PROPHETIC TRADITIONS IN THE JAWI BOOK *HIDAYAH AL-SALIKIN:* AN ANALYSIS OF PROPHETIC TRADITIONS WITHOUT KNOWN STATUS

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ABSTRACT

Researching and re-evaluating old Jawi books of Nusantara has now become a necessity. Among the aspects of the research is to re-evaluate the prophetic traditions found in these Jawi books regardless of it not being prophetic manuscripts. This effort is reflected in the form of collecting all the prophetic traditions, retrieving it and then assigning it an appropriate status. This paper will reveal the evaluation work attempted on the prophetic traditions found in the Sufi literature titled Hidayah al-Salikin fi Maslak al-Muttaqin, authored by Sheikh 'Abd al-Samad al-Falimbani. The book Hidayah al-Salikin contains 183 Prophetic traditions of several status such as sahih (authentic), da'if (weak), da'if jiddan (very weak), mawdu' (fabricated) and some prophetic traditions with unknown sources or origin. The colorful variety of these traditions becomes the driving motivation for this research. However, in this paper, the focus of the research will be on the evaluation and analysis of prophetic traditions that have no known status or reputation.

Keywords: Hadith, Jawi's Book, Prophetic Traditions, Retrieval of Traditions, Retrieval (*Takhrij*) and Commentary, Nusantara, Analysis, Without Know Status, *Hidayah al-Salikin.*

135

THE JAWI BOOK *HIDAYAH AL-SALIKIN*

The full title of *Hidayah al-Salikin* is **Hidayah al-Salikin fi Suluk Maslak al-Muttaqin** *(Guidance for those journeying in the path of men who fear Allah Ta'ala)*. It is a Sufi-based book written in Malay language with Jawi characters. It was authored by Sheikh 'Abd al-Samad al-Falimbani and was completed on Tuesday, on the 5th of Muharram 1192H while he was in Mecca.[1] However the book was only published about 100 years later as there was no publishing company available to publish Malay/Jawi book before that. It was considered to be the first Malay book with Jawi characters that was edited and published, as a result of the initiative of an editing committee in Mecca and Medina which was led by Sheikh Ahmad bin Muhammad Zain al-Fatani.[2]

The first edition of the book was published in Egypt in 1288H/ 1871M through Syeikh Hasan al-Thurki's printing company and was checked by Syeikh Ahmad bin Muhammad Zain al-Fatani. However, the first Meccan edition was only published in 1300H/ 1882M by al-Kainah printing company in Mecca.[3] Then it was re-printed in Mecca, Egypt, Bombay, Singapore, Indonesia and Malaysia.[4] The latest efforts are by Mohd Shahghir Abdullah and Abu 'Ali al-Banjari al-Nadwi al-Maliki who have transliterated the Jawi characters to Roman alphabets on top of rearranging the contents of the book to make it more organized and systematic. For example, Wan Mohd Shaghir Abdullah has divided the book into three volumes; the first volume was published in the year 1417H/ 1996M, the second volume in the year 1418H/1997H, while the third volume was published in 1419H/1998M. Meanwhile Abu 'Ali al-Banjari has innovated the arrangement of the book so as to make it more interesting and appealing to readers. He also has the book published in two versions; Malay/Jawi version and Romanized version.[5]

Generally, the contents of *Hidayah al-Salikin* discuss a lot on several aspects of Sufism. The book focuses on disclosing the methods and approaches of Sufism to the public by stressing on the completeness of

1 Wan Mohd Shaghir Abdullah (1982) *Hidayah al-Salikin fi Masalik al-Muttaqin*, Edited by Syamsuddin bin Siddiq, Kuala Lumpur: Biro Dakwah ABIM Pusat, p. 28-30.
2 *Ibid*.
3 Wan Mohd Shaghir Abdullah (1992) *Al-'Allamah Syeikh Ahmad al-Fatani Ahli Fikir Islam dan Dunia Melayu*, Kuala Lumpur: Khazanah Fathaniyyah, p.2.
4 Chatib Quzwain, Dr. (1996) *Mengenal Allah*, Selangor: Thinker's Library, p.25; Taufik Abdullah, Dr. et al., (2002) *Ensiklopedi Tematis Dunia Islam (Asia Tenggara)*, (Jakarta: PT Ichtiar Baru Van Hoeve, p.152.
5 Ahmad Fahmi Zamzam (2003), *Hidayatus-Salikin fi Suluk Maslakil-Muttaqin*, Kedah: Khazanah Banjariah dan Pustaka Suhbah, p. xxiii-xxiv

'ibadah and everyday deeds. Indirectly, it motivates readers to improve on their deeds. *Hidayah al- Salikin* is not a book from which people learn about basic *'ibadahs* such as the obligatory prayers, fasting, pilgrimage, paying the *zakah* (obligatory) etc. Instead, it is considered to be a book that inclines towards encouraging readers to perfect their deeds based on its basics. For example, the author did not emphasize on the five obligatory prayers in the contents of this book, even though these prayers are considered to be the pillars of Islam and are compulsory on every Muslim. Instead the emphasis was on the importance of non- obligatory prayers in the daily deeds of a Muslim. These prayers include prayers before and after an obligatory prayer such as *Hajah* prayer, *Istikharah*, *Duha*, *Tasbih*, *Awwabin* and others optional prayers, which illustrate that the main focus was on the completeness of an individual's *'ibadah* (acts of devotion) after he or she has performed the obligatory deeds well.[6] The *nawafil* or non-obligatory prayers are depicted as an added value to the obligatory deeds. Nevertheless in the first chapter of the book, the author took great care to emphasize the importance of *aqidah* as the main principle of religion which one should have a clear understanding of. Sheikh 'Abd al-Samad al-Falimbani was very intent on voicing out that the correct and essential *aqidah* is the *aqidah* of *Ahl al-Sunnah wa al-Jama'ah.*

As a whole, the content of this book is a compilation of three main religious disciplines which are *aqidah, fiqh* and *tasawuf* (Islamic mysticism). The author's approach was to combine the implementation of Islamic *syariah* and *'ibadah* through methods used by *tasawuf* scholars. That way, he assumed that a new generation of scholars who are keen on the discipline of *tasawuf* can be produced.

