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## THE CONCEPT OF “AKHLAQ” IN HADITH FI’LI ON THE WORD “BASAR”

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### Abstrak

Segala bentuk percakapan, perbuatan, pengakuan, sikap serta sifat fizikal Rasulullah SAW dirakamkan di dalam hadis. Baginda SAW merupakan contoh terbaik kepada sekalian umat manusia. Terdapat banyak kajian berkaitan hadis yang mengupas tentang keistimewaan baginda SAW ini, namun ia masih bersifat umum dan tidak mengaitkannya dengan jenis hadis mahupun mana-mana perkataan tertentu yang merujuk kepada perbuatan baginda. Justeru,

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kajian ini akan memberi fokus terhadap hadith fi’li iaitu hadith yang merekodkan perbuatan Baginda SAW. Hadith fi’li yang dipilih ialah hadith yang mengandungi perkataan “basar” iaitu merujuk kepada penglihatan Baginda SAW. Bersesuaian dengan kedudukan Baginda SAW sebagai model terbaik kepada seluruh umat manusia, Baginda SAW membawa contoh “akhlaq” terpuji dalam setiap perlakuan termasuklah penglihatan Baginda SAW itu sendiri. Oleh itu, kajian ini wajar dilakukan untuk meneroka konsep “akhlaq” yang terkandung di sebalik perkataan “basar” yang merujuk secara langsung kepada penglihatan Baginda SAW. Limitasi kajian ini tertumpu kepada hadith dalam Sahih al- Bukhari dan ia merupakan kajian berbentuk kualitatif, yang mengaplikasikan pendekatan analisis kandungan. Ia dibahagikan kepada beberapa fasa yang melibatkan dua proses utama iaitu proses pengumpulan dan analisis data. Uniknya kajian ini kerana ia bukan sahaja tertumpu kepada hadith fi’li yang mengandungi perkataan “basar” semata, tetapi juga merangkumi kepada morfologi bagi perkataan tersebut. Hasil kajian mendapati konsep “akhlaq” yang dihasilkan daripada hadith fi’li yang terkait dengan perkataan “basar” dan morfologinya boleh dibahagikan kepada empat kategori iaitu “akhlaq” kepada Allah, “akhlaq” kepada masyarakat, “akhlaq” kepada pasangan serta “akhlaq” kepada diri sendiri.

Kata kunci: “Akhlaq”, Hadith fili, “Basar”

## INTRODUCTION

Both the Al- Quran and hadith are important sources in Islam. Al- Quran is the sacred scripture of Allah SWT recorded words. Hadith, on the other hand, was revealed to affirm and explain the content of al- Quran, which in certain circumstances needs further explanations. Hadith plays an important role since it is needed in affirming and explaining the content of the al- Quran. Hadith is defined as the words, deeds, declaration, attitude and physical features of The

Prophet Muhammad PBUH<sup>11</sup>. Hence, the main character behind the hadith is Prophet Muhammad PBUH, as he is the messenger of Allah.

Everything referred to Prophet Muhammad PBUH is considered as hadith. It includes his words, actions, declarations, attitudes as well as his physical appearances. Hadith *fi'li* is a type of hadith that referred only to the deeds of Prophet Muhammad PBUH<sup>12</sup>. Included as well in this type of hadith is the way Prophet Muhammad PBUH interacts with the community, family and disbelievers. Indeed he is the role model for the entire human being. It is also part of hadith that is necessary to be studied. There are many benefits of studying this type of hadith. One of it is it could assist in exploring many teachings from various aspects on Prophet Muhammad's PBUH life.

Word "*basar*" literally means sight. Eyes are the body part that responsible for the sight purposes. Like any other normal human beings, Prophet Muhammad PBUH also provided with a sense of sight. The only different is he has been specially bestowed by Allah SWT as His messenger. Therefore, Allah SWT always guides Prophet Muhammad PBUH in his daily life action. It made his sight is containing teaching that did not expressed by his words. Thus, the researcher proposes a research to explore the concept of "*akhlaq*" in hadith *fi'li* that related to his sight.

