

Grave Pilgrimage in the Hadith View: A Study of Hadith Takhrij and Syarah

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Abstract

This study focuses on examining the hadith related to grave pilgrimages using a qualitative approach and descriptive analytical method. Specifically, the research selected hadith science as its academic domain, using Ahmad hadith number 21925 about grave pilgrimages as its source material. Through in-depth analysis, the study found that the hadith has a *hasan li ghairihi* qualification and can be accepted as a reference for Islamic practice. The research concludes that the hadith in question has significant academic value that can enrich knowledge about the concept of grave pilgrimages in a religious context.

Keyword: Grave Pilgrimages; Hadith; Syarah; Takhrij

Introduction

Grave pilgrimage consists of two words, namely pilgrimage and grave. From the dictionary, the term pilgrimage is from Arabic which means to see or visit and come to the grave. While the term from the word kubur is the place of rest of the dead or the place of the last corpse. So from the understanding of the two above, we can understand that the grave pilgrimage is to see or visit the grave (place) of the deceased (dead) or what is called the grave. Grave pilgrimage is also recommended in Islam for men and women, because it contains enormous benefits. Both for the person who has died in the form of a reward for reading the Al-Qu'an, or even for the pilgrimage itself, namely reminding people of the death that will surely pick them up (Ari Ginanjar, 2019). Therefore, this study is interested in discussing grave pilgrimage in Islam, especially the discussion of hadith about grave pilgrimages.

Discussions about *amaliyah* in Islam often lead to heated debates among Muslims. Differences in views on this practice often lead some people to regard fellow Muslims as perpetrators of falsehood, some even to the point of disbelief. In fact, many of these issues have been discussed by the scholars. One topic that is often debated is grave pilgrimage. Although grave pilgrimage is basically allowed in Islam, its practice is often influenced by local traditions. For example, there are those who pour water and flowers, place offerings on graves, or specialise in certain times, such as certain months, to make pilgrimages to the graves of the Wali songo. These differences in practice are often the subject of heated debate among the ummah, both among scholars and laypeople, both in cities and villages (Firman Arifandi, 2019).

The current research and the results of previous research have similarities, namely discussing grave pilgrimage. However, there are differences between current research and previous research. Previous research discussed the grave pilgrimage from the perspective of the Quran, while the current research discusses the grave pilgrimage according to the hadith takhrij study.

During the grave pilgrimage, we are advised to pray for the dead in the grave, with the hope that they will be given relief from the torment of the grave and receive rewards that will lead them to heaven. As deceased beings, of course they do not need worldly things such as having children, beautiful wives, lots of money, or positions. They only need prayers that can ease their lives in the beyond. Nonetheless, some people misunderstand by assuming that the dead can pray for us, when in fact it is the prayers of the living that benefit them. Similarly, although some people disagree with the ritual of pilgrimage to the graves of the saints, this should be seen as a difference in the realm of *furu'iyah*, not as a reason to consider fellow Muslims heretics or disbelievers, especially if they understand the faith correctly (Nurhadi, 2019).

A theoretical foundation is needed as a basis for discussion in this study. This research applies the theory of hadith science, which includes the science of *dirayah* hadith (Soetari, 2005). It is the study of the narration, sanad, and matan of the hadith as its material objects. The narrator refers to the hadith narrator, the sanad is the chain of hadith narrators, and the matan is the text of the hadith itself (Darmalaksana, 2018). Hadith science establishes several conditions to ensure the authenticity of a tradition, including: the narrator must be *'adl* (of good character), *dhabit* (of sufficient scholarly capacity), and *tsiqah* (of unquestionable integrity), which is a combination of "*'adl* and *dhabit*; the sanad must be connected (*mutashil*) without being interrupted (*munfashil*); and the matan must be free from irregularities (*shadz*) and defects (*'illat*) (Darmalaksana, 2020).

