

INFILTRATION IN THE PRINCIPAL HADITHS ON THE SURAHS OF THE QUR'AN: AN ANALYSIS OF IMAM AL-SUYUTI'S PERSPECTIVE

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Abstract

This study aims to analyze the infiltration of the ma'tsur sources, namely the hadiths about the virtues of the surahs of the Qur'an. Imam as-Suyūṭī in Tadrib ar-Rawi said that the hadiths concerning the virtues of the surahs of the Qur'an are mostly weak, only a few surahs are considered to be based on authentic hadiths, but in reality, other authentic or hasan hadiths were found in several other surahs, which he mentioned among others in the book al-Itqan fi 'Ulum Alqur'an. This study is a qualitative library research that is analyzed using content analysis techniques related to the infiltration of the hadiths about the virtues of the surahs of the Qur'an according to Imam as-Suyūṭī in his works al-Itqan fi 'Ulum Alqur'an and Tafsir ad-Dur al-Mantsur. While the secondary data sources of this study are books, articles, literature, journals and internet sites that are relevant to the research being conducted. The findings of this study are that some of the virtues of the surah mentioned have hadiths about its virtues with authentic and hasan hadiths, such as the virtues of Q.S. Hud, Q.S. al-'Ala, al-Bayyinah, as-Sajdah al-Mufashshal and others. However, there are also several hadiths of the virtues of surahs that are considered mawduh and many are dha'if such as the virtues of surah al-Rahman, al-Isra' al-Musabbahat.

Keywords: *Hadith on the Virtues of Surahs, Infiltration of Narrations, Imam al-Suyūṭī, al-Itqān fi 'Ulūm al-Qur'ān, Hadith Criticism.*

Abstrak

Penelitian ini bertujuan untuk menganalisa infiltrasi pada sumber yang *ma'tsur* yaitu hadis seputar keutamaan surah-surah Alqur'an. Imam as-Suyūṭī dalam *Tadrib ar-Rawi* mengatakan bahwa hadis-hadis yang berkenaan dengan keutamaan surah-surah Alqur'an kebanyakannya lemah, hanya pada beberapa surah saja yang dinilai bersandar pada hadis yang sahih, namun kenyataannya ternyata ditemukan hadis sahih atau hasan lainnya pada beberapa surah lainnya yang hal ini beliau sebutkan di antaranya pada kitab al-Itqan fi 'Ulum Alqur'an. Penelitian ini merupakan penelitian kepustakaan (*library research*) yang bersifat kualitatif yang dianalisa dengan teknik content analysis terkait infiltrasi pada hadis seputar keutamaan surah-surah Alqur'an menurut Imam as-Suyūṭī pada karya beliau *al-Itqan fi 'Ulum Alqur'an* dan *Tafsir ad-Dur al-Mantsur*. Sedangkan sumber data sekunder penelitian ini adalah buku, artikel, literatur, jurnal dan situs internet yang relevan dengan penelitian yang sedang dilakukan. Adapun temuan dari penelitian ini adalah bahwa beberapa keutamaan surah yang

disebutkan terdapat hadis tentang keutamaannya dengan hadis yang sahih maupun hasan, seperti pada keutamaan Q.S. Hud, Q.S. al-'Ala, al-Bayyinah, as-Sajdah al-Mufashshal dan lain-lain sebagainya. Namun terdapat juga pada beberapa hadis keutamaan surah yang dinilai *mawdhu* dan banyak yang *dha'if* seperti keutamaan surah al-Rahman, al-Isra' al-Musabbahat.

Kata kunci: Hadis Keutamaan Surah, Infiltrasi Riwayat, Imam as-Suyūṭī, al-Itqān fi 'Ulūm al-Qur'ān, Kritik Hadis.

INTRODUCTION

In Islamic studies, the Qur'an and Hadith share an inseparable and closely interconnected relationship. (Edriagus Saputra, 2021) Hadith functions as an explanatory and elaborative source for the generally expressed contents of the Qur'an. It also reinforces and clarifies the legal rulings established in the Qur'an. Therefore, understanding the virtues of the Qur'an cannot be separated from the explanations provided in the Prophetic traditions. These virtues can be identified through the collection and examination of hadiths related to the subject. (Isnaeni dkk., 2024)

The first scholar recorded as having compiled a work on *faḍā'il al-Qur'ān* was Muhammad ibn Idris al-Shafi'i (d. 204 AH/820 CE). This effort was subsequently followed by later Muslim scholars. Among the notable works on this theme are *Faḍā'il al-Qur'ān* by Diya'uddin al-Maqdisi, *Faḍā'il al-Qur'ān wa Ma'ānīhi* by Abu

'Ubaid al-Qasim ibn Sallam, *Faḍā'il al-Qur'ān by Al-Firyabi* (d. 301 AH/914 CE), and *Faḍā'il al-Qur'ān* by Abu 'Abbas al-Mustaghfiri (d. 432 AH/1041 CE). In addition to these specialized works on the virtues of the Qur'an, discussions on this subject are also found in the major hadith collections. Prominent hadith compilers such as Imam al-Bukhari, Imam Muslim, Abu Dawud, and Al-Tirmidhi generally devoted specific chapters in their collections entitled *Faḍā'il al-Qur'ān*, containing traditions concerning the virtues of the Qur'an and its chapters. (Kemenag RI, 2011)

A close examination of the Prophetic traditions concerning the virtues of the Qur'an, both in general and with regard to specific chapters and verses, reveals that not all of them qualify as *maqbul* (acceptable) hadiths. (Kilic dkk., 2025; Muslim dkk., 2026) This condition has often led to a tendency among some Muslims to view the Qur'an partially and to treat its chapters discriminatively due to

the belief that certain chapters possess greater virtues than others.(Akins & Winfree Jr, 2016; Rosyad, 2007) Consequently, some individuals limit their recitation to particular chapters believed to offer superior blessings while neglecting other chapters. In fact, every chapter of the Qur'an possesses its own distinct virtues.(Isnaeni dkk., 2024)

In light of this reality, a comprehensive study of hadiths concerning the virtues of Qur'anic chapters and verses is urgently needed. Moreover, Imam al-Suyuti (d. 911 AH/1505 CE) stated that the majority of hadiths regarding the virtues of Qur'anic chapters or verses are weak. According to him, authentic hadiths concerning the virtues of chapters are limited to Sūrat al-Fātiḥah, al-Zahrāwān (al-Baqarah and Āl 'Imrān), al-Sab' al-Ṭiwāl, al-Kahf, Yāsīn, al-Dukhān, al-Mulk, al-Zalzalah, al-Naṣr, al-Kāfirūn, al-Ikhlāṣ, and al-Mu'awwidhatayn (al-Falaq and al-Nās).

