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Hadith in *Cakrawala al-Qur'an* by Yunahar Ilyas: A Study on Quotations and Authenticity of Transmition

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Abstract: Incorporating hadith into the interpretation of the Quran is essential. One of Indonesian Muslims' favourite thematic tafsir books is *Cakrawala al-Qur'an* by Yunahar Ilyas. This article aims to provide a comprehensive introduction to the author's intellectual biography, the methodology for quoting hadith, and the process of verifying the authenticity of the hadith used to support the interpreter's arguments. This study employs qualitative research methods, specifically using documentation and interviews for data collection. The primary reference for this work is *Cakrawala al-Qur'an*, published by Itqan Publishing in 2015. Through document analysis, significant insights are uncovered regarding Yunahar Ilyas' expertise, methodology, and the quality of the hadith quoted. The study concludes that Yunahar Ilyas is a highly influential expert in Quranic interpretation and sciences in Indonesia. When citing hadith, he employed four methods, with the most common being the inclusion of the hadith without the *sanad* but mentioning the mukharrij (collector of hadith) in the translation. Of the nine hadiths analysed, three were critically reviewed: one was found to be fake (*mauḍū'*), one was classified as weak (*ḍa'īf*), and one as good (*ḥasan*). Despite their varying levels of authenticity, these three hadith texts align with the essence of the Quran, other hadiths, logical reasoning, and historical facts.
Keywords: Yunahar's biography; thematic interpretation; citation method; quality of hadith.

Abstrak: *Penggunaan hadis dalam menafsirkan ayat al-Quran merupakan suatu keniscayaan. Di antara kitab tafsir tematis yang dibaca oleh umat Islam Indonesia adalah Cakrawala al-Qur'an karya Buya Yunahar Ilyas. Artikel ilmiah ini bertujuan untuk memperkenalkan secara komprehensif biografi intelektual tokoh, metodologi pengutipan hadis, dan menguji keabsahan hadis yang dijadikan sebagai penguat hujah sang mufasir. Untuk memperoleh data, penelitian kualitatif ini menggunakan dokumentasi dan wawancara. Adapun sumber utama penelitian yaitu Cakrawala al-Qur'an terbitan Itqan Publishing (2015). Setelah melakukan analisis dokumen, dijumpai fakta-fakta menarik tentang kepakaran sang tokoh, metodologi dan kualitas hadis yang dikutip. Hasil penelitian menyimpulkan bahwa Yunahar merupakan salah seorang pakar tafsir dan ilmu al-Quran yang cukup berpengaruh di Indonesia. Dalam pengutipan hadis, beliau mengaplikasikan empat metode. Salah satu yang dominan ialah mengutip hadis tanpa sanad, namun menyebut mukharrij di bagian terjemah. Sedangkan terkait kualitas hadis, dari sembilan hadis tiga di antaranya telah ditelaah. Satu berkualitas palsu, satu daif, dan satu lagi adalah hasan. Walaupun secara substansial, ketiga teks hadis itu sejalan dengan spirit al-Quran, hadis lain, logika dan fakta sejarah.*
Kata Kunci: *biografi Yunahar; tafsir tematik; metode pengutipan; kualitas hadis.*

INTRODUCTION

Most tafsir books have hadith citations. However, not all of these quoted hadiths can be verified as valid. Al-Dzahabī highlighted that certain interpretations depend on unreliable (*ḍa'īf*) or problematic Hadith, which should not be readily accepted (Al-Dzahabī, 2005). Therefore, it is essential to meticulously scrutinise the hadiths utilised in tafsir literature. The practice of interpreting the Quran using hadith has endured from classical times to the modern era, involving scholars from the Middle East and Indonesia. Among the notable *mufassir* well-known to Indonesian Muslims are al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, 'Abduh, al-Marāghī, al-Ṣābūnī, Mahmud Yunus, Hamka, and Quraish Shihab. A recent tafsir by a local scholar that employs hadith as support is *Cakrawala al-Qur'an* by Yunahar Ilyas, which is a thematic interpretation addressing various subjects, starting with the Quran and the obligation to seek knowledge, and concluding with the resolution of problems (Ilyas, 2015a).

Yunahar Ilyas is a distinguished Indonesian scholar, known for his expertise in Quranic interpretation and sciences. His prolific writings, as well as his role as a professor in the field of exegesis and Quranic studies, highlight his scholarly contributions (Awaled, 2023; Syaifullah, 2008). Yunahar was also an active participant in the Muhammadiyah from an early age, eventually attaining the position of Chairman of the Muhammadiyah until his passing. Additionally, he served as Deputy General Chair of the Indonesian Ulema Council (Majelis Ulama Indonesia/MUI) (Ilyas, 2016b; Kurniawan, 2020). As a prominent public figure with a large follower, his religious perspectives and writings are extensively read and referenced by both students and common people.

Yunahar played a crucial role in both the Muhammadiyah and the wider Muslim community, dedicating his entire life to the activities of preaching, teaching, and writing. His dedication to using authentic hadith in tafsir is remarkable. He stated that hadiths can only be used as sources if their validity and authenticity have been verified based on standards set by hadith scholars. All hadiths in the *mutawātir* category are considered valid. However, only *aḥad* hadiths that are classified as sahih and *ḥasan* can be used as arguments (Ilyas, 2015a). This approach aligns with the Tarjih Decision (Keputusan Tarjih) of the Muhammadiyah, which was released in Jakarta in 2000. The decision indicates that Muhammadiyah recognises the Qur'an and the sunnah *maqbūlah* as reliable sources of Islamic teachings (Anwar, 2018; Ismail et al., 1996; Kasman, 2012).

When citing hadith in scholarly works, it should ideally adhere to strict standards as outlined in *muṣṭalaḥ al-ḥadīth*. However, in his tafsir, Yunahar occasionally lacked sufficient explanations regarding the authenticity and reliability of the hadiths he quoted. Some hadiths presented in his work might not come from maqbūl hadith, and their references were not consistently provided. This issue is evident from his citation approach, as he sometimes omits the Arabic text and includes non-Ṣaḥīḥain hadiths without clearly explaining their status. Furthermore, he quoted some hadiths without citing their sources, making it challenging for readers to evaluate their reliability.

