

The Concept of Family Hadis Madrasah In Yaman With The Form Of Sanadisation Of Musalsal Bi Al-Yamaniyin Hadiths

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Abstract

Musalsal hadith is one model of hadith transmission from the time of the Prophet Muhammad to narrators from generation to generation, even today. In this study, the authors found a unique concept of sanadization, namely the Sanadization of the Hadith Musalsal bi Al-Yamaniyin, or the form of sanad, which is the custom of a family in Yemen. Therefore, this study aims to trace the examples of sanadization that the researcher mentioned earlier. In this study, the authors used a qualitative research method with a type of library research, with a regional hadith study approach. This research found that the people of Yemen strictly guard against Islamic knowledge, especially in the transmission of hadiths, so there is a habit of transmitting hadiths by information from close family members. In this study, the authors took a sample from the traditions they carried out with sufficient sanadization to maintain an intellectual level among their families.

Abstrak

Hadis musalsal merupakan salah satu model periwayatan hadis dari masa Nabi Muhammad SAW kepada para perawi secara turun-temurun, bahkan hingga saat ini. Dalam penelitian ini, penulis menemukan sebuah konsep sanad yang unik, yaitu Sanad Hadis Musalsal bi Al-Yamaniyin, atau bentuk sanad yang merupakan kebiasaan sebuah keluarga di Yaman. Oleh karena itu, penelitian ini bertujuan untuk menelusuri contoh-contoh sanad yang telah peneliti sebutkan sebelumnya. Dalam penelitian ini, penulis menggunakan metode penelitian kualitatif dengan jenis penelitian kepustakaan (library research), dengan pendekatan studi hadis regional. Penelitian ini menemukan bahwa masyarakat Yaman sangat menjaga ketat pengetahuan keislaman, terutama dalam periwayatan hadis, sehingga terdapat kebiasaan periwayatan hadis melalui informasi dari keluarga dekat. Dalam penelitian ini, penulis mengambil sampel dari hadis-hadis yang mereka lakukan dengan sanad yang cukup untuk menjaga tingkat intelektual di kalangan keluarga mereka.

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1. INTRODUCTION

The importance of Yemen, as mentioned by Rasulullah SAW in his hadith: الإيمان يمان which means “Faith is in the Yemenis” (Al-Bukhari, 2001) (Humaira & Qodim, 2021), provides an overview and recommendation from Rasulullah SAW that there will emerge from that country people of high level their faith is above average, even though a person's faith is not measured by their place of origin, the majority of the population of this country can get a higher level of quantity because the safeguarding of their faith is not only at the family level but already includes the community environment, even to the point of being the famous city with knowledge (Supriyadi, 2020). The safeguarding of the faith practiced by the Yemenis, in general, cannot be separated from the safeguarding of the Shari'a and the Islamic sciences they practice (Ghani, 2011). These sciences include Jurisprudence, Interpretation, Quran, Hadith, and others. One of the things that makes them also maintain their level of faith is the tradition of *talaqqi* and sanitization, especially between family members (Emiroglu, 2020). This time the speaker will take a sample from the practice they

carry out with sufficient sanadization to maintain intellectuality among their families (Juynboll, 1996).

2. RESULTS AND DISCUSSION

Yemen Cities and Its Priorities

Yemen is part of the Arabian Peninsula (Davidson, 2014), located south of Saudi Arabia. There are several differences of opinion regarding the name Yemen. According to geographers, it used to be known as *al-'Arabiyah as-Sa'idah*. In the Old Testament, the Torah states that its *isytiqaqis* south, queen of the south – Malakatu al-Janub - Malakatu Tymna. In another history, it is called Ayman bin Ya'rib bin Qahthan (Koca, 2019).

In contrast, earlier, according to the Yemeni people, this name was taken from Arabic, meaning goodness and blessing. In another opinion, it is called Yemen because it is south of the Kaaba (*Yaminu al-Ka'bah*). Other narrations say that it is taken from the meaning of the word itself, namely “right,” and the Arabs are very optimistic about the right direction (Al-Jazeera, 2004).