Contrary to this reality, a number of Qur'anic exegesis works contain numerous traditions explaining the virtues of individual chapters, many of which, upon investigation, are found to be either fabricated (*mawḍū'*) or weak, without any critical assessment of their authenticity

provided by the authors. Allegedly fabricated traditions in Qur'anic exegesis literature are predominantly found in works of *tafsīr bi al-ma'thūr*. Among the most notable are the exegeses of Muqātil ibn Sulayman and Al-Tha'labi, followed by the works of Ibn Mardawayh, Ibn Abi Hatim, and *Ad-Durr al-Manthūr* by Imam al-Suyuti.(Nasution, t.t.) In his exegesis *Ad-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr*, al-Suyuti compiled various narrations ranging from authentic and weak hadiths to reports derived from *Isrā'īliyyāt*.(Saputra, 2024) In Qur'anic exegesis studies, such a condition is referred to as *al-dakhīl*. According to Ibrahim Khalifah, *al-dakhīl fī al-tafsīr* is defined as:

ما نقل من التفسير ولم يثبت نقله أو ثبت ولكن على خلاف شرط القبول أو ما كان من قبيل الرأي الفاسد.

"The interpretation of the Qur'an through unauthentic *ma'thūr* narrations, the interpretation of the Qur'an through authentic *ma'thūr* narrations that do not fulfill the accepted criteria of validity, or the interpretation of the Qur'an based on erroneous personal reasoning (*ra'y*).."(Khalifah, 1996)

Meanwhile, Abdul Wahab al-Najjar defines it as follows:

ما نسب كذباً إلى الرسول ص.م، أو إلى صحابي ، أو تابعي ، أو روايته إلى صحابي أو تابعي ، ولكن هذه الرواية فقدت شروط ويطلق أيضا على : ما صدر عن رأي فاسد ، لم تتوافر فيه تلك الشروط.

“An invalid interpretation falsely attributed to the Prophet Muhammad SAW, the Companions, or the *Tābiʿīn*, or an interpretation derived from an authentic narration that nevertheless fails to satisfy the accepted criteria of admissibility. It also includes interpretations based on corrupted reasoning that do not fulfill the required scholarly standards.”(al-Najar, 2009)

Among the forms of *al-dakhīl in tafsīr bi al-maʿthūr* is the presence of fabricated (*mawḍūʿ*) and weak (*ḍaʿīf*) hadiths, whether in narrations concerning the virtues of Qurʾanic chapters, the occasions of revelation (*asbāb al-nuzūl*), or the merits of Ali ibn Abi Talib and his family. It also includes interpretations of the Qurʾan based on non-*mutawātir* modes of recitation (*qirāʾāt*). (Islam, 2014)

Based on this issue, the researcher intends to re-examine the statement of

Imam al-Suyuti, particularly regarding the hadiths on the virtues of certain Qurʾanic chapters other than those mentioned in *Tadrīb al-Rāwī*, but which he discussed in *al-Itqān fī ʿUlūm al-Qurʾān*, specifically in the seventy-second chapter concerning the virtues of the Qurʾan. Furthermore, according to the investigation conducted by Hasan bin Ali al-Saqqaf in his work *al-Kitāb al-Jāmiʿ li Faḍāʾil al-Qurʾān: al-Aḥādīth allatī Waradat fī Faḍāʾil al-Suwar wa al-Āyāt*, published by Muʾassasah Aal al-Bayt al-Malakiyyah li al-Fikr al-Islami in Jordan under the leadership of Prince Ghazi bin Muhammad bin Talal, it was found that authentic hadiths concerning the virtues of Qurʾanic chapters are not limited solely to the chapters mentioned by al-Suyuti above. Although some narrations are weak, several of them possess only minor weakness and are further supported by statements of the Companions. (as-Saqqāf, 2008)

LITERATURE REVIEW

The following are several previous studies relevant to and closely related to the present research entitled “Infiltration in the Principal Hadith of the Surah of the Qurʾan (Analysis of Imam Suyūthī’s Opinion).” These studies provide important theoretical and methodological

foundations in understanding the concept of al-dakhīl, particularly in the fields of Qur'anic exegesis and hadith studies.

The first study, entitled "*Fenomena Al-Dakhil Dalam Tafsir Lughawi (Menelisik Kajian Linguistik Dalam Tafsir Al-Kashaf Karya Al-Zamakhshari)*", (Ahmad Sahal Aqil Abrori & Meirando Rukhuz, 2024) discusses the phenomenon of al-dakhīl in the linguistic interpretation of Al-Zamakhshari within his work *Tafsīr al-Kashshāf*. The study explains that theological aspects significantly influence a mufasssīr's interpretive paradigm. As a Mu'tazilite scholar, al-Zamakhshari's theological tendencies are reflected in parts of his linguistic interpretations of the Qur'an, which are categorized as forms of al-dakhīl. Using a qualitative approach and content analysis, the study concludes that although not all of his interpretations are problematic, some of them clearly reflect the doctrinal influence of Mu'tazilite theology. However, unlike the present study, which focuses on the authenticity and infiltration of hadiths concerning the virtues of Qur'anic chapters based on the perspective of Imam al-Suyuti, this study emphasizes theological infiltration within linguistic interpretation.

The second study, entitled "*Al-Dakhīl Dalam Tafsir Al-Qur'an Melalui Hadis Mawḍū'*", (Safitri & Wahyuni, 2025) examines the infiltration of fabricated hadiths (*mawḍū'*) into Qur'anic exegesis, particularly in discussions concerning the virtues of Qur'anic chapters (*faḍā'il al-suwar*). The study highlights that fabricated hadiths emerged due to political interests, sectarian fanaticism, worldly motives, and weak *sanad* verification. As a result, such narrations entered tafsir literature and influenced religious understanding and practice. One example discussed is the fabricated narration regarding the virtue of Sūrat Yāsīn. Unlike the first study, which focuses on theological infiltration in linguistic interpretation, this study emphasizes the problem of fabricated hadiths within tafsir literature. Nevertheless, both studies share similarities with the present research in discussing the concept of al-dakhīl and the importance of critical analysis in preserving the authenticity of Islamic sources. However, the present research differs from this study in that it specifically analyzes Imam al-Suyuti's opinion regarding the principal hadiths on the virtues of Qur'anic chapters and critically re-examines the status of

narrations categorized as weak or problematic within the discourse of *faḍā'il al-suwar*.

RESEARCH METHODS

This study constitutes a qualitative library research employing the method of collecting data, information, and various relevant materials derived from literature related to the hadiths on the virtues of Qur'anic chapters according to Imam al-Suyuti. The collected data are analyzed using content analysis techniques with the aim of ensuring that the discussion is not limited merely to textual analysis, but also emphasizes the broader context surrounding the narrations and their contextualization across different historical periods. In addition to analyzing the authenticity of the hadiths, the researcher also provides critical commentary on narrations considered relevant as authoritative references in the discussion by referring to the evaluations of hadith scholars and related academic studies, such as *al-Kitāb al-Jāmi' li Faḍā'il al-Qur'ān: al-Aḥādīth allatī Waradat fī Faḍā'il al-Suwar wa al-Āyāt, Ahādīth Faḍā'il Suwar al-Qur'ān: Dirāsah Naqdiyyah Ḥadīthiyyah*, and *Faḍl Suwar al-Qur'ān: Dirāsah Naqd*. In examining the virtues of the Qur'anic chapters, the researcher not

only considers the frequency with which certain chapters were recited by the Prophet and his Companions, but also examines the wisdom and benefits derived from the explanations found in the Prophetic traditions.

