

**SPEAKING TRUTH TO TYRANNICAL POWER:
A HADITH STUDY ON THE CONCEPT OF THE BEST JIHAD****Muhammad Zaini**

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muhammad.zaini@ar-raniry.ac.id**ABSTRACT**

This research aims to examine the hadith that explains *afdhal al-jihād kalimatu 'adlln 'inda shulthāni jāir* (the best jihad is to convey justice in front of unjust leaders). In this study, the researcher focuses on the hadith narrated by Imam al-Turmuzi. The research was carried out on two things, namely in terms of the quality of the hadith and in terms of the lecture (explanation) of the intention contained in the mata. This type of research is a literature review (library research), by conducting a review of books and books related to the topic of discussion. The conclusion of this study; *First*, the hadith narrated by Imam al-Turmuzi regarding the issue studied is basically *dha'if*, because it is found that there are two narrators whose status is questionable, but because of the existence of supporting narrators who *are tsiqah* from other paths, this hadith is raised in quality from *dha'if* to *hasan ligairihi*, while the mata is saheeh. *Second*, the content of the hadith explains that justice must be delivered to the tyrannical leader, even though it is necessary to consider the risks experienced by people who commit jihad like this. Therefore, conveying the truth in front of the ruler is often dilemmatic if the one facing is the ruler who is feared.

Keywords: *Best Jihad, Perspective, Hadith***ABSTRAK**

Penelitian ini bertujuan untuk mengkaji hadits yang menjelaskan tentang *afdhal al-jihād kalimatu 'adlln 'inda shulthāni jāir* (jihad yang paling baik adalah menyampaikan keadilan di depan pemimpin yang zalim). Dalam kajian ini peneliti memfokuskan penelitian pada hadits yang diriwayatkan oleh Imam al-Turmuzi. Penelitian dilakukan pada dua hal, yaitu dari segi kualitas haditsnya dan dari segi syarahan (penjelasan) maksud yang dikandung matannya. Jenis penelitian ini adalah kajian pustaka (library research), dengan cara melakukan telaah terhadap kitab-kitab maupun buku yang berkaitan dengan tema pembahasan. Kesimpulan dari penelitian ini; *Pertama*, hadits yang diriwayatkan Imam al-Turmuzi terkait persoalan yang dikaji pada dasarnya adalah *dha'if*, karena ditemukan ada dua orang periwayat yang statusnya dipertanyakan, namun karena adanya periwayat pendukung yang *tsiqah* dari jalur lain maka hadits ini terangkat kualitasnya dari *dha'if* menjadi *hasan ligairihi*, sedangkan matannya shahih. *Kedua*, kandungan hadits tersebut menjelaskan bahwa keadilan itu mesti



disampaikan kepada pemimpin yang zalim, meskipun demikian perlu untuk dipertimbangkan resiko yang dialami orang yang melakukan jihad seperti ini. Oleh karena itu, menyampaikan kebenaran di depan penguasa seringkali bersifat dilematis apabila yang dihadapi adalah penguasa yang ditakuti.

Kata Kunci: *Jihad Terbaik, Perspektif, Hadis*

INTRODUCTION

Islam is a religion that has two main sources of teachings, namely the Qur'an and hadith (sunnah of the Prophet PBUH). The Qur'an as the first source of Islamic teachings contains the main teachings that are *mujmal* (global), general and universal, which require explanation, description and interpretation. In this case, the Prophet Muhammad PBUH as a messenger of Allah was assigned to explain the revelation he received.¹ The manifestation of the mission he carries out is a role model for his people. What he said was called a hadith, and among the contents of the hadith was the practice of *jihād fī sabīllāh*.

The question of jihad has indeed become the subject of a long debate among Muslims. In general, Muslims understand jihad as an act of fighting against the infidels at the expense of life and property.² In fact, if referring to the hadiths of the Prophet PBUH, there are several types of jihad besides jihad fighting against the infidels. One of them is jihad by conveying the truth in front of tyrannical and arbitrary leaders.

In the context of jihad delivering justice in front of a tyrannical leader, justice must be expressed and expressed even if it has bitter consequences. For this reason, the Prophet PBUH in a hadith reminded that expressing sentences that invite justice in front of tyrannical rulers is the best jihad (*afdhāl al-Jihād*).

The discovery of the hadith of the Prophet PBUH which explains the best jihad does not mean that the problem is over here. A new work has arisen again, namely in relation to the validity of the hadith that is guided, which needs to be researched so that its validity is known definitively and conclusively. The validity of a hadith needs to be carefully examined due to a number of factors, especially related to its interpretation.³

It is understood that hadith is different from the Qur'an in terms of its narration. The narration of the verses of the Quran takes place mutawatir

¹ The Qur'an through one of its verses states that the Prophet PBUH was positioned as *a mubayyin* (explainer) of the verses of the Qur'an). See Q.S. al-Nahl (16):44.

