



The Quality of the Hadith "The Sleep of the Fasting People Is Worship" in the Perspective of *'Ulûm al-Hadîs*

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Abstract

This study aims to explain the definition of hadith science, branches of hadith science, and methods of approaching hadith science in Islamic studies. Then the author will examine the hadith about "the sleep of the fasting people is worship" from the perspective of *'ulûm al-hadîs*. The hadith about "the sleep of fasting people is worship" is interesting to study because this hadith is often used as an excuse to be unproductive when fasting, especially during Ramadan. The research method used in this study is a qualitative method through library research. The results of this study show that *'ulûm al-hadîs* is the rule for knowing the condition of *sanad* and *matan* of a hadith. At the same time, the object of study is to know the validity and absence of a hadith. Hadith research activities have 4 (four) steps, namely *takhrîj al-hadîth*, *i'tibâr*, *râwî* personal research (*sanad* research), and *matan* hadith research. The analysis of the hadith "the sleep of fasting people is worship" shows that this hadith is a *dhâ'if* hadith. Even some scholars mention that this hadith is false and cannot be used as a *hujjah*.

Keywords: quality of hadith; worship; *'ulûm al-hadîs*; fasting

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Introduction

Hadith has such an important position and role in Islam. However, it is not the same as the Qur'ân, which immediately gets care from Allah Almighty.¹ The Hadith is different from the Qur'an, which is called *qat'iy al-wurūd* by the *uṣūliyyūn*. It has the nature of *ẓanniy al-wurūd*. Therefore, in the context of hadith, an in-depth research is needed to ascertain whether a particular hadith is authentically sourced from the Prophet Muhammad ﷺ. After the hadith is confirmed to be authentic by the Prophet Muhammad ﷺ, a *muḥaddiṣ* further explains the related hadith to Muslims. These two tasks referred to criticism of hadith, both in terms of aspects of its authenticity and its meaning.² Criticism of hadith in parts of authenticity and meaning is also often known as hadith science.

Hadith science examines how to narrate hadith, hadith *rāwī*, *matan* hadith, and various other aspects. Ontologically and epistemologically, *'ulūm al-hadīṣ* is one of the branches of science that contains explanations related to the hadiths of Prophet Muhammad ﷺ openly and rationally so that there is no need to doubt its authenticity.³ Hadith science is essential to help us in order to prevent misunderstandings in understanding a hadith, especially in conditions like today which some experts call the era of rapid dissemination of information, Where there is so much information and the ease with which information is obtained. However, on the other hand, it is also prone to misinformation and disinformation. Therefore, a method is needed to find and dig for credible information.⁴

According to Ade Pahrudin, the study of hadith can be classified into figures and thoughts of hadith, hadith and other sciences (relation-integration), hadith science, hadith thematics, hadith understanding, living hadith, and the development of hadith studies. The results showed that the study of living hadith is the least conducted by hadith researchers in Indonesia.⁵ Even though living hadith is very close to our lives, the study of this is very few enthusiasts. Living Hadith is a study of hadith that refers to an authentic tradition in society in the form of practice derived from the use of the hadith of Muhammad ﷺ. Scholars need to be aware of the implications of studying this living hadith from the point of faith, worship, or morals.⁶ Because sometimes, people tend to be mistaken in interpreting a hadith and can even be wrong in understanding it. Therefore, the task of hadith researchers is to straighten out the understanding of community hadith that has been leading to disability. As for hadith, it is considered impossible to study well without the help of Hadith science, as well as to research a hadith in a scientific study.

Many ways can be applied to understand Islam properly and correctly. One of them is through the study of Islamic studies. In terminology, Islamic studies is understanding and studying by analyzing or studying in depth a matter related to the Islamic religion, the points or foundations of Islamic teachings, the history of the Islamic religion, or the reality of its implementation in everyday life.⁷

¹ Andi Rahman, "Pengenalan Atas Takhrij Hadis," *Rivayah: Jurnal Studi Hadis* 2 (2016): 149–164.

² Fadhli Lukman, Pondok Pesantren, and Sumatera Thawalib, "Integrasi-Interkoneksi dalam Studi Hadis Disertasi" 19, no. 2 (2016): 1–11.

³ Sanusi, "Masa Depan Hadis & Ulum Hadis," *Jurnal Al-Hikmah* XIV (2013): 55–70.

⁴ Hatta Abdul Malik, "Naqd AL-Hadits Sebagai Metode Kritik Kredibilitas Informasi Islam" 1, no. 1 (2016): 37–66, <https://doi.org/10.21580/jish.11.1373>.

⁵ Ade Pahrudin, "Tipologi Studi Hadis Kontemporer Di Indonesia (Studi Terhadap Artikel Jurnal Terindeks Moraref Tahun 2017-2021)," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 593-623, <https://doi.org/10.29240/alquds.v6i2.4087>.

⁶ Norsaleha Mohd Salleh et al., "Living Hadith as a Social Cultural Phenomenon of Indonesia: A Systematic Review of the Literature," *Humanities and Social Sciences Reviews* 7, no. 6 (2019): 1125–1133, <https://doi.org/10.18510/HSSR.2019.76161>.

