

## Critical Analysis of Ahadith: A Study on the Textbook of Education of the Al-Quran and Al- Sunnah (PQS)

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### Abstract

Education of the Al-Quran and Al-Sunnah (PQS) is an elective subject in Islamic Studies offered to upper secondary students in preparation for the Malaysian Certificate of Education (SPM) at Religious Secondary Schools (SMKA), Religious Stream Classes (KAA), and State Religious Secondary Schools (SMA). On 2023, more than 24,000 students in Malaysia took the PQS subject examination to obtain their SPM certificates. An important focus of PQS is to provide students with comprehensive knowledge and understanding of Islam. As a result, it focuses on key aspects of Quranic and Sunnah study, such as Quranic Studies, Hadith Studies, Islamic Creed, and Ethics. A primary objective of this subject is to provide students with an understanding of Islam and internalization of its teachings based on the Quran and the Sunnah, as well as fostering their spirit of perpetual effort to grasp and master various disciplines, whether they relate to the hereafter or the world. However, to ensure its ability to instill pure values effectively, quality and standards must be maintained within the content presented through its textbooks. Accordingly, this research seeks to identify the authority of the 85 ahadith contained in the PQS textbooks for fourth and fifth grades. In order to achieve the research objectives, two methodologies are being used, namely content analysis and comparison. Upon analyzing the hadiths, the researcher found that 70 of them are accepted, or 82%, while 15 were rejected, which represents 18%. In addition, 11 out of 15 rejected hadiths had meanings that were correlated with verses from the Quran and authentic hadiths; the remaining 4 did not have any support from the Quran or authentic hadiths.

**Keywords:** PQS, Hadith, Al-Sunnah, Al-Quran, Critical, Analysis, Textbook, Education, Takhrij, SPM

### Introduction

The Standard Secondary School Curriculum (KSSM), implemented in stages starting from 2017, will replace the Integrated Secondary School Curriculum (KBSM) which was first

implemented in 1989. KSSM was developed to meet the new policy requirements under the Malaysia Education Blueprint (PPPM) 2013-2025, in order to ensure that the quality of the curriculum implemented in secondary schools is in line with international standards. The curriculum is based on internationally recognized standards, which have been incorporated into the KSSM through the development of the Curriculum and Assessment Standard Document (DSKP) for all subjects, encompassing Content Standards, Learning Standards, and Performance Standards (Bahagian Pembangunan Kurikulum, 2018)

In line with these changes, the subject of Education of the Al-Quran and Al-Sunnah (PQS) is not exempt from undergoing changes in order to achieve quality and standards that are on par with international standards. PQS is one of the elective subjects in Islamic studies offered to upper secondary school students, focusing on comprehensive knowledge and understanding of Islam. It emphasizes on key aspects of Quran and Sunnah studies such as Quranic Studies, Sciences of the Quran, Hadith Studies, Sciences of Hadith, Creed, and Ethics. Generally, the PQS subject is offered to students in Form Four and Form Five from Religious Secondary Schools (SMKA), Religious Stream Classes (KAA), and State Religious Secondary School (SMA) as preparation to sit for the Malaysian Certificate of Education (SPM) as a qualification requirement for further tertiary studies. This can be seen in the previous year, 2023, where more than 24,000 students have taken the SPM examination for the PQS subject, indicating that this subject plays a crucial role in shaping a student. (Lembaga Peperiksaan, 2024)

The main objective of this PQS subject curriculum is to establish and develop knowledgeable, faithful, righteous, and noble Muslims as servants and representatives of Allah SWT through the acquisition of knowledge and fulfilling the requirements of *Maqāṣid as-Sharī'a*, as well as the responsibility of advancing the civilization of the nation and country for the well-being of life in this world and the hereafter (Bahagian Pembangunan Kurikulum, 2018). As a result, an investigation should be conducted regarding the content of the PQS textbooks, specifically focusing on the authenticity of the hadith evidence used. This is necessary to ensure the successful attainment of these objectives and to ensure that the content presented in the textbooks has reached the quality and standards established by the government as stated in the PPPM 2013-2025.

### **Problem Statement**

In a study written by Jawiah Dakir and others (2009), it was revealed that the use of weak ahadith and their reliance on them have increased in recent times in a series of books, occasions, and situations, including religion books, Islamic magazines, Friday sermons and television programs. This is also supported by the findings of the researcher Adi Hazmi (2024) in his thesis titled "The Ahadith mentioned in *Sharī'ah* and *Uṣūl al-Dīn* Textbooks (KBD): A Critical Analytical Study." In this study, 59 narrations were examined, out of which 51 were found to be *ḍa'īf*, in addition to some narrations that were transmitted but not attributed to their sources. In light of this, Adi Hazmi suggests that there should be a study conducted to undertake an in-depth verification of the hadiths mentioned in other Malaysian textbooks, both at the secondary and primary levels, in order to assess their legitimacy.

