



THE DIFFERENCES IN INTERPRETATION OF THE HADITH: A Study of The Hadith *al-Jannatu tahta Aqdam al-Ummahat*

Miftahul Huda

Univesitas Nahdlatul Ulama Cirebon, Cirebon, Indonesia

miftahul1991@gmail.com

Abstract

The study of the differences in the interpretation of the hadith about heaven under the soles of the mother's feet, aims to examine and analyze the differences in views and debates of the scholars as well as the method of understanding the hadith on heaven under the soles of the mother's feet (*al-jannatu tahta aqdam al-ummahat*) contextually. In this study, the method used is qualitative literary study with an analytic-descriptive approach. As for the data analysis using qualitative descriptive analytics, namely describing and analyzing the hadith about *al-jannatu tahta aqdam al-ummahat*. The results of this study indicate that the status of the hadith about heaven under the soles of the mother's feet gives rise to two statuses, namely authentic and *dhaif*. As narrated from Mu'awiyah bin Jahimah, he concluded that the hadith had the status of authentic. Whereas what was narrated by Anas bin Malik with a different path and proof, is declared to have the status of *dhaif*. The debate of hadith scholars in understanding this hadith is more directed at disputes about hadith narrations with various methods and approaches used, namely the sanad, narrator, and language methods. From the different views of scholars regarding this hadith, it does not lead to the substance of the hadith in question, which commands to do good to parents. This hadith positions a woman (mother) is in Islam as a highly glorified figure.

Keywords: *al-jannatu, conflict, hadith, method, umm*

Abstrak

Kajian mengenai perbedaan dalam penafisran hadis tentang surga di bawah telapak kaki ibu, bertujuan untuk mengkaji dan menganalisa perbedaan pandangan dan perdebatan para ulama serta metode memahami hadis surga di bawah telapak kaki ibu (*al-jannatu tahta aqdam al-ummahat*) secara kontekstual. Dalam penelitian ini metode yang digunakan yaitu kualitatif bersifat studi kepustakaan dengan pendekatan deskriptif analitik. Adapun analisis data menggunakan kualitatif deskriptif analitik yaitu mendeskripsikan dan menganalisis hadis tentang surga di bawah telapak kaki ibu (*al-jannatu tahta aqdam al-ummahat*). Hasil penelitian ini menunjukkan bahwa status hadis tentang surga dibawah telapak kaki Ibu menimbulkan dua status yaitu shahih dan dhaif. Seperti yang diriwayatkan dari Mu'awiyah bin Jahimah, ia menyimpulkan bahwa hadis tersebut berstatus shahih. Sedangkan yang diriwayatkan oleh Anas bin Malik dengan jalur dan hujjah berbeda, yaitu dinyatakan berstatus dhaif. Perdebatan para ulama hadis dalam memahami hadis ini lebih mengarah pada perselisihan riwayat hadis dengan berbagai metode dan pendekatan yang digunakan yaitu metode sanad, rawi serta bahasa. Dari perbedaan pandangan para ulama dan cendikiawan mengenai hadis tersebut, tidak mengarah kepada substansi hadis ini yang memerintahkan untuk melakukan berbuat baik kepada orang tua. Hadis ini memosisikan seorang perempuan (ibu) dalam Islam sebagai sosok yang sangat dimuliakan.

Kata kunci: *al-jannatu, ikhtilaf, hadis, metode, umm*

Introduction

The primary sources of law in the life of Muslims are the Quran and hadith (the Prophet's tradition). However, the Qur'an as a guide for Muslims is still global. Hence, to apply the Quran in daily activities, it is necessary to gain information as an explanation in the form of speech,

behavior and decisions of the Prophet Muhammad, as stated in the hadith (Amrin & Huda, 2021).

It should be noted that the hadith is one of the primary sources of the Islamic law that must be understood (Ash-Shiddieqy, 1972). However, since the Prophet's death, beginning from the time of the companions until now, various weak and *maudhu'* (forged) hadiths have spread in society, giving rise to meanings that are not in line with Islamic law. Therefore, it is fundamental for Muslims to select the hadith that will be used as a legal foundation in daily life, either in worship or *muamalah* (transaction).

For example, the hadith about heaven lies beneath the feet of mothers (*al-jannatu tahta aqdam al-ummahat*); this hadith is particularly widespread in society. Incredibly, every December 22, known as Mother's Day, most people believe that the hadith is authentic and are uncomprehending about the status of the hadith. However, the hadith does not represent the words of the Prophet Muhammad because there is a difference of opinion concerning the history of the hadith. Also, the popularity of this hadith is not proportional to reaching the level of truth (*shahih*). Conceivably, this famous hadith has a weak (*dhaif*) or even fake status. Possibly, this famous hadith is also misunderstood. Therefore, most people have not or did not apply the methodology of the sciences of hadith in examining the degree of the hadith (Faizin, 2018). However, the studies on criticism of *matan* and *sanad* regarding this hadith show that the hadith about paradise under the feet of the mother is considered *ahad* hadith with the degree of *shahih li dzatihi*, so that this hadith could be accepted as proof and be practiced in daily life (Rachman, 2016).

