

# The Abolition Of Culpability After Converting To Islam In The Science Of *Hadîth* And *Hadîth Al-Ahkâm* Perspective

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**Abstract:** *The Abolition Of Culpability After Converting To Islam In The Science Of Hadîth And Hadîth Al-Ahkâm Perspective.* This article examines the authenticity of the hadith concerning the abolition of one's culpability after converting to Islam as contained in *Shahîh al-Bukhârî, Kitab al-Îmân, Bâb Husn Islâm al-Mar'*. The method used in this research is the *takhrîj al-hadîth* method, which is a method to find the strength of the authenticity of *hadîth* by tracing it to its source. This research found the fact that in the narrative, many *hadîth* in the book *Shahîh al-Bukhârî* are often classified as *Hadith al-mu'allaq* (Suspended Hadith) without considering the statements or explanations of the commentators. The status of a *hadîth* which is categorized as *dha'îf* (weak) because the *sanad* (chain of narrators) is *munqathi'* (broken), but after tracking other *sanad* there is an indication that the *hadîth* is connected to the Prophet so that the status is *shahîh* (authentic). This has been the agreement of the scholars, except for Ibn *Hazm*. In conclusion, not all *hadîth*s, categorized as *Mu'alla*, can be categorized as *dha'îf* (weak) because the *sanad* is *munqathi'* (the narrator's chain is broken); As, in many cases, there are many such *hadîth*s, after tracking through other means, it turns out to be connected to the Prophet; One of which is the hadith regarding the elimination of past mistakes of an infidel who later converted to Islam.

**Keywords:** conversion to Islam, *hadith al-mu'allaq*, *hadith al-ahkâm*, *fiqh*

**Abstrak:** *Penghapusan Dosa Sesudah Konversi ke Agama Islam dari Perspektif Ilmu Hadîth dan Hadîth Al-Ahkâm.* Artikel ini menelaah tentang kesahihan hadits tentang penghapusan culpability seseorang setelah masuk Islam sebagaimana terdapat dalam *Shahîh al-Bukhârî, Kitab al-Îmân, Bâb Husn Islâm al-Mar'*. Metode yang digunakan dalam penelitian ini adalah metode *takhrîj al-hadîth* yakni suatu metode untuk menemukan kekuatan validitas suatu *hadîth* dengan cara melacak *hadîth* itu ke sumber asalnya. Penelitian ini menemukan fakta bahwa dalam periwayatannya, banyak *hadîth* dalam kitab *Shahîh al-Bukhârî* sering diklasifikasikan sebagai *Hadith al-mu'allaq* (*Hadith yang tergantung*) tanpa mempertimbangkan pernyataan atau penjelasan dari para komentarnya. Padahal, status riwayat *hadîth* yang dikategorikan *dha'îf* (lemah) karena *sanad*-nya *munqathi'* (rantai naratornya terputus) namun setelah dilakukan pelacakan *sanad* yang lain ditemukan petunjuk bahwa hadits tersebut bersambung kepada Nabi, sehingga statusnya adalah *shahîh* (valid). Hal ini telah menjadi kesepakatan para Ulama, kecuali Ibn *Hazm*. Kesimpulannya, tidak semua *hadîth* yang dikategorikan *Mu'allaq* dapat dikategorikan *dha'îf* (lemah) karena *sanad*-nya *munqathi'*.

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Karena dalam banyak kasus banyak *ḥadīth* yang semacam itu, setelah dilakukan pelacakan melalui *sanad* yang lain, ternyata bersambung kepada Nabi, salah satunya hadits tentang penghapusan kesalahan di masa lalu seorang yang kafir yang kemudian masuk Islam.

**Kata kunci:** Konversi ke agama Islam, *mu'allaq*, *muttashil*, *ḥadīth al-ahkām*, *fiqh*

## Introduction

The assessment of *Shahīh al-Bukhārī*, the work of al-Bukhārī (d. 256/870), as the most *shahīh* book of *ḥadīth* among the existing *ḥadīth* books in the Sunni community, has been debated. Among the problems contained in this book are related to the connection of *sanad* (chain of narrators) found in a number of places.<sup>1</sup> Al-Ḥumaydī (d. 219/834) al-Dāruquthnī (d. 385/995), Ibn Ḥazm (d. 456/1064), al-Ghassānī (d. 498/1105), al-Māzarī (d. 536/1141), and Ibn al-'Arabī (d. 543/1148) were the scholars who had highlighted *sanad* continuity contained in the book. However, subsequent scholars, such as Ibn al-Shalāh (d. 643/1245), al-Nawawī (d. 676/1277) and Ibn Ḥajar (d. 852/1449) have given answers to the critics,<sup>2</sup> or even to anyone who questions the problems in *Shahīh al-Bukhārī*.

Among the problems of *asānid* (plural form of the *sanad*), contained in *Shahīh al-Bukhārī*, is the existence of the *al-sanad al-mu'allaq*, such as the narration of *ḥadīth* which is discussed in this article. In *Shahīh al-Bukhārī*, the *ḥadīth* is narrated by al-Bukhārī in *Kitāb al-Īmān, Bāb Husn Islām al-Mar'*, using the phrase "Mālik said" at the beginning of *sanad*.<sup>3</sup> While al-Bukhārī (d. 256/870) never met Mālik (d. 179/795), because of the difference in the *thabaqah* (the plural of which is *thabaqāt* [generation]). It is the narration of *ḥadīth* in which Ibn Ḥazm questioned.<sup>4</sup>

<sup>1</sup> Sa'd Fahmī Aḥmad Bilāl, *Al-Sirāj al-Munir Fi Alqāb al-Muḥaddithīn* (al-Riyādh: Maktabat al-Tawbah – Dār Ibn Ḥazm, 1993), p. 366; Aḥmad 'Umar Hāshim, *Qawā'id Ushūl al-Ḥadīth* (Bayrūt: Dār al-Kitāb al-'Arabī, 1984), p. 60.

<sup>2</sup> Jonathan Brown, *The Canonization of Al-Bukhārī and Muslim: The Formation and Function of the Sunni Ḥadīth Canon* (Leiden: BRILL, 2007), pp. 291–99.

<sup>3</sup> Muḥammad Ibn Ismā'il al-Bukhārī, *Shahīh Al-Bukhārī*, ed. by Rāid Ibn Shabrī Ibn Abī 'Alfah (al-Riyādh: Dār al-Ḥadhārah, 2015), p. 18.

<sup>4</sup> Muḥammad Ibn Aḥmad al-'Aynī, *Umdat al-Qārī*, ed. by 'Abdullāh Maḥmūd Muḥammad 'Umar, 25 vols (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2001), 1, pp. 391–92; Muḥammad Ibn

Ibn Hajar was a scholar who had commented on the narration of *hadith* in question by Ibn Hazm. Not only this narration of *hadith*, in his work entitled *Taghliq al-Ta'liq*<sup>5</sup>, Ibn Hajar explains the problems of *al-asânid al-mu'allaqah* contained in *Shahîh al-Bukhârî*.<sup>6</sup> For anyone who wants to explore this issue, making this Ibn Hajar's work as the main reference is the right action. This is also the case with this article, where the discussion is referred to in the book. Thus, some parts of the discussion of this article are in the realm of verification for Ibn Hajar's work.

The urgency of expressing the validity of this *hadith* status, among other things, is because the *hadith* has no other path in *Shahîh al-Bukhârî*, while al-Bukhârî mentions it with the *jazm* (certain) expression. Another thing why it is examined is that this *hadith* is found in several commentary books (*kutub al-tafsîr*). The position of *hadith* is as the source of *tafsîr bi al-ma'thûr*.<sup>7</sup> This article tries to answer three questions, namely: (1) what is the status of the *al-hadith al-mu'allaq* about the elimination of badness after someone converting to Islam in *Shahîh al-Bukhârî*? (2) How do the scholars give the opinion to the status of the *hadith*? and (3) what are the implications of the status of *hadith* for Islamic works outside *hadith*?

### ***Al-Ahâdîth al-Mu'allaqah in Shahîh al-Bukhârî***

The term *mu'allaq* arises from the verb *'allaqa* (to suspend; to hang). It is used because only the upper part of the chain of narrators

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Yûsuf al-Kirmânî, *Al-Kawâkib al-Darârî*, ed. by Muḥammad Muḥammad 'Abd al-Lathîf, 25 vols (Bayrût: Dâr Ihyâ' al-Turâth al-'Arabî, 1937), I, p. 167.

<sup>5</sup> Ahmad Ibn 'Alî al-'Asqalânî Ibn Hajar, *Taghliq al-Ta'liq*, ed. by Sa'id 'Abd al-Rahmân Mûsâ al-Qazaqî, 5 vols (Bayrût – Dimashq: al-Maktab al-Islâmî - Dâr 'Ammâr, 1985), I, p. 44.

<sup>6</sup> Muḥammad 'Abd al-Hayy al-Laknawî, *Zhafar al-Amânî bi-Sharh Mukhtashar al-Sayyid al-Sharif al-Jurjânî fi Mushthalah al-Hadith*, ed. by Khalîl 'Imrân al-Manshûr (Bayrût: Dâr al-Kutub al-'Ilmiyyah, 1998), p. 86.

