

## *Al-Wala' wal Bara': Loyalty, Identity, and the Prophet's Message through the Lens of Hadith Criticism*

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### Article:

Accepted: August 17, 2025

Revised: March 25, 2025

Issued: December 30, 2025

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Doi: [10.15408/quhas.v14i2.46550](https://doi.org/10.15408/quhas.v14i2.46550)

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### ABSTRACT

*This research analyzes the hadith narrated by Imam Abu Daud, number 4681, concerning the concept of al-Wala' wal-Bara', a crucial pillar in understanding Muslim social relations and creed, as it is often misinterpreted leading to exclusive or even extremist attitudes towards non-Muslims. Employing a descriptive qualitative method and library research, the analysis involves an external approach (hadith takhrij, jarh wa ta'dil, i'tibar sanad, and matan criticism) and an internal approach (textual understanding from hadith commentaries and contextual understanding based on contemporary thought, especially Sheikh Yusuf al-Qaradawi's approach). The findings indicate that the hadith is graded hasan in both its chain of narration (sanad) and text (matan). Substantively, it teaches that love and hate for the sake of Allah signify perfect faith. This study concludes that al-Wala' wal-Bara' must be understood in a balanced way to avoid misuse to justify intolerance. The research also highlights the clear distinction between loyalty (al-wala'), a matter of creed, and tolerance, a social principle. Loyalty to Allah and His religion does not negate fair and good treatment of non-Muslims, provided they are not hostile to Islam. The implication is the importance of a moderate approach in understanding hadiths related to interfaith relations so that Islamic values of rahmatan lil 'alamin (mercy to all worlds) can be realized in social practice*

**Keywords:** *al-Walā' wa al-Barā', Prophetic Hadith, Sunan Abi Daud, Tahlili method.*

### ABSTRAK

Penelitian ini menganalisis hadis riwayat Imam Abu Daud No. 4681 tentang al-Wala' wal Bara', pilar penting akidah dan hubungan sosial Muslim, mengingat seringnya disalahartikan menjadi eksklusivisme. Menggunakan metode kualitatif deskriptif dan studi pustaka, analisis dilakukan secara eksternal (takhrij, jarh wa ta'dil, i'tibar sanad, kritik matan) dan internal (pemahaman tekstual syarah hadis serta kontekstual ala Syaikh Yusuf al-Qaradawi). Hasilnya, hadis tersebut berderajat hasan dari sanad dan matan, mengajarkan cinta dan benci karena Allah sebagai wujud iman sempurna. Konsep al-Wala' wal Bara' harus dipahami seimbang, bukan justifikasi intoleransi. Penelitian ini menekankan pentingnya batas tegas antara loyalitas akidah (al-wala') dan toleransi sosial. Loyalitas kepada Allah tidak menafikan perlakuan adil kepada non-Muslim yang tidak memusuhi. Implikasinya, pentingnya pendekatan moderat dalam memahami hadis-hadis ini agar nilai Islam rahmatan lil 'alamin terwujud.

**Kata Kunci:** *al-Walā' wa al-Barā', Hadis Nabi, Sunan Abi Daud, Analisa Tahlili.*

## INTRODUCTION

The creed of "*Lā ilāha illā Allāh*" is to renounce all forms of worship other than Allāh, the Almighty, and to resolve to worship Allāh alone. This is a consequence for every Muslim, known as the creed of *al-walā' wa al-barā'* (loyalty and detachment). Wala' to Allāh, His religion, His book, the Sunnah of His Prophet, and His righteous servants, and Bara' from every taghut that is worshiped besides Allāh swt (Al-Qahthani, 2019). However, this concept raises differences of opinion. In some groups, the concept of *al-walā' wa al-barā'* is considered the pinnacle of a Muslim's creed.

In contrast, other groups use it as a pretext to be bigoted against non-Muslims, that a Muslim is only allowed to care, be loyal, interact, and be friendly with others. On the other hand, it is forbidden for a Muslim to befriend non-Muslims and love and care for them (Annisa, 2020). In this school, there is not the slightest gap for Muslims to establish loyalty to non-Muslims. This view is also shared by jihadists who consider *al-walā' wa al-barā'* as their main doctrine. Through this framework, they determine who should be obeyed and antagonized, who is a Muslim or an infidel, and who is a comrade or a target of jihad, based on adherence to the beliefs and behaviors they set (Asrori, 2019).

Ibn Taymiyyah in *Majmū' al-Fatāwā* explains this school's application, saying: "The duty of a Muslim is to love and hate for the sake of Allah. Muslims are obliged to form alliances with fellow Muslims, even if they are unjust or hostile. At the same time, one must be hostile to the disbelievers, even if they help you and do good to you. Love should be for the lovers of God and hatred for the enemies of God; glorify the beloved of God and despise His enemies and torment them" (Taimiyyah, 1980). A similar view was also affirmed by the founder of Wahabism, Imam Muhammad bin Abdul Wahhab, who said: "Whoever obeys the Messenger and believes in Allah, it is not permissible to establish loyalty with a person who is hostile to Allah and His Messenger, even if he is his closest relative." The proof is the word of Allah in Surah al-Mujādilah verse 22 (Wahab, 2005). These statements show that the concept of *al-walā' wa al-barā'* in this view tends to be exclusive and confrontational, thus appearing to contradict the values of tolerance that are also taught in Islam, such as compassion, justice, and peaceful coexistence with non-Muslims.

