

Takhrij Hadith Types of Major Sins in Islam

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Abstract

This study aims to discuss the hadith about major sins. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the takhrij hadith within the scope of hadith science, while the material object is the hadith about major sins in the history of Bukhari no. 6182. The results of the research and discussion show that the status of hadith is of authentic quality which is not only maqbul but maqbul ma'mul bih as the basis for practicing Islam in avoiding major sins. This study concludes that the major sins in Islam include associating partners with Allah, disobeying one's parents, killing, and perjury. In addition, the act of adultery is a major sin which is strictly prohibited in Islam.

Keywords: Hadith; Sin; Syarah; Takhrij

Introduction

Humans are basically not free from sin because humans are the place to be wrong and forget, and no human being is perfect, because perfection belongs to God. Basically, weak faith causes people to turn away from God's teachings and leave His commands. To prevent people from committing minor sins and major sins such as killing and adultery, Islam plays a role in providing the right path and providing da'wah to those who are lost. In Islam, there are minor sins and major sins. The teachings of major sins according to Islam can be found in the Qur'an and hadith as the main sources of Islam (Darmalaksana et al., 2017). Therefore, this study is interested in discussing major sins according to hadith in the position of hadith as an explanation of the Qur'an.

The results of previous studies have been put forward by a number of researchers about major sins. Among others Lubis, Ramdan (2018), "Dosa dan Dimensi Psikologis Yang Terkandung di Dalamnya," *Biologus: Jurnal Penelitian Pendidikan Biologi dan Biologi*. The goodness has different levels

and is rewarded with rewards. Likewise, it is the same with evil and will be rewarded with sin. Every crime whose harm is greater, then it is called a major sin that destroys and the punishment is very heavy. Sin is all actions that are contrary to the will and commands of Allah. A major sin is a violation of the law for actions that have been determined by Islamic law. The major sins are divided into two, the major sins committed against God and those committed by humans and nature. What is done to Allah is idolatry, apostasy, denying Allah and His Messenger. The great sins of fellow human beings are disobedience to parents, killing others, and adultery. The bad effects contained in the act of sin, both small and large, include experiencing inner anxiety, mental stress because they will be punished, their good name is tarnished, and their faith is damaged. And underestimating sin is a sign of destruction if a person does not stop sinning so that he considers the sins he has committed small, then this is a sign of his destruction because of sin, when humans are considered small, it gets bigger in the sight of God (Lubis, 2018).

Current research and previous research have similarities and differences. The similarity is that previous research and current research discuss the great sin. The difference is that previous research discusses major sins in general, while the current study discusses major sins in the perspective of hadith by using takhrij hadith studies.

The framework of thinking needs to be designed to answer the problem formulation of how the hadith is about major sins. Sin in Arabic is called *istmun* and *dhanb*, while according to the term is an act that violates the provisions of Allah and His Messenger or acts that violate the provisions of the Qur'an and the Sunnah of the Prophet (Lubis, 2018). The word *istmun* (*istm*) is the masdar form of the word *atsima ya'tsamu* which means something that is late or delayed. Actions for which the reward can be delayed are called *istm* and are then interpreted as sin because bad actions, which can delay the reward, are despicable acts so that they can lead to sin (Tajang, 2019). The Qur'an very often uses the word *dhanb* to denote a grave sin against God. What is meant by sin here is like the sin of denying Allah's verses, *kufr*, injustice, then *fasiq*, and so on. In addition, the word *dhanb* is a mention of sin for unbelievers, which is clearly stated in the Qur'an about those who reject its verses (Sa'adah et al., 2017). The following is a hadith narrated by Bukhari No. 6182, "The major sins are associating partners with Allah, disobeying one's parents, killing and swearing perjury" (Bukhari No. 6182). The discussion of hadith about major sins is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith about major sins can be discussed through the science of hadith with regard to the status, understanding, and experience of hadith (Darmalaksana, 2018). Based on the discussion of the hadith regarding major sins, it can be

concluded that as a Muslim we must stay away from Allah's prohibitions and approach Allah's commands, as stated in the hadith above.

