Building Peace in Diversity Based on Islam (Analysis of Hadith Musnad Ahmad 22391)

Jumari
Universitas Hasyim Asy'ari Tebuireng Jombang
kangjumariku@gmail.com

Damanhuri
Universitas Islam Malang
damanhurilimatiga@gmail.com

Abstract: This study focuses on analyzing a hadith narrated by Imam Ahmad in Musnad Ahmad 22391, which emphasizes unity, integrity, and the rejection of discrimination based on lineage or descent. The topic of peace and unity is highly relevant in addressing the challenges of modern multicultural societies, where diversity in ethnicity, language, and religion often leads to conflicts. Previous studies have explored the concepts of peace and unity but lack a specific focus on analyzing hadith texts as foundational guidance. This research addresses that gap by examining the quality of sanad and matan of the hadith and contextualizing its message for contemporary applications. Using a qualitative approach with a content analysis method, the study analyzes the hadith's authenticity and meaning, supplemented by references to Islamic scholarly texts. Data were collected through library research and interpreted systematically to understand its implications for fostering societal harmony. Findings reveal that the hadith underscores piety as the true measure of nobility, promoting mutual respect and coexistence while discouraging divisions based on heritage or status. These findings reinforce the role of Islamic teachings in fostering peace and security in multicultural settings. This study contributes to the academic discourse by highlighting the relevance of hadith in supporting societal harmony amidst diversity.

Keywords: Tolerance, Unity, Peace, Mutual Respect

Introduction

Conflicts in multicultural societies have increasingly become a pressing issue, as the lack of harmony among ethnic, linguistic, and religious groups often leads to social unrest and violence. Religious conflicts, in particular, are exacerbated by excessive fanaticism and mutual suspicion.[1] For example, sectarian clashes in Indonesia's history, such as the Ambon riots in 1999, highlight the devastating impact of such tensions. According to Creswell and Poth (2016), societal peace requires an inclusive approach rooted in mutual respect and reconciliation.[2] Moreover, institutional biases, fueled by discriminatory practices, often intensify these divisions. A study by Creswell (2017) underscores the role of religious teachings,[3] like those found in the hadith, in promoting values of unity and tolerance.[4] The Prophet Muhammad's teachings, as captured in Musnad Ahmad 22391, offer a timeless message of equality, emphasizing that nobility is determined by piety rather than lineage or status. This research builds on such guidance to address contemporary challenges, providing a framework for fostering societal harmony amidst diversity.

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[1] M Sharaan et al., "A Qualitative Analysis of Climate Impacts on Egyptian Ports," *Sustainability (Switzerland)* 16, no. 3 (2024), https://doi.org/10.3390/su16031015.

[2] J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (books.google.com, 2016), https://books.google.com/books?hl=en&lr=&id=DLbBDQAAQBAJ&oi=fnd&pg=PP1&dq=creswell+qualitative+inquiry+and+research+design&ots=-iq25gHPSy&sig=UdJFed-RbiFu0QfJK6jThUhS4xI.

[3] J W Creswell and J D Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches" (Sage publications, 2017), https://cumming.ucalgary.ca/sites/default/files/teams/82/communications/Creswell 2003 - Research Design - Qualitative%2C Quantitative and Mixed Methods.pdf.

[4] Muhammad Haikal, "Takhrij Hadith al Yad al Ulya Khairun Min al Yad as Sufla," *Al-Mizan Journal* 4 No. 2 (2017):107. Naimatus Tsaniyah, "RELIGIOUS HARMONY FROM THE TERMS OF HADITH (Epistemological Problems)," *Journal of Islamic World and Politics* 2, no. 2 (2018), https://doi.org/10.18196/jiwp.2224; Atho'illah Umar, "Culture of Criticism of Hadith Scholars from Historical and Practical Perspectives," *Mutawatir* 1, no. 2 (2015): 193, https://doi.org/10.15642/mutawatir.2011.1.2.193-216; Miski Miski and Ali Hamdan, "Hadith Posting and Digital Piety: Unraveling the Religious Phenomenon of the Millennial Generation," *Mutawatir : Scientific Journal of Hadith Tafsir* 11, no. 2 (2021): 283–306, https://doi.org/10.15642/mutawatir.2021.11.2.283-306.

Recognizing the relevance of these hadiths can serve as a bridge to peace, safeguarding multicultural societies from division and conflict.

