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RECONSTRUCTING THE PROPHETIC CONCEPT OF JUSTICE: An *Isnād-cum-Matn* Analysis of the Hadith

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Abstract

Justice (*al-‘adl*) constitutes one of the fundamental principles of Islamic teachings, as reflected in the traditions of the Prophet Muhammad. Among the traditions that embody this principle is the hadith, “*unsur akhaka zaliman aw mazluman*” (“help your brother, whether he is the oppressor or the oppressed”). Although *Isnad-cum-Matn* Analysis (ICMA) has become increasingly prominent in contemporary hadith studies, existing scholarship has predominantly focused on examining the authenticity of hadiths, while its application to reconstructing the concept of justice contained within prophetic traditions remains relatively limited. This study aims to analyse the concept of justice embodied in this hadith, examine the historical validity of its *isnad* and *matn* through Harald Motzki’s ICMA approach, and explore its relevance to contemporary social contexts. Employing a qualitative library research method, the study involves collecting all available variants of the hadith, mapping their transmission networks, assessing the reliability of the narrators, comparing textual variations, and integrating the results of both *isnad* and *matn* analyses. The findings demonstrate that the hadith possesses strong historical validity, as evidenced by the multiplicity of transmission lines and the consistency of its substantive meaning. The reconstruction of the hadith’s meaning reveals that justice encompasses corrective, preventive, and social dimensions through the protection of victims, the prevention of oppressive behaviour, and the rejection of group fanaticism (*‘asabiyyah*). This study contributes to the advancement of hadith studies on justice, strengthens the application of ICMA in hadith scholarship, and provides an ethical foundation for promoting social justice in contemporary society.

Keywords: Justice Hadith, *Isnād-cum-Matn* Analysis, Harald Motzki.

Abstrak

Keadilan (*al-‘adl*) merupakan salah satu prinsip fundamental dalam ajaran Islam sebagaimana tercermin dalam hadis-hadis Nabi Muhammad saw. Salah satu hadis yang merepresentasikan prinsip tersebut adalah hadis “*unsur akhaka zaliman aw mazluman*” (tolonglah saudaramu, baik ketika ia berbuat zalim maupun ketika ia dizalimi). Meskipun pendekatan *Isnad-cum-Matn Analysis* (ICMA) semakin berkembang dalam studi hadis

kontemporer, kajian yang ada umumnya masih berfokus pada pengujian autentisitas hadis, sedangkan penerapannya dalam merekonstruksi konsep keadilan yang terkandung dalam hadis masih relatif terbatas. Penelitian ini bertujuan untuk menganalisis konsep keadilan yang termuat dalam hadis tersebut, menguji validitas historis *sanad* dan matannya melalui pendekatan ICMA Harald Motzki, serta mengkaji relevansinya dalam konteks sosial kontemporer. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan dengan menghimpun seluruh varian hadis, memetakan jaringan transmisi, menganalisis kualitas para perawi, membandingkan variasi matan, serta mengintegrasikan hasil analisis *sanad* dan matan. Hasil penelitian menunjukkan bahwa hadis tersebut memiliki validitas historis yang kuat, yang ditunjukkan oleh keragaman jalur periwayatan dan konsistensi substansi teksnya. Rekonstruksi makna hadis mengungkapkan bahwa keadilan dalam hadis tersebut mencakup dimensi korektif, preventif, dan sosial melalui perlindungan terhadap korban, pencegahan terhadap pelaku kezaliman, serta penolakan terhadap fanatisme kelompok (*‘asabiyyah*). Penelitian ini berkontribusi pada pengembangan kajian hadis tentang keadilan, memperkuat penerapan ICMA dalam studi hadis, serta menyediakan landasan etis bagi penguatan keadilan sosial dalam masyarakat kontemporer.

Kata kunci: Hadis keadilan, *Isnād-cum-Matn Analysis*, Harald Motzki.

Introduction

Justice (*al-‘adl*) is one of the fundamental values of Islam, explicitly enshrined in both the Qur’an and the traditions of Prophet Muhammad (peace be upon him). As the second primary source of Islamic law after the Qur’an, hadith not only embodies principles of legal and formal justice but also offers a broader and more substantive conception of justice encompassing social, economic, political, and humanitarian dimensions (Rahman, Sugianto, Wasalmi, Asriady, & Fauzi, 2023, pp. 293-308). Within the Islamic intellectual tradition, justice is regarded as the cornerstone of a harmonious and civilized social order and is therefore considered one of the primary objectives of the Shari’ah (*maqāṣid al-sharī‘ah*) (Kamali, 2015, p. 336). Moreover, a growing body of contemporary scholarship has highlighted the significant contribution of the Prophet’s traditions to the development of an ethical framework of social justice that remains highly

relevant to addressing the complex challenges of modern society (Junaidi, Majid, & Nazri, 2023, pp. 65-75).

One of the prophetic traditions that offers a distinctive perspective on justice is the narration reported by Anas ibn Malik (may Allah be pleased with him). The Prophet Muhammad SAW said, "Support your brother whether he is an oppressor or the oppressed." The Companions then asked, "O Messenger of Allah, we understand how to help the oppressed, but how should we help the oppressor?" He replied, "Restrain him from committing oppression" (Al-Bukhārī, 2008, p. 163). This tradition demonstrates that the concept of justice in Islam is not confined to defending victims; it also encompasses efforts to prevent perpetrators from violating the rights of others. According to Nasution the Prophet's traditions frequently convey moral principles that transcend the literal meaning of the text and embody ethical dimensions aimed at preserving social order (Nasution, 2025, pp. 517-530). Similarly, Karimullah argues that justice in the Islamic tradition is realized not only through the restoration of rights to those who have been wronged but also through corrective measures designed to prevent broader forms of injustice (Karimullah, 2023, pp. 77-91). Accordingly, this hadith may be understood as an expression of preventive justice, whereby the prevention of oppression constitutes an integral component of assistance and social responsibility within the Muslim community.

