
THEOLOGICAL AND EDUCATIONAL IMPLICATIONS OF THE VIRTUE OF THE KNOWLEDGEABLE: A TEXTUAL ANALYSIS OF HADITH ABU DAUD 3157

Sera Yuliantini

Sultan Muhammad Syafiuddin University, Sambas

E-mail: dwysheera@gmail.com

ABSTRACT

This study examines the hadith regarding the virtues of the learned, narrated by Imam Abu Daud, no. 3157, in Maktabah Baitul Afkar Ad-Dauliah. The study aims to understand the essence of the virtues of the learned from an Islamic perspective and to analyze the quality of the hadith's isnad and matn. The study employs a qualitative approach using a literature review methodology. Primary data sources consist of hadith collections and literature related to knowledge and the virtues of scholars, while secondary data sources were obtained from books, journals, and other scholarly references. Data collection techniques involved documentation and observation of various literary sources. Data analysis techniques included data reduction, data presentation, as well as verification and drawing conclusions. The research findings indicate that knowledge holds a very important position in Islam as it serves as a means to attain salvation, happiness, and the nobility of life in this world and the hereafter. Those who possess knowledge attain a high status in the sight of Allah SWT, as explained in Surah Al-Mujadalah, verse 11, which states that Allah will elevate the status of those who believe and possess knowledge. A hadith narrated by Imam Abu Daud, number 3157, explains that seekers of knowledge will have their path to Paradise made easier; the angels will be pleased with them and pray for them; all creatures in the heavens and on earth will ask for forgiveness for them; and scholars are the heirs of the prophets. Based on an analysis of the chain of transmission (sanad), this hadith has a continuous (*muttasil*) chain, and the majority of its narrators are deemed *trustworthy* (*tsiqah*) by hadith scholars. Meanwhile, an analysis of the text (matan) indicates that the content of the hadith does not contradict the Qur'an, other authentic hadiths, sound reason, or historical facts; thus, no elements of *oddity* (*syadz*) or *flaws* (*illat*) are found. This hadith is also supported by other narrations from Imam Tirmidhi, Ibn Majah, Imam Ahmad bin Hanbal, and Imam Darimi, which have different wording but convey the same meaning. Thus, the hadith narrated by Imam Abu Daud, number 3157, can be declared authentic in terms of both its chain of transmission and its text, and serves as an important foundation regarding the virtue of seeking and applying knowledge in life.

Keywords: Virtue of the Knowledgeable, Hadith of Abu Daud, Educational Implications

ABSTRAK

Penelitian ini mengkaji hadis tentang keutamaan orang berilmu yang diriwayatkan oleh Imam Abu Daud nomor 3157 dalam Maktabah Baitul Afkar Ad-Dauliah. Penelitian ini bertujuan untuk mengetahui hakikat keutamaan orang berilmu dalam perspektif Islam serta menganalisis kualitas sanad dan matan hadis tersebut. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan. Sumber data primer berupa kitab hadis dan literatur yang berkaitan dengan ilmu dan keutamaan ulama, sedangkan sumber data sekunder diperoleh dari buku, jurnal, dan referensi ilmiah lainnya. Teknik pengumpulan data dilakukan melalui dokumentasi dan observasi terhadap berbagai sumber pustaka. Adapun teknik analisis data dilakukan melalui reduksi data, penyajian data, serta verifikasi dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa ilmu memiliki kedudukan yang sangat penting dalam Islam karena menjadi sarana menuju keselamatan, kebahagiaan, dan kemuliaan hidup di dunia maupun di akhirat. Orang yang berilmu memperoleh kedudukan tinggi di sisi Allah SWT sebagaimana dijelaskan dalam QS. Al-Mujadalah ayat 11 yang menerangkan bahwa Allah akan mengangkat derajat orang-orang yang beriman dan berilmu. Hadis riwayat Imam Abu Daud nomor 3157 menjelaskan bahwa penuntut ilmu akan dimudahkan jalannya menuju surga, para malaikat meridhai dan mendoakannya, seluruh makhluk di langit dan bumi memintakan ampun baginya, serta ulama merupakan pewaris para nabi. Berdasarkan analisis sanad, hadis tersebut memiliki sanad yang bersambung (*muttasil*) dan mayoritas perawinya dinilai *tsiqah* oleh para ulama hadis. Sementara itu, analisis matan menunjukkan bahwa isi hadis tidak bertentangan dengan Al-Qur'an, hadis sahih lainnya, akal sehat, maupun fakta sejarah sehingga tidak ditemukan unsur *syadz* dan *illat*. Hadis ini juga diperkuat oleh riwayat lain dari Imam Tirmidzi, Ibnu Majah, Imam Ahmad bin Hanbal, dan Imam Darimi dengan redaksi yang berbeda tetapi memiliki makna yang sama. Dengan demikian, hadis riwayat Imam Abu Daud nomor 3157 dapat dinyatakan berkualitas sahih baik dari segi sanad maupun matannya serta menjadi landasan penting mengenai keutamaan menuntut dan mengamalkan ilmu dalam kehidupan.

Kata Kunci: Keutamaan Orang Berilmu, Hadis Abu Daud, Implikasi Edukatif

INTRODUCTION

Knowledge is the best of all things to be loved, the most important of all things to be sought, and the most beneficial of all things. A learned person differs from one who is not learned. A learned person is superior to one who is not learned¹. A learned person can always draw lessons from life and the events occurring around them.

¹Arief Furchan, *Transformasi Pendidikan Islam Di Indonesia* (Gama Media, 2004); Achmad Fawaid dan Rif'ah Hasanah, "Pendekatan Parenting Berbasis Al-Qur'an: Kajian Tematik Atas Ayat-Ayat Komunikasi Orang Tua Dan Anak Usia Madrasah Ibtidaiyah Dalam Qs Luqman Ayat 13-19," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 3 (2022): 962-962, <https://doi.org/10.35931/am.v6i3.1233>; M. Sofyan Alnashr dan Muh. Luthfi Hakim, "Aktualisasi Nilai-Nilai Moderasi Beragama dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 13, no. 1 (2024): 65-82, <https://doi.org/10.35878/islamicreview.v13i1.1106>; Yudha Okta Anuhgra dkk., "Karakter Menerima Pelajaran dalam Tinjauan Hadis," *AL-USWAH: Jurnal Riset dan Kajian Pendidikan Agama Islam* 6, no. 2 (2023),

The virtues of the learned are numerous, yet two often go unnoticed: how they perceive the world and how they are perceived. The learned tend to view things from a positive perspective; in their eyes, no event in this world is in vain—everything has a purpose². This naturally contrasts with the perspective of the uneducated, who often see things from a negative angle. They often react to every event with complaints, curses, and despair. The virtue of the learned is not limited to how they view life; it also lies in how they are viewed—by Allah, by people, and by other creatures.

Allah SWT regards the learned as noble beings, so their status will be elevated to a higher place. Humans and other creatures also view the learned as noble figures. Many of them feel calm, at ease, and enlightened when they see them and are near them. Therefore, they always appreciate their presence by constantly praying for them and seeking forgiveness for them. Conversely, with knowledge, one continues to grow—it is an inexhaustible key to achieving one's aspirations, both in this world and the hereafter, which must be realized through effort and the practice of³.

