The Use of Hadith in Faḍūl Aʿmāl book
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Abstract: This paper aims to discuss the Hadith in the book of Faḍūl Aʿmāl by Maulana Zakariyya al-Kandahlawi. This book is the primary reference for the Tablighi Jamaat group in practicing the sunnahs of the Prophet Muhammad pbuh. By adopting the al-Irāqi method in capturing the book (takhrīj al-kitāb) of IḥyāʿUlūm al-Dīn, this paper traces the authenticity of the Hadiths and potrays the interaction of the Tablighi Jamaat group with the book which later became a tradition in daily life. This paper find that there are 22 authentic (Ṣaḥīḥ) Hadiths, 1 good (Ḥasan) Hadith, 9 weak (ḍāʾif) Hadith, 5 very weak (daʿīf jiddan) Hadith, 1 fabricated (mauduʿ) Hadith, and 2 la aṣla lahu (lam ajidhu) Hadith in Faḍūl Aʿmāl Book.

Keywords: Faḍūl Aʿmāl, Jamaʿah Tabligh, Hadith

Introduction
Indonesia is a predominantly Muslim country.1 Looking at the history of Islamic politics in Indonesia, many Islamic mass organizations or groups are developing, such

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1Most widely embraced religion by the population of Indonesia is Islam as many as 207.2 million people (87.18%), while Christians as many as 16.5 million people (6.96%), Catholics as many as 6.9 million 2.91%), Hindhu as many as 4,012,116 people (1.69%), Buddhist as many as 4,012,116 people (1.69%), Buddha as many as 1,703,254 people
as Muhammadiyah, Persatuan Islam (Islamic Union), Nahdhatul Ulama, and there are even Islamic groups from abroad who flourish in Indonesia, such as Jama’ah Tabligh, Hizbut Tahrir, and so forth. In the form of their obedience as Muslims to their religion, they guard, teach, and preach the teachings of Islam to the public, both to the Moslem community who lack the knowledge of Islam, or to the non-Muslim community. Many ways they take in teaching and preaching the teachings of Islam, as is done by an Islamic group called Jama’ah Tabligh.

Jama’ah Tabligh is one of the Islamic groups whose teachings are focused on the aspect of da’wah or tabligh, or they call this by khurūj term. The group was founded in 1920 by Maulana Muhammad Ilyas bin Muhammad Ismail al-Kandahlawi al-Deoband al-Jistī (1885-1944) in Mewat, a province of India. His teaching expanded and spread all over the world including Indonesia. In Indonesia, Jama’ah Tabligh came first in 1952 in Medan, led by Miaji Isa by naming his group as Jama’ah Khuruj.

(0.72%), and Confucius 117.1 thousand (0.05%). Retrieved from www.bps.go.id on 13th November 2017 at 19:15 pm.

Muhammadiyah was established by KH. Ahmad Dahlan on November 10 1912 in Yogyakarta. See Deliar Noer, Gerakan Modern Islam di Indonesia 1900-1942 (Jakarta: PT Pustaka LP3ES Indonesia, 1982), 84. See also Aminullah Elhady, “Islamic Reform Movement In Indonesia: Role Of Muhammadiyah In Social Empowerment,” International Journal of Academic Research in Business and Social Sciences 7, 8 (2017): 340–350.

Persatuan Islam was founded by a group of Muslims who were interested in studies and religious activities led by Zamzam and Muhammad Yunus on 12 September 1923 in Bandung. See Mansur, Rekonstruksi Sejarah Pendidikan Islam di Indonesia (Jakarta: Departemen Agama RI, 2005), 70-73.

Nahdhatul Ulama was established by KH.Hasyim Asy’ari and KH. Abdul Wahab Chasbullah on 13 January 1926 in Surabaya. See Abdul Mun’im al-Hanafi, Ensiklopedia Golongan Kelompok Aliran Mazhab Partai Gerakan Islam (Jakarta: Grafindo Khazanah Ilmu, 2006), 914-917. See also Khoirun Niam, “Nahdlatul Ulama and the Production of Muslim Intelectuals in the Beginning of 21st Century Indonesia,” (2018).


Khurūj is an activity performed by Jama’ah Tabligh by going around from one house to another for preaching and friendship. This activity is more popular with the term “jaulah”. According to their view “jaulah” is the method of the Prophet in spreading the Islamic period of Mecca by coming to the tribes that came during the pilgrimage season. The reason for which they are based is surah Yasin: 13-17.
However, this movement only showed its intensive activities in the 1970s, precisely when in 1974 it was built the Jami’ Mosque Kebon Jeruk, Jakarta, as the center (base) activities and the movement of Jama’ah Tabligh became a fairly large movement in Indonesia. The principle of Jama’ah Tabligh teaching is al-amr bi al-ma’ruf wa al-nahy ‘an al-munkar in order to bring the success and glory of man both in the world and in the hereafter. The source of the teachings of Jama’ah Tabligh movement is the Qur’an and Hadith. Thus, there is no difference in principle between Jama’ah Tabligh movement and Muslims in general.

In conveying its teaching, Jama’ah Tabligh has three standard handbooks for its followers, the Book Muntakhab Ahādith written by Maulana Yusuf al-Kandahlawi (Son of Maulana Muhammad Ilyas), Book Tablīgh al-Nashshab or also called Book Faḍāil A’māl written by Muhammad Zakariyya al-Kandahlawi (Nephew of Maulana Muhammad Ilyas), and Book Ḥayāt al-Shaḥābah written by Muhammad Yusuf al-Kandahlawi. In general, the practices performed by followers of Jama’ah Tabligh are sourced from Faḍāil A’māl. This book is read in every assembly of Jama’ah Tabligh.

“And make unto them a parable, that is, the inhabitants of a land when affairs come unto them; (ie) when we sent them two messengers, and they denied both of them; then We strengthen with the third (messenger), then the three messengers said: ‘We are indeed the ones sent to you. And our obligation is nothing but delivering (the command of Allah) clearly’.” See Nadhr M. Ishāk Shāhāb, Khurūj fī Sabīlillah, 71.


10Nadhr M. Ishak Shahaab, Khurūj fī Sabīlillah, 15.

11Maulana Muhammad Yusuf al-Kandahlawi, Muntakhab Ahādith (Yogyakarta, Published Ash Shaff, 2007). This book contains the six principles (teachings) of Jama’ah Tabligh movement, which they then call the “six traits of friends”. The six principles are: 1) the nature of syahadah; 2) Shalat; 3) science with dhikr; 4) to glorify fellow Muslims; 5) sincere charity (align the intention); 6) preaching and tabligh in the way of Allah. See also Maulana Wahidudin Khan, Tabligh Movement (Delhi: Islamic Center, 1994), 24. These six principles are the preaching method they develop, even they claim that these six principles are the easiest and most concise way to describe all Islamic teachings. see Yusron Razak, “Jama’ah Tabligh: Ajaran dan Dakwahnya” (Disertation UIN Jakarta: 2008), 89.

12This book contains seven virtues, namely: the virtues of Qur’an, the virtues of prayer, the virtues of dzikr, the virtues of tabligh, the saga of the Companions, the decline of the Ummah and the primacy of Ramadan. At first this book was in urdu, then it was translated into Indonesian entitled Himpunan Fadhilah Amal, See Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Fadhilah Amal, Translated. Abdurrahman Ahmad, Ali Mahfudzi, and Harun Ar-Rasyid, (Yogyakarta: Published Ash-Shaff: 2006), 10. See also Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Fadhilah Amal, Translated. Maulana Muhammad Shidiq and Maulana Tirmizi Abdillah, (Bandung: Pustaka Ramadhan : thh), 4.


