

The Sign of Faith is Loving the Ansar in the View of the Hadith: A Study of Hadith Takhrij and Syarah

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Abstract

This research aims to discuss the hadith regarding the sign of faith is loving the Ansar. This research uses a qualitative approach by applying analytical descriptive methods. The object of this formal research is the science of hadith, while the material object is hadith about faith from the history of Bukhari No. 16. The results of this research indicate that the quality of hadith status as authentic *li dzatihi* meets the *maqbul ma'mul bih* qualifications for the practice of Islam. This research concludes that the hadith narrated by Bukhari Number. 16 are relevant to use as a way to enrich understanding in the field of faith.

Keywords: Faith; Hadith; Syarah; Takhrij

Introduction

Faith brings confidence in God's promises, directing life to depend fully on Him in all aspects of daily life without the slightest doubt or worry. Faith is the nature of the heart and a strong and confident obedience to the Word of God, no matter the circumstances (Gea, 2020). The Ansar is the name for the Muslims of Medina who provided assistance and welcome to the arrival of the Prophet Muhammad and his followers, the Muhajirin, during the migration from Mecca (Isneni, 2023). However, in this very long history there has been a glorious story of brotherhood, unfortunately not many really appreciate and implement it in action. This is not just an ancient myth, but a true story of caring that has been passed down in the hearts and teachings of Islam. Thus, this study is interested in talking about the sign of faith in the form of love for the Ansar in Islam, especially in the context of the hadith about the sign of faith. As individuals living in this day and age, we can feel inspired by the positive behaviour of the Ansar at the time of the Prophet, especially in their willingness to help the Muhajirin. Now, amidst the challenges faced by the Palestinians and the

Rohingya refugees, we are at the crossroads of humanitarian instinct and religious duty, where we are called to be the Anshar of our time (Misbahul, 2024).

The results of previous studies have been published by researchers discussing how the sign of faith is seen in the love for the Ansar Firdausi, 2020, "Signs of Faith in Hadith Perspective," Scientific Journal of Islamic Religious Education. This research focuses on discussing the sign of faith in the study of takhrij hadith and hadith commentary. This research method was conducted qualitatively by conducting a literature study with a hadith takhrij approach. The results of this study discuss the understanding of the sign of faith from the analysis of takhrij hadith, as well as the perspective of the sign of faith in takhrij hadith. This study indicates that the hadith provides a message to always work hard, innovate, and make good use of facilities in order to increase productivity.

One of the signs of faith is to love the Companions. The Prophet said, 'The proof of faith is love for the Ansar, while the sign of hypocrisy is hatred for them.' Loving the Ansar is not just a feeling, but also translating it into real action. 'Loving Anshar is not just in the form of feelings, but also translates it into real action. This means that someone who loves the Ansar deeply will try to emulate their praiseworthy behaviour, including sincerity, patience and willingness to sacrifice. The love and prohibition of criticising the Companions is something that Muslim scholars have agreed upon (Tualeka, 2020).

Loving the Ansar is a sign of faith in Islam, which is mentioned in the Prophet Muhammad's hadith. In the Qur'anic view, there are several crucial points that explain why loving the Ansar is considered a solid form of faith. The Qur'an praises the Ansar for their tremendous support to the Prophet and the Muhajirin. In Surah Al-Hasyr (59:9), Allah states that the Ansar loved those who migrated to them and gave them priority, even in difficult situations. This reflects the value of their kindness and sincerity. Loving the Ansar is an important aspect of a Muslim's faith. By understanding and appreciating their contributions in Islamic history, we can strengthen our faith and learn from their example (Muhammad Ashim Musthafa, 2021).

