

**Contradiction Of Using *Hujjah* With Daif Hadith In *Fadail A'mal*:
Analysis of the Book of *Al-Targib wa al-Tarhib***

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Abstract

Scholars of hadith have mentioned that da'if (weak) hadiths can be used for Fadail Al-A'mal (virtuous actions), but it is uncertain which type of da'if hadith can be used as evidence. Although previous researchers have conducted numerous studies on this topic, this paper aims to discuss the validity of using da'if hadiths as evidence for Fadail al-a'mal by examining the types, conditions, and replacement hadiths of da'if narrations. The conclusions presented in this paper are based on the opinions of hadith scholars, taking into account both the advantages and disadvantages. The researcher employs an analytical study method, focusing on the da'if hadiths compiled in the book "Targhib wa At-Tarhib" in the chapter on Thaharah (purification). The findings of this study indicate that Syadid al-da'ifi refers to a category of hadith that cannot be rectified. Within the Thaharah chapter of the Kitab At-Targhib and At-Tarhib, there are 118 hadiths categorized as follows: 43 authentic hadiths, 16 hasan (good) traditions, 7 da'if traditions, and 52 traditions for which al-Hafizh al-Mundhiri (the author of the book) does not mention their authenticity. Researchers have attempted to identify da'if hadith substitutes to remove the prohibition on using da'if hadiths as evidence for Fadail Al-A'mal. Consequently, out of the seven hadiths, five da'if hadiths can be replaced. The first, third, fourth, and sixth hadiths, however, do not require replacement as they are not weak.

Keywords: *Hujjah, Daif Hadith, Fadail al-A'mal, Al-Targib wa al-Tarhib*



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Abstrak

*Ulama hadis telah menyebutkan bahwa hadis daif dapat digunakan untuk Fadail al-a'mal, akan tetapi tidak diketahui jenis hadis daif mana yang dapat dijadikan hujjah. Meskipun telah banyak kajian yang dihasilkan oleh peneliti terdahulu, namun karya tulis ini akan membahas tentang berhujjah dengan hadis daif untuk fadail al-a'mal dengan mengetahui jenis, syarat dan hadis pengganti dari hadis daif yang tentunya tetap berlandaskan pendapat ulama hadis, baik dari segi kontra maupun pro. Peneliti menggunakan metode studi analisis yang mana penulis mengkhususkan terhadap hadis – hadis daif yang terhimpun dalam kitab *Targib wa At- Tarhib* pada bab *Thaharah*. Hasil penelitian ini menunjukkan bahwa *Syadid al-qa'fi* merupakan hadis yang tidak bisa ditambah kekurangannya. Terdapat 118 hadis pada bab *Thaharah* dari Kitab *At-Targib dan At-Tarhib*, yang terbagi menjadi tiga bagian: 43 hadis *shahih*, 16 hadis *Hasan*, 7 hadis *daif* dan 52 hadis yang hukumnya tidak disebutkan oleh *al-Hafizh al-Mundziri* (penulis kitab). Peneliti telah berusaha mencari hadis – hadis daif untuk menghilangkan larangan berhujjah dengan hadis daif untuk *Fadail al-a'mal*. Penulis menemukan, ada lima pengganti hadis daif dari ketujuh hadis tersebut. Adapun dua hadis lainnya tidak perlu diganti karena hadis tersebut tidak daif.*

Kata Kunci: *Hujjah, Hadis Daif, Fadail al-a'mal, Al-Targib wa al-Tarhib*

Introduction

Hadith is the second source of Islamic law; it is essential to understand it well so that we can practice it well, too; as we all know that in general, based on its quality, *hadith* is divided into three; *Sahih*, *Hasan*, and *daif*. *Sahih hadith* is at the highest level, followed by *Hasan hadith*, while *daif hadith* is at the lowest level. These three categories of *hadiths* can be used for *hujjah*. There is no debate or difference between the scholars in interpreting authentic *hadiths* and *Hasan hadiths*. However, not in the weak *hadith*. There are still

pros and cons in *hujjah* using *daif hadith*.