The quality of a hadith is essential to determining its usability as a religious argument. Due to the importance of assessing the quality of hadiths, this study examines the status of hadiths in the third section of "*Cakrawala al-Qur'an*", which discusses the topic of "Faith and Jihad (*Iman dan Jihad*)." This section contains nine hadiths: five narrated by Bukhārī and Muslim, three by other narrators, and one with an unidentified narrator. The study focuses on the hadiths that were not narrated by Bukhārī and Muslim, as these hadiths are commonly acknowledged as valid by scholars (Al-Nawawī, 1985; Al-Suyūṭī, n.d.; Al-

Ṭahhān, 2004). The theme "Faith and Jihad" is chosen for its importance in Islam, which influences believers' unwavering commitment to Tauhid and their behaviour.

Although Yunahar's work and thoughts have received limited research, contemporary scholars, both locally and in the Middle East, have conducted numerous studies on hadiths found in their tafsir. Examples include studies on hadith in *Tafsir Marah Labid* (Aziz, 2016; Haba, 2012), *Tafsir al-Ibriz* (Latifah, 2018), *Tafsir al-Marāghī* (Rosyanti, 2018), *Tafsir al-Hidayah by Saad Abdul Wahid* (Nurliza, 2020), and the quality of hadith in Hamka's *Tafsir al-Azhar* (Atikah, 2023; Rahman, 2016). Additionally, studies have been conducted on the analysis of hadith in *Tafsir An-Nuur* by TM. Hasbi Ash-Shiddieqy (Annuari, 2023; Mardhotillah, 2017). Recent international studies have also focused on Indonesian figures, including Syekh al-Fadani's narration of musalsal hadith (Aji et al., 2020), Hasbi Ash-Shiddieqy's interpretation of hadith (Fibrianto et al., 2023), and Ali Mustafa Yaqub's method of hadith criticism in determining Islamic law (Sa'adah et al., 2023).

Several specific studies have examined Yunahar's scientific contributions. Hendro Sucipto conducted an analysis of leadership within the family according to Yunahar and Husein Muhammad in a comparative study (*kepemimpinan dalam keluarga menurut Yunahar dan Husein Muhammad sebuah kajian komparatif*) (Sucipto, 2010); Afifatur Rasyidah investigated Yunahar's interpretation in the Acts of the Messengers (*konstruksi penafsiran Yunahar dalam Kisah Para Rasul*) (Rasyidah, 2021; Rasyidah & Chirzin, 2021); Muhammad Danial and Jannatul Husna explored the dynamics of interpreting verses concerning religious plurality (*dinamika penafsiran ayat-ayat seputar pluralitas agama*) (Danial & Husna, 2022); and Nur Riska Dewi Astuti's research focused on Yunahar's concept of personal moral education in his book "Kuliah Akhlak" (*konsep pendidikan akhlak pribadi menurut Yunahar dalam bukunya Kuliah Akhlak*) (Astuti, 2023; Astuti & Zaitun, 2021).

Yunahar and his work were selected as the focus of this study for several reasons. First, he is a well-known Islamic figure whose religious statements and ideas are widely referenced by Indonesian Muslims. Second, his tafsir works are particularly significant, especially at Muhammadiyah 'Aisyiyah Colleges across Indonesia. Moreover, considering the importance of the authenticity of hadith citations in both oral and written Islamic scholarship, there has been surprisingly little research on Yunahar's works in this regard. This study aims to fill this gap by analyzing the citation methods and quality of hadith in Yunahar's works, highlighting the uniqueness of this research.

METHOD

This study uses qualitative methods to generate descriptive data from written and spoken words, as well as observable behaviours (Margono, 2004). The data collection process involves documenting the use and content of hadith from *Cakrawala al-Qur'an* (2015, 4th edition), supplemented by secondary data from scientific articles, theses, and books relevant to the research topic. To get biographical and contextual insights, interviews are conducted with the author (during his lifetime), his close friend Usman Alnas, and M. Hasnan Nahar's family, with a specific focus on Yunahar's intellectual journey and the ideas that had a significant impact on his thought.

The research employs the takhrij method and *sanad* criticism based on *Uṣūl al-Takhrīj wa Dirāsah al-Asānīd* (Al-Ṭaḥḥān, 1996) and the matan criticism method from *Manhaj Naqd al-Matn 'inda 'Ulamā' al-Ḥadīth al-Nabawī* (Al-Aḍlabī, 1988). The hadiths in the "*Iman dan Jihad* (Faith and Jihad)" chapter are quoted verbatim and then verified for accuracy against primary hadith sources. Each transmission path is thoroughly examined for continuity

between teachers and students, narrator integrity (*'adālah*), and scholarly capability (*dhabth*). Finally, the core message of the hadith is analysed in relation to the Quran, other significant hadiths, logic, empirical facts, and historical evidence.

RESULT AND DISCUSSION

Biography and Intellectual Career

Yunahar Ilyas, also known as Buya Yunahar, was born in Bukittinggi on Saturday, September 22, 1956, aligning with 18 Safar 1376 in the Islamic calendar (Awaled, 2023; Ilyas, 2015a, 2015c, 2015b, 2016b, 2016a, 2017). He was the fifth of six children in Haji Ilyas and Hajah Syamsidar's family (Awaled, 2022; Ilyas, 2015b). Yunahar grew up in a devoutly religious family that prioritized education. Five of his six siblings pursued careers in education, including two as lecturers and three as teachers. The religious nature of the West Sumatra community further influenced his early education, starting with Quranic studies at the Surau (Muhammadiyah, 2020).

His formal education included: SDN 1 Taluk Bukittinggi (graduating in 1968); PGAN 4 years in Bukittinggi (graduating in 1972); PGAN 6 years in Padang (graduating in 1974); a Bachelor of Arts in Arabic from IAIN Imam Bonjol Padang (graduating in 1978); a Bachelor's degree (License) in Ushuluddin from the Islamic University of Muhammad Ibn Sa'ud Riyadh (graduating in 1983); a Complete Bachelor's degree (Doctorandus) in Arabic from IAIN Imam Bonjol (graduating in 1984); a Master's degree in Religion with a focus on Tafsir al-Quran from IAIN Sunan Kalijaga Yogyakarta (graduating in 1996); and a Doctorate in Tafsir al-Quran from the same institution (graduating in 2004) (Awaled, 2022; Ilyas, 2015c, 2015b, 2016b, 2016a, 2017; Kurniawan, 2020).

