

The Elimination of Person's Badness After Converting to Islam: The Science of Ḥadīth and Ḥadīth Al-Aḥkām Perspective

Nuryamin,^{1*} Muhammad Mas'ud,² Haidan,³ Supala,⁴ Diana Farid,⁵

¹STAI Baitul Arqam Al-Islamy Bandung

²Universitas Syekh Yusuf Tangerang

³Kementerian Hukum dan HAM Republik Indonesia Jakarta

⁴Universitas Muhammadiyah Bandung

⁵STAI Darul Arqam Muhammadiyah Garut

Email: knoer09@gmail.com

*Corresponding Author

Abstract

This article investigates ḥadīth narrations concerning the removal of sins or negative traits upon conversion to Islam. The study focuses on a narration found in *Ṣaḥīḥ al-Bukhārī*, *Kitāb al-Īmān*, *Bāb Ḥusn Islām al-Mar'*. Using the *takhrīj al-ḥadīth* methodology, the study first identifies the narration as *mu'allaq* (suspended). Initial analysis reveals that the sanad (chain of narrators) was *munqaṭi'* (broken). However, further examination of alternative sanads demonstrates the continuity of the chain, thus transforming the sanad from *munqaṭi'* to *muttaṣil* (connected). As a result, the ḥadīth is judged to be *ṣaḥīḥ* (sound) by most scholars, with the exception of Ibn Ḥazm. This soundness is corroborated by its presence in other scholarly works, particularly in ḥadīth al-aḥkām and fiqh texts.

Keywords: converting to Islam, *mu'allaq*, *muttaṣil*, ḥadīth al-aḥkām, fiqh

INTRODUCTION

The process of conversion to Islam is often accompanied by profound spiritual and social transformations, one of which is the removal of sins and negative traits from an individual's past life. This theme is explored in several ḥadīth narrations, which are essential for understanding the concept of spiritual renewal in Islamic tradition. Among these, a narration found in *Ṣaḥīḥ al-Bukhārī*, specifically in *Kitāb al-Īmān*, *Bāb Ḥusn Islām al-Mar'*, plays a significant role in explaining the purification process upon embracing Islam. The present study delves into this particular narration, employing the methodology of *takhrīj al-ḥadīth* to examine its authenticity.

Through a detailed analysis of the sanad (chain of narrators), the initial finding indicates that the narration is *mu'allaq* (suspended), and the chain is *munqaṭi'* (broken). However, a closer review of alternative sanads reveals the continuity of the narrators, transforming the chain from *munqaṭi'* to *muttaṣil* (connected). As a result, the narration is ultimately considered *ṣaḥīḥ* (sound) by the majority of scholars, though some, such as Ibn Ḥazm, hold a differing opinion. The validity of this narration is further supported by its inclusion in other authoritative ḥadīth and fiqh texts, reinforcing its significance within the Islamic scholarly tradition.

The assessment of *Ṣaḥīḥ al-Bukhārī*, the work of al-Bukhārī (d. 256/870), as the most *ṣaḥīḥ* book of ḥadīth, in the Sunni community, among the existing ḥadīth books, has been debated. Among the problems contained in this book are related to the connection of sanad (the plural of which is *asānīd*) found in the number of places. Al-Ḥumaydī (d. 219/834) al-Dāruqūṭnī (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-Ṣalāḥ (d. 643/1245), al-Nawawī (d. 676/1277) and Ibn Ḥajar (d. 852/1449) have given answers to the critics, or even to anyone who questions the problems in *Ṣaḥīḥ al-Bukhārī*.

Among the problems of *asānīd*, contained in *Ṣaḥīḥ 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 *Ṣaḥīḥ al-Bukhārī*, the ḥadīth is narrated by al-Bukhārī in *Kitāb al-Īmān, Bāb Ḥusn Islām al-Mar’*, using the phrase “Mālik said” at the beginning of sanad. While al-Bukhārī (d. 256/870) never met Mālik (d. 179/795), because of the difference in the *ṭabaqah* (the plural of which is *ṭabaqāt* [generation]). It is the narration of ḥadīth in which Ibn Ḥazm questioned.

Ibn Ḥajar was a scholar who had commented on the narration of ḥadīth in question by Ibn Ḥazm. Not only this narration of ḥadīth, in his work entitled *Taghlīq al-Ta‘līq*, Ibn Ḥajar explains the problems of al-*asānīd al-mu‘allaqah* contained in *Ṣaḥīḥ al-Bukhārī*. For anyone who wants to explore this issue, making this Ibn Ḥajar's work as the main reference is the right action. This is also the case with this article, where the discussion is returned to the book. Thus, some parts of the discussion of this article are in the realm of verification for Ibn Ḥajar's work.

