

Elaborating The View Of Nahdlatul Ulama Jember On *Ḥadīth Ḍa'īf*

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Abstract:

Among scholars, there are differences of view regarding the use of *ḥadīth ḍa'īf*. This difference in views has little effect on the religious views of Islamic organizations in Indonesia, including the Nahdlatul Ulama (NU). This paper aims to elaborate the view of the Nahdlatul Ulama Jember against the *ḥadīth ḍa'īf*, either related to law *halal* and *haram*, or about *faḍā'il al-a'māl*, *targhib*, and *tarhib*. By using the descriptive qualitative method, it was found that: (a) theoretically, NU Jember follows the views of *jumbūr 'ulamā'* who reject the use of *ḥadīth ḍa'īf* in the field of the law of *halal* and *haram*, but practically still tolerate *ḥadīth ḍa'īf* particular in the area of the law of *halal* and *haram*; (c) in the field of *faḍā'il al-a'māl*, *targhib*, and *tarhib*, Nahdlatul Ulama Jember allow argues with the *ḥadīth ḍa'īf*. What is meant by *faḍā'il al-a'māl* in the view of the Nahdlatul Ulama Jember is deeds that are not obligatory (*Fardhu*), namely *Sunnah* worship, an expected worship reward by doing it.

Keywords: argues, *ḥadīth ḍa'īf*, *faḍā'il al-a'māl*, worship

Introduction

The emergence of Islamic groups in Indonesia, which later established Islamic organizations, turned out to have different religious views from one another.¹ All of Islam has made the Qur'an and Hadith its basis. This difference is, to some extent, influenced by their different views on the use of *Hadith*. Muḥammad 'Awwāmah suggests that one of the reasons for the differences among the scholars of *fiqh* is related to the criteria of *Hadith* that can be practiced. Included in this issue is whether the *hadith* that can be practiced must be required *shahih*; in other words, the difference in acceptance of the argument *ḥadīths ḍa'īf* turns out to have implications for different religious views of a person or Islamic group.²

Nahdlatul Ulama, commonly abbreviated as NU, is Indonesia's most prominent Islamic organization. Its branches cover almost all districts in Indonesia. Historically, NU was founded by *Hadratus Shaykh* KH. Hasyim Asy'ari on January 31, 1926 in Surabaya.³ From the beginning, NU stated to be committed to maintaining the tradition in *madhhab* and *khaṣanah al-turāth al-qadīm* (clas-

¹ Hamid Fahmy Zarkasyi. "The Rise of Islamic Religious-Political Movements In Indonesia: The Background, Present Situation and Future." *Journal of Indonesian Islam*, 2 (2008): 336-378. <https://doi.org/10.15642/JIIS.2008.2.2.336-378>; J. Wanandi. "Islam in Indonesia: Its History, Development and Future Challenges." *Asia-Pacific Review*, 9 (2002): 104 - 112. <https://doi.org/10.1080/1343900022000036115>.

² Emad Hamdeh. "Ḥadīth." *Salafism and Traditionalism* (2017). <https://doi.org/10.1017/9781108756594.009>.

³ Faisal Ismail. "The Nahdlatul Ulama: Its Early History and Contribution to the Establishment of Indonesian State." *Journal of Indonesian Islam*, 5 (2011): 247-282. <https://doi.org/10.15642/JIIS.2011.5.2.247-282>; Ali Munhanif. "The Khittah of 1926 Reexamined: Views of the NU in Post-Cipasing Congress." *Studia Islamika*, 3 (2014). <https://doi.org/10.15408/SDI.V3I2.808>.



sical intellectual heritage) codified in the yellow book, known as *Kutub Mu'tabarab* and obliges Muslims (especially its members) to follow one of the four madhhabs.⁴ Therefore, in NU's view, judging directly on the *Qur'an* and *Hadith* without paying attention to the existing fiqh book is not permissible or accurate or even considered misguided and misleading.⁵ Therefore, the Nahdlatul Ulama (NU) accepts whatever is contained in the books of *Mu'tabarab*. However, as the organ of Islam that makes the Qur'an and Hadith its primary source, NU has a view on the issue of *Hadith Ḍa'if*.

Studies on NU have been carried out regarding its history, organization, traditions, and ideology. Even some studies have affinities with this article. Wely Dozan and M. Dani Habibi analyzed the methods of *istinbāt al-bukm* used by the *Bahtsul Masa'il* NU institution, which at the same time analyzed the hadiths used in making the law.⁶ Another study that is close to this paper is a study conducted by Fikri Hamdani, which discusses the discourse of *Hadith* in the view of Nahdlatul Ulama' (NU), concluded that in the study of *Hadith* in Indonesia, Nahdlatul Ulama contributed not to the development of the study of *ulumul/ mustalah hadīs*, but rather to the method of understanding Hadith.⁷ Other research conducted by Salsabila Firdaus et al., which examines the knowledge of the Hadith *Lajnah Bahtsul Masa'il*, in one of its conclusions that in terms of legal decision and religious *amaliyah*, NU still tolerates the use of *ḥadīth Ḍa'if* as a source of law.⁸ Shohibul Adib, who examines the understanding of Hadith in the Nahdlatul Ulama tradition by reviewing the results of *bahtsul masail* NU between 1926-2004, found three typologies of NU thinking and knowledge of the Prophet's Hadith, namely traditionalist, modernist and liberalist.⁹

The above studies mainly discuss the method and style of understanding *Hadith* among NU and also discuss the position of *Hadith* in the *Manhaj istinbāt al-bukm* in NU by examining the results of *bahtsul Masa'il* NU. In contrast to most of the above discussion, this paper focuses on the views of NU against the argument for the use of *ḥadīth Ḍa'if*, good argument *ḥadīth Ḍa'if* in the field of law as well as in the area of *faḍā'il al-a'māl*. In previous research, there is indeed a finding of the use of *ḥadīth Ḍa'if* as a source of law in *Bahtsul Masa'il*. Therefore, this study also confirms the research findings.