However, several Ahlus Sunnah wal Jamaah scholars reject using the concept of *al-walā' wa al-barā'* as a central part of the creed, let alone making it a pillar of Islam. As Shaykh Dr. Shauqi 'Allām, Mufti of Egypt, said: "In the science of tawhid or kalam or any other branch of knowledge that discusses the creed of faith in Islam, there is no such thing as 'the creed of

*al-walā' wa al-barā'.* This means that making this concept the creed and pillar of faith is an innovation not known in the Salaf.

Islam, as the majority religion practiced by the Indonesian people, should be able to play a role in building peace and cooperation between people. However, in reality, related to the concept of *al-walā' wa al-barā'*, sometimes there is still a fanatical attitude towards followers of other religions. This arises because some Muslims still understand the verses of the Qur'an and Prophetic traditions related to *al-walā' wa al-barā'* only textually, without exploring the primary purpose and message of the text (Nafisah, 2017). To that end, in understanding hadith correctly, many disciplines and methods of knowledge can be utilized, one of which is the study of hadith using accurate theories and methodologies. Thus, textual and contextual approaches in hadith studies also play a role in comprehending hadith (Afriani & Wijaya, 2021).

From here, the researcher chose to examine one of the hadiths used as the basis for the concept of *al-walā' wa al-barā'*, namely the hadith narrated by Imam Abu Dawud in his Sunan no. 4681: "Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah, then he has perfected his faith." This hadith was chosen because, compared to other traditions commonly associated with the concept of *al-walā' wa al-barā'*, it is one of the most authentic.

Analytical study of this hadith is important in order to gain a comprehensive understanding and to know the correct interpretation of its meaning and application in the context of faith and social life. In addition, this study also aims to trace and assess the validity of the hadith. The researcher hopes that this study can answer various issues that arise related to the meaning and implementation of the concept of *al-walā' wa al-barā'*, as well as complement and enrich the results of previous studies.

## METHOD

This research was conducted using the library research method, in which researchers analyzed data obtained from various sources, including scientific research results and other literature relevant to the topic under study. Data collection was carried out through the search for turats books, journals, and scientific books which became the main reference in this study (Scientific, 2012). The research stages include collecting primary and secondary sources, classifying data, and processing and interpreting references to produce findings. The

interpretation process can involve various approaches, such as philosophical, theological, Sufistic, tafsir, or shari'a, to draw comprehensive conclusions (Darmalaksana, 2020).

This study focuses on the use of the method of *dirasah tahliliyyah* (in-depth analysis) on one hadith in particular. In *Rā'id al-'Ubaydī's* view, the study of hadith using the tahlili approach is the study of hadith using certain methods. The main objective is to examine in detail the various aspects of the hadith, both in terms of its sanad and matan. Therefore, the tahlili approach in the study of hadith ideally focuses on an in-depth analysis of one specific hadith (Al-'Ubaidi, 2018). According to Abd al-Sami' al-Anis, the study of hadith involves analyzing a Prophetic tradition in terms of its riwayat and dirayah as well as its relationship with other branches of knowledge. In his explanation, al-Anis states that riwayat refers to the sanad aspect of the hadith, while dirayah refers to the matan aspect (Amrulloh, 2022).

## DISCUSSION AND RESULTS

### Stages in Hadith Analysis.

To determine the value or degree of a hadith as well as the understanding of it, the steps to be taken are as follows: *First*, conduct a comprehensive takhrij of the hadith. By conducting a comprehensive takhrij of the hadith, the original source and its entire chain of transmission, other hadiths on the same topic, and its validity or infallibility will be known. *Second*, it thoroughly examines the main sanad by analyzing *Jarh wa Ta'dil*. This science analyzes the trustworthiness or weakness of a narrator from several scholarly opinions. This science is very important in the criticism of the hadith sanad because it will affect the degree of the hadith. Jarh is the name for a narrator whose narration is rejected, this rejection can be absolute or muqoyyad by looking at the illat that occurs. While ta'dil is for a narrator whose narration is accepted (Al-Rifa'i, 2019). A hadith information will be regarded as truly the word of the Prophet if the person who narrates or conveys the news is a trustworthy person in terms of his intellectual and moral qualities (Asfiyak, 2019).

*Thirdly*, analyzing the main sanad of the hadith to determine the continuity or disconnection of the hadith sanad by referring to the shigat used in the transmission as well as the continuity between the student and the teacher. *Fourth*, it facilitates the presentation of comprehensive takhrij results. Simplification of the takhrij results is done by combining similar lines from different *mukharrij* and summarizing long sanads. *Fifth*, Compiling the entire sanad path and analyzing it. By doing this stage, other narrators who also narrate the hadith will be

known, either in the form of *tawabi'* and *syawahid* (Al-Majid, 2009), as well as ascertaining whether the hadith is free from *shadz* and *illat* or not.

*Sixth*, analyzing the *matan*. The analysis of the *matan* is done to check the absence of contradictions with the Qur'an, consensus, and common sense and to distinguish between authentic and invalid traditions and to explain the *illat* with the prescribed wording. *Seventh*, summarizing the value/degree of the hadith. Through the previous stages that have been done, the value or degree of the hadith will be known. *Eighth*, Understanding the Hadith using hadith commentaries and the method of contemporary scholars. To achieve a comprehensive understanding of the meaning of the hadith, the researcher uses the hadith commentary and the method of contemporary scholars in understanding it, namely by collecting traditions that are on the same topic of discussion (Al-Qordhowi, 2000).