To examine the authenticity and historical significance of this tradition, an approach capable of integrating both *isnād* and *matn* analyses simultaneously is required. In this regard, Harald Motzki's *Isnād-cum-Matn Analysis* (ICMA) is particularly relevant because it offers an alternative to classical Orientalist approaches, especially that of Joseph Schacht, who tended to regard hadith as products of post-Prophetic intellectual construction through processes of backward projection. By integrating the analysis of both *isnād* and *matn*, ICMA seeks to reconstruct the historical development of hadith traditions on the basis of empirical evidence rather than a priori skepticism (Schacht, 1975, pp. 163–175.) (Motzki, 2000, p. 174.). Unlike traditional *isnād* criticism, which primarily emphasizes the reliability of individual transmitters and the continuity of transmission, Harald Motzki's *Isnād-cum-Matn Analysis* (ICMA) combines the study of transmission chains (*isnād*) with a systematic comparison of textual variants (*matn*) to reconstruct the transmission history of a given hadith and assess its historical plausibility on the basis of empirical evidence (Motzki, Voort, & Anthony, 2010, pp. 50-52.). Through

the identification of common links and the correlation between *isnād* and *matn* variations, this method seeks to trace the development of traditions within the earliest generations of Islam and assess their degree of historical plausibility (Motzki et al., 2010, pp. 50-52). Nevertheless, ICMA is not intended to establish with absolute certainty that a particular hadith originated directly from the Prophet Muhammad; rather, it aims to provide a more rigorous historical reconstruction of the processes through which a tradition was transmitted and disseminated during the formative period of Islam. Consequently, the method is widely regarded as one of the most significant contributions to contemporary hadith scholarship, particularly for its role in bridging the gap between classical Muslim hadith criticism and modern historical approaches (Amrulloh, Ansori, Ali, & Muksi, 2023, pp. 161-183).

Contemporary realities indicate that the prophetic message embodied in the hadith concerning assistance for both the oppressor and the oppressed continues to face significant challenges in its practical implementation in Indonesia. One of the issues that has attracted considerable scholarly attention is the increasing prevalence of bullying and cyberbullying among students. Numerous studies have demonstrated that bullying not only generates psychological and social consequences for victims but also reflects weak social control over perpetrators and a lack of willingness among bystanders to intervene and prevent harmful behavior (Wulandari & AW, 2023, pp. 333-340) (Umar, Pandang, Syahril, & Rafli, 2024, pp. 1-13). In this context, the Prophet's hadith on assisting the oppressor may be interpreted as an obligation to prevent individuals from engaging in actions that harm others. Accordingly, this tradition functions not merely as a source of individual moral guidance but also as an ethical foundation for fostering a culture of violence prevention, social responsibility, and justice within society.

Within the context of hadith studies, justice is understood not only as the restoration of rights to those who have been wronged but also as an effort to prevent acts of oppression from occurring. Junaidi, Majid, and Nazri argue that hadith serves as a normative foundation for the promotion of social justice and a humane rule of law (Junaidi et al., 2023, pp. 65-75). However, their study primarily approaches hadith from a normative perspective without examining how the concept of justice is constructed within specific prophetic traditions. One particularly significant tradition in this regard is the hadith "*unṣhur akhaka dhaliman aw madhluman*" (support your brother whether he

is an oppressor or the oppressed), which emphasizes that assisting an oppressor entails preventing him from committing injustice. This hadith demonstrates that justice in Islam is not solely concerned with the protection of victims but also encompasses preventive measures directed toward perpetrators. Therefore, there is a need for a study that goes beyond explaining the normative meaning of this tradition by critically examining its historical authenticity through a comprehensive analysis of both its *isnād* and *matn*.

Although the *Isnād-cum-Matn* Analysis (ICMA) approach has been widely employed in contemporary hadith studies, its application to the theme of justice remains relatively limited. Assidiqi for instance, applied the ICMA approach to examine the authenticity of jihad traditions and demonstrated the method's contribution to assessing their historical validity (Assidiqi, 2023, pp. 35-43). Similarly, Hikmah, Pangestu, dan Luthfia Existing scholarship on ICMA has largely concentrated on its methodological role in challenging Orientalist skepticism regarding the authenticity of hadith. While these studies have advanced the field of hadith authentication, few have explored how ICMA can be employed to reconstruct the substantive meaning of hadith traditions related to justice. Consequently, the intersection between authenticity analysis and the reconstruction of ethical concepts in hadith remains underexplored (Hikmah, Pangestu, & Luthfia, 2023, pp. 99-113). Consequently, a significant research gap remains, particularly regarding the absence of studies examining the hadith *unshur akhaka dhaliman aw madhluman* through the ICMA framework. This study therefore differs from previous scholarship by not only investigating the historical validity of the hadith through Harald Motzki's ICMA approach but also reconstructing the concept of preventive justice embedded within the tradition and exploring its relevance to contemporary social contexts.

Based on the foregoing discussion, this study seeks to examine the concept of justice in the traditions of Prophet Muhammad through the application of Harald Motzki's *Isnād-cum-Matn* Analysis (ICMA) framework. It pursues three primary objectives. First, it aims to investigate the construction and meaning of justice embedded within the textual content (*matn*) of the hadith. Second, it seeks to assess the capacity of Motzki's ICMA approach to evaluate the authenticity of both the transmission chains (*isnād*) and the textual content (*matn*) of the tradition. Third, it explores the relevance of

the reconstructed understanding of justice derived from the hadith to contemporary social and legal dynamics.

This study is significant in three principal respects. First, from a theoretical perspective, it contributes to the advancement of hadith scholarship by expanding the discourse on the concept of justice in prophetic traditions through a historical approach that focuses not only on their normative dimensions but also on the processes of transmission and meaning formation. Second, from a methodological perspective, the study demonstrates the relevance and analytical potential of Harald Motzki's *Isnād-cum-Matn Analysis* (ICMA) in integrating *isnād* and *matn* analyses to assess the authenticity of hadith traditions while simultaneously reconstructing their historical meanings. Third, from a practical perspective, the findings are expected to provide an ethical foundation for strengthening a culture of justice, social responsibility, and the prevention of various forms of oppression within society. Accordingly, this study not only enriches the field of contemporary hadith studies but also highlights the enduring relevance of prophetic values in addressing the diverse social challenges of the modern era.

Discussion

The Concept of Justice in the Traditions of Prophet Muhammad

In the hadith “*unshur akhaka dhaliman aw madhluman*” (support your brother whether he is an oppressor or the oppressed), justice is understood not merely as the restoration of rights to those who have suffered injustice but also as an effort to prevent perpetrators from engaging in oppressive acts. This understanding suggests that justice in the hadith encompasses a preventive dimension aimed at preserving social order and averting broader forms of harm. This finding is consistent with Karimullah's argument that justice in Islam is concerned not only with the enforcement of rights but also with the social responsibility to prevent injustice (Karimullah, 2023, pp. 77-91). Similarly, Kamali maintains that the Islamic principle of justice is oriented toward the achievement of social equilibrium, the protection of human dignity, and the promotion of the common good. This perspective resonates with the Prophetic teaching of helping both the oppressed and the oppressor, where justice is understood not only as the restoration of rights but also as the prevention of wrongdoing and the preservation of social harmony

(Kamali, 2015, pp. 95-99). Accordingly, this hadith represents not only a protective form of justice directed toward victims but also a preventive conception of justice that requires active societal engagement in restraining and preventing acts of oppression.

A. The Transmission of the Hadith via the Chain of Jabir ibn Abdullah

1. The Hadith Narrated in *Shahih Muslim* No. 4681

For direct quotations and Arabic texts, use single spacing and indent the paragraph.