14Ilm Faḍāil A’māl is one of the sciences that became the principle of Jama’ah Tabligh movement. Science in the view of Jama’ah Tabligh is divided into two, namely Ilm al-Faḍāil and Ilm Masāıl. Ilm Fadhail they obtained by sitting in majlis taklim in which read Faḍāil A’māl, while ‘Ilm
Faḍāil A’māl is a book that contains verses of Qur’an and Hadith about virtues. However, the author did not mention the quality of every Hadith, though the Book of Faḍāil A’māl is the book that became the main reference and the constant reading of the followers of Jama’ah Tabligh. One of the Hadith listed in the book is as follows:

“Whoever reads ten verses on every night, then will not be recorded as a negligent person.”

In writing this Hadith, the author does not include the quality of Hadith. So it is feared that readers practice this Hadith and believe that it comes from the Prophet, where it is possible that this Hadith is not directed by the Prophet.15 Seeing the lack of writing the Hadiths in the book of Faḍāil A’māl, a study needs to be done to determine the quality of the Hadiths. Therefore, I shall analyse the quality of Hadiths in Faḍāil A’māl book.

General Features of Faḍāil A’māl Book

Before discussing about the book, I start this section with an explanation of Tablighi Jamaat and its relationship with Zakariyya al-Kandahlawi. Jama’ah Tabligh is an Islamic movement established in the Indian subcontinent, precisely in the city of Saharanpur in 1920. The founder of this Jama’ah Tabligh is Muhammad Ilyas bin Shaykh Muhammad Ismail.16 Tablighi Jamaat is an Islamic group whose preaching is based on the submission (tabligh) about Islamic teachings to everyone who can be reached. This Jama’ah emphasizes to each of its followers to spend some time to convey and preach by leaving certain party forms and political issues.

There are many influential figures in the development of Jama’ah Tabligh worshipers. One of them is Zakariyya al- Kandahlawi. Zakariyya al-Kandahlawi has a close relationship with tabligh worshipers. Because he is the nephew of the founder of

Masail obtained by asking the teacher, ustazd, or pious scholars. See Maulana Muhammad Mansur, Masturah: Usaha Dakwah di Kalangan Wanita (Bandung: Pustaka Ramadhan, 2001), 30.

15As the Prophet’s words are narrated in Sahihain about the threat to those who lie in the name of the Prophet:

the Jama’ah Tabligh, namely Shekh Muhammad Ilyas al-Kandahlawi. Besides, he is also a person whose scientific capability is undoubtedly by Indian society, especially in the field of Hadith. One of his contributions to the Jama’ah Tabligh is the writing of Faḍāil A’māl book.

The Background of the Writing of Faḍāil A’māl Book

Faḍāil A’māl Book is one of the books made as reference by Jama’ah Tabligh. The background of this book is written that is to cultivate the interest and passion of society against religion because many people who do not love the religion. The reason why this book is used as a reference in ta’līm by Jama’ah Tabligh is because in addition to growing a sense of love for religion, studying Faḍāil A’māl also does not make a dispute among the congregation. It would have been different when what is read to the pilgrims is about the problem of fiqh, it is feared that it will arise disputes among the various congregation. Therefore, the Book of Faḍāil A’māl is read aloud, in order to form unity in preaching and avoid disputes, and accepted by all. With the reading of Faḍāil A’māl repeatedly, it is expected that it will incur thirst of religion. When the thirst has appeared to them, they will be given a drink from their own wells. That is to say, those with Shafi’i schools will ask the Syafi’i scholars, those who practice Ḥanafi scholars, and so do others. Thus the preaching can run well and harmony is maintained.

The Format and Writing Systematics of Faḍāil A’māl Book

Book of Faḍāil A’māl is a book that contains about virtues in worshiping Allah SWT, based on the verses of the Qur’an and the traditions of the Prophet. The number of verses of the Qur’an which is the subject of approximately 197 verses, while the verses of the Quran that support in a discussion is more than that amount. As for the number of Hadiths of approximately 200 Hadiths that became the subject matter. The format of Faḍāil A’māl which the writer uses as the primary reference in this thesis, like other books. Namely by revealing the verses of the Qur’an and the traditions that became the subject matter of the discussion. After that it will show the verses of the Qur’an and

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other traditions as a reinforcement of his argument. The presentation made by Shekh Muhammad Zakariyya al-Kandahlawi in the book of Faḍāil A'māl is by the method of offer or presentation in narrative with a language that is quite simple and easily digested, for anyone who reads it. Shekh Zakariyya al-Kandahlawi also does not present scientific arguments that require deep reasoning to understand them. However, in writing the Hadith, Shekh Muhammad Zakariyya al- Kandahlawi does not include a complete Hadith, but he only mentions the source of his taking and the name of a companion who narrated it. Similarly, about the quality of the Hadith, he does not explain it.

Meanwhile the systematic writing of the Faḍāil A'māl book is divided into 7 theme and 34 chapters. The first theme is the virtue of the Qur'an. This theme was first compiled by Shekh Muhammad Zakariyya in the series of Book of Faḍail A'māl. In this theme, he wrote 40 Faḍāil Qur‘ān which originated from the traditions of the Prophet, accompanied by translations and explanations. The second theme is the virtue of praying. In this theme, there are virtues of praying (ṣalah), threat and warning of doom when neglecting such thing. Also contains the virtues of praying in congregation and the threat of neglecting it. The third theme is the virtue of dhikr. This theme is divided into three chapters. The first chapter is about the virtue of dhikr. The second chapter is about the virtue of the ṭayyibah sentence, and the third chapter is the virtue of the tasbīḥāt sentence. At the closing of this theme, it is also clearly explained about tasbīḥ prayer. The forth theme is tabligh virtue. This theme covers seven chapters. All of these chapters contain the encouragement and interest of the tabligh’s effort, as well as for the muballighīn. In addition it also contains the emphasis of preaching obligatory for humans in general. The fifth theme is the stories of the Companions. This theme contains 12 chapters. In each chapter, there are written stories after the life or the attributes of the Companions and the Holy Prophet are full of blessings. And in the conclusion, that is ultimately written some of the virtues of companions. The sixth

19Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Faḍilah Amal, 89.
20Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Faḍilah Amal, 89.
21Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Faḍilah Amal, 377
22Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Faḍilah Amal, 417.
theme is about Muslim collapse and how to fix it.\textsuperscript{23} This theme is only the opinions of Shekh al-Kitab about the collapse of Muslims in the present and the future and the ways to repair the destruction. The seventh theme is the primacy of Ramadān.\textsuperscript{24} In this theme there are faḍail of Ramadān, laīlut al-qadr, i’tikāf and so on. It is contained in several traditions accompanied by translations and syarh. There is also an interpretation of the letter of al-Qadr. In its concluding remarks, different traditions are mentioned, and a long tradition is implied as the final closing of this book.

