



## Takhrīj of Hadiths on Tawāzun: Core Values in Islamic Education from the Madrasah Textbook

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### Abstract

*Tawāzun*, or balance, is a core principle in Islamic education, emphasizing equilibrium between worldly and afterlife pursuits. In the Al-Qur'an Hadith textbook for Grade VIII Madrasah Tsanawiyah, published by Indonesia's Ministry of Religious Affairs (2020), two hadiths on *tawāzun* serve as foundational tools for fostering students' balanced spiritual and social character. This study conducts *takhrīj* on these hadiths using a library research approach and *sanad-matn* analysis to trace their origins, authenticity, and embedded Islamic educational values. Findings reveal that both hadiths originate from authoritative sources in the *kutub al-tis'ah*, particularly *Ṣaḥīḥ Muslim* and *Sunan al-Nasā'ī*. The first hadith (the Prophet's supplication for the rectification of religion, worldly life, and the hereafter), narrated from Abū Hurairah, has a continuous (*muttaṣil*) *sanad* with all *thiqah* narrators, rendering it *ṣaḥīḥ li-dhātihi*. The second hadith (the parable of the world likened to water on a finger dipped in the sea), narrated from Mustawrid, is transmitted through five reinforcing chains, also deemed *ṣaḥīḥ* despite minor non-impactful textual variants. The hadiths convey key Islamic educational values, including moderation, responsibility, physical-spiritual harmony, and holistic awareness of life's purpose. They are highly relevant for Islamic character education in madrasahs, fostering balanced, optimistic, and hereafter-oriented attitudes amid contemporary challenges of modernization and hedonism. This research fills a gap in *takhrīj* studies on madrasah textbooks and strengthens the validity of Islamic religious education materials in Indonesia.

### Keywords:

Islamic Education,  
Hadith Takhrīj, Tawāzun,  
Madrasah Curriculum,  
Character Building

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## Introduction

In the contemporary era, *tawāzun* plays a vital role in countering hedonistic behaviors that distract humans from rational considerations. *Tawāzun* guides individuals toward balance across various aspects, including religious, social, economic, environmental, and humanitarian spheres. Globalization introduces novel elements to human life, including modernization. With the rapid growth of technology and the increasing accessibility of information, Indonesia has been profoundly influenced, resulting in shifts in societal lifestyles, including an increase in hedonism.<sup>1</sup> Hedonism views life's primary goal as pleasure and enjoyment.<sup>2</sup> This moral concept equates goodness with physical pleasure, promoting the pursuit of worldly delights as humanity's ultimate aim—a perspective widely adopted as a lifestyle benchmark. Islam, as *raḥmatan lil ‘ālamīn* (a mercy to all worlds), brings compassion to the universe. It teaches the middle path (*waṣaṭiyyah*) and rejects extremism.<sup>3</sup> In daily life, *tawāzun* manifests through equilibrium in worship and worldly activities, as well as individual and communal rights, and physical and spiritual needs. Prophet Muhammad (PBUH) exemplified *tawāzun* perfectly in both devotion and social interactions.

The Qur'an Hadith textbook for Grade VIII Madrasah Tsanawiyah, published by Indonesia's Ministry of Religious Affairs, is a primary resource for Islamic religious education in madrasahs. Structured systematically and aligned with the national curriculum, it includes Qur'anic exegesis, hadiths, and practical applications of Islamic values. Its main goal is to deepen students' understanding of the Islamic context and shape a character rooted in the Qur'an and Sunnah. Concepts such as *tawāzun* (balance), *tawakkal* (reliance on God), *ikhlas* (sincerity), and *amanah* (trustworthiness) are not only taught theoretically but also practiced in everyday life—preliminary research identified two hadiths on *tawāzun* in this textbook, authored by Usup Sidik.<sup>4</sup> However, the textbook presents only the *matn* (core text) and the compiler's name, omitting full *sanad* details.

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<sup>1</sup> Mohammad Nu'man and Junaedi Junaedi. "The Ethic of Spiritual and Material Balance (Tawāzun) in Classical Islam as a Solution to the Value Crisis of Modern Education," *Jurnal Edusci* 3, no. 2 (2025): 162–181, <https://doi.org/10.62885/edusci.v3i2.953>.

<sup>2</sup> Sabilla Ainun Nissa, Faridah, and Murdianto, "Konsep Hedonisme dalam Al-Qur'an Perspektif Tafsir Al-Maraghi," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 5, no. 2 (2024): 344–56, <https://doi.org/10.37985/hq.v5i2.210>.

<sup>3</sup> Erviana Iradah Ulya and Azalia Wardha Aziz, "Tawazun sebagai Prinsip Moderasi Beragama Perspektif Mufasir Moderat," *Ulumul Qur'an: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2024), <https://doi.org/10.58404/uq.v4i2.344>.

<sup>4</sup> Usup Sidik, *Al-Qur'an Hadis Kelas VIII Madrasah Tsanawiyah*, ed. Abdullah Aniq Nawawi (Jakarta: Kementerian Agama RI, 2020).

The *sanad* system evaluates a hadith's authenticity in both chain and text. A robust *sanad* enhances a hadith's quantity and quality; broader participation in transmission strengthens it. *Muhaddithīn* (hadith scholars) have established guidelines for assessing the *sanad*. An in-depth study of the *sanad* determines a hadith's validity (*ṣaḥīḥ* or otherwise).<sup>5</sup> While hadiths hold significant status, not every one in religious texts should be accepted uncritically as authentic. Deeper examination via *takhrij* is essential. According to Mahmud al-Thohhan, *takhrij* involves tracing a hadith's origins to primary sources, detailing its full content and quality if needed. Thus, complete *sanad* and *matn* are crucial for transmission. Sourcing from original books follows the guidelines of the *muhaddithīn*, making *takhrij* vital for presenting, analyzing, and interpreting hadiths with reference to narrators, sources, *sanad*, and quality.

Numerous studies on hadith *takhrij* have been conducted, such as Ritonga's analysis of hadiths concerning fasting procedures, which concluded that the hadiths were *marfu'* (elevated to the Prophet) and *maqbul* (acceptable) due to narrators being *dabīṭ* (precise) and *ādil* (upright).<sup>6</sup> Similarly, Awwaliyah examined the hadith about Satan being chained during Ramadan and determined it to be *ṣaḥīḥ* in both *sanad* and *matn*, though its meaning is predominantly metaphorical (*majazī*).<sup>7</sup> Other relevant works include the exploration of the concept of *sanad* in terms of hadith classification,<sup>8</sup> quality, and quantity, as part of a general explanation of the hadith method.<sup>9</sup> Despite the abundance of *takhrij* studies, no research has specifically taken the al-Qur'an Hadith textbook for Grade VIII Madrasah Tsanawiyah published by Indonesia's Ministry of Religious Affairs (2020) as its primary object. This constitutes a significant research gap, particularly regarding the validation of *tawāzun* hadiths within the context of the Islamic education curriculum in madrasahs.

<sup>5</sup> Moh. Jufriyadi Sholeh, "Telaah Pemetaan hadis Berdasarkan Kuantitas Sanad," *Bayan Lin Naas: Jurnal Dakwah Islam* 6, no. 1 (2022): 33–50, <https://ejournal.unia.ac.id/index.php/bayan-linnaas/article/view/700>.

<sup>6</sup> Muhammad Tohir Ritonga, "Takhrij Hadis tentang Tata cara Berpuasa," *At-Turots: Jurnal Pendidikan Islam* 5, no. 1 (2023): 1–11, <https://doi.org/10.51468/jpi.v3i1.56>

<sup>7</sup> Neny Muthi'atul Awwaliyah, "Analisis Kajian Takhrij Hadis tentang Terbelenggunya Setan pada Bulan Ramadhan," *FITUA: Jurnal Studi Islam* 3, no. 1 (2022), <https://doi.org/10.47625/fitua.v3i1.359>.

