Sanad, Authority, and the Sociology of Interpretive: A Weberian Reading of 'Ālīy and Nāzil Sanad in al-Azkār of an-Nawawī

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Abstract

This paper discusses the sociology of Max Weber's Interpretive in the sanad *'Ālīy and Nāzil* of the hadiths contained in the book *Al-Ażkār* by Imām an-Nawāwī. This study employs a literature review approach by analyzing relevant primary and secondary sources. The findings indicate that Max Weber's sociology of Interpretive encompasses four key dimensions: types of social action, value and goal rationality, *verstehen*, and authority. This type of social action appears when Imām an-Nawāwī only lists the names of companions in the hadith sanad. The rationality of the value and approach of Weber's verstehen can be seen in the hadith sanad, which is summarized for the purpose of understanding and beliefs of the reader. The results of takhrij show that the first hadith narrated by Muslims has a sahih sanad and matan that corroborates QS. Al-An'ām (6:160). The second hadith narrated by at-Tirmidhi has sanad and matan daif. The third hadith narrated by Abu Daud is authentic and its matin corroborates QS. Al-Jumu'ah (62:9). The fourth hadith narrated by Abu Daud is sanad and his matan is daif, while the fifth hadith narrated by Abu Daud has sanad hasan sahih and matan that corroborates QS. Al-Ahzāb (33:56). The five hadiths show that Imām an-Nawāwī has a strong rationalization of religious interpretation. He understood the quality of the rawi through *jarh wa ta'dil*, so it is clear that religious interpretation is not only derived from revelation, but is also shaped by the structure and social dynamics of society.

Keyword: *Sociology of Interpretive; Sanad 'Ālīy; Sanad Nāzil; Hadith Shalawat; Al-Ażkār.*

Abstrak

Tulisan ini membahas sosiologi interpretatif Max Weber dalam sanad 'Ālīy dan Nāzil hadis-hadis yang terdapat dalam kitab Al-Ażkār karya Imām an-Nawāwī. Metode penelitian yang digunakan adalah studi kepustakaan dengan menelaah sumber-sumber primer dan sekunder yang relevan. Hasil penelitian menunjukkan bahwa analisis sosiologi interpretatif Max Weber mencakup empat aspek utama, yaitu tipe tindakan sosial, rasionalitas nilai/tujuan, verstehen, serta otoritas. Tipe tindakan sosial tampak ketika Imām an-Nawāwī hanya mencantumkan nama sahabat dalam sanad hadis. Rasionalitas nilai dan pendekatan verstehen Weber terlihat pada sanad hadis yang diringkas untuk tujuan pemahaman dan keyakinan pembaca. Hasil takhrij menunjukkan bahwa hadis pertama riwayat Muslim memiliki sanad sahih dan matan yang menguatkan QS. Al-An'ām ayat 160. Hadis kedua riwayat at-Tirmidzi memiliki sanad dan matan daif. Hadis ketiga riwayat Abu Daud sanadnya sahih dan matannya menguatkan QS. Al-Jumu'ah ayat 9. Hadis keempat riwayat Abu Daud sanad dan matannya daif, sedangkan hadis kelima riwayat Abu Daud memiliki sanad hasan sahih dan matan yang menguatkan QS. Al-Ahzāb ayat 56. Kelima hadis tersebut menunjukkan bahwa Imām an-Nawāwī memiliki rasionalisasi interpretatif agama yang kuat. Ia memahami kualitas para rawi melalui jarh wa ta'dil, sehingga terlihat jelas bahwa interpretasi agama tidak hanya bersumber dari wahyu, tetapi juga dibentuk oleh struktur dan dinamika sosial masyarakat.

Kata Kunci: *Sosiologi Interpretatif; Sanad 'Ālīy; Sanad Nāzil; Hadis Shalawat; Al-Ażkār.*

A. Introduction

Samet Senel (2024) writes that the integration of science in religious science has existed since the 8th - 13th centuries AD, precisely during the reign of the Umayyads and Abbasid Tribes, especially in the golden era of Islam.[1] The integration of science and religion is already very strong. At that time, Muslim scientists did not distinguish between the sciences that came from revelation and the sciences that came from the intellect. Muslim scientists (such as Ibn Rushd) saw science as an inseparable unit from religious teachings.[2] They believe that the universe is kauniyah verses. Things began to deteriorate after the fall of Baghdad in 1258 AD.[3] Since then, the Islamic scientific tradition began to experience a separation between religious science and general science.

In the study of hadith, this kind of thing applies to both sanad and matan hadith, the study of sanad (takhrij hadith) and the study of matan (syarah hadith).[4] This condition has moved Indonesian intellectuals, one of whom is Amin Abdullah. Until now, there are many studies of Quranic texts and hadith using the integration of general science[5], one of which is the sociology of interpretive).[6] The sociology of interpretivism has many figures, including Karl Marx (1818-1883 AD), Peter L. Berger (1929-2017 AD), Emile Durkheim (1858-1917 AD) and Max Weber (1864-1920 AD).[7] Max Weber's sociological theory of interpretive will be used in processing the data of this article, although there is no specific work on this subject, but through his book entitled *"The Protestant Ethic and The Spirit of Capitalism"*. He discussed social issues of the community and related matters, including religion.[8]

Then it is related to sanad 'ālīy and nāzil. The word 'Ālīy is etymologically meaning high, noble, superior. Meanwhile, the term sanad 'Ālīy is a sanad in which there are fewer narrators to reach the Prophet (peace be upon him), in line with the opinion expressed by Ajjaj al-Khatib, written by al-Hakim, defining sanad 'Ālīy as a sanad in which there are fewer narrators to reach the Prophet (peace be upon him), compared to the more narrators.[9] The tradition of seeking sanad 'Ālīy actually began since the time of the şahābat.[10] Scholars of hadith divide the sanad 'Ālīy into five types, namely: (1) absolute 'Ālīy (sanad 'Ālīy whose number of narrators reaches the Prophet (peace be upon him), and is less than the other sanad).[11] (2). 'Ālīy nisbi (sanad

[1] Samet Senel, 'Science Expanding Amid Political Challenges: Translation Activities During the Al-Mutawakkil 'Ala'Llah Period (232–247 H/847–861 CE)', *Religions*, 16.430 (2025), pp. 1–15, doi:doi.org/10.3390/rel16040430.

[2] Ibrahim Halil Erdogan, 'The Concept of Divine Revelation According to Ibn Sîn â and I : A Comparative Analysis', *Religions*, 15.1383 (2024), doi:doi.org/10.3390/rel15111383.

[3] Nahyan Fancy and Monica H Green, 'Plague and the Fall of Baghdad (1258)', *Medical History*, 65.2 (2021), pp. 157–77, doi:10.1017/mdh.2021.3.

[4] Wasman, 'A CRITICAL APPROACH TO PROPHETIC Contextual Criticism in Understanding Hadith', *Al-Jamiah: Journal of Islamic Studies*, 61.1 (2023), pp. 1–17, doi:10.14421/ajis.2023.611.1-17.

[5] Muhamad Ali, 'Indonesian Post-Orientalist Study of Islam Abstract':, Islamic Studies: Indonesian Journal For Islamic Studies, 32.1 (2025), 43–68 <https://doi.org/DOI: 10.36712/sdi.v32i1.45297>.

[6] Muhammad Amin and M Anzaikhan, 'Evolution of Qur 'anic Exegetical Methods in Aceh Through Hermeneutic and Sociological', *JURNAL ILMIAH AL MU'ASHIRAH*, 22.2 (2025), pp. 267–82, doi:10.22373/jim.v22i2.32061.

[7] Haldun Gülalp, 'Revisiting the Classics on Secularization Theory', *Frontiers in Psychology*, no. July (2025), pp. 1–10, doi:10.3389/fsoc.2025.1635582.

[8] Solomon Stein, 'Reconsidering Weber's The Protestant Ethic and the Spirit OfCapitalism F', *Spring*, 24.4 (2020), pp. 521–32.

[9] Afifullah, 'SANAD AUTHENTICITY , RADICALISM , AND RELIGIOUS MODERATION IN SUMENEP ' S RUMAH TAHFIZ : A', *JURNAL ILMIAH AL MU'ASHIRAH*, 22.2 (2025), pp. 283–308, doi:10.22373/jim.v22i2.31799.

[10] Muhammad 'Ajjaj al-Khatib, Uşul al-Hadith 'ulumuhu wa mushthalahuhu (Beirut: Dar Al-Fikr, 1989).

[11] Abdul Khon, Ulumul Hadith (AMZAH, 2012), p. 243.

whose number of narrators is smaller than the sanad possessed by the hadith scholars).[12] (3). 'Ālīy Tanzil (sanad whose proximity is attributed to a book of several mu'tamad.

