

## The Concept of Harmony and Peace in the Hadith

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**Abstract:** *Every Islamic religious teaching of the hadith is as a source of teaching second after the Qur'an both teach its people to live in harmony and make peace. Both also teach mutual tolerance and respect for differences of opinion and understanding. Neither of them, teaches their people to commit acts of violence or anarchy against other people or other groups. Even if there are still many in practice events in the field, there are often attacks against each other between one understanding and another and even against different religions. This article explores the concepts of getting along and making peace as an enlightenment for its people to be believed and implemented to live in love with each other, invite a life of peace and mutual tolerance between fellow human beings without differentiating religion and understanding, then the nature and attitude of mutual reproach, and violence in the name of Islam is a despicable act.*

**Keywords:** *harmony, peace, differences of understanding, islamic teaching*

### Introduction

Nowadays, some Indonesian Muslim communities experience a shift in culture and values that are harmonious and peaceful, turning into a complex portrait with brutal acts and sadistic, brutal acts, and their actions are more despicable than animals. It is no longer shown as a Muslim who is a good person wherever he is. As the record of the personality of the prophet saw, who was patient and wise throughout his life. The apostolic mission of Muhammad according to the Qur'an is to spread the message of peace and be a mercy for all nature.<sup>1</sup> Therefore, Islam as a religion of peace, no doubt except by people who are very skeptical<sup>2</sup> or do not understand the message of peace that is the mission of the Qur'an. But it needs to be responded to by the emergence of issues regarding violence in Islam (islamic radicalism) is a new challenge for Muslims to provide the right solutions and answers. This issue has existed for a long time, especially at the international level. Islamic radicalism (violence in Islam) is a problem that is widely discussed in political discourse and global civilization due to the power of the media which has great potential in creating perceptions of national and world communities. Outsiders, such as Western Europe and the United States, refer to the islamic movement as a radical religion, hardline groups, extremists, militants, right Islam, fundamentalism and terrorism. The image of Islam as a religion that pays attention to dredging and peace should not be "smeared" in the eyes of the world because some adherents of the islamic religion commit acts of terror in the name of islam. We as intelligent followers of Islam must make people aware, that the concept of harmony

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and peace has been stated in the Qur'an and hadith as the source of the first and second teachings of Islam that Islam is a religion that is harmonious and peaceful, full of love and compassion.

The message of peace in the Qur'an grounded by the Messenger of Allah saw. does not limit peace in the personal, family and spheres between fellow Muslims, but also in a universal context that includes all human beings.<sup>7</sup> The Qur'an even forbids to make oaths as an excuse not to perform peace among mankind, as in .. Qs. al-Baqarah/2: 224.

It is necessary to understand the teachings of Islam that requires some sciences as sciences that become an introduction to understand the content of the Qur'an and hadith. It cannot be understood the content of the Qur'an in a purely self-taught way, so the understanding will become wild and erroneous causing the understanding of islamic teachings beyond the understanding passed down from the prophet Saw to the scholars. Among the sciences that are the introduction to understanding the Qur'an and hadith, Muslims must learn knowledge, such as the science of the Qur'an and the science of hadith, the science of qira'ah, the science of Islamic law and the science of Arabic and others, all of which help understand the teachings of Islam both textually and contextually. The position of the Hadith as the source of the teachings of Islam is second, so this research explores the hadith which advises harmony and peace in order to be a contribution to the Muslim community. And from an early age in the family environment has been introduced and invited to implement in the daily life of Muslims, so efforts to vilify Islam can be understood by the community and are not provoked that these people or groups are nothing but individuals or those who have an interest in damaging the good name of Islam. In an effort to explore the hadiths of the theme of peace harmony, the steps of the tahalili / analytical hadith study method are taken. So that it can be understood in detail the message of meaning of the hadith, starting from the description of words, and the cause of the wurud / emergence of hadith, and the explanation of hadith from hadith scholars, and the fiqh law from the collection of hadith explanations.