Furthermore, in the excerpt of Hadith, Maulana Zakariyya al-Kandahlawi immediately mentions the Prophet's companion who narrates then immediately mentions his matn of Hadith. After mentioning the Hadith, he mentions the source of the Hadith he wrote. In the mention of the source, sometimes Zakariyya al-Kandahlawi immediately refers to the Book of al-Sittah (Kutub al-Sittah), al-Ma‘ājim about Hadith and sometimes only mentions the book that includes the Hadith (not the book of Hadith). Among the books often mentioned by Zakariyya al-Kandahlawi are Syarh Iḥyā, Durr al-Manṣūr, Misykāt al-Maṣābih, and others. However, the writer only examine the Hadiths in the chapter of Faḍāil Qur‘ān. Because in the present time many people who practice the Hadiths of Faḍāil Qur‘ān in order to eliminate the unrest and its anxiety without them knowing the quality of the Hadith put into practice. In addition they are very interested in the promises contained in the Hadith Faḍāil Qur‘ān. To further direct the discussion in this study, the writer felt that there needs to be restrictions, ie: a) The Hadiths that are accused are the Hadiths contained in the chapter of the Fa Faḍāil dail Qur‘ān which amounted to 40 Hadiths; b) The text used in the study of takhrīj is the book Faḍāil A’māl printed by al-Ṣaff, Yogyakarta, 2006, translated by A. Abdurrahmān Aḥmad, 'Alī Mahfūdži, Harun Al-Rāsyid.

\textbf{The Authenticity of Hadiths Transmission}

This section discusses about the analysis on some Hadîth in Faḍāil A’māl book by Muhammad Zakariyya al-Kandahlawi. The writer used the methodology of al-Irāqi in the takhrīj of the Hadiths contained in Iḥyā 'Ulūm al-Dīn book by Imam al-

\textsuperscript{23}Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Faḍilah Amal, 627.
\textsuperscript{24}Maulana Muhammad Zakariyya al-Kandahlawi, Himpunan Faḍilah Amal, 657.
Ghazali. The steps of the method are as follows: 1) Al-‘Irāqi only mentions the tip of the Hadith, the transmitter of the companions, mukharij and justification; 2) If Hadith is found in Sahih then he simply attributes and believe him related to his quality of Hadith; 3) If Hadith is contained in the Book of al-Sittah (al- Kutub al-Sittah) and not attributed in another book, the Hadith is valid in the book. If lafadh used mukharij the same or close to lafadz in the Book of Ihya; 4) Explain sahih, hasan, da’if, or even Hadith that is ḍa asla lahu (the writer did not find the Hadith); 5) Explain another Hadith narration that mentions the similar word meaning, although he has found in a particular book; 6) If he does not find the Hadith, it will look somewhat close, if still not found. He just need to state it as lam ajidhu; 7) If the Hadith is the same (already mentioned before), then simply mentions taqaddama fih. The analysis of 40 traditions about the Quran virtue is as follows:

Hadith 1 is about “The best man is the one who learns the Qur’an and teaches it to others”. This Ḥadith is compiled by al-Bukhārī. Thus, the quality of this Ḥadith is Ṣahiḥ. Hadith 2 is about “Busy with the Qur’an”. The quality of this Ḥadith is Ḥasan Gharib according to al- Tirmiży. This Hadith is gharib because only Muḥammad Ibn al- Ḥasan Ibn Abī Yazīd al-Ḥamdaṇī that transmitted this Hadith from ‘Amr Ibn Qaṣī. After being searched, in this hadith, there are two narrators named ‘Aṭiyyah al-‘Awfī and Muḥammad Ibn al-Ḥasan Ibn Abī Yazīd who are da’if. However, The writer found some commentary scholars about ‘Aṭiyyah al-‘Awfī. According to al-ṣā‘ī, Ḥamīd, al-Ẓahābi and al-Dāruqūṭī He is ḍa’if. According to Abu Ḥātim, he is ḍa’if and yuktab

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26 This Ḥadith is compiled by al-Bukhārī (15/439) , Abū Dāwūd (4/15), al- Tirmiżī (10/149) , Aḥmad (1/69), Abū Dāwūd al-Ṭayālisi (1/13), al-_VARIABLE_NAME_ (1/541), Ibn Ḥibbān (1/325) from ‘Uṣman bin Affan. This Ḥadith is compiled too by al-Dārīmī (2/528), al-Bazzar (1/206), al-Syihāb (2/227) from Ali RA and al- Ṭabarī, 12 from Sa’ad Ibn Abī Waqāṣ.


30 Abī al-Faḍl Muḥammad Ibn Ṣāḥib, Araf al-Gharrāb wa al-Afrād, volume 5 (Dār al-Quṭb al-‘Ilmiyyah, t.t), 82.
hadithuṣ.\textsuperscript{31} He is also \textit{ṣaʿīf al-ḍabṭ} and famous as a bad \textit{mudallas} transmitter (\textit{taḍliṣ qabīḥ}).\textsuperscript{32} Furthermore, the writer also found some commentary scholars about Muḥammad Ibn al-Ḥasan Ibn Abī Yazīd al-Ḥamdānī. According to Ahmad, Ibn Ḥibbān and Abī Daḍū He is \textit{ṣaʿīf}. According to Aḥū Ḥātim, He is \textit{laisa bi al-qawiy}. According to al-Nasāʾī, He is \textit{matrūk}. According to al-Ẓahabi, al-Tirmīžī assessed the quality of his Hadith is \textit{Hasan}, but in fact the quality of his Hadith is not \textit{Hasan}.\textsuperscript{33} Thus, the writer concluded that this Hadith is very weak (\textit{ṣaʿīf jiddan}). Because ‘Aṭīyyah al-‘Awfī is \textit{ṣaʿīf} (has bad memorize and famous as \textit{mudallas} transmitter) as al-Nasāʾī said before. And also, there is Muḥammad Ibn al-Ḥasan Ibn Abī Yazīd al-Ḥamdānī who is \textit{matrūk} as al-Nasāʾī said before. However, the opinion of al-Tirmīžī that this Hadith is \textit{Hasan}, possibly because this hadith is transmitted by other transmitter who has a better quality of Hadith, so al-Tirmīžī raise the quality of this Hadith into \textit{Hasan}.

Hadith 3 is about “Reciting two verses of the Qur’an is better than two female camels”.\textsuperscript{34} This Ḥadīth is compiled by Muslim.\textsuperscript{35} Thus, the quality of this Hadith is \textit{Ṣaḥīḥ}. In the same case, Hadith 4-8 is also compiled by al-Bukhārī/Muslim. Hadith 4 is about “The Qur’an expert will be with the angels”\textsuperscript{36} (compiled by al-Bukhārī\textsuperscript{37} and Muslim\textsuperscript{38}). Hadith 5 is about “Envious to the Qur’an experts”\textsuperscript{39} (compiled by al-


\textsuperscript{34}This Hadith is compiled by Muslim (4/229), Abū Dāwūd (4/249), Aḥmad (4/154), al-Baihaqī (1/542), al-Ṭabarānī (17/290), Ibn Hībbān (1/321), Ibn Abī Syaibah (10/503) from ‘Uqba Ibn ‘Abdullāh Muḥammad Ibn ‘Amīr al-Juhniyy.

\textsuperscript{35}Muslim Ibn al-Hajjāj Abū al-Ḥasan al-Qusayyīrī al-Nasāʾūrī (w.261H), \textit{Ṣaḥīḥ Muslim}, volume 4, 229.


\textsuperscript{39}This Hadith is compiled by al-Bukhārī (23/58), Muslim (4/249), Abī ‘Awanah (2/468), Ibn Mājah (12/252), al-Baihaqī (8/417), Abī Yaʿlā (2/430), Aḥmad (9/358), Ibn Abī Syaibah (10/557), Abī al-Razzāq (3/390) from Abī Salīm (Ibn ‘Umar). This Hadith is also compiled by al-Bukhārī (22/187) from Abū Hurairah and al-Bazzār (1/303) from Ibn Masʿūd.
Bukhāri and Muslim. Hadith 6 is about “The similitude of a believer who reads the Qur’an is like a sweet orange” (compiled by al-Bukhāri, Muslim). Hadith 7 is about “Allah elevates some people with the Qur’an” (compiled by Muslim) and Hadith 8 is about “Qur’an will defend the servant of God” (compiled by Muslim). Thus, the quality of the Hadith 4-8 is Sahih.