⁷ Tim Penulis UIN Sunan Ampel, *Pengantar Studi Islam* (Surabaya: UIN SA Press, 2015).

Islamic studies are often used in education as a reference for learning everything. A concrete example is in the Education of children in schools. There are differences between religious subjects in public schools and Islamic schools. In public schools, his religious studies tend to be of poor quality. Ultimately, this lack of religious understanding will lead students to negative behavior and extremism. Another example is in Islamic universities in Indonesia, Islamic studies have a vital role, namely helping to unravel and provide solutions to problems that people are facing. Once Indonesian Islamic Studies in higher education solves difficult, complicated, and complex problems, it will contribute significantly to global Muslims and society. In the long run, the experience of teaching and learning Islam in Islamic universities in Indonesia will become a benchmark for the world's Muslim community elsewhere for its contribution to a peaceful and harmonious life and human well-being in general.⁸ In short, Islamic study is an effort to strengthen and deepen Islamic insights using scientific means.

The urgency of this research is to elaborate discussions on the definition of hadith science, branches or divisions in hadith science, and methods of approaching hadith science in Islamic studies. Then the author will examine the hadith that is widely circulated in society, especially during the month of Ramadan, namely the hadith about "the sleep of fasting people is worship" from the perspective of *'ulūm al-hadīṣ*. As is known, the hadith has become the handle of the general public. Society clings to the reality that the hadith is the second source of law within the Islamic religion. However, most of the audience does not consider it essential to the validity of a hadith they always practice. We can find phenomena like this in various walks of life. The number of ambiguous hadiths circulating makes hadith researchers need to move to enlighten the community. Because there is often a falsification of hadith and the preparation of hadith books with various methods, having hadith needs more attention to be studied. The study of hadith like this is carried out to seek confirmation, clarification, and efforts to track the validity of a hadith.⁹

There are several previous studies that also discuss the hadith "the sleep of fasting people is worship." However, its nature is only offensive, not conducting in-depth studies related to the hadith. Research conducted by Istianah and Shofaussamawati explained the Contribution of Ali Mustafa Yaqub (1952-2016) to the Dynamics of Hadith Studies in Indonesia. In the study, it was mentioned about the thoughts of Ali Mustafa Yaqub, one of which is the hadith "the sleep of fasting people is worship" described in his book, namely problematic hadith books and false hadith books about Ramadan.¹⁰ Furthermore, research conducted by Aas Asari explains the analysis of *sanad* and *matan* hadith about the virtues of the month of Ramadan (the shackling of demons). One of the things discussed in the study is the hadith "the sleep of fasting people is counted as worship". Aas Asari mentioned that the hadith proves that sleeping other than during Ramadan is not considered worship. The sleep of fasting people is counted as worship, significantly if it reduces sleep time. In Ramadan, Allah counts sleep as worship, while sleep is his brother's death. So it should not just be sleep that becomes worship; death should also be worship. If human death in Ramadan is worship, then it is not only sleep that we feel as enjoyment but death.¹¹

⁸ M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah* 55, no. 2 (2017): 391–426, <https://doi.org/10.14421/ajis.2017.552.391-426>.

⁹ Ahmad Khairuddin, "Urgensi Pengetahuan Kritik Hadis Bagi Praktisi Dakwah," *Jurnal Al-Hadbarah* 18, no. 1 (2019).

¹⁰ Shofaussamawati Istianah, "Kontribusi Ali Mustafa Yaqub (1952-2016) Dalam Dinamika Kajian Hadis Di Indonesia," *Rivayah: Jurnal Studi Hadits* Vol.2, no. No.3 (2017): 13.

¹¹ Istianah.

In contrast to some of the studies above, the research that will be explained in this paper will discuss the hadith "the sleep of fasting people is worship". The hadith about the sleep of fasting people in worship is a very interesting hadith to study because this hadith is often used as an excuse to be unproductive when fasting, especially during Ramadan. Whereas in the time of the Prophet ﷺ, the companions made the month of Ramadan a month to increase activity and productivity. The research method used in this research is a qualitative research method of literature or library research, namely by collecting various sources such as books, articles, research results, etc. As for studying the hadith under study, the author applies particular hadith, commonly known as takhrij hadith.

