



PROBLEMATIC HADITHS IN *QURRAH AL-ASHFIYA'* BY KIAI ZAINULLAH MALANG: An Intertextual Analysis

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Abstract

Qurrah al-Ashfiya' 'ala Syarh Nazhm Hidayah al-Adzkiya' is a manuscript on Sufism written by Kiai Zainullah Malang. The book contains 74 hadiths and, after takhrij was carried out, three of them were found to have no original source in hadith compilation. This research aims to analyze these "problematic hadiths" using intertextual analysis developed by Julia Kristeva. Thus, this research is a hadith research with a multidisciplinary approach. The design used here is library research with a qualitative approach. The analysis technique used here is content analysis. This research finds that there are three problematic hadiths in *Qurrah al-Ashfiya'*. Through intertextual analysis, it is found that the first hadith is proven to be typographical error and subsequently disqualified as a hadith. The second one is narration *bi al-ma'na*. The third one was found to have been inaccurately transcribed by Kiai Zainullah. Furthermore, it is proven that intertextual analysis can be an effective tool for resolving the limitations of *takhrij al-hadits*. The implication is that since intertextual analysis assumes that a text is always born in a network of multitext, all hadith basically have a source whose origins can be traced. Intertextual analysis does not recognize the term *la ashli lahu* (no chain of transmission is found).

Keywords: manuscript study, hadith study, *takhrij al-hadith*, intertextual analysis

Abstrak

Kitab *Qurrah al-Ashfiyā' 'alā Syarh Nazhm Hidāyah al-Adzkiyā'* adalah sebuah manuskrip kitab tentang tasawuf yang ditulis oleh Kiai Zainullah dari Kabupaten Malang. Kitab ini berisi 74 hadis dan, setelah dilakukan *takhrīj* terhadapnya, tiga di antaranya tidak ditemukan dalam kitab-kitab himpunan hadis. Penelitian ini bertujuan menganalisis “hadis-hadis problematik” tersebut dengan menggunakan analisis intertekstual yang dikembangkan oleh Julia Kristeva. Penelitian ini adalah penelitian hadis dengan pendekatan multidisipliner. Desain penelitian yang digunakan adalah penelitian kepustakaan dengan pendekatan kualitatif. Teknik analisis yang digunakan adalah Analisis Isi. Penelitian ini menemukan bahwa terdapat tiga buah hadis problematik dalam kitab *Qurrah al-Ashfiyā'*. Melalui analisis intertekstual, didapati bahwa hadis pertama mengalami kekeliruan tipografis dan akibatnya tidak tergolong sebagai sebuah hadis. Hadis kedua adalah riwayat *bi al-ma'nā*. Hadis ketiga didapati sebagai tertulis secara tidak akurat oleh Kiai Zainullah. Lebih dari itu, penelitian ini membuktikan bahwa analisis intertekstual bisa menjadi alat efektif untuk menyelesaikan batasan-batasan yang dimiliki oleh *takhrīj al-ḥadīth*. Implikasinya, oleh karena analisis intertekstual berasumsi bahwa sebuah teks senantiasa lahir dalam sebuah jaringan multitekst, maka semua hadis pada dasarnya punya sumber yang asal-usulnya bisa dilacak. Analisis intertekstual tidak mengakui terma *lā ashlahu* (sanadnya tidak ditemukan).

Kata Kunci: studi manuskrip, studi hadis, *takhrīj al-hadīth*, analisis intertekstual

Introduction

Qurrah al-Ashfiyā' 'alā Syarh Nazhm Hidayah al-Adzkiyā' is a book written by Kiai Zainullah Bukhori (d. 1990) from Ganjaran Gondanglegi Malang. The completion of the writing of this book was recorded in 1990, and until now, the original manuscript is still available in handwritten form. Interestingly, this work has not undergone any reprinting efforts using modern methods by any party. The primary focus of this book is

to provide in-depth commentary on *Hidayah al-Adzkiya' ila Thariq al-Awliya'*, a collection of poems (*manzhumah*) compiled by Zayn al-Din ibn 'Ali al-Malibari (d. 929 H/1522 AD). These poems discuss extensively the teaching of *tasawwuf-akhlaqi*.

The collection of poems, *Hidayah al-Adzkiya'*, is considered popular among Indonesian ulema. So far there have been four commentaries written by Indonesian scholars. *Firstly*, a commentary entitled *Salalim al-Fudhala'* written by Nawawi ibn 'Umar al-Bantani (d. 1897). *Secondly*, a commentary in Javanese language and pegon script, titled *Minhaj al-Atqiya'*, written by Kiai Salih Darat (d. 1902). *Thirdly*, a commentary in Sundanese and pegon script, titled *Siraj al-Adzkiya' fi Tarjamah al-Azkiya'*, written by Kiai Ahmad Sanusi (d. 1950) from Ciamis, West Java. *Fourthly*, a commentary also in Javanese language and pegon script, titled *Tuhfah al-Ashfiya' 'ala Manzhumah Hidayah al-Adzkiya'*, written by Kiai Abdul Jalil Hamid from Kudus. Thus, Kiai Zainullah's *Qurrah al-Ashfiya'* is the fifth commentary on *Hidayah al-Adzkiya'* contributed by Indonesian ulema.

As a commentary, *Qurrah al-Ashfiya'* is supported by a number of carefully selected hadiths by the author, serving as theoretical foundations to substantiate the sufistic perspectives he presents. These hadiths are predominantly quoted directly, with a small portion presented in paraphrased form. It is important to note that while some hadiths are accompanied by information about the narrators, most of them are not followed by similar details. Overall, this book reflects the richness of intellectual and spiritual heritage, emphasizing scholarly interpretation and the wisdom of *tasawwuf-akhlaqi*.