Consequently, based on the above problem, the author reviews rationality related to the different understanding of the hadith with appropriate hadith science instruments and approaches. The approach

used in this study is *al-jam'u wa al-taufiq* (compromise), *al-naskh* (removal), *al-tarjih* (superiority), and *al-tawaqquf* (delay).

The popularity of this hadith becomes an interesting reason to study. Popularity does not automatically indicate the truth of the hadith. Ali Mustafa Ya'qub (d. 2015) named the famous non-terminological term; popularity is also not directly proportional to the level of blasphemy of a hadith (Ya'qub, 2003). The hadith could be quite popular but belongs to *ḍa'īf* or even *mauḍū'* hadith. It could be a hadith that is popularly misunderstood as not true as the public has not (or yet) used methodological tools of *ulum al-hadith* in assessing the hadith's quality. Therefore, it is necessary to study and criticise the hadith with adequate '*ulumul ḥadith*' tools and consider judgments and understandings the scholars of *sharh* writers of hadith books on the quality of sanad and understanding of this hadith *matan* (*ma'anil ḥadith*).

This study uses a qualitative method with library research (Sugiyono, 2016) by finding arguments from the data sources obtained from studies to reveal the meaning and methods used. This study uses a descriptive-analytic approach to determine the method of understanding of the scholars, as well as the validity and quality of the hadith. Data sources used in this study are primary data from books, historical documents, mass media, journals and other sources related to the problems analyzed.

The data analysis method used is descriptive qualitative (Moleong, 2018), describing and analyzing the hadith about heaven beneath the feet of mothers (*al jannatu tahta aqdam al-ummahat*) narrated by Anas bin Malik. The author uses the Mausū'ah hadith online application on the islamweb.net page. Consequently, the author can examine and explain the debates of the scholars in understanding the hadith, *al-jannatu tahta aqdam al-ummahat* and the methods used.

Tracing the Origin of The Sources of the Hadith

The hadith about heaven beneath the feet of mothers is one of the popular and well-known hadiths among the people. In today's digital era, to carry out *takhrij al-hadith* on hadith about *al-jannatu tahta aqdam al-ummahat*, the author uses the online application of Mausū'ah Hadith on the islamweb.net page. In the Online Hadith Mausū'ah, the author finds the hadith narrated by Anas bin Malik (d. 179H/795M) as follows (Mausū'ah Hadith, 2022):

Table 1. Sources of the hadith

No	Hadith text	Companion	Book Title	Classifier
1	الجنة تحت أقدام الأمهات	Anas bin Malik	مسند الشهاب	الشهاب القضاعي
2	الجنة تحت أقدام الأمهات	Anas bin Malik	الجامع لأخلاق الراوي واداب السامع للخطيب	الخطيب البغدادي
3	الجنة تحت أقدام الأمهات	Anas bin Malik	الكني والأسماء للدولابي	أبو بشر الدولابي
4	الجنة تحت أقدام الأمهات	Anas bin Malik	طبقات المحدثين بأصبهان والواردين عليها	أبو الشيخ الأصبهاني
5	الجنة تحت أقدام الأمهات	Anas bin Malik	لفوائد أبي الشيخ الأصبهاني	أبو الشيخ الأصبهاني
6	الجنة تحت أقدام الأمهات	Anas bin Malik	لبر والصلة لابن الجوزي	أبو الفرج ابن الجوزي

The table above shows that this hadith comes from the prophet's companion Anas bin Malik and is mentioned in six books: *Musnad al-Shihab*, *al-jami' li Akhlaq al-Rawi wa Adab al-Sami'*, *al-Kuna wa al-Asma*, *Tabaqat al-Muhaddisin*, *al-Fawaid*, and *al-Birr wa al-Silah*. One of examples is the hadiths with one narrator in the *Musnad al-Shihab*, as follows:

أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ خَلْفِ الْوَاسِطِيِّ ، ثنا عُمَرُ بْنُ أَحْمَدَ بْنِ شَاهِينَ ، ثنا عَبْدُ الْوَاحِدِ بْنُ الْمُهْتَدِيِّ
بِاللَّهِ بْنِ الْوَائِقِيِّ بِاللَّهِ ، ثنا عَلِيُّ بْنُ إِبْرَاهِيمَ الْوَاسِطِيِّ ، ثنا مَنْصُورُ بْنُ الْمُهَاجِرِ ، عَنْ أَبِي النَّضْرِ الْأَبَّارِ ، عَنْ
أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ .

Reported from Abu Ali al-Hasan ibn Khalaf al-Wasiti, from Umar

ibn Ahmad ibn Syahin, from Abd al-Wahid ibn Al-Muhtadi billah ibn al-Wasiqi, from Ali ibn Ibrahim al-Wasiti from Mansur ibn Muhajir from Abi an-Nadri al-Abbar from Anas ibn Malik said: "The Messenger of Allah said: Heaven lies beneath the feet of mothers" (Hadith Narrated by Anas ibn Malik) (As-Shihab, n.d.).