### **Analysis of the Hadith *Al-Wala' wal Bara'***

The following is the text of the Hadīth narrated by Abu Daud No. 4681 in Sunan Abi Daud that will be analyzed: *Mu'ammal ibn al-Faḍl reported that Muḥammad ibn Shu'aib ibn Shābūr reported from Yahyā ibn al-Ḥārith reported from al-Qāsim reported from Abū Umāmah that the Messenger of Allah ﷺ said: "Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has indeed completed his faith."*

The stages involved in analyzing the hadith include: 1) Comprehensive *takhrij*. 2) Jarh wa ta'dil of the main line of the sanad. 3) Analysis of the main line of the sanad. 4) Simplification of the results of comprehensive *takhrij*. 5) I'tibar of the entire sanad path. 6) *Matan* criticism. 7) Inference of the value/degree of the hadith. 8) Understanding the hadith using hadith commentaries and methods of contemporary scholars. The following is the analysis:

#### **1. Comprehensive *Takhrij***

The above Hadīth of Abū Umāmah is narrated by six prominent mukharrij of hadīth in their important books. **First**, Abu Bakr al-Baihaqi narrated this Hadīth in *Shu'ab al-Īmān*, Chapter of the Story of Ibrahim, through a chain of transmission from 'Ali ibn Ahmad ibn Abdan, from Ahmad ibn Ubayd, from al-Husayn ibn al-Fadl, from Yahya ibn al-Harith ad-Dzimari, from al-Qasim ibn Abd al-Rahman, from Abu Umamah, from the Messenger of Allah ﷺ.

**Secondly**, Imam Abu al-Qasim al-Ṭabarani included this hadith in some of his books. In *Musnad al-Shamiyyīn* he narrates it through a line from Ahmad b. Muhammad b. Yahya b. Hamzah, from his father and grandfather, from Nu'man b. al-Mundhir, from Makḥul, from Yahya b. al-Harith, from al-Qasim, from Abu Umamah. In the *Musnad of Makḥul al-Shāmī*, the line comes from Maslamah b. Jabir al-Lakhmī, from Munabbih b. Uthmān, from Shadaqah, from Nu'man, from Makḥul and Yahya b. al-Harith, from al-Qasim, from Abu Umamah. While in *al-Mu'jam al-Kabīr*, al-Ṭabarani presents three different paths: (1) from Maslamah b. Jabir al-Lakhmī via Munabbih b. Uthman and Shadaqah; (2) from Ishaq b. Hasan al-Anmathī via Hisham b. Ammār and Shadaqah b. Khalid-both from Yahya b. al-Harith, from al-Qasim, from Abu Umamah; and (3) from Ahmad b. Muhammad b. Hāshim al-Ba'labakkī, from his father, from Suwaid b. Abd al-Azīz, from Yahya b. al-Harith, from al-Qasim, from Abu Umamah. In *al-Mu'jam al-Awsaṭ*, al-Ṭabarani again narrated with a sanad from Maslamah b. Jabir al-Lakhmī, from Munabbih b. Uthman, from Shadaqah, from Nu'man b. al-Mundhir, from Makḥul and Yahya b. al-Harith, from Abu Umamah.

**Thirdly**, Ibn Batta al-'Ukbari also narrated this hadith in *al-Ibānah al-Kubrā*, in the Chapter on the Virtues of Faith, by two routes: first, through Abu Muhammad Yahya b. Muhammad b. Sa'id, from Abu Ubaydah b. Abi al-Safar, from Abu Usamah, from Abd al-Rahman b. Yazid b. Jabir, from al-Qasim, from Abu Umamah; second, through Muhammad b. Abd Allah b. Sulaiman al-Famī, from Ahmad b. Mansur al-Ramādī, from Hisham, from Shadaqah, from Yahya b. al-Harith adz-Dzimari, from al-Qasim, from Abu Umamah.

**Fourth**, Abu al-Qasim Hibatullah ibn al-Hasan al-Lalikaī included this Hadīth in his *Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah* through two routes as well: The first is from al-Qasim b. Ja'far, from Muhammad b. Ahmad b. Amr, from Sulaiman b. al-Ash'ath, from Mu'ammal b. al-Faḍl, from Muhammad b. Shu'ayb b. Shabbūr, from Yahya b. al-Harith, from al-Qasim, from Abu Umamah; and the second, from Muhammad b. Abd al-Rahman, from Abd Allah b. Muhammad b. Abd al-'Aziz, from Muhammad b. Ziyad b. Farwah, from Abu Usamah, from Abd al-Rahman b. Yazid b. Jabir, from al-Qasim, from Abu Umamah.

**Fifth**, Abu Bakr Ibn Abi Shaybah narrated this Hadīth in *al-Muṣannaḥ*, the Book of Zuhud, through a chain from Abu Usamah, from Abd al-Rahman ibn Yazid ibn Jabir, from al-Qasim, from Abu Umamah. **Sixth**, Abu Bakr Ibn Abi al-Dunya included this Hadīth in *al-Ikhwān*, Chapter on Those Who Love Each Other for the Sake of Allah, the Almighty,



via a chain from Abu Salamah, from Abd al-Rahman ibn Yazid ibn Jabir, from al-Qasim, from Abu Umamah.

## 2. Analysis of jarh wa ta'dil on the hadith sanad

The main chain of transmission of the above hadith has 5 narrators, namely Mu'ammal b. al-Fadl, Muhammad b. Shu'aib b. Shabur, Yahya b. al-Harith, al-Qasim, Abu Umamah. Below, the biographies of the five narrators will be described through the approach of jarh wa ta'dil science.

