



Analyzing the quality of hadiths on ethical speaking in public discourse in the contemporary period

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ABSTRACT

This research addresses the quality of Hadiths concerning ethical speech in contemporary public discourse. The study employs the maudui method and utilizes qualitative data obtained through a literature review conducted via library searches. A multidisciplinary approach is utilized, encompassing not only theological-normative perspectives but also historical, linguistic, and sociological angles. The findings of this study scrutinize and critique six Hadiths, focusing on: 1) avoiding lying when conveying information, 2) refraining from excessive questioning, 3) minimizing unnecessary debates, 4) providing measured advice, 5) refraining from disparaging others, and 6) avoiding hypocrisy. Among these Hadiths, only one is considered weak due to one of its narrators being deemed unreliable by several scholars, while the others are considered authentic. This research aims to enhance public understanding of the importance of ethical speech and the potential consequences of disregarding ethical guidelines. By directly addressing societal issues, it seeks to fulfill the role of Hadith as guidance and supplement to the Quran for the benefit of the community, aligning with the teachings of Islam as a mercy to all humanity.

Keywords: Hadiths; ethical speaking; public discourse; contemporary era

1. INTRODUCTION

In the rapidly evolving world today, effective communication plays a crucial role in shaping public discourse. Communication significantly influences the sustainability of human life, whether as individuals, members of society, family members, or as a universal collective. (Sari, 2020) Communication is inseparable from every aspect of human life and greatly impacts the quality of relationships with others. Islamic communication refers to the process of delivering Islamic messages using the principles of communication in

Islam. In this sense, Islamic communication emphasizes the elements of message, which include the message itself, the teachings or values of Islam, and the manner, which pertains to speaking style and the use of language (rhetoric) (Hefni, 2017).

"Mauizah hasanah," which means a good lesson, is the essence of conversation that encourages what is good and must be done with wisdom and good judgment. Therefore, a Muslim should also pay attention to etiquette and courtesy, and manage their speech by controlling their tongue.

When speaking to parents, the approach differs from speaking to colleagues or younger individuals, encompassing the language used as well as body language and demeanor. In Islamic society, Hadiths play a significant role as a source of guidance, providing an ethical framework and principles for various aspects of life. Among these aspects, the ethics of speaking in public discourse hold special significance. The quality of Hadiths addressing this topic becomes crucial for individuals seeking guidance on how to interact in public spaces while maintaining ethical standards.

The purpose of this research is to analyze the quality of Hadiths regarding the ethics of speaking in public discourse in the contemporary period. By examining the authenticity, reliability, and applicability of these Hadiths, this study aims to provide an understanding of their relevance in the current societal context. The research will contribute to understanding the importance of ethical communication and the potential impact it can have on social interactions.

Methodologically, this research adopts the maudui method, which focuses on the content and themes of Hadiths. It employs a qualitative approach based on a comprehensive review of existing literature through library research. To provide a comprehensive analysis, a multidisciplinary approach is utilized by integrating perspectives from theology, history, language, and sociology.

The findings of this research will provide insights into the quality of Hadiths related to the ethics of speaking in public discourse. Specifically, the study will identify and evaluate specific Hadiths that address important principles such as honesty, avoiding excessive questioning and debates, providing measured advice, refraining from insulting others, and avoiding hypocritical behavior. Through this analysis, the research aims to differentiate between authentic and weak Hadiths, thereby providing a clearer understanding of trust in these sources.

By deepening our understanding of the guidelines and ethical principles outlined in these Hadiths, this research seeks to highlight the importance of implementing ethical communication practices in public discourse. Its goal is to contribute to the development of a more harmonious and respectful society by encouraging the adoption of ethical norms in verbal interactions.

2. METHODS

The research method employed is the maudui method, categorized as qualitative research (Rijali, 2019), utilizing a multidisciplinary approach (Rahman, 2017). The initial step involves takhrij al-hadith, which consists of extracting the Hadiths. Although there are five methods for conducting takhrij al-Hadith, the researcher employs two specific methods. The first method involves referencing the book "Al-Mu'jam al-Mufahras li Alfaz al-Hadith" by A.J. Wensinck, translated by Muhammad Fuad Abd al-Baqi, focusing on specific wording of a Hadith. The second method utilizes specific topics in Hadith books, referencing "Miftah Kunuz al-Sunnah" by A.J. Wensinck, also translated by Muhammad Fuad Abd al-Baqi.

To assess the abundance of the chain of narrators (sanad) of a Hadith, the researcher uses the i'tibar al-hadith method. This method involves studying multiple narrations or chains of narrators to determine whether a Hadith is narrated by a single narrator or if there are multiple narrators at each level. Subsequently, a critical analysis of the sanad is conducted to evaluate the quality of the narrators involved in transmitting the Hadith.

