SIMULTANEOUS ANALYSIS OF HADITH QUALITY ABOUT SALĀM ELIMINATING THE FEELING OF OPPRESSION IN THE BOOK OF ḌAʿĪF ADĀB AL-MUFRĀD BY MUHAMMAD NAṢHIRUDDĪN AL-ALBĀNĪ

Indhra Musthofa, Dian Mohammad Hakim
Islamic Education Study Program, Faculty of Islamic Religion University of Islam Malang. Jl. Mayjen Haryono 193 Malang 65144, Jawa Timur, Indonesia
Email: Indhra.musthofa@unisma.ac.id, dian.mohammad@unisma.ac.id

Abstract

The second source of Islamic values after Qur’an was hadith. Hadith was a credible source to explain the Qur’an which was still global. But in choosing a credible hadith to be used as a source of reference, must go through many stages, one of which is the quality of hadith. The quality of the hadith was a major consideration in an Islamic source. A hadith narrator named who in certain works has the quality of authentic traditions, but in other works he was judged to be ḍaʿīf by other scholars’ hadiths. The article will discuss about the hadith about the greetings of al-Bukhārī in the book Adāb al-Mufrād which was judged to ḍaʿīf be by Naṣhiruddīn al-Albānī through criticizing his hadith in the ḍaʿīf Adāb al-Mufrād book. This article tries to review the criticisms made by al-Albānī with the hadith research method simultaneously. Criticism of hadith that will be carried out has a specificity in assessing the quality of a hadith, because it was not only through criticism of matan and sanad, but also considers understanding in a hadith. So, this article will find the degree of a hadith which was discussed by considering the compatibility and meaning of a hadith.

Keywords: Hadith, Simultaneous, Greetings

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Abstrak


Kata Kunci: Hadis, Simultan, Salam
Introduction

Hadith is the second source of Islam after The Quran. This is because hadith as bayān of the verses of the Quran which still has global meaning, general and infinite in meaning. In fact, in certain circumstances, Hadith can be a basis for legal provisions of certain law that have not been explicitly discussed in the Quran.\(^1\) The understanding of a hadith is always interesting to discuss among many people, both from internal circles of muslim and from outside circles of Islam. It is proven that until now the hadith study regarding criticism of the authenticity of hadith, as well as the method of understanding hadith, is still developing.\(^2\)

Theoretically, the meaning of hadiths ṣaḥīḥ according to hadith scholars is a hadith that is narrated by an honest and dhabit person, has a strong memory (dabit), which is sanad continuous, the matan is not syaz and not muallal.\(^3\) Three conditions of the first term relate to sanad and the next two conditions relate to matan.\(^4\) The hadith research often carried out only at the level of the quality of the narration, in terms of honesty and dhabit of narrator. There is no further research on the continuity of sanad, and the quality of matan, even the hadith research is still from one of the sanad routes. Whereas theoretically, research on a hadith must be carried out on all other sanad lines that are of the same theme with the hadith being studied, which may have a function as amplification of the hadith being studied.\(^5\)

Muhammad Naṣḥīruddīn al-Albānī scientific correction of Imām al-Bukhārī's work, states that not a few in the book “ '” hadiths which isnad is ḍaīf.\(^6\) From the point of view, this effort needs to get highest appreciation. Through his research al-Albānī wrote Ṣaḥīḥ Adāb al-Mufrād lil al-Imām al-Bukhārī and Daīf Adāb al-Mufrād al-Imām al-Bukhārī. However, when we return to the theoretical aspect of the definition of Ṣaḥīḥ hadith\(^7\), al-Albānī

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\(^1\)Said Agil Husain Munawwar, Abdul Mustaqim, Asbabul Wurud, Studi Kritis Hadis Nabi, Pendekatan Sosio Historis Kontekstual, (Yokyakarta: Pustaka Pelajar, 2001) p. 25


\(^3\)Damanhuri, Hadis-hadis Al-Fitrah dalam Penelitian Simultan, (Sidoarjo: Dwiputra Pustaka Jaya, 2016), p. iii

\(^4\)Quraish shihab, Membumikan al-Qur’an, (Bandung: Mizan, 1982). P. 130

\(^5\)Damanhuri, Hadis-hadis Al-Fitrah...p. iii

\(^6\)Muhammad Nashiruddin al-Bani, Daif Adab al-Mufrad Koreksi Ilmiyah terhadap Karya Imam Bukhari, terj. (Jakarta: Pustaka Azzam, 2002). P. 25

\(^7\)In Damanhuri, Hadis-hadis Al-Fitrah Penelitian Simultan. The definition of Sahih hadith according to the opinion given by the scholars of hadith is a hadith narrated by an honest and dhabit
research on the book Adāb al-Mufrād by Imām al-Bukhārī can be said to be incomplete because it is still in sanad research so that it produces the quality of the hadith ḍaīf al-Isnād because it has not tested ghayr syaz and ghayr muallal. However, if the hadith research is carried out based on all hadith components, namely sanad and matan, quality of hadith hasan can be increased to ṣaḥīḥ ligayrihi quality, ahad garib increases to ahād aziz, or ahad mashur or mutawatir.

