

THE PURPOSE OF ISLAMIC COMMUNICATION IN PERSPECTIVE OF THE HADITH (SASARAN KOMUNIKASI ISLAM DALAM PERSPEKTIF HADIS)

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Abstract

Communication is one of the most fundamental activities in the life of mankind. Humans as social creatures must communicate with other humans. Because if humans do not communicate, these humans will gradually be isolated from their society, easily depressed, and will eventually die. So great are the benefits and functions of communication that many Westerners study and conduct research on communication, both intrapersonal communication, interpersonal communication, public communication and organizational communication. However, studies and research conducted by the Western world only focus on discussing human relationships, and very rarely do they examine communication with God, communication with subtle beings, and communication with Animals. In this study the author analyzes how the target of communication from the perspective of the Hadith of the Prophet. The method in this study uses the library method (library research) which is a data collection technique by conducting a study of books, journals, and other literature that has a relationship with related issues. The results of this study indicate that the Prophet's Hadith 1) Communicating with God, 2) Communicating with spirits, and 3) Communication with Animals, are relevant to several Western theories.

Keywords: *Hadith, Communication Objectives, Islamic Communication*

Abstrak

Komunikasi adalah salah satu aktivitas yang sangat fundamental dalam kehidupan umat manusia. Manusia sebagai makhluk sosial pasti melakukan komunikasi dengan manusia lainnya. Sebab jika manusia tidak melakukan komunikasi maka manusia tersebut lambat laun akan terisolasi dari masyarakatnya, mudah depresi, dan akhirnya akan meninggal dunia. Begitu besarnya manfaat dan fungsi dari komunikasi maka orang-orang Barat banyak yang mengkaji dan melakukan penelitian tentang komunikasi, baik komunikasi intrapersonal, komunikasi interpersonal, komunikasi publik maupun komunikasi organisasi. Akan tetapi kajian dan penelitian yang dilakukan dunia Barat hanya fokus membahas hubungan

antarmanusia saja, dan sangat jarang sekali mereka meneliti tentang komunikasi dengan Tuhan, komunikasi dengan makhluk halus, dan komunikasi dengan Hewan. Dalam penelitian ini penulis menganalisis bagaimana sasaran komunikasi perspektif Hadis Nabi Saw. Metode dalam penelitian ini menggunakan metode pustaka (library research) yakni teknik pengumpulan data dengan melakukan studi telaah pada buku, jurnal, serta literatur lain yang memiliki hubungan dengan masalah terkait. Hasil penelitian ini menunjukkan bahwa hadis Nabi 1) Berkomunikasi dengan Allah, 2) Berkomunikasi dengan makhluk halus, dan 3) Komunikasi dengan Hewan, relevan dengan beberapa teori dari Barat.

Kata Kunci: Hadis, Sasaran Komunikasi, Komunikasi Islam

INTRODUCTION

Communication is one of the most fundamental activities in the life of mankind. Humans as social creatures must communicate with other humans. Because if humans do not communicate, these humans will gradually become isolated from their society, easily depressed, and will eventually die.

The human need to relate to others, recognized by almost all religions, has existed since Adam and Hawa (Hafied Cangara 2021, 4). Therefore, the position of communication in Islam gets a fairly strong emphasis for humans as members of society and as creatures of God's creation. It is clearly recorded that the act of communication is not only done with fellow humans and their environment, but also with God (Ilahi, n.d., 1).

In the view of Islamic communication, communication can be done with five objectives, namely (Kholil 2007, 7):

1. Intrapersonal communication.
2. Communication with others, whether in the form of individuals, public or mass.
3. Communication with God, which is done by a person when praying, dhikr, or praying.
4. Communication with subtle beings such as Jinn which can be done by certain people who get advantages from Allah.
5. Communication with animals such as cats, parrots, dogs, buffaloes, and other pets.

Meanwhile, according to Harjani Hefni, states that the object of study of Islamic communication science consists of three study packages that cannot be separated from one another. The three study packages are human communication with God, human communication with himself, and human communication with others. These three forms of communication are inherited from universal religious teachings (Harjani Hefni 2017, 15).

