[W 885H] in his work entitled *al-Nukat al-Wafīyah bi mā fī Sharḥ al-Alfiyah* and al-Ḥāfiẓ Jalāl al-Dīn al-Suyūṭī (2016)[W 911H] in his work entitled *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*. Scholars of hadith after al-Suyūṭī have followed in the footsteps of al-Biqā'ī and al-Sayūṭī when interpreting the meaning of Hadith Science.

Nowadays, the division of Hadith Science into *Dirāyah* and *Riwāyah* seems to have become a method that cannot be denied ( *musallam* ) where most writings about *Muṣṭalah Ḥadīth* have divided Hadith Science into two namely; Science of *Riwāyah* Hadith and Science of *Dirāyah* Hadith. However, there is disagreement or confusion in determining the meaning and scope of the two sciences. In this regard, most modern hadith scholars choose to *interpret* the meaning based on the language approach without questioning the relevance of the division of hadith knowledge introduced by Ibn al-Akfānī.

In the author's opinion, there is no harm in creating terms to establish and improve understanding of an issue. This is because the original purpose of the term is to create understanding between certain communities. When the meaning is understood, there is no need to question the term which is only a testament to comprehension and understanding. However, if it can confuse understanding something or the understanding becomes complicated due to the terms created, the use of terms that lead to that need to be refined and revised.

According to Muḥammad 'Awwāmah (2016), Ibn al-Akfānī's statement should be considered based on his ability in some Islamic sciences and it is seen based on his ability to give definitions to many Islamic disciplines in addition to his work containing hundreds of source names from various disciplines. In addition, his division has been recognized by two modern hadith scholars, namely al-Biqā'ī and al-Suyūṭī.

However, according to al-Gumarī (2008), Ibn al-Akfānī was not an expert in the field of hadith and tried to give definitions using logic ( *mantiq* ). therefore, his statement regarding the definition of *Riwāyah* and *Dirāyah* Hadith Science does not reflect the true nature of Hadith Science. Unfortunately, it is not understood by the group that recites the statement due to their naivety in logical knowledge which confuses in understanding the meaning of *Riwāyah* and *Dirāyah* Hadith Science. In this regard, al-Ghumarī does not deny the division of Hadith Science into *Riwāyah* and *Dirāyah* but disputes the aspect of definition only.

According to Aḥmad Ma'bad (2004), Ibn al-Akfānī's knowledge of hadith is not as great as his ability in Logic. Therefore, the definition brought by him does not include the entire component of *Riwāyah* Hadith Knowledge. For example, it does not include those hadith which are *taqrīrī* and which are narrated through a means other than *al-Samā'*. It also does not include the statements and practices of the companions which are considered as *sunnah* by some Islamic scholars. According to him, the definition of *Riwāyah* Hadith Science stated

by Ibn al-Akfānī only describes the process and application and not the method or knowledge that guides Hadith experts.

According to Ṭāriq 'Awaḍullah (2003), the division of Hadith Science into al-Riwāyah and al-Dirāyah was not understood by previous scholars of hadith. According to him, *Riwāyah Science* also includes what Ibn al-Akfānī called a branch of Dirāyah Science. All of them are referred to as the Science of Hadith or the Science of *al-Naql* without needing to be differentiated into *Riwāyah* and *Dirāyah*.

While according to Sharaf al-Qudāh (2003), there is no need to divide Hadith Science into *Riwāyah* and *Dirāyah*. Research on the definition of *Riwāyah* Hadith Science shows that it is the hadith of the Prophet himself. While the narration of hadith and everything related to its sanad is included in the debate on the science of Hadith *Dirāyah*.

### **Riwāyah Hadith Science :**

Because the division of Hadith Science into *Riwāyah* and *Dirāyah* was first introduced by Ibn al-Akfānī [W749H], it is better to examine his statement first regarding that matter. In *Irshād al-Qāsid* (1905), when explaining the term '*Ilm Riwayat al-Ḥadīth*', Ibn al-Akfānī said:

"علم بنقل أقوال النبي صلى الله عليه وسلم وأفعاله بالسمع المتصل وضبطها وتحريها"

"The science of narrating the statements and actions of the Prophet – peace and blessings be upon him – through the method of al-samā' *al-muttaṣil*, which is listening without an intermediary between the speaker and the listener, pronouncing the pronunciation in a way that is parallel to the language method and as spoken by the Prophet – peace be upon him –".