The study of weak hadiths, as proposed by Syahrul, still raises many issues and is widely questioned in society.¹ Moreover, the application of criteria for weak hadiths that can be practiced or not practiced in the realm of virtuous deeds has not been widely undertaken. Various studies addressing this topic are still limited to

¹ M Rizki Syahrul, Ramadhan Ma'had Aly, and Hasyim Asy'ari Tebuireng, "METODE KRITIK HADIS ALI MUSTAFA YAQUB; ANTARA TEORI DAN APLIKASI," *Nabawi: Journal of Hadith Studies* 1, no. 1 (September 9, 2020), <https://doi.org/10.55987/NJHS.V1I1.5.42>.

theoretical discussions and have not been applied in specific books. For example, an article written by Maulana Nur Kholis has not yet applied the practice of weak hadiths mentioned in the book. He presents various types of weak hadiths and the reasons for their permissibility to be practiced, along with their conditions, without applying them in a specific book. This non-applicative study of weak hadiths is not the only one circulating.² The study of daif hadiths written by Moh. Muafi is also similar. He presents the opinions of scholars regarding the practice of weak hadiths in virtuous deeds and their influence on worship, without including their application in a book.³

In contrast to what has been written by previous researchers, the author wants to explore the criteria of *daif hadiths* that can be practiced and used as evidence that focuses on the

study of one book. The author will examine the *hadiths* in the book *Al-Targib wa al-Tarhib* specifically in the Taharah chapter. As we all know, a *daif hadith* can be used for *fadail al-a'mal* without knowing the types, what the conditions are, and whether there is a replacement *hadith* if the scholars prohibit the *daif hadith*. Then the author includes an explanation for each *daif hadith* found accompanied by a replacement *hadith* based on the opinions of the scholars, both cons and pros.

The book *Al-Targib wa al-Tarhib*, the focus of research in this paper, is the book by a *hadith* scholar named Imam Al-Hafiz Zakiyuddin Abdul Al-'Azim bin Abdul Qowi Al-Mundziri, a Syam national who later moved to Egypt.⁴

Kitab Al-Targib wa al-Tarhib is a book that talks explicitly about God's recommendations and promises to humankind who obey Him and people who disobey by violating His commands and threats. The contents

² Mohammad Maulana et al., "Hukum Mengamalkan Hadist Dhaif Dalam Fadhai'l A'mal: Studi Teoritis Dan Praktis," *Al-Tsiqoh : Jurnal Ekonomi Dan Dakwah Islam* 1, no. 2 (2016): 26–39.38.

³ Moh. Muafi Bin Thohir, "Pendapat Muhadditsin Terhadap Hadits Dhoif Untuk Fadhai'l 'Amal Dan Pengaruhnya Terhadap Pengamalan Ibadah," *Al-Thiqah: Jurnal Ilmu Keislaman* 2, no. 02 (2019): 01–28.

⁴ Imam Hafidz Zaqqiyuddin bin Abdul Qowi Al – Mundziri, *Targhib Wa Tarhib* (Mesir: Dar al-Ulum, n.d.), 24.

of the entire discussion of the book do not necessarily talk specifically about education, but this book is composed of several different chapters. In writing this book, Hafiz al-Mundzir tries to explain to Muslims how important it is to worship following the provisions contained in the *hadith* so that worship becomes an orderly worship and can change and influence the behavior of Muslims in everyday life. For this reason, in this context, Hafiz al-Mundzir explains the virtues of an act by rewarding those who carry it out obediently and giving punishments for those who violate the rules set by the Shari'a.

This book consists of the Prophet SAW's *hadiths* regarding the things a Muslim deserves and should practice and the pleasing consequences. This kind of *hadith* is included in the *targib* category. On the other hand, this book also contains *hadiths* about things that Muslims should avoid and the consequences if done. This kind is included in the *tarhib* category.⁵

Based on a further review of the title of this thesis, it is essential to know previous research related to this research, both theoretically and scientifically. The following are some previous studies that discuss the opinions of *hadith* scholars in arguing with *daif hadiths* for *fadail al-a'mal*.