First, *Abu Umamah* (86 AH). His name was Sudī ibn 'Ajlān ibn al-Ḥārith, and some say: 'Ajlān b. Wahb, Abu Umamah al-Bāhilī al-Sahmī, and Sahm is one of the tribe of Bāhilah; namely Sahm b. 'Amr b. Tha'labah b. Ghanm b. Qutaybah b. Ma'n. He is better known by his kunyah (Abu Umamah). He lived in the city of Himṣ (Homs) in the region of Sham (Ibn al-Athīr, 1415). He was a companion of the Prophet ﷺ (al-'Asqalānī, 1415). In narrating hadith, he narrated hadith from the Prophet ﷺ, and also from other companions such as: 'Umar ibn al-Khaṭṭāb, Abu al-Dardā', Mu'ādz ibn Jabal, and others (al-Mizzī, 1400). Those who narrated hadith from him include: Salīm ibn 'Āmir, al-Qāsim Abu 'Abd al-Raḥmān, Abu Ghālīb al-Ḥazūrī, and others (Ibn Abī Ḥātim, 1271). According to the consensus of the scholars of the Sunnah, all the Companions were trustworthy (tsiqat).

The second was al-Qāsim (112 AH). His name was Qāsim b. 'Abd ar-Raḥmān b. 'Abd Allāh b. Mas'ūd al-Hudhalī al-Mas'ūdī, Abu 'Abd ar-Raḥmān al-Kūfī, a qāḍī (judge) in Kufa, and brother of Ma'n b. 'Abd ar-Raḥmān. He narrated traditions from: Abu Umāmah, Jābir b. Samurah, and 'Abd Allāh b. 'Umar b. al-Khaṭṭāb, among others (al-Mizzī, 1400). And from him narrated: Yaḥyā ibn al-Ḥārith, Ibn Jābir, Katsīr ibn al-Ḥārith, and Sulaimān ibn 'Abd ar-Raḥmān, and others (Ḥibbān, 1393 AH). Al-Qāsim ibn 'Abd ar-Raḥmān is regarded by scholars with mixed views.

There are some who rate him as tsiqah such as Ibn Hibbān, Ibn Shāhīn, Yaḥyā ibn Ma'īn, Ibn Abī Ḥātim, and 'Ajli (Ḥibbān, 1393 AH; Shāhīn, 1404 AH; Hatim, 1271 AH; 'Ajli, 1405 AH). He was one of the jurists among the people of Damascus (Hatim, 1271 AH). However, some other scholars commented on him such as Ibn Hibbān, who said: "He is one of those who narrate from the companions of the Messenger of Allah things that are difficult (abstruse) and from trustworthy narrators things that are reversed, to the point that one gets the impression that he is doing this deliberately." Abū Zur'ah and the father of Abdurraḥmān ibn Abī Ḥātim considered him to be weak, his traditions invalid, and he narrated many mursals and reverses.

traditions. Despite these criticisms, he is still regarded favorably by the majority, and Ibn Hajar calls him ṣādūq (Albani, 1415 AH).

The third was *Yahyā ibn al-Ḥārith* (145 AH). His name was Yahyā b. al-Ḥārith adz-Dzīmārī al-Ghassānī, and he was called Abū 'Amr, and some call him Abū 'Umar ash-Shāmī ad-Dimasyqī. He was a qārī' (reciter of the Qur'an) resident of the Levant and was the imam of the Jami' Mosque of Damascus. He narrated from: al-Qāsim ibn 'Abd ar-Raḥmān, Sālim ibn 'Abd Allāh ibn 'Umar, Sa'īd ibn al-Musayyib, 'Abd Allāh ibn 'Āmir al-Yaḥṣubī (and he recited the Qur'an to him), and others. Narrated from him by: Muḥammad b. Shu'ayb b. Shābūr, Ishāq b. Mālik al-Alhānī al-Ḥaḍramī, Ismā'īl b. 'Ayyāsh, Ayyūb b. Tamīm at-Tamīmī al-Qārī', and others (Mizzi, 1400 AH). Yahyā ibn Ma'in said he is tsiqah. 'Abd ar-Raḥmān said: "I asked my father about Yahyā, he replied: 'Tsiqah (trustworthy).'" He was a scholar of qirā'ah (Qur'ānic recitation) in his time in Damascus. Abū Hātim ar-Rāzī said he was "Ṣāliḥ al-ḥadīth (his traditions are good) (Hatim, 1271 AH)." Ibn Sa'd said he was a narrator who narrated few traditions, but he was a scholar of recitation in his time (Sa'd, 1968 AH). So it can be concluded that Yahyā ibn al-Ḥārith was a tsiqah narrator.

Fourth, Muḥammad ibn Shu'aib ibn Shābūr (200 AH). His full name is Muḥammad b. Shu'aib b. Shābūr al-Qurasyī al-Umawī, by Abū 'Abd Allāh ash-Shāmī ad-Dimasyqī, a mawla (former freed slave) of al-Walīd b. 'Abd al-Malik b. Marwān. He lived in Beirut (Mizzi, 1400 AH). He narrated the hadith from: Khālīd b. Dihqān, 'Urwah b. Ruwaim, Yahyā b. al-Ḥārith adz-Dzīmārī, and others. Those who narrated from him were: Mu'ammal b. al-Faḍl, Ibn al-Mubārak, Sulaimān b. Sharḥabīl, and others (Hatim, 1271 AH). Muḥammad b. Shu'aib is considered a tsiqah narrator by many scholars such as al-'Ujālī, Muḥammad b. 'Abd Allāh b. 'Ammār al-Mawṣilī, Uthmān b. Sa'īd ad-Dārmī ('Ujālī, 1405 AH; Mizzi, 1400 AH). Ibn Shāhīn said that there was no problem with him, he was a man of reason (Shahin, 1404 AH). So it can be concluded that Muḥammad ibn Shu'aib ibn Shābūr is a tsiqah narrator.

