

CHAPTER 4: ANALYSIS OF THE ḤADĪTH

4.1 Introduction

The previous chapter shown the status of events mentioned in the textbooks. In this chapter, the researcher will discuss the statistics of the events' status which were written in the previous chapter. Some of the events were reported as weak. However, an appropriate approach should be taken in accepting the weak events. This chapter also may include the suggestion for the improvement of the syllabus in terms of its content.

4.2 Statistic of the Ḥadīth

From the thorough research on the prophet's narrations, the researcher concludes that half of the events related to the prophet's biography (sīrah) were reported as authentic. Among 55 events which were investigated, 30 events are authentic and the other 25 events are reported as weak. The statistics on the status of events can be shown in the pie chart below.

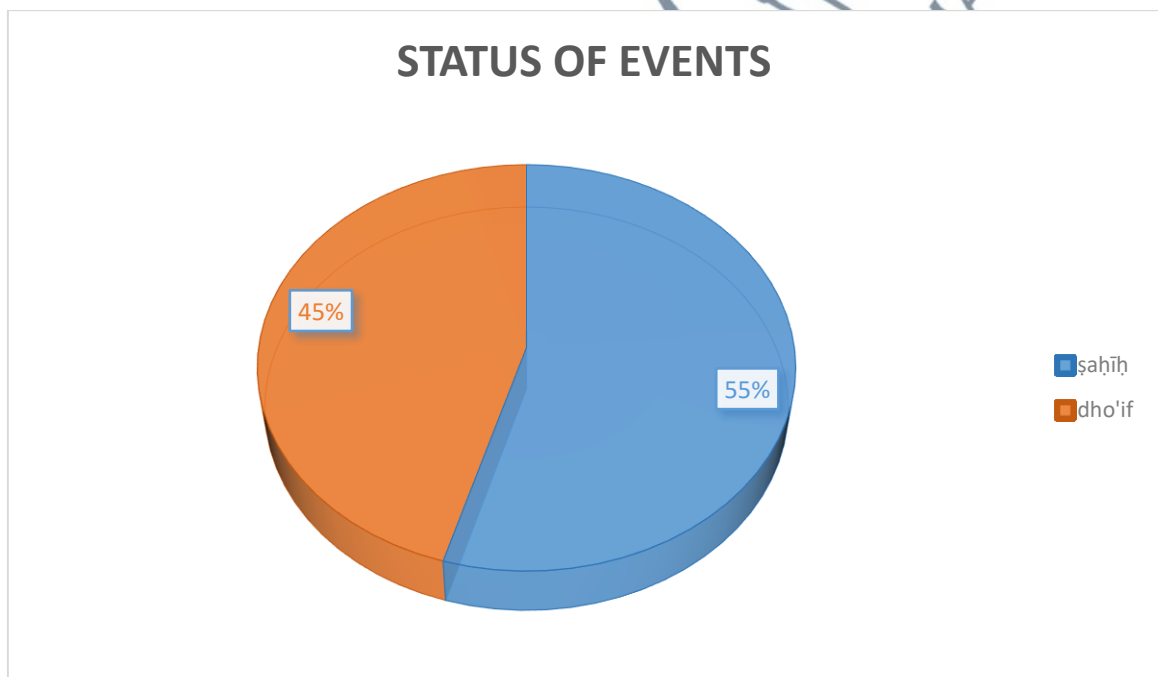


Chart 4.1: The status of events

Among 30 events which reported as *ṣaḥīḥ*, 11 of it was al-Bukhāri, 7 by Muslim, 9 hadīths from both al-Bukhāri and Muslim. The other 3 events were reported as authentic after the researcher evaluated thoroughly on the narrations of the events. The authentic hadīths are tabulated as follows:

| No. | Ḥadīth | Sources |
|-------------------------|---|--------------------|
| Standard One Textbook | | |
| 1 | Prophet Muḥammad ﷺ from the noble descent | Muslim |
| Standard Two Textbook | | |
| 1 | Prophet Muḥammad ﷺ helped Halimatun Sa'diah as shepherd | al-Bukhāri |
| Standard Three Textbook | | |
| 1 | The beginning of revelation | <i>al-Ṣaḥīḥain</i> |
| 2 | Prophet Muḥammad preached on the Ṣafa hill | al-Bukhāri |
| 3 | The first 'Aqabah treaty | Ibn Ishāq |
| 4 | Prophet Muḥammad ﷺ migrated to medina | al-Bukhāri |
| 5 | Water came out from between the prophet's fingers | <i>al-Ṣaḥīḥain</i> |
| 6 | Prophet Muḥammad ﷺ cut the moon | <i>al-Ṣaḥīḥain</i> |
| 7 | Prophet Muḥammad chose milk before his mi'raj | <i>al-Ṣaḥīḥain</i> |
| 8 | People who swam and been stoned at the same time during mi'raj | al-Bukhāri |
| 9 | People who scratched their face and chest during mi'raj | Abu Dāwūd |
| Standard Four Textbook | | |
| 1 | Prayer Recitation of the prophet for the battle of Badr | Muslim |
| 2 | The buries of the Muslim martyrs | al-Bukhāri |
| 3 | The first attempt 'umrah of Prophet Muḥammad ﷺ | <i>al-Ṣaḥīḥain</i> |
| 4 | The content of Hudaibiyah treaty | Muslim |
| 5 | Prophet Muḥammad ﷺ commanded to burn touches before the conquest of Mecca | al-Bukhāri |
| 6 | Prophet Muḥammad ﷺ destroyed 360 idols around Ka'bah | <i>al-Ṣaḥīḥain</i> |
| 7 | Prophet Muḥammad ﷺ circumambulated around Kaabah (ṭawaf) during the conquest of Mecca | Muslim |
| Standard Five Textbook | | |
| 1 | Prophet Muḥammad preached on 6 pillars of Islam and Beliefs (Iman). | Muslim |
| 2 | The angels created from the light | Muslim |
| 3 | Isra' Mi'raj | al-Bukhāri |
| 4 | Discussion on how to call for prayers | Muslim |

| | | |
|----|---|--------------------|
| 5 | Prophet's pilgrimage | <i>al-Ṣaḥīḥain</i> |
| 6 | Prophet Muḥammad ﷺ helped Aishah RA at home | al-Bukhāri |
| 7 | Prophet Muḥammad ﷺ always smiles | al-Bukhāri |
| 8 | Prophet Muḥammad ﷺ never mad at his maids | <i>al-Ṣaḥīḥain</i> |
| 9 | The story of Da'thur | <i>al-Ṣaḥīḥain</i> |
| 10 | Prophet commanded Abu Bakr to lead prayers | al-Bukhāri |
| 11 | Ḥadīth on 10 confirmed companions to enter paradise | al-Tirmidhi |
| 12 | Prophet Muḥammad called Abu 'Ubaidah as Amīn al-Ummah | <i>al-Ṣaḥīḥain</i> |

Table 4.1: Sources of the Ṣaḥīḥ Ḥadīths

In regards to the 25 events which were reported as *ḍa'if*, 15 events were light *ḍa'if*. The tabulation of the light *ḍa'if* aḥādīth are as follows:

| No. | Ḥadīth | Status |
|-------------------------|--|---------------|
| Standard One Textbook | | |
| 1 | Prophet Muḥammad ﷺ went to al-Abwa' | <i>Mursal</i> |
| Standard Two Textbook | | |
| 1 | Prophet Muḥammad's born illuminates the castle of Shām | <i>Mursal</i> |
| 2 | The prophet was missing when he came back from Halimatun Sa'diah village | <i>Mursal</i> |
| 3 | Arbitration on the black stone relocation | <i>Mursal</i> |
| 4 | Prophet Muḥammad ﷺ handled Khadijah's trades | <i>Mursal</i> |
| 5 | Prophet Muḥammad ﷺ remembered Khadijah's sacrifices | <i>Ḍa'if</i> |
| Standard Three Textbook | | |
| 1 | Prophet Muḥammad permitted the believers to migrate | <i>Mursal</i> |
| Standard Four Textbook | | |
| 1 | Prophet Muḥammad ﷺ assigned 'Abdullah Bin Jahsh for a covert operation | <i>Mursal</i> |
| 2 | Muslim armies divisions on the battle of Uhud | <i>Mursal</i> |
| 3 | The killing of Ubai Bin Khalaf by Prophet Muḥammad ﷺ | <i>Mubham</i> |
| 4 | A discussion before the battle of Trench | <i>Mursal</i> |
| 5 | <i>Bai'ah al-Riḍwan</i> | <i>Mursal</i> |
| 6 | 3 options for the Quraish due to breached the Hudaibiyah treaty | <i>Ḍa'if</i> |
| 7 | Prophet Muḥammad ﷺ sent 2 of his companions to learn on manufacturing <i>manjaniq</i> and <i>dubabah</i> | <i>Mursal</i> |
| Standard Five Textbook | | |
| 1 | Prophet Muḥammad ﷺ prayed to ease his death throe | <i>Mursal</i> |