Based on my preliminary investigation toward the book, Kiai Zainullah included 47 hadiths scattered in various places in it. The themes vary, corresponding to the topic under discussion. However,

as is common in classical works produced by *pesantren* ulema, these hadiths were simply included by the author without mentioning their chain of transmission (*sanad*) and quality. Only a small number of them are qualitatively classified based on the views of hadith scholars. I have performed the *takhrij* procedure of these hadiths and found that 44 of them could be traced back to the original hadith sources, while the remaining three could not. *Takhrij al-hadits* is a procedure for investigating the chain of transmission of hadith (*al-'azw*) into the original hadith collections (*kutub al-ashl* or *al-kutub al-ashilah*) (Tahhan, n.d., p. 10; Bakkar, 1997, pp. 11–12). The term “original hadith collections” refers to books that include hadiths with their chains of transmission. These original books are not necessarily compilation work like *Al-Kutub al-Sittah*; they can also include historical works with narratives transmitted through a chain, such as Ibn Hisham’s *Al-Sirah al-Nabawiyah* or Al-Waqidi’s *Tarikh al-Dimasq* (Ṭaḥḥan, n.d., pp. 10–11). Compilation works that do not mention the chains of transmission, such as *Riyadh al-Shalihin* or *Bulugh al-Maram*, cannot be used as source of *takhrij* (ʿAwni, n.d., p. 6).

With the explanation above, it can be understood why three hadiths in *Qurrah al-Ashfiya'* cannot be found in the original hadith collections. This is because the *takhrij* procedure itself limits its sources to specific books. To overcome this limitation, this research will use intertextual analysis proposed by Julia Kristeva. The three hadiths that could not be found in the original hadith collections will be subjected to special treatment, namely intertextual investigation, to methodologically address the limitations of *takhrij al-hadits* procedure. This study aims to demonstrate that intertextual analysis can complement the *takhrij* method, which is unable to find these three hadiths in the original hadith collections.

In academic studies in Indonesia, there have been several studies

utilizing intertextual analysis in Islamic studies, but none of them seem to use it to address the weaknesses and limitations of *takhrij al-hadits*. Most of them revolve around Qur'anic exegetical studies, whether in the form of thematic exegetical studies or analysis of Qur'anic exegesis found in certain tafsir books in relation to the interconnectedness of previous texts (Aini, 2022; Arifin & Asif, 2015; Atabik, 2013; Faridatunnisa, 2020; Fatmawati, 2019; Hidayat, 2021; Iman, 2019; Nurmansyah, 2019; Nurmansyah & Sofia, 2021; Rahman & Erdawati, 2019; Sulaeman, 2021). Some intertextual studies focus on the study of Arabic poetry (Nurohimah, Nurlinah, & Mardiansyah, 2022), sufistic-ethics (Humairah, Mawardi, & Amiq, 2022; Mufidah, 2013), and jurisprudence (Shabir, 2009). There is a study that uses intertextual analysis in the field of hadith, but it is more specific to hadith commentary rather than *takhrij al-hadits* (Pertiw, 2019). Thus, there is still a significant research gap to be explored by this study, given the scarcity of hadith studies within the context of intertextual analysis.

The existing research gap, as elucidated above, paves the way to the completion of this research. A review of various prior studies indicates that there has been no research on the hadiths in Kiai Zainullah's *Qurrah al-Ashfiya'* from the perspective of intertextual analysis as a complement to *takhrij al-hadits*. The aim of this article is to uncover the sources of the hadiths in *Qurrah al-Ashfiya'* that cannot be traced through the procedure of *takhrij al-hadits*. This endeavor is carried out through intertextual analysis. Thus, the intertextual analysis is used here to complement *takhrij al-hadits* and overcome its limitations.

This research is a library research with a qualitative approach. The primary source used is Kiai Zainullah's *Qurrah al-Ashfiya' 'ala Syarh Nazhm Hidayah al-Adzkiya'*, especially the hadiths contained in it. Other books are also used as primary sources for this research as long as they can demonstrate their intertextual connection to the above-mentioned

Kiai Zainullah's work. So, these books can have a dual function. On the one hand, they function as primary sources and, on the other hand, they occasionally serve as secondary sources as long as they only provide complementary information (Merriam & Tisdell, 2016, p. 176).

All primary data in this research is gathered through document analysis. The data collected through document analysis consist of a collection of hadiths mentioned in *Qurrah al-Ashfiya'*, particularly the three hadiths considered problematic from the *takhrij al-hadits* point of view. These hadiths are examined through intertextual analysis. Therefore, this research will explore the textual relations of these hadiths in *Qurrah al-Ashfiya'* with other books, especially those identified as references by Kiai Zainullah in the compilation of his book. The tracking of these references is done by (1) cross-checking the references he mentioned explicitly, (2) tracing the references used by Kiai Zainullah in his Sufism works apart from *Qurrah al-Ashfiya'*, (3) searching in other books with similar topics.

The data analysis technique for this research is content analysis. As Krippendorff stated, the content analysis technique is "an analysis of the content of a material conveying a message (such as a book or film) through methods of classification, tabulation and evaluation of its symbols and key themes to determine its meaning and the effects it may have" (Krippendorff, 2004, p. xvii). Therefore, for this analysis technique to proceed, the collected material is categorized into chunks of data (Leavy, 2017, p. 147), compiled into the previously prepared categories, and then interpreted or explored for meaning.