<sup>8</sup> Muhammad Azkia Fahmi et al., "Klasifikasi Hadis Berdasarkan Jumlah Sanad: Mutawatir, Ahad, Masyhur, 'Aziz, Ghorib," *SUAR: Jurnal Studi Pendidikan Islam* 1, no. 1 (2025): 50–64, <https://ejournal.unsera.ac.id/index.php/suar/article/view/154>.

<sup>9</sup> Reni Karlina et al., "Klasifikasi Hadist Ditinjau dari Segi Kualitas dan Kuantitas Sanad," *Jurnal Kajian Islam dan Sosial Keagamaan* 1, no. 4 (2024): 422–430, <https://jurnal.ittc.web.id/index.php/jkis/article/view/1135>; Utrianto, "Klasifikasi Hadis Ditinjau dari Segi Kuantitas dan Kualitas Sanad," *GHIROH* 1, no. 2 (2022): 159–170, <https://doi.org/10.61966/ghiroh.v1i2.24>; Rahmat Dani and Dea Jihanna Ilmi, "Klasifikasi Hadis Ditinjau dari Segi Kuantitas dan Kualitas Sanad," *Jurnal Kajian Pendidikan Islam* 3, no. 2 (2024): 113–125, <https://doi.org/10.58561/jkpi.v3i2.127>.

This study aims to perform *takhrīj* on the *tawāzun* hadiths contained in the al-Qur'an Hadith textbook for Grade VIII Madrasah Tsanawiyah published by Indonesia's Ministry of Religious Affairs in 2020. The primary focus is to trace the origins of these hadiths through their chains of transmission (*sanad*) and content (*matn*), determine their authenticity (*ṣaḥīḥ* or otherwise), and uncover the Islamic educational values embedded within them—particularly the principle of *tawāzun* as a foundation for shaping students' balanced character between worldly and afterlife concerns. Through this systematic *takhrīj* approach, the study aims to contribute scholarly insights that strengthen the Islamic religious education curriculum in madrasahs.

## Methods

This library research employs *takhrīj* to gather data. Primary sources include the Grade VIII al-Qur'an Hadith textbook<sup>10</sup> and *kutub al-tis'ah* hadith books. Secondary sources comprise *Mu'jam al-Mufahras li Alfāzil Ḥadīṣ al-Nabawī* and supporting references. Data collection used *matn* keywords via *Mu'jam al-Mufahras* to trace to *kutub al-tis'ah*. Analysis involved assessing hadith quality, *sanad* continuity, and absence of anomalies (*syādh*) or defects (*illat*). This library research employs a qualitative approach centered on hadith *takhrīj*. This approach was chosen because the research object consists of textual hadiths that require in-depth analysis of the *sanad* and *matn*. The theoretical framework draws from classical hadith sciences, specifically *sanad* and *matn* (as developed by scholars such as Imam Muslim and Imam al-Nasa'i, and experts in *jarḥ wa ta'dīl*), and the *takhrīj* methodology as outlined by al-Thohhan. Primary data comprises the *matn* and *sanad* of *tawāzun* hadiths from the Grade VIII al-Qur'an Hadith textbook published by Indonesia's Ministry of Religious Affairs. In contrast, secondary data are drawn from significant hadith collections (*Kutub al-Tis'ah*) and supporting references such as *Mu'jam al-Mufahras li Alfāzil Ḥadīṣ an-Nabawī*.

Data collection involved searching key *matn* phrases (e.g., *عَصْمَةُ* and *إِصْبَعُهُ*) in *Mu'jam al-Mufahras* and tracing them to their sources in *kutub al-tis'ah*. Data selection focused solely on hadiths relevant to *tawāzun* and explicitly cited in the textbook. Data analysis employed critical *sanad* evaluation (checking continuity, narrator trustworthiness, and absence of anomalies [*syādh*] or defects [*illat*]) and *matn* criticism (examining meaning consistency and textual variants). The research stages included: (1) identification of hadiths in the textbook, (2) tracing sources

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<sup>10</sup> Usup Sidik, *Al-Qur'an Hadis Kelas VIII Madrasah Tsanawiyah*, ed. Abdullah Aniq Nawawi (Jakarta: Kementerian Agama RI, 2020).

through *takhrij*, (3) *sanad* and *matn* analysis, (4) authenticity assessment, and (5) interpretation of embedded Islamic educational values.

## Hadiths on *Tawāzun* in the Grade VIII al-Qur'an Hadith Textbook: An Initial Overview

This section presents the two hadiths on *tawāzun* found in the 2020 edition of the al-Qur'an Hadith textbook for Grade VIII Madrasah Tsanawiyah, published by Indonesia's Ministry of Religious Affairs.<sup>11</sup>

### 1. Hadith narrated by Muslim from Abū Hurairah:

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ . (رواه مسلم)

“From Abū Hurairah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) used to supplicate: ‘O Allah, rectify my religion which is the safeguard of my affairs, rectify my worldly life in which lies my livelihood, rectify my hereafter to which I return, make my life an increase in every good, and make my death a relief from every evil’ (Narrated by Muslim).”

### 2. Hadith narrated by Muslim from Mustaurid:

حَدَّثَنَا الضَّحَّاكُ بْنُ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ . (رواه مسلم)

“Qais narrated: I heard Mustaurid, a brother from Banī Fihri, say: The Messenger of Allah (peace be upon him) said: ‘By Allah, the world in comparison to the hereafter is nothing but like one of you placing this finger’—and Yahya gestured with his index finger—‘into the sea; so let him see what it returns with’ (Narrated by Muslim).”

## Takhrij of the Hadith Narrated by Muslim from Abū Hurairah

The keyword from the *matn* used to search for this hadith was عِصْمَةُ (root: عصم). It was located in *Mu'jam al-Mufahras li Alfāzil Ḥadīṣ an-Nabawī*, Volume 4, page 250, with the following information:

<sup>11</sup> Sidik, *Al-Qur'an Hadis Kelas VIII Madrasah Tsanawiyah*.

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي، الَّذِي جَعَلَهُ عِصْمَةً  
م: ذكر ٧١، ن: سهو ٨٩

The hadith is found in *Ṣaḥīḥ Muslim*, chapter 18 *Ẓikri wa al-Du'a* (*ta'awuḥ min syarriḥ al-umila wa min syarriḥ al-lam yu'mal*) hadith 71<sup>st</sup>, overall Hadith no. 2720) and *Sunan al-Nasā'ī* (Book of *Sahwi*, Chapter 89, Hadith no. 1346).<sup>12</sup> The complete redactions are as follows:

**Ṣaḥīḥ Muslim** (Book of *Ẓikri wa al-Du'a*, chapter 18, hadith 71<sup>st</sup>, no. 2720):<sup>13</sup>

حَدَّثَنَا إِبْرَاهِيمُ بْنُ دِينَارٍ حَدَّثَنَا أَبُو فَطْنٍ عَمْرُو بْنُ الْهَيْثَمِ الْمُطْعَمِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي  
سَلَمَةَ الْمَاجِشُونِ عَنْ قُدَامَةَ بْنِ مُوسَى عَنْ أَبِي صَالِحٍ السَّمَّانِ عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي  
وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلْ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ  
شَرٍّ