## AKHLAQ

"*Akhlaq*" is an Arabic word that derived from the root word "*khuluq*" which means natural characteristics of a person including his characters, manners, religion and nature<sup>13</sup>. In English, the word "*akhlaq*" is known as ethics. Every human being has their own "*akhlaq*" based on their innate characters. Their "*akhlaq*" differs among each

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11 Al- Layth, M. A. (2009). 'Ulum Al- Hadith: Asiluha Wa Ma'siruha. Selangor: Dar Al-Shakir.

12 Al- Salih, S. (2000). Ulum Al- Hadith Wa Mustalahuhu. Lubnan: Dar Al- Ilm Li Al-Malayin.

13 Omar, M. N. (2013). Ethics in Islam: A Brief Survey. The Social Science, 8(5), 387-392.

other. There are some with good “*akhlāq*” and there are also others with bad “*akhlāq*”.

There are several factors contributing to having good or bad “*akhlāq*”. One of the factors is the state of the soul. Al- Farabi, the prominent Islamic scholars has stated that there is relation between the soul and the human character. Based on al- Farabi, the good state of the soul will lead into good deeds meanwhile the vice state of the soul will lead into bad deeds<sup>14</sup> . Besides al- Farabi, there are other scholars who agreed with this statement, like Miskawayh, al- Ghazali, and al- Tusi<sup>15</sup> .

The soul is interrelated to the human actions and characters. It is important to take care for the state of soul, so that it may influence the human actions and the characters as well. Thus, Islam as the only religion which promises success in both the physical world and in the afterlife has offered the remedy for the soul. It can be acquired by following the scriptures in Islam which are al- Quran and hadith. In Islam, all the ethics have to follow the guidance from the al- Quran and hadith<sup>16</sup> . Besides, there are many researches discussing about Islamic ethics which include “Tadhib al- Akhlāq” written by Misakwayh<sup>17</sup> .

## BASAR

“*Basar*” is an Arabic word as well. It is the derivation from word “*basara*” which literally means sight and knowledge about something<sup>18</sup> . Hence, the word “*basar*” is considered as one of the human sense. In fact, it is among the most important human sense other than hearing<sup>19</sup> . This is proven as the word “*basar*” is mentioned

14 Al-Farabi. (1961). *Fusul al- Madani*. In: Introduction and Notes. (D. M. Dunlop, Ed.) Cambridge: Cambridge University Press.

15 Omar, M. N. (2013). Ethics in Islam: A Brief Survey. *The Social Science*, 8(5), 387-392.

16 Nasr, S. H. (2002). *The Heart of Islam: Enduring Values for Humanity*. New York: HarperCollins Publisher.

17 Omar, M. N. (2013). Ethics in Islam: A Brief Survey. *The Social Science*, 8(5), 387-392.

18 Ibn Faris, A. (1976). *Mu’jam Maqayis al- Lughah*. Dar al- Fikr.

19 Madlul, M. T. (2007). *al- Hawas al- Insaniah fi al- Quran al- Karim* (1st ed.). Beirut:

the most in the al- Quran besides word “*sama*” (hearing) . The human organ used to see, are the eyes.

Prophet Muhammad PBUH was born as a normal human being as well. Therefore, he was also endowed with a pair of eyes and the ability of seeing. However, it is worth mentioning that he is the perfect human being as he is the messenger of Allah SWT. Everything that Prophet Muhammad PBUH doing coinciding with Allah SWT’s guidance. Thus, by exploring the concept of “*basar*”, it may lead into depicting the best practices of Prophet Muhammad PBUH that can be followed by other human beings.

