

Prohibition Excessive in Worship: Analysis of Hadith from Muslim History in the Shahih Book No. 1159

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Abstract

This study discusses and analyzes a hadith from Sahih Muslim, numbered 1159, in his authentic collection. This hadith addresses the Prophet's prohibition directed toward a companion who continuously engaged in worship to the extent of neglecting his family's rights and the rights of others. The aim of this research is to establish the hadith's level of authenticity ("Sahih") and to explore its meanings. Although this hadith is categorized under fasting, related hadiths are not limited to fasting; they also cover topics such as night prayers, marriage, the prohibition of castration for men, the fasting of Prophet Dawud, and other acts of worship. The analysis of this hadith involves several stages: conducting comprehensive Takhrij Hadith (verification of sources), Jarh wa Ta'dil (critique and assessment of narrators), I'tibar Sanad (evaluation of the chain of transmission), and Naqd Al-Matan (textual criticism). Through these stages, the authenticity and classification of the hadith can be determined. The understanding of the hadith is further examined using hadith commentaries (syarh) and contemporary scholars' methodologies, which serve as resources in this research. Data collection is conducted using the Library Research method, compiling classical texts, journals, and scholarly books as references for this study. The research concludes that the hadith narrated by Muslim, number 1159, regarding the prohibition of excessive worship, reaches the classification of "Sahih Lidzatihi" (authentic in itself). The understanding derived from this hadith is that the prohibition against excessive worship is not absolute; as long as it does not exceed the limits of Shari'a and does not neglect the rights of others, the acts of worship performed are considered good deeds that are highly encouraged by Islamic teachings.

Keywords: Excessive, Worship, Hadith Analysis, Muslim Narration

Abstrak

Penelitian ini membahas dan menganalisa sebuah hadis Riwayat Muslim nomor 1159 dalam kitab sahihnya. Hadis ini berbicara tentang larangan Nabi pada seorang sahabat yang melakukan ibadah secara terus menerus hingga meninggalkan hak keluarganya dan hak-hak orang lain. Tujuan penelitian ini adalah untuk mengetahui penetapan derajat "Sahih" pada hadis dan juga mengetahui kandungan makna yang terdapat dalam hadis. Walaupun hadis ini masuk pada bab puasa, tetapi hadis-hadis yang masih satu tema dengannya tidak hanya membahas terkait puasa saja, masuk didalamnya bab selain puasa; seperti shalat malam, nikah, larangan mengebiri bagi seorang laki-laki, puasa daud, dan ibadah lainnya. Proses yang dilakukan dalam menganalisa hadis ini terbagi menjadi beberapa tahapan; melakukan Takhrij Hadis (secara komprehensif), Jarh Wa Ta'dil, I'tibar Sanad, dan Naqd Al-Matan. Dengan melalui tahapan ini, maka diketahui nilai atau derajat hadis. Kemudian Memahami hadis menggunakan kitab syarh hadis dan metode para ulama' kontemporer, hal ini dilakukan untuk

mengetahui isi kandungan hadis dan juga sebagai sarana dalam penelitian. Pengumpulan data pada penelitian ini menggunakan metode *Library Research* dengan mengumpulkan kitab-kitab turats, jurnal, buku-buku ilmiah sebagai rujukan (refrensi) dalam kepenulisan ini. Penelitian ini menghasilkan kesimpulan, bahwa hadis riwayat Muslim nomor 1159 tentang larangan berlebihan dalam beribadah mencapai pada derajat hadis "*Sahih Lidzatih*" dan pemahaman yang terkandung didalamnya adalah, bahwa larangan beribadah secara berlebihan ini tidaklah mutlak, selagi tidak sampai melewati batas syari'at dan tidak meninggalkan hak-hak orang lain, maka ibadah-ibadah yang dilakukannya adalah perkara baik yang sangat dianjurkan oleh syariat.

Kata kunci: Berlebihan, Ibadah, Analisa Hadis, Riwayat Muslim

Introduction

In life, humans are always surrounded by applicable norms and rules, both social norms and religious norms, both interactions with others and relationships with God, these norms are what will later guide humans to become God's creatures who are *rahmatan lil alamin*. Religious norms include all things regulated by sharia, both through the Qur'an and hadith. Orientalists say that the sunnah/ hadith is trust animism, then in the 17th century final it is stated that the sunnah is related matters about af'al (deeds) of the Prophet (Sya'roni, nd, p. 6).

In implementation sharia, human show various his response, starting from good acceptance and understanding until extreme attitude or excessive. Excessive in religious is problem that needs to be solved straightened out and handled with wise. There are two groups main in character extreme: first, extreme right, which tends towards a rigid understanding of religion or textualist. Second, extreme left, extreme left referring to the view liberal religion that integrates principles liberalism in Islam. In the view of this, freedom think individual considered as the main norm, with reason viewed as source more truth superior compared to revelation (Arif, 2020, p. 75).

The Sunnah has forbid Muslims for behave excessive, good in matter activity everyday life and in his worship. Humans who behave extreme due to Because No understand text religious texts in general comprehensive, nature rigid and hard, as a result they are unable to adapt to changes and developments that occur over time. Things that are done excessively will bring bad consequences, sometimes there are people who do excessive worship, then a sense of being superior to other people appears in them, this is what triggers the emergence of an arrogant or arrogant attitude and this is prohibited by sharia.

Religious extremism is not something new, it has happened since the previous people. As told in QS. Al-Taubah: 31, where the Jews and Christians were excessive in glorifying their leaders. Since the early days of the growth of Islam, in the era of the Prophet Muhammad SAW, the history of religious practice in Islam has not been free from extreme attitudes. Although the generation of companions is known as the best generation in history, the seeds of extreme attitudes from some companions had already emerged when the Prophet was still alive, where the mistakes that emerged among them could be immediately corrected and controlled by the Messenger of Allah (Afroni, 2016, p. 71).

