

External Factors Affecting Da'if Hadith Validity: A Study on 'The Talqah of the Ummah in Al-Qabul' and Water Purity Changes

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Abstract:

This research aims to analyze the concept of the validity of "*talaqqathu al-ummah bi al-qabul*", with a focus on the case of the hadith regarding changes in the purity of water due to impurity entering it which changes its smell, color and taste. This research uses a qualitative approach with a literature study method. Data was collected through analysis of hadith books, primary sources of hadith, and fiqh literature. The research results show that there is a concept of external validity used by hadith experts, namely the concept of "*talaqqathu al-ummah bi al-qabul*." In the case of the hadith on changing the purity of water, even though the *sanad* is considered *da'if*, al-Shafi'i and al-Baihaqi judge it to be authentic because of the *ijma* that strengthens it. This research has implications for a broader understanding of the external hadith validity criteria used by hadith experts.

Keywords: external validity; hadith consensus; hadith authenticity; sahih hadith; purity of water.

INTRODUCTION

In the Islamic religion, its teachings are found in two main sources, namely the Qur'an and hadith. Hadith are the words, actions, or approval of the Prophet SAW (Al-Thahhan, 1985, p. 15). As a source of Islamic teachings, hadith have several important roles. This role is divided into at least 3, namely as an explanation for the pronunciations in the Qur'an, as additional information for the teachings already stated in the Qur'an, and also as a source of teachings not mentioned in the Qur'an (Zahrah, 2008, p. 107). Unlike the Qur'an, which is narrated by *mutawatir*, hadith are divided into several types based on the quality of the narration. Hadith experts divide hadith into 3 types, authentic hadith, hasan hadith, and weak hadith (An-Nawawi, 2009, p. 57). Hadiths that are accepted and practiced (*ma'mul bih*) are authentic and *hasan* hadiths. Sahih hadith is a hadith that has a continuous chain of transmission, narrated by a narrator who is 'adil (credible), and *dabit* (strong memorization), without any *shadz* (contradiction with a stronger one, or *'illat* (defect) (Al-Shalah, n.d., p. 12). Meanwhile, Hasan hadith is a hadith that meets the criteria for authentic hadith, but with the habitual (memorization power) of the narrator below the quality of authentic hadith (Salim, n.d., p. 32). Meanwhile, *da'if* hadith is a hadith that does not meet the criteria for sahih hadith and hasan hadith (An-Nawawi, 2009). This hadith includes hadiths that cannot be practiced (*ghair ma'mul bih*) and are not recognized as a source of Islamic teachings.

But in certain cases, weak hadiths are practiced by experts. As in the case of the hadith about the change in the purity of water narrated by al-Daruqutni in his sunan book with the following redaction:

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « الْمَاءُ طَهُورٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ
أَوْ عَلَى طَعْمِهِ »

"From Tsauban ra., he said: The Messenger of Allah, may God bless him and grant him peace, once said: "Water is pure unless something changes its smell or taste" (2001).

Hadith experts assess the hadith as a weak hadith, because in its chain of narrators, there are narrators who are not worthy of narrating the hadith, so it is agreed that the hadith is weak (Al-Syaukani, 2006, p. 187). Nevertheless, the hadith is practiced and declared authentic. by some experts because there is consensus on the same problem. Hadith experts refer to the concept of validity as "*The Talaqqah of Al-Ummah in Al-Qabul*" (the people accept the hadith) (Al-Laknawi, 2007, p. 228). This concept includes the concept of authenticity due to external (foreign) factors because it does not rely on *sanad* and *matan*, which are internal factors of authenticity. This shows that there are other authentic hadith criteria used by experts in assessing the authenticity of a hadith. So further studies are needed to understand the concept of authenticity, especially in the case of the hadith on changing the purity of water.

Regarding this problem, several studies have been done. Research related to the validity criteria of hadith has been done by Suhaimi and Syukron Mahbub with the title "*Examining the Authenticity of a Hadith: Study of the Rules of Authenticity of Hadith Judging from Sanad and Matan*"(2021), and also by Muhammad Tonang et al with the title "*Isnad System and Hadith Authenticity Criteria*" (2021). In both studies, only 5 criteria for the authenticity of hadiths were explained, which had been agreed upon by experts. Apart from that, there is research by Mia Syahrina Hanifa et al with the title "*Criteria of Authenticity of Hadith according to Nashiruddin Albani and Ahmad Al-Ghumari*" (2022). In the research, a comparative study was conducted on the validity criteria of Albani and Al-Ghumari.

As for changes in water purity, there are several studies on the problem. For example, research conducted by Mohd Istajib Mokhtar and Raihanah Abdullah with the title "*Islamic Water Law: Comparative Analysis of Water Quality Aspects*"(2012). In the research, a comparative study of Islamic values in the IKA-JAS (Environmental Statement Water Quality Index) was conducted, with a slight allusion to the hadith of changes in the purity of water due to changes in color, taste, and smell. In addition, there is research conducted by Andi Darussalam with the title "*Application of the Tahlili Method in Al-Hadith Fiqhi: Study of the Book of Subul Al-Salam, Hadith about the Purity of Water*" (Darussalam, 2014). In this research, a study was carried out *analysis* regarding the hadith on the purity of water, but only on the hadith with the redaction "*the mother of al-ma-a is not to be confused*", without further study of the hadith editorials with exceptions.