<sup>7</sup> 'Abd al-Rahmân Ibn Ibrâhîm al-Matrûdî, *Al-Ahruf al-Qur'âniyyat al-Sab'ah* (al-Riyâdh: Dâr 'Âlam al-Kutub, 1991), pp. 11–12; Muḥammad Ibn 'Âshûr, *Tafsîr al-'Adl wa al-'Irdâl* (QuranicThought.com, 2004), p. 1427; 'Abd al-Rahmân al-Hanbalî Ibn Rajab, *Tafsîr Ibn Rajab*, ed. by Thâriq Ibn 'Awadh al-Lâh Muḥammad, 2 vols (al-Riyâdh: Dâr al-'Âshimah, 2001), I, pp. 474–75; 'Abd al-Hamid Ibn Muḥammad al-Shanhâjî Ibn Bâdis, *Tafsîr Ibn Bâdis* (Bayrût: Dâr al-Kutub al-'Ilmiyyah, 2009), p. 52.

remains giving it a hanging appearance. Technically, it means a *ḥadīth* with an *isnād* from the beginning of which one narrator or more is deleted,<sup>8</sup> missed, shortened,<sup>9</sup> or omitted<sup>10</sup> intentionally. This intention, as seen from Abū Dāwud's statement *taraktu asānīdahā li al-ikhtishār* (تركت أسانيدها للاختصار), is only for summarizing or shortening the chain of narrators.<sup>11</sup> Generally, *al-Aḥādīth al-mu'allaqah* is categorized *dhā'if* (weak) and rejected automatically. The cause is one of the requirements of authenticity is missing. However, if they are narrated in *ḥadīth* works in which the authors spent great efforts to include *al-aḥādīth al-shahīḥah* only, the narrations are acceptable.

The *mu'allaq* narrations in *Shahīḥ al-Bukhārī* are many<sup>12</sup> even abound.<sup>13</sup> More or less, the number were suspected of being *mu'allaq* reached 1341 *ḥadīths*.<sup>14</sup> The great *ḥadīth* scholar, like Ibn Hajar, as mentioned in the introduction section, wrote two works for tracking down all the narrations of *mu'allaq* in *Shahīḥ al-Bukhārī*, namely: (1) Special Chapter in *Hady al-Sārī*<sup>15</sup> and (2) *Taghliq at-Ta'liqī*.<sup>16</sup> The result, of the 1341 *ḥadīths* that were suspected of being *mu'allaq*, only 160<sup>17</sup> or 161 were truly *mu'allaq*.<sup>18</sup>

<sup>8</sup> Abu Ameenah Bilal Philips, *Ushool Al-Hadeeth: The Methodology of Hadith Evaluation* (Riyadh: International Islamic Publishing House, 2007), p. 65.

<sup>9</sup> Sani Salih Mustapha, *Sciences of Hadith Literature* (Wiltshire: Paragon Publishing, 2017), p. 184.

<sup>10</sup> Fiazuddin Shuayb, "Who's Better than God to Rule?" - An Inquiry into the Formation of the First Islamic State (622-32 CE)' (University of California, 2012), p. x <<https://escholarship.org/uc/item/87q494b4>>; Abū 'Amr 'Uthmān Ibn 'Abd al-Raḥmān Ibn al-Shalāḥ al-Shahrazūrī, *Mārifat Anwā' 'Ilm al-Ḥadīth Li Ibn al-Shalāḥ*, ed. by 'Abd al-Lathif al-Hamīm and Māhīr Yāsīn al-Fahl (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2002), pp. 92–93.

<sup>11</sup> Sulaymān Ibn al-Ash'ath al-Sijistānī Abū Dāwud, *Sunan Abi Dāwud*, ed. by Rāid Ibn Shabrī Ibn Abī 'Alfah (al-Riyādh: Dār al-Ḥadhārah, 2015), p. 616.

<sup>12</sup> Philips, p. 65.

<sup>13</sup> Mustapha, p. 184.

<sup>14</sup> Ibn Maqshad al-'Abdalī, *al-Qādhī: 'Alā Ta'liqāt al-Bukhārī* (Dār Nūr al-Yaqīn, 2012), p. 13.

<sup>15</sup> Mohammad Fadel, 'Ibn Hajar's Hady al-Sārī: A Medieval Interpretation of the Structure of al-Bukhārī's al-Jāmi' al-Shahīḥ: Introduction and Translation', *Journal of Near Eastern Studies*, 54.3 (1995), 161–97; Aḥmad Ibn 'Alī al-'Asqalānī Ibn Hajar, *Hady al-Sārī Muqaddimat Fath al-Bārī*, ed. by 'Abd al-Raḥmān b. Nāshīr al-Barrāk and Abū Qutaybah Nazhr Muḥammad al-Fāriyābī (al-Riyādh: Dār Thayyibah, 2005), pp. 29–174.

<sup>16</sup> Ibn Hajar, *Taghliq Al-Ta'liq*, 1, p. 44.

<sup>17</sup> al-'Abdalī, p. 13.

<sup>18</sup> Abū Lubābah al-Thāhīr Husayn, *Muḥādharāt fi al-Ḥadīth al-Taḥlīlī* (Bayrūt: Dār al-Gharb al-Islāmī, 2004), p. 172.

Such *mu'allaq hadiths* are generally categorized *shahîh* (valid) if the *hadith* is narrated using active voice verbs. The *kalimah* (words) *rawâ* (he narrated); *qâla* (he said); *thakara* (he mentioned) and so on, indicated the narrations are *shahîh* (valid). On the other hand, if they are narrated using the passive voice, like *ruwiya* (it was narrated); *qîla* (it was said); *thukira* (it was mentioned), their status is uncertain. Some of them may be *shahîh* (valid), others *hasan* (fair) and yet others *dha'îf* (weak).<sup>19</sup> However, the weak narrations are not excessively weak. The classification is based due to their presence in these books in which the authors sought to compile only authentic *hadiths*.<sup>20</sup> It should be noted, however, that those *hadiths* narrated in the passive voice due to weakness, may have authentic chains which *al-mudawwin* (codifier), like al-Bukhârî, did not come across<sup>21</sup>.

Based on all of these expressions, it is determined that the person to whom al-Bukhârî ascribed the *hadith*, is spoke and related, as said by Abû Ja'far Ibn Hamdân al-Naysabûrî. These are the narrations in the form of *al-'ardh* (presentation) and *al-munâwalah* (transference).<sup>22</sup> Thus, to ascertain or verify the qualifications of whether the *hadith* of elimination of a person's badness after someone converts to Islam is *mu'allaq* (suspended) or not, tracing is feasible.

### **Takhrîj al-Hadîth for Evaluating the Narrations**

This research was conducted using a special literary study of *hadith* research, which is called *takhrîj al-hadîth*. It means editing, composing, selecting, and correcting of the *hadith* from the original sources. Another meaning of *takhrîj al-hadîth* is tracing the *hadith* back to its original sources, explaining and evaluating of the sources of a *hadith*<sup>23</sup>. The next step is to reexplain the degree of the hadith (either *asânid* [chains of

<sup>19</sup> al-Shahrazûrî, p. 93; Hâshim, p. 60; Philips, p. 65.

<sup>20</sup> 'Abdalhâdî al Fadhli, *Introduction to Hadîth* (London: ICAS Press, 2011), p. 13.

<sup>21</sup> Philips, p. 65.

<sup>22</sup> al-Shahrazûrî, p. 149.

<sup>23</sup> Adam Gacek, *The Arabic Manuscript Tradition: A Glossary of Technical Terms and Bibliography*, Handbuch Der Orientalistik = Handbook of Orientalistik. Section One, the Near and Middle East, v. 58 (Leiden ; Boston: Brill, 2001), p. 39.

narrators] or *mutûn al-ḥadīth* [texts] if necessary.<sup>24</sup> This article uses the works of al-Mizzî (d. 742/[1341/1342]), al-Dhahabî (d. 748/1348) and Ibn Ḥajar (d. 852/1449) and so forth, as a mine of information related to *asânid* (chains of transmissions) and the biographical information of each *al-ruwâh* of the narration of *ḥadīth* under study.

Therefore, several steps must be taken in the use of *takhrīj al-ḥadīth* as a research method, both manually and electronically. Even for the electronic method, today, it is divided into two, namely: off-line and on-line electronic methods. With these steps, the researcher can choose the right and easy method in referring to the researched *ḥadīth*. When choosing the manual method, researchers refer to the method that al-Thaḥḥân<sup>25</sup> and Ibn 'Abd al-Hâdî<sup>26</sup> offer as follows: (1) By knowing the companions or the first narrator who narrated the *ḥadīth*. (2) By knowing the first pronunciation of the *matn* (texts). (3) By knowing the *matn* pronunciation which is used a little. (4) By knowing the subject matter of *ḥadīth* in question or part of it, if it contains several subjects. (5) By examining the state of the *ḥadīth* in an integrated manner, both in terms of Sanad and in terms of Matan. Of the five methods, this article chooses the second method<sup>27</sup> and third method<sup>28</sup> to trace the existence of *ḥadīth* about the elimination of a person's badness after someone converts to Islam, outside of *Shahîḥ al-Bukhârî*.

When choosing the off-line electronic method, the researcher can use and select the application via a particular Compact Disk that is already installed on each personal computer (PC) /Laptop available. As for the on-line electronic method, researchers can directly track the *ḥadīth* through internet facilities by visiting existing portals, in which

<sup>24</sup> Maḥmūd. al-Thaḥḥân, *Ushûl al-Takhrīj Wa-Dirâsat al-Asânid* (al-Qâhirah: Dâr al-Kutub al-Salafiyyah, 1982), p. 34.

<sup>25</sup> Maḥmūd. al-Thaḥḥân, *Ushûl Al-Takhrīj Wa-Dirâsat al-Asânid* (al-Qâhirah: Dâr al-Kutub al-Salafiyyah, 1982), p. 35.

<sup>26</sup> 'Abd al-Muḥdî ibn 'Abd al-Qâdir Ibn 'Abd al-Hâdî, *Thuruḡ Al-Takhrīj Ḥadīth* (al-Qâhirah: Dâr al-I'tishâm, 1987), p. 24.

<sup>27</sup> Jalâl al-Dîn al-Suyûthî, *Al-Jâmi' al-Shaghîr Fî Ahâdīth al-Bashîr Wa-al-Nadhîr*, Jâmi' Al-Saghîr. (Bayrût: Dâr al-Kutub al-'Ilmiyah, 2004), p. 33.