A Brief Description on the *Qurrah al-Ashfiya'* Manuscripts

The manuscript of Kiai Zainullah's *Qurrah al-Ashfiya'*, which has been discovered, exists in two types. Both are still handwritten and

there has been no attempt to publish them in a modern print. These two manuscripts serve as primary sources for this research.

The first manuscript is called Manuscript A here. This manuscript is the original text written directly by Kiai Zainullah himself. There are two pieces of evidence proving that this manuscript was written by him. *Firstly*, upon comparison with other works by Kiai Zainullah, it is evident that the writing style is similar, indicating the same author. *Secondly*, Pak Sulhan Nayaki, the person asked to copy the text with a photocopy machine testified that it is indeed the handwriting of Kiai Zainullah.

This manuscript is written in a clear and distinct *naskhi* script. It contains 58 pages, with two faces, and each page typically consists of 24 lines. Each line of *Hidayah al-Adzkiya'*, the collection of poems, is written in larger script than its commentary and is center-aligned, making it stand out for the reader. Interestingly, beneath each line of the *Hidayah al-Adzkiya'* poems, there are hanging lines in *riq'ah* script, providing word-for-word translation in Madurese language. This hanging translation is consistently present from the beginning of to the end of the poems.

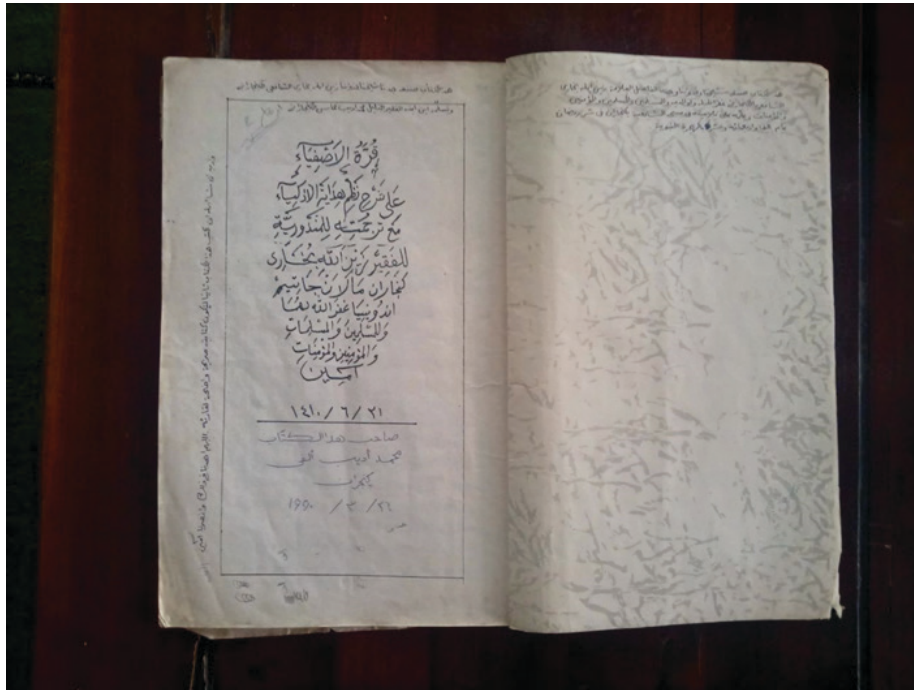
In the margins of this manuscript, there are writings from the author. These writings serve as explanations of the *i'rab* for each verse of *Hidayah al-Adzkiya'*. It appears that Kiai Zainullah intended to facilitate his readers, providing translations and explanations of the *i'rab* for the verses he elucidated.

As acknowledged by the author, this book was completed "on the blessed Thursday, 13-06-1410 AH, corresponding to 18-01-1990 AD" (Zainullah, 1990, p. 59). Thus, this book is the last work written by Kiai Zainullah, because he passed away in the same year.

In the month of Ramadan of the same year, this book was taught in *bandongan* at Asy-Syafi'i Mosque of Ganjaran. One of the participants in this teaching was Muhammad Adib who later rewrote the book, giving

rise to Manuscript B.

