

## MULTICULTURAL VALUES IN THE CONCEPT OF ISLAMIC BROTHERHOOD: A Study from the Hadith Perspective

Muhammad Abror Rosyidin<sup>1</sup>; Qoidul Khoir<sup>2</sup>; Damanhuri<sup>3</sup>; Abdillah Dzul Fikri<sup>4</sup>

<sup>1</sup> Pascasarjana Universitas Islam Malang, Malang, Indonesia, [22403011014@unisma.ac.id](mailto:22403011014@unisma.ac.id);

<sup>2</sup> Sekolah Tinggi Ilmu Syariah Nurul Qarnain, Jember, Indonesia, [qoidul.khoir@stisnq.ac.id](mailto:qoidul.khoir@stisnq.ac.id);

<sup>3</sup> Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia, [damanhuri@gmail.com](mailto:damanhuri@gmail.com);

<sup>4</sup> Universitas al-Azhar, Kairo, Mesir, [abdillah.dz.fikri@gmail.com](mailto:abdillah.dz.fikri@gmail.com);

### Abstract

*This study examines the multicultural values conveyed by the Prophet Muhammad (peace be upon him) in Hadith al-Bukhārī No. 6065. The tendency to harm and hate one another in this era of openness threatens Islamic brotherhood, making this study essential to reaffirm the teachings of Rasulullah SAW on harmony and multiculturalism. The research focuses on four main aspects: (1) the analysis of the hadith's authenticity, (2) the jurisprudential (fiqh) analysis of the hadith, (3) the correlation of Hadith al-Bukhārī 6065 with the Qur'an and other hadiths, and (4) the multicultural values embedded within the hadith. This study adopts a qualitative approach using library research methods by consulting relevant literature and documents. The findings of this study are as follows: (1) no defects, instances of tadlīs, or other weaknesses were found in either the matn (text) or isnād (chain of transmission) of Hadith al-Bukhārī 6065; (2) the hadith aligns with Qur'anic verses such as al-Ḥujurāt [49]:10 and Āli 'Imrān [3]:103, as well as with other hadiths (Ṣaḥīḥ al-Bukhārī 6076 and 6064; 6 narrations from Ṣaḥīḥ Muslim 2641; Sunan Abī Dāwūd 4910; Jāmi' at-Tirmidhī 1935/Sunan at-Tirmidhī 2039; al-Muwatta' 2639 and 2640; and Musnad Aḥmad 12073, 12691, 13053, 13179, 13180, 13354, 13935, and 14016); (3) Hadith al-Bukhārī 6065 conveys three key messages: (a) prohibition of tadābur (turning away from one another), tabāguḍ (mutual hatred), and taḥāsud (envy); (b) command to foster brotherhood; and (c) prohibition of al-ḥajr (shunning others); and (4) the multicultural values contained in the hadith include spiritual-religious values, the universality of brotherhood, harmony between theoretical and practical paradigms, and socio-spiritual balance.*

**Keywords:** Multicultural Values, Islamic Brotherhood, Hadith

## NILAI-NILAI MULTIKULTURAL DALAM PERSAUDARAAN ISLAM PERSPEKTIF HADIS

Muhammad Abror Rosyidin<sup>1</sup>; Qoidul Khoir<sup>2</sup>; Damanhuri<sup>3</sup>; Abdillah Dzul Fikri<sup>4</sup>

<sup>1</sup> Pascasarjana Universitas Islam Malang, Malang, Indonesia, [22403011014@unisma.ac.id](mailto:22403011014@unisma.ac.id);

<sup>2</sup> Pascasarjana Universitas Islam Malang, Malang, Indonesia, [22403011017@unisma.ac.id](mailto:22403011017@unisma.ac.id);

<sup>3</sup> Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia, [damanhuri@gmail.com](mailto:damanhuri@gmail.com);

<sup>4</sup> Universitas al-Azhar, Kairo, Mesir, [abdillah.dz.fikri@gmail.com](mailto:abdillah.dz.fikri@gmail.com)

### Abstrak

Penelitian ini membahas nilai-nilai multikultural yang dipesankan Rasulullah SAW dalam hadis al-Bukhārī nomor 6065. Perilaku saling menyakiti dan membenci di era keterbukaan berpotensi merusak persaudaraan umat Islam, sehingga kajian ini penting untuk menegaskan ajaran Rasulullah SAW tentang harmoni dan multikulturalisme. Penelitian ini fokus pada (1) analisis kualitas hadis; (2) analisis fikih hadis; (3) korelasi hadis al-Bukhārī 6065 dengan Al-Qur'an dan hadis-hadis lain; serta (4) nilai-nilai multikultural yang terkandung di dalam hadis al-Bukhārī 6065. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka dari literatur dan dokumen yang berkaitan dengan tema penelitian. Hasil penelitian ini adalah (1) tidak ditemukan kecacatan, ke-tadlīs-an, maupun unsur-unsur kelemahan lain dari matan maupun sanad hadis al-Bukhārī 6065; (2) hadis al-Bukhārī 6065 sejalan dengan ayat 10 al-Hujurat, ayat 103 Āli 'Imrān, dan hadis-hadis lain (Ṣaḥīḥ al-Bukhārī 6076 dan 6064, 6 riwayat Ṣaḥīḥ Muslim 2641, Sunan Abī Dāūd 4910, Jāmi' at-Tirmizī 1935/Sunan at-Tirmizī 2039, Muwaṭṭa' 2639 dan 2640, serta Musnad Aḥmad 12073, 12691, 13053, 13179, 13180, 13354, 13935, dan 14016); (3) hadis al-Bukhārī 6065 memiliki 3 pesan utama, yaitu (a) larangan berbuat tadābur (saling memalingkan diri), tabāguḍ (saling membenci), dan taḥāsud (saling dengki), (b) perintah untuk menjalin persaudaraan, dan (c) larangan melakukan al-ḥajr; serta (4) nilai-nilai multikultural yang terkandung adalah nilai spiritual-religius, universalitas persaudaraan, nilai keselarasan paradigma antara teori dan praktik, dan nilai keseimbangan sosio-spiritual.

**Kata Kunci:** Nilai Multikultural, Persaudaraan Islam, Hadis.

## INTRODUCTION

Diversity is an inevitable social reality in human life, covering cultural, religious, linguistic, and ethnic aspects. In the era of globalization, interactions between various community groups are intensifying, creating both opportunities and challenges in maintaining social harmony. Studies on pluralism and multiculturalism demonstrate that societies that manage diversity inclusively tend to be more stable and prosperous.<sup>1</sup> Conversely, identity-based tensions can trigger prolonged conflicts, as has happened in various cases in the Middle East and Southeast Asia. In this context, Islamic values of brotherhood (*ukhuwah*) offer a unique and relevant approach to building multicultural harmony.

Islam, as a religion of *rahmatan lil 'ālamīn*, has a strong social foundation in building relationships between human beings. The concept of *ukhuwah islamiyah* emphasizes equality, solidarity, and compassion as the basis for creating a harmonious social life. This concept not only binds fellow Muslims but also encourages good relations with non-Muslims within the framework of justice and tolerance.<sup>2</sup> Recent studies in the field of Islamic sociology have shown that the principle of *ukhuwah islamiyah* can be a crucial instrument in fostering social cohesion in multicultural societies.<sup>3</sup>

One of the most relevant traditions in this context is the one narrated by Imam al-Bukhārī (No. 6065), which states that a Muslim is a brother to another Muslim and should not oppress, abandon, or demean them. This Hadīth conveys a fundamental message about social ethics in Islam, emphasizing the importance of upholding the honor and welfare of fellow human beings. Thus, the study of this hadith can make a significant contribution to understanding and applying the values of brotherhood in a diverse society.

In Islamic history, the concept of *ukhuwah islamiyah* has been effectively implemented, particularly in the Medina Charter. This document serves as proof that the Prophet established a society founded on the principles of justice, equality, and cooperation among

---

<sup>1</sup> Din Oloan Sihotang, *HARMONI MODERASI BERAGAMA: Pemahaman, Kesadaran, dan Penerapannya* (Lombok Tengah: Penerbit P4I, 2024), 23.

<sup>2</sup> Ruslina Dwi Wahyuni et al., "HARMONISASI NASIONALISME DALAM BINGKAI UKHUWAH ISLAMIYAH," *Ar Rasyid: Journal of Islamic Studies* 2, no. 1 (February 28, 2024): 8, <https://doi.org/10.70367/arrasyiid.v2i1.14>.

<sup>3</sup> Ansar Tohe, "Peran Pemikiran Islam Dalam Transformasi Pendidikan Multikultural Di Indonesia," *JUANGA: Jurnal Agama Dan Ilmu Pengetahuan*, June 30, 2024, 120.

diverse groups. The Charter acknowledges the religious and ethnic diversity of Medina and affirms the rights and responsibilities of each community in fostering a harmonious social life.<sup>4</sup> This model offers a valuable lesson that multicultural harmony can be achieved through the principle of mutual respect and the upholding of social justice values.

However, the reality in the modern era shows that the implementation of *ukhuwah islamiyah* values still faces significant challenges. Religious-based discrimination, radicalism and identity politics are still the main factors hindering social integration in many countries with large Muslim populations<sup>5</sup>. Moreover, the rise of Islamophobic sentiments in some parts of the world suggests that the narrative of Islamic brotherhood is not yet widely understood.<sup>6</sup> These challenges confirm that the concept of *ukhuwah islamiyah* needs to be reinterpreted and applied in a broader social context to remain relevant in responding to global dynamics.

Previous research on multicultural harmony in Islamic teachings has primarily employed a thematic (*maudū'ī*) approach, which focuses on contextualizing hadith without critical analysis of their authenticity or chain of transmission (*isnād*). For example, Ridho (2017)<sup>7</sup> and Marbun (2023)<sup>8</sup> examined the application of *ukhuwah islamiyah* values in a multicultural society but ignored sanad verification. Similarly, Sukandarman & Sofa (2024) analyzed Qur'an- and hadith-based tolerance without evaluating the reliability of the

---

<sup>4</sup> Sukandarman Sukandarman and Ainur Rofiq Sofa, "Harmoni Dalam Keberagaman: Toleransi Dan Kerukunan Antar Umat Beragama Berdasarkan Al-Qur'an Dan Hadits," *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (December 9, 2024): 127, <https://doi.org/10.59059/perspektif.v2i4.1870>.

<sup>5</sup> M. Taufiq Rahman, *Agama Dan Politik Identitas Dalam Kerangka Sosial*, ed. Rifki Rosyad and Asep Iwan Setiawan, vol. 1 (Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020), 24, <https://etheses.uinsgd.ac.id/47995/>.

<sup>6</sup> M. Faizal Zaky Mubarak and M. Taufiq Rahman, "Membandingkan Konsep Islam Keindonesiaan Dengan Islam Nusantara Dalam Kerangka Pluralisme," *ResearchGate*, December 9, 2024, <https://doi.org/10.15575/jis.v1i4.11813>.

<sup>7</sup> Ali Ridho, "INTERNALISASI NILAI PENDIDIKAN UKHUWAH ISLAMIYAH, MENUJU PERDAMAIAN (SHULHU) DALAM MASYARAKAT MULTIKULTURAL PERSPEKTIF HADIS," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 02 (January 16, 2019), <https://doi.org/10.24127/att.v1i02.848>.

<sup>8</sup> Siti Kholidah Marbun, "Analisis Pemahaman Dan Implementasi Nilai-Nilai Multikulturalisme Dalam Hadis Sebagai Landasan Untuk Membangun Harmoni Sosial Di Era Globalisasi," *SHAHIH (Jurnal Ilmu Kewahyuan)* 6, no. 2 (December 13, 2023): 248–65, <https://doi.org/10.51900/shh.v6i2.19400>.

cited traditions. While these works provide valuable insights into contextual interpretation, they lack rigorous checks on the credibility of the hadith—a gap that undermines their applicability as normative references.<sup>9</sup>

Based on the three previous studies, of course, the researcher considers that there are striking differences with this research. First, the researcher uses a *taḥlīlī* study. Secondly, the researcher uses one hadith as the object of research, and then provides relevant hadith and Qur'anic verses. Here, the researcher believes that this study exhibits an element of originality.

The author sees that the problems faced today, related to brotherhood, have the potential to be inconsistent with the teachings of the Prophet SAW, where in this era of openness, hurting each other, hating each other and attacking each other has the potential to destroy brotherly relations among Muslims, and this can disrupt the harmonization and multiculturalization of religious life and the nation. Therefore, the author feels the need to provide *taḥlīlī*-based hadith research, as well as offer an understanding of the hadith, so that readers can recognize that the presented hadith is truly credible and must be followed, with the present contextualization explained about Islamic brotherhood.

This research employs a qualitative approach, drawing on a literature review. In the context of hadith studies, this research uses the method of interpretation, which involves studying one hadith in detail and analyzing it in terms of sanad and matan.<sup>10</sup> The *taḥlīlī* method comprises two aspects of research that must be fulfilled. The first is the analysis of the sanad, which includes a comprehensive *takhrīj* of the hadith that consists of a sanad chart, a general biography of the narrator and scholarly comments on the narrator (*jarḥ wa ta'dīl*), *i'tibār* of the sanad path in the form of mentioning *mutāba'āt* and *syawāhid*, inference of the status of the hadith, *al-laṭā'if al-isnādiyyah*, and explaining issues related to the science of *muṣṭalah hadith*. The second is the analysis of the matan or redaction of the hadith, including research on the *sabab wurud wa irād* al-hadith, correlation between the matan and the title, comparison of hadith phrases that have the same meaning, explaining vague sentences in the hadith, *sharḥ al-hadīs* or explaining the hadith from various sides:

---

<sup>9</sup> Sukandarman and Sofa, "Harmoni Dalam Keberagaman."

<sup>10</sup> Rā'id Muhammad 'Abd al-'Abīdī, *Al-Ḥadīth al-Taḥlīlī Wa Dirāsah Ta'ṣīliyyah Taṭbīqīyah* (Baghdad: Maktab Shams al-Andalus li al-Ṭabā'ah wa al-Nasyr, 2018), 11.

a) explanation of the matan in terms of language, b) explanation of fiqh law (hadith fiqh), c) explanation of theology, d) explanation of moral values and *tazkiah*, and the last is a general explanation of the meaning of the hadith under study.<sup>11</sup>

From this, it is possible to determine the strength and weakness of the hadith from the perspective of the sanad, the connection and disconnection of the hadith's sanad, and to know the life history and biography of the narrator to be able to judge a hadith to be *sahih*, *hasan*, *daif*, *mauquf*, *marfū'*, *mursal*, *mauṣūl*, *maqṭū'*. It is even essential in this scientific method to study the name, nickname, designation, lineage, family, and the relationship between one narrator and another.<sup>12</sup>

In addition, a contextualization analysis is conducted, focusing not only on the theoretical benefits but also on the practical benefits related to the implementation of the multicultural values contained in the discussed hadith. In the contextualization analysis, the researcher slices it from the social, cultural and societal context that occurs and is relevant to the message interpreted from the hadith understanding.

## DISCUSSION

### Hadith about Brotherhood (Ṣaḥīḥ al-Bukhārī No. 6065)

Discussion The concept of brotherhood between Muhajirin and Anshar in Islam is based on faith, where despite previously not knowing each other and having no blood ties, they were united by faith which encouraged them to help and support each other. This brotherhood is essential for the progress of any community and is built on the foundation of faith.<sup>13</sup>

Brotherhood, of course, should not be based on malice and hatred. These attitudes, which can harm the heart, can lead to the destruction of brotherhood. This is relevant to a tradition attributed to the Prophet Muhammad in Ṣaḥīḥ al-Bukhārī, tradition number 6065. The Hadith reads:

---

<sup>11</sup> Al-Abidi, 19-20.

<sup>12</sup> Maḥmūd Ṭaḥḥān, *Uṣūl Al-Takhrīj Wa Dirāsati al-Asānid* (Riyāḍ: Maktabah al-Ma'ārif li al-Nasyr wa at-Tauzī', 1996), 137.

<sup>13</sup> Muhammad Suaidi Yusuf and Zalfa Nanda Oktaviani, "Konsep Persaudaraan Kaum Muhajirin Dan Kaum Anshar Dalam Al-Qur'an," *Izzatuna: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (June 30, 2021), <https://doi.org/10.62109/ijiat.v2i1.13>.

حَدَّثَنَا أَبُو الْيَمَانِ ، أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابُرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ."

"Abu al-Yamān narrated to us, Shu'aib narrated to us, from az-Zuhrī who said, 'Anas ibn Mālik ra. Narrated to me that the Messenger of Allah said: 'Do not hate each other, do not envy each other, do not seek (the evil) of each other, and be servants of Allah who are brothers. It is not permissible for a Muslim to leave his brother for more than three days.'" (HR. Bukhārī).<sup>14</sup>

### Hadith Quality Analysis Comprehensive *Takhrīj*

The Hadīth is located in the *Book of al-Adab* (manners) in the chapter on the prohibition of *ḥasud* and *tadābur*. The Hadīth is a *Marfū'* Hadīth, which is a Hadīth related to the words, actions, or deeds of the Prophet Muhammad. According to Hafīdz Hasan Mas'udi, *Marfū'* traditions are traditions attributed to the Prophet (SAW), whether in the form of words, actions, decrees, attributes, essence, or rulings, whether the sanad is *muttaṣil* (connected) or *munqaṭi'* (unconnected), whether attributed by the Companions, tābi'īn, or other than them.<sup>15</sup> From the above Hadīth, it appears that the Hadīth is *muttaṣil* to the Prophet. There are four types of *marfū'*: *marfū' qaulī*, *marfū' fi'lī*, *marfū' taqrī*, and *marfū' al-washfy*. Of these four types of *marfū'*, the related tradition falls under the category of *marfū' qaulī* where the Companion Anas ibn Mālik RA directly quotes the Prophet's words.<sup>16</sup> This hadith is found in several books issued by several *mukharrijīn* (narrators of hadith), including:

#### **Ṣaḥīḥ al-Bukhārī**

Hadīth al-Bukhārī 6065, the main-line tradition used by the researcher for this study, has the text as stated above. The narrator is Abu al-Yamān al-Ḥakam ibn Nāfi' from Shu'aib ibn Abī Hamzah, who is related to Ibn Shihāb al-Zuhrī, who in turn is associated with

<sup>14</sup> Abū Abdillāh Muhammad ibn Ismā'īl ibn Ibrāhīm al-Ju'fī *al-Bukhārī*, Ṣaḥīḥ *al-Bukhārī*, vol. 4 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2010), 15.

<sup>15</sup> Hāfiẓ Ḥasan Mas'ūdī, *Minhatu Al-Muḡiṣ Fī 'Ilmi Muṣṭalaḥi al-Ḥadīth* (Surabaya: Maktabah Muhammad ibn Ahmad Nabhan wa Auladuh, n.d.), 14.

<sup>16</sup> Maḥmūd Ṭaḥḥān, *Taisīr Muṣṭalaḥ al-Ḥadīth* (Singapore: al-Haramain, 1985), 129.