<sup>28</sup> Arent Jan Wensinck, Johan Peter Mari Mensing, and Jan Brugman, *Al-Mu'jam al-Mufabnas Li Alfâzh al-Ḥadīth al-Nabawî: 'an al-Kutub al-Sittah Wa 'an Musnad al-Dârimi Wa Muwaththa' Mâlik Wa-Musnad Ahmad Ibn Hanbal*, ed. by Muḥammad Fu'âd 'Abd al-Bâqî, 7 vols (Leiden: Brill, 1936), II, p. 518.

the information related to the *ḥadīth* under study is provided. Using this method, this article managed to trace the existence of *ḥadīth* about the elimination of a person's badness after converting to Islam, outside of *Shahīḥ al-Bukhārī*. On the hadithportal.com website, the narration of the *ḥadīth* was found in al-Mu'jam li Ibn al-A'rabī and Sunan al-Nasā'ī.<sup>29</sup>

In the context of *ḥadīth* research, Ibn al-Shalāh al-Shahrazūrī (d. 643/1245) presents the technical procedures of evaluating *ḥadīth* by definition:<sup>30</sup>

أما الحديث الصحيح: فهو الحديث المسند الذي يتصل إسناده بنقل العدل الضابط عن العدل الضابط إلى منتهاه، ولا يكون شاذاً، ولا معللاً.

*The valid ḥadīth is a "supported" ḥadīth (al-musnad [the chain of narration goes back to the Prophet]), the isnād of which coheres continuously through the transmission of one upright (al-muttashil) and al-'adl (person of religious probity) and al-dhabth (accurate person) from another up to its point of termination. The valid ḥadīth can be neither "anomalous" (shadhḥ) nor "defective" (mu'allal).*<sup>31</sup>

From the definition above, there are six conditions in evaluating *ḥadīth*, namely: (1) *al-musnad* and (2) *muttashil* are the first two condition in which related to the chain of narrations; (3) *al-'adl* and (4) *al-dhabth* are the second two condition in which related to the narrators; and avoid from (5) *shudhūdh* and (6) *'illah* are the last two condition that related to the *matn* (text)<sup>32</sup>, but not infrequently also related to the chain of narrations and narrators.<sup>33</sup>

<sup>29</sup> hadith portal, 'Jāmi' al-Sunnah Wa Shurūḥuhā', *Jāmi' al-Sunnah Wa Shurūḥuhā*, 2019 <<https://www.hadithportal.com/>> [accessed 17 December 2019].

<sup>30</sup> al-Shahrazūrī, p. 79.

<sup>31</sup> Cf., Ghassan Abdul Jabbar, 'The Classical Tradition', in *The Wiley Blackwell Concise Companion to the Hadith*, ed. by Daniel W. Brown, The Wiley Blackwell Companions to Religion (Hoboken, NJ: John Wiley & Sons, Inc, 2019), pp. 15–38 (p. 20).

<sup>32</sup> Ghassan Abdul Jabbar, 'The Classical Tradition', in *The Wiley Blackwell Concise Companion to the Hadith*, ed. by Daniel W. Brown, The Wiley Blackwell Companions to Religion (Hoboken, NJ: John Wiley & Sons, Inc, 2019), pp. 15–38 (p. 20).

<sup>33</sup> Abū Sufyān Mushthafā Bāḥū, *Al-'Illah Wa Ajnāsuhā 'inda al-Muḥaddithīn* (Thanthā:

## ***Al-Mashâdir al-Ashliyyah (The Original Sources)***

Based on the results of tracking carried out, the existence of the narration of *hadith* about the removal of a person's badness after converting to Islam is found in three books in the category of *al-mashâdir al-ashliyyah*. The three books are: (a) *Shahîh al-Bukhârî* of al-Bukhârî ([Abû 'Abd Allâh Muḥammad ibn Ismâ'îl ibn Ibrâhîm ibn al-Mughîrah ibn Bardizbah al-Ju'fî al-Bukhârî] d. 256/870); (b) *Sunan al-Nasâi* of al-Nasâi ([Abû 'Abd al-Raḥmân Aḥmad ibn Shu'ayb Ibn Alî Ibn Sînân al-Nasâi] d. 303/915); and (c) *al-Mu'jam li Ibn al-A'râbî* of Ibn al-A'râbî ([Abû Sa'îd Aḥmad Ibn Muḥammad Ibn Ziyâd Ibn Bishr Ibn al-A'râbî] d. 340/951). In *Shahîh al-Bukhârî*, the narration is found in *Kitâb al-Îmân; Bâb Husn Islâm al-Mar'*.<sup>34</sup> In *Sunan al-Nasâi*, the narration is found in *Kitâb al-Îmân; Bâb Husn Islâm al-Mar'*.<sup>35</sup> And in *al-Mu'jam li Ibn al-A'râbî*, the narration is found in *Mu'jam al-Muḥammadiyahîn*.<sup>36</sup>

### **1. The Book of *Shahîh al-Bukhârî***

In Arabic, the title of the book is الجامع المسند الصحيح المختصر من أمور رسول الله صلى الله عليه وسلم وسننه وأيامه ، الشهير بأسم «صحيح البخاري». Brown translated it to *The Abridged Authentic Compilation of the Affairs of the Messenger of God, his Sunna and Campaigns* <sup>37</sup>. This work is considered the greatest work of al-Bukhari and estuary of the application of the method of criticism of hadith and legal vision. This book contains various legal topics, rituals, and methodological conclusions of the narration, especially *al-hadith al-ahâd* (reports transmitted by only an individual or few chains of narration) in law. Brown also alludes to traditions that do not mention the direct source of al-Bukhârî (called *ta'liq* or *mu'llaq*)

Dâr al-Dhiyâ', 2005), p. 243.

<sup>34</sup> al-Bukhârî, p. 18.

<sup>35</sup> Aḥmad Ibn Shu'ayb Ibn 'Alî Ibn Sînân al-Nasâi, *Sunan Al-Nasâi*, ed. by Râid Ibn Shabrî Ibn Abî 'Alfâh (al-Riyâdh: Dâr al-Ḥadhârah, 2015), p. 673.

<sup>36</sup> Aḥmad Ibn Muḥammad Ibn Ziyâd Ibn A'râbî, *Al-Mu'jam Li Ibn al-A'râbî*, ed. by 'Abd al-Muḥsin Ibn Ibrâhîm Ibn Aḥmad al-Ḥusaynî (Jiddah: Dâr Ibn al-Jawzî, 1997), p. 226.

<sup>37</sup> Jonathan Brown, *The Canonization of Al-Bukhari and Muslim: The Formation and Function of the Sunnahadith Canon.*, ed. by Wadad Kadi and Rotraud Wielandt (Leiden; Boston: Brill, 2007), p. 69.



or reports from the Companions of the Prophet, to explain the report that al-Bukhari mentioned his direct source<sup>38</sup>, in the book of a different chapter or another.<sup>39</sup> In this article, the narration of *hadîth* in *Shahîh al-Bukhârî* under study is:

قَالَ مَالِكٌ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ، أَخْبَرَهُ أَنَّ  
 أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 يَقُولُ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ، يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ  
 كَانَ زَلَفَهَا، وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ: الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ  
 مِائَةٍ ضِعْفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا

(*Al-Bukhârî said that*) Malik said: "Zayd Ibn Aslam has told me that 'Athâ' Ibn Yasâr had told him [to Zayd Ibn Aslam], that Abû Sa'îd al-Khudrî had told him [to 'Athâ' Ibn Yasâr] that he [Abû Sa'îd al-Khudrî] was has heard the Messenger of Allâh [pbuh] said: "If someone converts to Islam, such that his (her) Islam is good, then for him [her], Allâh will erase every bad deed that he [or she] did before; then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times; and each bad deed will be recorded as it is, unless Allâh forgives it."<sup>40</sup>

## 2. The Book of *Sunan al-Nasâi*

There are four main compilations in which the subject matters are characterized according to the tradition prevalent at the time of the Prophet. One of them is *Sunan al-Nasâi*<sup>41</sup>; the most renowned of which al-Nasâi wrote. It is known as *Sunan al-Nasâi* or *al-Mujtabâ* (the Selected) which is a selecting and summarizing of al-Nasâi's book

<sup>38</sup> Brown, *The Canonization of Al-Bukhari and Muslim*, p. 69.

<sup>39</sup> Ibn Hajar, *Taghliq Al-Tâliq*, 1, p. 44; Ibn Hajar, *Hady al-Sâri Muqaddimat Fath al-Bâri*, pp. 29–174.

<sup>40</sup> al-Bukhârî, p. 18.

<sup>41</sup> Yushau Sodiq, *Insider's Guide to Islam* (Bloomington: Trafford On-Demand Publishing, 2011), p. 159.

of Hadith, *al-Sunan Al-Kubrâ* (the Big Traditions).<sup>42</sup> In this article, the narration of *hadith* in *Sunan al-Nasâi* under study is:

أَخْبَرَنِي أَحْمَدُ بْنُ الْمُعَلَّى بْنِ يَزِيدَ، قَالَ: حَدَّثَنَا شَفْوَانُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: حَدَّثَنَا مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ، كَتَبَ اللَّهُ لَهُ كُلَّ حَسَنَةٍ كَانَ أَرْزَلَهَا، وَمُحِيَتِ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَرْزَلَهَا، ثُمَّ كَانَ بَعْدَ ذَلِكَ الْقِصَاصُ، الْحَسَنَةُ بِعَشْرَةٍ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا

*(Al-Nasâi said that) Ahmad Ibn al-Mu'allâ Ibn Yazîd has told me; he said that Shafwân Ibn Shâlih has told us; he (Shafwân Ibn Shâlih) said that al-Walid has told us; he (al-Walid) said that Mâlik (Ibn Anas) has told us, from Zayd Ibn Aslam, from 'Athâ' Ibn Yasâr, from Abû Sa'îd al-Khudrî (he said): that the Messenger of Allâh said: that The Messenger of Allâh [pbuh] said: "If someone converts to Islam, such that his (her) Islam is good, Allâh will decree reward for every good deed that he (she) did before, and every bad deed that he (she) did before will be erased. Then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times; and each bad deed will be recorded as it is, unless Allâh, the Mighty and Sublime, forgives it."*<sup>43</sup>

### 3. The Book of *al-Mu'jam li Ibn al-A'râbî*

Al-Mu'jam, in the terminology of *al-muhaddithîn*, is a systematic book of hadith which is compiled based on the name of the codifier

<sup>42</sup> Nurkhalijah Siregar, 'Kitab Sunan An-Nasâ'i (Biografi, Sistematika, dan Penilaian Ulama)', *Hikmah*, 15.1 (2018), 55–62.