And in this research, the discussion is the book Adāb al-Mufrād written by Imām al-Bukhārī which has been criticized by Muhammad Naṣḥīruddīn al-Albānī in the book Ḍaīf Adāb al-Mufrād lil Imām al-Bukhārī. Sheikh al-Albānī focused his research on sanad in the hadiths in the book Al Adāb al-Mufrād lil Imām al-Bukhārī so as to produce quality hadiths ṣaḥīḥ fil isnād and ḍaīf fil isnād which are divided into two books, namely Ṣaḥīḥ al Adāb al-Mufrād li Al Imām al-Bukhārī and Ḍaīf Adāb al-Mufrād li al Imām al-Bukhārī. But theoretically Muhammad Naṣḥīruddīn al-Albānī's work can be considered incomplete, considering the quality requirements of authentic hadiths include narrator which is inherently continuous, his eyes are not syaz and are not muallal.

research on sanad and matan. The title of the book al Bani, which collects the hadith of ḍaīf fil isnād, namely ḍaīf Adāb al-Mufrād lil Imām al-Bukhārī also deserves criticism. At a glance reading the title, the reader's understanding is constructed that in the book Adāb al-Mufrād by Imām al-Bukhārī there are many hadiths ḍaīf. This contradicts the view of the scholars that Imām al-Bukhārī has the most qualified level of wisdom so that it becomes a reference for Ṣaḥīḥ and ḍaīf hadith.

This article will examine the hadith in the book of ḍaīf al-Adāb al-Mufrād lil al-Imām al-Bukhārī through a simultaneous approach that raises the possibility that the quality of the hadith can be increased. The hadith that will be examined is the hadith about “It is not permissible for a person to cut ties with his fellow Muslims for more than three days”.

**Hadith Research Methods Simultaneous Approach**

1. **Through Partial Hadith Research**
   a. **Sanad Research**

The first step is to conduct a test of justice and the strength of memorization hadith narrators (tsiqah). This is done in
order to find out the requirements of 'adil and dabit in the narrator. Then the next step to researching sanad is to test the continuity of sanad. This is done in order to assess whether the hadith narrator's sanad continuity requirements are fulfilled or not.

The next stage is the conclusion of the sanad study. The conclusions to be drawn should only concern sanad, shouldn’t conclude for example, this hadith is of authentic quality, because a conclusion like this is a jumping conclusion, because the requirements of ghayr syaz and ghayr muallal have not been fulfilled. The correct conclusion is: this hadith is of sahih al-insad or hasan al-insad or daif al-insad quality.

b. Matan’s research

The fourth condition of the Sahih hadith is that the hadith's mind is not syaz. Syaz according to Ibn Hajar is the contradiction of a tsiqah narrator with a higher tsiqah narrator. To test the syaz or not the hadiths in mind by affirming the text or meaning of the hadith with the verses of the Al-Qur'an and hadith in one theme which is considered to have higher sanad quality.

The fifth requirement of Sahih hadith is ghayru al-muallal. Examination of the hadith's observance or not, is carried out by confirming the hadith studied with the argument of aqli, furthermore, conclusions are made. The conclusion drawn is that the hadiths are Sahih or not Sahih (daif).

c. Partial Research Conclusion

After doing sanad research and matan research, the next step is to conclude one sanad (partial) research, which is simply illustrated in the following table:

<table>
<thead>
<tr>
<th>Analysis Results</th>
<th>Conclusion of hadith quality</th>
</tr>
</thead>
</table>
| Sanad | Matan | Sahih | Hasan | Daf \(\text{al hadith} \)
| Sahih | Sahih | Sahih | Hasan al hadith | Daif al hadith |
| Hasan | Daif | Daif al hadith |
| Daif | Daif | Daif al hadith |

2. Through Simultaneous Hadith Research

After a partial analysis or one line of sanad is carried out, then a multi-sanad analysis or several sanad analysis is found

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11Damanhuri, Hadis-hadis Al-Fitrah.....p. 134
which is called simultaneous analysis. In the science of musthalah al-hadith, simultaneous analysis is discussed with the phrase: al-i’tibar. Simultaneous analysis is the process of hadith analysis by tracing the hadiths that support both the tābi’/mutābi’ hadiths and the syahid hadiths. Therefore, simultaneous analysis requires a discussion of: tabī hadiths and syahid hadiths.\(^\text{12}\)

### a. Tawabi’ analysis

Hamzah Malibari defines the Hadith al-Ā'or al-mutābi’ is a Hadith that equals other hadiths in the text and its meaning along with the narrators of his companions. If the equation is from the beginning of sanad, it is called mutaba’ah tammah. If the equation is not from the beginning of the sanad, then it is called mutaba’ah qasirah. Hadith al-tabī ‘and al-syahid function as reinforcement of the hadiths studied, although they have different approaches. Hadith al-tabī ‘through the narrative approach in one sanad to one shahabat. Hadith al-syahīd with an approach to the narration of more than sanad to one shahabat. The steps for the hadith tawabi analysis are as follows:

1) Tracing and collecting the hadiths of other sanad in hadith tawabi’.

2) Analyze whether the narrators or the continuation of the hadiths can patch the weaknesses of the hadiths so that it can improve the quality of the hadith or not.