**Sunan al-Nasā'ī** (Book of *Sahwi*, chapter 89, hadith no. 1346):<sup>14</sup>

أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ بْنِ الْأَسْوَدِ عَنْ عَمْرٍو قَالَ حَدَّثَنَا ابْنُ وَهْبٍ قَالَ أَخْبَرَنِي حَنْصُلُ بْنُ مَيْسَرَةَ عَنْ  
مُوسَى بْنِ عُقْبَةَ عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ عَنْ أَبِيهِ أَنَّ كَعْبًا حَلَفَ لَهُ بِاللَّهِ الَّذِي فَلَقَ الْبَحْرَ لِمُوسَى  
إِنَّا لَنَجِدُ فِي التَّوْرَةِ أَنَّ دَاوُدَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ قَالَ اللَّهُمَّ أَصْلِحْ لِي  
دِينِي الَّذِي جَعَلْتَهُ لِي عِصْمَةً وَأَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ  
سَخَطِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ نِقْمَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا  
يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ قَالَ وَحَدَّثَنِي كَعْبٌ أَنَّ صُهَيْبًا حَدَّثَهُ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ  
يَقُولُ عِنْدَ انْصِرَافِهِ مِنْ صَلَاتِهِ

#### a. *Sanad* Schema

In studying the *sanad* of the hadith above, the author focuses on one *sanad* of the hadith found in *Ṣaḥīḥ Muslim*, specifically in the book *Ẓikri wa ad-Du'a*, hadith

<sup>12</sup> Arent Jan Wensinck, *Al-Mu'jam al-Mufahras li Alfāzil al-Hadīs al-Nabawī Juz III* (Leiden: Brill, 1936).

<sup>13</sup> Imām Abī al-Husain Muslim ibn Hajjāj al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, 2<sup>nd</sup> Edition (Riyadh: Dār al-Ḥaḍārāh Linnasyri wa al-Tauzī', 2015).

<sup>14</sup> Ahmad ibn Syu'aib ibn Alī ibn Sinān Abū Abdirrahmān al-Nasā'ī, *Sunan al-Nasā'ī* (Riyadh: Dār Ṭawīq Linnasyri wa al-Tauzī', 2005).



number 71, which corresponds to hadith number 2720.<sup>15</sup> The following is the *sanad* scheme:



Figure 1. Sanad Schema for Hadith Narrated by Muslim No. 2720

## b. Sanad and *Matn* Analysis

To determine the continuity and quality of the aforementioned *sanad*, each link in the chain must be presented and evaluated. The following is the detailed analysis:

### 1. Ibrahim ibn Dinar

Ibrahim ibn Dinar al-Baghdadi, known as Abū Ishāq al-Tammār, narrated from prominent figures such as Ismā'īl ibn 'Aliyyah, Ibn 'Uyaynah, and Hishām. Those who narrated from him include Muslim, Abū Zur'ah, and others. Abū Zur'ah and others declared him *thiqah* (trustworthy). Ibn Ḥibbān also classified him as *thiqah*. He passed away in 232 AH.<sup>16</sup>

### 2. Abū Qatan 'Amr ibn al-Haytham al-Qaṭ'ī.

'Amr ibn al-Haytham ibn Qaṭan ibn Ka'b al-Zubaydī al-Qaṭ'ī, known by his kunyah Abū Qaṭan al-Baṣrī, was one of the highly respected narrators among the

<sup>15</sup> Al-Naisābūrī, *Ṣaḥīḥ Muslim*.

<sup>16</sup> Ahmad ibn Alī ibn Muhammad al-Kinani Al-'Asqalānī, *Tāhẓību al-Tāhẓīb Juz II* (Beirut: Muassasah al-Risālah, 2008).

scholars of rijāl al-ḥadīth. He was known for transmitting extensively from major teachers, including Shu‘bah ibn al-Ḥajjāj, al-Mubārak ibn Faḍālah, Mālik ibn Anas, ‘Abd al-‘Azīz ibn ‘Abdullāh ibn Abī Salamah al-Mājishūn, Wāṣil ibn ‘Abd al-Raḥmān, and others. His narrations were widely accepted by prominent scholars such as Aḥmad ibn Ḥanbal, Yaḥyā ibn Ma‘īn, Yaḥyā ibn Bishr al-Balkhī, Aḥmad ibn Manī‘, Ibrāhīm ibn Dīnār al-Tammār, and many other leading narrators.

Imām Muslim ibn al-Ḥajjāj al-Naysābūrī placed him in the third tier of Shu‘bah’s companions, ranking him alongside prominent figures like Wakī‘ ibn al-Jarrāḥ and Yazīd ibn Hārūn, indicating his strong credibility in hadith transmission. Ibn Ḥibbān included him in his monumental work al-Thiqāt and affirmed his trustworthiness, noting his death after 200 AH. Ibn Abī ‘Āsim recorded his death in 198 AH, while according to Ibn Sa’d (via al-Wāqidī), he passed away in Sha‘bān at the age of 77.

Hadith critics consistently praised Abū Qaṭan’s credibility. Ibn al-Madīnī deemed him *thiqah* and placed him in the fourth tier of Shu‘bah’s companions. Abū Ḥātim al-Rāzī affirmed the same, describing him as *thiqah* and *ṣāliḥ*. Similarly, Ṣāliḥ ibn Muḥammad al-Baghdādī, al-Rabī‘ ibn Sulaymān, and Ibn Ma‘īn all agreed on his *thiqah* status.

He employed the *ṣiḡḥah taḥammul “ḥaddathanā”* (he narrated to us), indicating direct auditory transmission (*samā’*) from his teachers, which reinforces the continuity of his narrations. Thus, Abū Qaṭan’s transmissions are deemed *maqbul* (acceptable), supported by his high personal integrity as a *thiqah* narrator. Therefore, the *sanad* connecting Abū Qaṭan to Ibrāhīm ibn Dīnār is confirmed as *muttaṣil* (continuous without interruption), making the hadith transmitted through this path strongly valid and reliable as evidence in the evaluation of hadith.

### 3. ‘Abd al-‘Azīz ibn ‘Abdullāh ibn Abī Salamah al-Mājishūn

His father’s name was Maimūn. He narrated from his father, his uncle Ya‘qūb, ‘Abdurraḥmān ibn ‘Abdullāh ibn Abī Sa’sā’ah, ‘Abdurraḥmān ibn al-Qāsim, Qudāmah ibn Mūsā, ‘Abd al-Wāḥid ibn Abī ‘Awn, and others. Those who narrated from him include Abū Qaṭan, Ibn Abī Uwais, Abū Na‘īm, and others. He passed away in Baghdad in 164 AH.

### 4. Qudāmah ibn Mūsā

His full name is Qudāmah ibn Mūsā ibn ‘Umar ibn Qudāmah ibn Maz‘ūn al-Jumaḥī al-Makkī. He narrated from Ibn ‘Umar, Anas, his father Mūsā, Ayyūb, Abū Ṣāliḥ al-Sammān, Sālim ibn ‘Abdullāh ibn ‘Umar, and Abū Ja‘far Muḥammad ibn ‘Alī ibn al-Ḥusayn. Those who narrated from him include ‘Abd al-‘Azīz ibn ‘Abdullāh ibn Abī Salamah al-Mājishūn, his brother ‘Umar, his son Ibrāhīm, Ibn Jurayj, and others.



