

Characteristics of Ahad Hadith in Perspective of Sunni and Shia Madhhab and Its Relation to the Islamic Harmony

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Abstract: *There are two largest madhhab in the world: Sunni and Shi'a. Each of these schools has different opinion about the hadith which can be used as a proposition of law. This dissent sometimes creates dispute and anarchic actions that leads to disharmony relationship in Muslim themselves. This study tries to find out the factors that lead this different opinion between Sunni and Shi'a in understanding the hadith. Sunni argues that the hadith sourced from all over the companions of the Prophet Muhammad can be used as a proposition of law if it is valid or *ṣaḥīḥ*. All the companions of the Prophet, according to the Sunnis, are fair. As for the Hadith or Sunnah used by Shi'a is an authentic hadith narrated only by Ahlu Bait. The example of contradictory problem between Sunnis and Shi'a is *mut'ah* marriage. According to Sunni, this can of married is forbidden while Shi'a allow it. Sunni and Shi'a in establishing a legal marriage such as *mut'ah* equally refer to the hadith of Muhammad SAW. To maintain and create harmony between Sunni and Shi'a, it must be there is a mutual respect and appreciation for opinions outside his madhhab as long as the guidance are Qur'an and the hadith.*

Keywords: *Sunni; Shi'a; ahad hadith; Islam*

I. Introduction

A wide assortment of religious understanding of Muslims in this world is a phenomenon that can not be denied. The diversity of understanding of Islamic teachings is evidenced by the growing and spreading some maddhab with a different understanding between one and another. Sunni maddhab, which still exists and develops for examples; Maliki, Hanafi, Shafi, Hanbali. While Shi'a maddhab is Jafari and Zaydi.

It is infrequently happen that both maddhabs, Sunni and Shi'a, occur fairly sharp argumentation that each maddhab claims that his maddhab is right while outside his madhhab is wrong. The disputes between maddhabs causes anarchy and bloodshed. Why there is a disagreements and differences occur between them, while they are still under the command of Islam of the Qur'an and Sunnah. This problem, according to the author, is very important to be investigated why such dissent can occur which causes Muslims are fragmented and fractured. This research tries to discover the cause of the different opinion which rises between maddhabs in Islam, both Sunni and Shi'a. The research results are expected to contribute and enlighten the Muslims both Sunni and Shi'a in order to equally respect opinion of others that are different maddhab of opinion. The result of this study is also expected to develop a spirit of tolerance and mutual respect among Muslims of different madhhab.

II. Method of Research

This study is a qualitative research oriented towards understanding the meaning of characteristic, relationship systematics, conceptions, values, norms, and understanding abstract formulations. It is about the conception and understanding of *ahad hadith* in Sunni and Shi'a perspective.

The method used in this research is descriptive analytical method, that is by expressing the data as it is about the requirements of *ahad hadith* that can be used as an argument of law according to Sunni and Shi'a. The data are analyzed using the technique content analysis, beginning by analyzing all available data from several sources. The next stape, the writer compares the opinion of the Sunni and Shi'a on the practice of *ahad hadith* argued as legal of law. Finally, the writer takes a conclusion which opinion can be carried out according to the current condition and objectives Islam as a religion of grace for the entire universe.

2.1 Understanding Madhhab

In the Islamic treasury, word 'madhhab' is a term that is quite famous among the Muslims. Etymologically, *madhhab* means view, opinion, beliefs, ideology, doctrine, understanding and stream in Islamic law. According to the Islamic scholars, *madhhab* is a collection of opinions, scientific theories and philosophies related between one part and another systematically arranged. The madhhab that flourished in the Islamic world there are two, namely Sunni and Shi'a. Sunni, which is still alive who have followers possesses four schools, namely Shafi, widely spread in Indonesia, Malaysia, Brunei Darusalam, Kenya, Maldives, Philippines,

Singapore, Somalia, Tanzania and Yemen. Hanafi followers widely spread in Egypt, India, Pakistan, Jordan, Palestine, Syria. While there are many schools of Malik followers in Algeria, Gambia, Ghana, Kuwait, Libya, Negeria, Senegal, Sudan and Tunisia. Hanbali followers spread in Qatar and Saudi Arabia. While Shi'a has two shoosls as Ja'fari and Zaydi. The followers of Ja'fari and Zaydi scattered in Bahrain, Iraq, Iran, and Lebanon. Ibadi sect followers are widely available in South Africa, Oman and Tunisia.

