A Critical Analysis of Prophetic Narrations Mentioned in KAFA JAKIM's *'Aqīdah* Textbooks

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Abstract
The introduction of Quranic and Fardhu Ain courses (Kelas Al-Quran dan Fardhu Ain (KAFA) by the Department of Islamic Development Malaysia (Jabatan Kemajuan Islam Malaysia (JAKIM) is an effort to produce a generation that is moulded by the teachings of Al-Quran and Al-Sunnah. However, there are specific *ḥadīths* quoted in the textbook that require further attentive verification. This study seeks to verify the status of the *ḥadīth* mentioned in the *'Aqīdah* textbook in the eyes of the Ahlussunnah Wal Jama'ah scholars. This is because *'Aqīda* his the most important subject in Islamic studies. This research is a qualitative research which uses data analysis method, where allthe data and information obtained will be analysed using descriptive method. The method of takhrijal-*ḥādīth* will be applied to verify the status of the *ḥadīths*. This study reveals that there are six *ḥadīths* mentioned in the *'Aqīdah* textbook and the status of 3 of them are problematic. The origin of one of these *ḥadīths* isunknown while two of them are not properly narrated. This study also suggests the establishment of a committee or panel that is comprised of *ḥadīth* scholars/experts from the local universities in order to makesureall *ḥadīths* mentioned in the textbooks would adhere to the prescribed standards.

Keywords: *'Aqīdah*, Textbooks, KAFA, JAKIM, Takhrij, Hadis.

1. Introduction
According to the statistics furnished by the Malaysian Islamic Education Information Systems Portal (SIMPENI), there are more than 5,000 Quran and Muslim Personal Duty Class (KAFA) schools registered nationwide, along with 388,000 students enrolled. These figures indicate that KAFA Textbooks are among the important references for Muslim youth in Malaysia in attaining knowledge pertaining to their religion.

There were several publishers that were certified by the Department of Islamic Development Malaysia (JAKIM)for the printing of KAFA Textbooks when this research was undertaken, namely:
- i. PenerbitanFargoesSdn. Bhd.
- ii. Aras Mega (M) Sdn. Bhd.
- iii. Era VisiSdn. Bhd.
- iv. Penerbitan Sri KenangaSdn. Bhd.
- v. RimbunanIlmuSdn. Bhd.

However, only PenerbitanFargoesSdnBhd had received certification from JAKIM to print textbooks for all subjects within the KAFA syllabus. This is because, at that time, they were the only ones with the capability to print and distribute the publications at the required capacity. These textbooks also had passed examinations by some evaluation panels appointed by JAKIM Ahmad Tamizi bin Ahmad (2016). Due to this circumstance, this study focused only on the *ḥadīths* mentioned in KAFA textbooks that were published by Penerbitan Fargoes.

2. Literature Review
The study on textbook content is not new in Malaysia, in fact it has been continuously conducted in various aspects of research for continuous improvement of its quality from time to time. Textbook sareundeniably one of important references in the educational system of Malaysia. According to a study by the Ministryof Education of Malaysia conducted in 1972, there was a strong relation in terms of correlationbetween the usage of textbooks and dropout, while according to another study conducted in 1977, there was a strong connection between the usage of textbooksand student achievement (Hussein Hj Ahmad, 1985).

In one of the studies on textbooks, Norhayati (2008) decided to analyse the frequency of creative and critical thinking skills items in the science textbook of form two students of the government school. She found that the frequency distribution of the items were not equally distributed among all the items. She also found that 70% of the questions included in it were designed to enhance creative and critical thinking skills of the students.

Among other studies conducted there was also a corpus-based investigation on English prepositions which are presented in three English language textbooks used by lower secondary schools in Malaysia conducted by Jayakaran

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and Norwati (2009). The study found that there were grammar items that were not sufficiently presented in the textbook and they had recommended some teaching strategies in order to achieve the outlined teaching objectives.

Mohd Nazriq Bin Noor Ahmad (2016), conducted a comparative researchstudy where he studied the difference between Malaysian and Singaporean Final Secondary Level Mathematics Textbooks. The research among others seeksto investigate the reasons why the performance of Malaysian students was not as good as Singaporean students despite both of them using the same English medium textbook. He recommended for future research, to consider looking into textbooks from other grades, as well as workbooks and supplementary materials.

These studies are among various others that have been conducted with a focus on textbooks in various fields of knowledge. There were also studies on ḥadīthsin the textbooks, but they are still considered little. Despite the fact the KAFA Textbooks that are used by about 400,00 of young Muslims in this country , there is no study on ḥadīthyet done for these textbooks.Among the studies on ḥadīthsin the textbooks are the following:

1.   The study on the Islamic Education Textbook, of the New Secondary School Curriculum(KBSM),for Form Two undertaken. The study on 42 ḥadīth textsrevealed that weak and fabricated ḥadīths are mentioned in that textbook. They urged that the study on the status of ḥadīthbe conducted on all textbooks for all education levels.

