

## The Believer is Like a Building (Sarah's Study and Hadith Criticism)

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### ABSTRACT

*This research deals with the hadith of Islamic brotherhood. Hadiths about ukhuwah islamiyah are scattered in many books of hadith, one of which is the hadith that compares believers to a building that strengthens each other. Through this Hadith, it can be understood that the bond of faith is regardless of ethnicity and race because the essence of the believers is one unit, bound by the same creed, namely belief in the six pillars of Faith, believers will be strong if they believe and apply this ukhuwah in relationships, whether regional, national or international relationships. However. If this ukhuwah is not preserved, then the ummah is scattered, the enemies will feel strong.*

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## 1. INTRODUCTION

Islam is a universal religion, regulating all aspects of life, regulating individual, family and social relationships, regulating human life patterns from childhood to adulthood to old age. Islam also regulates eating, drinking, and even rest. Humans, as social creatures, cannot live alone without associating with others. Basically, humanity in general has a relationship, either as one family, one tribe, one nation, one belief or at least both descendants of the Prophet Adam as, namely fellow humans. By some

scholars discuss it with ukhuwah, there is ukhuwah Islamiyah (brotherhood as fellow Muslims), ukhuwah wathaniyah (brotherhood as a nation and homeland) and ukhuwah basyariyah (brotherhood among humans).

In this paper, we will discuss and explain the traditions of the Prophet Muhammad Saw which are related to ukhuwah imaniyah, namely ukhuwah because they have the same beliefs. In various traditions, the Prophet often conveyed the parable of the believers, also emphasized the relationship between one Muslim and another Muslim, the rights of one Muslim and another Muslim and there was also a parable of the relationship between one Muslim and another Muslim. In this paper, we will focus on the hadith that mentions that believers are like buildings. Namely:

عن أبي موسى قال قال رسول الله صلى الله عليه وسلم \* المؤمن للمؤمن كالبنيان يشد بعضه بعضا (رواه مسلم)  
Abu Musa reported: The Messenger of Allah (saw) said: One believer and another believer are like a building, one part of which strengthens the other. (HR. Muslim)

Before getting to the core material, of course, the takhrij of the hadith and the asbabul wurud will be presented, then the hadith commentary will be presented which aims to explore more in-depth information related to the hadith that is the object of discussion, this article is also expected to be a lesson for readers to always remember that the unity of Muslims is needed. The Muslim Ummah is always in disgrace if unity is not realized. The enemies of Islam are rampant, intimidating, trampling Muslims in various parts of the world, because of the lack of a sense of ukhuwah imaniyah and islamiyah.

## 2. METHODS

This research is a literature research with the main references are the books of Syarah Kutubussittah

## 3. FINDINGS AND DISCUSSION

### a. Takhrij Hadith on Muslim Unity.

Sheikh Abdul Muhdi Abdul Qadir Abdul Hadi in his book *Turuq at-Takhrij al-Hadis* explains that according to his search, takhrij hadith can be done by 5 (five) methods:

- 1). Takhrij based on the first memorization of the hadith
- 2). Takhrij based on the pronunciation of one of the mufradat (vocabulary words) of the hadith
- 3). Takhrij based on rawi al-'ala (among the companions)
- 4). Takhrij based on the theme of the hadith
- 5). Takhrij based on the type/character (qudsi, mursal, masyhur) of the hadith.

In this paper, since the author already knows the hadith that will be the topic of discussion, namely the unity of the Ummah, the first method of takhrij is the appropriate bag to apply, the author traces from the initial wording of the hadith, *المؤمن للمؤمن كالبنيان*. In our *tuhfatul asyraf bi ma'rifatil athraf*. The result is as follows:

[خ م ت س] حديث المؤمن للمؤمن كالبنيان يشد بعضه بعضاً. (خ) في الصلاة (2 : 88) عن خالد بن يحيى ؛ وفي الأدب (36) عن محمد بن يوسف ؛ كلاهما عن سفيان الثوري - وفي المظالم (2 : 5) عن أبي كريب، عن أبي أسامة - م في الأدب (1 : 17) عن أبي بكر وعبد الله بن براد، كلاهما عن عبد الله بن إدريس - وأبي أسامة - و (17 : 1) عن أبي كريب، عن ابن إدريس - وابن المبارك - وأبي أسامة - وثلاثتهم (بل أربعتهم) عنه به. ت في البر (والصلة 2:18) عن الحسن بن علي الخلال وغير واحد، كلهم عن أبي أسامة به، وقال : صحيح. س في الزكاة (67) عن عبد الله بن الهيثم بن عثمان، عن عبد الرحمن بن مهدي، عن سفيان به .

