

Analysis of Historical Munasabah Between Shahih Bukhari No. 1360 and Al-Qur'an Surah At-Taubah Ayat 113

Pelita Hati Nasution^{1*}, Usman², Nixson Husein³

^{1,2,3}Fakultas Ushuluddin, Program Studi Imu Hadis, Universitas Isa Negeri Sultan Syarif Kasim Riau, Pekanbaru, Indonesia

*Corresponding Author:

Email: 12130420866@students.uin-suska.ac.id

Abstract.

This study examines the historical Munasabah between *Şâhîh al-Bukhârî* Hadith No. 1360 and the Qur'anic verse Surah *At-Tawbah* verse 113. The main issue addressed in this research is the alleged chronological inconsistency between the hadith event that occurred in Mecca before the Hijrah and the revelation of *At-Tawbah* verse 113, which is classified as a Madinan verse. This study aims to explain the meaning of *Şâhîh al-Bukhârî* Hadith No. 1360 and analyze the historical coherence between the hadith and the Qur'anic verse using a historical Munasabah approach. This research employs a qualitative method with a library research design. Primary data sources include the Qur'an and *Şâhîh al-Bukhârî*, while secondary sources consist of *tafsir* books, hadith studies, and other relevant literature. The methods applied are *sanad* and *matn* criticism, analysis of *asbâb al-wurûd* and *asbâb al-nuzûl*, and historical-chronological analysis. The findings reveal that *Şâhîh al-Bukhârî* Hadith No. 1360 has an authentic chain of transmission and a valid text. The apparent chronological discrepancy does not indicate a real contradiction but reflects thematic relevance rather than strict temporal linearity. Thus, the relationship between the hadith and the Qur'anic verse remains harmonious and complementary.

Keywords: *Ṣaḥīḥ al-Bukhārī Hadith; Historical Linearity; Asbāb al-Nuzūl; Asbāb al-Wurūd and Qur'an.*

I. INTRODUCTION

The Qur'an and hadith are the two main sources of Islamic teachings which occupy a fundamental position in the building of Islamic epistemology. The Qur'an as a divine revelation contains universal principles that guide human life, while the hadith of the Prophet Muhammad SAW functions as an explanation (bayān), detail (tafsīl), and applicator (taṭbīq) of these principles. Therefore, the relationship between the Qur'an and hadith is complementary and cannot be separated in understanding Islamic teachings as a whole and comprehensively. In the Islamic scholarly tradition, the study of hadith extends beyond the transmission aspect, encompassing an understanding of the historical, social, and chronological context of the events that underlie it. This is crucial because the hadith of the Prophet (peace be upon him) were born in diverse, concrete situations, both in Mecca and Medina, and a purely textual understanding has the potential to lead to misunderstandings. Therefore, an integrative scientific approach is necessary between the study of hadith and the study of the Qur'an to avoid the perception of a conflict between the two. One of the hadiths that often attracts attention in the study of hadith and interpretation of the Qur'an is Hadith Sahih Bukhari No. 1360 which relates to the death of Abu Talib, uncle of the Prophet Muhammad SAW.

This hadith describes the last efforts of the Prophet SAW in inviting Abu Talib to pronounce the sentence of monotheism before his death, as well as the Prophet SAW's statement that he intended to ask for forgiveness for his uncle as long as there was no prohibition from Allah SWT. The hadith reads:

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَّا حَضَرَتْ أَيْمَانُ طَالِبِ الْوَفَاءِ، جَاءَهُ
God willing, God willing, God willing, God willing, God willing, God willing. may Allah bless him
God willing, God willing, God willing, God willing, God willing, God willing. may Allah bless you and give him peace of mind

Meaning: "When Abu Talib was about to die, Rasulullah SAW came to see him. At his side were Abu Jahl and Abdullah bin Abi Umayyah. Rasulullah SAW said: 'O my uncle, say la ilaha illallah, a sentence that I will make an argument for you before Allah.' But Abu Jahl and Abdullah bin Abi Umayyah said: 'O Abu Talib, do you hate Abdul Muttalib's religion?' Rasulullah SAW continued to invite him, until Abu Talib

said his last words: 'I remain above Abdul Muttalib's religion,' and he was reluctant to say *la ilaha illallah*. Then Rasulullah SAW said: 'By Allah, I will ask for forgiveness for you as long as I am not forbidden.' Then Allah sent down His word (QS. At-Taubah: 113).