Fifth, Mu'ammal ibn al-Faḍl (229 AH). His full name was Mu'ammal b. al-Faḍl b. Mujāhid b. 'Umayr al-Makhzūmī, the mawla (former freed slave) of Khālīd b. al-Walīd. He was from Harrān, and his kunyah was Abū Sa'īd (Hibban, 1393 AH). He narrated traditions from Muḥammad b. Shu'aib b. Shābūr, Qays b. Yūnus, al-Walīd b. Muslim, and others. Those who narrated from him include Abū Dāwūd, Muḥammad b. Yahyā, and others (Hatim, 1271 AH). Ibn Hibbān included his name in the book of ats-Tsiqāt (Hibban, 1393 AH). Abū Hātim and adz-Dzahabī also said that he was a Tsiqah narrator (Hatim, 11271 AH; Dzahabī, 1413 AH). Therefore, it can be concluded that Mu'ammal ibn al-Faḍl is a tsiqah narrator.



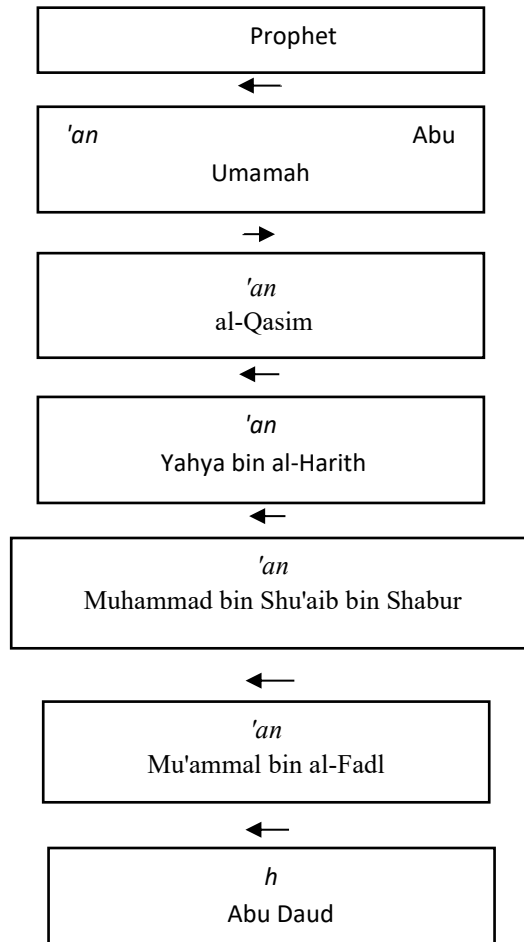
All the narrators in the sanad of the Hadīth reported from Abū Umāmah are *tsiqah* (trustworthy) except Qāsim, who is *ṣadūq* (truthful). Then, what about the continuity of the sanad (*ittiṣāl as-sanad*)? To answer this, the researcher needs to analyze the main sanad of the Hadīth.

### 3. Main Sanad Path Analysis

This stage is used to ensure the continuity of the hadith chain.

#### ***Scheme 1***

The main line of transmission of the hadith through Abū Umāmah



**Figure 1.** *Main line of hadith transmission through Abū Umāmah*

Figure 1 illustrates the primary chain of transmission (*isnād*) of the hadith through Abū Umāmah. The transmission begins with the Prophet Muhammad and is passed sequentially through seven narrators: Abū Umāmah, al-Qāsim, Yahyā bin al-Ḥārith, Muḥammad bin Shu‘aib bin Shabūr, Mu‘ammal bin al-Faḍl, and finally reaches Abū Dāwūd. The terms ‘an and ḥ indicate the transmission links between the narrators, with ‘an meaning “from” and ḥ denoting

direct narration. This chart represents the continuity and reliability of the hadith transmission line through recognized narrators.

**Table 1.** Main lines of the hadith transmission through *Abū Umāmah*

NO	NAME	YEAR OF DEATH (H)	LEVEL	TEACHERS	STUDENTS	JARH TA'DIL	SIGHAT	CONCLUSION
1	Mu'amma l bin al-Fadl	229 H	10	Muhammad bin Shu'aib bin Shabur	Abu Daud	Tsiqqoh	Haddasana	Continued
2	Muhammad bin Shu'aib bin Shabur	200 H	8	Yahya bin al-Harith	Mu'ammal bin al-Fadl	Tsiqqoh	'an	Continued
3	Yahya bin al-Harith	145 H	6	al-Qasim	Muhammad bin Shu'aib bin Shabur	Tsiqqoh	'an	Continued
4	al-Qasim	112 H	3	Abu Umamah	Yahya bin al-Harith	Shoduq	'an	Continued
5	Abu Umamah	235 H	10	Prophet Muhammad	al-Qasim	<i>Sahabat</i>	'an	Continued

The results of the analysis on the first to the last narrator, all of them are verified to meet each other and have a relationship between teacher and student, the narration sighat (*lafadz*) used in the hadith are all included in the sahih category, so the sanad in this tradition is considered muttashil (connected).

