



TAKHRIJ AL-HADITH IN MU'JAM AL-KABIR: THE PROHIBITION OF OVEREATING IN ISLAM

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Abstract

This research is motivated by the fact that many Muslims are not aware of the urgency of studying the science of hadith and its implementation in life. Therefore, this study aims to examine a hadith related to the prohibition of excessive eating in the book *Mu'jam al-Kabir* by Imam at-Thabrani as one of the efforts in implementing the science of hadith. This study also aims to provide understanding to the Muslim community to avoid diseases that harm health due to overeating. The result of this research is that in the book *Mu'jam al-Kabir*, it is explained that the Prophet Muhammad likened people who overeat to unbelievers who are less grateful for the favor of Allah. On the contrary, it is said that a grateful believer will understand how to be right with Allah and not make material things the purpose of his life. Therefore, it can be seen the difference in attitudes and views between Believers and Infidels in receiving Allah's favor. Using the methodology of takhrij hadith, it can be concluded that the hadith has the degree of shahih, there is no *shadz*, *'illah*, or defects in the hadith. All narrators of hadith have the nature of *Thiqah* so that the hadith can be accepted.

Keywords: At-Thabrani, Overeating, Mu'jam al-Kabir, Takhrij hadith

Abstrak

Penelitian ini dilatarbelakangi oleh banyaknya umat Muslim yang kurang sadar akan urgensi mempelajari ilmu hadis serta implementasinya dalam kehidupan. Oleh karena itu, tujuan penelitian ini adalah untuk mengkaji suatu hadis terkait larangan makan berlebihan dalam kitab *Mu'jam al-Kabir* karya Imamat-Thabrani sebagai salah satu upaya dalam implementasi ilmu hadis. Penelitian ini juga bertujuan untuk memberikan pemahaman kepada masyarakat Muslim agar terhindar dari penyakit yang merugikan kesehatan sebab makan berlebihan. Adapun hasil dari penelitian ini adalah dalam kitab *Mu'jam al-Kabir* dijelaskan bahwa Nabi Muhammad mengumpamakan orang yang makan berlebih layaknya orang kafir yang kurang bersyukur akan nikmat Allah. Sebaliknya, dikatakan bahwa orang Mukmin yang bersyukur akan mengerti bagaimana adab yang benar terhadap Allah dan tidak menjadikan materi sebagai tujuan dari hidupnya. Oleh karena itu, dapat dilihat perbedaan sikap dan pandangan antara orang Mukmin dan Kafir dalam menerima nikmat Allah. Dengan menggunakan metodologi takhrij hadis, dapat disimpulkan bahwa hadis tersebut memiliki derajat shahih, tidak ada *syadz*, *'illah*, maupun kecacatan dalam hadis. Serta keseluruhan perawi hadis memiliki sifat *Thiqah* sehingga hadis tersebut dapat diterima.

Kata kunci: At-Thabrani, Makan berlebihan, Mu'jam al-Kabir, Takhrij hadis

Introduction

Islam is a religion of *rahmatan lil 'alamin* which is derived from the Qur'an and hadith as a guide for human life. The Qur'an is indeed the main source of Islamic law, but besides that, there is a hadith that acts as a second legal authority after it. In addition, the hadith also has a function as an explanation of things that are still taboo in the

Qur'an (Rifai et al., 2021, p. 102). What distinguishes the two, namely the Qur'an and hadith, is that the Qur'an was codified in the time of the Companions. While hadith, only delivered is also taught without any special collection related to the texts of hadith (Mohamad, 2014). Hadith linguistically means communication, story, or conversation, whether in religion, worldly, or the context of history, events, or actual events. The hadith in the adjective contains the meaning of *al-jadid* (the new one) as opposed to the word *al-qadim* (the old one) (Yuslem, 1997, p. 31). Hadith in terms means everything that is relied on by the prophet both in terms of words, deeds, habits, and nature (Yuslem, 1997, p. 36).