The sanad 'Ālīy tanzil is divided into four types: *first, Muafaqoh* (an editorial of a hadith received through the teacher of one of the authors of the hadith book into a hadith book that is less of a collection of sanad); *Second,* Badal (through the sanad of his teacher, the teacher of one of the authors of the hadith book); *Third,* Musawah (the similarity of the number of sanad from a narrator from the beginning to the end to the author of the book of hadith); *Fourth,* Musafahah (there is an equality in the number of narrators in the sanad of the hadith until the end of the sanad of a student of the author of the book of hadith).[13] (4). 'Ālīy Bitaqdimil Dies (a hadith narrated by two people that is higher than a hadith narrated by three people); (5). 'Ālīy Bitaqdimis Sama' (a hadith narrated by a person who heard it first from a teacher rather than a hadith narrated by his friend who heard it from that teacher.[14] While sanad nāzil is a sanad with a large number of narrators and a large sanad. According to al-Hakim, the form of sanad nāzil is if the number of narrators is large and the same, then if one of them has a higher value compared to the other narrations. According to al-Hakim, the way to determine the highest is to look at his teacher who died first. One way to know sanad nāzil is that hadith learners should look at the age of the Shaykh, so whoever is closest to his age, that is the highest degree.[15]

The majority of hadith scholars say that the sanad nāzil is weak compared to 'Ālīy unless there is a special feature in its narration. In addition, the majority of scholars say that sanad 'Ālīy is more important than sanad nāzil unless in the sanad nāzil there is a narrator who is more śiqah (fair and strong in memorization) with a connected sanad. Ibn Hajar Al-Asqalani said that if there is a special feature found in the hadith of nāzil and not found in the hadith of 'Ālīy, it is such that the narrator is more śiqah, more ḍabit, or the connection of the sanad is more obvious, then the category is more important than 'Ālīy.[16]

The debate among the scholars makes this research necessary. Therefore, this article uses a type of qualitative *research (library research)* with a sociological analysis of Max Weber's interpretive approach because it will analyze the type of action, the rationality of values/goals, verstehen and authority in the sanad 'Ālīy and nāzil on the hadiths *of Shalawat*.[17] The novelty of this article with that of other researchers lies in the integration of science, namely the sociological analysis of Max Weber's interpretive on sanad 'ālīy and nāzil in studying the hadiths *of shalawat* in the book al-ażkār by imām an-nawāwĪ.

B. Result and Discussion

Salawat is a form of expression that includes prayer, praise, and deep respect for the Prophet (peace be upon him).[18] Linguistically, the word *Shalawat* is derived from the word ṣalāt in Arabic. This word is in the singular *form mufrad-ṣalāt,* while the plural form is *shalawat.* In meaning, *Shalawat* has a broad meaning, including prayer, glory, blessings, welfare, and continuous dhikr in remembering Allah SWT.[19] In terms, *Shalawat* is interpreted as perfect grace

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[12] Tugce Gunaydin, 'The Result of the Search for Elevated Isnād: Al- Sābiq Wa'l-Lāhiq Abstract:', *Cumhuriyet İlahiyat Dergisi-Cumhuriyet Theology Journal*, 26.2 (2022), pp. 903–15, doi:doi.org/10.18505/cuid.1156465.

[13] Khon, *Ulumul Hadis*.

[14] Fadlil Nadwi, the science of mustholah hadith, accompanied by information and scheme. (Al-Hidayah, 1999), p. 39.

[15] Gunaydin, 'The Result of the Search for Elevated Isnād: Al- Sābiq Wa'l-Lāhiq Abstract:'

[16] Ibnu Al-Asqalani, Nuzhatun Nadzhar Syarah Nukhbatil Fikar - Tahqiq Abū Muadz Thariq Bin Iwadhillah (Darul Ma'tsur, 2011), hal. 32.

[17] John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, Ketiga (SAGE Publications, 2009).

[18] Mehdi Sajid, 'Spiritual Legacy , Sufi Identity , and Mystical Knowledge in Taṣliya Formulae', *Die Welt Des Islams*, 1.30 (2022), pp. 1–30, doi:10.1163/15700607-20220008.

[19] Sajid, 'Spiritual Legacy , Sufi Identity , and Mystical Knowledge in Taṣliya Formulae'.

and a form of perfecting Allah's love for His beloved, the Prophet Muhammad PBUH. *Shalawat* has several meanings, including: *first,* as a prayer, servitude, respect, and glorification of the Prophet (saw). *Second, Shalawat* is a means of offering tawasul to the Prophet PBUH. *Third, Shalawat* is an expression of our love for the Prophet (saw).[20] Even in Andalusia, this expression is manifested through verses taken from the life of the Prophet PBUH.[21]

While the sociology of interpretive means explaining the condition that a person lives in a physical and symbolic environment, socio-psychological and socio-cultural factors. Human interpretive is highly related to functional and sociocultural factors that produce selective perception, memory and interpretation.[22] All of these are the results of different interpretations in social life. Then the symbolic environment gives its own impression and interpretation of the things experienced, making decisions based on its own meaning and interpretation.[23] Likewise with the sociology of interpretive of Max Weber, the analysis includes four things: the type of action, the rationality of values/goals, verstehen, and authority.[24]

Motives for Writing Al-Ażkār: Max Weber's Verstehen Analysis of Imam an-Nawawī's Social Actions

Irene Chu (2022) explained that there are 2 types of Weber social actions: (1) rational decision-making actions towards various choices to achieve the final goal using logical value standards. (2) irrational action (taking action in the form of direct and unstructured decision-making, in which irrational action is often rooted in the emotional and habitual conditions of the individual, without careful thought first.[25] Furthermore, Harald A Mieg (2024) posits that the types of social actions proposed by Max Weber include: (a) Instrumental rational actions (zwerk rational), (b) Value rational actions (werk rational), (c) Affectual action and (d) Traditional actions.[26]

This is evident in an-Nawāwī with the full name Yahya bin Syaraf bin Mury bin Hasan bin Husein bin Muhammad bin Jum'ah bin Hizam Muhyiddin an-Nawāwī ad-Dimsyāqi as-Shafi'i as-Ash'ari. He was born in the month of Muharram 631 H (1233 AD) in the village of Nawa (approximately 90 km from the city of Damascus, the capital of Syria).[27] In general, to be known, many people will attribute their name to their home area or country, but Imām an-Nawāwī is the opposite, namely Nawa Village, so it is very famous because of the great name of the Imām[28]. As one of the popular scholars among experts in hadith, fiqh and Sufism, an-Nawāwī carried out rational and logical social actions. This activity is evidenced by continuing to use sanad in containing the hadith that he quotes, not only the mata, even though it only includes the name of the companion who narrated it (mauquf hadith). His actions seem to agree with the statements of Abd al-Rabbuh (860-940 AD), Khatib al-Baghdadi (1002-1071 AD),

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[20] Harun Ozel, 'Eulogies to the Prophet Muḥammad in Andalusian Poetry Abstract':, *Cumhuriyet İlahiyat Dergisi-Cumhuriyet Theology Journal*, 26.2 (2022), pp. 621–45, doi:https://doi.org/10.18505/cuid.1139450.

[21] Private.

[22] Aline Cordonnier, 'Collective Memory : An Hourglass between the Collective and the Individual', *Mmory, Mind& Media*, 1.8 (2022), pp. 1–16, doi:10.1017/mem.2022.1.

[23] Jean-François Francis Eustache Orianne, 'Collective Memory : Between Individual Systems of Consciousness and Social Systems', *Fakultas Kesehatan Masyarakat Universitas Malahayati*, 14.October (2023), pp. 1–14, doi:10.3389/fpsyg.2023.1238272.

[24] Luisa Nardi, 'Virtuality and Solidarity : Exploring the New Frontiers of Social Love in the Sign of Collective Wellbeing', *Social Sciences*, 13.485 (2024), pp. 1–14, doi:doi.org/10.3390/socsci13090485.

[25] Irene Chu, 'MacIntyre , Weber and Institutional Logic S', *Frontiers in Psychology*, 2022, doi:10.3389/fsoc.2022.983190.

[26] Harald A Mieg, 'Translating Values into Quality : How We Can Use Max Weber ' s Ethic of Responsibility to Rethink Professional Ethics', *Societies*, 14.183 (2024), pp. 1–19, doi:https://doi.org/10.3390/soc14090183.

[27] Syamsuddin Muhammad bin Abdurrahman As-Sakhawi, Al Manhal al'-Adzb Ar-Rawy Fi Tarjamatil Quthbi Al-Awliya' An-Nawāwī (Beirut: Dar Al-Kutub Al-Ilmiyah, 2005).

