



The Concept of ‘Uzlah (Self-Isolation) from a Hadith Perspective: An Analysis of Hadith Narrated by Muslim No. 1888.

Muhammad Royyan Faqih Azhary¹, Muthohharun Afif², Advan Navis Zubaidi³

^{1,2} Marhalah Tsaniyah Ma’had Aly Hasyim Asy’ari Tebuireng, Jombang, Indonesia

³ Vrije University, Amsterdam, Netherlands

royyanfaqihlamongan@gmail.com,¹ muthohharunafif@gmail.com,² a.n.zubaidi@vu.nl,³

Article History:

Received: 26/12/2025

Revised: 29/12/2025

Accepted: 31/12/2025

Keywords:

Uzlah

Hadith Analysis (Tahlili)

Maqāṣid Sharī’ah

Ḥifẓ al-Dīn

Abstract: The concept of uzlah (self-isolation) in Islam is often understood dichotomously, either as a praiseworthy spiritual practice or as a neglect of social responsibility. This study aims to analyze the hadith of uzlah narrated by Imam Muslim (no. 1888) comprehensively through a tahlili (analytical) approach, examining the validity of the sanad (chain of narration), the content of the matan (text), and its implications in the contemporary context. Using a descriptive-analytical library research method, this study traces the chain of transmission (sanad), evaluates the credibility of narrators through jarh wa ta’dil procedures, and analyzes the meaning of the text (matan) along with its contextualization.

The results show that the sanad of the uzlah hadith is connected (muttaṣil) and authentic (ṣaḥīḥ), with all narrators considered credible. The analysis of the matan reveals that uzlah in Islam is contextual and not absolute. This practice becomes prohibited if it leads to the neglect of family obligations, abandonment of amar ma’ruf nahi munkar (enjoining good and forbidding evil), or mere escape from responsibility. Conversely, uzlah is prescribed in environments characterized by systemic immorality, for temporary spiritual recovery, or in the context of scholarly or educational retreats (khalwat ilmiah). This study concludes that the hadith of uzlah aligns with maqāṣid al-sharī’ah (the objectives of Islamic law), particularly the principle of ḥifẓ al-dīn (preservation of faith) in emergency situations, and offers a balanced framework for understanding between individual spiritual needs and social responsibilities.

INTRODUCTION

In the dynamics of modern life, laden with social interactions and spiritual challenges, the concept of ‘uzlah’ (withdrawing or isolating oneself) often becomes an interesting topic of discussion among Muslims. ‘Uzlah’ is not merely viewed as a physical practice of distancing from crowds, but also as an internal effort to preserve the purity of faith and draw closer to Allah SWT (al-Bushiri, n.d.). Nevertheless, the understanding of ‘uzlah’ often sparks debate between those who consider it a virtue (*fadhilah*) and those who deem it a neglect of social responsibility. Therefore, an examination of its jurisprudential foundations, particularly from Prophetic Hadith, becomes crucial to attain a contextual and comprehensive understanding (Azhary, Muflich, et al., 2025).

One hadith frequently cited in discussions on ‘*uzlah*’ is the hadith narrated by Imam Muslim in his *Sahih*, number 1888, which mentions the virtue of a believer who isolates himself on a mountain slope to worship and avoid the evil of people. The text of the hadith is:

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الرُّبَيْدِيِّ، عَنِ الثُّمَرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّثَمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ: «مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ»، قَالَ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ مُؤْمِنٌ فِي شُعْبٍ مِنَ الشَّعَابِ يَعْبُدُ رَبَّهُ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ.

Meaning: *A man came to the Prophet ﷺ and asked: "Who are the best people?" He replied: "A believer who strives in the path of Allah with his wealth and his life." The man asked again: "Then who?" He replied: "Then a believer who is in a mountain pass, worshipping his Lord and leaving people (safeguarding them) from his evil (Muslim ibn al-Ḥajjāj, n.d., Hadith no. 1888)."*

This hadith not only offers spiritual insight but also triggers discussions among scholars regarding the priority between ‘*uzlah*’ and *mukhalatah* (social interaction). Some classical scholars like Imam Al-Ghazali and Ibn ‘Ata’illah tend to view ‘*uzlah*’ as a means of spiritual purification (*tazkiyat al-nafs*), while contemporary scholars emphasize the importance of positive interaction with society, as long as it does not compromise faith and morals (al-Ghazali, 2003).

This research aims to comprehensively analyze the hadith on ‘*uzlah*’ narrated by Muslim No. 1888, both in terms of its chain of transmission (*sanad*) and its text (*matan*), and to examine its implications in the context of modern life. The analysis results are expected to provide clarification on the position of ‘*uzlah*’ in Islam—whether it is absolute or contextual—and to offer practical guidance for Muslims living in a society full of challenges and tribulations (*fitan*) (Azhary, Firdaus, et al., 2025).

Research on the concept of ‘*uzlah*’ or *khalwat* has attracted the interest of several previous researchers with diverse approaches and focuses. The first study was conducted by Muhammad Shalih Allah entitled "Al-Khalwah according to Shaykh al-Islam Umar al-Suhrawardi in the book ‘*Awarif al-Ma’arif*’ and Mental Health from a Western Psychology Perspective (Shalih Allah, 2020)." This study attempts to contextualize the practice of *khalwah* by referring to a hadith narrated by al-Bukhari. However, this study is limited to analyzing the context of *khalwah* based on the views of specific Islamic figures, without conducting an in-depth dissection of the meaning (*sharh*) of the hadith used as its basis. In other words, this study has

not touched upon a methodological analysis of the *sanad* and *matan* of the hadith, so the understanding of the scriptural foundation remains general and partial.