Result and Discussion

'Ulûm al-Hadîs Approach

Etymologically, *'ulûm al-hadîs* is composed of two terms derived from Arabic, namely *'ulûm* and *al-hadîs*. *'Ulûm* is the plural form of the word *'ilm* which means science. Put, *'ulûm* can be interpreted as a collection of sciences. While *al-hadîs* linguistically means *al-jadîd* (new). The terminology meaning of hadith is something that is leaned on to the Prophet ﷺ, both in terms of words, deeds, *taqrîr* (silence), and character.¹² In addition, hadith is also often known by other designations, such as *sunnah*, *khavar*, and *atsar*. However, in essence, the three terms have different meanings and meanings. The differences between these terms are: *First*, hadith. Hadith are all things that come from Prophet ﷺ, including the words, deeds, injunctions (*taqrîr*), qualities, circumstances, and desires of Prophet Muhammad (ﷺ).¹³ *Second*, sunnah. Sunnah etymologically means a straight (and continuous) path, good or bad.¹⁴ Sunnah is a tradition that existed at the time of the Prophet ﷺ, derived from prophethood. If it is delivered only once or several times and does not go so far, it is not called the sunnah but the hadith.¹⁵ *Third*, *khavar*. *Khavar* is news; its plural form is *akhbâr*. *Khavar* is more common than hadiths. Hadith is everything that comes from the Prophet ﷺ, while *khavar* is something that comes from the Prophet ﷺ and from other than the Prophet ﷺ.¹⁶ Some argue that the news only comes from other than the Prophet ﷺ, or comes from *sahaba*.¹⁷ *Fourth*, *atsar*. *Atsar*, according to language, is the rest of something. According to the term, *atsar* is a thing that is leaned on to the companions and *tabi'in*, be it in the form of their utterances or deeds.¹⁸ From this explanation, it can be concluded that hadith, sunnah, khavar, and *atsar* have different meanings. The object that the author will discuss will be specific to the science of hadith only.

According to imam As-Suyûfî, hadith is a science that discusses the rules used to find the condition of *sanad* and *matan*. In contrast, the object of study and its purpose is to determine whether or not a hadith is valid.¹⁹ The terms commonly used by scholars in studying and researching hadith are not the same, namely the science of *mustalah al-hadith*, the science of *uṣûl al-hadith*, and the science of *mustalah ahl al-asar*. In short, the science of hadith can be summed up as a collection of sciences used to study the hadiths of the Prophet ﷺ.

¹² Mahmud Thahan, *Ilmu Hadis Praktis* (Bogor: Pustaka Thariqul Izzah, 1985).

¹³ Marhumah, *Ulumul Hadis* (Yogyakarta: SUKA Press, 2014).

¹⁴ Nawir Yuslem, *Ilmu Hadis* (Jakarta: PT. Mutiara Sumber Widya, 1998).

¹⁵ Marhumah, *Ulumul Hadis*.

¹⁶ Thahan, *Ilmu Hadis Praktis*.

¹⁷ Marhumah, *Ulumul Hadis*.

¹⁸ Thahan, *Ilmu Hadis Praktis*.

¹⁹ As-Suyûfî, *Tadrib Ar Râwî Fi Syarbi Taqrîbi An-Nawâwî* (Riyad: Darul 'Ashimah, 2002).

Hadith has three essential elements that cannot be separated from it: *sanad*, *matan*, and *rāwī*. These three essential elements are studied in the science of hadith. Hadith science pays excellent attention to *sanad* hadith, where *sanad* is a specific thing and a virtue possessed by Muslims that other (previous) people did not have. Imam Ibn Mubarak said that *sanad* is part of religion. If there is no *sanad*, man indeed will say as he pleases. Therefore, hadith science has a crucial influential role in exploring and preserving the source of Islamic law.²⁰ The presence of the '*ulūm hadith* itself can be accounted for, but in other aspects, it still requires the development of thinking about it.²¹

Scope and Branches of 'Ulūm al-Hadith

The scope of hadith science can be said to be quite broad because hadith science is always related to *rāwī*, *sanad*, *matan* to the narration process. In general, scholars of hadith have classified hadith science into two parts: *riwāyah* hadith science and *dirāyah* hadith science. The explanation of the two is as follows: *First*, The science of hadith *riwāyah*. The word *riwāyah* has a meaning of story or narration. Therefore, *riwāyah* hadith means science in the form of a passage.²² The science of hadith that is directly correlated with *riwāyah* is a science that includes the transfer (passage) of the words of the Prophet Muhammad ﷺ, his deeds, his narration, his recording, and the elaboration of his words.²³ The object of study is the hadith of Prophet Muhammad ﷺ in terms of the way of its passage (the way of acceptance and method of conveying hadith from *rāwī* to other *rāwī*) and the way of its maintenance (memorization, writing, and bookkeeping of a hadith.²⁴ *Second*, The science of hadith *dirāyah*. The knowledge of hadith *dirāyah* is a science that has the urgency to know and understand the truth of the narrations, conditions, things, laws, the circumstances of the narrators, their conditions, the types of narrated, and all things related to them.²⁵ The knowledge of *dirāyah* hadith is known as *mustalah al-hadis*, *uṣūl al-hadis*, and *qawāid at-tahdis*.²⁶ The object of the knowledge of hadith itself is the *sanad* and *matan* of a hadith with the purpose and benefit of knowing also stipulating *maqbul* (accepted) and *mardud* (rejected) His particular hadith.²⁷ The branches of hadith science are as follows:²⁸ *First*, the science of *rijāl al-hadis*. *Rijāl al-hadis* is the knowledge that studies the hadith scholars, be it from the companions of the prophet, tabi'in, or from the time after. *Second*, the science of *jarh wa ta'dil*. *Jarh wa ta'dil* is a science that explains the records faced by the devotees and about their conquest (seeing the 'adil side of the *rāwī*) using special and related terms about the condition of the dignity of the words. *Third*, the science of *illal al-hadis*. *Illal al-hadis* is a science that explains a hidden and unreal cause, which can have implications for the defect of a hadith both from the aspect of *sanad* and *matan*.