Prominent Minang scholars such as M. Sanusi Latief, Tazar Quran, and Mansoer Malik influenced Yunahar throughout his academic journey at IAIN Padang. During his time at IAIN Yogyakarta, he had the opportunity to engage with leading figures like Ahmad Syafii Maarif, Noeng Muhajir, Zakiyah Daradjat, A. Muin Umar, M. Quraish Shihab (Husna, 2024), Nourouzzaman Shiddiqi, Amin Abdullah, Said Agil Husin Al Munawwar, and Alef Theria Wasim, which further enriched his intellectual and academic development.

Throughout his intellectual career, Yunahar Ilyas was extensively involved in both education and preaching. In 1984, he started his career as a teacher at Madrasah Muallimin Muhammadiyah in Yogyakarta (Awaled, 2022) and was also engaged in Syuhada Mosque Cadre Education (Husna, 2024). Prior to this, he had received an offer for a permanent lecturer position and the opportunity to serve as the Head of the Language Development Centre at IAIN Imam Bonjol (Husna, 2016). In 1987, Yunahar took on the role of secretary at the Institute for Islamic Studies and Practice at Muhammadiyah University of Yogyakarta and was appointed as a permanent lecturer at the Faculty of Islamic Studies at UMY. In 2008, he was named Professor of Ulumul Quran (Ilyas, 2015c, 2015a, 2015b, 2016b, 2016a, 2017). Besides his teaching and administrative roles, he served as the director of the Budi Mulia Student Islamic Boarding School in Yogyakarta from 1990 to 2020. His highest administrative role was as Dean of the Faculty of Islamic Studies at UMY from 2003 to 2007. Yunahar also advanced his knowledge by teaching interpretation and 'ulūm al-Qur'ān at the UMY Postgraduate Programme and Muhammadiyah University of Surakarta from 2006 to 2020 (Ilyas, 2015c, 2015b, 2016b, 2016a, 2017; Times, 2020).

Yunahar's activism and organisational involvement were also significant. During his college years, he began his engagement with organizations, actively participating in both campus and socio-religious groups. From 1977 to 1979, he served as Chairperson of the

Tarbiyah Student Senate at IAIN Padang. Furthermore, he was Chairperson of the Indonesian Student Association in Riyadh from 1982 to 1983 and Deputy Chairperson of the Indonesian Muslim Intellectuals Association in Yogyakarta from 1991 to 1995 (Times, 2020). His most prominent dedication was to Muhammadiyah, in which he actively participated from the 1970s until his death. He held various positions within the Muhammadiyah organization, including Chairperson of the IMM Padang City Branch Leadership Council (1977–1979), Chairperson of the IMM West Sumatra DPD (1978–1979), Deputy Chairperson of the Tabligh and Special Dakwah Assembly, Muhammadiyah Central Leadership (1995–2000), Chairperson of the same assembly (2000–2005), and Chairperson of the Muhammadiyah Central Leadership for multiple terms (2005–2010, 2010–2015, and 2015–2020) (Times, 2020). Furthermore, Yunahar held various positions within the Central MUI (Majelis Ulama Indonesia Pusat), including Chairman of the MUI's Foreign Relations and Cooperation from 2005 to 2010, Chairman of the MUI's Research and Studies from 2010 to 2015, and Deputy Chairman of the MUI from 2015 to 2020 (Digital, n.d.; Ilyas, 2015b).

Besides teaching, preaching, and leading organisations, Yunahar also consistently wrote down his ideas. In addition to his expertise in the Quran and tafsir, he wrote on Arabic grammar, creeds, morals, history, and Islamic thought. Some of his notable works include *'Irāb al-Jumal fi Sūrah al-Sajadah* (Sarjana Muda, 1978); *Manzilah al-Istisyhād bi al-Qur'ān al-Karīm baina al-Istisyhādāt al-Naḥwiyah* (Sarjana Lengkap, 1984); *Kuliah Aqidah Islam* (Lecture on Islamic Theology) (LPPI-UMY, 1992); *Isu-isu Feminisme dalam Tinjauan Tafsir Al-Quran: Studi Kritis Terhadap Pemikiran Para Mufassir dan Feminis Muslim tentang Perempuan* (Feminism Issues in the Perspective of Quranic Interpretation: A Critical Study of the Thoughts of Muslim Mufassirs and Feminists on Women (Tesis 1996, published as *Feminisme dalam Kajian Tafsir Al-Quran Klasik dan Kontemporer* (Feminism in the Study of Classical and Contemporary Quranic Interpretation (Pustaka Pelajar, 1997); *Kuliah Akhlaq* (Lecture on Akhlaq) (LPPI -UMY, 1999); *Akhlaq Masyarakat Islam* (Morals of Islamic Society) (MTDK-PP Muhammadiyah, 2002); *Tafsir Tematis Cakrawala al-Qur'an* (Thematic Interpretation of the Horizon of the Qur'an) (Suara Muhammadiyah, 2003); *Konstruksi Gender dalam Pemikiran Mufasir Indonesia Modern: Hamka dan M. Hasbi ash-Shiddiqy* (Gender Construction in the Thoughts of Modern Indonesian Mufasirs: Hamka and M. Hasbi ash-Shiddiqy (Dissertation 2004, published as *Konstruksi Pemikiran Gender dalam Pemikiran Mufasir* (Gender Construction in the Thoughts of Mufasirs) (Kementerian Agama, 2005); *Kesetaraan Gender dalam Al-Quran: Studi Pemikiran Para Mufasir* (Gender Equality in the Al-Quran and the Study of the Thoughts of Mufasirs) (Labda Press, 2006); *Tipologi Manusia dalam Al-Quran* (Human Typology in the Qur'an) (Labda Press, 2007); *Kuliah Ulumul Qur'an* (Lecture on Ulumul Qur'an) (Itqan Publishing, 2013); *Dialektika Pemikiran Islam dari Klasik Hingga Modern* (Dialectics of Islamic Thought from Classical to Modern) (Itqan Publishing, 2015); *Kisah Para Rasul 1-2* (Stories of the Messengers 1-2) (Itqan Publishing, 2016); and others (Awaled, 2023; Ilyas, 2015c, 2015a, 2015b, 2016a, 2016b, 2017; Times, 2020).

