

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

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**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 ḌaĪf 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 ḌaĪf be by Naṣhīruddīn al-Albānī through criticizing his hadith in the ḌaĪf 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

**Abstrak**

*Sumber nilai ajaran Islam kedua setelah Al-Qur'an adalah hadis. Hadis menjadi sumber kredibel sebagai penjelas Al-Qur'an yang masih bersifat global. Tetapi dalam memilih suatu hadis yang kredibel untuk dijadikan sumber rujukan, harus melalui banyak tahap, salah satunya adalah hadis harus berkualitas. Kualitas hadis merupakan pertimbangan utama dalam sebuah sumber Islam. al-Bukhārī dikenal dengan periwayatan hadis yang dalam karya tertentu memiliki kualitas hadis yang ṣaḥīḥ, tetapi dalam karya lain dinilai ḌaĪf oleh ulama' hadis lain. Artikel ini akan membahas tentang hadis tentang Salam riwayat al-Bukhārī dalam kitab Adāb al-Mufrād yang dinilai ḌaĪf oleh Naṣhīruddīn al-Albānī melalui kritik hadisnya dalam kitab ḌaĪf Adāb al-Mufrād. Artikel ini mencoba meninjau ulang kritik yang dilakukan oleh al-Albānī dengan metode penelitian hadis secara simultan. Kritik hadis yang akan dilakukan ini memiliki kekhasan dalam menilai kualitas suatu hadis, karena tidak hanya melalui kritik matan dan sanad saja, tetapi juga mempertimbangkan pemahaman dalam suatu hadis. Sehingga, dalam artikel ini akan ditemukan derajat suatu hadis yang dibahas dengan mempertimbangkan kecocokan dan makna suatu hadis.*

**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.<sup>1</sup> 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.<sup>2</sup>

Theoretically, the meaning of hadiths *ṣaḥīḥ* according to hadith scholars is a hadith that is narrated by an honest person, has a strong memory (dabit), which is sanad continuous, the matan is not syaz and not muallal.<sup>3</sup> Three conditions of the first term relate to sanad and the next two

conditions relate to matan.<sup>4</sup> The hadith research often carried out only at the level of the quality of the narration, in terms of honesty and *ḍabit* 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.<sup>5</sup>

Muhammad Naṣhīruddīn al-Albānī scientific correction of Imām al-Bukhārī's work, states that not a few in the book “ ” hadiths which *isnad* is *ḍaīf*.<sup>6</sup> 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 *Ḍaīf Adāb al-Mufrād al-Imām al-Bukhārī* . However, when we return to the theoretical aspect of the definition of *Ṣaḥīḥ* hadith<sup>7</sup>, al-Albānī

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<sup>1</sup>Said Agil Husain Munawwar, Abdul Mustaqim, *Asbabul Wurud, Studi Kritis Hadis Nabi, Pendekatan Sosio Historis Kontekstual*, (Yogyakarta: Pustaka Pelajar, 2001) p. 25

<sup>2</sup>Syuhudi Ismail, *Hadis Nabi Menurut Pembela, Peningkar dan Pemalsunya* (Jakarta: Gema Insani Press, 1995), p. 14

<sup>3</sup>Damanhuri, *Hadis-hadis Al-Fitrah dalam Penelitian Simultan*, (Sidoarjo: Dwiputra Pustaka Jaya, 2016), p. iii

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<sup>4</sup>Quraish shihab, *Membumikan al-Qur'an*, (Bandung: Mizan, 1982). P. 130

<sup>5</sup>Damanhuri, *Hadis-hadis Al-Fitrah*...p. iii

<sup>6</sup>Muhammad Nashiruddin al-Bānī, *Ḍaīf Adāb al-Mufrād Koreksi Ilmiah terhadap Karya Imam Bukhari*, terj. (Jakarta: Pustaka Azzam, 2002). P. 25

<sup>7</sup>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 *ḍāʿif al-isnad* 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 liḡayrihi* 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 Nashīruddīn al-Albānī in the book *Ḍāʿif 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 *ḍāʿif fil isnād* which are divided into two books, namely *Ṣaḥīḥul al Adāb al-Mufrād li Al Imām al-Bukhārī* and *Ḍāʿif 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

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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 *ḍāʿif fil isnād*, namely *Ḍāʿif 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 *ḍāʿif*. 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 *ḍāʿif* hadith.

