

Honoring Guests in Community Life: Study of Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about honoring guests. 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 honoring guests in Muslim history No. 47. The results and discussion of this study indicate that the status of quality *hadith hasan li ghairihi* that meets the qualifications of *maqbul ma'mul bih* for the practice of Islam. This study concludes that the hadith of Muslim history is No. 47. It is relevant to be used as motivation, guidance, effort, and development in honoring guests in social life, especially Muslims.

Keywords: Hadith; Honoring Guests; Syarah; Takhrij

Introduction

In some ways, people think that honoring guests cannot be separated from culture. Visiting in Islam according to the Prophet's guidance includes greeting and asking permission, this is shown to keep eyes off unwanted things and keep the host's feelings from feeling embarrassed if he is not ready to be visited. However, in everyday life, there are still many people who do not greet first. Even when there are people who already know their knowledge and adab who don't implement it in everyday life (Hasyim, 2018). Permission to enter the house is only allowed to say it three times. If the host does not allow it, the person asking permission should return. But that does not mean that the host has the freedom to expel, but still has to take care of the feelings of the guests. Islam makes visiting an important matter in which all legal aspects are covered in Islamic law (Abidin, 2004). Islam provides rules that are so detailed and clear that every Muslim should glorify every guest who comes because glorifying guests is an interpretation

of faith in Allah Swt. because honoring guests reflects the high morals of a person. It is not surprising that the Indonesian people, who are known for their friendly people, make visiting a common activity carried out by the wider community because it is not difficult to see firsthand how the ethics or manners of visiting are carried out by the local community. So when someone does not honor guests, it is considered a manifestation or form of one's lack of faith and morals (Saputri, 2019). Therefore, this study is interested in discussing the motivation to honor guests in social life, especially discussing the hadith about honoring guests, to instill good manners and morals in honoring guests. The results of previous research have been presented by several researchers related to honoring guests. Among others Musthofa, Fikra, Widarda, dan Mudis (2022), "The Ethics of Visiting and Receiving Guests in the Messenger of Allah's Message: Study of Takhrij and Syarah Hadith," Gunung Djati Conference Series. This research method is qualitative in nature with an emphasis on heritage studies using the takhrij and syarah hadith approaches. The results and discussion of this study indicate that the hadith narrated by Imam Bukhari No. 5670 regarding the etiquette of visiting and receiving it is of shahih quality based on takhrij review. As for the syarah of this hadith, it shows that the etiquette for people who visit should be kind to the host, respect him and guard his speech. As for the etiquette of the host, namely the Rasulullah Saw. ordered to entertain guests with good dishes, look after them if he spends the night and maintain his attitude and actions towards the guest. This is an attempt to glorify him as exemplified by the Prophet and righteous people. This study concludes that the hadith narrated by Imam Bukhari No. 5670 is maqbul (acceptable) and ma'mul (practicable) (Musthofa & Fikra, Widarda, 2022).

The current research and the results of previous studies have something in common, namely discussing honoring guests. However, there are differences between the current research and previous research. Previous research discussed honoring guests from the perspective of Imam Bukhari's hadith No. 5670, while the current research discusses honoring guests from the perspective of the hadith of Imam Muslim No. 47.

The framework of thinking needs to be compiled to answer the question of how the hadith regarding honoring guests. One example of good morals, which cannot be separated from our lives, is being noble or honoring guests. To glorify comes from the root word "Noble" which consists of the word affix (me-kan), in the Big Indonesian Dictionary (KBBI) the word "Noble" means something that is "High" in terms of position, rank, or dignity, and if "Glorify" means to regard or view as noble, highly respected and highly respected by others. While the word "Guest" means a person who visits, or a person passing by to a place that is not his or to a banquet, or a place to stay (Pusat Bahasa, 2008).

The concept of honoring guests in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad Saw., whether it is spread in hadith books or actualized in society, which is known as sunnah (Soetari, 1994). The hadiths regarding honoring guests are very abundant, including the hadith narrated by Imam Muslim No. 47. "Has told us Harmalah bin Yahya, has told us Ibn Wahab he said, has informed me, Yunus, from Ibn Shihab from Abu Salamah bin Abdurrahman from Abu Hurairah from Rasulullah Saw., he said, "Whoever believes in Allah and the last day, let him say good words or keep silent. And whoever believes in Allah and the Last Day, let him glorify his neighbors. And whoever believes in Allah and the Last Day, let him glorify his guest" (Salnatera, 2015). The discussion of hadith about honoring guests is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith about honoring guests can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on the discussion of this hadith science, it can be concluded how to honor guests according to the hadith.

A 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 *Rawi*, *Sanad*, and *Matan* hadith. *Rawi* is a hadith narrator, *Sanad* is the chain of hadith narrators, and *Matan* is the hadith text (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 (*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 meets all the requirements for authenticity, then the status of the hadith is called *sahih*, whereas if it does not meet any of these conditions, the quality of the hadith is called *dhaif*. (Darmalaksana, 2020). According to the science of hadith, *sahih* hadiths are *maqbul* (accepted), while *dhaif* hadiths are *mardud* (rejected) (Soetari, 2005). However, a *dhaif* hadith can be promoted to *hasan li ghairihi* if there are *syahid* and *mutabi* (Soetari, 2015). *Syahid* is the *Matan* of another hadith while *mutabi* is the *Sanad* of another hadith (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 that cannot be practiced (*ghair ma'mul bih*). (Soetari, 2005), this depends on the context in the sense of situation and condition.

