

STUDY OF HADITH TAKHRIJ IN THE 2013 CURRICULUM MI AL-QUR'AN HADITH BOOK

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Abstract. The purpose of this study is to determine the existence and authentic source of the traditions contained in the 2013 curriculum MI Al-Qur'an Hadith book contained in the hadith master book along with its complete sanad and matan. This type of research is literature research using the descriptive-analytical method, which is to do takhrij hadith bil-lafzhi both at the beginning, middle, and end of the hadith text. The results of the takhrij study of the three traditions in the book are that the Hadith about honoring parents is not sourced from Bukhari, but sourced from At-Tirmidhi and the wording of the Hadith is also different, while the Hadith about cleanliness and the Hadith about good deeds are in accordance with the sources of transmission, but there are slight differences in wording.

INTRODUCTION

Hadith plays a very important role in the Qur'an.¹ Without hadith, Muslims would find it difficult to understand the Qur'an because the main function of hadith is to explain the content of the Qur'an.² Therefore, the position of hadith is very important in Islam.³ Hadiths are the second source of Islamic teachings after the Qur'an as well as a guide to life for mankind. Hadiths are used as a guide to life to achieve salvation in this world and the hereafter.

The first step in researching a hadith is to know the source of the hadith along with its complete sanad and matan. To find out this, takhrij is necessary so that the source or origin of the tradition can be known. Through takhrij, the existence of a hadith can be checked whether it is found in the books of hadith or not.

Not all books or books contain both the sanad and the matan of the hadith in full. Some books or books include only the matan. There are also those that list the hadith by the name of the companions. Some books or books only list the hadith by the name of the Companion while others do not. One of the books that contains hadith is the book of Al-Qur'an Hadith. This book is one of the subjects taught in Madrasah Ibtidaiyah and was issued by the Ministry of Religious Affairs of the Republic of Indonesia published in 2016. In the book of Al-Qur'an Hadith Curriculum 2013, researchers found that there were 12 hadith contained, these include the hadith about cleanliness, honoring parents, and good deeds.

The hadiths included in the MI Qur'an and Hadith book are unfortunately incomplete. Some hadiths are written only with their matan, such as the hadiths about cleanliness, the virtue of learning the Qur'an, and respect for parents. There are also traditions that are written with the text and narrators from the Companions only, such as the traditions about praying in congregation, brotherhood and others. Hence, there is a need for takhrij to trace the original source and to know the complete matan and sanad of the hadith. And to check whether the traditions in the book are in accordance with the original

¹ M. Syuhudi Ismail, *Prophetic Hadiths According to their Defenders, Deniers and Forgeries*, (Gama Insani Press, Jakarta, 1995), pp. 35.

² Endang Soetari A.D., *Hadith Science: Riwayat and Dirayah Studies*, (Amal Bakti, Bandung, 2000), pp. 71-77.

³ Andi Rahman, An Introduction to Hadith Takhrij, *Riwayat: Journal of Hadith Studies*, Volume 2, Number 1, 2016, p. 151.

source both in terms of the wording of the hadith and in terms of its narrators or mukharrij.

RESEARCH METHODS

This type of research is included in library research, namely research on the origin or original source of the hadith contained in the 2013 curriculum MI Al-Qur'an Hadith book. There are three traditions studied, namely the hadith about cleanliness, the hadith about honoring parents, and the hadith about good deeds. The method used in this research is the takhrij hadis bi al-lafzhi method, which traces the hadith by using the text of the hadith either at the beginning, in the middle or at the end. Assisted by using the book *Al-Mu'jam Al-Mufahras li Alfazhil Hadith*. The data sources that researchers used for takhrij studies were the main books of hadith, namely Sahih Bukhari, Sahih Muslim, Sunan At-Tirmidzi, Sunan Abi Daud, Sunan An-Nasai, Sunan Ibn Majah, Muwaththa Imam Malik, Ad-Darami, and Musnad Ahmad bin Hambal.