Ibn Hibbān stated that he died in 153 AH. Ibn Maʿīn, Abū Zurʿah, and al-Zubayr ibn Bakkār declared him *thiqah*.<sup>17</sup>

### 5. Abū Ṣāliḥ al-Sammān

Ṣakwān Abū Ṣāliḥ al-Sammānī, known as Abū Ṣāliḥ al-Sammān or al-Zayyāt, was a prominent *tābiʿī* from Madinah renowned for his extensive narrations and trustworthiness among hadith scholars. He transmitted directly from major Companions of the Prophet (PBUH), including Abū Hurairah, Abū al-Dardāʾ, Abū Saʿīd al-Khudrī, ʿĀʾishah (may Allah be pleased with her), Umm Ḥabībah, Umm Salamah, and others. His students who narrated from him included his sons Suhayl and Qudāmah ibn Mūsā, ʿAbdullāh, as well as prominent figures such as ʿAṭāʾ ibn Abī Rabāḥ, ʿAbdullāh ibn Dīnār, and Abū Ḥāzim Salamah ibn Dīnār. The presence of these narrators indicates that the *sanad* through Abū Ṣāliḥ al-Sammān was widely disseminated and well-accepted among later generations of hadith scholars.

In terms of *jarḥ wa taʿdīl* (criticism and commendation), the majority of scholars gave highly positive evaluations of Ṣakwān Abū Ṣāliḥ's credibility. ʿAbdullāh ibn Aḥmad reported from his father, Imām Aḥmad ibn Ḥanbal, that he was *thiqah* and among the most noble. This reflects the high level of trust in his integrity and scholarship. Abū Ḥātim al-Rāzī similarly described him as a *thiqah*, possessing sound and reliable narrations. Abū Zurʿah al-Rāzī affirmed that Abū Ṣāliḥ was *thiqah* and transmitted *ṣaḥīḥ hadiths*, indicating the strength and validity of his chain. Ibn Saʿd added that he was *thiqah* and prolific in narration, highlighting his scholarly reputation in Madinah.

Al-Sājī described him as *thiqah* and *ṣadūq* (truthful), while other critics such as Ibn Maʿīn, al-Ḥarbī, Ibn Hibbān, and al-ʿIjlī unanimously declared him *thiqah*. This consistent praise strengthens his legitimacy as a trustworthy narrator. Chronologically, Yaḥyā ibn Bukayr stated that Ṣakwān Abū Ṣāliḥ al-Sammān died in 101 AH, confirming he lived contemporaneously with late Companions and early *tābiʿīn*, enabling direct transmission from Abū Hurairah, one of his primary teachers. Thus, the *sanad* through Abū Ṣāliḥ is deemed *muttaṣil* (continuous) and valid, while his *thiqah* reputation ensures his narrations are *maqḅūlah* (acceptable) and highly credible.

### 6. Abū Hurairah

His full name is ʿAbdurraḥmān ibn Ṣakhr ibn ʿAbdurraḥmān ibn Wabīṣah ibn Maʿbad al-Asadī, known as Abū Hurairah. Ibn Hibbān regarded him as one of the

<sup>17</sup> Ahmad ibn Alī ibn Muhammad al-Kinani Al-ʿAsqalānī, *Tāhẓību al-Tāhẓīb Juz III* (Beirut: Muassasah al-Risālah, 2008).

most trustworthy followers.<sup>18</sup> The consensus among scholars is that all Companions are *‘udūl* (just) and *thiqah*. Abū Hurairah is a foremost narrator among the Companions, and his transmissions are universally recognized and accepted by the scholars.

From the biographies of the narrators in Muslim’s chain above, it can be concluded that all are *thiqah* according to *rijāl* scholars as documented in works such as *Tahdhīb al-Tahdhīb*. The *sanad* is continuous (*muttaṣil*) from the first to the last narrator, without any *majhūl* (unknown), *matrūk* (abandoned), or problematic *mudallis* narrators. The continuity is evident from the chronological proximity, allowing meetings, and further strengthened by mutual narrations among them, rendering the *sanad ṣaḥīḥ al-sanad*. In terms of *‘adālah* (integrity) and *ḍabt* (precision), based on critics’ evaluations, the hadith is deemed *ṣaḥīḥ*, as narrators are described as *thiqah*, *ṣadūq*, *ṣāliḥ al-ḥadīth*, and *thiqah thabt*. No *syādh* (anomalies) or contradictions with stronger narrations were found. The hadith is supported by multiple corroborating paths (*muttabi’*). No hidden defects (*illat qādiḥah*) exist in either *sanad* or *matn*. Minor textual variants are inconsequential and have no legal impact. Thus, the hadith is *ṣaḥīḥ li-dhātihi* (authentically sound in itself). It is part of the Prophet’s (PBUH) daily supplications and is widely used in spiritual studies and Islamic character education.

This hadith contains the Prophet’s (PBUH) supplication reflecting the balance between religion, worldly life, and the hereafter. The elements of balance include the world (the temporary abode), the hereafter (the eternal return), and religion (the primary foundation of life). Allah is the One to whom we turn in reliance and supplication, the One to whom every servant complains of their troubles and fears. In such situations, one should supplicate as Allah teaches in Sūrah Ghāfir (40:60): “And your Lord says: ‘Call upon Me; I will respond to you. Indeed, those who are too proud to worship Me will enter Hell in humiliation.’” This verse shows that Allah accepts the supplication of every servant, though He curses those who refuse to supplicate. The hadith narrated by Muslim from Abū Hurairah highlights key elements to include in supplication to Allah:

1. “O Allah, rectify my religion, which safeguards my affairs.” This supplication underscores the importance of adhering to Allah’s religion. A person’s religion influences their life in both this world and the hereafter. If religion is corrupted, life is corrupted in both realms. If religion is sound, life becomes sound. Therefore, we must always seek Allah’s help to perfect our religion.

<sup>18</sup> Al-‘Asqalāni, *Tāhẓīb al-Tāhẓīb Juz II*.

2. “*O Allah, rectify my worldly life in which lies my livelihood.*” This shows that we may ask Allah to make our worldly affairs good, seeking lawful, sufficient, and beneficial sustenance; a family filled with tranquility, love, and mercy; and necessities such as clothing, shelter, food, and work that draws us closer to Allah. It also includes seeking beneficial knowledge that leads to the hereafter, so that with worldly sufficiency, life becomes peaceful and serene.
3. “*O Allah, rectify my hereafter, the place of my return.*” This is a request to Allah that we may always perform good deeds until death, so that whatever we possess in this life may lead us to eternal happiness in the hereafter.

Ibn al-Athīr stated that this hadith encompasses three fundamental elements: the world, religion, and the hereafter, which form the basis of noble character encompassing all goodness. In this concise wording lies the rectification of three significant aspects: the beginning, the end, and the ultimate purpose. Rectification of religion relates to the heart’s condition, faith, and outward deeds—between servant and Lord, both apparent and hidden. No improvement in religion occurs without cleansing from sin and using only what is lawful to purify the soul and body. The world will not be good except by avoiding the forbidden and improving physical state by shunning impurity and sin. Rectification of the hereafter requires avoiding prohibitions and following commands, which demands fear and hope. Such prohibitions involve restraint, and when accompanied by fear, they cultivate intellect.<sup>19</sup>

The subsequent phrases—“O Allah, make my life an increase in every good”—represent a request that the lifespan granted by Allah be used for constant good deeds and obedience, making life an addition in devotion and direct worship. The final phrase—“O Allah, make my death a relief from every evil”—expresses hope that upon death, Allah forgives and frees us from all evil, mistakes, and errors committed in life, removing all sadness and anxiety, granting comfort at death, and enabling us to return to Allah in a state of *husn al-khātimah* (a good ending).<sup>20</sup>

### Takhrīj of the Hadith Narrated by Muslim from Mustawrid

For the second hadith, the *matn* phrase used as the key for tracing was *إِصْبَغَهُ* (root: *إِصْبَغَ*). After searching using this phrase in *al-Mu’jam al-Mufahras li Alfāz il Ḥadīṣ an-Nabawī*, Volume 1, page 64, the following information was found:

<sup>19</sup> Muhammad Abd al-Rauf Al-Munāwī, *Faiḍ al-Qadīr Syarah al-Jāmi’ al-Ṣagīr min Ḥadīṣ al-Basyīr al-Naẓīr Juz III* (Beirut: Dār al-Kutub al-Ilmiyah, 2001).

