

**THE TRANSMISSION OF HADITHS IN *JAWAHIR AL-QUR'AN WA
DURORUHU* BY AL-GHAZALI**



THESIS

Submitted to Ushuluddin and Humanities Faculty In Patrial Fulfillment of
the requirements For the Degree of S-1 of Islamic Theology
On Al-Quran Science and Interpretation Departement

Submitted By :

FA'IQ FARHAN

NIM: 1504026043

**USHULUDDIN AND HUMANITIES FACULTY
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG**

2022

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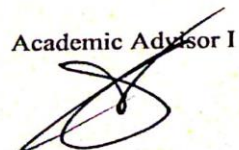
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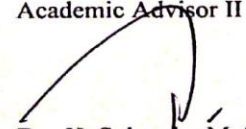
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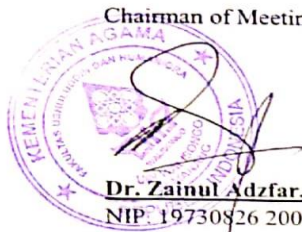

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RATIFICATION

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Therefore, this paper is accepted as one of requirements for fulfilling Bachelor Degree of Ushuluddin and Humanities on Al-Qur'an Science and Interpretation.

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DECLARATION

I certify that this final project is definitely my own work. I am completely responsible for content of this final project. Other writer's opinions or findings included in the final project are quoted or cited in accordance with ethical standards.

Semarang, June 7th, 2022

The Writer,

A handwritten signature in black ink, appearing to read 'Fa'iq Farhan', written over a horizontal line.

Fa'iq Farhan

NIM. 1504026043

MOTTO

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (الأحزاب: 36)¹

It is not fitting for a believer, man or woman, when a matter has been decided by Allah and his Messenger, to have any option about their decision: if anyone disobeys Allah and his messenger, he is indeed on a clearly wrong path. (QS. Al-Ahzab: 36)

¹ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Madinah: King Fahd Printing Complex, 1410 H), p. 1253.

Transliteration

Table of the system of transliteration of Arabic words and names used by
the Institute of Islamic Studies, McGill University.

b=ب	z=ز	f=ف
t=ت	s=س	q=ق
th=ث	sh=ش	k=ك
j=ج	ṣ=ص	l=ل
ḥ=ح	ḍ=ض	m=م
kh=خ	ṭ=ط	n=ن
d=د	ẓ=ظ	h=ه
dh=ذ	‘=ع	w=و
r=ر	gh=غ	y=ي

Short : a = اَ ; i = اِ ; u = اُ

Long : ā = آ ; ī = يَ ; ū = وَ

Doubled : iyy = يَيَ ; uww = وَوَ

Diphthongs : ay = اَيَ ; aw = اَوَ

DEDICATION

The thesis is dedicated to:

My dear parents; Drs. Ahmad Zaenal Abidin and Suharyana, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My beloved Sister (Rofida Rahmadani).

Keep on your study.



My special inspiring girl, Septiana Martia Sari, A.Md.A.B.



My classmates, The Genuine of FUPK, Rifan, Azhar, Dhimas, Hamid, Riduan, Adit, Baihaqi, Arif, Hamid, Alfian, and Faisol. de' Ladies; Dzety, Wawa, Erna, Munaf, Indah, Warda, Rosya, Muza, Ina, Aisyah, Uus, Ika, and Ulya. We have made a history guys.



A big family of FUPK, it is an honor to be part of you.



All of my friends thanks for lovely friendship.

ACKNOWLEDGMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praises and thanks to Allah, who had guided me to finish this thesis. May peace and salutations always be given to Prophet Muhammad, Messenger of Allah, with all respect? I gave title on this paper: “The Transmission of Hadiths in *Jawāhir Al-Qur’ān Wa Duroruhu* By Al-Ghazali”. Submitted to the Faculty of Ushuluddin and Humanity in partial fulfillment of the requirements for the degree of Islamic Theology in Al-Quran Science and Interpretation Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. First, I would like to thanks to:

1. Prof. Dr. H. Imam Taufiq, M.Ag, as the Rector of State Islamic University (UIN) Walisongo Semarang.
2. Dr. H. Hasyim Muhammad, M.Ag, as the Dean of Faculty of Ushuluddin and Humanity, and in the same time as father during my study in this faculty.
3. Mundhir, M.Ag as the Chief of Al-Quran Science and Interpretation department and M. Sihabudin, M.Ag as the Secretary who both offered and facilitated me to finish this work.
4. Dr. Ahmad Musyafiq M.Ag as advisor I (Content) and Dr. H. Sukendar, M.Ag. MA as advisor II (Methodology) for providing their valuable guidance, whose were encouraging, kind, and valuable assistance enabled me to complete this study.
5. All of lecturer that taught and educated me during my study.
6. My beloved parents, for all the love, sacrifice, guidance and prayers are never absent for the sake of researcher's success as well as for my sister dear: Rofida Rahmadani that motivate this brother in every

step. Keep the spirit alive for more meaningful learning in order to reach the coveted ideals.

7. My special inspiring girl, Septiana Martia Sari, A.Md.A.B.
8. My classmate in FUPK 11, Rif'an Alm., Mas Azhar, Mas Arif, Dzety, Wawa and all of my classmate who has graduated.
9. All of my friends thanks for lovely friendship.

In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for myself especially, also the common reader.

Semarang, June 7th, 2022

The Writer,



Fa'iq Farhan

NIM 1504026043

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CURRICULUM VITAE

Abstract

This thesis examines the hadiths contained in *Jawāhir Al-Qur'ān Wa Duroruhu* which is characterized by Qur'anic work by Imam Al-Ghazali, which contains the radiance of the essence of the Qur'an. This book brings us to the gems of the verses of the Qur'an with the strands of their beauty for an effort to achieve happiness in this world and the hereafter. A book that gives instructions on the kinds and varieties of the verses of the Qur'an, according to their thematic beauty and the greatness of their content, and the majesty of their purpose.

This thesis is a research of sanad and matan hadith in *Jawāhir Al-Qur'ān Wa Duroruhu*, this research is a type of library research. For this reason, library materials with primary sources are the *Jawāhir Al-Qur'ān Wa Duroruhu*, and secondary sources, namely the books of *Rijāl al-Ḥadīth*, books of *takhrīj ḥadīth*, books of hadith, and books related to the title of the thesis. In processing the data, the first step is to take the *takhrīj* of sanad with two methods, namely the *takhrīj* method by knowing first from the matan hadith and the *takhrīj* method by knowing the words that are rarely used from the matan hadith.

Because in *Jawāhir Al-Qur'ān Wa Duroruhu* only the matan is listed, there is no chain of sanad or information regarding the quality of the hadiths. By studying and researching the sanad in this hadith book, it can be seen the existence of *ahādith* in the hadith reference books, the value, and quality of the hadith. There are 13 hadiths in this book, so of the 13 hadiths, 7 of them have been successfully researched, 5 are authentic quality hadiths, 1 *ḥasan liḡhairihi* quality hadith and 1 *ḍa'īf* hadith, 6 other hadiths were unsuccessfully researched.

Keywords: *Transmission, Hadith, Jawāhir Al-Qur'ān Wa Duroruhu, Al-Ghazali*

CHAPTER I

INTRODUCTION

A. BACKGROUND

Islam is a religion that is blessed by Allah SWT for the entire universe. Completion for previous religions revealed by Allah SWT. His perfection is the Prophet, Muhammad. He is the end-time prophet, which is not the prophet afterward, he was sent to convey the religion of Islam to all mankind, he was equipped by Allah SWT two main guidelines to convey it namely the Qur'an and Ḥadith.

Al-Qur'ān is a way of life for all people, which was revealed by Allah SWT through the intermediary angel Gabriel to the prophet Muhammad. When where to read it gets the reward. At the time of the Prophet, in understanding the Qur'ān the Companions immediately asked the Prophet Muhammad to explain the verses of the Qur'an if he did not understand it, then the ḥadith was often used by *mufasssirīn* (interpreters) as a *bayān* (explanatory) in understanding Al-Qur'ān.

With this important position, the ḥadith is one of the main points of the Islamic Shari'ah, confirmed by the Qur'ān. In *Surah Al-Ahzāb*: 36 Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا¹

¹ Abdullah Yusuf Ali, *The Holy Qur'an, Text, Translation and Commentary*, (Madinah: King Fahd Printing Complex, 1410 H), p. 1253.

"It is not fitting for a believer, man or woman, when a matter has been decided by Allah and his Messenger, to have any option about their decision: if anyone disobeys Allah and his messenger, he is indeed on a clearly wrong path."

In this verse Allah has set an obligation for His servants to be obedient to the Messenger of Allah and prohibited from disobeying him, in any case, Allah also handles those who disregard the Messenger of Allah and give praise to those who obey him.

It's just that in some ways the quality is different from the Qur'ān as it is about transmission. For the Qur'ān, all the transmission of the verses is *mutawattir*, while for the ḥadith of the Prophet, some of the narrations are *mutawatir* and some are performed ahead. Thus in terms of narration, all the verses of the Qur'ān do not need to be researched, while the Prophet's ḥadith in this category is subject to research.²

Al-Ghazali is one of the most famous figures among Muslims, he is an Islamic thinker who relies on many titles of defenders of Islam (*Hujjah al-Islām*), Religious Decoration (*Zain al-dīn*), Drifting Ocean (*Bahrūn mughriq*), and others.³ Because of his vast knowledge, it is very difficult to determine what field he is involved in, almost all religious aspects were studied while at the Baghdad Nizamiyah College, al-Ghazali taught a lot about the Shafi'i version of fiqh, but Imam al-Ghazali also explored other fields such as philosophy, kalam, and Sufism. Because it emphasizes in one way it is certainly not fair. It is appropriate when the title "*Hujjah al-Islām*".⁴

The *Jawāhir Al-Qur'ān Wa Duroruhu* is one of the works of Imam Al-Ghazali which contains the radiance of the essence of the Qur'an. This book brings

² Syuhudi Isma'il, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992), p. 4

³ Abidin Ibnu Rusn, *Pemikiran Al-Ghazali Tentang Pendidikan*, (Yogyakarta: Pustaka pelajar, 1998), vol-1, p.9

⁴ Fathiyah Hasan Sulaiman, *Sistem Pendidikan Versi Al-Ghazali*, (Bandung: PT. Al-Ma'arif:1993), p.1

us to the gems of the verses of the Qur'an with the strands of their beauty for an effort to achieve happiness in this world and the hereafter. A book that gives instructions on the kinds and varieties of the verses of the Qur'an, according to their thematic beauty and the greatness of their content, and the majesty of their purpose.

Imam al-Ghazali, who in his day was famous as a role model for the community at that time, became proof for the people, who of course in the course of his life would not dare to risk himself in falsehood by quoting careless words which were later claimed to be the words of the prophet Muhammad. However, in the *Jawāhir Al-Qur'ān Wa Duroruhu*, the hadiths of the Prophet did not include the complete sanad and also did not include the quality of the hadith. This does not mean doubting the hadith of the Prophet, but seeing the limitations of the narrators of the hadith will determine the quality of the hadith, both the quality of the sanad and the quality of the hadith.⁵

From the background above, the writer is interested in examining the quality of the ḥadith he cites, both the quality of the sanad and the quality of the matan, whether the ḥadith are by historical facts.

B. RESEARCH QUESTIONS

From the background that the author has described, the writer can formulate that the main problem in this study is how is the transmission of the hadiths in *Jawāhir Al-Qur'ān Wa Duroruhu*?

⁵ Faturahman, *ikhtishar Musthalah al-hadis*, (Bandung: PT. Ma'arif), 1974, p. 118.

C. AIMS AND SIGNIFICANCE OF THE RESEARCH

The purpose of *Takhrīj al-Ḥadīth* is to explain the source and quality of ḥadith.⁶ In other languages, the aim is to confirm historical truth, namely whether the ḥadith quoted by al-Ghazali in this book is a historical fact.

The main benefits obtained are to be able to know the source and quality of the traditions in the book. For the study of al-Ghazali, this research is useful as a cover of empty fragments regarding the field of *takhrīj al-ḥadīth* so that researchers can further develop into other parts of this book that have not been examined. The author hopes that this study can be used as a reference to the quality of the hadith of the reader of *Jawāhir Al-Qur'ān Wa Duroruhu*

D. PRIOR RESEARCH

The author has searched of scientific papers relating to the work of the book the *Jawāhir Al-Qur'ān Wa Duroruhu*:

1. *Takhrīj al-ḥadīth kitab Minhāj al- 'abidin* by imam al-ghazali (sebuah kajian analisis sanad hadis dalam bab 'aqabah al-bawa'its) by dewi komalasari

This thesis examines the traditions contained in the book of *Minhāj al- 'abidin* which has the character of Sufism, there are seven chapters. A sanad ḥadith study conducted only in chapter 5 namely by chapter '*aqabah al-Bawā'ith*. This chapter contains the motivations of a servant of God to achieve the perfection of worship to Allah SWT.

⁶Muhammad Syuhudi Ismail, *Kaedah kesahihan sanad hadis: telaah kritis dan tinjauan dengan pendekatan ilmu sejarah* (Jakarta: Bulan Bintang, 1988), p. 10. Look also A. Hasan Asy'ari Ulama'i, *Melacak Hadis Nabi Saw. : Cara Cepat Mencari Hadis Dari Manual Hingga Digital* (Semarang: Rasail, 2006), p. 4–5.

2. “Metodologi Kritik Matan Hadis (Kajian Terhadap Kitab *Al-Sunnah al-Nabawiyyah Baina Ahl al-Fiqh wa Ahl al-Hadis* Karya Muhammad al-Ghazali) by asih kurnia

This thesis examines how the thoughts of the Imam al-Ghazali against the method of criticism of Matan ḥadīth in the book *Al-Sunnah al-Nabawiyyah Baina Ahl al-Fiqh wa Ahl al-Ḥadīth*.

3. PEMIKIRAN MUHAMMAD AL-GHAZALI DALAM STUDI HADITS (Studi Kitab *Al-Sunnah Al-Nabawiyyah Baina Ahl-Fiqh wa Ahl-Hadits*) by nadya nur azizah

This study aims to determine the position of Muhammad Al-Ghazali's thought in understanding the ḥadīth and to know the implementation of Muhammad Al-Ghazali related to his understanding method in the book *Al-Sunnah Al-Nabawiyyah Baina Ahl-Fiqh wa Ahl-Hadits*

4. MENELISIK GAGASAN TAFSIR ABU AL-HAMID AL-GAZALI DALAM KITAB *JAWĀHIR AL-QUR’ĀN* by Umma Farida

This Article elaborates the interpretation of Abu Hamid Al-Ghazali who is more famous as a philosopher and Sufi, by focusing on his work *Jawāhir Al-Qur’ān*.

5. Metode Pemahaman Hadis Muhammad Al-Ghazali by Mhd. Idris

This article offers several methods of understanding the ḥadīth of the Prophet according to Al-Ghazali.

6. KUALITAS HADIS-HADIS DALAM KITAB *SYARAH AL-ḤIKAM* KARYA KIAI SHALEH DARAT by Nur Ahmad

This research to reveal the quality of the hadiths mentioned by Kyai Shaleh in his book, *Syarah Al-Hikam*.

7. STUDI ANALISIS HADIS-HADIS DALAM KITAB TAFSIR *MARAH LABID* KARYA SYAIKH MUHAMMAD NAWAWI AL-JAWI by Ahmad Muhaiminul Aziz

This research to reveal the quality of the hadiths mentioned by Syaykh Nawawi in his book, *MARAH LABID*.

The differences between some of the research above and this thesis are that it examines all the hadiths in the *Jawahir Al-Qur'an* book, while the previous research only covered certain chapters, and also different books discussed. The book is the same but different in the discussion.

E. THE RESEARCH METHOD

To get studies that can be scientifically justified, a researcher must use a valid method. As in this study, the authors use a method that can be described as follows:

1. Type of Research

This research is a library research, which is research that is directly related to or that concentrates on written record data (text, numbers, pictures, tape recordings or films).⁷ In this study, the written record was in the form of a quoted ḥadith text that was in one book. The theory used to analyze it is already in the form of a printed book. Therefore, this research will deal with books relating to other relevant reference books. Thus, this research is included in qualitative research.

⁷ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), p. 4–5.

2. Data Sources

The data in this thesis, as well as the nature of the data in qualitative research, is descriptive data.⁸ In this study the authors grouped the sources into two parts, consisting of:

a) Primary Data Source

The Primary data source is directly obtained from the first data source on the research object or data obtained from the field.⁹ But in historical research methodology - as in this study several published documents or books written by first hand can be categorized into primary sources.¹⁰ Therefore, the primary source which is closely related to this research is *Jawāhir Al-Qur'ān Wa Duroruhu*

b) Secondary Data Source

Secondary data source is data obtained from the second source.¹¹ In this study, for example, if the writer wants to examine the biography, then the writer refers to the results of the study written long after he died, the results of the study were entered into secondary data. In this research, secondary data sources include previous research books on, then books from other authors that are useful for comparative analysis of this, then books' *Ulūm al-Ḥadīth* which the author will use to compile the theoretical foundation, and other books that are relevant for this research.

⁸ Andi Prastowo, *Metode Penelitian Kualitatif: Dalam Perspektif Rancangan Penelitian* (Jogjakarta: Ar-Ruzz Media, 2012), p. 43.

⁹ Zed, *Metode Penelitian Kepustakaan*, p. 2. Look in Burhan Bungin, *Metodologi Penelitian Kuantitatif* (Jakarta: Kencana, 2005), p. 132.

¹⁰ Mestika Zed, *Metode Penelitian Kepustakaan*, p. 31

¹¹ Bungin, *Metodologi Penelitian Kuantitatif*, p. 132

3. Data Collection Technique

The method used in this research is the documentary method. This method has the nature of historical data¹² retrieval as above, namely the text of the ḥadīth and biographical data of the narrators in the *Rijāl al-ḥadīth* books as well as general information about the ḥadīth in the books of *‘ulūm al-ḥadīth*.

Technically the way the writer obtained the data is the first writer reads the book to find the ḥadīth in the book. Then the authors refer to it in the books of the *maṣādir al-ḥadīth*. through the tool (*Mu'jam*) so that it is known where the origin of the ḥadīth came from. Then the authors examine the biography of each rawi in each Sanad through information from the books of *Rijāl al-ḥadīth*.

4. Data Analysis Method

The method that the authors apply in this study is the source of the ḥadīth criticism method called *takhrij al-ḥadīth*.¹³ Although this method is unique to the science of ḥadīth, but in other scientific fields known methods are "similar". In history this method is similar to the "source criticism method".¹⁴ Besides, in the study of philology, this method can be included in the "text critique method".¹⁵

There are three main steps that the writer must take in the research of this *takhrij al-ḥadīth*. If the source of the ḥadīth is not yet known in the books that compile it or the sanad is incomplete, the author must show the ḥadīth in the books that compile it along with the series of rawi.¹⁶

¹² Burhan Bungin, *Penelitian Kualitatif*, vol. 2, (Jakarta: Kencana, 2011), p. 124.

¹³ Mahmud at-Tahhan, *Taisir Mustalah al-Hadis* (Singapura, Jeddah, Indonesia: Al-Haramain, 2004) p. 15.

¹⁴ Mestika Zed, *Metode Penelitian Kepustakaan*, p. 4.

¹⁵ Ibid, p.4

¹⁶ Ulama'i, *Melacak Hadis Nabi Saw.*, p. 4.

Next, the author analyzes the said ḥadith sanad. This is called external criticism or *an-naqd al-khariji*.¹⁷ This analysis is useful to determine whether the chain of sanad is continuous (*ittiṣāl as-sanad*), all the narrators are *‘adil* and *ḍabit*, and there is no *syadz* and *‘illah*, which are all criteria for the validity of a ḥadith in terms of their sanad.

After that, the writer makes a critique of the ḥadith, also called internal criticism or *an-naqd al-dakhili*.¹⁸ There are three processes that the writer must carry out in this criticism. In the beginning, the author must ensure the quality of the ḥadith sanad. After that, the author examines the content of the ḥadith by confronting it with the Qur’ān, other ḥadith, and historical reality.¹⁹

5. Research Steps

The author compiles the systematic writing of this research as follows:

Chapter I is an introduction that explains the background of this research problem. The author described in that chapter is the *Jawāhir Al-Qur’ān Wa Duroruh* written by Al-Ghazali.

Thus, the author can determine the main issues related to the *Jawāhir Al-Qur’ān Wa Duroruh* written by Al-Ghazali, namely the absence of clear references and qualities in citing his ḥadith traditions. The author's aim is for the public to study this book to know the source and quality of the ḥadith cited by Al-Ghazali. All this needs to be described as

¹⁷ Ismail, *Kaedah kesahihan sanad hadis*, p. 14

¹⁸ Ibid, p. 14.

¹⁹ Ulama’i, *Melacak Hadis Nabi Saw.*, 70. Look Muhammad Ṭahir al Jawabi, *Juhūd al-Muḥaddisin Fi Naqd al-Matn al-Ḥadis an –Nabawi asy-Syarif* (Tunisia: Muassasat ‘Abd al-Karīm bin ‘Abdullah, 1986), p. 456. Look also Musfir ‘Abdullah *ad-Damini*, *Maqayis Naqd Mutūn al-Ḥadis* (Riyadh: 1404).

a logical and reasonable basis for the emergence of this research and to state explicitly why this research is important.²⁰

Chapter II presents the theoretical basis used in this study. The notion of ḥadīth, which forms the main term of this study, takes first place in this chapter. After that, the author explains the method of tracing the ḥadīth (*takhrīj al-ḥadīth*) used. It also includes criticism of the Sanad and Matan Ḥadīth. This is to provide a reliable criterion of valid ḥadīth criteria in terms of sanad and matan so that it is clear the backrest that the author uses to determine the quality of the ḥadīth in *Jawāhir Al-Qur'ān Wa Duroruhu*. All of this is the orientation and basis for the theory underlying this thesis.²¹

Chapter III discusses the biography of Al-Ghozali and the characteristics of the *Jawāhir Al-Qur'ān Wa Duroruhu*. This chapter begins with the time of birth, scientific wandering, and the writings of al-Ghazali. Furthermore, the author describes the characteristics of the book the *Jawāhir Al-Qur'ān Wa Duroruhu*: the background of the writing, systematic writing, reference sources, and the contents of this book. All this is useful to provide an overview of the background of life, education, and the community in which al-Ghazali lives so that he can judge him fairly. In addition to that, also as an orientation about what and how the book to expand the horizon of knowledge in assessing this book in conjunction with the hujjah described in it.

Chapter IV is the analysis of the ḥadīth. The author will begin by quoting the ḥadīths contained in *Jawāhir Al-Qur'ān Wa Duroruhu* in full. Then the writer will translate it into English to make it easier to

²⁰Penyusun Skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, ed. A. Hassan Asy'ari Ulama'i (Semarang: Fakultas Ushuluddin IAIN Walisongo Semarang, 2013), p. 39.

