

Analysis of Sanad and Matan in the Hadith on the Characteristics of Hypocrites: Study of Takhrij Hadith

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Abstract

This study aims to discuss the sanad and matan of the Hadith and the characteristics of hypocrites. This research uses a qualitative approach with a descriptive-analytical method. The formal object of this research is hadith science. In contrast, the material object is the hadith about the characteristics of hypocrites in Sahih Muslim narration No. 90 Chapter of Faith in the Encyclopedia of Hadith. The study results explain that the Hadith narrated by Muslim No. 90 meets the requirements of sahih. Thus, this tradition can be used as a valid basis for discussing the signs of hypocrisy in Islam because it has a reliable sanad. This research is expected to contribute to studying hadith and Muslims' understanding of avoiding hypocritical traits in daily life.

Keywords: Characteristics of Hypocrites; Hadith; Takhrij

Introduction

Hadith science is one of the disciplines in Islam that has an important role in maintaining the purity of religious teachings. As the second source of law after the Qur'an, the hadith has a very strategic position in shaping the life order of Muslims. However, not all traditions can be taken for granted, given the existence of weak (dhaif) or even false (maudhu') traditions. Therefore, a scientific method is needed to identify and assess the validity of hadith, one of which is through the method of takhrij hadith (Muhtador, 2016).

The hadith to be traced in this article is about the characteristics of hypocrites. Hypocrisy is a mismatch between what is said, such as claims about morality or commands to follow a certain morality, and actions taken

to create the impression of morality before others (Auliya, 2022). This is due to the lack of moral integrity in Indonesian society, which may be caused by the failure of religious values education to foster consistent moral awareness (Zuchdi, 2023). Therefore, exploring the science of religion, especially regarding hypocrisy, in terms of definitions and signs listed in the Prophetic traditions to avoid this harmful hypocritical trait is important.

The results of previous research on hypocrisy have been presented by Auliya (2022), "Signs of Hypocrisy in Hadith Perspective: Study of Hadith Takhrij and Syarah," Gunung Djati Conference Series. This study aims to discuss the hadith of hypocrisy. The research uses a qualitative approach and a descriptive-analytical method. The formal object of this research is the science of hadith. In contrast, the material object is the hadith about the characteristics of hypocrites in Darimi's narration No. 100. The results and discussion of this study indicate that the status of the hadith is of sahih quality because it has no negative comments. This study concludes that the Hadith narrated by Darimi No. 100 relevant points are used as motivation and reminder to avoid hypocrisy (Auliya, 2022).

Further research that discusses hypocrisy is discussed by Sari and Sofia (2018), "Construction of Trustworthiness Measurement Tools in the Perspective of al-Qur'an and Hadith," Journal of Islamic Psychology. This study aims to develop the construction of trustworthiness as a basis for making its measurement scale. The development of this measuring instrument is very important, considering that no scale specifically measures the attitude of trustworthiness. Some concepts similar to trust include integrity, work ethics, trust, commitment, and credibility, but they do not have identical meanings to trust. The conceptualization process of this scale refers to sources, such as the Qur'an, Hadith, tafsir, Neurology, and Arabic dictionary, which are carried out gradually and systematically. This measuring instrument was tested on 400 students, and the KMO value obtained was 0.941. The test results with SPSS showed Bartlett's Test of Sphericity with a significance value of 0.000, which indicates that this scale has high reliability and is considered good (E. Sari & Sofia, 2018).

Previous studies conducted by Auliya (2022) and Sari (2018) have similarities and differences with this article. The similarity is that the second study discusses the theme of hadith, especially regarding the characteristics of hypocrisy, with a hadith science approach and qualitative methods. However, there are significant differences, especially in focus and objectives. Auliya's research focuses on the takhrij and explanation of the hadith narrated by Darimi No. 100. In contrast, Sari's research focuses more on developing a measuring instrument for Amanah using references from the Qur'an and hadith. Meanwhile, the current research offers a more

specific approach, namely using the Encyclopedia of Hadith as a tool to carry out takhrij of hadith, with a more in-depth study of Sanad and Matan.