The primary data sources of this research are derived directly from the original works of Imam al-Suyuti, namely *al-Itqān fī 'Ulūm al-Qur'ān* and *Tafsīr al-Durr al-Manthūr*. Meanwhile, the secondary data sources consist of books, academic articles, literature, journals, and relevant internet sources related to the subject of the study.

RESULTS AND DISCUSSION

Biography of Imam al-Suyuti

His full name was 'Abd al-Raḥmān ibn Kamāl ibn Abī Bakr ibn Muḥammad ibn Sābiq al-Dīn ibn Fakhr 'Uthmān ibn Nāẓir al-Dīn Muḥammad ibn Sayf al-Dīn Khāḍir ibn Najm al-Dīn Abī Ṣalāḥ Ayyūb ibn Nāṣir al-Dīn Muḥammad ibn Shaykh Humām al-Dīn al-Humām al-Khuḍayrī al-Suyūṭī al-Shāfi'ī. "Jalāl al-Dīn" was his honorific title (*laqab*), while "Abū al-Faḍl" was his *kunyah*. He was born in Cairo after the Maghrib prayer on Sunday night in 849 AH/1445 CE into a family descended from a prominent lineage associated with Sufism and ṭarīqah traditions, and the

family adhered to the Shāfiʿī school of law.(al-Suyuthi, 2007)

The name “al-Khuḍayrī” was derived from the village of al-Khuḍayriyyah near Baghdad. This was acknowledged by al-Suyūṭī himself, although during his lifetime there were two places known by that name, one in Asyut and another in Cairo. It appears that al-Suyūṭī emphasized this lineage in order to trace his ancestry back to a renowned and distant region. His father was the last descendant of the Humām al-Dīn family who resided in Asyut. At a young age, his father left his family in Asyut and traveled to Cairo in pursuit of knowledge, benefiting from his close relationship with Amīr Shaykhu. During this period, he devoted himself to the study of Islamic jurisprudence until his death in 1451 CE at the age of fifty, when al-Suyūṭī was only six years old.

His mother was of Turkish descent and conceived al-Suyūṭī when her husband had already reached old age. Some scholars even stated metaphorically that al-Suyūṭī demonstrated signs of intellectual maturity while still in the womb. His father was greatly delighted at the birth of a child when he was nearly fifty years old.

Al-Suyūṭī's educational journey began under the close supervision of his father, who paid great attention to his upbringing and education. He encouraged him to memorize the Qur'an and even accompanied him in studying hadith under Ibn Hajar al-Asqalani. As a result, al-Suyūṭī grew up in an intellectually nurturing environment under the care of both his parents and teachers. After the death of his father, he continued his studies at Masjid al-Shaykhūni. Owing to his remarkable intelligence, he succeeded in memorizing the Qur'an before reaching the age of eight.

After memorizing the Qur'an, he continued his intellectual pursuits by studying Shāfiʿī jurisprudence under 'Alam al-Dīn al-Bulqīnī and later with al-Bulqīnī's son. He also studied Islamic sciences and Arabic language with Shaykh Sharaf al-Dīn al-Mināwī and Muhyiddin al-Kafiyaji (d. 889 AH). Subsequently, he studied *Ṣaḥīḥ Muslim*, *al-Shifā' fī Ta'rīf Ḥuqūq al-Muṣṭafā*, and other works under Shaykh Shams al-Dīn Muḥammad Mūsā. He further devoted approximately four years to the study of hadith and Arabic language under Taqī al-Dīn al-Shumunnī al-Ḥanafī (d. 872 AH).

In order to broaden his intellectual horizons, and following the tradition of hadith scholars in search of superior narrations and chains of transmission, al-Suyūṭī traveled extensively to Syria, Yemen, India, Morocco, and other regions of the Islamic world. He also visited the Hijaz multiple times, both to perform the pilgrimage and to pursue knowledge. Nevertheless, he was not satisfied with acquiring knowledge solely through books; therefore, he frequently studied directly under the leading scholars of his time.

Among al-Suyūṭī's most prominent students were Muhammad ibn Ali al-Dawudi (d. 945 AH), the author of *Ṭabaqāt al-Mufasssīrīn*; Zayn al-Dīn Abū Ḥafṣ 'Umar ibn Aḥmad al-Shammā' (d. 936 AH), a hadith scholar in Aleppo and author of *al-Kawākib al-Nirāt fī al-Arbā'in al-Buldāniyyāt*; Muhammad ibn Ahmad ibn Iyas (d. 930 AH), author of *Badā'i' al-Zuhūr*; Muḥammad ibn Yūsuf al-Shāmī al-Ṣāliḥī al-Miṣrī; and Ibn Tulun. (Abdullah, 2004)

Al-Suyūṭī demonstrated exceptional interest and expertise in the science of hadith and attained a distinguished position in this discipline. He became one of the foremost authorities on hadith

sciences and taught the subject in various scholarly circles, leading many to regard him as the greatest hadith scholar after Ibn Hajar al-Asqalani. Had he authored only *Jam' al-Jawāmi'*, that work alone would have been sufficient to establish his reputation as a leading authority in hadith studies, as it is considered among the finest works in the field from every perspective.

Al-Suyūṭī left behind an extensive scholarly legacy across numerous disciplines. In the fields of tafsir and Qur'anic sciences, his works include *Tafsīr al-Jalālayn*, *Lubāb al-Nuqūl fī Asbāb al-Nuzūl*, *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr*, *al-Itqān fī 'Ulūm al-Qur'ān*, *al-Iklīl fī Istinbāṭ al-Tanzīl*, *al-Nāsikh wa al-Mansūkh*, and *Mufhamāt al-Aqrān fī Mubhamāt al-Qur'ān*. In the field of hadith sciences, his notable works include *al-Dībāj 'alā Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, *al-Khaṣā'is al-Kubrā*, *al-Jāmi' al-Ṣaghīr*, and *al-Durar al-Muntathirah fī al-Aḥādīth al-Mushtahirah*. In jurisprudence, he authored works such as *al-Wasā'il ilā Ma'rifat al-Awā'il*, *al-Radd 'alā man Akhlada ilā al-Arḍ wa Jahila anna al-Ijtihād fī Kullī 'Aṣr Farḍ*, and *al-Ashbāh wa al-Nazā'ir al-Fiqhiyyah*, among many others.

He passed away on Friday, 17 Jumādā al-Ūlā 911 AH/1505 CE, after suffering for a week from swelling in his left hand. He was buried in the area of Ḥawsh Qawsūn near Bāb al-Qarāfah in Cairo.