Some of the above are the main functions of hadith. Not only that, but we can also take so many benefits of hadith in various aspects, both in terms of spirituality, health, and others. But in this modern era, there are many problems related to hadith, ranging from academic to spiritual problems. The Muslim community began to apply hadith with a superficial understanding and began to lose awareness of the importance of hadith in life. Many of them do not understand the implementation of hadith, and many even do not understand the various benefits of hadith. For example, in fundamental aspects such as eating and drinking are no longer heeded. So it is not uncommon for Muslims themselves to be excessive in eating the food they eat. Even though this can cause fullness and make someone lazy in worship (Rahayu, 2019, p. 295). Similarly, in the scientific aspect, the lack of public knowledge related to the science of hadith causes people to ignore one of the most important aspects of Islam, especially the science of *takhrijul hadith*.

Therefore, it is necessary to understand the importance of studying and applying hadith in life, as well as various disciplines related to it. Thus, this discussion will focus on the study of hadith related to adab and eating rules in Islam. Also about the procedures or methodologies that must be considered in the *takhrij hadith*. The book of hadith to be

studied is the book of *Mu'jam al-Kabir* by one of the pioneers of writing the book of hadith with the *mu'jam* method, namely Imam al-Thabrani. It is hoped that this discussion will be able to provide insight into the science of *takhrijul hadith*. As well as increasing readers' awareness of the importance of applying and instilling hadith values in everyday life.

Methodology of Takhrij al-Hadith

The term *takhrij hadith* will not be separated when studying the science of hadith. *Takhrij* is linguistically a *mashdar* of the word *kharraja* (Umar, n.d., p. 627). The word *takhrij* is a form of *fi'il muta'addi* which means to issue or cleanse something. In terms, Abu al-Laits divided the notion of *takhrij* into two. First, *takhrij* narrates the hadith in full, both *matan* and *sanad*. Conditionally, the narrator learns directly and does not quote from someone else's book. In the science of hadith, this is referred to as *mashadir al-aliyah* (al-Qasimi, 2004, p. 12). If a hadith narrator writes a book of hadith, but only recites from several books of hadith without direct learning, and does not list his *sanad* completely, then it is called *mashadir ghairu ashliyah* (al-Qasimi, 2004, p. 13). Second, an attempt to show the origin of the hadith and bring forward the source of taking the hadith from the various books he cites. Both can be referred to as *amaliyah takhrij* (al-Qasimi, 2004, p. 9).

Takhrij hadith has a specific purpose and benefits. The purpose of takhrij hadith is to solve hadith problems, such as the unknown identity of a narrator, the quality of a hadith, the path of narration of hadith, and so on (Kumparan, 2021). The benefits or *fawaid* of *takhrij hadith* are divided into three parts, namely the benefits of *matan* or redaction of hadith, the benefits of *sanad* or the path of narration of hadith, and the benefits of both, *matan* and *sanad*.

Benefits of *sanad* or narration of hadith: 1) Knowing the condition

of sanad: A person who performs takhrij hadith, can know the scholars who narrate a hadith (Pamil, 2012, p. 53). Thus, it can be known the condition of the sanad, including *muttashil* (Sanad hadith is connected to Prophet Muhammad) (Izzan, 2012, p. 41), *munqati'* (A hadith whose sanad is cut off) (Yuslem, 1997, p. 260), etc. 2) Knowing the quality of sanad hadith: Sometimes there are hadiths whose degree is *dha'if* (A hadith in which neither the hadith of shahih nor hasan is collected in it) (Yuslem, 1997, p. 237) in narration, but by ending the hadith, there may be other lines of narration whose quality is *shahih* (Hadith that is connected to the Prophet Muhammad, narrated by a just narrator, *dhabit* (Meticulous in receiving hadith, understanding, remembering, and memorizing the hadith he receives, preserving from defects and errors), nothing *shadz*, and nothing *'illat*) (Yuslem, 1997, p. 219). Then it will elevate the hadith that was originally *dha'if* to a higher level. It can also elevate the hadith that was original *dha'if* to *hasan lighairihi* (Hadith dha'if whose cause of dha'if is not due to wicked narrators or lies) (Yuslem, 1997, p. 231), and *hasan* (The same hadith as the shahih hadith, except that the narrator has a lower dhabit nature than that of the narrator of the shahih hadith) (Yuslem, 1997, p. 229) to become *shahih lighairihi* (The shahihan of his hadith is not based on his sanad, but on the support of another sanad whose position is stronger than his) (Yuslem, 1997, p. 225) because of the support of other sanad that are of higher quality (Yusliyadi, 2018, p. 6). In other words, takhrij can clarify the law of a hadith. Takhrij hadith can also find out the opinions of scholars about the degree of a hadith (Pamil, 2012, p. 53). 3) Know the degree of hadith: what is meant is the presence or absence of a hadith in other books of hadith. By making this comparison, it will be known the degree of a hadith, whether classified as shahih, hasan, or dha'if (al-Qasimi, 2004, p. 20). 4) Can distinguish *Muhmal*: Muhmal is a narrator who happens to have the same name, for example, Abdullah, Walid, Sufyan, and others, so it is not clear what narrator is mentioned