3) To conclude whether the hadith tawabi can improve the quality of the hadith mutaba’. or not.\(^\text{13}\)

### b. Syawahid’s Analysis

Mahir Yasin defines the Hadith al-syahid as a hadith which is the same as other traditions in lafadz and its meaning and differs in the narration at the shahabat level. Al-syahid hadiths are divided into two, namely: syahid lafzi and syahid ma’nawi. If the text of the eyes is the same then it is called: syahid lafzi. If the text of the eyes is different and the meaning is the same, it is called: syahid ma’nawi. The hadith of al-syahīd functions as a support or to improve the hadith mutaba’, both in terms of quantity and quality of hadith. The steps of the syawahid hadith analysis are as follows:

1) Tracing other sanad traditions from other shahabat (hadith syawahid)

2) Analyze whether the narrators of other companions in their syahid hadiths can

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\(^\text{12}\)Damanhuri, Hadis-hadis Al-Fitrāh.....p. 135-137

\(^\text{13}\)Damanhuri, Hadis-hadis Al-Fitrāh.....p. 137-143
improve the quality of their hadith mutaba’ or not.

3) Make a conclusion whether the syawahid hadith can improve the quality/degree of the hadith mutaba’ or not.14

c. Conclusion Simultaneous Hadith Research

After a partial conclusion is obtained, then an analysis of the tawabi hadiths is carried out. The provisional conclusion results from the tawabi’nya analysis may be da‘if, hasan lighayrihi and maybe šaḥīḥ lighayrihi. Then proceed with the analysis of his syawahid hadiths, whether the hadith studied has syawahid that can support or elevate its quality and degree. The final conclusion after the analysis of the hadith syawahid is perhaps šaḥīḥ-gharib, šaḥīḥ-aziz, šaḥīḥ-mashhur, hasan-gharib, hasan aziz, da‘if-gharib, and maybe šaḥīḥ-mutawatir.

Results and Discussion

1. Partial Analysis

a. Sanad Research

The editorial of the hadith text that was studied was the hadith narrated by Abū Hurairah which was written by al-Bukhārī as follows:

1) Ismaïl bin Abî Uwais, with full name
إسماعيل بن عبد الله بن عبد الله بن أويس بن مالك
بن أبي عامر الأصلي، أبو عبد الله بن أبي أويس
المدنى (ابن أخت الإمام)

In the book Tahdzibul Kamal it is stated that the scientific sanad Ismaïl bin Abî Uwais is connected to the teacher Muhammad bin Hilāl Al Mudnī. While on the student path, written among them are al-Bukhārī and Muslīm.

2) Muhammad bin Hilāl bin Abî Hilāl, with full name
محمد بن هلال بن أبي هلال المدنى، مولى بني
كعب المذحجى

In the Tahdzibul Kamal book, it is stated that the teachers of Muhammad bin Hilāl bin Abî Hilāl were Hilāl bin Abî Hilāl or the father of Muhammad bin Hilāl. While on the student path, it was written Ismaïl bin Abî Uwais.

3) Hilāl bin Abî Hilāl, with full name
هلال بن أبي هلال المدنى، مولى بني كعب
المذحجى (و يقال حليف بني مذحج ، والد
محمد بن هلال).

In the Tahdzibul Kamal book, it is stated that the path of Hilāl bin Abî Hilāl's teacher came from Abû Hurairah and his own father Abû Hilāl Al Mudnī. Whereas on the student path there is the name Muhammad bin Hilāl Al Mudnī.

4) Abû Hurairah with full name
أبو هريرة الدوسي اليماني (حافظ الصحابة ، اختالف
في اسمه و اسمه اختلفا كثيرا)

What is clarified in the book Tahdzibul Kamal on the path of the teachers Abû Hurairah is written including directly to the Prophet Muhammad SAW, Usamah bin Zaid bin Haritsah, Bashrah bin Abî Bashrah Al Ghifari, Umar bin Khattab, Alfadhl bin Abbas, Ka’ab Al Akhbar, Abû Bakar As Shiddiq, A’isyah r.a. while the students of Abû Hurairah were very many, and written among them were Hilāl bin Abî Hilāl (Father of Muhammad bin Hilāl Al Mudnī).

The next step is to test the hadith narrators’ qualifications. The Tsiqqah test is carried out by tracing the biographies of the narrators in the hadith sanad through the biographies of the hadith narrators. Search result data about al jarh wa al ta’dil, examined and analyzed, as described below:

1. Ismaïl bin Abî Uwais

In the Book of Taqrib At Tadzhib by Ibn Hajar Juz I page 96 it is said that صدق أخطأ
في أحاديث من حفظه.

In the book Tahdzibu Attahdzib by Ibn Hajar Juz I page 271 it says that وقال أبو حاطم
مجلة الصدق وكان مغفلًا وقال النسيان ضعيف.
In the Book of Man Takallama Fihi Wahuwa Mautṣiqun Aw Shālihul Hadith it is said that صدقه شهر ذو غزاب وسمع منه الشيخ.

From the explanation of the data above, it can be concluded that Isma‘il bin Abī Uwais was a Ṣadūq narrator.

2. Muḥammad bin Hilāl bin Abī Hilāl

In the book Tahdzibul Attahdzib by Ibn Hajar Juz 9 page 439 it says that قال أبو طالب ثقة وقال عبد الله بن أحمد عن أبيه ليس به باس وكذا قال النساي وقال أبو حامض صالح وأبويه ليس مميزه

In the Book of Maghānī Al Akhyar by Ahmad bin Husain Juz 6 page 65 it says that صدقه

In the Book of Taqrib At Tadhībī by Ibn Hajar Juz I page 511 it says that صدقه

From the explanation above, it can be concluded that: Muḥammad bin Hilāl bin Abī Hilāl is an Ṣadūq (honest) narrator.