## RESEARCH METHODOLOGY

This is a qualitative research aims to explore the concept of “*akhlaq*” in hadith *fi’li* in Sahih al- Bukhari, that related to word “*basar*”. Sahih al- Bukhari is chosen because all the hadiths in its collection are trusted as authentic. It reflected to the special and strict assessment methods applied by Imam al- Bukhari in collecting the hadiths to be included in his collection. The researcher applies content analysis approach and comes out with a proposed research design in order to achieve the research objective. The proposed research design included several phases.

Data is firstly collected by identifying the morphology of word “*basar*”. All the hadiths that possess the identified word are extracted from the Sahih al- Bukhari and identified in terms of type. As mentioned earlier, the identification of the morphology is needed to make sure all the hadiths related to word “*basar*” could be fully extracted. The extracted hadiths then move into the data analysis process. In this process, the contextual meaning of the selected hadith is extracted. Based on the hadiths understanding, the hadiths that mention the concept of “*akhlaq*” are selected for further analysis.

## RESULTS AND DISCUSSION

22 hadiths have been identified as hadith *fi’li* related to word “*basar*” from the entire *Sahih al- Bukhari* collection. However, there are only eight hadiths discussing the concept of “*akhlaq*”, and these ‘concepts’ are divided into several groups. The groups are represented in the following table:

Concept of “akhlaq”	Number of hadith in Sahih al- Bukhari
“Akhlaq” with Allah as the only God	414
“Akhlaq” with society	421, 2468, 5180, 5191
“Akhlaq” with spouse in the marriage institution	5825
“Akhlaq” with own self	2388, 4438

**Table 1: The groups of “Akhlaq's” concept and the hadith number in Sahih al- Bukhari collection**

After analyzing the meaning of the selected hadiths, four main concepts of “akhlaq” are identified. They are “akhlaq” with Allah, “akhlaq” with the community, “akhlaq” with spouse, and “akhlaq” with own self. The explanation of each concept is as follows:

### “AKHLAQ” WITH ALLAH SWT

٤١٤- عن أبي سعيد، أن النبي صلى الله عليه وسلم أبصر نخامة في قبلة المسجد، فحكها بحصاة ثم «نهى أن ييزق الرجل بين يديه، أو عن يمينه ولكن عن يساره، أو تحت قدمه اليسرى» وعن الزهري، سمع حميدا، عن أبي سعيد نحوه“

“*Narrated by Abi Sa’id: The Prophet (ﷺ) saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but*

*allowed it on one's left or under one's left foot.”*

Allah SWT is the only God that deserved to be obeyed as He is the creator of all creations. As mentioned in hadith 414 in Sahih al-Bukhari, Prophet Muhammad PBUH prohibits spitting towards qiblah (direction of prayer). Among the rationale given is prayer considered as a medium of the people communicating with Allah SWT. Thus, spitting towards the qiblah shows disrespect to Allah SWT. Besides, spitting in the mosque causes pollution to the environment around the mosque<sup>20</sup>. Therefore, a servant has to keep the “akhlaq” with Allah SWT in every situation as He is the only god to be worshiped.

### “AKHLAQ” WITH SOCIETY

”٤١٢- عن أنس بن مالك رضي الله عنه، قال: أتى النبي صلى الله عليه وسلم بمال من البحرين، فقال: «انثروه في المسجد» وكان أكثر مال أتى به رسول الله صلى الله عليه وسلم، فخرج رسول الله صلى الله عليه وسلم إلى الصلاة ولم يلتفت إليه، فلما قضى الصلاة جاء فجلس إليه، فما كان يرى أحدا إلا أعطاه، إذ جاءه العباس، فقال يا رسول الله: أعطني، فإني فاديت نفسي وفاديت عقيلا، فقال له رسول الله صلى الله عليه وسلم: «خذ» فحشا في ثوبه، ثم ذهب يقبله فلم يستطع، فقال: يا رسول الله، أوامر بعضهم يرفعه إلي، قال: «لا» قال: فارفعه أنت علي، قال: «لا» فنثر منه، ثم ذهب يقبله، فقال: يا رسول الله، أوامر بعضهم يرفعه علي، قال: «لا» قال: فارفعه أنت علي، قال: «لا» فنثر منه، ثم احتمله، فألقاه علي كاهله، ثم انطلق، فما زال رسول الله صلى الله عليه وسلم يتبعه بصره حتى خفي علينا - عجبا من حرصه - فما قام رسول الله صلى الله عليه وسلم وثم منها درهم“