## Literature Review

Religious harmony in terms of hadith (Epistemological Problems). The study of religious harmony is important because religious sentiments often lead to conflict of tension. Not only in Indonesia, but also in other parts of the world, although social, political, economic factors are quite coloring, but the role of religion cannot be denied in social conflict. This is mainly related to the lack of tolerance towards other faiths. Among the way to create religious harmony is to examine the framework of islamic epistemology analysis based on religious harmony. Islamic epistemology believes in the source of the truth of revelation, reason, empirical, and intuition. The methods and tools used in the search of truth are the guidance of revelation, reason, empirical, and intuition. The Theological basis examined in this study is derived from The Hadiths of The Prophet Muhammad that are relevant with religious harmony. This study is included in the literature study category with primary data taken from the books of hadiths and supported by secondary data from various books that examine the religious harmony. Islamic epistemology is used as an analytical blade of foundation for exploring sources of truth which are related to the foundations of religious harmony in the hadiths of the Prophet Muhammad which later expected to grow awareness to respect each other. This step is expected to be one of intersections that bridges the realization of religious harmony, especially in Indonesia.

## Methodology

The research is a qualitative literature review model that is descriptive. Because qualitative research is research examining the history of development and ensuring the correctness of the data (Sugiyono, 2010: 35-37). So this research explores the method of *tahlili* (analytic) of hadith and explanation of harmony and peace from book of *Fathul al-Bari*, and other hadith books and articles.

### Tahlili Method (Analytical)

#### a. Understanding

The method of syarh tahlili is to explain the hadiths of the Prophet by explaining all aspects contained in the hadith and explaining the meanings contained in it according to the tendencies and expertise of the devotee. In presenting an explanation or commentary, a hadith devotee follows the systematics of the hadith according to the order of hadith contained in a book of hadith known from al-Kutub al-Sittah.

The pensyarah begins its explanation from sentence by sentence, hadith after hadith in order. The description concerns various aspects that the hadith contains such as vocabulary, the connotation of its sentences, the background of the descent of the hadith, its relation to other hadiths, and the opinions circulating around the understanding of the hadith, both those from friends, tabi'in and hadith scholars.

#### b. Characteristics of the Tahlili Method

In general, sharah books that use the tahlili method are usually in the form of ma's\your (history) or ra'y (rational thinking). The ma's\your-shaped sharah is characterized by the many predominances of histories that come from friends, tabi'in or hadith scholars. Meanwhile, the ra'y-shaped sharah is dominated by the rational thinking of the devotee.

The sharah books that use the tahlili method have the following characteristics:

1. The recitation carried out using the pattern of explaining the meaning contained in the hadith comprehensively and thoroughly.  
In the recitation, the hadith is explained verbatim, sentence by sentence in order and is not missed also explains sabab al wurûd from the hadiths that are understood if the hadith has its *sabab wurûd*
2. It also describes the understandings that **have been** conveyed by the companions, tabi' in and other hadith sharah experts from various disciplines.
3. In addition, it is also explained munasabah (relationship) between one hadith and another hadith.
4. In addition, sometimes sharah with this method is colored by the tendency of the shah to be in one particular school, so that various patterns of discourse arise, such as the fiqhy pattern and other patterns known in the field of Islamic thought.

### The Search For Harmony And Peace

Harmony means agreeing on existing differences and making those differences a starting point for fostering a social life of **mutual** understanding and accepting with sincerity a sincere heart. Harmony is a condition and process of creating and maintaining diverse patterns of interaction between autonomous units (elementals / sub-systems). Harmony reflects a reciprocal relationship characterized by mutual acceptance, mutual trust, mutual respect and respect, and mutual understanding of togetherness.

In the colloquial sense the word harmony and harmony is peace and peace. With this understanding, it is clear, that the word harmony is only used and applies in the world of association. Harmony between religious people does not mean relativizing existing religions and melting into one totality (religious syncretism) by making the existing religions as the school of the totality religion, but rather as a way or means to bring together, regulate external relations between people who are not as religious or between religious groups in social life. So it can be concluded that harmony is a peaceful and peaceful life of mutual tolerance between people of the same or different religions, their willingness to accept differences in beliefs with other people or groups, allowing others to practice the teachings believed by each society, and the ability to accept differences.

### **The link between Islam and Peace**

Islam as a religion of peace actually does not correct the existence of a nonviolent pre-establishment. RadiKal's ways of achieving political goals or defending what is considered saKral buKanlah islamic ways. In the tradition of Islamic civilization itself, there is also no known label of radiCalism. The Word of God (QS. Al-Anbiyaa' : 107)

It means: "And we did not send you, but to (be) a mercy to the universe.