"This hadith historically occurred in Mecca before the Hijrah, namely in the year of the death of Abu Talib (Ām al-Huzn). Meanwhile, Surah At-Taubah verse 113 is categorized by the majority of scholars as a Madani verse. This discrepancy in the timing of the hadith and its revelation has given rise to scholarly debate regarding the chronological correspondence between the hadith and the Quran. In the context of Islamic studies, this chronological difference is often understood simplistically as a contradiction between the hadith and the Quran. However, the determination of a verse's Makkiiyah or Madaniyyah is not always directly related to the time of the events that underlie it. Many Quranic verses were revealed in response to past events, establishing universally applicable legal principles and normative values. Therefore, this study uses a historical Munasabah approach to analyze the relationship between the Hadith of Sahih Bukhari No. 1360 and Surah At-Taubah verse 113. This approach does not merely emphasize the similarity of time chronologically, but also pays attention to the continuity of meaning, theme, and normative purpose between the hadith and the verses of the Qur'an. With this approach, it is hoped that a more objective and comprehensive understanding can be obtained regarding the harmonious relationship between the hadith and the Qur'an as the two main sources of Islamic teachings.

II. METHODS

This research is included in the type of library research, namely research that focuses on the study of library sources relevant to the research object. This research uses a qualitative approach, by analyzing data in the form of text and narrative to gain a deep understanding. The research data sources consist of primary data and secondary data. Primary data includes the Qur'an and the Hadith of the Prophet Muhammad SAW contained in the book of Sahih Bukhari, especially Hadith Sahih Bukhari No. 1360. The secondary data were obtained from tafsir books, hadith syarah books, hadith ulumul books, scientific journals, and other literature related to the research theme. Data analysis techniques were carried out through criticism of sanad and matan hadith, studies of *asbab al-wurūd* and *asbab al-nuzūl*, and historical Munasabah analysis to understand the relationship between the hadith and Surah At-Taubah verse 113. The results of the analysis are then interpreted and presented in the form of a systematic scientific report.

III. RESULT AND DISCUSSION

Status and Understanding of Sahih Bukhari Hadith No. 1360

Hadith Sahih Bukhari No. 1360 is a hadith that holds an important position in the discussion of the relationship between hadith and the Qur'an, especially in the context of prayer and requests for forgiveness for non-Muslims. This hadith was narrated by Imam al-Bukhari in his Sahih book, which methodologically has met strict standards in hadith narration. Imam al-Bukhari only narrated hadiths that have a connected sanad (*ittishāl al-sanad*), narrated by a just and dhabith narrator, and free from elements of *syāz* and *'illat*. Therefore, this hadith is classified as a sahih hadith in terms of scientific status and is widely accepted by the majority of hadith scholars. Historically, this hadith is based on the accounts of the companions who witnessed the death of Abu Talib, the uncle of the Prophet Muhammad (peace be upon him). Abu Talib was known as a figure who played a significant role in protecting the Prophet (peace be upon him) during the early days of Islamic preaching in Mecca, even though he himself did not embrace Islam. This narration describes Abu Talib's final moments, when the Prophet (peace be upon him) compassionately and lovingly invited him to recite the words of monotheism as a provision for salvation in the afterlife. However, the influence of his social environment and pressure from Quraysh leaders caused Abu Talib to cling to his ancestral beliefs until his death. From the perspective of the *asbab al-wurud* (the principle of worship), this hadith emerged in the context of the Prophet Muhammad's preaching during the Meccan period, a period when Islam did not yet have established political and legal power. During this period, Islamic preaching emphasized a persuasive, dialogical, and emotional approach. The Prophet's attitude in the hadith reflects the dimensions of humanity and family closeness, rather than a normative legal determination.