***Al-Dakhīl* in the Hadiths on the Virtues of Qur'anic Chapters According to Imam al-Suyuti**

The existence of authentic hadiths concerning the virtues of the chapters of the Qur'an, whether numerous or limited in number, has long been a subject of scholarly discussion. Among the scholars who addressed this issue was Ibn al-Arabi al-Ma'afiri in *ʿĀridat al-Aḥwadhī bi Sharḥ Jāmiʿ al-Tirmidhī*, where he stated:

لَيْسَ فِي سُورَةِ الْقُرْآنِ حَدِيثٌ صَحِيحٌ إِلَّا فِي الْفَاتِحَةِ، وَالْبَقَرَةِ، وَآلِ عِمْرَانَ، وَالْمُلْكِ، وَالصَّمَدِ، وَكَوْنِ (قُلْ هُوَ اللَّهُ أَحَدٌ) تَعْدِلُ ثَلَاثُ الْقُرْآنِ.

“There are no authentic hadiths concerning the chapters of the Qur'an except those related to al-Fātiḥah, al-Baqarah, Āl 'Imrān, al-Mulk, al-Ṣamad, and the narration stating that Sūrat al-Ikhlāṣ is equivalent to one-third of the Qur'an.” (Ibn al-'Arabi, 1997)

Furthermore, Imam al-Daraqutni, as quoted by Imam al-Suyuti in *Tadrīb al-*

Rāwī, asserted that only the hadith concerning the virtue of Sūrat al-Ikhlāṣ is authentic within this subject matter.

Al-Suyūṭī, however, rejected this opinion through his statement in *Tadrīb al-Rāwī*.

واعلم أن السورَ التي صَحَّتْ الأحاديثُ في فضلها هي الفاتحة، والزهرِوان - البقرة وال عمران - وسورة الأنعام، والسبع الطوال وهي البقرة وأل عمران والنساء والمائدة والأنعام والأعراف وبراءة أو الأنفال مع براءة، على كل حال مجملًا، وسورة الكهف، وسورة يس، والدخان، والملِك، والزلزلة، والنصر، والكافرون، والإخلاص، والمعوذتين، وما عداها لم يصح فيه شيء.

“Know that the chapters whose virtues are established through authentic hadiths are al-Fātiḥah, al-Zahrawān — namely al-Baqarah and Āl 'Imrān — Sūrat al-An'ām, al-Sab' al-Ṭiwāl, namely al-Baqarah, Āl 'Imrān, al-Nisā', al-Mā'idah, al-An'ām, al-A'rāf, Barā'ah, or al-Anfāl together with Barā'ah in general, as well as Sūrat al-Kahf, Yāsīn, al-Dukhān, al-Mulk, al-Zalzalah, al-Naṣr, al-Kāfirūn, al-Ikhlāṣ, and al-Mu'awwidhatayn. Apart from these, nothing authentic has been established.” (al-Suyuthi, 2000)

The chapters mentioned by al-Suyūṭī as having authentic narrations regarding their

virtues were later commented upon by several scholars. According to them, the hadiths concerning al-Fātiḥah, al-Zahrawān, al-An'ām, and al-Kahf are authentic. As for the hadiths concerning the virtue of Sūrat Yāsīn, some scholars considered them authentic, others classified them as *ḥasan*, while some regarded them as weak. Similar scholarly disagreement also applies to narrations concerning Sūrat al-Dukhān, al-Mulk, and al-Zalzalah. Meanwhile, the narrations regarding Sūrat al-Naṣr, al-Ikhlāṣ, and al-Mu'awwidhatayn are considered authentic, and many of them are agreed upon by both Imam al-Bukhari and Imam Muslim (*muttafaq 'alayh*). (Jami'ah al-Madinah al-'Alamiyyah, 2009)

Moreover, al-Suyūṭī's statement, *"Apart from these, nothing authentic has been established,"* still requires further critical examination. This is because there are several authentic or *ḥasan* narrations concerning the virtues of other Qur'anic chapters, such as Sūrat al-Zumar, Sūrat al-'Aṣr, Sūrat al-Faṭḥ, Sūrat Hūd, and others.

Al-Suyūṭī further stated that the lengthy hadith describing the virtues of every Qur'anic chapter is fabricated. He referred

to the narration transmitted by Al-Hakim al-Naysaburi in *al-Madkhal* through his chain to Abū 'Ammār al-Marwazī, who reported that Abū 'Iṣmah al-Jāmi' was asked: "From where did you obtain your narrations from 'Ikrimah, from Ibn 'Abbās, concerning the virtues of every chapter of the Qur'an, while the students of 'Ikrimah do not possess such narrations?" He replied: "Indeed, I saw people turning away from the Qur'an and becoming occupied with the jurisprudence of Abu Hanifah and the *sīrah* of Ibn Ishaq, so I fabricated these hadiths."

Ibn Hibban also narrated in the introduction to *Tārīkh al-Ḍu'afā'* from Ibn Mahdī that he said: "I asked Maisarah ibn Abī Rabbīh, 'From where did you obtain these hadiths stating that whoever recites such-and-such chapter will receive such-and-such reward?' He replied, 'I fabricated them in order to encourage people to love the Qur'an.'"

The lengthy hadith concerning the virtues of all Qur'anic chapters was transmitted through the routes of 'Alī ibn Zayd ibn Jad'ān and 'Aṭā' ibn Abī Maymūnah, both from Zir ibn Ḥubaysh from Ubayy ibn Ka'b, as well as through Hārūn ibn Kathīr from Zayd ibn Aslam from his father from Abū

Umāmah from Ubayy ibn Ka'b, in addition to several other chains. However, none of these transmission routes are considered authentic.

Ibn al-Salah stated: "Al-Wāhidī, the exegete, and other commentators erred by including these narrations in their books." (al-Suyuthi, 1426)

In addition to al-Wāhidī, another exegete who transmitted such fabricated narrations was Al-Zamakhshari (467–538 AH). In his tafsir, he cited various narrations concerning the virtues of Qur'anic chapters such as Sūrat al-Nāzi'āt, al-Infīṭār, al-Burūj, al-Fajr, al-Ḍuḥā, al-Tīn, al-Takāthur, al-Kawthar, al-Kāfirūn, (Fayed, 1978) and several others. However, upon further investigation, these narrations were found to be invalid and therefore categorized as *al-dakhīl* (infiltrative interpretation).

In *al-Itqān fī 'Ulūm al-Qur'ān*, al-Suyūṭī mentioned several additional chapters whose narrations he did not consider fabricated, citing them from another of his works entitled *Khamā'il al-Zahr fī Faḍā'il al-Suwar*. Among them is :

1. The Virtue of Sūrat Hūd

Al-Tabarani narrated in *al-Awsaṭ* with a very weak chain from Ali ibn Abi Talib:

لَا يَحْفَظُ مُنَافِقٌ سُورَةَ بَرَاءَةٍ، وَهُودٍ، وَيس،
وَعَمَّ يَنْسَاءُلُونَ.