Fourth, the science of *nāsikh wal mansukh*, *Nāsikh wal mansukh* is a science that explains the hadiths that have been *mansukh* and those that have been *nāsikh*. *Fifth*, the science of *asbab wurūd al-hadis*. *Asbab wurūd al-hadis* is a knowledge that explains the reasons why the Prophet ﷺ lowered his words and the times when the Prophet ﷺ sent them down. *Sixth*, the science of *talfiq al-hadis*. *Talfiq al-hadis* is a science that explains a way of collecting or collecting hadiths whose content is

²⁰ Muhammad Hambal Shafwan, *Studi Ilmu Hadis* (Malang: CV. Pustaka Learning Center, 2020).

²¹ Sanusi, "Masa Depan Hadis & Ulum Hadis."

²² Khusniati Rofiah, *Studi Ilmu Hadis*, II (Ponorogo: IAIN PO Press, 2018).

²³ As-Suyûṭī, *Tadrib Ar Rāwī Fi Syarhi Taqribi An-Nawāwī*.

²⁴ Alamsyah, *Ilmu-Ilmu Hadis* (Lampung: CV. Anugrah Utama Raharja, 2013).

²⁵ As-Suyûṭī, *Tadrib Ar Rāwī Fi Syarhi Taqribi An-Nawāwī*.

²⁶ Khusniati Rofiah, *Studi Ilmu Hadis* (Ponorogo: IAIN PO Press, 2018).

²⁷ Alamsyah, *Ilmu-Ilmu Hadis*.

²⁸ Rofiah, *Studi Ilmu Hadis*, 2018.

contradictory. *Seventh*, the science of *gharīb al- hadis*. *Gharīb al- hadis* is a science that examines meanings or sentences that are difficult to understand in the *matan* hadith.²⁹

Methodology of the Hadith Science Approach in Islamic Studies

Hadith is everything related to the words, deeds, and *taqrir* of Prophet Muhammad ﷺ which is the second source of Islamic law after the Qur'an. In the Qur'an, there is certainly no significant problem met; this is because the Qur'an is the *kalam* of Allah Almighty that Allah handed down to the Prophet Muhammad ﷺ. Therefore, research is needed to determine the quality of valid hadith.³⁰ When viewed from the *sanad* aspect, for example, some hadiths are *muttasil* there are *munqati'*, and each classification has a specific derivative and discussion. When viewed from the speaker's side, there are hadiths called *qudsi* hadith, *marfuk* hadith, *mauquf* hadith, and *maqtu* hadith'. On the other hand, the hadith of the Prophet also has the categories of *mutawatir*, *masyhur*, *aziz*, and *garib*.³¹

The study of hadith is part of Islamic studies, Islamic studies is a conscious and systematic effort to know and understand and discuss in depth the intricacies or things related to Islam religion, both related to normativity (its teachings), historicity (its history) and actualization (practice) in real life throughout history.³² The study of hadith as part of Islamic studies is also integrated with the world academic and received much attention from scholars. The scholars later created a dialectic between the natural and social sciences as a development of the results recorded by scholars in classical and medieval times.³³

It should be understood that there are two theories of understanding in studying a hadith, namely textual and contextual understanding. Textual understanding requires a clear understanding of the hadith and an understanding consistent with the written meaning, even when the hadith is tied to related things, such as *Asbab al-Wurud*. Contextual understanding, on the other hand, is a type of implicit understanding, requiring an understanding that is contrary to the (implicit) meaning of the hadith in question because it has a strong indication of the problem behind the text of the hadith in question.³⁴ Furthermore, in conducting hadith research, a methodology is needed. The hadith research method is divided into two, namely the *sanad* hadith research method, then the second is the *matan* hadith research method. Here is the explanation:³⁵

Sanad hadith research steps: *First, takhrij al-hadis*. *Takhrij al-hadith* is an activity of tracing and searching for a hadith in the relevant books and sources that are used as the original source of the hadith in question, which in the source is explained in full concerning the *matan* and *sanad* hadith. The usefulness of *takhrij al-hadith* is to understand and know the origin of the hadith, know the entirety of the hadith *rāwī*, and know the presence or absence of *syahid* or *muttabi'* in the *sanad* hadith to be studied. *Second, i'tibār*. The term *al-i'tibār* according to language, is a review of a thing with the intention and purpose of being able to know something of the same kind. According to the term in hadith science, *i'tibār* includes other sanads in a particular hadith. The hadith in the

²⁹ Sanusi, "Masa Depan Hadis & Ulum Hadis."

³⁰ Ahmad Hadi dan Eko Andy Saputro Wiyono, "Kajian Tahrij Hadis Dalam Studi Islam," *Jurnal Samawat* 3 (2019): 1–12.

³¹ Fakhrurrozi, "Kajian Tentang Hadis Hasan," *Jurnal WARAQAT* 2, no. 2 (2017): 1–19, <http://waraqat.assunnah.ac.id/index.php/WRQ/article/view/55>.

³² Ajahari, *Studi Islam* (Yogyakarta: Aswaja Pressindo, 2017).