[28] Syeikh Ahmad Farid, Min A'lam As-Salaf, Translator: Masturi Ilham and Asmu'i Taman (Jakarta: Pustaka Al-Kautsar, 2006).

Yasir Shahtan Muhammad Diya and 'Ajjaj al-Khatib (1932-2021 AD), who say the importance of studying the sanad and knowing the number of sanad in each hadith narration.

Imām An-Nawāwī was born during the caliphate of al-Mustanshir Billah Abu Ja'far Manshur bin Az-zhahir (623 AH-640 AH). To be precise, the imam was 9 years old when the King died. The rulers in this era were famous for being fair, moderate, close to the scholars. He built Darul hadith, baths, hospitals, bridges and lodgings.[29] On the other hand, in 658 AH/1260 AD, Hulegu managed to enter Damascus and the battle of Ain Jalut took place between the Tartar army and the Quthuz army (the age of Imām an-Nawāwī was 27 years old at that time). The victory was achieved by Quthuz's forces. He instructed the prince Baybars al-Bandaqadari, who was in Aleppo, to fight the remaining Tartar forces in Damascus.[30] The preoccupation of the government and the army in politics and wars did not affect the imam because Imām an-Nawāwī was a scholar who did not follow the heat of the political world at that time or an "apoliticalist". al-Lakhani (1635 A.D.) said that Imām an-Nawāwī was a very tawadhu[31]. Imām an-Nawāwī is very famous for his righteousness and zuhud. He takes great care of things that are displeasing to Allah (muru'ah in hadith terms) and always takes care of things that are mubah. Imām an-Nawāwī died on the Night of Wednesday 24 Rajab 676 H / 1278 AD at the age of 45 in Nawa-Damascus[32].

Based on existing literature, the writing of the book al-Ażkār by Imam An-Nawawi, which contains a collection of hadiths on remembrance, daily prayers, and laws, is a manifestation of the rational social action referred to by Max Weber. This book of al-Ażkār is one of the reference books, the parent book that discusses dhikr and prayer that is popular in the Islamic world. Imām an-Nawāwī explained in his muqaddimah that there are many scholars who write books that contain dhikr besides himself, writing down the sanad of the hadith in complete and even often repeated. Then, the rational action taken by Imam An-Nawawi was to summarize the sanad (only the names of the companions were still written in his book). This action made it easier for Muslims to learn and practice dhikr.[33] Imām an-Nawāwī mentions the quality of his hadith in place of the sanad that is not written down at all. For more clarity, see the text below:

بابُ أمرِ مَنْ ذُكِرَ عندَه النبيُّ صلى الله عليه وسلم بالصَّلاة عليه والتسليم صلى الله عليه وسلم   363-:ورويلا في "كتاب ابن السني" [رقم: 382] بإسناد جيد، عن أنس رضي الله عنهُ، قال : قال رسولُ الله صلى الله عليه وسلم : "مَنْ ذكرتُ عندهُ، فليصلُ عَليَّ، فإنَّهُ مَنْ صَلَّى عَليَّ مَرَّةً، صَلَّى اللَّهُ – عَزَّ وَجَلَّ– عَلَيْهِ عَشْراً -337."وروينا فيه [رقم: 383] بإسناد ضعيف، عن جابر رضي الله عنه، قال : قال رسول الله صلى الله عليه وسلم : "مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَليَّ فَقَدْ شَقِيَ[34]."

Chapter: The Commandment to Say Prayer and Greetings to the Prophet PBUH. 363: We have narrated in Ibn Sunni no. 382 with a saheeh sanad, from Anas (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever mentions my name before him, let him pray to me. For whoever prays to me once, Allah will pray for him ten times."

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[29] Egyptian Islamic Research and Studies Team, Encyclopedia of Islamic History (Jakarta: Pustaka Al-Kautsar, 2013).

[30] Nicola Di Cosmo, 'Climate and Environmental Context of The Mongol Invasion of Syria and Defeat at ' Ayn Jālūt (1258 – 1260 CE)', *Erdkunde - Journal of Human and Physical Geographies*, 75.2 (2021), pp. 87–104, doi:https://doi.org/10.3112/erdkunde.2021.02.02.

[31] Farid, *Min A'lam As-Salaf, Penerjemah: Masturi Ilham Dan Asmu'i Taman*.

[32] Imam Yahya Ibn Syaraf An-Nawāwī, *Syarah Arba'in Nawawi* (Dir Ibn Al-Jauzi, 2014).

[33] Muhammad Shofiul Umam Albar, 'The Impact of Content Changes in the Yellow Book, a Study of Grave Pilgrimage in the Book of Al-Adzkar by Imam An-Nawāwī' (UIN Malang, 2020).

[34] Abū Zakariyyā Muḥyiddīn Yaḥyā bin Syaraf an-Nawawī, *Al-Adzkār Lin-Nawawī, Taḥqīq Al-Arna'ūṭ*, 1994.

337: We have narrated in it [No. 383] with a weak sanad, from Jabir (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever mentions my name by his side and does not say prayer to me, woe to him."

From the two narrative examples presented in his book, it can be inferred that this rational action is to convince the readers of his book in accordance with the needs of the ummah and his times, because the readers of his book come from all different sciences, not all of them are hadith experts. The actions taken are very rational, and life are very compatible with the thought of Max Weber, who argued that medieval and modern societies are moving towards rationalization where actions are based on efficient and logical calculations, not on tradition or emotion. Then this book was completed by Imām an-Nawāwī in the month of Muharram in 667 AH.[35]

The structure of the book by al-Nawawī can be examined through his selection and arrangement of hadith on dhikr and prayer. He quoted hadith from the book Ṣahīh Bukhari, Ṣahīh Muslim, Sunan at-Tirmidhi, Sunan Abi Daud, Sunan an-Nasāi and other hadith books which are certainly famous in Islam.[36] The order of writing is "Book", which includes "Chapters", and within Chapters there are "chapters". In each book, first the Imām an-Nawāwī mentions the hadith, the verses of the Qur'an, tafsir, hadith, science, atsar and the opinions of scholars related to the subject. The book of al-Ażkār contains 19 books, 294 chapters, 219 articles and 1,236 hadiths.[37] The method he uses is antological-thematic-descriptive-analytical. The writing systematics applied by Imām an-Nawāwī in the book al-Ażkār is a mixed writing systematics, which is a combination of several themes such as the themes of fiqh and Sufism or called *al-Ikhtilat baina Abūl Fiqiyyah wa at-Tasawwuf.*

Instrumental Rationality and Values in to shorten the chain of Sanad (A Study of the Practices of 'Ālīy and Nāzil)

Irene Chu (2022) said that Max Weber's rationality is divided into two types, namely objective rationality and value rationality. (1) Objective rationality means the rationality that causes a person or group of people in an action to be oriented towards the purpose of the action, how to achieve it and the consequences. Its characteristic is formal, because it is only concerned with goals such as the bureaucrats as opposed to the Calvinists who are driven by their religious norms, values and beliefs (2) value rationality (or the opposite of number one) means a rationality that considers values, norms that justify or blame—the awareness of the aesthetic, ethical and religious values of the adherents of each individual's religious beliefs.[38] Sandro Segre (2024) explained that Max Weber's *verstehen concept* was then elaborated by the social phenomenology tradition into a practical concept in the form a "model of human action", which is a framework that places the subjective meaning, motive, and orientation of actors in their socio-cultural context as the key to understanding each social action.[39]

The rationality of Max's values/goals can be seen when verifying the rawi contained in the hadith sanad, which is summarized after tracing the original book. Biography, which includes their full name, year of birth, year of death and assessment of their quality by hadith experts, shows that Imām an-Nawāwī has a fairly high form of rationalization of religious interpretation. Because of hadith 1 narrated by Muslims, the ravish turned out to be people who *were ṡiqah* and had high charisma (fair and strong memorization of the hadith) and *their jarh wa ta'dil was at level one of the Level of recitation in it.* A long sanad is summarized into all 'Ālīy sanad. The

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[35] Imam An-Nawawi, *Al-Adzkar An-Nawāwīyyah* (Dar Ilmi).

[36] An-Nawawi, *Al-Adzkar An-Nawāwīyyah*.

[37] Imam An-Nawawi, Al-Adzkar An-Nawāwīyyah (Dar Ilmi), p. 3.

[38] Chu, 'MacIntyre , Weber and Institutional Logic S'.