When quoting Ibn al-Akfānī's statement, al-Biqā'ī (2007) and al-Suyūṭī (2016) have made a slight amendment by changing the expression: (بالسمع المتصل) to the following expression (وروايتها). This amendment has slightly expanded the scope of Hadith *Riwāyah* in the aspect of pronunciation of narration, where Ibn al-Akfānī's statement only limits Hadith *Riwāyah* to narration in the *same way*. While al-Suyūṭī's expression covers all types of narration other than *samā'*. The word (المتصل) is seen as an unnecessary addition due to the narration in the *same way*, which is proof of the continuity of the sanad.

Based on the definition of Ibn al-Akfānī and the modifications made by al-Biqā'ī and al-Suyūṭī, the Knowledge of Hadith *Riwāyah* is knowledge about the process of narration of hadith and its preservation as conveyed by the Messenger of God – peace be upon him –. The word (وضبطها) in Ibn al-Akfānī's statement refers to the correct pronunciation of the hadith in terms of *nahw* (grammar) and *sarf* (word structure) (Al-Ṣuyūṭī, 2016). It contains two elements namely; how it is heard when received and how it is preserved or remembered when delivered (Khalaf al-ʿĪsawī, 2005).

The word (وتحريها) means to explain the meaning of an utterance in line with the true will of the speaker, which is the Prophet – peace be upon him – (Ālu Mā'iz, 2020). This shows as if the Science of Hadith *Riwāyah* also includes describing the meaning of hadith (*Bayān Lafẓ al-Gharīb*) which is included in the debate on matan knowledge. In this regard, it appears that *Riwāyah Hadith Science* shares the scope with *Dirāyah Hadith Science* according to Ibn al-Akfānī himself. This should not happen because the definition of two different things needs to take into account the point of difference between the two which is called *al-māni'*. While the examples mentioned by him as sources of *Riwāyah Hadith Knowledge* are partly primary sources of hadith such as *al-Kutub al-Sittah*. Some others are secondary sources such as *al-*

*Ilmām* by Ibn Daqīq al-ʿĪd and *Riyāḍ al-Ṣāliḥīn* by al-Nawāwī. The listing of these sources seems to show the true scope of Riwayāyah Hadith Knowledge, just an introduction to the matan and theme of the hadith of the Prophet – peace be upon him –. According to Muḥammad 'Awwāmah (2016), the expression (وتحريفها) refers to the pronunciation or writing of pronunciation as it has been narrated from the Prophet – peace be upon him –, and it is more specifically than just maintaining its accuracy from the aspect of *nahw* and *sarf*. Based on this view, it may have nothing to do with *fiqh al-ḥadīth*.

Al-Munāwī (1999)[W1031H] has defined the Science of Hadith Riwayāyah as follows:

علم يعرف به أقوال رسول الله وأفعاله وأحواله

"Knowledge by which the facts, actions and details of the Messenger of Allah – peace and blessings be upon him – can be known".

Based on al-Munāwī's statement, Knowledge of Hadith Riwayāyah is a link to know the hadith of the Messenger of God, or in other words, it is a primary and secondary source of hadith. It may not require overly complex and complicated methods and formulas in addition to information literacy skills. Not to mention that today's printing and publishing technology is at a satisfactory level and almost the entire source of hadith has been published and can be reached by almost everyone either physically or virtually.

Muḥammad Abū Shahbah (2014)[W1404H] expressed almost the same definition but with a few additions as follows:

"هو علم يشتمل على نقل ما أضيف إلى النبي -صلى الله عليه وسلم- من قول أو فعل أو تقرير أو صفة خلقية وخلقية. وكذا ما أضيف إلى الصحابة والتابعين من أقوالهم وأفعالهم"

"Knowledge that includes the narration of statements, actions, testimony, physical characteristics and behaviour of the Prophet – may God bless him and grant him peace –. It also includes the narration of the statements and actions of the Companions ra and *tabi'in*".