The process of takhrij al-Hadith comprises three main steps: i'tibar sanad, kritik sanad, and kritik matan.

a. I'tibar sanad

In this step, the researcher analyzes the sanad or chain of narrators, verifying the authenticity of the narrators, including their existence, reputation, expertise in memorization and transmission of Hadiths, and their relevance in temporal and spatial contexts. This step aims to ensure the reliability and credibility of the narrators of the Hadith.

b. Kritik sanad

Kritik sanad involves evaluating the strengths and weaknesses of the sanad or chain of narrators (Imtyas, 2018). The relationship between the narrators in the sanad, including the continuity of transmission and the potential for errors, is examined. Factors such as precision, honesty, and reliability of the narrators are evaluated in this step using the method of al-Jarh wa al-ta'dil.

c. Kritik matan

Kritik matan focuses on evaluating the content or text of the Hadith (Devi, 2020). The researcher analyzes the words, phrases, or sentences in the Hadith, searching for possible errors, inconsistencies, or discrepancies with Islamic theological or moral principles. Aspects such as the clarity of the text, conformity with broader Islamic teachings, and compatibility with social and historical contexts are considered in this step.

By following the steps of i'tibar sanad, kritik sanad, and kritik matan, the researcher conducts a comprehensive evaluation of the authenticity, reliability, and conformity of the Hadith with Islamic principles. This method ensures that the analyzed Hadiths meet high-quality standards and can be relied upon as a source of guidance in the context of ethical speech in public spaces.

3. RESULTS AND DISCUSSION

Based on the classification of Hadiths from the process of takhrij al-Hadith using two methods, there are six Hadiths selected as samples: 1) not lying in conveying information, 2) not asking too many questions, 3) not engaging in excessive debates, 4) not excessively giving advice, 5) not insulting others, and 6) not being hypocritical.

In the first Hadith regarding not lying in conveying information, there are six narrations, including one narration in Sunan al-Tirmidhi, one narration in Sunan Abu Dawood, one narration in Sunan al-Darimi, and three narrations in Musnad Ahmad. The chosen narration chain for the sample of sanad critique is the narration chain from Sunan al-Tirmidhi.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ وَيْلٌ لَهُ وَيْلٌ لَهُ. (رواه الترمذي)

Meaning:

"Al-Tirmidhi said: It was narrated to us by Muhammad ibn Basysyar, narrated to us by Yahya ibn Sa'id, narrated to us by Bahza ibn Hakim, narrated to us by my father from my grandfather, he said: I heard the Prophet (peace be upon him) saying, 'Woe to the one who speaks to make people laugh, while lying. Woe to him, woe to him.'" Narrated by al-Tirmidhi.(Al-Turmuzi, n.d.)

Through this chain, it is found that all the narrators involved are evaluated as just (adil) and reliable (dhabit). There are no unreliable (syahid) or conflicting (mutabi') narrators. After comparing the six variations of the text, this Hadith can be classified as riwayat bi al-lafzi (narration based on the wording).

In the second Hadith regarding not asking too many questions, there are 17 narrations, including five narrations in Sahih Bukhari, four narrations in Sahih Muslim, one narration in Sunan al-Darimi, one narration in Muwatta Malik, and six narrations in Musnad Ahmad. The chosen narration chain for the sample of sanad critique is Sahih Bukhari.

حَدَّثَنَا سَعْدُ بْنُ حَفْصٍ حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنِ الْمُسَيَّبِ عَنِ وَّرَادٍ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُفُوقَ الْأُمَّهَاتِ وَمَنْعًا وَهَاتِ وَوَادَ الْبَنَاتِ وَكَرِهَ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ. (رواه البخاري)

Meaning:

"Al-Bukhari said: It was narrated to us by Sa'd ibn Hafs, narrated to us by Syaiban from Mansur from Al-Musayyib from Warrad from Al-Mughirah ibn Syu'bah from the Prophet (peace be upon him) who said, 'Verily, Allah has forbidden you to be disobedient to your parents, to be miserly in giving, to ask too much (questions), and to waste your wealth.' " Narrated by Al-Bukhari.(Al-Bukhari, 1987)

Through this chain, it is found that all the narrators involved are evaluated as just (adil) and reliable (dhabit), and there are unreliable (syahid) and conflicting (mutabi') narrators. After comparing the six variations of the text, this Hadith can be classified as riwayat bi al-ma'na (narration based on the meaning).

In the third Hadith regarding not engaging in excessive arguments, there are three narrations, namely one narration in Sunan Abi Daud, one narration in Sunan Al-Tirmidhi, and one narration in Sunan Ibn Majah. The chosen narration chain for the sample of sanad critique is Sunan Abi Daud.