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Based on the above statements related to the object of study of Islamic communication science, both statements put forward by Syukur Kholil or Harjani Hefni although there are differences in the object of study of Islamic communication science, but essentially the same rests on three objects of study of Islamic communication science.

As for the target of communication which is the study of communication that is often studied by Western experts, they make the scope of the discussion of communication science only on the issue of human relations (human communication). They do not study communication with God. little study of communication between animals and humans, between animals and humans, and they partly do not believe in communication with spirits.

In this study the researcher examines the target of communication based on the perspective of the hadith of the Prophet Muhammad, where this communication target is rarely studied or even never studied by Western Communication Experts, namely: 1) Communicating with Allah, 2) Communicating with spirits, and 3) Communicating with animals.

METHODOLOGY

This research uses a qualitative approach, namely research that has characteristics that state it in the actual situation or what it is (natural setting)

without changing it in the form of symbols or numbers (Rasimin 2018).

In this study, researchers collected data using the literature study method. The literature study method is a series of activities related to library data collection methods, reading and recording, and managing writing materials (Zed 2008, 3). Literature studies are obtained from various sources including journals, books, documentation, the internet and libraries.

The data that has been collected is then analyzed using qualitative data techniques according to Miles and Huberman, namely data reduction, data presentation, and conclusion drawing.

RESULTS AND DISCUSSION

Communicating with God

Hadith about Communicating with Allah

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَائِيُّ حَدَّثَنَا الْوَلِيدُ ح وَحَدَّثَنَا
مَحْمُودُ بْنُ خَالِدٍ حَدَّثَنَا أَبُو مُسْهَرٍ ح وَحَدَّثَنَا ابْنُ السَّرْحِ
حَدَّثَنَا بَشْرُ بْنُ بَجْرٍ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ يُونُسَ كُلُّهُمْ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ
عَطِيَّةَ بْنِ قَيْسٍ عَنْ فَرْعَةَ بْنِ يَحْيَى عَنْ أَبِي سَعِيدِ
الْحُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
حِينَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ اللَّهُ رَبَّنَا لَكَ الْحَمْدُ مِلءَ
السَّمَاءِ قَالَ مُؤَمَّلُ مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ
مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ أَهْلِ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ
الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ لَا مَانِعَ لِمَا أَعْطَيْتَ زَادَ مَحْمُودٌ وَلَا
مُعْطِي لِمَا مَنَعْتَ ثُمَّ اتَّفَقُوا وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ
وَقَالَ بَشْرُ رَبَّنَا لَكَ الْحَمْدُ لَمْ يَقُلْ اللَّهُمَّ لَمْ يَقُلْ مَحْمُودٌ
اللَّهُمَّ قَالَ رَبَّنَا وَلَكَ الْحَمْدُ.

Meaning:

Mu`ammal bin Al Fadl Al Harrani narrated to us Al Walid and it was

narrated from another route that Mahmud bin Khalid narrated to us Abu Mushir. And it was narrated from another route that Ibn As-Sarh narrated to us Bisyr bin Bakr. It was narrated from another route that Mahmud bin Mush'ab narrated to us Abdullah bin Yusuf from Sa'id bin Abdul Aziz from 'Athiyah bin Qais from Qaza'ah bin Yahya from Abu Sa'id Al Khudri that when the Messenger of Allah said; "Sami'allaahu liman hamidah" then he continued with 'Rabbanaa Lakal Hamdu Mil'us Samaa'i - Mu'ammil said; Mil'us Samaawati- Wamil'ul Ardli Wamil'u Maasyi'ta Min Sha'in Ba'du Ahluts Tsanaa'i Wal Majdi Ahaqqu Maa Qaalal 'Abdu Wa Kullanaa Maa Qaalal 'Abdu Wa Kullanaa Lakal 'Abdu Laa Maani'a Limaa A'thaita (O Allah our Rabb, to You alone belongs all the praise of the heavens and the earth and all that You will, O Allah who is entitled to flattery and honor, the most appropriate speech for a servant to utter, and we are all Your servants, no one can forbid what You have given)." -Mahmud added- Walaa Mu'thiya Limaa Mana'ta (nor can anyone give what You prevent)." - then their narration continues- Walaa Yanfa'u Dzal Jaddi Minkal Jaddu (and never does it benefit the one who has greatness, from You is the greatness)." Bisyr said; "Rabbanaa Lakal Hamdu (O our Rabb, to You is all praise)" not