Although there has been research that discusses the criteria for the validity of hadiths and also regarding changes in the purity of water, there are *gap research* (research gaps) that were not discussed in previous studies. Previous research has not discussed the external factors of the validity of the hadith on changing the purity of water with the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*", and also not yet done *takhrij* comprehensive explanation of the hadith. Thus, further research is needed regarding this problem. So this research will show and prove that there are external factors for the validity of hadith that are used by hadith experts, one of which is the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" which is applied to the case of the hadith of changing the purity of water.

This research aims to thoroughly analyze the hadith on changes in the purity of water. Apart from that, this research also aims to examine other validity criteria used by experts, namely the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*", and the practice of the concept of authenticity in the hadith of changing the purity of water. This research will show that the hadith regarding changes in the purity of water has a *da'if* quality in all its narrations. However, experts such as al-Shafi-i and al-Baihaqi consider this hadith to be authentic because there is an *ijma* that is similar to the content of the hadith. In this case, the hadith experts use the concept of authenticity, "*The Talaqqah of Al-Ummah in Al-Qabul*".

METHOD

This research uses a qualitative approach with analytical descriptive methods. Data collection for this research was carried out using a literature study. There are primary sources and secondary sources used in this research. The primary source of this research is in the form of hadith science books such as books *Tadrib al-Rawi* al-Suyuthi's work, *al-Nukat 'ala Ibn al-Salah* the works of al-Zarkasyi and Ibn Hajar, *al-Ajwibah al-Fadhilah* karya al-Laknawi, *Qawa'id al-Tahdits* al-Qasimi's works, and also the master books of hadith such as *The name* Ibn Majah, *The name* al-Daruquthni, *al-Sunan al-Kubra* the work of al-Baihaqi, and *Musannaf* Abdurrazaq. Meanwhile, secondary sources used in this research are articles related to research.

RESULTS AND DISCUSSION

The Concept of Talaqqathu al-Ummah in al-Qabul

Hadith experts divide hadith into 3 parts based on the level of quality of the narration, namely authentic hadith, hasan hadith, and da'if hadith (An-Nawawi, 2009). An authentic hadith is a hadith that has continuous sanad, narrated by a narrator who is 'fair (*credible*), *dabit* (strong to memorize), no *shadz* (contradicting something stronger), and no 'illat (flaws) (Al-Shalah, n.d.). Sahih hadith is divided into 2 types, hadith *sahih will tell us*, and hadith *Sahih lighairih*. Hadith *sahih will tell us* is a hadith that meets the five criteria for authentic hadith, in other words its authenticity is due to internal factors (sanad and matan). Meanwhile hadith *Sahih lighairih* is a hadith that is considered authentic due to external factors which strengthens the validity of the hadith. Several hadiths fall into the category *Sahih lighairih*, among them is a hasan hadith that has several supporting narrations, which strengthens it to be authentic. In addition, hadiths that are in line with the verses of the Qur'an or basic teachings in Islamic law will rise to the degree of authenticity. Then the hadith that scholars accept, then the hadith becomes authentic (Al-Jaza-iri n.d.:213; Al-Qasimi 2004:113). The hadith that becomes authentic for this reason is commonly referred to as the hadith that "*The Talaqqah of Al-Ummah in Al-Qabul*" (which is accepted by the people) (Al-Laknawi, 2007).

This concept is not something strange, because it is actually included by several hadith experts in hadith books. Al-Zarkasyi, for example, stated that:

يُحْكَمُ لِلْحَدِيثِ بِالصِّحَّةِ إِذَا تَلَقَّاهُ الْعُلَمَاءُ بِالْقَبُولِ وَإِنْ لَمْ يَكُنْ لَهُ إِسْنَادٌ صَحِيحٌ

"A hadith can be declared authentic if the scholars agree to accept it, even though the sanad is not authentic" (1998:109).

Al-Sakhawi also stated:

كَذَا إِذَا تَلَقَّاهُ الْأُمَّةُ الضَّعِيفَ بِالْقَبُولِ يُعْمَلُ بِهِ عَلَى الصَّحِيحِ

"If the people agree to accept a weak hadith, then the hadith must be practiced, according to the correct opinion" (Al-Laknawi, 2007).

Al-Suyuthi explains something similar:

وَكَذَا مَا اعْتَضَدَ بِتَلْقَى الْعُلَمَاءِ لَهُ بِالْقَبُولِ

"Similarly (which includes authentic hadiths) are hadiths that are strengthened by the evidence of the experts' acceptance of the hadiths" (Al-Suyuthi, 2016, p. 154).

Al-Baghdadi stated something similar:

وَ قَدْ يُسْتَدَلُّ عَلَى صِحَّةِ الْخَبَرِ بِأَنْ يَكُونَ خَبْرًا عَنْ أَمْرِ إِقْتِضَاءِ نَصِّ الْقُرْآنِ أَوْ السُّنَّةِ الْمُتَوَاتِرَةِ أَوْ أَجْمَعَتْ الْأُمَّةُ عَلَى تَصْدِيقِهِ أَوْ تَلَقَّاهُ الْكَافَّةُ بِالْقَبُولِ وَ عَمِلَتْ بِمُوجِبِهِ لِأَجْلِهِ

"And also sometimes there are several things that can be used as evidence for the validity of a hadith, namely that the hadith is in accordance with the text of the Qur'an, or in accordance with the mutawatir hadith, or

the people agree on its truth, or many people agree to accept the hadith and practice it" (Al-Suyuthi 2016:160–161).

