

The Authority of Ḥadīth in *Tafsīr bi al-Ma'thūr*: A Critical Study of Fabricated Narrations on the Virtues of *Sūrat Yāsīn* in *al-Durr al-Manthūr*

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ABSTRACT

Artikel ini mengkaji secara kritis sejumlah hadis tentang keutamaan (*faḍā'il*) Surah Yāsīn sebagaimana tercantum dalam *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* karya al-Suyūṭī. Dengan menggunakan pendekatan kritik hadis klasik, penelitian ini menelaah sanad (*isnād*) dan teks (*matn*) dari riwayat-riwayat tersebut melalui metode *naqd al-isnād* dan *naqd al-matn*, serta merujuk pada penilaian para ulama *jarḥ wa al-ta'dīl* baik klasik maupun kontemporer. Hasil penelitian menunjukkan bahwa tidak semua riwayat yang dikategorikan sebagai *ma'thūr* dalam tafsir Al-Qur'an berbasis riwayat memenuhi standar metodologis yang dapat diterima. Penelitian ini mengidentifikasi empat (4) hadis tentang keutamaan Surah Yāsīn yang telah diklasifikasikan sebagai hadis palsu (*mawḍū'*) oleh para ulama hadis klasik dan kontemporer, sehingga tidak dibenarkan untuk diriwayatkan maupun diamalkan. Temuan ini menunjukkan bahwa karakter kompilatif hadis-hadis yang terdapat dalam *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* tidak dapat dilepaskan dari kecenderungan metodologis al-Suyūṭī, yang secara luas dikenal memiliki sikap relatif longgar (*tasāhul*) dalam mengutip hadis lemah dan palsu dalam karya-karyanya, serta dari mekanisme transmisi hadis yang berkembang pada konteks sejarah zamannya. Penelitian ini berkontribusi dalam penguatan studi hadis dengan menghadirkan pembacaan kritis terhadap tafsir Al-Qur'an berbasis riwayat, meskipun ditulis oleh seorang ulama besar yang karya-karyanya telah diterima dan digunakan secara luas oleh masyarakat. Selain itu, penelitian ini mendorong umat Islam untuk bersikap lebih selektif dalam mengamalkan hadis-hadis *faḍā'il al-a'māl* dalam praktik keagamaan sehari-hari.

This article critically examines a number of ḥadīths concerning the virtues (*faḍā'il*) of Sūrat Yāsīn as recorded in *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* by al-Suyūṭī. Employing a classical ḥadīth criticism approach, this study investigates the chains of transmission (*isnād*) and textual content (*matn*) of these narrations through the methods of *naqd al-isnād* and *naqd al-matn*, while also referring to the assessments of classical and contemporary scholars of *jarḥ wa al-ta'dīl*. The findings reveal that not all narrations categorized as *ma'thūr* within tradition-based Qur'ānic exegesis meet acceptable methodological standards. The study identifies four (4) ḥadīths on the virtues of Sūrat Yāsīn that have been classified as fabricated (*mawḍū'*) by both classical and contemporary ḥadīth scholars, rendering them impermissible to transmit or practice. These findings indicate that the compilatory nature of the ḥadīths included in *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* cannot be separated from al-Suyūṭī's methodological tendency, which is widely recognized for its relative leniency (*tasāhul*) in citing weak and fabricated ḥadīths in his works, as well as from the mechanisms of ḥadīth transmission prevalent in his historical context. This research contributes to the strengthening of ḥadīth studies by offering a critical reading of tradition-based Qur'ānic exegesis, even when authored by a renowned scholar whose works have been widely received and utilized by the public. Furthermore, the study encourages Muslims to adopt a

heightened level of selectivity in the application of *faḍā'il al-a'māl* ḥadīths within everyday religious practice.