Several studies have been conducted related to this topic, including; a journal written by Sihabuddin Afroni, explaining how the Qur'an answers the problem of extremism in religion (Afroni, 2016, p. 70). A thesis written by Mamluatul Khoiriyah, discussing the hadith prohibiting israf (excessive) and Makhilah (arrogant) which focuses on the dirasah ma'anil hadith (Choiriyah & Na'imah, 2017, p. 8). The thesis compiled by Wachidatul Khairiyah, with a discussion of Al-Ghuluww fi Al-din in the hadith of Sunan Nasa'i No. 3057 focuses on the Study of Ma'anil Hadith (Khairiyah, 2021, p. 8). The journal written by Mohamad Khoiril Anwar, thoroughly examines the Meaning of Ghuluw: The Perspective of Hasbi Ash-

Shiddieqy, Hamka and M. Quraish Shihab, this study focuses on the meaning of al-Ghuluw, namely the opposite of wasathiyah, then compared with various tafsir books (Afroni, 2016, p. 24). The research compiled by Ziana Maulida Husnia, examines Ghuluw in Religion through the perspective of Wahbah Al-Zuhaili and other imams who agree with him, where Ghuluw Ahli Buku is the main study (Husnia, 2018, p. 6).

This study aims to determine the steps in assessing the validity of the hadith regarding the "Prohibition of Excessive in Worship", as well as knowing Contents content hadith in a way comprehensive which focuses on the hadith narrated by Muslim No. 1159 in *Sahih Muslim*. The analysis of the hadith focuses on the book of hadith Mashadir al-Ashliyah (main source) namely kutub tis'ah (book of 9 hadith). In the analysis of the sanad of the hadith using the book jarh wa ta'dil al-Ashliyah, and in understanding the contents of the hadith focuses on the book syarh hadith kutub tis'ah.

Research Methods

Study This use method library (Library Research), where researchers analyze all the data collected is good from study scientific and also source other related with Topic research, namely by collect historical books, journals, books scientific as reference (reference) which is related with Topic study (Scientific, nd, p. 30).

This study focuses on using the dirasah tahliliah method (in-depth analysis) on one hadith. According to Rā'id al-'Ubaydī, the study of tahlili hadith is a science that studies hadith using certain methods. The purpose of knowledge This is For analyze a every aspect hadith, good in sanad and also matan hadith, of course with detailed attention. Analysis of hadith which is the last day should focus on discussion One hadith in a way special (Al-'Ubaidi, nd, p. 11). According to Abd al-Sami' al-Anis, he concluded that the study of tahlili hadith involves the analysis of a hadith of the Prophet, both in terms of riwayat and dirayah, as well as its relationship with other branches of knowledge. In his explanation, al-An i s mentioned that history refers to the aspect sanad hadith, while groped refers to the aspect the eye hadith (Amrulloh, 2022, p. 205).

Research Results and Discussion

A. Stages in Analysis (Critique) of Hadith.

To find out the value or degree of a hadith and the understanding contained in it, the steps that must be taken are as follows; *First*, carry out takhrij hadith comprehensively. By carrying out a thorough takhrij hadith, the original source of the hadith and all the lines of the sanad, other hadiths on the same topic, will also be known and its validity or dhaifan will also be known (Al-Haq, nd, p. 20). *Second*, examine it thoroughly sanad Mainly by carrying out Jarh analysis wow Ta'dil. This science analyzes the tsiqqoh (trustworthy) or dhaif (weak) of a narrator from several opinions of scholars, this science is very important in criticizing the sanad of hadith because it will affect the degree of hadith. Jarh is the term for a narrator whose narration is rejected, rejection This can be absolute or muqoyyad by looking at the illat that occurs. Whereas interpretation is for received rawi his narrative. (Al-Rifa'i, nd, p. 24)

Third, Analyze sanad main in hadith, for know Connectivity or disconnection sanad hadith, with refers to the shigat used in transmission and connection between students and teachers. *Fourth*, Facilitate the presentation of results takhrij comprehensive. Simplification results takhrij done with merge similar path from different and summarized mukharrij long chain of narrators. *Fifth*, Collecting all the sanad lines and analyzing them. By doing this stage, it will be known other narrators who also narrated the hadith, both in terms of wording

and meaning, this is in the form of *tawabi'* and *syawahid* (Al-Majid, nd, p. 23), and ensuring whether the hadith is free from *shadz* and *illat* or not.

Sixth, conducting analysis on the text. Analysis on the text is conducted to check the absence of contradictions (contradictions) in the hadith, whether with the Qur'an, *ijma'*, or common sense, and to distinguish between authentic and invalid hadith and explain the *illat* with the specified wording (Al-Sa'wi, nd, pp. 7–8). *Seventh*, concluding value / degree hadith. Through the previous stages that have been carried out, the value or degree of the hadith will be known. *Eighth*, Understanding the hadith using the book of hadith *syarh* and the method of contemporary scholars. To achieve a comprehensive understanding of the meaning of the hadith, the researcher uses the book of hadith *syarh* and uses the method of contemporary scholars in understanding it, namely by collecting hadiths that are on the same topic in the discussion (Al-Qordhawi, nd, p. 123).

B. Draft Prohibition Excessive In Religion

In *Ma'ajim al-Lughah ' Arabiyah* mentioned, *Al- Ghuluw* in a way Language taken from phrase the *ghalaa fi al-Amri ghuluwan* namely an excessive person in religion and through its limits. According to Imam al- Syathibi in a way term *ghuluw* interpreted with excessive in a matter and pass the limit to the point *israf*, then excessive in religion is carry out religious law with leave revelation and guidance that has been lowered (Qubash, nd, p. 103).