2.   The study on Negeri Sembilan's *Sīrah* Textbook for the Afternoon Islamic School Session by Adel and Ahmad Sanusi in 2011.A thorough revision upon factual *sīrah* evidences used in it was recommended by them, after it was discovered that there were contents with unknown sources of reference in the textbook (Adel M Abdul Aziz and Ahmad Sanusi Azmi, 2011).

In addition, according to Dr. Faisal Ahmad Shah, one of the ways that ḥadīths would spread within the Malay society is through formal class sessions in the schools (Faisal Ahmad Shah, 2016). Therefore, there is a possibility that weak and fabricated ḥadīths are also there and could be present in KAFA Textbooks. Hence, these statements became the driving factors in the completion of this study upon KAFA text books of the Department of Islamic Development Malaysia (JAKIM). In this paper however, the researchers will discuss only one of the subjects of the KAFA Textbooks which are*Aqidah* (Islamic Creed) Textbooks that are namedas Fundamentals of Islamic Sciences (*'Aqīdah)*.

3. Methodology

This is a qualitative research study which uses the data analysis method. The data and information needed, especially the ḥadīths that were studied, were obtained from the KAFA *Aqidah* Textbooks. Allthe data and information obtained was analysed using the descriptive method in which the ḥadīthstexts available in the textbooks were studied and analyzed. In order to investigate the status of the ḥadīths, the method of *takhrijal-ḥadīth*via computer and web applications like *al-Maktabah al-Shamilah, al-Durar al-Sanniyyah* and hdith.com was applied. This method was used so that the ḥadīths texts could be located rapidly. The printed sources were then consulted to ensure the accuracy of the information.

After the required information like the chain of narrators were acquired, the researchers assessed the ḥadīths texts based on the following steps:

1.   Identification of the narrators and investigation about their defective characteristic as a hadith narrator. The correct narrators will be identified so that the correct narrator will be investigated.

2.   With the correct narrators being investigated and a defect found, the opinion of the scholars of *rijāl* will be highlighted. If the narrator found *thiqah* (trusted), the opinion of the scholars on him will not be mentioned except when needed.

3.   The chain of narrators will be checked if there is a broken chain. The broken chain can be examined through the narrator's date of birth and his teacher's date of deceased.

4.   Hidden defect (*'ilāl*) of the ḥadīth then be examined through the previous researches by the scholars of *'ilāl* like the book of *'IlālbyAl-Dāraquṭnī*, the book of *'Ilāl byIbn Abi Ḥātim*, the book of *Al-Ḍu'afā' oleh Al-'Uqaylīand* the book of *Al-Kāmilfī al-Ḍu'afā' oleh Ibn 'Adi*.

5.   Finally, the Matn of the ḥadīth will be inspected. Any defect found in it will be mentioned in the evaluation of the ḥadīth.

4. Research Questions

This study attempts to answer the following research questions:
1.   What are the status of the hadiths in KAFA *Aqidah* textbooks?
2.   Are there *hadiths* that have to be replaced or fixed?
Results and discussion

Table-1. Year of publication of KAFA *Aqidah* Textbooks for this research

Year 1	Year 2	Year 3	Year 4	Year 5	Year 6
2015	2014	2016	2016	2015	2015

Overall, these textbooks consist of 6 books, one for each year from Year 1 until Year 6. All of them were in the range of 44 to 76 pages long. The font used in these books is *JawiBaru* (Modern *Jawi*). The textbooks have many attractive illustrations portrayed, in black and white prints. They also have brief notes in the form of key points, along with a series of exercise activities. As mentioned in the back cover of the textbooks, the content is arranged

accordingly in fulfilling a study session over a period of one year. Its exercises were designed to train the students to pronounce, read, identify, comprehend, and write.

