Hadith Book of Middle Age : The Study of *Al-Targīb Wa Al-Tarhīb* Book by Al-Munżirī

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Abstract

This paper attempts to describe and analyze one of the anthologies or secondary hadith books of medieval, namely *al-Targīb wa al-Tarhīb* by al-Munżirī (581-656 H). This book has quite a lot of hadith, so it is natural that the quality is varied, *sahih, hasan, and daif* (with various forms). *Al-Targīb wa al-Tarhīb* can be categorized as a book of adab or morality of a Muslim that can be a provision of life in the world and the hereafter. The Hadiths contained in the book contain quite complex themes or topics, ranging from life in the world and the hereafter. But what is certain is that the book *al-Targīb wa al-Tarhīb* was written not at the initiative of al-Munżirī himself, but was a request from one of his students. After praying or asking God for guidance, some time later he was willing to write the book. Al-Munżirī did not just include the quoted hadiths, but also gives an assessment and explains the words that are considered difficult to be understood. Thus, he has also conducted research on hadith.

Keywords: Book of Hadith, Middle Ages/Medieval, *al-Targīb wa al-Tarhīb*, al-Munżirī.

Abstrak

Tulisan ini berusaha mendeskripsikan dan menganalisis salah satu kitab hadis sekunder atau antologi abad tengah, yaitu *al-Targīb wa al-Tarhīb* karya al-Munżirī (581-656 H). Kitab ini memiliki hadis yang cukup banyak, sehingga wajar jika kualitasnya beragam, *sahih, hasan,* dan *daif* (dengan beragam bentuknya). Kitab *al-Targīb wa al-Tarhīb* bisa dikategorikan sebagai kitab adab atau akhlak seorang Muslim yang bisa menjadi bekal kehidupan dunia dan akhirat. Hadis-hadis yang dimuat dalam kitab tersebut mengandung tema atau topik yang cukup kompleks, mulai dari kehidupan di dunia dan akhirat. Namun yang pasti bahwa kitab *al-Targīb wa al-Tarhīb* ditulis bukan atas inisiatif al-Munżirī sendiri, tetapi merupakan permintaan dari salah seorang muridnya. Setelah berdoa atau minta petunjuk kepada Allah, beberapa waktu kemudian beliau bersedia menulis kitab tersebut. Al-Munżirī tidak hanya mencantumkan begitu saja hadis-hadis yang dikutip, tetapi juga memberikan penilaian dan menjelaskan kata-kata yang dianggap sulit dipahami. Dengan demikian, beliau juga telah melakukan pensyarahan terhadap hadis.

Kata Kunci: Kitab Hadis, Abad Tengah, *al-Targīb wa al-Tarhīb,* al-Munżirī.

INTRODUCTION

The study of hadith will never stop until the end of this world. Since the time of Prophet Muhammad, his "sunnah" which was later noted by his fellows, has been able to change the outlook of human life. Hadith is a transformation from the "sunnah" which experiences a long historical process. This is a problem faced by orientalists. Regardless of the polemic, the majority of Muslims recognize hadith as the second source of Islamic teaching after the Quran (primary souces). For some circles, the source of Islamic teaching is only one, namely the Quran, as said by Taufīq al-Ṣidqī (1881-1920) in his article entitled "al-Islām Huwa al-Qur'ān Waḥdah" (al-Manar, IX , p. 515-524). This paper had caused polemics in Egypt at that time[1]. The author himself agreed with the statement, because indeed one of the functions of hadith is to explain the contents of the Quran.

The process of codifying the hadith took long time, about 2 (two) centuries. Then the main process occurred in the third century (3 AH) with the emergence of hadith scholars, according to Abu Syahbah this period was called the golden age of hadith codification *(al-ṣaṣr al-abahabī li tadwīn al-ḥadīs)*. The next process, in the 6th and 7th centuries AH, there were the scholars of hadith who studied the previous books. They wrote secondary books of hadith as guidance books on their time. One of the secondary books in the 6-7th century AH. was al-Targīb wa al-Tarhīb by al-Munżirī (581-656 AH). This book was categorized as a book of hadith written in midieval age. This book is the focus of discussion in this study. Before analyzing the book, it will first explain the brief history of the books of hadith until the middle age.

Style of Writing Hadith Book at Middle Age

According to Harun Nasution, generally the history of Islamic civilization could be divided into three periods;[2] *First*, the classical period, namely the age of development, which is divided into two phases: (1). The phase of expansion, integration, and development (650-1000 AD), the phase of Islam extended to North Africa, Spain in the West, and Persia, India to the East that was subject to the Caliphate resided in Medina, then in Damascus, and the last in Baghdad. During this time, fiqh scholars such as Abū Ḥanīfah (w. 150 AH), Mālik (w. 179 AH), al-Syāfi'ī (w. 204 AH), and Aḥmad (w. 241 AH). Wāṣil bin 'Aṭā' (w. 131 AH), al-Asy'arī (d. 324 AH / 935 AD), al-Mātūridī (d. 333 AH / 944 AD), in science of *kalam*. Żunnun al-Miṣrī (w. 246 AH / 856 AD), Abū Yazīd al-Busṭāmī (w. 261 AH / 875 AD), and al-Ḥallāj (w. 922 AD) in mysticism or Sufism. Al-Kindī (w. 866 AD), al-Fārabī (257-339 AH / 870-950 AD), Ibn Sinā, Ibn Miskawaih (d. 421 AH / 1030 AD) in philosophy. Ibn Haišam, Ibn Ḥayyān, al-Khawārizmī, al-Mas'ūdī, al-Rāzī, in science. (2). The integration phase (1000-1250), Islam began to break out in politics because the

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[1] See Juynboll, G.H.A., *The Authenticity of the Tradition Literature Discussions* (Leiden: E.J. Brill, 1969), Indonesian edition translated by Ilyas Hasan, *Kontroversi Hadis di Mesir (1890-1960)* (Bandung: Penerbit Mizan, cet-I, 1420 H/1999 M), p. 32-46. See Amal, Taufik Adnan., *Islam dan Tantangan Modernitas: Studi atas Pemikiran Hukum Fazlur Rahman* (Bandung: Penerbit Mizan, cet-V, 1414 H/1994 M), p. 86-87.

[2] See Nasution, Harun., *Pembaharuan dalam Islam: Sejarah, Pemikiran dan Gerakan* (Jakarta: PT Bulan Bintang, 1982), p. 13-14. Nasution, Harun., *Islam ditinjau Dari Berbagai Aspeknya* (Jakarta: UI-Press, cet-V, 1985), *Islam Rasional: Gagasan dan Pemikiran* (Bandung: Penerbit Mizan, cet-IV, 1416 H/1996 M), p. 181-183.

caliphate's power began to decline which was marked with seizeing and destroying Baghdad by Hulagu Khan in 1258. In this phase, the caliphate was known as a symbol of fallen political unity.

Second, Medieval Period (1250-1800), it was divided into three phases. (1). Backdown phase (1250-1500), or referred to as a period of increasing disintegration. This was designated by the difference between Sunni and Syi'ah or between Arabs and Persians. The Islamic world is famous for two different sides, namely Arabic, which consists of Arabia, Iraq, Syria, and Palestine, Egypt as the center. While in another part was Persia, which consisted of Bulkan, Little Asia, Persia, Central Asia and Persia as the center. (2). Phase of three great kingdoms (1500-1800), which was called as the age of development (1500-1700). (3). Backdown age (1700-1800). The three kingdoms referred to *Usmani* kingdom in Turkey, *Safawi* kingdom in Persia (Iran), and Mongol kingdom in India. The achievement obtained in this phase was the beautiful Islamic architecture in the form of buildings and mosques. *Third*, the modern age (1800 - now), it was the rise of Muslims. Egypt fell to the West made Muslims aware of their weaknesses, and the Western civilization was highly increased. During this period, the ideas of Islamic reform began to emerge.

As it was known that the writing of hadith had begun since the period of Prophet Muhammad. It was admitted that at that time he had forbidden to write his words, but there were several traditions which allowed this. Since there was an order from the 8th Caliphate of Bani Umayyah dynasty, namely 'Umar bin' Abdul 'Azīz (w. 101 AH / 720 AD),[3] the collection, writing and bookkeeping of hadith began to develop in Muslim territories. This instruction was first addressed to the Governor of Medina, Abū Bakr ibn Muhammad bin 'Amru bin Ḥazm (w. 117 AH / 735 AD).