² See Q.S. al-Shaf/61: 10-11.

³ Abd Wahid and others, 'ANALYSIS OF THE SCOPE OF HUMAN RIGHTS BASED ON THE HADITHS', *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH*, 9.1 (2024), pp. 164-83, doi:10.22373/petita.v9i1.282.



until its status *is qath'i al-wurud*.⁴ As for the hadith, only a small part of the narration takes place *mutawatir* and most of it takes place on *Sunday*.⁵ In addition, the hadith at the time of the Prophet PBUH has not been written in its entirety, only some of the companions wrote the hadith as a personal collection. The hadith was officially recorded during the time of the caliph Umar bin Abdul Aziz (d. 101 H).⁶ This means that there is a fairly long time interval between the birth of the hadith and its documentation.

With a long time interval between the death of the Prophet PBUH and its documentation, it is very possible for hadiths to fall into the hands of people who do not have intellectual or moral skills,⁷ so it may be that the content of the hadith has been distorted or even falsified at once.

Given the opportunity to criticize the hadiths contained in the books of hadith, the author felt compelled to research the hadith that explains the best jihad (*afdhāl al-Jihād*). The Prophet PBUH once said in a hadith which means: "The best jihad (*afdhāl al-Jihād*) is to reveal the truth in front of an arbitrary leader."

In conducting this research, the author asks two problem formulation questions: (1) What is the quality of the hadith; (2) What material is contained in the hadith? The discussion is carried out in a descriptive analysis based on relevant and relatively limited sources.

RESEARCH ON THE QUALITY OF HADITH

Takhrij al-Hadīts

Departing from the fragment of the hadith that reads *أفضل الجهاد كلمة عدل* so the author traces its existence in the source books of hadith using the hadith dictionary *al-Mu'jam*. Based on the instructions from the book *al-Mu'jam al-Mufahras Li Alfāz al-Hadīts an-Nabawiy*, information was obtained that the hadith is contained in a number of hadith books, namely *Musnad Ahmad bin Hanbal*, *Sunan Ibn Majah*, *Sunan Abu Daud*, *Sunan al-Turmuzi* and *Sunan al-Nasa'i*.⁸ To find out concretely, the following is a complete hadith quoted from the hadith books.

⁴ *Qath'i al-wurud* means a proof whose source or narration is absolute, undoubted. Such evidence is convincing and must be accepted. The opposite is *zanny al-wurud*.

⁵ Shubhi Shalih, *Mabahith Fi 'Ulum Al-Hadith* (Dar al-Ilmi Li al-Malayyin, 1977), p. 151.

⁶ The documentation of the hadith took place during the reign of Umar bin Abdul Aziz (r. 99-101 AH). See M. Syhudi Ismail, *Kaedah Keshahahan Sanad Hadis Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah* (Bulan Bintang, 1992), p. 100. See also Shubhi Shalih, *'Ulumul Hadits Wa Musthalahu* (Dar al-Kutub al- 'Ilmiyah, 1987), pp. 127-28.

⁷ Moral competence (moral integrity) is called '*justice*', while intellectual competence (intellectual integrity) is called *dhabit*. The combination of '*adil*' and *dhabit* is called *tsiqah*.

⁸ A.J. Wensick, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Hadits An-Nabawiy* (E.J. Brill, 1936), p. 289.

a. Musnad Ahmad bin Hambal⁹

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا أَبِي حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سَفْيَانَ بْنِ عُلْقَمَةَ عَنْ طَارِقِ بْنِ شَهَابٍ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَضَعَ رِجْلَهُ فِي الْغُرْرَاءِ الْجِهَادِ أَفْضَلَ قَالَ كَلِمَةٌ حَفِ عِنْدَ سُلْطَانِ جَائِرٍ

b. Sunan Ibnu Majah¹⁰

حَدَّثَنَا رِشَادُ بْنُ سَعِيدِ الرَّمْلِيِّ حَدَّثَنَا أَبِي حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي غَالِبٍ عَنْ عُلْقَمَةَ عَنْ أَبِي أَمَامَةَ قَالَ : عَرَضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ عِنْدَ الْجَمْرَةِ الْأُولَى فَقَالَ : يَا رَسُولَ اللَّهِ ! أَيُّ الْجِهَادِ أَفْضَلُ ؟ فَسَكَتَ عَنْهُ فَلَمَّا رَمَى جَمْرَةَ الْعَقَبَةِ وَضَعَ رِجْلَهُ فِي الْغُرْرِ لِيَرْكَبَ قَالَ : أَيْنَ السَّائِلُ ؟ قَالَ : أَنَا يَا رَسُولَ اللَّهِ ! قَالَ (قَالَ : كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانِ جَائِرٍ)

