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 hadīths quoted in the textbook that require further attentive verification. This study seeks to verify the status of the hadīth mentioned in the ‘Aqīdah textbook in the eyes of the Ahlussunnah Wal Jama’ah scholars. This is because ‘Aqīdah his the most important subject in Islamic studies. This research is a qualitative research which uses data analysis method, where all the data and information obtained will be analysed using descriptive method. The method of takhrījā and ḥadīths 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 is unknown 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 make sure all mentioned ḥadīths in the textbooks would adhere to the prescribed standards.

Keywords: ‘Aqīdah, Textbooks, KAFA, JAKIM, Takhrij, Hadīs.

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:
1. Penerbitan Fargoes Sdn. Bhd.
2. Aras Mega (M) Sdn. Bhd.
3. Era Vidi Sdn. Bhd.
4. Penerbitan Sri Kenanga Sdn. Bhd.
5. Rimbunan Ilmu Sdn. Bhd.

However, only Penerbitan Fargoes Sdn Bhd 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 s are one of the important references in the educational system of Malaysia. According to a study by the Ministry of Education of Malaysia conducted in 1972, there was a strong relation in terms of correlation between the usage of textbooks and 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 research study 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 ḥadīths in the textbooks, but they are still considered little. Despite the fact the KAFA Textbooks that are used by about 400,000 young Muslims in this country, there is no study on ḥadīth yet done for these textbooks. Among the studies on ḥadīths in 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 texts revealed that weak and fabricated ḥadīths are mentioned in that textbook. They urged that the study on the status of ḥadīth be 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 ḥadīth 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 textbooks 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 named as Fundamentals of Islamic Sciences (‘Aqidah).

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. All the data and information obtained was analysed using the descriptive method in which the ḥadīth texts available in the textbooks were studied and analyzed. In order to investigate the status of the ḥadīths, the method of takhrīj-al-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 ḥadīth 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 ‘Ilālīyyah-Al-Dāraquṭnī, the book of ‘Ilāl by Ibn Abī Hātim, the book of Al-Du‘afā’ of Al-‘Uqayli and the book of Al-Kāmilīfī al-Du‘afā’ of Ibn ‘Adī.
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 hādīths that have to be replaced or fixed?

Results and discussion

| 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

![Chart 1](image1.png)

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

![Chart 2](image2.png)

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 hadiths based on its categories

| Categories of Hadith | Count |
|----------------------|-------|
| Not Properly Narrated | 2     |
| No Origin            | 1     |
| Extremely Da‘if       | 0     |
| Da‘if                 | 0     |
| Hasan Li Ghayrīn     | 0     |
| Şahīh Li Ghayrīn     | 0     |
| Şahīh               | 1     |
| Muttafaqun ‘Alayh    | 2     |
| Mutawatir          | 0     |

In the group of maqbūl hadith, two of them were actually graded as muttafaqun ‘alayh (agreed upon) and one was graded as şahīḥ hadith. On the other hand, there were three hadith found problematic which needed to be fixed or replaced.

5. Maqbūl Hadiths (Accepted Hadiths)

The following is a brief analysis on hadiths in this category:

5.1. The First Hadith

“The messenger of Allah ṣallaAllāh ‘alayhiwasallam said:

Narrated Abu Hurayrahra ḍiyAllāhu “anh: Allah’s Messenger ṣallaAllāh ‘alayhiwasallam said: “Allah has ninety-nine Names, one-hundred less one and he who memorized them all by heart will enter Paradise.” (Marzuki, 2014)

This hadith is graded authentic (şahīḥ) with the level of muttafaqun ‘alayh. It was narrated from the same companion, Abu Hurayrah by al-Bukhārī in Kitāb at-Tawhīd, Bāb Inna li Allāh Miāt Ism Illā Wāhidan, 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 Fāḍl Man Aḥsāhā, no. 6 (Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d).

5.2. The Second Hadith

عَنْ أَبِي عُبَيْدِ الرَّحْمَنِ عِنْدِ الْخَلَفَاءِ الرَّضِيَ اللَّهُ عَنْهُمْ قَالُوا: سَمَعَ الَّذِينَ سَمَعَ الْمُسْلِمِينَ فِي الْبَلَدِ أَنَّهُمْ يَنْفِعُنَّ الْمُسْلِمِينَ بِهِمْ وَيَنْفِعُنَّ الْمُسْلِمَاتِ بِهِمْ.