mentioning; "Allahumma." Similarly, in Mahmud's narration, he did not say; "Allahumma" but only said; "Rabbanaa Wa Lakal Hamdu." (Abu Dawud's narration number: 721 in kutubut tis'ah software application, and number 847 in Sunan Abi Daud).

Hadith Takhrij

Etymologically, takhrij means the gathering of two contradictory things in one issue. In addition, takhrij also contains various meanings, and the popular ones are: 1) intinbath (to bring out), 2) al-tadrib (to train or familiarize), 3) al-tawjih (to establish) (Yuslem 2001, 393).

While takhrij in terminology according to Al-Thahan, after mentioning several kinds of definitions of takhrij among hadith scholars, concludes that takhrij is showing or stating the location of the origin of the hadith in its original sources in which the hadith is found in full with its respective sanad, then when necessary, the quality of the hadith is explained (Yuslem 2001, 394).

Based on the author's search through the hadith software kutubut tis'ah, in addition to Abu Daud's hadith number 721 above, the author found 46 other hadith traditions whose matan is similar to Abu Daud's hadith number 721. The 46 traditions are scattered in several books of hadith as shown in the table below

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No	Name of the Book	Total	Description Hadith Number
1	Sunan Abu Daud	1	722
2	Musnad Ahmad	15	2359, 7153, 7338, 7905, 9461, 9543, 11400, 11401, 12191, 18330, 18331, 18348, 18350, 18589, and 18690
3	Shahih Bukhari	11	693, 696, 753, 754, 757, 761, 762, 1004, 2989, 3762, and 4193
4	Sunan Ad-Darimi	5	1220, 1275, 1276, 1280, and 1547
5	Sunan Ibnu Majah	3	865, 866, and 867
6	Muwatho' Malik	1	183
7	Shahin Muslim	6	617, 733, 734, 735, 737, and 1082
8	Sunan Nasa'i	2	1053 and 1056
9	Sunan Tirmidzi	2	246 dan 247
TOTAL		46	

Hadith Sanad

Sanad linguistically means al-mu'tamad i.e. that which is held (strong). Whereas in terminology, sanad means

the chain of narration (the content of the hadith), namely the genealogy of the narrators who transferred (narrated) the matan from its first source (Yuslem 2001, 148). Sanad in hadith science means the line of people who convey a person to the message of the hadith or the lineage of the sequence of people who carry the hadith from the Apostle, companions, tabi' at-tabiin, tabi' at-tabiin, and so on to the person who recorded the hadith (Wahid 2013, 100).

The conclusion of the sanad of the Hadith narrated by Abu Daud number 721 is as follows:

- All the narrators of the above Hadith are tsiqah (trustworthy).
- The chain of transmission of 3 of the 6 narrators is in the city of Sham.
- Based on the takhrij of the hadith, there are many similar or almost similar traditions related to the hadith.
- Based on the names of the narrators, the chain of transmission and the takhrij of the hadith above it can be concluded that the hadith narrated above is sahih.

Asbabul Wurud Hadith

Asbabul wurud al-hadis linguistically means the causes of the hadith. In terminology, asbabul wurud al-hadis is the science that discusses the background of the emergence of the words, actions, confessions of the Prophet or everything that is attributed to him (Wahid 2013, 33). The way to find out the causes of the emergence of

traditions is through narration alone and it is not permissible to use human logic..