Methods

This study uses a qualitative approach to the type of descriptive research. A qualitative approach is a research procedure that produces descriptive data in the form of written or oral words of people and observable behavior.¹⁰ Descriptive research is research that seeks to explain the phenomenon under study.

⁴ Lajnah Ta'lif wan Nasyr PBNU, *Abkamul Fuqaha Solusi Problematika Aktual Hukum Islam: Keputusan Mukhtamar, Munas Dan Konbes Nahdlatul Ulama (1926-2010 M)* (Surabaya: Khalista, 2011), 2.

⁵ Lajnah Ta'lif wan Nasyr PBNU, 186.

⁶ Wely Dozan and M. Dani Habibi, "Pemikiran Hadis Di Indonesia (Studi Analisis Terhadap Pemikiran Nahdlatul Ulama)," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 1 (2020): 184, <https://doi.org/10.29300/jpkth.v9i1.2565>.

⁷ Fikri Hamdani, "Wacana Hadis Dalam Manhaj Nahdlatul Ulama," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 1 (2018): 27–47, <https://doi.org/10.24239/rsy.v13i1.89>.

⁸ Salsabila Firdaus and Ulfah Rahmawati, "Hadis Dalam Tradisi Nahdlatul Ulama: Studi Atas Pemahaman Hadis Lajnah Bahtsul Masa'il," *Addin* 7, no. 2 (2013): 425–38, <https://journal.iainkudus.ac.id/index.php/Addin/article/view/1853>.

⁹ Shohibul Adib, "Pemahaman Hadis Dalam Tradisi Nahdlatul Ulama: Telaah Terhadap Hasil Bahtsul Masail NU 1926-2004" (Program Pascasarjana UIN Sunan kalijaga, 2009), [http://digilib.uin-suka.ac.id/6944/%5Cnhttp://digilib.uin-suka.ac.id/6944/1/BAB I DAN V.pdf](http://digilib.uin-suka.ac.id/6944/%5Cnhttp://digilib.uin-suka.ac.id/6944/1/BAB%20I%20DAN%20V.pdf).

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosda Karya, 2012), 3.

To obtain the data, two methods were the interview and documentary methods. With unstructured interviews, the author is more flexible and freer in conveying questions about views, attitudes, beliefs, or other information related to research. Subjects are also free to elaborate their answers and express their views without having to be forced.¹¹ The subjects of this study are NU Jember figures who have entered or are currently a team of *Lajnah Bahtsul Masail* Jember, and some nu pesantren. The documentary Method is done by reviewing official documents and important literature related to the issue of the use of *Hadīth* in NU, such as the results of *Lajnah Bahtsul Masail (LBM)* Jember and literature written by NU Jember figures, as well as various literature written by scientists and writers who are not residents of NU Jember.

The data collected through the above two methods are then analyzed using the Miles and Huberman model. According to Miles and Huberman, the data analyzed interactively include data condensation activities, data presentation, and conclusions.¹² These activities are carried out by interlacing at the time before, during, and after. These activities are carried out by interlacing at the time before, during, and after data collection in a parallel form.

Results and discussion

1. View of Nahdlatul Ulama Jember on the reasons for the use of *Hadīth da'if* in the field of law

In the history of *Bahsul Masa'il's* journey, there have been important decisions related to study methods. In the National Conference of Ulama (*Munas*) in Lampung in 1992 it was decided that the use of the method of *Manhajī* was possible in answering the problems faced by the *ummah*. This is stated in point 4 of the procedure for answering the problem: "In case there is no *qawl / wajh* at all and it is not possible to do *ilhāq*, then *istinbat jamā'ī* can be done in *Manhajī* with the procedure in *Manhajī* by experts.¹³ "What is meant by using the *madhhab* in a *manhaj* environment is "by following the way of thought and the rule of law that has been drawn up by the imam of the *madhhab*.¹⁴ " By following the methods and procedures for the determination of the law taken *madhhab* four (*Ḥanafīyah, Mālikīyah, Shāfi'iyah, Ḥanābilah*). Thus, Lembaga Bahtsul Masail (LBM) as an institution in NU that has the authority to provide legal solutions faced by the community, has two approaches to conducting *istinbat al-ḥukem*, by the issues discussed. On issues that have been discussed by previous scholars in their books, the *qawl* approach is used; while on new issues, which are not found in the books of previous scholars, the *Manhaj* approach is used. The approach of *Manhajī* refers directly to the *Qur'an* and *Hadīth*.

In practice, NU Jember has never applied the *Manhajī* approach in answering the questions it discusses. *Manhaj* used in legal excavation at LBM NU Jember can be classified as follows:

- a. *Manhaj* (method) in finding the law is by *takbrij* method, which is a method by issuing the results of the mujtahid's *ijtihād* about the law of the books that are relied upon to the four *madhhab* imam, *Shāfi'ī, Mālikī, Ḥanbalī, and Ḥanafī*, and then the results are used as consideration in answering new problems.
- b. Procedure in formulating as follows:

¹¹ Nana Syaodih, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2007), 112.

¹² A. Michael Huberman and Matthew B. Miles, *Qualitative Data Analysis A Methods Sourcebook*, SAGE Publication, 3rd ed. (London: SAGE Publications, 2014), 12–14.