"A hypocrite will not preserve the chapters of Barā'ah, Hūd, Yāsīn, al-Dukhān, and 'Ammā Yatasā'alūn." (ath-Tabarani, 1415)

Commenting on this narration, Al-Haythami in *Majma' al-Zawā'id* stated that its chain contains a narrator named Nahshal ibn Sa'īd, who was considered *matrūk* (abandoned). (al-Haitsami, 1412)

In fact, al-Suyūṭī could have relied on narrations of authentic or *ḥasan* quality, such as the hadith narrated by Al-Tirmidhi:

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ قَدْ شَبَّتَ قَالَ شَبَّيْتَنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ يَنْسَاءُلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ عَبَّاسٍ إِلَّا مِنْ هَذَا الْوَجْهِ

From Ibn 'Abbās, who said: Abū Bakr said, "O Messenger of Allah, you have become grey-haired." The Prophet replied: "Sūrat Hūd, al-Wāqī'ah, al-Mursalāt, 'Ammā Yatasā'alūn, and Idhā al-Shamsu Kuwwirat have caused my hair to turn grey." Abū 'Īsā al-Tirmidhī commented: "This hadith is *ḥasan gharīb*; we do not

know it from the narration of Ibn ‘Abbās except through this route.”(at-Tirmidzi, t.t.)

This hadith was also narrated by Ibn Abi Shaybah. The narration of Abū Juḥayfah was likewise transmitted by al-Tirmidhī in *al-Shamā’il*, by Al-Baghawi in *Sharḥ al-Sunnah*, by Sa’īd ibn Manṣūr in his *Sunan* from the narration of Anas ibn Malik, by Ibn Mardawayh from the narration of ‘Imrān ibn Ḥuṣayn, by Al-Khatib al-Baghdadi in *Tārīkh Baghdād*, and by al-Ṭabarānī from the narration of ‘Uqbah ibn ‘Āmir. Al-Suyūṭī himself classified this hadith as authentic in *al-Jāmi’ al-Ṣaḡhīr*, while Al-Munawi did not comment on it in *Fayḍ al-Qadīr*. Meanwhile, Muhammad Nasiruddin al-Albani considered the hadith authentic in *Ṣaḡhīh al-Jāmi’ al-Ṣaḡhīr*.(Khadid, 2011)

2. The Virtue of the Closing Verse of Sūrat al-Isrā’

Imam Ahmad ibn Hanbal narrated from the hadith of Mu’ādh ibn Anas concerning the “Verse of Glory” (*Āyat al-Izz*):(Hanbal, t.th)

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ
شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ
وَكَبِيرُهُ تَكْبِيرًا

Meaning: “And say: Praise be to Allah, who has not taken a son, has no partner in His dominion, and has no protector out of weakness; and magnify Him with great magnification” (Q.S. al-Isrā’: 111).

Al-Iraqi, in *al-Mughnī ‘an Ḥaml al-Asfār*, classified this hadith as weak (*ḍa‘īf*). (al-‘Iraqi, 1415) Likewise, Al-Haythami stated in *Majma’ al-Zawā’id* that the narration was transmitted by Imam Ahmad through two chains: one containing Rushdin ibn Sa’d, who was regarded as weak, and another through Ibn Lahī’ah, whose narrations were considered relatively more acceptable than those of Rashid. (al-Haitsami, 1412) According to al-Sa’āṭī, both transmission routes in Musnad Ahmad remain weak because they contain Zabban ibn Fayḍ, who was also considered weak. (Khadid, 2011)

In fact, there exists an authentic hadith that may serve as a stronger basis regarding the virtue of Sūrat al-Isrā’, namely the narration reported by Imam Ahmad ibn Hanbal in his *Musnad*, Al-Tirmidhi in his *Sunan*, Al-Nasa’i in *‘Amal al-Yawm wa al-Laylah*, Al-Bayhaqi in *al-Shu‘ab*, and Al-Hakim al-Naysaburi in *al-Mustadrak*.

عَنْ أَبِي لُبَابَةَ الْعُقَيْلِيِّ قَالَ سَمِعْتُ عَائِشَةَ
تَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَصُومُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يُفْطِرَ وَيُفْطِرُ
حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ وَكَانَ يَقْرَأُ
فِي كُلِّ لَيْلَةٍ بِنَبِيِّ إِسْرَائِيلَ وَالرُّمَرِ.

From Abū Lubābah al-'Uqaylī, who said: "I heard Aisha bint Abi Bakr saying: The Messenger of Allah SAW used to fast continuously until we would say that he would never break his fast, and he would refrain from fasting until we would say that he would never fast. Every night, he would recite Sūrat Banī Isrā'īl and Sūrat al-Zumar." (Hanbal, t.th)

Abū Lubābah was included among trustworthy narrators (*thiqaṭ*) (al-Bustī, 1395) by Ibn Hibban. Al-Tirmidhī commented on this narration by stating:

قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ
وَأَبُو لُبَابَةَ شَيْخٌ بَصْرِيُّ قَدْ رَوَى عَنْهُ حَمَادُ
بْنُ زَيْدٍ غَيْرُ حَدِيثٍ وَيُقَالُ اسْمُهُ مَرْوَانُ
أَخْبَرَنِي بِذَلِكَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ فِي كِتَابِ
النَّارِخِ.

"This hadith is *ḥasan gharīb*. Abū Lubābah was a shaykh from Basrah whose narrations were transmitted by Ḥammād ibn Zayd. He was also known as Marwān. Muḥammad ibn Ismā'īl informed me of this in *al-Tārīkh*." (at-Tirmidzi, t.t.)

3. The Virtue of Sūrat Alif Lām Mīm al-Sajdah

Abu Ubaid al-Qasim ibn Sallam narrated through *mursal* reports from al-Musayyib ibn Rāfi':

أَلَمْ السَّجْدَةِ تَجِيءُ يَوْمَ الْقِيَامَةِ لَهَا جَنَاحَانِ
تَظِلُّ صَاحِبَهَا فَتَقُولُ : لَا سَبِيلَ عَلَيْكَ، لَا
سَبِيلَ عَلَيْكَ.

"Sūrat Alif Lām Mīm al-Sajdah will come on the Day of Resurrection with two wings shading its companion, saying: 'There shall be no path of destruction for you, there shall be no path of destruction for you.'" (al-Harawī, 1995)

This narration is considered weak because al-Musayyib ibn Rāfi' transmitted it in *mursal* form, although he was regarded as trustworthy by Ibn Hibban, al-'Ijlī, Ibn Ma'in, and Ibn Hajar al-Asqalani. The narration was also transmitted by Abū al-'Alā' al-Kūfī, a well-known Tābi'ī, from Al-Bara ibn Azib and Jabir ibn Samurah.

He also narrated from Abdullah ibn Umar in a *mawqūf* form that he said:

فِي تَنْزِيلِ السَّجْدَةِ وَتَبَارَكَ الْمَلِكُ فَضْلُ سِتِّينَ
دَرَجَةً عَلَى غَيْرِهَا مِنْ سُورِ الْقُرْآنِ.