'Umar bin' Abdul 'Azīz also ordered Abu Bakar bin Hazm to write hadiths in the hands of 'Amrah binti 'Abdur Raḥmān al-Anṣārīyah and Qāsim bin Muḥammad bin Abū Bakar. In addition, the Caliphate also wrote letters to officials in Islamic jurisdictions to write hadiths. The person who first collected and wrote the hadith by orders of 'Umar bin' Abdul 'Azīz was Muḥammad bin Syihāb al-Zuhrī (w. 124 AH). Then it was followed by Ibn Juraij (w. 150 AH) in Makkah, Ibn Isḥāq (w. 151 AH), Mālik bin Anas (w. 179 AH) in Medina, Rabī 'bin Ṣabīḥ (w. 160 AH) , Sa'īd bin Abū 'Arūbah (w. 156 AH) and Ḥammād bin Salamah (w. 176 AH) in Baṣrah, Sufyān al-īaurī (w. 161 AH) in Kufa, al-Auzā'ī (w. 156

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[3] al-Suyūṭī, Jalāluddīn Abū al-Faḍl Abdur Raḥmān bin Abu Bakar., *Tadrib al-Rāwī fī Syarḥi Taqrib al-Nawāwī*, ditaḥqīq oleh 'Abdur Raḥmān al-Muḥammadī (Beirut: Dār al-Kutub al-'Ilmiyyah, cet-I, 2009 M), p. 63. Jika diperhatikan dengan seksama, secara umum ada dua alasan mengapa 'Umar bin 'Abdul 'Azīz memerintahkan pengkodifikasian hadis; *Pertama*, para ulama hadis telah tersebar ke berbagai negeri (seperti Makkah, Madinah, Damaskus, Bagdad, Mesir, dan sebagainya) dikhawatirkan hadis akan hilang bersamaan dengan wafatnya mereka, sedangkan generasi penerus diperkirakan tidak akan menaruh perhatian pada hadis. *Kedua*, banyak berita dan ungkapan yang dibuat-buat atau dipalsukan oleh pelaku bid'ah, seperti Khawārij, Syi'ah, Mu'tazilah, Qadariyah, Jabariyah, dan lain-lain. Kemudian ungkapan-ungkapan itu dinisbatkan kepada Nabi. Menurut beberapa data sejarah, Syi'ah merupakan kelompok yang pertama kali dan banyak membuat hadis palsu atau *mauḍū'*.

AH) in Syam, Husyaim (w. 188 AH) in Wāsiṭ, Ma'mar (w. 153 AH) in Yaman, Jarīr bin 'Abdul Humaid (w. 188 AH) and Ibn al-Mubārak (w. 181 AH) in Khurasan[4]

As it was known that the scholars of hadith above were living during that time, so it was unknown who among those who first collected hadith. Of all the works of scholars above, none of them got to us. The famous book that we found now is al-Muwatta' 'by Mālik bin Anas (w. 179 AH), *al-Musnad* by al-Syāfi'ī (w. 204 AH / 820 AD) and *al-Āṡār* by Muhammad bin Hasan al-Syaibānī.

Many scholars wrote book of hadiths with various models, forms or patterns such as *al-Masānīd, al-Sunan, al-Ṣaḥīḥ, al-Ma'ājim, al-Arba'īn, al-Mustadrakat, al-Mustakhrajāt, al-Muṭā'āt, al-Muṣannafāt*, and many more. Among them were Mālik (w.179 AH), al-Bukhārī (w. 256 AH), Muslim (w. 875 M / 261 AH), Abū Dāwud (w. 889 AD / 275 AH), al-Nasā'ī (w. 915 AD / 303 AH), al-Tirmiżī (w. 892 AD / 279 AH), Ahmad (w. 855 AD / 241 AH), Ibn Ḥibbān (w. 354 AH), Ibn Khuzaimah (w. 311 AH)), al-Ḥākim (w. 405 AH), and so on. Books of hadith that were circulated and studied were *al-Kutub al-Sittah*[5] or *al-kutub al-tis'ah*. Finally, there were three more books added (*al-Muwaṭṭa* 'by Mālik (w. 179 H), *al-Musnad* by Aḥmad (w. 241 AH / 855 AD), and *al-Sunan* by al-Dārimī (w. 255 AH / 869 AD), so it was known as *al-kutub al-tis'ah*.

Generally, books of hadith were divided into two, namely primary book and secondary book of hadith. The primary book of hadith is the one written by *mukharrij* of hadith itself, and the *sanad* got to Prophet Muhammad. It can even reach friends (mauqūf) or *tabi'in* (maqṭū '). The examples of these hadith are *al-Kutub al-Sittah (ḥaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan al-Tirmiżī, Sunan al-Nasā'ī, and Sunan Ibn Mājah), al-Musnad* by al-Shafi ' ī (w. 204 AH), Aḥmad bin Hanbal (w. 241 AH), Abū Ya'lā al-Mauṣilī (w. 307 AH), *Ṣaḥīḥ Ibn Khuzaimah* (w. 311 AH), Ṣaḥīḥ Ibn Ḥibbān (w. 354 AH)), *al-Syamā'il al-Muḥammadīyah* by al-Tirmiżī (w. 279 AH), *al-Ma'ājim al-ṡalāṡah (al-Mu'jam al-Kabīr, al-Mu'jam al-Ausaṭ, and al-Mu'jam al-Ṣagīr* by al-Ṭabarānī (w. 360 AH), *al-Musnad* by Aḥmad bin HAnbal (w. 241 AH), *al-Mustadrak 'alā al-Ṣaḥīḥain* by Abū' Abdillāh al-Ḥākim (w. 405 AH), *al-Adāb* by al-Baihaqī (d. 458 H), *'Amal al-Yaum wa al-Lailah* by al-Nasā'ī (d. 303 H) and Ibn Sunnī (d. 264 AH). Book of *al-Arbaī fī al-Jihād wa al-Mujāhidīn by Ibn al-Muqri* '(d. 618 H), and many more.

While the secondary book of hadith or anthology was the book taken or quoted from the primary ones. For example, *Miskāh al-Maṣābīḥ* by al-Bagawī (w. 516 AH), this book was later added several hadiths by al-Khaṭīb al-Tibrīzī (died after 737 AH), *Riyāḍ al-Ṣaliḥīn, al-*

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4 Zahw, Muḥammad Abū., *al-Ḥadīṡ wa al-Muḥaddiṡūn* (Mesir: al-Maktabah al-Taufīqīyah li al-Ṭab'i wa al-Nasyr wa al-Tauzī, t. th), p. 244. See Muḥammad 'Abdur Raḥīm dalam 'Abdullāh bin Muslim bin Qutaibah al-Dainūrī, *Ta'wīl Mukhtalif al-Ḥadīṡ* (Beirut: Dâr al-Fikr, 1415 H/1995 M), p. 5.

5 *Al-Kutub al-Sittah* is the term used for the six main books, namely *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan al-Tirmiżī, Sunan Abī Dāwud, Sunan al-Nasā'ī, dan Sunan Ibn Mājah*. See Abū al-Ṭayyib al-Sayyid Ṣiddīq Ḥasan Khān al-Qanūjī (w. 1307 H), *al-Ḥiṭṭah fī Żikr al-Ṣiḥāḥ al-Sittah*, establishment by 'Alī Ḥasan al-Ḥalabī (Beirut: Dār al-Jīl dan Ammān: Dār al-'Ammār, t.th). Syahbah, Muḥammad Abū., *Fī Riḥāb al-Sunnah al-Kutub al-Ṣiḥāḥ al-Sittah* (Kairo: Silsilah al-Buḥūṡ al-Islāmīyah, 1415 H/1995 M).

Arbaīn by al-Nawawī (w. 676 AH), *al-Matjar al-Rābiḥ fī Ŝawāb al-'Amal al-Ṣāliḥ* by Syarafuddīn al-Dimyāṭī (w. 705 AH), *al-Muḥarrar fī al-Ḥadīš* by Ibn 'Abd al-Hādī (w 744 AH), *al-Jāmi 'al-ragīr fī Aḥādīš al-Basyir al-Naẓīr* by al-Suyūṭī (w. 911 AH / 1505 AD), *Bulūg al-Marām min Abdillah al-Aḥkām* by Ibn Ḥajar al-'Asqalānī (w. 852 AH), *al-Nawāḥī fī al-Ṣaḥīḥain* by As'ad Muḥammad al-Ṭayyib, *Mukhtār al-Aḥādīš al-Nabawīyah wal al-Ḥikam al-Muḥammadīyah* by al-Sayyid Aḥmad al-Hāsyimī, *al-Tāj al -Jāmi 'li al-Uṣūl fī Aḥādīš al-Rasūl* by Manṣūr' Alī Nāṣif, *al-Targīb wa al-Tarhīb* by al-Munżirī (581-656 AH), and many more. The book last mentioned would be discussed in this study.