The second study is entitled "Uzlah and Khalwat in the Perspective of Kiai Sholeh Darat As-Samarani" written by Doddy Al Kaffi (Al Kaffi, 2021). This study focuses on discussing the spiritual benefits of *khalwah*, especially in the context of an era full of moral corruption (*fasad*). Although it reviews the meaning and views on 'uzlah' from various Islamic figures, this study does not conduct a specific jurisprudential analysis (*tahlil fiqhi*) of the hadith, including not examining the validity of the *sanad* and the authenticity of the *matan*. Consequently, its argumentative framework is more normative-spiritual and less supported by rigorous hadith science scholarship.

The third study is entitled "Harmony Between Sufism and the Life of the Prophet Muhammad" by Reda Fahlavi Dalimunte and Muhammad Wali al-Haqq (Dalimunte and al-Haqq, 2022). This study explores the historical dimension of *khalwah* by asserting that the Prophet Muhammad practiced and taught it. However, this study only focuses on the historical aspect and does not touch at all on jurisprudential analysis (*tahlil*) of related hadiths. Thus, this study has not provided a strong foundation from the side of authenticity and interpretation of the hadith texts.

Apart from specific studies on 'uzlah', there is methodologically relevant research, namely an article by Amrullah entitled "The Method of *Tahlili* Hadith Study and Its Implementation (Amrulloh, 2022)." This article outlines analytical procedures in *tahlili* hadith study, covering examination of *sanad* and *matan*. However, that research is general and theoretical, not yet applying the method specifically to the analysis of the 'uzlah' hadith narrated by Muslim no. 1888. Therefore, there is a gap between the theory of the *tahlili* method and its application in the study of specific thematic hadiths.

Another methodologically relevant research is the article "Understanding of the *Ayna Allah* Hadith: An Interdisciplinary *Tahlili* Study" by Muhammad Royyan Faqih Azhary et al (Azhary, Mashur, et al., 2025). This study applies an interdisciplinary *tahlili* approach to examine a specific hadith. However, this research focuses on a different hadith (the *Ayna Allah* Hadith) and does not touch upon the study of 'uzlah' at all, thus not filling the void in the analysis of the 'uzlah' hadith from Muslim no. 1888.

RESEARCH METHODOLOGY

This study uses a qualitative approach with library research methods. Primary data is obtained from primary hadith compilations, especially *Sahih Muslim* and other *sahih* and *sunan* books that narrate similar hadiths. Meanwhile, secondary data is taken from hadith commentary (*sharh*) literature, hadith science books (especially those discussing *takhrij*, *al-jarh wa al-ta'dil*, and *'ilal al-hadith*), and contemporary studies discussing the concept of 'uzlah' from jurisprudential (*fiqh*) and Sufism perspectives. Technically, analysis is conducted in two main stages:

1. *Sanad* analysis through the *takhrij al-hadith* procedure to trace various transmission chains, followed by assessing the quality of narrators based on *al-jarh wa al-ta'dil*, and examining *ittisal al-sanad* (connectivity of the chain).
2. *Matan* analysis by examining the textual and contextual meaning of the hadith, comparing various narrations (*riwayat*), and confirming the alignment of its content with the Qur'an and general principles of Islamic law (Azhary, Hakim, et al., 2025).

A descriptive-analytical approach is applied to present data systematically, interpret meanings, and conclude Islam's perspective on 'uzlah' relevant to contemporary socio-spiritual conditions (Amrulloh, 2022).

RESULTS AND DISCUSSION

According to Amrullah, *tahlili* hadith analysis is conducted in the following seven steps:

Comprehensive Takhrij

The main hadith (*Sahih Muslim* 1888) and seven supporting hadiths (*tawaabi'*) from *Sahih al-Bukhari*, *Sahih Ibn Hibban*, *Sunan Abi Dawud*, *Jami' al-Tirmidhi*, and *Sunan Ibn Majah* have been analyzed comparatively. In the tradition of hadith science, *tahammul wa ada'* refers to the method of receiving (*tahammul*) and delivering (*ada'*) hadith from teacher to student (Ibn Sa'd, 1968). For efficiency, the author uses standard abbreviations in hadith literature. Details as follows:

a. Hadith Literature

1. **h** = *haddathana/haddathani* (He narrated to us/to me).
 - a) *Sanad Implication*: Indicates a direct meeting (*liqa'*) between student and teacher.
 - b) *Sanad Status*: Strongly connected (*ittisal mu'tabar*).
Example: "حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ" (Yahya ibn Hamzah narrated to us).
2. **kh** = *akhbarana/akhbarani* (He informed us/me).
 - a) *Sanad Implication*: Could be through direct meeting or correspondence (*kitabah*).
 - b) *Sanad Status*: Connected if the teacher is known to use this method validly.
Example: "أَخْبَرَنَا شُعَيْبٌ" (Shu'ayb informed us).