The Prophet's statement that he would ask forgiveness for Abu Talib as long as there was no prohibition from Allah indicates that at that time there was no explicit revelation governing the matter. In his commentary on the hadith, scholars such as Ibn Hajar al-'Asqalani in *Fath al-Bari* emphasized that this hadith must be understood according to the context of the time. Ibn Hajar explained that the Prophet's desire to ask forgiveness for Abu Talib cannot be used as evidence for the absolute permissibility of prayer for polytheists, because it occurred before the explicit prohibition was revealed in the Qur'an. Thus, this hadith is informative-descriptive regarding a historical event, not prescriptive-legislative. Understanding this hadith also demonstrates the stages in establishing Islamic law. Hadith Sahih Bukhari No. 1360 represents the early phase of Islamic da'wah, which still allows for empathy and a personal approach to addressing social realities. From the perspective of ushul fiqh and ulumul hadith, this hadith is understood as a temporary and contextual argument, which was later confirmed and limited in meaning through the revelation of the Qur'an. Therefore, understanding this hadith cannot be separated from the historical dynamics and development of revelation. By considering the status of the hadith, the historical background of its narration, the asbab al-wurud (the reasons for its narration), and the explanations of scholars in the hadith commentary, it can be concluded that the Hadith of Sahih Bukhari No. 1360 is a scientifically valid hadith, but its understanding must be placed in the context of the Meccan phase. This hadith serves as a historical depiction and reflection of the Prophet's attitude under certain conditions, which was then refined in its meaning through the normative provisions of the Qur'an.

Historical Munasabah Analysis of the Hadith and Surah At-Taubah Verse 113

Surah At-Taubah Verse 113 reads:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَئِي قُرْبَىٰ مِنْ بَعْدِ مَا

God willing

"It is not fitting for the Prophet and the believers to ask forgiveness for the polytheists, even if they are relatives, after it has become clear to them that they are the dwellers of Hell." This verse explicitly stipulates the prohibition of seeking forgiveness for polytheists who die in a state of disbelief.

Surah At-Taubah verse 113 textually prohibits the Prophet Muhammad (peace be upon him) and believers from seeking forgiveness from Allah for polytheists who have died in a state of disbelief, even if they were closely related. The wording of this verse demonstrates the firmness of Islamic creedal norms that place faith as the primary foundation of spiritual relationships, even transcending blood and family ties. The phrase "mā kāna li al-nabiyyi wa alladzīna āmanū" implies impropriety according to Islamic law, not merely an ethical prohibition, thus demonstrating the strong legal weight of the verse. In the interpretations of classical commentators, such as al-Tabari, Ibn Kathir, and al-Qurtubi, this verse is understood as affirming a clear theological boundary between believers and polytheists regarding prayer and requests for forgiveness. Ibn Kathir explains that this verse precludes the possibility of a dispensation for prayers for forgiveness for those who die in disbelief, because forgiveness is a form of compassion and loyalty to faith that is only given to believers. Al-Qurtubi adds that this verse also serves as a faith education for Muslims so that they do not prioritize family relationships over the principle of monotheism. According to most commentators, the asbab al-nuzul (the cause of nuzul) of Surah At-Taubah, verse 113, is closely related to the death of Abu Talib. Several narrations mention that after Abu Talib's death, the Prophet Muhammad (peace be upon him) still expressed a desire to ask for forgiveness for him as a form of respect and repayment for his protection. It is in this context that the verse was revealed as an affirmation from Allah SWT that prayers for forgiveness cannot be granted to someone who dies in a state of polytheism, even if they have great merit and close family ties with the Prophet.

However, scholars assert that this verse was revealed in Medina, after the Hijrah, and therefore is classified as a Madani verse. This classification has important implications for understanding the verse's content, as it indicates that the prohibition was revealed during the legislative phase of Islamic law, when sharia norms began to be systematically and bindingly established. Therefore, this verse is not intended to negate the Prophet's earlier stance in Mecca, but rather to provide a final legal ruling for Muslims. The time difference between the hadith events that occurred during the Mecca phase and the revelation of verses during the Medina phase is often understood as a chronological problem. However, when analyzed comprehensively, this difference actually reflects a gradual process in the establishment of Islamic law. The

hadith depicts the historical reality and attitude of the Prophet Muhammad (peace be upon him) in the early phase of his da'wah, which still emphasized a humanitarian approach, while the verses of the Qur'an present a normative affirmation that clearly regulates the boundaries of faith. A comparison between the contents of the Hadith Sahih Bukhari No. 1360 and Surah At-Taubah verse 113 shows that both have different functions and positions, but complement each other within a complete framework of Islamic teachings. The hadith records a concrete historical event, namely the Prophet Muhammad's response to the death of Abu Talib in the context of the Mecca phase of da'wah. In the hadith, the Prophet's human dimension is clearly visible as a nephew who felt emotional closeness and deep gratitude to his uncle, as well as a messenger who still hoped for guidance until the last moment of one's life. This hadith thus functions as a descriptive narrative depicting the social, psychological, and historical realities of the early Islamic period.