²¹ Ibid p.39

understand. The reference of ḥadīth in the source books of the ḥadīth *maṣādir al-ḥadīth* is placed afterwards. The author will write the complete ḥadīth text of Sanad and his words so that it can be compared between the original ḥadīth text and the ḥadīth text in the *Jawāhir Al-Qur'ān Wa Duroruhu* book. From this process the author can compile a ḥadīth sanad scheme, analyze the narrators in the sanad, and analyze the ḥadīth matan so that it can be concluded the validity of the ḥadīth from the side of the sanad and his matan. This process will be applied to every ḥadīth that the writer finds in the *Jawāhir Al-Qur'ān Wa Duroruhu* book.

Chapter V is the closing. Here the authors reveal the conclusions of the entire set of studies above. This conclusion serves as an affirmation of the main answers to the problems in this study.²² Besides, the authors also include academic suggestions related to this research. This is intended to provide an overview to further researchers about the research that needs to be done further relating to Al-Ghazali in general, and the book of the *Jawāhir Al-Qur'ān Wa Duroruhu* specifically. At the end, as a form of academic accountability, the authors include a bibliography used in this study.

²² Tim Penyusun Skripsi, *Pedoman Penulisan Skripsi*, p. 45.

CHAPTER II

THEORETICAL BASIS OF THE HADITH

A. HADITH

1. Definition

"Hadith" or *al-Ḥadīth* according to language, means *al-jadīd* (something new), as opposed to the word from *al-qadīm*. The word *hadith* also means *al-khabar* (news), which is something that is spoken and transferred from one person to another. The plural form is *al-aḥādith*.¹

Hadith as Abdul Baqa's review 'is an *isim* of *taḥdīth* which means conversation. Then it is defined as words, deeds or determinations which are based on the Prophet (PBUH). Perhaps al-Farra 'has understood this meaning when he argues that the *mufrad* of the word *aḥādith* is *uḥdūtsah* (the fruit of speech). Then the word *aḥādith* is made a name 'from the word Hadith.²

There are a number of scholars who feel the meaning of "new" in the word *hadith* and then they use it as opposed to the word *qadīm* (old), by referring to *qadīm* as the book of God, while "new" is what is leaning on the Prophet SAW. In *Sharah al-Bukhari*, Islamic Sheikh Ibn Hajar said that what is meant by *hadith* in the sense of *shara* 'is what is leaning on the Prophet, and it seems to be intended as a comparison to the *qadīm* of the Qur'ān.³

¹ Zainul Arifin, *Studi Kitab Hadis*, (Surabaya: al-Muna, 2010), 1.

² Subhi As-Shalih, *Membahas Ilmu-Ilmu Hadis*, terj. (Jakarta: Pustaka Firdaus, 2009), 21.

³ *Ibid.*, 22.

As for the terminology, according to the hadith scholars themselves there are some differences in the definition which is somewhat different between them. The difference is about the matter or nature of the Prophet as a hadith and some say it is not a hadith. Some mention the *taqrīr* of the Apostle explicitly as part of the forms of hadith and some include it implicitly in the *aḥwāl* or *aʿāl*.⁴

Uṣḥul scholars give a limited definition, namely "All the words of the Prophet SAW which can be used as an argument to establish the law of *shara'*. From the above understanding that all the words or *aqwāl* of the Prophet, which has no relevance to the law or does not contain apostolic missions, such as about how to dress, talk, sleep, eat, drink, or all things related to the matter of the Prophet, do not include the hadith.⁵ The scholars of hadith give different definitions. This difference results in two kinds of *ta'rīf* hadith. First, limited *ta'rīf* hadith, as stated by *jumhūr al-muḥaddithīn*, "Something that is based on the Prophet Muhammad in the form of words, deeds, statements (*taqrīr*) and so on."⁶

This *ta'rīf* contains four kinds of elements, namely words, deeds, statements and other characteristics or conditions of the Prophet Muhammad, all of which are only relied on him, not including things that are based on friends and *tabiʿīn*.⁷

Second, a broad understanding, as stated by some *muḥaddithīn*, not only includes something that is *marfu'* 'to the Prophet SAW, but also the words, deeds, and *taqrīr* that are based on

⁴ Arifin, *Studi Kitab Hadis*, p. 3.

⁵ *Ibid.*,

⁶ Fatchur Rahman, *Ikhtisār Mushthalaf al- Hadīs* (Bandung: PT. Al-Ma'arif, 1974), p. 20.

⁷ *Ibid.*, p. 27

friends and *tabi'īn* are called hadith. Giving these things that are relied on the Prophet Muhammad is called *marfu'* hadith, which is relied on friends is called *mauquf* hadith and that is based on *tabi'īn* is called *maqṭu'*. As said by Mahfuḍ, "Verily the hadith is not only what is *marfu'* 'to the Prophet, but can also be mentioned in what is desired and *maqṭu'*. That was also said by al-Tirmidhi.

From some of the above meanings, both from ushul scholars and from the hadith scholars, a common thread can be drawn that the hadith is something that is based on the Prophet Muhammad, his companions, and *tabi'īn* that can be used as *shari'ah* law'. So contemporary thinkers divide the hadith into two, namely the *Tashri'* hadith and the *Ghair Tashri'* Hadith.

2. Division

Hadith in terms of arriving to us is divided into two: *mutawattir* and *aḥad*.

a) Mutawattir

Etymologically means "sustainable" or "sustainable".⁸ The Arabs say: "*Tawattara al-maṭar*", to express the continuous rain.⁹

Whereas in terms of the science of Hadith, mutawattir is a hadith narrated by many narrator from the beginning of the Sanad to the end, which is traditionally impossible for them to agree on a lie.¹⁰

⁸Az-Zabidī , *Tāj al-‘Arūs min Jawāhir al-Qāmus*, vol. XXIV, (Darul Hidayah, n.d.), p. 338.

⁹At- Taḥān, *Taisīr Muṣṭalaḥul Ḥadith*, (Maktabatul Ma’arif Linashr Wat-Tauzi’, 1425 H) p. 19.

¹⁰Al-Khaṭīb, M. ‘Ajjāj. *Ushul al-Hadis, Pokok-pokok Ilmu Hadis*, terj. HM. Qadirun dan Ahmad Musyafiq, (Jakarta: Gaya Media Pratama, 1998), p. 301.

b) Aḥad

Etymologically *aḥad* is a plural form of *ahad* which means "one", which is the beginning of a number.¹¹

Whereas in terms of the science of hadith the meaning of *aḥad* is news that does not meet the *mutawattir* conditions.¹² It is divided into three: first, famous, which is a hadith narrated by three or more narrators at each level (*ṭabaqah*) but not yet to the extent of worrying. Second, the ‘*azīz*’ hadith, the hadith narrated by two narrators in each *ṭabaqah*.¹³ Third, the hadith *Gharīb*, the hadith narrated by a narrator alone.¹⁴

As for when viewed in terms of whether a hadith is acceptable or not, the hadith is divided into three: *Ṣaḥīḥ*, *Ḥasan* and *Da‘īf*.

Ṣaḥīḥ and *Ḥasan* are included in the part of the hadith received. Even authentic hadith must be practiced and used as evidence by Muslims in accordance with *ijma’ muhaddithīn*, *ulama’ uṣuliddīn* and *fuqahā’*.¹⁵ As for *Ḥasan* hadith, they are made hujjah, like authentic traditions, by most *muhaddithīn*, *uṣuliddīn*, and *fuqahā’*.¹⁶

While the *Da‘īf* hadith is permissible to narrate them even though they do not explain the *Da‘īf* with two conditions: they are not related to the creed, and are not related to the law of *shari’ah* which justifies or forbids it.¹⁷ Even then, in narrating it, you should not use definite sentences of *ṣighat al-qat’i* such as "The Messenger of Allah said", but it is better to use sentences that show doubt (*shak*) in validity such as "Has

¹¹ Ibn Manzūr, *Lisān al-‘Arab*, vol. III (Darus Shadir- Bairut, 1414 H), p. 70.

¹² At-Ṭaḥān, *Taisīr Muṣṭalaḥul Ḥadith*, p. 22.
Al-Khaṭīb, Ushul al-Hadis, p. 302.

¹³ At-Ṭaḥān, *Taisīr Muṣṭalaḥul Ḥadith*, p. 26.

¹⁴ Ibid, p.28

¹⁵ Ibid., p. 36.

¹⁶ Ibid, p.46

¹⁷ Ibid, p.65

come from the Prophet", "Narrated from the Prophet", or "Quoted from the Prophet". Meanwhile, to practice it, there are differences of opinion among scholars. The majority of scholars allow to practice the hadith *ḍaʿīf* for additional good deeds (*faḍāʾil al-ʿamāl*) and advice, frighten the impact of bad actions (*tarhib*), and motivate to do good (*targīb*).¹⁸

Following is an explanation of the three types of hadith in detail.

a) Hadith ṣahih

Ṣahih literally means "the opposite of illness" and "disappearance of disease".¹⁹ This word has been absorbed in English with the meaning "legitimate; right; perfect; flawless (fake); in accordance with the law (regulations)". The valid meaning in Arabic is almost the same as the word "healthy" in English.

The *Ṣahih* Hadith in terminology is "Hadith that joins its sanad, narrated by *the narrator ʿadl* and *ḍabit* from the *narrator ʿadl* and other *ḍabit* from the beginning of the sanad to the end, and there are no *shadh* and *ʿillah*."

So there are five valid hadith requirements. First *Ittiṣāl as-Sanad*, which is every narrator received the hadith from his teacher directly from the beginning of the *Sanad* to the end.²⁰ To determine whether a *sanad* is connected, the hadith must fulfill two conditions²¹:

1) All the narrators in *sanad* are *thiqqah*.

Thiqqah is derived from *wa-thi-qa* / *ya-thi-qu* which literally means "to trust" (*iʿtamana bi*).

¹⁸ Al-Khaṭīb, M. ʿAjjāj. *Ushul al-Hadis*, Pokok-pokok Ilmu Hadis, p. 351.

¹⁹ Ibn Manẓūr, *Lisān al-ʿArab*, vol. 2, p. 507.

²⁰ Aṭ- Taḥān, *Taisīr Muṣṭalaḥul Ḥadith*, p. 34.

²¹ Ismail, *Kaedah kesahihan sanad ḥadīṣ*, p. 111–113.

A person who says: "*Ana wasiq bih*", it means he trusts someone.²² As for the term of hadith science, *thiqqah* is a person who has the character of *adl* and *ḍabt*.²³ In the science of hadith, this word is used as an expression of *ta'dīl* towards a narrator.

This can be achieved by recording all the narrators in the sanad under study. Then examine the biographies of each narrator on the biographical books of the narrator to find out whether the narrator *'adl* and *ḍabt*, or there are defects.

2) The legal process between a narrator with the closest narrator was previously following the rules of *taḥammul wa ada' al-ḥadīth*.

Understanding in *taḥammul al-ḥadīth* the science of hadith is the way a student receives a hadith from his teacher.²⁴ The al-Hadith is a way of narrating the traditions of a teacher to his students after receiving the hadith from his teacher.²⁵

The rules of *taḥammul al-hadith* agreed upon are:²⁶

a) As-sama' min lafḍi asy-syaikh

Namely, a narrator hears the hadith directly from his teacher. It can be in the form of dictation of the teacher or in the study of hadith by

²² Ibn Manẓūr, *Lisān al-ʿArab*, vol.10, p. 371.

²³ Muhammad Abu al-Lais al-Khairabā, *Muʿjam Muṣṭalahāt al-Ḥadīth wa ʿUlūmih wa Asyhar al-Muṣannifīn fīh* (Yordania: Dar an-Nafaʿis, 2009), p. 44.

²⁴ Ibid, p.33.

²⁵ Ibid, p.17.

²⁶ Aṭ- Taḥān, *Taisīr Muṣṭalahul Ḥadīth*, p. 158-165.

the teacher of the hadith that comes from memorization or notes. Phrases that are widely used in this way of acceptance include:

سَمِعْتُ، حَدَّثَنَا، حَدَّثَنِي، أَخْبَرَنَا، قَالَ لَنَا، ذَكَرَ لَنَا

b) Al-Qira'ah ala asy-syaikh

Namely, a narrator reads the text of the hadith to the teacher of his hadith or other narrator recitations while he listens. The text of the Hadith that is recited can come from his notes or memorization. Here a narrator is more active while the teacher listens and corrects based on his memorization or his notes.

This is like the process of "depositing" memorized Naẓam in general traditional boarding schools in the archipelago.

The phrase used to indicate this method is:

قَرَأْتُ عَلَى فُلَانٍ، قَرَأَتْ عَلَى فُلَانٍ وَأَنَا أَسْمَعُ فَأَقْرُبُ بِهِ

c) Al-Ijazah

That is permission from a hadith teacher to his students to narrate the hadith from him. The granting of this permit can be through oral or written.

The phrase used to indicate this method is:

حَدَّثَنَا إِجَازَةً، حَدَّثَنَا إِذْنًا، أَجَازَ لِي، أَبَانِي إِجَازَةً

d) Al-Munawwalah

Get a hadith both accompanied by a diploma (*al-munawwalah al-maqrunah bi al-ijazah*) or without a diploma (*al-munawwalah al-mujarradah an al-ijazah*).

The phrase used to indicate this method is:

نَاوَلَنِي، نَاوَلَنَا

e) Al-Mukatabah

Namely a hadith teacher writes the hadith which he narrated to be accepted by a certain person, both with a diploma or not.

The phrase used to indicate this method is:

كَتَبَ إِلَيَّ فُلَانٌ، أَخْبَرَنِي بِهِ مَكَاتِبَةً، أَخْبَرَنِي بِهِ كِتَابَةً

f) Al-I'lam

Namely the hadith teacher's notification to his students or hadith book he received from his narration.

The phrase used to indicate this method is:

أَخْبَرَنَا إِعْلَامًا

g) Al-Waṣiyyah

Namely the will of the book of hadith narrated by a narrator of traditions to others.

The phrase used to indicate this method is:

أَوْصَى إِلَيَّ

h) Al-Wijadah

Namely someone gets the hadith from narrators not through *al-sama*, not even al-diploma.

The phrase used to indicate this method is:

وَجَدْتُ بِخَطِّ فُلَانٍ حَدَّثَنَا فُلَانٌ، وَجَدْتُ فِي كِتَابِ
فُلَانٍ بِخَطِّهِ حَدَّثَنَا فُلَانٌ، وَجَدْتُ فِي نُسْخَةٍ مِنْ كِتَابِ
فُلَانٍ، وَجَدْتُ فِي كِتَابٍ ظَنَنْتُ أَنَّهُ مِنْ خَطِّ فُلَانٍ

From this it is known that the data needed in the analysis of *ittīṣāl al-sanad* are the biographical books of the narrators.

Second, *‘adalat ar-ruwah*. In language *‘adalat* means "impartial" as in the sentence *‘adalat al-ḥakim*, "straight", and "the opposite of oppression".²⁷ The understanding in the science of hadith is that every narrator is Muslim, baligh, understanding, not wicked, not damaging *murū'ah*.²⁸ Different criteria are formulated by *Muhaddithīn*. This information can be obtained through the fame of the narrators among the hadith experts, through the hadith critics, or the *jarḥ* and *ta’dīl* if there is a diversity of judgments, especially those that conflict.²⁹

Third, *ḍabt ar-ruwah*. In language *ḍabt* means "The determination of something that will not change", when said *huwa rajulun ḍabit*, meaning "He is a strict man".³⁰ In the science of hadith the term *ḍabt ar-ruwah* is a condition in which the narrator understands the hadith received, memorized the hadith received, can convey the hadith received at any time he wants to convey it to others, and if narrated from his notes (book) then the narrator must keep it from change, substitution, and reduction.³¹ The way to get this information is by referring to the testimonies of the scholars which can generally be referred from biographical books.

Fourthly, *‘Adam as-Syudhūdḥ*. The language of the word *syadh* means "to separate from most". This word is used for everything that is "different" from most, meaning that it is "rare"³². As for the science of

²⁷ Ibn Manẓūr, *Lisānul ‘Arab*, vol. 11, p. 430

²⁸ Aṭ- Taḥān, *Taisīr Muṣṭalahul Ḥadith*, p. 34.

²⁹ Ismail, *Kaedah kesahihan sanad hadis*, p. 119.

³⁰ Ibn Manẓūr, *Lisānul ‘Arab*, vol. 7, p. 340.

³¹ Aṭ- Taḥān, *Taisīr Muṣṭalahul Ḥadith*, p. 34.

³² Ibn Manẓūr, *Lisānul ‘Arab*, vol. 3, p. 494.

hadith syadh is a contradiction in the history of the rites of *thiqqah* with other rites that are more *thiqqah*, or with more narrator *thiqqah*.³³ This error or contradiction with other narrators shows the inaccuracy of the narrators in narrations which can affect the *dabt* if they occur frequently.

The way to show this is to refer to the scholars of hadith experts who have struggled with the traditions because the *shadh* lies in the authentic hadith.³⁴

Fifth, *'adam al-'illah*. The language *'illah* means "disease". As for the science of hadith *'illah* is the damage to the quality of the hadith by vague and hidden causes.³⁵ The way to find this out is to refer to *muḥaddithīn* because of the difficulty of finding *'illah* which is located in the traditions that appear to be valid. Even among *muḥaddithīn* itself not many are able to examine hadiths that are *'illah*.³⁶

b) Hadith Ḥasan

Ibn Manzur explained that hasan is etymologically means "the opposite of bad".³⁷ While in the science of hadith he means, "hadith that meets the requirements of a valid hadith except the hadith ḥasan is narrated by a narrator who is imperfect like *dabt*."³⁸

c) Hadith ḍa'if

In language it means "the opposite of the strong" both in terms of physical and rationality.³⁹ While this term is used in the science of

³³ Aṭ- Taḥān, *Taisīr Muṣṭalaḥul Ḥadīth*, p. 34

³⁴ Ismail, *Kaedah kesahihan sanad hadis*, p. 124–125.

³⁵ Ibnu Khaldun, *Muqaddimah*, (Damaskus: Dar Yu"rib, 2004) p. 90. Look also Aṭ- Taḥān, *Taisīr Muṣṭalaḥul Ḥadīth*, p. 35.

³⁶ Ismail, *Kaedah kesahihan sanad ḥadīs*, p. 130

³⁷ Ibn Manẓūr, *Lisānul 'Arab*, vol.XIII, p. 114.

³⁸ Aṭ- Taḥān, *Taisīr Muṣṭalaḥul Ḥadīth*, p. 46.

³⁹ Ibn Manẓūr, *Lisānul 'Arab*, vol.IX, p. 203

hadith with the meaning: hadith that does not meet the nature of the hadith ḥasan due to the absence of one or several conditions."⁴⁰

And the distribution of this tradition is very much as explained by the books of the science of hadith. This division is reviewed from any conditions that are not fulfilled, both in terms of *as-sanad*, *'adalat ar-ruwah wa ḍabt ar-ruwah*, *as-syudhudh*, and *al-'illah*.

B. TAKHRĪJ AL-HADITH

Takhrīj is a *masdar* of *fi'il thulathi mazid* whose origin is the *kh-r-j* and then a doubling in *'ain al-fi'l*. The word *kh-r-j* itself means "opponent from entry".⁴¹ At first it was used for "the result of a master's blow to his slave."⁴² The blow was named so because it causes visible or come out what was not seen, can be a wound, bruises, or even blood. Then the addition of *'ain al-fi'l* gives the meaning of *ta'diyyah* or translates an intransitive word.⁴³ From here the meaning changes to "eject" or "reveal".

Whereas in the terminology of hadith science, *takhrīj* is "showing a hadith in the books that compile it along with a series of narrators in it".⁴⁴ From this, it is clear that *takhrīj* aims to show the source of a hadith. There are five methods of *takhrīj*, namely:⁴⁵

1. Takhrīj al-Aḥādith bi Ma'rifah ar-Rawi al-A'la

The search of hadith is based on the knowledge of who is the highest narrator or narrator at the sahabah level. The books that can be used to help are types of *al-masānid*, *ma'ājim*, and *athrafāt*.

⁴⁰ At- Taḥān, *Taisīr Muṣṭalaḥul Ḥadith*, p. 63

⁴¹ Ibn Manẓūr, *Lisānul 'Arab*, vol. II, p. 249.

⁴² Az-Zabidī, *Tāj al-'Arūs min Jawāhir al-Qāmus*, vol. V, p. 508

⁴³ Muḥammad Ma'sūm bin 'Alī, *Amṣilat at-Taṣrīfiyyah* (Jombang: Darul Hifz, t.th), p. 13.

⁴⁴ Ulama'i, *Melacak Ḥadīṣ Nabi saw.*, p. 4.

⁴⁵ Ibid., p. 6–10.

2. Takhrīj al-Aḥādith bi Ma'rifah Maṭla 'al-Hadith

The search for hadith is based on the initial word of a tradition. Some types of books that can help are *al-masyhurāt 'ala alsinah an-naṣ*, books arranged by the *hija'iyyah* alphabet, and *al-mafātih*.

3. Takhrīj al-Aḥādith bi Ma'rifah Lafdh min Alfadh al-Aḥādith

Hadith searches are based on knowledge of words in the eyes of a Hadith. Usually the best choice is chosen to narrow the search. The book that can help in this process is *al-Mu'jam al-Mufahras li Alfadz al-Hadith an-Nabawī* by A. J. Wensinck.

4. Takhrīj al-Aḥādith bi Ma'rifah Maudu 'al-Hadith

A search of traditions based on knowledge of the theme of the hadith. Books that can be used to help this process are books that discuss all religious themes such as *al-jawāmi'*, or most of them such as *as-sunan*, or certain topics on religious matters such as *al-ajzā'*, *at-targhīb wa at-tarhīb*, and others.

5. Takhrīj al-Aḥādith bi Ma'rifah Ṣifah al-Hadith

Searching for hadith is based on knowledge of the status of traditions. Types of *al-mutawattirāt*, *al-qudsiyāt*, and *al-mauḍu'āt* include some books that can be used to help this process.

There is one more method that can be used to trace the hadith. Unlike the methods above that are "manual", this last method utilizes software, or just call it "digital method". There is any software that can be used to carry out this search, including the famous ones are *al-Maktabah as-Syāmilah*, *Lidwa pustaka i-software*, *Kitab 9 Imam Hadis*, *Hadith Encyclopedia*, and *Jawami 'al-Kalīm*.

In this study, the writer uses the third method. The author will use the book *al-Mu'jam al-Mufahrās li Alfādz al-Ḥadīth an-Nabawī* by A. J. Wensinck as the main reference. This method the author chooses because he is most by the circumstances that the writer experienced. The text of the hadith the Jawa>hir Al-Qur'a>n Wa Duroruhwas not written in Arabic. The traditions are also not accompanied by a series of narrators, but only mentions the owner of the utterance (the Prophet). From here, methods 1, 2 and 5 can no longer be used. Of the two possible methods, the third method is the most relevant and efficient. What's more, given the possibility of searching in the fourth method is very broad which does not occur in the third method.

