

ANALYSIS OF 'THE BOOK JĀMI' AL-AḤĀDĪTS AL-QUDSĪYAH BY 'ISHĀM AL-DĪN AL-SHABĀBITĪ

Bahrudin Zamawi, Hanief Monady

Institute of Pesantren KH. Abdul Chalim Mojokerto, Indonesia

Palangka Raya State Islamic Institute, Indonesia

Email: zamawi@ikhac.ac.id hanief.monady@iain-palangkaraya.ac.id

Abstract

There are many works of classical, middle, and contemporary scholars who discuss the hadith of the prophet Muhammad SAW. These works are categorized into several types, namely primary hadith books, secondary hadith books, tertiary hadith books, mixed books with other Islamic religious sciences, and so on. One of these books, is a book entitled "Jāmi' Al-Aḥādīts Al-Qudsīyah". A book that contains qudsī hadiths, namely the traditions of the prophet Muhammad SAW who through the prophet as an intermediary for the words of Allah SWT. For more details, the author will discuss further in the content section of this paper. The book was written and compiled by 'Ishām Al-Dīn Al-Shabābitī. A scholar who searches for and collects qudsī hadiths from many books into one book, namely "Jāmi' Al-Aḥādīts Al-Qudsīyah".

Keywords: *Qudsī hadiths, Ishām Ad-Dīn, Jāmi' Al-Aḥādīts Al-Qudsīyah.*

INTRODUCTION

The author has difficulty in finding the biography of the author of the book "*Jāmi' Al-Aḥādīts Al-Qudsīyah*", namely 'Ishām Al-Dīn Al-Shabābitī. The author only managed to find a few things, namely his long name, hometown, and religious activities. His full name is Abū 'Abd Al-Raḥmān 'Ishām Al-Dīn Al-Shabābitī, from the city of Armenia, Egypt. He is also active in carrying out religious activities and has been disseminated through videos on the YouTube site.

HADITH QUDS ACCORDING TO 'ISHĀM AL-DĪN AL-SHABĀBITĪ

According to 'Ishām Al-Dīn Al-Shabābitī, the hadith qudsī is what was narrated from the prophet Muhammad SAW from his Lord from other than a series of verses of the Koran, its rules, and miracles, but more like the rules and wording like the hadith of the prophet Muhammad SAW. According to him, the hadith qudsī are arranged in sentences that have the nuances of the sunnah of the nabawīyah because the narrator or transmitter is the prophet Muhammad SAW. However, he said that the scholars differed on whether this

Quds hadith was attributed to Allah SWT literally (*lafzihī*) and its meaning, or only its meaning (*ma'navī*).

A more general definition was stated by Muhammad 'Ajaj Al-Khatib, who said that the hadith qudsī or hadith ilāhī is any hadith that contains the reliance of the Prophet Muhammad on Allah SWT. Thus every hadith that contains sentences such as "*qāla Allāh Azza wa jalla*", "*qāla Allāh ta'ālā*", "*yaqulu Allāh ta'ālā*", or so on, is a qudsī hadith. This definition is also supported by Muhammad Hasbi Al-Shiddieqy in his book "History and Introduction to the Science of Hadith" and by Al-Thībī who is also quoted by Muhammad Hasbi Al-Shiddieqy. Al-Kirmānī said that the hadith qudsī is also referred to as the hadith ilāhī and hadith rabbānī.

The difference between hadith Quds and the Qur'an, as quoted by Muhammad Hasbi Al-Shiddieqy from Abū Al-Baqā Al-Ukbārī, is that the Qur'an is a revelation whose pronunciation and meaning is from Allah SWT, while the hadith qudsī is a revelation whose pronunciation is from the prophet Muhammad SAW and its meaning, from Allah SWT, and the Hadith Quds is only revealed through the path of inspiration or the path of dreams.

This statement is also supported by Al-Mullā 'Alī bin Muḥammad Al-Qārī as quoted by M. Quraish Shihab in his book entitled "*40 Selected Qudsi Hadiths*".