Takhrij hadith is part of hadith research activities. Before understanding the concept of takhrij (تخريج), it is important to know two related terms that have the same root word from kha-ra-ja, namely ikhraj (إخراج) and istikhraj (استخراج) (Sagala, 2021). These three terms have different meanings and uses when studying hadith science. The term ikhraj in the terminology of hadith science refers to the narration of hadith by mentioning its sanad, starting from the mukharrij and perawi to the Prophet Muhammad Saw. If the hadith is marfu', or to the companions if the hadith is mawquf, or to the tabi'in if the hadith is maqthu'. Ikhraj aims to explain the existence of a hadith along with its sanad in sequence so that the status of the hadith becomes clear and its quality can be assessed.

Meanwhile, istikhraj refers to the process in which a hafiz (hadith expert) takes hadiths from a book written by someone else, but takhrij the hadith using his sanad. In istikhraj, the sanad path must meet the sanad of the book's author to his teacher or the teacher of his teacher to the companions who are the main sources of the hadith. This process provides an additional perspective on the path of hadith transmission. In terms of language, takhrij can be interpreted as the unification of two contradictory things and also has a meaning related to al-istinbath, al-tadrib, and al-taujih. In the terminology of hadith science, takhrij refers to efforts to show the existence of a hadith in the main source books of hadith by listing its sanad and explaining its level, if necessary (Sagala, 2021).

The main problem in this study is that Sanad and Matan are in the hadith of the characteristics of hypocrites. The research question is how are the Sanad and Matan in the hadith of the characteristics of hypocrites. This study aims to analyze the Sanad and Matan in the hadith of the characteristics of hypocrites. The focus of this study is to trace the Sanad and Matan of the hadith related to the characteristics of hypocrites and to evaluate the validity and credibility of the hadith. Practically, this study aims to increase moral awareness and integrity among Muslims. Theoretically, this study can provide a deeper understanding of the method of takhrij hadith and enrich insight into hypocrisy in social life.

Research Methodology

This study uses a qualitative descriptive-analytical approach (UIN Sunan Gunung Djati, 2020). The type of research data is qualitative data that is not numerical. The data sources for this study include primary and secondary sources. The primary data source is the Encyclopedia of Hadith Book of 9 Imams (Saltanera, 2015). The secondary data source is literature related to the topic of this research, which comes from journal articles,

books, and others. The data collection technique is carried out through library research. The data analysis involves inventory, classification, and interpretation (Darmalaksana, 2022). Specifically, the descriptive-analytical method in this study is taken from the field of hadith science, especially the takhrij hadith method and the syarah hadith method. Takhrij hadith are taking hadith from hadith books to examine their authenticity (Darmalaksana, 2020). At the same time, the syarah hadith is an explanation of the Matan (text) of the hadith to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use deductive and inductive logic (D. P. Sari, 2016), until a conclusion is drawn.

Results and Discussion

1. Result

The stage of takhrij hadith requires removing the hadith from the hadith book and then examining its validity. After tracking the hadith with the keyword "hypocrisy" in the Hadith Encyclopedia Book 9 Imams, Muslim hadith No. 90 Chapters Faith. The editorial text of the hadith is below:

حَدَّثَنَا أَبُو بَكْرِ بْنُ إِسْحَقَ أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ مَوْلَى الْخُرَقَةِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِلَامَاتِ الْمُنَافِقِ ثَلَاثَةٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ

He has told Abu Bakr bin Ishaq, Ibn Abu Maryam, Muhammad bin Ja'far, and al-Ala' bin Abdurrahman bin Ya'qub, a former slave of al-Huraqah, from his father from Abu Hurairah. He said, "Rasulullah Saw. said, "Among the signs of a hypocrite there are three: when he speaks he will surely lie if he promises he will definitely break it, and if he is trusted he will definitely betray" (H.R. Muslim No. 90).

The next stage is the assessment of the *rawi* and the connectedness of the *sanad*, as in the table below:

Table 1. Rawi and Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdur Rahman bin Shakhr	-	57 H	Madinah	Abu Hurairah	-	Ibnu Hajar al-Asqalani; Shahabat	Shahabat