On the other hand, Hadith 9 is about “Words to Qur’an experts on the Day of Resurrection”. The quality of this Hadith is Sahih according to al-Ḥākim because it qualified the Hadith of Bukhāri and Muslim. However, this Hadith is Ḥasan Sahih according to al-Tirmidzī. Thus, the writer concluded that this Hadith is Sahih because it qualified the Hadith of al-Bukhāri and Muslim as al-Ḥākim said before. Then, Hadith 10 is about “Reciting one letter of the Qur’an is equivalent to one good deed”. The quality of this Hadith is Ḥasan Sahih Gharib according to al-Tirmidzī. However, this Hadith is Sahih according to al-Albānī, because the transmission is jayyid and all of the transmitters is thiqah except al-Dhahāk Ibn ʻUṣmān (153 H). The writer found some commentary scholars about al-Dhahāk Ibn ʻUṣmān. According to Yahya Ibn Maʻīn, al-Dhahāk Ibn ʻUṣmān is thiqah. According to Ibn Ḥajar and Abū Ḥātim, He is ṣadq. From this information, the writer concluded that this Hadith is Sahih. Because

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41 Muslim Ibn al-Ḥajjaj Abū ʻAla al-Ḥasan al-Qusayyīrī al-Naisabūrī, Sahih Muslim, volume 4, 249.
42 This Hadith is compiled by al-Bukhāri (17/48), Muslim (4/217), Ahmad (4/403), al-Tirmidzī (11/26), al-Nāṣa’ī (15/249), Ibn Mājah (1/249), Ibn Ḥibbān (1/329), al-Dārimī (2/535), al-Bazzar (1/453), Ibn Abī Syaibah (10/529), al-Ṭayyālīsī (1/67), Abī Ya’la (13/168) from Abī Musa al-Asy’ārī. This Hadith is also compiled by Abū Dāwud (12/457) and Al-Syaihab (2/289) from Anas Ibn Mālik.
44 Muslim Ibn al-Ḥajjaj Abū ʻAla al-Ḥasan al-Qusayyīrī al-Naisabūrī, Sahih Muslim, volume 4, 217.
45 This Hadith is compiled by Muslim (4/252), Ahmad (1/230), al-Dārimī (2/536), Ibn Mājah (1/253), al-Baihaqī (3/89), Ibn Ḥibbān (3/89), al-Bazzar (1/62), ʻAbdurrazzaq (11/439) from ʻUmar.
46 Muslim Ibn al-Ḥajjaj Abū ʻAla al-Ḥasan al-Qusayyīrī al-Naisabūrī, Sahih Muslim, volume 4, 252.
47 This Hadith is compiled by Muslim (4/1981), Abī Ya’la (7/423), and Ibn Abī Syaibah (5/217).
50 Muhammad Ibn ʻAbdillah Abū ʻAbdillah al-Ḥakim al-Naisabūrī, al-Mustadrak ʻAla al-Ṣahiḥān, volume 1, 739.
52 This Hadith is compiled by al-Tirmidzī (10/153), al-Baihaqī (2/342), ʻAbd al-Razzāq (3/375) from Ibn Mas’ūd. This Hadith is also compiled by al-Tabrānī (18/76), al-Bazzar (1/424), Ibn Abī Syaibah (10/461) from ʻAuf Ibn Malik al-Asy’ārī.
al-Dhahak Ibn ‘Uṣman is thiqah as Yaḥya Ibn Ma‘īn said before. Hadith 11 is about “Whoever reads and practices the Qur’an, then both of his parents will be worn the crown on the Day of Judgment”.\textsuperscript{54} According to al-Ḥākim this Hadith is Ṣaḥīḥ sanad\textsuperscript{55}. But al-Albānī said, that this Hadith is da’īf\textsuperscript{56} because there is Zabbān Ibn Fāid which is da’īf. However, the writer found some commentary scholars about Zabbān Ibn Fāid. al-Ẓahabi said, He is laisia bi al-qawiy.\textsuperscript{57} Yaḥya Ibn Ma‘īn, al-Ḥaṣāmī\textsuperscript{58} and Ḥusein Salīm Asad\textsuperscript{59} also said that he is da’īf. Besides, Abū Ḥātim said, he is Ṣaḥīḥ and Aḥmad said, he is munkar.\textsuperscript{60} The writer concluded that this Hadith is da’īf. Because there is Zabbān Ibn Fāid, which is da’īf as Yaḥya Ibn Ma‘īn said before. However, Hadith 12 is talking about “Assumption of Qur’an is placed in the skin, then the skin is burned, undoubtedly he will not burn”\textsuperscript{61}. According to Ḥusein Salīm Asad, this Hadith is da’īf, because there is Ibn Lahi’ah (w.174H) which is da’īf.\textsuperscript{62} The writer found some commentary scholars about Ibn Lahi’ah. According to Syu’aib al-Arnaūt, Ibn Lahi’ah has a bad memorize.\textsuperscript{64} Because there is Zabbān Ibn Fāid, which is da’īf as Yaḥya Ibn Ma‘īn said before. However, Hadith 12 is talking about “Assumption of Qur’an is placed in the skin, then the skin is burned, undoubtedly he will not burn”.\textsuperscript{61} According to Ḥusein Salīm Asad, this Hadith is da’īf, because there is Ibn Lahi’ah (w.174H) which is da’īf.\textsuperscript{62} The writer found some commentary scholars about Ibn Lahi’ah. According to Syu’aib al-Arnaūt, Ibn Lahi’ah has a bad memorize.\textsuperscript{64} According to Yaḥya Ibn Ma‘īn he is la yuḥṭaj ḥadīthahu.\textsuperscript{65} According to Ibn Hajār, he is ṣadūq, then he is senile (ikhtilāḥ) after his house and books was burned in 170 H. And there is no correct transmission except those transmitting from Ibn al-Mubarak and Ibn Wahb.\textsuperscript{66} And this transmission is not transmitted from both of them, but transmitted from ‘Abdullāh Ibn Yazid. Thus, the writer concluded that this Hadith is da’īf. Because there is Ibn Lahi’ah which is la yuḥṭaj ḥadīthahu as Yaḥya Ibn Ma‘īn said before.