Al-Munżirī and Book of *Al-Targīb wa Al-Tarhīb*

Biography of al-Munżirī[6]

Al-Munżirī's full name is Zakīyuddīn Abū Muḥammad 'Abdul' Aẓīm bin 'Abdul Qawī bin Salāmah ibn Sa'ad al-Munżirī al-Syāmī al-Miṣrī, with the deceased Abū Muḥammad. He was born in Sya'bān in 581 AH / 1185 AD. Al-Munżirī was a religious scholar, he had a strong memory, and was very pious in his time, and he could differentiate between *sahih* and *daif*. In science of hadith, he was one of scholars who mastered the science of *al 'ilal, garīb, al-jarḥ wa al-ta'dīl*, and many things related to hadith. In addition, al-Munżirī is also known as the one who was expert in history, *fiqh* and Arabic language. In the field of hadith, he had degree of al-hāfiẓ because he could memorize and understand the branches of hadith science. Al-Munżirī traveled a lot in search of knowledge (*riḥlah fī ṭalab al-'ilm*), such as Makkah, Damascus, Ḥarrān, Ruhā, and Iskandariah.

Among the teachers of al-Munżirī are Abū al-Qāsim 'Abdur Raḥmān bin Muḥammad al-Qurasyī bin Warrāq, Abū' Abdullāh al-Artāḥī (w. 601 AH), 'Abdul Majid bin Zuhair, Muḥammad bin Saīd al-Ma'mūlī, al-hāfiẓ 'Alī bin al-Mufaḍḍal al-Maqdisī, al-Muṭahhar bin Abū Bakar al-Baihaqī, Rabī'ah al-Yamanī, Abū' Abdullāh bin al-Bannā ', Ibn Qudāmah, Abū Ḥafṣ' Umar bin Muḥammad (known as Ibn Ṭabarzad), Muhammad ibn Wahab bin al-Zīq, Khaḍir bin Kāmil, Abū al-Yaman al-Kindī, and many more. Among the students of al-Munżirī are Abū 'Abdullāh al-Qazzāz, Ismā'īl bin Naṣr, Ibn Daqīq al-'Īd (w. 702 AH), Ibn Khallikān (w. 681 AH), Syarafuddīn' Abdul Mu'min bin Khalaf al-Dimyāṭī, Abu al-ainusain al-Yūnīnī (w. 701 AH), etc. while the works of al-Munziri was *Mukhtaṣar Sunan Abū Dāwud named al-Mujtāba, Mukhtaṣar Ṣaḥīḥ Muslim, Syarḥ al-Tanbīh* by al-Shīrāzī which is a fiqh of

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[6] Biografi al-Munżirī, penulis ambil dari Abū Naṣr 'Abdul Wahhāb bin 'Alī bin 'Abdul Kāfī or known as Tājuddīn al-Subkī (w. 771 H), *Ṭabaqāt al-Syāfi'iyah al-Kubrā*, establishment by 'Abdul Fattāḥ Muḥammad al-Ḥulwa dan Maḥmūd Muḥammad al-Ṭannāḥī, jilid-VIII (Mesir: Dār al-Iḥyā' al-Kutub al-'Arabīyah), p. 259-266. The Biography of al-Munżirī has take from Muḥammad Muḥyiddīn 'Abdul Ḥamīd, on *muqaddimah taḥqīq* in *al-Targīb wa al-Tarhīb* (Beirut: Dār al-Fikr li al-Ṭibā'ah wa al-Nasyr, cet-II, 1393 H/1973 M), p. 7-8. Sa'īd Muḥammad Laḥḥām, *al-Targīb wa al-Tarhīb* (Beirut: Dār al-Fikr li al-Ṭibā'ah wa al-Nasyr, cet-I, 1414 H/1993 M), p. 5-6. 'Abdul 'Azīz al-Jindī, *muqaddimah taḥqīq al-Targīb wa al-Tarhīb* (Kairo: Dār al-Ḥadīš, 2007 M), p. 5-6. Ibrāhīm Syamsuddīn, *muqaddimah taḥqīq al-Targīb wa al-Tarhīb* (Beirut: Dār al-Kutub al-'Ilmīyah, cet-II, 1426 H/2005 M), p. 4. Muqaddimah taḥqīq Yusrī 'Abdul Ganī dalam al-Munżirī *Kifāyah al-Ta'abbud wa Tuḥfah al-Tazahhud* (Beirut: Dār al-Kutub al-'Ilmīyah, 1407 H/1987 M).

Syafi'i school, Mu'jam al-Syuyūkh, Arba'ūn Ḥadīšan, Kifāyah al-Muta'abbid wa Tuḥfah al-Mutazahhid, and of course also al-Targīb wa al-Tarhīb.

Al-Munżirī possessed good spirituality; he always worshiped to Allah and kept relationship among humans. In carrying out Allah's commands, al-Munżirī never ignored compliment or mocking of people towards him. He didn't feel delighted when praised, and discouraging when criticized. In morality context of Sufism, this behaviour is a good moral.

The sixth and seventh centuries is the time of progress in Islamic sciences, such as interpretations, fiqh, ushul fiqh, history, mysticism, natural sciences, including hadith. Some scholars who lived in al-Munirir era were al-Tibrīzī (w. 621 AH / 1224 AD), al-Rāfi'ī (w. 623 AH), Ibn al-Ṣalāḥ (d. 643 AH), al- Ḍiyā 'al-Maqdisī (w. 643 AH),' Izzuddīn Ibn 'Abd al-Salām (w. 660 H), al-Nawawī (w. 676 H), Syamsuddīn Muḥammad bin Aḥmad al-Mauṣulī (w. 656 AH) , the author of *Safwah al-Rāsikh fī 'Ilm Mansūkh wa al-Nāsikh*, Abū Syāmah al-Maqdī (w. 665 AH / 1267 AD), Ibn al-Sā'ī (w. 674 AH), Ibn Khallikān (w. 681 AH).

After devoting himself to society and science by creating good works and intelligent students, al-Munżirī finally died on the 4th of Zulqa'dah, 656 AH / 1258 AD. This year was the great disaster for Muslims, namely the collapse of 'Abbasiyah Dynasty from attack of the Mongols led by Hulagu Khan. This was related to the socio-political life of al-Munżirī.

Socio-Political Situation

Al-Munżirī lived at the end of 'Abbasiyah Dynasty, even the year of his death was the same as the year of the collapse of dynasty, 656 AH / 1258 AD. The cause of collapse is due to the dispute among members of family. Abu Mūsā Muḥammad al-Amīn appeared during the struggle for power (w. 193 AH). From 193 to 256 AH, there had been replacements ten times of Caliphate. Conflict among siblings could not be avoided between al-Amīn (w. 193 H) and al-Ma'mūn (w. 218 AH / 833 AD), then between al-Mutawakkil and al-Muntaṣir (247 AH).[7] When viewed from the time of birth to death, al-Munżirī lived during the disintegration of the Abbasiyah dynasty (1000-1250 AD).

Disintegration in politics occurred at the end of Umayyah Dinasty. Umayyah's territory, since its establishment until its collapse was very extensive. It even reached Europe countries, like Spain and all of North Africa, except Egypt which was only temporary. This was different from Abbasiyah dynasty which did not reach the land of Europe; even many areas were not fully controlled. In its history, the relationship between the caliphate and provincial governors of his power was marked by tribute payments.[8]

Since the beginning of Hārūn al-Rashid's government (786-809), the problem of succession was very critical. He inherited the throne of Caliphate to his oldest sons, al-

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[7] Hasyim, Muh. Fathoni., *Pemikiran Hukum Islam Imam Al-Bukhari* (Yogyakarta: Pustaka Pelajar, cet-I, 2013), p. 40.