Picture 1: The first page of manuscript A



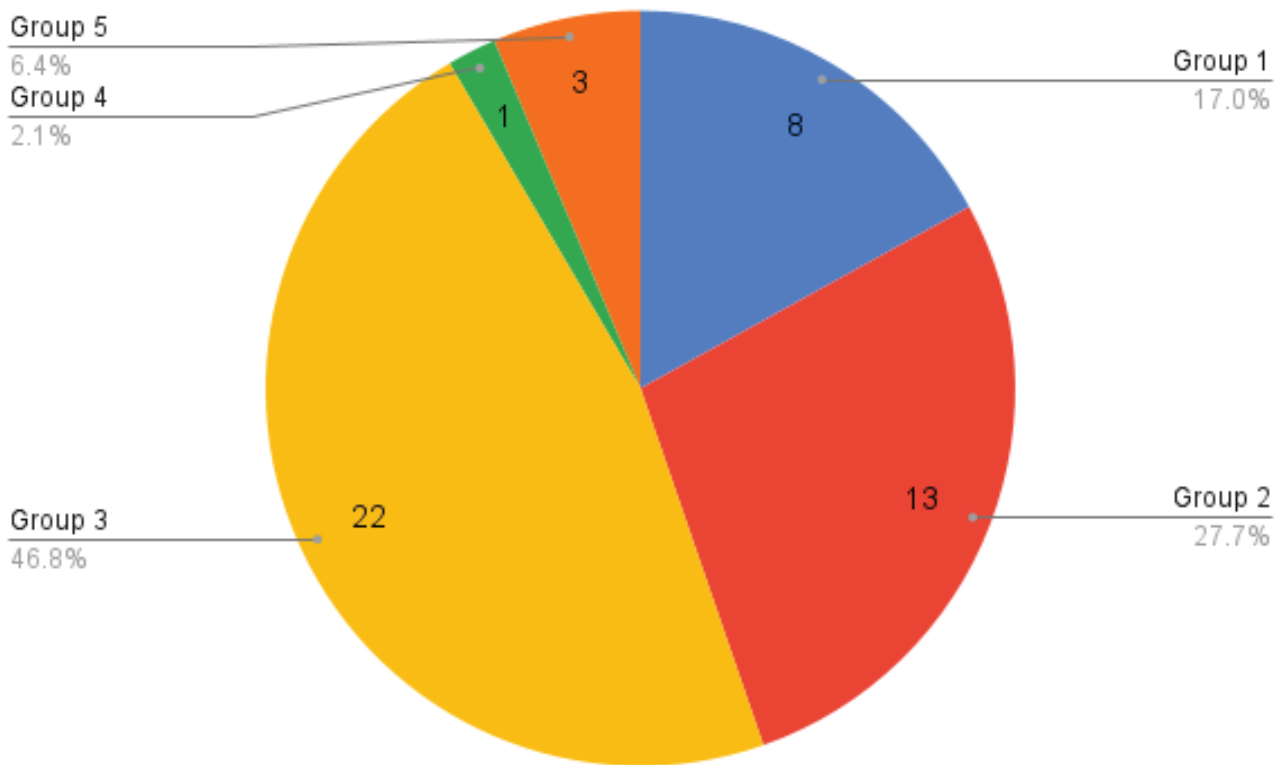
The second manuscript is called Manuscript B. This manuscript was written by Muhammad Adib, one of the participants in the teaching of *Qurrah al-Ashfiya'* at the Asy-Syafi'i Mosque in 1990, as mentioned above. It is written in a clear and distinct *naskhi* script on folio-sized paper. It comprises 46 pages, with each page containing around 30 lines. The verses of *Hidayah al-Adzkiya'* are also written in center-aligned lines, but without the hanging line translation in Madurese language seen in Manuscript A. Following the pattern of Manuscript A, Manuscript B also includes *i'rab* explanations for each verse in the margin of each page.

The scribe of this manuscript acknowledges that he deliberately copied Manuscript A with the aim of “presenting a clearer and more distinct text for the reader” (Zainullah, 1991, p. 1). Consequently, he mentions the surah and verse numbers in each quoted verse of the Qur'an. Similarly, the included hadiths are cited within parentheses. Additionally, there are sometimes annotations in the margin of the

elevating their status from weak (Djamaluddin, 2008, p. 206; Rizapoor & Zafari, 2021, p. 15). *Secondly*, there are hadith sources included among the most authoritative non-*Bukhari* and non-*Muslim* hadith compilations, known as *al-kutub al-arba'ah* (*Sunan al-Tirmidzi*, *Sunan Abi Dawud*, *Sunan Al-Nasa'i*, *Sunan Ibn Majah*). *Thirdly*, there are hadith compilations categorized as original sources but not part of the *al-kutub al-sittah* (six primary hadith compilations), such as *Musnad Ahmad*, Al-Hakim's *Al-Mustadrak*, *Sunan al-Darimi* or similar works. Hadith listed in such sources require assessment from hadith scholars, unless the specific hadith compilations have received their own assessment, as is the case with Al-Tirmidzi's *Sunan*. *Fourthly*, there are sources that are not intended to be hadith compilations in their self but include chains of transmission in each their narration, such as *Hilyah al-Awliya'*, *Tarikh Dimashq* and *Tarikh Baghdad*. Similar to the previous group, hadiths found in this fourth group also require the assessment of hadith scholars regarding their quality. *Fifthly*, there are hadiths whose sources remain unidentified, especially in sources considered authoritative (*mu'tabar*) according to *takhrij al-hadits* point of view.