Even so, there were other consequences, namely the writer could not trace the hadith besides the books covered by *al-Mu'jam al Mufahrās*, namely *Kutub Al-Tis'ah*, In the case of such circumstances, the author will ask questions and not comment. The author will only say: "This history is not found in the references of *al-Mu'jam al-Mufahrās*."

C. SANAD'S CRITICISM

The steps taken after a researcher of the hadith *Takhrīj* is to conduct a study of the quality of Sanad. This is called sanad criticism (*naqd as-sanad*).

The word *naqd*, which is generally translated as "criticism", originally meant "sorting out the dirhams to get rid of the false ones".⁴⁶ Meanwhile, according to the term hadith, *an-naqd* is "the separation of the traditions so that it is known that is valid and that is *ḍāʾif*, and gives a

⁴⁶ Ibn Manẓūr, *Lisānul 'Arab*, vol. III, p. 425.

decision to the rites whether *thiqqah* or *jarḥ*".⁴⁷ This definition seems to be inclined to *naqd as-sanad*.

Regarding the valid rules of sanad the author has explained in the section that explains the authentic hadith. The author has mentioned the terms of the authentic hadith. The first three special conditions lie in the sanad while the last two can lie in the sanad or matan.

Furthermore, regarding research data, the author will use the books of the biography of the traditions (*rijāl al-kutub al-Ḥadīth*).

Meanwhile, to analyze narrator based on the science of *jarḥ wa at-ta'dīl*, some things that need to be presented here are the understanding of *jarḥ*, understanding of *ta'dīl*, and the rules of *jarḥ wa at-ta'dīl*, as well as the expressions used for *jarḥ wa at-ta'dīl*.

Jarḥ etymologically means "wounding with a sword".⁴⁸ Whereas in the science of hadith *jarḥ* is defined as "properties which appear in the narrators who can damage 'adalat, or reduce *dabt*".⁴⁹ The *Tajrīh* is to attribute a narrator man with these qualities.⁵⁰

'*Adl* etymologically means "the opposite of arbitrary".⁵¹ He also interpreted as "what is felt straight and honest in the heart".⁵² That is, the nature of 'adl makes someone moderate not extreme right or left.

In terms of the science of hadith, '*adl* is "someone who does not appear to be something that destroys his diversity and *murū'ah*, so that

⁴⁷ Muhammad . Muṣṭafā al-A'zamī, *Manhaj an-Naqd 'Inda AlMuḥaddithīn: Nasy'atuh wa Tārīkhuh*, cct. 3 (Saudi Arabia: Maktabah al-Kausar, 1410), p. 5.

⁴⁸ Ibn Manẓūr, *Lisānul 'Arab*, vol.II, p. 422.

⁴⁹ Al-Khaṭīb, M. 'Ajjāj. *Ushul al-Hadis, Pokok-pokok Ilmu Hadis*, p. 260

⁵⁰ Ibid, p. 74.

⁵¹ Az-Zabīdī, *Tāj al-'Arūs min Jawāhir al-Qāmus*, vol. XXIX, p. 443.

⁵² Ibn Manẓūr, *Lisānul 'Arab*, vol. XI, p. 430

news and testimony can be received".⁵³ From here *ta'dīl* is interpreted as "Circumcision of a narrator that he has the nature of 'adl and acceptable hadith".

The conclusion that can be drawn is the science of *jarḥ wa at-ta'dīl* is the science that discusses matters relating to the narrator with the acceptance or rejection of its history.⁵⁴

Jarḥ wa ta'dīl is a very broad science. And it is not possible to discuss all of that knowledge in this thesis. But there are several key points that the author should point out here as a guideline for narrator assessment. For this matter, the writer refers to the rules of *Jarḥ wa ta'dīl* as follows:

First, the conditions for accepting criticism from a critic who counts and ta'il a narrator, that is, know piety, inheritance, honesty, distance themselves from the nature of blind fanaticism, and understand the cause of *jarḥ* and *ta'dīl* of a narrator.⁵⁵ Second, *ta'dīl* that should not be explained why (*mubham*) were accepted because of the difficulty in mentioning the causes of *ta'dīl* one by one.⁵⁶ Third, contrary to the rules above, critics must explain the cause of *ta'dīl* and not obliged to *jarḥ* because of a lot of reasons for *ta'dīl* are made different from *jarḥ*. Fourth, a critic in the *jarḥ* and *ta'dīl* must include both causes. Fifth, a critic must not mention the causes of *ta'dīl* or *tajrīh*.⁵⁷

⁵³ Ibid., vol. XI, p. 430

⁵⁴ Ibid, pg. 261.

⁵⁵ Muḥammad 'Abd al-Hayy al-Laknawī, *Ar-Raf' u wa at-Takmīl fī AlJarḥ wa at-Tadīl*, ed. 'Abdulfatāh Abū Gaddah (t.tp.: Maktabah Ibn Taimiyyah, t.tp.), p. 16.

⁵⁶ Ibid, pg. 27.

⁵⁷ Ibid, pg.. 33-34.

If there is a conflict between *jarḥ* and *ta'dīl* in a narrator then there are three opinions. The first opinion says that *jarḥ* takes absolute precedence. The second opinion reads if there are more *ta'dīl* then the *ta'dīl* takes precedence. Third, no one (*mawquf*) can be chosen until someone can strengthen one of them.⁵⁸

The last thing to understand about *Jarḥ wa ta'dīl* is the expression of *Jarḥ wa ta'dīl*. hadith critics have different expressions from one another.

There are also among critics who use the same phrase but have different intentions.

D. MATAN'S CRITICISM

After making criticisms of *sanad*, what needs to be done is *matan* criticism. The etymological and terminological "criticism" of the science of hadith has been explained above.

While etymologically *matan* is "everything the hard part of the back ", " the hard part of the land and rising ",⁵⁹ marriage ", " oath ", " traveling on land ", and many other meanings by the context of the sentence in which this word is used.⁶⁰

As in the terminology of hadith science, *matan* is "an expression that appears after the last *sanad*." To criticize the hadith of hadith a researcher must examine the hadith narrator. This shows that the study of *matan* cannot be released from the study of *sanad*. Therefore, a

⁵⁸ Ibid, pg. 54–56.

⁵⁹ Ibn Manẓūr, *Lisān al-ʿArab*, vol. XIII, p. 398.

⁶⁰ Az-Zabīdī, *Tāj al-ʿArūs min Jawāhir al-Qāmus*, vol. XVI, p. 144 Aṭ- Taḥān, *Taisīr Muṣṭalaḥ al-Ḥadīth*, p. 16.

legitimate claim is not necessarily considered valid originating from the Prophet. if not supported by a valid sanad.⁶¹

Then, the researcher examines the sentence structure of various meaningful words. This needs to be done because in general the text of a hadith that is meaningful to each *mukharrij* is different from one another. This occurrence is due to the many rites from among friends, *tabi'in*, and *atba'at-tabi'in* who allow transmission of *bil ma'na*.⁶² Only after that, researchers examined the content of the dead hadith. This is done so that researchers can more accurately conclude the content of a hadith. There are three technical steps that researchers can take to help research the contents of this hadith. First by confronting a hadith which is examined by the Qur'an. This is because the hadith is the actualization of the Prophet. towards the guidance of the Qur'an. The second confronts a hadith which is examined by other traditions. The third confronts the hadith examined with historical reality. This is because the Prophet's hadith occurs in a range of history that is bound by time and space. So a hadith can be tested with historical facts that occur.⁶³

⁶¹ Musfir 'Abdullāh ad-Daminī, *Maqāyīs Naqd Mutūn al-Ḥadīth* (Riyadh: t.p., 1404), p. 183.

⁶² Al-Jawabī, *Juḥūd al-Muḥaddithīn*, p. 217-220.

⁶³ Ibid., pg, 478-479.

CHAPTER III

AL-GHAZALI AND *JAWĀHIR AL-QUR'ĀN WA DURORUHU* BOOK

A. Biography of Al-Ghazali

Imam al-Ghazali was born in 450 A.D. (1058 AD) in the village of Taberan District Thus, Persia, and named Abu Hamid Muhammad. His title is "Hujjatul Islām" and his House title is Al-Ghazali. His father's name was less well known but his grandfather was a well-respected man of his time. His father died at a young age leaving him in the care of his mother and grandfather. Al-Ghazali is said to be the name of a village in Thus district, Khurasan province, Persia. According to maulana syibli Nu'mani, Abu Hamid Muhammad's ancestor had a weaving business (*Ghazzal*) and, therefore, he preserved his family title "*Ghazzali*" (weaver).

1. Education

Al-Ghazali's father entrusted the education of his two sons, Muhammad and Ahmad, to one of his fellow believers. He gave them a basic education and then sent them to the private Maktab. Both children were able to memorize the Qur'ān in a short time. After that, they began to learn Arabic.

They were then put into a free (independent) madrassa. After what time, Al-Ghazali left the birth village to study higher education in Jurjan and studied under the guidance of a great scholar, Imam Abu Nashr Ismail. Al-Ghazali always recorded his lectures, but on a journey, his notes were with other items robbed people. Ventured he went to the robber's head to ask that they

return a college note that was not his property. The note was returned due to the hopeful request.

Then entered the madrasah, Nidhamiah in Nisabur which at that time was a well-respected education center and led by a well-known cleric named Imam Haramain, who had 400 students. Three of the approximately 400 people later became the famous Harrasi scholars, Ahmad bin Muhammad and Al-Ghazali. When his teacher died, Al-Ghazali was so sad that he left Nisabur to go to Baghdad, the capital of The Caliphate. He was 28.

In Baghdad, he was appointed Rector of Madrasah Nizhamiyah by Nizham Al-Mulk, the vizier of the head of the Turkish ruler Malik Shah. Appointed at such a young age to such a high position. His notoriety as a great scholar was widespread and distant. Many rulers and chiefs came to Imam Al-Ghazali to get fatwas in theological matters and about taking care of the State.

2. Lectures of Imam Al-Ghazali

Hundreds of clerics, caliphs and powerful nobles attended Imam Al-Ghazali's lecture delivered thoughtfully, arguments and excuses. Most of his material was later recorded by Sayyaid bin Fariz and Ibn Lukban. The two recorded about 183 lectures ago in a book called *Al-Majālis Al-Ghazzali*.

The high priest's mind then turned to the effort to reach spiritual highness. The circumstances and reasons that led the mind turned to the effort is written in his book, *Munqidh min ad-dalāl* (after the error). He was a follower of Imam Shafi'i in his youth, but in Baghdad he hung out with many people from

different sects of fīqh, thought, and ideas: Shi'ī, Sunnī, Zindiqī, Skolastic Geologist, Christian, Jewish, Atheist, Fire worshipper and berhala. In Baghdad there were also Deis, materialists, Naturalists, and Pilosofs. They often meet in arguments. This affected the imam's thinking so that his whole life changed completely and began to seek the truth with free reasoning. His old ideas began to recede and he began to live in doubt and anxiety.

Then he tends to sufism. But here, practical practices are more hinted at than merely believing. Inspired by the idea he left his prominent position in Baghdad. Wearing Sufi clothing and sneaking away from Baghdad one night in 488 A.P.¹

3. Al-Ghazali Teaches and Writes

In 488 H Al-Ghazali went on a pilgrimage which he then continued to visit Sham and Baitul Maqdis then to Damascus. At that time he wrote the book of *Iḥyā' 'Ulūmuddīn*. At that time lived very simply, dressed roughly, reduced eating and drinking, visited many mosques and villages, and trained themselves with a lot of worship to Allah SWT.

Then he returned to Baghdad and taught the book of *Iḥyā' 'Ulūmuddīn*. Then he went back to Nidhamiyah college, Nisabur. Eventually he returned to his hometown thus by building a

¹ Al-Ghazali, *Ihya Ulumuddin Buku Pertama; Biografi Imam al-Ghazali, Ilmu, Iman*, Penerj. Purwanto, Ed.Irwan Kurniawan, Edi.1,(Bandung: Marja, 2014), p.11-12

madrassa there for fiqh scholars and huts for the Sufis. Here he spends the rest of his life giving lessons to prosecutors.²

4. Al-Ghazali Died

Al-Ghazali died in this city, in his home village, Taberan, on 14 Jumadil Akhir 505 H to coincide with December 19, 1111 A.D. Ibn Jauzi told the story of his death. He said, "In the early hours of Monday morning, he rose from his bed, prayed at dawn, and told a man to bring him a shroud. In addition to the cloth given he lifted it up to the eyes and said, "God commands him to obey" when he said so, he straightened his legs and faced his qibla a moment later he breathed for the last time. He died before the sky yellowed (early in the morning). The imam died three daughters and a son (Hamid) who had left him first."³

B. Works of Imam Al-Ghazali

He was a prolific writer. His scientific work is very much, during his life almost 55 years and has been writing books since the age of 20 years. The book he wrote was almost 400 titles.⁴ Among his most famous works are:

1. Theology

- a) *Hujjāt al-Ḥaḡ* (Proof of the Truth)
- b) (1095) *al-Iqtīṣād fī'l-ʿittiḡād* (The Middle Part in Theology), ed. I.A. Qubukcu and P. Atay, Ankara: Nur Matbaasi, 1962;

² Achmad Sarbanun, *Filsafat Pendidikan Islam; Sebuah Catatan Diskusi Perkuliahan*, (Bandar Lampung: Jurusan Pendidikan Guru Raudathul Athfal Fakultas Tarbiyah IAIN Raden Intan Lampung, 2013), p.95

³ Imam al-Ghazali, *Op.Cit.* p.13-14

⁴ Assegaf, Rachman Abd, *Aliran Pemikiran Pendidikan Islam; Hadharah Keilmuan Tokoh Klasik*, (Jakarta: PT RajaGrafindo Persada, 2013), p.109.

Partial trans. A-R. Abu Zady, *Al Ghazali on Divine Predicates and Their Properties*, Lahore: shaykh Muhammad Ashraf, 1970; trans. M. Asin Palacios, *El justo medio en la creencia*, Madrid, 1929. (about the explanation of the theological system of Asy'ariyah from the thought of al-Ghazali).

- c) *Al-maqṣad al-asna fī sharḥ ma'ānī asma, Allahu al-husna* (*The best means in explaining Allah's Beautiful Names*).
- d) *Jawāhir Al-Qur'ān wa durāruhu* (*Jawāhir Al-Qur'a>n Wa Duroruhu and its Pearls*).
- e) *Fayasl al-tafriga bayn al-islām wa-l-zandaqa* (*The Criterion of Distinction between Islam and Clandestine Unbelief*).
- f) (1106-7) *Mishkat al-anwār* (*The Niche of the Light*), ed. A. Afifi, Cairo, 1964; trans. WP.T Gaidner, *Al-Ghazzali's Misykat al-Anwār*, London: The Royal Asiatic Society, 1924; repr. Lahore: Shaykh Muhammad Ashraf, 1952; R Deladriere, *Le Tabernacle des Lumieres*, Paris: Editions du Seuil, 1981; A. E. Elschazli, *die Nische der Lictor*, Hambunrg: Felix Meiner, 198. (al-Ghazali's explanation of mystical philosophy in its final phase)
- g) *Tafsir al-yaqūt al-ta'wīl*

2. Field of Sufism

- a) (1095) *Mizān al-'amal* (*The Balance of Action*), ed. S. Dunya, Cairo: Dar al-Ma'ārif, 1964; trans. H Hachem, *Ghazali: Critere de l'action*, Paris: Maisonneuve, 1945. (contains an explanation of the theory of ethics al-Ghazali).
- b) (1096-7) *Ihyā' 'ulūm al-dīn* (*The Revival of the Religious Sciences*), Cairo: Matba'ah Lajnah Nashr al-Ṭaqafah al-Islāmiyyah, 1937-85 vols (al-Ghazali's work on religious

sciences in Islam). This book is al-Ghazali's most important work.

- c) *Bidāyat al-hidāyah* (Beginning of Guidance).
- d) *Kimiya-yī sa'adāt* (The Alchemy of Happiness) [a resume of *Ihya'ul ulum* in Persian].
- e) *Nasīhat al-mulk* (Counseling Kings) [in Persian].
- f) (c. 1108) *al-Munqidh min al-dalāl* (The Deliverer from Error), ed. J. Saliba and K. Ayyad, Damascus: Maktab al-Naṣr al-‘Arabī, 1934; trans. W M. Watt, *The Faith and Practice of al-Ghazali*, London: Allen & Unwin, 1953; trans. R.J. McCarthy, *Freedom and Fulfillment: An Annotated Translation of al-Ghazali's al-Munqidh min al-Dalāl and Other Relevant Works of al-Ghazali*, Boston, MA: Twayne, 1980. (about al-Ghazali's autobiography).
- g) *Minhājul al-‘Abidīn* (Methodologi for the Worshipers).
- h) (1097) *al-Risala al-Qudsiyya* (The Jerusalem) Epistle), ed. And trans. A.L. Tibawī, Al-Ghazali's Tract on Dogmatic Theology, *The Islamic Quarterly* 9 (3/4), 1965: 62-122 . (contains a summary of the theological system of al-Ghazali which was later merged with *Ihya'*).

3. Philosophy Field

- 1) (1094) *Maqāsid al falasifa* (The Intentions of the Philosophers), ed. S Dunya, Cairo: Dar al-Ma‘ārif, 1961. . (summary of Islamic philosophy as presented by Ibn Sina). The book was written early in al-Ghazali's life in philosophy and states the basic theories in philosophy, primarily influenced by ibn Sina's writings.

- 2) (1095) *Tahāfut al falāsifa* (*the Incoherence of the Philosophers*), ed. M. Bouyges, Beirut: Imprimerie Catholique, 1927; trans, S.A. Kamah, *Al-Ghazali's Tahāfut al falāsifa*, Lahore: Pakistan Philosophical Congress, 1963. (contains al-Ghazali's rejection of Islamic philosophy). In this book al-Ghazali rejects Greek philosophy by referring to Ibn Sina and al-Farabī, where Ibn Rusyd wrote his famous rejection book: *Tahāfut al-Tahāfut* (The Incoherence of the Incoherence).
- 3) (1095) *Mi'yār al-'ilm* (The Standard Measure of Knowledge), ed. S Dunya, Cairo: Dar al-Ma'arif, 1961. (contains a brief note of Aristoteles logic).
- 4) (1095) *Mihak al-nazar fī al-manṭiq* (The Touchstone of Proff in Logic), ed. M.al-Nu'manī, Beirut: Dar al-Nahḍah al-Hadīthah, 1966. (contains a brief note of Aristoteles logic).
- 5) (1095-6) *al Qisṭas al-mustaqīm* (The Just Balance), ed. V. Chelhot, Beirut: Imprimerie Catholique, 1959; trans, V Chelhot, "*al Qisṭas al-mustaqīm* et la connaissance rationnelle chez Ghazali", Bulletin d'Etudes Orientales 15, 1955-7: 7-98; trans. D.P Brewster, *Al- Ghazali: The Just Balance*, Lahore: Syaikh Muhammad Aṣaraf, 1978. (contains about efforts to reduce the logical rules of the Qur'an and to reject the understanding of Islāmiyyah).

4. Fiqh field

- a) *Fatawā al- Ghazali* (Verdicts of al- Ghazali).
- b) *Al-Wasīṭ fī al-Maḥṣab* (The medium [digest] in the Jurisprudential school).
- c) *Taḥdhib al-Uṣūl* (Prunning on Legal Theory).

d) (1109) *al-Mustafa min 'Ilm al-Uṣul* (The Essentials of the Islamic Legal Theory), Cairo: al-Matba'ah al-Amiriyyah, 1322-4 AP. (contains explanations and working standards of ushul fiqh madhhab Shafi'i).

e) *Asā al-Qiṃas* (Foundation of Analogical reasoning).

Others (Compiled and published by Dar al-Kutub al-Ilmiyah, Beirut, 2011).

- 1) *Al-Hikmah fī Makhlūqāt Allah 'Azza wa Jalla.*
- 2) *Ma'ārij al-Sālikīn.*
- 3) *Raudlah al-Thālibīn wa 'Umdah al- Sālikīn.*
- 4) *Qawā'id al- 'Aqā'id fī Tauhid.*
- 5) *Minhāj al- 'Arifīn.*
- 6) *Al-Risalah al-Laduniyah.*
- 7) *Faiṣal al-Tafriqah.*
- 8) *Ayyuha al-Walad.*
- 9) *Risalah al-Ṭair.*
- 10) *Al-Risalah al-Wa'diyah.*
- 11) *Al-Maḍnūn bihi 'Alā Ghairi Ahlihi.*
- 12) *Al-Ajwibah al-Ghazaliyah fī al-Masā'il al-Ukhrāwiyah.*
- 13) *Bidayah al-Hidayah.*
- 14) *Al-Adāb fī al-Dīn.*
- 15) *Al-Qawā'id al- 'Ashrah.*
- 16) *Al-Kashf wa al-Tabyīn fī 'urwah al-Khalq Ajma'in.*
- 17) *Sīr al- 'Alamīn wa Kashf ma fī al-Daraini.*
- 18) *Al- Durrah al-Fakhirah fī Kashfī 'Ulūm al-Ākhirah.*
- 19) *Al-Munqīḍ min al-Ḍalāl.*
- 20) *Qanun al-Ta'wīl.*
- 21) *Al-Aḥādith al-Qudsiyyah.*

C. *Jawāhir Al-Qur'ān Wa Duroruhu*

Jawāhir Al-Qur'ān Wa Duroruhu book, by Hujjatul Islam Imam Al-Ghazali r.a., in this book explains the radiance of the core points of the Koran and reminds of its scope and main purpose.

He brings us to the gems of the verses of the Qur'ān with the strands of their beauty for an effort to happiness in this world and the hereafter. A book that gives instructions on the kinds and varieties of the verses of the Qur'ān, according to their thematic beauty and the majesty of their content, and the nobility of their purpose.

Jawāhirul Qur'ān, The vast ocean of the Qur'an. In the ocean, some pearls and gems are incomparable. The pearl core of the holy verses of the Qur'an is more of a nur or light of wisdom to Allah s.w.t. The Jewel's verses are verses that are directly related to knowing God, namely the Essence of Allah, His attributes, af'al (actions), and His names, which are the existence of Allah Himself.

Durārul Qur'ān, The Pearls of the Qur'an which contain instructions for implementing the servant of Allah in following the straight path, through his practice of being steadfast (*istiqāmah*). Durār's verses relate to the servanthood of Allah's creatures, especially humans with all their '*amāliyah* and '*ubūdiyyah* behavior towards Allah s.w.t. The first is 'science' and the second is 'charity'. While the basis of faith itself is knowledge and charity. Both Al-Jawāhir and Ad-Durār are both the soul and the depths of the Qur'ān, each of which cannot be separated, like the sun and its light. Jawāhirul Qur'ān consists of 771 verses while Durārul Qur'ān is divided into 747 verses.