[8] See Yatim, Badri., *Sejarah Peradaban Islam* (Jakarta: PT Raja Grafindo Persada, cet-VII, 1998), p. 63.

Amīn and al-Ma'mūn. After Hārūn passed away, al-Amīn tried to betray his younger brother and appointed his son as his future successor. Then the civil war happened. Al-Amīn was supported by Abbasiyah's military in Bagdad, while al-Ma'mūn had to struggle to liberate *Khurasan* to get support from *Khurasan's* war troops. Al-Ma'mūn succeeded in defeating al-Amīn, then became caliphate in 813. As a result of this incident, 'Abbasiyah military power weakened, even Iraqis and their provinces also weakened.[9]

The destruction of Abbasiyah dinasty was a political, social and economic change. This change resulted in the birth of small countries that replaced a large empire that had been in charge before. According to W.M. Watt - as quoted by Badri Yatim -, there were three factors that led to the collapse of Abbasiyah dynasty which shaped a new ruler and government; *First*, the extent of Abbasiyah dynasty territory, while communication between central government and regions was very difficult. In addition, mutual trust among the elite and government executives was very low. *Second*, the dependency of Caliphate on army was very high. *Third*, the finance of state was very difficult because the cost of army was very big. When military power was declining, the Caliphate was unable to force tax shipment to Bagdad.[10]

Abbasiyah authority and city of Baghdad were wiped out in 1258 when the Mongols invaded Islamic territory. They conquered Persia, Iraq and threatened people inappropriately. For 40 days, the Mongols succeeded in executing nearly all people of Bagdad. Libraries were burned, cities were destroyed, and the practice of Islamic law was banned under the Mongol law.[11]

According to Watt, the collapse of 'Abbasiyah dynasty occurred at the beginning of the ninth century. This phenomenon coincided with the coming of leaders who had military power in certain provinces that make them independent.[12] The intellectual-academic tradition in Egypt at that time was very good. Some schools were also established by the government. Some madrasahs established in the year of 656 were; *Madrasah Ẓāhirīyah*, founded by King Baibaras al-Bandaqdārī, *Madrasah Kāmiliyah*, founded by Raja al-Kāmil in 621 AH. This madrasah was controlled Abū al-Khaṭṭāb 'Umar bin Dihyah (w. 633 AH), then by Ibn Daqīq al-'Īd (w. 702 AH),[13] that is al-Munżirī's student.

Getting to know Book of *al-Targīb wa al-Tarhīb*

In relation with book of *al-Targīb wa al-Tarhīb,* there are some points to discuss as follows:

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[9] Lapidus, Ira M., *A History of Islamic Societis* (Cambridge: Cambridge University Press, 1988), p. 193-194.

[10] Yatim, Badri., *Sejarah Peradaban Islam*, p. 66-67.

[11] Emerick, Yahiya., *The Complete Idiot's Guide to Understanding Islam* (New York: Penguin Group, 2006), p. 347. Tamim Ansary, *Destiny Disrupted: A History of the World through Islamic Eyes* (United State: Public Affairs-The Perseus Books Group, 2009), p. 250-263.

[12] Yatim, Badri., *Sejarah Peradaban Islam*, p. 64.

[13] 'Azīz, 'Umar Muḥammad Sayyid 'Abdul., *Uṣūl al-Fiqh 'inda Ibn Daqīq al-'Īd min Khilāl Kitābaih Iḥkām al-Aḥkām Syarḥ 'Umdah al-Aḥkām wa Syarḥ al-Ilmām* (Kairo: Dār al-Salām li al-Ṭibā'ah wa al-Nasyr wa al-Tauzī', cet-I, 1431 H/2010 H).

The History of Book Writing

The full name of this book is *al-Targīb wa al-Tarhīb min al-Ḥadīš al-Syarīf*. Some hadith scholars added the word *al-Nabawī* before the word *al-Syarīf*, so it became *al-Targīb wa al-Tarhīb min al-Ḥadīš al-Nabawī al-Syarīf*. The first name mentioned was the most popular among scholars. The history of writing a book was usually associated with the motivation of the author, or things that became the background of writing. Some classical scholars and medieval scholars did it so that the motivation of writing the book was found out. This was also conducted by *al-Munżirī in book of al-Targīb wa al-Tarhīb*. In introduction part of the book, he said:

سألني بعض الطلبة أولي الهمم العالية ممن اتصف بالزهد في الدنيا والإقبال على الله عز و جل بالعلم والعمل, زاده الله قربا منه وعزوبا عن دار الغرور, أن أملي كتابا جامعا في الترغيب والترهيب مجردا عن التطويل بذكر إسناد أو كثرة تعليل. فاستخرت الله تعالى وأسعفته بطلبته لما وقر عندي من صدق نيته وإخلاص طويته.....[14]

From the above quotation, it is known that the writing of book *al-Targīb wa al-Tarhīb* is not an idea directly coming from al-Munżirī, but from one of his students' request. The student was very pious, ideal, and faithful to God. The student's request was not easily granted by al-Munżirī, but he tried to ask for god's will. After that, he wrote the book of *al-Targīb wa al-Tarhīb* since he saw his student really had sincere intentions in giving charity. The history stated that many scholars wrote a book due to external motivation.

Book of *al-Targīb wa al-Tarhīb* is one of books that explain about moral and ethics because it's more dominant. Viewed from the material and topics of hadith discussed, the writing of this book focused more on the things that must be done by Muslims in the world and hereafter to achieve happiness. The history of writing the book was to encourage Muslims in order to do good things and avoid all things forbidden in Islamic teaching.

In relation with the publication or printing of this book, the author found four versions; *First*, Beirut publishing: Dār al-Fikr li al-Ṭibā'ah wa al-Nasyr, second edition, 1393 AH / 1973 AD, consisting of 6 (six) volumes, corrected by Muḥammad Muḥyiddīn 'Abdul Ḥamīd. In addition to correcting, he also explained some words difficult to understand in the form of *ta'līq* and *ḥāsyiah*. Both terms are one of forms of explanation of hadith which is known as *syarḥ*. *Second*, Beirut publishing: Dār al-Fikr li al-Ṭibā'ah wa al-Nasyr, first edition, 1414 AH / 1993 AD, consisting of 5 (five) volumes, corrected by Sa'īd Muḥammad Laḥḥām, and reviewed by Maktab al-Buḥūš wa al-Dirāsāt. The final volume of this publication is the list of book content, written by Ṣidqī Jamīl al-'Aṭṭār, Beirut: Dār al-Fikr, 1415 AH / 1995 AD. This greatly facilitates in search for hadith and names of friends, because they were arranged alphabetically.

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[14] Al-Munżirī *al-Targīb wa al-Tarhīb*, Kairo: Dār al-Ḥadīš, 2007 M), p. 7.

Third, Egypt publishing: Dār al-Ḥadīš, 2007 AM, corrected by Farīd 'Abdul' Azīz al-Jindī, in his *Muqaddimah al-Taḥqīq* towards the book of *al-Targīb wa al-Tarhīb* (Egypt: Dār al-Ḥadīš, 2007 AD) In this publishing, the correctors re-check all the words of hadith to minimize the mistakes and evaluate the quality of hadith. In that case Farīd 'Abdul' Azīz referred to the book of *Majma 'al-Zawā'id wa Manba' al-Fawā'id* by al-Haišamī, the assessment was by Aḥmad Syākir and Muḥammad Nāṣiruddīn al-Albānī (w. 1420 AH / 1999 AD). This edition consists of 2 (two) volumes, each volume consisting of 2 (two) sections, so the total number is 4 (four) sections. *Fourth*, Beirut publishing: Dār al-Kutub al-'Ilmīyah, second edition, 1423 AH / 2003 AD, corrected by Ibrāhīm Syamsuddīn. This edition consists of 4 (four) volumes, it's then put together in one volume under the same publisher, second edition, 1426 AH / 2005 AD.

Source of Book Writing

It was known that al-Munżirī is a medieval hadith scholar who lived at the end of the 6th century / 12AD until the mid of 7th century (581-656 AH). It was clear that he wrote the book of *al-Targīb wa al-Tarhīb* by quoting the hadith from the previous primary books. Especially the books that appeared in the 3rd century / 9 AD, which was the golden age of the hadith codification. During al-Munjiri's era many hadith books were written by hadith scholars in various forms. In fact, there were many comments either on the books of hadith or *syarḥ*, which can be references used by al-Munżirī writing book.