It is undeniable that this discussion is not something new. Several previous studies have explained the blasphemy of *daif hadith* for *fadail al-a'mal*. Most of these studies focus on the argument for *fadail al-a'mal* without explaining its types, conditions, and replacement *hadiths*. Whereas in this study, the authors focused more on the *daif hadith* contained in the book *Al-Targib wa al-Tarhib* specifically in the *taharah* chapter. In addition, the author completes various kinds of *daif hadiths* and the conditions, including replacement *hadiths* and *takhrij*.

In today's era, a new group has emerged who claim to be sunnah experts, but they need to understand sunnah. They only learn from books

⁵ Amaruddin Asra, "Al-Mundzirî Dan "al-Tarhibî Wa al-Tarhibî," *Al-Hikmah: Jurnal*

Agama Dan Ilmu Pengetahuan 8, no. 1 (April 15, 2011): 50–66.

and never sit beside the teachers. They don't have a *muttasil* scientific chain of reference to the Prophet; their hobby is to invalidate *hadiths*, like to bid'ah practice, even disbelieve others, and reject *taqlid*, but instead, they follow their scholars like to judge *Sahih* and *daif* a *hadith* according to their desires. This group believes that *daif hadiths* must be dismissed and cannot be practiced; only *Sahih* and *Hasan hadiths* can be practiced. Of course, this assumption contradicts the views of *hadith* scholars and *fiqh* scholars.⁶

Therefore, this research was conducted to analyze, study and examine the law on practicing *daif hadiths* in *Fadail al-a'mal* (Al-A'mal virtues), accompanied by various kinds of *daif hadiths* contained in the book *Al-Targib wa al-Tarhib* chapter *taharah*, and also equipped with *maqbul hadiths* as a replacement for these *daif hadiths*.

The theoretical framework in this paper contains some discussion.

Among others are the meaning of *daif hadiths*, the types of *hadiths* of *daif*, and the opinion of scholars about bashing against *daif hadiths*. This paper also contains the permissibility of arguing with *daif hadiths*, the conditions for argumentation of *daif hadiths*, and the prevention of attacking against *daif hadiths*.

This research was written using the library research method, which is analytical through an approach that focuses on the book *Al-Targib wa al-Tarhib* chapter *taharah*. The author collects the *hadiths* of the *daif* contained in the book. The author manages them based on the various *hadiths* of the *daif*; after that, the author does the *takhrij* step and seeks some alternative *hadith* from the book *Sahih Al-Targib wa al-Tarhib* by Sheikh Albani.

Two Types of *Daif hadith*

The *daif hadith* cannot be practiced when the status of this *daif* is classified as severe or known as *Syadid al-da'fi*. However, when the level of *daif* is mild, the degree can rise to *Hasan li gairihi* and even *Sahih li gairihi*, so that it can be practiced.

⁶ Maulana et al., "Hukum Mengamalkan Hadist Dhaif Dalam Fadhlil A'mal: Studi Teoritis Dan Praktis."

A daif hadith that is *syadid* is a very weak hadith, to the extent that its deficiencies cannot be rectified. Another meaning of such a hadith deviates from the conditions of a just narrator or the conditions for protection against *syuzuz* (narrator's credibility issues). The deficiencies of a *syadid al-da'if* hadith cannot be rectified in any way, rendering it unusable as evidence.⁷

The scholars differed in terms of practicing *daif hadith*. The majority of scholars prefer to practice *daif hadiths* for *Fadail 'amal* by fulfilling three conditions, as explained by Ibn Hajar.⁸ First, the *hadith* is not *daif jiddan* (very weak). Second, the *hadith* is included in the scope of the main *hadith ma'mul* (practicable). Third, we don't believe in certainty when practicing it, but just be careful (*ihthiyat*).⁹

⁷ سياسة الخصوصية، “أنواع الحديث الضعيف”
<https://sotor.com/>, 2019,
<https://sotor.com/>.أنواع-الحديث-الضعيف/>.