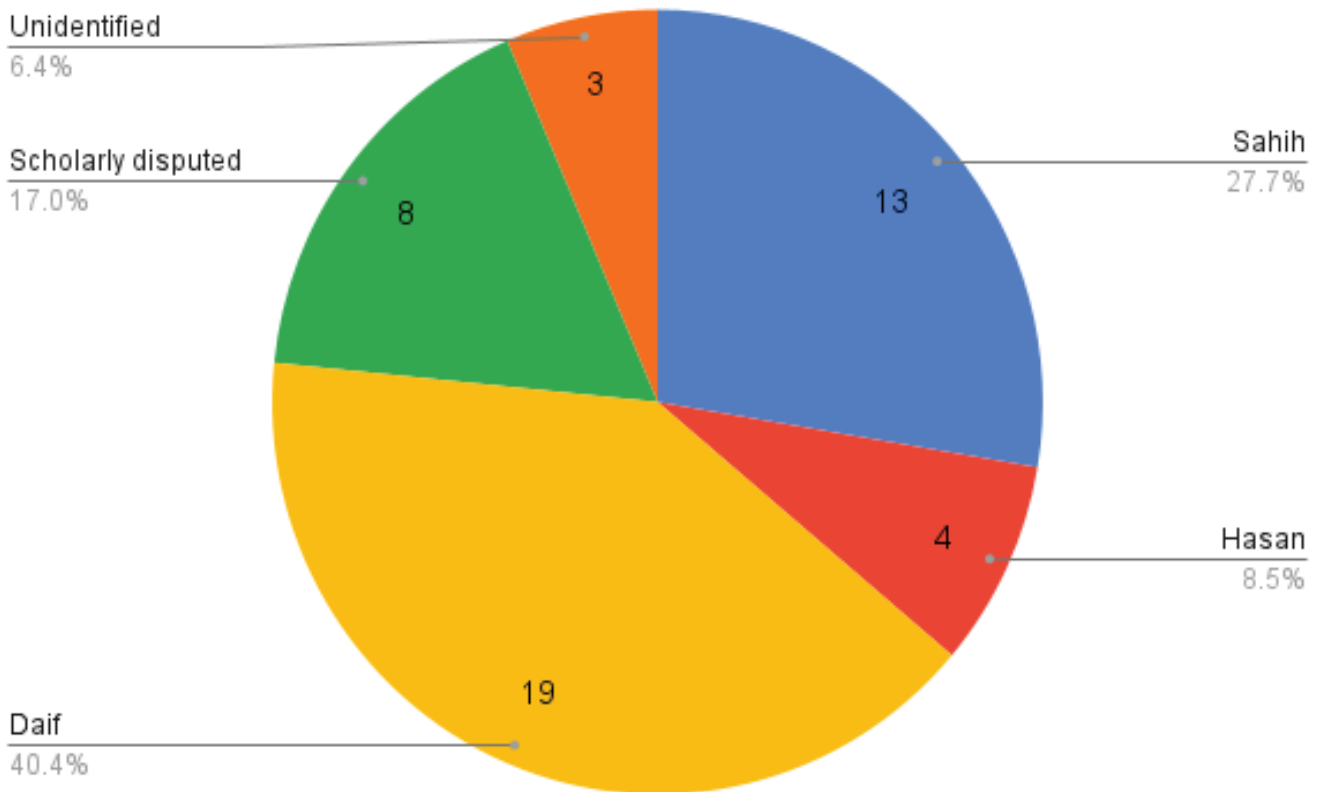
The result of *takhrij* on the hadiths in *Qurrah al-Ashfiya'* shows that most of these hadiths fall into the third group, namely they are found in sources other than *al-kutub al-sittah* (22 hadiths). Subsequently, there are 13 hadiths belonging to the second group, which can be found in *al-kutub al-arba'ah*. Then, 8 of them are classified in the first group, that is, they can be found in *Sahihayn*, and 1 hadith falls to the fourth group, that is, it is traceable to non-hadith books. The remaining 3 hadiths have unidentified sources (see picture 3).

Picture 3: Sources of hadiths in Qurrah al-Ashfiya'



Subsequently, in terms of quality, the hadiths mentioned in *Qurrah al-Ashfiya'* are categorized into several groups. *First*, there are hadiths that are evaluated as authentic by hadith scholars (13 in total). *Second*, there are hadiths considered hasan by hadith scholars (4 in total). *Third*, there are hadiths deemed weak by hadith experts (19 in total). *Fourth*, there are hadiths that scholars dispute regarding their quality (8 in total). *Fifth*, there are hadiths whose quality remain unidentified due to their absence in any source (3 in total). Thus, it can be concluded that the majority of the hadith in *Qurrah al-Ashfiya'* are of weak quality (see picuture 4).

Picture 4: Quality of hadiths in Qurrah al-Ashfiya'



In connection with the data mentioned above, it is crucial to explain here the stance of scholars towards weak hadiths. Weak hadith can easily be found in sufi literature because scholars allow the transmission of weak hadiths for the purpose of increasing interest in the virtuous deeds or *fadhā'il al-a'mal* (Nawawi, 1984, p. 5, 1985, p. 48, 2005, p. 36). Ibn Hajar al-'Asqalani mentions three conditions for the permissibility of such transmission. *First*, it should not be extremely weak hadiths. *Second*, it should be supported by other hadiths that are commonly practiced. *Third*, one should not practice it with the belief that the hadith is truly valid but rather adopt a cautious approach (Ṭaḥḥan, 2010, p. 81). In contrast to Al-'Asqalani, 'Alawi al-Maliki mentions six conditions for this permissibility (Maliki, 2016, p. 19). A similar stance is also held by Kiai Zainullah, so that he does not mind if his book contains hadiths considered weak by scholars.

The issue arises with regard to hadiths for which neither the source nor the chain of transmission can be found. As seen in picture 4, there are three hadiths for which the source and chain of transmission cannot be identified in the original hadith sources. To address this, an intertextual analysis will be carried out below.

The Problematic Hadiths from the Intertextual Perspective

There are three hadiths that cannot be identified from which source Kiai Zainullah quoted them. What is meant by “not identified” here has two aspects. *First*, the hadith cannot be traced through *takhrij al-hadits*, thus having the status of *la ashla lahu*. This concept is a practice among hadith scholars when they do not find its chain of transmission in any source book (Suyuṭi, 1994, p. 350). *Second*, the hadith cannot be traced as well in books familiar within pesantren community. This is simply because there is no other text that resembles the hadith text written by Kiai Zainullah, whether in terms of wording or context.

In addition to the reasons mentioned above, the hadiths to be discussed here have problematic aspects. This is the reason why the subheading of this section is problematic hadiths. However, it will be shown below that these problems can be resolved with the help of intertextual analysis. It means that textual studies can help resolve them because what is prioritized is the dialogue between a text to other texts in a certain interaction.