in the hadith (al-Qasimi, 2004, p. 21). Takhrij hadith can clarify or know the real name of the narrator through a comparison of sanad-sanad. 5) Can explain *the Mubham*: Mubham was a narrator whose title was only mentioned or disguised as his identity. In other words, takhrij hadith can clarify the identity of the narrator who is still vague (Al-Tahhan, 2015, p. 178). 6) Eliminating *Tadlis*: Tadlis means hiding defects in hadith. The tadlis hadith is not heard by the narrator directly but is made as if the narrator heard it directly so that the hadith he narrated is considered good (Yuslem, 1997, p. 254). 7) Eliminating *Mukhtalith*: Mukhtalith is a narrator who has one of the qualities of ikhtilath, such as forgetfulness, neglect, or the occurrence of memory confusion so they sometimes mix one hadith with another. One of the causes is due to old age (Asaad, 2022, p. 109). Takhrij hadith can eliminate the possibility of mixing in the narration of hadith.

Benefits of *matan* or redaction of hadith (al-Qasimi, 2004, p. 22): 1) Knowing the redaction of hadith: By ending the hadith, it can be known whether in a hadith there are different redactions or *matan*. 2) Knowing *asbabul wurud* in hadith: Knowing the causes of descent or being able to explain the time and place of the appearance of a hadith.

Benefits of *matan* and *sanad*: 1) Knowing the sources of hadith: By doing takhrij hadith, one can know the origin or source of a hadith in the books of hadith. 2) Knowing the defects that damage the hadith: The defects that damage the hadith, or can also be called *'illah*, are defects found in hadiths whose quality is shahih (Al-Ahqaf, 2021, p. 12). 3) Knowing the cause of the defect of hadith with takhrij science caused by misappropriation: Takhrij hadith can distinguish hadith that something infiltrates in it (Pamil, 2012, p. 54).

Method of Writing the Book of Hadith

In bookkeeping the book of hadith, many writing methods are carried out by hadith scholars to facilitate Muslims in finding and studying the book of hadith.

According to Abu Laits, the method of writing the book of hadith is generally divided into 6 methods of compiling (al-Qasimi, 2004, pp. 41-42):

1. Arranged according to sentences that are considered *gharib* or foreign by the author
2. Arranged according to the initial letter of the hadith as a dictionary
3. Arranged by *musnad* method or sorted according to the names of the companions
4. The method of compiling *maudu'* or arranging according to certain chapters in fiqh
5. Arranged according to the characteristics of sanad, matan, and stature.
6. Compiled neither by any method nor without a method

Not only that, but the method of compiling hadith in certain chapters also has several forms. Such as *al-jawami'*, which is a method of compiling books of hadith related to aqidah and other religious topics. The second, *Kitab Sunan*, examines hadiths related to fiqh. Third, the book of *mustadrak*, which contains pre-existing books. Fourth, *mustakhrajat*, interprets hadiths in other books. Then there are the books of *mu'jam*, *al-jami'*, etc (Ma'shum, 2020).