A brief observation has also been conducted and the researcher confirms the use of *al-aḥādīth al-mardūda* in the PQS textbook. As an example, the Prophet Muhammad SAW stated:

رَضِيَ الرَّبُّ فِي رَضَى الْوَالِدِ، وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدِ

Meaning: The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent (Abdullah, Radzali, Rahman, 2019).

This hadith has been deemed *ḍa'īf* by many *muḥaddithīn* such as at-Tirmidhī (1996, p. 3/ 465), al-Bazzār (2009, p. 6/ 376), al-Mizzī (1992, p. 20/ 133), and others. The reason for the weakness of this hadith is that the majority of narrators have reported it as *mauqūf* to 'Abdullāh bin 'Amr bin al-'Āṣ, except for one narrator who made a mistake and attributed these words to the Prophet Muḥammad SAW. Also, its meaning is contradictory to Quranic verses (Quran, 31: 15).

Considering the importance of school textbooks for the subjects of PQS, particularly among teachers, students, and the Malaysian society as a whole, and in accordance with the PPPM 2013-2025, which is dedicated to providing comprehensive religious education to school students, the researcher believes that the issue must be addressed in a hurry in order to achieve the desired result (Kementerian Pendidikan Malaysia, 2015). In order to do this, there is a necessity to examine all the ahadith mentioned in the PQS textbook for forms four and five in order to determine whether they have authority and are authentic.

### Literature Review

As a result of extensive research, the researcher has come across a wide range of academic dissertations, peer-reviewed articles, and specialized scientific books regarding the verification of hadiths. Although there are a large number of these studies, the researchers found only a handful that concentrated on assessing the accuracy of ahadith in Malaysian textbooks, both at the primary and secondary levels.

Adi Hazmi Mohd Rusli (2024) conducted a study on the ahadith used in the *Sharī'ah* and *Uṣūl al-Dīn* textbooks published by the Ministry of Education Malaysia (KPM) for students from form one to form five in Government-Aided Religious Schools (SABK) or State Religious Schools (SMA). A total of 59 hadith were studied, and the researcher found that 51 of them were classified as *ḍa'īf*, while 8 ahadith were classified as either *ṣaḥīḥ* or *ḥasan*. Research was conducted by collecting all narrated ahadith other than those found in *al-Kutub as-Sitta*. Subsequently, the researcher conducted *takhrīj* of the ahadith, including examining the status of each narrator, searching for *shawāhīd* and *mutāba'āt*, and considering the views of hadith scholars regarding the status of a particular hadith. After following these steps, the researcher determined the status of each hadith using the evidence available. As the researcher concluded the study by proposing an alternative of authentic and suitable ahadith or *āthār* in place of the weak ahadith.

According to Abdul Latif bin Alhadri (2019), the subject of the study that he conducted revolves around the degree of ahadith that is included in the primary school textbooks produced by the Malaysian Islamic Development Management (KAFA) and the Islamic Religious Department of Selangor (KSRA). Study findings have found that 29 hadiths were classified as *ḍa'īf* among 68 hadiths examined. Aside from discussing the title of the book and

the methodology used by the authors of the text books, the researcher also discusses how prophetic ahadith are presented. The study continues by classifying the ahadith and ends by mentioning the authentic ahadith, which are alternatives to the weak ones found in these texts. Various steps were taken by the author when classifying the hadiths, including collecting the narrations and mentioning only the biographies of the weak narrators. If they were not available, the author would directly discuss the degree of the hadith, relying on the opinions of both early and contemporary critics.

The following article aims to analyze 34 hadith mentioned in the textbook for the Islamic Education subject for form two of secondary school schools which in turn were examined by Norhasnira Ibrahim, Kauthar Abd Kadir, and Siti Nur 'Ain Zainul Ariffin (2015). This has led them to conclude that there are six weak hadiths and one hadith which has been fabricated according to this analysis. For determining the status of ahadith, the researchers rely solely on previous assessments by hadith scholars.

There is a book authored by Norhasnira Ibrahim with other researchers (2015) that discusses the status of ahadith in the textbook subject of Islamic Education for form one in secondary school. During the study of 42 hadith, the researchers came up with one weak hadith and one fabricated hadith, whereas the remaining 40 hadith were classified as *ṣaḥīḥ* or *ḥasan*. In order to determine the legitimacy of a hadith, researchers first specify the source of reference for all hadiths, and then determine its authenticity based on the opinion of scholars who have studied hadiths. However, there are some cases where the researchers also discuss the status of the narrators if it is necessary to do so.

In study Dashriman, Kaman (2013), 28 hadith are analyzed from Islamic Education textbooks for secondary schools, and these hadith are narrated by narrators other than the author of the *al-Kutub as-Sitta*. As a result, out of the 28 hadith, seven hadith have been classified as *ḍa'īf* and one hadith is considered *mauḍū'*, while the remaining 20 hadith are deemed *maqḅūl*. The methodology used by the researcher in order to verify the ahadith was to collect the different chains of narration, provide biographies of all the narrators, and then verify the status of the ahadith according to the opinions of hadith scholars.