The following table depicts the list of topics in the book of *Hidayah al-Salikin:*

No.	Contents
1.	**Author's preface**

2.	**Book's foreword**
	    i.Sub-chapter on explaining the importance of beneficial knowledge
	    ii.Sub-chapter on explaining the virtue of those who seek beneficial knowledge

3.	**Chapter 1: On explaining the Aqidah of Ahl-Sunnah**

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6 *Ibid.*, p.70-104.

4.	**Chapter 2: On explaining obedience and performing obligatory deeds**
	i. Sub-chapter on explaining the manners of relieving oneself
	ii. Sub-chapter on explaining the manners of taking ablution
	iii. Sub-chapter on explaining the manners of the obligatory bath
	iv. Sub-chapter on explaining the manners of tayammum
	v. Sub-chapter on explaining the manners of going to the mosque
	vi. Sub-chapter on explaining the manners of entering the mosque
	vii. Sub-chapter on explaining the manners of deeds done after sunrise
	viii. Sub-chapter on explaining the manners when preparing oneself for prayers
	ix. Sub-chapter on explaining the manners of performing prayers
	x. Sub-chapter on explaining the manners of Imam and Makmum
	xi. Sub-chapter on explaining the manners of attending Friday prayer
	xii. Sub-chapter on explaining the manners of fasting
5.	**Chapter 3: On explaining avoidance of visible prohibited deeds**
6.	**Chapter 4: On explaining avoidance of unseen prohibited deeds**
	i. 1st sub-chapter: on explaining over-indulgence on food
	ii. 2nd sub-chapter: on explaining fondness for too much talking
	iii. 3rd sub-chapter: on explaining anger
	iv. 4th sub-chapter: on explaining envy
	v. 5th sub-chapter: on explaining miserliness and materialism
	vi. 6th sub-chapter: on explaining boastfulness

	vii. 7th sub-chapter: on explaining fondness for worldly matters viii. 8th sub-chapter: on explaining arrogance and haughtiness ix. 9th sub-chapter: on explaining narcissism x. 10th sub-chapter: on explaining Riya'(showing off)
7.	**Chapter 5: On explaining unseen dutiful deeds** i. 1st sub-chapter: on explaining repentance ii. 2nd sub-chapter: on explaining fear of Allah swt iii. 3rd sub-chapter: on explaining zuhud (ascetic) iv. 4th sub-chapter: on explaining patience v. 5th sub-chapter: on explaining Syukur (gratitude) vi. 6th sub-chapter: on explaining sincerity and truthfulness vii. 7th sub-chapter: on explaining tawakal viii. 8th sub-chapter: on explaining love for Allah swt ix. 9th sub-chapter: on explaining acceptance/ favourable reception of Allah's decree x. 10th sub-chapter: on explaining remembrance of death
8.	**Chapter 6: Zikr (Remembrance)** i. 1st sub-chapter: on explaining zikr and dignity ii. 2nd sub-chapter: on explaining the manners of doing the zikr iii. 3rd sub-chapter: on explaining the kaifiat (methods) of zikr
9.	**Chapter 7: On explaining good manners in friendship and relations** i. Sub-chapter on explaining the manners of scholars ii. Sub-chapter on explaining the manners of students iii. Sub-chapter on explaining the manners of children and parents iv. Sub chapter on explaining the manners of befriending others and the manners of good friends
10.	**Epilogue: On explaining the manners of befriending acquaintances and strangers among the Muslims**

SCOPE AND RESEARCH METHODOLOGY

Through research conducted at graduate level, the focus of the present study will be on retrieval and analysis of prophetic traditions found in the book *Hidayah al-Salikin.* All the traditions will be compiled and checked one after another so as to search for its sources before a brief comment related to the status of each tradition based on the viewpoints of scholars can be provided. By means of quantitative and qualitative methodology, data and information on those traditions will then be analyzed to find out the number of prophetic traditions according to the classifications of status. To complete the present study as well as part of being comprehensive, the study will be preceded by explanations and clarifications about the profile of the author; Sheikh 'Abd al-Samad al-Falimbani, as well as a prologue to the book *Hidayah al-Salikin.*[7]

However, in this paper, the focus will only be on prophetic traditions with unknown status; whether there is no known source reporting it, no viewpoint of any scholars could be found regarding it or was found to be classified as a tradition with no known status. Based on his research, the researcher compiled and then segregated all prophetic traditions with unknown status into one category and examined them one by one as part of a detailed and in-depth analysis of those traditions. At the end of the analysis, there will be a specific classification within the category of unknown status, in addition to the causes and factors that make those traditions unknown.

In the attempt of retrieving the prophetic traditions in *Hidayah al-Salikin*, two common approaches will be used to retrieve these traditions, which are the manual or classical approach and the modern approach. Generally, the manual or classical approach refers to several methods that have been explained in the science of retrieving prophetic traditions (*Ilm Takhrij al-Hadith*). According to the scholars , there are five methods for searching and recovering prophetic traditions such as: 1) By means of the names of companions who narrated the tradition 2) By means of the first letter in the text (*matn)* of the tradition 3) By means of unfamiliar words in the text of the tradition 4) By means of the topics of the traditions 5) By means of looking at the text and chain of narration (*sanad*) of the tradition.[8] However, not all five methods will be used by the researcher as only those

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7   Khadher Ahmad (2007), "Sumbangan Syeikh 'Abd Al-Samad Al-Falimbani Dalam Bidang Hadith: Analisis Metodologi Penyusunan Dan Takhrij Hadith Dalam Kitab *Hidayah al-Salikin*", (MA diss., Department of al-Quran & al-Hadith, Academy of Islamic Studies, Universty of Malaya, p.58-59.