Table 4.2: Ḥadīths Reported As Light Ḍa'if

In regards to the above table, all of the light weak narrations were not related neither to the Islamic practical jurisprudence (*'ibādah*) nor the aspect of faith (*'aqīdah*). The ḥadīth scholars discussed the utilisation of light *da'if* ḥadīths in the aspect of the prophetic biography (*sīrah*), which the discussion is included by the researcher in the next sub-chapter.

While the other 7 events were reported as very weak (*da'if jiddan*), and 3 events were reported as fabricated. In short, the statistic of the details of *da'if* ḥadīths can be found as the pie chart below:

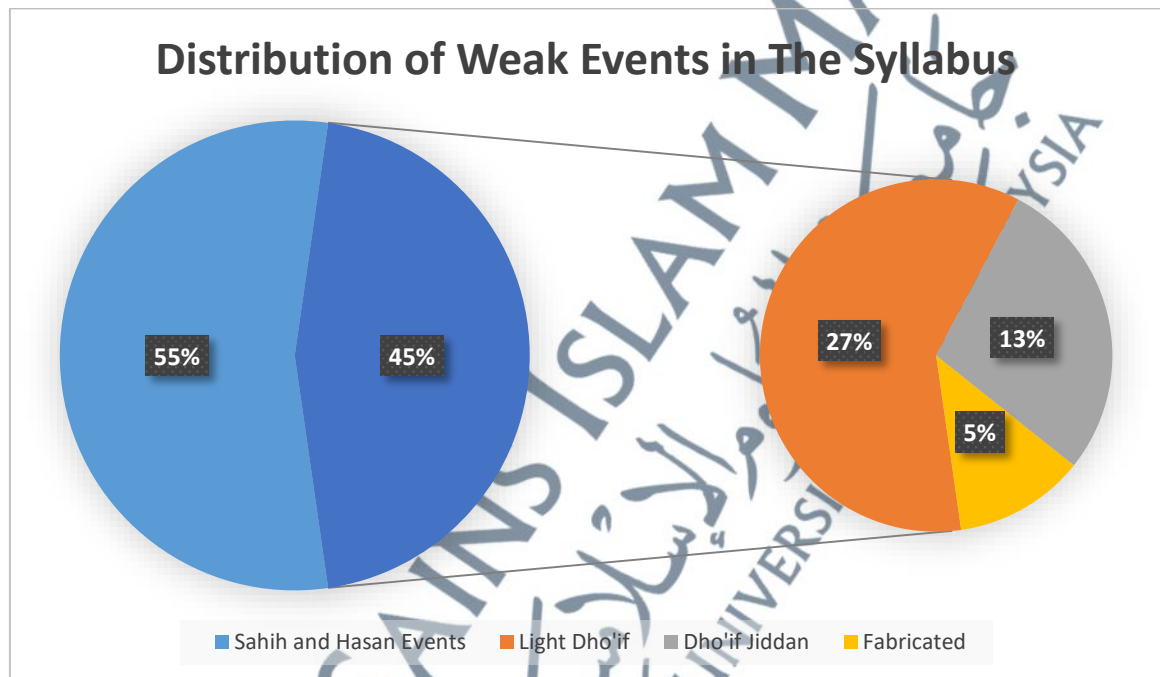


Chart 4.2: Distribution of Weak Events

From the above statistics, it shows a significant number of *da'if* ḥadīths in the syllabus. Thus, the researcher suggests for the textbook's author to ensure that there are no rejectable ḥadīths or events to be included in the textbook. The rejectable ḥadīths include the very weak (*da'if jiddan*) and fabricated ḥadīths. The approach is highly compulsory since it is in line with the Prophet Muḥammad ﷺ saying:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ. ³⁰⁰

³⁰⁰ Muslim, Abu al-Hussain Muslim Bin al-Hajjaj al-Qushairi al-Naisaburi. 1997. *Ṣaḥīḥ Muslim*. Riyad: Dar al-Ṭībah. p. 5. #3.