What is meant by text here is not solely the text of the hadith listed in *Qurrah al-Ashfiya'*, but also the explanations written by Kiai Zainullah before and after the inclusion of the hadith. These explanations by Kiai Zainullah can serve as crucial context in intertextual studies. Thus, in order for the intertextual explanation of hadiths whose sources are unidentified clearly, each hadith will be discussed in a separate section.

The First Hadith

The first “hadith” that falls into the problematic category in *Qurrah al-Ashfiya’* is the 15th hadith. This “hadith” is not listed in *Kifayah al-Atiqiya’* and *Salalim al-Fudhala’*, so its inclusion in *Qurrah al-Ashfiya’* is an enrichment attempted by Kiai Zainullah. The complete text is mentioned by Kiai Zainullah in the following context (underlined letters are mine).

قال الناظم: (وتعلّمن) يعني يجب عليك أيها الطالب إلى رضا الله ورسوله وجوبا عينيا أن تتعلّم علما يصحّ طاعتك وعبادتك من وضوء وغسل وصلاة وصوم وزكاة وحجّ ومعاملة ونكاح على وفق ما شرّعه الله تعالى لها من شروط وأركان، لقوله ﷺ «مَنْ عَمَلَ بِلَا عِلْمٍ فَفَسَادُهُ أَكْثَرُ مِنْ صَلَاحِهِ»، وقال ابن رسلان في زبده:

وكل من بغير علم يعمل

أعماله مردودة لا تقبل

The author of the poem said, “And learn...,” meaning it is obligatory for you, O seeker of the pleasure of God and His Messenger, to learn knowledges that can correct your obedience and worship, such as partial ablution, full ablution, prayer, fasting, almsgiving, pilgrimage, transactions, and marriage, in accordance with what Allah prescribed, including its conditions and principles. This is because the Prophet peace be upon him said, “Whoever acts without knowledge, his harm will be greater than his benefit.” Ibn Ruslan stated in his Zubad: “All those who act without knowledge/their deeds are rejected, not accepted” (Zainullah, 1990, pp. 11–12, 1991, p. 10)

As seen above, Kiai Zainullah explicitly attributes the underlined text to the Prophet peace be upon him, meaning he considers it a hadith. However, based on my investigation, this statement cannot be classified as sayings of the Prophet peace be upon him. In more explicit terms, this statement is not a hadith but rather words of particular scholars

or perhaps just an Arabic proverb. There are several arguments for this assessment.

The *first* argument, after I conducted the procedure of *takhrij al-hadits* regarding the saying above, not a single hadith compilation was found to mention it. In other words, I found that these words fall into the status of *la ashla lahu*, no chain of its transmission was found. Perhaps, readers could argue that this *la ashla lahu* status is only based on the sources and tools available in my hand, while there might be other sources out there that mention it. This rebuttal, it must be acknowledged, is acceptable and quite reasonable. Therefore, I strengthen the assessment above with three other arguments that support this first argument.

The *second* argument, the underlined text above bears a striking resemblance to the commentary written by Abu Bakr Shaṭa al-Dimyāṭi in *Kifayah al-Atqiya'*. It can be said that the commentary in *Qurrah al-Ashfiya'* is an adaptation from *Kifayah al-Atqiya'*. This can be observed in the following quote from *Kifayah al-Atqiya'* (underline is by me) (Dimyāṭi, n.d., p. 24).

يعني يجب عليك أيها السالك الراغب فيما يوصلك إلى رضا الله ورسوله أن تتعلم
 علما يصح طاعتك وعبادتك من وضوء وصلاة وصوم وزكاة وحج ومعاملة على
 وفق الشريعة المطهرة إذ العمل من غير علم باطل، قال ابن رسلان في زبده:
 أعماله مردودة لا تقبل
 وكل من بغير علم يعمل

As seen above, *Kifayah al-Atqiya'* includes the statement above (underlined) with a different wording but the same meaning. *Kifayah al-Atqiya'* does not attribute it to the Prophet peace be upon him. This proves that the statement is not a hadith but merely the words of scholars or perhaps an Arabic proverb.

The *third* argument, Kiai Zainullah wrote that statement twice in his *Qurrah al-Ashfiya'*. When written for the first time (commentary on

verse 31), the statement was attributed to the Prophet, as seen in the quote above. However, when written for the second time (commentary on verse 98), Kiai Zainullah did not attribute it to the Prophet, peace be upon him, but rather wrote it as “said by someone” (*qila*). The second writing is as follows (underline is by me) (Zainullah, 1990, p. 33, 1991, p. 27).

(وتعلم) يعني أن تعلم العلم النافع في العبادة ولو من باب واحد أفضل من مائة
ركعة نافلة وذلك لأن صحة العبادة تتوقف على العلم، ولذا قيل من عمل بلا علم
ففساده أكثر من صلاحه، قال ابن رسلان:

وكل من بغير علم يعمل

أعماله مردودة لا تقبل

As seen above, Kiai Zainullah did not attribute the statement to the Prophet. This means that Kiai Zainullah did not consider it as a hadith. This proves that the speech is not a hadith, but simply a scholar’s words or perhaps an Arabic proverb.

The *fourth* argument is that, in fact, the supposed prophet statement above can also be found in several other books with the exact same wording but is not attributed to the Prophet. Therefore, other books also do not consider the statement a hadith. For example, Al-Suyuṭi’s *Itmam al-Dirayah* (2017, p. 495) mentions this statement in the chapter on sufism. The text is as follows (underline is by me).