**Chart-1.** Shows the number of *ḥādīths* based on the year of study
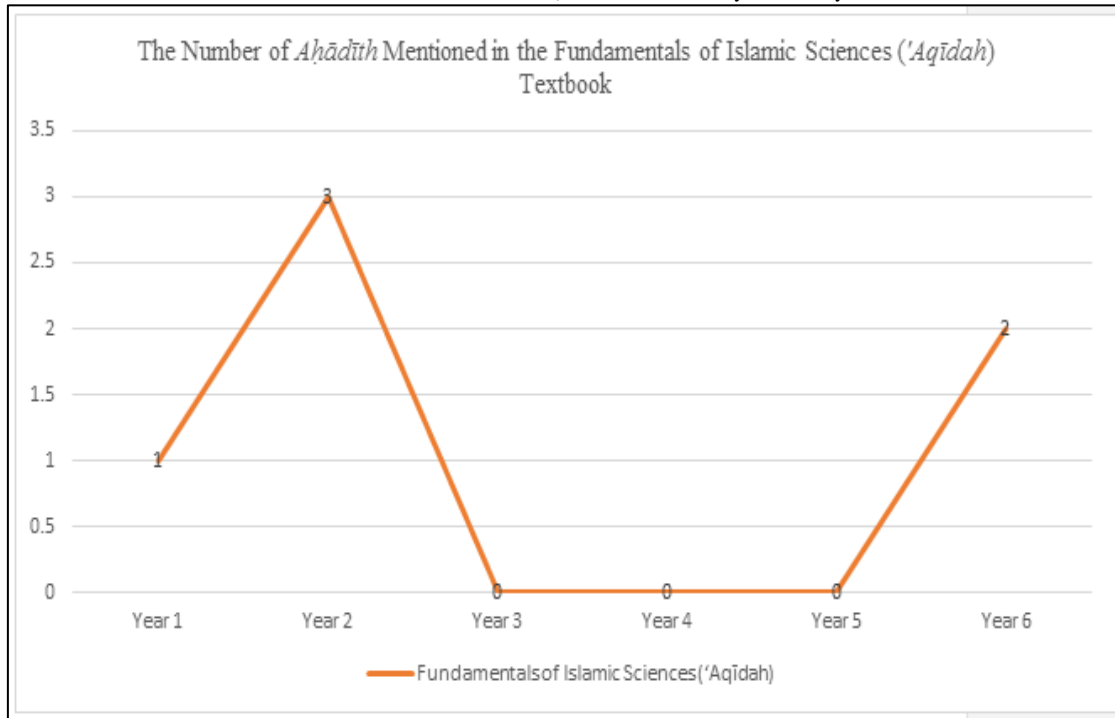
This research found that in total, there are only six *ḥādīths* mentioned in these textbooks. Year 2 had the most *ḥādīths*, with three mentioned. Then, two were mentioned in the textbook for Year 6 and one was mentioned in the Year 1 textbook. No *ḥādīths* were mentioned in the textbooks for Years three, four, and five as illustrated in Chart 1.

Chart-2. Shows the categories of *ḥādīths* based on its status, whether acceptable, not properly narrated or having no origin
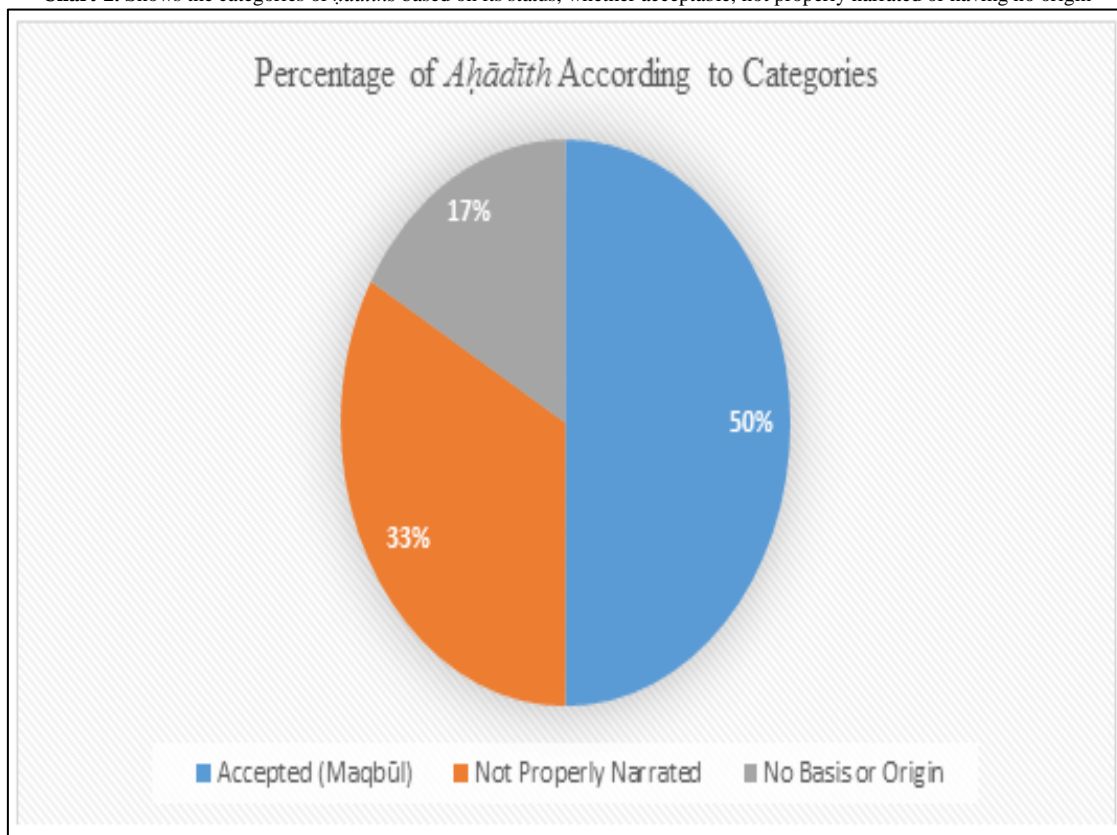
After all *ḥādīths* in the textbook were carefully analyzed, it was discovered that three of them were of *maqbūl* (accepted) status, while two *ḥādīths* were not properly narrated, and there was one *ḥadīth* where the researchers were unable to find its origin.