8   Muhammad Abu al-Layth al-Khayr Abadi,Dr. (1420H/1999M) *Takhrij al-Hadith Nasyatuh wa Mahajiyyatuh*, UIAM: Dar al-Shakir, p.33.

within the researcher's capability will be employed. Largely, the researcher will make use of the second, third and fourth methods considering that all prophetic traditions in the book *Hidayah al-Salikin* was mentioned along with the Arabic text.

Whereas the modern approach means that the researcher will utilize the latest technological advances such as websites, software and CDs on prophetic traditions to search for a particular tradition. This approach is undeniably faster, easier, in addition to being time and space-saving. However, it is noteworthy that this approach is actually a combination of both classical/manual approach and the modern approach. As an example, when searching for a specific tradition using a CD-Rom on prophetic traditions, it requires keying in the beginning word of the text such as in the second method, or by keying in unfamiliar words in the text. At the same time, the fourth method can also be employed in the same manner; that is by identifying the topics of a particular prophetic tradition with the help of software or CD-Roms. When a keyword of the text is entered, the search engine will list all traditions which contain that specific keyword. Nonetheless, it is worth mentioning that all these technological advances are used for the purpose of facilitating and quickening the process of searching for prophetic traditions. It is only proper to refer to printed books on prophetic traditions to avoid any mistakes or getting the wrong information. Moreover, through these scholarly books, the authority of prophetic traditions can be preserved and protected.

OUTCOMES AND FINDINGS OF RESEARCH

Categories Of Prophetic Traditions In The Book *Hidayah al-Salikin*

Generally, the prophetic traditions found in Jawi books can be divided into three main categories; [1] prophetic text quoted in Arabic language; [2] Translation of the prophetic text and [3)] A statement attributed to the Prophet (Peace be upon him) where it is actually the author's own perception and understanding of a particular tradition.

The first two categories are easily understandable, but what is meant by the third category is that, a particular statement has been credited as a tradition of the Prophet (Peace be upon him), where in reality, that statement actually came from the author's own comprehension of a tradition or based on his memory of it. This means that the author either did not recall the text of the specific tradition or had forgotten it, but yet still knew its meaning.

Thus, that statement would be mentioned as a prophetic tradition, though in the form of the author's understanding and recollection of it. Usually, that particular statement would be worded according to the author's native language.

Out of these three categories, the third one is the hardest to detect and retrieve as it requires an in-depth observation and thorough understanding of the particular statement before acquiring its source. In comparison with the second category, the only effort needed is to re-translate the already translated text into its original language, which is Arabic before it can be retrieved. Nonetheless, the process is not as easy as it seems, considering the terms, words and style of prophetic traditions differ greatly from those of normal speech. It is the utterances of the Prophet (Peace be upon him) who was known for his gentle mannerism and eloquence.

Therefore, based on the researcher's observation of *Hidayah al-Salikin*, it was found that almost all of the traditions that were mentioned in this book belongs to the first category, where the traditions were cited in their original Arabic language along with its Malay translation. However, no references were quoted in this book except for those in Wan Mohd Shaghir Abdullah and Abu Ali al-Banjari's transliterated versions of the original book, where some of the prophetic traditions were written along with a brief citation of its sources.
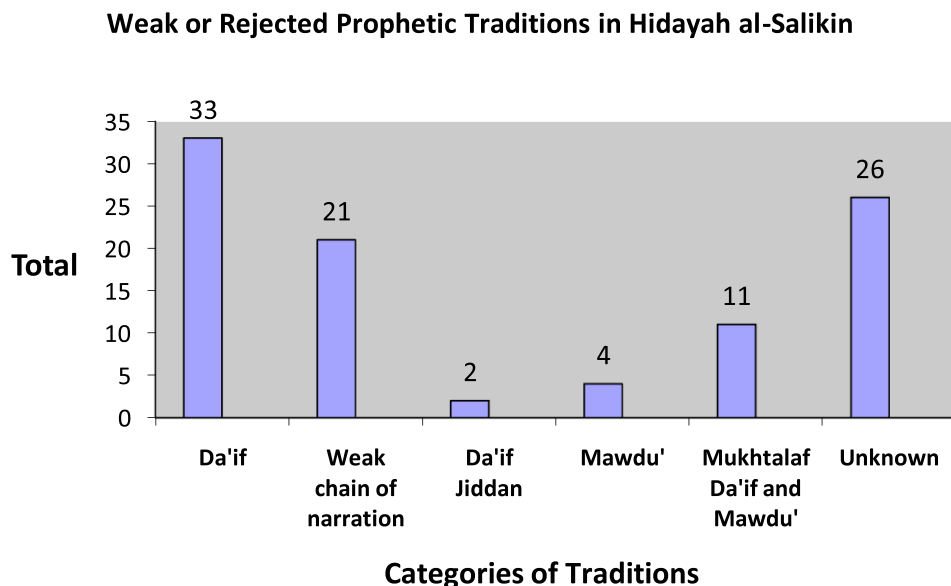
Total Number of Prophetic Traditions in *Hidayah al-Salikin*

On the basis of the researcher's study and observation, it was found that there are 183 prophetic traditions of various statuses such as authentic, agreeable*,* weak, fabricated and others in this book.

Using the paperwork of *Seminar Warisan al-Quran dan al-Hadith Nusantara* as groundwork (Khadher, 2008), the researcher has focused on prophetic traditions that were classified as 'weak' and has divided these traditions according to the sub-categories of weak traditions such as *da'if* (weak)*,* weak chain of narration*, da'if jiddan* (very weak)*, mawdu'* (fabricated) and traditions without known status. Data from the following figure illustrate the total number of weak traditions according to its sub-categories.