2.3 Hadith as a Proposition of Law

Islamic scholars have agreed that the Hadith or Sunnah is the second source of law after the Qur'an, as the word of Allah:

الأخر واليوم بالله تؤمنون كنتم إن والرسول الله إلى فردوه شيئ في تنازعتم فإن منكم الأمر وأولى الرسول وأطيعوا الله أطيعوا الذين يأبها
تأويلا وأحسن خبير ذلك

It means: "O ye who believe, obey Allah and obey the Messenger (His), and *ulil amri* among you, then if you differ on anything, then give back it to Allah and the Messenger, if you truly believe in Allah and a day later, such that (advantageous) is better in the end.

Obey Allah is with the practice of the Quran, while obeying the Apostle is to practice the Sunnah or Hadith, namely in the form of words, deeds or writ. Word of Allah:

فانتهاوا عنكم وما نهى فخذوه الرسول وما أتاكم

It means: "And what is given unto the Apostle, then accept and what He forbids you, then leave. Both of the above verse commands Muslims to practice the hadith that comes from the Prophet. The existence of hadith is a necessity that we must take and we resume practicing. For anyone who thought that it is not necessary to practice hadith which is know as *ingkar as-sunnah*, it means that he ignores both of the two verses above which is regarded as wrong and misguided action. Hadith has a function as *Bayan Taqrir*, which reaffirmed what has been mentioned in the Quran, explains and interprets the verses of the Quran which are still *mujmal*, *am*, *muṭlaq*, and *bayān tasyrī*, that is implemented laws that have not been defined in the Qur'an. In practicing *ahad hadith* as a second source of law after Quran, both of *madhhabs* have different methods or requirements that the ahad hadith (*haddith ahad*) can be used as a proposition of law.

2.4 Understanding Ahad Hadith (hadith ahad)

Etymologically, ahad hadith means "one". According to the Hadith science terminology as proposed by the majority of Muslim scholars that:

المتواتر شروط يجمع مالم هو

Meaning: "Hadith which does not fulfill the requirements as *mutawatir hadith*.

From the above definition, it can be understood that *ahad hadith* is the number of narrators that do not reach the amount contained in the hadith *mutawatir*. Thus, according to the terminology of Science *Mustalah Al-Hadith*, the famous hadith narrators reaching number three, as well as the number of narrators of *hadith*'Aziz which is no less than two people still referred to the *ahad hadith*, while Shi'a defines that *ahad hadith* is:

أكثر أم واحدا الراوى أكان سواء التواتر حد إلى مالاينتهى فهو الأحاد حديث

Meaning: "*Ahad Hadith* is hadith which have no same degree to *mutawatir hadith*derjatnya, has one narrator or more.

Definition given by Shia is same with the definition given by Sunni but the different is Shi'a only receives from *Ahlu Bait* and a few receives. As for those who include in *Ahlu Bait* according to popular opinion was Ali bin Abi Talib, Fatima, Hasan, Husein and ulema from the descendants of Ali bin Abi Talib. The quantity of *ahad hadith* is quite a lot when compared to the *mutawatir hadith*. The existence of *ahad hadith* scattered in holy books such as *ṣaḥīḥ Ṣaḥīḥ al-Bukhāry*, *Ṣaḥīḥ Muslim* and *Ṣaḥīḥ at-Tirmizy*, while *sunan books* such as *Sunan Abu Dāwud*, *Sunan Ibn Mājah*, *Sunan an-Nasā'iy*, *Sunan ad-Dārimy*. *Ahad hadith* is also contained in the book *Musnad*, like *Musnad Ahmad bin Hanbal*, *Musnad Shafi'i*. *Ahad hadith* is also contained in the books of hadith Shi'a like *al-Kāfy*, *Raudah al-Kāfy*, *Mi'rah al-'Uqūl* and others.