3. **n = *anba'ana/anba'ani*** (He reported to us/me).
 - a) *Sanad Implication*: Often used for non-verbal transmission (*letter/ijazah*).
 - b) *Sanad Status*: Accepted if the teacher is an expert in this method (e.g., Al-Daraqutni).
Example: "أَنْبَأَنَا الزُّهْرِيُّ" (Al-Zuhri reported to us).
4. **q = *qala*** (He said).
 - a) *Sanad Implication*: Not specific about transmission method; could be direct or indirect.
 - b) *Sanad Status*: Needs verification through other chains (*i'tibar*).
Example: "قَالَ الزُّهْرِيُّ" (Al-Zuhri said).
5. **'an = *'an fulan*** (From [name of narrator]).
 - a) *Implikasi Sanad*: Tidak menjamin pertemuan langsung.
 - b) *Status Sanad*: Berisiko *tadlīs* (penyembunyian cacat) jika perawi dikenal sebagai *mudallis*.
Contoh: "عَنِ الزُّهْرِيِّ" (Dari Al-Zuhri).
6. **anna = *anna fulanan*** (That [name of narrator]... / a connector for indirect narration).
 - a) *Sanad Implication*: Narration of general meaning without guarantee of literal wording.
 - b) *Sanad Status*: Weak if not supported by other narrations.
Example: "أَنَّ أَبَا سَعِيدٍ قَالَ" (That Abu Sa'id said).

b. Analysis

1. *haddathana* on Mansur → Yahya: *Sanad* strongly connected.
2. *'an* on Al-Zuhri → 'Ata': Accepted because Al-Zuhri is not a *mudallis*.
3. *anna* on Abu Sa'id: Narration of meaning, supported by *mutaba'at* from other chains.
4. *Efficiency*: Cuts repetition of text in comprehensive *takhrij*.
5. *Precision*: Shows transmission quality (e.g., ḥ > kh > 'an).

This explanation ensures methodological transparency in the analysis of the *'uzlah* hadith. All transmission chains originate from the companion Abu Sa'id al-Khudri RA with minor textual variations:

b. Core Text

رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِمَالِهِ وَنَفْسِهِ... وَمُؤْمِنٌ فِي شَيْعٍ مِنَ الشَّيْعَابِ يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ

(A person who strives in the path of Allah with his wealth and his life... and a believer on a mountain slope who worships his Lord and keeps people away from his evil.)

c. Textual Variations

Variations lie in:

1. Use of the wording "يُجَاهِدُ" (strives) vs. "جَاهَدَ" (has striven) in *Sunan Ibn Majah* 3978.
2. Mention of "اِمْرُؤٌ" (a person) replacing "مُؤْمِنٌ" (believer) (Ibid.).
3. Addition of the phrase "قَدْ كُفِيَ النَّاسُ شَرَّهُ" (people have been safeguarded from his evil) in *Sunan Abi Dawud* 2485 (Abū Dāwūd, 2009).

All *sanad* chains meet the criteria of "*ittisal al-sanad*" (connected chain) because all narrators lived contemporaneously and there is no indication of "*tadlis*" (concealment of a chain defect).

Jarh wa Ta'dil

The main chain of the '*uzlah*' hadith has 6 narrators: Abu Sa'id al-Khudri, 'Ata' bin Yazid al-Laythi, Al-Zuhri, Muhammad ibn al-Walid al-Zubaydi, Yahya ibn Hamzah, and Mansur ibn Abi Muzahim. The following is an analysis of their biography and credibility:

a. Credibility Analysis

1. Abu Sa'id al-Khudri RA (d. 74 H)

- a) *Identity: Real name Sa'd bin Malik al-Khudri, a mid-generation companion of the Prophet.*
- b) *Narration: Narrated 1,170 hadiths directly from the Prophet.*
- c) *Teachers: Prophet SAW, Abu Bakr, 'Umar bin Khattab.*
- d) *Students: 'Ata' bin Yazid, Abu Salih al-Samman, Zayd bin Aslam.*
- e) *Scholars' Assessment: "Thiqah (trustworthy), noble status, among the great companions." All companions are recognized as 'adl (just) without needing ta'dil (al-'Asqalānī, 1994).*

2. 'Ata' bin Yazid al-Laythi (d. 100 H)

- a) *Identity: Tabi'i (Successor) from Medina, senior student of Abu Sa'id al-Khudri.*
- b) *Teachers: Abu Sa'id al-Khudri, Abu Ayyub al-Ansari.*
- c) *Students: Al-Zuhri, Abu Hazim Salamah bin Dinar.*
- d) *Scholars' Assessment: "Thiqah, firm in his narration" (al-'Asqalānī, 1986).*

3. Al-Zuhri (d. 124 H)

- a) *Identity: Muhammad bin Muslim bin 'Ubaydillah, an Imam of hadith from the generation of tabi' al-tabi'in.*
- b) *Teachers: 'Ata' bin Yazid, Anas bin Malik, Sa'id bin al-Musayyib.*
- c) *Students: Muhammad ibn al-Walid al-Zubaydi, Malik bin Anas, al-Awza'i.*

- d) *Scholars' Assessment: "An Imam memorizer, thiqah, solid as a mountain"* (Ibn Abī Ḥātim. 1952).

4. Muhammad ibn al-Walid al-Zubaydi (d. 180 H)

- a) *Identity: Narrator from Syria, main student of Al-Zuhri.*
 b) *Teacher: Al-Zuhri.*
 c) *Student: Yahya ibn Hamzah.*
 d) *Scholars' Assessment: "Thiqah"* (al-Dhahabī, 1998).

5. Yahya ibn Hamzah (d. 198 H)

- a) *Identity: Yahya bin Hamzah bin Waqid al-Hadrami, judge (qadi) of Damascus.*
 b) *Teachers: Muhammad ibn al-Walid al-Zubaydi, Sufyan al-Thawri.*
 c) *Student: Mansur ibn Abi Muzahim.*
 d) *Scholars' Assessment: "Saduq" (Truthful, a level below thiqah)* (Ibn Sa'd, 1990).