2	Abdur Rahman bin Ya'qub	-	-	Madinah	Abu Salamah	-	Al-'Ajli: <i>Tsiqah</i> ; An-Nasa'i: <i>Laisa bihi Ba's</i> ; Ibnu Hibban: 'Ats- <i>Tsiqaat</i> ; Ibnu Hajar Al- 'Asqalani: <i>Tsiqah</i> ; Adz - Dzahabi: <i>Tsiqah</i>	<i>Tabi'in</i> among the middle
3	Al'Alaa' bin 'Abdur Rahman bin Ya'qub	-	132 H	Madinah	Abu Bakar	-	Ibnu 'Adi: I don't see any problem with him; An-Nasa'i: <i>Laisa bihi Ba's</i> ; Ibnu Hibban: <i>Tsiqah</i> ; Abu Hatim Ar-Rozy: <i>Shalih</i> ; Tirmidzi: <i>Tsiqah</i> ; Ahmad bin Hambal: <i>Tsiqah</i>	<i>Tabi'in</i> among ordinary
4	Muhammad bin Ja'far bin Abi Katsir	-	-	Madinah	Abu Al- Harits	-	Yahya bin Ma'in: <i>Tsiqah</i> ; Ibnu Madini: <i>Ma'ruf</i> ; An- Nasai: <i>Shalih</i> ; Ibnu Hibban: 'Ats- <i>Tsiqaat</i> ; Al- 'Ajli: <i>Madani</i> <i>Tsiqah</i> ; Ibnu Hajar Al- 'Asqalani: <i>Tsiqah</i> ; Adz Dzahabi: <i>Tsiqah</i>	<i>Ta'biut Tabi'in</i> among the old
5	Said bin Abi Maryam al Hakam bin Muhammad bin Salim	-	224 H	Maru	Abu Al- Hasan	-	Al 'Ajli: <i>Tsiqah</i> ; Abu Hatim ar Rozy: <i>Tsiqah</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; Ibnu Hibban: 'Ats- <i>Tsiqaat</i>	<i>Tabi'ul Atba'</i> among the old
6	Muhammad bin Ishaq bin Ja'far	-	270 H	Baghdad	Imam Bukhari	-	An Nasa'i: <i>Tsiqah</i> ; Ibnu Kharasy: <i>Tsiqah</i> <i>Ma'mum</i> ; Ad- Daruquthni: <i>Tsiqah</i> ; Ibnu Hibban: 'Ats <i>Tsiqaat</i> ; Abu Hatim Ar Rozy: <i>Tsiqah</i> ; Ibnu Hajar Al- 'Asqalani: <i>Tsiqah Tsabat</i>	<i>Tabi'ul Atba'</i> among the middle

							Adz Dzahabi: Hafizh
7	Al-Imam Abul Husain Muslim bin Al-Hajjaj Al- Qusyairi An- Naisaburi	204 H	261 H	Iran	Imam Muslim	-	<i>Muhaddits</i> <i>Mukharrij</i>

Based on the data presented in Table 1, the hadith narrated through the sanad route involves several rawi, most known to have good credibility according to hadith scholars. In Table 1, Abdur Rahman bin Shakhr was a companion of the Prophet who died in 57 AH in Medina and received positive comments from Ibn Hajar al-'Asqalani. He is included in the circle of companions known to be tsiqah. The next rawi, Abdur Rahman bin Ya'qub, came from Medina and was included in the Tabi'in of the Middle. He received a tsiqah assessment from ulama, such as Al-'Ajli, Ibn Hibban, and Adz-Dzahabi. However, other ulama, such as An-Nasa'i, assessed Laisa bihi Ba's, which shows that he is still trustworthy. Al-Alaa' bin Abdur Rahman bin Ya'qub, who was among the Tabi'in of the Ordinary and died in 132 H in Medina, also received a tsiqah assessment from Tirmidhi, Ahmad bin Hanbal, and other ulama. However, there were slight differences of opinion. Similar things also happened to the subsequent rawi, who always received positive comments.

According to the theory of hadith science, the first rawi means the last sanad, and the first sanad means the last rawi (Soetari, 2015). The hadith above is included in muttashil (continued) and is seen from the connection of sanad. The condition for the connection of sanad is liqa (meeting) between teacher and student (Soetari, 2015). Liqa can be seen from their existence as contemporaries, professions, and in one region. Seen from the country, they are in adjacent areas. Teachers and students are considered contemporaries even though most of their birth years are unknown. 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 teacher and student will likely meet the rawi in the sanad chain. The Matan of the hadith above is not odd in the sense that it does not contradict the Qur'an, a stronger hadith and common sense, while it is not flawed in the sense that there are no insertions, reductions, and changes (Soetari, 2015). Although not in the same form of wording, the hadith narrated by Muslim No. 90 is supported by the content of another hadith, namely Bukhari No. 32 (Soetari, 2015). In other words, the hadith has a syahid and a mutabi. Therefore, the hadith narrated by Muslim No. 90 a qualify shahih.