The urgency of expressing the certainty of this ḥadīth status, among other things, is because the ḥadīth has no other path in *Ṣaḥīḥ al-Bukhārī*, while al-Bukhārī mentions it with the *jazm* (certain) expression. Another thing that is the reason why it is examined is because this ḥadīth is found in several of commentary books (*kutub al-tafsīr*). The position of ḥadīth is as the source of *tafsīr bi al-ma‘thūr*. At least, from these two reasons, this article answers three questions, namely: (1) what is the status of the al-ḥadīth al-mu‘allaq about the elimination of badness after someone converting to Islam in *Ṣaḥīḥ al-Bukhārī*? (2) How do the scholars give the opinion to the status of the ḥadīth? and (3) what are the implications of the status of ḥadīth for Islamic works outside ḥadīth? Based on these three questions, this article was written.

This research aims to contribute to the broader understanding of how Islamic scholars assess the authenticity of narrations related to foundational beliefs such as the transformation of a convert's spiritual state. By focusing on the methodology of *takhrīj al-ḥadīth*, the study not only analyzes the specific chain of narrators in *Ṣaḥīḥ al-Bukhārī* but also emphasizes the importance of examining alternative narrations and corroborating sources.

The initial classification of the narration as *mu'allaq* raises important questions about the criteria used by early scholars to evaluate the continuity and credibility of hadith chains. This scrutiny of *sanad* integrity forms the crux of the study, shedding light on how the classification can shift when additional evidence from various sources is brought to light.

Moreover, the study also seeks to address the differing opinions among scholars regarding the soundness of the narration. While the majority of scholars affirm its authenticity based on the continuity of the *sanad*, the dissenting views, such as those of Ibn Ḥazm, are important for understanding the nuances of hadith criticism.

Ibn Ḥazm's rejection of the narration highlights the complexity of hadith evaluation, particularly when confronted with differences in methodology or interpretation of textual evidence. This aspect of the study serves to explore the diversity of opinion within Islamic scholarship and the methodologies that shape these varying judgments on the authenticity of narrations.

Finally, this article explores the broader implications of the narration's authenticity for the Islamic understanding of conversion and its spiritual consequences. The themes discussed in this particular hadith offer insights into the theological and legal aspects of conversion, particularly in relation to the removal of past sins and the transformation of one's moral character.

By exploring how such narrations are used in *ḥadīth al-aḥkām* and fiqh literature, the study also illustrates how scholars have integrated these teachings into legal and ethical frameworks. In doing so, the study provides a deeper understanding of the spiritual significance of conversion in Islam and the role of *ḥadīth* in shaping the lived experiences of Muslims.

Literature Review

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 remains giving it the hanging appearance. Technically, it means a *ḥadīth* with an *isnād* from the beginning of which one narrator or more is deleted, missed, shortened, or omitted intentionally. This intentional, as seen from Abū Dāwud's statement *taraktu asānīdahā li al-ikhtisār*, only for summarizing or shortening the chain of narrators. Generally, al-*Aḥādīth al-mu'allaqah* are categorized *ḍa'īf* (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-ṣaḥīḥah* only, the narrations are acceptable.

The *mu'allaq* narrations in *Ṣaḥīḥ al-Bukhārī* are many even abound. More or less, the number were suspected of being *mu'allaq* reached 1341 *ḥadīths*. The great *ḥadīth* scholar, like Ibn Ḥajar, as mentioned in introduction section, wrote two works for tracking down all the narrations of *mu'allaq* in *Ṣaḥīḥ al-Bukhārī*, namely:

(1) Special Chapter in Hady al-Sārī : and (2) Taghlīq at-Ta'līq . The result, of the 1341 ḥadīths that were suspected of being mu'allaq, only 160 or 161 were truly mu'allaq .

Such mu'allaq ḥadīths are generally categorized ṣaḥīḥ (sound) if the ḥadīth is narrated using active voice verbs. The kalimah (words) rawā (he narrated); qāla (he said); thakara (he mentioned) and so on, indicated the narrations are ṣaḥīḥ (sound). On the other hand, if they are narrated using the passive voice, like ruwiya (it was narrated); qīla (it was said); thukira (it was mentioned), their status is uncertain. Some of them may be ṣaḥīḥ (sound), others hasan (fair) and yet others ḍa'īf (weak). 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 ḥadīths. It should be noted, however, that those ḥadīths narrated in the passive voice due to weakness, may have authentic chains which al-mudawwin (codifier), like al-Bukhārī, did not come across.

On the basis of all of these expressions, it is determined that the person to whom al-Bukhārī ascribed the ḥadīth, is spoke and related, as said by Abū Ja'far Ibn Ḥamdān al-Naysabūrī. These are the narrations in the form of al-'ard (presentation) and al-munāwalah (transference). Thus, to ascertain or verify the qualifications of whether the ḥadīth of elimination of a person's badness after someone converts to Islam is mu'allaq (suspended) or not, tracing is feasible.

METHOD

This research was conducted using a special literary study of ḥadīth research, which is called takhrīj al-ḥadīth. It means editing, compositing, selecting and correcting of the ḥadīth from the original sources. Another meaning of takhrīj al-ḥadīth is tracing the ḥadīth back to its original sources, explanating and evaluating of the sources of a ḥadīth . The next step is to reexplain the degree of the hadith (either asānid [chains of narrators] or mutūn al-ḥadīth [texts] if necessary. This article uses the works of al-Mizzī (d. 742/ [1341/1342]), al-Dhahabī (d. 748/1348) and Ibn Ḥajar (d. 852/1449) and so forth, as a mine of information related to asānid (chains of transmissions) and the biographical information of each al-ruwāh of the narration of ḥadīth under study.