On the authority of ‘Abdullah bin ‘Umarra ḍiyAllāhu ‘anh who said: I heard the Messenger of Allah ṣallaAllāh ‘alayhiwasallam 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 şalāh (prayer), paying the zakāt (obligatory charity), making the ḥajj (pilgrimage) to the House, and fasting in Ramāḍān.” (Marzuki, 2014)

This hadith 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-İslām ‘ala Khams, no. 22 from ‘AbdAllah bin ‘Umar through the chain of Hanzanah bin AbiSuṣyānfrom ‘Ikrimah bin Khālidifrom ‘AbdAllah bin ‘Umar from RasulAllah ṢallaAllāh ‘alayhiwasallam (Al-Bukhārī Muḥammad bin Ismā‘īl, 2001; Muslim bin Al-Ḥajjāj Al-Naysābūrī, n.d).
6. The Problematic Ḥadīths

This research found three problematic Ḥadīths. 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. Ḥadīthsin 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 ḥadīth 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:

“Ḥadīth of the messenger of Allāhṣallālāh ‘alayhiwasallam:

واللهم بعفوك

The first step in the religion is to know Allāh” (Marzuki, 2014).

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

6.2. Ḥadīths 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 ḥadīths with a slightly different text carrying the same meaning. Therefore, this research suggests that these ḥadīths be fixed for the next edition. The following is a brief analysis of those ḥadīths.

6.2.1. The First Ḥadīth

"The messenger of Allah ṣallā Allāh ‘alayhiwasallam said:

وكان الله هو ملككم ومقيمكم

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 ḥadīths. It could be that this lafẓ was narrated according to its meaning, which is almost akin to a ḥadīth collected by Al-Bukhārī and ibn Hibbān in their Ṣaḥīḥ, on the authority of ‘Imrān bin Ḥuṣaynādīya Allāh ‘anhu.

Al-Bukhārī narrated from ‘Abdān from AbūHamzah from Al-A’ mash from Jāmī’ bin Shaddād from Ṣafwān bin Muḥrīz from ‘Imrān bin Ḥuṣayn, who said:

إِنَّ لِلَّهِ الْحُرُّ وَكَيْلُهُ، ثُمَّ قَالَ لِمَشَّىٰ، قَالَ: "فَلَمْ يَكُونَ صَبِيبًا، فَلَمْ يَبْنَيْنَهُ صَبِيبًا..."

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 Bani Tamim 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 ṣallā Allāh ‘alayhiwasallam, said, "There was Allāh 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 His Book." Then a man came to me and said, "O ‘Imrān! Follow your she-camel for it has run away!" So I set out seeking it, and behold, it was beyond the mirage! By Allāh, I wished that it (my she-camel) had gone but that I had not left (the gathering)” (al-Bukhārī, 1422).

Ibn Hibbān narrated from ‘Umār bin Muḥammad Al-Hamdānī from Muḥammad bin Ishkāb from Muḥammad bin Abī ‘Ubaydah bin Ma‘n from his father Abī ‘Ubaydah from al-A’ mash from Jāmī’ bin Shaddād from Ṣafwān bin Muḥrīz from ‘Imrān bin Ḥuṣayn, who said,

كُنتَ جَالِسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، وَفَطَّرْتُ مَعْفُولًا بِاللَّيْلِ أَذْ دَخَلَ عَلَيْهِ نَفْرٌ مِنْ بَنِي تَمِيم، فَقَالَ: "يَا رَسُولُ اللَّهِ رَبِّي، هَلْ أَنْعَمْتَ عَلَىَّ بِمَثَّالِهِمْ..."