¹³ Lajnah Ta'lif wan Nasyr PBNU, *Abkamul Fuqaha Solusi Problematika Aktual Hukum Islam: Keputusan Mukhtar, Munas Dan Konbes Nabdlatul Ulama (1926-2010 M)*, 471.

¹⁴ Lajnah Ta'lif wan Nasyr PBNU, 470.

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1. Finding problems in new events reported by citizens to find legal solutions,
2. Forward the questions that have been submitted to be used as formulation material and then send them to each member of the LBM to find answers in the source that *mu'tabarab*.
3. Conduct meetings in the framework of deliberation to be formulated on the findings of each member, and then conclude the law of its findings.¹⁵

From the legal discussion process conducted by LBM NU above, it is clear that NU Jember in discussing legal issues has never used the *Manhajī* approach. Therefore, in discussing the issue, LBM NU has never referred to the Qur'an and Sunnah. The discussion of legal issues is still using the approach of *qawli* and *ilhāqī*. The *qawli* approach means quoting directly from the madhhab reference book. A legal issue is studied and the answer is found in the books of jurisprudence which is a reference (*al-kutub al-Mu'tabarab*) of the four *madhhab* which refers to the books of *mu'tabarab*. The method of *Ilhāqī*, is analogous to the law of certain problems that have no legal basis with similar cases that have been discussed in the books of *mu'tabarab*.¹⁶

The book of *Mu'tabarab* according to the formula of the 27th NU *Muktamar* is the book about the teachings of Islam following the *aqeedah* of *Ablussunnah wal Jama'ab*.¹⁷ According to Imam Ghazali Sa'id, the meaning of the book *mu'tabarab* occurs naturally, without any standard standardization. In the beginning, most importantly the book was written by a figure or scholar who was attached to one of the four *madhbabs*. But in its development criteria, polar *mu'tabarab* increasingly blurred. It is evident some of the legal decisions of LBM NU refer to the work of people whose *madhhab* affiliation is unclear.¹⁸ In LBM NU, the book of *mu'tabarab* that is used as a reference in making decisions is the books of the scholars of *Shāfi'iyah* taking into account the degree of strength of the opinion of the results, and considering the other 4 *madhhab*.¹⁹

The use of the *qawli* approach in taking legal conclusions carries the consequence that there is no need to formulate rules for the use of Hadith. LBM NU Jember has never discussed the criteria of Hadith that can be used as a legal basis (*ḥujjab*).²⁰ However, this does not mean that the scholars of NU and the people involved in LBM NU Jember do not know about it. Included in this issue is the issue of the use of the *ḥadīth ḍa'if* in the legal field.

In general, the scholars of NU Jember reject the use of *ḥadīth ḍa'if* in the field of jurisprudence (*ahkam*). *Ḥadīth ḍa'if* not be used as the *ḥujjab* in legal trouble, because in the matter of law, it only refers to the *ḥadīth-ḥadīth ṣaḥīḥ* or also *ḥadīth ḥasan*.²¹ Legal issues are matters relating to *halal*, *haram*, *sunnah*, and *makruh*. That is to say, *ḥadīth ḍa'if* cannot be used to determine the law of a case, whether *halal*, *sunnah*, *haram*, or *makruh*.

The view that *ḥadīth ḍa'if* can not be practiced is in line with the views of the majority of scholars. Even Ibn Taimiyyah said that “none of the scholars allowed to make something mandatory or sunnah based on *ḥadīth ḍa'if*.”²²

¹⁵ Hasil Wawancara dengan Moch. Syukri Rifa'i

¹⁶ Hasil wawancara dengan Ahmad Zuhair

¹⁷ Imam Ghazali Sa'id, ed., *Aḥkām Al-Fuqabā' Fi Qarār Al-Mu'tamarāt Li Jam'iyat Nahdāt Al-Ulamā'* (Surabaya: Diantama, 2006), 627.

¹⁸ Sa'id, xlix-li.

¹⁹ Hasil Wawancara dengan Rahmatullah dan Abdul Haris

²⁰ Hasil Wawancara dengan Mahmulul Huda, Idrus Romli, dan Abdul Haris

²¹ Hasil Wawancara dengan Rahmatullah, Syukri, Muhammad dan Ahmad Zuhair

²² Ibn Taymiyyah, *Qā'idab Jalīlah fi al-Tawassul wa al-Wasilah* ('Ajman: Maktabat al-Furqān, 2001), 116

The view that *ḥadīth ḍa'if* cannot be practiced is in line with the idea of the majority of scholars. Even Ibn Taymiyyah said that "none of the scholars allowed to make something obligatory or sunnah based on *ḥadīth ḍa'if*. Whoever thinks this is permissible violates the agreement (ijma) !." However, it is undeniable that not all scholars agree to reject the practice of all *ḥadīth ḍa'if*. Some scholars of fiqh can accept the reason for using Hadith in certain circumstances. Imam Ahmad said, "I do not leave the *ḥadīth ḍa'if* if, in this issue, there is no other Hadith that contradicts the *ḥadīth ḍa'if*."²³ Imām al-Shāfi'ī still accepts Hadith as a legal basis (there is no will for heirs), although Hadith experts consider the Hadith to be weak because the Hadith has been received and practiced by the majority of the *ummah*. Likewise, it is also possible to practice it prudently; for example, if transactions affect certain types of transactions, it is best to avoid them.²⁴

Therefore, there is a high possibility that the ulama of NU Jember can accept the use of *ḥadīth ḍa'if* as a legal basis if the ulama whose opinion is used is included in the ulama who agrees with the use of *ḥadīth ḍa'if* as a legal basis. This is also implied from the statement of the United States. Haris and Idrus Romli: "Indeed, the majority of *salaf* ulama formally issued a statement not accepting the use of *ḥadīth ḍa'if* as a legal basis, but when studied in depth, the majority also use *ḥadīth ḍa'if* as a legal basis both individually and collectively."²⁵

Although the statement implied the possibility of NU accepting the field of law relating to *halal* and *haram*, the book "50 Results of the Decision Bahtsul Masail PCNU Jember"²⁶ does not indicate the possibility of the use of the field of law of *halal* and *haram*.