In the Online Mausu'ah, we obtained the information that in the books of *al-Fawaid*, *Tabaqah al-Muhaddisin* and *al-Kuna wa al-Asma*, *al-Jami' li Akhlaq al-Rawi wa Adab al-Sami'*, and *al-Birr wa al-Silah*, it is mentioned that this hadith is *marfu'* (Hasyim, n.d.). Even though the categories of *marfu'*, *mauquf* and *maqtu'* have nothing to do with the quality of the validity of the hadith (accepted or rejected), it is related to the strata of proof, i.e. the basic instructions for religious thought (Abbas, 2003).

In addition to the *al-jannatu* hadith narrated through the Anas bin Malik channel above, the author also finds a hadith similar (in content) to the *al-jannatu* hadith. The author found a similar hadith through Maktabah Syamilah. The hadith is in the Book of *Sunan al-Nasa'i*, the book of *al-jihad*, chapter *al-ruhsah fi al-tahalluf li man lahu walidatun*. hadith number 3069 (Nasa'i, 1999).

أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ حَدَّثَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ طَلْحَةَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ طَلْحَةَ عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلْمِيِّ أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَعَزُّوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ فَقَالَ هَلْ لَكَ مِنْ أُمَّ قَالَ نَعَمْ قَالَ فَالزَّمْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا

It was reported by Abdul Wahhab ibn Abd al-Hakam al-Warraaq, from Hajjah from Ibn Juraij from Muhammad ibn Talhah (Ibn Abdillah ibn Abdirrahman) from his father Talhah from Muawiyah ibn Jahimah as-Salami, that Jahimah came to the Prophet sallallaahu 'alaihi wa sallam and he said: "O Messenger

of Allah, I want to go to war, I have come to consult with you.”
He said: “Do you still have a mother?” He replied: “Yes.” He said:
“Stay with her; verily Heaven is under her feet.”

In the Online Mausu’ah, there is evidence that this hadith narrated by al-Nasa’i is considered *hasan* (Anas, 2015) at the *tabi’in* level, and the narrator at the *syawahid* level is deemed *tsiqah* and *shaduq* except for Talhah ibn Abdillah al-Taimi. However, he is still considered *maqbul*, namely hadith, meeting the requirements to be accepted. The hadith narrated by al-Nasai above relates to two important points: 1) that the reward of jihad is heaven. 2) doing good to the mother is included in *jihad*, and the reward is heaven. This hadith which equates the reward of *jihad* with the reward of doing good to the mother, is also recorded in *Sunan Ibn Majah* in the chapter on *jihad* (Ibn Majah, 1998).

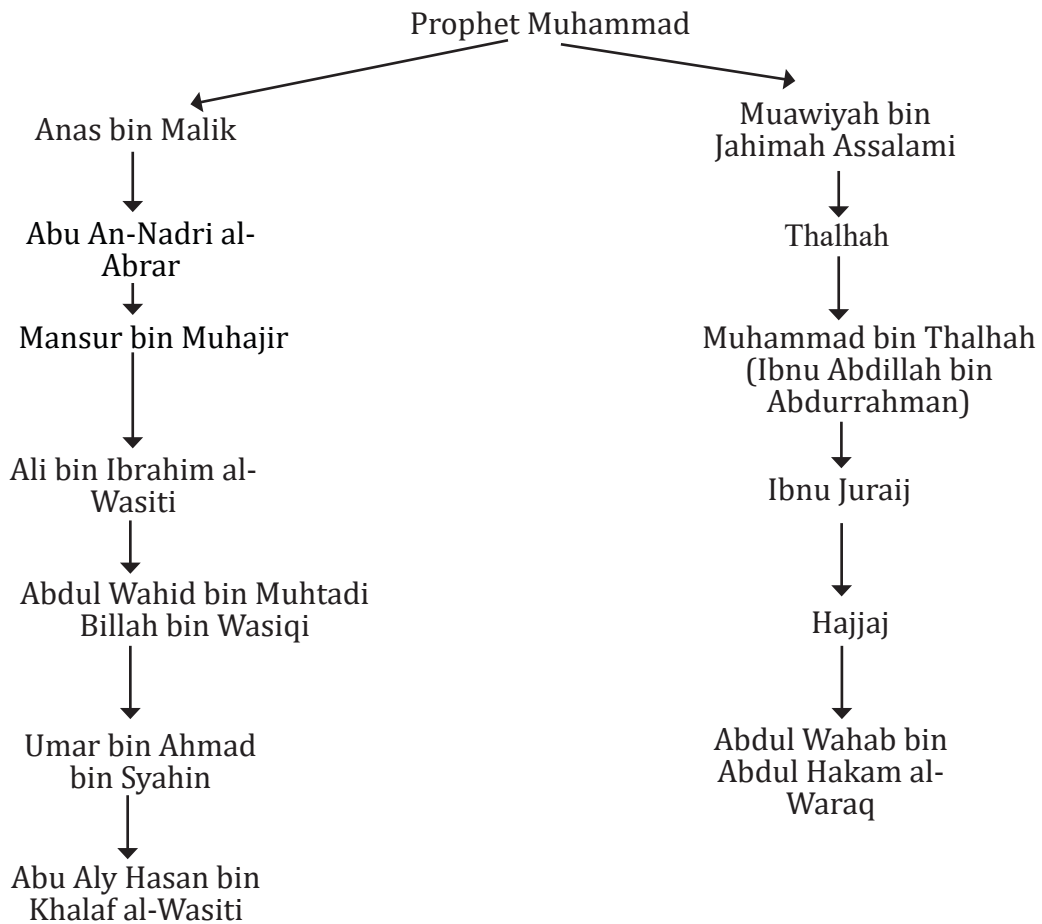
The Method of Understanding the Hadith on Heaven Lies Beneath the Feet of Mothers