<sup>20</sup> Sidik, *Al-Qur’an Hadis Kelas VIII Madrasah Tsanawiyah*.

إلّا ما يجعل أحدكم إصبعة هذه... م: جنة ٥٥

The hadith is located in *Ṣaḥīḥ Muslim*, Kitāb al-Jannah wa Ṣifatu Na'imihā wa Ahlihā [The Book of Paradise, Its Description, Its Delights, and Its Inhabitants], 55<sup>th</sup> Hadith.<sup>21</sup> The full redaction is as follows:

**Ṣaḥīḥ Muslim**, Kitāb al-Jannah wa Ṣifatu Na'imihā wa Ahlihā, 55<sup>th</sup> Hadith (no. 2858):

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ح وَ حَدَّثَنَا ابْنُ مُنِيرٍ حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشِيرٍ ح وَ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى أَخْبَرَنَا مُوسَى بْنُ أَعْيَنَ ح وَ حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا أَبُو أُسَامَةَ كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ح وَ حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَاللَّفْظُ لَهُ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا قَيْسٌ قَالَ سَمِعْتُ مُسْتَوْرِدًا أَخَا بَنِي فَهْرٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إَصْبَعَهُ هَذِهِ وَأَشَارَ يَحْيَى بِالسَّبَابَةِ فِي الْيَمِّ فَلْيَنْظُرْ بِمَ تَرْجِعُ وَفِي حَدِيثِهِمْ جَمِيعًا غَيْرَ يَحْيَى سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَلِكَ وَفِي حَدِيثِ أَبِي أُسَامَةَ عَنْ الْمُسْتَوْرِدِ بْنِ شَدَادٍ أَخِي بَنِي فَهْرٍ وَفِي حَدِيثِهِ أَيْضًا قَالَ وَأَشَارَ إِسْمَاعِيلُ بِإِلْيَهِمَا<sup>22</sup>

#### a. Sanad Schema

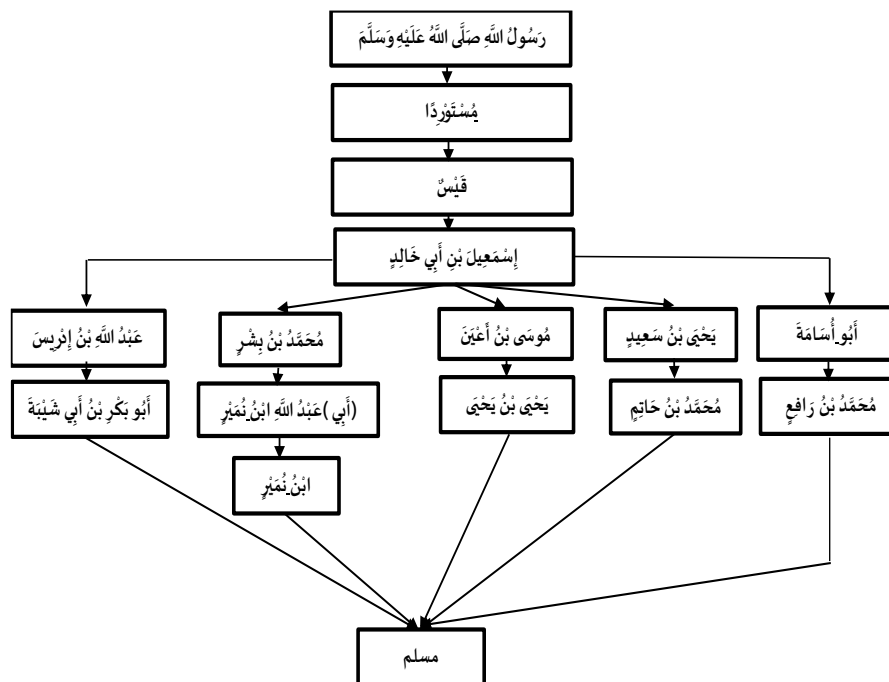


Figure 2. Sanad Schema for Hadith Narrated by Muslim No. 2858

<sup>21</sup> Arent Jan Wensinck, *al-Mu'jam al-Mufahras li Alfāzil al-Hadīs al-Nabawī*, Juz I (Leiden: Brill, 1936).

<sup>22</sup> Al-Naisābūrī, *Ṣaḥīḥ Muslim*.

## b. *Sanad* and *Matn* Study

From the sanad schema above, it is evident that the hadith is narrated through multiple chains. The following is a detailed *naqd al-sanad* (*sanad* criticism) for the chains in *Ṣaḥīḥ Muslim*:

### First Chain

#### 1. Abū Bakr ibn Abī Shaybah

‘Abdullāh ibn Muḥammad ibn Abī Shaybah, Ibrāhīm ibn ‘Uthmān ibn Khawāstī al-‘Absī. He narrated from ‘Abdullāh ibn Idrīs, Abū Usāmah, Abū Mu‘āwiyah, Ibn Numayr, and others. Those who narrated from him include al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah, al-Nasā’ī, Aḥmad ibn Ḥanbal, Muḥammad ibn Sa’d, Abū Zur‘ah, Abū Ḥātim, Muḥammad ibn ‘Uthmān ibn Abī Shaybah, and others. Abū Bakr ‘Abdullāh ibn Muḥammad ibn Abī Shaybah al-‘Absī al-Kūfī was one of the leading hadith narrators, renowned for his vast knowledge, strong memory, and major contributions to hadith compilation. Yaḥyā al-Ḥammānī noted that the sons of Ibn Abī Shaybah, including Abū Bakr, were highly learned and competitive in hadith narration, indicating their intellectual standing in Kufa. Imām Aḥmad ibn Ḥanbal described him as *ṣadūq* (truthful and trustworthy), while al-‘Ijlī called him *thiqah* and a *ḥāfiẓ* (memorizer) of hadith. Abū Ḥātim al-Rāzī and Ibn Kharrāsh also deemed him *thiqah*. ‘Amr ibn ‘Alī reported that Abū Zur‘ah al-Rāzī said: “I have never seen anyone with a stronger memory than Abū Bakr ibn Abī Shaybah.” Ibn Ḥibbān in *al-Thiqāt* portrayed him as a religious scholar, expert in writing, compiling, classifying, and memorizing hadith, and the most knowledgeable of his time in the structure and sections of hadith books. Ibn Qānī’ affirmed that he was *thiqah thabt* (trustworthy and firmly established). Al-Bukhārī recorded that Abū Bakr ibn Abī Shaybah died in Muḥarram 235 AH. Al-Bukhārī narrated approximately 30 hadiths from him, while Muslim narrated no fewer than 1,540 hadiths. Thus, he holds a significant position in hadith transmission, both in terms of personal integrity and scholarly contributions to classical hadith literature.<sup>23</sup>

#### 2. ‘Abdullāh ibn Idrīs

The evaluations of *jarḥ wa ta’dīl* scholars show consensus on ‘Abdullāh ibn Idrīs’s credibility and excellence. Ya‘qūb ibn Shaybah described him as righteous, noble, and issuing fatwas according to the methodology of the people of Madinah, indicating his vast knowledge and caution in religion. Al-Ḥasan ibn ‘Arafah stated that he had never seen anyone better than ‘Abdullāh ibn Idrīs in Kufa. Ibn al-Madīnī judged that ‘Abdullāh ibn Idrīs surpassed his father in hadith, reflecting his intel-

<sup>23</sup> Al-‘Asqalānī, *Tāhẓīb al-Tāhẓīb* Juz I.

