

The Use of Hadith in *Faḍāil A'māl* book

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Abstract: *This paper aims to discuss the Hadith in the book of Faḍāil A'māl 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 Iḥyā 'Ulūm 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 (dā'if) Hadith, 5 very weak (da'if jiddan) Hadith, 1 fabricated (maudu') Hadith, and 2 la aṣla lahu (lam ajidhu) Hadith in Faḍāil A'māl Book.*

Keywords: *Faḍāil A'māl, Jama'ah Tabligh, Hadith*

Abstrak: Tulisan ini bertujuan membahas Hadis-hadis dalam kitab *Faḍāil A'māl* karya Maulana Zakariyya al-Kandahlawi. Kitab ini merupakan rujukan primer kelompok *Jama'ah Tabligh* dalam mengamalkan Sunnah-sunnah Nabi Muhammad Saw. Dengan mengadopsi metode al-Irāqi dalam menakhrij kitab *Iḥyā 'Ulūm al-Dīn*, tulisan ini mencoba menelusuri otentisitas Hadis-hadis keutamaan membaca al-Quran yang mempengaruhi interaksi kelompok *Jama'ah Tabligh* dengan al-Quran dan membentuk tradisi dalam kehidupan sehari-harinya. Tulisan ini menyimpulkan bahwa bahwa terdapat 22 Hadis otentik (*Ṣaḥīḥ*), 1 Hadis Ḥasan, 9 Hadis lemah (*dā'if*), 5 Hadis sangat lemah (*da'if jiddan*), 1 hadis palsu (*maudu'*), dan 2 Hadis yang dihukumi *la aṣla lahu (lam ajidhu)* dalam Kitab *Faḍāil A'māl*.

Kata Kunci: *Faḍāil A'māl, Jama'ah Tabligh, Hadis*

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

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 1,703,254 people

as Muhammadiyah², Persatuan Islam (Islamic Union)³, Nahdhatul Ulama⁴, and there are even Islamic groups from abroad who flourish in Indonesia, such as *Jama'ah Tabligh*⁵, Hizbut Tahrir⁶, 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.⁷ 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*.⁸

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

²Muhammadiyah 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.

³Persatuan 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.

⁴Nahdhatul 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 Intellectuals in the Beginning of 21st Century Indonesia," (2018).

⁵*Jama'ah Tabligh* was established by Maulana Muhammad Ilyas bin Muhammad Ismail al-Kandahlawi on 1920 in India. See Rameez Ahmad Lone, "Tablighi Jamaat: Ideological Structure," *International Journal of Research in Social Sciences* 8, 1 (2018): 1002. This movement came first in Indonesia in 1952 in Medan, led by Miaji Isa. See Nadhr M. Ishak Shahab, *Khuruj fi Sabilillah* (Bandung: Pustaka Billah, t.t.), 71.

⁶Hizbut Tahrir was established by Taqiyuddin An-Nabhani on 1953 in Palestina. See Jamhari and Jajang Jahroni, *Gerakan Salafi Radikal di Indonesia* (Jakarta: Raja Grafindo Persada, 2004), 167. Hizbut Tahrir entered Indonesia in the 1980s. See also Mohamed Nawab Mohamed Osman, *Hizbut Tahrir Indonesia and Political Islam: Identity, Ideology and Religio-Political Mobilization* (Routledge, 2018).

⁷Abū Ḥasan Alī al-Nadwi, *Maulana Muhammad Ilyas*, Translated. Masrokhah Ahmad, published 2 (Yogyakarta: Ash Shaff, 1990), 5. See also Alī al-Nadwi, *Life and Mission of Maulana Mohammad Ilyas* (Lucknow: Academy of Islamic Research and Publication, 1983), 25.

⁸*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* national level. Then *Jama'ah Tabligh* became a fairly large movement in Indonesia⁹ The principle of *Jama'ah Tabligh* teaching is *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* in order to bring the success and glory of man both in the world and in the hereafter.¹⁰ 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 *Muntakhāb Ahādith* written by Maulana Yusuf al-Kandahlawi (Son of Maulana Muhammad Ilyas)¹¹, Book *Tablīgh al-Nashshab* or also called Book *Faḍāil A'māl* written by Muhammad Zakariyya al-Kandahlawi (Nephew of Maulana Muhammad Ilyas)¹², and Book *Ḥayāt al-Shahābah* written by Muhammad Yusuf al-Kandahlawi.¹³ 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*.¹⁴

“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 Shahāb, *Khurūj fī Sabilillah*, 71.

⁹Ghulam Musthafa Hasan, *Menyingkap Kesalahpahaman terhadap Jama'ah Tabligh*, published 2 (Yogyakarta: As-Shaff, 1997), 5-6.

¹⁰Nadhr M. Ishak Shahab, *Khurūj fī Sabilillah*, 15.

¹¹Maulana Muḥammad 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 Muḥammad Zakariyya al-Kandahlawi, *Himpunan Fadhilah Amal*, Translated. Abdurrahman Ahmad, Ali Mahfudzi, and Harun Ar-Rasyid, (Yogyakarta: Published Ash-Shaff: 2006), 10. See also Maulana Muḥammad Zakariyya al-Kandahlawi, *Himpunan Fadhilah Amal*, Translated. Maulana Muḥammad Shidiq amd Maulana Tirmizi Abdillah, (Bandung: Pustaka Ramadhan : tth), 4.

¹³This book contains the story of the life of the companions. See Nizar bin Ibrahim al-Jarbu, *Peringatan Penting Terhadap Jama'ah Tabligh*, 8-9.

¹⁴*Ilm 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 Masāil*. *‘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:

مَنْ قَرَأَ عَشْرَ آيَاتٍ فِي لَيْلَةٍ لَمْ يُكْتَبْ مِنَ الْعَافِلِينَ

“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 Zakariya al-Kandahlawi. *Jama'ah Tabligh* is an Islamic movement established in the Indian subcontinent, precisely in the city of Sahranpur 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, ustadz, 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:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعُزَيْبِ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

¹⁶Husen Bin Muhsin Bin Ali Jabir, *Membentuk Jama'atul Muslimin*, terj. Abu Fahmi, (Jakarta: Gip, 1991), 259

the *Jama'ah Tabligh*, namely Shekh Muhammad Ilyas al- Kandahlawi.¹⁷ 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'lim* 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 Hanafi will ask the Hanafi 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 worshipping 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

¹⁷Abū al-Ḥasan 'Alī al-Ḥasani al-Nadwi, *Al-Imām al-Muḥaddith Shekh Muḥammad Zakariyya al-Kandahlawi*, 254.

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 Hadīth, Shekh Muhammad Zakariyya al-Kandahlawi does not include a complete Hadīth, but he only mentions the source of his taking and the name of a companion who narrated it. Similarly, about the quality of the Hadīth, 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.¹⁸ 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.¹⁹ 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*.²⁰ 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 *tasbiḥāt* sentence. At the closing of this theme, it is also clearly explained about *tasbiḥ* prayer. The forth theme is tabligh virtue.²¹ This theme covers seven chapters. All of these chapters contain the encouragement and interest of the *tabligh's* effort, as well as for the *muballigīn*. In addition it also contains the emphasis of preaching obligatory for humans in general. The fifth theme is the stories of the Companions.²² 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

¹⁸Maulana Muhammad Zakariyya al-Kandahlawi, *Himpunan Faḍilah Amal*, Terj. Abdurrahman Ahmad, Ali Mahfudzi, dan Harun Ar-Rasyid, (Yogyakarta: Penerbit Ash Shaff: 2006), 3.