Peace is a staple in human life, because peace will create a healthy, comfortable and harmonious life in every interaction between each other. in an atmosphere of safety and peace, human beings will live with full of tranquility and joy can also carry out obligations in the frame of peace. therefore, peace is an absolute right of every individual.

Even the presence of peace in the life of every creature is a demand, because behind the expression of peace it holds hospitality, tenderness, brotherhood and justice. from this paradigm, islam was passed down by allah swt to the face of the earth by the intercession of a prophet who was sent to all human beings to be a mercy for all nature, and not just for followers of muhammad alone. Islam is essentially aimed at creating peace and justice for all human beings, according to the name of this religion: i.e. al-islām. Islam is not the name of a particular religion, but rather the name of a religious communion brought by the prophets and attributed to all their followers. That is the mission and purpose of the passing down of Islam to man. Therefore, Islam was derived not to nurture hostility or spread resentment among mankind. The conception and historical facts of Islam show, how the tasāmuh (tolerant) attitude and affection of Muslims towards adherents of other religions, both those belonging to the ahl al-kitab and the musyriks, even towards all beings, Islam prioritizes an attitude of affection, harmony and peace.

The values of peace are essentially widely contained in the Qur'an and are also clearly indicated in various histories of the prophet's hadith. There is not a single verse in the Qur'an, and not a single hadith inflames the spirit of hatred, hostility, opposition, or any form of negative behavior that threatens the stability and quality of peace of life. the Qur'an affirms that the Messenger of Allah saw was sent by Allah to spread affection:

It means: "and we did not send you, but to (be) a mercy to the universe". (Q.S. Al-Anbiya: 107)

## Findings & Discussion

### 1. Hadith Studies of Dredging and Peace

#### 1. *Sanad*

From the results of the search for the speaker, there are several sanad paths found both from Imam al-Bukhori, Imam Muslim, an-Nasa'i, at-Tirmidzi, Imam Ahmad and Ibn Hibban.

#### 1. History of Bukhori

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ [2]

حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَاءُ عَنْ عَامِرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ [3]

#### 2. Muslim History

حَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حَمِيدٍ جَمِيعًا عَنْ أَبِي عَاصِمٍ قَالَ عَبْدُ أَنْبَاءَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ أَنَّهُ سَمِعَ أَبَا الرَّبِيعِ يَقُولُ سَمِعْتُ جَابِرًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ [4]

#### 3. History of Tirmidzi

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ ابْنِ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمَنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ [5]

#### 4. History of an-Nasa'i

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ عَنْ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ [6]

#### 5. History of Imam Ahmad

حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ حَدَّثَنَا عَامِرٌ قَالَ جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ [7]

#### 6. History of Ibn Hibban

أخبرنا عبد الله بن قحطبة بضم الصلح ، حدثنا محمد بن الصباح ، حدثنا عبيدة بن حميد ، عن بيان بن بشر ، عن عامر ، عن عبد الله بن عمرو ، عن النبي صلى الله عليه وسلم ، قال : « المسلم من سلم المسلمون من لسانه ويده ، والمهاجر من هاجر ما نهى الله عنه [8]

#### 2. *I'tibar*

Linguistically, i'tibar means a review of things with the intention of knowing something of the same kind. Meanwhile, according to the term of hadith science as referred to here is i'tibar means to include sanad-sanad which is for a certain **hadith** so that it can be known whether there is another periwayat or not for the sanad part of the sanad hadith in question. [9]

Here is a picture of the i'tibar scheme that the speaker did:

From the above scheme we can see that the hadith about the good muslim person

(المُسَلِّمُ مَنْ سَلِمَ الْمُسْلِمُونَ) have a **martyrdom** [10] for Abdullah ibn 'Amr i.e. Abu Hurairah and Jabir, of which Abdullah ibn 'Amr is included in the annals of Imam al-Bukhori, **Ahmad** ibn Hanbal and Ibn Hibban. Meanwhile, Abu Hurairah in the history of at-tirmidzi and Sahab Jabir entered the history of Muslims. As for seeing the Bukhori riwayat we will also find mutabi[11] for Amir i.e. asy-Shi'bi.