Chart-2. Shows the number of ḥadīths based on its categories
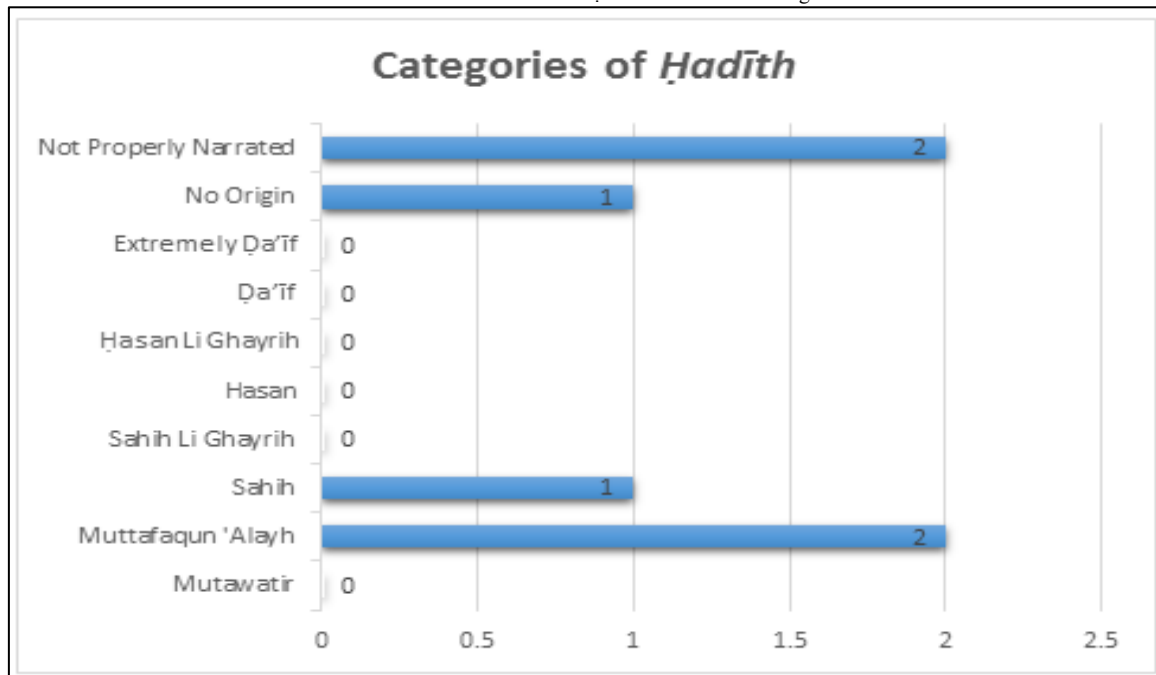
In the group of *maqbūlḥadīth*, two of them were actually graded as *muttafaqun 'alayh* (agreed upon) and one was graded as *ṣaḥīḥḥadīth*. On the other hand, there were three *ḥadīth* found problematic which needed to be fixed or replaced.

5. *MaqbūlḤādīths* (Accepted *Ḥādīths*)

The following is a brief analysis on *ḥadīths* in this category:

5.1. The First *Ḥadīth*

"The messenger of Allah *ṣallaAllāh 'alayhiwasallam* said:

عنأبيهريرةرضياللهعنهقال :

.قالرسولاللهصلىاللهعليهوسلم:إناللهتسعةوتسعيناسمامئةإلاواحدا،مناحصاهادخلالجنة

رواهجماعةإلاأباداود

Narrated Abu HurayrahraḍiyAllāhu 'anh: Allah's Messenger ﷺ said: "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise"(Marzuki, 2014)

This *ḥadīth* is graded authentic (*ṣaḥīḥ*) with the level of *muttafaqun 'alayh*. It was narrated from the same companion, Abu Hurayrah by al-Bukhārīin *Kitāb at-Tawḥīd, Bāb Inna li AllāhMiat Ism IllāWāḥidan, no.*7392 (al-Bukhārī, 1422H) and Muslim in *Kitāb al-Dhikr wa al-Du'ā wa al-Tawbah wa al-Istighfār, Bāb Fī Asmā' Allāh Ta'āla wa Faḍl Man Aḥsāhā*, no. 6 (Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d).

5.2. The Second *Ḥadīth*

عنأبيعبدالرحمنعبداللهبنعمربنالخطابرضياللهعنهماقال :سمعترسولاللهصلىاللهعليهوسلميقول :

بنيالإسلامعلىخمس،شهادةأنلاإلـهإلااللهوأنمحمدرسولالله،وإقامالصلاة،وإيتاءالزكاة،وحجالبي

ت،وصومرمضان.