*“Narrated by Anas: Some goods came to Allah's Messenger (ﷺ) from Bahrain. The Prophet (ﷺ) ordered the people to spread them in the mosque --it was the biggest amount of goods Allah's Messenger (ﷺ) had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody he saw. Al-`Abbas came to him and said, O Allah's Messenger (ﷺ)! give me (something) too, because I gave*

20 Asqalani, I. H. (2000). Fath al- Bari Syarh Sahih al- Bukhari (3rd ed.). Damsyik: Dar al- Faiha.

*ransom for myself and `Aqil." Allah's Messenger (ﷺ) told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, O Allah's Messenger (ﷺ)! Order someone to help me in lifting it." The Prophet (ﷺ) refused. He then said to the Prophet: Will you please help me to lift it?" Allah's Messenger (ﷺ) refused. Then Al-`Abbas threw some of it and tried to lift it (but failed). He again said, O Allah's Messenger (ﷺ) Order someone to help me to lift it." He refused. Al-`Abbas then said to the Prophet: Will you please help me to lift it?" He again refused. Then Al-`Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Messenger (ﷺ) kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger (ﷺ) did not get up till the last coin was distributed.”*

There are several hadiths explain about the concept of “akhlaq” with the society. As a member in a community, it is necessary to be aware about others who live in the community. This is true especially for those with special positions like group or community leaders. As community leaders, they have to be just and responsible to other people in the community. It is proven in hadith number 421 which discusses Prophet Muhammad’s PBUH concern regarding delaying dividing the properties which belong to the people in the community. The properties need to be shared with the right receiver<sup>21</sup>.

٥١٨٠ - عن أنس بن مالك رضي الله عنه، قال: أبصر النبي صلى الله عليه وسلم نساء وصبيانا مقبلين من عرس، فقام ممتنا، فقال: «اللهم أنتم من أحب الناس إلي»

*“Narrated by Anas bin Malik: Once the Prophet (ﷺ) saw some women and children coming from a wedding party. He got up energetically and happily and said, By Allah! You (i.e., the Ansar) are the most beloved of all people to me.”*

٥١٩١ & ٢٤٦٨ - عن عبد الله بن عباس رضي الله عنهما، قال: ... فدخلت على رسول

21Asqalani, I. H. (2000). Fath al- Bari Syarh Sahih al- Bukhari (3rd ed.). Damsyik: Dar al- Faiha

الله صلى الله عليه وسلم فإذا هو مضطجع على رمال حصير، ليس بينه وبينه فراش قد أثر الرمال بجنبه متكئ على وسادة من آدم حشوها ليف، فسلمت عليه، ثم قلت وأنا قائم: طلقت نساءك، فرفع بصره إلي، فقال: «لا»، ثم قلت وأنا قائم: أستأنس يا رسول الله، لو رأيتني وكنا معشر قريش نغلب النساء، فلما قدمنا على قوم تغلبهم نساؤهم، فذكره فتبسم النبي صلى الله عليه وسلم،

*“Narrated by Abdullah bin Anas: ...Then I entered upon Allah's Messenger (ﷺ) and saw him Lying on a bed made of stalks of date palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fires. I greeted him and while still standing I said, 'O Allah's Apostle! Have you divorced your wives?' He looked at me and said, 'No.' I said, 'Allah Akbar!' And then, while still standing, I said chatting, 'Will you heed what I say, O Allah's Messenger (ﷺ)? We, the people of Quraish used to have power over our women, but when we arrived at Medina we found that the men (here) were overpowered by their women.' The Prophet (ﷺ) smiled”*

