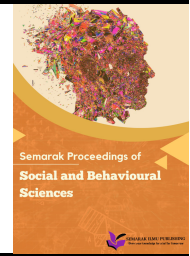




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# Idrāj in the Texts of Hadith and Its Implications for the Derivation of Fiqh Rulings

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### ABSTRACT

This study examines *idrāj* in the text of hadith as a form of hidden defect (*'illah khafiyyah*) that can influence both the interpretation of prophetic reports and the derivation of fiqh rulings. *Idrāj* refers to the insertion of wording by a narrator that does not originate from the Prophet's original statement, whether intentionally or unintentionally, and it may occur at the beginning, middle, or end of a hadith's text. The study aims to analyse the forms of *idrāj*, the factors that contribute to its occurrence, and the extent to which such insertions can lead to juristic disagreement among the fiqh schools. Methodologically, this research adopts qualitative library-based analysis by examining classical hadith critical discussions on *idrāj* alongside fiqh applications, supported by comparative textual analysis of selected narrations. The findings indicate that disagreement may arise when inserted phrases are treated as part of the *marfū'* text, leading jurists to differ in assessing the legal scope (*dalālah*) of the report, the operative cause (*'illah*), and the applicability of the ruling to particular contexts. Two principal case examples further demonstrate how additional textual elements can shift legal interpretation and contribute to divergent rulings. The study highlights the need for integrated hadith–fiqh approach and greater methodological precision in *takhrīj* and *istinbāṭ* to minimise interpretive and legal inconsistencies.

**Keywords:** *Idrāj*; text of hadith; fiqh; *'ulūm al-hadith*; narrator

## 1. Introduction

Hadith is the second main source after the Quran in the Islamic legal system. It plays a major role in explaining the content of the Quran and becomes the basis for the preparation of fiqh law. The close relationship between *'Ulūm al-Ḥadīth* and fiqh can be likened to *'Ulūm al-Ḥadīth* as a *method of tawthīq* (documentation) and fiqh or Usul Fiqah as a *method of taṭbīq* (practical) [1].

Therefore, in ensuring the validity of fiqh rulings, hadith that is the source of evidence is filtered to ensure the purity and accuracy of the hadith pronunciation. In this regard, scholars in the field of *'Ulūm al-Ḥadīth* study the authenticity of a hadith through two main methodologies namely *'ilm al-riwāyah* and *'ilm al-dirāyah* [2]. *'Ilm al-riwāyah* focuses on the method of narrating the words and deeds of the Prophet PBUH from the point of view of the method of narration, accuracy and revision of hadith recitations. *'Ilm al-Dirāyah* on the other hand focuses on the analytical study that allows one to understand the essence of narration; the conditions, the types, the laws, the condition of the narrators, their eligibility, the categories of history, and matters related to them [3].

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One of the important issues that arises in the study of text hadith is the phenomenon of *idrāj*, which is the insertion of words by the narrator into the hadith text without a clear separation between the words of the Prophet PBUH and the narrator's statement. Although it does not necessarily happen with false intentions, this phenomenon can result in differences in understanding the true meaning of hadith as well as influencing the conclusion of fiqh law [4]. The phenomenon of *idrāj* is considered to be part of *the 'illah* that occurs in a hadith because of the difficulty in identifying the insertion except by those who are experts in the field of hadith.

Contemporary studies increasingly frame *idrāj* in hadith texts as a hidden defect (*'illah khafiyyah*) with direct implications for fiqh reasoning, particularly when an inserted phrase is mistakenly treated as part of the Prophet's original statement and subsequently employed in legal derivation. Within this discussion, Rahman and Halim highlight a methodological blind spot in contemporary fiqh interpretation: defects such as *idrāj* are frequently neglected during the process of *istinbāt*, which in turn contributes to divergent juristic assessments of a hadith's evidentiary force and its legal consequences [5]. Complementing this concern, Kawaid et al., shifts the discussion to procedural safeguards by stressing that *idrāj* must be approached through systematic *takhrīj*, especially in modern contexts where hadith circulates widely in public discourse and media without adequate verification of both text and chain of transmission [6].