Al-Munżirī himself mentioned that the sources of writing the book of *al-Targīb wa al-Tarhīb* were *al-Muwaṭṭa* 'by Mālik bin Anas (w.179 AH), *al-Musnad* by Aḥmad bin balanbal (w. 241 AH / 855 AD), *al-Jāmi 'al-Ṣaḥīḥ* by al-Bukhārī (w. 256 AH), *al-Jāmi' al-Ṣaḥīḥ* by Muslims (w. 261 AH), *al-Sunan and al-Marāsil* by Abū Dāudud (w. 275 AH / 889 AD), *al-Sunan* and *'Amal al-Yaum wa al-Lailah* by al-Nasā'ī (w. 303 AH / 915 AD), *al-Sunan* by Ibn Mājah (w. 275 AH), *al-Mu'jam al-Kabir, al-Mu'jam al-Ausaṭ*, and *al-Mu'jam al-Ṣagīr* by al-Ṭabarānī (w. 360 AH), *al-Musnad* by Abū Ya'lā al-Mauṣulī, *al-Musnad* by Abū Bakr al-Bazzār, *al-Ṣaḥīḥ* by Ibn Ḥibbān al-Bustī (w. 354 AH), *al-Mustadrak 'alā al-Ṣaḥīḥain* by Abū' Abdullāh al-Ḥākim al-Nīsābūrī (w. 405 AH). In addition to these books, al-Munīirī also took hadith from *al-Ṣaḥīḥ* by Ibn Khuzaimah (w. 311 AH), the books of *Ibn Abī al-Dunyā* (w. 281 AH / 894 AD), *Syu'ab al- Īmān* and Book of *al-Zuhd* by al-Baihaqī (w. 458 AH), and *al-Targīb wa al-Tarhīb* by Abū al-Qāsim al-Aṣbahānī.[15] After reviewing carefully, it was known that al-Munżirī also referred to *Musnad al-Firdaus* by Abū Manṣūr al-Dailamī, Book of al-Arba'īn by Abū 'Abdur Raḥmān al-Sulamī.

Procedures of Book Writing

There were several procedures of al-Munziri in writing book of *al-Targib wa al-Tarhib*: *First*, mentioning the first *sanad* and *matan* of hadith. The meaning of the first sanad here is a fellow who narrated the hadith, because without them it is impossible for the hadith to get

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[15] Al-Munżirī, *al-Targīb wa al-Tarhīb*, p. 9.

to us. *Second*, mentioning the last narrator. The meaning of the last narrator was the scholars who collected and write the hadith in their books or commonly called as *mukharrij al-ḥadīš*. *Third*, explaining the words that are difficult to understand or in *muṣṭalaḥ al-ḥadīš* it's known as *alfāẓ garībah*.

Fourth, mentioning the quality of hadith. There were two words that need to consider regarding the assessment of al-Munziri towards hadith in his book. If the hadith is *sahih* and *hasan*, then it is mentioned with redaction *'an* (from fellows …). Likewise the *mursal* hadith, *munqaṭi'*, *mu'ḍal*, there are *mubham* narrators, or are considered *daif*, but the others are *šiqah*, or there are still narrators who are debated about their *siqah*. But in this case, al-Munżirī explained the problem of hadith which was related with the approach of the science of *al-jarḥ wa al-ta'dīl*. If there is a narrator who is considered as liar *(każżāb)*, a faker of hadith *(waḍḍā')*, accused of lying or a faker *(muttaham)*, it is agreed to leave the hadith *(mujma' 'alā tarkihi wa ḍa'fihi)*, missing the hadith *(żāhib al-ḥadīš)*, destroyed, the narration is broken *(hālik)*, *sāqiṭ*, *laysa bi syai'*, very weak *(ḍa'īf jiddan)*, or *ḍa'īf* only, then the pronunciation used is *ruwiya* (with *bina 'majhūl*). Thus, there are two forms of history of *daif* hadith, namely with redaction of *ruwiya*, or without giving any comments.

Method of Book Writing

Book of *al-Targib wa al-Tarhīb* was arranged based on the books (themes / main topics), then followed by chapters containing several hadiths. In addition to chapters, sometimes used term *fasal*. Actually al-Munżirī did not explicitly mention the chapters in his discussion, but directly mentioned with the words of *al-Targib wa al-Tarhīb*. Before entering the main chapter, the book was begun with the preface of the author (*muqaddimah al-mu'allif*), the list of books and chapters (*fihris kutub wa abwāb al-kitab*), *al-targib fī al-ikhlāṣ wa al-ṣidqi wa al-nīyat al-ṣāliḥah* (27 hadiths), *al-tarhīb min al-riyā', wamā yaqūluhu man khāfa syai'an minhu* (33 hadiths), *al-targib fī ittibā' al-kitāb wa al-sunnah, al-tarhīb min tarki al-sunnah wa irtikāb al-bida 'wa al-ahwā'* (16 hadiths), *al-targīb fī al-badā'ah bi al-khair li yustanna bihi wa al-tarhīb min al-badā'ah bi al-syarr khauf an yustanna bihi*. Some of the book correctors directly included the hadiths in book of *niyat*, without any details correction as the authors mentioned.

In quoting every hadith, al-Munżirī mentioned the first *sanad*, that is a fellow, then mentioned *mukharrij* or the narrator of the last hadith. Sometimes the quality of hadith is mentioned, and explains some words that are difficult to understand (*al-alfāẓ al-garībah*). Thus, al-Munżirī also conducted *sharh* of hadith of several words that are difficult to understand. In the history of hadith narration, the science of *garīb al-ḥadīš* had transformed into the science of *syarḥ*. After that, al-Munżirī began his book with book of *al-'ilm*. The details are as follows:

Chapter	No	Name of Book	Number of Chapter	Number of Hadith
1	1	*Kitāb al-Nīyat*	6	98
	2	*Kitāb al-'Ilm*	11	141

	3	*Kitāb al-Ṭahārah*	13	120
	4	*Kitāb al-Ṣalāh*	40	484
	5	*Kitāb al-Nawāfil*	20	186
	6	*Kitāb al-Jumu'ah*	7	76
2	7	*Kitāb al-Ṣadaqāt*	18	340
	8	*Kitāb al-Ṣaum*	22	196
	9	*Kitāb al-Īdain wa al-Uḍḥiyah*	4	23
	10	*Kitāb al-Ḥajj*	16	192
	11	*Kitāb al-Jihād*	15	272
	12	*Kitāb Qirā'ah al-Qur'ān*	15	96
	13	*Kitāb al-Żikr wa al-Du'ā'*	24	311
3	14	*Kitāb al-Buyū' wa Gairihā'*	18	321
	15	*Kitāb al-Nikāḥ wa mā Yata'allaqu bihi*	14	169
	16	*Kitāb al-Libās wa al-Zīnah*	13	115
	17	*Kitāb al-Ṭa'ām wa Gairihi*	10	83
	18	*Kitāb al-Qaḍā' wa Gairihi*	11	191
	19	*Kitāb al-Ḥudūd wa Gairihā*	14	242
	20	*Kitāb al-Birr wa al-Ṣilah wa Gairihimā*	12	235
4	21	*Kitāb al-Adab wa Gairihi*	29	680
	22	*Kitāb al-Taubah wa al-Zuhd*	11	363
	23	*Kitāb al-Janā'iz wa mā Yataqaddamuhā*	21	367
	24 25	*Kitāb al-Ba'ṡ wa Ahwāl Yaum al-Qiyāmah, Kitāb Ṣifat al-Jannah wa al-Nār*	37	231
		Total Number		**5532**

From the explanation above, it can be said that the book of *al-Targib wa al-Tarhīb* by Munżirī is one of the encyclopedic books because it contains many hadiths. This book contains a variety of hadith that can be used as a guidance for Muslims in their life, in all aspects such as worship, morals, economics, politics, and so on. The point is that the hadith contained in the book cover many aspects. This is the uniqueness and strength of the book of *al-Targib wa al-Tarhib*. Although not all hadiths in the book are *sahih* or *hasan*, but there are also some hadiths that are *daif*. For the author, the assessment of the hadith is authentic, *hasan*, and *daif* is subjective because each scholar has different standards in evaluating a narrator.