Companion Anas ibn Mālik. This Hadīth shares similarities in its text with several other Hadīths, either in *Ṣaḥīḥ al-Bukhārī* or in other books. The one with the most similar wording is *Ṣaḥīḥ al-Bukhārī's* Hadīth number 6076. The narrators of Hadīth 6076 are 'Abdullāh ibn Yusuf, Mālik ibn Anas, Ibn Shihāb, and Anas ibn Mālik. The difference is in the narrator after Ibn Shihāb, where tradition 6065 has the name Shu'aib ibn Abī Hamzah, then Abū al-Yamān. If both are in *Ṣaḥīḥ al-Bukhārī*, then there is no doubt about their authenticity. However, Hadīth number 6076 is in the chapter of *al-Hajrah*, while 6065 is in the chapter "Mā Yanhā 'an at-Tahāsud wa at-Tadābur". In *al-Bukhārī* 6064 there is also a similar tradition, which is reported by Bisyr Ibn Muhammad, reported by 'Abdullah by Ma'mar, Hammam ibn Munabbih, Abū Hurairah RA.<sup>17</sup>

**Scheme 1:** I'tibar Sanad Mainline (Bukhārī 6065)



<sup>17</sup> al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:17.



### **Ṣaḥīḥ Muslim**

Another hadīth with almost the exact wording is found in *Ṣaḥīḥ Muslim*, number 2641, in the chapter "Tahrīm al-Taḥāsud wa al-Tabāguḍ wa al-Tadābur," narrated by Yaḥyā ibn Yaḥyā, Mālik ibn Anas, Ibn Shihāb, and Anas ibn Mālik. Imam Muslim included some traditions that are similar to other narrations in this number, such as the tradition of ḥajīb ibn Walīd, Muhammad ibn ḥarb, Muhammad Ibn Walīd al-Zubaidī, al-Zuhrī and Anas ibn Mālik, and the tradition of ḥarmalah ibn Yaḥyā, Ibn Wahab, Yūnus, from Ibn Shihāb from Anas ibn Mālik. These two hadīth are identical to Muslim hadīth 2641, narrated by Yaḥyā ibn Yaḥyā and Bukhārī 6065. Also, in number 2641, there is a similar tradition from Zuhayr ibn Harb, Ibn Abī 'Umar, 'Amr al-Nāqid, Ibn 'Uyainah, from al-Zuhrī from Anas ibn Mālik. While there are two other narrations in the number, namely Abū Kāmil from Yazīd ibn Zurai' and Muhammad ibn Rāfi' from 'Abdullāh ibn Ḥumaid, both narrations coming from 'Abdurrazzāq from Ma'mar from Zuhri.<sup>18</sup>

### **Sunan Abī Dāud**

A hadith with the same redaction as Bukhārī's 6076 is found in *Sunan Abī Daud* 4910 with sahih status narrated by 'Abdullāh ibn Maslamah from Mālik ibn Anas, from Ibn Shihāb from Anas ibn Mālik.

### **Jāmi' al-Tirmizī/Sunan al-Tirmizī**

In *Jāmi' al-Tirmizī* (1935) or *Sunan al-Tirmizī*, hadith number 2039, a hadith similar to Muslim hadith 2641, is narrated. It is attributed to Zuhair ibn Harb from 'Abdul Jabbār ibn Alā' ibn Aṭṭār and Sa'īd ibn 'Abdirrahmān, who narrated it from Sufyān, who in turn narrated it from Ibn Shihāb az-Zuhrī, who obtained it from Anas ibn Mālik. This hadith is reported by some as hasan and by others as sahih. For this reason, it is usually referred to as hasan sahih.<sup>19</sup>

### **Al-Muwaṭṭa' Imām Mālik**

Mālik ibn Anas included in his *al-Muwaṭṭa'* this same tradition number 2639 in its entirety, or number 14 in the *Book of al-Ḥusni al-Khuluq* (the book of good manners), with the exact wording as Bukhārī 6076 with a very short narration of only three persons, namely Mālik himself, from Ibn Shihāb az-Zuhrī from Anas ibn Mālik. In his 15th tradition, there is also a similar tradition, but it is narrated by Mālik

---

<sup>18</sup> Muslim ibn al-Hajjāj al-Qusyairī an-Naisabūrī, *Ṣaḥīḥ Muslim Wa Huwa al-Musnad al-Ṣaḥīḥ*, vol. 2, Hadith 2553 (Beirut: Dār al-Ta'ṣīl, 2014), 423.

<sup>19</sup> Muhammad ibn 'Īsā Saurah al-Tirmizī, *Sunan al-Tirmizī Wa Huwa al-Jāmi' al-Kabīr*, vol. 7 (Beirut: Dār al-Ta'ṣīl, 2014), 215.

from Abū Zinād from al-A'rāj, from Abū Hurayrah. Both of these *Muwaṭṭa' Mālik* traditions fall under the category of *mu'an'an*.<sup>20</sup>

### **Musnad Ahmad**

Ahmad's *Musnad* is even more serious about this hadīth as it lists eight Hadīths with different narrations and various wording. Hadīth number 12073 is reported by Sufyān, al-Zuhrī, from Anas ibn Mālik. Another is *Musnad Ahmad* 12691, narrated by 'Abdurrazzā'q from Ma'mar from al-Zuhrī from Anas ibn Mālik. In the same book, number 13053, narrated by 'Abdurrazzā'q from Ma'mar from al-Zuhrī from Anas ibn Mālik. *Musnad Ahmad* 13179 narrated by Rauḥ from Shu'bah from Qatādah, from Anas ibn Mālik. Hadīth 13180, narrated by Rauḥ, is also transmitted through the line of Ibn Juraij and Zakariyyā ibn Ishāq from Ibn Shihāb, from Anas. Abu al-Yamān reported Hadīth 13354 from Shu'aib ibn Abī Hamzah, who in turn reported it from al-Zuhrī, who obtained it from Anas. Another hadīth, narrated by Ahmad (number 13935), which is also taken from Rauḥ, is narrated from Shu'bah through Qatādah and Anas. Finally, Hadīth 14016 is reported from 'Affān from Qatādah from Anas ibn Mālik. Shu'aib al-Arnaūṭ authenticated these eight Musnad Ahmad traditions because of their similarity with the narrations of al-Bukhārī and Muslim.

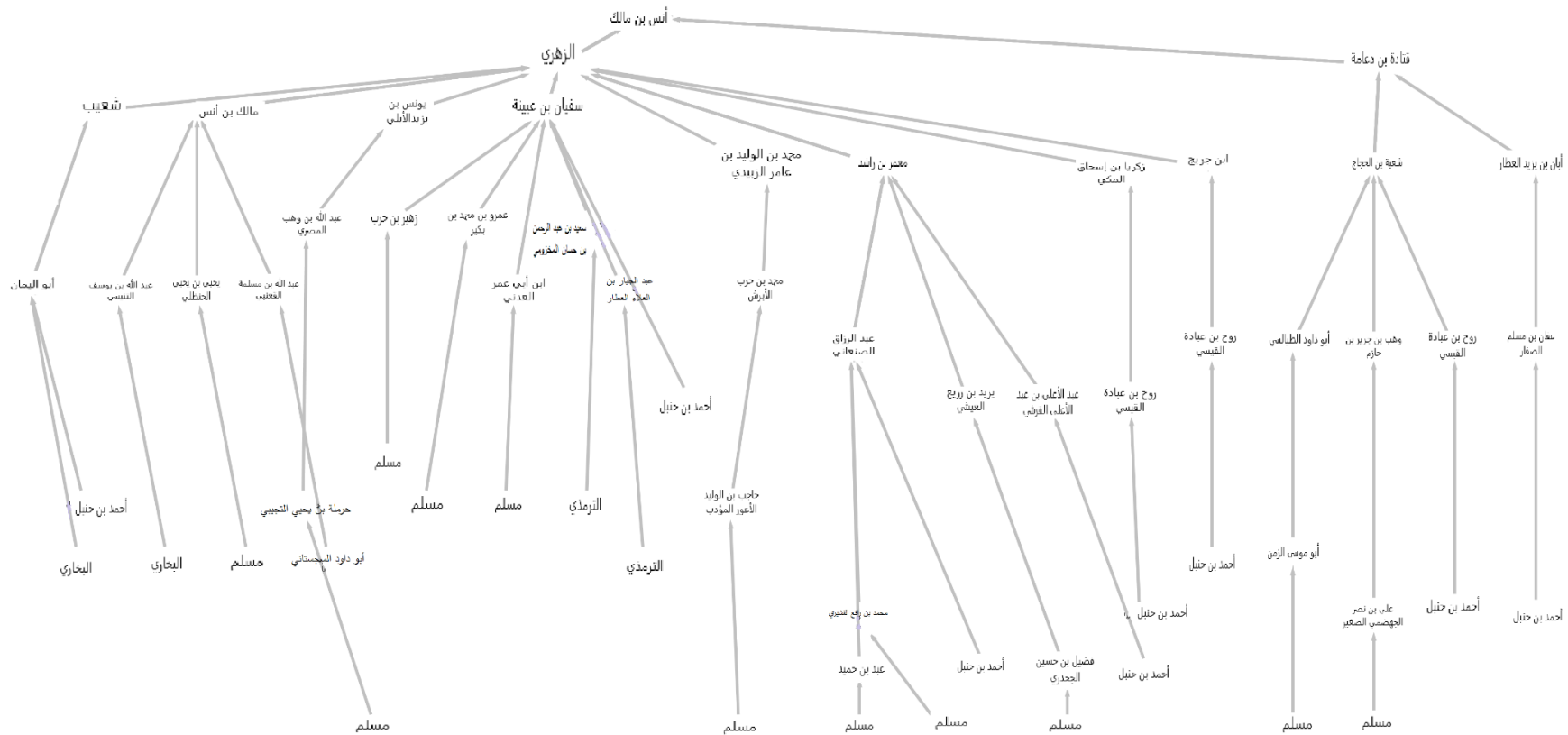
Of the 21 hadīth reports from 7 books of *mu'tabarah* (credibly recognized) traditions, 19 are from Anas ibn Mālik at the Companion level, 2 are from Abū Hurayrah, 16 are from Ibn Shihāb al-Zuhrī from Anas ibn Mālik, and only three are from Qatādah from Anas ibn Mālik. One Hadīth from Abū Hurayrah is attributed to Hammām ibn Munabbih and another Hadīth from Abū Hurayrah is attributed to al-A'rāj. In terms of meaning, all of them share similar meanings but with varying degrees of refinement and quality. There are three hadīth in *Ṣaḥīḥ Bukhārī*, six reports in one number in *Ṣaḥīḥ Muslim*, one each in *Jāmi' al-Tirmizī* and *Sunan Abī Dāud*, 2 in *Muwaṭṭa' Mālik*, and eight from *Musnad Ahmad*. Interestingly, all hadīths have been declared Sahih, although the narration of Bukhārī Muslim has elevated some. Hadīth is also divided into three: *mutawātir*, *masyhūr*, and *āḥād*. More than five companions narrate hadīths classified as *mutawātir*, while those with fewer than five and more than one hadīth classified as *masyhūr*. Meanwhile, *āḥād* is narrated by one person.<sup>21</sup> From this

---

<sup>20</sup> Mālik ibn Anas, *Al-Muwaṭṭa'*, vol. 2 (Beirut: Ihyā'u al-Turāth al-'Arabī, 1985), 907-8.

<sup>21</sup> Abdul Matin Bin Salman, Yusuf Baihaqi, and Kusnadi, "Redefining Khabar Al-Ahad Based on Rashid Rida's Rational Approach in Al-Manar," *Jurnal Studi Ilmu-Ilmu Al-*

perspective, this Hadīth is categorized as a well-known hadīth because it was narrated by two companions, Anas and Abū Hurayra. May Allah be pleased with them.



**Scheme 2: *I'tibar* all sanads (Anas bin Malik)<sup>22</sup>**

<sup>22</sup> Harf, "Jami' Khadim al-Haramain Ash-Sharifain," Application, Arabic (Mecca: Shirkat al-Harf li Taqniyati al-Ma'lumat-ar-Riasah al-'Ammah li al-Buhust al-'Ilmiah wa al-Ifta', 2018).

## ***Al-Jarḥ wa al-Ta'dīl* (Profile and Personal Qualities of the Histories)**

In the complete narration of this Hadīth, there are four sequences of narrators above *ṣāhib al-Ṣaḥīḥ* al-Bukhārī, namely Abū al-Yamān al-Ḥakam ibn Nāfi', Shu'aib ibn Abī Hamzah, Muhammad ibn Muslim al-Zuhrī, and Anas ibn Mālik al-Anṣārī. These four, as a consequence of *jarḥ* and *ta'dīl*, need to be dissected and measured for fairness.

The first was Abū al-Yamān al-Ḥakam ibn Nāfi' al-Bahrānī al-Ḥamṣī. He was a slave of a Bahrāniyyah woman, often called Umm Salamah. He was born in 138 AH; his birthplace is unknown, but his life was spent until he died in 222 AH in the city of Homs, Syria. According to Muhammad Ibn Sa'd al-Zuhrī, Abū al-Yamān died in Dhul Hijjah in 222 AH during the time of Caliph Abū Ishāq ibn Hārūn al-Rashīd (al-Mu'taṣim) during the Abbasid dynasty.<sup>23</sup> Imam al-Bukhārī also confirms the information about his death in 222 AH in *al-Tārīkh al-Kabīr* from Ṣafwān and Shu'aib ibn Abī Hamzah. He was a *tābi'ul atbā'*.<sup>24</sup> Imam Ahmad narrated from al-Marrūzī that Shu'aib ibn Abī Hamzah had difficulty speaking, so when death approached him, he gathered a number of people, including Abū al-Yamān and 'Alī ibn Ayyāsh. He handed over his books to both of them and declared their narration to him. Abū al-Yamān used to say: Shu'aib told me. I do not know whether he was with them or not".

This information indicates the presence of Abū al-Yamān, who took the hadith from Shu'aib. Abū al-Yamān's presence in Shu'aib's final moments was confirmed by Abū 'Abdillāh (al-Bukhārī). The tradition of Shu'aib taken by Abū al-Yamān was confirmed by Shu'aib not by *munawalah* (giving books), but Abū al-Yamān came to Shu'aib and also took Shu'aib's books. However, Abū al-Yamān once said that not all the traditions in Shu'aib's books were read by him; Shu'aib read some, and he listened to them, some through the process of transmission, some by *munawalah*. Shu'aib allowed Abū al-Yamān to attribute all of these traditions with the phrase "akhbaranā Shu'aib (has informed us Shu'aib)." From the above information, it is confirmed by the narration of al-Athrām that the traditions reported

---

<sup>23</sup> Muhammad ibn Sa'd ibn Munī' al-Zuhrī, *Ṭabaqāt al-Kubrā*, vol. 9 (Cairo: Maktabah al-Khāniji, 2001), 477.

<sup>24</sup> Abū Abdillāh Muhammad ibn Ismā'il ibn Ibrāhīm al-Ja'afī al-Bukhārī, *Al-Tārīkh al-Kabīr*, vol. 2 (Hyderabad: Dā'irah al-Ma'ārif al-Uṣmāniyah, 2008), 344.

by Abū al-Yamān from Thāsafwān ibn 'Amr, Abū Bakr ibn Abī Maryam, Arṭāh, and Shu'aib ibn Abī Hamzah are valid.<sup>25</sup>

**Table 1:** *Abū al-Yamān's al-Jarḥ wa al-ta'dīl* Predicates

No.	Name	Predicate
1	معين يحيى بن	ثقة <sup>26</sup>
2	الرازي أبو حاتم	و هو نبيل ثقة صدوق <sup>27</sup>
3	أبو زرعة الرازي	لم يسمع أبو اليمان من شعيب بن أبي حمزة إلا حديثا واحدا ، والباقي إجازة <sup>28</sup>
4	أحمد بن حنبل	صالح <sup>29</sup>
5	إبن حبان البستي	ذكره في طبقة تبع الأتباع من كتابه (الثقات) <sup>30</sup> .
6	أبو حسن أحمد بن عبد الله بن صالح بن مسلم العجلي الكوفي	لا بأس به <sup>31</sup>
7	شمس الدين الذهبي	كان ثقة، نبيلًا، إماما <sup>32</sup>
8	ابن حجر العسقلاني	ثقة ثبت <sup>33</sup>

<sup>25</sup> Ahmad ibn Muhammad Ibn Hanbal, *Al-'Ilālu Wa Ma'rifatu Al-Rijāl 'an Imām Aḥmad Ibn Muhammad Ibn Hanbal Riwayatu al-Marrudzi Wa Ghairihi* (Bombai: Dar as-Salafiyah, 1988), 132-33.

<sup>26</sup> Yahyā Ibn Ma'in, *Tarikh ibn Ma'in Riwayat ad-Duri*, vol. 4 (Amman: al-Yaqutah al-Hamra li al-Barmajiyat, 2015), 446.

<sup>27</sup> Abū Muhammad ibn Abdirrahmah ibn Abī Ḥātim al-Rāzī, *Al-Jarḥ Wa at-Ta'dīl*, vol. 2, 1 (Beirut: Dār Ihyā' al-Turās al-'Arabī, 1952), 129.

<sup>28</sup> Abu Uthman al-Bardza'i, *Sualaat Al-Bardza'i Li Abi Zar'ah Ar-Razi* (Cairo: Al-Fārūq al-Ḥadīthah li al-Ṭabā'ah wa al-Nasyar, 2010), 190-91.

<sup>29</sup> Ibn Hanbal, *Al-'Ilālu Wa Ma'rifatu Al-Rijāl 'an Imām Aḥmad Ibn Muhammad Ibn Hanbal Riwayatu al-Marrudzi Wa Ghairihi*, 132–33.

<sup>30</sup> Muhammad ibn Hibbān al-Bustī, *Al-Ṣiqāt*, vol. 8 (Cairo: Dā'irah al-Ma'ārif al-Uthmāniyah, 2007), 194.

<sup>31</sup> Aḥmad ibn Ali Ibn Ḥajar Shihāb ad-Dīn al-Asqalānī, *Tahẓību al-Tahẓīb*, vol. 1 (Beirut: Muassati al-Risālah, 2005), 470.

<sup>32</sup> Shams al-Dīn Abū Abdillāh Muhammad ibn Aḥmad ad-Dimasyqī ibn al-Ḍahabī, *Tārīkh al-Islām Wa Wuffiyat al-Masyāhir Wa al-I'lām*, vol. 5 (Beirut: Dar al-Kitab al-'Arabi, 1987), 557.

<sup>33</sup> al-Aṣqalānī, *Tahẓību al-Tahẓīb*, 2005, 1:470.

9	أبو يعلي الخليلي	ثقة <sup>٣٤</sup>
10	ابن عمار الموصولي	كان ثقة <sup>٣٥</sup>
11	ابن سعد الليث	ثقة، كثرة الحديث، صالح، ثبت <sup>٣٦</sup>

Second was Abū al-Yamān; next above him was Shuaib ibn Abī Hamzah. According to Ibn Sa'īd, he lived in the same city as Abū al-Yamān, namely the city of Homs in Syria (then part of Sham). He was an old *tābi'ul atbā'* who was much older than Abū al-Yamān.<sup>37</sup> The information from Yahyā Ibn Ma'īn is that Shu'aib ibn Abī Hamzah was Ziyād's servant, and his father's name was Dīnār.<sup>38</sup> Yahyā ibn Ma'īn also explains that Shu'aib was the one who narrated the most traditions from Ibn Shihāb al-Zuhrī and the best of them. He was an Umayyad loyalist whose nickname was Abū Basyr who died in 162 AH. <sup>39</sup>There are other opinions, from Yahyā ibn ṣālih al-Wuḥādi and Ma'rifatu Ya' qūband Aḥmad Ibn Muhammad ibn 'Īsā in *Tārīkh al-Himṣiyyīn*, that his death occurred in 163 AH.<sup>40</sup> During the 10th Umayyad Caliphate, Hishām ibn 'Abdīl Mālik ibn Marwan was appointed as one of the secretaries of state, having previously been assistant to the secretary of state, al-Zuhrī during the time of 'Umar ibn 'Abdīl 'Azīz.<sup>41</sup>

Confirmed by Ibn Junaid or Abū Ishāq Ibrāhīm ibn 'Abdillāh al-Khatlā, in a compilation of transcripts of his interview with Yahyā ibn Ma'īn, explaining that Shu'aib's closeness to al-Zuhrī was not only limited to transmitting and receiving hadith but also the

<sup>34</sup> Abū Ya'lā al-Khalīlī, *Al-Irshād Fī Ma'rifati Ulamā' al-Ḥadīth* (Riyāḍ: Maktabah ar-Rusyd, n.d.).