This article will examine the hadith in the book of *Ḍāʿif 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 Greetings to Eliminate Enmity. 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 *ṣaḥīḥ al-isnad* or *hasan al-isnad* or *ḍa'īf al-isnad* quality.

### b. Matan's research

The fourth condition of the *Ṣaḥīḥ* 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.<sup>8</sup> 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-Quran and hadith in one

theme which is considered to have higher sanad quality<sup>9</sup>.

The fifth requirement of *Ṣaḥīḥ* 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 *Ṣaḥīḥ* or not *Ṣaḥīḥ* (*ḍa'īf*)<sup>10</sup>.

### 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<sup>11</sup>:

Table 1. The conclusion of the Partial Research Hadith Quality Test

Analysis Results		Conclusion of hadith quality
Sanad	Matan	
Ṣaḥīḥ	Ṣaḥīḥ	Ṣaḥīḥ al hadith
Hasan	Ṣaḥīḥ	Hasan al hadith
Ḍa'īf	Ṣaḥīḥ	Ḍa'īf al hadith
Ṣaḥīḥ	Ḍa'īf	Ḍa'īf al hadith
Hasan	Ḍa'īf	Ḍa'īf al hadith
Ḍa'īf	Ḍa'īf	Ḍa'īf 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

<sup>8</sup>Jamal al Din Ibn Muhammad al-Sayyid, *Ibnu Qayyim al-Jawziyyah wa Juhuduh fi Khidmati al-Sunnah al-Nabawiyyah wa Ulumuha*, (Madinah al-Munawwarah: 'Imadah al-Bahthi al-Ilmi bi al-Jami'ah al-Islamiyyah, 2004), Juz I, p. 423.

<sup>9</sup>Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan 'Inda Ulama' al-Hadis al-Nabawi*, (Beirut: Dal Al-Afaq al-Jadidah, 1983), p. 239.

<sup>10</sup>Salah al-Din al-Adlabi, *Manhaj Naqd al-Matan*...p. 242. Dalam Damanhuri, *Hadis-hadis Al-Fitrah*... p. 130.

<sup>11</sup>Damanhuri, *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.<sup>12</sup>

#### a. Tawabi' analysis

Hamzah Malibari defines the Hadith *al-Āor 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-tabi'* and *al-syahid* function as reinforcement of the hadiths studied, although they have different approaches. Hadith *al-tabi'* through the narrative approach in one sanad to one *shahabat*. Hadith *al-syahid* 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 sanad 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.<sup>13</sup>

#### 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-syahid* 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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<sup>12</sup>Damanhuri, *Hadis-hadis Al-Fitrah*.....p. 135-137

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<sup>13</sup>Damanhuri, *Hadis-hadis Al-Fitrah*.....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.<sup>14</sup>

### 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 *ḍaīf*, *hasan lighayrihi* and maybe *ṣaḥīḥ 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 *ṣaḥīḥ-gharib*, *ṣaḥīḥ-aziz*, *ṣaḥīḥ-mashhur*, *hasan-gharib*, *hasan aziz*, *ḍaīf-gharib*, and maybe *ṣaḥīḥ-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:

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 و سلم يقول: لا يحل لرجل أن يهجر مؤمنا فوق ثلاثة أيام فإذا مرت ثلاثة أيام فليلقه فليسلم عليه فان رد عليه السلام فقد اشتركا في الأجر وان لم يرد عليه فقد بريء المسلم من الهجرة<sup>15</sup> [ ص 150

