

**UNDERSTANDING OF REWARD PRIZE HADITHS IN INDONESIA
(COMPARATIVE STUDY OF THE AHMAD HASSAN AND SIRADJUDDIN
ABBAS METHODS)**

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Abstract

This article explored the differences between Ahmad Hassan and Siradjuddin Abbas understanding on reward prize hadith, the methods used and the factors influencing differences. As a cadre of the two competing groups, these two scholars formulated an understanding of the reward of hadith to legitimize the understanding of each group. The results of the study found that Ahmad Hassan viewed that reward prize hadith contrary to al-Qur'an and rejected all methods of resolution. So this hadith was a da'if quality and Mardud status. Besides, Siradjuddin Abbas looked at the reward prize hadith was sahih quality and maqbul status using a correlative approach. Understanding rewards prize hadith by Ahmad Hassan and Siradjuddin Abbas disputed of religious understanding between the Young People and the Old People and influenced the socio-cultural context of the mid-XX century.

Keywords: The Hadiths' Giving Reward, Young People, Old People

Abstrak

Artikel ini membahas perbedaan antara Ahmad Hassan dan Siradjuddin Abbas dalam memahami hadis hadiah pahala, bagaimana metode pemahaman yang digunakan dan faktor-faktor apa saja yang mempengaruhi perbedaan tersebut. Hasil penelitian menemukan bahwa Ahmad Hassan memandang matan hadis hadiah pahala bertentangan dengan al-Qur'an dan Ahmad Hassan menolak semua bentuk metode penyelesaiannya. Oleh karena itu, hadis hadiah pahala dalam pandangan Ahmad Hassan berkualitas da'if dan berstatus mardud. Sebaliknya Siradjuddin Abbas memandang hadis hadiah pahala berkualitas sahih dan berstatus maqbul karena dalam memahaminya Siradjuddin Abbas menggunakan pendekatan korelatif. Rumusan metode pemahaman hadis hadiah pahala yang ditetapkan Ahmad Hassan dan Siradjuddin Abbas sangat dipengaruhi konteks sosial (sosio kultural) pada pertengahan abad XX yakni kontestasi atau konflik paham keagamaan antara Kaum Muda dan Kaum Tua pada zamannya. Sebagai kaderisasi kedua kelompok yang sedang berkontestasi, kedua ulama ini merumuskan pemahaman hadis hadiah pahala untuk melegitimasi paham kelompok masing-masing.

Kata Kunci: Hadis Hadiah Pahala, Kaum Muda, Kaum Tua

Introduction

At the beginning of the 20th century AD, the social history of Indonesian Muslims was marked by a conflict of religious understanding between the Young and Old.¹ The Young People assume that the religious traditions maintained by the Old People were not based on al-Qur'an and the strong hadith, including the *Bid'ah*.² It was like a reward prize for others³ both for people who are still alive or dead. Old people in this case represented by Siradjuddin Abbas argued the reward prize recommended because it came from the Prophet and could be accounted for.⁴

The founding of the Old People allowed rewarding merit but rejected by the Young People represented by Ahmad Hassan. According to him, the reward prize should not be done, and the traditions about the *hajj-badal*, *badal* alms, *badal* fasting should not be practiced because the meaning of the hadith was contrary to common sense.⁵ Besides, he argued reward prize as opposed to the teachings of Islam because "... in my opinion, the reward prize did not exist in Islam, as will be explained....."⁶

The difference in understanding reward prize

¹According to Azyumardi Azra, Young People is a term for the Reformers who are also known as the Kaum al-Manar, while the Old People are an established and traditional Islamic support group. See Azyumardi Azra, *Jaringan Global dan Lokal Islam Nusantara* (Bandung: Mizan, n.d.), 187. Each group forms an organization to develop and maintain religious understanding. Young People among others founded the Islamic Unity Organization (PERSIS) in Bandung on September 12, 1923, then Ahmad Hassan joined this organization and became a central figure of PERSIS. See Rafid Abbas, *Ijtihad Persatuan Islam* (Yogyakarta: Pustaka Pelajar, 2013), 25. While the Old Age, among others, founded the Union of Tarbiyah Islamiyah (PERTI) in Bukit Tinggi West Sumatra in 1928, then Siradjuddin Abbas joined the organization and became a central figure PERTI. See Alaidin Koto, *Persatuan Tarbiyah Islamiyah: Sejarah, Paham Keagamaan, dan Pemikiran Politik 1945-1970* (Jakarta: PT. Raja Grafindo Persada, 2012), 35, 205.

²Shofwan Karim, "Konflik Pemikiran dan Integrasi Sinerjik Ulama Minangkabau Tahun 1903-1907", *Majalah Tajdid* 6, no. 3 (2000): 31-32.

³Siradjuddin Abbas, *40 Masalah Agama*, vol.1 (Jakarta: Pustaka Tarbiyah, 1997), 192. See Alaidin Koto, *Persatuan Tarbiyah Islamiyah*, 69.

⁴Ibid.

⁵Ahmad Hassan, *Soal Jawab Tentang Berbagai Masalah Agama*, cet. ke-8, vol.3 (Bandung: CV. Diponegoro, 1991), 1015.

⁶Ibid., 993.

hadiths Ahmad Hassan and Siradjuddin Abbas are crucial to be investigated. The polemic of reward prize tradition still exists between traditionalist and modernist Islamic groups today. The books of Ahmad Hassan and Siradjuddin Abbas are often used as guidelines in seeking justification or rejection of the reward prize hadiths.

The academic problem was the same source of hadith produced different understandings (contrary). Siradjuddin Abbas accepted and practiced the rewards prize hadiths, while Ahmad Hassan refused. This study assumed that the understanding of reward prize hadith formulated by these two figures not only due to differences in method and to sociological factors. It might be influenced by the historical socio-historical situation at that time (certain interests).

Based on the phenomenon above, the research questions: how is the understanding and methods used by Ahmad Hassan and Siradjuddin Abbas in understanding the rewards prize hadiths? Can the method be accepted from the perspective of hadith science? what factors influence these differences? Studies outside that are not the subject of this study.

It was found the comparative studies of Ahmad Hassan and Siradjuddin Abbas thoughts, such as; (1) Jamal Abdul Aziz in an article entitled "*Reformulasi Konsep Najis Ala Ahmad Hassan*."⁷ In the article mentioned First, Ahmad Hassan argued that dogs were unclean to eat. Ahmad Hassan's opinion was strongly responded (rejected) by adherents of the Syafi'i sect in Indonesia, including Siradjuddin Abbas. Secondly, Ahmad Hassan rejected the reward tradition because it adheres to the generality of Q.S. al-Najm [53]: 39. (2) Minhaji, discusses Ahmad Hassan's legal thinking.⁸ In Minhaji's

⁷Jamal Abdul Aziz, "Reformulasi Konsep Najis Ala Ahmad Hassan (1887-1958)," *Al-MANAHLI: Jurnal Kajian Hukum Islam* V, no. 1 (Januari 2011): 39-48.

⁸Akh Minhaji, "Islamic Reform in Contest: Ahmad Hassan and His Traditionalist Opponents", *STUDIA ISLAMIKA: Indonesian Journal For Islamic Studies* 7, no. 2 (2000): 87-116.

research, it was stated that Ahmad Hassan's thoughts on *talkin*, *uṣallī*, and the ideas of renewal (religious modernization) received strong responses (rejection) from traditionalist organizations including Siradjuddin Abbas from the Tarbiyah Islamiyah Union organization. (3) Ahmad Haris wrote a book called *Bid'ah dalam Literatur Islam*.⁹ The book presented the law of *talkin* according to Ahmad Hassan and Siradjuddin Abbas.