The difference between the hadith Quds and the hadith of the prophet is that the hadith Quds is attributed to Allah SWT and the prophet Muhammad SAW only tells and narrates it from Allah SWT, while the hadith of the prophet is attributed to the prophet Muhammad SAW. Therefore, the hadith attributed to Allah SWT is distinguished by mentioning that the hadith is a qudsī hadith or ilāhī hadith, which is attributed to the Highest Essence. So the hadith attributed to the prophet is called the nabawī hadith. Prophet Muhammad SAW also said,

POSITION OF HADITH QUDS

According to Al-Shabābitī, the hadith qudsī does not have a strong position of privilege (*Ijāz*) like the Qur'an. However, the hadith qudsī has a position in its attribution to Allah SWT, the arrangement is usually in topics that are spiritual in nature, occupying a special position to be heard, easily absorbed by the soul, and easy to understand. Thus, it

can be understood that the hadith qudsī has its specificity compared to the hadith nabawī. The following is a scheme based on his attribution to Allah SWT.

QUDS HADITH THEMES AND OBJECTIVES

According to Al-Shabābitī, the hadith qudsī is not intended to explain the laws of fiqh, nor is it intended to explain the sharia of worship such as the hadith of the Prophet. However, the hadith qudsī is more centered on the formation, development, strengthening, and teaching of spiritual al-humanity (*Al-Nafs Al-Insānīyah*) with a divine goal (*Al-Maqāshid Al-Rabbānīyah*). So that the Quds hadith gives more (1) some psychological things such as obedience and ma'būbah worship, (2) warnings about immorality and evil things, (3) suggestions for goodness, virtues, and moral nobility, (4) facing the soul to the love of Allah SWT and asking for His pleasure, and (5) the desire for Heaven and the fear of Hell. This can be seen also with the naming of the hadith qudsī stated by hadith scholars. Therefore, because the Quds Hadith discusses more divinity and spiritual matters concerning the psyche and mind of humans, the Quds Hadith is also called the Rabbānī Hadith or Divine Hadith.

PREVIOUS QUDS HADITH BOOKS AND THEIR DIFFERENCES WITH THE JĀMI 'AL-AḤĀDĪTS AL-QUDSĪYAH BOOK

The following are some of the books written by previous hadith scholars regarding the collection of qudsī hadiths. Most of these books are written in the book "*Jāmi' Al-Aḥādīts Al-Qudsīyah*" as information from Al-Shabābitī regarding the study of previous books which also discuss the hadith qudsī. These books are as follows:

1. "Misykāt Al-Anwār Fī Mā Ruwiya 'An Allāh Subḥānah Min Al-Akḥbār"

This book is the work of Muḥyi Al-Dīn Ibn Al-'Arabī (d. 638 H). This book contains 101 hadith qudsī, printed in 1346 H/1927 AD in alb.

2. "Al-Aḥādīts Al-Qudsīyah Al-'Arba'inīyah"

The work of Al-Mullā 'Alī bin Muḥammad Al-Qārī (d. 1016 H). This book, as can be understood from its title, contains forty hadith qudsī selected by the author.

3. "Al-Ithāfāt Al-Sunnyah bi Al-Aḥādīts Al-Qudsīyah"

The work of 'Abd Al-Ra'ūf Al-Munāwī (d. 1031 H), which contains 272 traditions, is arranged alphabetically and has been printed in Cairo several times.

4. “Al-Ithāfāt Al-Sunnyah Fī Al-Aḥādīts Al-Qudsīyah”

The work of Muḥammad bin Maḥmūd Al-Tarabzūnī Al-Madanī (d. 1200 H). In contrast to the previous "Al-Ithāfāt", Al-Madanī said that he had read what Al-Suyūthī and Al-Munāwī had compiled and quoted from both. Al-Madanī has tried to collect what he knows from the hadīth quds so that 863 hadith quds have been collected and Al-Madanī stated that a comprehensive observation and research requires to increase the number of hadith qudsī collected.