The method of understanding the hadith is with *takhrij al-hadith*. *Takhrij al-hadith* is a scientific discipline to identify similar hadiths and to find and know the narrators of the hadith conveyed (Anggoro, 2019). *Takhrij al-hadith* generally serves to develop the degree of a hadith to be more critical and scientific by searching the main books of hadith and researching the quality of the *sanad* and *matan* of the hadith (Khon, 2014).

Scholars use the *takhrij* approach in hadith to find and know the origins of hadith and hadith history. The hadith that has not escaped investigation and identification by scholars is the hadith regarding heaven under the feet of mothers.

Using *takhrij al-hadith*, scholars could evaluate the quality of the narrators of the hadith. On this occasion, we try to focus on the

hadith narrated by Anas. Essentially, the *isnad* is not only the path of transmission, which is the step point for the scholars to see the quality of the narrators, namely the hadith narrated by Anas (Yasmanta & Ratnawati, 2019). The following is a schematic of the *sanad* of the hadith on Heaven Lies Beneath Mother's Feet:



Analysis on the Quality of Hadiths

The analysis of the above hadith is conducted to gain the main goal in *takhrij*, which is to know the quality of the *sanad* and *matan* (*shahih* or *dhaif*). Consequently, let us see how the degrees of the narrators of the hadith are based on the assessment of the scholars of hadith critics. The following is an explanation of the composition of the narrators along with their teachers and students, as well as other information and the scholars' assessment of them. The author deliberately took only one path in the *musnad al-Syihab* because of time constraints. This one path

is only an example and certainly cannot be representative in assessing the quality of the *sanad*. However, it can at least show the quality of the narrators and the connection of the *sanad* of the *al-jannatu* hadith.

First, Abu Ali al-Hasan ibn Khalaf al-Wasiti. His real name was Hasan ibn Khalaf ibn Ya'qub, Abu Ali or Abu al-Qasim. His Nisbah is al-Baghdadi and al-Wasiti. His laqab is al-Hakim. He is included in the 18th *tabaqah*, died in Egypt and was considered *tsiqah*. Ibrahim ibn Sa'id al-Habbali rated him as *tsiqah lakinnahu ibtali*. Among his teachers were Abdullah ibn Ibrahim ibn Ayyub ibn Masi, Umar ibn Ahmad ibn Syahin, Muhammad ibn Ahmad ibn Muhammad ibn Yahya, and others. While his student was Muhammad ibn Salamah ibn Ja'far ibn 'Ali ibn Hukmun ibn Ibrahim ibn Muhammad ibn Muslim (Abu 'Ali/Abu Abdullah).

Second, Umar ibn Ahmad ibn Shahin. His real name was Umar ibn Ahmad ibn Usman ibn Ahmad ibn Muhammad ibn Ayyub ibn Yazdad ibn Siraj ibn Abdirrahman. He was famously known as Umar ibn Syahin al-Wa'id. He was born in 297 H and died in 385 H. He lived and died in Basra, Baghdad. He belongs to the 16th *tabaqah* and is considered *tsiqah*. His teachers are Abdul Wahhab ibn Isa, Abdullah ibn Muhammad ibn 'Abdusi, and Abu Ali al-Hasan ibn Khalaf al-Wasiti, from Umar ibn Ahmad ibn Syahin, from Abd al-Wahid ibn Al-Muhtadi billah ibn al-Wasiqi, from Ali ibn Ibrahim al-Wasiti from Mansur ibn Muhajir from Abi an-Nadri al-Abbar from Anas ibn Malik and others. His students were Hasan ibn Khalaf ibn Ya'qub, Ahmad ibn Muhammad ibn Ahmad ibn Galib, Hasan ibn Ali ibn Abdillah, and others. He is considered *tsiqah*, *al-shaduq al-hafiz*, and *tsiqah ma'mun*.