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\textsuperscript{54} This Hadith is compiled by Abū Dāwūd (4/246), al-Baḥāqī (2/329), al-Ḥākim (1/756), Aḥmad (3/440), Abī Ya‘lā (3,65) from Mu‘āẓ al-Juhānī. \\
\textsuperscript{56} Muḥammad Naṣīr al-Dīn al-Albānī, Ṣaḥīḥ wa Da’īf al-Jāmi’ al-Ṣaḥīr, volume 26, 179. \\
\textsuperscript{57} Muḥammad Naṣīr al-Dīn al-Albānī, Da’īf Abī Dāwūd, volume 2 (Kwāt: Muassasah Gharās li al-Nasyri wa al-Tawzī’, 1423), 84. \\
\textsuperscript{58} He was sunnī syāfī ‘ī Islamic scholar from Cairo. He also a highly renowned scholar of Hadith, one of his paper is Majma’ al-Zawāiḍ. See Nur al-Dīn ‘Ali Ibn Abī Bakr al-Haithami (w. 807H), Majma’ al-Zawāiḍ, volume 7, 336. \\
\textsuperscript{59} Abī Dāwūd, al-Baḥāqī, Baihāqī (2/329), al-Dārimī, volume 1 (Bairūt: Dār al-Quṭb al-‘Ilmiyyah, 1990, 756). \\
\textsuperscript{60} ‘Abdillāh Ibn Abīdillāh Abū ‘Abdillāh Muhammad al-Dārimī, Sunan al-Dārimī, volume 2, 377. \\
\textsuperscript{61} He was a famous muḥaqiq of Hadith. There are 240 books of his tahqīq. One of them is Musnad Ahmad Ibn Ḥanbal. He was died in 1438 H. \\
\textsuperscript{62} ‘Abdullāh Ibn Abīdillāh Muhammad al-Dārimī, Sunan al-Dārimī, volume 2, 377.
\end{flushright}
The next Hadith (Hadith 13) is about “Qur’an memorizer will be guaranteed to go to heaven and become a giver of intercession (ṣyafa‘at) for ten families who go to hell”\(^{67}\). The quantity of this Hadith is Gharib according to al-Tirmidhi. Because he found Ḥafṣ ibn Sulaimān (180H) which is ḍa‘īf in this transmission.\(^{68}\) However, the writer found some commentary scholars about Ḥafṣ ibn Sulaimān. According to Ṣyu‘aib al-Arna‘ūth\(^{69}\), Ḥafṣ ibn Sulaimān is ḍa‘īf. However, this Hadith is ḍa‘īf jiddan. According to Yaḥya ibn Mā‘īn, he is laiswa bi thīqoh. According to al-Nasā‘ī and Abū Ḥātim, matruk. Ibn al-Madīnī also said, his Hadith is ḍa‘īf. Ibn Ḥibbān said that Ḥafṣ ibn Sulaimān is the transmitter who flips through the sanad.\(^{70}\) Thus, the writer concluded that this Hadith is ḍa‘īf jiddan. Because there is Ḥafṣ ibn Sulaimān which is matruk, as al-Nasā‘ī said before. Then, Hadith 14 is about “Qur’an's parable for those who study, read and practice is like a bag full of Kasturi”.\(^{71}\) The quality of this Hadith is Hasan according to al-Tirmidhi and only “Aṭa Maula Abī Ahmad that transmitted this Hadith from Abū Hurairah.\(^{72}\) However, the writer found some commentary scholars about “Aṭa Maula Abī ʿAhmad. According to Ibn Ḥibbān, he is thīqoh.\(^{73}\) According to Ibn Ḥajar, maqṣūl.\(^{74}\) Thus, the writer concluded that this Hadith is Hasan, because there is “Aṭa Maula Abī ʿAhmad which is maqṣūl, as Ibn Ḥajar said before. The next Hadith (Hadith 15) is talking about “The parable of a person who does not have the Qur’an in his heart is like an empty house”.\(^{75}\) The quality of this Hadith: Ḥasan Ṣaḥīḥ according to al-Tirmidhi.\(^{76}\) Ṣaḥīḥ sanad

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\(^{67}\) This Hadith is compiled by al-Tirmidhi (10/145), Ibn Mājah (1/251), Ahmad (1/148) and al-Ṭabarānī (5/217) from ‘Ali ibn Abī Ṭālib.

\(^{68}\) Abū ʿIsa Muḥammad ibn ʿIsa ibn Saurah ibn Mūsā ibn al-Dhahāk al-Tirmidhi, Sunan al-Tirmidhi, volume 10, 145.

\(^{69}\) Ahmad ibn Ḥanbāl Abū ʿAbdillah al-Syaibāni, Musnad al-Imām Ahmad ibn Ḥanbāl, volume 1, 149.

\(^{70}\) Ahmad ibn ʿAli ibn Ḥajar Abū al-Faḍl al-ʿAṣqallāni al-Syāfī, Taḥzīb al-Taḥzīb, volume 2, 401.

\(^{71}\) This Hadith is compiled by Ibn Mājah (1/252), al-Tirmidhi (10/106), al- Nāṣaʿī (5/227), Ibn Hibbān (5/499), Ibn Khuzaimah (3/5), al-Bazzār (2/432) from Abū Hurairah.


\(^{73}\) Abū Ḥātim Muḥammad ibn Ḥibbān ibn Aḥmad ibn Ḥibbān ibn Muʿāẓ ibn Maʿbad, Ṣaḥīḥ Ibn Ḥibbān, volume 5, 499.


\(^{75}\) This Hadith is compiled by Aḥmad (4/378), al-Tirmidhi (10/155), al-Dārīmī (2/521), al-Ṭabarānī (12/109), al-Hākim (1/741), al-Bahāqī (2/328) from Ibn ʿAbbās.

according to al-Ḩākim.\(^{77}\) However, al-Munawi said that al-Tirmīzī and al-Ḩākim are wrong, because in this Hadith there is a ḍa‘īf transmitter named Qabus Ibn Abī Dzabyān. After being analyzed, the writer found some commentary scholars about Qabus Ibn Abī Dzabyān. According to al-Ẓahabi, Qabus is layyin. According to al-Nasā‘ī, Ghairu Qawī.\(^{78}\) According to Abū Ḥātim, la yuḥtaj Ḥadīṣthuhu. According to Yahya Ibn Mā’in, ḍa‘īf.\(^{79}\) Thus, the writer concluded that this Hadith is ḍa‘īf. Because there is Qabus Ibn Abī Dzobyān which is ḍa‘īf, as Yahya Ibn Mā’in said before.

Hadith 16 is about “The recitation of the Qur’an in prayer is better than the recitation of Qur’an outside salat”.\(^{80}\) The quantity of this Ḥadīth is Gharīb. Only Muḥammad Ibn Salām who transmitted this Hadith from al-Fadhīl Ibn Sulaimān. And in this Hadith, there is unknown transmitter (majhūl) from Banī Makhzūm.\(^{81}\) After being analyzed, the majhūl transmitter is Ismā‘il Ibn Ibrāhim al-Qarasīy. The writer found some commentary scholars about Rajā’ Ibn al-Dzahābi, Syekh. According to Abū Ḥātim and al-Dzahābi, Syekh. According to Abū Dāūd,ṭīqah.\(^{82}\) Thus, the writer concluded that this Hadith is Ṣahīḥ. On the other hand, Hadith 17 is talking about “Three verses of Qur’an read in prayer are better than three pregnant and fat camels”.\(^{83}\) This Ḥadīth is compiled by Muslim.\(^{84}\) Thus, the quality of this Hadith is Ṣahīḥ. The next Hadith (Hadith 18) is about “The reward of reciting Qur’an without seeing the Mushaf is a thousand degrees”.\(^{85}\) Al-Haṭṭāmī said that all of transmitter in this Hadith are ṣīqah except Abu Sa‘īd Ibn ‘Auẓ.\(^{86}\) The real name is Rajā’ Ibn al-Ḥārīs.\(^{87}\) In addition, the writer found some commentary scholars about Rajā’ Ibn al-Ḥārīs. According to Yahya Ibn Mā’in and al-Dzahābi, he is ḍa‘īf.\(^{88}\) Thus, the writer concluded that this Hadith is


\(^{78}\) Abdurrāūf al-Munawi, Faid al-Qādir Syarḥ al-Jāmī’ al-Ṣağīr, volume 2, 484.

\(^{79}\) Al-Mizīzī, Tahāzīb al-Kamāl fī Aṣmā al-Rijāl, volume 23, 228.