3. Hilāl bin Abī Hilāl

In the Book of Mīzanul I’tidal Fi Naqdi Al Rijal, the work of Imam Al Zahabi Juz 4 page 317 Abū Hurairah says that لا يعرف

In the Book of Maghānī Al Akhyār by Ahmad bin Husain Juz 6 page 65 Abū Hatim says that ليس مميزه

In the Book of Tahdzibul Attahdzib by Ibn Hajar Juz 11 page 76 Ad Dzahabi says that لا يعرف

From these data, it can be seen that Hilāl bin Abī Hilāl is an unknown narrator.

4. Abū Hurairah

In the book Tahdzibul Kamal Al Mizzi mentions with a narrative حافظ الصحاية while Ibn Hajar mentions with صحابي الصحاية and according to Ad Dzahabi كان حافظا منتبنا ذكيا فمنفنا, so that in this case Abū Hurairah does not need to doubt his tsiqah.

After researching the biographies (including teacher-students) and researching the tsiqqa of the narrators of the hadith, then the next step is the sanad continuity test, as described below:

1) Al-Bukhārī say حدثني إسماعيل بن أبي أوس حافظ الصحاب

According to the scholar ‘muhadditsin this redaction is used to convey the hadith in the form of sima ‘, namely the reading of a hadith from the teacher to the listener (student). This means that there is a meeting between teacher and student, namely the meeting of al-Bukhari (as a student) with Isma‘il bin Abī Uwais (as a teacher), so it can be said that sanad is muttashil.

2) Isma‘il bin Abī Uwais say حدثني محمد بن هلال بن أبي هلال, this redaction is used to convey the hadith in the form of sima ‘.
So this means that there was a meeting between Ismaîl bin Abî Uwais and Muhammad bin Hilâl bin Abî Hilâl. So it can be said that the sanad is muttashil.

3) Muhammad bin Hilâl bin Abî Hilâl say عَنِ أَبِيهِ. The narration of Muhammad bin Hilâl uses the redaction ‘an (عن), redaction ‘an 'anâhnya there are indications of a break in sanad (inqitha’ al sanad), but because Muhammad bin Hilâl is a narrator who is Şâduq, does not include mudallis narrators, and the possibility that there was or had met Muhammad bin Hilâl with his teacher (his own father), namely Hilâl bin Abî Hilâl, it can be said that his sanad was muttashil..

4) Hilâl bin Abî Hilâl say أَنَّهُ سَمَعَ أَبَاهُ. Periwayatan Hilâl bin Abî Hilâl uses the sami’a (سمع) redaction. According to the ulama 'muhaaddithin, this redaction is used to narrate the hadith in the form of sima’, namely the reading of a hadith from the teacher to the listener (student). This means that there is a meeting between teacher and student, namely the meeting of Hilâl bin Abî Hilâl with his teacher, Abî Hurairah, o it can be said that the Sanad is muttashil.

After presenting the results of data analysis about the tsiqqah of the narrators in the hadith sanad, and the data from the analysis of their sanad continuity, it can be concluded as follows:

1. All narrators in the hadith sanad consist of 5 people, only 2 of them are of tsiqqah quality (al-Bukhârî and Abû Hurairah), then 2 narrators are Shaduq (Ismaîl bin Abî Uwais, and Muhammad Bin Hilâl), and 1 narrator who is maqbul (Hilâl bin Abî Hilâl), and one narrator who is maqbul is daîf quality.

2. All narrators of hadith have the status of teacher-student and there is a meeting, thus it can be said that the sanad is muttashil.

Thus, it can be concluded that the hadiths studied have the quality of hasan al-isnad.

b. Matan’s research

The first step in examining the observance of the hadiths is to test syaz or not the hadith matan. This hadith narrated by al-Bukhari, meaning does not contradict the verses of the al-Qur’an. As far as the researcher knows, one of the verses of the al-Qur’an which is in line with the hadith is إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَنِي أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَجْرِهِمْ. 

١٠ ﴿الحجرات﴾

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"(The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. According to another qiraat it is read Ikhwatikum, meaning your brothers (and fear Allah so that you may receive mercy)"\(^{16}\) (QS. Al Hujurat: 10)

Likewise, the hadiths examined in this paper are in line with the šahīḥ hadith in Sahih Bukhari and Sahih Muslins.

From the presentation and the results of the data analysis above, it can be concluded that the observance of the hadith about Salam Eliminating Hostility above is free from syududh. Testing is doing by confirming the ma'na matan hadith with the argument of aqli, there is a conflict of meaning or not? If there is a conflict with reason, then the hadith is not Şahih and vice versa.

The meaning of the hadith of Salam to Eliminate Hostility as narrated by al-Bukhari does not contradict the argument of aqli, either in common sense, five senses or knowledge. This means that this hadith is free from defects.

After the Shad test and the mu'allal matan hadith test were carried out, the third step in the observation test was the conclusion of the matan test. After analyzing the hadith observations, it can be concluded as follows:

1) The matan of the hadith is not syaz, because it does not contradict the argument of naqli, both al-Qur'an and hadith which are of higher sanad quality.

2) Matan of the hadith is also not exposed to illat, because it does not contradict the argument of aqli, either with common sense, senses, history, or science.