Likewise al-Laknawi, he stated:

وَجُوبُ الْعَمَلِ بِالْحَدِيثِ الضَّعِيفِ إِذَا تَلَقَّاهُ النَّاسُ بِالْقَبُولِ وَ عَمِلُوا بِمَدْلُولِهِ وَ يَكُونُ ذَلِكَ تَصْحِيحًا لَهُ

"It is obligatory to practice a weak hadith if people accept it and practice its content, and that becomes proof of the validity of the weak hadith" (Al-Laknawi, 2007).

Draft *The Talaqqah of Al-Ummah in Al-Qabul* This does not stop with books of hadith science, but also found practices used by some hadith experts in solving hadith problems. For example, when Ibn Abdil-Bar commented on the hadith regarding one dinar being 24 qirath (*al-dinar arba'atun wa 'isyrun qirathan*), it states:

وَ هَذَا وَ إِنْ لَمْ يَصِحَّ إِسْنَادُهُ فَفِي قَوْلِ جَمَاعَةِ الْعُلَمَاءِ وَ إِجْمَاعِ النَّاسِ عَلَى مَعْنَاهُ مَا يُغْنِي عَنِ الْإِسْنَادِ فِيهِ

"Even though the sanad is not authentic, the views of most experts and the existence of ijma regarding the meaning of the hadith, this is enough to replace the inauthentic sanad" (Al-Zarkasyi, 1998).

Apart from that, Al-Baghdadi applied this concept when commenting on the hadith about ijihad narrated from Mu'adh's friend. After listing the hadiths, he stated the following:

وَ إِنْ كَانَتْ هَذِهِ الْأَحَادِيثُ لَا تَثْبُتُ مِنْ جِهَةِ الْإِسْنَادِ لَكِنْ لَمَّا تَلَقَّتْهَا الْكَافَّةُ عَنِ الْكَافَّةِ عَنَّا بِصِحَّتِهَا عِنْدَهُمْ عَنِ طَلَبِ الْإِسْنَادِ لَهَا , فَكَذَلِكَ حَدِيثُ مُعَاذٍ لَمَّا اِحْتَجُّوا بِهِ جَمِيعًا عَنَّا عَنِ طَلَبِ الْإِسْنَادِ لَهُ

"Although these hadiths are not authentic, the acceptance of many people from many people is enough to prove their authenticity, and there is no need to look for a chain of authenticity. Likewise with the hadith of Mu'adh, because they practice the hadith, it is no longer necessary to look for its chain of transmission" (Al-Suyuthi, 2016).

Al-Tirmidzi applied a similar concept when responding to the hadith regarding the prohibition of praying without excuse. According to him, the hadith sanad is da'if because there is a problematic narrator. But after that, he stated that "wa al-'amal 'alaih 'inda ahl al-'ilm", scientists practice the contents of this hadith. This statement shows emphatically that the hadith is authentic because of the practice of scientists regarding its contents (Al-Tahanawi, 1984, pp. 61–62). Likewise, the hadith regarding vomiting will not break the fast (*Who is the father of al-Qa'iu and is Sha'im Falisa 'alaih al-Qadha*), the hadith about the prayer of the Prophet SAW on the rain vehicle and the land flooded, and the hadith about the annulment of the heirs of the murderer (*Al-Qatil La Yaritsu*). All these hadiths are considered da'if by Al-Tirmidhi. However, after commenting on the da'if of his sanad, he stated "wa al-'amal 'alaih 'inda ahl al-'ilm li talaqihim lahu bi al-qabul", but the hadith is worth practicing, because they agreed to accept the hadith (Al-Laknawi 2007:234–236).

In the study of hadith in the West, this concept was also confirmed by one of the academics. According to Melchert, for example, in the third century Hijriah there were several theories and practices of hadith criticism, one of which was to prioritize consensus (ijma) over hadith. *evening* (only has one sanad strip). According to him, Mu'tazilah such as al-Jahiz, Dirar Ibn 'Amr, Abu Bakr Al-Asham, Abu Hudhail, and Al-Nazzam, prioritize consensus in addressing hadiths that do not have *I will change / syawahid* (another strengthening sanad). Similarly, the Hanafiyah, like al-Tahawi, use the same concept as the Mu'tazilah. Not only that, Melchert also confirmed al-Tirmidhi's practice in strengthening weak hadiths with consensus (ijma) with his expression "wa al-'amal'alah 'inda ahl al-'ilm), it concludes "Al-Tirmidhi lets concensus make up for a weak basis in hadith" (Melchert, 2020).

The concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" expressed by several experts in different terms. Al-Zarkasyi and Al-Suyuthi, for example, chose to use the term "*talaqqathu al-'ulama bi al-qabul*", Al-Baghdadi expressed it with the term "*congregation of the ummah 'ala tashdiqih*" or "*The Talaqqah of Al-Kafah in Al-Qabul*", Ibn Abdil-Bar with the term "*qaul jama'ah al-'ulama wa ijma' al-nas*", Al-Laknawi with the term

"*talaqqahu al-nas bi al-qabul*", and Al-Tirmidhi with the term "*wa al-'amal 'alaih 'inda ahl al-'ilm*". Even though they use different terms, they all point to one meaning, namely that there is ijma in the matter (Al-Laknawi, 2007).