In addition, from hadith number 5180 in Sahih al- Bukhari, it is also proven that Prophet Muhammad PBUH felt grateful for the group of women attending a wedding ceremony<sup>22</sup>. It shows the need of the people among community to help and appreciate others. Furthermore, hadiths number 2468 and 5191 are both long hadiths. Both hadiths discuss the same context; the necessity of concerning among others. These hadiths displayed that Saidina Umar RA will always support and assist Prophet Muhammad PBUH especially when he (Prophet Muhammad PBUH) has problems. The hadiths recount the moment of Prophet Muhammad PBUH secluded himself from his wives because they (his wives) made him sad<sup>23</sup>. The appearance of Umar RA brings the happiness to the prophet.

It could be concluded from the discussion that Islam did not

22 Qasthalani, S. (1996). Irsyad al- Sari Syarh Sahih al- Bukhari (1st ed.). Beirut: Dar al-Kitab al- 'Alamiah.

23 Asqalani, I. H. (2000). Fath al- Bari Syarh Sahih al- Bukhari (3rd ed.). Damsyik: Dar al- Faiha.

only focuses on the relationship with Allah SWT. Instead, Islam also encourages his followers to be generous with the society members. It represents the welfare offered by Islam which indirectly attracts the disbelievers towards Islam.

### “AKHLAQ” WITH SPOUSE

٥٨٢٥ - عن عكرمة: ... فقال رسول الله صلى الله عليه وسلم: " فإن كان ذلك لم تحلي له، أو: لم تصلحي له حتى يذوق من عسيلتك " قال: وأبصر معه ابنين له، فقال: «بنوك هؤلاء» قال: نعم، قال: «هذا الذي تزعمين ما تزعمين، فوالله، لهم أشبه به من الغراب بالغراب»

*“Narrated by Ikrimah: ...Allah's Messenger (ﷺ) said, to her(Rifa'a ex-wife), If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless `Abdur-Rahman has had sexual intercourse with you. Then the Prophet (ﷺ) saw two boys with `Abdur-Rahman and asked (him), Are these your sons? On that `AbdurRahman said, Yes. The Prophet (ﷺ) said, You claim what you claim (i.e.. that he is impotent)? But by Allah, these boys resemble him as a crow resembles a crow,”*

The collected hadiths also mentioned about “akhlaq” with spouse especially in marriage. Marriage is very challenging. Nevertheless, married couples have to be responsible with their spouse(s). As mentioned in hadith number 5825 in Sahih al- Bukhari, the wife is prohibited from becoming nusyuz (being disobedient to her husband). It is because it may cause problems in the marriage which may end with divorce<sup>24</sup>. It could be understood that Islam emphasizes the right of the followers. Every follower has their right in Islam. The violation towards this right is totally disallowed. Islam will not tolerate with the one who violate the others right as could be derive from the discussed hadith.

24 Asqalani, I. H. (2000). Fath al- Bari Syarh Sahih al- Bukhari (3rd ed.). Damsyik: Dar al- Faiha.

### “AKHLAQ” WITH OWN SELF

٢٣٨٨ - عن أبي ذر رضي الله عنه، قال: كنت مع النبي صلى الله عليه وسلم، فلما أبصر - يعني أحدا - قال: «ما أحب أنه تحول لي ذهباً، يمكث عندي منه دينار فوق ثلاث، إلا دينارا أرصده لدين» ثم قال: «إن الأكثرين هم الأقلون، إلا من قال بالمال هكذا وهكذا، - وأشار أبو شهاب بين يديه وعن يمينه وعن شماله - وقليل ما هم»

*“Narrated by Abu Dzar: Once, while I was in the company of the Prophet, he saw the mountain of Uhud and said, I would not like to have this mountain turned into gold for me unless nothing of it, not even a single Dinar remains of it with me for more than three days (i.e. I will spend all of it in Allah's Cause), except that Dinar which I will keep for repaying debts. Then he said, Those who are rich in this world would have little reward in the Hereafter except those who spend their money here and there (in Allah's Cause), and they are few in number.”*