The concept of peace in Islam is rooted in the teachings of the Qur'an and Hadith, emphasizing reconciliation, tolerance, and harmony among diverse groups.[5] One reason for its importance is that peace serves as the foundation of social stability in multicultural societies, where ethnic, linguistic, and religious diversity often lead to conflicts (Jamil, 2022). Another reason is that Islamic teachings promote peace as a universal value, transcending differences of race, lineage, and status. For example, the hadith narrated by Imam Ahmad (22391) stresses that piety, not lineage, defines a person's nobility.[6] Moreover, peace in Islam is seen as a mechanism to prevent religious and institutional conflicts. A related example is the conflict caused by fanaticism and extremism, which are addressed by the Islamic call for peace.[7] These teachings highlight that Islam offers practical solutions to mitigate conflicts and promote peaceful coexistence, ultimately contributing to a more harmonious society.

The issue of peace and unity in a multicultural society has been widely discussed, but often with limited focus on hadiths as foundational guidance for fostering societal harmony. The first reason for studying this issue is that peace in Islam, as depicted in hadith, emphasizes reconciliation (*ishlah*), a crucial concept for managing diversity and conflict.[8] The second reason is the relevance of piety as the true measure of nobility, as highlighted in hadith, which challenges social divisions based on lineage, promoting unity through spiritual

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[5] Arif Hamzah, "The Concept of Ishlah in a Fiqh Perspective" (UIN Syarif Hidayatullah Jakarta, 2008).

[6] Muhammad Suaib Tahir, "The Values of The Ukhwah Trilogy in The Qur'an and Its Relevance for Deradicalization Efforts," *KALAM* (Raden Intan State Islamic University of Lampung, 2024), https://doi.org/10.24042/002023171891200.

[7] K Stollznow, "Terrorists, Fanatics, and Extremists: The Language of Anti-Muslim Prejudice," *Globe: A Journal of Language, Culture and …*, 2020, https://journals.aau.dk/index.php/globe/article/view/6281.

[8] T Tamyis, D Ibrahim, and M Munir, "Implementation of Multicultural Education at Boarding School: Comparative Study," *AL-ISHLAH: Jurnal …*, 2023, http://www.journal.staihubbulwathan.id/index.php/alishlah/article/view/853.

values.[9] For example, Imam Ahmad's hadith stresses that nobility is not determined by descent but by piety. Additionally, research by Asikin (2021) on the role of piety in social cohesion further supports this view.[10] Furthermore, peace is seen as harmony within differences, which has been central to Islamic teachings.[11] This study aligns with these perspectives by focusing on how hadiths contribute to peace and security in a multicultural setting.

The objective of this study is to examine the role of a hadith narrated by Imam Ahmad (Musnad Ahmad 22391) in promoting peace and unity, particularly in multicultural societies. First, this research aims to explore how the concept of nobility in Islam is based on piety rather than lineage, which promotes social harmony and equality.[12] In the context of diversity, this message is vital as it discourages conflicts arising from ethnic or racial differences.[13] Second, the study aims to analyze how the Islamic principle of reconciliation (ishlah) can be applied to foster peace amidst the diversity of religions, languages, and cultures.[14] For example, the hadith highlights the importance of respecting differences and fostering mutual understanding to prevent

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[9] M Ibrahim and A Riyadi, "Concepts and Principles of Da'wah in the Frame of Islamic Community Development," *Prosperity: Journal of Society and …* (pdfs.semanticscholar.org, 2023), https://pdfs.semanticscholar.org/667a/b7d214692ea62428c9a27abe2bfbb5d1843f.pdf.

[10] A Asikin, "Social Cohesion of Local Wisdom for Plural Communities," *International Journal Ihya''Ulum Al-Din* (scholar.archive.org, 2021), https://scholar.archive.org/work/dqcbov2ttbdwjpyqebz435ujia/access/wayback/https://journal.walisongo.ac.id/index.php/ihya/article/download/8261/pdf.

[11] A Humaidi et al., "Lessons from the Islamic Movement of the Pesantren in Wali Barokah Kediri," *Utopia y Praxis Latinoamericana* 25, no. Extra6 (2020): 404–12, https://doi.org/10.5281/zenodo.3987649.