III. Discussion

3.1 Characteristics of Ahad Hadith as a Proposition of Law

The *mujtahid* scholars both from Sunni and Shi'a have agreed on the necessity to practice *ahad hadith* with the following conditions: The narrator of hadith must have puberty and intelligent, should Muslim

narrators, must be fair and *dābit*. But in practice, ahad hadith as *hujjah* (proposition to establish law), the scholars differed. Not all scholars agree *mujtahid* entire tradition with the above mentioned requirements can be accepted as *hujjah* (proposition of law), but they disagree about the requirements that must be present in addition to the requirements mentioned above. With different requirements, it will be different implications for *ijtihad* results in cases of the same law. The following author will express opinions of the *mujtahid* scholars, ie Sunni and Shia in accepting the ahad hadith as a legal proposition, namely:

1. **According to Hanafiyah Madhhab**, ahad hadith is acceptable as *hujjah* (proposition of law), if it meets three requirements, namely:

a. The action of the narrator (*perawi*) does not create a violate to its history. It means that the practice of the hadith narrator (*perawi*) must be in accordance with his transmission. Based on this, scholars Hanafiyah doesnot wash vessel licked by a dog seven times as indicated by the hadith of Abu Hurairah.

مسلم أخرجه. بالتراب أو لاهن مرات سبع يغسله أن الكلب فيه ولغ إذا إباء أحدكم طهور

Meaning: "Wash your vessel one if licked by a dog by washing seven times, and the first with land.HRMuslim.

Hanafiyah groups found if the vessel licked by a dog does not wash seven times, but they wash it three times, because Abu Hurayrah as narrator of the hadith itself just wash it three times as hadith Daru Qutny.

مرات ثلاث اغسله ثم الإناء فأهرقه في الكلب إذا ولغ: قال هريرة أبي عن عطاء عن

Meaning: "From Ata` of Abi Hurairah has said it:" If dogs lick at the vessel then discard (the water) then wash three times."

While the majority of scholars still wash it seven times, as the hadith above includes *Sahih Hadith* that has met the requirements hadith that can be accepted as a proposition of law.

b. The history of (the content of the hadith) is not a common thing and it deserves known by everyone, and doesnot require further explanation, because history has been distinguished and *mutawatir*. If its history with the road of *ahad*, it would cause offense (doubts) about the validity of the Prophet, such as touching genitals after wudoo, because such things are known and narrated by many people. Like the Prophetic traditions narrated from Busrah:

الخمسة أخرجه يتوضأ حتى يصلى فلا ذكره مس من: قال وسلم عليه الله صلى الله رسول أن صفوان بنت بسرة عن

Meaning: From Busra bint Safwan true Messenger of Allah said: "Whoever touch his *jakar* (cock), then he should not pray so he takes wudoo first. H.R Five scholars of hadith.

This hadith is regarded as *syaz* (odd) according to Hanafiyah, therefore, according to them touching *jakar* (cock) does not invalidate wudoo, so do not read basmalah loud in the letter al-Fatiha when prayers and raised their hands when *rukū`* ,

c. The hadith does not infringe *qiyas* and *usūl asy-syarī`ah* as long as the narrator is not *faqih*. Among the narrators do not *faqih* according to them is Abu Hurairah, Salman al-Farisi and Anas bin Malik. Therefore, they reject the hadith narrated by Abu Hurairah about Musarrat, namely:

أن بعد النضرين بخير فهو ذلك بعد ابتعها فمن والغنم الإبل تصروا لا: قال وسلم عليه الله صلى النبي عن عنه الله رضى هريرة أبي عن عليه متفق. تمر من وصاعا ردها سخطها وإن أمسكها رضىها إن يحلبها

Meaning: "From Abi Hurairah r.a. of the Prophet he said: "Do not withhold milk camels and goats; anyone who bought it after that then he may choose one of the two best choices after milking; if he wanted so he could have it, and if he does not buy it then he may return it along bushel korma.HR Bukhari and Muslim.