[39] Sandro Segre, 'Max Weber ' s Verstehende Soziologie and Florian Znaniecki ' s Cultural Sociology : A Discussion of Two Distinct but Related Notions', *Human Studies*, 47.4 (2024), pp. 651–70, doi:10.1007/s10746-024-09730-9.

rationality of this goal is very efficient for the readers of the book. They do not have to hesitate because the rawi taken are the first generation/companions who are claimed to be righteous people (Islam, puberty, reasonable, muru'ah and others) and of course, to eliminate the risk to the narrators. Sanad nāzil is located when we look directly at the hadiths in the primary books, both the sixth[40] book and the ninth book[41]. The authors of the nine books certainly contain a complete sanad because of the document, so that the next researchers have complete data.

Max Weber's Construction of Authority: From the Chain of Sanad to the Charisma of the Prophet's Companions

Sandro Segre (2024) demonstrates the three ideal types of authority in Weber's framework, namely rational, traditional, and charismatic.[42] Pedro T. Magalhaes explains that Weber's view of charismatic authority will bring about social change in the public sphere or society, while the other two authorities (traditional authority and legal authority) lead to social stability, because they are designed to maintain and maintain the social system.[43]

Regarding these three authorities, it will be clearer if we examine the hadiths of *Shalawat* in the book al-Ażkār. We will validate the sanad with strict rules and methodologies (al-Jarh wa at-Ta'dil). The results of the search in the book *Mu'jam al-Mufahras li alfāz al-hadīth* show that these hadiths are in the book:

1st hadith = 1x reciting prayers replied to 10x

من صلى علي صلا ة (صلى الله عليه بعشر) م صلاة ١١ د صلاة ٢٦ ت مناقب ا ن أذان ٢٧، حم ٣،

١٦٨[44]

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ ، حَدَّثَنَا عَبْدُ الله بْنُ وَهْبٍ ، عَنْ حَيْوَةَ وَسَعِيدِ بْنِ أَبِي أَيُّوبَ وَغَيْرِهِمَا عَنْ كَعْبِ بْنِ عَلْقَمَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ ، عَنْ عَبْدِ الله بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ، ثُمَّ صَلُّوا عَلَيَّ ؛ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ بِهَا عَشْرًا[45]

"Muhammad bin Salamah Al-Murādi narrated to us, narrated to us Abdullāh bin Wahab, from Haywah, Sa'id bin Abi Ayyub and others from Ka'ab bin Alqomah from Abdurrahmān bin Jubair from Abdullāh bin Amr bin Al-'Ash, that he heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: "If you hear mu'adzin, then say what he said, then tell me the prayer. Whoever says Salawat to me, Allah will bless him ten times because of his prayer. (HR. Muslim No. 408).

Biographies of hadith narrators: 1. Abdullah bin Amr bin al-'Ash bin Wa'il bin Hashim bin Sa'id bin Sa'd bin Sahm bin 'Amr bin Hushayṣ bin Ka'b bin Lu'ay bin Ghalib. The year of death was 63 AH / 65 AH / 67 AH / 68 AH / 69 AH / 73 AH / 77 AH. Kunya of Abu Muhammad / Abu 'Abd al-Rahman / Abu Nuṣayr- Al-Qurasyi. Ibn Ḥajar said that he was among the previous companions who narrated a lot of hadith and one of *al-'Abādilah al-Fuqahā*. According to adz-Dzahabi, he converted to Islam before his father and was a pious scholar (*al-Kāshif fī Ma'rifah man lahu Riwayah fi al-Kutub as-Sittah*, 3/164); (*al-Iṣābah fī Tamyīz aṣ-Ṣaḥābah*, 6/308): (*Tahdzīb at-Tahdzīb*, 2/393)[46]. 2. Abdurrahman bin Jubair Al-Miṣri, died 97 AH/ 98 AH, a scholar, muazin of Al-Qurasyi. He was a slave who was freed from Nāfi' maula

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[40] Ṣaḥīḥ Bukhari, Ṣaḥīḥ Muslim, Sunan at-Tirmidhi, Sunan Abu Daud, Sunan an-Nasāi and ibn Majah.

[41] The above six are added to Sunan ad-Darimi, Muwatha Malik and Musnad Ahmad bin Hanbal.

[42] Secret.

[43] Pedro T Magalhães, 'Charisma and Democracy: Max Weber on the Riddle of Political Change in Modern Societies', *Topoi*, 41.1 (2022), pp. 69–78, doi:10.1007/s11245-021-09761-2.

[44] A.J Wensinck, Mu'jam Al-Mufahras Li Alfadz Al-Hadis an-Nabawi (Maktabah Birul Fil Madinati Lidini, 1926), hal 523.

[45] An-Nawawi, *Al-Adzkar An-Nawāwīyyah*.

[46] Maktabah syamilah digital application

Ibn 'Umar. It belongs to the *third ṭabaqah* (the middle generation of tabi'in). Ibn Hajar and Ibn Hibban commented on him as a *ṡiqah*. (*Tahdzīb at-Tahdzīb* (2/496); *Tahdzīb al-Kamāl* (17/28) Ibn Ḥajar said, He narrated a hadith from 'Amr bin al-'Āṣ, but some say that between the two there was an intermediary named Abu Qays (*Tahdzīb at-Tahdzīb,* 2/496); *Taqrīb at-Tahdzīb* (1/573).[47] 3. Ka'ab bin 'Alqamah bin Ka'ab bin 'Adī, died 127 AH / 130 AH. Kunya of Abu 'Abd al-Ḥamīd. It is included in *the fifth ṭabaqah* (the middle generation of tabi'ut-tabi'in). According to Ibn Ḥajar: *Ṣadūq* (honestly, his hadith is acceptable even if it does not reach a high degree of rigor) (*Taqrīb at-Tahdzīb* (1/811). Ibn Ḥibbān mentions it in *the Book of aṡ-Ṣiqāt* (the trusted narrators). [Sources: *Tahdzīb at-Tahdzīb* (3/469); *Tahdzīb al-Kamāl* (24/182).[48] 4. Sa'īd bin Abī Ayyūb, nicknamed *Miqlāṣ*. Kunya of Abū Yaḥyā. Included in *the seventh ṭabaqah* (the last generation of tabi'ut-tabi'in). born 100 AH - died in 161 AH / 149 AH / 152 AH / 162 AH / 166 AH. Ibn Ḥajar considered him to be a *ṡiqah ṡabat* (reliable and very strong in memorization), Taqrib at-Tahdzib (1/374). According to adz-Dzahabi, *ṡiqah* (trusted) Al-Kasyif (2/472).[49] 5. Haywah bin Shuraih bin Shafwan bin Malik. Included in the seventh *ṭabaqah* - Death 158 AH / 153 AH / 159 AH.

According to Ibn Hajar, he was a trustworthy, solid, faqih and zahid. According to adz-Dzahabi, The Egyptian jurist, the person is zuhud. Harb narrated from Ahmad that he was a *ṡiqah ṡiqah (*very trustworthy) (Tahdzib at-Tahdzib, 1/508).[50] 6. Abdullah bin Wahb bin Muslim. His nickname is al-Hafizh. Kunya of Abu Muhammad. She was Mawla Rayhanah, the daughter of Yazid bin Anas al-Fihri al-Qurasyi, born 125 AH – died 197 AH - *the ninth ṭabaqah*. Ibn Hajar said that he was a trusted person, a hafizh, an expert in worship. According to Adz-Dzahabi, one of the great figures ('alim is eminent). Abu Hatim Ibn Hibban said, Ibn Wahb collected and compiled, and he kept the hadiths of the people of the Hijaz and Egypt, and paid attention to everything he narrated, both musnad and maqthu', and he was among the worshippers (Tahdzib al-Tahdzib, 2/453).[51] 7. Muhammad bin Salamah bin Abdullah bin Abi Fatimah al-Muradi. Kunya of Abu al-Harits, *the eleventh ṭabaqah*, died in 248 AH. Ibn Hajar considered him to be *a person who was ṡiqah* ṡabat (reliable and very solid in narration) (Taqrib at-Tahdhib, 1/849). Adz-Dzahabi: Faqih, imam, ṡabat (scholar of jurisprudence, leader and strong in memorization) (al-Kashif, 4/119).