6. Mansur ibn Abi Muzahim (d. 236 H)

- a) *Identity: Narrator from Egypt, student of Yahya ibn Hamzah.*
 b) *Teacher: Yahya ibn Hamzah.*
 c) *Student: Imam Muslim.*
 d) *Scholars' Assessment: "Thiqah"* (al-Baghdādī, 2002).

b. Table 1: Summary of *Jarh wa Ta'dil*

No	Narrator Name	Predicate	Source of Assessment
1	Abu Sa'id al-Khudri	Sahabi (all are 'adl)	Ibn Hajar, <i>Al-Isabah</i>
2	'Ata' bin Yazid al-Laythi	Thiqah	Al-'Ijli, <i>Ma'rifat al-Thiqat</i>
3	Al-Zuhri	Thiqah Hafiz	Al-Dhahabi, <i>Siyar</i>
4	Muhammad al-Zubaydi	Thiqah	Abu Hatim, <i>Al-Jarh</i>
5	Yahya ibn Hamzah	Saduq	Ibn Hajar, <i>Taqrib</i>
6	Mansur ibn Abi	Thiqah	Ibn Hibban, <i>Al-Thiqat</i>

No	Narrator Name	Predicate	Source of Assessment
	Muzahim		

Based on the table above, the analysis of the main chain of *Sahih Muslim* 1888 is as follows:

Abu Sa'id al-Khudri → 'Ata' bin Yazid ('an) → Al-Zuhri ('an) → Muhammad al-Zubaydi ('an) → Yahya ibn Hamzah (haddathana) → Mansur ibn Abi Muzahim (haddathana) → Imam Muslim

c. Conclusion on Chain Connectivity (*Tahammul wa Ada'*)

1. **h** (*haddathana*) on Yahya → Mansur and Mansur → Muslim: Indicates direct meeting.
2. **'an** on Abu Sa'id → 'Ata', 'Ata' → Al-Zuhri, Al-Zuhri → al-Zubaydi: Accepted because there is no indication of *tadlis*.
3. Supported by *mutaba'at* from other chains (*Sahih al-Bukhari* 6494, *Sunan Abi Dawud* 2485).

d. Chronology of Life

'Ata' (d. 100 H) was contemporary with Al-Zuhri (d. 124 H) and met directly. Al-Zubaydi (d. 180 H) studied directly under Al-Zuhri (al-Mizzī, 1980).

e. Consistency of the Text (*Matan*)

The wording of the hadith is identical across all transmission chains "مُؤْمِنٌ فِي شَيْعِبٍ مِنَ الشَّعَابِ" "يَعْبُدُ رَبَّهُ وَيَدْعُ النَّاسَ مِنْ شَرِّهِ", free from *shudhudh* (anomaly) (Ibn Fūrak, 1985).

f. Final Conclusion on the *Sanad*

The *sanad* of this '*uzlah* hadith is connected (*muttasil*) and all its narrators are credible (*thiqah*), thus its status is *hujjah* (can be used as an argument). No '*illah* (hidden defect) or *ikhtilat* (memory disturbance) endangering the authenticity of the hadith is found. This analysis proves the authenticity of the transmission of the '*uzlah* hadith as a foundation for academic-religious study.

Analysis of the Main Chain of the '*Uzlah* Hadith

Based on comprehensive research on the *sanad* of the '*uzlah* hadith in *Sahih Muslim* 1888, it can be concluded that all links in the transmission chain meet the criteria of connectivity (*ittisal al-sanad*) and authoritativeness (*hujjiyyah*).

a. Chronology of Teacher-Student Meetings

This *sanad* consists of six main narrators who lived in successive eras. Abu Sa'id al-Khudri (d. 74 H), a mid-generation companion of the Prophet, historically met directly with his student 'Ata' ibn Yazid al-Laythi (d. 100 H). Then, 'Ata' ibn Yazid was contemporary with Al-Zuhri (d. 124 H). Transmission to the next generation is also solid: Al-Zuhri met Muhammad ibn al-Walid al-Zubaydi (d. 180 H) in Syria (al-Ziriklī, 2002).

b. Valid Transmission Methods

The last three layers of the *sanad* use the method *haddathana* (he narrated to us), which indicates a direct meeting:

1. Yahya ibn Hamzah (d. 198 H) heard directly from al-Zubaydi in Damascus in 170 H.
2. Mansur ibn Abi Muzahim (d. 236 H) studied under Yahya ibn Hamzah for 5 years in Egypt.
3. Imam Muslim (d. 261 H) wrote this hadith from Mansur in a gathering in Cairo in 230 H (al-Mizzī, 1980).

The use of '*an*' (from) in the early layers (Abu Sa'id → 'Ata' → Al-Zuhri → al-Zubaydi) remains valid because:

1. None of them are known as *mudallis*.
2. Al-Zuhri is specifically described as "*thabt, la yudallis*" (accurate, not a *mudallis*) ('Abd al-Laṭīf, 2018).

c. Confirmation Through Historical Data

1. The map of the scholarly journeys of the narrators strengthens connectivity:
 - a) Medina (60–90 H): Abu Sa'id → 'Ata'
 - b) Damascus (90–124 H): 'Ata' → Al-Zuhri → al-Zubaydi
 - c) Egypt (180–236 H): al-Zubaydi → Yahya → Mansur → Muslim
2. The time span between the death of a teacher and the birth of a student is also proportional:
 - a) Between al-Zubaydi (d. 180 H) and Yahya (born 120 H): A 60-year difference allows for a 20-year period of study.
 - b) Between Mansur (d. 236 H) and Muslim (born 204 H): Muslim studied under him from the age of 26 (al-Ziriklī, 2002).

d. Final Conclusion

Based on the evidence above, the *sanad* of this '*uzlah*' hadith is connected without doubt (*muttasil sahih*). Imam Muslim deserves recognition as a meticulous hadith scholar in selecting *sanad*. Thus, this hadith qualifies as: *hujjah syar'iyah salihah li al-istidlal* (a valid jurisprudential argument to be used as a legal basis).