The Jawāhir al-Qur'ān book consists of three parts. The first part contains an introduction. The second part contains the goals to be achieved. The third section contains additional and complementary information.

The first part includes nineteen chapters. First, the Qur'an is like a very wide ocean and holds a lot of precious pearls and diamonds.

Second, a glimpse of the purposes of the Qur'an and the pearls stored in it. This article has six sections. Three important parts and three derived parts.

Third, the explanation and description of the six parts (in the second chapter) to become ten parts.

Fourth, how all knowledge is divided into the ten parts above, the science of the Qur'an is divided into the science of shell and content, an explanation of the levels of knowledge.

Fifth, how are the differences in the knowledge of the early and final generations about the Qur'an.

Sixth, the parable of the meaning of the Qur'an or the secret behind the nickname of the Qur'anic sciences.

Seventh, the reason Allah reveals the meanings of the malakut nature in the Qur'an with examples from the visible world (syahadah).

Eighth, the aspect of similarity between the natural and visible realms (syahadah).

Ninth, dismantling the secret symbols and signs for the content of the Qur'an.

Tenth, the secret behind the symbol of the cause of kufr for people who oppose religion. Eleventh, the reason why some verses of the Qur'an outperform others.

Twelfth, the secrets of surah al-Fāṭiḥah and the content of this surah

Thirteenth, surah al-Fāṭiḥah as the key to the eight doors of heaven.

Fourteenth, the superiority of the verse of the chair as the head of the verse of the Qur'an.

Fifteenth, proof of the letter al-Ikhlās which rivals a third of the Qur'an.

Sixteenth, the reason why Surah Yasin is the heart of the Qur'an.

Seventeenth, the reason why the Prophet Muhammad privileged the letter al-Fatihah as the most important letter and the verse of the chair as the head of the verses of the Qur'an.

Eighteenth, the state of the makrifat people.

Nineteenth, the secret that prompted the compilation of the pearls of the Qur'anic verses in one section, while the gems were arranged in another section.

Then the second part contains about the goals. This section includes the gist of the verses of the Qur'an and is divided into two groups. The first group contains the gems of the verses of the Qur'an. The verse talks about the essence, nature and deeds of Allah. While the second group contains verse gems. It contains an explanation of the straight path and advice to always be on it.

The third section contains additional explanations. Its aims are to limit the amount of pearls and gems obtained from the Qur'anic verses. The section on this additional explanation includes four discussions: (1) makrifat and the basics of aqidah (2) outward practices (3) despicable morals (4) commendable morals.⁵

⁵ Al-Ghazali, Abu Muhammad bin Muhammad, *Jawāhir al-Qur'ān*, p.14-19

CHAPTER IV
THE TRANSMISSION OF ḤADĪTHS IN *JAWĀHIR AL-QUR'ĀN WA*
DURORUHU

1. First Hadith

a) Texts

"إن لله أرضاً بيضاء، مسيرة الشمس فيها ثلاثون يوماً، مثل

أيام الدنيا ثلاثين مرة، مشحونة خلقاً لا يعلمون أن الله تعالى

يُعصى في الأرض، ولا يعلمون أن الله تعالى خلق آدم وإبليس".¹

“Indeed Allah has white earth. The journey of the sun towards the earth is thirty days, as the earthly days are thirty times. The earth is full of creatures who do not know that God is being abused by the earth. Nor do they know that Allah has created Adam and Satan.”

After searching the first hadith, it was not found in standard books or *Kutubu Al-Tis'ah* through the book *Mu'jam Mufahras li Alfādz Al-Hadith Al-Nabawī*. In connection with the limitation of the problem, namely the object of research is only listed in *Kutubu Al-Sittah*, then from the results of this hadith *takhrīj*, there is no further research because the reference book is not included in the book of the object of research in question.

¹ Abu Muhammad bin Muhammad Al-Ghazali, *Jawāhir al-Qur'ān wa Duroruhu*, (Bairut: Dar Ihya' al-'Ulum, 1406 H), p. 27

2. Second Hadith

a) Texts

"إن الله تعالى يتجلى للناس عامة ولأبي بكر خاصة".²

"Indeed, Allah appears to mankind in general, and to Abu Bakr in particular."

Conducting a second search of hadith also did not produce satisfactory results. That is not found in *Kutubu Al-Sittah*, so this hadith like the first hadith cannot be further investigated.

3. Third Hadith

a) Texts

"نَضَّرَ اللهُ امراً سمع مقالتي فوعاها فأدّاها كما سمعها، فَرُبَّ

حاملٍ فقهٍ إلى غير فقيه، وَرُبَّ حاملٍ فقهٍ إلى من هو أفقه منه"³

"May Allah makes good the face of someone who listens to my words and protects them, then conveys it to those who do not hear it (from me), how many people bring knowledge to people who have no understanding, and how many of people bring knowledge to people who understand it better".

This hadith is found in many standard hadith books. This is a snippet from a long hadith. Here's the full history:

- مسند احمد بن حنبل⁴

² Ibid., p.29

³ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 38

⁴ Aḥmad bin Ḥanbal, *Musnad Aḥmad bin Ḥanbal*, vol. 27. (Muassasah Al-Risālah) p. 300-

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ إِسْحَاقَ،
عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: قَامَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْخَيْفِ مِنْ مَنَى، فَقَالَ: " نَضَرَ اللَّهُ امْرَأً (1)
سَمِعَ مَقَالَتِي، فَوَعَاَهَا، ثُمَّ أَذَاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا، فَرُبَّ حَامِلٍ فِيهِ لَا
فِقْهَ لَهُ، وَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ " " ثَلَاثٌ لَا يُعِلُّ عَلَيْهِمْ
(2) قَلْبُ الْمُؤْمِنِ: إِخْلَاصُ الْعَمَلِ، وَالنَّصِيحَةُ لِوَلِيِّ الْأَمْرِ، وَلُزُومُ
الْجَمَاعَةِ، فَإِنَّ دَعْوَتَهُمْ تَكُونُ مِنْ وَرَائِهِ (3) "

- سنن الدرر 5

أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ، حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ، عَنْ شُعْبَةَ،
عَنْ عُمَرَ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ،
قَالَ: حَرَجَ زَيْدُ بْنُ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُمَا، مِنْ عِنْدِ مَرْوَانَ بْنِ الْحَكَمِ،
بِنِصْفِ النَّهَارِ، قَالَ: فَقُلْتُ: مَا حَرَجَ هَذِهِ السَّاعَةَ مِنْ عِنْدِ مَرْوَانَ إِلَّا وَقَدْ
سَأَلَهُ عَنْ شَيْءٍ، فَأَتَيْتُهُ، فَسَأَلْتُهُ، قَالَ: نَعَمْ، سَأَلَنِي عَنْ حَدِيثٍ سَمِعْتُهُ
مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا

⁵ Abu Muhammad Al-Dārimī, *Sunan Al-Dārimī*, vol. 1, (Al-Mamlakat Al-Su'ūdiyyah Al-Arābiyyah: Dārul Mughnī), p.302

حَدِيثًا، فَحَفِظَهُ فَأَدَّاهُ إِلَى مَنْ هُوَ أَحْفَظُ مِنْهُ، فَرُبَّ حَامِلٍ فَقِهِ لَيْسَ
بِفَقِيهِ، وَرُبَّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ

- سنن ابن ماجه⁶

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا:
حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ أَبِي سُلَيْمٍ، عَنْ يَحْيَى بْنِ
عَبَادٍ أَبِي هُبَيْرَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَضَرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَغَهَا، فَرُبَّ
حَامِلٍ فَقِهِ غَيْرِ فَقِيهِ، وَرُبَّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ»، زَادَ فِيهِ
عَلِيُّ بْنُ مُحَمَّدٍ، " ثَلَاثٌ لَا يُغْلُ عَلَيْنَهُنَّ قَلْبُ امْرِئٍ مُسْلِمٍ: إِخْلَاصُ
الْعَمَلِ لِلَّهِ، وَالنَّصِيحُ لِأَيِّمَةِ الْمُسْلِمِينَ، وَلِزُومُ جَمَاعَتِهِمْ"

- سنن ابي داود⁷

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي عُمَرُ بْنُ
سُلَيْمَانَ، مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ، عَنْ أَبِيهِ،
عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

⁶ 'Abdullāh, *Sunan Ibn Majjah*, vol. I, (Al-Baby Al-Halaby: Dārun Ihya' Al-Kutub Al-Arābiyyah) p. 84

⁷ Abū Dāwud Sulaiman bin Al-Ash'āth, *Sunan Abū Dāwud*, vol.3 (Beirut: Al-Maktabah Al-Aṣriyyah, 275 H), p.322

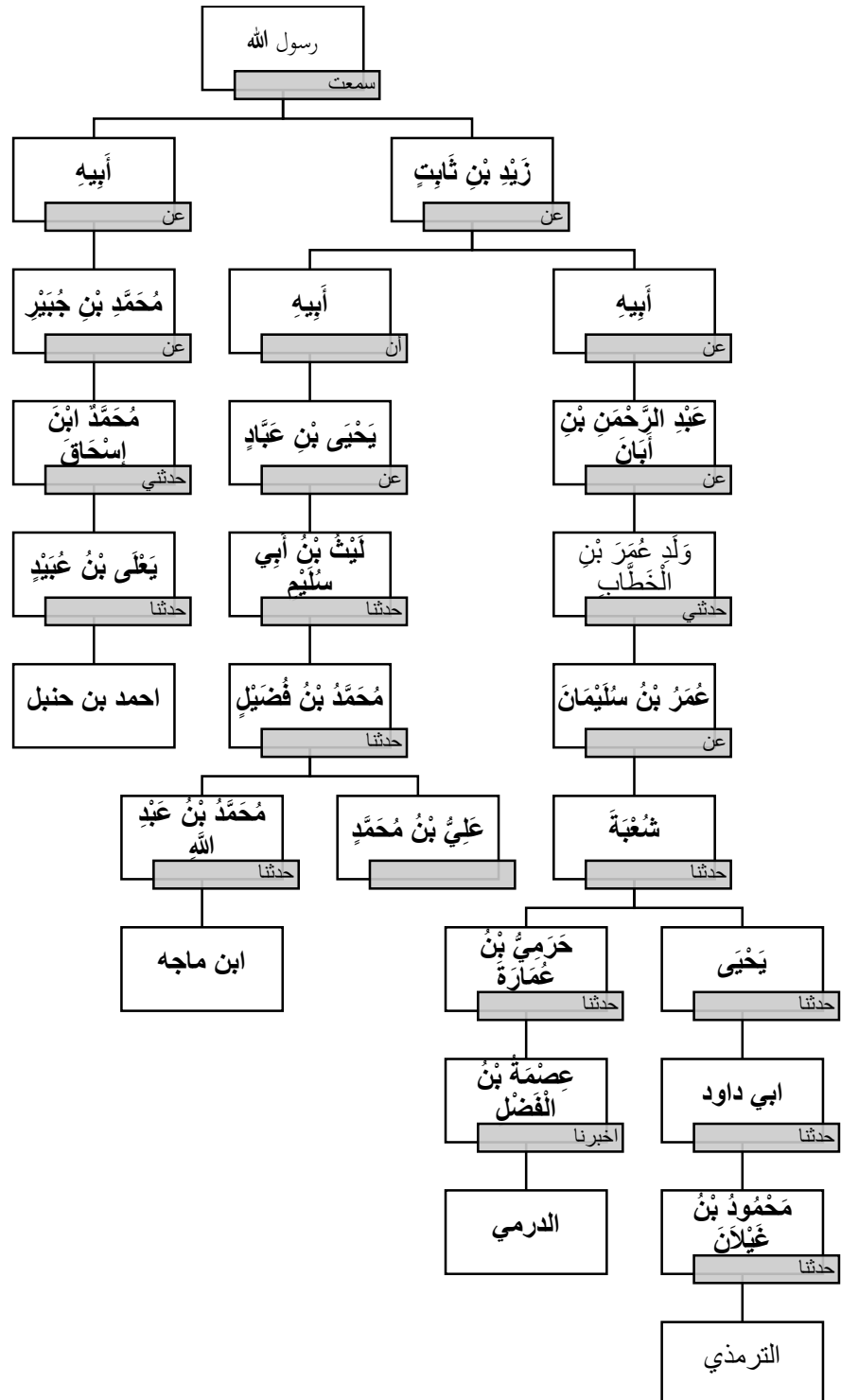
«نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا، فَحَفِظَهُ حَتَّى يُبْلَغَهُ، فَرُبَّ حَامِلٍ فِقْهٍ
إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهٍ لَيْسَ بِفِقْهِهِ»

- سنن الترمذي⁸

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: أَخْبَرَنَا
شُعْبَةُ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ سُلَيْمَانَ، مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ قَالَ:
سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبَانَ بْنَ عُثْمَانَ، يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: خَرَجَ
زَيْدُ بْنُ ثَابِتٍ، مِنْ عِنْدِ مَرْوَانَ نِصْفَ النَّهَارِ، قُلْنَا: مَا بَعَثَ إِلَيْهِ هَذِهِ
السَّاعَةَ إِلَّا لِشَيْءٍ يَسْأَلُهُ عَنْهُ، فَقُمْنَا فَسَأَلْنَاهُ، فَقَالَ: نَعَمْ، سَأَلْنَا عَنْ
أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى
يُبْلَغَهُ غَيْرُهُ، فَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهٍ لَيْسَ

⁸ Muḥammad bin Isa, *Sunan At-Tirmidhī*, vol. 4 (Beirut: Dārul Gharbi Al-Islāmī 279 H), p.330.

b) Chain of Sanad



c) Sanad

1) Al-Dārimī(121-225 H)⁹

His full name is ‘*Abdullāh bin ‘Abdurrahmān bin Al-Faḍl bin Bahram bin Abdush Shamad. Al-Dārimī*’ is the ratio to Darim bin Malik from the *At-Tammimī* circle. And with this ratio he is famous by using the name of someone who is respected.

The Teachers :

- ‘Ismah bin Al-Faḍl
- Wahb bin Ḥarīr
- Muḥammad bin Sa’īd

The Students :

- Al-Bukhārī
- Mus’lim
- Abū Dāwud

The Comments of The Scholars :

- Nu’aim bin Na’im said: I have heard Muḥammad bin ‘Abdullāh bin Numair say: Has defeated ‘Abdullāh bin ‘Abdurrahmān with his memorization and *wara’*.
- ‘Abdurrahmān bin Abu Hatīm Ar-Razī from his father said: ‘Abdullāh bin ‘Abdurrahmān Imām Expert in his day.

2) ‘Ismah bin Al-Faḍl (250 H)¹⁰

His full name is ‘Ismah bin Al-Faḍl Al-Numairī.

⁹ Yūsuf bin ‘Abdurrahman al-Mizzī, *Tahdhīb al-Kamāl*, vol. 15, p.210-217

¹⁰ Ibid, vol. 20, p.64-65

The Teachers :

- Thabit bin Muḥammad
- Ja'far bin 'Aun
- Ḥaramī bin 'Umārah

The Students :

- Al-Nasā'i
- Ibnu Mājah
- Al-Dārimī

The Comments of The Scholars :

- Abu Ḥātim : *Ṣadūq*
- Al-Nasā'i : *Thiqqat*
- Ibnu Ḥibbān mention him in book Al-Thiqqāh

3) Ḥaramī bin 'Umarah (201 H)¹¹

His full name is *Ḥaramī bin 'Umar ah bin Abi Ḥafsah*.

The Teachers :

- Syu'bah bin Al-Hajāj
- Al-Ḥarisy bin Al-Kharit
- 'Uzrah bin Thabit

The Students :

- 'Ismah bin Al-Faḍl
- 'Alī ibn Al-Madinī
- Yahya bin Ḥakīm

The Comments of The Scholars :

¹¹ Yūsuf bin 'Abdurrahman al-Mizzī, *Tahdhīb al-Kamāl*, vol. 5, p.556-558

- Yaḥyā bin Maʿīn : *Ṣadūq*

4) Syuʿbah bin Al-Hajāj (165 H)¹²

His full name is *Syuʿbah bin Al-Hajāj bin Al-Warād Al-ʿAtakī Al-Azdī*, beliau memiliki julukan *Abū Buṣṭam Al-Waṣīṭi*.

The Teachers :

- Khālīd bin Jaʿfar
- Qatādah bin Diʿāmah
- Uyainah bin ʿAbdurrahmān

The Students :

- Sufyān Al-Thurī
- Wahab bin Jarīr
- Yaḥyā bin Saʿīd

The Comments of The Scholars :

- Al-Bukhārī dari Ali bin Al-Madini said: he has a thousand examples of hadith
- Yaḥyā bin Muʿīn said: Syuʿbah *Imām Muṭqīn*

5) ʿUmar bin Sulaimān¹³

His full name is *ʿUmar bin Sulaimān Al-Qurasyi Al-ʿAduwwī Al-Madānī*.

The Teachers :

- ʿAbdurrahmān bin Abān

The Students :

¹²Ibid, vol. 12, p.479-495

¹³ Yūsuf bin ʿAbdurrahman al-Mizzī, *Tahdhīb al-Kamāl*, vol. 2, p.380-381

- Isma'īl bin 'Ulyah
- Jahḍam bin 'Abdullāh Al-Yamānī
- Syu'bah bin Al-Hajāj

The Comments of The Scholars :

- Yaḥyā bin Ma'īn : *Thiqqah*
- Abu Ḥatīm : *Ṣaliḥ*

6) 'Abdurrahmān bin Abān

His full name is 'Abdurrahmān bin Abān bin 'Uthmān bin 'Affān Al-Qurasyī Al-Umawī Al-Madānī.

The Teachers :

- Abān bin 'Uthmān

The Students :

- 'Abdullāh bin Abī Bakar
- 'Umar bin Sulaimān
- Muḥammad bin Abi Bakar

The Comments of The Scholars :

- Al-Nasā'i : *Thiqqah*
- Ibn Ḥibban mentions him in the book *Al-Thiqqāt*

7) Abān bin 'Uthmān

His full name is Aban bin 'Uthmān bin 'Affān Al-Qurasyī Al-Umawī.

The Teachers :

- Usamah bin Zaid
- Zaid bin Thābit

- ‘Uthmān bin ‘Affān

The Students :

- ‘Abdurrahmān bin Aban
- ‘Uthmān bin ‘Umar
- Musa bin ‘Imrān

The Comments of The Scholars :

- Aḥmad bin ‘Abdullāh : *Thiqqah*
- ‘Amrū bin Syu'aib: I have never seen the most pious hadith from him

8) Zaid bin Thābit

His full name was *Zaid bin Thābit bin Al-Ḍahak bin Zaid bin Ludān bin ‘Amrū bin Auf bin Ghanām bin Malik bin Al-Najāri*. He has nicknames, *namely Al-Anṣārī, Al-Najāri, Abu Sa’īd, Abu Khārijah, Al-Madānī*. Zaid bin Thābit was a friend of the Prophet Muḥammad and the author of revelations.

The Teachers :

- Rasullullāh SAW
- Abu Bakar Al-Ṣidīq
- ‘Uthmān bin ‘Affān

The Students :

- Abān bin ‘Uthmān
- Anās bin Malik
- Sa’īd bin Al-Musayyab

The Comments of The Scholars :

- Khārijah bin Zaid: The Prophet SAW came to Medina when I was eleven years old
- Masrūq: The companions of the Prophet who were included in the Fatwa companions: ‘*Umar*’, ‘*Alī*’, *Ibn Mas’ūd*, *Zaid bin Thābit*, *Abi bin Ka’ab*, and *Abu Musa Al-Asy’ārī*

After conducting research on the sanad through the chain of hadith narrated by Al-Dārimī, it can be concluded that none of the narrators studied were negative, all of them were of *Thiqqah* quality and continued.

Because of the above review, the quality of this hadith in terms of its sanad is valid.

d) Matan

This great hadith shows the magnitude of the virtue and glory of people who study, understand, then convey the instructions of the Prophet Muḥammad in his hadith to mankind. To the extent that Imām Ibn al-Qayyīm when commenting on this hadith, he said, "If there is no virtue in studying knowledge (about the hadith of the Prophet Muḥammad) except (the virtue mentioned in this hadith), then it is sufficient for (the great) glory. , because the Prophet Muḥammad prayed for good for those who heard his words *ṣallallāhu ‘alaihi wa sallam*, then understood, memorized and conveyed it (to others).¹⁴

In meaning with the above statement, Mulla ‘Alī al-Qarī said, "This hadith shows the greatness of the hadith (*Rasulullāh ṣallallāhu*

¹⁴ Muḥammad bin Abī Abi Bakar “*Miftāhu dāris sa’ādah*”, vol.1, (Dārul Kitāb Al-‘Ilmiyyah: Beirūt), p.71.

'alaihi wa sallam), the virtue and position of those who study it because the Prophet Muḥammad specializes/ privileges them with prayer (goodness) that no one from this 'Ummah accompanies them in prayer (goodness). If there is no benefit (virtue) in studying, memorizing and conveying hadith (*Rasulullāh sallallāhu 'alaihi wa sallam*) except (only) getting a blessing from this great prayer, then it is sufficient as a (great) benefit, glory in this world and the hereafter, and the share and virtue (of the big one)"¹⁵

The prayer of goodness in the form of brightness and beauty (appearance), which was uttered by the Prophet Muḥammad for people who study and convey his instructions to this people is as al-Jazā'u min jinsil 'amāl (reply to according to their good deeds) because they have worked out the cause of the arrival of guidance and guidance of goodness in the hadith of the Prophet Muḥammad to humans, who by practicing all of this, human faces will become white and radiant on the Day of Resurrection, as indicated by described in the word of Allah Ta'ālā,

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ، فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ. وَأَمَّا الَّذِينَ
ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

"On that day (at that time) there will be a bright white face and a dark black face. As for the black-faced people (it was said to them): "Why did you disbelieve after you believed, so feel the punishment

¹⁵ 'Alī bin Muḥammad "*Mirqātul mafātīh syarḥu misykātīl maṣābīh*", Vol.1, (Dārul Fikr: Beirut-Lebanon,1014H), p.288.

for your disbelief. As for those whose faces are white, they are in the mercy of Allah (heaven); they will abide therein" (Surah Ali 'Imrān: 106-107)¹⁶

And indeed the prayer conveyed by the Prophet Muḥammad is proven in reality to those who are given *taufiq* by Allāh Ta'āla to study and preach the sunnah of the Prophet Muḥammad in earnest and accompanied by sincerity and expect a reward from Allāh Ta'āla.¹⁷

Mulla 'Alī al-Qarī said, "Some say: Indeed Allah has answered the prayer of the Prophet Muḥammad. Therefore, you find the (scholars) of hadith experts are the most beautiful. It was narrated from Imām Sufyān bin 'Uyainah that he said: "There is no one who seeks (knowledge) hadith except (visible) in his face brightness"¹⁸, namely: visible beauty or (which is) meaningful (invisible)".¹⁹

This is not surprising, because in general Allah the Exalted makes good deeds and pious deeds the cause that makes goodness and beauty outwardly and inwardly in those who practice them, even more so for those who carry the instructions of the Prophet ṣallallāhu 'alaihi wa sallam. which is the source of goodness in this religion.

