

Takhrij Hadith the Importance of Silaturahmi in the Islamic World

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Abstract

This study aims to discuss the hadith about friendship. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is takhrij hadith within the scope of hadith science, while the material object is the hadith about friendship in the history of Bukhari no. 5527. The results and discussion of this study indicate that the quality of the hadith regarding friendship is assessed as *maqbul ma'mul bih* with *hasan li ghairihi* qualifications. This study concludes that the hadith narrated by Bukhari no. 5527 is relevant to be used as a motivation for increasing friendship in the Muslim community.

Keywords: Friendship; Hadith; Syarah; Takhrij

Introduction

Silaturahmi in Indonesian has a broader meaning, because the use of this term is not only limited to affectionate relationships between close relatives, but also includes a broader understanding of society. Then holding a gathering can be applied by visiting family or friends by giving kindness, both in words and deeds (Darussalam, 2017). Thus, it can be stated that *silaturahmi* means getting closer to other people after all this time and reconnecting communication after all this time with great love between them. As said by the Prophet Muhammad Saw. that the person who connects is not a person who repays people's kindness, but he is a person who if his kinship is severed then he connects it (Darussalam, 2017). Therefore, this study is interested in discussing friendship, especially friendship according to hadith.

The results of previous studies have been stated by a number of researchers related to the discussion of friendship. Among others Lilik Umami Kaltsum (2021), "Hubungan Kekeluargaan Perspektif Al-Qur'an (Studi Term Silaturahmi dengan Metode Tematis)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*. This article discusses family relations from the perspective of the

Qur'an by exploring the theme of friendship with the thematic method. The Qur'an does not explicitly use the term kinship, but if you examine it more deeply, you will find some divine instructions that command to establish and maintain kinship ties. The complete picture of friendship according to the Qur'an is expected to be a guide for moving forward so that the message does not appear to be an activity that is empty of meaning. Gathering according to the Qur'an is not just visiting or giving gifts to each other at certain moments, but is a form of relationship that is constantly renewed and maintained continuously or repeatedly based on an attitude of affection, giving attention, and treats all human beings well, starting with close and distant relatives and finally reaching all humans. Every human being wants to love and be loved by others, especially from family and relatives. The affection and caring attitude that has been embedded in each family member will create community unity and integrity. Conversely, family relationships that are not well established will cause tensions between family members and will have an impact on the emergence of social problems. The proliferation of social diseases will disrupt the security and peace of the nation. Thus, friendship is very influential on the security and integrity of the nation (Kaltsum, 2021).

The present study and the results of previous studies have something in common, namely discussing friendship. However, there are differences between the current research and previous research. Previous research discusses friendship from the perspective of the Qur'an, while current research discusses friendship according to hadith.

The framework of thinking needs to be developed to answer the question of how the hadith is about friendship. The word "Silaturahmi" comes from the word *لته* which means relationship or connecting. The word *الرحيم* or *الرحم* plural *الرحام* means womb or female offspring or relatives. The origin of the word comes from ar-rahmah (love). This word is used to refer to the womb or relatives because with the existence of the womb or kinship, people then make love (Muhammad Habibillah, 2013). In addition to meaning affection, the word al-rahim also has a meaning as a cross (womb) or kinship that still has blood ties (brotherhood). So that the word silaturrahmi can also be interpreted as a relationship or connecting kinship or brotherhood. From here, linguistic friendship is to establish a loving relationship with relatives and relatives who are still related by blood with us (Nurlaela Isnawati, 2014). The concept of friendship in Islam can be understood based on the hadith. Hadith is anything that comes from the Prophet Muhammad Saw (Darmalaksana, 2018), both those scattered in the books of hadith and actualized in the community, which is known as the *sunnah* (Soetari, 1994). The hadith about friendship is found in