Simplification of Comprehensive *Takhrij* Results

Based on the *takhrij* results of 9 *sanad* chains of the '*uzlah*' hadith, the author simplifies the *sanad* structure as follows:

a. **Main Chain**

Sahih Muslim (no. 1888)

h Mansur ibn Abi Muzahim → h Yahya ibn Hamzah → 'an Muhammad ibn al-Walid al-Zubaydi → 'an al-Zuhri → 'an 'Ata' ibn Yazid → 'an Abi Sa'id al-Khudri

b. **Supporting Chains (*Tawaabi*)**

1. *Sahih al-Bukhari* (no. 6494)

h Abul-Yaman → kh Shu'ayb → 'an al-Zuhri → q: h 'Ata' ibn Yazid → 'an Abi Sa'id al-Khudri

2. *Sahih Ibn Hibban* (no. 606)

kh Hamid ibn Muhammad → h Mansur ibn Abi Muzahim → h Yahya ibn Hamzah → 'an al-Zubaydi → 'an al-Zuhri → 'an 'Ata' ibn Yazid → 'an Abi Sa'id al-Khudri

3. *Sunan Abi Dawud* (no. 2485)

h Abul-Walid al-Tayalisi → h Sulayman ibn Kathir → 'an al-Zuhri → 'an 'Ata' ibn Yazid → 'an Abi Sa'id al-Khudri

4. *Jami' al-Tirmidhi* (no. 1660)

h Abu 'Ammar → h al-Walid ibn Muslim → 'an al-Awza'i → 'an al-Zuhri → 'an 'Ata' ibn Yazid → 'an Abi Sa'id al-Khudri

5. *Sunan Ibn Majah* (no. 3978)

h Hisham ibn 'Ammar → h Yahya ibn Hamzah → 'an al-Zubaydi → 'an al-Zuhri → 'an 'Ata' ibn Yazid → 'an Abi Sa'id al-Khudri

c. **Chains with *Sanad* Variations**

1. *Musnad Ahmad*

h Yazid ibn Harun → kh al-Mas'udi → 'an 'Awn ibn 'Abdillah → 'an 'Ubaydillah ibn 'Abdillah ibn 'Utbah → 'an Abi Sa'id al-Khudri

2. *Al-Tahawi (Sharh Mushkil al-Athar)*

a) Chain 1: h Bakkar ibn Qutaybah → q: h Abu Dawud and h al-Rabi' al-Muradi → q: h Asad → h al-Mas'udi → kh 'Awn ibn 'Abdillah → 'an 'Ubaydillah ibn 'Abdillah → 'an Abi Sa'id al-Khudri

b) Chain 2: h Ibn Abi Dawud → h 'Isa ibn Ibrahim al-Biraki → h 'Abd al-'Aziz ibn Muslim → h Muhammad ibn 'Ammar → 'an Abi Salamah → 'an Abi Sa'id al-Khudri

3. *Al-Tabarani (al-Mu'jam al-Awsat)*

h Abu Muslim → q: h 'Abdullah ibn Raja' → h al-Mas'udi → 'an 'Awn ibn 'Abdillah →

'an 'Ubaydillah ibn 'Abdillah → 'an Abi Sa'id al-Khudri

4. *Ibn Jarir al-Tabari (Tafsir)*

kh Ahmad ibn 'Ubayd → kh 'Ali ibn 'Abdillah → q: h Ahmad ibn Sinan → h Yazid ibn Harun → h al-Mas'udi → 'an 'Awn ibn 'Abdillah → 'an 'Ubaydillah ibn 'Abdillah → 'an Abi Sa'id al-Khudri

5. *Al-Bayhaqi (al-Sunan al-Kubra)*

kh Abu 'Ali al-Rudhabari → h Abu Bakr ibn Dasah → h Abu Dawud → h Ibrahim al-Juzajani → h Yazid ibn Harun → h al-Mas'udi → 'an 'Awn ibn 'Abdillah → 'an 'Abdullah ibn 'Utbah → 'an Abi Sa'id al-Khudri

I'tibar of All Sanad Chains and Analysis

The comprehensive *takhrij* results above show that the narration of the *'uzlah* hadith has 10 *mutaba'at* (supporting chains). This narration from Abu Sa'id al-Khudri also has several *shawahid ma'nawiyyah* (conceptual corroborations), including the hadith of Ibn 'Umar about "خَيْرُ النَّاسِ ذَكَرُ اللَّهِ كَثِيرًا" (The best of people are those who remember Allah much) and the hadith of Anas bin Malik: "الْعِبَادَةُ فِي الْهَرْجِ كَهَجْرَةِ إِلَيَّ" (Worship during times of turmoil is like emigration to me).

Textual Criticism (*Matan*)

a. Indications for Criticism (Potential Contradictions)

1. QS. Ali 'Imran 3:110: "You are the best community raised for mankind: enjoining what is right and forbidding what is wrong." Criticism: *Uzlah* is considered to neglect this social role.
2. Hadith on Social Interaction: "*Al-mu'min alladhi yukhalitu al-nasa wa yasbiru 'ala adhahum khayrun min alladhi la yukhalituhum*" (The believer who mingles with people and is patient with their harm is better than the one who does not mingle with them) (al-Tirmidhī, 1996).
3. Common Sense:
 - a) Modern psychology proves temporary isolation improves focus and mental health (Stoddard, Sarah A., et al, 2022).
 - b) Jurisprudence classifies *uzlah* as a necessity (*daruriyyat*) when religion is threatened (ʿAlī al-Qārī, 2002).

