

Friendship in the Momentum of Eid Al-Fitr as an Effort to Build Harmony: A Study of Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about friendship in the momentum of Eid al-Fitr as an effort to build harmony. This research uses qualitative types through literature studies. The formal object of this research is the science of hadith, while the material object is the hadith about friendship in the narration of Saheeh Bukhari No. 5332. The results and discussion of this study show that the status of hadith of *shahih* quality meets the qualifications of *maqbul ma'mul bih* for the practice of Islam. This study concludes that the hadith narrated by Imam Bukhari No.5332 is relevant to be used as inspiration in reconnecting relationships that had been severed to be re-established, even not only limited to visiting each other or and limited to repaying each other's kindness but also building harmony and warmth with each other.

Keywords: Friendship; Hadis; Harmony; Syarah; Takhrij

Introduction

Human relationships with other humans are inseparable from conflict, which results in the relationship between the two becoming fractured and even causing hostility. This is due to differences from various sides such as culture, thought, geography, and so on (Husaini et al., 2022). But differences are natural in every human being, the most important thing is how humans can accept respecting each other (Rusydi & Zolehah, 2018). In Islamic teachings there is a way to overcome problems due to the rift in human relations, this is known as friendship. Friendship is defined as connecting affection, connecting brotherhood, and establishing good relationships with others which can also be interpreted as connecting ties (Cahyana et al.,

2021). Speaking of friendship, the Prophet (peace be upon him), once fraternized the Muhajireen with the Ansar, established fraternal relations with other tribes who did not share the same faith and cooperated with them. As a result of such brotherhood all differences, hatred, and hostility can be erased. In Islam, Muslims are forbidden to hate each other because entering enmity with brothers will provide opportunities for Satan to mislead mankind (Siregar, 2018). Therefore, as a Muslim, it is very necessary to know how the concept of friendship, especially from the perspective of hadith.

The results of previous research have been well carried out by several researchers related to friendship, including research conducted by Najah (2017), entitled "Silaturahmi dalam Perspektif Hadis (Kajian Tematik Hadis)", *UIN Syarif Hidayatullah Jakarta*. This study aims to discuss friendship in the view of hadith, using *library research* methods. The primary source in this study is the book of Shahain (Saheeh *Bukhari and Saheeh Muslim*). This study concludes that the hadith about silaturahmi contains recommendations and prohibitions on behaving toward relatives as a tangible manifestation of the application of basic human rights to fellow Muslims (Najah, 2017). As well as research conducted by Cahyana, et al (2021), entitled "Silaturahmi melalui Media Sosial Perspektif Hadis (Metode *Syarah Hadits Bil Ra'yi*)", *Jurnal Hikmah: Jurnal Pendidikan dan Pendidikan Agama Islam*. This study aims to discuss the method of *hadith syarah* about friendship through social media. This research implies that by utilizing social media a person can keep in touch, and the benefits of making friends through social media are the same as visiting someone directly (Cahyana et al., 2021).

The results of previous research and current research have similarities and differences at the same time. Previous research and current research both examine friendship. The difference is that previous research discussed friendship in the view of hadith using thematic studies and discussed how friendship through social media, while the current research discusses the concept of friendship in hadith using takhrij and syarah hadith approaches.

A frame of mind needs to be drawn up to answer the question of how hadith is about friendship. Silaturrahmi is to establish a relationship with affection both to relatives and to those who still have blood relations with ourselves (senasab) or we can call them relatives (Cahyana et al., 2021). Hadith about friendship is found in many hadith books, including the hadith narrated by Bukhari No. 5532 of the Prophet (peace be upon him) saying, "The person who continues the friendship is not the one who meets (needs), but the person who connects the friendship is the one who connects it again when the friendship was broken" (Saltanera, 2015). The discussion of hadith regarding friendship is a field of study of hadith science. The

science of hadith is the science of hadith (Soetari, 1994). Hadith regarding friendship can be explained through the science of hadith regarding the status, understanding, and experience of hadith (Darmalaksana, 2018). Hadith on friendship is also a field of study of hadith syarah. Hadith syarah is an attempt to explain or reveal the meaning behind the hadith text (Muhtador, 2016). The friendship is very close to the momentum of Eid al-Fitr, where Indonesian people meet each other, forgive each other, and give gifts to family, neighbors, and relatives. On Eid al-Fitr, friendship is carried out and established by many people from various backgrounds, including religion (Aribathi & Aini, 2018). Based on this, conclusions can be drawn about the concept of friendship according to hadith with the approach of takhrij and syarah hadith.