The word prohibition in Arabic is called *al-Nahyu*, *al-Nahyu* (prohibition) is a demand to abandon something by someone of a higher rank (Al-Sulam, nd, p. 270). In general, the prohibition aims to prohibit something. Apart from indicating haram laws according to the context, the prohibition can also contain other meanings, such as *irsyad* (giving guidance), *tahqiq* (insulting), *ta'yis/despair* (Al-Zuhaili, nd, p. 32), but the prohibition on discussion This shows the meaning of *makruh* (al-Karohah).

Including a branch of *Ghuluw fi al-Din* (excessive in religion) is excessive in worship. The book *Mausu'ah al-Fiqh al-Islami* divides *Ghuluw fi al-Din* into two chapters: *First*, the Worship chapter, where things that are not obligatory and not *sunnah* are made obligatory and are part of the *sunnah*, such as fasting for a whole year and worshiping all night without resting. *Second*, the *muamalah* chapter, where things that are neither *makruh* nor haram are made *makruh* or even haram, such as leaving work, not getting married, giving up good food (Al-Tuwaijiri, nd, p. 528). Ibn Rajab said: the deeds most favored by Allah are those in which there is precision, simplicity and ease, not those which cause trouble to oneself (Al-Jizani, nd, p. 69).

Imam 'Abd al-Hayy in his book *Iqamah al-Hujjah* mentions several opinions of *ulama* regarding the permissibility of excessive worship with several conditions, namely:

1. Not until bring in boredom, so that remove solemnity in worship
2. Not until make it difficult himself alone, but do according to ability self
3. Not to the point of leaving more matters important, for example when He carry out *qiyamullail* worship He will left behind moment at dawn, then He No may the time of judgment overnight full, because carry out obligatory things more important than the *sunnah*
4. Not until leave the rights of others who have determined *Sharia* to him, like his rights family, children, guests and others
5. Fulfil pillars of worship intact, because No may do prayer with many *rakat* and do it like peck it chicken male, or multiply reading the *Koran* without accompanying *tadabbur* (deep understanding) or in a hurry
6. Consistency in carry out the worship of his choice and not leave it except Because reason
7. Seriously He in worship No until make it feel that He more Good from *Rasulullah SAW* and his companions.

When the conditions on fulfilled, then multiply or even excessive in very worshipful allowed. But If terms and conditions on No Can fulfilled, so tawasuth (balanced) is something more Good for him (Al-Hindi, nd, pp. 126–130).

C. Results of Analysis on the Prohibition Hadith Excessive In Worship

The following is the lafadz of Muslim history hadith No. 1159 in Sahih Muslim which will be analyzed:

Zuhair Ibn Harb and Muhammad Ibn Hatim have tell to me, both of them through Abdurrahman Ibn Mahdi. Zuhair said that Abdurrahman Ibn Mahdi conveyed to they that Salim Ibn Hayyan narrated that Sa'id Ibn Mina` narrated that Abdullah Ibn Amr said, "The Messenger of Allah ﷺ Once ask to me, ' O Abdullah Ibn Amr, I hear that You fast every day and prayer every night. Don't do that, because your body own right upon you, as well as your eyes and your wife. So, let You fasting and breaking the fast. Fasting three day every month, that is fast all the time.' I answered, ' O Messenger of Allah, I am capable do it.' He said, 'If so, follow it David's fasting ' alaihissalam: fasting a day and break the fast a day.' Abdullah Ibn Amr then said, ' Oh, if only I choose rukhshah (relief) is that.'

The stages carried out in the analysis of hadith include: 1) Takhrij comprehensive. 2) Jarh waw interpretation track main sanad. 3) Path analysis main sanad. 4) Simplification results takhrij comprehensive. 5) I'tibar all over track sanad. 6) Criticism of the past. 7) Conclusion value / degree hadith. 8) Understanding hadith using the book of hadith syarh and the methods of contemporary scholars. The following his analyst:

1. Takhrij comprehensive

Hadith 'Abdullah Ibn 'Amr above narrated by 4 mukharrij hadith leading in each of their books:

a. Imam Bukhari in his authentic book:

- 1) Book of Tahajjud, Chapter of Makruh leave Qiyamullail for people who always implementing, No. 1153, through the channel *h* Ali Ibn Abdullah, *h* Sufyan, *'an* 'Amr *'an* Abu Abbas *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah
- 2) Book of fasting, Chapter of rights body parts at the moment fasting, No. 1975, via the route *h* Muhammad Ibn Muqatil, *h* Abdullah, *h* al- Auza'iy, *h* Yahya Ibn Abu Kathir, *h* Abu Salamah Ibn 'Abdurrahman, *h* Abdullah Ibn 'Amr RA, *q* The Messenger of Allah
- 3) Book of fasting, Chapter of rights family moment fasting, No. 1977 via line *h* 'Amr Ibn 'Ali, *h* Abu 'Ashim, *'an* Abu Juraij, *q* 'Atha, *kh* Abu a l Ibn 'Abbas al- Sya'ir *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah
- 4) *h* Muhammad Ibn Muqatil, *kh* Abdullah, *kh* Al Auza'i He said, *h* Yahya Ibn Abu Kathir, *h* Abu Salamah Ibn Abdurrahman, *h* 'Abdullah Ibn 'Amr Ibn Ash, *q* The Messenger of Allah
- 5) *h* Ishaq Ibn Mansur, *h* Rauh Ibn 'Ubadah, *h* Husain, *' an* Yahya Ibn Abu Kathir, *' an* Abu Salamah Ibn Abdurrahman, *q* Abdullah Ibn ' Amru, *q* The Messenger of Allah
- 6) *h* 'Amr Ibn 'Ali, *kh* Abu 'Ashim, *' an* Abu Juraij, *q* 'Atha, *kh* Abu Al 'Abbas al- Sya'ir, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah

b. Imam Muslim in his authentic book:

- 1) *h* Abdullah Ibn Muhammad Ibn Ar Rumi, *h* al-Nadir Ibn Muhammad, *h* Ikrimah Ibn Ammar, *h* Yahya, *q* Abu Salamah, *h* Abdullah Ibn Amr
- 2) *h* Muhammad Ibn Rafi', *h* Abdurrazaq, *kh* Ibn Juraij, *q* 'Atha, *kh* Abul Abbas, *q* 'Abdullah Ibn 'Amr
- 3) *h* Abu Bakr Ibn Abu Syaibah, *h* Sufyan Ibn Uyainah, *' an* Amru, *' an* Abul Abbas, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW

- c. Imam An-Nasai in his Sunni book:
- 1) *kh* Yahya Ibn Durusta he said, *h* Abu Isma'il, *h* Yahya Ibn Abu Kathir, *h* Abu Salamah, *q* 'Abdullah, *q* The Messenger of Allah SAW
 - 2) *kh* Ibrahim Ibn Al Hasan he said, *h* Hajjaj, *q* Ibn Juraij, *q* 'Atha, *kh* Abul 'Abbas Asy Sha'ir, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW
- d. Imam Ahmad in his Musnad book:
- 1) *kh* Abdurrahman Ibn Mahdi, *kh* Salim, ' *an* Sa'id Ibn Miina`, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW
 - 2) *h* 'Affan, *h* Salim Ibn Hayyan, *h* Said Ibn Mina`, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW
 - 3) *h* Muhammad Ibn Mush'ab *h* Al Auza'i, *an* Yahya a, *an* Abu Salamah Ibn Abdurrahman, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW
 - 4) *h* Abdurrazaq and Ibn Bakr, *kh* Ibn Juraij and Rauh, *h* Ibn Juraij, *q* 'Atha, *kh* Abul 'Abbas Asy-Sya'ir, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW
 - 5) *h* Abdul Wahhab Ibn Atho`, *h* Muhammad Ibn ' Amru, ' *an* Abu Salamah, *q* 'Abdullah Ibn 'Amr, *q* The Messenger of Allah SAW
2. Analysis of jarh wa ta'dil on the sanad of hadith

Main line sanad hadith on has 5 narrators, namely 'Abdullah Ibn 'Amr, Sa'id Ibn Mina`, Salim Ibn Hayyan, Abdurrahman Ibn Mahdi, Muhammad Ibn Hatim and Zuhair Ibn Harb. Below is the biography of the five narrator will be explained through approach knowledge jarh wow interpretation.

First, *'Abdullah Ibn 'Amr* (63 H). His name was 'Abdullah Ibn 'Amr Ibn al-'Ash Ibn Wail al- Sahmy Ibn Hashim Ibn Said Ibn Sa'ad Ibn Sahn Ibn 'Amr Ibn Hashih Ibn Ka'ab Ibn Luay Ibn Ghalib, al-Imam, al-Khabar, al-'Abid, a friend of the Messenger of Allah SAW and son Companions of the Prophet Muhammad SAW (Al-Dzahabi, nd-a, p. 94). In addition to being a companion of the Prophet, 'Abdullah Ibn 'Amr also narrated hadith from his father, Sayyidina Abu Bakr and also Umar. His students in the narration of hadith included Urwah Ibn Zubair Sa'id Ibn Musayab, and Abu al-Walid Ibn Sa'id Ibn Mina ('Asakir, nd, p. 238). Abu Hurairah stated that no companion of the Prophet narrated more hadith than him, except Abdullah Ibn 'Amr. Indeed, Abdullah Ibn 'Amr recorded hadiths said, while Abu Hurairah did not write it down (Al-Dzahabi, nd-a, p. 89). Ibn Abi Hatim: Yes companions of the Prophet (Hatim, nd, p. 116). Ibn Hibban mention in the book of Tsiqqoh (Hibban, nd, p. 211). Imam Al-'Ijly also mentioned it in his tsiqqoh book (Al-'Ijliy, nd, p. 48).

Second, *Sa'id Ibn Mina* (111 H-120 H). In the narration hadith He studied under Abu Hurairah, Abdullah Ibn 'Amr, and Jabir Ibn 'Abdullah. Including his students in narration hadith namely Ayyub al- Sakhtiyani, Zaid Ibn Abi Unaisah, and Salim Ibn Hayyan (Al-Dzahabi, nd-a, p. 245). Ahmad Ibn Hanbal, (Hanbal, nd, p. 495)Yahya Ibn Ma'in, and Abu Zar'ah (Hatim, nd, p. 61) to argue that Sa'id Ibn Mina Tsiqqoh. Ibn Hibban mentions Sa'id Ibn Mina in his book Tsiqqoh (Hibban, nd, p. 291). Then Sa'id Ibn Mina Tsiqqoh.

Third, *Salim Ibn Hayyan* (d 151-160). In the narrative hadith He studied under Sa'id Ibn Mina, Qatadah, 'Amr Ibn Dinar. Including his students in narration hadith namely Yahya al- Qatthan, Ibn Mahdi, Muhammad al- 'Auqi (Al-Dzahabi, nd-b, p. 69). Ahmad Ibn Hanbal (Hanbal, nd, p. 495)and Yahya Ibn Ma'in to argue He Tsiqqoh. Ibn Hibban mentions Salim Ibn Hayyan in his tsiqqoh book (Hibban, nd, p. 435). Abu Hatim believes ; Ma bihi Basun (Khalaf, nd, p. 1152). So Salim Ibn Hayyan Tsiqqoh.