<sup>35</sup> Jamāl al-Dīn Abū al-Hajjāj Yusuf al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, vol. 7 (Beirut: Muassati ar-Risālah, 1985), 153-54.

<sup>36</sup> al-Aṣqalānī, *Tahzību al-Tahzīb*, 2005, 1:470.

<sup>37</sup> al-Zuhrī, *Ṭabaqāt al-Kubrā*, 2001, 9:473.

<sup>38</sup> Ma'īn, *Tārīkh ibn Ma'īn Riwayāt ad-Dūrī*, 4:424.

<sup>39</sup> Abū Abdillāh Muhammad ibn Ismā'īl ibn Ibrāhīm al-Ja'afī al-Bukhārī, *Al-Tārīkh al-Kabīr*, vol. 4 (Hyderabad: Dā'irah al-Ma'ārif al-Uṣmāniyah, 2008), 222.

<sup>40</sup> Jamāl al-Dīn Abū al-Hajjāj Yusuf al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, vol. 12 (Beirut: Muassati al-Risālah, 1985), 520.

<sup>41</sup> Shams al-Dīn Abū Abdillāh Muhammad ibn Aḥmad al-Dimasyqī ibn al-Ḥabībī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, vol. 4 (Cairo: Al-Fārūq al-Ḥadīthah li al-Ṭabā'ah wa al-Nasyar, 2004), 288.

relationship between the team leader and his secretary.<sup>42</sup> We know that al-Zuhrī was the one who was ordered by 'Umar ibn 'Abdil Azīz to record the traditions. In Ibn Ma'īn's words, al-Zuhrī was the Sultan's secretary (government official).<sup>43</sup> Along with Yūnus ibn Yazīd, Shu'aib was the one who witnessed the process of al-Zuhrī's correspondence with the Sultan (Caliph) about the hadith recording team formed by him.<sup>44</sup>

Ibn Abī Hātim mentioned that Shu'aib was so close to al-Zuhrī that he accompanied him to Mecca. Abdullāh ibn Aḥmad ibn Hanbal also asked his father, Aḥmad ibn Hanbal, about this Shu'aib and the method of Shu'aib's narration to al-Zuhrī. His father confirmed that the method used was like no other method before him, namely by *imlā'* or dictation.<sup>45</sup> Al-Mufaḍḍil ibn Ghassān al-Gallābī mentions that he received 1700 traditions from al-Zuhrī.<sup>46</sup>

This Shu'aib narrated traditions from several *muhadiths*, including Nāfi', Ibn al-Munkadar, al-Zuhrī, Zāid ibn Aslam, Abu al-Zunad, and Abdullah ibn Abdirrahmān ibn Abī Husayn, among others. Several people also narrated traditions from him, including Abū Ishāq al-Fazarī, Baqiyah ibn al-Walīd, al-Walīd ibn al-Muslim, 'Uthmān ibn Sa'īd ibn Kaṣīr, 'Alī ibn 'Ayyāsh, Abū al-Yamān, etc.<sup>47</sup>

However, Yaḥyā Ibn Ma'īn's *statement* is contradicted by another narration, that of al-Daqqāq, which quotes Yazīd ibn Haiitham as saying "Laisa bihī Ba'sun". Although in the statement, he honors Shu'aib as the one who knew more about al-Zuhrī's narration than his other companions Yūnus, Ma'mar, and Mālik ibn Anas, he was actually "Uṣiqa al-Nās".<sup>48</sup>

*Laisa bihī Ba'sun* and *Uṣiqa an-Nās* are expressions of hadith degrees that are below siqah according to some hadith scholars, such as al-Žahabī, al-Rāzī, and al-Şuyuṭī. In fact, according to Ibn Hajar, those traditions whose narrators are *laisa bihī ba'sun* cannot be used as *proof* but can be used as *ibarah*. Hujjah means that it can be used as the main argument, while ibarah can only be used as a

---

<sup>42</sup> Abū Ishāq Ibrāhīm ibn 'Abdillāh ibn Junaid al-Khatlā, *Suālāt Ibn Junaid li Ibn Ma'īn* (Madinah: Maktabah ad-Dar bi al-Madinah al-Munawarah, 1988), 131.

<sup>43</sup> Al-Khatlā, 236.

<sup>44</sup> Al-Khatlā, 236.

<sup>45</sup> Al-Rāzī, *Al-Jarḥ Wa at-Ta'dīl*, 1952, 2:344.

<sup>46</sup> Al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, 1985, 12:517–19.

<sup>47</sup> Adz-Dzahabi, *Tahdzib Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, 4:287.

<sup>48</sup> Yaḥyā ibn Ma'īn, *Min Kalāmi Abī Zakariyā Yaḥyā Ibn Ma'īn Fī Al-Rijāl Bi Riwāat Abū Khālīd Ad-Daqqāq* (Damascus: Dār al-Ma'mūn li al-Turāth, 1980), 60.



supporting argument. Suppose there is a contradiction between the proof and the *evidence*. In that case, the *proof* prevails.<sup>49</sup> However, the *illicit* nature of Shu'aib ibn Abī Hamzah is considered to be covered (*mahfuẓ*) because it does not affect the quality of the hadith, and he is not proven to have committed *tadlīs*.

**Table 2:** Predicates of *al-Jarḥ wa al-ta'dīl* of Shu'aib ibn Abī Hamza

No.	Name	Predicate
1	أبو حاتم الرازي	ثقة، صالح <sup>50</sup>
2	أبو زرعة الرازي	شعيب أشبه حديثاً وأصح من ابن أبي الزناد <sup>51</sup> .
3	يحيى بن معين	ثقة <sup>52</sup> ، لبس به بأس، أثيق الناس <sup>53</sup>
4	أحمد بن حنبل	ثبت صالح الحديث <sup>54</sup> ضيق <sup>55</sup>
5	أحمد بن شعيب النسائي	ثقة <sup>56</sup>
6	ابن حجر العسقلاني	ثقة عابد <sup>57</sup>
7	إبن حبان البستي	ذكره في طبقة تبع الأتباع من كتابه (الثقات) <sup>58</sup> .

<sup>49</sup> Mina Mudrikah Zain, "Perbedaan Maratib Ta'dīl di Kalangan Ulama Hadis," *Diroyah: Jurnal Studi Ilmu Hadis* 2, no. 1 (May 22, 2018): 17–18, <https://doi.org/10.15575/diroyah.v2i1.2492>.

<sup>50</sup> Al-Rāzī, *Al-Jarḥ Wa at-Ta'dīl*, 1952, 2:344.

<sup>51</sup> Al-Aṣqalānī, *Tahzību al-Tahzīb*, 2005, 1:172–73.

<sup>52</sup> Al-Khatlā, *Suālāt Ibn Junaid li Ibn Ma'in*, 165.

<sup>53</sup> Ibn Ma'in, *Min Kalāmi Abī Zakariyā Yaḥyā Ibn Ma'in Fī Al-Rijāl Bi Riwāat Abū Khālid Ad-Daqqāq*, 60.

<sup>54</sup> Ibn Hanbal, *Al-'Ilālu Wa Ma'rifatu Al-Rijāl 'an Imām Aḥmad Ibn Muhammad Ibn Hanbal Riwayatu al-Marruzī Wa Gairihi*, 57.

<sup>55</sup> Abu Daud Sulaiman ibn al-Ash'ats as-Sajistānī, *Suālāt Abī Dāud Li Aḥmad Ibn Hanbal Fī Jarḥi al-Rawāti Wa Ta'dīlihim* (Madinah: Maktabah al-'Ulum wa al-Hikam, 1994), 263.

<sup>56</sup> Al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, 1985, 12:517–19.

<sup>57</sup> Aḥmad ibn Ali Ibn Hajar Shihāb al-Dīn al-Aṣqalānī et al., *Taqrīb At-Tahzīb* ('Ammān: Bait al-Afkār ad-Dauliyah, 2000), 271.

<sup>58</sup> Muhammad ibn Hibbān al-Bustī, *Al-Ṣiqāt*, vol. 6 (Cairo: Dā'irah al-Ma'ārif al-Uthmāniyah, 2007), 438.

8	أنو دوود السجستاني	كان أصح حديثاً عن الزهري بعد الزبيدي، إمتناع الحديث <sup>59</sup>
9	أبو يعلى الخليلي	وهو ثقة متفق عليه ، حافظ ، أثنى عليه الأئمة <sup>60</sup>
10	يعقوب بن شيبة	ثقة <sup>61</sup>
11	علي بن عياش	و كان ضئيلاً بالحديث <sup>62</sup>
12	أبو حسن أحمد بن عبد الله بن صالح بن مسلم العجلي الكوفي	ثقة <sup>63</sup>
13	عثمان بن سعيد الدارمي	ثقة <sup>64</sup>
14	أبو الحسن علي بن عمر الدارقطني	<sup>65</sup> أثبت الناس من الزهري
15	أبو حفص عمر ابن شاهين	لبس به بأس، أثيق الناس <sup>66</sup>

The next in line was Abū Bakr Muhammad ibn Muslim ibn 'Ubaidillāh ibn 'Abdillāh ibn Shihāb al-Madanī al-Hijāzī al-Zuhrī al-Qurasyī, or Ibn Shihāb al-Zuhrī as he is commonly known in hadith literature. Al-Zuhrī is known to be a descendant of the Quraysh tribe from Medina Hijaz; his exact birthplace is unknown, but he is known to have been born in 50 A.H. There is a debate about the year of his death, al-Bukhārī wrote in his *tārīkh* that al-Zuhrī died in 124 A.H. in Sham.<sup>67</sup> Ibn Hibbān's details mention al-Zuhrī's death on 17 Ramadan 124 AH on a Tuesday night.<sup>68</sup> His line of descent was from

<sup>59</sup> As-Sajistānī, *Suālāt Abī Dāud Li Aḥmad Ibn Hanbal Fī Jarḥi al-Rawāti Wa Ta'dilihim*, 263.

<sup>60</sup> Al-Aṣqalānī, *Tahzību al-Tahzīb*, 2005, 1:172–73.

<sup>61</sup> Al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, 1985, 12:517–19.

<sup>62</sup> As-Sajistānī, *Suālāt Abī Dāud Li Aḥmad Ibn Hanbal Fī Jarḥi al-Rawāti Wa Ta'dilihim*, 263.

<sup>63</sup> Al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, 1985, 12:517–19.

<sup>64</sup> *Uthmān ibn Sa'id ad-Darimi, Tārīkh Uthmān ibn Sa'id ad-Darimī 'an Ibn Ma'in* (Damascus: Dār al-Ma'mūn li al-Turāth, 1980), 42.

<sup>65</sup> Abū Abdillāh Ibn Bakir, *Suālāt Abū Abdillāh Ibn Bākir Wa Gairihi Li Abī Ḥasan Ad-Dāruquṭnī* ('Ammān: Dār Ammār, 1988), 49.

<sup>66</sup> Abū Hafṣ 'Umar Ibn Shahin, *Tārīkh Asmā' Ath-Ṣiqāt* (Kuwait: Dār as-Salafiyah, 1984), 112.

<sup>67</sup> Abū Abdillāh Muhammad ibn Ismā'il ibn Ibrāhīm al-Ja'afi al-Bukhārī, *Al-Tārīkh al-Kabīr*, vol. 1 (Hyderabad: Dā'irah al-Ma'ārif al-Uṣmāniyah, 2008), 221.

<sup>68</sup> Muhammad ibn Hibbān al-Bustī, *Al-Ṣiqāt*, vol. 5 (Cairo: Dā'irah al-Ma'ārif al-Uṣmāniyah, 2007), 349.

the upper class of the people of Makkah, from the paternal line to Banī Zuhrah ibn Kilāb and the maternal line to 'Abdu Manat Ibn Kinānah. In both cases, he was a descendant of the great Arabs.<sup>69</sup>

Ibn Hibbān explains Ibn Shihāb al-Zuhrī's excellence by referring to him as one who had met 10 companions of the Prophet. So, in this language, there are 10 companions from whom he took traditions. He was the most credible person in the field of hadith in his time and the best in the agreement of hadith texts. Ibn Hibbān also referred to him as an excellent jurist. His brother Abū Muhammad 'Abdullāh ibn Muslim was also an expert in hadith, even considered superior to Abū Bakr Ibn Shihāb.<sup>70</sup> Among the companions he met were Anas ibn Mālik, Sahal ibn Sa'd, 'Abdurrahmān ibn Azhar, Maḥmud ibn Rabī' al-Anṣārī, Ibn 'Umar, and Sā'ib ibn Yazīd.<sup>71</sup> Regarding his companionship with ibn al-Musayyib, some say 7 years, 8 years, and 10 years.<sup>72</sup>

According to Ibn Sa'd, al-Zuhrī belonged to the fourth *ṭabaqat* of the *tābi'īn*, or *ṣigār al-tābi'īn* (junior *tābi'īn*) and was a resident of *Medina*. He claimed to have grown up as a penniless, or poor, boy. It was also narrated by Ibn Sa'd that al-Zuhrī claimed to have studied with Sa'id ibn al-Musayyib, a senior *tābi'īn* (*kibār al-tābi'īn*) expert in hadith and jurisprudence from the age of 7 years. He also claimed to have interacted intellectually with Urwah ibn Zubair, 'Ubaidullāh ibn 'Abdillāh ibn 'Utbah, and Abū Bakr ibn 'Abdirrahmān ibn al-Hārith ibn Hisyām until he understood jurisprudence and became a jurist.

He went on a *scientific pilgrimage* to the Levant, attended a scholarly gathering at the Damascus Mosque, and met a teacher there, Qabisa ibn Ḍu'aib. It was Qabisa who introduced al-Zuhrī to the government, which was then led by Caliph 'Abdul Mālik ibn Marwān. He became a wealthy and respected person and was generous as he became a *kātib* (scribe) in the Umayyad government

---

<sup>69</sup> Khalīfah ibn Khayāt Shabab al-'Uṣfurī, *Ṭabaqāt Li Khalīfah Ibn Khayāt Shabab al-'Uṣfurī Riwayāt Abī 'Umar Ibn Mūsā Ibn Zakariyā al-Tuṣirī* (Baghdad: Baghdad University, 1967), 261.

<sup>70</sup> al-Bustī, *Al-Ṣiqāt*, 2007, 5:349–50.

<sup>71</sup> Jamāl al-Dīn Abū al-Hajjāj Yusuf al-Mazī, *Tahẓību al-Kamāl Fī Asmā'i al-Rijāl*, vol. 26 (Beirut: Muassati al-Risālāh, 1985), 432.

<sup>72</sup> Al-Mazī, 26:433.

until he died in 124 AH or 741 CE during the reign of Hishām ibn 'Abdil Mālik ibn Marwān and served six Umayyad caliphs.<sup>73</sup>

Most phenomenally, he was the first to record the hadith at the behest of 'Umar ibn 'Abdil Azīz, the 8th caliph of the Umayyad dynasty.<sup>74</sup> His closeness to 'Umar ibn 'Abdil Azīz led 'Umar to praise him as a man for whom no one knew more about hadith than him and to ask his followers to come to al-Zuhrī for hadith.<sup>75</sup>

Yaḥyā Ibn Ma'in, through Ibn Junaid's narration, compared Ibn Shihāb al-Zuhrī's narration of 'Urwah from 'Āisyah RA. with Maṣṣūr ibn Mu'tamar's narration of Ibrāhīm from al-Aswad from 'Āisyah RA. which he considered better than Hisyām ibn 'Urwah's narration of his father from 'Āisyah RA. The narrations of al-Zuhrī and Maṣṣūr were considered of equal quality. However, Yaḥyā Ibn Ma'in preferred Maṣṣūr to al-Zuhrī, more so because al-Zuhrī was a bureaucrat in the caliphate at the time who was considered less guarded.<sup>76</sup>

Doubts about al-Zuhrī's quality are not just because of this, but there are several details that cause doubts about him. For example, Ibn Junaid quotes Ibn Ma'in as saying that he was once asked whether al-Zuhrī had heard a hadith directly from Ibn 'Umar, to which he confirmed that he had not. Ibn Ma'in further confirmed that whether al-Zuhrī had ever met Ibn 'Umar RA, he was a little hesitant about this by saying "Yusybih" which means "resembling". It is possible that he meant "may have met once."<sup>77</sup> However, it was further clarified by Hāshim ibn Mārsad al-Ṭabrānī that al-Zuhrī never narrated a hadith from Ibn 'Umar RA.<sup>78</sup>

In addition to Yaḥyā Ibn Ma'in giving a statement strengthening the position of al-Zuhrī, objectively, he does not deny that there is some information from some reliable sources that al-Zuhrī is a little problematic. As quoted by ad-Duri al-Zuhrī is known

---

<sup>73</sup> Muhammad ibn Sa'd ibn Munī' az-Zuhrī, *Ṭabaqāt al-Kubrā*, vol. 7 (Cairo: Maktabah al-Khaniji, 2001), 429-32.

<sup>74</sup> Abū Ḥasan 'Ālī Ibn al-Madini, *'Ilāl al-Hadīth Wa Ma'rifat Al-Rijāl Wa al-Tārīkh 'Alā Ta'līqī Abī 'Abdillāh Mazin Ibn Muhammad as-Sirwasī* (Riyāḍ: Dār Ibn al-Jauzi, 2005), 86.

<sup>75</sup> Abū Muhammad ibn Abdirrahmah ibn Abī Ḥatīm al-Rāzī, *Al-Jarḥ Wa at-Ta'dīl*, vol. 8 (Beirut: Dār Ihyā' al-Turās al-'Arabī, 1952), 72.

<sup>76</sup> Al-Khatlā, *Su'ālāt Ibn Junaid li Ibn Ma'in*, 232.

<sup>77</sup> Al-Khatlā, 222.

