

## **The Concept of Loving One Another in the Perspective of the Hadith: Study of Takhrij**

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### **Abstract**

This study aims to discuss the hadith about the concept of mutual love between others. This research uses a qualitative approach by applying descriptive-analytical methods. The formal object of this research is the science of hadith, while the material object is the concept of mutual love between others in the narration of Bukhari No. 6828. The results and discussion of this research show that the status of hadith quality *hasan li ghairihi* with the qualifications of *maqbul ma'mul bih* for the practice of Islam in grounding affection between others. This study concludes that the hadith narrated by Imam Bukhari No. 6828 is relevant to be used as inspiration in doing good to others so that what is created is only kindness, which comes from love and compassion.

**Keywords:** Hadith; Love each other; Syarah; Takhrij

### **Introduction**

Man is one of God's creatures who has been given love, so that man can make himself a loving creature. This is a process of getting closer to Him (Kurniawan & Zamzam, 2022). Affection for fellow humans is also certainly a vital thing in Islamic teachings. For Muslims, mutual affection between human beings is closely related to the concept of maintaining harmony in life. The concept is commonly heard with the terms *habluminallah* and *habluminannas*, which can be interpreted as a relationship with God and a relationship with humans. Muslims are obliged to maintain their relationship with Allah the Creator, as well as with their fellow human beings without exception. One of the requirements for maintaining relationships between humans is to love each other (Mumtaz

et al., 2022). However, often this love is interpreted excessively (Darmawan, 2023). Therefore, this study considers the importance of exploring the hermeneutics of love from the perspective of hadith so that it can be understood comprehensively.

Previous research has been conducted by several experts, including Royana and Labibuddin (2022), "The Concept of Love for Fellow Humans in the tafsir Khawathiri Hawl Al-Qur'an Al-Karim by Shaykh Mutawalli Ash-Sha'rawi," *Sophist: Journal of Social Politics of Islamic Studies and Tafsir*. This article explains that the concept of love is based on the point of view of Sheikh Mutawalli ash-Sha'rawi, love is part of the perfection of a Muslim's faith, but there are still many things that do not reflect love in everyday life. Therefore, it is necessary to understand the nature of love and how to love in line with the Qur'an as a human guide. The discussion of love has been widely spoken in various verses of the Qur'an. Ash-Sha'rawi as a commentator, pays attention to the discussion of love in the verses of the Qur'an and has an interesting view of it (Royana & Labibuddin, 2022). Current research with previous researchers has something in common that is about love. However, previous research discussed the concept of love from the perspective of the Quran while the current research uses the perspective of hadith in understanding the concept of love.

A frame of mind needs to be drawn up to answer the question of how the hadith is about the concept of love. Love in Arabic is called *al-hubb* or *al-Mahabbah* derived from the sentence حب-حبا-حبا which means love or love (Habibah, 2016). Love is an emotion or positive feeling (kindness, compassion, compassion) contained in humans that is addressed to other humans or other objects around them. Another opinion says, the definition of love is a human activity towards other objects around him, which is carried out in the form of empathy, affection, care, help, self-sacrifice, and fulfilling the requests of these objects. Many experts say that the meaning of love is difficult to explain completely because it has more to do with human emotions, not with logic. Therefore, everyone can provide a concept of love according to the emotional state within him (Wariati, 2020). Many hadiths discuss the nature of love, including the hadith narrated by Bukhari No. 6828 of the Prophet (peace be upon him), saying, "Allah will not love anyone who does not love fellow humans" (Saltanera, 2015). Love which means affection or affection, when viewed in terms of Arabic is almost identical to the word *al-rahmah* which comes from the root word *rahima-yarhamu-rahmatan-marhamatan* which means affection or love, pity him or pity him (Muslihati et al., 2023). In addition, love also has no clear boundaries, except for love itself. The definitions only add to its vagueness. The definition of love is its manifestation. Because definitions belong to science. While love is a feeling that fills the hearts of those who love.

However, as expressed in a rule "which cannot be fully attained, not abandoned entirely," although love and affection cannot be perfectly described, at least part of the substance of the *mahabbah* can be deciphered, for example by using a linguistic approach and tracing the elements contained in love that have been identified by experts in the field (Kurniadi, 2016).

Theoretical foundations are needed for theoretical foundations in conducting discussions. This research applies the theory of hadith science. In the science of hadith, there is the science of *dirayah* hadith (Soetari, 2005), which is the science whose material objects are *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narrator of hadith, *sanad* is the chain of narrators of hadith, and *matan* is the text of hadith (Darmalaksana, 2018). The science of hadith establishes the requirements for the validity (authenticity) of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity) which is a combination of '*adl* and *dhabit*; *Sanad* must be connected (*muttashil*) in the sense that it cannot be broken (*munfashil*); and *matan* must not be awkward (*syadz*) and there can be no defect ('*illat*). If it meets all the requirements for authenticity, then the status of the hadith is called *shahih*, while if it does not meet one of these conditions, the quality of the hadith is called *dhaif* (Darmalaksana, 2020b). According to the science of hadith, the hadith of *shahih* is *maqbul* (accepted), while the hadith of *dhaif* is *mardud* (rejected) (Soetari, 2005). However, hadith *dhaif* can be elevated to *hasan li ghairihi* if there are *syahid* and *muttabi* (Soetari, 2015a). *Syahid* is another hadith *matan* 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 is a category of *maqbul* hadith that cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in the sense of situations and conditions. (Soetari, 2005)

