

The Essence of Creation of Allah's Creatures Through Tafakur: Study of Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about the creation of creatures. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about the creation of creatures in the history of Bukhari No. 2955. The results and discussion of this study indicate that the status of quality hadith *hasan li ghairihi* meets the qualifications of *maqbul ma'mul bih* for Islamic practice. This study concludes that the hadith narrated by Bukhari No. 2955 is relevant to be used as motivation and enthusiasm in efforts to increase faith through tafakur activities to understand the essence or purpose of God's creation.

Keywords: Creation of Creatures; Hadith; Syarah; Takhrij

Introduction

Humans with all their complexities and virtues as Allah's most perfect creatures who keep many extraordinary facts, both visible and hidden and their secrets are only known by Allah as their creator. This invites interest to examine all things that exist in humans themselves. For example, from a psychological point of view, there is an interesting topic to discuss, namely the concept of nature in humans which is referred to as the most essential identity. In the view of Islam, humans consist of external material (body) and inner material (spirit), with the goal of creation that Allah has stated, namely as a servant and *khalifah* (leader) on earth (Al Afify, 2018). No less interesting, as well as the creation of the universe which is also a creature of God. Nature holds secrets that are so big and extraordinary, the nature that is meant is not only the empirical (visible) universe, but also includes the non-empirical (invisible) realm. so

it is not surprising that the Koran repeatedly orders people to think about nature and then take lessons from it (*tadabur*)(Napitupulu, 2017).

However, in fact, the discussions about the universe and all that are still in the low category. This is evidenced by data regarding the attention of Islamic countries to science and its development which is still very low. Referring to the 2004 Science Citation Index data, 46 Islamic countries contributed 1.17 percent to the publication of world scientific works which is still low when compared to other countries, namely India and Spain, which each contributed 1.66 and 1.48 percent, twenty Arab countries accounted for 0.55 percent of the world's total scientific work while Israel contributed 0.89 percent, and developed countries such as Germany, Britain and Japan respectively contributed 7.1 percent, 7.9 percent and 8, 2 percent, especially America 8.2 percent whose position is much bigger than Islamic countries (Agus, 2015). In this regard, the statement of the opinion of Shaykh Jauhari Tanthawi, professor of Cairo University, in his commentary Aljawahir. He wrote, that in the Koran there are more than 750 verses of kauniyah about the universe, and only about 150 verses about fiqh. But ironically the scholars have written thousands of books on fiqh, but barely pay attention, and write books about the universe and its contents, they are negligent about the rising of the sun, the circulation of the moon, and the twinkling of the stars (Agus, 2015). Therefore, this research is interested in discussing the essence of the motivation for the creation of God's creatures through *tafakur*, especially discussing the hadith about the creation of God's creatures.

The results of previous research have been presented by a number of researchers regarding the essence of creature creation. Among others, Hidayah, Sardimi and Muslimah (2021), "Humans, the Universe, and Needs," Palangka Raya International Conference on Islamic Studies. This research method is qualitative through literature study, viewed from the perspective of the philosophy of science. The results and discussion of this study include the understanding of humans and the universe, human nature and the needs of both in need of education or knowledge. This study concludes that humans and the universe are things that are mutually sustainable with education. Science will usher in the nature of the human mind to be used in studying various functioning sciencescontemplate severything that exists in the universe, so that education can lead humans to their essence as *khalifah*/ leaders on earth (Tri et al., 2021).

The current research and the results of previous studies have something in common, namely discussing the essence of the creation of creatures. However, there are differences between the current research and previous research. Previous research discussed humans, the universe and the need for a philosophy of science perspective, while the current

research discusses the essence of the creation of God's creatures from a hadith perspective.

Humans and the universe are creatures created by Allah SWT. which are mutually linked and complement each other, while the understanding of humans is the most perfect creature as stated in the Koran, because humans are endowed with the perfection of reason that is not possessed by other creatures of Allah (Tri et al., 2021). The concept of the essence of the creation of God's creatures can be understood based on the hadith. Hadith is anything that comes from the prophet Muhammad SAW., Both those that are spread in hadith books and those that are actualized in society, known as sunnah (Soetari, 1994). The hadiths regarding the creation of Allah's creatures are very abundant. Among other hadith narrated by Bukhari No. 2955, the prophet SAW. said, "When Allah decreed the creation of creatures, He wrote in His book, which is by His side above the *ai-'Arsy* (which contains): "Indeed, My mercy overcomes My anger" (Saltanera, 2015). The discussion of hadiths about the creation of Allah's creatures is a study in the field of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith about the creation of Allah's creatures can be explained through the science of hadith regarding the status, understanding, and practice of hadith (W Darmalaksana, 2018). Based on the discussion of this hadith science, it can be concluded how the creation of God's creatures according to the hadith.