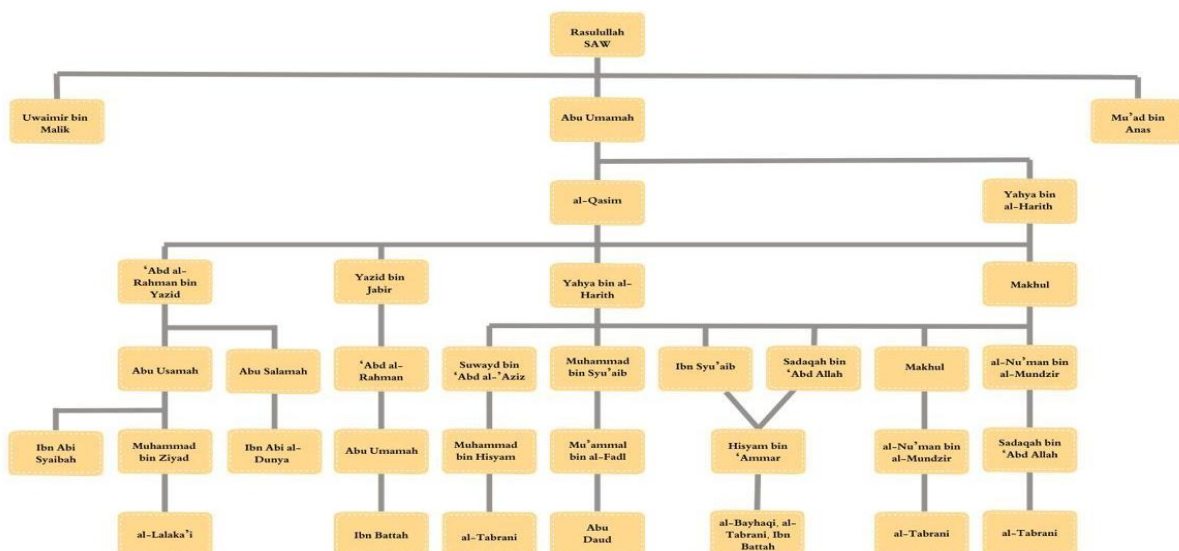
#### 4. Simple results of comprehensive takhrij

- Mu'ammal ibn al-Faḍl, Muḥammad ibn Shu'aib ibn Shābūr, Yaḥyā ibn al-Ḥārith, al-Qāsim, Abū Umāmah. (Narrated by Abū Dāwūd and Abū al-Qāsim Hibatullāh ibn al-Ḥasan in *Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah*).
- Hishām ibn 'Ammār, Ṣadaqah, Yaḥyā ibn al-Ḥārith, al-Qāsim ibn 'Abd al-Raḥmān, Abū Umāmah al-Bāhilī. (Narrated by Abū Bakr al-Bayhaqī, al-Ṭabarānī in *al-Mu'jam al-Kabīr*, and Ibn Baṭṭah in *al-Ibānah al-Kubrā*).
- Hishām b. 'Ammār, Ibn Shu'aib, Yaḥyā b. al-Ḥārith, al-Qāsim b. 'Abd al-Raḥmān, Abū Umāmah al-Bāhilī. (Narrated by Abū Bakr al-Bayhaqī).
- al-Nu'mān b. al-Mundzir, Makḥūl, Yaḥyā b. al-Ḥārith, al-Qāsim, Abū Umāmah. (Narrated by al-Ṭabarānī in *Musnad al-Shāmiyyīn*).

- e) Ṣadaqah ibn 'Abd Allāh, al-Nu'mān, Makḥūl, al-Qāsim, from Abū Umāmah. (Narrated in al-Mu'jam al-Kabīr by al-Ṭabarānī).
- f) Ṣadaqah ibn 'Abd Allāh, al-Nu'mān, Yaḥyā ibn al-Ḥārith, al-Qāsim, Abū Umāmah. (Narrated in al-Mu'jam al-Kabīr by al-Ṭabarānī).
- g) Muḥammad b. Hāshim b. Sa'īd, Suwayd b. 'Abd al-'Azīz, Yaḥyā b. al-Ḥārith, al-Qāsim, Abū Umāmah. (Narrated in al-Mu'jam al-Kabīr by al-Ṭabarānī).
- h) Ṣadaqah, al-Nu'mān b. al-Mundzir, Makḥūl and Yaḥyā b. al-Ḥārith, Abū Umāmah. (Narrated in al-Mu'jam al-Awsaṭ by al-Ṭabarānī).
- i) Abū Usāmah, 'Abd al-Raḥmān, Yazīd ibn Jābir, al-Qāsim, Abū Umāmah. (Narrated by Ibn Baṭṭah in al-Ibānah al-Kubrā).
- j) Muḥammad ibn Ziyād ibn Farwah, Abū Usāmah, 'Abd al-Raḥmān ibn Yazīd ibn Jābir, al-Qāsim, Abū Umāmah. (Narrated by al-Lālakā'ī in Sharḥ Uṣūl I'tiqād Ahl al-Sunnah wa al-Jamā'ah).
- k) Abū Usāmah, 'Abd al-Raḥmān ibn Yazīd, al-Qāsim, Abū Umāmah. (Narrated in al-Muṣannaf by Ibn Abī Shaybah).
- l) Abū Salamah, 'Abd al-Raḥmān ibn Yazīd ibn Jābir, al-Qāsim, Abū Umāmah. (Narrated by Ibn Abī al-Dunyā in al-Ikhwān).

5. A collection of all hadith transmission lines and their analysis.

The following is a collection of sanads or hadith transmissions on one topic as a result of comprehensive takhrij, which is simplified through a schematic image.