lectual capacity and depth of memorization. Ja'far al-Fayrābī deemed him *thiqah* and highly accurate in narration, while Ibn 'Ammār described him as a devout worshipper and ascetic. Abū Ḥātim reported from 'Alī ibn al-Madīnī that he was *thiqah*, and al-Sājī quoted Ibn al-Muthannā as saying he had never seen anyone better in Kufa. Ibn Ḥibbān in *al-Thiqāt* called him steadfast on the Sunnah, while Ibn Kharrāsh and al-'Ijlī also deemed him *thiqah*. Al-'Ijlī added that he was *thiqah thabt* and a *ṣāḥib al-Sunnah* (firm adherent to the Sunnah). Al-Khalīlī affirmed that his *thiqah* status was agreed upon (*muttafaq 'alayh*) by hadith scholars. Thus, 'Abdullāh ibn Idrīs is categorized as *thiqah*, *thabt*, and *ṣadūq*, known not only for his strong memory but also for his moral and spiritual integrity. His steadfastness in upholding the Sunnah makes his hadith narrations highly credible and widely accepted in classical hadith scholarship.<sup>24</sup>

## Second Chain

### 1. Muḥammad ibn Numayr

Muḥammad ibn 'Abdullāh ibn Numayr al-Hamdānī al-Kharfī, Abū 'Abdurrah-mān al-Kūfī, the ḥāfiẓ. He narrated from his father, Sufyān ibn 'Uyaynah, 'Abdullāh ibn Idrīs, and others. Those who narrated from him include al-Bukhārī, Muslim, Abū Dāwūd, Ibn Mājah, al-Tirmidhī, al-Nasā'ī (via al-Bukhārī), Abū Zur'ah, 'Abdullāh ibn Aḥmad, Muḥammad ibn Wadāh al-Qurṭubī, and others.

- Al-'Ijlī said: He is a Kufan who is *thiqah* and considered one of the hadith scholars, even more trustworthy than his father.
- Abū Ḥātim, al-Nasā'ī, and Ibn Qānī' said: He is *thiqah* and reliable.
- Ibn Ḥibbān included him in *al-Thiqāt* and said: He died in Sha'bān 234 AH, and he was one of the most knowledgeable and pious hadith scholars in religion.
- Ibn Wadāh said: He is *thiqah*, possesses many hadiths, masters them, and memorizes them.
- In al-Zuhrah: Al-Bukhārī narrated 22 hadiths from him, and Muslim narrated 573 hadiths.<sup>25</sup>

### 2. 'Abdullāh ibn Numayr

Muḥammad ibn 'Abdullāh ibn Numayr al-Hamdānī al-Kharqī, Abū 'Abdurrah-mān al-Kūfī, the ḥāfiẓ. He narrated from his father, Sufyān ibn 'Uyaynah, Marwān ibn Mu'āwiyah, Muḥammad ibn Bishr, Abū Usāmah, and many others. Those who nar-

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<sup>24</sup> Al-'Asqalāni, *Tāhẓību al-Tāhẓīb Juz II*.

<sup>25</sup> Al-'Asqalāni, *Tāhẓību al-Tāhẓīb Juz III*.



rated from him include al-Bukhārī, al-Muslim, Abū Dāwūd, Ibn Mājah, al-Tirmidhī, al-Nasā'ī, 'Abdullāh ibn Aḥmad, and others.

- Ibn al-Junayd said: I have never seen anyone like Ibn Numayr in Kufa. He was a noble man who combined knowledge, understanding, the Sunnah, and asceticism, despite being poor.
- Aḥmad ibn Sinān said: I have never seen any young man in Kufa better than him.
- Al-'Ijlī: He is *thiqah* and one of the hadith scholars.
- Abū Ḥātim said: He is *thiqah thabt*.
- Ibn Ḥibbān included him in al-Thiqāt and said he died in Sha'bān 234 AH.
- Ibn Wadāh said: He is *thiqah*, possesses many hadiths, masters them, and memorizes them.
- Al-Bukhārī narrated 22 hadiths from him, and Muslim narrated 573.

### 3. Muḥammad ibn Bishr

Muḥammad ibn Bishr ibn al-Farāfisah ibn al-Mukhtār al-Ḥāfiẓ al-'Abdī, Abū 'Abdullāh al-Kūfī. He narrated from Ismā'īl ibn Abī Khālid, Hishām ibn 'Urwah, 'Amr ibn Maymūn ibn Mihrān, and others. Those who narrated from him include Muḥammad ibn 'Abdullāh ibn Numayr, Abū Bakr ibn Abī Shaybah, Muḥammad ibn Ismā'īl ibn 'Uyaynah, and others.

- 'Uthmān ad-Dārimī reported from Ibn Ma'īn: *thiqah*.
- Muḥammad ibn Sa'īd said: *thiqah*, with many hadiths.
- 'Uthmān ibn Abī Shaybah and al-Nasā'ī said: *thiqah*.
- Al-Bukhārī and Ibn Ḥibbān said he died in 203 AH.

## Third Chain

### 1. Yaḥyā ibn Yaḥyā

Yaḥyā ibn Yaḥyā ibn Bukayr ibn 'Abdurrahmān ibn Yaḥyā ibn Ḥammād al-Tamīmī al-Ḥanzalī, Abū Zakariyyā al-Naysābūrī. He narrated from Mālik, Abū al-Aḥwaṣ, Abū Qudāmah al-Ḥārith ibn 'Ubayd, Ismā'īl ibn Ayyāsh, 'Abdullāh ibn Numayr, Mūsā ibn A'yan, and others. Those who narrated from him include al-Bukhārī, Muslim, al-Tirmidhī, al-Nasā'ī, and others.

- 'Abdullāh ibn Aḥmad reported from his father: He is *thiqah* and reliable.

- Al-‘Abbās ibn Mus‘ab said: Yaḥyā ibn Yaḥyā is originally from Marw, from Banī Tamīm. He is *thiqah*, known for his asceticism and righteousness.
- Al-Nasā’ī said: He is *thiqah* and reliable. He died at the end of Safar 226 AH.
- Qutaybah ibn Sa‘īd said: Yaḥyā ibn Yaḥyā was a righteous man, an imam among the imams of the Muslims.
- Abū al-Ṭayyib al-Makfūf said: Yaḥyā ibn Yaḥyā was born in 142 AH.<sup>26</sup>

## 2. Mūsā ibn A‘yan

Mūsā narrated from his father, Ismā‘īl ibn Abī Khālīd, Abū Sinān al-Shaybānī, Yaḥyā ibn Ayyūb al-Miṣrī, Hishām ibn Ḥassān, and others. Those who narrated from him include his son Muḥammad, Sa‘īd ibn Abī Ayyūb, Nāfi‘ ibn Yazīd al-Miṣrī, Sa‘īd ibn Ḥafṣ al-Nufaylī, Yaḥyā ibn Yaḥyā al-Naysābūrī, Abū Ja‘far al-Nufaylī, and others.

- Al-Jawzajānī said: I saw Aḥmad praising him highly.
- Abū Zur‘ah, Ibn Ḥibbān, Abū Ḥātim, and al-Dāraqūṭnī said: *thiqah*.
- Al-Nufaylī said: He died in 177 AH. Ibn Ḥibbān said: He died in 175 AH.
- Naṣr ibn Muḥammad said: I heard Ibn Ma‘īn say: Mūsā ibn A‘yan is *thiqah* and righteous.
- Ibn Sa‘d said: He died in 207 AH and was *ṣadūq*.