<sup>78</sup> Abī Sa'id Hashim ibn Murthid ath-Thabrani, *Tārīkh Abī Sa'id Hāshim Ibn Murthid Ath-Ṭabrānī an Yaḥyā Ibn Ma'in* (Riyāḍ: Naẓar Muhammad al-Faryabī, 1990), 37.

to have some of his traditions categorized as *mursal*, i.e., traditions that do not originate from the Prophet but only reach the maximum to the Companions. However, due to his credibility, which is also considered to be *ṣiqah* by scholars of *hadith*, the irregularity of some of his traditions is not considered a problem, meaning that they are still acceptable.<sup>79</sup>

Scholars are divided into three regarding the acceptability of *mursal* traditions: the first opinion is that it is *daif*, the second is that it can be used as proof absolutely, and the third is that it is detailed.<sup>80</sup> Imam al-Shāfi'ī adopted this third school of thought in *al-Risālah*, who detailed the requirements for the acceptance of a *mursal* tradition, namely (1) it was taken from the *kibār al-tābi'īn* (senior *tābi'īn*), (2) it was not attributed from another direction of transmission, (3) the misinterpretation was not done by lower-level *rijāl al-hadīth* (narrators of *hadīth*), (4) the Companions agreed on the *hadīth*, and (5) or the majority of scholars took it as the basis of their *rulings*. More details can be found in *Qawā'id al-Taḥdīs* by Jamāl al-Dīn al-Qāsimī.<sup>81</sup>

It was recorded by al-Mazī, in a report from Ma'mar, that Shalih ibn Kaysan studied with al-Zuhrī. While they were writing the Prophetic traditions, al-Zuhrī suddenly invited Ṣalīh to write the information that came from the Companions. Ṣalīh was not willing to follow and deleted the parts that were not from the Prophet. This story became one of the pretexts for the falsity of al-Zuhrī's *hadith*.<sup>82</sup> Among the examples of al-Zuhrī's *mursal* traditions are the tradition from Abū Hurairah (ra.) in *Sunan al-Tirmizī* and the tradition from Rāfi' ibn Khadīj in *Sunan an-Nasā'ī*.<sup>83</sup>

Indeed, through al-Dūrī's narration, Yaḥyā Ibn Ma'īn confirms that there are some untraceable narrations of al-Zuhrī, some of which are transcribed as "lam yasma' 'an 'fulān' syai'an (al-Zuhrī did not hear anything from 'so-and-so')." Yaḥyā Ibn Ma'īn criticizes al-Zuhrī for never narrating traditions through the

<sup>79</sup> Yaḥyā Ibn Ma'īn, *Tārīkh Ibn Ma'īn Riwayāt Ad-Dūrī*, vol. 3 (Amman: al-Yaqutah al-Hamra li al-Barmajiyat, 2015), 226.

<sup>80</sup> Jamāl al-Dīn al-Qasimī, *Qawā'id Al-Taḥdīs Fī Funūni Muṣṭalaḥ al-Ḥadīs* (Alexandria: Dar al-Aqidah, 2004), 133.

<sup>81</sup> Al-Qāsimī, 138-39.

<sup>82</sup> Al-Mazī, *Tahzību al-Kamāl Fī Asmā' al-Rijāl*, 26:434.

<sup>83</sup> Shams al-Dīn Abū Abdillāh Muhammad ibn Aḥmad al-Dimasyqī ibn al-Ḥabābī, *Al-Kashif Fī Ma'rifati Man Lahu Riwayatun Fī al-Kutub at-Tis'ah*, vol. 2 (Jeddah: Dar al-Yusr - Dar al-Minhaj, 2009), 219.

methods of *simā'ī* (hearing) or *qirā'ah* (reading) but through *kitābah* (writing). In *al-Marāsīl*, Ibn Abī Hātim provides numerous accounts of the discrepancies between al-Zuhrī's hadith narration and the tracing by other traditionists. In addition to Ibn 'Umar, as well as his narration to Aban ibn 'Uthman ibn 'Affan, 'Abdurrahman ibn Azhar, Jābir ibn 'Abdillāh, Aṭā' ibn Maimunah, etc., al-Zuhrī's narration of the Hadīth is inconsistent.<sup>84</sup> This is to be expected given his background as a recorder and inventor of hadith.<sup>85</sup> From all his narrations by giving his book, he asked all those who narrated from him to say that they could attribute him as a narrator to them.<sup>86</sup>

However, not all of the traditions are *mursal*, but some are *muttaṣil* to the Prophet. For example, the Hadīth narrated by al-Zuhrī from Maḥmūd ibn Rabī' from the Companion 'Ubaādah ibn Thāmit about the obligation of reciting Fatihah for those who pray. The Hadīth is considered by Yazīd ibn Haiitham to be authentic and is included in *Ṣaḥīḥ al-Bukhārī*.<sup>87</sup> Regarding his transmission to Ibn 'Umar as invalid, there is a statement from Ma'mar quoted by Jamāluddīn al-Mazī, who confirmed the process of transferring the hadith from Ibn 'Umar to al-Zuhrī by the method of *recitation* (*sima'ī*), totaling two traditions.<sup>88</sup>

Jamāluddīn al-Maz, to provide an objective perspective, quotes several people's accounts of al-Zuhrī. For example, Abu Mas'ūd ar-Rāzī says that there is no better sanad than al-Zuhrī because he has 1000 traditions ('Alī ibn al-Madīn mentions 2000 traditions). Abu Daud makes it clear by stating that al-Zuhrī narrated more than 1000 traditions from people who were *ṣiqah* (about 2200 traditions). Half of them were accredited *musnads* and about 200 of them were taken from people of *good* report. Only less than 50 traditions differ in their reliability. Even then, the disagreement is of the nature of *tafāruḍiyah* (disagreement with the sanad/matan of another tradition) with another narration,

---

<sup>84</sup> Abū Muhammad ibn Abdirrahmān ibn Abī Hātim al-Rāzī, *Al-Marāsīl Li Ibn Abī Hātim* (Beirut: Muassati al-Risālah, 1998), 189-92.

<sup>85</sup> Yaḥyā Ibn Ma'in, *Ma'rifatu al-Rijāl 'an Ibn Ma'in Bi Riwayāt Ibn Mahraz*, vol. 2 (Cairo: Al-Fārūq al-Ḥadīthah li al-Ṭabā'ah wa al-Nasyar, 2009), 69.

<sup>86</sup> Al-Ṭabrānī, *Tārīkh Abī Sa'id Hāshim Ibn Mursīd Al-Ṭabrānī an Yaḥyā Ibn Ma'in*. 24.

<sup>87</sup> Ibn Ma'in, *Min Kalāmi Abī Zakariyā Yaḥyā Ibn Ma'in Fī Al-Rijāl Bi Riwayāt Abū Khālīd Ad-Daqqāq*, 106.

<sup>88</sup> Al-Mazī, *Tahzību al-Kamāl Fī Asmā'i al-Rijāl*, 26:432.

between one group of narrators and another, not because of any 'illat (defect) or *shaydh* (irregularity).<sup>89</sup>

**Table 3:** Predicates of *Ibn Shihāb al-Zuhri's al-Jarḥ wa al-ta'dīl*

No.	Name	Predicate
1	أبو حاتم الرازي	أحب إلي من الأعمش ، يحتج بحديثه ، وأثبت أصحاب أنس الزهري . <sup>90</sup>
2	أبو زرعة الرازي	أحفظ من عمرو بن دينار <sup>91</sup>
3	علي بن المديني	كان فقيها <sup>92</sup>
4	أحمد بن حنبل	ليس له ذاك النبل <sup>93</sup>
5	يحيى بن معين	ثقة <sup>94</sup>
6	ابن حجر العسقلاني	الفقيه الحافظ ، متفق على جلالته وإتقانه وثبته <sup>95</sup> .
7	شمس الدين الذهبي	أحد الأعلام ، وحافظ زمانه <sup>96</sup> ، حجة إمام ، نيل منه لصحبة الدولة <sup>98</sup>
8	محمد بن سعد بن منيع	كان ثقة فقيها جامعاً <sup>99</sup>
9	ابن حبان البستي	ذكره في طبقة التابعين من كتبه الثقات ، وقال : رأى عشرة من أصحاب رسول الله صلى الله عليه وسلم ، وكان من

<sup>89</sup> Al-Mazī, 26:431.

<sup>90</sup> Al-Rāzī, *Al-Jarḥ Wa at-Ta'dīl*, 1952, 8:71.

<sup>91</sup> Al-Mazī, *Tahzību Al-Kamāl Fī Asmā'i Al-Rijāl*, 1985, 7:419.

<sup>92</sup> Ibn al-Madini, *'Ilāl al-Hadīth Wa Ma'rifat Al-Rijāl Wa al-Tārīkh 'Alā Ta'liqī Abī 'Abdillāh Mazin Ibn Muhammad as-Sirwasī*, 86.

<sup>93</sup> Ahmad ibn Muhammad Ibn Hanbal, *Al-'Ilāl Wa Ma'rifatu Ar-Rijāl an Imam Ahmad Ibn Muhammad Ibn Hanbal Riwayat Abdullah*, vol. 3 (Bombai: Dar as-Salafiyyah, 1988), 355.

<sup>94</sup> Ma'in, *Tarikh Ibn Ma'in Riwayat Ad-Duri*, 2015, 3:216.

<sup>95</sup> Ad-Darimi, *Tarikh Uthman Ibn Sa'id Ad-Darimi 'an Ibn Ma'in*, 46.

<sup>96</sup> Ahmad ibn Ali Ibn Hajar Shihāb al-Dīn al-Aṣḥalānī, *Tahzību al-Tahzīb*, vol. 3 (Beirut: Muassati al-Risālah, 2005), 696.

<sup>97</sup> Adz-Dzahabi, *Al-Kashif Fī Ma'rifati Man Lahu Riwayatun Fī al-Kutub at-Tis'ah*, 2:219.

<sup>98</sup> Shams al-Dīn Abū Abdillāh Muhammad ibn Aḥmad al-Dimasyqī ibn al-Ḥahabī, *Man Takallama Fīhi Wa Huwa Muwatsaq Au Shalih Al-Hadith* (Madinah: Maktabah Malik Fahd al-Wathaniyyah Atsna'a an-Nasyr, 2004), 471.

<sup>99</sup> Az-Zuhri, *Thabaqat Al-Kubra*, 2001, 7:429–32.

		أحفظ أهل زمانه وأحسنهم سياقا لمتون الأخبار ، وكان فقيها فاضلا <sup>100</sup> .
10	أبو حفص عمر ابن شاهين	ثقة <sup>١٠١</sup>
11	أبو القاسم عبد الرحمن بن محرز القيروان	ثقة <sup>102</sup>

The next narrator is Anas ibn Mālik ibn Naḍar ibn Ḍamḍam ibn Zāid ibn Ḥarām ibn Jundub ibn 'Āmir Ibn Ganam ibn an-Najjār al-Anṣārī an-Najjārī. He was nicknamed Abū Hamzah al-Madanī because he was a native of Jathrib (Medina) and one of the companions of the Anṣār. He was born 10 years before the Hijrah or at the time of the Prophet's hijrah to Madinah; Anas was 10 years old and was among the *sigār al-Ṣaḥābah* (junior companions of the Prophet). He was the Prophet's servant for 9 years until his death. His mother, Ummu Sulaim, introduced him to the Prophet as a young boy who was good at writing.<sup>103</sup> In another narration from 'Imrān al-Baṣrī, he was the Prophet's servant for 10 years from the beginning of Hijrah until the death of the Prophet.<sup>104</sup> Because of his closeness, the Prophet called him *Yā Bunayya*, which means O my son.<sup>105</sup>

He grew up in the Prophet's house, witnessed what no one else witnessed, and knew many of the Prophet's circumstances and activities. He also contributed significantly to the transmission of traditions from the Prophet and the senior companions. After he moved from Medina to Basra, many traditionists from among the *tābi'īn* came to him. He has reported 1286 traditions, of which Bukhārī and Muslim agree upon 168, and 83 are recorded only in *Ṣaḥīḥ al-Bukhārī* and 71 in *Ṣaḥīḥ Muslim*.<sup>106</sup>

<sup>100</sup> Al-Bustī, *Al-Ṣiqāt*, 2007, 5:349–50.

<sup>101</sup> Ibn Shāhin, *Tārīkh Asmā' Ath-Ṣiqāt*, 197.

<sup>102</sup> Yaḥyā Ibn Ma'īn, *Ma'rīfatu al-Rijāl 'an Ibn Ma'īn Biwayat Ibn Mahrāz*, vol. 1 (Cairo: Al-Fārūq al-Ḥadīthah li al-Tabā'ah wa al-Nasyar, 2009), 118.

<sup>103</sup> Muḥammad ibn Sa'd ibn Muni' az-Zuhrī, *Ṭabaqāt al-Kubrā*, vol. 5 (Cairo: Maktabah al-Khānījī, 2001), 325.

<sup>104</sup> Az-Zuhri, 5:326.

<sup>105</sup> Az-Zuhri, 5:327.

<sup>106</sup> Muḥammad Abu Zahw, *Al-Ḥadīth Wa al-Muḥaddiṣūn 'an 'Inayati al-'Ummah al-Islāmiyah Bi al-Sunnah al-Nabawiyah* (Riyād: ar-Ri'āsah al-'Ammah li Idārati al-Buḥūth al-'Ilmiyyah wa al-Iftā' wa ad-Da'wah wa al-Irshād, 1984), 137.



By the Prophet SAW, Anas was prayed to be a person who has a lot of sustenance, many children, a long life, and forgiven his sins. He was one of the richest companions and had dozens of children, even in other narrations, hundreds. His confession, as stated by Sinān ibn Rabī'ah, Anas had 98 children, or in another statement, 102 children, in a year his wife could conceive twice.<sup>107</sup> Abū Hurairah also acknowledged Anas ibn Mālik's closeness to the Messenger of Allah by mentioning that Anas ibn Mālik's prayer was identical to that of the Messenger of Allah and that no other Companion rivaled it.<sup>108</sup>

After the Prophet died, during the time of Caliph 'Umar ibn Khaṭṭāb, Anas was assigned by the state to collect zakat to Bahrain and then settled in Basrah until he died in 91 A.H. Another opinion is 92/93 A.H. Ibn Nā'im gives Anas' death on Friday 93 A.H. Mu'tamar ibn Humaid explains that Anas lived to be 100 years old minus 1 year, or 99 years old and died in 91 A.H. The death of Anas, the last Companion to die in Basrah, is referred to as the death of half of the knowledge because when the scholars of hadith were in dispute, they came to Anas as the one who heard the Prophet say a lot.<sup>109</sup>

Some of the people who took traditions from Anas were al-Zuhri, Qatādah, Ishāq ibn 'Abdillāh ibn Thalhah, and Šābit al-Bannānī, 'Abdullāh ibn Sawādah, and Qalābah.<sup>110</sup> Ibn Ḥibbān included Anas ibn Mālik in the compilation of *rijāl al-ḥadīth* in the category of the companions who were ṣiḡah.<sup>111</sup> Likewise, Ibn ḥajar al-Asqalānī in *Taqribu al-Tahzīb* also justified him as a famous companion.<sup>112</sup> The point of this discussion about Anas ibn Mālik (may Allah be pleased with him) is that no one doubts his credibility as a companion who narrated traditions because of his proximity to the Prophet and his personal qualities.

---

<sup>107</sup> Az-Zuhri, *Thabaqat Al-Kubra*, 2001, 9:18–19.

<sup>108</sup> Az-Zuhri, *Thabaqat Al-Kubra*, 2001, 5:330.

<sup>109</sup> Al-Bukhārī, *Al-Tārīkh al-Kabīr*, 2008, 2:28.

<sup>110</sup> Abū Muhammad ibn Abdirrahmah ibn Abī Ḥātim al-Rāzī, *Al-Jarḥ Wa at-Ta'dīl*, vol. 2 (Beirut: Dār Ihyā' al-Turās al-'Arabī, 1952), 286–87.

<sup>111</sup> Muhammad ibn Hibbān al-Bustī, *Al-Ṣiḡāt*, vol. 3 (Cairo: Dā'irah al-Ma'ārif al-Uthmāniyah, 2007), 4.

<sup>112</sup> Al-Aṣqalānī et al., *Taqrīb At-Tahzīb*, 88.

## ***At-Taḥammul wa al-Adā` (Methods of Receiving and Transmitting Hadith)***

It should be noted that there are several methods of transmission, the first of which is *munāwalah*, which is a method of transmitting hadith through a book given by a teacher to a student. There are two types of *munāwalah*: with permission and without permission. *Munāwalah* is usually accompanied by the words *nāwalanī*, *nāwalanī wa ajāzanī*, *ḥaddaṣanā munāwalatan*, and *akhbaranā munawalatan wa ijāzatan*. The *ijāzatan* method, on the other hand, is the permission given to a student by the teacher to narrate a hadith either orally or in writing. The wording usually uses *ajāza lī fulānan*, *ḥaddaṣanī ijāzatan*, *akhbaranā ijāzatan*, or *anba'anā*. In addition to these two, there are other methods, such as *as-simā'i min lafzi al-shaikh*, where the teacher recites from memory or writing, and the student listens, either just listening or taking notes. Examples are: *sami'tu*, *ḥaddaithanī*, *ḥaddaithanā*, *qāla lī*, or *zakara lī*. There is also the use of *al-Qirā'ah 'alā al-Shaikh* where the teacher reads the hadith to the student in front of the teacher who listens to the reading. The phrases are *akhbaranā*, *qara'tu 'alā fulān*, *qara'a 'alaihi wa ana asma' fa aqarra bihi*, and *ḥaddaṣanā qirā'atan 'alaihi*.

Another method is *kitābah*, in which the teacher writes down the narration himself or has someone else write down the narration he has heard for those present or absent. Some of these methods are with permission and are considered valid by scholars, while those without permission are disputed, although most consider them valid. The wording is usually *kataba ilayya fulān*, *ḥaddaṣanī fulān kitābatan*, or *akhbaranī fulān kitābatan*. There are three others: *al-I'lām* (informing the student of a particular hadith from a narration he has heard), *al-Waithiyyah* (the teacher at the time of death leaving his book to the student), and *al-Wijādah* (the student finding a hadith written by his teacher without having heard it and having received permission). The first two are disputed, while the third is divided into two. i.e, from the teacher's notes directly or from his teacher again but never met, so it is considered *munqaṭi'* (disconnected).<sup>113</sup>

Looking at the redaction of al-Bukhārī's *hadith* 6065 in terms of method (*at-tahammul*) and redaction (*ada' al-hadis*), from al-Bukhārī to Abū al-Yamān using the *simā'i* method with the redaction

---

<sup>113</sup> Damanhuri, *Teori Penelitian Kualitas Dan Kandungan Hadis Al-Fithrah* (Sidoarjo: Dwiputra Pustaka Jaya, 2020), 104–14.

*ḥaddaṣanā*, from Abū al-Yamān to Shu'aib ibn Abī Hamzah using the *al-qirā'ah* method with the redaction *akhbaranā*, from Shu'aib to al-Zuhrī using the words '*an*' or *mu'an'an* (explained next), and from al-Zuhrī to Anas ibn Mālik using *sima'i* with the words *ḥaddaṣanī*. Interestingly, one of these hadith transmissions indicates *mu'an'an* by using the phrase '*an*'. *Mu'an'an* is categorized by the scholars of hadith as *daif* because of *inqiṭā'u as-sanad* (disconnection of the sanad) even if it is only one of the continuity of the sanad.