Imam al-Thabrani has 3 books of *mu'jam*, namely *Mu'jam al-Shagir*, *Mu'jam al-Ausath*, and *Mu'jam al-Kabir*. The study discussed this time is the method of compiling the book of hadith *Mu'jam al-Kabir*. The

book is divided into two juz and published by Dar al-Fikr, Beirut. The first consists of 279 Pages. The second consists of 222 pages (Mohamad, 2014). It contains 60,000 hadiths and scholars argue that it is the largest hadith encyclopedia in the world (“Ath-Thabrani,” 2022). At-Thabrani arranged his book according to the name of the hadith book he wrote, namely by the method of *mu’jam*. Imam Ibn Hajar said that the term *mu’jam* first appeared in the 3rd century A.H. and the first to use the term was the hadith scholar (Fadhil, 2020). According to Nur ad-Din, *mu’jam* is a term used by muhaddis to express that the book is compiled based on the names of hadith narrator teachers. Al-Thabrani’s two books, *Mu’jam al-Shagir* and *Mu’jam al-Ausath*, use the *mu’jam* method which is sorted by the name of the teacher of Imam al-Thabrani. However, the method used in *Mu’jam al-Kabir* is slightly different from the previous two books, namely the compilation of the book of hadith is sorted by the names of the companions of the prophet (Sati, 2009). The order of preparation of the *mu’jam* method follows the dictionary or according to the order of hijaiyah letters, starting from *hamzah* onwards (Asilha, 2021).

The Prohibition of Overeating in Imam al-Thabrani’s Book of Mu’jam al-Kabir

In Islam, everything has its own rules and rules, as well as eating and drinking. It will also be of worship value if it is accompanied by the right intentions. In the words of the Prophet Muhammad (Peace be upon him): *“Indeed, charity depends on his intention, and indeed every human being will get what he intends”* (Salim, n.d., p. 6).

Eating and drinking with good manners is a form of our gratitude to Allah for giving us His blessings and sustenance. Not only that, it has been proven in the world of medicine that eating and drinking taught by the Prophet have a positive impact on health (Febriani, 2022). Islam

also teaches that anything excessive has a bad impact on life. In terms of health, overeating causes obesity, cholesterol, bloating, diarrhea, and even insomnia (Yusufpati, 2020). In addition, overeating causes a person to be lazy and sleep so much that he will lose his time. Allah says in the Qur'an:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (الأعراف: ١٣).

It means: "Eat and drink, and do not exaggerate. Surely God does not like extravagant people." [QS. Al-A'raf: 31].

The Prophet PBUH said: *"Indeed, the most full person in the world is the most hungry of the Day of Resurrection."* (As-Suyuthi, 1993, p. 444)

The above postulates show that Allah and His Messenger do not encourage people to overeat, such as eating their full but eating in moderation according to rules and regulations. Of course, good rules and regulations are those that are according to the teachings of the Prophet SAW. Because his morals certainly are what is reflected in the Qur'an. Aisha said: *"Kaana khuluquhu qur'an"* which means, the morals of the Prophet Muhammad are the Qur'an (*"Akhlaq Rasulullah Adalah Al Quran Berjalan,"* n.d.).

Here is the hadith in the book *Mu'jam al-Kabir* which will be studied:

Mu'jam Al-Kabir

حدثنا الفضل بن الحُبَابِ الجَمَحِي، حدثنا إبراهيم بن بَشَّار الرَّمَادِيُّ، ثنا سُفْيَان، عن عمرو بن دينار، قال: قيل لابن عمر: إِنَّ أَبَا نَهَيْكٍ يَكْتَبُ الأَكَلَ. فقال ابنُ عمر: سمعتُ رسولَ الله صلى الله عليه وسلم يقول: "الكافرُ يَأْكُلُ في سَبْعَةِ أَمْعَاءَ، وَإِنَّ المُؤْمِنَ يَأْكُلُ في مِعَاءٍ وَاحِدٍ". قال أبو نَهَيْكٍ: أَمَا أنا فأؤمنُ باللهِ ورسولِهِ.

