

Maintaining Views as an Effort to Protect Oneself: Study of Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about maintaining views. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about keeping an eye on the history of Bukhari no. 6832. The results and discussion of this study indicate that the status of hadith is of authentic quality that meets the qualifications of maqbul ma'mul bih for the practice of Islam. This study concludes that the hadith narrated by Bukhari no. 6832 is relevant to be used as a reminder to ourselves that maintaining that view is very important for personal benefit.

Keywords: Hadith; Keeping Views; Sharah; Takhrij

Introduction

Keeping that gaze is reserved for men and women who are not mahram, but the fact is that in this day and age it is difficult for men and women to keep an eye on so that many of us are dating. Therefore, we must be able to keep our eyes on ourselves. Keep the view divided into two. The first is to look at other people with attention as if they were evaluating their appearance and the way they dress. Both views are necessary in conversing. It can be concluded that the first view is a wild (free) view, a view that is not allowed, the second view is a view that takes place between the two parties called kinship, the prohibition of looking with a wild look that only aims to get pleasure, does not only apply to someone who not muhrim but applies to those who are muhrim, and looking at those who are exempt only to their wife or husband (Nurhidayati & Rofiq, 2021).

In QS. An-Nur verse 31 explains that maintaining views here is one of them subduing views (spiritual, cultural, and intellectual) including: Iffah, good relations with the community, limiting association with non-mahrams, marriage as a means of maintaining views and mujahadah (Karimah et al., 2021). Then it is also explained in QS. an-Nur verse 31 this view is a satanic arrow where our gaze can be directed at anyone, including those who are not our mahram. If we have fallen into wild views or free views, it means that we have damaged our eyes and our hearts because our eyes have been damaged by that view and our hearts are damaged too and if we have carried out wild (free) views it is also included in eye adultery (Hafni, 2016).

The results of previous research have been presented by a number of researchers regarding maintaining views as an effort to protect oneself. Ilham, Saepudin, dan Surbiantoro (2022), "Educational Implications of the Qur'an Surah an-Nur Verses 30-31 concerning Commands to Maintain Views of Moral Education," *Journal of Islamic Education*. This study aims to discuss maintaining views as an effort to protect oneself from the perspective of takhrij hadith. This research method is a descriptive-analytical collection technique, namely literature (library research) by examining in depth various interpretations and books related to the subject matter of the research. The results and discussion of this study include the notion of protecting one's views as an effort to protect one's self, analysis of hadith, and maintaining one's views as an effort to protect one's self from a hadith perspective. This study concluded that humans must keep their eyes open, maintain their genitals and cover their genitals. The concept of covering the genitals for men is that they are ordered to guard their views and genitals against women who are not their mahram. Likewise, women are ordered to protect their eyes and genitals from men who are not their mahram (Dicky Mohammad Ilham et al., 2022).

The current research and the results of previous research have in common, namely discussing maintaining views as an effort to protect oneself. However, there are differences between the current research and previous research. Previous research discussed maintaining views as an effort to protect oneself from the perspective of the Qur'an, while current research discusses maintaining views as an effort to protect oneself according to hadith.

The framework of thinking needs to be developed to answer the question of how the hadith is about guarding views. Keeping in view the terms of the word ghadul bashar, the sentences "ghad" and "abshar". Al-Ghad here means to subdue, reduce, while abshar is the plural form of bashar which means view. So the meaning of ghadul bashar is lowering the gaze. Do not let them look sharply and wildly, that is, so that their views are authoritative, not wild (Nurhidayati & Rofiq, 2021). The concept

of guarding views in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad, whether it is spread in hadith books or actualized in society, which is known as sunnah (Soetari, 1994). The hadiths regarding guarding the gaze are abundant. Among other hadiths narrated by Abu Daud, the Prophet Muhammad SAW. Said, "O Ali, don't follow the first glance with the next view, because you are only allowed to do the first one, while the next one is not" (Al-Maragi, 1993) (Rahmadani, 2020). The discussion of hadith about maintaining views is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). The Hadith about maintaining views can be explained through the science of Hadith regarding the status, understanding, and practice of Hadith (Darmalaksana, 2018). Based on this discussion of the science of hadith, it can be concluded how to maintain views according to hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. This study applies the theory of hadith science. In the science of hadith there is the science of *dirayah* hadith (Soetari, 2005), namely knowledge whose material object is narration, *sanad*, and *matan* hadith. *Rawi* is the narrator of hadith, *sanad* is the chain of narrators of hadith, *matan* is the text of hadith (Darmalaksana, 2018). The science of hadith determines the validity (authenticity) requirements of a hadith, namely: *Rawi* must be 'adl (have commendable personality qualities) and *dhabit* (having qualified scientific capacity) as well *tsiqah* (having undoubted integrity) namely the combination of 'adl and *dhabit*; *Sanad* must be connected (*muttashil*) in the sense that it cannot be interrupted (*munfashil*); and *Matan* cannot be awkward (*syadz*) and cannot have defects ('illat) (Darmalaksana, 2020). If it fulfills all the requirements for authenticity, then the status of the hadith is called authentic, whereas if it does not fulfill one of these conditions then the quality of the hadith is called *daif* (Darmalaksana, 2020). According to the science of hadith, authentic hadith is *maqbul* (accepted), while *daif* hadith is *mardud* (rejected) (Soetari, 2005). However, a *daif* hadith can be promoted to *hasan li ghairihi* if there are martyrs and *mutabi* (Soetari, 2015). *Syahid* is a *matan* of another hadith while *mutabi* is a *sanad* of another hadith (Mardiana & Darmalaksana, 2020). Even so, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on context in the sense of situation and condition.