At the same time, the literature does not treat *idrāj* as a monolithic indicator of weakness. Irwan argues that not every *mudraj* report is automatically rendered *ḍa'īf*, noting that some insertions may arise from narratorial explanation connected to *al-riwāyah bi al-ma'nā* under recognised scholarly conditions; hence, *idrāj* should be evaluated contextually rather than rejected in absolute terms.[7] Methodologically, Helimy Aris and colleagues provide a more operational criterion by demonstrating that identifying *idrāj* requires an integrated reading of *matn* indicators together with corroboration from multiple transmission routes, making the combination of textual and *isnād*-based analysis central to determining a report's suitability as a fiqh proof [8].

From the perspective of legal authority, Khairatun Ni'mah et al., emphasise a stricter evidentiary stance: only what can be firmly attributed to the Prophet PBUH may serve as binding religious proof, and therefore inserted wording should be excluded from legal inference because it lacks definitive prophetic attribution [9]. In contrast, Zainudin MZ [10] reframes *idrāj* primarily as interpretive gloss or explanatory supplementation by narrators, suggesting that it should be analysed within the broader hermeneutics of hadith interpretation rather than reduced to a binary acceptance–rejection debate about legal authority [10].

Taken together, these studies establish the need to embed *idrāj*-awareness within *istinbāt*, the necessity of rigorous *takhrīj* supported by combined *matn–isnād* analysis, and the unresolved tension between evidentiary strictness and interpretive contextualisation. However, existing discussions often stop at methodological advocacy or general legal cautions; fewer studies demonstrate through closely analysed fiqh cases how specific types of textual insertion alter *dalālah* and generate concrete divergences in derived rulings. This gap motivates the present study's focus on tracing *idrāj* forms and their operative mechanisms in producing juristic disagreement.

Therefore, this study aims to:

1. Analyse the concept and form of *idrāj* in text hadith based on the perspective of classical and contemporary hadith scholars.
2. Evaluate the scholars' approach to *the position of idrāj* in determining the validity of hadith and its arguments.
3. Examining the implications of *idrāj* in text hadith on the process of concluding fiqh law, especially from the point of view of accepting and rejecting hadith as a postulate of fiqh.

This study contributes to several important angles in the field of *'Ulūm al-Ḥadīth*. First, from the perspective of hadith knowledge, this study contributes to a deeper understanding of the phenomenon of *idrāj* as a hidden defect and its relationship with the criticism of text and chain of narration. Second, from the point of view of fiqh and *usul fiqh*, this study helps to explain the direct impact of *idrāj* on the accuracy of the conclusion of the law and avoid the use of words that do not originate from the Prophet PBUH as the basis of the law. Third, from the point of view of contemporary academic discourse, this study is expected to bridge the gap between the disciplines of hadith and fiqh, thus contributing to the production of a law that is more disciplined, authoritative and in line with the requirements of fiqh legal rulings.

## 2. Methodology

This study uses a qualitative approach with a literature review design, in accordance with the focus of the study which is focused on the study of texts, concepts and academic debates in the disciplines of hadith and fiqh. This approach is appropriate for analysing the phenomenon of *idrāj* in *text* hadith and its implications for the conclusion of fiqh law based on authoritative sources.

### 2.1 Research Design

The design used in this study is descriptive-analytical, i.e. elaborating the concept of *idrāj* in *text* hadith in a systematic manner, followed by a critical analysis of its implications in the process of concluding fiqh law. The descriptive approach is used to explain the definition, form and characteristics of *idrāj* based on the debates of hadith scholars, while the analytical approach is used to evaluate the effect of these phenomena on the hadith arguments in the determination of the law. The study data were obtained from two main categories, namely:

1. Primary Source

Primary sources consist of classical and contemporary works in the field of hadith that discuss the concept of *idrāj*, including the books of *'Ulūm al-Ḥadīth*, hadith lectures, as well as academic studies that focus on the issue of hidden defects (*'illah*) in *text* hadith. In addition, fiqh works and *usul fiqh* are also referred to evaluate the position of hadith as evidence as well as methods of concluding the law.