From the above hadith search through the book *Tuhfatul Asyraf*, we can understand from the code listed that the hadith about the unity of the believers is found in a number of hadith master books namely *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan at-Tirmidhi* and *Sunan an-Nasa'i*.

## **b. Sanad Criticism**

In determining whether a hadith is authentic or not, there are two important components that must be considered, one relating to the sanad and the other relating

to the matan. In terms of the sanad there are 5 (five) conditions that must be met so that a hadith can be said to be valid, namely:

- 1) The sanad is connected. That is, the connection of the Hadith sanad starting from the beginning of the Hadith to the end of the Hadith, which in its narration reaches the first narrator who had direct contact with the Prophet.
- 2) The narrator has a fair character. This means that the narrator can fulfill the requirements including the narrator is a Muslim, can distinguish between right and wrong, is healthy in reason and carries out the recommendations of Allah SWT and strictly avoids what he forbids.
- 3) The narrator is required to be *dabit*. This means that someone who narrates the Hadith must have a strong and even perfect memorization.
- 4) It is not allowed to suffer from *syadz* (confusion) and
- 5) Must be free from an *illat* (defect). That is, the Hadith narrated must be free from oddities and defects in a Hadith that can damage it.

Furthermore, When viewed from the description of the above Hadith, the first and second numbers are found in the Sahih books of Bukhari and Muslim, which are certainly guaranteed to be sanadically valid, because the majority of scholars are of the opinion that the most valid Hadith is the Hadith that has the most valid sanad, such as the Hadith that comes from Imam Malik from Nafi' from Ibn Umar. Then the Hadith that is agreed upon by Imam Bukhari and Muslim, then by Imam Bukhari alone, then by Imam Muslim alone.

### **c. Matan Criticism**

The matan is the most important component in the structure of the hadith. The matan is the redaction or *lapaz* of the hadith, from which the ruling, the lesson of the hadith will be taken. A valid Hadith text will not contradict another valid Hadith, let alone

the Qur'an. This is because both the Hadith and the Qur'an were delivered by the same person, the Prophet Muhammad.

The classical scholars of hadith although they paid attention to the matan of the hadith, they did not pay as much attention to the sanad of the hadith. However, according to the development of hadith studies and the many western criticisms of the authenticity of the hadith, the scholars have developed a method of criticizing the matan that can determine whether the hadith is authentic or not.

Compiled from various primary and secondary books in hadith literature, the main principles that the majority of scholars adhere to in hadith research are:

- 1) Not contradicting the Qur'an
- 2) It does not contradict the stronger mutawatir tradition or the more popular sunnah or ahad tradition.
- 3) Does not contradict the main teachings of Islam
- 4) Does not contradict the sunnatullah
- 5) Does not contradict historical facts or sahih nabawiyah sirah
- 6) Does not contradict the senses, reason, scientific truth or is very difficult to interpret rationally.

The Hadith on the parable of believers above is essentially a description of the unity and brotherhood of the ummah, where it is mentioned that believers are like a building that strengthens one another, one feeling, one feeling, one in common, if one is afflicted with a disaster then the others should feel pain, if one part is disturbed then the other part will be disturbed. Surely such material does not contradict common sense, history, the five senses, let alone the verses of the Quran.

In the early period of Islam, the Prophet has succeeded in providing an example, how the heart bonds of the companions who share the same fate, it can be read from a number of verses of the Koran and several traditions of the Prophet, among others:

1. إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ (الصف: 4)

Meaning: Verily, Allah loves those who fight in His cause in orderly ranks, as if they were a firmly constructed building.

2. إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (الحجرات: 10)

Meaning: Verily, the believers are brothers, so reconcile between your two brothers (who are in dispute) and fear Allah that you may find mercy.