<https://doi.org/10.24014/au.v6i2.15198>; Abdul Rokhim dkk., "Construction of the philanthropic movement model of the Lembaga Dakwah Islam Indonesia (LDII) in Indonesia," *Cogent Arts & Humanities* 12, no. 1 (2025): 2579160, <https://doi.org/10.1080/23311983.2025.2579160>; Mohammad Kosim dkk., "The dynamics of Islamic education policies in Indonesia," *Cogent Education* 10, no. 1 (2023): 2172930, <https://doi.org/10.1080/2331186X.2023.2172930>; Ali Bakr Hassan, "Schools and pashas: Education in Egypt during the reigns of: 'Abbās I, Sa'īd I, and Ismā'il (1848–1879): A comparative perspective," *Cogent Arts & Humanities* 10, no. 1 (2023): 2188778, <https://doi.org/10.1080/23311983.2023.2188778>; Jane McDonnell, "RE teachers and the shifting landscape of values education in England," *British Journal of Religious Education* 45, no. 3 (2023): 228–39, <https://doi.org/10.1080/01416200.2023.2207209>; Julian Millie, "Limits of bureaucratisation in Islamic education," *Religion, State and Society* 53, no. 3 (2025): 188–201, <https://doi.org/10.1080/09637494.2025.2560226>; Jamali Sahrodi dan Abdul Karim, "Leader power of Islamic higher education institutions in improving the performance of human resources management," *Cogent Arts & Humanities* 12, no. 1 (2024): 2442818, <https://doi.org/10.1080/23311983.2024.2442818>; Dag Hallvard Nestby, "How could the Norwegian RE subject express the presence of human rights thinking in Islam?," *British Journal of Religious Education* 45, no. 1 (2023): 14–22, <https://doi.org/10.1080/01416200.2021.1938511>.

²Mochammad Arif Budiman, *Pendidikan Agama Islam* (Grafika Wangi Kalimantan, 2017); Qurrotul A'yun dkk., "Relevansi Nilai-Nilai Pendidikan Karakter dalam Kitab Akhlak Lil Banat dengan Santri Era Millenial," *Equivalent: Jurnal Ilmiah Sosial Teknik* 5, no. 2 (2023): 102–19, <https://doi.org/10.59261/jequi.v5i1.142>; Nur Islamiatul Anisa dkk., "Analisis Nilai Pendidikan Karakter Sosial dalam Buku Siswa K-13 Akidah Akhlak Kelas V MI," *Al asma : Journal of Islamic Education* 5, no. 2 (2023): 80–90, <https://doi.org/10.24252/asma.v5i2.37879>; Wiwik Damayanti dkk., "Tafsir Tarbawi terhadap Nilai-nilai Pendidikan Akhlak dalam Al-Quran Surat Al-Baqarah Ayat 30-39," *Indonesian Journal of Innovation Multidisipliner Research* 2, no. 4 (2024): 13–20, <https://doi.org/10.31004/ijim.v2i4.92>.

³Claire Alkoutli dkk., "Architects of change: female Islamic school leaders in Australia & New Zealand," *International Journal of Leadership in Education*, 9 Oktober 2023, 1–30, <https://doi.org/10.1080/13603124.2023.2264257>; Syaikh Abdullah As-Syarqowi, *Tarjamatu Syarah Al-Hikam Ibnu 'Athoilah* (Maktabah Balagh, t.t.); Manami Ueno, "The rise of nationalised, religious education in Turkey from the 1950s to the 1970s," *Middle Eastern Studies* 61, no. 4 (2025): 462–73, <https://doi.org/10.1080/00263206.2025.2449698>; Wisam Kh. Abdul-Jabbar, "The ethics of disagreement (adab al-ikhtilaf): religious education for intercultural competence in Arabo-Islamic pedagogy," *British Journal of Religious Education*, 28 Januari 2026, 1–16, <https://doi.org/10.1080/01416200.2026.2619036>; Aline Muff dan Ayman Agbaria, "Spiritual and indigenous funds of knowledge: how Palestinian Muslim teachers reclaim Islam and citizenship education in Israel," *Diaspora, Indigenous, and Minority Education* 20, no. 1 (2026): 104–20, <https://doi.org/10.1080/15595692.2024.2355454>; Abdul Karim dkk., "How do principals act as leaders and managers in boarding and public schools in Indonesia?," *Cogent Education* 12, no. 1 (2024): 2445354,

Based on this explanation, it can be understood that the virtue of the learned is not merely an intellectual title, but a manifestation of a positive worldview as well as the nobility of status in the sight of Allah and His creation. Therefore, this study aims to delve deeper into the theological foundations through the hadiths of the Prophet SAW to affirm the urgency, uniqueness, and real implications of possessing knowledge for the blessings of life in this world and salvation in the hereafter.

RESEARCH METHOD

The approach used in this study is a qualitative approach with a library research design. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior⁴. Meanwhile, this type of research is library research; library research is a series of activities related to the method of collecting library data, reading and taking notes, and processing library collection materials without requiring field research⁵.

The primary data sources in this study are books and articles related to the role of teachers as educators. The data collection techniques used in this study are: 1) Observation, which is the process of collecting data using the senses, requiring systematic recording and documentation⁶. 2) Documentation, which involves recording past events in the form of written texts, images, or monumental works by an individual⁷.

The data analysis techniques in this study are: 1). Data Reduction, which involves selection and focusing attention for the purpose of rough simplification derived from field notes and may continue throughout the research process; 2). Data Display (i.e., organized information that enables the drawing of conclusions or the taking of actions; the presentation of data facilitates understanding of what occurred based on what has

<https://doi.org/10.1080/2331186X.2024.2445354>; Synnøve Markeng dan Jenny Berglund, "In the Child's Best Interest: Analyzing Pedagogical Approaches among Teachers of the Qur'an in Norway," *Religion & Education* 51, no. 3 (2024): 228–48, <https://doi.org/10.1080/15507394.2023.2286166>.

⁴ W. Suwendra, *Qualitative Research Methodology*. (Bandung: Nilacakra. 2018)

⁵ Z. Mestika. *Literature Review Research Methods*. (Jakarta: Yayasan Obor Indonesia, 2004)

⁶ M. Arsyam & Tahir, M. Y. Types of Research and Perspectives. *Al-Ubudiyah Journal (Journal of Education and Islamic Studies)*, 2 (2002). <https://doi.org/https://doi.org/10.55623/au.v2i1.17>

⁷ Sugiyono. *Quantitative, Qualitative, and Mixed Methods Research*. (Jakarta: Alfabeta. 2020)

been understood), 3). Data Verification and Conclusion Drawing, which involves deriving meaning from the presented data through the researcher's understanding⁸.