Therefore, there are several steps that 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 the method that al-Taḥḥān and Ibn 'Abd al-Hādī 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 and third method to trace the existence of ḥadīth about the of elimination of a person's badness after someone converts to Islam, outside of Ṣaḥīḥ al-Bukhārī.

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 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 Ṣaḥīḥ al-Bukhārī. On the hadithportal.com website the narration of the ḥadīth was found in al-Mu'jam li Ibn al-A'rābī and Sunan al-Nasāī.

In the context of ḥadīth research, Ibn al-Ṣalāh al-Shahrazūrī (d. 643/1245) presents the technical procedures of evaluating ḥadīth by definition:

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

The sound ḥadīth is a "supported" ḥadīth (al-musnad [the chain of narration goes all the way back to the Prophet]), the isnād of which coheres continuously through the transmission of one upright (al-muttaṣil) and al-'adl (person of religious probity) and al-ḍabṭ (accurate person) from another up to its point of termination. The sound ḥadīth can be neither "anomalous" (shadhḍh) nor "defective" (mu'allal).

From the definition above, there are six conditions in evaluating ḥadīth, namely: (1) al-musnad and (2) muttaṣil are the first two condition in which related to the chain of narrations; (3) al-'adl and (4) al-ḍabṭ 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), but not infrequently also related to the chain of narrations and narrators.

RESULT AND DISCUSSION

Based on the results of tracking carried out, the existence of the narration of ḥadīth about the removal of a person's badness after converting to Islam, it is found in three books in the category of al-maṣādir al-aṣliyyah. The three books are: (a) Ṣaḥīḥ al-Bukhārī of al-Bukhārī ([Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī al-Bukhārī] d. 256/870); (b) Sunan al-Nasāī of al-Nasāī ([Abū 'Abd al-Raḥmān Aḥmad ibn Shu'ayb Ibn Alī Ibn Sīnān al-Nasāī] d. 303/915); and (c) al-Mu'jam li Ibn al-A'rābī of Ibn al-A'rābī ([Abū Sa'īd Aḥmad Ibn Muḥammad Ibn Ziyād Ibn Bishr Ibn al-A'rābī] d. 340/951). In Ṣaḥīḥ al-Bukhārī, the narration is found in Kitāb al-Īmān; Bāb Ḥusn Islām al-Mar'. In Sunan

al-Nasāi, the narration is found in Kitāb al-Īmān; Bāb Ḥusn Islām al-Mar'. And in al-Mu'jam li Ibn al-A'rābī, the narration is found in Mu'jam al-Muḥammadiyīn.

The Book of Ṣaḥīḥ al-Bukhārī

In Arabic, the title of 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. This work is considered the greatest work of al-Bukhārī 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-ḥadīth al-aḥād (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-Bukhārī (called ta'līq or mu'allaq) or reports from the Companions of the Prophet, with the aim of providing an explanation for the report that al-Bukhārī mentioned his direct source, in the book of different chapter or another. In this article, the narration of ḥadīth in Ṣaḥīḥ al-Bukhārī 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 إِسْلَامَهُ، 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-Bukhārī said that) Mālik said: "Zayd Ibn Aslam has told me that 'Aṭā' Ibn Yasār had told him [to Zayd Ibn Aslam], that Abū Sa'īd al-Khudrī had told him [to 'Aṭā' Ibn Yasār] that he [Abū Sa'īd al-Khudrī] was has heard the Messenger of Allāh [pbuh] said: "If someone converts to Islam, such that his (her) Islam is good, then for him [her], Allāh 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 Allāh forgives it."

The Book of Sunan al-Nasāi

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-Nasāi ; the most renowned of which al-Nasāi wrote. It is known as Sunan al-Nasāi or al-Muḥtabā (the Selected) which is a selecting and summarizing of al-Nasāi's book of ḥadīth, al-Sunan Al-Kubrā (the Big Traditions). In this article, the narration of ḥadīth in Sunan al-Nasāi under study is:

أَخْبَرَنِي أَحْمَدُ بْنُ الْمُعَلَّى بْنِ يَزِيدَ ، قَالَ : حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ ، قَالَ : حَدَّثَنَا الْوَلِيدُ ، قَالَ : حَدَّثَنَا مَالِكٌ ، 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 أَرْزَقَهَا ، وَمُجِيبَتْ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَرْزَقَهَا ، ثُمَّ كَانَ بَعْدَ ذَلِكَ الْقِصَاصُ ،
الْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةٍ ضِعْفٍ ، وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَزَّ وَجَلَّ عَنْهَا

(Al-Nasāī said that) Aḥmad Ibn al-Mu'allā Ibn Yazīd has told me; he said that Ṣafwān Ibn Ṣāliḥ has told us; he (Ṣafwān Ibn Ṣāliḥ) said that al-Walīd has told us; he (al-Walīd) said that Mālik (Ibn Anas) has told us, from Zayd Ibn Aslam, from 'Aṭā' Ibn Yasār, from Abū Sa'īd al-Khudrī (he said): that the Messenger of Allāh said: that The Messenger of Allāh [pbuh] said: "If someone converts to Islam, such that his (her) Islam is good, Allāh 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 Allāh, the Mighty and Sublime, forgives it."