⁸ Jalaluddin Al-Suyuthi, *Tadrib Al-Rawi Fi Syarh Taqrib al-Nawawi*, 2 (Dar al-Tayyibah, n.d.), 298-299.

⁹ Mahmud Thahhan, *Taysir Mustalah Al-Hadis* (Riyadh: Maktabah al-Ma'arif, 2004.), 65-66.

Imam Al-Nawawi allows and likes *Al-A'mal* with weak *hadiths*. Imam Al-Ala'i believes this can be practiced as long as it benefits the followers and is not considered a *Syadid al-da'fi*. So Imam Al-Ala'i gave these conditions as conveyed by Ibn Al-Salah and Al-Nawawi, which said: "ma siwa al-maudhu".¹⁰

Daif hadiths in the Book of al-Targib wa al-Tarhib Chapter Tahārah

The authors collect the *daif hadiths* from the chapter, according to al-Hafizh al-Mundzir.

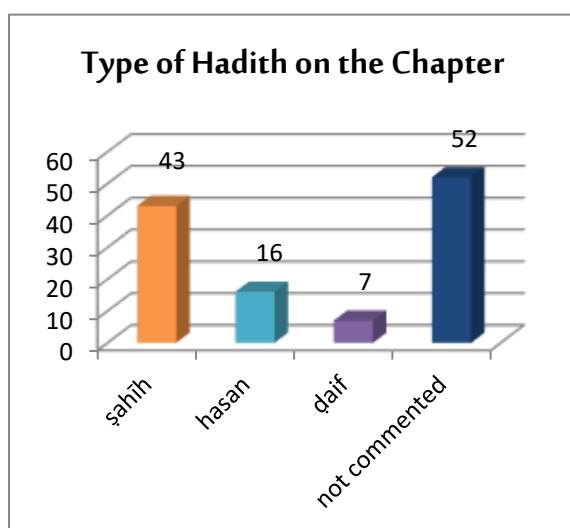
DEGREES OF HADITH	HADITH NUMBER
<i>Sahih</i>	1, 8, 9, 13, 17, 18, 22, 24, 25, 28, 31, 32, 41, 43, 44, 45, 46, 47, 49, 50, 51, 52, 55, 56, 65, 66, 67, 71, 72, 76, 79, 81, 84, 87, 95, 104, 105, 107, 109, 112, 114, 115, 117
<i>Hasan</i>	4, 11, 35, 48, 53, 57, 60, 61, 62, 69, 75, 85, 97, 99, 118

¹⁰ Ali bin Muhammad al-Imron, *Al-Mudir Al-'Ilmi Li al-Masyru' Ali bin Muhammad al-Imron*, (Daar Alim al-Fawaid Li an-Nasir wa at-Tauzi'), 15, 174.

<i>Daif</i>	2, 7, 15, 20, 33, 70, 73,
Without explanation	3, 5, 6, 10, 12, 14, 16, 19, 21, 23, 26, 27, 29, 30, 34, 36, 37, 38, 39, 40, 42, 54, 58, 59, 63, 64, 68, 74, 77, 78, 80, 83, 86, 88, 89, 90, 91, 92, 93, 94, 96, 98, 100, 101, 102, 103, 106, 110, 111, 113, 116

Based on the results, the authors found 118 *hadiths* in the *taharah* chapter from the book *al-Targib wa al-Tarhib*. Those *hadiths* have four types according to al-Mundzir: 43 *ṣahīh hadiths*, 16 *ḥasan hadiths*, 7 *daif hadiths*, and 52 *hadiths* without any comment.

mursal [the first narrator doesn't meet The Prophet], 2 *hadith* is *majhul* [has an unidentified narrator profile], and 1 *hadith daif li sū' al-hifzh* [has a narrator with a bad skill of memorization]. The first *hadith* which is from Mu'adz bin Jabal R. A is *daif mursal*. The second *hadith* narrated by Makhul R. A, is *daif mursal hadith*. The third *hadith* by Ibn Khuzaimah is *Daif Majhul hadith*. The fourth *hadith* received from Anas R. A is *daif mahfuz mursal*. The fifth *hadith* is from Ibn Abbas R. A, and it is *daif mursal*. The sixth *hadith* brought by Ubay bin Ka'ab R. A is *daif li sū' al-hifzh*. The seventh *hadith* is from Tsauban R. A, and it is *daif majhul*.



