

## Analysis of Hadith Quality in Hasyim Asy'ari's Works (Study of *al-nūr al-mubīn fī maḥabbah sayyid al-mursalīn* book)

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### ABSTRACT

*This research generally discusses books al-nūr al-mubīn fī maḥabbah sayyid al-mursalīn and specifically discusses aspects of the quality of the hadith included by Asy'ari in his book. This research is based on the researcher's reading of the book al-nūr al-mubīn which does not include references so that it could potentially affect the credibility of the studies in the book. This research method is qualitative, while the data processing method used is descriptive analysis, namely describing the data and then elaborating on the data. The discussions in this research include, namely 1). Book profile al-nūr al-mubīn and the author. 2). Classification of hadith in the book. 3). Analysis of the quality of the hadith in the book. This research concludes that; 1). This book is a book that discusses the profile of the Prophet Muhammad which is presented concisely but still representative. 2). There are various hadiths in the book al-nūr al-mubīn. 3). Hadiths in the book al-nūr al-mubīn have a variety of good qualities. The standards that researchers use in determining the quality of hadith are the standards set by al-Mizzi.*

### Keywords:

*Hadith; Hasyim Asy'ari; al-nūr al-mubīn*

### INTRODUCTION

The Hadith of the Prophet is a very important element in the survival of a Muslim life. Hadith is often used as *bayān* of Al-Qur'an, determinant of jurisprudence law, internal explanation of *sirah nabawiyah* and the personality of the Prophet. As the last example, At-Tirmidzi once compiled a book about the Prophet's personality titled "*Al-Syama 'il Al-Muhammadiyah*". Apart from that, Indonesian ulama figures have also compiled books with the same style. He is Hasyim Asy'ari with the title of his work *al-nūr al-mubīn fī maḥabbah sayyid al-mursalīn*. This book will be the object of study in this research.

In *al-nūr al-mubīn* book, no sources are mentioned, whether hadith texts, words of scholars, or other data. This is an indicator for researchers to validate the hadith data quoted by Asy'ari. Researchers limited the research space to six *fasal* out of a total of 29 *fasal*, that is *fasal* one to six.

Discussion of *al-nūr al-mubīn* book, In fact this has been done several times. Among them are Muhammad Yazid Arrizqi's research with the title "*Mahabbah kepada Rasulullah perspektif hadis: Analisis hadis dalam Kitab Nurul Mubin fī Mahabbati Sayyidil Mursalin Karya K.H Hasyim Asy'ari*" (Muhammad Yazid Arrizqi, 2022) and Diki Mulyana's thesis work with the title "*Menhistorisasikan kemukjizatan nabi Muhammad melalui kitab Nurul Mubin: Warisan intelektual Islam KH. Hasyim Asy'ari*" (Diki Mulyana, 2022).

From this study, no specific discussion was found regarding the quality of hadith in the *al-nūr al-mubīn* book. So, what the researchers did was something new that had never been done in previous research. This article starts from three basic questions; First, what is the profile and analysis of the *al-nūr al-mubīn* book Hasyim Asy'ari's work? Second, what are the hadiths in *al-nūr al-mubīn* book? Third, how to analyze the hadith in the book *al-nūr al-mubīn*? The following three questions will be the focus of discussion in this research.

### METHOD

This research method is qualitative, namely scientific research by referring to a data base that has been collected. In collecting it, researchers grouped it into two parts, primary and secondary data. *First*. Primary data, namely data collected from the main reference, namely *al-nūr al-mubīn fī maḥabbah sayyid al-mursalīn* book by Hasyim Asy'ari. This book was used as an initial benchmark for collecting the hadiths

that will be analyzed in this research. In the source of the study object, the researcher uses *kutub al-tis'ah* as the main reference in the hadith quality.

*Second.* Secondary data, namely data collected from existing literature and has a correlation with this study. In processing data, researchers used descriptive analytical methods. Namely, describing the data that has been collected and then carrying out in-depth analysis of the data in order to achieve the objectives of this research.

## RESULT AND DISCUSSION

### *al-nūr al-mubīn* by Hasyim Asy'ari book profile

This book is one of Hasyim Asy'ari's written works from his various works in various scientific disciplines. This book, which contains the personality of the Prophet, was written by Ash'ari in a concise but comprehensive manner. In his work, which was written in no more than 100 pages, Asy'ari opened his work with a short preamble which he wrote in two paragraphs. Next, he classified the discussion into 29 chapters which he wrote using terms *fasal*