2. Secondary Sources

Secondary sources include journal articles, theses and dissertations, conference proceedings as well as contemporary writings that discuss *idrāj* from the point of view of the methodology of hadith criticism and its implications for fiqh law. These resources are used to support analysis, compare scholarly views as well as identify current discourse developments.

Data collection was carried out through the method of document analysis, which is by examining written texts that are directly related to the topic of the study. This process involves examining the definition, examples of *idrāj* in *text* hadith, methods of determining *idrāj*, as well as discussion of hadith arguments in fiqh books.

### 2.2 Data Analysis Methods

The collected data is analysed using the following methods:

1. Content Analysis

Used to identify themes, concepts and patterns of discussion related to *idrāj* in *text* hadith as well as scholars' views on its position.

## 2. Comparative Analysis

Used to compare the views of hadith and fuqaha scholars on the acceptance or rejection of *mudraj* hadith as an argument, as well as the difference in its implications in the conclusion of fiqh law.

## 3. Critical Analysis

It is used to critically assess the effect of the use of *the word idrāj* in *text* hadith on the accuracy of the *istinbāṭ* of the law, especially when the statement is mistaken as the words of the Prophet PBUH.

This study focuses on *idrāj* in text hadith and does not include a detailed discussion of *idrāj* in chain of transmission except when necessary to support the analysis of the validity of the hadith. The discussion of legal implications is also limited to the methodological aspects of the conclusion of fiqh law, not the details of branch laws specifically.

## 3. Results

### 3.1 The Concept of Idrāj in Matan Hadith

The term *idrāj* is derived from the Arabic word *al-idrāj* (الإدراج) which literally means "to put something into something else" (*laff al-shay' fi al-shay'*). In classical Arabic usage, the term refers to the act of incorporating additional elements into an original structure, either intentionally or unintentionally [11].

In the discipline of hadith, *idrāj al-hadith* is used to describe the insertion of words, explanations or commentaries by the narrator into the text of hadith that was not originally part of the words of the Prophet PBUH. This insertion can occur at the beginning, middle or end of the hadith, either to clarify the meaning of the words, due to confusion in the narration, or due to memorization and writing factors [2].

Al-Suyūṭī elaborates on *idrāj* through the description of its forms, including the insertion of the narrator's words in a continuous manner after the hadith, the combination of two text of hadith with different chain of transmission, or bulk narration from several teachers without a clear separation [3]. Al-Suyūṭī does not provide a specific definition of *idrāj*, but rather he provides an explanation for each form of *idrāj*. This approach is also shared by Ibn Ḥajar al-'Asqalānī, who does not provide a single definition, but rather clarifies *idrāj* through the analysis of practical cases in hadith narration [12].

Based on these definitions, it can be concluded that *idrāj* is not a falsification of hadith, but a form of mixing of information that occurs in the process of narration, usually without the intention of distorting the hadith. However, in the methodology of hadith scholars, any form of insertion is still classified as a hidden defect (*'illah*) that needs to be identified and isolated to ensure the authenticity of the words of the Prophet PBUH.

### 3.2 Forms of Idrāj in Text of Hadith

Hadith scholars classify *idrāj* in text based on the position of inserted utterances in the hadith text. In general, it is divided into the following main forms:

#### 1. *Idrāj* at the Beginning of Text (*Idraj al-Mabda'*)

*Idrāj* at the beginning of text refers to the insertion that occurs at the beginning of the hadith, usually in the form of an introduction of context or commentary by a companion. For example, a hadith narrated by Abdullah bin 'Amr RA, the Prophet PBUH said:

أَسْبِعُوا الْوُضُوءَ، وَبَلِّغُوا لِلْأَعْقَابِ مِنَ النَّارِ

Translation: Perfect ablution. Woe to the heels with the fire of Hell.[13]