RESULTS AND DISCUSSION

The Essence of the Excellence of the Learned

In Arabic terminology, 'ilm refers to deep knowledge or the knowledge of the essence of something, while its root is (عَلِمَ، يَتْلُمُ، عَلِمًا), which means knowledge. In the dictionary *Al-Munjid Fi Al-Lughoh Wa Al-Ulum*, the word 'ilm (الْعِلْمُ) is often defined as: إدراك الشيء يقيناً (*Idrāk al-shay' yaqīnan*), meaning "to know something with **certainty**," and (wa al-ma'rifah), meaning "and knowledge."⁹ . Meanwhile, the Encyclopedia of Islam states that 'ilm originates from the Arabic word 'ilm, which is the antonym of the word *jahl*, meaning ignorance or stupidity. The word 'ilm can be equated with other words such as *ma'rifa* (knowledge), *fiqh* (understanding), *hikmah* (wisdom), and *syu'ur* (feeling)¹⁰.

From an Islamic perspective, the concept of 'ilm refers to specific fields of knowledge that study particular subjects. In this sense, "ilmu" denotes a specific branch of knowledge, such as the science of tawhid, the science of fiqh, the science of tafsir, and so on¹¹. According to Imam al-Ghazali, "ilmu" in its broadest sense encompasses: "ilmu syar'iyah" and "ilmu ghairu syar'iyah." "Ilmu syar'iyah" is knowledge derived from the Prophets (peace be upon them) and is obligatory for every Muslim to seek and study. Beyond the sciences derived from the Prophets (peace be upon them), al-Ghazali classifies them into the category of *non-religious knowledge*. Imam al-Ghazali also classifies knowledge into two groups: 1) *fardu a'in* knowledge, and 2) *fardu kifayah* knowledge¹².

Fardu a'in knowledge is the knowledge of how to perform deeds in accordance with Islamic law in all its branches, as encompassed by the pillars of Islam. Meanwhile, the science of *fardu kifayah* is any science that cannot be set aside in the management of worldly affairs, which includes: medicine, mathematics for buying and selling,

⁸ A. Mahdi & Mujahidin. *Practical Guide to Writing Theses, Dissertations, and Theses*. (Jakarta: Alfabeta, 2014).

⁹ Louis Mahlouf Al-Yasui, *Al-Munjid Fi Al-Lughoh Wa Al-Ulum* (al- Matba'ah al-Katquliyah, 1973). p. 572.

¹⁰ Dewan Redaksi Ensiklopedia Islam, *Ensiklopedi Islam* (PT Ichtiar Baru van Hoeve, 1994). p. 201.

¹¹ HM Arifin, *Ilmu Pendidikan Islam* (Bumi Aksara, 1998). pp. 44–45.

¹² Arifin, *Ilmu Pendidikan Islam*. p. 21.

agriculture, political science, and even sewing—essentially, sciences that are helpful and important for the effort to manage worldly affairs¹³. From the perspective of the Philosophy of Science, the concept of science encompasses at least three elements: knowledge, activity, and method. In this first aspect, science is often referred to as knowledge. Ziauddin Sardar also argues that science is “a way of studying nature objectively and systematically, and that science is a human activity”¹⁴.

Furthermore, according to John Biesanz and Mavis Biesanz, two social science scholars, they define science as an organized way of acquiring knowledge (*an organized way of acquiring knowledge*) rather than as an organized body of knowledge¹⁵. From this definition, it can be understood that science encompasses knowledge, activity, and method. These three components do not contradict one another; on the contrary, they form a logical unity that must exist in sequence. Science cannot emerge without human activity, and that activity must be carried out using specific, relevant methods, which ultimately yield systematic knowledge.

The role of science in a person’s life is immense; through science, the status of humans differs from one another. Allah SWT states in Surah Al-Imran, verse 18, which reads:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Translation: *Allah declares that there is no god but He, (Allah) who upholds justice. (Likewise) the angels and those of knowledge. There is no god but He, the Almighty, the All-Wise*¹⁶.

This verse explains that the One who declares that none is worthy of worship except Allah is Allah Himself; then the angels and the people of knowledge follow. Placing the people of knowledge in the third position is Allah’s acknowledgment of their honor and excellence. Furthermore, Allah also states in Surah Al-Mujadalah, verse 11, which reads:

¹³Arifin, *Ilmu Pendidikan Islam*. p. 22.

¹⁴Ziauddin Sardar, *Merombak Pola Pikir Intelektual Muslim* (Pustaka Pelajar, 2000). p. 22.

¹⁵Liang Gie, *Pengantar Filsafat Ilmu* (Liberty, 2000). p. 88.

¹⁶Kementerian Agama RI, *Al-Qur’an dan Terjemahnya* (CV. Pustaka Jaya Ilmu, 2014).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا
يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation: *O you who believe, when it is said to you, "Make room in the assemblies," make room; surely Allah will make room for you. When it is said, "Stand up," stand up. Allah will surely raise those among you who believe and those who have been granted knowledge by several degrees. Allah is fully aware of what you do*¹⁷.

Ibn 'Abbas, when interpreting this verse, stated that the difference in rank between scholars and other believers is as great as 700 degrees. One degree is equivalent to a journey of 500 years¹⁸. Based on these verses, it can be concluded that Islam highly values and grants a prominent status to those who possess knowledge.

Hadith on the Virtues of the Learned

1. Hadith narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad Dauliah 3641-3642

حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ سَمِعْتُ عَاصِمَ بْنَ رَجَاءِ بْنِ حَيَّوَةَ يُحَدِّثُ عَنْ
دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ
كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدٍ يَمَشُقُ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ
مَدِينَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَا جِئْتُ لِحَاجَةٍ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا
يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ
الْعِلْمِ وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْجِبَتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ
فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ
وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ
حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدِّمَشْقِيُّ حَدَّثَنَا الْوَلِيدُ قَالَ لَقِيتُ شَيْبَةَ بْنِ شَيْبَةَ فَحَدَّثَنِي بِهِ عَنْ عُثْمَانَ
بْنِ أَبِي سُوْدَةَ عَنْ أَبِي الدَّرْدَاءِ يَعْنِي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَعْنَاهُ

Translation: *Musaddad bin Musarhad narrated to us; he said: Abdullah bin Daud narrated to us; I heard 'Ashim bin Raja bin Haiwah narrate from Daud bin Jamil from Katsir bin Qais, who said: I once sat with Abu Ad-Darda' in the mosque of Damascus, then a man came to him and said: "O Abu Ad-Darda', indeed I have come to you from the city of the Messenger of*

¹⁷RI, *Al-Qur'an dan Terjemahnya*.

¹⁸Al-Ghazali dan Abu Hamid Muhammad, *Ihya' Ulum al-Din* (Darul Ma'rifah, t.t.). Vol. 1, p. 5.

Allah, may Allah's peace and blessings be upon him, because of a hadith that has reached me, which you narrated from the Messenger of Allah, may Allah's peace and blessings be upon him. And I have come for no other reason." Abu Ad-Darda' then said: I heard the Messenger of Allah, may Allah's peace and blessings be upon him, say: "Whoever travels a path in search of knowledge, Allah will make his path to Paradise easy. Indeed, the angels lower their wings in approval of the seeker of knowledge. The people of the heavens and the earth, even the fish in the depths of the sea, will ask for forgiveness for the learned. The superiority of a scholar over a worshipper is like the superiority of the full moon on a full moon night over all the stars. The scholars are the heirs of the prophets, and the prophets do not bequeath dinars and dirhams; they only bequeath knowledge. "Whoever takes it has taken a great share." It was narrated to us by Muhammad bin Al-Wazir Ad-Dimashqi, who narrated to us from Al-Walid, who said: I met Shabib bin Shaybah, and he related it to me from Uthman bin Abu Sa'udah, from Abu Ad-Darda', from the Prophet, peace and blessings be upon him, with the meaning:

"¹⁹ ."