## **Sanad and Matn's Critique**

### **1. Sanad**

In conducting sanad criticism, the speaker takes the following steps: - First, it records all the periwayats in the sanad under study. As for what the speaker **means** is the history of al-bukhori which went through the route of sanad Abdullah bin Amr which was continued to Amir, which is as follows:

#### **a. Abdullah bin 'Amr**

His full name is Abdullah bin Amr bin Ash bin Wali bin Hashim al-Qurasi. He was among the first friends of thabaqah.

**His teachers** : Prophet Saw., Suraqah bin Malik, Abdurrahman bin Auf, Amru bin Ash

His students included: Thalaq bin Ubaid, Ashim bin Sufyan, Amir bin Sharakhil, Abbas bin Jalid, Abdullah bin Babah.

**Some scholarly opinions:**

- Ahmad bin Hanbal says He **died** on ليا لي الحرة i.e. in the year 63 months of dzulhijjah
- Al-Lais says his death in 68 A.D. · **Ibn** Hajar said al-Askari's narrative that He lived nearly 100 years was not true. [12]

#### **b. Amir**

His name is Amir ibn Sharakhil, he belongs to the 3rd thabaqat of the middle tabi'in. He died after 100 H. His teachers included: Abdullah bin Umar bin Khatab, **Abdullah** bin Amr bin Ash, Abdullah bin Mas'ud, Abdullah bin Muti' bin Aswad. His students included: Rabi'ah ibn Yazid, Zubaid al-Yami, Zakaria ibn Abi Zaidah, As-Sara ibn Ismail

**Opinion of scholars :**

- Makhul : ما رايت افقه منه
- Abu Mujaliz : ما رايت فيهم افقه منه
- Ibnu Ma'in : ثقته [13]

#### **c. Zakaria**

His name is Zakaria bin Abi Zaidah. He was among the 6th thabaqah of the people who were in senior tabi'in. Died 147/148/149 H. His teachers included: Amr Ash Shi'bi, Al-Abbas bin **Dzuraikh**, Abdurrahman Ibn al-Ashbihani, Atiyah al-'Aufi, Abdul Malik bin Umair. His disciples included: Ali ibn Yazid as-Shadai, Isa bin Yunus, Abu Nu'aim, Muhammad bin Bisyr, Muhammad bin Fadl.

**Opinion of scholars :**

- Al- Mizi : ليس به بأس
- Ibnu Hibban : memasukkanya dalam kitab التَّقَابَات

- Abu Bakr al-Bazar : ثقة
- Ibnu Sa'd : ثقة كثير الحديث كان [14]

### c. Abu Nu'aim

His name is Al-Fadl bin Dakin. He was born in 130 A.D., including the 9th thabaqah of atbaut Tabi'in senior. Died in 218 H / 219 H in Kuffah. His teachers included: Zafar bin al-Hudail, Zakaria bin Abi Zaidah, Zamah bin Sholeh, Abi Khoisyamah Zuhair bin Mu'awiyah, Ziad bin Lahiq His students included: Imam al-Bukhari, Ibrahim bin Isyhaq, Al-Harbi, Ibrahim bin al-Khusain, Ahmad bin Ishaq, Ahmad bin al- Hasan, Ahmad bin Khalid.

#### Opinion of scholars :

- Ibnu Hajar : ثقة ثبت
- Ibnu Sa'd : ثقة مأمونا كان [15]

### d. Imam Bukhari

His full name is Abu Abdillah Muhammad bin Isma'il bin Ibrahim al-Mughirah bin Bardizbah al-Bukhari al-Ju'fi. He died in 256 A.D. His teachers include: al-Fadl bin Dakin, Yahya bin Ma'in, Ahmad bin Khalid al-Wahabi, Abu Tsabit, Muhammad bin Kasir, Qutaibah bin Sa'id, Abdullah bin Yusuf at-Tunisi His students included: at-Tirmidzi, Ja'far bin Muhammad Al-Qattan, Muhammad bin Ziyad, Abu Bakr Abdullah bin Dawud, Ghafir bin Jarir.