It was narrated from Abu Hurairah that Rasulullah SAW said:

الإيمانُ يمانٌ والحكمةُ يمانيةٌ، وأجد نفسَ الرحمن من قبَل اليمن، ألا إنَّ الكفرَ والفسوقَ وقسوةَ القلبِ في الفدَّادين أصحابِ المعزِ والوَبَرِ»

“Faith is in Yemen and wisdom (with residents) Yaman. I got a solution from Ar-Rahman (from Yemen's narrowness and problems). Know that disbelief, wickedness, and hardness of heart are in those competing to increase their wealth, namely the owners of goats and camels.” (At-Thabarani, 1983; Hambal, 1995).

His words: (الإيمان يمان والحكمة يمانية) there are differences of opinion regarding its meaning. The first opinion says that the purpose is the affixation of faith to Mecca because the beginning of Yemen starts from Mecca, and Mecca is Yemen for Medina. The second opinion says that what is meant is the affixation of faith to Mecca and Medina because both of them are Yemen for the land of Sham; this is if the Prophet uttered this word -*shallallahu 'alaihi wa Sallam*- when he was in Tabuk (Fikri et al., 2023). The third opinion says that what is meant is the Ansar because they come from Yemen. And faith is attributed to them because they first gave help to the Prophet Muhammad. Nothing prevents the meaning of the words. This is following the birth that what is meant is the priority of the people of Yemen over the people of Mashriq (East). This is due to their submission to the faith without making it difficult for the Muslims. Unlike the residents of the East and others. If he has strong characteristics, he is attributed to that character to show their perfection. But this does not mean negating the faith of others other than them. Then what is meant is those (residents of Yemen) who lived at that time and not the entire population of Yemen at every age; the pronunciation of the hadith does not show it. And what wisdom means is the knowledge that includes *ma'rifatullah* (knowing Allah).

His words: (وأجد نفسَ الرحمن من قبَل اليمن) the meaning is that I was in trouble, suffering and sadness from (preaching) to the people of Makkah, then Allah made me widened with the help of the Ansar, meaning that he got a solution from the Ansar who came from Yemen. Thus, this hadith is not included in the hadiths about the attributes of Allah. And he said: (ألا إنَّ الكفرَ والفسوقَ وقسوةَ القلبِ في الفدَّادين أصحابِ المعزِ والوَبَرِ) the meaning is that disbelief, wickedness, and hardness of heart are in those who multiply camels and property where their voices are loud among the animal's cattle. They are the owners of goats and camels. But the mention of goats here is contrary to what is contained in the book of Sahihain, which states that this is the nature of owning camels and horses, while calm lies with goat owners. This includes the common goat and sheep. What is said in the sahihain is more valid (Al-Jamharah, n.d.).

Definition *Musalsal*

Following is a definition of *musalsal* hadith, which several scholars have expressed, and one of them is Imam As-Suyuthi himself. In *Tadrib ar-Rawi* he said:

(النُّوعُ الثَّلَاثُ وَالثَّلَاثُونَ) : (الْمُسْتَسْلُ وَهُوَ مَا تَتَّبَعَ رَجَالُ إِسْنَادِهِ) وَاجِدًا فَوَاجِدًا، (عَلَى صِفَةٍ) وَاجِدَةً، (أَوْ حَالَةً) وَاجِدَةً (لِلرُّوَاةِ تَارَةً وَتَارَةً أُخْرَى. وَصِفَاتُ الرُّوَاةِ) وَأَحْوَالُهُمْ أَيْضًا، (إِمَّا أَقْوَالٌ أَوْ أَفْعَالٌ) ، أَوْ هُمَا مَعًا. وَصِفَاتُ الرُّوَاةِ إِمَّا أَنْ تَتَّعَلَقَ بِصَيَغِ الْأَدَاءِ أَوْ بِزَمَنِهَا أَوْ مَكَانِهَا

A *musalsal* hadith is a hadith in which all the narrators agree or agree to follow the procedures of the exact nature of the same circumstances, whether it is the condition of the narrator or the state of the transmission. Whether it is verbal or deed or both, the nature of the narration, whether it is related to the form of the pronunciation, the time, or the place (As-Suyuthi, 2016).