[12] Machali, "Peace Education and Religious Deradicalization"; M Sidi Ritaudin, "Peace in the Midst of a Multicultural and Multireligious Society," *Al-Adyan* 6, no. 2 (2011): 29–52, https://media.neliti.com/media/publications/56829-ID-peace-di-tengah-community-multikultur-d.pdf; Moh. Toriqul Chaer, "Islam and Peace Love Education," *Istawa: Journal of Islamic Education* 2, no. 1 (2017): 73, https://doi.org/10.24269/ijpi.v2i1.363.

[13] Creswell and Creswell, "Research Design: Qualitative, Quantitative, and Mixed Methods Approaches."

[14] Matthew B Miles; A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (California: Sage Publication, 1994).

the destructive effects of religious and institutional conflicts. In conclusion, the findings will underscore the relevance of Islamic teachings in strengthening societal peace, promoting tolerance, and reducing communal tensions in modern multicultural settings.

The hypothesis of this research is that the hadith narrated by Imam Ahmad in Musnad Ahmad 22391, which emphasizes that true nobility is based on piety and not lineage, provides a significant framework for fostering peace and unity in multicultural societies. The first reason for this is that the hadith advocates for equality among individuals regardless of their descent, lineage, or ethnicity, which directly challenges discriminatory practices. As the Qur'an and hadith both stress the importance of piety over heritage,[15] this notion can act as a basis for bridging social divides.[16] Second, peace in Islam, as reflected in the concept of *ishlah*, encourages reconciliation and harmonious coexistence among diverse groups.[17] For example, during the life of the Prophet Muhammad, diverse Arab tribes were united through principles of fairness, equality, and respect for others, as outlined in the hadith.[18] In conclusion, this study hypothesizes that understanding this hadith can play a crucial role in promoting social harmony, mutual respect, and tolerance in contemporary societies.

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[15] A Aziz et al., "ENDOGAMOUS MARRIAGE AMONG SANTRI: THE PERSPECTIVES OF SOCIOLOGY OF ISLAMIC LAW," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 9, no. 2 (2024): 700–717, https://doi.org/10.22373/petita.v9i2.294.

[16] Abd. Halim, "Culture of Peace in the Qur'an," *Journal of the Study of Al-Qur'an and Hadith Sciences* 15, no. 1 (2014): 23–38; Imam Machali, "Peace Education and Religious Deradicalization," *Journal of Islamic Education* 2, no. 1 (1970): 41, https://doi.org/10.14421/jpi.2013.21.41-64; Samsir and Muh. Nurul Fajri, "The Qur'an Maintains Religious Harmony in the Era of Society 5.0," *Tafasir: Journal of Al-Qur'an Tafsir Science* 01, no. 02 (2023): 135–50, https://journalmahadaly.asadiyahtengah.org/index.php/tafasir/article/view/19/20.

[17] M F Fathollah and I Azizah, "The Concept of Ishlah in the Qur'an From the Perspective of Indonesian Interpretation and Its Implementation of The 1945 Constitution as a Solution to Carok in …," … *INTERNATIONAL CONFERENCE ON ISLAM* …, 2024, https://incoils.or.id/index.php/INCOILS/article/view/144.

[18] N Farrag, D El Odessy, and N O Shabana, "Prophet Muhammed as a Holistic Balanced Leader: Perspectives and Principles," … *Makes a Balanced Leader*, 2023, https://doi.org/10.1515/9783110743395.

The focus of this study on *Musnad Ahmad* 22391 was chosen due to its relevance in addressing contemporary challenges of multicultural coexistence and peacebuilding. This phenomenon is critical because societal harmony is frequently disrupted by conflicts rooted in diversity, such as ethnicity, religion, and language. The hadith provides a framework for unity and peace, emphasizing piety over lineage or status. Previous research has discussed peace in general but rarely analyzed hadith in this context, presenting a research gap this study aims to address. The qualitative nature of this research allows for an in-depth examination of the hadith's content and its contextual relevance.[19] This approach ensures that findings are comprehensive and applicable to contemporary multicultural challenges.

This study employs a qualitative content analysis methodology, with data derived from primary and secondary sources. Primary sources include *Musnad Ahmad* and classical Islamic texts, while secondary sources encompass journal articles, books, and other scholarly works. Informants include experts in hadith studies, identified purposively to ensure relevance, such as Islamic scholars and educators. This study also uses a purposive sampling technique to select texts aligning with the research focus.[20] Library research was conducted to obtain these data, focusing on identifying, organizing, and categorizing relevant hadiths and interpretations.