From the explanation above, it can be concluded that a comparative study of Ahmad Hassan and Siradjuddin Abbas thoughts have not been focused on reward prize. Based on the review of the literature, it has not answered the research questions. Therefore, this study was significant.

This research used two approaches; first the hadith approach with the theory of *naqd al-matan* (the criteria of *ṣaḥīḥ* and testing of *matan*) formulated by Musfir 'Azmullah al-Damiin, and the theory of *fahm al-hadīs* (hadith understanding method) formulated by Yusuf al-Qardhawi. Second, the sociology of knowledge approach to the theory of rationalism formulated by Karl Mannheim: every thought must be related to the social location or the historical socio of a society.¹⁰ The use of the hadith approach was expected to be able to know the method used by Ahmad Hassan and Siradjuddin Abbas in understanding the reward of hadith. While the use of the knowledge sociology approach was expected to reveal the factors that influence these differences. The results of the research were supposed to be used as an alternative thought in understanding the hadiths reward.

This research is a library research that consisted of primary and secondary sources. The primary source was a work of Ahmad Hassan

⁹Ahmad Haris, *Bid'ah dalam Literatur Islam*, cet. ke-1 (Jakarta: Referensi, 2012), 175-176.

¹⁰Muhyar Fanani, *Metode Studi Islam; Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang* (Yogyakarta: Pustaka Pelajar, 2008), 34, 67-69.

Soal Jawab, dan *Tarjamah Bulughul Maram*, and Siradjuddin Abbas work *40 Masalah Agama*, and '*Itiqad Ahlussunnah wal Jama'ah*. Secondary sources were all books or articles that discuss the thoughts of the two figures. The data obtained analyzed by comparative descriptive methods and critic analysis.

Ahmad Hassan, Siradjuddin Abbas and the Old and Young Contestations

Ahmad Hassan was born in Singapore 1887.¹¹ His father named Ahmad from India. His mother is Muznah from the Palekat Madras (India) but was born in Surabaya.¹² Ahmad goes to trade-in Surabaya, and Ahmad and Muznah get married. Then they settled in Singapore, where Ahmad Hassan was born and grew up.¹³ While, Siradjuddin Abbas was born in Bengkawas Bukit Tinggi west Sumatra on May, 20, 1905.¹⁴ His father is Abbas Qadhi bin Abdul Wahab bin Abdul Hakim and his mother is Syekhah Ramlah binti Dja'i. They were religious adherents *Ahlussunnah Wal Jama'ah* and fiqh *mazhab Syāfi'ī*.¹⁵ Thus Ahmad Hassan was a cross breed of Indonesians and Indians born in Singapore, a descendant of traders. Where as Siradjuddin Abbas was purely from Indonesia (Minangkabau), born and raised within the family of the ulama.

Ahmad Hassan received his primary education from his father. At the age of seven, he began to study al-Qur'an, religion, then entered Malay school, studied Arabic, Malay, Tamil, and English. Ahmad Hassan did not finish his

¹¹M.Fatih, "Hadis Dalam Perspektif Ahmad Hassan", *MUTAWATIR: Jurnal Keilmuan Tafsir Hadis* 3, no. 2 (Desember 2013): 325.

¹²Tim Penyusun, *Ensiklopedi Hukum Islam* (Jakarta: Vaan Hoeve, 1996), 532.

¹³Muh. Rifa'i, "Pemikiran Politik Islam Ahmad Hassan Perspektif Politik Islam Indonesia", *Al-DAULAH: Jurnal Hukum Dan Perundangan Islam* 5, no. 2 (Oktober 2015): 368.

¹⁴Saifuddin Duhri, "The Role of Abbas Ahl al-Sunnah wa al-Jamaah in Underpinning Acehese Current Religious Violence", *STUDIA ISLAMIKA: Indonesian Journal For Islamic Studies* 23, no. 1 (2016): 33.

¹⁵Siradjuddin Abbas, '*Itiqad Ahlussunnah Wal-jama'ah*, edition. ke-27 (Jakarta: Pustaka Tarbiyah, 1997), 11

schooling, only up to fourth-grade public school and fourth grade at *English Elementary School*.¹⁶ After that, learning activities lived by self-taught and came to the scholars. All of that he traveled until about 1910 AD when he was 23 years old.¹⁷

Similar to Ahmad Hassan, Siradjuddin Abbas also started his religious education from his parents from 1910 to 1912. He learned to read the Qur'an with his mother, who then continued to study Arabic with his father, Sheikh Haji Abbas, in Ladang Lawas.¹⁸ In 1912-1924, Siradjuddin Abbas continued his education at various boarding schools in Minangkabau.¹⁹ After studying and getting knowledge in various pesantren from scholars in Minangkabau, Siradjuddin Abbas deepened his knowledge by visiting the scholars in Mecca in 1927 until 1933 and performing the pilgrimage.²⁰

It found the similarities between Ahmad Hassan and Siradjuddin Abbas in terms of education. The first similarity was they started their training from parents then went to a formal school to study religion and language. It's just that Ahmad Hassan didn't complete formal school, only the rest of the fourth-grade limit was an autodidact. Meanwhile, Siradjuddin Abbas continued to attend education at the pesantren. The second similarity is to go to the scholars to deepen their knowledge. In this case, Ahmad Hassan went to the ulemas in Singapore while Siradjuddin Abbas went to the ulemas in Mecca.

After studying with scholars in Singapore, in 1921, Ahmad Hassan moved to Surabaya to trade.²¹ During his trade, Ahmad Hassan met with many Islamic figures. In Surabaya, there was a contestation between Young People and

Old People. In 1924 Ahmad Hassan moved to Bandung.²² In this city, Ahmad Hassan became acquainted with the figures of the Youth, especially the PERSIS founders such as Ashari Tamim, Zam-zam and others.²³ Here A Hassan took PERSIS lessons and finally he joined the organization in 1926 three years after the organization was founded.²⁴ Since then, Ahmad Hassan has devoted himself to the religious field (being a teacher) at PERSIS, and was appointed as General Chair of PERSIS around the 1930.²⁵

The same thing happened with Siradjuddin Abbas, after studying with the scholars in Mecca in 1933 Siradjuddin Abbas returned to Minangkabau. Here, he met and studied with Professor Maulana Shaykh Sulaiman Ar-Rasuli, an old cleric in Candung Bukit Tinggi. Then he returned to his hometown to continue his father's struggle, teaching in Islamic boarding schools in Minangkabau.²⁶ Three years after his return from Mecca, Sirajuddin Abbas began to be known as a potential young scholar and preacher. He was persistent in fighting for creed *Ahlussunnah Wal Jama'ah* and *mazhab Syāfi'ī* fiqh. Thus captivating the scholars of the Tarbiyah Islamiyah Union, an Old People's religious organization in Bukittinggi and abbreviated as PERTI. Siradjuddin Abbas also joined PERTI and shortly afterward, he was elected as chairman of the Tarbiyah Islamiyah Union in the third congress of the organization in Bukittinggi in 1936.²⁷

Ahmad Hassan's scientific works include; *Soal Jawab, At-Tauhid, Tafsir al-Furqan, Tarjamah Bulughul Maram, Pengajaran Shalat, al-Faraid*, and others.²⁸ Siradjuddin Abbas's

¹⁶Penyusun, *Ensiklopedi Hukum Islam*, 532.

¹⁷Syafiq A. Mughni, *Hassan Bandung Pemikir Islam Radikal* (Surabaya: Bina Ilmu, 1994), 12-14.

¹⁸Sanusi Latif, *Ulama Sumatera Barat* (Padang: IAIN Imam Bonjol Press, n.d.), 157.