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.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 *Ramaḍān*.²⁴ In this theme there are *faḍail of Ramaḍān*, *lailatu 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 *Syarḥ Ihyā*, *Durr al-Mansūr*, *Misykāt al-Maṣābīḥ*, 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 *Faḍāil Qur'ān* which amounted to 40 Hadiths; b) The text used in the study of takhrij is the book *Faḍāil A'māl* printed by al-Şaff, Yogyakarta, 2006, translated by A. Abdurrahmān Aḥmad, 'Alī Mahfūdzi, Harun Al-Rāsyid.

The Autenticity of Hadiths Transmission

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

²³Maulana Muhammad Zakariyya al-Kandahlawi, *Himpunan Faḍilah Amal*, 627.

²⁴Maulana Muhammad Zakariyya al-Kandahlawi, *Himpunan Faḍilah Amal*, 657.

Ghazali.²⁵ The steps of the method are as follows: 1) Al-'Irāqī only mentions the tip of the Hadith, the transmitter of the companions, *mukharrij* and justification; 2) If Hadith is found in *Ṣaḥīḥaīn* 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 *mukharrij* the same or close to *lafadz* in the Book of *Iḥyā*; 4) Explain *ṣaḥīḥ*, *ḥasan*, *da'īf*, or even Hadith that is *lā aṣla 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”.²⁶ This Ḥadīth is compiled by al-Bukhārī.²⁷ Thus, the quality of this Ḥadīth is *Ṣaḥīḥ*. Hadith 2 is about “Busy with the Qur’an”.²⁸ The quality of this Ḥadīth is *Ḥasan Gharīb* according to al- Tirmizī.²⁹ This Hadith is *gharīb* because only Muḥammad Ibn al-Ḥasan Ibn Abi Yazīd al-Ḥamdanī that transmitted this Hadith from ‘Amr Ibn Qaīs.³⁰ After being searched, in this hadith, there are two narrators named ‘Aṭīyyah al-‘Awfī and Muḥammad Ibn al-Ḥasan Ibn Abī Yazīd who are *da'īf*. However, The writer found some commentary scholars about ‘Aṭīyyah al-‘Awfī. According to al-Nasā’i, Aḥmad, al-Ḥababi and al-Dāruqūṭni He is *da'īf*. According to Abu Ḥātim, he is *da'īf* and *yuktab*

²⁵Abi Faḍl Zainuddīn ‘Abdurraḥīm Ibn al-Ḥusain al-‘Irāqī, *al-Mughni ‘An Ḥamli al-Aṣfar Fi Takhrīj Ma Fi al-Iḥyā Min al-Akhbar*, volume 1 (Riyād: Maktabah Ṭabariyyah, 1995), 15. See also Maḥmūd al-Ṭohan, *Uṣūl al-Takhrīj Wa Dirāsāt al-Asānid*, published 3 (al-Riyād: Maktabah al-Ma’ārif li al-Nasyr wa al-Tawzī’, 1996), 31-32.

²⁶This Ḥadīth is compiled by al-Bukhārī (15/439) , Abū Dāwud (4/15), al- Tirmizī (10/149) , Aḥmad (1/69), Abū Dāwud al-Ṭayālīsī (1/13), al-Baihaqī (1/541), Ibn Ḥibbān (1/325) from ‘Uṣman bin Affan. This Ḥadīth is compiled too by al-Dārimī (2/528), al-Bazzar (1/206), al-Siyahab (2/227) from Ali RA and al- Ṭabrani¹² from Sa’ad Ibn Abi Waḥab

²⁷Abū ‘Abdillāh Muḥammad Ibn Isma’il Ibn Ibrāhīm Ibn al-Mughīrah al-Bukhārī (w.256), *Ṣaḥīḥ al-Bukhārī*, volume 5 (al-Qāhirah: Dār al-Hadīṣ, 2004), 439.

²⁸This Ḥadīth is compiled by al-Tirmidzy (10/169), al-Baihaqī (2/353), al- Dārimī (2/533) from Abi Sa’id al-Khudri. This Ḥadīṣ is also compiled by al-Baihaqī (1/413-414) from ‘Umar Ibn al-Khattāb, Jābir Ibn ‘Abdillāh, and Mālik Ibn al-Hārith. Al-Bazzār (1/38) from ‘Umar Ibn al- Khattāb, al-Siyahab (1/340) from Jābir Ibn ‘Abdillāh, and Ibn Abī Syaibah (10/237) from Mālik Ibn al-Hārīs.

²⁹Abū ‘Isa Muḥammad Ibn ‘Isa Ibn Saurah Ibn Mūsa Ibn al-Dhahāk al-Tirmizī, *Sunan al-Tirmizī*, volume 10, 169. See also al-‘Irāqī, *Takhrīj Ahādīth al-Iḥyā*, volume 2, 355.

³⁰Abū al-Faḍl Muḥammad Ibn ṣ Ṭāhir, *Aṭrāf al-Gharāib wa al-Afrād*, volume 5 (Dār al-Quṭb al-‘Ilmiyyah, t.t), 82.

hadithuhu.³¹ He is also *ḍa'īf al-dabṭ* and famous as a bad *mudallas* transmitter (*tadlīs qabīḥ*).³² Furthermore, the writer also found some commentary scholars about Muḥammad Ibn al-Ḥasan Ibn Abī Yazīd al-Ḥamdānī. According to Aḥmad, Ibn Ḥibbān and Abī Daūd He is *ḍa'īf*. According to Abū Ḥātim, He is *laisa bi al-qawiy*. According to al-Nasā'ī, He is *matruk*. According to al-Ḍahabī, al-Tirmiḏy assessed the quality of his Hadith is *Ḥasan*, but in fact the quality of his Hadith is not *Ḥasan*.³³ Thus, the writer concluded that this Hadith is very weak (*ḍa'īf jiddan*). Because 'Atīyyah al-'Awfī is *ḍa'īf* (has bad memorize and famous as *mudallas* transmitter) as al-Nasā'ī said before. And also, there is Muḥammad Ibn al-Ḥasan Ibn Abī Yazīd al-Ḥamdānī who is *matruk* as al-Nasā'ī said before. However, the opinion of al-Tirmiḏī that this Hadith is *Ḥasan*, possibly because this hadith is transmitted by other transmitter who has a better quality of Hadith, so al-Tirmiḏī raise the quality of this Hadith into *Ḥasan*.

Hadith 3 is about “Reciting two verses of the Qur'an is better than two female camels”.³⁴ This Ḥadīth is compiled by Muslim.³⁵ Thus, the quality of this Hadith is *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”³⁶ (compiled by al-Bukhārī³⁷ and Muslim³⁸). Hadith 5 is about “Envious to the Qur'an experts”³⁹ (compiled by al-

³¹Jamāluddīn Abī al-Hajjaj Yusuf al-Mizzī, *Taḥḏīb al-Kamāl fī Asmā al-Rijāl*, volume 20 (Bairūt: Muassasatu al-Risālah, 1983), 148.

³²Abū al-Faḍl Aḥmad Ibn 'Alī Ibn Muḥammad Ibn Ḥajr al- 'Asqalānī, *Ta'rif Ahli al-Tadlīs bi Marātib al-Mauṣūfīn bi al-Tadlīs*, volume 1 (Yordania: Maktabah al-Manār, tth), 50.

³³Aḥmad Ibn 'Alī Ibn Ḥajar Abū al-Faḍl al- 'Asqalānī al-Syāfī'ī *Taḥḏīb al-Taḥḏīb*, volume 9 (Beirūt: Dār al-Fikr, 1404), 106.