The first rawi of hadith occupies the highest dignity in al-Jarh wa at-Ta'dil precisely. There are 6 people, only in the name of Ka'ab bin Alqamah is considered *ṣaduq*, then it can be ensured that the quality of the hadith meets the five requirements of sahih hadith (continuous sanad, rawi adil, rawi ḍabit, not syadz and not illat). The hadith does not contradict the Qur'an and even strengthens QS. Al-An'am (6:160) which reads: *"Man jā'a bil-ḥasanati fa lahū 'asyru amṡālihā, wa man jā'a bis-sayyi'ati falā yujzā illā miṡlahā wa hum lā yuẓlamūn"* (Whoever does good, he will be rewarded tenfold. Whoever does evil, he will not be rewarded except with that is proportionate to him. They are not (in the slightest) wronged.[52]

While the quantity of this first hadith was narrated by Imām Muslim, Abu Daud, At-Tirmidhi, an-Nasai and Ahmad bin Hanbal. All the Imām except Imām At-Tirmidhi narrated this first hadith from the same line, namely from Abdullāh bin 'Amr bin al-Ash. *The madar* of these four narrations is located in Haywah. Of the four hadith books contained in his book are the narration of the Muslim Imam and this hadith is takhrij in the article. Imām an-Nawāwī took this stance not from origin but based on the quality of the hadith contained in the book *Jāmi' al-Ṣahīh* (a collection of hadiths of Ṣahīh). It turns out that the quality is valid. Meanwhile, Imām at-

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[47] Maktabah syamilah digital application

[48] Maktabah syamilah digital application

[49] Maktabah syamilah digital application

[50] Maktabah syamilah digital application

[51] Maktabah syamilah digital application

[52] Lajnah Pentashihan mushaf Al-Qur'an, 'Qur'an Ministry of Religion Surah Al-An'am Verse 160', Quran.Kemenag.Go.Id.

Tirmidhi narrated this hadith only from the path of Abdullāh bin Mas'ud. The total number of rawi is seventeen people. Hadith narrated by At-Tirmidhi (6 rawi) and narrated by Ahmad bin Hanbal (6 rawi) While the hadith narrated by Imām Muslim and An-Nasa'i has 7 rawi. The narrator of Abu Daud has eight rawi. Looking at all the many paths of narration, the hadith includes hadith with the sanad of Nazūl.

2nd hadith = a lot of prayer reading will be with the Prophet PBUH in the hereafter

أولى الناس بيوم الْقِيامة (أكثرهم علي صلاة)ت صلاة ١٨٨ ن صلاة ٩ [53]

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ ابْنُ عَثْمَةَ حَدَّثَنِي مُوسَى بْنُ   يَعْقُوبَ الزَّمْعِيُّ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ أَنَّ عَبْدَ اللَّهِ بْنَ شَدَّادٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ   بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَى صَلَاةً [54]

"It has been narrated to us that Muhammad bin Bashar the Round has narrated to us Muhammad bin Khalid bin Atsmah, has narrated to me Musa bin Yaqub al-Zam'i, has narrated to me Abdullāh bin Kaysan, that Abdullāh bin Shaddad has narrated to him from Abdullāh bin Mas'ud, that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, those who are closest to me on the Day of Resurrection are those who say the most prayers to me" (HR. Tirmidhi No. 484).

Names of the hadith narrators:[55] 1. ʿAbdullāh bin Masʿūd bin Ghāfil bin Ḥabīb bin Syamkh bin Makhzūm and some say that bin Shamkh bin Fār bin Makhzūm bin Ṣāhilah bin Kāhil bin al-Ḥārith bin Tamīm bin Saʿd bin Hudhail bin Mudrikah bin Ilyās bin Muḍar bin Nizār bin Maʿd bin ʿAdnān. Kunya of Abū ʿAbdurraḥmān. Among the tabi'in who became his disciples and scientific companions were the fuqaha (al-Aswad, Masrūq, ʿUbaidah, Shuraiḥ, and al-Ḥārits). He died in 28 AH/ 32 AH/ 33 AH. according to Ibn Ḥajar and adz-Dzahabī, he was among the first to convert to Islam and a great scholar from among the Companions, having many virtues. 2. Abdullah bin Shaddad bin al-Had - Usamah bin Amr bin Abdullah bin Jabir, some say Khalid bin Bisyr bin 'Atwarah bin 'Amir bin Malik. Born during the time of the Prophet Muhammad and died 81 AH/ 82 AH/ 83 AH in Kufa. he is considered *a ṡiqah* (trustworthy) by most scholars, both in the two sahih books and others [al-Iṣābah (8/18)]. According to Al-Dzahabī, Abū Zurʿah and al-Nasāʾī, he is a ṡiqah (Tahdzīb al-Tahdzīb (2/352). 3. Abdullah bin Kaysan, the fifth ṭabaqat. According to Ibn Hajar, *Maqbul* (accepted by his hadith if there is a corroboration) adz-Dzahabi considered him as a person who *was Wutssiqa* (considered trustworthy). Ibn Hibban called them *ṡiqah* (trusted people). Ath-Thusi judged the hadith to be *hasan*. 4. Musa bin Ya'qub bin Abdullah bin Wahb bin Zam'ah bin al-Aswad bin al-Muthallib bin Asad bin 'Abd al-'Uzza bin Qushay. Kunya of Abu Muhammad. The seventh generation - died in 140 H. al-Dzahabi who said that there was a weakness in him. Ibn Mahdi said he had unknown teachers (Tahdzib al-Tahdzib (4/192). Ibn Hajar considered it ṣaduq (honest) but poor memorization (Taqrib al-Tahdzib (1/987), also mentioned in Lisan al-Mizan (9/433).' Abbas al-Duri narrated from Yahya bin Ma'in that he was a *ṡiqah* [Tahdzib al-Kamal (29/171)]. 'Ali bin al-Madini said: He is weak in his hadith and munkar in his hadith (Tahdzib al-Tahdzib (4/192). 5. Muhammad bin Khalid bin 'Utsmah. 'Utsmah is his mother's name. The tenth level - died 211 AH. Ibn Hajar and Adz-Dzahabi said that he was a ṣaduq (honest) but often erroneous and trustworthy. Abu Zur'ah Ar-Razi considered him to be *a La ba'ṡa bih* (there is no problem with him). Ibn Hibban mentions it in the book *Al-ṡiqah (the Trustworthy), but sometimes he is wrong.* 6. Muhammad bin Bashar bin Uthman bin Dawud bin Kaysan is famous by the name Rondar. Kunya of Abu Bakr was born in 167 AH - died in 252 AH. Tenth level. Ibn Hajar said, *ṡiqah*. Ad-Daraquthni said that Bundar is

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[53] Wensinck, Muʾjam Al-Mufahras Li Alfadz Al-Hadis an-Nabawi, hal. 124.
[54] An-Nawawi, *Al-Adzkar An-Nawāwīyyah*.
[55] Maktabah syamilah digital application

one of the strong and reliable memorizers of hadith." Abu Dawud said: "I wrote from him fifty thousand hadiths. If it wasn't for his salvation (from error), I would have left the hadith." Abu Hatim Ar-Razi said, He is a ṣaduq.

Of the six rawi, there are two people who have problems, namely Musa bin Ya'kub is considered a person who is rejected by the hadith and Muhammad bin Khalid is said to be a person who is often wrong. Looking at this data, it can be said that the sanad of this hadith is weak (the hadith is daif) even though the sanad is continuous, the other rawi is fair and ḍabit. The content of the hadith is strange, because our faith as the people of the Prophet (saw) is very heavy if we are aligned with the place of paradise in the hereafter with Him. Maybe the heaven can be but the class of heaven is different. Even though the sanad of this hadith is daif but it can be used to motivate people to pray a lot to the Prophet PBUH. The second hadith was narrated by Imām At-Tirmidhi from the line of Abdullāh bin Mas'ud and Imām an-Nasai from the line of Abu Hurairah ra. In this hadith there is no finding many shahawahid (narrations from other companions) or *Sunday* hadiths. The narration of an-Nasai uses different words but has the same meaning. The narration of at-Tirmidhi (6 rawi), an-Nasa'i (8 rawi) the number of rawi, all of them are 14 people. This second hadith sanad is also included in nāzil.

3rd hadith = recite more prayers on Friday

(Weinsinck, 1936, p. 167) *Al-Mu'jam Al-Mufahras li Al-Fāẓ Al-Hadīs Al-Nabawī* with the phrase "*Fadhola*" is found in the books *of Abu Daud, Nasa'i, Ibn Majah, Darimi and* or in the words:

(إِنَّ) من أفضل، إن أفضل أيمكم يوم الجمعة د وتر ٠٢٦ ن جمعة ٥ جة إقامة ٧٩ جنائز ٦٥ دى صلاة ٢٠٦.

حم ٨٠٤[56]

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِي عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُ مْ يَوْمَ الْجُمُعَةِ فَأَكْثِرُوا عَلَيَّ مِنْ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ نُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ قَالَ يَقُولُونَ بَلِيتَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِ[57]

"It has been narrated to us by Al-Hasan bin Ali, and has narrated to us Al-Husayn ibn Ali Al-Ju'fi, from Abdurrahmān bin Yazin bin Jabir, from Abūl Ash'ath Al-San'ani, from Aus bin Aus who said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Indeed, the most important day for you is Friday, so multiply your prayers to me on that day, for the prayers you say will reach me." They said: "O Messenger of Allah, how is it clear to you that the Prayer that we have said is clear to you when the body has decayed." He said: "Indeed, Allah has forbidden the earth (to eat) the bodies of the anbiya (prophets)." (HR. Abū Daūd No.1531).