Thus it can be concluded that the observations of the hadith are of şahîh al-matni quality.
c. Conclution of partial research

A partial conclusion to the hadith narrated by Abū Hurairah and written by al-Bukhārī, is as follows:

1) There are 5 narrators in the sanad hadith, 2 people with tsiqah quality, 2 narrators who are Shaduq, and 1 narrator who is maqbul and has ḍaīf quality.

2) All the narrators of hadith have the status of teacher-student and there is a meeting, thus muttashil sanadnya.

3) Matan hadith is not syaz, because there is no contradiction with the argument of naqli.

4) Matan hadith does not imply illat, because it does not contradict the argument of aqli.

Thus the hadith studied (the narrators are the same and in different books, in Al Musnad Al Jami’), that is:

عَنْ هِلَالٍ بْنِ أبي هِلَالِ، أَنَّهُ سَمَّى أَبَا هِرُورَةَ، قَاٰلَ: سَمَّيْتُ النَّبِيِّ صلى الله عليه وسلم يَقُولُ: لا يُجِبُّ لِلْجَلِّ لَعْبَةَ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقُ ثَلَاثَةٍ أَيامٍ فَإِذَا مَرَّتُ ثَلَاثَةٌ أَيامٌ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامُ قَدْ أُجِبَّ أَنْ يُسَلِّمْ عَلَيْهِ، وَإِنْ مَّنْ يُسَلِّمَ عَلَيْهِ فَقَدْ بَرَيَّةُ الْمُسْلِمُ مِنَ الْهِجْرَةِ.

Thus, the hadith that is studied according to the results of the research 'tawabi' includes the hadith ahad.

b. Syawahid's research

In addition to narrators of the Abū Hurairah route, the hadith about Greetings Eliminating Hostility was also narrated through another friend's route with a different text but the same theme as a supporting hadith, namely:

1) Hadith narrators from Abū Ayyub Al Anshariy → Atha’ bin Yazid Al Laitsy → Ibn Syihab → Malik → Abdullah bin Yusuf → al-Bukhārī (Kitab Ṣaḥīh Bukhari and Kitab Musnad As Shahabah Al Kutubuttis ‘ah)

ثَنِي أَبِي يَسَعُوُدُ الرَّسُولِ ﻋَلَيْهِ ﻹَمَرَ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقُ ثَلَاثَةَ أَيامٍ فَإِذَا مَرَّتُ ثَلَاثَةَ أَيامٍ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامُ قَدْ أُجِبَّ أَنْ يُسَلِّمْ عَلَيْهِ، وَإِنْ مَّنْ يُسَلِّمَ عَلَيْهِ فَقَدْ بَرَيَّةُ الْمُسْلِمُ مِنَ الْهِجْرَةِ.
Simultaneous Analysis of Hadith Quality about Greetings Eliminating an Enemy
In the Book of Ḍāʾīf Adāb al-Mufrāḍ by Muhammad Našīrūddin Al-Abānī

Hadith narrators from Abū Ayyub Al-Ansharīy → Atha’ bin Yazid Al-Laitsy
→ Ibn Syihab → Malik → Abdullah bin Maslamah → Abū Dawud (Sunan Abī Dawud Book)

حدثنا عبد الله بن مسلم عن مالك عن ابن شهاب عن عطاء بن زياد الليثي عن أبي أيوب الأنصاري: أن رسول الله صلى الله عليه وسلم قال: "لا يحل للمسلم أن يهجر أخاه فوق ثلاثة أيام يلتقيان فيصدى ويصدى وخنها الذي يبدأ بالسلام". قال الشيخ الألباني: صحيح.

Hadith narrators from Abū Ayyub Al-Ansharīy → Atha’ bin Yazid Al-Laitsy
→ Az Zuhriy → Syuaib → Abul Yaman → al-Bukhārī (Ṣaḥīh Bukhari Book)

حدثنا أبو اليمان أخبارنا شعيب عن الزهري: قال: حدثني أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "لا يحل للمؤمن أن يهجر أخاه فوق ثلاثة أيام يلتقيان فيصدى ويصدى وخنها الذي يبدأ بالسلام". من عيب الله إخوانا، ولا يجلي ليسلم أن يهجر أخاه فوق ثلاثة أيام.

Hadid riwayat Abdullah bin Umar → Nafi’ → Muhammad bin Abī Fudaik → Muhammd bin Rafi’ → Imam Muslim (Ṣaḥīh Muslim Book)

حدثنا معمد بن رافع حدثنا معمد بن أبي قتادة أخبرنا الصحابة - وهو ابن عثمان - عن نافع عن عبد الله بن عثمان أن رسول الله صلى الله عليه وسلم قال: "لا يجلي ليسلم أن يهجر أخاه فوق ثلاثة أيام.

Hadith narrators from Abū Ayyub Al-Ansharīy → Atha’ bin Yazid Al-Laitsy
→ Az Zuhriy → Ma’mar → Abdur Razzaq → Abī Abdullah → Abdullah → Ahmad (Musnad Ahmad bin Hanbal Book)

حدثنا عبد الله حدثني أبي ثم عبد الرزاق تنا معمر عن الزهري عن عطاء بن زياد الليثي عن أبي أيوب الأنصاري برويه قال: لا يحل للمسلم أن يهجر أخاه فوق ثلاثة أيام يلتقيان فيصد هذا ويصد هذا وخربها الذي يبدأ بالسلام.

تعليقات شعيب الأرنؤوط: إسناده صحيح على شرط الشيخين.