It means: Narrated by Fadhl bin Hubbab al-Jumahi, from Ibrahim bin Basyar ar-Ramadi, from Sufyan, from Amru bin Dinar, he

said: It is said to Ibn Umar: Indeed, Abu Nahik is a man who eats it a lot. So Ibn Umar said to him: I heard the Prophet Muhammad PBUH. said: "The unbeliever ate with seven intestines, while the believers ate with one gut." Abu Nahik replied: Then I believe in Allah and His Messenger (At-Thabrani, n.d., p. 43).

Hadith regarding the prohibition of overeating is also found in several books of *Mashadir al-Ashliyah fi al-Hadith* (A book of hadith narrated by a hadith narrator and has a complete sanad and matan) (al-Qasimi, 2004, p. 12), for example in the book *Sunan Ibn Majah* by Abdullah Muhammad bin Yazid bin Majah ar-Rabi'i Al-Qazwini, *Al-Jami' Al-Saheeh Sunan At-Tirmidhi* by Muhammad bin Isa bin Saurah bin Musa bin Ad-Dahhak As-Sulami At-Tirmidhi, *Al-Jami' Al-Shahih* by Muslim bin Hajjaj bin Muslim Al-Qusyairi An-Nisaburi, and *Musnad Imam Ahmad bin Hanbal* by Ahmad bin Hanbal Abu Abdillah Ash-Syaibani.

Sunan Ibn Majah

حدثنا علي بن محمد حدثنا عبد الله بن نمير عن عبيد الله عن نافع عن ابن عمر عن النبي صلى الله عليه وسلم قال: "الكافر يأكل في سبعة أمعاء والمؤمن يأكل في معى واحد".

Meaning: Narrated by Ali bin Muhammad, Abdullah bin Numair, Ubaidillah, Nafi', from Ibn Umar, the Prophet (peace be upon him) said: "The Unbeliever eats with seven intestines, while the Believer eats with one intestine" (Al-Qazwini, 2009, p. 1084).

Sunan At-Tirmidzi

حدثنا محمد بن بشار حدثنا يحيى بن سعيد حدثنا عبيد الله عن نافع عن ابن عمر: عن النبي صلى الله عليه وسلم قال: "الكافر يأكل في سبعة أمعاء والمؤمن يأكل في معى واحد".

Meaning: Narrated by Muhammad bin Basyar, from Yahya bin Sa'id, from Ubaidillah, from Nafi', from Ibn Umar, the Prophet (peace be upon him) said: "The unbeliever eats with seven

intestines, while the Believer eats with one intestine” (At-Tirmidzi, n.d., p. 266).

Al-Jami' Al-Shahih

حدثنا زهير بن حرب ومحمد بن المثنى وعبيد الله بن سعيد قالوا أخبرنا يحيى وهو القطان، عن عبيد الله أخبرني نافع عن ابن عمر عن النبي صلى الله عليه وسلم قال: «الكافر يأكل في سبعة أمعاء والمؤمن يأكل في معي واحد».

Meaning: Narrated by Zuhair bin Harb, Muhammad bin Matsna, and Ubaidillah bin Sa'id, they said: From Yahya (al-Qattan), from Ubaidillah, from Nafi', from Ibn Umar, the Prophet (peace be upon him) said: "The unbeliever eats with seven intestines, while the Believer eats with one intestine" (An-Nisaburi, n.d., p. 132).

Musnad Imam Ahmad bin Hanbal

حدثنا عبد الله حدثني أبي حدثنا عبد الرزاق انا معمر عن أيوب عن نافع عن ابن عمر قال قال رسول الله صلى الله عليه وسلم: «ان المؤمن يأكل في معي واحد وان الكافر يأكل في سبعة أمعاء».

Meaning: Narrated from Abdullah, from my father (Bakr bin Habib), from Abdur Razzaq, from Ma'mar, from Ayyub, from Nafi', from Ibn Umar, the Prophet (peace be upon him) said: "Verily a Believer eats with one intestine, while an Infidel eats with seven intestines" (Asy-Syaibani, n.d., p. 145).

