

Takhrij Hadith Muslim's Obligation to Seek Knowledge

Muhammad Idham Hafizh Permana¹, Kifah Gibraltar Bey Fananie²

¹Department of Religious Studies, Faculty of Usuluddin,
UIN Sunan Gunung Djati Bandung, Indonesia

²Bachelor Candidate of International Studies,
Azerbaijan Diplomatic Academy (ADA) University, Azerbaijan
idhamhafizh24@gmail.com; kifah.bey99@gmail.com

Abstract

This study aims to discuss the hadith about studying. This study uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith in the field of takhrij hadith, while the material object is the hadith about studying with narrated by Ibn Majah No. 224. The results and discussion of this study indicate that the hadith narrated by Ibn Majah no. 224 is *dhaif* because there are comments from scholars who give negative assessments of the hadith narrators but are promoted to *hasan li ghairihi* because they have *syahid* and *muttabi*. This study concludes that the hadith narrated by Ibn Majah no. 224 has the qualifications of *maqbul ma'mul bih* so that it is relevant to be used as a proposition in the obligation to study.

Keywords: Hadith; Knowledge; Syarah; Takhrij

Introduction

Knowledge is a trait with which it can be clear the meaning of a thing. Knowledge is a gem, therefore many people seek knowledge from childhood to adulthood because someone is required to be a knowledgeable person. Without knowledge, humans cannot do anything properly, because the knowledge of the angels was ordered to prostrate to the Prophet Adam, and because human knowledge was created to be a caliph on earth, therefore humans are obliged to seek knowledge as much as possible and as high as possible (Busiri, 2020). This study is interested in discussing the hadith about studying.

The results of previous research on studying hadith perspective have been put forward by a number of researchers. Among others Nurlia Putri Darani (2021), "Kewajiban Menuntut Ilmu dalam Perspektif Hadis," Jurnal Risat Agama. The purpose of this study is to discuss how the hadith explains about the obligation to study. This research method uses a

qualitative type through literature study with content analysis. The results and discussion of this study include the meaning of studying, takhrij hadith about the obligation to study, and how the ethics of a student in studying. The conclusion of this study shows that the command to study is an obligation and the hadith that explains the obligation to study is a saheeh hadith. This study recommends the importance of understanding among Muslims about their obligations in studying (Darani, 2021).

The results of previous studies and current research have similarities. Thus, the present study intends to develop the results of previous research. So it is hoped that the study of this hadith will develop.

The framework of thinking needs to be developed to answer the question of how the hadith is about studying. Education is one of the basic human needs, because with education humans can achieve success in the world and the hereafter. By seeking knowledge, humans can distinguish between khaq and falsehood, and knowledge is a very noble thing, because knowledge is a gift from God to humans as a way to the *muttaqin* (Noer, 2017). The concept of studying in Islam can be understood based on the hadith. Hadith is anything that comes from the Prophet Muhammad Saw (Darmalaksana, 2018), both those scattered in the books of hadith and actualized in the community, which is known as the *sunnah* (Soetari, 1994). Hadith about seeking knowledge is abundant. Among other hadith narrated by Muslim No. 2699, which means "whoever follows a path in search of knowledge, Allah will make easy for him the path to heaven." Discussion of hadith about studying is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith about studying can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on this discussion of hadith science, it can be concluded how to study according to hadith.

The theoretical foundation is needed for the theoretical foundation in conducting the discussion. The theoretical basis of this research applies the theory of hadith science. In the science of hadith there is the science of *dirayah* hadith (Soetari, 2005), namely science whose material objects are narrations, sanad, and matan hadith. Rawi is the narrator of hadith, sanad is the link of the sanad of hadith narrators, matan is the text of the hadith (Darmalaksana, 2018). The science of hadith determines the requirements for the validity (authenticity) of a hadith, namely: Rawi must be 'adl, which is to have a commendable personality quality and dhabit, which is to have a qualified scientific capacity and tsiqah, which is to have undoubted integrity, namely a combination of 'adl and dhabit; The sanad must be connected (mutashil) in the sense that it cannot be disconnected (munfashil); and Matan should not be awkward (syadz) and there should be no defects ('illat) (Darmalaksana, 2020b). If it fulfills all the requirements

of authenticity, then the status of the hadith is called authentic, whereas if it does not meet any of these conditions, the quality of the hadith is called dhaif (Darmalaksana, 2020b). According to the science of hadith, authentic hadith is maqbul (accepted), while daif hadith is mardud (rejected) (Soetari, 2015). However, the daif hadith can be elevated to hasan li ghairihi if there are syahid and muttabi (Soetari, 2015). Syahid is another hadith, while muttabi is another hadith sanad (Mardiana & Darmalaksana, 2020). However, not every maqbul hadith can be practiced (ma'mul bih), in the sense that there are categories of maqbul hadith but cannot be practiced (ghair ma'mul bih) (Soetari, 2015), it depends on the context in terms of situations and conditions.