c. Sunan Abu Daud¹¹

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادَةَ الْوَسْطِيِّ حَدَّثَنَا بَزِيدُ يَعْنِي ابْنَ هَارُونَ أَخْبَرَنَا إِسْرَائِيلُ حَدَّثَنَا مُحَمَّدُ بْنُ حَمَّارَةَ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدِ الْخَدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَدْلٍ عِنْدَ سُلْطَانِ جَائِرٍ

d. Sunan At-Turmizi¹²

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارِ الْكُوفِيِّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُصْعَبٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ حَمَّارَةَ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ أَبِي سَعِيدِ الْخَدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةَ عَدْلٍ عِنْدَ سُلْطَانِ جَائِرٍ - قَالَ أَبُو عَيْسَى : وَفِي الْبَابِ عَنْ أَبِي أَمَامَةَ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ

e. Sunan An-Nasa'i¹³

أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سَفْيَانَ بْنِ عُلْقَمَةَ بْنِ مَرْشَدٍ عَنْ طَارِقِ بْنِ شَهَابٍ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ وَضَعَ رِجْلَهُ فِي الْغُرْرَاءِ الْجِهَادِ أَفْضَلَ قَالَ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانِ جَائِرٍ

⁹ Abu Abdullah Muhammad ibn Hanbal, *Musnad Ahmad Bin Hanbal* (al-Maktabah al-Islamiyah, 1978), p. 315.

¹⁰ Abu Abdullah Muhammad Ibn Majah ibn Yazid Al-Qazwiniy, *Sunan Ibnu Majah* (Dar al-Fikr), p. 1330.

¹¹ Abu Sulaiman bin al-'Asy'asi al-Sijistany Al-Azdy, *Sunan Abu Daud* (Dar al-Hadis), p. 408.

¹² Abu Isya Muhammad ibn Surah Al-Turmuziy, *Sunan Al-Turmuzi* (Dar al-Fikr), p. 514.

¹³ Al-Nasa'i, *Sunan Al-Nasa'i* (Dar al-Kutub al-Ilmiyyah), p. 161.



If you pay attention to all the hadith matan in the five hadith books as listed above, it can be seen that there are differences in sentence redaction between the five, both the hadith matan in the book Musnad Ahmad bin Hanbal, Sunan Ibn Majah, Sunan Abu Daud, Sunan al-Turmuzi and in the book Sunan al-Nasa'i. Thus, it can be said that this hadith is narrated meaningfully (*riwāyat bi al-makna*).¹⁴

I'tibār Sanad

I'tibār according to the language means to examine various things to find out everything that is similar to it. In the terminology of hadith scholars, i'tibār is the inclusion of other sanads for a particular hadith.¹⁵ By including other sanad, the entire narration of the hadith will be revealed. In the context of this research, in addition to the sanad path in the book al-Turmuzi, the sanad path is also included from four other books, namely in the book Musnad Ahmad bin Hanbal, Sunan Ibn Majah, Sunan Abu Daud, and the book of Sunan al-Nasa'i.

In a hadith study, i'tibār has an important role. I'tibār can clearly reveal all the hadith sanad studied, the names of the narrators, and the narration methods used. So that it can be known whether or not there are supporting narrators known as *syāhid* and *mutābi'*. A *syāhid* is a narrator who has the status of a supporter who is at the level of a companion.¹⁶ While *mutābi'* is a narrator who has the status of a supporter who is at the level after the companions.¹⁷

To clarify and simplify the process of i'tibār sanad activities, the following table of narrator names is made:

Sanad Message Ahmad bin Hanbal	Sanad Message Abu Daud	Sanad Message al-Turmuzi	Sanad Message Ibn Majah	Sanad Message al-Nasai
Thariq bin Syihab	Abu Sa'id al-Khuudry	Abu Sa'id al-Khuudry	Abu Umamah	Thariq bin Syihab
'Alqamah	'Athiyyah	'Athiyyah	Abu Galib	'Alqamah
Sufyan	Muhammad bin Juhadah	Muhammad bin Juhadah	Hammad bin Salamah	Sufyan
Waki'	Israil	Israil	Walid bin Muslim	'Abdurrahman

¹⁴ The narration of *bi al-lafzi* means to convey the hadith exactly as the Prophet PBUH said without changing the slightest word. Meanwhile, the narration of *bi al-makna* is narrating the hadith using different redactions but still maintaining the meaning so that it is in accordance with the intention of the words of the Prophet PBUH.

¹⁵ Mahmud ath-Thahan, *Tafsir Al-Musthalah Al-Hadits* (Dar Al-Qur'an Al-Karim, 1989), p. 140.

¹⁶ M.Syhudi Ismail, *Metodologi Penelitian Hadits Nabi* (Bulan Bintang, 1992).

¹⁷ Ibnu Hajar Al-'Asqalany, *Al-Ishabah Fi Tamyiz Al-Shabah* (Dar al-Fikr, 1989), p. 35.