### Methodology

According to Ahmad Sunawari Long (2009), the field of study on documentation of the Quran, hadith, and religious books can be conducted using various methods such as content analysis, comparison, and historical study of the content and interpretation of the Quran, as well as various *tafsīr* books including their authors. Similarly, the study of the *matn* and *sanad* of hadith, *takhrīj* of hadith, and others can also be conducted. To accomplish the study objectives, researchers will use content analysis and comparison methods.

First, the use of content analysis method. This study focuses on three important aspects. First, the methodology of writing hadith in the PQS textbook from two perspectives, namely the method of delivering hadith in the textbook, and the distribution of narrations in the textbook. Second, regarding the authentication of ahadith, and third, concerning non-*thābit* ahadith. All the ahadith that are the subject of research are taken from the latest edition of the PQS textbook, which covers form four and five. Therefore, to identify the authentication of these ahadith, the researcher will conduct content analysis on hadith books, including

*Dawāwīn as-Sunna, at-Tārikh, al-'Ilal*, and other books of hadith lectures, as these scientific books contain the text of ahadith along with their chains of narrators and the views of hadith scholars on the status of narrators and the authority of a hadith, which are the main subjects of the research. To facilitate this search process, the researcher will also conduct a digital search through the *al-Maktaba as-Shāmila and Jawāmi' al-Kalim* applications. In addition to containing almost all references in the field of hadith, these applications also function to search for hadith sources and determine their authenticity quickly and easily. (Mohd Nasir et al., 2021)

Meanwhile, the explanation of the status of ahadith will be made for all ahadith based on the evaluation by authoritative hadith scholars, whether from among the early scholars such as Abu Zur'ah ar-Rāzi, Abu Ḥatim ar-Rāzi, ad-Dāruqūṭni, or the later scholars such as adh-Dhahabi, Ibn Kathīr, Ibn Ḥajar al-'Aṣqalānī, or contemporary scholars such as Muqbil bin Ḥādī al-Wādī'ī, Shu'aib al-Arnā'ūṭ, Ḍhiyā' ar-Raḥmān al-'Aẓomī. And if there are any differences in opinions regarding the authority of a hadith, the researcher will make a *tarjīh* based on the choice of the early hadith scholars, as they are more knowledgeable about the intricacies of a hadith.

As for the meaning of non-*thābit* ahadith in terms of the *sanad* but with a valid *matn* based on the Quranic verses or other authentic hadiths, it is derived from the views of reputable *muḥaddithīn* such as Ibn Rajab al-Hanbali, Ibn 'Abdi al-Bar, and others.

Furthermore, the comparative method is a way of drawing conclusions through the comparison of all the data and facts that have been obtained. By using this method, the researcher is able to come to conclusions about the subject matter.

## Result

### *Method of Delivering Hadith in the Textbook*

The method of delivering hadith that we refer to here is the one that is used to present a hadith to readers, especially teachers and students, who are reading PQS form four and five textbooks, with a variety of forms in which it can be encountered. As a result of the analysis performed based on this textbook, it was discovered that seven forms of delivering hadith are used throughout the textbook and are not limited to only one method. Here are some of the key findings that the researcher has found:

Table 1

*Method of Delivering Hadith*

No.	Method	Number of Ahadith
1	The hadith is written as an Arabic text with the name of the companion who narrated it, the Arabic text of the source, and its status.	58
2	The hadith is written with the name of the companion who narrated it, the Arabic text, and the reference source without specifying its status.	20
3	The Hadith is written in Arabic with its source and status, but no companion of the narrator is mentioned.	7
4	The hadith is written in Malay translation alongside the names of the narrators among the companions, the source, and its status.	1
5	The hadith written with the name of the companion who narrated them, the Malay translation, and the source without mentioning the hadith's status.	1
6	The hadith written in Malay translation only, without stating the name of the companion who narrated it, its source, or its status.	1
7	The hadith written in Malay translation with its source, but no mention of companion who narrated it or status of hadith.	1
Total		89

Based on the above table, the researcher has identified 58 hadiths that were conveyed in the most ideal manner, including the names of the companions who narrated the hadiths, the Arabic text of the hadiths, the sources of the hadiths, and the status of the hadiths. However, there are 22 hadiths that are mentioned as references only without specifying their authority. Furthermore, there is one hadith that is not mentioned with its source or status at all. Additionally, there are 4 hadiths that only include the Malay translation without mentioning the Arabic text.

In reality, these matters are not in line with the guidelines set by the government through the Ministry of Home Affairs (KDN), which require that any writing and publication containing hadith texts must be written in Arabic and followed by a translation, as well as clearly stating the reference source and status, as stated in the Guidelines for Writing and Publishing Hadith Texts. This matter is crucial in efforts to educate the public about the importance of knowing the reference source and status of a hadith before spreading or practicing it, in line with the government's desire to curb the dissemination of rejected hadiths among the public, which is feared to lead to deviation in faith, affecting public harmony and tranquility, as well as national unity (Lajnah Tahqiq Hadith, 2018).