2. Discussion

The hypocritical character can be considered a personality disorder, characterized by a difference between what is outwardly visible and what is hidden in a person's heart (Pajarudin, 2018). In the Qur'an, the word *nifaq* or hypocrite is often referred to as a despicable trait, so in Islamic psychology, it is considered a form of personality disorder (Asyura, 2023). The *mufasir* **provides** various interpretations of *nifaq*, **concluding that this trait can identify someone** with a personality and mental disorder (Shihab, 2002). Hypocritical traits are often associated with treasonous behavior, arrogance, showing off, and breaking promises, which are considered to be the impact of these traits. Some commentators argue that hypocritical traits are inherent in a person, taking the perpetrator to hell, while others state that **external factors, such as the environment, can influence this trait**. The characteristics of hypocrisy described in the Qur'an and hadith show symptoms of personality disorders, making them indicators of inner illness that can damage a person's personality (Nuraida et al., 2022).

Getting to know more, hypocrisy can be likened to a virus that destroys the order of life, characterized by traits such as lying, inciting conflict, gossiping, insulting, and giving false testimony (Hasbi et al., 2024). The Prophet Muhammad Saw. has warned of the dangers of this trait, especially if accompanied by the ability to speak convincingly. A real example is someone who openly condemns bad actions but secretly does them, such as politicians who call for integrity in public but are involved in corruption, which damages public trust. In the modern era, the spread of fake news or hoaxes is getting worse, triggering conflict and criminal acts due to information without a clear source. In this condition, it is difficult to distinguish friends from enemies because hypocrisy is often hidden behind a friendly attitude and good relationships (Sulton & Sulthoni, 2024).

One form of similar behavior that also damages social relationships is playing the victim, which is a way for someone to avoid responsibility for mistakes made by blaming others in order to get attention (Puspitasari, 2023). As social beings who need each other, humans cannot act arbitrarily without thinking about the impact on others (Habeahan et al., 2023). Although good and bad behavior exists in every individual, as Muslims, we should try to behave well and avoid traits that can damage social relationships and faith (Putra & Al-Ayubi, 2024).

Hypocrisy or hypocrisy possessed by the perpetrator is one of the most dangerous and deadly heart diseases if not treated immediately (Hakim, 2022). This disease is not only disgusting but also causes very bad moral deviations. A true Muslim certainly tries to stay away from this trait but often does not realize that he may have been infected, especially with hypocrisy that is visible outwardly. One of the main characteristics of

hypocrisy is the habit of lying, which is contrary to honesty (Mardiah & Napratilora, 2021). Lying is closely related to hypocrisy because if done continuously, this habit will harden a person's heart, so it is difficult to accept the truth and guidance. The more often a person lies, the closer he is to hypocrisy. Lying is a major sin that tarnishes a person's integrity, and Muslims have agreed that lying is forbidden. The evidence from the Qur'an and hadith emphasizes that honesty brings salvation while lying leads the perpetrator to destruction, both in this world and hereafter. Therefore, protecting oneself from lying and hypocrisy is the obligation of every Muslim to avoid the destruction that has been warned about in Islamic teachings (Djuharnedi, 2019).

For a Muslim, honesty is not just a noble character that must be carried out, but also part of the perfection of his faith and Islam (Candra & Putra, 2023). This is because honesty is a command from Allah specifically praised in the Qur'an for His servants who have this trait. With honesty, a Muslim not only fulfills the moral aspect but also strengthens his spiritual relationship with Allah. One sign of honesty is consistency in speech and actions that reflect the truth so that a person is not only honest with others but also honest with himself and with Allah (Royansyah, 2024).

Conclusion

Hadith, narrated by Muslim No. 90, meets the requirements of authenticity. Thus, this hadith can be used as a valid basis for discussing the signs of hypocrisy in Islam, because it has a reliable sanad. This study also aims to examine how the teachings about the characteristics of hypocrisy can be applied to increase moral awareness and integrity among Muslims. The limitation of this study is the lack of references to dig up further information. The recommendation of this study is to study further using field studies (living hadith).

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