The main problem of this research is that there are hadiths about maintaining one's views as an effort to protect one's self. The formulation of the research problem is how to maintain views as an effort to protect oneself. The purpose of this research is to discuss the hadith about maintaining views as an effort to protect oneself. The benefits of research

theoretically, this research is expected to have implications for benefits and uses as a review of hadith science. Practically, this research is expected to have benefits and usefulness implications as knowledge about maintaining views as an effort to protect oneself according to takhrij studies and hadith syarah.

Research Methods

This study uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Book 9 of Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data collection techniques were 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 hadith syarah method. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020). While syarah hadith is an explanation of the hadith matan (text) to obtain 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 "keeping eyes" in the Encyclopedia of Hadith Book 9 of Imams, Bukhari's hadith No. 6832. The editorial text of the hadith is below:

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ فَقَدْ كَذَبَ وَهُوَ يَقُولُ (لَا تُدْرِكُهُ الْأَبْصَارُ) وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ الْغَيْبَ فَقَدْ كَذَبَ وَهُوَ يَقُولُ لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ

Meaning: Has told us Muhammad bin Yusuf, has told us Sufyan from Ismail from Asy Sya'bi from Masruq from 'Aisyah

radhiallahu'anhuma, he said, " Whoever tells you that Muhammad ﷺ seeing his Lord means he has lied, because Allah says: '(It cannot be known by sight) (QS. al-An'am: 103), and whoever tells you that he knows the unseen, it means he has lied, because Muhammad said, "No one knows the unseen except Allah" (H.R. Bukhari No. 6832).

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	Aisyah binti Abi Bakar Ash Shiddiq	-	58 H	Medina	Ummu 'Abdullah	-	Sahabat	Sahabat
2	Masruq bin al-Ajda' bin Malik bin Umayyah	-	63 H	Kufah	Abu 'Aisyah	-	Yahya bin Ma'in: Tsiqah; Al-' Ajli: Tsiqah Ibnu Sa'd: Tsiqah; Ibnu Hibban: Disebutkan dalam 'ats-tsiqaat; Ibnu Hajar al-'Asqalani: Tsiqah; Adz-Dzahabi: Seorang tokoh	Tabi'in among the elderly
3	Amir bin Syarahil	-	104H	Kufah	Abu 'Amru	-	Yahya bin Ma'in: Tsiqah; Abu Zur'ah: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah masyhur; Adz-Dzahabi: Seorang tokoh	Tabi'in among the middle class
4	Isma'il bin Abi Khalid	-	146 H	Kufah	Abu 'Abdullah	-	Yahya bin Ma'in: Tsiqah; Ibnu Hibban: Disebutkan dalam 'ats-tsiqaat; Ibnu Hajar al-'Asqalani: Tsiqah Tsabat; Adz-Dzahabi : Alhafidz	Tabi'in among ordinary people

5	Sufyan bin Sa'id bin Masruq	-	161 H	Kufah	Abu 'Abdullah	-	Malik bin anas: Tsiqah; Yahya bin Ma'in: Tsiqah; Ibnu Hibban: Termasuk dari para huffad mutqin; Ibnu Hajar al-'Asqalani: Tsiqah Hafidz Faqih; Ibnu Hajar al-'Asqalani: Abid; Ibnu Hajar al-'Asqalani: Imam; Ibnu Hajar al-'Asqalani: Hujjah; Adz-Dzahabi: Imam	Tabi'ut Tabi'in among the elderly
6	Muhamad bin Yusuf bin Waqid bin Utsman	-	212 H	Syam	Abu 'Abdullah	-	Ahmad bin Hambal: Shalih; Yahya bin Ma'in: Tsabat; Al-'Ajli: Tsiqah; An-Nasa'i: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah Fadlil; Adz-Dzahabi : Muhaddits	Tabi'in among ordinary people
7	Muhamad bin Ismail al-Bukhari	194 H	256 H	Bukhara	Imam Bukhari	-	Amirul Mukminin fil al-hadits	Mukharrij

Tabel 1 shows that the hadith of Bukhari No.6832 was narrated by seven narrators. All narrators are only known to have died, the scholars gave positive comments to the narrators.