*"From Abū 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 greeting will not be sinned by the silence"*

The Hadith Sanad Chart above is in the following order: Rasulullah SAW → Abū Hurairah → Hilāl bin Abī Hilāl → Muhammad bin Hilāl bin Abī Hilāl → Ismaīl bin Abī Uwais → al-Bukhārī. While the biographies of the narrators in the above hadith Sanad, there are 4 (four) narrators, namely: Abū Hurairah, Hilāl bin Abī Hilāl, Muhammad bin Hilāl bin Abī Hilāl, Ismaīl bin Abī Uwais, as discussed below:

<sup>14</sup>Damanhuri, *Hadis-hadis Al-Fitrah*.....p. 143-150

<sup>15</sup>Abdullah Muhammad bin Ismail Al-Bukhārī, *Adāb al-Mufrād*, (Maktabah Salafiyah). P. 150

1) Isma'īl bin Abī Uwais, with full name

إسماعيل بن عبد الله بن عبد الله بن أويس بن مالك  
بن أبي عامر الأصبحي، أبو عبد الله بن أبي أويس  
المدني (ابن أخت الإمام)

In the book *Tahdzibul Kamal* it is stated that the scientific sanad Isma'īl bin Abī 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 Abī Hilāl, with full name

محمد بن هلال بن أبي هلال المدني، مولى بني  
كعب المذحجي

In the *Tahdzibul Kamal* book, it is stated that the teachers of Muhammad bin Hilāl bin Abī Hilāl were Hilāl bin Abī Hilāl or the father of Muhammad bin Hilāl. While on the student path, it was written Isma'īl bin Abī Uwais.

3) Hilāl bin Abī Hilāl, with full name

هلال بن أبي هلال المدني، مولى بني كعب  
المذحجي (و يقال حليف بني مذحج، والد  
محمد بن هلال).

In the *Tahdzibul Kamal* book, it is stated that the path of Hilāl bin Abī Hilāl's teacher came from Abū Hurairah and his own father Abū Hilāl Al Mudnī. Whereas on the

student path there is the name Muhammad bin Hilāl Al Mudnī.

4) Abū Hurairah with full name

أبو هريرة الدوسي اليماني (حافظ الصحابة، اختلف  
في اسمه و اسم أبيه اختلافا كثيرا)

What is clarified in the book *Tahdzibul Kamal* on the path of the teachers Abū Hurairah is written including directly to the Prophet Muhammad SAW, Usamah bin Zaid bin Haritsah, Bashrah bin Abī Bashrah Al Ghifari, Umar bin Khattab, Al-fadhil bin Abbas, Ka'ab Al Akhbar, Abū Bakar As Shiddiq, A'isyah r.a. while the students of Abū Hurairah were very many, and written among them were Hilāl bin Abī 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. Isma'īl bin Abī Uwais

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

In the book *Tahdzibu Attahdzib* by Ibn Hajar Juz I page 271 it says that وقال أبو حاتم محله الصدق وكان مغفلا وقال النسائي ضعيف.

In the Book of Man Takallama Fīhi Wahuwa Mautsīqun Aw Shālihul Hadith it is said that صدوق مشهور ذو غرائب وسمع منه الشيخان.

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

## 2. Muhammad bin Hilāl bin Abī Hilāl

In the book Tahdzibu Attahdzib by Ibn Hajar Juz 9 page 439 it says that

قال أبو طالب ثقة وقال عبد الله بن أحمد عن أبيه ليس به بأس وكذا قال النسائي وقال أبو حاتم صالح وأبوه ليس بمشهور

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

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

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

## 3. Hilāl bin Abī Hilāl

In the Book of Mizanul 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 Maghani Al Akhyar by Ahmad bin Husain Juz 6 page 65 Abū Hatim says that ليس بمشهور

In the Book of Tahdzibu 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 الصحابة while Ibn Hajar mentions with صحابي and according to Ad Dzahabi كان حافظا متنبئا ذكيا مفتيا, so that in this case Abū Hurairah does not need to doubt his tsiqah.