On the authority of 'Abdullah bin 'UmarraḍiyAllāhu 'anh who said: I heard the Messenger of Allah ﷺ say: "Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the ṣalāh (prayer), paying the zakāt (obligatory charity), making the ḥajj (pilgrimage) to the House, and fasting in Ramaḍān." (Marzuki, 2014)

This *ḥadīth* is also graded asmuttafaqun 'alayh. It was narrated byal-Bukhārī inKitāb Al-Īmān, BābQawl al-NabiyyiṢallaAllāh 'AlayhiwaSallam, no. 8 and Muslim inKitāb al-Īmān, BābQawl al-NabiyyiṢallaAllāh 'AlayhiwaSallamBuniya al-Islām 'ala Khams, no. 22 from 'AbdAllāh bin 'Umar through the chain ofḤanzalah bin AbīSufyānfrom 'Ikrimah bin Khālidfrom 'AbdAllāh bin 'Umar from RasulAllāh ṢallaAllāh 'alayhiwasallam (Al-Bukhārī Muḥammad bin Ismā'īl, 2001; Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d).

6. The Problematic *Ḥādīths*

This research found three problematic *Ḥādīths*. One of them needed to be replaced and the other two needed to be fixed. The explanation on each of them are as follows.

6.1. *Ḥādīths* in Which Its Sanad (Chain of Narrators) Were Not Found

After attempting to track the sanad of the *ḥadīth* in the books of sanad available, the researchers had failed to find its sanad. In ḥadith sciences, the sanad is a vital element for a *ḥadīth* in ensuring that the verification upon the status of the narrators can be pursued.

Furthermore, it is through the sanad that the narration can be verified whether it has taken place or not. This is because one may claim that a narrator narrates a *ḥadīth* from his teacher, while in actuality the narrator did not even physically meet the teacher.

Therefore, since the sanad of that *ḥadīth* could not be verified, then the researchers were unable to verify the status of the narrators and as a result unable to prove that this narration had actually taken place or not. The following is the *ḥadīth* in which its sanad was unable to be verified. It is mentioned here to facilitate other researchers in attempting to trace its sanad:

"Hadīth of the messenger of AllahṣallaAllāh 'alayhiwasallam:

<div dir="rtl">أول الدين معرفة الله</div>

The first step in the religion is to knowAllāh" (Marzuki, 2014).

The researcherswere unable to find this *ḥadīth* in any of the *ḥadīth* books that provides the sanad of *ḥādīths*. Therefore, for now it is considered as *ḥadīth* that has no basis or origin.

6.2. *Ḥādīths* That Were Improperly Narrated

There were two *ḥadīths* that were not properly narrated in the textbooks. Upon further review, the researchers did not find the text of the *ḥadīth* mentioned. However, there were *ḥādīths* with a slightly different text carrying the same meaning. Therefore, this research suggests that these *ḥādīths* be fixed for the next edition. The following is a brief analysis of those *ḥādīths*.

6.2.1. The First *Ḥadīth*

"The messenger of Allah ṣalla Allāh 'alayhiwasallamsaid:

<div dir="rtl">وكان الله وحده ولم يكن معه شيء</div>

And Allāh is Unique, and there is nothing with Him (Marzuki, 2014).

The researchers were unable to find the lafẓ (wording) of this *ḥadīth* in any of the *ḥadīth* books that lists the sanad of *ḥādīths*. It could be that this lafẓ was narrated according to its meaning, which is almost akin to a *ḥadīth* collected by Al-Bukhārīand ibn Ḥibbānin theirṢaḥīḥ, on the authority of 'Imrān bin Ḥuṣaynraḍiya Allāh 'anhu.

Al-Bukhārīnarrated from 'Abdān from AbūḤamzah from Al-A'mash from Jāmi'bin Shaddād from Ṣafwān bin Muḥrizfrom 'Imrān bin Ḥuṣayn, who said:

<div dir="rtl">إني عند النبي ﷺ إذ جاءه قوم من بني تميم، فقال: «اقبلوا البشرى يا بني تميم»، قالوا: بشرتنا فأعطنا، فدخل ناس من أهل اليمن، فقال: «اقبلوا البشرى يا أهل اليمن، إذ لم يقبلها بنو تميم»، قالوا: قبلنا، جئناك لنتفقه في الدين، ولنسألك عن أول هذا الأمر ما كان، قال: «كان الله ولم يكن شيء قبله، وكان عرشه على الماء، ثم خلق السموات والأرض، وكتب في الذكر كل شيء»، ثم أتاني رجل، فقال: يا عمران أدرك ناقتك فقد ذهبت، فانطلقت أطلبها، فإذا السراب ينقطع دونها، وايم الله لوددت أنها قد ذهبت ولم أقم</div>

> "While I was with the Prophet (ﷺ), some people from BaniTamim came to him. The Prophet (ﷺ) said, "O BaniTamim! Accept the good news!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the good news, as BaniTamim have refused it. "They said, "We accept it, for we have come to you to learn the Religion. So we ask you what the beginning of this universe was." The Prophet (ﷺ) said "There was Allah and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book." Then a man came to me and said, 'O `Imran! Follow your she-camel for it has run away!' So I set out seeking it, and behold, it was beyond the mirage! By Allah, I wished that it (my she-camel) had gone but that I had not left (the gathering)" (al-Bukhārī, 1422H).