Abu Shahbah's explanation seems to mean that the process of narrating the hadith itself is the Science of Hadith Riwayāyah. It is almost parallel to Ibn al-Akfāni's definition but some additions further expand the scope of Hadith al-Riwayāyah by including hadith *taqrīrī* (certificate), hadith *waṣfī* (physical traits and morals), hadith *mawqūf* (statement ṣaḥābī) and hadith *maqṭū'* (ṭābi'ī statements) in the scope of al-Riwayāyah Hadith Science.

Research on the above statements leads to a point of commonality which is that they agree about the scope of the Science of Hadith Riwayāyah is only limited to the process of narrating the hadith of the Prophet – peace be upon him – or the method of narration which is usually discussed in the topic of *tadwīn al-Sunnah* (bookkeeping of the Sunnah) or *Tārīkh al-Sunnah* (history of Hadith Science). However, Muḥammad Abū Shahbah included a description of narrating the sayings and actions of the companions (hadith *mawqūf*) and *tabi'in* (hadith *maqṭū'*). Most hadith researchers understand that the process of narration has ended after all the hadiths of the Prophet s.a.w have been recorded. Therefore, the introduction to the hadith of the Prophet – may God bless him and grant him peace – is sufficient today by only knowing related sources such as al-jawāmi', al-Sunan and others. The debate that may take

place among hadith scholars until now is related to the method of narration and bookkeeping that had been used by hadith scholars in the past in addition to hadith reading events as an alternative to the *imlā`* event that *existed* in the era of hadith narration once upon a time. However, simply listening to and recording hadiths is not considered part of hadith knowledge according to al-Nawawī as his previous statement.

Although the previous definitions related to the Science of *Riwāyah Hadith* are seen in the same direction, there are views of a handful of scholars who are seen as very different at one hundred and eighty degrees. Ṭāsh Kūbrī Zādah (1986) and Ḥājī Khalīfah, (1941) two figures in the Islamic art bibliography, have given a different picture of *Riwāyah Hadith Science*. they said:

"وهو علم يبحث فيه عن كيفية اتصال الأحاديث بالرسول عليه الصلاة والسلام، من حيث أحوال رواتها ضبطاً وعدالة، ومن حيث كيفية السند اتصالاً وانقطاعاً، وغير ذلك، وقد اشتهر بأصول الحديث"

"Science that talks about the continuity of the chain of hadith of the Prophet – peace be upon him – through research on the credibility and memory of the narrators, the characteristics of the chain of transmission whether it is connected or disconnected and so on. It is also known as *Uṣūl al-Ḥadīth*".

Through the statement above, the Knowledge of Hadith *Riwāyah* is related to the chain of hadith, which is through observation of the narrators and the chain of hadith itself, whether it is connected or disconnected. In short, it is about the status of sanad and narrators of hadith which is included in the debate on Sanad Knowledge, Status of Hadith and *Rijāl al-Ḥadīth*.

Al-Ghumārī (2008) also has the same stance when explaining the Science of Hadith *Riwāyah* as a Science that details the nature of the narration, its conditions, the connection or disconnection of the sanad, a narrators status and matters related to it. His statement about *Riwāyah Hadith Science* is similar to the definition of *Dirāyah Hadith Science* according to al-Suyūṭī as will be stated later. According to Ahmad Ma'bad (2004), it is the definition of *Riwāyah hadith science* by hadith scholars before Ibn al-Akfānī.

### Meaning of Hadith Knowledge:

When explaining the term *'Ilm Dirāyat al-Ḥadīth*, Ibn al-Akfānī (1905) said:

علم يتعرف منه أنواع الرواية وأحكامها وشروط الرواية وأصناف المرويات واستخراج معانيها

"The knowledge through which the types of narrations, their laws, the conditions of narrators, the types of hadith works and how to understand their meaning can be identified".