Fourth, *' Abdurrahman Ibn Mahdi* (198 H). In the narration of hadith he got it from his teacher, namely Aban Ibn Yazid, Ibrahim Ibn Sa'ad al-Zuhri, Salim Ibn Hayyan. Including his students in the narration of hadith, namely Zuhair Ibn Harb, Muhammad Ibn

Hatim Ibn Maimun, Muhammad Ibn Hatim Ibn Yunus (Al-Mizi, nd, p. 430). Ahmad Ibn Hanbal (Hatim, nd, p. 253) and Ibn Sa'id (Sa'ad, nd, p. 218) are of the opinion that Abdurrahman Ibn Mahdi is tsiqqoh. Ibn Hibban (Hibban, nd, p. 373) and al-'Ijly (Al-'Ijliy, nd, p. 88) mention Abdurrahman Ibn Mahdi in his tsiqqoh book. So Abdurrahman Ibn Mahdi Tsiqqoh.

Fifth, *Muhammad Ibn Hatim* (235 H). In the narration of hadith he studied with Sufyan Ibn Uyainah, Abdurrahman Ibn Mahdi, Yazid Ibn Harun. Including his students in narration hadith namely Abu Zar'ah, Abu Hatim al- Raziyan, Muslim Ibn Hajjaj ('Ali, nd, p. 263). Ibn Hibban mentions Muhammad Ibn Hatim in his tsiqqoh book (Hibban, nd, p. 86). Imam al- Daruquthni (Al-Jauzi, nd, p. 47) and Ibn 'Ady (Al-Sholihi, nd, p. 114) mentions Muhammad Ibn Hatim. So Muhammad Ibn Hatim Tsiqqoh.

Fifth, *Zuhair Ibn Harb* (234 H). In the narrative hadith He studied under Sufyan Ibn Uyainah, Abdurrahman Ibn Mahdi, Yahya Ibn Sa'id al- Qatthan. Including his students in narration hadith namely Ahamd (child him), Imam Bukhari, Imam Muslim ('Ali, nd, p. 485). Ibn Hibban to argue that Zuhair Ibn Harb was a mutqin and dhabit person (Hibban, nd, p. 257). Ibn Sa'ad did his tsiqqohhan (Sa'ad, nd, p. 253). So Zuhair Ibn Harb was a Tsiqqoh narrator.

The narrators in the sanad are all ruled as tsiqqah, because no scholar's opinion was found that considered the narrators bad.

3. Main Sanad Line Analysis

This stage is used to ensure connection to the hadith sanad

Scheme 1 Main line sanad hadith through 'Abdullah Ibn 'Amr

Image 1, Main line sanad hadith through 'Abdullah Ibn 'Amr

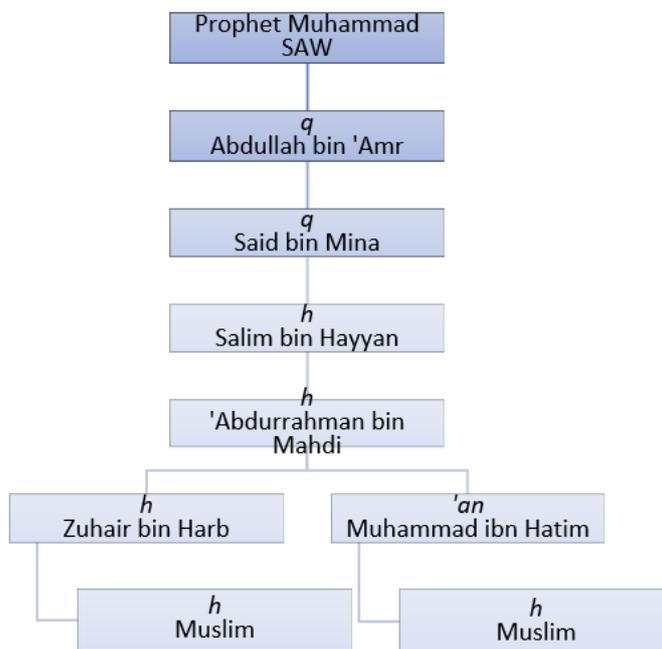


Table 1 Main lines sanad hadith through 'Abdullah Ibn 'Amr

NO	NAME	DEATH YEAR (H)	TING-WORD	TEACHER	STUDENT	TA'DIL MONEY	SIGHAT	KESIMPULAN
1	'Abdullah Ibn 'Amr	63 H	2	Prophet SAW	Said Ibn Mina'	Friend	Qaala	Continued
2	Said Ibn	111-120 H	3	'Abdullah	Salim Ibn	Tsiqqoh	Qaala	Continued

	Mina'			Ibn 'Amr	Hayyan			
3	Salim Ibn Hayyan	151-160 H	7	Said Ibn Mina'	Ibn Mahdi	Tsiqqoh	Haddasana	Continued
4	Ibn Mahdi	198 H	8	Salim Ibn Hayyan	Muhammad Ibn Hatim and Zuhair Ibn Harb	Tsiqqoh	Haddasana	Continued
5	Muhammad Ibn Hatim	235 H	10	Ibn Mahdi	Muslim	Tsiqqoh	' an	Continued
5	Zuhair Ibn Harb	234 H	10	Ibn Mahdi	Muslim	Tsiqqoh	Haddasana	Continued

The results of the analysis of the first to the last narrator, all of them were verified to have met each other and had a relationship between teacher and student, the sighat (phrasing) of the narration used in the hadith are all included in the authentic category, so the sanad in this hadith is ruled as muttashil (continuous).