The main problem of this research is that there is the glorification of guests in social life: the study of *takhrij* and *hadith syarah*. The formulation

of the research problem is how to glorify guests in social life: the study of takhrij and hadith syarah. This study aims to discuss the hadith about honoring guests in social life: a study of takhrij and syarah of hadith. Theoretically, this research is expected to have benefits and usefulness implications as adding to the body of knowledge about hadith. Practically, this research is expected to have benefits and usability implications as knowledge about honoring guests in social life: studies of takhrij and syarah of hadith.

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 Hadith Encyclopedia Book 9 of Imams (Salnatera, 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 are 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 "glorifying guests" in the Encyclopedia of Hadith Book 9 of Imams, the hadith of Imam Muslim No. 47. The editorial text of the hadith below:

حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَىٰ أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمِ ضَيْفَهُ

Has informed us Harmalah bin Yahya, has told us, Ibn Wahab, he said, has informed me, Yunus, from Ibn Shihab from Abu Salamah bin Abdurrahman from Abu Hurairah from Rasulullah Saw., he said, "Whoever believes in Allah and the Last Day, then let him speak good words or be silent. And whoever believes in Allah and the Last Day, let him glorify his neighbors. And whoever believes in Allah and the Last Day, let him glorify his guests (HR. Muslim No. 47).

The next stage is the assessment of the *Rawi* and the continuity of the *Sanad* as shown in the table below:

Table 1. List of *Rawi dan Sanad*

No.	<i>Rawi-Sanad</i>	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdur Rahman bin Shakhr	-	57 H	Medina	Abu Muhamma	-	Sahabat	Sahabat
2	"Abdullah bin 'Abdur Rahman bin 'Auf	-	94 H	Medina	Abu 'Abdur Rahman	-	Abu Zur'ah: <i>tsiqah</i> imam; Ibnu Hibban: <i>tsiqah</i>	Tabi'in among the middle class
3	Muhamma d bin Muslim bin 'Ubaidillah bin "Abdullah bin Syihab	-	124 H	Medina	Abu Muhamma	-	Ibnu Hajar Al-Asqalani: <i>faqih, hafidz, mutqin</i> ; Adz Dzahabi: a character	Tabi'ut Tabi'in among the middle class
4	Yunus bin Yazid bin Abi An Najjad	-	159 H	Syam	Abu Zur'ah	-	<i>Tsiqah</i>	Tabi'ut Tabi'in among the elderly
5	"Abdullah bin Wahab bin Muslim	-	197 H	Maru	Abu Abdur Rahman	-	<i>Tsiqah</i>	Tabi'ut Tabi'in among the ordinary people
6	Harmalah bin Yahya bin 'Abdullah bin Harmalah	-	244 H	Maru	Abu Hurairah	-	Ibnu Hibban: mentioned in <i>'ats tsiqaat</i> ; Ibnu Hajar Al-Asqalani: <i>shaduuq</i> ; Abu	Tabi'ul Atba' among the middle class

Hatim: *laa yuhtaj*

7	Al-Imam Abdul Husain Muslim bin al-Hajjaj al- Qusyairi an- Naisaburi	204 H	261 H	Iran	Abu Salamah	-	<i>Muhaddits</i>	<i>Mukharrij</i>
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Table 1 shows that Muslim hadith No. 47 was narrated by six 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 *Rawi* means the last *Sanad* and the first *Sanad* means the last *Rawi* (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). *Liqa* can be seen from their contemporary existence and being in the same area. Judging from the country, they are in adjacent areas, even though 'Abdullah bin Wahab bin Muslim and Harmalah bin Yahya bin 'Abdullah bin Harmalah came from Maru. 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 *Sanad* in the chain of transmission is likely to meet between teachers and students. The hadith above is not odd in the sense that it is not contradictory to the Qur'an, the hadith is stronger and makes sense, while it is 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 Muslim No. 47 has support from the contents of another hadith, namely Bukhari No. 5670, Ath-Tabarani No. 751, Baihaqi No. 3238, and others (Salnatera, 2015). In other words, the hadith has *syahid* and *mutabi*.

Hadith narrated by Muslim No. 47 at first was *dhaif* because it did not meet the requirements of *sahih*. Because, if we look at it from the side of the *Rawi*, all *Rawi* of the *Sanad* is known only for their death, and no birth is known. However, this hadith has *syahid* and *mutabi* so that its rank rises to *hasan li ghairihi*. Like *sahih* hadiths, *hasan* hadiths are *maqbul* as *hujjah* of Islamic practice.