The 7 *daif hadiths* have various kinds of *daif*. In total, 4 *hadith* is

On the other hand, Shaykh Albani identifies some of those *daif*

hadith as *hasan/ṣaḥīḥ*. According to him, the first and the second *hadith* are *Hasan li gairihi*. The third, fourth, and seventh *hadith* is *Saḥīḥ li gairihi*.

Based on the explanation above, There are 5 disputed *hadiths* between al-Hafizh al-Mundzir and Shaykh Albani. Those hadith are called the *muḍa'af hadith*. Whereas 2 *hadiths* were identified as *daif* by them, namely the fifth and sixth *hadiths*.

Therefore, the author wants to know the cause of their difference in those *hadiths*. As for the *takhrij* of each *hadith* that has been mentioned as follows:

First Hadith: Sunan Abi Daud

حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ [26] -(24)
الرَّمْلِيُّ، وَعُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ،
وَحَدِيثُهُ أَمْ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثُهُمْ،
أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، حَدَّثَنِي حَيْوَةُ بْنُ
شُرِّيْحٍ، أَنَّ أَبَا سَعِيدِ الْحَمْرَيِّيَّ حَدَّثَهُ، عَنْ
مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: " انْفُوا الْمَلَائِكَةَ الْمُلَائِكَةَ:

الْبَرَازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلِّيَّ
11"

Shaykh Albani changed the degree of the first *mursal hadith* to *Saḥīḥ li gairihi*, whereas based on the results of the author's *takhrij* in the book *Sunan Abi Daud* showed that the sanad was *daif* because there was one of the sanad which was broken between Amir bin Said al-Hubrani and Mu'ad bin Jabal al-Anshori. Meanwhile, Amir bin Said al-Hubrani is a *majhul*. The conclusion of the first *hadith* is *majhul*. Still, it has risen in rank to *Hasan li gairihi* because he has a *shāhid/supporting hadith* narrated by Imam Ahmad bin Hanbal from Abu Hurairah *hadith* number 8636 with sanad Hasan, all of the narrators are *Šiqah* besides al-'Ala' bin Abdurrahman al-Harqy is someone who is considered honest. That is why the sanad turns out to be Hasan.

Second Hadith: al-Marasil Ma'a al-Isnad Li Abi Daud

¹¹ Abu Dawud Sulaiman bin Asy'ats bin Ishaq bin Basyir bin Syadad bin 'Amr al-Azdy Al-Sajistany, *Sunan Abi Dawud* (Beirut: al-Maktabah al-'Ashriyah, n.d.), 1, 7.

(3) - [3] حَدَّثَنَا هِشَامُ بْنُ حَالِدٍ،
أَخْبَرَنَا الْوَلِيدُ، عَنْ ابْنِ جَابِرٍ، عَنْ
مَكْحُولٍ، قَالَ: نَحْنُ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ "أَنْ يُبَالِ بِأَبْوَابِ الْمَسْجِدِ"
¹²

The second *hadith* is found in the book *al-Marasil Ma'a al-Isnad Li Abi Daud*, showing that the sanad is *daif* because *maudhu'* *irsal* while the other narrators are *siqah*. This *hadith* is *mursal*. The scholars differed in their argument with the *mursal hadith*. According to the majority of scholars, the *hadith* is *mardud* (rejected), while according to Imam Abi Hanifah, Imam Malik, and Imam Ahmad, it is valid by requiring a *mursal siqah*. From this understanding, we can see that it is permissible to argue with the *mursal hadith*, according to the three priests. And they are prevented by *jumhur muhadditsin* except for *Fadail al-a'mal*.