Identity of the hadith narrator:[58] 1. Aus bin Aus Ats Tsaqafiy was one of the companions of the Prophet PBUH. 2. Syarahil bin Aadah, Kunya of Abu Al-Ash'ats, the nasab of Ash-Shan'ani, his quality is *considered to be ṣiqah* by Ibn Hajar, adz-Dzahabi and Ibn Hibban. He entered the tabi'in generation. 3. Abdurrahman bin Yazid bin Jabir, chewed Abu 'Utbah, nasab Al-Azdiy Ad Daraniy, died 154 AH- entered tabi'ut tabi'in. Abu Hatim, Ibn Hajar and adz-Dzahabi considered him to be *a ṣiqah*. 4. Husayn bin Ali bin Al Walid, Kunya of Abu 'Abdullah, nasab Al Ju'fi, died in 203 AH- tabi'ut tabi'in. Yahya bin Ma'in and Ibn Hibban considered it ṣiqah. And ibn Hajar said he was a ṣiqah ābid. 5. Hasan bin Ali bin Rashid al-Wasithi- tabi'ul

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[56] Wensinck, Mu'jam Al-Mufahras Li Alfadz Al-Hadis an-Nabawi, hal. 146.

[57] An-Nawawi, *Al-Adzkar An-Nawāwīyyah*.

[58] Aplikasi Hadis Soft

atba' according to Aslam, he was a *ŝiqah*, Ibn Hibbban, *mustaqīm alhadiŝ jiddan*. According to Ibn Adi, *ŝiqah*. He died in 237 AH.[59]

The five narrators are considered as people who are *ŝiqah* or the first degree in the pronunciation used in *jarh wa ta'dil* so we can judge them as authentic hadith because they meet the requirements of authentic hadith. This hadith strengthens the Qur'anic verses about the privileges of Friday as QS. Al-Jumu'ah (62:9): *"Yā ayyuhal-lażīna āmanū iżā nūdiya liṣ-ṣalāti miy yaumil-jumu'ati fas'au ilā żikrillāhi wa żarul-bai', żālikum khairul lakum in kuntum ta'lamūn* (O you who believe, when the call to perform Friday prayers has been uttered, immediately remember Allah and stop buying and selling). That would be better for you if you knew).[60]

The third hadith was narrated by Imām Abū Daud, Imām An-Nasāi, Ibn Majah, Sunan Ad-Darimy, and Imām Ahmad bin Hanbal. The total number of rawi (8 people), one to four (same) is different in the fifth rawi. This hadith is narrated from Aus bin Aus in the first Ṭabaqah, while it is narrated by Abū Daud through al-Hasan bin Ali, Imām an-Nasāi through Ishāq bin Manshur, Ibn Majah through Abū Bakr bin Abi Syaibah, ad-Darimy through Uthman bin Muhammad bin Abi Shaybah and Imām Ahmad bin Hanbal directly to al-Husain bin Ali al-Ju'fi who is the *madar* of the hadith. Seeing from the number of Shawahid, this hadith can be categorized as an *ahad masyhur* hadith.

4th Hadith = recite shalawat anywhere

(Weinsinck, 1936, p. 228) *Al-Mu'jam Al-Mufahras li Al-Fāẓ Al-Hadīs Al-Nabawī with the pronunciation "Qobara"* is found in the books *of Abu Daud and Aḥmad* and in the saying:

لاتجعلوا، لا تتخذوا بيوتكم قبورا. د مناسك٩٦ حم ٢، ٣٦٧ [61]

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدٍ الْمَ قُبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًاوَلَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُم[62]

"It was narrated to us that Ahmad bin Shalih I recited to Abdullāh bin Nafi', he said: I heard from Abū Dzi'b from Sa'id Al-Maqburi, from Abu Hurairah he said that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Do not make my grave a place for feast and say Prayer to me because your prayer will reach me, wherever you are." (HR. Abu Daūd No.2042).

Biography of the rawi:[63] 1. Abdur Rahman bin Shakhr, Kunya of Abu Hurairah, the nasab of Ad-Dausi Al-Yamani, died 57 AH. Enter the generation of friends. 2. Sa'id ibn Abi Sa'id Kaisan, Kunya of Abu Sa'ad, nasab al-Maqburi, tabi'in, died 123 AH. Ibn Kharasy considered him *ŝiqah*, while Abu Hatim said he was a *ṣaduq*. 3. Muhammad bin 'Abdur Rahman bin Al Mughirah bin Al Harith bin Abi Dzi'b, Kunya of Abu al-Harits, nasab Al Qurasy Al 'Amiri, tabi'in- d. 158. According to Imam Ahmad, an-Nasai and Yahya bin Ma'in, he was a *ŝiqah*. 4. Abdullah bin Nafi' bin Abi Nafi'. Kunya of Abu Muhammad, nasab Ash-Sha'igh Al Makhzumi, tabi'ul atba- died 206 AH. Yahya bin Ma'in considered it *ŝiqah*. Abu Zur'ah said he was a lā *ba'sa bih*. According to An-Nasai, he was a laisa *bihi ba'ŝ*. 5. Ahmad bin Ṣalih. Kunya of Abu Ja'far. Nasabnya al-Mishri. Tabi'ul atba'-Died 248 H. According to Ibn Hajar, he was a *ŝiqah* and *ma'mūn*. adz-dzahabi said he was a *hafiz*; an-Nasai considered him *laiŝa bi qawi*.

[59] Ibn Hajar al-Asqalani, *Tahdzib at-Tahdzib vol. 2*. (Cairo: dar al-Hadith), 2010 p. 156

[60] https://quran.kemenag.go.id/quran/per-ayat/surah/62?from=1&to=11

[61] A.J Wensinck, *Mu'jam Al-Mufahras li Alfadz al-Hadis an-Nabawi*, (Maktabah Birul Fil Madinati Lidini, 1926 H), 228

[62] An-Nawawi, *Al-Adzkar An-Nawāwīyyah*.

[63] Aplikasi Hadis Soft

The five rawi get personality value as a person who is qualified to be said to be a fair person, but there is a rawi who is considered *ṣaduq*, namely Said al-Maqburi. Abdullah bin Nafi' is also considered to be a person who *is lā ba'sa bih* and Ahmad bin Ṣalih *(laiṡa bi qawi)*, so we can judge this hadith as a daif/weak hadith, because it does not meet the requirements of a sahih hadith. The content of the hadith is also strange, because it is not in accordance with the hadith of the other prophets that all the earth is a mosque except the market and toilets. We cannot be commanded to pray in the toilet. If it is anywhere, it means that the toilet also enters. The fourth hadith was narrated by Imām Abu Daud and Imām Ahmad bin Hanbal from the path of Abu Hurairah. Imām Abi Daud narrated this hadith from Ahmad bin Ṣalih while Imām Ahmad bin Hanbal narrated this hadith through Suraij an-Nu'man al-Jauhari. This hadith can be categorized into the hadith *of Ahad Aziz*. Abū Daud - five rawi and Ahmad bin Hanbal - six rawi, then this fourth hadith can be categorized into hadith with sanad nāzil.

5th hadith = our greetings to the Prophet (peace be upon him)

(Weinsinck, 1936, p. 532) *Al-Mu'jam Al-Mufahras li Al-Fāẓ Al-Hadīs Al-Nabawī*with the phrase "Salama" is found in the books *of Abu Daud and Aḥmad* or in the saying:

ما من أحد يسلم علي ... حتى أرد عليه السلام .د مناسك , ٩٦ حم . ٢ [64]

حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، نَا الْمُقْرِئُ، نَا حَيْوَةُ، عَنْ أَبِي صَخْرٍ حُمَيْدِ بْنِ زِيَادٍ، عَنْ يَزِيدَ بْنِ   عَبْدِ الله بْنِ قُسَيْطٍ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ [65]

"Muhammad bin Auf narrated to us, narrated to us Almuqri', narrated to us haywah, from Abu Sakhr Humayd bin Ziyad, from Yazid bin Abdullāh bin Qusayt, from Abu Hurairah the Messenger of Allah (PBUH) said: "No one greets me, but Allah first returns my soul to me so that I can respond to his greeting". (HR. Abu Daūd No.2041).