#### d. Hadith Synopsis

Imaniah brotherhood is a bond that will last forever, starting from this world to the hereafter. The hadith that is the subject of discussion in this paper reads:

عن أبي موسى قال قال رسول الله صلى الله عليه وسلم \* المؤمن للمؤمن كالبنيان يشد بعضه بعضا (رواه مسلم)

Abu Musa reported: The Messenger of Allah (saw) said: One believer and another believer are like a building, one part of which strengthens the other. (HR. Muslim)

The above Hadith is in line with other Hadiths including the Hadith from Nukman bin Bashir:

مثل المؤمنين في توادهم وتعارفهم وتراحمهم مثل الجسد ، إذا اشتكى منه عضو تداعى سائرُه بالحمى والسهر) متفق عليه)

Meaning: The example of the believers in terms of love, gentleness and compassion is like a torso, if one member of the body complains, the whole body is hot and keeps watch at night (HR. Bukhari & Muslim)

The text of the above hadith is taken from Sahih Muslim, while the text in Sahih al-Bukhari states that the Prophet **شبك أصابعه** means that the Prophet grasped his fingers. In fact, there is a hadith report that prohibits tashbik. Al-Muglathoi in Syarah Sunan

Ibn Majah explains the above hadith, that regarding tashbik in the hadith, actually scholars differ in opinion about tashbik in prayer, however, even if it is forbidden, the law is only makruh even some of the companions and tabi'in scholars do it, Ibn Umar and Salim tolerate tashbik, as well as Hasan, even Malik said that they had actually tashbik in the mosque, and there was no problem, the problem was when it was done in prayer, even then the legal status was only makruh.

Ibn Rajab in Sahih al-Bukhari explains that when the Prophet performed tashbik as in this hadith, there is no evidence that the Prophet was in the mosque, because tashbik is prohibited when done in the mosque. From the explanation of a number of scholars above, it can be concluded that tashbik is not absolutely forbidden, although it is prohibited, the prohibition does not reach the level of haram. The Prophet did tashbik to bring understanding closer, how ukhuwah imaniyah should be firmly knit.

Ibn Rajab also explained that this hadith is very serious because the Prophet after likening ukhuwah imaniyah with words, then he also explained with actions, namely the grip of his fingers, so that the meaning of this hadith becomes very clear and real. When the Prophet likens the brotherhood of faith to fingers, it means that even though there are several fingers in quantity, they lead to one source, namely the palm of the hand, so do the believers, different and many personnel, but united to the same source, namely as children of Adam and as one faith (ukhuwah imaniyah).

Ibn Hajar in Fath al-Bari explains that this hadith by quoting Ibn Bathol that mu'awanah (mutual help) is in the affairs of the hereafter as well as the affairs of the world, in accordance with the tradition of Abu Hurairah which reads

حديث أبي هريرة والله في عون العبد ما دام العبد في عون أخيه

'Allah will always help his servant, as long as he helps his brother'.

Ibn Hajar explains the meaning of the Prophet's statement in Sahih Bukhari regarding this hadith as:

اشفعوا فلتأجروا وليقض الله على لسان نبيه ما شاء

The meaning of this expression is that the Prophet informed his companions that if you see anyone asking for help / need to me then you help, whether I accept your offer of help or not you will still get a reward from Allah Swt if you have done it, whatever the Prophet's actions are in accordance with the destiny of Allah Swt, either helping or not being able to help the person in need. Imam Nawawi on the above Hadith said 'the above Hadith explains how great the rights of Muslims are between one another, the Hadith above recommends mutual love, gentleness, and mutual assistance except in sin and something hated.

Muhammad bin Ismail as-Shan'ani al-Kahlani elaborated on the above Hadith by saying that Ahlul Faith is actually supporting and strengthening each other in terms of goodness, and if one believer with another believer has supported / supported each other in terms of spreading good and rejecting evil, then the believers will be strong, just as building stones strengthen each other, so that a building can stand upright, the walls can be solid. And if just one stone is removed from a building then the building can be shaky and even the walls can collapse, so is the believers if they do not help each other some of them to some others, they do not strengthen and support each other then perish religion, the destroyers of religion become strong, faith becomes neglected because the foundation has collapsed.

#### 4. CONCLUSION

Hadiths about ukhuwah islamiyah are scattered in the books of hadith, one of which is the hadith that compares believers to a building that strengthens each other. Through this Hadith, it can be understood that the bond of faith is regardless of



ethnicity and race because the essence of the believers is one unit, bound by the same creed, namely belief in the six pillars of faith, believers will be strong if they believe and apply this ukhuwah in relationships, whether regional, national or international relationships. However. If this ukhuwah is not preserved, then the ummah is scattered, the enemies will feel strong.

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