This is the meaning of the words of the noble friend, 'Abdullāh bin Abbas RA when he said, "Indeed (charity) goodness has (good influence in the form of) light in the heart, brightness in the face, strength in the body, addition to sustenance and love in the human

¹⁶ Kitab "*dirāsatu ḥadīth: naḍḍarallāhu 'imrān sami'a maqālātī*", vol. III, p. 446

¹⁷ Ibid., vol. III, p. 446

¹⁸ Abu Bakar Ahmad bin 'Alī "*Syarafu aṣḥābil ḥadīth* (Dārūn Ihyā' Al-Sunnah Al-Nabāwiyyah-Ankara), P.27.

¹⁹ 'Alī bin Muḥammad "*Mirqātul mafātīh syarḥu misykātīl maṣābīh*", vol. I, p. 288

heart. , and (on the contrary) it is indeed a bad (immorality) (bad influence in the form of) darkness in the heart, gloom in the face, weakness in the body, lack of sustenance, and hatred in the human heart ".²⁰

Therefore, Imām Ibn al-Qayyīm said, "This prayer of the Prophet Muḥammad (beauty) means beauty in body and mind, because the word an-nadhrāh means brightness and beauty that adorns the face, (which originates from) from the influence of faith (in the heart), as well as joy, pleasure, and happiness (which is felt in) the mind with that faith, so that joy, pleasure, and happiness will appear (real) in the form of brightness on the face. Therefore, Allah the Exalted gathers joy and happiness (in the heart) with cheerfulness (on the face, in return for glory for the inhabitants of Paradise), as in His word,

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

"So Allah will protect them from evil on that day and give them brightness (on their faces) and joy (in their hearts)" (Surah al-Insaan: 11).

Then the brightness (there is) in their faces and joy/happiness (there is) in their hearts, (this means) that the joy and joy (in) the heart will manifest (both influence in the form of) brightness on the face. As Allah Ta'ālā says (about the state of the people of Paradise),

²⁰ Taqiyuddin Abu Al-'Abbas bin Aḥmad "*al-Istiḳāmah*" (Jāmi'ah Al-Imam Muhammad bin Sa'ud- Al-Madinah Al-Munawwaroh, 1403 H), Vol.1, P.351 and Ibnul Qayyīm "*al-Wābiluṣ ṣayyib*" (Darul Hadith-Kairo,1999),P.43.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

"You can tell from their faces the pleasures of their life which is full of enjoyment" (Surah al-Muthaffifin: 24).

In conclusion, the brightness on the face for people who listen to the sunnah of the Prophet ṣallallāhu 'alaihi wa sallam, then understand, memorize and convey it (to others), this is the effect of sweetness (faith), and pleasure and happiness (which he feels) in the heart ".²¹

The above explanation shows the great virtue of studying and understanding the hadith of the Prophet ṣallallāhu 'alaihi wa sallam in cleaning the heart disease and impurities of the human soul, all of which are the main obstacles to achieving the sweetness of faith and happiness of the heart.

Therefore, the Messenger of Allah -peace and prayer of Allah be upon him- made an analogy of the guidance and knowledge he brought with the rainwater that Allah the Exalted sent down to earth to give life to barren lands and living creatures. The Messenger of Allah -peace, and prayer of Allah be upon him- said,

إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ عَزَّ وَجَلَّ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا...

"Indeed, the parable of the guidance and knowledge that Allah the Exalted has revealed to me is like that of rain (good) which Allah sends down to the earth..."²²

²¹ 'Ali bin Muhammad "*Miftāḥu dāris sa'adah*", vol.I, p. 71.

²² Al Bukhārī (num. 79) dan Muslim (num. 2282).

Imām Ibn Ḥajar in the book "Fathul Bāri" brought the words of the scholars in explaining the meaning of this hadith, "The Messenger of Allah -peace and prayer of Allah be upon him- made an example for the religion that he brought (from Allah Ta'a>la>) like rainwater (good) which is evenly distributed and descends when humans (very) need it, likewise the condition of humans before the sending of the Messenger of Allah -peace and prayer of Allah be upon him-, so just as the rainwater gives life (new) to a dead (dry and barren) land, so will religious knowledge give life. life to a dead heart...".²³

Imām Ibn al-Jauzī said, "Know that the human heart is not (perhaps) always clean. However (someday it must) be stained (because of sin and immorality), then (at that time) a cleanser (heart) is needed, and the cleansing of the heart is to study the books of knowledge (a religion that comes from the instructions of the Qur'an and hadith of the Prophet Muḥammad).²⁴

After analyzing in terms of matan, from the above explanation it can be concluded that the content of matan in this hadith is saḥīḥ al-matan.

²³ Zainuddin 'Abdurrahman ,*Fathūl Bāri*, (Maktabah Al-Ghuraba' Al-Atsariyah: Al-Madinah Al-Nabawiyah, 1417 H), vol.1, p177.

²⁴ Jamaluddin Abu Al-Faraj ,*Talḥīṣu Ibḥṣ*, (Darul Fikri li Thaba'ah wa Al-Nashr, Beirut-Lenanon, 1421 H), p.398.

4. Fourth Hadith

a) Texts

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِكَ

مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ²⁵

“Oh God, I seek refuge in Your pleasure from the danger of Your wrath, and I seek refuge in Your forgiveness from the danger of Your punishment, and I seek refuge in You from Your punishment, I cannot count the praises of You. You are as You praise Yourself.”

This hadith is found in many standard hadith books. This is a snippet from a long hadith. Here's the full history:

- صحيح مسلم²⁶

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو أُسَامَةَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ، قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفَرَّاشِ فَالْتَمَسْتُهُ فَوَقَعْتُ يَدَيَّ عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»

- سنن الترمذي²⁷

²⁵ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 42

²⁶ Muslim bin Hajjaj, *Ṣaḥih Muslim*, vol. I (Bairut: Dar Ihya' al ṭurāth, n.d.) p. 352.

²⁷ At-Tirmidhī, *Sunan At-Tirmidhī*, vol. 5, p. 402.

حَدَّثَنَا الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ يَحْيَى
 بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، أَنَّ عَائِشَةَ، قَالَتْ: كُنْتُ نَائِمَةً إِلَى
 جَنْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَفَّذْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي
 عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ، وَبِمُعَافَاتِكَ
 مِنْ عُقُوبَتِكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَتْنَيْتَ عَلَى نَفْسِكَ.

- سنن أبي داود²⁸

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، حَدَّثَنَا عَبْدُهُ، عَنْ عُبَيْدِ
 اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي
 هُرَيْرَةَ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ، فَلَمَسْتُ الْمَسْجِدَ، فَإِذَا هُوَ سَاجِدٌ وَقَدَمَاهُ
 مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ
 عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَتْنَيْتَ عَلَى
 نَفْسِكَ»

- سنن ابن ماجه²⁹

²⁸ Abū Dāwud, *Sunan Abi Dāwud*, vol. I, p. 232.

²⁹ Abdullah, *Sunan Ibn Majjah*, vol. I, (Darun Ihya' Al-Kitab Al-'Arabiyyah- Faisal Isa Al-Baby Al-Halabi), p. 373.

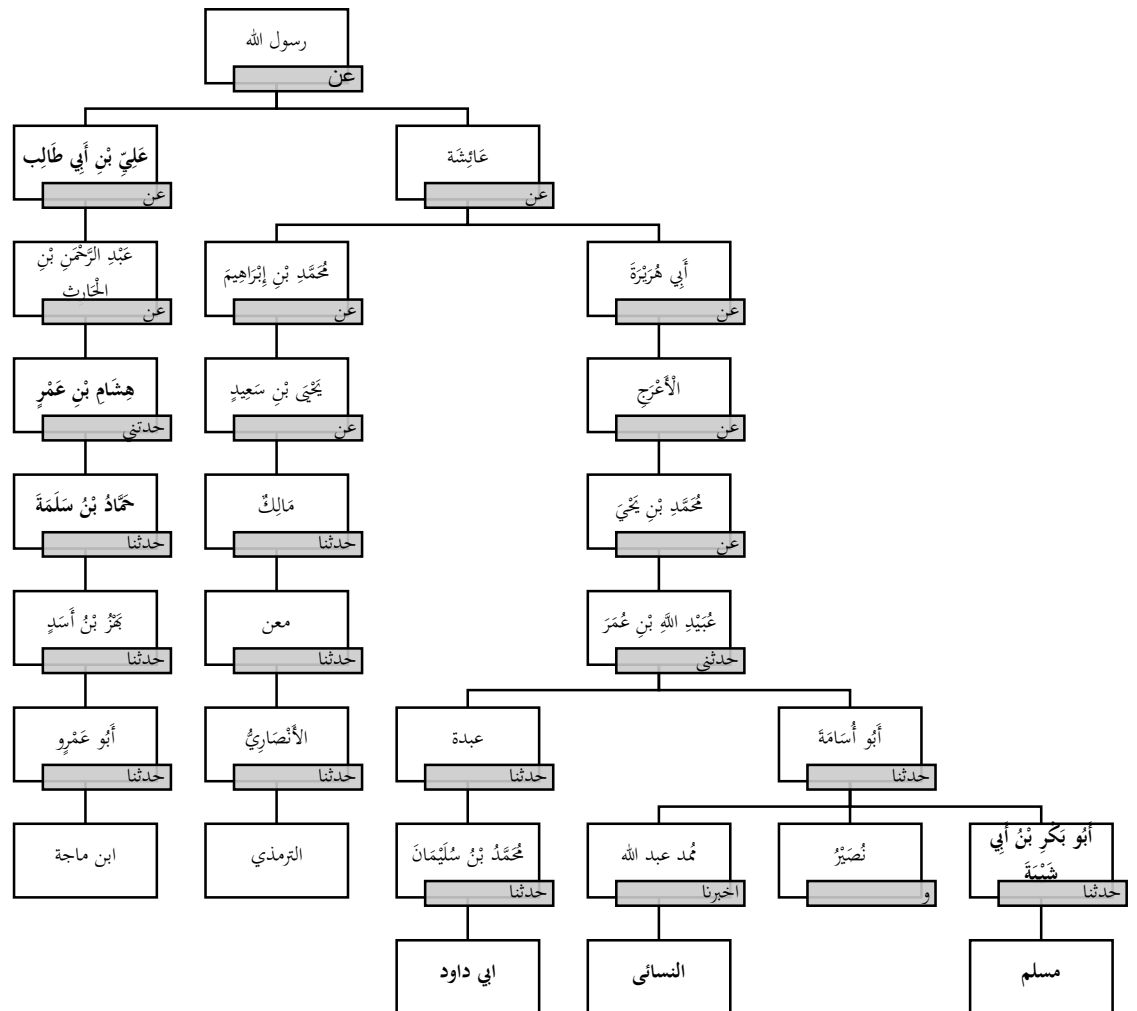
حَدَّثَنَا أَبُو عَمْرِو حَفْصُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا بِهِرُ بْنُ أَسَدٍ قَالَ:
حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي هِشَامُ بْنُ عَمْرٍو الْفَزَارِيُّ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: فِي آخِرِ الْوَتْرِ «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ
سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أُحْصِي ثَنَاءً
عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ»

- سنن النسائي³⁰

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَنُصَيْرُ بْنُ الْفَرَجِ وَاللَّفْظُ لَهُ
قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ
حَبَّانَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَقَدْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَجَعَلْتُ أَطْلُبُهُ بِيَدِي فَوَقَعَتْ يَدِي عَلَى
قَدَمَيْهِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ،
وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا
أَثْنَيْتَ عَلَى نَفْسِكَ»

³⁰ Abu Abdurrahman Aḥmad, *Sunan Al Nasā'i*, vol. I (Halb: Maktab al Matbu'at al Islamiyyah, 1984) p. 102.

b) Chain of Sanad



c) Sanad

1) Muslīm³¹

His name is *Muslīm bin Ḥajjaj bin Muslīm bin Qusyairī*.
He is the owner of the work of *aṣ-ṣaḥīḥ* which is considered the
second most authentic book after *Ṣaḥīḥ Bukhārī*.

Prophet Muḥammad and the author of revelations.

The Teachers :

- Abu Bakar bin Abī Syaibah
- ‘Abdulmalik bin Syu‘aib
- ‘Abdulwaris bin ‘Abdiṣṣamad

The Students :

- Ibrāhīm bin Ishak
- Abu Ḥamīd Muḥammad
- Hamdun

The Comments of The Scholars :

- Maslamah bin Qasīm said that he is a *thiqqah* and is one of
the *Imām* of hadith experts.
- Ibn Abi Ḥatīm considered him a *thiqqah* and a *ḥāfiẓ*

2) Abu Bakar bin Abī Syaibah³²

³¹ Mizzī, *Tahdhīb al Kamāl*, vol.27, p. 499-507.

³² Ibid, vol. 16, p. 34-36.

He was nicknamed (*laqab*) with the name *Ibn Abi Shaibah* and has *kuniyyah* by *Abu Bakr*, so the name above is a combination of *kuniyyah* and *laqab*, his full name is ‘*Abdullāh bin Muḥammad bin Ibrāhīm*, died in 235 H.

The Teachers :

- Muslīm
- Abu Dāwud Aṭṭayalisī
- Qutaibah bin Saʿīd Aththaqafī

The Students :

- ‘Ubaidullah bin ‘Amr
- Yūsuf bin Khassab
- Aḥmad bin Adam al Jarjanī.

The Comments of The Scholars :

- Abu Ḥātim bin Ḥibban called it in the *Thiqqat* group
- Ibn Ḥajar al ‘Asqālānī rated it *Thiqqah*, *Ḥāfiẓ*, and *ṣahibu taṣannif*(has several essays)
- Dhahabī rated it as *sayyidul ḥuffād*, and *ilaihi muntahā fī thiqqah*.

3) Abu Usamah (121-201 H)³³

Ḥammad bin Usamah bin Zaid is his full name, while *Abu Usamah* is his *kuniyyah*, he settled and died in Kuffah.

The Teachers :

- ‘Abdullāh bin Muḥammad bin Ibrāhīm
- Aḥmad bin ‘Umar al Waki’y
- Zakariya bin Abi Zakariya

³³ Ibid, vol.7, p. 217-219.

The Students :

- Ubaidullah bin ‘Amr
- Usamah bin Zaid al Lais̄
- Ajlah bin ‘Abdullāh

The Comments of The Scholars :

- Abu Ḥātim ar Raz̄ judged it *Ṣadūq*
- Abu ‘Abdullāh al Ḥakīm mentioned it in *Mustadrak* and judged it *Thiqqah*
- Yahyā bin Ma‘īn considered it *Thiqqah*.

4) Ubaidullah bin ‘Umar³⁴

His full name is *Ubaidullah bin ‘Umar bin Hafs bin ‘Asim bin ‘Umar bin Al Khaṭṭab*, kuniyyah as *Abu ‘Usman*, he settled and died in Medina in 143 H.

The Teachers :

- Ḥammad bin Usamah
- Anās bin Iyad al Lais̄
- Ibrāhīm bin Ṭahman

The Students :

- Muḥammad bin Yahyā
- Ḥasan al Basry
- al ‘Alla’ bin ‘Abdurrahmān.

The Comments of The Scholars :

- Abu Zur’ah ar Raz̄ rate him *Thiqqah*
- Abu Ḥātim ar Raz̄ called him *Thiqqah*

³⁴ Ibid, vol. XIX, p. 124-126.

- Ibn Hajar al ‘Asqālanȳ called him *Thiqqah Thābbit*.

5) Muḥammad bin Yahyā bin Ḥabban (47-121 H)³⁵

He was known by the name *Muḥammad bin Yahyā al Ansarȳ*, and with the *kuniyyah* *Abu ‘Abdullāh*, he settled and died in Medina.

The Teachers :

- Ubaidullah bin ‘Umar
- Ibrāhīm bin ‘Abdullāh
- Rabi’atul Ra’ȳ.

The Students :

- ‘Abdurrahmān bin Hurmuz
- Anas bin Malik
- Khālīd bin Walīd.

The Comments of The Scholars :

- Abu Ḥātim ar Raz̄ȳ judged it *Thiqqah*
- Aḥmad bin Thu’aib called it *Thiqqah*
- Dhahab̄ȳ and Yahyā bin Ma’īn also judged with the same designation, namely *Thiqqah*

6) Al A’rāj³⁶

His full name is *‘Abdurrahmān bin Hurmus al A’rāj*, he is known as *Abu Dāwūd*, he has lived in Alexandria and Medina and in the first place, he died in 117 H.

³⁵ Ibid, vol. XXIV, p. 605-608.

³⁶ Ibid, vol. 17, p. 467-469.

The Teachers :

- Muḥammad bin Yaḥyā
- Aswad bin Qais
- Al-Ḍahak bin ‘Usman

The Students :

- Abu Hurairah
- Abu Sa’īd al Hudrī
- ‘Āisyah.

The Comments of The Scholars :

- Abu Ḥātim bin Ḥibban, Ibn Ḥajar al ‘Asqālānī, Alī bin al-Madinī, and Yaḥyā bin Ma’īn rated it with the same title, namely *Thiqqah*.

7) Abu Hurairah (w. 57 H)³⁷

His name is disputed by historians. Some have opinions “*Abdullāh bin Sakhr*, “*Abdullāh bin Ghanam*, “*Abdullāh bin ‘Ā’iz*, “*Abdullāh bin ‘Amir*, *Sikkīn bin Hani*” and many other opinions.

He was given a chew of *Abu Hurairah* by the Messenger of Allah. because one day he found an abandoned cat. Then he picked it up and stuffed it into his sleeve. He met the Messenger of Allah. then asked: "What is this?". "Cat!" he answered. "Then you are *Abu Hurairah*!" said the Messenger of Allah. Since that day he is known as *Abu Hurairah*, the father of kittens.

The Teachers :

- ‘Abdurrahmān bin Hurmuz

³⁷ Ibid, vol. 34, p. 366-378.

- Abu Zur'ah bin Amr
- 'Ulqamah al Misrī

The Students :

- Prophet Muḥammad
- Siti 'Āisyah.

The Comments of The Scholars :

- Ibn Ḥajar al 'Asqālānī called him "*Ṣahabi, Jalilun, Ḥāfidūn, and Masyhurūn*"
- Al-Mizzi said "*Ṣahibu Rasūlullāh*"

8) 'Āisyah. (w. 57 H.)³⁸

Her full name is '*Āisyah bin 'Abdullāh bin 'Usman bin 'Āmir bin Amr*, she is known as the mother of the believers.

Many narrators, both from the companions and the tābi'īn, have narrated the hadith from him, and that is normal because she is the wife of the Prophet, of course, she has received many hadiths from him.

The Teachers :

- Abu Hurairah
- Tha'labah al-Anbarī
- Anas bin Malik.

The Comments of The Scholars :

- As Shuyuti called her *Umm mukminīn wa ḥabībatu ḥabībī Rabbil 'ālamīn* (the mother of the believers and her lover the lover of the Lord of the worlds).
- Abu Ḥātim bin Ḥibban called her *zaujatu Rasūl*

³⁸ Ibid, 35, p. 227-237.

- Dhahabī called it, *Umm mukminīn, al-faqīhah, and Habībatu Rasūl.*

Noting from the narrations of the narrators everything is "connected". While the quality of each narrator is all in the *thiqqah* category. So the chain of this hadith can be said to be valid in a *sanad*.

d) Matan

A piece of hadith that is conveyed with a very deep meaning is an acknowledgment of how much love and kindness God has for his servants, said Imām Malik regarding the meaning of this hadith is that I will not be able to count Your goodness and favors and I will not be able to replace it with praise to You even though I sincerely to praise You, continued by Imām Nawawī that praise is to Allah SWT. it is possible to praise it with praise globally, not in detail, because praise follows what is praised, even though it is long and many praises to Allah SWT. It is not enough because Allah is infinite.³⁹ The Qur'an also teaches to praise Allah SWT. as seen in the words *Alhamdulillah*, all praise be to Allah SWT.

After analyzing in terms of *matan*, from the above explanation it can be concluded that the content of *matan* in this hadith is *ṣaḥīḥ al-matan*.

5. Fifth Hadith

a) Texts

⁴⁰ قَلْبُ الْمُؤْمِنِ بَيْنَ أَصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ

³⁹ Imam Nawawi, *Minhaj Syarh Muslim*, vol. 4 (Bairut: Dar Ihya' al thurst, n.d.) p. 204.

⁴⁰ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 49

“The hearts of the believers are between two of the fingers of Allah, the Most Gracious”.