Data were collected using several methods, including textual analysis, document study, and interpretative methods. The textual analysis examined the hadith's Sanad (chain of narrators) and Matan (content) to determine its authenticity and implications. Data analysis involved coding and thematic categorization to interpret the meaning and contextual application of the hadith.[21] The analysis integrated findings with modern challenges, drawing parallels between the hadith

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[19] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 45.
[20] Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2015), 72.
[21] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2020), 56.

teachings and contemporary societal dynamics. This method ensures a rigorous and systematic exploration of the research questions, offering meaningful insights into the role of hadith in promoting peace and unity.

Result and Discussion
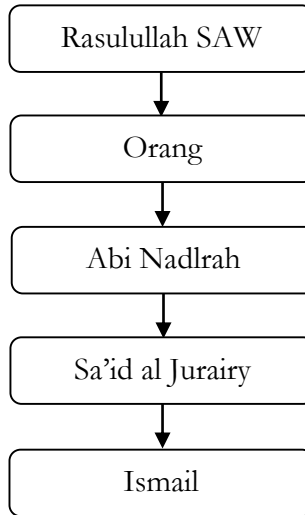## Hadith Editorial and Translation

Editorial Hadith and its sanad narrated by Imam Ahmad:

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسَطِ أَيَّامِ التَّشْرِيقِ فَقَالَ يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ

وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا

لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِ التَّقْوَى أَبَلَّغْتُ قَالُوا بَلَّغَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ ثُمَّ قَالَ أَيُّ شَهْرٍ هَذَا قَالُوا

شَهْرٌ حَرَامٌ قَالَ ثُمَّ قَالَ أَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَإِنَّ اللَّهَ قَدْ حَرَّمَ بَيْنَكُمْ

دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ وَلَا أَدْرِي قَالَ أَوْ أَعْرَاضَكُمْ أَمْ لَا كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي

شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَبَلَّغْتُ قَالُوا بَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

لِيُبَلِّغْ الشَّاهِدُ الْغَائِبَ

Has told us Isma'il, has told us Sa'id Al Jurairi from Abu Nadhrah, has told me the person who once heard the sermon of Rasulullah ﷺ in the middle of the day of tasyriq, he said, "O all humans! Your Rabb is one, and your fathers are one, remember! There is no superiority for Arabs over non-Arabs and likewise for non-Arabs over Arabs. There is no superiority for red-skinned people over black-skinned people, and vice versa for black-skinned people over red-skinned people except with piety. Have I conveyed it?" They answered: Rasulullah ﷺ has conveyed it. Rasulullah ﷺ said, "What day is it?" They answered: A holy day. Rasulullah ﷺ said, "What month is this?" They answered: The holy month. Rasulullah ﷺ said, "What land is this?" They answered: Holy land. The Messenger of Allah ﷺ said, "Allah has forbidden your blood and property to you - I (Abu Nadhrah)

said, I don't know whether he mentioned "your honor" or not - as this day is forbidden for you, in this month and this land." Rasulullah ﷺ said, "Have I conveyed it?" They answered: Rasulullah ﷺ has conveyed it. Rasulullah ﷺ said, "Let those who are present convey to those who are not present." (HR. Ahmad 22391)[22]

Sanad chart:

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┌─────────────────────────┐
│      Rasulullah SAW      │
└─────────────────────────┘
             │
             ▼
┌─────────────────────────┐
│          Orang          │
└─────────────────────────┘
             │
             ▼
┌─────────────────────────┐
│       Abi Nadlrah       │
└─────────────────────────┘
             │
             ▼
┌─────────────────────────┐
│     Sa'id al Jurairy    │
└─────────────────────────┘
             │
             ▼
┌─────────────────────────┐
│         Ismail          │
└─────────────────────────┘
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Biographies of Narratives in Sanad

In the hadith sanad above there are 3 (three) transmitters, including 1) Ismail, 2) Sa'id al Jurairy, 3) Abi Nadlrah, 4) an unknown person.