Third, Abd al-Wahid ibn Al-Muhtadi Billah ibn al-Wasiqi Billah. His real name was Abd al-Wahid ibn Muhammad ibn Harun ibn Muhammad ibn Harun ibn Muhammad ibn Abdillah ibn Muhammad ibn Ali ibn Abdillah ibn al-Abbas. He died in 318 H, among the 13th *tabaqah*

and was judged *suduq hasan al-hadith*. His teachers were Ja'far ibn Muhammad ibn Shakir, Husain ibn Ubaidillah ibn Khasib, Ali Ibrahim ibn Abd al-Majid and others. While his students were Umar ibn Ahmad ibn Usman ibn Ahmad ibn Muhammad ibn Ayyub ibn Yazdad ibn Siraj ibn Abdirrahman, Muhammad ibn al-Abbas ibn Muhammad ibn Zakariyya ibn Yahya ibn Ma'ad, and others. Al-Khatib al-Baghdadi (d. 463 H) and Muhammad Ismail al-Warraaq considered him to have been a monk for Hasyim, who was *wara'*, pious and religious.

Fourth, Ali ibn Ibrahim al-Wasiti. His real name was Ali ibn Ibrahim ibn Abd al-Majid. He died in 274 H, belonged to the 11th *tabaqah* group, and is considered *tsiqah*. He lives in Baghdad, and his *nisbah* is al-Yaskuri, as-Syaibani and al-Wasiti. His teachers included Mansur ibn al-Muhajir, Muhammad Ibn Abi Nu'aim, Salim ibn Salam, and others. His students were Abd al-Wahid ibn Muhammad ibn Harun ibn Muhammad ibn Harun ibn Muhammad ibn Abdillah ibn Muhammad ibn Ali ibn Abdillah ibn al-Abbas, Usman ibn Ahmad ibn Abdullah ibn Yazid, Aslam ibn Sahal ibn Salam ibn Ziyad ibn Habib, and others. Al-Daruquthni and al-Dzahabi rated him *tsiqah*, Abu Hatim ar-Razi and Ibn Abi Hatim ar-Razi rated him *shaduq*, and Ibn Hajar al-Asqalani rated him *tsiqah mutqin*.

Fifth, Mansur ibn al-Muhajir is included in the 10th *tabaqah*; the year of his death is unknown, and he lived in Wasit. His narration of the hadith is considered *maqbul*. His teachers were Abu al-Nadr, Ismail ibn Hammad ibn al-Hasan ibn Hammad, Abdurrahman ibn Abdullah ibn Kaisani, and others. His students were Ali ibn Ibrahim ibn Abd al-Majid, Muhammad Ibn Ismail ibn al-Bukhtari, and so on. Ibn Hajar al-Asqalani considered him a *mastur*.

Sixth, Abi al-Nadri al-Abbar. His real name is Abu al-Nadr. He is included in the 6th *tabaqah* and is considered *majhul al-hal*. His teacher was Anas ibn Malik, and his student was Mansur ibn al-Muhajir. There

is no criticism or information regarding his narration regarding hadith.

Seventh, Anas ibn Malik. His real name was Anas ibn Malik ibn al-Nadr ibn Damdami ibn Zaid ibn Haram. He belongs to the 1st *tabaqah* and lives in Basra. Some say he died in 70 or 67 H. He had 64 teachers; some were Abu Taibah, Aksam ibn Jawan, Anas ibn Abi Mursad, and others. While his students were Abu al-Nadr, Abu Bakr, and so on. Several scholars of hadith critics consider him to be an assistant to the Prophet and a well-known companion of the Prophet (Burhanuddin, 2018).

From the narrators' description above, we can conclude; (1) it is possible for each narrator to meet each other (through teacher and student bonds). This can be seen from the data of the names of teachers and students in each narrator's biographical information; (2) It must be admitted that there are some narrators whose quality of narration is unknown, such as Abu al-Nadr and Mansur ibn al-Muhajir. Imam al-Ajluni (d. 1162 H) in *Kasyf al-Khafa'* states that the two narrators are unknown and also says that al-Khatib al-Baghdadi quoted this hadith as *dhaif* (weak), which was narrated through the chain of Ibn Abbas (Ajluni, n.d.). The same thing was also conveyed by al-Sakhawi (d. 902 H) in *al-Maqasid al-Hasanah* that the two narrators were unknown and the hadith was *munkar* (Sakhawi, n.d.). Therefore, based on the information on the assessment of the narrators of the *al-jannatu* hadith above, it can be concluded that the quality of this hadith is *dhaif* or weak.

The above hadith regarding heaven under the mother's feet, in the study of *sanad* science, by which the hadith is viewed from the point of view of the speaker, can be categorized as a *marfu'* hadith because it has *sanad* that is based on the Prophet ('Itr, n.d.). A *marfu'* hadith can be categorized as *muttasil*, *munqathi'*, *sahih*, *hasan*, *dhaif*, and *maudhu'*, depending on the percentage of the conditions for receiving the hadith that are fulfilled in the *marfu'* hadith. With the status of *marfu'* which

has high strata of proof, the hadith can be used as *hujja syar'iyya* (Idris & Siagian, 2018).

Furthermore, from the perspective of *matan* hadith, this hadith is under the topic of *mukhtalif al-hadith*, but sometimes hadith scholars refer to it as *musykil al-hadith* (Taufik, 2020). In understanding *mukhtalif al-hadith*, hadith scholars recommend four alternative methods, as follows:

1. *al-Jam'u wa al-Taufiq* (compromise)

This method is used if one of the hadiths is specific. The specific hadith clarifies the broad/general hadith. The other way is to interpret one hadith that contradicts Islamic law while the other hadith conforms to Islamic law (Abu Zahrah, n.d.).