Third *Hadith*: *Sunan Abi Daud*

(14) - [15] حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ عُمَرَ
بْنِ مَيْسَرَةَ، حَدَّثَنَا ابْنُ مَهْدِيٍّ، حَدَّثَنَا
عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ،
عَنْ هِلَالِ بْنِ عِيَاضٍ، قَالَ: حَدَّثَنِي أَبُو
سَعِيدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ: " لَا يَكُونُ الرَّجُلُ
يَضْرِبُ بَنِ الْعَائِطَ كَاشِفُينَ عَنْ عَوْرَتِهِمَا
يَتَحَدَّثَانِ، فَإِنَّ اللَّهَ تَعَالَى يَعْفُتُ عَلَى ذَلِكَ"
، قَالَ أَبُو ذَوْدَ: هَذَا لَمْ يُسَنِّدْهُ إِلَّا عِكْرِمَةُ
بْنُ عَمَّارٍ¹³

The third *hadith* found in the book of *Sunan Abi Daud* shows that the sanad is *daif* because there is one of the more advanced sanads, namely *Ziyad bin Abi Zahir al-Anshori*. The *hadith* is *majhul*, but it rises in rank to *Hasan li gairihi* because it becomes a *tabi'*. Meanwhile, according to the History of Imam al-Hakim from 'Iyadh from Abi Sa'id al-Khudry stated that *Hasan* was because the narrator was a pure person except for 'Iyadh, Abdusshomad, and Ikrimah, who were considered honest.

Fourth *Hadith*: *Sunan Daaru Quthni*

¹² Abu Dawud Sulaiman bin Asy'ats bin Ishaq bin Basyir bin Syadad bin 'Amr al-Azdy Al-Sajistany, *Al-Marasil* (Beirut: Muassasah al-Risalah, 1408), 73.

¹³ Al-Sajistany, *Sunan Abi Dawud*, 1, 4.

(404) - [453] حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ
بْنِ زَيَّادٍ، نَّا أَحْمَدُ بْنُ عَلَيٍّ الْأَبَّارُ، نَّا عَلَيٍّ
بْنُ الْجَعْدِ، عَنْ أَبِي جَعْفَرِ الرَّازِيِّ، عَنْ
فَتَادَةَ، عَنْ أَنَسِّ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَنَزَّهُوا مِنَ الْبُولِ
فَإِنَّ عَامَّةَ عَذَابِ الْقُبْرِ مِنْهُ". الْمَحْفُوظُ
مُرْسَلٌ.¹⁴

The fourth *hadith* is contained in the book *Sunan ad-Daaru Quthni*, which states that the entire sanad of the *hadith* is *daif* because Isa bin Mahan ar-Razi was a person who had a bad memory. Therefore, it can be concluded that the *hadith* is *daif*, but it has risen in rank to become valid because it became a martyr, as narrated by Imam Ahmad from Abi Hurairah who is a *Siqah*.

Fifth Hadith: *al-Bahr az-Zukhar bi Musnad al-Barraz*

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى، قَالَ: نَّا يَعْلَى بْنُ عَبْيِدٍ، قَالَ: نَّا

سُقِيَّاً، عَنِ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْذَرُوا
بَيْتًا يُقَالُ لَهُ: الْحَمَامُ، قَالُوا: يَا رَسُولَ اللَّهِ،
يُنِّي الْوَسَخَ، قَالَ: فَاسْتَرِتُوا.¹⁵

The fifth *hadith* in the book *al-Bahr az-Zukhar bi Musnad al-Barraz* states that the entire sanad is *Hasan*, all the sources are *siqah* except for Yusuf Bin Musa al-Razi who considers *Hasan*.

Sixth Hadith: *Musnad Imam Ahmad*

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ، أَحْبَرَنَا أَبُو إِسْرَائِيلُ، عَنْ زَيْدِ
الْعَمِيِّ، عَنْ تَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ تَوَضَّأَ
وَاحِدَةً، فَتَلَكَ وَظِيقَةُ الْوُضُوءِ الَّتِي لَا بُدَّ
مِنْهَا، وَمَنْ تَوَضَّأَ ثَتَّيْنِ، فَلَهُ كِفْلَانِ،
وَمَنْ تَوَضَّأَ ثَلَاثَةً، فَذَلِكَ وَضْوَئِي، وَوَضْوَءُ
الْأَنْبِيَاءِ قَبْلِي".¹⁶

¹⁴ Abu al-Hasan Ali bin Umar bin Ahmad bin Mahdi bin Mas'ud bin al-Nu'man bin Dinar al-Baghdaidy Al-Daruqutny, *Sunan Al-Daruqutni* (Beirut: Muassasah al-Risalah, 2004), 1, 231.