Figure A: Weak or Rejected Prophetic Traditions in *Hidayah al-Salikin*

Weak or Rejected Prophetic Traditions in Hidayah al-Salikin

Categories of Traditions

While the following table depicts all the statuses of prophetic traditions, including those of the authentic category and traditions with opposing views among the scholars as cited in *Hidayah al- Salkin.* Among the scholars meant here are Sheikh Nasr al-Din al Albani, Sheikh Jamal al-Din al-Suyuti, Sheikh al-Arnu'ut and others.

Table A: Number of Prophetic Traditions in *Hidayah al-Salikin* according to its statuses;

No.	Statuses of Traditions	Total
1.	Authentic	60
2.	Agreeable	11
3.	Weak	62
4.	Fabricated	4
5.	*Mukhtalaf*	22
6.	Unknown	24
	Total	**183**

According to the table above, the prophetic traditions were divided into five categories of status, with an additional category of 'unknown traditions' included, which refers to prophetic traditions without known sources or no opinion among the scholars could be found on this type of traditions. From this table, quantitative data of each category can be presented.

143

Compilation of 'Prophetic Traditions without Known Status' from the book *Hidayah al-Salikin*

Referring to the data provided above in Table A, it is found that the number of prophetic traditions categorized under 'unknown status' amounts to 24 traditions. Out of these 24 traditions, several of them could not be verified for its sources especially those with its text *(matan)* mentioned by Sheikh 'Abd al-Samad in his book.

At the same time, sources for a number of traditions were obtained, though no opinion or comment from the experts regarding the status of these traditions was found anywhere. Therefore, due to the researcher's limited capability, the researcher was not able to derive a judgment towards that kind of traditions; whether it can be accepted or otherwise.

In the following paragraph, the researcher lists all the traditions mentioned in this category, together with its text and Malay translation as well as some information regarding its retrieval *(takhrij)*. This information refers to the study conducted previously which has been recently updated by the researcher.

1. ‏لا يُخَيِّبُ اللهُ مَنِ اسْتِخَارَهُ

‏(عن أنس بن مالك قال قال رسول الله صلى الله عليه وسلم : ما خاب من استخار وما ندم من

‏استشار ولا عال من اقتصد)

Meaning : "*Allah s.w.t will not bestow harm upon His servant who prays to Him for goodness*"

Retrieval (*Takhrij*) and Commentary: No source can be found mentioning this tradition. However there are sources quoting another tradition similar to the present one in meaning although with different wordings, that is ‏{ما خاب من استخار وما ندم من استشار ولا عال من اقتصد} as cited in al -Tabarani in *al-Mu'jam al-Saghir* [Chapter of Harf al-Mim, tradition no. 980], and al-Quda'i in *Musnad al-Syihab* [Chapter ‏{ما خاب من استخار} , tradition no. 774] as had been quoted by Anas bin Malik r.a.[9]

9 Sulayman bin Ahmad bin Ayyub Abu al-Qasim al-Tabarani, (1405H/1985M), *al-Rawd al-Dani al-Mu'jam al-Shaghir*. Edited by Muhammad Syukur Mahmud al-Haj Amrir, Beirut: Dar 'Ummar, , p.175; Quda'i, Muhammad bin Salamah bin Ja'far Abu 'Abd Allah al- (1407H/1986M) *Musnad al-Syihab*. Edited by Humaidi bin 'Abd al-Hamid al-Salafi, Beirut: Mu'assasah al-Risalah, v.7; Ajluni al-Jarahi, Isma'il bin Muhammad al- (1932M) *Kasyf al-Khafa' wa Mazil al-Albas 'amma Isytahara min al-Ahadith 'ala Alsinah al-Nas*, Beirut: Dar Ihya' al-Turath al-'Arabi, p.1202; dan 'Ali Muttaqi, 'Ali bin Hisam al-Din al- al-Hind, (1989M), *Kanz al-'Ummal fi Sunan al-Aqwal wa al-Af'al*, (Beirut: Mu'assah

2. مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي لَيْلَةِ الْجُمُعَةِ أَو يَومَ الجُمُعَةِ أُعْطِيَ نُورًا مِنْ حَيْثُ يَقْرَؤُهَا إلَى مَكَّةَ

وَغُفِرَلَهُ إلَى الْجُمُعَةِ الأُخْرَى...

Meaning : *"Whoever recites Surah al-Kahf on Friday night or during the day, certainly will be given a light (nur that shines) from where he is to the Holy Mecca and his sins will be forgiven till comes the following Friday"*

Retrieval (*Takhrij*) and Commentary: No source mentioning this hadith can be found.[10]

3. مَنْ قَرَأَ" قُلْ هُوَ اللهُ أَحَدٌ" خَمْسِينَ مَرة رُفِعَ لَهُ خَمْسُوْنَ أَلْفَ دَرَجَةٍ، وَحُطَّ عَنْهُ خَمْسُونَ

أَلْفَ سَيِّئَةٍ، وَكَتَبَ لَهُ خَمْسُونَ أَلْفَ حَسَنَةٍ وَمَن زَادَ زَادَهُ اللهُ، (ابن نصر عن أنس)

Meaning: *"Whoever recites* {قل هو الله أحد} *fifty times, will be elevated by fifty thousand ranks, fifty thousand bad deeds of his will be erased and fifty thousand good deeds will be alloted to him. Whoever exceeds (fifty), Allah s.w.t certainly will increase his rewards"*

Retrieval (*Takhrij*) and Commentary: No source quoting the above tradition can be located except for a particular prophetic tradition with a different text, which is {من قرأ قل هو الله أحد خمسين مرة غفر الله له ذنوب خمسين سنة}.

4. مَنْ قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ ثَلاَثَ مَرَّاتٍ عدل بِقِرَاءَةِ الْوَحْيِ كُلُّه . .