The Book of al-Mu'jam li Ibn al-A'rābī

Al-Mu'jam, in the terminology of al-muḥaddithīn, is a systematic book of hadith which is compiled based on the name of the codifier teacher , in alphabetical order. Al-Mu'jam li Ibn al-A'rābī is one example of a book of ḥa-dīth written based on the name of the codifier teacher. It was the work of Muḥammad Ibn Ziyād Ibn Bishr Ibn al-A'rābī (d. 231/845), compiled by his son, Aḥmad (d. 340/951). In this article, the narration of al-Mu'jam li Ibn al-A'rābī under study is:

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

(Ibn al-A'rābī said that) Muḥammad (Ibn 'Uthmān Ibn Abī Shaybah) told us, that Aḥmad Ibn Yaḥyā al-Aḥwal told us, that Mālik Ibn Anas told us, (the report) from Zayd Ibn Aslam, from 'Aṭā' Ibn Yasār, from Abū Sa'īd al-Khudrī (he said): that the Messenger of Allāh [pbuh] said: "If someone converts to Islam, such that his (her) Islam is good, Allāh will erase every bad deed that he (she) did before; Allāh 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 Allāh forgives it."

Sanad Criticism

In general, sanad is a series of names of the ruwāt al-ḥadīth (ḥadīth narrators/transmitters). They are the people who, because of 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. The transmission was later continued to the followers and and so forth, until to the ḥadīth codifiers (mudawwin) . In this article, the ḥadīth codifiers are al-Bukhāri, al-Nasāī, and Ibn al-A'rābī.

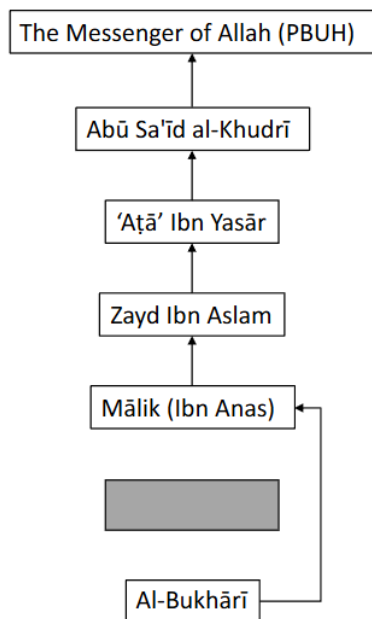
To prove that each of these al-ruwāh met each other in the context of transmission, 'Ulūm al-Ḥadīth gave guidance through 'Ilm Rijāl al-Ḥadīth . In this science, it is explained how a ḥadīth researcher can obtain certainty of the continuity of asānīd through biographical information or tarjamat al-ruwāh contained in the books of al-rijāl. The books also providing the qualification of al-ruwāh in which the records of element of al-jarḥ wa al-ta'dīl applied or reported. When they are described in a schematic construct, each sanad in this article can be described as follows:

Sanad of Ṣaḥīḥ al-Bukhārī

There are four al-ruwāh in the sanad of Ṣaḥīḥ al-Bukhārī, namely: Mālik Ibn Anas, Zayd Ibn Aslam, 'Aṭā' Ibn Yasār, and Abū Sa'īd al-Khudrī. In this chain of narration, al-Bukhārī did not meet Mālik Ibn Anas.

Picture-1

Sanad of Ṣaḥīḥ al-Bukhārī



A brief information of each al-ruwāh in the above, sanad can be seen can be seen in the following explanation:

Mālik Ibn Anas: Mālik ibn Anas Ibn Mālik Ibn Abū 'Āmir, al-Aṣbaḥī al-Humayrī, Abū 'Abdillāh, the early Tābi' al-Tābi'īn (d. 179/795). He was very highly qualified ta'dīl (ra's al-mutqīnīn; kabīr al-mutathabbitīn). He received the narration of ḥadīths from scholars on his generation (ṭabāqāt), including from Zayd Ibn Aslam.

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; 'ālim). He received the

narration of ḥadīths from scholars on his generation (ṭabāqāt), including from 'Aṭā' Ibn Yasār.

'Aṭā' Ibn Yasār: 'Aṭā' Ibn Yasār al-Hilālī Abū Muḥammad, the early Tābi'īn (d. 103/721). He was highly qualified ta'dīl (thiqah, fāḍil; ṣāhib mawā'iz wa 'ibādah). He received a narration of ḥadīths from scholars on his generation (ṭabāqāt), including from a Companion of the Prophet, Abū Sa'id al-Khudrī.