Based on Ibn al-Akfānī's statement, all branches of Hadith Science, whether related to sanads, matan descriptions, narrators, or narration matters are included in the *Dirāyah Hadith Science*. He only removed the process of narrating and recording the hadith or the procedure of both from the scope and considered it to be the scope of the Science of Hadith *Riwāyah*.

Al-Biqā'ī (2007) and al-Suyūṭī (2016) also quoted Ibn al-Akfānī's statement with some amendments as follows:



عِلْمٌ يُعْرَفُ مِنْهُ حَقِيقَةُ الرَّوَايَةِ؛ وَشُرُوطُهَا، وَأَنْوَاعُهَا، وَأَحْكَامُهَا، وَحَالُ الرَّوَاةِ، وَشُرُوطُهُمْ، وَأَصْنَافُ الْمَرْوِيَّاتِ، وَمَا يَتَعَلَّقُ بِهَا

There are several additions and general statements in the definitions given by al-Biqā'ī and al-Suyūṭī as shown in the table below:

Additional statement/word	General statement	Original statement/word
حَقِيقَةُ الرَّوَايَةِ؛ وَشُرُوطُهَا، وَأَنْوَاعُهَا		أنواع الرواية
وَحَالُ الرَّوَاةِ، وَشُرُوطُهُمْ		وشروط الرواة
	وَمَا يَتَعَلَّقُ بِهَا	واستخراج معانيها

Furthermore, al-Biqā'ī and al-Suyūṭī also elaborated on each component of the definition *Dirāyah* Hadith Science which they did not do when transcribing the definition of *Riwāyah* Hadith Science. It is likely due to their view that Hadith Science when expressed, it means *Dirāyah* Hadith Science only. In addition, statements about *Riwāyah* and *Dirāyah* Hadith Science were made when explaining the *Muṣṭalah al-Ḥadīth* which according to them are part of the branch of *Dirāyah* Hadith Science. Therefore, it is only natural that they detail the meaning of *Dirāyah* Hadith Science when writing about it and only mention the definition of *Riwāyah* Hadith Science to show the connection. The following is al-Suyūṭī's explanation of the meaning of *Dirāyah* Hadith Science:

فَحَقِيقَةُ الرَّوَايَةِ: نَقْلُ السُّنَّةِ وَنَحْوَهَا وَاسْتِنَادُ ذَلِكَ إِلَى مَنْ عَزَى إِلَيْهِ بِتَحْدِيثٍ أَوْ إِخْبَارٍ أَوْ غَيْرِ ذَلِكَ، وَشُرُوطُهَا: تَحْمُلُ رَاوِيَهَا لِمَا يَزِيهِ بِنَوْعٍ مِنْ أَنْوَاعِ التَّحْمُلِ، مِنْ سَمَاعٍ أَوْ عَرْضٍ أَوْ إِجَازَةٍ وَنَحْوِهَا. وَأَنْوَاعُهَا: الْإِتِّصَالُ وَالْإِنْقِطَاعُ وَنَحْوَهُمَا. وَأَحْكَامُهَا: الْقَبُولُ وَالرَّدُّ. وَحَالُ الرَّوَاةِ: الْعَدَالَةُ وَالْجَرَحُ، وَشُرُوطُهُمْ فِي التَّحْمُلِ وَفِي الْأَدَاءِ كَمَا سَبَّأْتِي. وَأَصْنَافُ الْمَرْوِيَّاتِ: الْمُصَنَّفَاتُ مِنَ الْمَسَانِيدِ وَالْمَعَاجِمِ وَالْأَجْزَاءِ وَغَيْرِهَا، أَحَادِيثٌ وَأَنَارًا وَغَيْرَهُمَا، وَمَا يَتَعَلَّقُ بِهَا: هُوَ مَعْرِفَةُ اصْطِلَاحِ أَهْلِهَا

The following is a explanation of the above statement:

The facts of history	Conveying the sunnah and the like, relying on the original speaker with the pronunciation of taḥdīth, lhkbār or otherwise.
History conditions	Narration methods such as samā', 'arḍ, ijāzah and others.
Types of history	Connected, disconnected and the like.
Law of History	Accepted or rejected.
About the narrator	The credibility of the narrator (al-'adālah wa al-jarḥ).
Narrator conditions	

	Conditions for accepting (taḥammul) and transmitting (adā') hadith.
Types of hadith works	Musnad, mu'jam, juz` and others.
Things related to the history	Knowledge of the terms of hadith experts.