1) Ismail

Called Ismail bin Ilyah, who is usually called Abu Basyar. His full name is Ismail bin Ibrahim bin Muqsim al Asady. Who became ruler in Asad? Abu Basyar al Bashry al Bazaz is the original Kuffah. Who is known as Ibn Ilyah. Brother Rab'i bin Ibrahim. Born in 110 H and died in 193 H in Basrah Baghdad.[23]

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[22] Musnad Ahmad: 22391

[23] Jamal al Din al Hujaj Yusuf al Mizzi, *Tahdzib Al Kamal Fi Asma' Al Rijal* (Beirut: Muassasah al Risaya, 1980).

His teachers: Imam Ismail bin Aliyyah, Hasyim bin Basyir, Hammad bin Khalil, Mansyur bin Qasim, Abu Said Maula Bani Hasyim, Muhammad bin Yazid, Muhammad bin Ady, Yazid bin Harun, Muhammad bin Jaffar, Ghundur, Yahya bin Said al Qathtan , Abdurrahman bin Mahdy, Basyar bin al Fadhal, Muhammad bin Bakar, Abu Daud ath Thayasili, Ruh bin Ubaidah, Deputy bin al Jarrah, Mu'awiyah al Aziz, Abdullah bin Muwaimir, Abu Usamah, Sufyan bin Uyainah, Yahya bin Salim, Muhammad bin Syafi'i, Ibrahim bin Said, Abdurrazaq bin Human, Musa bin Thariq, Walid bin Muslim, Abu Masar al Dimasyqy, Ibn Yaman, Mu'tamar bin Sulaiman, Yahya bin Zaidah, and Yusuf al Qady.[24]

His students: Salih, Abdullah, Hanbal bin Ishaq, al Hasan bin Ash Shabba al Bazzar, Muhammad bin Ubaidillah al Munadi, Muhammad bin Ismail al Bukhari, Muslim bin al Hujjaj an Naisaburi, Abu Zur'ah, Abu Hatim ar Raziyan, Abu Dawud as Sijitani, Ibn Qudama, Ibnu Qayyim, Saleh, Abdullah bin Ahmad, Abu Bakr al Asram, Abdul Malik al Marwazi.[25]

2) Sa'id al Jaurairy

Said to be Sa'id bin Iyyas al Jurairy is Sa'id bin Iyyas, Abu Mas'ud al Jurairy al Bashri. He was called Abu Mas'ud who was a descendant of the al Jurair area of Basrah, better known as al Jurair. He was born in 61 AH and died in 144 AH in Basra.[26]

3) Abi Nadlrah

Called Abu Nadlrah al Ubady. Named al Mundzir bin Malik bin Qutbah, Abu Nadlrah al Ubady al Awqy al Bashry, better known by his nickname which was hindered by Abdul Qayyis. Usually called Abu Nadlrah he is a descendant of Ubady among the Bashry people. It is not known when he was born, but died in 108 AH and the place is also unknown.[27]

4) Person Unknown

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[24] Moenawar Chalil. *Biography of a Series of Four Madzhab Imams* (Jakarta: Bulan Bintang, 1996), 252.

[25] Shaykh Ahmad Farid. *60 Biography of Salaf Ulama* (Jakarta: Pustaka al Kautsar, 2007), 459.

[26] al Mizzi, *Tahdzib Al Kamal Fi Asma' Al Rijal* .

[27] al Mizzi.

He was a friend of the Prophet Muhammad SAW is not known who he was, when he was born, and where he died is unknown. However, he was a friend of the Prophet Muhammad SAW.[28]

Testing the Ketsiqahan of the Translators

Based on data from *al Jarh wa al Ta'dil* from the narrators in the hadith sanad and the analysis carried out is stated as follows:

1) Ismail

   In the book *Taqrib al Tahdzib,* it is stated that *Tsiqah Hafidz.*

2) Sa'id al Jurairy

   In the book *Taqrib al Tahdzib,* it is stated *Tsiqah. Ikhtilath Qabla Mawtihi Bitsalin Sinin.*

3) Abi Nadlrah

   In the book *Taqrib al Tahdzib,* it is stated *Tsiqah*

4) Unknown Person

Testing Sanad Connection

In analyzing and presenting data on sanad connections, it can be seen as follows:

1) Imam Ahmad said: *hadatsana ismail* . Editors like this are used by the *Muhadditsin* to narrate hadiths in *sima' form,* meaning the hadiths are read by the teacher to the students. From this, it means that there was a meeting between Imam Ahmad and his teacher, namely Ismail, so the sanad *was muttashil.*

2) Ismail said: *hadatsana sa'id al jurairi. In the view of the muhadditsin,* this redaction is used as a narration of hadith in the form of *sima',* that is, the hadith is read by the teacher to his students. This means that there was a meeting between Ismail and Sa'id al Jurair. Muttashil's Sanad .