According to the majority of experts, ijma has the following meaning:

الإجماع هو اتفاق مجتهدي أمة محمد بعد وفاته في عصر من العصور على حكم شرعي في واقعة من الوقائع

"Ijma is an agreement *mujtahid* (religious people) of the Prophet Muhammad SAW after his death, at a time, regarding a sharia law, and in a certain event" (Al-Jib, 2011, p. 27).

Ijma is divided into 2 types, *ijma sarih* (explicit) and *ijma sukuti* (implicit). But in fact, most ijma are based on *ijma sukuti*, and nature *Zhanni Al-Dilalah* (strong possibility), not yet *qat'i* (certainty) (Al-Jib, 2011). However, both indicate the agreement of experts on certain Sharia law and also the practice of that law (Al-Laknawi, 2007). And this practice certainly has a strong basis in the words or practices of the Prophet SAW. Even though in some ijma the basis of the argument is not known, the ijma still shows that there is an argument for something that is agreed upon. Abu al-Jib stated:

وَإِنْ خَفِيَ عَلَيْنَا الدَّلِيلُ فَلَنَا إِنَّ الإجماع يُؤَيِّدُ الحَرْمَ القَاطِعَ بِوُجُودِ الدَّلِيلِ لِأَنَّهُ يَسْتَحِيلُ عَقْلًا أَنْ تَتَّفِقَ كَلِمَةُ أَهْلِ الإجتِهَادِ فِي الأُمَّةِ عَلَى حُكْمٍ لَا يُسْتَنَّدُ إِلَى دَلِيلٍ وَ إِنْ وُجِدَ الإجماع مِنْ جِهَةٍ أُخْرَى يُغْنِي عَنِ البَحْثِ عَن ذَلِكَ الدَّلِيلِ

"If we don't know the basic arguments for ijma, then we are of the view that ijma shows definitely that there are arguments. Because it is impossible for an expert's statement not to be based on an argument. And on the other hand, the existence of ijma is sufficient proof of the existence of this argument" (2011:35).

This concept is actually almost the same as Imam Malik's view on the position of the practice of the people of Medina (Shabbah, 1998, p. 215). In the Maliki Madhhab, *al-'amal al-naqliy* (a practice that is passed down from generation to generation) is used as the basis of law in Islamic teachings (Busan, 2000, p. 78). Because practice does not appear from space but must be sourced from the words or actions of the Prophet SAW until then, it is practiced from generation to generation (Busan, 2000).

The authenticity of Hadith Changes in Water Purity

1. Analysis Takhrij Hadith

The hadith about changing the purity of water if it changes in smell, taste and color was narrated by al-Daruquthni with the following wording:

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى البَرَّازُ حَدَّثَنَا عَلِيُّ بْنُ السَّرَّاجِ حَدَّثَنَا أَبُو شَرْحَبِيلَ عَيْسَى بْنُ خَالِدٍ حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا رَشْدِيُّ بْنُ سَعْدٍ حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ ثَوْبَانَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- « الْمَاءُ طَهُورٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ أَوْ عَلَى طَعْمِهِ ».

"Narrated to us Muhammad Ibn Musa Al-Bazzar, narrated to us Ali Ibn Al-Sarraj, narrated to us Abu Shurahbil 'Isa Ibn Khalid, narrated us Marwan Ibn Muhammad, narrated to us Risydin Ibn Sa'ad, has narrated us Mu'awiyah Ibn Salih, from Rashid Ibn Sa'ad, from Tsauban r.a, he said: Rasulullah SAW. once said: "Water is pure, nothing turns it into impure, except something that changes the smell or taste" (Al-Daruquthni, 2001).

To know the entire history of hadith about this problem, it is necessary to do *takhrij hadith*. *Takhrij hadith* is showing and attributing a hadith to primary sources (*mashadir ashliyyah*) hadith of the Prophet SAW (At-Thahhan n.d.: 11). Experts state that there are several methods *tahrij* hadith, one of which is by seeing *maudhu' al-hadith* (topic of a hadith). One way in the method *tahrij* with *quoting al-hadith* is by looking at the books *tahrij* (At-Thahhan n.d.:143-144). By looking at one of the books *tahrij*, namely the

book *Nashb al-Rayah for Ahadith al-Hidayah* Al-Zaila'i's work, it was found that there were at least 10 other narrations with almost the same editorial. The following is a list of the history:

1. Al-Daruquthni (sanad path 2)	<p>حَدَّثَنَا دَعْلُجُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ الْأَبَارِ نَا مُحَمَّدُ بْنُ يُوسُفَ الْعَضِيضِيِّ نَا رَشْدِينَ بْنَ سَعْدِ أَبِي الْحَجَّاجِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُنَجِّسُ الْمَاءَ شَيْءٌ إِلَّا مَا غَيَّرَ رِيحَهُ أَوْ طَعْمَهُ – رواه الدارقطني</p>
2. Al-Daruquthni (sanad path 3)	<p>حَدَّثَنَا بْنُ الصَّوَّافِ نَا حَامِدُ بْنُ شُعَيْبٍ نَا سُرَيْجُ نَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ وَ أَبُو مُعَاوِيَةَ عَنْ الْأَحْوَصِ عَنْ رَاشِدِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُنَجِّسُ الْمَاءَ إِلَّا مَا غَيَّرَ طَعْمَهُ أَوْ رِيحَهُ – رواه الدارقطني</p>
3. Al-Daruquthni (sanad path 4)	<p>حَدَّثَنَا أَبُو بَكْرِ الشَّافِعِيُّ نَا مُحَمَّدُ بْنُ شَادَانَ نَا مُعَلِيُّ بْنُ مَنْصُورٍ نَا عَيْسَى بْنُ يُونُسَ نَا الْأَحْوَصُ بْنُ حَكِيمٍ عَنْ رَاشِدِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَيْهِ رِيحَهُ أَوْ طَعْمَهُ – رواه الدارقطني</p>
4. Al-Baihaqi (sanad path 1)	<p>وَأَخْبَرَنَا أَبُو عَبْدِ اللَّهِ أَنَا أَبُو الْوَلِيدِ نَنَا الشَّامَاتِي نَنَا عَطِيَّةُ بْنُ بَقِيَّةَ بْنِ الْوَلِيدِ نَنَا أَبِي عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ أَبِي أَمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْمَاءَ طَاهِرٌ إِلَّا أَنْ تَغَيَّرَ رِيحَهُ أَوْ طَعْمَهُ أَوْ لَوْنُهُ بِنَجَاسَةٍ تَحْدُثُ فِيهِ. رواه البيهقي</p>
5. Al-Baihaqi (sanad path 2)	<p>أَخْبَرَنَا أَبُو طَاهِرٍ: مُحَمَّدُ بْنُ مُحَمَّدٍ الْفَقِيهَ أَخْبَرَنَا أَبُو بَكْرٍ: مُحَمَّدُ بْنُ الْحُسَيْنِ الْقَطَّانُ حَدَّثَنَا أَبُو الْأَزْهَرِ حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا رَشْدِينَ بْنُ سَعْدٍ حَدَّثَنَا مُعَاوِيَةَ بْنُ صَالِحٍ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَيْهِ طَعْمِهِ أَوْ رِيحِهِ » رواه البيهقي</p>
6. Al-Baihaqi (sanad path 3)	<p>وَأَخْبَرَنَا أَبُو حَازِمٍ الْحَافِظُ، ثنا أَبُو أَحْمَدَ الْحَافِظُ، ثنا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرٍ بْنُ يُوسُفَ الدِّمَشْقِيُّ بِدِمَشْقَ، ثنا أَبُو أُمَيَّةَ يَعْنِي مُحَمَّدَ بْنَ إِبْرَاهِيمَ، ثنا حَفْصُ بْنُ عُمَرَ، ثنا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ</p>

	أَبِي أَمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " الْمَاءُ لَا يَنْجُسُ إِلَّا مَا غَيَّرَ رِيحَهُ أَوْ طَعْمَهُ " . رواه البيهقي
7. Ibn Majah	حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، وَالْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ، قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، حَدَّثَنَا رَشِيدٌ، أَنْبَأَنَا مُعَاوِيَةَ بْنُ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ: " إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ، وَطَعْمِهِ، وَلَوْنِهِ " رواه ابن ماجه
8. Al-Tabrani	حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ بْنِ مُحَمَّدِ بْنِ بَكَّارِ الدِّمَشْقِيِّ، ثنا الْعَبَّاسُ بْنُ الْوَلِيدِ الْخَلَّالِ الدِّمَشْقِيُّ، ثنا مَرْوَانُ بْنُ مُحَمَّدٍ الطَّاهِرِيُّ، ثنا رَشِيدُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أَمَامَةَ، عَنِ النَّبِيِّ قَالَ: " الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ، إِلَّا مَا غَلَبَ عَلَى رِيحِهِ أَوْ طَعْمِهِ " – رواه الطبراني
9. Al-Tabari	حَدَّثَنِي أَبُو شَرْحَبِيلٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ الطَّاطِرِيُّ، قَالَ: حَدَّثَنَا رَشِيدُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةَ بْنُ صَالِحٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي أَمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ: " الْمَاءُ طَهُورٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ، وَطَعْمِهِ " – رواه الطبري
10. Abdurrazaq	عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ الْأَحْوَصِ بْنِ حَكِيمٍ عَنْ عَامِرِ بْنِ سَعْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَنْجُسُ الْمَاءَ إِلَّا مَا غَيَّرَ رِيحَهُ أَوْ طَعْمَهُ أَوْ مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ - رواه عبد الرزاق

The hadith of al-Daruquthni's narration narrated from Tsauban is considered weak by al-Zaila'. Similarly, the hadith of the narration of al-Daruquthni with sanad path 2 and 4, Ibn Majah, al-Tabrani, al-Baihaqi with chain of chain 1 and 2, al-Thabari narrated from Abu Umamah al-Bahili. Because in his sanad there is a narrator named Risydin Ibn Sa'ad, he is considered weak by al-Nasa'i, Ibn Hibban and Abu Hatim. In addition, there is also a narrator named Mu'awiyah Ibn Salih, Abu Hatim evaluates him *laa yuhtajju bih*, does not deserve to be used as an argument.

Regarding the hadith of al-Baihaqi chain of chain 3 which was narrated from Abu Umamah al-Bahili with the chain of chain of transmission from Tsauban Ibn Yazid, without going through Risydin Ibn Sa'ad, al-Baihaqi assessed the chain of chain is not strong, al-hadith ghair qawiy. While the hadith of al-Daruquthni's chain of chain 3 which was narrated from Rashid Ibn Sa'ad, is considered mursal, because Rashid is among the tabi'in, he never narrated it directly from the Prophet SAW. In addition, in the Chain of Chains, there is a narrator named al-Ahwas, hadith experts discuss it (Al-Zaila'i, 1997).