¹⁹Siradjuddin Abbas, *'Itiqad Ahlussunnah wal- Jama'ah*, 360.

²⁰Ibid.

²¹G.F. Pijper, *Beberapa Studi Tentang Sejarah Islam di Indonesia 1900-1950*, translated by Yessy Agusdin (Jakarta: UI Press, 1985), 126.

²²Mughni, *Hassan Bandung*, 17.

²³Ahmad Hassan, *Soal-Jawab*, vol.3: 1268.

²⁴Mughni, *Hassan Bandung*, 19.

²⁵Muhamaad Bibit Suprpto, *Ensiklopedi Ulama Nusantara* (Jakarta: Gelegar Media Indonesia, 2009), 187.

²⁶Latif, *Ulama Sumatera Barat*, 157.

²⁷Ibid. According to Alaidin Koto mu'tamar, Siradjuddin Abbas was elected in 1935. See Alaidin Koto, *Persatuan Tarbiyah Islamiyah*, 35, 50.

²⁸Mohammad, *Tokoh-Tokoh Islam*, 19-20. See Suprpto, *Ensiklopedi Ulama Nusantara*, 187.

works include *I'tiqad Ahlussunnah Wal Jama'ah, Sejarah dan Keagungan Madzhab Syāfi'ī*, *40 Masalah Agama* (4 volumes), *Kumpulan Soal Jawab Keagamaan, Kitab Fiqih Ringkas*, dan *Perjalanan Hidup Nabi Muhammad SAW*.²⁹

After bequeathed various sciences, these two scholars died due to illness. Ahmad Hassan had an infection that caused his legs to be cut off.³⁰ In a state of illness, he died at the age of 71 years precisely on November 10, 1958 AD.³¹ While Sirajuddin Abbas passed away on Wednesday, August 5, 1980, at the age of 75 years,³² after several days being treated at Cipto Mangunkusumo hospital due to a heart attack he suffered.³³

Ahmad Hassan, Siradjuddin Abbas, and Understanding of the Reward Prize Hadith

1. Definition of Reward Prize

Both Ahmad Hassan and Siradjuddin Abbas discussed the rewards of hadith. Ahmad Hassan discusses it in his book *Soal-Jawab* and *Tarjamah Bulughul Maram*, whereas Siradjuddin Abbas discusses it in the book *40 Masalah Agama* and *I'tiqad Ahlussunnah Wal-Jama'ah*. Both scholars have the same opinion about the definition of reward. The language of reward, according to Siradjuddin Abbas is; reward prize for relatives who have passed away.³⁴ Whereas Ahmad Hassan, in various writings, sometimes uses the terms “reward prizes”, “charity gifts”, “over reward”, “over reward”, “food gifts”, “reward prizes”. All of the terms according to Hassan, were the same, namely worshiping and doing good for people who have passed away.³⁵ In terminology, the

reward prize according to Siradjuddin Abbas is: “doing a religious service such as charity, *waqf*, fasting, *tahlil*, reading the verses of al-Qur'an, and others; then the merit is intended or given to other people such as mother and father, close relatives, both living and dead relatives.³⁶ A Hassan also gave the same definition, according to him the reward prize was: “doing prayers, fasting, reciting *tahlil*, verses of the Qur'an (al-fātihah and other letters), giving alms, endowment, then giving the reward to those who die. whether it is intended before or after its implementation.³⁷

Although the definition of the editor was slightly different, in terms of substance, Ahmad Hassan and Siradjuddin Abbas have the same understanding of the meaning of the reward Prize.

2. Material of the Reward Prize Hadith

A Hassan and Siradjuddin Abbas also have the same perception about the material of the reward prize hadith. It could be known from the work of the two scholars when discussing the issue. Based on the review, it was found the main hadiths discussed or debated in understanding. The three hadiths are; Hadith about the ability of *badal* Hajj, permissible *badal* fasting, and permissible *badal* alms,³⁸

a. Hadith of *Badal*- Hajj

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بَشِيرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ إِنَّ أُمَّي نَذَرْتُ أَنْ تَحُجَّ فَلَمْ تَحُجَّ حَتَّى مَاتَتْ أَفَأَحُجُّ عَنْهَا قَالَ نَعَمْ حُجِّي عَنْهَا أَرَأَيْتِ لَوْ كَانَ عَلَى أُمَّكَ دَيْنٌ أَكُنْتِ قَاضِيَةً أَقْضُوا اللَّهُ فَاللَّهُ أَحَقُّ بِالْوَفَاءِ. (رواه البخاري)³⁹

“From Ibn Abbas, that a woman met the Prophet *ṣallallahu ‘alaihiwasallam*

²⁹Suprpto, *Ensiklopedi Ulama Nusantara*, 714.

³⁰Pijper, *Beberapa Studi Tentang Sejarah*, 130; Tim Penyusun, *Ensiklopedi Islam*, 714.

³¹Nawir Yuslem et.al, “Metodologi Pemikiran Hadis Ahmad Hassan In translation of *Bulugh al-Maram*,” *AT-TAHDIS: Journal of Hadith Studies* 1, no. 2 (Juli Desember 2017): 15.

³²M. Baharudin, “Kritik Atas Corak Pemikiran Teologi Islam K.H. Siradjuddin Abbas,” *JURNAL THEOLOGIA* 27, no. 2 (Desember 2016): 241.

³³Siradjuddin Abbas, *Sejarah dan Keagungan Madzhab Syāfi'ī*, 11. See, *I'tiqad Ahlussunnah Wal-Jama'ah*, 2.

³⁴Siradjuddin Abbas, *40 Masalah Agama*, vol. 1: 192-193.

³⁵Ahmad Hassan, *Soal jawab*, vol. 3: 992.

³⁶Siradjuddin Abbas, *40 Masalah Agama*, vol. 1: 193.

³⁷Ahmad Hassan, *Soal Jawab*, vol. 3: 992.

³⁸Siradjuddin Abbas, *40 Masalah Agama*, vol.1, 196, 198, 204 See, *Tarjamah Bulughul Marām* (Bandung: Diponegoro, 2006), 298, 314, 426.

³⁹Abu Abdillāh Muḥammad Ibn Ismā'īl Ibn al-Bukhārī, *Al-Jāmi' al-Ṣāḥīḥ (Ṣaḥīḥ al-Bukhārī)*, vol. 2 (Beirut: Dār al-Fikr, 1981), 240.

and said, “My mother intends to go on pilgrimage, only dies first, may I replace her hajj?” The Prophet *ṣallallahu ‘Alayhi Wasallam* replied:” please, you make the pilgrimage to replace him, don’t you agree if your mother has a debt, aren’t you paying off? “ the woman answered, “yes.” then the Prophet said: “Fulfill Allah’s debt, because Allah has more right to repay his debt.”

b. Hadith of Badal-fasting

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أُعَيْنٍ حَدَّثَنَا أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ⁴⁰

“From ‘Aisyah Radliallahu’anha that the Prophet *ṣallallahu ‘alaihiwasallam* said: “Whoever dies and has to make up fasting then his guardian (may) fast for him.”

c. Hadith of Badal-alms

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمَّيْ أَفْتَلَيْتُ نَفْسَهَا وَأَطْنَهَا لَوْ تَكَلَّمْتُ تَصَدَّقْتُ فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ⁴¹

“From ‘Aisyah Radliallahu’anha that a man is saying, to the Prophet *Ṣallallahu ‘alaihiwasallam*:”My mother died suddenly, and I suspect if she could speak he would give alms. Will, she get a reward if I give alms for her (on his behalf)? “. He answered: “yes, right”.

