

Hadiths About Social Education In The Book of Riyadhush Shalihin

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Abstract

Hadiths serve as the second source of guidance after the Qur'an. All human issues should be guided by the Qur'an and Hadiths. Hadiths discuss various topics, with education being a significant focus. Islam encourages social interaction among individuals. The implementation of noble character education is highly appropriate, as neighbors are considered close relatives who deserve special attention in terms of character. Neighbors should help one another and not underestimate acts of kindness from neighbors, which reflect social education. In the book of Riyadhush Shalihin, the discussion on social education is found in chapter 39, which contains 9 hadiths. The objectives of this article are: (1) To identify hadiths that discuss social education, (2) To understand the forms of social education in the book of Riyadhush Shalihin. This research uses content analysis and descriptive method. The research results explain that: (1) One of the topics discussed in Riyadhush Salihin is social education. Social education in Riyadhush Shalihin can be found in Chapter 39. In this chapter, there are nine hadiths, ranging from Hadith No. 303 to Hadith No. 311. (2) Riyadhush Salihin provides valuable guidance on social education through these hadiths, encouraging qualities such as compassion, tolerance, kindness, mutual assistance, and fostering familial bonds among neighbors.

Keywords: *Hadiths, Social Education, Riyadhush Shalihin*

1. Introduction

Living in this world is not only guided by the Qur'an but also by Hadiths. Hadiths serve as the second source of guidance after the Qur'an. (Ummah, 2019) All human issues should be guided by the Qur'an and Hadiths. Hadiths are used to explain the contents of the Qur'an. They discuss various topics, with education being a significant focus.

Humans are individuals who require proper education because education distinguishes them from other creatures. (Rahmat, 2021) Social education and moral values should be applied to every individual. This is in accordance with the command of Allah in Surah At-Tawbah, verse 71.

Meaning: And the believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah and

His Messenger. They will receive mercy from Allah. Indeed, Allah is Exalted in Might and Wise. (Quran, Surah At-Tawbah: 71).

In Surah At-Tawbah, verse 71, Allah's decree addresses the relationship between individuals and commands them to help and support one another, especially in acts of goodness.

As social beings, humans naturally live together with others. They cannot live alone without the involvement and engagement of others. Human actions are based on universal social values. Moral values, which are rooted in the will, play a significant role. Each society has different sets of values depending on their social and cultural norms. (Risdi, 2019)

Islam encourages social interaction among people. Various Islamic rituals contain symbolic meanings that have social implications. Social relations in Islamic teachings are not just isolated or mere behavioral phenomena but a series of physical and spiritual activities. These activities serve as a guide for the relationship between humans and Allah (*Habl min Allah*) and the relationship between individuals (*Habl min al-Nas*). (Nurunnisa and Husni, 2016) Every human being, regardless of time and place, undoubtedly needs the help of others. This is a logical consequence of human nature as social creatures. (Lismayana, 2019)

Implementing education in noble character (*akhlakul karimah*) is highly appropriate because neighbors are families who live in close proximity to our homes and deserve special attention regarding good character. Neighbors are the closest companions after immediate family members. (Lismayana, 2019)

With neighbors, there should be mutual assistance, and one should not underestimate the kindness and assistance given by other neighbors, as it reflects social education. This is in accordance with the Hadith of Prophet Muhammad (PBUH) mentioned in the book *Riyadhus Shalihin*, authored by Imam Abu Zakariya bin Syaraf An-Nawawi, Hadith No. 306.

Meaning: Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "O Muslim women, do not belittle your neighbor's gift, even if it is only a goat's hoof." (Muttafaqun 'alaihi)

The above Hadith is an example of a Hadith that contains social education from the book *Riyadhus Shalihin*. It emphasizes the importance of valuing the gifts or kindness of neighbors and not underestimating even small acts of kindness. In *Riyadhus Shalihin*, the discussion on social education is found in Chapter 39, which contains nine Hadiths.

Riyadhus Shalihin is a compilation of Hadiths collected from the Prophet Muhammad (peace be upon him) regarding Islamic teachings. The book is organized into chapters, with corresponding evidence from the Quran and Hadiths. It covers various topics such as sincerity and intention, repentance, beneficial patience, honesty, piety, steadfastness, and others. (Zumaroh, 2012) *Riyadhus Shalihin* is a Hadith book that contains social education and is well-known for its collection of authentic and good Hadiths.