Theoretical foundations are needed for theoretical foundations in conducting discussions. This research applies the theory of hadith science. In the science of hadith, there is the science of *dirayah* hadith (Soetari, 2005), That is science whose object of matter is *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narration of the hadith, *sanad* is the chain point of the hadith, and *matan* is the text of the hadith (Darmalaksana, 2018). The science of hadith establishes 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) which is a combination of '*adl* and *dhabit*; *Sanad* must be continuous (*muttashil*) in the sense of uninterrupted (*munfashil*); and *Matan* must not be awkward (*syadz*) and there must be no defect ('*illat*) (Darmalaksana, 2020b). If it meets the requirements of authenticity, then the status of the hadith is called *shahih*, while if it does not meet one of these conditions, the quality of the hadith is called *dhaif* (Darmalaksana, 2020b). According to the science of hadith, the hadith of *shahih* is *maqbul* (accepted), while the hadith of *dhaif* is *mardud* (rejected) (Soetari, 2005). However, the hadith *dhaif* can be elevated to *hasan li ghairihi* if there are *syahid* and *muttabi* (Soetari, 2015). *Syahid* is another hadith *matan* 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 is a category of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in the sense of the situation and conditions.

As for the hadith, syarah is a method of understanding hadith. Hadith syarah is an attempt to explain and uncover the meaning behind the hadith text (Muhtador, 2016). The main target of hadith syarah is *matan* hadith (Nurkholis, 2018). Syarah hadith aim to provide a more detailed explanation of a book of hadith made by hadith narrators. If in a book of hadith, there are collections of hadith, then in the hadith syarah will also be

explained the meaning contained in a matan. So that readers will get a more complex picture of a hadith, and more easily understand what is meant by a hadith, and far from misunderstanding the meaning of the hadith itself. In addition, the hadith syarah serves to illustrate the differences between hadith that can be emulated by Muslims and hadith that can only be done by the Prophet (peace be upon him), as a Prophet and Messenger (Kurniati, 2020).

The main problem of this research is that there is friendship in the momentum of Eid al-Fitr as an effort to build harmony. The formulation of this research problem is how to gather the momentum of Eid al-Fitr as an effort to build harmony. This study aims to discuss friendship in the momentum of Eid al-Fitr as an effort to build harmony. Theoretically, this research is expected to have implications for benefits and uses as an initial study of the concept of friendship from a hadith perspective. In practical terms, this research is expected to have implications for benefits and uses for reference in related life.

Research Methods

This research uses a qualitative type of approach through literature study. This type of research is carried out by collecting literature sources, namely primary data sources and secondary data sources (Darmalaksana, 2020a). The primary source of data in this study is *the Encyclopedia of Hadith Book of 9 Imams* (Saltanera, 2015b). Secondary data sources in this study include literature related to research topics sourced from journal articles, books, and other related sources. The data collection technique in this study was carried out by collecting various literature that had been carried out by previous researchers related to friendship (Adlini et al., 2022). 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 method of takhrij hadith and the method of syarah hadith. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Mardiana & Darmalaksana, 2020). While the hadith syarah is an explanation of the *matan* (text) of the hadith to obtain an understanding (Soetari, 2015). Finally, 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 removing hadith from the book of hadith which is then examined for validity. After tracking the hadith with

the keyword “friendship” in the *Encyclopedia of Hadith Book 9 Imam* (Saltanera, 2015), the hadith of Imam Bukhari No. 5532 was found. The redaction of the hadith text below:

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ عَنْ الْأَعْمَشِ وَالْحَسَنِ بْنِ عَمْرٍو وَفَطْرٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سُفْيَانُ لَمْ يَرَفَعَهُ الْأَعْمَشُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَفَعَهُ حَسَنٌ وَفَطْرٌ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمُهُ وَصَلَهَا

Having told us Muhammad bin Kathir, having told us Sufyan from Al A'masy, Hasan bin 'Amru, and Fithr from Mujahid from Abdullah bin 'Amru, Sufyan said; But Al A'masy did not say it to the Prophet (peace be upon him), while Hasan and Fithr did not say it to the Prophet (peace be upon him), saying, "The one who continues the friendship is not the one who reciprocates the good service but the person who connects the friendship is the one who reconnects it when the cord was broken" (H.R Bukhari No. 5532).