\(^{80}\) This Hadith is compiled by al-Bayhaqī (2/413) from ‘Aisyah.


\(^{82}\) Abdurrahman Ibn Abī Ḥātim Muḥammad Ibn Idrīs Abū Muḥammad al-Rāzi al-Tamīmī, al-Jarḥ wa al-Ta’dīl, volume 4, 324.

\(^{83}\) This Hadith is compiled by Muslim (4/228), Ibn Mājah (11/224), Abī ‘Amān (18/330), Ibn Abī Syaibah (10/503), al-Bayhaqī (2/412), Abī ‘Awānāh (2/447) from Abū Hurairah.

\(^{84}\) Muslim Ibn al-Hajjaj Abū al-Ḥasan al-Qusayrī al-Naisabūrī, Ṣahih Muslim, volume 4, 228.

\(^{85}\) This Hadith is compiled by al-Ṭabarānī (1/221), al-Bayhaqī (2/407) from Aus al-Saqāfī.

\(^{86}\) Abdurrāuf al-Munawi, Faid al-Qādir Syarḥ al-Jāmī’ al-Ṣağīr, volume 4, 672.


Because there is Abu Sa‘īd Ibn ‘Auż (Rajā’ Ibn al-Ḥāriṣ) which is ḍa‘īf as Ibn Mā’in said before. However Hadith 19 is talking about “Increasing the number of reciting Qur’an can clean up a dirty heart”. In this Hadith there is transmitter named ‘Abdullah Ibn ‘Abd al-‘Azīz Ibn Abī Rawwād which is ḍa‘īf as Ibn Mā’in said before. Furthermore, the writer found some commentary scholars about ‘Abdullah Ibn ‘Abd al-‘Azīz Ibn Abī Rawwād. According to al- Baihaqī, gairu al-qawi. According to Abu Ḥātim, munkar al-Hadīs. Thus, the writer concluded that this Hadith is ḍa‘īf jiddan. Because there is ‘Abdullah Ibn ‘Abd al-‘Azīz Ibn Abī Rawwād which is munkar al-Hadīs as Abū Ḥātim said before. Then, Hadith 20 is about “The glory of the people of the Prophet Muhammad is the Qur’an”. Unfortunately, after being analized, the writer did not find this Hadith in any Hadith books (lam ajidhu).

However, Hadith 21 is talking about “Reciting Qur’an is a light (nūr) on earth”. The quality of this Ḥadīth is Ṣaḥīḥ according to Ibn Ḥibbān. However, its ḍa‘īf jiddan according to Syu’aib al-Arna’ūth, because there is Ibrāhim Ibn Hisyām Ibn Yaḥya Ibn Yaḥya al-Ghassānī al-Dimasyqī in the transmission. The writer found some commentary scholars about Ibrāhim Ibn Hisyām Ibn Yaḥya Ibn Yaḥya Ibn Yaḥya al-Ghassānī al-Dimasyqī. Abū Ḥātim and Abu Zur‘ah said that he is a liar (kadhāb) and never learn to the teacher. Besides, Ibn al-Jauzi also said, he is liar (kadhāb). Thus, the writer concluded that this Hadith is false (mauḍū’). Because there is Ibrahim Ibn Hisyam Ibn Yaḥya Ibn Yaḥya Ibn Yaḥya al-Ghassani al-Dimasyqi which is a liar (kadhāb) as Abū Ḥātim said before. On

89This Hadith is compiled by al-Baihaqī (2/352), al-Siyāḥah (2/198) from Ibn ‘Umar.
91This Ḥadīth is compiled by Ibn Hibbān (2/76) and al-Ţabrānī “in summary” (2/157) from Abī Dzār.
96He is Islamic scholar from Baghdad, Expert in Hadith, Tafseer, Fiqh, and History. One of his paper in Hadith field is Mauḍū’āt al-Kubra. He was died in 597 H.
the other hand, Hadith 22 is about “The decline of grace in the Qur’an gathering”. This Ḥadîth is compiled by Muslim. Thus, the quality of this Ḥadîth is Ṣaḥīḥ. In addition Hadith 23 is also Ṣaḥīḥ. Its talking about “Nothing is more important when returning to God than carrying the Qur’an”. According to al-Ḥākim, the quality of this Ḥadîth is Ṣaḥīḥ Ṣanād. Thus, the writer concluded that this Hadith is Ṣaḥīḥ as al-Ḥākim said before. In the same case, Hadith 24 that talking about The Qur’an expert is the family of God is also Ṣaḥīḥ According to al-Ḥākim, the quality of this Hadith is Ṣaḥīḥ. Besides, according to al-Mundhīrī this Hadith is Ṣaḥīḥ Ṣanād. However, according to Ḥusein Ḥṣaṣṣaṣ Ḥākim al-Dārimī transmission is da’if because there is Ḥasan Ibn Ḥuṣaīn which is da’if. In Addition, the writer found some commentary scholars about Ḥasan Ibn Abī Ja’far. According to al-Ḥākim this Hadith is Ṣaḥīḥ Ṣanād. From this information, the writer concluded that this Hadith is Ṣaḥīḥ, except the al-Dārimī transmission. The quality of this Ḥadîth is very weak (da’if jiddan). Because there is Ḥasan Ibn Abī Ja’far which is matruk as al-Ḥāṣaṣṣaṣ said before.

However, Hadith 25 is talking about “God's Attention to the beauty of recitation of the Qur’an”. This Hadith is compiled by al-Bukhārī and Muslim. Thus, the quality of this Ḥadîth is Ṣaḥīḥ. On the other hand, Hadith 26 is about “God is more
concerned with the reader of the Qur'an than a master who listens to his servant's singing”.

According to al-Ḥākim this Hadith qualified the Hadith of al-Bukhāri and Muslim. Beside, this Hadith also Ṣaḥīḥ according to Ibn Ḥibbān. Meanwhile, according to Ahmad, al-Thabrānī, Ibn Mājah, and Ibn Hibbān transmission is ḍaʿīf, because there is Maysarah which is jahl. In addition, the writer found some commentary scholars about Maysarah. According to Ibn Ḥajar, maqbūl. According to al-Ẓahabi munkar. Thus, the writer concluded that al-Ḥākim, al-Baihaqī, and Ahmad transmission is Ṣaḥīḥ while al-Ṭabrānī, Ibn Mājah, and Ibn Ḥibbān transmission is ḍaʿīf jiddān, because of Maysarah which is munkar as al-Ẓahabi said before.

Furthermore, Hadith 27 is talking about “Read Qur'an in earnest during the day and night”. The writer found some informations about this Hadith in the side of its leaning. Al-Baihaqī said, this Hadith is mauqūf from ‘Ubaidah al-Maliki. Baqiyyah also transmitted this Hadith from Abi Bakr Ibn Abī Maryam with marfu’ transmission. In this case, the writer also found some commentary scholars about ‘Ubaidah al-Maliki, Baqiyyah, and Abu Bakr Ibn Abī Maryam. According to Abu Nu’aim al-Aṣbahānī, ‘Ubaidah al-Maliki is companion (Ṣaḥāby). Then, according to Ibn al-Madīnī and Yahya Ibn Mā’in, Baqiyyah is Ṣāliḥ. Meanwhile Abū Bakr Ibn Abī Maryam, according to al-Nasā’ī, Yahya Ibn Mā’in and al-Baihaqī is ḍaʿīf. Thus, the writer concluded that the mauquf transmission from ‘Ubaidah al-Mlaiki ialah Ṣaḥīḥ, because he is companion of Prophet (Ṣaḥābi). However, the marfu’ transmission (Baqiyyah from Abi Bakr Ibn Abī Maryam) is ḍaʿīf, because Abu Bakr Ibn Abī Maryam is ḍaʿīf as Yahya Ibn Mā’in said before.