<sup>43</sup> al-Nasâi, p. 673.

teacher<sup>44</sup>, in alphabetical order.<sup>45</sup> *Al-Mu'jam li Ibn al-A'râbi* is one example of a book of hadith written based on the name of the codifier teacher. It was the work of Muḥammad Ibn Ziyâd Ibn Bishr Ibn al-A'râbi (d. 231/845), compiled by his son, Aḥmad (d. 340/951). In this article, the narration of *al-Mu'jam li Ibn al-A'râbi* under study is:

نا مُحَمَّدٌ، نا أَحْمَدُ بْنُ يَحْيَى الْأَحْوَلُ، نا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ  
 أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ كَفَّرَ  
 اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا، وَكَتَبَ لَهُ كُلَّ حَسَنَةٍ كَانَ زَلَفَهَا، وَكَانَ  
 بَعْدَ الْقِصَاصِ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ، وَالسَّيِّئَةُ بِمِثْلِهَا  
 إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا

*(Ibn al-A'râbi said that) Muḥammad (Ibn 'Uthmân Ibn Abî Shaybah) told us, that Aḥmad Ibn Yahyâ al-Aḥwal told us, that Mâlik Ibn Anas told us, (the report) from Zayd Ibn Aslam, from 'Athâ' Ibn Yasâr, from Abû Sa'îd al-Khudrî (he said): that the Messenger of Allâh [pbuh] said: "If someone converts to Islam, such that his (her) Islam is good, Allâh will erase every bad deed that he (she) did before; Allâh will decree reward for every good deed that he (she) did before; then after the reckoning; the good deed will be rewarded ten times up to seven hundred times; and each bad deed will be recorded as it is, unless Allâh forgives it."*<sup>46</sup>

#### 4. Sanad Criticism

In general, *sanad* is a series of names of the *ruwât al-ḥadīth* (*ḥadīths* narrators/transmitters).<sup>47</sup> They are the people who, because of

<sup>44</sup> Olzhas Mirzakhanovich Shayakhmetov, 'On the Metalanguage of Modern Arabic Lexicography', *Review of European Studies*, 7.6 (2015), 209–2016 <<https://doi.org/10.5539/res.v7n6p209>>.

<sup>45</sup> al-Thaḥhân, p. 111.

<sup>46</sup> Ibn A'râbi, p. 226.

<sup>47</sup> Ibrâhîm Ibn 'Abdillâh al-Qâsimî, *Taqrîb Ishṭihâl al-Muḥaddithîn min Ifḥâm al-Thâlibîn*

their position, convey the narration of *ḥadīth* (*matn al-ḥadīth*) from the previous narrator, and then pass it on to others who receive it. The majority of first people in receiving *ḥadīth* are companions.<sup>48</sup> The transmission was later continued to the followers and so forth, until to the *ḥadīth* codifiers (*mudawwin*)<sup>49</sup>. In this article, the *ḥadīth* codifiers are al-Bukhârî, al-Nasâî, and Ibn al-Ârâbî.

To prove that each of these *al-ruwâh* met each other in the context of transmission, '*Ulûm al-Ḥadīth* gave guidance through '*Ilm Rijâl al-Ḥadīth*<sup>50</sup>. In this science, it is explained how a *ḥadīth* researcher can obtain certainty of the continuity of *asânîd* through biographical information or *tarjamat al-ruwâh* contained in the books of *al-rijâl*.<sup>51</sup> The books also providing the qualification of *al-ruwâh* in which the records of an element of *al-jarḥ wa al-ta'dîl* applied or reported.<sup>52</sup> When they are described in a schematic construct, each *sanad* in this article can be described as follows:

#### a. *Al-Sanad of Shahîh al-Bukhârî*

There are four *al-ruwâh* in the *sanad* of *Shahîh al-Bukhârî*, namely: Mâlik Ibn Anas, Zayd Ibn Aslam, 'Athâ' Ibn Yasâr, and Abû Sa'îd al-Khudrî. In this chain of narration, al-Bukhârî did not meet Mâlik Ibn Anas.

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(al-Qâhirah: Dâr al-Hilâl li al-Kutub al-Islâmiyyah, 1985), p. 16; Muwaffaq ibn 'Abd Allâh. Ibn 'Abd al-Qâdir, *Tawthîq Al-Nushûsh Wa-Dhabthuhâ 'inda al-Muhaddithîn* (Makkah al-Mukarramah: al-Maktabah al-Makkiyah, 1993), p. 9.

<sup>48</sup> Muḥammad ibn Salâmah Qudhâ'î, *A Light in the Heavens: Sayings of the Prophet Muhammad*, trans. by Tahera Qutbuddin (New York: New York University, 2019), p. xxvii.

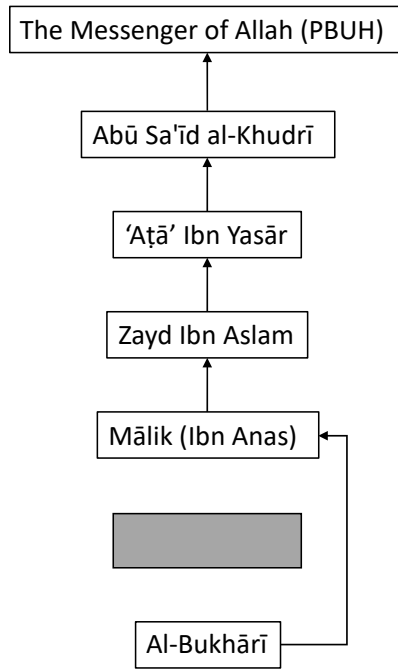
<sup>49</sup> William A. Graham, 'Traditionalism in Islam: An Essay in Interpretation', *The Journal of Interdisciplinary History*, 23.3 (1993), 495–522 <<https://doi.org/10.2307/206100>>.

<sup>50</sup> Shuḥayb Ḥasan, *Al-Ma'rifah Fi 'Ulûm al-Ḥadīth (an Introduction to the Science of Hadith)* (al-Riyâdh: Dâr al-Salâm), p. 16.

<sup>51</sup> al-Thaḥhân, p. 157; Recep Sentürk, *Narrative Social Structure: Anatomy of the Hadith Transmission Network, 610-1505* (California: Stanford University Press, 2005), p. 60.

<sup>52</sup> Abdul Jabbar, p. 20; Iftikhar Zaman, 'The Science of "Rijâl" as a Method in the Study of Hadiths', *Journal of Islamic Studies*, 5.1 (1994), 1–34.

**Picture-1**  
*Sanad of Shāhīh al-Bukhārī*



Brief information of each *al-ruwāh* in the above *sanad* can be seen in the following explanation:

- (1) Mālik Ibn Anas: Mālik ibn Anas Ibn Mālik Ibn Abū ‘Āmir, al-Ashbahī al-Humayrī, Abū ‘Abdillāh, the early *Tābi’ al-Tābi’īn* (d. 179/795). He was very highly qualified *ta’dīl* (*ra’s al-mutqinīn; kabīr al-mutathabbitīn*). He received the narration of *ḥadīths* from scholars on his generation (*thabâqât*), including from Zayd Ibn Aslam.<sup>53</sup>
- (2) Zayd Ibn Aslam: Zayd Ibn Aslam al-’Adawī al-Qurashī Abū Usāmah, middle *Tabi’īn* (d. 136/754). He was highly qualified *ta’dīl* (*thiqah*;

<sup>53</sup> Shams al-Dīn Abū ‘Abdillāh Muḥammad ibn Aḥmad al-Dimashqī al-Dhahabī, *Siyar A’lām al-Nubālā*, ed. by Shu’ayb al-Arnāūth and Muḥammad Na’īm al-’Arqasūsī, 25 vols (Bayrūt: Muassasat al-Risālah, 1982), viii, pp. 48–52; Jamāl al-Dīn Yūsuf Abū al-Ḥajjāj al-Mizzī, *Tabdhīb Al-Kamāl Fī Asmā’ al-Rijāl*, ed. by Bashshār ‘Awwād Ma’rūf, 35 vols (Bayrūt: Muassasat al-Risālah, 1992), xxvii, p. 95; Aḥmad Ibn ‘Alī al-’Asqalānī Ibn Ḥajar, *Taqrīb Al-Tabdhīb*, ed. by ‘Ādil Murshid (Bayrūt: Muassasat al-Risālah, 1999), p. 449.

*âlim*). He received the narration of *ḥadīths* from scholars on his generation (*ṭhabâqât*), including from 'Athâ' Ibn Yasâr.<sup>54</sup>

- (3) 'Athâ' Ibn Yasâr: 'Athâ' Ibn Yasâr al-Hilâlî Abû Muḥammad, the early *Tâbi'in* (d. 103/721). He was highly qualified *tadîl* (*thiqah, fâdhil; shâhib mawâ'izh wa 'ibâdah*). He received a narration of *ḥadīths* from scholars on his generation (*ṭhabâqât*), including from a Companion of the Prophet, Abû Sa'îd al-Khudrî.<sup>55</sup>
- (4) Abû Sa'îd al-Khudrî: Sa'ad Ibn Mâlik Ibn Sinân Ibn 'Ubayd al-Khudrî al-Anshârî Abû Sa'îd. He was a Companion (*Shahâbah*) (d. 74/693) <sup>56</sup>.