If all the conditions of authenticity are fulfilled, the tradition is considered authentic while if any of the conditions are not fulfilled, the tradition is categorised as *dhaif*. In the science of hadith, a *sahih* hadith is *maqbul* (accepted) while a *dhaif* hadith is *mardud* (rejected). However, a naïve hadith can have a higher degree, namely *hasan li ghairihi*, if there are *shahids* and *mutabi* (prophets) (Soetari, 2015). The *shahid* is the supporting text of another tradition, while the *mutabi* is the supporting sanad of another tradition (Darmalaksana, 2020). However, not all *maqbul* traditions are immediately practicable (*ma'mul bih*), because there are times when *maqbul* traditions are not practicable (*ghair ma'mul bih*), which depends on the situation and context (Soetari, 2005).

This research raises the issue of grave pilgrimage from the perspective of hadith. The main focus of this research is to explore how the hadith views the implementation of grave pilgrimage. The purpose of this study is to examine more deeply the grave pilgrimage according to the hadith view. Theoretically, this research is expected to provide a broader understanding of the concept of grave pilgrimage, while practically, it is expected to provide useful insights regarding the practice of grave pilgrimage in everyday life.

Research Methods

This research uses a qualitative approach with a descriptive-analytical method (Sulaiman, 2020). The data used in this research is qualitative, not numerical, with data sources consisting of primary and secondary sources. The primary source in this research is the Encyclopaedia of Hadiths of the Book of 9 Imams (Saltanera, 2015), while secondary sources come from literature relevant to the research topic, such as journal articles, books, and others. Data collection techniques were carried out through library research, while data analysis was carried out through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). The descriptive-analytical method used in this study focuses on the science of hadith, specifically by using the methods of hadith retrieval and hadith commentary. *Takhrij* hadith is the process of retrieving traditions from the hadith books to test their authenticity (Darmalaksana, 2018), whereas the commentary of the hadith is an explanation of the *matan* (text) of the hadith in order to gain a deeper understanding (Soetari, 2015). Finally, in the analysis stage, interpretation will be done using deductive and inductive logic that will lead to conclusions (Sari, 2016).

Results and Discussion

1. Research Results

The stage of takhrij hadith requires extracting the hadith from the hadith books which are then scrutinised for their authenticity. After tracking the hadith with the keywords 'grave pilgrimage' in the Encyclopedia of Hadiths Kitab 9 Imam, Imam Ahmad's hadith No. 21925 was found. The text of the hadith is as follows:

حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَأَحْمَدُ بْنُ عَبْدِ الْمَلِكِ قَالَا حَدَّثَنَا زُهَيْرٌ قَالَ قَالَ أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ فِي حَدِيثِهِ حَدَّثَنَا زُبَيْدُ بْنُ الْحَارِثِ
الْيَامِيُّ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَ بِنَا وَنَحْنُ مَعَهُ قَرِيبٌ مِنْ أَلْفِ رَاكِبٍ
فَصَلَّى رَكَعَتَيْنِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ وَعَيْنَاهُ تَدْرِفَانِ فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ فَقَدَاهُ بِالْأَبِ وَالْأُمِّ يَقُولُ يَا رَسُولَ اللَّهِ مَا لَكَ قَالَ
إِنِّي سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِي الْإِسْتِغْفَارِ لِأُمِّي فَلَمْ يَأْذَنْ لِي فَدَمَعَتْ عَيْنَايَ رَحْمَةً لَهَا مِنَ النَّارِ وَإِنِّي كُنْتُ مَهَيْتُكُمْ عَنْ ثَلَاثٍ عَنْ
زِيَارَةِ الْقُبُورِ فَرُزُوهَا لِتَذَكَّرُكُمْ زِيَارَتُهَا خَيْرًا وَمَهَيْتُكُمْ عَنْ لُحُومِ الْأَضْحَاكِ بَعْدَ ثَلَاثٍ فَكُلُّوا وَأَمْسِكُوا مَا شِئْتُمْ وَمَهَيْتُكُمْ عَنْ الْأَشْرِبَةِ
فِي الْأَوْعِيَةِ فَاشْرَبُوا فِي أَيِّ وَعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا