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

### 1) Al-Bukhārī say حدثنا إسماعيل بن أبي أويس

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 Ismaīl bin Abī Uwais (as a teacher), so it can be said that sanad is muttashil.

### 2) Ismaīl 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 Isma'īl bin Abī Uwais and Muhammad bin Hilāl bin Abī Hilāl. So it can be said that the sanad is muttashil.

3) Muhammad bin Hilāl bin Abī Hilāl say *عن أبيه*. The narration of Muhammad bin Hilāl uses the redaction 'an (عن), redaction 'an 'anahnya there are indications of a break in sanad (*inqitha' al sanad*), but because Muhammad bin Hilāl is a narrator who is Ṣadūq, does not include mudallis narrators, and the possibility that there was or had met Muhammad bin Hilāl with his teacher (his own father), namely Hilāl bin Abī Hilāl, it can be said that his sanad was muttashil..

4) Hilāl bin Abī Hilāl say *أنه سمع أبا هريرة* Periwatyan Hilāl bin Abī Hilāl uses the *sami'a* (سمع) redaction. According to the ulama 'muhaddithin, 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 Hilāl bin Abī Hilāl with his teacher, Abī 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 sanand continuity, it can be concluded as follows:

1. All narrators in the hadith sanad consist of 5 people, only 2 of them are of tsiqah quality (al-Bukhārī and Abū Hurairah), then 2 narrators are Shaduq (Isma'īl bin Abī Uwais, and Muhammad Bin Hilāl), and 1 narrator who is maqbul (Hilāl bin Abī Hilāl), and one narrator who is maqbul is ḍā'if 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 بَيْنَ أَخَوَيْكُمْ  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿الحجرات: ١٠﴾

“(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)”<sup>16</sup> (QS. Al Hujurat: 10)

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

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ  
ابْنِ شَهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي  
أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ - قَالَ « لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ  
أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا  
وَيُعْرِضُ هَذَا ، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ »  
[ش أخرجه مسلم في البر والصلة والآداب باب  
تحريم الهجر فوق ثلاث بلا عذر شرعي رقم  
2560 (يهجر) يقاطع . (فيعرض) بوجهه  
وينصرف . (خيرهما) أفضلهما وأكثرهما ثواباً]

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.

The second step in researching hadith observations is to test mu'allal or not

matan of the hadiths. 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 Ṣaḥīḥ 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 **ṣaḥīḥ al-matni** quality.

<sup>16</sup>Tafsir Jalalayn

### c. Conclusion of partial research

A partial conclusion to the hadith narrated by Abū Hurairah and written by al-Bukhari, 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 da'if 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 narrated by al-Bukhari has the quality of Hasan Lidzatihi, so that the hadith has risen in rank from what was originally considered da'if by al-Albānī to become hasan lidzatihi..

## 2. Simultaneous Analysis

### a. Tawabi research'

Tawabi Research 'As far as the researcher has explored, the hadith narrated by Abū Hurairah about Greetings Eliminating Hostility does not have tawabi traditions, only hadiths that are similar to

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

عَنْ هِلَالِ بْنِ أَبِي هِلَالٍ ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ ،  
قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :  
لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثَةِ أَيَّامٍ ،  
فَإِذَا مَرَّتْ ثَلَاثَةُ أَيَّامٍ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ ، فَإِنْ  
رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ اشْتَرَكَ فِي الْأَجْرِ ، وَإِنْ لَمْ  
يَرُدَّ عَلَيْهِ فَقَدْ بَرِيَءَ الْمُسْلِمِ مِنَ الْهَجْرَةِ .