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Introduction

This article is grounded in an observable reality within Muslim communities of the Nusantara, where a deeply rooted belief has developed that *Sūrat Yāsīn* occupies a highly significant position. This *sūrah* is understood as a religious text rich in virtues (*faḍā'il*) and is also believed to possess particular spiritual merits within various religious rituals. Such rituals are commonly performed collectively as a means of fostering and sustaining communal bonds and social solidarity among Muslims. This special status is essentially constructed upon narratives of virtues (*faḍā'il*) derived from ḥadīth texts attributed to the Prophet Muḥammad ﷺ, which have been transmitted across generations and subsequently canonized in tradition-based exegetical works (*tafsīr bi al-ma'thūr*). Consequently, the authority of this *sūrah* within patterns of religious practice is discursive in nature, formed through the interaction between the sacred text, the tradition of transmission, and the social practices of the Muslim community.

The exegetical work *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* by Jalāl al-Dīn al-Suyūṭī (d. 911 AH / 1505 CE) (Al-Suyūṭī & al-Dīn, 2003). It occupies a highly strategic position within the context of tradition-based Qur'ānic exegesis. This work has been recognized as one of the largest compendia that brings together a wide variety of transmitted reports (*riwāyāt*) (Al-Suyūṭī & al-Dīn, 2003). However, the encyclopedic character of the work simultaneously demonstrates that Qur'ānic interpretation is never insulated from the diverse dynamics of transmission, but is instead profoundly shaped by the compiler's methodological practices and the scholarly authority of the exegete concerned. Al-Suyūṭī presents transmitted reports as the foundation for interpreting Qur'ānic verses, including when he elaborates on the virtues (*faḍā'il*) of *Sūrat Yāsīn*.

Despite its significant value in the history of Qur'ānic exegesis, al-Suyūṭī's method of compilation has frequently been subject to criticism for its relatively lenient approach to evaluating the quality of ḥadīth chains of transmission (*isnād*) and textual content (*matn*). In several of his works, including *al-Durr al-Manthūr*, *Lubāb al-Ḥadīth*, and *al-Jāmi' al-Ṣaghīr*, al-Suyūṭī is known to have included narrations classified as weak (*ḍa'īf*), and some ḥadīth scholars have even identified narrations deemed fabricated (*mawḍū'*). This situation indicates that the widely circulated narratives concerning the virtues of *Sūrat Yāsīn* within Muslim communities do not always rest upon methodologically sound ḥadīth foundations, but rather are the result of historical processes of transmission, the authoritative status of canonical works, and the collective reception of the Muslim community (Al-Albānī & al-Dīn, 1992).

al-Suyūṭī berkata dalam muqddimah kitabnya:

فلما ألفت كتاب ترجمان القرآن وهو التفسير المسند عن رسول الله وأصحابه رضي الله عنهم وتم بحمد الله في مجلدات فكان ما أوردته فيه من الآثار بأسانيد الكتب المخرج منها واردات رأيت قصور أكثر الهمم عن تحصيله ورغبهم في الاقتصار على متون الأحاديث دون الإسناد وتطويله فخلصت منه هذا المختصر مقتصرًا فيه على متن الأثر مصدرا. بالعزو والتخريج إلى كل كتاب معتبر وسميته: الدر المنثور في التفسير بالماثور والله أسأل أن يضاعف لمؤلفه الأجور ويعصمه من الخطأ والزور بمنه وكرمه إنه البر الغفور.

"When I completed the book *Turjumān al-Qur'ān*, that is, a *tafsīr* whose chains of transmission (*asānīd*) are traced back to the Messenger of Allah ﷺ and to his Companions – may Allah be pleased with them – and, with the help of Allah, finished it in several volumes, I found that the majority of people showed little interest in acquiring it. They preferred instead to confine themselves to the textual content (*matn*) of the *ḥadīths* without their chains of transmission and to elaborate upon them. Therefore, I abridged that work into this concise version, limiting it to the textual content of the transmitted reports (*āthār*), while beginning each with attribution and *takhrij* to the recognized authoritative sources. I named it *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr*. I ask Allah to multiply the reward for its author and to protect it from error and fabrication by His grace and generosity. Indeed, He is Most Kind and Most Forgiving." (As-Suyuthi, 2003).