After dedicating his life to academics, preaching, and organisational work, Yunahar passed away on Thursday, January 2, 2020, which coincided with 8 Jumadil Awal 1441 Hijriah. At Sardjito General Hospital, Yogyakarta, he succumbed to kidney failure, which he had been battling since 2019. Yunahar was 63 years old by the Gregorian calendar and 65 years old by the Hijri calendar. The deceased's body was placed at Kantor Pimpinan Pusat Muhammadiyah (the Muhammadiyah Central Leadership Office) on Cik Di Tiro

Road in Yogyakarta. Subsequently, he was prayed for at Masjid Gedhe Kauman following Friday prayers and was laid to rest at the TPU Karangkajen on January 3, 2020.

Context of Writing *Cakrawala al-Qur'an*

Yunahar originally established *Cakrawala al-Qur'an* as a thematic interpretation feature in the biweekly magazine Suara Muhammadiyah. To reach a broader audience, he compiled these writings into a book, aiming to integrate the Quran's messages into everyday life. Yunahar believed the Quran should serve not just as a source of knowledge but also as a guide in various aspects of life. Recognizing the need for easily comprehensible reading material, he simplified the interpretations for quick comprehension. Consequently, the interpretations provided were not thorough or detailed, and he suggested that readers who wanted a more detailed study should refer to other interpretation books that offer more extensive information (Ilyas, 2015a).

Yunahar drew a parallel between the book's function and traffic signs in the book's introduction, emphasising that following the book's instructions correctly will ensure a safe arrival at the intended location. Thus, the themes addressed were those relevant to societal issues and interests. The book covers various subjects, including enhancing religious knowledge (*tafaqquh fī al-dīn*), religious plurality, the concept of jihad, the significance of performing hajj, the development of mosques, strengthening the economy through zakat, infak, sedekah, and qurban, assistance for marginalised groups, stress management, and punishment for criminals. The precise commencement date of Yunahar's thematic commentary in Suara Muhammadiyah is uncertain; however, the first book edition appeared in 2003, published by Suara Muhammadiyah Publisher in Yogyakarta, titled *Tafsir Tematis Cakrawala al-Qur'an* (Thematic Interpretation of *Cakrawala al-Qur'an*).

In 2009, Itqan Publishing Yogyakarta released the second edition of the book titled "*Cakrawala al-Qur'an*", which underwent minor modifications while keeping its main title intact. In addition to the title, there were small, systematic modifications. Each discussion title stood alone in the initial edition, but the second edition grouped similar topics together. This study refers to the 2015 fourth edition, which comprises eight sections and 33 sub-chapters of discussion.

No	Chapter	Sub Chapter Discussion
1	Bagian Satu: *Al-Quran dan Kewajiban Menuntut Ilmu (Chapter One: Al-Quran and the Obligation to Seek Knowledge)*	1) Al-Quran al-Karim (The Noble Quran) 2) Konsepsi Ilmu Menurut al-Quran (The Quran's view of Sciemce) 3) Tafaqquh fid Din (Understanding Religion) 4) Metode al-Quran dalam Pemantapan Iman (The Quranic Approach to Strengthening Faith)
2	Bagian Dua: *Islam dan Pluralitas Agama (Chapter Two: Islam and Religious Plurality)*	5) Islam Satu-satunya Agama Allah (Islam is the Only Religion of God) 6) Pluralitas Agama (Religious Pluralism) 7) Perkawinan Beda Agama (Interfaith Marriages)
3	Bagian Tiga: *Iman dan Jihad (Chapter Three: Faith and Jihad)*	8) Iman dan Kehidupan (The Relationship Between Faith and Life) 9) Orientasi Kehidupan (Life Orientation) 10) Jihad Tidak Hanya Qital (Jihad beyond Combat) 11) Iman, Hijrah dan Jihad (Faith, Migration, and Jihad) 12) Enam Unsur Kemenangan (Six Elements of Success)

4	Bagian Empat: *Belajar Dari Sirah Para Rasul (Chapter Four: Learning from the Life of Messengers)*	13) Sirah Rasul (The Life of the Prophet) 14) Memahami Dakwah Islam (Understanding the Islamic Missionary Work) 15) Kisah Musa dan Putri Syu'aib (The Story of Moses and Syu'aib's Daughter) 16) Kisah Fir'aun dan Qarun (The Story of Pharaoh and Qarun)
5	Bagian Lima: *Baitullah Sebagai Pusat Ibadah (Chapter Five: Baitullah as a Center of Worship)*	17) Baitullah (The Sacred House Kaaba) 18) Kiblat (The Direction of Prayer) 19) Ibadah Haji (Hajj) 20) Memakmurkan Masjid (The Flourishing of the Mosque)
6	Bagian Enam: *Harta Sebagai Alat Ibadah (Chapter Six: Wealth as a Means of Devotion)*	21) Harta dalam Islam (Wealth in Islam) 22) Zakat (Almsgiving) 23) Infaq fi Sabilillah (Charity in the Path of God) 24) Riba (Interest) 25) Makanan dan Minuman Halal dan Baik (Permissible and Beneficial Foods and Drinks) 26) Tiga Pelajaran dari Qurban (Three Lessons from the Sacrifice)
7	Bagian Tujuh: *Yatim, Adopsi dan Poligini (Chapter Seven: Orphans, Adoption, and Polygyny)*	27) Menyantuni Anak Yatim (Supporting Orphans) 28) Adopsi (Adoption) 29) Poligini (Polygyny)
8	Bagian Delapan: *Pengelolaan Problem (Chapter Eight: Problem Management)*	30) Menyikapi Kesalahan (Dealing with Mistakes) 31) Fitnah (Defamation) 32) Pengelolaan Stress (Stress Management) 33) Hukum Pidana (Criminal Law)

Tabel 1. The Subject Matter of *Cakrawala al-Qur'an*

The book begins by using the *mauḍū'ī* (thematic) method, which involves collecting verses on the same theme and then interpreting them (Bakar et al., 2022). For instance, when discussing topics like faith and life, Yunahar begins by collecting verses that have similar concepts, such as Q.S. al-Mu'minūn: 1–11 and Q.S. al-'Aṣr: 1-3, and then interprets them (Ilyas, 2015a). Yunahar's approach to interpreting the Qur'an is based on the *bi al-ma'tsūr* method, which is the earliest way of interpretation in Islamic intellectual history. This method relies on interpreting verses based on other verses, hadiths, or the opinions of the Prophet's companions (Baidan, 2005). This approach is particularly evident when he interprets verses about the orientation of the world and the hereafter, categorising individuals into three distinct groups and explaining each by referencing related verses. Thus, Yunahar's method can be described as *ijmālī-cum-thematic*, which involves providing a broad explanation of the divine message while considering other related verses. This practice develops previous interpretation methods, including *taḥlīlī, ijmālī, muqāran,* and *mauḍū'ī* (Baidan, 2005; Harun, 2017; Shihab, 2015).