It describes *muṣarat hadith*, the animals were kept in udder milk-udder, thus affecting the buyer. People who buy animal, *musarat* has the option for three days after the milk is squeezed to allow it or return it with one *sa 'of dates*. According to as-Sarkhasi so are among other Hanafiyah tradition considers it contrary to *qiyas*, because one *sa 'of dates* are not equal in value to the milk taken by the buyer. Therefore, if the buyer wants to restore the animals that he should return it plus the money for the milk present in the udder time of purchase, not the date palm in a certain amount according to *jumhur*. The compensation may be one *sa 'of dates* or the value of money, the stipulation in the hadith This is because formerly the staple food is a palm, but not anymore. Hanafi is one of many schools that use *qiyas* or analogy in determining the laws. The principle used their many uses *qiyas* Abu Hanifa domicile because it is very far from the sources of hadith and hadith to Baghdad are relatively near. Baghdad is a city that has been developed and case law that require relatively more

law enforcement. While hadith is still a little to solve problems occur in the society, then *qiyas* is one solution to establish the law which is *ijtihad* allowed by the Prophet.

2. According to Malikiyah Madhhab

Malikiyah scholar accepts *ahad hadith* as *hujjah*, as long as it does not contradict with the deeds (actions) scholars of Medina. Because according to Imam Malik, the practice of scholars Medina is a history of the Prophet. History congregation of worshipers is more important than the history of the person (*ahad hadith*). The people of Medina are the people who most know about the state of the Prophet. Based on that, they do not accept the hadith about *khiyar* or *majlis*, as opposed to the prevailing custom in Medina though *khiyar majlis* is mentioned in the hadith sourced from Hakim ibn Hazm, namely:

يتفرقا مالم بالخيار البيعان: قال وسلم عليه الله صلى النبي أن حزام ابن حكيم عن

Meaning: "From Hakim ibn Hazm:" Verily, the Prophet said: "The seller and the buyer has the right to vote as long as they have not parted.

3. Syafi`i Madhhab

Syafi`i in accepting *ahad hadith* requires four conditions, namely:

- The narrator must be *siqat* and *sidiq* (honest).
- The narrator must be smart and understands the contents of his transmission.
- The narrator with a history of *bi-allafzi* not *bi al-ma`na*.
- The narrator does not infringe with hadith of *ahl al-`ilm*.

These four requirements should be on every *Tabaqat* to the tradition continued (*muttasil*) to the Prophet or to the bottom, *tabi'in*. Thus, according to the requirements of practice *ahad hadith* is valid *sanad* and *muttasil* (continued), thus, *mursal hadith* can not be practiced, except on terms that have been determined. In Shafi, he does not require whether the tradition is practiced by people of Medina as a regional source of tradition or not.

4. Imam Ahmad Madhhab in receiving *ahad hadith* does not require anything, except to be valid *sanad*- like Imam Syafi`i. In fact he received a *mursal* tradition, but more priority than the hadith *da`if* fatwa friend.

5. Shia Madhhab. As for the Hadith or Sunnah that is used by the Shia sect is the hadith narrated by people who *Ma'sum*, which meant people who *Ma'sum* is Prophet and *Ahlu Bait*. Nevertheless, the Shia sect also takes most of the hadith narrated by Bukhari. Among the Shia sect opinion that contradicts the opinion of the Sunni sect is the problem of *mut`ah* marriage. Shia allows *mut`ah* marriages based on traditions that is in the book of Shia, namely:

أبا سألت قال بصير أبي عن حميد بن عاصم عن نجران أبي ابن عن جميعا أبيه عن إبراهيم بن وعلي زياد بن سهل عن أصحابنا من عدة بعد من به تراضيت فيما عليكم جناح ولا فريضة أجورهن فأتوهن منهن به استمتعتن فما القرآن في نزلت فقال المتعة عن (السلام عليه) جعفر الفريضة

Meaning: "From a group of our friends from Sahl ibn Ziyad. And of 'Aly bin Ibrahim from his father, both [Sahl bin Ziyaad and father Aliy bin Ibrahim] from' Ibn Abi Najraan of 'Asim bin Humaid from Abi Bashir said I asked Abu Ja'far ['alaihi salaam] about *mut`ah*?. He said has gone down in the Quranic verse "Then the wives who have you enjoyed them, give them her dowry as an obligation There is not why for you to something that you have each other to let go, after determining the dowry." (Surah An- Nisa` : 24).