"In Sūrat al-Sajdah and Tabārak al-Mulk there are sixty degrees of superiority over

the other chapters of the Qur'an." (al-Harawi, 1995)

This narration is likewise considered weak because its chain contains an unidentified shaykh from Abū 'Ubayd. Furthermore, it includes Layth ibn Abī Sulaym, whose narrations were regarded as abandoned (*matrūk*) due to severe confusion in his memory (*ikhtilāf*), making it impossible to distinguish between his narrations before and after the deterioration of his memory. (al-Suyuthi, 1426)

Nevertheless, there exists another narration considered *ḥasan* concerning the virtue of Sūrat Alif Lām Mīm al-Sajdah, namely the hadith narrated by Imam Ahmad ibn Hanbal, Imam al-Bukhari in *al-Adab al-Mufrad*, Al-Tirmidhi, and Al-Nasa'i in *'Amal al-Yawm wa al-Laylah*:

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَفْرَأَ بِ تَنْزِيلِ السَّجْدَةِ وَتَبَارَكَ هَكَذَا رَوَى سُفْيَانُ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ وَقَدْ رَوَى زُهَيْرٌ هَذَا الْحَدِيثَ عَنْ أَبِي الزُّبَيْرِ قَالَ قُلْتُ لَهُ سَمِعْتَهُ مِنْ جَابِرٍ قَالَ لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّمَا سَمِعْتُهُ مِنْ صَفْوَانَ أَوْ ابْنِ صَفْوَانَ وَقَدْ رَوَى شَبَابَةُ عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ.

From Jabir ibn Abdullah, who said: "The Prophet SAW would not sleep until he recited *Tanzīl al-Sajdah* (Sūrat al-Sajdah) and *Tabārak* (Sūrat al-Mulk)." Sufyān and several other narrators transmitted this hadith from Layth, from Abū al-Zubayr, from Jābir, from the Prophet SAW with similar wording. Zuhayr also narrated this hadith from Abū al-Zubayr and asked him, "Did you hear it directly from Jābir?" He replied, "I did not hear it directly from Jābir; rather, I heard it from Ṣafwān or Ibn Ṣafwān." Additionally, Shabābah narrated from Mughīrah ibn Muslim from Abū al-Zubayr from Jābir with wording similar to the narration of Layth. (at-Tirmidzi, t.t.)

4. The Virtues of the Sūrahs al-Ḥawāmīm and al-Mufaṣṣal

Abu Ubaid al-Qasim ibn Sallam narrated from Abdullah ibn Abbas in a *mawqūf* form:

إِنَّ لِكُلِّ شَيْءٍ لُبًّا وَلِلْقُرْآنِ الْحَوَامِيمُ.

"Indeed, everything has an essence, and the essence of the Qur'an is the sūrahs al-Ḥawāmīm." (al-Harawi, 1995)

This narration was transmitted through Ibn Abī Lahī'ah, who was regarded as *ṣadūq* but whose memory deteriorated

(*mukhtaliḥ*), particularly after his books were destroyed by fire. (Isa, 2010)

Al-Hakim al-Naysaburi also narrated from Abdullah ibn Masud in a *mawqūf* form:

الْحَوَامِيمُ دِيْبَا جُ الْقُرْآنِ.

“The sūrahs al-Ḥawāmīm are the silk garments of the Qur’an.” (H. an-Naisaburi, 1990)

The chain of transmission of this narration was judged authentic (*ṣaḥīḥ*). Supporting narrations (*shawāhid*) are also found in reports from Anas ibn Malik as transmitted by Abū al-Shaykh, al-Daylamī, and Abū Nu‘aym.

Al-Darimi narrated from Ibn Mas‘ūd in a *mawqūf* form:

إِنَّ لِكُلِّ شَيْءٍ لُبَابٌ وَلُبَابُ الْقُرْآنِ الْمُفَصَّلِ.

“Indeed, everything has an essence, and the essence of the Qur’an is the sūrahs al-Mufaṣṣal.” (ad-Darimi, 1407)

This narration was also transmitted by Al-Bayhaqi in *al-Shu‘ab* and by Ibn Abi Shaybah in *Faḍā’il al-Qur’ān*. Its chain of transmission has been classified as *ḥasan*. (Isa, 2010)

5. The Virtue of Sūrat al-Raḥmān

Al-Bayhaqi narrated from Ali ibn Abi Talib in a *marfū‘* form:

إِنَّ لِكُلِّ شَيْءٍ عَرُوسٌ وَعَرُوسُ الْقُرْآنِ الرَّحْمَنُ.

“Everything has a bride, and the bride of the Qur’an is Sūrat al-Raḥmān.” (al-Baihaqi, 1410)

This hadith is considered extremely weak (*ḍa‘īf jiddan*) due to the presence of a narrator named ‘Alī ibn al-Ḥusayn ibn Ja‘far ibn Kurayb Abū al-Ḥusayn al-‘Aṭṭār. Although he was known for his knowledge and memorization, he was accused of fabricating hadiths and lying. The chain also contains Aḥmad ibn Ḥasan ibn ‘Alī al-Muqri’, whom Al-Daraqutni regarded as unreliable, while Al-Khatib al-Baghdadi, in *Tārīkh Baghdād*, classified his narrations as *munkar*. (ad-Darimi, 1407) Muhammad Nasiruddin al-Albani also judged this narration weak in his verification of *Mishkāt al-Maṣābiḥ*. (Khadid, 2011)

6. The Virtues of the Sūrahs al-Musabbihāt

Imam Ahmad ibn Hanbal, Abu Dawud al-Sijistani, Al-Tirmidhi, and Al-Nasa’i narrated from ‘Irbād ibn Sāriyah that the Messenger of Allah used to recite the *Musabbihāt* sūrahs—those beginning with

glorification (*tasbīḥ*) of Allah—every night before sleeping. He said concerning them:

فِيهِنَّ آيَةٌ خَيْرٌ مِنْ أَلْفِ آيَةٍ.

“Among them is a verse better than one thousand verses.”

The chain of transmission of this hadith includes Baqiyyah ibn al-Walīd, who was regarded as *ṣadūq* but known for *tadlīs*. However, this form of *tadlīs* is considered tolerable because he did not explicitly employ misleading transmission terminology. In addition, Shuaib al-Arnaut, in his critical edition of *Musnad Ahmad*, explained that the weakness of the narration also stems from the anonymity (*jahālah*) of Ibn Abī Hilāl in his transmission from ‘Irbāḍ ibn Sāriyah, as no one narrated from him except Khālid ibn Mi’dān. (Hanbal, t.th) Nevertheless, narrations from him were transmitted by Imam Muslim, the Four Imams of Sunan, and Imam al-Bukhari in a *mu’allaq* form. (Isa, 2010) Ibn Hajar al-Asqalani classified this hadith as *ḥasan* in *Natā’ij al-Afkār*. (Khadid, 2011)

7. The Virtues of Sūrat al-A’lā, al-Bayyinah, al-‘Ādiyāt, and al-Takāthur

Abu Ubaid al-Qasim ibn Sallam narrated from Abū Tamīm that he said: “The Messenger of Allah said:

إِنِّي نَسِيتُ أَفْضَلَ الْمُسَبِّحَاتِ.