#### Opinion of scholars :

- Ibnu Hajar : إمام الدنيا في فقه الحديث
- Muhammad bin Yusuf: He said to me, "I did not write one Hadith in Shahih Bukhari, unless I took a bath before that and prayed two *rokaats*".
- Ja'far bin Muhammad al-Qattan said I heard Muhammad ibn Ismail say : "I have written a hadith from more than 1000 gurus there is no hadith that I have except I also mention his sanad"[16].

said I heard Muhammad ibn Ismail say : "I have written a hadith from more than 1000 gurus there is no hadith that I have except I also mention sanadnya"[16]. - Second, examine the words (term/symbol of the periwayatan) that connect between the nearest periwayats in the sanad, i.e. whether they are haddatsani, haddatsana, akhbarana, 'an, anna or other words. [17] The words that emerged from Imam al-Bukhari for Abu Nu'aim were haddatsana, Abu Nu'aim for Zakaria sama haddatsana, also zakaria for Amir said haddatsana, while Amir for Abdullah bin 'Amr said sami'tu, and Abdullah bin 'Amr for the Messenger of Allah said qaala.

Looking at this series of sanad hadiths narrated by Imam Bukhari through this path of Abu Nu'aim, we can see several variants in the takhamul wal ada' of each perowi. Imam Bukhari used shigat حدثنا to Abu Nu'aim as well as Abu Nu'aim to Zakaria. Then Zacharias to Amir used shigat عن, Amir to Abdullah bin Amr used shigat سمعت, and Abdullah bin Amr to the Messenger of Allah used shigat قال. In general the symbols fall into the same category' which is the first level in tahammul wal ada'[18]. It's just that there is one that the scholars dispute, and that is 'an.

Some scholars have argued that the hadith containing harf 'an is a disconnected sanad. But the majority of scholars consider it to be in al-sama' on the condition that there is no concealment of

information (tadlis), there may be a meeting between the teacher and the disciple, the periwayat must be trusted, added malik ibn Anas, Ibn Abd. Al-Barr and al-Iraqi[19]. After seeing the state of Zacharias who did not perform tadlis, then seeing the year of his death with the teacher and also their domicile who were both in Kuffah, most likely he met. And the latter sees the opinion of the Scholars who state that Zacharias is a trusted person. So the speaker concludes that although the editor used by Zakaria is 'an, but enters the same assessment' which is automatically *ittishal* between him and the teacher.

Then when viewed from the year of death of each of the perowi who existed, it is possible during, and judging from the place of death the perowi can meet with their teacher. This is in accordance with the requirement of hadith shahihan (isnad) set by Imam Bukhari, namely that besides one **time**, they must meet between teacher and student. Finally, based on the data we obtained above, the speaker concludes that sanad hadith **الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ** which Imam al-Bukhori narrated with the line of Abdullah bin 'Amr which was passed on 'Amir is Shohih his Sanad.

## 2. Matan

After the speaker can find the conclusion that sanad hadith

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ

with the quality of shohih, then the speaker proceeds to the matan krikitik. The steps that the speaker took were:

### a. Researching the arrangement of *matan*.

1. History of Bukhori

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

1. History of Muslim

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

2. History of Tirmidzi

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

3. History of an-Nasa'i

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

4. History of Imam Ahmad

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

5. History of Ibnu Hibban

المسلم من سلم المسلمون من لسانه ويده ، والمهاجر من هاجر ما نهى الله عنه

Of the five perowi each of the three perowi namely imam al-Bukhori, an-Nasa'i, Imam Ahmad and Ibn Hibban matan narrated as not there is. But for Imam Muslims stop at *yadih* While at-Tirmidzi continuation after *wal mu'min man aminahu al-nasu 'ala dimaihim wa amwalihim*

So that of the three editors, the speaker did not find any conflict in a way. It's just that the existing differences have different directions, namely explanations *al-muhajir* and *al-mukmin*.

But all of them have similar points on boundaries/understandings *al-muslim*.