While the Sunni sect forbids it based on hadiths narrated by the narrator of Sunni sect of which are:

عن نهى" رواية وفي خبير زمن الأهلية الحمر لحوم وعن المتعة نكاح عن نهى وسلم عليه الله صلى الله رسول أن عنه الله رضى على عن عليه متفق "الإنسية الحمر لحوم وعن الخير يوم النساء متعة

Meaning: "From` Ali actually Prophet forbade *mut`ah* marriage and meat himar benign in Khaibar and in the history "he declared *mut`ah* with women in Khaibar and meat himar benign. H.R.Bukhari and Muslims.

Besides the above-mentioned hadith also the hadith of Ibn Majah which forbid *mut`ah* marriages, namely:

ماجه ابن رواه. القيامة يوم الى حرمها الله وان الا الإستمتاع فى لكم اذنت كنت إني ايها الناس يا

It means: "O mankind, indeed I have permitted you to marry *mut`ah* not Allah indeed forbid till hereafter. And many other hadiths that essentially forbid *mut`ah* marriages.

Hujjah with Mursal Hadith

Mursal Hadith is a hadith that falls from the end of a narrator *sanad* after *tābi'ī*. From this definition, it is understood that *tābi'ī*, both small and large said that the Messenger of Allah has said so or have done so, while *tābi'ī* does not meet with the Prophet. There is no difference opinion, that *mursal saḥābī* hadith is *maqbool* and can be used as a proposition of law. Because what is narrated by a friend, he usually gets a hadith of the Prophet or other companions were companions are entirely fair. The opinions of the scholars of Hadith schools of thought about the use *mursal* as a legal proposition, is as follows:

1. Imam Malik, Ahmad and Abu Hanifah, mursal hadith accept as *hujjah*. However, they require that the narrator does *irsal* is *ṣiqat*. They reasoned, because *tābi'ī* which *ṣiqat* is not likely to say that the Prophet said, unless he heard from people who *ṣiqat*.
2. Imam Ash-Syafi'i looked mursal hadith is *da'īf*, and can not be used as *hujjah*. Because the narrator aborted unidentified. Perhaps he was a weak *tabi'i* or *tabi'i* that *ṣiqah*. So it is not clear that the aborted it is a friend who has been predicated fair or *tabi'i* who heard from a friend who confessed.

But Imam ash-Syafi'i forward some exception that it can be used as *hujjah*, namely:

- a. Mursal hadith derived from Ibn al-Musayyab, because in general it is not narrated apart from Abu Hurayrah.
- b. Mursal hadith boosted by *musnad* hadith, *da'īf* and *ṣaḥīḥ*.

The first example is mursal hadith narrated by Malik from Ibn Shihab:

أمين يقول وسلم عليه الله صلى الله رسول كان

Meaning: "Messenger of Allah read ameen" (after reading the letter al-Fatihah).

The hadith is corroborated by the *Daru Qutny hadith* with *musnad* but the *sanad* is *da'eef*: Hasin ibn Umar, Malik, Ibn Shihab, Ibn al-Musayyab and Abu Burairah that convey the same to these hadiths.

A second example, is the Hadith Malik from Yazid ibn Aslam from *Atā' ibn Yasar* that the Messenger of Allah said:

سجدتين وليسجد ركعة فليصل أربعاً أم أثلاثاً صلى كم يدرك فلم صلاته في أحكم شك إذا

Meaning: "If one of you doubt in prayers, do not know how many cycles are already done, three or four, then let him pray once again and bowed twice.

This hadith is corroborated by Muslim hadith which is *musnad* and *ṣaḥīḥ*.

- c. *Mursal hadith* is boosted by *qiyas*.

For example hadith ash-Shafi'i narrated by narrator *ṣiqah* of Az-Zuhri:

جامعة الصلاة: فيقول العبد في المؤمن يأمر وسلم عليه الله صلى الله رسول كان

Meaning: "Messenger of Allah ordered mu`azzin on a two-day feast prayers, (immediately after receiving order) exclaimed" As-Salātu Jami'ah.