Analysis of Hadith Quotation Methods

Yunahar's interpretation includes at least 45 hadiths that are relevant to the issue being discussed (Awaled, 2023). Due to time and space limitations, this article is unable to thoroughly examine the quality analysis of all the hadiths. The hadiths examined are those

in the third section, which focuses on "*Iman dan Jihad* (Faith and Jihad)." In this section, Yunahar uses nine hadiths to explain the Qur'anic verses, employing various methods for citing the hadiths as follows:

Quote the hadith by referencing *al-rāwī al-a'lā, mukharrij*, and providing a translation.

For example, concerning the highest and lowest branches of faith, he wrote:

عَنْ أبي هُرَيْرَةَ قالَ قالَ رَسُولُ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ الإِيمَانُ بضْعٌ وَسَبْعُونَ أَوْ بضْعٌ وَسِتُّونَ شُعْبَة فأفضَلُهَا قوْلُ لا إلهَ إلّا اللَّهُ وَأدْنَاهَا إِمَاطَةُ الأذى عَن الطّرِيق وَالحَيَاءُ شُعْبَةٌ مِنْ الإيمَان * رواه ومسام

Abū Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman" (narrated by Imam Muslim).

The mentioned hadith can be found on pages 68–69 in the discussion on increasing and decreasing faith (Ilyas, 2015a). It is quoted to strengthen the previously mentioned verses on faith. When compared to the hadith narrated by Imam Muslim, the quoted text aligns appropriately with both the *sanad* of the companions (*al-rāwī al-a'lā*) and the *mukharrij* (compilers) (Al-Naisābūrī, 2010). In addition to Imam Muslim, this hadith is also found in *Sunan Abī Dāwud* (No. 4676), *Sunan al-Tirmidhī* (No. 2614), *Sunan al-Nasā'ī* (No. 5005), *Sunan Ibn Mājah* (No. 57), and *Musnad Aḥmad* (No. 9097), all of which are narrated through Abū Hurairah. The technical citation has some errors, such as (صلّى (اللهم), (رواه ومسام, and "*rencah*", which should be written as (صلّى الله), (رواه مسلم, and "*rendah*", respectively. These errors are likely the result of editing, printing, or a typo by the author.

Quote the hadith without the *sanad*, mentioning the *mukharrij* in the translation.

Some examples of hadith using this technique are as follows:

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

The world is a prison-house for a believer and Paradise for a non-believer.

The hadith can be found on page 76, where Yunahar discusses the significance of the world compared to the hereafter (Ilyas, 2015a). He accurately quotes the entire text from Muslim's narration, but fails to mention the *sanad*, even at the level of the companions. The hadith was transmitted by the companion Abū Hurairah, No. 2956 (Al-Naisābūrī, 2010). Additionally, this hadith is also present in *Sunan al-Tirmidhī* (No. 2324), *Sunan Ibn Mājah* (No. 4113), and *Musnad Aḥmad* (No. 8090).

The second example using this citation method is:

من تعام اغة قوم سام من مكرهم

He who learns the language of a nation will be safe from their evil (narrated by Abū Na'īm).

The hadith mentioned above appears on page 77, in which Yunahar explores the concept of achieving life balance (Ilyas, 2015a). It is quoted to supplement the explanation of the nature of *jahiliyah*. However, the attribution of the *mukharrij* to Abū Na'īm is incorrect. It should be Abū Nu'aim, whose full name is Aḥmad bin 'Abdullāh al-Ashbahānī, if referring to the author of *Ḥilyah al-Auliyā'* (Al-Ziriklī, 2002). Upon review, this hadith does not appear in Abū Nu'aim's narration or in any other hadith

collections (Al-Irsyād, 2012). The complete *sanad* line is also unknown. Additionally, the quote is erroneous; it is written as (تعام اغة قوم سام), which should be (تعلم لغة قوم سلم).

The third example, which employs this technique, relates to the hadith about understanding religion:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah wants to do good *for somebody, he makes him comprehend the Religion* (narrated by Imam Bukhārī and Imam Muslim).

The hadith can be located on page 77, in which Yunahar elaborates on the fundamental aspects of Islamic teachings (Ilyas, 2015a). He quotes the hadith narrated by Bukhārī (No. 71) and Muslim (No. 1037) (Al-Bukhārī, 2012; Al-Naisābūrī, 2010) from the companion Mu'āwiyah bin Abī Sufyān. Furthermore, this hadith is also documented in *Sunan al-Tirmidhī* (No. 2645), *Sunan Ibn Mājah* (No. 221), and *Musnad Aḥmad* (No. 16392).

Another example is found in the hadith, which emphasises the importance of taking a compassionate and considerate approach towards people in one's life.

من لم يهتم بأمر المسلمين فليس منهم

Whoever does not have concern for the affair of the Muslims then he is not from them (narrated by Hākim).

This hadith appears on page 78 during the discussion on the Muslim lifestyle. Yunahar claims that the hadith is narrated by al-Hākim (Ilyas, 2015a), but no such wording can be found in *al-Mustadrak*. Upon further investigation, the wording of the hadith is more accurately attributed to al-Ṭabārāni in *al-Mu'jam al-Ausaṭ* No. 7469, narrated by the companion Hudzaifah (Al-Ṭabārāni, 1990). The text narrated by al-Hākim is (ومن لم يهتم للمسلمين فليس منهم), without the phrase "*bi amr*".

Quote the hadith without the *sanad*, specify the mukharrij, and provide a translation.