This hadith is found in the standard hadith books. This is a snippet from a long hadith. Here's the full history:

- صحيح مسلم⁴¹

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَابْنُ ثُمَيْرٍ كِلَاهُمَا، عَنِ الْمُقْرِئِ - قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا حَيَّوَةُ، أَخْبَرَنِي أَبُو هَانِئٍ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْخُبَلِيِّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ، كَقَلْبٍ وَاحِدٍ، يُصَرِّفُهُ حَيْثُ يَشَاءُ»

- سنن ابن ماجه⁴²

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا ابْنُ جَابِرٍ، قَالَ: سَمِعْتُ بُسْرَ بْنَ عُبَيْدِ اللَّهِ، يَقُولُ: سَمِعْتُ أَبَا إِدْرِيسَ الْحَوْلَانِيَّ، يَقُولُ: حَدَّثَنِي النَّوَّاسُ بْنُ سَمْعَانَ الْكِلَابِيَّ، قَالَ:

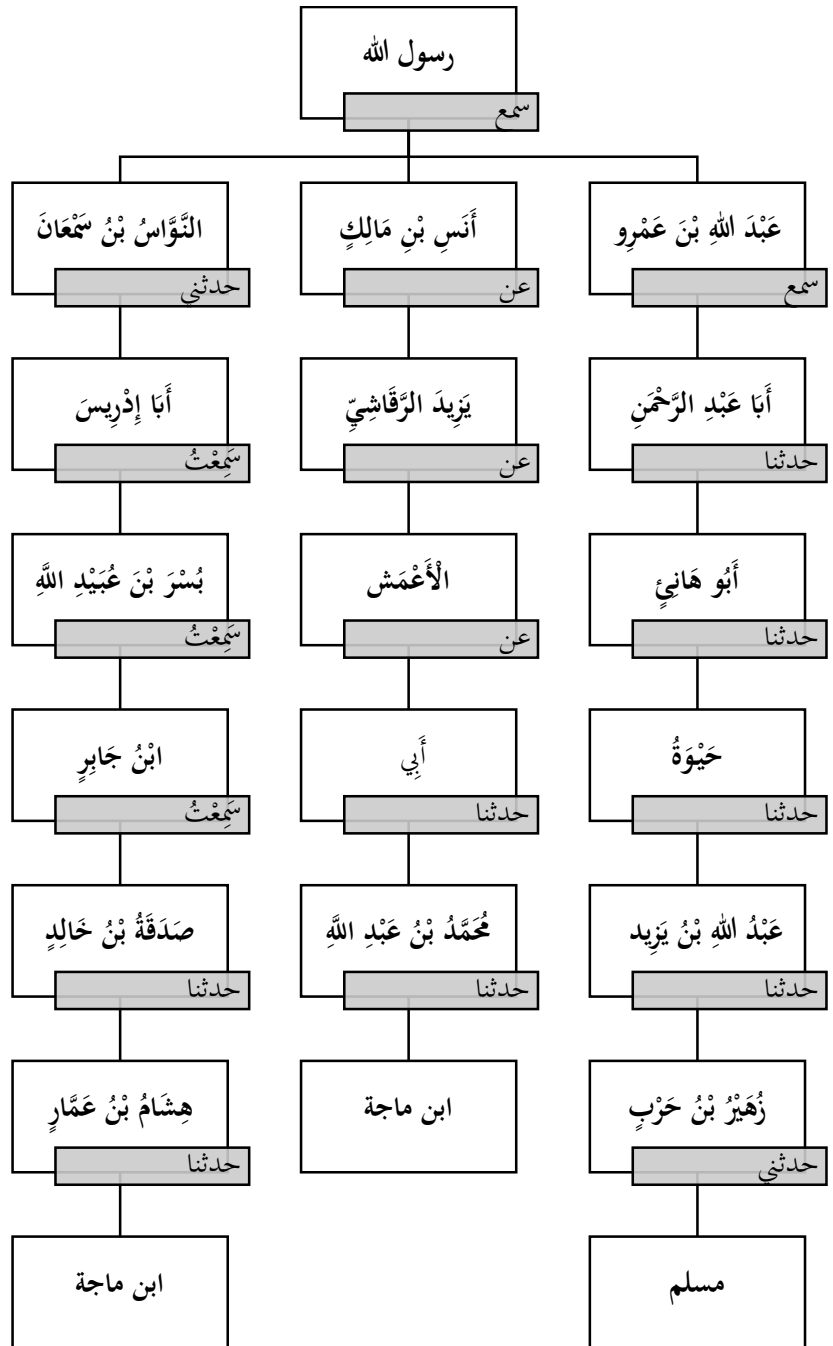
⁴¹ Muslim bin Hajjaj, *Ṣaḥīḥ Muslim*, vol. 4, p. 2045

⁴² ‘Abdullāh, *Sunan Ibn Majjah*, vol. I, p. 72.

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مِنْ قَلْبٍ إِلَّا بَيْنَ
إِصْبَعَيْنِ مِنَ أَصَابِعِ الرَّحْمَنِ، إِنْ شَاءَ أَقَامَهُ، وَإِنْ شَاءَ أَرَاغَهُ» وَكَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " يَا مُثَبِّتَ الْقُلُوبِ، ثَبِّتْ قُلُوبَنَا عَلَى
دِينِكَ. قَالَ: وَالْمِيزَانُ بِيَدِ الرَّحْمَنِ، يَرْفَعُ أَقْوَامًا وَيَخْفِضُ آخَرِينَ، إِلَى يَوْمِ
الْقِيَامَةِ "

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا
الْأَعْمَشُ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ ثَبِّتْ قَلْبِي عَلَى دِينِكَ» ،
فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، تَخَافُ عَلَيْنَا وَقَدْ آمَنَّا بِكَ، وَصَدَّقْنَاكَ بِمَا
جِئْتَ بِهِ، فَقَالَ: «إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنَ أَصَابِعِ الرَّحْمَنِ عَزَّ وَجَلَّ
يُقَلِّبُهَا» وَأَشَارَ الْأَعْمَشُ بِإِصْبَعِيهِ

b) Chain of Sanad



c) Sanad

1) Muslīm⁴³

His name is *Muslīm bin Ḥajjaj bin Muslīm bin Qusyairī*. He is the owner of the work of *as-Ṣaḥīḥ* which is considered the second most authentic book after *Ṣaḥīḥ Bukhārī*.

The Teachers :

- Abu Bakar bin Abi Syaibah
- ‘Abdulmalik bin Syu‘aib
- Zuhair bin Ḥarb

The Students :

- Ibrāhīm bin Isḥaq
- Abu Ḥamīd Muḥammad
- Ḥamdun

The Comments of The Scholars :

- Maslamah bin Qasim said that he is a *Thiqqah* and is one of the *Imām* of hadith experts.
- Ibn Abi Ḥātim considered him a *thiqqah* and a *Ḥāfiẓ*

2) Zuhair bin Ḥarb⁴⁴

His name is *Zuhair Bin Ḥarb bin Shadad Al-Ḥarasyī*. He is a narrator who is often mentioned in *kutubu al-sittah*.

The Teachers :

- ‘Abdullāh Al-Muqri’
- Ya’qub bin Ibrāhīm
- Al-walid bin Muslīm

⁴³ Mizzī, *Tahdhīb al-Kamāl*, vol. 27, p. 499-507.

⁴⁴ Ibid, vol. 9, p. 402-406.

The Students :

- Muslīm bin Hajaj
- Muḥammad bin Isma'il Al-Bukhārī
- Sulaimān bin Al-Asy'ats Abu Dāwud

The Comments of The Scholars :

- Mu'awwiyāh Bin Ṣāliḥ said about Yaḥyā bin Mu'in he was Thiqqah
- Abu Ḥātim said: Ṣadūq.

3) 'Abdullāh Al-Muqri'⁴⁵(120-213 H)

His name is '*Abdullāh bin Yazīd bin 'Abdurrahmān Al-Ahwazī Al-Aṣlī Al-Baṣrī*', he was given the nickname *Al-Imām Al-'Alim, Al-Hāfiẓ, Al-Muḥaddith, Al-Ḥujjah, Shaykhul Ḥarām, Abu 'Abdurrahmān*.

The Teachers :

- Haiwah bin Syuraih
- Yaḥyā bin Ayyūb
- Ibnu Lahī'ah

The Students :

- Al- Bukhārī
- Aḥmad bin Ḥanbal
- Ibnu Numair

The Comments of The Scholars :

- Abu Ḥātim : *Ṣadūq*
- Al-Khalīfī: *Hadith Hujjah Thiqqah*.

⁴⁵ Shamsudin, *Siyār A'lāmin Nubalā'*, vol. VIII (Darul Hadith- Kairo, 1427 H), p. 318-319

4) Haiwah⁴⁶

His name is *haiwah bin shuraih bin sofwan bin malik at-tajibi*. He is a jurist, ascetic and obedient

The Teachers :

- Abi hani' ḥamīd bin hani' al-khulanī
- Ja'far bin rabi'ah
- Yazīd bin abi ḥabīb

The Students :

- 'Abdullāh bin yazīd Al-muqri'
- 'Abdullāh bin wahāb
- Yaḥyā bin ya'la al-aslamī

The Comments of The Scholars :

- Ḥarb bin Ismā'īl from Aḥmad bin Ḥanbal said: *Thiqatun Thiqqah*
- Ishāq bin Mansūr from Yaḥyā bin Mu'in said: *Thiqqah*.

5) Abu Hani'⁴⁷

His name is *Ḥamīd bin Hani 'al-khulanī al-Mishri*. He was given the nickname *Abu Hani'* , died in 402 Hijriyah.

The Teachers :

- 'Abdullāh bin yazīd 'abdurrahmān al-jubulī
- Abbas bin khālīd al-hajrī
- 'Amrū bin ḥaris al-ma'āfirī al-miṣrī

The Students :

- Haiwah bin shuraih

⁴⁶ Mizzī, *Tahdhīb al-Kamāl*, p. 478-482

⁴⁷ Ibid, vol. 7, p. 401-403

- Saʿīd bin abī ayyub
- ‘Abdullāh bin lahī’ah

The Comments of The Scholars :

- Abu Ḥātim said: *ṣāliḥ*
- An-Nasā’i said: *laisa bihi ba’s*.

6) Abu ‘abdurrahmān al-jubulī⁴⁸

His name is ‘*Abdullāh bin Yazīd al-Ma’āfirī*, he is known by the nickname *Abu ‘Abdurrahman al-Jubulī*.

The Teachers :

- Jabir bin ‘Abdillāh
- ‘Abdullāh bin ‘‘Umar bin al-‘aṣ
- Abi ayyub al-anṣarī

The Students :

- Ḥamīd bin Hani’ Al-Khulanī
- ‘Āmir bin Yaḥyā Al-Ma’āfirī
- Rabi’ah bin Ṣaif

The Comments of The Scholars :

- ‘Umar bin Said Al-Dārimī rom Yaḥyā bin Mu’īn Said: *Thiqqah*

7) ‘Abdullāh bin ‘Amrū⁴⁹(65 H)

His name is ‘*Abdullāh bin ‘Amrū bin Al-Aṣ bin Wail*, Abu Hurairah said that there is no one whose hadith is better than him except ‘Abdullāh bin ‘Amrū.

⁴⁸ Ibid, vol. 16, p.316-317

⁴⁹ Ibid, vol 15, p.357-362

The Teachers :

- Rasulullah SAW
- ‘Umar bin Khaṭṭāb
- Abu bakar Al-Ṣiddīq

The Students :

- Anas bin Malik
- Abu ‘Abdurrahṡmān ‘Abdullāh bin Yazid Al-Jubulī
- ‘Uqbah bin ‘Aus

Noting from the narrations of the narrator's everything is "connected". While the quality of each narrator is all in the tsiqqah category. So the chain of this hadith can be said to be valid in a sanad.

d) Matan

This hadith is included in the hadiths of Al-Asmawa Aṣ-Ṣifāt. In understanding it there are two schools of thought; First, teach them to believe in it and not to interpret it, while the literal meaning is not what is intended. Allah SWT said:

لَيْسَ كَمِثْلِهِ شَيْءٌ

There is nothing like Him..." (Surah Ash-Shura: 11).

Second, Takwil with words that match the majesty Allah Ta’ālā and His Holiness. So, the sentence above metaphorical meaning; such as the words, "That person is in the hold of my hand." Not that the person is in my hand, but the meaning is That Person is under my control and my control.

The whole meaning of the above hadith is, Allah Ta’ālā is in control be careful the humans, and control the rest of the body

according to his will. There's nothing out of control and nothing can escape His will. In this hadith the Prophet ṣallallāhu ‘alaihi wa sallam invites speak Arabic in a language they understand and by providing a physical picture to make it more immersive in their hearts.⁵⁰

After analyzing in terms of matan, from the above explanation it can be concluded that the content of matan in this hadith is ṣaḥīḥ al-matan.

6. Sixth Hadith

a) Texts

إن الله تعالى خلق آدم على صورت⁵¹

“Allah has created Adam with all his physical characteristics”

This hadith is found in the standard hadith books. This is a snippet from a long hadith. Here's the full history:

- صحيح البخاري⁵²

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ،
عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَلَقَ اللَّهُ آدَمَ عَلَى
صُورَتِهِ، طُولُهُ سِتُّونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلَيْكَ،
النَّفَرِ مِنَ الْمَلَائِكَةِ، جُلُوسٌ، فَاسْتَمِعَ مَا يُحْيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَتَحْيَةُ

⁵⁰ Imam Nawawī, *Minḥāj Sharḥ Muslim*, vol. 11, p. 866-867.

⁵¹ Al-Ghazali, *Jawāhir al-Qur’ān*, p. 50

⁵² Muḥammad bin ‘Ismā‘īl, ṣaḥīḥ al-bukhārī, vol. 8 p. 50

دُرِّسَتْكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ:
وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ
يَنْقُصُ بَعْدُ حَتَّى الْآنَ "

- صحيح مسلم⁵³

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنِي أَبِي، حَدَّثَنَا الْمُثَنَّى، ح وَحَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ
قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
وَفِي حَدِيثِ ابْنِ حَاتِمٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ
أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»

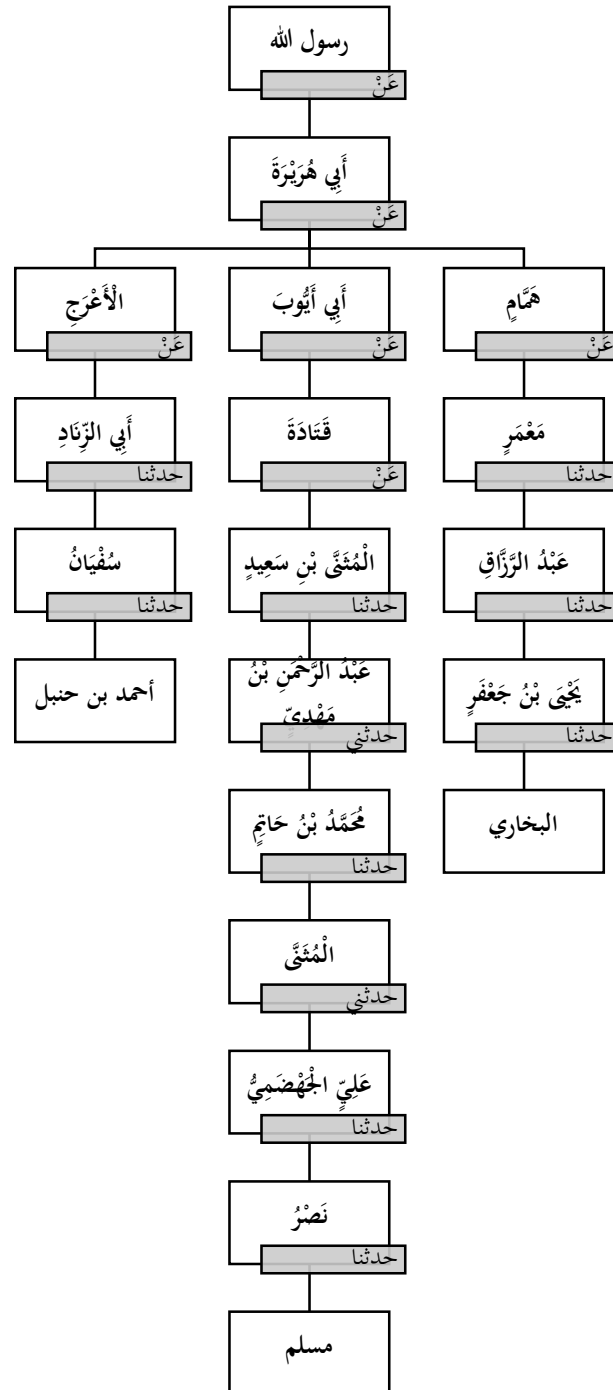
- مسند أحمد بن حنبل⁵⁴

حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا ضَرَبَ أَحَدُكُمْ، فَلْيَجْتَنِبِ الْوَجْهَ، فَإِنَّ اللَّهَ
خَلَقَ آدَمَ عَلَى صُورَتِهِ "

⁵³ Muslim bin Hajjaj, *Ṣaḥīḥ Muslim*, vol. 4, p. 2017

⁵⁴ Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, vol. 12, p. 275

b) Chain of Sanad



c) Sanad

1) Bukhārī (194-256 H.)⁵⁵

His name is *Muḥammad bin Isma'il bin Ibrāhīm bin al-Mughirah bin Bazdizbah*, another opinion says *Bardizbah*. He was born on 13 Shawwal 194 H and died on 1 Shawwal 256 H. He is the author of the famous The Book of *al-Jāmi' al-Ṣaḥīḥ*. He has traveled all over the country of Muḥaddīth on his scientific journey (*riḥlah 'ilmiyyah*) studying hadith. "I have memorized hadith since I was at the madrasah," he said.

The Teachers :

- Abu Walid
- Aḥmad bin Ḥanbal
- Yaḥyā bin Ja'far

The Students :

- At-Tirmidhī
- Aḥmad bin Sahal bin Malik
- Abu al-Abbas an-Naisaburī

The Comments of The Scholars :

- Abu Ḥātim al-Razī said: "Muḥammad bin Ismā'īl was the most pious person who entered Iraq."
- Muḥammad bin Idrīs al-Razī said: "I will show you a resident of Khurasan whom there is no one who memorizes more (*ahfaz*) than him".

⁵⁵ Mizzi, *Tahdhīb al-Kamāl*, vol.XXIV, p. 430-468.

- Na'im bin Ḥammad said: "Muḥammad bin Ismā'īl is the most knowledgeable person (*faqīh*) in this ummah."

2) Yaḥyā bin Ja'far (243 H)⁵⁶

His name is *Yaḥyā bin Ja'far bin A'yun Al-Azadī Al-Bāriqī*, he is also nicknamed by *Al-Bākindī*.

The Teachers :

- Ishaq bin Sulaimān
- Ṣufyan bin Uyainah
- 'Abdurrazaq bin Ḥammam

The Students :

- Al-Bukhārī
- Abu Ja'far Aḥmad bin Yunus bin Al-Junaid
- Al-Ḥusain bin Yaḥyā bin Ja'far Al-Baikindi

The Comments of The Scholars :

- Suraij said: And seeing the patch - Ka'ban said to his companions: Whoever wants clean and true knowledge, you should greet the son of Ja'far.
- And ibn Ḥibban mentions him in the book "*Al-Thiqqāt*"

3) 'Abdurrazaq bin Ḥammam (126-211 H)

His name is *'Abdurrazaq bin Ḥammam bin Nafi' Al-Humairī*.

The Teachers :

- Ma'mar bin Rasyid
- Hisham bin bin Ḥasan

⁵⁶ Ibid, vol. 31, p. 253-256.

- Ya'qub bin Atha'

The Students :

- Harun bin Ishaq
- Waki' bin Al-Jarah
- Yahyā bin Ja'far

The Comments of The Scholars :

- It has been said that Abu Zur'ah al-Damasqī, from Abu al-Ḥasan bin Sami', said about Aḥmad bin Ṣalih al-Masri: I said to Aḥmad bin Ḥanbal: do you know someone whose hadith is better than Abdul Razzaq? He said, "No. Abu Zur'ah said: Abdul Razzaq is one of those who have *Thabit hadith*.
- Ya'qub bin Syaibah said from Ali al-Madini, said to Hisham bin Yūsuf, that Abdul Razzaq was more Alim and more *hafīẓ* than us
- And Ya'qub said: both *Thiqqatun Thabbit*

4) Ma'mar (153 H)⁵⁷

Namanya adalah *Ma'mar bin Rasyid Al-Azadī Al-Hamdani*.

The Teachers :

- Aban bin Abi 'Iyas
- Ḥammam bin Manbah
- Yahyā bin Abi Kathir

The Students :

- Sufyan Al-Thurī

⁵⁷ Ibid, vol. 28, p. 303-306.

- Abdul Al-Razzaq
- ‘Abdullāh bin Al-Mubarak

The Comments of The Scholars :

- Abu Ḥātim said: Has reached his sanad to six people
- Ya'qub bin Shaibah from ‘Alī bin Al-Madanī, said to Hisham bin Yūsuf: That ‘Abdu Al-Razzaq is more pious than us and more *Hāfiẓ* than us
- And Ya'qūb said: both *Thiqqatun Thabbit*

5) Ḥammam (131 H)⁵⁸

His name is *Ḥammam bin Manbah bin Kamil bin Suyaj Al-Yamanī*.

The Teachers :

- ‘Abdullāh bin Zubair
- Mu’awwiyah bin Abi Ṣufyan
- Abi Hurairah

The Students :

- Ali bin Al-H}asan
- Ma’mar bin Rasyid
- Wahab bin Manbah

The Comments of The Scholars :

- Ishaq bin Manṣur said: from Yaḥyā bin Ma’īn: *Thiqqah*
- Ibn Ḥibban mentions him in *Al-Thiqqāt*

6) Abu Hurairah (w. 57 H)⁵⁹

⁵⁸ Ibid, vol. 30, p. 298-300

⁵⁹ Ibid, vol 17, p. 467-469

His name is disputed by historians. Some who have opinions *'Abdullāh bin Sakhr*, *'Abdullāh bin Ghanam*, *'Abdullāh bin 'A'iz*, *'Abdullāh bin 'Amir*, *Sikkīn bin Hani'* and many other opinions.

He was given a chew of Abu Hurairah by the Messenger of Allah. because one day he found an abandoned cat. Then he picked it up and stuffed it into his sleeve. He met the Messenger of Allah. then asked: "What is this?". "Cat!" he answered. "Then you are Abu Hurairah!" said the Messenger of Allah. Since that day he is known as Abu Hurairah, the father of kittens.

The Teachers :

- Nabi SAW
- Siti 'Āisyah

The Students :

- 'Abdurrahmān bin Ḥurmuz
- Abu Zur'ah bin Amr
- 'Ulqamah al Misrī

The Comments of The Scholars :

- Ibn Ḥajar al 'Asqālanī call him *"Ṣahabī, jalīlun, ḥāfidhun, dan Masyhurun"*
- Al-Mizzī said *"Ṣahibu Rasulillāh"*

After conducting research on the sanad through the chain of hadith narrated by Al-Bukhārī, it can be concluded that none of the narrators studied were negative, all of them were of Thiqqah quality and continued.

Because of the above review, the quality of this hadith in terms of its sanad is valid.

d) Matan

خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ

(God created Adam as he was). This has already been explained in the discussion of the beginning of creation. Then there is a difference of opinion about the meaning of the pronoun in the sentence *صُورَتِهِ*. According to one opinion, the meaning of the pronoun is Adam, so its meaning is, "God created Adam as he was until he was revealed to the world until he died." This refutes the notion that when Adam AS was in heaven, he had another form. Or the meaning is "God started the creation of Adam in one form without undergoing a process of growth from one state to another, like his offspring." Another opinion says, this is a rebuttal to atheism and materialism which states that the origin of humans is only from *nuṭfah* (a drop of semen) and that *nuṭfah* also comes from humans. Therefore, there is no beginning to it. This can be explained that humans were created from the first time in this form. Others say, he is a rebuttal to the naturalist group who argues that humans occur because of natural processes and their effects. Some argue that it is a rebuttal to the *Qadāriyah* group which says that humans create their actions.

In addition, this hadith has its background, which is not included in the narration. The first is the story of a person who beats his slave then the Prophet forbade it and said "Verily Allah

created Adam as he is." This has already been explained in the discussion of the liberation of slaves.⁶⁰

After analyzing in terms of matan, from the above explanation it can be concluded that the content of matan in this hadith is saḥīḥ al-matan.