Based on the tracing of the hadith syawahid, it was found that five hadiths

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whose meanings were the same as the hadith being studied and the five hadiths were of Ṣaḥīḥ quality, (2 traditions from the Sahih Bukhari book, 1 hadith from Sahih Muslim, 1 hadith declared as authentic by al-Albānī, 1 Hadith Sahih sanad).

3. Fiqh al-Hadīt

The author restates the hadith that is being discussed:

حدثنا إسماعيل بن أبي أويس قال حدثني محمد بن هلال بن أبي هلال مولى بن كعب المذحجي عن أبيه أنه سمع أبا هريرة قال سمعت النبي صلى الله عليه وسلم يقول: لا يحل لرجل أن يهجر مؤمنا فوق ثلاثة أيام فليقل عليو فان رد عليو السلام فقد اشتركا في الأجر فان لم يرد عليه السلام فقد بريء المسلم من الهجرة.

In line with this hadith, the author also presents a hadith that has clear Ṣaḥīḥ quality, namely the hadith:

لا يحل لولي الله بن يوسف، أخبرنا مالك عن ابن شهاب عن عطاء بن نثى عن أبي أيوب الأنصاري أن رسول الله صلى الله عليه وسلم قال: لا يهجر رجلان أن يهجرا أفواه ثلاثة أيام، يبديقا في غضبه، ويعوض هذين ويعوض هذين.

The researcher tries to describe the understanding of hadith through the matan of the observations in the two hadiths.

a. Use of words لا يحل

According to the author's understanding, that said لا يحل is a prohibition that is bound by conditions. This means that in the context of silencing our brother (because he is hostile) it is permissible as long as it does not exceed three days and silences the brother in order to lead to goodness.

The law of not greeting (Hajru) with fellow Muslims for more than three days because hatred is haram to come face to face and not greet him. Someone who does not greet because they have never met, for example because they are at a far distance, is not considered hajru which is forbidden.

17 “From Abi Hurairah, he said, I heard Rasulullah SAW say: It is not permissible for a person to silence a believer for more than three days, if it is more than three days and he finds him then say hello. If he answers, then he will get rewarded together. However, if you do not want to return the greeting, the person who said the hadith will not be sins by the silence” Abdullah Muhammad bin Ismail Al-Bukhari, Adab al-Mufrad, (Maktabah Salafiyah). P. 150

18 “From Abi Ayub al-Ansari, "actually the Messenger of Allah SAW said: It is not lawful for a Muslim to keep his brother in silence for more than three nights in which the two of them meet and then this one turns away and that one turns away. The best of the two is the one who initiates the greeting.” (HR. Muslim, Hadis No. 2560)
And exempted from the prohibition of Hajru, someone who does not greet because of udzur syar'i, such as because people who are not greeted have a disgraceful attitude because experts are bid'ahs, experts are immoral etc, with the aim of not greeting him so that he is aware of his actions. But if you don't greet him, it makes his disgraceful act worse, then it is obligatory to reprimand him (not silence him).

b. The difference in the editorial of the two traditions (荃 يِجشَ أَخَاٍُ vs أن يِجش مومنا)

In terms of assessing a hadith, al-Albānī obliterates the hadith narrated by Abū Hurairah in terms of its sanad. The author sees that the hadith redaction uses sentences أن يِجش مومنا it is more exclusively aimed at a believer, whereas according to the author's understanding it is according to the editorial of other hadiths (أن يِجشُ أَخَاٍُ) and the quality of the hadith is stronger is that this prohibition to silence someone applies to our brothers. And the understanding of brothers can mean

brothers in faith and interfaith brothers (non-Muslims). In more detail, according to the author, there are three types of brotherhood, namely Ukhuwwah Islamiyah, Ukhuwwah Wathaniyah, and Ukhuwwah Basyariyah.

First, Ukhuwwah Islamiyah means brotherhood among others in religious matters. As in a country that has a Muslim population, wherever he is while there is a Muslim population, he is a brother. Second, Ukhuwwah Wathaniyah, which means brotherhood due to fellow nations, which occurs because they are in one area. Third, Ukhuwwah Basyariyah means brotherhood of fellow human beings, a brotherhood that is broader in scope because it involves the highest elements of God's creatures, namely as fellow humans who cover all countries and religions.

Nurcholis Madjid argued that faith is a form of God's grace, and the presence of God's grace creates a spirit of brotherhood. According to him, as believers, we should be brothers. Brotherhood is the highest manifestation of the bond of love between humans as a

19 واعلم أن هجر المسلم أكثر من ثلاثة أيام مهما غضب عليه حرام إن واجبه ولم يكلمه حتى بالسلام إلا لغرض شرعي ككون المهجر خوف فاسق أو مبتدع فلا يحرم وإن كان هجره لا يفيده، ترك الفسق نعم لو علم أن هجره يجعله على زيادة الفسق امتنت أما لو لم يواجهه فلا حزمة وإن مكث سنين كما قاله المدابع (شرح قايم الطغيان على شعب الإمام للشيخ محمد نووي بن عمر الحاوي).