5. “Al-Aḥādīts Al-Qudsīyah”

In 1389 H, a book consisting of two volumes was published, with the title "Al-Aḥādīts Al-Qudsīyah" compiled by Lajnāt Al-Qur`ān wa Al-Ḥadīts, from Al-Majlis Al-A'lā Li Al-Syu`ūn Al-Islāmīyah in Egypt. In this book, the Quds traditions contained in Al-Kutub Al-Sittah are compiled, plus "Al-Muwaththa`" Al-Imām Malik. According to M. Quraish Shihab, this work was a scholarly work with a broad scope and detail in the field of hadith quds at that time and covered 400 quds hadiths including different narrations for each quds hadīth if differences were found.

As for the book "Jāmi' Al-Aḥādīts Al-Qudsīyah", said Al-Shabābitī, that this book is different from the previous collection of hadith qudsī. The differences are:

1. This book is the book of jāmi'. The author collects hadith qudsī from the book “Al-Shaḥīḥ” by Al-Imām Al-Bukhārī, “Al-Shaḥīḥ” by Al-Imām Muslim, “Sunan Al-Tirmidzī”, “Sunan Abī Dāwud”, “Sunan Al-Nasā’ī”, “Sunan Ibnī Mājah”, “Al-Muwaththa` Al-Imām Malik”, “Musnad Abī Dāwud Al-Thayālīsī”, “Musnad Al-Imām Al-Syāfī’ī”, “Musnad Aḥmad”, “Musnad Abī Ya’lā”, “Sunan Abī Āshim”, “Sunan Al-Dāruquthnī”, “Sunan Al-Baihaqī”, “Mustadrak Al-Ḥākim”, “Shaḥīḥ Ibnī Khuzaimah”, “Shaḥīḥ Ibn ibbān”, three books “Ma`ājim Al-Thabrānī”, “Mushannaf 'Abd Al-Razāq”, “Syaḥīḥ Al-Sunnah” by Al-Baghāwī, and many of other books.
2. This book is a book that has been compiled in an easy and taḥqīq way. This book is arranged thematically based on the books and chapters, then divided based on the narrators of the shaḥābah at the beginning of the chapters.
3. This book is a book that has been taḥqīq sanad. Until all the hadiths in this book have determined the quality of the hadiths.
4. This book contains an explanation of the words of the hadith, the meaning of gharīb, or what is related to it.

Next, the author will describe the contents of the book Jami 'Al-Ahadits Al-Qudsiyah.

THE BOOK JĀMI' AL-AḤĀDĪTS AL-QUDSĪYAH

According to the author, this book includes books that have used contemporary writing methodologies. It has been arranged very systematically and clearly. The compilation and distribution of hadith in it are also very easy to read.

Beginning his book, he gave an introduction (*muqaddimah*) at length. He quoted many verses from the Koran as the basis of his motivation in writing this book. In this section, he also gives the word offering (*Ihdā'*) for the writing of this book. Then he wrote *Al-ḥājah's speech* on the book.

This book was written because he was concerned about the many destroyers (*Al-mufsidūn*) on the sunnah of the prophet Muhammad SAW. With various ways and reasons, many people say a statement and hide the statement behind a sunnah. Declaring something as sunnah when in fact it's not sunnah. Tell a lie and put it with the sentence "*The Messenger of Allah said ...*". So that thousands of false hadiths appear. However, Allah SWT has kept the religion of Islam, and bound the sunnah with those who come from the best Muslims. The scholars have laid down a detailed scientific methodology and good critical rules. (Al-Shabābitī, p. 9)

Furthermore, the previous hadith scholars who wrote the book of the Quds hadith anthology collected the Quds hadith, looked for the narrations, codified the hadith, criticized the *rijāl al-ḥadīth*, cleaned the matan from *'illah*, and explained the hadith in truth and add the explanation with the Science of Hadith. So then, they can conclude the quality of the hadith, its *shahīḥ*, *dba'if*, *'ilal*, *rijāl*, *thabaqāt Al-rumāt*, and so on which make it easier for scholars and scholars to distinguish which one is true. which is true from the prophet Muhammad SAW and which is not true from the prophet SAW.