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 *Ṣaḥīḥ Bukhari* and *Kitab Musnad As Shahabah Fi Al Kutubuttis'ah*)

حدثنا عبد الله بن يوسف أخبرنا مالك عن  
ابن شهاب عن عطاء بن يزيد الليثي عن أبي  
أيوب الأنصاري : أن رسول الله صلى الله

عليه و سلم قال ( لا يحل لرجل أن يهجر أخاه  
فوق ثلاث ليال يلتقيان فيعرض هذا ويعرض  
هذا وخيرهما الذي يبدأ بالسلام) [5883]  
[ش أخرجه مسلم في البر والصلة والآداب باب  
تحريم الهجر فوق ثلاث بلا عذر شرعي رقم  
2560 ( يهجر ) يقاطع . ( فيعرض ) بوجهه

وينصرف . ( خيرهما ) أفضلهما وأكثرهما ثوابا  
2) Hadith narrators from bin Malik → Az  
Zuhriy → Syuaib → Abul Yaman → al-  
Bukhārī (Ṣaḥīḥ Bukhari Book)

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ  
قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ -  
أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «  
لَا تَبَاغَضُوا ، وَلَا تَحَاسَدُوا ، وَلَا تَدَابَرُوا ، وَكُونُوا  
عِبَادَ اللَّهِ إِخْوَانًا ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ  
أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

3) Hadis riwayat Abdullah bin Umar →  
Nafi' → Muhammad bin Abī Fudaik  
→Muhamad bin Rafi' → Imam Muslim  
(Ṣaḥīḥ Muslim Book)

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي  
فُدَيْكٍ أَخْبَرَنَا الضَّحَّاكُ - وَهُوَ ابْنُ عُثْمَانَ -  
عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ « لَا يَحِلُّ لِلْمُؤْمِنِ  
أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

4) Hadith narrators from Abū Ayyub Al  
Anshariy → Atha' bin Yazid Al Laitsy  
→ Ibn Syihab → Malik → Abdullah bin  
Maslamah → Abū Dawud (Sunan Abī  
Dawud Book)

حدثنا عبد الله بن مسلمة عن مالك عن ابن  
شهاب عن عطاء بن يزيد الليثي عن أبي أيوب  
الأنصاري: أن رسول الله صلى الله عليه و سلم  
قال " لا يحل لمسلم أن يهجر أخاه فوق ثلاثة  
أيام يلتقيان فيعرض هذا ويعرض هذا وخيرهما  
الذي يبدأ بالسلام " . قال الشيخ الألباني :

صحيح

5) Hadith narrators from Abū Ayyub Al  
Anshariy → 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 ثنا عبد الرزاق ثنا  
معمر عن الزهري عن عطاء بن يزيد الليثي عن  
أبي أيوب الأنصاري يرويه قال : لا يحل لمسلم  
أن يهجر أخاه فوق ثلاثة أيام يلتقيان فيص  
هذا ويص هذا وخيرهما الذي يبدأ بالسلام

تعليق شعيب الأرئوط: إسناده صحيح على  
شرط الشيخين

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

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-Hadit*

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 المدحجي عن أبيه أنه سمع أبا هريرة قال سمعت النبي صلى الله عليه و سلم يقول : لا يحل لرجل أن يهجر مؤمنا فوق ثلاثة أيام فإذا مرت ثلاثة أيام فليلقه فليسلم عليه فان رد عليه السلام فقد اشتركا في الأجر وان لم يرد عليه فقد بريء المسلم من الهجرة<sup>17</sup>

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

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<sup>17</sup>"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 greeting will not be sinned by the silence" Abdullah Muhammad bin Ismail Al-Bukhārī, Adāb al-Mufrād, (Maktabah Salafiyah). P. 150

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ «لَا يَحِلُّ لِرَجُلٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا ، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»<sup>18</sup>

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

#### a. Use of words لَا يَحِلُّ

According to the author's understanding, that said لَا يَحِلُّ 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.