Please note that book of *al-Ba'ṡ wa Ahwāl Yaum al-Qiyāmah*, some correctors put it together in one book with book of *Ṣifat al-Jannah wa al-Nār*. This is in line with the corrector of book of hadith of Egypt publishing: Dār al-Ḥadīṡ. Some others separated it, as published by Beirut: Dār al-Kutub al-'Ilmīyah.

Book Position in Hadith Literature

Book of *al-Targīb wa al-Tarhīb* can be categorized into moral book, because the contain is more dominant than other problems. When compared with anthology or secondary books such as *Riyāḍ al-Ṣāliḥīn* by al-Nawawī (w. 676 AH), *al-Targīb wa al-Tarhīb* was not very influential. It can be seen from the response or appreciation of the scholars towards the book that it got view comments. No scholar gave *syarh* to book of *al-Targib wa al-Tarhib*. In contrast to *Riyāḍ al-Ṣāliḥīn*, it had been proposed by several scholars, such as Ibn 'Allān al-Ṣiddīqīq (996-1057 AH) and Muhammad bin Ṣāliḥ al-'Uṡaimīn (1347-1421 AH).

We need to know that the book *of al-Targīb wa al-Tarhīb* is not a primary book, but it is a secondary or anthological book that cited the previous primary books. Even though there were no scholas who condemned it, the book of *al-Targīb wa al-Tarhīb* was still studied by certain groups. It seemed that the differences in schools or regions also affect the distribution of one's work. Although al-Munżirī had many students, none of them gave *syarah* to the book.

Previous scholars were trapped in the study of *sanad*, so the standard of acceptance and rejection of hadith was judged from a narrator even though his faith was in accordance with the general teachings of Quran. Some scholars who are *sanad* oriented indeed expressly rejected the practice of *daif* hadith in all respects. Like al-Albānī (w. 1999 AD) in book of *Silsilah of al-Aḥādīṡ al-Ṣaḥīḥah* and *Silsilah al-Aḥādīṡ al-Ḍaīfah*. It must be admitted that the study of *sanad* is indeed important because it convey us to *matan* or hadith texts. If only relying on sanad without considering text and context, there will be many unused hadith. Therefore, a neutral opinion is *daif* hadith and it can be actualized with certain conditions as explained in the literature of *muṣṭalaḥ al-ḥadīṡ*.

Critical Comments toward the Book

A work or thought was not created in an empty space of culture, including the book *al-Targib wa al-Tarhib*. As already stated that the book was written by al-Munżirī because of the request of one of his students. One of the scholars of hadith who examined the book *al-Targib wa al-Tarhīb* was Muḥammad Nāṣiruddīn al-Albānī (w. 1420 AH / 1999 AD).[16] He

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[16] some scholars who have rejected al-Albani's ideas include Ismā'īl bin Muḥammad al-Anṣārī, 'Abdullāh bin Ṣāliḥ al-Abīlān, Fahad bin 'Abdullāh al-Sanīd, 'Abdul 'Azīz bin 'Abdullāh bin Bāz, 'Ādil bin 'Abdullāh al-Saīdān, Dr. Ṣāliḥ bin 'Abdul 'Azīz 'Ālu al-Syaikh, 'Abdullāh bin Muḥammad al-Darwīsy, Ḥamūd bin 'Abdullāh al-Tuwaijirī, Bakar bin 'Abdullāh Abū Zaid, 'Abdul Qādir bin Ḥabībullāh al-Sindī, Dr. Ibrāhīm al-Ṣabīḥī, Muṣṭafā al-'Adawī, 'Abdullāh bin Māni' al-'Utbī, Khālid bin Aḥmad al-Muażżin, 'Abdullāh bin 'Abdur Raḥmān al-Sa'ad, 'Abdul Fattāḥ Maḥmūd Surūr, dan lain-lain. Sedangkan di luar kalangan Salafi-Wahabi adalah Ḥasan bin 'Alī al-Saqqāf, 'Abdul Mun'im Muṣṭafā Ḥalīmah, 'Abdul Fattāḥ Abū Guddah, Badruddīn Ḥasan Dayyāb al-Dimasyqī, As'ad Sālim Tayyim, Maḥmūd Sa'īd Mamdūḥ, 'Abdul 'Azīz bin al-Ṣiddīq al-Gumārī, 'Abdullāh al-Ḥabsyī al-Harawī, Mamdūḥ Jābir 'Abdus Salām, Aḥmad 'Abdul Gafūr 'Aṭṭār, Dr. 'Alī 'Abdul Bāsiṭ Mazīd, Ḥassān 'Abdul Mannān Maḥmūd al-Maqdisī, Prof. Dr. Ṣalāḥuddīn al-Idlibī,

examined the book and found several *daif* hadiths or those in the science of *muṣṭalaḥ al-ḥadīš* called the mauḍū'. One if characteristics of the mauḍū 'hadith is that there are narrators who are considered as faker/liar. There are two books of al-Albani that discussed about the book, namely *Ṣaḥīḥ al-Targīb wa al-Tarhīb* and *Ḍa'īf al-Targib wa al-Tarhīb*. We need to know that these two books that are still patterned in the study of *sanad*, less paid attention to *matan* of hadith. But sometimes al-Albani is inconsistent with his assessment. In book of *Ḍa'īf al-Targib wa al-Tarhīb*, *hasan* hadith was also included.[17]

Although book of *al-Targīb wa al-Tarhīb* had been studied by al-Albānī, but its assessment is still doubted by some scholars. That is one reason why Ḥasan bin 'Alī al-Saqqāf criticizes it sharply the book of *Tanāquḍāt al-Albānī al-Wāḍiḥāt fimā Waqa'a lahu fī Taṣḥīḥ al-Aḥādīš wa Taḍ'īfihā min Akhṭā 'wa Galaṭāt*. The credibility of al-Albani in evaluating hadith is indeed recognized by some scholars, including Yūsuf al-Qarāḍāwī (l. 1928) acknowledged that al-Albānī was indeed an expert in the field of hadith.

There are several examples that need to be written in this paper, namely *sahih, hasan*, and *daif* hadith with various forms. Before al-Tirmiżī's era (w. 279 AH), some scholars only divided the quality of hadith into two, namely *sahih* and *daif*. But in al-Tirmiżī's era, he added the term *hasan* which later became famous among the scholars of hadith until now.[18] One of al-Tirmiżī's contributions in the science of hadith is to introduce many terms of hadith quality in his book, SunIan, one of which is the term *hasan*. The examples of hadith contained in book of *al-Targib wa al-Tarhib* are:

Sahih Hadith

The meaning of *sahih* hadith here is a hadith whose sanad is continued, narrated by the one who is fair, *dobit* and *siqah*, there is no *syażż* and *illat*.[19] This definition is dealt in the science of *muṣṭalaḥ al-ḥadīš*. Actually the assessment of whether the hadith is *sahih, hasan*, or *daif* is a very subjective matter even though it uses method of *al-jarḥ wa al-ta'dīl*. The science of *muṣṭalaḥ al-ḥadīš* is also very subjective since the one who judge other people might forget and be wrong in certain situations and circumstances. Nevertheless, the science of *al-jarḥ wa al-ta'dīl* helped scholars of hadith to select the hadith of Prophet from narrators who are still intellectually doubtful and credible. One of examples of *sahih* hadith in book of *al-Targib wa al-Tarhib* is:

Muḥammad 'Ārif al-Juwaijātī, et all. See Aswad, 'Abdur Razzāq, *al-Ittijāhāt al-Mu'aṣirah fī Dirāsah al-Sunnah al-Nabawīyah fī Miṣra wa Bilād al-Syām* (Damaskus: Dār al-Kalim al-Ṭayyib, cet-I, 1429 H/2008 M).

[17] See al-Albānī, Muḥammad Nāṣiruddīn., *Ḍa'īf al-Targīb wa al-Tarhīb* (Riyāḍ: Maktabah al-Ma'ārif li al-Nasyr wa al-Tauzī', cet-I, 1421 H/2000 M), p. 48.

[18] al-Juyūsyī, Muḥammad Ibrāhīm., *Dirāsāt Ḥaula al-Sunnah* (Dār al-Ittiḥāt al-'Arabī, cet-I, 1396 H/1976 M), p. 5-6. Ḥāsyim, Aḥmad 'Umar., *Qawā'id Uṣūl al-Ḥadīš*, (Beirut: Dār al-Fikr, t.th), p. 79.