In his advice, the Prophet advised Muslims to always empathise with their fellow brothers. Al-Nawawi emphasises the importance of sharing in good and permissible things, both worldly and afterlife, not in things that are forbidden. This view can be understood from a different narration in al-Nasai's narration: 'until he loves good for his brother.' In essence, when a Muslim loves positive aspects for himself - be it related to feelings, actions, or values - then his brother will automatically love the same things (Rustina, 2015). Today, many Muslim communities are facing various challenges, one of which is the population in Palestine who are feeling the effects of the ongoing conflict. Loving the Ansar is a tangible form of kindness towards those who are less fortunate, just as the Ansar did for the Muhajirin in the

early days of Islam. Loving the Ansar in more recent times shows our concern and support for fellow Muslims who are facing challenges. It shows our faith and strengthens the unity of Muslims around the world.

The current research and the results of previous research have similarities in discussing the sign of faith is loving the Ansar. However, there are differences between current research and past research. The previous research discussed the source of the sign of faith is loving the Ansar from the perspective of the Quran, while the current research reviews the sign of faith is loving the Ansar based on the study of takhrij hadith. Although the hadith about love for the Ansar as a sign of faith has been widely discussed, there are still some interesting aspects to be studied in depth. One of the striking aspects is the imperfection in comparative research between the historical context of love for the Ansar during the time of the Prophet and how it is reflected in the lives of Muslims today. Moreover, research on the application of the concept of love for the Ansar in situations of pluralism and multiculturalism is also interesting to investigate. Therefore, research that focuses on these aspects is expected to provide important insights in broadening our understanding of the hadith and its application in today's life.

This study will explore the hadith that states that loving the Ansar is a sign of faith. The discussion will begin with a description of the historical context in which this hadith emerged along with the identification of the Ansar. Then we will take a deeper look at the meaning of love for the Ansar in terms of faith. In addition, the consequences of this hadith for the life of Muslims today will be elaborated, especially in strengthening Islamic brotherhood. Finally, the researcher concludes that this hadith provides relevant guidance for each individual in assessing the quality of his faith. From the discussion of hadith science, it can be concluded how the sign of faith is love for the Ansar in the hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. The theory of hadith science will be used in this study. In the field of hadith science, there is a branch of science known as *dirayah* hadith science (Soetari, 2005). This science focuses on the material consisting of the narrator, sanad, and matan of the hadith. The narrator is the one who relates the hadith, the sanad is the chain of the hadith, while the matan is the text of the hadith (Wahyudin Darmalaksana, 2018). Hadith science sets the conditions for the authenticity of a hadith as follows: The narrator must be someone who is 'adl (possesses praiseworthy personality qualities) and dhabith (has a qualified scientific capacity) and tsiqah (has undoubted integrity), which is a combination of 'adl and dhabit, the sanad must also be connected (*mutashil*) in the sense that it cannot be disconnected (*munfasil*) and the Matan must not contain any oddities (*syadz*) or defects that can be doubted ('illat) (W Darmalaksana, 2020). If all the conditions of authenticity are fulfilled, the hadith will be classified as sahih, while if

any one condition is not fulfilled, the hadith will be called *dhaif* (W Darmalaksana, 2020). In hadith science, a *sahih* hadith is said to be *maqbul* in the sense that it is accepted, while a *dhaif* hadith is said to be *mardud* in the sense that it is rejected (Soetari, 2005). However, a weak hadith may be elevated to the status of *hasan* if there are *shahids* and *mutabi* (E Soetari, 2015). The *shahid* is an example of another hadith, while the *mutabi* is another set of hadith (Wahyudin Darmalaksana, 2020). However, not all *maqbul* hadiths can be used as guidelines to be fully implemented (*ma`mul bih*), in the sense that there are hadiths that are *maqbul* but cannot be implemented (*ghair ma`mul bih*) (Soetari, 2005), It depends on the context, meaning the situation and conditions.

The main problem studied is the concept of faith in the context of hadith. The formulation of the problem in this study about the sign of faith is to love the Ansar in the hadith teachings. The purpose of this study is to review the signs of faith in the perspective of hadith. In theory, this research is expected to provide benefits and usefulness as an in-depth view of the signs of faith. Practically, it is expected that this study will provide benefits and usefulness as knowledge to show faith in everyday life. Illuminating love towards the Ansar is a major sign of the sanctity of one's faith. In the Prophet Muhammad's hadith, it is stated that love for the Anshar is a sign of genuine faith. This shows that maintaining good relations and providing support to fellow Muslims, especially those who have struggled and sacrificed, is a crucial part of faith. By loving and respecting the Ansar, we are also emphasising the importance of solidarity and unity within the Muslim community.