## 6. Confronting the matan hadith to the criteria of *matan shahihan*

Scholars who are experts in hadith in determining the validity of matan have different criteria. Some are many conditions, some are few, some are moderate (in the view of the speaker). In this paper, the speaker takes the criteria of Shalah ad-Dhin al-Idlibi, namely:

1. It must not contradict the Qur'an
2. Neither contradicts the fixed Sunnah, nor does it conflict with the nabawiyyah sirah which has been recognized by the Ummah
3. Does not contradict reason, empirical evidence and historical reality. [20] After studying the hadith and/by studying the hadith sharah book that explains

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2. Neither contradicts the fixed Sunnah, nor does it conflict with the nabawiyyah sirah which has been recognized by the Ummah
3. Does not contradict reason, empirical evidence and historical reality. [20] After examining the hadith and/by examining the sharah book of the hadith which explains the aforementioned hadith the speaker can conclude that the hadith is shohih matannya, on the grounds that:

1. The existence of supporting hadiths with the above hadith, which is about how important and great the benefits of keeping the oral of a Muslim who is also narrated Imam al-bukhori from Abu Hurairah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصْبٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمِ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ [21]

2. Fakhruddi ar-Razi explained that leaving an answer (not answering) a greeting or salute is an insult, while the insult is painful and what hurts is illegitimate. [23] This is in line with how a Muslim should not harm another Muslim either with his hands or lesan, as this hadith.

3. In general those detrimental things are not justified in religion including hurting others. Islam is a religion that peacefully upholds peace and harmony, of course the prohibition of harming others can be accepted by anyone logically. As the logic that ar-Razi built above. And in the reality of coexistence of fellow members of society who are stated, we are governed so as not to persecute others, then there arises a law that threatens acts of violence, persecution and others that hurt and harm others.

## 7. Explanation of Meaning

In the book of Fath al-Baari, Ibn Hajar explains that the *al* contained in *lafad al muslimu* is *useful lil kamaal* (Perfection). So the meaning obtained is a perfect muslim. Then al-Khatthabi explained that what is meant by *al-muslimu* in this hadith is the main muslim, that is, the muslim who combines the rights of Allah and the rights of other muslims. This hadith implies that

1. The main sign of a good Muslim is the salvation of other muslims from the 'mischief' of his words and deeds that hurt him.
2. This hadith encourages *umt islam* to improve itself before God by improving its association with fellow human beings to try not to harm others. [24]

## Conclusion

The conclusion of this topic that hadith was the foundation of Islamic teachings after the Qur'an was bequeathed to the people as a record of the prophet Muhammad who was followed by the people. It also commands Muslims to reach the level of Muslims who are perfectly possessed of character making others get along well and peacefully then the surrounding human beings bear witness to their nature.

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[1] Muhamad Nurudin, Introduction to the Ulumul Hadith (Philosophical Studies), tt., tt., p. 162

[2] Abu Abdillah Muhammad ibn Isma'il al-Bukhari, Shahih, Bukhari, Volume 1, Kaero: Darul Hadith, 2004, p. 11

[3] Abu Abdillah Muhammad ibn Isma'il al-Bukhari, Shahih, Bukhari, Volume 2, p. 128 in Mkatabh syamilah

[4] Muslim ibn al-Hajjaj, Shohih Muslim, juz 1, p. 149 in Maktabah Syamilah

[5] Muhammad Ibn Surah at-Tirmidzi, Sunan at-Tirmidzi, juz 9, p. 215 in Maktabah Syamilah

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- [8] Muhammad ibn Hibban ibn Ahmad Ibn Hibban, Shahih Ibn Hibban, juz 1, p. 451 in Maktabah Syamilah
- [9] Umma Farida, Naqd Al-Hadith, Holy: Holy STAIN, cet. 1, 2009, p.99.
- [10] The Martyrdom is a supportive periwayat who is and for the companions of the Prophet, see ibid, p. 100
- [11] Mutabi' is a periwayat who has the status of a supporter of the periwayat who is not a friend of the Prophet, see ibid.
- [12] Ibn Hajar al-Asqalani (Tahdzib at-Taahdzib Fi Rijalil Hadith juz 3, Beirut : Daarul Qutb al-Ilmi, 2004, p 587
- [13] Ibid., pp 339-341
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- [15] Ibid., juz 8, p 275
- [16] Ibid., juz 9, p 52
- [17] Umma Farida, Op.Cit. , p. 108
- [18] Ibid., pp. 44-45
- [19] Ibid., pp 57-58
- [20] Ibid., p. 187
- [21] Ibn Hajar al-Asqalani, Sharah Fathul Bari, juz. 17, p. 161 in Maktabah Syamilah
- [22] Qur'an al-Karim Surah An-Nisa' verse 86
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- [24] Ibn Hajar al-Asqalani, Op.Cit., juz. 1, p. 53.

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