[19] Jamā'ah, Abū 'Abdillāh Badruddīn Muḥammad bin Ibrāhīm bin., *al-Manhal al-Rawī fī Mukhtaṣar 'Ulum al-Ḥadīš al-Nabawī*, ditaḥqīq oleh al-Ḥūt, Kamāl Yūsuf., (Beirut: Dār al-Kutub al-'Ilmīyah, cet-I, 1410 H/1990 M), p. 41. al-Ṣāliḥ, Ṣubḥī., *'Ulum al-Ḥadīš wa Muṣṭalaḥuhu*, (Beirut: Dār al-'Ilm li al-Malāyīn, cet-IX, 1977), p. 145. Ḥāsyim, Aḥmad 'Umar., *Qawā'id Uṣūl al-Ḥadīš*, p. 44.

وعن أبي قتادة رضي الله عنه قال قال رسول الله صلى الله عليه و سلم وَسَلَّمَ خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلَاثٌ وَلَدٌ صَالِحٌ يَدْعُو لَهُ وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ. رواه ابن ماجه بإسناد صحيح.[20]

Al-Munżirī cited hadith about the importance of seeking for knowledge from Ibnu Majah in his Sunan, and said that the quality was *sahih*. Is it true? The complete *sanad* of the hadith is:

حَدَّثَنَا إِسْمَعِيلُ بْنُ أَبِي كَرِيمَةَ الْحَرَّانِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ مَا يُخَلِّفُ الرَّجُلُ مِنْ بَعْدِهِ ثَلَاثٌ وَلَدٌ صَالِحٌ يَدْعُو لَهُ وَصَدَقَةٌ تَجْرِي يَبْلُغُهُ أَجْرُهَا وَعِلْمٌ يُعْمَلُ بِهِ مِنْ بَعْدِهِ.[21]

"Had told us Ismā'īl bin Abū Karīmah al-Ḥarrānī said, had told us Muhammad bin Salamah of Abū 'Abdurraḥīm said, had told me Zaid bin Abū Unaisah from Zaid bin Aslam of' Abdullāh bin Abū Qatādah from his Father he said ; Rasulullah saw. said: "there were good things left by a man after his death; pious children who pray for him, charity whose reward reaches him and the knowledge practiced by people after his death".

The above hadith was narrated by Ibn Mājah (w. 273 AH) in his *sunan*, and the *sanad* is *sahih* because it fulfilled the five conditions of *sahih* hadith. In fact, the hadith does have several supporting traditions, as narrated by Muslims (w. 261 AH) in his *Ṣaḥīḥ*. Hadith narrated by Ibn Mājah above is a motivation to educate children in order to be good children, not rebellious to parents, respect and help among others. The point is to have good morals and characters.

In addition, the hadith also encouraged us to diligently give charity, *infaq*, *waqf*, or doing things that are beneficial for the benefit of many people or community. The final point is that we study diligently, go seek for knowledge, and teach others to have benefits. These three things will get benefits even though the person concerned has died. This is a pride for Muslims who truly understand their religion. At present context, the hadith was used as the base for "*tahlil kematian*" program for some people who were left to die by one of their family members. "*tahlil kematian*" program usually runs for nine days, some also do it on certain days.

Hasan Hadith

Hasan hadith is almost the same as *sahih* hadith in terms of its existence, but the level is still under the *sahih* hadith. One of the factors is because there is a narrator that is less *dobit*.[22]

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[20] Al-Munżirī, *al-Targīb wa al-Tarhīb,* jilid-I, juz-I (Kairo: Dār al-Ḥadīs, 2007 M), p. 78-79.

[21] al-Qazwainī/al-Qazwīnī, Abū 'Abdullāh Muḥammad bin Yazīd bin Mājah., *Sunan Ibn Mājah, Kitab al-Muqaddimah, Bāb Ṣawāb Mu'allim al-Nās al-Kahir*, no. 237.

[22] al-Ṣāliḥ, Ṣubḥī., *'Ulūm al-Ḥadīs wa Muṣṭalaḥuhu*, p. 156.

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This is one of the problems in the science of hadith related to the problem of *dabit* of a narrator. Al-Tirmiżī stated that hasan hadith is a hadith in which the narrator was not accused of lying and *syāżż*.[23] Al-Khaṭṭābī (d. 388 H) called it a hadith whose source was clear and narrated by a person famous for the narration of hadith (*mā 'urifa makhrajuhu wa isytahara rijāluhu*). According to him, this opinion was stated by the majority of scholars and used by *fiqh* scholars.[24] *Hasan* hadith was also divided into two terms namely *ḥasan liżātihi* and *ḥasan ligairihi*. Basically, *ḥasan ligairihi* is a *daif* hadith, but it has *syāhid* and *tābi'*, then the degree became *ḥasan ligairihi*. One example of the hasan hadith is:

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَّثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ. رواه ابن ماجه بإسناد حسن والبيهقي ورواه ابن خزيمة في صحيحه مثله.[25]

Al-Munżirī cited hadith about the importance of seeking for knowledge above from Ibnu Majah in his *sunan*, and said that the quality was *sahih*. Is it true? The full *sanad* of the hadith in *Sunan Ibn Mājah* is:

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى حَدَّثَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ عَطِيَّةَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهُذَيْلِ حَدَّثَنِي الزُّهْرِيُّ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْأَغَرُّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَّثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ.[26]

"Had told us Muhammad bin Yaḥyā said, had told us Muhammad bin Wahb bin 'Aṭīyah said, had told us al-Walīd bin Muslim said, had told us Marzūq bin Abū Hużail said, had told me al-Zuhrī said, had told me Abū Abdullāh al-Agar of Abū Hurairah he said; Rasulullah saw. said: "Indeed, the good deed that will accompany a

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The hadith scholars divide dabit (ḍabṭ) into two namely ḍabiṭ ṣadrī and ḍabiṭ kitābī. Ḍabiṭ ṣadrī means that a narrator adheres to a history that has been heard, and is able to convey to others whenever asked. Ulama agrees that a narrator who has dabit is as accepted as his history. Whereas the ḍabiṭ kitābī means that a narrator preserves the record of his hadith in a book, preserving his hadith from any changes since it was narrated to others. The majority of scholars accept traditions from narrators who only have such hadith records ḍabiṭ kitābī. Only Abū Ḥanīfah (d. 80 H), Mālik (d. 179 H), and Abū al-Ṣaidalānī (d. 427 H) who did not receive ḍabiṭ kitābī. The opinions of these three scholars are not accepted by the majority of hadith scholars. Syihābuddīn Abū al-Faḍal Aḥmad bin Alī bin Muḥammad al-Asqalānī al-Miṣrī, *al-Nukat alā Nuzhah al-Naẓar fī Tauḍīḥ Nukhbah al-Fikar*, establishmet by Alī Ḥasan al-Ḥalabī menambahkan catatan yang ditulis oleh al-Albānī terhadap kitab *al-Nuzhah*, (Riyāḍ: Dār Ibn al-Jauzī, cet-I, 1431 H), p. 77. al-Khaṭīb, Muḥammad 'Ajjāj., *Uṣul al-Hadīš: 'Ulumuhu wa Muṣṭalahuhu* (Beirut: Dār al-Fikr, cet-II, 1391 H/1971 M), p. 232. Ḥamādah, Fārūq., *al-Manhaj al-Islāmi fī al-Jarḥ wa al-Ta'dīl* (Kairo: Dār al-Salām), p. 173-174.

[23] Jamā'ah, Ibn., *al-Manhal al-Rawī*, p. 43, al-Malībārī, Ḥamzah bin 'Abdullāh., *Naẓarāt Jadīdah fī 'Ulum al-Ḥadīš* (Beirut: Dār Ibn Ḥazm, cet-I, 1416 H/1995 M), p. 19. Umar Ḥāsyim, Aḥmad., *Qawa'id Uṣul al-Ḥadīš*, p. 72.

[24] Jamā'ah, Ibn., *al-Manhal al-Rawī*, p. 43., p. 19. Umar Ḥāsyim, Aḥmad., *Qawa'id Uṣul al-Ḥadīš*, p. 71.

[25] Al-Munżirī, *al-Targīb wa al-Tarhīb*, volume-I, chapter-I (Kairo: Dār al-Ḥadīš, 2007 M), p. 78.