3) Sa'id al Jurair said: *'an Abi Nadlrah* . In this editorial, the editorial *'an'* is used, however, *'a There* is no indication that there is a disconnection *in the sanad* . For this reason, in this case, it can be

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[28] al Mizzi.

stated that the *sanad* is *muttashil* . Because Abi Nadlrah is a *tsiqah narrator*. He is not a *Mudallis narrator* and may have met Abi Nadlrah and Sa'id al Jurair.

4) Abi Nadlrah said: *Hadatsani Man Sami'a Khutbah* . This editorial uses *hadatsani an editorial*, in the sense of the *sima' form*, where the hadith is read by someone to another person.

Based on the results of an analytical study related to the *tsiqahan* of the transmitters found in the hadith sanads mentioned above along with data on their sanad connections, a conclusion can be drawn, that all 4 transmitters in the hadith sanads are tsiqah. Of all the narrators, each of them met a narrator who had the status of a teacher. Thus the sanad is muttashil. In this way, the hadith has the quality of sanad *sahih al isnad*.

Matan Hadith Research

Empirically, it can be understood that the test of whether a hadith is a *shad or not is an effort to confirm the text and/or meaning of the hadith carefully with naqli* arguments, both in the form of verses from the Qur'an and with hadiths that are of the same theme. The quality of *the sanad* is higher.

Ala La Fadhla (no priority) hadith which was *accepted* by Imam Ahmad, means that as the researcher understands the *Ala La Fadhla* (no priority) hadith, it does not contradict the verses. Any verse of the Koran. In fact, the meaning of this hadith is in accordance with the verse of the Qur'an, Surah al Hujurat verse 13:

يَٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

O people, indeed we have created you from a man and a woman. Then, we made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the most pious one. Indeed, Allah is All-Knowing and all-compliant.[29]

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[29] QS. Al Hujurat [49]: 13.

The hadith narrated by Imam Ahmad above does not contradict the hadith or verses of the Qur'an. This hadith complements, supports, strengthens, and perfects the verse. For this reason, from the presentation and analysis of the data above, it can be concluded that the Matan hadith *Ala La Fadhla* (no virtue) narrated by Imam Ahmad is free from *shad*e. In conclusion, the above hadith is authentic according to the Ijma' Ulama, especially al Bani.

Fiqh al-Hadith
Understanding Peace

Peace is a necessity for a pluralistic and pluralistic society. Plurality and plurality can trigger conflict, both individual and group. With peace, we strive to create a situation where conflict, disputes, and violence between individuals and groups, even countries, can be minimized or non-existent. Creating such peaceful conditions is not easy, but requires collaboration and development in various fields, including education, religion, society, culture, economics, and politics. The conduciveness that is realized will create a peaceful life with people feeling calm and safe. They are not afraid of threats, violence, chaos, and so on. Social conflicts can be resolved well. This is proof that a country has become independent, which is marked by a sense of security and the realization of peace. [30]Realizing peace requires a social process that integrates various elements in society.[31] To do this, cooperation, accommodation, assimilation, and amalgamation can be done.[32]

Islam as a religion and teaching has taught the importance of peace. Because Islam itself means safety or peace. [33]In Islam, we teach about true peace, both spiritually, individually, and socially. This makes

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[30] Rifki Rosyad et al., *Tolerance and Peace in Multicultural Societies*, ed. M. Taufiq Rahman, 1st ed. (Bandung: Master of Religion Studies Study Program at UIN Sunan Gunung Djati Bandung, 2022). 4.

[31] Thomas Santoso, *Conflict and Peace* , *Saga Jawadwipa* , 1st ed. (Surabaya: Pustaka Saga, 2019), http://repository.petra.ac.id/18927/. 3.

[32] Santoso.