The above statement by al-Suyūṭī clarifies that he merely compiled transmitted *ḥadīth* reports related to the exegesis of Qur'ānic *sūrah*s without providing an evaluation of the status or quality of those narrations. For this reason, rigorous scholarly criticism is essential in order to distinguish between authentic and non-authentic reports within the context of interpreting the Qur'ān through Prophetic *ḥadīths*. Accordingly, this study limits its scope to a critical assessment of the quality of the *ḥadīths* concerning the virtues (*faḍā'il*) of *Sūrat Yāsīn* as presented in al-Suyūṭī's *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr*, with the aim of identifying which narrations are fabricated (*mawḍū'*) and must therefore be avoided, as well as clarifying their spurious nature to the Muslim community. Which fabricated *ḥadīths* are specifically transmitted by al-Suyūṭī in *al-Durr al-Manthūr* concerning the virtues (*faḍā'il*) and the interpretation of *Sūrat Yāsīn*. What are the theological implications of the quality of these fabricated *ḥadīths* for the status of *Sūrat Yāsīn* within contemporary religious practice.

Research Methods

This study employs a qualitative approach, specifically a Critical *Ḥadīth* Analysis (*Naqd al-Ḥadīth*).

Types and Sources of Data

Primary Data: Relevant *ḥadīth* texts related to *Sūrat Yāsīn* drawn from *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr*.

Secondary Data: Works of *ḥadīth taḥqīq* (verification), comparative *tafsīr* literature, and classical and contemporary texts on *jarḥ wa ta'dīl*.

Stages of Data Analysis

Data analysis in this study is conducted in a gradual and systematic manner, beginning with identification and proceeding to the evaluation of *ḥadīth* quality. The first stage is devoted to compiling an inventory of all transmitted *ḥadīth* reports that address the virtues (*faḍā'il*) of *Sūrat Yāsīn* in *al-Durr al-Manthūr* by Jalāl al-Dīn al-Suyūṭī. This process aims to isolate the relevant *ḥadīth* corpus as the object of analysis without initially engaging in normative judgments regarding its quality, in accordance with the preliminary procedures of *ḥadīth* transmission studies.

The second stage focuses on verifying the chains of transmission (*isnād*) through the method of *naqd al-isnād*, employing the tools of *jarḥ wa ta'dīl*. Each transmitter within the *isnād* is examined based on the assessments of *ḥadīth* scholars concerning their moral integrity (*'adālah*) and precision in transmission (*dabt*), with reference to the principles of *isnād* evaluation as articulated in the classical literature of *ḥadīth* studies (Al-Ḥākim al-Naysābūrī, 1990). Subsequently, the third stage is carried out through textual criticism (*naqd al-matn*) by examining the consistency of the *ḥadīth* text with the Qur'ān and the principles of the Shari'ah, as well as by comparing it with other narrations that possess stronger authority. This approach follows the framework of *matn* criticism established by classical *ḥadīth* scholars in

their efforts to preserve the integrity of the substantive content of transmitted reports (Al-Hākim & al-Naysābūrī, 1990).

The fourth stage is directed toward a comprehensive determination of ḥadīth quality by integrating the results of *isnād* and *matn* analyses. Based on established principles of ḥadīth classification, each narration is assigned a status within the categories of *ṣaḥīḥ*, *ḥasan*, *ḍaʿīf*, or *mawḍūʿ*. The final phase of this analysis is employed to assess the normative implications of these ḥadīths within the context of *faḍāʾil al-aʿmāl*, particularly with regard to the legitimacy of religious practices grounded in narrations concerning the virtues of Sūrat Yāsīn.

The expected outcomes of this study are as follows:

1. Scholarly Contribution: To provide a systematic explanation of fabricated ḥadīths concerning the virtues (*faḍāʾil*) of Sūrat Yāsīn as found in the tradition-based Qurʾānic exegesis *al-Durr al-Manthūr fī al-Tafsīr bi al-Maʾthūr*. Through this analysis, the study aims to make a significant contribution to the fields of Qurʾānic exegesis (*ʿilm al-tafsīr*) and ḥadīth criticism.
2. Practical Contribution: To serve as a reference for academics, students, and the wider Muslim community in distinguishing authentic narrations that may legitimately serve as the basis for religious practice from non-authentic reports that should be avoided by a conscientious Muslim.