The hadith narrated by Abdurrazaq was narrated by 'Amir Ibn Sa'ad. It seems that there was a mistake in mentioning the narrator's name, which should have been Rasyid Ibn Sa'ad. It could be that this error occurred because of the details that followed or because of an error in printing. Whatever the reason,

Rasyid Ibn Sa'ad could not have narrated from the Prophet SAW, because he belonged to a circle of the *tabi'in* people (Al-Shan'ani, n.d.). Therefore, Imam Nawawi concluded that hadith experts have agreed on the authenticity of this hadith. Imam Daruquthni also stated that this hadith is not authentic (Al-Syaukani, 2006).

Thus it can be concluded that the hadith regarding changes in the purity of water due to changes in smell, taste or color is a *da'if* hadith. Because all the lines of hadiths related to this problem cannot be separated from *da'ifan*. So the hadith on changing the purity of water is a hadith that cannot be practiced (*ghair ma'mul bih*) and cannot be used as a source of law.

2. Validity Reinforcement Evidence

Even though the hadith of changing the purity of water is proven to be *da'if*, several hadith experts consider this hadith to be valid because of the existence of *ijma*. Al-Shafi'i, for example, when explaining the limits of the purity of water he stated:

وَمَا قُلْتُ مِنْ أَنَّهُ إِذَا غَيَّرَ طَعْمَ الْمَاءِ وَرِيحَهُ وَ لَوْنَهُ يُرَوَى عَنِ النَّبِيِّ مِنْ وَجْهِ لَا يُثَبِّتُ أَهْلُ الْحَدِيثِ مِثْلَهُ ,
وَلَكِنَّهُ قَوْلُ الْعَامَّةِ لَا أَعْلَمُ بَيْنَهُمْ فِيهِ خِلَافًا

"Regarding my view about water that changes its taste, smell and color (it will become impure), there is a hadith narrated from the Prophet SAW with a chain that is not worthy of being authenticated by hadith experts. But that is a general view; I am not aware of any disagreement about that" (Al-Asqalani, 1984; Al-Shafi'i, 1990).

Al-Baihaqi also stated the same thing after listing the hadiths regarding changes in the purity of water, he explained:

وَالْحَدِيثُ غَيْرُ قَوِيٍّ إِلَّا أَنَّا لَا نَعْلَمُ فِي نَجَاسَةِ الْمَاءِ إِذَا تَغَيَّرَ بِالنَّجَاسَةِ خِلَافًا

"This hadith is not strong, but we are not aware of any differences of opinion that water is declared unclean if it changes (smell, taste or color) because it is unclean" (Al-Baihaqi, n.d.).

Regarding Al-Shafi'i and Al-Baihaqi's statement that there was *ijma* regarding changes in the purity of water, this was proven by the statement that there was *ijma* by Ibn Hazm. Regarding the issue of changing the purity of water he stated:

وَ اتَّفَقُوا عَلَى أَنَّ الْمَاءَ الَّذِي حَلَّتْ فِيهِ نَجَاسَةٌ فَأَحَالَتْ لَوْنَهُ أَوْ طَعْمَهُ فَإِنَّ شُرْبَهُ لِعَيْبٍ ضَرُورَةٍ وَ الطَّهَارَةَ بِهِ
عَلَى كُلِّ حَالٍ لَا يَجُوزُ شَيْءٌ مِنْ ذَلِكَ عَلَى عَظِيمِ اخْتِلَافِهِمْ فِي النَّجَاسَاتِ

"And the scholars agree that water that has become unclean, then changes its color or taste, so drinking it without an emergency, and purifying it with it under any circumstances, is not permissible, although there are many differences of opinion among the scholars regarding uncleanness." (Al-Zahiri, 1998, p. 39)

Not only Ibn Hazm, a number of experts stated the same thing regarding the existence of *ijma* regarding changes in the purity of water. Following are some of their statements (Al-Qahthani, 2013):

1. Al-Thahawi

"وَ أَجْمَعُوا عَلَى أَنَّ الْمَاءَ الْقَلِيلَ وَ الْكَثِيرَ إِذَا وَقَعَتْ فِيهِ النَّجَاسَةُ فَغَيَّرَتْ
لِلْمَاءِ طَعْمًا أَوْ لَوْنًا أَوْ رِيحًا أَنَّهُ نَجَسٌ مَا دَامَ كَذَلِكَ "

2. Al-Syaukani

" لَكِنَّهُ قَامَ الْإِجْمَاعُ عَلَى أَنَّ الْمَاءَ إِذَا تَغَيَّرَ أَحَدُ أَوْصَافِهِ بِالنَّجَاسَةِ خَرَجَ
عَنِ الطَّهْوَرِيَّةِ "