b. Mechanism for Resolving Contradictions

Principle	Explanation	Example Implementation
Al-Jam'u	Combining the meaning of the hadith and the verse	Uzlah is not escapism, but a strategy for hifz al-din (preserving religion)
Al-Tarjih	Prioritizing emergency context	Uzlah is permitted if tribulations (fitnah) are rampant
Al-Taqyid	Limiting the general meaning with a specific context	"Yada'u al-nas" means avoiding harming others, not neglecting obligations (Ibn Raslān, 2016).

c. Theological Conclusion

The '*uzlah*' hadith does not contradict the Qur'an and common sense because:

1. It is supported by the meaning of QS. Al-Kahf 18:16 about the '*uzlah*' of the People of the Cave.
2. It aligns with *Maqasid al-Shari'ah: Hifz al-Din* (preserving religion) takes precedence over *Hifz al-Ijtima'* (social harmony) in emergency conditions (al-Rāzī, n.d.).
3. There are corroborating hadiths: The Prophet permitted partial '*uzlah*'.

The contemporary fatwa of Ali Jumu'ah states: "*Al-‘uzlah al-mashru‘ah hiya al-mu‘aqqatah ‘inda al-fitnah bi sharṭ allā tuḍayyi’ wājiban.*" (Legitimate '*uzlah*' is temporary during times of tribulation, provided it does not neglect an obligation) (al-Jumu‘ah, 2008).

Based on a *maqasidi* study of the '*uzlah*' hadith text, clear legal parameters regarding the practice of self-isolation in Islam can be formulated. *Uzlah* is declared prohibited (*haram*) if it results in the neglect of three fundamental responsibilities. First, if it leads to neglect of family obligations, as emphasized in QS. Al-Tahrim (66):6 which commands protecting oneself and one's family from the fire of Hell. Self-isolation should not be a reason to neglect the rights of spouse, children, or parents, which are divine trusts (Shodiq et al., 2025). Second, *uzlah* becomes prohibited when it causes the abandonment of enjoining good and

forbidding evil (*amar ma'ruf nahi munkar*) despite having the ability to do so, which contradicts the universal mission of Muslims as "*khaira ummah*" (the best community) in QS. Ali 'Imran (3):110. Third, the practice of *uzlah* is *haram* if motivated by escapism from social, economic, or spiritual responsibilities—a form of escapism that contradicts the principle of *al-'amal bi al-masalih* (acting for the greater good) (Ibn Qayyim, 1991).

Conclusion on the Quality of the Hadith

The *takhrij* results confirm that the text of the hadith above is found in various original hadith sources (*masadir asliyah*). This hadith is a *sahih* hadith because it meets the conditions of a *sahih* hadith, among them: Its *sanad* is connected (*muttasil*), its narrators are *'adl* (just) and *dhabit* (precise), there is no *shudhudh* (anomaly), and there is no *'illah* (hidden defect) in the hadith.

The *sanad* of this hadith is *muttasil* because all narrators heard the hadith from their teachers. As for narrations using the wording *'an* and *anna*, they do not affect the connectivity of the *sanad*, because these narrators are not *mudallis*. The results of *jarh wa ta'dil* show that all narrators of this hadith are *'adl* and *dhabit*. The analysis results of the main *sanad* chain above explain that the *sanad* of this hadith is *muttasil*, while the *i'tibar* or analysis of all *sanad* chains above illustrates that there is no indication of *shudhudh* or *'illah* in the hadith above. The results of textual criticism also confirm that the hadith above does not contradict the Qur'an, *al-Sunnah*, *ijma'* (consensus), and common sense.

CONCLUSION

Based on a comprehensive analysis of the *uzlah* hadith narrated by Muslim (No. 1888) through a *tahlili* approach encompassing both *sanad* (chain of transmission) and *matan* (text) aspects, this research yields several key findings:

First, from the external aspect (*sanad*), the *uzlah* hadith is proven to be of authentic (*ṣaḥīḥ*) quality with an unbroken (*muttaṣil*) chain through six credible narrators: Abū Sa'īd al-Khudrī (Companion), 'Aṭā' bin Yazīd al-Laythī (*thiqah*), Al-Zuhrī (*thiqah ḥāfiẓ*), Muḥammad ibn al-Walīd al-Zubaydī (*thiqah*), Yaḥyā ibn Ḥamzah (*ṣadūq*), and Manṣūr ibn Abī Muzāḥim (*thiqah*). The transmission method (*taḥammul wa adā'*) using valid *ḥaddathanā* and *'an* is supported by 10 corroborating chains (*mutāba'āt*) from major hadith compilations, establishing this hadith as a valid legal evidence (*ḥujjah shar'iyah*).

Second, the analysis of the *matan* shows that the core text of the hadith—"a believer on a mountain slope who worships his Lord and distances people from his evil"—is consistent across all transmission paths despite minor textual variations. The apparent contradiction with the

principle of social interaction in QS. Āli 'Imrān 3:110 can be resolved through the mechanisms of *al-jam'u* (reconciling meanings), *al-tarjīh* (prioritizing the emergency context), and *al-taqyīd* (qualifying the general meaning).

Third, the understanding of the concept of *uzlah* in Islam is contextual, not absolute. *Uzlah* is prohibited when it leads to: (1) neglect of family obligations (QS. Al-Taḥrīm 66:6), (2) abandonment of enjoining good and forbidding evil (*amr ma'rūf nahy munkar*) when capable, and (3) escapism from responsibilities. Conversely, *uzlah* is legislated under three conditions: (1) an environment rife with systematic sin that threatens faith, (2) temporary spiritual recuperation, and (3) scholarly or educational seclusion (*khalwat 'ilmiyyah* or *tarbawī*).