Meaning: Whoever lied by using my name on purpose, his seat in the hell is confirmed.

From the ḥadīth mentioned, the revision on the textbook content is a vital to ensure the authenticity and the precision of the facts delivered to the students. Prophet Muḥammad ﷺ warned on whom spreaded the untrue statement and claimed it as the word of the prophet.



4.3 Methodology Interaction with Weak Ḥadīth (*da'if*)

In accordance to the research on the status of events related to the Prophet Muḥammad ﷺ in the previous chapter, majority of the events were reported as weak. However, the utilization of weak events in prophetic biography is a questionable approach.

Muḥammad Rozaimi in his research of *al-Manhaj al-Naqdi Li Riwayāt al-Maghāzi Wa al-Siyar 'Inda Ibn Qayyim al-Jauziyah* stated that it is permissible to utilize weak narration related to the prophetic biography. He mentioned that there are three (3) requirements essential in accepting the weak narrations. One of the conditions is that the main event was accepted from the reliable sources.³⁰¹ For instance, the event whereby Prophet Muḥammad ﷺ permitted his believers to migrate to Habsyah was undeniably true and reliable. But, the narration on the verbal instruction of the prophet to his believers is weak.

Secondly, the event must not be reported as *da'if jiddan* (very weak) or fabricated.³⁰² For instance, the event of the prophet's night journey from Masjid al-Aqṣa to Sidratul Muntaha is undeniably true.³⁰³ However, some of the detailed events reported during the journey were reported as *munkar* and *matrūk*.

The researcher reported that an event whereby Prophet Muḥammad ﷺ smelled a fragrance from Masyitah's grave³⁰⁴ as *da'if munkar*. The researcher also reported that the event of the prophet saw an old lady that illustrate the age of the earth as a fabricated event.³⁰⁵ Although the main event on the night journey of Prophet Muḥammad ﷺ reported as authentic, the second condition in accepting the weak narrations were not fulfilled for both of the events.

³⁰¹ Muḥammad Rozaimi Bin Ramle. 2014. *al-Manhaj al-Naqdi Li Riwayāt al-Maghāzi Wa al-Siyar 'Inda Ibn Qayyim al-Jauziyah: Dirāsah Taḥbiqiyah 'Ala Kitāb Zād al-Ma'ād Fi Hadī Khair al-'Ibād*. (PhD Thesis). The University of Jordan. p. 59.

³⁰² *ibid.* p. 60.

³⁰³ Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 4. p. 407. #7517.

³⁰⁴ Ibn Majah, Muḥammad Bin Yazid. 1998. *Sunan Ibn Majah*. Cairo: Dar al-Ḥadīth. v. 3. p. 429. #4030.

³⁰⁵ Al-Baihaqi, Ahmad Bin Hussain Bin 'Ali. 1988. *Dalā'il al-Nubuwwah*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 2. p. 361.

Thirdly, the weak narrations must corresponding with the main narration which is reported as authentic.³⁰⁶ In a ḥadīth reported by al-Bukhāri, there was a day where Hālah Bin Khuwailid, the sister of Khadījah RA came to ‘Aishah’s house. Hālah greeted outside the house to meet the prophet, while he was performing prayer. After he heard the greeting from Hālah, he sped up his prayer because he thought that Khadījah is the one who greeted outside of the house. The prophet then opened the door and he realised that it was Hālah. ‘Aishah witnessed the act of the prophet and she was jealous of it.³⁰⁷

The story reported by al-Bukhāri only ended when ‘Aishah RA said that Allah ﷻ replaced Khadījah with a better person. The subsequent dialogue between ‘Aishah and Prophet Muḥammad ﷺ only can be found through the narration reported by Aḥmad in his *al-Musnad*.³⁰⁸ In the narration reported by Aḥmad, the prophet told ‘Aishah RA on the sacrifices made by Khadījah RA which Allah ﷻ yet to replace her with any of his wives. This narration was reported as *ḍa’if* due to the presence of Abdullah Bin Isma’il al-Kūfi which was unidentified narrator,³⁰⁹ and Mujālid Bin Sa’id who was reported as a weak narrator by al-Dhahabi.³¹⁰