According to the theory of hadith, the first narrator means the last *sanad* and the first narrator means the last narrator (Soetari, 2015). The hadith above includes muttashil (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). *Liq*a can be seen from their contemporary existence and are in the same area. Judging from the country, they are in adjacent territory. 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 narrators of hadith can be assumed to be around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of transmission are likely to meet between teachers and students. The above hadith is not odd or flawed. Not awkward in the sense that it does not conflict with the Qur'an, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions and changes (Soetari, 2015). Although not in the same lafadz form, the hadith narrated by Bukhari No. 6832 has support from other hadith content, namely Bukhari No. 1772, Malik No. 993, Ahmad No. 4249, and others (Saltanera, 2015). In other words, the hadith has martyrdom and mutabi.

Hadith narrated by Bukhari No. 6832 is authentic because there are no negative comments. Sahih hadith is valid for the practice of Islam.

2. Discussion

Hadith narrated by Bukhari No. 6832 is valid in the sense that it is accepted as a proposition. In the hadith of Bukhari No. 6832 it is explained that when the Prophet Muhammad SAW. seeing his god means he has lied, because Allah SWT says: (It cannot be known by sight). So only Allah knows what is unseen, so when someone says that the Prophet Muhammad saw his god it is a lie because Allah is there saying: "It cannot be known by sight." The view here means that no one can see Allah SWT, be it through sight or through eye sight. As explained in QS. al-An'am verse 103 that God cannot be reached by our eyesight, while God can see everything that is visible.

The results of previous research conducted by Ilham, Saepudin, dan Surbiantoro (2022) states that, keeping eyesight includes keeping eyesight, taking care of the genitals and covering the nakedness. Closing the genitals for men is to protect their eyes and genitals and covering their genitals in front of women who are not mahrams, and conversely covering their genitals for women is to protect their eyes and genitals and covering their genitals in front of men who are not mahrams (Dicky Mohammad Ilham et al., 2022). Guarding your eyes is a preventative measure rather than a treatment for adultery (Hasan et al., 2020). Regarding maintaining this view, it is emphasized again in the hadith of Bukhari No. 4678, which means: Has told us Amru bin Hafsh bin Ghiyats, has told us my father, has told us al-A'masy he said, has told me Umarah from Abdurrahman bin Yazid he said, I, Alqamah and Al Aswad once met Abdullah, then he also said, When we were young, we were with the Prophet ﷺ. At that time, we didn't have any wealth, then messenger of Allah ﷺ said to us, "O young people, who among you is able to marry, then let him marry,

because marriage can lower the gaze, and also can protect the private parts (lust). However, who is not able, let him fast, because it can relieve his lust" (H.R. Bukhari No. 4678).

The content that can be drawn from the hadith above is that if one of us is ready to get married, then get married because if we are married we can lower our gaze and also be able to protect our private parts more from those who are not our mahram, but if we are not ready or If you are not able to get married then fast because it will relieve your lust.

Based on the explanation above, the hadith narrated by Bukhari No. 6832 is not only *maqbul*, but *ma'mul bih*. Prophet Saw. said: "Has told us Muhammad bin Yusuf, has told us Sufyan from Ismail from Asy Sya'bi from Masruq from 'Aisyah radhiallahu'anhuma, he said, "Whoever tells you that Muhammad ﷺ seeing his Lord means he has lied, for Allah says: '(He cannot be known by sight) (QS. al-An'am: 103), And whoever tells you that he knows the unseen, it means he has lied, because Muhammad said, 'No one knows the unseen except Allah.'" (H.R. Bukhari No. 6832). Therefore, we cannot see God with eyesight and must also lower the gaze of the opposite sex who is not a mahram.

Conclusion

The results showed that the hadith narrated by Bukhari No. 6832 regarding keeping views judged authentic. The discussion of this study explains that the hadith narrated by Bukhari No. 6832 is *maqbul ma'mul bih* to be used as an application in everyday life. This research is expected to be useful as an enrichment of the body of knowledge about maintaining views according to hadith. 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 comprehensive analysis. This study recommends Islamic religious institutions to convey the teachings of maintaining views as an effort to protect oneself in depth.

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