As for the mention of the name of the companion who narrated the hadith, it is not an obligation, but if mentioned, it is more complete, especially for school students who are in the process of studying Islam.

#### *Distribution of Narrations in the Textbook*

The purpose of this section is to analyze all the sources of hadiths in the textbooks that are used for fourth and fifth grades in order to make a comparison. In fact, the mention of hadith sources is seen as highly significant in ensuring that no hadiths of doubtful authenticity, such as *la aṣla lahu* or similar, are used and disseminated in any printed material. Further, it is also important to note that notification of the source of a hadith is also vital to determining the status of a particular hadith. For example, when it is stated that the hadith is narrated by al-Bukhārī or Muslim, the reader, especially teachers and students, will know that the hadith carries authority. Based on the 89 hadiths mentioned in the PQS textbooks, the following is a graph showing the distribution of narration:

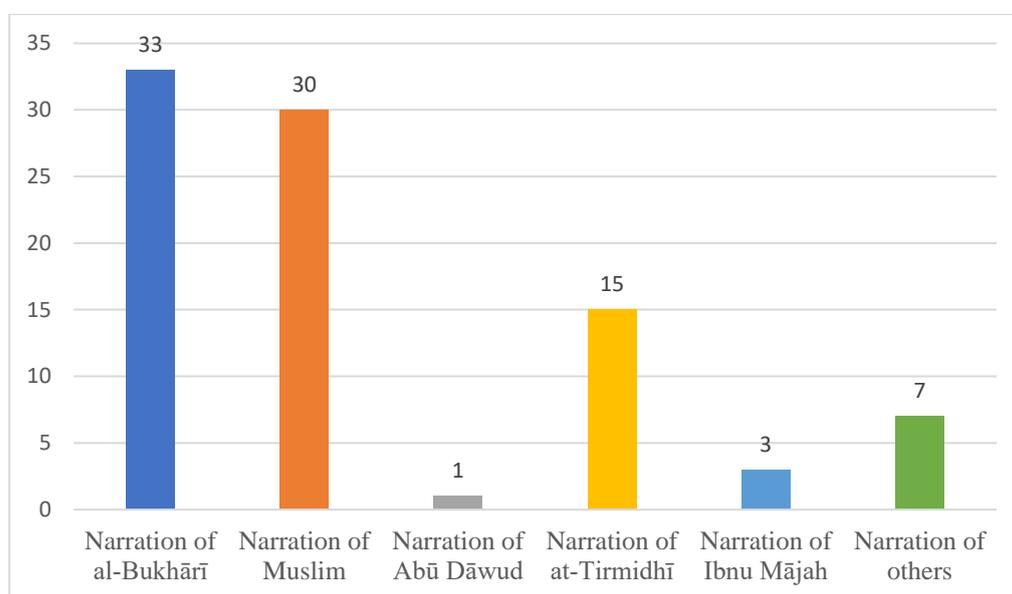


Figure 1. Distribution of Narrations

In the view of the researcher via this chart, the Curriculum Development Division at the KPM, via the authors of textbooks, have made every attempt to select authoritative hadiths in order to incorporate into the PQS textbook in order to provide a thorough learning experience. This can be seen from the fact that 63 of the commonly used hadiths, or 71% of all hadiths used in PQS textbooks, are narrated by al-Bukhārī and Muslim through their authentic books. In addition, there are 26 remaining hadiths, or 29% of the total, which are narrated by the author of *al-Sunan as-Sitta* and others. It is undeniable, however, that textbook authors have completely failed to include the status of hadiths narrated by anyone other than the *sheikhān*. As a consequence of this fact, it cannot be taken lightly since, according to Jawiah Dakir (2010), the lack of attention to the authenticity of sources indirectly contributes to the emergence of innovation and superstition in the Islamic communities in Malaysia. It is also important to note that as the researcher stated in the previous point, this matter also violates the Guidelines for the Writing and Publishing of Hadith Texts issued by the KDN, which specify

that every hadith in a publication must be authenticated by the authority of its authors before it can be printed, distributed, or read in public.

#### *Authentication of Ahadith*

Based on the data collected during the research, the researcher found that there are 89 hadiths in the PQS textbook for form four and five (excluding repetitions). Nevertheless, there are four weak hadiths that are intentionally included by the author in a chapter that discusses rejected hadiths in order to show their weaknesses. The researcher has therefore decided not to take these hadiths into consideration, so, as a result, there are 85 hadiths that are subject to be evaluated in order to determine the quality of the hadiths included in this textbook of PQS.