Mâlik Ibn Anas as *râwî* (narrator/transmitter), who finished last before the codifier (al-Bukhârî), was known to have never met al-Bukhârî. In other words, al-Bukhârî never received the narration from him (from Mâlik Ibn Anas), because he never met. This is what later led to the assessment that the narration of *ḥadīth* in *Shahîh al-Bukhârî* is *mu'allaq*.

## b. *Al-Sanad of Sunan al-Nasâi*

There are seven narrators/transmitters (*al-ruwâh*) in the *sanad* of *Sunan al-Nasâi*. They are Aḥmad Ibn al-Mu'allâ Ibn Yazîd, Shafwân Ibn Shâlih, al-Walîd, Mâlik Ibn Anas, Zayd Ibn Aslam, 'Athâ' Ibn Yasâr and Abû Sa'îd al-Khudrî. Of the seven *al-ruwâh* (narrators/transmitters) above, four are *al-ruwâh* of *Shahîh al-Bukhârî*. While in *Sunan al-Nasâi*, *sanad* (chain of narration) continues from Mâlik Ibn Anas to al-Walîd,

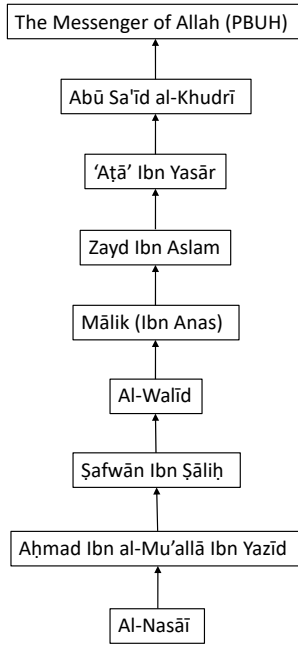
<sup>54</sup> Shams al-Dîn Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Siyar A'lâm al-Nubâlâ*, ed. by Shu'ayb al-Arnâûth and Muḥammad Na'im al-'Arqasûsî, 25 vols (Bayrût: Muassasat al-Risâlah, 1982), v, pp. 316–17; Jamâl al-Dîn Yûsuf Abû al-Ḥajjâj al-Mizzî, *Tahdhîb Al-Kamâl Fî Asmâ' al-Rijâl*, ed. by Bashshâr 'Awwâd Ma'rûf, 35 vols (Bayrût: Muassasat al-Risâlah, 1992), x, p. 13; Ibn Ḥajar, *Taqrîb Al-Tahdhîb*, p. 162.

<sup>55</sup> Shams al-Dîn Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Siyar A'lâm al-Nubâlâ*, ed. by Shu'ayb al-Arnâûth and Muḥammad Na'im al-'Arqasûsî, 25 vols (Bayrût: Muassasat al-Risâlah, 1982), iv, pp. 448–49; Jamâl al-Dîn Yûsuf Abû al-Ḥajjâj al-Mizzî, *Tahdhîb Al-Kamâl Fî Asmâ' al-Rijâl*, ed. by Bashshâr 'Awwâd Ma'rûf, 35 vols (Bayrût: Muassasat al-Risâlah, 1992), xx, p. 126; Ibn Ḥajar, *Taqrîb Al-Tahdhîb*, p. 332.

<sup>56</sup> Aḥmad Ibn 'Alî al-'Asqalânî Ibn Ḥajar, *Al-Ishâbah Fî Tamyîz al-Shahâbah*, ed. by 'Âdil Aḥmad 'Abd al-Mawjûd and 'Alî Muḥammad Mu'awwadh, 8 vols (Bayrût: Dâr al-Kutub al-'Ilmiyyah, 1995), iii, p. 65.

Shafwân Ibn Shâlih and Aḥmad Ibn al-Mu'allâ Ibn Yazîd and ends at al-Nasâi as the codifier of *Sunan al-Nasâi*.

**Picture-2**  
**Sanad of *Sunan al-Nasâi***



Brief information for the three *al-ruwâh* (narrators/transmitters) in *Sunan al-Nasâi* can be seen in the following explanation:

- (1) Al-Walîd: al-Walîd Ibn Muslim Abû al-'Abbâs, middle *Tâbi' al-Tâbi'in* (d. 195). He was qualified *ta'dîl* (*thiqah; kathîr al-tadlîs wa al-taswiyah*). He received the narration of *ḥadîths* from scholars on his generation (*thabâqât*) including Mâlik Ibn Anas.<sup>57</sup>
- (2) Shafwân Ibn Shâlih: Shafwân Ibn Shâlih Ibn Shafwân Ibn Dînâr al-Thaqafî Abû 'Abd al-Mâlik, early *Tâbi' al-Atbâ'* (d. 239). He

<sup>57</sup> Shams al-Din Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Siyar Al'âm al-Nubâlâ'*, ed. by Shu'ayb al-Arnâûth and Muḥammad Na'im al-'Arqasûsi, 25 vols (Bayrût: Muassasat al-Risâlah, 1982), ix, pp. 211–20; Jamâl al-Dîn Yûsuf Abû al-Ḥajjâj al-Mizzî, *Tahdhîb Al-Kamâl Fi Asmâ' al-Rijâl*, ed. by Bashshâr 'Awwâd Ma'rûf, 35 vols (Bayrût: Muassasat al-Risâlah, 1992), xxxi, p. 88; Ibn Ḥajar, *Taqrib Al-Tahdhîb*, p. 513.

was qualified *ta'dil* (*thiqah; yudallis tadis al-taswiyyah*). He received the narration of *hadiths* from scholars on his generation (*thabâqât*) including al-Walîd Ibn Muslim.<sup>58</sup>

- (3) Aḥmad Ibn al-Mu'allâ Ibn Yazîd: Aḥmad Ibn al-Mu'allâ Ibn Yazîd al-Asadî Abû Bakr, *Tâbi' al-Atbâ'* (d. 286). He was qualified middle *ta'dil* (*shadûq*). He received the narration of *hadith* from Shafwân Ibn Shâlih and continued it to al-Nasâi.<sup>59</sup>

The third position of *al-ruwâh* in Sunan al-Nasâi is considered as the "savior" of *sanad* in *Shahîh al-Bukhârî* in which considered *mu'allaq* (suspended). This is what then appears in several explanations, especially in Ibn Hajar's work, that all of *al-asânîd al-mu'allaqah* in *Shahîh al-Bukhârî* has supported by another chain, so that there is a connection to the *asânîd* (chains of narrators).<sup>60</sup>

### c. *Al-Sanad of Al-Mu'jam li Ibn al-A'râbi*

In *al-Mu'jam li Ibn al-A'râbi*, there are six *al-ruwâh* for the narration of *hadith* about the removal of a person's badness after entering to Islam. They are Muḥammad Ibn 'Uthmân Ibn Abî Shaybah, Aḥmad Ibn Yahyâ al-Aḥwal, Malik Ibn Anas, Zayd Ibn Aslam, 'Athâ' Ibn Yasâr and Abû Sa'îd al-Khudrî. Similar to what is found in *Sunan al-Nasâi*, four people are *al-ruwâh* of *Shahîh al-Bukhârî*. The two narrators (*al-râwiyân*) in the book of *al-Mu'jam li Ibn al-A'râbi* are Muḥammad Ibn 'Uthmân Ibn Abî Shaybah and Aḥmad Ibn Yahyâ al-Aḥwal.

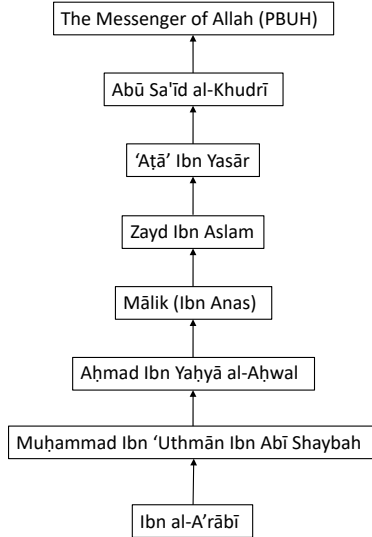
<sup>58</sup> Shams al-Dîn Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Siyar A'lâm al-Nubâlâ'*, ed. by Shu'ayb al-Arnâûth and Muḥammad Na'im al-'Arqasûsî, 25 vols (Bayrût: Muassasat al-Risâlah, 1982), xi, pp. 475–76; Jamâl al-Dîn Yûsuf Abû al-Ḥajjâj al-Mizzî, *Tahdhîb Al-Kamâl Fi Asmâ' al-Rijâl*, ed. by Bashshâr 'Awwâd Ma'rûf, 35 vols (Bayrût: Muassasat al-Risâlah, 1992), xiii, p. 192; Ibn Hajar, *Taqrib Al-Tahdhîb*, p. 218.

<sup>59</sup> Shams al-Dîn Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Târîkh Al-Islâm Wa Wafayât al-Mashâhîr Wa al-A'lâm*, ed. by 'Umar 'Abd al-Salâm Tadmûrî, 53 vols (Bayrût: Dâr al-Kitâb al-'Arabî, 1991), xxi, pp. 88–89; Jamâl al-Dîn Yûsuf Abû al-Ḥajjâj al-Mizzî, *Tahdhîb Al-Kamâl Fi Asmâ' al-Rijâl*, ed. by Bashshâr 'Awwâd Ma'rûf, 35 vols (Bayrût: Muassasat al-Risâlah, 1992), i, pp. 201–2; Ibn Hajar, *Taqrib Al-Tahdhîb*, p. 24.