Ahmad bin Hanbal	Ibnu Harun	'Abdurrahman bin Mush'ab	Rasyid bin Sa'id	Ishaq
Abdullah	Muhammad bin 'Ubadah	Al-Qasim		
Musnad Ahmad	Abu Daud	Al-Turmuzi	Ibnu Majah	Al-Nasa'i

From the table above, it can be seen that if the sanad al-Turmuzi path is studied, then there are two narrators who have the status of sāhid, namely Thariq bin Shihab and Abi Umamah as sāhid for Abu Sa'id Al-Khudry. Because the hadith was narrated by three companions, namely Abu Sa'id Al-Khudry, Thariq bin Shihab and Abi Umamah. Furthermore, there is one narrator who has the status of mutābi', namely Ibn Harun as a mutabi' for Abdurrahman bin Mush'ab (narrator of the fifth level), both of whom received hadith from Israel.

CRITICISM SANAD

This research will examine the sanad of al-Turmuzi. There are seven narrators, each Abu Sa'id Al-Khudry, 'Athiyyah, Muhammad bin Juhadah, Israil, Abdurrahman bin Mush'ab, al-Qashim bin Dinar, and al-Turmuzi.

a. Abu Sa'id al Khudry (d. 63/64/65 H)

His full name is Sa'id bin Malik bin Sinan bin 'Ubaid bin Salabah bin al-Abjar Abu Sa'id al-Khudry. Scholars differ on the year of his death. Al-Waqidy argues that Abu Sa'id al-Khudry died in 74 AH, al-Madany argues that Abu Sa'id al-Khudry died in 63 AH, and others argue that Abu Sa'id al-Khudry died in 44 AH.¹⁸

Abu Sa'id al-Khudry narrated many hadiths from the Prophet PBUH and from a number of other companions, including Abu Bakr al-Siddiq, Umar bin Khaththab, and other companions. Meanwhile, the hadith that comes from it is narrated by several companions and tabi'in, including Ibn 'Abbas, Ibn 'Umar, Jabir (from among the companions), Ibn Musayyab, Abu Usman Al-Nahdi, Ma'bad bin Sirin (from the tabi'in), and others.¹⁹

The capacity and personality of Abu Sa'id al-Khudry need not be questioned. This is due to his position as a friend. As is known that in the study of hadith, the first narrator who occupies the position of a companion does not need to be examined anymore.²⁰ Thus the research was continued to the narrator after Abu Sa'id al-Khudry.

b. 'Athiyyah (d. 111 H)

His full name is 'Athiyyah bin Sa'ad bin Juhadah al-'Aufy al-Jadaliy al-Qausy. He received hadith from a number of companions, including Abu Sa'id al-Khudry, Abu Hurairah, Ibn 'Abbas, and others. His disciples

¹⁸ Al-'Asqalany, *Al-Ishabah Fi Tamyiz Al-Shabah*.

¹⁹ Al-'Asqalany, *Al-Ishabah Fi Tamyiz Al-Shabah*.

²⁰ Mahmud ath-Thahan, *Tafsir Al-Musthalah Al-Hadits*.



included al-Hasan (his son), 'Amru, al-A'masy, Muhammad bin Juhadah, Abu Laily, and others.²¹

The majority of hadith critics give a negative assessment of 'Athiyyah. Ahmad gave him a judgment as dha'if (weak). Likewise, Abu Hatim, Al-Nasa'i, and Ibn Hibban classify 'Athiyyah into the group of dha'if.²² With this it can be concluded that 'Athiyyah is a dha'if narration and its authenticity is doubtful.

c. Muhammad bin Juhaedah (d. 131 H)

His full name is Muhammad bin Juhaedah al-Audy. He received hadith from Anas, Ziyad bin 'Alaqah, 'Atha' bin Abi Rabah, 'Athiyah, and others. His disciples included Ismail (his son), Israil, Imran al-Qaththan, and Zuhair bin Mu'awiyyah.²³

The assessment of hadith critics of Muhammad bin Juhadah is quite positive. Ahmad gave him a compliment with the expression *tsiqah*. Ibn Abi Hatim considered it to be a narrator who was *shuduq tsiqah*. Meanwhile, Ibn Hibban gave an assessment by saying that he was an expert in worship (*'abid*).²⁴

Based on the assessment of the critics above, all of whom gave a fairly positive assessment and no one criticized him, it can be concluded that Muhammad bin Juhadah is a *tsiqat* narrator and the hadith he narrated is acceptable.

d. Israil (d. 162)

His full name is Israil bin Yunus bin Abi Ishak al-Sabi'y al-Hamdany Abu Yusuf al-Kufy. Israel received hadith from Zaid bin 'Alaqah, Muhammad bin Juhaedah, 'Ashim bin Bahdalah, and others. Those who received hadith from him included the Mahdi (his son), 'Abdurrahman bin Mush'ab. Waki', and others.²⁵