Al-Suyūṭī has also interpreted the statement of al-'Izz ibn Jamā'ah and Ibn Ḥajar about Hadith Science as a definition for *Dirāyah Hadith Science* only. However, the division of Hadith Science into *Riwāyah* and *Dirāyah* was not yet known or spread at the time of Ibn Ḥajar and al-'Izz Ibn Jamā'ah. Even if it was spread, Ibn Ḥajar never relate the definition to the Science of Hadith *Dirāyah* in any of his books.

#### The Views of Researchers After al-Suyūṭī:

The same thing was also done by some scholars after al-Suyūṭī. His contemporary Zakariyā al-Anṣārī (2002)[W 926H] in *Fatḥ al-Bāqī* stated:

وأما علم الحديث دراية - وهو المراد عند الإطلاق، كما في النظم - فهو علم يعرف به حال الراوي والمروي من حيث القبول والرد

"As for the Science of Hadith *Dirāyah* - it is what is meant when it is called the Science of Hadith - is the knowledge about which the status of narrators and hadiths can be known whether they are accepted or rejected".

According to the author, the use of the term Science of Hadith (*'Ilm al-Ḥadīth*) with the meaning of *'Ilm Ḥadīth Dirāyah* alone is a claim that can still be disputed and discussed. Relating it to the practice of previous scholars such as al-'Irāqī, al-Nawāwī and Ibn Ḥajar requires strong evidence since it was only introduced by an unknown figure in the field of hadith, namely Ibn al-Akfānī.

Al-Munāwī (1999)[W 1031H], an 11th century hadith scholar stated as follows:

ودراية - قال الحافظ العراقي - وهو المراد عند الإطلاق -: علم يعرف به حال الراوي والمروي من حيث القبول والرد وما يتعلّق بذلك ... وقيل: هو القواعد الكلية لمعرفة بحال الراوي والمروي وغايته: معرفة المقبول والمردود

"The Science of Hadith *Dirāyah* and what is meant when it is called the Science of Hadith, according to al-Hafīz al-'Irāqī is Knowledge by which the status of the narrator and hadith/athar that is narrated is known whether it is accepted or rejected. As well as things related to it... It is said, it is a general method to know the status of narrators and hadith. the objective is to know which hadiths are accepted and which are rejected".

Al-Munāwī's quotation from al-'Irāqī [W 802H] raises questions because the division of Hadith Science into *Riwāyah* and *Dirāyah* had not yet been popularized in al-'Irāqī's time. It was only

debated by Ibn Hajar's student al-Biqā'ī at the end of the 9th century and al-Suyūṭī who was a 10th-century hadith scholar in his famous work *Tadrīb al-Rāwī*. Perhaps al-'Irāqī's statement quoted by al-Munāwī is only related to Hadith Science in general. However, through research on al-'Irāqī's related works, the definition of Hadith Science as quoted by al-Munāwī has not yet been found. According to Aḥmad Ma'bad (2004), al-'Irāqī never gave a specific definition of *Riwāyah* and *Dirāyah Hadith Science*. According to the author, it is most likely that al-Munāwī's quote is derived from the statements of two figures before al-Munāwī, namely al-Sakhāwī [W902H] and Zakarīyā al-Anṣārī [W926H].

Based on the description of al-Suyūṭī, Zakarīyā al-Anṣārī and al-Munāwī, it was found that text (*Matan*) Knowledge or *sharḥ al-ḥadīth* was not included in the debate on *Dirāyah Hadith Knowledge*. However, knowledge about the types of hadith books or resources is also included in the *Dirāyah Hadith Knowledge* section.