2. The Nahdlatul Ulama of Jember's view on the use of Ḥadīth Ḍa'īf in charity (faḍā'il al-a'māl)

In arguing with the *ḥadīth ḍa'if*, the field of the *faḍā'il al-a'māl*, NU at both the PCNU Jember and national levels did not formulate it officially. However, in famous circles, it is permissible to argue with the *ḥadīth ḍa'if* on the issue of the *faḍā'il al-a'māl*. In the field of the *faḍā'il al-a'māl*, *tarhib*, and *targhib*, NU allows arguing with *ḥadīth ḍa'if*. But it is essential to understand that claiming with a *ḥadīth ḍa'if* on the issue of the *faḍā'il al-a'māl* is not purely a nu decision but is based on the opinion of the scholars of Hadith since the generation of the *salaf*. "It is permissible to argue with a *ḥadīth ḍa'if* in the question of the *faḍā'il al-a'māl*, which, in the view of NU, is not absolute, but conditional.":

1. do not believe that the Hadith came from the Prophet
2. the established law must have a correct general basis (*ṣahih*)
3. the reason for this is that the property is carefully maintained.²⁷

In addition to the above, the conditions for allowing arguments based on *ḥadīth ḍa'if* in the field of *faḍā'il al-a'māl* are that the hadith should not be *ḍa'if* or *mauḍū'*. The justification for allowing arguments based on *ḥadīth ḍa'if* is that despite being *ḍa'if*, the hadith is still considered valid significantly since the weakness caused by the chain of sanad does not necessarily weaken its *matan*.

²³ Ibn Al-Najjār, *Sharḥ Al-Kawkab Al-Munir* (Maktabah al-'Ubaykān, 1997), II:573.

²⁴ Shams al-Dīn al-Sakhāwī, *Faḥḥ Al-Mughīb Bi Sharḥ Al-Jīyat Al-Ḥadīth Li Al-'Iraḳī* (Mesir: Maktabat al-Sunnah, 2003), I:350-351.

²⁵ Hasil wawancara dengan Abd haris dan Idrus

²⁶ Lembaga Bahtsul Masail NU Kabupaten Jember, *50 Hasil Keputusan Bahtsul Masail PCNU Kabupaten Jember* (Jember: LBM NU Kab. Jember, 2013).

²⁷ Hasil wawancara dengan Abd Haris dan Badruttamam.

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This perspective aligns with the majority of scholars who permit arguing based on *ḥadīth Ḍa'īf* in the field of *faḍā'il al-a'māl*. Ibn Ḥajar sets conditions for allowing arguments based on *ḥadīth Ḍa'īf* in the field of *faḍā'il al-a'māl*, namely:

1. The hadith is not excessively *Ḍa'īf*, so hadiths narrated by dishonest narrators, suspected fabricators, or those who are incredibly ignorant cannot be used as a basis for *ḥujjab* in *faḍā'il al-a'māl*.
2. The actions discussed in the *ḥadīth Ḍa'īf* still fall within the general fundamental teachings that are permissible. Therefore, if a practice recommended in a *ḥadīth Ḍa'īf* is genuinely new and does not have a proper available teaching as its foundation, then that hadith cannot be used as a basis for *ḥujjab*.
3. When practicing the *ḥadīth Ḍa'īf*, one should not believe in its authenticity to avoid attributing it to the Prophet Muhammad. Instead, this is done merely out of caution.
4. The content of the *ḥadīth Ḍa'īf* pertains to issues of the *faḍā'il al-a'māl*.
5. The *ḥadīth Ḍa'īf* does not contradict the *ḥadīth ṣaḥīḥ*.
6. Do not believe the action recommended in the hadith is obligatory.
7. The hadith should not be disseminated to prevent individuals from practicing the *ḥadīth Ḍa'īf*, thus avoiding the perception that they are legislating something not legislated or fostering a belief among the general public that it is an *ḥadīth ṣaḥīḥ*.²⁸

However, in practical terms, NU in Jember only considers the first five conditions and appears to pay less attention to the sixth and seventh conditions in the provisions made by Ibn Ḥajar above. This can be easily observed in everyday practices of NU in Jember, where specific actions, although based on *ḥadīth Ḍa'īf*, are believed to be Sunnah and are disseminated in various study circles. For instance, the virtue of reciting Surah Yāsīn on Friday night is one such practice.²⁹ Another example is the practice during *niṣf al-Sha'bān*. Numerous hadiths discuss the virtues of fasting and *qiyām al-layl* on *niṣf al-Sha'bān*, although most of them are *Ḍa'īf*. Despite their *Ḍa'īf* status, these practices are still endorsed in the context of the virtues of *faḍā'il al-a'māl*.³⁰

Furthermore, concerning the purpose of the hadith on the *faḍā'il al-a'māl*, NU Jember perceives it as hadiths containing motivations to engage in worship, acts of kindness, or matters related to remembrance of Allah (*dhikr*).³¹ The *faḍā'il al-a'māl* encompass ethical and practical virtues that do not involve issues of halal and haram, such as performing voluntary prayers, fasting, and engaging in *dhikr*, among others.³²