Of the 85 pages of the book, researchers classified them *clauses* The first part is divided into two parts *fasal-fasal* contained on page 1-42, namely; 1). *Fī wujūbi al-īmān bihi 'alaihi al-ṣolātu wa al-salām.* 2). *Fī wujūbi ṭō'atihi 'alaihi al-ṣolātu wa al-salām.* 3). *Fī wujūbi mutāba'atihi 'alaihi al-ṣolātu wa al-salām.* 4). *Fī wujūbi munāṣoḥatihi 'alaihi al-ṣolātu wa al-salām.* 5). *Fī wujūbi maḥabbatihi 'alaihi al-ṣolātu wa al-salām.* 6). *Fī tsawābi man aḥab al-nabiy ṣolla allāhu 'alaihi wa al-salām.* 7). *Fīmā ruwiya 'an al-salafī min maḥabbatihim al-nabiy ṣolla allāhu 'alaihi wa al-salām.* 8). *Fī 'alamāt maḥabbatihi 'alaihi al-ṣolātu wa al-salām.*

9). *Fī wujūbi tauqīrihi wa ta'zīmi amrihi wa birrihi 'alaihi al-ṣolātu wa al-salām.* 10). *Fī nasabihi 'alaihi al-ṣolātu wa al-salām wa asmā'ihī wa kunyatihi.* 11). *Fī maulidihi 'alaihi al-ṣolātu wa al-salām wa waḥātīhi wa waḥāti wālidaihi.* 12). *Fī ibtidā'ī al-tārikh al-islāmī wa jumlatin min al-umūr al-masyhūrah fī kulli sanatin min sanay al-hijrah ilā waḥāti ṣolla allāhu 'alaihi wa al-salām.* 13). *Fī murḍi'atihi wa nasy'atihi 'alaihi al-ṣolātu wa al-salām.* 14). *Fī aulādihi 'alaihi al-ṣolātu wa al-salām.* 15). *Fī A'māmihi (wa 'amātihi) 'alaihi al-ṣolātu wa al-salām.* 16). *Fī Azwājīhi ṣolla allāhu 'alaihi wa al-salām.* 17). *Fī khuddāmihi 'alaihi al-ṣolātu wa al-salām.*

In the second part, based on the researchers' division (pages 43-85), there are 12 *fasal*, that is; 1). *Fī mawālihi 'alaihi al-ṣolātu wa al-salām.* 2). *Fī ḥurrāsīhi wa ḥuddātihi 'alaihi al-ṣolātu wa al-salām.* 3). *Fī muadzīnihi wa khatībihi 'alaihi al-ṣolātu wa al-salām.* 4). *Fī kuttābihi wa syu'arāihi 'alaihi al-ṣolātu wa al-salām.* 5). *Fī rusulīhi wa umarāihi 'alaihi al-ṣolātu wa al-salām.* 6). *Fī ṣifatihi 'alaihi al-ṣolātu wa al-salām.* 7). *Fī akhlāqihi 'alaihi al-ṣolātu wa al-salām.* 8). *Fī mu'jizatihi 'alaihi al-ṣolātu wa al-salām.* 9). *Fī al-ṣolātu 'alaihi wa al-taslīm wa ḥukmu žālika wa tafḍīlihi.* 10). *Fī ziyārati qabrihi wa masjidīhi 'alaihi al-ṣolātu wa al-salām wa faḍīlatihā.* 11). *Fī al-tawassul wa al-istigātsati al-tasyaffu' bi al-nabiy ṣolla allāhu 'alaihi wa al-salām wa al-auliya' wa al-ṣāliḥīn raḍiya Allāhu 'anhum ajma'in.* 12). *Fī al-syafā'ati khattamnā bihā al-kitāb rajā'an an takūna khatimata amrina in syā allāh ta'ālā.* (Asy'ari, 1997)

Books published in *Maktabah al-turats al-islami Ma'had Tebu Ireng Jombang* Asy'ari finished writing this on 25 Sha'ban 1346 AH (1928 AD). The original manuscript of this book was found from the hands of Muhammad Ilyas bin Muhammad Qolyubi. Meanwhile, the typed manuscript was found by Ahmad Sahal bin Muhammad Mansur al-Jombangi with the attention of Ahmad Sahal al-Fasuruwani. The manuscript was then written and reprinted by Muhammad Ma'sum bin Ali Al-Jombangi, author with *sure* Muhammad 'Ashim haadziq al-Jombangi Muhaqiq on 13 Jumada tsani 1418 H (1997 AD). (Asy'ari, 1997)

### An Analysis about *al-nūr al-mubīn fī maḥabbati sayyid al-mursalīn* book

Based on the researcher's elaboration of *al-nūr al-mubīn fī maḥabbati sayyid al-mursalīn* book, there are several conclusions drawn from the characteristics of the book which are then presented in three discussion categories, namely advantages, disadvantages, and uniqueness and characteristics. First, the advantages of the book. Among the advantages of this book is its brief but comprehensive presentation. This prevents readers from getting bored quickly in understanding the Prophet's personality through this book. Apart from that, the language chosen by Asy'ari tends to be simple, straightforward and easy to understand. So, it is not surprising that this book is used by many Islamic boarding schools.