٤٤٣٧ - عن عائشة، دخل عبد الرحمن بن أبي بكر على النبي صلى الله عليه وسلم وأنا مسندته إلى صدري، ومع عبد الرحمن سواك رطب يستن به، فأبده رسول الله صلى الله عليه وسلم بصره، فأخذت السواك فقصمته، ونفضته وطيبته، ثم دفعته إلى النبي صلى الله عليه وسلم فاستن به، فما رأيت رسول الله صلى الله عليه وسلم استن استنانا قط أحسن منه، فما عدا أن فرغ رسول الله صلى الله عليه وسلم رفع يده أو إصبعه ثم قال «في الرفيق الأعلى». ثلاثاً، ثم قضى، وكانت تقول: مات بين حاقتي وذاقنتي.

*“Narrated by ‘Aisya: `Abdur-Rahman bin Abu Bakr entered upon the Prophet (ﷺ) while I was supporting the Prophet (ﷺ) on my chest. `AbdurRahman had a fresh Siwak then and he was cleaning his teeth with it. Allah's Messenger (ﷺ) looked at it, so I took the Siwak, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet (ﷺ) who cleaned his teeth with it. I had never seen Allah's Messenger (ﷺ) cleaning his teeth in a better way. After finishing the brushing of his teeth, he*

*lifted his hand or his finger and said thrice, O Allah! Let me be with the highest companions,"and then died. `Aisha used to say, He died while his head was resting between my chest and chin."*

Despite “*akhlaq*” with others, it is necessary to maintain our own “*akhlaq*”. Hadith number 2388 stated the importance of settling debts because it is the responsibility for every person to settle them. The hadith stated that Prophet Muhammad PBUH will share his wealth to others except one dinar for the purpose of settling his debt<sup>25</sup>. The failure in settling debt will cause them to receive punishment from Allah SWT in the afterlife.

Other than that, Prophet Muhammad PBUH is the person who loves practicing siwak (using tooth stick for cleans the teeth). As mentioned in hadith number 4438, Prophet Muhammad PBUH asks for the siwak even though he is struggling at his last moment before he died<sup>26</sup>. It shows that the prophet always keep the body cleanliness in any situation. Thus, it can be concluded cleanliness is a necessity. Besides that, the usage of siwak itself offers many benefits to the body.

## CONCLUSION

Hadith is an important Islamic scripture. It recorded everything that has been said, acted, and declared by the Prophet Muhammad PBUH. Besides the authenticity of the hadith, hadith understanding also is essential in the hadith study. Misunderstanding and misinterpretation of the hadith content may cause the hadith be considered as invalid and cannot be referred to as ‘belonging’ to The Prophet Muhammad PBUH. Included in the hadith fi’li are also the actions of Prophet Muhammad PBUH in his daily life. It referred to his ways of communicating with others, worshipping, negotiating, and others daily life aspects. Thus, there are many benefits that can be

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25 Qasthalani, S. (1996). *Irsyad al- Sari Syarh Sahih al- Bukhari* (1st ed.). Beirut: Dar al-Kitab al- 'Alamiah.

26 Ibid.

acquired by referring to these hadiths fi'li. This research is focusing on one part of it which is to explore the concept of “*akhlaq*” in the hadith fi'li of the word “*basar*”.

This research resulted into the exploration of four concepts of “*akhlaq*” based on hadith fi'li related to the word “*basar*”. The concepts are “*akhlaq*” with Allah, “*akhlaq*” with the society, “*akhlaq*” with spouse, and “*akhlaq*” with our own self. The exploration of this concept indicates that “*akhlaq*” is an important element in Islam, which has been proven by the exposure of the “*akhlaq*” of Prophet Muhammad PBUH. It can be concluded that Prophet Muhammad taught us to be ethical in our life. Further research on exploring the “*akhlaq*” of Prophet Muhammad PBUH in other aspects is worth to be done.

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