¹⁵ Abu Bakar Ahmad bin 'Amr bin Abdul Khaliq bin Khalad bin Ubaidillah al-Ataki al-Ma'ruf bi Al-Bazzar, *Al-Bahr al-Zukhar* (Madinah: Maktabah al-Ulum wa al-Hukm, 2009), 11, 154.

¹⁶ Abu Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Syaibany,

The sixth *hadith* in Imam Ahmad's *Musnad* book shows that the sanad is *daif* due to the presence of Ismail bin Abdul Aziz al-Abbasî whose memory is poor. Likewise, Zaid bin al - Hawari al - Ammi also falsified this *hadith*. The conclusion is that the *hadith* is *daif* and no *shâhid* or *tabi'* confirms it.

Seventh Hadith: Sunan Ibnu Majah

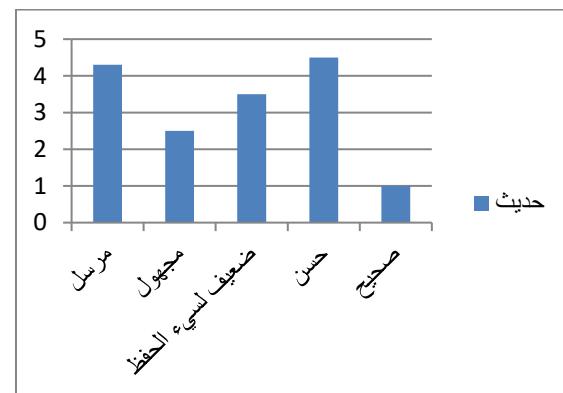
حَدَّثَنَا عَلَيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ سُقِيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا يُحَصِّنُ الْمُؤْمِنَ الْمُؤْمِنُ، وَإِنَّمَا يُعَذِّبُ الْمُؤْمِنَ الْمُؤْمِنُ" 17.

The seventh *hadith* in the book of Sunan Ibn Majah shows that the entire sanad is valid because the sanad is muttashil and the narrators are *sigah*.

Thus the *takhrij* of the seven *daif hadiths* produce three *majhul hadiths*;

mursal, majhul , daif li suu' al-hifzi.

Here the author includes the diagram:



Maqbul *Hadith* to Alternate Those *Daif Hadith*

The author has tried to find an alternative for the *daif hadiths*. Some alternate hadiths can support the validity of the *hadith* for *fadail al-a'mal*.

The Alternate for First *Hadith*: *al-Dārimī*

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّمَا تَنْهَاكُمُ اللَّعَانِيْنَ" ، قَالُوا: وَمَا اللَّعَانِيْنَ يَا رَسُولَ اللَّهِ؟ قَالَ: "الَّذِي يَتَحَلَّلُ فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ" .¹⁸

Musnad Al-Imam Ahmad Bin Hanbal (Muassasah al-Risalah, 2001), 10, 27.

¹⁷ Ibn Majah Abu Abdillah Muhammad bin Yazid Al-Qazwainy, *Sunan Ibn Majah* (Dar Ihya al-Kutub al-Arabiyyah, n.d.), 1, 101.

¹⁸ Muhammad bin Hibban bin Ahmad bin Hibban bin Mu'adz bin Ma'bad al-Tamimi Abu Hatim Al-Darimi, *Al-Ihsan Fi Taqribi Sahih Ibn Hibban* (Beirut: Muassasah al-Risalah, 1988), 4, 262.