However, according to Ṭāsh Kūbrī Zādah (1986)[W968H] and Ḥājī Khālifah (1941)[W1067H], the Knowledge of Hadith *Dirāyah* is:

علم يبحث فيه عن المعنى المفهوم من ألفاظ الحديث، وعن المعنى المراد منها مبتنياً على قواعد اللغة العربية، وضوابط الشريعة، ومطابقاً لأحوال النبي صلى الله تعالى عليه وسلم

"Science that studies the meaning of hadith based on the Arabic method, *dawabit shara'* and in parallel with the situation of His Majesty the Prophet, peace be upon him".

The statement of Ṭāsh Kūbrī Zādah and Ḥājī Khalifah gives a completely different picture than that stated by al-Suyūṭī, Zakarīyā al-Anṣārī and al-Munāwī. It limits Hadith Science *Dirāyah* only to hadith text (*matan*) meaning and its outcomes (*fiqh al-ḥadīth*) or related to *Matan* knowledge. This view is also al-Ghumarī's choice (2008) which according to him is in line with the meaning of *dirāyah* in terms of language and its use which leads to deducting point process (*istinbat*).

Meanwhile, according to Abu Shahbah (2014)[W1403H], the Knowledge of Hadith *Dirāyah* is:

هو علم بأصول وقواعد يتوصل بها إلى معرفة الصحيح والحسن والضعيف. وأقسام كل وما يتصل بذلك من معرفة معنى الرواية وشروطها وأقسامها. وحال الرواة

"Knowledge regarding origins and methods for knowing hadiths with the status of *ṣaḥīḥ*, *ḥasan*, *ḍa'īf*, parts of each status, matters relating to such as the intent of the narration, the conditions, the parts and the status of the hadith narrators".

Nur al-Dīn 'Iṭr (1981) has defined it with almost the same intention but more clearly, namely: أن علم الحديث دراية يوصل إلى معرفة المقبول من المردود بشكل عام أي بوضع قواعد عامة. فأما علم رواية الحديث فإنه يبحث في هذا الحديث المعين الذي تريده، فيبين بتطبيق تلك القواعد أنه مقبول أو مردود، ويضبط روايته وشرحه، فهو إذن يبحث بحثاً جزئياً تطبيقياً، فالفرق بينهما كالفرق بين النحو وبين الإعراب والفرق بين أصول الفقه وبين الفقه

"Indeed, the Science of Hadith *Dirāyah* is concerned with distinguishing in general between hadith *maqbul* (accepted) and hadith *mardūd* (rejected) through the general method of

identifying the status of hadith. While *Riwāyah* Hadith Science is about analyzing a hadith in detail. Through the application of the general method (i.e. Hadith Science *Dirāyah*), it (i.e. Hadith Science *Riwāyah*) explains whether the hadith is *maqbul* or *mardūd*. It is also about preserving the wording of the hadith and explaining its meaning. So, it is an application and detail for Hadith Knowledge *Dirāyah*. The difference between the Science of Hadith *Dirāyah* and *Riwāyah* is like the difference between the Science of *Nahw* and *I'rāb*, *Usūl al-Fiqh* and *Fiqh*".

Based on the statement of Nūr al-Dīn 'Itr, Hadith Knowledge *Dirāyah* includes all five parts of Hadith Knowledge but only in general. While *Riwāyah* Hadith Knowledge is the details of the method or how it is applied to know the status and meaning of a hadith. The description given by Nūr al-Dīn 'Itr is quite logical but it contradicts the explanation of al-Suyūṭī and others.

### The Origin of the Idea of Dividing Hadith Knowledge into *Riwāyah* and *Dirāyah*:

The division of Hadith Science initiated by Ibn al-Akfānī is likely based on his understanding of terms that have long been used by previous hadith scholars such as al-Ramahurmuzī and al-Khaṭīb al-Baghdādī. In *al-Muḥaddith al-Fāṣil*, which is the work named as the first to bring together the knowledge of Hadith, al-Ramahurmuzī often uses the terms *al-riwāyah* and *al-dirāyah* as in the titles of the following two chapters:

(الْقَوْلُ فِي فَضْلِ مَنْ جَمَعَ بَيْنَ الرَّوَايَةِ وَالذَّرَايَةِ)  
(فَضْلُ آخَرٍ مِنَ الذَّرَايَةِ يَقْتَرِنُ بِالرَّوَايَةِ مَقْصُورٌ عَلْمُهَا عَلَى أَهْلِ الْحَدِيثِ)

In the two chapters above, al-Ramahurmuzī has debated about *fiqh al-ḥadīth*, *al-muttafiq*, *al-muftariq*, *al-asāmī*, *al-kunā*, narrators attributed to non-fathers, *rijāl* sanad and their death dates. He also debated about the science of *'Ilal* and the status of hadith. Both chapters are about the advantages of people who combine hadith narration with knowledge about it which includes aspects of narration, narrators, matan, sanad and status of hadith. If examined, he does not use the expressions "Ilmu *Riwāyah*" and "Ilmu *Dirāyah*" but only mentions "*Riwāyah*" and "*Dirāyah*". *Riwāyah* knowledge is the knowledge of narration. While "*Riwāyah*" just means the process of narration.

Al-Khaṭīb al-Baghdādī has discussed all five branches of hadith knowledge, namely: narration, narrator, the chain of transmission, text (matan) and the status of hadith in his book entitled *al-Kifāyah fī 'Ilm al-Riwāyah*.

Ibn Hajar (2021) described *al-Kifāyah* by al-Khaṭīb as a book about the law of *al-riwāyah* (qawānīn *al-riwāyah*) in which he also debated matters categorized by some parties as Hadith Science *Dirāyah*. The definition stated by Ibn Hajar (1984) regarding Hadith Science previously also used the words *rāwī* and *marwī* which are closely related to the term *riwāyah*. Abū al-Khayr Ibn al-Jazarī (2001) who died in 833H also used the term *riwāyah* in the title of his book on *Mustalah hadith* which is: *al-Hidāyah fī 'Ilm al-Riwāyah*. This shows that they do not use the term *riwāyah* as a special meaning for certain sciences in Hadith Science as understood from Ibn al-Akfānī's statement. On the other hand, what Ibn al-Akfānī called '*Ilm al-Dirāyah*', in the view of previous scholars of hadith, is part of Science of *Riwāyah* or Ilmu Hadith itself.

However, Muḥammad 'Awwāmāh rejects the use of the title of al-Khaṭīb's work as an argument that (2016)*Riwāyah* Science also includes aspects of evaluating the status of hadith and *Mustalah Ḥadith* Science. According to him, al-Khaṭīb's work was originally a guide for those involved in hadith narration. It does not explain that all the knowledge contained in it is about the Knowledge of Hadith *Riwāyah*. According to him, complicated debates related to *'illah*, *al-shudhudh*, *al-iḍṭirāb*, *al-jarḥ wa al-ṭa'dīl* are also part of *Dirāyah Hadith Science* in addition to *fiqh al-ḥadīth*. This is because the word *al-dirāyah* is more suitable to be used for complicated and subtle matters than *al-riwāyah*. It is like the word *fiqh* which only refers to complex debates compared to the word *ma'rifah*. In this regard, he also used the language approach as the basis of his argument.

However, the use of previous hadith scholars such as al-Rāmāhurmuzī, al-Khaṭīb al-Baghdādī and Ibn Ḥajar shows that the expression *al-Riwāyah* is different from *'Ilm al-Riwāyah*. *Riwāyah* refers to the process of conveying hadith and relying on the source in a certain way. Meanwhile, *Ilmu al-Riwāyah* is a discipline, method, and procedure related to the process. Some of them may be simple and others are quite complicated and require in-depth research and observation. When the Science of Hadith is mentioned, it refers to the discipline, methods and procedures. It may also mean the method of finding the source and status of hadith (*takhrij al-ḥadīth*) as well as understanding its meaning (*fiqh al-ḥadīth*). The terms of hadith scholars called *Mustalah al-hadith* are also part of it. It is also the meaning of their expression when they say the word "*Dirāyah*" which is knowledge about narration.