Hasan bin Musa and Ahmad bin 'Abdul Malik both said, Zuhair told us. Ahmad bin 'Abdul Malik said in his hadith: Zubayd bin Al Harith Al Yami told us from Muharib bin Ditsar from 'Abdullah bin Burayd from his father said, We were with the Prophet ﷺ, he stopped at our place, at that time he was with about a thousand horsemen, he prayed two rak'ahs then he turned his face towards us with tears in his eyes. Then 'Umar bin Al Khaththab stood up to him and sacrificed his two sons for him, he said, O Messenger of Allah! What is wrong with you? The Messenger of Allah ﷺ said, "I asked forgiveness for my mother to my Rabb" *Azza wa Jalla* but He did not allow me, I shed tears out of pity for her. I used to forbid you three things: visit the grave, (now) make a pilgrimage so that the grave may remind you of goodness, I used to forbid you to eat the meat of the sacrifice after three days, (now) eat it and keep it as you wish, I used to forbid you to drink in vessels, (now drink in whatever vessel you wish and do not drink intoxicants.' (Imam Ahmad No. 21925).

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

Table 1. Rawi and Sanad

No	Sanad -Rawi	Birth/Death		Country	Kunyah	Komentar Ulama		Circle
		B	D			-	+	
1.	Buraidah bin Al Hashib bin 'Abdullah bin Al Harits		63H	Bashrah	Abu Sahal		Friend	Friend
2.	Abdullah bin Al Buraidah bin Al Hushaib		115H	Himsh	Abu Sahal		Yahya bin Ma'in Tsiqah Abu Hatim Tsiqah Al 'Ajli Tsiqah Ibnu Hajar Al Atsqalani Tsiqah Adz Dzahabi Tsiqah	Tabi'in the middle class
3.	Muharib bin Ditsar		116H	Kufah	Abu Mutharrif		Abu Hatim Tsiqah Ya'qub bin sufyan Tsiqah An Nasa'i	Tabi'in ordinary people

						Tsiqah Abu Zur'ah "Ma""mun" Ibnu Hibban Mentioned in 'ats tsiqaat Al 'Ajli Kuufii TsiqaH Ad Daruquthni Tsiqah Ibnu Hajar al 'Asqalani Tsiqah Imam	
4.	Zubaid bin Al Harits bin 'Abdul Karim		122H	Kufah	Abu Abdurrahman	Yahya bin Ma'in Tsiqah An Nasa'i Tsiqah Abu Hatim Tsiqah Ibnu Sa'd Tsiqah Ibnu Hajar al 'Asqalani Tsiqah Tsabat 'Abid Ibnu Hibban	Tabi'in

						Mentioned in 'ats tsiqaat Adz Dzahabi Hujjah	
5.	Zuhair bin Mu'awiyah bin Hudaij		173H	Kufah	Abu khaitamah	Yahya bin Ma'in Tsiqah An Nasa'i Tsiqah Tsabat Al Bazzar Tsiqah Ibnu Hibban Mentioned in 'ats tsiqaat Adz Dzahabi Alhafidz Adz Dzahabi Tsiqah hujjah	Tabi'ut tabi'in the old
6.	Al Hasan bin Musa		209H	Jazirah	Abu ali	Ibnu Hibban Mentioned in 'ats tsiqaat Yahya bin Ma'in Tsiqah Ibnu Madini Tsiqah Ibnu Hajar al	Tabi'ut tabi'in ordinary people

						'Asqalani Tsiqah Adz Dzahabi Tsiqah	
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Table 1 shows that Bukhari's Hadith No. 2127 is narrated by three narrators but the information about them only includes the year of their death. According to hadith science theory, the first rawi refers to the last sanad while the first sanad refers to the last rawi (Soetari, 2015). A hadith can be categorised as sahih if its sanad is connected, which means that each narrator transmits the hadith directly from his teacher, and so on until it reaches the Prophet (Al-Bukhari, 1978). The text of the hadith does not contain any irregularities or defects. Not odd means that it does not contradict the Qur'an, stronger traditions, or common sense, while not defective means that there are no changes, subtractions, or additions to the text (Soetari, 2015). In other words, this hadith has a shahid and a (Darmalaksana, 2020). Bukhari's Hadith No. 2127 is considered saheeh because its sanad is continuous, narrated by fair and dhabit narrators until the end of the sanad, and does not contain irregularities or defects (*'illat*) (Nurhasanah, 2021).