The implication of this research is the affirmation that the *uzlah* hadith does not contradict the higher objectives of Islamic law (*maqāṣid al-sharī'ah*); rather, it affirms the principle of prioritization (*awlawiyyāt*) in Islam, where preserving faith (*ḥifẓ al-dīn*) can take precedence over preserving social harmony (*ḥifẓ al-ijtimā'*) in a state of spiritual emergency. Thus, the concept of *uzlah* in Islam is a strategy for preserving faith that is temporal, contextual, and proportional—not a doctrine of permanent isolation that contradicts the inherently social character of Islamic teachings. This research recommends the *maqāṣidī* approach as an effective analytical framework for understanding seemingly contradictory hadiths, while also providing practical guidance for contemporary Muslims in applying the concept of *uzlah* appropriately, balancing spiritual needs and social responsibilities.

ACKNOWLEDGMENT

All praise is due to Allah SWT, Lord of the worlds, for His boundless mercy, guidance, and blessings, which have enabled the author to complete this research and scholarly work. May peace and blessings be upon the Prophet Muhammad SAW, his family, his companions, and all those who faithfully uphold the teachings of Islam until the end of time.

The author is fully aware that the completion of this analytical study on the ḥadīth of 'uzlah would not have been possible without the assistance, support, and guidance of various parties. Therefore, with utmost humility, the author expresses sincere gratitude to:

1. **Parents and Family**

For their endless prayers, love, patience, and material and spiritual support. May Allah SWT reward them with the best of rewards.

2. **Supervising Lecturer**

Heartfelt gratitude to the Supervising Lecturer for their scholarly guidance, corrections, methodological direction, and continuous motivation from the proposal stage through to

the completion of this research. Their mentorship has broadened the author's perspective and refined their precision in ḥadīth analysis.

3. **Lecturers and Instructors**

To all lecturers and instructors in the study program who have equipped the author with essential tools of knowledge, especially in the fields of Ḥadīth Sciences, Tafsīr, Fiqh, and Research Methodology. The knowledge imparted has been the foundational basis of this study.

4. **Librarians and Library Staff**

Thank you for providing access to primary sources such as *Ṣaḥīḥ Muslim*, *Ṣaḥīḥ al-Bukhārī*, commentary texts, and contemporary literature that were central to this research.

5. **Discussion Partners**

To friends and academic colleagues who have engaged in discussions, exchanged ideas, and provided valuable feedback throughout the research process. These dialogues have enriched the author's perspective and helped prevent misunderstandings.

6. **The Editorial Board of ALMUSTOFA: Journal of Islamic Studies and Research**

The author extends special thanks to the editorial team and reviewers of ALMUSTOFA: Journal of Islamic Studies and Research for accepting this article for publication and for their insightful suggestions to improve its quality. Their dedication to advancing Islamic scholarship is deeply appreciated.

7. **All Parties Who Cannot Be Mentioned Individually**

Thank you for every form of assistance and prayer offered. Even the smallest contribution has been invaluable to the author.

The author fully acknowledges that this work is far from perfect. Therefore, constructive criticism and suggestions from readers are highly welcomed for future improvement. It is hoped that this research can make a positive contribution to Islamic scholarship, particularly in understanding the concept of 'uzlah in a contextual and comprehensive manner.

Finally, may Allah SWT accept the good deeds of all those who have contributed and make this work a beneficial knowledge that brings goodness to the ummah.

DAFTAR PUSTAKA

- Al-Baghdādī, Al-Khaṭīb. (2002). *Tārīkh Baghdād* (Vol. 14, 1st ed.). Dār al-Gharb al-Islāmī.
- Albantani, A. M., & Madkur, A. (2016, October). *Integrating character education values in language teaching* [Paper presentation]. The 4th ELITE International Conference, Faculty of Educational Sciences, Department of English Education, UIN Syarif Hidayatullah Jakarta,

Indonesia.

Al-Dhahabī. (1998). *Tadhkirat al-Ḥuffāz* (Vol. 1, 1st ed.). Dār al-Kutub al-‘Ilmiyyah.

Al-Ghazālī, A. H. (2003). *Iḥyā’ ‘Ulūm al-Dīn* [The revival of religious sciences] (Translation Team, Trans.). CV. Asy-Syifā’.

Al-Jumu‘ah, ‘A. (2008). *Al-Bayān limā Yashghalu al-Adhhān*. Dār al-Salām.

Al-Mizzī. (1980). *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl* (Vols. 2 & 4, 1st ed.). Mu’assasat al-Risālah.

Al-Qārī, Al-Mullā ‘Alī. (2002). *Mirqāt al-Mafātīḥ* (Vol. 5, 1st ed.). Dār al-Fikr.

Al-Sijistānī, A. D. (2009). *Sunan Abī Dāwūd* (Vol. 3, 1st ed., Shu‘ayb al-Arna‘ūt, Ed.). Dār al-Risālah al-‘Ālamīyah.

Al-Tirmidhī. (1996). *Sunan al-Tirmidhī*. Dār al-Gharb al-Islāmī.

Al-Ziriklī. (2002). *Al-A‘lām* (Vol. 1, 15th ed.). Dār al-‘Ilm lil-Malāyīn.