Meaning : *"Whoever recites* {قل هو الله أحد} *three times, that is equivalent to having recite the entire length of the Qur'an"*

Retrieval (*Takhrij*)and Commentary: No source mentioning such hadith was found, except the last part {من قرأ {قل هو الله أحد} حين يدخل منزله نفت الفقر عن أهل ذلك المنزل والجيران} was discovered to have been transmitted by al-Tabarani in *al-Mu'jam al-Kabir*.[11]

al-Risalah, p.1393).

10 'Iraqi, Abu 'Abd Allah Mahmud Ibn Muhammad Hadad al- (1987) *Takhrij Ahadith al-'Ihya'*, Riyad: Dar 'Asimah, p.143.

11 Sulayman bin Ahmad bin Ayyub Abu al-Qasim al-Tabarani (1404H/1983M), *al-Mu'jam al-Kabir*. Edited by Humaidi bin 'Abd al-Majid al-Salafi, (al-Mawsal: Maktabah al-'Ulum wa al-Hakam, p.113; al-Haythami, Nur al-Din 'Ali bin Abi Bakr (1412H), *Majmu' al-Zawa'id wa Manba' al-Fawa'id*, Beirut: Dar al-Fikr, p.112 dan al-Albani, Muhammad Nur al-Din (t.t), *Silsilah al-Da'ifah*, al-Riyad: Maktabah al-Ma'arif, p.346.

5. ‫مَنْ قَرَأَ لَيْلَةَ الجُمُعَة آلم تَنْزِيل السَّجَدَة وَتَبَارَكَ الَّذِي بِيَدِهِ المُلْك كَتَبَ لَهُ سَبْعُونَ حَسَنَةً وَحَطَّ‬

‫عَنْهُ سَبْعُونَ سَيِّئَةُ وَرَفَعَ لَهَ سَبْعُون دَرجَة‬

Meaning: "*Whoever recites* ﴿ آلم تَنْزِيل السَّجَدَة ﴾ *and* ﴿ تَبَارَكَ الَّذِي بِيَدِهِ المُلْك ﴾ *will be alloted seventy good deeds, while seventy bad deeds of his will be erased, and he will also be raised up by seventy ranks*".

Retrieval (*Takhrij*) and Commentary: No source related to this hadith can be located.

6. ‫عن بن عباس قال قال رسول الله صلى الله عليه وسلم :....صَوْمٌ يَوْمٍ مِنْ شَهْرِ الحَرَام أَفْضَلُ‬

‫مِنْ صَوْمٍ ثَلَاثِينَ مَنْ غَيْرِهِ‬

Meaning: "*Fasting one single day during the month of Al-Haram (Ramadhan) is better than fasting thirty days in the other months*".

Retrieveal (*Takhrij*) and Commentary: Al-'Iraqi described this hadith as "I do not find it (in the actual prophetic tradition) as such" (‫لم أجده هكذا‬), but there is a prophetic text (matan) that carries similar meaning such as the one narrated by al-Tabarani in *al-Mu'jam al-Kabir* [tradition no. 11082.], and *al-Mu'jam al-Saghir* [tradition no.963] ‫﴿من صام يوما من المحرم فله بكل يوم ثلاثين حسنة﴾‬.[12]

7. ‫حديث الحسن "أَفْضَلَكُم إِلَى اللهِ أَطْوَلُكُم جُوْعًا وَتَفَكُّرًا وَأَبْغَضَكُم إِلَى اللهِ كُلُّ نَئُوْمٍ أَكُوْلٍ‬

‫شُرُوبٍ" (لم أجد لهذه الأحاديث المتقدمة أصلا)‬

Meaning: " *The best among you to Allah s.w.t is the one who constantly goes hungry and frequently meditates. And the most disliked among you to Allah s.w.t is the one who sleeps, eats and drinks excessively*."

Retrieval (*Takhrij*) and Commentary: The source is unknown, with the exception that al-'Iraqi mentioned this tradition as ‫(لم أجد لهذه الأحاديث المتقدمة أصلا)‬.[13]

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12 al-Tabarani (1404H/1983M), *op.cit*., p.72, dan al-Tabarani (1405H/1985M), *op.cit*.,, p.164)

13 al-'Iraqi (1987M), *ibid*., p.174.

8.   حُبُّ الْمَالِ وَالشَّرَفِ يُنْبِتَانِ النِّفَاقِ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الْبَقْل

Meaning: "*Love for property and honour will sprout hypocrisy in the heart the way water brings forth vegetation*".

Retrieval (*Takhrij*) and Commentary: Al-'Iraqi mentioned that the source of this tradition is unknown unless the word "والشرف المال" is replaced to "المال والجاه".

9.   الدُّنْيَا مَزْرَعَةُ الآخِرَة

Meaning: "*The world is a pasture for hereafter (that is place to accumulate supplies (in preparation) for the hereafter)*".

Retrieval (*Takhrij*) and Commentary: al-'Iraqi stated that "no prophetic tradition with such wording found", (لم أجده بهذا اللفظ مرفوعا).[14]

10.   لاَ يُقْبَلُ اللهُ عَمَلاً فِيْهِ مِقْدَار ذَرَّة مِن رِيَاءٍ

Meaning: "*Allah does not accept a deed which contains even an atom of conceit*"

Retrieval (Takhrij) and Commentary: Al-'Iraqi pointed out that there is "no such prophetic tradition". He said *lam ajid hakadha* (لم أجده هكذا).[15]

11.   الصَّبْرُ كَنْزٌ مِن كُنُوزِ الجَنَّةِ

Meaning: "*Patience is one of Paradise's treasures*".

Retrieval (Takhrij) and Commentary: Al-'Iraqi stated that this tradition is strange and unknown.[16]

12.   قال رسول الله صلى الله عليه وسلم لعبد الله بن العباس: أُعْبُدوا اللهَ بالرِّضَاءِ فَإِن تَسْتَطِع فَفِي الصَّبْرِ عَلىَ مَا تَكْرُهُ خَيْرًا كَثِيرًا

Meaning: "*Worship Allah s.w.t willingly, if you are not able to do so, then perform it (the disliked deed) with patience as it (the deed) has many merits*".