3.	Ibn al-Mundzir	" وَ أَجْمَعُوا عَلَى أَنَّ الْمَاءَ الْقَلِيلَ وَ الْكَثِيرَ إِذَا وَقَعَتْ فِيهِ نَجَاسَةٌ فَغَيَّرَتْ لِلْمَاءِ طَعْمًا أَوْ لَوْنًا أَوْ رِيحًا أَنَّهُ نَجَسٌ مَا دَامَ كَذَلِكَ "
4.	Ibn Abdil-Barr	" الْمَاءُ لَا يَخْلُو تَغْيِيرُهُ مِنْ أَنْ يَكُونَ بِنَجَاسَةٍ , أَوْ بِغَيْرِ نَجَاسَةٍ , فَإِنْ كَانَ بِنَجَاسَةٍ فَقَدْ أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّهُ غَيَّرَ طَاهِرٍ وَ لَا مُطَهَّرٍ "
5.	Ibn al-'Arabi	" فَإِنْ تَغَيَّرَ الْمَاءُ لَمْ يُطَهَّرْ إِجْمَاعًا "
6.	Ibn Habirah	" وَ أَجْمَعُوا عَلَى أَنَّهُ إِذَا تَغَيَّرَ الْمَاءُ بِالنَّجَاسَةِ نَجَسَ قَلَّ أَوْ كَثُرَ "
7.	Ibn Rusyd	" وَ اتَّفَقُوا عَلَى أَنَّ الْمَاءَ الَّذِي غَيَّرَتْ النَّجَاسَةُ إِمَّا طَعْمَهُ أَوْ لَوْنَهُ أَوْ رِيحَهُ أَوْ أَكْثَرَ مِنْ وَاحِدٍ مِنْ هَذِهِ الْأَوْصَافِ , أَنَّهُ لَا يَجُوزُ بِهِ الْوُضُوءُ وَ لَا الطُّهُورُ "
8.	Ibn Qudamah	" فَأَمَّا نَجَاسَةُ مَا تَغَيَّرَ بِالنَّجَاسَةِ , فَلَا خِلَافَ فِيهِ "
9.	Al-Nawawi	" وَ اعْلَمُ أَنَّ حَدِيثَ بِنْرِ بِضَاعَةِ عَامٍّ مَخْصُوصٌ , خُصَّ مِنْهُ الْمُتَغَيَّرُ بِنَجَاسَةٍ فَإِنَّهُ نَجَسٌ لِلْإِجْمَاعِ " " وَ نَقَلَ الْإِجْمَاعُ كَذَلِكَ جَمَاعَاتٍ مِنْ أَصْحَابِنَا وَ غَيْرِهِ , وَ سَوَاءٌ كَانَ الْمَاءُ جَارِيًا أَوْ رَاكِدًا قَلِيلًا أَوْ كَثِيرًا تَغَيَّرَ تَغْيِيرًا فَاحِشًا أَوْ يَسِيرًا , طَعْمَهُ أَوْ لَوْنَهُ أَوْ رِيحَهُ , فَكُلُّهُ نَجَسٌ بِالْإِجْمَاعِ "
10.	Al-'Iraqi	" أَنَّ الْمَاءَ الْجَارِيَّ وَ إِنْ كَانَ قَلِيلًا لَا تُؤَثِّرُ فِيهِ النَّجَاسَةُ إِلَّا إِذَا غَيَّرَتْهُ فَإِنَّهُ يُنْجَسُ إِجْمَاعًا "
11.	Ibn al-Hammam	" لِلْإِجْمَاعِ عَلَى أَنَّ الْكَثِيرَ لَا يَنْجَسُ إِلَّا بِتَغْيِيرِهِ بِالنَّجَاسَةِ "
12.	Al-Shan'ani	" وَ إِنَّمَا حَكَمُوا بِعَدَمِ طُهُورِيَّةِ مَا غَيَّرَتْ النَّجَاسَةُ أَحَدَ أَوْصَافِهِ لِلْإِجْمَاعِ عَلَى ذَلِكَ "

By proving the existence of consensus on the problem of changing the purity of water, the hadith on the problem rises in rank to become *Sahih lighairih* (due to external factors). With the concept "*The Talaqqah of Al-Ummah in Al-Qabul*", hadith which are proven to be da'if can be declared authentic and practiced in Islamic teachings. Because the evidence of ijma shows the existence of practice from generation to generation (*tasalsul*) about a practice. And this hereditary practice, according to the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" is enough to replace sanad in strengthening the authenticity of a hadith. With the assumption that the practice is not possible based on lust, there must be a strong foundation, both from words, practices, and the approval of the Prophet Muhammad SAW. In addition to

being used by Al-Shafi'i and Al-Baihaqi, this concept was confirmed by Ibn Hajar and Al-Syaukani (Al-Syaukani, 1987, p. 19).

3. Implications of External Factors of Validity

The hadith about changing the purity of water due to impurity, which changes the smell, taste and color, cannot be said to be authentic hadith. Once done, *takhrij* hadith found 11 narrations on the topic listed in several primary hadith books, including Sunan al-Baihaqi, Musannaf Abdurrazzaq, and Sunan Ibn Majah. However, all the chain links are not free from weakness which makes the hadith status weak and cannot be practiced (*ghair ma'mul bih*) (Al-Zaila'i, 1997). However, Al-Shafi'i and Al-Baihaqi considered that this hadith rose to the level of sahih because of ijma (Al-Baihaqi, n.d.; Al-Shafi'i, 1990). With the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*," the hadith is worthy of practice (*ma'mul bih*). Although rarely heard, this concept is one of the factors of external validity used by hadith scholars to assess the authenticity of a hadith (Al-Qasimi, 2004). Al-Suyuthi, Al-Zarkasyi, Ibn Abdil-Bar, Al-Baghdadi, Al-Laknawi, Al-Sakhawi and Al-Syaukani, acknowledge the concept of and also its use in responding to some hadith cases (Al-Laknawi, 2007; Al-Syaukani, 1987).