On the other hand, Hadith 28 is about “Thiwal (the first seven letters in the Qur’an) the successor of Zabur, Mā’in (a letter containing about a hundred verse)
substitute for the Gospels and Matsani (repeated letters) is a special gift”.\footnote{This Hadith is compiled by Aḥmad246, al-Ṭabrānī (22/75), al- Bāhiṣqū (2/465), Abū Dāwūd (1/136) from Waṭilah Ibn al-Asqā’.} Aḥmad said that this Hadith is Ḥasan\footnote{Aḥmad Ibn Ḥanbal Abū ‘Abdillah al-Syaibānī, Musnad al-Imām Aḥmad Ibn Ḥanbal, volume 4, 107.} whereas al-Haṭai̇mī said that all of transmitter in this Hadith is thīqah except ‘Imrān al-Qattān.\footnote{Nur al-Dīn ‘Alī Ibn Abī Bakr al-Haṭai̇mī, Majma’ al-Zawā‘id, volume 7, 132.} However, the writer found some commentary scholars about ‘Imrān al-Qattān. According to Ibn Hibbān, he is thīqah, but according to al-Nasā‘ī, he is da‘īf.\footnote{Abdurrauf al-Munawi, Faid al-Qadīr Syarq al-Jāmī’ al-Šagīr, volume 1, 722.} Thus, the writer concluded that this Hadith is da‘īf. Because there is ‘Imrān al-Qattān wchich is da‘īf as al- Nasā‘ī said before. The next Hadith (Hadith 29) is about “The poor who listens to the Qur’ān reciting will be given a light and first enter heaven than the rich”.\footnote{This Hadith is compiled by Abū Dāwūd (10/85), al-Bāhiṣqū (7/305), Abī Ya’lā (2/382) from Abī Sā‘īd al- Khudrī.} The quality of this Ḥadīth is Da‘īf. Because in this Hadith there is a da‘īf transmitter named al-‘Alā Ibn Basyīr al-Muzānī. According to ‘Alī Ibn al-Madīnī and Ibn Ḥajar al-‘Athaqālānī, he is majhūl. Thus, the writer concluded that this Hadith is da‘īf, because there is al-‘Alā Ibn Basyīr al-Muzānī which is majhūl as Ibn al-Madīnī said before. In the same case, Hadith 30 which talking about “Listening a verse of the Qur’ān is a doubled good deed”\footnote{This Hadith is compiled by Abū Dāwūd (10/85), al-Bāhiṣqū (7/335), Abī Ya’lā (2/382) from Abī Sā‘īd al- Khudrī.} is da‘īf too. The quality of this Hadith is da‘īf according to Syu’aib al-Arnauth.\footnote{This Hadith is compiled by Abū Dāwūd (10/85), al-Bāhiṣqū (7/335), Abī Ya’lā (2/382) from Abī Sā‘īd al- Khudrī.} In this Hadith, according to Ahmad and Ibn Mā’in, there is ‘Ubadah Ibn Maisarah which is da‘īf. However he is thīqah according to Ibn Hibbān.\footnote{Aḥmad Ibn Ḥanbal Abū ‘Abdillah al-Syaibānī, Musnad al-Imām Aḥmad Ibn Ḥanbal, volume 2, 341.} And according to Abū Dāwūd, he is laisa bi al-qawiy.\footnote{Tahzīb al kamāl, volume 5, 107.} Thus, the writer concluded that this Hadith is da‘īf. Because there is ‘Ubadah Ibn Maisarah which is da‘īf as Ibn Mā’in said before. Then, Hadith 31 is talking about “Reciting Qur’ān beautifully is like an alms.”\footnote{This Hadith is compiled by Al-Ḥākim (1/741) and al-Baiḥaqī (2/384) from Mu‘āẓ Ibn Jabal. This Hadith is also compiled by al-Tirmīzī (10/161), al-Nāṣ’ī (8/340), Ibn Ḥibbān (3/8), Abū Dāwūd (4/103), Aḥmad (4/151), Abī Ya’lā (4/158), al-Ṭabrānī (3/304) from ‘Uqbah Ibn ‘Amīr.} Al-Ḥākim transmission is Šaḥīḥ because qualified the Hadith of al-Bukhārī.\footnote{Muḥammad Ibn ‘Abdillah Abu ‘Abdullah al-Ḥākim al-Naisābūrī, al-Mustadrak ‘Ala al-Šaḥīḥain li al-Ḥakīm, volume 1, 741.} However, ‘Uqbah Ibn ‘Amīr
transmission according to al-Tirmižī\textsuperscript{127} is ِHasan Gharīb. This Hadith is also Hasan according to Syu‘aib al-Arna’ūth, because there is Mu’āwiyah Ibn Šāliḥ (158H).\textsuperscript{128} In addition, the writer found some commentary scholars about Mu’āwiyah Ibn Šāliḥ. According to Abū Ḥātim and Yahya Ibn Mā’in, thīqaḥ.\textsuperscript{129} According to Ibn Hajar, Ṣaduq. Thus, the writer concluded that this Hadith is Ṣahîḥ. Furthermore, the Hadith that transmitted from ‘Uqbah Ibn ‘Āmir is also Ṣahîḥ. Because there is Mu’āwiyah Ibn Šāliḥ which is thīqaḥ Yaḥya Ibn Mā’in said before.

However, Hadith 32 is about Qur’an is an intercessor\textsuperscript{130} In al-Ṭabrānī transmission, al-Munāwī\textsuperscript{131} said that there is al-Rabi’ Ibn Badr which is matruk.\textsuperscript{132} Meanwhile, according to al-Munṣūr ibn Munāwī\textsuperscript{133} al-Baiḥaqqī and Ibn Ḥibbān transmission is jayyid and all of the transmitter are siqaḥ. In addition, the writer found some commentary scholars about al-Rabi’ Ibn Badr (w. 178H). According to Yahya Ibn Mā’in, da’īf. According to al-Nasā’ī and al-Dāruquṭnī, matruk. According to Ibn Ḥibbān, he likes flip trough the sanad.\textsuperscript{134} Thus, the writer concluded that al-Baiḥaqqī and Ibn Ḥibbān transmission are Ṣahîḥ. However, the al-Ṭabrānī transmission is da’īf jiddan. Because there is al-Rabi’ Ibn Badr which is matruk, as al-Nasā’ī said before. Besides, Hadith 33 which talking about “The intercession of the Qur’an to the servant who reads it day and night”\textsuperscript{135} is also Ṣahîḥ. The quality of this Hadith is Ṣahîḥ according to al-Ḥākim because qualified the Hadith of Muslim.\textsuperscript{136} However, Ahmad