صحيح مسلم ٤٦٨١ : حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ اقْتَتَلَ غُلَامَانِ غُلَامٌ مِنَ الْمُهَاجِرِينَ وَغُلَامٌ مِنَ الْأَنْصَارِ فَنَادَى الْمُهَاجِرُ أَوْ الْمُهَاجِرُونَ يَا لِّلْمُهَاجِرِينَ وَنَادَى الْأَنْصَارِيُّ يَا لِّلْأَنْصَارِ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا هَذَا دَعَا أَهْلَ الْجَاهِلِيَّةِ قَالُوا لَا يَا رَسُولَ اللَّهِ إِلَّا أَنَّ غُلَامَيْنِ اقْتَتَلَا فَكَسَعَ أَحَدُهُمَا الْآخَرَ قَالَ فَلَا بَأْسَ وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا إِنْ كَانَ ظَالِمًا فَلْيَنْهَهُ فَإِنَّهُ لَهُ نَصْرٌ وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ

Shahih Muslim 4681: It was narrated to us [by Ahmad bin ‘Abdullah bin Yunus]: It was narrated to us [by Zuhair]: It was narrated to us [by Abu Az-Zubair] from [Jabir], who said: “One day, two young men were fighting, one from the Muhajirin and the other from the Ansar. The young man from the Muhajirin shouted: ‘O people of the Muhajirin, (defend me!)’ The young man from the Ansar also shouted: ‘O people of the Ansar, (defend me!)’ Upon hearing this, the Messenger of Allah, may Allah’s peace and blessings be upon him, came out and asked: ‘What is this? Is this not a call from the days of ignorance?’ The people replied: ‘No, O Messenger of Allah. In fact, there were two young men fighting; one was pushing the other.’ Then the Messenger of Allah said: ‘Very well. Let a person help his fellow Muslim brother who is committing injustice or who is being wronged. If he is committing an injustice, then prevent him from doing so, and that is helping him. And if he is being wronged, then help him!’ (Al-Hajjāj, 2005, pp. 431–432).

2. Musnad Ahmad no. 13943

مسند أحمد ١٣٩٤٣: حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو النَّضْرِ قَالَا حَدَّثَنَا زُهَيْرٌ أَخْبَرَنَا أَبُو الزُّبَيْرِ حَدَّثَنَا جَابِرٌ قَالَ اقْتَتَلَ غُلَامَانِ غُلَامٌ مِنَ الْمُهَاجِرِينَ وَغُلَامٌ مِنَ الْأَنْصَارِ فَقَالَ الْمُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ وَقَالَ الْأَنْصَارِيُّ يَا لَلْأَنْصَارِ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَدْعَوِ الْجَاهِلِيَّةَ فَقَالُوا لَا وَاللَّهِ إِلَّا أَنْ غُلَامَيْنِ كَسَعَ أَحَدُهُمَا الْآخَرَ فَقَالَ لَا بَأْسَ لِيَنْصُرَ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا فَإِنْ كَانَ ظَالِمًا فَلْيَنْصُرْهُ فَإِنَّهُ لَهُ نَصْرَةٌ وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ

Musnad Ahmad 13943: [Yahya bin 'Adam] and [Abu An-Nadlr] told us: [Zuhair] told us: [Abu Az Zubair] told us: [Jabir] said: There were two men quarrelling, one from the Ansar and one from the Muhajirin, so the Muhajirin man said: 'O Muhajirin!' whilst the Ansar man said: 'O Ansar!' Then the Messenger of Allah, may Allah's blessings and peace be upon him, came out and said: 'Are you still clinging to the pride of the Jahiliyyah?' They said: 'By Allah, no. It was just two men; one bumped into the other.' So the Messenger of Allah, may Allah's blessings and peace be upon him, said: 'It does not matter. Let a man help his brother, whether he is the oppressor or the oppressed; let him prevent the oppressor, for indeed that is a help to him, and let him help the oppressed (protect him)' (Ḥanbal, 1998, pp. 346–347).

3. Sunan Ad-Darimi no. 2635

سنن الدارمي ٢٦٣٥: حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيَنْصُرَ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا فَإِنْ كَانَ ظَالِمًا فَلْيَنْصُرْهُ فَإِنَّهُ لَهُ نَصْرَةٌ وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ

Sunan Darimi 2635: [Abu Nu'man] narrated to us, [Zuhair] narrated to us, from [Abu Az-Zubair], from [Jabir], that the Messenger of Allah, may Allah's peace and blessings be upon him, said: "Let a person help his brother, whether he is the oppressor or the oppressed. If he is the one committing the injustice, then he should be prevented, for that is a way of helping him. And if he is the one being wronged, then he should be helped" (Al-Dārimī, 1996, p. 431).

B. The Transmission of the Hadith via the Chain of Anas ibn Malik

1. In the hadith narrated by Shahih Bukhori, no. 4681

صحيح البخاري ٢٢٦٤: حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قَالُوا يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ تَأْخُذُ فَوْقَ يَدَيْهِ

Shahih al-Bukhari 2264: [Musaddad] narrated to us, [Mu'tamir] narrated to us, from [Humaid], from Anas, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: "Help your brother who is committing injustice and the one who is being wronged." They asked: "O Messenger of Allah, we understand that we should help the one who is wronged, but how should we help the one who is committing injustice?" He said: "Hold his hand (to prevent him from committing injustice) (Al-Bukhārī, 2008, pp. 468–469).

2. Sunan At-Tirmidzi no. 2181

سنن الترمذي ٢١٨١: حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُكْتَبُ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنَا حُمَيْدُ الطَّوِيلُ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا قُلْنَا يَا رَسُولَ اللَّهِ نَصْرُتُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا قَالَ تَكْفُهُ عَنِ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ قَالَ وَفِي الْبَابِ عَنْ عَائِشَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Sunan Tirmidhi 2181: It was narrated to us by [Muhammad bin Hatim Al-Muktib], who narrated to us by [Muhammad bin Abdullah Al-Anshari], who narrated to us by [Humaid Ath-Thawil], from [Anas], from the Prophet, peace and blessings be upon him, who said: "Help your brother who is committing injustice and who is being treated unjustly." We said: 'O Messenger of Allah, I help him when he is wronged, but how do I help him when he is the one committing wrongdoing?' He replied: 'You prevent him from committing wrongdoing; that is your help for him.' Abu Isa said: There is a similar hadith on this subject from 'Aishah. Abu Isa said: This hadith is hasan Shahih (Al-Tirmidī, 1998, pp. 471–472).