The main problem of this research is the hadith about studying. The formulation of the problem of this research is how the hadith about studying. This study aims to discuss the hadith about studying. Theoretically, this research is useful as an initial study in understanding hadith about studying. Practically, research is useful as knowledge about the importance of studying according to hadith.

Research Methods

This study uses a qualitative approach by applying the descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data, not numbers (Darmalaksana, 2020a). Sources of data in this study include primary sources and secondary sources. Primary data sources are "Ensiklopedi Hadits Kitab 9 Imam" (Saltanera, 2015). While the secondary data sources are literature related to the topic of this research which is sourced from journal articles, books, and others. Data collection techniques are carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the syarah hadith method. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020b). While the hadith syarah is an explanation of the matan (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic, until a conclusion is drawn.

Results and Discussion

1. Research Result

The stages of takhrij hadith require removing the hadith from the book of hadith which is then examined for validity. After tracking the hadith with the keyword "study" on the "Ensiklopedia Hadis Kitab 9 Imam," then found the hadith of Ibn Majah No. 224. The editorial text of the hadith is below:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَيْطَانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعَ الْعِلْمُ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرَ وَاللُّؤْلُؤَ وَالذَّهَبَ

Has told us Hisham bin Ammar said, has told us Hafsh bin Sulaiman said, has told us Katsir bin Syinzhir from Muhammad bin Sirin from Anas bin Malik he said, Rasulullah Saw said, "Seeking knowledge is an obligation for every Muslim. And one who puts knowledge not on an expert, like one who drapes pearls, diamonds and gold around the neck of a pig" (Ibn Majah No. 224).

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

Table 1. List of Rawi and Sanad

No.	Rawi Sanad	Born/Died		Country	Kunyah	Scholars Comments		Circle
		B	D			-	+	
1	Anas bin Malik bin an-Nadlir bin Dlamdlam bin Zaid bin Haram	91	H	Basrah	Abu Hamzah		Ibnu Hajar al-Asqalani: Tsiqah	Shahabat
2	Muhammad bin Sirin, maula Anas bin Malik	110	H	Basrah	Abu Bakar		Ahmad bin Hambal: Tsiqah; Yahya bin Ma'in: Tsiqah; Al-'Ajli: Tsiqah; Muhammad bin Sa'd: Tsiqah ma'mun; Ibnu Hibban: Hafizh; Ibnu Hajar al-Asqalani: Tsiqah tsabat; Adz-Dzahabi: Tsiqah hujjah	Tabi'in the middle class

3	Katsir bin Syinzhir			Basrah	Abu Qurrah	Abu Zur'ah; Layyin; An-Nasa'i; Laisa bi qowi; Ibnu Hazm; Dhaif Jiddan;	Ahmad bin Hambal; Shalih; Yahya bin Ma'in; Shalih; Al-Bazzar; Laisa bihi ba's; Ibnu Hajar al-'Asqalani; Shaduq yuhti	Tabi'in (not seeing Shahabat)
4	Hafsh bin Sulaiman	180 H		Kufah	Abu 'Umar	Ahmad bin Hambal; Matrukul hadits; Yahya bin Ma'in; Kadzaab; Ibnu Madini; Dla'iful hadits; Al-Bukhari: they left it	Ibnu Sa'd; Tsiqah; al-'Ajli: Tsiqah	Tabi'ut Tabi'in the middle class
5	Hisyam bin 'Ammar bin Nushair bin Maisarah bin Aban	245 H		Syam	Abu al-Walid		Yahya bin Ma'in; Tsiqah; Al-'Ajli: Tsiqah; Abu Hatim; Kaisun; An-Nasa'i: La ba'sa bih; Ad-Daruquthni; Shaduuq; Ibnu Hibban: mentioned in 'ats-tsiqaat'; Ibnu Hajar al-'Asqalani; Shaduuq; Adz - Dzahabi; Hafizh;	Tabi'in ordinary people
6	Abu Abdullah Muhammad bin Yazid bin Abdullah bin Majah al-Quzwaini	207 H	275 H	Qazwin	Abu Abdullah		Imam al-hadis	Mudawwin

Table 1 shows that the hadith of Ibn Majah No. 224 narrated by six narrators. All the narrators are only known to have died, except for Ibn

Majah (207-275 H.) The scholars also gave positive comments. Unless negative comments are made to Katsir bin Syinzhir Hafsh bin Sulaiman.