[33] Sahari Sahari, "Weaving Peace Through Islamic Education," *Iqra' Scientific Journal* 3, no. 1 (2009): 67, https://doi.org/10.30984/jii.v3i1.550.

humans aware that they always need other humans and other parties. For this reason, humans always have relationships, with God (*hablum minallah*), fellow humans (*hablum minannas*), and the surrounding natural environment (*habdlum minal alam*).[34]

The concept of peace in the Islamic view is not only related to conflict between one party and another, but personal and spiritual peace is within the scope of Islam. If individuals can realize peace, and peaceful living behavior, then the surrounding environment will also be able to realize that peace. They will understand that in social life they are always faced with inequality, diversity, and plurality. Being respectful and respectful towards one another is an instinct in every human being. In the Al-Qur'an, surah al Hujurat (49) verse 13, it has been describes the creation of humans as tribes and nations, so the attitude of knowing and respecting each other is the benchmark for humans to become peaceful individuals, devout individuals.

Thus, peace is an activity in creating a sense of security and tranquility in the midst of sharing differences and diversity that can live in harmony, harmony, and peace. Because with peace and harmony, you will be able to explore your various potentials well and be able to carry out social activities without any threats or hostility.

Hadith Text and Translation

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسَطِ أَيَّامِ التَّشْرِيقِ فَقَالَ يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ

وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا

لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِ التَّقْوَى أَبَلَّغْتُ قَالُوا بَلَّغَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ ثُمَّ قَالَ أَيُّ شَهْرٍ هَذَا قَالُوا

شَهْرٌ حَرَامٌ قَالَ ثُمَّ قَالَ أَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَإِنَّ اللَّهَ قَدْ حَرَّمَ بَيْنَكُمْ

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[34] Sahari.

دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ وَلَا أَدْرِي قَالَ أَوْ أَعْرَاضَكُمْ أَمْ لَا كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي

شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَبَلَّغْتُ قَالُوا بَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

لِيُبَلِّغْ الشَّاهِدُ الْغَائِبَ

Has told us Isma'il, has told us Sa'id Al Jurairi from Abu Nadhrah, has told me the person who once heard the sermon of Rasulullah ﷺ in the middle of the day of tasyriq, he said, "O all humans! Your Rabb is one, and your fathers are one, remember! There is no superiority for Arabs over non-Arabs and likewise for non-Arabs over Arabs. There is no superiority for red-skinned people over black-skinned people, and vice versa for black-skinned people over red-skinned people except with piety. Have I conveyed it?" They answered: Rasulullah ﷺ has conveyed it. Rasulullah ﷺ said, "What day is it?" They answered: A holy day. Rasulullah ﷺ said, "What month is this?" They answered: The holy month. Rasulullah ﷺ said, "What land is this?" They answered: Holy land. Rasulullah ﷺ said, "Allah has forbidden your blood and property to you - I (Abu Nadhrah) said, I don't know whether he mentioned "your honor" or not - as this day is forbidden for you, in this month and this land." Rasulullah ﷺ said, "Have I conveyed it?" They answered: Rasulullah ﷺ has conveyed it. Rasulullah ﷺ said, "Let those who are present convey to those who are not present." (HR. Ahmad 22391)[35]

Ma'ani al Mufradat

In the hadith above, there are several main words that you need to know the meaning of. These words include:

The word اَلنَّاسُ = human, word رَبُّكُمْ = Your Lord, said وَاحِدٌ = one, word اَبَاكُمْ = your father, said لَا فَضْلَ = no virtue, said عَرَبِيٍّ = Arab people, the word عَجَمِيٍّ = non-Arab people, the word أَحْمَرَ = red skin, the word أَسْوَدَ = black skin, the word اَلتَّقْوَى = piety, the word يَوْمٌ = day, the word شَهْرٌ = month, the word بَلَدٌ = land/area, the word

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[35] Musnad Ahmad: 22391

حَرَّمٌ = the holy, the word إِنَّ اللهَ = truly Allah, the word قَدْ = truly, the word حَرَّمَ = forbid, the word بَيْنَكُمْ = between you, the word دِمَاءُكُمْ = your blood, the word أَمْوَالَ كُمْ = your treasure, the word لَا أَدْرِي = don't know, the word أَعْرَاضَكُمْ = turn you away, said أَمْ لَا = or not, the word كَحُرْمَةِ = like haram.