2. Chain of Transmission of the Hadith Narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad Dauliah 3641-3642²⁰

Table 1. Chain of Transmission of the Hadith Narrated by Imam Abu Daud, No. 3157



¹⁹Hadis software (Kutubut Tis'ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157* (t.t.).

²⁰Tis'ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157*.

-
3. Evaluation of the Chain of Transmission of the Hadith Narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad Dauliah 3641-3642
- a. Musaddad bin Musrahad bin Musribal bin Mustawarid. His full name is Musaddad bin Musrahad bin Musribal al-Abul Hasan Al-Bashori. He was in the 10th generation of narrators and passed away in the year 228 AH. His teachers in hadith narration were: ‘Ibad bin ‘Ibad Al-Mahlabi, Abdullah bin Dawud Al-Khoribi, Abdullah bin Yahya bin Abi Katsir, Abdul Aziz bin Abdul Shomad, and Abdul Aziz bin Mukhtar. As for his students in hadith transmission: Al-Bukhari, Abu Dawud, Ibrahim bin Ya’qub, Ahmad bin Abdullah bin Shalih, and Ismail bin Ishaq Al-Qadhi. Scholarly evaluations of him: Ahmad bin Hanbal described him as shaduuq (truthful); Ibn Hibban called him tsiqah; Ibn Qani called him tsiqah; and Ibn Adi also stated that Musaddad bin Musarhad was the foremost musnid in Basra. Ibn Hajar described him as tsiqah and a hafiz²¹.
 - b. Abdullah bin Dawud bin Amir His full name is Abdullah bin Dawud bin Amir Al-Mahdani As-Sya’bi. He was in the 9th generation, born in 126 AH and died in 213 AH. His teachers in narrating hadith were: Sulaiman Al-A’mas, Syarik bin Abdullah An-Nakho’i, Tholhah bin Yahya bin Tholhah bin Ubaidillah, Ashim bin Raja’, and Afiyah bin Yazid Al-Qadhi. As for his students in narrating hadith: Muhammad bin Yahya bin Abdul Karim, Muhammad bin Yazid, Muhammad bin Yunus, Musaddad bin Musrahad, Nasr bin Ali. Scholarly evaluations of him: Muawiyah bin Sholih described him as trustworthy (tsiqah) and truthful (shoduq); Abul Hatim described him as trustworthy; Ibn Sa’ad also described him as trustworthy and pious (‘abid); and Ibn Hajar described him as trustworthy and pious (‘abid²².
 - c. Ashim bin Raja’ bin Haywah. His full name is ‘Ashim bin Raja’ bin Haywah Al-Kindi Al-Falasthīnī. He belongs to the 8th generation of hadith narrators. His teachers in hadith narration were: Dawud bin Jamil, Rabi’ah bin Yazid, Roja’ bin Haiwat, Urwah bin Ruaim, and Al-Qaim Abi Abdurrahman. As for his students in narrating hadith: Sulaiman bin Ziyad, Abdullah bin Dawud Al

²¹Tis’ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157.*

²²Tis’ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157.*

Khoribi, Abdullah bin Yazid, Usman bin Faid, Ali bin Qasim Al Kindi. Scholarly Evaluations of Him: Ibn Hibban described him as trustworthy (tsiqah); Abu Zur'ah said "*Laa ba'tsa Bih*" (there is no harm in him); Ibn Hibban also described him as trustworthy (tsiqah); Ibn Hajar described him as truthful (shoduq) but with some reservations; Abu Zur'ah said he is "*Laa ba'tsa Bih*" (there is no harm in him)²³.

- d. Daud bin Jamil His full name is Dawud bin Jamil. He is in the 7th generation. His teachers in hadith transmission were: Katsir bin Qais, Katsir bin Murrah, and Qais bin Katsir. As for his students in hadith transmission, among them was: Ashim bin Raja' bin Haywah. Scholarly Evaluations of Him: Ibn Hibban described him as *trustworthy (tsiqah)*; Daruqutni described Dawud bin Jamil as *unknown (majhul)*; Al-Azdi also described him as *weak (da'if) and unknown (majhul)*. Ibn Hajar described him as *weak (da'if)*; Ibn Hibban described Dawud bin Jamil as *trustworthy (tsiqah)*²⁴.
- e. Katsir bin Qais His full name is Katsir bin Qais al-Shami. He belongs to the third generation (thabaqat). Among his teachers in hadith transmission was Abu Darda'. As for his students in hadith transmission, they included Dawud bin Jamil. Scholars' assessments of him: Ibn Hibban stated that Katsir bin Qais is *trustworthy (tsiqah)*; Ibn Hajar stated he is *weak (dhoif)*; Daruqutni stated that Katsir bin Qais is *weak*; and Shafiyuddin Ahmad bin Abdullah stated that Katsir bin Qais's *isnad is mudhthorib*.
- f. Uwaimir bin Malik bin Qais bin Umayyah bin Amir. His full name is Uwaimir bin Zaid ibn Qais al-Ansari al-Khazraji, with the kunya (nickname) Abu Darda' al-Khazraji. He was in the first generation (thabaqat) or a Companion of the Prophet Muhammad (peace be upon him). He passed away in the year 32 AH. Among his teachers were: the Prophet Muhammad (peace be upon him), Zaid bin Thabit, and Aisha, Ummul Mukminin. As for his students, they included: Qabishah bin Dhu'yab, Qais bin Abi Hazim, Katsir bin Qais, and Katsir bin Murrah. The scholars' assessment of him: The Messenger of Allah (peace be upon him) said, "The judge of my ummah is Uwaimir bin Zaid or Abu Darda'."

²³Tis'ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157*.

²⁴Tis'ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157*.

Ibn Abdil Bar stated that Abu Darda' was the most trustworthy among the scholars of Hadith (Ahlil Hadith); Ibn Hajar stated that Abu Darda' was a devout worshiper (*Abid*); Ibn Mu'in stated that Abu Darda' was "*Laisa bi Syai*"; and Imam An-Nasa'i stated, "*Laisa bihi Ba'as*²⁵ ."

For a clearer assessment of the scholars' evaluations of the isnad/narrators, see the table below:

Table 2. Assessment of the Hadith Chain of Transmission by Imam Abu Daud, No.