Result and Discussion

In this section, the author addresses two main issues. First, it presents selected case studies of fabricated ḥadīths found in *al-Durr al-Manthūr*. Second, it examines the theological implications of the quality of these ḥadīths for the status of Sūrat Yāsīn within contemporary religious practices in Indonesia. Examples of Cases of Fabricated Ḥadīths in *al-Durr al-Manthūr*

At least four fabricated ḥadīths attributed to the Prophet ﷺ were identified by the author in the context of the virtues (*faḍāʾil*) of Sūrat Yāsīn in *al-Durr al-Manthūr fī al-Tafsīr bi al-Maʾthūr* by Jalāl al-Dīn al-Suyūṭī. The following are the ḥadīths compiled by the author, along with an analysis of their chains of transmission (*isnād*) and textual content (*matn*).

The Ḥadīth and Its Translation	References	<i>Naqd al-Isnād and Naqd al-Matn</i>	Determination of Ḥadīth Status
عن أنس قال : قال رسول الله صلى الله عليه وسلم إن لكل شيء قلبا وقلبا وقلب القلب (يس) ومن قرأ (يس) كتب الله له بقراءتها قراءة القرآن عشر مرات “From Anas, who reported that the Messenger of Allah ﷺ said: ‘Indeed, everything has a heart, and the heart of the Qurʾān is Sūrat Yāsīn. Whoever recites Sūrat Yāsīn, Allah will record for him, by virtue of that	“This ḥadīth is transmitted by al-Tirmidhī (no. 2887) and by al-Quḍāʾī in <i>Musnad al-Shihāb</i> (no. 1035) through the chain of transmission of Hārūn Abū Muḥammad, from Muqātil ibn Ḥayyān, from Qatādah, from Anas, who reported that the	Abū Ḥātim al-Rāzī stated—as recorded in his son’s work <i>al-ʿIlal</i> (4/578): “This Muqātil refers to Muqātil ibn Sulaymān. I found this ḥadīth at the beginning of a book authored by Muqātil ibn Sulaymān, and this ḥadīth is <i>bāṭil</i> (invalid) and has no basis.”	Shaykh al-Albānī stated in <i>Ḍaʿīf al-Tirmidhī</i> (p. 344): “ <i>Mawḍūʿ</i> (fabricated).”

recitation, a reward equivalent to reciting the Qur'ān ten times." Prophet ﷺ said: 'Indeed, everything has a heart, and the heart of the Qur'ān is Yāsīn. Whoever recites Yāsīn, Allah will record for him, by virtue of that recitation, a reward equivalent to reciting the Qur'ān ten times.'"

Al-

Tirmidhī stated thereafter: "This ḥadīth is gharīb (singular), and we do not know it except through the ḥadīth of Ḥumayd ibn 'Abd al-Raḥmān. In Baṣrah, no ḥadīth from Qatādah is known except through this route. Hārūn Abū Muḥammad is a shaykh who is majhūl (unknown)."

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : إن لكل شيء قلبا وقلب القرآن (يس).

"Al-Bayhaqī narrated this ḥadīth under no. 2238 through the chain of Suwayd Abū Ḥātim, from Sulaymān al-Taymī, from Abū 'Uthmān, who reported that Abū Hurayrah said: 'Whoever recites Yāsīn once, it is as though he has recited the Qur'ān ten times.' Abū Sa'īd said:

"Suwayd is wāḥin (extremely weak). Al-Nasā'ī, al-Sājī, Ibn 'Adī, and others have declared him weak. Ibn Ḥibbān stated: 'He narrates fabricated (mawḍū') ḥadīths from trustworthy transmitters.'" ("Tahdzib al-Tahdzib" (4/238))

"Abū Ḥātim stated in *al-Ilal* (4/631): 'This is a munkar (rejected) ḥadīth.'"

'Whoever recites Yāsīn once, it is as though he has recited the Qur'ān twice.' Abū Hurayrah then said: 'You relate what you have heard, and I relate what I have heard.'"