³³ Benny Afwadzi, "Integrasi Ilmu-Ilmu Alam Dan Ilmu-Ilmu Sosial Dengan Pemahaman Hadis Nabi : Telaah Atas Konsepsi, Aplikasi, Dan Implikasi" 28, no. 2 (2017): 351–90.

³⁴ Afwadzi.

³⁵ Wahidul Anam, *Metode Dasar Penelitian Hadis* (Blitar: MSN Press, 2017).

sanad aspect is seen to have only one *rāwī*. Including other *sanad* will be understood whether or not there is another *rāwī* for the *sanad* part of the hadith in question. *Third*, concept creation. To clarify the *i'tibār* a concept is needed. In making a concept or scheme, several things need to be considered, namely: (1) The path of the entire *sanad* hadith. (2) *Rāwī* names of all *sanad* hadith. (3) The method in the passage used and chosen by each *rāwī*.

Fourth, researching the personality of the *rāwī* and the methods or schemes of passage used include: (1) Rules of validity of *sanad* hadith as a reference. (2) Aspects of the *rāwī* personality to be studied, namely the quality of the hadith *rāwī* personality and the capacity of the ability and intellectual *rāwī* hadith. (3) Connection of *sanad* hadith. (4) Exploring aspects *ṣyaḥ* and *'illat*. *Fifth*, summing the final results of the *sanad* study, include: (1) The results of the study must include and contain *natijah* or conclusions accompanied by clear arguments. (2) The content of the *natijah* for a hadith seen from the aspect of the number of *rāwī* is in the form of a statement that maybe the hadith has the status of a *mutawatir* hadith or *ahad* hadith. (3) For the *natijah* of the *ahad* hadith, it may contain a statement that mentions that the hadith has a valid quality, *hasan*, or *ḍa'if*. (4) If necessary, statements of the quality of the hadith can be included as well, such as *sahih liḡhairihi* or *hasan liḡhairihi*.

Steps performed in the research of a *matan* hadith: *First*, researching *matan* through seeing the quality side of *sanad* hadith, including: (1) Researching *matan* hadith after researching *sanad* hadith. (2) The quality of *matan* hadith is not definitely in harmony with the quality of the *sanad* hadith. (3) The rules of validity of *matan* hadith are used as a reference. *Second*, examining the side of words arrangement in *matan* that has the same meanings, including: (1) The occurrence of differences in the use of the word/*lafaz*. (2) Result of differences in the use of the word/*lafaz*. *Third*, researching the contents of the *matan* hadith, including: (1) Comparing the content of *matan* hadith that is in line or not contradictory. (2) Comparing the content of *matan* hadith that is not in line or seems contradictory. *Fourth*, summing up the results of *matan* hadith research

As for other papers, Sofyan Nur simplified the hadith research method to only 4 (four) steps, namely *takbrij al-hadis*, *i'tibār*, *rāwī* personality (*sanad* research), and *matan* of hadith research.³⁶

Analysis of the Hadith of The Sleep of Fasting People is Worship

The author, in this case, will analyze a hadith about the sleep of fasting people in worship. Some people often use this hadith as a *hujah*, and may also use this hadith as an excuse to be lazy while fasting. The hadith sounds as follows:

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الْعَلَاءِ، حَدَّثَنَا سِخْتَوِيُّهُ بْنُ مَازِيَادٍ، حَدَّثَنَا مَعْرُوفُ بْنُ حَسَّانَ، حَدَّثَنَا زِيَادُ الْأَعْلَمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَوْمُ الصَّائِمِ عِبَادَةٌ، وَصَمْتُهُ تَسْبِيحٌ، وَدُعَاؤُهُ مُسْتَجَابٌ، وَعَمَلُهُ مُضَاعَفٌ"³⁷

Preaching to us Abdullah al-Hāfiẓ, preaching to us Ali ibn Īsa, telling us Ali ibn Muḥammad ibn al-Ala', telling us Sikhtawayhi ibn Mazīyār, preaching to us Ma'ruf bin Hassan, telling us Ziyād al-A'lām, from Abdul Malik bin Umair, from Abdullah bin Abi Aufa al-Aslamī saying: The Messenger of Allah ﷺ said; "The sleep of the fasting man is worship, his silence is prayer beads, his prayer is granted, and his practice is multiplied."

³⁶ Sofyan Nur, "Jenis Dan Langkah Penelitian Hadis," *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam* 3 (2017): 19–25.

³⁷ Baihaqi, *Syn'ab Al-Imān* (Riyadh: Maktabah ar-Rusyd), 422.

The following are the steps to take in conducting the hadith research;

First, the earliest stage when conducting hadith research is to takhrīj the hadith that you want to study first. After tracing where the hadith in question came from, it can be found that it comes from the book of *Syu'ab al-Īmān* belonging to Imam Al-Baihaqi. It can also be known that this hadith has eight scholars in it. The eight scholars are Abu Abdullah al-Hāfiẓ, Ali bin Īsa, Ali bin Muhammad bin al-Ala', Sikhtawayhi bin Maziyyār, Ma'ruf bin Hassan, Ziyād al-A'lām, Abdul Malik bin Umair and Abdullah bin Abi Aufa al-Aslamiy.

