

## **The Primacy of the City of Medina in View of the Hadith: Study of Takhrij and Syarah Hadith**

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### **Abstract**

The purpose of this study is to discuss the virtues of the city of Medina from a hadith perspective. This study uses an approach qualitatively by applying descriptive-analytical method. The formal object research is the science of takhrij hadith, while the object the material is the hadith of Bukhari No. 1746. Results and Discussion this research shows that the quality of hadith status is authentic who meet the qualifications of maqbul ma'mul bih for practice Islam. This study concludes that the hadith narrated by Bukhari No. 1746 relevant is used as a basis for knowing the priority of the city of Medina for inspiring generational development Muslims in the homeland.

**Keywords:** Hadith; Medina; Takhrij

### **Introduction**

The existence of Medina as an economic, religious, and political power, and the combination of the diversity of ideologies is a new tradition in previously non-existent and unknown human civilization, let alone in the context of Arab culture. The birth of Islamic government Medina in the Arabian peninsula has brought a spiritual revolution (mental) and thinking that projects the construction of a new world order that grounded in moral strength and piled on religious power in shaping a new ethic in which power is guided by morals, equality, and deep mutual respect. Medina in its own way has tried and transformed into a new country which is inhabited by egalitarian residents who are passionate, fighting spirit and his ideals are still felt today (Thabrani, 2012). Therefore, this research is interested in discussing the virtues of the City of Medina especially the discussion of the hadith about the primacy of the City of Medina.

The results of previous studies have been presented by a number of researchers related to the City of Medina. Among others Ainusyamsi, F.Y. (2019), "Analysis History of Islamic Education in Medinan Society," *Tajdid*. This article aims to uncover the history of education in early Islam in Medina. This study uses historical analysis methods. Source research data is a number of literature that is considered valid and credible. This study succeeded in presenting several findings. Education patterns Muhammad in the pluralistic community of Medina tended to informal, emphasizing the role of family and *halaqah*. this study too found historical facts that the values of pluralism, intellectualism, and the spirit of urbanism has become part of learning and Mohammed's education. Muhammad's leadership style in the middle the pluralistic community of Medina offers a very different pattern paying attention to the existence of the santri community through exemplary (*uswah* and *qudwah hasanah*). In addition, the Prophet taught with great care and gentleness and humility. He never underestimated someone who comes asking for teaching. Pattern of Islamic education Muhammad in Medina was marked by several characteristics, namely education organized through the construction of a mosque as a center movements, educational centers, and community centers. principle which carried out by Muhammad in building society is ethical approach (moral virtue). He believes that moral values not only create peace between individuals within a nation, but also between nations (Ainusyamsi, 2019).

Current research and previous research results have the similarity is to discuss the virtues of the City of Medina. However, there are differences between the current research and previous research. Previous research discussed the primacy of the City of Medina from a perspective history, while current research discusses the primacy of the City Medina according to hadith.

The word Medina according to Ibnul Manzhur comes from the word يثرب from origin الثرب says. ثرب means thin meat/fat that covers the stomach and intestines. The word Yathrib in Mu'jam al-Buldan was originally stated, the second letter and given the Ba, according to Abu al-Qasim az-Zajjajy, Yathrib is the *Madinatur Apostle*. Named like that because the first person to occupy the area was Yathrib Bin Qaniyah Bin Mahlayil, bin Iram bin 'Abil bin 'Udh bin Iram bin Sam bin Nuh AS. After Prophet SAW. lived there He named them Thaibah and Thabah. He reluctant to mention Yathrib because ma'na Tatsrib (nothing good). And called *Madinatur Apostle* because Rasulullah SAW lived there (Tohir, 2020). The term Medina according to some opinions is " دينا - يدين - دان " say from مفعلة / مَفْعُولُ which means religious place, place of belief, place monotheism, a place of worship, a place of piety, a place of piety, a place obey, a place to humble