The Hadith is the mursal hadith boosted by *qiyas*, namely to *qiyas* the eclipse prayer that the Prophet ordered to call by saying "As-Salātu Jami'ah.

- d. Mursal hadith is boosted by other *mursal*, such as it is forbidden to sell the animal while that animal is still alive.

In the Shia sect, the sense of mursal hadith is similar to those put forward by scholarly of Sunni, except that the narrator does not meet the *Ma'sum* ie Prophet or Imam Ma'sum. According to the Shia sect, *mursal hadith* is including *da'eef hadith* and can not be used as a legal proposition except *mursal hadith* is narrated by Sa'eed ibn al-Musayyab like the opinion of Imam ash-Shafi'i.

Tolerance among Muslims

From the description and presentation that have authors mentioned above, it can be understood that all existing schools, Sunni or Shia sect, both of them pick up and practice the *Sunnah* or *hadith* the Prophet as a guide to religious practice after the Quran. The difference is that Sunni takes up the whole *hadiths* originating from the companions of the Prophet which are considered valid according to them. According to the Sunni, all the companions of Muhammad SAW are fair and the hadiths can be taken as a proposition of law. But according to Shia sect, not all of the companions of Muhammad SAW is taken as the argument of law but only the hadiths that come from *Ahlu Bait* Ali bin Abi Talib, Fatima, Hasan, Husein and sholars from the descendants of Ali bin Abi Talib. Shis said that friend is not entirely fair, but some are considered wicked and the hadith is

rejected and can not be used as a proposition of law. The argumentation used by Sunni is hadith of the Prophet, namely:

الله كتاب بهما تمسكتم ما تضلوا لن أمرين فيكم تركت: قال وسلم عليه الله صلى الله رسول أن مالك عن نبيه وسنة

Meaning: "From Malik indeed the Messenger of Allah has said:" I've left you two things that occasionally you will never go astray as long as you adhere to both the Qur'an and the *Sunnah* of Prophet. The above Hadith is *sahih hadith* that has been accepted by the majority of scholars who madhhab Sunni and include the famous and well-known hadith.

On the other hand, the Shia sect also uses the Hadith of the Prophet which ordered all of the people to hold the Qur'an and *Ahlu Bait*, as the hadith below:

ألا بعد أما قال ثم وذكر ووعظ عليه وأثنى الله فحمد والمدينة مكة بين خما يدعى بماء خطيبا فينا يوما وسلم عليه الله صلى الله رسول قام
به واستمسكوا الله بكتاب فخذوا والنور الهدى فيه الله كتاب أولهما ثقلين فيكم تارك وأنا فأجيب ربي رسول يأتي أن يوشك بشر أنا فإنما الناس أيها
ومن حصين له فقال بيبي أهل في الله أذكركم بيبي أهل في الله أذكركم بيبي أهل قال ثم فيه ورغب الله كتاب على فحث
وأل عقيل وأل علي آل هم قال هم ومن قال بعده الصدقة حرم من بيته أهل ولكن بيته أهل من نسأوه قال بيته أهل من نسأوه زيد يا بيته أهل
نعم قال الصدقة حرم هؤلاء كل قال عباس وأل جعفر

..... In One day the Prophet stood preaching in a place called *Khumm* waters located between Mecca and Medina. He praised Allah, and then conveyed the advice and warnings, and then he said: '*Amma ba'd*. Know, O brethren that I was a human being like you. Soon messengers my Lord (ie the angel of death) will come and he allowed. I'll leave it to you *Ats-Thaqalayn* (two important things), namely: First, that *Kitabullah* containing guidance and light, so take it (ie carry out abortion) Be firm and hold you to him '. He urges / encourages the practice of the Holy Book of Allah. Then he continued: '(Second), and *Ahl-ul-baitku*. I remind you of God against *ahlu-baitku* ' - he uttered three times -. Husain asked Zaid bin Arqam: 'O Zaid, who *Ahl-ul-bait*, Prophet? Are not his wives are *Ahl-ul-stanzas*? '. Zaid ibn Arqam said: 'The wives of the Prophet he was *ahlul-bait*. However *Ahlul-bait* him are the ones who are forbidden to receive zakat after the death of his'. Hushain said: 'Who are they?'. Zaid replied: 'They are a family of' Ali, the family 'Aqil, Jafar family, and the family of' Abbas'. Hushain said: 'Are they all were forbidden to receive zakat?'. Zaid replied: 'Yes'.

