

## **Takhrij Hadith the Obligation of Dutiful Children to Parents**

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### **Abstract**

The purpose of this study is to discuss the hadith about filial piety to parents. This study uses a qualitative approach with descriptive-analytical method. The formal object of this research is the takhrij hadith within the scope of hadith science, while the material object is the hadith about filial piety to parents. The results and discussion of this study indicate that the Hadith of Imam Muslim History No. 123 concerning filial piety to parents with valid quality. This study concludes that the hadith is maqbul ma'mul bih as the basis of Islam in the teachings of the obligation to serve parents.

**Keywords:** Devoted; Hadith; Parent; Syarah; Takhrij

### **Introduction**

Parents are very instrumental from before birth in caring for, caring for, protecting, and making their children happy. Without expecting anything in return, they sincerely and sincerely raise, educate and become useful people for religion, nation and state. They always pray and work hard so they can provide food and necessities for their children. They do it all happily. If you look at the struggles of both parents in raising their children, it is proper for children to do good and be devoted to both parents. This in Islam is often called *birrul walidain* (Shihab, 2014). They deserve the kindness and respect of their children. Al-Qur'an and Hadith have mentioned a lot about the obligation of a Muslim to be devoted to both parents (Sari et al., 2020). Therefore, this study is interested in discussing the hadith about filial piety to parents.

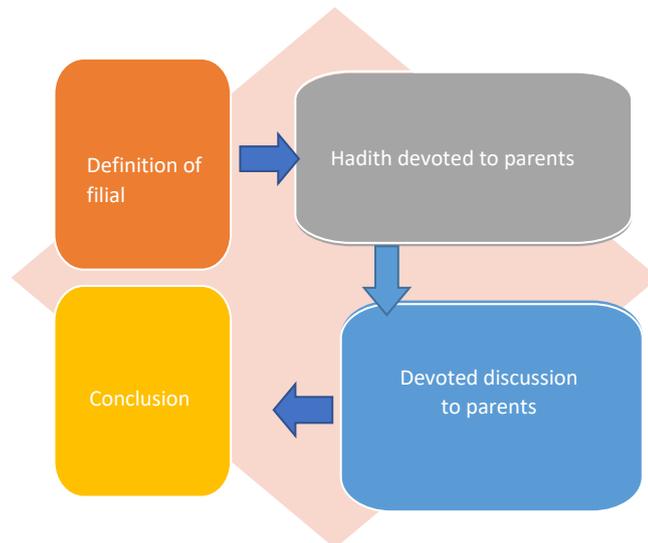
The results of previous research on devotion to parents have been carried out by many researchers. Among others Muhaemin (2021), "Konsep Berbakti Kepada Orang Tua dalam Perspektif Al-Qur'an dan Hadis," Institut PTIQ Jakarta. This study aims to discuss the perspective of the Qur'an and hadith regarding the concept of filial piety to parents. The purpose of this research is to know and understand the concept of filial

piety to both parents in the perspective of the Qur'an and Hadith. From this goal, this study identifies verses from the Qur'an and Hadith related to doing good (filial piety) to both parents, developing the researcher's own understanding by using keywords (terms) about the verse to do good (filial piety) to both parents. parent. The keywords (terms) are *ihsan*, *birr*, *ma'ruf*, *kariima*, and *waalidain*. This research uses library research method. The primary data sources used in this study are books of interpretation, both classical and contemporary commentaries and the Prophet's hadith and other secondary sources that are related and can be used as supporting data. The explanation of this research is directed to the research of the verses of the Qur'an and Hadith about the concept of doing good (filial piety) to both parents along with the interpretation of several commentators using the *maudhu'i* method as the research method (Muhaemin, 2021).

The present study and the results of previous studies have something in common, namely discussing filial piety to parents. However, there are differences between the current research and previous research. Previous research discusses filial piety to parents in the perspective of the Qur'an and hadith, while current research discusses filial piety to people according to hadith.

The frame of mind needs to be developed to answer the question of how the hadith about gifted parents is. The framework for thinking is below:

**Chart 1. Framework**



The meaning of the word filial in Kamus Besar Bahasa Indonesia (KBBI) is to do filial piety (to), loyal (to), filial piety which is written here is to be filial to parents, as a form of our love and respect for parents who have cared for and raised us. The concept of filial piety 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). It is the duty of every Muslim to serve one's parents. Islam emphasizes the obligation to be filial to both parents. There are many hadiths about filial piety to one's parents. One of the hadiths that is quite well known in the community is the Hadith of narrated at-Tabarani, Rasulullah Saw said: "Do good to your parents and your children will do good to you, and take care of yourselves (from adultery), then your wives will be awake (from adultery) (Saltanera, 2015). The discussion of hadith about filial piety is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith about filial piety to parents can be a reference for us to always respect and love our parents, in the midst of rampant cases of children who are disobedient to their parents. Based on this discussion, it can be concluded that filial piety is very obligatory so that we always get the pleasure of Allah.