حَدَّثَنَا مُحَمَّدُ بْنُ عُمَانَ الدِّمَشْقِيُّ أَبُو الْجَمَاهِرِ قَالَ حَدَّثَنَا أَبُو كَعْبٍ أَيُّوبُ بْنُ مُحَمَّدٍ السَّعْدِيُّ قَالَ حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ الْمُحَارِبِيُّ عَنْ أَبِي أَمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحَقًّا وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذِبَ وَإِنْ كَانَ مَارِحًا وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ. (رواه ابو داود)

Meaning:

"Abu Daud said: It was narrated to us by Muhammad ibn Usman al-Dimashqi Abu al-Jamahir, he said: It was narrated to us by Abu Ka'b Ayyub ibn Muhammad al-Sa'di, he said: It was narrated to me by Sulaiman ibn Habib al-Muharibi from Abu Umamah, he said, 'The Messenger of Allah (peace be upon him) said: "I guarantee a house on the outskirts of Paradise for the one who abandons arguing even if he is in the right, and I guarantee a house in the middle of Paradise for the one who abandons lying even if he is joking, and I guarantee a house in the highest part of Paradise for the one who improves his character.'" Narrated by Abu Daud.(Abu Daud, n.d.)

Through this chain, it is found that all the narrators involved are evaluated as just (adil) and reliable (dhabit), and there are unreliable (syahid) and conflicting (mutabi')

narrators. After comparing the three variations of the text, this Hadith can be classified as riwayat bi al-ma'na (narration based on the meaning).

In the fourth Hadith regarding not giving excessive advice, there are three narrations, but they are only found in Musnad Ahmad ibn Hanbal. The chosen narration chain for the sample of sanad critique is one of the narrations in Musnad Ahmad ibn Hanbal.

حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَرْتُ لَيْلَةَ أُسْرِي بِي عَلَى قَوْمٍ تُفَرِّضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ قَالَ قُلْتُ مَنْ هَؤُلَاءِ قَالُوا حُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ وَيَنْسَوْنَ أَنْفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ. (رواه احمد بن حنبل).

Meaning:

"Ahmad ibn Hanbal said: It was narrated to us by Waki', he said: It was narrated to us by Hammad ibn Salamah from 'Ali ibn Zaid from Anas ibn Malik, he said: The Messenger of Allah (peace be upon him) said, 'During the night of my ascension (Isra'), I passed by a group of people whose lips were being cut with scissors from Hellfire. I asked, 'Who are they?' They answered, 'They are the orators in the world who commanded people to do good deeds while they neglected themselves, even though they recited the Book (Quran). So, don't they have any intellect?'" Narrated by Ahmad ibn Hanbal.

Through this chain, it is found that the sanad (chain of narrators) of this Hadith is considered weak (da'if) because one of the narrators involved, 'Ali ibn Zaid, is deemed defective (cacat), thus not fulfilling the criteria for the authenticity of Hadith. There are no reliable (syahid) or consistent (mutabi') narrators. After comparing the three variations of the text, this Hadith can be classified as riwayat bi al-ma'na (narration based on the meaning).

In the fifth Hadith regarding not backbiting others, there are three narrations, two of which are found in Musnad Ahmad ibn Hanbal and one in Sunan al-Tirmidhi. The chosen narration chain for the sample of sanad critique is from Musnad Ahmad ibn Hanbal.

حَدَّثَنَا أَسْوَدُ أَخْبَرَنَا أَبُو بَكْرِ عَنْ الْحَسَنِ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَانَ وَلَا الطَّعَانَ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ ». (رواه احمد بن حنبل).

Meaning:

"Ahmad ibn Hanbal said: It was narrated to us by Aswad, reported to us by Abu Bakr from Al-Hasan ibn 'Amru from Muhammad ibn Abd al-Rahman ibn Yazid from his father from 'Abdullah, he said: The Messenger of Allah (peace be upon him) said, 'A believer is not a person who curses, reviles, engages in obscenity, or utters foul language.'" Narrated by Ahmad ibn Hanbal.(Ibn Hanbal, n.d.)

Through this chain, it is found that all the narrators involved are considered just (adil) and reliable (dhabit). There are no reliable (syahid) narrators, but there is a consistent (mutabi') narrator. After comparing the three variations of the text, this Hadith can be classified as riwayat bi al-ma'na (narration based on the meaning).

In the sixth Hadith regarding not being hypocritical, there are only two narrations, one in Sunan Abi Daud and one in Sunan al-Darimi. The chosen narration chain for the sample of sanad critique is from Sunan Abi Daud.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا شَرِيكَ عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ عَنْ نُعَيْمِ بْنِ حَنْظَلَةَ عَنْ عَمَّارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ (رواه ابو داود)

Meaning:

"Abi Daud said: It was narrated to us by Abu Bakar ibn Abi Syaibah, who said it was narrated to us by Syarik from al-Rukain ibn al-Rabi' from Nu'aim ibn Hanzalah from 'Ammar, he said: The Messenger of Allah (peace be upon him) said, 'Whoever in this world has two faces will have two tongues of fire on the Day of Resurrection.'" Narrated by Abu Daud.