Abū Sa'id al-Khudrī: Sa'ad Ibn Mālik Ibn Sinān Ibn 'Ubayd al-Khudrī al-Anṣārī Abū Sa'id. He was a Companion (Ṣaḥābah) (d. 74/693) .

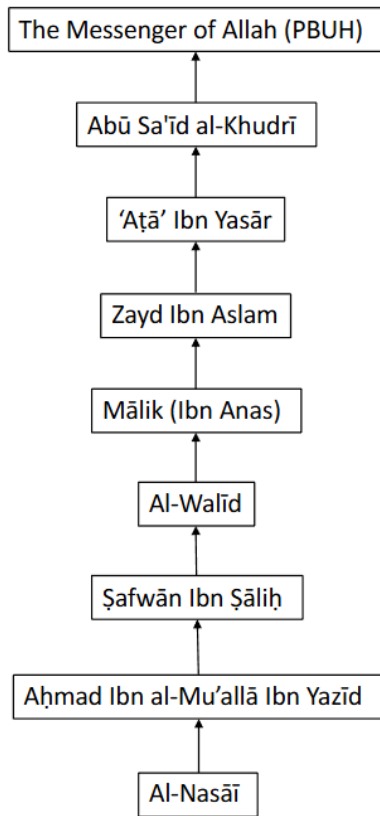
Mālik Ibn Anas as rāwī (narrator/transmitter), who finished last before the codifier (al-Bukhārī), was known to have never met al-Bukhārī. In other words, al-Bukhārī never received the narration from him (from Mālik Ibn Anas), because he never met. This is what later led to the assessment that the narration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

Sanad of Sunan al-Nasāī

There are seven narrators/transmitters (al-ruwāh) in the sanad of Sunan al-Nasāī. They are Aḥmad Ibn al-Mu'allā Ibn Yazīd, Ṣafwān Ibn Ṣāliḥ, al-Walīd, Mālik Ibn Anas, Zayd Ibn Aslam, 'Aṭā' Ibn Yasār and Abū Sa'id al-Khudrī. Of the seven al-ruwāh (narrators/ transmitters) above, four are al-ruwāh of Ṣaḥīḥ al-Bukhārī. While in Sunan al-Nasāī, sanad (chain of narration) continues from Mālik Ibn Anas to al-Walīd, Ṣafwān Ibn Ṣāliḥ and Aḥmad Ibn al-Mu'allā Ibn Yazīd and ends at al-Nasāī as the codifier of Sunan al-Nasāī.

Picture-2

Sanad of Sunan al-Nasāī



A brief information for the three al-ruwāh (narrators/transmitters) in Sunan al-Nasāi can be seen in the following explanation:

Al-Walīd: al-Walīd Ibn Muslim Abū al-'Abbās, middle Tābi' al-Tābi'īn (d. 195). He was qualified ta'dīl (thiqah; kathīr al-tadlīs wa al-taswiyyah). He received the narration of ḥadīths from scholars on his generation (ṭabāqāt) including Mālik Ibn Anas.

Ṣafwān Ibn Ṣāliḥ: Ṣafwān Ibn Ṣāliḥ Ibn Ṣafwān Ibn Dīnār al-Thaqafī Abū 'Abd al-Mālik, early Tābi' al-Atbā' (d. 239). He was qualified ta'dīl (thiqah; yudallis tadīs al-taswiyyah). He received the narration of ḥadīths from scholars on his generation (ṭabāqāt) including al-Walīd Ibn Muslim.

Aḥmad Ibn al-Mu'allā Ibn Yazīd: Aḥmad Ibn al-Mu'allā Ibn Yazīd al-Asadī Abū Bakr, Tābi' al-Atbā' (d. 286). He was qualified middle ta'dīl (ṣadūq). He received the narration of ḥadīth from Ṣafwān Ibn Ṣāliḥ and continued it to al-Nasāi.

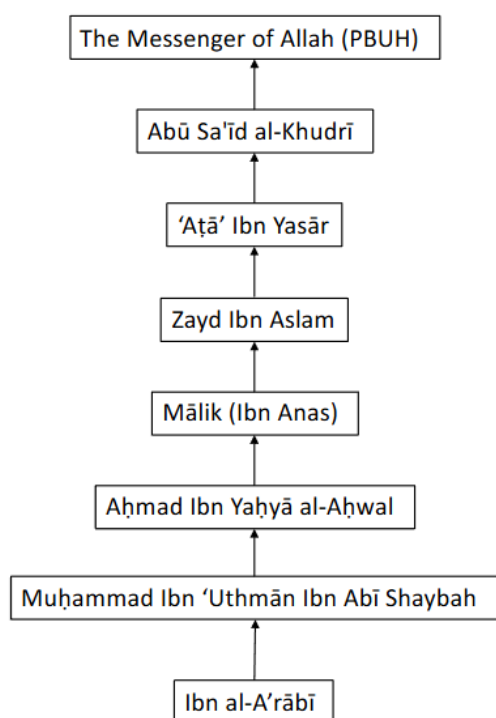
The third position of al-ruwāh in Sunan al-Nasāi is considered as the "savior" of sanad in Ṣaḥīḥ al-Bukhārī in which considered mu'allaq (suspended). This is what then appears in a number of explanations, especially in Ibn Ḥajar's work, that all of al-asānīd al-mu'allaqah in Ṣaḥīḥ al-Bukhārī has supported by another chain, so that there is connection to the asānīd (chains of narrators).