Research Methods

This research uses a qualitative approach by applying the descriptive-analytical method that has been available (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data without using numbers. This research data comes from primary sources and secondary sources. Encyclopaedia of Hadith Kitab 9 Imam is the primary data source (Saltanera, 2015). Secondary data sources consist of literature related to the topic of this research, such as journal articles, books, and so on. Data investigation was conducted by conducting library research. Specifically, the descriptive and analytical methods in this study come from the field of hadith science, more precisely the method of *takhrij* hadith and the method of hadith commentary. Hadith retrieval is the process of retrieving traditions from the hadith books to scrutinise their authenticity (Wahyudin Darmalaksana, 2018). Hadith commentary is an explanation of the *matan* (text) of the hadith for better understanding (E Soetari, 2015). Furthermore, the analysis stage will apply deductive and inductive logic to finally come to a conclusion (Sari, 2017).

Research Results and Discussion

1. Research Results

Extracting the hadith from the hadith book requires a stage of takhrij which is then scrutinised for its authenticity. After tracking the hadith with the keyword 'The Sign of Faith is Loving the Ansar' in the Encyclopedia of Hadiths of 9 Imams, Imam Bukhari's hadith No.16 was found:

حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ حَدَّثَنَا شُعْبَةُ قَالَ أَحْبَبَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرِ قَالَ سَمِعْتُ أَنَسًا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ

Abu Al-Walid reported: Shu'bah reported: Abdullah ibn Abdullah ibn Jabar reported: I heard Anas say that the Prophet (peace and blessings of Allah be upon him) said: 'The sign of faith is loving the Ansar and the sign of nifaq is hating the Ansar.' (HR.Bukhari: 16)

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

Table 1. Rawi and Sanad

No	Rawi - Sanad	Birth/Death		Country	Kuniyah	Scholars' Comment		Circles
		B	D			-	+	
1.	Abu al - Walid Hisyam bin Abdul Malik al - Bashr		227 H	Bashrah	Abu al - Walid		-Ahmad bin Hambal: <i>Mutqin</i> - Al` Ajli: <i>Tsiqah</i> -Abu Hatim : <i>Tsiqah, Faqih</i> -Ibnu Sa`d: <i>Tsiqah tsabat</i> - Ibnu Hibban : <i>Mentioned in `Ats-Ttsiqaat</i> - Ibnu Hajar al` Asqalani: <i>Tsiqah tsabat</i>	Friend

							- Adz-Dzahabi : <i>Hafizh</i>	
2.	Syu`bah bin Al Hajjaj bin Al Warad		160 H	Bashrah	Abu Bistham		-Al`Ajli : <i>Tsiqah tsabat</i> - Ibnu Sa`d : <i>Tsiqah ma`mum</i> -Abu Daud : There is no one better in hadith than him. - Ats-Tsauri : <i>Amirul mukminin fil hadits</i> -Ibnu Hajar Al-Atsqalani : <i>Tsiqoh hafidz</i> -Adz-Dzahabi : <i>Tsabat hujjah</i>	Tabi`ut Tabi`in the old

3.	Abdullah bin Abdillah bin Jabar bin `Atik			Medina			-Yahya bin Ma`in : <i>Tsiqah</i> - Abu Hatim : <i>Tsiqah</i> -An-Nasa`i : <i>Tsiqah</i> -Ibnu Hibban : Disebutkan dalam `Ats- <i>Tsiqaat</i> -Ibnu Hajar Al Atsaqalani : <i>Tsiqah</i>	Tabi`in normal people
4.	Anas bin Malik bin An nadir bin Dlamdlom bin Zaid bin Haram		91 H	Bashrah	Abu Hamza h		Ibnu Hajar Al- `Atsqalani : <i>Sahabat</i>	Friend
5.	Abu Abdillah Muhammad bin Ismail al - Bukhari	194 H	256 H	Bukhara	Abu Abdilla h		Imam Hadith	<i>Mukharrij</i>