The author of the Book *Riyadus Salihin* is Imam Nawawi. His name and lineage: Yahya Bin Abi Yahya Syaraf Bin Murry Bin Hasan Bin Husain Bin Muhammad Bin Jum'ah Bin Hizam Al-Hizami An-Nawawi. His chew: Abu Zakaria, his title: Muhyiddin. (Ihsan, 2021) He is known as Al-Imam, Al-Hafiz, Al-Faqih and Al-Muhaddits. (Nabawi, 2010)

Imam Nawawi was born in the village of Nawa, near the city of Damascus, in the month of Muharram, 631 AH (1233 CE). He passed away on the 24th of Rajab, 676 AH (1277 CE). These two places became associated with his name, An-Nawawi Ad-Dimashqi. (Ihsan, 2021)

2. Research Method

This was library research, in the sense that all the data comes from written materials, namely the author studies and examines library materials, this research uses content analysis and descriptive method. Content analysis is used to reveal, understand, and capture the contents

of the writing, while the descriptive method is used to discuss the research object as it is according to the data obtained.(Sugiyono, 2013)

3. Result and Discussion

3.1 Definition and Forms of Social Education

According to Abdul Hamid al-Hashimi, social education is the guidance of adults towards children by providing training for social growth and various forms of education on social behavior from an early age, so that it becomes an essential element in the formation of a healthy society.(Al-Hasyimi, 2001)

According to St. Vembriarto, social education means an effort through a process to influence and develop social attitudes in children, in the sense of directing their activities in socializing within their social environment.(Vembriarto, 1984)

From the opinions of the experts above, it can be concluded that social education is the parents' effort to guide and provide education on the social behavior of children within their social environment.

The forms of social education include:

- a. Love
Love consists of devotion, helping one another, family ties, loyalty, and caring.
- b. Responsibility
Responsibility includes a sense of ownership, discipline, and empathy.
- c. Life Harmony
Life Harmony includes values of justice, tolerance, and cooperation.

3.2 Hadiths About Social Education

In the book Riyadhus Shalihin, there are 9 hadiths that discuss social education, namely:

- a. Hadith No. 303

وَعَنْ ابْنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ مُتَّفَقٌ عَلَيْهِ

Narrated by Ibn Umar and Aisha (may Allah be pleased with them), they said: The Messenger of Allah (peace be upon him) said, "Gabriel continually advised me to be kind to my neighbor to the point that I thought he would make them my heirs." (Muttafaqun 'alaih).(Albany, 2006)

Note: Muttafaqun 'alaih is an Arabic phrase that indicates the hadith is agreed upon by both Imam Bukhari and Imam Muslim, two prominent collectors of hadiths.

- b. Hadith No. 304

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ، إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ رَوَاهُ مُسْلِمٌ
وَفِي رِوَايَةٍ لَهُ عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَانِي: إِذَا طَبَخْتَ مَرَقًا فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتِ مَنْ جِيرَانِكَ، فَأَصِيبْهُمْ مِنْهَا بِمَعْرُوفٍ

Narrated by Abu Dhar (may Allah be pleased with him), he said: The Messenger of Allah (peace be upon him) said, "O Abu Dhar, when you cook soup, increase its water content and consider your neighbors." (Narrated by Muslim)

In another narration by Abu Dhar, he said: "Verily, my beloved (referring to Prophet Muhammad, peace be upon him) advised me, 'When you cook soup, increase its water content, then look after a family from your neighbors and give them some of it with kindness.'"[14]

- c. Hadith No. 305

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ! قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ
البَوَائِقُ: الْغَوَائِلُ وَالشُّرُورُ

Narrated by Abu Hurairah (may Allah be pleased with him), the Prophet (peace be upon him) said, "By Allah, they do not truly believe! By Allah, they do not truly believe! By Allah, they do not truly believe!" It was asked, "Who, O Messenger of Allah?" He replied, "The one whose neighbor is not safe from his mischief." (Muttafaquun 'alaih)

In another narration by Muslim, it is mentioned, "The one whose neighbor is not safe from his mischief will not enter Paradise." Note: "Bawā'iq" refers to the harms and evils caused by someone.

d. Hadith No. 306

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا نِسَاءَ الْمُسْلِمَاتِ، لَا تَحْقِرَنَّ جَارَةً لِحَارَتِهَا وَلَوْ فَرَسَنَ شَاةٍ مُتَّفَقٌ عَلَيْهِ

Narrated by Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace be upon him) said, "O Muslim women, do not belittle the gift of a neighbor, even if it is a hoof of a sheep's trotter." (Muttafaquun 'alaih)

Note: "sheep's trotter" refers to a small and insignificant part of a sheep, emphasizing the idea that even a small gesture of kindness towards a neighbor should not be underestimated or disregarded.

e. Hadith No. 307

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي حِدَارِهِ ، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ! وَاللَّهِ لَأَرْمِينَّ بِهَا بَيْنَ أَكْتَافِكُمْ مُتَّفَقٌ عَلَيْهِ
رُوي (خَشَبَةً) بِالْإِضَافَةِ وَالْجَمْعِ. وَرُوي (خَشَبَةً) بِالتَّنْوِينِ عَلَى الْإِفْرَادِ. وَقَوْلُهُ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ: يَعْنِي عَنِ هَذِهِ السَّنَةِ

Narrated by Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, "A neighbor should not prevent his neighbor from inserting a piece of wood into his wall." Then Abu Hurairah said, "Why do I see you turning away from this Sunnah? By Allah, I will throw this Sunnah of the Prophet over your shoulders." (Muttafaquun 'alaih)

The phrase "Why do I see you turning away from this Sunnah?" means turning away from this practice or tradition (allowing a neighbor to lean a piece of wood against the wall).