IbnḤibbānnarrated from 'Umar bin Muḥammad Al-HamdānīfromMuḥammad bin IshkābfromMuḥammad bin Abi 'Ūbaydah bin Ma'nfrom his father Abi 'Ubaydahfrom al-A'mashfromJāmi' binShaddādfromṢafwān bin Muḥrizfrom 'Imrān bin Ḥuṣayn, who said,

<div dir="rtl">كنت جالسا عند رسول الله ﷺ وناقتي معقولة بالباب إذ دخل عليه نفر من بني تميم، فقالوا: يا رسول الله جئناك لنتفقه في الدين ونسألك عن أول هذا الأمر، ما كان؟ قال ﷺ: «كان الله وليس شيء غيره، وكان عرشه على الماء، ثم كتب في الذكر كل شيء، ثم خلق السماوات والأرض».قال: فجاء رجل فقال: يا عمران، أدرك ناقتك، فقد انفلتت، فإذا السراب ينقطع دونها، وايم الله لوددت أنى كنت تركتها</div>

> "I was sitting beside the Messenger of AllaahṣalAllāh 'alayhiwasallam while my camel was tied to a door. Suddenly some people from Bani Tamīm entered from that door and they said, "O Rasūl Allah! We come to you to learn about the religion and we want to ask you about the beginning of this [universe], what it was? He, ṣalAllāh 'alayhiwasallam, said, "There was Allah and nothing else besides Him" and His Throne was on water. Then He wrotes on the dhikr everything. He then created the Heavens and the Earth." 'Imrān said, "Then suddenly came a man saying, "O 'Imrān,

go get your she-camel, for it had runaway but the mirage was cut off without getting it. By Allah! I prefer if I just let it go."(Muḥammad bin Ḥibbān Al-Bustī, 1993).

The researchers were unable to find the text of this *ḥadīth* in any of the *ḥadīth* books that lists the *sanad*.But its meaning is almost identical to portions in two authentic (*ṣaḥīḥ*) *ḥādīths* collected by al-Bukhāri, namely, **"There was Allah and nothing else before Him** (كان الله ولم يكن شيء قبله)"(al-Bukhārī, 1422H) and also collected by ibn Ḥibbān, namely,**"There was Allah and nothing else besides Him** (كان الله وليس شيء غيره)" (Ibn Ḥibbān, 1993).

6.2.2. The Second *Ḥadīth*

"Hadīth of the messenger of Allah ṣallaAllāh 'alayhiwasallam:

من عمل عملا أشرك فيه معي غيري فهو له كله وأنا أغنى الشركاء عن الشرك

He who does an action, associating other than me in it, so it (the action) is all for it (the associate) and I am the Most Self-Sufficient and I have no need for an associate" *(Marzuki, 2014)*

The text of this *ḥadīth* is the text narrated by Abu Hurayrah, it is narrated from Abu Ṭāhir al-Mukhallis by way of Al-A'la bin 'Abdar-Raḥmān, from his father 'Abdar-Raḥman bin Ya'qūb, from Abu Hurayrah, from Rasulullāhﷺ.

It is slightly different compared to the textof the *ḥadīth* found in *Ṣaḥīḥ Muslim*, where its ending (underlined) is placed in the frontwithout the text معي and فهولهكله along with the additional text تركته وشركه. The wordings in *Ṣaḥīḥ Muslim* are as follows:

أنا أغنى الشركاء عن الشرك، من عمل عملا أشرك فيه معي غيري، تركته وشركه

I am the Most Self-Sufficient and I have no need for an associate, those who does and action, associating in it with me other than me, I will leave him and his associate" *(Muslim, n.d.).*

In *TakhrījIḥyā' 'Ulūm Al-Dīn*, al-'Irāqī had commented on a *ḥadīth* with its text being almost similar to this *ḥadīth*, as in the following:

قال – صلّى الله عليه وسلم – يقول الله عز وجل من عمل عملاً أشرك فيه غيري فهو له كله وأنا منه بريء فهو له كله وأنا أغنى الأغنياء عن الشرك

He mentioned:

رواه مالك في الموطأ واللفظ له من حديث أبي هريرة دون قوله وأنا منه بريء ومسلم مع تقديم وتأخير دونها أيضاً وهو عند ابن ماجه بسند صحيح
اهـ.