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 this research is the hadith about major sins. The formulation of the problem of this research is how the hadith about major sins. This study aims to discuss the hadith about major sins. Theoretically, this research is useful as a review of the science of hadith. Practically, research is useful as knowledge about major sins 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 "big sin" in the "Ensiklopedi Hadits Kitab 9 Imam" (Saltanera, 2015), it was found the hadith of Bukhari no. 6182. The editorial text of the hadith is below:

حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَخْبَرَنَا النَّضْرُ أَخْبَرَنَا شُعْبَةُ حَدَّثَنَا فِرَاسٌ قَالَ سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْكِبَائِرُ الْإِشْرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ

Has told us Muhammad bin Muqatil has told us an-Nadhr has told us Shu'bah has told us Firas said; I heard ash-Sha'bi from Abdullah bin Amru and the Prophet said, "The major sins are associating partners with Allah, disobeying one's parents, killing and swearing perjury" (Bukhari No. 6182).

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
		B	D			-	+	
1	Abdullah bin Amru bin al-Ash bin Wa'il		63H	Maru	Abu Muhammad		Sahabat Sahabat	Shahabat
2	Amir bin Syarahil		104H	Kufah	Abu Amru		Tsiqah; Tsiqah masyhur; A character	Tabi'in the middle class
3	Firas bin Yahya		129H	Kufah	Abu Yahya		Shaduuq; Tsiqah; Mentioned in 'ats tsiqah; Kuufii Tsiqah	Tabi'in (not seeing Shahabat)
4	Syu'bah bin Hajjah bin al-Warad		160H	Bashrah	Abu Bistham		Tsiqah Tsabat; Tsiqah ma'mun; Amirul mukminin fil hadits; Tsiqah hafidz; Tsiqah hujjah; No one has a better hadith than him	Tabi'ut Tabi'in Old people
5	An-Nadlir bin Syumail		203H	Hims	Abu al-Hasan		Tsiqah; Syaikh; Tsiqah tsabat	Tabi'ut Tabi'in ordinary people

6	Muhammad bin Muqil	226 H	Baghdad	Abu al-Hasan	Shaduuq; Tsiqah	Tabi'in ordinary people
7	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. 1682 was narrated by 7 (seven) narrators. Generally, only his death is known. The narrators are located in Maru, Kufa, Hims, Baghdad. The scholars gave positive comments to the narrators.

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). Hadith narrated by Bukhari No. 6182 has a valid qualification that is maqbul so that it can be accepted as evidence for practicing Islam.

2. Discussion

Hadith narrated by Bukhari no. 6182 is maqbul in the sense that it is accepted as a proposition. Has told us Muhammad bin Muqatil, has told us an-Nadhr has told us Shu'bah has told us Firas; I heard ash-Sha'bi from Abdullah bin Amru from the Prophet saying, "The major sins are associating partners with Allah, disobeying one's parents, killing and swearing perjury" (Bukhari No. 6182). This hadith includes major themes related to the types of major sins in Islamic teachings.

The major sins according to the hadith are associating partners with Allah, disobeying one's parents, killing, and swearing perjury. Associating partners with Allah means not believing in one god in the sense of not believing. Disobedience to parents is of many kinds, such as being unfilial and neglecting. Killing means taking another person's life especially by

planning to kill. Hiding a lie by swearing perjury is also a major sin. Basically, there are many major sins in Islam, for example, especially adultery.

The meaning of adultery according to Islamic law is an illegal sexual relationship carried out by a man and a woman outside the marriage bond. The prohibition of adultery, both contained in the Qur'an and Hadith, in addition to enjoining *makruf nahi munkar*, is also intended to maintain offspring and honor. Humans were created by God as cultural creatures. As cultural beings, human biological impulses are arranged in such a way with various living institutions. In contrast to animal life which lives based on instinct, humans live with dignity and dignity as caliphs on earth. Even though humans are biological creatures, human sex life is different from animal sex behavior. According to Islam, sex is only legal if it is done by marriage. Free sex behavior like animals, will have a bad impact on human life (Vinet & Zhedanov, 2011).