According to the theory of hadith science, the first narrator means the last sanad and the first sanad means the last narrator (Soetari, 2015). The above hadith includes mutashil (continued) seen from the connection of the sanad. The condition for the connection of the sanad is liqa (meeting) between the teacher and the student (Soetari, 2015). Liqa can be seen from their contemporaries, professions, and being in the same area. Judging from the country, they are in adjacent areas. Teachers and students can be said to be contemporaries even though most of them are not known by their year of birth. According to the theory of hadith science, the narrators of hadith can be assumed to be around 90 years old (Darmalaksana, 2020b). So it is predicted that the narrators in the chain of sanad may meet between teachers and students. The above hadith is not awkward and not flawed. It is not strange in the sense that it does not conflict with the Qur'an, the hadith is stronger and common sense, while it is not defective in the sense that there are no insertions, deletions and changes (Soetari, 2015). Although not in the same lafadz, the content of the hadith narrated by Ibn Majah No. 224 is also quoted by al-Thabrani, al-Baihaqi, al-Ashbahani, Abi Ya'la, al-Bazzar, and al-Qadha'i (Darani, 2021). In other words, the hadith is syahid and muttabi (Mardiana & Darmalaksana, 2020). Hadith narrated by Ibn Majah No. 224 at first, he was dhaif because there were comments from scholars who gave negative assessments of the narrators. However, this hadith has syahid and muttabi so that it is elevated to hasan lighairihi who has maqbul qualifications as a proof for practicing Islam.

2. Discussion

Hadith narrated by Ibn Majah No. 224 is maqbul in the sense that it is accepted as a proposition. Rasulullah Saw., made the activity of seeking knowledge and knowledge needed by Muslims to uphold their religious affairs, as Fardlu 'Ain obligation for every Muslim. (Safa'at, 2020). This hadith gives the message that seeking knowledge is obligatory for every Muslim, therefore we must continue to seek knowledge.

Since the beginning of its birth, Islam has given such great appreciation to science. One of the enlightenments brought by Islam to humanity is scientific thinking that refers to the Qur'an and Hadith. The awareness of Muslim scientists originating from the Qur'an and Hadith triggers the greatest achievements in science. Another trait taught by the Qur'an and Hadith to Muslims is open-mindedness, which allows them to acquire knowledge from other civilizations without prejudice. It is known that in Islam there is no single science that stands alone and is separated from the epistemological structure of Islam, these sciences are nothing but

bayan or explanations that confirm revelation, the truth of which is certain (Qutub, 2011).

Yeni Angelia (2011) states that seeking knowledge is the obligation of every Muslim and Muslim woman, be it through formal, non-formal or informal channels. In today's world, studying is something that must be done, including in Indonesia since the 9-year compulsory education program. Therefore, at this time studying has become something that is usually done by everyone, especially those at educational ages. Islam also requires a Muslim or Muslim woman to seek knowledge. With this obligation, of course a Muslim will think about how to study or where to study. One of these forms is to go from the village of origin to a place where science develops there, namely schools. However, now people think more about how to go to school in a quality place far from their village. This kind of thing is what many Minangkabau people do as a form of reviving the sunnah in studying as contained in one of the Prophet's hadiths (Angelia, 2017).

The importance of humans seeking knowledge is not only to help get a decent life, but with knowledge humans will be able to know their God, improve their morals, and always seek the pleasure of Allah (Safa'at, 2020). Education is also a pillar of the progress of a nation. Great education will create a strong nation. But of course, one of the most important aspects in education is the seriousness of students in studying in the world of education. Today, there are so many students who just want to get a diploma either at school or boarding school. Many students also carry out education in schools or Islamic boarding schools because of compulsion, do not have the enthusiasm to learn and are complacent by being connoisseurs of technological progress, including playing online games excessively so that they forget their goals as students (Safa'at, 2020). In studying there is ethics, for example between students and teachers, students and lecturers or vice versa. The ethics of studying such as saying hello when students meet the teacher and kissing the teacher's hand, or also for example the teacher or lecturer respects the opinions of students or students when they want to have an opinion.