oneself, a place to regulate affairs, a place vengeance, the place of power, the place of making decisions, the place victory, place of death, place of debt. There are many advantages The city of Medina which became the place where the Prophet Muhammad migrated to including the construction of the Quba Mosque, the Nabawi Mosque which became historical sites, the first Friday prayers, the development of da'wah, government formation (Tohir, 2020). The virtues of the City of Medina in Islam can be understood based on the hadith. Hadith is anything originating from the Prophet Muhammad SAW., both of which are scattered within the books of hadith as well as actualized in society, which is known with the term sunnah (Soetari, 1994). Hadith regarding the primacy of the City Medina is very abundant. Among other hadith narrated by Bukhari No. 1734 like the following example, Abu An-Nu'man has told us, has told us Thabit bin Tazid, has told to us 'Ahim Abu 'Abdurrahman al-Ahwal from Anas radhiallahu'anhu from the Prophet SAW said, "Medina is a holy land from this and this. That is, it is not permissible to cut down the trees and it is not permissible do evil in it. Whoever did munkar (bid'ah) which is prohibited by religion in it then that person will be cursed by Allah, the angels and all mankind." (Saltanera, 2015). Discussion of hadiths about the primacy of the City of Medina is the field of study of hadith. The science of hadith is the science of hadith (Soetari, 1994). Hadith about the virtues of the city of Medina can be explained through the science of hadith regarding status, understanding, and practice hadith (Darmalaksana, 2018). Based on the discussion of this hadith science, then it can be concluded how the priority of the City of Medina according to hadith. A theoretical foundation is needed for a theoretical foundation in doing discussion. This study applies the theory of hadith science. In science hadith there is knowledge in the hadith *dirayah* (Soetari, 2005), namely the science of the object The material is *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narrator hadith, *sanad* is the chain of hadith narrators, *matan* is the text of hadith (Darmalaksana, 2018). The science of hadith determines the validity requirements (authenticity) of a hadith, namely: *Rawi* must be '*adl* (has quality commendable personality) and *dhabit* (having high scientific capacity qualified) and *tsiqah* (having undoubted integrity) namely the combination of '*adl* and *dhabit*; *Sanad* must be connected (*muttasil*) inside the meaning cannot be cut off (*munfashil*); and *Matan* should not be awkward (*syadz*) and there should be no defects ('*illat*) (Darmalaksana, 2020). When fulfilling all the requirements for authenticity, then the status of the hadith is called authentic, whereas if does not fulfill one of these conditions, the quality of the hadith is called *dhaif* (Darmalaksana, 2020). According to the science of hadith, authentic hadith is *maqbul* (accepted), while the *daif* hadith is *mardud* (rejected) (Soetari, 2005). However, a *daif* hadith can be promoted

to *hasan li ghairihi* if there are *syahid* and *mutabi* (Soetari, 2015). *Syahid* is another hadith mate while *mutabi* is another hadith *sanad* (Mardiana Dede, 2020). Even so, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of accepted hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on context in terms of meaning situation and condition.

The main problem of this research is that there are city priorities Medina in the view of hadith. The formulation of the research problem is what is the priority of the City of Medina in view of the hadith. Study This study aims to discuss the hadith about the virtues of the City of Medina in view of hadith. Theoretically, this research is expected to have implications of benefits and uses as a review of hadith science. Kindly Practically, this research is expected to have benefits and implications usefulness as knowledge about the virtues of the City of Medina according to takhrij study and syarah hadith.

## Research Methods

This study uses a qualitative approach with apply the descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data not numbers. Sources of research data include primary sources and secondary source. The primary data source is the Hadith Encyclopedia Book 9 Priest (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which is sourced from journal articles, books, etc. Data collection techniques are carried out through library research. Data analysis technique taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, deep descriptive-analytical method this research is taken from the field of hadith, especially the takhrij method hadith and syarah hadith method. Takhrij hadith is the process of taking hadiths from books of hadith to examine their authenticity (Darmalaksana, 2020). Meanwhile, syarah hadith is an explanation of the hadith's text to obtain an understanding (Soetari, 2015). Finally, interpretation At the analysis stage, logic will be used, both deductive and logical logic inductive logic (Sari, 2017), until a conclusion is drawn.

## Results and Discussion

### 1. Result

The stages of takhrij hadith require issuing hadith from Hadith books which are then examined for their validity. Once done hadith tracking with the keyword "Priority of the City of Medina" on Encyclopedia of Hadith Book of 9 Imams, then found the hadith of Imam Bukhari No. 1746. The editorial text of the hadith below:

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي بَكْرَةَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْمَدِينَةَ رُغْبُ الْمَسِيحِ الدَّجَالِ  
لَهَا يَوْمَئِذٍ سَبْعَةُ أَبْوَابٍ عَلَى كُلِّ بَابٍ مَلَكَانِ

Having told us 'Abdul 'Aziz bin 'Abdullah said, has told me Ibrahim bin Sa'ad from his father from his grandfather from Abu Bakrah radhiallahu'anhu from the Prophet صلى الله عليه وسلم said, "The feared Messiah-Dajjal will not be able to enter the city of Medina. On that day Medina has seven doors, each door of which will be there two angels (who guard him)" (H.R. Bukhari No. 1746).

The next stage is the assessment of the narrators and the continuity of the sanad as the table below:

**Tabel 1. List of Rawi dan Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Nufai'bin al-Harist bin Kildah	-	52 H	Basra	Abu Bakrah	-	Sahabat	Tabi'in circles normal
2	Ibrahim bin 'Abdur Rahman bin 'Auf	-	96 H	Medina	Abu Ishaq	-	Al-'Aqli: Tsiqoh; AnNasa'i: Tsiqoh; Ya'kub Ibn Syaibah: Tsiqoh; Ibn Hibban: Mentioned in 'ats Tsiqoh	Tabi'in old people
3	Sa'ad bin Ibrahim bin 'Abdur Rahman bin 'Auf	-	125 H	Medina	Abu Ishaq	-	Abu Hatim: Tsiqoh; An-Nasa'i: Tsiqoh; Ibn Hibban; Mentioned in 'ats Tsiqoh; Ibn Hajar al 'Asqalani: Tsiqoh Fadli 'Abid; Adz-Zahabi:	Tabi'in circles normal