At a glance, this perspective suggests that the *faḍā'il al-a'māl* in the context of the justification of *ḥadīth Ḍa'īf* are purely related to the rewards of a particular act of worship. It is mentioned that NU places the opinion of Imam Nawawi as the primary reference. Therefore, in this matter, NU's view regarding the *faḍā'il al-a'māl* aligns with Imam Nawawi, stating that it is permissible and recommended to practice the *faḍā'il al-a'māl* and to encourage and discourage *ḥadīth Ḍa'īf* as long as they do not fall into the category of fabrication (*mawḍū'ī*). As for legal rulings, such as matters of halal, haram, trade, marriage, divorce, and others, they can only be practiced based on authentic (*ṣaḥīḥ*) or good (*ḥasan*)."³³

²⁸ Ibn Ḥajar, *Tabyin Al-'Ajab Bi Mā Warada Fi Faḍā'il Rajab* (Maṭba'ah al-Sunniah al-Muḥammadiyah, 1971), 403.

²⁹ Hasil Wawancara dengan Abd Wahab

³⁰ Hasil Wawancara dengan Ahmad Zuhair

³¹ Hasil wawancara dengan Pujiono, Rahmatullah, Muhammad, Mahmudul Huda

³² Hasil Wawancara dengan Badruttamam

³³ Yaḥyā ibn Sharaf al-Nawawī, "Al-Adhkār Al-Nawawīyah" (Riyad: Dār Ibn Khuzaymah, 2001), 53.

In practical terms, NU's perspective on the *faḍā'il al-a'māl* is close to the views of Sufi scholars, who understand the *faḍā'il al-a'māl* as non-mandatory or obligatory acts such as various forms of remembrance (*dhikr*) and recitations within or outside a specific worship.³⁴ Thus, according to the common practice of NU in Jember, the *faḍā'il al-a'māl* generally refers to voluntary acts of worship that are expected to bring rewards when performed.

In the results of the *bahtsul masail* (legal consultations) published by the Lembaga Bahtsul Masail (LBM) NU Jember Regency, no examples of issues frequently criticized based on *ḥadīth ḍa'if* were found. However, in the book "Traditions of NU People" written by Munawir Abdul Fattah, several practices of NU members suspected to be based on *ḥadīth ḍa'if* were identified, including:

1. Reciting Surah Yāsīn.

The community has established the tradition of reciting *Surah Yāsīn* in small village gatherings. It has become common to combine the recitation of *Yāsīn* with *tablīl*. *Tablīl* and *Yāsīn* have merged into the recitations of NU members. Furthermore, *Surah Yāsīn* has become customary, especially when a family member is critically ill. The recitation of *Surah Yāsīn* is done with the hope that if recovery is possible, may it be swift, and if it is Allah's will that the individual returns to Him, may it be a peaceful departure. Sometimes, *Yāsīn* is recited individually; at other times, it is repeated together with neighbors. When there is no hope left for recovery due to clear signs indicating the end of life, *Surah Yāsīn* serves as a guide for the person's return to the presence of Allah. The basis for this practice is grounded in:

First:

وفي النسائي وغيره من حديث معقل ابن يسار، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اقْرَأُوا يَسَّ عِنْدَ مَوْتَاكُمْ. وهذا يحتمل أن يراد به قراءتها على المختضر عند موته مثل قوله (لقنوا موتاكم لا إله إلا الله) ويحتمل به القراءة عند القبر إلى أن قال: فإن هذه السورة قلب القرآن ولها خاصية عجيبة في قراءتها عند المختضر

In a hadith narrated by Imam al-Nasā'ī and others, sourced from *Ma'qal* Yasar al-Muzannī, Prophet Muhammad (SAW), is reported to have said: "Read Surah Yāsīn beside your dying brother." This hadith is also applicable to the living, urging them to recite Yāsīn for someone who has passed away, just as the Prophet stated: "*Laqqinū mantākum lā ilāha illā Allāh*" (guide your deceased with the declaration *lā ilāha illā Allāh*). Furthermore, this includes the recitation of *Yāsīn* at gravesites, up to the words... *Surah Yāsīn* is the heart of the Qur'an, possessing astonishing virtues for those who recite it.

Second:

وكما قال عليه السلام: أُمَّمَاً مُسْلِمًا وَمُسْلِمَةً قُرِئَتْ عِنْدَهُمَا سُورَةُ يَسٍّ وَهُمَا فِي سَكَرَاتِ الْمَوْتِ نَزَلَ عَلَيْهِمَا بَعْدَ كُلِّ حَرْفٍ عَشْرَةٌ أَمْلاَكٌ يَقُومُونَ بَيْنَ أَيْدِيهِمَا صَفُوفًا، يَصَلُّونَ عَلَيْهِمَا، وَيَسْتَغْفِرُونَ لَهُمَا، وَيَشْهَدُونَ غَسَلَهُمَا، وَيَتَّبِعُونَ جَنَازَتَهُمَا

³⁴ A. Hassan, *Soal Jawab Tentang Berbagai Masalah Agama* (Bandung: Penerbit Diponegoro, 2007), 344.

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The Prophet Muhammad (SAW) said: "When a Muslim man or woman recites *Surah Yāsīn* as they approach death, ten angels, due to the letters of *Yāsīn* recited, descend with blessings. These angels stand in rows beside the ailing person, reciting prayers and seeking forgiveness for them. They also witness the bathing moment and accompany the person to their grave."