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.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin 'Amru bin al-'Ash bin Wa'il	-	63 H	Maru	-	-	Ibnu Hajar al-'Asqalani: Friend; Adz-Dzahabi: Friend	Friend
2	Mujahid bin Jabar	-	102 H	Marur Rawdz	Abu al-Hajjaj	-	Yahya bin Ma'in: Tsiqah; Abu Zur'ah: Tsiqah; Al-'Ajli: Tabi'i Tsiqoh; Ibnu Hajar al-'Atsqalani: Tsiqah; Ibnu Hajar	Tabi'in middle circles

								al- ‘Atsqalani: Imam ilmu Tafsir; Adz- Dzahabi: Imam ilmu Tafsir; Adz- Dzahabi: Hujjah	
3	Al-Hasan bin ‘Amru	-	142 H	Kufah	-	-	-	Ahmad bin Hambal: Tsiqah; Yahya bin Ma’in: Tsiqah; Ibnu Madini: Tsiqah; Al-‘Ajli: Tsiqah; Adz- Dzahabi: Tsiqah; Ibnu Hajar al-‘Asqalani: Tsiqah Tsabat; Abu Hatim: la ba’sa bih; Ad- Daruqutni: la ba’sa bih; Hakim: la ba’sa bih	Tabi'in (don't find a friend)
4	Sufyan bin Sa'id bin Masruq	-	161 H	Kufah	Abu ‘Abdullah	-	-	Malik bin Anas: Tsiqah; Yahya bin Ma’in: Tsiqah; Ibnu Hibban: Including from the	Tabi'ut Tabi'in among the elderly

							mutqin huffadz; 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	
5	Muhammad bin Katsir	-	223 H	Bashrah	Abu 'Abdullah	-	Yahya bin Ma'in: lam yakun bi tsiqah; Abu Hatim: Shaduuq; Ibnu Hibban: mentioned in ats- Tsiqaat; Ibnu Hajar al- 'Asqalani: Tsiqah	Tabi'ul Atba' among the elderly
6	Muhammad bin Ismail al- Bukhari	194	256 H	Bukhara	Imam Bukhari	-	Imam Hadis	<i>Mukharrij</i>

Table 1 shows Bukhari's hadith No. 5532 narrated by six narrators. All narrators are known only to have died, except Imam Bukhari as the complete *mukharrij*. He was born in 194 H and died in 256 H. The scholars gave positive to the narrators. According to hadith theory, the first rawi means the last sanad and the first *sanad* means the last *rawi* (Soetari, 2015).

The above hadith includes continuous (*muttashil*) seen from the connection of *sanad*. The requirement for *sanad* connection is to meet (*liqa*) between teacher and student (Soetari, 2005). *Liqa* can be seen from their existence in contemporary, professional, and in one region. Seen from the country, they were in adjacent territory, although Muhammad ibn Kathir was from Bashra while the others were from Kufa. Teachers and students can be said to be contemporaries although most of them have no known year of birth. According to the theory of hadith science, hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020b). So it can be predicted that the narrators in the *sanad* chain are likely to meet between teacher and student. The above hadith *matan* is not odd in the sense that it does not contradict the Qur'an, the hadith is stronger and common sense, while it is not flawed in the sense that it is not in the same form of *lafadz*, the hadith narrated by Imam Bukhari No. 5532 has the support and content of other hadiths, namely Abu Daud No. 1446, at-Tirmidhi No. 1831, and Ahmad No. 6496 (Saltanera, 2015). In another sense, the hadith has *syahid* and *muttabi*. The hadith narrated by Imam Bukhari No. 5532 has the status of *shahih* because all rawis meet the requirements for the validity of hadith. Like the *shahih* hadith, it is *maqbul* as an argument for the practice of Islam.