In addition to some of the above hadiths, many narrators of hadith also narrate it. As in *the book Ikram al-Daif* by Imam Abu Ishaq Ibrahim bin Ishaq bin Ibrahim bin Basyir al-Baghdadi al-Harbi (Al-Baghdadi Al-Harbi, 1407, p. 40), *Shahifah Hammam bin Munabbih* by Hammam bin Munabbih al-Shana'ani (al-Shana'ani, 1987, p. 57), *al-Jami' al-Shahih al-Mukhtashar* by Imam al-Bukhari (Al-Bukhari, 1407, p. 2062), *Al-Adab li Al-Baihaqi* by Imam al-Baihaqi (Al-Khurasani, 1408, p. 188), *Syarhu*

as-Sunnah by al-Baghawi (al-Baghawi al-Syafi'i, 1403, p. 318), *Ithaf al-Khairah al-Mahrah* by Imam Ahmad bin Abu Bakar bin Ismail al-Bushiri, *Fawaid Abi Muhammad al-Fakihi* by Abdullah bin Muhammad bin Abbas al-Fakihi (al-Fakihi, 1419, p. 462), *Mu'jam Ibnu al-A'rabi* by Abu Sa'id bin al-A'rabi (Al-Bashari Al-Sufi, 1418, p. 293), and many more.

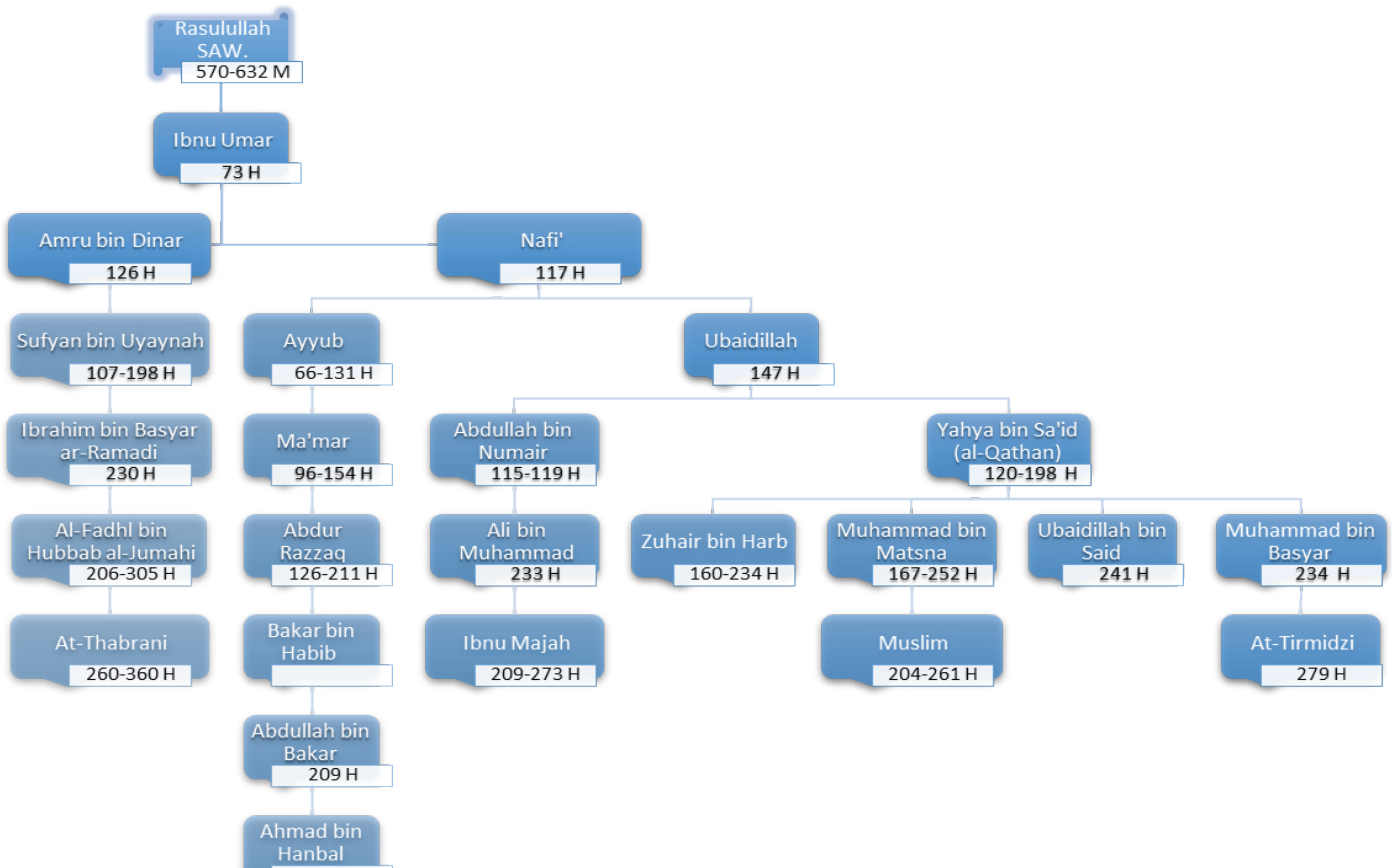
From the description above, it can be concluded that there are different redactions in the matan hadith, but still have the same intention. We can also know that the hadith explains the difference in character between a Muslim and an infidel. The Prophet cursed those who eat greedily as well as ungrateful infidels for the sustenance given by Allah. Unlike the believer, when favors are given to him, he understands how he should behave with Allah. It is said that this hadith reached tabi'in because of a story of Ibn Umar. Narrated from Nafi': Ibn Umar usually did not eat unless a poor man came, and he ate with him. So I put a man in. The man ate too much, so he said, "O Nafi', don't you put this man in. Indeed, I have heard the Prophet say, "A believer eats with one milk, while an unbeliever eats with seven intestines." (al-Qurthubi, 1423, p. 472)