أن رسول الله صلى الله عليه وسلم قال: سورة (يس) تدعى في التوراة (المعنة) تعم صاحبها بخير الدنيا والآخرة وتكابد عنه بلوى الدنيا والآخرة وتدفع عنه أهويل الدنيا والآخرة ، وتدعى (المدافعة القاضية) تدفع عن صاحبها كل سوء وتقضي له كل حاجة ، من قرأها عدلت له عشرين حجة ومن سمعها عدلت له ألف دينار في سبيل الله ومن كتبها ثم شربها أدخلت جوفه ألف دواء وألف نور وألف يقين وألف بركة وألف رحمة ونزعت عنه كل غل وداء.

The Messenger of Allah صلى الله عليه وسلم said: "Sūrat (Yāsīn) is referred to in the Torah as *al-Mu'immaḥ*. It encompasses its reciter with goodness in this world and the Hereafter, bears away from him the afflictions of this world and the Hereafter, and repels from him the terrors of this world and the Hereafter. It is also called *al-Mudāfi'ah al-Qāḍiyah*, as it wards off all evils from its reciter and fulfills all his needs. Whoever recites it is granted the equivalent of twenty pilgrimages

Al-Qurṭubī mentions it in *al-Jāmi' li Aḥkām al-Qur'ān* on the authority of 'Ā'ishah (5/15). Likewise, al-Khaṭīb al-Baghdādī reports it from Anas, as cited in *ad-Durr al-Manthūr* by al-Suyūṭī (7/38). It is also transmitted by Ibn al-Ḍurays, Ibn Mardawayh, al-Khaṭīb, and al-Bayhaqī from Abū Bakr al-Ṣiddīq, as recorded in *Faṭḥ al-Qadīr* (4/509) by al-Shawkānī, and by Sa'īd b. Maṣṣūr from Ḥassān b. 'Aṭīyyah, as mentioned in *Rūḥ al-Ma'ānī* (22/209) by al-Ālūsī.

Al-'Uqaylī, in *al-Du'afā'* (2/143/637), reports on the authority of 'Alī b. al-Mubārak al-Ṣan'ānī, who said: Ismā'īl b. Abī Uways narrated to us; he said: Muḥammad b. 'Abd al-Raḥmān b. Abī Bakr al-Jud'ānī narrated to me; he said: Sulaymān b. Mirqa' al-Junda'ī narrated to us, from Mujāhid, from 'Ā'ishah, with this *ḥadīth marfū'*.

Al-Shawkānī states in *Faṭḥ al-Qadīr* (4/509): "This *ḥadīth* is the one previously mentioned regarding the weakness of its chain of transmission, and it is not far-fetched to consider it *mawḍū'* (fabricated), for all of these wordings are *munkarah* (rejected) and far removed from the speech of one who was endowed with *jawāmi' al-kalim* (concise yet comprehensive expressions)." He further states in *al-Fawā'id al-Majmū'ah* (p. 301, *ḥadīth* no. 12): "It is *mawḍū'* (fabricated). Muḥammad b. 'Abd b. 'Amir al-Samarqandī is accused of

(ḥajj). Whoever listens to it is granted the equivalent of one thousand dinars spent in the path of Allah. Whoever writes it and then drinks it, one thousand remedies, one thousand lights, one thousand certainties, one thousand blessings, and one thousand mercies will enter his stomach, and all envy and illness will be removed from him."

having fabricated it. Al-ʿUqaylī has transmitted it from Abū Bakr al-Ṣiddīq (raḍiya Allāhu ʿanhu) as a *marfūʿ* report (attributed to the Prophet), and in its chain of transmission there is Muḥammad b. ʿAbd al-Raḥmān b. Abī Bakr al-Judʿānī, who is *matrūk* (abandoned in ḥadīth transmission). Moreover, al-Bayhaqī has included this ḥadīth in *al-Shuʿab* through his chain, in which there are narrators who are *majāhīl* (unknown) and *ḍuʿafāʾ* (weak)."

عن أبي بكر الصديق قال : قال رسول الله صلى الله عليه وسلم من زار قبر والديه أو أحدهما في كل جمعة فقرأ عندها (يس) غفر الله له بعدد كل حرف منها.