Based on the explanation above, the Hadith with narrated by Ibn Majah No. 224 not only maqbul, but ma'mul bih. The Prophet Saw said: "Seeking knowledge is an obligation for every Muslim" (Ibn Majah No. 224). Nurlia Putri Darani (2021) asserts that the command to seek knowledge is an obligation and the hadith that explains the obligation to study can be a proof of Islamic practice (Darani, 2021). Therefore, try to continue studying until there is no limit.

Conclusion

The results showed that the status of the authenticity of the hadith narrated by Ibn Majah No. 224 regarding studying is assessed as *hasan lighairihi* who has *maqbul* qualifications as a proposition for practicing Islam. The results and discussion of this study indicate that the Hadith with narrated by Ibn Majah No. 224 was *daif* at first but rose in rank because he was a *syahid* and *muttabi*. This hadith is relevant to be used as an argument in the obligation to study. This research is expected to be useful as an enrichment of knowledge about studying according to hadith. This study has limitations in conducting *syarah* hadith without including a review of the causes of *wurud* and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This research recommends to educational institutions to make studying as one of the priorities of understanding that must be instilled in the wider community for the welfare of society.

References

- Angelia, Y. (2017). Merantau dalam menuntut Ilmu (Studi Living Hadis oleh Masyarakat Minangkabau). *Jurnal Living Hadis*, 2(1), 67–82.
- Busiri, A. (2020). Etika Murid dalam Menuntut Ilmu Perspektif Syaikh az-Zarnuji (Kajian Kitab Ta'limul Muta'allim). *Akademika: Jurnal Manajemen Pendidikan*, 2, 55–70.
- Darani, N. P. (2021). Kewajiban Menuntut Ilmu dalam Perspektif Hadis. *Jurnal Riset Agama*, 1(1), 133–144.
- Darmalaksana, W. (2018). Paradigma Pemikiran Hadis. *JAQFI: Jurnal Aqidah Dan Filsafat Islam*, 2(1), 95–106.
- Darmalaksana, W. (2020a). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan. *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*.
- Darmalaksana, W. (2020b). Prosiding Proses Bisnis Validitas Hadis untuk Perancangan Aplikasi Metode Tahrij. *Jurnal Ushuluddin UIN Sunan Gunung Djati Bandung*, 1, 1–7.
- Darmalaksana, W. (2022). *Panduan Penulisan Skripsi dan Tugas Akhir*. Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung.
- Mardiana, D., & Darmalaksana, W. (2020). Relevansi Syahid Ma'nawi dengan Peristiwa Pandemic Covid-19: Studi Matan Pendekatan Ma'anil Hadis. *Jurnal Perspektif*, 4(1), 12–19.
- Noer, M. F. (2017). Menuntut Ilmu sebagai Transformasi Perubahan Paradigma. *QATHRUNA*, 1(01), 1–22.
- Qutub, S. (2011). Sumber-sumber Ilmu Pengetahuan dalam Al-Qur'an dan Hadits. *Humaniora*, 2(2), 1339–1350.
- Safa'at, T. P. (2020). *Konsep Menuntut Ilmu Menurut Ustaz Adi Hidayat*. IAIN Purwokerto.

- Saltanera, S. (2015). *Ensiklopedi Hadits Kitab 9 Imam*. Lembaga Ilmu Dan Dakwah Publikasi Sarana Keagamaan, Lidwa Pusaka.
<https://store.lidwa.com/get/>
- Soetari, E. (1994). *Ilmu Hadits*. Amal Bakti Press.
- Soetari, E. (2005). *Ilmu Hadits: Kajian Riwayah dan Dirayah*. Mimbar Pustaka.
- Soetari, E. (2015). *Syarah dan Kritik Hadis dengan Metode Tahrij: Teori dan Aplikasi* (2nd ed.). Yayasan Amal Bakti Gombang Layang.
- UIN Sunan Gunung Djati Bandung. (2020). *Pedoman Penulisan Skripsi, Tesis, dan Disertasi*. UIN Sunan Gunung Djati Bandung.

This page is intentionally left blank