It was collected by Mālikin Al-Muwaṭṭa' and its text is from the ḥadīth of Abu Hurayrahwithout him stating "And I free myself from that" and it was also narrated by Muslim by beginning and ending without that wording. Similarly with ibn Mājahwith an authentic sanad (Al-'Irāqī, 1987).

6.2.3. The Third *Ḥadīth*

"The messenger of Allah ṣallaAllāh 'alayhi wasallam said:

من سن سنة سيئة فعليه وزرها ووزر من عمل بها لاينقص من أوزار هم شينا

And whosoever initiates an evil practice in Islam and is emulated by others will bear the sin of it and the sin of all those who act on it without their burden being diminished in the least.(Marzuki, 2014)

The text of this *ḥadīth* is not found in the well-known nine books of *ḥādīth* (*al-Kutub at-Tis'ah*). However, there are more than 10 narrations having similar wording with this *ḥadīth*. Among them are the following *lafẓ*:

1. The text from *Sahih Muslim,Kitāb al-Zakāh, Bāb al-Ḥath 'ala al-Ṣadaqahwalaw bi ShiqqTamrah aw KalimahṬayyibahwaannahāHijāb Min al-Nār*, no. 1017 (Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d):
   وَمَنْ سَنَّ فِي الْإِسْلَام سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ
2. The text from *MusnadAḥmad, AwwalMusnad Al-Kūfiyyīn, Wa Min ḤadīthJarīr bin 'AbdAllāh, 'an al-NabiyṢallaAllāh 'AlayhiwaSallam*, no.19220 (Ibn Ḥanbal Aḥmad bin Muḥammad, 2001):
   وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، عُمِلَ بِهَا مِنْ بَعْدِهِ كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا وَلَا يُنْقَصُ ذَلِكَ مِنْ أَوْزَارِهِمْ شَيْئًا
3. The text from *Sunan Al-Dārimī, Al-Muqaddimah, Bāb Man Sanna Sunnah Ḥasanah Aw Sayyiah*, no.529 ('Abd Allāh bin 'Abd Al-Raḥman Al-Dārimī, 2000):
   وَمَنْ سَنَّ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ يعملَ بِهَا، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَوْزَارِهِم شَيْءٌ
4. The text from *Sunan Ibn Mājah, [Iftitāḥ al-Kitābfī al-ĪmānwaFaḍāil al-Ṣahābahwa al-'Ilm], Bāb Man Sanna Sunnah Ḥasanah aw Sayyiah*, no.203 (Muḥammad bin Yazīd Al-Qazwīnī, n.d):
   وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بِهَا، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا، لَا يُنْقَصُ مِنْ أَوْزَارِهِمْ شَيْئًا
4. The text from *Sunan Al-Nasa'i, Kitāb al-Zakāh, Bāb al-Taḥrīḍ 'ala al-Ṣadaqah,* no. 2554 (Aḥmad bin Shu'ayb Al-Nasā'ī, 1986):
   وَمَنْ سَنَّ فِي الْإِسْلَام سُنَّةً سَيِّئَةً، فَعَلَيْهِ وِزْرُهَا، وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا

The researchers had concluded that this *ḥadīth* was not narrated in its precise wording. And the following is the *takhrīj*(verification) upon the abovementioned *ḥādīths*

This *ḥadīth* was collected by *Muslim, Aḥmad, Al-Nasa'ī, Ibn Mājah, Ibn Ḥibbān, Al-DārimīandIbn Khuzaymah* from three different companions, namely Abu Hurayrah, Abu JuḥayfahdanJarīr Al-Bajalīthrough the following paths of *sanad*:

1. The *ḥadīth* of Abu Hurayrah. Ibn Mājahnarrated from 'Abd Al-Wārith bin 'Abd Al-Ṣamadfrom 'Abd Al-Ṣamad bin 'Abd Al-Wārith from Ayyūb from Muḥammad bin Sīrīn from Abū Hurayrah from Rasul Allāh ṣallaAllāh'alayhiwasallam (Muḥammad bin Yazīd Al-Qazwīnī, n.d).

2. The *ḥadīth* of Abū Juḥayfah. Ibn Mājahnarrated from Muḥammad bin Yaḥyā from AbūNu'aym from Ismā'īlAbūIsrā'īlfrom Al-Ḥakam from Abū Juhayfah from Rasul Allāh ṣallaAllāh 'alayhiwasallam (Muḥammad bin Yazīd Al-Qazwīnī, n.d).

3. The *ḥadīth* of Jarīr Al-Bajalī. This narration is divided into the following paths:

1. The path of Shaqīq from Jarīr Al-Bajalī. Al-Dārimī narrated it from Al-Walīd bin Sujā 'from Sufyān bin 'Uyaynahfrom 'Āṣim from Shaqīq from Jarīr Al-Bajalī from Rasul *Allāh ṣalla Allāh 'alayhi wasallam* ('Abd Allāh bin 'Abd Al-Raḥman Al-Dārimī, 2000).