The majority of hadith critics give a positive assessment of Israel. Ahmad bin Hanbal stated that Israel is a *tsiqah sheikh*. Ibn Abi Hatim considered it to be a narrator who *was shuduq tsiqah*. Ibn Sa'ad stated that Israel is *tsiqah* and many people take hadith from it.²⁶ With this it can be concluded that Hisham bin 'Ammar is a narrator whose *tsiqat* and hadith are acceptable.

e. 'Abdurrahman bin Mush'ab

His full name is 'Abdurrahman bin Mush'ab bin Yazid al-Azdy al-Ma'niy. He received hadith from a number of narrators, such as Israel, Jonah, Hasan bin Shalih, and al-Tsaury. His disciples included Musa bin

²¹ Ibnu Hajar Al-'Asqalany, *Tahzib Al-Tahzib* (Dar al-Kutub al-'Ilmiyah, 1988), p. 194.

²² Al-'Asqalany, *Tahzib Al-Tahzib*.

²³ Al-'Asqalany, *Tahzib Al-Tahzib*. See also Ibn Abi Hatim Muhammad bin Idris bin al-Munzir al-Tamimy al-Hanzaly Al-Razy, *Jarh Wa Al-Ta'dil* (Daerat al-Ma'Arif al-Usmaniyyah), p. 1227.

²⁴ Al-'Asqalany, *Tahzib Al-Tahzib*.

²⁵ Al-'Asqalany, *Tahzib Al-Tahzib*.

²⁶ Al-'Asqalany, *Tahzib Al-Tahzib*.



Daud al-Dhaby, Qashim bin Zakaria bin Dinar, and Yusuf bin Musa al-Qaththan.²⁷

Not many hadith critics have given an assessment of him. Abu Sa'ad stated that 'Abdurrahman bin Mush'ab was an expert in worship (*'abid*) and had several hadiths. While al-Qaththan said that he was *majhul al-hal* (his condition is unknown).²⁸

f. Al-Qahum bin Dinar (205 H)

His full name is al-Qashim bin Zakaria bin Dinar al-Quraisyi, Abu Muhammad al-Thahhan al-Kufy. He received hadith from a number of narrators, such as Ishaq bin Manshur, Yunus, Husayn bin Ali, Muawiyah bin 'Amr, and others. His students included Muslim, al-Turmuzi, al-Nasa'i, Ibn Majah, and others.²⁹

A number of hadith critics have judged him. Al-Nasa'i stated that he was *a tsiqah*. Ibn Hibban also grouped them into *the group of tsiqah*. The author of the book *Tahzib al-Tahzib* mentioned that Imam Muslim narrated 26 hadiths from al-Qashim.³⁰ Thus there is no reason to reject his history.

g. Al-Turmuzi

Al-Turmuzi is a well-known hadith narrator and is often used as a reference for hadith scholars. Al-Sunan's great work is considered to rank fourth after Saheeh al-Bukhary, Saheeh Muslim, and Sunan Abu Daud. Although it must be admitted, here there is a difference of opinion in categorizing the highest ranked hadith books. In general, scholars place Sunan al-Turmuzi in the fourth rank as mentioned above.

His full name was Muhammad bin 'Isya bin Surat bin Musa bin Dhahhak, Abu Ishak al-Turmuz. He is known as a very serious hadith expert in his field. In his youth he traveled a lot to look for hadith to Iraq, the Hijaz, Khurasan and several other places.³¹ His travels to various regions can be evidenced by the many of his teachers, including Qutaibah bin Sa'ad, al-Bukhary, Muslim, Abu Daud, and others.³² He also had many disciples including Hisham bin Kulaib, Muhammad bin Mahbab al-Marwazi, Ahmad bin Ali al-Maqri'i and others. Al-Turmuzi is also known as a 'alim who is *tsiqah* and *muhsin*. None of the hadith critics denounced it.

ANALYSIS OF SANAD'S CRITICISM

Before analyzing the sanad research, it is necessary to state that the symbols used in the method of narration in the sanad of the hadith studied are *haddatsana* and '*an*'. The symbol of *haddatsana* has been recognized by hadith scholars that the sanad is a sambng, while the symbol of '*an*' still

²⁷ Al-'Asqalany, *Tahzib Al-Tahzib*.

²⁸ Al-'Asqalany, *Tahzib Al-Tahzib*.

²⁹ Al-'Asqalany, *Tahzib Al-Tahzib*.

³⁰ Al-'Asqalany, *Tahzib Al-Tahzib*.

³¹ Ibrahim Dasuqi Al-Shahawy, *Musthalah Al-Hadith* (Mathba'ah al-Fanniyah al-Muttahidah), p. 253.