The ibrah that we can take from the hadith is that a Muslim should not demand much about material things and only need them for survival. On the contrary, the person who makes material things the purpose of his life is the nature of the unbelievers. Therefore, this hadith revealed to know the different attitudes and views of Muslims and Kafirs in receiving favors from Allah. The Muslim believer is aware of the reward for anyone grateful.

Analysis of Takhrij Hadith Prohibition of Overeating

Hadith Narration Chart

Chart 1. Hadith Narration Chart



Based on the chart above, it can be concluded: 1) There is no *Syawahid* (al-Qasimi, 2004, p. 12) found in the narration of the hadith because there is only one companion narrator, namely Abdullah bin Umar. 2) There is *Tawabi'* (A good friend of two or more who narrated the same hadith) (al-Qasimi, 2004, p. 11) in the narration of the hadith, namely Amru bin Dinar, and Nafi'.

Chart 2. Biography Table of Hadith Narrators

Name	Lifetime	Criterion
Abdullah bin Umar (al-Maziy, 1400, pp. 333–400)	20-73 H	Companions
Nafi' Abdullah al-Madani (al-Maziy, 1400, pp. 298–306)	W. 117 H	Thiqah
Amru bin Dinar (al-Maziy, 1400, pp. 5–12)	W. 126 H	Thiqah
Ayyub bin Abi Tamimah (al-Maziy, 1400, pp. 57–63)	66-131 H	Thiqah
Ubaidillah bin Umar bin Hafs bin 'Ashim bin Umar bin Khattab (al-Maziy, 1400, pp. 24–30)	W. 147 H	Thiqah
Sufyan bin 'Uyaynah bin Abi Imran (al-Dzahabi, 1985, p. 458)	107-198 H	Thiqah
Ma'mar bin Rasyid (al-Maziy, 1400, pp. 3–11)	96-154 H	Thiqah
Abdullah bin Numair (al-Dzahabi, 1985, p. 244)	115-119 H	Thiqah
Yahya bin Sa'id bin Furukh (al-Qathan) (al-Dzahabi, 1985, p. 175)	120-198 H	Thiqah
Ibrahim bin Basyar ar-Ramadi (al-Maziy, 1400, p. 56)	W. 230 H	Thiqah
Abdur Razzaq (al-Halbi, 1988, p. 63)	126-211 H	Thiqah
Ali bin Muhammad (al-Dzahabi, 1985, pp. 59–61)	W. 233 H	Thiqah
Al-Fadhl bin Hubbab al-Jumahi (al-Dzahabi, 2003, p. 92)	206-305 H	Thiqah
Zuhair bin Harb (al-Maziy, 1400, p. 402)	160-234 H	Thiqah
Muhammad bin Matsna (al-Dzahabi, 1985, p. 123)	167-252 H	Thiqah
Abu Qudamah Ubaidillah bin Said bin Yahya (al-Dzahabi, 1985, p. 1177)	W. 241 H	Thiqah
Muhammad bin Basyar (al-Dzahabi, 1985, p. 144)	167-252 H	Thiqah
Bakar bin Habib al-Sahmi	-	-
Abdullah bin Bakar (al-Dzahabi, 1985, p. 450)	W. 209 H	Thiqah