Al-Khaṭīb al-Baghdādī explains that the pronunciation of *asbigū al-wuḍū'* is an addition to Abu Hurairah RA, not the words of the Prophet PBUH.[14] This explanation is also supported by al-Bukhārī in Ṣaḥīḥ al-Bukhārī. This case shows how the comments of the companions that are intended to give affirmation can be mixed with the original hadith.[15]

## 2. *Idrāj* in the Middle of Text (*Idraj al-Wasat*)

This form refers to the insertion of a word in the middle of the words of the Prophet PBUH, usually to clarify a certain meaning. An example is a hadith narrated by Busrah bint Ṣafwān RA regarding the ruling of ablution after touching the genitals, the Prophet PBUH said:

مَنْ مَسَّ ذَكَرَهُ أَوْ أَنْشَبِيهِ أَوْ رَفَعِيهِ فَلْيَتَوَضَّأْ

Translation: Whoever touches his penis, or both his testicles, or both his groin, then he should perform ablution.[16]

Al-Dāruqūṭnī explained that the additional utterance *aw unthayaihi aw rafghaihi* is ijtiḥād of 'Urwah, not the words of the Prophet PBUH.[16] This addition stems from the narrator's understanding that the reason for the cancellation of ablution is related to the stimulation of orgasm, so the area near the genitals is also included in the ruling.[3]

## 3. *Idrāj* at the End of Text (*Idrāj al-Khitām*)

*Idrāj* at the end of text is the most common form. It can only be identified through a comparison of narrations, explanations of narrators or statements of hadith scholars that the statement is impossible to relate to the Prophet PBUH.[3] For example, in a hadith narrated by Ibn Mas'ūd RA, he said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّشَهُدَ فِي الصَّلَاةِ، فَذَكَرَ مِثْلَ دَعَاءِ حَدِيثِ الْأَعْمَشِ: "إِذَا قُلْتَ: هَذَا - أَوْ: قَضَيْتَ هَذَا- فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فُقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ"

Translation: Indeed, the Prophet PBUH took Abdullah's hand and taught him the recitation of *tasyahud* in prayer. So, he mentioned the same prayer as the prayer in the hadith al-A'mash: 'When you say: 'This', or you say: 'I have perfected this', then you have indeed completed your prayer. If you want to stand, then stand up; and if you want to sit down, then sit down.'"[17]

al-Arna'ūṭ points out that the recitation starting with *idhā qulta hādhā* is the kalam of Ibn Mas'ūd RA, not the words of the Prophet PBUH. That is the view chosen by Ibn Ḥibbān, al-Dāruqūṭnī and al-Khaṭīb [17].

## 4. Collective *Idrāj* (*Idrāj Murakkab*)

Ibn Rajab al-Ḥanbalī adds a form of *idrāj* when the narrator combines two different narrations on almost the same topic to produce a seemingly complete one [18]. He gave an example when talking about Ja'far bin Barqān. He said:

"Similarly, al-'Uqailī stated that he was weak in his narration from al-Zuhrī. Al-'Uqailī mentioned a hadith narrated by him from al-Zuhrī, from Sālim, from his father, from the Prophet PBUH that the Prophet PBUH forbade two types of clothing, two types of buying and selling, two types of marriage, and two types of food; and mentioning the prohibition of sitting at a table on which alcohol is drunk,

and the prohibition of a person eating with his face down... This hadith is not supported by any other narrator from al-Zuhrī." [18]

However, some scholars classify this form as *idrāj* on a chain of narration, especially when two text and two different chains of narration are combined and narrated as if they were single hadith. An example is the hadith related to drinking the milk and urine of a camel, where the recitation *wa abwālihā* is identified as an insertion due to the combination of the chain of narration bands. Ismā'il bin Ja'far narrated from Ḥumayd from Anas RA, the Prophet PBUH said:

لَوْ حَرَجْتُمْ إِلَى دَوْدَنَا، فَكُنْتُمْ فِيهَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا

Translation: "If you go to our camels and drink from their milk and urine." [19]

The recitation of *wa abwālihā* is only narrated by Ḥumayd from Qatādah from Anas RA. While the narration that Ḥumayd himself heard from Anas RA does not contain the recitation *wa abwālihā*. In the above narration, Ismā'il performed *idrāj* on the chain of transmission by hiding the name of Qatādah from the path of the narrator of the hadith [20].