4. Simple results of comprehensive takhrij

- a) Ali Ibn 'Abdullah, Sufyan, 'Amr, Abu al-'Abbas, 'Abdullah Ibn 'Amr (Bukhari)
- b) 'Abdullah, al-Auza'iy, Yahya Ibn Abi Kathir, Abu Salamah, Abdullah Ibn 'Amr (Bukhari)
- c) Abu 'Ashim, Ibn Juraij, Atho', Abu al-'Abbas, 'Abdullah Ibn 'Amr (Bukhari)
- d) Rauh Ibn 'Ubadah, Husain, Yahya Ibn Abi Kathir, Abu Salamah, Abdullah Ibn 'Amr (Bukhari)
- e) Zuhair Ibn Harb & Muhammad Ibn Hatim, Ibn Mahdi, Salim Ibn Hayyan, Sa'id Ibn Mina, Abdullah Ibn 'Amr (Muslim)
- f) Al-Nadhar Ibn Muhammad, 'Ikrimah, Yahya, Abu Salamah, Abdullah Ibn 'Amr (Muslim)
- g) 'Abdur Razzaq, Ibn Juraij, Atho', Abu al-'Abbas, 'Abdullah Ibn 'Amr (Muslim)
- h) Abu Bakr Ibn Abi Syaibah, Sufyan Ibn Uyainah, 'Amr, Abu al-'Abbas, 'Abdullah Ibn 'Amr (Muslim)
- i) Yahya Ibn Durust, Abu Isma'il, Yahya Ibn Abi Kathir, Abu Salamah, Abdullah Ibn 'Amr (Nasa'i)
- j) Hajjaj, Ibn Juraij, Atho', Abu al-'Abbas, 'Abdullah Ibn 'Amr (Nasa'i)
- k) 'Abdurrahman Ibn Mahdi, Salim, Sa'id Ibn Mina, 'Abdullah Ibn 'Amr (Ahmad)
- l) 'Affan, Salim Ibn Hayyan, Sa'id Ibn Mina, 'Abdullah Ibn 'Amr (Ahmad)
- m) Muhammad Ibn Mush'ab, al- Auza'iy, Yahya, Abu Salamah, Abdullah Ibn 'Amr (Ahmad)
- n) 'Abdur Razzaq, Ibn Bakr, Rauh, Ibn Juraij, Atho ', Abu al - 'Abbas, 'Abdullah Ibn 'Amr (Ahmad)
- o) 'Abdul Wahhab Ibn ' Atho, Muhammad Ibn 'Amr, Abu Salamah, Abdullah Ibn 'Amr (Ahmad)

5. A collection of all the chains of hadith and their analysis.

The following is a comprehensive collection of sanad or hadith narrations on one topic resulting from takhrij, which is made easier through schematic images.

Image 2, Overall Schematic track sanad Hadith of 'Abdullah Ibn 'Amr

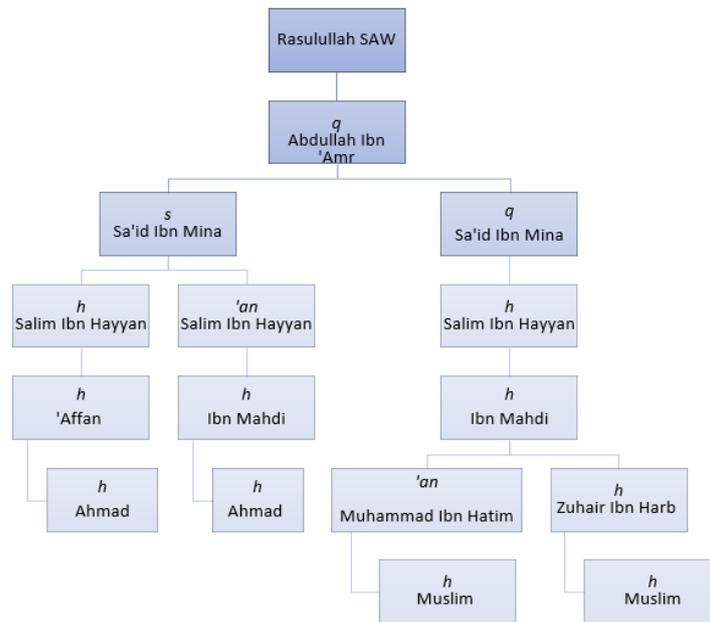


Image 3

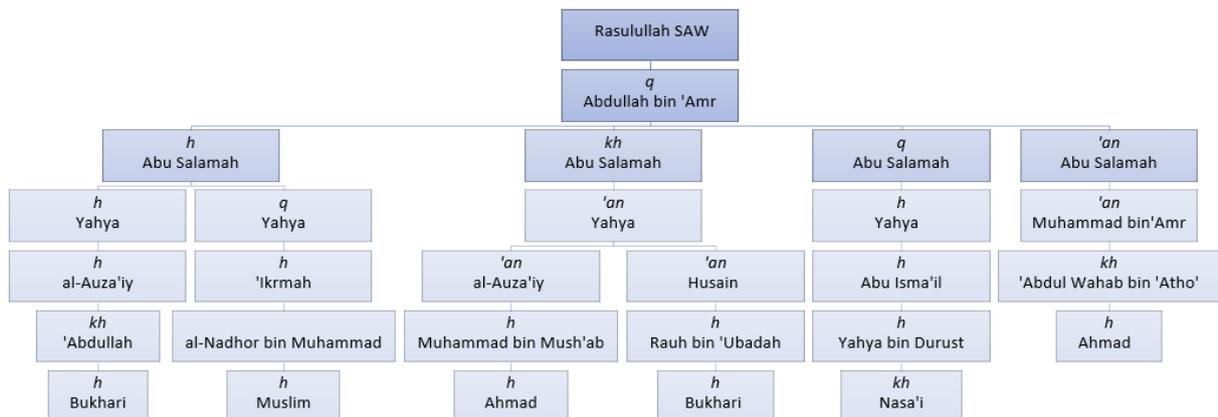
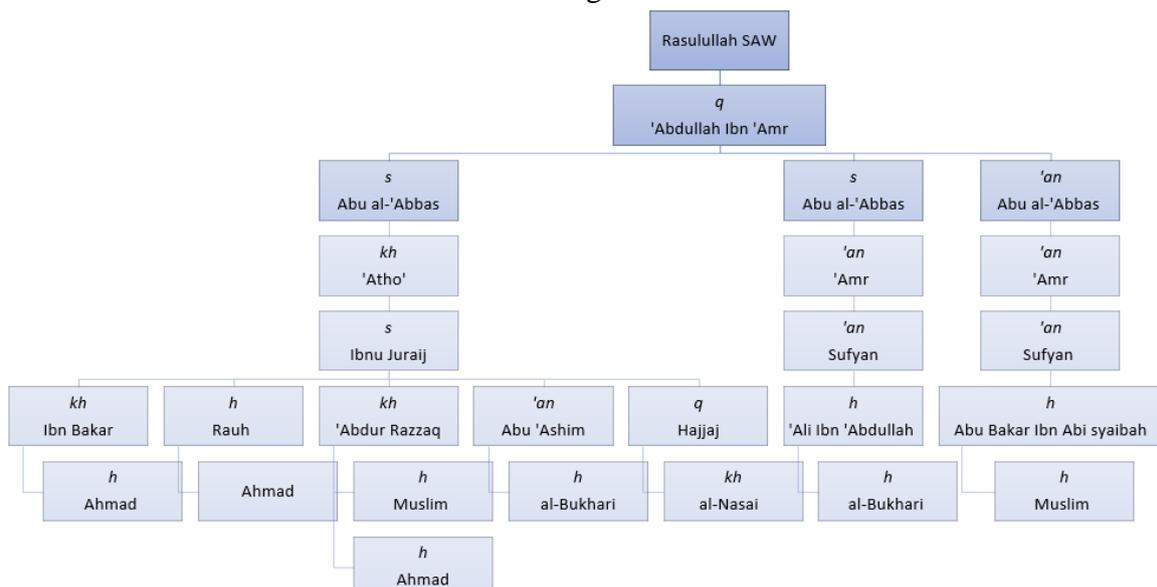