Third:

أَقْرَأُوا عَلَيَّ مَوْتَكُمْ يَسُّ حَمَلَهُ عَلَيَّ عَلَى الْأَيْلِ لِلْمَوْتِ وَعَلَى حَقِيقَتِهِ فَتَقْرَأُ عَلَيْهِ بَعْدَ مَوْتِهِ فِي بَيْتِهِ وَمَدْفَنِهِ

Read *Surah Yāsīn* for someone nearing the end of their life, as it will serve as their provision, much like carrying condensed milk on a journey. *Surah Yāsīn* can be recited for someone after passing away, whether at home or even at their gravesite.³⁵

These are among the evidence relied upon by Nahdliyin members to carry out the tradition of reciting *Surah Yāsīn* for the deceased or those nearing death. However, as mentioned, these evidences are suspected to be weak (*ḍa'īf*). Therefore, it is crucial to examine the quality of the evidence above.

The first premise, evaluated by Ibn al-Qaṭṭān as a weak hadith (*ḥadīth ḍa'īf*), is based on three reasons: *mudṭarib*, *majbūl al-ḥāl*, and *mawqūf*.³⁶ The *mudṭarib* nature of the hadith occurs due to the existence of four different chain versions. In the narrations of Aḥmad, Abū Dāwūd, and Ibn Mājah, all chains trace back to Sulaymān al-Taymī, from Abū Uthmān, from his father, from Ma'qal b. Yasār, from the Prophet. In al-Nasā'ī's narration in the book '*Amal al-Yawm wa al-Laylah*', the chain also originates from Sulaymān al-Taymī, from Abū Uthmān, from *Ma'qal*, from the Prophet SAW.

In the narrations of Aḥmad and Al-Nasā'ī in the book '*Amal al-Yawm wa al-Laylah*', the chain starts with Sulaymān al-Taymī, from Abū Uthmān, from his father, from an ambiguous figure (*mubham*), from Ma'qal b. Yasār, from the Prophet. Conversely, in another narration, the chain begins with Sulaymān al-Taymī, from Abū Uthmān, from his father, from *Ma'qal*, and it is described as *mawqūf*. Thus, there is inconsistency in the origin of the hadith received by Abū Uthmān regarding the Prophet.

Regarding the obscurity (*majbūl*) of the narrator, it is because no one has transmitted a *ḥadīth* from Abū Uthmān except Sulaymān al-Taymī. 'Alī b. al-Madinī stated: "No one narrates hadith from Abū Uthmān except al-Taymī."³⁷ Al-Dhahabī affirmed the obscurity of Abū Uthmān and also clarified the obscurity of his father, stating: "His father and he (Abū Uthmān) are unknown, and no one narrates hadith from him except al-Taymī."

As for its being *mawqūf* (stopped), it is because Yaḥyā b. Sa'īd narrated this hadith from Sulaymān al-Taymī and stopped it (*mawqūf*). Despite the weakness (*ḍa'īf*) of this hadith, NU (Nahdlatul Ulama) adherents continue to practice it because its content is considered related to the *faḍā'il al-a'māl*. Moreover, its weakness is only in terms of obscurity (*majbūl*), which means it is not excessively weak.

³⁵ Munawir Abdul Fattah, *Tradisi Orang-Orang NU (Yogyakarta: Pustaka Pesantren (Yogyakarta: Pustaka Pesantren, n.d.), 307–10.*

³⁶ Ibn Ḥajar Al-ʿAsqalānī, *Al-Talkhīṣ Al-Ḥabīr Fī Takhrīj Aḥādīth Al-Rāfi'ī Al-Kabīr* (Mu'assasah al-Qarṭabah, 1995), II:212.

³⁷ Al-Dhahabī, *Mīzān Al-ʿīdāl Fī Naqd Al-Rijāl* (Beirut: Dār al-Kutub al-ʿIlmiyah, 1995), VII:397.

Regarding the second evidence, although an exact wording of the hadith matching the second evidence is not found in the hadith collections, a similar hadith is found with the following meaning:

أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَدْفَوِيِّ، ثنا أَبُو الطَّيِّبِ، أَحْمَدُ بْنُ سَلِيمَانَ الْجَرِيرِيُّ إِجَازَةً، أَبْنَاءُ أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ جَرِيرِ الطَّبْرِيِّ، حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى، ثنا شَبَابَةُ، ثنا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جَدْعَانَ، وَعَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ زُرِّ بْنِ حَبِيشٍ، عَنْ أَبِي بِنِ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَإِنَّ قَلْبَ الْقُرْآنِ يَسُ مِنْ قُرْآنِ يَسٍ وَهُوَ يَرِيدُ بِهَا اللَّهُ عَزَّ وَجَلَّ غُفْرَانَ اللَّهِ لَهُ، وَأُعْطِيَ مِنَ الْأَجْرِ كَأَنَّهَا قُرْآنُ اثْنَتَيْ عَشْرَةَ مَرَّةً، وَإِنَّمَا مُسَلِّمٌ قَرَأَهُ إِذَا نَزَلَ بِهِ مَلِكُ الْمَوْتِ سُورَةَ يَسٍ نَزَلَ بِكُلِّ حَرْفٍ مِنْ سُورَةِ يَسٍ عَشْرَةَ أَمْلاكَ يَقُومُونَ بَيْنَ يَدَيْهِ صَفُوفًا يَصَلُّونَ عَلَيْهِ، وَيَسْتَغْفِرُونَ لَهُ، وَيَشْهَدُونَ غَسْلَهُ، وَيَشِيعُونَ جَنَازَتَهُ، وَيَصَلُّونَ عَلَيْهِ، وَيَشْهَدُونَ دَفْنَهُ، وَإِنَّمَا مُسَلِّمٌ قَرَأَ يَسٍ وَهُوَ فِي سَكْرَاتِ الْمَوْتِ لَمْ يَقْبُضْ مَلِكُ الْمَوْتِ رُوحَهُ حَتَّى يَجِيئَهُ رِضْوَانُ خَازِنِ الْجَنَّةِ بِشَرْبَةٍ مِنْ شَرَابِ الْجَنَّةِ فَيَشْرِبُهَا، وَهُوَ عَلَى فِرَاشِهِ، فَيَقْبُضُ مَلِكُ الْمَوْتِ رُوحَهُ وَهُوَ رِيَّانٌ، فَيَمُكِّثُ فِي قَبْرِهِ وَهُوَ رِيَّانٌ، وَيَبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ رِيَّانٌ، وَلَا يَحْتَاجُ إِلَى حَوْضٍ مِنْ حِيَاضِ الْأَنْبِيَاءِ حَتَّى يَدْخُلَ الْجَنَّةَ وَهُوَ رِيَّانٌ»³⁸