The theoretical basis is an important point in conducting a discussion. This study applies the theory of hadith science. In the science of hadith there is knowledge of *dirayah* (Soetari, 2005), namely knowledge whose material object is *sanad*, *rawi*, *matan hadith*. *Rawi* is the narator of hadith, *sanad* is the chain of narrators of hadith, *matan* is the text of hadith (W Darmalaksana, 2018). The science of hadith determines the requirements for the validity (authenticity) of a hadith, namely: *Rawi* must be *'adl* (have commendable personality qualities and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity), namely a combination of *'adl* and *dhabit*; *sanad* must be connected (*mutashil*) in the sense that it cannot be disconnected (*munfashil*); and *Matan* cannot be awkward (*syadz*) and cannot have defects (*'illat*) (W. Darmalaksana, 2020). If it meets all the requirements for authenticity, then the status of the hadith is called authentic, whereas if one of these conditions does not meet the quality of the hadith is called *dhaif* (W. Darmalaksana, 2020). According to the science of hadith, authentic hadiths are *maqbul* (accepted), while daif hadiths are *mardud* (rejected) (Soetari, 2005). However, a *dhaif* hadith can be promoted to hasan li ghairihi if there are martyrs and *mutabis* (Soetari, 2015). *Syahid* is a *matan* of another hadith while *mutabi* is a *sanad* of another hadith (Mardiana & Darmalaksana, 2020). Even so, not every hadith is accepted but cannot be practiced (*ghair*

ma'mul bih) (Soetari, 2005), this depends on the context in the sense of the situation and conditions.

The main problem of this research is therethe essence of the creation of Allah's creatures through *tafakur*. The formulation of the research problem is howthe essence of the creation of Allah's creatures through *tafakur*. This study aims to discuss the essence of the creation of Allah's creatures through *tafakur*. Theoretically, this research is expected to have benefits and usability implications as a review of hadith science. Practically, this research is expected to have implications for the benefits and usefulness of knowledge about the creation of Allah's creatures through *tafakur* in the perspective of hadith.

Research Methods

This study uses a qualitative approach by applying a descriptive-analytical method (W. Darmalaksana, 2020). This type of research data is qualitative data that is not a number (Wahyudin Darmalaksana, 2022). The data sources of this research include primary and secondary sources. The primary data source was taken from the Encyclopedia of Hadith Book 9 of Imams (Saltanera, 2015). Meanwhile, secondary data sources are literature related to the topic of this research, sourced from journal articles, books, etc. Data collection techniques are carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (W. Darmalaksana, 2020). Specifically, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith syarah method. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity(W. Darmalaksana, 2020). Meanwhile, the syarah of the hadith is an explanation of the hadith's matan (text) to gain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017) until a conclusion is drawn.

Results and Discussion

1. Result

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadith with the keyword "creation of creatures" in the Encyclopedia of Hadith Book 9 of Imam, the hadith of Imam Bukhari No. 2955. The editorial text of the hadith below:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا مَغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي

Qutaibah bin Sa'ide has told us; told us Mughirah bin 'Abdur Rahman al-Qurashiy from Abu az-Zanad from al-A'raj from Abu Hurairah radhiallahu'anhu said, Rasulullah SAW. said, "When Allah determines the creation of creatures, He writes in His book, which is by His side above the *ai-Arsy* (which contains): "Indeed, My mercy overcomes My anger" (HR. Bukhari No. 2955)

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

Tabel 1. List of Rawi dan Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdul Rahman bin Shakhr	-	57H	Medina	Abu Hurayrah	-	Ibn Hajar al-Atsqalani: companions	Sahabat
2	Abdul Rahman bin Hurmuz	-	117H	Medina	Abu Dawud	-	Ibn Sa'd: Tsiqah; Ibnul Madini: Tsiqah; al-'Ajli: Tsiqah; Abu Zur'ah: Tsiqah; Ibn Kharasy: Tsiqah; Ibn Hibban: Mentioned in ats-Tsiqaat; Ibn Hajar al-Atsqalani: Tsiqah Tsabat	Tabi'in among the middle class
3	Abdullah bin Dzakwan Abu az-Zanad	-	130 H	Medina	Abu Abdul Rahman	Abu Dawud: mentioning it is dhaif; an-Nasa'i: mention it	Ahmad bin Hambal: Tsiqah; Abu Zur'ah: Tsiqah; Yahya bin	Tabi'in among ordinary people