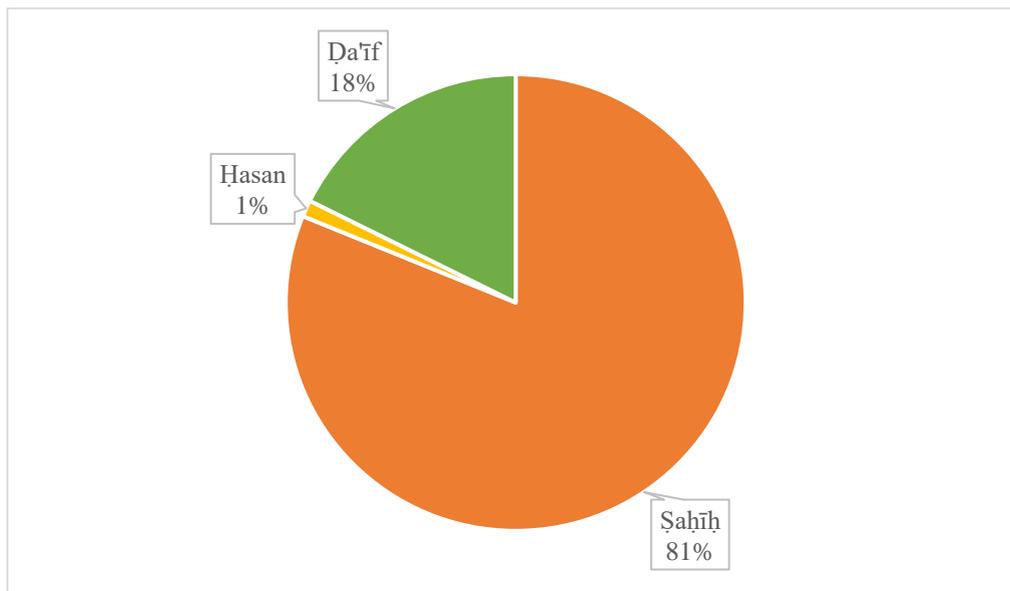


Figure 2. Authentication of Ahadith

The findings of the study in the aspect of hadith verification show that a total of 70 hadiths fall under the category of *maqbul*, which encompasses *ṣaḥīḥ* and *ḥasan*, making up 82% of the total 85 hadiths found in the textbook. Meanwhile, the remaining 18%, which represents 15 hadiths, are nonauthoritative and classified as *mardūd*.

#### *Analysis of non-thābit Ahadith*

The Discipline of *'Ulūm al-Hadīth* holds that weak hadiths cannot be relied upon for legal guidance, let alone in matters of faith or *al-halāl wa al-ḥarām* (Ibnu Ṣolāḥ, 2011). However, there are *ḍaʿīf* hadiths that convey the same meaning as authentic hadiths. Nonetheless, this does not serve as a justification for authors to include *al-aḥādīth al-mardūda* in their writings at will, as the *muḥaddithīn* have determined that every *ḍaʿīf* hadith must be stated as such, even if its meaning is authentic (al-Albānī, n.d.). Consequently, the researcher will explain the reasons for the weaknesses of 15 hadiths in this section, followed by an analysis of their content to determine whether they are consistent with Quranic verses or other authentic hadiths.

Table 2

## Analysis of Non-Thābit Ahadith

No.	Non-Thābit Ahadith	Takhrij and Explanation
1	<p>عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: "رِضَا الرَّبِّ فِي رِضَا الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ."</p> <p>The Prophet SAW said: "The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger."</p>	<p><b>Takhrij:</b> Narrated by at-Tirmidhī, no. 1899</p> <p><b>Explanation:</b> This hadith has been classified as <i>ḍa'īf</i> by hadith scholars because the majority of narrators have narrated it as <i>mauqūf</i> to 'Abdullāh bin 'Amr bin al-Āṣ, except for one narrator who made a mistake and attributed these words to the Prophet Muḥammad SAW. Furthermore, this hadith contradicts the Quranic verse that directs us not to obey our parents if they command us to commit <i>shirk</i> (Quran, 31: 15).</p>
2	<p>عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ."</p> <p>The Prophet SAW said: "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet."</p>	<p><b>Takhrij:</b> Narrated by Mālik, no. 3</p> <p><b>Explanation:</b> This hadith is <i>ḍa'īf</i> with such wording because in its chain of narrators there is a weak narrator, Sāleḥ bin Mūsā aṭ-Ṭalḥī, as acknowledged by al-Bukhārī (Ibn 'Adī, 1997, p. 5/ 105). In fact, there is an authentic hadith narrated with slightly different wording, but with the same meaning (Ibnu al-Ḥajjāj, 1955, p. 4/ 1873).</p>
3	<p>عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَعْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْجِبْتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ."</p> <p>The Prophet SAW said: "If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion."</p>	<p><b>Takhrij:</b> Narrated by Abū Dāwud, no. 3641</p> <p><b>Explanation:</b> This hadith has been classified as <i>ḍa'īf</i> by hadith scholars such as al-Bukhārī and at-Tirmidhī due to the <i>al-Inqitā'</i> in its chain of narrators between Qais bin Kathīr and Abū ad-Dardā' (at-Tirmidhī, 1996, p. 4/ 414). Additionally, Qais bin Kathīr has also been classified as weak by <i>an-Nuqqād</i> such as ad-Dāruquṭnī (1985, 6/ 216). However, the first part of the hadith until "...roads of Paradise." is considered <i>ṣaḥīḥ</i> based on other narrations (Ibnu al-Ḥajjāj, 1955, p. 4/ 2074).</p>