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<sup>18</sup>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.<sup>19</sup> 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 (أَنْ يَهْجُرَ vs أَنْ يَهْجُرَ مُؤْمِنًا) (أَخَاهُ)**

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 *أَنْ يَهْجُرَ مُؤْمِنًا*, it is more exclusively aimed at a believer, whereas according to the author's understanding it is according to the editorial of other hadiths (*أَنْ يَهْجُرَ أَخَاهُ*) 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

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<sup>19</sup> وأعلم أن هجر المسلم أكثر من ثلاثة أيام مهما غضب عليه حرام إن واجهه ولم يكلمه حتى بالسلام إلا لعذر شرعي ككون المهجور نحو فاسق أو مبتدع فلا يجرم وإن كان هجره لا يفيد ترك الفسق نعم لو علم أن هجره يحمله على زيادة الفسق امتنع أما لو لم يواجهه فلا حرمة وإن مكث سنين كما قاله المدابعي (شرح قامع الطغيان على شعب الإيمان للشيخ محمد نوي بن عمر الجاوي)

brothers in faith<sup>20</sup> 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

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<sup>20</sup> 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.<sup>21</sup>

**c. Use of sentences فَوْقَ ثَلَاثٍ vs فَوْقَ ثَلَاثَةِ أَيَّامٍ لَيَالٍ**

The use of these sentences certainly also affects the meaning, as we all know that in Islam the use of redaction لَيَالٍ more sacred than day. because in Islam important and historic events occur at night.<sup>22</sup> It 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.

**d. Correlation with *Lâ tadâbaru***

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

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ « لَا تَبَاغَضُوا ، وَلَا تَحَاسَدُوا ، وَلَا تَدَابَرُوا ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ »<sup>23</sup>

And other hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا . الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَكْذِبُهُ وَلَا يَحْقِرُهُ . التَّقْوَى هَهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ<sup>24</sup>

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".<sup>25</sup> Thus, the hadith regarding the prohibition of keeping silent (not greeting you) for more than three days is an example of its meaning “*lâ*

<sup>21</sup>From Abî Hurairah RA. He said, "Rasulullah sallallaahu 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-Nawawiyah, Hadis No.35*  
<sup>22</sup>*Al-Wâfiy fi al-Syarh al-Arba'in al-Nawawiyah*, hal.289

<sup>21</sup>Nurcholish Madjid, *Masyrakat Religius*, Jakarta: Paramadina, 2000, p. 29

<sup>22</sup>Surat Al Qadr and Surat Al Isra'

<sup>23</sup>The hadith narrator: Anas bin Malik → Az Zuhriy → Syaib → Abul Yaman → Al Bukhari (Kitab Shahih Bukhari)

*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, “باب تحريم الهجرة فوق ثلاثة” (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-Wafiy Fi al Syarah al Arba'in al Nawawiyah*:

*“Tadâbur (silence for someone) more than three days is haraam if it is caused by worldly affairsAs 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-Khithâbi said, parents are allowed to silence their children for the purpose of educating them.”<sup>26</sup>*

#### 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 “mafihum mukhâlafah”. In the book *Marqâh al-Mafâtih*<sup>27</sup> said;

قَالَ الْخَطَّابِيُّ: رُحِّصَ لِلْمُسْلِمِ أَنْ يَعْضَبَ عَلَى  
أَخِيهِ ثَلَاثَ لَيَالٍ لِقَلَّتِهِ، وَلَا يَجُوزُ فَوْقَهَا إِلَّا إِذَا  
كَانَ الْهَجْرَانُ فِي حَقِّ مَنْ حُقِّقَ اللَّهُ تَعَالَى،  
فَيَجُوزُ فَوْقَ ذَلِكَ

<sup>26</sup>*Kitab Al-Wâfiy fi al-Syarh al-Arba'in al-Nawawiyah*, hal.289. and see the book *Syarkh Shahih Bukhari*, by Ibnu Bathâl, “*Kitab al-Adâb, Bâbu Mâ Yajûzu Min al-Hijrân Liman 'Ashâ*”. See too the book *Al-Istidzkâr* by Ibnu Abd al-Bar, Juz 8, p. 290, *Maktabah al-Syâmilah*.