2. Discussion

Hadith narrated by Muslim No. 47 is *maqbul* in the sense that it is accepted as a proposition. Based on the takhrij method, a hadith narrated by Imam Muslim No. 47 has the status of *shahih* from the side of the continuation of the *Sanad* and the *raw's* assessment of the *raw's* 'adil and *dhabit*. The remaining conditions for acceptance and practice of a hadith are if the hadith's Matan does not contain irregularities (*Syadz*) and defects ('*Illat*) (Shantika, Widyaningrum, Damayanti, Irawan, 2021). This hadith includes the moral honor of a Muslim towards others, especially the moral dignity of his neighbors and guests. His actions towards others are closely related to his faith. Imam Muslim included this hadith in his book of faith and confirmed that faith is belief and action. Because someone whose faith is perfect, surely will guard his tongue, glorify his neighbors and glorify his guests.

This hadith also shows that the act is a case of faith, which is clearly stated that good deeds are actions carried out based on faith in Allah Swt. Allah conveyed through the oral Rasulullah Saw. That glorifying guest is the perfection of a person's faith in his Lord and to the end of which is included in the fifth pillar of faith and of course mandatory to be believed by every person of a Muslim. Therefore, someone will be shown the perfection of his morals by the way he respects his guests. The better he glorifies, welcomes and even mammill, the higher the value of his faith in His Lord (Nugraha, 2016).

The results of previous research conducted by Musthofa, Fikra, Widarda, and Mudis (2022) stated that a Muslim should glorify his guests because it is part of faith in Allah Swt. A guest should also have manners in visiting, this includes ethics that must be maintained by Muslims, because to protect the feelings of Muslim brothers, a Muslim should not cause trouble, especially in terms of visiting. Vice versa, someone who receives guests should also have manners in honoring his guests. Because glorifying guests is the morality of the Prophets and righteous people (Musthofa & Fikra, Widarda, 2022). Regarding glorifying guests, this is emphasized again in the hadith of Imam Bukhari No. 5670 which means:

Has told us 'Abdullah bin Yusuf, has told us Malik from Sa'id bin Abu Sa'id Al Maqburi from Abu Suraih Al Ka'bi, that Rasulullah Saw. said:

“Whoever believes in Allah and the Last Day, he should glorify his guest and entertain him day and night, and the guest is three days, more than that is a charity for him, it is not lawful for a guest to stay (stay the night) until (*ahli bait*) expels him. “Has told us Isma'il he said: had told me, Malik, like the hadith above, he added: “Whoever believes in Allah and the Last Day, should say good or silent” (HR. Bukhari No. 5670).

Not only that, to strengthen the hadith above, it is also recorded in Q.S adz-Dzariyat verses 25-27 which means: 25) "(Remember) when they entered the place and said: "Salaamun", Ibrahim replied: "Salaamun (you) are strangers" 26) So he went secretly to his family and brought him fat calf meat. 27) Then he served them. Ibrahim then said: "Please you eat". Prophet Ibrahim at that time glorified his guest by honoring him, namely by answering better greetings and rushing secretly to give him the best dish he had and inviting him to eat the dish that had been prepared. The above shows the size of a Muslim's faith. In other words, the quality of a Muslim can be measured when he is able or not to honor and entertain guests according to shari'ah restrictions (Hidayat et al., 2022).

Honoring guests can be done by entertaining guests who come to the house by serving dishes that are good and according to ability, both day and night, because this is the right of the person who is the guest. If the guest is staying overnight, Islam recommends taking care of him and being kind to him. But if it exceeds three days then it becomes charity. The explanation of this hadith is reinforced by other host's manners, namely: 1) receiving and welcoming guests in a friendly manner, both young and old, 2) not showing an attitude that offends guests, 3) If guests come from far away, it is recommended to provide travel provisions when guests return to their homes, and 4) escort guests to the front of the house when guests are about to go home (Nugraha, 2016).

Based on the explanation above, the hadith narrated by Muslim No. 47 is not only *maqbul* but *ma'mul bih*. Prophet Saw. said: "Has informed us Harmalah bin Yahya, has told us, Ibn Wahab, he said, has informed me, Yunus, from Ibn Shihab from Abu Salamah bin Abdurrahman from Abu Hurairah from Rasulullah Saw., he said, "Whoever believes in Allah and the day end, then let him say a good word or be silent. And whoever believes in Allah and the Last Day, let him glorify his neighbors. And whoever believes in Allah and the Last Day, let him glorify his guest" (HR. Muslim No. 47). Therefore, honor guests with good manners according to the teachings of Rasulullah Saw. and the previous Prophets. Because glorifying guests is part of obedience and faith in Allah Swt.

Conclusion

The results of this study indicate that the status of the validity of the hadith narrated by Muslim No. 47 regarding honoring guests is considered *hasan li ghairihi*. The discussion of this study explains that the hadith narrated by Muslim No. 47 is *maqbul ma'mul bih* to be used as a guide for us Muslims to honor guests with good manners. This research is expected to be useful as an enrichment of knowledge about honoring guests according to hadith. This research has limitations in conducting hadith syarah without including a review of the *asbab wurud* and in-depth analysis, so this is an

opportunity for further research by applying a comprehensive analysis. This research recommends that Islamic *da'wah* institutions develop glorifying guests in society, especially Muslims in depth.

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