20ٍر In fact, the Muslims are brothers. Therefore, try to improve the relationship between your siblings.” (QS. Al-Hujurat: 10).
common solution to solving problems at hand.\(^{21}\)

\(\text{c. Use of sentences} \)  

فوق ثلاثة أيام  

The use of these sentences certainly also affects the meaning, as we all know that in Islam the use of redaction لَيَال more sacred than day. because in Islam important and historic events occur at night.\(^{22}\) t is hoped that a Muslim after passing through his nights will certainly get guidance so that the next day he will be able to spread peace through greetings given to his brother.

\(\text{d. Correlation with } \text{Lâ tadâbaru} \)  

Another hadith that discusses the settling of a Muslim towards his brother is:

\[\text{حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّيْرِيَّةِ قَالَ حَدَّثَنِى أَنَّسُ بْنُ مَالِكٍ ﷺ رَضِيَ اللهُ عَنْهُ قَالَ رَسُوْلُ اللَّهِ صلى الله عليو وسلم : لاَ تَحََاسَدُوا وَلاَ تَنَاَحِشُوا وَلاَ تَبَاغَضُوا وَلاَ تَدَابُّرُوا وَلاَ يَبْعَضُّكمُ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا . الْمُسْلِمُ أَخُو الْمُسْلِمِ لاَ يَظْلِمُوُ وَلاَ يََْذُلُوُ وَلاَ يَكْذِبُوُ وَلاَ يََْكُرُوهُ . التُّقُوَى هَهُنَا - وَيَسِيرُ إِلَىَّ صَدْرِهِ ثَلاَثَ مَرماتٍ - رَضَى اللَّهُ عَلَى يَوْمِ الْيَمَامٍ أَنْ يَحَْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُوُ وَمَالُوُ وَعِرْضُوُ }^{23}

In the above hadith, there is an editorial sentence which reads “Lâ tadâbaru” which can be interpreted as "Do not stay away from each other, do not be hostile to each other, do not break the ties of brotherhood, do not turn your back, and do not silence each other”.\(^{25}\) Thus, the hadith regarding the prohibition of keeping silent (not greeting you) for more than three days is an example of its meaning “lâ

\(^{21}\)Nurcholish Madjid, *Masyrakat Religius*, Jakarta: Paramadina, 2000, p. 29

\(^{22}\)Surat Al Qadr and Surat Al Isra’

\(^{23}\)The hadith narrator: Anas bin Malik → Az Zahriy → Syuaib → Abul Yaman → Al Bukhari (Kitab Shahih Bukhari)

\(^{24}\)And other hadith

\(^{25}\)From Abî Hurairah RA. He said, "Rasulullah sallallahu alaihi wasallam said: "Do not envy each other, cheat each other, hate each other, stay away from each other and do not buy things that are being offered by other people. And be you brothers and sisters of Allah. A Muslim is a brother to other Muslims, so he is not allowed to tyrannize him, neglect him, lie to him and insult him. Taqwa is here (pointing at his chest three times). A person has been said to be doing evil if he insults his Muslim brother. Every Muslim's blood is haram for other Muslims, as well as his wealth and honor".HR. *Muslim, Arba’in al-Nawawiy, Hadis No.35*

\(^{25}\)Al-Wâfiy fi al-Syarh al-Arba’in al-Nawawiyyah, hal.289
tadâbaru”. So that the form of keeping someone silent for more than three days is not justified, because the action is categorized tadâbur. However, not all the behavior of keeping someone silent for more than three days is prohibited. Like the action of a parent to silence their child with the aim of educating / punishing him due to his bad behavior, in this context (aiming to educate) parents are allowed to remain silent for more than three days.

e. Silence that is allowed for more than three days

In Saheeh Muslim, several hadiths about the prohibition of mutilating each other are included, "تَاب تَحْشِينِ الِجشج فْق ثلاثح (The Haram chapter hushes (brother) for more than three days without reason (which is permissible according to) the syari'at)." From the theme of this chapter, especially to the editor, "without reason (which is allowed according to) the syari'at” We can understand that the act of keeping someone silent for more than three days is prohibited if using worldly reasons, whereas if there is a reason for shari'ah and religion, the act is still legal. As the explanation in the book Al-Wafiyy Fi al Syarah al Arba’în al Nawawiyyah:

“Tadâbur (silence for someone) more than three days is haraam if it is caused by worldly affairs. As for keeping someone silent because of Allah, it is permissible for more than three days, namely when it is due to religious matters, as explained by al-Imam Ahmad. The argument is the story of three people who did not participate in the war of tabk, and the Prophet ordered them to remain silent for fifty days in order to educate them and for fear of hypocrisy befall them. As is permissible to silence heavy bid'ah experts and people who invite evil and heresies. Imam al-Khitâbiy said, parents are allowed to silence their children for the purpose of educating them.”26

f. Three Day Status

The hadith above gives an understanding that it is permissible to silence someone for no more than three days. According to the understanding of Ushul Fiqih which is commonly referred to as "mafhûm mukhâlafah". In the book Marqâh al-Mafâtîh 27 said;

قَالَ الَْْطمابُِِّ: رُخِّصَ لِلْمُسْلِمِ أَنْ يََُغْضَبَ عَلَى أَخِيو تِلَامَثَلِي، وَلاَ يََُوزُ فَوْ َوْ فِيِّلِهِ، إِذَا كَانَ الهِْجْرَانُ فيِ حَقٍّ مِنْ حُقُوقِ اللموْ تَعَالىَ، فَيَجُوزُ فَوْقَ ذَلِكَ


"Al-Khaththâbiy (Abū Sulaiman Hamd bin Muhammad bin Ibrāhîm bin al-Khathâb, 931.M—998.M) says, 'It is light (permissible) for a Muslim to be angry with his brother within three days due to at least three days. And it is not allowed to exceed three days unless it is silent because of Allah, then it is allowed to exceed three days'.”