### Conclusion:

Special knowledge about *riwāyah* or narration does exist and it is one of the five main hadith sciences, which are narrators, narration, the chain of transmission, *matan* and hadith status. Thus, dividing Hadith Science into only two, i.e. *riwāyah* and *dirāyah*, can confuse understanding Hadith Science.

Ibn al-Akfānī's statement regarding the Science of Hadith is a bit messy, causing scholars of hadith such as al-Biqā'ī and al-Suyūṭī to make slight modifications so that it is in line with the discipline of the Science of Hadith itself. However, figures other than them are seen as not confirming the division. The neglect of Ibn al-Akfānī's use of the term by hadith figures such as al-Nawāwī, al-'Irāqī, Ibn Ḥajar and al-Sakhāwī can be counted as a significant signal that the division is not so important according to them. This may be because Ibn al-Akfānī's expertise was not in the field of hadith and it was personally certified by al-Ghumārī and Aḥmad Ma'bad.

If Ibn al-Akfānī's statement is considered an authoritative reference in the Science of Hadith, the Science of Hadith *Riwāyah* according to him is just general knowledge about primary and secondary sources of the Prophet's hadith and its preservation through memorization and writing. While *Dirāyah* hadith knowledge is all the knowledge related to hadith other than that associated with *Riwāyah* hadith knowledge.

The views of scholars and hadith researchers after him are as follows:

**The first view: (al-Suyūṭī, al-Biqā'ī, al-Munāwī, Abu Shahbah)** Knowledge of Hadith *Riwāyah* is the process of conveying the hadith of the Messenger of God, peace be upon him, as it was spoken by his Majesty, peace be upon him, or knowledge about the process. While *Dirāyah*

Hadith Knowledge is all knowledge related to hadith whether from the aspect of narration, narration, the chain of transmission, matan, the status of hadith and Mustalah Hadith.

**The second view: (al-Ghumārī, Ḥājī Khalīfah, Ṭāsh Kubrī Zādah)** *Riwāyah* Hadith knowledge is all knowledge related to hadith except the matan aspect or sharḥ al-ḥadīth knowledge. *Dirāyah* Hadith knowledge is about fiqh al-ḥadīth or sharḥ al-ḥadīth.

**The third view: (Nūr al-Dīn 'Itr)** *Riwāyah* Hadith Science is an application of *Dirāyah* Hadith Science. The science of Hadith *Dirāyah* is like a general method related to narration, evaluation of narrators and hadith as well as the method of syrah of hadith. it can also be called Mustalah Hadith Science. How is the narration done, does a hadith fulfill the criteria of hadith ṣaḥīḥ, is the narrator reliable, and what is the written and implied meaning of a *matan*, all these things are debates in the Science of Hadith *Riwāyah*.

**The fourth view: (Muḥammad 'Awwāmah)** *Riwāyah* hadith science is simple methods related to narration such as narration procedure. While *Dirāyah* Hadith Knowledge is complicated matters such as 'Ilal al-Ḥadīth, al-Jarḥ wa al-Ta'dīl, complicated terms and *Fiqh al-Ḥadīth*.

**The fifth view: (Ṭāriq 'Awaḍullah, Sharaf Maḥmūd al-Quḍāh)** There is no need to divide Hadith Science into *Riwāyah* and *Dirāyah* due to confusion about the components of both. All sciences related to hadith are called Hadith Science or *Naql Science*.

The distribution of Hadith Knowledge only to *Riwāyah* and *Dirāyah* does not have a significant impact and it does not help in the process of improving the understanding of beginner researchers of Hadith Knowledge itself.

Research into the writings of hadith scholars shows that part of Hadith Science is methodical and theoretical and the other part is practical and application. Works such as *Ma'rifat Anwā' 'Ilm al-Ḥadīth, al-Taḥqīq wa al-Ṭdāḥ, Nukhbat al-Fikar, Tadrīb al-Rāwī* are examples of works that emphasize the method and at the same time also contain several examples as the application of the method. Works such as *Ṭarḥ al-Tathrīb, Fatḥ al-Bārī, Talkhīṣ al-Ḥabīr* and *Tahdhīb al-Kamāl* are applications to the methods found in the Science of Hadith although they also contain several very valuable methods.

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