(خامة: العلم أسّ العمل) فلا يصح العمل بدون، (وهو) أي العمل (ثمرته) أي
العلم، فلا ينفع علم بلا عمل بل يضر، (وقليله) أي العمل (معه) أي العلم (خير
من كثيره مع جهل)، لأن من عمل بلا علم كان فساده أكثر من صلاحه

Furthermore, although written differently, Ibn al-Qayyim al-Jawziyyah also mentions the statement without attributing it to the Prophet in his book titled *Miftah Dar al-Sa’adah* (1996, p. 389), as seen below (underline is by me).

وهذا إن صحّ فمعناه: أحب إليّ من سبعين غزوة بلا علم، لأن العمل بلا علم فساده

Thus, it can be concluded here that these arguments indicate that the statement written by Kiai Zainullah above is not the saying of the Prophet. The fact that Kiai Zainullah attributed it to the Prophet peace be upon him in the first place and did not attribute it to him in the second place indicates a writing mistake (*sabq al-qalam*) here. I suggest that the best approach for readers of *Qurrah al-Ashfiya'* is to understand it this way. If this book is to be published with modern printing, the wording needs to be corrected by removing the attribution to the Prophet peace be upon him along with a note that there is a typographical mistake there. This approach is crucial because attributing a saying to the Prophet peace be upon him when it is not his is a dangerous act according to Islamic belief. Many scholars have condemned this action. Assuming that there was a writing mistake (*sabq al-qalam*) in *Qurrah al-Ashfiya'* means considering the attribution as unintentional. With this assumption, it means that Kiai Zainullah is free from this condemnation.

The Second Hadith

The other hadith in *Qurrah al-Ashfiya'* falls into the problematic category is the 20th hadith. This hadith is also not mentioned in *Kifayah al-Atiqiya'* and *Salalim al-Fuḍala'*, indicating that its inclusion is another enrichment attempted by Kiai Zainullah. The text is as follows (Zainullah, 1990, p. 23, 1991, p. 19):

«مَنْ أُرْدَادَ عِلْمًا وَلَمْ يَزِدْ تَقْوَى لَمْ يَزِدْ مِنْ اللَّهِ إِلَّا بُغْدًا»

This hadith is considered problematic due to the use of the term “*taqwan*,” while the hadiths whose chain of transmission can be found use the term “*hudan*” or “*zuhdan*.” There is also another hadith that connects the term “*hirshan*,” but the text is quite different from the above hadith, even though the meaning is quite similar. The problem with the

hadith above is that there is not a single transmission that uses the term “*taqwan*.”

In discussing hadiths using the term “*zuhdan*” and “*hudan*,” Al-Zabidi makes a statement as he seeks to challenge scholars’ assessment of their weak quality. Al-Zabidi shows several supporting chains (*syawahid*) for these hadiths, allowing their status to be elevated to hasan. Al-Zabidi (1994, p. 351) said (underline is by me):

قلت: وحديث علي المتقدم سنده ضعيف لأن موسى بن إبراهيم قال الذهبي قال الدارقطني متروك كذا قاله المناوي، وعندني في ذلك نظر لأن الذي قال فيه الدارقطني متروك هو مروزي يروى عن ابن لهيعة كما هو نص الديوان للذهبي والذي يروى عن موسى بن جعفر رجل من أهل البيت فتأمل، والحديث الذي بعده رواه أبو الفتح الأزدي في الضعفاء، ومن الشواهد ما أخرجه أبو نعيم في الحلية حدثنا عبد الله بن محمد حدثنا الحسن بن إبراهيم بن يسار حدثنا سليمان بن داود حدثنا ابن عيينة، قال: كان يقال: إن العاقل إذا لم ينتفع بقليل الموعظة لم يزد على الكثير منها إلا شراً، وفي معنى ذلك قول مالك بن دينار: من لم يؤت من العلم ما يقمعه فما أوتي من العلم ما ينفعه.

What Al-Zabidi refers to as supporting narrations has quite different wording, although the meaning is similar. Unfortunately, none of them mention the term “*taqwan*.”

Other supporting narrations are also mentioned by Al-‘Iraqi in his *takhrij* on Al-Ghazali’s *Ihya’ ‘Ulum al-Din* (Ghazali, 2005, p. 72).

أخرجه أبو منصور الديلمي في مُسند الفردوس وَحَدِيثَ عَلِيِّ بِإِسْنَادٍ ضَعِيفٍ إِلَّا أَنَّهُ قَالَ «زهداً» وَرَوَى ابْنُ حَبَّانٍ فِي رَوْضَةِ الْعُقَلَاءِ مَوْقُوفًا عَلَى الْحَسَنِ: «مَنْ أَرَادَ عِلْمًا ثُمَّ أَرَادَ عَلَى الدُّنْيَا حِرْصًا لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بَعْدًا» وَرَوَى أَبُو الْفَتْحِ الْأَزْدِيُّ فِي الضُّعَفَاءِ مِنْ حَدِيثِ عَلِيِّ: «مَنْ أَرَادَ بِاللَّهِ عِلْمًا ثُمَّ أَرَادَ لِلدُّنْيَا حَبًّا أَرَادَ اللَّهُ عَلَيْهِ غَضَبًا».

The various different wordings mentioned by Al-Zabidi and Al-‘Iraqi above do not contain the term “*taqwan*.” This means that Kiai

Zainullah did not refer to any original hadith sources in writing the hadith containing the term “*taqwan*’ above.