C. The Transmission of the Hadith via Aishah

In addition to the transmission routes narrated by Jabir ibn 'Abdullah and Anas ibn Malik, the substance of the hadith concerning the obligation to prevent oppression is further reinforced by several parallel narrations transmitted from other Companions, including 'Aishah (may Allah be pleased with her). Although these

narrations do not always employ the exact wording, “Support your brother whether he is an oppressor or the oppressed,” they convey a comparable normative message, namely the prohibition of harmful conduct and the obligation to uphold social justice. The existence of these supporting narrations indicates that the principle of preventing injustice constitutes a recurring ethical theme within the Prophetic tradition and forms an integral component of the Islamic conception of justice.

From the perspective of *Isnād-cum-Matn* Analysis (ICMA), the presence of semantically related hadiths transmitted through ‘Aishah line of transmission suggests that the ethical principle of opposing injustice was widely disseminated among different communities of the Prophet’s Companions. This evidence not only strengthens the reconstruction of the hadith’s meaning but also demonstrates the continuity and consistency of the Prophet’s teachings concerning justice, the prevention of oppression, and the protection of individuals from harm.

D. The Transmission of the Hadith via the Chain of Abu Hurairah

Another hadith conveying a similar meaning is also found in the chain of transmission of Abu Hurairah (may Allah be pleased with him), as narrated in *Shahih al-Bukhari* and *Shahih Muslim* with the following wording:

صحيح البخاري ٢٢٦٢: حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

Shahih al-Bukhari 2262: [Yahya ibn Bukair] narrated to us, [Al-Laith] narrated to us, from [‘Uqail], from [Ibn Shihab], that [Salim] reported that ‘Abdullah bin ‘Umar, may Allah be pleased with them both, reported that the Messenger of Allah, peace and blessings be upon him, said: “A Muslim is a brother to another Muslim; he does not wrong him nor does he leave him to be wronged. Whoever helps his brother in his need, Allah will help him in his need. Whoever relieves a Muslim of one hardship, Allah will relieve him of one hardship on the Day of Judgement. And whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Judgement” (Al-Bukhārī, 2008, pp. 467–468.).

This narration further reinforces the fundamental principle of the hadith concerning the obligation to uphold social justice and reject all forms of oppression in relationships among Muslims. From the perspective of *Isnād-cum-Matn* Analysis (ICMA), the transmission route of Abu Hurairah functions as a *shahid ma'nawi* (corroborative narration in meaning) that strengthens the substantive message of the hadith regarding mutual assistance and solidarity. Although its wording differs from the hadith “*Support your brother whether he is an oppressor or the oppressed*,” its core teaching remains consistent in emphasizing that solidarity in Islam must be grounded in the principles of justice, the protection of victims of oppression, and the prevention of unjust and harmful conduct.

E. The Transmission of the Hadith via the Chain of Abdullah ibn Umar

Other similar narrations have also been transmitted via the chain of Abdullah ibn Umar ra. which emphasise the prohibition against aiding acts of oppression and injustice. One such narration states that anyone who aids injustice to the extent of undermining the truth will be deprived of the protection of Allah and His Messenger. This narration demonstrates that Islam rejects all forms of solidarity founded upon acts of oppression and violations of justice.

From the perspective of *Isnād-cum-Matn* Analysis (ICMA), the chain of transmission attributed to Abdullah ibn Umar reinforces the interpretation of the main hadith that assistance to one's brother must not take the form of support for injustice. On the contrary, true assistance lies in preventing acts of oppression and upholding the principle of social justice in society.

In the hadith narrated by Muslim, no. 4681, and in the Musnad of Ahmad, no. 13943, the Prophet Muhammad emphasised the concept of justice by rejecting all forms of group fanaticism (*da'wa al-jahiliyyah*) inherited from the pre-Islamic era, such as when two young men from the Muhajirin and the Ansar fought and called upon their respective groups for support. The Prophet's criticism indicates that justice in Islam must not be subject to social, ethnic, or group identities, but must be grounded in the principle of objectivity (Wahab, Asni, & Ridwan, 2021, pp. 32-46). This principle is reinforced and elaborated upon in other hadiths such as *Shahih al-Bukhari* no. 2264, *Sunan al-Tirmidhi*

no. 2181, and *Sunan al-Darimi* no. 2635, which emphasise that assistance to fellow Muslims must be guided by truth, not blind loyalty.

The Theory of Isnād-cum-Matn Analysis

Isnād-cum-Matn Analysis (ICMA) is a methodological approach developed by Harald Motzki to reconstruct the transmission history of hadith through an integrated examination of both *isnād* and *matn*. Unlike traditional hadith criticism, which primarily emphasizes the continuity of transmission and the evaluation of narrators through the principles of *al-jarh wa al-ta'dil*, ICMA systematically combines the analysis of transmission chains with a comparative study of textual variants. By identifying common links and examining the correlation between *isnād* and *matn* variations, this approach treats both elements as a unified body of historical evidence that complement one another in tracing the development of a particular tradition. Rather than relying on a priori assumptions of either authenticity or fabrication, ICMA seeks to assess the historical plausibility of hadith traditions on the basis of empirical data derived from the transmission process itself (Motzki et al., 2010, pp. 50–52) (Motzki, 2000, pp. 211–212).

One of the key concepts in ICMA is the ‘common link’, namely the narrator who serves as the meeting point of various chains of transmission for a hadith. According to Motzki, the existence of a common link cannot automatically be interpreted as indicating the creator of the hadith, as some Orientalists have assumed, but must be analysed in conjunction with variations in the text and patterns of transmission. By comparing the relationship between *sanad* and *matn*, ICMA enables researchers to identify the core tradition, trace the development of hadith redaction, and assess the historical probability of a narration in a more systematic manner. Therefore, this method is viewed as a bridge between the classical tradition of hadith criticism and modern historical approaches, as it does not proceed from an a priori stance of accepting or rejecting hadiths, but rather from an empirical analysis of the available transmission data. In this study, ICMA is used to trace the authenticity and development of the transmission of the hadith element “*unshur akhaka zhaliman aw madhluman*”, whilst reconstructing the concept of justice contained therein based on the correlation between *Isnād* and *matn*.

According to Harald Motzki, *Isnād-cum-Matn Analysis* (ICMA) is carried out through several interrelated stages, namely the collection of all hadiths with the same meaning, the compilation of a *sanad* chart, *sanad* analysis, *matn* analysis, an integrated comparison between the *sanad* and the *matn*, and the drawing of conclusions regarding the level of authenticity of the hadith (Mufid, Sattar, & Rifai, 2023, pp. 15-29). Unlike classical hadith criticism, which generally focuses on evaluating the credibility of narrators, ICMA links *sanad* and *matn* data simultaneously to reconstruct the history of hadith transmission.