2. Discussion

Grave pilgrimage in Islam aims to learn from the dead and remind us of the afterlife. In carrying out the pilgrimage, a Muslim is prohibited from doing acts that are contrary to the teachings of Allah and His Messenger, such as asking for help from the corpse or using it as an intermediary to get closer to Allah. The grave pilgrimage can also keep the heart away from pride and reduce excessive love for worldly possessions. The main purpose of the pilgrimage is to seek Allah's pleasure, mend hearts, and pray for the dead with supplications and words of praise whose reward reaches them (Ismawati, 2016).

Grave pilgrimage for women is permissible on condition that they maintain good manners and do not cause fitnah. Women who go on pilgrimage must be able to restrain themselves, not crying over the corpse in an excessive manner, or doing the actions of the jahiliyah such as slapping cheeks and tearing clothes (Rahmah, 2021). In a hadith, 'Ā'ishah says that she returned from visiting the grave of her brother 'Abdurrahman. When asked about the prohibition of grave pilgrimage that had been conveyed by the Prophet, Aisha explained that at first the Prophet forbade grave pilgrimage, but later he ordered his people to visit it (HR Hakim and Ibn Majah) (Ismawati, 2016).

Scholars from various madhhabs agree that grave pilgrimage is a recommended practice in Islam, although there are differences of opinion regarding its implementation, especially for women (Nurhadi, 2019). In the Hanafi school, for example, Imam Az-Zayla'iy stated that grave pilgrimage is Sunnah (Siregar, 2020). There is no prohibition for women to do so as long as they maintain adab and avoid fitnah. He also mentioned that grave pilgrimage should be done on certain days such as Friday, Saturday, Monday and Thursday, with Friday being the most important. Meanwhile, the Shafi'i scholars emphasise the sunnah of grave pilgrimage for men, but there is a difference of opinion regarding the ruling on grave pilgrimage for women. Some Shafi'iyah scholars consider it makrooh for women, while others allow it on condition that they maintain good manners (Rahmah, 2021).

In the Malikiyah madhhab, grave pilgrimage is considered Sunnah without any specific time limit, and it is even more emphasised to be done with full appreciation, praying, and avoiding eating and drinking near graves. The scholars of this madhhab also cautioned against taking anything from the alms of the gravediggers, as this could be considered a bad deed. In contrast, in the Hanbali madhhab, grave pilgrimage is recommended for men as it can remind them of death and the afterlife. Some Hanbali scholars also recommend grave pilgrimage for women, but there is a stipulation that young women should avoid grave pilgrimage for fear of causing fitnah (temptation) (Nurhadi, 2019).

Although there are differences of opinion regarding the law of grave pilgrimage for women, scholars agree that grave pilgrimage is a very useful practice, both as a reminder of death and to pray for the deceased. The Hadith of the Prophet Muhammad (SAW) which states 'I have (once) forbidden you to visit the graves, so (now I command) visit the graves, indeed the grave pilgrimage can remind you of death' is the basis for many scholars to recommend grave pilgrimage, both for men and women, by maintaining adab and not violating the provisions of the Sharia (Nurhadi, 2019).

Conclusion

The results showed that the validity status of Hadith narrated by Bukhari No. 21925 regarding the grave pilgrimage was rated as Sahih. The discussion of this study explains that Bukhari's Hadith No. 21925 is maqbul to be used as a treasure of knowledge of grave pilgrimage. This research is expected to be useful as an enrichment of knowledge about the grave pilgrimage according to the hadith. This study recommends Islamic institutions to develop the field of grave pilgrimage.

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