"Verily, everything has a heart, and the heart of the Qur'an is Yāsīn. Whoever recites Yāsīn while hoping for Allah's favor, Allah will forgive him and reward him as if he recited the Qur'an twelve times. And any Muslim to whom Surah Yāsīn is recited when the Angel of Death descends, ten angels will descend with every letter of Surah Yāsīn, standing in rows before him, offering blessings, seeking forgiveness, witnessing his ritual purification, accompanying his funeral procession, performing the funeral prayer, and witnessing his burial. Any Muslim who recites Yāsīn while in the throes of death, the Angel of Death will not extract his soul until Rīdhwan, the guardian of Paradise, comes with a drink from the beverages of Paradise. The dying person will drink it while lying on his deathbed. Then, the Angel of Death will extract his soul while he is in a refreshed state, and he will be buried in a refreshed state. On the Day of Judgment, he will rise in a refreshed state and will not need the Pool among the pools of the Prophets until he enters Paradise in a refreshed state."

The chain (*sanad*) of narration in the above hadith contains a problem, specifically with Makhlad b. Abd al-Wāḥid. His full name is Makhlad b. Abd al-Wāḥid Abū al-Hudhayl al-Baṣrī. He narrated the hadith from 'Alī b. Zayd b. Jad'ān. The assessments of hadith critics regarding Makhlad are as follows: al-Rāzī considered him weak in hadith; Ibn Ḥibbān deemed him a severe rejecter of hadith (*Munkir al-ḥadīth jiddan*); al-Azdī labeled him as a liar and an extreme fabricator of hadith (*kadhhab yadā' al-ḥadīth*). These evaluations indicate that Makhlad b. 'Abd al-Wāḥid is considered

³⁸ Muḥammad b. Salamah al-Qaḍā'ī, *Musnad Al-Shihāb* (Beirut: Mu'assasah al-Risālah, 1985), II: 130-132.

weak, or even extremely weak (*ḍa'īf*), and therefore, this hadith falls into the category of highly weak hadith.

Regarding the third piece of evidence, it is a hadith and its commentary. The hadith states, "Iqra'ū 'alā mantākum Yāsīn," which can be translated as "Recite Yāsīn upon your deceased." The subsequent statement, namely: *جمله على الأيل للموت وعلى حقيقته فتقرأ عليه بعد موته في بيته ومدفنه*, The subsequent statement, which is an explanation or commentary on the meaning of the hadith "Iqra'ū 'alā mantākum Yāsīn," can be translated as follows: "This means reciting Yāsīn for those among you who are dying. It implies reciting Yāsīn for those about to die and understanding the true meaning so that Surah Yāsīn can be recited for them after their death, whether at their home or their gravesite." Because the third piece of evidence merely elucidates the intended meaning of the hadith text, its status is similar to the first piece of evidence, meaning the hadith is weak (*ḍa'īf*).

This data also suggests that what is referred to as a weak hadith (*ḥadīth ḍa'īf*) in the context of the virtues of actions (*faḍā'il al-a'māl*) according to the perspective of NU (Nahdlatul Ulama) is a hadith that does not meet the criteria of being classified as *ḥadīth ṣaḥīḥ* (authentic) or ḥasan (good).

2. Commemorating the Birth of Prophet Muhammad (PBUH).

Observing the birthday of Prophet Muhammad (PBUH) is deeply ingrained in the lives of NU (*Nahdlatul Ulama*) community members. The events presented during the celebration of the Prophet's birthday are highly diverse and organized throughout the days of Rabī' al-Thānī. In society, the commemoration of the Prophet's birthday is often referred to as "*muludan*." Typically, *muludan* involves the recitation of *Barzanjī* or *ḍiba'*, which primarily contains the biography and history of the Prophet. It may also include various religious activities such as showcasing the art of Hadrah and announcing the results of different competitions, with the highlight being religious lectures. This practice is grounded in the following evidence:

Firstly,

قال رسول الله صلى الله عليه وسلم: من عظم مولدي كنت شفيعا له يوم القيامة

The Prophet said, "Whoever honors my birthday, I will intercede for them on the Day of Judgment."

Secondly,

وقال الأستاذ الإمام الحافظ المسند الدكتور الحبيب عبد القادر بافقيه بأن قوله صلى الله عليه وسلم من عظم مولدي كنت شفيعا له يوم القيامة ما رواه ابن عساكر في التاريخي الجزء الأول صحيفة ستين

وقال الذهبي صحيح الإسناد

Teacher, Imam, Hafiz, and Musnid Dr. Habib Abd al-Qadir Bafaqih stated that the hadith "man 'aẓama mawlidī kuntu shafī'an labu yawm al-qiyamah," as narrated by Ibn 'Asakir in the book *Tārikh* volume I page 60. According to Imam al-Dhababi, its chain of narration is authentic.