‘I have forgotten the most excellent among the *Musabbihāt* sūrahs.’ (al-Harawi, 1995)

Then Ubayy said, ‘Perhaps it is Sūrat al-A’lā?’ He replied, ‘Yes.’”

This narration is considered weak because of the weakness of the narrator ‘Abdullāh ibn Lahī’ah. Moreover, although Abū Tamīm was regarded as trustworthy (*thiqah*) as stated in *Taqrīb al-Tahdhīb*, he transmitted this narration in a *mursal* form since he never met the Prophet Muhammad. (al-Suyuthi, 1426)

Among the authentic narrations regarding the virtue of Sūrat al-A’lā is the hadith concerning the Prophet’s habitual recitation of Sūrat al-A’lā during the two ‘īd prayers and the Friday prayer, as narrated by Imam Muslim:

عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسْمِ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ قَالَ وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَاتَيْنِ

From al-Nu'mān ibn Bashīr, who said: "The Messenger of Allah used to recite *Sabbih Isma Rabbika al-A'lā* and *Hal Atāka Ḥadīth al-Ghāshiyah* during the two 'Īd prayers and the Friday prayer. If 'Īd and Friday coincided on the same day, he would recite both sūrahs in both prayers." (M. ibn al-H. A. al-Husain al-Qusyairi an-Naisaburi, t.t.)

Abu Nuaym al-Isfahani, in *al-Ṣaḥābah*, narrated from the Companion Ismā'īl ibn Abī Ḥakam al-Muzanī in a *marfū'* form:

إِنَّ اللَّهَ لَيَسْمَعُ قِرَاءَةَ (لَمْ يَكُنِ الَّذِينَ كَفَرُوا) فَيَقُولُ : أَبَشِرْ عِبَادِي فَوْعَرْتِي لِأَمْكِنَنَّ لَكَ فِي الْجَنَّةِ حَتَّى تَرْضَى.

"Indeed, Allah listens to the recitation of Sūrat al-Bayyinah and says: 'Give glad tidings to My servant. By My Majesty, I shall surely grant you a place in Paradise until you are pleased.'" (al-Ashbahani, 1998)

This hadith was judged weak due to the presence of 'Alī ibn Zayd ibn Jad'ān, who was considered weak. Ibn Adi stated that although he was weak, his narrations could still be recorded. (Isa, 2010) Ibn Kathir described the narration in his tafsir as *gharīb jiddan*. Dr. Fāṭimah Khadīd classified it as *mawḍū'* (fabricated), arguing that its fabrication is indicated not

only by its strangeness, severe irregularity (*munkar*), weak narrators, and disconnected chain (*inqiṭā'*), but also by its clear textual inconsistency (*iḍṭirāb*). (Khadid, 2011)

In fact, authentic narrations concerning Sūrat al-Bayyinah relate instead to the virtue of Ubayy ibn Ka'b, as narrated by Al-Tirmidhi in the chapter on the virtues of Ubayy ibn Ka'b:

عَنْ أَبِي بَنْ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ فَقَرَأَ عَلَيْهِ { لَمْ يَكُنِ الَّذِينَ كَفَرُوا } وَقَرَأَ فِيهَا إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْخَنِيفَةُ الْمُسْلِمَةُ لَا الْيَهُودِيَّةَ وَلَا النَّصْرَانِيَّةَ وَلَا الْمَجُوسِيَّةَ مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ وَقَرَأَ عَلَيْهِ لَوْ أَنَّ لِابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لَابْتَغَى إِلَيْهِ ثَانِيًا وَلَوْ كَانَ لَهُ ثَانِيًا لَابْتَغَى إِلَيْهِ ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا تَرَابٌ وَيَثُوبُ اللَّهُ عَلَى مَنْ تَابَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رُوِيَ مِنْ غَيْرِ هَذَا الْوَجْهِ رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبَرْزَى عَنْ أَبِيهِ عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ وَقَدْ رَوَاهُ قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي بَنْ كَعْبٍ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ.

From Ubayy ibn Ka'b that the Messenger of Allah said to him: "Indeed, Allah has commanded me to recite the Qur'an to

you.” Then he recited: *Lam Yakun alladhīna kafarū...* (Q.S. al-Bayyinah: 1). He also recited: “Indeed, the true religion before Allah is the upright Muslim faith—not Judaism, Christianity, nor Magianism. Whoever does good deeds shall never be deprived of his reward.” He further recited: “If the son of Adam possessed a valley full of wealth, he would desire a second; and if he possessed a second, he would desire a third. Nothing fills the belly of the son of Adam except dust, and Allah accepts the repentance of those who repent.” Abū ‘Īsā al-Tirmidhī commented: “This hadith is *ḥasan ṣaḥīḥ*. It has also been narrated through other routes, including from ‘Abdullāh ibn ‘Abd al-Raḥmān ibn Abzā from his father from Ubayy ibn Ka‘b, and likewise from Qatādah from Anas that the Prophet said to Ubayy ibn Ka‘b: ‘Indeed, Allah has commanded me to recite the Qur’an to you.’”(at-Tirmidzi, t.t.)

Abu Ubaid al-Qasim ibn Sallam narrated through the *mursal* reports of Al-Hasan al-Basri:

(إِذَا زُلْزِلَتِ الْأَرْضُ) تَعْدِلُ بِنِصْفِ الْقُرْآنِ
وَالْعَادِيَّاتِ تَعْدِلُ بِنِصْفِ الْقُرْآنِ.

“Sūrat al-Zalzalah is equivalent to half of the Qur’an, and Sūrat al-‘Ādiyāt is likewise

equivalent to half of the Qur’an.”(al-Harawi, 1995)

This narration is considered weak (*ḍa‘īf*) due to a disconnected chain (*inqiṭā‘*). Although al-Ḥasan al-Baṣrī met a number of the Companions, he did not meet the Prophet Muhammad (peace be upon him). Consequently, the *mursal* narrations of al-Ḥasan al-Baṣrī were generally regarded as weak by hadith scholars.(al-Suyuthi, 1426)

Muhammad ibn Nasr al-Marwazi narrated through the route of ‘Aṭā’ ibn Abī Rabāḥ from Abdullah ibn Abbas in a *marfū‘* narration with the additional wording:

وَقُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ وَقُلْ يَا
أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبْعَ الْقُرْآنِ.

“Sūrat al-Ikhlāṣ is equivalent to one-third of the Qur’an, and Sūrat al-Kāfirūn is equivalent to one-fourth of the Qur’an.”(al-Suyuthi, 1993)

Al-Hakim al-Naysaburi also narrated from Abdullah ibn Umar in a *marfū‘* form:

أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ الْفَ آيَةً فِي كُلِّ
يَوْمٍ، قَالُوا : وَمَنْ يَسْتَطِيعُ أَنْ يَقْرَأَ الْفَ آيَةً؟
قَالَ : أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ (الْهَكْمُ
التَّكَثُّرُ).