3157

Narrator	Scholars Who Evaluated	Evaluation Result
Musaddad bin Musrahad bin Musriball Abul Hasan Al-Bashori	1. Ahmad bin Hanbal 2. Ibn Hibban 3. Ibn Qani 4. Ibn Hajar	1. Shaduuq (Truthful) 2. Tsiqah 3. Tsiqah 4. Tsiqah, Hafiz
Abdullah bin Dawud bin Amir Al-Mahdani Al-Sya'bi	1. Muawiyah bin Sholih 2. Abul Hatim 3. Ibn Sa'ad 4. Ibn Hajar	1. Trustworthy, Truthful 2. Trustworthy 3. Trustworthy, Devout 4. Trustworthy, devout
Ashim bin Raja' bin Haywah Al-Kindi Al-Falasthīnī	1. Ibn Hibban 2. Abu Zur'ah 3. Ibn Hibban 4. Ibn Hajar 5. Abu Zur'ah	1. Trustworthy 2. <i>No Objection</i> 3. Trustworthy 4. Shaduuq but has some doubts 5. <i>No Problem with Him</i>
Dawud bin Jamil	1. Ibn Hibban 2. Daruqutni 3. Al-Azdi 4. Ibn Hajar	1. <i>Trustworthy</i> , 2. <i>Unknown</i> 3. <i>Weak, Unknown</i> 4. <i>Weak</i>
Katsir bin Qais al-Shami	1. Ibn Hibban 2. Ibn Hajar 3. Darqutni 4. Shafiyuddin Ahmad bin Abdullah	1. <i>Trustworthy</i> 2. <i>Weak</i> 3. <i>Weak</i> 4. <i>Its isnad is mudhthorib</i>
Uwaimir bin Zaid Ibn Qais Al-Ansari Al-Khazraji	1. Ibn Abdil Bar 2. Ibn Hajar 3. Ibn Mu'in 4. Imam An-Nasa'i	1. Ashoha 'Inda Ahlil Hadith (The Most Trusted Among Hadith

²⁵Tis'ah), *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157.*

-
- Scholars)
2. 'Abid or the
Devout
3. Laisa Bi Syai'
4. There is no issue
with it
-

Based on the consideration and evaluation of the chain of transmission (sanad) of the hadith narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad Dauliah 3641-3642 above, it can be concluded that:

- a. The narrators in the hadith chain, totaling 6 narrators, all of whom are of the *tsiqah* (trustworthy) category.
- b. Each narrator met with a narrator who served as their teacher; thus, the chain of transmission is *unbroken*.

4. Analysis of the Text of Hadith Narration by Imam Abu Daud No. 3157 in Maktabah Baitul Afkar Ad Dauliah 3641-3642

If an empirical review is conducted to test whether the text of a hadith is *shadh* or not, this is done by confirming whether the hadith under examination is consistent with the Qur'an or with another hadith on the same topic that has a higher quality in terms of its chain of transmission.

- a. Based on the Qur'an

- 1) QS. Al-Mujadalah verse 11, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Translation: *O you who have believed, when it is said to you, "Make room in the assemblies," make room; Allah will make room for you. And when it is said, "Stand up," stand up. Allah will surely raise those among you who believe and those who have been granted knowledge by several degrees. Allah is fully aware of what you do*²⁶.

QS. Al-Mujadalah verse 11 clearly implies that Allah SWT elevates the status of those who possess knowledge; in other words, Allah grants multiplied rewards to those who possess knowledge, provided they use that knowledge for good, share it with

²⁶RI, *Al-Qur'an dan Terjemahnya*.

others, and do not become arrogant about it. In essence, the greater a person's knowledge, the more they must cultivate their inner independence regarding the true nature of human life, thereby fostering a strong faith in the Creator. Therefore, in reality, the more we understand or the more we know, the more we realize how ignorant and weak we are before Allah. When we can know the ultimate truth, that is the pinnacle of our happiness as servants of Allah SWT. Surah Al-Mujadalah, verse 11, carries a meaning consistent with the Hadith narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad-Dauliah, pp. 3641–3642, regarding the virtue of the learned.

b. Another Hadith with a similar meaning

1. Hadith narrated by Imam Tirmidhi, No. 2606, in Maktabah Al Ma'arif, Riyadh 2682

حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ الْبَغْدَادِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ حَدَّثَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيَّوَةَ عَنْ قَيْسِ بْنِ كَثِيرٍ قَالَ قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ يَا أَخِي فَقَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا جِئْتَ لِحَاجَةٍ قَالَ لَا قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لَا قَالَ مَا جِئْتُ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْجِبَّتَانِ فِي الْمَاءِ وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ قَالَ أَبُو عِيسَى وَلَا نَعْرِفُ هَذَا الْحَدِيثَ إِلَّا مِنْ حَدِيثِ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ هَكَذَا حَدَّثَنَا مُحَمَّدُ بْنُ خَدَّاشٍ هَذَا الْحَدِيثَ وَإِنَّمَا يَرْوِي هَذَا الْحَدِيثَ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ عَنْ دَاوُدَ بْنِ جَبَلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحَمَّدِ بْنِ خَدَّاشٍ وَرَأَيْ مُحَمَّدَ بْنَ إِسْمَاعِيلَ هَذَا أَصَحُّ

Translation: It was narrated to us by Mahmud bin Khidasy Al-Baghdadi, who narrated to us from Muhammad bin Yazid Al-Washiti, who narrated to us from Ashim bin Raja' bin Haiwah, from Qais bin Katsir, who said: A man from Madinah came to Abu Darda' in Damascus. Abu Darda' asked: "What brought you here, O my brother?" The man replied: "A hadith has reached me that you narrated from the Messenger of Allah, may Allah's peace and blessings be upon him." Abu Darda' asked, "Didn't you come for some other reason?" The man replied, "No." Abu Darda' asked, "Didn't you come for trade?" The man replied, "No, I came only

to seek that hadith.” Abu Darda’ said: “I heard the Messenger of Allah, peace and blessings be upon him, say: ‘Whoever travels a path in search of knowledge, Allah will guide him to Paradise, and the angels will spread their wings out of joy for the seeker of knowledge. Indeed, the learned person will be interceded for by (creatures) in the heavens and on earth, even the fish in the water. The superiority of the learned over the devout is like the superiority of the moon over all the stars. Indeed, the scholars are the heirs of the prophets, and indeed the prophets do not bequeath dinars or dirhams; they only bequeath knowledge. Therefore, whoever takes it has taken a great share.” Abu Isa said: “We only know this hadith through the narration of Ashim bin Raja’ bin Haiwah, and in my opinion, its chain of transmission is not continuous.” Thus, Mahmud bin Khidasy narrated this hadith to us. This hadith is only transmitted from Ashim bin Raja’ bin Haiwah from Dawud bin Jamil from Katsir bin Qais from Abu Darda’ from the Prophet, peace and blessings be upon him. This hadith is more authentic than the one narrated by Mahmud bin Khidasy, and the opinion of Muhammad bin Isma’il is more correct²⁷.