However, according to the majority of *jurisprudence*, *usul jurisprudence*, and hadith scholars, there are two conditions for *mu'an'an* to be accepted: (1) the narrator who is suspected of *mu'an'an* does not commit *tadlīs* (forgery), and (2) there is a possibility of a meeting between *mu'an'an* and *mu'an'anhu*. This second condition is less demanding than the one proposed by al-Bukhārī i.e., *ṣubūt al-liqā'* i.e., there is actual evidence of their meeting rather than *imkān al-liqā'* (possible meeting). Even Muḥaffar as-Sam' ānī requires *ṭūlu al-ṣuhbah* (intense meeting), or even more severe plus Abū 'Amr ad-Dānī's requirement, which is to be aware of the narration. The personal qualities will be discussed in the next point.<sup>114</sup> If *tadlīs* is indicated, which *tadlīs*, because there are two types, namely sanad *tadlīs* and *shuyūkh* (teacher).<sup>115</sup> What is clear is that in Ibn Ḥajar al-Asqalānī's list of *mudallisūn* (muhadīths detected as *tadlīs*), which is divided into five levels, there is no name of Shu'aib ibn Abī Hamzah.<sup>116</sup>

## Matan Criticism

### Other Qur'anic Verses and Hadiths on Brotherhood

#### First, Al-Hujurāt: 10

One of them is Surah al-Ḥujurāt:10 which reads:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Verily, the believers are brothers. Therefore, reconcile your brothers and fear Allah so that you may have mercy. (QS. Al-Hujurāt Verse 10).

<sup>114</sup> Thohhan, *Taisir Muṣṭalaḥ al-Ḥadīth*, 87.

<sup>115</sup> Mas'udi, *Minhatu al-Mughīṣ Fī 'Ilmi Muṣṭalaḥi al-Ḥadīth*, 23.

<sup>116</sup> Ahmad ibn Ali Ibn Ḥajar Shihāb al-Dīn al-Aṣqalānī, *Ta'rīf Ahli at-Taqdīs Bi Marātib al-Mauṣūfīn Bi at-Tadlīs (Tabaqāt al-Mudallisīn)* (Amman: Maktabah al-Mannar, 1983).

The above verse explains fellow believers who are brothers and reconcile when there is a dispute. As-Suyuṭī explains, the brotherhood in question is brotherhood in religion (*fi ad-Dīn*). When two brothers have a dispute, fellow believers should try to reconcile. The mention of two about the number of people in dispute is meant to include a larger number.<sup>117</sup> Aṣ-Ṣāwī, in his commentary on Tafsīr al-Jalālain, explains more fully that the mention of two in the phrase "*akhawaikum*" indicates that the dispute is at least between two people. When more people can be reconciled, says Aṣ-Ṣāwī, it is even better.<sup>118</sup>

Al-Bagāwī is more progressive by expanding the scope of the brotherhood referred to in the verse to include not only religious aspects but also territorial ones. So, al-Bagāwī intends to provide an understanding that in addition to being brothers in religion, there is also brotherhood in building a state entity that is also built on peace. The approach taken by al-Bagāwī in interpreting this verse is certainly the political conditions among Muslims.

In verse 9, Allah alludes to believers forming camps and fighting each other. Then there is the phenomenon of accusing each other of hypocrisy and polytheism against their political opponents. Al-Bagāwī quotes 'Alī ibn Abī Ṭālib's *statement* about those who fought against him during the battles of Jamal and Ṣifṭīn that as long as he still mentions Allah a lot, he is still not a hypocrite, and as long as he does not associate partners with Allah, he is not a polytheist. They were just people who were *bugāt* (rebellious). So, this is the political correlation why al-Bagāwī includes regional brotherhood alongside religious brotherhood. Religious brotherhood will not suffice if consensus on political power cannot be reconciled.<sup>119</sup>

In contrast, Ibn Kaṣīr uses the *Ma'sūr* (text) approach, that what is meant by the feud of two brothers is the feud of two groups of brothers in faith who are at war with each other. So, Allah ordered to reconcile the two groups. Ibn Kaṣīr interprets this directly in a macro sense. So, the feud between the two camps should be returned to faith

---

<sup>117</sup> Jalāluddīn al-Mahallī and Jalāluddīn as-Suyuṭī, *Tafsīr al-Jalālain* (Surabaya: Nurul Huda, n.d.), 424.

<sup>118</sup> Ahmad ibn Muhammad al-Ṣāwī, Ḥāshiah *Al-Ṣāwī 'Alā Tafsīr al-Jalālain*, vol. 4 (Beirut: Dār Ibn 'Aṣṣāṣah, 2005), 142.

<sup>119</sup> Abū Muhammad al-Husain ibn Mas'ūd al-Bagawī, *Tafsīr al-Bagawī al-Musammā Ma'ālimu at-Tanzīl*, vol. 4 (Cairo: Dar al-'Alamiyyah, 2015), 215-16.

and piety because in peace, there is Mercy, while on the contrary, in feuds, let alone civil wars, it removes the Mercy of Allah.<sup>120</sup>

Az-Zamakhshari agrees with the meaning of the verse with the mention of tatsniyah referring to the minimum of a feud occurring between two people, and what is meant is that there is the potential for these two people to result in group feuds with each carrying a camp. Personal conflicts turn into conflicts between groups, sects, tribes, and possibly political regions. Az-Zamakhsharī identifies the meaning of the verse as the Aus and Khazraj, the two tribes of the inhabitants of Yathrib (Medina) who feuded for 120 years, starting from the feud of two brothers named Aus and Khazraj. The point of this interpretation, of course, is that the impact of the feud can destroy the brotherhood that exists; it can even occur between two brothers and has the potential to expand.<sup>121</sup>

### **Second, Āli 'Imrān:103**

The next is Āli 'Imrān verse 103:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ.

*"And hold fast to the rope of Allah, and do not be divided, and remember the favor of Allah upon you all, when you were enemies, and He tamed your hearts, and you became brothers, and you were on the brink of Hellfire, and Allah reconciled your hearts" (Q.S. Āli 'Imrān, 103). Thus Allah explains His verses so that you may be guided" (Q.S. Āli 'Imrān verse 103).*

This verse, as explained by al-Suṭī, is a connection to the verse al-Ḥujurāt:10, in al-Jalalain, as Allah's warning to the Aus and Khazraj tribes that before Islam came and they embraced, there was a history of hundreds of years of conflict between the two. After Islam, they were to hold fast to the religion of Allah (al-Qur'an mentioned in *Sunan*

<sup>120</sup> Abu Fidā' Ismā'il Ibn 'Umar Ibn Kašīr al-Qurashi ad-Dimasyqī, *Tafsīr Al-Qur'an al-Azīm*, vol. 1 (Cairo: Dār al-Fajr li at-Turāth, 2013), 308.

<sup>121</sup> Abu al-Qāsim Maḥmūd ibn 'Umar al-Khawarizmī az-Zamakhsharī, *Al-Kasysyāf 'an Haqā'iq at-Tanzīl Wa 'Uyūni at-Ta'wīl Fī Wujūh at-Ta'wīl*, vol. 1 (Cairo: Dār al-Ḥadīth, 2012), 238-39.

*Tirmizī* as *hablullāh*) and not be divided. The word Allah, brotherhood under Islam, is a favor given to the two tribes, who were previously at war and then united as brothers again in religion and territory. The peace created can make the world and the Hereafter harmonious.<sup>122</sup>

Aṣ-Ṣāwī adds that what is meant by I'taṣim (holding fast) is *al-wuṣūq* (loyalty/trust). He redefines the area mentioned in Jalalain as al-naṣr (victory) for both. A person who is a brother and abandons disputes is essentially victorious, with no one losing.<sup>123</sup> Az-Zamakhsharī also criticizes those who have accepted Islam as their religion but continue to fight in disputes. Even though, Islam had come to reconcile the tribes in Medina and reunite them. But after that, there was a newjahiliyah in the midst of Muslims.<sup>124</sup>

There are different interpretations of the word *habl* in the above verse. Ibn 'Abbās leaned towards the normative meaning of "the religion of Allah", while Ibn Mas'ūd gave an alternative understanding that the meaning of the phrase is *al-jamā'ah* (meaning the majority group that followed the Prophet). According to Ibn Mas'ūd, it is this congregation that leads to the relationship that He commanded. After all, congregation is better than division. Qatādah and as-Sudī interpreted it as the Qur'an like as-Suyūṭī, while Aṭā' and Mujāhid tended to '*ahdullāh* "the promise of Allah", and Maqātil ibn Hayyan interpreted it as the command of Allah and obedience to Him.<sup>125</sup> The textual correlation, the verse's *asbāb an-Nuzul* to the Aus and Khazraj as a clear example of a feud that Islam reconciled. Ibn Kaṣīr says that this verse confirms that Islam came with the mission of brotherhood by the congregation and avoiding *tafarruqah* or division.<sup>126</sup>

### **Third, Hadiths with Similar Meaning**

Bukhārī's Hadīth 6065 has some similarities in its text with several other Hadīths, either in *Ṣaḥīḥ al-Bukhārī* or in other books. The one with the most similar wording is *Ṣaḥīḥ al-Bukhārī's* tradition number 6076. The only difference in the wording is at the end, namely

<sup>122</sup> Al-Mahalli and as-Suyūṭī, *Tafsīr al-Jalālain*, 58.

<sup>123</sup> Ahmad ibn Muhammad al-Ṣāwī, Ḥāshiah *Al-Ṣāwī 'Alā Tafsīr al-Jalālain*, vol. 1 (Beirut: Dār Ibn 'Aṣṣāṣah, 2005), 228.

<sup>124</sup> Az-Zamakhsharī, *Al-Kasysyāf 'an Haqā'iq at-Tanzīl Wa 'Uyūni at-Ta'wīl Fī Wujūh at-Ta'wīl*, 1:369.

<sup>125</sup> Abū Muhammad al-Husain ibn Mas'ud al-Baghawi, *Tafsīr al-Baghawi al-Musamma Ma'alimu at-Tanzīl*, vol. 1 (Cairo: Dar al-'Alamiyyah, 2015), 468.

<sup>126</sup> Ad-Dimasyqī, *Tafsīr Al-Quran al-Adzim*, 1:581.

the phrase *ṣalāsata ayyamin* (three days) in Hadīth number 6065, *andṣati layālin* (three nights) in Hadīth number 6076. In *al-Bukhārī* 6064, there is also a similar Hadīth, which does not include the wording of three days of silence (*hajr*), but includes the wording of the evil of prejudice (*ẓann*).<sup>127</sup>

However, there is also a hadith with almost the same wording, but it is in *Ṣaḥīḥ Muslim* number 2641 in the chapter "Tahrīm at-Tahāsud wa at-Tabāguḍ wa at-Tadābur" which mentions *fauqasāšin* (above three) without the word *layālin* (night) or *ayyāmin* (day). However, Imam Muslim included two similar traditions in another narration. These two traditions are the same as *Muslim's* 2641 and *Bukhārī's* 6065. There is also in number 2641 a similar tradition from Zuhair ibn Harb, Ibn Abī 'Umar, 'Amr al-Nāqīd, from Ibn 'Uyainah, from al-Zuhrī from Anas ibn Mālik. However, Ibn 'Uyainah added "wa lā taqāṭa'ū". While there are two narrations, that of Yazīd ibn Zurā'i includes the four elements of brotherhood while Muhammad ibn Rāfi' does not include "lā taqāṭa'ū".<sup>128</sup>

A hadith with the *wordingsah layālin* (same as Bukhārī 6076) is found in *Sunan Abī Dāud* 4910 with a sahih grade. In *Jāmi' al-Tirmizī* number 1935 or *Sunan al-Tirmizī* hadith number 2039, a hadith similar to Muslim hadith 2641 narrated by Zuhayr ibn Harb is included with the mention "lā taqāṭa'ū".<sup>129</sup> Mālik ibn Anas included in his *Muwaṭṭa'* this kind of tradition (using the redaction "*ṣah layālin*") as well as 2639 in its entirety, or number 14 in *Kitab al-Ḥusni al-Khuluq* (the book on good manners), with the same redaction as *Bukhārī* 6076. The 15th Hadīth is also similar, with the wording including an explanation of the evil of *ẓann* (prejudice) and excluding the element of silencing the brother (*hajr*). Both of these *Muwaṭṭa'* Mālik traditions fall into the category of *mu'an'an*.<sup>130</sup>

Ahmad's *Musnad* lists eight traditions with different narrations and various wording. Hadith number 12073, for example, has "lā taqāṭa'ū" and "*sāšin*" only. Another one is *Musnad Ahmad* 12691, which includes *lā taqāṭa'ū* but not at the beginning but is mentioned second after "lā taḥāsadū". In the same book, number 13053, the order

<sup>127</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:17.

<sup>128</sup> An-Naisabūrī, *Ṣaḥīḥ Muslim Wa Huwa Al-Musnad Al-Ṣaḥīḥ*, 2:423.

<sup>129</sup> At-Tirmizī, *Sunan al-Tirmizī Wa Huwa al-Jami' al-Kabir*, 7:215.

<sup>130</sup> Ibn Anas, *Al-Muwaṭṭa'*, 2:907–8.

is "*lā tabāgadū, lā taqāṭa'ū, lā tadābarū, laa tahasadu*" and includes *ṣalāṣata ayyāmin*. Musnad Ahmad 13179 does not include "*lā tadābarū*" and only up to *Ikhwanan* there is no message of leaving the boycott (*hajr*). Hadith 13180 omits "*lā taḥāsadū*" and does not use the wording "*wa kūnū 'ibādallāh ikhwanan*." Hadith 13354 omits "*lā taqāṭa'ū*" and uses *ṣalāṣati layālin*. Uniquely, it adds to the wording:

يَلْتَقِيَانِ فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ

"*They meet, and this one is disgusted and that one is disgusted, and the best of the two is that which begins with peace*".

Another Hadith narrated by Ahmad, number 13935, omits "*lā tadābarū*" and the wording about *Hajr* (silence). Finally, Hadith 14016 does not include "*lā taqāṭa'ū*" and the phrase "*hajr*". Shu'aib al-Arna'ut authenticated these eight traditions of Musnad Ahmad because of their similarity with the narrations of al-Bukhārī and Muslim.

Of the above traditions, the main one includes three elements of brotherhood: not hating each other, not resenting each other, and getting along with each other. Some of the other texts include not breaking the brotherhood (*lā taqāṭa'ū*). The implications of the different wording between '*alaṣalāṣin, ṣalāṣi layālin, ṣalāṣatin, and ṣalāṣati ayyāmin*' tend to be the same, as they all indicate the exact meaning of three days and nights within the maximum limit of boycotting brotherhood. This means that the legal consequences will also be the same.

Concerning *hajr*, some traditions do not include it, but instead replace it with the editorial *ẓann*, or prejudice, where fellow Muslims should have good prejudices. In particular, Ahmad's Hadith 13354, which adds the content that the best of brotherhood is that which begins with kindness, provides a new variable in Islamic brotherhood, which is to prioritize peace (*salam*) over division. So, if the red thread is drawn from all the existing hadith matans, the indicators of Islamic brotherhood are: (1) not hating each other, (2) not resenting each other, (3) getting along with each other, (4) keeping in touch with each other, (5) not boycotting each other, even if it is forced to happen, a maximum of only 3 days, and (6) prejudging each other. These six indicators, in the end, have implications for two things, namely, the brotherhood of fellow Muslims as '*ibādallāh*' (servants of Allah) and the climate of peace created due to good relations.



## Sharḥ al-Hadīth

### The Message of Brotherhood in al-Bukhārī Hadith 6065

According to Amrullah, the study of hadith *tahlīlī* is an approach that focuses on the in-depth study of a single hadith, analyzing both its sanad and matn, covering two main aspects: external analysis and internal analysis. External analysis is assessing the quality of the hadith's sanad to determine its status-whether it is acceptable (*maqbul*) as an *argument* or rejected (*mardūd*). Internal analysis, on the other hand, examines the matan of the hadith to explore its meaning and message. Thus, this study not only examines the validity of the hadith but also interprets the content of the text comprehensively.<sup>131</sup>

The first step in analyzing the *tahlili* hadith is to know the hadith's *sabab wurud*. However, in authoritative books that explain the *asbab wurud*, such as *al-Bayān wa at-Ta'rīf* and *al-Luma'*, the *asbab wurud* of Bukhārī's hadith 6065 is not found. This is not a problem in analyzing a tradition. Traditions in terms of the presence or absence of a *sabab al-wurud* are twofold: a) *al-ahādīṣ al-ibtidā'iyyah*, which is a tradition that does not come with a history attached to it. This first model takes up a large portion of the hadith literature because the majority of traditions are not accompanied by the information of *their asbab wurud*. b) *al-ahādīṥ as-sababiyyah*, is the opposite of the first model which is the tradition that comes with the cause and history behind *its* appearance.<sup>132</sup>

The next stage is the explanation of *hadīth* from *fiqh al- hadīth*. Al-'Azimi defines it as *istinbath* or the process of deriving the shar'i ruling from the wording of the hadith text in accordance with the rules of the science of *usul fiqh*.<sup>133</sup> In accordance with the above definition, *fiqh al-hadīth* research inevitably involves discussing the text of the hadith from the linguistic aspect and explaining the redaction of the

---

<sup>131</sup> Amrulloh Amrulloh, "Metode Studi Hadis Tahlīlī dan Implementasinya," *Nabawi: Journal of Hadith Studies* 2, no. 2 (March 31, 2022): 205, <https://doi.org/10.55987/njhs.v2i2.49>.

<sup>132</sup> Abd al-'Aziz Syakir Hamdan al-Kabisī, "Ḍawābiṥ Fahm An-Nuṣūṣ an-Nabawīyah" (Muktamar al-'Alami ad-Dauli al-Awwal, Abu Dhabi: Mu'tamar Kulliyāt ad-Dirāsāt al-Islamiyah, 2022), 312-13.

<sup>133</sup> Khaled Falah Salem al-'Azimi, "Fiqh Al-Hadith: Ma'naahu Wa Ahammiyatuhu Wa Dhawabithuhu al-'Aammah Wa al-Khaashshah, Dirasah Fiqhiyyah Ta'shiiliyyah," *مجلة الزهراء*, no. 32 (April 1, 2022): 10, <https://doi.org/10.21608/zjac.2022.242862>.

text that is difficult to understand (*garīb al-hadīth*). In addition to the language aspect, one of the steps to examine *fiqh al-hadīth* is to mention the opinions and views of scholars on the content of the hadīth.<sup>134</sup> Therefore, to provide an accurate and holistic understanding of *fiqh al-hadīth*, this study will present a language analysis correlated with the rules of *usul fiqh* and present the opinions and comments of scholars regarding this hadīth.

More specifically, Al-Qarḍawī presents a method of understanding hadith. According to him, there are eight steps to understanding the hadith. *First*, understanding the hadith from the perspective of the Qur'ān; *second*, collecting narrations on the topic under study; *third*, making a compromise (*al-jam'u*) or excellence (*al-tarjīh*); *fourth*, understanding the hadith based on *asbāb al-wurūd*; *fifth*, distinguishing between an intermediary (*al-wasīlah al-mutagayyirah*) and the main purpose (*al-hadfu al-ṣabīt*), *sixth*, distinguishing between the essential and *majaz* sentences, *seventh*, separating between the occult and sensory traditions, *eighth*, ascertaining the use of a lafaz (*madlūl*) in the hadith.<sup>135</sup>

In the first step, Al-Bukhārī's Hadīth 6065 has the same wording and prohibition as the Qur'ānic verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

*O you who believe! Avoid much prejudice, indeed some prejudice is sin and do not find fault with others, and let not some of you backbite others. Do any of you like to eat the flesh of his dead brother? Surely you would be disgusted. And fear Allah; indeed, Allah is Oft-accepting of repentance, Most Merciful.* (Surat al-Hujurāt: 12)

The above verse by the mufasirs is understood as an order to avoid excessive prejudice (*al-zann*) against others. Prejudice (*al-dzann*) in both Al-Bukhārī's Hadīth 6065 and Al-Hujurāt:12 means *al-tuhmah* (accusation). This can be proven by the phrase *wa lā tajassasū* (do not lurk) in the sentence after it. *This* means that the potential of

<sup>134</sup> al-'Azimi, 57.