Second, the lack of books. Apart from the book's strengths, there are several aspects in the book that according to researchers need to be improved, namely; 1). The systematics of the book tend to be

unstructured. This can be proven by presentation *fasal* which tend to be too many and are not grouped into several larger groups, to make it easier for the reader. Apart from that, there is no table of contents or index in the book, making it potentially difficult for readers to find the part they want to read 2). There is no information on the quality and source of the hadith. According to the author, this is something that is very unfortunate. In certain hadiths, redactions are found which are a combination of fragments of several hadiths. There are even parts that are not hadith, but are found in *sirah* book.

Third, the uniqueness and characteristics of the book. Among the uniqueness of this book is the mention of the Prophet in several *fasal* differently. At least researchers found three different dictions, first "*alaihi al-ṣolatu wa al-salām*" with pronouns *ḍamīr hi*. This term is used in the majority *fasal* on this book. Second, "*ṣolla allāhu 'alaihi wa al-salām*" with pronouns *ḍamīr hi* Also. Diction like this can be found in *fasal* 12 and 16. Third, "*al-nabiy ṣolla allāhu 'alaihi wa al-salām*". Diction like this can be found in *fasal* 6, 7, and 28. It is not yet known why Ash'ari mentions the Prophet with various dictions. However, according to researchers, this is a unique language style in this book.

While among the characters of this book's writing is the difference in the use of the style of writing verses of the Qur'an and hadith. The writing of the verses of the Qur'an in this book is written in flower brackets, while the Hadith is written with normal brackets, although the truth is that what is in the brackets is not a hadith as the author has shown above.

### Hadiths in *al-nūr al-mubīn* book

In this study, researchers conducted an analysis of six *fasal*, that is *fasal* one to six. Next, the researcher analyzed the quality of these hadiths using *Jawami' al-Kalim* and *Maktabah Syamilah* and validate related books. These hadiths are;

1). *Fī wujūbi al-īmān bihi 'alaihi al-ṣolātu wa al-salām*.

1. أمرت أن أقاتل الناس حتى يشهدوا...

2. حديث جبريل

2). *Fī wujūbi ṭō'atihi 'alaihi al-ṣolātu wa al-salām*.

1. من أطاعني فقد أطاع الله...

2. إذا نهيتمكم عن شيء فاجتنبوه...

3. كل أمي يدخلون الجنة إلا من أبي...

3). *Fī wujūbi mutāba'atihi 'alaihi al-ṣolātu wa al-salām*.

1. فعليكم بسنتي و سنة الخلفاء الراشدين عضوا عليها...

2. القرآن صعب مستصعب على من كرهه وهو الحكم... و من رغب عن سنتي فليس مني

3. عمل قليل في سنة خير من عمل كثير في بدعة...

4. المتمسك بسنتي عند فساد أمي له أجر مائة شهيد...

4). *Fī wujūbi munāṣoḥatihi ‘alaihi al-ṣolātu wa al-salām.*

1. الدين النصيحة...

5). *Fī wujūbi maḥabbatihi ‘alaihi al-ṣolātu wa al-salām.*

1. لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والنفس أجمعين

2. ثلاث من كنّ فيه وجد حلاوة الإيمان...

3. عن عمر... لأنّ أحبّ إليّ من كلّ شيءٍ إلاّ من نفسي التي بين جنبي...

6). *Fī tsawābi man aḥab al-nabiy ṣolla allāhu ‘alaihi wa al-salām.*

1. متى الساعة يا رسول الله؟ قال: ما أعددت لها؟ ...

2. يا رسول الله، أنا أحبك، قال: المرء مع من أحبّ...

3. يا رسول الله لأنّ أحبّ إليّ من أهلي و مالي و إنيّ لأذكرك ما أصبر حتّى اجيء فانظر إليك ...

4. من أحبني كان معي في الجنة ...

### An analysis of hadith quality

Based on the hadiths above, researchers conducted a quality analysis of hadith quality and location of the hadith at its source, namely the primary source of the hadith. The following is a table containing the results of the analysis of the hadiths contained in *faṣal* one through six in *al-nūr al-mubin* book;