Al-Shabābitī at the end of this introduction said that the purpose of writing this book is to inform that there are many quds hadiths that can be taken by scholars and scholars to be conveyed to the general public and they can accept these quds hadiths. So that in the end, with knowledge of this qudsī hadith, readers can get blessings and guidance from Allah SWT, and as Muslims, readers can maintain the sunnah of the Prophet Muhammad.

As for the reference to this book, the author will describe it based on the discussion in these books. The discussion is divided into the books of hadith, its syarh and hadith science, the book of interpretation of the Koran, the book of thabaqah and Al-rijāl, the book of language, and the book of *gharib Al-ḥadīths*. These books are as follows:

Contents Of The Book	Reference Book
Hadith, <i>Syarah</i> , and Ilm Hadith	<ol style="list-style-type: none"> 1. Shaḥīḥ Al-Bukhārī 2. Faḥ Al-Bārī Syarḥ Shaḥīḥ Al-Bukhārī 3. Shaḥīḥ Muslim 4. Shaḥīḥ Muslim bi Syarḥ Al-Nawāwī 5. Sunan Al-Tirmidzī 6. Sunan Abī Dāwud 7. Sunan Al-Nasā'ī bi Syarḥ Al-Suyūthī 8. Sunan Ibnī Mājah 9. Mishbāḥ Al-Zujājah fī Zawā'id Ibnī Mājah li Al-Bushrī 10. Al-Muwaththa' Al-Imām Mālik 11. Musnad Aḥmad 12. Musnad Aḥmad bi Taḥqīq Aḥmad Syākir 13. Al-Sunan Al-Kabīr 14. Musnad Al-Syāfi'ī 15. Kasyf Al-Atsār 'an Zawā'id Al-Bazzār 16. Musnad Al-Ḥumaidī 17. Musnad Abī 'Awānah 18. Sunan Al-Dārimī 19. Al-Sunnah Ibnī Abī 'Āshim 20. Al-Mu'jam Al-Shaghīr 21. Sunan Al-Dāruquthnī 22. Mukhtashar Sya'b Al-Imān 23. Al-Mushannaf Abd Al-Razāq Al-Shan'ānī 24. Ḥilyah Al-Auliya' 25. Mawārid Al-Zhamān Zawā'id Shaḥīḥ Ibnī Hibbān 26. Shaḥīḥ Ibnī Khuzaimah 27. Al-Tauḥīd 28. Al-Kunā Wa Al-Asmā' 29. Al-Adab Al-Mufrad 30. Al-Mustadrak Al-Naisabūrī 31. Mukarram Al-Akhlāq 32. Akhlāq Al-Nabī 33. Musnad Abī Dāwud Al-Thayālīsī 34. Al-Mu'jam Al-Kabīr 35. Musnad Al-Firdaus 36. Al-Iḥsān bi Tartīb Shaḥīḥ Ibnī Hibbān 37. Al-Sunnah 38. Sunan Sa'īd bin Manshūr 39. 'Amal Al-Yaum wa Al-Lailah 40. Mukhtashar Al-Syamā'il Al-Muḥammadīyah 41. Al-Jāmi' Al-Azhār 42. Al-Shafāt 43. Al-Nuzūl 44. Al-Syukr