### 3.3 Methods of Detecting Idrāj in Hadith Text

Since *idrāj* belongs to a hidden defect (*'illah khafiyyah*), its detection requires a thorough examination of the collection of narrations [21]. This study identifies three main methods of detecting *idrāj* in text hadith: [3]

1. The narrator of the hadith himself explains the occurrence of *idrāj*.

For example, a hadith narrated by Abu Hurairah RA, the Prophet PBUH said:

إِنَّ أَفْضَلَ الصَّدَقَةِ مَا تَرَكَ غَنِيٌّ. تَقُولُ امْرَأَتُكَ: أَطْعِمْنِي، وَإِلَّا فَطَلِّقْنِي، وَيَقُولُ خَادِمُكَ: أَطْعِمْنِي، وَإِلَّا فَبِعْنِي، وَيَقُولُ وَلَدُكَ: إِلَى مَنْ تَكِلُنِي؟

Translation: Indeed, the most important charity is the charity that is left in the condition that the person giving alms is still sufficient. Your wife said: "Give me food, otherwise divorce me." Your servant said: "Give me food, if not then sell me." And your son said: "To whom will you hand me over?" [22]

The phrase begins "*your wife said*" as if it were part of the words of the Prophet PBUH. However, Abu Hurairah RA was asked if the expression came from the Prophet PBUH, he explained that the expression until the end of the hadith was from his own words, not the words of the Prophet PBUH [22].

2. The same hadith is narrated in another line without additional recitations.

For example, a hadith narrated by Jabir bin Abdullah RA, he said:

إِنَّمَا الْعُمْرَى الَّتِي أَجَازَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقِبِكَ، فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عَشْتِ، فَإِنَّمَا تَرْجِعُ إِلَى صَاحِبِهَا

Translation: Indeed, the gift permitted by the Messenger of Allah PBUH is when someone says: 'It belongs to you and to your descendants.' As for if he says, 'He will be yours as long as you live,' then he will return to his original owner [17].

The above hadith is narrated from Ma'mar, from al-Zuhrī, from Jabir bin Abdullah RA. Muhammad bin Yahya al-Dhuhālī explained that the addition of the words "and belong to your descendants" is not mentioned by other narrators other than Ma'mar, namely Ibn Abī Dhi'b, Malik, the nephew of al-Zuhrī and Laith [23].

3. A statement that is impossible to rely on to the Prophet PBUH from the point of view of fact or history.

For example, a hadith narrated by Abu Hurairah RA, the Prophet PBUH said:

لِلْعَبْدِ الْمَمْلُوكِ الصَّالِحِ أَجْرَانِ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحُجُّ وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ

Translation: A righteous servant will have two rewards." By God whose soul is in His hands, if it were not for jihad in the way of Allah, Hajj, and devotion to my mother, I would have loved to die as a slave [15].

The phrase "By God whose soul is in His hands" is *idrāj* in the hadith, which is from the words of Abu Hurairah RA, not the words of the Prophet PBUH. This is because the mother of the Prophet PBUH died when he was a child,[24] and it is impossible for him to utter such words at an adult age.

### 3.4 Implications of *Idrāj* on the Conclusion of Fiqh Law

The *idrāj* in the text hadith has direct implications for the difference in the conclusions of fiqh law. However, identifying the elements of *idrāj* that influence the law is not an easy matter, since fiqh scholars usually do not use the term *idrāj* explicitly in legal debates. Analysis of the sources of hadith used by the schools of fiqh is the main key to identifying the effect.