Secondly, after knowing the source of the hadith you want to research, *i'tibār* does this hadith. It was later discovered that this hadith came with three different histories but still in the same book, namely Baihaqi's *Syu'ab al-Īmān*. In his book, Baihaqi narrates a hadith about the sleep of fasting people who is worshiped three times with different *sanad* and *matan*. However, the three hadiths have more or less the same meaning. One of the hadiths is the one already mentioned above, while the other two hadiths are as follows:

أَخْبَرَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْكَاشَانِيُّ الْهَرَوِيُّ قَدِيمَ عَلَيْنَا، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ الْعَبَّاسِ الْعَصَبِيُّ إِمْلَاءً، حَدَّثَنَا أَبُو عَلِيٍّ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ رَزِينَ فِيْمَا أَخْبَرَ عَلَيْهِ أَبُو الْفَضْلِ الشَّهِيدُ، أَنَّ إِدْرِيسَ بْنَ مُوسَى، حَدَّثَهُمْ، حَدَّثَنَا سَهِيلُ بْنُ خَاقَانَ، حَدَّثَنَا خَلْفُ بْنُ يَحْيَى الْعَبْدِيُّ، عَنْ عَنَبَسَةَ بْنِ عَبْدِ الْوَاحِدِ الْقُرَشِيِّ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "نَوْمُ الصَّائِمِ عِبَادَةٌ، وَصَمْتُهُ تَسْبِيحٌ، وَعَمَلُهُ مُضَاعَفٌ، وَدُعَاؤُهُ مُسْتَجَابٌ، وَذَنْبُهُ مَغْفُورٌ"³⁸

Preaching to us, Hasan bin 'Ali bin Husain al-Kāsyāni al-Harawi came to us, told Abu Abdullah Muhammad bin 'Abbas al-'Ashami, told us Abu 'Ali Ahmad bin Muhammad bin 'Ali bin Raḡin about what was said by Abu Fadhli asy-Shahid, that his son Idris bin Musa preached them, told us Subail bin Khāqān, preached to us Khalaf bin Yahya al-'Abdi, from 'Anbasah ibn 'Abdu al-Wahid al-Qursiy, narrating 'Abdul Malik bin Umair, from Abdullah ibn Abi Aufa, he said: The Messenger of Allah ﷺ said; "The sleep of the fasting man is worship, his silence is prayer beads, the practice of worship is multiplied, his do'a is granted, and his sins are forgiven."

أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الصَّفَّارُ، إِمْلَاءً، حَدَّثَنَا أَحْمَدُ بْنُ مِهْرَانَ بْنِ خَالِدٍ الْأَصْهَرَانِيُّ، حَدَّثَنَا الْفَضْلُ بْنُ جُبَيْرٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ عَمْرٍو، وَأَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ، أَخْبَرَنَا أَحْمَدُ بْنُ عُبَيْدٍ الصَّفَّارُ، حَدَّثَنَا أَحْمَدُ بْنُ الْهَيْثَمِ الشَّعْرَانِيُّ، حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ، حَدَّثَنَا سُلَيْمَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "نَوْمُ الصَّائِمِ عِبَادَةٌ، وَسُكُوتُهُ تَسْبِيحٌ، وَدُعَاؤُهُ مُسْتَجَابٌ، وَعَمَلُهُ مُتَقَبَّلٌ". لَفْظُ حَدِيثِ ابْنِ عَبْدِ اللَّهِ، وَفِي رِوَايَةِ أَبِي عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ: "وَعَمَلُهُ مُضَاعَفٌ، وَدُعَاؤُهُ مُسْتَجَابٌ حَتَّى يُمِيزَ أَوْ حَتَّى يُصْبِحَ"³⁹

³⁸ Baihaqi.

³⁹ Baihaqi.

Preaching to us Abdullah al-Hāfīz, preaching to us Abu 'Abdullah ash-Shaffār in dictation, telling us Ahmad bin Mibrān bin Khalīd al-Asbahānī, telling al-Fadhlu bin Jubair, telling us Sulaiman bin 'Amru, preaching to us 'Ali bin Ahmad bin 'Abdan, preaching to us Ahmad bin 'ubaid ash-Shaffar, telling us Ahmad bin al-Haytsam asy-Sha'rānī, telling us Suraybu bin Yunus, conveyed to us Sulaiman bin 'Amru, from Abdul Malik bin Umair, from Abdullah bin Abi Aufa, from the Prophet ﷺ, he said; "The sleep of the fasting man is worship, his silence is prayer beads, his prayer is granted, and his practice is accepted." In the annals of Ibn 'Abdan and 'Abu Abdullah, there is an additional lafadz, namely that "the practice is multiplied, the du'a is granted until evening or until morning."