Names of the narrators:[66] 1. Abu Hurairah (already). 2. Yazid bin 'Abdullah bin Qusaith. Kunya of Abu Addullah, nasab al-laitsi. Tabi'in- Died 122 AH. an-Nasai and Ibn Hajar said he was a *ṡiqah*. 3. Humaid ibn Ziyad. Kunya of Abu Shakhr, Tabi'in-died 189 AH. Ibn Hibban and Darulquthni said *ṡiqah* while Imam Ahmad considered it *laisa bihi ba'ṡ*.4. Haywah bin Shuraih bin Shafwan bin Malik. Tabi'ut tabi'in - died 158 AH / 153 AH / 159 AH. according to Ibn Hajar, he was a trustworthy, solid, faqih and zahid. According to adz-Dzahabi: the Egyptian jurist, the person is zuhud. Harb narrated from Ahmad that he was a *person of ṡiqah ṡiqah* (most trustworthy) (Tahdzib at-Tahdzib, (1/508).[67] 5. Abdullah bin Yazid Al Adawi. Umar's family servant. Kunya of Abu Abdurrahman al-Muqry al-Qushair. Tabi'ut tabi'in-died, 213 AH. according to Abu Hatim, *ṣaduq*. Meanwhile, according to an-Nasai and al-Khalily he is a *ṡiqah*. [68] 6. Muhammad bin 'Auf bin Sufyan. Kunya of Abu Ja'far, nasab Ath Tha'i Al Himshi. Tabi'ul atba'- died 272 A.H. Abu Hatim assessed *ṣaduq*, an-Nasai and ibn Hibban said *ṡiqah*.

Of the six rawi, there are two people who get a value of self-quality as a *ṣaduq* person, a person who *is laisa bihi ba's,* but in general, all rawi are considered *ṡiqah*. Therefore, the quality of this hadith can be said to be hasan sahih. The hadith strengthens the Qur'an. Al-Ahzab (33:56) *"Innallāha wa malā'ikatahū yuṣallūna 'alan-nabiyy(i), yā ayyuhal-lażīna āmanū ṣallū 'alaihi wa sallimū taslīmā. (Indeed, Allah confers blessing upon the prophet, and his

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[64] A.J Wensinck, *Mu'jam Al-Mufahras li Alfadz al-Hadis an-Nabawi*, (Maktabah Birul Fil Madinati Lidini, 1926 H) hlm 232

[65] An-Nawawi, *Al-Adzkar An-Nawāwīyyah*.

[66] Aplikasi Hadis Soft

[67] Aplikasi digital Maktabah syamilah

[68] Ibn Hajar al-Asqalani, Tahdzib at-Tahdzib jil. 4 p. 219

angels (ask him to do so). O you who have believed, ask (Allah to confer) blessing upon him and ask (Allah to grant him) peace.[69]

The fifth hadith was narrated by Imām Abū Daud from the line of Muhammad bin Auf from Al-Muqri, while Imām Ahmad bin Hanbal from the line of Abdullāh bin Yazid, *madar* in this hadith pivots in the rawi of Haywah. This hadith does not have Shawahid and is only narrated by Abū Hurairah, so this hadith is included in the category of *Sunday gharib* hadith. The number of rawi is 7 people: one to four equals, which are different from the rawi after Haywah from the narration of Abū Daud (2 rawi) while from Ahmad bin Hanbal (1 rawi). This hadith can also be categorized as sanad nāzil.

The five hadiths contained are hadiths that come from the highest polar book *al-tis'ah* or that belong to the *polar group of al-sittah*. This shows that Imām an-Nawāwī was very careful in choosing the hadith to be included in the book of al-Ażkār. All these things show that the imam is an expert scholar in the field of hadith and the writing of his hadith is also for an extraordinary purpose, so that the people who read this book can understand the moral message contained in the hadith. The reader becomes confident, believes in practising the hadith he contains quality. Imām an-Nawāwī summarizes the sanad in choosing and taking one of the hadiths whose sanad is classified as sanad 'Ālīy, that is, the sanad whose reliance is only on those who are close to the Prophet (peace be upon him and have high charisma).

Weber's rational, traditional and charismatic authority on the study of sanad nāzil has gone through the rigorous verification of the narrators of the hadith through the science of jarh wa ta'dil. The conditions of the different social structures of each Rawinya and the claims of the hadith figures are different between them, so that the final results obtained are of different quality. This condition is reinforced by the statement of Muhammad 'Ajjaj al-Khatib, who said that the use of sanad in the context of the hadith has a very important relevance because the individual who has the sanad will identify all the names of the narrators involved in the chain of matan hadith in the original source[70]. Muhammad At-Thahan also commented on the sanad in a hadith indicating a necessity, relying on the narrators to learn what the Prophet Muhammad PBUH said and did.[71]

Meanwhile, sanad 'āliy certainly shows the closeness of the narrator of the companion with the Prophet Muhammad. Because the companion is a person who believes in the Prophet Muhammad PBUH, has high charisma and lives contemporaneously even though some people meet and are close and some do not. This explanation can be said to be more legitimate sanad 'āliy than sanad nāzil. Imam Nawawi contains sanad 'āliy and the hadith of mauquf (hadith relied on the companions) resulting in the author's firmness so that the readers of the book of al-Ażkār are confident in practicing the hadith he contains.

Based on these three authorities, it is clear that the charismatic authority possessed by an-Nawāwī made the book of al-Ażkār and his other works (the book of arbain) read and studied by many people, including Islamic boarding schools and universities in Indonesia (tahfiz hadith courses use the reference book of arbain an-Nawāwī). This condition shows that the ability of an-Nawāwī to include sanad'Ālīy in the book of al-Ażkār has been taken into account in depth. Max Weber's charismatic authority once determined the figure of the narrator that contained an-Nawāwī. A generation of friends; *Abu Hurairah, Abdullāh bin Mas'ud, Abdullāh bin Amr bin 'Ash and Aus bin Aus* were people of great knowledge. Abū Hurairah is known as the companion who narrated the most hadith compared to other companions.[72]

Seeing the determination of the number of narrators in determining the sanad of 'Ālīy and Nāzūl, it can be said that 'Ālīy Tanzil with its expansion at the point of 'Ālīy Bitaqdimil Wafat (the hadith narrated by 2 people is higher than the hadith narrated by 3 people) as a reference in

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[69] https://quran.kemenag.go.id/quran/per-ayat/surah/33?from=56&to=56
[70] Muhammad 'Ajjaj al-Khatib, As-sunnah qabla Tadwin, (Beirut: Dār al-Fikr, 1993) p. 239
[71] Muhammad Tahhan, *Taisir Musthalah Al-Hadits* (Dar Quds, 2018).
[72] Muhammad 'Ajjaj al-Khatib, As-sunnah qabla Tadwin, hlm 430

determining the sanad of 'Ālīy and Nāzīl in this matter. Based on that, the five hadiths studied include the sanad of Nāzil, because the rawiya is more than 3 people in all. Some scholars argue that the sanad of Nāzil is more important because a narrator will try hard in ijtihad to assess and ensure the quality of the narrator who narrates the hadith. In addition, the sanad of Nāzil is often considered to have a broader and more in-depth discussion of the state of the narrators, so that the reward of ijtihad's efforts in researching and evaluating the sanad is greater. Such a group tends to be satisfied with the hadith derived from the sanad of Nāzil, even though there is a history of hadith with the sanad "Ālīy. They think that with the sanad of Nāzil that goes through many narrators, the process of verification and assessment is more in-depth, which ultimately strengthens the quality of the hadith. However, this view does not diminish the importance of the sanad "Ālīy, which is still valued because it is closer to the main source, the Prophet Muhammad PBUH.[73]

Other groups argue that sanad 'Ālīy is more important because it reduces the need to perform ijtihad on the problem of the narrator. The less ijtihad that is done, the less likely it is that there will be shortcomings or errors in the assessment of hadith. This opinion that prioritizes sanad 'Ālīy is supported by Khatib al-Baghdadi (d. 463 AH) in his work *al-Jami' li al-Akhlāq al-Rāwi wa Adāb as-Sāmi'*. Khatib al-Baghdadi said that if the narrators felt that they had had enough of the sanad of Nāzil, they would abandon the tradition of the rihlah of the intellectual journey undertaken by the scholars to obtain the sanad "Ālīy. This tradition has become a habit for scholars as a way to attain a higher and more Ṣahīh sanad. This opinion is also supported by Yasir Shahtan Muhammad Diyab (1945 AD), who argued that unless the narrators in the sanad of Nāzil are more tsiqah (the rawnya of justice and dabit) than the narrators in the sanad of 'Ālīy, then the sanad of 'Ālīy still takes precedence. This shows that the emphasis on quality and trust in the narrator is an important factor in determining the virtue of sanad 'Ālīy compared to the sanad of Nāzil.[74] The sanad of Nāzil is a sanad in which the number of narrators is large and the sanad is also large. al-Hakim said that the form of the sanad of Nāzil is if the number of narrators is large and the same then if one of them has a higher value compared to the other narrations. Furthermore, al-Hakim determined the highest way, namely by looking at his teacher who died first. One way to find out the sanad of Nāzil is that hadith learners should look at the age of their teacher, so who is closest to his age, then that is the highest degree.[75]