In previous research conducted by Suhaimi and Muhammad Tonang, they still emphasized the concept of sahih agreed upon by the ulama, namely the sanad is continuous, the adil rawi' (credible), *dabit* (strong memorization), no weak (as opposed to stronger) and also no defective (Ahmad et al., 2021; Suhaimi & Mahbub, 2021). In the research of Mia Syahrina Hanifa et al., it is shown that there are additional criteria for the authentic hadith of the Al-Ghumari version; that is, the hadith must have jihad (reinforcing sanad path) (Hanifa et al., 2022). All of this research still focuses on internal authentic criteria, namely the criteria for authentic hadith that focus on sanad and Matan. However, apart from that, there are external validity criteria used by hadith scholars, one of which is the concept of validity "*The Talaqqah of Al-Ummah in Al-Qabul*". Therefore, this research focuses on examining this concept, especially in the case of the hadith on changing the purity of water. Then Andi Darussalam's research was carried out *takhrij hadith* about the hadith of the purity of water (*al-maa-u tahurun laa yunajjisuhu shai-un*). Even though it mentions the existence of a history with additional exceptions (except for the water-changing smell, taste and color), this research does not comment more deeply on the entire history and also the quality status of the hadith (Darussalam, 2014). Therefore, this research was carried out *takhrij hadith*, especially in the hadith on the purity of water where there are additional exceptions. Meanwhile, Mohd Istajib Mokhtar's research explains the application of the hadith on changing the purity of water in certain cases without commenting on the quality of its validity (Istajib Mokhtar & Abdullah, 2012).

Although the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" is used and confirmed by a number of hadith experts, there is some rejection from some experts. Some hadith experts stated that they were not familiar with this concept in assessing the validity of a hadith (Al-Syaukani, 1987). Abdul Mun'im, for example, stated that in the case of the hadith, the change in the purity of water, which is used as a legal basis, is the ijma regarding the matter. According to him, ijma cannot strengthen the validity of *da'if* hadith. He strengthened his view by quoting Albani's opinion regarding the status of *da'if* hadith, which has the same meaning as the verse of the Qur'an, which states:

أَمَّا اللَّفْظُ فَلَا يُعْزَى وَ أَمَّا الْمَعْنَى فَنَعَمْ , فَمَا دَامَ الْمَعْنَى وَارِدًا فِي الْقُرْآنِ الْكَرِيمِ فَلَا شَكَّ فِي صِحَّتِهِ أَمَا أَنَّ
الرَّسُولَ تَكَلَّمَ بِهَذَا فَهَذَا يَحْتَاجُ إِلَى دَعْمٍ آخَرَ

"Regarding the pronunciation, it cannot be strengthened (with this), but regarding the meaning, then yes (it can be made authentic). As long as the meaning is in the Qur'an, there is no doubt about its authenticity. But stating that Rasulullah SAW said so, then this requires other reinforcement" (Salim, 2005, pp. 54–56).

However, it seems that Abdul Mun'im does not differentiate between authentic hadiths because of the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" with an authentic hadith because its meaning is in accordance with the verses of the Qur'an. Because each of these concepts has different implications for the validity of hadith. According to 'Awwamah, a hadith that is authentic because it is in accordance with the verses of the Qur'an can only be said *sahih al-ma'na* (authentic in meaning), but cannot be called *sahih al-sanad* (sahih in *sanad*). While the hadith is authentic because the concept of "*The Talaqqah of Al-Ummah in*

Al-Qabul can be declared authentic in terms of meaning and sanad. In other words, the hadith can be attributed to the Prophet SAW. Because the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" is based on evidence of the people's practice, not just conformity with authoritative texts (Al-Suyuthi, 2016).

Thus, the concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" and its use in the case of the hadith of changing the purity of water emphasizes the existence of other authentic criteria used by hadith experts. In this case, this concept is included in the hadith *Sahih lighairih*, authentic hadith due to external (foreign) factors. So, in responding to *da'if* hadith in *sanad*, it cannot be immediately stated that the hadith cannot be practiced (*ghair ma'mul bih*). It could be that after reviewing it again, the *da'if* hadith rises to a higher level of *Sahih lighairih* due to external factors, which strengthens its validity. This research at least emphasizes external factors, which are the benchmark for hadith experts in assessing the quality of a hadith. Although there are still limitations to this research, because this concept is only explained in one hadith case.

CONCLUSION

Hadith regarding changes in the purity of water that are entered with najis in a sanad is not worthy of being said to be authentic after it has been carried out. However, several experts, such as al-Shafi'i and al-Baihaqi, consider it authentic because there is evidence of the people's practice of the content of the hadith. This evidence can be seen from the many *ijma'* from a number of experts that water will turn unclean if it changes its color, smell and taste. The concept of authenticity is called the "*Talaqqah of Al-Ummah in Al-Qabul*." This is not something strange in the tradition of hadith science. In the hadith science books there is this concept along with its practice in several hadith cases. However, this concept is not free from criticism because several hadith experts deny the concept of authenticity. However, the practice of this concept is clearly seen in the case of the hadith regarding the limits of the purity of water into which unclean water enters. The concept of "*The Talaqqah of Al-Ummah in Al-Qabul*" can expand knowledge regarding the criteria for a hadith to be considered an authentic hadith. Apart from internal factors (*sanad* and *matan*), hadith can be assessed as authentic hadith by external factors, such as the existence of *ijma'* regarding the same issue. This research has limitations because it only focuses on the application of the concept of the "*Talaqqah of Al-Ummah in Al-Qabul*" in one case of hadith, namely the hadith regarding changes in the purity of water.

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