The asbabul wurud of Abu Daud's hadith number 721 was narrated by Ibn Majah (and Abu Muthi') in his majlis imla' from Ibn Umar who said: "I heard Abu Juhaifah say: 'A variety of wealth (fortune) was mentioned in the presence of the Messenger of Allah (peace be upon him), while he was praying, then one of them said: "So-and-so's wealth is in horses"; another said: 'So-and-so's wealth is in camels'; another said: 'So-and-so's wealth is in sheep'; another said: 'So-and-so's wealth is in slaves'. When the Messenger of Allah was about to finish his prayer and he raised his head from ruku', he said: 'Allahumma (rabbana) lakal hamdu... (O Allah, our Lord, to You is all praise, the whole of the heavens and the whole of the earth and all that You will thereafter. (O Allah), no one can withhold what You give and no one can give what You withhold, and wealth and glory are of no use to their owners. Only from You are wealth and glory.'" And the Prophet raised his voice on the word *lal-jaddu* (wealth) so that they would know that wealth (fortune) is not what they say it is.) (As-Suyuthi 2015, 154).

Syarah Hadith

The Hadith narrated by Abu Daud above explains that the Companions of the Prophet were gathered and each of them mentioned various wealth

(fortune) in the presence of the Messenger of Allah such as mentioning the wealth of owning horses, camels, goats and slaves while the Messenger of Allah was praying at that time. When the Prophet was about to finish his prayer and he raised his head from ruku', he said: 'Allahumma (rabbana) lakal hamdu... (O Allah, O our Rabb, to You is all praise, the fullness of the heavens and the fullness of the earth and all that You will thereafter. (O Allah), no one can withhold what You give and no one can give what You withhold, and wealth and glory are of no use to their owners. Only from You are wealth and glory.'" And the Prophet raised his voice at the word *lal-jaddu* (wealth) to let them know that wealth (fortune) is not what they say it is. The luck, happiness, or wealth that they have is actually not useful for the owner of the wealth with his wealth, but what can benefit him is his faith and obedience.

The above Hadith shows that humans, in this case the Messenger of Allah, communicate with Allah when he is praying. In addition to communicating with Allah while praying, communication can also be done when doing dhikr and praying to Allah. This is in accordance with the words of Allah in Surah As-Syura verse 51, namely:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِهِ
حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذَانِهِ مَا يَشَاءُ إِنَّهُ
عَلِيُّ حَكِيمٍ ٥١

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Meaning:

"And it is not possible for any man that Allah should speak with him except by means of revelation or behind a veil or by sending a messenger (angel) and He reveals to him with His permission what He wills. Indeed, He is the Most High, the Most Wise".

In Surah Ash-Shura verse 51 above, it is mentioned that Allah communicates with humans in 3 ways, namely :

- a. Through the medium of revelation that appears directly in the hearts and minds of people.
- b. From behind a veil or hijab. As when Allah spoke to Moses, Moses asked Allah to see the Substance of Allah after the conversation, but Moses' view was blocked by the veil and he could not see Him.
- c. By means of messengers (angels) who convey messages from Allah. As Allah sent Archangel Gabriel and other angels to the Prophets.

Based on the description above, if studied in communication science then in the Hadith narrated by Abu Daud number 721 above, the author finds that the Hadith is in line with the theory put forward by Harold Laswell. In the Hadith, there is a communication process between humans and God. The communicator in the Hadith is the Prophet Muhammad. The message conveyed in the hadith is prayer. And the medium used by the Prophet is prayer. And the communicator in the Hadith is Allah.

Communicating With the Supernatural

Hadith of Communicating with the Supernatural

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ
قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ لَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ
يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ

Meaning :

"Narrated to us Muhammad ibn Al Mutsanna and Ibn Basyar both said: Muhammad ibn Ja'far has narrated to us Shu'bah from Qatadah from Anas, the Prophet (peace and blessings be upon him) said: "If you had not been running, I would have prayed to Allah to make you hear the punishment of the grave" (H.R. Muslim, number 5113 in the software application kutubut tis'ah, and number 2868 in saheeh Muslim).