Sanad of Al-Mu'jam li Ibn al-A'rābī

In al-Mu'jam li Ibn al-A'rābī, there are six al-ruwāh for the narration of ḥadīth about the removal of a person's badness after entering to Islam. They are Muḥammad Ibn 'Uthmān Ibn Abī Shaybah, Aḥmad Ibn Yaḥyā al-Aḥwal, Malik Ibn Anas, Zayd Ibn Aslam, 'Aṭā' Ibn Yasār and Abū Sa'īd al-Khudrī. Similar to what is found in Sunan al-Nasāī, four people are al-ruwāh of Ṣaḥīḥ al-Bukhārī. The two narrators (al-rāwiyān) in the book of al-Mu'jam li Ibn al-A'rābī are Muḥammad Ibn 'Uthmān Ibn Abī Shaybah and Aḥmad Ibn Yaḥyā al-Aḥwal.

Picture-3

Sanad of al-Mu'jam li Ibn al- A'rābī



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

Aḥmad Ibn Yaḥyā al-Aḥwal: Aḥmad Ibn Yaḥyā al-Aḥwal al-Kūfī. He was qualified al-jarḥ. Ibn Ḥibbān (d. 354/ 965) mentioned him in his book, Kitāb al-Thiqāt, in which the narration is different and wrong. Al-Dāruquṭnī mentioned Aḥmad Ibn Yaḥyā al-Aḥwal in qualified al-jarḥ (ḍa'īf), by reporting him in al-Ḍu'afā' wa al-Matrūkīn. The information from al- Dāruquṭnī was later quoted by al-Dhahabī, Ibn al-Jawzī, Ibn Ḥajar, al-Wādi'ī, and al-Muslimi et al.

Muḥammad Ibn 'Uthmān Ibn Abī Shaybah: This biography of rāwī is revealed by al-Khaṭīb al-Baghdādī, al-Dhahabī, and Ibn Ḥajar. The obtained information of the rāwī divided into two categories. There are two groups of scholars have evaluated the rāwī. The first group classifies him as a trusted person, while the second accuses him of being a liar.

The scholars who are in the first group in which classified Muḥammad Ibn 'Uthmān Ibn Abī Shaybah as a trusted person are: Ibn al-Munādī (d. 256/869), Ṣāliḥ Jazarah (d. 293/ 906), 'Abdān al-Ahwāzī (d. 306/918), Abū Aḥmad Ibn 'Adī (d. 365/976), Ibn Ḥibbān (d. 354/965), al-Khaṭīb (d. 463/1071), al-Dhahabī (d. 748/1348), and Ibn Ḥajar (d. 852/ 1448). al-Khaṭīb al-Baghdādī said of him (Muḥammad Ibn 'Uthmān Ibn Abī Shaybah): "He knew many ḥadīths and used them to inform widely. He was a knowledgeable and understanding person." Al-Dhahabi said: "He (Muḥammad Ibn 'Uthmān Ibn Abī Shaybah) was a person who was familiar with ḥadīths and narrators. He composed useful works. "The conclusions of al-Khaṭīb al-Baghdādī and al-Dhahabī were then quoted by Ibn Hajar.

While the scholars who are in the second one are: Ibn 'Uqdah (d. 332/944), 'Abd al-Ghanī b. Sa'īd al-Azdī (d. 409/1018 [referred Ibrāhīm b. Ishāq al-Ṣawwāf], Dāwud Ibn Yaḥyā al-Dihqān, 'Abd al-Raḥmān b. Yūsuf b. Kharāṣ (d. 283/896), Muḥammad b. Abdullāh al-Ḥaḍrāmī Muṭayyin (d. 297/910), 'Abdullāh Ibn Aḥmad Ibn Ḥanbal (d. 290/903), Ja'far Ibn Muḥammad Ibn Abī 'Uthmān al-Ṭayālīsī (d. 283/896), 'Abdullāh Ibn Ibrāhīm Ibn Qutaybah, Muḥammad Ibn Aḥmad al-'Adwi, Muḥammad Ibn 'Ubayd Ibn Ḥammād (referred Ja'far Ibn Hudhayl), and Mūsā Ibn Ishāq al-Anṣārī (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 are disagreed. Al-Harawī and Ibn al-Harawānī judged Ibn 'Uqdah with negative judgment. Hamzah Ibn Yūsuf reported Abū Bakr Ibn 'Abdān as a scholar who rejected Ibn Uqdah's criticism. So, the criticism is questionable.