The scholars showed the guidelines in accepting the weak narrations for prophetic biography. Ibn Ishāq, Ibn Hishām, al-Dhahabi and Ibn Qayyim al-Jauziyah are among the scholars that utilize weak narrations in their prophetic biography’s masterpiece. However, a strict discipline was applied in order to ensure the facts in the prophetic biography are counterfeit-free. In accordance with the three (3) conditions stated earlier, there are 15 weak events which fulfilled all of the conditions. Hence, all of the 15 weak events are to be accepted in stating the prophetic biography.

³⁰⁶ Muḥammad Rozaimi Bin Ramle. 2014. *al-Manhaj al-Naqdi Li Riwayāt al-Maghāzi Wa al-Siyar ‘Inda Ibn Qayyim al-Jauziyah: Dirāsah Taḥbiqiyah ‘Ala Kitāb Zād al-Ma’ād Fi Hadi Khair al-‘Ibād*. (PhD Thesis). The University of Jordan. p. 68.

³⁰⁷ Al-Bukhāri, Muḥammad Bin Isma’il. 1980. *al-Jāmi’ al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba’ah al-Salafiyyah. v. 3. p. 47. #3821.

³⁰⁸ Ahmad, Ahmad Bin Hanbal. 1995. *al-Musnad*. Cairo: Dar al-Ḥadīth. v. 17. p. 450. #24745.

³⁰⁹ Al-Dhahabi, Muḥammad Bin Ahmad Bin ‘Uthman. 1976. *al-Kāshif Fi Ma’rifah Man Lahu Riwayah Fi al-Kutubi al-Sittah*. Jeddah: Muassasah Ulum al-Qur’an. v. 1. p. 539.

³¹⁰ *ibid.* p. 522.

4.4 Suggestions for Improvement

Based on the research done on the status events, several improvements should be taken by the authors in order to ensure the authenticity of facts in the syllabus, precisely for the facts related to the prophetic biography. After a thorough research was done on the events' narration, the researcher would like to propose the following improvement:

4.4.1 To remove the events reported as *da'if jiddan* and fabricated.

Prophet Muḥammad ﷺ is a man who was revealed to him the Holy al-Qur'an by Allah the Almighty. Hence, every word spoken by the prophet is part of the revelation of Allah ﷻ. In a ḥadīth reported by 'Abdullah Bin 'Amr RA, Prophet Muḥammad ﷺ said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنِّي بِبَيِّنَاتٍ وَإِسْرَائِيلَ وَلَا حَرْجَ.³¹¹

Despite the prophet encouraging Muslims to narrate and share the prophetic narration, he also warned those who misused his name in the narration. In the same ḥadīth, Prophet Muḥammad ﷺ said:

وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.³¹²

From the above ḥadīth, it is certainly clear that a slander by using the prophet's name will affirm the person to be tormented in hell. Therefore, the researcher strongly proposed the textbook's author to remove any events which were reported as *da'if jiddan* and fabricated from the syllabus.

One of the event which reported as *da'if jiddan* is whereby a priest namely as Buhaira spoke with Abd al-Ṭālib regarding the seal of prophethood of Prophet Muḥammad ﷺ. The textbook stated that Buhaira asked Abd al-Ṭālib to bring back the prophet for the sake of his safety. This event is reported as *da'if munkar* due to the presence of Abd al-Rahman Bin Ghazwan in the narrators' chain. The same status was told by Ibn Hajar al-'Asqalāni.³¹³

³¹¹ Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *Al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba'ah al-Salafiyyah. v. 2. p. 493. #3461.

³¹² ibid.

³¹³ Al-'Asqalāni. Muḥammad Bin Ali Bin Hajar al-Asqalāni. 1997. *Taḥrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 2. p. 342.