## Fourth Chain

### 1. Muḥammad ibn Ḥātim

Muḥammad ibn Ḥātim ibn Maymūn al-Baghdādī, Abū ‘Abdullāh al-Qaṭṭī, known as al-Sam‘īn, originally from Marw, residing in Baghdad. He narrated from Muḥammad ibn Bakr, Yaḥyā ibn Sa‘īd al-Qaṭṭān, Yazīd ibn Hārūn, and others. Those who narrated from him include Muslim, Abū Dāwūd, Abū Zur‘ah, Abū Ḥātim, Aḥmad ibn Yaḥyā al-Balādhurī, and others.

- Ibn Qānī‘ said: *ṣadūq* (truthful).
- Ibn ‘Adī and al-Dāraqūṭnī said: *thiqah*.
- He died in Dhū al-Ḥijjah 235/236 AH. In al-Zuhrah, Muslim narrated 300 hadiths from him.<sup>27</sup>

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<sup>26</sup> Ahmad ibn Alī ibn Muhammad al-Kinani Al-‘Asqalāni, *Tāhẓību al-Tāhẓīb Juz IV* (Beirut: Muassasah al-Risālah, 2008).

<sup>27</sup> Al-‘Asqalāni, *Tāhẓību al-Tāhẓīb Juz III*.

## 2. Yaḥyā ibn Saʿīd

Yaḥyā ibn Saʿīd ibn Farūkh al-Qaṭṭān al-Tamīmī, Abū Saʿīd al-Baṣrī al-Aḥwal al-Ḥāfiẓ. He narrated from Sulaymān al-Taymī, Ḥamīd al-Ṭawīl, Ismāʿīl ibn Abī Khālīd, ʿUbaydullāh ibn ʿUmar, Yaḥyā ibn Saʿīd al-Anṣārī, and many others. Those who narrated from him include his son Muḥammad ibn Yaḥyā ibn Saʿīd, his grandson Aḥmad ibn Muḥammad, Yaḥyā ibn Maʿīn, Musaddad, Abū Bakr ibn Abī Shaybah, Bishr ibn al-Ḥakam, Abū Qudāmah al-Sarakhsī, Abū Mūsā, Yaʿqūb al-Dawraqī, and others.

- Ibn Saʿīd said: He is *thiqah*, reliable, and possesses high authority.
- Al-ʿIjlī said: He is a Baṣran who is *thiqah* and has pure hadiths.
- Abū Zurʿah said: He is one of the guardians of hadith who is *thiqah*.
- Abū Ḥātim and al-Nasāʾī said: He is a memorizer who is *thiqah*.
- Al-Khalīlī said: He is an imam with no disagreement, and the most prominent companion of Mālik in Basra.
- Al-Thawrī was amazed at his memorization; all imams made him a proof.
- Ibn Saʿīd said: He is *thiqah*, reliable, and possesses high authority.<sup>28</sup>

## Fifth Chain

### 1. Muḥammad ibn Rāfiʿ

Muḥammad ibn Rāfiʿ ibn Abī Zayd, named Ṣābūr, al-Qushayrī. He narrated from Abū Usāmah, Abū ʿĀmir al-ʿAqdī, ʿAbdullāh ibn Ibrāhīm ibn ʿUmar ibn Kaysān, Ibrāhīm ibn ʿUmar al-Sanʿānī, and many others. Those who narrated from him include all major muḥarrijs except Ibn Mājah, Abū Zurʿah, Abū Ḥātim, Ibrāhīm ibn Abī Ṭālib, Muḥammad ibn Yaḥyā al-Dāhlī, Ibn Khuzaymah, Abū al-ʿAbbās al-Sarrāj, and others.

- Ibn Abī Ḥātim reported from Abū Zurʿah: He is a shaykh who is *thiqah*.
- ʿUthmān ibn Abī Shaybah said: He is ascetic.
- Muslim ibn al-Ḥajjāj said: He is *thiqah* and his book is *ṣaḥīḥ*.
- Aḥmad ibn Sayyār said: Muḥammad ibn Rāfiʿ is *thiqah* with good narrations from the Yemenis.
- Al-Nasāʾī said: He is *thiqah* and reliable.

<sup>28</sup> Al-ʿAsqalānī, *Tāhẓību al-Tāhẓīb* Juz IV.

- Ibn Ḥibbān included him in *al-Thiqāt* and said: He died in 245 AH. He was righteous and noble.
- In *al-Zuhrah*: Al-Bukhārī narrated 17 hadiths from him, and Muslim narrated 362 hadiths.<sup>10</sup>

## 2. Abū Usāmah

Ḥammād ibn Usāmah ibn Zayd, Qurashī, client of them, Abū Usāmah al-Kūfī. He narrated from Hishām ibn ‘Urwah, Burayd ibn ‘Abdullāh ibn Abī Burdah, Ismā‘īl ibn Abī Khālid, Ibn Jurayj, Sa’d ibn Sa‘īd al-Anṣārī, and many others. Those who narrated from him include al-Shāfi‘ī, Aḥmad ibn Ḥanbal, Yaḥyā, Ibrāhīm al-Jawharī, the two sons of Abī Shaybah, Muḥammad ibn Rāfi‘, Muḥammad ibn ‘Abdullāh ibn Numayr, Muḥammad ibn ‘Āṣim al-Iṣfahānī, and others.

- Ḥanbal ibn Ishāq reported from Aḥmad: Abū Usāmah is *thiqah*; he is the most knowledgeable of people’s affairs, the news of Kufa, and what he narrated from Hishām ibn ‘Urwah.
- ‘Abdullāh ibn Aḥmad reported from his father: Abū Usāmah is *thiqah*, precise in hadith, intelligent, *ṣadūq*, firm, and rarely errs.
- Al-‘Ijlī reported from Sufyān: There is no young man in Kufa more intelligent than Abū Usāmah. He is *thiqah* and considered one of the wise hadith scholars. He died in Shawwāl 201 AH.
- Ibn Ḥibbān and Ibn Sa’d described him as *thiqah* with many narrations.

All narrators in the five chains ultimately trace back to Ismā‘īl ibn Khālid, then to Qays ibn Abī Ḥāzim al-Bajalī al-Aḥmasī, and finally to Mustawrid ibn Fihri.

## 1. Ismā‘īl ibn Abī Khālid

Ismā‘īl ibn Abī Khālid had brothers: Ash‘ath ibn Abī Khālid, Khālid ibn Abī Khālid, Sa‘īd ibn Abī Khālid, and al-Nu‘mān ibn Abī Khālid. He narrated from Ismā‘īl ibn ‘Abdurrahmān al-Suddī, Sa‘īd ibn Abī Khālid, Ash‘ath ibn Abī Khālid, Zakwān Abū Ṣāliḥ al-Sammān, Zayd ibn Wahb al-Juhānī, ‘Amr ibn Qays al-Malā‘ī (younger than him), Qays ibn Abī Ḥāzim, and others. Those who narrated from him include Abū Usāmah Ḥammād ibn Usāmah, ‘Abdullāh ibn Idrīs, ‘Abdullāh ibn Numayr, Mūsā ibn A‘yan, Muḥammad ibn Bishr, ‘Abdullāh ibn ‘Uthmān al-Baṣrī (companion of Shu‘bah), Yaḥyā ibn Sa‘īd, and others.<sup>29</sup>

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<sup>29</sup> Yūsuf ibn Abdurrahman ibn Yūsuf al-Māzi, *Tāhẓīb al-Kamāl fī Asmā al-Rijāl*, Vol. 24 (Beirut: Muassasah ar-Risalah, 1983).