<sup>27</sup>*Syarkh Misykâh al-Mashâbih*, by Syaikh 'Ali bin (Sultan) Muhammad, Abu al-Hasan Nûruddîn al-Malâ al-Harawiy al-Qâriy (w: 1014 H)

*“Al-Khaththâbiy (Abū Sulaiman Hamd bin Muhammad bin Ibrâhîm bin al-Khathhâb, 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'.”<sup>28</sup>*

According to Al-Khaththabi, three days of silence a person is classified as a little time so that it can be forgiven. However, there is an redactional of "ufiyya (forgiven)" giving a signal that silencing someone for three days is not allowed. And a period of three days to silence someone as "rukshah (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.<sup>29</sup>

There are also differing opinions regarding the silence for three days among

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<sup>28</sup>*Marqâh al-Mafâtîh Syarkh Misykâh al-Mashâbîh, Juz 8, hal.3146, Dâr al-Fikr, Bairut, libanan, Maktabah Syâmilah al-Ishdâr al-Awâl*

<sup>29</sup>Al-Khaththabi's explanation of the status of "three days" still needs to be contemplated, because the status of three days which he said was few, has not yet found a clear ground. In fact, in the Nahwu discipline (more than two = jama / many) as well as in Jurisprudence (such as things that cancel prayer, many movements / three movements) which means the number three is a large number. Also the reason for being allowed to be silent is for only three days, not four or five days. Abu Sulaiman Hamd bin Muhammad bin Ibrâhîm bin al-Khathhâb, *Ma'âlim al-Sunan Syarkh Sunan Abî Dawûd*, Juz 5, hal.135, *Bâbu Fîman Yahjuru Akhâhu al-Muslim*.

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.<sup>30</sup>

### **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.<sup>31</sup> 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

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<sup>30</sup> *Shahîh Muslim bi Syarh al-Nawawiy*, juz 16, *Babu Tahrîmu al-Tahâsudi wa al-Tabâghu wa al-Tadâburi* hal.174.

<sup>31</sup> Abu al-Hasan Ali al-Bashr al-Mawardi, *Etika Agama dan Dunia. Memahami Hakikat Beragama dan Berinteraksi di Dunia*, (Bandung: Pustaka Setia, 2003), p. 123

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.<sup>32</sup>

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).<sup>33</sup> 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 الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا  
وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿الفرقان: ٦٣﴾<sup>34</sup>

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 حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا  
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿النساء: ٨٦﴾<sup>35</sup>

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

<sup>32</sup>Huston Smith, *Agama-Agama Manusia*, (Jakarta: Yayasan Obor Indonesia, 2004), p. 283-284.

<sup>33</sup>Abdullah Zakiy al-Kaf, *Islam Cahaya Dunia Menuju Keselamatan Akhirat*, (Bandug: Pustaka Setia, 2002), p. 123.

<sup>34</sup>“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.” (QS. Al Furqan: 63)

<sup>35</sup>“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant..“ (QS. An Nisa: 86)

## **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 tawabi', there is no hadith tawabi ', 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 Ṣaḥīḥ quality. Thus what was originally the hadith in quantity was the hadith ahad, it was elevated to a famous hadith (**ahad-masyhūr**). The main hadith in the history of Abū 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 **Ṣaḥīḥ lighairihi**. So the conclusion is that the hadith about

"Greetings Eliminating Hostility" is of quality **Ṣaḥīḥ lighairihi**. This conclusion strengthens the thesis of rejection of al-Albānī's judgment on the hadith which is considered ḍa'īf 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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