<sup>60</sup> Ibn Hajar, *Hady al-Sârî Muqaddimat Fath al-Bârî*, pp. 29–174; Ibn Hajar, *Taghliq Al-Tâliq*, i, p. 44.



**Picture-3**  
**Sanad of *al-Mu'jam li Ibn al- A'râbi***



Brief information for these two *al-râwiyân* in *al-Mu'jam li Ibn al- A'râbi* can be seen in the following explanation:

- (1) Aḥmad Ibn Yahyā al-Aḥwal: Aḥmad Ibn Yahyā al-Aḥwal al-Kûfi. He was qualified *al-jarḥ*. Ibn Hibbân (d. 354/965) mentioned him in his book, *Kitâb al-Thiqât*, in which the narration is different and wrong.<sup>61</sup> Al-Dâruquthnî mentioned Aḥmad Ibn Yahyā al-Aḥwal in qualified *al-jarḥ* (*dha'if*), by repoting him in *al-Dhu'afâ' wa al-Matrûkîn*.<sup>62</sup> The information from al- Dâruquthnî was later quoted by al-Dhahabî,<sup>63</sup> Ibn al-Jawzî,<sup>64</sup> Ibn Hajar,<sup>65</sup> al-Wâdi'î,<sup>66</sup>

<sup>61</sup> Abū Hâtim Muḥammad Ibn Hibbân, *Kitâb Al-Thiqât*, ed. by Ibrâhîm Shams al-Dîn and Turkî Farḥân al-Mushthafâ, 5 vols (Bayrût: Dâr al-Kutub al-'Ilmiyyah, 1998), v, p. 16.

<sup>62</sup> 'Alī Ibn 'Umar Ibn Aḥmad al-Dâruquthnî, *Al-Dhu'afâ' Wa al-Matrûkîn*, ed. by Muḥammad Ibn Luthfi al-Shabbâgh (Bayrût-Dimashq: al-Maktab al-Islâmî, 1980), p. 70.

<sup>63</sup> Shams al-Dîn Abū 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Mizân Al-Fiḍal Fî Naqd al-Rijâl*, ed. by 'Alī Muḥammad al-Bajâwî, 4 vols (Bayrût: Dâr al-Ma'rifa, 1963), I, p. 162.

<sup>64</sup> Jamâl al-Dîn 'Abd al-Raḥmân Ibn al-Jawzî, *Al-Dhu'afâ' Wa al-Matrûkîn*, ed. by Abū al-Fidâ' 'Abdullâh al-Qâdhî, 2 vols (Bayrût: Dâr al-Kutub al-'Ilmiyyah, 1986), I, p. 92.

<sup>65</sup> Aḥmad Ibn 'Alī al-'Asqalâni Ibn Hajar, *Lisân al-Mizân*, ed. by 'Abd al-Fattâḥ Abū Ghuddah and Salmân 'Abd al-Fattâḥ Abū Ghuddah, 10 vols (Bayrût: Dâr al-Bashâir al-Islâmiyyah, 2002), I, p. 690.

<sup>66</sup> Muqbil Ibn Hâdi al-Wâdi'î, *Tarâjum Rijâl Al-Dâruquthnî Fî Sunanihi al-Ladhî Lam*

and al-Muslimi et al.<sup>67</sup>

- (2) Muḥammad Ibn 'Uthmân Ibn Abî Shaybah: This biography of *râwî* is revealed by al-Khathîb al-Baghdâdî,<sup>68</sup> al-Dhahabî,<sup>69</sup> and Ibn Hajar.<sup>70</sup> The obtained information of the *râwî* divided into two categories. There are two groups of scholars who have evaluated the *râwî*. The first group classifies him as a trusted person, while the second accuses him of being a liar.<sup>71</sup>

The scholars who are in the first group in which classified Muḥammad Ibn 'Uthmân Ibn Abî Shaybah as a trusted person are: Ibn al-Munâdî (d. 256/869), Shâlih Jazarah (d. 293/906), 'Abdân al-Ahwâzî (d. 306/918), Abû Aḥmad Ibn 'Adi (d. 365/976), Ibn Hibbân (d. 354/965), al-Khathîb (d. 463/1071), al-Dhahabî (d. 748/1348), and Ibn Hajar (d. 852/1448).<sup>72</sup> al-Khathîb al-Baghdâdî said of him (Muḥammad Ibn 'Uthmân Ibn Abî Shaybah): "He knew many *ḥadīths* and used them to inform widely. He was a knowledgeable and understanding person."<sup>73</sup> Al-Dhahabi said: "He (Muḥammad Ibn 'Uthmân Ibn Abî Shaybah) was a person who was familiar with hadiths and narrators.<sup>74</sup> He composed useful works. "The conclusions of al-Khathîb al-Baghdâdî and al-Dhahabî were then quoted by Ibn Hajar.<sup>75</sup>

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*Yatarajjam Labum Fi al-Taqrīb Wa Lâ Fi Rijâl al-Ḥakim*, ed. by Aḥmad Ibn Muḥammad al-Qadaṣî and others (Shan'â: Dâr al-Âthâr; Muassasat al-Rayyân), pp. 129–30.

<sup>67</sup> Muḥammad Muhdî al-Muslimi and others, *Mausū'at Aqwâl al-Dâruquthni Fi Rijâl al-Ḥadīth Wa 'Ilalibi* (Bayrūt: Âlam al-Kutub, 2001), p. 104.

<sup>68</sup> Al-Khathîb al-Baghdâdî, *Ta'rikh Madīnat Al-Salâm*, ed. by Bashshâr 'Awwâd Ma'rûf, 17 vols (Bayrūt: Dâr al-Gharb al-Islâmî, 2001), III, pp. 42, 47.

<sup>69</sup> Shams al-Dīn Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Mizân Al-Fridâl Fi Naqd al-Rijâl*, ed. by 'Alî Muḥammad al-Bajâwî, 4 vols (Bayrūt: Dâr al-Ma'rifah, 1963), III, p. 642; Shams al-Dīn Abû 'Abdillâh Muḥammad ibn Aḥmad al-Dimashqî al-Dhahabî, *Siyar Al'âm al-Nubâlâ'*, ed. by Shu'ayb al-Arnâuth and Muḥammad Na'im al-'Arqasûsi, 25 vols (Bayrūt: Muassasat al-Risâlah, 1982), XIV, p. 21.

<sup>70</sup> Aḥmad Ibn 'Alî al-'Asqalânî Ibn Hajar, *Lisân al-Mizân*, ed. by 'Abd al-Fattâh Abû Ghuddah and Salmân 'Abd al-Fattâh Abû Ghuddah, 10 vols (Bayrūt: Dâr al-Bashâir al-Islâmiyyah, 2002), V, p. 280.

<sup>71</sup> Umm 'Abdillâh al-Misâwî, 'Abû Ja'far Ibn Abî Shaybah (Naḥw 210-297 H)', *Aqīdat al-Salaf al-Shâlih*, 2009 <<http://as-salaf.com/article.php?aid=31&lang=ar>> [accessed 21 December 2019].

<sup>72</sup> al-Misâwî.

<sup>73</sup> al-Baghdâdî, III, pp. 42, 47.

<sup>74</sup> al-Dhahabî, III, p. 642; al-Dhahabî, XIV, p. 21.

<sup>75</sup> Ibn Hajar, V, p. 280.

While the scholars who are in the second one are: Ibn 'Uqdah (d. 332/944), 'Abd al-Ghanî b. Sa'îd al-Azdî (d. 409/1018 [referred Ibrâhîm b. Ishâq al-Shawwâf), Dâwud Ibn Yahyâ al-Dihqân, 'Abd al-Rahmân b. Yûsuf b. Kharâsh (d. 283/896), Muḥammad b. Abdullâh al-Ḥadhrâmî Muthayyin (d. 297/910), 'Abdullâh Ibn Aḥmad Ibn Ḥanbal (d. 290/903), Ja'far Ibn Muḥammad Ibn Abî 'Uthmân al-Thayâlîsî (d. 283/896), 'Abdullâh Ibn Ibrâhîm Ibn Qutaybah, Muḥammad Ibn Aḥmad al-'Adwi, Muḥammad Ibn 'Ubayd Ibn Hammâd (referred Ja'far Ibn Hudhayl), and Mûsâ Ibn Ishâq al-Anshârî (d. 296/909).

This accusation of lying is only transmitted by Ibn 'Uqdah (d. 332/944) and no one else. People are different about him; some are agreed with him and others disagree. Al-Harawî and Ibn al-Harawânî judged Ibn 'Uqdah with negative judgment.<sup>76</sup> Hamzah Ibn Yûsuf reported Abû Bakr Ibn 'Abdân as a scholar who rejected Ibn Uqdah's criticism. So, criticism is questionable.<sup>77</sup> His criticism based on the difference in schools was rejected in which because Ibn 'Uqdah was Zaydî, and Ibn Abî Shaybah was a Sunni. Intolerance among adherents of the schools occurred at al-Kufa in 270 AH. A number of *hadîths* narrated by each adherent of the schools are not accepted by each other. In the view of Ibn 'Adî (d. 332/943), the right decision is that criticism from both of them against one another should not be accepted.<sup>78</sup> This report is also agreed by al-Dhahabî,<sup>79</sup> and Ibn Ḥajar.<sup>80</sup>

In the dynamics of the different narrator's qualifications above, there is no explanation of the scholars regarding the classification of sanad in *al-Mu'jam li Ibn al-A'râbî*. Almost all commentators of *Shahîh al-Bukhârî* refer to Sunan al-Nasâî, because of its validness (*shahîh*), as its "savior", without referring to Ibn al-A'râbî. In various *Shûrûhât* of *Shahîh al-Bukhârî* itself even revealed other "savior" paths from al-Harawî, al-Ḥasan Ibn Sufyân, al-Bazzâr, al-Ismâîlî, al-Bayhaqî, and al-Dâruquthnî; it all

<sup>76</sup> Ibn Ḥajar, *Lisân al-Mizân*, I, p. 606.