1. Disagreement About the Law of Reciting *Tasyahhud* and Giving Salam

The Hanafi school is of the view that reciting *tasyahhud* and giving salam is obligatory, but leaving it does not invalidate the prayer. This view stems from the claim that the phrase *fa idhā fa'alta* in the hadith of Ibn Mas'ūd RA is *idrāj* [25]. Ibn Mas'ūd RA narrated that the Prophet PBUH said to him when teaching about *tasyahhud* in prayer:

قُلْ: التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

- قَالَ زُهَيْرٌ: حَفِظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ - : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ "، قَالَ: فَإِذَا قَضَيْتَ

هَذَا، أَوْ قَالَ: فَإِذَا فَعَلْتَ هَذَا، فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَعُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ

Translation: Say: All praise is due to Allah, as well as all prayers and all good deeds. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. - Zuhayr said: I memorized from it by Allah's permission – I testify that there is no God but Allah, and I testify that Muhammad is His servant and His Messenger. He said: When you have completed this recitation, or he says: When you have done this, then you have indeed completed your prayer. If you want to stand, then stand up; And if you want to sit down, then sit down [22].

On the other hand, many scholars insist that the recitation is the words of the Prophet PBUH based on other narrations that describe the nature of his prayers, and then stipulate both as the pillars of prayer [26].

2. Disagreement of the Law of the Recitation of al-Fātiḥah Behind the Imam

The scholars differ in their views on the ruling of the makmum of reciting verses of the Quran behind the imam to three views:[27]

- a) It is obligatory to recite Surah al-Fātiḥah behind the imam either in the *sirriyyah* or *jahriyyah* prayer. This is the final view in Shafie school based on the hadith narrated by 'Ubādah bin al-Ṣāmit RA.
- b) Makmum cannot recite Surah al-Fātiḥah behind the imam in the *jahriyyah* prayer, but can recite the verses of the Quran in the *sirriyyah* prayer. This is the view of the Hanbali and the Maliki schools.
- c) Makmum should not recite Surah al-Fātiḥah behind the imam either in *the sirriyyah* or *jahriyyah* prayer.

The difference in the views of the madhhab on the recitation of al-Fātiḥah behind the imam stems from the evaluation of the recitation of *fantahā al-nās* in the hadith of Abu Hurairah RA., he said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ. فَقَالَ: هَلْ قَرَأَ مَعِيَ مِنْكُمْ أَحَدٌ آتِنَا؟ فَقَالَ رَجُلٌ: نَعَمْ. أَنَا، يَا رَسُولَ اللَّهِ، قَالَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَقُولُ مَا لِي أَنْتَ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا جَهَرَ فِيهِ رَسُولُ اللَّهِ بِالْقِرَاءَةِ، حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: Indeed, the Prophet PBUH finished a prayer that he recited (the Quran) with a loud voice in it. Then he said: 'Have any of you read with me?' A man said: 'Yes, I am, O Messenger of Allah.' The Prophet PBUH then said: 'Indeed I said (in my heart): Why am I being contested in the recitation of the Quran?' After that people stop reading (aloud) with the Prophet PBUH in the prayers that he recites aloud, when they hear the matter from the Prophet PBUH [28].

Maliki and Hanbali schools do not accept the pronunciation absolutely, considering it as *idrāj* from al-Zuhrī [29] while other views accept the utterance as part of the text hadith, resulting in significant differences in ruling [26].

### 3. The Law of 'Umra and the Status of Property Ownership

Scholars differ on the ruling of *'umrā*, which is to give something with the expression: "*I have given you this thing all my life.*" A number of scholars from the Shafie, Hanbali and some scholars of the Hanafi schools are of the view that *'umrā* is a form of gift, and it becomes the absolute property of the recipient when he has taken the item and is no longer returned to the original owner. The timing in the giver's utterance does not imply the law of fiqh [29]. This view is based on a hadith narrated by Jabir bin Abdullah RA, the Prophet PBUH said:

أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرِي لَهُ وَلِعَقْبِهِ. فَإِنَّهَا لِلَّذِي يُعْطَاهَا. لَا تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا أَبَدًا، لِأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ

Translation: Whoever is given *'umrā* with the saying: '*It is for you and for your descendants*', then surely the wealth belongs to the one who receives it. It will not return to the one who gave it forever, for the gift is a gift that has been made upon him by the law of inheritance [28].