Types of *musalsal* hadiths

There are several types of *musalsal* hadiths, including (As-Suyuthi, 2016):

1. The transmission of hadiths with specific actions from each transmitter
 - a. Hadith *musalsal bi al-Musyabakah*
 - b. Hadith *musalsal bi al-'add fi al-Yadd*
2. The narration of the hadith with specific words from each narrator
 - a. Hadith *musalsal bi al-Mahabbah*
 - b. Hadith *musalsal bi qiroati surah ash-Shaff*
3. The narration of the hadith with specific actions and words from each narrator
 - a. Hadith *musalsal bi Qabdhi al-Lihyah wa qoul Amantu bi al-Qadr Khairihi wa Syarrihi*
4. The narration of the hadith under certain conditions from each narrator
 - a. *Musalsal Hadith bi al-Muhammadiyah*
 - b. Hadith *musalsal bi al-Mishriyin*.
 - c. Hadith *musalsal bi as-Syafi'iyah*
5. Tradition of hadith with specific characteristics in transmission
 - a. Hadith *musalsal bi qaul Sami'tu fulan*
 - b. Hadith *musalsal bi qaul Asyhadu billahi lasami'tu*
6. Hadith narration with specific characteristics in terms of time or era
 - a. Hadith *Musalsal bi Yaum al-'Ied*
 - b. Hadith *musalsal bi Yaum al-'Asyura'*
7. Hadith narration with specific characteristics from the point of view of a place
 - a. Hadith *musalsal bi ad-Du'a fi al-Multazam*.

Yamaniyin Musalsal bi al-Yamaniyin Hadith Musalsal bi al-

It is generally similar to other *musalsal* traditions, but there is something unique about this *musalsal* sanad, where most of the narrators are family; please see from the manuscript taken by the speaker from the book *Ithaf al- Ikhwan bi ikhtishar Majma' al-Wajdan fi Asanid Umar Hamdan* (Al-Fadani, 1984):

قال المؤلف:

رواه شيخنا وقد دخل الأراضي اليمنية وقطنها ودرس فيها مدة،

Our Teacher (Umar Hamdan al-Mahrasi) has searched the land of Yemen and the countryside, and he studied there for a certain period,

عن مسند تريم الشمس أبي عبد الله محمد بن سالم السري الحضرمي اليمني،

From *musnid Tarim as-Syams Abu Abdillah Muhammad bin Salim as-Sirri al-Hadhromi al-Yamani*,