						laisa biqowi	Ma'in: Tsiqah; Al- 'Ajli: Tsiqah; Abu Hatim: Tsiqah, Faqih; as- Saji: Tsiqah; an-Nasa'i: Tsiqah; al- 'Ajli: Tsiqah; ath- Thabrani: Tsiqah; Ibn Hibban: Mentioned in ats- Tsiqaat; Ibn Hajar al- Atsqalani: Tsiqah, Faqih; adz- Dzahabi: Tsiqah Tsabat	
4	Al- Mughirah bin'Abdur Rahman bin 'Abdullah bin Khalid bin Khizam	-	-	Medina	-	Ahmad bin Hambal called it Laisa bihi ba's; Yahya bin Ma'in called it Laisa bi syai'; Abu Daud mentions him as Dlaif; an-Nasa'I mentioned it Laisa bi qowi; Ibn Hajar mentions that Tsiqah narrated a gharib hadith	Ibn Hibban: Mentioned in ats-Tsiqat; adz- Dzahabi: Tsiqah	Tabi'ut tabi'in among the elderly
5	Qutaibah bin Sa'id bin Jamil bin Tharif bin 'Abdullah	-	240 H	Himsh	-		Abu Hatim: Tsiqah; an- Nasa'i:Tsiqah; Yahya bin Ma'in:Tsiqah; Ibn Hajar al-	Tabi'ul'Atb a among the elderly

						Asqalani: Tsiqah Tsabat	
6	Muhammad bin Ismail al-Bukhari	194 H	256 H	Bukhara	Imam Bukhari	- Amirul Mukminin fil al-hadith	<i>Mukharrij</i>

Table 1 shows that the hadith of Bukhari No. 2955 narrated by five *rawi*. All *rawi* are only known to have died. The scholars gave positive comments, except for two *rawi*. namely Abu Daud and an-Nasa'i mention Abdullah bin Dzakwan Abu az-Zanad dhaif and laisa biqowi, then Ahmad bin Hambal, Yahya bin Ma'in, Abu Daud, an-Nasa'i, and Ibn Hajar mention al-Mughirah bin Abdur Rahman bin 'Abdullah bin Khalid bin Khizam.

According to the theory of hadith, the first *rawi* means the last *sanad* (Soetari, 2015). The hadith above includes *mutashil* (to be continued) seen from the continuation of the sanad. The condition for the continuation of the *sanad* is *liqa* (meeting) between the teacher and the student (Soetari, 2015). *Liqa* can be seen from their contemporary existence and are in the same area. Judging from the country, they are in the same area, namely Medina, even though Qutaibah bin Sa'id comes from Himsh country. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, the hadith *rawi* can be assumed to be around 90 years old (W. Darmalaksana, 2020). So it is predicted that the *rawi* in the chain of transmission are likely to meet between teachers and students. The above hadiths are not awkward and flawed, not awkward in the sense that they do not conflict with the Qur'an, the hadiths are stronger and common sense, while they are not flawed in the sense that there are no insertions, omissions and alterations (Soetari, 2015). Although not in the same *lafadz* form, the hadith narrated by Bukhari No. 2955 has received support from the content of another hadith, namely the hadith of Bukhari No. 6855, 6872, 6899, and others (Saltanera, 2015). In other words, this hadith has the position of martyr and *mutabi* (Mardiana & Darmalaksana, 2020).

Hadith narrated by Bukhari No. 2955 was originally *dhaif*, because it did not meet the requirements of authentic. This is because there are two narrators, namely Abu Dawud and an-Nasa'i, who are considered *dha'if* and *laisa bi qowi* according to the comments of scholars. However, this hadith has martyrdom and *mutabi* so that his position becomes *hasan li ghairihi*. Like authentic hadiths, hasan hadiths are accepted as proof of Islamic practice.