Another event which reported as *ḍa'if munkar* is whereby Prophet Muḥammad ﷺ witnessed four (4) groups of people during his night journey who were been rewarded as their act in the world. In a long ḥadīth reported by al-Bazzar, he mentioned that Prophet Muḥammad ﷺ witnessed few groups of people who has been tortured in the hellfire. Among the people was banging their own head on a rock, people who eat rotten meat instead of fresh meat and a group of people who cut their own lips and tongue. Besides the torments, the narration also claimed that Prophet Muḥammad ﷺ witnessed a group people who planted their trees, then they harvested instantly and repeated on what they planted before. This ḥadīth is reported as *ḍa'if munkar* due to the presence of Abu Ja'far al-Rāzi. According to Abu Zur'ah al-Razi, he always made mistakes in his narrations.³¹⁴

The event which Prophet Muḥammad ﷺ witnessed a group of people who had camelish lips during his night journey also reported as *ḍa'if matruk* due to the presence of Abu Harūn al-'Abdi in the narrators' chain. He was reported as matruk by Ibn Jauzi³¹⁵ and Ibn Hajar al-'Asqalāni.³¹⁶

Another problematic event is whereby the textbook author stated that Prophet Muḥammad ﷺ witnessed an old woman which symbolised the earth. The ḥadīth on this matter also reported as *ḍa'if matruk* due to the presence of Abd al-Rahman Bin Hāshim bin 'Utbah Bin Abi Waqāṣ in the narrators' chain.

³¹⁴ Al-Shed Abu al-Ma'āti al-Nauri et al. 1992. *al-Jāmi' fi al-Jarh Wa al-Ta'dil*. Beirut: Ālim al-Kutub. v. 3. p. 361.

³¹⁵ Ibn Jauzi, Abd al-Rahman Bin 'Ali Bin Muḥammad. 1986. *al-Dhu'afā' Wa al-Matrūkīn*. Beirut: Dar al-Kutub al-'Ilmiyyah. v. 2. p. 203.

³¹⁶ Al-'Asqalani. Muḥammad Bin Ali Bin Hajar al-Asqalani. 1997. *Tahrīr Taqrīb Tahdhīb*. Beirut: Muassasah al-Risalah. v. 3. p. 62.

4.4.2 To replace or add another events in the syllabus

Despite some of the weak events should be removed from the syllabus, the researcher is also suggesting for some authentic events to be added into the syllabus. The content proposal may be divided into 4 main chapters; [First] Wars participated by the prophet, [Second] Miracles of Prophet Muḥammad ﷺ, [Third] Characters of Prophet Muḥammad ﷺ, and [Fourth] the biography of the prophet's companions.

a. Wars participated by the prophet

In the syllabus, the textbook's author only stated regarding the war of Badr, Uḥud, Khandaq and the conquest of Mecca. However, the textbook's author should consider to include a few others of main wars joined by the prophet ﷺ in the syllabus.

The banishment of Naḍir, Qainuqā' and Quraizah tribes are one of the events that should be added into the syllabus. There were few significant reasons for the prophet ﷺ to banish them from Medina. Naḍir tribe has banished due to their plan to assassinate Prophet Muḥammad ﷺ during he and his companions came to their house to discuss on the blood compensation for the accidental murder of 'Amr bin Umayyah al-Ḍamari.³¹⁷

Qainuqā' tribe has expelled by the prophet ﷺ due to they sexually harassed a Muslim woman in the market. With that, they have breached the Constitution of Medina to maintain the peace of the country. Same goes to Quraizah tribe, whereby they have breached the Constitution of Medina by uniting with the Quraish tribes and the other Jewish tribes to invade Medina. These events should be learned by the students to acknowledge the history of Medina during the prophet's era. Besides, these events also enable the students to know the enmity between the Muslims and the Jews on that time.

Besides the enmity of the Jews, the students are also strongly encouraged to learn about the war of Mu'tah. In this war, 3 generals appointed by the prophet ﷺ were died during the battle, before the armies appointed Khālīd Bin al Walīd to be their leader. The death of the 3 generals seems to be foreseen by the prophet. In a ḥadīth, the prophet said, "If Zaid died, Ja'far should take over his position. If Ja'far died, 'Abdullah bin Rawāḥah should take over the position."³¹⁸ To visualise the intensity of the battle, Khālīd Bin al-

³¹⁷ Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba'ah Muṣṭafā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 2. p. 190.