According to the author, there are several reasons Ahmad Hassan and Siradjuddin Abbas made the three hadiths as the main proposition about reward prize, *firstly* because they were prevalent at the time, *secondly*, because the

contents were considered to represent all forms of reward practice, *thirdly*, the hadith is in the book *Ṣaḥīḥ al-Bukhārī* dan *Ṣaḥīḥ Muslim*.

3. Assessment of Sanad quality

Neither Ahmad Hassan nor Siradjuddin Abbas, did not question the *ṣaḥīḥ sanad* of reward prize. Imam al-Bukhari and Imam Muslim narrated the hadith (*badal* hajj, *badal* fasting, and *badal* alms). From the perspective of these two scholars, Imam Bukhari was the most careful person in choosing the narrators of the hadith, hence the book *Ṣaḥīḥ al-Bukhārī* is one of the sources of Islamic law besides the Qur’an. Therefore, both Ahmad Hassan and Siradjuddin Abbas did not attempt to critique the *Sanad* or take *takhrij* this Hadith, in terms of validity and authenticity they immediately trusted Imam Bukhari and Muslim. There are two reasons for Siradjuddin Abbas regarding his acceptance of the reward prize hadith. First the reward hadith was narrated by Imam Bukhari and Muslim. In the view of Siradjuddin Abbas, the hadith narrated by Imam al-Bukhari or *muttafaqun ‘alayhi* are the number two source of law after the Qur’an.⁴² The second reason, Hadith is accepted and *syarah* by Ibnu Hajr al-Asqalānī in the book *Fathul Bārī*, and Imam al-Nawāwī in *Ṣaḥīḥ Muslim bi Syarḥ al-Nawāwī*.⁴³ Ahmad Hassan had the same point of view with Siradjuddin Abbas. According to him, hadith narrated by al-Bukhārī are of good quality *Ṣaḥīḥ al-riwāyah* (*Ṣaḥīḥ sanad*), as the phrase:

“...There is not a single book of hadith that is not contained in the weak Hadiths. A few or many, except Bukhari and Muslim, almost all of the Hadiths mentioned in the two books are *Ṣaḥīḥ al-riwāyah* even though there are Hadiths whose meanings need to be discussed... “⁴⁴

In another article, Ahmad Hassan said: “...Read the beginning of “Muqaddimah-Fathul-Bārī” and the beginning of “Syarah-

⁴⁰Ibid., 293.

⁴¹Ibid., 217-218.

⁴²Siradjuddin Abbas, *40 Masalah Agama*, vol. 4: 316.

⁴³Ibid., vol. 1: 199, 204.

⁴⁴Ahmad Hassan, *Tarjamah Bulughul Maram*, 14.

Muslim-Lin Nawawie.” In short, no Hadith expert is careful and conscientious to accept the Hadith concerning the *rawi*, more than Imam Bukhari. The second from Bukhari, is his student, the Muslim imam. Even so, but there are also still in the two books mentioned, some hadiths are weak or there is an overview of the *shah* and there are also some hadiths that are contrary to the Qur’an”.⁴⁵

From the explanation, it illustrated Ahmad Hassan view of the book of *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* the most excellent hadith book compared to other hadith books. All the hadith in it had high-quality *ṣaḥīḥ al-riwāyah*. However, according to Ahmad Hassan, in the two books, there are still hadith that have meaning (read: *matan*) contrary to the Qur’an, causing differences in viewing its *ṣaḥīḥ*. Because al-Bukhari narrates the reward prize hadith, then certainly Hadith in Ahmad Hassan’s view are of good quality *ṣaḥīḥ sanad*.

4. Understanding of Hadith (*Syarḥ al-Hadīts*)

Siradjuddin Abbas and Ahmad Hassan involved an argument when discussing, and-*syarḥ* reward prize hadith in their book.

a. Hadith of *Badal* Hajj

Ahmad Hassan’s Understanding:

“In the information for the 697 hadith (*badal* fasting) I mentioned that the hadith which is contrary to the Qur’an is not called the hadith *ṣaḥīḥ*”. Someone serving that person is contrary to the verses from an-Najm and others, which means someone does not get but what he is doing.”⁴⁶

Siradjudin Abbas understanding:

“In this hadith (hadith of *badal* Hajj), it can be understood that the reward of Hajj charity done by a child may be given (gifted) to his mother. So that his mother’s voting burden paid and the mother is no longer guilty of God.”⁴⁷

⁴⁵Ahmad Hassan, *Soal-Jawab*, vol. 2: 695.

⁴⁶Ahmad Hassan, *Tarjamah Bulughul Maram*, 314.

⁴⁷Siradjuddin Abbas, *40 Masalah Agama*, vol. 1: 195.

b. Hadith of *Badal*-Fasting

Ahmad Hassan understanding:

“This Hadith allows or requires someone to do worship for others. While verse 33 an-Najm confirms that a person does not get but what he does and there are many more verses that say you are not reciprocated but what you do.”⁴⁸ The hadith that is *ṣaḥīḥ* is authentic of its *sanad* and its contents must not contradict other traditions that are firm than it. So it is not *ṣaḥīḥ* a hadith that is contrary to al-Qur’an verse. So, it is obligatory to reject a hadith allows someone to perform the hajj for someone else even if their child, mother, or father, as well as a hadith that allows or requires paying someone else’s fasting.”⁴⁹

Siradjuddin Abbas Understanding:

“This Hadith explained that someone who passes away leaving fasting, so his guardian must make up fasting as well. It was evident that a person’s reward for fasting may be given to someone else to make up fasting to God. So it is obvious that helping others by rewarding of fasting is a good deed, not a *bid’ah*, as touted by the Mu’tazilah”.⁵⁰

c. Hadith of *Badal* alms

Ahmad Hassan understanding:

“This hadith (*badal* alms) is contrary to the verse. It means humans cannot be rewarded and reply but rather from what they do (see: number 697 in *Bulughul Maram*, vol. 1). it cannot be seen as a hadith as *ṣaḥīḥ* meaning”.⁵¹

Siradjuddin Abbas Understanding:

“Imam Nawawi, a great scholar in the Shafi’i sect (born in 631 AH, died 676 AH) in commenting on this hadith said the reward of alms to the corpse and useful for those who give alms. It is *ijma’* agreement and Muslims proclaim it” (see *Syarḥ Muslim*, vol. XI, 84). “It can be said:

⁴⁸The purpose of verse 33 of Surah al-Najm is verse 39. This can be known from his other writings, such as *Questions and Answers*. It is only in the *Tarjamah Bulughul Maram* book that writing “verse 33” may be wrong or misprinted.

⁴⁹Ahmad Hassan, *Tarjamah Bulughul Maram*, 299

⁵⁰Siradjuddin Abbas, *40 Masalah Agama*, vol.1: 198-199.