2. Discussion

Hadith narrated by Bukhari No. 2955 is valid in the sense that it is accepted as a proposition. The scholars have given *syarah*, which is an explanation of the meaning and content of the hadith (W. Darmalaksana, 2020). Imam Bukhari with the full name Abu 'Abdillah Muhammad bin Isma'il bin Ibrahim bin al-Mughirah bin Bardzibah al-Ju'fi al-Bukhari is known as a trusted and superior figure in hadith expert. He was born in 194 H in the city of Bukhara, from an early age he had gone to seek knowledge to be exact starting in 205 H and he had been able to memorize some of the works of scholars and had heard hadith from various hadith sheikhs in his country (Az-Zubaidi, 2018). As for one of the hadiths narrated by Imam Bukhari regarding the initial chapter of the creation of creatures listed in No. 2955 from Abu Hurairah *radhiallahu'anhu* said, Rasulullah SAW. said, "When Allah decreed the creation of creatures, He wrote in His book, which is by His side above the *ai-'Arsy* (which contains): "Indeed, My mercy overcomes My anger" (Saltanera, 2015).

The *jumhur* scholars of hadith are unanimous in the opinion that the book of Sahih Bukhari is the most authentic book of hadiths, this opinion is also reinforced by *al-Musnad's* statement that al-Bukhari does not include in his hadith other than the hadiths which are continued by sanad and transmitted through his companions to Rasulullah SAW., both in the form of words, deeds and *taqrir*. So, it can be seen that the hadith of Bukhari No. 2955 regarding the beginning of the creation of this creature is also included in the assessment of hadiths that can be used as evidence (Saltanera, 2015). This hadith explains about the beginning of the creation of God's creatures which did not escape His mercy (His love) and covers the whole of nature, both for every fetus, for children who are still breastfeeding, for humans who are growing up, even those who do not yet have obedience, God will not let them be exposed to his wrath, as long as they do not commit excessive sins. As stated in the Qur'an letter al-An'am verse 12 which means: "Say (Muhammad), "To whom belongs what is in the heavens and on the earth?" Say, "Belongs to Allah." He has fixed (the nature of) compassion on Himself. He will truly gather you on the Day of Judgment without a doubt. Those who harm themselves, they do not believe (QS. Al-An'am: 12).

The love of Allah SWT., in the process and purpose of the creation of all creatures, this is what humans must be grateful for and contemplate as beings who are given the perfection of reason. *Tafakur* is a thought process that is able to penetrate the reality of the world to the hereafter, involving aspects of inner feelings as if connected to Allah so that in the end it adds more quality knowledge in terms of faith in Him (Hamdani, 2018). There are many things that reason must think about regarding His omnipotent nature, including understanding the essence or purpose of God's creation.

God's creatures include the universe, the earth, and all creatures including humans. The fundamental question of how the universe was formed, including life on earth, was created, is a very interesting topic and has been widely discussed by scientists and other experts. The famous scientific theory says that the earth is a planet that was formed by a major event in the universe called the big bang theory, based on that the universe started from a dense and hot object that caused a huge explosion, and then expanded and expanded to become the solar system. until like right now (Ruslan & Dua, 2019). While the earth according to the Qur'an is referred to as *al-Ardh*: that is one of the planets of the solar system. The word *al-Ardh* is mentioned in the Qur'an 351 times in the *mufrad* "singular" and not plural (Hendra, 2020).

The existence of the universe including the earth and all creatures in it certainly has an extraordinary purpose of creation. Starting from its complexity, uniqueness and beauty, it is listed as *kauniyyah* verses which must be contemplated through the gift of reason that Allah has given, as stated in Qs. Al-Imran: 190-191 which means, "Indeed in the creation of the heavens and the earth, and the alternation of the night and the day there are signs (the greatness of Allah) for people who have intelligence, (namely) those who remember Allah while standing, sitting or in a state of lying down, and they think about the creation of the heavens and the earth (while saying), "O our Lord, You have not created all this in vain; Glory to You, protect us from the punishment of hell (Basya, 2013).

Based on the explanation above, the hadith narrated by Bukhari No. 2955 not only *maqbul*, but *ma'mul bih*. Therefore, humans who have the role of *khalifah* on this earth, should always use their minds to think about the signs of Allah's power as a form of gratitude and endeavor so that their faith in Allah SWT will increase.

Conclusion

The results showed that the hadith narrated by Bukhari No. 2955 is rated as *hasan li ghairihi*. The discussion of this study explains that the hadith narrated by Bukhari No.2955 is *maqbul ma'mul bih* to be used as motivation, and enthusiasm in efforts to increase faith through *tafakur* activities to understand the essence or purpose of God's creation. This research has limitations in conducting hadith *syarah* 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 to the Al-Quran interpreter institution to develop discussions related to the verses of *Kauniyyah* in an effort to increase faith through further and in-depth *tafakur* activities.

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