**Fallacies in the Hadith's Arguments (Istidlal al-Hadith)**

Falasi Dalam Pendalilan Hadith (*Istidlal al-Hadith*) (Second topic in Arabic or Bahasa Melayu)

MOHD FARHAN MD ARIFFIN1\*, IBRAHIM ADHAM 1 & NAZRI AHMAD1

1Pusat Kajian Al-Quran dan Al-Sunnah, Fakulti Pengajian Islam,

Universiti Kebangsaan Malaysia, 43000 Bangi, Malaysia

\*Corresponding author; email: farhan.ariffin@ukm.edu.my

|  |  |  |  |
| --- | --- | --- | --- |
| Article historyReceived: 23/02/2022 | Received in revised: 23/04/2022  | Accepted: 11/05/2022  | Published online: 30/06/2022 |
| **Abstract (1st Abstract in English)**The Arabic term "*Barakah*" is used to this day amongst Muslims in their different languages as a very popular supplication for prosperity. The term was mentioned in the Qur’an on numerous occasions in different contexts, some referring to a physical dimension while others refer to a spiritual one. (Not more than 300 words) **Keywords: Divine Blessing, Land of Barakah, Prophets, Quran, Ka‘bah** (Not more or less than 5 words)**Abstrak (2nd Abstract in Bahasa Melayu or Arabic)**Istilah Arab "Barakah" digunakan sehingga hari ini di kalangan umat Islam dalam bahasa mereka yang berbeza sebagai doa yang sangat popular untuk kemakmuran. Istilah ini disebut dalam. (Not more than 300 words)**Kata kunci: Berkat Ilahi, Tanah Barakah, Nabi-nabi, Al-Quran, Ka'bah** (Not more or less than 5 words) |
|  |

# Introduction *(Use Bold for each topic)*

One of Islam’s most popular terms used by Muslims in forms of supplication is the concept of Barakah, where one would pray that God would grant the other Barakah in wealth, family, etc. The word is used in the full form of the Muslim greeting, *“al-Salām ʿAlaykum wa-Rahmat Allah wa-****Barakātuh****”*.

(Make sure to tab in and enter before new paragraph) In addition to sourcing pertinent Qur’anic verses by adopting a comparative approach, it is important to reflect upon the different exegetical understandings concluded by scholars of Tafsir.

### Scope and Methodology

Five verses in the Qur’an refer to *Barakah* bestowed on people. The *Barakah* in these verses refers to named individuals: Prophet Noah and some of his offspring, Prophet Abraham and his family, Prophet Isaac, Prophet Moses and Prophet Jesus.

**Literature Review**

### Research Findings

**Analysis and Discussion**

**Conclusion**

**Acknowledgements**

The study was funded by the Ministry of Higher Education under FRGS grant research funds with the reference code FRGS/1/2021/SS02/UITM/02/5 entitled Development of *Hisbah* Integration Model and Al-Ghazali Theory to Address the Impact of Mental Health among Victims of Domestic Violence.

**Authors’ Contributions**

This article was the result of a significant scientific contribution in the research done by three authors including in the concept and design of the research article, Zuraimy Ali; Methodology, Noraini Ismail; Analysis and interpretation of research data, Khadher Ahmad; The authors who made meaningful contributions to the data curation, writing-original draft preparation, writing- review and editing, completion, and final editing, Zuraimy Ali.

**References**

A’dawiyah Ismail. 2019. Spiritual Practices of Female Cancer Patients Towards Well-being in Lives. *Islāmiyyāt* 41(2) 2019: 93 - 97 (https://doi.org/10.17576/islamiyyat-2019-4001-10)

Abdullah, Hashim & Schmitt. 1995. *Battered women in Malaysia: prevalence, problems, and public attitudes*. Semanticscholar.

Awang & Kadir. (n.d.). *Amalan Solat Sunat Di Kalangan Pelajar Tahun Akhir SPI. Satu Kajian Di Universiti Teknologi Malaysia*. Retrieved from CORE: https://core.ac.uk/download/pdf/11786016.pdf

Aziz. 2015. *Pengurusan Islam: Model Alternatif Pengurusan Moden*. Sintok: Universiti Utara Malaysia.

Bakar. 2012. Wanita bekerja dan pengurusan keluarga*. Journal of Society and Space 8 issue 7, 155-162.*

Chatterjee & Mukherjee. 2020. Impact of COVID-19 pandemic on pre- existing mental health problems. *Asian journal of psychiatry, 51, 1-3*.