**Figure 2.** Schematic of the entire chain of transmission of Abu Umamah's hadith

## 6. Matan Criticism

The text of the Hadīth which reads "*Man aḥabba lillāh, wa abghaḍa lillāh, wa a'īa lillāh, wa mana'a lillāh faqad istakmala al-īmān*" emphasizes that the perfection of one's faith is reflected in his attitudes and actions which are purely based on sincerity to Allah alone. The content of this Hadīth does not show any contradiction with the teachings of the Qur'an or other Hadīths. This meaning is in line with the content of QS. Al-Mujadilah verse 22 which states that: "*You (Muhammad) will not find a people who believe in Allah and the Hereafter having affection for those who oppose Allah and His Messenger, even if they are their fathers, sons, brothers or relatives*". The verse shows that the loyalty and hatred of believers should be based on faith, not merely social relations or emotional closeness.

This Hadith is also reinforced by the words of the Prophet ﷺ in another Hadith narrated by al-Bukhari, "Three things that if they are present in a person, he will get the sweetness of faith: He loves Allah and His Messenger more than anything else. If he loves someone, he does not love him except for the sake of Allah, and he hates returning to disbelief as much as he hates being thrown into hell" (al-Bukhari, 1422). This shows that love and hate in Islam have a high standard, which is based on love for Allah and His teachings. In the practical life of the Prophet's companions, this principle was evident. They supported and advised each other for the sake of Allah, and did not hesitate to warn others when there were deviations from Islamic values. This was not done out of personal sentiment, but for the sake of maintaining the purity of religion. Therefore, this hadith is not only in line with the basic principles of Islam found in the Qur'an and other traditions, but also in line with reason and the historical reality of the early Muslims. Its main message emphasizes that complete faith is reflected in full commitment to God in all forms of social relations - whether in loving, hating, giving, or withholding.

## 7. Degree or value of the hadith

A comprehensive analysis of the hadith proved that the hadith narrated by Abu Dawud in his Sunan no. 4681 is located in various books that fall under the category of mashadir ashliyah. The jarḥ wa ta'dīl assessment of the main sanad shows that all the narrators of the hadith under study are tsiqah (trustworthy) except al-Qāsim who is ṣadūq. Moreover, through the analysis of the main sanad, it can be concluded that the sanad of this Hadīth is muttasil. In addition, by analyzing all the transmission routes, it is found that the tradition has two shāhids and several *mutāba'āt* which further strengthens its position. Meanwhile, through the analysis of the *matan of the Hadīth*, it is found that the Hadīth does

not contradict the Qur'anic verses, other Prophetic traditions, common sense, or historical facts. Therefore, from all these external and internal analyses, it can be concluded that this tradition is categorized as hasan.

8. Understand hadith using hadith commentaries and contemporary methods.

Scholars have provided various definitions and explanations of the meaning of love for Allah. For example, Abu al-Hasan al-Sindi explains that love for Allah is when a person follows the pleasure of his Lord in everything, and this is the peak of perfection (as-Sindi, 1431). Al-Hasan al-Bashri enriched this concept by adding another dimension, namely that a believer is obliged to love Allah as well as love anyone who is loved by Allah, such as angels, messengers, prophets, shiddiqs, martyrs, and pious people in general. Therefore, one of the signs of the sweetness of faith is when one loves others solely for the sake of Allah (Al-Hasan, 1424).

In line with the concept of love for Allah, there is also the concept of hate for Allah. Al-Husayn ibn Mahmud explains that the conditions for hatred are disbelief or disobedience and unwillingness to accept advice, and that one should not hate for personal reasons such as being hurt (Mahmud, 1433). Al-Hasan al-Bashri linked this hatred to faith by stating that it is forbidden to love the enemies of Allah and that one must hate whom Allah hates. This indicates that this entire religion should be directed only to Allah (Al-Hasan, 1424). Furthermore, Al-'Abbad explains that hatred for the sake of Allah means hating anyone who is hated by Allah, as well as hating the deeds that are hated by Allah. Sulaiman ibn 'Abd al-Qawi adds an important exception to hatred, namely that although hatred in general is forbidden, hatred for Allah is an exception, and is something that is obligatory or recommended ('Abd al-Qawi, 1419).

A Hadith of the Prophet ﷺ confirms the strong correlation between love and hate for the sake of Allah and the perfection of faith. *"Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah, then indeed he has perfected his faith."* On the contrary, whoever loves, hates, gives, and withholds only because of his lusts, then it is a deficiency in the faith that is obligatory, and he must repent and return to the teachings of the Prophet ﷺ, namely giving precedence to the love and pleasure of Allah and His Messenger over lust and personal desires ('Ubayd Allah, 1404). Muhammad ibn 'Izz al-Din states that whoever possesses these noble qualities and cleanses himself from lust, and purifies his deeds for Allah, then he has perfected his faith (Izzuddin, 1433). Shaykh Khalil Ahmad further emphasized that this hadith shows that these four practices are the perfection of faith and an essential part of its perfection (Ahmad, 1427). Al-Manawi of Cairo concluded that whoever does not love and hate for the sake of Allah has not perfected his faith. In the book al-

Kasyf, it is mentioned that love and hate for the sake of Allah is a great principle and is one of the main foundations of faith (al-Qahiri, 1356) .

Understanding this noble tradition of the Prophet requires great precision and broad understanding, including paying attention to the reasons for the appearance of the tradition, its historical context, and the intended purpose of the Prophet. The Hadīth about *al Wala wal Bara'* is one of the noble Hadīths that contains profound meanings related to faith and the perfection of a servant. It tells us that faith is not just a belief of the heart, but rather a deed that manifests itself in words and deeds. Thus, a true believer is one who loves what Allah loves, hates what Allah hates, gives for the sake of Allah, and refrains from what Allah forbids. Although there is no detailed explanation in the hadith sources as to why this hadith arose, it can be inferred from its content that the Prophet (peace and blessings of Allah be upon him) wanted to explain to the Muslims the essence of perfect faith. The Prophet (peace and blessings of Allah be upon him) also wanted to emphasize that faith is not just a theoretical belief, but a deed that is visible in the life of a Muslim, and the importance of sincerity in worship, where every deed must be purely for the sake of Allah.