In this study, these stages were applied to the hadith concerning the phrase “*unshur akhaka dhaliman aw madhluman*” by compiling various narrations found in *Shahih al-Bukhari* no. 2264, *Shahih Muslim* no. 4681, *Sunan al-Tirmidhi* no. 2181, *Musnad Ahmad* no. 13943, and *Sunan al-Darimi* no. 2635. Once all the narrations had been collected, a *sanad* chart was drawn up to identify the relationships between the narrators and the position of the common link within the hadith transmission network. An analysis of the *Isnād* was then conducted to assess the continuity of the chain of transmission, whilst the analysis of the *matn* focused on comparing the textual variations appearing in each narration. The results of the comparison showed that although there were differences in wording, all narrations maintained the same substance, namely the obligation to assist the oppressed and to prevent the perpetrator of oppression from their actions. From the ICMA perspective, this consistency between the *sanad* and the *matn* indicates the existence of a relatively stable core tradition, thereby strengthening the historical probability of the hadith and serving as a basis for reconstructing the concept of preventive justice contained within it. The results of the comparison show that although there are differences in wording, all the narrations retain the same substance.

Analysis of the Application of the Isnād-cum-Matn Analysis (ICMA) Theory to Hadiths on Justice

A. Compiling All Variants of the Hadith Along with Their Chains of Transmission

The hadith concerning the conflict between the Emigrants and the Helpers was narrated by Jabir ibn Abd Allah through several transmission routes, one of which is preserved in *Sahih Muslim* no. 4681 through the chain: Ahmad ibn Abd Allah ibn Yunus

→ Zuhayr ibn Muawiyah → Abu al-Zubayr al-Makki → Jabir ibn Abd Allah. From the perspective of isnad criticism, Ahmad ibn Abd Allah ibn Yunus and Zuhayr ibn Muawiyah are widely regarded as reliable transmitters in the classical biographical literature on narrators. Abu al-Zubayr al-Makki was also generally considered trustworthy, although some scholars noted his practice of concealment in transmission. Nevertheless, the inclusion of this report in *Sahih Muslim*, whose compiler applied stringent criteria in evaluating narrators and establishing direct transmission, strengthens confidence in the continuity and authenticity of this chain. The presence of corroborating reports through parallel transmission routes further reinforces the historical reliability of the tradition (Al-Ḥajjāj, 2005, pp. 431–432) (Al-Nawawī, 1994, pp. 145–147) (Al-‘Asqalani, 1995, p. 445). Therefore, the validity of his narration needs to be tested through the form of transmission used as well as support from other chains of narration.

In *Sahih Muslim*, Abu al-Zubayr is recognized as one of the principal transmitters from Jabir ibn Abd Allah, and the same tradition is preserved through parallel routes in *Musnad Ahmad* no. 13943 and *Sunan al-Darimi* no. 2635 with only minor textual variations. From the perspective of Isnad-cum-Matn Analysis (ICMA), the presence of multiple transmission routes that preserve a stable substantive message while exhibiting limited variations in wording constitutes important evidence for assessing a tradition's historical plausibility. The consistency between isnad and matn across these parallel reports suggests that the transmission process maintained the core teaching of the hadith despite differences in narrative formulation. Consequently, conclusions regarding the validity of the chain of transmission are derived not solely from the credibility of individual transmitters as established in the biographical literature on narrators, but also from the corroborative function of supporting transmissions and corroborative reports, as well as the observed stability of the text across independent transmission routes (Motzki et al., 2010, pp. 50–52).

The text of the hadith in Muslim's narration no. 4681 recounts a conflict between two young men from the Muhajirin and Anshar groups, which culminated in a call for group solidarity (*da'wa al-jahiliyyah*). From the ICMA perspective, this context is significant as it illustrates the social backdrop against which the hadith emerged, namely the Prophet's (peace be upon him) efforts to defuse the potential for identity-based conflict that still lingered within the early Muslim community. A comparative analysis of

the *matn* in the narrations of Muslim, Ahmad, al-Darimi, al-Bukhari, and al-Tirmidzi reveals consistency in the core message (core tradition), namely the obligation to assist both the oppressor and the oppressed. Although there are editorial variations, all the narrations retain the meaning that assistance to the perpetrator of oppression is realised by preventing them from committing oppressive acts, whilst assistance to the victim is carried out by defending their rights. Within the framework of ICMA, the consistency of the text across various chains of transmission indicates that this message has been an integral part of the tradition of transmission since the early period of Islam (Motzki et al., 2010, pp. 50-52) (Kamali, 2015, pp. 95-99). Therefore, this hadith not only reflects normative moral teachings but also records the historical transformation from tribal solidarity towards solidarity grounded in justice. Thus, justice in this hadith is reconstructed not as favouritism towards a particular group, but as a commitment to preventing injustice and upholding rights objectively (Al-Nawawī, 1994, pp. 145-146).

Further support for Muslim's transmission is found in *Musnad Ahmad* no. 13943. Ahmad ibn Hanbal narrated this tradition through Yahya ibn Adam and Abu al-Nadr, from Zuhayr ibn Muawiyah, from Abu al-Zubayr al-Makki, from Jabir ibn Abd Allah. Although the upper part of the chain differs from that of *Sahih Muslim*, both reports converge at the level of Zuhayr ibn Muawiyah, Abu al-Zubayr, and Jabir ibn Abd Allah. This convergence functions as a form of corroborative transmission, providing important support for Muslim's narration. From the perspective of Isnad-cum-Matn Analysis (ICMA), the preservation of the same substantive message through closely related transmission routes enhances the historical plausibility of the tradition and reduces the likelihood that the report resulted from isolated transmission errors or individual fabrication. The presence of parallel narrations is particularly significant in light of scholarly discussions concerning Abu al-Zubayr's tendency toward concealment in transmission, as such corroboration strengthens confidence in the reliability of the transmission process (Hanbal, 1998, pp. 346-347).

In terms of text, the narration in *Musnad Ahmad* has the same substance as the narration in *Sahih Muslim*, although there are minor differences in wording, such as the use of the terms “*nasr*” and “*nusrah*”. These differences in wording do not affect the core meaning of the hadith, but rather reflect variations in expression in conveying the same normative message. This similarity in substance demonstrates the stability of the hadith's

message across various chains of transmission, as well as the consistency of Islamic teachings regarding the prohibition of tribal fanaticism.

Another supporting transmission of this tradition is found in *Sunan al-Darimi*, no. 2635, through the chain: al-Darimi → Abu Nuaym al-Fadl ibn Dukayn → Zuhayr ibn Muawiyah → Abu al-Zubayr al-Makki → Jabir ibn Abd Allah. Abu Nuaym is widely recognised in the classical biographical literature on narrators as a trustworthy and reliable transmitter, and his narration provides additional corroboration for the transmission of Zuhayr from Abu al-Zubayr. Unlike the reports preserved in *Sahih Muslim* and *Musnad Ahmad*, the version recorded by al-Darimi contains only the Prophetic statement without the introductory account of the conflict between the young men of the Emigrants and the Helpers. From the perspective of Isnad-cum-Matn Analysis (ICMA), this difference may be understood as an instance of abridged transmission rather than textual contradiction. Although the narrative context is omitted, the core teaching of the hadith remains unchanged: assisting the oppressor is realised by restraining them from injustice, while assisting the oppressed entails defending their rights. The preservation of this substantive message across related transmission routes strengthens the historical plausibility of the tradition and illustrates the stability of its core teaching within the early hadith transmission process (Al-Dārimī, 1996, p. 431).