⁵¹Ahmad Hassan, *Tarjamah Bulughul Maram*, 426-427.

those who do not believe in the reward of alms can be given to the dead; he opposed the agreement of Muslims throughout the world and opposes the words of the Prophet Muhammad".⁵²

Ahmad Hassan answered and replied to Siradjuddin Abbas' satire by stating that his refusal of the rewards of hadiths did not mean he refused the sunnah (*inkar sunnah*), but he doubted the validity of the hadith originated from the Prophet. As the phrase:

"...The rejection does not mean rejecting the hadith of the Prophet, but it does not mean that the Prophet is not allowed to say that...."⁵³

5. *Matan* Quality

According to A Hassan's research, the hadiths that allow quality reward prizes *ṣaḥiḥ* from the aspect of *sanad*, but *da'if* from the aspect of *matan* because the *matan* hadith reward prize contained the following *musykilah*:

a. Contrary to al-Qur'an

According to Ahmad Hassan, the contents of the rewards of hadiths are opposed to the verses of al-Qur'an:

"...Even though there was a hadith about reward prize, but because it was contrary to the Qur'an, it must be rejected, it should not be accepted".⁵⁴

"even though reward prize hadith have *ṣaḥiḥ* and weak, it was totally rejected because it contradicts with some al-Qur'an verses mentioned earlier".⁵⁵

In detail, Ahmad Hassan said that the hadith that allows someone to give alms, fast and serve parents is against the QS. al-Najm [53]: 39, which means; man will not get (reward) but rather what he has done, and

QS. Yasin [36]: 54, means "You will not be rewarded but according to what you have done". Because of that, according to Ahmad Hassan, the rewards of the hadith cannot be said to be "*ṣaḥiḥ*", it cannot be practiced because it will not be rewarded or useful for someone who has died.⁵⁶

According to Ahmad Hassan, a *matan* reward prize hadith (*badal* hajj, *badal* alms, *badal* fast) contradicted with Qur'an verse which state that the deeds done by a person cannot be transferred or belong to someone else. Therefore according to Ahmad Hassan reward prize is not only contradictory with QS. al-Najm [53]: 39 and QS. Yasin [36]: 54, but also with: QS. al-Baqarah [2] 123, 286, Fushilat [41]: 46, al-Ankabut [29]: 6, al-Isra [17]: 15, Fathir [35]: 18, Luqman [31]: 33, al-Jāsiyah [45]: 28.⁵⁷ Based on the author's study of these verses, the main verse is QS. al-Najm [53]: 39, and QS. Yasin [36]: 54.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

"And that a human being has nothing but what he has tried" (QS. al-Najm [53]: 39).

فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا

كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

"So today no soul will be wronged at all, and you will not be recompensed except for what you used to do" (QS. Yasin [36]: 54).

b. Contrary to the friends' fatwa

The results of Ahmad Hassan's research found that the rewards of hadith also contradicted the fatwas of friends such as Ibn Abbas, Ibn Umar, Aisha. According to him, the companions were not allowed to pray,

⁵² Siradjuddin Abbas, *40 Masalah Agama*, vol.1: 204.

⁵³ Ahmad Hassan, *Soal-Jawab*, vol. 3: 1002.

⁵⁴ Ibid.

⁵⁵ Ibid., 1008.

⁵⁶ Ibid., vol. 2: 515 -516.

⁵⁷ Ibid., 242, 995-997.

fasting is intended for others.⁵⁸

c. Contradicting the Opinions of Famous Priests

The famous priests in question are Imam Malik, Imam Muzaniy, who said that the hadiths about the ability to give alms and serve parents hajj is contrary to the Qur'an.⁵⁹

d. Contrary to the Logic

According to Ahmad Hassan, the rewards of hadith were contrary to logic because performing worship cannot be replaced by others such as prayer, fasting, reading al-Qur'an and so on. The culprit and not anyone else obtain the reward. Besides, Islam is not a religion of reward transactions or trading. Islam teaches adherents to charity. The reward prize is the same as trading and the law of sin.⁶⁰

Ahmad Hassan's opinion was different and contrary to Siradjuddin Abbas understanding. For Siradjuddin Abbas, the reward prize were *ṣaḥiḥ*, and did not contradict al-Qur'an surah al-Najm [53] verse 39 and Surah Yasin [36]: 54; did not rush to consider a hadith (*ṣaḥiḥ*) contrary with al-Qur'an. If *ta'arūḍ al-adillah* occurs, the conflict would be resolved first by the *uṣūl fiqh* approach such as *al-jam'u* (*compromise*), *takhsīṣ*, or *nāsikh-mansūkh*.

Furthermore, he refused the reward prize hadith because he considered it to be against the al-Qur'an and represented a careless attitude. Reward prize hadiths following the Qur'an, and can solve using the principles of *uṣūl fiqh* by the method of *nāsikh al-mansūkh*. The reward hadith was returned in comparison with verse 39 of surah al-Najm [53], because this verse was *mansūkh* by surah al-Tūr [52] verse 21:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّنَا لَهُمْ ذُرِّيَّتُهُمْ
وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِن شَيْءٍ كُلُّ امْرِيٍّ بِمَا كَسَبَ

“And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained”.

According to him, to understand Surah al-Najm [53] verse 39 refers to the previous verse which explains the law that applies to the Syari'at of Abraham and Moses. The verse has been *mansūkh* by Surah al-Tūr [52] verse 21. Worship of a living person will arrive and is beneficial if it is intended for the person who has died. Siradjuddin Abbas said the interpretation was quoted from the interpretation of *Lubab al-Takwil Fiy Ma'an al-Tanzil* by al-Khazin.⁶¹

Besides understanding that QS. al-Najm [53]: 39 the *mansūkh*, Siradjuddin Abbas implicitly used the *al-jam'u* (*compromise*) method to understand the letter *lam* in the verse *al al-milk* which means to deny having merit. This announcement found in the introduction of Siradjuddin Abbas work-if someone has a reward then the reward is given to someone else then this is permissible and does not contradict the verse.⁶²

Ahmad Hassan refused the settlement when confirming the hadith prize reward with QS. al-Najm [53]: 39. Both settlement by the method of *al-jam'u* such as understanding the letters *lam* in the verse *li al-milk*; and by understanding the letter *lam* in the verse '*ala* which means humans will not be tormented but according to their deeds. Ahmad Hassan also rejected the settlement in the form of *takhsīṣ al-'am*, such as *nāsikh-mansūkh*, no verses of Qur'an are *mansūkh*. He adhered

⁵⁸Ibid., vol.3: 999,1010,1015.

⁵⁹Ibid., 1000.

⁶⁰Ibid., vol.1: 163-164.

⁶¹Siradjuddin Abbas, *40 Masalah Agama*, vol.1: 213.

⁶²Ibid., 193.

to surah al-Najm [53] verse 39 rather than seeking a solution.⁶³

While Siradjuddin Abbas persisted in his conviction that the reward hadith did not contradict with al-Qur'an at all. Ahmad Hassan tested the reward prize hadith with fatwas, friends, the opinions of imams, common sense. Siradjuddin Abbas understands the reward prize hadith by correlating it with another hadith (correlative approach). According to him, the reward prize hadith had supported by another hadith that has the same meaning-people who have died still benefit from the practice of people who are still alive, the hadiths:⁶⁴

- a. The Prophet sacrificed for himself, his family and his people

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَمَرَ بِكَبْشٍ ثُمَّ ذَبَحَهُ ثُمَّ قَالَ « بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ ثُمَّ ضَحَى بِهِ. »⁶⁵

“From Aisha she blessed that the Messenger of Allah ordered to take kibasy then when she was about to slaughter him Rasulullah said:” In the name of Allah, O Allah accept (this sacrifice) from Muhammad, from the family of Muhammad, and from the people of Muhammad then he slaughters it“.

- b. A believer's soul is held back because of an unpaid debt

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُفْضَى عَنْهُ⁶⁶

“From Abu Hurairah said; Rasulullah shallallahu ‘alaihiwasallam said:” A believer is hindered by his debt, until the debt is paid.”

- c. Corpses benefit from the corpse praying

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيْهِ....
ثَلَاثَةَ صُفُوفٍ فَقَدْ أُوجِبَ⁶⁷

“... Rasulullah shallallahu ‘alaihiwasallam said: ‘Whoever is led by three şafs, he is obliged (to get paradise)’”.