<sup>135</sup> Yusuf al-Qarḍawī, *Kaifa Nata'amalu Ma'a al-Sunnah an-Nabawiyyah* (Cairo: Dār al-Syurūq, 2000), 111-97.

*tajassus* is that there is an element of *al-tuhmah* in one's prejudice against others.<sup>136</sup>

The second step was to collect traditions on similar topics. The prohibition of *tajassus* to others is recorded in the case of 'Umar ibn Khaṭṭāb and 'Abdurrahmān ibn 'Awf. The narration of al-Hākim in *al-Mustadrak* states:

عن عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ حَزَمَ لَيْلَةً مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِالْمَدِينَةِ، فَبَيْنَمَا هُمَا يَمْشُونَ شَبَّ لَهُم سِرَاجٌ فِي بَيْتٍ، فَانْطَلَقُوا يُؤْمُونَهُ، حَتَّى إِذَا دَنَوْا مِنْهُ إِذَا بَابٌ مُجَافٌ عَلَى قَوْمٍ لَهُمْ فِيهِ أَصَوَاتٌ مُرْتَفِعَةٌ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ وَأَخَذَ بِيَدِ عَبْدِ الرَّحْمَنِ: أَتَدْرِي بَيْتَ مَنْ هَذَا؟ قَالَ: لَا، قَالَ: هَذَا بَيْتُ رَبِيعَةَ بِنِ أُمَيَّةَ بِنِ خَلْفٍ، وَهُمْ الْآنَ شُرَبٌّ، فَمَا تَرَى؟ فَقَالَ عَبْدُ الرَّحْمَنِ: أَرَى أَنَا قَدْ أَتَيْنَا مَا نَهَى اللَّهُ عَنْهُ؛ نَهَانَا اللَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿وَلَا تَجَسَّسُوا﴾ [الحجرات: ١٢]، فَقَدْ تَجَسَّسْنَا، فَاَنْصَرَفَ عُمَرُ عَنْهُمْ وَتَكَبَّهُمْ.

*'Abdurrahmān ibn 'Auf reported that he went on a night patrol with 'Umar ibn Khaṭṭāb (may Allah be pleased with him) in Madīnah. As they were walking, there was a light shining in a house. They hurried to it. Arriving near the house they saw a crack in the door open, and they heard loud voices and jokes. 'Umar asked 'Abdurrahmān ibn 'Auf: Whose house is this, do you know? No, replied Ibn Auf. It is the house of Rabī'ah bint Umayyah ibn Khalaf, they are drunk, what do you think? 'Abdurrahmān replied: I think we have done what Allah forbade "do not spy" and now we have spied. Then Umar went and left them.*

Then the command to be brothers (*kūnū ikhwanan*) is found in the hadith:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَكُونُوا إِخْوَانًا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ

<sup>136</sup> Abu 'Abdillāh Muhammad ibn Ahmad ibn Abi Bakr ibn Farrah *Al-Anshari* Al-Khazraji Al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'ān*. (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 330-31.

*'Abdullāh ibn 'Umar said: The Messenger of Allah said: Spread greetings, feed and be brothers as you have been commanded by Allah.*<sup>137</sup>

Al-Hākim titled the chapter on the first Hadīth *al-nahyu 'an al-tajassus* (prohibition of spying). The second Hadīth is a specific command to maintain brotherhood among Muslims, i.e. to respect each other, love each other, and avoid envy. And keep what Allah commands, which is brotherhood in obedience, not brotherhood in disobedience.<sup>138</sup>

The third step is to compromise or favor among traditions. This tool can be used for conflicting traditions. In hadith science the resolution of such contradictions is discussed in detail in the science of *mukhtalaf al-hadis* which is defined as "Two traditions that contradict each other in their external meaning".<sup>139</sup> In al-Bukhārī's Hadīth 6065 there is no conflict between traditions or with the Qur'anic verses.

The fourth step is to analyze the *asbab al-wurud* of the hadith. Al-Bukhārī's Hadīth 6065 is classified as an *ibtidā'i Hadīth*. In such a case, when the *asbab al-wurud* is not found, the analysis of the Hadīth is based on the original wording only, because there is no *asbab al-wurud* that can change the law from universal to restricted by history and events. This is in accordance with the rule "*al-aṣlu fī an-nuṣūṣ huwa 'umūm al-lafdz lā khusus as-sabab aw al-wurūd illa izā kāna yukhaṣṣiṣhāni al ma'nā aw al-fi'l*", meaning: "The basic principle in religious texts is that the universal scope of the wording remains, not limited by the *sabbath*, unless there is a *sabbath* that limits the meaning of the wording".<sup>140</sup>

According to the text of al-Bukhārī's Hadīth 6065 above, it begins with three editorials that begin with the letter *lā nahiyah*: (1) *tahāsud* (envy), (2) *tadābur* (turning away), and (3) *tabāguḍ* (mutual hatred) among Muslims. In another Hadīth wording, *taqāṭu* is added,

---

<sup>137</sup> Abū Abdillāh ibn Abi Yazid Al-Qazwini Ibn Majah, *Al-Sunan Li Ibn Majjah* (Beirut: Dar al-Kutub al-'Ilmiyyah, 2018), 530.

<sup>138</sup> Muhammad Amin al-Hararī, *Mursyid Żawī Al-Ḥajā wa al-Ḥajāh Ilā Sunan Ibn Mājah Volume 19*, 19 (Beirut: Dar Tuq an-Najah, 2018), 165.

<sup>139</sup> Usamah Ibn Abdullah al-Khayyāt, *Mukhtalaf al-Ḥadīth Baina al-Muhaddīn Wa al-Uṣūliyyin Wa al-Fuqahā' Dirāsatan Ḥadīthiyyatan Uṣūliyyatan Fiqhiyyatan Taḥlīliyyatan* (Riyāḍ: Dār al-Faḍīlah, 2001), 26.

<sup>140</sup> Muhammad Yusuf ash-Shafi'ī and Ibrahim Muhammad abd al-'Āl al-Hanāwī, *Al-Ṣu'ūd Bi Ma'rifati Asbāb al-Wurūd* (Cairo: al-Azhar University, n.d.), 29.

which is the act of cutting off brotherly relations. It uses the wazan *tafā'ala yatafā'alu tafā'ulan*, which has the meaning of *li takṣīr* (to multiply) in this case the *fā'il* (the culprit) or simply means "each other". In ushul fiqh, the phrase preceded by *lā nahiyah* is one of the *ṣigāt an-nahyi*, which implies that it is inherently forbidden.<sup>141</sup> Therefore, it can be concluded that the above three things are included in the realm of haram matters according to the rules of usul fiqh.

*Tahāsud* is an attitude of envy towards one another. The jurists have ruled this attitude haram and a bad deed forbidden by religion.<sup>142</sup> Muhammad Ḥasan al-Farūqī said that the origin of *hasud* is *haqd* (grudge) and *haqd* comes from anger. Anger is the base of the problems of the heart. Anger does not mean that it always erupts, but it can also be a feeling of dislike for something that can be expressed in various ways, one of which is *hasud* (envy).<sup>143</sup> Anger that leads to resentment and envy can lead to destruction and damage.<sup>144</sup> This act of *hasud* is a *maẓmumah* character that has become legendary, where God experienced it in the story of the Prophet Adam AS. The *hasud* committed by Iblis to Adam was the first *hasud* in the sky, and *hasud* by Adam's son (Qabil) to his brother (Habil) due to an arranged marriage. One of the most horrific forms of this act is the loss of life, even if it is a blood relative. Trigger *hasud* there are three kinds according to al-Mawardi, namely hatred of the characterized, it seems the superiority of the characterized person compared to the shortcomings of the *hasid* (envious person), and the emergence of a feeling of lack within the *hasid*, making it ungrateful.<sup>145</sup>

*Hasud* is divided into two, namely *hasud* which comes from a form of hatred of favors when what he has is considered less than other people. In addition, *hasud* can also be due to the desire to be like others. *Hasud* in the first definition is absolutely bad. As for the second, the context needs to be seen. It will be good if the *hasud* is converted into motivation and inspiration to become a good person, for example

---

<sup>141</sup> Muhammad Salim Abu 'Ashi, *Kalimat 'ala al-Waraqat Fi Tsaubiha al-Jadid* (Cairo: Athiyaf li an-Nasyr, 2024), 51.

<sup>142</sup> Abū Muhammad Ḥasan ibn 'Alī ibn Sulaiman al-Badr al-Fayūmī al-Qāhirī, *Fath al-Qarīb al-Mujīb 'alā al-Targīb Wa al-Tarhīb Li al-Imām al-Munẓirī*, vol. 11 (Riyād: Maktabah Dār as-Salām, 2018), 243.

<sup>143</sup> Muhammad Hasan Jan as-Sirhindi al-Faruqi, *Thariq An-Najah* (Istanbul: Hakikat Kitabevi, 2012), 52.

<sup>144</sup> al-Faruqi, 51.

<sup>145</sup> Abu Hasan Ali ibn Muhammad ibn Habib al-Baṣrī al-Mawardī, *Adāb Ad-Dunyā Wa Al-Dīn* (Beirut: Dār al-Fikr, 1992), 198-99.

envy in order to become knowledgeable like others.<sup>146</sup> Zainuddīn al-Malibārī warns the hobbyist of hasud, that this bad trait, can eat up the good in himself, himself, while the one who is threshed does not lose at all personally, as fire consumes wood.<sup>147</sup>

Although it uses the wazan *tafā'ulan*, which means mutual action between two or more parties, *tahāsud* is a personal attitude, meaning that the consequences are twofold: personal and communal. Personally, every person who hashāsud is prohibited, but if the impact is communal then it could be a sin of the congregation. Hasud is closely related to *su'uzan* or prejudice. The prohibition of prejudice in the wording "iyyākum wa aḏ-ḏann", as in the Hadith of Bukhārī 6064 is not a prohibition of all prejudices that have legal consequences, but what is meant is to leave dhan that can harm or contain *madharat*. The prejudice in question, then, is prejudice without evidence and fears that cannot be contained and are not certain to occur.<sup>148</sup>

Imam Malik defined *tadābur* as the turning away of one Muslim from another Muslim from seeing and facing him. This means that he does not want to meet and pay attention to his brother for certain reasons.<sup>149</sup> Abū 'Ubaid defined *tadābur* with the word *al-muṣaramah*, which means turning one's back on another with the intention of not seeing each other, or it can also include cutting off friendship.<sup>150</sup>

Qaḍī 'Iyāḍ equates *tadābur* with *mu'ādah* (mutual hostility).<sup>151</sup> Imam Nawawī makes it even clearer in *Riyāḍ aṣ-Ṣāliḥīn* that a *tadābur* person tends to turn away from the person he dislikes, keep him silent (no verbal or non-verbal communication), and make his brother seem like an object behind him that does not need to be looked at.<sup>152</sup>

Second, Muslims should not hate each other or *lā tabāḡadū*. *Tabāḡuḍ* is the attitude of people who view each other unfavorably.

<sup>146</sup> Jamāl al-Dīn al-Qasīmī ad-Dimasyqī, *Mau'izah al-Mu'minīn* (Beirut: Dār al-Fikr, 1995), 150.

<sup>147</sup> Zain al-Dīn ibn Abd 'Aziz al-Malibārī, *Irsyād Al-'Ibād Ilā Sabīlī Ar-Rashād* (Surabaya: Dār al-'Ābidīn, n.d.), 66.

<sup>148</sup> Ibn Ḥajar al-Asqalānī, *Fath al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī*. vol. 10 (Riyāḍ: Dār al-Ṭayyibah, 2005), 481.

<sup>149</sup> Ibn Anas, *Al-Muwatta'*, 2:908.

<sup>150</sup> Abū 'Ubaid al-Qāsim ibn Sallām al-Gurawī, *Garīb al-Ḥadīth*, vol. 2 (Cairo: al-Hai'ah al-'āmmah li Shu'ūni al-Maṭābi' al-'Amīrah, 1984), 10.

<sup>151</sup> 'Iyāḍ ibn Mūsā ibn 'Iyāḍ al-Yaṣubī, *Ikmāl Al-Mu'allim Bi Fawāid al-Muslim*, vol. 8 (Beirut: Dār al-Wafā li at-Ṭabā'ah wa al-Nasyr wa at-Tauzī', 1998), 23.

<sup>152</sup> Al-Qāhirī, *Fath al-Qarīb al-Mujīb 'alā al-Targīb Wa al-Tarhīb Li al-Imām al-Munziri*, 11:243.

*Tabāguḍ* is the attitude of people who look badly at each other. Lafaz *al-bugḍu* (hate) and *al-karāhah* (displeasure) are similar in meaning, i.e. they both mean hate, or at least they are very close in meaning. Hatred is divided into three: *al-Tabāguḍ fī Allah* (in the affairs of Allah), *at-Tabāguḍ fī gairillāh* (in the affairs of other than Allah), and *Tabāguḍ fillah wa akhar* (in the affairs of Allah and other than Him). According to al-ṭūsī, the first hatred is obligatory in the sense of denying the evil, while the second can be haram or sunnah, depending on the context of the hatred, while the third is clearly forbidden.<sup>153</sup> As for *al-Taqāṭu'*, which is the attitude of cutting off brotherly relations, it is the same as the attitude of *tadābur*, which also leads to the absence of affection and fosters hatred.<sup>154</sup>

Furthermore, the wording of the matan wa *kūnū 'ibādallāhi ikhwanan* (and be you, O servants of Allah, as brothers) generally explains the message of Islamic brotherhood, which is a logical consequence (*syibh at-ta'līl*) of the previous wording about the prohibitions of being *tadābur*, *tabāguḍ*, and *taḥāsud* with each other. This means that not doing these things is tantamount to maintaining harmony, peace, and brotherhood, whether among relatives or not.<sup>155</sup> The above prohibitions of bad behavior also have social implications where no brotherhood is smooth, there must be friction of interests over time, but the most important thing is to avoid the 3 things above, can perpetuate good relationships. Al-ṭūsī adds that if a person considers himself a servant of Allah, then he must understand the above Hadīth as a command that must be obeyed.<sup>156</sup>

In simple terms, from the above explanations, when viewed through the lens of al-Qarḍāwī's *fifth* step of understanding hadith, it is found that the intermediary in the hadith is the prohibition represented by the letter *nafi*. This is what is called *al-wasīlah*. While the main purpose of these prohibitions is brotherhood. This is what is called *al-hadfu al-sabīt*. So the command that arises is to do everything that makes Muslims brothers and sisters.<sup>157</sup> This means that the

<sup>153</sup> Sulaiman ibn Abdil Qawi al-Ṭufī, *Al-Ta'yīn Fī Syarḥ al-Arba'in* (Beirut-Mekkah: Muassati ar-Rayyan-Maktabah al-Makkiyah, 1998), 299.

<sup>154</sup> al-Qāhirī, *Fath al-Qarīb al-Mujīb 'alā al-Targīb Wa al-Tarhib Li al-Imām al-Munzirī*, 11:242.

<sup>155</sup> Ath-Thufi, *Al-Ta'yīn Fī Syarḥ al-Arba'in*, 302.

<sup>156</sup> Ath-Thufi, 352.

<sup>157</sup> Badruddīn Abī Muhammad Maḥmūd ibn Aḥmad Al-'Aini, *'Umdah al-Qarī Syarḥ Ṣaḥīḥ al-Bukhārī*, vol. 22 (Cairo: Maktabah Dār al-Kutub wa al-Waṣā'i' al-Qaumiyah, 2010), 137.

prohibitions in the hadith are not limited to what the Prophet said, but many things that can lead to brotherhood (*ikhwanan*) are the main points.

*The sixth* step is to differentiate between the ultimate and *the majaz* meanings. In this Hadīth, there is one word that needs to be discussed, namely lafaz *ikhwānan*. The word linguistically means a brother or sister, or a single father or mother. It is derived from the word *akhun*. However, in this Hadīth, *ikhwān* does not only represent brothers by blood, but also by faith. Thus, *ikhwān* in the Hadīth is a form of *tashbīh* of *akhun* in one lineage. And the *face of shibh* in it is compassion, justice, love, and helping like siblings. This is what Al-Qurṭūbī said.<sup>158</sup> *The seventh* step is to separate the meaning of *gāib* (suprarational) and *shahadah* (sensory). In Al-Bukhārī's Hadīth 6065 there is no suprarational meaning. *The eighth* step is to ensure the proper use of the word (*madlūl*). This can be understood in the sentence-by-sentence explanations (*sharah*) by the scholars as already mentioned.

It is interesting that the Prophet combines the expression '*ibādallāh* to *ikhwānan*. This shows that this brotherhood is for all His servants without exception. Referring to the meaning of '*ibādallāh*, whether '*ibād* is an expression specific to believers or includes all humans. Referring to *az-Zāriyāt* verse 56, it is explained that neither man nor jinn were created except to serve Allah (to be servants of Allah). This means that there is a universality contained in it, where in fact all creatures created by Allah are His servants, depending on whether they are *shākirān* (accepting faith) or *kāfirān* (choosing not to believe). Logically, this universality means that brotherhood is not limited to Islam alone, but also to all of Allah's creatures, including humans who choose not to believe in Allah and His Messenger.

The last phrase mentioned in this Hadīth is *walā yaḥillu li Muslimin 'an yahjura akhāhu fawqa ṣalāsati ayyāmin* (And it is not permissible for a Muslim to perform *al-hajrah* to his brother for more than 3 days). The phrase *lā yaḥillu* means *naḥy al-ḥill* (confirming the lawfulness). This kind of wording is also included in the *ṣigāt an-naḥyi*, which implies the prohibition of the matter in essence.<sup>159</sup> Furthermore, *al-Hajrah* or silence for more than 3 days in another wording is 3 nights. Scholars agree that all three mean the same 3 days

---

<sup>158</sup> Al-'Asqalany, *Faḥ al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī*, 10:483.

<sup>159</sup> Abu 'Aṣi, *Kalimāt 'alā al-Waraqāt Fī Ṣaūbiḥ al-Jadīd*, 51.



and 3 nights. Al-Hajrah has fiqh consequences, namely quarrels that result in non-communication between one person and another, a maximum of 3 days. This 3-day limit the scholars explain about tolerance in digesting conflict and anger. During the 3 days it will be forgiven if before passing 3 days there is a process of forgiveness. If more than 3 days can turn into haram and is considered a sin.<sup>160</sup>

In fact, *Hadratussyaiikh* Hasyim Asy'ari, in *his* at-Tibyān, cites two opinions on the fate of *hajr* offenders. Firstly, Ibn Ḥajar al-Asqalānī in *al-Zawājir*, that the perpetrators of this *hajr* (shunning) can be included as *murtakib al-kabāir* (great sinners), because there is a danger of damage to religion, damage to world affairs, causing envy, and mutual hatred. Secondly, the opinion of al-Qādī AbūYa' lāibn Farrā in *al-'Uddah fī Uṣūl al-Fiqh*, who argues that the perpetrator of this snubbing is punishable with a minor sin, but if it is done continuously, it can accumulate into a major sin. If we refer to the first opinion, there are considerable consequences for the major sinner, namely that his credibility of justice is undermined, his right of guardianship is also deprived, and his testimony and narration are rejected. So in view of these consequences, he warns to think clearly before committing *hajr*.<sup>161</sup>

In another Hadīth narrated by Abū Ayyūb, one of the two begins to open communication with a greeting.<sup>162</sup> The prohibition of *hajr* may be removed if the evidence for its prohibition is removed, i.e. a dispute without a *shar'i* excuse. The question is what is the *shar'ī* excuse. Imam Nawawī in *Rauḍah* mentions two things. *First*, the person who is silenced is a person of reprehensible character and is silenced because of his character, it could be because of his wickedness, because of the heresy he committed, etc. *Secondly*, there is a benefit to the religion of the one who silences and the one who is silenced. If in these two positions, then *al-hajr* is not haram (permissible).<sup>163</sup>

About the wording "wa lā yaḥillu li Muslimin (and it is not forbidden for Muslims)". The literal meaning is of course that *khitāb*

---

<sup>160</sup> Al-Qāhirī, *Fatḥ al-Qarīb al-Mujīb 'alā al-Targīb Wa al-Tarhīb Li al-Imām al-Munzirī*. 11:234.