Takhrij Hadith

Based on the author's search through the hadith software kutubut tis'ah, in addition to the hadith reported by Muslim number 5113 above, the author found 14 other hadith traditions whose matan is similar to the hadith reported by Muslim number 5113. The 14 traditions are scattered in several books of hadith as shown in the table below:

No	Name of the Book	Total	Description Hadith Number
1	Musnad Imam Ahmad	13	11569, 11653, 11680, 12095, 12329, 12343, 12607, 13383, 13520, 13636, 20671, 23441, and 25812
2	Sunan An-Nasai	1	2031
TOTAL		14	

Sanad Hadith

The conclusion of the sanad of the hadith narrated by Muslim number 5113 is:

- a. The majority of the narrators of the above Hadith according to Hadith scholars are tsiqah (trustworthy).
- b. The chain of transmission is 5 out of 5 (all) narrators are located in the city of Bashrah.
- c. Based on the takhrij of the traditions conducted there are many similar or almost similar traditions related to this hadith.
- d. Based on the names of the narrators, the chain of transmission and the takhrij of the hadith above it can be concluded that the hadith narrated above is sahih.

Asbabul Wurud Hadith

Hadith narrated by Muslim Number 5113 above has two narrations of asbabul wurud. The asbabul wurud

of the hadith are as follows (As-Suyuthi 2015, 200):

- a. Narrated by Ahmad from Anas, who said: "The Messenger of Allah once entered one of the gardens of Madinah belonging to Banu Najjar. Then he heard a voice from inside the grave and asked when this man was buried? They replied: 'O Messenger of Allah, this man has been buried since the time of Jahiliyyah.' So he was amazed by that and said: 'If you had not buried each other, I would have prayed to Allah to make you hear the punishment of the grave.'"
- b. Narrated by Ahmad from Jabir bin Abdullah who said: "One day the Messenger of Allah entered the garden of the Banu Najjar, and he heard the voices of the Banu Najjar who had died in the days of ignorance, they were being punished in their graves, so the Messenger of Allah came out worried, then he ordered his companions to take refuge from the punishment of the grave."

Syarh Hadith

Prophet Muhammad heard about the torment of graves, so when he passed by a grave where the occupants were being tormented, he told his companions that the occupants of this grave were being tormented. This is what caused the Prophet to fear Allah so much that he sought refuge with Allah. And this shows that the greater a

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person's knowledge of the Hereafter, of Hell and the grave, the greater his fear of Allah. So among the tips to strengthen and increase our fear of Allah, is to learn about the hereafter, about hell and the causes of people getting tortured and to learn about heaven and all its pleasures.

The Prophet said that had it not been for you burying each other he would have prayed to Allah that the Companions would hear the torment of the grave so that they would fear it. Today, some people go to the cemetery to see off the dead but they still laugh; there are graves on their right and left, graves in front of them and graves behind them, and some are being put into the grave but they have not learned their lesson and are afraid. In fact, it is possible that on his right and left are being tortured and screaming. And this is what the Prophet meant that if he wanted to pray to Allah then the companions would be heard, but when they were heard they would run away. Imagine if they were carrying a dead body. Just now the corpse was about to be buried, then they heard next to them being tortured, then immediately they would run away from the corpse. Hence the Prophet said that had it not been for this issue he would have prayed that the companions would also know how the torment of the grave really is. (<http://stiba.ac.id/2015/12/17/penjelasan-hadits-ke-343-kitab-al-lulu-wa-al-marjan>, 2025).

In the Quran, communicating with spirits such as angels, jinn, demons, and devils can only be done by certain people such as the Prophets and Messengers of Allah. This is in accordance with the words of Allah in Surah Al-Jin verse 1, namely:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا
سَمِعْنَا قُرْءَانًا عَجَبًا ۝١

Meaning:

Say (O Muhammad): "It has been revealed to you that: a group of jinn listened (to the Quran), and they said: Verily we have heard the wondrous Quran (Q.S. Al-Jin :1).

The reason for the revelation of the above verse is that Al-Bukhari, At-Tirmidhi, and others narrated from Ibn Abbas, who said that the Messenger of Allah never recited to the jinn and never saw them. Rather, he was traveling with the Companions to the marketplace of Ukazh. Meanwhile, the leaders of the jinn were blocked from the news of the sky and they were thrown by torches. So the jinn returned to their people. They said: "This is because something is going to happen. Go to the eastern hemisphere or the western hemisphere. See there what has happened." So the jinn traveled. A group of jinn heading towards Tihamah then approached the Messenger of Allah who was in the date garden to perform the morning prayer with the companions. When the jinn listened to the Quran, they listened attentively. They said, "By Allah, this is the barrier between you and the news from the sky." So they

went back to their people and said, "We have heard a wonderful Qur'an." (As-Suyuthi 2015, 565).