the narration of Bukhari No. 5527, Prophet Muhammad. said, "Whoever wants to expand his sustenance and delay or prolong his life, then let him fear Allah and connect the ties of love with his family" (Rizal, 2019). The discussion of hadith on friendship is a field of study of hadith science. Hadith science is the science of hadith (Soetari, 1994). Hadith about friendship can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on the discussion of the science of hadith, it can be concluded how the relationship according to the hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. The theoretical basis of this research applies the theory of hadith science. In the science of hadith there is the science of *dirayah* hadith (Soetari, 2005), namely science whose material objects are narrations, sanad, and matan hadith. Rawi is the narrator of hadith, sanad is the link of the sanad of hadith narrators, matan is the text of the hadith (Darmalaksana, 2018). The science of hadith determines the requirements for the validity (authenticity) of a hadith, namely: Rawi must be 'adl, which is to have a commendable personality quality and dhabit, which is to have a qualified scientific capacity and tsiqah, which is to have undoubted integrity, namely a combination of 'adl and dhabit; The sanad must be connected (*mutashil*) in the sense that it cannot be disconnected (*munfashil*); and Matan should not be awkward (*syadz*) and there should be no defects (*'illat*) (Darmalaksana, 2020b). If it fulfills all the requirements of authenticity, then the status of the hadith is called authentic, whereas if it does not meet any of these conditions, the quality of the hadith is called *dhaif* (Darmalaksana, 2020b). According to the science of hadith, authentic hadith is *maqbul* (accepted), while *daif* hadith is *mardud* (rejected) (Soetari, 2015). However, the *daif* hadith can be elevated to *hasan li ghairihi* if there are *syahid* and *muttabi* (Soetari, 2015). *Syahid* is another hadith, while *muttabi* is another hadith sanad (Mardiana & Darmalaksana, 2020). However, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there are categories of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2015), it depends on the context in terms of situations and conditions.

The main problem of the research is that there are hadiths about friendship. The formulation of the problem is how the hadith about friendship. This study aims to discuss the hadith about friendship. Theoretically, this research is useful as an additional insight in the science of hadith. Practically, research is useful as knowledge about friendship according to hadith.

Research Methods

This study uses a qualitative approach by applying the descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data, not numbers (Darmalaksana, 2020a). Sources of data in this study include primary sources and secondary sources. Primary data sources are "Ensiklopedi Hadits Kitab 9 Imam" (Saltanera, 2015). While the secondary data sources are literature related to the topic of this research which is sourced from journal articles, books, and others. Data collection techniques are carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the syarah hadith method. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020b). While the hadith syarah is an explanation of the matan (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic, until a conclusion is drawn.

Results and Discussion

1. Research Result

The stages of takhrij hadith require removing the hadith from the book of hadith which is then examined for validity. After tracking the hadith with the keyword "silaturahmi" in the "Ensiklopedi Hadits Kitab 9 Imam" (Saltanera, 2015), it was found the hadith of Bukhari No. 5527. The editorial text of the hadith is below:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

Has told us Yahya bin Bukair, has told us al-Laits from 'Uqail from Ibn Shihab he said, had informed me Anas bin Malik that the Messenger of Allah said, "Whoever wants to open the door of sustenance for him and lengthen his life should he connect the rope. friendship" (Bukhari No. 5527).

The next stage is the assessment of the narrators and the connection of the sanad as shown in the table below:

Table 1. List of Rawi and Sanad

No.	Rawi Sanad	Born/Died	Country	Kunyah	Scholars Comments	Circle
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		B	D		-	+	
1	Anas bin Malik bin an-Nadlir bin Dlamdlam bin Zaid bin Haram	91 H	Bashrah	Abu Hamzah		Shahabat	Shahabat
2	Muhammad bin Muslim bin 'Ubaidillah bin 'Abdullah bin Syihab	124 H	Madinah	Abu Bakar		Ibnu Hajar al-'Asqalani: faqih hafidz mutqin; Adz- Dzahabi: a character	Tabi'ut Tabi'in the middle class
3	Uqail bin Khalid bin 'Uqail	144 H	Syam	Abu Khalid		Ahmad bin Hambal: Tsiqah; An- Nasa'i: tsiqah; Abu Hatim: la ba sa bih; Ibnu Hibban: mentioned in 'Ats Tsiqat	Tabi'in (not meeting Shahabat)
4	Laits bin Sa'ad bin 'Abdur Rahman	175 H	Maru	Abu al-Harits		Yahya bin Ma'in: Tsiqah; Ahmad bin Hambal: Tsiqah; Abu Zur'ah: Tsiqah; Ibnu Madini: Tsiqah Tsabat	Tabi'ut Tabi'in among the elderly
5	Yahya bin 'Abdullah bin Bukair	231 H	Maru	Abu Zakariya	An- Nasa'i: Dla'if	Ibnu Hibban: mentioned in 'Ats Tsiqat; As-Saji: Shaduuq; Al- Khalili: Tsiqah; Adz- Dzahabi: Hafizh	Tabi'ul Atba' for the elderly
6	Muhammad bin Ismail al-Bukhari	194 H	256 H	Bukhara	Imam Bukhari	Amirul Mukminin fil al-hadits	Mudawwin

Table 1 shows that the hadith of Bukhari No. 5527 narrated by six narrators. All narrators know the year of his death. The scholars gave positive comments. Except for negative comments against Yahya bin 'Abdullah bin Bukair.