³² Jamaluddin Abi Al-Hajjaj Yusuf Al-Mizi, *Tahzib Al-Kamal Fi Asma Al-Rijal*, p. 143.



requires three criteria. *First*, in the sanad of the hadith there is no *tadlis*.³³ *Second*, the narrators whose names are among the symbols have had a meeting. *Third*, the narrator who uses the symbol is *tsiqat*.³⁴

In the sanad studied, there are four narrators whose names are interspersed with the symbol of *'an*, namely Abu Sa'id al-Khudry, 'Athiyyah, Muhammad bin Juhadah, and Israil. Meanwhile, the three criteria for the symbol of *'an* mentioned above do not seem to have been met by the narrator named 'Athiyyah, so the continuity of the sanad is still doubtful.

Then the research is directed to the quality of each narrator. In the sanad that is studied, there is a narrator who is considered *dha'if* by the majority of hadith critics, namely 'Athiyyah. In addition, there is also a narrator who is considered *majhul* (unknown), namely 'Abdurrahman bin Mush'ab. Thus, it can be concluded that the sanad studied is of *dha'if* quality. However, with the support of *martyrdom* and *mutabi'* through other sanad routes, this *dha'if* sanad increases its status to *hasan ligairihi*. In other words, the power of sanad al-Turmuzi increased from *dha'if* to *hasan* due to the existence of *martyrs* (supporting narrators at the level of companions) and *mutabi'* (supporting narrators at the level after companions). In addition, this hadith is also narrated in the books Musnad Ahmad bin Hanbal, Sunan Ibn Majah, Sunan Abu Daud, and the book Sunan al-Nasa'i.

REVIEW MATAN

The critical analysis here is guided by three methodological steps; *First*, examine the matan by looking at the quality of the sanad; *Second*, examining the arrangement of the utterances of various matan that are semkna, *Third*, examining the content of the matan.³⁵ This first step seems to be in the form of the basic assumption that the hadith in question is considered to need to be studied because of the sanad of *hasan*, if the sanad is *dha'if* then the matan research does not need to be continued. Because there is no point in researching hadiths whose sanad status has been ascertained as *dha'if*, the results of which will not benefit the blasphemy of the hadith that is transported.

The second step of matan research is to trace the words of matan that editorially have differences, but the substance is the same. If you look at the hadith texts that have been written above, it appears that there is a similarity in the meaning of the three, namely: The best Jihad is to convey the truth in front of a tyrannical king. Therefore, in terms of the meaning of

³³ *Tadlis* in the narration of hadith is a narrator narrating from a teacher he has met but he does not hear the hadith directly from the teacher, and uses words that give the impression as if he is hearing directly. *Mudallis* is a term for narrators who practice *tadlis*, and *mudallas* hadith is a hadith whose narration contains *tadlis*.

³⁴ See M.Syhudi Ismail, *Metodologi Penelitian Hadits Nabi*.

³⁵ M.Syhudi Ismail, *Metodologi Penelitian Hadits Nabi*.



the hadith, the matan of the above hadith is narrated meaningfully (bi *al-makna*), because there are differences in pronunciation among the narrator of the hadith.

The third step in the study of matan hadith is to examine the content of matan. This third step can be operated by guiding the criteria of criticism proposed by al-Adlaby. According to him, a hadith is considered saheeh if it meets four criteria: (1) it does not contradict the instructions of the Qur'an; (2) not contradicting stronger hadiths; (3) not contrary to common sense, sense, and history; (4) the order of the statement (its redaction) shows the characteristics of the words of the Prophet PBUH.³⁶

From the four criteria above, it seems that the hadith about the best jihad is to say justice in front of a tyrannical leader does not contradict any of the above criteria. *First*, this hadith does not contradict the guidance of the Qur'an, it can be traced for example to the words of Allah in Q.S. Al-Nisa'/4: 58 which means: "Indeed, Allah commands you to fulfill the trust of those who are rightful...". *Secondly*, it does not contradict the stronger hadith, because this hadith is also narrated by Abu Daud, whose position is so far recognized as still above the book Sunan al-Turmuzi. *Third*, the content of this hadith does not contradict common sense, senses, and history. *Fourth*, the language used shows the characteristics of the words of the Prophet PBUH, and there is nothing awkward. Therefore, it can be concluded that the matan of the hadith is of saheeh quality.³⁷

CONCLUSION OF THE QUALITY OF HADITH

The hadith that reads *Afdhal al-Jihad kalimatu 'adlin 'inda sulthani jair* is found in five primary hadith source books, namely *Musnad Ahmad bin Hanbal*, *Sunan Ibn Majah*, *Sunan Abu Daud*, *Sunan al-Turmuzi* and *Sunan al-Nasa'i* with bi *al-makna* narration. Research was conducted on the hadith contained in Sunan al-Turmuzi. In the study, it was found that there were two narrators who did not meet the qualifications that allowed the sanad to be referred to as a saheeh sanad. However, because there are supporting narrators on other sanad paths, both narrators at the level of companions and narrators after the level of companions, the sanad hadith that is studied increases its status to *hasan ligairihi*.³⁸

The next research is directed to the matan hadith. After research, it can be ascertained that the matan hadith in question also meets the

³⁶ Salahuddin Al-Adlaby, *Manhaj Naqd Al-Matan* (Dar Al-Afaq Al-Jadidah, 1983), p. 238.