³⁴This Hadith is compiled by Muslim (4/229), Abū Dāwud (4/249), Aḥmad (4/154), al- Baihaqī (1/542), al-Ṭabrānī (17/290), Ibn Ḥibbān (1/321), Ibn Abī Syaibah (10/503) from 'Uqbah Ibn 'Amir al-Juhniy.

³⁵Muslim Ibn al-Hajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri (w.261H), *Ṣaḥīḥ Muslim*, volume 4, 229.

³⁶This Hadith is compiled by al-Bukhārī (15/267), Muslim (4/219), al-Tirmiḏī (11/90), Aḥmad (6/266), Abū Dāwud (4/247), Ibn Mājah (2/1242), al-Dārimī (2/537), Aḥmad (1/69), Abd al-razaq (2/491), Ibn Ḥibbān (10/22), al-Baihaqī (2/395), Ibn Abī Syaibah (10/490) from 'Aisyah.

³⁷Abū 'Abdillāh Muḥammad Ibn Ismā'il Ibn Ibrāhīm Ibn al-Mughīrah al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, volume 5, 267.

³⁸Muslim Ibn al-Hajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Al-Jāmi' al-Ṣaḥīḥ al-Musamma Ṣaḥīḥ Muslim*, *Ṣaḥīḥ Muslim*, volume 4 (Riyād: Dār al-Salām, 1998), 219.

³⁹This Hadith is compiled by al-Bukhārī (23/58), Muslim (4/249), Abi 'Awanah (2/468), Ibn Mājah (12/252), al-Baihaqī (8/417), Abi Ya'lā (2/430), Aḥmad (9/358), Ibn Abī Syaibah (10/557), 'Abd al-Razzaq (3/390) from Abi Salim (Ibn 'Umar). This Hadith is also compiled by al-Bukhārī (22/187) from Abū Hurairah and al-Bazzār (1/303) from Ibn Mas'ūd.

Bukhāri⁴⁰ and Muslim⁴¹). Hadith 6 is about “The similitude of a believer who reads the Qur'an is like a sweet orange”⁴² (compiled by al-Bukhāri⁴³, Muslim⁴⁴). Hadith 7 is about “Allah elevates some people with the Qur'an”⁴⁵ (compiled by Muslim⁴⁶) and Hadith 8 is about “Qur'an will defend the servant of God”⁴⁷ (compiled by Muslim⁴⁸). Thus, the quality of the Ḥadīth 4-8 is *Ṣaḥīḥ*.

On the other hand, Hadith 9 is about “Words to Qur'an experts on the Day of Resurrection”.⁴⁹ The quality of this Hadith is *Ṣaḥīḥ* according to al-Ḥākim because it qualified the Hadith of Bukhāri and Muslim.⁵⁰ However, this Hadith is *Ḥasan Ṣaḥīḥ* according to al-Tirmidzy.⁵¹ Thus, the writer concluded that this Hadith is *Ṣaḥīḥ* 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”.⁵² The quality of this Ḥadīth is *Ḥasan Ṣaḥīḥ Gharīb* according to al-Tirmizi. However, this Hadith is *Ṣaḥīḥ* according to al-Albāni, because the transmission is *jayyid* and all of the transmitter is *thīqah* except al-Dhaḥḥāk Ibn 'Usmān (153 H). The writer found some commentary scholars about al-Dhaḥḥāk Ibn 'Usmān. According to Yaḥya Ibn Ma'īn, al-Dhaḥḥāk Ibn 'Usmān is *thīqah*. According to Ibn Ḥajar and Abū Ḥatīm, He is *ṣadūq*.⁵³ From this information, the writer concluded that this Hadith is *Ṣaḥīḥ*. Because

⁴⁰Abū 'Abdillah Muhammad Ibn Ismā'il Ibn Ibrāhīm Ibn al-Mughīrah al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, volume 23, 58.

⁴¹Muslim Ibn al-Ḥajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Ṣaḥīḥ Muslim*, volume 4, 249.

⁴²This Hadith is compiled by al-Bukhāri (17/48), Muslim (4/217), Aḥmad (4/403), al-Tirmizi (11/26), al-Nāsa'i (15/249), Ibn Mājah (1/249), Ibn Hibbān (1/329), al-Dārimī (2/535), al-Bazzar (1/453), Ibn Abī Syaibah (10/529), al-Ṭayālīsī (1/67), Abī Ya'la (13/168) from Abī Musa al-Asy'ari. This Hadith is also compiled by Abū Dāwud (12/457) and Al-Syāihab (2/289) from Anas Ibn Mālik.

⁴³Abū 'Abdillah Muhammad Ibn Ismā'il Ibn Ibrāhīm Ibn al-Mughīrah al-Bukhāri, *Ṣaḥīḥ al-Bukhāri*, volume 17, 48.

⁴⁴Muslim Ibn al-Ḥajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Ṣaḥīḥ Muslim*, volume 4, 217.

⁴⁵This Hadith is compiled by Muslim (4/252), Aḥmad (1/230), al-Dārimī (2/536), Ibn Mājah (1/253), al-Baihaqī (3/89), Ibn Hibbān (3/89), al-Bazzār (1/62), 'Abdurrazzāq (11/439) from 'Umar.

⁴⁶Muslim Ibn al-Ḥajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Ṣaḥīḥ Muslim*, volume 4, 252.

⁴⁷This Hadith is compiled by Muslim (4/1981), Abī Ya'la (7/423), and Ibn Abī Syaibah (5/217).

⁴⁸Muslim Ibn al-Ḥajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Ṣaḥīḥ Muslim*, volume 4, 1981.

⁴⁹This Hadith is compiled by Muslim (4/252), Aḥmad (1/230), al-Dārimī (2/536), Ibn Mājah (1/253), al-Baihaqī (3/89), Ibn Hibbān (3/89), al-Bazzār (1/62), 'Abdurrazzāq (11/439) from 'Abdullah Ibn 'Umar.

⁵⁰Muḥammad Ibn 'Abdillah Abū 'Abdillah al-Ḥākim al-Naisabūri, *al-Mustadrak 'Ala Ṣaḥīḥain*, volume 1, 739.

⁵¹Abū 'Isā Muhammad Ibn 'Isa Ibn Saurah Ibn Mūsa Ibn al-Dhahāk al-Tirmizi, *Sunan al-Tirmizi*, volume 10, 156.

⁵²This Hadith is compiled by al-Tirmizi (10/153), al-Baihaqī (2/342), 'Abd al-Razzāq (3/375) from Ibn Mas'ūd. This Hadith is also compiled by al-Ṭabrāni (18/76), al-Bazzār (1/424), Ibn Abī Syaibah (10/461) from 'Auf Ibn Malik al-Asyajā'i.