[26] al-Qazwainī, Ibn Mājah., *Sunan Ibn Mājah, Kitab al-Muqaddimah, Bab Šawab Mu'allim al-Nas al-Kahir*, no. 238.

believer after he died was the knowledge he taught and spread, the pious child he left behind and the Quran he inherited, or the mosque he built, or the house he built for *Ibn Sabil* or the river that he flew (for other people), or the charity he gave from his possessions in his healthy life and his lifetime, all will accompany him after he died."

This *hasan* quality hadith had the same meaning as the *sahih* hadith above with some good deeds he made that were found by Muslims after his death. The above hadiths emphasized more on social charity. Humans are social beings who can not live alone, wish or not he must interact with other people to meet the needs of the world and hereafter. Islam regulates not only one's personal life, but also the lives of all beings on this earth. Therefore, humans must pay attention and protect the surrounding environment. Relationships to God, relationships to humans, relationships to the environment, plants, animals or animals must be considered. Thus, life will be safe, harmonious, peaceful, and certainly will benefit people who are still alive or has died.

Daif Hadith

Daif hadith is a hadith that doesn't fulfill the requirement of *sahih* and *hasan* hadith.[27] All depends on *sanad* and narrator of hadith. From three qualities of hadith (*sahih, hasan, daif*), *daif* hadith has many branches or terms. The example of sahih hadith in book of *al-Targīb wa al-Tarhīb* is:

وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ قَالَ أَحْمَدُ قالوا مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ رواه الترمذي و قَالَ حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَخَالِدُ بْنُ مَعْدَانَ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ.[28]

This hadith was cited by al-Munżirī from *Sunan al-Tirmiżī* that was assessed *ḥasan garīb*, yet it had trouble since Khālid bin Ma'dān never met Mu'āż bin Jabal. It meant that hadith cited by al-Munziri was not Prophet Muhammad's words, it could be the expression of narrator. This hadith was narrated by al-Tirmiżī through line of *sanad*:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ قَالَ أَحْمَدُ مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ وَخَالِدُ بْنُ مَعْدَانَ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ وَرُوِيَ عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّهُ أَدْرَكَ سَبْعِينَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَاتَ مُعَاذُ بْنُ جَبَلٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ وَخَالِدُ بْنُ مَعْدَانَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ مُعَاذٍ عَنْ مُعَاذٍ غَيْرَ حَدِيثٍ.[29]

[27] Jamā'ah, Ibn., *al-Manhal al-Rawī fī Mukhtaṣar 'Ulūm al-Ḥadīš al-Nabawī*, p. 46. Ṣubḥī al-Ṣāliḥ, *'Ulūm al-Ḥadīš wa Muṣṭalaḥuhu*, p. 165.

[28] Al-Munżirī, *al-Targīb wa al-Tarhīb,* jilid-II (Kairo: Dār al-Ḥadīš, 2007 M), p. 301.

[29] al-Tirmiżī, Abū 'Īsā Muḥammad bin 'Īsā bin Saurah., *Sunan al-Tirmiżī, Kitāb Ṣifat al-Qiyāmah wa al-Raqā'iq wa al-Wara', Bāb Ṣifat al-Qiyāmah wa al-Raqā'iq wa al-Wara'*, p. 2429.

Had told us Ahmad bin Manī ', had told us Muhammad bin al-Ḥasan bin Abu Yazid al-Hamdani from Saur bin Yazid from Khalid bin Ma'dan from Mu'āż bin Jabal said: Rasulullah saw said: "Whoever tells bad things of his friend to others because of sinful deed he did, then he will not die until he did it. Aḥmad said: The sinful deed which he has repented of. Abu 'Īsā said: This hadith is *garīb*, and the *sanad* is not continued, Khālid bin Ma'dān did not meet Mu'āż bin Jabal, and had been narrated from Khālid bin Ma'dān that he met seventy companions of Prophet, and Mu'āż bin Jabal died during the caliphate 'Umar bin al-Khaṭṭāb, while Khālid bin Ma'dān had narrated many hadiths from many of Mu'āż's friends from Mu'āż.

The above hadith is indeed flawed in a *sanad*, but it is indeed important to pay attention in daily life. The lesson learnt of this phrase is that we are not allowed to mock others for their disgrace or sin. Someone who commits a sin, then he repents, then Allah will forgive him and raise his degree. But if someone continues to commit sin, to avoid harm then we may mock him in order that other people are not affected by sin. At present context, the hadith can be used as a proposition to not bully each other. The attitude of bullying sometimes have an impact on horizontal conflicts, therefore we may not mock each other. We must remind each other when seeing other people make mistakes.

There is no doubt although al-Munżirī was a scholar of hadith, the book of *al-Targīb wa al-Tarhīb* still contains daif hadith with various forms. It does not mean that he does not understand the science of hadith, but the hadiths are included so that they are suitable with the topic or chapters of book contents. *Daif'* hadith is still debatable among classical scholars until now. The debate emerged in the third century until now, even until the Day of Judgment. However, their debate is only on *faḍā'il al-a'māl*. Some scholars expand the scope of *daif* hadith, both the field of *mu'amalah* and others, especially in the field of faith.

The Strength and Weakness of the Book

We need to know that the strengths of *al-Targib wa al-Tarhib* book are (1). Facilitating someone in searching for hadith because it has been compiled based on certain chapters, (2). There is an explanation of some words which are difficult to understand, (3). Put the names of the first narrators as well as the last narrators, (4). Containing teachings related to life in the world and hereafter with various aspects. (5). Quoting hadith not only from mainstream hadith books such as *al-kutub al-sittah* but also from non-mainstream hadith books. While the weakness of the book are (1). Not all of hadith listed are from the Prophet, because some are from companions, and followers. (2). Not all hadiths are judged by al-Munżirī.

Although al-Munżirī was an expert in the field of hadith, when writing the book of *al-Targīb wa al-Tarhīb*, many flawed hadiths are included in the book. The flawed hadiths here mean the hadiths that are still doubted it authenticity, weather it really comes from the Prophet Muhammad or not. In hadith research, there are possibly four findings; (1). *Sanad* is *sahih*, the *matan* is also *sahih*, (2). *Sanad* is *sahih*, *matan* is *daif*, (3). *Sanad* is *daif*, *matan* is *sahih*,

(4). *Sanad* is *daif*, *matan* is also *daif*. The four findings are common *hasan* hadiths can be included in category of *sahih* even though the level is still lower. Hadith scholars agree that *hasan* hadith can be used as *hujjah* and be actualized.

CONCLUSION

There is no doubt that al-Munżirī has contributed in the study of hadith in the book of *al-Targib wa al-Tarhib*. Regardless of whether all the hadith contained in the book are *sahih*, *hasan*, or *daif* with various types, it is clear that al-Munzirī has enriched the Islamic science. This book contains aspects of life in the world and hereafter, so it needs to be studied. So far, some scholars only discussed the hadith in terms of *sanad* without seeing the meaning of hadith content. Even though not all hadith considered *daif*, its *matan* was automatically rejected. There are some hadiths whose *sanad* is *sahih*, but their *matan* are rejected. The study of *sanad* is indeed still necessary, because without *sanad*, hadith will not get to us. In addition to the study of *sanad*, we must also pay attention to *matan* of hadith.

In relation to the book of *al-Targīb wa al-Tarhīb*, al-Munżirī included too many hadiths related to the topics discussed. Therefore it is not surprising that many *daif* hadiths with their various types are included in the book. At present context, a study of *matan* needs to be studied seriously. In several Islamic Universities (STAI / STAIN, IAIN, UIN) studies of *matan* seem to have been started. This is a proof that there is a course of *Ma'anil Hadith Science*, in addition to the study of Living Hadith.

The study of hadith books is indeed necessary so that people know the literature of hadith of previous scholars. This can be conducted in the study of hadith at Universities. Hadith books have many forms, so it is necessary to study as an effort to appreciate the heritage of previous scholars. By studying a book, it will be known the writing context and the past socio-historical situation. This is in accordance with talents and personal abilities of hadith learners. By studying the book of hadith, the person as if lived in period of the author of the book itself. They even feel like living in the past, so they can feel two worlds, namely the world of the past and present.

Some hadiths contained in book of *al-Targib wa al-Tarhīb* can actually be contextualized with the life of Muslims in general. This needs serious and thorough effort to study it. With the contextualization of meaning, the hadith texts can be practiced and not only stored or displayed on bookshelves. At least, the author has contextualized the three hadith texts exemplified in the book of *al-Targib wa al-Tarhib*.

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