								Tsiqoh Imam	
4	Ibrahim bin Sa'ad bin Ibrahim bin 'Abdur Rahman bin 'Auf	-	185 H	Medina	Abu Ishaq	-		Ahamad bin Hanbal: Tsiqoh; Abu Hatim: Tsiqoh; Adz-Dzahabi: A great scholar	Tabi'ut Tabi'in circles mid
5	Abdul 'Azi bin 'Abdullah bin Yahya bin 'Amru bin Uwais	-	-	Medina	Abu al-Qasim	-		Ibn Hiban: Tsiqoh; Ya'kub bin Syaibah: Tsiqoh; Abu Hatim: Shaduq; Ad-Darquthni: Hujjah; Al-Khalili: Tsiqoh; Ibn Hajar al-'Asqalani: Tsiqoh; AdzDzahabi: Tsiqoh	Tabi'ut Atba' old people
6	Muhammad bin Isma'il al-Bukhari	194 H	256 H	Bukhara	Abu 'Abdillah	-		Hadith expert	<i>Mukharrij</i>

Table 1 shows that the hadith of al-Bukhari No. 1746 narrated by six narrators. All narrators are only known to have died. The scholars gave positive comments to this hadith throughout the raw status is tsiqah.

According to the theory of hadith science, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi* (Soetari, 2015). Judging from the hadith above then it is certain that this hadith is continued from Rasulullah SAW. Because it can be seen that there are no defects in the *rawi*. So that predicted by the narrators in the chain of the *sanad* meet each other between teachers and students. The *matan* hadith above is not odd and not disabled. It is not odd in the sense that it does not conflict with the Qur'an, hadith which is stronger and makes sense, while it is not internally flawed meaning there are no insertions, reductions and changes (Soetari, 2015). Although not in the same form of *lafadz*, the hadith is narrated by al-Bukhari No. 1746 received support from other hadith content, namely al-Bukhari No. 6592, 6593, and others (Saltanera, 2015).

Hadith narrated by al-Bukhari No. 1746 is an *shahih* hadith. This is because all scholars agree that there is no record of *rawi* and there are no comments from the scholars who are negative.

## 2. Discussion

Hadith narrated by Al-Bukhari No. 1746 is authentic in the sense that it is accepted as an argument. This Hadith tells us that when Dajjal come, he will rule this world by entering all its cities Yes, but there are only two cities that the Dajjal cannot enter namely the city of Medina and the city of Makkah. According to the scholars, this hadith has it is agreed that its validity and will definitely happen, because Allah has guaranteed the two holy lands and even been given the name *Haramain* (two forbidden lands).

Previous research has explained the hadith about the *sahifah* of Medina or what things are in the city of Medina, that according to the article from Hemawati, Katimin, Ardiansyah, T. Wildan, discussion of the city Medina according to the Encyclopedia of the Book of Hadith, including about the Medina charter, the customs of the people of Medina, and the primacy of the city Medina (Hemawati et al., 2022). There are many advantages of the City Medina and in Medina too, the role of the Prophet Muhammad SAW. No only limited to delivering revelation, but also as a leader society and heads of state. Therefore, in its function as an Apostle God, he's not just calling individually anymore but one class. The target to be achieved is to form an order state society in the midst of a pluralist society in Medina (Ainusyamsi, 2019). Thus, the results of the study serves to explain the virtues of the city of Medina.

Seen in the history of the city of Medina, not only the country alone have privileges but from the people also have uniqueness and privilege that is different from other people, because in Medina there is a very extraordinary human figure, he able to change the way of Jahiliyah humans to become noble human beings, is the Prophet Muhammad. He who has succeeded in making Arab society to be good morals, have concern for each other, eliminating his Jahiliyah nature, and creating a sense of mutual love and love one another. Prophet Muhammad also who has build strong kinship ties among others, because brotherhood is important that strengthen one another, and because brotherhood is also the biggest capital to give exemplary to others. Medina is known as the city of preaching in community development (Tohir, 2020).

Based on the explanation above, the hadith of Bukhari No. 1746 character authentic because there are no irregularities in all the *rawi* convey hadith. Medina is a special and guarded city directly by Allah SWT through his angels, one of the privileges what is in this city is that Dajjal cannot enter this city when later will rule the world because this city will be guarded by the angels from any side and also from the specialty of this city is a city that is very loved by the Prophet and a city that many previous Prophets prayed for (Zuhairi Misrawi, 2009).

## Conclusion

The results of the study show that the status of the validity of the historical hadith Bukhari No. 1746 regarding the primacy of the city of Medina rated as *shahih*. The discussion of this study explains that the hadith history Bukhari No. 1746 is *maqbul ma'mul bih* to be used as inspiration for the development of the Islamic world in the present. This research is expected to be useful as an enrichment of the treasury of knowledge about the priority of the city of Medina according to the hadith. This research has limitations in carrying out syarah hadith without detailed analysis depth, so that it becomes an opportunity for further research in more detail comprehensive. This research informs the reader the priority of the city of Medina to inspire the development of the Muslim generation in homeland

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