2. Discussion

Etymologically, friendship comes from Arabic which consists of two words. The first comes from the word *صلة* whose root word comes from the word *وصل*. It means to connect or relationship. The second comes from the word *الرحيم* or *الرحم*. The plural word is *الرحام* which means uterus, female relatives, or breeds, and the root of the word is *ar-Rahmah* which means affection. This is because there is a kinship or womb, or people who love each other, therefore the word womb is used. Terminologically, friendship is defined as establishing relationships by giving affection either to relatives or to those who still have blood relations with ourselves (*se-nasab*) or can be called relatives (Cahyana et al., 2021).

Imam al-San'ani in Najah defines friendship as a parable about doing good to relatives who have a *nasab* relationship and according to the majority of mufassir its meaning is silaturahmi dengan memberikan hadiah (Najah, 2017). Even in its broader definition, the use of the term friendship is not only limited to affectionate relationships between close relatives but also includes a broader sense of society. Thus, it can be stated that friendship is to get closer to others after being far away and reconnect communication after being cut off (Darussalam, 2017).

Sentence *الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ رَجْمُهُ وَصَلَهَا* which means, the person who connects the friendship rope is the one who reconnects it when the

friendship rope was broken, according to At-Thaibi the meaning in the sentence is that the essence of friendship is not a person who always does good with his family like the good done, but the real friendship is a person who does good to the family beyond their kindness to it (Amiruddin, 2011).

In the *Syarah of Kitab Al-Jami'* the essence of friendship is not only limited to visiting each other, giving to each other, and reciprocating favors. This is more accurately called *mukaafi'* which means people who reciprocate kindness to each other (Al-Bassam, 2016). However, Shaykh Kami in the book *Syarah At-Tirmidhi* says that a person who is perfect in keeping in touch with his family, because repaying kindness includes strengthening family relationships. It is different if someone is given good treatment by his relatives, but he does not reciprocate it means that someone has severed family relations. This means that people who break the relationship are those who are given good treatment, but do not reciprocate (Amiruddin, 2011). Speaking of breaking the cord, the Prophet (peace be upon him) forbade this, even warning that people who break friendships will not enter heaven (Darussalam, 2017). This is by the words of the Prophet (saw) in the hadith narrated by *Shahih* Muslim No. 4636 (Saltanera, 2015b).

Friendship can be done in various ways. For Muslims, Eid al-Fitr is the most appropriate momentum to build and improve friendly relations with family members, neighbors, and relatives. In addition to letting go of longing because you haven't seen them for so long, this kind of thing is highly recommended by the Holy Prophet. (Najah, 2017). This is in line with the words of the Prophet (saw) in the hadith narrated by Saheeh Bukhari 5526 (Saltanera, 2015b).

The momentum of Eid al-Fitr is used to stay in touch with family (Aribathi & Aini, 2018). In culture, friendship contains a high spirit of friendship, and of course is based on the spirit of religiosity (Najah, 2017), which forms a synergy between religious teachings and the culture or traditions of Indonesian society. As a tradition, friendship has been deeply rooted (Aribathi & Aini, 2018). Culturally, friendship is indeed a heritage or even a necessity. But morally and spiritually, friendship becomes a form of filial piety to parents. The habit of *sungkeman*, apologizing to making a pilgrimage to pray for family members who have passed away shows that going home is not only a physical journey but also spiritual (Aribathi & Aini, 2018).

The friendship that is established is a sweet interaction between a human being and his neighbor. Through friendship between siblings or between parents and children, it is reminded that a human being cannot maintain his life and life without help and interaction with others. In the end, friendship is part of the momentum of Eid al-Fitr and becomes a very humanist and interactive means to build good relationships between others,

because friendship is carried out and established by many people from various backgrounds, including religion (Aribathi & Aini, 2018).

Conclusion

The results showed that the validity status of the hadith narrated by Imam Bukhari No. 5532 regarding friendship was considered *shahih* because the hadith met the requirements of hadith authenticity. The discussion of this research explains that the hadith narrated by Imam Bukhari No. 5532 is *maqbul ma'mul bih* to be used as inspiration to build harmony in family, relatives, and even friends. The meaning of friendship in the history of Shahih Bukhari No. 5532 is to reconnect the relationship that was severed to be re-established, not just limited to visiting each other or even limited to repaying each other's kindness. Theoretically, the author's hope in this study can provide benefits as an enrichment of knowledge around the concept of friendship from a hadith perspective. *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.* The author recommends this research for Islamic religious counselors to be able to provide understanding to the general public, especially Muslims.

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