<sup>77</sup> al-Baghdâdî, III, pp. 42, 47.

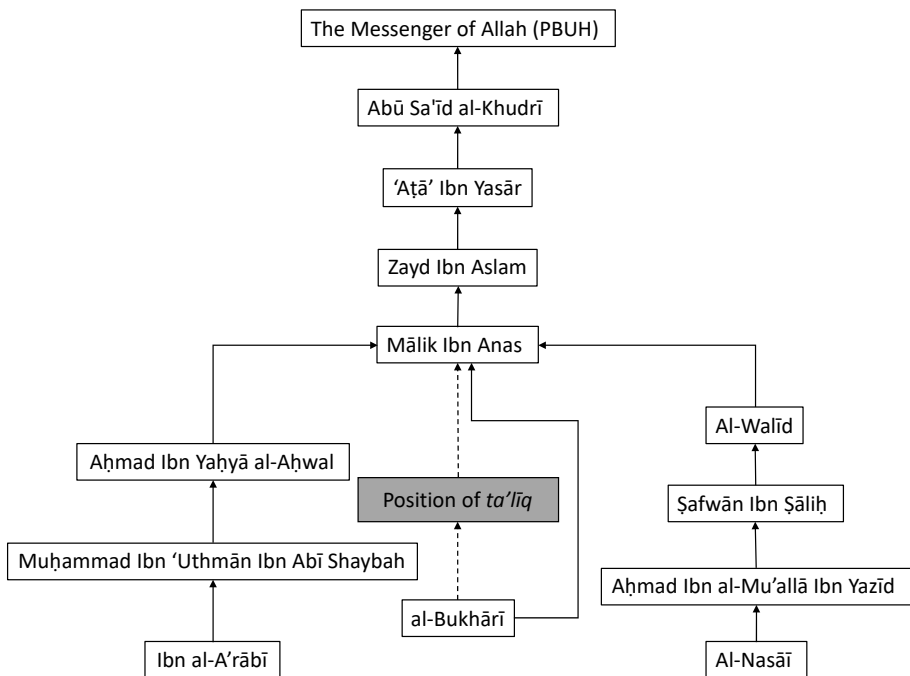
<sup>78</sup> al-Baghdâdî, III, pp. 42, 47.

<sup>79</sup> al-Dhahabî, III, p. 642; al-Dhahabî, XIV, p. 21.

<sup>80</sup> Ibn Ḥajar, V, p. 280.

comes down to Mâlik Ibn Anas. Besides that, Ibn Hajar finally quoted al-Khathîb's opinion about the certainty of this *ḥadīth*'s narration, even though the continuity of his sanad, as al-Bazzâr said, was only on the solitude of the Mâlik ibn Anas.

**Picture-4**  
*Sanad Combined of Shahîh al-Bukhârî, Sunan al-Nasâi,  
and al-Mu’jam li Ibn al- A’râbi*



From the above explanation, it appears that the issue of the connection of *sanad* only lies in *Shahîh al-Bukhârî*. Except for Ibn Hajar,<sup>81</sup> the majority of scholars agree that the sanity of this *sanad* in *Shahîh al-Bukhârî* was saved, either by *Sunan al-Nasâi*'s sanad or in the explanation given in the *Shûrûḥât* (Commentaries) of *Shahîh al-Bukhârî*.<sup>82</sup>

<sup>81</sup> al-‘Aynî, 1, pp. 391–92; al-Kirmânî, 1, p. 167.

<sup>82</sup> Aḥmad Ibn ‘Alî al-‘Asqalânî Ibn Hajar, *Fath al-Bârî*, ed. by Shu’ayb al-Arnaûth and ‘Âdil Murshid, 24 vols (Bayrût: Muassasat al-Risâlah, 2013), III, pp. 211–12.

## 5. *Matn al-Hadîth* and *Shurûhât*

From the results of tracking carried out, there is no difference in the text of *mutûn al-hadîth* which is fundamental in each of *al-mashâdir al-ashliyyah*. Therefore, in this *mutûn al-hadîth* analysis, the discussion is not carried out separately. Even, the difference only lies in the form of vocabulary used. Thus, this *mutûn al-hadîth* analysis is in one unified explanation for each of the *al-mashâdir al-ashliyyah*.

Likewise, the *sharh* for *mutûn al-hadîth*, except for *al-Mu'jam li Ibn al-A'râbî* in which the *sharh* was not found, the works of *sharh al-hadîth*, both for *Shahîh al-Bukhârî* and for *Sunan al-Nasâi*, all complement each other. Besides Ibn Hajar with his *Fath al-Bâri*, many of *Shurûhât* of *Shahîh al-Bukhârî*, such as Ibn Baththâl (d. 449),<sup>83</sup> al-Nawawî (d. 676),<sup>84</sup> al-Kirmânî (d. 786),<sup>85</sup> Ibn al-Mulaqqin (d. 804),<sup>86</sup> al-Damâmî (d. 827),<sup>87</sup> al-Barmâwî (837),<sup>88</sup> al-'Aynî (d. 855),<sup>89</sup> al-Suyûthî (d. 911),<sup>90</sup> al-Qasthalânî (d. 923),<sup>91</sup> al-Anshârî (d. 926)<sup>92</sup> and *Shurûhât of Sunan al-Nasâi*, such as *Sunan al-Nasâi bi Syarh al-Hâfizh Jalâl al-Dîn al-Suyûthî wa Hâshiyat al-Imâm al-Sindî*<sup>93</sup> and al-Athyûbî,<sup>94</sup> refer to the existence

<sup>83</sup> 'Alî Ibn Khalaf Ibn 'Abd al-Malik Ibn Baththâl, *Sharh Shahîh Al-Bukhârî Li Ibn Baththâl*, ed. by Abû Tamîm Yâsir Ibn Ibrâhîm, 11 vols (al-Riyâdh: Maktabat al-Rushd, 2003), I, p. 98.

<sup>84</sup> Abû Zakariyyâ Yahyâ ibn Sharaf al-Nawawî, *Al-Talkhîsh Sharh al-Jâmi' al-Shahîh*, ed. by Nazhr Muḥammad al-Fâriyâbî Abû Qutaybah (al-Riyâdh: Dâr Tayyibah, 2008), p. 689.

<sup>85</sup> al-Kirmânî, I, p. 167.

<sup>86</sup> Sirâj al-Dîn Ibn al-Mulaqqin, *Al-Tawdhîh Li Sharh al-Jâmi' al-Shahîh*, ed. by Khâlid al-Ribâth and Jum'ah Fathî, 36 vols (Qathar: Wizârât al-Awqâf wa al-Shu'ûn al-Islâmiyyah, 2008), III, p. 103.

<sup>87</sup> Badr al-Dîn al-Damâmî, *Mashâbih Al-Jâmi'*, ed. by Muḥammad Nûr al-Dîn Thâlib, 10 vols (Dimashq - Bayrût: Dâr al-Nawâdir, 2009), I, pp. 135–36.

<sup>88</sup> Shams al-Dîn al-Barmâwî, *Al-Lâmi' al-Shahîh*, ed. by Muḥammad Nûr al-Dîn Thâlib and others, 18 vols (Dimashq - Bayrût: Dâr al-Nawâdir, 2012), I, pp. 246–47.

<sup>89</sup> al-'Aynî, I, pp. 391–92.

<sup>90</sup> Jalâl al-Dîn al-Suyûthî, *Al-Tawshîh Sharh al-Jâmi' al-Shahîh*, ed. by Ridhwân Jâmi' Ridhwân, Jâmi' Al-Saghîr. (al-Riyâdh: Maktabat al-Rushd, 1998), p. 206.

<sup>91</sup> Ahmad Ibn Muḥammad al-Khathîb al-Qasthalânî, *Irshâd Al-Sâri*, ed. by 'Abd al-'Azîz al-Khâlidî, 15 vols (Bayrût: Dâr al-Kutub al-'Ilmiyyah, 1996), I, pp. 185–86.

<sup>92</sup> Abû Yahyâ Zakariyyâ' al-Anshârî, *Tuhfat Al-Bâri*, ed. by Sulaymân Ibn Duray' al-'Âzimî, 10 vols (al-Riyâdh: Maktabat al-Rushd, 2005), I, p. 206.

<sup>93</sup> Jalâl al-Dîn al-Suyûthî and Muḥammad Hayât al-Sindî, *Sunan Al-Nasâi Bi Syarh al-Hâfizh Jalâl al-Dîn al-Suyûthî Wa Hâshiyat al-Imâm al-Sindî*, ed. by 'Abd al-Fattâh Abû Ghuddah, 5 vols (Bayrût: Dâr al-Ma'rîfah, 1990), IV, p. 480.

<sup>94</sup> Muḥammad Ibn 'Alî al-Athyûbî, *Dhakhîrat Al-Uqbâ*, 42 vols (Bayrût: Dâr al-M'râj, 1996), xxxvii, pp. 250–60.

of the narration of *ḥadīth* about the removal of a person's badness after converting to Islam in *Sunan al-Nasâi* as a confirmed narration pathway. The status of *tal'iq* or *mu'allaq* in *Shahîḥ al-Bukhârî*, because al-Bukhârî states it in the form of *jazm* (not *tamrîdh*), is considered to be non-problematic. Without denying the suspension (*tal'iq*), the text (*matn al-ḥadīth*) in *Shahîḥ al-Bukhârî* are rated *sahîḥ*.