³¹⁸ Al-Bukhāri, Muḥammad Bin Isma'il. 1980. *Al-Jāmi' al-Ṣaḥīḥ al-Musnad al-Mukhtaṣar Min Umūri Rasūlillāhi Wa Sunanihi Wa Ayyāmihi*. Cairo: al-Maṭba'ah al-Salafiyah. v. 3. p. 146. #4261.

Walīd told that 9 of his swords were broken during the battle, except a Yemenite sword owned by him.³¹⁹ Thus, the students also should learn the war for them to know the strength of Muslim soldiers in fighting with the Romans.

Another war that might interest the students are the war of Tabūk. With a total of 30,000 soldiers participated in the expedition, Prophet Muḥammad ﷺ led the team towards the north of Tabūk, which now is located at north-west of Saudi Arabia. The war testified the faith of the Muslims to Allah ﷻ whereby the war cry was announced during the harvest season for the dates. The hypocrites reluctant to join the battle by giving excuses to the prophet ﷺ, except Ka'ab Bin Mālik and few other companions that admitted their mistake for not joining the expedition. They chose to speak the truth in front of the prophet ﷺ, instead of making excuses.³²⁰ Thus, the students should be acknowledged regarding the goodness of the companions for speaking the truth by telling this event.

b. Miracles of Prophet Muḥammad ﷺ

Some of a few miracles of Prophet Muḥammad ﷺ has included by the author in the syllabus. However, the researcher would suggest a few more miracles that should be learn by the students.

In a ḥadīth reported by al-Bukhāri, a man stood up and addressed his concern to the prophet ﷺ on the drought in Medina that dried the trees and killed the livestock. At that particular time, the prophet was giving a sermon. He stopped the sermon, looked at the clear sky and started to pray for the rain. Suddenly, Medina started to rain and it has been non stop raining for six days. After that, the same man has come to the prophet on the same time he did previously and asked the prophet ﷺ invoke Allah ﷻ to stop the rain. The rain stopped and they walked out from the mosque under the sunshine.³²¹ The same event was also reported by al-Nasa'ie in his book of *Sunan*.³²² This event may educate the students on the miracle of the prophet's prayers. In any circumstances, the prophet's prayers are always accepted by Allah ﷻ.

³¹⁹ *ibid.* #4265.

³²⁰ *ibid.* p. 176. #4418.

³²¹ *ibid.* #

³²² Al-Nasaie, Ahmad Bin Shu'aib Bin 'Ali. *Sunan al-Nasaie*. Riyad: Dār al-Ḥadoroh Li al-Nashr Wa al-Tauzī'. p. 216. #1515.

Besides the miracles stated in the textbook, the author should consider to include that al-Qur'an is the supreme miracle of Prophet Muhammad ﷺ, unlike the miracles of other messengers, which were confined only in their own lifetimes. The textbook's author also may emphasise the Quranic scientific that revealed by the Muslim scholars and the scientist. This matter will strengthen the students' faith in the supremacy and the truthness of Al-Qur'an as the word of Allah ﷻ.

c. Other important events of Prophet Muhammad ﷺ and his family

The story of al-Ifk is one of the prominent event that happened to the prophet's wife 'Aishah RA. The event also witnessed the characters of the hypocrites towards Islam. In a ḥadīth reported by al-Bukhāri, 'Aishah RA has narrated a long story of the event of al-Ifk. 'Aishah RA narrated her very own experience in the ḥadīth, which emphasised her feeling and situation on that time. At the end of the event, the dignity of 'Aishah RA has cleared by the revelation of Allah ﷻ, stating that she did not cohabit with Safwan.

4.4.3 To encourage further research on the facts which are excluded from the scope

This research was only focusing on the events which retraced from the prophet's sayings and deeds. Thus, any other events which happened to the prophet are not being analysed by the researcher.

For instance, the textbook reported that Prophet Muhammad ﷺ was born circumcised and his umbilical cord was cut.³²³ Al-Dhahabi reported the ḥadīth in his book *Tārīkh al-Islām*³²⁴, while al-Ḥākim reported the ḥadīths on this matter are reported as *mutawātir*.³²⁵ However, a research by Muhammad Rozaimi Ramle in his thesis stated that all of the narrations related to the matter are reported as *ḍa'if*.³²⁶ Besides, the publisher might consider to review back on the other miracle claimed to be happened during the birthday of Prophet Muhammad ﷺ.