2. *al-Naskh* (removal)

If *al-jam'u wa al-taufiq* cannot be carried out, it is determined that the hadith that comes later will enforce the earlier hadith.

3. *al-Tarjih* (superiority)

If it is not known whether one of the contradictory hadiths came earlier or later, a third alternative is applied, namely *tarjih* or superiority. In other words the superiority of one hadith is viewed from the aspect of the *sanad*, *matan*, or additional reinforcement (Anggoro, 2019).

In the hadith regarding heaven under the feet of mothers, it can be understood by the *al-Tarjih* method from the aspect of the *sanad* by considering the following elements:

- a. Senior narrators are superior to junior narrators.
- b. One of the narrators has a more vital memorizing ability.
- c. One of the narrators is well known for his impartiality, while the other

is disputed.

- d. One of the narrators is involved in a case in a hadith.
- e. One of the narrators received the hadith after puberty, while the other had not yet reached puberty (ash-Shiddieqy, 1976).

Therefore, the hadith that can be applied in everyday life, considering the quality aspect, is the *dhaif* hadith from the narration of Anas bin Malik. However, the hadith from Mu'awiyah bin Jahimah is *hasan*.

4. *al-Tawaqquf* (delay)

Al-Tawaqquf is a hadith that is postponed, stopped, abandoned or not practiced. This hadith begins with two contradictory hadiths, wherein the other three methods cannot be applied (Zulkifli, 2018). Consequently, the last alternative method is to postpone, discontinue, abandon, or not practice it.

Furthermore, when examined on the matter of *sanad* and *matan* simultaneously, in terms of disagreement over the history of the hadith, the hadith narrated by Anas bin Malik is a *munkar* hadith because the hadith narrated by a weak narrator, which violates the *tsiqah* narration (Kurniati, 2020).

The Debate over the Hadith on Heaven Under the Feet of Mothers

Understanding the Debate of the Hadith with Sanad and Rawi approach

The hadith on heaven under the feet of mothers is one of the thousands of hadiths debated by scholars regarding its authenticity. The debate arises because there are indications found in the *sanad* (line

of narration) of narrators whose identity or degree is still doubtful in narrating the hadith. The concerned hadith is narrated by the Prophet's companion, Anas bin Malik. Hadith narrated by Anas can be found in six books, namely *Musnad al-Shiba*, *al-Jami' li Akhlaq al-Rawi wa Adab al-Sami'*, *al-Kuna wa al-Asma*, *Tabaqat al-Muhaddisin*, *al-Fawaid*, and *al-biru wa as-Silah*. This Hadith was reported by Abu Ali al-Hasan ibn Khalaf al-Wasiti, from Umar ibn Ahmad ibn Syahin, from Abd al-Wahid ibn al-Muhtadi billah ibn al-Wasiqi, from Ali ibn Ibrahim al-Wasiti from Mansur ibn Muhajir from Abi an-Nadri al-Abbar from Anas ra (Faizin, 2018).

According to the opinion of Ibn Tarir who confirmed and quoted that Mansur (bin al-Muhajir) and Abu al-Nadr, both are unknown, and this hadith is *munkar* (denounced) (Albani, 1997). This is confirmed by Shaykh al-Albani and al-Munawi, who stated that the hadith narrated by Anas contained narrators whose narration includes two narrators, Abu al-Nadr and Mansur. The *sanad* of both narrators are not found and is unknown; hence the degree of the hadith is *munkar* (denounced) (Nafisah, 2019). Consequently, this hadith is considered *dhaif* or weak.

Ibn Adi and Ibn Hibban said that the hadith about heaven under the feet of the mother is a false hadith (*Maudhu'*). This hadith is through another companion's path, namely the one narrated by Ibn Abbas with almost the same pronunciation "... Whoever is desired by the mothers (to enter heaven) then he will enter heaven and whoever is desired by the mothers (to be excluded / not enter heaven) then he will not go to heaven." In the narration of this hadith, Imam Abu Zur'ah and Abu Hatim ar-Razi found the sanad who has a record as a liar because there is Musa bin Muhammad bin 'Atha' al-Maqdisi (Albani, 1997). Al-Uqaili agrees with Ibn Adi considering the hadith as *munkar* (denounced). And they are also justified by al-Dzahabi and Ibn Hajar al-Asqalani.