The main problem of this research is the concept of mutual love between others from the perspective of hadith. The formulation of the problem in this study is how the concept of mutual love between others from the perspective of hadith. This study aims to discuss the concept of mutual love between others from the perspective of hadith. Theoretically, the benefit of this research is to understand the hadith about love in Islam more deeply and comprehensively using a hermeneutic approach, to provide a clear understanding for Muslims about the concept. Practically, this research can be used as a reference to find moral and ethical values contained in it to be implemented in life.

## Research Methods

This research uses a qualitative approach by applying descriptive-analytical methods (Darmalaksana, 2022a). This type of research data is qualitative data that is not a number. Data sources of this study include primary sources and secondary sources. The primary data source is *the Encyclopedia of Hadith Kitab 9 Imam* (saltanera, 2015). Secondary data sources are literature related to this research topic 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, 2022b). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the method of takhrij hadith and the method of syarah hadith. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020a). While the hadith syarah is an explanation of the *matan* (text) of the hadith to obtain an understanding (Soetari, 2015a). Until a conclusion is drawn.

## Results and Discussion

### 1. Result

The stages of *takhrij* hadith require removing hadith from the book of hadith which is then examined for validity. After tracking the hadith with the keyword "يرحم الله" in the *Encyclopedia of Hadith Book 9 Imam* (Saltanera, 2015), the hadith of Imam Bukhari No. 6828 was found. The redaction of the hadith text below:

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ زَيْدِ بْنِ وَهَبٍ وَأَبِي ظَبْيَانَ عَنْ جَرِيرِ بْنِ  
عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

Muhammad bin Salam, having told us Abu Mu'awiya, from Al A'masy from Zaid bin Wahb and Abu Dlabyan from Jarir bin Abdullah, said, "The Prophet (peace be upon him)." God will not love anyone who does not love man ".(HR. Bukhari No. 6828).

The next stage is the assessment of the *rawi* and the continuity of the *sanad* as shown in the table below:

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

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Jarir bin 'Abdullah bin Jabir	-	51 H	Kufah	Abu 'Amru	-	-	Sahabat
2	Zaid bin Wahab	-	96 H	Kufah	Abu Sulaiman	-	Yahya bin Ma'in; Tsiqah; bnu Sa'd; Tsiqah; Al-'Ajil; Tsiqah; Ibnu Hibban; 'Ats-Tsiqah; Ibnu Hajar al-Asqalani; Tsiqah Jalil	Tabi'in kalangan tua
3	Sulaiman bin Mihran	-	147 H	Kufah	Abu Muhammad	-	Al-'Ajli; Tsiqah; Tsabat; An-Nasa'i; Tsiqah; Tsabat; Yahya bin Ma'in; Tsiqah; Ibnu Hibban; disebutkan dalam 'ats-Tsiqaat; Ibnu Hajar al-Asqalani; Yudallis; Abu Hatim Ar Rozy; Tsiqah haditsnya dijadikan <i>hujjah</i> .	Tabi'in kalangan biasa
4	Muhammad bin Khazim	-	195 H	Kufah	Abu Mu'awiyah	-	An-Nasa'i; Tsiqah; Ibnu Kharasy; Shaduuq; Ibnu Hibban; disebutkan dalam 'ats-Tsiqah; bnu Sa'd; Tsiqah; Al-'Ajlii; Tsiqah; Al-'Ajli; Tertuduh	Tabi'ul Atba' kalangan tua

							seorang Murjiah
5	Muhammad bin Salam Al Faraj	-	227 H	Himsh	Abu 'Abdullah	-	Ibnu Hibban: 'ats-Tsiqah; Ibnu Hajar Al Asqalani: Tsiqah Tsabat; Adz Dzahabi: Hafizh Tabi'ul Atba' kalangan pertengahan
6	Abu Abdillah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah bin Bardizbah Al-Ju'fi Al-Bukhari	194 H	256 H	Bukhara	Abu Abdullah	-	Imam Hadis <i>Mukharrij</i>

Table 1 shows that the hadith narrated by Imam Bukhari No. 6828 is narrated by six narrators. All narrators are known only to have died, except Imam Bukhari as *mukharrij al-Hadith*, known to be complete who was born in 194 AH and died in 256 AH. As for the opinion of scholars regarding hadith narrators in Table 1, most of them consider *tsiqah* and memorization strong, there is only one opinion from Ibn Kharasy who considers Muhammad bin Khazim to be *shaduuq* (saltanera, 2015). Nevertheless, *shaaduuq* still belongs to the rank of *ta'dil al-Dzahabi* in Mizan al-I'tidal in his thought (Srifariyati, 2020). There are also negative comments from Ibn Hajar al-'Asqalani against Sulayman ibn Mihran *yudallis and Al-'Ajli* judging Muhammad ibn Khazim as an accused Murjiah.