1. Hadith narrated by Imam Ibn Majah, No. 219, in Maktabah Al-Ma’arif, Riyadh 223

سنن ابن ماجه ٢١٩: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عَاصِمِ بْنِ رَجَاءَ بْنِ حَيَّوَةَ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَأَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ أَتَيْتُكَ مِنَ الْمَدِينَةِ مَدِينَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَا جَاءَ بِكَ تِجَارَةً قَالَ لَا قَالَ وَلَا جَاءَ بِكَ غَيْرُهُ قَالَ لَا قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيَّاتِ فِي الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ

Translation: *It was narrated to us by Nashr bin Ali Al-Jahdlami, who said: It was narrated to us by Abdullah bin Daud from ‘Ashim bin Raja’ bin Haiwah from Dawud bin Jamil from Katsir bin Qais, who said: “While I was sitting beside Abu Darda in the mosque of Damascus, suddenly a man came and said: ‘O Abu Darda, I have come to you*

²⁷Hadis software (Kutubut Tis’ah), Sunan Tirmidzi, Kitab Ilmu, Bab Keutamaan Berilmu Saat Menunaikan Ibadah, Nomor 2606 (t.t.).

from the city of Madinah, the city of the Messenger of Allah, peace and blessings be upon him, because of a hadith that has reached me, that you have narrated it from the Prophet, peace and blessings be upon him!" Then Abu Darda asked, "Did you come for trade?" Katsir bin Qais replied, "No." Abu Darda asked again, "Is it for some other matter?" Katsir bin Qais replied, "No," and added, "Indeed, I heard the Messenger of Allah, peace and blessings be upon him, say: 'Whoever travels a path in search of knowledge, Allah will make the path to Paradise easy for him. The angels will spread their wings out of pleasure for the seeker of knowledge. And the inhabitants of the heavens and the earth, even the fish in the water, will ask for forgiveness for the seeker of knowledge. Indeed, the superiority of a scholar over a devout worshiper is like that of the full moon over all the stars. Verily, the scholars are the heirs of the Prophets, and the Prophets did not bequeath dinars or dirhams, but rather they bequeathed knowledge. Whoever takes it has taken a very great share'"²⁸.

2. Hadith narrated by Imam Ahmad in Musnad Ahmad, No. 20723, in Maktabah Muasasah Ar-Risalah 21715-21716

مسند أحمد ٢٠٧٢٣: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ أَنَا عَاصِمُ بْنُ رَجَاءِ بْنِ حَيَّوَةَ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ إِلَى أَبِي الدَّرْدَاءِ وَهُوَ بِدِمَشْقَ فَقَالَ مَا أَقْدَمَكَ أَيُّ أَخِي قَالَ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا قَدِمْتَ لِتِجَارَةٍ قَالَ لَا قَالَ أَمَا قَدِمْتَ لِحَاجَةٍ قَالَ لَا قَالَ مَا قَدِمْتَ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ قَالَ نَعَمْ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّهُ لَيَسْتَغْفِرُ لِعَالِمٍ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْجِبَّتَانِ فِي الْمَاءِ وَفَضَّلَ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَّلَ الْقَمَرَ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ لَمْ يَرِثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرِثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى حَدَّثَنَا ابْنُ عَيَّاشٍ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ أَقْبَلَ رَجُلٌ مِنَ الْمَدِينَةِ فَذَكَرَ مَعْنَاهُ

Translation: Muhammad bin Yazid narrated to us, and 'Ashim bin Raja' bin Haiwah narrated to us from Katsir bin Qais, who said: "A man from Medina came to see Abu Darda', who was in Damascus at the time. Abu Darda' asked the man, 'O my brother, what brings you here?' The man replied: 'Because of a hadith that has reached me, that you narrated it from the Messenger of Allah, may Allah's peace and blessings be upon him.' Abu Darda' said: 'Did you come

²⁸Hadis software (Kutubut Tis'ah), Sunan Ibnu Majah, Kitab Mukadimah, Keutamaan Ulama dan Dorongan Untuk Menuntut Ilmu, Nomor 219 (t.t.).

for trade?' The man replied, "No." Abu Darda' asked again, "Or have you come for some other purpose?" The man replied, "No." Abu Darda' said, "Have you come solely to learn this hadith?" The man replied, "Yes." Then Abu Darda' said: 'Know that I heard the Messenger of Allah, peace and blessings be upon him, say: "Whoever travels a path in search of knowledge, Allah will make the path to Paradise easy for him, and the angels will shade him with their wings out of pleasure for the seeker of knowledge, all the inhabitants of the heavens and the earth, even the whales in the sea, will ask for forgiveness for a scholar; the superiority of a scholar over a worshipper is like that of the moon over all the stars; indeed, the scholars are the heirs of the prophets, and the prophets do not bequeath dinars or dirhams, but they only bequeath knowledge; so whoever takes that knowledge, he will attain great benefit." Hakam bin Musa narrated to us, and Ibn 'Ayyash narrated to us from 'Ashim bin Raja' bin Haiwah from Dawud bin Jamil from Katsir bin Qais, who said: "A man from Madinah came..." Then he explained the meaning of the hadith above²⁹.

3. Hadith narrated by Imam Darimi, No. 346, in Maktabah Darul Mughni, Riyadh 354

سنن الدارمي ٣٤٦: أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ عَنْ دَاوُدَ بْنِ جَمِيلٍ عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَأَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي أَتَيْتُكَ مِنَ الْمَدِينَةِ مَدِينَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَغَنِي عَنْكَ أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَمَا جَاءَ بِكَ تِجَارَةً قَالَ لَا قَالَ وَلَا جَاءَ بِكَ غَيْرُهُ قَالَ لَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ بِهِ عِلْمًا سَهَّلَ اللَّهُ بِهِ طَرِيقًا مِنَ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْخَيْتَانِ فِي الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطَّةٍ أَوْ بِحِطِّ وَافِرٍ

Translation: It was narrated to us by Nasr bin 'Ali, who told us from 'Abdullah bin Daud, from 'Ashim bin Raja' bin Haiwah, from Daud bin Jamil, from Katsir bin Qais, who said: "I was sitting with Abu Darda' (may Allah be pleased with him) in the Damascus Mosque. Suddenly a man came and said: 'O Abu Darda', I have come to you from Madinah, the city of the Messenger of Allah, peace and blessings be upon him, driven by the desire to obtain the hadith that comes from you, which you narrate from the

²⁹Hadis software (Kutubut Tis'ah), Musnad Ahmad, Kitab Musnad Sahabat Anshar, Bab Sisa Hadis Abu Dar'da Radliyallahu ta'ala anhu, Nomor 20723 (t.t.).

Messenger of Allah, peace and blessings be upon him. Abu Darda' asked, 'What exactly brought you here? Is it perhaps for trade?' He replied, 'No.' Abu Darda' asked again, 'Nor any other reason?' He replied, 'No.' Abu Darda' said: 'The Messenger of Allah, peace and blessings be upon him, said: "Whoever travels a path in search of knowledge, Allah will make the path to Paradise easy for him, and the angels will spread their wings out of pleasure for the seeker of knowledge. Indeed, the seekers of knowledge, the inhabitants of the heavens and the earth, constantly ask for forgiveness for them, even the whales in the water. The superiority of the possessor of knowledge over His servants (the others) is like the superiority of the moon over all the stars. Indeed, the scholars are the heirs of the Prophets, and the Prophets do not bequeath dinars or dirhams; what they bequeath is only knowledge. Therefore, whoever takes it has taken his share—or a share that is abundant and overflowing"³⁰.