Note: The variation in the narration of "khashabah" (piece of wood) is mentioned as "khashabatu" (with additional letter 'tu') and "khashabatan" (with nunation).

f. Hadith No. 308

وَعَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَبْقُلْ خَيْرًا أَوْ لَيْسَكُتْ مُتَّفَقٌ عَلَيْهِ

Narrated by Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, "Whoever believes in Allah and the Last Day should not harm their neighbor. Whoever believes in Allah and the Last Day should honor their guest. And

whoever believes in Allah and the Last Day should speak good or remain silent." (Muttafaqun 'alaih)

Note: This hadith emphasizes the importance of treating neighbors with kindness and respect, honoring guests, and speaking words that are good and beneficial or choosing silence when necessary.

g. Hadith No. 309

وَعَنْ أَبِي شُرَيْحِ الْخَزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى جَارِهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ، وَرَوَى الْبُخَارِيُّ بَعْضَهُ

Narrated by Abu Shuraih Al-Khuzai (may Allah be pleased with him), the Prophet (peace be upon him) said, "Whoever believes in Allah and the Last Day should be kind to their neighbor. Whoever believes in Allah and the Last Day should honor their guest. Whoever believes in Allah and the Last Day should say what is good or remain silent." (Narrated by Muslim with this wording, while Bukhari narrated part of it)

Abu Shuraih Al-Khuzai (may Allah be pleased with him) narrated that the Prophet Muhammad (peace be upon him) said, "Whoever believes in Allah and the Last Day should be good to their neighbor. Whoever believes in Allah and the Last Day should honor their guest. Whoever believes in Allah and the Last Day should speak kindly or remain silent." This hadith is reported by Muslim with this wording, while Bukhari narrated part of it.

h. Hadith No. 310

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي جَارَيْنِ، فَأِلَى أَيِّهِمَا أُهْدِي؟ قَالَ: إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا رَوَاهُ الْبُخَارِيُّ

Narrated by Aisha (may Allah be pleased with her), she said: I asked the Messenger of Allah (peace be upon him), "O Messenger of Allah, I have two neighbors. To whom should I give a gift?" He replied, "Give a gift to the neighbor who is closest to your door." (Narrated by Al-Bukhari)

Aisha (may Allah be pleased with her) narrated that she asked the Prophet Muhammad (peace be upon him), "O Messenger of Allah, I have two neighbors. To whom should I give a gift?" He replied, "Give a gift to the neighbor who is closest to your door." This hadith is reported by Al-Bukhari.

i. Hadith No. 311

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِجَارِهِ رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ

Narrated by Abdullah bin Umar (may Allah be pleased with him), he said: The Messenger of Allah (peace be upon him) said, "The best of companions in the sight of Allah is the one who is best to his companion, and the best of neighbors in the sight of Allah is the one who is best to his neighbor." (Narrated by At-Tirmidhi) He said, "This hadith is graded as hasan (good)."

The Prophet Muhammad (peace be upon him) said, "The best companion in the eyes of Allah is the one who treats his companions with the utmost goodness, and the best neighbor in the eyes of Allah is the one who treats his neighbors with the utmost goodness." This hadith is reported by At-Tirmidhi and is classified as a hasan (good) hadith.

3.3 Forms of Social Education in the Book of Riyadhus Shalihin

a. Hadith No. 303

Hadith No. 303 covers the social education of compassion. The Angel Gabriel advised the Prophet Muhammad (peace be upon him) about neighbors to the extent that the Prophet thought there would be inheritance rights for neighbors. The advice of the Angel Gabriel regarding neighbors is a command to always show concern for them. The care that needs to be extended among neighbors includes visiting them when they are sick and providing assistance or donations when they are in distress or facing calamities. Neighbors should care for and love one another, avoiding any enmity.