Elmi Baharuddina & Zainab Ismail. 2015. 7 Domains of Spiritual Intelligence from Islamic Perspective. *Procedia - Social and Behavioral Sciences. 211: 568 – 577.*

Fahmi. 2021. *Keganasan Rumah Tangga Dan Hak Mangsa Dibawah Akta Keganasan Rumah Tangga. Jom Tanya peguam.*[https://jomtanyapeguam.com/keganasan-rumah-tangga-dan-](https://jomtanyapeguam.com/keganasan-rumah-tangga-dan-hak-mangsa-di-bawah-akta-keganasan-rumah-tangga) [hak-mangsa-di-bawah-akta-keganasan-rumah-tangga](https://jomtanyapeguam.com/keganasan-rumah-tangga-dan-hak-mangsa-di-bawah-akta-keganasan-rumah-tangga).

Jaafar, Ibrahim, Ismail, & Mohmud, M. S. 2021. Hisbah Institution And Its Role In Environmental Conservation. *Journal of Islam and Contemporary Society*, 27-35.

Juzlinda Mohd Ghazali, Norsaleha Mohd. Salleh, Helyawati Baharudin, Shafinaz Mohammad Niyaz Khan, Siti Noor Ahmad 2020. Propagation of Liberalism by Youths on social media. *Islāmiyyāt* 42 (Isu Khas) 2020: 21 - 26 (https://doi.org/10.17576/islamiyyat-2020-42IK-03)

Kaur & Garg. 2008. Addressing Domestic Violence Against Women: An Unfinished Agenda. *Indian* *Journal of Community Medicine*, 73-76.

Leung, Y. K., Mukerjee, J., & Thurik, R. 2020. The role of family support in work-family balance and subjective well-being of SME owners. Journal of Small Business Management, 130- 163.

Mhd Poad, A. F., & Ibrahim, A. 2019. A Preliminary Study on the Elements of Hisbah in Islamic Psychology. *International Journal of Academic Research in Business & Social Sciences, 664-672.*

Mhd Poad, A. F., & Mazlan, M. 2019. Pengamalan Hisbah Kendiri Ke Arah Pemerkasaan Pengurusan Insan. *Jurnal Maw‟izah, 79-85*.

Muhammad, R. W. (2017, November 10). Suka duka kahwin lari di sempadan. Retrieved from Berita Harian:<https://www.bharian.com.my/rencana/komentar/2017/11/348979/suka-duka->kahwin-lari-di-sempadan

Najati, Muhammad ‘Uthman. 1992. *Al-Qur’an wa ‘Ilm al-Nafs* (Cetakan ke-5). Beirut, Lubnan: Dar al-Shuruq.

Nash, S. T. 2005. Through Black Eyes: African American Women's Constructions of Their Experiences with Intimate Male Partner Violence. Violence Against Women, 11(11), 1420-1440.

Oyewuwo, O. B. 2020. Black Muslim Women's Use of Spirituality and Religion as Domestic Violence Coping Strategies. *Journal of Muslim Mental Health, 3-22*.

Paul Timileyin Kehinde, Olufemi Timothy Adigun, Gideon Kwesi Obosu and Thanduxolo Peace Mngomezulu 2023. Determinants of State of Mental Health among Caregivers of Children with Disabilities. *International Journal of Mental Health Promotion,* vol.25, no.6 p.722-734. http://dx.doi.org/10.32604/ijmhp.2022.027105

Rahman, A. A., Mahdzir, N., Md Ismail, C. T., & Rahim, A. A. (2019). Combating Domestic Violence in Malaysia: Issues and Challenges. *Man In India, 97 (24-II): 219-226*

Razak, R. 2021. Rina Harun: 9,015 domestic violence cases reported during Covid-19 pandemic. Retrieved from <https://malaysia.news.yahoo.com/rina-harun-9-015->domestic- 031926774.html?guccounter=1&guce\_referrer=aHR0cHM6Ly93d3cuZ29vZ2xlLmNvbS8&guc e\_referrer\_sig=AQAAAIZGxeQXCqB7YSa3tkF86BafoFYCjrOJT67hDtKZ-CTR6--lXjWW2DtRlr\_r-Ti\_J1XQ8nIDketzEOx2\_waxKzfFlozF8ME\_7sg0H

Sa’id Hawwa. 1979. *Tarbiyyatuna al-Ruhiyyah*. Beirut, Lubnan: Dar al-Kutub al-‘Arabiah.

Saari, Syed Muhsin, Zainal Abidin, Ahmad. Chik, H. 2020. Spiritual Growth Aspects among Caregivers of Children with Cancer. *Afkar Vol. 24 Issue 1, 311-342.*

Shuib, Endut, Ali, Osman, Abdullah, Oon, Shahrudin. 2013. Domestic violence and women's well-being in Malaysia: Issues and challenges conducting a national study using the WHO multi country questionnaire on women's health and domestic violence against women. *Social and Behavioral Sciences 91: 475-488.*