"I was sitting beside the Messenger of Allāhṣallālāh ‘alayhiwasallam while my camel was tied to a door. Suddenly some people from Bani Tamim 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 was it? He, ṣallā Allāh ‘alayhiwasallam, said, “There was Allah and nothing else besides Him” and His Throne was on water. Then He wrote on the dhikr everything. He then created the Heavens and the Earth." Imrān said, "Then suddenly came a man saying, “O ‘Imrān,
6.2.2. The Second Ḥadīth

"Ḥadīth of the messenger of Allah ṣallaAllāh ‘alayhi wasallam:

He who does an action, associating other than me in it, so it (the action) is all for (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 Tāhir al-Mukhallis by way of Al-A‘la bin ‘Abdar-Raḥmān, from his father ‘Abdar-Raḥman bin Ya‘qūb, from Abu Hurayrah, from RasūlAllāhṣallallahu ‘alayhi wasallam

It is slightly different compared to the text of the ḥadīth found in Ṣaḥīḥ Muslim, where its ending (underlined) is placed in the front without the text of the ḥadīth. 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 (ṣaḥīh) ḥadīths collected by al-Bukhārī, namely, “There was Allah and nothing else before Him (ka‘bun Allāh) (al-Bukhārī, 1422H) and also collected by ibn Ḥibbān, namely, “There was Allah and nothing else besides Him (ka‘bun Allāh)” (Ibn Ḥibbān, 1993).

6.2.3. The Third Ḥadīth

"The messenger of Allah ṣallaAllāh ‘alayhi wasallam said:

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 ḥadīth (al-Kutub at-Tīs‘ah). However, there are more than 10 narrations having similar wording with this ḥadīth. Among them are the following:

1. The text from Ṣaḥīḥ Muslim, Kitāb al-Zakāh, Bāb al-Hath ‘ala al-Ṣadaqahwalaw bi ShiqqTamrah aw KālimahTayyibahwaa NashahāHijāb Min al-Nār, no. 1017 (Muslim bin Al-Hajjāj Al-Naysabūrī, n.d):

2. The text from Mushnad Ahmad, Awwal Mushnad Al-Kāfīyín, Wa Min Ḥadīth Jawīr bin ‘AbdAllāh, ‘an al-NabīṢallaAllāh ‘alayhiwa Sallam, no. 1922 (Ibn Hanbal Ahmad bin Muhammad, 2001):

3. The text from Sunan Al-Dārīmī, Al-Muqaddimah, Bāb Man Sannah Sunnahaw Sayyāh, no. 529 (‘AbdAllāh bin ‘Abd al-Raḥman Al-Dārīmī, 2000):

4. The text from Sunan Ibn Mājah, [Ifiītāh al-Kītāīf al-Imānaw Fa‘dāal al-Ṣaḥābah al-‘Imām, Bāb Man Sannah Sunnahaw Sayyāh, no. 203 (Muhammad bin Yazīd Al-Qazwīnī, n.d):

5. The text from Sunan Al-Nasa‘ī, Kitāb al-Zakāh, Bāb al-Tahrid ‘ala al-Ṣadāqaḥ, no. 2554 (Aḥmad bin Shu‘ayb Al-Nasā‘ī, 1985):

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

This ḥadīth was collected by Muslim, Ahmad, Al-Nasā‘ī, Ibn Mājah, Ibn Hībān, Al-Dārīmīand Ibn Khuzaymah from three different companions, namely Abu Hurayrah, Abu Juwayfah Darjanīr Al-Bajaj through the following paths of sanad:

1. The ḥadīth of Abu Hurayrah. Ibn Mājah narrated from ‘Abd al-Wārith bin ‘Abd al-Samad from ‘Abd al-Wārith from Ayyūb from Muḥammad bin Șīrīn from Abu Hurayrah from RasūlAllāhṣallallahu ‘alayhi wasallam (Muḥammad bin Yazīd Al-Qazwīnī, n.d).
2. The ḥadīth of Abū Juhayfah. Ibn Májah narrated from Muḥammad bin Yahyā from Abū Nuʿaym from Ismāʿīl Abūl-Ṣará from Al-Ḥakam from Abū Juhayfah from Rasul Allāh ṣallallaAllāh ‘alayhi wasallām (Muḥammad bin Yāzīd al-Qażwīnī, n.d.).