b. Hadith No. 304

Hadith No. 304 encompasses the social education of tolerance. It is mentioned in Hadith No. 304, "If you cook soup, add more water to it and pay attention to your neighbors!" Hence, the importance of tolerance arises. Tolerance in this hadith is depicted by performing good deeds and respecting neighbors, such as cooking a lot of food and sharing it with neighbors, especially when the aroma of the food reaches them and they desire or need it. Islam emphasizes the importance of maintaining good relationships and fostering tolerance among neighbors, including sharing meals and supporting one another in various aspects of life.

c. Hadith No. 305

Hadith No. 305 focuses on the social education of caring. Hadith No. 305 mentions, "By Allah, they have no faith! By Allah, they have no faith! By Allah, they have no faith!" It was asked, "Who, O Messenger of Allah?" He replied, "The one whose neighbor is not safe from the harm of their evil deeds." It is stated that a person who does not ensure the safety of their neighbor is considered to lack faith, especially when living in close proximity to them. Hence, it is crucial to care about the comfort, tranquility, and security of neighbors. Living as neighbors requires refraining from engaging in evil deeds. One form of indifference toward neighbors is playing loud music that disturbs them. Causing annoyance to neighbors is hurtful to them, and causing harm to neighbors can lead a person to disbelief and engage in sinful actions that ultimately lead to hellfire.

d. Hadith No. 306

Hadith No. 306 encompasses the social education of kindness and affection. Hadith No. 306 states, "Hi Muslim women, never belittle what you offer to your neighbors, even if it is only a goat's hoof." Giving something to others and not underestimating the kindness of other neighbors is an expression of kindness and affection. Showing love and care by giving gifts to other neighbors with the intention of pleasing their hearts and appreciating their offerings without criticizing the smallness of their gifts. This fosters a sense of love and affection among neighbors.

e. Hadith No. 307

Hadith No. 307 covers the social education of tolerance and mutual assistance. It is mentioned, "A neighbor should not prevent their neighbor from inserting a piece of wood

into their own wall." This hadith emphasizes the importance of tolerance and mutual assistance in times of hardship, where neighbors should not prohibit each other from utilizing their own shared wall. Tolerance should be practiced to prevent conflicts among neighbors and to avoid developing resentment towards the actions of one's neighbors. Neighbors should demonstrate tolerance, mutual assistance, and provide benefits to one another, avoiding causing hardship to each other.

f. Hadith No. 308 and Hadith No. 309

Hadith No. 308 and Hadith No. 309 contain the social education of familial bonds. In being neighbors, one should have a sense of familial bond, as depicted in the hadith by refraining from hurting one another. In addition to not causing harm, just like in a family, neighbors should also honor and respect each other. Therefore, neighbors should honor and respect one another and should not harbor any feelings of animosity. In the context of neighborly life, it is prohibited to use offensive language, engage in backbiting (ghibah), or instigate discord among other neighbors. It is encouraged to always speak with kindness. If one cannot speak kindly, it is better to remain silent.

g. Hadith No. 310

Hadith No. 310 covers the social education of compassion. Hadith No. 310 states, "Give a gift to your neighbor who is closest to your door." This hadith mentions the expression of compassion through acts of kindness towards neighbors by giving gifts to the neighbor who lives closest to one's own door. If it is not possible to extend kindness to all neighbors, prioritize the neighbor who is closest to one's door. Giving gifts to neighbors cultivates feelings of love, affection, and a sense of being valued and treated well by others.

h. Hadith No. 311

Hadith No. 311 encompasses the social education of tolerance. Hadith No. 311 mentions, "The best person in the sight of Allah is the one who is best to their friends, and the best neighbor in the sight of Allah is the one who is best to their neighbors." This hadith portrays the form of tolerance by treating neighbors with kindness, always providing benefits to others, especially to neighbors, and refraining from engaging in evil deeds or causing harm to neighbors.

4. Conclusion

The book *Riyadhus Shalihin* was written by Imam Nawawi and consists of a collection of hadiths of the Prophet Muhammad (peace be upon him) pertaining to various matters.

- a. One of the topics discussed in *Riyadhus Shalihin* is social education. Social education in *Riyadhus Shalihin* can be found in Chapter 39. In this chapter, there are nine hadiths, ranging from Hadith No. 303 to Hadith No. 311.
- b. The forms of social education discussed include compassion, which can be seen in Hadith No. 303 and Hadith No. 305. Tolerance is highlighted in Hadith No. 304, Hadith No. 307, and Hadith No. 311. Acts of kindness are emphasized in Hadith No. 306 and Hadith No. 310. The importance of mutual assistance is mentioned in Hadith No. 307. Lastly, the significance of familial bonds is depicted in Hadith No. 308 and Hadith No. 309. In conclusion, *Riyadhus Shalihin* provides valuable guidance on social education through these hadiths, encouraging qualities such as compassion, tolerance, kindness, mutual assistance, and fostering familial bonds among neighbors.

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