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14 al-'Iraqi (1987M), *ibid*., p.7 and al-'Ajluni (1932), *op.cit.,* p.1488.
15 al-'Iraqi (1987M), *ibid*., p.211.
16 *Ibid*., p.576).

Retrieval (*Takhrij*) and Commentary: This tradition has no source quoting it except for a different text (*matan*) as mentioned by al-Muttaqi al-Hind in *Kanz al-'Ummal*, [tradition no. 44165] by 'Abd Allah bin al-'Abbas r.a, in quite a long text and which a part of it carries the same meaning as the above tradition [17] (أَن تعمل لله بالرضاء باليقين فاعمل ، وإن لم تستطع فإن فى الصبر على ما تكره خيرا كثيرا)

13. تَرَكْتُ بَيْنَكُم وَاعِظَيْنَ، صَامِتًا وَنَاطِقًا فَالصَّامِتُ المَوْتَ وَالنَاطِقُ القُرْآن

Meaning: "*I leave you behind with two reminders: Silence and speech. Thus, the silence is death and the speech is al-Quran*".

Retrieval (*Takhrij*) and Commentary: There is no source found mentioning such tradition.

14. اَنَّ رَجَلاً أَتَى النَّبِيَّ – صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ – فَقَالَ: يَا رَسُوْلَ اللهِ، أَيُّ البِلاَدٍ شَرٌّ؟ فَقَالَ: لاَ أَدْرِيْ حَتَّى أَسْأَلَ جِبْرِيْلَ، فَسَأَلَهُ فَقَالَ: لاَ أَدْرِيْ حَتَّى أَسَال رَبُّ العِزَّة...

Meaning: "*A man came to Prophet (pbuh) and said: "O Messenger of Allah (pbuh,) which is the most evil country?". He said : "I do not know save if I ask Gabriel a.s, so the prophet asked Gabriel and Gabriel a.s answered : "I do not know until I ask God the Most Great*".

Retrieval (*Takhrij*) and Commentary: Source(s) for this tradition cannot be located except for what is mentioned by Ibn Hajar in his book *Muwafiqah al-Khabar* by Jabir bin Mut'im r.a.

15. ثَلَاثٌ مَنْ كُنَّ فِيْهِ فَهُوَ مُنَافِقٌ، وإِنْ صَامَ وَصَلَّى، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ (رستة في الإيمان و أبو الشيخ (ابن حبان) في التوبيخ عن أنس)

Meaning: "*Three characteristics in a person indicates that he is a hypocrite, even though he fasts and prays, which are when he talks he lies, when he makes a promise he breaches it and when he is entrusted, he abuses that trust*".

Retrieval (*Takhrij*) and Commentary: This tradition was transmitted by Rastah (The nickname of 'Abd al-Rahman bin 'Umar Abi al-Hasan al-Zuhri al-Asbahani) in the book al-Iman and Abu al-Syaikh (Ibn Hibban) in the book *al-Tawbikh* from Anas bin Malik r.a. Al-Suyuti stated that al-Tashih ghayr mawjud (التصحيح غير موجود) [18].

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17 'Ali al-Muttaqi (1989), *op.cit.*, p.174.
18 'Ali al-Muttaqi (1989), *ibid*., p.300.

16. قَرَأَ "قُلْ هُوَ اللهُ أَحَدٌ أَلْفُ مَرَّةٍ فَقَدْ اشْتَرَى نَفْسَهُ مِنَ النَّارِ،

(الخياري في فوائده عن حذيفة)

Meaning: "*Whoever recites* { قُلْ هُوَ اللهُ أَحَدٌ } *a thousand times, indeed he has purchased (saved) himself from the hellfire*"

Retrieval (*Takhrij*) and Commentary: This tradition was transmitted by al-Khiyari in *Fawa'idih f*rom Hudhaifah al-Yaman r.a. Al-Suyuti stated that *al-Tashih ghayr mawjud* (التصحيح غير موجود) for this tradition.[19]

17. مَا مِن عَمَلٍ أَحَبُّ إِلَى اللهِ مِنْ جُوْعٍ وَعَطَشٍ

Meaning: "*No deed is much loved by Allah s.w.t than hunger and thirst*".

Retrieval (*Takhrij*) and Commentary: No source citing this tradition found except the one by al-Albani in the book *al-Silsilah al-Da'ifah,* tradition no.247 with the following wording (جاهدوا أنفسكم بالجوع والعطش ، فإن الأجر في and سبيل الله وإنه ليس من عمل أحب إلى الله من جوع وعطش he mentioned it as a false tradition.[20]

18. عن أنس قال قال رسول الله صلى الله عليه وسلم : مَنْ صَلَّى بَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ قَبْلَ أَنْ يَنْطِقَ مَعَ أَحَدٍ يَقْرَأُ فِي الأُوْلَى بِالحَمْدُ لله وَ { قُلْ يَا أَيُّهَا الْكَافِرُوْنَ } وَفِي الرَّكْعَةِ الثَّانِيَةِ بِالحَمْدُ لله وَ { قُلْ هُوَ اللهُ أَحَدٌ } خَرَجَ مِنْ ذُنُوبِهِ كَمَا تَخَرَّجَ الْحَيَّةُ مِنْ سَلْخِهَا

Meaning: "*Whoever performs two rakaat after completing obligatory Maghrib prayer, in which the first rakaat he recites {Alhamdulillah} and {* قُلْ يَا أَيُّهَا الْكَافِرُوْنَ *} and in the second rakaat he recites {Alhamdulillah} and {* قُلْ هُوَ اللهُ أَحَدٌ *}, before talking to anyone, certainly all his sins will leave (be forgiven), the way a snake leaves its skin (during shedding)*".