According to the theory of hadith science, the first *rawi* means *the* last sanad and the first sanad means the last *rawi* (Soetari, 2015b). The table above contains hadith narrators from the first narrator, namely Jarir bin 'Abdullah bin Jabir, and continued to be connected to his *mukharrij*, namely Imam Bukhari. In the table above there are also other data such as the year of birth of the narrators, the country of origin, nicknames to the opinions of other scholars about the *tsiqah* or not of the narrators in the hadith.

The above hadith includes *muttashil* (continuous) as seen from the connection of *sanad*. The requirement for *sanad* connection is *liqa* (meeting) between the teacher who conveys the hadith and the student who receives the hadith ((Soetari, 2015a). *Liqa* can be seen from their existence in contemporary, professional, and in one region. Judging from the country, they are in the same territory. Teachers and students can be said to be contemporaries although most of them have no known year of birth.

According to the theory of hadith science, hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020a). So it is predicted that the narrators in the sanad chain may meet between teacher and student.

The above hadith *matan* is not awkward and not flawed. Not odd in the sense that it does not contradict the Qur'an, the hadith is stronger and common sense, while it is not flawed in the sense that there are no insertions, subtractions, or changes (Soetari, 2015a). Although not in the same form as *lafadz*, the hadith narrated by Bukhari No. 6828 has received support from the content of another hadith, namely Muslim No. 4283 (Saltanera, 2015). In other words, the hadith has *syahid* and *muttabi* (Mardiana & Darmalaksana, 2020). Hadith Narrated Bukhari No. 6828 is a dhaif hadith because two narrators namely Sulaiman bin Mihran Yudallis and Muhammad bin Khazim received negative comments, so they did not meet the requirements for the validity of the hadith. However, the hadith has *syahid* and *muttabi* so that the degree rises to *hasan li ghairihi*. Like the *shahih* hadith, the hasan hadith is *maqbul* in the sense that it is accepted as a postulate for Islamic practice.

## 2. Discussion

The hadith narrated by Bukhari No. 6828 is *maqbul* in the sense that it is accepted as a postulate. It is said that the Prophet (peace be upon him) once said, "Allah will not love anyone who does not love among human beings." (Bukhari no. 6828). This hadith explains that a person is a perfect faith if he does not love his brother as he loves himself. The text of the hadith narrated by Bukhari No. 6828 is very worthy of being a spirit of grounding love and affection.

The word *khair* (goodness) includes all observance and all things that are permissible in the world and the Hereafter, while things forbidden by religion do not fall under the category of *al-khair*. Love is wanting something that is believed to be good. In the hadith narrated by Ibn Hibban, it is explained (one will not attain the essence of faith). It means perfection of faith, but one who does not do what is in this hadith does not become an infidel (Choiri, 2021).

About hadith, a believer who wants to gain the pleasure of Allah (swt) must strive to do the deeds that He preaches. One of them is to love his fellow brothers who share his faith as he loves himself. The hadith narrated by Imam Bukhari No. 6828 illustrates that Islam highly values brotherhood in the true sense. Fraternity that comes from conscience, which is essentially faith and nothing else. So it is truly a pure and holy brotherhood. A brotherhood that will last forever as much as its faith in Allah Almighty. In other words, brotherhood is based on Lillah, as explained in many hadiths

about the virtue of people who love each other because of Allah Almighty. Among them the hadith narrated by Imam Muslim "Abu Hurairah said, the Prophet (peace be upon him) said, 'on the Day of Judgment Allah (swt) will say 'where are those who love each other because of My greatness, now I shelter under My shade, when there is no shade, except My shade" (Khadija, 2012). Therefore, the hadith narrated by Bukhari No. 6828 can be a foundation for loving brothers as an effort to increase faith in Allah Almighty.

### Conclusion

The results showed that the status of the validity of the hadith narrated by Imam Bukhari No. 6828 regarding mutual love between others was assessed as *hasan li ghairihi*. The discussion of this study explains that the hadith narrated by Imam Bukhari No. 6828 is *maqbul ma'mul bih* to be used as inspiration in relations between others. Theoretically, the benefit of this research is to understand the hadith about love in Islam more deeply and comprehensively using a hermeneutic approach, to provide a clear understanding for Muslims about the concept. Practically, it can be used as a reference to love each other without exception, besides because it is a good thing, people who have affection for others will also be loved again by Allah SWT. This is in line with the hadith narrated by Imam Bukhari No. 6828 contains a warning that people who do not love fellow humans will not be loved by Allah. This is a call for human beings, especially Muslims, to practice His commandments. This study recommends further research on hadith review of the attitude of love and respect for others who have different beliefs or races and ethnicities so that it can be implemented in everyday life.

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