<sup>161</sup> Muhammad Hasyim Asy'ari, *At-Tibyān Fī an-Nahyi 'an Muqāṭa'ati al-Arhām Wa al-Aqārib Wa al-Ikhwān* (Jombang: Pustaka Warisan Islam Pesantren Tebuireng, n.d.), 11-12.

<sup>162</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 4:17.

<sup>163</sup> Abū Zakariyā Yaḥya ibn Sharaf an-Nawawī ad-Dimasyqi, *Rauḍatu Al-Ṭālibīn*, vol. 7 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003), 367.

*al-syar'ī* (that which is subject to sharia) seems to be only for Muslims or believers, whereas this also applies to non-Muslims, meaning that the *khitāb* is not only for Muslims but for everyone. The forbidden *al-Hajr* is that which is based on anger and hatred, while *al-Hajr* for disobedience and immorality is meant to be *istishāb* (considered sunnah) in order to awaken and create repentance.<sup>164</sup>

*Al-Hajr* is intertwined with the previous two messages. Al-Khattābī, for example, explains that *al-Hajr* is actually the same as *at-tadābur*, there is a common element of turning away from others, withholding communication, not even willing to just look. Similarly, *tabāgud*, Ibn 'Abd al-Barr said that hatred leads to conflict and conflict leads to *tadābur*. When the prohibited attitudes above are summed up into one, the result is the same, namely breaking the relationship and brotherhood, which is actually a religious command. Even if communication can be established in a state of dispute, there will be a pattern of fierce *jidāl* (debate) communication which implies a reluctance to help each other in goodness and piety as Allah commands in *al-Mā'idah* verse 2.<sup>165</sup>

## Contextual Analysis

### Correlation of Multicultural Values between Bukhārī's Hadith 6065 and its Comparable Hadiths, al-Ḥujurāt: 10, and Āli 'Imrān:103

In light of the above, a common thread can be linked between Bukhārī's Hadith 6065 and other similar traditions, as well as Allah's message in al-Ḥujurāt verse 10 and Āli 'Imrān verse 103. The intersection of multicultural values contained is not derived from one particular theory but is a synthesis of various thoughts on multiculturalism in Islam, both from classical sources (the Qur'ān, Islamic history) and contemporary (multicultural education).

*First*, spiritual-religious values. Sri Haryanto, in his research, found that the concept of spiritual-religious has two main propositions, namely the relationship between humans based on tawhid and the relationship between humans intends to strengthen faith and piety, which integrates three aspects, namely *qalbiyah* (heart), *aqliyah* (reason) and *naqliyah* (evidence). This is what makes

---

<sup>164</sup> Al-Qāhirī, *Fatḥ al-Qarīb al-Mujīb 'alā al-Targīb Wa al-Tarhīb Li al-Imām al-Munziri*, 11:244–45.

<sup>165</sup> Al-'Asqalānī, *Fatḥ al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī*. 10:482–83.

humans grow into unique and multidimensional beings that are holistic so that they become suitably diverse and multicultural. Religion, as a human guide, must be able to manage the multicultural diversity into harmony.<sup>166</sup>

This is in line with the concept of brotherhood in Islam based on piety, religious commandments, and the necessity of servitude to Allah, as in Hadith Bukhārī 6065, which includes '*ibādallāh* (servants of Allah) as well as in other traditions reviewed above using the exact phrase. While al-Ḥujurāt: 10 mentions *wattaqullāh* (fear Allah) and Āli 'Imrān: 103 mentions *ḥablullāh* (the rope of Allah), which some commentators interpret it as the religion of Allah and the word of Allah. When correlated, the point is the same regarding *ikhwānan* and *ikhwah*, namely that brotherhood in Islam is built on the awareness of carrying out Allah's commands and staying away from His prohibitions. Brotherhood is a command of Allah and refers to piety, whereas hostility is a prohibition of Allah and refers to damage, both damage to *ukhrawi* and worldly affairs.

Various studies have highlighted how socio-religious issues triggered a dynamic discourse so that the development of hadith literature coincided with the vernacularization of its contents, coinciding with the cultural context and development of the society at that time.<sup>167</sup> Thus, about this hadith, the Muslim Brotherhood during the time of the Prophet influenced the pattern of Islamic culture thereafter.

*Second, the value of Islamic universality in brotherhood.* Various Muslim thinkers, including Syed Ali Ashraf and Hamid Hasan Bilgrami, developed the theory of Islamic universalism. This concept emphasizes that Islam is a universal religion, covering all aspects of human life without being limited by time and space. The main propositions of Islamic universalism are, first, *tawhid* as the foundation for all science and social life. Second, the integration of science and religion, where science in Islam must be based on spiritual

---

<sup>166</sup> Sri Haryanto, "REFORMULATING THE DESIGN OF CHARACTER EDUCATION BASED ON SPIRITUAL-RELIGIOUS VALUES," *Erudio Journal of Educational Innovation* 9, no. 2 (December 31, 2022): 134, <https://doi.org/10.5281/zenodo.8081276>.

<sup>167</sup> Novizal Wendry et al., "Articulation of Hadith in Minangkabau Socio-Religious Contexts: A Study on the Collection of Speeches by Sheikh Abdul Lathif Syakur (1882-1963)," *Millah: Journal of Religious Studies*, August 27, 2024, 553, <https://doi.org/10.20885/millah.vol23.iss2.art2>.

values, not just empirical or secular. Third, the unity of humanity. Islam teaches universal brotherhood, regardless of race, ethnicity, or culture. Fourth is harmony with modernity, where Islam accepts modernity, but Islamic modern values to be in accordance with Islamic teachings.<sup>168</sup>

Referring to the context of the above traditions, the use of the phrase '*Ibadullah* (servant) indicates the universal values of brotherhood. Humans are all servants of Allah, including those who choose not to believe. In verse 10 of al-Ḥujurāt, Allah implies the benefits of brotherhood, which is the implementation of piety, namely being blessed by Allah. We know that Allah's mercy is vast; all that we find and feel in our lives is Allah's mercy, including if we are destined to be an expert in heaven; it is also His mercy. The question is, Allah Himself affirms in al-A'rāf 156 that His mercy extends to all things, including humans and all His creatures. There are believers and non-believers. Therefore, in the author's opinion, non-Muslims, the universe, the environment, and all His creatures are also entitled to Allah's mercy in the form of brotherhood. Al-Bagawī also adds the element of *ikhwah* referred to in al-Ḥujurāt:10 not only in religion but also in the territory. That is, speaking of the territory is the social and political order within it, not limited to a particular religion.

If the *asbāb* al-nuzūl refers to the tribes of Aus and Khazraj and relates to the lead-up to the establishment of the state of Medina, then *the ikhwah* in question was prepared not only to uphold the religion of Allah but also to establish a sovereign state, in which universal life is regulated, not only for Muslims. The division of the two tribes is also allegedly the example referred to in verse 103 of Āli 'Imrān. A disintegrating state would be practically unable to guarantee the practice of religion. Ashraf and Bilgrami's four propositions above suggest, especially about harmony and the unstoppable order of modern life.

*Third*, the value of paradigm harmony. The reverse logic of all the above *naṣ* is that if brotherhood is the implementation of piety, servitude, and faith based on the rules of Allah, then hostility indicates low piety, narrow servitude, and decreased faith. The higher faith, piety, and servitude should be directly proportional to the closer brotherhood that can produce a harmonious life. So, hostilities in

---

<sup>168</sup> Hamid Hasan Bilgrami and Syed Ali Ashraf, *The Concept of an Islamic University and the Islamization of Science* (Yogyakarta: Tiara Wacana, 1989), 76.

Islamic countries and incidents involving religious exclusivity indicate that the internalization of universal brotherhood values has not been achieved.

Ibn Miskawaih put forward the theory of paradigm harmony in Islam in *Tahdhib al-Akhlaq*, which emphasizes the balance between the aspects of reason, heart, and proposition in shaping human character. The harmony exists between reason and morals, spiritual and social integration, balance between soul and physique, and the importance of moral education. This concept shows that Islam not only regulates aspects of worship but also shapes humans as balanced and multidimensional beings.<sup>169</sup> The balance and harmony make humans able to live in diversity with a wise and tolerant attitude. The characteristics of balance exist in the characteristics of a multicultural society, as expressed by H.A.R. Tilaar in his book.<sup>170</sup>

*Fourth*, socio-spiritual values where social piety is as important as spiritual piety. Ibn Khaldun, in his *Mukaddimah*, argues that religion and social life are interrelated, where spiritual values form social solidarity in Islamic society. What Ibn Khaldun expressed is considered by later scholars to be the concept of social spirituality in Islam. There are two main aspects in it, namely *ashabiyah* (social solidarity), which creates strong social ties in Islamic society based on spiritual values, and the role of religion in civilization, which positions Islam as a social system that shapes the morals and ethics of society.<sup>171</sup>

In the context of the above traditions, the correlation between spiritual values, especially piety, faith, and servitude with brotherhood, the prohibition of *tadābur*, *tabāgud*, *taḥāsud*, *taqāṭu'*, and *muḥājarah*, shows that as humans who are social creatures, propriety in living in the world with others and the universe, determines propriety before God. The view that Islam is only the spirit of religion, as the West assumes, is dismissed by Edward Said, who asserts that Islam also contains social concepts as an embodiment of *Islam shalihun likulli zaman*.<sup>172</sup> Ibn Khaldun emphasized the importance of social unity, which is in line with the idea of

---

<sup>169</sup> Aḥmad ibn Muḥammad Ibn Miskawayh, *Kitāb Tahdhib al-akhlāq wa-taṭhīr al-a'rāq* ([Cairo]: al-Maṭba'ah al-Ḥusayniyah, 1329), 51, <http://archive.org/details/McGillLibrary-105255-185>.

<sup>170</sup> H.A.R. Tilaar, *Multiculturalism: Future Global Challenges* (Jakarta: Raja Grafindo Persada, 2004), 82-87.

<sup>171</sup> Ibn Khaldun, *Muqaddimah* (Beirut: Dar al-Fikr, 2001), 87-90.

<sup>172</sup> Edward Said, *Orientalism* (New York: Pantheon Books, 1978), 45-50.

multiculturalism that emphasizes harmony in diversity, as an indicator of multicultural society proposed by H.A.R. Tilaar, namely the formation of a harmonious society, about Ibn Khaldun's ashabiyyah.<sup>173</sup>

## CONCLUSIONS

From the above explanation, at least a few points of conclusion can be drawn. In terms of the quality of hadith narrators, at least two aspects are considered: *'adalatu al-ruwāh* (fairness of the narrators) and *ḍabtu al-ruwāh*. In terms of the fairness of the narrators, it is safe to say that the narrators are fair based on the assessments of the *jarḥ wa ta'dīl* scholars in terms of their Islamic faith, worship, and lack of a continuous history of major and minor sins. The four narrators, in terms of reliability, are all mentioned as being *ṣiqāh* and have no significant problems except for a few notes. For example, Shu'aib ibn Abī Hamzah has a speech impediment, and two narrations say he is *laisa biḥī ba'sun* and *uṣīqa al-nās*, which makes him not a proof but only an example. Both of these expressions are below the level of *'ṣiqāh*. Some muḥaddiṣ considered Shu'aib to be stingy in transmitting traditions. Al-Zuhrī is also indicated to have some mursals traditions.

Secondly, the weaknesses are covered by *tawābi'* (other similar traditions) that are similar in wording and meaning, namely *Ṣaḥīḥ al-Bukhārī* 6076 and 6064, six narrations of *Ṣaḥīḥ Muslim* 2641, *Sunan Abī Dāūd* 4910, *Jāmi' al-Tirmizī* 1935/*Sunan al-Tirmizī* 2039, *Muwatta'* 2639 and 2640, *Musnad Ahmad* 12073, 12691, 13053, 13179, 13180, 13354, 13935, and 14016. Of the 21 hadith reports from seven *mu'tabar* (credibly recognized) hadith books, 19 are from Anas ibn Mālīk at the level of the Companions, the rest are corroborating *shawāhid* (traditions other than those narrated by Anas): 2 from Abū Hurayrah, 16 from Ibn Shihāb al-Zuhrī from Anas ibn Mālīk, and only 3 from Qatādah from Anas ibn Mālīk. While one hadith from Abū Hurayrah was taken from Hammām ibn Munabbih and 1 hadith from Abū Hurayrah was taken from al-A'rāj. There are 3 traditions in *Ṣaḥīḥ al-Bukhārī*, 6 narrations in one tradition number in *Ṣaḥīḥ Muslim*, 1 tradition each in *Jāmi' al-Tirmizī*, *Sunan Abī Dāūd*, and *Muwatta'* of Mālīk, and eight from *Musnad Ahmad*. All the traditions have been declared *Sahih*, although the narration of Bukhārī Muslim has

---

<sup>173</sup> Tilaar, *Multiculturalism: Future Global Challenges*, 82–87.

superseded some. Bukhārī's Hadith 6065 is also in line with the Qur'anic verse 10 of al-Ḥujurāt and verse 103 of Āli 'Imrān.

After looking at the understanding of the hadith with the perspective used by Al-Qarḍāwī, the indicators of Islamic brotherhood are: (1) not hating each other, (2) not resenting each other, (3) getting along with each other, (4) keeping in touch with each other, (5) not boycotting each other, even if it is forced to happen, only for a maximum of 3 days, and (6) prejudging each other. The six indicators, in the end, have implications for two things, namely brotherhood among Muslims (Ikhwan /ukhuwah), brotherhood among humans as *'ibādallah* (servants of Allah), and a climate of peace (*salam*) created due to good relations.

The multicultural values contained therein, after being correlated with *tawābi'*, *syawāhid* and Qur'anic verses that implicate the same meaning, show (1) spiritual-religious values where brotherhood in Islam is based on piety, religious orders, and the necessity of servitude to Allah, (2) the universality of brotherhood, (3) the value of paradigm harmony between theory and practice, and (4) the value of socio-spiritual balance as fellow creatures of God.

## DAFTAR PUSTAKA

- Abidi, Raid Muhammad Abd al-. *Al-Hadis at-Tahlili Wa Dirasah Ta'shiliyah Tatbiqiyah*. Baghdad: Maktab Syams al-Andalus li ath-Thaba'ah wa an-Nasyr, 2018.
- Abu 'Ashi, Muhammad Salim. *Kalimat 'ala al-Waraqat Fi Tsaubiha al-Jadid*. Kairo: Athyaf li an-Nasyr, 2024.
- Abu Zahw, Muhammad Muhammad. *Al-Hadits Wa al-Muhadditsun Au 'Inayati al-Ummah al-Islamiyah Bi as-Sunnah an-Nabawiyah*. Riyadh: ar-Riaasah al-'Ammah li Idarati al-Buhuts al-'Ilmiyyah wa al-Ifta' wa ad-Da'wah wa al-Irsyad, 1984.
- Al-'Aini, Badruddin Abi Muhammad Mahmud ibn Ahmad. *'Umdah al-Qari Syarh Sahih al-Bukhari*. Vol. 22. Kairo: Maktabah Dar al-Kutub wa al-Watsai'q al-Qaumiyya, 2010.
- Al-Khayyath,. *Usamah Ibn Abdullah Mukhtalaf Al-Hadis Baina al-Muhaddisin Wa al-Ushuliyin Wa al-Fuqaha' Dirasatan Hadisiyyatan Ushuliyatan Fiqhiyyatan Tahliliyyatan*. Riyadh: Dar al-Fadhilah, 2001.
- Al-Qurthubi, Abu 'Abdillah Muhammad bin Ahmad bin Abi Bakr bin Farrah Al-Anshari Al-Khazraji. *Al-Jami' Li Ahkam al-Qur'an*. Kairo: Dar al-Kutub al-Mishriyyah, 1964.
- Amrulloh, Amrulloh. "Metode Studi Hadis Tahlili dan Implementasinya." *Nabawi: Journal of Hadith Studies* 2, no. 2 (March 31, 2022). <https://doi.org/10.55987/njhs.v2i2.49>.
- Anas, Malik ibn. *Al-Muwaththa'*. Vol. 2. Beirut: Ihya'u at-Turats al-'Arabi, 1985.
- Asqalany, Ahmad ibn Ali Ibn Hajar Syihab ad-Diin al-. *Tahdzibu Al-Tahdzib*. Vol. 1. Beirut: Muassati ar-Risalah, 2005.
- . *Tahdzibu Al-Tahdzib*. Vol. 3. Beirut: Muassati ar-Risalah, 2005.
- . *Ta'rif Ahli at-Taqdis Bi Maratib al-Maushufin Bi at-Tadlis (Tabaqaat al-Mudallisin)*. Amman: Maktabah al-Mannar, 1983.
- Asqalany, Ahmad ibn Ali Ibn Hajar Syihab ad-Diin al-, Syams ad-Diin Abu Abdillah Muhammad ibn Ahmad ad-Dimasqy ibn adz-Dzahabi, Abu al-Farj Abdurrahman ibn Syihabuddin ibn Rajab al-Hanbali, Waliyyuddin Ahmad ibn Abdirrahman Abu Zur'ah al-'Iraqi, and Muhammad ibn Ahmad ibn Muhammad al-Khatib Ibn al-Kiyal. *Taqrib At-Tahdzib*. Amman: Bait al-Afkar ad-Dauliyah, 2000.
- Asqalany, Ibn Hajar al-'. *Fath Al-Baari Bi Syarh Shahih al-Bukhari*. Vol. 10. Riyadh: Dar ath-Thayyibah, 2005.