RESULTS AND DISCUSSION

Takhrij is derived from the word *kharraja*, meaning *az-zuhur* (visible), and *al-buruz* (clear). Takhrij can also mean *al-istinbat* (bringing out), *at-tadrib* (examining) and *at-taujib* (explaining). The definition of takhrij in terms is to point out the place of the hadith in its original sources where it has been narrated with its complete sanad and to explain its degree if necessary. Knowing the origin/source of transmission of the traditions in the book *Al-Qur'an Hadith MI curriculum 2013* requires takhrij hadith. The Hadith Takhrij method used is takhrij bil-lafz assisted by the hadith dictionary *Al-Mu'jam Al-Mufahras li Al-Faz Al-Hadis An-Nabawi*.

Hadith about Cleanliness

الطُّهُورَةُ شَطْرُ الْإِيمَانِ⁴

Cleanliness is part of faith (Hadith narrated by Muslim).

After tracing the text of this Hadith using the phrase *طهر*, the origin or source of transmission of this Hadith on cleanliness was found. This hadith is found in several books of hadith, namely:

⁴ Kementerian Agama Republik Indonesia, *Student's Book of Al-Qur'an Hadith Scientific Approach Curriculum 2013 Volume I*, (Kementerian Agama, Jakarta, 2014), p. 64.

1. Saheeh Muslim, chapter on cleanliness, sequence number 1.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ حَدَّثَنَا يَحْيَى أَنَّ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- «**الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ. وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتَقُهَا أَوْ مُوبِقُهَا**».⁵

2. Sunan Ad-Darimi chapter on ablution chapter number 3.

أخبرنا مسلم بن إبراهيم ثنا أبان هو بن يزيد ثنا يحيى بن أبي كثير عن زيد عن أبي سلام عن أبي مالك الأشعري ان نبي الله صلى الله عليه و سلم قال : **الطهور شرط الإيمان** والحمد لله بملأ الميزان ولا إله الا الله والله أكبر بملأ ما بين السماوات والأرض والصلاة نور والصدقة برهان والوضوء ضياء والقرآن حجة لك أو عليك وكل الناس يغدوا فبائع نفسه فمعتقها أو موبقها.⁶

3. Musnad Ahmad ibn Hanbal juz 4 p. 360, chapter 5 pp. 342, 343, 344, 363 and 372.

حدثنا عبد الله حدثني أبي ثنا يحيى بن إسحاق أخبرني أبان بن يزيد وثنا عفان قال أنا أبان بن يزيد ثنا يحيى بن أبي كثير عن أبي سلام عن أبي مالك الأشعري قال قال رسول الله صلى الله عليه و سلم : **الطهور شرط الإيمان** والحمد لله تملأ الميزان قال عفان وسبحان الله والله أكبر ولا إله إلا الله والله أكبر تملأ ما بين السماء قال عفان وسبحان الله والله أكبر ولا إله إلا الله وقال عفان ما بين السماوات والأرض والصلاة نور والصدقة برهان والصبر ضياء والقرآن حجة عليك أو لك كل الناس يغدو فبائع نفسه فموبقها أو معتقها.⁷

حدثنا عبد الله حدثني أبي ثنا سريج بن النعمان ثنا أبو إسحاق يحيى بن ميمون يعني العطار حدثني يحيى بن أبي كثير حدثني زيد بن سلام عن أبي سلام حدثه عبد الرحمن الأشعري قال قال رسول الله صلى الله عليه و سلم : **الطهور شرط الإيمان** فذكر مثله إلا أنه قال الصلاة برهان والصدقة نور.⁸

From the results of the takhrij that have been carried out above, it was found that the hadith text about cleanliness was sourced from three books of hadith and 4 narrations, namely: Sahih Muslim 1 narration, Sunan Ad-Darimi 1 narration and Musnad Ahmad bin Hanbal 2

⁵ Sahih Muslim, Hadith number 328.