Based on all these chains of transmission, it can be concluded that the narration from Jabir ibn Abd Allah possesses a strong and consistent isnad through a chain of trustworthy transmitters, namely Zuhayr ← Abu al-Zubayr ← Jabir. The most complete and contextual versions are found in *Sahih Muslim* and *Musnad Ahmad*, as they preserve the occasion of the hadith's utterance, which explicitly explains the Prophet's prohibition of tribal fanaticism in Islam.

In addition to Jabir's narration, the hadith concerning the obligation to assist both the oppressor and the oppressed is also transmitted through the Companion Anas ibn Malik in a more concise form centred on a question-and-answer dialogue. The most widely accepted version is preserved in *Sahih al-Bukhari* no. 2264 through the chain: al-Bukhari → Musaddad → Mutamir ibn Sulayman → Humayd al-Tawil → Anas ibn Malik. Classical biographical authorities regarded all transmitters in this chain as trustworthy, and the inclusion of this report in *Sahih al-Bukhari* further attests to its high degree of

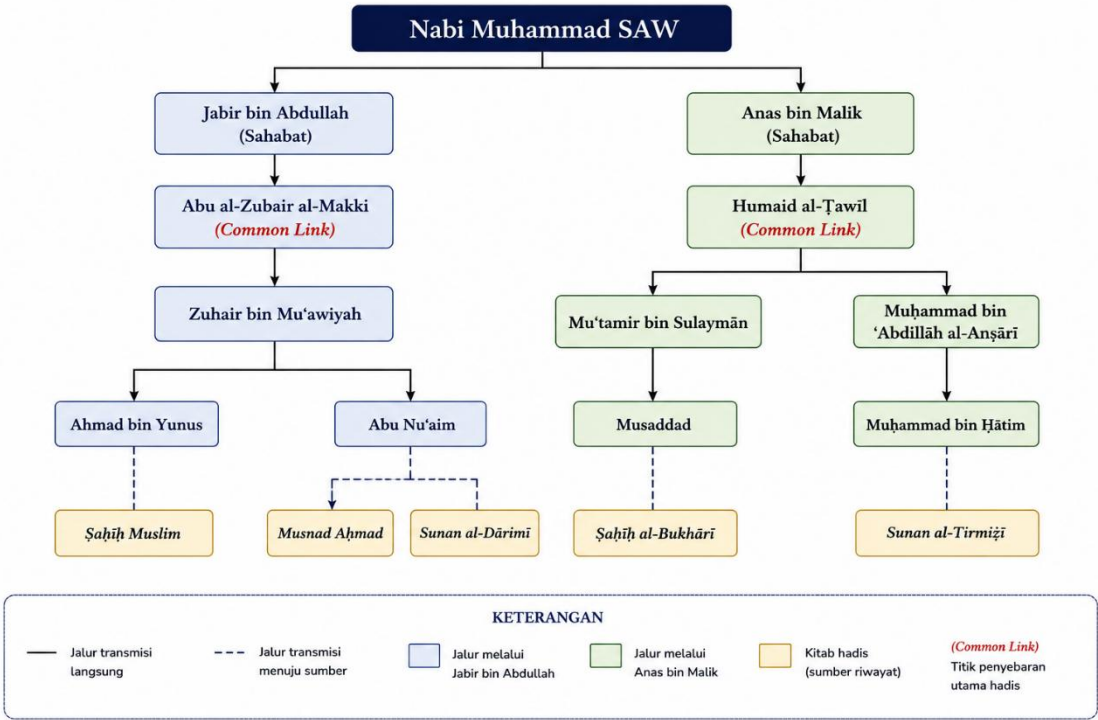
reliability. From the perspective of Isnad-cum-Matn Analysis (ICMA), the tradition of Anas complements that of Jabir by preserving the same substantive teaching through a different transmission route and narrative structure. Whereas Jabir's version provides the historical context of the conflict between the Emigrants and the Helpers, the narration of Anas emphasises the normative principle that assisting an oppressor is realised by restraining them from injustice. The convergence of these independent yet complementary reports strengthens the historical plausibility of the tradition and reinforces the consistency of its ethical message (Al-Bukhārī, 2008, pp. 468-469).

The text of the hadith in al-Bukhari's narration contains the words of the Prophet Muhammad: "Help your brother, whether he is the oppressor or the oppressed." This statement then prompted questions from the Companions regarding the nature of assistance to be given to the oppressor. The Prophet replied briefly and firmly: "Hold his hand," that is, by preventing him from committing oppression. This wording emphasises that preventing wrongdoing is a substantive form of assistance, not a justification for wrongful acts (Al-Nawawī, 1994, pp. 145-146).

Support for al-Bukhari's narration is found in *Sunan al-Tirmidhi*, no. 2181. Al-Tirmidhi transmitted this hadith through the chain: Muhammad ibn Hatim → Muhammad ibn Abd Allah al-Ansari → Humayd al-Tawil → Anas ibn Malik. Muhammad ibn Abd Allah al-Ansari is generally regarded as truthful and reliable, and therefore this chain is, in its own right, of *hasan* status. However, al-Tirmidhi classified this hadith as *hasan sahih*, indicating the existence of supporting transmission routes from other narrations, including those transmitted through the Companion Jabir ibn Abd Allah (Al-Tirmidī, 1998, pp. 471–472).

Overall, the transmissions from Jabir ibn Abd Allah and Anas ibn Malik demonstrate both consistency of meaning and strong evidentiary value regarding the obligation to assist the oppressor and the oppressed. Although these reports do not attain the level of *mutawatir*, they may be classified as widely transmitted solitary reports due to their numerous mutually reinforcing chains. The diversity of the isnads and the stability of the *matn* affirm the authority of this hadith as a foundation of Islamic social ethics that rejects oppression and group fanaticism.

Creating a chain of transmission diagram: drawing up a diagram or chart of the chain of transmission (sanad) for each hadith collected



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Sulaiman and Muhammad bin ‘Abdillah al-Anshari until it was documented in the collections of al-Bukhari and al-Tirmidzi.