	<p>4</p> <p>عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ."</p> <p>The Prophet SAW said: "Seeking knowledge is a duty upon every Muslim."</p>	<p><b>Takhrīj:</b> Narrated by Ibnu Mājah, no. 224</p> <p><b>Explanation:</b> This hadith has been classified as <i>ḍa'īf</i> by many <i>muḥaddithīn</i> such as Aḥmad (Ibnu Qudāma, 1998, p. 128), al-Bazzār (2009, p. 1/ 164), al-'Uqailī (1984, p. 4/ 249) and others. This is due to all the chains of narration being transmitted through weak and unknown narrators (Ibnu al-Jawzī, 1981, pp. 62-66). Nevertheless, the meaning of this hadith is authentic, as stated by Ishāq bin Rāhūyah (Ibnu 'Abdi al-Bar, 1994, p. 1/ 52).</p>
	<p>5</p> <p>عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَرُولُ قَدَمًا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَتْلَاهُ."</p> <p>The Prophet SAW said: "The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out."</p>	<p><b>Takhrīj:</b> Narrated by at-Tirmidhī, no. 2417</p> <p><b>Explanation:</b> This hadith is <i>ḍa'īf</i> because in its chain of narrators there is an unknown narrator, Sa'id bin 'Abdillah bin Juraij, as acknowledged by Abū Ḥātim ar-Rāzī dan Yaḥyā bin Ma'in (Ibnu Abī Ḥātim, 1952, p. 4/ 36). On the other hand, the meaning of this hadith is aligned with the verse of the Quran that states that all blessings will be questioned on the Day of Judgment (Quran, 102:8).</p>
	<p>6</p> <p>عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْبٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: "لَا بَأْسَ بِالْعَيْ لِمَنْ اتَّقَى وَالصَّحَّةُ لِمَنْ اتَّقَى خَيْرٌ مِنَ الْغِنَى وَطَيْبُ النَّفْسِ مِنَ النَّعَمِ."</p> <p>The Prophet SAW said: 'There is nothing wrong with being rich for one who has piety, but good health for one who has piety is better than riches, and being of good cheer is a blessing.'</p>	<p><b>Takhrīj:</b> Narrated by Ibnu Mājah, no. 2141</p> <p><b>Explanation:</b> This hadith is <i>ḍa'īf</i> because in its chain of narrators there is a narrator who has the status of "<i>la ba'sa bihi</i>," namely 'Abdullah bin Sulaymān bin Abī Salama, as mentioned by Abū Ḥātim (Ibnu Abī Ḥātim, 1952, pp. 5/ 74-75). Additionally, his <i>infirād</i> in narrating this hadith is not accepted. Yet this weak hadith corresponds to an authentic hadith (Ibnu al-Ḥajjāj, 1955, p. 4/ 2052).</p>
	<p>7</p> <p>Anas said: "It reached Safiyyah that Hafsa said: 'The daughter of a Jew' so she wept. Then the Prophet entered upon her while she was crying, so he said: 'What makes you cry?' She said: 'Hafsa said to me that I am the daughter of a Jew.' So the Prophet said: 'And you are the daughter of a Prophet, and your uncle is a Prophet, and you are married to a Prophet.'</p>	<p><b>Takhrīj:</b> Narrated by at-Tirmidhī, no. 3894</p> <p><b>Explanation:</b> This hadith is <i>ḍa'īf</i> because the narration by Ma'mar from Thābit al-Bunānī is regarded as weak, just as mentioned by Ibn Ma'in, 'Alī ibn al-Madīnī and al-'Uqailī (Ibn Rajab, 1987, p. 2/ 691).</p>
	<p>8</p> <p>عَنْ ابْنِ عُمَرَ، قَالَ حَظَبْنَا عُمَرَ بِالْجَابِيَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنِّي فُئِمْتُ فَبِكُمْ كَمَقَامِ رَسُولِ اللَّهِ ﷺ فَبِينَا فَقَالَ: "لَا يَخْلُونَ رَجُلٌ بِأَمْرَةٍ إِلَّا كَانَ تَالِثَهُمَا الشَّيْطَانُ."</p> <p>Ibn 'Umar said: "Umar delivered a Khutbah to us at Al-Jabiyah. He said: 'O you people! Indeed</p>	<p><b>Takhrīj:</b> Narrated by at-Tirmidhī, no. 2165</p> <p><b>Explanation:</b> This hadith is weak because it is a <i>mursal</i> narration, as acknowledged by al-Bukhārī (2019, p. 1/ 371), Abū Ḥātim</p>

I have stood among you as the Messenger of Allah(s.a.w) stood among us, and he said: “..Behold! A man is not alone with a woman but the third of them is Ash-Shaitan.”