Thirdly,

وقال عمر بن الخطاب رضي الله عنه: من عظم مولد النبي صلى الله عليه وسلم فقد أحيا الإسلام

'Umar ibn Khattab said: *Whoever honors the birthday of the Prophet is, in essence, reviving Islam.*

The first and second pieces of evidence are derived from the book *"Madārij al-Shu'ūd ilā iktisā' al-Burūd Sharḥ Mawlid al-Barḥānjī"* by Imam Muhammad al-Nawawī al-Bantani. Meanwhile, the second piece of evidence only affirms the first evidence, as narrated by Ibn' Asakir in his history book.

When we refer to the book *"Madārij al-Shu'ūd,"* which is a reference for NU adherents in commemorating the birthday of Prophet Muhammad (PBUH), there are not only the two pieces above of evidence but also several other pieces of evidence. These pieces of evidence include:

قال رسول الله صلى الله عليه وسلم: من أنفق درهما في مولدي فكأنما انفق جبلا من ذهب في سبيل الله تعالى

Prophet Muhammad (PBUH) said: *"Whoever donates one dirham in honor of my birthday, it is as if he has donated a mountain of gold in the way of Allah."*

وقال أبو بكر الصديق رضي الله عنه: من أنفق درهما في مولد النبي صلى الله عليه وسلم كان رفيقي في الجنة

Abu Bakr al-Siddiq (may Allah be pleased with him) said: *"Whoever donates one dirham in honor of the Prophet's birthday becomes my companion in Paradise."*

وقال عثمان رضي الله عنه: من أنفق درهما على قراءة مولد الرسول صلى الله عليه وسلم فكأنما شهد وقعة بدر وحنين

Uthman ibn Affan (may Allah be pleased with him) said: *"Whoever donates one dirham to recite (the history) of my birthday, it is as if he has participated in the battles of Badr and Hunayn."*

وقال علي كرم الله وجهه و رضي الله عنه: من عظم مولد النبي صلى الله عليه وسلم لا يخرج من الدنيا الا بالإيمان

Ali (may Allah honor his face and be pleased with him) said: *"Anyone who honors the birthday of the Prophet Muhammad (PBUH) will not leave this world except with faith."*

وقال الشافعي رضي الله عنه: من جمع لمولد النبي صلى الله عليه وسلم اخوانا وهياهم طعاما وعمل احسانا بعثه الله يوم القيامة مع الصديقين والشهداء والصالحين ويكون في جنات النعيم³⁹

Imam al-Shāfi'ī (*raḍiya Allāh' anhu*) said: *"Whoever gathers to commemorate the birthday of the Prophet Muhammad (PBUH), provides food for them, and acts kindly, Allah will resurrect them on the Day of Judgment alongside the truthful martyrs (shuhadā'), and the righteous (ṣāliḥīn), and they will be in the na'im Paradise."*

Those are some pieces of evidence quoted by Sheikh Muhammad al-Nawawī in his book *"Madārij al-Shu'ūd ilā iktisā' al-Burūd Syarḥ Mawlid al-Barḥānjī,"* which serves as a reference for NU adherents in practicing the tradition of celebrating the birthday of Prophet Muhammad (PBUH).

³⁹Syaykh Muhammad al-Nawawī, *Madārij al-Shu'ūd ilā iktisā' al-Burūd Syarḥ Mawlid al-Barḥānjī* (t.tp: t.p, t.th), 22

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Unfortunately, in this book, Sheikh Muhammad al-Nawawi does not provide the chains of transmission for these pieces of evidence or at least mention their sources, making it challenging to verify the authenticity of these pieces of evidence.

The author attempted to trace these pieces of evidence digitally through the *al-Maktabah al-Shāmilah* and *Jawāmi' al-Kalim* programs. However, these digital programs could not identify and locate the reference sources for the evidence presented by Sheikh Muhammad al-Nawawi. Therefore, the author cannot assess the accuracy of these pieces of evidence. In fact, upon further investigation through various internet writings, some claim that these pieces of evidence, especially the marfū 'hadiths, are considered *mawdlū'* (fabricated). While this judgment may seem somewhat extreme, it is understandable as these pieces of evidence are not found in established hadith collections.

Conclusion

It appears that NU Jember still maintains a level of tolerance toward weak hadiths (*ḥadīth ḍa'īf*). While theoretically rejecting their use in legal matters, halal and haram, NU accepts the utilization of weak hadiths in the realm of *faḍā'il al-a'māl*, *al-tarhib wa al-tarḥīb*, aligning with the majority opinion among scholars. However, there is still tolerance for using weak hadiths in halal and haram law. This tolerance stems from the *qawlī* and *ilhāqī* methods employed in deriving legal rulings rather than utilizing the *manhajī* method.

Regarding the understanding of *faḍā'il al-a'māl*, NU Jember's perspective aligns closely with the views of Sufi experts. They perceive *faḍā'il al-a'māl* as non-obligatory or *fardhu* deeds, specifically *sunnah* worship, anticipated to be rewarded when performed.

This conclusion supports the findings of Salsabila Firdaus et al., emphasizing NU's continued tolerance for weak hadiths as a source of religious law and practice. This study delves deeper into NU Jember's perspectives on the significance and purpose of *faḍā'il al-a'māl*, an aspect not extensively explored in the previous research by Salsabila Firdaus et al. Additionally, the paper analyzes the quality of widely relied-upon hadiths in NU's religious practices, specifically those concerning *talqin mayyit* and *mawlid*.

It's essential to note several limitations in this study, including the small sample size and the exclusive focus on male participants, neglecting the inclusion of women. Consequently, future research should address these limitations by incorporating a more extensive and diverse sample, encompassing both genders and a broader range of cases.

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