- Asy'ari, Muhammad Hasyim. *At-Tibyan Fi an-Nahyi 'an Muqaatha'ati al-Arhaam Wa al-Aqaarib Wa al-Ikhwaan*. Jombang: Pustaka Warisan Islam Pesantren Tebuireng, n.d.
- Azimi, Khaled Falah Salem al-'. "Fiqh Al-Hadith: Ma'naahu Wa Ahammiyatuhu Wa Dhawabithuhu al-'Aammah Wa al-Khaashshah, Dirasah Fiqhiyyah Ta'shiiliyyah." *مجلة الزهراء* ٣٢ no. 32 (April 1, 2022): 1021-78. <https://doi.org/10.21608/zjac.2022.242862>.
- Baghawi, Abu Muhammad al-Husain ibn Mas'ud al-. *Tafsir Al-Baghawi al-Musamma Ma'alimu at-Tanzil*. Vol. 4. Kairo: Dar al-]Alamiyyah, 2015.
- . *Tafsir Al-Baghawi al-Musamma Ma'alimu at-Tanzil*. Vol. 1. Kairo: Dar al-]Alamiyyah, 2015.
- Bilgrami, Hamid Hasan, and Syed Ali Ashraf. *Konsep Universitas Islam Dan Islamisasi Ilmu*. Yogyakarta: Tiara Wacana, 1989.
- Bukhari, Abu Abdillah Muhammad ibn Ismail ibn Ibrahim al-Ja'afi al-. *At-Tarikh al-Kabir*. Vol. 2. Hyderabad: Dairah al-Ma'arif al-Utsmaniyah, 2008.
- . *At-Tarikh al-Kabir*. Vol. 4. Hyderabad: Dairah al-Ma'arif al-Utsmaniyah, 2008.
- . *At-Tarikh al-Kabir*. Vol. 1. Hyderabad: Dairah al-Ma'arif al-Utsmaniyah, 2008.
- Bukhari, Abu Abdillah Muhammad ibn Ismail ibn Ibrahim al-Ju'fi al-. *Shahih Al-Bukhari*. Vol. 4. Beirut: Dar al-Kutub al-'Ilmiyyah, 2010.
- Busti, Muhammad ibn Hibban al-. *Ats-Tsiqqat*. Vol. 8. Kairo: Dairah al-Ma'arif al-Utsmaniyah, 2007.
- . *Ats-Tsiqqat*. Vol. 6. Kairo: Dairah al-Ma'arif al-Utsmaniyah, 2007.
- . *Ats-Tsiqqat*. Vol. 5. Kairo: Dairah al-Ma'arif al-Utsmaniyah, 2007.
- . *Ats-Tsiqqat*. Vol. 3. Kairo: Dairah al-Ma'arif al-Utsmaniyah, 2007.
- Damanhuri. *Teori Penelitian Kualitas Dan Kandungan Hadis Al-Fithrah*. Sidoarjo: Dwiputra Pustaka Jaya, 2020.
- Darimi, Utsman ibn Sa'id ad-. *Tarikh Utsman Ibn Sa'id Ad-Darimi 'an Ibn Ma'in*. Damaskus: Dar al-Ma'mun li at-Turats, 1980.
- Dimasqi, Abu Fida' Ismail Ibn Umar Ibn Katsir al-Qurasyi ad-. *Tafsir Al-Quran al-Adzim*. Vol. 1. Kairo: Dar al-Fajr li at-Turats, 2013.

- Dimasqi, Abu Zakariyah Yahya ibn Syaraf an-Nawawi ad-. *Raudhatu Ath-Thalibin*. Vol. 7. Beirut: Dar al-Kutub al-'Ilmiyyah, 2003.
- Dimasqi, Jamal ad-Diin al-Qasimi ad-. *Mau'idhah al-Mu'minin*. Beirut: Dar al-Fikr, 1995.
- Dzahabi, Syams ad-Diin Abu Abdillah Muhammad ibn Ahmad ad-Dimasqy ibn adz-. *Al-Kasyif Fi Ma'rifati Man Lahu Riwayatun Fi al-Kutub at-Tis'ah*. Vol. 2. Jeddah: Dar al-Yusr - Dar al-Minhaj, 2009.
- . *Man Takallama Fihi Wa Huwa Muwatsaq Au Shalih Al-Hadits*. Madinah: Maktabah Malik Fahd al-Wathaniyah Atsna'a an-Nasyr, 2004.
- . *Tahdzib Tahdzib Al-Kamal Fi Asma'i Ar-Rijal*. Vol. 4. Kairo: Al-Faruq al-Haditsah li ath-Thaba'ah wa an-Nasyar, 2004.
- . *Tarikh Al-Islam Wa Wuffiyat al-Masyahir Wa al-I'lam*. Vol. 5. Beirut: Dar al-Kitab al-'Arabi, 1987.
- Faruqi, Muhammad Hasan Jan as-Sirhindi al-. *Thariq An-Najah*. Istanbul: Hakikat Kitabevi, 2012.
- Ghurawi, Abu Ubaid al-Qasim ibn Sallam al-. *Gharib Al-Hadist*. Vol. 2. Kairo: al-Haiah al-'Aammah li Syu'uni al-Mathabi' al-'Amirah, 1984.
- Harari, Muhammad Amin al-. *Mursyid Dzawi Al-Hajah Ila Sunan Ibn Majah Jilid 19*. 19. Beirut: Dar Tuq an-Najah, 2018.
- Harf. "Jami' Khadim al-Haramain Asy-Syarifain." Application, Arab. Mekkah: Syirkat al-Harf li Taqniyati al-Ma'lumat-ar-Riasah al-'Ammah li al-Buhust al-'Ilmiah wa al-Ifta', 2018.
- Haryanto, Sri. "REFORMULATING THE DESIGN OF CHARACTER EDUCATION BASED ON SPIRITUAL-RELIGIOUS VALUES." *Erudio Journal of Educational Innovation* 9, no. 2 (December 31, 2022): 129–35. <https://doi.org/10.5281/zenodo.8081276>.
- i, Abu Utsman al-Bardza'. *Sualaat Al-Bardza'i Li Abi Zar'ah Ar-Razi*. Kairo: Al-Faruq al-Haditsah li ath-Thaba'ah wa an-Nasyar, 2010.
- Ibn al-Madini, Abu Hasan Ali. *'Ilal al-Hadits Wa Ma'rifat Ar-Rijal Wa at-Tarikh Ala Ta'liqi Abi Abdillah Mazin Ibn Muhammad as-Sirwasi*. Riyadh: Dar Ibn al-Jauzi, 2005.
- Ibn Bakir, Abu Abdillah. *Sualaat Abu Abdillah Ibn Bakir Wa Ghairihi Li Abi Hasan Ad-Daruquthni*. Amman: Dar Ammar, 1988.
- Ibn Hanbal, Ahmad ibn Muhammad. *Al-'Ilalu Wa Ma'rifatu Ar-Rijal an Imam Ahmad Ibn Muhammad Ibn Hanbal Riwayatu Abdillah*. Vol. 3. Bombai: Dar as-Salafiyah, 1988.

- . *Al-'Ilalu Wa Ma'rifatu Ar-Rijal an Imam Ahmad Ibn Muhammad Ibn Hanbal Riwayatu al-Marrudzi Wa Ghairihi*. Bombai: Dar as-Salafiyah, 1988.
- Ibn Majah, Abu Abdillah ibn Abi Yazid Al-Qazwini. *Al-Sunan Li Ibn Majjah*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2018.
- Ibn Miskawayh, Ahmad ibn Muhammad. *Kitāb Tahdhīb al-akhlāq wa-taṭhīr al-a'rāq*. [Cairo]: al-Maṭba'ah al-Ḥusayniyah, 1329. <http://archive.org/details/McGillLibrary-105255-185>.
- Ibn Syahin, Abu Hafsh Umar. *Tarikh Asma' Ats-Tsiqqaat*. Kuwait: Dar as-Salafiyah, 1984.
- Kabisi, Abd al-'Aziz Syakir Hamdan al-. "Dhawabith Fahm An-Nushus an-Nabawiyah." Abu Dhabi: Mu'tamar Kulliyat ad-Dirasaat al-Islamiyah, 2022.
- Khaldun, Ibnu. *Muqaddimah*. Beirut: Dar al-Fikr, 2001.
- Khalily, Abu Ya'la al-. *Al-Irsyad Fi Ma'rifati Ulama' al-Hadits*. Riya: Maktabah ar-Rusyd, n.d.
- Khatla, Abu Ishaq Ibrahim ibn Abdillah ibn Junaid al-. *Sualaat Ibn Junaid Li Ibn Ma'in*. Madinah: Maktabah ad-Dar bi al-Madinah al-Munawarah, 1988.
- Mahalli, Jalaluddin al-, and Jalaluddin as-Suyuthi. *Tafsir Al-Jalalain*. Surabaya: Nurul Huda, n.d.
- Ma'in, Yahya Ibn. *Ma'rifatu Ar-Rijal 'an Ibn Ma'in Bi Riwayat Ibn Mahraz*. Vol. 2. Kairo: Al-Faruq al-Haditsah li ath-Thaba'ah wa an-Nasyar, 2009.
- . *Ma'rifatu Ar-Rijal 'an Ibn Ma'in Bi Riwayat Ibn Mahraz*. Vol. 1. Kairo: Al-Faruq al-Haditsah li ath-Thaba'ah wa an-Nasyar, 2009.
- Ma'in, Yahya ibn. *Min Kalami Abi Zakariya Yahya Ibn Ma'in Fi Ar-Rijal Bi Riwayat Abu Khalid Ad-Daqqaq*. Damaskus: Dar al-Ma'mun li at-Turats, 1980.
- Ma'in, Yahya Ibn. *Tarikh Ibn Ma'in Riwayat Ad-Duri*. Vol. 4. Amman: al-Yaqutah al-Hamra li al-Barmajiyat, 2015.
- . *Tarikh Ibn Ma'in Riwayat Ad-Duri*. Vol. 3. Amman: al-Yaqutah al-Hamra li al-Barmajiyat, 2015.
- Malibari, Zain ad-Diin ibn Abd 'Aziz al-. *Irsyad Al-'Ibad Ila Sabili Ar-Rasyad*. Surabaya: Dar al-'Abidin, n.d.
- Marbun, Siti Kholidah. "Analisis Pemahaman Dan Implementasi Nilai-Nilai Multikulturalisme Dalam Hadis Sebagai Landasan Untuk Membangun Harmoni Sosial Di Era Globalisasi." *SHAHIH (Jurnal Ilmu Kewahyuan)* 6, no. 2 (December 13, 2023): 248–65. <https://doi.org/10.51900/shh.v6i2.19400>.

- Mas'udi, Hafidz Hasan. *Minhatu Al-Mughits Fi 'Ilmi Mushthalahi al-Hadits*. Surabaya: Maktabah Muhammad ibn Ahmad Nabhan wa Auladuh, n.d.
- Mawardi, Abu Hasan Ali ibn Muhammad ibn Habib al-Bashri al-. *Adab Ad-Dunya Wa Ad-Diin*. Beirut: Dar al-Fikr, 1992.
- Mazi, Jamal ad-Diin Abu al-Hajjaj Yusuf al-. *Tahdzibu Al-Kamal Fi Asma'i al-Rijaal*. Vol. 26. Beirut: Muassati ar-Risalah, 1985.
- . *Tahdzibu Al-Kamal Fi Asma'i Ar-Rijaal*. Vol. 7. Beirut: Muassati ar-Risalah, 1985.
- . *Tahdzibu Al-Kamal Fi Asma'i Ar-Rijaal*. Vol. 12. Beirut: Muassati ar-Risalah, 1985.
- Mubarok, M. Faizal Zaky, and M. Taufiq Rahman. "Membandingkan Konsep Islam Keindonesiaan Dengan Islam Nusantara Dalam Kerangka Pluralisme." *ResearchGate*, December 9, 2024. <https://doi.org/10.15575/jis.v1i4.11813>.
- Naisaburi, Muslim ibn al-Hajjaj al-Qusyairi an-. *Shahih Muslim Wa Huwa Al-Musnad Ash-Shahih*. Vol. 2. Hadis 2553. Beirut: Dar at-Ta'shil, 2014.
- Qahiri, Abu Muhammad Hasan ibn Ali ibn Sulaiman al-Badr al-Fayumi al-. *Fath Al-Qarib al-Mujib 'ala at-Targhib Wa at-Tarhib Li al-Imam al-Mundziri*. Vol. 11. Riyadh: Maktabah Dar as-Salam, 2018.
- Qardhawi, Yusuf al-. *Kaifa Nata'aamalu Ma'a al-Sunnah an-Nabawiyyah*. Kairo: Dar al-Syuruq, 2000.
- Qasimi, Jamal ad-Diin al-. *Qawaid At-Taahdits Fi Fununi Musthalah al-Hadits*. Alexandria: Dar al-Aqidah, 2004.
- Rahman, M. Taufiq. *Agama Dan Politik Identitas Dalam Kerangka Sosial*. Edited by Rifki Rosyad and Asep Iwan Setiawan. Vol. 1. Bandung: Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020. <https://etheses.uinsgd.ac.id/47995/>.
- Razi, Abu Muhammad ibn Abdirrahmah ibn Abi Hatim ar-. *Al-Jarh Wa at-Ta'dil*. Vol. 2. 1. Beirut: Dar Ihya' at-Turats al-'Arabi, 1952.
- . *Al-Jarh Wa at-Ta'dil*. Vol. 8. Beirut: Dar Ihya' at-Turats al-'Arabi, 1952.
- . *Al-Jarh Wa at-Ta'dil*. Vol. 2. Beirut: Dar Ihya' at-Turats al-'Arabi, 1952.
- . *Al-Maraasil Li Ibn Abi Hatim*. Beirut: Muassati ar-Risalah, 1998.
- Ridho, Ali. "INTERNALISASI NILAI PENDIDIKAN UKHUWAH ISLAMIYAH, MENUJU PERDAMAIAN (SHULHU) DALAM

- MASYARAKAT MULTIKULTURAL PERSPEKTIF HADIS." *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 02 (January 16, 2019). <https://doi.org/10.24127/att.v1i02.848>.
- Said, Edward. *Orientalisme*. New York: Pantheon Books, 1978.
- Sajistani, Abu Daud Sulaiman ibn al-Asy'ats as-. *Sualaat Abi Daud Li Ahmad Ibn Hanbal Fi Jarhi Al-Rawati Wa Ta'dilihim*. Madinah: Maktabah al-'Ulum wa al-Hikam, 1994.
- Salman, Abdul Matin Bin, Yusuf Baihaqi, and Kusnadi. "Redefining Khabar Al-Ahad Based on Rashid Rida's Rational Approach in Al-Manar." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 23, no. 2 (July 30, 2022): 219–36. <https://doi.org/10.14421/qh.v23i2.2812>.
- Shawi, Ahmad ibn Muhammad ash-. *Hasyiah Ash-Shawi Ala Tafsir al-Jalalain*. Vol. 4. Beirut: Dar Ibn 'Ashshashah, 2005.
- . *Hasyiah Ash-Shawi Ala Tafsir al-Jalalain*. Vol. 1. Beirut: Dar Ibn 'Ashshashah, 2005.
- Sihotang, Din Oloan. *HARMONI MODERASI BERAGAMA: Pemahaman, Kesadaran, dan Penerapannya*. Lombok Tengah: Penerbit P4I, 2024.
- Sukandarman, Sukandarman, and Ainur Rofiq Sofa. "Harmoni Dalam Keberagaman: Toleransi Dan Kerukunan Antar Umat Beragama Berdasarkan Al-Qur'an Dan Hadits." *Perspektif: Jurnal Pendidikan Dan Ilmu Bahasa* 2, no. 4 (December 9, 2024): 128–44. <https://doi.org/10.59059/perspektif.v2i4.1870>.
- Syathi, Muhammad Yusuf asy-, and Ibrahim Muhammad Muhammad Abd al-'Aal al-Hanawi. *As-Su'ud Bi Ma'rifati Asbab al-Wurud*. Kairo: al-Azhar University, n.d.
- Thabrani, Abi Sa'id Hasyim ibn Murtsid ath-. *Tarikh Abi Sa'id Hasyim Ibn Murtsid Ath-Thabrani an Yahya Ibn Ma'in*. Riyadh: Nadhar Muhammad al-Faryabi, 1990.
- Thohhan, Mahmud. *Taisir Mushthalah Al-Hadits*. Singapura: al-Haramain, 1985.
- . *Ushul At-Takhrij Wa Dirasati al-Asanid*. Riyadh: Maktabah al-Ma'arif li an-Nasyr wa at-Tauzi', 1996.
- Thufi, Sulaiman ibn Abdil Qawi ath-. *At-Ta'yin Fi Syarh al-Arba'in*. Beirut-Mekkah: Muassati ar-Rayyan-Maktabah al-Makkiyah, 1998.
- Tilaar, H.A.R. *Multikulturalisme: Tantangan-Tantangan Global Masa Depan*. Jakarta: Raja Grafindo Persada, 2004.

- Tirmidzi, Muhammad ibn 'Isa Saurah at-. *Sunan At-Tirmidzi Wa Huwa al-Jami' al-Kabir*. Vol. 7. Beirut: Dar at-Ta'shil, 2014.
- Tohe, Ansar. "Peran Pemikiran Islam Dalam Transformasi Pendidikan Multikultural Di Indonesia." *JUANGA: Jurnal Agama Dan Ilmu Pengetahuan*, June 30, 2024, 113–29.
- Ushfuri, Khalifah ibn Khiyath Syabab al-. *Ath-Thabaqaat Li Khalifah Ibn Khiyath Syabab al-'Ushfuri Riwayat Abi Umar Ibn Musa Ibn Zakariyah at-Tustiri*. Baghdad: Baghdad University, 1967.
- Wahyuni, Ruslina Dwi, Royan Ahila Firdaus, Muhammad Rosyid Ridho, and Mutia Azizah Nuriana. "HARMONISASI NASIONALISME DALAM BINGKAI UKHUWAH ISLAMIYAH." *Ar Rasyid: Journal of Islamic Studies* 2, no. 1 (February 28, 2024): 1–10. <https://doi.org/10.70367/arrasyiid.v2i1.14>.
- Wendry, Novizal, Ahmad Taufik Hidayat, Yassinta Ananda, Faras Puji Azizah, and Melati Amanah Hasan. "Articulation of Hadith in Minangkabau Socio-Religious Contexts: A Study on the Collection of Speeches by Sheikh Abdul Lathif Syakur (1882-1963)." *Millah: Journal of Religious Studies*, August 27, 2024, 551–78. <https://doi.org/10.20885/millah.vol23.iss2.art2>.
- Yahshubi, Iyadh bin Musa bin 'Iyadh al-. *Ikmal Al-Mu'allim Bi Fawaidi al-Muslim*. Vol. 8. Beirut: Dar al-Wafa li at-Thaba'ah wa an-Nasyr wa at-Tauzi', 1998.
- Yusuf, Muhammad Suaidi, and Zalfa Nanda Oktaviani. "Konsep Persaudaraan Kaum Muhajirin Dan Kaum Anshar Dalam Al-Qur'an." *Izzatuna: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (June 30, 2021). <https://doi.org/10.62109/ijiat.v2i1.13>.
- Zain, Mina Mudrikah. "Perbedaan Maratib Ta'dil di Kalangan Ulama Hadis." *Diroyah : Jurnal Studi Ilmu Hadis* 2, no. 1 (May 22, 2018): 15–22. <https://doi.org/10.15575/diroyah.v2i1.2492>.
- Zamakhsyari, Abu al-Qasim Mahmud ibn Umar al-Khawarizmi az-. *Al-Kasysyaaf'an Haqaiq at-Tanzil Wa 'Uyuni at-Ta'wil Fi Wujuh at-Ta'wil*. Vol. 1. Kairo: Dar el-Hadits, 2012.
- Zuhri, Muhammad ibn Saad ibn Muni' az-. *Thabaqat Al-Kubra*. Vol. 9. Kairo: Maktabah al-Khaniji, 2001.
- . *Thabaqat Al-Kubra*. Vol. 7. Kairo: Maktabah al-Khaniji, 2001.
- . *Thabaqat Al-Kubra*. Vol. 5. Kairo: Maktabah al-Khaniji, 2001.