Image 4



6. Matan's Criticism

The text of the hadith reads: “*Fainna lijasadika 'alaika hadzzan, wali'ainika 'alaika hadzzan, wainna lizaujika 'alaika hadzzan*” explains the prohibition of excessive worship that leaves the rights of others, where this hadith has no indication of contradiction or conflict with the Qur'an or other hadiths. This hadith is strengthened by QS. Al-Maidah; 87 which reads: “*O you who believe, do not forbid the good things that Allah has made lawful for you, and do not exceed the limits. Indeed, Allah does not like those who exceed the limits.*”

This verse was revealed regarding a group of the Prophet's friends including Abu Bakr and 'Abdullah Ibn 'Amr, they gathered at the house of the friend 'Usman Ibn Madz'un, they agreed to fast during the day, worship all night without resting, not eat meat, and not is going to get married, then this verse came down to remind friends (Al-Qurthubi, nd, p. 260).

This verse explain prohibition to forbid on what Allah has made lawful from matters good that is liked by the heart. Even the Qur'an encourages believers to having fun to case good easy obtained. This is also supported by hadiths similar to the hadith above, which tell of Abu Darda's friend who did Ghuluw (excessive) in his worship so that his family and wife did not get their rights, then Salman reprimanded him. So the hadith "*Fainna lijasadika 'alaika hadzzan, wali'ainika 'alaika hadzzan, wainna lizaujika 'alaika hadzzan*" does not contradict the Koran, other hadiths, common sense or historical facts.

7. Degree or value of hadith

A comprehensive analysis of the hadith proves that the hadith history Muslim no. 1159 lies in various books that fall into the category of mashadir ashliyah. Analysis of the main sanad line through jarh wa ta'dil in the hadith ensures that the series between one narrator and another is indicated to have a teacher and student relationship, and falls into the category of ' *adalah* (fair). I'tibar of the main sanad line results in the sanad in this hadith being muttashil (connected), while the results of I'tibar or analysis of all sanad lines ensure the absence of syadz and illat in the hadith. Analysis of the matan hadith also results in no contradiction or conflict with the verses of the Qur'an, other hadiths, or human common sense. So it can be ascertained that the hadith about the prohibition of excessive worship in the history of Muslim no. 1159 is a hadith that has authentic value, through the existing analysis steps, this hadith is more precisely at the value or degree of sahih lidzatihi.

8. Understanding hadith using the book of hadith syarh and contemporary methods.

In this Hadith prohibiting excesses in worship, we realize that Allah will never order his servants to do something beyond the limits of their abilities, whether in worship or other things, even Allah gives rukhsah (mercy) to his servants under certain conditions. In the hadith, Abdullah Ibn 'Amr said that he could fast every day continuously but the Apostle forbade him and ordered him to fast daud (fasting one day and breaking the fast). and also his body condition which is not always strong enough to carry it out. Sa'id Ibn Mina' said: When 'Abdullah's old age came and he was no longer able to carry out worship as in the time of the Apostle, he regretted his actions, and he said: if only I had received the rukhsah (mercy) that the Apostle had given me (Al-Aramiy, nd, p. 170).

The Messenger of Allah has reminded 'Abdullah Ibn 'Amr that the human body has its rights, namely by providing what is needed by the human body that Allah has allowed, such as eating and drinking, resting to be more devout when worshipping. Then the rights of the family/wife, both in worldly and afterlife matters, such as the obligation to provide sustenance for the family and wife, (Al-Nawawi, nd, p. 475) for the wife, both physical and spiritual sustenance.

Imam al-Nawawi said that part of a child's rights is the father's obligation to educate him, to teach him what is needed for him, both in terms of religious knowledge, and this is obligatory for a father and other guardians before the child reaches puberty, as stated by Imam Shafi'i and his followers. Imam Shafi'i and his followers also said: if the father is absent, then the obligation to educate is delegated to the mother, and the costs are taken from the child's property, if the child does not have property, then the cost of education is borne by the person who is obliged to support the child, because this is something that is needed by the child (Al-Ityubi, nd, p. 456).