The first example of citing a hadith in this manner is:

الشُّهَدَاءُ عَلَى بَارِقِ نَهَرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنْ الْجَنَّةِ بُكْرَةً وَعَشِيًّا * رراه أحمد

The martyrs (syuhada') are located by the riverside, in close proximity to the entrance of heaven, where a verdant canopy is present. They receive their nourishment from heaven twice a day, during the morning and evening hours (narrated by Ahmad).

The hadith appears on page 86 under the section that discusses the virtues of jihad. Yunahar quotes the hadith narrated by Ahmad to explain Q.S. Āli 'Imrān: 169–171, providing the complete text. However, the *sanad* at the level of the companion, Ibn 'Abbās, is not mentioned (Al-Syaibani, 2001). This hadith can also be found in *Muṣannaf Ibn Abī Syaibah* (No. 19), *al-Mustadrak* al-Hākim (No. 2450), and *al-Mu'jam al-Ausaṭ* by al-Ṭabārāni (No. 123). The sentence contains a typographical error, where (رراه) should be written as (رواه).

The second example can be seen in the hadith concerning the act of altering evil:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ * رواه ومسام

Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith. (narratefd by Imam Muslim)

The mentioned hadith can be found on page 69 when discussing the fluctuation of faith (Ilyas, 2015a). The hadith is quoted without a chain of narrators (*sanad*), even at the level of the companions. Yunahar states that this hadith was narrated by Muslim (رواه ومسام); however, it should be worded as (رواه مسلم). Imam Muslim recorded the hadith from the companion Abū Bakr al-Ṣiddīq (Al-Naisābūrī, 2010). Apart from *Sahih Muslim*, this hadith is also narrated in *Sunan Abī Dāwud* (No. 1140), *Sunan al-Tirmidzī* (No. 2172), *Sunan al-Nasā'ī* (No. 5008–5009), *Sunan Ibn Mājah* (No. 1275), and *Musnad Aḥmad* (No. 10766), all of which attribute the narration to Abū Sa'īd al-Khudrī.

Quote the hadith with only the translation, without mentioning the *mukharrij*.

An example of a hadith using this citation method is:

The Prophet (ﷺ) said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft.

This hadith can be found on pages 69–70, where Yunahar explores the various variables that contribute to the fluctuation of an individual's faith (Ilyas, 2015a). In quoting this hadith, he does not mention its source. It is likely that either he, the editor, or the publisher inadvertently omitted the original hadith before printing. Upon investigation, it was discovered that this particular hadith was narrated by seven hadith imams, including Bukhārī (No. 2343) and Muslim (No. 57).

Additionally, a hadith translation states that "there will be no more hijrah after *Fath Makkah*" (Al-Bukhārī, 2012; Al-Naisābūrī, 2010; Ilyas, 2015a); the determination of the Prophet and his companions to defend Islam, even in the face of extreme challenges, symbolised by the metaphorical imagiry of placing *"the sun in His Majesty's right hand and the moon in his left hand"* (Al-Baihaqī, 1988; Al-Ghazzālī, 2006; Ilyas, 2015a; Syuhbah, 2006); and the expression *"faith increases with obedience and decreases with disobedience"*, are considered a formula for the fluctuating of one's faith (Ilyas, 2015a). Upon examination, the expression (الإيمان يزيد وينقص) can be identified as a *mauqūf* hadith conveyed by Ibn 'Abbās and Abū Hurairah (Ibn Mājah, 1959).

In addition to the "inconsistencies" in the citation of hadith, *Cakrawala al-Qur'an* also contains several inaccuracies in the hadith texts. Failure to address these mistakes could potentially compromise the overall quality of the otherwise exceptional content. Furthermore, some of the hadiths are quoted with *harakat*, while others are not. These technical issues might be attributed to negligence during the editing process, editorial deficiencies, or the publisher's oversight prior to the book's printing.

Analysis of the Quality of Hadith

In the third section of *Cakrawala al-Qur'an*, Yunahar quotes nine hadiths. Of these nine hadiths, six were narrated by Bukhārī and Muslim, while the remaining three were narrated by other hadith imams. This study specifically examines the three hadiths that were not narrated by Bukhārī and Muslim. The detailed review is as follows:

To emphasise the importance of studying the character of modern *jahiliyah* through an awareness of the ideology and language of a particular group of people, Yunahar quotes the following hadith:

مَنْ تَعَلَّمَ لُغَةَ قَوْمٍ سَلِمَ مَكْرُهُمْ

After examining the primary hadith collections, it was found that the text is not present in Abū Nu'aim's *Ḥilyah al-Auliyā'*, as Yunahar mentioned. Instead, it has been located in *Majallah al-Buhūts al-Islāmiyah* (Al-Irsyād, 2012), *Fatāwā al-Syibkah al-Islāmiyah* (Al-Islāmiyah, 2010, p. 2075 [j. 4]), and *Syarḥ al-Muwaṭṭa'* (Al-Khuḍairī, 2010, p. 8 [j. 35]). All three sources document it using the term "أمن", rather than "سلم".

These sources clearly indicate that the passage is not a reliable hadith of the Prophet but rather a fabricated one (*mauḍū'*). Nevertheless, the core message remains accurate as it urges humanity to know each other (Q.S. al-Ḥujurāt: 13), which can be achieved by learning other people's languages. According to al-Tirmidzi, the Prophet once encouraged Zaid bin Thabit to learn Syriac (Gospel) and Hebrew (Torah). Historically, learning a people's language has been very effective in Islamic preaching for building interpersonal communication (Al-Tirmidzī, 1998, v. 2715).

On the urgency of prioritising the concerns and welfare of Muslims, Yunahar quotes the hadith narrated by al-Ḥākim as follows:

مَنْ لَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ

Upon careful examination of the primary hadith books, the hadith with this *matan* is more accurately attributed to the narration of al-Ṭabārāni in *al-Mu'jam al-Ausaṭ* No. 7469, which originates from the companion Hudzaifah (Al-Ṭabārāni, 1990). The correct phrasing of Al-Hākim's should be (ومن لم يهتم للمسلمين فليس منهم), without the inclusion of the phrase "*bi amr*" in the word "*muslimīn*", as found in *al-Mustadrak* No. 7902. Furthermore, there is an alternative version with the addition of (عامة) after "*muslimīn*", as exemplified in hadith number 7889 in *al-Mustadrak* (Al-Hākim, 1990; Awaled, 2023).