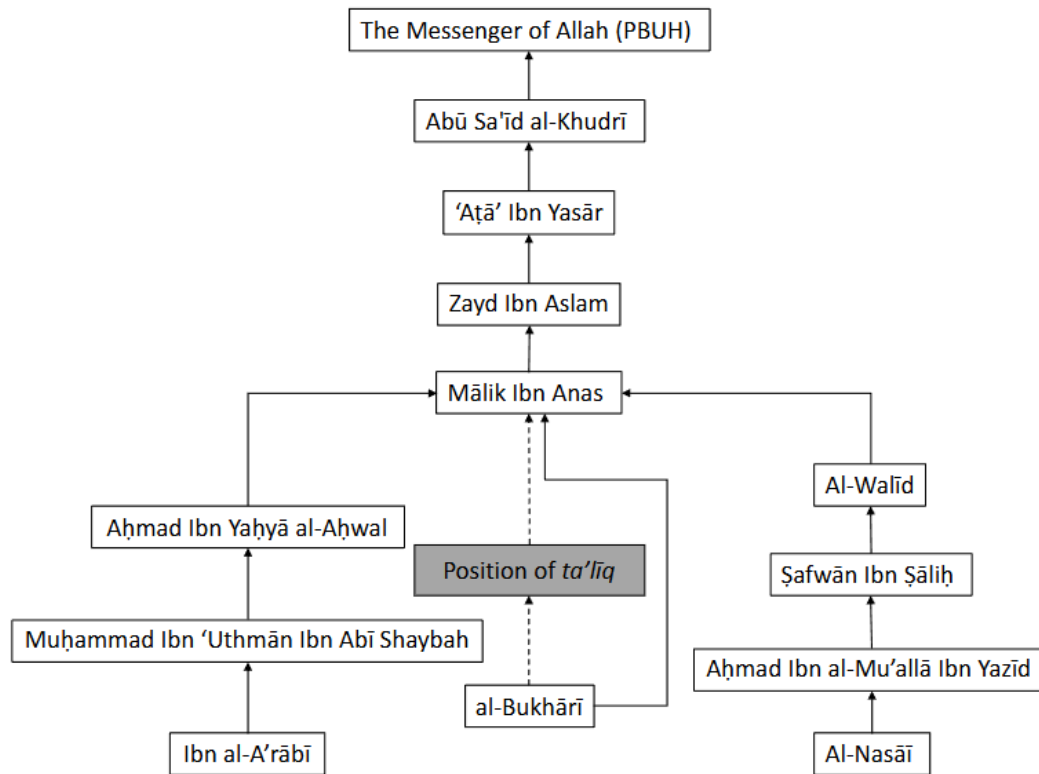
His criticism based on the difference in schools was rejected in which, because Ibn 'Uqdah was Zaydī, and Ibn Abī Shaybah was a Sunni. Intolerance among adherents of the schools occurred at al-Kufa in 270 AH. A number of ḥadīths narrated by each adherent of the schools are not accepted by each other. In the view of Ibn 'Adī (d. 332/943), the right decision is that criticism from both of them against one another should not be accepted. This report is also agreed by al-Dhahabī, and Ibn Ḥajar.

In the dynamics of the different narrator's qualification above, there is no explanation of the scholars regarding the classification of sanad in al-Mu'jam li Ibn al-A'rābī. Almost all commentators of Ṣaḥīḥ al-Bukhārī refer to Sunan al-Nasāī, because of its soundness (ṣaḥīḥ), as its "savior", without referring to Ibn al-A'rābī.

In various Shūrūḥāt of Ṣaḥīḥ al-Bukhārī itself even revealed other "savior" paths from al-Harawī, al-Ḥasan Ibn Sufyān, al-Bazzār, al-Ismāliī, al-Bayhaqī and al-Dāruqutnī; it all comes down to Mālik Ibn Anas. Besides that, Ibn Ḥajar finally quoted al-Khaṭīb's opinion about the certainty of this ḥadīth's narration, even though the continuity of his sanad, as al-Bazzār said, was only on the solitude of the Mālik ibn Anas (Ibn Ḥajar, 2013, pp. 211–212).

Picture-4

Sanad Combined of Ṣaḥīḥ al-Bukhārī, Sunan al-Nasāī, and al-Mu'jam li Ibn al- A'rābī



From the above explanation, it appears that the issue of the connection of sanad only lies in Ṣaḥīḥ al-Bukhārī. With the exception of Ibn Ḥazm, the majority of scholars agree that the sanity of this sanad in Ṣaḥīḥ al-Bukhārī was saved, either by Sunan al-Nasāī's sanad or in the explanation given in the Shūrūḥāt (Commentaries) of Ṣaḥīḥ al-Bukhārī.

Matn al-Ḥadīth and Shurūḥāt

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

Likewise, the sharḥ for mutūn al-ḥadīth, except for al-Mu'jam li Ibn al-A'rābī in which the sharḥ was not found, the works of sharḥ al-ḥadīth, both for Ṣaḥīḥ al-Bukhārī and for Sunan al-Nasāī, all complement each other. Besides Ibn Hajar with his Fatḥ al-Bārī, many of Shūrūḥāt of Ṣaḥīḥ al-Bukhārī, such as Ibn Baṭṭāl (d. 449), al-Nawawī (d. 676), al-Kirmānī (d. 786), Ibn al-Mulaqqin (d. 804), al-Damāmīnī (d.