The hadith regarding the superiority of the learned, as narrated by *the* five hadith collectors in five different wordings, falls under the category of transmission *by meaning*. This can be said because, upon comparing the five hadiths narrated by *the* five hadith collectors—one chain each from Abu Daud, Tirmidhi, Ibn Majah, Musnad Ahmad, and Darimi—although there are slight differences in their wording, such as for the phrase “seeking or pursuing,” some use the word يَنْبَغِي, يَطْلُبُ, or يَلْتَمِسُ; for the phrase “to traverse or pass through,” some use سَلَكَ or سَهَّلَ; similarly, for the phrase “fish in the water,” some use فِي جَوْفِ الْمَاءِ or فِي الْجَيْتَانِ فِي الْمَاءِ; however, these differences do not alter the meaning of the hadith. This transmission *by meaning* (*bil ma'na*) occurred because what was conveyed by the Messenger of Allah was understood only in terms of its intent, and then conveyed by other Companions using their own wording or phrasing. This happened because the Companions differed in their memory capacities; some had strong memories while others had weak ones (³¹). These differences can be seen in the table below:

Table 3. Differences in the Text and Meaning of Hadith

Narrator	Differences in Text	Meaning
Abu Daud	مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْزَحَتَهَا	<i>Whoever treads the path in pursuit of knowledge, Allah</i>

³⁰Hadis software (Kutubut Tis'ah), *Sunan Darimi, Kitab Mukaddimah, Bab Keutamaan Ilmu dan Orang Alim, Nomor 346* (t.t.).

³¹Abustani Ilyas dan La Ode Ismail Ahmad, *Studi Hadis (Ontologi, Epistimologi dan Aksiologi)* (PT. Raja Grafindo Persada, 2019). p. 75.

	رَضًا لِّطَالِبِ الْعِلْمِ وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَّاتُ فِي جَوْفِ الْمَاءِ	will ease his way to Paradise. Indeed, the angels lower their wings in approval of the seeker of knowledge. For the learned, forgiveness will be sought by the inhabitants of the heavens and the earth, even the fish in the depths of the sea.
Tirmidhi	مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَحَتَهَا رِضًا لِّطَالِبِ الْعِلْمِ وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيَّاتُ فِي الْمَاءِ	Whoever travels a path in search of knowledge, Allah will guide him to Paradise, and the angels will spread their wings out of joy for the seeker of knowledge. Indeed, those in the heavens and on earth—even the fish in the water—will ask for forgiveness for the learned
Ibn Majah	مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَحَتَهَا رِضًا لِّطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيَّاتُ فِي الْمَاءِ	Whoever treads the path in search of knowledge, Allah will make the path to Paradise easy for him. The angels will spread their wings out of pleasure for the seeker of knowledge. And the inhabitants of the heavens and the earth, even the fish in the water, will ask for forgiveness for the seeker of knowledge.
Musnad Ahmad	مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَحَتَهَا رِضًا لِّطَالِبِ الْعِلْمِ وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ مَنْ فِي السَّمَوَاتِ الْمَاءِ وَالْأَرْضِ حَتَّى الْحَيَّاتُ فِي	Whoever treads a path in pursuit of knowledge, Allah will make the path to Paradise easy for him, and the angels will shelter him with their wings out of pleasure for the seeker of knowledge; all the inhabitants of the heavens and the earth, even the whales in the sea, will ask for forgiveness for a scholar
Darimi	مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ بِهِ عِلْمًا سَهَّلَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنَحَتَهَا رِضًا لِّطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيَّاتُ فِي الْمَاءِ	'Whoever takes a path in search of knowledge, Allah makes the path to Paradise easy for him, and the angels spread their wings out of pleasure for the seeker of knowledge. Indeed, the seeker of knowledge, the inhabitants of the heavens and the earth,

*constantly ask for forgiveness
for him—even the whales in the
water.*

5. Analysis of the Sanad and Matan of Hadith Narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad Dauliah 3641-3642

After the author presented and analyzed the data regarding the reliability of the narrators in the hadith's chain of transmission, as well as the data concerning the continuity of the chain and the text of the hadith narrated by Abu Darda and *authenticated* by Imam Abu Dawud, the author can conclude as follows:

- a. All narrators in the hadith chain, totaling 6 narrators, are *trustworthy*.
- b. All narrators met with other narrators who were their teachers; therefore, the chain is unbroken (*muttasil*).
- c. There is no *shadh* in this hadith because there is no contradiction () with the Qur'an or with hadiths that have a higher chain of transmission (*dalil naqli*).
- d. There is no flaw in the text of the hadith because there is no contradiction with common sense, history, the senses, or scientific knowledge (*rational evidence*).

Thus, it can be concluded that the hadith narrated by Imam Abu Daud, No. 3157 in Maktabah Baitul Afkar Ad Dauliah 3641-3642, has *a sahih al-Isnad* in its chain of transmission analysis and *a sahih al-matan* in its text analysis. Therefore, it can be concluded that *the hadith is sahih*.

CONCLUSION

Knowledge is the key to salvation, worldly happiness, and happiness in the hereafter. How important knowledge is for humanity—both personally and in our relationships with fellow creatures and with the Creator, Allah SWT. Allah has emphasized the virtue of those who possess knowledge and put it into practice by elevating their status, as stated in Surah Al-Mujadalah, verse 11, likewise, the Prophet Muhammad (peace be upon him) mentioned the virtue of the learned in his authentic hadith narrated by Imam Abu Daud, No. 3157, in Maktabah Baitul Afkar Ad Dauliah 3641-3642, namely, that those who possess knowledge will be interceded for by the inhabitants of heaven and earth, even the fish at the bottom of the sea; furthermore, the

superiority of a scholar over a devout worshiper is like the superiority of the full moon on a full moon night over all the stars.

REFERENCES

- Abdul-Jabbar, Wisam Kh. "The ethics of disagreement (adab al-ikhtilaf): religious education for intercultural competence in Arabo-Islamic pedagogy." *British Journal of Religious Education*, 28 Januari 2026, 1–16. <https://doi.org/10.1080/01416200.2026.2619036>.
- Al-Ghazali, dan Abu Hamid Muhammad. *Ihya' Ulum al-Din*. Darul Ma'rifah, t.t.
- Alkouatli, Claire, Mohamed Abdalla, Nezar Faris, dan Siti Nur Hidayah. "Architects of change: female Islamic school leaders in Australia & New Zealand." *International Journal of Leadership in Education*, 9 Oktober 2023, 1–30. <https://doi.org/10.1080/13603124.2023.2264257>.
- Alnashr, M. Sofyan, dan Muh. Luthfi Hakim. "Aktualisasi Nilai-Nilai Moderasi Beragama dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah." *Islamic Review: Jurnal Riset dan Kajian Keislaman* 13, no. 1 (2024): 65–82. <https://doi.org/10.35878/islamicreview.v13i1.1106>.
- Al-Yasui, Louis Mahlouf. *Al-Munjid Fi Al-Lughoh Wa Al-Ulum*. Al- Matba'ah al-Katquliyah, 1973.
- Anisa, Nur Islamiatul, Muhammad Amri, St. Syamsudduha, Eka Damayanti, dan Salahuddin. "Analisis Nilai Pendidikan Karakter Sosial dalam Buku Siswa K-13 Akidah Akhlak Kelas V MI." *Al asma : Journal of Islamic Education* 5, no. 2 (2023): 80–90. <https://doi.org/10.24252/asma.v5i2.37879>.
- Anuhgra, Yudha Okta, Yuliharti Abbas, Adam Malik Indra, dan Zulfira Zulfira. "Karakter Menerima Pelajaran dalam Tinjauan Hadis." *AL-USWAH: Jurnal Riset dan Kajian Pendidikan Agama Islam* 6, no. 2 (2023). <https://doi.org/10.24014/au.v6i2.15198>.
- Arifin, HM. *Ilmu Pendidikan Islam*. Bumi Aksara, 1998.
- As-Syarqowi, Syaikh Abdullah. *Tarjamatu Syarah Al-Hikam Ibnu 'Athoilah*. Maktabah Balagh, t.t.
- A'yun, Qurrotul, Mahmud Arif, dan Alfauzan Amin. "Relevansi Nilai-Nilai Pendidikan Karakter dalam Kitab Akhlak Lil Banat dengan Santri Era Millenial."