According to the information provided, the quoted text should be more appropriately attributed to al-Ṭabārāni, who received the hadith from his teacher Muḥammad → Aḥmad → 'Abdullāh bin Abī Ja'far al-Rāzī → His father → Al-Rabī' bin Anas → Abū al-'Āliyah → Hudzaifah → Rasulullah (Al-Ṭabarānī, 1994a).

The full name of **Muḥammad**, al-Ṭabārānī's teacher, was Muḥammad bin Syu'aīb al-Aṣbahānī (d. 300). He was a student of Aḥmad bin Ibrāhīm al-Dauraqī. In reference to Al-Asbahani, al-Haithamī stated that "I did not know him", while al-Manshūrī noted that al-Asbahani transmitted *gharib* hadith, which cannot be used as evidence (Al-Manshūrī, n.d., p. 561). However, the narration symbols show he used the term "*ḥaddathanā*", indicating that al-Aṣbahānī directly heard from his teacher, Aḥmad.

Aḥmad himself was Aḥmad bin Ibrāhīm ad-Dauraqī (168-246). Among al-Dauraqī's teachers was 'Abdullāh bin Abī Ja'far al-Rāzi. Regarding his reliability, Abū Ḥātim referred to him as *ṣadūq*, Ibn Ḥajar described him as *thiqah ḥāfiẓ*, and Abū Ya'lā regarded him as *thiqah mutqin* (Al-Mizzī, 1983). In the given hadith narration, he used the term "*ḥaddathanā*," indicating he heard it directly from his teacher, 'Abdullāh bin Abī Ja'far al-Rāzī.

'**Abdullāh bin Abī Ja'far al-Rāzī** (d. 201) studied with many scholars, including his own father, Abū Ja'far al-Rāzī. Abū Ḥātim praised 'Abdullāh's trustworthiness as a *thiqah*

narrator, and Ibn Ḥibbān recognised him as a reliable narrator in his work al-*Thiqāt* (Al-Mizzī, 1983; Ibn Ḥibbān, 1973). ‘Abdullāh received this hadith on "concern for others' affairs" from his father.

His father, '**Īsā bin Māhān al-Rāzī**, was commonly referred to as Abū Ja'far al-Rāzī (d. 160). Among his teachers was al-Rabī' bin Anas. In terms of his integrity as a narrator, some considered him *thiqah*, *ṣāliḥ* of hadith, *ṣadūq*, and his hadith were documented. However, many considered him to be weak (*ḍa'īf*) (Al-Mizzī, 1983). The above hadith was accepted with the term "*'an*" from al-Rabī' bin Anas.

Al-Rabī’ bin Anas al-Bakrī (d. 139) studied with Abū al-‘Āliyah (Rufai’ bin Mihrān), Anas bin Mālik, and Umm Salamah. According to Abū Ḥātim, al-‘Ijlī, and Ibn Ḥajar, al-Bakrī was considered *ṣadūq*. Al-Nasā’ī found no issues with him, while Ibn Ḥibbān classified him as *thiqah* (Al-Mizzī, 1983). The narration of this hadith employs the term (*'an*). Despite being considered honest (*ṣadūq*), he was noted for having weaker memorisation.

Abū al-'Āliyah was the nickname of Rufai' bin Mihrān al-Baṣrī (d. 90), a student of Ḥudzaifah bin al-Yamān, Anas bin Mālik, and ‘Abdullāh bin 'Abbās. Hadith critics regard him as a reliable narrator (Al-Mizzī, 1983).

Hudzaifah bin al-Yamān (or Hudzaifah bin Husaīl al-‘Abasī) (d. 36) was a student of the Prophet, Abū Bakr al-Ṣiddīq, and 'Umar bin al-Khaṭṭāb. Some of his notable students include Abū al-‘Āliyah, Jābir bin ‘Abdullāh, al-Ḥasan al-Baṣri, and al-Nu’mān bin Bashīr. He was a companion of the Prophet (Al-Mizzī, 1983).

Upon analysing the *sanad*, it is concluded that the quality of this hadith is weakened due to the reliability issues of Muḥammad bin Syu’aīb al-Aṣbahānī and Abū Ja’far al-Rāzī, even though the *sanad* is connected. However, the core message of the Hadith aligns with Qur'anic verses such as "*Muslims are brothers*" (Q.S. al-Ḥujurāt: 10) and "*helping each other*" (Q.S. al-Taubah: 71), as well as sayings of the Prophet that Muslims are "*like one body*" (Al-Bukhārī, 2012; Al-Naisābūrī, 2010) and are "*like one building*" (Al-Bukhārī, 2012; Al-Naisābūrī, 2010).

Concerning the lives of martyrs after they fall on the battlefield of jihad, Yunahar quotes a hadith narrated by Aḥmad that states:

الشُّهَدَاءُ عَلَى بَارِقِ نَهَرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا

Upon examining the main books of Hadiths, this narration is found in *Musnad Aḥmad* No. 2390 (Al-Syaibani, 2001), *Muṣannaf Ibn Abī Syaibah* No. 19321 (Al-’Abasi, 1989), *Ṣaḥīḥ Ibn Ḥibbān* No. 4658 (Al-Dārimī, 1988), *al-Mu’jam al-Kabīr* No. 10825 (Al-Ṭabarānī, 1994b), and *al-Mu’jam al-Ausaṭ* No. 123 (Al-Ṭabarānī, 1994a). All of these collections trace the narration back to Ibn 'Abbās.

This study analyses the hadith from Aḥmad's route, as mentioned in *Cakrawala al-Qur’an*. Aḥmad received this hadith from his teacher Ya'qūb → His father → Ibn Isḥāq → Al-Hārits bin Fuḍail al-Anṣārī → Maḥmūd bin Labīd al-Anṣārī → Ibn 'Abbās → The Messenger of Allah.