According to Al-Khaththhabiy, three days of silence a person is classified as a little time so that it can be forgiven. However, there is an redactional of "ufiya (forgiven)" giving a signal that silencing someone for three days is not allowed. And a period of three days to silence someone as "rukhshah (relief)" in order to facilitate human nature. And also because the three days period (according to al-Khaththâbiy) is relatively small so it is natural to be forgiven.

There are also differing opinions regarding the silence for three days among scholars. The first opinion says that the prohibition occurs when a person remains silent for more than three days, while the three days can be forgiven (allowed). The second opinion says that it does not mean that it is permissible to keep someone for three days or more. So, no matter how many days, if that action silences someone, it's still not permissible. This second opinion is the view of the ulama 'which states that mafhum mukhalafah cannot be used as a basis for argument.

**g. The Value of Peace as the Core of Hadith**

An attitude of peace and connecting with a sense of brotherhood in the context of respecting human rights must be maintained and enforced to achieve human unity. The basic factors that become the pillars of his strength are brotherhood, religion, kinship and good deeds. Islam highly upholds brotherhood and humanity in the context of realizing peace and preventing hostilities. Rasulullah said: "Hear my words and keep them in your heart! know that every Muslim is a brother..."
to every other Muslim, that because of that now you are one people ". This message was conveyed by the Prophet during the Hajjatul Wada trip to Mecca. Islam has lofty aspirations in order to maintain peace, so that Islam views brotherhood as a necessity.32

Islam is a manifestation of peace itself, because both come from the same root word. As in one of the 99 Asma Allah namely as-Salam (Most Peaceful).33 Also in every lafazh spoken by Muslims during the five daily prayers are words of peace. The first word when ending the prayer is "greetings". When Muslims meet and admonish each other, they also say 'greetings'. And the peak of the final life of Muslims is heaven as a place of peace (Darus Salam). This indicates that peace in Islam is the essence of the existence of Islam itself.

In the hadith which examines the Greetings to Eliminate Hostility, it also teaches peace. That as a human being, it is not appropriate to linger in silence (in order to be hostile). So that it is clear that greetings are the best solution to break the ice, build a culture of peace and live in harmony. In the hadith studied it is stated that whoever says greetings first, then he is one of the best humans (among the two people who are silent / do not greet each other). Islam provides answers to people who are hostile, in order to end their enmity by spreading greetings of peace. It is emphasized in a verse that:

وَعِبَادُ الرَّحْمَٰنِ الذِّينَ يَبْشِرُونَ عَلَى الْأَرْضِ هُمُّنَّا ۚ إِذًا خَاطَبُوهُمَّ الْيَهُودُ قَالُوا سَلاَمًا ﴿الفرقان: ٦٣﴾

Apart from the above verse, the verse which shows the greeting (respect) to the person giving the greeting is in Surah an-Nisa' verse 86 and an-Nur verse 27:

وَإِذَا حُيِّيتُم بِتَحِيمةٍ فَحَيُّوا بِأَحْسَنَ مِنْ هَٰذَا أَوْ رُدُّوا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿النساء: ٣٦﴾

So that it becomes clear our understanding of the hadith under study, that the essence of the hadith is to always spread peace.

Conclusion

The results of the research have partially shown that the hadith narrated by Abī Hurairah and written by Al-Bukhārī has the quality of hasan lidzatihi. Research on the tawabî', there is no hadith tawabî', there are only hadiths that are similar to the hadiths studied (the narrators are the same but in different books). Thus, in terms of quantity the hadiths studied were the hadith ahad.

Research on the hadith syawahid, found five hadiths that have the same meaning as the hadith that is being studied, the five hadiths are of Šaḥīḥ quality. Thus what was originally the hadith in quantity was the hadith ahad, it was elevated to a famous hadith (ahad-masyhûr). The main hadith in the history of Abī Hurairah which was endorsed by al-Bukhārī has the quality of hasan lidzatihi, so that because this hadith (which is being researched) has five syawahid which are of authentic quality, then in terms of quality the hadiths studied are raised to become Šaḥīḥ lighairihi. So the conclusion is that the hadith about "Greetings Eliminating Hostility" is of quality Šaḥīḥ lighairihi. This conclusion strengthens the thesis of rejection of al-Albānī's judgment on the hadith which is considered ḍaīf only in terms of its sanad. Assessment of the quality of the hadiths apart from the sanad aspect, also needs to consider matan, tawābi', as well as the syawahid of a hadith being studied.

In the hadith which examines the Greetings to Eliminate Hostility, it also teaches peace. That as a human being, it is not appropriate to linger in silence (in order to be hostile). Silencing someone in the name of religion with the aim that someone who is being ignored changes their behavior to be good can be an alternative to the educational process. However, the indwelling does not have to be continuous, because Islam teaches that everything has rules and levels. And the best way to improve relationships is by greeting and spreading greetings of peace between fellow brothers and sisters, both brothers in the faith or between faiths.
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Kitab Al-Wâfiy fi al-Syarh al-Arba’în al-Nawawiyyah

Kitab Shahîh Muslim bi Syarh al-Nawawiyy, juz 16