- Equivalent: Jurnal Ilmiah Sosial Teknik* 5, no. 2 (2023): 102–19.
<https://doi.org/10.59261/jequi.v5i1.142>.
- Budiman, Mochammad Arif. *Pendidikan Agama Islam*. Grafika Wangi Kalimantan, 2017.
- Damayanti, Wiwik, Hasep Saputra, dan Abdul Rahman. “Tafsir Tarbawi terhadap Nilai-nilai Pendidikan Akhlak dalam Al-Quran Surat Al-Baqarah Ayat 30-39.” *Indonesian Journal of Innovation Multidisipliner Research* 2, no. 4 (2024): 13–20. <https://doi.org/10.31004/ijim.v2i4.92>.
- Fawaid, Achmad, dan Rif’ah Hasanah. “Pendekatan Parenting Berbasis Al-Qur’an: Kajian Tematik Atas Ayat-Ayat Komunikasi Orang Tua Dan Anak Usia Madrasah Ibtidaiyah Dalam Qs Luqman Ayat 13-19.” *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 3 (2022): 962–962.
<https://doi.org/10.35931/am.v6i3.1233>.
- Furchan, Arief. *Transformasi Pendidikan Islam Di Indonesia*. Gama Media, 2004.
- Gie, Liang. *Pengantar Filsafat Ilmu*. Liberty, 2000.
- Hassan, Ali Bakr. “Schools and pashas: Education in Egypt during the reigns of: ‘Abbâs I, Sa’îd I, and Ismâ’îl (1848–1879): A comparative perspective.” *Cogent Arts & Humanities* 10, no. 1 (2023): 2188778.
<https://doi.org/10.1080/23311983.2023.2188778>.
- Ilyas, Abustani, dan La Ode Ismail Ahmad. *Studi Hadis (Ontologi, Epistemologi dan Aksiologi)*. PT. Raja Grafindo Persada, 2019.
- Islam, Dewan Redaksi Ensiklopedia. *Ensiklopedi Islam*. PT Ichtiar Baru van Hoeve, 1994.
- Karim, Abdul, Oman Fathurohman, Sulaiman Sulaiman, Lina Marliani, Muhammadun Muhammadun, dan Bambang Firmansyah. “How do principals act as leaders and managers in boarding and public schools in Indonesia?” *Cogent Education* 12, no. 1 (2024): 2445354. <https://doi.org/10.1080/2331186X.2024.2445354>.
- Kosim, Mohammad, Faqihul Muqoddam, Faidol Mubarak, dan Nur Quma Laila. “The dynamics of Islamic education policies in Indonesia.” *Cogent Education* 10, no. 1 (2023): 2172930. <https://doi.org/10.1080/2331186X.2023.2172930>.
- Markeng, Synnøve, dan Jenny Berglund. “In the Child’s Best Interest: Analyzing Pedagogical Approaches among Teachers of the Qur’an in Norway.” *Religion &*

-
- Education* 51, no. 3 (2024): 228–48.
<https://doi.org/10.1080/15507394.2023.2286166>.
- McDonnell, Jane. “RE teachers and the shifting landscape of values education in England.” *British Journal of Religious Education* 45, no. 3 (2023): 228–39.
<https://doi.org/10.1080/01416200.2023.2207209>.
- Millie, Julian. “Limits of bureaucratisation in Islamic education.” *Religion, State and Society* 53, no. 3 (2025): 188–201.
<https://doi.org/10.1080/09637494.2025.2560226>.
- Muff, Aline, dan Ayman Agbaria. “Spiritual and indigenous funds of knowledge: how Palestinian Muslim teachers reclaim Islam and citizenship education in Israel.” *Diaspora, Indigenous, and Minority Education* 20, no. 1 (2026): 104–20.
<https://doi.org/10.1080/15595692.2024.2355454>.
- Nestby, Dag Hallvard. “How could the Norwegian RE subject express the presence of human rights thinking in Islam?” *British Journal of Religious Education* 45, no. 1 (2023): 14–22. <https://doi.org/10.1080/01416200.2021.1938511>.
- RI, Kementerian Agama. *Al-Qur'an dan Terjemahnya*. CV. Pustaka Jaya Ilmu, 2014.
- Rokhim, Abdul, Umiarso, dan Hadi Nur Taufiq. “Construction of the philanthropic movement model of the Lembaga Dakwah Islam Indonesia (LDII) in Indonesia.” *Cogent Arts & Humanities* 12, no. 1 (2025): 2579160.
<https://doi.org/10.1080/23311983.2025.2579160>.
- Sahrodi, Jamali, dan Abdul Karim. “Leader power of Islamic higher education institutions in improving the performance of human resources management.” *Cogent Arts & Humanities* 12, no. 1 (2024): 2442818.
<https://doi.org/10.1080/23311983.2024.2442818>.
- Sardar, Ziauddin. *Merombak Pola Pikir Intelektual Muslim*. Pustaka Pelajar, 2000.
- Tis'ah), Hadis software (Kutubut. *Musnad Ahmad, Kitab Musnad Sahabat Anshar, Bab Sisa Hadis Abu Dar'da Radliyallahu ta'ala anhu, Nomor 20723*. t.t.
- Tis'ah), Hadis software (Kutubut. *Sunan Abu Daud, Kitab Ilmu, Bab Anjuran untuk Menuntut Ilmu Nomor 3157*. t.t.
- Tis'ah), Hadis software (Kutubut. *Sunan Darimi, Kitab Mukaddimah, Bab Keutamaan Ilmu dan Orang Alim, Nomor 346*. t.t.

Tis'ah), Hadis software (Kutubut. *Sunan Ibnu Majah, Kitab Mukadimah, Keutamaan Ulama dan Dorongan Untuk Menuntut Ilmu, Nomor 219. t.t.*

Tis'ah), Hadis software (Kutubut. *Sunan Tirmidzi, Kitab Ilmu, Bab Keutamaan Berilmu Saat Menunaikan Ibadah, Nomor 2606. t.t.*

Ueno, Manami. "The rise of nationalised, religious education in Turkey from the 1950s to the 1970s." *Middle Eastern Studies* 61, no. 4 (2025): 462–73.
<https://doi.org/10.1080/00263206.2025.2449698>.