\textsuperscript{128}Abū Ḥātim Muḥammad Ibn Ḥibbān Ibn Aḥmad Ibn Ḥibbān Ibn Mu’āẓ Ibn Ma’bād, Ṣahîḥ ibn Ḥibbān, volume 3, 8.
\textsuperscript{129}Abdurrahman Ibn Abī Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, al-Jarḥ wa al-Taʿdīl, volume 5, 279.
\textsuperscript{130}This Hadith is compiled by al-Ṭabrānī (10/198) from Ibn Mas’ūd. al- Baiḥaqqī (2/351) and Ibn Ḥibbān (1/443) also transmitted from Jabir
\textsuperscript{131}He is an Islamic scholar from Cairo. His paper in Hadith field is Faid al-Qādir Syarḥ al-Jāmi’ al-Ṣagīr. He was died in 1431 H.
\textsuperscript{133}He is a Hadith scholar from Ghurrah (Damascus), one of his paper in Hadith field is al-Targib Wa al-Tarḥīb Min al-Hadīṣ al-Syarīf. He was died in 656 H. See ‘Abd al-Adzim Ibn al-Qawiy al-Munṣūrī Abū Muḥammad, al-Targīb Wa al-Tarḥīb Min al-Ḥadīṣ al-Syarīf, volume 2, 207.
\textsuperscript{134}Abdurrahman Ibn Abī Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, al-Jarḥ wa al-Taʿdīl, volume 4, 331.
\textsuperscript{135}This Hadith is compiled by Ahmad (2/174), al-Baiḥaqqī (2/346),al-Ḥākim (1/740) from ‘Abdullah Ibn ‘Amr.
\textsuperscript{136}Muḥammad Ibn Ḥākim al-Naisibūrī, al-Mustadrak ‘Ala al-Ṣaḥīḥain li al-Ḥākim, volume 1, 740.
transmission is ḍa’īf according to Syu’aib al-Arna’ūth, because there is Ibn Laḥī’ah.\(^{137}\) But, this Hadith is Ḥasan according to al-Haitami, because dough Ibn Laḥī’ah is ḍa’īf, his transmission was strengthened.\(^{138}\) In addition, the writer found some commentary scholars about Ibn Laḥī’ah. According to Yahya Ibn Mā’in, he is la yuḥtaju Ḥadīthuhu.\(^{139}\) According to Ibn Hajar, ṣadiq, then become senile (ikhtilāṭ) after his house and books was burned in 170 H. And there is no his correct transmission, except which derived from Ibn al-Mubārak and Ibn Wahb.\(^{140}\) From this information, The writer concluded that this Hadith is Šahīḥ. Next, Ahmad transmission which Ibn Laḥī’ah there, is Šahīḥ, because the transmission is from Ibn al-Mubārak (obtained before Ibn Laḥī’ah is senile/ikhtilāṭ).

However, Hadith 34 is talking about Qur’an is the most important helper on the Day of Judgment. Unfortunately, the writer did not find this Hadith in any Hadith books (lam ajidhu). Furthermore, al-Subki also did non find this Hadith.\(^{141}\) On the other hand, Hadith 35 is about “Whoever reads the Qur’an, then he has kept the knowledge of prophethood”.\(^{142}\) The quality of this Ḥadīth is Ṣaḥīḥ Sanad according to al-Ḥākim because qualified the Hadith of al-Bukhārī and Muslim. The next Hadith (Hadith 36) is about “The reader of the Qur’an will not be denied on the Day of Resurrection”.\(^{143}\) The quality of this Hadith is Ḥasan Gharīb according to al-Tirmiẓi. However, The writer has different opinion about this Hadith. In al-Tirmiẓi and al-Ṭabrānī transmission, the writer find Abī al-Yaqţan which is ḍa’īf. Because according to al-Nasā’i, al-Bukhārī and Aḥmad, he is munkar al-Ḥādīṡ. According to Ibn Hajar, he is ḍa’īf.\(^{144}\) Thus, the writer concluded that this Hadith is ḍa’īf jiddan, because there is Abī al-Yaqţan which is munkar al-Ḥādīṡ as al-Nasā’i said before. However, Hadith 37 is talking about

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\(^{139}\)Abdullah Ibn ‘Abdirrahman Abū Muḥammad al-Dārīmi, Sunan al- Dārīmi, volume 2, 522.


\(^{142}\)This Hadith is compiled by al-Ḥākim (1/738), al-Baiḥāqī (2/522), Ibn Abī Syaibah “in summary” (10/467) from Ibn ‘Umar.

\(^{143}\)This Hadith is compiled by al-Tirmiẓi “in summary” (6/194), al-Ṭabrānī (2/252) from Ibn ‘Umar.

\(^{144}\)Abdurrahman Ibn Abī Ḥātim Muḥammad Ibn Idrīs Abū Muḥammad al-Rāżī al-Tamīmī, al-Jarḥ wa al-Ta’īl, volume 6, 524.
“Studying a verse from the Qur’an is better than one hundred raka’at of shalat.”  
145 Al-Munżiri said that this Hadith is Ḥasan.  
146 However, al-Kanānī said that this Hadith is ḍaʿīf. Because ‘Ali Ibn Zaīd and ‘Abdullah Ibn Ziyād is ḍaʿīf.  
148 However, according to al-Zahabi, he did not know about him (‘Abdullah Ibn Ziyād). According to Ibn Ḥajar and Abū Ḥātim, majhūl.  
149 From this information, the writer concluded that this Hadith is ḍaʿīf, because there is ‘Ali Ibn Zaid which is ḍaʿīf as al-Nasā’i said before and also there is ‘Abdullah Ibn Ziyād which is majhūl as Abū Ḥātim said before.

However, Hadith 38 is about “Whoever reads ten verses of the Qur’an at night, then he would not be recorded as a negligent person”.  
150 According to al-Ḥākim, this Hadith is Ṣaḥīḥ because qualified the Hadith of Muslim.  
151 However, according to al-Haithami in al-Ṭabrānī transmission there is Yaḥya Ibn ‘Uqbah Ibn Abi al-‘Izār which is ḍaʿīf.  
153 Thus, the writer concluded that this Hadith is Ṣaḥīḥ because qualified the Hadith of Muslim as al-Ḥākim said before. However, al-Ṭabrānī transmission is weak (ḍaʿīf), because there is Yaḥya Ibn ‘Uqbah Ibn Abi al-‘Izār which is laisa bi thīqah as al-Nasā’i said before. Then, Hadith 39 is talking about “Whoever reads one hundred verses of the Qur’an during nights, then he will be recorded as a

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145 This Hadith is compiled by Ibn Mājah (1/254) from Abī Zār.
150 This Hadith is compiled by al-Ḥākim (1/742) and al-Baiḥaqī (2/400) from Abū Huraira. Al-Ḥākim (1/742) and Al-Dārīmī (2/556) also transmitted this Hadith from Ibn ‘Umar, and al-Ṭabrānī (8/180) from Abī Umamah.
devout”. The quality of this Hadith is Ṣaḥīḥ according to al-Hākim because qualified the Hadith of al-Bukhārī and Muslim. Lastly, Hadith 40 is about “Qur’an is the way out of slander”. Unfortunately, the writer did not find this Hadith in any Hadith books.

**Conclusion**

From 40 hadiths in the chapter of Faḍāil Qur’ān, the writer finds 22 authentic (Ṣaḥīḥ) Hadiths, 1 good (Ḥasan) Hadith, 9 weak (Ḍa’īf) Hadith, 5 very weak (Ḍa’īf jiddān) Hadith, 1 fabricated (maudū’i) Hadith, and 2 la aṣla lahu (lam ajidhu) Hadith. However, Muhammad Zakariyya al-Kandahlawi is less compatible in the science of Hadith (Ulūm al-Ḥadīth). Because the writer did not find his biography in studying the science of Hadith. The writer only finds his biography in reading and teaching narrations of Hadith. Thus, he understood the Hadith textually and influenced the followers of the Tablighi Jamaat to this era.

**References**


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154This Hadith is compiled by Ibn Khuzaimah (2/180) al-Hākim (1/452) and al- Baihāqī (2/399) from Abū Ḥurairah.