(Ibnu Abī Ḥātim, 2006, p. 6/ 352), Abū Zur'a (Ibnu Abī Ḥātim, pp. 6/ 412-413), and ad-Dāruqūṭnī (1985, p. 2/ 65-67). As for the narration that *mauṣūl* to the Prophet SAW, it is an error from some narrators. The meaning of this hadith is, however, supported by another authentic hadith (al-Bukhārī, 1993, p. 5/ 1959).

9 Narrated 'Amr bin Shu'aib from his father, from his grandfather, who said "There was a man named Marthad bin Abi Marthad, and he was a man who would carry captives from Makkah to Al-Madinah." He said: "And there was a prostitute woman in Makkah called 'Anaq, who was a friend of his. He had promised a man from the captives of Makkah that he would transport him, and he said: 'So I came until I reached one of the walls of Makkah on a moon-lit night.' He said "'Anaq came along and she saw the darkness of my shadow next to the wall. When she reached me she recognized me and said: "Marthad?" So I replied: "(Yes it is) Marthad." She said: "Welcome, come and spend the night with us." I said: "O 'Anaq! Allah has made illicit sexual relations unlawful." So she said: "O people of the tents! That is the man who takes your captives away!" He said: "Eight people followed me, and I went through the passes of Al-Khandamah. I stopped at a cave and entered it. They came until they stood over my head, and they began urinating, their urine falling on my head. Yet Allah made them unable to see me. He said: 'Then I went back. I returned to my companion to transport him - and he was a heavy man - until I reached Al-Idhkir. There I removed his shackles to make him easier to carry, since he was exhausting me, until I arrived at Al-Madinah. I went to the Messenger of Allah (ﷺ) and I said "O Messenger of Allah! May I marry 'Anaq? [I said this, two times] but the Messenger of Allah (ﷺ) was silent, and he did not reply to me at all until (the following) was revealed: The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except a Zani or a Mushrik (24:3). So do not marry her.'"

**Takhrīj:** Narrated by at-Tirmidhī, no. 3177

**Explanation:** This hadith is weak due to the *tafarrud* of 'Amr bin Shu'ayb bin Muḥammad bin 'Abdillāh bin 'Amr bin al-'Āṣ in narrating this hadith, as mentioned by Ibn Hanbal (al-'Uqaili, 1984, p. 3/273).

10

عَنْ أَنَسٍ قَالَ: فَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِلَّا قَالَ: "لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ."

**Takhrīj:** Narrated by Aḥmad, no. 12383

**Explanation:** This hadith is *ḍa'īf* due to its narration by Abū Hilāl ar-Rāsibī from

	<p>The Prophet SAW said: "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion."</p> <p>Qatāda, which is considered weak according to hadith scholars such as Ahmad, Ibn Ma'in (Ibnu Abī Ḥātim, 1952, pp. 7/ 273-274), and Ibn 'Adi (1997, 7/ 440). In spite of this, there are various authentic hadiths that supports this weak hadith by stating that disobedience is a cause of imperfect faith (al-Bukhārī, 1993, p. 5/ 2120).</p>
<p>11</p> <p>عَنْ قَيْسِ بْنِ عَمْرٍو، قَالَ: رَأَى النَّبِيَّ ﷺ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكَعَتَيْنِ فَقَالَ النَّبِيُّ ﷺ: "أَصَلَاةُ الصُّبْحِ مَرَّتَيْنِ؟" فَقَالَ لَهُ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكَعَتَيْنِ اللَّتَيْنِ قَبْلَهَا فَصَلَّيْتُهُمَا. قَالَ: فَسَكَتَ النَّبِيُّ ﷺ.</p> <p>Qais bin 'Amr said: "The Prophet a man praying two Rak'ah after the Subh prayer and said, 'Is the Subh prayer to be offered twice?' The man said to him: 'I did not pray the two Rak'ah before it, so I prayed them (now).' The Messenger of Allah remained silent."</p>	<p><b>Takhrīj:</b> Narrated by Ibnu Mājah, no. 1154</p> <p><b>Explanation:</b> This hadith is weak due to its chain of narrators being disconnected between Muḥammad bin Ibrāhīm bin al-Ḥārith at-Taimī and Qays bin 'Amr, as acknowledged by at-Tirmidhī (1996, p. 1/ 447) and aṭ-Ṭaḥāwī (1994, 10/ 326). Although this hadith is weak, its meaning is authentic, and this can be seen through many authentic hadiths that state that the Prophet Muhammad SAW performed prayers during the prohibited times (al-Bukhārī, 1993, p. 1/ 414).</p>
<p>12</p> <p>عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ."</p> <p>The Prophet SAW said: "A slave (of Allah) shall not believe until he believes in Al-Qadar, its good and its bad."</p>	<p><b>Takhrīj:</b> Narrated by at-Tirmidhī, no. 2144</p> <p><b>Explanation:</b> This hadith is <i>ḍa'īf</i> because in its chain of narrators, there is a narrator named 'Abdullāh bin Maymūn bin Dāwud, and he is considered as <i>munkar al-ḥadīth</i> according to the consensus of the scholars of hadith (Ibn Hajar, 2021, pp. 7/339-340). However, the meaning of this hadith is considered authentic based on another narration (Ibn Hanbal, 2001, p. 11/ 566).</p>
<p>13</p> <p>عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ التَّمَسَّ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ التَّمَسَّ رِضَاءَ النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ."</p> <p>The Prophet SAW said: "Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people. And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people."</p>	<p><b>Takhrīj:</b> Narrated by at-Tirmidhī, no. 2414</p> <p><b>Explanation:</b> This hadith is considered <i>ḍa'īf</i> by al-Bukhārī (at-Tirmidhī, 1989, p. 332) and at-Tirmidhī (1996, p. 4/ 214) and al-Bayhaqī (1993, p. 2/ 474). This is due to the mistake made by some narrators who attributed these words to the Prophet Muhammad SAW, while in fact, it is a statement attributed to 'Aisha. However, the meaning of this hadith has been supported by the verse of the Quran (Quran, 65: 2-3).</p>