From Abū Bakr al-Ṣiddīq (raḍiya Allāhu ʿanhu), he reported that the Messenger of Allah (ṣallā Allāhu ʿalayhi wa sallam) said: "Whoever visits the grave of his parents, or one of them, every Friday and recites (Sūrat) Yāsīn at their side, Allah

This ḥadīth was narrated by Ibn ʿAdī in *al-Kāmil fī Ḍuʿafāʾ al-Rijāl* (5/151).

Ibn ʿAdī states in *al-Kāmil fī Ḍuʿafāʾ al-Rijāl* (5/151): "Muḥammad b. al-Ḍaḥḥāk b. ʿAmr b. Abī ʿĀsim al-Nabīl narrated to us; Yazīd b. Khālīd al-Aṣbahānī narrated to us; ʿAmr b. Ziyād narrated to us; Yaḥyā b. Salīm al-Ṭāʾifī narrated to us; from Hishām b. ʿUrwah, from his father, from

Al-Albānī judged this ḥadīth to be fabricated (*mawḍūʿ*) in his work *Silsilat al-Aḥādīth al-Ḍaʿīfah wa al-Mawḍūʿah* (1/126).

will forgive him in
proportion to every
.letter of that sūrah.”

‘Ā’ishah (raḍiya
Allāhu ‘anhā),
from Abū Bakr
al-Ṣiddīq (raḍiya
Allāhu ‘anhu),
that he heard the
Messenger of
Allah (ṣallā
Allāhu ‘alayhi
wa sallam) say:
‘Whoever visits
the grave of his
parents, or one of
them, on Friday
and then recites
Yāsīn, he will be
forgiven.’

This ḥadīth, with
this chain of
transmission, is
false (bāṭil) and
has no basis.
Moreover, ‘Amr
b. Ziyād has
other ḥadīths
besides this one,
among which are
narrations that he
stole from
reliable
transmitters, as
well as fabricated
(mawḍū‘)
reports, and he is
accused of
fabricating
them.”

The Theological Implications of the Quality of Ḥadīths Related to Sūrat Yāsīn in Contemporary Religious Practice in Indonesia

There are several theological implications that, in the author’s view, are important to highlight in contemporary religious practice in Indonesia:

1. The validity of religious practices: If the ḥadīths concerning the virtues of Sūrat Yāsīn are fabricated, then belief in the specific *faḍā’il* (merits) promised in those ḥadīths becomes questionable. This, in turn, affects the confidence of Indonesian Muslims in viewing Sūrat Yāsīn as a means of attaining particular benefits, such as the forgiveness of sins or the facilitation of personal affairs.
2. The credibility of Islamic religious sources: The practice of relying on fabricated ḥadīths in acts of worship can undermine the credibility of the sources of Islamic teachings. As

Muslims, we are instructed to exercise caution in accepting ḥadīths and to ascertain their authenticity before believing in and acting upon them.

3. The potential risk of falling into reprehensible *bid'ah* (*bid'ah munkarah*): Singling out Sūrat Yāsīn for specific purposes on the basis of fabricated ḥadīths may be regarded as *bid'ah munkarah* if it is believed to constitute an integral part of religious teachings.

Conslusion

Based on the results of a critical analysis of the *faḍā'il* (virtues) ḥadīths attributed to Sūrat Yāsīn in *al-Durr al-Manthūr* by Jalāl al-Dīn al-Suyūṭī, this study affirms that the status of *ma'thūr* transmission does not automatically guarantee the methodological validity of a ḥadīth. An examination of ḥadīth-critical sources reveals the presence of four (4) narrations that have been judged as fabricated (*mawḍū'*) by scholars of *jarḥ wa al-ta'dīl*, both classical and contemporary. These findings confirm that the practice of compiling tafsīr based on transmitted reports cannot be detached from the methodological orientation of the exegete and the dynamics of scholarly transmission in his historical context.

The implications of these findings call for a strengthened epistemological awareness in reading and practicing religious texts. Muslims are urged to adopt a critical stance by referring to sources that possess recognized scholarly authority and sound, accountable methodologies, particularly in matters concerning ḥadīths of *faḍā'il*. Accordingly, the practice of Islamic teachings should not rest solely upon inherited tradition, but must also be supported by principles of rigorous scholarly verification that safeguard the integrity and credibility of the Islamic intellectual heritage.

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