827), al-Barmāwī (837), al-‘Aynī (d. 855), al-Suyūṭī (d. 911), al-Qaṣṭalānī (d. 923), al-Anṣārī (d. 926) and Shūrūḥāt of Sunan al-Nasāī, such as Sunan al-Nasāī bi Syarḥ al-Ḥāfiẓ Jalāl al-Dīn al-Suyūṭī wa Ḥāshiyyat al-Imām al-Sindī and al-Athyūbī, refer to the existence of the narration of ḥadīth about the removal of a person’s badness after converting to Islam in Sunan al-Nasāī as a confirmed narration pathway.

The status of ta’līq or mu’allaq in Ṣaḥīḥ al-Bukhārī, because al-Bukhārī states it in the form of jazm (not tamrīd), is considered to be non-problematic. Without denying the suspension (ta’līq), the text (matn al-ḥadīth) in Ṣaḥīḥ al-Bukhārī are rated saḥīḥ.

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 Ṣaḥīḥ al-Bukhārī or Sunan al-Nasāī. All comments revolve around the Islam of someone who is an absolute condition, physically and mentally; inner and outer (al-bāṭin wa al-ẓāhir), 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 (kāfir or mushrik) were rejected; cannot be judged to be good.

Ibn Ḥajar 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.

Regarding the reward multiplication, Ibn Ḥajar rejected opinions that only understood the text literally. By citing verse of 261 surah al-Baqarah, Ibn Ḥajar 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-Bukhārī of Ibn ‘Abbās in the chapter of “ar-Riqāq.” Allah decreed for him 10 to 700 times goodness and will (continue to) multiply it as much as possible.

Islam the Basic: Ḥadīth al-Aḥkām Commentaries

Ibn Ḥajar cited al-Mazārī (Abū ‘Abdillāh Muḥammad Ibn ‘Alī Ibn ‘Umar al-Tamīmī [d. 536/1141]) and al-Qāḍī al-‘Ayyād (Ibn Mūsā al-Yaḥṣubī [d. 544/1149]) 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 who 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.

Ibn Ḥajar quoted al-Nawawī that believes in which non-Muslim who has done good deeds then he converted to Islam and died in his Islam, then the reward for all his/her good will be given. Al-Nawawī (d. 676/1277) analogizes it to an infidel who has paid the expiation of *ḡihār*. When converting to Islam, in the discourse of *fiqh al-islām* (Islamic jurisprudence) he (the infidel) did not necessary to repeat it.

In this case, al-Nawawī 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. Al-Nawawī's view can be seen in *fiqh al-islām* discourse and applies in all *fiqh* discussions. Islam of person is a prerequisite for the adoption of *taklīf* regulation.

Taklīf is the term used for the package of religious obligations and duties. This obligation package is charged to people who have fulfilled three main requirements, namely: *islām* (muslim, individuals who have converted to Islam), *bulūgh* (person who has attained the age of puberty) and *'āqil* (full possession of his mental faculties).

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-islām*). Among them: al-'Allāf (al-'Allāf, 1417, p. 283), al-Jazāirī (al-Jazāirī, 1991, p. 414), al-Zuhaylī (al-Zuhaylī, 1985, p. 266), dan Ḥallāq (Ḥallāq, 2002, p. 555) in each of their works.

From the various explanations above, in the study of Islamic Jurisprudence (*fiqh al-islām*), the relationship between a person's faith with his actions is inseparable. Faith is manifested in the form of acceptance of all the provisions of God. The embodiment was originally from the pledge of the oneness of God and the acceptance of Muḥammad (pbuh).

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-Bukhārī, al-Nasāī and Ibn al-A'rābī above.

CONCLUSION

The narrations of *ḡadīth* regarding the removal of a person's badness after converting to Islam are found, at least, in three books in the category *al-maṣādir al-aṣliyyah* (the original sources), namely: *Ṣaḡīḡ al-Bukhārī*, *Sunan al-Nasāī* and *al-Mu'jam li Ibn al-A'rābī*. Of the three books, the status sanad in *Ṣaḡīḡ al-Bukhārī* was *mu'allaq*. While in *Sunan al-Nasāī* and *al-Mu'jam li Ibn al-A'rābī* were *muttaṣil*

status. The degree of ḥadīth regarding the elimination of a person's badness after converting to Islam is sound ḥadīth (ṣaḥīḥ), provided that soundness in Ṣaḥīḥ al-Bukhārī is determined after being given an explanation by the scholars; commentator Ṣaḥīḥ al-Bukhārī, except Ibn Ḥazm who has given a separate note. The implication of this degree of ḥadīth can be seen in a number of other works outside Ḥadīth. Found a number of 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 in the fiqh works. Thus, this ḥadīth is seen adorning or coloring the works of other scholars outside the works of hadīth. In the discourse tradition of 'Ulūm al-Ḥadīth, it is named al-maqbūl wa al-ma'mūl bih.

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