3. The ḥadīth of Jarīr Al-Bajallī. This narration is divided into the following paths:
   1. The path of Shaqīq from Jarīr Al-Bajallī. Al-Dārīmī narrated it from Al-Walī bin Sūjā from Sufyān from ‘Uyaynah from ‘Aṣīm from Shaqīq from Jarīr Al-Bajallī from Rasul Allāh ṣallallaAllāh ‘alayhi wasallām (‘Abd Allāh bin ‘Abd Al-Raḥman Al-Dārīmī, 2000).
   2. The path of Abū Wāʾil from Jarīr Al-Bajallī. Ahmad had narrated from Sufyān ‘Uyaynah from ‘Aṣīm from Abī Al-Najūd from Abū Wāʾil Al-Dārīmī from Rasul Allāh ṣallallaAllāh ‘alayhi wasallām (Ibn Ḥanbal Ahmad bin Muḥammad, 2001).
   3. The path of Ḥumayd bin Hīlāl from Jarīr Al-Bajallī. Ahmad had narrated from ‘Abd Al-Raẓāq from Maʾmār Al-Dārīmī from Ḥumayd bin Hīlāl from Jarīr Al-Bajallī Al-Dārīmī from Rasul Allāh ṣallallaAllāh ‘alayhi wasallām (Ibn Ḥanbal Ahmad bin Muḥammad, 2001).

4. The path of Al-Munzir from Jarīr Al-Bajallī. Ṣaḥḥāḥ. Ahmad, Ibn Ẓabīh Al-Nasaʾī narrated it from the path of ‘Abd Al-Razzaq Al-Nasāʾī from Al-Bajallī, Al-Dārīmī, and Al-Munzir. Ṣaḥḥāḥ. From Jarīr Al-Bajallī from Rasul Allāh ṣallallaAllāh ‘alayhi wasallām (Ahmad bin Al-Ṣaḥḥāḥ Al-Aṣīr, 1986; Ibn Ḥanbal Al-Ṣaḥḥāḥ Al-Muḥammadi, 2001; Al-Ṣaḥḥāḥ Al-Muḥammadi bin Yāzīd Al-Qażwīnī, n.d.; Al-Ṣaḥḥāḥ Al-Muḥammadi bin Al-Ḥājjāj Al-Naysābūrī, n.d.).

5. The path of ‘Abd Al-Raḥman bin Ḥilāl from Jarīr Al-Bajallī. Muslim, Ahmad, Ibn Ẓabīh Al-Nasaʾī narrated it from the path of Zuhayr bin Abī Ḥarb from Jarīr bin ‘Abd Al-Ḥāmid from Al-Maʾṣāḥshār from Mūsā bin ‘AbdAllāh bin Yāzīd from Abū Al-Duḥā; and Al-Madīnī from Khuzyaymah had narrated it from the path of ‘Abdu’l-Muṣāwiyah and Al-Maʾṣāḥshār from Mūsā bin Ṣaḥbāy. All three of them (Mūsā bin ‘Abd Allāh bin Yāzīd, Abū Al-Duḥā and Mūsā bin Ṣaḥbāy) had narrated it from ‘Abd Al-Raḥman bin Ḥilāl from Jarīr Al-Bajallī from Rasul Allāh ṣallallaAllāh ‘alayhi wasallām (‘Abd Allāh bin ‘Abd Al-Raḥman Al-Dārīmī, 2000; Ibn Ḥanbal Al-Ṣaḥḥāḥ Al-Muḥammadi, 2001; Al-Khuzyaymah Al-Muḥammadi bin Ẓabīh Al-Naysābūrī, n.d.).

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

7. Findings and Conclusion

From this research, it was surprisingly discovered that there are very few ḥadīths mentioned in the ‘Aqīdah textbooks. This evidently indicates that in the six years period of learning, the students are exposed to only six ḥadīths that are ‘aḍīdah-related. In the 3rd, 4th, and 5th year, there would be no ḥadīth on ‘aḍīdah exposed to the students. This reveals a lack of exposure to young Muslims within the society regarding ḥadīths that are related to ‘aḍīdah. At the same time, out of these six ḥadīths, 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 ḥadīthson young Muslim students, where the findings will be useful for the authority to decide the best portion of authentic ḥadīths 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 beneficial to mention the name of the ḥadīth book referred to and the ḥadīth’s number. Ḥadīths 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 ḥadīths mentioned in the textbooks would adhere to the prescribed standards.

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