Yet, some scholars declare that the hadith is authentic, such as Ahmad ibn Hanbal, al-Nasai, Ibn Majah, and al-Thabrani. Additionally, this view is supported and strengthened by al-Hakim and al-Dzahabi, who substantively say the hadith is authentic because the path of transmission of the hadith comes from Mu'awiyah bin Jahimah. It is narrated that one day Muawiyah went to the Prophet and asked:

يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَعُزُّوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ فَقَالَ هَلْ لَكَ مِنْ أُمٍّ قَالَ نَعَمْ قَالَ فَالْزَمِهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا

“O Messenger of Allah, I wanted to fight (in war), but I came to consult you. ‘Do you have a mother?’ asked the Prophet. The companion said yes. The Prophet said: ‘Be devoted to her, for heaven is under her feet (fainnal jannata tahta rijliha)”

Scholars then deduce that based on this hadith, being obedient, submissive, and humble to the mother is a reason to enter paradise. In addition to the debate on the level of authenticity, this hadith is categorized by hadith scholars as a *marfu'* hadith, which has nothing to do with the authenticity of a hadith, whether it is accepted or rejected. However, this hadith is a basic proposition in religious thought without being used as a shari'ah guide if it does not meet the requirements of a *marfu'* hadith (Abbas, 2003).

On the other side, Faizin, a lecturer at a university in Jakarta and an Indonesian Muslim scholar, said that the *sanad* hadith *al-jannatu* is weak or “*dhaif* with *marfu'*” status, which refers to having a high level of profanity so that it can be used as a *hujjah*, in terms of the quality of the *sanad* and the contextualization of the meaning of the *matan* (Faizin, 2018). The hadith *al-jannatu*, often used as a justification for children to obey their mothers, can be contextualized. This hadith is a command to parents to assist in educating their kids so they can succeed. This hadith can also be interpreted as supporting the idea that the government or

leader should contribute to the prosperity of the people.

Understanding the Debate of the Hadith with Language Approach

First is *al-Jannatu*. In the Qur'an, the word *jannah*—which refers to the meaning of heaven—is mentioned 139 times, precisely 79 verses revealed in Mecca and 60 verses revealed in Medina, mentioned in the form of *mufrad (jannah)* 70 times, *mutsanna (jannatani and jannataini)* 8 times and *jama' (jannat, with ta' maftuhah)* 69 times (Munawar, 2010). The number of mentions of the word *al-jannah* in the Qur'an shows that the phrase *al-jannah* is essential and gets special attention.

Ar-Ragib al-Asfihani in *Mu'jam Mufradat li Alfaz al-Qur'an al-Karim* did not make a separate entry for the word *jannah*. But he put the word *jannah* in the entry for the word *jinn*. The word *jinn* means 1) *satr ash-syai 'an al-hassah* (covering something from the real) as QS. Al-An'am [6]:76, *Fa lamma janna 'alaihi al-lailu ra'a kaukaba* (when the night is covered - so that it becomes dark - he [Ibrahim] saw the stars). 2) the word *jannah* comes from the word *jinn*. *Al-jannah* is a garden that has trees whose trees cover the earth (*al-jannatu kullu bustanin dzi syajarin yasturu bi ashjarihi al-'ardh*). *Jannat* is the plural form of *jannah*; Ibn Abbas said there are seven heavens, namely *al-Firdaus*, *'Adn*, *al-Na'im*, *Dar al-Khuld*, *al-Ma'wa*, *Dar al-Salam*, and *'Illiyin* (al-Ragib al-Asfihani, n.d.).

Ibn Faris also expressed a similar opinion that the letters *jim* and *nun* have the meaning *al-satr* or *al-tasattur*. Then Ibn Faris added that *al-jannah* is everything that comes to the Muslims in the hereafter, namely the reward that is closed on this day. The letters *jim* and *nun* have also derived from words such as fetus (*al-waladu fi bathni ummih*), which means *al-maqbur* (wrapped); *al-jananu*, which means heart; *al-jinnah* which means *al-junun* (immersing the mind); *al-junnah* means a

weapon that covers the body of a soldier (Zakaria, n.d.). All the above meanings are the lexical or textual meanings of the word *jannah*. A word can have levels of meaning: *zahiri* meaning (lexical/textual), inner meaning, moral meaning and spiritual meaning.

Second is *Umm*. Al-Ragib stated that the word *umm* is a pair of *al-ab* words, namely the one who gave birth to either a close one, namely a woman who gave birth immediately or a distant one, namely a woman who gave birth to a mother (the person who gave birth to us). So it can be said that Eve is our mother, even though we are very far away from Eve. *Umm* also means everything that is the origin of the realization of something. In other words, *al-umm* implies the source of all things. The word *umm* also has the derivation from the *ummah*, which means every association established because of one religion, similarity in the period, and similarity in place (al-Ragib al-Asfihani, n.d.). In *Mu'jam al-Wajiz*, the word *umm* means *al-syai'* (the origin of all things), women giving birth; plural *ummah* (for animals) or *ummahat* (for humans) (Majma' al-Lughah al-'Arabiyah, 1994).

The Causes of Contradictory Understanding of the Hadith

The hadith on heaven under the feet of mothers contains contradictory meanings. Mustafa al-Siba'i stated several reasons that cause contradiction between two or more hadiths as follows (Siba'i, 2000):

1. There is a contextual background that made the Prophet's actions or traditions come out of the Prophet, as narrated by the companions two to three times with different versions (Khairuddin, 2010).
2. The prophet behaved in some manner. It means that the Prophet acted in the first condition and acted on another occasion.
3. There was a difference of opinion among the companions in expressing

what they witnessed.