	<p>45. Musnad Khalifah bin Khiyāth 46. Ikrām Al-Dhaif 47. Al-Farj Ba'da Al-Syddah 48. Al-Targhib wa Al-Tarhib 49. Al-Zuhd 50. Al-Mathālib Al-‘Āliyah bi Zawā'id Al-Masānid Al-Tsamāniyah 51. Majma' Al-Zawā'id wa Manba' Al-Fawā'id 52. Al-Silsilah Al-Shahīhah 53. Shahīh Al-Jāmi' Al-Shaghīr 54. Dha'if Al-Jāmi' Al-Shaghīr 55. Kanz Al-‘Āmāl 56. Al-Jāmi' li Sya'b Al-Īmān 57. Al-Mu'jam Al-Ausath 58. Al-Ithāfāt Al-Sunnīyah fī Al-Aḥādīts Al-Qudsīyah 59. Asbāb Al-Nuzūl 60. Al-Lāli Al-Mashnū'ah fī Al-Aḥādīts Al-Maudhū'ah 61. Silsilah Al-Aḥādīts Al-Dha'ifah 62. Al-Fawā'id Al-Majmū'ah fī Al-Aḥādīts Al-Dha'ifah 63. Tanzīh Al-Syarī'ah Al-Marfū'ah ‘an Al-Aḥādīts Al-Syannī'ah wAl-Al-Maudhū'ah</p>
Tafsir Al-Qur'an	<p>1. Tafsīr Al-Thabārī 2. Tafsīr Al-Qurthūbī 3. Tafsīr Ibni Katsīr</p>
Al-Thabaqāt and Al-Rijāl	<p>1. Al-Ishābah fī Tamyīz Al-Shahābah 2. Al-Thabaqāt Al-Kubrā 3. Tahdzīb Al-Tahdzīb 4. Taqrīb Al-Tahdzīb 5. Lisān Al-Mizān 6. Al-Jarḥ wAl-Al-Ta'dīl 7. Al-Kāsyif 8. Al-Mughnī fī Al-Dhu'afā' 9. Mizān Al-I'tidāl 10. Tadzkirah Al-Ḥuffāzh 11. Dzail Tadzkirah Al-Ḥuffāzh 12. Al-Majrūhīn 13. Al-Tārikh Al-Kubrā 14. Al-Tārikh Al-Shughrā 15. Tārikh Baghdād 16. Tahdzīb Tārikh Dimasyqī Al-Kubrā 17. Tahdzīb Al-Asmā' wa Al-Lughāt 18. Al-Dhu'afā' Al-Kabīr 19. Al-Majmū' fī Al-Dhu'afā' 20. Al-Marāsīl 21. Al-Kasyf Al-Hatsīts' Amman Ramā bi Wadh'i Al-Ḥādīts 22. Al-Ikmāl 23. Ta'jīl Al-Manfa'ah 24. Tārikh Al-Tsiqāt 25. Al-Jam'u baina Rijāl Al-Shahīhain 26. Al-Bidāyah wa Al-Nihāyah 27. Khulāshah Tadhīb Tahdzīb Al-Kamāl</p>
Lughah (language)	<p>1. Lisān Al-‘Arab</p>

	<ol style="list-style-type: none"> 2. Al-Qāmūs Al-Muhīth 3. Asas Al-Balāghah 4. Al-Mu’jam Al-Wasīth 5. Al-Shahīh
Gharīb Al-Ḥadīts	<ol style="list-style-type: none"> 1. Al-Nihāyah fī Gharīb Al-Ḥadīts 2. Al-Fā’iq fī Gharīb Al-Ḥadīts

Next, the author will describe the contents of the book "*Jāmi' Al-Aḥādīts Al-Qudsīyah*". This book is divided into six sections (*juḥūz*), with a total of 19 chapters (*kitab*), in the first part there are five chapters, the second part has three chapters, the third part has two chapters, the fourth part has six chapters, the fifth part contains two chapters, and the sixth part contains one book. The following is the division of the hadith chapters in each of these books:

Section	Chapter	Contains	Hadith
I	1. Al Tauḥīd wa Al Īmān	37	231 hadith
	2. Al Shalāh	21	
	3. Al Infāq wa Al Shadaqah	17	
	4. Al Shaum	17	
	5. Al Ḥajj	11	
II	6. Al Amr bi Al Ma'rūf wa Al Nahy 'an Al Munkar	7	116 hadith
	7. Al Jihād fī Sabīl Allāh	9	
	8. Mā Nahā Allāh 'Anhu	27	
III	9. Al Dzīkr wa Al Du'ā	49	195 hadith
	10. Al Taubah wa Al Inābah	24	
IV	11. Al Maut wa 'Adzāb Al Qubr	4	216 hadith
	12. Al Qiyāmah		
	13. Al Syafā'ah	28	
	14. Ru'yah Allāh Yauma Al Qiyāmah	24	
	15. Raḥmat Allāh	10	
	16. Al Jannah	12	
V	17. Al Birr wa Ḥusn Al Khuluq	31	182 hadith
	18. Al Anbiyā' wa Al Sābiqīn wa Mā Yakūnu fī Ākhir Al Zamān	24	
VI	19. Al Fadḥā'il	67	210 hadith
Total Hadith			1150 hadith