In contrast, Surah At-Taubah verse 113 serves as a normative text that clearly establishes theological and legal boundaries. This verse no longer speaks in the context of individual events, but rather establishes a general principle that applies to the Prophet and all believers. The prohibition on seeking forgiveness for polytheists who died in disbelief is established as a binding and final rule of faith. Thus, this verse has a legislative function, determining the law that serves as a guideline for Muslims after going through a specific social and historical process. The difference between this hadith and this verse lies not in the substance of the teachings, but rather in the phase and function of conveying those teachings. The hadith represents the early stage of Islamic da'wah, which still allows for a personal and empathetic approach, while the Qur'anic verse represents the stage of legal affirmation when Muslims already have a collective identity and an established value system. Therefore, the chronological difference between the hadith, which is Makkiiyah in terms of events, and the verse, which is Madaniyyah in terms of classification, cannot be understood as a form of contradiction, but rather as a continuity of the stages of revelation. This comparison also demonstrates that hadith cannot be viewed as standalone texts without reference to the Qur'an, and conversely, Qur'anic verses cannot be separated from the historical context they describe. Hadith provide the factual context that helps understand the background to the revelation of verses, while verses provide normative boundaries for understanding hadith. This relationship affirms the principle that the Sunnah and the Qur'an interpret and complement each other. Thus, a comparison between the events of the hadith and the content of this verse demonstrates a methodological harmony between the historical and normative aspects of Islam. The hadith serves to explain the dynamics of the Prophet's da'wah and his stance in specific contexts, while the Quran establishes the direction and boundaries of faith universally. Together, both guide Muslims in understanding the relationship between compassion, kinship, and the principle of monotheism without creating substantive contradictions within Islamic teachings.

IV. CONCLUSION

Based on the results of research conducted on the Hadith of Sahih Bukhari No. 1360 and Surah At-Taubah verse 113 through a historical Munasabah analysis approach, it can be concluded that in substance, the hadith and verse both contain a strong theological message about the limits of the Prophet's intercession and compassion for his family who did not believe. The hadith that describes the death of Abu Thalib shows an attitude full of empathy and love from the Prophet Muhammad SAW towards his uncle who during his life helped a lot in Islamic preaching. On the other hand, Surah At-Taubah verse 113 clearly stipulates that it is not permissible to ask forgiveness for polytheists, even if they are close relatives, after it is clear that they are inmates of Hell. However, chronologically, there is a significant difference, as the events in the hadith occurred during the prophetic period in Mecca before the Hijrah, while the verse was revealed in Medina, long after that event. This time difference raises questions about the historical Munasabah between the two. However, this study does not challenge the authenticity of the hadith or the validity of the verses, but rather asserts that these differences demonstrate the development of divine norms and policies adapted to the context of da'wah and the maturity of the Muslim community in accepting teachings. Using a critical approach of sanad (chain of transmission), matan (translation of narrators), and historical contextualization, it can be understood that the hadith and verses complement each other and reflect the adaptive and wise dynamics of revelation.

V. SUGGESTION

It is hoped that future studies of the hadith and the Qur'an will not only emphasize the validity of the sanad and matan, but will also pay attention to the historical dimension and social context of events to gain a more complete understanding. Similar research is suggested to develop an interdisciplinary approach so that the relationship between the hadith and the Qur'an can be analyzed comprehensively, especially in chronological and thematic issues.