- d. Reciting Surah of Yasīn's to the corpse,

عَنْ مَعْقِلِ بْنِ يَسَارٍ ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
اقْرَأُوا بَيْسَ عَلَى مَوْتَاكُمْ⁶⁸

“From Ma’qil bin Yasar, he said; The Prophet shallallahu ‘alaihiwasallam said:” Read the Surah of Yāsīn to those who will die among you“.

- e. The corpse benefited from the Prophet's date palm fronds

عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً قَالُوا يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا قَالَ لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يُبَيِّنَا⁶⁹

“(Imam al-Bukhari narrated) from Ibn ‘Abbas he said: The Prophet (one day) passed through two graves, then said that the people who are in this grave are being punished, they are punished not for committing a grave sin. but one of them is due to not purify from baul, while the other is due to

⁶³Ahmad Hassan's rebuttal can be seen in the book *Soal-Jawab*, vol. 3: 995, 1009, 1018, 1019, 1174-1175.

⁶⁴Siradjuddin Abbas, *40 Masalah Agama*, vol. 1: 194, 211.

⁶⁵Abu al-Husain Muslim Ibn al-Hajjaj al-Qusyairiy, *Al-Jāmi' al-Ṣāhīh*, (*Ṣāhīh Muslim*) vol. 3 (Bairut: Dār al-Kutub al-Ilmiyyah, 2008), 1557.

⁶⁶Muhammad Ibn 'Isa Ibn Sūrāh al-Tirmidzi, *Al-Jāmi' al-Ṣāhīh* (*Sunan al-Tirmidzi*) (Beirut: Dār al-Ma'rifah, 2002), 452.

⁶⁷Ibid., 433.

⁶⁸Abi Dawud Sulaiman Ibn al-Asy'ab al-Sijistanī, *Sunan Abī Dāwūd* (Beirut: Dār al-'Ilām, 2003), 518.

⁶⁹al-Bukhari, *Al-Jāmi' al-Ṣāhīh*, vol. 2: 103.

liking. Then the Prophet took the date palm stem and split it into two parts and then the Prophet planted it in each grave. The Companions asked why you did that, O Messenger of Allah? The Apostle answered hopefully relieve the torment while it was still flowing”.

- f. The Prophet’s command to pray for the corpse after the funeral procession

عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَّ عَلَيْهِ، فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ، وَسَلُّوا لَهُ بِالتَّنْبِيْطِ، فَإِنَّهُ الْآنَ يُسْأَلُ.⁷⁰

“(Abu Dawud narrated)... from Usman he said, was the Prophet SAW. When finished burying the body he paused for a while then be patient and beg forgiveness for your brother and ask for strength for him because now he will be asked”.

Similarities, Differences, Implications and Sociological Analysis

Similarities and Differences

However, between Ahmad Hassan and Siradjuddin Abbas had similarities in understanding the reward hadith reward; they have the same perception in terms of definition, hadith material, and assessment of the quality of the gifts of rewards. The rest Ahmad Hassan and Siradjuddin Abbas always differ, especially in the method of understanding.

The first difference was in terms of the originality of thought. Hadiths are divided into three groups based on the understanding of the scholars about the reward prize hadith; they are theologians, *muḥaddiṣīn* dan *fuqahā*.

Some of the Mu’tazilite scholars argued that any worship done by a living person for a person who has died is not useful and will not reach him.⁷¹

⁷⁰al-Sijistani, *Sunan Abī Dāwūd*, vol. 3: 215.

⁷¹Muḥammad Ibn ‘Alī Ibn Muḥammad al-Syaukānī, *Nail al-Auṭar Syarḥ Muntaq al-Akhbār*, vol.4 (Beirut; Dār al-Fikr, tth),

Their reason was the hadith which explained the ability of reward prize contrary to Surah al-Najm [53] verse 39,⁷² and contrary to logic.⁷³

The *muḥaddiṣīn* (hadith experts), such as Imam al-Nawāwī argued that all worship intended for corpses like as alms, prayers, fasting, pilgrimage, reading al-Qur’an and all other goodness is up to and useful for people who have died.⁷⁴ Clerics of this group view the reward hadith does not contradict al-Qur’an surah al-Najm [53]: 39, and they tend to look for a solution. The scholars who carried out the settlement included Al-Khazin using the method of *nāsikh al-mansūkh*,⁷⁵ al-Syaukānī using method *takhsis al’am*⁷⁶ and Ibnu Qayyim al-Jauziyah using method of *al-jam’u* (compromise).⁷⁷

According to *fuqahā* (fiqh expert) like Imam Al-Syāfī,⁷⁸ and Imam Mālik,⁷⁹ it is permissible to reward prize (up to or beneficial) to people who have died in terms of worship *māliyah* such as alms, endowments, sacrifices, and others. The reward for this practice would not only be obtained by the person who was awarded it, but also for the person who gave it. While physical worship such as pilgrimage, fasting should not be awarded because it does not reach people who have died, except if the pilgrimage or fasting is

142. Or see Muhammad Hasbie Ash Shiddiqie, *Koleksi Hadis Hukum*, vol. 6 (Jakarta: Yayasan Teungku Hasbi Ash Shiddiqi, 1994), 233. See also Husein Bahrejsj, *Tanya jawab Hukum Islam* (Surabaya: al-Ikhlās, n.d.), 636.

⁷²Shiddiqie, *Koleksi Hadis Hukum*, 232.

⁷³‘Aliy ibn ‘Aliy Ibn Muḥammad ibnu Abiy al-‘Iz, *Syarḥ al-Tahāwīyah fī al-‘Aqīdah al-Salafīyah* (Beirut: Dār al-Fikr, n.d.), 304.

⁷⁴Muḥyiddin Abu Zakaria Yahya Ibn Syaraf al-Nawāwī, *Ṣaḥīḥ Muslim bi Syarḥ al-Nawāwī*, vol. 7 (Beirut: Dār al-Fikr, 1983), 90.

⁷⁵Alauddin ‘Aliy Ibnu Muḥammad Ibn Ibrahim al-Bagdadiy al-Khāzin, *Lubāb al-Ta’wīl fī Ma’an al-Tanzīl*, vol. 4 (Beirut: Dār al-Fikr, n.d.), 199.

⁷⁶Muḥammad Ibn ‘Alī Ibn Muḥammad al-Syaukānī, *Nail al-Auṭar*, vol. 4: 142.

⁷⁷Syam al-Din Abiy Abd Allah Ibnu Qayyim al-Jauziyah, *al-Rūḥ* (Beirut: Dār al-Fikr, 1992), 129-130.

⁷⁸Abiy Abdillah Muḥammad Ibn Idris al-Syāfī, *al-Umm*, vol. 4 (Beirut: Dār al-Fikr, 1983), 126.

⁷⁹Imam Mālik does not practice the badal hadith of fasting, but permits Hajj to be performed if the pilgrimage is a compulsory Hajj (vows, wills). See Musfir Azmullah al-Dāminī, *Maqayis Naqd Mutūn al-Sunnah*, Riyadh: al-Su’udiyah, 1984), 299, 385.

compulsory (corpses have the obligation of Hajj or fasting, nadzar or will). Whereas according to the schools of Abu Hanifah and Ahmad all forms of reward rewards both *māliyah* and *badāniyah* worship, were up to and useful for people who have died.⁸⁰

From the above data, it could be concluded that in terms of originality of thought, Ahmad Hassan's understanding of the reward reward hadith had in common with the opinions of theologians (*aṣḥāb al-Kalām*) of the *Mu'tazilah* who thought rationally and equally "lock dead" the meaning of QS. al-Najm [53] verse 39. The similarity of Ahmad Hassan and Mutazilah theologian could be seen from Ahmad Hassan's statement that he rewarded the Mu'tazilites' opinion and was prepared to accept the risk of being accused of Mu'tazilites, Wahabis, and others, such as he said:

"... we are not afraid of the name (called Mu'tazilah) which is important in accordance with the Qur'an and the hadith, who has a stronger reason that is true."⁸¹

Whereas Siradjuddin Abbas's understanding had similarities with muḥaddīṣīn and fuqahā from the *Shāfi'īyah* especially with Imam al-Nawāwī, which stated up to all forms of reward prize practice. This is actually slightly different from the Imam al-Shafi'i who sorted worship that is categorized up to or may be awarded as mentioned above.