Meaning of Hadith

To know a person's nobility is not based on their descent or physical appearance. Whether red, white, or black skin is not a measure of a person's nobility. Because a person's glory is measured based on the degree of his piety. Therefore, the most noble people before Allah SWT are those with the highest level of piety.[36]

The hadith above contains the meaning that humans essentially have one God and one father (أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ). When God is the same and the same father, the hope is that all humans will live in peace, and not be at war with one another.

The emergence of feuds is usually caused by differences, whether differences in race, ethnicity, language, religion, class, skin color, and so on. For this reason, in this hadith, it has been stated that there is no priority or most important position (أَلَا لَا فَضْلَ). Are they Arabs or non-Arabs, red skinned or black skinned (لِعَرَبِيٍّ ۞ رَ عَلَ أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ). These differences are not what will make humans have glory before Allah SWT. These differences should make each other know and respect each other so that peace can be created. Because a person's glory and primacy is determined by the level of his piety (إِلَّا بِالتَّقْوَى).

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[36] QS. Al Hujurat (49): 13.

In the next editorial, Rasulullah SAW asked about holy days (يَوْمٌ حَرَامٌ), holy months (شَهْرٌ حَرَامٌ), and holy lands or areas (بَلَدٌ حَرَامٌ). On that holy day, month and land, Allah SWT has forbidden your blood and wealth upon you (وَأَمْوَالَكُمْ). This means that on holy days, months and lands among the people there is no bloodshed or struggle for power or property. So in the editorial Abu Nadlrah said whether this also includes a person's self-honor, such as holy days, months and land (وَلَا أَدْرِي قَالَ أَوْ أَعْرَاضَكُمْ أَمْ لَا كَ حُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَ ا).

From this description, it is explained to make peace on holy days, months, and lands. Do not carry out wars that cause bloodshed and loss of property.

A sense of security is the foundation for human and societal development. This safety is not only about physical security but also a sense of calm and mutual trust in the surrounding environment. [37]Guaranteeing security for each individual is a form of peace in a region. With a sense of security, every individual can explore their potential more widely, so they can actively participate in developing their potential without any fear of threats or violence.

Conclusion

The hadith narrated by Imam Ahmad (Musnad Ahmad 22391) presents a powerful message about equality and unity among humans, regardless of ethnicity, race, or lineage. The Prophet Muhammad ﷺ delivered this sermon during the middle of the Day of Tashriq, where he emphasized that all humans share one Creator and one ancestor, and therefore, no group should feel superior to another based on their

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[37] Heru Juabdin Sada, "Basic Human Needs in the Perspective of Islamic Education," *Al-Tadzkiyyah: Journal of Islamic Education* 8, no. 2 (2017): 213, https://doi.org/10.24042/atjpi.v8i2.2126; Novi Hidayat and Tri Na'imah, "The Need for Security and Happiness in Students," *University Research Colloquium*, 2016, 83–89, https://publikasiilmiah.ums.ac.id/xmlui/bitstream/handle/11617/ 7715/8. Novi Hidayat.pdf?sequence=1&isAllowed=y.

ethnic background or skin color. The Prophet explicitly stated that there is no superiority of Arabs over non-Arabs, or red-skinned people over black-skinned people, except in terms of piety. The central message of this hadith is that nobility in the eyes of Allah is determined by one's piety, not by their race, lineage, or physical characteristics.

The hadith also highlights the sanctity of time and space by referring to the sacredness of the day, the month, and the land where the sermon was given. The Prophet ﷺ declared that on this sacred day, in this sacred month, and in this sacred land, the blood and property of individuals are protected, reinforcing the principle of peace and respect for one another's rights. This calls for a society where people refrain from violence, discrimination, and conflict, fostering a harmonious coexistence despite differences.

The teachings of this hadith align with the Islamic concept of peace (*salam*), which transcends ethnic, racial, and social boundaries. Islam promotes a vision of a peaceful society where the focus is on mutual respect, understanding, and cooperation. By emphasizing the importance of piety as the measure of nobility, this hadith challenges societal hierarchies based on race or lineage and encourages individuals to build their character through spirituality and moral integrity. This message of equality and peace is essential for creating a harmonious and inclusive society, especially in multicultural contexts where diverse groups live together. Thus, the teachings of this hadith serve as a foundation for promoting social harmony, reducing sectarian conflicts, and advancing the values of tolerance and respect in contemporary societies.

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