⁵³Aḥmad Ibn 'Alī Ibn Ḥajar Abu al-Faḍl al-'Aṣqalāni al-Syāfi'i, *Tahẓīb al-Tahẓīb*, volume 4, 393.

al-Dhahak Ibn 'Uṣman is *thīqah* 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".⁵⁴ According to al-Hākim this Hadith is *Ṣaḥīḥ sanad*⁵⁵. But al-Albani said, that this Hadith is *ḍa'īf*⁵⁶ because there is Zabbān Ibn Fāid which is *ḍa'īf*. However, the writer found some commentary scholars about Zabbān Ibn Fāid. al-Ḍahabi said, He is *laisa bi al-qawiy*.⁵⁷ Yaḥya Ibn Ma'īn, al-Haitamī⁵⁸ and Ḥusein Salīm Asad⁵⁹ also said that he is *ḍa'īf*. Besides, Abū Ḥātim said, he is *Ṣalīḥ* and Aḥmad said, he is *munkar*.⁶⁰ The writer concluded that this Hadith is *ḍa'īf*. Because there is Zabbān Ibn Fāid, which is *ḍa'īf* as Yaḥya Ibn Mā'in 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".⁶¹ According to Ḥusein Salim Asad, this Hadith is *ḍa'īf*, because there is Ibn Lahī'ah (w.174H) which is *ḍa'īf*.⁶² The writer found some commentary scholars about Ibn Lahī'ah. According to Syu'aib al-Arnauth⁶³, Ibn Lahī'ah has a bad memorize.⁶⁴ According to Yaḥya Ibn Ma'in he is *la yuḥtaj ḥadīthuhu*.⁶⁵ According to Ibn Hajar, he is *ṣaduq*, then he is senile (*ikhṭilāt*) 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.⁶⁶ And this transmission is not transmitted from both of them, but transmitted from 'Abdullah Ibn Yazid. Thus, the writer concluded that this Hadith is *ḍa'īf*. Because there is Ibn Lahī'ah which is *la yuḥtaj ḥadīthuhu* as Yaḥya Ibn Mā'in said before.

⁵⁴ This Hadith is compiled by Abū Dāwud (4/246), al-Baiḥāqī (2/329), al- Ḥākim (1/756), Aḥmad (3/440), Abi Ya'lā (3,65) from Mu'āz al-Juhānī.

⁵⁵ Muḥammad Ibn 'Abdillāh Abū 'Abdillāh al-Ḥākim al-Naisabūri, *al- Mustadrak 'Ala al-Ṣaḥīḥain*, volume 1 (Bairūt: Dār al-Quṭb al-'Ilmiyyah, 1990, 756.

⁵⁶ Muḥammad Naṣir al-Dīn al-Albani, *Ṣaḥīḥ wa Ḍa'īf al-Jāmi' al-Ṣagīr*, volume 26, 179.

⁵⁷ Muḥammad Naṣir al-Dīn al-Albāni, *Ḍa'īf Abī Dāwud*, volume 2 (Kwait: Muassisah Gharās li al-Nasyri wa al-Tawzī', 1423), 84.

⁵⁸ He was *sunni syāfi'i* Islamic scholar from Cairo. He also a highly renowned scholar of Hadith. one of his paper is *Majma' al-Zawāid*. See Nur al- Dīn 'Ali Ibn Abi Bakr al-Haithami (w. 807H), *Majma' al-Zawāid*, volume 7, 336.

⁵⁹ Aḥmad Ibn 'Ali Ibn al-Muṭana Abū Ya'lā al-Mauṣūli al-Tamimi, *Musnad Abī Ya'lā*, volume 3, 65.

⁶⁰ Al-Mizzī, *Taḥṣīb al-Kamāl fī Asmā al-Rijāl*, volume 9, 281.

⁶¹ This Hadith is compiled by Aḥmad (4/155), al-Dārimī (2/522), al-Baiḥāqī (2/554), al-Ṭabrānī (17/208) from 'Uqbah Ibn 'Amir.

⁶² Abdullah Ibn 'Abdirrahman Abu Muhammad al-Darimi, *Sunan al- Darimi*, volume 2, 522.

⁶³ He was a famous *muḥaqqiq* of Hadith. there are 240 books of his *taḥqiq*. One of them is *Musnad Aḥmad Ibn Ḥanbāl*. He was died in 1438 H.

⁶⁴ Aḥmad Ibn Ḥanbāl Abū 'Abdillāh al-Syaibani, *Musnad al-Imām Aḥmad Ibn Ḥanbāl*, volume 4, 154.

⁶⁵ Abdullah Ibn 'Abdirrahman Abū Muḥammad al-Dārimī, *Sunan al- Dārimī*, volume 2, 522.

⁶⁶ Aḥmad Ibn 'Ali Ibn Ḥajar Abū al-Faḍl al-'Aṣqalāni al-Syāfi'i, *Taḥṣīb al-Taḥṣīb*, volume 5, 377.

The next Hadith (Hadith 13) is about “Qur’an memorizer will be guaranteed to go to heaven and become a giver of intercession (*syafā'at*) for ten families who go to hell”.⁶⁷ The quantity of this Hadith is *Gharīb* according to al-Tirmizī. Because he found Ḥafsh Ibn Sulaimān (180H) which is *ḍa'īf* in this transmission.⁶⁸ However, the writer found some commentary scholars about Ḥafsh Ibn Sulaimān. According to Syu'aib al-Arna'ūth⁶⁹, Ḥafsh Ibn Sulaimān is *ḍa'īf jiddan*. According to Yaḥya Ibn Mā'in, he is *laisa bi thīqoh*. According to al-Nasā'i and Abū Ḥātim, *matruk*. Ibn al-Madinī 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'i 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 Ḥadīth is *Ḥasan* according to al-Tirmizī and only 'Aṭa Maula Abi Ahmad that transmitted this Hadith from Abū Hurairah.⁷² However, the writer found some commentary scholars about 'Aṭa Maula Abī Aḥmad. According to Ibn Ḥibbān, he is *thīqoh*.⁷³ According to Ibn Ḥajar, *maqbul*.⁷⁴ Thus, the writer concluded that this Hadith is *Ḥasan*, because there is 'Aṭa Maula Abī Aḥmad which is *maqbul*, as Ibn Hajar 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-Tirmizī.⁷⁶ *Ṣaḥīḥ sanad*

⁶⁷This Hadith is compiled by al-Tirmizī (10/145), Ibn Mājah (1/251), Aḥmad (1/148) and al-Ṭabrānī (5/217) from 'Ali Ibn Abi Ṭālib.

⁶⁸Abū 'īsa Muḥammad Ibn 'īsa Ibn Saurah Ibn Mūsa Ibn al-Dhahāk al-Tirmizī, *Sunan al-Tirmidzy*, volume 10, 145.

⁶⁹Aḥmad Ibn Ḥanbāl Abū 'Abdillah al-Syaibāni, *Musnad al-Imām Aḥmad Ibn Ḥanbāl*, volume 1, 149.

⁷⁰Aḥmad Ibn 'Ali Ibn Ḥajar Abū al-Faḍl al-'Asqallani al-Syāfi'i, *Tahẓīb al-Tahẓīb*, volume 2, 401.

⁷¹This Hadith is compiled by Ibn Mājah (1/252), al-Tirmidzy (10/106), al-Nāsa'i (5/227), Ibn Ḥibbān (5/499), Ibn Khuzaimah (3/5), al-Bazzār (2/432) from Abū Hurairah.

⁷²Abū 'īsa Muḥammad Ibn 'īsa Ibn Saurah Ibn Musa Ibn al-Dhahāk al-Tirmizī, *Sunan al-Tirmizī*, volume 10, 106.

⁷³Abū Ḥātim Muḥammad Ibn Ḥibbān Ibn Aḥmad Ibn Ḥibbān Ibn Mu'az Ibn Ma'bad, *Ṣaḥīḥ Ibn Ḥibbān*, volume 5, 499.

⁷⁴Aḥmad Ibn 'Ali Ibn Ḥajar Abū al-Faḍl al-'Asqallani al-Syāfi'i, *Tahẓīb al-Tahẓīb*, volume 4, 352.

⁷⁵This Hadith is compiled by Aḥmad (4/378), al-Tirmizī (10/155), al-Dārimī (2/521), al-Ṭabrānī (12/109), al-Hākīm (1/741), al-Baiḥāqī (2/328) from Ibn 'Abbās.