Maliki school is of the view that a gift with the expression above causes the ownership of the recipient to be nullified as soon as the giver dies, in accordance with the timing of the gift [30]. This view is based on a hadith narrated by Jabir bin Abdullah RA, the Prophet PBUH said:

إِنَّمَا الْعُمْرَى الَّتِي أَجَازَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَقُولَ: هِيَ لَكَ وَلِعَقْبِكَ، فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عَشْتِ، فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا.

Translation: Indeed, the 'umrā permitted by the Messenger of Allah صلى الله عليه وسلم is when someone says: 'It belongs to you and to your descendants.' As for if he says, 'He will be yours as long as you live,' then he will return to his original owner [17].

The phrase beginning "As for if he says" is *idrāj* from al-Zuhrī. Ibn 'Abd al-Barr explained that the hadith with the above is only narrated by Ma'mar, from al-Zuhrī, from Jabir bin Abdullah RA. He mentioned that Muhammad bin Yahya al-Dhuhālī stated that the addition of the phrase was not mentioned by other narrators other than Ma'mar, namely Ibn Abī Dhi'b, Malik, the nephew of al-Zuhrī and Laith [23].

#### 4. Conclusions

This study concludes that *idrāj* is a phenomenon of inserting words, explanations or commentaries of the narrator into the text hadith without a clear separation from the words of the Prophet PBUH. From the point of view of the term, *idrāj* is rooted from the meaning of inserting an element into its original structure, while from the point of view of the discipline of hadith, it describes the mixing of information that usually occurs in the narration process without the intention of distorting the narration. However, based on the methodology of hadith scholars, this phenomenon is still classified as a hidden defect (*'illah khafiyyah*) that needs to be identified and isolated to ensure that the authenticity of the words of the Prophet PBUH is preserved.

The findings of the study show that *idrāj* in text hadith occurs in several main forms, namely *idrāj* at the beginning, middle and end of text, as well as the collective form (*idrāj murakkab*) which in some cases overlaps with the issue of *idrāj* in the chain of transmission. The examples discussed prove that the insertion of the words can occur as a result of the assertion of the companions, the *ijtihad* of the narrator in understanding the reason of the law, or the merging of the narration paths, so that the additional words seem as if they were part of the original hadith. This diversity of forms reflects the fragility of the hadith narration process as well as the breadth of the scholars of the past in researching it.

From a methodological point of view, this study emphasizes that the detection of *idrāj* cannot be done in a hurry or based on a single narration alone, but rather requires thorough research through the collection and comparison of various narration paths. Three main methods were identified, namely the narrator's own explanation of the additional statements, comparisons with other narrations that did not contain the statements, as well as the evaluation of the statements that were impossible to rely on to the Prophet PBUH from the point of view of facts and history. This approach shows the thoroughness of hadith scholars in distinguishing between the words of the Prophet PBUH and the kalam of the narrator, while emphasizing the importance of integrating text and chain of transmission analysis.

More importantly, this study proves that *the phenomenon of idrāj* has direct implications for the conclusion of fiqh law. Although the term *idrāj* is rarely used explicitly in fiqh debates, the analysis of the hadith evidence used as a basis by the fiqh schools shows that the difference in the assessment of the utterances that are considered as *idrāj* or part of the text hadith has given rise to significant legal disagreement. This can be observed in the debate on the law of reciting *tasyahhud* and giving salam, the ruling of reciting Surah al-Fātiḥah behind the imam, as well as the issue of 'umrā and the status of property ownership.

Overall, this study emphasizes that *idrāj* is not just a technical issue in the discipline of hadith, but is also an important element that affects the validity of the evidence and the accuracy of the *istinbāṭ* process of the law. Therefore, the study of the possibility of the occurrence of *idrāj* should be given

more serious attention in the study of contemporary fiqh, so that the conclusions of the law produced are truly based on the authentic words of the Prophet PBUH and in line with the scientific manhaj of hadith scholars in the observance of the Sunnah.

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