Table 1 shows that Bukhari's Hadith No. 16 was narrated by five narrators. All the narrators are known only by their death except Muhammad b. Ismail al Bukhari (194 AH - 256 AH). The narrators also had the same residence in Bashrah except Abdullah b. Abdillah b. Jabar b. `Atik in Medina. The scholars also gave positive comments. According to the concept of hadith science, the first rawi marks the end of the sanad while the first rawi marks the end of the sanad (E Soetari, 2015). The beginning of the sanad is where the narrator who recorded the hadith, Imam Bukhari, is number 5 in Table 1. The end of the sanad is located at the individual who was before the Prophet, namely Abu al-Walid Hisham bin Abdul Malik al-Bashr, who is the Sahabat listed at number 1 in Table 1.

In terms of narrators, Imam Bukhari is clear on the *ittishalus sanad* (continuity of the sanad) in the hadith he requires *liqa`* between *mu`an`in* (narrator) and *mu`an`anhu* (teacher) and is also seen in choosing the first rank of narrators in terms of *dhabith*, *itqan* and *thululul mulazamah* (Nur Kholis bin Kurdian, 2012). The above Hadith is *mutashil* (continuous) in terms of sanad continuity. The requirement for sanad continuity is *liqa`* (meeting) between the teacher who transmits the tradition and the student who receives the tradition. *Liqā`* can be seen from their being contemporaries, having similar professions and living in the same area. The teacher and the student can be said to be contemporaries although most of them do not have known birth years. According to the theory of hadith science it is assumed that the hadith narrators were about 90 years old (W Darmalaksana, 2020).

Imam Bukhari's Hadith No. 16 is considered *sahih* because its sanad is connected, well preserved, transmitted by narrators who are *`adil* and *dhabith* until they are directly related to the Messenger of Allah, or up to the last narrator who comes from among the Companions without any *shadz* (irregularities) or *`illat* (defects) in the series of sanads. The *saheeh* hadith is qualified as *maqbul*, which means it can be accepted as guidance in practising Islam.

2. Discussion

The sign of faith is loving the Ansar in Imam Bukhari's Hadith No. 16 is *maqbul* in the sense that it is accepted as evidence. Faith is a belief that is implicit in the heart, a full conviction without blemish, without doubt, impacting the way we look at life, behave, and act day by day (Firdausi, 2020).

The *Anshar*, those who received the Prophet Muhammad when he migrated from Makkah to Madinah, are referred to as helpers or assistants. The Ansar were famous for their strong faith, unrivalled patience and sincerity. They sincerely welcomed the Prophet and the *Muhajirs*, extended help with kindness, and provided countless support in expanding the teachings of Islam. By loving them, we also love the essence of faith (Vachruddin, 2021)

The hadith evidence shows that loving the Ansar is a sign of one's faith, not only in al-Bukhari, but also Imam Muslim in *Kitabul Iman*, stating that 'The sign of a hypocrite is hating the Ansar, while the sign of a believer is loving them.' (Muslim no. 74) In the chapter *Fadha'il Anshar* (The virtues of the Anshar), Imam Bukhari also narrated the hadith of Barra' bin "Azib who stated that the Messenger of Allah (peace and blessings of Allah be upon him) said, "The Anshar, no one feels love for them except those who believe.' Imam Muslim in his *sahih* book also narrated the hadith of Barra' bin "Azib who stated that the Messenger of Allah (peace and blessings of

Allah be upon him) said, "The Anshar, no one feels love for them except those who believe." Imam Muslim in his Sahih also narrated from Abu Sa'id that the Prophet (peace and blessings of Allah be upon him) said, 'No one has faith in Allah and the Day of Judgement if they hate the Ansar.' (Muslim no. 77). (Muslim no. 77) Imam Ahmad also presented a tradition from Abu Sa'id in his Musnad, which states that the Prophet said, 'Loving the Ansar is a sign of faith and hating them is a sign of hypocrisy.' (Masyarakat & Lembaga Bimbingan Islam Al-Atsary (LBIA), Jogjakarta, 2021).