⁷⁶Abū 'īsa Muḥammad Ibn 'īsa Ibn Saurah Ibn Musa Ibn al-Dhahāk al-Tirmizī, *Sunan al-Tirmizī*, volume 10, 155.

according to al-Ḥākim.⁷⁷ However, al-Munawi said that al-Tirmizi and al-Ḥākim are wrong, because in this Hadith there is a *ḍa'īf* transmitter named Qabus Ibn Abi Dzabyan. After being analyzed, the writer found some commentary scholars about Qabus Ibn Abī Dzabyān. According to al-Ḍahabi, Qabus is *layyin*. According to al-Nasā'i, *Ghairu Qawī*.⁷⁸ According to Abū Ḥātim, *la yuḥtaj Ḥadīsthuhu*. According to Yahya Ibn Mā'in, *ḍa'īf*.⁷⁹ Thus, the writer concluded that this Hadith is *ḍa'īf*. Because there is Qabus Ibn Abi Dzobyan which is *ḍa'īf*, as Yahya Ibn Ma'in said before.

Hadith 16 is about “The recitation of the Qur'an in prayer is better than the reciting of Qur'an outside salat”.⁸⁰ The quantity of this Ḥadīth is *Gharīb*. Only Muḥammad Ibn Salām who transmitted this Hadith from al-Fadhl 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-Qarasyi. The writer found some commentary scholars about Ismā'il Ibn Ibrāhim al-Qarasyi. According to Abū Ḥātim and al-Dzahabi, *Syekh*. According to Abū Dāūd, *ḥīqah*.⁸² Thus, the writer concluded that this Hadith is *Ṣaḥīḥ*. 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 *Ṣaḥīḥ*. The next Hadith (Hadith 18) is about “The reward of reciting Qur'an without seeing the Mushaf is a thousand degrees”.⁸⁵ Al-Haitami said that all of transmitter in this Hadith are *ḥīqah* except Abu Sa'id Ibn 'Auḏ.⁸⁶ The real name is Rajā' Ibn al-Ḥāris.⁸⁷ In addition, the writer found some commentary scholars about Rajā' Ibn al-Ḥāris. According to Yahya Ibn Mā'in and al-Dzahabi, he is *ḍa'īf*.⁸⁸ Thus, the writer concluded that this Hadith is

⁷⁷Muḥammad Ibn 'Abdillāh Abū 'Abdilāh al-Ḥākim al-Naisabūri, *al-Mustadrak 'Ala al-Ṣaḥīḥain*, volume 1, 741.

⁷⁸Abdurraūf al-Munawi, *Faiḍ al-Qadīr Syarḥ al-Jāmi' al-Ṣagīr*, volume 2, 484.

⁷⁹Al-Mizzī, *Taḥḏīb al-Kamāl fī Asmā al-Rijāl*, volume 23, 228.

⁸⁰This Ḥadīth is compiled by al-Baiḥāqī (2/413) from 'Aisyah.

⁸¹Abdurraūf al-Munawi, *Faiḍ al-Qadīr Syarḥ al-Jāmi' al-Ṣagīr*, volume 4, 671.

⁸²Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta'dīl*, volume 4, 324.

⁸³This Ḥadīth is compiled by Muslim (4/228), Ibn Mājah (11/224), Aḥmad (18/330), Ibn Abi Syaibah (10/503), al-Baiḥāqī (2/412), Abi 'Awanah (2/447) from Abū Hurairah.

⁸⁴Muslim Ibn al-Hajjaj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Ṣaḥīḥ Muslim*, volume 4, 228.

⁸⁵This Hadith is compiled by al-Ṭabrānī (1/221), al-Baiḥāqī (2/407) from Aus al-Ṣaqafi.

⁸⁶Abdurraūf al-Munawi, *Faiḍ al-Qadīr Syarḥ al-Jāmi' al-Ṣagīr*, volume 4, 672.

⁸⁷Abū al-Faḍl Aḥmad Ibn 'Ali Ibn Muḥammad Ibn Aḥmad Ibn Ḥajar al-'Aṣqalānī *Lisān al-Mizān*, volume 3 (T.tp: Dār al-Basyā'ir al-Islāmiyyah, 2002), 464.

⁸⁸Abū al-Faḍl Aḥmad Ibn 'Ali Ibn Muḥammad Ibn Aḥmad Ibn Ḥajar al-'Aṣqalānī *Lisān al-Mizān*, volume 3, 464.

ḍa'īf. Because there is Abu Sa'īd Ibn 'Auẓ (Rajā' Ibn al- Ḥāris) 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".⁸⁹ In this Hadith there is transmitter named 'Abdullah Ibn 'Abd al-'Aziz Ibn Abi Rawwaad which is *ḍa'īf*. Furthermore, the writer found some commentary scholars about 'Abdullah Ibn 'Abd al-'Aziz Ibn Abi Rawwaad. According to al- Baihaqī, *gairu al-qawi*. According to Abu Ḥātim, *munkar al-Ḥadīṣ*.⁹⁰ 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-Ḥadīṣ* 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 analyzed, 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".⁹¹ The quality of this Ḥadīth is *Ṣaḥīḥ* according to Ibn Ḥibbān.⁹² However, its *ḍa'īf jiddan* according to Syu'aib al-Arna'ūth⁹³, because there is Ibrāhim Ibn Hisyām Ibn Yaḥya 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.⁹⁴ Al-Ḍahabi said, he is *matruk*.⁹⁵ Besides, Ibn al-Jauzī⁹⁶ also said, he is liar (*kadhāb*).⁹⁷ 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-Syihāb (2/198) from Ibn 'Umar.

⁹⁰Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamīmi, *al-Jarḥ wa al-Ta'dīl*, volume 3, 414.

⁹¹This Ḥadīth is compiled by Ibn Hibbān (2/76) and al-Ṭabrānī "in summary" (2/157) from Abi Dzār.

⁹²Abū Ḥātim Muḥammad Ibn Ḥibbān Ibn Aḥmad Ibn Ḥibbān Ibn Mu'āz Ibn Ma'bad, *Ṣaḥīḥ Ibn Ḥibbān*, volume 2, 78.

⁹³Abū Ḥātim Muḥammad Ibn Ḥibbān Ibn Aḥmad Ibn Ḥibbān Ibn Mu'āz Ibn Ma'bad, *Ṣaḥīḥ Ibn Ḥibbān*, volume 2, 76.

⁹⁴Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamīmi, *al-Jarḥ wa al-Ta'dīl*, v 2 p 142-143.

⁹⁵Abū al-Faḍl Aḥmad Ibn 'Ali Ibn Muḥammad Ibn Aḥmad Ibn Ḥajar al-'Aṣqalānī *Lisān al-Mīzā*, volume 1, 381.

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.