⁶ Musnad Ad-Darimi, hadith number 651.

⁷ Musnad Ahmad, hadith number 21828.

⁸ *Ibid.*, hadith number 21834.

narrations. Of the 4 narrations, all the wording of the hadith is almost the same and the understanding of the hadith is still similar.

Whereas in the book Al-Qur'an Hadith MI, the wording of the hadith does not match or is different from the redaction of the hadith narration that is ditakhrij. In the Qur'anic Hadith book, it is written الطهور while the hadith narration found uses الطهور. In addition, the hadith phrases found in the MI Hadith Qur'an book are parts of the matan of the hadith found in the original source.

Hadith about Honoring Parents

رَضَا اللهُ فِي رِضَاِ الْوَالِدَيْنِ، وَسَخَطُ اللهِ فِي سَخَطِ الْوَالِدَيْنِ⁹

The pleasure of Allah is based on the pleasure of both parents, and the wrath of Allah is based on the wrath of both parents. (HR. Bukhari)

After tracing the text of this Hadith using the phrase رَضَا/رَضِي, the origin or source of transmission of this Hadith on respecting parents was found. This hadith is only found in Sunan At-Tirmidhi, chapter number 3 of Birrun, but with a different wording as follows.

حدثنا أبو حفص عمرو بن علي حدثنا خالد بن الحرث حدثنا شعبة عن يعلى بن عطاء عن أبيه عن عبد

الله بن عمرو : عن النبي صلى الله عليه و سلم قال رضي الرب في رضى الوالد وسخط الرب في سخط

الوالد¹⁰

While the redaction of the above hadith in the MI Hadith Qur'an book was not found in the nine hadith master books, but in other hadith books, such as Sya'bul Iman by Imam Baihaqi, Al-Irsyad fi Ma'rifati Ulamail Hadith by Abu Ya'la Al-Khalili, At-Targhib fi Fadhailil A'mal by Ibn Syahin and others.

From the results of the takhrij that have been done above, it was found that the hadith text about respecting parents is only found in one source book of hadith, namely Sunan At-Tirmidhi. However, the wording of the hadith text found in the MI Al-Qur'an Hadith book is different from the wording found in the hadith book, but the meaning is still the same. The wording of the hadith text found in Sunan At-Tirmidhi is as follows

رضي الرب في رضى الوالد وسخط الرب في سخط الوالد

And also in the book Al-Qur'an Hadith, the narration is written from Bukhari, after being traced it turns out to be from At-Tirmidzi. So it

⁹Kementerian Agama Republik Indonesia, *Student's Book of Al-Qur'an Hadith Saintifik Approach of 2013 Curriculum Volume 2*, (Kementerian Agama, Jakarta, 2015), pp. 57.

¹⁰ Sunan At-Tirmidzi, hadith number 1821.

can be said that the wording of the hadith and the narration mentioned in the MI Hadith Qur'an book is different from the wording of the hadith text and the source of the narration in the original source.

Hadith about Righteous Deeds

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: « إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ »¹¹

“From Abi Hurairah r.a, he said, the Messenger of Allah SAW said: When the son of Adam (human) dies, all his deeds will be cut off except for three things: charity, useful knowledge, and a righteous son who prays for his parents” (HR Muslim).

After tracing the text of this hadith using the phrase مات, the origin or source of the transmission of this hadith about good deeds was found. This hadith is found in several hadith books, namely:

1. Saheeh Muslim, chapter on bequests, number 14.
حَدَّثَنَا يَحْيَى بْنُ أَبِي طَالِبٍ وَفُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».
2. Sunan Abi Daud in the chapter of washaya at chapter number 14.
حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدِّبُ حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ بِلَالٍ - عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَرَاهُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قَالَ « إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ أَشْيَاءٍ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».
3. Sunan At-Tirmidhi chapter ahkam no. sequence of hadith 36.
حدثنا علي بن حجر أخبرنا إسماعيل بن جعفر عن العلاء بن عبد الرحمن عن أبي هريرة رضي الله عنه : أن النبي صلى الله عليه و سلم قال إذا مات الإنسان انقطع عمله إلا من ثلاث صدقة جارية وعلم ينتفع به وولد صالح يدعو له .
4. Sunan An-Nasai chapter washaya no. sequence chapter 8.