From the story, it turns out that the Prophet was able to communicate transcendentally with the jinn with God's permission, even though the jinn did not appear before the Prophet (Saefullah 2007, 155). Actually, communication between humans and jinn often occurs, namely when there is a person who is possessed by a jinn then the person is ruqyah by reading the Koran so that the effect caused by the ruqyah is that the jinn feels hot and thrashing. Then at that time there was communication between the peruqyah and the jinn that entered the human body.

From the above explanation in both the hadith narrated by Muslim number 5113 and the information from the Qur'an in Surah al-Jin verse 1, there is evidence that communication between humans and subtle beings is true and real.

As for if it is connected in the study of communication science, then in the hadith narrated by Muslim number 5113 the author can explain that the hadith is in line with the two-step flow theory proposed by Lazarsfeld. From the Hadith narrated by Muslim number 5113, the author can explain that the Messenger of Allah as a communicator (opinion leader) conveyed a message to his companions that he heard the doom of the grave. This Hadith is reinforced by the Hadith which explains the three

questions of angels Munkar and Nakir to humans. If a person is able to answer these questions then he will be put to sleep like a new bride, while if he is unable to answer then he will get a response (feedback) from the angels in the form of a blow. However, their communication is unknown because it is metaphysical or unseen. And the supernatural in Islam can be proven by evidence from the Qur'an and the Hadith of the Prophet. And one of the proofs of communication between angels and the deceased (communication with spirits) above has been proven by the hadith narrated by Muslim number 5113.

Communicating with Animals *Hadith of Communicating with Animals*

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ
سَمِيِّ مَوْلَى أَبِي بَكْرٍ عَنْ أَبِي صَالِحِ السَّمَّانِ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَنَا رَجُلٌ بِطَرِيقِ
اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِنْرًا فَنَزَلَ فِيهَا
فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى
مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ
مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ مِنِّي فَنَزَلَ
الْبِنْرَ فَمَلَأَ خُفَّهُ مَاءً فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ
لَهُ فَعَفَرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّا لَنَأْفِي
الْبِهَائِمِ لِأَجْرٍ فَقَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ
أَجْرٌ

Meaning:

'Abdullah ibn Maslamah told us from Malik from Sumayya, maula of Abu Bakr from Abu Shalih As-Samman

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from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: "There was a man who was walking, then he felt a great thirst. He found a well and went down to it and drank from the water. Then he went out and found a dog sticking out its tongue to lick the ground out of thirst. The man said: "This dog is thirsty like I was". So he (went back down to the well) and filled his shoe with water and while biting his shoe with his mouth he went up and gave the dog a drink. Then he thanked Allah and Allah forgave him". They asked: "O Messenger of Allah, will we be rewarded for doing good to animals?" He (peace be upon him) replied: "For every living creature there is a reward". (HR. Bukhari, Number: 2286 in kutubut tis'ah software application, and number 2466 in shahih Bukhari).

Takhrij Hadith

Based on the author's search through the hadith software kutubut tis'ah, in addition to tradition number 2286 above, the author found 8 other traditions with similar matans. The 8 traditions are scattered in several books of hadith as shown in the table below:

No	Name of the Book	Total	Description Hadith Number
1	Sunan Abu Daud	1	2187

2	Musnad Ahmad	3	8519, 10281 and 10334
3	Shahih Bukhari	3	168, 2190, and 5550
4	Shahin Muslim	1	4162
TOTAL		8	

Sanad Hadith

The conclusion of the sanad of the hadith narrated by Bukhari number 2286 above is that:

- The narrators of the above Hadith according to Hadith scholars are tsiqah (trustworthy).
- The chain of transmission is 5 out of 5 (all) narrators are located in Medina.
- Based on the takhrij of the hadith, there are many similar or almost the same traditions related to this hadith.
- Based on the names of the narrators, the chain of transmission and the takhrij of the hadith above, it can be concluded that the hadith narrated above is sahih.