⁹⁷Abū al-Faḍl Aḥmad Ibn 'Ali Ibn Muḥammad Ibn Aḥmad Ibn Ḥajar al-'Aṣqalānī *Lisān al-Mīzā*, volume 1, 122.

the other hand, Hadith 22 is about “The decline of grace in the Qur'an gathering”.⁹⁸ This Ḥadīth is compiled by Muslim.⁹⁹ Thus, the quality of this Ḥadīth 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”.¹⁰⁰ According to al-Ḥākim¹⁰¹, the quality of this Ḥadīth is *Ṣaḥīḥ Sanad*. 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 God¹⁰² is also *Ṣaḥīḥ*. According to al- Ḥākim, the quality of this Ḥadīth is *Ṣaḥīḥ*.¹⁰³ Besides, according to al-Mundhirī this Hadith is *Ṣaḥīḥ Sanad*.¹⁰⁴ However, according to Ḥusein Ḥalim Asad Hadith al-Dārimī transmission is *ḍa'īf* because there is Ḥasan Ibn Abī Ja'far which is *ḍa'īf*.¹⁰⁵ In Addition, the writer found some commentary scholars about Ḥasan Ibn Abī Ja'far. According to al-Nāsa'i, *matruk*. According to Ibn Hibban, *wahm* and he likes to flip trough *sanad*.¹⁰⁶ From this information, the writer concluded that this Hadith is *Ṣaḥīḥ*, except the al-Dārimī transmission. The quality of this Ḥadīth is very weak (*ḍa'īf jiddan*). Because there is Ḥasan Ibn Abī Ja'far which is *matruk* as al-Nāsa'i said before.

However, Hadith 25 is talking about “God's Attention to the beauty of recitation of the Qur'an”.¹⁰⁷ This Ḥadīth is compiled by al-Bukhārī¹⁰⁸ and Muslim.¹⁰⁹ Thus, the quality of this Ḥadīth is *Ṣaḥīḥ*. On the other hand, Hadith 26 is about “God is more

⁹⁸This Hadith is compiled by Muslim (13/212), Abū Dāwud (4/248), Ibn Mājah (1/261), Aḥmad (2/252), al-Ṭabrānī (4/126), from Abū Hurairah and al- Dārimī (1/113) from Ibn 'Abbās.

⁹⁹Muslim Ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Ṣaḥīḥ Muslim*, volume 13, 212.

¹⁰⁰This Ḥadīth is compiled by al-Ḥākim (1/741) from Abū Ḍar. Al- Tirmizī (10/154) from Abi Umamah and Jubair Ibn Nufair. This Ḥadīth is also compiled by al-Ṭabrānī 2/146) from Jubair Ibn Naufal.

¹⁰¹Muḥammad Ibn 'Abdillāh Abū 'Abdullāh al-Ḥākim al-Naisabūri, *al-Mustadrak 'Ala al-Ṣaḥīḥain*, volume 1, 741.

¹⁰²This Hadith is compiled by Al-Nāsa'i (5/17), Ibn Mājah (1/250), al- Ṭayālīsī (1/283), Aḥmad (24/377), al-Dārimī (2/525), al-Ḥākim (1/743), al-Baihaqī (2/551) from Anas Ibn Mālik.

¹⁰³Muḥammad Ibn 'Abdillāh Abū 'Abdillāh al-Ḥākim al-Naisabūri, *al- Mustadrak 'Ala al-Ṣaḥīḥain*, volume 1, 743.

¹⁰⁴Abd al-Azīm Ibn al-Qawī al-Munziri Abū Muḥammad, *al- Targhīb Wa al-Tarḥīb Min al-Ḥadīṣ al-Syarīf*, volume 2 (Bairūt: Dār al-Quṭb al- 'Ilmiyyah, 1417), 231.

¹⁰⁵Abdullāh Ibn 'Abdirrahman Abū Muḥammad al-Dārimī, *Sunan al- Dārimī*, volume 2, 525.

¹⁰⁶Aḥmad Ibn 'Alī Ibn Ḥajar Abū al-Faḍl al-'Asqalānī al-Syāfi'i, *Taḥḏīb al-Taḥḏīb*, volume 2, 260.

¹⁰⁷This Hadith is compiled by al-Bukhārī (15/433), Muslim (4/205), al- Ṭabrānī (6/373), Abū Dāwud (4/270), al-Nasā'i (4/134), al-Ḥākim (1/760), al- Dārimī (2/564), al-Baihaqī (1/557), Aḥmad (2/271), Ibn Hibbān (3/27), al-Bazzār (2/444), 'Abdurrazzāq (2/481), Abi 'Awanah (2/470), Abī Ya'lā (10/369), al-Bazzār (2/391), Ibn Abi Syaibah (2,522) from Abu Hurairah.

¹⁰⁸Abū 'Abdillāh Muḥammad Ibn Ismā'il Ibn Ibrahim Ibn al-Mughīrah al-Bukhārī, *Saḥīḥ al-Bukhārī*, volume 15, 433.

¹⁰⁹Muslim Ibn al-Ḥajjāj Abū al-Ḥasan al-Qusyairi al-Naisabūri, *Saḥīḥ Muslim*, volume 4, 205.

concerned with the reader of the Qur'an than a master who listens to his servant's singing".¹¹⁰ According to al-Hākim this Hadīth qualified the Hadīth of al-Bukhāri and Muslim.¹¹¹ Beside, this Hadīth also *Ṣaḥīḥ* according to Ibn Ḥibbān.¹¹² Meanwhile, according to Ahmad, al-Thabrani, Ibn Mājah, and Ibn Hibbān transmission is *ḍa'īf*, because there is Maysarah which is *jahl*.¹¹³ In addition, the writer found some commentary scholars about Maysarah. According to Ibn Hajar, *maqbul*. According to al-Ḍahabi *munkar*. Thus, the writer concluded that al-Hākim, al-Baihaqī, and Ahmad transmission is *Ṣaḥīḥ* while al-Ṭabrānī, Ibn Mājah, and Ibn Hibbān transmission is *ḍa'īf jiddān*, because of Maysarah which is *munkar* as al-Ḍahabi said before.

Furthermore, Hadīth 27 is talking about "Read Qur'an in earnest during the day and night".¹¹⁴ The writer found some informations about this Hadīth in the side of its leaning. Al-Baiḥaqī said, this Hadīth is *mauqūf* from 'Ubaidah al-Maliki. Baqiyah also transmitted this Hadīth from Abi Bakr Ibn Abī Maryam with *marfu'* transmission. In this case, the writer also found some commentary scholars about 'Ubaidah al-Maliki, Baqiyah, 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 Yaḥya Ibn Mā'in, Baqiyah is *Ṣāliḥ*. Meanwhile Abū Bakr Ibn Abī Maryam, according to al-Nasā'i, Yaḥya Ibn Mā'in and al-Baiḥaqī is *ḍa'īf*.¹¹⁵ Thus, the writer concluded that the mauqūf transmission from 'Ubaidah al-Maliki ialah *Ṣaḥīḥ*, because he is companion of Prophet (*Ṣaḥābi*). However, the marfu' transmission (Baqiyah from Abi Bakr Ibn Abī Maryam) is *ḍa'īf*, because Abu Bakr Ibn Abī Maryam is *ḍa'īf* as Yaḥya Ibn Mā'in said before.

On the other hand, Hadīth 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)

¹¹⁰This Hadīth is compiled by al-Hākim (1/760), al-Ṭabrānī (18/301), Ibn Mājah (4/238), al-Baiḥaqī (10/230), Ibn Hibbān (3/31), Aḥmad (6/19), from Faḍālah Ibn 'Ubaid.

¹¹¹Muhammad Ibn 'Abdillāh Abū 'Abdullāh al-Hākim al-Naisabūri, *al-Mustadrak 'Ala al-Ṣaḥīḥain li al-Hakim*, volume 1, 760.

¹¹²Abū Ḥatim Muhammad Ibn Hibbān Ibn Aḥmad Ibn Hibbān Ibn Mu'az Ibn Ma'bad, *Ṣaḥīḥ Ibn Hibbān*, volume 3, 31.

¹¹³Aḥmad Ibn Ḥanbal Abū 'Abdillāh al-Syaibāni, *Musnad al-Imām Aḥmad Ibn Ḥanbal*, volume 6, 20.