Retrieval (*Takhrij*) and Commentary: Tradition narrated by Ibn al-Najjar from Anas bin Malik r.a., and al-Khatib al-Baghdadi in *Tarikh Baghdadi* [mentioned related to Ya'kub, tradition no. 7587].[21] (Status of tradition cannot be verified).

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19 *Ibid*., p.935).

20 al-Albani (t.t), *op.cit.*, p.417.

21 'Ali al-Muttaqi (1989), *op.cit.*, p.288.

19. مَنِ اعْتَكَفَ نَفْسَهُ فِيْمَا بَيْنَ المَغْرِبِ وَالْعِشَاءِ فِي مَسْجِدٍ جَمَاعَةً لَمْ يَتَكَلَّمْ إِلاَّ بِصَلاَةٍ أَوْ بِقُرْآنٍ

كَانَ حَقًّا عَلَى اللهِ أَنْ يَبْنِيَ لَهُ قَصْرَيْنِ فِي الجَنَّةِ مَسِيرَةُ كُلِّ قَصْرٍ مِنْهُمَا مِائَةُ عَامٍ وَيَغْرِسُ لَهُ

بَيْنَهُمَا غِرَاسًا لَوْ طَافَهُ أَهْلُ الأَرْضِ لَوَسِعَهُمْ، (من حديث عبد الله بن عمر)

Meaning: " *Whoever remains in the mosque between Maghrib and Isyak in a communal, he does not utter anything except for saying the selawat (prayers praising) the Prophet pbuh or reciting the Quran, it is fitting for Allah s.w.t to build two palaces for him in Paradise; the magnitude of each of the two palaces is a journey of 100 years, and in between the palaces is surrounded by woods that is, if people of this earth try to encircle it, indeed they would not be able to) due to its mass size* ".

Retrieval (*Takhrij*) and Commentary: Al-'Iraqi stated that this tradition was obtained from Abu al-Walid al-Safar in his book al-Salah, from the link (*sanad*) of 'Abd al-Malik bin Habib from the tradition by 'Abd Allah bin 'Umar r.a.[22]

20. عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : لاَ يَسْتَكْمِلُ عَبْدٌ حَقِيقَةَ الْإِيْمَانِ

حَتَّى يَدَعَ المِرَاءَ وَالجِدَالَ وَإِنْ كَانَ مُحِقًّا

Meaning: "*The faith of a servant will not be complete until he leaves (stops from) disputing and quarrelling, even if he is on the right side*".

Retrieval (*Takhrij*) and Commentary: This tradition was narrated from Abu Hurayrah r.a by Ibn Abi al-Dunya in Kitab al-Ghibah wa al-Namimah [Chapter of Dhimm al-Mar', tradition no.1], and in *Kitab al-Samt* [Chapter of Dhimm al-Mar', tradition no.139].

21. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ تَوَاضَعَ لِغَنِيٍّ صَالِحٍ لِغَنِيٍّ صَالِحٍ ذَهَبَ ثُلُثَا دِيْنِهِ"

Meaning: *The Prophet (pbuh) said: "Whoever humbles(lowers) himself to a rich, good man, thus he has lost two-third of his religion*".

Retrieval (Takhrij): No tradition known with such wording. However al-'Ajluni in *Kasyf al-Khufa'* mentioned that this tradition was reported by al-Bayhaqi in *Shu'ab al-Iman* from the tradition of Ibn Mas'ud r.a. with

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22 al-'Iraqi (1987), *op.cit*., p.265.

two differing phrases (lafaz) which are من خضع لغني ووضع له نفسه إعظاما له وطمعا)

and in the second phrase that is elevated to the Prophet (pbuh): فيما قبله ذهب ذهب ثلثا مروءته وشطر دينه)

<div dir="rtl">

من أصبح محزونا – وفي لفظ حزينا – على الدنيا أصبح ساخطا على ربه ومن أصبح يشكو

مصيبة نزلت به فإنما يشكو ربه ومن دخل على غني فتضعضع له ذهب ثلثا دينه ومن قرأ القرآن

فدخل النار فهو ممن اتخذ آيات الله هزوا

</div>

The second wording was also transmitted by al-Tabarani in *al-Mu'jam al-Saghir* from the same narrator.[23]

<div dir="rtl">

22. عن كعب ، قال : قال الله تبارك وتعالى :أَنَا جَلِيْسٌ مَنْ ذِكَرَنِي

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Meaning: *Allah s.w.t said: "I am the companion of he (person) who remembers/ invokes Me"*.

Retrieval (*Takhrij*): This tradition was recounted by Ibn Abi 'Asim in *Kitab al-Zuhd* [tradition no.110], from the narration of Ka'ab r.a. .(al-Syaibani, 1408H, p.113). The status of this tradition cannot be determined.

<div dir="rtl">

23. قال الله تبارك وتعالى :أَنَا جَلِيْسٌ مَنْ ذِكَرَنِي

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Meaning: *Decree of Allah s.w.t: "I am the companion of he (person) who remembers/ invokes Me"*.

Retrieval (*Takhrij*): Tradition transmitted by Ibn Abi 'Asim in Kitab al-Zuhd [tradition No. 110], from the narration of Ka'ab r.a. Status of tradition unverified.[24]

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24. قَالَ الله تَعَالَى :أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوْبِهِمْ مِنْ أَجْلِيْ

</div>

Meaning: Allah s.w.t said: " *I am with those who are broken-hearted because of My sake*"

Retrieval (Takhrij): al-'Ajluni al-Jarahi in *Kasyf al-Khufa'* pointed out that this qudsi tradition was mentioned by al-Ghazali in al-Bidayah, and that it is connected to qasad (intention) and he also said that this phrase does not reach its objective. It should duly be { وأنا عند المندرسة قلوبهم لأجلي } . Both phrases have no origin (ولا أصل لهما في المرفوع).[25]

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23 al-'Ajluni (1932M), *op.cit*., p.214.