³²³ Afendi Mat Nor et al. 2016. *Sīrah Tahun 2*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 17.

³²⁴ Al-Dhahabi, Muḥammad Bin Ahmad Bin 'Uthman. 1986. *Tārīkh al-Islām*. Dar al-Kitāb al-'Arabi. v. 2. p. 27.

³²⁵ Al-Ḥākim, Muḥammad Bin 'Abdullah al-Ḥākim al-Naisaburi. *Al-Mustadrak 'Ala al-Ṣoḥīḥain*. Dar al-Haramain Lil Ṭība'ah Wa al-Nashr Wa al-Tauzi'. v. 2. p. 707. #4236.

³²⁶ Muḥammad Rozaimi Bin Ramle. 2014. *al-Manhaj al-Naqdi Li Riwayāt al-Maghāzi Wa al-Siyar 'Inda Ibn Qayyim al-Jauziyah: Dirāsah Taṭbiqiah 'Ala Kitāb Zād al-Ma'ād Fi Hadi Khair al-'Ibād*. (PhD Thesis). The University of Jordan. p. 151.

The textbook author also might consider to review the statement that Prophet Muḥammad ﷺ preached his believers to have faith to Allah ﷻ by worshipping only to Him, be gentle to the mankind, to stay unite as the Muslims are brothers with one to another, to stop wars and seek for peace.³²⁷ The researcher believed that no reference was stated the details of the prophet's preach upon this stage of Islam.

On the other hand, the textbook author also stated that Prophet Muḥammad ﷺ recited the ninth verse of *Sūrah Yasin* during he went out for migration to Medina.³²⁸ However, in the book of *al-Sīrah al-Nabawiyah* written by Ibn Hishām, it stated that the prophet recited not only the particular verse, but from the first verse itself.³²⁹

The researcher also would like to suggest a review on the statement in the textbook, which said that Hindun cut the stomach of Hamzah Bin Abd al-Muṭallib and chewed it by herself.³³⁰ The same textbook also stated that the prophet initiated an educational program, which he assigned some of his companions as teachers for the Muslims.³³¹ Both of the statements mentioned have to be reviewed by further researchers to ensure the authenticity of the fact in the syllabus.

In the standard five textbook, the author stated that mankind is not able to choose their destiny at all.³³² The researcher believed that the statement had to be rephrased to avoid any misunderstanding from the students. The Holy Qur'an clearly mentioned that the human chose their own path, and they will be responsible for their choices.³³³

Apart from the suggestion on the content revision as mentioned above, the researcher would suggest a revision on the pedagogy and the activities given in the textbook as well. A thorough research on multiple perspectives may enhance the quality of teaching towards the students. The further research on the syllabus also may help the students in understanding the teachers' teaching effectively.

³²⁷ Afendi Mat Nor et al. 2016. *Sīrah Tahun 3*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 8.

³²⁸ *ibid.* p. 31.

³²⁹ Ibn Hishām, Abd al-Malik Bin Hishām. 1955. *Sīrah Ibn Hishām*, Egypt: Sharkah Maktabah Wa Muṭaba' ah Muṣṭofā al-Bābi al-Ḥalbi Wa Aulādiḥ. v. 1. p. 483.

³³⁰ Afendi Mat Nor et al. 2016. *Sīrah Tahun 4*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 17.

³³¹ *ibid.* p. 51.

³³² Afendi Mat Nor et al. 2016. *Sīrah Tahun 5*. Negeri Sembilan: Majlis Agama Islām Negeri Sembilan. p. 9.

³³³ Al-Qur'an. Al- Bayyinah 98:7.

4.5 Conclusion

After the researcher has analysed the events and ḥadīths stated in the syllabus, there are only few events which are reported as very weak or fabricated. However, the researcher is strongly advice for Islamic Affair Department of Negeri Sembilan to review the suggestions mentioned in this research. The Islamic affair department also should consider to remove the very weak or fabricated facts in the textbook in order to maintain the authenticity of fact related to Prophet Muḥammad ﷺ.

Besides, the KAFa class teachers also play an important role in ensuring the efficiency of their teachings. According to Mister Amir Intizam Othman, being a role model for the students are as important as having a good teaching material. Hence, the cooperation of all parties are vital in ensuring the authenticity and efficiency of the Islamic teaching remains high.