The appropriateness of Siradjuddin Abbas's understanding with Imam al-Nawāwī could be seen in Siradjuddin Abbas's reference and the results of Alaidin Koto's research that the PERTI (Old People) greatly idolized Imam al-Nawāwī as a *Shafi'iyah* figure, hence the books by Imam Nawāwī and his *syarah* are more widely studied and favored in madrassas in the PERTI environment.⁸²

⁸⁰Muḥammad Aḥmad Hammam, *Buhūs wa Qadāya fī 'Ilm al-Hadīṣ*, Ed.1 (Kuwait: Dār al-Kalām, 1987), 304.

⁸¹Ahmad Hassan, *Soal – Jawab*, vol. 3: 993, 1010, 1178.

⁸²Alaidin Koto, *Persatuan Tarbiyah Islamiyah*, 110.

The second difference was in terms of understanding methods. As a hadith expert, Ahmad Hassan was well aware that the hadith of the gift of quality rewards ṣaḥīḥ because it was narrated by Imam al-Bukhārī, but for the "importance" of rationalism and as a figure of the Young People, Ahmad Hassan made an effort to criticize matan (*naqd al-matan*).

Based on the theory of *naqd al-matan* formulated by Musfir 'Aznullah al-Dāminī, it was analyzed that Ahmad Hassan in his critique of matan used the *ardardh al-sunnah 'ala al-Qur'an* method (testing the hadith with al-Qur'an). Ahmad Hassan's theory concluded that the reward hadith was invalid. The term "hadith" was not valid only in the Ahmad Hassan version of the hadith science concept, and the term has not been found in various books *musthalāh al-ḥadīṣ*. Based on review of literature on various writings, what Ahmad Hassan meant by the term invalid hadith is the quality of *sanad* is *ṣaḥīḥ* but weak from the aspect of *matan* that it contradicted to many things. The results of Ahmad Hassan's research concluded that the rewards prize hadith were contrary to al-Qur'an surah al-Najm [53] verse 39, the fatwa of the Companions, the opinions of the Imams, and *uṣūl al-'ammah* (logic). However, the main reason for Ahmad Hassan on the reward hadith was contrary to al-Qur'an and he rejected all forms of settlement. While Siradjuddin Abbas tried to find a solution using the method of *nāsikh al-mansūkh*, *al-jam'u* (compromise), and understanding the hadith with a correlative approach to other hadiths.

The third difference is the typology aspect of hadith understanding paradigm. Using the term of Abdul Mustaqim, understanding Siradjuddin Abbas's reward prize hadith was included in the *typology of normative-textual paradigm*. While Ahmad Hassan's hadith understanding was included in the *rejectionist-liberalist typology*.⁸³ It

⁸³Textualist normative paradigm is, a group that considers the original meaning (al-Dilālah al-Aṣliyyah) of a hadith is represented by *zahir* the text of the hadith, so that any attempt

was in line with the results of Syafiq A. Mughni's research which included Ahmad Hassan as a radical Islamic thinker.

Implication

Understanding the reward hadith written by Ahmad Hassan had implications for the increasingly "radical" Young People to refuse, or not follow the tradition of reward prize among the Old People. That was because the writings contained Ahmad Hassan's understanding of reward prizes such as the *Soal Jawab* book are easily accessed and sold freely. So that it can be read by the public especially from the laity and is widespread in Indonesia as "*Buku Hassan Bandung*".⁸⁴

Understanding the reward prize hadith formulated by Siradjuddin Abbas was a guideline and legality for the Old People in practicing the tradition of reward prize. The Old Man made the formula as a guide to refute the Young People's argument that criticized the tradition of reward prize.⁸⁵ According to M. Hasbi Amiruddin's research, Siradjuddin Abbas's books have been published since the 1950s and are well-known among students and rural communities in Indonesian territory. The books were considered meritorious in understanding defense *Ahlu al Sunnah wal jamaah* and *madzhab Syafi'i* in Indonesia.⁸⁶

The difference in understanding the reward hadiths has implications for the heightened conflict between the Old and Young in the mid-twentieth century. It became both Ahmad Hassan and Siradjuddin Abbas provided fixed prices and justify that their understanding was

to understand the hadith outside of the indicated hadith is considered invalid. While the rejectionist-liberalist paradigm is a group that tends to reject traditions that don't make sense according to them. See Abdul Mustaqim, *Ilmu Ma'ānīl Hadīṣ* (Yogyakarta: Idea Press, 2016), 28, 32.

⁸⁴Ahmad Hassan, *Soal jawab*, 1266.

⁸⁵Siradjuddin Abbas described the reception of the Old People as quite high and was pleased with the presence of his writing about the reward of reward. See Abbas, *40 Masalah Agama*, 192.

⁸⁶M. Hasbi Amirudin, "Pemikiran Islam Kontemporer Dalam Benturan Budaya", *ISLAM FUTURA: Jurnal Ilmiah* 13, no. 2 (Februari 2014): 207.

the most correct.

Sociological Analysis

Historically-factually Ahmad Hassan and Siradjuddin Abbas in the mid-twentieth century were the successors of the Old and Young People who explained the basics of understanding the reward rewards of hadith in writing, Ahmad Hassan poured his understanding into various works, including books *Soal jawab* and *Tarjamah Bulughul Maram*, while Siradjuddin Abbas in his book *40 Masalah Agama, I'tiqad Ahlus-sunnah Wal-Jamaah*. During the period of *al-muharrrik al-awal* (Young People and First Generation Old People), the polemic over the rewards prize was only verbal, tabligh and debate, and had not been systematically recorded. The written and systematic understanding of reward prize hadith only took place during the period of *al-muharrrik al-sānī* (Young People and Second Generation Old People) carried out by Ahmad Hassan and Siradjuddin Abbas.

Based on Karl Maanheim's theory of relationalism, the formulation of the method of understanding reward prize determined by Ahmad Hassan and Siradjuddin Abbas was strongly influenced by socio-cultural contests in the era of religious understanding or conflict between Young People and Old People at that time.

Ahmad Hassan's method of understanding was an inseparable part of the renewal movement that was being carried out to eradicate the practice of reward prize among the Old People that considered as part of the heresy and were not based on strong traditions. The enthusiasm and ideas of renewal of the Youth were being promoted by Ahmad Hassan through PERSIS organization⁸⁷

⁸⁷Based on the results of Howard M Federspiel's research that Islamic Unity (PERSIS) was one of the Young People's organizations in Indonesia in the XX century, which rejected and considered heresy of some of the Old Man's religious traditions including the "selamatan" tradition in which there was a practice of reward or transfer of rewards, namely reading *zikir*, verses of the Qur'an, and special prayers then set it up for people who have died. Furthermore Federspiel said that all members of PERSIS including Ahmad Hassan strongly rejected this tradition. See;

had implications for Ahmad Hassan's ability to accept the opinions of Mu'tazilah theologians who were rational in understanding the reward prize hadith. Ahmad Hassan applied this theory to reject the practice of reward prize such as *badal* hajj, *badal* alms, *tahlilan*, salvation, and others carried out by traditionalist or Old Muslims.