From the perspective of *Isnād-cum-Matn* Analysis (ICMA), Abu al-Zubair and Humaid al-Tawil can be identified as a common link, that is, a narrator who served as the focal point for the transmission of hadith to subsequent generations. According to (Motzki, 2002, pp. 119-121), the identification of a common link serves to reconstruct the history of hadith transmission and trace the main points of dissemination of a particular narration. Unlike Juynboll, who tends to regard the common link as the origin of the hadith’s emergence, Motzki views it as a historical indicator that must be analysed alongside the *sanad* and *matn* data (Baihaqqi et al., 2024, pp. 269-288).

Further analysis shows that although the two chains developed independently, all the narrations retain the same substance of the text, namely the obligation to assist those who have been wronged and to prevent the perpetrators of injustice from their actions. The consistency between the chains of transmission and the text indicates the existence of a relatively stable core tradition. Consequently, this chain of transmission serves not only to visualise the transmission routes but also forms the basis for the historical reconstruction of the hadith and strengthens the argument regarding the authenticity of the concept of preventive justice contained therein.

B. Analysis of the *Isnād* (external criticism)

The hadith “*unshur akhaka dhaliman aw madhluman*” is transmitted via two chains of narration from the principal Companions, namely Jabir ibn ‘Abdillah and Anas ibn Malik. Jabir’s chain is found in Sahih Muslim no. 4681, Musnad Ahmad no. 13943, and Sunan al-Darimi no. 2635 via the chain Abu al-Zubair al-Makki ← Jabir bin ‘Abdillah. Meanwhile, the chain of Anas is recorded in Sahih al-Bukhari no. 2264 and Sunan al-Tirmidhi no. 2181 via Humaid al-Tawil ← Anas bin Malik. The existence of these two independent chains indicates that the hadith was transmitted across more than one circle of narrators and mutually corroborated through the mechanisms of *mutaba‘at* and *shawahid* (Al-Bukhārī, 2008, pp. 468–469.) (Al-Ḥajjāj, 2005, pp. 431-432.).

From the perspective of *rijāl* criticism, the majority of transmitters in both transmission routes are regarded as trustworthy by classical hadith authorities. Particular attention should be given to Abū al-Zubayr al-Makkī, whom Ibn Ḥajar described as

"*ṣadūq illā annahu yudallis*" (truthful, although he practised *tadlīs*) (Al-'Asqalani, 2004, p. 624). Nevertheless, his narrations from Jābir ibn 'Abd Allāh have generally been accepted by hadith scholars, especially in light of their inclusion in *Ṣaḥīḥ Muslim*, the existence of corroborating reports through parallel transmission routes, and the consistency of the transmitted *matn* (Al-'Asqalani, 1995, pp. 445-447). As for Ḥumayd al-Ṭawīl, Mu'tamir ibn Sulaymān, Zuhayr ibn Mu'āwiyah, Musaddad, and the other transmitters involved in these chains, they were recognised by the classical *rijāl* authorities as reliable narrators and were extensively relied upon by the compilers of the major hadith collections (Al-'Asqalani, 2004, p. 181). Within the framework of Isnād-cum-Matn Analysis (ICMA), this convergence between the credibility of individual transmitters and the stability of the *matn* across independent transmission routes further strengthens the historical plausibility of the tradition..

From the perspective of Isnād-cum-Matn Analysis (ICMA), Abū al-Zubayr al-Makkī and Ḥumayd al-Ṭawīl may be identified as common links within the transmission networks of this particular tradition, serving as pivotal transmitters through whom the hadith was disseminated to subsequent generations (Motzki, 2002, pp. 119-121). Although the transmission routes developed through different networks of narrators, all of the reports preserve the same substantive message, namely the obligation to assist the oppressed and to restrain those who commit injustice from persisting in their wrongdoing. From the perspective of ICMA, this correlation between *isnād* patterns and the stability of the *matn* suggests the existence of a relatively stable core tradition within the early transmission process and strengthens the historical plausibility of the tradition (Motzki et al., 2010, pp. 50-52).

Based on these findings, this hadith has a strong chain of transmission and is supported by several mutually corroborating chains of narration. The existence of two chains from key Companions, coupled with supporting narrations from other Companions, demonstrates that this hadith possesses a high degree of authenticity and can serve as a basis for reconstructing the concept of preventive justice in Islam.

C. Textual analysis (internal criticism)

Analysis of the text reveals that all versions of the hadith "*unshur akhaka dholiman aw madhluman*" share a consistent substance, despite being transmitted

through different formulations. The narration of Jabir bin ‘Abdillah in Sahih Muslim, Musnad Ahmad, and Sunan al-Darimi contains a historical context of conflict between the Muhajirin and the Ansar, accompanied by group fanaticism (*da‘wa al-jahiliyyah*). Meanwhile, the narration of Anas bin Malik in Sahih al-Bukhari and Sunan al-Tirmidzi presents the normative message of the hadith more concisely. These differences do not indicate a contradiction, but rather complement one another in explaining the context and purpose of the hadith (Al-Nawawī, 1994, pp. 145-146) (Al-Asqalani, 1997, pp. 97-99).

From the perspective of justice, this hadith rejects all forms of partiality based on group identity, ethnicity, or social proximity. The Prophet’s condemnation of “*da‘wa al-jahiliyyah*” indicates that justice must be upheld on the basis of objectivity and truth, not primordial loyalties. Thus, this hadith reconstructs the concept of social solidarity from one originally based on group fanaticism into a solidarity grounded in the values of justice and moral responsibility (Kamali, 2008, pp. 169-173) (Kamali, 2015, pp. 95-99).

The hadith presents justice as both corrective and preventive. Helping the oppressed entails defending their rights, while helping the oppressor means preventing them from committing injustice. Variations in wording among the narrations of Aisha, Abu Hurairah, and Abd Allah ibn Umar do not signify contradictions, but rather reflect diverse narrative forms that preserve the same substantive teaching. From the perspective of *Isnad-cum-Matn* Analysis (ICMA), this consistency amidst textual variation indicates the stability of the hadith's core message.

Overall, the concept of assistance in Islam is grounded not in unconditional group loyalty but in the commitment to truth and justice. Consequently, the hadith embodies three interrelated dimensions of justice: corrective justice through the protection of victims, preventive justice through restraining perpetrators, and social justice through the rejection of group fanaticism. The preservation of these themes across multiple transmission routes further strengthens the historical authenticity of the Prophet's teaching.

A comprehensive comparison of the *Isnād* and *matn* reveals that the hadith “*unshur akhaka dhaliman aw madhluman*” was transmitted through several chains of Companions, notably Jabir ibn Abdullah and Anas ibn Malik, which were subsequently

corroborated by the narrations of Aisha, Abu Hurairah, and Abdullah ibn Umar. From the perspective of Isnād-cum-Matn Analysis (ICMA), the diversity of these chains indicates both the independence of transmission and the consistency of the matn's substance. According to Motzki consistency of substance across different chains of transmission is a key indicator in reconstructing the history of hadith transmission and assessing its historical probability (Motzki et al., 2010, pp. 50-52) (Motzki, 2000, pp. 211-212). Although there are editorial variations and differences in the context of transmission, all the narrations retain the same core message, namely the obligation to help the oppressed and to prevent the perpetrator from committing acts of oppression.