4. The differences in interpreting the hadith of the Prophet.

The presence of companions who heard the hadith from the Prophet which acts as a *nasikh* (removing) the existing law. While the other companions listening the hadith did not act as *nasikh*, consequently, their narration remained consistent with the first narration that was heard.

The Ruling of Practicing a Weak (*Dhaif*) Hadith

The hadith concerning heaven under the feet of mothers, narrated by Anas bin Malik is a weak (*dhaif*) hadith. There are three opinions of scholars about practicing the hadith in daily life, as follows.

First, *Hadith al-dhaif* cannot be practiced completely regarding *fadha'il* and laws. This was conveyed by Ibn Sayyidinnas from Yahya ibn Ma'in. Ibn 'Arabi also preferred this opinion. It is also confirmed by al-Bukhari and Muslim, based on the criteria understood from him. Ibn Hazm also has the same opinion (Syaripudin, 2018).

Second, *Hadith al-dhaif* can be practiced thoroughly. This opinion is from Abu Daud and Ahmad ibn Hanbal. They argue that *dhaif* hadith is more substantial than individual opinion.

Third, *Hadith al-dhaif* can be used in *fadhail* (virtue), *mawa'idz* (some advice), or the like if it fulfils several conditions. According to Ibn Hajar, these conditions are; The degree of weakness of the hadith is subtle; The hadith *dhaif* is included in the scope of the significant hadith that can be practiced; When practicing a weak hadith, one should keep in mind the status of the hadith and be cautious (Kaizal Bay, 2011).

The three categories include the law of practice from this hadith *al-jannatu tahta aqdam al-ummahat*. The hadith *dhaif* can be employed

in cases of *fadhail*, *mawa'idz*, or the like, if it satisfies the prerequisites listed above by Ibn Hajar.

The Contextual Understanding of the Hadith on Heaven under the Feet of Mothers

Contextually the hadith reveals:

1. The special status of women in Islam, by getting a special place in the form of proper respect for women. Women are also generally associated with specific personalities, such as maternal instinct, not being aggressive, soft-hearted, and helpful (Subhan, 2015). Hence in Islam, there is no discrimination against women (gender bias). Men and women have the same rights, thus sex and gender must be understood differently. Sex is the biological aspect given by God, while gender is based on socio-cultural construction with dynamic characteristics regardless of the biological roles (Subhan, 2012).

2. Furthermore, a person's success depends heavily on the extent of the character and function of a mother. The saying goes, "if you educate a man, the man will be educated. However, if you educate a woman, you will educate a whole generation". Therefore, mothers have a very strategic role in educating future generations.

3. A command to take care of one's mother. The figure of the mother plays a huge role in human civilization. A mother's embrace makes the world calm and comfortable.

4. This is in line with the message contained in the book of *Ushul al-Tarbiyah wa al-Ta'lim Juz Tsalis*:

الام مدرسة الاؤل للولد

A mother is the first school for her child (Sutrisno Ahmad, n.d.).

A mother must be professional. In her hands lies the fate of the

child. Mothers who know many methods of educating a child are better than those who do not know. They have the knowledge to educate (Huda, 2021). The varied methods they have make them more flexible in educating their children. Mothers must build good relationships during the educational process so that the values they want to instill in their children are easily perceived by them. Education for women is critical. Highly educated women are not to compete with men but to build generations because great children are born from great mothers (Maswara, 2013).

5. Heaven is a reward for those who believe and do good deeds. One form of a good deed is to appreciate, respect, obey, and do good to a mother. A mother's blessing is the key to determining the position of a child, whether he will go to heaven or hell (Subhan, 2015).

6. Devotion and obedience to parents is an obligation that must be carried out by every human being. Even Allah SWT has stated that worshipping Him is similar to devotion and obedience to both parents. Hence, if worship is not accompanied by obedience to parents, such worship is considered useless. On the other hand, devotion and obedience to parents without worshipping Allah is sinful. Implementing devotion and obedience to parents will lead to positive implications for life in society, especially for the Indonesian people who are predominantly Muslim and understand their religious teachings well. At least the hadith provides awareness to children about the importance of respect for parents who have nurtured and cared for them from childhood to adulthood.

Conclusion

From the explanation of the study and criticism of the hadith about heaven under the feet of mothers, it can be concluded that the

hadith above is a hadith articulated by the Prophet with the path of narration coming in various directions, resulting in different opinions. Some said it was *shahih al-hadith*, and others consider *dhaif*. The famous hadith narrated by Anas bin Malik is a *dhaif* hadith but has a high degree of evidence so that it can be used as a reference for worship. It would be better for the people, when using the hadith as their argument, to use an authentic hadith with the narration coming from Mu'awiyah bin Jahimah, which reads:

هَلْ لَكَ مِنْ أُمَّ قَالَتْ نَعَمْ قَالَ فَالزَّمْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا

The debate among hadith scholars in understanding this hadith deals with the history of the hadith. Substantially, the hadith, with various narrations from different paths, is a mutually reinforcing command to do a good deed to parents, especially a mother.

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