Asbabul Wurud Hadith

The author has not found what is the asbabul wurud of Bukhari's hadith report number 2286 above. Based on the literature that the author used in writing this paper, not all traditions have an asbabul wurud. Or it is possible that the asbabul wurud of the hadith is sometimes included in the hadith.

Al-Ballaqaini said: "And know that the cause is sometimes stated in the hadith, such as the hadith about Jibril's questions about Islam, ihsan, and so on (As-Suyuthi 2015, 105). Then he mentioned some examples, and said: "What is mentioned of causes of this kind, sometimes what is mentioned after the cause is a phrase from the Prophet that was first uttered by the Prophet at that time. It could also have been said before it, because of the similarity of the cause or (not for the cause), sometimes it can be marked what the Prophet first said at that time about matters, (and it is seen) for those who know this matter (As-Suyuthi 2015, 107).

Syarah Hadith

This explanation of Bukhari's Hadith No. 2286 explains the story of a man who gave a thirsty dog a drink and caused it to be forgiven. thirsty dog and caused his sins to be forgiven sins because of their affection for the dog they gave water to. The man was walking outside his village, far from the houses. Then he was struck by extreme thirst. He passed by a well without a bucket. So he went down into the well. He drank until his thirst was quenched, then he went up. At that time he saw a dog that was very thirsty. Because of his thirst, this dog stuck out his tongue licking the wet ground around the well to alleviate his thirst.

Allah has given mankind special characteristics that many animals do

not have. Among these is that man is able to draw water from a well with a bucket if one is available, or go down to the well as this man did. As for this dog, he can't do that. He will die if no one gives him water.

The man saw this thirsty dog. He remembers how he was before he drank. The dog's thirst was the same as his thirst before he drank. However, could he have given the dog a drink when there was no bucket to fetch water. He had gone down to the well to drink. While the dog could not drink if the water was presented in front of him. Finally, there was no other way to fetch water except to take off his shoes and go down to the well again and bring it to the dog. However, he would still not be able to hold the shoe with both hands because he himself needed both to go down and up the well.

One does not want to carry shoes with one's mouth. Because shoes are footwear and with them one treads the ground. They may be dirty, or they may smell bad. Normally, one does not bring one's shoes or sandals to one's mouth or nose, much less carry them with one's mouth. However, the strong compassion in his heart prompted him to do what he did. In this way he gave water to the dog. So Allah thanked him, forgave his sin, and included him in His mercy. (<https://muslim.or.id/101254-faedah-faedah-dari-hadis-tentang-pelacur-yang-memberi-minum-anjing.html>. 2025).

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There is another Hadith which is similar in meaning to the Hadith reported by Bukhari number 2286 above. It is a tradition narrated by Muslim which tells the story of an adulterous woman who saw a dog on a very hot day. The dog circled the well while sticking out its tongue because of thirst. Then the woman took off her shoes, drew water with them and gave the dog a drink. Because of this act Allah forgave her sins.

The hadith about communicating with animals is not limited to the hadith. In the Quran, there is also communication between humans and animals. One of the letters that shows communication between humans and animals is Surah an-Naml verses 18-19, namely:

حَتَّىٰ إِذَا اتَّوَّا عَلَىٰ وَادِ النَّعْمِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّعْمُ
ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمٌ وَجُنُودُهُ وَهُمْ
لَا يَشْعُرُونَ ۝ ١٨ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وُلْدِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي
بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ١٩

Meaning:

(18) *Until when they came to the valley of the ants, an ant said: O ants, enter into your nests, lest you be trodden down by Solomon and his army while they are unaware". (19) So he smiled with laughter at the ant's words. And he prayed: "O my Lord, inspire me to remain grateful for Your favors which You have bestowed upon me and upon my two mothers and fathers, and to do righteous deeds which You are pleased with; and*

include me by Your mercy among Your righteous servants". (Q.S. an-Naml: 18-19).