The revelation of this hadith was caused by a companion of 'Abdullah Ibn 'Amr, his father complained about his actions to the Messenger of Allah SAW, he was always busy with fasting during the day then worshipping at night continuously, so that he left the rights of others and did not fulfill them. Then the Messenger said: do not do such a thing, because your body has the right to rest, your eyes have the right to sleep, and your wife also has a right over you (Al-Huwaini, nd, p. 701).

In several Mashadir Ashliyah books, several narrations are found which also discuss the Prophet's prohibition on a friend who performed excessive worship. Narrated al-Khula' al-Asadiyyah from Sayyida 'Aisyah, 'Aisyah said: people claim that Ḥaula Ibnti Tuwait never sleeps all night (her nights are used for worship). Then Rasulullah -ṣallallāhu 'alaihi wa sallam- said, "at night he never sleeps, so worship according to your ability. By Allah, Allah is not bored until you feel bored. (Muslim, nd, p. 542) In this hadith the Prophet does not forbid praying continuously, but the Prophet advises to do charity according to the level of one's abilities. Narrated from Friends of Anas: At that time Rasulullah entered the mosque, he saw a rope stretching between two pillars, then he asked: Whose rope is this? So it was said: This rope belongs to Zainab, she is praying, when she feels tired or exhausted, she will hold on to the rope. Then the Apostle said: Let go of the rope. You should pray when you are fresh or enthusiastic, if you are tired or tired, you should sit down (sleep) (Muslim, nd, p. 541). The Prophet forbade this because Zainab forced herself to do something that she was actually unable to do.

Hadith narrated by Abu Juhaifah about Abu Darda' narrates that Salman once visited Abu Darda'. At that time, he seeing Umm Darda' appear tangled and asking to him: "What's wrong? with you?" Umm Darda' explained that Abu Darda' has The same very leave interest to life worldly. When Abu Darda' came, he serve food to Salman and said: "Please eat, because I currently fasting." Salman refused. Eat until Abu Darda' also ate. After that, when Evening Arriving, Abu Darda' stood up to pray, but Salman told him to For Sleep. Abu Darda' went to sleep, then get up return for prayer. Salman again tell him Sleep until approaching end night, when Salman said: "Now wake up to pray." They together then prayed together, and Salman said, "You own rights that must be filled to

Your God, yourself, and your family. Fulfill it rights the in accordance with his obligation. "Abu Darda' then went to the Prophet and told him incident that, and the Prophet agreed Salman's opinion. (Bukhari, nd, p. 38) which was prohibited by Salman here is worship until leave mandatory rights, then This including prohibited things, but No absolute.

Hadith about a group friends narrated by Anas "Some the companion of the Prophet SAW asked to the Prophet's wife regarding the practices that the Prophet usually carried out. They say: I will not marry, I will not eat meat, and there are also those who say: I will not sleep on a mattress. When the Prophet learned of their words, he said: why do they say that? Even though I myself pray, sleep, fast, break the fast, and also marry women. Whoever does not like my sunnah, then he is not among my group. (Muslim, nd, p. 1020) They asked about the prophet's deeds of worship, they thought that the prophet was not serious in his worship because of the guarantee of forgiveness for the prophet, and they required something that was not obligatory, so the Prophet forbade it and returned them to the right path.

In the book of *Iqomah al-Hujjah*, it is mentioned that the reason for the companions or scholars of the Salaf who were serious in their worship so that they spent their entire lives in worship was when they were excessive or continued in worship, their goal was to cure a sick heart, or it had become a routine habit for them such as eating healthy food, they would feel pleasure without abandoning the rights of others by always being consistent and not considering themselves better than others.

The Salaf scholars have a strong will within themselves, they have high ideals, and they know the rukhsah (mercy) that has been given by the Shari'ah which they provide fatwa to the ummah and they also recommend carrying out the rukhsah that has been given as the Prophet sometimes did: ordered to take the rukhsah and worship with a strong will.

Various kinds of worship such as performing qiyamullail all night long, reading the Qur'an in one khataman or more, praying a thousand rak'ahs or more, are not considered bid'ah and are not things that are prohibited by the Shari'ah, but they are all including good things that are highly recommended, of course with several conditions that have been mentioned, so that it does not reach the stage of ghuluw (excessive).

Conclusion

After do analyst a on hadith history Muslim No. 1159 found a number of Conclusion. *First*, History of Muslim in his authentic book, No. 1159 about *prohibition excessive in worship* reach the degree: "Sahih Lidzatihi". In analysis a takhrij in a way comprehensive, hadith the found in the 4 books that came in in category *Pole Ttis'ah* with 17 lines narration. Jarh wow Ta'dil on the narrator sanad main confirm that all over narrator sentenced tsiqqoh, because No found the opinion of the scholars is clear narrator The main sanad line in the hadith also confirms that between one narrator and another, there is a relationship between teacher and student, then the shighat tahmmul ada' used in the hadith shows that the sanad of the hadith is muttashil (connected). In simplification takhrij comprehensive 15 paths found narration (because 2 lines found narration own same sanad with others). In the analysis a i'tibar all over track sanad, no found existence track syawahid, all of it pass track tawabi ' (via the same friend) and also not found existence syadz and illat in hadith. In the analysis of

matan the hadith, no found existence contradiction or inconsistency with the Qur'an, even strengthened by the word of Allah in QS. Al-Maidah: 87.

Second, the Hadith above contains a prohibition that came from Rasulullah SAW to his friends who did *ghuluw* (excessive) in worship, to the point of abandoning other people's rights which had become their obligations. The character of the prohibition in this hadith is not absolute, as long as it does not exceed the limits of the Shari'ah, and fulfills the conditions that have been determined and also does not abandon other people's rights, then the worship that is carried out is a good thing recommended by the Shari'ah.

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