Through this chain, it is found that all the narrators involved are considered just (adil) and reliable (dhabit). There are no reliable (syahid) narrators, but there is no consistent (mutabi') narrator. After comparing the two variations of the text, this Hadith can be classified as riwayat bi al-faz (narration based on wording).

Based on the analyzed Hadiths regarding their sanad (chain of narrators) and matan (content), it can be understood that ethics are highly important in speech, especially in public spaces, as it relates to interacting with others. The explanation regarding the Hadith prohibiting lying in conveying information emphasizes the importance of being cautious with one's tongue and avoiding lies, whether in seriousness or jokingly. Lies should not be used as a subject of amusement, as it can lead to the habit of dishonesty. Lying is the greatest source of sin (Muhardinsyah, 2017). If one is known as a liar, all their honesty and good deeds will be perceived as lies or evil. Therefore, one should strive to always be truthful.

Regarding the second Hadith about the prohibition of excessive questioning, scholars discuss what is meant by the disliked act of asking too many questions in the sight of Allah. According to Imam Ibn Hajar al-'Asqalani in his book Fath al-Bari fi Sharh

Sahih al-Bukhari, the prohibition of excessive questioning refers to questions that do not bring any benefit to the person asking. For example, questions about the future that are still in the realm of Allah's secrets, news or information about people. In Al-Qurtubi's interpretation (tafsir), it is also explained that excessive questioning is discouraged in ever-changing fiqh issues, such as intentionally raising new issues that have never arisen before. Allah's prohibition in this regard is aimed at facilitating the implementation of His laws and commands. However, humans often create new problems and difficulties intentionally.

There is also a Hadith of the Prophet recommending to avoid debates even when one is right. This Hadith mentions three groups of people who receive guarantees from the Prophet Muhammad (peace be upon him) by fulfilling their conditions. The first group is guaranteed a house on the edge of paradise by leaving al-mira' (debate or argumentation) even when they are right. The second group is guaranteed a house in the middle of paradise by abandoning lying even in jest. The third group is guaranteed a house in the highest part of paradise by adorning themselves with noble character.

There are several consequences that occur when ethics are not employed in speech, such as giving advice to others but not applying it to oneself. Some people lead others to paradise with their words, but their actions lead them to hellfire. Their words are good and beautiful, speaking of exemplary behavior and noble character. Then suddenly, they contradict their own words and engage in evil deeds that contradict what they preached, and even closely align with wickedness.

Sometimes, individuals who claim to be Muslims utter curses, speak ill of others, and use indecent and disrespectful language. This indicates a lack of Islamic character and an inadequacy in their faith. There is still room for Satan in their hearts, guiding their tongues to utter foul words and demeaning expressions (Mursidin, 2017).

CONCLUSION

In conclusion, this research delved deeply into the ethical dimensions of public discourse in Islamic teachings, exploring specific Hadiths related to truthful communication, avoidance of excessive questioning and debates, sincere advice, refraining from insulting others, and maintaining genuine character. Through the meticulous application of the maudui method and rigorous evaluation of the Hadiths, the study illuminated key principles essential for ethical speech in public spaces.

The research highlighted the importance of honesty, emphasizing that lying, even in jest, is strictly prohibited in Islam. The Hadiths underscored the significance of truthful communication and warned against using falsehood as a means of amusement or entertainment. This profound insight emphasizes the critical role of integrity in all forms of communication, especially in public discourse.

Furthermore, the research elucidated the prohibition of excessive questioning and debates, encouraging a balance between curiosity and respect for boundaries. Islam

promotes meaningful inquiry while discouraging futile and disruptive questioning, ensuring harmonious social interactions and preserving individual dignity. Also, The study emphasized the value of sincere advice, stressing the need for individuals to embody the principles they advocate. The Hadiths cautioned against hypocrisy, urging Muslims to align their words with their actions. This alignment serves as a testament to the authenticity of one's beliefs and the sincerity of their character. Additionally, the research illuminated the gravity of insulting others, reinforcing the Islamic principles of respect, empathy, and kindness. It emphasized the importance of refraining from demeaning language and slander, fostering an atmosphere of mutual respect and understanding in public discourse.

In summary, this research contributes significantly to the discourse on ethical communication in the contemporary context. By examining and evaluating these Hadiths, the study provides invaluable guidance for individuals, emphasizing the ethical responsibilities inherent in public speech. Implementing these teachings fosters a society characterized by honesty, empathy, and genuine human connection, leading to a more harmonious and respectful world. Through this exploration of Islamic ethics in speech, this research inspires individuals to embrace the profound teachings of Islam, promoting ethical norms in verbal interactions and nurturing a society built on mutual respect and understanding.

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