³⁷ Abd Wahid, 'Corak Implementasi Hermeunetik Yusuf Al-Qaradhawiy Dalam Pemahaman Hadist', *ICAIOS VII ARICIS II*, 2018 <https://scholar.google.com/citations?view_op=view_citation&hl=en&user=bjx4s7QAAAAJ&cstart=100&pagesize=100&citation_for_view=bjx4s7QAAAAJ:_Re3VWB3Y0AC>.

³⁸ Abdul Wahid Arsyad, 'STUDI TERHADAP ASPEK KEUNGGULAN KITAB SAHIH MUSLIM TERHADAP SHAHIH BUKHARI', *Jurnal Ilmiah Islam Futura*, 17.2 (2019), p. 312, doi:10.22373/jiif.v17i2.2454.



qualifications of the authenticity of the matan hadith. Thus, the hadith studied here has a sanad that is *hasan ligairihi* and a sahih matan, so it can be concluded that the hadith is acceptable.

Syarah Hadith

In this context, the hadith studied here will be optimally understood by first examining some of the key words quoted from the book '*aun al-ma'bud*'. The key words in this hadith are:

1. أفضل الجهاد

The word أفضل الجهاد means the greatest jihad. It is said that the greatest jihad because denying and criticizing leaders is an act that contains high risk.³⁹

2. كلمة عدل

The second keyword is كلمة عدل, which means to say the truth in the way of *amar ma'ruf nahi munkar* which is a command of Allah that is mentioned many times in the Qur'an.

3. عند سلطان جائر

The third keyword is عند سلطان جائر which means in the presence of a tyrannical king.⁴⁰

By understanding the key words mentioned above, the hadith studied can be translated as follows: al-Turmuzi said: has conveyed the news to us al-Qasim bin Dinar al-Kufy, al-Qashim said: has conveyed the news to us 'Abdurrahman bin Mash'ab, 'Abdurrahman said: has conveyed the news to us Israel, Israel received from Muhammad bin Juhadah, Muhammad bin Juhadah received from 'Athiyah, 'Athiyah received from Abu Sa'id al-Khudry where Abu Sa'id al-Khudry said that the Prophet PBUH said: "Indeed, one of the greatest jihad is to convey justice before a tyrannical king".⁴¹

Referring to the opinion of 'Abdurrahman al-Mubarakfuri in his book *Tuhfat al-Ahwazy*, what is meant by "tyrannical ruler" is a leader who commits tyranny using his power. Meanwhile, the meaning of the "sentence *al-'adl*" in the hadith is a call to leaders to uphold the truth and stop their

³⁹ Abu Muhammad al-Thaif al-Syamsi al-Naif al-'Azim Al-Abady, '*Aun Al-Ma'Bud Bi Syarh Abi Daud* (Al-Maktabah AL-Salafiyyah), p. 499.

⁴⁰ Al-Abady, '*Aun Al-Ma'Bud Bi Syarh Abi Daud*.

⁴¹ Abd. Wahid and others, 'UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION', *Jurnal Ilmiah Islam Futura*, 23.2 (2023), p. 263, doi:10.22373/jiif.v23i2.17353.



acts of tyranny. This call can be made in various forms, both speech, writing, and the like. Al-Mubarakfuri said: "What is meant by a sentence is a speech that contains an order to do the truth or prohibit doing wrong, through speech or writing, and also through other media that have the same function."⁴²

The tyranny committed by the ruler is very different from the wickedness committed by individuals or groups. The tyranny of the ruler has a wider impact, where all the people under his power are affected by the tyranny, in contrast to the iniquity of individuals. For example, when the ruler commits corruption, the people who should be entitled to benefit from the corrupted funds will become victims. When the ruler sets laws that allow immoral acts, wickedness will run rampant in society.

Regarding this issue, scholars of hadith have different interpretations regarding the reason why the Prophet PBUH called the call for truth in the presence of a tyrannical and unjust leader as the greatest jihad. Here the author tries to quote some of the opinions of scholars and their arguments.

According to Imam al-Khattabi, as quoted by Imam Suyuthi in his book *Mirqatu al-Shu'ud Ila Sunani Abi Dawud*, the Prophet PBUH called the call for truth in the presence of a tyrannical leader as the greatest jihad because upholding the truth in the presence of a tyrannical leader is more difficult and heavier than jihad against the enemies of Islam. A tyrannical leader will usually threaten anyone who dares to oppose, especially the people under his rule. Therefore, according to al-Khattabi, a people who dare to speak the truth in front of a tyrannical leader shows extraordinary courage and fearlessness. This is the reason why jihad against tyrannical leaders is considered the most important jihad. He said: "A person who is under the authority of a leader is automatically under the control of that leader. So if he tells the truth and commands his leader to do good, he has automatically put himself in danger and is facing destruction."⁴³ Therefore, this action becomes the most severe jihad because he has to fight against deep fear."