24 Ahmad bin 'Amru bin Abi 'Asim al-Syaibani,Abu Bakr (1408H), *al-Zuhd*. Edited by 'Abd al-'Ali 'Abd al-Hamid Hamad, al-Qahirah: Dar al-Rayyan li al-Turath, p.113.

25 al-'Ajluni (1932M), *op.cit.*, p. 203.

Critical Analysis of 'Prophetic Traditions Without Known Status' Mentioned in *Hidayah al-Salikin*

On the basis of information obtained from the process of retrieval of prophetic traditions (*takhrij*) as well as the list of 24 traditions without known status, generally these traditions can be divided into four main categories based on the following four perspectives: evaluation of sources, experts' opinions on a particular tradition, status of a tradition and lastly, discrepancies in several texts *(matan)* of a single tradition.

In the first category, several traditions were classified as 'prophetic traditions without known status' simply because no source could be found citing these traditions. Thus, clearly and obviously, no opinion or comment from the experts regarding these traditions can be obtained. For that reason, the term 'prophetic traditions' seems inappropriate for this kind of traditions as no source or book citing it could be located. It then, may be more fitting for these traditions to be labeled as 'statements made on the basis of prophetic traditions'. However, it is not considered to be 'fabricated traditions'(*mawdu'*) as none of these traditions was ever mentioned in books focusing on *mawdu'* traditions. Nor it is considered to be under the category of 'statements uttered by the author which refer to his own perception and understanding of a particular prophetic tradition'. Having said that, it is actually difficult to trace and find the genuine prophetic traditions based on statements written and mentioned in the form of an author's own understanding of it. Examples of traditions in this category can be seen as in the traditions numbered 2, 5, 13 and 14 as have been pointed out above.

The second category covers traditions that are classified as having 'unknown status' due to the comments made by the experts regarding it. That is, based on the efforts put forth in finding, evaluating and examining this type of traditions, the experts in this field themselves could not ascertain the sources nor could they put a specific judgment on it. Among the experts meant here are al-'Iraqi, al-Albani, al-Suyuti and others. Therefore, after studying the experts' opinions and comments on these traditions, the researcher then categorized the traditions as 'without having known status', rightly-based on what has been mentioned by the experts. Here are some of the terms used by the experts to describe this category of traditions: {لم أجده هكذا} translated as 'I do not find it (in the actual prophetic tradition) as such', {لم أجده بهذا اللفظ مرفوعا} which means 'I do not find such phrase (in the actual prophetic tradition)' and {التصحيح غير موجود} meaning 'No correction available (in the actual prophetic tradition)'. This can be seen in several traditions mentioned above, such as traditions numbered 6, 7, 9, 10,

152

11, 15, 16 and 24, as well as in the information on the retrieval *(takhrij)*.

On the other hand, the third category contains traditions in which only the statuses are not verified/known because the experts did not give out a specific judgment on it, albeit the fact that the sources of these traditions were mentioned. Thus, due to the researcher's inadequate knowledge on this, he has decided to place those traditions into this category. Examples of such traditions are those numbered 18, 19, 20, 22 and 23 as mentioned above.

Meanwhile, the final category of prophetic traditions without known status is, traditions that were found to have discrepancies in (several of) its texts *(matan),* even though the meaning or gist of it is the same or almost identical. In certain situations, only a part of the text is alike or the texts are alike in its meaning but differ in its wordings. In this category, the author retrieved *(takhrij)* the traditions by pointing out the inconsistencies in its texts. He then referred to the retrieved text (that contains discrepancies) and not the original text. Traditions number 1, 3, 4, 8, 12, 17 and 21 rightly depict examples of traditions of this category.

The lengthy analysis above has been simplified as seen in the following table:

No.	4 Categories of Prophetic Traditions without Known Status	Numbering Of Traditions	Total
1.	Unknown status due to no source found citing it	2, 5, 13 and 14	4
2.	Unknown status due to comments made by experts regarding it	6, 7, 9, 10, 11, 15, 16 and 24	8
3.	Status not assigned or mentioned by experts	18, 19, 20, 22 and 23	5
4.	Status unknown due to discrepancies in texts	1, 3, 4, 8, 12, 17 and 21	7
	TOTAL	-	24

CONCLUSION:

Based on the analysis conducted on the prophetic traditions without known status from the book *Hidayah al-Salikin,* it can be deduced that this type of traditions can be divided into four categories which underlie the reasons why it is classified and categorized as 'unknown status'. In the first category, no source quoting these traditions can be found. Secondly, comments made by the experts and the researcher that state that these traditions are not known. Thirdly, no opinion or judgment of the experts regarding the status of these traditions can be obtained, despite the fact that sources quoting it are available. And finally, the text of the tradition mentioned in the book differs greatly from the actual prophetic tradition found from searches. These four factors underlie causes for the categorization and labeling of those traditions as having 'unknown status'.

And from the analysis, the question 'whether traditions in these four categories can be labeled as *mawdu'* or fabricated traditions?' arises. Despite knowing that fabricated traditions refer to statements that have been created or invented (by someone) and then are attributed to the Prophet (peace be upon him), however in the context of traditions without known status, the researcher assumes that these traditions cannot be labeled as fabricated *(mawdu'),* due to the following reasons; firstly: none of these traditions was found to have been mentioned in *al-Mawdu'at* or books that specifically talk about fabricated traditions; secondly: experts who commented on some of these traditions did not declare them to be fabricated or made-up statements and thirdly: one of the factors that causes these traditions to be classified as having no known status is the non-existent or missing source. Therefore, when the source of a tradition can not be found in books that specially address weak or false traditions, how is it possible to label that tradition as *mawdu'* or fabricated?.