“Is any one of you unable to recite one thousand verses every day?” They replied, “Who among us is able to recite one thousand verses every day?” He said, “Is one of you not able to recite *Alhākumu al-Takāthur?*”(H. an-Naisaburi, 1990)

According to al-Hākim, the narrators of this hadith are trustworthy (*thiqah*), although a narrator named ‘Uqbah was not widely known.(as-Saqqāf, 2008)

From the explanations above, it can be understood that among the narrations concerning the virtues of certain Qur’anic chapters, some are weak (*ḍa‘īf*) while others have been classified as fabricated (*mawḍū‘*) by hadith scholars. Regarding hadiths that are clearly fabricated, scholars unanimously agree that it is prohibited (*ḥarām*) to narrate or transmit them without clarifying their fabricated nature. However, the issue of practicing upon weak hadiths remains a matter of scholarly disagreement (*ikhtilāf*).

Imam al-Nawawi, for example, maintained that weak hadiths may be narrated and acted upon provided that they do not relate to the attributes of Allah, legal rulings such as lawful and unlawful matters, or matters of creed (*‘aqīdah*).(al-Suyuthi, 2000) Meanwhile, Ibn Hajar al-

Asqalani stipulated several conditions for the permissibility of acting upon weak hadiths:

1. The hadith should not be severely weak.
2. Its usage should be limited to matters concerning *faḍā’il al-a’māl* (virtuous deeds), encouragement (*targhīb*), and warning (*tarhīb*), rather than theology or legal rulings.
3. The hadith should not be firmly believed to be definitively from the Prophet, and narrators should avoid wording that decisively attributes it to him.
4. The weak hadith must fall under a general established principle, such that it is not completely unsupported by foundational evidence.(Hāsylim, t.t.)

Scholars have differed regarding the acceptance of weak hadiths in legal rulings and in matters of virtuous deeds. Their opinions may be summarized into three major views:

First Opinion

Weak hadiths may be used generally, whether concerning legal rulings,

obligations, virtuous deeds, or *targhīb wa tarhīb*, subject to two conditions:

1. The hadith is not severely weak, since severely weak narrations are abandoned by scholars.
2. The hadith does not contradict stronger narrations.
3. The weak hadith is used only when no authentic (*ṣaḥīḥ*) or sound (*ḥasan*) hadith exists on the matter. (as-Shiddieqy, 2009)

Among the scholars associated with this opinion are Abu Hanifa, Malik ibn Anas, Muhammad ibn Idris al-Shafii, Ahmad ibn Hanbal, Abu Dawud al-Sijistani, Kamāl al-Dīn ibn al-Humām, and Muḥammad al-Amīn al-Maʿīnī. (Al-Hadhir, 1402)

Second Opinion

Some critical scholars (*muḥaqqiqūn*) maintain that weak hadiths should never be practiced upon, whether in legal rulings, virtuous deeds, or *targhīb wa tarhīb*.

Among the scholars associated with this opinion are Imam al-Bukhari, Imam Muslim, Yahya ibn Main, Abū Zakariyyā al-Naysābūrī, Abū Zurʿah al-Rāzī, Abū Ḥātim al-Rāzī, Ibn Abī Ḥātim al-Rāzī, Ibn

Hibban, Abū Sulaymān al-Khaṭṭābī, Ibn Ḥazm, al-Qāḍī Abū Bakr ibn al-ʿArabī, Ibn Taymiyyah, Abū Shāmah al-Maqdisī, Jalāl al-Dīn al-Diḡānī, Muhammad al-Shawkani, Ṣiddīq Ḥasan Khān, Aḥmad Muḥammad Shākir, Muhammad Nasiruddin al-Albani, and Subhi al-Salih.

Third Opinion

This opinion represents a middle position between the two previous views and is the position held by the majority of scholars (*jumhūr al-ʿulamāʾ*). According to this view, weak hadiths may be accepted in matters of *faḍāʾil al-aʿmāl*, *targhīb*, and *tarhīb*, but not in matters concerning legal rulings of lawful and unlawful acts.

This position was adopted by many jurists and hadith scholars, including Imam al-Nawawī, Shaykh ʿAlī al-Qārī, and Ibn Ḥajar al-Haytamī, who stated that this principle had been agreed upon by scholars.

Imam al-Nawawī, in his work *al-Adhkār*, stated that hadith scholars, jurists, and others permit acting upon weak hadiths in matters of virtuous deeds, encouragement, and warning. However, in matters concerning lawful and unlawful rulings, commercial transactions, marriage, divorce, and similar legal

issues, weak hadiths are not acceptable unless supported by authentic or sound narrations.(Ghuddah, 1428)

Likewise, Ibn Hajar al-Haytami affirmed the permissibility of employing weak hadiths in matters of virtuous deeds. He explained that scholars agreed upon this practice because, if the hadith were in fact authentic, then acting upon it would certainly be appropriate; and if it were not authentic, acting upon it would not result in harmful consequences such as permitting what is unlawful, prohibiting what is lawful, or infringing upon the rights of others.(Ghuddah, 1428)

From the explanations of the scholars above, it becomes evident that reliance upon accountable and critically verified evidence is indispensable, including in narrations concerning the virtues of Qur'anic chapters. This is particularly important given the growing tendency among some Muslim communities to prioritize certain chapters over others, often limiting themselves to the recitation of selected sūrahs believed to possess special merits while neglecting the recitation of the Qur'an as a whole until completion (*khatm*).

CONCLUSION

Based on the author's findings above, it may be concluded that Jalaluddin al-Suyuti's claim that no authentic hadiths exist concerning the virtues of Qur'anic chapters other than al-Fātiḥah, al-Zahrawān (Āl 'Imrān and al-Baqarah), Sūrat al-An'ām, al-Sab' al-Ṭiwāl—namely al-Baqarah, Āl 'Imrān, al-Nisā', al-Mā'idah, al-An'ām, al-A'rāf, and either Barā'ah independently or together with al-Anfāl in a general sense—as well as Sūrat al-Kahf, Yāsīn, al-Dukhān, al-Mulk, al-Zalzalah, al-Naṣr, al-Kāfirūn, al-Ikhlāṣ, and al-Mu'awwidhatayn, is not entirely accurate. This is because authentic (*ṣaḥīḥ*) and sound (*ḥasan*) narrations concerning the virtues of other chapters are also found, such as those related to Sūrat Hūd, Sūrat al-A'lā, Sūrat al-Bayyinah, Sūrat al-Sajdah, and the sūrahs of al-Mufaṣṣal, among others.

Furthermore, several narrations concerning the virtues of certain chapters cited in *al-Itqān* are classified as fabricated (*mawḍū'*) or weak (*ḍa'īf*), such as those related to the virtues of Sūrat al-Raḥmān, Sūrat al-Isrā', and the sūrahs al-Musabbiḥāt. Such narrations should ideally only be transmitted in works of tafsir when supported by authentic or sound hadiths, in order to protect Muslim

society from engaging in religious practices founded upon unreliable evidence and therefore considered unacceptable (*mardūd*).

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