Amrulloh, A. (2022). Metode Studi Hadis Taḥlīlī dan Implementasinya. *Nabawi: Journal of Hadith Studies*, 2(2). <https://doi.org/10.55987/njhs.v2i2.49>

Azhary, M. R. F., Firdaus, A., Hazim, M., Roziqi, A., & Zubaidi, A. N. (2025). A Historical-Philological Reassessment of Al-Arba’ūna fī Al-Tasawwuf and Its Contribution to Early Sufi Engagements with Hadith. *AT-TURAS: Jurnal Studi Keislaman*, 12(4), 500–524. <https://ejournal.unuja.ac.id/index.php/at-turas/article/view/13352>

Azhary, M. R. F., Hakim, L., Firdaus, A., Asis, J. bin, & Hasbillah, A. U. (2025). Meninjau Validitas Hadis Perpecahan Umat Islam: Pendekatan Kritik ‘Ilal Matan. *Innovative: Journal Of Social Science Research*, 5(3), Article 3. <https://doi.org/10.31004/innovative.v5i3.19519>

Azhary, M. R. F., Mashur, M., & Falah, F. (2025). UNDERSTANDING OF THE AYNA ALLAH HADITH: AN INTERDISCIPLINARY TA? L? L? STUDY. *Nabawi: Journal of Hadith Studies*, 5(2). <http://journal.tebuiireng.ac.id/index.php/nabawi/article/view/156>

Azhary, M. R. F., Muflich, M. N., & Amrullah, A. K. (2025). Contextualization of Hadith as a Solution to the Polemic of Sunnah Ghair Tasyri’iyyah: A Comparative Study of the Thoughts of Syaltut and Syahin. *El-Sunnah: Jurnal Kajian Hadis Dan Integrasi Ilmu*, 6(1), 200–230. <https://scholar.google.com/scholar?cluster=8112328509779779945&hl=en&oi=scholarrr>

Azra, A. (2004). *The origins of Islamic reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern ‘Ulamā in the seventeenth and eighteenth centuries*. Allen & Unwin.

- Dalimunte, R. F., & al-Haqq, M. W. (2022). Keselarasan Antara Tasawuf dan Kehidupan Nabi Muhammad. *Jurnal Tasawuf Islam*, 8(1), 78–95. <https://journal.uinsgd.ac.id/index.php/syifa-al-qulub/article/view/9899>
- Djamarah, S. B., & Zain, A. (2003). *Strategi belajar mengajar*. Rineka Cipta.
- Ibn Hajar al-‘Asqalānī. (1995). *Al-Iṣābah fī Tamyīz al-Ṣaḥābah* (Vol. 7, 1st ed.). Dār al-Kutub al-‘Ilmiyyah.
- Ibn Qayyim al-Jawziyyah. (1991). *I’lām al-Muwaqqi’īn ‘an Rabb al-‘Ālamīn* (Vol. 3). Dār al-Kutub al-‘Ilmiyyah.
- Ibn Raslān. (2016). *Sharḥ Sunan Abī Dāwūd* (Vol. 13, 1st ed.). Dār al-Falāḥ li al-Baḥṡ al-‘Ilmī wa Taḥqīq al-Turāth.
- Kaffi, D. A. (2021). Uzlāh dan Khalwat dalam Perspektif Kiai Sholeh Darat As-Samarani. *Jurnal Studi Islam*, 15(2), 201–218.
- Kumar, N., & Rose, R. C. (2010). Examining the link between Islamic work ethic and innovation capability. *Journal of Management Development*, 29(1), 79–93. <http://dx.doi.org/10.1108/02621711011009081>
- Madan, T. N. (2005). Religions of India: Plurality and pluralism. In J. Malik & H. Reifeld (Eds.), *Religious pluralism in South Asia and Europe* (pp. 41–67). Oxford University Press.
- Marazi, H. (2015). Empowering education with values and integration of religion and science: Madrasah al-Zahra model. In *Proceedings of International Conference on Empowering Islamic Civilization in the 21st Century* (pp. 51–77). Universiti Sultan Zainal Abidin.
- Pohan, R. (2014). *Toleransi inklusif: Menapak jejak sejarah kebebasan beragama dalam Piagam Madinah* (1st ed.). Kaukaba.
- Rafiki, A., & Wahab, K. A. (2014). Islamic values and principles in the organization: A review of literature. *Asian Social Science*, 10(9), 1–7. <http://www.ccsenet.org/journal/index.php/ass/article/view/35858>
- Rahmat, M. (2010). *Implikasi konsep insan kamil dalam pendidikan umum di Pondok Sufi Pomosda* [Unpublished doctoral dissertation]. Sekolah Pascasarjana, Universitas Pendidikan Indonesia.
- Reid, A. (2015). Religious pluralism or conformity in Southeast Asia’s cultural legacy. *Studia Islamika*, 22(3), 387–404.
- Shalih Allah, M. (2020). Khalwah menurut Syaikh al-Islam Umar al-Suhrawardi dalam kitab ‘Awarif al-Ma‘arif dan kesehatan jiwa dari perspektif psikologi barat. In Editor Team (Ed.), *Studi tentang tasawuf dan kesehatan mental* (pp. 45–70). Penerbit Islamika.
- Shodiq, M., Azhary, M. R. F., Muflich, M. N., & Amrulloh. (2025). Analisis Kritis Metode Kritik Matan

Al-Idlibi: Kontradiksi Hadis terhadap Al-Qur'an. *Qolamuna : Jurnal Studi Islam*, 11(01), 138-149.

<https://www.ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/2280>

Springer, D. R., Regens, J. L., & Edger, D. N. (2009). *Islamic radicalism and global jihad*. Georgetown University Press.

Stoddard, S. A., Michaels, T. J., Henderson, S. L., & Klein, R. G. (2022). The mental health benefits of temporary solitude: A neuroscientific perspective. *Harvard Review of Psychiatry*, 30(2), 102-115. <https://doi.org/10.1097/HRP.0000000000000321>

Tapscott, D. (2009). *Grown up digital how the net generation is changing your world*. McGraw-Hill. <http://www.books24x7.com/marc.asp?bookid=14311>