### a. Islam the First; Ideological Commentaries

By referring to all the references above, *matn al-ḥadīth* about the removal of a person's badness after converting to Islam has been explained by the scholars, both commentaries of *Shahîḥ al-Bukhârî* or *Sunan al-Nasâi*. All comments revolve around the Islam of someone who is an absolute condition, physically and mentally; inner and outer (*al-bâthin wa al-zhâhir*),<sup>95</sup> for the acceptance of good deeds and the eradication of bad deeds. From these traditional commentaries, it is concluded in which the good deeds committed by non-Muslims (*kâfir* or *mushrik*) were rejected; cannot be judged to be good.

Ibn Hajar explained, if the People of Book converted to Islam, he/she would be rewarded twice as described in the Qur'an and authentic *ḥadīth*. Whereas if he/she dies while still following his/her former religion then all his goodness will not be useful or in vain. This indicates that the reward for the deeds done while he/she was still following his former religion, is also given and combined with the reward for his deeds after converting to Islam.<sup>96</sup>

Regarding the reward multiplication, Ibn Hajar rejected opinions that only understood the text literally. By citing a verse of 261 surah al-Baqarah, Ibn Hajar said that the verse contains two possibilities, namely: (1) it could be that the God multiplied it to reach 700; or (2) the God will multiply 700 to exceed that number, as the narration of al-Bukhârî of Ibn 'Abbâs in the chapter of "al-Riqâq."<sup>97</sup> Allah decreed for him/

<sup>95</sup> Muḥammad Hayât al-Sindî, *Shahîḥ Al-Bukhârî Bi Ḥâshiyat al-Sindî*, ed. by Ḥasan 'Abd al-'Âl and Haytham Khalîfah al-Tu'aymî (Bayrût: Sharikat Abnâ' Sharîf al-Anshârî, 2013), p. 20.

<sup>96</sup> Ibn Hajar, *Fath Al-Bârî*, III, pp. 211–12.

<sup>97</sup> al-Bukhârî, p. 1037.

her 10 to 700 times of goodness and will (continue to) multiply it as much as possible.<sup>98</sup>

## b. Islam the Basic: *Hadîth al-Ahkâm* Commentaries.

Ibn Hajar cited al-Mazârî (Abû ‘Abdillâh Muḥammad Ibn ‘Alî Ibn ‘Umar al-Tamîmî [d. 536/1141])<sup>99</sup> and al-Qâdhî al-‘Ayyâdh (Ibn Mûsâ al-Yahshubî [d. 544/1149])<sup>100</sup> in which their argument of all the good deeds done by unbelievers cannot be accepted. All acts of righteousness that he/she has done in a *shirk* condition will not be rewarded. That is because one of the requirements for people who approach themselves is to have to know whom they are approaching. In this case, infidels and polytheists are not included in this group. In essence, ideologically, there is no reward for non-Muslims in the hereafter.<sup>101</sup>

Ibn Hajar quoted al-Nawawî (Abû Zakariyyâ Yahyâ Ibn Sharaf [d. 676/1277]) that believes in which non-Muslim who has done good deeds then converted to Islam and died in his Islam, then the reward for all his/her good will be given. Al-Nawawî analogizes it to an infidel who has paid the expiation of *zhibâr*.<sup>102</sup> When converting to Islam, in the discourse of *fiqh al-islâm* (Islamic jurisprudence) he (the infidel) did not necessary to repeat it. In this case, al-Nawawî seems to provide special conditions, that the acceptance of the merit of one's kindness is if a person has converted to Islam and he is good in his Islam.<sup>103</sup> Al-Nawawî's view can be seen in *fiqh al-islâm* discourse and applies in all *fiqh* discussions. Islam of a person is a prerequisite for the adoption of *taklîfî* regulation.

<sup>98</sup> Ibn Hajar, *Fath Al-Bârî*, III, pp. 211–12.

<sup>99</sup> Abû ‘Abdillâh Muḥammad Ibn ‘Alî Ibn ‘Umar al-Tamîmî al-Mazârî, *Al-Mu‘allim Bi Fawâid Muslim*, ed. by Muḥammad al-Shâdhilî al-Nayfur (Tûnis: Bayt al-Ḥikmah, 1987), p. 308.

<sup>100</sup> Ibn Mûsâ al-Yahshubî al-Qâdhî al-‘Ayyâdh, *Kitâb Al-‘Imân Min Ikmal al-Mu‘allim Bi Fawâid Muslim*, ed. by Husayn Ibn Muḥammad Shawwâth (al-Riyâdh: Dâr al-Wathan, 1417), pp. 505–6.

<sup>101</sup> Jalâl al-Din al-Suyûthî and Muḥammad Hayât al-Sindî, *Sunan Al-Nasâi Bi Syarḥ al-Ḥâfîzh Jalâl al-Dîn al-Suyûthî Wa Ḥâshiyat al-Imâm al-Sindî*, ed. by ‘Abd al-Fattâh Abû Ghuddah, 5 vols (Bayrût: Dâr al-Ma‘rifah, 1990), IV, p. 480.

<sup>102</sup> Abû Zakariyyâ Yahyâ ibn Sharaf al-Nawawî, *Al-Minhâj Fi Sharḥ Shahîḥ Muslim Ibn Hajjâj* (‘Ammân al-Riyâdh: Bayt al-Afkâr, 2000), p. 171.

<sup>103</sup> al-Nawawî, *Al-Minhâj Fi Sharḥ Shahîḥ Muslim Ibn Hajjâj*, p. 171.

*Taklîf* is the term used for the package of religious obligations and duties<sup>104</sup>. This obligation package is charged to people who have fulfilled three main requirements, namely: *islâm* (Muslim, individuals who have converted to Islam), *bulûgh* (person who has attained the age of puberty)<sup>105</sup>, and *'âqil* (full possession of his mental faculties)<sup>106</sup>. There are many examples of discussions about the act of *mukallaf* (person who is responsible under the Islamic law) in the Islamic Jurisprudence (*fiqh al-islâm*)<sup>107</sup>. Among them: al-'Allâf (al-'Allâf, 1417, p. 283), al-Jazâirî (al-Jazâirî, 1991, p. 414), al-Zuhaylî (al-Zuhaylî, 1985, p. 266), dan Hallâq (Hallâq, 2002, p. 555) in each of their works.

From the various explanations above, in the study of Islamic Jurisprudence (*fiqh al-islâm*), the relationship between a person's faith with his actions is inseparable<sup>108</sup>. Faith is manifested in the form of acceptance of all the provisions of God<sup>109</sup>. The embodiment was originally from the pledge of the oneness of God and the acceptance of Muḥammad (PBUH)<sup>110</sup>. This is an entry point for the reciprocity of kindness in one's eschatological domain. Goodness in any form in this world, in the Islamic Jurisprudence view, without any foundation of faith is rejected; will not get the return of kindness in the afterlife, as explained in the hadith of al-Bukhârî, al-Nasâi and Ibn al-A'râbî above.

<sup>104</sup> Mohammed Ghaly, 'The Convention on the Rights of Persons with Disabilities and the Islamic Tradition: The Question of Legal Capacity in Focus', *Journal of Disability & Religion*, 23.3 (2019), 251–78 <<https://doi.org/10.1080/23312521.2019.1613943>>.

<sup>105</sup> Imran Ahsan Khan Nyazee, *Islamic Jurisprudence - 3rd Edition* (Islamabad: Advanced Legal Studies Institute, 2019), pp. 145–46.

<sup>106</sup> Olaf Köndgen, *The Codification of Islamic Criminal Law in Sudan: Penal Codes and Supreme Court Case Law Under Numayrî and Al-Bashîr*, *Studies in Islamic Law and Society*, volume 43 (Leiden: Brill, 2018), p. 297.

<sup>107</sup> Johansen Baber, *The Changing Limits of Contingency in the History of Muslim Law* (Jerusalem: The Nehemia Levtzion Center for Islamic Studies, The Institute for Asian and African Studies, The Hebrew University of Jerusalem, 2013), p. 23.

<sup>108</sup> Judith Frishman and Umar Ryad, 'Islamic and Jewish Legal Traditions', in *The Routledge Handbook of Muslim-Jewish Relations*, ed. by Josef Meri (New York - London: Routledge, 2016), p. 158.

<sup>109</sup> Sachiko Murata and William Chittick, *The Vision of Islam: The Foundations of Muslim Faith and Practice* (London: I. B. Tauris, 1996), p. 123.

<sup>110</sup> Jacob Lassner and Michael Bonner, *Islam in the Middle Ages: The Origins and Shaping of Classical Islamic Civilization* (Santa Barbara: Praeger, 2010), p. 51.



## Conclusion

The narrations of *ḥadīth* regarding the removal of a person's badness after converting to Islam are found, at least, in three books in the category *al-mashādir al-ashliyyah* (the original sources), namely: *Shahīḥ al-Bukhārī*, *Sunan al-Nasāi*, and *al-Mu'jam li Ibn al-A'rābī*. Of the three books, the status *sanad* in *Shahīḥ al-Bukhārī* was *mu'allaq*. While in *Sunan al-Nasāi* and *al-Mu'jam li Ibn al-A'rābī* were *muttashil* status. The degree of *ḥadīth* regarding the elimination of a person's badness after converting to Islam is valid *ḥadīth* (*shahīḥ*), provided that validness in *Shahīḥ al-Bukhārī* is determined after being explained by the scholars; commentator *Shahīḥ al-Bukhārī*, except Ibn *Hazm* who has given a separate note. The implication of this degree of *ḥadīth* can be seen in some other works outside *Ḥadīth*. Found some verses of the Qur'ān which are given an explanation with the narration of this *ḥadīth* in its position as the *tafsīr bi al-ma'thūr* and the *fiqh* works. Thus, this *ḥadīth* is seen adorning or coloring the works of other scholars outside the works of *ḥadīth*. In the discourse tradition of 'Ulūm al-Ḥadīth, it is named *al-maqbūl wa al-ma'mūl bih*.

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