This hadith is considered as supporting hadith (*shāhid*) for the first *hadith*. Both of them, contain the derivative word “لعن”¹⁹. This hadith also talks about the same thing [prohibition of defecating/urinating in certain places], although this *hadith* just mention two of three places from the first *hadith*.

The Alternate for Third Hadith: *al-Hākim*

عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: "هَمِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَعَوِّطِينَ أَنْ يَتَحَدَّثُوا، فَإِنَّ اللَّهَ يَمْكُثُ عَلَى ذَلِكَ."¹⁹

This hadith can be an alternative for the third hadith. Both of them talk about the same thing [prohibition of chatting when defecating]

The Alternate for Fourth Hadith: *Ahmad*

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَكْثَرُ عَذَابِ الْقَبْرِ فِي الْبَوْلِ."²⁰

This *hadith* and the fourth *daif hadith* have similarities in terms of the torment of the grave is mainly caused by urine. So, this *hadith* can substitute the fourth *hadith*.

The Alternate for Sixth Hadith:

There is no single hadith about *fadilah amal* that confirmed the way of *wudū' anbiya'* or double reward for washing twice at *wudū'*. Even triple and twice is better than once, but this information doesn't specify with certain rewards. Therefor, Imam Tirimidzi mention three hadith and say that all of Islamic scholar prefer triple than twice / twice than once.

سنن الترمذى ت شاكر (60 /1)
عَنْ أَبْنِ عَبَّاسٍ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّةً مَرَّةً».

¹⁹ Abu Abdillah al-Hakim Muhammad bin Abdillah bin Muhammad bin Hamdawiyah bin Nuaim bin al-Hakam al-Dlabiy al-Thamhani Al-Naisabury, *Al-Mustadrak 'ala al-Sahihain* (Beirut: Dar al-Kutub al-Ilmiyah, 1990.), 1, 259.

²⁰ Al-Syaibany, *Musnad Al-Imam Ahmad Bin Hanbal.*, 14, 76.

عَنْ أَبِي هُرَيْرَةَ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّيْنِ مَرَّيْنِ».

عَنْ عَلِيٍّ، «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ ثَلَاثَةً ثَلَاثَةً» ... حَدِيثٌ عَلِيٌّ أَحْسَنُ شَيْءٍ فِي هَذَا الْبَابِ وَأَصَحُّ. وَالْعَمَلُ عَلَى هَذَا عِنْدَ عَامَّةِ أَهْلِ الْعِلْمِ: أَنَّ الْوُضُوءَ يُبَرِّئُ مَرَّةً مَرَّةً، وَمَرَّيْنِ أَفْضَلُ، وَأَفْضَلُهُ ثَلَاثَةُ، وَلَيْسَ بَعْدَهُ شَيْءٌ.

Conclusion

After explaining and analyzing the *hadith daif* for *Fadail amal* both in terms of cons and pros with an analytical study approach in the book *Al-Targib wa al-Tarhib* chapter *taharah*. The author draws the following conclusions:

Syadid al-da'fi is the same as *daif jiddan*, as we all know that *syadid al-da'fi*'s deficiencies cannot be patched so that his degree cannot rise to *hasan li gairihi*. As for the *hadith daif ghairu syadid*, it is one of the requirements of the legal conditions for practicing the *hadith daif* for *Fadail al-A'mal*. If there is a *hadith* of *daif ghairu syadid* then it can be filled

with *daif*. The author found two kinds of *daif hadiths* in the book *Al-Targib wa al-Tarhib* chapter *thaharah*, *mursal*, and *majhul* or *jahalah bi al-rawi*. The *mursal hadith* is part of the *mardud* (rejected) *hadith* because it is disconnected from the *sanads*. Whereas *jahalah bi al-rawi* is part of *mardud* with the disgraceful cause of a narrator. Both of them are not *syadid al-da'fi* so their degrees can rise to *hasan li gairihi* and even *Sahih li gairihi*. From the *daif hadiths* in the book *Al-Targib wa al-Tarhib* chapter *thaharah*, we found *maqbul hadiths* included in the *thaharah* chapter of the book *Sahih Al-Targib wa al-Tarhib* by Imam Albani.

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