2. The path of Abū Wā'il from Jarīr Al-Bajalī. Aḥmad had narrated from Sufyān 'Uyaynahfrom 'Āṣim bin Abi Al-Najūd from Abū Wā'ildaripadaJarīr Al-Bajalī from Rasul Allāh *ṣalla Allāh 'alayhi wasallam* (Ibn Ḥanbal Aḥmad bin Muḥammad, 2001).

3. The path of Ḥumayd bin Hilāl from Jarīr Al-Bajalī. Aḥmad had narrated from 'Abd Al-Razāq from Ma'mardaripadaQatādah from Ḥumayd bin Hilāl from Jarīr Al-Bajalīdaripada Rasul Allāh *ṣalla Allāh 'alayhi wasallam* (Ibn Ḥanbal Aḥmad bin Muḥammad, 2001).

4. The path of Al-Munẓir from Jarīr Al-Bajalī. Muslim, Aḥmad, Ibn Ḥibbāndan Al-Nasa'īnarrated from the path of Shu'bahfrom 'Awn bin AbīJuḥayfah from Ibn Mājahnarrated it from Muḥammad bin 'Abd Al-Mālik from Abū 'Awwānah from 'Abd Al-Mālik bin 'Umayr. Both of them ('Awn bin AbīJuḥayfahand 'Abd Al-Mālik bin 'Umayr) had narrated from Al-Munẓir bin Jarīr from Jarīr Al-Bajalī from Rasul Allāh *ṣalla Allāh'alayhi wasallam* (Aḥmad bin Shu'ayb Al-Nasā'ī, 1986; Ibn Ḥanbal Aḥmad bin Muḥammad, 2001; Muḥammad bin Ḥibbān Al-Bustī, 1993; Muḥammad bin Yazīd Al-Qazwīnī, n.d; Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d)

5. The path of 'Abd Al-Raḥmān bin HilālfromJarīr Al-Bajalī. Muslim had narrated fromZuhayr bin ḤarbfromJarīr bin 'Abd Al-Ḥamīdfrom Al-A'mashfromMūsa bin 'AbdAllāh bin Yazīdfrom Abu Al-Ḍuḥā; and Aḥmad, Al-Dārimīand Ibn Khuzaymahhad narrated it from the path of AbūMu'āwiyah from Al-A'mashfrom Muslim bin Ṣubayḥ. All three of them (Mūsa bin 'Abd Allāh bin Yazīd, Abū Al-Ḍuḥāand Muslim bin Ṣubayḥ) had narrated it from 'Abd Al-Raḥmān bin Hilālfrom Jarīr Al-BajalīfromRasulAllāhṣallaAllāh 'alayhiwasallam ('Abd Allāh bin 'Abd Al-Raḥman Al-Dārimī, 2000; Ibn Ḥanbal Aḥmad bin Muḥammad, 2001; Ibn Khuzaymah Muḥammad bin Isḥaq, n.d; Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d).

In short, *Aḥadīth* having those texts mentioned were not found by the researchers in the major books of reference for *ḥadīth* with *sanad*. However, there are authentic *ḥādīths* having almost the same meaning with them. Therefore, it is recommended that the correct text be taken from the authentic *ḥādīths* for the next printed edition of the textbook.

7. Findings and Conclusion

From this research, it was surprisingly discovered that there arevery few *ḥādīths* mentioned in the *'Aqīdah* textbooks. This evidently indicates that in the six years period of learning, the students are exposed to only six *ḥādīths* that are*'aqīdah*-related. In the 3rd, 4th, and 5th year, there would be no *ḥadīth* on *'aqīdah* exposed to the students. This reveals a lack of exposure to young Muslims within the society regarding *ḥādīths* that are related to *'aqīdah*. At the same time, out of these six *ḥādīths*, two of them needed to be fixed and one needed to be replaced. Therefore, the researchers would like to propose a further study about the exposure of authentic *ḥādīths*on young Muslim students, where the findings will be useful for the authority to decide the best portion of authentic *ḥādīths* to be exposed to them as they grow. The researchers also recommended for future research, to consider looking into other textbooks, as well as workbooks and supplementary materials.

Aside from that, it was discovered that the writing of *ḥadīth* in the textbooks did not follow the proper *ḥadīth* writing method that facilitates the reader to easily verify the *ḥadīth*. For example,it would be highly beneficialto mention the name of the *ḥadīth* book referred to and the *ḥadīth*'s number. *Ḥādīths* that are not precisely written and those with unknown status can be further corrected by referring directly to major *ḥadīth* books such as *Al-Kutub Al-Tis'ah*. These matters can be further corrected by establishing a committee or panel that is comprised of *ḥadīth* scholars/experts from the local universities to further evaluate, so that all *ḥādīths* mentioned in the textbooks would adhere to the prescribed standards.

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