From the scheme above, it can be seen that the total number of hadith qudsī collected by Al-Shabābitī in this book is 1150 hadiths. The division of each section in this book can also be seen based on the topic of discussion of each section. In the first part, it discusses the five pillars of Islam that are always carried out by each individual Muslim, namely the creed which contains the teachings of faith and monotheism in Allah, the daily

prayers, infaq and shadaqah for those who have wealth, fasting that must be done by the people in the month of Ramadan every year, and Hajj is performed for those who can afford it.

In the second part, there are hadith qudsī which deals with the discussion of the social practices of Muslims, namely the relationship between one person and another, namely the commandment to virtue and prohibition against bad deeds, jihad in the way of Allah, and what is Allah forbids in the social life of a Muslim.

In the third part, there is a discussion about the worship of each individual which is not related to boundaries such as place and time, with the meaning that worship can be done anytime and anywhere, namely dhikr to Allah, pray, repent and return to Allah when doing things. sinful or immoral.

In the fourth part, there is a hadith qudsī related to eschatology, namely things that will not be known as long as humans are alive, such as death, punishment in the grave, the Day of Judgment, intercession at the end of time, seeing Allah SWT, the mercy of Allah SWT. and Heaven.

The fifth part is a discussion related to good deeds, noble character and temperament, stories about the prophets and those who lived before the time of the prophet Muhammad SAW, and what will happen at the end of time.

Then, in the last part of this book, namely the sixth section, is a discussion of virtues.

THE AUTHOR'S FINDINGS FROM THE BOOK OF JĀMI 'AL-AḤĀDĪTS AL-QUDSĪYAH

There are several things that the author found after reading the contents of the book "*Jāmi' Al-Aḥādīts Al-Qudsīyah*" by 'Ishām Al-Dīn Al-Shabābitī, which are as follows:

1. Hadith Quds always talks about matters relating to the psyche or spiritual matters, and almost does not touch muamalah or social matters. Although in this book there are chapters entitled with the names of Islamic syar'iyah worship, such as prayer and fasting, the contents are qudsī hadiths that do not discuss the practice of worship or other matters of fiqhyah. An example is the hadith qudsī written by Al-Shabābitī in his book, in the following chapter of Al-Shaum (Al-Shabābitī, p. 295):

قال عمل ابن آدم له إلا الصوم فإنه لي وأنا أجزي به و لخلوف فم الصائم أطيب عند
الله من ريح المسك

The hadith qudsī above is about the return of the deeds of a fasting person to Allah SWT. Not discussing the procedures or how to carry out fasting, but the hadith qudsī above explains more about the rewards that will be received by a fasting person. The reward for fasting is a spiritual thing because it will only be known by Allah SWT as the Essence who gives the reward, and the fasting person who performs his fasting worship on that one day.

Another example is the following hadith (Al-Shabābitī, p. 259):

ان الله عز و جل يقول : يا ابن آدم إن تعطى الفضل فهو خير لك ، و إن تمسكه فهو شر
لك و ابدأ بمن تعول و لا يلوم الله على الكفاف و اليد العليا خير من اليد السفلى

The Quds hadith above discusses giving infaq or sadaqah better than if the property is withheld. The above hadith does not discuss *fiqhīyah* issues regarding *infaq* or *sadaqah* such as the dose of someone giving infaq or when someone is obliged to do sadaqah or infaq but rather discusses the reward from Allah SWT to someone who issues his infaq or sadaqah.