- ‘Abdullāh ibn Aḥmad ibn Ḥanbal reported from his father: The most authentic hadith from al-Sha‘bī is from Ibn Abī Khālid.
- ‘Abdurrahmān ibn Mahdī, al-Nasā’ī, Ishāq ibn Manṣūr reported from Yahyā ibn Ma‘īn: He is *thiqah*.
- Aḥmad ibn ‘Abdullāh al-‘Ijlī said: He is from Kufa, *a tābi‘ī*, *thiqah*, and righteous.
- Ya‘qūb ibn Shaybah said: *thiqah thabt*.
- Al-Bukhārī reported from Abū Nu‘aym: He died in 146 AH; others said 145 AH.

## 2. Qays ibn Abī Ḥāzim al-Bajalī al-Aḥmasī

His lineage is mentioned through his father, who was a Muslim in the Jāhi-liyyah era. He embraced Islam during his lifetime and paid zakat on his wealth. Ismā‘īl ibn Abī Khālid narrated from him that he said: I entered the mosque with my father, and there was the Messenger of Allah (PBUH) delivering a sermon. When we left, my father said to me, “O Qays, this is the Messenger of Allah.” At that time, I was seven or eight years old. The correct view is that he did not see him. It is narrated that he came to pledge allegiance to the Prophet but found him deceased, and Abū Bakr had taken his place. He praised him greatly and wept for a long time. Qays was one of his devoted followers. He narrated ten hadiths except for one from ‘Abdurrahmān ibn ‘Awf because he could not memorize it. He died in 77 or 78 AH and was a follower of ‘Uthmān.<sup>30</sup>

## 3. Mustawrid

Mustawrid ibn Shaddād ‘Amr ibn Ḥaṣl ibn al-Ajabī ibn Ḥabīb ibn ‘Amr ibn Shaybān ibn Muḥārīb ibn Fihri ibn Mālik. His mother was Da’d bint Jābir ibn Ḥaṣl ibn al-Aḥab, sister of Karz ibn Jābir. Al-Wāqidī said that at the Prophet’s death, he was still a child. Others said he heard from the Prophet and mastered it. He resided in Kufa and later in Egypt. The people of Kufa narrated from him.<sup>31</sup> He transmitted from the Prophet (PBUH) and his family, as well as from his father. Ibn Yūnus said he died in Alexandria in 45 AH. Mus‘ab al-Zubayrī said he died in Egypt during Mu‘āwiyah’s caliphate.<sup>32</sup>

From the biographies of the narrators in Muslim’s chains presented above, it can be concluded that the *sanad* is *muttaṣil* (continuous) from the first to the last narrator. This continuity is evident from the chronological proximity, which allows them to meet, and, more importantly, from their mutual narrations of the hadith. In

<sup>30</sup> Al-‘Asqalāni, *Tāhẓibu al-Tāhẓīb* Juz III.

<sup>31</sup> Imam ‘Izzudīn Abī al-Hasan ‘Alī ibn Muhammad al-Jazarī, *Usd al-Gābah fī Ma‘rifat al-Ṣaḥābah* (Beirut: Dār Ibn Hazm, 2014).

<sup>32</sup> Al-‘Asqalāni, *Tāhẓibu al-Tāhẓīb* Juz IV.

terms of *‘adālah* (integrity) and *ḍabt* (precision), based on critics’ evaluations, the narrators are described as *thiqah*, *ṣadūq*, *ṣāliḥ al-ḥadīth*, and *thiqah thabt*. There are no significant discrepancies among the *thiqah* narrators. All chains reinforce one another, with no *syādh* (anomalies), making the *sanad ṣaḥīḥ al-sanad*.

The Prophet’s (PBUH) saying:

وَاللّٰهُ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ وَأَشَارَ يَحْيَىٰ بِالسَّبَابَةِ فِي الْيَمِّ فَلْيَنْظُرْ يَمَ تَرْجِعُ

In another narration, it is mentioned that *وَأَشَارَ إِسْمَاعِيلُ بِإِلْبَاهِمَ* (“Ismā‘īl gestured with the thumb”). The word *بِإِلْبَاهِمَ* means “with the thumb,” the largest finger. Al-Qāḍī reports this from all narrators except al-Samarqandī, who narrated *الْبَاهِمَ* (“thumb”). Al-Qāḍī said this is incorrect. He further stated that gesturing with the index finger is more appropriate as a parable, since the index finger is generally used for pointing. However, the Prophet (PBUH) sometimes used the index finger and sometimes the thumb.

In terms of *matn*, there are minor textual differences among the chains, such as Yaḥyā ibn Yaḥyā narrating “I heard the Messenger of Allah (PBUH) say...” while others narrate from Mustawrid without the direct “*samī‘tu*.” Additionally, in Abū Usāmah’s narration, it is from Mustawrid ibn Shaddād, and the finger gesture varies—some use the index finger, others the thumb. These differences do not affect the core meaning and are classified by hadith scholars as *ikhtilāf lafẓī ghayr mu’aththir* (non-impactful textual variants). However, the finger gesture difference may be considered an *illat khafiyyah* (hidden defect) due to ambiguity about whether the Prophet pointed with the index or thumb. Nevertheless, since all narrations come from *thiqah* narrators and do not contradict in meaning, scholars accept it as *ṣaḥīḥ* without weakening it.

The phrase *يَمَ تَرْجِعُ* (“So let him see what it returns with?”) is narrated by some as *يَرْجِعُ* and others as *يَرْجِعُ*, but the former is more common. Those narrating *يَرْجِعُ* refer to “one of you” dipping his finger, while *يَمَ تَرْجِعُ* refers to “the finger,” which is more accurate. This shows the finger brings back only a tiny amount of water. Thus, the hadith compares the world to the hereafter, highlighting the brevity and limited pleasures of worldly life, while the hereafter is eternal, with everlasting delights. The comparison is like a drop of water on a finger versus the vast ocean that remains.<sup>33</sup>

<sup>33</sup> Imam al-Nawawī, *Syarah Ṣaḥīḥ Muslim*, Vol. 12, trans. Agus Ma’mun, Suharlan, and Suratman, 3<sup>rd</sup> Edition (Jakarta: Dar al-Sunnah, 2013).



In the hadith narrated by Muslim from Mustawrid, the world is like the water on the tip of a finger dipped into the sea. The hereafter is eternal and everlasting, while the world is tiny, limited, and temporary. As believers, Muslims must realize that everything we possess in this world—wealth, power, material strength—is merely a means to earn deeds for the hereafter. The world is but a bridge to the hereafter, where Paradise is the ultimate destination, and only those who consistently perform righteous deeds in this world will attain it.<sup>34</sup>

## Conclusion

This study demonstrates that the hadiths on *tawāzun* featured in the al-Qur'an Hadith textbook for Grade VIII Madrasah Tsanawiyah, published by Indonesia's Ministry of Religious Affairs, are authentically sourced from reputable collections, notably *Ṣaḥīḥ Muslim* and *Sunan al-Nasā'ī*, within the *kutub al-tis'ah*. Through rigorous *takhrij* and analysis of *sanad* and *matn*, both hadiths—one narrated by Abu Hurairah, emphasizing divine rectification of religion, worldly life, and the hereafter, and the other by Mustawrid, likening the world's transience to a finger dipped in the ocean—are confirmed as *ṣaḥīḥ* (authentic), free from defects like *syādh* or *illat*. These hadiths underscore *tawāzun* as a core Islamic principle, advocating equilibrium between spiritual devotion, worldly responsibilities, and eternal aspirations, thereby countering modern excesses like hedonism while fostering moderation, holistic well-being, and ethical living. As educational tools, they effectively cultivate balanced character in students, integrating faith, social harmony, and personal accountability—values essential for contemporary Islamic pedagogy and global human development.

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<sup>34</sup> Sidik, *Al-Qur'an Hadis Kelas VIII Madrasah Tsanawiyah*.

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**AL-MANAR**

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