The above verse explains that there was communication between the Prophet Sulaiman and the ants. In communication with animals is different from transcendental communication, namely human communication with God, angels, jinn, devils, and demons. If in transcendental communication the communicator cannot see the substance or form of the communicant, in communication with animals the communicator can see the communicant. If we observe, in everyday life humans also communicate with animals. For example, humans with their pets, namely humans with cats, humans with chickens, humans with dogs, and so on.

Based on the above explanation, both from the Hadith narrated by Bukhari number 2286 and from the Qur'an Surah an-Naml verses 18 and 19 are evidence that there is communication between humans and animals. Based on the above explanation, as a Muslim, we should have good manners when interacting with animals.

Deddy Mulyana when discussing communication between humans and animals, he found that animal communication is very simple, characterized by reflex actions. They cannot interpret the behavior of other animals, because they do not have and

do not share symbolic cues, let alone modify their behavior to adapt to the behavior of other animals. In communication between dogs, for example, one dog's behavior becomes a stimulus for other dogs to respond. Dogs respond to each other by barking, growling, attacking, and so on. Faithful signaling evokes an automatic and immediate counter-cue by the other dog. This exchange of cues is instinctive and unreflective, without realizing and ascertaining not only the meaning, motive and intent of the other dog's cue, but also the meaning, motive and intent of one's own cue. In other words, two dogs can bark at each other, but it is highly doubtful whether the dogs are thinking, for example, "If he barks again, I will bark again". It is also highly doubtful that the dogs use certain symbols whose meanings they mutually agree upon, like humans do (Mulyana 2002, 43).

Research by Asep S. Andhikerana, an IPB lecturer, for his doctoral dissertation at the Department of Bird Behavioral Ecology, University Of St. Andrews, UK, reveals that a bird's intentions or feelings can be expressed with certain sounds. According to Asep, the sound of a bird in a cage can be a moan even though it is understood as beauty. A bird chirping at sunrise in the wild tells other birds where it is. During the breeding season, birds chirp after 8 a.m. to attract females or male birds contest to attract females. Birds will also look for places to establish their

territories. A bird's "cit cuit cit cuit" signals that it controls the territory, and a bird that understands that sound will not encroach on a territory controlled by another bird. The size of a bird's plot depends on the size of the bird. A Prenjak's plot is approximately 200 square meters. The wider the bird, the larger the plot it controls (Mulyana 2002, 49).

Based on the description above, the author concludes that the communication carried out in the Hadith narrated by Bukhari number 2286 is communication in the form of non-verbal communication. This can be seen from how the man (a man at the time of the Children of Israel) communicated with the dog. The gesture of the dog sticking out its tongue while licking the wet ground means that the dog is thirsty.

CONCLUSION

Based on the description in the discussion above, the conclusions in writing this paper are as follows:

1. In the Hadith narrated by Abu Daud number 721, it can be seen that there is a communication process between humans and God. The communicator in the Hadith is the Prophet. The message conveyed in the hadith is prayer. The medium used by the Prophet is prayer. Furthermore, the communicator in the Hadith is Allah. This Hadith is in line with Harold Laswell's

communication theory about the human communication process.

2. Hadith narrated by Muslim number 5113, is one evidence of the communication process. The Messenger of Allah as a communicator (opinion leader) conveyed a message to his companions that he heard the doom of the grave. This Hadith is reinforced by the Hadith which explains the three questions of angels Munkar and Nakir to humans. If man is able to answer the question then he will be put to sleep like a newlywed, while if he is unable to answer then he will get a response (feedback) from the angel in the form of a blow. This hadith is in line with the Two Step Flow theory proposed by Lazarsfeld.
3. Hadith narrated by Bukhari number 2286, is one form of communication carried out in the form of non-verbal communication. Edward T. Hall named non-verbal language as the silent language and hidden dimension of a culture. This can be seen from how the man (a man at the time of the Children of Israel) communicated with the dog. The gesture of the dog sticking out its tongue while licking the wet ground means that the dog is thirsty.

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