Ya’qūb’s full name was Ya’qūb bin Ibrāhīm al-Zuhrī (d. 208). His teachers included his father, Ibrāhīm bin Sa'ad al-Zuhrī, also known as Abū Ya'qūb. Among his notable

students were Aḥmad bin Ḥanbal, Muḥammad bin Ismā'il al-Bukhārī, and Abū Dāwud al-Sijistānī. Ya'qūb was highly regarded as *thiqah* (trustworthy) by Ibn Ḥibbān, al-'Ijlī, and Yaḥyā bin Ma'īn; Abū Ḥātim considered him a *ṣadūq* (truthful); and Ibn Ḥajar, al-Wāqidī, and al-Dzahabī assessed him as *thiqah fāḍil* (trustworthy and virtuous), *thiqah ma'mūn* (trustworthy and reliable), and *ḥujjah wara'* (a reliable authority known for piety), respectively (Al-Mizzī, 1983).

Ya'qūb's father was Ibrāhīm bin Sa'ad al-Zuhrī (107–185). His renowned teachers included Muḥammad bin Isḥāq al-Qurasyī, Syu'bah bin al-Ḥajjāj, and Sufyān al-Thaurī. He was assessed as *thiqah* by Abū Ḥātim, Ibn Ḥibbān, Aḥmad, al-Nasā'ī, al-'Ijlī, and Ibn Ḥajar. Al-Wāqidī and Yaḥyā bin Ma'īn described him as *thiqah kathīr al-ḥadīth* (very trustworthy with many hadiths) and *thiqah ḥujjah* (a reliable authority) (Al-Mizzī, 1983).

Ibn Isḥāq refers to Muḥammad bin Isḥāq al-Qurasyī (d. 150). His teachers included al-Ḥārits bin Fuḍail al-Anṣārī, al-Barrā' bin 'Āzib, and Ḥammād bin Salamah. His reliability in narration is debated: some considered him *thiqah* (Yaḥyā bin Ma'īn); Ahmad regarded him as *ḥasan al-ḥadīth* (good in hadith); al-'Uqailī, Abū Ḥātim, and al-Nasā'ī viewed him as *laisa bi al-qawiy* (weak); while Ibn Ḥajar and Abū Zur'ah considered him *ṣadūq yudallis* (truthful but prone to deceptive practices in narration, known as *tadl tadlīs*) (Al-'Asqalāni, 2010; Al-Mizzī, 1983).

Al-Ḥārits bin Fuḍail al-Anṣārī (d. 121) received education from Maḥmūd bin Labīd, Sa'īd bin al-Musayyab, and Muḥammad bin Syihāb al-Zuhrī. He was considered *thiqah* (trustworthy) according to Ibn Ḥibbān, Yaḥyā bin Ma'īn, al-Nasā'ī, al-Dzahabī, and Ibn Ḥajar. However, Aḥmad noted that he was *laisa bi maḥfūẓ al-ḥadīth* (not well-preserved in hadith) (Al-Mizzī, 1983).

Maḥmūd bin Labīd al-Anṣārī (d. 96) studied with prominent companions such as 'Abdullāh bin 'Abbās, Jābir bin 'Abdullāh, Zaid bin Thābit, 'Uthmān bin 'Affān, and 'Alī bin Abī Ṭālib. He was born in Medina during the Prophet's lifetime, but it is uncertain whether he directly saw or heard from the Prophet (Al-Mizzī, 1983). Some argued that he recorded several hadith from the Prophet (Al-Mizzī, 1983; Al-Rāzi, 1953), thus making him part of the companions of the Prophet.

Ibn 'Abbās, also known as 'Abdullāh bin 'Abbās al-Hāsyimī (d. 68), was a prominent companion of the Prophet (Al-'Asqalāni, 1995). His reliability in narrating hadith is unquestioned, as all the companions are considered just (*'ādil*) in their narrations.

Based on the *sanad* investigation, the hadith narrated by Aḥmad is classified as a hadith of *ḥasan* due to one of the narrators, Muḥammad bin Isḥāq al-Qurasyī, being considered *ṣadūq* (truthful) by several critics, despite his weak memorization. According to al-Haithamī and other scholars, the narrators in Aḥmad's chain are considered *thiqah* (trustworthy) (Al-Haithamī, 1994, p. 294 [j. 5]). The hadith is included in the *samā'* category, indicating a continuous transmission lineage throughout generations.

By relating this hadith to the essence of the Qur'an, it aligns with the core message that *"those who fall in the way of Allah are alive with Allah"* (Q.S. al-Baqarah: 154 and Āli 'Imrān: 169–170). Additionally, there is another hadith that asserts that *"the individual who has been martyred wishes to return to the world in order to engage in jihad and attain martyrdom once more"* (Al-Naisābūrī, 2010). Despite the lack of scientific proof, firm faith accepts the supernatural belief that *"a martyred person always lives and receives sustenance by His side"*.

CONCLUTION

From the analysis conducted, it can be inferred that Yunahar is an expert in the interpretation and science of the Qur'an, as evidenced by his educational background and highest academic achievements in this field. The interpretation in *Cakrawala al-Qur'an* employs *the ijmālī-cum-thematic* method along with the *tafsīr bi al-riwāyah* approach. In citing hadith, Yunahar employs four methods: (1) referring while mentioning *al-rāwī al-a'lā*, *mukharrij*, and translation; (2) quoting without the inclusion of the *sanad*, but mentioning *mukharrij* in the translation; (3) citing without *sanad*, but mentioning both *mukharrij* and translation; and (4) quoting while providing a translation without the mention of the *mukharrij*.

After reviewing the quality of the hadith under the "*Iman dan Jihad* (Faith and Jihad)" section, it appears that three hadiths require further investigation. First, the hadith about studying the language of a people is classified as *mauḍū'* because the transmission and reporting of scholars are uncertain. Second, the hadith regarding individuals who do not care for others is considered *ḍa'īf* due to Muḥammad al-Aṣbahānī being *majhūl* (unknown) and Abū Ja'far al-Rāzī being known to have weak memorization. Third, the hadith regarding the lives of martyrs in the afterlife is deemed *ḥasan (*good*)*, as Muḥammad al-Qurasyī is regarded as *ṣadūq* but with a deficient memory. Both Aḥmad and Ibn Ḥajar also conclude that this hadith is a *ḥasan*.

The findings on errors in citing hadith in *Cakrawala al-Qur'an* can serve as references for future reprints. Subsequently, researchers can continue exploring other Yunahar chapters or works to appreciate and introduce the valuable contributions and thoughts of scholars across eras, as well as to implement their ideas in real life. The goal of this endeavor is to refine the collaborative efforts of all members of the human race.

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