The similarity of Ahmad Hassan's opinion with Mu'tazilah was the sociological factor to "force" Ahmad Hassan at that time to accept the understanding of Mu'tazilah theologians in understanding the reward of hadith rewards. This does not mean that it ideologically adheres to Mu'tazilah theology. In this context, Ahmad Hassan is Mu'tazilah sociologically, not ideologically.

The PERSIS organization was a relatively small organization, but the influence of Ahmad Hassan's renewed thinking goes beyond the organizations that facilitate it.⁸⁸ Between Ahmad Hassan's religious understanding and PERSIS were identical and consistent in terms of reward prize hadiths.

As a reformist organization PERSIS rejected the reward prize hadith, this difference was considered bold because it was contrary to the majority of scholars who accept the reward prize hadith contained in the book of *Ṣāhīḥ al-Bukhārī* and Muslim. But there was a development in PERSIS. Students who have completed their studies in Cairo reviewed PERSIS's opinion on reward prizes, especially the problem of the pilgrimage. For this purpose the Hisbah council held a hearing from 1 to 3 September 2000 by presenting papers presented by students from Egypt. The trial only came to the conclusion that *badal* pilgrimage performed by biological children was permissible and a good deed (*birr al-wālidaini*) for the children. The trial had not yet been discussed whether it was useful or not

Howard M. Federspiel, *Persatuan Islam Pembaharuan Islam Indonesia Abad XX*, translated by Yudian Wahyudi, et.al. (Yogyakarta: Gadjah Mada University Press, 1996), 90-95 .

⁸⁸Aziz, "Reformulasi Konsep Najis" 39.

to the parents in *badal*. Regardless of the result, it showed development on Persatuan Islam (PERSIS) organization for the willingness to review the opinions of senior scholars (Ahmad Hassan).⁸⁹ Siradjuddin Abbas's background as the successor (cadre) of the Old People, the main figures and leaders of the organization tradisional Persatuan Tarbiyah Islamiyah (PERTI)⁹⁰ has implications for Siradjuddin Abbas's ability to accept or use the opinions of the *muhaddisīn* (hadith expert) in understanding the reward prize hadith. Siradjuddin Abbas used *muhaddisīn* method to defend, and maintain the religious understanding of the Old People who incidentally embraced the *theology of 'Asy'ariyah* and the *fiqh* of the Syafi'i school. It was done by Siradjuddin Abbas because the tradition of reward prize at that time often received "attacks" or blasphemies from the Youth Group that called the hadith was not based on strong hadiths even included in heresy.

Thus the formulation of the method of understanding Siradjuddin Abbas was an inseparable movement from the counter of blasphemers practice of the Old Man. It was seen in the phrase Siradjuddin Abbas on the introductory page when he wrote about the reward problem:

"More or less 30 years ago in West Sumatra, there was a religious upheaval due to a new fatwa from a number of irresponsible preachers who claimed that they were rewarding *tahlil*, reward of *waqf*, reward of reading scriptures, alms, etc. to the relatives of deceased relatives was not useful and would not reach him, in vain.

Old scholars became shaken At that time I composed a small treatise in Arabic

⁸⁹Ramli Abdul Wahid, *Sejarah Pengkajian Hadis di Indonesia* (Medan: IAIN Press, 2016), 48-49.

⁹⁰According to the results of Alaidin Koto's research, there are ten substantial practices adopted and maintained by PERTIs to give their characteristics as Old People and differentiate them from Young People, among other things the ten practices are the ability to reward prayer, alms reward and endowments to people who have died. The Older people allow and practice the reward of reward, while the Young People refuse. See Alaidin Koto, *Persatuan Tarbiyah Islamiyah*, 68-69.

writing and letters that was named “The Prize Reward Problem”. The book explains the arguments of the Prophet’s traditions that the rewards of the deeds given to people who have passed up to him and act for him. Muslims became quiet and happy because of the booklet.

the problem of reward reward (in ... Now (in the 1960s pen-) there was another preacher who issued a fatwa like 30 years ago, so I rewrote the book 40 Religious Problems, pen-)⁹¹

From the paragraph it was illustrated that there was so much conflict between the Old and Young about reward in the mid-XX century. From this paragraph also illustrated that the background or motivation of Siradjuddin Abbas poured a written understanding of reward prize hadith to counter attacks from the Young People who refused the reward prize hadith. In addition, the reception of the Old People, especially the middle to lower classes (ordinary people, lay people) received reinforcement, guidelines and a written grip in understanding the reward of hadith.

Based on the perspective of the sociology of knowledge, the understanding of the reward prize hadith formulated by Ahmad Hassan and Siradjuddin Abbas was influenced by the historical socio conditions of interest and ideology contestation for the Old and Young at that time. The main interest of the two groups was to maintain the existence of each group. Siradjuddin Abbas maintained the understanding of the Old People (*Ahlussunah Wal-Jama’ah the theology of ‘Ash’ariyah and the Shafi’i school of fiqh*) because in his era so intense the “attacks” against the practices of the Old People. While Ahmad Hassan defended the vision and mission of the Youth. But Ahmad Hassan was impressed to “force” himself with the historical situation at that time, because he rejected the hadith accepted by the majority of scholars. This can be seen from Ahmad Hassan’s opinion or understanding, which

was later reviewed by the PERSIS Hisbah board as explained earlier.

Conclusion

The emergence of the term Old and Young in Indonesia in the early XX century is not only caused differences in social movements but also has led to conflicts of religious thought and understanding among them in terms of understanding reward prize; the debate is the ability of *badal* hajj, *badal* alms, and *badal* fasting. In the mid-twentieth century (1930-1970) the understanding of the reward hadith was written in written form by Ahmad Hassan as a figure of the Young People and Siradjuddin Abbas as a figure of the Old People.

In understanding the reward rewards hadith, Ahmad Hassan used the method of *naqd al-matan* (criticism of *matan*) with the theory of confirmation of the reward prize hadith with the Qur’an, good deeds or fatwas of friends, and *usul al-’āmmah*. Refers to theory Ahmad Hassan concluded that the hadith reward *mardūd* (rejected as *hujjah* and should not be practiced) because its *matan* contradicts with the three things above, especially with the Qur’an. Whereas Siradjuddin Abbas in his critics used *Matan*, *nasakh al-mansūkh*, and *al-jam’u* (compromise or try to resolve those deemed contrary to the Qur’an), and understand the hadith with a correlative approach with other traditions, for Siradjuddin Abbas the reward prize hadith *maqbul* (accepted as proof and may be practiced).

Based on the hadith understanding paradigm, Ahmad Hassan is *rejectionist-liberalist*, and Siradjuddin Abbas is *normative-historical* in understanding the prize reward. From the perspective of the sociology of knowledge, the difference in understanding the rewards prize hadith in Indonesia in the mid-twentieth century was influenced by the social context at that time, namely the scientific dynamics framed in the contestation of the Old and Young People. It can be seen from the results of the understanding

⁹¹ Siradjuddin Abbas, *40 Masalah Agama*, vol.1: 192.

oftwo groups were not accommodating to each other.

The periodization and labeling of the Old and Young have passed. However, Ahmad Hassan and Siradjuddin Abbas's understanding of the reward prize hadith must be assessed and as an *ijtihad* that needs to be respected. They have understood it in accordance with the historical socio context by examining the validity of the hadith from the aspects of *sanad* and *matan*.

The reward prize hadiths is *ṣaḥīḥ*, hadiths need to be understood with a theological or a faith approach, that is believing that people who have died will benefit from the good deed that has been done, and from the deeds of others that were awarded to him.

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