¹¹ Kementerian Agama Republik Indonesia, *Student's Book of Al-Qur'an Hadith The Scientific Approach to the 2013 Curriculum Volume 6*, (Kementerian Agama, Jakarta, 2016), pp. 62.

أخبرنا علي بن حجر قال حدثنا إسماعيل قال حدثنا العلاء عن أبيه عن أبي هريرة أن رسول الله صلى الله عليه و سلم قال : إذا مات الإنسان انقطع عنه عمله إلا من ثلاثة من صدقة جارية وعلم ينتفع به أو ولد صالح يدعو له

5. Sunan Ad-Darimi chapter Al-Balagh 'an Rasulillah saw juz 1.

حدثنا موسى بن إسماعيل حدثني إسماعيل بن جعفر المدني عن العلاء بن عبد الرحمن عن أبيه عن أبي هريرة عن النبي صلى الله عليه و سلم قال : إذا مات الإنسان انقطع عمله الا من ثلاث علم ينتفع به أو صدقة تجرى له أو ولد صالح يدعو له

6. Sunan Ahmad bin Hanbal juz 2 pages 316, 350, and 372.

حدثنا عبد الله حدثني أبي حدثنا سليمان بن داود حدثنا إسماعيل أنبأنا العلاء عن أبيه عن أبي هريرة ان النبي صلى الله عليه و سلم قال : إذا مات الإنسان انقطع عنه عمله الا من ثلاثة الا من صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له

From the results of the takhrij that have been carried out above, it was found that the hadith about good deeds was sourced from six books of hadith and 6 narrations, namely: Sahih Muslim 1 narration, Sunan Abi Daud 1 narration, Sunan At-Tirmidhi 1 narration, Sunan An-Nasai 1 narration, Sunan Ad-Darimi 1 narration, and Sunan Ahmad bin Hanbal 1 narration.

All of the narrations that have been traced above have the same wording and meaning although there are narrations that are slightly different in the wording of the hadith text. Meanwhile, the wording of the hadith in the book Al-Qur'an Hadith MI is different from the original source. In the book of Al-Qur'an Hadith MI, the word *ibnu Adam* (ابن ادم) is written from the narration of Imam Muslim, after tracing it turns out that this phrase is not found in the book of Sahih Muslim. The word/phrase used in the book of Sahih Muslim is *Al-Insan* (الإنسان), as in other narrations, namely Abu Daud, At-Tirmidzi, An-Nasai, Ad-Darimi and Ahmad bin Hanbal.

CONCLUSION

Based on the data exposure, findings and research that has been done, it can be concluded as follows. The sources of transmission of the traditions contained in the 2013 curriculum MI Al-Qur'an Hadith book are: 1. The Hadith about cleanliness comes from the hadith books of Sahih Muslim, Sunan Ad-Darimi and Musnad Ahmad bin Hanbal. However, it uses the phrase الطهور instead of الطهورة. 2. Hadiths about

respecting parents are only sourced from one hadith book, Sunan At-Tirmidzi, not Sahih Bukhari, with the hadith phrasing: *رضي الرب في* *رضى الوالد وسخط الرب في سخط الوالد* 3. Hadiths about righteous deeds are sourced from six books of hadith: Sahih Muslim, Sunan Abi Daud, Sunan At-Tirmidzi, Sunan An-Nasai, Sunan Ad-Darimi, and Sunan Ahmad bin Hanbal. However, the word *ابن آدم* should be replaced with *الإنسان* because the word Ibn Adam is not found in the nine books.

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