Sunni or Shia sects have their own arguments that can be justified scientifically. The different opinion in making and practicing hadith will cause the different result though it is the same law and same case. Thus the unavoidable differences of opinion which is human nature. Factually, we know that Muslims are not one ideology (pluralism sect) in the practice of religion. There are practicing their religion according to ideology of Shafi, Hanafi, Maliki and Hambali. In fact, not only are the four schools of course, but there are many others, such as the Shia sect is Ja'fari and Zaydi, Ibadhi sect and Zahiry. Likewise, there are some Muslims who are not tied to one particular sect but practice *tarjih* methods such as Muhammadiyah (Indonesia). Liberal Islam Network in Indonesia are also in setting some legal cases that are not bound by the opinion of scholars of classical and legal theories that have been formulated by scholars *mujtahid* earlier, so there are the opinions of the Liberal Islam Network that is not in accordance with the opinion of classical and modern scholars, such as the skill of Muslim women married to men of the Book (Jews and Christians). This phenomenon can not be avoided, not only now, even a difference of opinion has occurred in the days of friends. But they respond gracefully and respect the opinions of others. Disagreements that have occurred since the beginning of Islam till now is in the realm of the arguments that Zanny not the *qat'iy* or argument *qat'iy* but still Zanny. This is where the scholars *Mujtahids* region to perform *ijtihad*. In doing *ijtihad* of the scholars use different methods with methods other scholars in accordance with the capacity of science they possess. Different methods are used, it will result in different law conclusion. Whether it's from the school of Sunni or Shia sect, both guided and practice the *Sunnah* of the Prophet. Dissent among Muslims, both in the world, especially in Islamic countries are still in the frame of the Quran and the Hadith. Islam prohibits committing insult one another servant, chided fellow Muslims, because he felt he was the most correct while others incorrectly, causing divisions among Muslims themselves. Prophet said:

ت باغضوا لاولادنا وشيوخنا ولا تحاسدوا ولا يوسلم وآله عليه الله صلى الله رسول قال: قال عنه الله رضي هيرة أبي عن
ولا يخذله ولا يظلمه لا المسلم أخو المسلم، إخوانا الله عباد وكونوا بعض ب بعض ب يع على ب بعضكم يبع ولا تدابروا ولا
كل المسلم أخاه يذقر أن الشر من امرئ ب حسب - مرات ثلاث صدره إلى ويد شير - ههنا ال تقوى يذقره ولا يذقره
مسلم امرؤ. وعرضه وماله دمه: بحرام المسلم على المسلم

Meaning: "From Abi Hurairah r.a. has said he has the Prophet said: "Do not do envy each other, cheat each other, against each other, not mutually admonish (greet), do not some of you sell merchandise of others, and be

ye servants of God are brothers. Muslims are brothers, do not make negative action, let it (no help), tricked him and put him down, fearing it was here, he was pointing to his chest three times, while he reminded someone of a crime degrading brother Muslims, all Muslims on other Muslims is *haram blood*, his property and his honor. Transmitted by Muslim.

Disunity among Muslims is strictly forbidden and it is not desired by Allah. Word of Allah:

عظيم عذاب لهم وأولئك الذين اتفقوا على ما بعد ما جاءهم من إخلافوا ما وعدوا كاذبين تكذبوا ولا

It means: "And do not resemble those crumbled and come at loggerheads after a clear explanation to them and they are the ones who get severe punishment. Ibn Abbas, one of the companions of the Prophet in interpreting the above verse, says that Allah ordered the believers to unite in a congregation and forbid broken to pieces and groups, the destruction of peoples earlier because of conflicts and disputes in matters of religion of Allah. The split that occurred among the Muslims is an act that is very commendable and is not favored by God much more will be a difference in schools an opportunity to fight and warring among Muslims themselves. Muslims constitute a unity which is actually prohibited from broken to pieces. As a result of divisions among Muslims, Muslims become weak, do not have authority and power in view of other people. Word of Allah:

الصابرين مع الله إن واحد بروراي حكمه وتذهب تفشلوا ت نازعوا ولا ور سوله الله وأط يعوا

It means: "And obey Allah and His Messenger and do not be arguing and mutual blasphemous, which causes you to be daunted and lost strength and be patient. Allah is with those who are patient. Dissent and difference in schools, either Sunni or Shia sect is no longer need to be debated because each derived from the Qur'an and the Sunnah (hadith) of the Prophet. On the other hand, they have their results and the agreement contained in the Fatwa Ulama Conference of the World which took place on 4-6 July 2005 / 27-29 Jumadil Ula in Oman led by the King of Jordan, Abdullah II, has invited 200 Muslim figures from many countries. Amman message stating the validity of the eight schools of Islam from Sunni, Shia, Ibadi and Zahiri. Similarly Tauhid Ash'ari, Sufi and Salafi true as a Muslim. An important point in the Amman declaration: "Anyone who follows and adheres to one of the four schools of Ahlus Sunnah (Shafi'i, Hanafi, Maliki, Hanbali), two schools of Shia (Ja'fari and Zaydi), Ibadi schools and schools Zahiri is Muslim. It is to say infidel to one of the follower / believer schools mentioned above. Blood, honor and property of one of the follower / believer schools mentioned above should not be permitted. "

From the results of the agreement, they also prohibit to say *infidel (takfir)* among Muslims. Based on this hadith, it is also determined the requirements of the fatwa so that no injustice in the name of Islam. *Amman Message* is supported by Sheikh Al-Azhar Mohammed Sayyed Tantawi, Sheikh Yusuf Qaradawi, the Egyptian Mufti Ali Goma, Din Syamsuddin from Indonesia, the King of Jordan, King of Saudi Arabia, King of Bahrain, along with 200 other Islamic figures. In addition, there is also Shia leaders such as Ayatollah Ali Khamenei, Ahmadinejad and Ayatollah Ali Sistani from Iraq.

IV. Conclusion

From the explanation above, it can be understood that the scholar of madhhab from different schools, have a different opinion in determining the *ahad hadiths* that could be used as *hujjah* (proposition of law). Their differences of opinion can be summarized as follows, namely;

1. Hanafiyah found that *ahad hadith* can be used as a proposition of law, as long as it does not violate the narrator of history, the history of (the content of the hadith) is not a common thing and it deserves known by everyone, and does not require further explanation, because history has and the famous hadith Mutawatir and does not infringe *Qiyas* and *usul asy-syar'ah* for narrator is not *faqih*.
2. Malikiyah said that ahad hadith can be used as a proposition of law as long as it is not contrary to the scholars of Medina.
3. Syafi'iyah said that *ahad hadith* can be used as a proposition of law as long as it is a valid hadith, *sanad* and *muttasil* (continued).
4. Imam Ahmad said that ahad hadith can be used as a proposition of law as long as it is a valid hadith, *sanad* as proposed by Syafi'iyah. As for the *mursal hadith*, according Hanafiyah, Malikiyah and Imam Ahmad may be used as a proposition of law. The Imam Shafi'i found *mursal hadith* can not be used as a legal proposition unless with certain conditions.
5. Shia school of thought holds that ahad hadith can be used as a proposition of law if the *sanad* of its hadith is sufficient and qualifies as an authentic hadith and narrators from the *Ahlu Bait*.

6. Sunny and Shia, they are still equally take Sunnah or Hadith of the Prophet Muhammad that are still in the frame of the Qur'an and Hadith (Sunnah) as a source of rights guaranteed by the law of the Prophet Muhammad would not go astray forever,
7. Disagreements in understanding the Qur'an and the hadith is human nature to be understood carefully and gracefully. Tolerance between Muslims who disagree is a necessity to create harmony among Muslims and as an implementation that Muslims are *khairu ummah* (the best people) in the face of this earth who plays *rahmatan lil'ālamīn* (mercy for all the worlds). Hopefully!!!

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