عن الشريف الشمس محمد بن ناصر الحازمي الضمدي اليمني،

From *as-Sharif as-Syams Muhammad bin Nashir al-Hazimi ad-Dhomadhi al-Yamani*,

عن الوجيه السيد عبد الرحمن ابن سليمان الأهدل الزبيدي اليمني،

al-Wajih as-Sayyid al-Sayyid bin Rahman Ahdal az -Zabidi al-Yamani,

عن أبيه السيد سليمان بن يحيى بن عمر مقبول الأهدل،
 From his father as-Sayyid Sulaiman bin Yahya bin Umar Maqbul al-Ahdal,
 عن السيد أحمد بن محمد شريف مقبول الأهدل،
 From as-Sayyid Ahmad bin Muhammad Sharif Maqbul al-Ahdal,
 عن السيد يحيى بن عمر مقبول الأهدل،
 From as-Sayyid Yahya bin Umar Maqbul al-Ahdal,
 عن شهاب الدين أحمد بن إسحاق ابن جعمان،
 From Syihabuddin Ahmad bin Ishaq bin Jam'an,
 أنا والدي إسحاق بن محمد ابن جعمان،
 He said: he had informed me of my father, Ishaq bin Muhammad bin Jam'an,
 أنا والدي محمد بن إبراهيم ابن جعمان،
 He said: he has informed me yahku Muhammad bin Ibrahim bin Jam'an,
 أنا عمي مفتي الأنام محمد بن إبراهيم ابن أبي القاسم بن إسحاق بن جعمان،
 He said: he has informed me of my uncle Mufti al-Anam Muhammad bin Ibrahim bin
 Abi al-Qasim bin Ishaq bin Jam'an,
 أنا عمي مفتي الأنام محمد بن أبي القاسم ابن جعمان،
 He said: he has informed me my uncle Muhammad bin Abi al-Qasim bin Jam'an,
 أنا شخي والدي الشريف أبو القاسم بن إبراهيم بن إسحاق بن جعمان،
 He said: he has informed me of my Shaykh and my father as-Syaraf Abu al-Qasim bin
 Ibrahim bin Ishaq bin Jam'an,
 أنا والدي محمد الطاهر بن أحمد بن عمر بن جعمان ، وشيخي برهان الدين إبراهيم بن أبي القاسم ابن جعمان، وشيخي
 العلامة تقي الدين عمر بن محمد بن جعمان ، وشيخي وأخي العلامة أحمد بن محمد الطاهر بن جعمان؛
 He said: has informed me Mufti al-Anam as-Syaraf Abu al-Qasim bin Muhammad Thahir
 bin Ahmad bin Umar bin Jam'an,
 أنا والدي محمد الطاهر بن أحمد بن عمر بن جعمان، وشيخي برهان الدين إبراهيم بابن أبا، وشيخي العلامة تقي الدين عمر
 بن محمد بن جعمان، وشيخي وأخي العلامة أحمد بن محمد الطاهر بن جعمان ؛
 He said: he has informed me of my father Muhammad Thahir bin Ahmad bin Umar bin
 Jam'an, and my teacher Burhanuddin Ibrahim bin Abi al-Qasim bin Jam'an, and my teacher
 al-'Allamah Taqiyuddin Umar bin Muhammad bin Jam'an, also my brother as well my
 teacher al-'Allamah Ahmad bin Muhammad Thahir bin Jam'an;
 برواية الأول والثاني عن أبي القاسم ابن إبراهيم بن جعمان،
 With the first and second narrations from Abu al-Qasim bin Ibrahim bin Jam'an,
 وبرواية الثالث والرابع عن الثبت المعمر عبد الله بن عمر ابن جعمان؛
 And the third and fourth narrations from ats-Tsabt al-Mu'ammr Abdullah bin Umar bin
 Jam'an;
 كلاهما عن الفقيه أحمد بن عمر بن جعمان،
 Both are from al-Faqih Ahmad bin Umar bin Jam'an,
 قال : أخبرني الفقيه برهان الدين إبراهيم بن عبد الله بن جعمان،
 He said: he has informed me al-F Burhan bin Ibrahim 'an,
 عن الفقيه جمال الدين محمد بن موسى ابن محمد الذؤالي،
 Jamaluddin Muhammad bin Musa bin Muhammad adz-Dzuali,
 عن والده الفقيه كمال الدين موسى بن محمد الذؤالي،
 From his father al-Faqih Kamaluddin Musa bin Muhammad adz-Dzuali,
 عن الفقيه برهان الدين إبراهيم بن عمر العلوي،
 From al-Faqih Burhanuddin Ibrahim bin Umar al-'Alawi,
 عن الحافظ شهاب الدين أحمد بن أبي الخير الشماخي،
 From al-Hafidz Syihabuddin Ahmad bin Abi al-Khair as-Syumakhi,
 عن والده أبي الخير بن منصور الشماخي،
 From his father Abu al-Khair bin Mansur as-Syumakhi,

عن المشايخ الأجلاء الأعلام أبي بكر أحمد بن محمد الشراحي، ومحمد بن إسماعيل الحضرمي، وبطل بن أحمد الركبلي؛

From Shaykh Abu Bakar Ahmad bin Muhammad as-Syurakhi, Shaykh Muhammad bin Ismail al-Hadhrami, and Shaykh Bathal bin Ahmad ar-Rukabi;

ثلاثتهم عن أبي عبد الله محمد بن إسماعيل بن أبي الصيف اليمني،

The three of them are from Abi Abdillah Muhammad bin Ismail bin Abi as-Shaif al-Yamani,

عن الشريف يونس بن يحيى بن أبي البركات الهاشمي،

From as-Sharif Yunus bin Yahya bin Abi al-Barakat al-Hasyimi,

عن أبي الحسن علي بن حميد بن عمار الطرابلسي،

From Abu al-Hasan Ali bin Humaid bin 'Ammar at-Tharabils

عن أبي مكتوم عيسى،

From Abu Maktum Isa,

عن والده الحافظ أبي ذر الهروي،

From his father al-Hafiidz Abu Dzar al-Harawi,

عن الشيوخ الثلاثة : الحموي والمستملي والكشميهني؛

Of the three Shaykhs: al-Hamawi, al-Mustamli, and al-Kasymihini,

عن الفربري،

All three are from al-Firabri,

عن البخاري، قال :

From al-Bukhari said:

أنا علي بن عبد الله،

Ali bin Abdillah has informed me,

أنا عبد الرزاق هو ابن همام اليمني الصنعاني،

He said: he has told me Abdur Razzaq is Ibn Hammam al-Yamani as-Shan'ani,

أنا معمر وهو ابن راشد الأزدي اليمني،

He said: he has told me, Ma'mar, he is Ibn Rashid al-Azdi al-Yamani,

عن همام هو ابن منبه اليمني الصنعاني،

From Hammam he is Ibn Munabbih al-Yamani as-Shan'ani,

أنا أبو هريرة،

He said: Abu Hurairah has informed me,

عن النبي، قال : ((إن يمين الله ملى لا يغيضها نفقة سقاء الليل والنهار، أرأيتم ما أنفق منذ خلق السموات والأرض فإنه لم ينقص ما في يمينه، وعرشه على الماء، ويده الأخرى الفيض أو القبض، يرفع ويخفض))

The Prophet SAW said: “The right hand of Allah is always full and never lacking because of charity (infaq). He is very generous both night and day; don't you know what He has spent since He created the heavens and the earth, and that doesn't diminish what is in His right hand? And His Throne is above the water, and in His other hand is the matter of stretching out or holding back, so He exalts or lowers.”

From the text above, several scientific benefits can be drawn, including:

1. Keeping the faith at the family level.

Sanadization in the family environment can help preserve faith for the next generation.

It can be seen from various aspects nowadays that the Yemeni ahlu who still adhere to the talaqqi culture, as in the text above, the majority of the next generation, will not be far from religion; even their descendants who emigrated to Indonesia are still struggling in the area of religion, although many also from those who began to specialize in other fields (al-Akwa' 1986).

2. Protection of lineage and clan.

This Sanadization can be a means to protect lineage and clan. It can be seen from the text above that writing down the names of each narrator and at the same time writing the terms of their fathers and grandfathers can be a source of information for future

generations to find out their genealogy because the majority of narrators include the names of previous narrators in the certificates they received (al-Akwa' 1986).

3. Creating an educational environment at the family level

Continuing the chain of sand requires younger people to receive this sanad, and the people closest to the musnid are their children. The custom of the musnid must go directly into the world of education by teaching the community, and it isn't perfect if their own families do not enter into the educational environment that they create, therefore through this *sanadize*, they create an educational environment at the family level (al-Akwa' 1986).

4. Teaching adab to the family

Through this *sanadization*, narrators often insert adab material in educating their generation. This may be seen clearly in other musalsal hadiths, and several musalsal hadiths require them to carry out special procedures, which become a means of learning adab among them (al-Akwa' 1986).

3. CONCLUSION

The family hadith madrasa set up by the Yemeni people gave birth to: First, Safeguarding the faith at the family level. Second, Protection of lineage and clan. Third, Creating an educational environment at the family level. Fourth, Teaching adab at the family level. The Hadith Sanad is a chain of narrators who transmit a hadith from generation to generation until it reaches the Prophet Muhammad. The sanad is an important part of hadith science as it helps determine the validity of a hadith and helps identify the reliability of the narrators. Yemen is one of the countries in the Arabian Peninsula that has a long history of tradition in hadith science. Many famous scholars and narrators from Yemen transmitted traditions through their sanads. Some of the famous scholars from Yemen in the tradition of hadith include:

First, Imam al-Bukhari (810-870 CE) - He is known for his famous book of traditions, "Sahih al-Bukhari," which is considered one of the most authentic collections of traditions in Islam. Second, Imam Muslim (821-875 AD) - Also known for his book of traditions, "Sahih Muslim," which is also among the most authentic books of traditions. Third, Imam Abu Dawud (817-889 CE) - One of the Imams of the Kutub al-Sittah, famous for his book of traditions, "Sunan Abu Dawud." Fourth, Imam al-Tirmidzi (824-892 CE) - Another scholar famous for his book of traditions, "Sunan al-Tirmidzi." Fifth, Imam al-Nasa'i (829-915 CE) - One of the Imams of the Kutub al-Sittah, known for his book of traditions, "Sunan al-Nasa'i."

And there are many other famous scholars and narrators from Yemen who contributed greatly to the tradition of hadith scholarship. It should be noted that the hadith sanads from Yemen are not limited to the above scholars as there are many other narrators and scholars from different generations who also hailed from Yemen and contributed to the transmission of hadith through their sanads.

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