2. After a quick look at the hadiths in this book, it turns out that the quality of the sanad varies. It's not just hadiths that are of *shāhīh*, it turns out that there are also qudsī hadiths that are of *ḥasan* or even *dha'īf*. The hadiths that are of good quality have been conveyed above, so below the authors will attach the hadiths that are of *ḥasan*, *dha'īf*, *dha'īf jiddan*, and *maudbū'* quality.

- a. Hadith *Qudsī* with *Ḥasan quality* (Al-Shabābitī, p. 55)

قال الله عز و جل : أنا أهل أن أتقى فمن أتقاني فلم يجعل معي إلهاً فأنا أهل أن أغفر
له

- b. Hadith *Qudsī* with *Dha'īf quality* (Al-Shabābitī, p. 58)

إن بين يدي الرحمن للوحا فيه ثلاثمائة و خمس عشرة شريعة يقول الرحمن : و عزتي و
جلالي لا يأتياني عبد من عبادي لا يشرك بي شيئاً فيه واحدة منكن إلا دخل الجنة

- c. Hadith *Qudsī* with *Dha'if Jiddan quality* (Al-Shabābitī, p. 60)

هل تدرون ما قال ربكم؟ قالوا: الله و رسوله أعلم . قال : يقول : هل جزء من
أنعمت عليه بالتوحيد إلا الجنة

- d. Hadith *Qudsī* with *Maudhū' quality* (Al-Shabābitī, p. 488)

أوحى الله إلى الدنيا : أن أخدم من خدمني، و أتعب من خدمك

3. There is no hadith quds found in this book which is examined for quality in terms of its eyes, all the qualities of hadith in this book are quality in terms of the chain of hadith. This the author confirms by looking at all the qualities of the hadith in the first part of this book, namely from the book *Al-Tauhīd Wa Al-Īmān* to the book *Al-Hajj*. This section the author chose because in this section there are the most hadiths compared to other sections.

After seeing one by one the quality of the hadith conveyed by Al-Shabābitī in the first part, from the 231 quds hadiths, 93 quds hadiths are of *shahīḥ* Al-sanad quality, 10 quds hadiths of *shahīḥ li ghairihi* quality, 11 qudsī hadiths of *ḥasan* Al-sanad quality, 5 hadiths of *ḥasan li ghairihi* quality, 68 hadiths of *dha'if* Al-sanad quality, 19 qudsī hadith of *dha'if jiddan* quality, 8 qudsī hadith which are said to be hadith of *maudhū'* quality, and the remaining 17 qudsī hadith he does not punish the quality of the sanad. All hadith qudsī which are given the quality of the hadith, are quality in terms of the sanad only. However, there are many hadiths for which he has punished the sanad, based on the existence of other supporting hadiths which are more closely related to the hadiths of stronger quality. (Al-Shabābitī, pp. 312-313)

These are some of the things the author found after reading this book in brief and general terms. The reader still can find something different from what the author found. Hopefully, further research can contribute more in this regard.

Next, the author will describe the advantages and disadvantages of the book "Jāmi' Al-Aḥādīts Al-Qudsīyah" that the author can find.

THE STRENGTHS OF THE BOOK "JĀMI' AL-AḤĀDĪTS AL-QUDSĪYAH"

1. This book is the book that contains the most Quds hadiths so far. Compared to other Quds hadith collections or previous ones, this book is very far ahead.

2. Overall this book is neatly organized and easy to read. This is inseparable from the development of writing in the world, especially in the area where the author of this book came from, Egypt.
3. In judging the quality of the sanad of a hadith, he pays attention to other hadith scholars who have also punished the quality of the hadith. In some traditions, he attaches the quality of hadiths given by other scholars such as Al-Ḥākim, Al-Dzahabī, Al-Albānī, and others.
4. In addition to giving a conclusion about the quality of the hadiths after paying attention to the opinions of other scholars, he also gave his personal opinion on the hadiths. He attaches it in a different line under the quality of his sanad by writing "qultu" as a sign that the sentence is his personal opinion. (Al-Shabābitī, pp. 49, 52, etc.)
5. In addition to attaching the source of the quoted hadith, he also added takhrīj Al-ḥadīth from other hadith books. (Al-Shabābitī, p. 56)
6. As written in the introductory section of the book, in explaining the gharīb hadiths, he explains words under the hadith, only in the hadiths that have the gharīb word only. (Al-Shabābitī, p. 57)