The consistency of substance amidst the diversity of chains of transmission and text indicates the existence of a stable core tradition within the process of hadith transmission (Kurniawan, 2021, pp. 100-115). The variations that emerge do not indicate contradictions, but rather enrich our understanding of the context and application of the Prophet's teachings. The chain of Jabir provides an explanation regarding the prohibition of group fanaticism (*'ashabiyyah*), whilst the chain of Anas emphasises the universal principle of the obligation to prevent injustice. Thus, each narration functions as a *shawahid* that mutually reinforces and strengthens the historical credibility of the hadith.

Based on this analysis, this hadith possesses a high degree of authenticity as it is supported by various independent chains of transmission that are consistent in substance. This finding also indicates that the concept of justice in the hadith is not limited to defending victims, but encompasses an active duty to prevent the occurrence of injustice. Consequently, the justice established by this hadith is both preventive and corrective in nature, making it relevant as an ethical foundation for building a just and civilised society.

D. Drawing conclusions: Determining the authenticity of a hadith (whether it is *sahih*, *hasan* or *da'if*)

Based on an analysis of the *Isnād* and *matn* using the Isnād-cum-Matn Analysis (ICMA) approach, the hadith "*unshur akhaka dhaliman aw madhluman*" has a high degree of authenticity. The narrations found in Sahih Muslim, Sahih al-Bukhari, Sunan al-Tirmidhi, Musnad Ahmad, and Sunan al-Darimi demonstrate a continuous (*muttashil*) chain of transmission, with the majority of narrators being of trustworthy (*tsiqat*) status. Although there is discussion regarding an element of *tadlis* concerning

Abu al-Zubair al-Makki, the existence of supporting chains (*mutaba'at and shawahid*) as well as the acceptance of this hadith by the imams of hadith strengthens the validity of its transmission.

From the perspective of the text, all the traditions demonstrate consistency in substance despite editorial variations. These differences do not give rise to contradictions, but rather complement one another in explaining the context and meaning of the hadith. From the ICMA perspective, the stability of substance across various chains of transmission indicates the existence of a strong core tradition and increases the historical probability that the teaching originated from the Prophet Muhammad (Al-Ḥajjāj, 2005, pp. 431-432) (Al-Nawawī, 1994, pp. 145-146) (Motzki et al., 2010, pp. 50-52).

This finding demonstrates that the concept of justice in the hadith is not only oriented towards protecting the wronged party, but also encompasses the obligation to prevent the perpetrator from committing acts of injustice. Thus, this hadith represents three dimensions of justice simultaneously, namely corrective justice, preventive justice, and social justice. This finding aligns with Kamali's view that justice in Islam serves not only to restore violated rights but also to safeguard the public interest and prevent social harm (Kamali, 2008, pp. 169-173). Furthermore, this hadith demonstrates that social justice cannot be separated from the collective responsibility to prevent injustice and uphold the truth (Junaidi et al., 2023, pp. 65-75). The consistency of this message across various chains of transmission further strengthens the historical credibility of the hadith whilst highlighting its relevance as an ethical foundation for building a just and civilised social life.

Reconstructing the Meaning of the Hadith through the Isnād-cum-Matn Analysis (ICMA) Approach

The application of the Isnād-cum-Matn Analysis (ICMA) approach to the hadith "*unshur akhaka dhaliman aw madhluman*" demonstrates that its central message extends beyond a general injunction to support fellow Muslims. Rather, the hadith reconstructs the notion of justice by redefining assistance to the oppressor as the obligation to restrain them from committing injustice. The consistency of this substantive meaning across various transmission routes indicates the existence of a stable core tradition and provides

a strong historical basis for understanding the hadith as a normative source of Islamic social ethics. Consequently, the hadith cannot be interpreted as legitimising blind solidarity or group fanaticism, but instead as directing social loyalty towards truth, justice, and the common good.

The reconstruction of meaning derived from the ICMA approach further reveals that the concept of justice embedded in the hadith encompasses three interrelated dimensions. First, corrective justice is manifested through the protection of victims and the restoration of violated rights. Second, preventive justice is realised through efforts to restrain perpetrators and prevent the continuation of oppressive actions. Third, social justice is reflected in the rejection of tribal or group-based partisanship that obstructs objectivity and the pursuit of truth. The convergence of these dimensions demonstrates that the Prophetic understanding of justice is not merely punitive, but also ethical and societal in orientation.

The relevance of this conception of justice becomes particularly evident in contemporary social and legal contexts. Modern principles of good governance, accountability, and the rule of law require mechanisms that prevent abuses of power and ensure that loyalty to institutions, political groups, or social communities does not supersede commitment to justice. Within this framework, criticism, correction, and public oversight should not be perceived as acts of hostility, but rather as constructive forms of assistance intended to prevent individuals and institutions from deviating from legal and moral norms. Such an understanding corresponds closely with the principle of *amar ma'ruf nahi munkar*, which in contemporary settings may be expressed through transparency, social control, and active public participation in monitoring the exercise of authority (Junaidi et al., 2023, pp. 65-75).

Moreover, the ethical message of the hadith remains highly relevant to various contemporary challenges, including corruption, abuse of power, discriminatory legal practices, bullying, social violence, and other forms of structural injustice. In these contexts, the Prophetic injunction to assist both the oppressor and the oppressed calls for moral courage to defend victims while simultaneously preventing perpetrators from persisting in harmful conduct. Therefore, the hadith possesses significance not only as a religious norm but also as a moral framework capable of contributing to the development

of a just, accountable, and civilised society. Its enduring relevance demonstrates that Prophetic teachings on justice transcend their original historical setting and continue to provide guidance for addressing contemporary social and legal problems.

Conclusion

In conclusion, the application of Harald Motzki's Isnād-cum-Matn Analysis (ICMA) demonstrates that the hadith "*unshur akhaka dhaliman aw madhluman*" possesses strong historical credibility and a stable core meaning across diverse transmission routes. The study reveals that the Prophetic concept of justice extends beyond the protection of victims to include the prevention of oppression and the rejection of group fanaticism, thereby encompassing corrective, preventive, and social dimensions of justice. These findings contribute theoretically by offering a multidimensional reconstruction of justice in the hadith tradition, methodologically by illustrating the capacity of the ICMA approach to integrate *isnād* and *matn* analysis in assessing authenticity and meaning, and practically by reaffirming the relevance of Prophetic ethics for promoting accountability, the rule of law, and the prevention of abuses of power in contemporary social and legal contexts. Accordingly, this study highlights the continuing significance of hadith as a dynamic source of Islamic social ethics capable of addressing modern challenges of justice and governance.

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