In Islam, tolerance has a strong theological foundation. This concept refers to the principle of living peacefully with diversity, as reflected in the Qur'an: "*For you your religion, and me my religion*" (QS. Al-Kafirun: 6). This verse is the basis that each individual has the freedom to practice their respective beliefs without coercion or pressure from other parties. In addition, the Prophet SAW demonstrated tolerance in everyday life, including with non-Muslim communities, such as Jews, as reflected in the Medina Charter. In the Islamic view, tolerance does not mean agreeing with all beliefs but rather respecting the rights of others to practice their beliefs without interference (Zaduqisti et al., 2019).

However, it is important to distinguish the concept of tolerance from the concepts of *wala'* (love and loyalty) and *bara'* (hate and detachment). Sayyid Qutub in interpreting the Qur'an Surah al Maidah explains that the tolerance of Islam towards the People of the Book is one thing, and making them *awliya'* (loyal friends/protectors) is another, but the two are mixed up for some Muslims who have not yet clear in their souls a complete vision of the nature of this religion and its functions. Muslims are required to be tolerant of the People of the Book, but are forbidden to be altruistic towards them in the sense of helping and allying themselves with them (JpnMuslim, 2015). Sayyid Qutb argues that tolerance and good company are manifestations of morals and behavior, while *wala'* is a deeper issue related to faith.



As Habib Jafar emphasized in a podcast with Daniel Mananta, the point of one's tolerance lies in the mind and heart, and humans can tolerate as much as possible. However, what needs to be underlined is that although tolerance is a must, humans must also have loyalty to their respective religions. This means considering what things are allowed and not allowed in being tolerant so that when practicing tolerance, it will not violate the teachings that have been regulated in their own religion, such as what Habib Jafar said in the Christmas greeting to Christians (Istianah et al., 2024).

Ali Mustafa Yaqub also demonstrated a moderate application of the *al-walā' wa al-barā'* concept. When he was invited to welcome President Obama to Istiqlal Mosque in 2010, he allowed the visit despite opposition from some scholars. This decision was based on his broad understanding of the Qur'an and Hadith, referring to the story of the Prophet Muhammad allowing a delegation of Najran Christians to worship at the Prophet's Mosque. Although the Prophet established good relations and mutual assistance with non-Muslims in daily affairs, it did not mean that he followed their beliefs and worship. The Prophet's strong commitment to the Islamic faith was reflected in his firm rejection of the Quraysh's invitation to exchange worship, saying "*For you your religion and for me my religion*" (Q.S. Al-Kafirun: 6); (Nz, 2019).

Thus, Islam calls for tolerance and justice in interacting with non-Muslims, while still emphasizing the importance of wala' and bara' in their proper place. The Messenger of Allah (peace and blessings of Allah be upon him) was a good example in applying the concepts of wala' and bara' in a balanced and tolerant manner. This was evident in his interactions with non-Muslims, where he combined strict adherence to his religion with kindness and tolerance. It is this approach that we should adopt in understanding and applying the concepts of wala' and bara'.

Through understanding the hadith in the light of its causes, context and purpose, it appears that the concepts of wala' and bara' should not be understood as calls for violence or absolute severance of relations with non-Muslims. Rather, it is a principle of faith relating to loyalty to Allah, His Messenger, and the religion, while maintaining justice and kindness towards people of different faiths. The Qur'an has explained this in His words: "Allah does not forbid you to be kind and just to those who do not fight you in matters of religion and do not expel you from your homes. Verily, Allah loves those who are just." [Al-Mumtahanah: 8]. Based on this, the difference between wala' and bara' and tolerance is that *wala' and bara'* are principles of creed relating to faith, while tolerance is a social principle relating to treating

others kindly and fairly, which does not contradict the creed of Islam, rather it emphasizes it through justice and kindness.

## CONCLUSION

After analyzing the Hadith narrated by Abu Daud No. 4681, several key conclusions were drawn. First, the narration regarding *al-Wala' wal-Bara'* reaches the level of *hasan*. A comprehensive *takhrij* analysis found the hadith in 8 sources (*mawadhi'*) with 12 chains of transmission, and an assessment through *Jarh wa Ta'dil* confirms that all narrators are *tsiqqah* except Qasim, who is *shaduq*. The *sanad* is also confirmed to be *muttashil* (connected) through established teacher-student relationships and valid *tahammul wa ada'* terms. Further analysis through *i'tibar* revealed 2 *shahid* and *tawabi'*, with no indications of *shadz* or *'illat*. The *matan* (text) also aligns with the Qur'an, other hadiths, reason, and history, further confirming its *hasan* status.

Secondly, the concept of love and hate for the sake of Allah (*al-Wala' wal-Bara'*) is central to perfecting one's faith, reflecting complete loyalty to Allah and His Messenger. However, this must be balanced with social tolerance towards non-hostile non-Muslims. *Al-Wala' wal-Bara'* pertains to matters of creed, while tolerance refers to peaceful coexistence without compromising belief. The Prophet Muhammad ﷺ exemplified this balance—firm in faith yet kind in his dealings with others. This study enriches the understanding of *al-Wala' wal-Bara'* by clarifying its authentic basis and contextual relevance, providing a crucial reference to avoid extremist interpretations. It underscores the importance of a moderate, inclusive approach to hadiths on interfaith relations, suggesting that future research should explore how this concept is applied in today's pluralistic world.

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