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

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Article Info
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.

Keywords:
Madrasah Hadith; Hadith Musalsal; Bi Al Yamaniyin.

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Abstrak

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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 isytiqas south, queen of the south – Malakatu al-Janub - Malakatu Tymna. In another history, it is called Ayman bin Ya'rib bin Qa'ithan (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 يمانٍ والحِكمةُ يمانِيَة، وأَجد نَفَسَ الرحمن من قِبَل اليمن, أَلََ إنَّ الكفرَ والفسوقَ وقسوةَ القلب في الفَدّادين

"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-Tabarahani, 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 -ṣallallahu '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'rufatullah (knowing Allah).

His words: (وأجد نفس الرحمن من قبل 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: (الآن الكفر والفسوق وقسوة القلب في القدادين أصحاب المعز والوير) 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:

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-Liyah 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-Muhammediyin
   b. Hadith musalsal bi al-Mishriyin.
   c. Hadith musalsal bi as-Syafi'iyyah

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-'Ayyura'

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):

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

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

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

al-Wajih as-Sayyid al-Sayyid bin Rahman Ahdal az-Zabidi al-Yamani,
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Fajrurrohman
From Shaykh Abu Bakar Ahmad bin Muhammad as-Syurakhi, Shaykh Muhammad bin Ismail al-Hadhrami, and Shaykh Bathal bin Ahmad ar-Rukabi;

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

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

From Abu al-Hasan Ali bin Humaid bin ’Ammar at-Tharabilsy

From Abu Maktum Isa,

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

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

All three are from al-Firabri,

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 ahlul 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. Four, 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:


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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