REFERENCES

- [1] Abdurrahman, M. Study of Hadith Books. Yogyakarta, 2003.
- [2] Al-Bukhari, Muhammad bin Isma'il. Al-Jāmi' al-Ṣahīḥ al-Mukhtaṣar (Ṣahīḥ al-Bukhārī). Tahqiq: Dr. Musthafa Dib al-Bugha. Beirut: Dār Ibn Kathir, 1407 AH/1987 AD.
- [3] Al-Bukhari, Muhammad ibn Isma'il. Ṣahīḥ al-Bukhārī. Beirut: Dār Ibn Kathir, no year.
- [4] The Holy Quran.
- [5] As-Suyuthi, Jalaluddin. Al-Itqān fī 'Ulūm al-Qur'ān. Beirut: Dār al-Fikr, no year.
- [6] As-Suyuthi, Jalaluddin. The Reasons for the Revelation of the Verses of the Qur'an. Jakarta: Pustaka Al-Kautsar, 2014.
- [7] Ash-Shabuni, Muhammad Ali. Studies in the Science of the Qur'an. Bandung: CV. Pustaka Setia, 2001.
- [8] Ash-Shiddieqy, Hasbi. History and Introduction to the Science of Hadith. Jakarta: Bulan Bintang, 1980.
- [9] Bahtiar, Azam. "Abu Talib Believes: The Tafsir Views of Sheikh Nawawi al-Jawi." *Parrot Journal*, Vol. 2, no. 1 (2012).
- [10] Bistara, Raha, and Ayuni Indah Puspitasari. "A Study of the Living Qur'an of Surah At-Taubah in the Mitoni Tradition at Bulus Islamic Boarding School, Kebumen." *UIN Raden Mas Said Journal*, 2024.
- [11] Bye, Cecep Rahmat. "Method of Hadith Criticism from Muhammad Syuhudi Ismail's Perspective." *Journal of Indonesian Hadith Studies*, Vol. 4, no. 2 (2022).
- [12] Djalal, Abdul. Typology of Maudhu'i Interpretation in Indonesia. Surabaya: UIN Sunan Ampel, 2018.
- [13] Hibban, Ibn. Ṣahīḥ Ibn Ḥibbān, Juz 3. Beirut: Mu'assasah ar-Risalah, no year.
- [14] Idris, Abdulfatah. "A Study of Takhrīj Analysis of Predictive Hadiths in the Book of Al-Bukhari." *Journal, IAIN Walisongo Semarang*, 2012.
- [15] Iskandar, Tengku. Language and Library Board Dictionary. Kuala Lumpur, 1996.
- [16] Ministry of Religion of the Republic of Indonesia. The Qur'an and Its Interpretation (Enhanced Edition), Volume IV. Jakarta: Widya Cahaya, 2011.
- [17] Khairul Fikri, Hamdani. "The Function of Hadith in Relation to the Qur'an." *Tasumah Journal*, Vol. 12, No. 2 (2015).
- [18] Lestari, Puput Dwi. "Criteria of Ittiṣāl al-Sanad According to Bukhari and Muslim and Its Transformation in the Books of Hadith." *Jurnal Tahdis*, Vol. 14, No. 1 (2023).
- [19] Muhtador, Moh. "Persuasive Theology: An Interpretation of Religious Relations." *Fikrah: Journal of Aqidah and Religious Studies*, Vol. 4, no. 2 (2016).
- [20] Muhammad, Muhammad. "Defense of Sahih Al-Bukhari: A Study of the Book of Ta'liq al-Ta'liq by Ibn Hajar al-'Asqalani." Article, UIN Sunan Kalijaga, 2023.
- [21] Muslim ibn al-Hajjaj. Ṣahīḥ Muslim. Beirut: Dār Ihyā' at-Turāth al-'Arabī, no year.
- [22] Nuha, Ulin. "Criticism of the Sanad: An Analysis of the Authenticity of Hadith." *An-Nur Journal*, Vol. V, No. 1 (2013).
- [23] Tabari, Muhammad bin Jarir. Jāmi' al-Bayān fī Ta'wīl al-Qur'ān, Juz 5. Cairo: Dār as-Salām, 2009.
- [24] Usman. 'Ulūm al-Qur'an. Yogyakarta: Teras, 2009.
- [25] Yasmanto, Ali; Rohmatutuusyidah, Siti; Ratnawati. "A Study of the Criticism of the Hadith Texts." *Journal*, no year.
- [26] Zamzami Nurhadi. Reconstruction of Surah At-Taubah Verse 113 on Praying for Non-Muslims from the Perspective of Abdolkarim Soroush. Thesis, UIN Sunan Kalijaga Yogyakarta, 2024. <https://sunnah.com/nukhari:1360>.