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- Takhrīj:** Narrated by at-Tirmidhī, no. 2169
- 14 عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ، عَنِ النَّبِيِّ ﷺ قَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوَنَّ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ."
- The Prophet SAW said: "By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you."
- Explanation:** This hadith is considered weak by at-Tirmidhi himself due to the *tafarrud* of a narrator, 'Amr bin Abī 'Amr, who is classified as *laysa bithiqah* (Ibn Hajar, 2021, pp. 10/ 168-172). Additionally, in its chain of narrators, there is a narrator who is *majhūl*, 'Abdullāh bin 'Abdirrahmān al-Anṣārī (Ibnu Ma'in, p. 179). The first part to this weak hadith until "...punishment from Him," is supported by another authentic hadith (Ibn Ḥanbal, 2001, 1/ 208).
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- 15 عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طِبْتَ وَطَابَ مَمْسَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا."
- The Prophet SAW said: "Whoever visits the sick, or visits his brother in Allah (faith), a caller calls out: 'May you have goodness and livelihood be good, and may you dwell in an adobe in Paradise.'"
- Takhrīj:** Narrated by at-Tirmidhī, no. 2008
- Explanation:** This hadith is considered weak by at-Tirmidhī himself due to the weakness of Abū Sinān al-Qasmālī, as stated by many hadith scholars (Ibn Hajar, 2021, pp. 10/ 460-462).
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Based on the researcher's analysis, 11 of 15 weak hadiths have a meaning in line with the Quran and other authentic hadiths. Moreover, the researcher found that the text of the remaining four weak hadiths is not found in any verse of the Quran or other authentic hadiths.

As a result, 73% of the hadith text belongs to the category *maqbul* regardless of the fact that their chains of transmission are *mardūd*. The remaining four hadiths, or 27%, both in terms of their chains of transmission as well as their text, fall into the category of *mardūd*.

## Discussion

The study has shown that the author of the PQS textbook has attempted to ensure that the hadiths that are included in the book are narrated by the *sheikhān* as a foundation, followed by other narrated hadiths from other sources to prove that the hadiths included have authority. In order to provide that all students have access to a quality religious education curriculum, this has been done to guarantee that the government's intention through the PPPM 2015-2025 will be met. Nonetheless, there have been 15 weak hadiths found to be mentioned in this textbook that the researcher has taken a close look at. It has also been noted that all hadiths other than those narrated by the *sheikhān* do not mention their status, and some of the others do not mention the original Arabic text of the hadith, even though both of these matters have been outlined as mandatory elements for the publication of a text containing hadiths as instructed by the KDN.

## Conclusion

For the purpose of preserving the status and honor of the Prophetic hadith, the author as well as the publisher must be aware of the essential importance of the authenticity of the hadith before including it in any printed materials. A vital purpose of referring to the authentic sunnah or hadith is to prevent the deviation and misuse of the hadith texts for the purpose of personal gain or to undermine the dignity of Islam in a negative way. There is an even

greater set of flaws if these texts pertain to matters of faith and legal rulings, as these can lead to distorted perceptions of the purity of Islamic teachings and, as a result, they are likely to deter Muslims and non-Muslims alike from learning the values of Islam. Therefore, efforts to identify the authority and authentication of hadiths, especially in religious reference books in Malaysia, based on the evaluation made by authoritative hadith scholars, must be present at all times to ensure the preservation of the purity of the hadith.

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