¹¹⁴This Hadīth is compiled by al-Baiḥaqī (2/350) from 'Ubaidah al-Maliki.

¹¹⁵Abdurrahman Ibn Abi Ḥatim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta'dīl*, volume 4, 561.

substitute for the Gospels and Matsani (repeated letters) is a special gift”.¹¹⁶ Aḥmad said that this Hadith is *Ḥasan*¹¹⁷ whereas al-Ḥaitami said that all of transmitter in this Hadith is *thīqah* except ‘Imran al-Qattān.¹¹⁸ However, the writer found some commentary scholars about ‘Imrān al-Qattān. According to Ibn Hibbān, he is *thīqah*, but according to al-Nasā’i, he is *ḍa’īf*.¹¹⁹ Thus, the writer concluded that this Hadith is *ḍa’īf*. Because there is ‘Imran al-Qattān which is *ḍa’īf* as al-Nasā’i said before. The next Hadith (Hadith 29) is about “The poor who listens to the Qur’an reciting will be given a light and first enter heaven than the rich”.¹²⁰ The quality of this Hadith is *ḍa’īf*. Because in this Hadith there is a *ḍa’īf* transmitter named al-‘Alaa Ibn Basyīr al-Muzani. However, the writer found some commentary scholars about 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 *ḍa’īf*, because there is al-‘Alaa Ibn Basyīr al-Muzani which is *majhūl* as Ibn al-Madīnī said before. In the same case, Hadith 30 which talking about “Listening a verse of the Qur’an is a doubled good deed”¹²¹ is *ḍa’īf* too. The quality of this Hadith is *ḍa’īf* according to Syu’aib al-Arnauth.¹²² In this Hadith, according to Ahmad and Ibn Mā’in, there is ‘Ubadah Ibn Maisarah which is *ḍa’īf*. However he is *thīqah* according to Ibn Hibbān.¹²³ And according to Abū Dāwud, he is *laisa bi al-qawiy*.¹²⁴ Thus, the writer concluded that this Hadith is *ḍa’īf*. Because there is ‘Ubadah Ibn Maisarah which is *ḍa’īf* as Ibn Mā’in said before. Then, Hadith 31 is talking about “Reciting Qur’an beautifully is like an alms.”¹²⁵ Al-Ḥākim transmission is *Ṣaḥīḥ* because qualified the Hadith of al-Bukhāri.¹²⁶ However, Uqbah Ibn ‘Amīr

¹¹⁶This Hadith is compiled by Aḥmad (246), al-Ṭabrānī (22/75), al-Baiḥāqī (2/465), Abū Dāwud (1/136) from Waṭīlah Ibn al-Asqa’.

¹¹⁷Aḥmad Ibn Ḥanbal Abū ‘Abdillah al-Syaibānī, *Musnad al-Imām Aḥmad Ibn Ḥanbal*, volume 4, 107.

¹¹⁸Nur al-Dān ‘Alī Ibn Abi Bakr al-Haitami, *Majma’ al-Zawāid*, volume 7, 132.

¹¹⁹Abdurrauf al-Munawi, *Faiḍ al-Qadīr Syarḥ al-Jāmi’ al-Ṣagīr*, volume 1, 722.

¹²⁰This Hadith is compiled by Abū Dāwud (10/85), al-Baiḥāqī (7/335), Abī Ya’lā (2/382) from Abi Sā’id al-Khudri.

¹²¹This Hadith is compiled by Aḥmad (2/341) and al-Baiḥāqī (2/341) from Abū Hurairah.

¹²²Aḥmad Ibn Ḥanbal Abū ‘Abdillah al-Syaibānī, *Musnad al-Imām Aḥmad Ibn Ḥanbal*, volume 2, 341.

¹²³Nur al-Dīn ‘Alī Ibn Abi Bakr al-Haitami, *Majmā’ al-Zawāid*, volume 7, 338.

¹²⁴*Taḥzīb al-kamāl*, volume 5, 107.

¹²⁵This Hadith is compiled by Al-Ḥākim (1/741) and al-Baiḥāqī (2/384) from Mu’āz Ibn Jabal. This Hadith is also compiled by al-Tirmizī (10/161), al-Nās’ī (8/340), Ibn Hibbān (3/8), Abū Dāwud (4/103), Aḥmad (4/151), Abī Ya’lā (4/158), al-Ṭabrānī (3/304) from ‘Uqbah Ibn ‘Amīr

¹²⁶Muḥammad Ibn ‘Abdillah Abu ‘Abdullah al-Ḥākim al-Naisabūri, *al-Mustadrak ‘Ala al-Ṣaḥīḥain li al-Hakim*, volume 1, 741.

transmission according to al- Tirmizī¹²⁷ is *Ḥasan Gharīb*. This Hadith is also *Ḥasan* according to Syu'aib al-Arna'ūth, because there is Mu'āwiyah Ibn Ṣāliḥ (158H).¹²⁸ In addition, the writer found some commentary scholars about Mu'awiyah Ibn Ṣāliḥ. According to Abū Ḥātim and Yaḥya Ibn Mā'in, *thīqah*.¹²⁹ According to Ibn Hajar, *Ṣaduq*. Thus, the writer concluded that this Hadith is *Ṣaḥīḥ*. Furthermore, the Hadith that transmitted from 'Uqbah Ibn 'Āmir is also *Ṣaḥīḥ*. Because there is Mu'awiyah Ibn Ṣāliḥ which is *thīqah* Yaḥya Ibn Mā'in said before.

However, Hadith 32 is about Qur'an is an intercessor¹³⁰ In al-Ṭabrānī transmission, al- Munāwi¹³¹ said that there is al-Rabī' Ibn Badr which is *matruk*.¹³² Meanwhile, according to al- Munzīrī.¹³³ al-Baiḥāqī and Ibn Ḥibbān transmission is *jayyid* and all of the transmitter are *ṣiqah*. In addition, the writer found some commentary scholars about al-Rabī' Ibn Badr (w.178H). According to Yaḥya Ibn Mā'in, *ḍa'īf*. According to al-Nasā'i and al-Dāruquṭni, *matruk*. According to Ibn Ḥibbān, he likes flip trough the *sanad*.¹³⁴ Thus, the writer concluded that al-Baiḥāqī and Ibn Hibbān transmission are *Ṣaḥīḥ*. However, the al-Thabrani transmission is *ḍa'īf jiddan*. Because there is al-Rabī' Ibn Badr which is *matruk*, as al-Nasā'i said before. Besides, Hadith 33 which talking about “The intercession of the Qur'an to the servant who reads it day and night”¹³⁵ is also *Ṣaḥīḥ*. The quality of this Ḥadīth is *Ṣaḥīḥ* according to al-Ḥākim because qualified the Hadith of Muslim.¹³⁶ However, Ahmad

¹²⁷Abū 'Isa Muḥammad Ibn 'Isa Ibn Šaurah Ibn Musa Ibn al-Ḍahhāk al-Tirmizī, *Sunan al-Tirmizī*, volume 10, 161.

¹²⁸Abū Ḥātim Muḥammad Ibn Ḥibbān Ibn Aḥmad Ibn Ḥibbān Ibn Mu'āz Ibn Ma'bād, *Ṣaḥīḥ ibn Ḥibbān*, volume 3, 8.

¹²⁹Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta'dīl*, volume 5, 279.