Another interpretation of the reason for voicing the truth in front of a tyrannical leader is called the heaviest jihad, according to Imam al-Muzhir, is that when a leader commits a tyranny, all his people will suffer as a result of his actions and policies. Therefore, when someone dares to speak the truth to stop the tyranny, he has fought for the interests of the people.⁴⁴ On the other hand, Muhammad bin 'Alan emphasized that speaking the truth in the presence of a tyrannical leader is considered the most important jihad

⁴² Muhammad Abdurrahman Al-Mubarakfuri, *Tuhfatul Ahwadzi* (Darul Kutub Ilmiyah), p. 330.

⁴³ Jalaluddin Al-Suyuthi, *Mirqatush Shu'ud Ila Sunan Abi Dawud* (Darul Ibnu Hazm, 2012), p. 106.

⁴⁴ Mula Al-Qari, *Mirqat Al-Mafatih* (Dar al-Fikr, 2002), p. 412.



because it reflects the extraordinary strength of faith and courage of the person who does it.⁴⁵

Conveying corrections to the ruler is a form of *amar ma'ruf nahi munkar*. Especially if the ruler is a tyrannical ruler, does not want to obey Allah's commands, so advising a ruler like this has a great risk. It may be that the ruler will persecute, arrest, or even kill him. Therefore, making corrections to tyrannical rulers by the Prophet PBUH is called jihad, even the most important jihad.

Speaking the truth to tyrannical leaders is a collective obligation (*fardhu kifayah*) which every member of society has the right and obligation to do. However, if there are already some who fulfill it, then this obligation is lost to the others. Speaking the truth to tyrannical leaders is very important so that they stop all actions that harm the people and deviate from the principles of truth.⁴⁶

It is important to remember that *amar ma'ruf* or voicing the truth to the government must be done in a wise way. Imam al-Ghazali in his book *Ihya' Ulumiddin* explained that *amar ma'ruf* to the government should be done through good advice and the delivery of the truth in a polite way. *Amar ma'ruf* to the government should not be done by way of rebellion, because conveying the truth through rebellion will only cause greater damage. Imam Al-Ghazali stated: "As for preventing (tyranny) by violence, it is not the individual authority of the people, because such actions can provoke slander, incite crime, and cause the damage arising from it to be greater."⁴⁷

In line with Imam Ghazali, Imam ar-Ramli argued that rebelling against his legal leader is haram even if the leader is tyrannical, because he sees the consequences that will be caused such as slander, bloodshed, and real damage to a country. He said: "It is forbidden to rebel against the ruler and fight him according to the agreement (*ijma'*) of the Muslims, because this will cause fitnah, bloodshed, and damage to relations among the people. The damage done by overthrowing it outweighs the damage caused by maintaining it." In addition, it is not permissible to rebel because we must obey the leader as long as his orders are not contrary to the Shari'a, even if the ruler is tyrannical."⁴⁸

Thus, it is important for believers to have the courage to speak the truth to the tyrannical leaders so that the injustices they do can be stopped. Especially in the context of a democratic country, expressing aspirations and opinions in public is a legal and constitutional human right. Nevertheless,

⁴⁵ Muhammad bin Allan Al-shiddiqy, *Dalilul Falihin Li Thuruqi Riyadhussalihin* (Dar al-Ma'rifah, 2004), p. 484.

⁴⁶ Abdul Wahid and others, 'Sexual Violence Prevention Strategies Based on Hadith Guidance', *Ulumuna*, 27.2 (2023), pp. 573–97, doi:10.20414/ujis.v27i2.678.

⁴⁷ Al-Ghazali, *Ihya' Ulumuddin*.

⁴⁸ Syamsuddin Ar-Ramli, *Ghayatul Bayan* (Darul Ma'rifah), p. 15.



voicing the truth must be done in a good way in accordance with sharia norms and rules in the law, the goal of which is not to cause greater damage.

CONCLUSION

From the above description, it can be concluded that the hadith which reads *Afdhal al-Jihad kalimatu 'adlin 'inda sulthani* is the quality of the sanad, *hasan ligairihi* and the mata sahih, so that the hadith can be accepted. Meanwhile, the content of the hadith explains that the call for the truth in the presence of a tyrannical leader is the greatest jihad, because upholding the truth in front of a tyrannical leader is more difficult and difficult than jihad against the enemies of Islam. However, it is necessary to consider the risks experienced by people who commit jihad like this. Therefore, conveying the truth in front of the ruler is often dilemmatic if the one facing is the ruler who is feared.

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