7. Seventh Hadith

a) Texts

من عَمِلَ بما عَلِمَ أَوْزَنُهُ اللهُ عِلْمَ ما لا يُعْلَمُ⁶¹

"Whoever applies knowledge that he already knows, Allah will inherit unknown knowledge."

Conducting a seventh search of hadith did not produce satisfactory results. That is not found in *Kutubu Al-Sittah*, so this hadith cannot be further investigated.

8. Eighth Hadith

a) Texts

فَاتِحَةُ الْكِتَابِ أَفْضَلُ الْقُرْآنِ⁶²

"*Fātiḥatu Al-Kitāb* (Surah Al-Fatihah) is the most noble in the Qur'an."

Conducting a eighth search of hadith also did not produce satisfactory results. That is not found in *Kutubu Al-Sittah*, so this hadith like the seventh cannot be further investigated.

⁶⁰ Ibnu ḥajar al-‘asqalanī, *Fathu al-bārī*, vol.30, p.4-5

⁶¹ Al-Ghazali, *Jawāhir al-Qur’ān*, p. 56

⁶² Ibid., p.63

9. Ninth Hadith

a) Texts

آيَةُ الْكُرْسِيِّ سَيِّدَةُ آيِ الْقُرْآنِ⁶³

“The verse which is the master of the verses in the Qur'an is the Chair verse.”

This hadith is only contained in one main book:

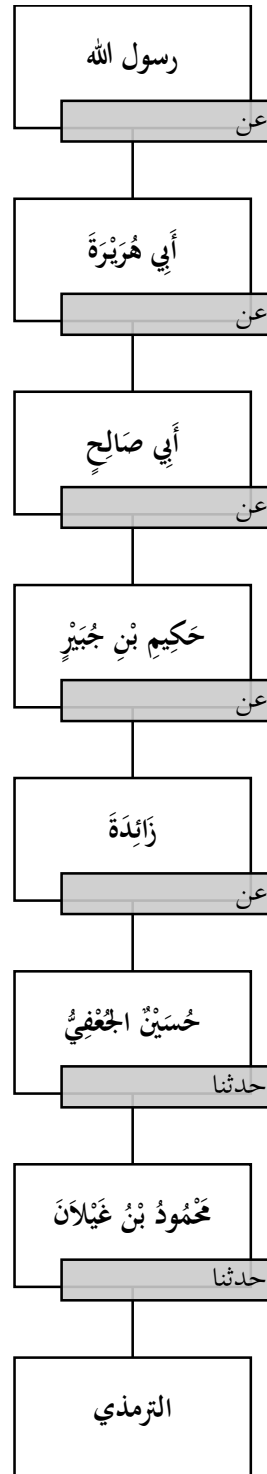
- سنن الترمذي⁶⁴

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ، عَنْ زَائِدَةَ،
عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ شَيْءٍ سَنَامٌ، وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ
وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ، هِيَ آيَةُ الْكُرْسِيِّ.

⁶³ Ibid., p. 63

⁶⁴ At-Tirmidhī, *Sunan At-Tirmidhī*, vol. 5, p.7.

b) Chain of Sanad



c) Sanad

1) At-Tirmidhī⁶⁵

His full name is *Muḥammad bin Isa bin Surah bin Musa bin al Dlahak*, he is known as al Tirmidhī nisbat in the name of his place of residence, namely Tirmidh.

The Teachers :

- Sofyan bin Wakī'
- Abu Dāwud al Sijistānī
- 'Abdurrahmān bin 'Umar

The Students :

- Muḥammad bin Aḥmad bin 'Amr
- Abdul Wahab bin 'Alī.

The Comments of The Scholars :

- Abu Aḥmad al-Ḥakīm said "Imām Bukhārī has died and no one can match in terms of knowledge and wisdom in the land of Khurasan more than at-Tirmidhī"
- Ibn Ḥajar al 'Asqālānī called him "*aḥad al-aimmah tsiqatun hafidun*"
- Dhahabī rated him "*aḥad aimmatu al-a'lam*".

2) Maḥmūd bin Ghailan (239 H)⁶⁶

His full name is *Maḥmūd bin Ghailan Al-'Aduwī maulahum Abu Aḥmad Al-Muruzī*.

The Teachers :

⁶⁵Yūsuf bin 'Abdurrahman al-Mizzī, *Tahdhīb al-Kamāl*, vol. XXVI, p. 250-252.

⁶⁶ Ibnu ḥajar Al-'Asqālānī, *Tahdhīb al-At-Tahdhīb*, , vol. X (Mathba'ah Dairatul Ma'arif An-Nadhamiyah, 1326 H), p. 64

- Abu Dāwud Al-Ṭayasī
- Yazīd bin Harun
- Ḥusain Al-Ju'fī

The Students :

- Bukhārī
- Muslīm
- Tirmidhī

The Comments of The Scholars :

- An-Nasā'i said: *Thiqqah*
- Ibn Ḥibban mentions him in *Al-Thiqqāt*
- Maslama Mauzurī : *Thiqqah*

3) Ḥusain Al-Ju'fī

His full name is *Al-Ḥusain bin Ali bin Al-Walid Al- Ju'fī*.

The Teachers :

- Zaidah bin Qudamah
- Hamzah bin Ḥabīb
- ‘Abdurrahmān bin Yazīd

The Students :

- Ibrāhīm bin Ya'qūb
- Mahmud bin Ghailan
- Yaḥyā bin Ma'īn

The Comments of The Scholars :

- Uthman bin Sa'īd from Yaḥyā bin Ma'īn: *Thiqqah*.

- ‘Abdullāh bin Aḥmad bin Ḥanbāl from his father: I don't see anyone who is more important than Husayn Al-Ju'fī and Sa'īd bin ‘Amīr

4) Zaidah (161 H)⁶⁷

His full name is *Zaidah bin Qudamah Al-Thaqafī*, he called by *Abu Al-Ṣalat Al-Kufī*.

The Teachers :

- Sulaimān Al-Taimi
- ‘Abdul ‘Azīz bin Abi Dāwud
- Ḥakīm bin Jubair

The Students :

- Sufyan bin Uyainah
- ‘Abdullāh bin Al-Mubarak
- Ḥusain Al-Ju'fī

The Comments of The Scholars :

- Abu Usama said: has told us that Zaidah *Aṣḍaḡu Al-Nās*
- Ṣalih bin Al-Hashimī from Aḥmad bin Ḥanbāl said: he is one of the four Thabbit in the Hadith: Ṣufyan, Zuhair, Shu'bah, Zaidah.

5) Ḥakīm bin Jubair⁶⁸

His name is *Ḥakīm bin Jubair Al-Asadī*.

The Teachers :

- Dzakwan Abi Ṣālih Al-Saman
- Mūsā bin Ṭalḥah

⁶⁷ Mizzī, *Tahdhīb al-Kamāl*, vol. IX, p. 273-277

⁶⁸ Ibid, vol. VII, p. 165-169

- Abdu Khair Al-Ḥamdanȳ

The Students :

- Isrāʿīl bin Yūnus
- Zaidah bin Qudamah
- Ṣufyan bin Uyainah

The Comments of The Scholars :

- ‘Abdullāh bin Ḥanbāl said from his father: Ḍa'if Al-Hadith
- Ibrāhīm bin Ya'qub Al-Sa'dī said: Kadhab
- An-Nasā'i said: Laisa bi Al-Qawī

6) Abu Salih (101 H)⁶⁹

His name is *Dhakwan bin Abu Ṣalih Al-Saman Al-Ziyāt Al-Madanī*.

The Teachers :

- Ishāq Maula Zaidah
- Abu Hurairah
- Siti Aisyah

The Students :

- Ibrāhīm bin Abi Maimunah
- Ḥakīm bin Jubair
- Sofwān bin Salīm

The Comments of The Scholars :

⁶⁹ Ibid, Vol. VIII, p. 513-517

- ‘Abdullāh bin Aḥmad bin Ḥanbāl said from his father:
Thiqqatun Thiqqah
- Abu Zur’ah berkata : *Mustaqīm Al-Hadith*
- Abu Ḥātim berkata : *Ṣalīḥ Al-Hadith*

7) Abu Hurairah (w. 57 H)⁷⁰

His name is disputed by historians. Some who have opinions ‘*Abdullāh bin Sakhr*, ‘*Abdullāh bin Ghanam*, ‘*Abdullāh bin ‘A’iz*, ‘*Abdullāh bin ‘Āmir*, *Sikkīn bin Hani*’ and many other opinions.

He was given a chew of Abu Hurairah by the Messenger of Allah. because one day he found an abandoned cat. Then he picked it up and stuffed it into his sleeve. He met the Messenger of Allah. then asked: "What is this?". "Cat!" he answered. "Then you are Abu Hurairah!" said the Messenger of Allah. Since that day he is known as Abu Hurairah, the father of kittens.

The Teachers :

- Prophet SAW
- Siti ‘Āishah

The Students :

- Abu Ṣalih
- Abu Zur’ah bin Amr
- ‘Ulqamah al Misrī

The Comments of The Scholars :

- Ibn Ḥajar al ‘Asqālānī call him “*Ṣaḥabī, jalīlun, ḥāfiḍun, dan Mashhūrun*”

⁷⁰ Mizzī, Tahdhīb al Kamāl, vol. XVII, p. 467-469

- Al-Mizzī said “ Ṣahibu Rasulillāh”

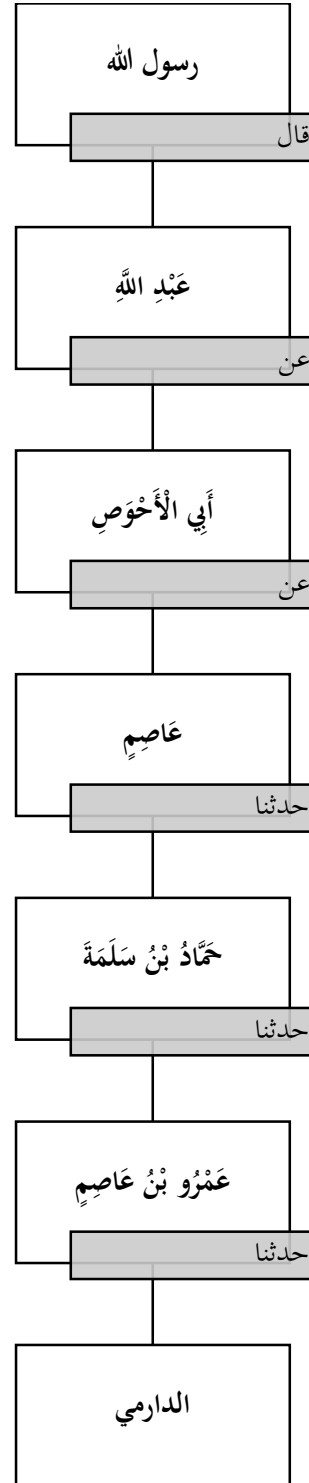
After conducting research on the sanad through the hadith narrated by Al-Tirmidhī, there was one person who was considered negative (*jarḥ*) by the ‘Ulamā, namely Ḥakīm bin Jubair. All hadiths narrated by Ḥakīm bin Jubair are rated as *Da’if* by hadith experts.

The author searched for reinforcing hadith and found a hadith whose content is not the same as that listed by Al-Ghazali in the Jewels of the Al-Qur’an book but is similar to the hadith narrated by Al-Tirmidhī in the book of Sunān Al-Dārimī.

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ،
عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: «إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ
سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ، وَإِنَّ لِكُلِّ شَيْءٍ لُبًّا، وَإِنَّ لُبَّابَ الْقُرْآنِ
الْمُفَصَّلُ» [ص:2127] قَالَ أَبُو مُحَمَّدٍ: " اللُّبَّابُ: الْخَالِصُ"⁷¹

⁷¹ Abu Muḥammad Al-Dārimī, *Sunan Al-Dārimī*, vol.4, p.2126

Chain of Sanad :



1) Al-Dārimī (181-255H)⁷²

His full name is ‘*Abdullāh bin ‘Abdurrahmān bin Al-Fadhīl bin Bahram bin Abduş Şamad*. Al-Dārimī is the nisbah to Dārim bin Malik from the At-Tamimī circle. And with this nisbah, he is famous for using the name of someone who is respected.

The Teachers :

- Marwan bin Muḥammad
- Wahb bin Ḥarīr
- ‘Amrū bin ‘Aṣim

The Students :

- Al Bukhārī
- Muslīm
- Abū Dāwud

The Comments of The Scholars :

- Nu'aim bin Naʿīm said: I have heard Muḥammad bin ‘Abdullāh bin Numair say: Has defeated ‘Abdullāh bin ‘Abdurrahmān with his memorization and *wara’*.
- ‘Abdurrahmān bin Abu Ḥātim Ar-Razī from his father said: ‘Abdullāh bin ‘Abdurrahmān Imām Expert in his day.

2) ‘Amrū bin ‘Aṣim⁷³

⁷² Mizzī, *Tahdhīb al-Kamāl*, vol. XV, p. 210-217

⁷³ Ibid, vol.XX, p. 87-89

His full name is *'Amrū bin 'Āsim bin 'Ubaidillāh Al-Wazāgh Al-Kilabī Al-Qiyasī*, he has the nickname *Abu 'Uthmān Al-Baṣrī*.

The Teachers :

- Ishaq bin Yahya
- Hammad bin Salamah
- Syu'bah bin Al-Hajaj

The Students :

- Al Bukhārī
- Al-Dārimī
- Ya'qūb bin Shaibah

The Comments of The Scholars :.

- Muḥammad bin Sa'īd : *Thiqqah*
- Yahyā bin Ma'īn : *Ṣoḥīḥ*
- Al-Nasā'ī : *Laisa biḥī ba's*

3) Ḥammad bin Salāmah⁷⁴

His fullname is *Ḥammad bin Salāmah bin Dinar Al-Baṣrī*.
He called by *Maulā Quraisy*.

The Teachers :

- 'Asim bin Al-Mundzir
- Khalid bin Dzakwan
- Thalhah bin 'Ubaidillah

The Students :

- 'Amrū bin 'Āsim

⁷⁴ Ibid, vol. 7, p. 253

- ‘Abdurrahman bin Mahdī
- Quraish bin Anas

The Comments of The Scholars :.

- Al- Nasā’i : *Thiqqah*
 - Yahya bin Maʿīn : *Thiqqah*
 - Al- ‘Ajli : *Thiqqah*
- 4) ‘Āsim⁷⁵(128 H)

His fullname is *‘Āsim bin Bahdalah Abī Al-Najād*.

The Teachers :

- Aswād bin Halal
- Ḥaris bin Ḥasan
- ‘Auf bin Malik

The Students :

- Hammad bin Salamah
- ‘Iyadz bin Mughro
- Hisyam bin Urwah

The Comments of The Scholars :.

- Ibnu Sa’ad : *Thiqqah*
 - Aḥmad bin Ḥanbāl : *Ṣāliḥ*
 - Yahyā bin Maʿīn : *La ba’tha bihi*
- 5) Abu Al-Aḥwas⁷⁶

His fullname is *‘Auf bin Malik bin Naḍolah Al-Ashjā’ī*.

His nickname is *Abu Al-Aḥwas*.

⁷⁵ Ibid., vol. XIII, p. 544

⁷⁶ Ibid., vol. XX, p. 445

The Teachers :

- ‘Abdullāh bin Mas’ūd
- ‘Alī bin Abi Ṭālib
- Abi Hurairah

The Students :

- Auf bin Malik
- Al-Hasan Al-Bashri
- Umarah bin Umair

The Comments of The Scholars .:

- Yahyā bin Maʿīn : *Thiqqah*
- Ibnu Ḥajar : *Thiqqah*
- Ibnu Ḥibban : *Al-Thiqqāt*

6) ‘Abdullāh bin Mas’ūd (32 H)⁷⁷

His fullname is ‘*Abdullāh bin Mas’ūd bin Ghafil bin Ḥabīb*. He is Prophet Muḥammad company, called by *Abu ‘Abdurrahḥmān*.

The Teachers :

- Prophet Muḥammad
- ‘Umar bin Khaṭṭāb
- Saʿīd bin Mu’adh

The Students :

- ‘Auf bin Malik
- Anas bin Malik
- Hammam bin Al-Ḥaris

⁷⁷ Ibid, vol. XVI, p.122

After analyzing the sanad from the path narrated by Al-Dārimī, it can be concluded that none of the narrators studied were negative, all of them were of *thiqqah* quality and continued. Therefore, this narration becomes a reinforcement or support for the hadith narrated by Al-Tirmidhī. So the author concludes that this hadith is the hadith of *Ḥasan Lī Ghairihi*.

d) Matan

From some of the hadith above show the similarity of meaning even with different editorials. The difference is the addition of a sentence as an affirmation that in Surah Al-Baqarah there is a master verse, namely the verse of the chair. This editorial difference shows that this hadith is narrated in a meaningful way.

As for the virtue of the chair verse, there is no Qur'an ic evidence that explains that the chair verse is the master of the verses in the Qur'an that the chair verse has the privilege of being a greater verse because it contains the essence of the name and nature of Allah.

So the author concludes that the matan *ḥadīth is ṣaḥīḥ al-matan*.

10. Tenth Hadith

a) Texts

يس قلب القرآن⁷⁸

“The heart of the Qur'an is Surah Yasin.”

This hadith is contained in 3 books:

- سنن الدارمي⁷⁹

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ
الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي مُحَمَّدٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ
قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ
شَيْءٍ قَلْبًا، وَإِنَّ قَلْبَ الْقُرْآنِ يَس، مَنْ قَرَأَهَا، فَكَأَنَّمَا قَرَأَ الْقُرْآنَ عَشْرَ
مَرَّاتٍ»

- سنن الترمذي⁸⁰

حَدَّثَنَا قُتَيْبَةُ، وَسُفْيَانُ بْنُ وَكِيعٍ، قَالَا: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ الرَّوَّاسِيُّ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي مُحَمَّدٍ، عَنْ
مُقَاتِلِ بْنِ حَيَّانَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

⁷⁸ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 79

⁷⁹ Abu Muḥammad Al-Dārimī, *Sunan Al-Dārimi*, vol. IV, p.2149

⁸⁰ At-Tirmidhī, *Sunan At-Tirmidhī*, vol. V, p.12.

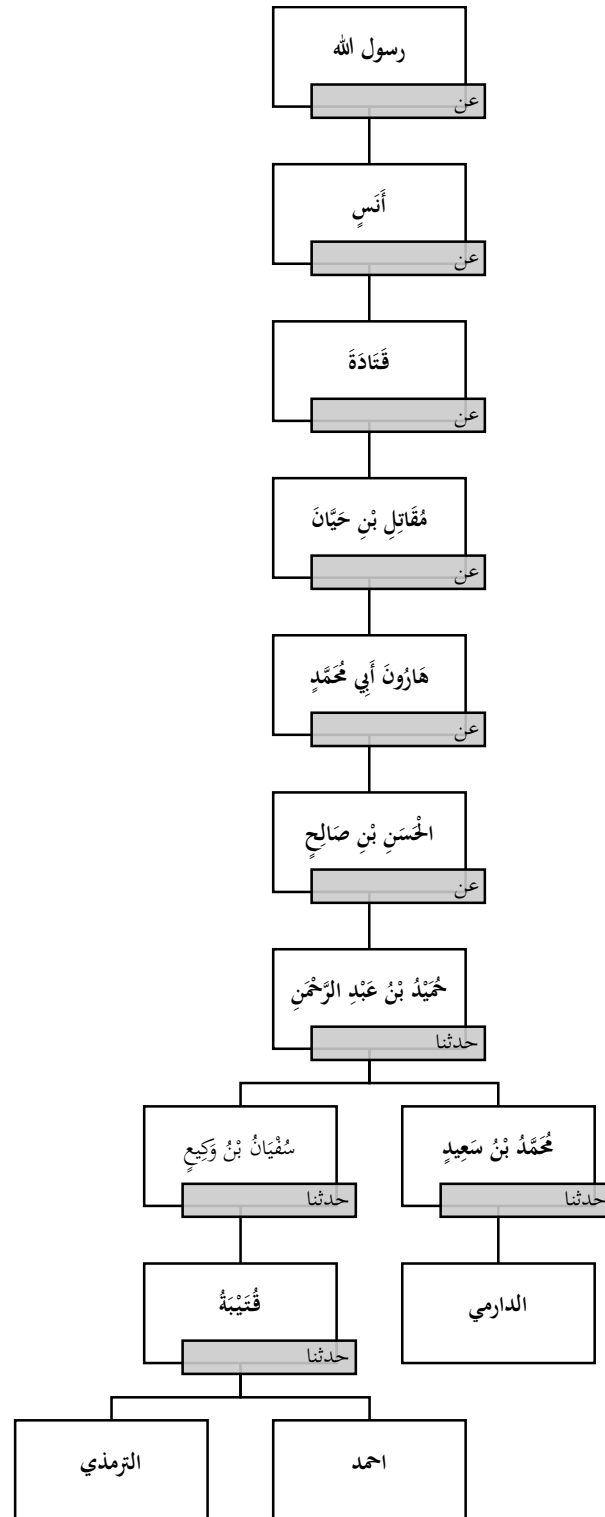
وَسَلَّمَ: إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَقَلْبُ الْقُرْآنِ يَسْ، وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ
بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ.

- سنن احمد⁸¹

حَدَّثَنَا قُتَيْبَةُ، وَسُفْيَانُ بْنُ وَكِيعٍ، قَالَا: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ الرَّؤَاسِيُّ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي مُحَمَّدٍ، عَنْ
مُقَاتِلِ بْنِ حَيَّانَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَقَلْبُ الْقُرْآنِ يَسْ، وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ
بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ.

⁸¹ Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, vol. XII. p. 275

b) Chain of Sanad



c) Sanad

1) Al-Dārimī(181-255H)⁸²

His full name is ‘*Abdullāh bin ‘Abdurrahmān bin Al-Fadhī bin Bahram bin Abduş Şamad*. Al-Dārimī is the nisbah to Dārim bin Malik from the At-Tamimī circle. And with this nisbah, he is famous for using the name of someone who is respected.

The Teachers :

- Marwan bin Muḥammad
- Wahb bin Harir
- Muḥammad bin Saʿīd

The Students :

- Al Bukhārī
- Muslīm
- Abū Dāwud

The Comments of The Scholars :

- Nu'aim bin Na'im said: I have heard Muḥammad bin ‘Abdullāh bin Numair say: Has defeated ‘Abdullāh bin ‘Abdurrahmān with his memorization and *wara'*.
- ‘Abdurrahmān bin Abu Ḥātim Ar-Razī from his father said: ‘Abdullāh bin ‘Abdurrahmān Imām Expert in his day.

2) Muḥammad bin Saʿīd (220 H)⁸³

His full name is Muḥammad bin Saʿīd bin Sulaimān bin ‘Abdullāh Al-Kufī. He has a nickname, namely Ḥamdan.