¹³⁰This Hadith is compiled by al-Ṭabrānī (10/198) from Ibn Mas'ūd. al- Baiḥāqī (2/351) and Ibn Ḥibbān (1/443) also transmitted from Jabir

¹³¹He is an Islamic scholar from Cairo. His paper in Hadith field is *Faiḍ al-Qādir Syarḥ al-Jāmi' al-Ṣagīr*. He was died in 1301 H.

¹³²Abdurrauf al-Munawi, *Faiḍ al-Qādir Syarḥ al-Jāmi' al-Ṣagīr*, volume 4, 699.

¹³³He is a Hadith scholar from Ghurrah (Damascus). one of his paper in Hadith field is *al-Tarḡib Wa al-Tarḥīb Min al-Ḥadīṣ al-Syarīf*. he was died in 656 H. See 'Abd al-Adzim Ibn al-Qawiy al-Mundzirī Abu Muḥammad, *al-Tarḡib Wa al-Tarḥīb Min al-Ḥadīṣ al-Syarīf*, volume 2, 207.

¹³⁴Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta'dīl*, volume 4, 331.

¹³⁵This Hadith is compiled by Ahmad (2/174), al-Baiḥāqī (2/346), al-Ḥākim (1/740) from 'Abdullah Ibn 'Amr.

¹³⁶Muḥammad Ibn 'Abdillāh Abu 'Abdullah al-Ḥākim al-Naisabūri, *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 Lahi'ah. According to Yaḥya Ibn Mā'in, he is *la yuḥtaju Ḥadīthuhu*.¹³⁹ According to Ibn Hajar, *ṣadūq*, then become senile (*ikhtilat*) 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 *Ṣaḥīḥ*. Next, Ahmad transmission which Ibn Laḥī'ah there, is *Ṣaḥīḥ*, because the transmission is from Ibn al-Mubārak (obtained before Ibn Laḥī'ah is senile/*ikhtilāt*).

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 not 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-Bukhāri 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-Tirmizi. However, The writer has different opinion about this Hadith. In al-Tirmizi and al-Ṭabrānī transmission, the writer find Abī al-Yaqẓan which is *ḍa'īf*. Because according to al-Nasā'ī, al-Bukhāri and Aḥmad, he is *munkar al-Ḥādīs*. 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-Yaqẓan which is *munkar al-Ḥādīs* as al-Nasā'ī said before. However, Hadith 37 is talking about

¹³⁷ Aḥmad Ibn Ḥanbal Abū 'Abdillāh al-Syaibānī, *Musnad al-Imām Aḥmad Ibn Ḥanbal*, volume 2, 174.

¹³⁸ Abdurraūf al-Munawī, *Faiḍ al-Qadir Syarḥ al-Jāmi' al-Ṣagīr*, volume 4, 331.

¹³⁹ Abdullah Ibn 'Abdirraḥman Abū Muḥammad al-Dārimī, *Sunan al-Dārimī*, volume 2, 522.

¹⁴⁰ Aḥmad Ibn 'Ali Ibn Hajar Abū al-Faḍl al-'Aṣqalānī al-Syāfi'i, *Taḥzīb al-Taḥzīb*, volume 5, 377.

¹⁴¹ Tāj al-Dīn Ibn 'Ali Ibn 'Abd al-Kāfi al-Subki, *al-Aḥādīs Allāti Fī al-Iḥyā Wa Lam Yajid Laha al-Subki Isnād*, volume 1, 9.

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-Tirmizi "in summary" (6/194), al-Ṭabrānī (2/252) from Ibn 'Umar.

¹⁴⁴ Abdurraḥman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta'dīl*, volume 6, 524.

“Studying a verse from the Qur'an is better than one hundred raka'at of shalat”.¹⁴⁵ Al-Munziri said that this Hadith is *Ḥasan*.¹⁴⁶ However, al-Kanāni said that this Hadith is *ḍa'īf*. Because ‘Ali Ibn Zaīd and ‘Abdullah Ibn Ziyād is *ḍa'īf*.¹⁴⁷ The writer found some commentary scholars about ‘Alī Ibn Zaīd and ‘Abdullah Ibn Ziyād. ‘Alī Ibn Zaīd according to Abu Hatim, *laisa bi al-qawiy*. According to al-Nasā’i and Ibn al-Madīnī and Yaḥya Ibn Mā’in, *ḍa'īf*.¹⁴⁸ However, according to al-Ḍahabi, 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 *ḍa'īf*, because there is ‘Ali Ibn Zaid which is *ḍa'īf* 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-Hākim, this Hadith is *Ṣaḥīḥ* because qualified the Hadith of Muslim.¹⁵¹ However, according to al-Haithami in al-Ṭabrāni transmission there is Yaḥya Ibn ‘Uqbah Ibn Abi al-‘Izār which is *ḍa'īf*.¹⁵² The writer found some commentary scholars about Yaḥya Ibn ‘Uqbah Ibn Abi al-‘Izār. According to al-Nasā’i, *laisa bi thīqah*. According to Ibn Ḥajar al-Athqalāni, *matruk al-Ḥadīs*.¹⁵³ Thus, the writer concluded that this Hadith is *Ṣaḥīḥ* because qualified the Hadith of Muslim as al-Hākim said before. However, al-Ṭabrāni transmission is weak (*ḍa'īf*), because there is Yaḥya Ibn ‘Uqbah Ibn Abi al-‘Izar 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

¹⁴⁵ This Hadith is compiled by Ibn Mājah (1/254) from Abī Ḍār.

¹⁴⁶ Abd al-‘Azim Ibn al-Qawī al-Munziri Abū Muḥammad, *al-Tarḡīb Wa al-Tarḥīb Min al-Ḥadīs al-Syarīf*, volume 1, 54.

¹⁴⁷ Aḥmad Ibn Abi Bakr Ibn Ismāil al-Kanāni, *Miṣbāḥ al-Zujājah Fī Zawāid Ibn Mājah*, volume 1 (Bairūt: Dār al-‘Arabiyah, t.t), 29.

¹⁴⁸ Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta’dīl*, volume 3, 621.

¹⁴⁹ Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta’dīl*, volume 4, 521.

¹⁵⁰ This Hadith is compiled by al-Hākim (1/742) and al-Baiḥaqī (2/400) from Abū Hurairah. Al-Hākim (1/742) and Al-Dārimī (2/556) also transmitted this Hadith from Ibn ‘Umar, and al-Ṭabrāni (8/180) from Abi Umamah.

¹⁵¹ Muḥammad Ibn ‘Abdillāh Abū ‘Abdullāh al-Ḥākim al-Naisabūri, *al-Mustadrak ‘Ala al-Ṣaḥīḥain li al-Hākim*, volume 1, 742.

¹⁵² Nur al-Dīn ‘Ali Ibn Abi Bakr al-Haitami, *Majma’ al-Zawāid*, volume 2, 547.

¹⁵³ Abdurrahman Ibn Abi Ḥātim Muḥammad Ibn Idris Abū Muḥammad al-Rāzi al-Tamimi, *al-Jarḥ wa al-Ta’dīl*, volume 3, 271.

devout”.¹⁵⁴ The quality of this Hadith is *Ṣaḥīḥ* according to al-Hākim because qualified the Hadith of al-Bukhāri and Muslim.¹⁵⁵ 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’if*) Hadith, 5 very weak (*Ḍa’if jiddān*) Hadith, 1 fabricated (*maudū’*) 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.

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

¹⁵⁵Muḥammad Ibn ‘Abdillah Abū ‘Abdullah al-Ḥākim al-Naisabūri, *al-Mustadrak ‘Ala al-Ṣaḥīḥain li al-Ḥākim*, volume 1, 452.

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