THE WEAKNESSES OF THE BOOK *"JĀMI' AL-AḤĀDĪTS AL-QUDSĪYAH"*

1. The biography of the author of the book, 'Ishām Al-Dīn Al-Shabābitī is not attached. Whereas for a reader, a biography is very important to know and know more about the author of the book.
2. If there is a hadith whose quality is different from each hadith scholar and the author concludes one quality from many of these qualities, but there is no explanation for the method used by the author in concluding the quality of the sanad hadith. So it is not clear where that conclusion comes from.
3. The author only provides brief explanations and syarḥ for qudsī hadiths of shaḥīḥ quality. (Al-Shabābitī, p. 52) As for the hadiths whose quality is below shaḥīḥ, such as shaḥīḥ li ghairihi and so on, the author gives Al-takhrīj on the hadith, the opinions of previous scholars, and his personal opinion about the sanad only, without explaining the point of view, and very few of these hadiths are given syarḥ and ta'liq. (Al-Shabābitī, pp. 88-89)

4. There are still some hadith whose quality is still questionable or not punished by the author. The author only gives a blank space or puts a question mark (?) to fill the space under the hadith. This is probably because in the book that is the source of the hadith there is also no mention sanad of the hadith. (Al-Shabābitī, p. 115)
5. Regardless of the ijtiḥād carried out by the author. The author says that this book is only a collection of qudsī hadiths from many books, accompanied by Al-takhrīj, Al-taḥqīq, syarḥ Al-gharīb, or ta'līq in some of the hadith in this book.

Thus the strangest and weakness that the author found, the next is the conclusion of this paper.

CONCLUSION

The discussion of the book "*Jāmi' Al-Aḥādīts Al-Qudsīyah*" by Abū 'Abd Al-Raḥmān 'Ishām Al-Dīn Al-Shabābitī. This book is his ijtiḥād effort and effort in collecting Quds hadiths from various books and arranged in such a way that they become one complete book containing over a thousand Quds hadiths. This effort is a concern by a Muslim cleric in the world to learn and maintain the treasures of the Islamic religion. Therefore, in closing for this paper, the author can only say that efforts to develop, preserve, and maintain the hadith of the prophet Muhammad SAW along with his knowledge can still be carried out and cultivated throughout the ages.

Thus, the hadith has a very broad scope and will not be finished to be explored and studied by scholars and scholars, both from among Muslims and non-Muslims. One of these efforts can be seen from the success of 'Ishām Al-Dīn Al-Shabābitī in collecting and re-codifying the qudsī traditions from various books, and making them into one complete book "*Jāmi' Al-Aḥādīts Al-Qudsīyah*".

REFERENCES

- Khathib, Muhammad 'Ajaj Al. 2013. *Usbul Al-Hadits: Pokok-Pokok Ilmu Hadits*. Jakarta: Gaya Media Pratama.
- Shabābitī, Abū 'Abd Al-Raḥmān 'Ishām Al-Dīn Al. Tth. *Jāmi' Al-Aḥādīts Al-Qudsīyah: Mausū'ah Jāmi'ah Masyrūḥah Wa Muḥaqqaqah Wa Madzīlah Bi Fabāris 'Ilmiyah*. Kairo: Dār Al-Riyān Li Al-Turāts.
- Shiddieqy, Teungku Muhammad Hasbi Al. 2009. *Sejarah dan Pengantar Ilmu Hadits*. Semarang: Pustaka Rizki Putra.
- Shihab, M. Quraish. 2002. *40 Hadits Qudsi Pilihan*. Jakarta: Lentera Hati.
- CD Kepustakaan
- CD Al-Maktabah Al-Syāmilah. Abū Dāwud, *Sunan Abi Dāwud*