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At-Thabrani ('Adil, 1409, p. 214)	260-360 H	Thiqah
Ahmad bin Hanbal	164-241 H	Thiqah
Ibnu Majah (al-Dzahabi, 1985, p. 277)	209-273 H	Thiqah
At-Tirmidzi (al-Dzahabi, 1985, p. 270)	W. 279 H	Thiqah
Muslim (al-Dzahabi, 1985, p. 557)	204-261 H	Thiqah

Benefits of Takhrij Hadith

Chart 3. Benefit of Sanad

No.	Fawaid Sanad	Available	Unavailable
1	Knowing the condition of sanad	v	
2	Knowing the quality of sanad hadith	v	
3	Knowing the degree of hadith	v	
4	Can distinguish the <i>Muhmal</i>	v	
5	Can distinguish the <i>Mubham</i>		v
6	Eliminate <i>Tadlis</i>		v
7	Eliminate <i>Mukhtalith</i>		v

Chart 4. Benefit of Matan

No.	Fawaid Matan	Available	Unavailable
1	Knowing the redaction of hadith	v	
2	Knowing <i>asbabul wurud</i> in hadith	v	

Chart 5. Benefit of Matan and Sanad

No.	Fawaid Matan and Sanad	Available	Unavailable
1	Knowing the sources of hadith	v	
2	Knowing the defect that damages the hadith		v
3	Knowing the cause of the defect of hadith with the science of takhrij		v

Conclusion

In assessing the shahihan of a hadith, several conditions must be met, namely sanad hadith must be continuous starting from mukharrij to the Prophet SAW, all stature must also meet the requirements of

thiqah, 'just and *dhabit*, there is no *shadz* nor 'illah. Judging from some of these criteria, it can be concluded that the quality of the hadith studied above is a shahih hadith. This is due to the relationship between teacher and student between hadith narrators so that they can meet and learn directly. It can be stated that the hadith is connected to the Prophet. In addition, there is neither *shadz* nor 'illah in his eyes.

Here are some things that need to be reaffirmed: 1) The *hadith* is a *qauli hadith* or the words of the prophet to a companion, namely *Abdullah bin Umar*. 2) *Abdullah bin Umar* told it to two of his disciples, namely *Amru bin Dinar* and *Nafi'* so that there was *tawabi'* in the line of narration of hadith. 3) There is no contradiction between one *hadith* and the other in terms of *matan*. It's just that, there are few additions or differences in *matan*, but it still has the same meaning. 4) There are no hidden defects.

The content of the *matan hadith* above is about eating and drinking. A person who eats moderately and is not greedy shows a form of gratitude to Allah for the blessings given. The Prophet likened it to believers. While people who are excessive in food are likened to infidels who are not good at gratitude. This is reflected in the excessive attitude that makes material as the purpose of life like the attitude of non-believers. Thus, there is a clear difference in the attitudes of unbelievers and believers. The *ibrah* and benefits of the hadith above are in order to understand that everything exemplified by the Prophet has benefits, both from spiritual, health, and even scientific aspects.

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