⁸² Yūsuf bin ‘Abdurrahman al-Mizzī, *Tahdhīb al-Kamāl*, vol. XV, p.210-217

⁸³ Ibid., vol. XXV, p. 272-274

The Teachers :

- Ibrāhīm bin Al-Mukhtar
- Ḥumaid bin ‘Abdurrahḡmān
- ‘Abdullāh bin Idris

The Students :

- Al-Bukhārī
- Abu Zur’ah
- Ad-Dārimī

The Comments of The Scholars :

- An-Nasā’i said : *Thiqqah*
- Ibnu Ḥibban mention him in book “*Al- Thiqqat*”

3) Humaid bin ‘Abdurrahḡmān⁸⁴

His full name is *Humaid bin ‘Abdurrahḡmān Al-hamiri Al-Baṣrī*. He died at the age of 60.

The Teachers :

- ‘Abdullāh bin Abbas
- Abi Bukroh
- Al-Ḥasan bin Ṣāliḡ

The Students :

- Ḥasan Al-Bashri
- ‘Abdullāh bin Baridah
- Muḡammad bin Sa’īd

The Comments of The Scholars :

- Aḡmad bin ‘Abdullāh Al-‘Ijli : *Thiqqah*

⁸⁴ Ibid., vol. 7, p. 381

- Ibnu Hibban mention him in book “*Al-Thiqqāt*”

4) Al-Ḥasan bin Sholih (169 H)⁸⁵

His full name is *Al-Ḥasan bin Ṣāliḥ bin Ṣāliḥ bin Ḥayyun*.

The Teachers :

- Abi Ishāq
- ‘Amr bin Dinar
- Harun Abi Muḥammad

The Students :

- Ibnu Mubarak
- Ḥumaid bin ‘Abdur Raḥman
- Abu Nu’aim bin Al-Faḍl

The Comments of The Scholars :

- Abu Ḥātim : *Thiqqah, Ḥafīdh, Muṭqin*
- An Nasā’i ; *Thiqqah*

5) Harun⁸⁶

His full name is Harun, he is called Abu Muḥammad.

The Teachers :

- Al-Ḥasan bin Ṣolīh

The Students :

- Muqāṭil bin ḥayyān

The Comments of The Scholars :

- At-Tirmidhī : *Majhūl*

⁸⁵ Ibid., vol. VI, p. 177-191

⁸⁶ Ibid., Vol. XXX, p. 121-122

6) Muqāṭil bin ḥayyān⁸⁷

His full name is *Muqāṭil bin ḥayyān An Nibṭī*.

The Teachers :

- Al Ḥasan Al Baṣri
- Ar Rabi' bin Anas
- Qatadah

The Students :

- Ḥajaj bin Ḥasan
- Ṣāliḥ bin Sa'īd
- Harun Abi Muḥammad

The Comments of The Scholars :

- Abu Dāwud : *Thiqqah*
- An Nasā'i : *Laisa bihi Ba's*
- Ad Daruqtanī : *Ṣāliḥ*

7) Qotadah (61-117 H)⁸⁸

His full name is *Qotadah bin Di'amah bin Qotadah bin 'Azīz bin 'Amrū bin Rabi'ah bin Al-Ḥaris bin Sados*.

The Teachers :

- Anas bin Malik
- Ḥabīb bin Salim
- Khalid Al Aṣri

The Students :

- Husain bin Dzakwan

⁸⁷ Ibid., vol. XXVIII, p. 430- 434

⁸⁸ Ibid, vol. XXIII, p 498-517

- Ismail ibnu Muslīm
- Muqāṭil bin ḥayyān

The Comments of The Scholars :

- ‘Abdur Razaq from Ma'mar : *Aḥfadzu An Nas*
- Aḥmad bin Ḥanbāl : he has the strongest memorization among the people of Basra, every time he hears something he immediately memorizes it, including *Ṣaḥīfah Jabir*, once he reads it he can memorize it.
- Yaḥyā bin Mu'in: Thiqqah.

After conducting research on the sanad through the hadith narrated by Al-Dārimī, there was one person who was considered negative (*jarḥ*) by the Ulama, namely Hārūn. At-Tirmidhī rated him by *Majhūl*. So this sanad trough is *Da'īf*.

d) Matan

Imām Mubarak Fur̄y explained that the meaning of *Qalbul Qur'an* is the content and summary (core) of all suras and verses in the Qur'an which consists of 114 suras, 6,236 verses and *Qalbul Qur'an* is Surah Yāsin.

Imām Ṭabīfī said "Indeed Yasin is said to be the heart of the Qur'an because of the meaning and conciseness of the surah. In it there are clear arguments, the verses are concise and disjointed, the knowledge is very broad, the meanings are very deep, the promises are sure to be fulfilled as well as the warnings delivered."⁸⁹

⁸⁹Al-Mubarakfurī, *Tuḥfat Al-Aḥwadhī Sharḥ Jami' Al-Tirmidhī*, Vol. VIII, (Dārul Kitab Al-'Ilmiyah- Bairut), P.158-159

11. Eleventh Hadith

a) Texts

قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ⁹⁰

“‘QUL HUWALLAHU AHAD’ (Surah Al Ikhlash) is equal to a third of the Qur'an.”

This hadith is only found in a few main books:

- صحيح مسلم⁹¹

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَفْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟» قَالُوا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: «قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ»

- سنن ابن ماجه⁹²

حَدَّثَنَا أَبُو بَكْرِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ»

⁹⁰ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 63

⁹¹ Muslim bin Hajjaj, *Ṣaḥīḥ Muslim*, vol. I, p. 556

⁹² ‘Abdullāh, *Sunan Ibn Majjah*, vol. II, p. 1244

- سنن الترمذي⁹³

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ،
قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلْ هُوَ
اللَّهُ أَحَدٌ تَعَدِلُ ثُلُثَ الْقُرْآنِ.

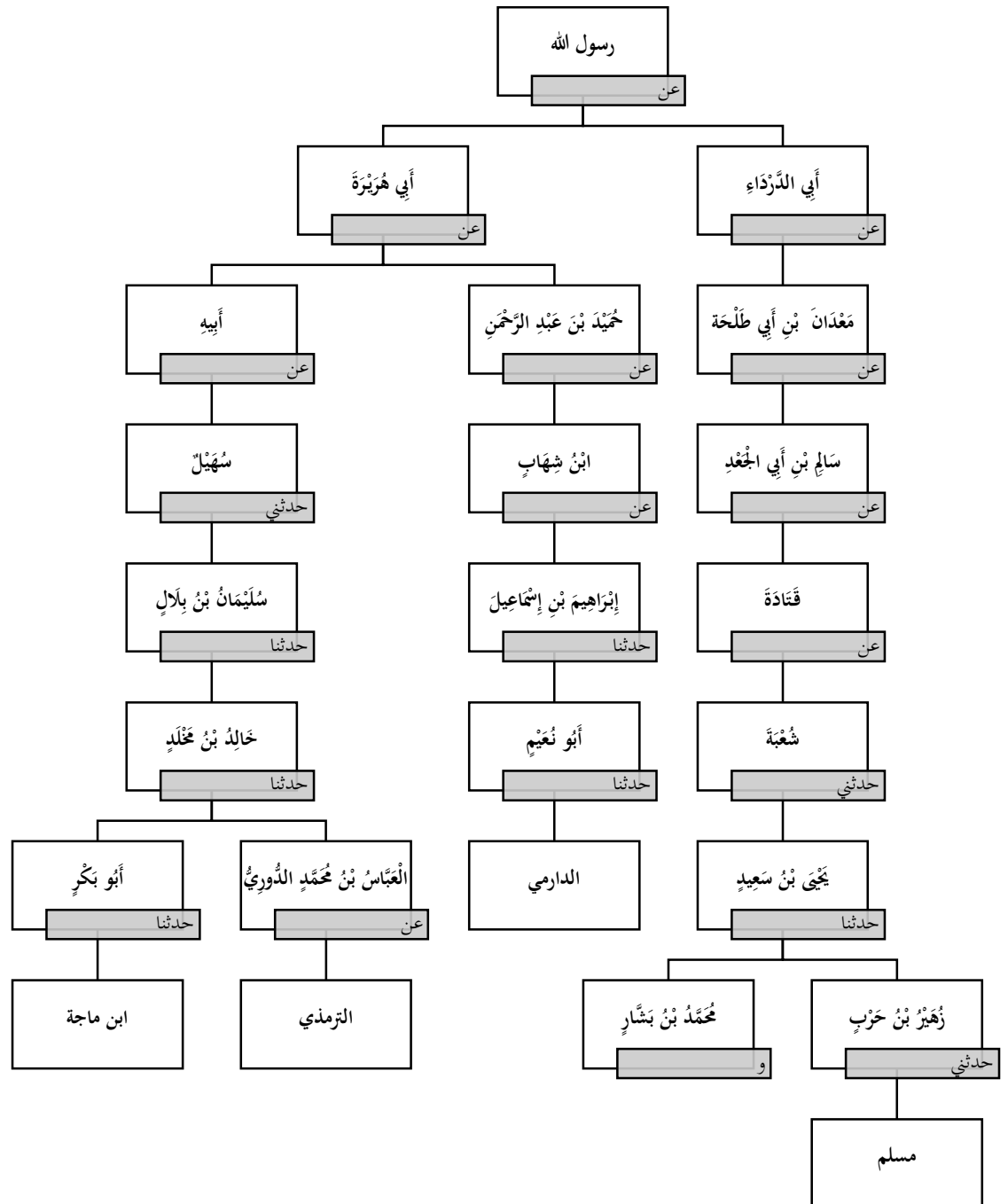
- سنن الدارمي⁹⁴

حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ بْنِ مُجَمِّعٍ، قَالَ:
أَخْبَرَنِي ابْنُ شِهَابٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ، أَنَّ أَبَا هُرَيْرَةَ،
كَانَ يَقُولُ: «قُلْ هُوَ اللَّهُ أَحَدٌ تَعَدِلُ ثُلُثَ الْقُرْآنِ»

⁹³ At-Tirmidhī, *Sunan At-Tirmidhī*, vol. V, p.18.

⁹⁴ Abu Muḥammad Al-Dārimī, *Sunan Al-Dārimī*, vol. IV. p.2158

b) Chain of Sanad



c) Sanad

1) Muslīm⁹⁵

His name is *Muslīm bin Ḥajjaj bin Muslīm bin Qusyairī*. He is the owner of the work of *as-Ṣaḥīḥ* which is considered the second most authentic book after *Ṣaḥīḥ Bukhārī*.

The Teachers :

- Abu Bakar bin Abi Shaibah
- ‘Abdulmalik bin Syu‘aib
- Zuhair bin Ḥarb

The Students :

- Ibrāhīm bin Ishak
- Abu Ḥamīd Muḥammad
- Hamdun

The Comments of The Scholars :

- Maslamah bin Qasim said that he is a *Thiqqah* and is one of the *Imām* of hadith experts.
- Ibn Abi Ḥatīm considered him a *thiqqah* and a *Ḥāfiẓ*.

2) Zuhair bin Ḥarb⁹⁶

His name is zuhair bin Ḥarb bin shadad al-harashī. He is a narrator who is often mentioned in the book al-sittah.

The Teachers :

- Yaḥyā bin Sa‘īd
- Ya‘qub bin Ibrāhīm
- Al-walid bin Muslīm

The Students :

⁹⁵ Mizzi, *Tahdhīb al-Kamāl*, vol. XXVII, p. 499-507.

⁹⁶ Ibid., vol. IX, p. 402-406.

- Muslīm bin Hajaj
- Muḥammad bin ‘Ismā’īl Al-Bukhārī
- Sulaimān bin Al-Asy’ats Abu Dāwud

The Comments of The Scholars :

- Mu'awwiyah Bin Ṣalīḥ said about Yaḥyā bin Mu'in he was *Thiqqah*
- Abu Ḥātim said: *Ṣodūq*.

3) Muḥammad bin Basyar (67-252 H)⁹⁷

His fullname is *Muḥammad bin Bashār bin ‘Uthmān bin Dāwud bin Kaisan Al’Abadī*.

The Teachers :

- Sahal bin Yūsuf
- Ma’adz bin Mas’adz
- Yaḥyā bin Sa’īd

The Students :

- Abu Ḥātim
- Muslīm bin Al-Hajaj
- Al-Bukhārī

The Comments of The Scholars :

- Abu Ḥātim: *Ṣadūq*
- An-Nasā’i : *Ṣāliḥ la ba’tha bih*

4) Yaḥyā bin Sa’īd(198 H)⁹⁸

⁹⁷Ibid., vol. XXIV, p. 511-518

⁹⁸ Ibid., vol. XXXI, p. 329-343

His fullname is Yahyā bin Saʿīd bin Farūj Al-Qaṭan Al-Tamimī.

The Teachers :

- Al-Ḥasan bin Dzakwan
- Shuʿbah bin Al-Ḥajaj
- Malik bin Anas

The Students :

- Aḥmad bin Ḥanbāl
- Zuhair bin Ḥarb
- Muḥammad bin Bashār

The Comments of The Scholars :

- Ali ibn Al-Madini said: I have never seen the most Thābit except Yahyā bin Saʿīd al-Qaṭan
- Abu Ḥātim said: Thiqqatun Hafīdḡ
- An-Nasāʿi said: Thiqqatun Thabit.

5) Shuʿbah⁹⁹

His full name is Shuʿbah bin Al-Warad Al-ʿAtaqī Al-Azdī, he has the nickname Abu Buṣṭam Al-Waṣītī.

The Teachers :

- Khalid bin Jaʿfar
- Qatadah bin Diʿamah
- Uyainah bin ʿAbdurrahmān

The Students :

- Ṣufyān Al-Thūrī

⁹⁹ Ibid., vol. XII, p. 479-495

- Wahab bin Jarīr
- Yaḥyā bin Saʿīd

The Comments of The Scholars :

- Al-Bukhārī from ‘Alī bin Al-Madinī said: he has a thousand examples of hadith
 - Yaḥyā bin Muʿīn said: *Shu'bah Imām Muṭqīn*
 - Yaḥyā bin Saʿīd: I have never seen a hadith from Shu'bah.
- 6) Qotadah (61-117 H)¹⁰⁰

His fullname is *Qotadah bin Di'amah bin Qotadah bin 'Azīz bin 'Amrū bin Rabi'ah bin Al-Ḥaris bin Sadus*.

The Teachers :

- Anas bin Malik
- Salim bin Abi Al-Ja'dī
- Khalid Al Aṣrī

The Students :

- Ḥusain bin Dzakwan
- 'Ismā'īl ibnu Muslīm
- Shu'bah

The Comments of The Scholars :

- Abdur Razaq from Ma'mar : *Aḥfāzu An Nās*
- Aḥmad bin Ḥanbāl : he has the strongest memorization among the people of Basra, every time he hears something

¹⁰⁰ Ibid, vol. XXIII, p 498-517

he immediately memorizes it, including *Ṣahīfah Jabīr*, once he reads it he is able to memorize it.

- Yaḥyā bin Mu'in: *Thiqqah*.

7) Salim bin Abi Al-Ja'dī (101 H)¹⁰¹

His fullname is *Salim bin Abi Al-Ja'dī Rafī'*.

The Teachers :

- Anas bin Malik
- Ma'dan bin Abi Ṭalḥah
- Abu Hurairah

The Students :

- Al-Ḥasan bin Salim
- Qatadah
- Musa bin Al-Musayyab

The Comments of The Scholars :

- Ishaq bin Manṣur said: *Thiqqah*
- Sufyan from Mansur said to Ibrāhīm: is the hadith from Salim perfect? Ibrāhīm replied: the hadith was written.

8) Ma'dan bin Abi Ṭalḥah¹⁰²

His name is *Ma'dan bin Abi Ṭalḥah*, he is also called Ibn Ṭalḥah.

The Teachers :

- Rasulullah
- 'Umar bin Khaṭṭāb

¹⁰¹ Ibid, vol. X, p. 130-133

¹⁰² Ibid, vol. XXVIII, p. 256-257

- Abu Darda’

The Students :

- Hafs bin ‘Umar
- Salim bin Abi Al-Ja’di
- Al-Walid bin Hisyam

The Comments of The Scholars :

- Muḥammad bin sa’d berkata : *Thiqqah*

Ibnu Ḥibban mention him in the book *Al- Thiqqat*

9) Abu Darda’ (32 H)¹⁰³

His name is *‘Uwaimir bin Malik*, he was given many nicknames including: *ibn ‘Āmir, ibn Tha’labah, ibn ‘Abdullāh bin Qais, ‘Uwaimir bin Zaid bin Qais bin Umayyah bin ‘Āmir bin ‘Ada bin Ka’ab bin Khazraj bin Al-Harith bin Khazraj Al-Anṣārī,* and *Abu Darda’ Al-Khazraji*. He is a company of the Prophet.

The Teachers :

- Rasulullah SAW
- Zaid bin Thābit
- Siti ‘Āishah

The Students :

- Anas bin Malik
- Ma’dan bin Abi Ṭalhah
- Numail bin ‘Abdullāh

The Comments of The Scholars :

¹⁰³ Ibid., vol. XXII, p. 469-475

- Muḥammad bin Salamah from Muḥammad bin Ishaq said: The companions of the Prophet said: We followed knowledge and charity to Abu Darda', and we learned *ḥalāl* and *ḥarām* from Ma'adh bin Hābl.

After conducting research on the sanad through the chain of hadith narrated by Muslīm, it can be concluded that none of the narrators studied were negative, all of them were of *Thiqqah* quality and continued.

Because of the above review, the quality of this hadith in terms of its sanad is valid.

d) Matan

The Prophet's words, "*Qul Huwa Allāhu Aḥad*" (Surah Al-Ikhlāṣ) are equivalent to a third of the Qur'an." In another narration it is stated, "Indeed Allah has divided the Qur'an into three parts, He made *Qul Huwa Allāhu Aḥad* one part of the three parts of the Qur'an." Al-Qaḍī said, "Al-Maztī said, 'There are opinions that say the meaning is that the Qur'an is divided into three parts, namely the stories, laws, and attributes of Allah Ta'ālā. Surah Al-Ikhlāṣ contains pure attributes of Allah the Exalted, thus he is a third part of the Qur'an.'" Another opinion says, "The meaning is that the reward for reading it is doubled, equivalent to reading a third of the Qur'an."

The Prophet's words to those who said about the letter Al-Ikhlāṣ, "because the letter is the nature of *Ar-Raḥmān*, and I like to read it," Rasulullah said, "tell him that Allah loves him." Al-Mazirī said, "Allah the Exalted's love for His servants is what is meant is that He wants rewards and favors for them. Some say,

"His love for them is in the form of rewards and pleasures, not His will alone." "

Al-Qaḍī said, "His love for servants is their inclination towards Him, and not the other way around because He is Pure from inclination. Some say, "Their love for Him is seen from the attitude of the servants to obey Him." Another opinion said, "*Istiḳāmah* (consistent) attitude is the fruit of love and the essence of love for Him is their tendency to Him because Allah Ta'ālā has the right to be loved from all aspects of love."¹⁰⁴

After analyzing in terms of *matan*, from the above explanation it can be concluded that the content of *matan* in this hadith is *ṣaḥīḥ al-matan*.

12. Twelfth Hadith

a) Texts

أَوَّلُ مَا يَدْعَى إِلَى الْجَنَّةِ الْحَمَّادُونَ لِلَّهِ عَلَى كُلِّ حَالٍ¹⁰⁵

"The first group to be called into heaven are those who praise Allah in every situation."

After searching the twelfth hadith, it was not found in standard books or *Kutubu Al-Tis'ah* through the book *Mu'jam Mufahras li Alfāḍ Al-Hadith Al-Nabawī*. In connection with the limitation of the problem, namely the object of research is only listed in *Kutubu Al-Tis'ah*, then from the results of this hadith *takhrij*, there is no further research because the reference book is not included in the book of the object of research in question.

¹⁰⁴ Imām Nawawī, *Minhāj Sharḥ Muslim*, vol. IV, p. 492

¹⁰⁵ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 65

13. Thirteenth Hadith

a) Texts

أَكْثَرُ أَهْلِ الْجَنَّةِ الْبُلَّهَ عِلِّيُّونَ لَذَوِي الْأَلْبَابِ¹⁰⁶

"Most of the inhabitants of Paradise are people who do not do good with the deeds of this world. While the highest level of heaven (*'illiyyūn*) is only for those with a clear heart."

Conducting a search the thirteenth hadith also did not produce satisfactory results. That is not found in *Kutubu Al-Tis'ah*, so this hadith like the Twelfth hadith cannot be further investigated.

¹⁰⁶ Al-Ghazali, *Jawāhir al-Qur'ān*, p. 81

CHAPTER V

CLOSING

A. CONCLUSION

After conducting research in the previous chapters the authors obtained the following conclusions.

There are 13 hadiths *Jawāhir Al-Qur'ān Wa Duroruhu* book. All hadiths serve as reinforcement for the verses of gems and pearls in the Qur'an described by Al-Ghazali. As for 7 hadiths of which the authors succeeded in *Takhrīj*. This means that this research produces: 6 hadiths *lā aṣl lah* or found in the book of *mauḍu'āt*, 5 hadiths of authentic quality, one *ḥasan liḡhairihi* quality hadith, and 1 *ḍa'īf* hadith. However, in 1 *ḍa'īf* hadith it can be used as a good deed because the content of the matan in the *ḍa'īf* hadith does not conflict with the Qur'an.

B. SUGGESTIONS

The results of this study would be better used as a supporting reference for reviewers of the *Jawāhir Al-Qur'ān Wa Duroruhu* book, which is the work of Al-Ghazali. The results show that the hadiths listed by Al-Ghazali in the *Jawāhir Al-Qur'ān Wa Duroruhu* are of valid quality, and one hadith is *ḍa'īf*.

However, this research still leaves an academic hole that the authors hope can be covered by further research. The holes are the hadiths that have not been successful in *takhrīj* (six hadiths). The author hopes that other researchers are willing to examine the hadiths with different methods so that they can *takhrīj* those hadiths.

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Appendix 1

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للإمام أبي حامد الغزالي الطوسي
المتوفى سنة ٥٠٥ هـ

تحقيق

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أستاذ الشريعة الإسلامية بكلية الحقوق
في جامعة بيروت العربية

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4. State Islamic University (UIN) Walisongo Semarang

NONFORMAL EDUCATION

1. Islamic Boarding School (Pondok Pesantren) Ma'had Manba'ul Qur'an (MMQ) Munggang, Wonosobo
2. Al-Azhar Arabic Course, Pare, Kediri

ORGANIZATIONAL EXPERIENCES

1. Department of Religion of OSIS State MAN Kalibebber
2. The Cleaning Department of MMQ
3. The Cleaning Department of FUPK Dormitory

EXPERIENCES

1. The Winner of Quizz competition Anniversary of Ma'had Manba'ul Qur'an (MMQ,) Munggang, Wonosobo
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