The majority of scholars are of the opinion that the hadith of Nāzil is weak compared to the hadith of 'Ālīy unless there is a special feature in its narration. In addition, the majority of scholars say that the sanad 'Ālīy is more important than the sanad of Nāzil unless in the sanad of Nāzil the narrator is more śiqah (fair and strong in memorization) with the sanad that is connected. Ibn Hajar Al-Asqalani (1372-1449 A.D.) said that if there is a privilege found in the hadith of Nāzil and not found in the hadith of 'Ālīy, such as the narrator being more śiqah, more ḍabit, or the connection of the sanad is more obvious, there is no doubt that the category is more important than Nāzil over 'Ālīy.[76]

Discussion

Studying the hadith texts contained in the book Al-Ażkār by Imām an-Nawāwī will not develop if it only reaches the stage of pure text evaluation procedures such as the rules of jarh wa ta'dil and takhrij in a literal sense. The compilation of a book containing the practice of summarizing chains of transmission into the forms of 'Ālīy and Nāzil needs to be interpreted as a

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[73] Al-Qadial-Hasan bin Abd Al-Rahman Al-Râmahurmuzi, *Al-Muhaddith Al-Fâsil Bayna Al-Rawi Wa Al-Wa'i (Beirut: Dar Al-Fikr, 1971), 219.*, 1st edn (Dar al-Fikr, 1771).

[74] Abdurrabbuh Abū Sa'Layk, 'Asbâb Taqdîm Al-Isnad Al-Nazil 'Ala Al-Isnad Al-Aly', *Majallat Al-Manârah Li Al-Buhuth Wa Al-Dirasat*, 20.01 (2023), p. 147.

[75] Gunaydin, 'The Result of the Search for Elevated Isnād: Al- Sābiq Wa'l-Lāhiq Abstract:'

[76] Ibnu Hajar Al-Asqolani, *"Nuzhatun Nadzhor Syarah Nukhbatil Fikar" Tahqiq Abū Muadz Thoriq Bin Iwadhillah* (Dar al-Ma'tsur, 2011).

manifestation of social action within the framework of Max Weber's sociology of interpretive, which is meaningful and has a strong historical background.

This subchapter attempts to operationalize the four main dimensions of Max Weber's concept of social action, namely instrumentally rational, value-rational, verstehen, and the shift in authority.[77] The analysis in this subchapter attempts to reveal Imam an-Nawawi's awareness in organizing the structure of hadith scholarship in order to respond to the social dynamics of his society using a sociological interpretation of five sample hadiths whose sanad and matn status have been mapped, as mentioned in the results subchapter above. Therefore, the presentation of hadith written in the book Al-Ażkār is not merely a rigid presentation of religious dogma, but a social praxis influenced by the author's rational orientation and target audience.

The social action[78] taken by Imam an-Nawawi was to shorten the chain of sanad to 'Ālīy or Nāzi, omitting the names of the middle Rawi's and stating only the names of the Prophet's companions. The action taken by Imam an-Nawawi can be interpreted as more than just a writing style. The orientation was based on the fact that many people were still unfamiliar with the hadiths of the Prophet. The people at that time did not need academic debates from hadith scholars, but wanted practical guidance that was easy to practice.

From a rational perspective,[79] analysis of the book Al-Ażkār through Weber's lens reveals the fact that we have both found shahih and dha'if hadiths in it. This finding raises the question of why a scholar of the caliber of Imām an-Nawāwī included dha'if hadiths in his book. Upon deeper analysis, this condition reveals a rationality of values in which spirituality and zikr are considered to be more essential than the strict procedure of verifying historical accounts. On the other hand, the act of shortening the sanad is a form of instrumental rationality that aims to facilitate the memorization of zikr recitations and their practice by the wider community, who were generally still laymen at that time.

From Weber's perspective of verstehen,[80] Imam an-Nawāwī's action of shortening the sanad can be interpreted as a deliberate socio-cultural strategy. An-Nawāwī did not attempt to compile a book specifically intended to be the main reference for muhaddithin, but rather a kind of pocket book that could be used practically as a spiritual guide for the lay community. Imām an-Nawāwī was very sensitive in interpreting the social dynamics of society at that time. If he had included a long chain of Rawi's and applied a detailed evaluation of jahr wa ta'dil, the community would have found it difficult to apply zikir because it would have been a cognitive burden. This condition shows that the cutting of the sanad is a form of sociological accommodation in which, in order to achieve a broader da'wah goal, Imam an-Nawawi sacrificed formal academic completeness. Thus, this is a form of the verstehen approach to the motive for cutting the sanad in the book Al-Ażkār.

Based on Weber's analysis of authority,[81] the sanad system becomes a hierarchy of power and legitimacy of interpretive. When Imam an-Nawāwī cut the sanad, he was actually shifting the focus of authority. Imam an-Nawāwī relied on the charismatic authority of the sacredness of the names of the Prophet's companions and the reputation of mukharrij such as Imam Muslim and Abu Daud. In addition, this shift in the basis of authority also served to show that Imam an-Nawāwī was a great scholar who had the authority to shorten the sanad. This is evidenced by the fact that Imam an-Nawāwī still included dha'if hadith in his book. The reason why the community continues to accept and practice it is because the status of shahih and dha'if is protected by the charismatic authority of Imam an-Nawāwī, who allows the use of dha'if

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[77] Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. by Guenther Roth and Claus Wittich, *Sociology* (University of California press, 1978).

[78] Weber, *Economy and Society: An Outline of Interpretive Sociology*. p. 22.

[79] Weber, *Economy and Society: An Outline of Interpretive Sociology*. p. 24.

[80] Max Weber, *Methodology of Social Sciences*, 1st edn (Routledge, 2011), doi:https://doi.org/10.4324/9781315124445.

[81] Weber, *Economy and Society: An Outline of Interpretive Sociology*. p. 215.

hadith for the sake of good deeds. Thus, sociologically, Imam an-Nawāwī shifts the focus of proof from legal rationality to charismatic and traditional authority.

The operationalization of Weber's four dimensions shows that the compilation of the Al-Ażkār book was not merely a rigid transmission of texts, but also a sociological engineering in which the hadith texts were compiled based on the orientation of action, rationality, verstehen (deep meaning), and the authority of Imam an-Nawāwī in responding to the social dynamics of society, such as the social structure and needs of society at that time.

C. Conclusion

The sociology of interpretive Max Weber can be summarized in four things (type of action, rationality of values/instrumentally, verstehen, authority). An-Nawāwī performs the type of social action seen while maintaining the sanad of the hadith even though it only includes the name of the companion. The rationality of the values/purposes and verstehen Weber is evident when the verification of rawi contained in the sanad of the hadith which is summarized after takhrij, hadith 1 narrated by Muslim, the sanad of the hadith is sahih and the matad does not contradict the Qur'an and even strengthens the Qur'an. Al-An'am (6:160). The second hadith narrated by at-Tirmidhi, the sanad is awkward. The third hadith narrated by Abu Daud, the sanad is sahih - the matad strengthens the verse of QS. Al-Jumu'ah (62:9). The fourth hadith narrated by Abu Daud, the sanad is daif – the matad is daif. The fifth hadith narrated by Abu Daud, his sanad hasan sahih - his eyes confirm QS.al-Ahzab verse 56. From the five hadiths that are taught, it shows that Imām an-Nawāwī has a fairly high form of rationalization of religious interpretive. He knew that Musa bin Jacob was considered a person who was rejected by his hadith and Muhammad bin Khalid was said to be a person who was often mistaken (second hadith). The fourth hadith contains rawi who is considered not strong in memorization, namely Ahmad bin Salih. While the first and third hadiths of the rawinya are those who *are ṡiqah* and have high charisma (just and strong memorization of the hadith) and *their jarh wa ta'dil are at the first level of the level of recitation in it*. A long sanad is summarized into all 'Ālīy sanad. The rationality of this goal is so that the readers of the book do not hesitate because rawi is a just person. Sanad nāzil exists when we trace its hadiths into the primary book.

Weber's authority on the first and third hadith rawi occupies the highest dignity in al-Jarh wa at-Ta'dil. While the second and fourth rawi hadiths are the opposite. Musa bin Ya'kub is considered a person who rejects his hadith and Muhammad bin Khalid is said to be a person who is often mistaken. Even though the sanad hadith is daif, it can be used to motivate people to *shalawat* a lot to the Prophet PBUH. From this we can conclude that religious interpretive is not only inherited, but also shaped by social structures and dynamics.

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