Third, the next step is to research the *sanad* hadith. It can be seen that this hadith has 8 (eight) *rāwī*, as for the details of each *rāwī* of the hadith are as follows; (1) Abu Abdullah al-Hāfīz, Abu Abdullah al-Hāfīz is part of the 11th *ṭabaqāt*, the middle *ṭabaqāt* of *rāwī*, which takes hadith from *tabi'it tabi'in*. Abu Abdullah al-Hāfīz died in 256 H. The quality of his narration was *tsiqah*. He has the book of *jāmi' sahib wa at-tārikh*.⁴⁰ (2) Ali bin Īsa, Ali ibn Isa was part of the 11th *ṭabaqāt*, just like Abu Abdullah al-Hāfīz. He died in 247 H., Ibn Hibban mentioned that the quality of Ali's narration was *tsiqah*.⁴¹ (3) Ali bin Muhammad bin al-Ala' Ali bin Muhammad bin al-Ala' died in 314 H., he was a resident of *Naysābūr*.⁴² There is no information regarding the quality of the narration from Ali bin Muhammad ibn al-Ala'.

(4) Sikhtawayhi bin Maziyyār, Sikhtawayhi bin Maziyyār died around 251-260 H. Meanwhile, according to Abu Abdullah al-Hakim, the quality of his narration is *shudūq* (honest and trustworthy).⁴³ (5) Ma'ruf bin Hassan, The year of birth and death of Ma'ruf bin Hassan is unknown to the *muhaddis*. As for the quality of the narration, according to Ibn Adī, the quality is *munkirul hadith* (the hadith is denied). Ibn Abi Hatim also mentions that the quality of Ma'ruf ibn Hassan is *majhūl* (unknown identity/condition).⁴⁴ (6) Ziyād al-A'lām, Not many books talk about Ziyād al-A'lām, but in one of the books, it is mentioned that he died around 111-120 H. The quality of his narration was *tsiqah*, but the hadith he narrated was very little.⁴⁵ (7) Abdul Malik bin Umair, Abdul Malik ibn Umair occupied the position of the 4th *ṭabaqāt* or can be referred to as the small *ṭabaqāt* after the middle *ṭabaqāt*. Abdul Malik bin Umair died in 136 H.⁴⁶ The quality of his narration, according to Ibn Hibban, is *tsiqah*. In other literature, An-Nasai says his status is *laysa bihi ba's* (that is fine). Meanwhile, in the same book, Ahmad mentions that the quality of the narration of Abdul Malik is *dba'if*.⁴⁷ (8) Abdullah bin Abi Aufa al-Aslamiy, Abdullah bin Abi Aufa al-Aslamiy was one of the *sahaba* of the Prophet Muhammad ﷺ, he died in 87 H. in Kufah. The quality of the narration is *tsiqah*.⁴⁸

Sulaiman bin 'Amr an-Nakho'i also narrated this hadith in another history, as mentioned earlier, namely in the Syu'ab al-Īmān literature by imam al-Baihaqi hadith number 3653. The quality of

⁴⁰ Syamsu Ad-Dīn Adz-Dzahabī, *Syī'ar a'lām an-Nubalā'* (Beirut: Muassasah ar-Risālah, 1985).

⁴¹ Syamsu Ad-Dīn Adz-Dzahabī, *Tārikh Al-Islām Wa Wafayāt Al-Masyābir Wa Al-A'lām* (Beirut: Dār al-Gharb al-Islāmi, 2003).

⁴² Adz-Dzahabī.

⁴³ Adz-Dzahabī.

⁴⁴ Abu al-Fadh Al-Asqalānī, *Lisān Al-Miẓān* (Beirut: Dār al-Basyāir al-Islāmiyah, 2002).

⁴⁵ Adz-Dzahabī, *Tārikh Al-Islām Wa Wafayāt Al-Masyābir Wa Al-A'lām*.

⁴⁶ Muhammad bin Hibban bin Ad-Dārimī Ahmad, *Masyābir Ulama Al-Amṣār Wa A'lāmu Fuqoha Al-Aqthār* (Kuwait: Darul Wafā, 1991).

⁴⁷ Syamsu Ad-Dīn Adz-Dzahabī, *Miẓān Al-Itidāl Fi Naqdi Ar-Rijāl* (Beirut: Dārul Ma'rifah, 1963), <https://doi.org/10.24042/ajsla.v14i1.4681>.

⁴⁸ Ahmad, *Masyābir Ulama Al-Amṣār Wa A'lāmu Fuqoha Al-Aqthār*.

Sulaiman's narration is much worse than the quality of Ma'ruf bin Hassan. Even in a source, it is mentioned that Sulaiman was a liar and a hadith forger.⁴⁹

Fourth, the last step in the study of hadith is to research its *matan*. In the hadith of the sleep of fasting people is worship, it can be known that the content of the *matan* itself does not violate the verses of the Qur'an or other hadith. When viewed from the aspect of *lafaz*, the hadith also does not collide with the teachings of the *aqidah* or the main principles of religion. However, although in the content of this hadith, all things are considered compatible with the sahih hadiths, such as those related to the matter of forgiven sins and also the reward of merit to be multiplied, for this hadith, the *ulama* agree to voice the status of falsehood.⁵⁰