According to the theory of hadith science, the first narrator means the last sanad and the first sanad means the last narrator (Soetari, 2015). The above hadith includes mutashil (continued) seen from the connection of the sanad. The condition for the connection of the sanad is liqa (meeting) between the teacher and the student (Soetari, 2015). Liqa can be seen from their contemporaries, professions, and being in the same area. Judging from the country, they are in adjacent areas. Teachers and students can be said to be contemporaries even though most of them are not known by their year of birth.

According to the theory of hadith science, the narrators of hadith can be assumed to be around 90 years old (Darmalaksana, 2020b). So it is predicted that the narrators in the chain of sanad may meet between teachers and students. The above hadith is not awkward and not flawed. It is not strange in the sense that it does not conflict with the Qur'an, the hadith is stronger and common sense, while it is not defective in the sense that there are no insertions, deletions and changes (Soetari, 2015).

Although not in the same lafadz, the hadith narrated by Bukhari No. 5527 is supported by the content of another hadith, namely Muslim No. 4638-4639, Abu Daud No. 1443 and others (Saltanera, 2015). In other words, the hadith is syahid and muttabi (Mardiana & Darmalaksana, 2020). Hadith history of Bukhari No. 557 was initially dhaif because there were scholars who gave negative comments to the narrators. However, this hadith is elevated to hasn li ghairihi because there are syahid and muttabi. Thus, this hadith is maqbul for Islamic practice.

2. Discussion

Hadith narrated by Bukhari No. 5527 is maqbul in the sense that it is accepted as a proposition. Has told us Yahya bin Bukair, has told us al-Laits from 'Uqail from Ibn Shihab he said, had informed me Anas bin Malik that the Messenger of Allah said, "Whoever wants to open the door of sustenance for him and lengthen his life should he connect the rope. friendship" (Bukhari No. 5527). On this side, the text of the hadith deserves to be accepted for the spirit and motivation in the implementation of friendship according to Islamic teachings.

The results of previous research conducted by Lilik Ummi Kaltsum (2021) states that friendship according to the Qur'an is not just visiting or giving gifts to each other at certain moments, but is a form of relationship that is constantly renewed and maintained continuously or repeatedly based on an attitude of affection, giving attention, and treats all human beings well, starting with close and distant relatives and finally reaching all humans. Every human being wants to love and be loved by others, especially from family and relatives. The love and caring attitude that has been embedded in every family member will create community unity and integrity (Kaltsum, 2021). Humans are social creatures who need interaction with other people, and it is undeniable that humans need other people. Although a person can do it alone, there are provisions in congregation with other people that make the value of prayer much higher in degree. Likewise with sadaqah, zakat, and other practices that cannot be separated from others (Darussalam, 2017).

Then the Prophet Muhammad Saw explained that whoever likes to expand his sustenance and lengthen his life then let him hold a relationship. Then Allah explained that whoever connects me, Allah will connect him. And whoever decides for me, Allah will also decide (Darussalam, 2017). Establishing friendship between people is very important in human life, so that the Messenger of Allah forbade his people to break friendship, because breaking friendships can cause problems in human life. Rasulullah saw. said: There is no sin that is more worthy of hastening its punishment in this world by Allah to the perpetrator in addition to what is stored for him in the hereafter than adultery and breaking ties of kinship. The Prophet Muhammad emphasized strongly about his inability to break ties of kinship and even warned loudly that those who broke ties of kinship would not enter paradise (Darussalam, 2017).

Based on the explanation above, the hadith narrated by Bukhari no. 5527 not only maqbul, but ma'mul bih. The Prophet SAW said: "Whoever wants to widen the door of sustenance for him and extend his life, let him connect the ties of friendship" (Bukhari No. 5527). This hadith should be a spirit and motivation for Muslims in developing understanding and practice of friendship.

Conclusion

The results showed that the status of the authenticity of the hadith narrated by Bukhari No. 5527 regarding friendship is assessed as hasan li ghairihi. The discussion of this study explains that the Hadith of Bukhari No. 5527 is maqbul ma'mul bih to be used as motivation in developing an understanding of friendship. This research is expected to be useful as an enrichment of knowledge about friendship according to hadith. This study has limitations in conducting syarah hadith without including a review of the causes of wurud and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This study recommends Islamic religious institutions to make friendship as one of the priorities of understanding that must be instilled in the wider community for the sake of community peace.

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