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 that there is a hadith about filial piety to both parents. The formulation of the problem of this research is how

the hadith about filial piety to both parents. This study aims to discuss the hadith about filial piety to both parents. Theoretically, this research is expected to be useful as an initial study of the hadith of filial piety to parents. Practically, this research is expected to have benefits as a basic reference for filial piety to parents according to the 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 "devoted to parents" in the "Ensiklopedia Hadis Kitab 9 Imam" (Saltanera, 2015), it was found the hadith of Imam Muslim No. 123. The editorial text of the hadith is below:

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا جَرِيرٌ عَنْ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ  
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَفْضَلُ الْأَعْمَالِ أَوْ الْعَمَلِ الصَّلَاةُ لَوْ قَتَبَهَا وَبِرُّ الْوَالِدَيْنِ

Has told us Uthman bin Abu Syaibah, has told us Jarir from al-Hasan bin Ubaidullah from Abu Amru ash-Syaibani from Abdullah from the Prophet, he said, "The best deeds (or deeds) are praying at the right time. and filial piety" (Muslim No. 123).

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	Abdullah bin Mas'ud bin Ghafil bin Habib		32 H	Kufah	Abu Abdur Rahman			Sahabat
2	Sa'ad bin Ilyas		96 H	Kufah	Abu 'Amr		Yahya bin Ma'in: Tsiqah; Muhammad bin Sa'd: Tsiqah; Al-'Ajli: Tsiqah; Adz-Dzahabi: Tsiqah	Tabi'in among the elderly
3	Al-Hasan bin 'Ubaidillah bin 'Urwah		139 H	Kufah	Abu 'Urwah		Ibnu Hibban: 'Ats-tsiqaat; Yahya bin Ma'in: tsiqah; An-Nasa'i: tsiqah; Al-'Ajli: tsiqah; Abu Hatim: tsiqah; Adz-Dzahabi: tsiqah; Ibnu Hajar al-'Asqolani: tsiqah Fadil	Tabi'in (not seeing Shahabat)
4	Jarir bin Abdul Hamid bin Qarth		188 H	Kufah	Abu 'Abdullah		Abu Hatim ar-Rozy: tsiqah; An-Nnasa'i: tsiqah; Muhammad bin Sa'd: tsiqah	Tabi'ut tabi'in the middle class
5	Utsman bin Muhammad bin Ibrahim bin 'Utsman		239 H	Kufah	Abu al-Hasan		Adz-Dzahabi: Hafizh; Yahya bin Ma'in: Tsiqah; Al-'Ajli: Tsiqah; Ibnu Habban: Mentioned in ats-tsiqat; Ibnu Hajar: Tsiqah Hafid	Tabi'ul atba' for the elderly
6	Al-Imam Abul Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi	204 H	261 H	Iran	Imam Muslim		Imam al-Hadits	Mudawwin

Table 1 shows that the Muslim hadith No. 123 narrated by 5 (five) narrators. All the narrators are only known to have died. The scholars gave positive comments.

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 form, the hadith narrated by Muslim No. 123, this received support from the content of another hadith, namely Ahmad No. 4003, Ahmad No. 4060 and Nasa'i No. 607 (Saltanera, 2015). In other words, the hadith is syahid and muttabi (Mardiana & Darmalaksana, 2020). Hadith narrated by Muslim No. 123 is authentic because the chain is continuous, the narrators are fair, and the narrations are dhabit, not awkward or syadz, and avoiding 'illat (defects).

## 2. Discussion

Hadith narrated by Muslim No. 123 is authentic in the sense that it is accepted as evidence for practicing Islam. The Messenger of Allah said, "The most important deeds (or deeds) are praying on time and being filial to one's parents" (Muslim No. 123).

The hadith above says that there are two main practices, namely praying on time and being devoted to parents. This shows how important it is to be filial to both parents. If we still have both healthy parents, then we are obliged to be filial. In another hadith, namely Bukhari No. 5515 it is said that if we are devoted to our parents, we are already in the jihad. If we are not devoted to our parents, then we have sinned by violating the obligations that the Apostle has said. There are also many verses in the Qur'an that mention the obligation to serve both parents, this has become reciprocal in human life. A father who earns a living to support his children, a mother who wholeheartedly takes care of us from infancy, until we grow up to be healthy children. According to Astuti (2021), *birrul walidain* is doing good, showing affection and gentleness and paying attention to the condition of parents and not doing bad deeds to parents (Astuti, 2021).

Devotion to parents also does not necessarily mean we have to obey and follow what our parents have ordered us to do, but we must also be able to limit ourselves so that it does not conflict with what God has commanded. If parents force us to do something that has been forbidden by God such as adultery, stealing and others, then we must be able to oppose this, of course with good manners and morals to both parents so as not to

hurt our parents' hearts. Allah says in Surah Luqman verse 14-15 which means: "And We command humans to serve their parents, mothers who have conceived in a weak state and wean them in two years. Be grateful to Me and to your parents. Only to Me you Return. And if both of them insist on associating something with Me of which there is no knowledge, then do not follow him. Associate with both of them in a good way and follow the path of those who return to Me, only to Me is your return, so I will inform you of what you do (Surah Luqman: 14-15). As it is also mentioned in the hadith that filial piety to both parents includes jihad in the way of Allah.

### Conclusion

The results showed that the status of the authenticity of the hadith of Muslim history No. 123 concerning filial piety to parents is considered valid. The discussion of this study explains that the hadith narrated by Muslim no. 123 is maqbul ma'mul bih to be used as a proof in filial piety to both parents. This research is expected to be useful as an enrichment of the knowledge of hadith related to knowledge of devotion to parents. This study has limitations in conducting syarah hadith without including a review of classical syarah and the causes of wurud as well as in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This study recommends Islamic religious institutions to always broadcast jihad in the form of filial piety to parents as one of the priorities of understanding for the Muslim generation.

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