<i>faṣal</i>	Hadith Quality	Explanation
<i>faṣal</i> 1	2 Hadith (Entirely <i>ṣaḥīḥ</i> )	<b>Hadith 1:</b> This hadith was narrated by Bukhari, Muslim, Tirmidzi, Abu Dawud, An-Nasa’i, Ibnu Majah, and Ahmad bin Hambal. (Al-Tirmidzi, 1996; An-Nasa’i, 1930; Bukhari, 1993; Hajjaj, 1955; Hanbal, 2010; Majah, 2009; Sijistani, 2009) <b>Hadith 2:</b> This hadith was narrated by Muslim, Abu Dawud, An-Nasa’i, and Ahmad bin Hambal. (An-Nasa’i, 1930; Hajjaj, 1955; Hanbal, 2010; Sijistani, 2009)
<i>faṣal</i> 2	3 Hadith (Entirely <i>ṣaḥīḥ</i> )	<b>Hadith 1:</b> This hadith was narrated by Bukhari, Muslim, An-Nasa’i, Ibnu Majah, and Ahmad bin Hambal. (An-Nasa’i, 1930; Bukhari, 1993; Hajjaj, 1955; Hanbal, 2010; Majah, 2009) <b>Hadith 2:</b> This hadith was narrated by Muslim with a different narrative. (Hajjaj, 1955) <b>Hadith 3:</b> This hadith was narrated by Ahmad bin Hambal with a different narrative. (Hanbal, 2010)
<i>faṣal</i> 3	4 Hadith (1 <i>ṣaḥīḥ</i> Hadith and 3 <i>ḍa’īf</i> Hadith)	<b>Hadith 1:</b> This hadith <i>ṣaḥīḥ</i> . Narrated by Abu Dawud, Ibnu Majah, Ad-Darimi, and Ahmad bin Hambal. (Sijistani, 2009) <b>Hadith 2:</b> This hadith <i>ḍa’īf</i> , It contains problematic transmitter. (Abu Bakar Ahmad Al-khatib al-Baghdadi, 1983)

		<p><b>Hadith 3:</b> This hadith <i>ḍaʿīf</i>, It contains problematic transmitter. (Muʿammar bin Rosyad al-Azadi, 1983)</p> <p><b>Hadith 4:</b> This hadith <i>ḍaʿīf</i>, It contains problematic transmitter. (Al-Hambali, 1995)</p>
<i>faṣal 4</i>	1 Hadith ( <i>Sahīh</i> Hadith)	<p><b>Hadith 1:</b> This hadith <i>Sahīh</i>. Narrated by Muslim, Tirmidzi, Abu Dawud, An-Nasaʿi, Ad-Darimi, and Ahmad bin Hambal. (Ad-Darimi, 2000; Al-Tirmidzi, 1996; An-Nasaʿi, 1930; Hajjaj, 1955; Hanbal, 2010; Sijistani, 2009)</p>
<i>faṣal 5</i>	3 Hadith (Entirely <i>sahīh</i> )	<p><b>Hadith 1:</b> This hadith was narrated by Muslim, Tirmidzi, An-Nasaʿi, Ibnu Majah, and Ahmad bin Hambal. (An-naisaburi, 1955; An-Nasaʿi, 1930; Hanbal, 2010; Majah, 2009)</p> <p><b>Hadith 2:</b> This hadith was narrated by Bukhari, Muslim, An-Nasaʿi, and Ahmad bin Hambal.</p> <p><b>Hadis 3:</b> This hadith was narrated by Bukhari (Bukhari, 1993)</p>
<i>faṣal 6</i>	4 Hadith (2 <i>sahīh</i> hadiths, 1 <i>ḍaʿīf</i> hadith, and 1 hadith with no reference found)	<p><b>Hadith 1:</b> This hadith was narrated by Bukhari (Bukhari, 1993)</p> <p><b>Hadith 2:</b> This hadith was narrated by Bukhari, Muslim, Tirmidzi, Abu Dawud, and Ahmad bin Hambal. (Al-Tirmidzi, 1996; Bukhari, 1993; Hajjaj, 1955; Hanbal, 2010; Sijistani, 2009)</p> <p><b>Hadith 3:</b> No sources were found regarding this hadith.</p> <p><b>Hadith 4:</b> This hadith <i>ḍaʿīf</i>. This hadith was narrated from Anas bin Malik. (Al-Yahshabi, 1988)</p>

The analysis above uses *tahzīb* al-Kamal al-Mizzi (Jamaluddin Abu al-Hijaj Yusuf al-Mizzi, 1992) ) in determining the standards of *jarḥ wa taʿdīl* for hadith narrators.

## CONCLUSION

This research concludes that in quoting the hadith in the book *al-nūr al-mubīn*, Asy'ari did not pay attention to the quality of the hadith. More than that, researchers even found hadith whose source is unknown. This is very unfortunate. The reason is that in conveying *ḍaʿīf* hadith there are ethics, where the delivery of the hadith needs to be accompanied by quality delivery.






However, despite these shortcomings, researchers also give appreciation to Ash'ari for his work which has contributed and contributed to the study of Islam and the personality of the Prophet. This research is far from perfect, so further research, especially regarding the quality of the hadiths in *faṣal 7* to the end, is highly expected.

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