According to Hasbi ash-Siddiqy's Islamic legal thought in his opinion on punishment for adultery, Hasbi interprets QS. an-Nur verse 2. In the explanation of his commentary, Hasbi reduced that the verse above describes the punishment for those who commit adultery, are free (not slaves), are of sufficient age and of sound mind, whether married or single, lash 100 times. Hasbi's interpretation is somewhat different from the understanding of the scholars who say that the punishment of 100 lashes applies to those who are still single, namely women who are still virgins and men who are still young, while those who are married (married) are not discussed. Many scholars are of the opinion that the hadd punishment in verse an-Nur verse 2 is imposed for those who are not married or with a wife, while those who are named *muhssan* or *muhsanah* (husband/wife), are subject to whipping and stoning to death. The Sunnah increases the punishment by expelling him from the village for one year. As for independent and married people (household), the punishment that must be imposed according to the sunnah is stoning (Riyan, 2018).

The impact of adultery is very large in society, one of which is HIV/AIDS, 80% -90% of the cause is adultery in a broad sense. Adultery according to Islamic teachings is a heinous act that is forbidden and condemned by Allah. Not only perpetrators who are subject to severe penalties, but all parties involved in adultery activities. In a hadith of the Prophet it is even explicitly stated, which means that if adultery and usury become a phenomenon in a country, it means that the inhabitants of that country have justified the punishment of Allah. Realizing how dangerous the HIV/AIDS virus is, there is a collective obligation (*fardhu kifayah*) for all parties to strive to prevent contracting, spreading and contracting the deadly virus through various means by involving the role of religious leaders. Given that the cause of HIV/AIDS is mostly caused by sexual

behavior that is forbidden by Islam, the most effective way and effort to prevent it is to prohibit adultery and things related to adultery, such as pornography and pornography (Bahardin, 2010).

The general understanding is that it is forbidden to approach adultery because in the event of adultery, there will be nasab chaos, offspring will be reduced or even non-existent. There was a lot of riots and wars between humans because they wanted to maintain honor. Among the most important is the confusion and mixing of offspring and lineage, if a man and a woman who have committed adultery then a fetus grows in a woman, while in a man there is doubt about what he is doing whether the fetus is his child or not, so that the male Men do not want to be responsible for their actions. Because to maintain this honor creates chaos and opens the door of turmoil among the people. The number of incidents of murder because of the desire to commit adultery. So that from time to time there are many cases of murder because of adultery (Wiranto & Akib, 2022).

Based on the explanation above, the hadith narrated by Bukhari No. 6182 not only maqbul, but ma'mul bih. Has told us Muhammad bin Muqatil has told us an-Nadhr has told us Shu'bah has told us Firas said; I heard ash-Sha'bi from Abdullah bin Amru and the Prophet said, "Big sins are associating partners with Allah, disobeying one's parents, killing, and swearing perjury" (Bukhari No. 6182). In addition, a major sin in Islam is adultery. Therefore, Muslims should know the types of major sins and try to avoid them so as to create a peaceful life both in this world and in the hereafter.

Conclusion

The conclusion of the study shows that the quality of the authenticity of the hadith narrated by Bukhari No.6182 regarding major sins is considered authentic. The discussion of this study explains that the status of the hadith narrated by Bukhari No.6182 is maqbul ma'mul bih to be used as a basis for avoiding major sins. This research is expected to be useful for the development of the treasures of Islamic knowledge. Practically, this research is expected to have benefits as a reference for Muslims in avoiding major sins. 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 institutions to teach the younger generation about major sins for the sake of creating a good life in the world.

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