Imam Abu Ja'far al-Tahawi (may Allah have mercy on him) says in his book 'Aqeedah, which has been referred to by Muslims throughout the ages: 'We love the Companions of the Messenger of Allah (blessings and peace of Allah be upon him). We do not go beyond the limit in loving any of them. Nor do we disassociate ourselves from any of them. We hate the one who hates them and we hate the one who speaks ill of them. We do not speak of them except with kindness. Loving them is part of religion, faith and virtue. But hating them is *kufur*, hypocrisy and transgression.' (Masyarakat & Lembaga Bimbingan Islam Al-Atsary (LBIA), Jogjakarta, 2021).

The Hadith that states, 'A believer to another believer is like a building, one part of which supports the other' (HR. Bukhari and Muslim), shows the spirit of *ukhuwah* that we all hope for. It is an invitation to unite, unfettered by geographical or ethnic boundaries. As individuals of faith, we are invited to participate in this story, to be a strong foundation, supporting the existence of those who are migrating, as the *Anshar* did (Isneni, 2023). The Prophet said, 'If a person provides assistance to a fellow Muslim who is experiencing difficulties, then Allah will definitely provide assistance to him in this world and the hereafter' (HR. Muslim) Islamic religion provides motivation to do good to others. This act of kindness is not just a favour, but also an investment that will bring benefits for our future in this world and the next. In this humanitarian framework, providing assistance to the Palestinians is one of the concrete ways to apply Islamic principles, especially the sense of brotherhood and care for others. By fulfilling our role as 'Anshar in modern times', we not only provide assistance to ease the suffering of the Palestinians, but also draw closer to Allah SWT. Just like the news about the Rohingya refugees, this is an opportunity for us to get Allah's help (Isneni, 2023). The Prophet also said that 'the one who gives refuge to the distressed will have the shade of Allah on the Day of Judgement.' (Bukhari and Muslim). The distressed Palestinians and Rohingya refugees are recipients of God's kindness who come to us with tired and hopeful expressions. They are a test for us, whether we are able to be modern-day Anshar by being their umbrella and protector or not.

Faith without charity will not yield meaningful results. Loving the Ansar is not just a feeling; it must also be implemented with concrete

actions. We can take examples from their good behaviour, such as helping each other, caring for the needy, and uniting in Islamic brotherhood. Love for the Ansar is an important foundation for the creation of strong brotherly relations among Muslims.

Conclusion

The end of faith is when we love the Ansar sincerely, not just to honour the past, but also to foster a spirit of unity and solidarity within our community today. With unparalleled sacrifice and support, the Ansar have taught us the true meaning of love and loyalty towards the Prophet Muhammad. By following their example, we are able to strengthen relationships among Muslims, co-operate with each other in good deeds, and foster the building of a more harmonious society. The characteristics of firm faith can be reflected in our affection for the Anshar companions, who were loyal followers of the Prophet Muhammad who sincerely provided support and assistance when he struggled in Medina. This affection reflects our appreciation of their sacrifice and loyalty in implementing the teachings of Islam. By loving them, we not only express our love for the Prophet and the religion of Islam, but also strengthen our Islamic brotherhood and improve the quality of our faith. Let us take lessons from the Ansar group as motivation to live our daily lives.

The results of this study confirm that the Hadith narrated by Imam Bukhari No. 16 regarding the sign of faith is loving the Ansar is maqbul and is considered as sahih li dzatihi. Hopefully, this study can provide additional insight into the importance of loving fellow Muslims and show that Anshar is a sign of faith based on the hadith. This study has its limitations when it discusses the commentary of the hadith without including a review of the wurud and an in-depth analysis. Therefore, this situation can be used as an opportunity for further research by including comprehensive analyses.

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