The most satisfactory explanation is *al-riwayah bi al-ma’na* meaning the narration of hadith which does not use the exact wording of the original, but replaces it with other terms whose meaning does not deviate from the original wording (Qasimi, 2004, p. 32). The author of *Minhah al-Mughits*, a widely used book on hadith sciences in Indonesia, particularly in pesantrens, states that transmitting through *al-riwayah bi al-ma’na* is permissible, with the condition that the person doing it is an ‘*alim* (scholar) so that the change in wording does not distort the meaning of the hadith (Mas’udi, n.d., p. 61). However, this information is only available in that particular book. In other less popular hadith science books in pesantrens, there is an essential additional note. That note states that the permissibility of transmitting hadith through *al-riwayah bi al-ma’na* only applies to oral transmission, while written transmission should be done with the original wording (Nawawi, 1985, p. 212). So, it is possible that the information reaching Kiai Zainullah about the narration by *al-riwayah bi al-ma’na* is from *Minhah al-Mughits* alone because, as noted by Martin van Bruinessen, the books of hadith science that were popular in Pesantren in the 1980s and 90s were only two: *Al-Manzhumah al-Bayquniyyah* and *Minhah al-Mughits* (Bruinessen, 2015, p. 162). Therefore, it is understandable if Kiai Zainullah changed the wording of the above hadith from “*zuhdan*” to “*Taqwan*.”

I do suggest, anyone who intends to publish *Qurrah al-Ashfiya’* in a modern printing should include a note stating that this hadith has never been found with the term “*taqwan*.” What can be found is only by the terms “*zuhdan*” and “*hudan*.”

The Third Hadith

The last hadith considered problematic in *Qurrah al-Ashfiya'* is the 21st hadith. This hadith is included in Manuscript A with the following redaction (Zainullah, 1990, p. 27).

قال ﷺ «بُعِثْتُ لِمَكَارِمِ الْأَخْلَاقِ»

The problematic side of this hadith is in terms of its redaction. As can be seen above, this hadith is written shortened by removing a word in the middle, namely the word “*li utammima.*” If written in full as in *Sunan al-Bayhaqi* and *Sunan al-Qudha'i*, the redactions are as follows (Bayhaqi, 2003b, p. 323; Qudha'i, 1985, p. 192):

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

Some other narrations do not mention the word “*innama,*” but the redaction does not use “*makarim*” but uses the word “*ṣaliḥ,*” as can be seen below (Bayhaqi, 2003a, 2003a, p. 352).

«بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

The two narrations above show that the writing of the hadith sometimes uses the word “*innama*” and sometimes not. One of the books that discards the word “*innama*” is Al-Ghazali's *Iḥya' Ulum al-Din* and, instead of using the word “*shalih,*” Al-Ghazali rather uses the word “*makarim*”. The editorial in this last book is as follows (Ghazali, 2005, p. 838).

«بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

Thus, the writing of the hadiths mentioned above always includes the word “*li utammima.*” The writing of the hadith that removes that word has never been found, as long as I investigate. This is why this 21st hadith mentioned in *Qurrah al-Ashfiya'* falls into the problematic category.

The hadith above, which is written problematically by Kiai Zainullah, cannot be understood as a transmission *bi al-ma'na*, nor can it be understood as transmission by shortening (*bi al-ikhtishar*), because both are concepts that are not suitable if attributed to the hadith above. Kiai Zainullah's writing to the hadith cannot be said to be transmission *bi al-ma'na* because it is only permitted verbally. The written transmission *bi al-ma'na* is not allowed, as mentioned above. As for transmission by shortening, it cannot be applied here either. What is meant by transmission by shortening is to cut off the narrated hadith without mentioning other parts. In this sense, cutting off a hadith is permissible, especially for the need to match the hadith to the topic being discussed (Nawawi, 1985, p. 75). With this understanding, the omission of a word from a hadith, especially if the omitted word is in the middle of the hadith, cannot be called transmission by shortening.

Here, the act of removing a word from the hadith mentioned above can be assumed in two scenarios. *First*, Kiai Zainullah unintentionally removed it. So, the omission is due to a writing mistake (*sabq al-qalam*). This assumption was held by the first copyist of Kiai Zainullah's *Qurrah al-Ashfiya'* so that in the Manuscript B, the hadith mentioned above is written in full, namely by restoring the word "*li utammima*" to its place. *Second*, Kiai Zainullah did it purposefully. If this scenario is what really happens, then this is an action that is not allowed by hadith scholars, either in writing hadiths or narrating them orally.

Conclusion

Based on all the discussion above, the problematic hadiths in Kiai Zainullah's *Qurrah al-Ashfiya'* can be traced intertextually, although the final result cannot be exactly the same as when approached with *takhrij al-hadits*. From the intertextual analysis of the first problematic hadith, it could be concluded that the statement that Kiai Zainullah attributed

to the Prophet was actually not a hadith. From the second problematic hadith, it can be concluded that there was a situation of scarcity of hadith science literature in the pesantren environment at that time which caused Kiai Zainullah to narrate a hadith *bi al-ma'na*; something that is actually prohibited in written narration. From the third problematic hadith, it was concluded that Kiai Zainullah had made a mistake in writing the hadith.

This research seeks to contribute to the thinking about the importance of new analytical tools in investigating the origins of hadith which traditionally is called *takhrij*. The new analytical tool, namely intertextual analysis, does not attempt to replace *takhrij al-hadits*, but rather seeks to complement and overcome its limitations. From these efforts it can be seen that intertextual analysis does not recognize the term *la ashla lahu* (no chain is found) as can be found in *takhrij al-hadits*. Thus, experimentation with new methods that can complement hadith studies, in particular *takhrij al-hadits*, needs to be further explored so that hadith studies and Islamic studies in general can be richer.

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