After taking various steps in studying the hadith of the fasting person's sleep is the worship, it can be concluded that the hadith about the sleep of the fasting person is worship is a hadith that cannot be used or used as a *hujah*. This conclusion departs and is known by several *rami* in this hadith to be *dha'if*, namely Ma'ruf bin Hassan, Abdul Malik bin Umair, and Sulaiman bin 'Amr an-Nakho'i. Some *muhaddis* also consider this hadith to be a false hadith. This hadith is often cited as a shield for lazy people while fasting. Whereas in the time of Prophet ﷺ, the companions often got war victories when they were carrying out Ramadan fastings, such as the Badr war and Tabuk war. Suppose their mind is like that of today's Muslims who have a hobby of napping during Ramadan (excessively). In that case, it is undoubtedly challenging to win in war.⁵¹

If we understand this weak hadith, sleeping in the middle of the day while fasting is not an activity that is certainly of worship value. However, medically, napping can give us a lot of positive impacts. In a study by James N. Cousins Et al on several schoolchildren, they found that daytime sleep has many benefits, one of which is improved memory. People who are used to napping tend to have longer memories than those who never take a nap. In addition, those who take a nap experience significantly reduced drowsiness during classes and increased concentration.⁵² Then a study by Maher et al. found that longer naps significantly improve physical performance and reduce fatigue.⁵³ This proves that although napping is not part of worship, it can provide benefits if done wisely. We were taking a short nap while fasting can strengthen our physique and brain focus so that we become more enthusiastic in worship, which is worth the reward.

If the hadith of fasting people fasting is worship is understood based on two theories of understanding in the study of a hadith that has been mentioned earlier, namely textual and contextual understanding. The results can be known: a) Textually, this hadith is proven to be unable to be used as a *hujah* due to the weakness of some of its practitioners. However, if we review it contextually, this hadith can be understood as a "parable" that shows how noble a fasting person is, to the point that even bedtime is considered worship. This seems to tell us that all positive activities with merit become more critical if carried out by the person who fasts. b) Contextually, this hadith can still be considered relevant to motivate Muslims to fast in the month of Ramadan. However, if understood textually, this hadith still cannot be used as a handle because of its poor quality.

The study of the validity of hadith usually begins with the study of the *sanad*. A study of the *sanad* mostly precedes even the study of the validity of hadith. There is a tendency that if the *sanad* hadith has been declared valid. In contrast, if the *matan* hadith is problematic, then the *matan* will

⁴⁹ Adz-Dzahabi, *Mizān Al-'Itidāl Fi Naqdi Ar-Rijāl*.

⁵⁰ Ahmad Sarwat, *Puasa Bukan Hanya Saat Ramadhan* (Jakarta: Gramedia Pustaka Utama, 2014).

⁵¹ Sarwat.

⁵² James N. Cousins Dkk, "The Long-Term Memory Benefits of A Daytime Nap Compared with Cramming," *Article Oxford Sleep Research Society* 42, no. 1 (2018): 1–7.

⁵³ Maher Souabni Dkk, "Benefits of Daytime Napping Opportunity on Physical and Cognitive Performances in Physically Active Participants: A Systematic Review," *Journal Sports Medicine*, 2021, 1–32.

be described. In general, the study and research of *sanad* hadith are paid more attention to by people who research hadith than analysis of *matan* hadith. This situation can occur because the condition of the hadith *matan* is static in quantity.

In contrast, the *sanad* hadith tends to be more dynamic and develop more as the number of *rāwī* studied increases. As many people presuppose, the analysis of the hadith being carried out does not take precedence over the *sanad* hadith. However, it must also be carried out in the *matan*. It is just that the main point of the study carried out by researchers is indeed more related to *sanad* hadith. From there comes the assumption that studies related to *sanad* hadith are indeed more prominent in research and analysis on a hadith.⁵⁴

Conclusion

Based on the previously spoken explanation, the following conclusions can be drawn: Hadith science is the science of rules for understanding the condition of *sanad* and *matan* hadith. The object of study and its objective is to know and understand the validity or not of a hadith. Hadith science is divided into 8 (eight) branches, namely *rijālil hadith*, *jarh wa ta'dil* science, *illail hadith* science, *nasikh wal mansukh* science, *asbabul wurūd* hadith science, *talfiqil hadith* science, and *gharibul hadith* science. The methodology of hadith research is divided into 4 (four) steps. Namely *takhrij al-hadith* (search and search for hadith at its source), *i'tibār* (review of various similar things), observations related to personal *rāwī* (*sanad* research), and study of *matan* hadith. The result of the analysis of the hadith of sleeping of fasting people is worship shows, contextually, this hadith can still be considered as a relevant hadith to motivate Muslims to fast in the month of Ramadan because this hadith can be understood as a "parable" that shows that how noble the one who fasts is. However, if it is interpreted textually, the hadith cannot be used as a *hujjah*, it can be known from some of the *rāwī* in the hadith above of *dha'if* quality (Ma'ruf bin Hassan, Abdul Malik bin Umair, and Sulaiman bin 'Amr an-Nakho'i), even some *muhaddiṣ* consider this hadith to be a false hadith. Our collective responsibility is for academics, researchers, and hadith activists to continue studying hadiths like this. Especially the hadiths circulated in the broader community, their validity has not yet reached clarity.

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⁵⁴ Rahman, "Pengenalan Atas Takhrij Hadis."

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